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82nd Milad Mubarak Special Edition

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82nd

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Syedna Mufaddal Saifuddin &
115th Zikra Milad Mubarak (Birth Anniversary) of
Syedna Mohammed Burhanuddin

We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartiest greetings to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak



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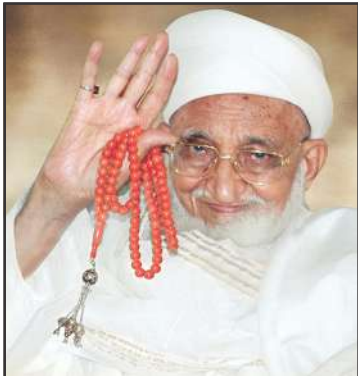
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The Light That Remains - When Celebration Becomes Inheritance

Ahmar Bubere   Mumbai, India



52nd al-Dai al-Mutlaq, His Holiness
Dr. Syedna Mohammed Burhanuddin

As the day of 20th Rabi al-Akhar draws near once more, my thoughts drift with a tide of memory and longing. This year, 12th October will not only mark the 82nd Milad of the 53rd Dai al-Mutlaq, His Holiness Syedna Mufaddal Saifuddin, but it will also be the first such celebration I witness without my father by my side. My father, Dr. Abdul Sami Bubere, passed away in June, leaving behind not just his words and his pen, but the quiet resonance of a life shaped by reverence. Though he is gone, his voice still remains within me—his devotion, his awe for Syednas, etched not only in the articles he wrote but in the way he lived when he spoke of them.

The symmetry of this Milad carries a rare depth. In honour of his revered predecessor, Syedna Mufaddal Saifuddin has chosen to mark his own life on the very day his father, Syedna Mohammed Burhanuddin, was born. It is as though two streams—one of legacy, the other of vision—have flowed together into a single river whose waters nourish a people across generations. I feel that current all the more this year, recalling how my father once wrote that Syedna Mohammed Burhanuddin was “a man who carried silence like a crown.” That same silence now surrounds me, yet within it glows the enduring light of wisdom passed seamlessly from father to son—from Syedna Burhanuddin to Syedna Mufaddal, from my father to me.

Milad is never just a birthday; it is the celebration of a life lived with



The 53rd Spiritual Head of the International Dawoodi Bohra Community, His Holiness Dr. Syedna Mufaddal Saifuddin, was presented with a copy of the Indo Gulf Times along with cherished photographs of its Founder, Dr. Abdul Sami Bubere, by his son and Editor, Ahmar Bubere, during the Ashara Mubarak congregation in Chennai, India this year. Indo Gulf Times has been profoundly privileged to receive the luminous benedictions of His Holiness and his revered father, His Holiness Dr. Syedna Mohammed Burhanuddin, on numerous blessed occasions.

purpose, a reminder of a leadership that has guided with knowledge and given with heart. The grandeur of this occasion is not confined to the colours of its gatherings, but in the schools that rise, the homes that are uplifted, the voices that are steadied, and the countless lives quietly touched by the Dai's presence. In Syedna Mufaddal Saifuddin we see a leader who tends to both thought and spirit, who nurtures learning as carefully as he nurtures faith, not as two separate tasks but as intertwined strands that strengthen each other. His life is a constant reminder that knowledge shows us the way, but the way is only complete when walked with sincerity.

Each Milad adds another layer to this ongoing story. Year after year, values are not repeated like rituals—they are returned to like roots. The

Dawoodi Bohra community has never seen remembrance and progress as opposites, but as companions walking the same path. In Surat at Al-Istifada al-Ilmiyya, in Ashara Mubarak sermons across the world, in daily lives shaped by devotion and service, faith breathes alongside action—and action, refined through knowledge, keeps faith alive.

For me this year, Milad is not only about collective renewal but also about what I have inherited. My father carried deep admiration for Syedna Mohammed Burhanuddin and later for Syedna Mufaddal Saifuddin. He saw in them qualities that needed no boundaries of creed to be recognised. He called it his privilege to write about them, to set down in words what so many felt in their hearts. Every token of

remembrance he received from the Syedna—a letter, a shawl, a blessing—he kept not as a writer collecting acknowledgement, but as a man holding on to grace.

And now, as I prepare to attend the 82nd Milad Celebrations at the Zampa Bazar in Surat, I can just merely imagine how his gaze would have softened to see the community rising once again around their leader. I picture the slight smile on his lips, the kind of smile that comes when the heart is full but words are few. I look at the keepsakes he left behind, folded with care, and I realise that their true worth was never in the gesture itself but in the way he received them—with quiet gratitude and deep regard.

So, this Milad, for me, is celebration and mourning woven together. It is joy for a leader who



Founder - Indo Gulf Times
Dr. Abdul Sami Bubere

continues to guide his people with humble strength, and grief for the father whose wonder at that guidance once shaped the lens through which I, too, learned to see. Yet in that duality lies a form of completion. Just as Syedna honours his father's life through the celebration of his own, I will do the same. I will celebrate and honour, rejoice and remember. And in that confluence of memory and meaning, perhaps pain will slowly soften into gratitude.

As an editor, I have always believed words preserve, but as a son, I now understand that legacies must not only be preserved—they must be carried in the living of a life. The Dawoodi Bohra community carries forward the wisdom of their Dai. I, in my own way, continue to carry forward the values of my father: to honour truth, to use words as bridges, and to recognise the sacred in human gestures.

And so, as the moon of 20th Rabi al-Akhar rises, and voices swell in devotion, I will stand among thousands with both loss and light in my heart. In that moment, I will feel the presence of both Syednas, their lives flowing as rivers that nourish faith across time. And, somewhere in the unseen, I know my father's hand will rest upon my shoulder. This Milad, for me, will be more than celebration—it will be a journey of remembrance, a reminder that neither faith nor love is bound by time, and that some legacies do not end, they simply continue—in silence, in memory, in light. ■

Venus Grandeur: A Majestic Return to Roots in South Mumbai

In the heart of South Mumbai, just across from the iconic JJ Hospital, a quiet but powerful transformation is underway. The Bandukwala plot, once home to over 260 aging structures, is being redeveloped by Raj Builders into what promises to be one of the most ambitious and thoughtful residential projects in the city: *Venus Grandeur*.

For years, this parcel of land lay in wait. With 160 cessed buildings in dire need of renewal, the redevelopment had seen multiple delays since 2010. Today, under the vision of Saifuddin Rampurawala and his son Taha Rampurawala, that dream is finally taking shape. The project

comprises two towers—a 40-storey rehabilitation tower with five podiums and a 53-storey luxury sales tower with seven podiums. It's a once-in-a-generation opportunity to elevate both lifestyle and legacy in one of Mumbai's most revered neighbourhoods.

What sets Venus Grandeur apart is not just its height, but its heart. Raj Builders is deeply committed to honouring the dignity of its original residents. Tenants are being relocated with full MHADA-compliant benefits, hardship compensation, and the promise of well-designed 2BHK homes among familiar neighbours. Importantly, both towers will have separate

CODENAME NOW OR NEVER Mumbai

entrances, podiums, and identities, ensuring comfort and community coexist without compromise.

Parking and infrastructure, often overlooked, are given utmost importance here. Ample podium parking, thoughtfully planned elevators, and modern amenities like a clubhouse, swimming pool, and fitness centre make Venus

Grandeur a future-ready address.

For the Dawoodi Bohra community in Dubai, this project holds particular resonance. Not only is it located just minutes from Raudat Tahera and the upcoming MSB School, but it also represents a chance to return—not to the past, but to a better version of home. Taha Rampurawala, who leads the next generation at Raj Builders, brings both global exposure and a local soul to the project. With a management degree and years of experience across Mumbai and Dubai, he understands the aspirations of NRIs who seek rooted luxury.

The story of Raj Builders itself is deeply tied to faith and community

upliftment. From constructing masjids to modernising urban living, the Rampurawalas have quietly built a reputation for transparency, quality, and timely delivery. Their completed projects in Andheri, Malad, and Marol stand as living proof.

Venus Grandeur is more than a real estate offering—it's a rare convergence of legacy, vision, and progress. And for members of the Bohra community abroad, especially in the Gulf, it presents a golden opportunity to invest in a future that feels like home.

For those seeking a modern, luxurious apartment near Raudat Tahera, the time is truly *Now or Never*.



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His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS}



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His Holiness's dua mubarak and Nazaraat.
And we hope to continue to prosper and flourish under His Holiness's blessings.



To, My Dear Friend, Syedna Mufaddal Saifuddin

Moti Daryanani 🇮🇳 🇬🇧 London, UK

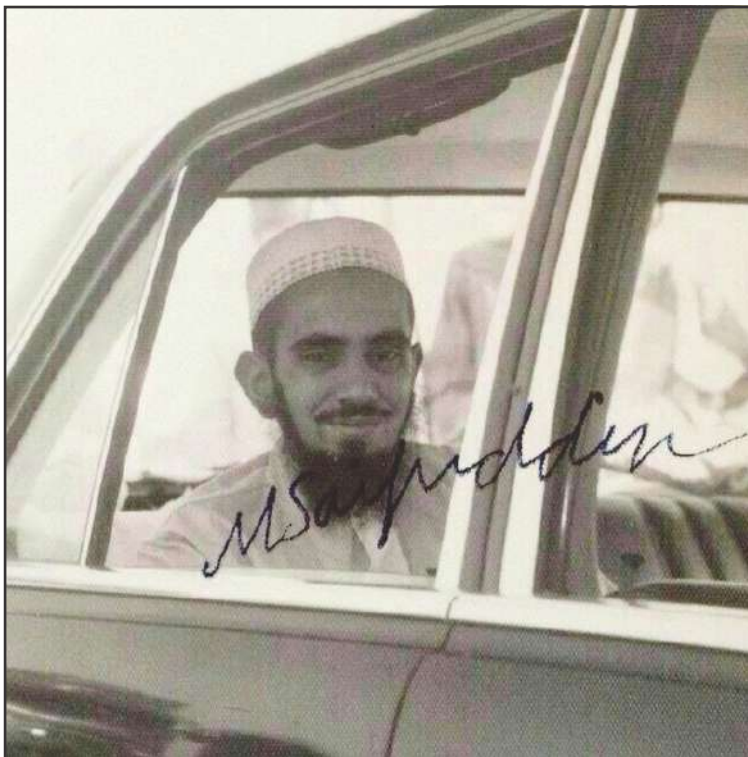
My name is Moti K. Daryanani, and I often tell people that I am one of the few fortunate souls who can call His Holiness, Syedna Mufaddal Saifuddin, my childhood friend.

Those words alone feel extraordinary to say. My story with His Holiness Syedna Mufaddal Saifuddin goes back decades. Our paths first crossed at the Cathedral and John Connon School in Mumbai, where we shared the same desk from the second standard. Childhood is usually remembered in fragments like the chatter of classrooms, the games on the field, or the sound of the school bell. But what stands out most sharply in my memory is the presence of the special boy who sat beside me.

He spoke little, but silence was never emptiness with him. He had a way of listening, of observing, that gave you the sense he was absorbing far more than he revealed. Even at that young age, he struck me as deeply intuitive, the sort who saw beneath the surface of things. I distinctly remember how each morning, he arrived at school in a large bus from Saifee Mahal, often surrounded by a dozen or more members of his family. I remember being struck by the sight of a bus filled with cousins, siblings, relatives and yet he always carried himself with humility, never making that part of his life feel like a spectacle.

On the playground, His Holiness gave way to a different kind of energy. Cricket was his great love, and I still recall the gleam in his eyes when he bowled someone out. Wickets brought him a rare burst of outward joy, a boyish thrill that lit up his face. He was also active in boxing, showing a determination and discipline unusual for our age. Even in those games, you could see that he played not for glory, but for the satisfaction of giving his all.

Life, as it often does, carried us on different paths after those school years. Decades passed before I saw him again, but destiny arranged that reunion in a way that made me realise just how much he had grown, not only in stature but in spirit. I saw him in a caravan on Marine Drive one evening. And in that moment I knew that I had to reconnect with



A nostalgic look at the boy who grew to be a great leader; Syedna Mufaddal Saifuddin, the 53rd spiritual head of the Dawoodi Bohra community.

him. It was a simple encounter at first: old friends catching up, exchanging memories of our boyhood days. Yet he carried with him a warmth that went far beyond nostalgia. He invited me to Saifee Mahal, and that visit marked the beginning of my seeing him not just as the boy I once knew, but as the spiritual leader he had become.

Later, I had the privilege of travelling to Surat to meet him. That experience is etched into my mind as something transformative. The streets were alive with anticipation. Crowds had gathered in lines, stretching further than I could see, all waiting for a single glimpse of him. What struck me most was not simply the devotion of the people, but the way he met that devotion. He gave his time, his attention, his gaze. He had no seconds truly to himself because every moment was absorbed by the needs of his followers, the questions they brought, and the hopes they carried. Watching him, I understood that his life was not his own. It belonged to those who sought him, who leaned on him, who looked up to him.

His family, too, carried that same generosity of spirit. His sons and relatives welcomed me with

warmth that never felt formal or distant. Despite the immense responsibility that surrounds them, they remain grounded, embracing visitors like me with genuine affection. That balance of bearing the weight of leadership while still making space for personal kindness is something I have always admired.

I also had the blessing, years earlier, of meeting his revered father, His Holiness Syedna Mohammed Burhanuddin, at his Notting Hill mansion in London after I was married. I remember that day vividly. Syedna Burhanuddin was jovial, hearty, and full of life. He spoke with a generosity that immediately put me at ease. The way he welcomed me was not the way a religious head greets a stranger, but the way a father greets a son. That spirit of kindness, I believe, was inherited and amplified by his successor.

What I see in Syedna Mufaddal Saifuddin today is a leader who has embraced a life of relentless service. He has no interest in politics, no desire for worldly positions of power. And yet, he keeps a keen awareness of what is happening in the world. He listens, he learns, he observes. Knowledge for him is not a tool for ambition, but a way to remain connected to

the realities his community must navigate.

I have often noticed that when you sit with him, he looks directly into your eyes and it's not a fleeting glance, but a gaze that seems to reach into your very soul. You feel seen, understood, even before you have finished speaking. And when he responds, his answers carry a weight that feels both deeply personal and divinely guided. It is a rare gift to make every person feel as though they are the only one in the room, especially when millions look to you for guidance.

In conversation, he still remains quiet as he used to in school, sparing with words, but behind that silence lies constant prayer. I am certain of it. Even when he is not speaking, his lips move in remembrance, his heart fixed in devotion. His education, his intuitive nature, and his faith form an inseparable whole. This, I believe, is why his followers feel such profound love for him. Wherever I go, be it Africa, London, or Mumbai, whenever I mention his name to members of his community, I see their faces soften into smiles. It is as if just hearing his name evokes comfort, belonging, and pride.

The demands on him are relentless. His schedule leaves little room for personal ease. Meals are hurried, rest is sacrificed, and solitude is almost nonexistent. And yet, he never complains, never withdraws. Instead, he pours himself into his community, travelling across countries, crossing oceans, ensuring that no corner of his flock feels neglected. His life is perpetual motion, not for himself, but for the millions he shepherds.

Sometimes I think back to those afternoons of cricket, to the boy leaping in joy after bowling someone out. That same spirit of giving his all, of celebrating not himself but the game, has carried forward into his life as a leader. He does not play for his own victory, but for the collective triumph of

those he serves.

To me, what defines him most is not only his ability to keep the Dawoodi Bohra community united across continents, but the way he does it. He leads by example through humility, through service, through a willingness to bear the burdens of others as if they were his own. That is why he commands respect and immense love.

As I look back on the journey from our shared desk at school to his place today as the 53rd al-Dai al-Mutlaq, I feel both awe and gratitude. Awe at the magnitude of what he has achieved, and gratitude that I have been able to witness it as someone who once shared his childhood.

I feel deeply honored to connect with the Editor of Indo Gulf Times, Ahmar Bubere, and to share these reflections, which have beautifully revived cherished memories of my childhood friendship and lifelong bond with Syedna Mufaddal Saifuddin.

On my birthday, which falls on 11th October, I find myself reflecting with even greater gratitude on this bond of friendship and faith. And this year, a day later on 12th October, the community will celebrate the 82nd Birthday of Syedna Mufaddal Saifuddin. To me, that nearness in dates feels like a personal blessing: a reminder that my own life's milestones are forever touched by his presence. On this occasion, I can only offer the simplest of prayers, born from the deepest of places: may Allah bless him with health, prosperity, and a long life, a hundred years and more, so that he may continue to spend his days with his followers, guiding them, uplifting them, and embodying the role of a true leader.

And as I write these words, I realise that for me, his story is more than just the story of a global spiritual leader. It is the story of a boy I once knew who grew into a man who now carries the hopes of millions. That journey, from the desk beside mine to the pulpit of the Dawat, is one of the great privileges of my life to have seen. ■

About the Author

Moti Daryanani (b. 11 October 1947) played cricket at school, college, and university levels, and performed professionally on the tabla and other rhythm instruments. He served as General Secretary of the Congress Party in Maharashtra for 16 years and is now engaged in property development in Mumbai and Goa. A former Rotarian, he continues to pursue diverse interests.



Long Live His Holiness Syedna Mufaddal Saifuddin



His Holiness is a leader who has consistently guided the community in living a life of righteousness and service to mankind. The universal values of tolerance, kindness and staunch belief in the value of prayers have been the hallmarks of His Holiness' teachings. The worldwide members of the Dawoodi Bohra community are blessed to have a leader whose life's vision has been the safety and security of not only his community but to offer help and solace to the world they are a part of.

On the auspicious occasion of 82nd Birthday (Milad Mubarak) of Syedna Mufaddal Saifuddin, Indo Gulf Times extends its heartiest greetings to His Holiness and earnestly pray to the Almighty to endow him with a long and healthy life. May the world in the years to come continue to benefit from his wisdom, divinity and his unwavering faith in the betterment of humanity.

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Celebrating with a Smile: The Spirit of the 82nd Milad

Miqdad Aliasgar Burhaneer 🧑 📍 Mumbai, India

Oops, My Potato Actually Smiled at Me!

Finding humour in any situation is an essential skill. The better you yield it, the stronger your pull to winning people's hearts is. Humour is nothing but finding the fun out of the small and little things life has to offer. Having a good sense of humour is not about being funny; it is about recognising the absurdities of life with a positive outlook and turning tense situations into moments of ease. It offers a fresh way of looking at challenges, helps people open up, and creates warmth in any gathering. When shared, humour is a quiet force that binds people together and makes a community healthier and happier.

As I reflect on this, my thoughts move to the community's upcoming celebration of the 82nd Milad of His Holiness Syedna Mufaddal Saifuddin^{TUS}. By the time this piece is read, Surat will have already welcomed over a lakh community members from across the world. They will gather to mark this day, which Syedna chooses to observe on the birth anniversary of his late father and predecessor, His Holiness Syedna Mohammed Burhanuddin^{RA}—a gesture that



speaks of continuity, gratitude, and deep respect for legacy.

The eve of the Milad will bring alive a familiar scene in Zampa Bazar, the old neighbourhood where community members have lived for centuries. After evening prayers, a procession will begin from the Aljamea's sports ground, *Khaimat al-Riyada*, and move through the streets towards Devdi Mubarak. This street, where Syedna's ancestral residence stands alongside the centuries-old Aljamea-tus-Saifiyah Arabic Academy, is at the heart of the community's history. From a stage set near Devdi Mubarak, Syedna will watch as the procession unfolds—a moment that is less about spectacle and more about togetherness, memory, and shared

identity.

Equally important to the Milad is the annual seminar known as Istifada Ilmiyya, held in Surat each year. It brings together students, professionals, teachers, business people, and graduates of Aljamea-tus-Saifiyah for days of learning and discussion. The sessions are wide-ranging, from Islamic philosophy, jurisprudence, and history to contemporary subjects that shape the world we live in.

When I think of humour's role in everyday life and the way this celebration is structured, the parallels are striking. Both are about easing burdens, opening minds, and creating bonds that last. A procession through the streets, a seminar of ideas, a leader choosing to celebrate by honouring his father—these are not separate acts, but threads that weave a community closer together.

Istifada Ilmiyya, the Milad Mubarak of Dr Syedna Mufaddal Saifuddin^{TUS}, and the chance to meet old and new friends—all come together as a reminder: life becomes richer when we find meaning in the small things, share joy in the larger ones, and hold close the values of faith, learning, and togetherness. ■



Syedna Mufaddal Saifuddin inspires a life where faith, learning, and joy weave together in harmony. Photo Courtesy: Luvai Zoher Gohar



About the Author

Miqdad Bhaisaheb Burhaneer is recognized as a distinguished scholar and intellectual who commenced his academic journey at Alhurriya Language School in Cairo, Egypt. He proceeded to excel in Arabic and Islamic Studies, earning a Bachelor's degree from Cairo University's prestigious Dar ul Ulum College. Continuing his scholarly pursuits, he enriched his knowledge at Aljamea tus Saifiyah in Surat, India, and attained a Master's degree in Journalism and Media from Alahlia University in Bahrain.

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Bridging Centuries: The Dawoodi Bohra Community and the House of Mewar

Shriji Huzur Dr. Lakshyaraj Singh Mewar 📍 Udaipur, India

It was a moment of immense honor and delight for me to welcome His Holiness Dr. Syedna Mufaddal Saifuddin, the 53rd Spiritual Leader of the worldwide Dawoodi Bohra Community, to The City Palace, Udaipur, on 20th August 2025. This historic first visit by His Holiness to our palace is a landmark in the centuries-old relationship between the Dawoodi Bohra community and the House of Mewar—a relationship rooted in mutual respect, shared values, and enduring commitment that has been carefully nurtured over generations.

As the cavalcade of cars approached the gates of The City Palace, I felt a profound sense of pride and responsibility in welcoming our distinguished guest. Donned in the traditional red paag and a dark-hued sherwani adorned with the crest of Mewar, and holding the ceremonial sword, I, along with senior Palace officials, stood ready to receive His Holiness at the beautifully decorated Basant Chowk of Shambhu Niwas Palace. Floral bouquets were presented, and the protocols of the Palace were observed, including a guard of honor and a performance by the Palace Band, in keeping with our tradition of extending the highest honors to visiting Heads of State, VVIPs, and spiritual leaders.

Once the ceremonial welcome was complete, I escorted His Holiness to the Sabhagaar Durbar Hall of Taj Fateh Prakash Palace, where the richness of our heritage and history could be experienced in its full splendor. Along the walls of the Durbar Hall were displayed archival photographs from the City Palace Museum, showcasing the visits of past Dawoodi Bohra leaders, from the 1930s through the 1950s, and their cordial interactions with my grandfather, His late Highness Maharana Bhupal Singh, the 74th Custodian of the House of Mewar. His Holiness Dr. Syedna was visibly moved by this authentic and meticulous documentation of historical ties, taking the time to examine the photographs and appreciating the care with which the museum had preserved these priceless records. Each photograph is a glorious statement of honour and respect bestowed by the hosts towards their esteemed guests.

In addition, the museum archivists brought forward original Haqiqat Bahidas / Court Records, for His Holiness and his entourage to witness, detailing visits of leaders such as His Holiness Abdul Qadir Najmuddin Bin Syedna Tayyeb Zainuddin, the 47th Spiritual Leader of the Dawoodi Bohra Community, during the reign of Maharana Shambhu Singh in 1866. His Holiness expressed heartfelt appreciation for the painstaking efforts of the City Palace Museum team in preserving these historical treasures. The moment reinforced the deep connections that have long existed between the



At the gates of City Palace, Shriji Huzur Dr. Lakshyaraj Singh Mewar welcomed His Holiness Dr. Syedna Mufaddal Saifuddin with a floral tribute and a guard of honor, accompanied by a Palace Band performance at Basant Chowk, upholding the rich traditions of Mewar.

House of Mewar and the Dawoodi Bohra community.

It was a deeply significant occasion when I had the honor of presenting a white shawl to His Holiness and receiving his blessings in return. His Holiness, in a gesture of graciousness and piety, draped a shawl on my son, Maharaj Kumar Sahib Haritraj Singh Mewar, and myself, and offered prayer beads specially anointed for the occasion. Witnessing this exchange of blessings, reverence, and goodwill was a moment of spiritual and cultural significance for all present.

As we moved through the Durbar Hall, I shared with His Holiness the significance of the portraits and artifacts displayed—almost life-size paintings of the Maharanas of Mewar, from Maharana Fateh Singh and Maharana Bhupal Singh to Maharana Bhagwat Singh Mewar and Maharana Arvind Singh Mewar. The series of paintings depicting the life and valor of Maharana Pratap, our iconic warrior-King, elicited thoughtful reflection from His Holiness, who described these images as a timeless source of inspiration not only for the people of Mewar and Rajasthan but for all generations of Indians.

During this visit, His Holiness graciously took the time to inscribe his blessings in the Visitors' Book of the Palace, expressing hope and prayers for the future of the enduring bonds between the Dawoodi Bohra community and the House of Mewar. It was a moment that will be etched in memory, reflecting both the spiritual depth and historical resonance of this meeting.



His Holiness Dr. Syedna Mufaddal Saifuddin with his brother Shehzada Idris Bhaisahab and sons - Shehzada Jafer-us-Sadiq Bhaisaheb, Shehzada Taha Bhaisaheb, and Shehzada Husain Bhaisaheb, can be seen with Shriji Huzur Dr. Lakshyaraj Singh Mewar and his son Maharaj Kumar Haritraj Singh Mewar at the City Palace, Udaipur.

As we bid farewell to His Holiness, I had the privilege of presenting mementos, specially crafted by master artisans, as a token of gratitude and respect for this historic visit. The 20th of August 2025 will long remain a cherished date in the annals of the City Palace, the city of Udaipur, and in the hearts of those of us who were fortunate to witness this occasion.

On the occasion of His Holiness Dr. Syedna Mufaddal Saifuddin's birthday, I extend my warmest greetings on behalf of the House of Mewar and the citizens of Udaipur. It is a matter of fascination and pride that the Dawoodi Bohra community first arrived in Mewar at the end of the 17th century,

contributing to the trade of perfumes and textiles and engaging in financial services with integrity and distinction. Historians record that the Bohras often collaborated with members of the Mewar Court,

demonstrating a commitment to ethics, service, and community that continues to this day.

Udaipur has always held a special place in the hearts of the Dawoodi Bohra community, as it does in ours. This visit has further strengthened the bond between our communities and serves as a reminder of the enduring closeness, shared history, and mutual respect that unite us. It is my heartfelt wish that these ties continue to flourish, fostering goodwill, understanding, and cultural exchange for generations to come.

The presence of His Holiness Dr. Syedna Mufaddal Saifuddin at The City Palace was not merely a ceremonial visit; it was a reaffirmation of the spiritual, cultural, and historical connections that link our communities. I feel blessed to have hosted His Holiness and to witness the exchange of respect, knowledge, and blessings that this historic occasion afforded. May our shared heritage and enduring commitment continue to illuminate the path forward for both the House of Mewar and the Dawoodi Bohra community. ■

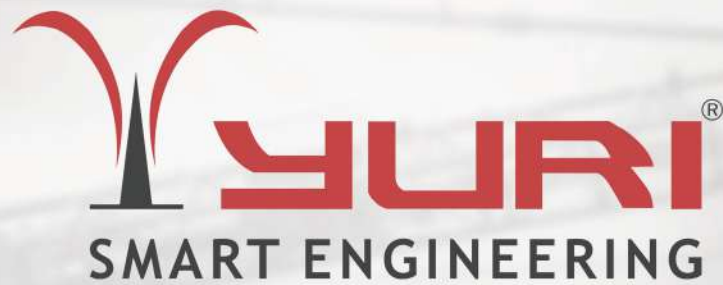
About the Author

Shriji Huzur Dr. Lakshyaraj Singh Mewar of Udaipur, 77th custodian of the 1,500-year-old House of Mewar, seamlessly blends tradition with modernity as Chairman and Managing Trustee of Maharana of Mewar Charitable Foundation. A champion of education, heritage preservation, environmental conservation, and youth empowerment, he holds nine Guinness World Records for philanthropic and environmental initiatives, from mass clothing donations to reforestation drives. Guided by his motto, "Grow through life, not just go through life," he is also an artist, chef, photographer, and aero-modeling enthusiast. With degrees in Hotel Management, an MBA in HR, and ongoing PhD research in stress management, Shriji Huzur embodies cultural pride, progressive vision, and purposeful action.





We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartiest *tebniyat* to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak



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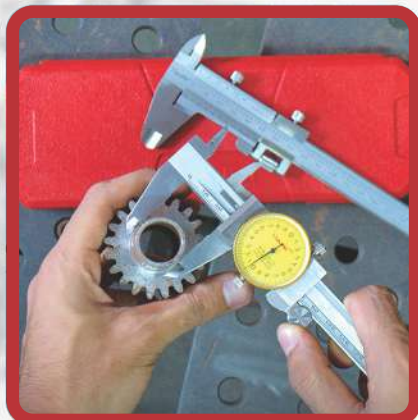
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A Visionary Of Our Times

Prof. Tariq Mansoor   Aligarh, India

Dr. Syedna Mufaddal Saifuddin, the 53rd Dai al-Mutlaq of the Dawoodi Bohra community, has made significant and multifaceted contributions to education, both religious and secular. His vision integrates spiritual upliftment with academic excellence, and he has extended his influence across institutions in India and abroad. It is an honour for me to congratulate him and the Bohra community on 82nd birth celebration of Syedna Mufaddal Saifuddin Sahab.

His Personality and Contributions

Syedna, like his predecessors has been active in the sphere of education. Al-Jameatus-Saifiyah in Surat is running as an important institution. It is also a matter of satisfaction that we at AMU granted recognition to this Jamea and one of its Bohra students has gained Ph.D from our Faculty of Theology in recent days. Under His Holiness Syedna, the vibrant branches of this Jamea have been established and are working in , Mumbai, Karachi and Nairobi. Under Syedna's dynamic leadership, the Bohra community is excelling in the field of education, not only in India but worldwide. I recall that when Syedna visited A.M.U a galaxy of doctors, engineers, scientists and educationists accompanied him. Syedna has been the Chancellor of two top universities in India. He has been the Chancellor of Aligarh Muslim University and Jamia Millia Islamia, Delhi. Many degree and Inter colleges have been established throughout the country by the Bohra community under inspiration of Syedna. Like His Holiness Syedna Taher Saifuddin and His Holiness Syedna Mohammed Burhanuddin, Syedna Mufaddal Saifuddin, the 53rd and current Dai al-Mutlaq of the Dawoodi Bohra community, has continued the legacy of promoting economic self-reliance, ethical business, and community welfare.

Under his leadership, the Bohra community has made significant contributions to economic development through entrepreneurship, commerce, and industry. The Bohra community, under Syedna's leadership is playing a leading role in Social Welfare and National Development. The global initiatives like Project Rise, which work in domains such as healthcare, nutrition, sanitation & hygiene, education, environmental conservation, were launched under his leadership. The *Saifee Burhani Upliftment Project*, which works on urban redevelopment, infrastructure, and improving living conditions in Bohra-populated localities has been also launched. Traditionally engaged in trade and business,



Prof. Tariq Mansoor with the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin, and Mazoon-e-Dawat Syedi Qaidjohar Bs Ezzuddin at Saifee Mahal, Mumbai.

Dawoodi Bohras are known for their strong presence in industries such as textiles, real estate, retail, health and hospitality. Syedna has reinforced the importance of ethical business practices, honesty in trade, and financial responsibility. Through his guidance, many community members have become successful entrepreneurs not only in India but across the Middle East, Africa, and the West. Syedna Mufaddal Saifuddin's visionary leadership has fostered a culture of ethical entrepreneurship and sustainable growth. The Dawoodi Bohra community, under his guidance, continues to make impactful contributions to commerce and industry, serving as a model for how faith, business, and community welfare can go hand in hand. Additionally, during times of economic hardship—such as the COVID-19 pandemic—the Bohra community has extended support through food drives, financial assistance, and business recovery initiatives, demonstrating economic solidarity. Under the guidance of His Holiness one meal is provided to all Bohras at Mumbai and elsewhere daily. This is a unique feature.

Relation of Syedna and His Distinguished Family with AMU

It is a distinction and also a pride for us that His Holiness Syedna's family has given three generations of Chancellors to A.M.U. His Holiness Syedna Taher Saifuddin and His Holiness Syedna Burhanuddin were Chancellors of A.M.U. His Holiness Mufaddal Saifuddin was elected Chancellor of AMU in March 2015, succeeding Janab Hamid Ansari (former Vice President of India). It is a matter of pride that for the second term he was elected as the Chancellor when I was the Vice Chancellor of AMU.

As Vice-Chancellor of Aligarh Muslim University, I noticed how much love and care he had for AMU. In the Centenary function of AMU His Holiness said:

"This university has completed a century in the service of our beloved homeland India. Its students, faculty and administrators have through their hard work and dedication raised aloft the banners of our country in various fields of arts, sciences etc and will continue to do so in future as well. May the Almighty bless

this beautiful garden of knowledge and inspire AMU students, faculty and administration to continue to serve the nation and humanity with their academic contributions and skills."

In his convocation speech and other addresses at AMU he always emphasized holistic development and values-based education. His Holiness Syedna Mufaddal Saifuddin helped the university in many aspects and launched many significant projects. The renovation of S.T.S High School and building of institute of Pharmacy are among them.

My Meetings with His Holiness

My first meeting with His Holiness was when he visited AMU Campus for the 63rd annual Convocation on February 27, 2016. I was the Principal of Medical College of the University, The Chancellor came to Aligarh with great pomp and show but was personally very humble and I was impressed in this meeting itself.

My second meeting was when I visited him at his residence in Mumbai to take his consent to become chancellor of A.M.U and this was also a memorable meeting.

In our meeting at Malabar Hills his distinguished sons, brother and Qusai Bhai all were present. He was very kind and expressed his love and appreciation for me and his love and care for AMU and gave his consent and AMU elected him as chancellor.

Then I invited Syedna at the main Centenary Function of AMU on 22nd December, 2020. Syedna's presence in the online AMU Centenary function was memorable. Here for the first time after Pandit Jawahar Lal Nehru, a sitting Prime Minister graced an AMU function. The Education Minister Shri Ramesh Pokhriyal Nishank was also present. It was here that the Hon'ble Prime Minister Shri Narendra Modi declared that Aligarh Muslim University is a "mini India" After I welcomed the Prime Minister as the Vice Chancellor, His Holiness Syedna delivered his address as the Chancellor. He said: "May our great nation India continue to tread upon the path of success and progress and may peace, happiness and prosperity reign through out

country and across the entire world."

I also invited Syedna to inaugurate the Centenary Gate of A.M.U. on 17th October, 2020 and lastly, I has the privilege of being invited by His Holiness at the inauguration of the Bohra community's Arabic Academy (Aljamea-tus-Saifiyah) in Mumbai on 10th Feb 2023, by Hon'ble Prime Minister Shri Narendra Modi.

My Impressions about his Holiness

What impresses me most about Syedna Mufaddal Saifuddin, the current leader of the Dawoodi Bohra community, is his deep sense of compassion, humility, and commitment to service. His personality reflects a rare blend of spiritual leadership and practical wisdom, which has not only uplifted his community but has also impacted the wider society in meaningful ways. Secondly, His Holiness' spirituality impressed me. His spiritual aura, his love of the Prophet Mohammed and Imam Ali and Imam Husain, all of whom are symbols of values cherished by whole humanity are reflected in all his speeches and writings.

His love for the Qur'an is also evident. Thousands of Dawoodi Bohra children across the world have completed Hifz under his guidance.

He also believes in the unity of all human beings and in the interfaith understanding. He welcomed my initiative to establish Dara Shikoh Centre for Interfaith understanding at Aligarh Muslim University.

Another impressive trait is his humility and accessibility. Despite his high spiritual status, Syedna Mufaddal Saifuddin remains grounded and approachable. He often walks among his people, speaks to them with warmth, and emphasizes modesty, gratitude, and kindness in his sermons. His leadership style is not about authority, but about service and love, which inspires deep respect and devotion among followers.

Syedna is playing vital in spiritual guidance, education, healthcare, environmental work, and the national development. I wish him a long life and prosperity and happiness to entire Bohra community. ■

About the Author

Prof. Tariq Mansoor is currently a Member of the Legislative Council, Uttar Pradesh (Nominated by Hon'ble Governor, UP as an eminent educationist). Before that, he was Vice-Chancellor of Aligarh Muslim University (2017-2023) – a historic seat of learning established in 1920. Prior to that, he served as the Principal & Chief Medical Superintendent of Jawaharlal Nehru Medical College & Hospital – and also as Head of Department of Surgery in A.M.U. With about four decades of teaching, research, clinical and administrative experience, he has 118 publications to his credit and supervised the thesis of 62 postgraduate medical students.





Surat Comes Alive in Celebration of the 82nd Milad

Special Correspondent   Surat, India

Surat, a city celebrated for its bustling trade and timeless heritage, once again becomes the epicenter of faith and celebration as it hosts the 82nd Milad of His Holiness Syedna Mufaddal Saifuddin. For the Dawoodi Bohra community, Surat is far more than a city—it is a sacred stage where tradition, devotion, and collective memory come alive. Each year, thousands from across the globe gather here, drawn not only by reverence for their spiritual leader but by a shared connection to a lineage of guidance that has inspired generations.

The Milad transcends a simple birthday celebration. It is a living, breathing expression of continuity, devotion, and community spirit. In a gesture rich with meaning, His Holiness observes his Milad on the same date as his revered father, Syedna Mohammed Burhanuddin. This choice underscores that leadership is not confined to a single lifetime. By honoring his father, Syedna Saifuddin links past and present, showing that the responsibilities of guidance and service flow naturally from one generation to the next, sustained by humility, care, and dedication.

In the days leading up to the Milad, Surat transforms into a city of light, color, and meticulous preparation. Streets glow with lanterns, floral arrangements, and



Syedna Mufaddal Saifuddin, with his charismatic smile, inspires faith, unity, and devotion across generations.

vibrant decorations, reflecting the vibrancy of a community that values both service and celebration. Volunteers, many having journeyed thousands of miles, work tirelessly behind the scenes, ensuring every

detail—from ceremonial arrangements to community kitchens feeding thousands—is flawlessly executed. Each act, however small, carries the spirit of khidmat, a selfless devotion that

defines the community's way of life.

At the heart of the festivities is the grand Milad procession, a moving panorama of faith and unity. Men, women, and children, resplendent in white and gold, walk

together in perfect harmony, their prayers, chants, and songs forming a transcendent rhythm. The air is filled with joy: children's laughter rings out alongside elders' warm greetings, and friends reunited after years exchange smiles and embraces. It is more than a procession—it is a living tableau of devotion, fellowship, and collective memory, where spirituality and community pulse together as one.

Amid the visual grandeur lies the profound spiritual essence of the Milad. In his messages, His Holiness reflects on the timeless teachings of his father—humility, compassion, and service to humanity. His words touch hearts deeply, inspiring every attendee to live with purpose, empathy, and dedication to their community.

For the Dawoodi Bohras, Surat's Milad is not an annual formality; it is a homecoming, a reconnection with heritage, faith, and shared identity. As the final prayers are offered and the streets gradually empty, those who have traveled from far and near depart carrying more than memories. They carry renewed inspiration, strengthened bonds with their community, and the assurance that even in a rapidly changing world, the guidance of their Syedna and the radiant spirit of their community continue to illuminate the path for generations to come. ■

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From Ruins to Radiance - Jami al- Anwar

Dr. Zaibunnisa Dhariwala   Mumbai, India

During the period since, historians have observed the patronage of Fatimi imams towards architecture and art. They have left a great legacy of the treasures that are loved even today. These art and architecture manifest Dawats ideology and were built with the greatest caution; planning and construction of the monuments were taken care by the topmost ranking officials of the Dawat by direct supervision and direction of the Fatimi imam himself. Among all these monuments, the most important monument is the masjid of 16th Imam al Hakim bi Amr Allah called Al-Jamial-Anwar.

History Of Jami al-Anwar

Al Jami al - Anwar was constructed in the year 380 / 990-91 by Maulana al-Imam al-Aziz Billah^{AS}, further renovations and extensions were done in 393 / 1002 - 3, and final furnishings were completed in 403 / 1012-13 by his son Maulana al-Imam al-Hakim bi Amrillah^{AS}. It is one of the largest masjid in al-Qahira; it has over 1000 meters of Quranic inscriptions engraved in the walls of the main prayer hall. The masjid covers an area of 13,560 sq. meters, with a central courtyard occupying 5,000 sq. metres. It is also the oldest masjid in the world to have two minarets erected together at the time of its construction. It is revered as the Gem of Fatimi Cairo.

After the Seclusion of the 21st Imam Al-Tayyeb as many of the Egyptian rulers treated the legacy of the Fatimi Imam with bitterness and attempted to erase their reign of nearly 2 centuries. Their palaces were looted and destroyed, their schools were considered as places of atheism, and the mosques were left to fall into despair. Among all this, Jami al-Anwar faced many natural calamities. In 702/1303, during the mumluk period, there was an earthquake in the city of al-Qahira where the minaras of the mosque fell on the ground.

Over the course of history, the mosque was often neglected and was used for other purposes, eventually falling into ruins where large pieces of granite and old fragments of shape wood were spread across the courtyard. Over the time the masjid was used as a prison for captured Latin crusaders during the Crusades, as a stable by Salah ad-

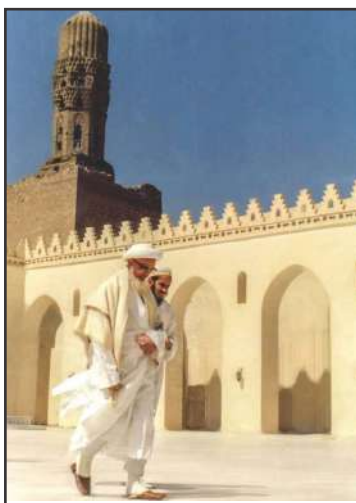
Din Yusuf ibn Ayyub, as a fortress by Napoleon I, as an Islamic arts Museum in 1890, and as a boys school in the 20th century during Gamal Abdel Nasser's presidency.

Restoration of Jami al-Anwar

In 1356 / 1937, the first Dai to visited Jami al-Anwar was His Holiness 51st Dai Dr. Syedna Taher Saifuddin^{RA} during his visit to the mosque he expressed his heartache at the condition of the mosque and conveyed his desire to restore the mosque. In 1398/1978 His Holiness Dr. Syedna Mohammed Burhanuddin^{RA} respecting his father's wishes laid the foundation for restoring the mosque, bringing it back into the light. The restoration of Jami al-Anwar was the biggest movement for the conservation of the Fatimi monuments where 100 of archaeological teams from different backgrounds were in Egypt during that time. The experts and craftsmen largely came from India while material was imported from around the world.

In 1398/1978 Syedna Mohammed Burhanuddin^{RA} stayed a month long in al-Qahira at the time of the inauguration of Sayyidah Zainab^{AS} Zarih Mubarak. While Syedna Mohammed Burhanuddin^{RA} and Syedna Mufaddal Saifuddin^{TUS} were waiting to board their flight to Kuwait, Syedna Saifuddin^{TUS} who was aware of his father's wishes sought permission to stay back and start the first step in restoration of Jami al-Anwar which was the cleaning of the mosque. The next day, Syedna Mufaddal Saifuddin^{TUS} with a group of people from the community went to Jami al-Anwar with small baskets, wheelbarrows, brooms and dustpans, where Syedna Mufaddal Saifuddin^{TUS} himself started cleaning the area near the mehraab. Along with waste and dirt, the mehraab itself was converted into a latrine of sorts. On the first day itself, they realized that the state of the mosque is far worse than they imagined; what was initially thought to be hopeless slowly showed signs of progress.

The following day when Syedna Mufaddal Saifuddin^{TUS} returned to the mosque, they found a new pile of rubbish in places they had cleaned before; when the caretakers were questioned, he took Syedna Mufaddal Saifuddin^{TUS} and his group



Syedna Mufaddal Saifuddin, as his father's Representative in Qahira, led the Jami al-Anwar restoration with wisdom and humility.

to a location behind the mehraab where stood an old building with 40 families living there; due to not having proper sanitation in the building, the residents went up to the roof of the building where they distributed their rubbish and emptied their bowels, which was very close to the mehraab. Since the majority of the masjid was unroofed, people would cross over and relieve themselves on the sacred verse of the Holy Quran and the masjid floors, but with Syedna Mufaddal Saifuddin^{TUS} determination the pit was removed in a short amount of time.

Day after day, Syedna Mufaddal Saifuddin^{TUS} and his group went for sweeping and cleaning of the mosque, which was motivated by Syedna Mohammed Burhanuddin^{RA} desire to purify the masjid. This first step of cleaning the masjid was seen as impossible by some, setting the stage for the entire project. The restoration commenced with a series of acts in which dedication towards the Fatimi Imam^{AS} and his representative Syedna Mohammed Burhanuddin^{RA} brought an atmosphere of calm that resolved even the most difficult of obstacles.

Throughout the duration of the restoration, Syedna Mufaddal Saifuddin^{TUS} had instructed volunteers to recite The Holy Quran around and in the mosque premises. Prayers to Allah were their greatest weapon. The north minara of the

mosque was inaccessible for years but under the Guidance of Syedna Mufaddal Saifuddin^{TUS} it was reopened and cleaned in a very short amount of time. During the course of restoration, a well which was found where Syedna Mufaddal Saifuddin personally descended to assist its reconstruction and was determined to make it operable, the well was considered auspicious since it provided water to the heavy construction site which was plagued by water scarcity. Syedna Mufaddal Saifuddin^{TUS} personally inspected the work on site and interacted with the workmen.

On 4th Rabi al-Akhar 1416/ 29th August 1995 Syedna Mohammed Burhanuddin^{RA} delivered a sermon on the Milad of 21st Imam during the inauguration of al-Jami al-Juyushi, during the sermon he praised Syedna Mufaddal Saifuddin^{TUS} for this efforts in restoration of Jami al-Anwar:

"In Kitab al-Tahara, Syedna al-Qadi al-Nu'man^{RA} narrates an incident in which RasulAllah^{SAW} was informed that a man had expectorated on the mehraab wall of the masjid. Learning of this, the man's wife cleaned the spoiled area and perfumed it with saffron. Her actions delighted RasulAllah^{SAW} and he rewarded her with the saffron and musk of his prayers in her favour."

"There was at one time, a persistent stench around the mehraab of al-Jami al-Anwar. Such was the sorry state of affairs that refuse was dumped in the Jami and its doorway had been turned into a tip; rubbish was dumped there. After the inauguration of Maulatona Zainab^{AS} zarih mubarak, I travelled to Kuwait. At that time, I instructed my son, delight of my eye, Mufaddal Saifuddin to stay back in al-Qahira. "Remain here and begin the process of cleaning al-Jami al-Anwar", He personally engaged in the removal of refuse and sought to determine where the stench near the mehraab

originated from.

"Then one individual offered to show them its source. He led those present to a wikala immediately behind the mehraab and qibla where 40 families were residing. A pit had been created behind the mehraab wall into which these residents relieved themselves and threw their garbage. The open pit, full of ordure, filth and waste, was so disgusting and its stench so foul that it was almost impossible to stand there. Despite efforts made from morning till evening, workers who were willing to clean it could not be found. Then my son, Mufaddal, expressed his resolve to the volunteers around him. "I will descend into the pit and clean it myself. It has been a grave sin on our part that we were oblivious for so long about the mehraab being desecrated in this manner." Immediately after he had expressed this intention, workers ready to clean the nearly three metre deep pit came forth and the area was cleared and made fragrant with incense. The marks of oppression upon al-Jami al-Anwar began fading from that day onwards."

"Today, I pray for all those who rendered khidmat, and for my son; RasulAllah^{SAW} prayed for that woman, "May Allah bless her:" So today, I pray that may Allah reward him for his endeavours for he has strived to serve these Jami' masjids and toiled for their causes."

Syedna Mohammed Burhanuddin^{RA} was determined that the inauguration of the restored masjid should coincide with the completion of 1400 years of Islamic calendar; the onset of the year 1401H. Syedna Mufaddal Saifuddin, who was his father's Representative in al-Qahira, met every challenge during the restoration of Jami al-Anwar with wisdom, humility and conviction. Syedna Mufaddal Saifuddin's^{TUS} dedication to revive and restore Jami al-Anwar was noticeable and radiant to all. ■

About the Author

Dr. Zaibunnisa Dhariwala, a Dawoodi Bohra, and a retired principal and lecturer with over 50 years of experience in education. Throughout her career, she has expertly managed school administration, staffing, recruitment, and back-office operations. Her roles have included serving as a research assistant under a University Grants Commission fellowship, as well as holding examination positions such as Examiner and Moderator. She holds advanced degrees, including a Ph.D. and M.Phil. in History, and have additional qualifications in education, English, Urdu, and Arabic.



We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartiest *tebniyat* to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak

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Trust and Faith – The Cornerstones of the Dawoodi Bohra Ethos

Cllr Dr Hassan Badrudin Akberali London, UK

From an early age, we place immense trust (*tawakkul*) in parents for our upbringing, an evidence-based confidence in the reliability of someone, which we extend to others to widen our horizons and broaden our quest for knowledge, ultimately aiming to improve our lives from the moment we are born helpless until we die. The word also has a strong resonance, particularly when spoken or written by eminent politicians, professionals, and religious figures.

Trust is always believed to be one of the essential words among the millions of words expended in our lifetime. A word closely interlinked with honesty has played a crucial role. Shaping lives from birth till death to help disseminate the truth, build relationships, and forge ahead in life in a humane, civilised manner. Trust also helps create a mutual bond of loyalty, fosters understanding, and encourages those entrusted with it to prioritise individuals' well-being above their own. So, it's vitally important for those with powers to act on behalf of others to honour that trust bestowed upon them.

However, throughout history, people's trust has often been taken for granted. It has become a norm for politicians to advocate bold sentiments: "the will of the people" is sacrosanct; they entered politics "to make life better for others." On the one hand, they are eager to be in charge and enjoy perks; yet when they get caught out, they abandon the sinking ship, leaving a disenchanted public to clean up the mess and pay for their mistakes.

Trust becomes a rarity, a precious commodity, a jewel to cherish when it forms a cornerstone of any religious, political, or cultural doctrine, not in name only, but with tangible benefits in real life that can be



Faith is the heart of life for a Dawoodi Bohra, giving many tangible, real-life attributes that build both one's character and soul.

experienced. Often, politicians themselves are busy undermining the very democratic processes that brought them to power. While constantly reminding the electorate of the freedoms and the way forward for a civilised society. Only time will tell who is right, and one can only hope.

Whereas faith (*iman*) is a state of belief that often precedes trust, becoming a starting point for action, it leads to continuity in helping one remain steadfast in religious doctrines. Without faith, it's an empty existence, without a light to guide through the darkness, a body without a soul or existence. To a Dawoodi Bohra, faith helps one believe in oneself, gives a purpose in life, strength in times of hardship, and courage to conquer fears and ambitions. Most of all, faith provides a cultural and religious identity,

without which one feels lost, a misfit in society.

More importantly, faith is the heart of life for a Dawoodi Bohra, giving many tangible, real-life attributes that build both one's character and soul. Living in the modern world, surrounded by immense advances in technology and the temptations of all types, faith helps us find the right balance, a righteous discipline, and direction in life, as well as hope and understanding when things go wrong. Right from wrong, a beacon of light in the darkness, a driving force behind every action, giving hope, guidance and solace for one's soul.

As the pace of life quickens with every passing moment, people are becoming increasingly lost under the influence of modernisation and technological advances. Whereas before, faith

and religion formed an integral part of lives, it has now become more of a question of convenience, an old-fashioned value, but for the Dawoodi Bohras, it has always been the very essence of one's existence, helping to steer course of life, making every obstacle bearable, every adversity manageable while striving for betterment in this world and the world hereafter.

The need to trust is innate in every human being, worldwide, whereby individuals find different doctrines, creeds or leaders to place their faith in. The Bohras are firm believers that Islam enables and constitutes a full development of the personality in terms of devotional practices, its religious injunctions and its ethical and behavioural principles. These are all designed to bring out, to the point of fruition, the physical, mental, intellectual, and spiritual

capacities and abilities simultaneously.

Islamic doctrines have the uniqueness of being a divine religion because it incorporates a celestial system through which the activities and affairs of the individual, as well as of society, living and non-living environment, may be well and properly ordered and this too, in relation to life in this world (physical state) as well as the next (spiritual state).

Islam holds no distinctions between the affairs of this metaphysical world and the affairs of the spiritual world hereafter. Islam presents a universal message that is all-inclusive and relates to human activities aimed at earning a living and achieving spiritual fulfilment, with a strong emphasis on respecting the law of the land, enabling individuals to earn a living.

Thus, Islam includes a code of practice that is associated with a way of life imposing no distinctions between the affairs of the two worlds, but to respect and honour them accordingly, such as its beneficiaries, the whole of humanity. Islam makes no difference between one community and another or the society (environment).

It is for the individual and the nation, of every society and habitat, inviting all to enter the fold of Islam to seek eternal light from the presence of the Merciful and the Beneficent, which is in sharp contrast to religions, faiths and learning institutions, which are for some specific group or community or tribe or clime.

Throughout the vicissitudes of the Dawoodi Bohras' history, religious direction and guidance from al-Dai al-Mutlaq have been the foundation and bedrock of the faith's continuity for loyal followers. It has helped them preserve their identity as a religious entity in accordance with Islamic principles.

Continue on next page

We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartiest *tehnayat* to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak

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Dawat-e-Hadiyah, the mission of al-Dai al-Mutlaq, was first established in Yemen in the 12th century and then transferred to India in the 16th century, where it has remained ever since. The al-Dai al-Mutlaqs have, over the last nine centuries, played a central role in shaping trust and faith in the lives of each Dawoodi Bohra, whether young or old. They have been the community's guides, patriarchs and role models serving as real-life examples of how to lead a Fatimi way of life every moment of the day, in happiness and at times of hardship.

Their piety, disciplined life, erudition, and scholarship, as well as judicious guidance and leadership, have upheld the sanctity of the office of al-Dai al-Mutlaq. By making difficult decisions with firmness that comes only from a deep belief in their cause, they steered the community through challenging periods, which at times threatened its very existence, by instilling trust and faith in the lives of the Bohras. This assured leadership has united the Dawoodi Bohras, providing them with a sense of direction, a strong sense of culture and tradition, trust, and a sense of belonging to a faith and an integrated community, which has been a key strength throughout their history.

The 51st al-Dai al-Mutlaq Syedna Taher Saifuddin^{RA} led the community through the first half of the 20th century. An accomplished scholar, a prolific writer and poet, a skilful administrator and a man of vision, he revitalised the community, fostered strong faith, modernised the organisation of the Dawat (supreme

office), promoted welfare and education in the community and guided it sagaciously through the tumultuous period of world wars and independence of nations.

It is to this historic office of al-Dai al-Mutlaq Syedna Mohammed Burhanuddin^{RA}, the 52nd incumbent was appointed in 1385/1965 and continued the efflorescence in the Bohra's sense of purpose and dedication based upon the belief in one deity, Allah, in the Qura'n as the Word of Allah, and in the sacred mission of Prophet Mohammed^{SAW} and others before him, and their successors, the imams. The 52nd al-Dai al-Mutlaq guided the Bohras with profound love and wisdom for five decades, becoming a guiding beacon of light in every aspect of life for countless Bohras.

As one sun set, another rose, following the sad demise of 52nd al-Dai al-Mutlaq Syedna Mohammed Burhanuddin^{RA} on 17 January 2014/16 Rabi al-Awwal 1435H. His son and successor-designate, Syedna Mufaddal Saifuddin^{TUS}, took over the mantle of leadership. His personal loss and grief were indescribable, far more profound than the rest of the community's, often visible to this day, which he shares during many religious sermons, including Ashara, with utmost humility and grace.

Ashara Mubarak is a period from the 2nd to the 10th of Moharram, the first month of the Islamic calendar dedicated to remembering the Prophet Mohammed, his grandson Imam Husain and his family, and their valiant stand for the universal values of justice, truth and humanity. For the Dawoodi Bohras, attending the Moharram congregations is a spiritual and



Syedna Mufaddal Saifuddin consistently urges his community to seek knowledge in the light of the Holy Qur'an and to strive to emulate the noble qualities of the Prophet Mohammed^{SAW} and his noble family (Ahl al-Bayt).

educational journey of growth and development, exemplified by the deeds of the seventy-two martyrs who sacrificed their lives on Youm-e Ashura, the 10th of Moharram 61H (680 AD), for a just cause.

The Bohra community, under the guidance and leadership of the 53rd al-Dai al-Mutlaq, Syedna Mufaddal Saifuddin^{TUS}, like his predecessors, dedicates these learning sessions to reinvigorating their faith as they navigate the complexities of modern life. The sermons inspire them to seek knowledge in the light of the Holy Quran and to strive to emulate the noble qualities of the Prophet

Mohammed and his family members.

Syedna Mufaddal Saifuddin^{TUS} is blessed with the qualities of his

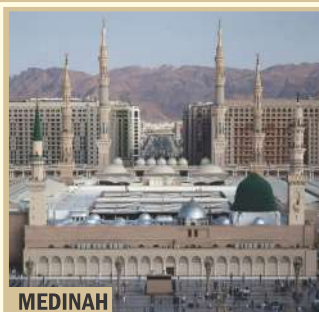
predecessors. He bears the same *laqab* (title), Saifuddin, as his celebrated grandfather, who was also the one who named him 'Aali Qadr Mufaddal', or 'Mufaddal of lofty stature', foretelling the greatness he was destined to achieve all those years ago. Syedna Saifuddin^{TUS} has inherited the wisdom and mannerisms of his beloved father, Syedna Burhanuddin^{RA}, abundantly visible in all aspects of his demeanour. Assiduous and devoted, he was relied upon by his illustrious father in implementing the initiatives closest to his heart.

In conclusion, the 82nd Milad Mubarak of Syedna Mufaddal Saifuddin^{TUS} and 115th Zikra Milad of Syedna Mohammed Burhanuddin^{RA} is the testimony of the embodiment of trust (*tawakkul*) and faith (*iman*) similar to that placed on their predecessors over the years, by every Dawoodi Bohra, because trust and faith take years to build, seconds to break, and forever to rebuild. It has never been broken before and will never be until Yawm al-Qiyamah, which is why Dawoodi Bohras have placed theirs in al-Dai al-Mutlaqs and their predecessors. ■

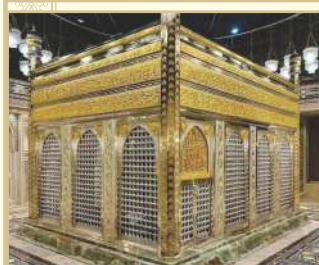


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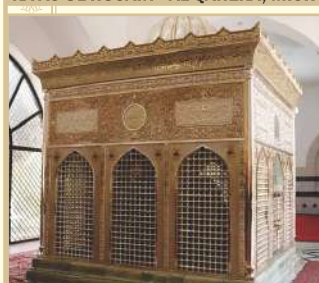
Cllr Dr Hassan Badrudin Akberali was born in Tanga, Tanzania, where he attended school. At the age of twenty-two, he came to Britain fifty-two years ago, on 9th September 1973, to study for a PhD in marine biology at Manchester University after completing his BSc (Hons) degree at Dar es Salaam University. He left the world of university teaching and scientific research in 1985, went into business in Woking, making Knaphill his home, and became interested in politics. He was elected as an Independent Councillor to represent Knaphill Ward in the Woking Council in 2022 and appointed in 2023 as a governor of Knaphill Schools. He is retired and continues to dedicate his energy to serving the public. He frequently writes articles for the local newspaper to address real-life issues. He has also published thirty research papers in reputable scientific journals, including Nature, and written two books, "*Hope and Shared Values*" and "*Reflections of the Voiceless British*", available on Amazon.



MEDINAH



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On the auspicious occasion of the 115th Milad Mubarak of Syedna Mohammed Burhanuddin^{RA}, we remember his eternal legacy with heartfelt reverence. We also extend our warm felicitations to Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak.

As Fayz-e-Husayni Trust Bombay we are honored to serve zaareen under the noble guidance of Syedna al-Dai al-Ajal^{TUS}. With a stern commitment we continue this sacred *khidmat*, striving to uphold the values and vision our beloved Moula^{RA} instilled in us.

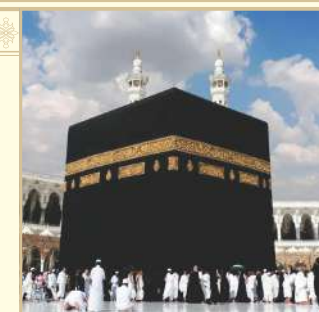


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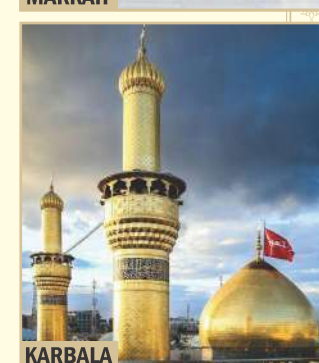
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Celestial Scribe: Qualities of a Quintessential *Kaatib*



Abbas Abdulhussain Najmi 📍 Mombasa, Kenya

Introduction

Across civilizations, from the banks of the Nile to the courts of Mesopotamia, the figure of the scribe has carried profound significance. Far from being mere calligraphists, scribes represented the intellectual elite, often trained for years in reading, writing, and interpreting sacred and administrative texts. In Egypt, they were believed to be endowed with divine gifts, for writing itself was considered a sacred offering from Thoth, the god of wisdom and knowledge. Scribes mediated between rulers and their subjects, between divine will and human action, preserving knowledge for generations.

In the cosmic tapestry too, the notion of the scribe emerged. The planet Mercury—known in Arabic as 'Utaarid—was venerated as the celestial scribe of the Sun. It became a symbol of intellect, mediation, and faithful service. Al-Dai al-Ajal Syedna Aaliqadar Mufaddal Saifuddin^{TUS} expounded upon the qualities of 'Utaarid during Ashara Mubarak 1447H to highlight the spiritual significance of the *Kaatib*—the scribe who translates intent into expression, and whose refined perception ensures harmony between directive and execution. Just as Mercury harmonizes the cosmic order by faithfully reflecting the Sun's light, Duat Mutlaqueen^{RA} carry forward the will of their Imam^{AS}, upholding intricate balance



Syedna Mohammed Burhanuddin, gifted with exceptional insight from a young age, intuitively fulfilled his predecessor's wishes. His life became a journey of remarkable deeds carried out with wisdom and devotion. Photo Courtesy: Dawat-e-Hadiyah

with precision and wisdom. They anticipate the intent of their predecessors and act without explicit instruction—qualities that define the most trusted of scribes.

Syedna Mohammed Burhanuddin^{RA}: The Astute Kaatib

Syedna Mohammed Burhanuddin^{RA} embodied this noble station throughout his life. From his youth, his perceptiveness and ability to intuit his predecessor's intentions set him apart. When

Syedna Taher Saifuddin^{RA} sent him to Yemen, he asked him to recite salaams at the quboor mubarak of Duat Mutlaqueen^{RA}—first on his behalf and then on behalf of all Mumineen. Yet Syedna Burhanuddin^{RA} understood the depth of the directive. His journey unfolded into a series of momentous deeds that pleased Syedna Taher Saifuddin^{RA} greatly, all carried out without further instruction.

During his 'Ashara Mubarak in

Madras, Syedna Burhanuddin^{RA} recalled an incident from those travels. In 1396H, a high-ranking official from Sana'a visited al-Hutaib al-Mubarak. Though he and his entourage did not believe in ziyarat, the sanctity of Syedna Hatim's^{RA} qubba mubarak moved them so deeply that they recited fatiha at his qabr. When Syedna Burhanuddin^{RA} emerged from his residence to meet the official, the dignitary hastened forward himself—a symbolic act of

reverence—before accompanying him to the qubba. In his public address, he repeatedly referred to Syedna Burhanuddin^{RA} as a father figure, affirming his spiritual authority.

Such recognition was a blow to adversaries in Yemen, who had schemed to curtail Syedna's visit by falsely reporting unrest to the authorities. Instead, officials found peace and devotion wherever Syedna went, compelling them to withdraw their objections. Syedna Burhanuddin^{RA} thus fulfilled his intention of performing forty ziyarats, an outcome that reflected his deep alignment with his predecessor's vision.

The Language of Implicit Meaning

The role of the Kaatib lies as much in reading between the lines as in recording words. Mumineen throughout history have displayed this same sensibility, discerning the deeper intent in the blessed directives of Duat Mutlaqueen^{RA}. Syedna Taher Saifuddin's^{RA} statement, "*Take bhai Burhanuddin, for wealth resides beneath his feet*," exemplifies this. At face value, it was a simple remark, but Mumineen understood it as profound counsel. They welcomed Syedna Mohammed Burhanuddin^{RA} into their homes, their businesses, and their lives, confident that his presence was a source of both spiritual and material prosperity.

Continue on next page

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on his 115th Zikra Milad Mubarak and heartiest *tehnayat* to the
53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak



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The implicit wisdom embedded in such expressions is a hallmark of divine guidance. A faithful Mumin, like a seasoned scribe, learns to perceive not just words but intent—living by the subtle direction contained within the ishaaraat (intimation) of WaliAllah^{AS}.

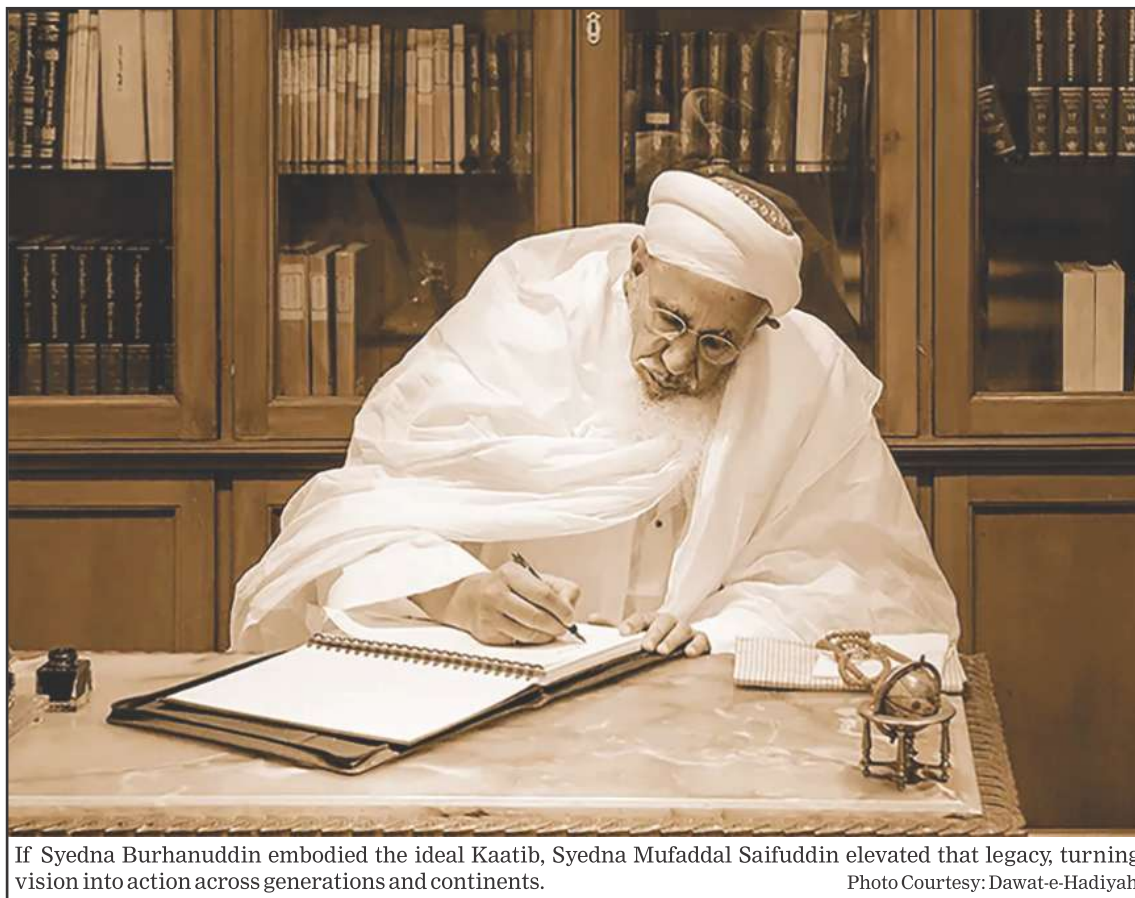
'Utaarid and the Shams: The Dai and the Imam

Astronomers often note that Mercury is difficult to observe, as its nearness to the Sun conceals it within the Sun's glare. Syedna Mufaddal Saifuddin^{TUS} reimagined this phenomenon: 'Utaarid, he explained, chooses to bask in the Sun's brilliance, absorbing its radiance until it becomes indistinguishable from it. The planet's identity is defined by its closeness to the Sun.

In the same way, the Dai attributes all his radiance and authority to the Imam. To look upon the Dai is to see the Imam's light reflected purely and without obstruction. Syedna Burhanuddin^{RA} expressed this truth in Madras five decades ago, stating that it is through the Dai that Mumineen behold the Imam. Poets echoed this sentiment when Syedna Taher Saifuddin^{RA} visited Cairo, and scholars in the Maghreb, witnessing Syedna Burhanuddin^{RA} walking amid Fatimi Asaar, declared that he bore the same luminous presence as Imam al-Mu'izz^{AS}.

Mumineen as Reflections of the Dai

Syedna Mufaddal Saifuddin^{TUS} graciously extended this analogy to all Mumineen. Just as the Dai is 'Utaarid to the Imam's Sun, so too are Mumineen 'Utaarid to the Dai. Their actions, speech, and conduct should mirror the teachings of their



If Syedna Burhanuddin embodied the ideal Kaatib, Syedna Mufaddal Saifuddin elevated that legacy, turning vision into action across generations and continents.
Photo Courtesy: Dawat-e-Hadiyah

beloved leader, so that others, in observing them, come to recognize the Dai's wisdom and leadership.

This teaching resonates with the counsel of Imam Jafar al-Sadiq^{AS}, who urged his followers to embody their Imam's teachings in their everyday lives, ensuring that their character became a reflection of their faith. The lives of Mumineen shaped by Syedna Burhanuddin's^{RA} counsel stand as testimony to this principle, as their conduct consistently brought honor to the

Dawoodi Bohra community and kept alive the memory of the Fatimi Imams^{AS} and their Duat Mutlaqeen^{RA}.

Syedna Mufaddal Saifuddin^{TUS}: An Ideal Kaatib

If Syedna Burhanuddin^{RA} demonstrated the qualities of an ideal Kaatib, Syedna Mufaddal Saifuddin^{TUS} carried his legacy to new heights. His leadership reflects not only fidelity to his predecessors' intentions but also the ability to translate their vision into action across continents and generations.

His role in the restoration of al-Jami' al-Anwar in Cairo remains a towering symbol of this spirit. With unwavering dedication, he revived the luminous legacy of the Fatimi Imams, embodying their

intentions in stone and space. His global initiatives, from the Faiz al-Mawaid al-Burhaniyah (FMB) program that ensures every Mumin's table is graced with wholesome food, to SBUT's visionary urban renewal projects in Mumbai, reflect a profound alignment with the collective vision of all Duat Mutlaqeen^{RA}.

Each of these endeavours is akin to the work of a celestial scribe: taking divine intent and transcribing it into tangible, enduring forms that uplift Mumineen and Ebaad ul-Allah alike.

Conclusion

The virtues of a Kaatib—whether in ancient Egypt, the orbit of Mercury, or the luminous lives of Duat Mutlaqeen^{RA}—reminds us of the power of perception, fidelity, and discernment. The scribe's true task is not only to write but to understand, not only to transmit but to embody.

In Syedna Mohammed Burhanuddin^{RA} and Syedna Mufaddal Saifuddin^{TUS}, Mumineen see the living embodiment of these timeless qualities. Their words, actions, and vision exemplify what it means to be a celestial scribe—reflecting the radiance of the Imam^{AS}, orchestrating harmony in the cosmos of faith, and guiding Mumineen with wisdom that transcends the written page. ■

About the Author

Abbas Abdullhussain Najmi is a graduate of Aljamea-tus-Saifiyah, Nairobi, where he completed an 11-year academic journey specializing in business and economics. Today, Abbas continues to serve his community as an educator in community educational institutes, while also furthering his academic pursuits in the field of Data Analytics and Education Management & Leadership.



We respectfully commemorate the 115th Zikra Milad Mubarak of the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin (R.A.), and extend our heartfelt *tehnayat* to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin (T.U.S.), on the auspicious occasion of his 82nd Milad Mubarak.

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Istifada Ilmiya: A Platform to Upskill the Intellect



Dr. Zainab Najmi   Surat, India

Among the Dawoodi Bohra community, *Istifada Ilmiya* holds a cherished place as a means of strengthening both knowledge and practice. These gatherings are platforms for skill development, personal growth, and spiritual reflection.

Learning through Asbaak

One of the most enriching aspects of *Istifada Ilmiya* is the regular participation in Asbaak. These lessons, guided by experienced mentors, provide not only religious knowledge but also essential skills:

- **Critical Thinking & Reflection:** Engaging with texts encourages deeper analysis and the ability to connect knowledge with real-life practice.

- **Communication & Expression:** Discussions during *Asbaak* improve the ability to articulate thoughts clearly and confidently.

- **Teamwork & Collaboration:** Learning together strengthens bonds and teaches the value of working with others towards shared goals.

Meeting and Growing Together

Istifada Ilmiya brings together mumineen from different walks of life. By meeting new people, participants exchange experiences, broaden their horizons, and build a network of shared learning. These



The birthday celebrations of His Holiness Syedna Mufaddal Saifuddin, have been marked by a season of learning and growth. It is when thousands of community members from across the globe travel to Surat, India, for the occasion named *Istifada Ilmiya*, which is a series of educational seminars and sessions reflecting a time-honoured Fatimi educational system.

interactions nurture empathy, respect, and a sense of unity within the community.

Uplifting the Intellect

At its heart, *Istifada Ilmiya* is about uplifting one's intellect. It inspires participants to think beyond the ordinary, to contemplate higher meanings, and to develop a mindset rooted in wisdom. This intellectual growth not only benefits individuals in their personal and professional lives but also strengthens the community as a whole.

Contemplating the Creation of Allah Ta'ala

A unique feature of *Istifada*

Ilmiya is its reflection on the creation of Allah Ta'ala. Whether through discussions on science, nature, or the marvels of the universe, participants are reminded of the infinite signs of the Creator. This contemplation deepens understanding and cultivates gratitude, humility, and awe.

A Collective Journey

Istifada Ilmiya is not just about individual growth. It is a collective journey of knowledge, skills, and faith. By learning together, sharing ideas, and reflecting on divine wisdom, participants find themselves better equipped to face challenges, to serve the

community, and to walk the path of ibadat with renewed conviction.

Istifada Ilmiya is indeed a living example of how knowledge, skills, and spirituality intertwine. Through Asbaak, interactions, and reflection, mumineen gain the

tools to enrich their intellect, connect with others, and draw closer to Allah Ta'ala. It is a reminder that every skill and every thought, when directed towards khidmat and ibadat, becomes a means of barakat and upliftment. ■

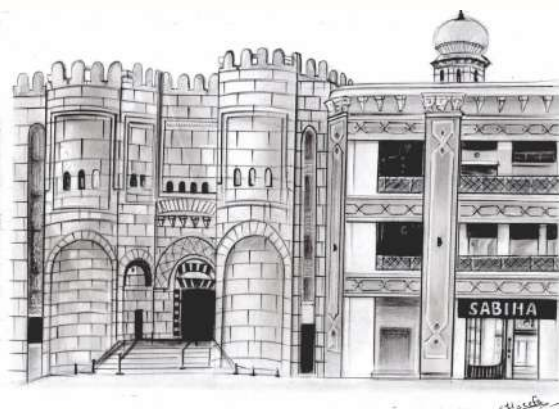
About the Author

Dr. Zainab Najmi is an accomplished educationist with over 20 years of experience in the field of education. She firmly believes that when there is a genuine connection, learning unfolds naturally. Her educational philosophy centers on skill-based learning and nurturing multiple intelligences, making them the cornerstone of every learning experience. She is the founder and driving force behind Seven Pillars, an institution dedicated to holistic development and practical learning.



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The Vibrance of Divine Aura

Mubaraka Patanwala Pune, India

The heart often finds what it longs for: When the soul seeks light, life unveils its brightness with grace, but when it leans towards shadows, even the smallest spark begins to fade. Just as one who looks for beauty discovers it in every corner, and one who chases joy welcomes it in abundance; similarly, the one who dwells on sorrow finds grief etched in every path. So, what we search for, we invite into our lives; for the eyes reflect the state of the heart, and the heart reflects the state of our faith.

And faith, when rooted in purity, carries an energy of its own which is actually an unseen yet deeply felt force that heals, uplifts, and restores. It is this very energy that scatters through the luminous aura of Syedna Mufaddal Saifuddin^{TUS}, the 53rd Dai al-Mutlaq of the Dawoodi Bohra Community. His existence is not only a guiding light but a living source of radiance, filling every path he walks upon with serenity, every gathering with hope, and every soul with positivity. His personality is not confined to His physical presence, but it echoes far and wide, reaching hearts wherever they may be.

Every space He enters blossoms with an unspoken energy, a quiet yet undeniable vibe that elates the soul. Those in His presence find themselves wrapped in an atmosphere where sadness softens,



Syedna Mufaddal Saifuddin radiates a serene, uplifting energy that heals hearts, strengthens faith, and fills every space with hope and joy.

Photo Courtesy: Shk Aunali Dhariwala

discouragement fades, and the burdens of worldly struggle feel lighter. Even the mere thought of His dua following us everywhere becomes a shield against despair. In the silence of personal prayers, in the chaos of daily life, and in the heaviness of numerous griefs; His existence feels like a soulful relief, and His blessings emerge as a mighty strength.

The world, however, is never short of challenges. At every step, tests of faith, distractions of desire, and storms of uncertainty

attempt to weaken the spirit. Yet, in such moments, His presence becomes an anchor. He restores lost hope, strengthens wavering hearts, and makes it possible for all the Bohra to walk the righteous path with courage and confidence.

In an age where wealth and opportunities are celebrated, and privileges are mistaken for peace, Syedna Mufaddal Saifuddin^{TUS} offers something the world cannot buy; a serenity that enters the heart with just a glimpse of Him. His radiance reminds us that true fulfillment

does not lie in possessions, but in the calmness of spirit and the purity of faith. A single glance of Maula, even for a moment, reawakens joy far greater than all worldly treasures combined.

You may travel across continents, meet the kindest of people, sit in the wisest of company, but nothing can compare to the contentment and completeness felt in His presence. The soulful energy of Syedna Mufaddal Saifuddin^{TUS} is not just seen, it is experienced. It is not just admired, it is lived. He is the testament of a truth the world often forgets, that real power lies not in what dazzles the eyes, but in what heals the heart.

For every Dawoodi Bohra, the first and foremost dua is for His health and well-being. For we know without Him, our lives lose meaning. No comfort, no success, no luxury can replace the blessing of His presence. For us, His existence is the core of our faith, the brightness of our days, and most importantly,

the reassurance of our tomorrows.

Indeed, His aura is more than guidance; it is a universe of divine blessings. An energy that uplifts, strengthens, and transforms. A vibe that assures us we are never alone. And in that vibrance, we find our peace and purpose in life.

As we celebrate the 82nd Milad Mubarak of our beloved Maula, Syedna Mufaddal Saifuddin^{TUS}, we affirm that we are delighted to be part of His prosperous, merciful, and divine reign. Surely, the memories of Syedna Mohammed Burhanuddin^{RA} remain etched in our hearts, and often we grieve in his remembrance. But the reassurance that His reflection, His Successor, rather His very Heart and Soul, continues with us in the blessed image of Syedna Mufaddal Saifuddin^{TUS} is the greatest comfort we could ever hold.

His aura, His energies, His vibrant presence; remind us that in His light, we are never lost, and in His blessings, we are always found. ■

About the Author

Mubaraka Patanwala is a medical writer with a strong academic foundation as a Microbiologist, Biochemist, and Medical Technologist, the author brings a research driven approach with concise communication to medical writing. With experience in scientific research, academic publishing, and medical editing, she transforms complex medical concepts into content that is accurate, engaging, and accessible. Her collaborations with healthcare professionals and institutions reflect her commitment to clarity, credibility, and quality in health communication.



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Faith with Flavor: The Salt and Sugar of Spiritual Guidance

Munira Ampanwala Pune, India

In Dawoodi Bohra homes, a simple act at the dining table often carries a quiet lesson. A child is asked to pass the salt or to stir sugar into a glass of milk. It feels ordinary, almost unnoticed—but the meaning runs deep. Salt preserves. Sugar sweetens. Together, they bring balance.

I remember an incident from the time of Syedna Mohammed Burhanuddin^{RA}. A young student once asked about the value of small deeds. With a gentle smile, Burhanuddin Moula replied: “Just as a pinch of salt completes the meal, a small act done with sincerity completes faith.” That thought has stayed with many hearts—a reminder that even the tiniest offering, if genuine, holds immense worth.

As we mark the 82nd Milad Mubarak of His Holiness Syedna Mufaddal Saifuddin^{TUS} and the 115th Zikra Milad of His Holiness Syedna Mohammed Burhanuddin^{RA}, the image of salt and sugar comes alive in their legacy.

Salt, plain and unassuming, has the power to guard and preserve. For decades, Syedna Mohammed Burhanuddin^{RA} gave the community this quality. He safeguarded traditions, strengthened values, and

ensured that the Dawat stood firm in a rapidly changing world. His sermons were like salt in food—quiet perhaps, but essential, impossible to live without. The Qur'an instructs: “And hold firmly to the rope of Allah all together and do not become divided.” Burhanuddin Moula embodied this ayat, uniting Mumineen, anchoring them in dignity and faith.

If Syedna Burhanuddin^{RA} was salt, then Syedna Mufaddal Saifuddin^{TUS} is sugar—the sweetness that softens, soothes, and uplifts. Sugar dissolves without a trace, yet leaves comfort behind. In much the same way, Mufaddal Moula's presence softens hearts. His words, his care, and his unending concern for Mumineen bring sweetness into their lives. In one of his waaz, He said: “Fill the hearts of Mumineen with sweetness; refrain from bitter speech.” That is the role of sugar—to remove harshness, to spread joy, to make devotion not just steadfast but also delightful. The Qur'an reminds us: “And speak to people good [words].” Mufaddal Moula lives this verse, guiding with warmth and showing that kindness is the true essence of faith.

Salt and sugar look alike, yet each plays a different role. One



A traditional Bohra meal starts with a pinch of salt.

guards, the other gladdens. One sharpens, the other softens. And together, they create wholeness. The Qur'an declares: “We have made you a community of balance.” This balance shines in the lives of our two noble leaders. Syedna Mohammed Burhanuddin^{RA} preserved with strength; Syedna Mufaddal Saifuddin^{TUS} infuses those foundations with compassion and sweetness. One gives firmness, the other spreads joy. Together, they have seasoned faith with balance.

This Milad Mubarak is not only a time of celebration but also a time of reflection. Salt and sugar look similar, yet both are needed. Our lives, too, must carry both. Like salt, we must protect the truth, hold fast to values, and remain strong. Like sugar, we must soften, forgive,

and sweeten the lives of those around us. Burhanuddin Moula^{RA} once said: “*Deen ni hifazat karvi ye ibadat ma shumari hai.*” (“Preserving the faith is counted among acts of worship.”) And Mufaddal Moula^{TUS} often reminds us: “The happiness of Mumineen is the happiness of their Moula.” Together, these teachings give us direction: guard with firmness, share with kindness.

Faith, like food, needs care daily. Salt loses its savor if neglected; sugar hardens if unused. In the same way, faith must be lived, not simply remembered. On this blessed day, as we bow our heads in gratitude, we are reminded to become like salt and sugar ourselves—grains that protect the truth, crystals that spread sweetness. With the blessings of Syedna Mohammed Burhanuddin^{RA} and the guidance of Syedna Mufaddal Saifuddin^{TUS}, may

we strive to balance discipline with love, firmness with gentleness.

A dish without salt or sugar feels incomplete. In the same way, life without the presence of our Awliya Allah would be flavorless. Their guidance seasons our days and sweetens our nights. Without salt, food is tasteless; without sugar, it is joyless. Without our Awliya, life is incomplete.

On this joyous occasion of Milad Mubarak, we raise our hands in humble prayer for our beloved Aqa Moula, Syedna Mufaddal Saifuddin^{TUS}. May Allah Ta'ala bless him with long life, radiant health, and serene strength. May his guidance continue to sweeten the hearts of Mumineen, preserve the faith, and inspire generations to walk the path of truth and compassion. With every breath, may he remain in the shade of divine protection, and may his noble mission flourish across the world. ■

About the Author



Munira Ampanwala, known by her pen name thewriterinrida, is a professional writer with expertise in content writing, copyediting, and proofreading. She is recognized for her ability to craft clear, engaging, and meaningful communication for both corporate and creative needs. With precision, originality, and a strong command of language, her work reflects a blend of professionalism and depth.

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We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartiest greetings to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak

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Generations in Harmony: Wishing Milad Mubarak



Zahabiyah Shk Mustafa Shakir 📍 Chennai, India

Observing the dynamics amongst all generations, specifically The Millennials (born 1980 to 1997) and The Gen Z (born 1998 to 2010), makes me reflect on how we Millennials have been conditioned to prioritize others' happiness over our own. The majority of Gen Zs seems to be breaking the mold by prioritizing mental health and doing only what vibes with them. We Millennials, on the other hand, were brought up to be productive and make others happy, often at the cost of our own happiness.

It's like Gen Z is carving out a different path, one where they're more in tune with their own needs and boundaries. They're saying 'no' to things that don't serve them mentally or emotionally. Makes me wonder if we Millennials should rethink our approach to productivity and happiness – should we be more like them, prioritizing our own interests and mental well-being over constant external expectations?"

While these questions were triggering thoughts in my mind, a sense of happiness took over as I look forward to the celebration of the Milad of our beloved Maula, Syedna Aaliqadr Mufaddal Saifuddin^{TUS}, along with His Father and predecessor Syedna Mohammed Burhanuddin Aqa^{RA}. Somewhere I realized that the way we celebrate the Milad, our Maula^{TUS} gathers all of us in Surat, and before 15 days we attend the Sabaq, which itself is an act of upliftment and upscaling for each and every individual of the community – no matter which generation that individual belongs to. Now, the happiness and knowledge we imbibe makes us strong. We Millennials can do acts like Gen Z, and Gen Z can inculcate some values in themselves which bridges the gap between traditions and modern approaches to life.

In these celebrations and through the Sabaq, there's a beautiful blend of spiritual growth, community bonding, and learning. It reinforces the values of unity, respect, and devotion across generations. Maybe this blend is what empowers us to navigate our



As Millennials reflect, Gen Z redefines, and Gen Alpha emerges, the celebration of Syedna's Milad becomes a moment where faith, tradition, and modern perspectives converge—illuminating a path of unity and spiritual renewal across generations.

paths with faith and confidence, whether we're Millennials adapting to Gen Z's vibes or Gen Z finding roots in timeless values.

Through the opportunity of Sabaq and inspired by Gen Z's approach, we Millennials can:

- Prioritize mental well-being by focusing on what's emotionally and mentally healthy for us.
- Set boundaries in personal and professional lives to align with our values.
- Do things that we want to, making choices that resonate with our personal values.

- Be authentic and expressive, being true to ourselves in interactions.

As we attend our sabaq, everyday we follow a routine which takes us back to that period of schooling or its like going to college again to learn more and educate, and upscale ourselves in this fast running world.

I just realized isn't it funny that we always wanted our kids to be like us but now we are wanting to be like them? It's like the tables have turned! We Millennials were brought up to follow in the footsteps

of our elders, but now we're looking at Gen Z and thinking, 'Hey, they're onto something!' Prioritizing mental well-being, setting boundaries, being authentic – maybe we've got something to learn from them after all.

Adding to it, with faith in our Maula's guidance, we gain confidence in our journey, strengthened by a strong sense of community. The bonds we form in Sabaq and the values we imbibe in celebrations like Milad remind us we're part of something bigger – a community united in faith, respect, and devotion.

Through the guidance this year by our beloved Aqa Maula^{TUS} in His sermons focused more on the system of the Stars and the Universe as a whole.

Maula^{TUS} threw light on the universe's intricate balance showcasing coexistence and adaptation as fundamental principles. Like the Sun and the other planets revolve around their orbits, leveraging their energies for life-sustaining processes, and the moon's cycles influence Earth's rhythms, the elements of fire, air, and water interplay to nurture life on Earth. This interconnectedness highlights that everything in the universe is part of a larger, harmonious system.

A better understanding of this interconnectedness encourages us to:

- **Appreciate interdependence:** Just as elements and celestial bodies work together, we humans are interconnected in communities, societies, and ecosystems.

- **Foster cooperation and empathy:** Recognizing our part in a larger whole promotes living with others, helping, serving, and learning from them.

- **Balance give and take:** Like the elements balance to sustain life,

we balance giving and taking in relationships, communities, and with the environment.

- **Cultivate harmony:** Understanding the universe's harmony inspires us to seek harmony in our interactions, respecting differences and valuing coexistence.

With all of this, I would like to end by discussing the emergence of the next Generation called the Gen Alpha all born after the year 2010.

It's like witnessing a whirlwind of tiny, hyper-active bundles of energy! These little tots are curious, playful, and full of life! They're a generation of tiny explorers navigating their world with wonder and energy, learning through play, interaction, and experiencing the world around them. Gen Z might find themselves navigating how to interact with these tiny whirlwinds – teaching them boundaries or learning from their energy and curiosity? Gen Z can bond with Gen Alpha over shared experiences while bridging gaps with timeless values.

As we look at Gen Alpha's emergence, it's a reminder that each generation brings its vibes, challenges, and awesomeness! Gen Z can connect with Gen Alpha while respecting traditions and resonating with the future! The emergence of Gen Alpha – a generation of tiny wonders shaping tomorrow's world!

All looking forward to that one Light of Guidance, and, all generations coming together to wish Our Beloved Father^{TUS}

**"Milad Mubarak Maula"
"Maula Mubarak"**

Sabaq for the Dawoodi Bohras: refers to a gathering or session where community members, often children or youth, come together for religious education, learning, and spiritual upliftment. ■

About the Author

Zahabiyah has dedicated 20 years to serving the community, and is currently posted in Chennai with her husband, where she continues to render her *khidmat*, with the blessings of His Holiness^{TUS}. With her down-to-earth approach and ability to connect with people from diverse backgrounds, she has developed a profound understanding of their emotions and experiences. This empathy is beautifully reflected in her literary works, poems, and other content, which resonate deeply with her audience.



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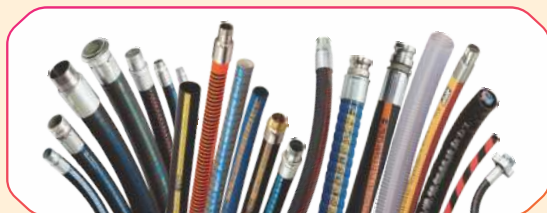


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In Thread and Tradition: How the Bohra Dress Code weaves a Tapestry of Unity under the Dai al Mutlaq

Shk Sajad Hussein Shk Qamarali Hamid 📍 Kuala Lumpur, Malaysia

In a world where global fashion trends erase cultural boundaries, the Dawood Bohras stand out. They are a community instantly recognisable, by their unique attire- the rida for women and the saya kurta with a golden topi for men-which is far more than mere clothing. It is a daily worn testament to living tradition, a symbol of identity, and perhaps most profoundly, a visible thread connecting each believer to the visionary guidance of their beloved Maula, the 53rd Dai al Mutlaq, His Holiness Syedna Dr Mufaddal Saifuddin Saheb^{TUS}.

The Bohra dress code is a masterpiece of meaning. The women's rida, often vibrant and elegantly embroidered abolishes the notion that modesty must be austere or hidden. It is a celebration of beauty and dignity. It has no face veil, facilitating communication and engagement with the world while upholding core values. While the men's attire, in white, crowned by the meticulously embroidered topi, projects an image of discipline, equality, and neatness. Together, they create a powerful visual of community that is at once distinct, dignified, and integrated.



For the Dawoodi Bohras, Libas al-Anwar represents their heartfelt dedication to their faith, community and the teachings of their leader, His Holiness Syedna Mufaddal Saifuddin.

This is where the role of Dia al Mutlaq becomes pivotal. The preservation and promotion of this unique identity in the 21st century is not an accident of tradition, but a deliberate act of leadership. Maula does not see the dress code as a relic to be kept in a cupboard for occasional festivals. His Holiness champions it as a living, breathing emblem of a Bohra's faith and commitment.

Under Maula's wise guidance the attire is not presented as a restrictive obligation but as a cherished privilege. He often speaks of the "libaas-e-taqwa" framing the external dress as a reflection of an internal spiritual state. This visionary perspective transforms the act of getting dressed each morning into an act of devotion, personal renewal of one's pledge to the community and its values. It is a daily reminder to the individual of who they are what they represent, fostering a powerful sense of belonging that transcends geographical borders. A Bohra from Mumbai instantly recognises and feels a bond with a Bohra from Kuala Lumpur or London--- a connection facilitated by this shared visual language endorsed by their Maula.

The wisdom of Maula is profound. In an age where youth are pulled in countless directions by competing identities, Maula provides the anchor of belonging which is both tangible and beautiful. Wearing the rida and topi becomes a source of pride, not alienation. It answers the modern quest for identity with clarity and confidence. Maula's emphasis on the dress code is therefore a

masterstroke in community preservation, ensuring that the external markers of faith remain relevant, respected, and worn with joy by successive generation.

Therefore, to see a Bohra is to see a walking testament to the unifying vision of Maula.



The Dawoodi Bohra community is unified and distinguished by its unique attire, called *Libas al-Anwar*. Photo Courtesy: The Dawoodi Bohras

The intricate embroidery on rida, the crisp line of saya, and the golden stitch on a topi, are more than just decorative elements. They are actually stitches with which

Maula weaves a global community together into a single cohesive tapestry. Each garment tells a story of a leadership that understands that in preserving a unique external identity, one strengthens the internal spiritual core.

I would conclude that we Bohras are indeed very fortunate to have Our beloved Maula's leadership which has gifted us not with rules, but with raiment, not with restrictions, but with recognisable identity. Through the simple, profound act of getting dressed, every Bohra man and woman embodies the continuity of their heritage and visionary guidance of their beloved Maula who leads them with wisdom through this modern world without ever letting them lose the distinct thread of who they are!. Long Live Aqa Maula. ■

About the Author



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Seeking Maula's Khushi

Tasneem Kagalwalla Dallas - Plano, USA

There are moments when words fall short. How does one capture the ocean of love that a Dai al-Mutlaq bears for His children—*Maula's farzando*?

Our beloved Maula, the 53rd Dai al-Mutlaq Syedna Mufaddal Saifuddin^{TUS}, is not simply a spiritual and temporal leader; Maula is our father whose love knows no bounds, a guide who steers us with wisdom, a beacon of light that illuminates our way, and the lifeline of our souls. He is the refuge of our hearts, the radiant lamp that brightens our path, and the voice of our conscience. He is the anchor of our faith, the solace of our spirit, and the one in whose ceaseless prayers our lives find meaning. Truly, Maula thinks of us more than we think of ourselves.

Mufaddal Maula's love stretches across continents, embracing every mumin, from the newborn wrapped in swaddles to the aged leaning on canes.

We have all witnessed Maula's tender hand resting on a child's head, Maula's eyes softening at their innocence, His smile reflecting in their eyes. Whether it is at Ashara Mubarak gatherings or at intimate visits to cities and towns, Maula gazes most warmly at children. He urges parents to adorn their children not only with outward clothing, but also in the priceless garment of good characteristics (*akhlaq*). Maula consistently reminds parents that these little souls are His greatest treasures and urges us to raise them in virtue, in kindness, in humility—for they are the tomorrow of Deen and Dawat.

Maula's words echo endlessly: good character is the true adornment of a mumin, whether man, woman, or child.

And yet, no matter how much we can imagine doing, we will always fall short. For what is our offering in front of Syedna Aali Qadr Mufaddal Saifuddin Maula's grandeur and benevolence, His sleepless prayers for our peace and happiness? Still, in our small ways, we must try. Here are but three of



From the youngest children to the eldest elders, Syedna Mufaddal Saifuddin offers heartfelt blessings, his radiant presence reflecting boundless care, guidance, and devotion to every member of his global community.

the countless paths by which we can hope to bring a smile to Maula's luminous face—not just today, but every day, till eternity.

1. By Adorning Ourselves with *Behtar Akhlaq* (Good Character)

Maula has said it time and again: the true measure of a mumin is not wealth, not status, but character. *Behtar akhlaq* is our crown. To speak gently, to forgive swiftly, to serve without being asked, these are the jewels Maula wishes to see in us.

When a mumin restrains his anger, he embodies Maula's counsel. When a daughter chooses her Rida over resistance, she reflects Maula's wish. When a businessman insists on honesty and conducts his trade free of interest, even at personal cost, he lives by Maula's teaching.

We see this spirit alive in everyday moments—like the countless volunteers of *Faiz al-Mawaid al-Burhaniyah* who serve meals not with pride, but with humility, a smile on their lips and gratitude in their hearts. They embody what Maula wishes to see in us: khidmat anchored in akhlaq. Every gentle word, every act of forgiveness, every small kindness becomes a fragrant offering at Maula's feet.

2. By Nurturing the Next Generation in Faith and Love

If ever one wishes to understand Maula's heart, notice how He looks at a child. Maula's hand rests on their heads, or touches their cheeks, smile beaming at their innocence, His prayers pour upon them like gentle rain. He has repeatedly reminded us: nurture your farzando in ilm and amal, for they are the torchbearers of Imam Husain's^{AS} zikr and Dawat's legacy.

Maula's devotion to their tarbiyat is visible in initiatives across the world: schools where the sound of Quran fills classrooms, *Madrasahs* where teachers sow seeds of piety, asbaaq where the Ustaaz himself bends to the level of a child/young adult to ensure they understand.

To raise children who aspire to become Hafiz-ul-Quran, who yearn for knowledge, who show respect to their elders and tenderness to the weak—this the future Maula longs to see. We've seen Maula's radiant smile when little ones pray Quran, recite a Marasiya or Madeh in front of Him, His joy when youth take up the mantle of khidmat, Maula's boundless encouragement to parents to be role models of virtue.

This is why we must hold close the responsibility of parenting. Each bedtime story infused with

values, each patient correction, each prayer whispered over our children's heads is an act Maula treasures. It travels, unseen, and reaches Maula's heart. In nurturing our farzando, we are nurturing the future Maula envisions.

3. By Serving Humanity with a Mumin's Spirit

For a mumin, service is not limited to Dawat; it flows outward like a river, reaching every corner where kindness is needed. When a mumin doctor heals with sincerity, a student striving for excellence while grounded in humility, a neighbor helping another in times of hardship reflects the ethos Maula instills in us. They are rays of Maula's vision, spreading compassion beyond boundaries.

Maula's vision is vast, encompassing not only the Dawoodi Bohra community but the entire tapestry of humanity. Under His guidance, initiatives such as

Project Rise have touched lives across the globe—feeding the hungry, supporting education, and extending a hand to the needy.

These acts of khidmat—quiet, humble, yet powerful—become rays of Maula's vision in action. In serving creation, we serve the Creator. And in that sincere service Insha'Allah, Maula's radiant smile finds its reflection.

The Ultimate Offering: The Grief for Imam Husain^{AS}

And yet, of all offerings, one rises above: our grief for Imam Husain^{AS}. For Maula is the Dai of Imam Husain, carrying Aqa Husain's zikr in every breath, every sermon, every sajdah.

When we gather in Ashara Mubarak, every *miqat* and all occasions—it is this grief that unites us. Every sigh of matam, every tear shed in the *saf* of *aza*, every heartbeat that cries '*Ya Husain*' is what binds us eternally to Maula.

For in this, we find certainty: nothing pleases Allah Ta'ala more than our steadfast grief for Imam Husain^{AS}. This grief purifies us, strengthens us, and anchors us in the cool shade (*thanda saaya*) of our Maula—Mufaddal Maula^{TUS}.

May we spend every heartbeat in this remembrance, live and die with this grief etched in our souls, passing it to our children, and to theirs... till eternity.

As we celebrate the 82nd Milad Mubarak of our Aqa Mufaddal Maula^{TUS} and the 115th Zikra Milad of Syedna Mohammed Burhanuddin^{RA}, our hearts overflow with gratitude. Though we can never repay an ounce of Maula's munificence and magnificence, we pray that we may, in our very small ways, make Maula happy—today, and every day, till eternity. ■

About the Author

Tasneem Kagalwalla is a Life Coach, Therapist, Life Skills Trainer, and the 1st American Board-certified NLP Master Practitioner based in Dallas, Texas. With over 15 years of professional experience, she specializes in Teen Counseling, Relationship and Family Coaching, Couples Therapy, Training, and Motivational Speaking. Her work draws on neuroscience and psychology, blending community values with evidence-based practices to help individuals and families thrive.



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The Art of Devotion: A Life Shaped by Faith and Tears

Hawra Palanpurwala Houston, USA

For many, a birthday is a moment of joy, a day to celebrate a life. For our community, the 12th of October is that day and so much more. This year, as we celebrate the 82nd Milad Mubarak of His Holiness Syedna Mufaddal Saifuddin^{TUS} and the 115th Zikra Milad of his revered father, His Holiness Syedna Mohammed Burhanuddin^{RA}, we don't just mark a date. We renew our faith and reflect on the devotion that shapes our lives.

Looking back, my years at Aljamea-tus-Saifiyah are not counted in textbooks or exams. They are measured in moments: the slow rhythm of recitation, the way words of du'a took root in my chest, and the days when faith stopped being something taught and became something lived. Seven years in Jamea were enough to set me on a course where prayer became more than repetition—it became presence, attention, and love.

Living in America has often tested that resolve. Faith is rarely a common language here. To pray with intensity, to speak of Husain with tears, to shape my days around deen rather than convenience—all this has felt, at times, like swimming upstream. Yet, every year, as the month of Muharram arrives, something changes.

The days of 'Ashara Mubarak bring back the vitality of those Jamea years. They remind me that faith



Faith and devotion find expression in tears and joy, as Syedna Mufaddal Saifuddin continues to inspire hearts across the community.

doesn't depend on environment; it depends on the heart. By the tenth day, as our Maula, al-Dai al-Ajal Syedna Mufaddal Saifuddin^{TUS}, bows in sajda, the force of his grief reverberates through me. My tears return, not as weakness but as renewal. They are a covenant that wherever I live, I remain bound by love.

In our tradition, tears are not simply the overflow of sorrow. They are adornments of the soul, ornaments more lasting than gold. Centuries ago, Fatimi artisans embodied this truth. In their goldwork, teardrop motifs appeared again and again. One such bead, now housed in the Metropolitan Museum of Art, carries six teardrop-shaped petals,

each one a miniature echo of grief. In our Fatimi heritage, these represent the tears shed for Husain, the droplets of sorrow that polish the soul into purity.

Ashara transforms me in the same way. Each tear I shed becomes a granule of gold, reshaping my heart into something more resilient, more tender, and more capable of seeing others with mercy. Just as Fatimi goldsmiths cut and joined edges to form spheres that defied convention, my faith is reforged each Muharram—not through conventional ease but through the labor of remembrance, through grief that makes me whole.

And then comes Milad Mubarak. The birth of our Maula^{TUS}

is not just a date on a calendar but the flowering of this very love. It is a day where sorrow and joy meet: the remembrance of Husain's sacrifice, which humbles us, joined with the celebration of Maula's birth, which lifts us. Together, they weave grief into hope, and hope into action.

The love I feel for him is not abstract. It is concrete, visible in how I choose to live: to serve when I can, to

soften when anger beckons, to believe that even in a world that often seems indifferent to faith, it still has the power to create communities of care.

This is why the art of tears matters so much. Just as a Fatimi bead is both fragile and enduring, so too is the human heart. It is tears—polished, shed, shared—that strengthen it. Today, under the guidance of Syedna Mufaddal Saifuddin^{TUS}, we live that truth collectively. Each Ashara, each Milad, becomes not only a commemoration but a renewal.

Faith is not finished in one act or one year. Like the patient strokes of a craftsman, it is shaped slowly, with repetition, with intention, with love. Every tear adds to that work. Every sajda deepens it. Every Milad reminds us that in grief and in joy alike, we are molded by devotion. For me, that is the legacy of Jamea, the lesson of Ashara, and the gift of Milad: that tears are not endings, but beginnings. They are not loss, but abundance. They are not sorrow, but the art through which we are refined. ■

About the Author

Hawra Palanpurwala (Boriawala), resides in Texas with a degree in Management Information Systems and a minor in Law. While her professional journey has led her into new fields, her seven years at Al Jamea-tus-Saifiyah continue to serve as the foundation of her life. The values of service, humility, and love she embraced as a *khidmatguzar* remain central to her outlook and guide her path with faith and purpose.



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Service and continuous learning: His Holiness counsels community members across towns in India

His Holiness Syedna Mufaddal Saifuddin, 53rd leader of the worldwide Dawoodi Bohra community, recently concluded a visit to towns in Madhya Pradesh and Rajasthan between 15th to 27th September 2025. These visits provide an opportunity for the local community to interact with His Holiness and seek his guidance on various issues in their personal and professional capacities. Conducting a sermon at each town, thousands of members benefitted from his address at their respective community centres.

On September 16, Syedna addressed community members at Ezzy Masjid in Sailana where he emphasised the importance of patriotism and community service. He urged followers to live harmoniously with people from all backgrounds and actively support their locality.

"Syedna's visits bring us strength and direction," said Burhanuddin Lukmani, a coordinator from the Dawoodi Bohra community in Sailana. "He not only inspires us to live faithfully but also reminds us of our duty to serve our nation as responsible and productive citizens."

For Sailana's over 92 Bohra families, this visit was particularly significant — it marked the first time in more than 30 years that a



community leader had visited the city.

On September 19, Syedna delivered a sermon at Hashemi Masjid in Sheopur, the first such visit by a Syedna in nearly 80 years. He focused on the values of gratitude and purity, encouraging the community to appreciate their blessings and commit to both physical and mental cleanliness.

Sheopur's Dawoodi Bohra community, comprising around 1,200 members primarily engaged in trade and retail, welcomed his guidance as a reinforcement of their faith's core principles.

The visit culminated on September 26 in Kota, where Syedna addressed nearly 10,000 attendees at Saifee Masjid. Drawing from the city's reputation

for educational excellence and its renowned limestone industry, he highlighted the role of discipline and good habits in shaping strong character. He encouraged the community — many of whom work in hardware and cement businesses — to pursue faith, hard work, and social responsibility.

In addition to Sailana, Sheopur Kalan, and Kota, Syedna also made



brief stopovers in Ratlam and Indore. Across each town, his visits reinforce enduring values of faith, gratitude, service, and social responsibility, distinguishing his leadership and care for the Dawoodi Bohra community's spiritual and social well-being.

Courtesy: The Dawoodi Bohras

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How Surat Became the Spiritual and Intellectual Heart of the International Dawoodi Bohra Community

Special Correspondent   Surat, India

The name Surat usually evokes a rush of sensory details: the sparkle of diamonds, the soft glide of silk, and the deep, constant beat of commerce. But tucked away from the bustling marketplaces and cutting ateliers, this city holds a different, quieter kind of brilliance. This light doesn't come from a forge or a loom; it shines from the heart of a tradition, nurtured for over two centuries by a community whose passion for scholarship is every bit as fierce as its skill in business.

The human story of this legacy begins in the early 19th century. A visionary leader saw that for his people to truly thrive, education couldn't be a sideline—it had to be the main event. In 1810, right beside his own home, he planted the seed for a learning centre, which would eventually be called Darse Saifee. It was an act of profound commitment, showing a belief passed down through generations: that seeking knowledge is a spiritual necessity, and that a good library is as sacred as the house of worship next door.

This first academy was built not just with stone, but with values. Taking inspiration from



Community members partake in the traditional sabaq session during Istifada Ilmiyah at Aljamea-tus-Saifiyah, Surat.

the great Islamic centres like Al-Azhar in Cairo, Darse Saifee offered more than just lectures. It offered a home, a sense of dignity, and a tough, honest intellectual ethic. Students didn't just memorize texts; they lived, ate, and breathed within the rhythm of an institution where learning was absorbed through presence and conversation as much as from books. This wasn't about simply

producing graduates; it was about shaping thoughtful, whole people—the scholar as both a student of life and a servant of knowledge.

Over time, that modest beginning flowered into Aljamea-tus-Saifiyah, a world-class institution. Through the guidance of successive leaders, the academy grew, embracing modern subjects like science, English, and

philosophy. These were not viewed as external compromises, but as essential tools for navigating the modern world. Here, the wisdom of the past and the realities of the present don't fight; they hold a genuine, necessary conversation.

But what truly makes this tradition feel human is the sense of knowledge as a continuous, living gift, passed hand to hand, from one heart to the next. You can see this most clearly in Istifada Ilmiyah, a unique intellectual pilgrimage that, since 2017, sees thousands of community members descend on Surat each year. For two weeks, the city becomes less like a destination and more like a spiritual workshop, buzzing with an energy that is immersive and intensely focused.

The people who come are the essence of the story. They are not forced attendees, but attorneys from the USA and the UK, cybersecurity experts from Australia and the Far East, teachers from Africa and the Middle East, and homemakers from around the globe—all arriving with their own personal hunger for understanding. A lawyer finds clarity for her practice in a session on business ethics; a cyber expert connects

ancient moral responsibility to the dizzying complexity of digital security. In these moments, Surat is transformed from a city of fixed boundaries into a boundless atmosphere where the generations connect, and tradition finds its fresh, vibrant relevance in every corner of contemporary life.

During this time, the transformation in the old quarters is palpable. Zampa Bazaar doesn't just buzz with selling; it hums with deep conversation. Within the gates of the academy, elders and students are not merely performing rituals; they are participating in a continuous, shared act of learning that seamlessly links the past to the future.

For the Dawoodi Bohra community, this tradition is more than heritage—it is a way of being. Education is not treated as a separate pursuit, but as something deeply woven into the fabric of everyday life. And as community members carry this ethos from Surat to cities and towns across the world, the legacy continues—not in the form of monuments or accolades, but in the clarity of purpose, depth of understanding, and quiet conviction they bring into their lives, wherever they may be. ■

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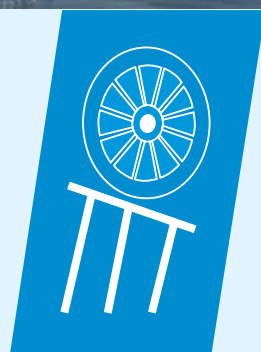
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Milad Mubarak: A Continuity of Fatemi Celebrations

Sh. Mufaddal S. Yamani 📍 Anand, India

The Dawoodi Bohra community across the world each year celebrates the Milad Mubarak of our spiritual leader, His Holiness Syedna Mufaddal Saifuddin^{TUS}, the 53rd al-Da'i al-Mutlaq on the 20th Rabi al Akhar, the birth anniversary of Syedna Mohammed Burhanuddin^{RA} and the day Imam Mahdi^{AS} revealed himself as the Fatemi Imam. For the Bohras, this day is not just a commemoration of the birth of their beloved leader, but a reflection of the traditions of the Fatemi Aimmat that radiates joy, unity, and spirituality by following the centuries-old Fatemi traditions that began in Cairo.

To fully appreciate today's Milad festivities, it is insightful to compare them with how the birthdays of Prophet Mohammed^{SAW} and the Fatemi Aimmat^{AS} were celebrated during the Fatemi Era.

CELEBRATIONS OF SYEDNA MUFADDAL SAIFUDDIN'S MILAD

Connecting to spirituality

For forty days from the Milad of Prophet Mohammed^{SAW} to the Milad celebrations of Syedna Mufaddal Saifuddin^{TUS}, Dawoodi Bohras worldwide engage in prayers, charitable initiatives, and recitations of the Quran and various nasheeds. Homes, mosques, and community halls are illuminated with lights, floral decorations, and banners expressing their love for the Prophet Mohammed^{SAW}, his son Imam Tayyib^{AS} and their spiritual representative Syedna Mufaddal Saifuddin^{TUS}.

The centrepiece of the celebration is the Milad Waaz that is delivered by Syedna Mufaddal Saifuddin^{TUS}. This sermon is also the culmination of the Istefada Ilmiyah, the annual knowledge fair held as an extension of Syedna Mufaddal Saifuddin's^{TUS} Milad celebrations. This imparting of knowledge and engagement in learning and skill-based training is the true continuance of the spiritual legacy of the Fatemi Era.

Acts of Community and Charity

In keeping with the Islamic principle that celebrations should benefit society, the Milad Mubarak is marked by acts of charity and



A few years ago in Surat, during the Milad celebrations, Indo Gulf Times Founder Dr. Abdul Sami Bubere and Editor Ahmar Bubere had the honour of presenting a Special Edition to His Holiness Dr. Syedna Mufaddal Saifuddin.

community welfare. Community members are provided with assistance for housing, education, medical and economic upliftment. Precautionary medical testing and cancer awareness is also a big part of these celebrations.

Expressions of Joy

The day of Milad world over is marked with processions, festive meals, and cultural programs that fill the atmosphere with joy. Children dress in colorful attire, families exchange sweets, and gatherings resound with chants of "Maula Mubarak". Across the globe the Dawoodi Bohra mosques and community centers host large feasts where thousands partake together, reinforcing the Islamic ethos of unity.

Celebrations in Fatemi Cairo

During the Fatemi Era (909-1171 CE), Cairo was not only a political capital but also a center of

spiritual and cultural grandeur. The Fatimi Aimmat integrated religious and spiritual activities with the commemorations of the Prophet and the Ahl al-Bayt

Historical sources record that the following Milad were celebrated annually during the Fatemi Era:

The Milad of Prophet Mohammed^{SAW}

The Milad of Imam Ali^{AS}

The Milad of Maulatona Fatema^{AS}

The Milad of Imam Hasan^{AS}

The Milad of Imam Husain^{AS}

The Milad of the current Imam

The historian al-Maqrizi (d. 1442), in his historical account al-Khitat, describes how on these occasions "the streets of Cairo were illuminated, and sweets, honey, and bread was distributed among the people." He notes that the celebrations drew the elite and the commons, transforming Cairo into a city of festivity.

Similarly, Syedna Idris Imaduddin (d. 1468) in his book 'Uyun al-Akhabar highlights that these birthdays were not merely social events but deeply spiritual gatherings, where educational sermons were delivered in the mosques and praises were sung in honor of the Prophet and Ahl al-Bayt.

Fatimi Literature as a from of celebration

The poet Ibn Hani al-Andalusi, attached to the court of Imam al-Moiz li-Dinillah^{AS}, played a central role in shaping the celebratory culture. His qasid exalted the Prophet^{SAW} and the Aimmat^{AS}, often recited during public festivities and private court gatherings.

In one of his celebrated lines, he declares:

بِكُمْ تُرْفَعُ أَعْلَامُ الْهُدَى، وَبِكُمْ يُسْتَضَاءُ سَبِيلُ
الرَّشَادِ، وَبِكُمْ يُعْتَصَمُ الْكِتَابُ، وَبِكُمْ يُقَسَّرُ
فُرُوضُ اللَّهِ، وَأَحْكَامُهُ، وَحِلَالُهُ، وَخَرَامُهُ

"Through you [the Imams], the banners of guidance are raised high, and through your light, the paths of truth are made clear."

Such verses not only praised the Imam but also sacralised the very act of celebration. Just as Dawoodi Bohras today recite qasidas glorifying the Dai and the Imam, Fatimi Cairo resounded with the poetic praise of the Imams, blending devotion with literature.

COMPARING THE TRADITIONS

When viewed through the prism of Fatemi continuance, several striking parallels emerge between the Fatemi celebrations and the celebrations of the Milad Mubarak of Syedna Mufaddal Saifuddin:

Spiritual Leadership

The celebrations of the Milad al Nabi and the celebrations of the Milad of the Aimmat during the Fatemi Era were a show of devotion and acceptance of the position of the Prophet^{SAW} and the Imam^{AS}. Similarly, the Milad celebrations of the Duat

and the current Dai al Mutlaq Syedna Mufaddal Saifuddin^{TUS} are also show of devotion and loyalty towards the Dai and the Imam.

Community Feasting and Charity:

The tradition of providing food is a spiritual act that finds its origins in the Quran.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

We feed you for the sake of Allah and we do not expect from you any recompense or any thanks.

Thus, the tradition of providing meals is an act of deep spirituality rooted in the verses of the Quran and the hadith of the Prophet^{SAW}.

Poetry and Praise

From Ibn Hani to Syedi Abdeali Imaduddin, the tradition of writing and reciting qasid in the praise of the Imam and the Dai has been a way of displaying devotion towards the Awliyaullah^{AS}. It reaffirms the faith of the believer in the continuance of spiritual leadership from the Prophet^{SAW} to the Aimmat^{AS}, through the Dai al Mutlaq^{TUS}.

Thus, the Milad Mubarak of Syedna Mufaddal Saifuddin^{TUS} is more than just a birthday celebration—it is a living continuation of the Fatemi tradition and also a way to honour the previous Dai Syedna Mohammed Burhanuddin whose birthday has been chosen as the day to celebrate the Milad of his successor too.

By linking celebration with charity, devotion with poetry, and festivity with unity, these celebrations affirm a timeless truth: that the remembrance of Awliyaullah^{AS}—be it the Prophet, the Aimmat, or their spiritual successors, the Duat Mutlaqeen—infuses the lives of the believers with radiance, purpose, and devotion. Thus, the Milad Mubarak of Syedna Mufaddal Saifuddin is not only a tribute to his person but also a reaffirmation of the enduring Fatemi spirit that traces back to the Prophet Mohammed^{SAW} himself. ■



About the Author

Sh. Mufaddal S. Yamani, Masool al Mauze (Anand). He is an excellent writer; impeccable graphics designer and fitness enthusiast. He is serving the Dawoodi Bohra community since 20 years. For more of his writings and creative works, visit his Blog Spot: <https://itswhatifeel53.wordpress.com>

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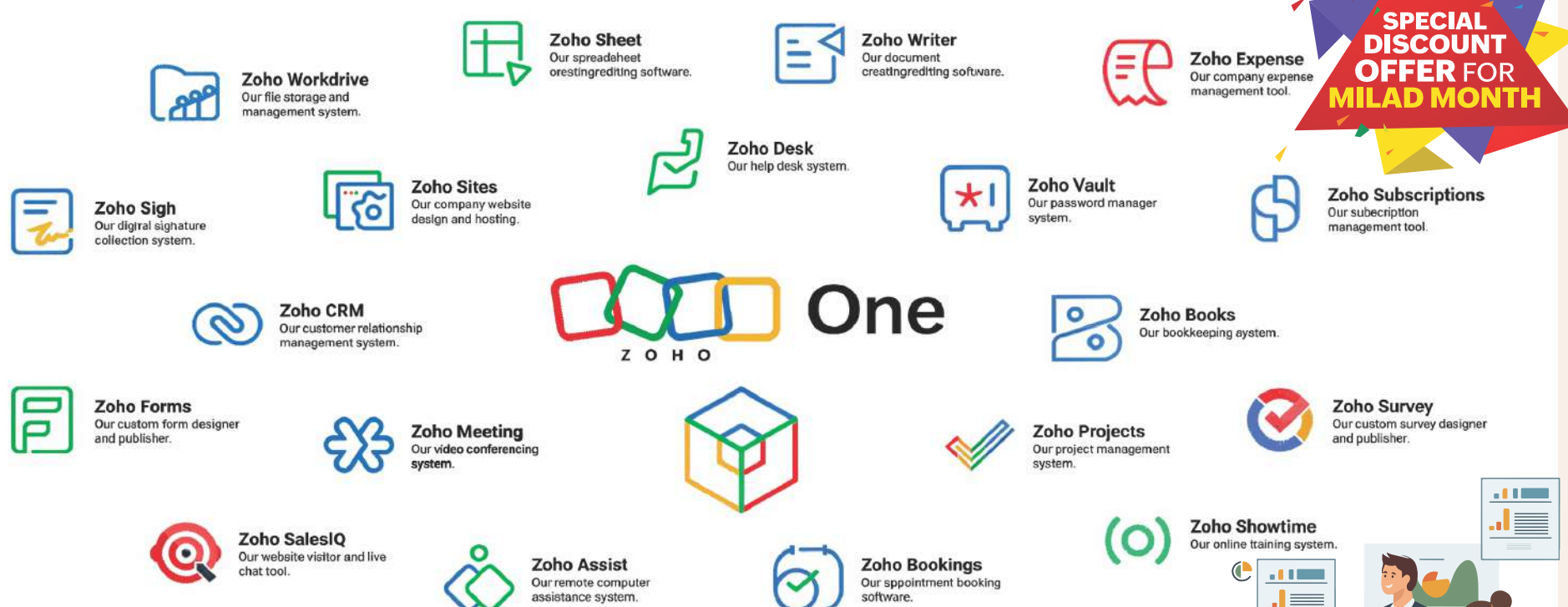
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A Milad Reflection: Reconciliation in the Heavens

Tasneem Dawoodbhoy  Colombo, Sri Lanka



Milad Mubarak reminds that true celebration lies in living with forgiveness, compassion, and unity. Photo Courtesy: The Dawoodi Bohras

The 82nd Milad Mubarak of al-Dai al-Ajal Syedna Mufaddal Saifuddin^{TUS} and the 115th Zikra Milad of al-Dai al-Ajal Syedna Mohammed Burhanuddin^{RA} is a time of jubilation and introspection. These blessed days call us to live the virtues that ennoble our character and bind our hearts. Among these, forgiveness (*magfirat*) shines bright.

In the Qur'an, Allah is described as Al-Ghafoor, Ar-Raheem — the Most Forgiving, Most Merciful. To forgive is not just an act of release but a reflection of this divine attribute within ourselves. Yet forgiveness in Islam is never passive. Our beloved Syedna Mufaddal Saifuddin^{TUS} teaches *ahsin ila man asa'a ilaik* - do good to the one who wrongs you. This turns forgiveness into active compassion, transforming cycles of hurt into cycles of mercy.

This principle echoes the luminous legacy of Syedna Mohammed Burhanuddin^{RA}, whose five decades of leadership were marked by gentle grace and forgiving hearts. He taught that forgiveness is strength. It is the strength to heal families, reconcile

communities and anchor nations in harmony. In His footsteps, Syedna Mufaddal Saifuddin^{TUS} continues to urge Mumineen to overlook faults, unite hearts and serve with benevolence. Forgiveness also has a practical, intimate side. Resentments burden the heart, grudges cloud the mind, and broken relationships wound the soul. To forgive is to free oneself, to breathe easier, reconnect and live with lighter steps. When forgiveness becomes a habit, peace blossoms in the home and unity spreads through the community.

During Ashara Mubarak, Syedna Mufaddal Saifuddin^{TUS} expounded on Falak al-Buruj (the sphere of constellations), assigning each zodiac sign a "height" i.e. a symbolic quality or spiritual virtue to reflect upon. In

that framework, Capricorn was described as the 'height of reconciliation.' This symbolism serves as a cosmic mirror: just as each sign points upward to a virtue, we too must ascend toward forgiveness and reconciliation.

On this Milad Mubarak, let us strive to embody forgiveness at its highest- to withstand conflict without hardening the heart, making us all natural peacemakers. In doing so, we honour the beautiful legacy of our Duat and reflect the mercy of Allah upon us.

Forgiveness is not forgetting, nor is it surrender. It is a conscious choice: to heal rather than hurt, to reconcile rather than retaliate. It is the path of strength. On this blessed occasion, may forgiveness become the gift we offer ourselves, our families and our community. ■

About the Author

Tasneem Taher is a passionate storyteller, copywriter, and content strategist from the paradise land of Sri Lanka. She is dedicated to helping local and global brands communicate their unique stories. With an education in Journalism and Marketing, she brings a deep understanding of narrative and strategy to her work. She also tutors children in English Language and Literature, nurturing their love for the written word. Her work reflects a blend of creativity, empathy, and a strong commitment to both her craft and her roots.



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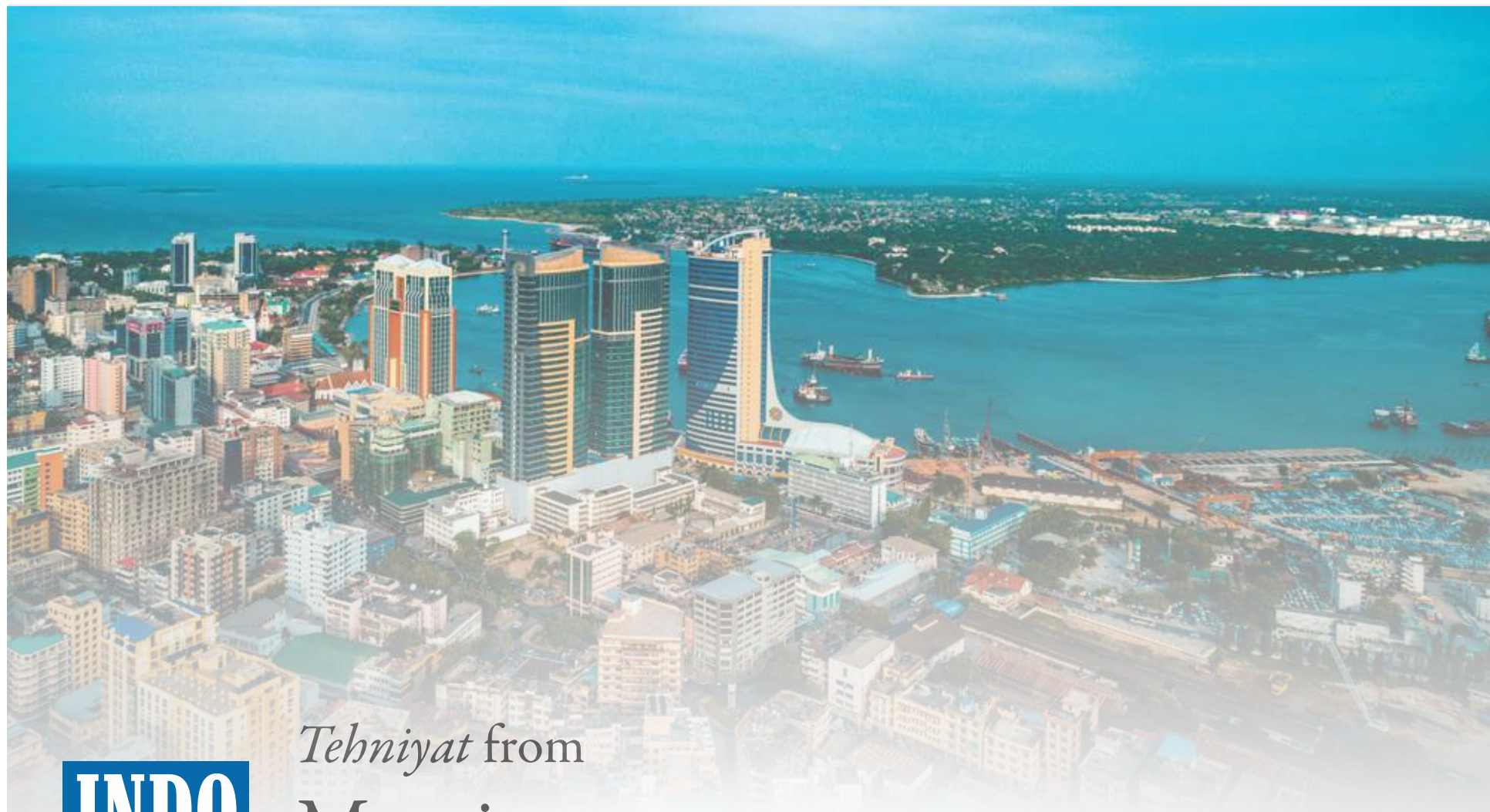
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DAR ES SALAAM

UNFORGETTABLE MOMENTS FOR THE DAWOODI BOHRAS OF DAR ES SALAAM





Where Faith Meets Frontiers: The Dawoodi Bohras of Dar es Salaam

Special Correspondent   Dar es Salaam, Tanzania



With blessings and vision, His Holiness Syedna Mufaddal Saifuddin uplifts Dar es Salaam's Dawoodi Bohras.

Across centuries and seas, through memories anchored in devotion and horizons painted with promise, the Dawoodi Bohras of Dar es Salaam carry with them a story that is at once ancient and alive. It is a narrative of faith carried across waters, of people who shaped new worlds without ever losing sight of their origins, and of a community that quietly became part of the beating heart of East Africa.

The first strands of this journey trace back to the brilliance of the Fatimid era in the 10th and 11th centuries, when Imams from the lineage of Fatima, daughter of the Prophet Muhammad, fostered a society lit by knowledge, artistry, and vision. Institutions such as Cairo's Al-Azhar University still whisper the echoes of that time. As history shifted, the Bohra community found continuity through the office of the Da'i al-Mutlaq, established in Yemen in the 12th century to guide the faithful during the Imam's seclusion. It was this structure of leadership that gave the community a steady course across an uncertain world, anchoring them through the passing centuries.

From Yemen, that current of belief found its way to Gujarat,



Hakimi Masjid, Dar es Salaam, Tanzania

where the seat of the community moved in harmony with the tides of history—from Ahmedabad to Jamnagar, Ujjain to Burhanpur, Surat before finally arriving in Mumbai. Through these shifting landscapes, the Bohras stayed bound by their faith, their pursuit of knowledge, and their ethic of service. Today, the 53rd Da'i al-Mutlaq, His Holiness Syedna Mufaddal Saifuddin, stands as their spiritual guide, leading his followers with warmth, vision, and a deep humanity that touches every aspect of their lives.

The 19th century opened another horizon as the Indian

Ocean became a passage of new beginnings. Among those who journeyed toward it was Sheikh Amiji Musaji of Kutch Mandvi, who arrived in Dar es Salaam in 1860 with Sultan Sayed Majid of Zanzibar. What he brought with him was not only the spirit of trade but the spirit of prayer, embodied in one of the city's first mosques—a space that became more than stone and mortar, evolving into a sanctuary of connection for generations who followed.

From those seeds has grown a community that now numbers nearly over a thousand families.

Continue on next page

We salute and pay homage to the
52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA}
on his 115th Zikra Milad Mubarak

and heartiest *tehniyat* to the
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In 2016, Syedna selected Dar es Salaam, Tanzania, as the venue for the Ashara Mubarak gathering. In this historic event, over 30,000 Dawoodi Bohras attended the event making it the largest ever international gathering to have taken place in Tanzania.



In 2022, His Holiness Syedna Mufaddal Saifuddin arrived in Dar es Salaam, Tanzania. He was received at the airport by the Minister of Culture, Arts and Sports, Honourable Mohamed Mchengerwa, and the Permanent Secretary of the Ministry, Dr Hassan Abbasi.



During the visit in 2022, His Holiness Syedna Mufaddal Saifuddin visited the State House in Kivukoni to meet with The President of Tanzania, Her Excellency, Mama Samia Suluhu Hassan who reiterated her invitation for him to conduct the Muharram sermons in Dar es Salaam.

Today, their lives contribute in ways both visible and unseen: in the shops where hardware is traded and houses built, in the offices of lawyers and accountants, in the quiet care of doctors and pharmacists, and across schools and hospitals where knowledge and healing are shared. In every corner of civic life, from industry to education, they have woven themselves into the city's fabric, strengthening it with presence and participation.

Yet to speak of them only in terms of business is to miss their essence. Service has always been the quieter pulse of their tradition. The Dawoodi Bohras have carried their ethic of welfare into schools, clinics, and social programs that extend far beyond their own community. These efforts—offered without fanfare—have built ties of

trust with neighbors, with partners, and with the Tanzanian state itself. In doing so, they reflect their belief that acts of good are not only religious duties but lasting bridges between people.

His Holiness Syedna Mohammed Burhanuddin, the 52nd Dai al-Mutlaq, visited Dar es Salaam numerous times during his lifetime, and His Holiness Syedna Mufaddal Saifuddin, the 53rd Dai al-Mutlaq, has continued this legacy by visiting the city and showering blessings upon the community in the same way.

It was during Ashara Mubarak in 2016 that this bond with Dar es Salaam found its fullest expression. For ten days, over thirty thousand Dawoodi Bohras from every corner of the globe gathered in devotion. Streets filled with chants of prayer, homes

opened in hospitality, and mosques became luminous with remembrance. More than a ritual, it was a profound moment of belonging, one in which the city itself seemed to breathe in rhythm with the gathering. His Holiness Syedna Mufaddal Saifuddin, present among his followers, also met the President of Tanzania, deepening the community's connection with the nation that had embraced them. That memory lingers with pride, and now, the Bohras of Dar es Salaam look forward again, longing to host Ashara Mubarak once more and to welcome their beloved leader into the soul of Africa.

Their journey has not been untouched by trial. Politics have shifted, societies have transformed, and the tides of change have at times seemed unkind. Yet through humility, unity, and an enduring

spirit, the community found ways not just to adapt but to root themselves more deeply in their surroundings. Over time, they have become not visitors or guests, but inseparable from the very identity of Dar es Salaam itself.

In the rhythm of their lives, two worlds meet with ease. The customs of centuries exist alongside the ambitions of modern professions; the murmur of prayer rises beside the hum of commerce. Tradition here is not a weight pulling backward, but a foundation from which new visions are built. Their lives embody the harmony that emerges when memory and progress walk in step rather than in opposition.

As the city unfolds toward its future—its skyline climbing, its neighborhoods alive with voices, its

harbor bustling with the promise of trade—the Bohras remain steady participants in its story. Their role is not simply economic but cultural and social, adding threads of generosity, service, and belonging to the fabric of civic life.

And so, their story continues—neither a tale of survival nor of exile, but one of presence, contribution, and meaning. It is written in faith carried across waters, in work that enriches the city around them, in service that stretches beyond borders of creed or kinship. And as they await with hope the return of their beloved leader, His Holiness Syedna Mufaddal Saifuddin, they affirm once more that Dar es Salaam is not only their home but also their horizon, where faith and frontier continue to meet with quiet grace. ■

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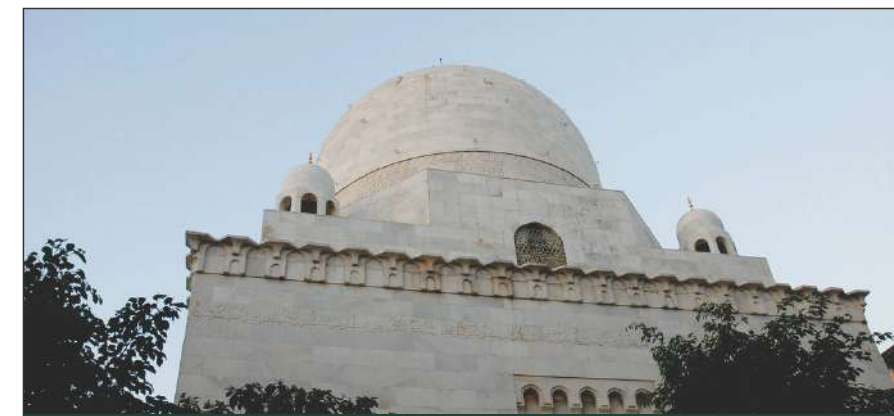
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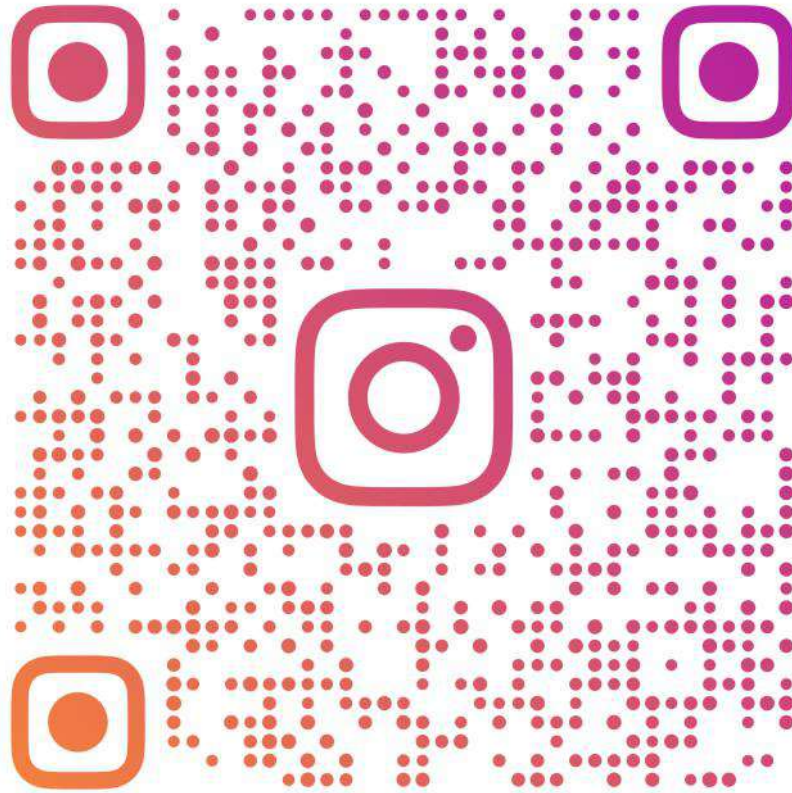
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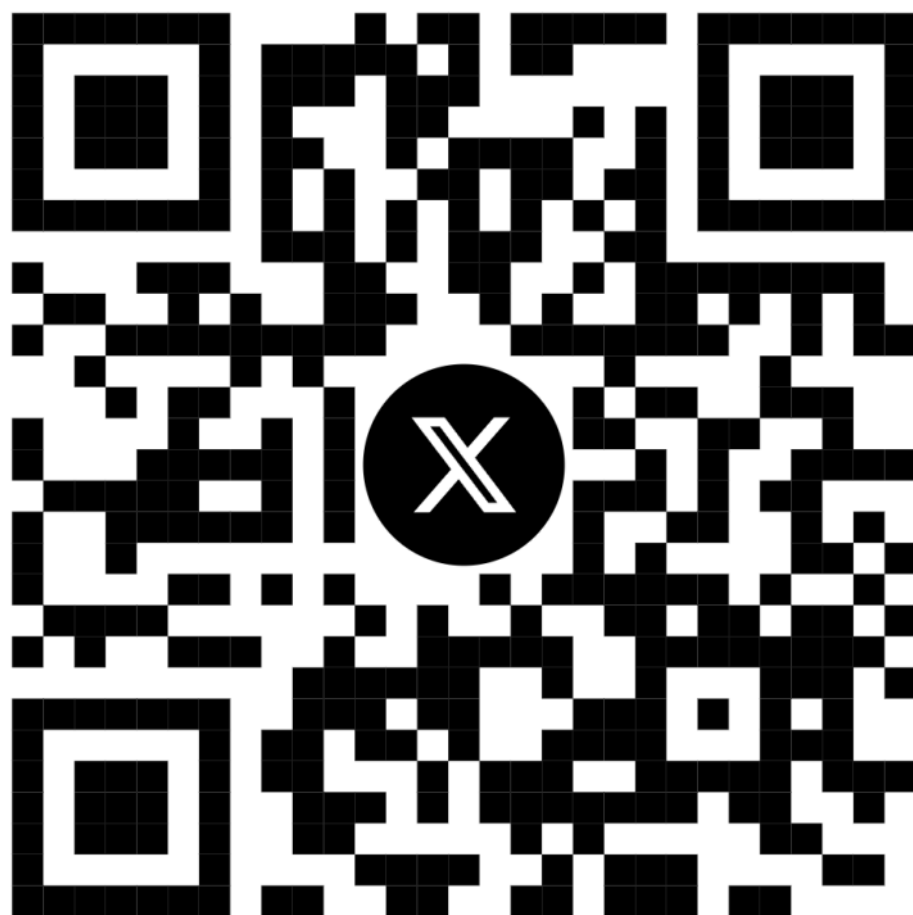


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Tehniyat on the 82nd Milad Mubarak of Al-Dai al-Ajal Syedna Ali Qadr Mufaddal Saifuddin^{TUS}

On the auspicious occasion of the 82nd Milad Mubarak of our beloved Moula, Faiz-e-Husaini – Tanzania humbly present our heartfelt *tehaniyat* and prayers to Aqa Moula^{TUS}.

We remain ever grateful for Moula's constant dua, guidance, and benevolence, which illuminate our lives and inspire us to remain steadfast in khidmat. Through Moula's *dua mubarak*, countless Mumineen of Tanzania have been blessed with the *sharaf* of *ziyarat* in Karbala Moalla, Najaf Ashraf, Baitul Muqaddas, Hajj, Umrah and attained *barakaat* of Awliyaullah^{AS}.

We pray that Allah Ta'ala grant our beloved Moula^{TUS} a long life in *sehat* and *aafiyat* till the Day of *Qiyamat*, and may we always remain in the shade of Maula's *ehsaan* and *dua*.



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Ramadan is a time for reflection and for strengthening bonds over shared meals. Hon. Dr. Emmanuel Nchimbi, Secretary General of CCM and Vice President-Select for the 2025 General Election, joined members of the Dawoodi Bohra community in Dar es Salaam for iftar at the community centre, fostering a spirit of unity.



Project Rise volunteers in Dar es Salaam, with TAFED, served nutritious meals to nearly 800 children at Mkamba Primary School on World Food Day. Local officials, school heads, and parents discussed the role of nutrition in children's education and reducing food waste.

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The night sky

Adnan Ezzi Atlanta, USA

The night sky has long served as a source of guidance for humanity. The constellations, also known as zodiac signs, have long served as a silent map of creation, guiding sailors across oceans and wanderers through deserts. They are not random stars, but rather ordered constellations, each with a "taseer", or influence, that shapes the rhythm of life on Earth. However, as vast as the heavens appear, above the constellations and beyond the orbit of stars is a greater source of guidance: our Duat Mutlaqeen's brilliant legacy, personified by Syedna Mohammed Burhanuddin^{RA} and Syedna Aali Qadr Mufaddal Saifuddin^{TUS}.

Falak al-Buruj: buruj is the plural of burj, which means residence, fort, or tower contains the stars that ancient observers recognized as symbols and beings. Above it is al-Falak al-Muheet, a sphere that encompasses all celestial orbits. These massive layers of the universe were once thought to contain and regulate the effects of all creation. However, Imam and his Dai are even more powerful because they not only rise above their influence, but also channel and govern their taseer. Their counsel does not come from the stars; it compels them.

If Syedna Mohammed Burhanuddin^{RA} gave us the stars to guide us, Syedna Mufaddal Saifuddin^{TUS} guarantees that we will

follow the path they illuminate. Burhanuddin Aqa^{RA} raised a generation, guiding them like the stable and enduring constellations of the night sky. Mufaddal Moula^{TUS}, like the brilliant sunrise, puts that advice into action every day: practical, clear, and warm. In his presence, the wisdom of the heavens is no longer distant or abstract; it is a lived reality.

Consider the constellations themselves. Saturn, the taskmaster; teaches discipline and endurance. Mars, with its fiery force, symbolizes courage and hardship. Venus, the planet of beauty, represents harmony and grace. The Sun exudes vitality, while the Moon provides peace and connection. Each plays a role and influences creation in subtle ways. Nonetheless, mumineen do not leave these aspects to chance or fate. They are linked, harmonized, and given significance by the nazaraat of our beloved Maula^{TUS}. He regulates the taseer of these cosmic powers, transforming what would otherwise be confusing or overwhelming into a path of clarity.

Burhanuddin Aqa^{RA}, through his decades of illuminating leadership, was akin to Polaris, also known as the "North Star", on which generations of Mumineen have built their lives. He offered steady guidance through turbulent seas and shifting horizons. Mufaddal Moula^{TUS} is the sun that



Brighter than the constellations, the enduring legacy of Syedna Burhanuddin and the radiant guidance of Syedna Mufaddal Saifuddin continue to illuminate the path of generations.

rises after the night, ensuring that the stars placed before us by Burhanuddin Aqa^{RA} continue to shine, their light translated into action, and their wisdom guiding each step. Instead of two separate lights, their legacies combine to form a continuous flow of divine illumination.

To see this, remember that the sky above, with all its stars and planets, is merely a metaphor for a much larger reality: the Dai in our lives. When he advises discipline, Zohal's endurance reaches its peak. When he advises against intoxicants, Mars' furious force is

cleansed and transformed into faith. When he mentions modesty, he refers to Venus' dignity-enhancing beauty. When he gathers us to remember Imam Husain^{AS}, the Sun and Moon are eclipsed in mourning, symbolizing that the entire cosmos bows to Karbala.

Each zodiac sign and constellation was once a mystery to humans. Some regarded them as

gods, others as fate, and still others as omens. However, they serve as a reminder that Allah Ta'ala has elevated Awliya Allah^{AS} above everyone else. They are not limited by stars; rather, they can guide creation through them.

As we mark the 82nd Milad Mubarak of Syedna Mufaddal Saifuddin^{TUS} and the 115th Zikra Milad of Syedna Mohammed Burhanuddin^{RA}, we reflect not only on their lives but also on their place in the larger cosmos. They are our constellations, our rising sun, moonlight in the night of mourning, and the light of day on the path of service. They rise above al-Falak al-Buruj and al-Falak al-Muheet, beyond the reach of the stars, guiding our lives with clarity that no zodiac chart can match.

The heavens may shine brightly, but their significance is incomplete without Awliya Allah^{AS}, who interprets, directs, and perfects their structure. He gives the universe purpose and the stars meaning. And for us, his children, he is the true constellation, guiding, protecting, and illuminating our every step with lights that add true meaning to the skies above. ■

About the Author

Adnan Ezzi, from Atlanta, USA, is a Standard 4 student at Aljamea-tus-Saifiyah. He has a deep love for learning and writing. He strives to embody *khidmat* and devotion in all his pursuits.



We pay homage to the **52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA}** on his 115th Zikra Milad Mubarak and heartiest tehniyat to the **53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS}** on his 82nd Milad Mubarak

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Jamnagar's Dawoodi Bohras: Centuries of Faith, Institutions, and Enterprise

Special Correspondent   Jamnagar, India

Jamnagar is a city known for its oil refineries, defence establishments, and, more recently, experiments with artificial intelligence. But for the Dawoodi Bohra community, Jamnagar holds a different significance altogether. Their presence here stretches back more than 400 years, entwined with stories of faith, survival, and enterprise that remain central to how the community sees itself today.

For a city that now counts roughly 1,680 Bohra households, 22 masjids, and three jamaats, Jamnagar is not just another settlement. It is a place where Bohra history intersects with Dawat history, where mosques and schools and hospitals were built layer by layer, and where moments of drought, revival, and devotion have shaped collective memory across generations.

Origins in Faith and Settlement

The Bohra connection with Jamnagar dates back to the time of Syedna Yusuf Najmuddin^{RA}, when he resided in Yemen. With his raza, Peer Sahab travelled to Saurashtra and settled in Jamnagar, establishing a foothold for the community. From that starting point, the presence of Bohras gradually spread across the region, rooting families in the soil of western India and tying Jamnagar into the spiritual geography of the Dawoodi Bohra story.

One of the defining episodes came generations later, during the era of Syedna Abdeali Saifuddin^{RA}. Jamnagar faced a crippling drought and famine, which pushed thousands of families to desperation. His Holiness, whose qabr rests in Surat, intervened in a way that combined relief with long-term vision. Nearly 12,000 mumineen were summoned to Surat, where he provided them food and shelter for 11 months. But he went further: during that time, he trained them in trades, nurtured skills, and instilled habits of enterprise. When they returned to Jamnagar after the famine ended, they carried back not just survival, but sustainable livelihoods that secured their future.

That moment captures the dual character of Bohra life in Jamnagar: anchored in Dawat and spirituality, but always tied to resilience and enterprise.

A City Blessed by Four Duaat

Jamnagar's story is not only one of settlement, but also of sanctity. Four Duaat Mutlaqeen^{RA} have stayed in this city, blessing its soil and its people. Their presence transformed Jamnagar into a place of spiritual pride and a landmark in Bohra history.

- Syedna Ismail Badruddin^{RA} – known as Mohta Bava, whose qabr at Mazaar-e-Badri continues to be a place of ziyarat and barakat.

- Syedna Abdultayeb Zakiyuddin^{RA} – who added to Jamnagar's spiritual luminance with his presence.

- Syedna Moosa Kalimuddin^{RA}



Saifee Tower in Jamnagar built by the 51st Dai al Mutlaq, His Holiness Syedna Taher Saifuddin in 1922. Now marking 103 years since its construction, the tower remains remarkably well preserved — owing to the continued efforts of Mazar-e-Badri.

– remembered as a beacon of Dawat whose stay brought further blessings.

- Syedna Ismail Badruddin II^{RA} – carrying forward the legacy of devotion and service.

This lineage of presence placed Jamnagar firmly within the map of Dawat, making it a place touched repeatedly by divine leadership and grace.

Hudood Who Strengthened Dawat

Alongside the Duaat, Jamnagar has also been graced by several Hudood Fozala, whose contributions helped the community withstand difficult phases of history. These include:

- Syedi Shaikh Adam Safiyuddin^{QS}

- Mazoon Syedi Shaikh Adam Safiyuddin^{QS}

- Syedi Hebatullah Jamaluddin^{QS}

- Syedi Shaikh Fir Mohammed bin Jamaluddin^{QS}

- Syedi Abde Moosa Kalimuddin^{QS}

- Moulai Adam bin Al-Moula Mulla Dawood^{QS}

- Moulai Mulla Raj bin Moulai Adam^{QS}

Their leadership and commitment to Da'wat-e-Fatemiyyah sustained Jamnagar's Bohras through uncertainty and change, leaving behind a spiritual inheritance still felt today.

Mazaar-e-Badri and the Legacy of Mohta Bava

Among Jamnagar's most revered sites is the Mazaar-e-Badri, where Syedna Ismail Badruddin^{RA}, Mohta Bava, rests. His life and legacy remain central to Jamnagar's identity.

Mohta Bava is remembered for initiating the safra rasam in the community, which became an act of khidmat that instilled the principle of zero food wastage, long before sustainability became a global concern. This tradition, started centuries ago, continues under His Holiness Syedna Mufaddal Saifuddin^{TUS}, who has expanded and reinforced its practice across the world.

The Mazaar holds profound sanctity as the very site from which Syedna Mohammed Burhanuddin^{RA} delivered the Ashara sermons of



Syedna Mohammed Burhanuddin delivering a sermon during Ashara Mubarak in Jamnagar.



Syedna Mohammed Burhanuddin blessing Mumineen-e-Jamnagar during his visit to the historical city in 2010.

1399H—enshrined in marble through the devoted efforts of Syedna Mufaddal Saifuddin^{TUS}, who, during his visit to Jamnagar, ordained its preservation and inscribed it as a blessed relic. It endures not merely as a vestige of history but as a living conduit of spiritual continuity, enabling generations to partake in the unbroken stream of devotion. For mumineen across the world, ziyarat

at Mazaar-e-Badri is both a sacred pilgrimage and a solemn reaffirmation of timeless values—service, humility, and generosity.

Saifee Masjid

In the city's contemporary Bohra life, Saifee Masjid is central. Home to Anjuman-e-Mohammedi, the main jamaat of Jamnagar, it is not only a site of prayer but also of memory. It has hosted sermons by

both Syedna Mohammed Burhanuddin^{RA} and Syedna Mufaddal Saifuddin^{TUS}, and it has served as a logistical heart for community gatherings.

The Historic Ashara Mubarak

The most vivid memory remains Ashara Mubarak of 1399H (1979 CE), when Jamnagar hosted the sacred event for the first time in its history. More than 35,000 mumineen attended, households opened their doors, volunteers worked through nights, and the city transformed itself into a centre of Dawat. The community witness such big Ashara congregation first in the history of Dawat and those who were present still speak of those days as unforgettable, when their city stood at the epicentre of Bohra devotion.

Today, Jamnagar's mumineen continue to pray that Syedna Mufaddal Saifuddin^{TUS} will once again grace the city with Ashara, reviving that legacy of collective service and blessing. As Chennai was chosen after 50 long years, now the people of Jamnagar wait with bated breath.

Continue on Page 48



Under the serene shadow of Mazaar-e-Badri
we offer our heartfelt greetings on this blessed occasion of

MILAD MUBARAK

His Holiness Syedna Mohammed Burhanuddin^{RA} will forever live in our hearts.

In his beloved heir, our bawa shafiq, the 53rd Dai al-Mutlaq,

His Holiness Syedna Mufaddal Saifuddin^{TUS},

we see the reflection of his compassion, wisdom, and blessings.

May Allah^{SWT} grant him a long, healthy, and radiant life.



Anjuman-e-Mohammedi, Jamnagar



Anjuman-e-Taheri
Jamnagar



Anjuman-e-Zakavi
Jamnagar



During his visit to Jamnagar a few years ago, the 53rd Dai al-Mutlaq, His Holiness Syedna Mufaddal Saifuddin, paid his respects at the mausoleum of the 34th Dai al-Mutlaq, Syedna Ismail Badruddin. One of Jamnagar's most revered sites is Mazar-e-Badri, the final resting place of 4 Dua'at Mutlaqeen; Syedna Ismail Badruddin, Syedna AbdulTayeb Zakiiyuddin, Syedna Moosa Kalimuddin, Syedna Ismail Badruddin II.

Continued from Page 46

Institutions of Education and Healthcare

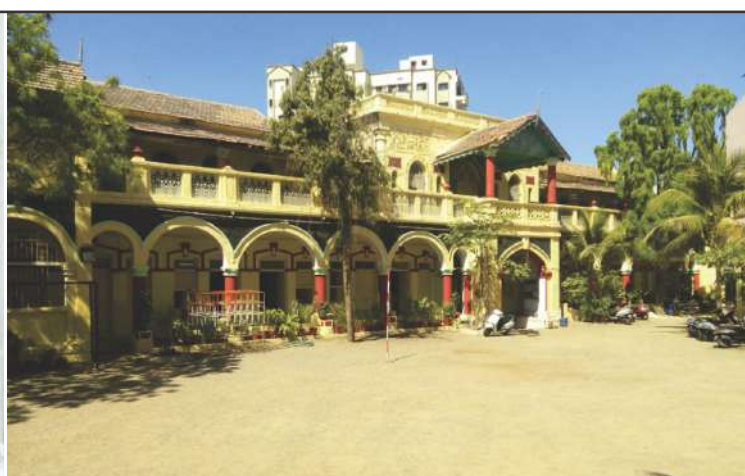
If the masjid anchors Jamnagar's soul, then institutions like Taheri English School shape its future. Founded in 1920, with its foundation stone laid on 20 April 1920 (2 Shaban al-Karim 1338), it was the city's first formal Bohra school. More than 105 years later, it continues to run at full capacity, upgraded with digital tools and modern classrooms, but faithful to its dual mission of academic excellence and religious grounding. Generations of professionals, from doctors to engineers, traders to teachers, trace their education to its halls.

Healthcare has been another cornerstone. Saifee Hospital has long served Jamnagar, treating both Bohras and people from across the city. Plans are underway for expansions and upgrades, reflecting rising demand. What began as a community initiative has grown into a civic resource, embodying the principle of service without boundaries.

Trade, Business, and Expo

Commerce remains a hallmark of Jamnagar's Bohras. From early trade networks, the community steadily moved into manufacturing, particularly brass fittings and tiles, industries now synonymous with the city's industrial base.

This entrepreneurial spirit was on display two years ago at the Saifee Burhani Expo, inaugurated by Syedna Mufaddal Saifuddin^{TUS}. Artisans, manufacturers, and traders exhibited side by side, demonstrating how tradition and innovation could coexist. The expo was not just a showcase but a



Commemorating 105 glorious years of Madrasa Taheriya, Jamnagar — established in 1920 by the 51st Dai al Mutlaq, His Holiness Syedna Taher Saifuddin—a landmark institution that laid the foundation of quality education for the Dawoodi Bohra community. Now known as Taheri English School, it continues to flourish under the guidance of the 53rd Dai al Mutlaq, His Holiness Syedna Mufaddal Saifuddin, nurturing young minds with values and excellence.



Saifee Maternity and General Hospital, originally founded by the 51st Dai al Mutlaq, His Holiness Syedna Taher Saifuddin, has flourished with the blessings of 52nd Dai al Mutlaq, Syedna Mohammed Burhanuddin and was elevated to a full-fledged multi-speciality hospital with the *tasid* done by the 53rd Dai al Mutlaq His Holiness Syedna Mufaddal Saifuddin. The inauguration of the upgraded facility was graciously performed by Shehzada Husain Bhaisaheb Burhanuddin a few years ago.

statement of how Bohra business continues to evolve while staying rooted in ethics and community.

Sites of Memory and Continuity

Alongside schools and businesses, Jamnagar holds Haveli

Mubarak and other historic sites tied to Dawat. These places may not be landmarks in tourist itineraries, but for the community, they are living anchors, almost like markers of belonging, reminders of sacrifice, and quiet evidence of a

history that runs deep.

Organisation and Civic Life

Much of the community's everyday work is organised through the three jamaats of Jamnagar. Committees for education, welfare, and khidmat

operate quietly but effectively. Volunteers handle tasks ranging from food drives to repairing rooftops, arranging medical camps, or managing large-scale events.

As Mohammed Soni, a long-time community figure, puts it: "Our institutions are over a century old, but their spirit is always new. The balance between faith, service, and progress defines Jamnagar's Bohras." His words reflect a mindset that prefers action to rhetoric, a way of life shaped by khidmat.

A City and a Community

To the outside world, Jamnagar is an industrial city, tied to oil refineries and new technology. To its Bohras, it is also a city layered with history: a Peer's first settlement, a famine survived through the vision of Syedna Abdeali Saifuddin^{RA}, a Mazaar where Mohta Bava rests, a masjid that once hosted Ashara after centuries, and schools and hospitals that continue to serve generations.

The Dawoodi Bohras of Jamnagar do not frame their story around a single event. It is a cumulative narrative, built through steady commitments across centuries. From the founding of Taheri English School to the expansion of Saifee Hospital, from the preservation of Mazaar-e-Badri to the entrepreneurial rise of brass manufacturing, Jamnagar's Bohras have shown a pattern: build for endurance, sustain for the long term, and tie faith with service.

That is why, for the community, Jamnagar is more than home. It is history still alive, a story of faith and enterprise written in the steady work of generations. ■



In January 2023, His Holiness Syedna Mufaddal Saifuddin graced the opening of the Saifee Burhani Business Expo, held from the 15th to the 17th at Shri Satya Sai Sports Ground in Jamnagar. Organized by Tijaarat Raabehah, the business development arm of the Dawoodi Bohra community, the event aimed to promote collaboration, networking, and growth among Bohra entrepreneurs. Billed as Jamnagar's largest-ever business expo, it featured over 220 exhibitors from across India—particularly Gujarat, Rajasthan, Madhya Pradesh, West Bengal, and Tamil Nadu—as well as international participants from Africa, Kuwait, Dubai, and the UK. The expo showcased a wide range of industries including construction, manufacturing, IT, startups, and agriculture.



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How Jamnagar Gave Birth to Rasm-e Saifee

Special Correspondent   Jamnagar, India

In every faith, there are moments when age-old traditions evolve into something profoundly beautiful. For the Dawoodi Bohra community, one such moment began with a simple question: how can a sacred act like marriage remain accessible to all?

You see, marriage in Islam is an act of devotion, a joining not just of two people, but of purpose and faith. For generations, Bohra weddings reflected these virtues in moments that were meant to be intimate, graceful, yet were starting to become increasingly expensive.

Families, often driven by love and expectation, would go beyond their means to host celebrations worthy of the occasion. Over time, the joy of nikah sometimes came shadowed by worry.

It was in Jamnagar, a city that has long carried Dawat's presence within its walls, that a new idea took shape. During the time of Syedna Taher Saifuddin^{RA}, conversations began about how to bring ease into this essential ceremony for all community members from different walks of life. The intent was not to simplify faith, but to simplify the process around it. With his raza and guidance, Jamnagar's jamaat prepared a collective nikah, conducted together, with the blessings of His Holiness.

Those who were present at the first ceremony must remember how quick and wonderful it was. A few couples gathered in a courtyard. Families sat close together, listening to the recitation of nikah, each vow echoing in unison. There were no banners or loud orchestras. Only reverent joy, the kind that comes from doing something right. When the prayers ended, the elders turned to each other and realised they had witnessed the start of something larger than themselves.

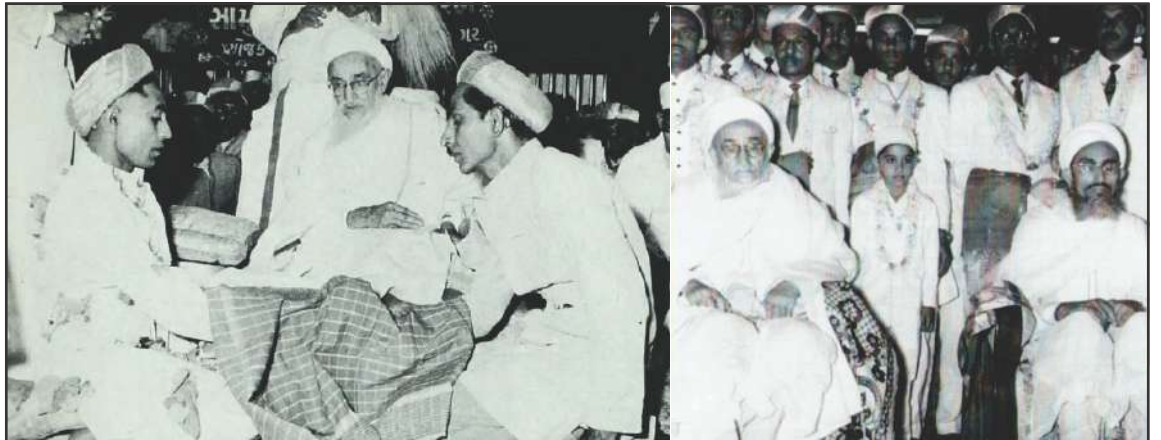
Jamnagar, by then, was already an old chapter in the Bohra story.

The city's connection to Dawat went back centuries, to the time of Syedna Yusuf Najmuddin^{RA} in Yemen, when his envoy first laid the community's foundations in Saurashtra. Its people had known both hardship and service; none more telling than the episode when Syedna Abdeali Saifuddin^{RA} brought twelve thousand mumineen from famine-stricken Jamnagar to Surat, sheltered them for eleven months, and taught them trades so they could return home with dignity. That same instinct for collective care now guided the formation of what became known as Rasm-e Saifee.

As years passed, the practice grew. More couples joined, more jamaats adopted the system, and what began as a local act of convenience became a symbol of unity. Each Rasm was conducted with the same discipline of sacred vows, prayers, and shared simplicity. It captured the essence of Bohra life: faith intertwined with order, spirituality grounded in practicality.

When the idea reached other cities, it found fertile ground. Under Syedna Mohammed Burhanuddin^{RA}, Rasm-e Saifee became a global institution, formally structured under the International Taiseer-un-Nikah Committee. Under Syedna Mufaddal Saifuddin^{TUS}, it continues to flourish from Mumbai to Mombasa, from Karachi to Houston, each event carrying a trace of that first gathering in Jamnagar.

Even today, when hundreds of couples stand together beneath the same canopy, the spirit of that origin lingers. It is the same city, the same humility, the same belief that faith should make life lighter, not heavier. Rasm-e Saifee is no longer just a ceremony; it is a living reflection of what Dawat has always taught: that the simplest ideas, when born from compassion, can transform entire generations. ■



In Jamnagar, under the guidance of the 51st Dai al Mutlaq, Syedna Taher Saifuddin, the seeds of Rasm-e Saifee were first sown in 1960 (1380H) — a collective nikah ceremony rooted in faith and simplicity. His vision made sacred union more accessible, ensuring that barakat never became a burden.



With the foresight of the 52nd Dai al Mutlaq, Syedna Mohammed Burhanuddin, Rasm-e Saifee grew from a local tradition into a global institution. Through the International Taiseer-un-Nikah Committee, he brought structure, dignity, and unity to countless marriages around the world.



Under the leadership of the 53rd Dai al Mutlaq, Syedna Mufaddal Saifuddin, Rasm-e Saifee continues to flourish across continents — from Mumbai to Mombasa, Karachi to Houston — carrying forward the same humility and purpose it was born with in Jamnagar.

We pay homage to the 52nd Dai al-Mutlaq, His Holiness Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Milad Mubarak and heartiest *tebniyat* to 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak

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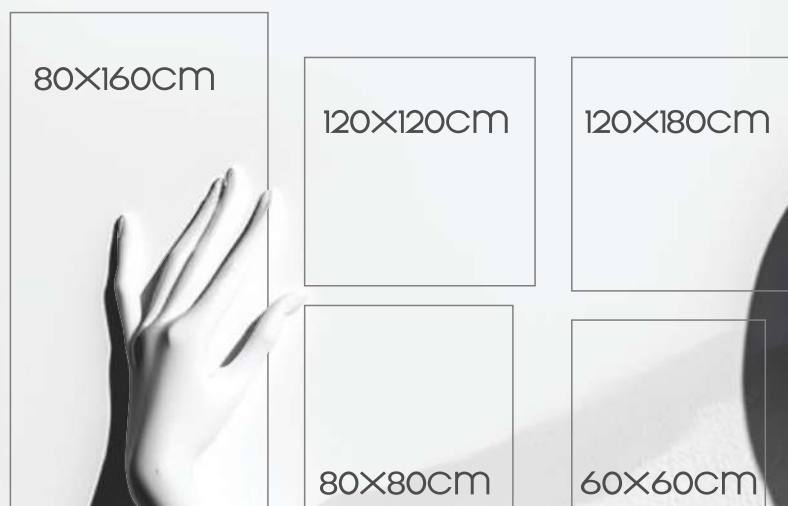
We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartiest *tebniyat* to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak



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Syedna Mohammed Burhanuddin^{RA} - Giving Me Purpose



Maryam Kherulla 🇵🇰 🇵🇰 Karachi, Pakistan

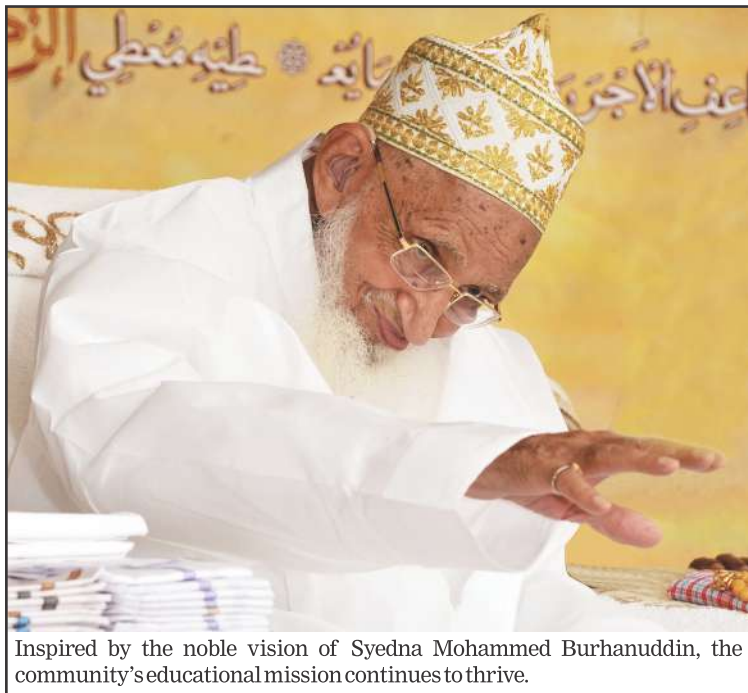
Like all teenagers I looked for purpose as I battled with teenage angst.

"What was I meant to do?" I asked myself many times as I completed my matric exams. During my high school years, whenever people asked me what I wanted to do in the future, I swung like a pendulum between multiple interests, ranging from architecture to writing.

Yet, I was clear about one thing: I wanted to do something that had a higher purpose. If it were to be architecture, I aimed to build masajid and community centres. I had witnessed a spree of masajids being constructed during Syedna Mohammed Burhanuddin's^{RA} eminent era. If it were writing, I wanted to write in praise for my ultimate muse-Syedna Mohammed Burhanuddin^{RA}.

Eventually, and through no coincidence, (it's all fated, isn't it) my interest in writing led me to pursue my Mass Communication degree. As soon as I graduated, I was approached by the principal of MSB Shabbirabad, Farida ben Tawawala, a graceful, inspiring lady, who was an acquaintance. She persuaded me to join as an English teacher for Grades 9-10 and, like a novice, thinking that anyone could teach, I jumped in headfirst.

This was my first experience as part of a community school system, and there was no turning back. My language skills allowed me to build bridges with my students. My writing skills allowed me to help them become scribes. I was a young graduate then, and I felt my students could relate to me. I joked with them, scolded them, and inspired. I thought of out-of-the-box ideas and events and I was backed up by my incredible mentors at the institute for each one of them.



Inspired by the noble vision of Syedna Mohammed Burhanuddin, the community's educational mission continues to thrive.

Today 21 years later, I have had over two decades of experience in three community schools in Karachi and I can truly say that it was my love for Syedna Mohammed Burhanuddin^{RA} which led me to my purpose. Many people ask me even today, why I haven't considered teaching in other schools or why I opted for community schools for my own daughters.

"Where do I begin? The list of benefits is endless," I always reply.

The truth is, there is no tangible way to list down the myriad of intangible benefits the community school system has to offer. This can only be felt by someone who trusts the system and the vision of our spiritual leaders who set this educational revolution into motion.

Tracing this revolution back to the tumultuous initial days of

Syedna Taher Saifuddin's^{RA} era as Dai al Mutlaq, it was the 51st Dai who placed his astute finger on the pulse of the matter. It was education that would lead the community of Dawoodi Bohras into prosperity into the 21st century.

The first Imani school foundation stone in Jamnagar dates to 20th April 1920 AD, 2 Shaban al-Karim 1338, Tuesday. By 1377 AH, two hundred and seventy-eight functional educational institutions were serving the community.

His Holiness' Syedna Taher Saifuddin's^{RA} vision was to ensure the seamless integration of spiritual and material knowledge. Designed in light of the Qur'an and the Shari'at, the curriculum of such schools would address all the developmental areas that make up the whole child, including social,

cognitive, physical, emotional, and spiritual well-being. On the auspicious occasion of the Milad of Amir ul Mumineen Maulana Ali ibn Abi Talib^{SA} on the 13th of Rajab 1377 AH, the educational department was renamed from al-Sighah al-Ilmiyyah to Da'irat ut-Tarbiyat wal-Ta'lim. Syedna Taher Saifuddin^{RA} established two hundred ninety-seven educational institutions by the year 1381 AH.

At a time when others were oblivious to the benefits of higher education in the subcontinent, al-Dai al-Ajal Syedna Taher Saifuddin^{RA} proclaimed the essential principles of higher learning to the world. While his advice was aimed towards the Muslim community and humanity at large, it was the Dawoodi Bohra community members who were blessed to receive guidance for integrating spiritual and secular education in an unprecedented show of educational revival, revolution and transformation in the community.

The 52nd Dai al Mutlaq Syedna Mohammed Burhanuddin^{RA}, who had been an integral part of every effort made by his illustrious father, took his ancestor's vision ahead by establishing Al Madrasa tus Saifiyah tul Burhaniyah in 1405 Hijri in Nairobi, Karachi and Mumbai. This memorable year marked the 1400th Milad of Imam Husain^{AS} and the 100th Milad of Syedna Taher Saifuddin^{RA}. The focus was crystal clear—to ensure an environment that would safeguard

young minds by imparting knowledge in the light of Al Quran, inculcating the concepts of Islam and Iman. With such a firm and lofty foundation, the youth of the community would be prepared to take on the world and its challenges, thriving in this world and the hereafter.

Today, a chain of 25 Al Madrasa tus Saifiyah tul Burhaniyah institutes continue to impart quality education as per the vision of Syedna Mohammed Burhanuddin^{RA}, who lovingly planted its seed and watered it. Thousands of young minds have been nurtured under the shade of the tree it has flourished into.

Syedna Mufaddal Saifuddin Aqa^{TUS} has combined the endeavours of all his forefathers as He bestows a unique form of attention to each young student, asking specifically whether he or she studies at an Imani school. I recall in a bethak at Burhani Mahal in Karachi in the year 1439 Hijri, as I stood in line for salam. I whispered to Mufaddal Maula^{TUS}, "I teach at Badri School, Maula." His smile widened. Maulana^{TUS} turned to Shazada Husain Bhaisaheb^{DM} and repeated, "Badri School ma parhaway chay." That moment, those words—they are my fortune.

I say to all those who may have reservations about the quality of academics at community schools: there may be a thousand school systems out there that may glitter as gold. But you will find none fueled by the divine prayers of our blessed Father and Guide. ■

About the Author

The writer holds an MA in Mass Communication from Karachi University and is author of the novel Twilight at Greenhurst. She is currently Head of the Secondary Section at Badri High School, Karachi and is CEO of her content writing company J INKS. She blogs regularly on xeemarmar.wordpress.com and is a trainer and motivational speaker.



We pay homage to the **52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA}** on his 115th Zikra Milad Mubarak and heartiest tehniyat to the **53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS}** on his 82nd Milad Mubarak

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Surrounded by Good *Sohbat*, Anchored in Faith

Ajab Shk Dr. Huzaifa Shakir New Jersey, USA

It is a great honor to be able to reflect on the 82nd Milad Mubarak of Syedna Aali Qadr Mufaddal Saifuddin^{TUS} and the 115th Zikra Milad of His Holiness Syedna Mohammed Burhanuddin^{RA}.

His Holiness, Syedna Aali Qadr Mufaddal Saifuddin^{TUS} often emphasizes the importance of *achi sohbat* or good friendship. He urges us to surround ourselves with those that share the same principles, faith, and morals, such that we encourage each other to promote and safeguard those very qualities. As a student, I often find myself navigating a world full of opportunities, but also full of challenges. In such a journey, with His Holiness' guidance, the company I surround myself with has not only shaped the direction of my career, but also the development of my character.

Good *sohbat* is a shield. It protects me from the distractions and negative influences that can easily derail a student's focus. In an age where temptations are only a click away, His Holiness reminds us that surrounding ourselves with fellow mumineen, with peers who uplift rather than discourage, is an act of spiritual discipline. Through *sohbat*, we learn to encourage one another towards excellence in our studies, sincerity in our actions, and



Guided by the teachings of Syedna Mufaddal Saifuddin, the principle of good *sohbat* continues to nurture faith, unity, and growth within the community.

humility in our hearts. Good *sohbat* is a barakat that we are eternally grateful for. His Holiness has cultivated a community of Dawoodi Bohras of every age that supports and promotes growth in countless different areas of life. Every time we gather — whether to study, to share a meal, or to simply spend time together — we are practicing a lesson that His Holiness has given us: to value community over isolation, unity over division, and service over selfishness. His Holiness has shown us that *sohbat* is not just for enjoyment; it is for growth. Through *sohbat*, we build one another up, we guard each

other's faith, and we remind each other of our greater purpose.

I feel fortunate to have grown up in a large tight-knit community of mumineen in New Jersey, USA; our community has helped me feel anchored to my faith and love for His Holiness, Syedna Aali Qadr Mufaddal Saifuddin^{TUS} and it is with His guidance that we are able to promote the same set of ideals to the generations to come. Whether it's nationwide Teens *Tafrih* events or local mentoring programs, our generation has been given endless opportunities to connect with one another and create lasting friendships that help us grow as

students and as mumineen. We are tied together not by our culture or surname but rather by the teachings that His Holiness has imparted to each of us. In coming for Ashara Mubarak every year and attending *Asbaaq*, we become intertwined by our ilm and our faith; knowing that it is what will bring us closer to Allah and to our final destination.

With His Holiness' guidance and *raza*, I began my journey at Rutgers University in New Jersey almost three years ago. As I approach the end of my time at university, I am fortunate enough to attribute much of my success to my community of Dawoodi Bohras that surrounded me on campus. While many of my peers from high school chose to go to universities in different states, His Holiness has taught us to stay close to home while we pursue our academic endeavors and I am forever grateful that I followed His teachings. By commuting to school, I had the *barakat* of eating *thaali* at home

and being involved in community events without feeling an immense pressure to balance both my academic and personal lives. Most of my friends chose to attend Rutgers University as well and by being in a circle of mumineen friends that abide by these very teachings, I have felt a sense of comfort and belonging throughout my journey. While I focus on surrounding myself with good *sohbat*, I have also come to understand the importance of being someone that is good *sohbat* to others as well. It is with His Holiness' guidance that I am committed to being an individual in the Dawoodi Bohra community that is a mirror of His teachings. I am grateful for the opportunity to be able to reflect on the 82nd Milad Mubarak of Syedna Aali Qadr Mufaddal Saifuddin^{TUS} and the 115th Zikra Milad of His Holiness Syedna Mohammed Burhanuddin^{RA} as it is with Their guidance and *naemat* that I am the mumin I am today. ■

About the Author

Ajab Shk Dr. Huzaifa Shakir is a final-year college student at Rutgers University in New Jersey, USA. She is on the Pre-Law track with a major in Finance, and minors in Political Science & Economics. She is an active member in both the East Brunswick and the Dawoodi Bohra community of New Jersey; she is a member of the Public Relations Committee for Anjuman-e-Burhani, New Jersey.



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The Legacy of Dawoodi Bohras in Kolkata

Special Correspondent 🧑 📍 Kolkata, India



In 1964, Kolkata bore witness to a rare and cherished moment as Syedna Taher Saifuddin and his successor Syedna Mohammed Burhanuddin graced the Dawoodi Bohra community. Their visit stood as a bridge between faith and heritage in a city where the Bohras, for over a century, had quietly built lives of trust, trade, and devotion.

Kolkata is a city of many communities, each leaving its mark on the city's streets, markets, and memory. The Dawoodi Bohras are one such community, though their presence is often quieter than most, threaded into the city's fabric in ways that are subtle but enduring.

Their story here stretches back more than a century and a half, beginning in the 1850s, when a handful of traders from Gujarat arrived in what was then Calcutta, the commercial capital of British India. They came from Surat and Khambhat, ports that had shaped Bohra enterprise for generations, but it was to the east that opportunity now beckoned.

The Hooghly River was alive with ships, the markets were dense with goods from across the world, and for those with an eye for trade and a reputation for trust, Calcutta promised permanence.

Those early families arrived with little more than what they could carry. Stuff like ledgers, bolts of cloth, crates of hardware, and prayer books tucked into bags. They were not conquerors, nor opportunists looking for quick gain, but settlers' intent on building lives that could sustain their children and their children's children. The first thing they did was what Bohras have always done wherever they put down roots: they looked for a place to pray.

By the 1920s, their numbers had grown enough to warrant a masjid of their own. Saifee Masjid rose on

Brabourne Road, modest in scale, but it carried weight in symbolism. Its walls spoke of grandeur, its arches of faith, its very existence a declaration that the Bohras had come here to belong.

As decades passed and the community spread across the city, another masjid was built in Topsia, named Burhani Masjid, its presence visible even to passersby unfamiliar with the community's story. When Ramadan nights overflowed with community members, prayers inevitably spilt into Badri Hall at Chandni Chowk and into the halls of Saifee School. These spaces became sanctuaries of memory: countless majalis, Quran recitations, weddings, and funerals etched themselves into their walls. Every Bohra family in Kolkata can recall a moment tied to these masjids, like a child's first Quran class, the solemnity of a funeral prayer, or a Ramadan evening that stretched late into the night.

By then, the geography of their lives had taken shape. Families made their homes in Topsia, Chandni Chowk, Zakaria Street, Ripon Street, Park Circus, and Howrah. The pattern was never of isolation but of integration: a masjid or prayer hall at the centre, families clustered nearby, shops lining the main streets. To walk through these neighbourhoods is to see continuity in motion: three generations working side by side in the same shop, the grandfather dealing with suppliers, the father greeting customers, the grandson



Burhani Masjid is a unique blend of religious tradition and modernity. Inaugurated on January 15, 2013 by Syedna Mohammed Burhanuddin. The masjid is built in the Egyptian Fatimid architectural style, is also equipped with audio, video, web-connection and footfall-management technologies. The current Syedna Mufaddal Saifuddin held a chehlum sermon here in 2017.



In 2017, Syedna Mufaddal Saifuddin delivered chehlum sermon in Kolkata at the Burhani Masjid in which over 10,000 members of the community participated from all over the world.

handling digital accounts, all united by the same ethic that had carried the first traders from Surat to Calcutta.

That ethic was trust. In the early years, Bohras dealt mostly in hardware and machinery, serving a city hungry for tools as its

infrastructure grew. Over time, they moved into textiles, and more recently, into computers and information technology. Today, around 4,000 Bohras live in Kolkata, running some 750 shops. Yet their real strength has never been numbers. It has been the

reputation they cultivated: a Bohra merchant's word was his bond. Customers returned not just for the product but for the certainty that they would be treated fairly. Generations later, this remains the community's greatest currency.

Continue on next page

We pay homage to the 52nd Dai al-Mutlaq, His Holiness Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Milad Mubarak and heartiest *tehnayat* to 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak



Anjuman-e-Mohammedi Dawoodi Bohra Jamaat, Kolkata

BURHANI MASJID,
MIRANIA GARDENS, EAST TOPSIA, TOPSIA, KOLKATA, WEST BENGAL 700105



But the community's presence in Kolkata is also institutional. The Dawoodi Bohra Jamaat Trust, through *Anjuman-e-Mohammedi* and *Anjuman-e-Badri*, has efficiently carried the responsibility of keeping the community whole. It is here that disputes are settled, majalis are organised, schools are run, and welfare is coordinated. It is the body that ensures no member feels abandoned in a city of millions.

Faith and service flow seamlessly into each other. During Ramadan, masjids overflow with families, the air alive with prayer and the smell of food prepared for iftar. In Muharram, Ashara sermons gather the community in deep reflection, generations sitting side by side in shared devotion. On ordinary days, volunteers arrange outreach clinics, coordinate food distribution, and keep watch over the elderly. For those outside the community, these details often go unnoticed, but they are what sustain the Bohra presence in the city.

There is a rhythm here that resists spectacle. The Bohras of Kolkata have barely ever indulged in grand displays. They're rather known in the city hubbub for institutions that have lasted the test of time and the shift of powers in



The oldest Dawoodi Bohra masjid in Kolkata, Saifee Masjid, marked its 105th year this year. It has hosted three Ashara congregations—in 1953, 1971, and 1976. Beyond being a place of worship, the masjid has long served as a hub that unites the community.

India. A school is upgraded, but its ethos remains the same. A masjid is renovated, but the prayers are the same ones whispered a century ago. A shop adapts to the digital age, but the handshake of trust remains unchanged. Continuity, more than anything, is their way of life.

That continuity is what has allowed the Bohras to endure through colonial rule, independence, and the shifts from industry to information. They arrived in Kolkata as traders; they remain as neighbours, educators, healers, and entrepreneurs. Their contribution is not loud, but it is

unmistakable. Mention them to anyone familiar with Kolkata's commercial life and you will likely be met with a nod of respect, sometimes a smile of recognition.

As we reflect on the Dawoodi Bohras' journey in Kolkata, from their arrival in the 1850s to the present day, I am impressed by their unwavering character. Despite undergoing significant transformations, from colonial rule to independence and from an industrial to an information age, their fundamental values have remained intact. At their core, they remain a trading community.



Syedna Mufaddal Saifuddin visited Saifee Masjid during his visit to Kolkata in 2017. Amidst the bustle of Brabourne Road, Saifee Masjid stands as a sanctuary and symbol of legacy for generations of Dawoodi Bohras.

The story of the Dawoodi Bohras in Kolkata serves as a testimony to the power of a community that seeks to contribute and belong, rather than exploit or extract. It is a narrative of faith in action, prosperity with integrity, and tradition without rigidity.

Today, when you mention the Dawoodi Bohras to anyone familiar with Kolkata's commercial landscape, you will likely see a nod of recognition, perhaps a smile of respect. For in this great city of countless communities, the Bohras have carved out a place that is distinctly their own for more than

150 years.

And perhaps that is the greatest legacy of all: to be so thoroughly a part of the city that your presence is not questioned, your contribution is not doubted, and your place in the fabric of Kolkata's story is permanently secured. The Dawoodi Bohras have achieved this through the simple, profound act of showing up, day after day, generation after generation, with their faith intact, their values undeterred, and their dedication to their chosen home devout.

That, in the end, is what makes a community truly great. ■



Burhani Masjid, recently illuminated with its striking domes and minarets, is one of the city's prominent masjid for the Dawoodi Bohras. Courtesy: Mudar Patherya

Saifee Golden Jubilee School Marks Six Decades of Growth and Excellence

In the bustling heart of Kolkata, just off Park Street, stands Saifee Golden Jubilee School (SGJS), an institution that has grown in step with the city's own evolution. Established in 1964 by Dr. Syedna Taher Saifuddin^{RA}, the 51st Spiritual Leader of the Dawoodi Bohra community, the school began with just five students. Today, it has nearly 2,200 children on its rolls and produces around 200 graduates each year.

Affiliated to the Indian School Certificate (ISC) board, SGJS runs classes from Nursery to Class XII and offers three major streams – Science, Commerce, and Humanities. With a faculty of 140 trained teachers, many with decades of classroom experience, the school has built a reputation for academic strength combined with personal attention.

The school's facilities match its scale and ambition. Modern Physics, Chemistry and Biology laboratories, a well-stocked library, and three computer rooms provide students with the resources they need to explore both traditional and



contemporary fields of study. Spread across two buildings and covering close to 100,000 square feet, the campus has recently added a new administrative wing and dedicated offices for Deeni Taalim (religious studies), reflecting its commitment to both academic and cultural learning.

The guidance of the Dawoodi Bohra leadership has been central to the school's growth. After the passing of Dr. Syedna Taher Saifuddin^{RA}, his successor Dr. Syedna Mohammed Burhanuddin^{RA}, the 52nd Spiritual Leader, took a close interest in the school's progress. He visited twice, personally appointed principals, and laid the foundation stone of the building that now

houses the Girls' Section. Today, the institution continues to function under the guidance and blessings of the present leader, Dr. Syedna Mufaddal Saifuddin^{TUS}.

SGJS is active well beyond the classroom. It has regularly represented the city in sporting and cultural competitions, winning awards at state-level events. For six consecutive years, the school has been recognized at the State Government's Republic Day Parade, while its achievements have also been acknowledged at The Telegraph School Awards.

The impact of the school can perhaps best be measured in its alumni. Over the years, SGJS has produced doctors, lawyers, IT professionals, entrepreneurs, and civil servants.

From its modest beginnings six decades ago to its current position as one of Kolkata's respected educational institutions, Saifee Golden Jubilee School continues to play a significant role in shaping young lives while contributing to the city's social and intellectual fabric. ■

Kolkata MSB Project – A Tree of Knowledge



The Kolkata MSB Project stands as a unique architectural and cultural endeavor, envisioned not merely as a school but as a living symbol of knowledge. Inspired by the metaphor of a tree of knowledge—a tree whose seed has been personally sown by Syedna^{TUS}—the project reflects both spiritual depth and modern educational excellence. Today, that seed has grown into a flourishing vision.

A distinctive feature of this boutique building is its commitment to blending local culture with universal values. To celebrate the Bengali spirit, a terrace garden modeled after Shantiniketan has been planned. Here, teachers will have the option to conduct classes under the shade of trees, reminiscent of the timeless open-air learning tradition of Rabindranath Tagore's Shantiniketan.

Spread across 53,000 sq. ft. (1.21

acre) of land, the project includes a state-of-the-art teaching block with classrooms, science laboratories, a swimming pool, an assembly hall, and an indoor sports arena. Its location, overlooking two expansive lakes of 15–20 acres, promises a serene and inspiring environment conducive to learning and reflection.

Equally significant is its placement in the heart of the Mumineen Mohallah, where nearly 80% of Mumineen families live within a 15-minute distance. This proximity ensures accessibility and strengthens community bonds.

For the Mumineen of Kolkata, this project is not merely a building—it is a cherished dream. With prayers and dedication, they eagerly await the day when Moula^{TUS} will grace the campus with Ifteah Mubarak, marking the culmination of years of aspiration. ■

We pay homage to the 52nd Dai al-Mutlaq, His Holiness Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Milad Mubarak and heartiest *tehnayat* to 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak



SAIFEE GOLDEN JUBILEE SCHOOL

The school is recognized by the Council for the Indian School Certificate Examination and prepares pupils for the I.C.S.E. I.S.C. Special attention is given to Indian Languages (Hindi, Bengali and Urdu). Upto class VIII all pupils study the same subjects.

The goal of SAIFEE GOLDEN JUBILEE SCHOOL is to instill in the students a love for learning and inculcate in them a desire to excel at every level and ultimately become the ideal citizen of tomorrow. Great emphasis is given to polite conduct and good bearing. Habits of cleanliness, orderliness and punctuality are insisted upon. The school also endeavors to instill a spirit of morality and to help each student develop his/her individual capacities for a well-rounded life.

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A Legacy of *Khidmat* from Kolkata

Arfakshad Munaim 🇺🇸 Los Angeles, USA

I am a first-generation immigrant to the United States, born in Kolkata, where my mother's family had settled after her parents relocated from their ancestral home in Surat. Kolkata was a thriving center during the colonial period and continued to be a bustling and prosperous metropolis after India's Independence. My grandfather, Shaikh Mohsin bhai Motiwalla, moved to Kolkata in 1944. Endowed with an entrepreneurial spirit and sharp business acumen, he went on to establish Excel Cosmetics, which manufactured a range of products, including talcum powder and hair dye.

Shaikh Mohsin bhai had a strong sense of civic duty and understood the value of "community outreach"—as we label it these days! Within a decade, he became Vice President of the Dawoodi Bohra Merchant Association, which provided Qardan Hasana to jamaat members. He also became an active member of the Muslim Institute, developing strong ties with key community members and politicians in Kolkata, which eventually led to his becoming a pivotal public relations figure.

I had the pleasure of interviewing his second eldest son, Shaikh Abdulqader bhai Motiwalla, who was born in Surat, but helped manage one of "Pappaji's" businesses. Shaikh Abdulqader bhai recalled that "Pappaji" was very involved with the community affairs for the Dawoodi Bohras in West Bengal. One of the turning points in Shaikh Mohsin bhai's *khidmat* was his involvement from the outset in the Saifee Golden Jubilee English Public School (Saifee Hall School). In 1962, on the occasion of the 50th year of Syedna Taher Saifuddin's ascension to the post of Dai al-Mutlaq, Saifee Golden Jubilee English Public School was established by Him^{RA} under the Madrasa Tayabiyah Society. The objective of Saifee Hall School was to impart a holistic education including Deeni Talim with general



His Holiness, al Dai al Ajal, Syedna Taher Saifuddin^{RA} with my grandfather, Shk. Mohsin bhai Motiwalla laying the foundation stone of the Saifee Hall School to be established by the Dawoodi Bohras of Kolkata in 1962.
Source: Motiwalla Family Collection.

education in the English medium. Shaikh Mohsin bhai had the incomparable honor of holding the vessel from which Syedna Taher Saifuddin^{RA} scooped out the cement to lay the foundation for the school during his Kolkata visit in 1962. With Maula's^{RA} dua mubarak, my mother, Munira Munaim, and her sister were two of the six students in the first class.

From 1962 to around 1980, Shaikh Mohsin bhai was heavily involved in all aspects of the administrative and educational affairs for Saifee Hall School. While its prominence grew amongst all local communities, Saifee Hall School gradually started buying adjoining properties. From its inception, the Saifee Hall School grew to its current student size of 2,600, including children of high-ranking political figures in West Bengal. Its curriculum and teaching became a prestigious educational standard on both, deeni and secular fronts, where top universities have accepted Saifee Hall School students. These achievements would not have been possible



His Holiness, al Dai al Ajal, Syedna Mohammed Burhanuddin^{RA} with the President of India, Fakhruddin Ali Ahmed in Kolkata and Shk. Mohsin bhai Motiwalla.
Source: Motiwalla Family Collection.

without the dua mubarak of our Duat Mutlaqeen and the assistance of the Administration of West Bengal. Today, it boasts many educational facilities such as laboratories and an air-conditioned mini theater that connects online to Mahad-uz-Zahra in Surat.

Having been involved in *khidmat* for nearly 30 years, Shaikh Mohsin bhai had the honor of seven ziyafats, four ziyafats with al Dai al Ajal, Syedna Taher Saifuddin^{RA} and three ziyafats with al-Dai al-Ajal, Syedna Mohammed Burhanuddin^{RA}. Following the bestowing of his *khidmat* titles, Syedna Mohammed Burhanuddin



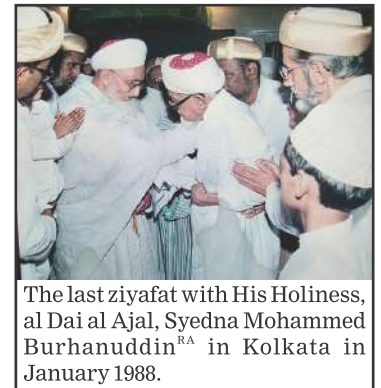
His Holiness, al Dai al Ajal, Syedna Mohammed Burhanuddin^{RA} with my mamu, Shk. Mohammed bhai Motiwalla at personal ziyafat at home.



His Holiness, al Dai al Ajal, Syedna Mohammed Burhanuddin^{RA} taking a morning stroll at Digha Beach with Janab Moiz Bhaisaheb, Janab Badrul Jamali Bhaisaheb, and Shk. Mohsin bhai Motiwalla.

bestowed hadiyat upon Shaikh Mohsin bhai in 1984. One of Shaikh Mohsin bhai's last wishes was to gain the honor of a ziyafat with Burhanuddin Moula^{RA}. On the Urs Raat of Syedna Qutbuddin Shaheed^{RA} in early 1988, Burhanuddin Moula^{RA} granted his wish. It was the final chapter in Pappaji's life in *khidmat*. Four months later, he passed away on April 27th, 1988.

Following in his father's footsteps, Shaikh Mohammed bhai Motiwalla, the third son of Shaikh Mohsin bhai, joined Saifee Hall School and served as its Hon. Secretary from 1980 until his passing in 2020. During his tenure, Shaikh Mohammed bhai received many prestigious awards and



The last ziyafat with His Holiness, al Dai al Ajal, Syedna Mohammed Burhanuddin^{RA} in Kolkata in January 1988.

accolades in recognition of his long and distinguished service, which spanned almost four decades. Upon his passing, the Chief Minister, Smt. Mamata Banerjee, issued an official statement expressing her condolences.

Today, Shaikh Mohsin bhai's legacy lives on in his children, grandchildren, and great grandchildren that have spread out from India and have made their homes throughout the world, including Canada, United States of America, United Kingdom, Pakistan, India, Australia, Sri Lanka, Singapore, and New Zealand. They continue the family tradition of service to fellow mumineen and the community at large, with the Dua Mubarak of Syedna Taher Saifuddin^{RA}, Syedna Mohammed Burhanuddin^{RA}, and Syedna Aali Qadr Mufaddal Saifuddin^{TUS} protecting them from the vicissitudes of life. May Allah Ta'ala grant a long and healthy life to Aali Qadr Maula^{TUS} and give us all the strength and Taufiq to continue our forefathers' legacy of *khidmat*. ■

About the Author



Arfakshad Munaim was born in Kolkata, India and raised in Southern California. Arfakshad is a Special Projects Manager at Schmitz & Associates, Inc. and focuses on urban development projects throughout California. His notable contributions include research of ancient Egyptian architecture and al-Azhar Mosque in Cairo; documenting disaster spaces in Fukushima, Japan; the al Jamea-tus-Saifiyah in Nairobi, Kenya; and masjid designs, including al-Masjid al-Mohammadi in Fremont and al-Masjid al-Ezzi in Woodland Hills, CA. He is educated and trained as an architect and urban planner with degrees from the United Kingdom and the U.S.

Idris Sibatra- A Story of Faith, Adrenaline, & Cycling

Special Correspondent | IGT

In Kolkata, where mornings usually begin in a rush of horns and heat, Idris Sibatra prefers to start differently. Long before the streets fill, he is already on his bicycle, sometimes alone, sometimes with friends, clocking kilometres that have quietly defined his life.

Cycling, for Idris, was never a trend. It began in childhood, encouraged by his father, who often said, "The body is like a machine; you must keep it in motion, or it will rust." From afternoons of football at the maidaan to long rides along the Victoria Memorial and the Hooghly River, Idris's cycle became his closest companion. Today, he has covered more than 44,000 kilometres, earned the title of Super Randonneur six times, and even secured gold at the world-



renowned Paris-Brest-Paris endurance event in 2019.

Ask him why he rides, and his answer is simple: "It keeps me fit, it keeps me going." A hardware businessman by profession, Idris spends long hours outdoors supervising containers and shipments. Cycling gives him the



stamina to endure, the clarity to focus, and the discipline to keep showing up.

But beyond personal fitness, Idris's story resonates with a wider message for the Dawoodi Bohra community. His Holiness Syedna Mufaddal Saifuddin^{TUS} has consistently reminded mumineen

of the importance of an active lifestyle. In sermons, he has encouraged daily walking and famously urged all to cultivate a "soldier's walk" that is upright, brisk, and purposeful.

So if we were to interpret a message, it'd be this: movement is not just about health, but about dignity, discipline, and readiness for life's challenges.

Idris embodies this guidance on two wheels. His long solo rides mirror the determination of steady progress; his weekend group rides reflect the value of community and shared strength. He trains with sheer love, passion, and consistency: free-hand exercises, swimming, and long-distance practice until endurance becomes second nature. For him, the satisfaction comes not from glory but from steady improvement like finishing a route faster than last time, or

helping a friend push past their limits.

At 44, Idris still rides with the energy he had as a boy. Every kilometre adds to a story of persistence, reminding us that fitness is not about grand gestures but small, regular commitments. His cycling journey serves as inspiration for mumineen across the globe: that sport, exercise, and physical vitality are deeply in line with the values our faith upholds.

As Idris puts it, "Most people already have a cycle lying at home. They just don't use it. The excuses are easy, but the road is always there."

For the Dawoodi Bohras, his words put forth a larger truth. In a community guided to live with vigour and purpose, staying active is not just about health; it is about embodying Syedna's call for strength, resilience, and the stride of a soldier. ■



A devotion that rejuvenates your life and frees your soul!

Alefiyah Faez Nandurbar, India

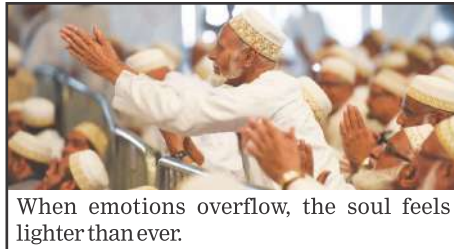
Have you seen hundreds and thousands of souls getting free in a moment, I have in Istefada Ilmiya. Last night in Qadambosi I was crying my heart out in front of maula, I had so much to say in my heart, so many thankys and sorrys, I wanted to complain, I wanted to pray, I wanted to say a thousand things but I couldn't utter a word, my eyes started to tear up, they lit up and my heart so heavy that I couldn't bear it anymore. My tears flowed down like a stream and my body lighter than ever as if it was a feather.

It's the profound love adoration for our Spiritual leader that shows through our spirits and our body. The knowledge imparted during the week of Istefada Ilmiya that lifts our life, that elevates our soul and the promise to put it into our lives is the way Aqa Maula rejuvenates our life and frees our soul.

Not just Istefada but Ashara Mubarak, granting raza for various relay centers is something that has lifted people up, I was in Indore and it felt like Aqa Maula is himself there although he was miles away but he was still there because it's not just his presence but the profound love that he inspires in us is so deep that all we do we find him in us.

The core of our religion is walyat, the core of deen that doesn't let us fall apart and even if we do, it brings us back to Sirate-mustakeem. No matter what, we must not forget that we are the people of love, people who have been born and brought up through love and with love by Bavaji Sahab Maula. Whose one nazar, one salami changes and cleanses our souls.

While there's a lot in the world, lot many people and incidents that heavys our soul, it weights our soul with gunah and these aren't



When emotions overflow, the soul feels lighter than ever.

just few but as many as one can't count, that sometimes one silver line of love of walayyat can outshine nights of darkness and the person who enlightens the soul with that one stroke of light is the one lightest in himself. A free soul isn't something you can define, it's something you can feel is something you can experience. It's the soul that seeks for this feathery love and spirituality, people spend years in isolation to seek it but here we are we seek only one nazar from Aqa Maula and nothing else. Those tears while having Qadambosi lifted and freed my soul from those dark nights, and many other souls that day and shall continue to lift and free every minute. That's love, that's walayyat that seeks our soul and our soul seeks it back. ■

About the Author

Alefiyah Faez is an Author, poet, blogger and literature enthusiast; especially focused on Readers Response Literary criticism and in love with dramatic monologues, confessional and narrative poetries. She is relentless in persuing her life and career devoted to English Language and Literature and the difference her pen can bring in the world.



The Calm in the Chaos

Zainab Ghadiali Mumbai, India



In the spirit of Milad, joy and devotion illuminate every heart.

When you wish for a thing long enough, you don't realize when it becomes a part of you. After all, our desires are nothing but the deepest reflections of our own selves.

It is no wonder then, why so many people look forward to Istifada Ilmiya for so many different reasons. The reunion of the pieces of our heart which belong to the people we love across cities, the dawning of a divinity we find ourselves waking into, the joy of togetherness and belonging - and amidst it all, the surge of knowledge in which we find not just ourselves, but also our peace.

I was talking to one of my oldest teachers last week, and I asked her how she could find peace with all that she's lived through. 'You will notice this', she said, 'that whenever you have knowledge you find peace. You will know how to deal with things and won't get anxious

or overwhelmed. Our calmest leaders knew how to deal with situations because they were equipped with knowledge.'

With this insight, it seems undeniable that these days personify the calm in the chaos. After all, there's more to life than constant stability - and this whirlwind is what truly breaks the monotony we find ourselves struggling to love.

Moreover, the upcoming excitement of Milad Mubarak makes joy a constant companion in our hearts. During these days, we let our emotions drip from our fingertips in every smile and laugh, for at the very core of us all, our Moula^{TUS}'s delight and brilliance turns us all radiant. ■

About the Author:

Zainab Mulla Juzer Ghadiali
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HOTEL MALA'S FAMILY IN FOND REMEMBRANCE AND PAY HOMAGE TO
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ON HIS 115, ZIKRA MILAD MUBARAK AND 82ND MILAD MUBARAK OF HIS HOLINESS
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Two Stars of Noor, One Ocean of Barakaat

Zainab Maddah Leicester, UK

"Since the day we restored Al-Jame al-Anwar our masjids have flourished, our houses have flourished, our souls (نفوس) have flourished and the community has become replete with bounties and blessings"

- Syedna Mohammed Burhanuddin^{RA} - at the iftedah (opening) of London's Huseini Masjid. (Source: Author Archives)

In the heart of ancient Cairo (Misr) rises Al-Jame al-Anwar, lovingly known as Jamea Anwar, a timeless jewel of the Fatimid era. More than a thousand years ago, Imam al-Hakim bi-Amr Allah^{AS} built this masjid as a shining center of faith, learning, and culture. For centuries, it stood as a beacon of spirituality and knowledge, guiding generations.

Time, however, took its toll. Years of neglect and decay dimmed its radiance, and its sacred halls fell silent. Then, in the late 20th century, a new chapter began. His Holiness Syedna Mohammed Burhanuddin^{RA}, with the unwavering support of Syedna Mufaddal Saifuddin^{TUS}, breathed life back into this sacred monument. Through their vision and tireless efforts, Al-Jame al-Anwar once again rose in its full glory as a living testament to devotion, resilience, and the enduring power of faith. (Source: Misbah.info).

The dream of reviving Al-Jame al-Anwar began with Al-Dai al-Ajal Syedna Taher Saifuddin^{RA}, whose heart longed to see this Fatimid jewel restored. His beloved son, Syedna Mohammed Burhanuddin^{RA}, carried that vision forward, turning his father's heartfelt wish into action.

"With the blessed birth of Burhanuddin Moula, the Dawat is showered with abundant barakaat."

- Syedna Taher Saifuddin^{RA}

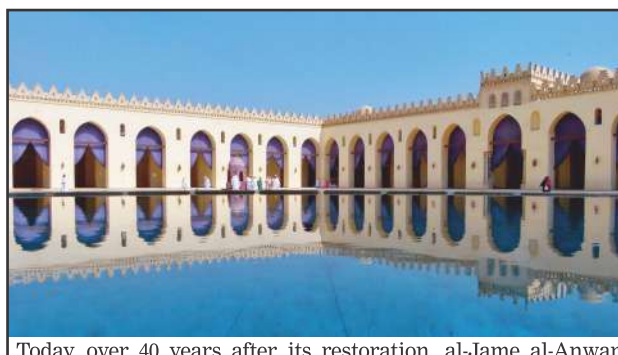
At the center of this extraordinary effort stood al-Dai al-Ajal Syedna Mufaddal Saifuddin^{TUS}, whose dedication and leadership became the driving force behind the successful completion of the project. Beginning in 1978, the restoration project was prefaced with an intensive cleaning programme personally led by Aali



A photograph of al-Jame al-Anwar by celebrated English photographer Francis Frith from the 1850s.

Qadr Maula^{TUS} as the first step in restoring the sanctity of the masjid. This paved the way for further work, which included extensive research, planning and design, with numerous site visits by Syedna Mohammed Burhanuddin^{RA}.

For more than eight centuries, Al-Jame al-Anwar suffered severe neglect. By the early 20th century, its premises had been converted into a school, Madrasa Salahdar, inflicting serious damage to the masjid's sanctity. Toilets were built in the sehan (courtyard), the open courtyard became a playground, and the qibla area was bordered by a sewer. Attempts by authorities to close the school after its inception in 1902 failed, and the violation continued for decades. Syedna Mohammed Burhanuddin^{RA} and Syedna Mufaddal Saifuddin^{TUS}. Maula's niyat was not only to restore the physical grandeur of the masjid but also to revive its soul as a centre of worship and barakaat for generations to come. With unwavering determination, strong faith, Maula continued despite every challenge, personally guiding and watching over the work with tireless dedication. In the Vaaz of Syedna Mufaddal Saifuddin, Maula^{TUS} addressed Mazoon Saheb, Syedi Al Qaidjoher Bhaisaheb Ezzuddin^{DM} stating and complementing his assurance at that time: "Do not worry about the money." This steadfastness in faith and willingness to sacrifice ensured the successful completion of the project.



Today, over 40 years after its restoration, al-Jame al-Anwar continues to hold great meaning and significance for the Dawoodi Bohra community. Photo Courtesy: Mustansir Lokhandwala



Beginning in 1978, the restoration project was prefaced with an intensive cleaning programme personally led by Syedna Saifuddin as the first step in restoring the sanctity of the masjid. This paved the way for further work, which included extensive research, planning and design, with numerous site visits by Syedna Mohammed Burhanuddin.

The removal of the school during restoration is remembered as one of the "nine miracles of Al-Jame al-Anwar." The Madrasa was demolished and rebuilt in an adjoining area of Jame within just 110 days, revealing the original foundations of the masjid that had been hidden for centuries (Source: traditional community narrative).

"Burhanuddin Moula said, Bawaji Saheb ni Niyat par Mamlook e Aale Mohammed ye amal kidu to ye Bawaji Saheb nuj Amal che. Kem ke aap mein chu... ane mein aap chu...!!"

"Burhanuddin Moula said, Whatever action I perform as Mamluke Aale Mohammed according to Bawaji (Syedna Taher Saifuddin^{RA}) Saheb's niyat, that action is in truth the action of Bawaji Saheb himself, because for we

are one!!"

When al-Dai al-Ajal Syedna Mufaddal Saifuddin^{TUS} first undertook the work to cleanse the masjid, even the municipal authorities of Cairo deemed it impossible. The sehan had become a dump yard, wild trees clung to the walls, and rubble was home to snakes, bats, and other harmful creatures. Yet, with unshakable Im'aan, deep humility, and boundless love for the Dai and the Awliya Kiram^{AS}, Syedna Mufaddal Saifuddin^{TUS} personally led from the front. His luminous presence transformed impossible to possible, and his barakat inspired hundreds to join in khidmat. With his sleeves rolled up and his heart full of gratitude to Allah Talaa and His Dai Syedna Mohammed Burhanuddin,

he demonstrated that no service is too small when done for the sake of ibadaat and farmaan. In only three days, the place that had been abandoned became clean and ready for the remembrance of Allah, a clear sign of his devotion, courage, and strong commitment to the Dai. Mumineen cleaned the area called the majaaz. Gradually, workers were hired, bulldozers brought in, and even the fire brigade helped wash the towering minarets. With every layer of debris cleared, dirt and rubble were ultimately removed from the masjid with an astonishing scale of effort, a chapter of history resurfaced (Source: Dawoodi Bohra Heritage Archives).

At the dawn of the new Islamic year 1401H (15th Islamic Calendar), Syedna Mohammed Burhanuddin^{RA} graced Cairo with Ashara Mubaraka sermons that coincided with the historic inauguration of Jame Al Anwar. For ten sacred days, from the 2nd of Muharram until Ashura, the masjid came alive with the voices and prayers of nearly 10,000 devoted mumineen—gathered in unity, in tears, in remembrance. It was not just a congregation; it was a moment of spiritual rebirth, a revival of Jame Al Anwar after centuries of silence, illuminated once more by the barakat of Syedna's presence and the sacrifice of Imam Husain^{AS}.

The revival of Jame al-Anwar was not just the restoration of a single masjid, it became a shining precedent, a beacon that inspired the renewal of countless other Fatimi monuments across Cairo. From its blessed reopening flowed a wave of devotion: new Bohra masjids and community centres rose across the world, while the sacred shrines of Ahl al-Bayt, noble mausolea, and historic masjids including the revered masjid of Imam Ali ibn Abi Talib^{AS} in Kufa were lovingly restored. Each effort stood as a testament to Syedna Mohammed Burhanuddin's^{RA} vision, to rekindle the light of faith and heritage, and to bind the community to its glorious legacy.

Continue on next page

We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartiest *tehnayat* to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak

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Today, the 53rd Dai, Syedna Aali Qadr Mufaddal Saifuddin^{TUS}, has immortalized this remarkable journey in his first treatise, Risaalah Ramadaniyah. In it, he shares the deeper spiritual meanings behind the restoration, recounting the countless miracles and challenges that unfolded during this monumental task (Source: Community Archives).

The restoration of Al-Jame al-Anwar was a journey of faith filled with extraordinary events, remembered as the "nine miracles" within the Dawoodi Bohra community. Regarding each of these nine miracles, a detailed bayan in Ashara Vaaz Mubarak was delivered, explaining and reflecting upon every single one. *Cleaning and Excavation. Restoration completion in 27 months. While digging two meters down original continuous foundations of the pillars were found. Hakim Imams B'ir (well) was relieved during the revival and restoration of the masjid. The historical original tablets were found. The discovery of a Fatemi shubbaak, a grille with floral pattern from the original masjid was discovered. The Mishkat al-Anwar and its design was another hidden Fatemi relic which was discovered. It was destined for the Fatemi Dai Syedna Burhanuddin^{RA} to reveal it. In the original construction Imam Hakim^{AS} placed it in 400 lanterns. The school Madrash was built in the sehn of masjid along with basketball court and football pitch all in masjids courtyard, which was removed and placed in a different place in just 110 days.*

Put together, they reveal a story



Syedna Mohammed Burhanuddin accompanies the then President of Egypt, Anwar Sadat, during the inauguration ceremony in al-Jame al-Anwar.

of faith, vision, and the blessings of divine support. Syedna Mohammed Burhanuddin^{RA}, ordered the soil of Al-Jame al-Anwar to be poured into the foundations of Raudat Tahera, symbolizing continuity of Fatemid heritage. This is a clear indication of the barakaat of Al-Jame al-Anwar, the nazaraat of its builder Imam al-Hakim^{AS}, and the determination of its restorers Syedna Mohammed Burhanuddin^{RA} and Syedna Mufaddal Saifuddin^{TUS} (Source: Al-Jame al-Anwar Restoration Records).

In 1980, after little more than two years of work, Al-Jame al-Anwar was reopened. The restoration became a benchmark in heritage conservation and spiritual revival.

"Syedna Mohammed Burhanuddin's restoration of Al-Jame al-Anwar brought long-lasting spiritual blessings to the Dawoodi Bohra community."

- Syedna Mufaddal Saifuddin^{TUS}

The rebuilding of Al-Jame al-Anwar is a shining proof of the conviction and commitment of three generations of Duat Mutlaqeen. At its center stands Syedna Mufaddal Saifuddin^{TUS}. With steady dedication and devoted service, he turned what many thought could never happen into reality. Following the footsteps of his beloved father, Syedna Mohammed Burhanuddin^{RA}, Maula carried out the project with great care, deep spiritual understanding, and a warm concern for everyone who took part. Their combined efforts ensured that Al-Jame al-Anwar rose again not only in stone and marble but in the hearts of Mumineen. Today, as the masjid stands radiant in Cairo, it reflects the infinite shaan of Maula^{TUS} and "Syedna Mohammed Burhanuddin Moula^{RA} inspiring generations with a legacy of iman, ikhlaas, generosity, and unity. "Syedna Taher Saifuddin^{RA} always said,

Bhai Burhanuddin na qadam na niche ghani daulat (barakaat) che!!" indeed the daulat reflects ever since Al-Jame al-Anwar masjid was restored,

"Mumineen na makaan bana, dukano bani, masjido bani Al-Jame al-Anwar ni barakaat si saglu bani gayu, dawaat abaad abaad thaye gayi" - Syedna Mohammed Burhanuddin^{RA} in iftedaah bayaan of Masjid Moazzam Surat (Source: Author Archives)

As we mark the 82nd Milad Mubarak of Syedna Mufaddal Saifuddin^{TUS} and remember Syedna Mohammed Burhanuddin^{RA} on his

115th Zikra Milad, his legacy feels alive all around us. Al-Jame al-Anwar stands as a living prayer and our hearts turn with gratitude. The Du'at are guides of humility and strength, of vision and dream, bringing light to darkness and life to silence. In their shaan, we see not only ideal governance but love, not only tradition and culture but hope, as Fatemid heritage lives and breathes through their faithfulness. May Allah bless Syedna Mufaddal Saifuddin^{TUS} with a long, healthy and prosperous life and continued guidance for all Mumineen until the Day of Qiyamah. ■

About the Author

Zainab Maddah is a Finance Manager at a UK-based educational trust, leading accounts for schools with expertise in budgeting, funding, and VAT compliance. She is also the founder of a financial solutions firm, supporting SMEs with accounting software and delivering tailored workshops and finance courses that earn consistent praise. Passionate about sharing knowledge, she regularly hosts sessions on financial management.

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A Deeply Yearned Pilgrimage

Zainab Sadriwala Karachi, Pakistan

How does one describe the deep anguish of being unable to visit the hallowed resting place of a parent? To be barred from the one sanctified precinct on earth that offers solace, to sit near their shrine and pour out your heart, as we once did when they were amongst us? Taking our troubles and seeking enlightened solutions was a constant routine. When such solace is experienced, the absence is killing. Such is the sorrow of the chasm that has been created between the momineen of Pakistan and the final resting place of our beloved Father; Our Muqaddas Maula Syedna Mohammed Burhanuddin^{RA}.

Our joy in this profound, dual commemoration of the 82nd Milad Mubarak of Aqa Maula Syedna Aali Qadr Mufaddal Saifuddin^{TUS} and the 115th Zikra Milad of Syedna Mohammed Burhanuddin^{RA} is accompanied by a pensive longing, a deep spiritual ache that has grown for years. For us, the sacred passage to Raudat Tahera in Mumbai has remained closed, a truth that burdens our spirits. The visa issues, a consequence of geopolitical tensions, have meant that a cherished aspiration—a pilgrimage to the hallowed resting place of our beloved Maula, Syedna Mohammed Burhanuddin^{RA}—has become a painful, unfulfilled yearning. It is a longing felt with every passing moment, a desire for sanctified proximity that no worldly distance can truly bridge.

We were raised in His divine embrace; He was our spiritual father whose boundless love and guidance shaped every facet of our lives. His voice was the first we heard in the wa'z mubarak, His blessings the first we sought in every endeavor. He taught us how to live with dignity and how to love with sincerity. While His^{RA} physical presence is no longer with us, His spiritual essence remains, a constant and living reality in our lives, felt now through the divine presence of His successor, Syedna Mufaddal Saifuddin^{TUS}. The

spiritual bond is so profound that it transcends the physical world, creating a singular, unbreakable continuum of divine guidance. We are left to remember, to reflect, and to pray, drawing upon the reserves of love He so generously filled us with, a love that continues to flow through the heart of His beloved son – the 53rd Dai al Mutlaq – the true descendant: Syedna Aali Qadr Mufaddal Saifuddin^{TUS}.

Every commemoration, every Zikra Milad is a poignant reminder of this eternal bond. We remember the days when we could gaze upon His radiant countenance and feel the warmth of His love. Today, we find that same warmth in the radiant face and blessings of His successor. This connection is a testament to the fact that His legacy is unshakeable and is not something of the past but a living, breathing part of who we are. His love, His guidance, His very essence continue to shape our lives, as we stand before the living manifestation of His life and teachings.

The sacred shrine of our beloved Maula, Syedna Mohammed Burhanuddin^{RA}, in Raudat Tahera is more than just a final marker; it is a profound testament to a life dedicated to guiding us. For us, the qubba mabaraka is not a symbol of an end, but of an eternal beginning. It is the culmination of every spiritual journey we undertake, the solace for every heartache, and the fulfillment of every prayer. We long for the peace that comes with being in His physical presence, a peace we now must seek from afar. This longing is a testament to the fact that though His soul resides in the highest echelons of paradise, His spiritual presence is anchored in this piece of heaven on earth.

We long for the solace of standing before His sacred and immaculate dome, a resplendent shrine that feels like home. Our foreheads yearn to touch its hallowed ground, a simple act that would offer immense spiritual relief. Our hands ache to offer a consecrated ghilaf - of reverence and



Raudat Tahera, the resting place of the 51st and 52nd leaders of the Dawoodi Bohra community, stands unique and unparalleled.

love to the Father^{RA} who nurtured us.

These are not merely rituals but the very essence of our devotion, a direct connection that we have been unable to experience for too long. Each prayer we offer, each tear we shed, is infused with the yearning for this ziyarat, a longing that only intensifies with time.

The yearning is not just for a physical place, but for the sacred atmosphere that permeates every inch of Raudhat Tahera. We yearn to sit in the blessed shade of its walls, where the air itself is said to be imbued with the grace of angels who whisper celestial salams to the sacred souls resting within. It is a piece of paradise, a celestial sanctuary where the spiritual and the earthly converge, where the echoes of prayers from generations past mingle with the fervent duas of the present. To be in that space is to feel a direct connection to the divine, to sit in the presence of Awliya Allah who guide us from a realm beyond our comprehension. The peaceful silence, broken only by the gentle

murmur of prayers, is a balm for the soul that no worldly comfort can replicate. It is a place where we are reminded that our transient earthly lives are but a journey towards an eternal abode. We long to breathe that sacred air, to find a moment of peace that resonates with the stillness of eternity.

In this deep yearning, we find solace in powerful reminders of His sacred love. Every 16th of the month, a day of remembrance, brings us closer to His memory. The darees, the soul-stirring documentaries that bring His wa'z mubarak to life, and the surreal salami we cherish from afar, all serve as poignant expressions of His continuous, loving presence. And above all, the name of Imam Husain^{AS} is etched in the hearts of Mumineen all around the world, a constant reminder of the eternal sacrifice He taught us to commemorate.

It brings us immense joy when someone from afar mentions they performed ziyarat on our behalf, carrying our hearts with them to the sacred shrine. We cherish every

khak-e-shifa brought from the dakhli sharaf or the delicate pink flower petals from the sacred tomb, treating them as our most precious treasures. These mementos are not just relics; they are tangible tokens of a love that transcends physical barriers, a love that we carry in our hearts every day.

On this sacred occasion, a collective and fervent supplication rises from our hearts. We humbly beseech our beloved Aqa Moula, Syedna Mufaddal Saifuddin^{TUS}, our guide and our refuge, to perform the ziyarat of His respected father on our behalf. In our inability to travel, we find our solace and hope in Him. We urge Him to carry our love, our longing, and our reverence with Him to Raudat Tahera. Through His sacred footsteps, we find our own path, and through His profound love, our hearts are consoled. He is the living manifestation of His father's legacy, the bridge that connects us to our past, and the beacon that lights our future.

This Milad Mubarak is therefore not just a celebration; it is a moment of profound spiritual connection, a testament to the trust we have in our leader. We pray that our beloved Aqa Moula, Syedna Mufaddal Saifuddin^{TUS}, accepts our humble plea and grants us this spiritual reprieve. His presence is a beacon of hope, reminding us that no matter the physical distance, our spiritual bond remains unbroken. We wait with sabr, for we know that the love of a spiritual father transcends all boundaries. And we pray that one day, we will be able to stand in the sacred shade, in the celestial embrace of Raudat Tahera, and finally fulfill this painful yearning of our hearts. ■



About the Author
Zainab Husain serves as a Programme Director for JSBS-Nairobi & Faculty at Denning Business School.

We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartiest tehniyat to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak



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From Knowledge to Action: The Tradition of *Istifādah Ilmiyyah*

Sakina Sakerwalla 📍 Mumbai, India

Honoring the legacy of Al-Dai Al-Ajal Syedna Mohammed Burhanuddin^{RA} and the continued vision of Al-Dai Al-Ajal Syedna Aaliqadr Mufaddal Saifuddin^{TUS}

In an age defined by rapid technological change and an overwhelming flow of information, the ability to seek truth and apply knowledge meaningfully has never been more vital. With consistent misinformation and the inability to focus becoming a more prominent obstacle, the Dawoodi Bohra community continues to emphasize a timeless principle: Ilm Ale Mohammed is an immense Ne'mat. Furthermore, Al-Ilm is an abstract power that enlightens and uplifts us.

Each year, Surat becomes the center of this reflection during Istifadah Ilmiyyah, a program spanning around 3 weeks of scholarly and spiritual enrichment. Hosted at the Al Jamea-tus-Saifiyah campus, these days are filled with a diverse series of Asbaaq and workshops. It is a truly global gathering, calling Dawoodi Bohras from every corner of the globe, united by a shared devotion to Ilm. This noble event reflects not only the universality of the pursuit of knowledge, but also the deep thirst that drives people to travel great

distances in order to learn, reflect, and connect. Education, after all, is an unmeasurable Ne'mat — and never something to be taken for granted. Year after year, thousands flock towards this center to become inspired, empowered, and reach toward higher aspirations.

At its heart, Istifadah Ilmiyyah embodies the philosophy that Al-Ilm is the foundation of all learning. This focus on holistic education is deeply rooted in the legacy of Al-Dai Al-Ajal Syedna Mohammed Burhanuddin^{RA}. Throughout his life, Al-Dai Al-Ajal Syedna Mohammed Burhanuddin^{RA} prioritized education for every child and adult, regardless of age or circumstance. His vision extended far beyond just literacy or technical skills; he nurtured institutions and thought processes that enabled a Mumin to be able to balance every aspect of their life. The establishment and expansion of Al Jamea-tus-Saifiyah stand as a testament to his belief that knowledge is the greatest asset a community can possess.

Each year, Istifadah Ilmiyyah becomes more than a scholarly gathering. It is a tribute to his legacy — one that lives on in the thousands of students, professionals, and



Dawoodi Bohras from around the world gather in Surat for Istifadah Ilmiyyah, a timeless tradition of learning and reflection.

families whose lives have been transformed by his vision. His successor, Al-Dai Al-Ajal Syedna Aaliqadr Mufaddal Saifuddin^{TUS} highlights and expands upon this path by guiding the community with renewed vigor and foresight. The program's very structure reflects the ideals that we have seen throughout our entire lives: that education should be a priority for ourselves and our children. It should be lifelong and imbued with the values of humility and devotion.

Under his guidance, the Surat gathering has become a beacon for

Mumineen worldwide. One aspect of the Asbaaq focuses on how tradition and modernity can coexist, united by the pursuit of knowledge. There is a shared responsibility: to use knowledge as a tool for personal growth and for contributing positively to society. It's a time to self-reflect upon one's Amal and the responsibilities that come with

knowledge. Istifadah Ilmiyyah stands as a reminder that knowledge is not merely to be accumulated — it is to be lived. It guides, empowers, and illuminates the path forward. This principle comes to light each year, reinforcing the belief that the pursuit of Al-Ilm is both an obligation and a Ne'mat, ensuring success in this world and Akhirat.

Ultimately, the pursuit of knowledge is not simply about acquiring information and physically being present in Asbaaq. Rather the true essence of Al-Ilm requires absorbing it in such a way that it transforms one's actions — allowing it to manifest as Amal in daily life. In this way, knowledge is preserved and remembered, not as words on a page or once listened to, but as an Aqeeda and discipline that uplifts individuals, families, and society as a whole.

In closing, we pray to Allah to bless our Moula, Al-Dai Al-Ajal Syedna Aaliqadr Mufaddal Saifuddin^{TUS}, with a long and healthy life until the Day of Qiyamat — Ameen. ■



About the Author

Sakina Sakerwalla is an author whose work engages with education, tradition, and the pursuit of Al-Ilm. Having studied at Al Jamea-tus-Saifiyah, she carries forward its ethos of learning and reflection in her writing.

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Zenab Mohammad 📍 Karachi, Pakistan

The corridors of Taheri Masjid echoed with His crisp voice, every phrase answered by the sobs and cries of hundreds of Mumineen who had gathered to bid farewell to Syedna Mohammad Burhanuddin^{RA}. Each eye was heavy with tears. I sat amongst the many followers, holding each moment close to my heart, as if preserving it forever.

Syedna Mohammad Burhanuddin^{RA} had graced the city of lights to host His 93rd Milad. That safar remains etched in memory as one of the most radiant chapters in Karachi's history. And when that memorable safar came to an end, the city was blessed with the most beautiful and impactful statements from our beloved Da'i. "Agar tamnay kabhi mari yaad aye, toh maathu jukhawi ne, aankhon si ansoo jaari kari ne, manay pukaarso, jo main tamari madad per na awu toh main Imam-uz-Zaman^{AS} no Da'i Nahin." At just fourteen, I may not have fully grasped the depth of those words, yet something within me knew they held the key to success in both this world and the next. And so, with a child's faith and a heart brimming with love, I closed my eyes and carved his promise upon the walls of my heart and soul.

Years have passed, but those words have never left me. In the moments of uncertainty, they have been my anchor; in the minutes of darkness, they have been my light, and in the hours of grief, they have been my only joy, my only hope. His assurance continues to echo within me, reminding me that the bond between Maula and Mumin is not one of time or place - it is eternal.

In the early months of 2007, 3 years after this particular Safar, my life took an unpredictable turn. I was 16, and I was getting married. For some, it was too soon; for



In June 2004, during the 93rd Milad celebrations in Karachi, Syedna Mohammad Burhanuddin's was awarded an honorary Doctorate of Literature (Honoris Causa) by the Governor of Karachi at a ceremony hosted by Karachi University.

others, it was too uncertain. Unwarranted advice was offered along with a lot of criticism, but for my parents, the raza of Syedna Mohammad Burhanuddin^{RA} mattered the most. They were certain that if this step is carried forward with the dua and raza mubarak of our beloved Da'i, then no worldly skepticism could weaken their resolve. However, as a student who just ventured into the first year of college, the only thing that made the situation seem less daunting was Moula's words. Countless times, I did the act - lowering my head, closing my eyes, with tears streaming down my face, remembering my Maula^{RA}, and not even once was I left alone. Syedna Mohammad Burhanuddin^{RA} often reminded us that nikah is not a burden but a shield, not an ending but a beginning. My life is a living testimony of the words said.

After a year when I embraced

motherhood, I was barely seventeen. I was naturally afraid. How could someone so young nurture another soul, when I myself was still learning what it meant to grow? Sleepless nights blurred into anxious days, and often I wondered if I knew enough to make it through the day, let alone life. Each time, when the fright of the unknown would threaten me, I would do the deed - lowering my head, watering the harbors of my eyes with love and reverence, chanting Syedna Mohammad Burhanuddin's name, and somehow, a thousand bulbs would light up my soul. Motherhood became my madrasa, teaching me patience, endurance, and trust. I often recalled how Syedna Mohammad Burhanuddin^{RA} reminded us that a mother's lap is the first madrasa for her child.

When my son turned two, I decided to pursue my education. It seemed even more challenging than getting married or giving

birth, because I did not only have dreams but a lot of duties as well. The idea of stepping back into a college classroom and preparing for exams seemed very exhausting and overwhelming already. I sought permission from my husband, because Syedna Mohammad Burhanuddin^{RA}, time and again in his sermons, had taught us the sacred balance of married life: that a home flourishes when decisions are made with mutual respect, consultation, and harmony. Syedna Mohammad Burhanuddin^{RA}, amidst sharing a lot of practical solutions to many clouded aspects of life during His mawaiz had once spoken about how a mother is not just the nurturer of her children but the architect of generations to come. Since then, I wanted to equip myself with everything that would help me become a better mother, wife, and above all a person.

Returning to education after becoming a wife and mother was nothing like the schooldays I had left behind. It required more discipline, more sacrifice, and above all, more faith. I completed my college, then university, and eventually pursued not one but two master's degrees. Between my son's needs and my own aspirations, between family responsibilities and personal growth, there were countless moments, when I felt like giving up. There were days when assignments

had to be written after midnight once my child was asleep, and exams prepared for with a baby's cry echoing in the background. I held dearly onto my lifesaver - the memory of Syedna Mohammad Burhanuddin^{RA}, and His promise. Yet, every time I felt I could not carry on, I turned to the same source of strength: lowering my head, closing my eyes, calling upon my Maula^{RA}, and once again, light would find me.

My academic journey soon turned into my professional journey. I began teaching at an imani school, because I wanted to give back to students what Moula^{RA} had instilled in me: the courage to learn, the strength to persevere, and the faith that I was never left alone. Now, after thirteen years, I find myself in a place I could never have imagined then: leading in the education sector, guiding teachers and students alike. This, to me, is the greatest blessing, to serve others through the gift of knowledge. And yet, even today, whenever I find myself at a crossroads, unsure of the path ahead, I still do the same act I learned as a child: I lower my head, close my eyes, and call upon my Maula^{RA}. Though Syedna Mohammad Burhanuddin^{RA} is no longer with us physically, the connection remains unbroken. His words, dua, and presence continue to guide me. And I know, with certainty, that this bond will remain for as long as my soul breathes.



About the Author

Zenab Mohammad is an educationist with over 13 years of experience in teaching and leadership. Beginning her career as a teacher in an imani school, she rose to leadership with dedication and vision, and now serves as a head in the education sector. Despite balancing marriage and motherhood early on, she went on to complete her higher education, including two master's degrees. Guided by the timeless inspiration of Syedna Mohammad Burhanuddin^{RA} and under the blessings of Syedna Mufaddal Saifuddin^{TUS}, she sees teaching not just as a profession, but as an act of service and gratitude to the community.

We salute and pay homage to the
52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA}
on his 115th Zikra Milad Mubarak
and heartiest *tebniyat* to the
53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS}
on his 82nd Milad Mubarak

لَذِي حَارَ مِنْ غَرِّ الشُّؤُونِ أَفَايِنَا وَطَوَّلَ إِلَهِي عُمَرَ سَيِّفٍ لِيَدِيكَ أَلْ
فَأَبْقَاهُ رَبُّ الْعَرْشِ فِي كُلِّ نِعْمَةٍ وَأَعْدَاؤُهُ بِالنَّارِ جَبَهَاتُهُمْ تُكْوَى

ABEED SYEDNA^{TUS}
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for Contribution to Badminton



Mumbai: Bombay Gymkhana President Mr. Sanjeev Saran felicitated Shk Ammar Ayaz in September 2025 for his outstanding contribution to the promotion of badminton. The honour recognized his efforts in bringing vibrancy to the sport and fostering camaraderie among members of the Badminton Section. A commemorative memento was presented as a token of gratitude.



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Harakat ma Barakat

Arwa Aliasgar Calcuttawala Chennai, India

How often do you feel stuck in a loop?

The probabilities of 'yes' is alarming, only if you sit and take an effort to rewind your everyday life over the last decade. That is when you realize you are in a conundrum. The orbit and the speed remained constant. The uncertainties, never welcomed.

This year, Ashara 1447 in Chennai was aimed at change. A change in every sphere of life. The change of orbit, the change in the trajectory, the change in the level of work, the change of environment, the change of speed, the change in the mindset, the change of perspective. But often we forget that this change requires muscle, movement, and momentum.

Syedna Mufaddal Saifuddin Maula^{TUS}, mentioned during Ashara sermons, that science and deen are parallel. If one wants to follow the principles of deen, one should understand the science behind it. Astrophysics is what Maula taught us this year. We all have known of the Big Bang as the reason of the creation of this universe, but a deeper perspective lies in that smallest particle of dust which serves as structural and functional unit of this universal system. So, if one has to understand the study of stars, Astrophysics may be overwhelming, what has to be

studied is Particle physics. The phenomenon behind astrophysics.

Maula^{TUS} mentioned about how important it is to remain grounded yet reach for the stars, the question remains, how? How to reach for the stars? How to break free from the orbit? How to break the cycle? How to change the trajectory? How to reach the highest level, yet remain firmly grounded? The answer, *Harakat ma barakat*. You need to move ur muscle, change the thought, change the mindset and on the highest level, change the perspective. *Harkat karso, tohj barakat thase*. The universe is in constant motion. The gross-motor and fine motor movements in this solar system is what cause the revolution, rotation, seasons, climate, day and night and even the tides in the ocean. Despite the movements large and small, what keeps this constant is the gravity. The single force of attraction, the centripetal force that gives the freedom of movement yet binds us all to this one central force.

One may think how does this relate to life itself?

It very much does all one has to do is take an effort to understand these movements and the cause and effect it has on earth.

Let's go back to our 3rd grade science class. Water cycle, the diagram, the arrows and states of water in different stages. How one



Syedna Mufaddal Saifuddin delivering Ashara Mubarak 1447H sermon in Chennai, India.

drop changes from solid to liquid to gas just with the changes in the temperature and rises as it changes the state all the way to clouds and falls back as rain. And every change of state that rises to the clouds, it becomes purer.

Albert Einstein's famous equation $E = mc^2$ which again reiterates, *Harakat ma barakat*. E and m in the equation remains interchangeable. The only constant is the 'c' which is the speed of light squared. Let's substitute this equation. E stands for effort/energy. M stands for Mohabbat. C² stands constant noor of our Imam and his Dai.

Mohabbat is there, noor is there, all we do is put our efforts (E) to reach to our dai our Maula^{TUS}, our

gibla, the only constant pole star in our night sky. Like wise if E and m are interchangeable in the equation, if you have mohabbat, energy and the noor will follow. All we need to do is seek. Move your muscle to reach to our star. To be graced by the divine twinkle in the eyes of our Maula^{TUS} and seek just that small fraction of noor capable or perceived in the limitations of the human eye. *MAULA EK NAZAR*, is all we want. That one moment where you rise to the highest level is the sum of to those thousands of moments of grief and despair and the difficulties you overcome to reach there. All one needs to do is wait and in that wait, constant *harakat* is required to manifest that moment. Just like particle physics. The atom

is the only indestructible substance.. and the energy it carries can neither be created nor be destroyed. The electrons in the orbits and the protons and neutrons in the nucleus, and the further photon particles that accelerates the movements in the atoms. And also how beautifully the atomic configurations are. The positive at the heart and the electrons with constant revolving around the nucleus.

Human anatomy is similar. The structural and the functional unit of the nervous system is the neuron. And how the neurons passes information in the form of electricity to the nearby neurons creating a neural network and signaling the response (movement of the muscle) of the stimulus perceived by the sense organs. And this happens so quick.

Therefore, Change is the only constant. And to get the barakaat of Maula^{TUS}'s dua to reach to the highest levels in all spheres of life, all we need to do is *harakat*. *Barakat* will follow by default.

Maula Ali^{AS} kalaam - "*Your Remedy is within you, but you do not sense it. Your Sickness is from you, but you do not perceive it. You Presume you are a small entity, But within you is enfolded the entire universe. You are indeed the evident book, By whose alphabet the hidden becomes the manifest.*" ■



During his recent visit to Chennai for Ashara Mubarak 1447H, His Holiness Syedna Mufaddal Saifuddin visited CUTFAST DIA ABRASIVES in Chennai, India. The visit marked the fulfillment of a 30-year dream of the father of Mulla Adnan Shk Jaffarus Sadik Vazirbun, Chairman and Managing Director of CUTFAST DIA ABRASIVES. The company was deeply honored to receive His Holiness's blessings at their manufacturing facility.

We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartfelt tehniyat to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak



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The architecture of The Dawoodi Bohras: An Acoustic Heritage

Burhanuddin Sakarwala Ballerup, Denmark

I am a Dawoodi Bohra, and from my time spent in Denmark, I have learned only one thing: there is no place like home. There is no place that sounds like home.

When I step into a Bohra masjid, whether in Mumbai, Cairo, or Nairobi, I am reminded that our spaces are not only about walls and domes, arches and minarets—they are about resonance. They hold memory in both stone and sound. They carry the pulse of maatam, the unison of qasidas, the rhythm of recitation, the murmurs of prayer.

As an acoustician, I cannot help but listen to these spaces differently. I hear how carved wooden doors scatter echoes, how courtyards soften footsteps, how domes amplify a single voice and turn it into a collective chorus. For me, architecture is not only visual—it is auditory heritage. The Dawoodi Bohra tradition has given us buildings that are, in essence, instruments of devotion. Architecture isn't just a visual canvas for the Dawoodi Bohra community—it shapes how devotion resounds within space. Nestled at the confluence of Fatimid-Islamic design and Gujarati craftsmanship, their buildings whisper stories of art, history, and collective memory. From ornamented facades to domed prayer halls, every surface plays a role in how sound travels, echoes, and envelops the worshipper.

Origins and Synthesis of Style

The core of this architectural tradition lies in a harmonious fusion of design legacies. On one hand, there are the defining elements of Islamic architecture—mihrabs oriented toward Qibla, graceful arches, ceilings adorned with calligraphy or floral arabesques. On the other, Gujarat's indigenous techniques emerge in richly carved woodwork, bracketed chhajjas, painted ceilings, and fretted jali screens.



Husainy Masjid, London, UK.

Photo Courtesy: uk.thedawoodibohras.com

These components are not merely decorative; they influence acoustics in subtle, purposeful ways—scattering high frequencies, diffusing reflections, and sculpting sonic warmth.

The harmonious blend of Fatimid-Islamic forms with Gujarati craft traditions—arches, domes, and delicate ornament that both inspire the eye and influence the ear.



The harmonious blend of Fatimid-Islamic forms with Gujarati craft traditions—arches, domes, and delicate ornaments that both inspire the eye and influence the ear. Location - Husainy Masjid, London

Sound and Space

Imagine standing beneath a high, colonnaded nave, where arches create rhythmic intervals that fragment sound into soft echoes. Jali screens break up harsh reflections while inviting ventilation and light. Timber details—doors, window frames, and ceiling beams—absorb and soften tones, especially in the mid-range,

lending speech clarity and musical warmth. Under domes and semi-domes, early reflections can focus sound, but ornament and textured surfaces scatter it, avoiding harsh focal points and flutter. Colonnades, carpets, and domes are not just structural—they shape the way sermons and recitations are heard.



Colonnades, carpets, and domes are not just structural—they shape the way sermons and recitations are heard.

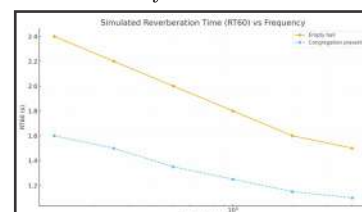


Ornate carvings from the Dawoodi Bohra Mosque in Cairo.

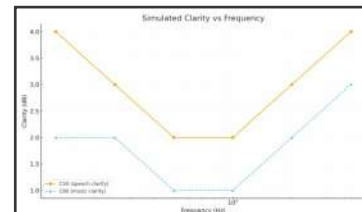
Reverberation: A Living Dance

Reverberation is a dance between structure and occupancy. Empty halls may exhibit RT60 values from approximately 2.4 seconds in low frequencies (125 Hz) to around 1.5

seconds at higher frequencies (4,000 Hz). Once a congregation fills the space—carpets, attire, and bodies adding absorption—reverberation drops into the 1.1 to 1.6 second range, ideally balancing clarity with resonance. Speech remains intelligible (C50 around +2 to +4 dB), while chants and hymns (C80 around +1 to +3 dB) gain body without losing coherence. Simulated reverberation time (RT60) in a Dawoodi Bohra prayer hall. Occupancy lowers reverberation to create balance between clarity and resonance.



Simulated reverberation time (RT60) in a Dawoodi Bohra prayer hall. Occupancy lowers reverberation to create balance between clarity and resonance. Plots derived from Dockyard Acoustics' Room Acoustics Simulation software (unreleased-10/09/2025).



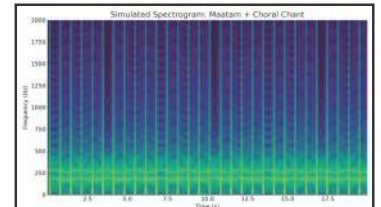
Clarity indices show the hall's dual purpose: Speech remains intelligible while music and chant are enriched.

Echoes of Ritual: Maatam and Hymnody

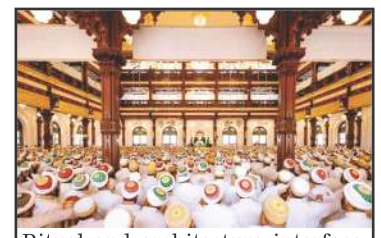
The ritual of Maatam, with its rhythmic chest-beats, generates low pulses (~50-150 Hz) that resonate physically within the hall. These are not just sounds but embodied vibrations, felt in the chest cavity of every participant and reinforced by the room itself. The beat becomes both a personal act of remembrance and a collective rhythm that synchronizes the congregation.

Layered over this pulse are sustained qasida or tilawat choral voices, often centered around fundamentals in the 150-250 Hz range with rich harmonic overtones. Here the architecture plays a decisive role: mid-band reverberance sustains these tones just long enough to allow voices to blend seamlessly, transforming individual singers into a single, unified chorus. At the same time, the diffusion from carvings, jali, and textile surfaces prevents words from dissolving into blur; preserving the lyrical clarity needed for devotion and understanding.

What emerges is a carefully balanced acoustic ritual, where the percussive depth of maatam and the melodic height of chant interlock within the space. The hall itself becomes a resonant body, amplifying the emotional intensity of grief and remembrance. In this way, architecture does not merely host the ritual—it participates in it, becoming a silent choir that shapes raw sound into immersive waves of collective devotion.



Simulated spectrogram: low-frequency pulse of Maatam beneath sustained chant fundamentals, woven together by reverberant decay.



Ritual and architecture interface—the hall amplifies not just sound but the collective heartbeat of devotion. Location - Saifee Masjid, Bendi Bazaar, Mumbai.

Continue on next page

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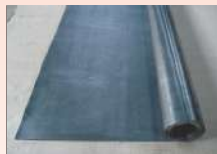
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Impulse, Energy, and Envelopment

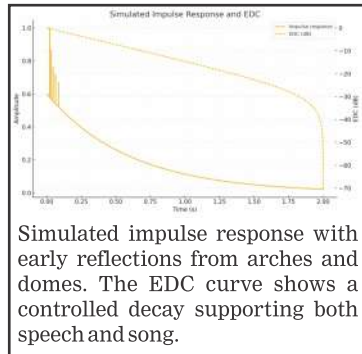
Impulse responses in such spaces show clusters of strong early reflections arriving within the first 50–80 milliseconds, typically bouncing off domes, arches, and large wall surfaces. These reflections are what give a single spoken word or a line of recitation its sense of presence and intimacy — the voice feels immediate but also supported by the room. The geometry of domes can sometimes concentrate sound into a “hotspot,” but in Bohra halls, this tendency is tempered by ornamental details and distributed surfaces that break up and scatter the energy.

After this initial burst of reflections, the sound energy transitions into a smooth exponential decay, which acousticians describe using reverberation curves. In Bohra architecture, this decay does not stretch endlessly, like in a stone cathedral where speech becomes blurred, nor does it die abruptly, like in a carpeted classroom where sound feels dry and lifeless. Instead, the decay sustains long enough to enrich voices and hymns, while still allowing syllables and consonants to remain intelligible.

The high-frequency tail of the decay is particularly well controlled. Carved woodwork, jali screens, carpets, and fabrics absorb or scatter the sharper components of sound, preventing excessive brightness or shrillness. What remains is a reverberant field that is warm, enveloping, and balanced across the spectrum.

Energy Decay Curves (EDC) measured or simulated in such environments illustrate this balance clearly: a steady downward slope with slight multi-slope behavior, indicating that different frequency bands decay at different rates. The

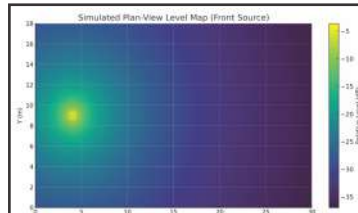
lower and mid frequencies tend to linger, carrying the body of voices and the rhythm of maatam, while the higher frequencies taper off sooner, ensuring clarity. For the listener, this translates into a space that feels neither overwhelming nor sterile—a carefully tuned acoustic middle ground that supports both ritual and community life.



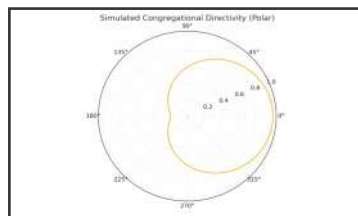
Spatial Sound Distribution

Sound in Dawoodi Bohra spaces is never confined to the front. The design ensures that recitation projects clearly while the reverberant field sustains envelopment. This is achieved not by accident, but by the spatial logic of colonnades, courtyards, and domes, which distribute reflections in many directions. A voice from the front — whether an imam leading prayer or a zakir reciting — does not travel in a narrow beam; it blossoms outward, reinforced by early reflections and carried by a reverberant cushion that fills the hall. The result is that worshippers at the back or seated in side aisles still feel immersed in the same collective soundscape. In moments of maatam or choral hymnody, this envelopment transforms individual voices into a unified field of devotion, where one does not just hear the sound but feels

surrounded by it.



Simulated plan-view level distribution: Sound radiates from the front source and is cushioned by a reverberant field that ensures coverage throughout the hall.



Simulated congregational directivity pattern: chanting voices radiate broadly forward, while lateral energy builds the sense of envelopment.



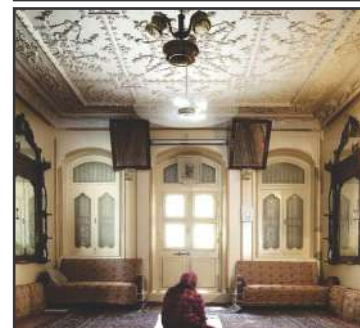
Craft as an Acoustic Tool

Material and texture are acoustic instruments in themselves. Stucco and stone walls reflect evenly; wood panels absorb and diffuse; jali screens leak mid-to-high frequencies in beneficial ways, reducing echo without dulling ambiance. Thoughtful arrangement of such features, combined with natural absorption sources, yields spaces that

feel both alive and intimate. Beyond their functional role, these materials create a signature timbre unique to Bohra spaces — the soft warmth of carpets underfoot, the velvet damping of drapery, the bright scatter of intricate carvings, the subtle filtering of air and sound through patterned screens. In combination, they transform architecture into an ensemble, where each surface plays its part in shaping the experience. It is this orchestration of texture that ensures a Dawoodi Bohra hall never sounds sterile, but instead resonates with a living quality — a space that breathes, remembers, and responds to the voices it holds.



Gujarati craft traditions: carvings that scatter sound as elegantly as they decorate. Location - Sidhpur.



Ceiling artwork and timber structure not only inspire visually but subtly diffuse mid- and high-frequency reflections. Location - Sidhpur.

A Living Sonic Legacy

Ultimately, Dawoodi Bohra architecture is a finely tuned cultural instrument. Every carved bracket,

every jali, every dome contributes to a larger acoustic composition, shaping how voices and sounds interact within space. These buildings do not simply contain activity; they actively enhance it. Conversations become clearer; recitations gain warmth, and communal gatherings are infused with a sense of cohesion that comes as much from the acoustics as from the architecture itself.

What sets these spaces apart is the intentionality of craft passed down through generations. Builders and artisans may not have spoken in the technical language of reverberation times or diffusion coefficients, yet their choices of material, texture, and proportion were guided by deep experiential knowledge. Over time, these decisions have created spaces that are acoustically balanced—neither overwhelming nor dry, but resonant in a way that supports both intimacy and collective expression.

In this sense, Dawoodi Bohra architecture can be read as a form of acoustic heritage: a design tradition where form, material, and sound converge to create environments that are not just seen, but heard and felt.



The architecture itself is a hymn—shaping not only the skyline but also the soundscape. Location - Saifee Hospital, Charni Road, Mumbai.

About the Author

Burhanuddin Sakarwala is an Acoustic Engineer specializing in applied ML for room acoustics and signal processing.



We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Birth Anniversary and heartiest greetings to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Birthday.



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Stars, Rotis, and Community: Reflections on Zaiqa War in Los Angeles

Fatema Baldiwala 🇺🇸 📍 Los Angeles, USA

Los Angeles: On Saturday, September 20th, the air inside Masjid Ezzi was thick with the aroma of spices, sizzling pans, and anticipation. The occasion was Zaiqa (taste) War, a men's culinary competition organized as part of the Ta'abudaat lineup of activities culminating in Milad celebrations.

Eight teams of five contestants each stepped into the culinary battlefield, with 60 minutes on the clock and a secret ingredient: keema. Contestants had to "grocery shop" from a stacked table of ingredients and craft a meal that showcased not only taste but also creativity and teamwork.

Among the participants was my husband, captaining the team aptly named Culinary Wizards. Alongside him were Taher Chawala, Kaid Khetty, Ali Abbas Udaipurwala, and Hussain Merchant. The majority of them are members of the Mawaid khidmat serving committee. Together, they brought their service-oriented spirit into the competition, guided by their captain, Shabbir Baldiwala.

The competition exceeded all expectations. While organizers initially hoped for four or five teams, double that number registered, including DCP Boyz (Deeni Cooking Players), who drove 12 hours from Arizona, a group that also serves their local community through FMBThaali.

And at the heart of it all was the roti.

The Roti Resurgence

For those unfamiliar, roti, also called chapati, or Indian flatbread, is the daily staple at most South Asian Muslim dinner tables. But in many households, the tradition has been quietly slipping away, replaced by store-bought tortillas laden with preservatives. This year, however, a renewed call has been made within the Bohra community: return to the art of



At Zaiqa War, men rolled rotis with love, skill, and a spirit of service.

Photos Courtesy: Murtaza Ezzi, MKE shoots

homemaderoti.

Roti, after all, is more than food. It is culture, heritage, and a daily reminder of togetherness. Making it is an act of love and a way of sustaining both body and soul.

My Own Roti Journey

My first conscious memory of roti-making takes me back to my grandfather's home in Madras. In that musty old building with its sunlit courtyard, the extended family would gather for breakfast. My aunts rose at 4:30 a.m. to roll out perfect circles of dough, flick them onto the tawa, and pile them high with a dash of ghee. The smoky warmth, the heavenly aroma, and the taste of roti with homemade morabbha, mango jam, are etched in my memory as the food of love.

Yet, growing up, I resisted the expectation to master this skill. My father would tease, "What will you

feed your husband and kids?" To which I shot back, "My husband will make the rotis!" I saw roti-making then as a chore, something that tied women down, and I wanted to carve out a different kind of life for myself.

It was only years later, listening to my Moula, Syedna Aali Qadr Mufaddal Saifuddin^{TUS} talking of Mohabbat ni Roti, that I returned to roti, clumsily at first, with my kids laughing at my "continent-shaped" creations. But in that laughter, something else took root. Roti-making became our family activity, a bonding moment, a bridge between generations. I realized roti was not a symbol of servitude, but of love, empowerment, and connection.

**"Between flour and fire, love takes form,
a circle of bread that keeps us warm."**

Stars in the Kitchen

At Zaiqa War, roti-making was a central part of the competition. Watching men of all ages, from teens to retirees, knead dough, roll circles, and flip rotis was more than just entertainment. It was a cultural shift. Work once considered "women's work" was embraced with enthusiasm, artistry, and pride.

In his sermons, Syedna Aali Qadr Saifuddin Moula^{TUS} reminded us of the significance of Mohabbat ni roti, that making roti is not bound to gender, but open to all. Moula Himself demonstrated this

by rolling rotis in multiple locations, showing that simple acts of service are the essence of faith.

As I watched the men cook, I recalled Aqua Moula's teachings from this past Ashura, that star, when gathered, forms constellations. That evening, the contestants were like stars themselves, each unique, yet together shining so brightly that the judges found it impossible to choose a single winner. Every dish was prepared with love, beautifully plated, and presented with care.

More Than Food

Roti-making, in its essence, is creation itself. It is empowerment, service, and continuity. It connects us to our ancestors, much like starlight that still reaches us centuries after a star has died. My grandfather's love, my aunts' hands working the dough, my children's laughter as they mocked my misshapen circles, all of that warmth continues, like light traveling across time.

In this way, the humble roti becomes a manifestation of faith. It is proof that what we do today, no matter how small, matters. We may not change the entire world, but in feeding our families, serving our communities, and keeping traditions alive, we make a world of difference for generations yet to come.

**"Hands that shape the dough by night,
leave stars of love that last in light."**

And so, the real victory of Zaiqa War was not who won or lost, but the rekindling of a simple truth: in every roti rolled, in every meal shared, in every act of service, for we are stars in each other's lives, shining a little brighter together. ■

About the Author

Fatema Baldiwala is an Adjunct Professor of English and Sustainable Business with the Los Angeles Community College District. She serves as the Community Support Engagement Co-Chair of the American Federation of Teachers 1521 and is also a poet, columnist, and passionate advocate for meaningful engagement and lifelong learning.



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The Light That Still Leads Us

Fatema Yusuf Ranalawala Nagpur, India

Taabudaat: A Season of Prayer, Knowledge, and Upliftment

The Dawoodi Bohra community marks the sacred season of Taabudaat, honouring the enduring legacy of Syedna Mohammed Burhanuddin and the continued spiritual leadership of Syedna Mufaddal Saifuddin through global acts of worship, learning, and service.

There are moments when remembrance becomes worship when words soften, and the heart takes over. Remembering Syedna Mohammed Burhanuddin^{RA} feels like that. He was a Farishta; pure, luminous, and deeply compassionate. There was calm in his eyes, grace in his words, and healing in his dua. Even now, years after his physical departure, his noor continues to guide us quietly, beautifully, like the glow of a lamp that never fades.

Those who were blessed to see him know that his presence was not of this world. His voice carried the rhythm of love, his silence carried the strength of certainty. Under his guidance, we learnt that true faith is not confined to rituals; it is expressed in how we serve, how we uplift, and how we live with purpose. His every gesture reminded us that to be close to Allah is to be kind to His creation.

The Spirit of Taabudaat

When the days of Milad-un-Nabi draw near, our hearts begin to anticipate a sacred rhythm that culminates in the Milad of our Muqaddas Maula Syedna Mohammed Burhanuddin^{RA} and now, by Maula's infinite grace, we celebrate this blessed day together with the Milad of Syedna Mufaddal Saifuddin^{TUS}. It is a season of double joy, a time when the fragrance of remembrance and gratitude fills every home, every heart, every mehfal.

The forty days of Taabudaat have always been a time of prayer, reflection, and khidmat. But they are far more than that. Taabudaat is a living tradition, a season where worship meets action. We remember our beloved Maula^{RA}

and pray for the long, healthy life of our Maula^{TUS}. We fulfil his wishes through our deeds by spreading knowledge, compassion, and unity in the world around us.

The limelight of Taabudaat is Istifda Ilmiya, the grand gathering of ilm, where minds and hearts come alive. The atmosphere there is unlike anything else. Every corner radiates with ilm-e-Aale Mohammed, and every face reflects joy and eagerness to learn. You can almost feel Burhanuddin Maula's barakaat in the air in the sound of talabat reciting, in the thoughtful silence that follows each bayaan, and in the reverence with which Syedna Mufaddal Saifuddin^{TUS} nurtures every seeker of knowledge.

Taabudaat is not just a season of celebration; it is the season of learning where our faith deepens, our understanding widens, and our hearts turn closer to Maula. The energy of these days is contagious: from bustling cities to small towns, from classrooms to masjids, every place glows with purpose. Mumineen gather not only for namaz or tilawat but also to serve, teach, give, and build.

Witnessing how Maula's teachings continue to transform Mumineen across the globe fills our hearts with endless gratitude. We have always seen the living miracle of Burhanuddin Maula's barakaat spreading across continents. From the vibrant streets of Mumbai to the peaceful valleys of Yemen, from the modern skylines of America to the historic lands of Egypt, our Muqaddas Maula has bound us in unbreakable spiritual unity. His maujizaat were not just extraordinary events; they were

living lessons — reminders that Allah's mercy flows through His chosen wali.

In Taabudaat, that same mercy flows through us. Every kind act, every moment of reflection, every effort towards upliftment becomes an echo of Maula's dua. The essence of these forty days lies in giving of time, of effort, of love — so that no one in the community or society feels left behind. It is through these amals that faith breathes, and devotion becomes visible.

The Light That Continues

Under the noorani guidance of Syedna Mufaddal Saifuddin^{TUS}, this spirit of Taabudaat continues to flourish. He carries forward the luminous legacy of his revered father with the same tenderness, resolve, and divine light. His every bayan, every direction, reminds us that learning is worship, and service is the truest expression of love.

During these forty days, we see his vision come alive everywhere through initiatives in education, healthcare, environment, and welfare. Schools organise reading circles, families host majalis of ilm, and volunteers reach out to those in need. The world sees in our community the reflection of our Maula's farishta sifat, disciplined yet compassionate, learned yet humble.

T a a b u d a a t i s n o t a remembrance confined to the past. It is a living promise that we will continue to walk the path our Maula showed us. We will nurture ilm, spread kindness, strengthen bonds, and pray with full hearts for the long life and well-being of our beloved Maula^{TUS}.

As we celebrate these blessed



In a moment of deep reverence, Syedna Mufaddal Saifuddin recites the Holy Qur'an, his presence echoing the luminous legacy of Syedna Mohammed Burhanuddin. During the days of *Taabudaat*, his guidance transforms remembrance into action, and worship into a living tradition of compassion and knowledge.

days, the Milads of both Burhanuddin Maula^{RA} and Mufaddal Maula^{TUS}, we feel the warmth of their love embracing us. It is a reminder that their noor is one, their mission is one, and their blessings are endless.

Taabudaat teaches us that worship is not only prayer but

purpose. It calls us to serve, learn, uplift and let the light of our Maula shine through every deed. For that is the true legacy of Burhanuddin Maula: a legacy that lives, breathes, and blossoms in every heart that loves, learns, and serves under the gaze of his mansoos, our beloved Mufaddal Maula^{TUS}. ■

About the Author

Fatema Yusuf Ranalawala is the co-founder of ContentFayah, who turns ideas into content that empowers and inspires. With 16 years of writing experience, she is passionate about guiding women to thrive as home entrepreneurs and helping them grow their businesses with purpose and impact.



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The Science of Religion

Zainab Ali Asghar Paliwala 🧑🏻 📍 Karachi, Pakistan

- Extraordinary claims require extraordinary evidence. (Carl Sagan)
- There is no evidence for God.
- There's an invisible man living in the sky... (George Carlin)
- Faith is belief without evidence.
- Having faith is believing in something you just know ain't true. (Mark Twain)
- Religion is the most revolting and utter and absolute and heartless tyranny the human species has ever evolved. (Christopher Hitchens)
- There are millions of gods. Why is yours different?

I remember the peculiar feeling I had for the very first time I heard about 'atheists' – people who do not believe in the existence of God. The aforementioned statements define what atheists believe in a nutshell. Being very young and naïve, I still couldn't fathom this mind boggling discovery of this sect and questioned the absolute absurdity and irrationality in these questions. Is it even logical to ask, "Does God exist?" For me, it was like asking, "Are tomatoes better than sports?" This article will definitely not do justice to the magnanimity of this subject, but will open a very small window and offer a brief glimpse of my fundamental belief system.

Not all of my answers were a part and parcel of the beliefs that came along with my privileged birth I had clutched onto; it was something far greater than that. Something that is only gained through wisdom and insight, through observation, rumination and critical thinking. Syedna



Syedna Mufaddal Saifuddin emphasizes the compatibility of faith and science, asserting that religious belief, when rooted in wisdom and reflection, complements rather than contradicts scientific inquiry.

Mohammad Burhanuddin^{RA}'s preaching and practices became an apotheosis for me, just like the ubiquity of Dr. Syedna Mufaddal Saifuddin's mohabbat; filling in all the corners and crevices and helping me in shaping and designing my perception of the world. I always knew that my faith in my spiritual father and Fatemi Dawat hold all the answers to the enigma of science.

My faith kept growing and so did my knowledge.

The WHY of everything

The never ending conflict between science and religion has been the most paradoxical debate and yet never ceases to fascinate humans holding different beliefs spanning all across the world. The terms: BELIEF, FAITH, RELIGION, SPIRITUALITY, while related and often overlapping, are not interchangeable. The profoundness of these terms being immeasurable and incalculable, have driven intellects to dedicate

their lives in searching for answers for which, I believe, are not even questioned accurately.

Ever heard of the cliché: "The answer is only important if the question asked is right"?

One of the most watched TEDx Talks on Youtube, Simon Sinek's "Golden Circle - Start with Why" stirred something powerful and fiery deep inside the hearts of people, making him a sensation in 2009. It was after years that I visited the video, finding it utterly

relatable and overwhelming. Simon Sinek, an American author, inspirational speaker and an 'unshakeable optimist', outlines in his philosophy that "WHY" is your purpose, cause, or belief—the fundamental reason you and your organization exist. Starting with your "Why" allows you to think, act, and communicate in the opposite way from most others, inspiring action and building loyalty by connecting with people's emotions rather than just their logic. WHY does your company exist? WHY do you get out of bed every morning? And WHY should anyone care about the work you do?

And thus it connects to the core belief:

- > Science is about the 'how'.
- > Religion is about the 'why'.

It is no wonder why I witness unwavering faith, loyalty and dedication every single time in my community members. Whether it be backbreaking services of FMB, or resolute khidmat required for fostering overall education, health or upliftment of our community, we do not deter. I truly comprehend the connection we all feel with our divine and spiritual father. We have all found our 'WHY'. I have found my 'WHY'.

No Space for Religion in Science

TED Talks, Youtube documentaries and book reviews on the war between science and religion, have never failed to amuse me. Most notable books on why people disbelieve in God include Richard Dawkins' 'The God Delusion', Christopher Hitchens' 'God is Not Great', Daniel Dennett's 'Breaking the Spell', and Bertrand Russell's 'Why I Am Not a Christian'.

Continue on next page

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I must admit that I haven't read any of these books; I've only read the bizarre reviews. Let me share two of them:

"I was channel surfing on May 5th 2005 when Lou Dobbs was interviewing Christopher Hitchens about his new book "God is Not Great, How Religion Poisons Everything" The next week I bought the book. I loved it. It was like removing a veil of the myth religion is. Since then I have become an Atheist. It's well worth the read."

"Well, this settles it once and for all. There is no God. Which turns out to be a good thing, considering the God most Americans believe in is a crazy, vengeful, ego-maniacal monster. Dawkins' insights are so cunning and profound you can't help feeling embarrassed for the believer."

Interesting... aren't they? I realized one thing though: it is so easy and painless to become a non-believer. Believing in something is what takes strength and courage.

What perplexes me the most is the fact that some people treat science and religion as two different entities that run parallel and can never merge or meet till eternity. I do believe a little bit of conflict is actually important to create a sense of creativity and opportunity to learn in both directions and embrace open-mindedness. But the entirety of the point is that you should find the questions more exhilarating than troubling. I definitely find this thought-provoking exploration of fundamental human questions more



Beyond the boundaries of science and skepticism, Syedna Mufaddal Saifuddin inspires a way of life where belief is not blind — but illuminated by knowledge, purpose, and divine guidance.

exhilarating and liberating; they definitely do not challenge me.

Science is the creation of tools to test things we can test. Not about testing someone's faith or belief.

This year's Ashara was an eye opener. The knowledge about the origins of the universe and human

beings and the 'whys' were answered through the lens of science, implying that science and religion have always been one; we just need to change our angle of perception.

The science of scientists - Miracles

Since most scientists believe

that science and religion operate on different principles and paradigms, the lack of empirical evidence makes them skeptical about the concept of God. One of the questions posed about the significant component of religion is: How can anyone who understands the principles of science, accept the idea of miracles, which by definition, defy all the laws of nature?

Religion is not just about miracles; it is about holding and implementing values, ethics, and morals; the judgment between right and wrong. The spirituality component is what compels most of us to judge our actions, though some people claim to detach spirituality from religion as well, placing both 'religious' and 'spiritual' as separate philosophies. That is another debate though.

The influence of zodiacs and stars on the lives of every single individual, sitting gazillion of miles away from us in this expansive universe, is a miracle in itself.

Science and Religion - One Entity

Like science, religion is also a theory to interpret the universe.

'The absence of evidence is not the evidence of absence'. Carl Sagan, one of the most controversial American

astronomers, planetary scientist, and science communicator quoted this and since has become a tired cliché. It means that a lack of proof for something doesn't automatically mean that thing doesn't exist; it simply means there isn't enough information yet. The absence of evidence could be due to incomplete research, missed observations, or the inherent difficulty in finding something.

And this was exactly the essence and theme of this year's Ashara Mubarak highlighted by Syedna al-Dai al-Ajal^{TUS} - recognizing the interrelation between science and faith. Once, Syedna Taher Saifuddin^{RA} was asked whether scientific progress poses a threat to religious belief. He illuminated that when seen from the right perspective, science and faith are not adversaries but companions in harmony. Science only uncovers truths that faith has always affirmed. Any seeming conflict arises from a lack of knowledge, ignorance or failure at understanding what science represents. In reality, the advancement of science and a deeper grasp of it only serve to strengthen and reinforce one's faith.

Hence, even if any of my logics fail to pacify me or comprehending them seems complex, I'll know that this is where my faith will liberate me. ■

About the Author

Zainab Ali Asghar Paliwala is a Language educator and facilitator, content writer and an art enthusiast who loves communicating with people from all walks of life. She believes Language, Communication and Empathy are the key skills of life and is destined to help others in every way possible.



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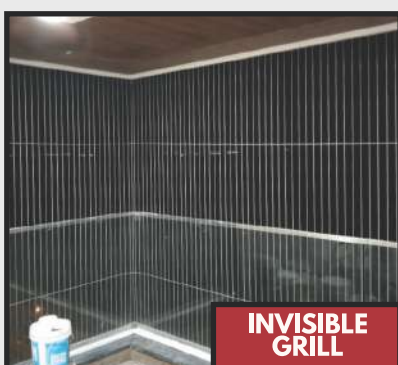


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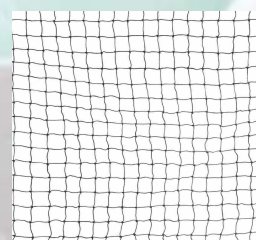
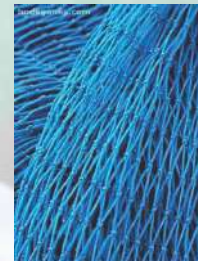
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The Hardware Dream: Your Roadmap from Idea to Manufacturing

Ebrahim Rupawala 🇮🇳 Mumbai, India

Aqa Moula Syedna Mufaddal Saifuddin^{TUS} has time and again expressed his desire for mumineen to enter and thrive in manufacturing and industrial businesses. Alhamdulillah, mumineen across the globe have answered that call and are flourishing as industrial manufacturers and OEMs in power tools, mining, machinery, construction, and more.

Starting an industrial business is no small feat. Without the raza and dua mubarak of Aqa Moula^{TUS}, it would seem impossible for an outsider to set up a manufacturing or industrial unit. Dawoodi Bohras, true to our name, have excelled in the trading business for generations. With the spiritual guidance of Aqa Moula^{TUS} and the principles of ethics, honesty, transparency, and progressive mindedness, Bohras have become successful tradesmen in markets worldwide.

When Aqa Moula encourages mumineen to venture into industry and manufacturing, it's not just about expansion. It is an evolution of mindset, moving upstream in the value chain. From being a supplier to becoming a producer.

Among the many sectors worth exploring, the semiconductor and electronics ecosystem stands out for its massive impact on daily life. From the first transistor to Silicon Valley's rise, this industry keeps powering progress. Today's AI boom is only possible because of advances in chips and hardware. Tiny computers and sensors now sit in watches and rings, weaving a global Internet of Things that helps solve real problems.

If you haven't guessed already, this article aims to motivate and guide you into this very space: hardware products and solutions. The goal is simple, help you take the first step into building an industrial and manufacturing venture by becoming a hardware product or solution owner. The intention aligns with the message stated by Dai al Mutlaq Syedna Taher Saifuddin Moula^{RA}: *"Make the world (technology) your slave, make it serve you, but don't become a slave to it."*

And what is business, really?

It's solving problems for people they can't solve on their own. And for many modern problems, electronics and embedded systems can do that beautifully.

If you often spot problems and imagine devices that could fix them, but don't know where to begin, this gentle roadmap is for you. It's a soft guide from idea to prototype to manufacturing, written for both technical and non-technical readers.

Step 1: Research and Validation:

- Start with the problem: Who it hurts the most? How do they solve it today?

- Competition research: No competition can be a red flag. Some competition means a real market exists, aim to serve it better.

- Talk early, talk widely: End-users, plus retailers, distributors, and sales reps.

- Light protection, not be overly secretive: Consider a provisional patent or NDA to secure a filing date; don't let secrecy block feedback.

- Validate with money: Pre-orders, pilot customers, or small crowdfunding (only after warming an audience).

Practical step: Build a quick Proof of Concept (POC) with off-the-shelf modules (Arduino/Raspberry Pi), then a lean MVP that does only the core job.

Step 2: Plan the Product:

- Define: What it does (one line), target retail price (sets cost ceiling), physical constraints, and power (battery vs mains).

- Costs to expect:

- Development: Electronics, firmware, software/app, enclosure, prototyping.

- Scaling: Tooling (injection molds), test jigs, certifications (FCC/CE).

- Unit cost: The number that drives margins and pricing.

- Choose a development path and funding angle:

- DIY prototype (if you're technical): Build credibility and momentum.

- Technical co-founder: Share equity to gain expertise and speed.

- Freelancers: Cost-effective, but needs coordination.

- Full design firm: Safest management, highest cost.



Syedna Mufaddal Saifuddin has urged time and again to community members to actively pursue and excel in manufacturing and industry.

- Seeking investment: Investors fund evidence. A working prototype, early user feedback, and a clear unit economics model (target price, unit cost, expected margin) make your case far stronger than a slide deck.

Step 3: Design

- Electronics: Schematic to PCB layout.

- Firmware/software: Device code plus optional app/cloud.

- Enclosure: Design for injection molding from day one (drafts, uniform walls, minimal undercuts).

- Independent design reviews: A small cost that prevents costly mistakes later.

Step 4: Prototype and Iterate:

- PCB: Build 3-5 units first; revise fast.

- Enclosure: 3D print for fit, CNC for feel, urethane casting for short runs.

- Expect multiple iterations, plan time and budget for them.

Step 5: Prepare for Production:

- Tooling: Optimize to reduce mold complexity and cost.

- Supply chain: Source early; line up alternates.

- Testing/QA: Define clear pass/fail procedures.

- Certifications: Schedule and budget for FCC/CE and safety.

Since Steps 3-5 are specialized, we recommend engaging experts to manage these phases effectively and avoid costly missteps.

Whom to Approach for Step 1 to 5 and How to Start

Managing electronics,

firmware, mechanical design, manufacturing, and certifications alone, especially for first-timers can be risky and expensive. An embedded and hardware product development specialist can:

- Translate your idea into clear specifications and a realistic plan.

- Coordinate multiple specialists so the parts fit together.

- Conduct independent design reviews for reliability and manufacturability.

- Map the journey from prototype to production, including tooling and certifications.

- Structure prototypes and pilots that attract investors and first customers.

This is the best first call to make if you're serious about turning an idea into a physical product.

Step 6: Go-To-Market

- Audience first: Start sharing insights and progress early email list, short videos, demos. Teach the problem space; earn trust.

- Positioning and promise: State the job your product does, who it's for, and the outcome it guarantees. Keep language human and specific.



About the Author

Ebrahim Rupawala is a Mumbai-based engineer who transforms innovative ideas into functional smart devices. With five years of experience, he specializes in creating solutions for home automation, industrial efficiency, and health tech—from concept to deployment. Ebrahim excels at making complex technology reliable and user-friendly, ensuring it seamlessly solves real-world problems. He can be reached at rupawalaebrahim2@gmail.com.

- Pre-sell with purpose:

- Pilot programs: A few paying customers provide proof and testimonials.

- Pre-orders: Offer early-bird pricing with clear delivery timelines.

- Crowdfunding: Use only when you already have an engaged audience; it's a launch amplifier, not a discovery engine.

- Pricing and unit economics:

- Know your target retail price and target margin before launching.

- Align bill of materials (BOM), assembly, packaging, shipping, and support costs.

- Channels and distribution:

- Direct-to-consumer for niche, enthusiast, or prosumer markets.

- B2B and distribution partners for industrial and institutional buyers.

- Start narrow (one segment, one channel), then widen with data.

- Post-launch discipline:

- Support: Clear onboarding, quick response, and spare parts plan.

- Iterate: Ship updates where possible (firmware/app), and feed learnings into the next hardware revision.

- Community: Celebrate customer use-cases; share stories of real-world impact.

That is just touching the surface of a vast sea, but I hope it gives you clarity and confidence to begin. People say "hardware is hard", but with the raza and dua mubarak of Aqa Moula^{TUS} and the right intentions, it doesn't have to be.

So, my dear friends, start today. Take the first step toward the manufacturing and industrial journey by striving to become a hardware product owner, solve meaningful problems, create lasting value, and attain the khushi of Aqa Moula^{TUS}.

May Allah prolong the umar sharif of our beloved Aqa Moula^{TUS} up to Qayamat. *Aameen.* ■

We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartiest tehniyat to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak

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Born to be Honoured and Respected

Murtaza Mohammed Arif Ratlam, India

It is both a privilege and a heartfelt honour to write about His Holiness Dr. Syedna Mohammed Burhanuddin^{RA}.

Born on 6th March 1915 in Surat, he was indeed a radiant star who rose from the horizon to illuminate the lives of lakhs within the Dawoodi Bohra community. From his childhood, under the nurturing guidance of his revered father, Syedna Taher Saifuddin^{RA}, he displayed qualities of love, humility, and wisdom that won him the deep affection and respect of all.

Following his father's passing, Syedna Mohammed Burhanuddin^{RA} ascended as the 52nd Dai al-Mutlaq. With his profound spiritual strength and timeless guidance, he elevated the recognition of the Dawoodi Bohra community across the globe. His leadership was marked by tireless efforts to uplift Mumineen and strengthen their bond with faith and society.

He emphasized values that remain the pillars of our identity today: earning a livelihood through halal means, showing respect to elders, honesty in business, loyalty to one's spouse, and above all, love and loyalty towards one's nation. He reminded us that before anything else, one must be a devoted family person, for strong families are the foundation of a strong community.

Throughout his era, which can truly be called the golden age of Burhaniyat, Syedna Mohammed Burhanuddin^{RA} stood as a fatherly figure and a spiritual guide. His blessings were like precious treasures, nurturing the hearts and souls of his followers.

Education was one of his greatest priorities. He established schools and madrasas across the world to ensure that wherever Dawoodi Bohras resided, both worldly and spiritual knowledge would flourish. His pioneering initiative, Faiz ul-Mawaid il-Burhaniyah (community kitchens), continues to serve hygienic, fresh, and wholesome meals to Mumineen across continents—a symbol of care and unity.

He also built masjids, renowned educational institutions, and hospitals,



A radiant era came to a close, but the light of Syedna Mohammed Burhanuddin continues to illuminate hearts across generations.

including the landmark Saifee Hospital in Mumbai, which stands as a beacon of affordable healthcare. Under his vision, the community's contributions in education, social welfare, and healthcare became widely acknowledged.

For his noble work, Syedna Mohammed Burhanuddin^{RA} received the highest honours and recognition from countries including Iraq, Saudi Arabia, Egypt, Kuwait, Pakistan, Yemen, Jordan, and many others across Europe, Africa, and Southeast Asia.

On 17th January 2014, Syedna Mohammed Burhanuddin^{RA} left this earthly world. I was present that day — numb, overwhelmed, and choked with emotion. Yet, amidst the grief, there shone the radiant noor of his successor, our beloved Aqa Maula, Syedna Mufaddal Saifuddin^{TUS}, who continues to guide us with the same love, care, and vision.

Though Syedna Mohammed Burhanuddin^{RA} is no longer physically with us, his blessings, his values, and his teachings live eternally within our hearts and souls. We remain proud children of the Burhaniyat era, forever grateful for his light. ■

The Bridge Builder

Fatema Lokhandwala Mumbai, India

It's 2025, and connectivity is the new buzzword. Everywhere bridges are being broken, being repaired, being planned or being build.

There are these bridges that help you reach from one place to another; they need to be build and they need to be maintained. Sometimes when the weight and stress on a bridge increases, we need to reinforce it or even repair it.

There are so many bridges that we are walking on.

Some are visible and obvious, some are invisible but still real.

And I realise that Maula is the bridge builder for all the bridges in my life that matter.

There's a bridge that connects me to heaven. Maula not only reminds me to walk the right path, (namaz, roza, majlis) he makes sure I do not stray (moharramaat)

There's a bridge between my parents and me. Maula teaches me ta'at through both, his own example and words.

There's a bridge between my business and me. Maula tells me how I must be mindful of halal-haram. He implores me to take the best education, work hard, keep striving to be the best in my chosen field.

There's a bridge between my fellow mumineen and me.....the need to share (tamara padosi ni gosht nahi to sharwo moko), care (all upliftment initiatives), silat (during Shehrulla and otherwise)

There's a bridge between me and people in the world...respect for the country, ('Hubb al watan minal imaan'; love for my country is part of my imaan), tolerance for other cultures (ibaaadullah).

Bridge between me and myselfwhen I'm riddled with anxiety, self doubts, I hear my Maula's voice, "Mein tamaro bawa betho chu...Kai kaam hoi to aankh band Kari ne mane yaad karjo....."

There's a bridge between my children and me. Maula constantly teaches me how best to raise them. How I must go out of my way to make sure that they grow with the right values, manners and culture.

I may be ignorant or I may be aware, but I know that I'm able to navigate through all these bridges well, only due to Maula.

He is the bridge builder, Always and forever.

This lovely fable from Ashara 1447 reminds me that in my capacity I must try to be one too.

It was they said, two brothers were close
They were both connected in highs and lows
Together they both farmed their land
From year to year, they happily planned
There was a misunderstanding between them
one day

They didn't resolve it and so it festered away
Each other now they would not call
And soon they stopped talking at all

In this way many years passed by
To mend the distance they would not try
A labourer came to one brother and said
'Give me some work', he quietly pled
Yes, said the brother, A wall you build
Hatred for him, within me has filled
Materials for building he gave the man
And for an outing a few days, he did plan
Now from that journey when he returned

His idea of a wall was upturned
Between the brothers land, a steam flowed
Instead of a wall, a bridge, the labourer
showed

And before he could react over what he'd done

He saw his brother towards him run
Oh brother, said his brother, so wide is your
heart

Inspite of my actions, a repair you start
I'm sorry for what between us has passed
And I thank you for building this bridge at
last

So the labourer helped their relation repair
Built that bridge to make sure, connection
was there

O ye mumin, that valuable connection don't
break

To keep it alive, that effort you take. ■



About the Author

Fatema Lokhandwala is a Mumbai-based children's book writer. She's also a college professor, digital marketer, content writer and she teaches creative writing to children. She's a qualified nutritionist who has her own health food brand. If her stories or poems touch anyone, Fatema always maintains that all sawaab goes to Syedna^{TUS}. Any mistakes in the words are hers and hers alone.

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52nd Dai Al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA}
on his 115th Zikra Milad Mubarak and heartiest tehniyat to the
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From Eternal Spring to Blossoming Garden: Rabi ni Mausam

Zainab Huzaifa Batliwala 📍 Indore, India

— Celebrating the Golden Flowers of Imam uz-Zaman

In every age, Allah graces His creation with the fragrance of His mercy — a season that never withers, a spring that never fades. Rabi, the season of spring, awakens the earth with blooms and a gentle fragrance that stirs the soul. Rabi-ul-Awwal is the first blossom, radiant with the presence of Rasulullah^{SAW}, whose light touches every heart. As the season flows into Rabi-ul-Aakhir, its fragrance is tenderly carried by Imam-uz-Zaman, spreading through time to the Duat. From the luminous petals of Syedna Taher Saifuddin^{RA}, to the enduring blooms of Syedna Mohammed Burhanuddin^{RA}, and now to the flourishing garden of Syedna Mufaddal Saifuddin^{TUS}, each flower whispers continuity, devotion, and divine grace — a sacred fragrance that nourishes every heart it touches. In the eternal garden of Imam uz-Zaman^{AS}, In this blessed Rabi ni Mausam, we witness two golden flowers whose light, fragrance, and guidance continue to transform lives — Syedna Mohammed Burhanuddin^{RA}, the eternal spring, and Syedna Mufaddal Saifuddin^{TUS}, the blossoming garden. Truly, “You are the flowers of the garden of Imam uz-Zaman.”

Burhanuddin^{RA} — The Eternal Spring

Spring is not only about freshness; it is about foundations. Long before the blossoms appear, the soil is nurtured, before eyes see the bloom. Syedna Mohammed Burhanuddin^{RA} was a spring of divine barakat, whose very presence refreshed hearts and quenched souls. His era was like flowing water — clear, pure, and life-giving. His voice in Duas, his gaze of love, his presence among Mumineen — all remain etched like the fragrance of spring rain upon parched earth. His every word was water; his every gesture a renewal. Burhanuddin Maula^{RA} prepared hearts with faith, devotion, and love. He sowed seeds of love for Imam Hussain^{AS} in the hearts of Mumineen — a love so radical, so profound, that it continues to inspire courage, service, and compassion. Every word, every gesture, every act of Burhanuddin Maula^{RA} was a droplet of divine rain, nurturing the roots of our souls. It is this seed of love that Aqa Maula^{TUS} now proudly nurtures, ensuring it bears ripening fruit in every heart, family, and community.

Saifuddin^{TUS} — The Blossoming Garden

A spring left untended may fade. But when a skilled gardener nurtures every flower and bud, the garden flourishes. Aqa Maula^{TUS} has taken the seeds planted by his revered predecessor and nurtured them into a radical, ravishing garden of faith, knowledge, and service. This garden is not of stone walls and green fields alone; it is the garden of human hearts. Each soul finds its color, its fragrance, its place under his shade.

He has created a bahar of istefadah ilmiyah, a spring of spiritual knowledge, which flows across the hearts of Mumineen like a gush of soulful wind, making every flower in his garden purer, fresher, and more vibrant. Under his



From seeds of faith sown by Syedna Mohammed Burhanuddin to the flourishing garden nurtured by Syedna Saifuddin, a spiritual legacy continues to bloom.

care, Mumineen's hearts blossom. Emphasizing importance of hifz ul Quran reminds us eternal bloom to last forever and spiritual guidance. Like a devoted gardener who carefully waters each sapling, Aqa Maula^{TUS} tends to every bud in the garden of Mumineen, readying them to face the world with faith, courage, and dignity — Hizbul Nasheteen and Nashetat indeed an orchids.

One of the most powerful gifts of Aqa Maula^{TUS} is his dua for the remembrance of Imam Hussain^{AS}. This dua is like a fragrance so potent and divine that it spreads across generations, carried in the hearts and lives of Mumineen, ensuring that the love, guidance, and remembrance of Imam Hussain^{AS} remain eternally alive. It is this blessing that nourishes every blossom in the garden, creating an everlasting aroma of devotion and love.

Continue on next page

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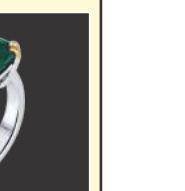
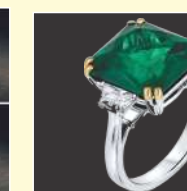
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When Aqa Maula^{TUS} arrives on any safar mubarak, the very ground transforms into a bed of roses, and the air is swept by a mesmerizing wind, carrying barakat, khushi, and divine fragrance. Every step he takes seems to scatter blossoms, making the lives of Mumineen better, more radiant, and spiritually enriched. Truly, this is the living miracle of Rabi ni Mausam.

Nurtured Like a Seedling — Lessons from Aqa Maula^{TUS}

As a physiotherapy student, I have learned how movements heal and transform the body slowly, gradually, and patiently. Every small adjustment, every careful exercise, contributes to restoring strength, balance, and resilience — much like a seedling that, when nurtured properly, grows into its perfect, upright form.

This understanding strengthened my conviction in my career; teaching me that growth, whether of the body or the soul, cannot be rushed. Aqa Maula^{TUS}'s approach embodies this principle — his guidance, care, and dua act as gentle yet powerful nourishment, anchoring Mumineen in faith, devotion, and knowledge. Just as a physiotherapist ensures that each movement leads to lasting strength, Aqa Maula^{TUS} ensures that every heart, every mind, and every action in the garden of Mumineen is properly nurtured and allowed to blossom fully.

Rabi ni Mausam — A Season of Becoming

Milad is not only about honoring a birth; or a occasion marked on calendar but it is about what that birth awakens in us. The Rabi ni Mausam of this year calls us to grow, bloom, and flourish. Each Mumin is asked to reflect the fragrance of this garden in daily life — in kindness, devotion, service, and love. We are not merely witnesses of this garden; we are its blossom. This season is called Rabi ni Mausam, marking the Milad of Imam uz-Zaman^{AS} and golden flowers of his garden Burhanuddin Maula^{RA}, Mufaddal Saifuddin^{TUS}. Like gardeners of the soul, they have sown seeds of faith and devotion in Mumineen, Makes our heart bloom with honeyed nectar, divine light, and the petals of tenderness.

The radical love and ravishing guidance of Aqa Maula^{TUS} inspires us to carry the fragrance of faith into every home, every heart, every corner of our world.

A Garden in Eternal Bloom

Burhanuddin^{RA} and Saifuddin^{TUS} are not two separate stories; they are one flowing current of pure water which nourishes to all being, garden of light, fragrance, and guidance. The seed of Imam Hussain's love, planted by Burhanuddin Maula^{RA}, now blossoms into ripening fruits and radiant flowers under Aqa Maula^{TUS}.

With every initiative — from Hifz ul-Quran programs to education, charity, and spiritual guidance — Aqa Maula^{TUS} waters the garden of Mumineen, ensuring it grows more musk-scented, devotional, vibrant, and eternal. Our Dai has protected us, protects us, and will protect us from withering under the garam pawan of duniya, by anchoring us in our roots and shading us in his loving shadow.

We, the Mumineen, are like sunflowers — upright, bright, and eternally facing the light. Every heart, every family, every act of service becomes a flower in this blossoming garden, spreading light, fragrance, and life to all who seek guidance. Truly, the garden is forever in bloom under the care of Aqa Maula^{TUS}, reflecting the beauty, barakat, and eternal fragrance of Imam uz-Zaman^{AS}.

A Personal Reflection — The Sunflower

I am a sunflower who has been nurtured by the guidance of Burhanuddin Maula^{RA} and now remain under the care of Aqa Maula^{TUS} — blooming, radiant, and unwavering.

In my quest for the deedar of Imam uz-Zaman^{AS}, the eternal



Syedna Mufaddal Saifuddin leads the Dawoodi Bohra community with steadfast dedication and spiritual guidance.

source of light, I turn towards the guidance of Aqa Maula^{TUS}, who reflects the Imam's noor upon us And anchors my root by watering his guidance to make us stand upright in this duniya.

In his nazar I find strength, in his deedar I find peace. With every glance, every blessing, my life gains clarity and meaning, and I strive to carry forward his love and guidance in every step I take.

A Prayer from the Garden

In this blessed Rabi ni Mausam, may our lives become gardens of gratitude. May we bloom in service, shade others with kindness, and carry the fragrance of devotion wherever we go. And may the presence of our beloved Aqa Maula^{TUS} remain the eternal gardener of our souls, nurturing every flower with love, light, and divine barakat, so that the garden of Mumineen blooms eternally, radiant and ravishing under his guidance. ■



About the Author

Zainab Huzaifa Batliwala, a final-year physiotherapy student and passionate storyteller, believes that words are more than ink on paper—they are bridges that connect hearts to ideas. For her, writing is not just expression; it is a form of gratitude, a way to preserve values and voices that inspire generations. Through her articles, she strives to turn thoughts into narratives that linger, much like the timeless radiance of the legacies she writes about.

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How Abdulqader Kagalwala Balances Wildlife Photography with Business Leadership

Abdulqader Kagalwala is a Kolkata-based entrepreneur and partner at TopGrip Instruments Company, with nearly two decades of experience in the railway industry. But alongside his business acumen, he nurtures a deep passion for wildlife photography—one that has taken him on over 40 expeditions to the Sundarbans, the world's largest mangrove forest, and other remote wildernesses across India. For Kagalwala, this lifelong hobby has not only enriched his personal life but also profoundly influenced his approach to business and leadership.

"My love for wildlife began as a child, captivated by nature documentaries and the quiet wisdom of the jungle," he reflects. A defining moment came during a family trip to Jim Corbett National Park, where a herd of deer silhouetted in the morning mist ignited a spark that would never fade. As a

college student, that spark grew into a passion, evolving from amateur snapshots to professional pursuits—and, crucially, a continuous journey of learning and growth.

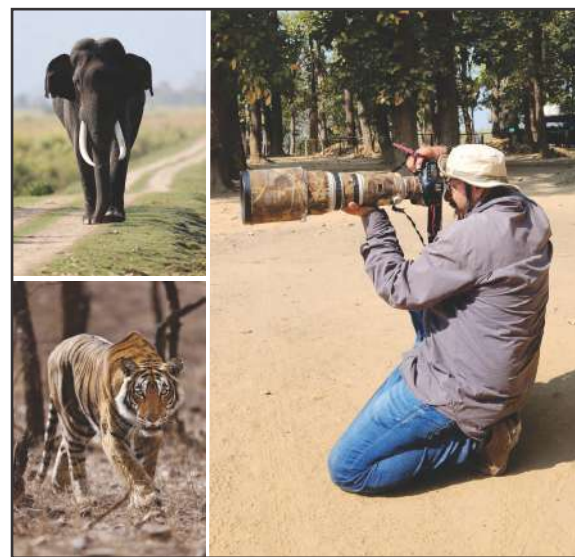
The jungle, Kagalwala says, has been his most demanding classroom. From the floodplains of Kaziranga to the dense forests of Tripura, where he spent days tracking the elusive clouded leopard, to the undergrowth of Dachigam National Park in Kashmir, his expeditions have taught him patience, resilience, and adaptability. "Wildlife photography demands endurance—waiting in rain-soaked hides, trekking through difficult terrain, and sometimes going days without a single good shot. It's a true test of perseverance and mental strength."

These lessons translate seamlessly into his corporate life. Leading a company that once focused on traditional locomotive parts, Kagalwala has guided TopGrip's evolution

into cutting-edge electric systems by embracing change and innovation. "The unpredictability of nature has sharpened my ability to stay alert, recognize patterns, and act decisively—skills vital when navigating complex government tenders, prototype trials, and compliance challenges."

Equally important is patience. Whether it's waiting for the perfect frame in the jungle or closing a complex deal, Kagalwala believes success comes to those who endure. "Both in the wild and the boardroom, you have to prepare meticulously, remain flexible, and be ready to seize the moment when it comes."

For Abdulqader Kagalwala, wildlife photography is more than a hobby. It is a continual source of inspiration that feeds his business mindset, grounding him in values of perseverance, observation, and respect for the natural world.



Aplite Greenstone I: Pioneering Luxury Living and Investment in Mumbai

In today's competitive real estate landscape, where finding a secure and lucrative investment is paramount, the Aplite Group presents a compelling solution right in the heart of Mumbai. Aplite Greenstone I emerges as a hallmark of luxury and reliability, offering a seamless blend of modern comfort and natural beauty in South Mumbai, near CST Fort.

Crafted by acclaimed architects, Aplite Greenstone I offers luxurious 1 and 2 BHK homes that redefine urban living with stunning sea-facing views. Each residence is meticulously designed to meet the needs of urban dwellers, ensuring both spaciousness and sophistication.

What sets Aplite Greenstone I apart is its commitment to luxury from the moment you enter. The development boasts a comprehensive array of amenities, including a serene rooftop garden, a grand banquet hall, a fully equipped gym, a



versatile multipurpose court, and dedicated spaces for indoor and outdoor play, among other cutting-edge facilities.

Ideally situated within a 1km radius of Mumbai's prestigious landmarks such as Badri Mahal and Raudat Tahera, Aplite Greenstone I has garnered significant interest from the Dawoodi Bohra Community. These families find the proximity to their cherished religious establishments emotionally fulfilling, making it not just a residence but a valued investment opportunity in a friendly, well-connected neighborhood close to Bhendi Bazaar.

Client testimonials underscore the satisfaction of those who have chosen Aplite Greenstone:

Mansur Vohra shares, "We are extremely satisfied with the services that the Aplite Group provided. Aplite Greenstone met all our requirements, and their attention to detail set them apart."

Khazema Filmwala adds, "We wanted to express our gratitude for the excellent services that Aplite Group provided. Their team was transparent, provided great feedback, and managed the sale negotiation brilliantly."

Aplite Greenstone I isn't just a residential project; it's a symbol of luxurious urban living and a smart investment choice. For those seeking to invest in Mumbai's thriving real estate market while enjoying unparalleled comfort and convenience, Aplite Greenstone I offers an unparalleled opportunity.

For more details, visit: www.aplitegroup.com

Carron: The Epitome of Excellence in the Garment Industry

MUMBAI: Since 1988, Carron has stood as a symbol of innovation and excellence in the garment industry. Renowned for its trendsetting designs and superior quality, Carron has earned the loyalty of fashion enthusiasts across India and beyond. With every collection, the brand delivers not just clothing, but a statement of style, confidence, and individuality.

Carron's extensive range spans men's, women's, and kids' wear – from everyday casuals to elegant formals and traditional ethnic ensembles. Every garment reflects Carron's deep commitment to craftsmanship, exclusivity, and evolving fashion sensibilities.

Located in Mumbai's most elite fashion districts – Kalbadevi and Kemps Corner – Carron's flagship stores are more than retail spaces; they are destinations for those who value style and substance. The recently opened, expansive menswear store in South Mumbai adds another feather to Carron's cap, offering a luxurious shopping experience with unmatched variety.

What truly sets Carron apart is its ability to



consistently innovate. Loyal customers eagerly anticipate each new collection, confident in Carron's promise to deliver fresh styles, vibrant colours, and impeccable quality. With every festive season, Carron introduces new fashion lines that keep its audience ahead of the curve.

Now, fashion lovers worldwide can access Carron's exclusive collections from the comfort of home. With global shipping and online ordering via WhatsApp at +91 88664 35435, Carron ensures its unique style reaches customers across borders.

Carron is not just a brand – it's a trendsetter, a legacy, and a fashion experience that continues to evolve. Whether you're walking into its iconic Mumbai stores or shopping online, Carron remains your go-to destination for the finest in fashion. *Carron: Where New Trends Begin.*

Lucky Enterprises NX: The Epicenter of Fashion Excellence in Mumbai

MUMBAI: For over six decades, Lucky Enterprises NX has stood as the ultimate destination for fashion lovers, blending tradition, elegance, and modern trends. Nestled in the heart of Colaba, Mumbai, this iconic store is not just a garment shop—it is a hub of style and culture, serving generations of loyal patrons.

With its unmatched expertise in garments, Lucky Enterprises NX has become synonymous with premium quality, timeless style, and exceptional customer loyalty. Beyond selling clothes, the brand is dedicated to building lasting relationships through genuine care and personalized service.

The store showcases an exclusive selection of Men's, Women's, Boys', Girls', and Newborns' fashion, featuring rich collections from some of the most reputable brands. Each garment reflects meticulous curation, making Lucky Enterprises NX a visual delight for



every customer who walks in.

What sets the brand apart is its strong emphasis on after-sales service, convenience, and customer-first ethics. With a seamless home delivery service and a team committed to excellence, Lucky Enterprises NX ensures a hassle-free and memorable shopping experience.

Remaining steadfast in its mission, Lucky Enterprises NX continues to be Mumbai's ultimate garment hub, offering top-tier fashion, impeccable service, and unbeatable convenience.

For a shopping experience like no other, visit Lucky Enterprises NX at Colaba, Mumbai and discover fashion redefined.

Aara Couture: Mumbai's Timeless Destination for Women's Fashion

MUMBAI: For over three decades, Aara Couture has stood as a trusted name in women's fashion in Mumbai, India. Located in the heart of Dadar West, this elegant boutique has become a destination for discerning shoppers seeking the perfect balance between heritage craftsmanship and contemporary design.

The spacious store offers an extensive collection of ready-to-wear Indo-Westerns, choli sets, ethnic gowns, fusion wear, and casual ensembles—catering to both regular and plus sizes. For those looking to create something truly unique, Aara's curated range of unstitched dress materials showcases premium fabrics and intricate detailing.

Just a short walk from the main boutique is the Exclusive Bridal Studio, home to exquisite bridal lehengas and gowns. With its luxurious ambiance and personalised service, the studio is designed to make every bride's journey special, offering timeless pieces that exude elegance and individuality.

Beyond the garments themselves, it's the



experience that defines Aara Couture. Thoughtfully trained staff provide warm, attentive service—helping customers discover styles that flatter their silhouette, suit the occasion, and align with their personal aesthetic.

Whether you're preparing for a wedding, celebrating a festival, or simply refreshing your wardrobe with something stylish and wearable, Aara Couture offers something exceptional.

Discover the spirit of Indian elegance at Aara Couture—where every piece tells a story, and every visit feels like coming home to style.

We salute and pay homage to the
52nd Dai Al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA}
on his 115th Zikra Milad Mubarak and heartiest *tehnayat* to the
53rd Dai Al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS}
on his 82nd Milad Mubarak





His Holiness Syedna Aali Qadr Mufaddal Saifuddin^{TUS} – A Prime Mover, Our Surrounding Orbit And The Motion of Love

Sarrah Adnan Sanwala Ratlam, India

Allah^{TA}'s creation always amazes us, and we often find ourselves lost within it. The more we explore, the more we are drawn towards Him.

The vast sky, the stars, the beautiful colors of the earth, the life hidden in a drop of water, and the fragrance of a flower all testify to His wisdom and mercy.

Every creation of Allah^{TA} reminds us that no matter how much knowledge mankind gains or how far science advances, we only touch the surface. The true reality is far deeper, limitless, and divine.

This year, Chennai has been blessed with the barakaat of Ashara Mubarakah 1447H, honoured by the auspicious presence of our beloved Aqa Moula^{TUS}. Thousands of Mumineen gathered to welcome His Holiness and to partake in the spiritual treasures of Waaz Mubarak. In these radiant days, Aqa Moula^{TUS} gave Mumineen an abundance of 'ilm and hikmat. Among the pearls of knowledge, Aqa Moula^{TUS} beautifully explained the zikr of Falak al-Muheet, linking the motion of the heavens to the eternal orbit of love and guidance in the path of Walayat.

In the study of astronomy, motion is described as a change in position over time, relative to a reference point. All planets move in

fixed orbits, encircled by the outer orbit known as Falak al-Muheet, the Prime Mover. All direction and harmony in the cosmos are governed by Falak al-Muheet.

Likewise, in our spiritual universe, there is a Prime Mover whose motion brings love, guidance, barakaat, and noor. For us Mumineen, that orbit of divine love was the sacred presence of al-Dai al-Ajal Syedna Mohammed Burhanuddin^{RA}, and continues today through the luminous leadership of al-Dai al-Ajal Syedna Aali Qadr Mufaddal Saifuddin^{TUS}.

Just as planets cannot exist without their orbits, Mumineen cannot live without the orbit of Waliullah. Burhanuddin Moula^{RA} encircled the community with 50 years of shafaqat, du'a, and tireless khidmat. He was the Prime Mover who inspired generations to orbit around the values of Islam, deen, 'ilm, and hubb al-Ahl al-Bayt. His contributions spanned many fields: Arabic literature, Fatimid restoration, and education through Aljamea-tus-Saifiyah, MSB schools, and madrasahs in nearly every city where Mumineen reside. He also established trusts for the welfare of Mumineen, especially women—such as the Amatullah Aai Trust and FMB (community



Syedna Mufaddal Saifuddin guides a global community with love, wisdom, and spiritual light.

kitchen). His smile and shafaqat leave behind a lasting legacy.

Today, that orbit of love and guidance continues with Mufaddal Moula^{TUS}. Every nazar, du'a, and bayaan of Moula sets our hearts in motion—awakening us towards 'ibadat, khidmat, and service. His love is vast and eternal, encompassing every Mumin in every part of the world. Like a reflection of his father, Syedna Aali Qadr Mufaddal Saifuddin^{TUS}—with his magnetic personality and presence—moves Mumineen not just in action but in heart and soul, creating a movement of faith, knowledge, and devotion, leading

them toward sincerity and service. This movement is not only physical, but spiritual and intellectual—uplifting every Mumin's life.

Just as a mirror reflects light purely, Mufaddal Moula^{TUS} reflects the light of Burhanuddin Moula RA with brilliance.

One of the greatest movements each year during Milaad is Istifada Ilmiya—the movement of knowledge. Thousands of Mumineen come together in Surat, and under Moula's nazar, du'a, and barakaat, they receive the treasures of 'ilm. With Aali Qadr Moula's blessings, this knowledge becomes transformation. This transformation of 'ilm into barakaat extends beyond the spiritual—it enriches relationships, businesses, livelihoods, health, and all areas of Mumineen's lives. It also strengthens the bonds within the community.

Every harakat of our Hudaat Kiram brings barakaat, noor, and

blessings. Similarly, every kalimaat of Burhanuddin Moula^{RA}, and every bayaan of Mufaddal Moula^{TUS}, is a source of 'ilm and barakaat, just as every motion of the heavens is a sign of Allah's wisdom.

On this auspicious Milaad Mubarak occasion, I offer heartfelt greetings to Syedna Mohammed Burhanuddin^{RA} and Syedna Mufaddal Saifuddin^{TUS}, and rejoice that our Moulas are the Prime Movers of our souls—the guiding orbits of our existence. Their motion of love continues to uplift generations, ensuring that Mumineen remain firm in the orbit of Walayat until Qiyamat.

May Allah Ta'ala grant our beloved Aqa Moula Syedna Aali Qadr Mufaddal Saifuddin^{TUS} health, well-being, and prosperity till the Day of Qiyamat. May he live long, and may we forever remain encircled in the orbit of Burhanuddin Moula's^{RA} shafaqat and Mufaddal Moula's^{TUS} noor. Aameen. ■

About the Author

Sarrah Adnan Sanwala is a professional artist and poet at heart, with 14 years of experience in the art field, she continues to embrace growth, creativity, and continuous learning. She shares her work on Instagram: @aartsbysoul and is based in Khandwa, India.



We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Birth Anniversary and heartiest greetings to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Birthday



Dr. Mohammed Ali Patankar, the founder of A to Z Diagnostic Centre is in practise since 1971. He has immense knowledge in field of Medicine and Surgery. Since the establishment in 1984, we have matured into a very competent and professionals outfit all over India i.e. Mumbai, New Delhi, Trivandrum, Kolkata and Lucknow.

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Lanterns of Guidance: From Fatimi Wisdom to the 82nd Milād Mubārak

Alifiya S Darukhanawala Mumbai, India

From the dawn of Islam in the early seventh century, the pursuit of knowledge was woven into the very fabric of faith. In those first blessed days, Muslims would gather to listen to the Prophet Mohammed's^{SAW} luminous words, his sermons and addresses, and to hear and discuss the revelations of the Holy Qur'an. These assemblies were more than meetings; they were living rivers of wisdom, flowing from Mohammed Rasulullah's^{SAW} heart to the hearts of his companions. His noble progeny carried these traditions forward, their homes and masjids becoming sanctuaries of learning where scholars, jurists, and seekers of every kind came together to study Islamic theology, philosophy, jurisprudence, and the sacred sciences.

In the radiant Fatimi era of Egypt, this love of learning blossomed into a culture of education unparalleled in its depth and reach. Friday sermons stirred minds and souls alike; vast public halqas (majestic circles of discussion) gathered in masjids; formal instruction illuminated texts of Qur'anic interpretation, theology, and law. In the year 975, the Fatimi Imam al-Mu'izz^{AS} founded Al-Azhar University, which even today stands as one of the world's oldest living universities, a beacon that has never dimmed. Its fame spread across the Muslim world for the excellence of its teaching and for the generosity that offered free boarding to every student who sought knowledge there.

Not long after, in 1005, the Fatimi Imam al-Hakim^{AS} established the House of Knowledge in Cairo, a magnet for brilliant minds from every corner of the world. Its halls resounded with inquiry and discovery: history, literature, jurisprudence, lexicology, grammar, astronomy, law, and medicine all found their place there. Thousands of works filled its vast library, open to any soul yearning for illumination.

Among the most profound of Fatimi traditions were the Majālis al-Hikma; special gatherings of wisdom where men and women alike sat humbly on the floors of masjids or palace halls, hearts alight, seeking truths that transcended time. The very word majlis, meaning a place of sitting,



Like the Mishkat, Syedna Mufaddal Saifuddin radiates light, guiding hearts with knowledge and wisdom

speaks of reverence: disciples gathered in quiet dignity, drawn by the magnet of divine knowledge.

Centuries later, this golden chain of learning shone anew. Syedna Mohammed Burhanuddin^{RA} restored Jāmi' al-Anwar to its original glory, and by the barakat of this luminous work, Al-Aqmar Masjid too was revived. Al-Aqmar's story is a jewel in itself: built by Imam al-Āmir, the twentieth Fatimi Imam, it bears a timeless sign of the heavens:

ومن آياته الليل والنهار والشمس والقمر
Among His signs are the night and the day and the sun and the moon.

This verse is not merely cosmic poetry; it is a mirror of Fatimi belief. The sun, whose brilliance commands the day, yields in turn to the moon, whose cool radiance reflects that very light. Night follows day, day follows night an eternal rhythm that none can deny. According to Fatimi doctrine, the A'immat Tahirin are these divine signs (āyat Allāh), the beacons guiding humankind to liberation. The Imam is the blazing sun; when the sun sets, the moon; the Dā'i shines forth, reflecting the Imam's light to believers in the quiet of night.

It was Imam al-Āmir^{AS} who, in an act of sublime foresight, appointed Syedna Zoeb^{RA} as the first Dā'i al-Mutlaq, under the blessed guidance of Moulatena Hurratul Maleka^{AS}. From that moment, the priceless stream of 'ilm flowed from one Dā'i to the next, unbroken and eternal.

*Dā'i che masjid ne masjid che dā'i,
jeelta beve bajā che.
Zāhir mā beve judā che, va laikin
bāṭin mā beve milā che.
Masjid che jussa ne jeev che dā'i, jussa
mā jeev sadā che.*

*Tahqeeq ye beve ghar che Khudā nā,
beve mā utra Khudā che.*

The Dā'i and the masjid are mirrors of each other; outwardly distinct, inwardly one. The masjid is the body, the Dā'i its living soul; together they are the twin abodes of the Divine.

Like the mishkāt al-anwār, the niche of light, Syedna Burhanuddin^{RA} himself was a living miracle, radiating the nūr of Allah. Forty years ago, the design of this sacred mishkāt, once a hidden Fatimi relic, was revealed anew. In the days of Imam al-Hakim^{AS}, 400 lanterns once hung in that masjid. When the time came to restore it, Syedna Burhanuddin's^{RA} gaze fell upon a single stone of

Jāmi' al-Aqmar. There, engraved upon its façade, was the ancient design of the lantern. He pointed it out, and thus the mishkāt was born again.

In Fatimi understanding, the Imam is the very repository of Allah's light, illuminating the true path for His people. The Dā'i in turn spreads that light, so that each heart may kindle its own flame of guidance.

The Mishkāt verse carries a universe of meaning:

In the Fatimi/Tayyebi esoteric interpretation, the Mishqāt (niche) represents the heart (qalb) of the Prophet or the Imam / Dā'i, serving as a vessel where divine light gathers and shines. The Zujāja (glass lamp) symbolizes the purified soul, transparent enough to transmit the divine light without obstruction. The Misbāh (lamp or flame) is the nūr of divine guidance, manifest through the Imam, and in his seclusion, through the Dā'i al-Muṭlaq. The oil from a blessed tree signifies the Imam's knowledge ('ilm), which is self-sufficient and in no need of external spark. It is light from light, pure and radiant in essence. Together, these symbols reveal how divine wisdom flows from the Prophet and the Imam to the believers through the Dā'i's luminous guidance.

Thus, the mishkāt becomes the very heart chosen by God to contain and reflect His eternal light, first in the Prophet, then the Imams, and in the Tayyebi age, the Dā'is who carry that trust.

Syedna Mohammed Burhanuddin^{RA}, carrying the barakat of Anwar and Aqmar forward, raised Masjid-e-Moazzam (Of Syedna Abdeali Saifuddin^{RA}) in Surat, a testament to that same radiance.

Within its sacred walls, brass-and-glass lanterns glow softly near the mihrab, echoing the Qur'anic mishkāt: a niche containing a lamp. Their gentle golden light, filtered through engraved glass, recalls the

verse of Light itself...nūr 'alā nūr; light upon light. To the faithful, Syedna Burhanuddin^{RA} was the living mishkāt of his age: as the lantern holds the flame and disperses only pure radiance, he too received the nūr of the concealed Imam and transmitted it through guidance, scholarship, and tender compassion.

Often, he would sit beneath those very lanterns, his serene presence embodying that heavenly metaphor. And today, in Syedna Aali Qadr Mufaddal Saifuddin^{TUS}, we witness the same living niche, the same undimmed brilliance of guidance.

For the past six years, the Milād Mubārak of Syedna Mufaddal Saifuddin^{TUS} has unfolded as a season of learning and grace. Thousands journey to Surat from every corner of the earth for al-Istifada al-'Ilmiyya, a series of luminous seminars inspired by the timeless Fatimi educational tradition. This gathering is no mere commemoration; it is the very heartbeat of the Islamic ideal that the ceaseless seeking of knowledge and its practice leads to a life of fulfillment and divine purpose.

As we rejoice in the dual Milād of our two Dā'is, our souls taste the honey of gratitude. Our inner vessels brim with divine knowledge, our hearts overflow with shukr for the path we are shown; ihdina ṣ-ṣirāṭ al-mustaqīm, the straight road that Mufaddal Moula^{TUS} leads us upon. With every majlis, every bayān, he lifts our spirits toward higher stations of salvation, step by step.

And so, in this celebration, we bow in sajdat al-shukr; praising the Almighty who has blessed us with a guide whose light uplifts us beyond measure. Truly, khudā nu hamd ane shukr: in the light of Burhanuddin Moula^{RA}, and in the continuing radiance of Mufaddal Moula^{TUS}, we witness nūr 'alā nūr; light upon light, until our very souls become reflections of that eternal brilliance. ■

About the Author

Alifiyah S. Darukhanawala is the Founder of a branding and copywriting initiative powered by advertising veterans. With a presence across India and the UAE, it helps brands craft compelling narratives that stand out.

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Araaya Alibaug — Where Hills Whisper to the Sea

In Mandala, near Kashid Beach in Alibaug, between the coast and the hills lies Araaya, a coastal hillside estate that is quietly redefining destination living.

- Zoya Khan | IGT

A Landscape Like No Other

In the heart of Mandala, near Kashid Beach, stretches a landscape that feels both untouched and destined for something remarkable. Two hundred and thirty five acres of contoured hillside terrain rise more than 750 feet from base to crest. From these elevations, uninterrupted views of valleys, farmland, forests, hills and the distant sea reveal themselves like a living amphitheatre.

Araaya is envisioned by TRICONE, the US-based design, build and development firm that worked on the 16.5-acre SBUT project, widely regarded as one of India's most transformative urban redevelopments. That same global vision, discipline and sense of scale now inform the shaping of this rare coastal hillside site. The land itself will guide the design.

Arrival by Land, Sea or Air

For all its proximity to Mumbai, Alibaug has long faced a single challenge: seasonal accessibility. Most arrivals still depend on public ferries from Bhaucha Dhakka to the Mandwa jetty. These are often disrupted during the monsoon, while private yachts operating from the Taj Jetty are equally dependent on weather conditions.

Araaya proposes a different kind of arrival experience:

- A Private Jetty by Tricone at Tarabandar is planned to provide exclusive, year-round access, a rarity in the region

- A dedicated Tricone Catamaran Boat Service is planned to offer a direct 50-minute connection from Mumbai

- A Private Road Access will wind through farmland, connecting seamlessly to the Murud-Alibaug highway

- A planned helipad will complete a future-ready network of land, sea and air connectivity

This infrastructure is being designed to address Alibaug's greatest constraint and to position Araaya as a destination that remains accessible in every season with the discretion and ease UHNI families expect.



Living with the Land

Here, architecture is envisioned to follow the contours rather than override them.

- Terraced homes are planned along the hillsides to frame uninterrupted views of valleys, peaks and the open sea

- A stepwell, natural ponds and seasonal streams are being integrated to animate the land during the monsoon, creating a living landscape that changes with the seasons

- About 70% of the estate is planned as open spaces, ensuring that the natural terrain remains its defining character

The result will be a rare equilibrium between built form and landscape, a setting where nature sets the tone for everything that follows.

The Clubhouse

At the heart of Araaya, a clubhouse is planned as an elegant social nucleus blending leisure, culture and community. Thoughtfully conceived, it will bring together spaces for wellness, recreation, dining and quiet reflection in a setting that mirrors the estate's natural beauty.

The clubhouse amenities will be curated in collaboration with Nakul Anand, one of the country's top hospitality icons, bringing a refined sense of service and experience to every space.

The clubhouse is proposed to feature:

- Club House with Infinity Pool overlooking the surrounding landscape

- Banquet facilities for intimate and large gatherings

- Restaurant and Café with an adjoining Organic Garden

- Experience Lounge designed for curated social interactions

- Art and Craft Gallery showcasing cultural expressions

- Wellness Area comprising:

- Spa

- Sauna Centre

- Gymnasium and Yoga Room

- Private Theatre for residents

- Business Centre and Common Area

- Games Zone

- Library for quiet reading and study

- Grocery Store for daily essentials

- Tennis Court

- Amphitheatre for cultural events

- Kids Play Area nestled within landscaped greens

- Forest Park

Set within preserved woodland, Forest Park is being planned to capture the quiet luxury of being at one with nature. This landscape is envisioned for reflection, adventure and rare outdoor experiences, creating an

immersive world unlike anything else in Alibaug.

A zip line experience, one of its kind and rare for any private property, will set the tone for a series of thoughtfully curated outdoor pursuits. Other planned adventure experiences include:

- ATV Path

- Walking Trail

- Mountain Biking Trails

- Sacred Gazebos and Forest Sit-outs

- Mud Path Riding Trail

- Hammock Groves

- Forest Café

- Forest Barbeque Grove

- Luxury Forest Picnic experiences

- Cycling and Nature Tracks

- Luxury Glamping Site tucked into the landscape

- Sky Point Viewing Deck

- Star Gazing Pavilion

Hospitality

Two signature 5-star resorts within Araaya are being conceptualised by Nakul Anand, one of the country's top hospitality icons. Renowned for his vision in shaping some of India's most celebrated destinations, he will bring his expertise to curate the entire hospitality and dining experience within Araaya.

A serviced villa concept operated by a leading hospitality chain is also planned, offering residents the flexibility of professionally managed homes with five-star services.

Residents will also be offered a concierge service for seamless reservations, lifestyle experiences and personalised assistance, bringing the ease of five-star living into everyday life.

Wellness

Wellness is at the heart of Araaya's vision. The proposed Open Wellness Center will be designed as a sanctuary for balance and renewal. Yoga decks, meditation lawns, reflexology paths, sound healing spaces and open-air pavilions will come together to create a deeply restorative environment. Here, nature and architecture will align to offer moments of stillness, reflection and rejuvenation, making wellness not an activity but a way of life.

Discover Araaya

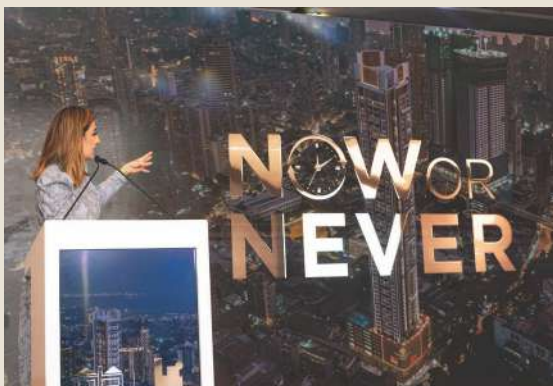
Araaya combines the serenity of preserved hillsides and distant sea horizons with infrastructure and lifestyle experiences that set a new benchmark for the region.

Araaya represents a vision for the future of Alibaug: a place where architecture, landscape and lifestyle converge to create a new kind of coastal hillside living. *To learn more, contact +91 90047 05352.*





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A GLOBAL CELEBRATION,
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SPECIAL EDITIONLONG LIVE
HIS HOLINESS
53RD DAI AL-MUTLAQ
DR. SYEDNA MUFADDAL SAIFUDDININDO-GULF TIMES
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12th-18th October, 2025

AS WE CELEBRATE THE 115TH ZIKRA MILAD MUBARAK OF OUR BELOVED DAI SYEDNA MOHAMMED BURHANUDDIN RA AND THE 82ND MILAD MUBARAK OF HIS HOLINESS SYEDNA MUFADDAL SAIFUDDIN TUS, MAY THEIR GUIDANCE AND WISDOM FILL OUR HEARTS WITH PEACE AND KINDNESS, AND LET THEIR MESSAGE OF COMPASSION AND UNITY LEAD US TOWARD A BLESSED AND MEANINGFUL LIFE, AMEEN.

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Dolphin Group proudly announces the launch of its **Export Division**, debuting on the global stage at the **Africa Trade Expo in Nairobi**. With world-class expertise in heat exchangers, we are bridging Middle Eastern excellence with African ambition—driving innovation, reliability, and growth across international markets.



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His Holiness Dr. Syedna Mufaddal Saifuddin
53rd al-Dai al-Mutlaq and Leader of the Dawoodi Bohra Community

We pay homage to the 52nd Dai al-Mutlaq, Dr. Syedna Mohammed Burhanuddin^{RA} on his 115th Zikra Milad Mubarak and heartiest greetings to the 53rd Dai al-Mutlaq, His Holiness Dr. Syedna Mufaddal Saifuddin^{TUS} on his 82nd Milad Mubarak



Artist's impression

CODENAME
NOW OR NEVER
Mumbai

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DUBAI WELCOMED US WITH OPEN ARMS

An extraordinary response from the Bohra community made our international showcase a grand success. Our bespoke offers struck a chord-and the excitement reaffirmed one truth: this is truly the opportunity of a lifetime. Thank you, Dubai, for celebrating the spirit of Now or Never.

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