



The 24th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Yusuf Najmuddin
 bin Sulaiman^{RA}

Wafaat: 16th Zilhijjat il-Haraam 974/1567

Tenure: 28 years, 9 months and 19 days

Qabr Mubarak: Taibah, Yemen



The qubba mubarak of Syedna Yusuf^{RA} in Taibah



The masjid of Syedi Hasan bin Nooh Bharuchi^{OR} in Taibah and the step-well in the foreground

The family of Syedna Yusuf^{RA}

After performing hajj, Syedna Yusuf^{RA} travels to Yemen

Syedna Yusuf Najmuddin^{RA} was the first dai from Hind to occupy the seat of dawat. He resided in Sidhpur, his native town in Gujarat. He hailed from a large family comprising seven brothers and a sister. His father was Sulaiman and mother Noor bibisaheba. It is recorded that when Noor bibisaheba and her daughter Fatema baisesaheba were returning home after performing hajj, the vessel they were sailing in got caught in a storm and sank near Surat. Their floating bodies were discovered and identified and they were buried close by the village of Dandi. Their place of burial is today known as 'Maisaab' and mumineen go there for ziarat.

It is narrated that Syedna Yusuf^{RA} used to discreetly kiss the feet of his mother during her nap following fajr namaaz. This was because, knowing the rutba of her son, she did not allow this while awake.

On Syedna Yusuf^{RA}'s advice, his father Sulaiman divided his assets amongst his sons. With his share, Syedna Yusuf^{RA} went for hajj with his father. After performing hajj and ziarat at Medina, they proceeded to Yemen to the hazrat of the 23rd dai Syedna Mohammed Izzuddin^{RA}. Sulaiman passed away in Yemen and Syedna Yusuf^{RA} stayed on to pursue religious studies. In the beginning, he studied under Syedi Hasan bin Nooh Bharuchi^{QR}. His deep intellect and inquisitive mind soon attracted the attention of Syedna Izzuddin^{RA} who took him directly under his tutelage. Syedna Izzuddin^{RA} used to dedicate every alternate day in the tutoring of Syedna Yusuf^{RA}. When his learning was complete, Syedna Izzuddin^{RA} anointed him as his successor and Syedna Yusuf Najmuddin^{RA} subsequently returned to India.

[todo: letters from home]

Later, when the letter of nass from Syedna Izzuddin^{RA} reached Ahmedabad, the waali of Hind Syedi Qasim Khan^{QR} urgently requested Syedna Yusuf^{RA}'s presence. It is recorded that Syedna Yusuf^{RA} was on his way to the riverbank near Sidhpur to wash clothes

when the messenger of Syedi QasimKhan^{QR} arrived. Syedna Yusuf^{fRA} travelled to Ahmedabad and there Syedi QasimKhan^{QR} conveyed the message of nass to him and immediately performed sajda. After ascending the throne of dawat, Syedna Yusuf^{fRA} returned to Sidhpur. During this period, he initiated many projects for the welfare of mumineen. A magnificent masjid was built in Sidhpur, the minarets of which are present even today.

[todo: farmaan]

During this time there was a dispute between mumineen and the other natives of Sidhpur which led to the natives boycotting trade with mumineen. To overcome the adverse situation, Syedna Yusuf^{fRA} directed his followers to establish a separate bazaar and at his initiation, 24 shops were built. A well was dug for mumineen as they were prevented even from drawing water from the community well. Hostilities ceased and the boycott ended after a brief period.



The well that Syedna Yusuf^{fRA} dug for mumineen is still present today

**The letter of nass
from Syedna
Izzuddin^{RA}
reaches
Ahmedabad**

**Syedna Yusuf^{fRA}
settles a dispute
between
mumineen and
other natives in
Sidhpur**

After five years in Sidhpur, Syedna Yusuf^{RA} sails to Yemen

Syedna Yusuf^{RA} is placed under house arrest and his adversaries are tortured to death by the Romans

Syedna Yusuf^{RA} recovers fortresses and books of dawat

Syedna Yusuf^{RA} confers nass on Syedna Jalal^{RA}

After spending five years in Sidhpur, Syedna Yusuf^{RA}, in compliance with the directives of his predecessor, sailed to Yemen to wind up the affairs of dawat there. Politically, Yemen was then under the control of the Ottoman Turks and Arwain Pasha was the governor of the region. At the instigation of the influential Zaidis and other elements hostile towards dawat, Syedna Yusuf^{RA} was subjected to oppression and suffering.

At first, his free movement was restricted and then he was placed under house arrest. The hostile governor demanded a ransom of 7,000 ibrahimis (the currency then in circulation). Ahmed bin AjabShah, an Indian trader and brother to the 26th dai Syedna Dawood^{RA}, was visiting Yemen after performing hajj at this time. With the proceeds from his rich cargo, Ahmed bin AjabShah secured the release of Syedna Yusuf^{RA}. After Syedna Yusuf^{RA} passed away, his belongings were also seized from his house. When the Romans took over, their ruler ordered the execution of 13 persons, amongst them the tormentor of Syedna Yusuf^{RA}. Each of them was tortured and put to death.

While in Yemen, Syedna Yusuf^{RA} successfully reconquered from enemies some fortresses which were in the possession of earlier Doat Mutlaqueen^{RA}. Books of dawat and other theological and literary works of the era of the Doat Mutlaqueen^{RA} of Yemen were transferred to Hind by him.

Syedna Yusuf^{RA} lived for 23 years after migrating to Yemen. His laqab Najmuddin means 'the Guiding Star of deen'. Close to his wafaat, he conferred nass upon Syedna Jalal Shamsuddin^{RA}. His qabr mubarak in Taibah was identified by the 52nd dai Syedna Mohammed Burhanuddin^{RA} during his first visit to Yemen in 1381H.



*Syedna Mohammed Burhanuddin^{RA} at the qabr mubarak of
Syedna Yusuf^{RA} in 1381H*

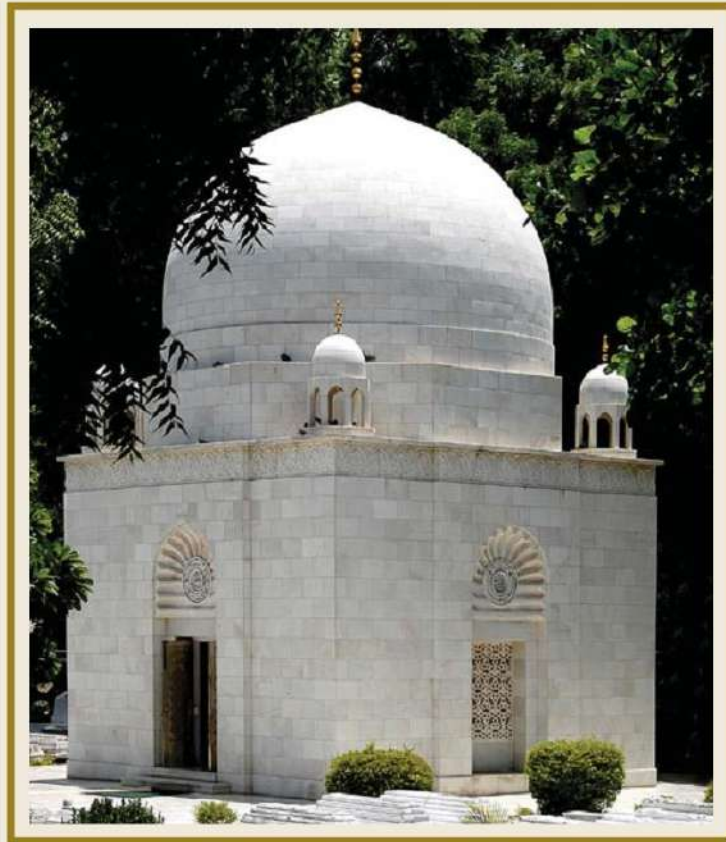


The 25th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Jalal Shamsuddin
bin Hasan^{RA}

Wafaat: 16th Rabi ul-Aakhar 975/1567

Tenure: 4 months

Qabr Mubarak: Ahmedabad, Gujarat, India



*The qubba mubaraka of Syedna Jalal^{RA} dedicated by
Syedna Mohammed Burhanuddin^{RA} in 1401H*

Syedna Jalal Shamsuddin^{RA} acquired elementary education from Maulaya Qasim bin Maulaya Hasan^{QR}. Like his predecessor, he too travelled to Yemen during the period of the 23rd dai Syedna Mohammed Izzuddin^{RA} to acquire higher education and studied under Syedi Hasan bin Nooh^{QR}. Syedna Jalal^{RA} rendered khidmat to Syedna Izzuddin^{RA} with ikhlaas and dedication. He was present in Yemen during the wafaat of Syedna Izzuddin^{RA} till his predecessor Syedna Yusuf Najmuddin^{RA} arrived in Yemen.

Syedna Yusuf^{RA} imbued ilm in Syedna Jalal^{RA} and appointed him as his mazoon. He also directed him to sail to Hind and appointed him as the waali there. During this period, the political administration of Ahmedabad was under Sultan Mehmood III. Mumineen were subjected to severe persecution and oppression under his rule. Fearing his hostility, some mumineen left Ahmedabad for safer locations. Syedna Jalal^{RA} however, remained secluded in Ahmedabad for a considerable period of time.

Syedna Jalal^{RA} had acquired a plot of land in Ahmedabad to construct homes for mumineen. The funds required for the project proved insufficient and the plan had to be abandoned. Shortly afterwards, a loyal and dedicated follower of dawat, Maam-ji bin Sheikha Mujal offered financial help to Syedna Jalal^{RA} to complete the construction. In Yemen, the Turks had acquired dominance and the Zaidi rulers wielded great power and influence. Syedna Yusuf^{RA} had to expend large sums of money for the administration of dawat and for the welfare of mumineen. During this critical period, Syedna Jalal^{RA} arranged for finances to be sent to Yemen.

Syedna Jalal^{RA} was residing in Ahmedabad, when Syedna Yusuf^{RA} passed away. It is narrated that when Syedna Yusuf^{RA} declared nass upon Syedna Jalal^{RA} in Yemen, some mumineen who had recently arrived from Hind asserted that when they left Ahmedabad, Syedna Jalal^{RA} was critically ill. They stated that by the time Syedna Yusuf^{RA}'s communication of nass would reach Ahmedabad, Syedna Jalal^{RA} may have probably passed away. But Syedna Yusuf^{RA}

Syedna Jalal^{RA} receives elementary and higher education

Syedna Jalal^{RA} is elevated to the rank of mazoon by Syedna Yusuf^{RA}

Syedna Jalal^{RA} provides finances in Hind and Yemen

Syedna Jalal^{RA} is in Ahmedabad when Syedna Yusuf^{RA} expires

Imam uz-Zamaan^{SA} appeared twice in the dreams of Syedna Jalal^{RA}

Syedna Jalal^{RA} proclaims Syedna Dawood bin AjabShah^{RA} as his mansoos

declared that his designated mansoos would certainly receive the letter of nass and occupy the seat of dawat thereafter. As foreseen by him, Syedna Jalal^{RA} received the letter of nass from Yemen three months after the wafaat of Syedna Yusuf^{FRA}.

The 43rd dai Syedna AbdeAli Saifuddin^{RA}, in a risalat (epistle), notes that Imam uz-Zamaan^{SA} appeared twice in the dreams of Syedna Jalal^{RA}. On the first occasion, the Imam^{SA} informed him that Syedna Yusuf^{FRA} had passed away and by his decree, Syedna Yusuf^{FRA} had conferred nass upon him. The second time, Imam^{SA} informed him about his wafaat and commanded him to appoint Syedna Dawood bin AjabShah^{RA} as his mansoos, and Syedna Dawood bin QutubShah^{RA} as the mansoos of Syedna Dawood bin AjabShah^{RA}. When news of the wafaat of Syedna Yusuf Najmuddin^{RA} reached Ahmedabad, Syedna Jalal^{RA} in the presence of witnesses announced that Syedna Dawood bin AjabShah^{RA} was his khalifa (heir) and mansoos. Then addressing him directly, Syedna Jalal^{RA} declared, *"This Miya Dawood bin Qutub^{RA} is the khalifa after you, and is your mansoos."* He added that the declaration was made by the command of Imam uz-Zamaan^{SA}.

Before his wafaat, Syedna Jalal^{RA} proclaimed Syedna Dawood bin AjabShah^{RA} as his mansoos in the presence of the hudood of dawat. His term is the shortest amongst the Doat Mutlaqeen^{RA} of India. In 1401/1981, the 52nd dai Syedna Mohammed Burhanuddin^{RA} dedicated a magnificent marble mausoleum on the qabr mubarak of Syedna Jalal^{RA}, one of the first of many such monuments built by Syedna Burhanuddin^{RA} for Doat Mutlaqeen^{RA}. The carved marble design on the windows of the mausoleum are drawn from Jaame Aqmar in Cairo.



The qabr mubarak of Syedna Jalal^{RA}

Syedna Jalal^{RA} is the first Dai al-Mutlaq to be buried on Indian soil. He passed away, one month after receiving the letter of nass.

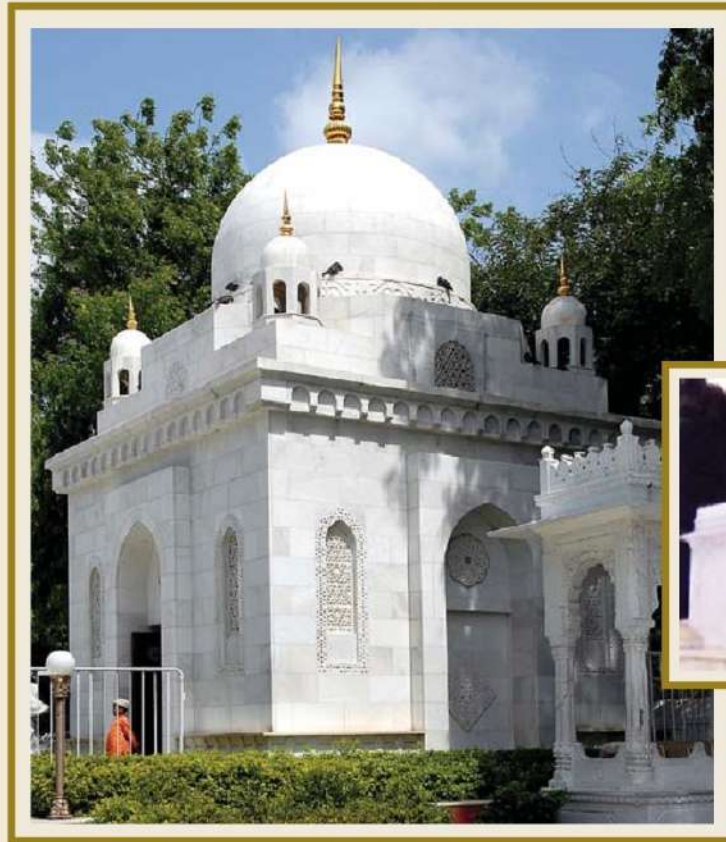


The 26th Dai al-Mutlaq, Ad-Da'il AjaI,
Syedna Dawood Burhanuddin
 bin AjabShah^{RA}

Wafaat: 27th Rabi ul-Aakhar 997/1589

Tenure: 22 years and 11 days

Qabr Mubarak: Ahmedabad, Gujarat, India



*The old qubba
 mubarak of
 Syedna Dawood
 bin AjabShah^{RA}*

*The present-day qubba mubarak of Syedna Dawood
 bin AjabShah^{RA} dedicated by Syedna Mohammed
 Burhanuddin^{RA} in 1417H*

Syedna Dawood Burhanuddin bin AjabShah^{RA} was born on Thursday, 11th Moharram ul-Haraam 930/1523. After acquiring elementary education in Ahmedabad, he travelled to Yemen for advanced studies, just like his immediate predecessors. He pursued higher learning directly under the incumbent dai, Syedna Yusuf Najmuddin^{RA}. The latter perceived the noble qualities of Syedna Dawood^{RA} and infused ilm into him.

Upon his return to Ahmedabad he served the waali, Syedna Jalal Shamsuddin^{RA} with dedication and sincerity. Subsequently, Syedna Jalal^{RA} performed nass on Syedna Dawood^{RA} after ascending the throne of dawat. Syedna Jalal^{RA} stated that every dai had the onerous responsibility of preparing his mansoos, but he had relieved Syedna Dawood^{RA} of this responsibility by preparing Syedna Dawood bin QutubShah^{RA} for him and that he was his designated successor.

In 982H, during the initial years of Syedna Dawood^{RA}'s tenure, the notorious Mohammed bin Taher Neherwali came to Ahmedabad. He instigated the local governor Meer Jahan to persecute mumineen and to seize their belongings. He even declared that shedding Bohra blood was lawful, even obligatory. Mumineen suffered immense hardship during this difficult period and Syedna Dawood^{RA} chose to leave Ahmedabad.

From Ahmedabad, Syedna Dawood^{RA} travelled to Baroda in seclusion. The amil of Baroda was Syedi Musan-ji bin Taj^{QR}. Syedi Musan-ji^{QR} was a man of great piousness and virtue. He had vowed to construct a masjid if he was fortunate enough to perform hajj. When he successfully fulfilled his mannat, it made his adversaries jealous. They also suspected that he knew the whereabouts of Syedna Dawood^{RA}. An enemy, Salahuddin, apprehended Syedi Musan-ji^{QR} and threatened to put him in boiling oil if he did not reveal the location of Syedna Dawood^{RA}. Syedi Musan-ji^{QR} was unwaveringly courageous. He announced, *“Even if I know where Syedna is, I will not reveal anything. If Syedna were hidden under my eyelids,*

**Syedna Dawood^{RA}
receives
elementary and
higher education**

**Syedna Jalal^{RA}
appoints a
mansoos for
Syedna Dawood^{RA}
before he departs**

**The notorious
Mohammed
Neherwali
instigates the
local governor**

**The courageous
sacrifice of Syedi
Musan-ji bin
Taj^{QR}**

Syedna Dawood^{RA} chooses to go to Kapadwanj

Conditions improve when the Mughals conquer Gujarat

Noteworthy occurrences during the tenure of Syedna Dawood^{RA}

then I would not open my eyes!” Hearing this, Salahuddin took Syedi Musan-ji^{QR} outside city limits. He tied up his limbs and, as per his threat, mercilessly martyred Syedi Musan-ji^{QR} by putting him in boiling oil. Salahuddin was soon stricken with a terrible disease and he met an end befitting his deeds.

The mumineen of various towns urged Syedna Dawood^{RA} to migrate to their town. Syedna Dawood^{RA} chose to go to Kapadwanj and in 991H he travelled there along with his family and other dignitaries. He stayed there for over 3 months. During his stay in Kapadwanj, Syedna Dawood^{RA} guided mumineen to remain steadfast and devoted towards dawat.

The political condition improved considerably when the Mughals conquered the independent kingdom of Gujarat. Emperor Akbar, known for his religious tolerance, gave a favourable response to Syedna Dawood^{RA}'s grievances. The freedom granted to practice any religion allowed mumineen to stop living in taqiya (dissimulation) and they could fulfill all religious observances and rituals. They were able to offer namaaz in masjids and majalis (plural of majlis or religious congregations) were freely held on auspicious days.

A noteworthy occurrence during the tenure of Syedna Dawood^{RA} was the reconquering of some of the lost fortresses in Yemen that belonged to earlier Doat Mutlaqueen^{RA}. Enemies had taken possession of these fortresses when the seat of dawat shifted to Hind. Also, the burial sites of the Doat Mutlaqueen^{RA} in Hisne-Af'eda were identified in 986H.

Numerous priceless books and rare manuscripts that were lost during the latter part of the Yemeni period were recovered during the tenure of Syedna Dawood^{RA}. Specifically, in 995H, about 60 to 70 books that had been lost were recovered and came into the possession of dawat.



A portrait of Emperor Akbar

The prominent hudood during the period of Syedna Dawood^{RA} after his mazoon and mansoos Syedna Dawood bin QutubShah^{RA} were his mukasir Syedi QaziKhan Shujauddin bin AminShah^{QR}, Syedna ShaikhAdam Safiyuddin^{RA}, Syedi Ameen-ji bin Jalal^{QR} and Syedi Khoj bin Malak^{QR}. Syedi Khoj bin Malak^{QR} rendered notable khidmat to Syedna Dawood bin AjabShah^{RA} and Syedna Dawood bin QutubShah^{RA} and endured great hardships during the period of Sulaiman's treachery. He was fortunate to perform hajj and the ziyarat of Medina.

Syedi Khoj bin Malak^{RA} has written a complete historical account of the eras of Syedna Dawood bin AjabShah^{RA} and Syedna Dawood bin QutubShah^{RA}. As an example, he recorded the visit of a Nizaari cleric from Budayna in Sind, Miya Lud bin Ghoriya, to Ahmedabad. The latter, after a dialogue with Syedna Dawood bin AjabShah^{RA} gave misaaq and entered the fold of dawat. Miya Lud stayed in Ahmedabad for a considerable length of time and acquired advanced ilm from Syedna Dawood^{RA}. Later he was made the dai's waali for Sind, where his preachings and zeal spurred a large number to enter the fold of dawat. Ala'uddin, a notable Hanafi

**The prominent
hudood during
the period**

**Syedi Khoj bin
Malak^{QR}'s writing
prowess**

**Syedna Dawood^{RA}
reaffirms nass on
Syedna Dawood
bin QutubShah^{RA}**

from Thattha in Sind and Shaikhu-ji from the port of Lahdi also gave misaaq to Syedna Dawood^{RA} and embraced dawat.

Syedna Dawood^{RA}'s health declined after his leg was injured by a nail. He reaffirmed nass on Syedna Dawood bin QutubShah^{RA} and passed away at the age of 67. Syedna Dawood bin QutubShah^{RA} led the janaza namaaz. Besides thousands of mumineen, Muslims and followers of other faiths also participated in large numbers. Syedna Dawood^{RA} and his mansoos both held the laqab Burhanuddin, meaning 'the Proof of deen'.



The 27th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Dawood Burhanuddin
 bin QutubShah bin Khwaja bin Ali^{RA}

Wafaat: 15th Jumadal-Ukhra 1021/1612
 Tenure: 24 years, 1 month and 17 days
 Qabr Mubarak: Ahmedabad, Gujarat, India

Syedna Dawood bin QutubShah^{RA} was born on Thursday, 23rd Rabi ul-Awwal 946/1539. His father was QutubShah bin Khwaja bin Ali and mother was Eijal Ghorī bāsaheba binte Ali Johari, a learned lady who had memorized the entire Qur'an. Later, Syedna Dawood^{RA} married Hawwa Aai Saheba binte Mohammed bin Ali who had also memorized the Qur'an. She however passed away after a short period.

Syedna Dawood^{RA}'s early education was under Shah-ji bin Miya Sham'oon bin Jafar and under him he studied 'Kitaab ul-Azhaar'. By the age of 10, he had memorized the entire Qur'an and mafsuhayat was bestowed upon him at the tender age of 15. When 21 years old, Syedna Dawood^{RA} performed hajj and ziyarāt at Medina and then proceeded to Yemen to the hazrat of the 24th dai Syedna Yusuf Najmuddin^{RA}. He spent four years in Yemen where he acquired the knowledge of zaahir, baatin and haqiqat from Syedna Yusuf^{RA}.

Upon returning to India, Syedna Dawood^{RA} married Raani Aai Saheba binte Ali bhai bin Jiva bhai, and by her he had three sons; Syedna Zakiiyuddin^{RA}, Syedna Qutbuddin^{RA}, Miya Khan-ji and a

**The parents of
 Syedna Dawood^{RA}**

**The early years
 of Syedna
 Dawood^{RA}**

The marriage of Syedna Dawood^{RA}

**Nass was
pronounced
multiple times on
Syedna Dawood^{RA}**

**Upon accession,
Syedna Dawood^{RA}
takes misaaq of
mumineen**

**The hudood of
Syedna Dawood^{RA}**

**The piety of
Syedi Ameen-ji
bin Jalal^{QR}**

daughter Habiba. After the death of Raani Aai Saheba in 989H, Syedna Dawood^{RA} married Vazira Aai Saheba binte Miya Adam but she too passed away within a short period. His last marriage was with Shaha Aai Saheba binte Miya Khan and through her, a daughter Amatullah baisaheba and son Miya Mohammed were born.

During the tenure of his predecessor, Syedna Dawood^{RA} held the rank of mazoon and served him with dedication and sincerity. Syedna Dawood bin AjabShah^{RA} had, on numerous occasions, publicly pronounced nass on Syedna Dawood^{RA}. The 25th dai Syedna Jalal Shamsuddin^{RA} had explicitly stated that his mansoos was Syedna Dawood bin AjabShah^{RA} and after him Syedna Dawood bin QutubShah^{RA} would occupy the seat of dawat.

Upon accession in 997H, Syedna Dawood bin QutubShah^{RA}, according to the tradition of dawat, took misaaq of mumineen and notified the ummal (plural of amil or religious administrator) to follow suit. Syedna Dawood^{RA} also sent a communication to Abdullah bin Mohammed, the waali in Yemen, informing him about the wafaat of his predecessor and his ascension to the office of al-Dai al-Mutlaq. He instructed the waali to take misaaq of mumineen in Yemen. Besides the waali, the other dignitaries in Yemen were Syedi Hasan bin Idris^{QR} and Maulaya Ismail bin Syedna Yusuf^{QR}.

Among the hudood of Syedna Dawood^{RA} was Syedi QaziKhan bin AminShah^{QR}. Syedna Dawood bin AjabShah^{RA} had appointed Syedi QaziKhan^{QR} as mukasir and later, Syedna Dawood bin QutubShah^{RA} elevated him to the position of mazoon. Syedi QaziKhan^{QR} was sent on a mission to Halar and Kathiawar and during his stay in Halvad, he took ill and passed away in 999/1591.

Syedi Ameen-ji bin Jalal^{QR} was the mukasir of Syedna Dawood bin QutubShah^{RA}. He has written many books of dawat, especially in fiqeh (jurisprudence), a subject which he had mastered. He used to spend his days and nights in the study of books. It is narrated that his wife presented this fact to Syedna Dawood^{RA}. Syedna

Dawood^{RA} suggested that she not refill oil in the lamp that Syedi Ameen-ji uses for his study. To her astonishment, the lamp continued to burn, even without oil. When she approached Syedna Dawood^{RA} again, he said, “*This (Syedi) Ameen-ji is a wali (a very pious and venerable person) of Allah^{TA}; stay in his service and gain sa’adat (rewards and felicity in the hereafter).*”



The qubba of Syedi QaziKhan bin AminShah^{QR} in Halvad



The qubba of Syedi Ameen-ji bin Jalal^{QR} in Ahmedabad

Sulaiman was initially loyal and devoted to Syedna Dawood^{RA}

Sulaiman is instigated by disgruntled members of Syedna Dawood^{RA}'s household

The beginning of Sulaiman's fitnat

Syedi Khoj bin Malak^{RA} notes that the affairs of dawat continued smoothly and undisturbed for three years from the accession of Syedna Dawood^{RA}. After that however, the rebellion of Sulaiman put mumineen into a period of great unrest and turbulence. Sulaiman bin Hasan was the grandson of the 24th dai Syedna Yusuf Najmuddin^{RA} and was residing in Yemen. When Syedna Dawood bin QutubShah^{RA} assumed office, he wrote many letters from Yemen in which he exalted Syedna Dawood^{RA}, recognized him as the mansoos of Syedna Dawood bin AjabShah^{RA} and affirmed his loyalty and complete devotion to him. In one of these letters he professed that Syedna Dawood bin QutubShah^{RA} was his maula (master) and he was his ghulam (slave). After three years thus, Sulaiman reversed his position. He now claimed that he was the rightful mansoos of Syedna Dawood bin AjabShah^{RA}.

Actually, Sulaiman was instigated towards his claim by some disgruntled members of Syedna Dawood bin AjabShah^{RA}'s household. It is recorded that two female slaves of Syedna Dawood^{RA}, Rummanah and Noor us-Sabah, and their sons Ibrahim and Ahmed were responsible for dawat's treasury since the time of Syedna Dawood bin AjabShah^{RA}. Syedna Dawood bin QutubShah^{RA} found them guilty of stealing and misappropriating assets. He immediately divested them of their control of the treasury. Also implicated as accomplices in the theft were Khan-ji and Lateef, the sons-in-law of Syedna Dawood bin AjabShah^{RA}. In order to divert attention from their crimes, the group conceived a plan to instigate Sulaiman to turn against the dai. The dissidents made Sulaiman further believe that he was the beneficiary of nass and promised to support his cause. Another accomplice, Mohammed bin Raj, scribe to Syedna Dawood bin AjabShah^{RA}, drafted a false document of nass and affixed the seal of Syedna Dawood bin AjabShah^{RA} on it.

From Yemen, Sulaiman dispatched his agent Jabir to Ahmedabad where the dissidents handed him the forged letter. When Syedna Dawood bin QutubShah^{RA} received news of the letter, he summoned his hudood and in their presence debated Sulaiman's false claim with Jabir and completely disproved it. Syedna Dawood^{RA} then issued an order of bara'at from Sulaiman. He also alerted Zahra, the widow of Syedna Dawood bin AjabShah^{RA} and aunt to Sulaiman, of her nephew's perfidy. Zahra, who resided in Sidhpur, initially rejected Sulaiman's claim. But later, she too joined Sulaiman.

With the agent Jabir returning to Yemen carrying the false letter of nass, Sulaiman launched his campaign of treason. Only the tribe of Yaam in Yemen gave him support while loyal mumineen refused to give credence to his claim. They contended that only if Chand-ji bin Ali, witness to the nass of Syedna Dawood bin Qutub-Shah^{RA}, accepted his claim would they give recognition to Sulaiman. Sulaiman however failed to gain favour from Chand-ji. He bribed the local ruler and had Chand-ji arrested and jailed in San'aa. Sulaiman subsequently caused immense trouble and affliction to the mumineen of Yemen. Later, he even claimed to be the hujjat of the Imam.

Soon however Sulaiman was arrested by Pasha Hasan, the Turkish Governor of the region, and imprisoned in the fortress of Zemmarmar, where he remained for three years. He eventually escaped and sailed to India, arriving in Ahmedabad in the year 1003H. Here he was joined by Mohammed Mukrami, another dissident and an enemy of dawat whom he had sent to India earlier from Yemen.

At that time, Gujarat was governed by ShahMurad, son of the Mughal emperor Akbar. Mukrami established a rapport with ShahMurad and managed to influence the administration in Ahmedabad. Additionally, Ibrahim and Ahmed, the sons of Syedna Dawood bin AjabShah^{RA} bribed government officials and claimed 9 lakh ru-

**Sulaiman
dispatches the
forged nass letter
to Ahmedabad**

**Sulaiman also
launches his
campaign of
treason in Yemen**

**In India,
Sulaiman
is joined by
Mohammed
Mukrami**

**Officials are
bribed and a
campaign of
persecution is
launched on
mumineen**

**Syedna Dawood^{RA}
chooses to go
into hiding and
hudood are taken
into custody**

**The captive
hudood are
taken to Lahore
and persecution
continues on
mumineen**

pees from Syedna Dawood bin QutubShah^{RA}. A campaign of terror and persecution was launched upon mumineen by the officials. Mumineen were prevented from carrying out their religious duties. Their trading activities were suspended and their business establishments sealed. Their houses were subjected to search and seizure and many mumineen were imprisoned.

Due to such persecution, Syedna Dawood^{RA} chose to go into hiding. When the officials failed to arrest the dai, they took Syedna ShaikhAdam Safiyuddin^{RA}, Syedi Ameen-ji bin Jalal^{QR}, Maulaya Ali Mohammed bin Firoz^{QR}, Syedi Khoj bin Malak^{QR} and many other notables into custody. In jail, these noble hudood were subjected to unspeakable horror. [todo:] Syedna Dawood^{RA}, deeply pained, sent a message directing them to recite doa. The invocations of these hudood and mainly the doa of Syedna Dawood^{RA} brought about their release within a short period.

The conclusion in the court of Emperor Akbar

In the meantime, Sulaiman went to Lahore to have the Mughal emperor validate his claim. He befriended and bribed Nawab Khan and incited him to arrest Syedna Dawood^{RA} and other hudood and bring them to Lahore. Ohdi Kamal Khan, an officer from Lahore, arrived in Ahmedabad to arrest Syedna Dawood^{RA} but failed to trace the dai. He arrested Syedna ShaikhAdam^{RA}, Maulaya Ali Mohammed^{QR} and others instead and proceeded to Lahore. Throughout the journey, they were shackled and subjected to great pain and misery. Even when they reached Lahore, they were tortured and suffered greatly. In Ahmedabad too, mumineen were severely persecuted. Their houses were looted. Many of them left their homes and migrated. It is recorded that even followers of other faiths wept when they saw the extent to which mumineen were tormented. During this adverse time, Syedna Dawood^{RA} ordered mumineen to pray the namaaz of 'Daf'il-Aa-faat' and recite the doa written by the 19th dai Syedna Idris Imad-

uddin^{RA}.

When news of the violent situation in Ahmedabad reached Emperor Akbar, he was deeply agitated and angered. He immediately dismissed Ohdi Kamal Khan and ordered hostilities against mumeen to stop. A four-member tribunal was appointed to deliver judgment on the claim of Sulaiman. The numerous letters that Sulaiman had initially addressed to Syedna Dawood^{RA} acknowledging him as the rightful Dai al-Mutlaq and pledging his loyalty, were produced during the trial. The tribunal, after careful review and cross-examination, rejected Sulaiman's claim. One of the members of the tribunal, Hakim Ali was a Shiite. He professed to Syedna ShaikhAdam^{RA} that they were the true followers of Maulana Ali^{SA} and by helping them, he would please Maulana Ali^{SA}.

Emperor Akbar informed Hakim Ali of his desire to meet Syedna Dawood^{RA}. Hakim Ali conveyed the emperor's wish to Syedna ShaikhAdam^{RA} and felt that Syedna Dawood^{RA}'s presence would be necessary. Syedna ShaikhAdam^{RA} returned to Ahmedabad and briefed Syedna Dawood^{RA} on the outcome of their stay in Lahore and informed him about the emperor's request that Syedna Dawood^{RA} meet him.

Syedna Dawood^{RA}, accompanied by his son Syedna QutubKhan Qutbuddin^{RA}, Syedna ShaikhAdam^{RA}, Syedi Khoj bin Malak^{QR} and Maulaya Ali Mohammed^{QR}, travelled to Lahore in 1004H. Hakim Ali gave a warm welcome to Syedna Dawood^{RA} and his entourage. As the emperor was on a hunting trip to Kashmir, the visitors stayed in the house of Hakim Ali as his guests. Thereafter, Syedna Dawood^{RA} along with Hakim Ali proceeded to Kashmir where he was welcomed by the emperor.

Emperor Akbar was captivated by his very first meeting with Syedna Dawood^{RA}. He was profoundly moved by the serene and radiant personality of the dai, more so by his flowing beard. Thereafter, the emperor used to keep gazing at Syedna Dawood^{RA}

Emperor Akbar appoints a tribunal to review Sulaiman's claim

Emperor Akbar desires to meet Syedna Dawood^{RA}

Syedna Dawood^{RA} travels to Lahore and then proceeds to Kashmir

Emperor Akbar is captivated by Syedna Dawood^{RA}

**Emperor
Akbar issues
a Farmaane-
Khaqaani to
Syedna Dawood^{RA}**

**Syedna Dawood^{RA}
arrives victorious
in Ahmedabad**

**The miracle of
the attaar**

**Sulaiman
perishes in
Lahore**

whenever he attended court. Syedna Dawood^{RA} used to recite the Qur'an throughout his stay there.

When Emperor Akbar returned to Lahore, he reviewed the conclusions of the tribunal and declared Syedna Dawood^{RA} as the true mansoos. Additionally, he issued a Farmaane-Khaqaani, a royal decree in gilded ink that Syedna Dawood^{RA} be given the privileges of a state guest throughout the kingdom and his followers be fully permitted to conduct their affairs and trade without any harm or harassment. On Syedna Dawood^{RA}'s departure from Lahore, the emperor presented him with valuable clothing and horses.

[todo: farmans and break chapter]

After more than two years in Lahore, Syedna Dawood^{RA} finally arrived victorious to Ahmedabad in the month of Moharram ul-Haraam 1007H. Jubilant mumineen escorted their spiritual father in a splendid procession to the city.

It is narrated that when Syedna Dawood^{RA} entered the city seated in a carriage, there was an attaar (perfume dealer) named Mohammed sitting in his shop. Upon seeing Syedna Dawood^{RA}, he ran to him and kissed his feet. Later, he came to the home of Syedna Dawood^{RA} and narrated that Rasulullah^{SAW} had graced him in his dreams the night before. In his dream, Rasulullah^{SAW} too was seated in a carriage surrounded by his followers and the perfume dealer fell at the feet of Rasulullah^{SAW}. The perfume dealer continued that when he saw Syedna Dawood^{RA} that morning, he realized that this was the same saheb he had seen in his dreams'. Thus, Rasulullah^{SAW} himself guided the perfume dealer towards his dai.

Meanwhile, Sulaiman had perished in Lahore. His followers took his corpse to Ahmedabad even though sharia insists that the deceased should be buried close to the place of death. It is said that a dog died in the pit dug for Sulaiman. Sulaiman's followers hurriedly buried him in the pit with the dog. Sulaiman's followers

came to be known as 'Sulaimanis' while the adherents of Syedna Dawood^{RA} were called 'Dawoodi Bohras', an appellation that holds to this day.

**The word 'Bohra' has many meanings,
one being 'trader' in Gujarati. Mumineen were
named Bohra as most of them were
involved in trading goods.**

Thenceforth Syedna Dawood^{RA} conducted the affairs of dawat in the traditions of his predecessors. He solemnized the marriage of his son Mohammed-ji in the month of Rajab ul-Asab and mumineen gathered in large numbers from different towns for the celebrations. In 1008H, work commenced for the construction of a masjid which, upon its completion, would become a landmark in Ahmedabad.

According to Syedi Khoj bin Malak^{QR}, during the reign of Syedna Dawood bin QutubShah^{RA} and his predecessor Syedna Dawood bin AjabShah^{RA}, mumineen in Ahmedabad were concentrated in 28 mohallas (localities) and there were 22 masjids. Mumineen holding the titles of shaikh and mulla were 74. A very learned lady, Sitti Fatema, even held the title of shaikh.

As his time drew near, Syedna Dawood^{RA} conferred nass upon his mazoon, Syedna ShaikhAdam^{RA}. The 52nd dai Syedna Mohammed Burhanuddin^{RA} dedicated a new mausoleum for both Syedna Dawood bin AjabShah^{RA} and Syedna Dawood bin QutubShah^{RA} on 27th Jumadal-Ukhra 1417/1996. Many features from Fatemi monuments are replicated in this edifice, the front door façade and corner designs being derived from Jaame Anwar, the masjid of Imam Haakim^{SA} in Cairo and Raudat Tahera in Mumbai.

**Syedna Dawood^{RA}
solemnizes the
marriage of his
son**

**The mumineen
in Ahmedabad at
that time**

**Syedna Dawood^{RA}
confers nass
on Syedna
ShaikhAdam^{RA}**



*The old qubba mubarak of Syedna Dawood
bin QutubShah^{RA}*



*The present-day qubba mubarak of
Syedna Dawood bin QutubShah^{RA} dedicated by
Syedna Mohammed Burhanuddin^{RA} in 1417H*

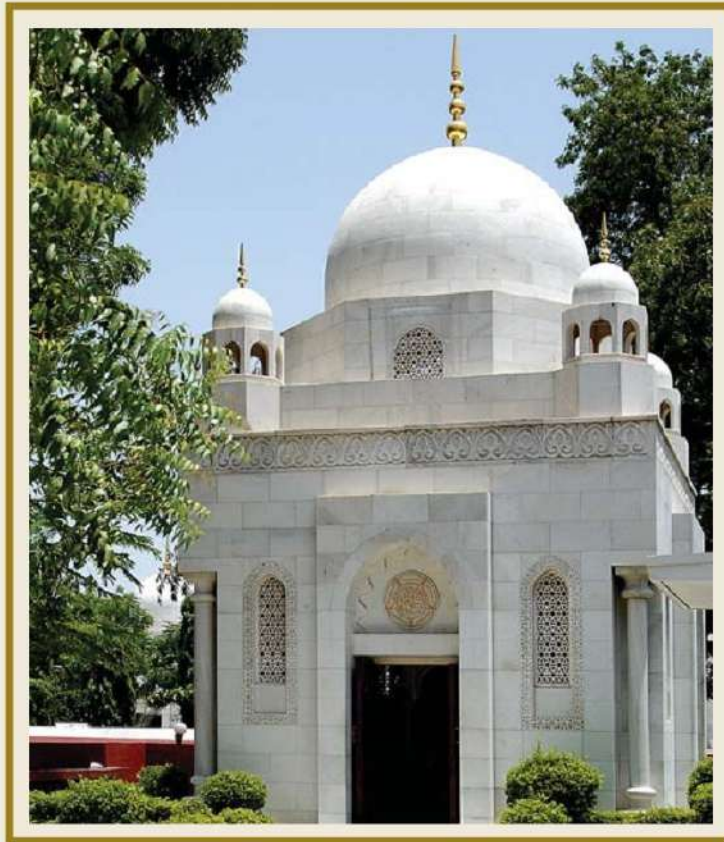


The 28th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna ShaikhAdam Safiyuddin
 bin TaiyibShah^{RA}

Wafaat: 7th Rajab ul-Asab 1030/1621

Tenure: 9 years and 21 days

Qabr Mubarak: Ahmedabad, Gujarat, India



*The present-day qubba mubarak of Syedna ShaikhAdam^{RA} dedicated by
 Syedna Mohammed Burhanuddin^{RA} in 1417H*

**The earnestness
of Syedna
ShaikhAdam^{RA} to
obtain ilm**

**Syedna
ShaikhAdam^{RA}
rises rapidly
in the ranks of
dawat**

**Khidmat
rendered
by Syedna
ShaikhAdam^{RA}
during the
rebellion of
Sulaiman**

Syedna ShaikhAdam Safiyuddin^{RA} was born on 6th Jumadal-Ukhra 955/1548 in Baroda. He obtained elementary education in Baroda and then went to the dars in Ahmedabad to pursue further studies. Syedna ShaikhAdam^{RA} was very eager to acquire higher knowledge and pursue studies under the incumbent dai, Syedna Yusuf Najmuddin^{RA} in Yemen. He embarked on a vessel to go to Yemen, but the vessel was lost at sea for three days and reached Ghogha. Syedna ShaikhAdam^{RA} returned to Ahmedabad and sought help from Syedna Dawood bin AjabShah^{RA}. Syedna Dawood^{RA} arranged for him to join a group of pilgrims to Mecca and after hajj, Syedna ShaikhAdam^{RA} arrived in Yemen. While studying in Yemen, he dedicatedly and sincerely served Syedna Yusuf^{RA} who conferred mafsuhayat upon him.

After the wafaat of Syedna Yusuf^{RA}, he returned to India and served Syedna Dawood bin AjabShah^{RA}. Syedna Dawood^{RA} sent him to Deccan to review the affairs of the mumineen there. In recognition of his selfless khidmat, Syedna Dawood^{RA} honoured him with haddiyat. Syedna Dawood bin QutubShah^{RA} during his tenure, raised Syedna ShaikhAdam^{RA} to the rank of mukasir and upon the demise of Syedi QaziKhan bin AminShah^{QR}, he elevated Syedna ShaikhAdam^{RA} to the rank of mazoon.

The most noteworthy and exceptional khidmat rendered by Syedna ShaikhAdam^{RA} was during the rebellion of Sulaiman. During that time, Mohammed Mukrami, a crony of Sulaiman, propagated Sulaiman's false claims in Sidhpur attempting to alienate mumineen. The notables of the city implored Syedna ShaikhAdam^{RA} to dispel their doubts and perplexity. Mukrami was summoned to a debate to substantiate his claims. He tried to evade the meeting but was forcibly brought to the venue. Syedna ShaikhAdam^{RA}, in clear terms, asserted the legitimacy of nass on Syedna Dawood bin QutubShah^{RA}, enumerating instances when Syedna Dawood bin AjabShah^{RA} had publicly declared Syedna Dawood bin QutubShah^{RA} as his mansoos. When the debate paused for zohar namaaz, Mukrami fled the venue and did not return. The residents

of Sidhpur were cleared of their doubts and expressed gratitude for the enlightenment they received from Syedna ShaikhAdam^{RA}.

Later, when mumineen began to be subjected to hostilities, Syedna ShaikhAdam^{RA} endured suffering with courage and fortitude. Subsequently, he was taken to Lahore along with other hudood and they were kept in chains and subjected to the most despicable treatment throughout the long journey. The mental agony and physical pain that Syedna ShaikhAdam^{RA} stoically endured in the service of dawat is beyond compare.

Due to the unstable political conditions during his tenure, Syedna ShaikhAdam^{RA} used to impart sabaq during the night.

Syedna ShaikhAdam^{RA} guided mumineen to fulfill their religious obligations. His mazoon was Syedi Ali Mohammed bin Firoz^{QR} and after him Syedna Abdut-Taiyib Zakiyuddin^{RA}, son of the 27th dai Syedna Dawood bin QutubShah^{RA}. Upon the nearing of his wafaat, Syedna ShaikhAdam^{RA} conferred nass on Syedna Abdut-Taiyib Zakiyuddin^{RA}. He held the laqab Safiyuddin, meaning 'the Ever-refined of deen'.



The old qubba mubarak of Syedna ShaikhAdam^{RA}

**Syedna
ShaikhAdam^{RA}
stoically endures
mental agony and
physical pain**

**Syedna
ShaikhAdam^{RA}
confers nass
on Syedna
Zakiyuddin^{RA}**



The 29th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Abdut-Taiyib Zakiyuddin
 bin Syedna Dawood Burhanuddin bin QutubShah^{RA}

Wafaat: 2nd Rabi ul-Awwal 1041/1631
 Tenure: 10 years, 7 months and 24 days
 Qabr Mubarak: Ahmedabad, Gujarat, India

Syedna Abdut-Taiyib Zakiyuddin^{RA} was born on 8th Safar ul-Muzaffar 972/1564. His mother was Raani Aai Saheba binte Ali bin Jivabhai.

Syedna Zakiyuddin^{RA}'s most noteworthy and singular service was during the fitnat of Sulaiman bin Hasan. When the 27th dai Syedna Dawood bin QutubShah^{RA} chose to retreat from public view during that turbulent period, Syedna Zakiyuddin^{RA} remained steadfast in the service of his father.

The false claim of Ali bin Ibrahim

Syedna ShaikhAdam^{RA} elevated Syedna Zakiyuddin^{RA} to the position of mazoon. The dai on numerous occasions had publicly declared Syedna Zakiyuddin^{RA} as his mansoos thereby allaying any doubts on the question of succession. When Syedna ShaikhAdam^{RA} passed away, Syedna Zakiyuddin^{RA} led the janaza namaaz and accepted taaziyat (condolences). Ali bin Ibrahim, grandson of Syedna ShaikhAdam^{RA}, was amongst those who offered their condo-

**Ali bin Ibrahim
 pledges loyalty
 to Syedna
 Zakiyuddin^{RA}**

lences and pledged loyalty to the new incumbent.

However, Ali was fickle minded and inconsistent and lusted for wealth and power. He strayed off the path, but soon expressed repentance to Syedna Zakiyuddin^{RA}. Syedna Zakiyuddin^{RA} accepted his apology and appointed him as second in the tarteeb of dawat. After 33 months he turned renegaded again. Ali's paternal uncles and associates, being hostile towards Syedna ShaikhAdam^{RA} and Syedna Zakiyuddin^{RA}, instigated him to claim to be the mansoos of Syedna ShaikhAdam^{RA}. He tried to secure support of the mumineen of Ahmedabad for his cause but failed. The perfidious conduct of Ali and his accomplices compelled Syedna Zakiyuddin^{RA} declare bara'at from them.

Not to be let down, Ali and his coterie journeyed to the Mughal court in Lahore and petitioned against Syedna Zakiyuddin^{RA}. The Mughal emperor at the time was Akbar's son Jahangir. Emperor Jahangir allowed Ali a hearing, but deferred judgment pending the arrival of Syedna Zakiyuddin^{RA} whom he had called to Lahore. The emperor received Syedna Zakiyuddin^{RA} warmly and extended to him courtesies befitting that of al-Dai al-Mutlaq.

Ali's contention was that Syedna Zakiyuddin^{RA} and his followers had deprived him of his right to participate in communal gatherings and he suffered the humiliation of social boycott. The emperor however declared Syedna Zakiyuddin^{RA} as the rightful dai by nass and renewed the Farmaane-Khaqaani. He also urged Ali to reconcile his differences with the dai. But Ali, after returning to Ahmedabad turned disloyal again, causing a rift in the Dawoodi Bohra community. Finally, in 1034/1624, Ali bin Ibrahim seceded from dawat and formed a sect of his own known as 'Alia Vohras' with himself as its head. Presently a small following of Alia Vohras exists, confined mainly to their headquarters of Baroda in Gujarat.

Syedna Ali Shamsuddin^{RA} was the son of Syedi Hasan bin Idris^{QR}, a

Ali strays of the path, repents, then turns renegade again

Ali journeys to Lahore and lodges a complaint at the Mughal court

Emperor Jahangir concurs that Syedna Zakiyuddin^{RA} is the rightful dai

**Syedna
Zakiyuddin^{RA}
chooses Syedna
Ali^{RA} as his
mansoos**

high-ranking hadd of Yemen. Syedi Hasan^{QR} was married to Na'ama baisaheba, daughter of the illustrious hadd Syedi Hasan bin Nooh Bharuchi^{QR}. Syedna Ali^{RA} was chosen by Syedna Zakiyuddin^{RA} as his mansoos. Syedna Ali^{RA} resided in Yemen and was the waali of Yemen. The 52nd dai Syedna Mohammed Burhanuddin^{RA} dedicated a new mausoleum of Syedna Zakiyuddin^{RA} in 1417/1996. The inner walls of the mausoleum are ornamented with verses from the Qur'an in the Kufi script and inlaid with rubies.



The old qubba mubarak of Syedna Zakiyuddin^{RA}



*The present-day qubba mubarak of Syedna Zakiyuddin^{RA}
dedicated by Syedna Mohammed Burhanuddin^{RA} in 1417H*



The 30th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ali Shamsuddin
 bin Syedi Hasan bin Idris^{RA}

Wafaat: 25th Rabi ul-Awwal 1042/1632

Tenure: 1 year and 23 days

Qabr Mubarak: Hisne-Af'eda, Yemen

Upon the demise of Syedna Abdut-Taiyib Zakiyuddin^{RA}, the seat of dawat reverted to Yemen for a brief period when Syedna Ali Shamsuddin^{RA} was chosen as the 30th Dai al-Mutlaq.

Syedna Ali^{RA} was the eighteenth and the final dai from the illustrious lineage of al-Waleed. Utba bin Rabi'a al-Waleed was the beneficiary of Rasulullah^{SAW}'s benedictions for having given him succour in Taa'if by offering a bunch of 18 grapes. Consequently, 18 illustrious personages from his progeny assumed the office of al-Dai al-Mutlaq.

Syedna Ali^{RA}'s lineage can also be traced to the renowned scholar of Bharuch, Syedi Hasan bin Nooh^{QR} whose daughter was his paternal grandmother. Syedi Hasan^{QR} had rendered distinguished services to the Doat Mutlaqeen^{RA} of Yemen. He tutored many notable personalities amongst whom were the 24th dai Syedna Yusuf Najmuddin^{RA} and the 25th dai Syedna Jalal Shamsuddin^{RA}.

During Syedna Ali^{RA}'s reign, he endeavoured to guide mumineen towards righteousness. Among his exhortations to his followers

Syedna Ali^{RA}'s lineage can be traced to Syedi Hasan bin Nooh^{QR}

**Syedna Ali
confers nass
on Syedna
QasimKhan^{RA}**

was to practise love and brotherhood, to inculcate forgiveness, suppress anger and abolish slavery. Before his demise, he conferred nass upon Syedna QasimKhan Zainuddin^{RA}.



Hisne-Afeda, where lies the qabr mubarak of Syedna Ali^{RA}



Syedna Mohammed Burhanuddin^{RA} at Hisne-Afeda



The 31st Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna QasimKhan Zainuddin
 bin Feerji^{RA}

Wafaat: 9th Shawwal ul-Mukarram 1054/1644

Tenure: 12 years, 6 months and 14 days

Qabr Mubarak: Ahmedabad, Gujarat, India



Qubba Qutbiya, which houses the qabr mubarak of Syedna Zainuddin^{RA}

The headquarters of dawat returns to Ahmedabad

The ancestry of Syedna QasimKhan^{RA}

The khidmat of Syedna QasimKhan^{RA}

Upon the wafaat of Syedna Ali Shamsuddin^{RA}, Syedna QasimKhan Zainuddin^{RA} succeeded him to the august office of al-Dai al-Mutlaq and the throne of dawat returned to Hind after being in Yemen for a short period.

Syedna QasimKhan^{RA}'s ancestry can be traced back to Maulaya Abdullah^{QR} and Syedi HasanFeer Shaheed^{QR}. Maulaya Abdullah^{QR} was one of the three hudood to arrive from Misr to Hind during the reign of Imam Mustansir^{SA} in the 11th century CE. The preachings and zeal of Maulaya Abdullah^{QR} in Gujarat led to the establishment of dawat in Hind. He lays buried in Khambat from where he had commenced his mission. Syedi HasanFeer^{QR}, the other illustrious ancestor of Syedna QasimKhan^{RA}, was the waali of Hind appointed by the 16th dai Syedna Abdullah Fakhruddin^{RA}. He was martyred and laid to rest in Denmaal.



The qubba of Maulaya Abdullah^{QR} in Khambat

Syedna QasimKhan^{RA} served five of his predecessors selflessly and with utter devotion. The 27th dai Syedna Dawood bin Qutub-Shah^{RA} bestowed haddiyat upon Syedna QasimKhan^{RA}. During the tenure of his predecessor, Syedna QasimKhan^{RA} held the rank of

mazoon and was also appointed as the waali of Hind.

Syedna QasimKhan^{RA} was also one of those imprisoned during the fitnat of Sulaiman.

Before his death, Syedna QasimKhan^{RA} conferred nass upon Syedna QutubKhan Qutbuddin^{RA}, his mazoon. His qabr mubarak is in Mazare-Qutbi in Ahmedabad. He held the laqab Zainuddin, meaning 'the Adornment to deen'.

**Syedna
QasimKhan^{RA}
confers nass
on Syedna
Qutbuddin^{RA}**



The 32nd Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna QutubKhan Qutbuddin Shaheed
 bin Syedna Dawood Burhanuddin bin QutubShah^{RA}

Wafaat: 27th Jumadal-Ukhra 1056/1646

Tenure: 1 year, 8 months and 18 days

Qabr Mubarak: Ahmedabad, Gujarat, India



*The magnificent qubba mubarak of Syedna Qutbuddin^{RA} built by Syedna Taher Saifuddin^{RA}
 and dedicated by Syedna Mohammed Burhanuddin^{RA}*

Syedna QutubKhan Qutbuddin^{RA} is most noteworthy in the annals of dawat for attaining shahadat in defence of dawat and Islam. His shahadat is analogous to that of Imam Husain^{SA} in Karbala Mo'alla and Syedna Qutbuddin^{RA} is singular in this distinction amongst Doat Mutlaqeen^{RA}. Rasulullah^{SAW} had himself prophesied his shahadat, and subsequent predictions by hudood even specified the date and place. His father, the 27th dai Syedna Dawood bin Qutub-Shah^{RA} had similarly predicted that his son was destined to attain shahadat to defend imaan.



Syedna Aali Qadr Mufaddal Saifuddin^{TUS} reciting salaam by the qabr mubarak of Syedna Qutbuddin^{RA}

Syedna Qutbuddin^{RA} was born on 30th Zilqadat il-Haraam 985/1578. It is recorded that in his childhood, Syedna Qutbuddin^{RA} fell gravely ill. His mother Raani Aai Saheba binte Alibhai, resigned to his imminent death, proceeded to cleanse and ready the kafan. When Syedna Dawood^{RA} saw the kafan on the clothesline, he exclaimed that their son would not only live then but was destined to ascend to the office of al-Dai al-Mutlaq and attain martyrdom.

Syedna Qutbuddin^{RA} served his predecessors with utmost dedication and devotion. He accompanied his father Syedna Dawood bin QutubShah^{RA} to the court of Emperor Akbar in Lahore during the time of Sulaiman's rebellion. The 28th dai Syedna ShaikhAdam Safi-yuddin^{RA} bestowed haddiyat upon him and Syedna QasimKhan

**Syedna
Qutbuddin^{RA},
the martyr
amongst Doat
Mutlaqeen^{RA}**

**Syedna
Qutbuddin^{RA}
falls ill during his
childhood**

**The service
of Syedna
Qutbuddin^{RA} to
his predecessors**

The splendour of dawat instigates enemies to plot against the dai

A false charge is levied on Syedna Qutbuddin^{RA}

Syedna Qutbuddin^{RA} is arrested by Shah Begh and books of dawat are confiscated

Zainuddin^{RA}, his immediate predecessor elevated him to the rank of mazoon. Syedna Qutbuddin^{RA}'s laqab means 'the Pivot of deen'.

The shahadat of Syedna Qutbuddin^{RA}

When Syedna Qutbuddin^{RA} assumed the sacred office of al-Dai al-Mutlaq, the glory and splendour of dawat was such that it instigated enemies to plot against the dai. Chief amongst them was Qasim who is derogatorily known as 'Qasim Aandhlo' meaning 'Qasim the Blind'. Woefully, it was then that Aurangzeb came to Gujarat as governor. Aurangzeb, being the son of the Mughal emperor, had immense autonomy. He was religiously intolerant and most hostile towards Shiite Muslims as his teacher and chief advisor, Abdul-Qawi, was an arch-enemy of Shiites. For his bias and malice, Abdul-Qawi is remembered as Abdul-Ghawi instead which means 'Slave of Faults'.

The enemies of dawat met Abdul-Ghawi and they collectively incited Aurangzeb to oppress and persecute mumineen and their dai. A false charge was levied on Syedna Qutbuddin^{RA} that he was (Allah^{TA} forbid) a raafezi (heretic) and an order was issued for his arrest. The chief of the police force, Shah Begh, thought to be Shi-ite by belief, was ill-fated to execute this order.

Syedna Qutbuddin^{RA} was at that moment in the house of his daughter Ajab Busaheba, imparting sabaq to his hudood. Syedna Qutbuddin^{RA} immediately asked them to disperse. When Shah Begh arrived, he was engrossed in the recitation of Qur'an as per his practice of reciting the entire Qur'an everyday. Shah Begh however arrested the dai and on the urging of enemies also confiscated hundreds of books of dawat. Six cartloads of books followed the carriage that bore the captives on that fateful day of 28th Jumadal-Ula 1056. When the convoy passed through the streets of Ahmedabad, hundreds of mumineen stood lamenting and sobbing by the side. On the way, Syedna Qutbuddin^{RA} asked

Syedna FeerKhan Shujauddin^{RA} to accompany him.



The door of the house of Ajab Busaheba

For two days Syedna Qutbuddin^{RA} and other captives remained in the custody of Shah Begh. Meanwhile, Abdul-Ghawi asked a panel of his olama to go through the books and find evidence to support his false claim. They started in the afternoon and kept looking well into nightfall, but could not even comprehend the text, let alone find anything to bolster their claim.

Syedna Qutbuddin^{RA} and his hudood were transferred to the main prison and put into shackles by the order of Abdul-Ghawi. Abdul-Ghawi summoned Syedna Qutbuddin^{RA} to the court of Aurangzeb and after a series of arguments demanded that Syedna Qutbuddin^{RA} admit to the charge that he was a raafezi and threatened him with execution. Syedna Qutbuddin^{RA}, in spite of reaching an advanced age, thundered, “*Not a raafezi I am and neither were my forefathers!*” Syedna Qutbuddin^{RA} further asserted that he and his followers were in fact true followers of the sunna of Rasulullah^{SAW} and whether they punished him or released him was their prerogative, for they were in the seat of power.

Seeing no way to indict Syedna Qutbuddin^{RA}, Abdul-Ghawi ordered further detention of the captives. Mumineen who were ea-

**Abdul-Ghawi
finds no evidence
in the books to
support his false
claim**

**The argument
between Syedna
Qutbuddin^{RA} and
Abdul-Ghawi**

**Syedna
Qutbuddin^{RA} is
returned to the
main prison**

**Two children
from Syedna
Qutbuddin^{RA}'s
household
are lured into
confessing
against him**

gerly anticipating the release of their maula, lost all hope and broke down when they saw Syedna Qutbuddin^{RA} being led away in handcuffs and shackles. In prison, the captives spent time in prayers and doa. Syedi ShamasKhan^{QR}, an eminent personality of the time and his son Syedi Hasan-ji Badshah^{QR}, rendered khidmat to them and made arrangements for their food and clothes.



The qubba of Syedi Hasan-ji Badshah^{QR} in Ujjain

Meanwhile, Abdul-Ghawi, seeing that his first attempt had failed, drew up a false charge sheet in which Syedna Qutbuddin^{RA} was accused of being a raafezi. Court officials were made to sign the charge-sheet under duress. The chief judge however refused to sign without hearing a confession from Syedna Qutbuddin^{RA} himself or from someone in his immediate family. Since no adults would be coerced into this, two children from the dai's household were lured into confession on the false promise that Syedna Qutbuddin^{RA} would be released from prison. The judge, though recognizing the deceit of Abdul-Ghawi, was powerless and reluctantly signed the charge-sheet. Thus, the plot to execute Syedna Qutbuddin^{RA} was complete.

Abdul-Ghawi notified Shah Begh of the judgement. Shah Begh was deeply shocked and appalled and it is said that he broke down sobbing. He finally went to the prison cell to fetch Syedna Qutbuddin^{RA} for execution. In that final moment of parting, Syedna Qutbuddin^{RA} reiterated nass upon Syedna FeerKhan^{RA} with Shaikh Mohammed and NajamKhan bin Chand-ji as witnesses. He also symbolically placed his turban on Syedna FeerKhan^{RA}'s head.

On the historic date of 27th Jumadal-Ukhra 1056, Syedna Qutbuddin^{RA} was taken to the gallows in Kaaranj. The noble dai asked the executioner for a chance to pray before his shahadat. After offering namaaz, Syedna Qutbuddin^{RA} performed sajda and prayed. He then rose and addressed those around him stating that he was a Muslim, a reciter of the Kalamat ush-Shahadah and that he was being executed without any sin. At that moment, the executioner beheaded Syedna Qutbuddin^{RA}. Furthermore, those standing around banged the noble martyr's head on the floor and trampled his holy body with their feet. Syedna Qutbuddin Shaheed^{RA} was 71 years old at the time of his martyrdom.

The burial of Syedna Qutbuddin^{RA}

Since the arrest of Syedna Qutbuddin^{RA}, mumineen used to stand outside the prison gates waiting for a miraculous return of their dai. Syedna Qutbuddin^{RA} had conveyed to them to go home and rest while he bore what was meted out to him. Mumineen however did not budge, hoping to one day celebrate his release. When the news of his shahadat reached them, they were utterly heartbroken and wailed in grief. To add to their sorrow, they were prevented from taking away the hallowed body for paying their final respects.

After nightfall, Syedna Qutbuddin^{RA} was buried upon the banks of the Sabarmati River. Sentries were posted to guard the grave. In

Shah Begh is informed of the judgement to execute Syedna Qutbuddin^{RA}

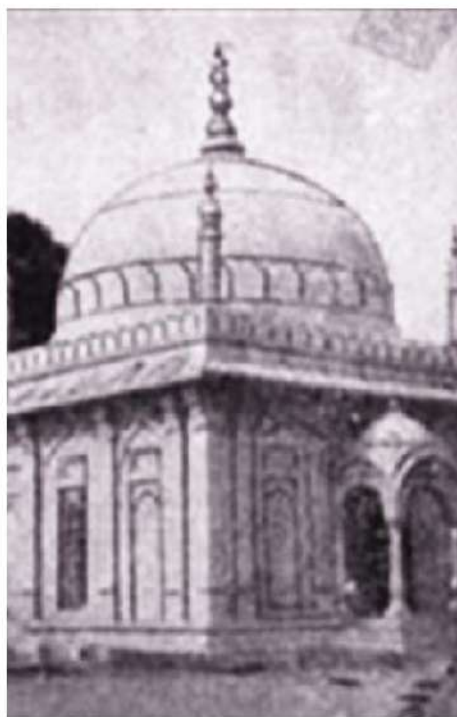
Syedna Qutbuddin^{RA} is martyred and his hallowed body is desecrated

Mumineen are prevented from taking the body of Syedna Qutbuddin^{RA} for burial

**The first miracle
of Syedna
Qutbuddin^{RA}
after his
shahadat**

**The shahadat
of Syedna
Qutbuddin^{RA}
is analogous to
that of Imam
Husain^{SA}**

the morning, they were bewildered to find the grave covered with flowers and their fresh scent filling the air; the first of many miracles of Syedna Qutbuddin^{RA}. It is recorded that after his shahadat, Syedna Qutbuddin^{RA} appeared in a dream to Mohammed-ji bin Ami-ji Radhanpuri. He commanded Mohammed-ji to exhume his body and rebury it at a spot in Bibipura. When Mohammed-ji went to exhume the body, he found to his astonishment, four Arabs maintaining vigil at the spot. They helped Mohammed-ji to respectfully unearth the body and carry it to Bibipura. Syedna Qutbuddin^{RA} was then buried near the qabr mubarak of Syedna QasimKhan^{RA}, his predecessor.



The old qubba mubarak of Syedna Qutbuddin^{RA}

Today, a magnificent mausoleum stands at the site. This beautiful structure in marble is a tribute to him by the 51st dai Syedna Taher Saifuddin^{RA} and is one of the most important and hallowed sites of pilgrimage in India for mumineen. He had also composed a marsiya (elegy) of Syedna Qutbuddin^{RA}, similar in style and timbre to 'Ya Sayyed-Shohadaai!' to reinforce the analogy between the two shahadats. The first verse starts with, 'Ya Qutba Deenil-laahi!'

In fact, Ahmedabad is referred to as 'chhoti Karbala', being the burial place of hundreds of martyrs who laid down their lives defending the dai and dawat.



*Syedna Taher Saifuddin^{RA} performing ziyarat
of Syedna Qutbuddin^{RA}*



*President Rajendra Prasad paying a floral tribute to Syedna
Qutbuddin^{RA} in the presence of Syedna Taher Saifuddin^{RA} and
Syedna Mohammed Burhanuddin^{RA}*



Syedna Burhanuddin^{RA} performing ziyarat of Syedna Qutbuddin^{RA}

Besides thousands of mumineen, people of diverse religions visit the mausoleum of Syedna Qutbuddin^{RA} to pay their respects. Dr. Shri Rajendra Prasad, the first President of India, visited the mausoleum with Syedna Taher Saifuddin^{RA} in 1380/1960 on the occasion of the 325th urs mubarak. Years later, Shri Fakhruddin Ali Ahmed, the then President, paid his homage to the martyr with the 52nd dai Syedna Mohammed Burhanuddin^{RA}.



The 33rd Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna FeerKhan Shujauddin
 bin MalakShah^{RA}

Wafaat: 9th Zilqadatil-Haraam 1065/1655

Tenure: 9 years, 4 months and 11 days

Qabr Mubarak: Ahmedabad, Gujarat, India



Qubba Qutbiya, which houses the qabr mubarak of Syedna FeerKhan^{RA}

The intense eagerness of Syedna FeerKhan^{RA} in acquiring ilm

Syedna FeerKhan Shujauddin^{RA} harboured great interest in acquiring ilm since an early age. In his youth he attended sabaq conducted by the 28th dai Syedna ShaikhAdam Safiyuddin^{RA}. It is narrated that his interest was so profound and intense that he attended the dai's sabaq even on the night of his wedding. That night, Syedna ShaikhAdam^{RA} sensed an aroma in the air and enquired about it. The students gathered for sabaq informed him that it was the wedding night of Syedna FeerKhan^{RA} and he had come adorning new clothes and itr. Syedna ShaikhAdam^{RA} was amazed at the presence of the bridegroom and exclaimed that Syedna FeerKhan^{RA} would rise to the pinnacle of dawat. He was then only 17 years of age. As foretold, Syedna QutubKhan Qutbuddin^{RA} performed nass on Syedna FeerKhan^{RA} during their captivity in Ahmedabad.

Aurangzeb is recalled by his father Emperor Shah Jahan

There was great conflict and upheaval during Syedna FeerKhan^{RA}'s incumbency like that of his immediate predecessors, and it caused him great pain. After the shahadat of Syedna Qutbuddin^{RA}, Aurangzeb continued to persecute mumineen. Aurangzeb's father, the Mughal emperor Shah Jahan, had a dream one night. In his dream he saw his grandfather Emperor Akbar who informed him that Aurangzeb had razed the qabr mubarak of Rasulullah^{SAW}, an allusion to Aurangzeb's persecution of mumineen. From his dream, Shah Jahan inferred that Aurangzeb must have committed some heinous deeds in Ahmedabad. When Shah Jahan received news of the violence unleashed against mumineen there, he recalled Aurangzeb to Shahjahanabad immediately.

Aurangzeb takes Syedna FeerKhan^{RA} and other hudood captive with him and appoints Syedna Badruddin^{RA} as his mansoos

Aurangzeb and his entourage left Ahmedabad taking Syedna FeerKhan^{RA}, Shaikh Mohammed, Shaikh NajamKhan and other hudood captive with him. Mumineen converged in their thousands with heavy hearts, to witness the departure of their dai. Syedna FeerKhan^{RA}, in his farewell address to the gathering, proclaimed Syedna Ismail Badruddin^{RA} as his mansoos and enjoined them to serve their dai with sincerity and dedication. He urged his followers to uphold and preserve steadfastly the principles of sharia despite hardship and suffering.

Throughout the journey, the captives were ill treated and deprived of basic necessities. On the way to Shahjahanabad, Aurangzeb stopped at Aurangabad where he contemplated executing Syedna FeerKhan^{RA} but failed to realize his ill intention. Upon arriving at Shahjahanabad, Aurangzeb learnt that Shah Jahan was away in Lahore. Thus he proceeded to Lahore along with the captives. In Lahore, they were housed in a dilapidated shack in the vicinity of the royal stables. They endured the hardship and suffering dauntlessly and spent time in prayers and the recitation of Qur'an.



The fortress of Lahore, where Syedna FeerKhan^{RA} and other hudood were held captive

One night, a major fire broke out in the royal stables. The fire gutted the stables and also burnt alive the rare breeds of horses that were kept there. By divine providence, the shack where Syedna FeerKhan^{RA} and others were kept, miraculously remained unaffected. When Aurangzeb learnt the following morning that the captives were unharmed while the surrounding area was razed to the ground, he was perplexed. He arrived at the site and to his astonishment saw the inmates rise in respect. He was deeply moved by the humility and piety of Syedna FeerKhan^{RA} and his companions and ordered their immediate release.

**Aurangzeb
proceeds with
the captives to
Lahore from
Shahjahanabad**

**Syedna
FeerKhan^{RA} is
released after the
miracle in the
burning of the
royal stables**

Many Shiite officials make their acquaintance with Syedna FeerKhan^{RA} and give misaaq

The Shiites accompany Syedna FeerKhan^{RA} to Ahmedabad

Syedna FeerKhan^{RA} first stops at Sironj

A humble mumin in Islampura wishes to perform ziyafat of Syedna FeerKhan^{RA}

During Syedna FeerKhan^{RA}'s three-week detention in Lahore, many officials of the Mughal court made his acquaintance. Some of these officials were Iranian Shiites who had migrated to India to escape persecution from the Umayyads and Abbasids. They were deeply moved by the piety and saintly conduct of Syedna FeerKhan^{RA}. Amongst them was Meer HamidAli Khan, the caretaker of the fortress of Lahore, Syed Dilare Khan, Syed Ghazi Khan and their families. Their affection towards Syedna FeerKhan^{RA} was so sincere that they gave misaaq with a firm conviction that Syedna FeerKhan^{RA} was the legitimate vicegerent of the Imam^{SA} in seclusion.

After being imprisoned for more than a year following the shahadat of Syedna Qutbuddin^{RA}, Syedna FeerKhan^{RA} left Lahore in Safar ul-Muzaffar 1057/1647 and these mumineen accompanied him to Ahmedabad. Syedna FeerKhan^{RA} gave the hand of Ajab Busaheba, daughter of Syedna Qutbuddin^{RA}, in marriage to Meer MaahamidAli Khan, son of Meer HamidAli Khan.

Amatullah Aai Saheba, aqilat of the 52nd dai Syedna Mohammed Burhanuddin^{RA}, is a descendant of Syedna Qutbuddin^{RA} through Ajab Busaheba. This lineage can be traced right upto Imam Jafar us-Sadiq^{SA}.

Enroute to Ahmedabad, Shaikh NajamKhan, who had accompanied Syedna FeerKhan^{RA}, expired. Syedna FeerKhan^{RA} first stopped at Sironj. The mumineen of Sironj gave a warm welcome to their dai and Syedna FeerKhan^{RA} took their first misaaq as al-Dai al-Mutlaq.

During his brief sojourn in Islampura, a humble mumin wished to perform his ziyafat. Syedna FeerKhan^{RA}, at the time, required five hundred rupees to give to the officers who had escorted him from Lahore. When the mumin extended his invitation, Syedna FeerKhan^{RA} made a condition that he would accept only if the mumin offered a najwa of five hundred rupees. The mumin was a modest farmer and it was beyond his means to offer this amount.

However, being sincere and earnest in his wish, he borrowed five hundred rupees from a trader and offered the amount as najwa. Syedna FeerKhan^{RA} was extremely pleased with the mumin and gave him his blessings and prayed for him. He also stressed upon him to strictly refrain from dealings involving interest in any form.

The doa of Syedna FeerKhan^{RA} brought about a complete upturn in the fortunes of the mumin within a short time. He prospered in his business, amassed substantial wealth and acquired a very influential status in society. It is said that after their father however, the children disregarded the farmaan of the dai and got heavily involved in interest. Consequently, their business collapsed and the family witnessed its downfall within a short period of time.

Syedna FeerKhan^{RA} stopped next at Ujjain where he delivered wa'az and took misaaq of mumineen. He finally arrived in Ahmedabad in Ramadan ul-Mo'azzam. The mumineen of Ahmedabad were overjoyed and celebrated his return with much joy and jubilation. They solemnized the marriages of their children as part of the celebrations.

Ahmed and the Hujumiya sect

Nawab Shaista Khan had taken over as the governor of Gujarat and the situation in Ahmedabad was now calm and peaceful. Mumineen freely participated in religious and social activities. They attended imamat namaaz in masjids and gathered for religious and social occasions without any hindrance or restriction. However, peace was short lived.

When Ghairat Khan took over as governor from Shaista Khan, the situation reversed. The enemies of dawat purposely instigated the new governor to demand 3 lakh rupees from Syedna FeerKhan^{RA}. They alleged that the sum was collected by mumineen as ransom to release Syedna Qutbuddin^{RA} from captivity. Supposedly,

**The outcome of
the doa of Syedna
FeerKhan^{RA}**

**Syedna
FeerKhan^{RA}
finally reaches
Ahmedabad and
mumineen are
jubilant**

**Peace for
mumineen in
Ahmedabad for a
short time**

**Enemies instigate
the new governor
and Syedna
FeerKhan^{RA} is
imprisoned**

Syedna FeerKhan^{RA} orders Ahmed to obtain a release order for him but Ahmed fails and turns against dawat

Other dissidents ally with Ahmed

Ahmed and his followers form the Hujumiya sect

Aurangzeb had declined the offer and hence Syedna FeerKhan^{RA} was in possession of the money. Failing to extract the money, Ghairat Khan imprisoned Syedna FeerKhan^{RA} for an indefinite period.

After a long time, when Syedna FeerKhan^{RA} saw no sign of his release, he ordered Ahmed bin Fateh Mohammed, then a public figure in the community, to proceed to Delhi and obtain an order for his release. Ahmed was instructed not to return from Delhi till he got the release order. He however returned without accomplishing this task. Syedna FeerKhan^{RA} reprimanded him for his disobedience and being displeased with his conduct, did not grant Ahmed an audience when he came to meet him the next day. In retaliation, Ahmed turned against dawat. Three months later, Syedna FeerKhan^{RA} was released from captivity.

Ahmed was accompanied by his colleagues Yusuf bin Chand-ji and Chand Miya Abu-ji. Nooh, the custodian of Syedna FeerKhan^{RA}'s religious books, also allied with Ahmed and illicitly handed the books to him. The dissidents offered the leadership of their movement to Syedna Ismail Badruddin^{RA}, who was then the mazoon and residing in Jamnagar. Syedna Badruddin^{RA} rebuffed them strongly and severely reproached them for their offer. Thereafter, Syedna FeerKhan^{RA}, elevated Syedna Badruddin^{RA} to the rank of mazoon and declared him as his mansoos.

Having been snubbed by Syedna Badruddin^{RA}, the dissidents set off to malign Syedna FeerKhan^{RA} and harass mumineen. Ahmed stooped so low so as to lead his followers in prayers at the same time that Syedna FeerKhan^{RA} conducted imamat namaaz in the masjid. They also attempted to entice mumineen into their fold by offering material and monetary inducement. Subsequently, the sect of these dissidents headed by Ahmed came to be called 'Hujumiya'. This faction was headed at various times by Yusuf and Chand, but both of them died during the incumbency of Syedna FeerKhan^{RA}.

In 1064H, MuradBakhsh, son of Shah Jahan, was appointed governor of Gujarat. He arrested Syedna FeerKhan^{RA} at the instigation of Ahmed. But shortly afterwards he freed Syedna FeerKhan^{RA} when mumineen of Ahmedabad appraised him of the facts and the falsity of Ahmed.

On 4th Zilqadatil-Haraam 1065, Syedna FeerKhan^{RA} left for Denmal, to perform ziyarat of Syedi HasanFeer^{QR}. Before his departure he reaffirmed nass on his mazoon Syedna Badruddin^{RA}. On the outskirts of the city of Ahmedabad, he stopped at his daughter's house in Ahmedpura. After two days he resumed his journey during which he halted for maghrib namaaz. While in prayer, he suddenly developed abdominal pain and passed away shortly afterwards. The janaza mubaraka was brought to Ahmedabad and laid to rest in the precincts of the qabr mubarak of his predecessor Syedna Qutbuddin^{RA}. Syedna FeerKhan^{RA} held the laqab Shujaud-din, meaning 'the Valiant One of deen'.

**Syedna
FeerKhan^{RA} is
arrested again
but released
shortly**

**Syedna
FeerKhan^{RA}
reaffirms nass
on Syedna
Badruddin^{RA}**



The 34th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ismail Badruddin
 bin Maulaya Raj^{RA}

Wafaat: 23rd Jumadal-Ukhra 1085/1674

Tenure: 19 years, 7 months and 14 days

Qabr Mubarak: Jamnagar, Gujarat, India

**Syedna
 Badruddin^{RA},
 the first dai
 from the lineage
 of Maulaya
 Bharmal^{QR}**

Syedna Ismail Badruddin^{RA}, the first dai from the lineage of the Rajput Maulaya Bharmal^{QR}, was born in 990H during the reign of the 26th dai Syedna Dawood bin AjabShah^{RA}. On his birth his grandfather Maulaya Adam^{QR} predicted that the new-born would attain great heights and fame.

Maulaya Raja bin Maulaya Ali^{QR}

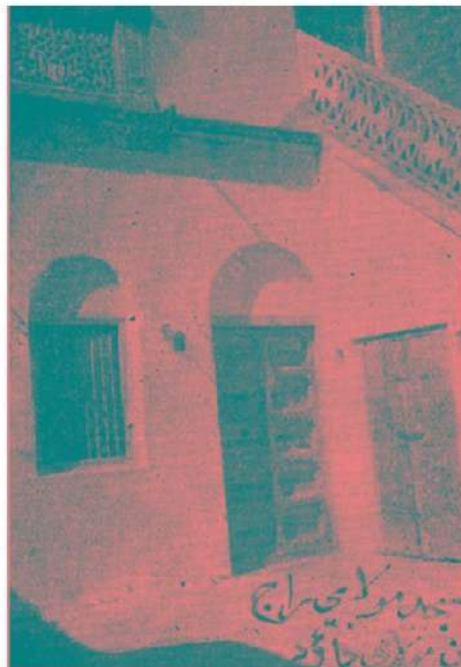
**Maulaya Raja^{QR},
 the renowned
 ancestor
 of Syedna
 Badruddin^{RA}**

Syedna Badruddin^{RA} was the direct descendant of Maulaya Raja bin Maulaya Ali^{QR}. Maulaya Raja^{QR} was the amil of Patan in the time of the 19th dai Syedna Idris Imaduddin^{RA}. He performed great khidmat during the sedition of Jafar and brought back many mumi-neen who strayed away from dawat. Finally, he was forced to leave Patan for Morbi. In Morbi, Maulaya Raja^{QR} wove textiles to earn his livelihood. He built a masjid and dug a well nearby. It was Maulaya Raja^{QR}'s practice to be in the masjid before the time of namaaz.

It is recorded that one day he was engaged in weaving and the

time of maghrib approached very close. Maulaya Raja^{QR} thought he could complete the work at hand before maghrib. He became so engrossed in work that it was almost maghrib before he went to the masjid well for wuzu. When he drew the pail from the well, to his astonishment, it came up filled with pearls and gems instead of water. Maulaya Raja^{QR} instantly realized his omission, threw the precious stones back into the well and dipped the bucket again to draw water. Once more, the bucket came filled with gold coins and other treasures.

Maulaya Raja^{QR} then beseeched Allah^{TA} for forgiveness and pleaded with Him to provide water for wuzu. Thereafter, he raised the bucket from the well again and there was water in it. He performed wuzu and prayed maghrib namaaz in the masjid on time. Maulaya Raja^{QR} had spurned worldly jewels and gems and thus Allah^{TA} gave him everlasting jewels in his progeny that included nine Doat Mutlaqueen^{RA} and many distinguished hudood.



The well and masjid that Maulaya Raja^{QR} built in Morbi

**Jewels instead
of water appear
in the pail of
Maulaya Raja^{QR}
which he throws
away**

**Doat
Mutlaqueen^{RA}; the
true jewels in
the progeny of
Maulaya Raja^{QR}**



The well and masjid that Maulaya Raja^{QR} built in Morbi

**Syedna
Badruddin^{RA}
is offered as
khumus to
Syedna Dawood^{RA}
by his father**

**Syedna
Badruddin^{RA}'s
eminent father,
Maulaya Raj bin
Maulaya Adam^{QR}**

Syedna Badruddin^{RA} was brought up by his father Maulaya Raj bin Maulaya Adam^{QR}, an extremely wealthy merchant in Jamnagar. He completed recital of the entire Qur'an at the tender age of 5. Maulaya Raj^{QR} visited the hazrat of the incumbent dai at Ahmedabad periodically. During one of his visits, he took his son Syedna Badruddin^{RA} along with him for qadambosi of Syedna Dawood bin QutubShah^{RA}. The young boy, then only 12 years of age, instantly drew the attention of the dai who disclosed to Maulaya Raj^{QR} that his son demonstrated extraordinary nobility of thought. Syedna Dawood^{RA} commanded Maulaya Raj^{QR} to offer the young boy as khumus. Maulaya Raj^{QR} complied with the dai's order and admitted his son into dars in Ahmedabad. There, Syedna Badruddin^{RA} excelled in every branch of study. Syedna Dawood bin Qutub-Shah^{RA} bestowed upon him mafsuhayat and elevated him to a rank above his father Maulaya Raj^{QR}.

Maulaya Raj bin Maulaya Adam^{QR} rendered extraordinary services to dawat with sincerety and dedication. He was generous and lavishly contributed to worthy causes. He passed away in 1039H

during the reign of the 29th dai Syedna Abdut-Taiyib Zakiyuddin^{RA}, leaving behind a large fortune. After the wafaat of Maulaya Raj^{QR}, Syedna Badruddin^{RA} was appointed as the waali of Jamnagar and the affairs of Jamnagar came under his purview.

Syedna Ismail Badruddin^{RA} holds the singular honour of rendering khidmat to seven Doat Mutlaqeen^{RA}, from the 27th dai Syedna Dawood bin QutubShah^{RA} upto the reign of his predecessor Syedna FeerKhan Shujauddin^{RA}.

It was the practice of Syedna Badruddin^{RA} to spend eight months a year in Ahmedabad in the service of al-Dai al-Mutlaq where he attended to the needs of the mumineen there. He generously gave to the poor and the destitute. The students of the dars were also beneficiaries of his largesse. In the sabaq of the dai, he offered handsome najwa. He served as waali for over three decades, from the time of the 29th dai Syedna Zakiyuddin^{RA} until he himself assumed the august office of al-Dai al-Mutlaq. With reference to his khidmat, he used to state, *"I have expended myself and my wealth in service, obedience and prostration to Doat, so much so that if limbs could wear, then my legs would be worn down to my knees and my head would wear down to my neck!"*

A noteworthy and noble deed of Syedna Badruddin^{RA} was to settle the debt of dawat during the time of the 31st dai Syedna Qasim-Khan Zainuddin^{RA}. For the administration of the affairs of dawat, Syedna QasimKhan^{RA} had borrowed a sum of money from a wealthy Jain merchant in Ahmedabad. However, due to prevailing circumstances, the borrowed sum could not be returned on time. The creditor harassed Syedna QasimKhan^{RA} persistently, demanding the repayment of his money. An employee of the merchant waited at the doorstep of Syedna QasimKhan^{RA} to collect the money. Syedna Badruddin^{RA} relieved this burden by paying off the loan.

Incidentally, the same creditor had previously procured a sum of

**The
extraordinary
khidmat
of Syedna
Badruddin^{RA} for
his predecessors**

**Syedna
Badruddin^{RA}
relieves Syedna
QasimKhan^{RA}
of the burden of
loan**

**Syedna
Badrud-din^{RA}
could repay the
loan due to his
history with the
creditor**

**Syedna
QasimKhan^{RA}
showers his
blessings
on Syedna
Badrud-din^{RA}**

**Syedna
Badrud-din^{RA}
is put to test
by Syedna
QasimKhan^{RA}**

**Syedna
Badrud-din^{RA}
is again tested
by Syedna
FeerKhan^{RA}**

10,000 rupees from Syedna Badrud-din^{RA} in Jamnagar some years ago. The creditor had gone on a pilgrimage with a large entourage to Dwarka, a place close to Jamnagar, and he was to bear all their expenses. During the journey, he exhausted all his resources and unsuccessfully tried to seek a loan from the wealthy merchants of Jamnagar. Syedna Badrud-din^{RA} loaned the required sum to him without asking for any collateral. The creditor promptly returned the sum in Ahmedabad and promised to offer unconditional assistance to Syedna Badrud-din^{RA} in the future.

Syedna Badrud-din^{RA} narrated this episode to Syedna QasimKhan^{RA} who was extremely pleased and showered his blessings upon Syedna Badrud-din^{RA}. He thereafter granted Syedna Badrud-din^{RA} the honour of reading the great theological writing 'Al-Masaa'il us-Sab'oon' and bestowed haddiyat upon him. Earlier, during the tenure of 28th dai Syedna ShaikhAdam Safiyudd-in^{RA}, Syedna Badrud-din^{RA} had received permission to read another exclusive work in haqiqat, 'Al-Eezaahe wal-Bayaan'.

Syedna Badrud-din^{RA} was put to test by Syedna QasimKhan^{RA} during his tenure. A person with whom Syedna Badrud-din^{RA} had studied, accused him of impropriety out of jealousy. Syedna QasimKhan^{RA} directed Syedna FeerKhan^{RA} to inquire into the allegation. Syedna FeerKhan^{RA} travelled to Jamnagar and learnt that the allegations against Syedna Badrud-din^{RA} were totally false and fabricated. He notified Syedna QasimKhan^{RA} of the fact and prepared to depart Jamnagar. Syedna Badrud-din^{RA} pleaded with Syedna FeerKhan^{RA} to stay back so that the mumineen of Jamnagar, and then Syedna Badrud-din^{RA} himself could perform his ziyafat for six months. When Syedna FeerKhan^{RA} finally returned to Ahmedabad and appraised Syedna QasimKhan^{RA} of the khidmat of Syedna Badrud-din^{RA}, the dai was extremely pleased.

Syedna Badrud-din^{RA} was tested again when the Hujumiya sect publicly declared that Syedna Badrud-din^{RA} had accepted their leadership. Syedna FeerKhan^{RA}, the then incumbent dai, sent Sye-

di ShamasKhan^{QR} to investigate the claim, who was below Syedna Badruddin^{RA} in tarteef. Syedna Badruddin^{RA} himself received Syedi ShamasKhan^{QR} at his home and then made every effort to ensure his comfortable stay. The claim of the Hujumiyas proved to be entirely false. In reality, Syedna Badruddin^{RA} had vehemently rebuffed them and had left them humiliated. This response of Syedna Badruddin^{RA} delighted Syedna FeerKhan^{QR} and he publicly performed nass on him.

Syedi ShamasKhan^{QR} and Syedi Hasan-ji Badshah^{QR}

Syedi ShamasKhan bin Yusuf-ji^{QR} had rendered khidmat to three Doat Mutlaqueen^{RA}. He was sent to manage the affairs of dawat to Ujjain, Jamnagar and Ahmedabad. In Ahmedabad, the local administration was prejudiced against mumineen, more so with Aurangzeb now being the Mughal Emperor. False accusations were put on dawat and Syedi ShamasKhan^{QR} and 17 other mumineen were subject to rigorous imprisonment for months. When the accusations could not be proved, the local nawab (regional ruler) Mohabbat Khan imposed upon mumineen, an exorbitant salary of 70,000 in the upkeep of a Sunni cleric. Initially, Syedi ShamasKhan^{QR} paid off the salary from dawat, but then he was forced to mortgage his own properties to keep up with the sum.

Eventually Syedi ShamasKhan^{QR} decided to leave Ahmedabad. With the intention of going to Karbala Mo'alla and Najafe-Ashraf for ziyarat, he travelled to Surat in 1074H. He had with him a kafan cloth from Syedna Qutbuddin Shaheed^{QR}. Before he could undertake the journey for ziyarat, Syedi ShamasKhan^{RA} passed away in Surat. He is the first hadd to be buried there.

[todo: syedi hasanji]

During the reign of Syedna FeerKhan^{RA}, some regions in Gujarat

**The khidmat
of Syedi
ShamasKhan^{QR}
during perilous
times**

**Syedi
ShamasKhan^{QR},
the first hadd
to be buried in
Surat**

**The khidmat
of food grains
of Syedna
Badrud-din^{RA}**

were struck by severe drought and famine. Syedna Badrud-din^{RA} dispatched grains to people in the affected areas and relieved their suffering. It is also recorded that in the past, he had also sent cartloads of rice to Syedna Qasim Khan^{RA} and bore the total cost of transport of the same to Ahmedabad.

**Syedna
Badrud-din^{RA}
shifts the
headquarters
of dawat to
Jamnagar**

Syedna Ismail Badrud-din^{RA} assumed the office of al-Dai al-Mutlaq in 1065H at the age of 75. He shifted the headquarters of dawat, until then in Ahmedabad, to his home town of Jamnagar. When the seat of dawat moved from Yemen to Hind in around 946H, Ahmedabad was the first centre. It remained the administrative hub for over eleven decades, upto the reign of Syedna Feer Khan Shujaud-din^{RA}.

**Syedna
Badrud-din^{RA}'s
welfare measures
for students of
the dars**

Syedna Badrud-din^{RA}, after assuming office, established a madrasah in Jamnagar. Ambitious students who wanted to pursue higher religious education moved to Jamnagar. Scholars and theologians also shifted to Jamnagar to acquire advanced spiritual learning under the dai. Syedna Badrud-din^{RA} introduced the tradition of providing meals to those who came to seek ilm, thereby fulfilling the mannat taken prior to his accession. This practice is continued to this day by Syedna Aali Qadr Mufaddal Saifuddin^{TUS} wherein hundreds of talabat are provided with food and lodging at Al-Jamea-tus-Saifiyah in Surat, Karachi, Nairobi and Marol (Mumbai).

**Syedna
Badrud-din^{RA}'s
high regards for
talabat**

Syedna Badrud-din^{RA} had high regards and admiration for students who pursued religious education. He was always concerned about their welfare and comfort and spent generously for their well-being. It is on record that Syedna Badrud-din^{RA} had inherited a sum of two lakh mehmoodis (the currency of the time), which he spent on the welfare of students and for the cause of dawat.

**Syedna
Badrud-din^{RA}
commences
travel for hajj but**

Syedna Badrud-din^{RA} intended to perform hajj and made preparations for the journey. He commenced travel with an entourage from Jamnagar to the port of Ghogha from where the sea voyage

was to start. The Hujumiya sect provoked the local ruler to arrest Syedna Badruddin^{RA}, enticing him with the prospect of extracting large sums of money from the dai. When soldiers of the ruler reached the port, mumineen engaged them by serving them refreshments until Syedna Badruddin^{RA} safely exited from Ghogha. However, Syedna Badruddin^{RA} was deeply saddened on being unable to perform hajj.

Syedna Badruddin^{RA} passed away at the age of 95. He was, at the time, the oldest among Doat Mutlaqeen^{RA} on Indian soil. He was the first dai to be buried in Jamnagar. The 52nd dai Syedna Mohammed Burhanuddin^{RA} dedicated a new marble mausoleum on 26th Shawwal ul-Mukarram 1413/1993. The grand mausoleum houses the qabr mubarak of Syedna Ismail Badruddin^{RA} and the 35th, 36th and 38th Doat Mutlaqeen^{RA}.



The old qubba mubarak of Doat Mutlaqeen^{RA} in Jamnagar

**Syedna
Badruddin^{RA},
the first dai to
be buried in
Jamnagar**



*The present-day qubba mubarak of Syedna Badruddin^{RA}
dedicated by Syedna Mohammed Burhanuddin^{RA} in 1413H*



The 35th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Abdut-Taiyib Zakiyuddin
 bin Syedna Ismail Badruddin^{RA}

Wafaat: 12th Zilqadatil-Haraam 1110/1699

Tenure: 25 years, 4 months and 18 days

Qabr Mubarak: Jamnagar, Gujarat, India



*Syedna Mohammed Burhanuddin^{RA} placing flowers on the
 qabr mubarak of Syedna Zakiyuddin^{RA}*

The early days of Syedna Zakiyuddin^{RA}

**Syedna
Badrudin^{RA}
confers nass
on Syedna
Zakiyuddin^{RA} at a
very young age**

**A delegation
from Ahmedabad
implores Syedna
Zakiyuddin^{RA} to
visit their city**

Syedna Abdut-Taiyib Zakiyuddin^{RA} was the second incumbent from the lineage of Maulaya Bharmal^{QR}. He was born in 1038H, during the tenure of the 29th dai Syedna Abdut-Taiyib Zakiyuddin bin Syedna Dawood bin QutubShah^{RA}. He received elementary education from his grandfather Maulaya Raj bin Maulaya Adam^{QR}. Thereafter his father retained the services of a tutor for further studies. Due to his brilliant intellect and receptive mind, he completed the recitation of the entire Qur'an within a short period and mastered each stage of zaahir in quick succession. Syedna Badruddin^{RA} took his son to the dars in Ahmedabad where the incumbent dai unfolded to him the knowledge of higher realms and elevated him to a high rank.

**Syedna Abdut-Taiyib Zakiyuddin^{RA} also
committed the entire Qur'an to memory.**

When Syedna Ismail Badruddin^{RA} took seriously ill during the early part of his incumbency in 1066H, mumineen enquired about his mansoos. The dai did not respond at the time, but summoned a meeting of hudood after a few days and narrated to them the dream he had seen, in which he had been commanded by a saintly person to confer nass upon his son Syedna Zakiyuddin^{RA}. Accordingly, he declared Syedna Zakiyuddin^{RA} as his mansoos, who was then 28 years old. This news was also conveyed to mumineen in Hind and Yemen. Syedna Badruddin^{RA} however recovered and lived for another 19 years.

Syedna Zakiyuddin^{RA} was 47 when he assumed the office of al-Dai al-Mutlaq in 1085H. He retained Jamnagar as the centre of administration. His father and predecessor, who had transferred the seat of dawat to Jamnagar, had not visited Ahmedabad during his tenure lasting almost two decades. The mumineen of the city were anxious and yearned for a visit of their dai. A delegation of notables from Ahmedabad visited Jamnagar and humbly implored Syedna Zakiyuddin^{RA} to visit their city.

Accepting their invitation, Syedna Zakiyuddin^{RA} travelled to Ahmedabad in 1090H, a quarter of a century after the wafaat of Syedna FeerKhan Shujauddin^{RA}. Syedna Zakiyuddin^{RA} launched several programmes for the religious, social and economic upliftment of the mumineen of Ahmedabad. He delivered wa'az and on Fridays conducted majlis where mumineen performed qadambo-si. Syedna Zakiyuddin^{RA} looked into the economic condition and well-being of the destitute, of widows and orphans.

On 15th Rabi ul-Awwal 1091H, Syedna Zakiyuddin^{RA} bestowed his son Syedna Moosa^{RA} with the rank of mazoon. He also conferred nass upon him and granted him the laqab of 'Kalimuddin'. The declaration of nass was conveyed throughout the domain of dawat.

Syedna Zakiyuddin^{RA} was held in great reverence and received wide acclamation during his visit to Ahmedabad for his benevolence and liberal contribution to the welfare and upliftment of its people. Mumineen thronged to him for solace and benign guidance. His adversaries, especially the Sulaimaanis and Hujumiyas were envious and resentful of his universal acclaim and magnanimity.

The Governor of Ahmedabad at the time was Mukhtar Khan and the enemies of dawat, who were very influential, used their leverage to oppress and victimize mumineen. One of them, Qasim bin Adam, approached Syedna Zakiyuddin^{RA} for a sum of money which was granted to him. But shortly afterwards he demanded a larger sum of money. On being refused, Qasim lodged a complaint with the chief qazi of Ahmedabad, alleging that the Dawoodi Bohra leader currently in Ahmedabad was a heretic and apostate. On the qazi's order, many loyal and devoted followers including the prominent TaiyibKhan bin Mohammed-ji were arrested. Syedna Zakiyuddin^{RA} went into seclusion and efforts were made to secure the release of the captives, but without success.

**In Ahmedabad,
Syedna
Zakiyuddin^{RA}
launches several
upliftment
programmes**

**Syedna
Zakiyuddin^{RA}
declares Syedna
Moosa^{RA} as
mansoos**

**Adversaries
of Syedna
Zakiyuddin^{RA}
grow envious
of his universal
acclaim**

**A large amount
of money is
demanded
and the qazi
arrests devoted
mumineen**

**Syedna
Zakiyuddin^{RA}
secretly leaves
Ahmedabad for
Jamnagar**

Shortly afterwards, Syedna Zakiyuddin^{RA} secretly left Ahmedabad in disguise, leaving his family behind. When the Governor learnt about the departure of Syedna Zakiyuddin^{RA}, he ordered his men to pursue him but they failed to apprehend him. Upon reaching Jamnagar, Syedna Zakiyuddin^{RA} sought assistance of the local ruler to secure the release of mumineen who were held captive. The ruler of Jamnagar, though tolerant towards the Dawoodi Bohra community, could not influence Aurangzeb's bureaucracy in Delhi.

**Mumineen in
Ahmedabad and
surrounding
cities are severely
prosecuted**

In Ahmedabad, the administration persecuted mumineen. Their belongings were seized and they were forced to offer namaaz under imams nominated by the authorities. Congregations to mourn Imam Husain^{SA} were strictly prohibited. Mumineen were forced into iftaar during Ramadan ul-Mo'azzam and were forcibly made to sleep during Lailat ul-Qadr. The mausoleums and qabr mubarak of Doat Mutlaqeen^{RA} and hudood in Ahmedabad were razed to the ground and mumineen were prevented from performing ziyarat. To avoid persecution, mumineen stopped leaving their houses and a large number of mumineen left Ahmedabad. Mumineen in Ujjain, Sironj, Rampura, Kapadwanj and Khambat were similarly persecuted.

**Mukhtar
Khan arrests
prominent
mumineen and
they are taken to
Aurangzeb**

Mukhtar Khan arrested 120 prominent members of the community and kept them in captivity for five months. He demanded a sum of 10,000 rupees for their release but this was refused. Aurangzeb ordered that the captives be brought to his court. During the journey, the detainees were chained and made to endure immense hardship. Among the captives were Maulaya Ali Mohammed^{QR}, Maulaya Abdur-Rasool^{QR}, Maulaya Abdul-Waheed^{QR}, Syedi Najam-Khan^{QR}, Syedi HasanKhan^{QR} and Syedi Hamza bhai^{QR}.

**Syedi
NajamKhan^{QR}
and many others
pass away in
prison**

Syedi NajamKhan^{QR} was the son of the 33rd dai Syedna FeerKhan Shujauddin^{RA} and had held the rank of mazoon during the tenure of the 34th dai Syedna Ismail Badruddin^{RA}. He had served dawat and Doat Mutlaqeen^{RA} with utmost sincerity and dedication. He expired enroute to Aurangabad and many others passed away in

the prison cell of Ahmednagar.

[todo: mumin to rakha]



The qubba of Syedi NajamKhan^{OR} in Aurangabad

While in detention, the captives held prolonged deliberations with Aurangzeb, explaining to him the doctrines and tenets of dawat and mumineen's strict conformity to the principles of Islam. Aurangzeb had no choice but to accept that mumineen abided by the laws of Islam and thereafter ordered their release.

Syedna Zakiyuddin^{RA}'s health was now ailing. During his illness, his son Syedna Moosa Kalimuddin^{RA} and grandson Syedna Noor-Mohammed Nooruddin^{RA} remained by his side. Syedna Zakiyuddin^{RA} passed away at the age of 63. His laqab Zakiyuddin means 'the Ever-cleansed of deen'.

**Aurangzeb is
finally convinced
and releases the
captives**

**Syedna
Zakiyuddin^{RA}'s
health is affected**



The 36th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Moosa Kalimuddin
 bin Syedna Abdut-Taiyib Zakiyuddin^{RA}

Wafaat: 22nd Rabi ul-Aakhar 1122/1710

Tenure: 11 years, 5 months and 10 days

Qabr Mubarak: Jamnagar, Gujarat, India

**Syedna Moosa^{RA}'s
early years**

Syedna Moosa Kalimuddin^{RA} was born during the tenure of his grandfather Syedna Ismail Badruddin^{RA} to Fatema Aai Saheba binte Mas'oodKhan. Syedna Badruddin^{RA} himself made arrangements for imparting ilm to his young grandson. While still in his youth, Syedna Moosa^{RA} was sent with his father Syedna Abdut-Taiyib Zakiyuddin^{RA} on an assignment of dawat by Syedna Badruddin^{RA}. Later, Syedna Moosa^{RA} joined the dars in Ahmedabad which was then headed by Syedi Khan-ji Feer^{QR}, the eminent intellectual from Udaipur. In the dars, Syedna Moosa^{RA} excelled in studies and won accolades from his tutors and fellow students. Syedna Badruddin^{RA} bestowed haddiyat upon him at the age of 18.

**Syedna
Zakiyuddin^{RA}
confers nass on
Syedna Moosa^{RA}**

Syedna Moosa^{RA} had assumed an active role in the administration of dawat after his father Syedna Zakiyuddin^{RA} ascended to the throne of dawat. During Syedna Zakiyuddin^{RA}'s maiden visit to Ahmedabad, he had publicly declared Syedna Moosa^{RA} as his mansoos and elevated him to the rank of mazoon and conferred upon him the laqab 'Kalimuddin'.

Upon assuming office, Syedna Moosa^{RA} appointed his brother Syedi ShaikhAdam Safiyuddin^{QR} as his mazoon and placed his son, Syedna NoorMohammed Nooruddin^{RA}, under his tutelage. Syedi ShaikhAdam^{QR} ranks as one of the greatest intellectuals of the period whose noble character and personality is eulogized and glorified by Doat Mutlaqeen^{RA} and hudood of later periods. He was an erudite scholar, an expert in the realm of ta'weel and haqiqat and a prolific writer.

Upon completion of his duty, Syedi ShaikhAdam^{QR} beseeched Syedna Moosa^{RA} to confer nass upon Syedna Nooruddin^{RA} as he had attained perfection in all realms of knowledge and also appoint Syedna Nooruddin^{RA} as mazoon in place of himself. Syedna Moosa^{RA} was deeply moved by the lofty thoughts of his brother, and recounted similar sentiments expressed over five centuries ago by the 5th dai Syedna Ali bin Maula Mohammed^{RA}, who had entreated Syedna Hatim^{RA} to confer nass upon his own son in lieu of himself. Syedna Moosa^{RA} accepted Syedi ShaikhAdam^{QR}'s request and proclaimed Syedna Nooruddin^{RA} as his mansoos and elevated him to the rank of mazoon. He appointed Syedi ShaikhAdam^{RA} as his mukasir.

Syedna Moosa^{RA} took keen interest in the activities of talabat in Jamnagar. He was the first Dai al-Mutlaq to provide students with paper for transcribing theological books of dawat.

Syedi Khan-ji Feer^{QR}

Syedna Moosa^{RA} reviewed the affairs of dawat and continued its administration in the footsteps of his predecessor. The turbulent situation that prevailed in Ahmedabad and other parts of Gujarat during the tenure of Syedna Abdut-Taiyib Zakiyuddin^{RA} continued and the oppression of mumineen remained unabated. During these testing times, Syedi Khan-ji Feer^{QR} was the waali of Ahmedabad.

Syedna Nooruddin^{RA} is placed under the tutelage of Syedi ShaikhAdam^{QR}

Syedi ShaikhAdam^{QR} beseeches that nass be conferred on Syedna Nooruddin^{RA}

Syedi Khan-ji Feer^{QR}, the waali of Ahmedabad during turbulent times

The learning of Syedi Khan-ji Feer^{QR}

The khidmat of Syedi Khan-ji Feer^{QR} as a young boy

Syedna Zakiyuddin^{RA} is not satisfied with accounts submitted by Syedi Khan-ji Feer^{QR}

He was a native of Udaipur and a descendent of Syedi Fakhruddin Shaheed^{QR}. He was a paragon of dedication and devotion in the khidmat of dawat and a prodigious scholar who had acquired knowledge from Syedi NajamKhan bin Syedna FeerKhan Shujauddin^{QR}. This ilm he passed to Syedi ShaikhAdam Safiyuddin^{QR} and Syedi Luqmaan-ji bin Habibullah. Syedi Khan-ji Feer^{QR} headed the dars and remained the waali of Ahmedabad for over three decades. During the time of Syedna Moosa^{RA} he held the rank of mukasir.

Syedi Khan-ji Feer^{QR} came to Jamnagar at a very tender age to seek ilm from the 34th dai Syedna Ismail Badruddin^{RA}. Once, while attending sabaq, he observed that the dai was greatly distressed by a foul smell wafting from the slaughter pit close-by. He unobtrusively went there every night, disposed the rotting innards, cleansed himself and then prayed tahajjud (midnight) namaaz. When Syedna Badruddin^{RA} noted that the putrid smell had ceased for some time, he queried his pupils. They degradingly stated that the 'chhokro' or boy from Udaipur had been cleaning the site. Syedna Badruddin^{RA} was unhappy at the demeaning reference to Syedi Khan-ji Feer^{QR}, and exclaimed that this young boy would reach an exalted position in dawat.

When the 35th dai Syedna Abdut-Taiyib Zakiyuddin^{RA} visited Ahmedabad, he called for Syedi Khan-ji Feer^{QR} to review the financial accounts. Syedi Khan-ji Feer^{QR} was then the waali of that city. Due to many unexpected expenditures and his busy schedule, he was unable to format the written accounts to satisfaction. Syedi Khan-ji Feer^{QR} submitted the accounts but they were not to the dai's satisfaction. At night, he came to Syedna Zakiyuddin^{RA}'s residence for qadambose. He asked permission from the retainer who forwarded the request to Syedna Zakiyuddin^{RA}. But Syedna Zakiyuddin^{RA} remained silent. Syedi Khan-ji Feer^{QR}, however, did not leave the premises but kept vigil at the doorstep of the dai's home.

During the hours after midnight, Syedna Zakiyuddin^{RA} inquired from the retainer whether Syedi Khan-ji Feer^{QR} was in the premis-

es. The retainer replied that Syedi Khan-ji Feer^{QR} was still at the doorstep. The dai then summoned Syedi Khan-ji Feer^{QR} and forgave him. He declared that he did what he did to cleanse Syedi Khan-ji Feer^{QR}.

Syedi Khan-ji Feer^{QR} suffered a grave tragedy when his young son Ali bhai was killed in captivity by the enemies. This tragedy took place in 1114/1703 in Ahmedabad. Syedi Khan-ji Feer^{QR} left Ahmedabad for his native town of Udaipur. He passed away on 2nd Moharram ul-Haraam 1118/1706 aged 88, during the reign of Syedna Moosa Kalimuddin^{RA}.



The qubba of Syedi Khan-ji Feer^{QR} in Udaipur

**Syedi Khan-ji
Feer^{QR} remains
at the door
of Syedna
Zakiyuddin^{RA}**

**Syedi Khan-ji
Feer^{QR} passes
away in Udaipur**



Syedna Aali Qadr Mufaddal Saifuddin^{TUS} placing flowers on the qabr mubarak of Syedi Khan-ji Feer^{QR}

The graciousness of Syedna Moosa^{RA}

The ruler of Jamnagar harasses Syedna Moosa^{RA} and imprisons Syedna Nooruddin^{RA}

Syedna Moosa^{RA} was extremely humble, gracious and hospitable. When a Yemeni delegation visited the dai's hazrat, he made sure that they had a comfortable stay considering their long journey. Among the delegates was Shaikh Ahmed bin Hasan and Shaikh Hasan bin Mohammed. A large number of mumineen in Yemen who had broken their allegiance, re-entered the fold of dawat under the guidance of Shaikh Ahmed bin Hasan. According to one estimate, around 10,000 people gave misaaq to the Dai al-Mutlaq.

Syedna Moosa^{RA} was extremely distressed during his last days due to the harassment and oppression of the ruler of Jamnagar. Enemies of the dai provoked the Jaam that Syedna Moosa^{RA}, by virtue of his being head of the community, was custodian of a huge treasury. They incited the Jaam to extort a large sum of money from him. The ruler summoned Shaikh Jiva-ji, uncle of Syedna Moosa^{RA}, and made his intentions known. Shaikh Jiva-ji apprised Syedna Moosa^{RA} of the malicious designs of the ruler and it was decided that a delegation be sent to meet the ruler before the latter sent his demand. When Shaikh Jiva-ji, Syedna Ibrahim Vajihuddin^{RA}, who was a student at that time, and Syedna Nooruddin^{RA} called on the ruler, the latter put them into prison. Shaikh Jiva-ji was poisoned by the ruler's wife and expired in captivity.

Meanwhile, Syedna Moosa^{RA}'s health deteriorated rapidly. Syedna Nooruddin^{RA}, who was still in captivity, was sent a message to accept the demand of the Jaam to pay 3 lakh mehmoodis. As directed, a promissory note was given to the Jaam and Syedna Nooruddin^{RA} was released. Syedna Moosa^{RA} expressed relief and joy from his deathbed when his son Syedna Nooruddin^{RA} arrived. He reaffirmed nass on Syedna Nooruddin^{RA} and made him the custodian of all his books and other movable and immoveable properties in the presence of Mulla Habibullah bin Mohammed Khan, Maulaya Abdur-Rahim bin Mulla Taiyib Khan^{QR}, Mulla Taiyib-ji bin ShamasKhan and Mulla Vali-ji bin Adam-ji. His laqab was 'Kalimuddin' meaning 'the Articulate One of deen'.

**Syedna
Nooruddin^{RA} is
released when
Syedna Moosa is
on his deathbed**



The 37th Dai al-Mutlaq, Ad-Da'il Aja,
Syedna NoorMohammed Nooruddin
 bin Syedna Moosa Kalimuddin^{RA}

Wafaat: 4th Rajab ul-Asab 1130/1718

Tenure: 8 years, 2 months and 11 days

Qabr Mubarak: Mandvi, Gujarat, India



*The qubba mubarak of Syedna Nooruddin^{RA}, dedicated by Syedna Mohammed Burhanuddin^{RA}
 in 1420H*



Syedna Mohammed Burhanuddin^{RA} reciting salaam by the qabr mubarak of Syedna Nooruddin^{RA}

Syedna NoorMohammed Nooruddin^{RA}, son of Syedna Moosa Kalimuddin^{RA} and Zahra Aai Saheba binte Dosa-ji, occupies a place of high esteem in the annals of dawat. His laqab Nooruddin means 'the Radiance of deen' and like his name and laqab, he was radiant and stately in his appearance and bearing. In an oft recited verse in honour of Syedna Nooruddin^{RA}, '*Noor rupala suhamana*', his gracefulness is aptly likened to a lotus flower. The 34th dai Syedna Ismail Badruddin^{RA} during whose tenure he was born, had prophesised that Syedna Nooruddin^{RA} would ascend to the august office of al-Dai al-Mutlaq.

At the age of five, Syedna Nooruddin^{RA} learnt the Qur'an from a tutor and later his grandfather, the 35th dai Syedna Abdut-Taiyib Zakiyuddin^{RA}, taught him arithmetic and writing before imparting ilm from the books of dawat. Syedna Nooruddin^{RA} was so close to Syedna Zakiyuddin^{RA} that he counted him as his fourth son, even though Syedna Nooruddin^{RA} was his grandfather. Upon the waft of his grandfather, Syedna Nooruddin^{RA} was entrusted by Syedna Moosa^{RA} to his brother and mazoon, the eminent scholar Syedi ShaikhAdam Safiyuddin^{QR}, to imbue in him knowledge. Upon his brother's request, Syedna Moosa^{RA} thereafter conferred nass upon Syedna Nooruddin^{RA}.

**Syedna
Nooruddin^{RA}, the
noble and radiant**

**The early years
of Syedna
Nooruddin^{RA}**

**Syedna
Nooruddin^{RA} is
forced to sell his
assets to pay off
the Jaam**

**Syedna
Nooruddin^{RA}
leaves Jamnagar
for the Morbi**

**Syedna
Nooruddin^{RA} calls
his cousin Syedna
Badrudin^{RA} to
Morbi**

Syedna Nooruddin^{RA}'s reign witnessed instability due to the hostility of Jaam. He had imprisoned Syedna Nooruddin^{RA} and released him close to the wafaat of Syedna Moosa^{RA}. When Syedna Nooruddin^{RA} assumed the sacred office, the Jaam demanded that he fulfill the financial commitment made in exchange for his release and began to harass him. His men surrounded the dai's residence to pressurize him into paying the money. Eventually, Syedna Nooruddin^{RA} had to sell most of his properties to pay off the Jaam.

Conditions soon became intolerable and Syedna Nooruddin^{RA} secretly left Jamnagar in the dark of the night with Mulla Moosa-bhai, Moosa Udaipuri and Syedna Ibrahim Vajihuddin^{RA}, who was to become the 39th dai. They journeyed by foot and had to wade through waterlogged tracts due to the monsoons. They reached Dhrol, where Syedna Nooruddin^{RA} spent a few days at the home of Dosa-ji, an uncle of his aqilat Fatema Aai Saheba. Thereafter, they travelled to Morbi via Wankaner where Syedna Nooruddin^{RA} was warmly received by mumineen and the local ruler, Kaya-ji, who was extremely pleased to welcome the dai.

The town of Morbi held special significance to Syedna Nooruddin^{RA} for it is here that his ancestor Maulaya Raja bin Dawood^{QR} was buried. Maulaya Raja^{QR} had migrated to Morbi when the renegade Jafar threatened him to leave Patan, and was buried in the same city.

Syedna Nooruddin^{RA} thereafter made Morbi the headquarters of dawat. He built a masjid and constructed houses for students and mumineen. A well was dug for the benefit of the inhabitants. Kaya-ji maintained cordial relations with Syedna Nooruddin^{RA} and looked after him well. Syedna Nooruddin^{RA} called Syedna Ismail Badruddin^{RA}, his cousin and son of his mentor Syedi ShaikhAdam^{QR}, to Morbi along with other family members. Syedna Badruddin had stayed back in Jamnagar as he was ill. Syedi Qa-

simKhan bin Syedi Hamza bhai^{QR} and his son Syedi Hamza bhai^{QR}, and Syedi AbdulQadir Hakimuddin^{QR} from Ujjain also arrived to pay their respects to the incumbent dai.



The masjid in Morbi built by Syedna Nooruddin^{RA}

When the Jaam finally learnt that Syedna Nooruddin^{RA} had left for Morbi, he dispatched a force to apprehend the dai but did not succeed. He even asked Kaya-ji to surrender Syedna Nooruddin^{RA}, but was refused. When all attempts failed, he looted the house of Syedna Kalimuddin^{RA} and seized other letters of dawat. Six months thereafter, the Jaam died and his body was infested with worms. He was succeeded by his son Raj Singh.

Jaam Raj Singh was friendly towards the dai and mumineen. He was also personally indebted to Syedna Nooruddin^{RA}. This was because Syedna Nooruddin^{RA} had saved his life by administering a herbal remedy when his step mother had poisoned him. Raj Singh repeatedly urged the dai to return to Jamnagar assuring his safety and security. To test his sincerity, Syedna Nooruddin^{RA} dispatched his emissary to collect the promissory note of three lakh mehmoodis that Raj Singh's father had exacted from Syedna

**The Jaam dies
and is succeeded
by his son**

**The new Jaam
is friendly and
tolerant towards
the dai and
mumineen**

Syedna Nooruddin^{RA} returns to Jamnagar

Hudood of dawat are elevated in ranks

The Jaam is slain and Syedna Nooruddin^{RA} migrates to Mandvi

Nooruddin^{RA}. When Raj Singh returned the note, Syedna Nooruddin^{RA} made preparations to return to Jamnagar.

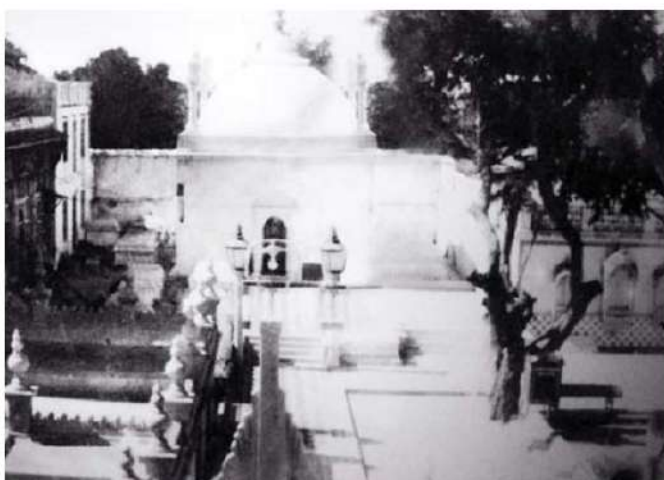
On 14th Zilhijjat il-Haraam 1124H, Syedna Nooruddin^{RA} left Morbi with an entourage of 50 talabat and arrived in Jamnagar on the eve of the 17th to a warm welcome from Raj Singh and the residents of the city. Excluding the sick and the weak, residents of all religions came out to welcome Syedna Nooruddin^{RA}. Syedna Nooruddin^{RA} expressed his happiness on returning to the city of his forefathers after three years. He built a masjid in Jamnagar and named it 'Noor Masjid'.

A few days later, on 7th Moharram ul-Haraam, he elevated Syedi AbdulQadir Hakimuddin^{QR} to the rank of mukasir and granted him permission to proceed to Rampura. The rank of mazoon was given to Syedi QasimKhan bin Syedi Hamza bhai^{QR}, while Syedna Ismail Badruddin^{RA} was given the rank of raas ul-hudood. Later, Syedna Nooruddin^{RA} bestowed the rank of mazoon on Syedna Badruddin^{RA} and conferred nass upon him. Syedi QasimKhan^{QR} was made mukasir and Syedi AbdulQadir Hakimuddin^{QR} was made raas ul-hudood.

Shortly afterwards, Raj Singh was slain by his brother and Jamnagar was once again in turmoil. Syedna Nooruddin^{RA} discerned that hostilities would resume and his stay in Jamnagar was unsafe. He therefore migrated to Mandvi, a coastal town in the province of Kutch. Mandvi was made the headquarters of dawat and Syedna Nooruddin^{RA} conducted the affairs of dawat from there. Around this period extensive areas of Gujarat were struck by drought causing severe scarcity of food. Syedna Nooruddin^{RA} dispatched food grains to the affected areas and directives were issued to his ummal (plural of amil or religious administrator) to undertake relief measures and give succour to mumineen in every possible manner.



Arched entrance of the old qubba mubarak of Syedna Nooruddin^{RA} that existed a century ago



The old qubba mubarak of Syedna Nooruddin^{RA}

On 1st Rajab ul-Asab 1130H, Syedna Nooruddin^{RA} fell while climbing a staircase and was severely injured. When his condition deteriorated, he reiterated the appointment of Syedna Ismail Badruddin^{RA} as his mansoos to the notables present at his bedside. Syedna Nooruddin^{RA} passed away three days later and was buried on the plot of land that was earlier acquired on his directive in Mandvi. The shock of her husband's demise was too heavy for Fatema Aai Saheba to bear and she too expired a day later on the 5th.

**Syedna
Nooruddin^{RA}
suffers an
accident and
reiterates Syedna
Badruddin^{RA} as
his mansoos**

Mumineen congregate in large numbers at the qabr mubarak of Syedna Nooruddin^{RA} for ziyarat. In 1420/1999, the 52nd dai Syedna Mohammed Burhanuddin^{RA} dedicated a new mausoleum and a masjid in the precincts.



Syedna Aali Qadr Mufaddal Saifuddin^{TUS} reciting salaam by the qabr mubarak of Syedna Nooruddin^{RA}



The 38th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Ismail Badruddin
 bin Syedi ShaikhAdam Safiyuddin^{RA}

Wafaat: 7th Moharram ul-Haraam 1150/1737

Tenure: 19 years, 6 months and 3 days

Qabr Mubarak: Jamnagar, Gujarat, India



Syedna Mohammed Burhanuddin^{RA} at the qabr mubarak of Syedna Badruddin^{RA}

**Syedna
Badrud-din^{RA}'s
esteemed
father, Syedi
ShaikhAdam^{QR}**

**Syedna
Badrud-din^{RA}'s
early years**

**Syedna Moosa^{RA}
sends Syedna
Badrud-din^{RA}
on numerous
assignments**

**Jamnagar is
retained as the
capital of dawat**

Syedna Ismail Badrud-din^{RA} was born in Udaipur on 28th Zilhijjat il-Haraam 1097/1686 during the tenure of the 35th dai Syedna Abdut-Taiyib Zakiyudd-in^{RA}. His father Syedi ShaikhAdam Safiyudd-in^{QR} was an erudite scholar and a prolific writer who holds an esteemed position in dawat. Syedi ShaikhAdam^{QR} rendered distinguished service to his brother, the 36th dai Syedna Moosa Kalimudd-in^{RA}.

Syedna Badrud-din^{RA} lost both his parents while he was still young. Upon the demise of his father, Syedna Badrud-din^{RA} was taken under the care of Syedna Moosa^{RA}. Syedna Moosa^{RA} solemnised his misaaq and also gave his daughter Jivana baisaheba to him in marriage. After the demise of Syedna Moosa^{RA}, he was raised by his cousin and predecessor Syedna NoorMohammed Noorudd-in^{RA} who imparted ilm to him.

Syedna Badrud-din^{RA} used to constantly stay in the service of Syedna Noorudd-in^{RA}, answering communique and tutoring students being some of the tasks allotted to him. He was also sent on numerous assignments to Kutch and other towns around Jamnagar. He successfully completed these tasks and gained the confidence of the dai. Syedna Noorudd-in^{RA} then elevated him to the position of raas ul-hudood and put him in charge of the dars. Later, Syedna Noorudd-in^{RA} appointed him as mazoon and conferred nass upon him.

Syedna Badrud-din^{RA} resided at Jamnagar which he retained as the administrative capital of dawat. He adopted many measures for the well-being of students of the dars. He renovated and restored the masjid that his great grandfather and namesake, the 34th dai Syedna Ismail Badrud-din had built in Jamnagar.

**Syedna Ismail Badrud-din^{RA} introduced the tradition
of serving meals to zaa'ereen (pilgrims)
who visited Jamnagar on the occasion of urs mubarak.**

Syedna Badrud-din^{RA} had one daughter by his marriage with Jivana Aai Saheba. By his second marriage with Fatema Aai Saheba,

he had two sons, Syedi Abde-Moosa Kalimuddin^{QR} and Syedna Abdut-Taiyib Zakiyuddin^{RA}. The former held the rank of mukasir while the latter adorned the office of al-Dai al-Mutlaq as its 41st incumbent. At a later part, Syedi Shamas bhai bin HasanKhan^{QR} also held the rutba of mukasir.

During the begining of the tenure of Syedna Badruddin^{RA}, the rank of mazoon was held by Syedi QasimKhan Zainuddin^{QR}. Syedi QasimKhan^{QR} was the waali of Surat and Ahmedabad and had rendered khidmat to three Doat Mutlaqueen^{RA}. By his efforts, a key person of the Hujumiya sect entered the fold of dawat and this completely debilitated their movement. Upon his wafaat in 1133H, Syedi AbdulQadir Hakimuddin bin Syedi Bawa Mulla Khan^{QR}, and later on Syedi QaziKhan bin Ali^{QR}, was appointed as mazoon.

Syedi QaziKhan^{QR} had the privilege of tutoring Syedna NoorMohammed^{RA} in his early years and he served four Doat Mutlaqueen^{RA}. The other singular honour that he had was that Imam uz-Zaman^{SA} appeared in his dream. He never missed the namaaz of shafaa. He was the waali of Sidhpur and due to him many mumineen domiciled there. He had to face a lot of hardships due to the hostile atmosphere in Gujarat. Even after he passed away in 1141H, his qabr was dug up in Sidhpur, but miraculously he appeared as fresh as the day he passed away.

A terrible calamity occurred on 5th Shawaal ul-Mukarram 1142H when Syedi AbdulQadir Hakimuddin^{QR} passed away in Burhanpur. Syedna Badruddin^{RA} had appointed him as his mansoos. Syedi Hakimuddin^{QR}'s dedication, devotion and sincerety towards dawat and dai rank as one of the most extraordinary and luminous in the annals of dawat.

Syedna Badruddin^{RA} left Jamnagar for Mundra in Kutch when the local ruler turned hostile and the situation became volatile. Prior to his departure to Mundra, Syedna Badruddin^{RA} solemnized the marriage of his daughter Dosi baisaheba with Syedi ShaikhAdam

The children of Syedna Badruddin^{RA}

The khidmat of Syedi QasimKhan^{QR}

The devoutness of Syedi QaziKhan^{QR}

Syedi AbdulQadir Hakimuddin^{QR} passes away

**Syedna
Badrud-din^{RA}
falls sick and
reaffirms nass
on Syedna
Vajihuddin^{RA}**

**The Sulaimani
leader in Yemen
predicts that the
righteous dai
would pass away
that month**

bin Syedna NoorMohammed Nooruddin^{RA}. Mundra was made daar ul-hijrat. Syedna Ismail Badrud-din^{RA} built a masjid and established the dars. In Mundra he fell ill and when recovery seemed uncertain, he re-affirmed his earlier pronouncement of nass upon Syedna Ibrahim Vajihuddin^{RA}, son of Syedi AbdulQadir Hakimuddin^{QR}. Thereafter he travelled to Jamnagar, where he passed away. He was buried in the precincts of his ancestors.



*The intricately carved door of the mansion of
Syedna Badrud-din^{RA} at Mundra*

An interesting episode in Yemen on the wafaat of Syedna Ismail Badrud-din^{RA} is recorded by Syedi Qamrud-din bhaisaheb^{QR}, son of the 40th dai Syedna Hebatullah^{RA}. In Yemen, the Sulaimani leader declared in his sermon during Moharram ul-Haraam that the righteous dai would pass away that very month. He was supposedly knowledgeable in astrology and meant the prediction to refer to himself. The congregation of Sulaimanis who were present were perplexed by the pronouncement of their leader who seemed robust and healthy at the time.



The ibarat written by Syedna Taher Saifuddin^{RA} and Syedna Mohammed Burhanuddin^{RA} on the wooden rafter of the mansion of Syedna Badruddin^{RA}

After sometime, news reached Yemen that Syedna Badruddin^{RA} had passed away in Jamnagar. Mumineen gathered at the masjid for reciting Qur'an in memory of their departed dai. The Sulaimanis, on learning of the demise of Syedna Badruddin^{RA}, recalled the prediction of their leader and silently accepted the legitimacy of Syedna Badruddin^{RA}.

**The news
of Syedna
Badruddin^{RA}
passing away
reaches Yemen**



The 39th Dai al-Mutlaq, Ad-Da'il Ajaal,
Syedna Ibrahim Vajihuddin
 bin Syedi AbdulQadir Hakimuddin^{RA}

Wafaat: 17th Moharram ul-Haraam 1168/1754

Tenure: 18 years and 10 days

Qabr Mubarak: Ujjain, Madhya Pradesh, India



*The qubba mubarak where Syedna Vajihuddin^{RA}, Syedna Hebatullah^{RA} and
 Syedna Najmuddin^{RA} are buried*



Syedna Aali Qadr Mufaddal Saifuddin^{TUS} placing flowers on the qabr mubarak of Syedna Vajihuddin^{RA} in 1435H

Syedna Ibrahim Vajihuddin^{RA} was born on 22nd Rabi ul-Awwal 1101/1690. He was the son and grandson of two illustrious hoods, Syedi AbdulQadir Hakimuddin^{QR} and Syedi Bawa Mulla Khan bin Mulla Habibullah^{QR} respectively.

Syedi Bawa Mulla Khan^{QR} and Syedi AbdulQadir Hakimuddin^{QR}

Syedi Bawa Mulla Khan^{QR} was a native of Islampura. He was a pious and noble person who had performed khidmat of the dai and dawat with ikhlaas and dedication and is thus affectionately called 'Bawa' or father. He did not possess abundant wealth, yet helped needy mumineen with the resources he had. It is narrated that Syedi Bawa Mulla Khan^{QR} used to maintain a horse outside the masjid for the use of anyone who needed transport. He lies buried in Rampura.

Syedna Vajihuddin^{RA}, the first dai from the lineage of Syedi Hakimuddin^{RA}

The noble persona of Syedi Bawa Mulla Khan^{QR}

**Nass was
performed
on Syedi
Hakimuddin^{QR}**

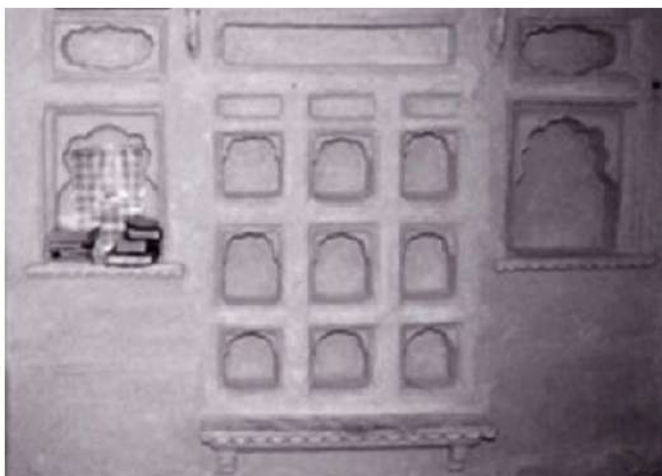
**Syedi
Hakimuddin^{RA},
the prolific scribe
and poet**



The qubba of Syedi Bawa Mulla Khan Saheb^{QR} in Rampura

His son Syedi AbdulQadir Hakimuddin^{QR} ranks as one of the most illustrious personalities of dawat. Born during the tenure of the 34th dai Syedna Ismail Badruddin^{RA}, he held the rank of mukasir during the reign of Syedna NoorMohammed Nooruddin^{RA}. Later he was elevated to the position of mazoon by the 38th dai Syedna Ismail Badruddin^{RA}. Then, Syedna Badruddin^{RA} chose him as his mansoos, but Syedi Hakimuddin^{QR} fell ill and passed away in Burhanpur.

Syedi AbdulQadir Hakimuddin^{RA} was the personification of intense piety, nobility, humility and sublimity. He had committed the entire Qur'an to memory and when he recited the Qur'an, his audience was mesmerised. A prolific scribe and poet, Syedi Hakimuddin^{RA} penned thousands of verses in glorification of all Doat Mutlaqeen^{RA} as well as many illustrious personalities of dawat. He also composed the shahadat of Khamsat At'haar^{SA}, including the entire maqatal of Imam Husain^{SA}, in verse. It was his routine to rise early, much before fajr namaaz and transcribe books of dawat. In this manner, he finished transcription of two complete khazana (sets) of the books of dawat.



*Rare photos of the room where Syedi AbdulQadir Hakimuddin^{QR}
used to recite the Qur'an and Syedna Aali Qadr Mufaddal
Saifuddin^{TUS} visiting that room*

Two noble customs that are universally followed today by mumi-neen are also attributed to Syedi Hakimuddin^{QR}; the first is of giving sabeel (more completely known as 'Sabeel ul-khaire wal-Barakat') and the second of daur or recital of Qur'an by turn after fajr namaaz. Today, his final resting place in Burhanpur attracts thousands of pilgrims.

[todo: margin and 2nd burial]

So lofty is the rank of Syedi Hakimuddin^{QR}, that the 41st dai Syedna Abdut-Taiyib Zakiyuddin^{RA}, who is also buried in Burhanpur,

**The noble and
universally
followed customs
attributed
to Syedi
Hakimuddin^{QR}**

**Syedna
Vajihuddin^{RA}
rises in the ranks
of dawat**

willed close to his wafaat that mumineen should first pay homage to Syedi Hakimuddin^{QR} before coming to his own qabr mubarak. Allah^{TA} showered his bounties on Syedi Hakimuddin^{RA} for his piety and holiness by bestowing in his progeny many Doat Mutlaqueen^{RA} and hudood, the first being his son Syedna Vajihuddin^{RA}. The 52nd dai Syedna Mohammed Burhanuddin^{RA} built a magnificent marble mausoleum over the qabr mubarak of Syedi Hakimuddin^{QR}. The 53rd dai Syedna Aali Qadr Mufaddal Saifuddin^{TUS} is the fourteenth dai in his lineage.



*The qubba mubarak of Syedi Abdul Qadir Hakimuddin^{QR}
in Burhanpur*

Syedna Ibrahim Vajihuddin^{RA} received elementary education from his distinguished father and later went to Jamnagar to pursue higher learning under the 38th dai Syedna Ismail Badruddin^{RA}. After he attained mastery in the highest realms of ilm, the dai bestowed upon him the rank of raas ul-mafaseeh. When Syedna Vajihuddin^{RA} returned to Ujjain, he assisted his father in the affairs of dawat. He also undertook numerous assignments on behalf of his father, visiting centres of mumineen, particularly in the region of

Malwa. When Syedna Badruddin^{RA} was blessed with a son in the person of Syedi Abde-Moosa^{QR}, the dai honoured Syedna Vajihuddin^{RA} with haddiyat to mark the joyous event.

After Syedi AbdulQadir Hakimuddin^{RA} passed away in Burhanpur in 1142H, Syedna Vajihuddin^{RA} was given the post of the waali of Ujjain, the post held by his late father. During his tenure as the waali of Ujjain, he frequently visited the towns and cities of mumineen under his jurisdiction. Syedna Badruddin^{RA} also authorised him to tutor the pupils who had earlier received ilm from his father.

The next year, in 1143H, Ujjain and the surrounding areas were struck by a severe drought resulting in an acute scarcity of food grains. Clerics of diverse faiths conducted religious services to bring about rain. Muslims too conducted special prayers led by the ruler of the town. However, there was no sign of the rains. At that time, the local population remarked that mumineen were not performing prayers for rain considering their ample stock of grains.

That coming Friday, Syedna Vajihuddin^{RA} along with a large congregation of mumineen, crossed the River Shipra on the outskirts of Ujjain and prayed for rain till the time of asr (later afternoon). The residents of the town including detractors gathered in large numbers along the route to witness the procession of mumineen. Whilst Syedna Vajihuddin^{RA} prayed, the sky turned gloomy and in due time heavy rain followed. Mumineen ran for shelter, but Syedna Vajihuddin^{RA} restrained them stating that this was the blessing of Allah^{TA}. The adversaries present there were completely dumbfounded and confessed that Syedna Vajihuddin^{RA}'s prayers were answered because they were true and genuine. Thereafter, Syedna Vajihuddin^{RA} led mumineen in doa for three consecutive days.

**Syedna
Vajihuddin^{RA} is
appointed as the
waali of Ujjain**

**Ujjain and
surrounding
areas are struck
by a severe
drought**

**Syedna
Vajihuddin^{RA}
prays and the sky
breaks in rain**

**Syedna
Badrud-din^{RA}
asks Syedna
Vajihuddin^{RA} to
settle a dispute in
Sironj**

**Syedna
Badrud-din^{RA}
expires with
the dispute still
pending**



An old picture of the River Shipra in Ujjain where Syedna Vajihuddin^{RA} performed doa for rains

In 1149H, Syedna Badrud-din^{RA} directed Syedna Vajihuddin^{RA} to proceed to Sironj, a town in Malwa, to review the affairs of the local jamaat and also to resolve a long-standing dispute between two parties in the community. Syedi Luqmaan-ji bin Habibullah^{QR}, one of the distinguished hudood of the time, was already in Sironj on the instructions of the dai. Syedna Vajihuddin^{RA} reviewed the long-persisting dispute and opined for an amicable settlement, while Syedi Luqmaan-ji^{QR} favoured a just and fair resolution.

With the verdict still pending, a messenger conveyed to Syedna Vajihuddin^{RA} the sad news of the wafaat of Syedna Badrud-din^{RA} in Jamnagar. He also carried an epistle of the departed dai elevating Syedna Vajihuddin^{RA} to the august office of al-Dai al-Mutlaq. Syedna Vajihuddin^{RA}, before leaving Sironj, brought the unresolved dispute to the attention of Syedi Luqmaan-ji^{QR}. Syedi Luqmaan-ji^{QR}, a man of immense ikhlaas and dedication, humbly stated that Syedna Vajihuddin^{RA}'s judgement on the matter was now final as he held the exalted office of al-Dai al-Mutlaq.

Syedna Vajihuddin^{RA} returned to Ujjain in the month of Safar ul-Muzaffar the following year in 1150H. Mumineen in Hind and Yemen were notified of the wafaat of Syedna Badruddin^{RA} and the ascension of Syedna Vajihuddin^{RA} as the 39th incumbent to the office of al-Dai al-Mutlaq. Syedna Vajihuddin^{RA} made Ujjain the administrative centre of dawat. His predecessors had functioned from Jamnagar for 85 years from the time of the 34th dai Syedna Ismail Badruddin^{RA}, who had assumed office in 1065H. Scholars and students therefore migrated to Ujjain, the new headquarters of dawat. In 1151H, the administration of dawat was temporarily shifted to Rampura, the ancestral town of Syedna Vajihuddin^{RA}. This was to avoid confrontation with the local ruler of Ujjain who had become hostile.

The rank of mazoon during the reign of Syedna Vajihuddin^{RA} was granted to Syedi ShaikhAdam^{QR} bin Syedna NoorMohammed Nooruddin^{RA} and Syedi Ali bin Firoz^{QR} was mukasir at the time. After the demise of Syedi ShaikhAdam^{QR} in 1158H, Syedna Vajihuddin^{RA} bestowed that rank upon his own son, Syedna Hebatullah^{RA}. That same year, during the wa'az of Eide-Ghadeere-Khum, Syedna Vajihuddin^{RA} proclaimed Syedna Hebatullah^{RA} as his mansoos.

Syedna Hebatullah^{RA} assisted his father in successfully conducting the administrative and religious affairs of dawat. Whenever Syedna Vajihuddin^{RA} visited mumineen in various towns and cities, Syedna Hebatullah^{RA} stayed back in Ujjain and managed the affairs of dawat. Besides his sons Syedna Hebatullah^{RA}, Syedi Ismail bhaishaheb^{QR} and Shaikh Khan bhai^{QR}, other notables who dedicatedly served Syedna Vajihuddin^{RA} were Syedi Dawood bhai bin Syedi Hakimuddin^{QR}, Syedi Luqmaan-ji bin Syedi Dawood^{QR}, Syedi Hamza bhai bin Syedi QasimKhan^{QR}, Syedi Abde-Moosa bin Syedna Ismail Badruddin^{QR} and Syedi Luqmaan-ji bin Habibullah^{QR}.

Syedi Abde-Moosa^{QR} and Syedna Abdut-Taiyib Zakiyuddin^{RA} were the two sons of Syedna Vajihuddin^{RA}'s predecessor, Syedna Ismail Badruddin^{RA}. They were nurtured and brought up by Syedna Vaji-

**Syedna
Vajihuddin^{RA}
makes Ujjain the
capital of dawat**

**Syedna
Vajihuddin^{RA}
proclaims Syedna
Hebatullah^{RA} as
his mansoos**

**The hudood
of Syedna
Vajihuddin^{RA}**

**Syedna
Vajihuddin^{RA}
solemnizes
marriages in his
family**

**Syedna
Vajihuddin^{RA}
suffers a stroke
and expires soon
after**

huddin^{RA}. In 1159H, he solemnized with great pomp and splendour their marriages and that of his son Syedi Ismail bhaisaheb^{QR}. He gave his daughter Buji baisesaheb in marriage to Syedi Abde-Moosa^{QR} and his grand daughter, Khadija Aai Saheba binte Syedna Hebatullah^{RA}, to Syedna Zakiyuddin^{RA}. On the invitation of the dai, mumineen from Malwa, Deccan and Gujarat gathered in large numbers in Ujjain to participate in the celebrations and barakat.

In 1167H, Syedna Vajihuddin^{RA} suffered a stroke which resulted in paralysis. The following year, the wa'az of Ashara Mubarakah was delivered by his son and mansoos Syedna Hebatullah^{RA}. Before his demise, Syedna Vajihuddin^{RA} summoned hudood and high ranking dignitaries of dawat and reaffirmed nass on Syedna Hebatullah^{RA}. Syedna Vajihuddin^{RA} passed away on 17th Moharram ul-Haraam, a week after Aashura, at the age of 58. His ghusul was performed by Syedi Luqmaan-ji bin Habibullah^{QR} and the janaza namaaz was led by Syedna Hebatullah^{RA}. His laqab Vajihuddin means 'the Illustrious Personage of deen'.

**Syedna Vajihuddin^{RA} was buried in Ujjain,
the first Dai al-Mutlaq to be buried there.**

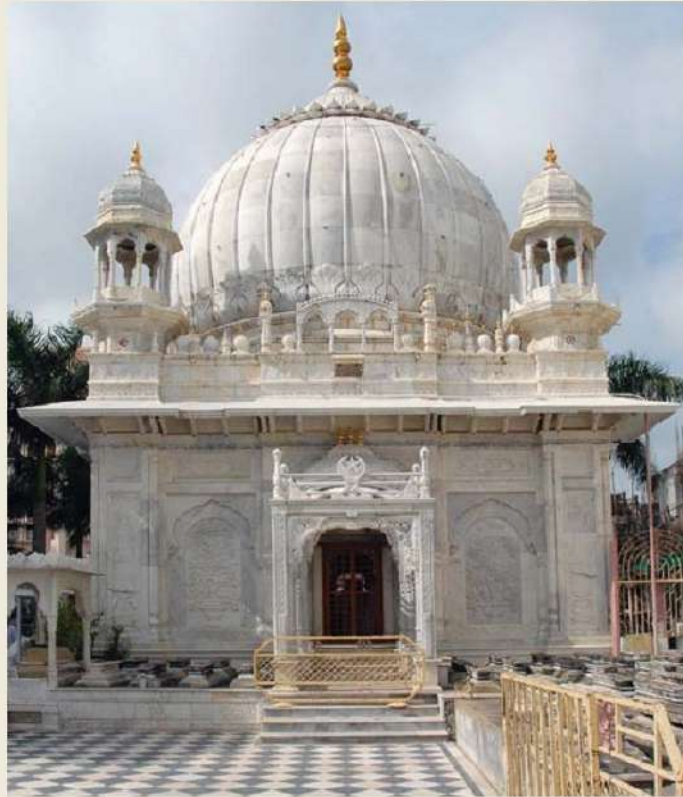


The 40th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Hebatullah al-Mo'ayyad fid-Deen
 bin Syedna Ibrahim Vajihuddin^{RA}

Wafaat: 1st Shabaan ul-Kareem 1193/1779

Tenure: 25 years, 6 months and 14 days

Qabr Mubarak: Ujjain, Madhya Pradesh, India



The qubba mubarak where Syedna Hebatullah^{RA} is buried

**Syedna
Hebatullah^{RA}
used to
successfully
administer
affairs in the
absence of his
father**

**A dispute arises
between the
ruler of Ujjain
and Syedna
Hebatullah^{RA}'s
brother**



*Syedna Aali Qadr Mufaddal Saifuddin^{TUS}
performing ziyarat of Syedna Hebatulla^{RA}*

Syedna Hebatullah al-Mo'ayyad fid-Deen was born on 16th Rabi ul-Awwal 1125/1713 and was nurtured and educated by his father Syedna Ibrahim Vajihuddin^{RA}. He showed keen interest in the affairs of dawat from an early age and during the absence of Syedna Vajihuddin^{RA} from Ujjain, he successfully administered the affairs of dawat. On numerous occasions, he was sent on assignments to Udaipur, Rampura, Burhanpur and other cities in Malwa to receive wajeboot and to review the religious and social affairs of mumineen. Syedna Hebatullah^{RA} was 43 years old when he ascended to the office of al-Dai al-Mutlaq in 1168/1754. During his tenure he called upon his followers to strictly adhere to sharia, especially to pray namaaz in masjid with imamat.

**Syedna Hebatullah^{RA} urged students to learn Arabic,
the language of the Qur'an and observed the practice
of his predecessors of delivering wa'az on Fridays.**

In Ujjain, the relations of mumineen with the locals were strained at one point of time, due to a dispute between the dai's brother Syedi Khan bhaisaheb^{QR} and the ruler Rama Rao. As a result, mumineen ceased all dealings with the locals. Syedna Hebatullah^{RA} was then on a visit to Rampura and on learning about the situation, postponed his return to Ujjain. On the demise of his sis-

ter, he travelled discreetly to Ujjain and again returned to Rampura. After six months, Rama Rao tendered an apology and expressed his regret to Syedna Hebatullah^{RA} through an emissary and the dai thus returned to Ujjain.

In 1172H, Syedna Hebatullah^{RA} visited Burhanpur, Aurangabad, Pune and Surat. He visited Surat thrice during his tenure, knowing that it would be an important center of dawat in the future. During his stay in Surat, he was deeply distressed by the spiritual and moral decline of the mumineen there. Syedna Hebatullah^{RA} delivered wa'az on Fridays in which he insisted that mumineen strongly adhere to sharia. The eminent scholar Syedi Luqmaan-ji bin Habibullah^{QR} was entrusted with the task of guiding the mumineen there.

While in Surat, Syedna Hebatullah^{RA} received the sad news of his mazoon, Syedi Dawood bhai bin Syedi AbdulQadir Hakimuddin^{QR}, passing away in Ujjain. Shortly afterwards, Syedi Luqmaan-ji^{QR} passed away in Surat on 8th Jumadal-Ukhra 1173H and this too caused great grief to him. Syedna Hebatullah^{RA} led the janaza namaaz of Syedi Luqmaan-ji^{QR}. Syedi Luqmaan-ji^{QR} had sincerely and dedicatedly served dawat. He always led namaaz in the masjid. Even when his legs ailed him, he had a rope hung in the mihrab which he used for support to stand and sit while praying namaaz. He was a master in jurisprudence and had studied 'Da'aim ul-Islam' 40 times. Da'aim ul-Islam is the celebrated work of Syedna al-Qazin-No'maan^{RA}, a great jurist who had performed khidmat of four A'immat Tahereen^{SA} in North Africa and had served as chief justice of the Fatemi Kingdom.

The tenure of Syedna Hebatullah^{RA} coincided with the start of British rule in India. Surat was growing rapidly as a commercial centre and a port city. Ships from London brought European merchandise to Surat while Indian goods were shipped to Europe from the city. The British governor of Mumbai had posted a senior ranking officer in Surat with the designation of Collector while the local Nawab was the nominal ruler.

**Syedna
Hebatullah^{RA}
seeks to reform
the mumineen of
Surat**

**Syedi Luqmaan-
ji^{QR} passes away**

**The start of
British rule
coincides with
the tenure
of Syedna
Hebatullah^{RA}**

**The Nawab
puts Syedna
Hebatullah^{RA}
under house
arrest**

During the early days of Syedna Hebatullah^{RA}'s stay in Surat, Mr. Perez was the British Commissioner there. He was of friendly disposition and maintained cordial relations with Syedna Hebatullah^{RA}. Shortly afterwards, Mr. Perez was transferred from Surat and the situation reversed with the appointment of Mr. Hodges as the Commissioner. The dai's enemies were able to prejudice Mr. Hodges against Syedna Hebatullah^{RA}. The Nawab had harboured hostility towards the dai and mumineen, and the cordial relations that existed between Syedna Hebatullah^{RA} and Mr. Perez was a serious impediment to him. With Mr. Perez gone, he summoned Syedna Hebatullah^{RA} to his residence and put him under house arrest along with Mulla Moosa Umrethi, a notable of Surat. The residence of Syedna Hebatullah^{RA} was sealed by the Nawab's men to prevent removal of any valuables. After three days in captivity, Syedna Hebatullah^{RA} was set free on a warranty of one lakh rupees.

**Syedna
Hebatullah^{RA}
arrives at
Bilimora and
is warmly
welcomed by the
ruler**

On 22nd Moharram ul-Haraam 1177H, Syedna Hebatullah^{RA}, after a stay of four years, discreetly left Surat and travelled to the nearby town of Bilimora. The ruler of Bilimora, a generous and warm-hearted nobleman, welcomed Syedna Hebatullah^{RA} and accommodated him with hospitality. Syedna Hebatullah^{RA} was deeply moved by this gesture and offered gifts to his benefactor, which the latter declined and instead solicited his benedictions.

**Syedi Qamruddin
bhaisaheb^{QR} is
born**

After leaving Bilimora, Syedna Hebatullah^{RA} spent 3 months and 14 days in Songarh. Here, a son in the person of Syedi Qamruddin bhaisaheb^{QR} was born. Syedi Qamruddin bhaisaheb^{QR} was later to become an eminent historian and much that is known of Syedna Hebatullah^{RA} is sourced from his writings.

**The ruler of
Bilimora's gain
on the loss of the
ruler of Surat**

Some months after Syedna Hebatullah^{RA}'s departure from Surat, a vessel from London with a large volume of merchandise consigned to the merchants and the ruler of Surat, was caught in a storm and sank near the coast of Bilimora. Syedi Qamruddin bhaisaheb^{QR} records that besides the valuable cargo, scores of people

on board perished. The monetary loss was deemed a divine punishment to the ruler of Surat for causing distress to Syedna Hebatullah^{RA}, while the ruler of Bilimora was enriched by the salvaged cargo washed ashore since the vessel drowned in his territorial waters. Indeed, this was due to the benedictions and blessings that Syedna Hebatullah^{RA} had bestowed upon him for granting him refuge.

Syedna Hebatullah^{RA} travelled to Ujjain via Burhanpur in Ramadan ul-Mo'azzam that year. Shortly afterwards his mazoon Syedi Luqmaan-ji bin Syedi Dawood^{QR} breathed his last in Udaipur. He had served Syedna Hebatullah^{RA} and his predecessors with utmost dedication and devotion. He was a celebrated poet who had penned hundreds of verses in Gujarati and the local dialect of Malwa, including the still recited eulogy in praise of Syedna Nooruddin^{RA}, '*Noor rupala suhamna*'. Syedna Hebatullah^{RA} was deeply grieved on his demise. He then bestowed the rank of mazoon to his own brother, Syedi Khan bhaisaheb^{QR}.

**Mazoon Syedi
Luqmaan-ji^{QR}
expires**



*The qubba of Syedi Luqmaan-ji
bin Syedi Dawood^{QR} in Udaipur*

The origins of the dissident Ismail

The fabricated claims of Ismail

Mumineen are provoked into beating up Majdu while Ismail escapes

The fitnat of Ismail and Majdu

In 1175H, a group of dissidents called 'Hibtiyas' emerged. Though the movement was of relative insignificance and had a limited following, it created disturbance in some quarters of mumineen, particularly in the region of Malwa. The movement was launched by Ismail bin Abdur-Rasool and supported by his son Hebatullah who later earned the moniker of 'Majdu', meaning 'the one with the severed nose'. Syedna Hebatullah^{RA} had granted Ismail permission to pursue higher studies in the ilm of Ale-Mohammed^{SA}. He had studied under the dai and under the renowned scholar, Syedi Luqmaan-ji^{QR} bin Habibullah^{QR}. Syedna Hebatullah^{RA} had also honoured him with haddiyat and he was amongst the notables of the community.

But Ismail was ambitious and his lust for power caused him to turn against dawat. He claimed that he was in communication with the Imam^{SA} in satr through the latter's representative, Abdullah bin Haarith. He further claimed that Abdullah had revealed to him the knowledge of haqiqat and appointed him as dai to lead and guide the community. The dissident attracted some followers in Ujjain and a few localities in Malwa.

Syedna Hebatullah^{RA} endeavoured to restrain Ismail and his son Hebatullah from creating a rupture in the community. Ismail was many times caught red-handed and Syedna Hebatullah^{RA} used to graciously forgive him. But the rebels were defiant. Provoked by them, the mumineen of Ujjain beat Hebatullah with shoes and a mumín from Udaipur even cut off his nose earning him his name-sake Majdu, while his father Ismail escaped unharmed. The dissidents travelled to towns and cities in Malwa and Gujarat trying to preach their doctrine but were unsuccessful. Ismail died in Ujjain and upon his death Majdu took over as leader of the movement.

Syedna Hebatullah^{RA} during his tenure travelled extensively to towns and cities where his followers resided. In 1182H, Syedna Hebatullah^{RA} visited Aurangabad at the invitation of Shaikh Jivan-ji bin Shaikh Dawood bhai^{QR}, a resident of Aurangabad and a very respected and dedicated notable of dawat. Shaikh Jivan-ji^{QR} is one of the forefathers of the 53rd dai Syedna Aali Qadr Mufaddal Saifuddin^{TUS}. Syedna Hebatullah^{RA} was accorded a warm welcome by mumineen upon his arrival in Aurangabad. His visit coincided with the holy month of Ramadan ul-Mo'azzam during which he led namaaz, delivered bayaan and accepted wajebaath from mumineen. He donated generously to the poor and needy.

Sohrab Jung, the local ruler of Aurangabad, grew envious of the admiration and veneration that mumineen demonstrated towards Syedna Hebatullah^{RA}. He thus conspired to disgrace the dai by extracting a large sum of money from him. When Syedna Hebatullah^{RA} learnt of the evil designs of Sohrab Jung, he discreetly left Aurangabad. Sohrab Jung was enraged and severely reprimanded those responsible for the lapse. Syedna Hebatullah^{RA} took refuge in Daulatabad, another important city in Deccan.

When the ruler of Daulatabad received news of the arrival of Syedna Hebatullah^{RA}, he personally welcomed the dai. Upon the ruler's insistence, Syedna Hebatullah^{RA} stayed at his palace for some days and thereafter stayed at the home of Shaikh Adam bhai, a resident. Mumineen from Aurangabad began to visit Daulatabad for an audience with the dai and his qadambosi. During Syedna Hebatullah^{RA}'s two-month stay in Daulatabad, he built a masjid and established a mohalla for mumineen.

**Syedna
Hebatullah^{RA}
leaves
Aurangabad
due to the evil
designs of the
ruler Sohrab Jung**

**Syedna
Hebatullah^{RA}
is welcomed in
Daulatabad**

**Sohrab Jung's
son contracts
a mysterious
disease and he
repents**

**Blessed water
from Syedna
Hebatullah^{RA}
cures Sohrab
Jung's son**



The fortress of Daulatabad, where Syedna Hebatullah^{RA} took-up residence after his exit from Aurangabad

Meanwhile in Aurangabad, Sohrab Jung's son had contracted a mysterious disease after the departure of Syedna Hebatullah^{RA}. Sohrab Jung engaged many doctors and reputed medical practitioners to treat his son but none of them were able to diagnose the ailment. As days passed, his health deteriorated and chances of his survival declined. Syedi Qamruddin bhaisaheb^{QR}, in a vivid narration of his father's visit to Aurangabad, states that having lost all hopes of saving his son, Sohrab Jung realised that this misfortune befell him due to the distress that he caused Syedna Hebatullah^{RA}. He sent a communication to the dai, expressing his deep regret and repentance and implored him to return to Aurangabad.

Initially, Syedna Hebatullah^{RA} did not respond to Sohrab Jung. But after the latter's repeated requests and pleas, he returned to Aurangabad on 2nd Zilhijjat il-Haraam. Sohrab Jung along with a retinue of his courtiers, went to the outskirts of the city to welcome the dai. At his behest, Syedna Hebatullah^{RA} showered blessings upon his ailing son and gave him blessed water due to which he made a miraculous recovery.

After celebrating Eid ul-Adha, Syedna Hebatullah^{RA} left Aurangabad on 14th Zilhijjat il-Haraam and delivered wa'az during Mo-

haram ul-Haraam 1183H in Burhanpur. He returned to Ujjain on 2nd Safar ul-Muzaffar. Enroute Syedna Hebatullah^{RA} spent some days at Dongam and performed ziyarat of Maulaya Nooruddin^{QR}. Maulaya Nooruddin^{QR} was one of the three earliest hudood sent to Hind for dawat by the Imam Mustansir^{SA} from Misr.

That year, Syedna Hebatullah^{RA} solemnized the marriages of his sons, Syedi Shamsuddin bhaisaheb^{QR} and Syedi Qamruddin bhaisaheb^{QR} with great pomp and splendour. Guests from distant centres participated in the joyous occasion at the invitation of the dai. Syedi Shamsuddin bhaisaheb^{QR} was married to the daughter of the mazoon Syedi Khan bhaisaheb^{QR} and Syedi Qamruddin bhaisaheb^{QR} was married to the daughter of Miya Saheb Yusuf bhai bin Faizullah bhai.

In 1185H, Syedi Khan bhaisaheb^{QR} passed away. That same year, Syedna Hebatullah^{RA} visited Surat. The mumineen of Surat had been longing to have their spiritual father in their midst since a long time. This was because during his previous visit, Syedna Hebatullah^{RA} had chosen to leave Surat unannounced due to harassment of the local ruler. Before commencing the tour, Syedna Hebatullah^{RA} directed ShahMalak bin Jiva bhai, an influential member of the community, to meet the Governor in Mumbai and have Syedna Hebatullah^{RA}'s name incorporated in the Governor's Council so that he would be safeguarded from future aggravation. Accordingly, ShahMalak had Syedna Hebatullah^{RA}'s name enlisted.

Syedna Hebatullah^{RA} arrived in Surat on 1st Rabi ul-Aakhar 1186H after visiting Indore, Burhanpur and Ranala enroute. The mumineen of Surat welcomed their dai with great joy and jubilation. Syedna Hebatullah^{RA} spent a year in Surat and during this period he attended to the spiritual and material upliftment of mumineen. He also travelled extensively to the regions of Kathiawar, Kutch and Malwa including the towns and cities of Burhanpur, Ahmedabad, Jamnagar, Mandvi, Bhuj, Anjar and Mundra and looked into the affairs of mumineen there. The last leg of his jour-

**Syedna
Hebatullah^{RA}
leaves
Aurangabad**

**The marriages
of Syedna
Hebatullah^{RA}'s
sons are
solemnized**

**Syedna
Hebatullah^{RA}'s
name is
incorporated in
the Governor's
Council**

**Syedna
Hebatullah^{RA}
travels
extensively
to look into
the affairs of
mumineen**

**Syedna
Hebatullah^{RA}
declares nass
on Syedna
Zakiyuddin^{RA}**

ney took him to Bharuch and Dohad where he delivered wa'az during Ashara Mubarak in 1190H before returning to Ujjain.

The mumineen of Sironj implored Syedna Hebatullah^{RA} to visit them and accordingly the dai commenced his journey on 2nd Moharram ul-Haraam 1193H, but the journey had to be terminated when he suddenly fell ill. On the 6th, he summoned his hudood and declared nass on Syedna Abdut-Taiyib Zakiyuddin^{RA}, who then held the rank of mazoon. Though Syedna Hebatullah^{RA} was physically frail, he was mentally alert. His health further declined in Rajab ul-Asab and he passed away at the age of 68. The ghusul was performed by Shaikh Rehmatullah and the janaza namaaz was led by Miya Saheb Yusuf bhai bin Faizullah bhai. Syedna Hebatullah^{RA} was buried in Ujjain beside his father and predecessor, Syedna Ibrahim Vajihuddin^{RA}. His laqab al-Mo'ayyad fid-Deen means 'the Divinely Inspired One in deen'.

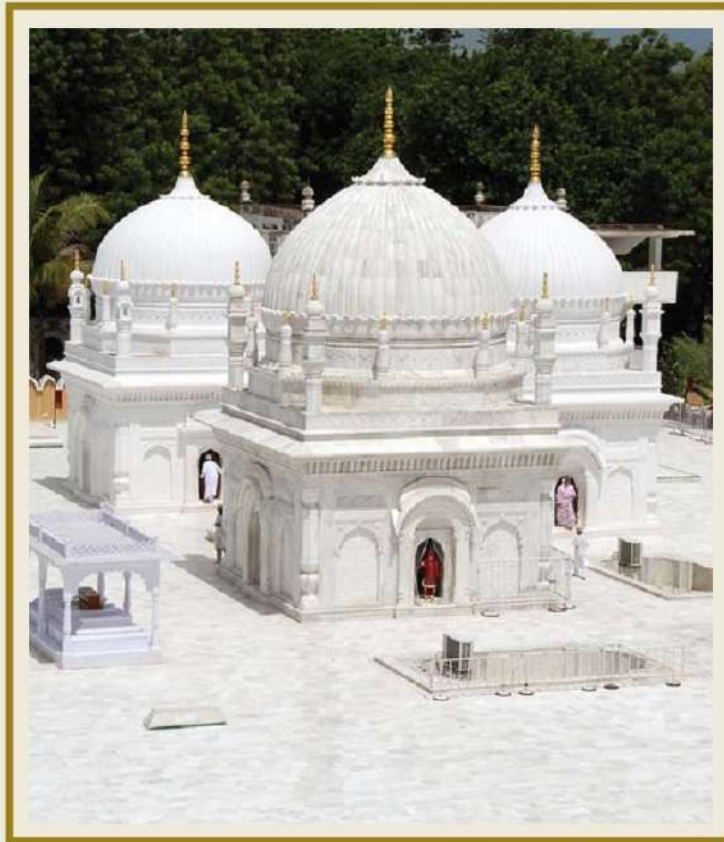


The 41st Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Abdut-Taiyib Zakiyuddin
 bin Syedna Ismail Badruddin^{RA}

Wafaat: 4th Safar ul-Muzaffar 1200/1785

Tenure: 6 years, 6 months and 3 days

Qabr Mubarak: Burhanpur, Madhya Pradesh, India



The qubba mubarak of Syedna Zakiyuddin^{RA} in Burhanpur

The early years of Syedna Zakiyuddin^{RA}

Syedna Abdut-Taiyib Zakiyuddin^{RA} was born in Wankaner on 17th Rabi ul-Awwal 1147H. He was only three years of age and his brother Syedi Abde-Moosa Kalimuddin^{QR} was five when their father, the 38th dai Syedna Ismail Badruddin^{RA}, passed away. The 39th dai Syedna Ibrahim Vajihuddin^{RA} took them under his care, nurtured them and imparted learning. Syedna Zakiyuddin^{RA} had demonstrated extraordinary interest in the acquisition of ilm and excelled in every field of study he pursued. Syedna Vajihuddin^{RA} solemnized his misaaq and gave his granddaughter Khadija Aai Saheba binte Syedna Hebatullah^{RA} in marriage to him.

The sons of Syedna Zakiyuddin^{RA}

After Khadija Aai Saheba passed away, Syedna Vajihuddin^{RA} gave his granddaughter Ratan Aai Saheba binte Syedi Khan bhaisaheb^{QR} in marriage to Syedna Zakiyuddin^{RA}. By this marriage, Syedna Zakiyuddin^{RA} was blessed with four illustrious sons, the 42nd dai Syedna Yusuf Najmuddin^{RA}, the 43rd dai Syedna AbdeAli Saifuddin^{RA}, Syedi ShaikhAdam Safiyuddin^{QR} and Syedi AbdulQadir Hakimuddin^{QR}. Syedi ShaikhAdam Safiyuddin^{QR} was mazoon to five Doat Mutlaqeen^{RA} and Syedi AbdulQadir Hakimuddin^{QR} occupied the position of mukasir.

The service of Syedna Zakiyuddin^{RA} in safeguarding mumineen from Majdu

During the reign of Syedna Hebatullah^{RA}, Syedna Zakiyuddin^{RA} rendered extraordinary service in safeguarding the mumineen of Jamnagar and surrounding areas from the influence of the dissident Majdu. Majdu and his cronies had failed to attract significant following in Ujjain and its peripheries and planned to go to Jamnagar to promote their cause. Syedna Hebatullah^{RA} wrote to Syedna Zakiyuddin^{RA} that Majdu was coming to Jamnagar. Syedna Zakiyuddin^{RA} replied that if Majdu came to Jamnagar, he would not leave alive. Then, with his devotion coming to the fore, he further wrote, *"Pray do not be anxious, our faith is unfaltering! Even if Imam uz-Zamaan^{SA} appears and declares himself, we would humbly beseech him to instruct his dai Syedna Hebatullah^{RA} to acquaint us."* Majdu sent a communication to Syedna Zakiyuddin^{RA} urging him to join his movement and to take over its leadership. Syedna Zakiyuddin^{RA} strongly rebuked the dissidents for their foolishness.

For Syedna Hebatullah^{RA}, Syedna Zakiyuddin^{RA} also used to state, *“Each time that I am in the hazrat of Syedna Hebatullah, I see with firm belief and utmost conviction that I am in the presence of Imam uz-Zaman^{SA}. Infact, I see myself beholding the blessed personages of Khamsat At’haar^{SA}. And everytime I gaze upon Syedna Hebatullah, my joy and my humility for him know no bounds!”*

When Syedna Hebatullah^{RA} passed away in Ujjain, Syedna Zakiyuddin^{RA} was in Mundra. Syedna Zakiyuddin^{RA}’s father, the 38th dai Syedna Ismail Badruddin^{RA}, had once in the past temporarily sought shelter there. Syedna Zakiyuddin^{RA} thereafter returned to Jamnagar from Mundra. He elevated his eldest son Syedi ShaikhAdam Safiyuddin^{QR} to the rank of mazoon while appointing Syedna Yusuf Najmuddin^{RA} as mukasir. He solemnized the marriage of Syedna Yusuf^{RA} with the daughter of Shaikh Mitha bhai and his daughter Fatema baisesa was given in marriage to Ismail bhaisaheb, son of his brother Syedi Abde-Moosa^{QR}. Mumiineen from other towns gathered in Jamnagar in large numbers to participate in the celebrations.

During his visit to Surat, Syedna Zakiyuddin^{RA} stressed upon mumineen to offer farizat namaaz and alerted them of the consequences of its neglect. He delivered bayaan every Thursday in which he insisted mumineen to abide by the principles of sharia in their daily life and strongly exhorted them to refrain from alcohol and other intoxicants. Such evil practices were prevalent at the time in some quarters.

It was in Surat that Syedna Zakiyuddin^{RA} introduced the practice of recitation of taqarrub after every farizat namaaz and introduced the recitation of Surah Yaaseen and the doa ‘Innallah’ after fajr namaaz. These have become an essential part of our routine today.

Syedna Zakiyuddin^{RA} also exhorted the importance and significance of observing Ashara Mubarak, the nine days of mourning

The sheer devotion of Syedna Zakiyuddin^{RA} for Syedna Hebatullah^{RA}

Syedna Zakiyuddin^{RA} ascends the throne of dawat

Syedna Zakiyuddin^{RA} visits Surat

**Syedna
Zakiyuddin^{RA}
exhorted the
importance
of Ashara
Mubaraka**

**The noble
personality of
Syedi Abde-
Moosa^{QR}, Syedna
Zakiyuddin^{RA}'s
elder brother**

**Syedi
Shamsuddin
bhaisaheb^{QR}
passes away**

during the month Moharram ul-Haraam, and attending wa'az. The practice of laagan (a type of fasting) on the day of Aashura was revived from this time. Syedna Zakiyuddin^{RA} was very meticulous about the content of the maqtaal. He issued injunctions to the wa'ezeen to strictly follow the authentic version as narrated by Awliya Kiraam^{QR}.

Syedi Abde-Moosa Kalimuddin^{QR}, Syedna Zakiyuddin^{RA}'s elder brother, was a man of extraordinary loyalty and steadfastness. Though elder to Syedna Zakiyuddin^{RA}, he always held the latter in very high esteem and reverence. Syedi Abde-Moosa^{QR} was mukasir to the 40th dai Syedna Hebatullah^{RA}. A fascinating and noteworthy episode is recorded of his noble personality. Syedi Abde-Moosa^{QR} had acquired a plot of land in Mandvi to construct a house. While work was in progress for the foundation, a vessel containing coins was unearthed at the site. It contained a copper plate bearing the name of its owner and the date on it indicated that it was buried many decades earlier. Syedi Abde-Moosa^{QR} ordered a search for the descendants of the owner of the treasure and when the rightful heir was traced, the treasure was handed over to him. The beneficiary of this fortune was a destitute who lived in a remote area, surviving on farming alone. Syedi Abde-Moosa^{QR} augmented the original amount by adding more from his own wealth before handing it over to the heir. When the local ruler learnt about the incident he wanted to seize the treasure for himself. He was restrained however by his courtiers, as such an action would be viewed by his subjects with contempt.

Syedna Zakiyuddin^{RA} had considered appointing Syedi Shamsuddin bhaisaheb bin Syedi Khan Bahadur^{QR}, brother of his wife Ratan Aai Saheba, as his mansoos. But before he could make the pronouncement, Syedi Shamsuddin bhaisaheb^{QR} passed away in Burhanpur on 16th Moharram ul-Haraam 1196/1781. The latter had been sent to Burhanpur to receive wajeabaat.

Later, Shaikh Habibullah bin Mulla Luqmaan-ji^{QR}, another leading scholar, was directed to proceed to Burhanpur with specific in-

structions to build a residential quarter for the use of Syedna Zakiyuddin^{RA}. It was then discerned that the dai's headquarters would shift to Burhanpur soon. A three-storied mansion was built in 1197H for the dai's residence. It was designed in typical Rajasthani style with exquisitely carved columns and panelling made of high quality timber. With the passage of time, the mansion became dilapidated. The 52nd dai Syedna Mohammed Burhanuddin^{RA} restored the mansion while retaining its original architectural grandeur. The refurbished mansion was formally opened in 1994 and was named as Zakavi Haveli in honour of Syedna Zakiyuddin^{RA}.

**It is discerned
that the dai's
headquarters
would shift to
Burhanpur soon**



Facade of the restored Zakavi Haveli in Burhanpur where Syedna Zakiyuddin^{RA} resided



A view of the interior of the Zakavi Haveli after its restoration by Syedna Mohammed Burhanuddin^{RA}

**Syedna
Zakiyuddin^{RA}
publicly declares
nass on his son
Syedna Yusuf^{RA}**



The room where Syedna Zakiyuddin^{RA} imparted sabaq and listened to the hawaij (pleas) of mumineen

In 1199H, delegations of notables from Burhanpur, Aurangabad, Ujjain and Pune came to Jamnagar to invite Syedna Zakiyuddin^{RA} to visit their cities. Syedna Zakiyuddin^{RA} arrived in Burhanpur in the month of Rabi ul-Aakhar 1199. During Ramadan ul-Mo'azzam that year, Syedna Zakiyuddin^{RA} solemnized the misaaq of mumineen, a tradition followed to this day. On the day of Eid ul-Ad'ha, he made a public declaration of nass on his son Syedna Yusuf Najmuddin^{RA}, who then held the rank of mukasir. In the month of Moharram ul-Haraam the following year and during the course of wa'az in Ashara Mubarak, he foretold his impending demise and enjoined the congregation to bury him besides Syedi Shamsuddin bhaisaheb bin Syedi Khan bhaisaheb^{QR} in Burhanpur.

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The 42nd Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Yusuf Najmuddin
 bin Syedna Abdut-Taiyib Zakiyuddin^{RA}

Wafaat: 18th Jumadal-Ukhra 1213/1798

Tenure: 13 years, 4 months and 14 days

Qabr Mubarak: Surat, Gujarat, India

Syedna Yusuf Najmuddin^{RA} was born in Jamnagar on 13th Zilhijjat il-Haraam 1177/1764 and was tutored by his father Syedna Abdut-Taiyib Zakiyuddin^{RA}. This period coincided with the incumbency of the 40th dai Syedna Hebatullah^{RA}. When Syedna Yusuf^{RA} was 16, he was honoured with haddiyat. He married Manak Aai Saheba, daughter of Shaikh Mitha bhai bin Syedi ShaikhAdam Safiyuddin bin Syedna Nooruddin^{QR}. Shaikh Mitha bhai^{QR} was the mukasir during the tenure of Syedna Hebatullah^{RA}. By this marriage, Syedna Yusuf^{RA} had two daughters, Zainab baisaheba and Hawwa baisaheba. Zainab baisaheba was given in marriage to Shaikh Abdul-Qaiyum who functioned as vazir, the Chief Secretary of dawat, for many decades.

Syedna Yusuf^{RA} stayed in Burhanpur for sometime after the wafaat of Syedna Zakiyuddin^{RA}. He then travelled to Jamnagar and en-route visited many congregations of mumineen before arriving at Ahmedabad. From Ahmedabad, Syedna Yusuf^{RA} finally reached Surat. After sometime, he travelled to Burhanpur again. There in 1205H, Syedna Yusuf^{RA} solemnized the marriage of his illustrious brother and successor, the 43rd dai Syedna AbdeAli Saifuddin^{RA}.

**Syedna Yusuf^{RA}'s
early years**

**Syedna Yusuf^{RA}
travels to Surat
after staying in
Burhanpur for
sometime**

Syedna Yusuf^{RA} appoints his hudood

The efficient functioning of dawat under Syedna Yusuf^{RA}

Syedna Yusuf^{RA} moves to Surat and enjoins mumineen to also build homes there

Syedna Yusuf^{RA} appointed his brother Syedi ShaikhAdam Safiyuddin^{QR} as his mazoon, while his younger brother, Syedi AbdulQadir Hakimuddin^{QR} was elevated to the rank of mukasir and was entrusted with the affairs of Burhanpur. Syedna AbdeAli Saifuddin^{RA} was appointed raas ul-hudood and was entrusted the task of reviewing the religious and social affairs of mumineen in the region of Malwa.

Although Syedna Yusuf^{RA} was only 23 at the time of his accession to the office of al-Dai al-Mutlaq, the different departments of dawat functioned with incredible efficiency and coordination under him. A learned person of the time had, at the outset, conjectured that it was the qualified officers and other functionaries who administered dawat with such consummate skill. But the very same person was perplexed and dumbfounded when he observed that all affairs were meticulously directed and guided by the young dai in person. He had then commented that undoubtedly Syedna Yusuf^{RA} was the beneficiary of the benign inspiration of Imam uz-Zamaan^{SA}.

At 23 years, Syedna Yusuf^{RA} was the youngest amongst the Doat Mutlaqeen^{RA} of India until then to shoulder the onerous responsibility of dawat.

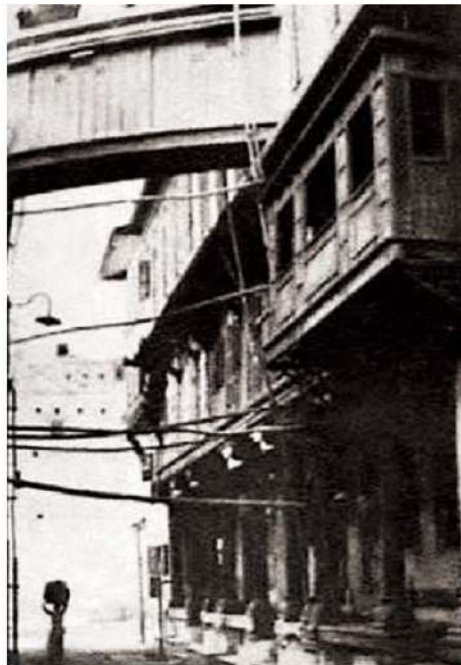
In 1207H, Syedna Yusuf^{RA} visited Dongam where he erected a mausoleum on the qabr mubarak of Maulaya Nooruddin^{QR}, who had served as the waali in Deccan during the first years of dawat in Hind. Enroute to Surat, he stayed briefly in Pune where the local ruler, Peshwa Madhav Rao II and the mumineen of Pune accorded him a rousing welcome.

While in Surat, Syedna Yusuf^{RA} decided to make Surat daar ul-hijrat, thereby shifting from the original headquarters of Burhanpur. He thus became the first Dai al-Mutlaq to function from Surat. One of the reasons for this was that mumineen had migrated there in large numbers and their numbers had increased consid-

erably. Syedna Yusuf^{RA} constructed houses in Surat and enjoined hudood and mumineen to also build their homes there.



*A painting of Peshwa Madhav Rao II (left)
with his courtier and attendants*



The old mansion of Doat Mutlaheen^{RA} in Surat

In 1204H, Syedi Ismail-ji bhaisaheb^{QR}, son of Syedna Yusuf^{RA}'s paternal uncle Syedi Abde-Moosa Kalimuddin^{QR}, was killed mercilessly by the Bhils (an indigenous tribal community) while on an assignment of dawat in Sanyaar near Godhra. He was later buried

**Syedna Yusuf^{RA}'s
cousin is
mercilessly killed
by the Bheels**

**Syedna Yusuf^{RA}
stays in
Ahmedabad
for the
reconstruction of
monuments**

**Syedna Yusuf^{RA}'s
final days**

**Syedna Yusuf^{RA}
breathes his last**

in Godhra. Syedna Yusuf^{RA} was deeply shocked and distressed when he learnt about the tragedy. His grief was illustrated in the elegy he composed in memory of the martyr.

That year, Syedna Yusuf^{RA} visited Ahmedabad and initiated the restoration and rebuilding of the graves and mausoleums of Doat Mutlaqeen^{RA} and hudood buried there. These hallowed sites had been razed to the ground during that turbulent when mumineen were prevented from ziyarat. Syedna Yusuf^{RA} stayed in Ahmedabad until reconstruction of the monuments was complete.

During his travels, it was Syedna Yusuf^{RA}'s practice to carry with him requisites for the final journey; kafan cleansed with the holy water of Zam Zam, the holy water of Zam Zam and Khake-Shifa. During Syedna Yusuf^{RA}'s final days, he regularly summoned his brothers Syedna AbdeAli Saifuddin^{RA} and Syedi AbdulQadir Hakimuddin^{QR} and imparted to them higher realms of ilm and gave them insight into the affairs of dawat. He had secretly appointed Syedna Saifuddin^{RA} as his mansoos many years ago. Syedna Yusuf^{RA} left instructions that he be buried besides the eminent hadd Syedi Luqmaan-ji bin Habibullah^{QR}.

When Syedna Yusuf^{RA} breathed his last, Syedna Saifuddin^{RA}'s grief was unimaginable, but he endured the tragedy stoically and with courage. He led the janaza namaaz at the masjid in Nawapura and Syedi AbdulQadir Hakimuddin^{RA} descended into the qabr to finally lay to rest Syedna Yusuf^{RA} at the spot designated by him. Mumineen and leading citizens of Surat profoundly mourned his wafaat. Syedna Yusuf^{RA} passed away at the young age of 36. He was the seventh incumbent from the noble lineage of Maulaya Raja bin Maulaya Ali^{QR} of the Bharmal clan.

The area surrounding the qabr mubarak was illuminated with lanterns as khatm ul-Qur'an majlis were held in the precincts. An adversary, referring to the illumination, made derogatory statements. No sooner had he made his utterance than he faced divine

retribution; his house caught fire completely reducing it to cinders while the adjoining premises remained unaffected. Realising his folly, he went to the qabr mubarak of Syedna Yusuf^{RA} and sought mercy and forgiveness.



*The qabr mubarak of Syedna Yusuf^{RA}
in the Qubba Najmiya in Surat*

**An adversary
makes
derogatory
statements on
the illumination
of the qabr
mubarak**



The 43rd Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna AbdeAli Saifuddin
 bin Syedna Abdut-Taiyib Zakiyuddin^{RA}

Wafaat: 12th Zilqadatil-Haraam 1232/1817

Tenure: 19 years, 4 months and 23 days

Qabr Mubarak: Surat, Gujarat, India



An aerial view of Qubba Najmiya & Qubba Izziyaa



Syedna Aali Qadr Mufaddal Saifuddin^{TUS} at the qabr mubarak of Syedna AbdeAli Saifuddin^{RA}

Syedna AbdeAli Saifuddin^{RA} is held in the highest regards as a scholar par excellence and his tenure was a golden era of intellectual pursuits and literary works. In fact, the dai was reverently named as 'Al-Mo'ayyad ul-Asgar' or the 'Junior Mo'ayyad' by the luminaries of his time; a reference to Syedna al-Mo'ayyad ush-Shirazi^{RA}, the distinguished baab ul-abwaab of Imam Mustansir^{SA} whose incessant barakaat keep gracing Doat Mutlaqeen^{RA}. Syedna AbdeAli Saifuddin^{RA} was a beneficiary of the Fatemi legacy of ilm and subsequently a benefactor of divine knowledge to many eminent hudood.

Syedna Saifuddin^{RA} was born on 9th Safar al Muzaffar in 1188/1774 during the tenure of the 40th dai Syedna Hebatullah^{RA}. When he was 12, his father Syedna Abdut-Taiyib Zakiyuddin^{RA} passed away and his brother Syedna Yusuf Najmuddin^{RA} took care of him. Syedna Saifuddin^{RA}'s marriage was solemnized in 1205H with Amatullah Aai Saheba, daughter of Shaikh Jivan-ji bin Shaikh Dawood bhai, a devout and loyal follower and a dignitary of dawat. The ceremony took place in Burhanpur with grandeur. Besides a large gathering of mumineen, many dignitaries and prominent persons participated, one of whom was the ruler of Gwalior, Mahad-ji Scindia, who attended the marriage with his courtiers.



A portrait of Mahad-ji Scindia

**Syedna
Saifuddin^{RA},
the scholar par
excellence**

**The early years
of Syedna
Saifuddin^{RA}**

The appointment of Syedna Saifuddin^{RA} as mansoos

When Syedna Yusuf^{FRA} passed away and Syedna Saifuddin^{RA} ascended the throne of dawat, he was only 24 years of age, one of the youngest amongst Doat Mutlaqeen^{RA}. He was chosen for the august office when only 16 years of age. In one of his eulogies, he recounts how Syedna Yusuf^{FRA} had chosen him as his mansoos. In Jamnagar and at the beginning of his reign, Syedna Yusuf^{FRA} directed the scribe to draft a letter of appointment of his mansoos without specifying any name. Syedna Saifuddin^{RA} adds that the dai personally penned his name so as to maintain complete secrecy.

The intellectual luminaries of the time and the passing on of the Fatemi legacy of ilm

The mentors of Syedna Saifuddin^{RA}

Syedna AbdeAli Saifuddin^{RA} was the recipient of ilm from two eminent scholars, Shaikh Hebatullah bin Mulla Vali Mohammed and Shaikh Rehmatullah bin Hasan-ji. The divine knowledge that was imparted to Syedna Lamak bin Maalik^{RA} was passed on to these two scholars through numerous hudood, amongst whom were distinguished notables such as Syedi ShaikhAdam Safiyuddin^{QR}, Syedi AbdulQadir Hakimuddin bin Syedi Bawa Mulla Khan^{QR} and Syedi Luqmaan-ji bin Habibullah^{QR}.

Beneficiaries of the spiritual learning of Syedna Saifuddin^{RA}

In turn, many distinguished hudood and scholars were beneficiaries of the spiritual learning of Syedna Saifuddin^{RA}. Foremost among them was Syedi AbdeAli Imaduddin^{QR}, through whom ilm was borne to subsequent Doat Mutlaqeen^{RA}. Syedi AbdeAli Imaduddin^{QR}'s monumental work was 'Lubb ul-Lubaab', a seminal book of haqiqat. He also composed numerous verses in praise of Doat Mutlaqeen^{RA}. He passed away in 1271H during the reign of the 47th dai Syedna AbdulQadir Najmuddin^{RA}.

Syedi Qutub^{QR}, the respected historian

Syedi Qutub bin Sulaiman-ji^{QR} was also a great scholar of this period. He had functioned as the amil of Mumbai and later of Pune, where he lies buried. He is remembered today for his exclusive two-volume treatise Muntaza' ul-Akhbaar which comprises of

nearly the entire gamut of Fatemi history. The narrative starts with Rasulullah^{SAW} and ends with the dai of his time (much of the material of the book you are now reading is sourced from this treatise).

Syedi SadiqAli^{QR}, another beneficiary, composed hundreds of verses of nasihat that encompass a wide range of topics including ethics, history, social science, metaphysics and the principles of Islam. His humility and devotion towards the Dai al-Mutlaq is reflected in his verses which continue to be recited in various majalis (plural of majlis or religious congregations) of dawat. Syedi SadiqAli^{QR} had penned the verses in Gujarati, albeit with words from Arabic, Persian and Sanskrit. This blend was chosen by Doat Mutlaqeen^{RA} to facilitate learning and has promoted the use of lisaan ud-dawat ('dawat ni zabaan'), the language that mumineen use today.

Syedi Ibrahim Saiffee^{QR}, a descendant of Syedi Luqmaan-ji bin Syedi Dawood^{QR} of Udaipur, was another pupil of Syedna Saifuddin^{RA}. In recognition of his devotion, Syedna Saifuddin^{RA} bestowed on him the honorific 'Saiffee'. His most outstanding writing is Kitaab un-Najah, one of the few works that deal in detail with the subject of nikah. He passed away during the tenure of the 44th dai Syedna Mohammed Izzuddin^{RA} and lies buried in Surat.

During the tenure of Syedna Saifuddin^{RA}, the rank of mazoon was held by his brother Syedi ShaikhAdam Safiyuddin^{RA}, while his other brother, Syedi AbdulQadir Hakimuddin^{QR}, was mukasir. After the latter's demise, the rank of mukasir was held by Syedi ShaikhAdam bin Mitha bhai^{QR} and then by Syedi Qamruddin bin Syedna Hebatullah^{QR}. Shaikh Abdul-Qaiyum Vazir was the Chief Secretary of dawat.

In 1214H, Syedna Saifuddin^{RA} undertook a tour of the towns of Kathiawar and Kutch. In Jamnagar, his native town, he built a mas-

**Syedi SadiqAli^{QR},
the learned poet**

**Syedi Ibrahim
Saiffee^{QR}, the
author of Kitaab
un-Najah**

Th other hudood

The vilification campaign of Chand-ji

A unique incident during the reign of Syedna Yusuf^{RA}

Not mere coincidence, but divine inspiration

jid and a place of residence. In Morbi too, he built a masjid and a residential building and started a madrasah. While in Morbi, news reached him that Chand-ji, an enemy of dawat had launched a campaign of slander against the dai and dawat in Aurangabad. Chand-ji attempted to alienate mumineen from the fold of dawat and victimized those who were unyielding. Syedna Saifuddin^{RA} directed Shaikh Habibullah, a high-ranking notable, and the amil of Mumbai, Syedi Qutub bin Sulaiman-ji^{QR}, to go to Aurangabad for the rescue of mumineen. The two emissaries met Musheer ul-Mulk, the local ruler of Aurangabad, and apprised him of the ordeal faced by mumineen. With the assistance of Musheer ul-Mulk, Chand-ji was apprehended and taken to Morbi where he soon met his end.

During the reign of his predecessor Syedna Yusuf^{RA}, Syedna Saifuddin^{RA} went on an assignment to Ujjain. In the course of his extended stay there, he fell seriously ill and he perceived that he would not recover. Coincidentally in Surat, Syedna Yusuf^{RA} too was gravely ill and this news reached Syedna Saifuddin^{RA} in Ujjain. Syedna Saifuddin^{RA} prepared a letter appointing his brother Syedi AbdulQadir Hakimuddin^{QR} as his mansoos in the event that both Syedna Yusuf^{RA} and himself passed away. Since communication was slow in those days, it took considerable time for the message from Ujjain to reach Surat. In the meantime, when news of the illness of his brother in Ujjain reached Syedna Yusuf^{RA}, he was deeply distressed and anxious. As he too was ailing, he wrote a letter conferring nass upon Syedi AbdulQadir Hakimuddin^{QR} in the event that both himself and Syedna Saifuddin^{RA} passed away.

By the grace of Allah^{TA} Syedna Saifuddin^{RA} recovered and he returned to Surat. Syedna Yusuf^{RA}'s health too had improved and both brothers jubilantly welcomed each other with tears of joy. During the exchange of pleasantries, they learnt that they had both chosen Syedi AbdulQadir Hakimuddin^{QR} for the sacred office. Indeed, it was not mere coincidence, but divine inspiration that their decision was alike. After the demise of Syedna Yusuf^{RA}, Syedna Saifuddin^{RA} during his tenure, again chose Syedi AbdulQa-

dir Hakimuddin^{QR} as his mansoos. The dai had great confidence in Syedi Hakimuddin^{QR} who ably aided him in all matters of dawat.

Syedi AbdulQadir Hakimuddin^{QR} passed away suddenly in 1217H. His untimely demise was a deep blow to Syedna Saifuddin^{RA}. Though overwhelmingly grieved, he bore the tragedy with great fortitude. The enemies of dawat were jubilant upon hearing this and scorned Syedna Saifuddin^{RA} that the person in whom the dai prided was no more and started questioning him on whom who would he now appoint in his place. Syedna Saifuddin^{RA}, for some time, silently bore their verbal abuse but later composed an elegy in which he strongly rebuked them. He asserted that with the benign guidance of Imam uz-Zamaan^{SA}, he would choose a person of such calibre that those who scorned him would be left dumbfounded.

Accordingly, Syedna Saifuddin^{RA} selected two talabat from the dars, Syedna Mohammed Izzuddin^{RA} and Syedna Taiyib Zainuddin^{RA}, sons of Shaikh Jivan-ji of Aurangabad. He trained them constantly and kept a check on their progress. He personally enlightened them with divine knowledge and sent them on various assignments to test them, until finally he was confident that they were both ready to take-up the onerous responsibility of dawat. Syedna Izzuddin^{RA} was to be the first of the two to ascend to the throne of dawat, while Syedna Zainuddin^{RA} was to succeed him.



The Devri Mubarak in Surat

**Syedi AbdulQadir
Hakimuddin^{QR}
passes away**

**Syedna
Saifuddin^{RA}
personally trains
his mansoos**

**Syedna
Saifuddin^{RA}
undertook the
construction of
many structures**

**Syedna
Saifuddin^{RA}
builds Masjide-
Mo'azzam from
his own personal
funds**

**Masjide-
Mo'azzam was
rebuilt by the 52nd
dai**

Masjide-Mo'azzam and Darse-Saifee, then and now

Syedna Saifuddin^{RA} during his tenure undertook the construction of many edifices and structures. Foremost, he built a qubba mubarak on the qabr mubarak of his brother and predecessor, Syedna Yusuf^{RA}. In this noble task, he enlisted the participation of scholars, students of the dars and high ranking members of the community. The dome of the mausoleum was raised in a single operation and it took 36 hours to complete.

In the vicinity of the qubba mubarak, Syedna Saifuddin^{RA} built a spacious and magnificent masjid, 'Masjide-Mo'azzam', and out of his own personal fund of 65,000 rupees, a structure to house the dars, 'Darse-Saifee'. Initially numerous obstacles were faced, particularly in acquiring the buildings in the precinct, but these were successfully overcome. The masjid was formally dedicated on Friday, 14th Jumadal-Ula 1220/1805 and Syedna Saifuddin^{RA} led the first congregation for zohar namaaz on that day.



Masjide-Mo'azzam, a century before its restoration

The 52nd dai Syedna Mohammed Burhanuddin^{RA} initiated rebuilding this masjid in 1412/1992. It was formally dedicated in 1st Shabaan ul-Kareem 1417/1996 in the presence of an unprecedented gathering of mumineen. The new masjid incorporates ar-

chitectural elements from the Fatemi jawame (plural of jame) in Cairo. Specifically, the qibla and minarets are replicated from al-Juyushi and various designs are copied from the jawame of al-Anwar, al-Aqmar and al-Azhar. The magnificence and beauty of this masjid is a tribute to Syedna AbdeAli Saifuddin^{RA}.



Façade of the newly restored Masjide-Mo'azzam dedicated by Syedna Mohammed Burhanuddin^{RA} in 1417H

The Darse-Saiffee was established to promote the study of Arabic and theological knowledge and it was one of the first institutions of its kind in India. In the past, the dars was a house of learning situated wherever the seat of dawat was. It had first functioned in Ahmedabad and had shifted to Jamnagar, Ujjain, Burhanpur, Mandvi, Mundra and Morbi. It was Syedna Saifuddin^{RA} who gave the dars a permanent name and edifice and formally established it as an institution. Syedna Saifuddin^{RA} stated that Masjide-Mo'azzam and Darse-Saiffee were both specially constructed in preparation for zuhoor.

The 51st dai Syedna Taher Saifuddin^{RA} widened the scope and field of study of Darse-Saiffee to meet the of the changing times and gave it the name of 'Al-Jamea-tus-Saifiyah'. Furthermore, the 52nd dai Syedna Mohammed Burhanuddin^{RA}, expanding the curricula, introduced many other fields such as memorization of the Qur'an, language-learning, sports and physical activities, bringing Al-

Syedna Saifuddin^{RA} gives the dars a permanent name and edifice

The 51st dai widened the scope and field of study of Darse-Saiffee

Jamea-tus-Saifiyah at par with modern international universities. Branches of Al-Jamea-tus-Saifiyah were also established in Karachi in 1982 CE, in Nairobi in 2011 CE and in Mumbai (Marol) in 2012 CE. Today, hundreds of mumineen students acquire learning in its premium faculties preparing themselves for khidmat, while hundred others aspire to join its esteemed ranks.



The old building of Darse-Saif



The old entrance to Al-Jamea-tus-Saifiyah



The academic block, library and hostel of the present Al-Jameat-us-Saifiyah in Surat

In the year 1228H, Syedna Saifuddin^{RA}'s mother Ratan Aai Saheba passed away. She was the daughter of Syedi Khan bhaisaheb^{QR}, the son of Syedna Ibrahim Vajihuddin^{RA}. Another calamity struck that year when a severe drought and famine hit the regions of Kathiawar and Kutch. Syedna Saifuddin^{RA}, ever conscious of the well-being of mumineen wherever they stayed, invited them to seek in Surat.

Heeding Syedna's call, over 12,000 mumineen took refuge in Surat. Syedna Saifuddin^{RA} sheltered them for eleven months, providing them with food, lodging and other household necessities. He formed various committees and engaged wealthy mumineen to contribute their funds in the upkeep of the migrant mumineen. Those possessing skills were provided with appropriate implements for their self-employment and their earnings were credited to their individual account. At the end of eleven months when these mumineen were to return to their native towns, Syedna Saifuddin^{RA} bade them farewell and they carried with them their earnings. Some mumineen took permission from Syedna Saifuddin^{RA} and migrated to East Africa, forefathers to the thousands of mumineen who live there today.

The power of the Marathas during this period was on the decline

**A severe
drought strikes
Kathiawar and
Kutch**

**Over 12,000
mumineen take
refuge in Surat
under Syedna
Saifuddin^{RA}**

**A skirmish in
Pune between
the Pathans and
mumineen**

**The mumineen
of Pune retaliate
by closing down
their businesses**

and the British had established a firm foothold in Mumbai and the west coast of India. The rulers of petty kingdoms became subservient to the domination of the British. In Pune, the local ruler Peshwa Baji Rao II, was burdened with the expenditure of 6,000 troops stationed by the British there. Baji Rao was thereby compelled to reduce the outlay on his own forces that comprised mainly of Pathans. Consequent to financial constraints, the residential quarters which housed his troops were handed over to mumineen. The Pathans vented their anger by unleashing an attack on mumineen. The confrontation lasted several days and in the encounter, three mumineen were killed.

The mumineen of Pune retaliated by closing down their businesses and stopping all commercial activities. When Syedna Saifuddin^{RA} learnt of the skirmish in Pune, he directed his amil in Mumbai Syedi Qutub bin Sulaiman-ji^{QR} to brief the British Resident of Pune, Mountstuart Elphinstone, of the situation. The Resident immediately ordered Baji Rao to stop the violence and protect mumineen. He also despatched his legal counsellor Khurshid-ji Modi to Pune to review the situation and submit a report.



A portrait of Mountstuart Elphinstone



A painting of Peshwa Baji Rao II with the British

Also at this time, the British Government was borrowing money from the public on interest for its administrative and economic activities. Some officers met Syedna Saifuddin^{RA} and after a friendly conversation suggested that it would be greatly beneficial to the dai if he too gave loans to the government and moreover a close rapport and friendship would be built between them. Syedna Saifuddin^{RA} informed the officers that taking interest was strictly forbidden and unlawful in Islam. He added that if necessity arose, he would spend for worthwhile causes and even support government ventures in whatever way possible. The officers reported to the British Governor and apprised him of their meeting with Syedna Saifuddin^{RA}. The Governor was so impressed by Syedna Saifuddin^{RA}'s steadfastness that he ordered that interest dealings with mumineen be discontinued thereafter. Syedna Saifuddin^{RA} thus truly was the saviour of mumineen in the here and the hereafter.

**Syedna
Saifuddin^{RA}
strictly refuses to
give the British
loans on interest**

**Syedna
Saifuddin^{RA}
composes
a nasihat
addressed to
his son Syedna
Badrudin^{RA}**

**The directives in
the nasihat**

**More on the
directives in the
nasihat**

The nasihat ‘Ilm na moti jaro’

In 1226H, Syedna Saifuddin^{RA} married Vazira Aai Saheba and by this marriage a son was born in the person of the 46th dai Syedna Mohammed Badruddin^{RA}. When Syedna Badruddin^{RA} was seven years of age, Syedna Saifuddin^{RA} composed a nasihat for him, ‘Ilm na moti jaro’ in which he addresses him as ‘Kika bhai’, a then term of affection for a child. In the nasihat, Syedna Saifuddin^{RA} gives various directives to Syedna Badruddin^{RA} and each verse ends with the affectionate encouragement ‘Kika bhai jaldi parho!’.

In particular, Syedna Saifuddin^{RA} enjoins Syedna Badruddin^{RA} to reach a lofty position by serving the Dai al-Mutlaq with humility and dedication stating that his own father, Syedna Abdut-Taiyib Zakiyuddin^{RA}, attained a lofty position by selflessly rendered khidmat to Syedna Hebatullah^{RA} in Ujjain. In one quatrain, the noble father commands his son to be steadfastly loyal and ever attentive to the Dai al-Mutlaq and to bow down to him with utmost humility. He affirms that Imam uz-Zamaan^{SA} is his maula and it is he who holds the reins.

Syedna Saifuddin^{RA} further exhorts Syedna Badruddin^{RA} to be courteous, modest, truthful, sincere and to show thankfulness and appreciation and warns him from falling prey to the materialistic world. Syedna Saifuddin^{RA} also subtly signals his own forthcoming wafaat by stating that there is no peace in the world and that none can guarantee immortality. He points out that his predecessors Syedna Zakiyuddin^{RA} and Syedna Yusuf^{RA} too left this world. In his final address to the young prince, Syedna Saifuddin^{RA} affectionately tells him that he would have addressed him in Arabic had he reached that stage of learning then. The nasihat, though simple in its wordings and in the common tongue of that time, is replete with deep and hidden meaning.

This nasihat was composed in 1232H and recited on 7th Shawwal

ul-Mukarram that year, on the death anniversary of Syedna Saifuddin^{RA}'s grand mother. The audience comprised senior dignitaries and hudood of dawat and tutors and students of Darse-Saifee. The atmosphere in the majlis was filled with emotion and the congregation broke down when the poignant verses were recited.



*The first verse of 'Ilm na moti jaro'
in the handwriting of Syedna Saifuddin^{RA}*

Thereafter, Syedna Saifuddin^{RA}'s health steadily declined causing deep concern. On 7th Zilqadatil-Haraam 1232H, the day of the urs mubarak of his brother Syedi AbdulQadir Hakimuddin^{QR}, he summoned Syedna Mohammed Izzuddin^{RA} along with Shaikh Abdul-Qaiyum, Shaikh Eesa bhai, Syedi SadiqAli^{QR} and Syedi AbdeAli Imaduddin^{QR}, while they were having the fateha meal. They immediately answered the summons of the dai, leaving the meal unfinished. Although interrupting meals is disallowed, an exception is when summons come from al-Dai al-Mutlaq, the supreme leader. Syedna Saifuddin^{RA}, in midst of the four notables, conferred nass upon Syedna Izzuddin^{RA} and enjoined them to maintain complete secrecy.

Syedna Saifuddin^{RA} passed away at the young age of 44. His laqab Saifuddin means 'the Sword of deen'. Upon his demise, the four dignitaries, who were witness to the nass, gave testimony that Syedna Izzuddin^{RA} was the mansoos of Syedna Saifuddin^{RA}. Syedna Izzuddin^{RA} led the janaza namaaz at Masjide-Mo'azzam and the

**The nasihat is
received by the
audience with
great emotion**

**Syedna
Saifuddin^{RA}'s
health steadily
declines**

**Syedna
Saifuddin^{RA}
passes away at a
young age**

noble dai was laid to rest besides the qabr mubarak of his brother Syedi AbdulQadir Hakimuddin^{QR} in Qubba Najmiyah.

During the tenure of Syedna Saifuddin^{RA}, followers of the Hujumiya faction re-entered the fold of dawat. This sect had broken away from dawat during the reign of the 33rd dai Syedna FeerKhan Shujauddin^{RA}.

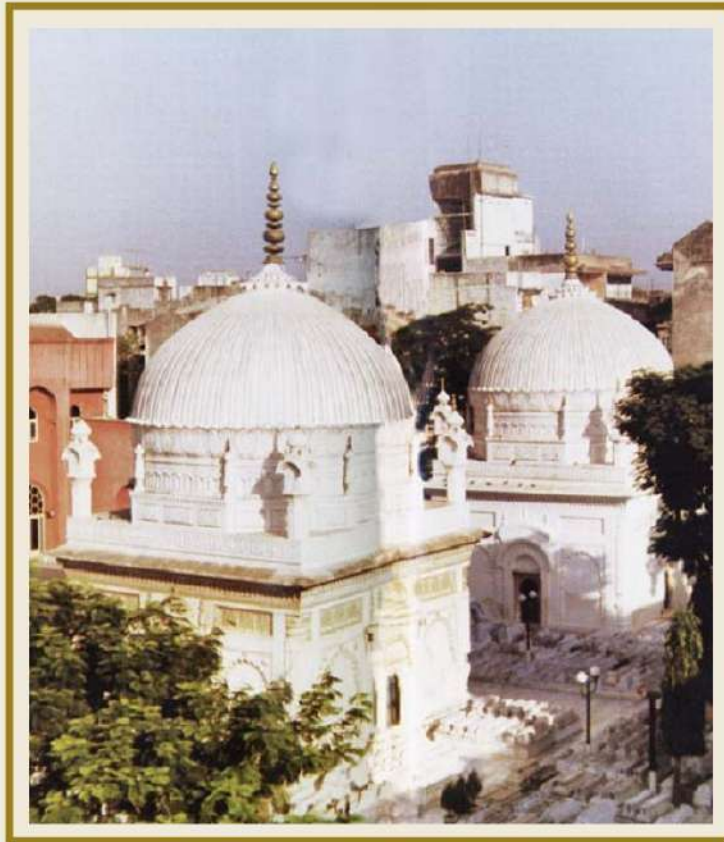


The 44th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Mohammed Izzuddin
 bin Shaikh Jivan-ji^{RA}

Wafaat: 19th Ramadan ul-Mo'azzam 1236/1821

Tenure: 3 years, 10 months and 7 days

Qabr Mubarak: Surat, Gujarat, India



*Qubba Najmiya and Qubba Izziyaa, with Masjide-Mo'azzam(left)
 before its restoration in 1417H*

**The ancestors
of Syedna
Izzuddin^{RA}
and Syedna
Zainuddin^{RA}**

**Maulaya
Bharmal^{QR}
and Maulaya
Tarmal^{QR}, the
two illustrious
brothers**

**Syedi
Fakhruddin^{QR}
used to travel
from place to
place**

**Syedi
Fakhruddin^{QR}
and his
companions are
accosted by a
gang of dacoits**

Syedna Mohammed Izzuddin^{RA} was born during the tenure of the 42nd dai Syedna Yusuf Najmuddin^{RA}, on 11th Safar ul-Muzaffar 1203/1788. Syedna Izzuddin^{RA} and his elder brother and mansoos Syedna Taiyib Zainuddin^{RA}, trace their lineage to two illustrious and noble personalities, Syedi Fakhruddin Shaheed^{QR} and Syedi AbdulQadir Hakimuddin^{QR}, the great sage of Burhanpur. Their father was Syedi Jivan-ji bin Shaikh Dawood bhai^{QR} and mother was Buji baisaheba binte Mulla Ahmed-ji. Buji baisaheba's father was the grandson of Syedi AbdulQadir Hakimuddin^{QR} and her mother, Aamena baisaheba was the great grand daughter of Syedi Hasan-ji Badshah^{QR}, a descendant of Syedi Fakhruddin Shaheed^{QR}.

Syedi Fakhruddin Shaheed^{QR}

Maulaya Tarmal^{QR}, the father of Syedi Fakhruddin Shaheed^{QR}, was brother to Maulaya Bharmal^{QR}. Maulaya Bharmal^{QR} was vizier to Sidhraj Jai Singh, the ruler of Patan in Gujarat during the 11th century CE. Due to the two brothers, the ruler and his subjects became the earliest of those to embrace dawat in Hind. Most of the waali of Hind and many Doat Mutlaqeen^{RA} thereafter were descendants of these two illustrious brothers.

Maulaya Yaqoob bin Maulaya Bharmal^{QR} was the first waali of Hind after Maulaya Abdullah^{QR}. He was ably assisted by his cousin, Syedi Fakhruddin Shaheed^{QR} to whom he had given the responsibility of the Wagarh region. Syedi Fakhruddin^{QR} used to travel from place to place and many people entered the fold of dawat due to his tireless efforts.

On the fateful day of 26th Moharram ul-Haraam, he and his companions were accosted by a gang of dacoits while travelling to Galiyakot from Sagwara. Syedi Fakhruddin^{QR} was a fearless warrior and a fierce battle ensued between the two sides near a small lake there. The battle started in the afternoon and by evening, many of Syedi Fakhruddin^{QR}'s companions were martyred. Upon

sunset, Syedi Fakhruddin^{QR} offered maghrib namaaz whilst arrows were being rained upon him. Finally, being deeply wounded, Syedi Fakhruddin^{QR} was martyred on 27th Moharram ul-Haraam at a very young age. When mumineen came to know of this tragedy they wailed, “*Baab-ji maula is no more!*” They came to the scene of the battle and laid to rest the great martyr in Galiyakot.



The qubba mubarak of Syedi Fakhruddin^{QR} in Galiyakot

Many miracles are attributed to Syedi Fakhruddin Shaheed^{QR}. It is said that if someone in immense difficulty comes to the house of Syedi Fakhruddin^{QR} wearing an iron anklet, then the anklet breaks open as if it were of wax and similarly the difficulty is easily overcome. Many people have had evil spirits exorcised from their bodies near his qabr mubarak and he is also known to protect his visitors from the harm of bandits. Today, thousands of mumineen and many local tribals visit the qabr mubarak of Syedi Fakhruddin Shaheed^{QR} to have their troubles alleviated.

Syedi Jivan-ji^{QR}, father of Syedna Izzuddin^{RA} and Syedna Zainuddin^{RA}, was a native of Aurangabad. He served dawat with distinction during the tenure of the 40th, 41st and 42nd dai and was sent on

**The many
miracles
attributed to
Syedi Fakhruddin
Shaheed^{QR}**

**The distinctive
services of
Shaikh Jivan-ji,
father of Syedna
Izzuddin^{RA}**

numerous assignments of dawat which he accomplished to the complete satisfaction of the incumbent dai. This was notwithstanding the adverse conditions and hostile environment then, particularly during the peak of Majdu's malicious campaign against dawat. In 1200H while Syedi Jivan-ji^{QR} was away in Kathiawar on an assignment of dawat, his only son Mulla Vali bhai was treacherously slain in Aurangabad by the adherents of Majdu. Though overtaken by grief, Syedi Jivan-ji^{QR} endured the calamity bravely. Syedna Hebatullah^{RA} asked Syedi Jivan-ji^{QR} to take Buji baisesha binte Mulla Ahmed-ji in marriage. By this matrimony he was blessed with two illustrious sons, Syedna Zainuddin^{RA} and Syedna Izzuddin^{RA}.



*Steps outside the house of Syedi Fakhruddin^{QR}, where all troubles
are alleviated*

**Syedna
Izzuddin^{RA},
younger of the
two brothers, is
chosen by Syedna
Saifuddin^{RA}**

Syedna AbdeAli Saifuddin^{RA}, after the sudden demise of his mansoos Syedi AbdulQadir Hakimuddin^{QR}, summoned Syedna Zainuddin^{RA} and Syedna Izzuddin^{RA} from Aurangabad and groomed them for the august office of al-Dai al-Mutlaq. Syedna Izzuddin^{RA}, though younger in age was destined to become the dai

first while Syedna Zainuddin^{RA} was to succeed him. He brought Syedna Izzuddin^{RA} under his direct tutelage. He was taught the intricacies of the affairs of dawat and its administration and on numerous instances he was put to severe test.

[todo: hawalchi]

On one occasion, he was commanded to travel immediately to Mumbai for an assignment of dawat without informing anyone, not even the members of his own household. Syedna Izzuddin^{RA} satisfactorily accomplished the task as directed and returned to Surat. Syedna Saifuddin^{RA} was extremely pleased and granted him permission to study 'Risalat ul-Waheedah', a foundation work in haqiqat. On another occasion, Syedna Izzuddin^{RA} was directed to travel to a distant region to accept religious dues from mumineen there. It was the peak of monsoon and roads were impassable, but Syedna Izzuddin^{RA} undertook the journey without demur.

When Syedna Saifuddin^{RA} fell seriously ill in 1228H, he summoned Syedna Izzuddin^{RA} and a delegation of notable hudood and with them as witness, appointed Syedna Izzuddin^{RA} as his mansoos. Syedna Saifuddin^{RA} enjoined them to maintain complete secrecy of the declaration of nass. By the grace of Allah^{TA}, Syedna Saifuddin^{RA} recovered from his illness. Thereafter, the involvement of Syedna Izzuddin^{RA} in the administration of dawat became noticeable, even though the declaration of nass was not made public. Days before his wafaat, Syedna Saifuddin^{RA} summoned the same notables again and reaffirmed the earlier proclamation of nass and even made Syedna Izzuddin^{RA} the custodian of his personal properties and belongings.

Syedna Izzuddin^{RA} thus assumed office upon the wafaat of Syedna Saifuddin^{RA} on 12th Zilqadatil-Haraam 1232H at the age of 29. He appointed Syedi ShaikhAdam Safiyuddin^{QR} as his mazoon, and as decreed by his predecessor, elevated his elder brother Syedna

**Syedna
Izzuddin^{RA} is
tested on several
occasions
by Syedna
Saifuddin^{RA}**

**Syedna
Saifuddin^{RA}
makes Syedna
Izzuddin^{RA} the
custodian of
his personal
belongings.**

**Syedna
Izzuddin^{RA}
assumes office
and appoints
hudood**

Taiyib Zainuddin^{RA} to the rank of mukasir. In gratitude of the benevolence and blessings from his predecessor, Syedna Izzuddin^{RA} in 1234H, celebrated the sehra ceremony of Syedna Saifuddin^{RA}'s sons, Syedna Mohammed Badruddin^{RA} and Abdut-Taiyib bhaisaheb. The event was marked with unprecedented pomp and splendour and mumineen came to Surat in large numbers to participate in the celebration. However, shortly afterwards, Abdut-Taiyib bhaisaheb passed away.



*A very historic photo of Qubba Najmiya,
Qubba Izziyaa and the old Masjide-Mo'azzam on the left*

**Syedna
Izzuddin^{RA}
helps the British
Governor of
Mumbai recover
stolen valuables**

In the year 1234/1818, a major burglary was committed at the residence of Mountstuart Elphinstone, the British Governor of Mumbai. Many important files and records besides valuables were stolen and despite an intensive search, these could not be recovered. The Governor sought the assistance of Syedna Izzuddin^{RA}. Syedna Izzuddin^{RA} directed the amil of Mumbai to make every endeavour to trace the missing items. The amil, with the help of some influential members of the community, was able to recover most of the items. The Governor expressed his deep and sincere appreciation and in return offered a big reward which the amil politely declined. He also profoundly thanked Syedna Izzuddin^{RA} on behalf of the British administration, and henceforth held the Dai al-Mutlaq in very high esteem.

During the tenure of Syedna Izzuddin^{RA}, certain mumineen became involved in practices forbidden by Islam. Syedna Izzuddin^{RA} urged his followers to shun the practice of insuring their merchandise and refrain from taking 'surtis' or lotteries. In one of his treatises, he enjoined mumineen to be fair and honest in their trade and to strictly adhere to all contractual obligations.

In 1233H, Syedi SadiqAli^{QR}, who had penned hundreds of verses of nasihat, passed away. In 1235H, Syedna Izzuddin^{RA} honoured Syedi Hebatullah Jamaluddin^{RA} bin Syedi ShaikhAdam Safiyuddin^{QR} with haddiyat and promoted him to the position of raas ul-hudood. Syedi Jamaluddin^{RA} was later appointed mazoon. Syedna Izzuddin^{RA} also conferred haddiyat on other senior members of the community. The next year, Syedi Ibrahim Saif^{QR} the author of 'Kitaab un-Najah' passed away. This was a few months before the demise of Syedna Izzuddin^{RA} himself. Syedna Izzuddin^{RA} had ordered a building in the precinct of the mausoleum of Syedna Yusuf Najmuddin^{RA} to be acquired. At that time no significance was attached to it, but the site was to become Qubba Izziyaa, his final resting place.

Syedna Izzuddin^{RA} suffered from acute abdominal pain that had a debilitating effect. Despite his ailment, in 1236H, he delivered wa'az of Ashara Mubarakah. On the day of Aashura he proclaimed nass upon his brother, Syedna Zainuddin^{RA}, and enlightened the congregation on the personality of his mansoos. After a prolonged illness, he left for his heavenly abode at the young age of 33 that year, on the auspicious day of the shahadat of Maulana Ali bin Abi-Taalib^{SA}.

Hudood pass away and Syedna Izzuddin^{RA}'s own demise comes closer

Syedna Izzuddin^{RA} proclaims nass on Syedna Zainuddin^{RA} on Aashura

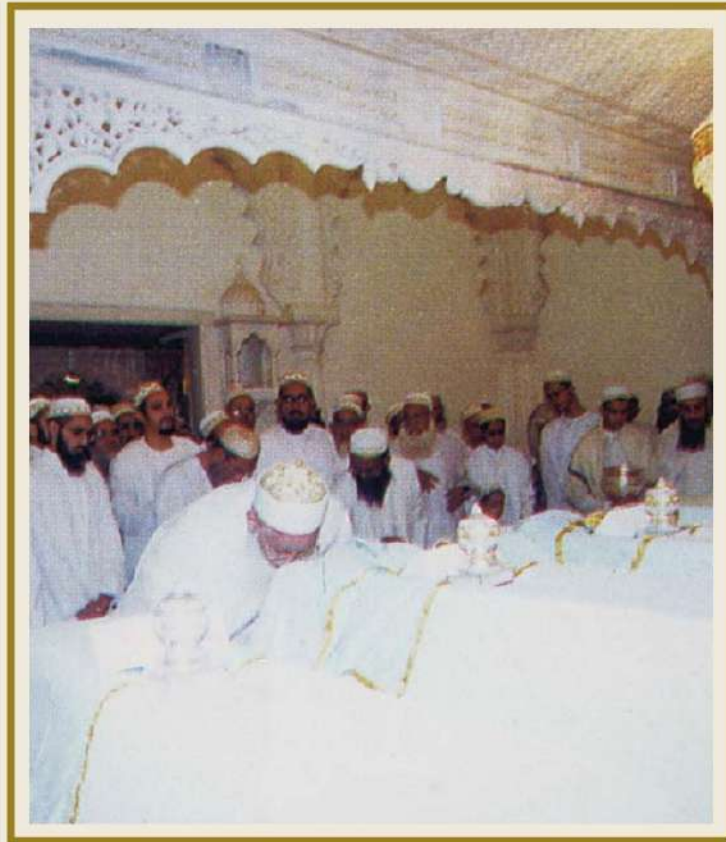


The 45th Dai al-Mutlaq, Ad-Da'il Ajaal,
Syedna Taiyib Zainuddin
 bin Shaikh Jivan-ji^{RA}

Wafaat: 15th Zilqadatil-Haraam 1252/1837

Tenure: 16 years, 1 month and 26 days

Qabr Mubarak: Surat, Gujarat, India



Syedna Mohammed Burhanuddin^{RA} performing ziyarat of Syedna Taiyib Zainuddin^{RA}

Syedna Taiyib Zainuddin^{RA} was 38 years of age when he ascended to the sacred office of al-Dai al-Mutlaq in 1236H, four years elder to his brother and predecessor, Syedna Mohammed Izzuddin^{RA}. Celebrations of his takhte-nasheeni were held on 6th Shawwal ul-Mukarram that year. On this day, Syedi ShaikhAdam Safiyuddin^{QR} was reaffirmed as mazoon and his son Syedi Hebatullah Jamaluddin^{QR} was appointed mukasir, the position Syedna Zainuddin^{RA} held during his predecessor's tenure.

In Zilhijjat il-Haraam 1237H, a flood ravaged Surat causing a lot of destruction. Hundreds of houses and shops remained submerged and thousands were marooned for days. Scores of villages in the periphery of Surat were washed away by the overflowing River Tapti. Syedna Zainuddin^{RA} initiated massive relief operations. Food and essential items were despatched by boats and mumineen were housed in the masjid of Nawapura.

Syedna Zainuddin^{RA} started an extensive tour visiting mumineen of Malwa and Gujarat in 1239H. Bharuch, Ahmedabad, Khambat, Kapadwanj and Mandasaur were some of the towns he visited. His son Syedna AbdulQadir Najmuddin^{RA} and Syedna AbdeAli Saifuddin^{RA}'s son Syedna Mohammed Badruddin^{RA}, were among those in the entourage. Mumineen and other citizens accorded an affectionate and warm reception to the dai everywhere. Syedna Zainuddin^{RA} arrived at Mandasaur from Ratlam in Rabi ul-Aakhar 1240H and was given a heartfelt welcome and escorted to the city in a grand procession.

However, the jubilation in Mandasaur was marred by violence. Mumineen were provoked by a slander of Syedna Zainuddin^{RA} and dawat. On 29th Jumadal-Ula, a confrontation ensued in which a Sunni cleric was killed. The miscreants were persistent in avenging the death of the cleric and the clashes that followed led to the death of five mumineen with 25 others injured. Mumineen shops were looted and set on fire. Among the dead was Mulla Vali bhai bin Hasan-ji, a prominent figure of Mandasaur. The miscreants

**Syedna
Zainuddin^{RA}
ascends the
throne of dawat**

**A flood ravages
Surat and Syedna
Zainuddin^{RA}
initiates relief
operations**

**Syedna
Zainuddin^{RA}
starts an
extensive
tour visiting
mumineen**

**A clash between
mumineen and
miscreants in
Mandasaur**

**A British
regiment from
Neemuch brings
everything under
control**

**A similar clash
takes place in
Ujjain, but things
quickly come in
control**

surrounded the mansion in which Syedna Zainuddin^{RA} was residing. They fired at the mansion but miraculously the bullet narrowly missed Syedna Zainuddin^{RA}.



The fortress of Mandasaur

When the situation worsened, a British regiment from the cantonment in Neemuch led by Captain Wallesley and Borthwick with Jamaal Khan rushed to Mandasaur and everything was brought under control. Shortly afterwards, Syedna Zainuddin^{RA} left Mandasaur for Indore. At the outskirts of the city, Syedna Zainuddin^{RA} was accorded a warm welcome by Tantia Jog, the chief minister of Maharaja Holkar. In Indore, Syedna Zainuddin^{RA} solemnized the misaaq of Syedna Mohammed Badruddin^{RA} on the auspicious day of Mab'as.

When Syedna Zainuddin^{RA} arrived in Ujjain from Indore, there too mumineen were attacked by miscreants. The timely arrival again of a force from Neemuch prevented bloody clashes and casualties. The amil of Ujjain, Shaikh AbdulQadir, carried a petition to Maharaja Daulat Rao at Gwalior. The Maharaja expressed his regret at the episode and issued an order to the administrator of Ujjain to ensure the safety and well-being of mumineen. Syedna Zainuddin^{RA} returned to Surat in Zilhijjat il-Haraam after travelling for one full year.

The marriage of Syedna Badruddin^{RA} and the two sons of Syedna

Taiyib Zainuddin^{RA}, Syedna AbdulQadir Najmuddin^{RA} and Syedna AbdulHusain Husamuddin^{RA}, were solemnized in Surat. Syedna Zainuddin^{RA} gave his daughter Amatullah Aai Saheba in marriage to Syedna Badruddin^{RA}. Mumineen from various towns and cities gathered in Surat in large numbers and the building of Darse-Saifee, the venue of the functions, was beautifully decorated for the occasion.

Syedna Zainuddin^{RA} had always maintained friendly and cordial relations with the British administration which by then had firmly established its authority in Gujarat, Malwa and the Mumbai principality. Syedna Zainuddin^{RA} was made an honorary member of the Governor's Council. Sir John Malcolm, the then Governor of Mumbai, frequently exchanged correspondence with Syedna Zainuddin^{RA}. The Governor was well conversant in Persian and thus communicated in Persian. Sir John had made it a practice to call on Syedna Zainuddin^{RA} during his visits to Surat.



A portrait of Sir John Malcolm

Syedna Zainuddin^{RA}'s tenure also witnessed a marked increase in students aspiring for higher religious learning. They came to Surat

**Marriages are
solemnized in the
house of Syedna
Zainuddin^{RA}**

**Syedna
Zainuddin^{RA}
maintains
friendly relations
with the British**

Syedna Zainuddin^{RA} imposed strict restrictions on the dissemination of knowledge

Construction and restoration of mausolea were done in Syedna Zainuddin^{RA}'s period

The qubba mubarakah of the 3rd dai is erected only when Syedna Zainuddin^{RA} undertakes it

Syedna Zainuddin^{RA} undertakes a tour of Kathiawar and Kutch

in large numbers from different regions. Syedna Zainuddin^{RA} implemented a well-regulated system for the dissemination of ta'aweez and haqiqat. Only those who were eligible and received the dai's sanction could pursue such learning. Even the study of Uyoon ul-Akhbaar, the historical work of Syedna Idris Imaduddin^{RA}, was restricted to pupils who had prior permission. The tutors were directed to strictly follow the guidelines set and were required to conform to the syllabus.

Another noteworthy accomplishment of Syedna Zainuddin^{RA}'s period was the construction and restoration of mausolea of Doat Mutlaqeen^{RA} and hudood fozala. The mausoleum of Syedi Fakhruddin Shaheed^{QR} in Galiyakot was built by Syedna Zainuddin^{RA} in 1243H. Construction work on the mausoleum of Syedna Mohammed Izzuddin^{RA} in Surat had reached a standstill. Work resumed in Rajab ul-Asab 1247H and was completed on 12th Shabaan ul-Kareem. The dome of the building was constructed in a single day with the participation of the notables of Surat and the students of Darse-Saifee.

The qubba mubarakah of the 3rd dai Syedna Hatim Mohyi'uddin^{RA} in Yemen was in a dilapidated state. The natives of Hutaib had endeavoured to re-build the mausoleum, but construction work done each day was found to be undone the next morning and the task could not be accomplished. A mumin in Yemen stated that this noble deed was the prerogative of the dai in Hind and the matter was referred to Syedna Zainuddin^{RA}. When Syedna Zainuddin^{RA} undertook the project, the qubba mubarakah of the illustrious dai was erected within a short period.

That same year, Syedna Zainuddin^{RA} undertook a tour of the regions of Kathiawar and Kutch. Ahmedabad, Kapadwanj, Sidhpur and Mandvi were among the places visited. Having observed Ashara Mubarakah of 1248H in Sidhpur, Syedna Zainuddin^{RA} arrived in Mandvi. The local Hindu community prevented the entourage from proceeding to the city due to friction between Hindus and

Muslims. Syedna Zainuddin^{RA} decided to encamp in the vicinity of the mausoleum of Syedna NoorMohammed Nooruddin^{RA}.

During the tour of Malwa Syedna Zainuddin^{RA} visited Mohammedpur. About 75 Hibtiyas, who lived there, acknowledged Syedna Zainuddin^{RA} as the legitimate dai and entered the fold of dawat. The Hibtiyas were followers of Ismail and Majdu, dissidents during the reign of the 40th dai Syedna Hebatullah^{RA}.

On 1st Rabi ul-Awwal 1252H/1836, the mazoon Syedi ShaikhAdam Safiyuddin^{RA} passed away in Jamnagar. He was the elder brother of Syedna Yusuf Najmuddin^{RA} and Syedna AbdeAli Saifuddin^{RA} and had served dawat with sincerity and dedication. He had the distinction of being the only mazoon to serve five Doat Mutlaqueen^{RA}, from the time of his father the 41st dai Syedna Abdut-Taiyib Zakiyuddin^{RA} till that of the 45th dai Syedna Taiyib Zainuddin^{RA}. His son, Syedi Hebatullah Jamaluddin^{QR}, who then held the rank of mukasir, was elevated to the position of mazoon. The rank of mukasir was bestowed on Syedna Mohammed Badruddin^{RA}, while Syedna AbdulQadir Najmuddin^{RA} was appointed as raas ul-hudood. In Zilqadatil-Haraam, Syedna Zainuddin^{RA} fell ill and on the 11th conferred nass on Syedna Badruddin^{RA}. Syedna Zainuddin^{RA} passed away four days later at the age of 54.

**Syedi
ShaikhAdam^{QR}
passes away and
soon after Syedna
Zainuddin^{RA} also
passes away**



*Syedna Aali Qadr Mufaddal Saifuddin^{TUS} at the qabr mubarak of
Syedna Zainuddin^{RA}*

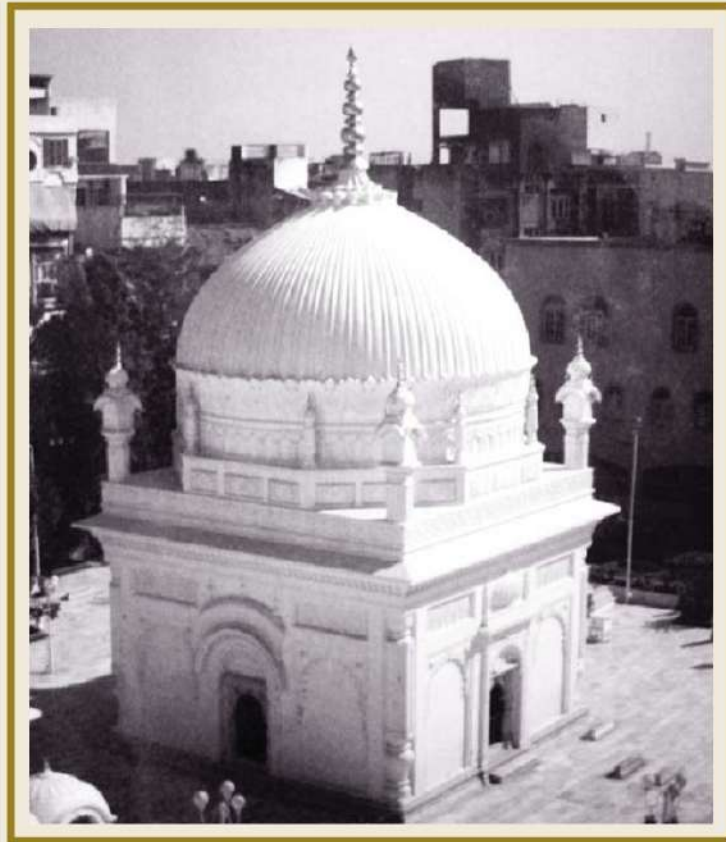


The 46th Dai al-Mutlaq, Ad-Da'il Ajaal,
Syedna Mohammed Badruddin
bin Syedna AbdeAli Saifuddin^{RA}

Wafaat: 29th Jumadal-Ukhra 1256/1840

Tenure: 3 years, 7 months and 14 days

Qabr Mubarak: Surat, Gujarat, India



Qubba Izziyaa, where Syedna Mohammed Badruddin^{RA} is buried

Syedna Mohammed Badruddin^{RA} was born in Bharuch on 27th Rabi ul-Aakhar 1226/1811. When he was only seven years old, his father Syedna AbdeAli Saifuddin^{RA} passed away and Syedna Badruddin^{RA} was taken under the care of Syedna Mohammed Izzuddin^{RA} who brought him up and nurtured him for four years. After Syedna Izzuddin^{RA}, his brother and mansoos Syedna Taiyib Zainuddin^{RA}, entrusted the great scholar Syedi AbdeAli Imaduddin^{QR} the task of imparting ilm to Syedna Badruddin^{RA}. Syedna Zainuddin^{RA} also assigned his own son Syedna AbdulQadir Najmuddin^{RA} to study along with Syedna Badruddin^{RA} under Syedi Imaduddin^{QR}. The distinguished tutor imbued into his pupils the knowledge of taaweel and haqiqat and prepared them for khidmat of dawat.

During his visit to Indore in 1240H, Syedna Zainuddin^{RA} solemnized the misaaq of Syedna Badruddin^{RA} on the auspicious day of Mab'as. The following year in Surat, he gave his daughter Amatullah Aai Saheba in marriage to Syedna Badruddin^{RA} with great regale and festivity. Syedna Badruddin^{RA} was bestowed haddiyat in 1245H and seven years later in 1252H was raised to the rank of mukasir, while Syedi Hebatullah Jamaluddin^{QR} was elevated to the rank of mazoon.

Syedna Badruddin^{RA} was 26 years old when he ascended to the sacred office of al-Dai al-Mutlaq. After assuming the sacred office, he conducted khatm ul-Qur'an majlis for 40 days in memory of the departed dai. Following nehej (custom), he notified mumineen of the wafaat of Syedna Zainuddin^{RA} and of his own accession as the 46th dai.

Shortly after Syedna Badruddin^{RA} took over the reins of dawat, a twin disaster of fire and flood hit Surat. The fire started on 19th Moharram ul-Haraam 1253H and for 3 days many areas of the city were engulfed in flames. It destroyed the houses of mumineen, hudood and dignitaries including Masjide-Mo'azzam and Darse-Saifee. The locality where mumineen resided was completely gut-

The early years of Syedna Badruddin^{RA}

**Syedna
Badruddin^{RA}
rapidly rises
in the ranks of
dawat**

**Syedna
Badruddin^{RA}
ascends the
throne of dawat
at a young age**

**A disaster of fire
hits Surat**

**Soon after, River
Tapti floods the
city**

**Syedna
Badrud-din^{RA}
leaves Surat for
Pune**

**Syedna
Badrud-din^{RA}
proclaims nass
on Syedna
Najmud-din^{RA} in
wa'az**

ted. It was due to the unwearied efforts and timely action of Syedna Najmuddin^{RA} and Miya Saheb Vali bhai that books and rare manuscripts belonging to dawat were saved.

After a short period, the overflowing waters of River Tapti flooded the city and surrounding areas affecting thousands of people. Syedna Badrud-din^{RA} confronted the calamity with fortitude and indefatigable courage. He initiated relief operations for victims of the disaster by providing food and other basic necessities. After these events, Surat the headquarters of dawat, was completely devastated. Masjid-Mo'azzam and Darse-Saifee were in ruins and basic amenities were unavailable. It thus became inevitable for Syedna Badrud-din^{RA} to leave Surat.

On 9th Shabaan ul-Kareem 1253H, Syedna Badrud-din^{RA} left for Pune reaching there on 1st Ramadan ul-Mo'azzam. In the entourage with Syedna Badrud-din^{RA} were Syedna Najmuddin^{RA}, Syedna AbdulHusain Husamuddin^{RA}, senior scholars, functionaries of dawat and the students of the dars. In Pune, a residential building for the dai named Badri Mahal and quarters for dars students were constructed, by the efforts of Miya Saheb Vali bhai. Mumineen from different areas now visited Pune and students aspiring for higher learning also travelled here. Syedna Badrud-din^{RA} also built a masjid and madrasah in Pune.

The following year, in 1254H, Syedna Badrud-din^{RA} delivered wa'az of Ashara Mubarak in Pune. During wa'az on the 9th, he proclaimed nass on Syedna AbdulQadir Najmuddin^{RA}. Many distinguished scholars and hudood present at the wa'az later recalled the explicit and unequivocal pronouncement of nass. Syedna Badrud-din^{RA} also recalled the bounties and favours showered upon him by Syedna Taiyib Zainuddin^{RA}, his mentor and predecessor and father to his mansoos Syedna Najmuddin^{RA}.

In Surat, the atmosphere had become desolate and gloomy due to devastation caused by the twin calamities. Mumineen were fur-

ther anguished by the absence of their spiritual father Syedna Badruddin^{RA}. A delegation of mumineen from Surat made an earnest appeal to Syedna Najmuddin^{RA} to humbly request Syedna Badruddin^{RA} on their behalf to return to Surat, so that the city would regain its prosperity. Syedna Najmuddin^{RA} appraised Syedna Badruddin^{RA} about the prevailing condition in Surat and of yearning of mumineen to have him amidst them. Syedna Badruddin^{RA} accepted their humble request and commanded them to firstly restore the edifices that were destroyed by the fire, in particular Masjide-Mo'azzam and Darse-Saifee.

Thereafter, Syedna Najmuddin^{RA} travelled to Surat and launched a programme of restoration. The construction work of Darse-Saifee commenced on 27th Zilqadatil-Haraam 1253/1838. Syedna Badruddin^{RA} contributed substantially towards the restoration work. Mumineen from other regions too contributed handsomely. Eesa bhai Mota bhai, a renowned philanthropist and resident of Surat, contributed generously towards the restoration of the masjid and the dars.

By a happy coincidence, more than 50 years later in 1305H, on the same day that restoration of Darse-Saifee began, an illustrious dai was born in the person of Syedna Taher Saifuddin^{RA}, who during his tenure, elevated this institution to greater fame.

Syedna Badruddin^{RA} left Pune for Surat and enroute halted in Mumbai on the invitation of the mumineen there. He performed wa'az of Ashara Mubaraka 1255H in Mumbai. On 28th Moharram ul-Haraam he arrived in Surat where mumineen accorded him a rousing welcome. Shortly afterwards, his aqilat Amatullah Aai Saheba passed away. Amatullah Aai Saheba was the daughter of Syedna Taiyib Zainuddin^{RA} and sister of Syedna AbdulQadir Najmuddin^{RA}. Syedna Badruddin^{RA}'s health now began to decline. Despite his frail condition, as per Syedna Zainuddin^{RA}'s wish, he solemnized the marriage of Syedna Zainuddin^{RA}'s son, Syedi Ismail bhai-

The atmosphere in Surat is gloomy and mumineen are anguished by the absence of Syedna Badruddin^{RA}

Syedna Najmuddin^{RA} travels to Surat and launches a programme of restoration

Syedna Badruddin^{RA}'s health declines and he reaffirms nass

**Syedna
Badrud-din^{RA}
passes away
with Syedna
Najmuddin^{RA} by
his side**

saheb^{QR}, in Zilqadatil-Haraam that year. A large number of mumi-neen from other towns travelled to Surat to participate in the celebrations. In 1256H, the next year, Syedna Badrud-din^{RA} performed wa'az of Ashara Mubarakah in Surat. This time again during wa'az on the 9th, he reaffirmed the declaration he earlier made in Pune and conferred nass upon Syedna Najmuddin^{RA}.

Syedna Badrud-din^{RA}'s health weakened despite efforts to revive his health. On 28th Jumadal-Ukhra, Shaikh Abdul-Ali and Shaikh Abdullah bhai called upon Syedna Badrud-din^{RA} to inquire about his health. During the course of the conversation, Syedna Badrud-din^{RA} reiterated the conferment of nass upon Syedna Najmuddin^{RA}. After sunset, Syedna Badrud-din^{RA} called Syedna Najmuddin^{RA}, his mansoos to his bedside. He enlightened the latter with all that a dai passes on to his mansoos before his final breath and departed from this world that night.

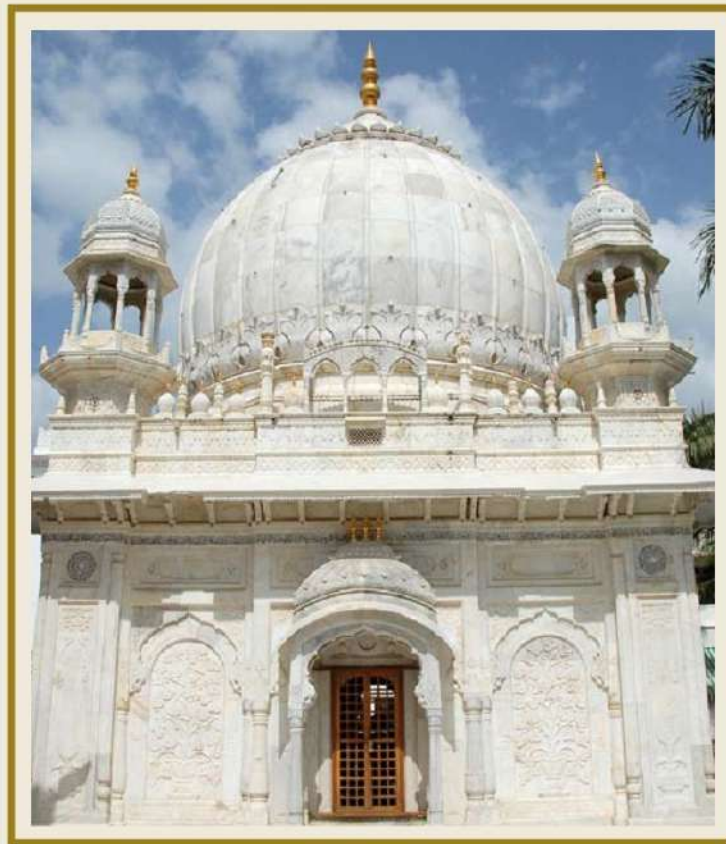


The 47th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna AbdulQadir Najmuddin
 bin Syedna Taiyib Zainuddin^{RA}

Wafaat: 26th Rajab ul-Asab 1302/1885

Tenure: 46 years and 26 days

Qabr Mubarak: Ujjain, Madhya Pradesh, India



The qubba mubarak of Syedna AbdulQadir NajmuddinRA in Ujjain

**Syedna
Najmuddin^{RA} is
taken to Syedna
Saifuddin^{RA} as a
child**

**Syedna
Najmuddin^{RA}
rises rapidly
in the ranks of
dawat**

**Syedna
Najmuddin^{RA}'s
enthronement is
celebrated**

Syedna AbdulQadir Najmuddin^{RA} was the third dai from the lineage of Syedi Fakhruddin Shaheed^{QR}, the martyr of Galiyakot. He was born in Mumbai during the era of Syedna AbdeAli Saifuddin^{RA} on 2nd Ramadan ul-Mo'azzam 1229/1814, when his father Syedna Taiyib Zainuddin^{RA} was there on an assignment of dawat. Initially, he was given the name 'Yusuf'. When Syedna Najmuddin^{RA} turned five, Syedna Zainuddin^{RA} took him to Syedna Saifuddin^{RA} to seek his blessings. Syedna Saifuddin^{RA} was greatly impressed by the young child's mannerisms and changed his name to AbdulQadir as per the name recorded in 'Kitaab ul-Ilm' by Maulana Ali^{SA}. Syedna Saifuddin^{RA} also gifted him clothes, a robe and turban that belonged to his son Syedna Mohammed Badruddin^{RA}. From then, Syedna Badruddin^{RA} and Syedna Najmuddin^{RA} always stayed together.

In 1232H, Syedna Najmuddin^{RA}'s mother Maryam Aai Saheba binte Mulla NoorMohammed died. Under the tutelage of the renowned scholar Syedi AbdeAli Imaduddin^{QR}, Syedna Najmuddin^{RA} accomplished complete mastery of zaahir and taaweel. His misaaq was solemnized in 1241H and the laqab Najmuddin was conferred upon him. On 27th Rajab ul-Asab that year, he was bestowed with haddiyat. Much later, he was appointed raas ul-hudood.

Syedna Najmuddin^{RA}'s enthronement was celebrated on 12th Shabaan ul-Kareem 1256H. Mumineen gathered in large numbers, even from afar, to participate in the celebrations. As per tradition, scholars and learned men recited qasidas composed specially for the enthronement ceremony. On that day, Syedi Hebatullah Jamaluddin^{RA} was reaffirmed as mazoon, Syedi AbdeAli Imaduddin^{QR} was appointed mukasir and Syedna AbdulHusain Husamuddin^{RA} was appointed raas ul-hudood. Syedi Imaduddin^{RA} recited verses exalting Syedna Najmuddin^{RA} on assuming office. He performed qadambosi of the new incumbent, who honoured him by draping him with a shawl.

Refuters to the conferment of nass on Syedna Najmuddin^{RA}

After he assumed the sacred office of al-Dai al-Mutlaq, Syedna Najmuddin^{RA} faced a formidable challenge from an influential lobby that disputed the legitimacy of his accession. A band of dissidents that included so-called learned men, declared that the 46th dai Syedna Mohammed Badruddin^{RA} had passed away without declaring nass or appointing a mansoos. It was indeed a baseless and ludicrous allegation. Syedna Badruddin^{RA} had publicly proclaimed Syedna Najmuddin^{RA} as his mansoos on two occasions; on the 9th of Moharram ul-Haraam 1254H, during wa'az of Ashara Mubarakah in Pune, and on the exact same day two years later in Surat in 1256H. Also, when the two brothers Shaikh Abdul-Ali and Shaikh Abdullah bhai visited the ailing Syedna Badruddin^{RA}, he had reaffirmed Syedna Najmuddin^{RA} as his mansoos.

The enemies, by disseminating spurious and false notions, aimed to confuse mumineen and cause disarray within the community. They purposely discredited the dai and dawat by enlisting the support of disgruntled members of the community. Stalwarts of the period, the likes of Miya Saheb Vali bhai, Shaikh Abdullah bhai, Shaikh Abdul-Ali, Miya Saheb Yusuf bhai and Miya Saheb Abdul-Qaiyum Vazir however remained steadfast and resolutely shielded dawat from the onslaught. These learned men countered the allegations of the disbelievers by their orations and their writings.

Miya Saheb Vali bhai gives an account of the visit of a Shiite to the hazrat of Syedna Najmuddin^{RA} in his writings. The Shiite was extremely well-off and hailed from Lucknow. He had composed an eulogy in the remembrance of Maulana Ali bin Abi-Taalib^{SA} which he had recited before a congregation of Shiites in his hometown. The verses had a great impact and his audience broke down crying. That night, he had a dream in which he saw Maulana Ali^{SA} him-

Dissidents make the baseless allegation that nass was not performed

Stalwarts of dawat remain steadfast and counter the allegations

Miya Saheb Vali bhai gives an account of a Shiite poet in his writings

**The Shiite
requests Syedna
Najmuddin^{RA} to
accept his poem
as ordered by
Maulana Ali^{SA}**

self. The Shiite fell at the feet of Maulana Ali^{SA} and implored him to accept his verses. Maulana Ali^{SA} replied, *"I will not accept it unless our dai (Syedna) AbdulQadir Najmuddin first accepts it! Go to him, if he accepts it then I too will!"*

The Shiite thus undertook the long journey to Surat with the sole ambition of having his verses accepted by Syedna Najmuddin^{RA}. Syedna Najmuddin^{RA} assembled a few of his hudood and household members and asked the Shiite to recite his verses. Such was the intensity of his composition, such was the veracity of his words that it moved everyone to tears, including Syedna Najmuddin^{RA}. Then the Shiite performed qadambosi and humbly asked Syedna Najmuddin^{RA} to accept his verses. Syedna Najmuddin^{RA} declared his approval, lauded his effort and prayed for him. This account by Miya Saheb Vali bhai was particularly directed at the opponents of Syedna Najmuddin^{RA}'s legitimacy to the office of al-Dai al-Mutlaq.



*A portrait of Syedna Najmuddin^{RA}
believed to be painted by a Chinese artist*

The validity of Syedna Najmuddin^{RA}'s succession continued to be

questioned for a long time, even during the time of his mansoos and decades after that. In Karachi, Syedna Najmuddin^{RA} was once asked why he was letting off his opponents. Syedna Najmuddin^{RA} replied that, *“Now is not the time, the one who is fifth from me in reckoning will apprehend them!”* That noble person was the 51st dai Syedna Taher Saifuddin^{RA}. During Syedna Saifuddin^{RA}’s long tenure, enemies filed many legal suits against dawat and during these legal battles the issue of Syedna Najmuddin^{RA}’s succession was raised. The issue was raised as an indirect attack on the legitimacy of Syedna Saifuddin^{RA} himself. In a landmark judgement by the Privy Council, it was declared that Syedna Badruddin^{RA} *“...had done enough to mark out Syedna Najmuddin^{RA} as his successor and there is ample evidence of nass.”* Thus, a final and decisive blow was dealt to the refuters of nass on Syedna Najmuddin^{RA} as foretold.

Syedna Najmuddin^{RA}’s journey of hajj

In Ramadan ul-Mo’azzam 1257/1841, Syedna Najmuddin^{RA} decided to perform hajj and ziyarat at Medina. Before embarking on this journey, in a wa’az delivered in Surat on 9th Shawwal ul-Mukarram, Syedna Najmuddin^{RA} declared nass on Syedi AbdeAli Imaduddin^{QR} and appointed him as his mansoos. He also appointed Syedna Husamuddin^{RA} as the waali of Surat. On the 10th the next day, Syedna Najmuddin^{RA} sailed from Surat with a large retinue comprising members of his royal family, many hudood, notables and senior members of the community and arrived in Mumbai where his followers accorded him a rousing welcome. In the wa’az delivered in Mumbai, he reaffirmed the appointment of Syedi Imaduddin^{QR}.

On the 19th, the entourage sailed on a British liner from Mumbai and reached the port of Aden on the 28th. Upon arrival at Jeddah, Syedna Najmuddin^{RA} was warmly received by the Governor of the city and the Shareef of Mecca. After performing hajj, the entou-

**Syedna
Najmuddin^{RA}
alludes to the
51st dai as the
apprehender of
his opponents**

**Syedna
Najmuddin^{RA}
decides to
perform hajj**

**Syedna
Najmuddin^{RA} is
warmly received
in Mecca and
Medina**

**Syedna
Najmuddin^{RA}
returns to Hind
after a transit in
Yemen**

rage proceeded to Medina and was received by the ameer of the city. Throughout the journey, Syedna Najmuddin^{RA} was accorded all courtesies befitting the sacred office of al-Dai al-Mutlaq by the state.



*A historic photo of Masjid-Haraam, around the time
when Syedna Najmuddin^{RA} performed hajj*

Upon completion of hajj and umrah, the entourage arrived at Al-Mukha in Yemen. Around 14,000 mumineen from different parts of Yemen had gathered to receive their spiritual leader. Syedna Najmuddin^{RA}, in one of his treatises, writes that many Yemeni natives entered the fold of dawat and gave misaaq. Shaikh Hasan bin Ali a senior dignitary, was appointed waali of Yemen. When Syedna Najmuddin^{RA} returned home from this historic journey, mumineen from different regions converged at Surat to welcome their dai and offer their felicitations. Till then, no incumbent dai from either Yemen or Hind had undertaken the pilgrimage of hajj whilst in office. The 34th dai Syedna Ismail Badruddin^{RA} was ready to sail from the port of Ghogha in Gujarat, but had to abandon the journey since the local ruler had planned to apprehend him. Thus, Syedna AbdulQadir Najmuddin^{RA} became the first dai in office to perform hajj.

Syedna Najmuddin^{RA} had immense prowess in delivering wa'az. The custom of delivering wa'az after afternoon namaaz on Aashura was started by Syedna Najmuddin^{RA}.

The nuptials of Syedna Najmuddin^{RA}'s four sons, Syedna Mohammed Burhanuddin^{RA}, Syedi Hasan bhaisaheb^{QR}, Syedi Husain bhaisaheb^{QR} and Syedi Taiyib bhaisaheb^{QR}, were celebrated in Surat with much jubilation and grandeur and mumineen converged in thousands at the invitation of their spiritual leader. The British Government accorded a 19-gun salute in celebration of these marriages.

The hudood and intellectuals of the time

During the long reign of Syedna Najmuddin^{RA}, there were many hudood and distinguished men of learning who had served consecutive Doat Mutlaqeen^{RA} with great dedication and sincerity. Tragically, many of them passed away during this period. In the year 1262H, Syedi ShaikhAdam bin Mitha bhai^{QR}, Shaikh Yusuf bhai bin Shaikh Hebatullah and Miya Saheb Vali bhai expired. Syedi ShaikhAdam bin Mitha bhai^{QR} had rendered khidmat to six Doat Mutlaqeen^{RA} and was mukasir to Syedna AbdeAli Saifuddin^{RA}. He was a descendent of Syedna NoorMohammed Nooruddin^{RA}. Shaikh Yusuf bhai had performed hajj thrice and had performed hajj on behalf of Syedna AbdeAli Saifuddin^{RA}. He passed away in Mecca during his last journey. Miya Saheb Vali bhai had authored 'An-Najm us-Saaqib', a historical account of Doat Mutlaqeen^{RA} right upto the time of Syedna Najmuddin^{RA}. He was instrumental in building the masjid and mansion for Syedna Mohammed Badruddin^{RA} in Pune when the dai migrated there. He died in Par-da. In 1263H the next year, Shaikh Hasan al-Qeyeri was tragically assassinated in Yemen. Syedna Najmuddin^{RA} had appointed Shaikh Hasan as his waali in Yemen. After killing him, the enemies destroyed all his books and other belongings. Syedna Najmuddin^{RA} was deeply grieved and pained by this incident.

The nuptials of Syedna Najmuddin^{RA}'s sons is celebrated in Surat

Many hudood passed away during this tenure

Syedi AbdeAli Imaduddin^{QR} passes away

A great tragedy befell when the mukasir Syedi AbdeAli Imaduddin^{QR} passed away on 6th Safar ul-Muzaffar 1271/1854. He was an eminent scholar and an intellectual of unparalleled calibre. He had the distinction of serving five Doat Mutlaqueen^{RA} and was a confidant to them. He had served dawat from the era of the 43rd dai Syedna AbdeAli Saifuddin^{RA} and was the beneficiary of his spiritual knowledge. He was mentor to Syedna Mohammed Badruddin^{RA} and Syedna AbdulQadir Najmuddin^{RA} and had also authored 'Lubb ul-Lubaab', a great work of haqiqat. The death of Syedi Imaduddin^{QR} caused immense grief to Syedna Najmuddin^{RA}. Syedna Najmuddin^{RA} then appointed his brother Syedna Husamuddin^{RA} as mukasir.

Syedi Hebatullah Jamaluddin^{QR} passes away

A few years later in Ramadan ul-Mo'azzam 1275H, Syedi Hebatullah Jamaluddin^{QR}, the grandson of the 41st dai Syedna Abdut-Taiyib Zakiiyuddin^{RA}, passed away in Jamnagar. He had held the rank of mazoon for a period of 19 years, from the time of the 45th dai Syedna Taiyib Zainuddin^{RA}, and had resided in Jamnagar throughout. Syedna Najmuddin^{RA} elevated Syedna Husamuddin^{RA} to the rank of mazoon and the position of mukasir was bestowed upon Syedi Ismail bhaisaheb Badruddin^{QR}. Thus, the three sons of the 45th dai Syedna Taiyib Zainuddin^{RA} held the exalted offices of al-Dai al-Mutlaq, mazoon and mukasir at the same time.

The other hudood of the time

Among the other hudood of this period was Miya Saheb Abdul-Qaiyum Vazir. He was the chief secretary from the time of Syedna AbdeAli Saifuddin^{RA}. He died on 5th Ramadan ul-Mo'azzam 1279/1863 after having served five Doat Mutlaqueen^{RA}. Shaikh Abdul-Ali and Shaikh Abdullah bhai were two brothers and were witness to the pronouncement of nass on Syedna Najmuddin^{RA}. Shaikh AbdulQadir bin Mulla Habibullah was sent to Yemen as the dai's envoy during the period of Syedna Taiyib Zainuddin^{RA}. He had performed hajj on behalf of Syedna Mohammed Badruddin^{RA}.

During Syedna Najmuddin^{RA}'s tenure, the rule of the Mughals and Marathas was on a decline and the British began solidifying their authority in India. Most of the petty kingdoms started losing their independence. In 1843 CE, the province of Sindh came under the domination of the British. Also at this time, the first masjid in Karachi was built at Soldier Bazaar. Syedna Najmuddin^{RA} had visited Karachi from Mandvi during his visit to Kutch and Mulla Jiva bhai bin AbdulQadir was appointed the first amil of Karachi. The ports of Surat, Cambay (now Khambhat), Bharuch and Vasai on the western coast came under British administration and foreign trade expanded. After the British established their sovereignty over India, they introduced railways, post and telegraphic services. The first railway ran in 1853 CE from Mumbai to Thane during this time. Like his predecessors, Syedna Najmuddin^{RA} had maintained cordial relations with the British administrators. In recognition of this, the British Representative Sir Butler Fryer awarded Syedna Najmuddin^{RA} with the title of 'First Class Sardar of the Deccan' in 1283/1866.

Syedna Najmuddin^{RA} travelled extensively throughout his tenure to Malwa, Kathiawar, Kutch, Mumbai and numerous other towns where mumineen resided. The entourage comprised of scholars and prominent hudood of dawat besides members of Syedna Najmuddin^{RA}'s household. In one such journey, Syenda Najmuddin^{RA} was to travel to Mandvi from Jamnagar by sea. As the ship came close to the port, a fierce storm hit the vessel. Most passengers on board believed that the ship would sink and they would drown. A shaikh in the entourage of Syedna Najmuddin^{RA} assured them that the ship would never sink, as Syedna Najmuddin^{RA} was on-board and he had not yet performed nass. He then prodded them to ask the captain to seek the advice of the dai. When the captain sought the advice of Syedna Najmuddin^{RA}, he suggested that the ship's course be changed to Mundra. The captain followed suit and the ship safely anchored in the port of Mundra.

In 1302H, Syedna Najmuddin^{RA} visited Ratlam with a small entou-

The Mughals and Marathas are on a decline as the British establish their authority in India

Syedna Najmuddin^{RA} travelled extensively throughout his tenure

A plague epidemic engulfs Ujjain and Syedna Najmuddin^{RA} is affected

Syedna Najmuddin^{RA}'s condition declines and he confers nass on Syedna Husamuddin^{RA}

Syedna Najmuddin^{RA} passes away

rage at the invitation of the mumineen of Ratlam. A delegation of mumineen from Ujjain came to Ratlam to extend an invitation to the dai to visit Ujjain. Initially, Syedna Najmuddin^{RA} declined due to the prevailing summer season, but after the persistent pleadings of mumineen there, he travelled to Ujjain. Unfortunately, an epidemic of cholera had engulfed Ujjain and surrounding regions. Syedna Najmuddin^{RA} was affected and thought it prudent to leave Ujjain and accordingly made preparations. The mumineen of Ujjain humbly urged Syedna Najmuddin^{RA} to defer his departure so that they may celebrate his recovery. Syedna Najmuddin^{RA} acceded to their request stating that he would remain in their midst forever.

Syedna Najmuddin^{RA}'s condition steadily weakened. Knowing that his death was imminent, he summoned his hudood on 24th Rajab ul-Asab 1302/1885 and conferred nass on his brother Syedna AbdulHusain Husamuddin^{RA}, who was not present at the time. While declaring nass, he stated that he had nurtured mumineen with much compassion and indulgence using the analogy, *"When someone asked for water, I gave them milk!"* Syedna Najmuddin^{RA} asked the witnesses to convey to Syedna Husamuddin^{RA} that he do the same.

Syedna Najmuddin^{RA} passed away two days later at the age of 73, ending the third longest tenure in the office of al-Dai al-Mutlaq spanning 46 years. His son, Syedi Taiyib bhaisaheb Zainuddin^{QR} led the janaza namaaz and he was buried within the precincts of the tomb of the 39th and 40th dai. Syedna Najmuddin^{RA}'s kunyat (agnomen) was Abu-Mohammed. The 53rd dai Syedna Aali Qadr Mufaddal Saifuddin^{TUS} is the great great grandson of Syedna Najmuddin^{RA}.



*Syedna Taher Saifuddin^{RA} performing ziyarat
of Doat Mutlaqeen^{RA} in Ujjain*



*Syedna Aali Qadr Mufaddal Saifuddin^{TUS}
performing ziyarat of Syedna Najmuddin^{RA}*



The 48th Dai al-Mutlaq, Ad-Da'il Ajaal,
Syedna AbdulHusain Husamuddin
 bin Syedna Taiyib Zainuddin^{RA}

Wafaat: 27th Zilhijjat il-Haraam 1308/1891

Tenure: 6 years, 5 months and 1 day

Qabr Mubarak: Ahmedabad, Gujarat, India



A portrait of Syedna Husamuddin^{RA}

Syedna AbdulHusain Husamuddin^{RA} took over the reins of dawat at the age of 63. He was born in 1239H on the day of Aashura and hence his father Syedna Taiyib Zainuddin^{RA} named him AbdulHusain. Syedna Husamuddin^{RA} was only 13 years old when Syedna Zainuddin^{RA} passed away and he was then brought up by his brother Syedna AbdulQadir Najmuddin^{RA}. He acquired knowledge from Syedi AbdeAli Imaduddin^{QR} and grew up to be an intellectual of high stature.

An interesting incident recorded is that once while giving sabaq, Syedi Imaduddin^{QR} had to leave suddenly for an urgent mission. He directed Syedna Husamuddin^{RA}, who was attending sabaq, to continue the discourse from the point where Syedi Imaduddin^{QR} had stopped. Syedna Husamuddin^{RA}'s peers were and sceptical about Syedna Husamuddin^{RA}'s competency. Syedi Imaduddin^{RA} declared to the pupils that Syedna Husamuddin^{RA} possessed a wealth of knowledge and had the answer to all questions. Syedna Husamuddin^{RA} then succesfully carried out the sabaq. He received haddiyat in 1256H.

Syedna Husamuddin^{RA} was consummate in the knowledge of haqiqat. He could narrate detail after detail effortlessly, without hinder.

During the tenure of his brother and predecessor Syedna Najmuddin^{RA}, Syedna Husamuddin^{RA} proceeded for hajj and pilgrimage to the holy shrines of Karbala Mo'alla, Najafe-Ashraf and Kufa. Syedna Najmuddin^{RA} made a public announcement inviting mumineen to join Syedna Husamuddin^{RA}. Responding to the call, over 200 mumineen from Surat and other regions joined the entourage. Syedna Husamuddin^{RA} was seen off by Syedna Najmuddin^{RA} and he sailed on a chartered steamer from Surat on 2nd Rajab ul-Asab 1267/1851. The steamer anchored at the port of Aden on the 17th. On the 18th, Syedna Husamuddin^{RA} hosted a lunch for the mumi-neen of Aden to celebrate the fifth birthday of his son, Syedna Abdullah Badruddin^{RA}. Upon reaching Mecca, he performed umrah

**Syedna
Husamuddin^{RA}'s
early learning**

**An interesting
incident in
which Syedna
Husamuddin^{RA}
astonishes his
peers in sabaq**

**Syedna
Husamuddin^{RA}
proceeds for hajj
and pilgrimage to
the holy shrines**

**Syedna
Najmuddin^{RA}
expires
and Syedna
Husamuddin^{RA}
reaches Surat**

**The hudood
of Syedna
Husamuddin^{RA}**

**Syedna
Husamuddin^{RA}
travelled
frequently and
counselled
mumineen**

and visited Medina before performing hajj. In Moharram ul-Haraam 1268H, he proceeded to Karbala Mo'alla, Najafe-Ashraf and Kufa. Enroute he performed ziyarat at the shrines of Maulana Salmaan ul-Farsi^{RA} at Mada'in and other companions of Maulana Ali bin Abi-Taalib^{SA}. Syedna Najmuddin^{RA} accorded a warm welcome to his brother on his return to Surat.

Syedna Husamuddin^{RA} was on tour of the Kathiawar region when he received news of the serious illness of Syedna Najmuddin^{RA} in Ujjain. He decided to proceed to Ujjain, but was restrained from the journey due to the cholera epidemic there. He reached Surat after the final rites of Syedna Najmuddin^{RA} had been completed. Upon returning, he conducted khatm ul-Qur'an for 40 days in memory of the departed dai.

Before assuming the sacred office of al-Dai al-Mutlaq, Syedna Husamuddin^{RA} first held the rank of mukasir and upon the death of the mazoon Syedi Hebatullah Jamaluddin^{QR}, was elevated to the position of mazoon. After ascension, he bestowed the rank of mazoon upon his brother Syedi Ismail bhaisaheb Badruddin^{QR} and the rank of mukasir on Syedna Mohammed Burhanuddin^{RA}, son of Syedna Najmuddin^{RA}. Syedna Husamuddin^{RA} himself had four sons, Syedna Abdullah Badruddin^{RA}, Syedi AbdeAli bhaisaheb Mohyi'uddin^{QR}, Syedi ShaikhAdam Ziyauddin^{QR} and Syedi Hebatullah Jamaluddin^{QR} all of whom served dawat with devotion and piety.

Syedna Husamuddin^{RA} travelled frequently, particularly to the regions of Kathiawar and Malwa, both during the era of his predecessors and after ascending to the sacred office. Most of the time he visited urban centres of mumineen. Mumineen from surrounding areas travelled to these centres to gain audience and seek blessings from their spiritual father. Mumineen in Kathiawar, particularly in remote areas, were obsessed with occult practices and pagan beliefs. Syedna Husamuddin^{RA}, through his bayan, guided and counselled mumineen, disassociating them from these practices.



Syedna Husamuddin^{RA} with his son Syedna Badruddin^{RA} in a Victoria (horse carriage) during their visit to Karachi

During these visits, Syedna Husamuddin^{RA} also mobilised funds to repay the debts that were carried forward from the time of his predecessors. To recapitulate, Syedna AbdeAli Saifuddin^{RA} had to expend a huge sum to house and feed more than 12,000 mumineen during the period of drought for almost a year. Thereafter, the fire and floods during the reign of Syedna Mohammed Badruddin^{RA} had caused a great financial burden on dawat. Syedna Najmuddin^{RA} too had incurred considerable unavoidable expenditure during his long tenure. Syedna Najmuddin^{RA} had tried to settle the debts, but a substantial amount remained unpaid. Syedna Husamuddin^{RA} shouldered the onerous responsibility of repaying these debts.

During the time of Syedna Husamuddin^{RA}, a famed scholar returned to India from Hejaz. He had wandered in Arabia for 12 years in quest of Imam uz-Zamaan^{SA} in seclusion, a futile exercise indeed. He was one of those who refuted the rightful succession of Syedna Najmuddin^{RA} and had prejudiced the minds of many mumineen against dawat. Upon his return, he called on Syedna Husamuddin^{RA} in 'Dawood Bagh' (now 'Najam Baugh') in Mumbai and recited a qasida he had composed. He then proceeded to pay his respects and perform sajda to Syedna Husamuddin^{RA}, as if he admitted that Syedna Najmuddin^{RA} was the rightful dai. The

**Syedna
Husamuddin^{RA}
also mobilised
funds to repay
past debts of
dawat**

**An infamous
scholar returns
to India after
years in futility**

**Syedna
Husamuddin^{RA}
composes a
qasida for the
silver jubilee of
Queen Victoria**

**Syedna
Husamuddin^{RA}
hints towards
Syedna
Burhanuddin^{RA} as
his mansoos**

**Syedna
Husamuddin^{RA}
commences
a tour of the
Konkan region**

scholar went by the nickname of 'Durbin' meaning telescope.

In 1304/1897, the golden jubilee of the reigning British monarch, Queen Victoria, was celebrated throughout the British Empire. Being a British colony, the event was observed in India too, with the main celebrations in Delhi the seat of the Viceroy. To mark this occasion and in honour of the Queen, Syedna Husamuddin^{RA} composed a qasida in Arabic. The poem was sent to Her Majesty through the Duke of Connaught, then Commander of the British Force in Mumbai. The Duke of Connaught was a scholar and enjoyed friendly relations with Syedna Husamuddin^{RA}. The Queen acknowledged and thanked Syedna Husamuddin^{RA} by a message through her secretary, Sir Henry Ponsoly.

Syedna Husamuddin^{RA} established the Faiz-e-Husaini Trust in Karachi in 1305/1888 and subsequently in Mumbai. This institution was established to facilitate mumineen's travel to Karbala Mo'alla and other holy sites and to arrange for their comfortable stay. Today, the activities of Faiz-e-Husaini have grown manifold and include organizing hajj pilgrimages and tours to the holy sites in Iraq, Egypt, Yemen, Syria, Jordan and Jerusalem.

In 1308H, Syedna Husamuddin^{RA} travelled to Mumbai, after solemnizing the marriage of his grandson Fazal bhaisaheb^{QR} bin Syedna Abdullah Badruddin^{RA} in Surat. At the time, Syedna Mohammed Burhanuddin^{RA} was functioning as the amil of Mumbai. Syedna Husamuddin^{RA} spent the month of Ramadan ul-Mo'azzam in Mumbai and during the course of his bayaan delivered there, alluded to the appointment of Syedna Burhanuddin^{RA} as his mansoos.

From Mumbai, Syedna Husamuddin^{RA} commenced a tour of the Konkan region visiting Vasai, Dahanu, Valsad, Navsari, Bharuch and Baroda. He fell ill in Baroda but continued his journey and reached Ahmedabad on 14th Zilhijjat il-Haraam. Two days later he

suffered a stroke but on the 18th, the day of Eide-Ghadeere-Khum, he led fajr namaaz and solemnized the misaaq of mumineen.

Syedna Husamuddin^{RA}'s condition deteriorated thereafter but before his demise, he appointed Syedna Mohammed Burhanuddin^{RA} as his mansoos in the presence of hudood. Amongst the hudood were his two sons Syedna Abdullah Badruddin^{RA} and Syedi AbdeAli bhaisaheb Mohyi'uddin^{QR}. Syedna Husamuddin^{RA} was buried besides the qabr mubarak of the 31st dai Syedna QasimKhan Zainuddin^{RA} and thus became the ninth dai to be buried in Ahmedabad.



A portrait of Syedna Husamuddin^{RA}

**Syedna
Husamuddin^{RA}
appoints Syedna
Burhanuddin^{RA} as
his mansoos**

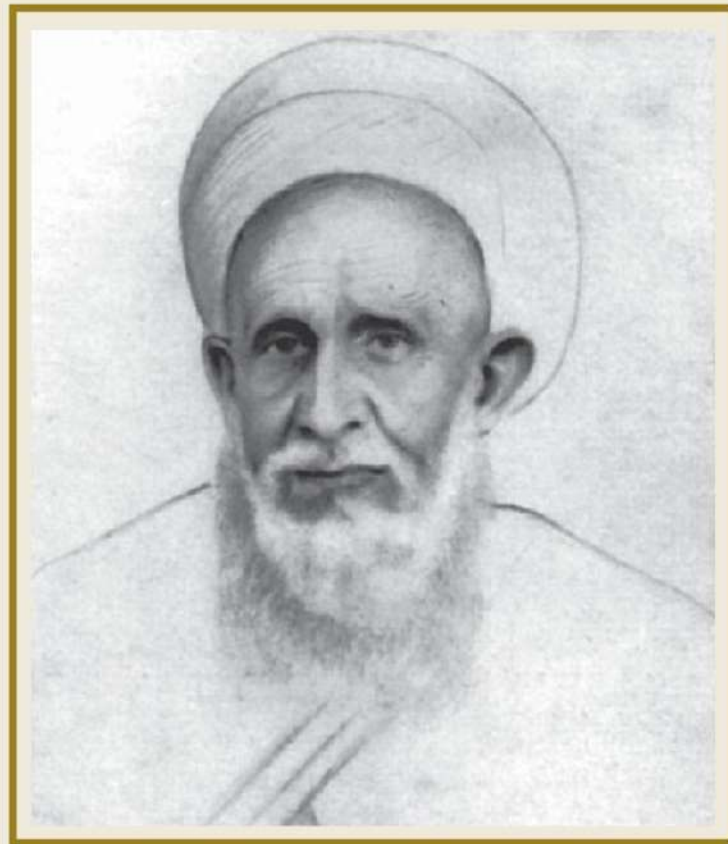


The 49th Dai al-Mutlaq, Ad-Da'il Ajal,
Syedna Mohammed Burhanuddin
 bin Syedna AbdulQadir Najmuddin^{RA}

Wafaat: 27th Zilhijjat il-Haraam 1323/1906

Tenure: 15 years

Qabr Mubarak: Surat, Gujarat, India



A portrait of Syedna Burhanuddin^{RA}

Syedna Mohammed Burhanuddin^{RA} was born on 24th Ramadan ul-Mo'azzam 1257/1840 during the reign of his father Syedna AbdulQadir Najmuddin^{RA}. His mother Sakina Aai Saheba expired when he was only two years old. In 1272H, when he was 17, Syedna Najmuddin^{RA} conferred haddiyat upon him and bestowed the laqab 'Burhanuddin'. He was later appointed raas ul-hudood. Syedna Burhanuddin^{RA} served dawat with unflinching dedication and in different capacities. During the reign of his father he functioned as the waali of Surat when Syedna Najmuddin^{RA} was away from Surat. The 48th dai Syedna AbdulHusain Husamuddin^{RA} had honoured him with the rank of mukasir.

Once during his tenure as waali of Surat, enemies of dawat sent a letter to his father Syedna Najmuddin^{RA}, challenging him to declare the names of witnesses to his nass. They stated in their letter that any claim or right to a title had to be indispensably supported by two witnesses. Syedna Najmuddin^{RA} directed Syedna Burhanuddin^{RA} to declare the names of the two witnesses, Shaikh Abdul-Ali and Shaikh Abdullah bhai, both sons of Shaikh Abdul-Qadir. Syedna Burhanuddin^{RA} intended to publicly respond to the enemies during the wa'az of Ashara Mubaraka. But they wanted a meeting during the night under the pretext of holding a debate on the issue. Syedna Burhanuddin^{RA} however declined and asserted that the venue be the hall of Darse-Saifee where a large congregation could be present. He argued that as the debate was to prove the validity of nass by Syedna Badruddin^{RA} upon Syedna Najmuddin^{RA}, it would thus be appropriate to hold the discussion in public. The dissidents unwillingly agreed and their motive to cause disorder was lost.

The reckoning of Aimmat Tahereen^{SA} and Doat Mutlaqeen^{RA} is done in septets called 'saatra' as seven is a virtuous number.

The seventh saatra of Doat Mutlaqeen^{RA} started with the 43rd dai Syedna AbdeAli Saifuddin^{RA}. The 48th dai Syedna Husamuddin^{RA} used to state that he was from the seventh saatra and that the doat of

**Syedna
Burhanuddin^{RA}
rises rapidly
in the ranks of
dawat**

**Enemies of
dawat challenge
Syedna
Najmuddin^{RA}
to declare
the names of
witnesses to his
nass**

**Syedna
Burhanuddin^{RA}
ascends to the
office of al-Dai
al-Mutlaq**

**The formal
enthronement
ceremony takes
place in Darse-
Saiffee**

**Syedna
Burhanuddin^{RA}
is blessed with
noble offspring**

**this saatra had a singular position. In that,
the 49th dai Syedna Mohammed Burhanuddin^{RA},
had the distinct position of being
the seventh dai of the seventh saatra.**

Shortly before the wafaat of Syedna Husamuddin^{RA}, an Arab came to Syedna Burhanuddin^{RA} and informed him of his dream in which he saw a divine light emanating from Ahmedabad and descending in Syedna Burhanuddin^{RA}. Shortly afterwards, the sad news of the wafaat of Syedna Husamuddin^{RA} and his appointment as mansoos was conveyed to Syedna Burhanuddin^{RA}. He was then in Mumbai as the waali. However, he could not travel to Ahmedabad since train services had been terminated and roads had become impassable due to heavy rains. He was 52 years of age when he ascended the throne of dawat.

Syedna Burhanuddin^{RA} thus stayed on in Mumbai and delivered wa'az of Ashara Mubarak 1309H there. He travelled to Surat thereafter and on 4th Safar ul-Muzaffar 1309H, the formal enthronement ceremony took place in the hall of Darse-Saiffee. Syedna Burhanuddin^{RA} reaffirmed the appointment of his uncle Syedi Ismail bhaisaheb Badruddin^{QR} as mazoon and bestowed the rank of mukasir upon his brother Syedi Hasan bhaisaheb Zakiiyuddin^{QR}.

The 15 years of the tenure of Syedna Burhanuddin^{RA} can be divided thus: the first five years in which the financial liabilities of past Doat Mutlaqeen^{RA} were settled, the second five years when affairs of dawat were regulated and systematized, and the final five years in which dawat scaled new heights.

In 1312H, Syedna Burhanuddin^{RA} suffered the loss of his aqilat Amatullah Aai Saheba, mother of the 51st dai Syedna Taher Saifuddin^{RA}. She lies buried in the cemetery at Charni Road in Mumbai. Shortly afterwards, his brother Syedi Taher bhaisaheb Saifuddin^{QR} passed away. When Syedna Burhanuddin^{RA} visited Karachi at the invitation of the its mumineen, he also performed Ashara Mubara-

ka there. While in Karachi, he married Khadija Aai Saheba. After the demise of Khadija Aai Saheba, he married Nematullah Aai Saheba, daughter of Miya Saheb Mota bhai. Miya Saheb Mota bhai and his brothers were great philanthropists and served dawat selflessly. They were credited with building masjids in Calcutta (now Kolkata), Madras (now Chennai), Rangoon (now Yangon) and Singapore. By this wedlock he was blessed with two illustrious sons, Syedi Saleh bhaisaheb Safiyuddin^{QR} and Syedi Ibrahim bhaisaheb Zainuddin^{QR}. Syedi Saleh bhaisaheb^{QR} held the rank of mukasir during the time of the 51st and the 52nd dai and served as the amil of Mumbai for over six decades until his demise in 1414H. Syedi Ibrahim bhaisaheb^{QR} was raised to the rank of raas ul-hudood by Syedna Taher Saifuddin^{RA}. Syedna Burhanuddin^{RA}'s four daughters were Asma baisaheba, Zainab baisaheba, Maryam baisaheba and Nematullah baisaheba.

Syedna Burhanuddin^{RA}'s era was relatively prosperous. Trade and businesses of mumineen flourished in India, the Far East and in South Asia where they had migrated during the time of Syedna Burhanuddin^{RA}'s predecessors. Masjids and musafir-khanas (rest houses for travellers) were built and madrasahs were established to impart religious education. Besides the masjids built in the Far East, those built in Mumbai during this period were the Phool Masjid at the site where Qutbi Masjid stands today and Husaini Bagh Masjid at Madanpura. A masjid was built in Kapadwanj. The musafir-khana 'Moosaraj ni Wadi' in Surat that stands till today, was also built during this period. Syedna Burhanuddin^{RA} initiated the practice of serving meals to pilgrims who visited the shrines of Doat Mutlaqeen^{RA} and hudood in Ahmedabad, Galiyakot, Jamnagar and other sites of ziyarat in India.

In 1320H, the mukasir Syedi Hasan bhaisaheb Zakiyuddin^{QR} expired. He had served dawat with sincerity and dedication. His brother, Syedi Husain bhaisaheb^{QR}, was then appointed to that post. That year, Syedna Burhanuddin^{RA} travelled to Karbala Mo'al-la. He sailed to Basara in a British chartered steamer and from

**The prosperous
era of Syedna
Burhanuddin^{RA}**

**Syedna
Burhanuddin^{RA}
travels to Iraq**

there proceeded to Karbala Mo'alla, Najafe-Ashraf, Kufa and the site of Maulana Salmaan ul-Farsi^{RA}'s tomb in Mada'in. On the return journey he spent two days in Karachi and reached Mumbai on 21st Safar ul-Muzaffar 1321H.



Syedna Burhanuddin^{RA} commencing the journey of hajj

**Syedna
Burhanuddin^{RA}
undertakes
hajj with an
entourage of
mumineen**

Later that year, Syedna Burhanuddin^{RA} undertook the pilgrimage of hajj with. Accompanying him were his son Syedna Taher Saifuddin^{RA} and an entourage of 400 mumineen from Surat, Kapadwanj, Udaipur, Indore and Rampura. When the steamer S. S. Valetta anchored at Aden, the amil and mumineen of the port city received their dai. After hajj, Syedna Burhanuddin^{RA} arrived at Mina where he was invited by the Shareef of Mecca to his traditional Eid gathering. The Shareef received Syedna Burhanuddin^{RA} personally. He was so impressed by the radiant personality of Syedna Burhanuddin^{RA}, that he made the unprecedented gesture of rising from his seat and guiding the noble dai to sit besides him.

**Bandits intercept
the entourage
upon return but
retract their
ransom demand**

When the entourage was returning after paying homage at Medina, a group of armed bedouins intercepted the caravan. It is narrated that Syedna Saifuddin^{RA} immediately jumped off his own camel in defense of Syedna Burhanuddin^{RA}. The bedouins demanded a large amount of gold in ransom. As a gesture, Syedna Burhanuddin^{RA} invited them to share a meal of rice which was then a rarity amongs the Arabs. The radiant personality of Syedna Burhanud-

din^{RA} and this kind gesture prompted them to retract their demand.

After returning to India, Syedna Burhanuddin^{RA} delivered a wa'az in Surat on the auspicious day of Milaad un-Nabi^{SAW}, during which he narrated the historic visit. He conferred haddiyat upon both his sons, Syedi Taiyib bhaisaheb^{QR} and Syedna Taher Saifuddin^{RA}, and also honoured them with the laqab of 'Zainuddin' and 'Saifuddin' respectively.

During the tenure of Syedna Burhanuddin^{RA}, a minor split occurred in the community when AbdulHusain Jiva-ji, a glass merchant from Mumbai, claimed that he was in direct contact with the Imam in seclusion. He declared that he had been appointed the hujjat and thus started his campaign in Nagpur. In the beginning, he attracted some supporters including a few learned men who came to be known as 'Mehdi Bagh-walas', after the venue of their meeting place in Nagpur. Soon however, the Mehdi Bagh-walas were disillusioned and deserted him. They never acquired any significance and their claim was refuted by many olama of the time. A small band further broke away from them and formed a group calling themselves 'Urtalisiyas', or the '48-ers'. They propounded the theory that it was no longer obligatory to observe prayers, fast or adhere to other canons of faith.



*Syedna Taher Saifuddin^{RA} at the qabr mubarak of
Syedna Burhanuddin^{RA}*

**Syedna
Burhanuddin^{RA}
narrates the
historic visit in
wa'az**

**A minor split
occurs in the
community**

**Syedna
Burhanuddin^{RA}
travels to
Galiyakot for
ziyarat**

In 1322H, Syedna Burhanuddin^{RA} spent the month of Ramadan ul-Mo'azzam in Mumbai and thereafter proceeded to Galiyakot to perform ziyarat of his illustrious ancestor, Syedi Fakhruddin Shaheed^{QR}. Mumineen of Wagarh flocked to Galiyakot to pay obeisance to their dai and seek his blessings. Syedna Abdullah Badruddin^{RA} had accompanied Syedna Burhanuddin^{RA}, but due to a mishap enroute, sustained an injury to his leg and hence returned to Surat. The next year in 1323H, Syedna Burhanuddin^{RA} observed Ashara Mubaraka in Radhanpur and returned to Surat thereafter. His health declined and he spent Ramadan ul-Mo'azzam at Zaini Bungalow, his ancestral mansion on the banks of the River Tapti.



Zaini Bungalow, on the banks of the River Tapti in Surat

**Syedna
Burhanuddin^{RA}
declares nass
on Syedna
Badruddin^{RA} in
secrecy**

On 11th Zilhijjat il-Haraam, he declared nass on Syedna Abdullah Badruddin^{RA}. He summoned Syedna Taher Saifuddin^{RA}, Syedi AbdeAli bhaisaheb Mohyi'uddin^{QR}, Syedi Taiyib bhaisaheb Zainuddin^{QR} and Miya Saheb Taiyib bhai Kothari and with them as witness declared nass on Syedna Abdullah Badruddin^{RA}. Syedna Burhanuddin^{RA} then bequeathed them many instructions, especially, he swore them not to reveal the nass until his demise. He passed away on 27th Zilhijjat il-Haraam, on the exact same day

that his predecessor Syedna Husamuddin^{RA} had passed away.



A photograph taken during Syedna Burhanuddin^{RA}'s visit to Mumbai (left to right: AbdulHusain bhaisaheb, father of Amatullah Aai Saheba, Syedi Taiyib bhaisaheb Zainuddin^{OR}, Syedna Abdullah Badruddin^{RA}, Syedna Mohammed Burhanuddin^{RA}, Syedna Taher Saifuddin^{RA} and Yahya bhaisaheb Mohyi'uddin)



The 50th Dai al-Mutlaq, Ad-Da'il Ajaal,
Syedna Abdullah Badruddin
 bin Syedna AbdulHusain Husamuddin^{RA}

Wafaat: 10th Rabi ul-Awwal 1333/1915

Tenure: 9 years, 2 months and 12 days

Qabr Mubarak: Surat, Gujarat, India



A portrait of Syedna Badruddin^{RA} in his youth

Syedna Abdullah Badruddin^{RA} was born on 18th Rajab ul-Asab 1262/1846 during the reign of Syedna AbdulQadir Najmuddin^{RA}. His mother was Khadija Aai Saheba, daughter of the prominent dignitary of dawat, Miya Saheb Vali bhai. Syedna Najmuddin^{RA} imparted ilm to Syedna Badruddin^{RA} and his brother Syedi AbdeAli bhaisaheb Mohyi'uddin^{QR}, and gave them benign care and guidance preparing them for the khidmat of dawat. Later, he bestowed haddiyat upon Syedna Badruddin^{RA}. Syedna Badruddin^{RA} served him, served his mansoos the 48th dai and served the 49th dai Syedna Mohammed Burhanuddin^{RA} who was also his predecessor. Syedna Badruddin^{RA} accompanied Syedna Burhanuddin^{RA} during his regional tours and also for hajj and ziyarat of Khamsat At'haar^{SA}.

Syedna Badruddin^{RA}'s most singular service during the time of Syedna Burhanuddin^{RA} was to settle the debts of dawat. Syedna Burhanuddin^{RA} established the 'Dawoodi Fund' and appointed a committee comprising Syedna Badruddin^{RA} and a few high-ranking dignitaries to seek contributions from the businessmen of Mumbai. Syedna Badruddin^{RA} campaigned intensely to augment the collection. Travelling in a hired Victoria carriage, he would visit the trade establishments of mumineen in Mumbai daily.

Syedna Badruddin^{RA} used to return from his mission at midday. Since Syedna Burhanuddin^{RA} took a light breakfast and then an early lunch, Syedna Badruddin^{RA} would have his lunch alone. Shaikh Ahmed-Ali, a maternal uncle of Syedna Badruddin^{RA}, remarked that he emphasized that Syedna Burhanuddin^{RA} did not consider waiting for Syedna Badruddin^{RA}, while the latter toiled so much for him. Syedna Badruddin^{RA}'s response then was just a smile. But after he rose to the rutba of al-Dai al-Mutlaq, his uncle remarked with an Arabic phrase that means *"He who serves will in turn be served."*

During the latter part of Syedna Burhanuddin^{RA}'s reign, a cynic had taunted Syedi Dawood bhaisaheb Shehabuddin^{QR}, son of Syedi Ismail bhaisaheb^{QR}, that dawat would come to a standstill af-

The distinguished khidmat of Syedna Badruddin^{RA} to his predecessors

Syedna Badruddin^{RA} works to settle the debts of dawat

Syedna Badruddin^{RA} served Syedna Burhanuddin^{RA} with utmost sincerity and is rewarded

**Everyone is
left speechless
when Syedna
Badrud-din^{RA}
assumes office**

**Syedna
Badrud-din^{RA}'s
takhte-nasheeni
is celebrated in
Surat**

**Syedi Ismail
bhaisaheb^{QR} and
Syedi AbdeAli
bhaisaheb^{QR} pass
away**

ter the demise of Syedna Burhanuddin^{RA}. Syedi Dawood bhaisaheb^{QR} retorted sharply, *"May Syedna Burhanuddin^{RA} enjoy a long life! But if something was to happen to Syedna Burhanuddin^{RA}, he will produce someone so remarkable that you will be left astounded!"* Indeed, everyone was left speechless when Syedna Badrud-din^{RA} assumed office.

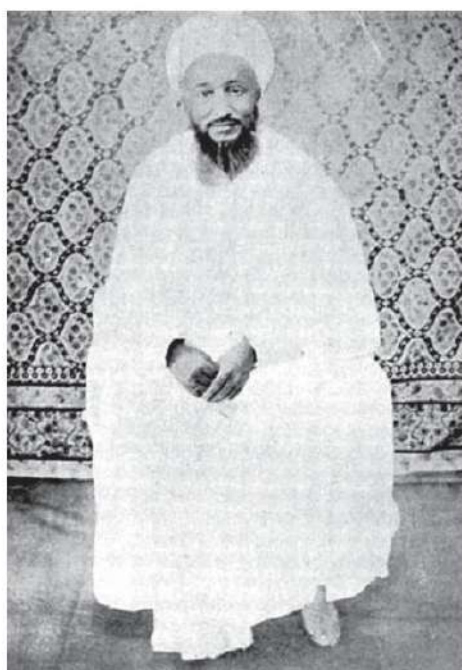
Syedna Badrud-din^{RA} delivered his first ever wa'az of Ashara Mubarak after ascending the throne of dawat in Surat in 1324H. After the chehlum (forty days of mourning after the passing away of a hadd) of Syedna Burhanuddin^{RA}, Syedna Badrud-din^{RA}'s takhte-nasheeni was celebrated on 18th Safar ul-Muzaffar. Mumi-neen from all over the country participated in the celebrations in Surat. At the main function held in Darse-Saifee, Syedna Badrud-din^{RA} reaffirmed the appointment of Syedi Ismail bhaisaheb Badrud-din^{QR} as mazoon while the rank of mukasir was bestowed on Syedi Ibrahim bhaisaheb Vajihuddin^{QR}, brother of Syedna Burhanuddin^{RA}.

Thereafter, Syedna Badrud-din^{RA} travelled to Mumbai and onwards to Kapadwanj and the region of Kathiawar visiting the cities of Morbi, Rajkot, Jamnagar and Kutch. Upon his return to Surat, he solemnised the marriage of Syedi Is'haq bhaisaheb Jamaluddin^{QR}, son of Syedi Ismail bhaisaheb^{QR}, with Asma baisesaheb daughter of Syedna Burhanuddin^{RA}. Syedi Is'haq bhaisaheb^{QR} later held the rank of mukasir during the tenure of Syedna Taher Saifuddin^{RA}. Syedi Ismail bhaisaheb^{QR} passed away in Surat in 1325H at the age of 90. He was mazoon from the time of the 48th dai. He performed khidmat of dawat with dedication and loyalty and even at the advanced age of 90, unfailingly dispensed all religious duties. Following his demise, his son Syedi Dawood bhaisaheb^{QR} was elevated to the rank of mazoon and the formal declaration was made in Mumbai during the wa'az of Mab'as in 1326H. That same year, Syedna Badrud-din^{RA} lost his illustrious brother Syedi AbdeAli bhaisaheb Mohyi'uddin^{QR}, mentor to Syedna Taher Saifuddin^{RA} and Syedi Taiyib bhaisaheb Zainuddin^{QR}. The wafaat of Syedi Mo-

hyi'uddin^{QR} was a great loss to dawat.



A portrait of Syedi AbdeAli bhaisaheb Mohyi'uddin^{QR}



A portrait of Syedi Dawood bhaisaheb Shehabuddin^{QR}

The next year in 1327H, Syedna Badruddin^{RA} toured Sind and after delivering wa'az of Ashara Mubarak in Karachi, visited Lahore,

**Syedna
Badruddin^{RA}
tours Sind**

Delhi, Agra and Lucknow. On the auspicious day of the milaad of Imam uz-Zamaan^{SA}, Syedi Taiyib bhaisaheb^{QR}, son of Syedna Mohammed Burhanuddin^{RA}, was elevated to the office of mukasir.



A portrait of Syedi Taiyib bhaisaheb Zainuddin^{QR}



A portrait of Syedi Is'haq bhaisaheb Jamaluddin^{QR}

On the coronation of the British Monarch King George V in 1329/1911, Syedna Badruddin^{RA} wrote a letter to him and composed a qasida in felicitation. The letter and qasida were placed in a silver ornamented casket and handed over to the King by a mumin who had established his business in London. The silver casket is on display today in the museum of London.

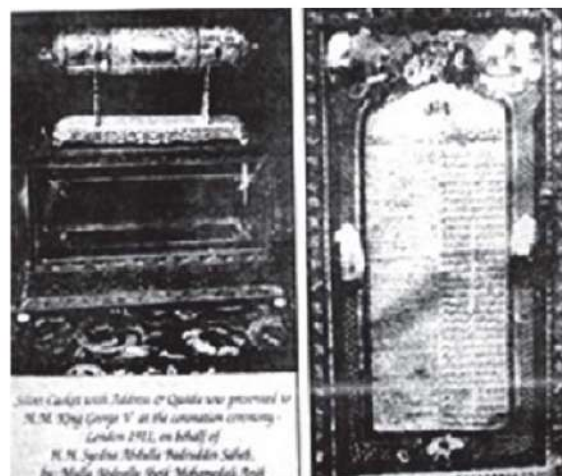
**Syedna
Badruddin^{RA}
felicitates King
George V on his
coronation**



A portrait of King George V, at the time of his coronation



*The letter of felicitation sent by Syedna Badruddin^{RA}
to King George V*



The silver casket containing the letter and qasida of Syedna Badruddin^{RA}, preserved in the museum of London

In 1331/1913, the magnificent Badri Mahal in Mumbai was formally dedicated by Syedna Badruddin^{RA}. Badri Mahal presently houses the offices of Dawat-e-Hadiyah, the administration of the Dai al-Mutlaq. Being over 100 years old, this splendid structure which lies in the heart of the commercial area of Fort, has been declared by the government as a heritage structure.



The magnificent building of Badri Mahal in Mumbai

Due to illness and declining health, Syedna Badruddin^{RA} was not able to deliver Ashara Mubaraka wa'az of 1333H. He designated his mukasir Syedi Taiyib bhaisaheb^{QR} deliver wa'az. The latter too was ailing, but, in spite of his poor health, he delivered wa'az. A month later, he suddenly passed away. Syedna Badruddin^{RA} was overwhelmed with grief and his health henceforth witnessed a steady decline.

On the eve of 28th Safar ul-Muzaffar, Syedna Badruddin^{RA} summoned his son Syedi Fazal bhaisaheb Qutbuddin^{QR} and Shaikh Ali Mohammed Diwan-ji and conferred nass on Syedna Taher Saifuddin^{RA}. Syedna Saifuddin^{RA} was himself not present then. The following morning, when Syedna Saifuddin^{RA} called on the ailing dai, Syedna Badruddin^{RA} made the disclosure of nass to him. He also stated, *"The clouds of fitnat are overcast, but the divine hand of Imam uz-Zamaan^{SA} is firmly placed on bhai's back."* Syedna Badruddin^{RA} affectionately called Syedna Saifuddin^{RA} 'bhai' and alluded to the fact that there were many negative elements at work against dawat which he himself had borne during his time.



A portrait of Syedna Badruddin^{RA}

**Syedi Taiyib
bhaisaheb^{QR}
passes away**

**Syedna
Badruddin^{RA}
confers nass
on Syedna
Saifuddin^{RA}**



**Syedna
Badrud-din^{RA}
passes away**

Syedna Badruddin^{RA} passed away, just a few days after this appointment. Syedna Saifuddin^{RA} used to often recall that when Syedna Badruddin^{RA} confided in him his appointment as mansoos, it moved him to tears.

Epilogue

“Certainly, in their narratives is learning for those with intellect. The Qur’an is not tales conceived, but a confirmation of that which is present ...”

(Surah 12:111)

We see in the history of Doat Mutlaqeen^{RA}, the manner in which they overcame all odds, from political upheavals to natural calamities, from obstacles in terrain to hardships at sea; all to fulfil the pledge they gave to the Imam^{SA}. If we are to learn something from this, it is the belief that the dawat of Doat Mutlaqeen^{RA} is righteous indeed.

And if we are to gain something from this reading, it is to see confirmation in the contemporary and gain greater marefat (understanding) of our beloved dai, Syedna Aali Qadr Mufaddal Saifuddin^{TUS}. In linking the past to the present lies the true meaning of history.

I ask the reader to join me in beseeching Allah^{TA} that he grants our Maula a life in health and prosperity till the day of qeyamat (judgement) – Ameen.

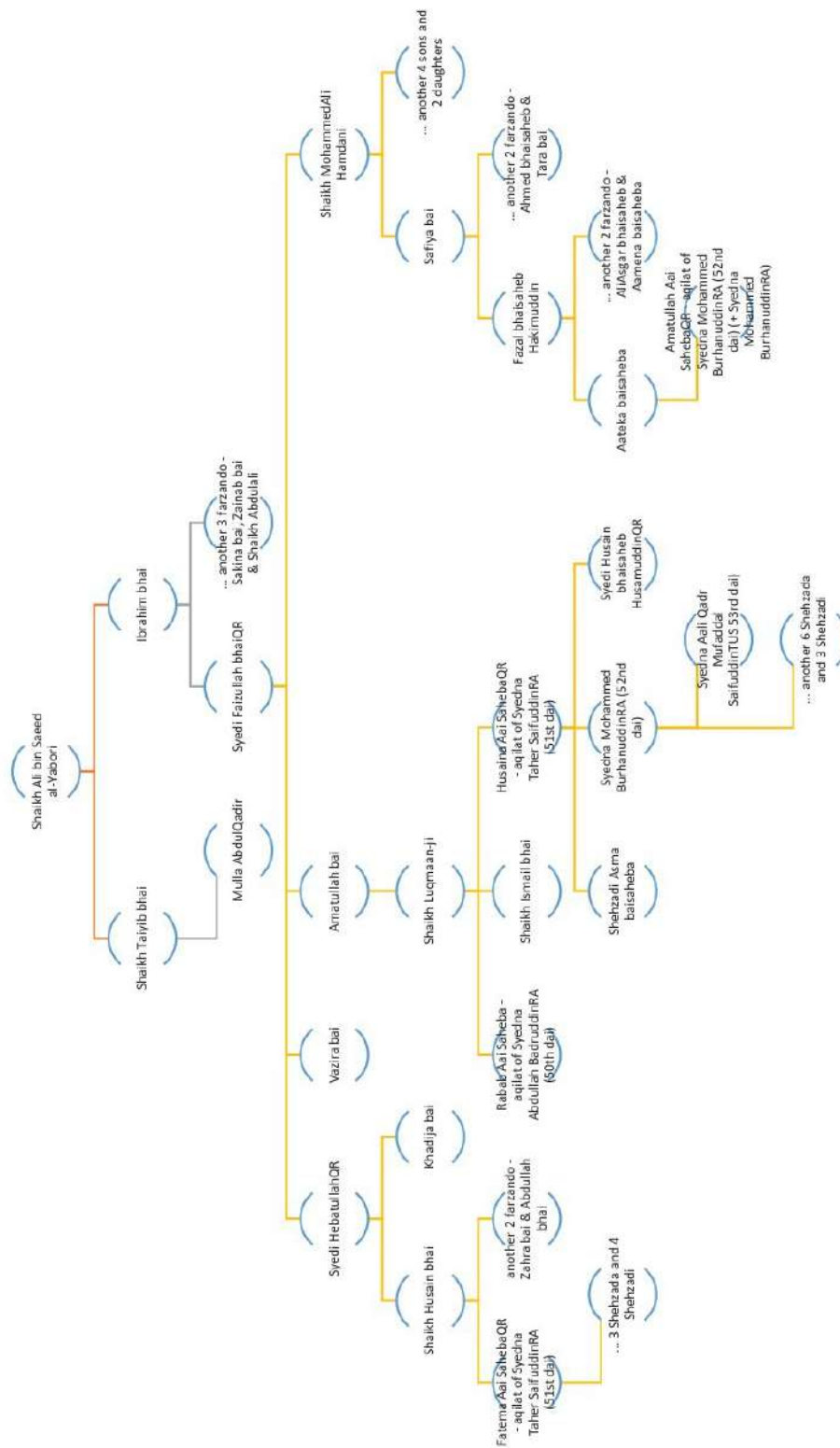
I hope, with all humility, that Maula^{TUS} accepts this work of mine, and lends significance to the insignificant.



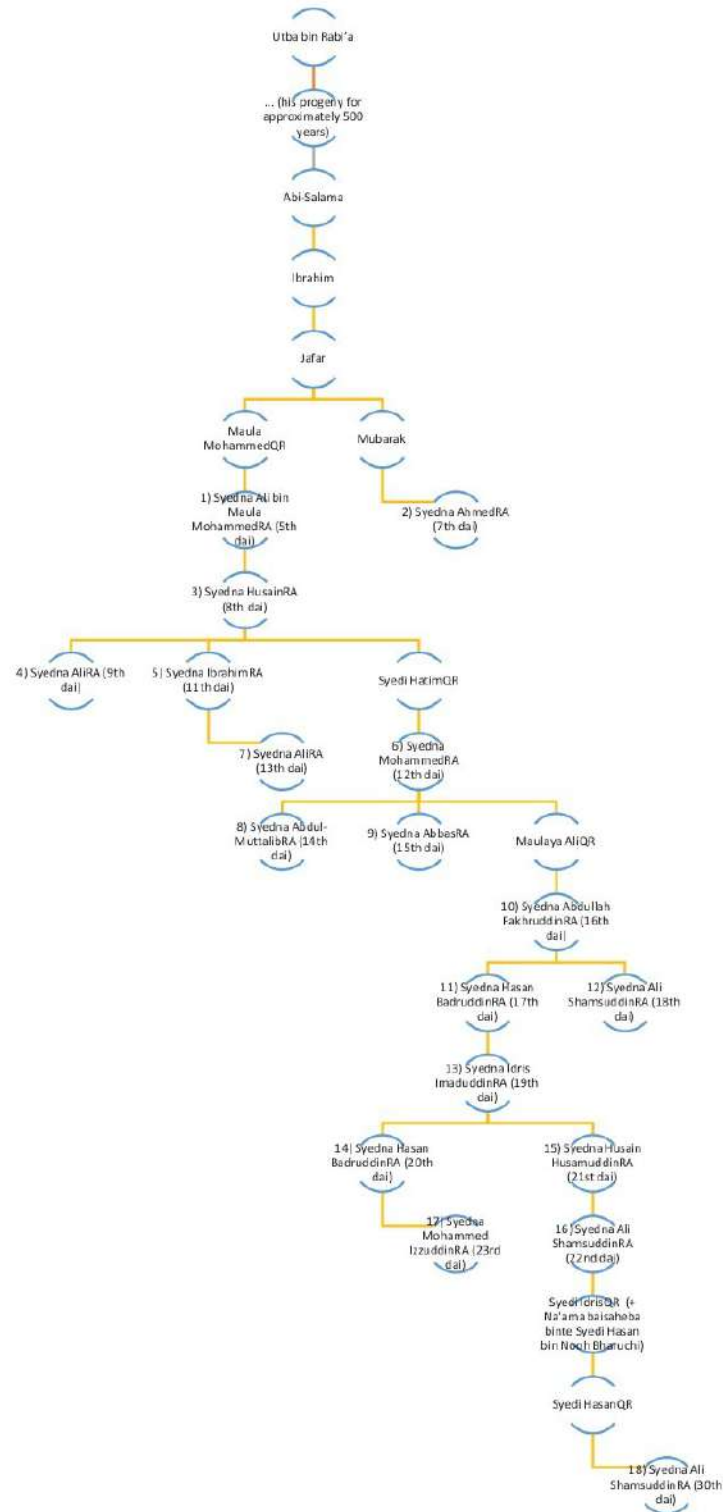
Appendices

01: Family of Maulatona ArwaRA (pending)

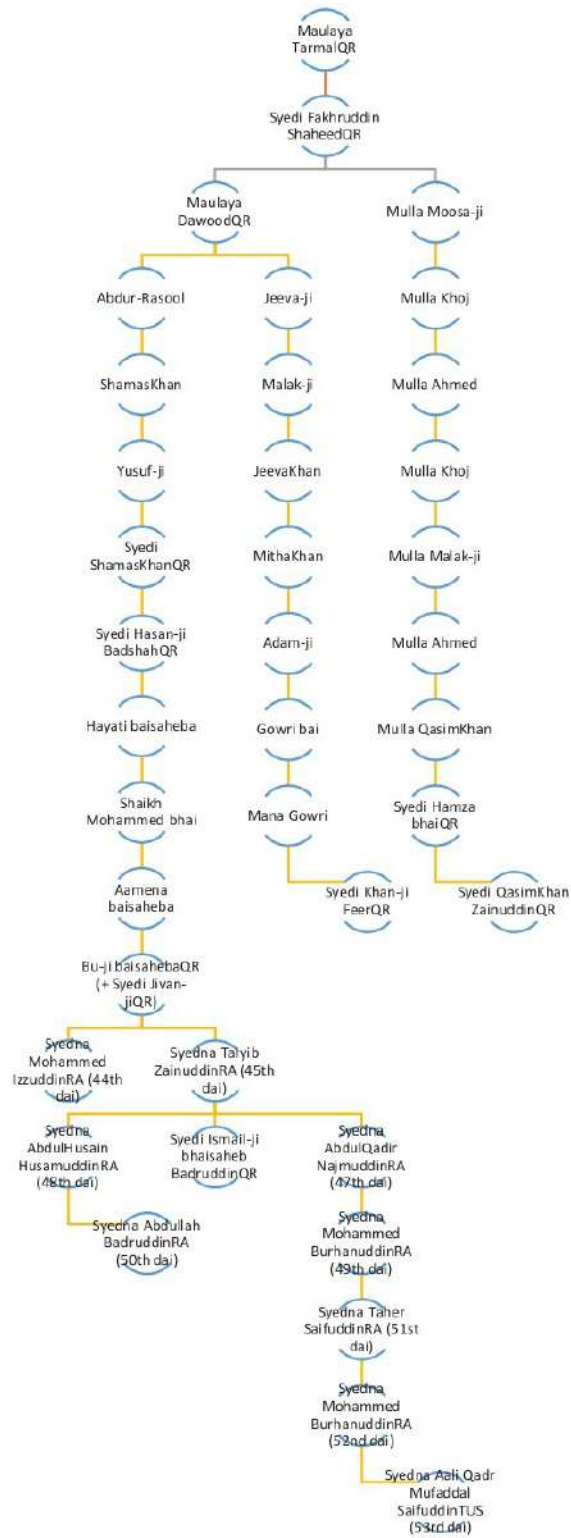
02: Shaikh Ali bin Saeed al-Yabori



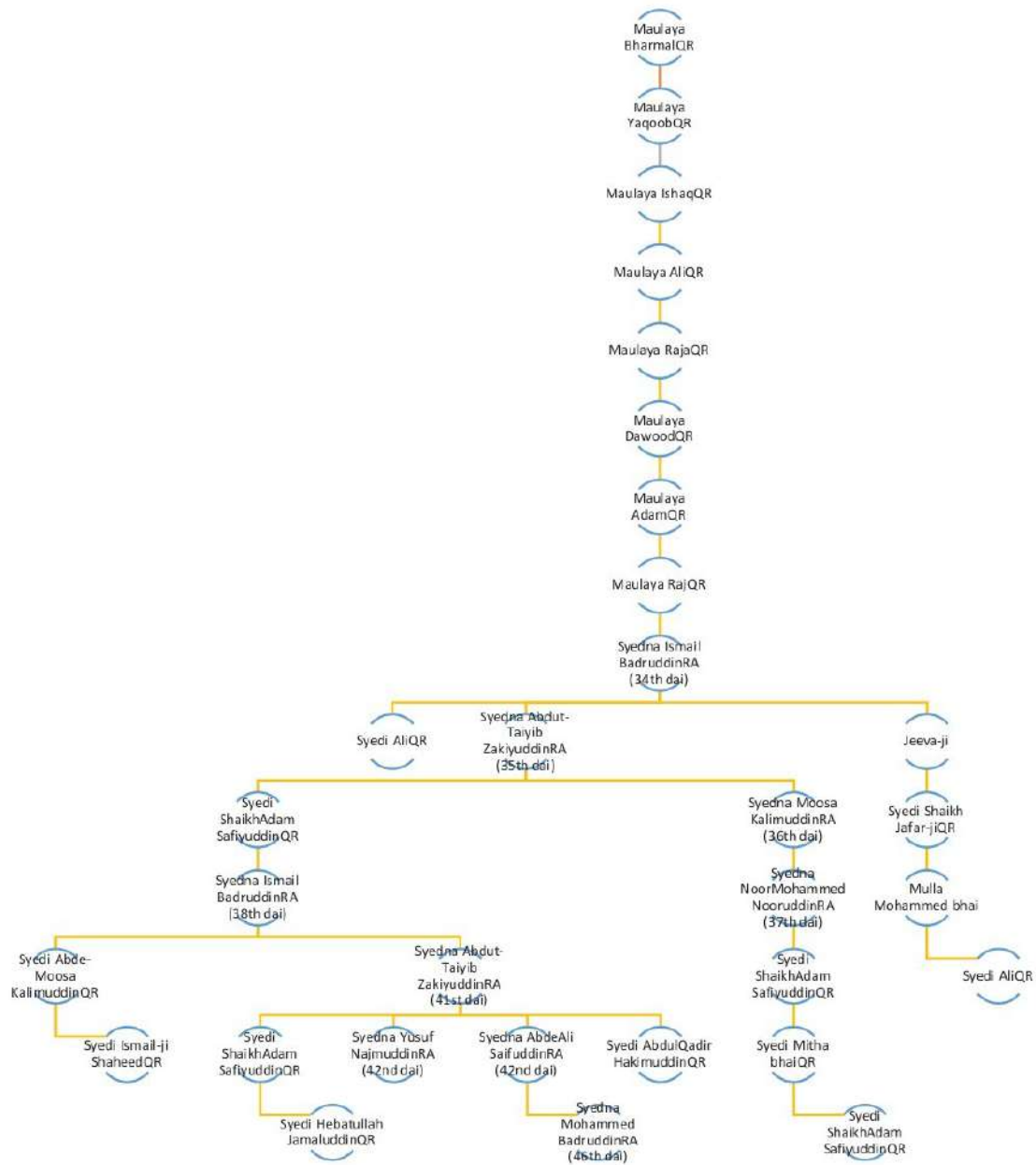
03: Eighteen Doat MutlaqeenRA from Aale-Waleed



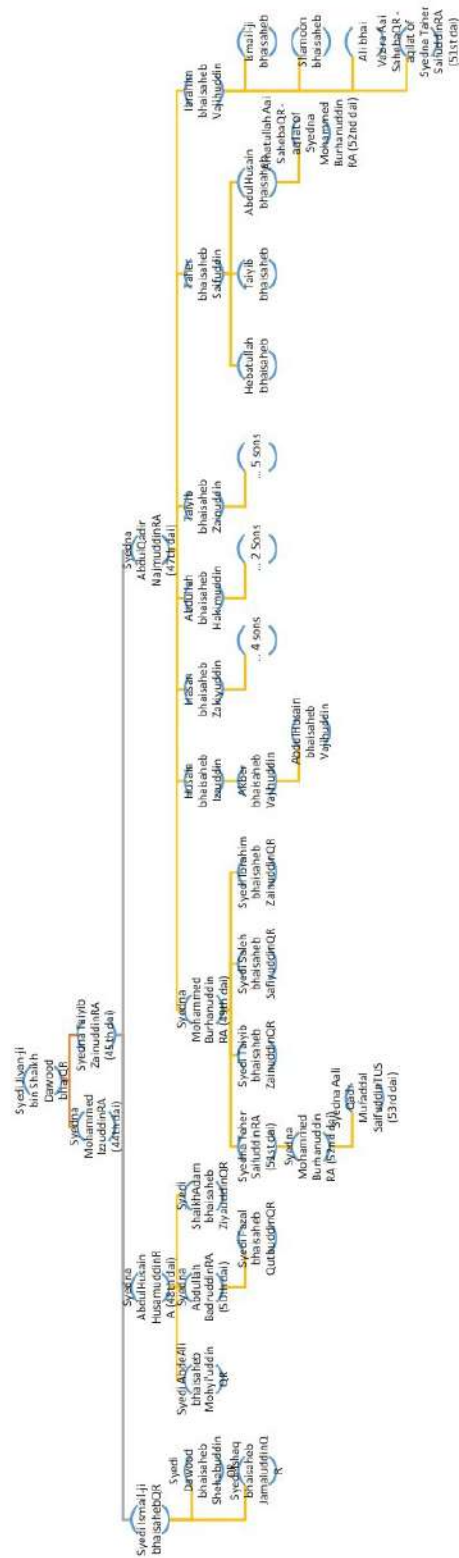
04: Aale-Tarmal



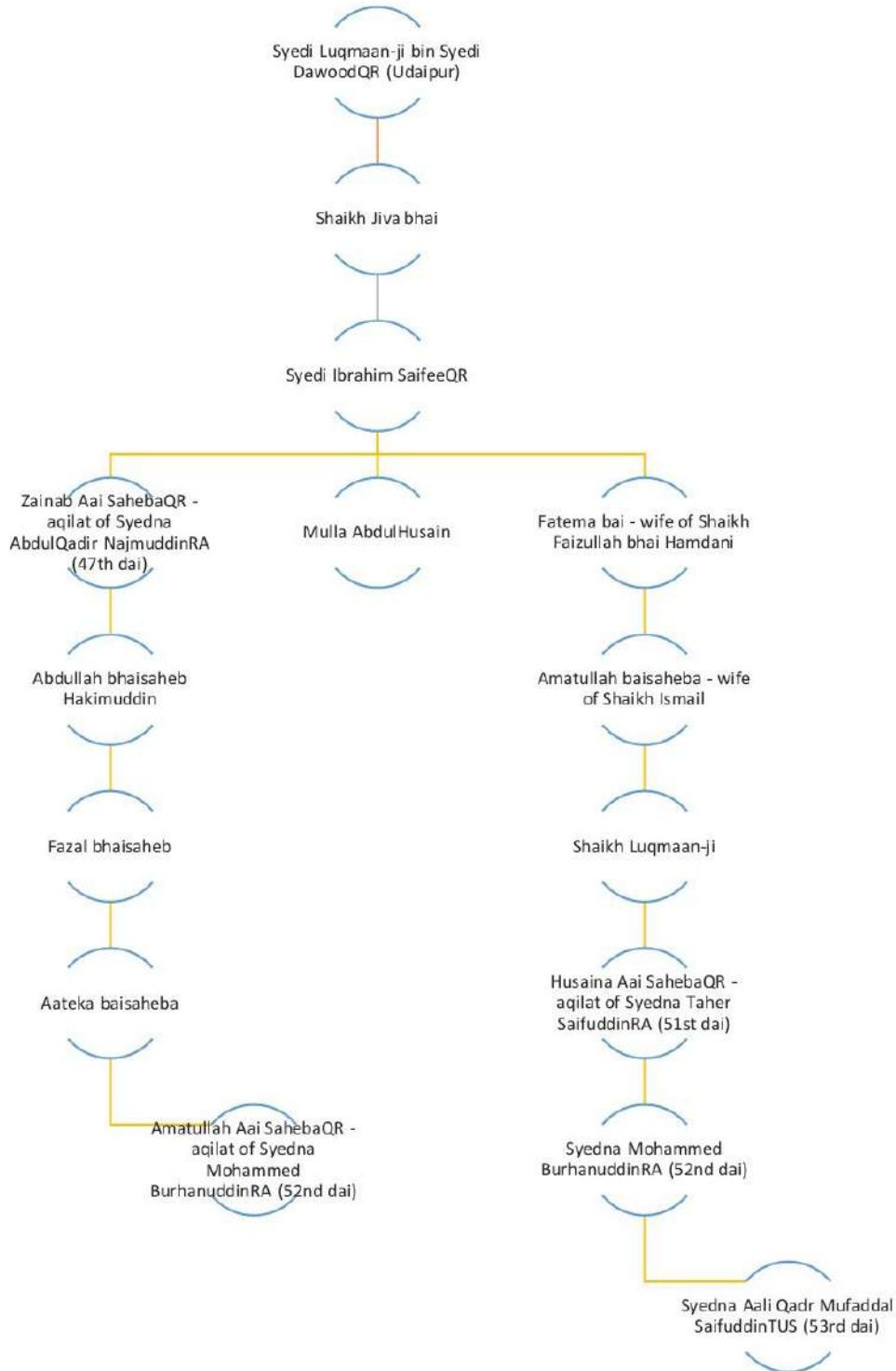
05: Aale-Bharmal



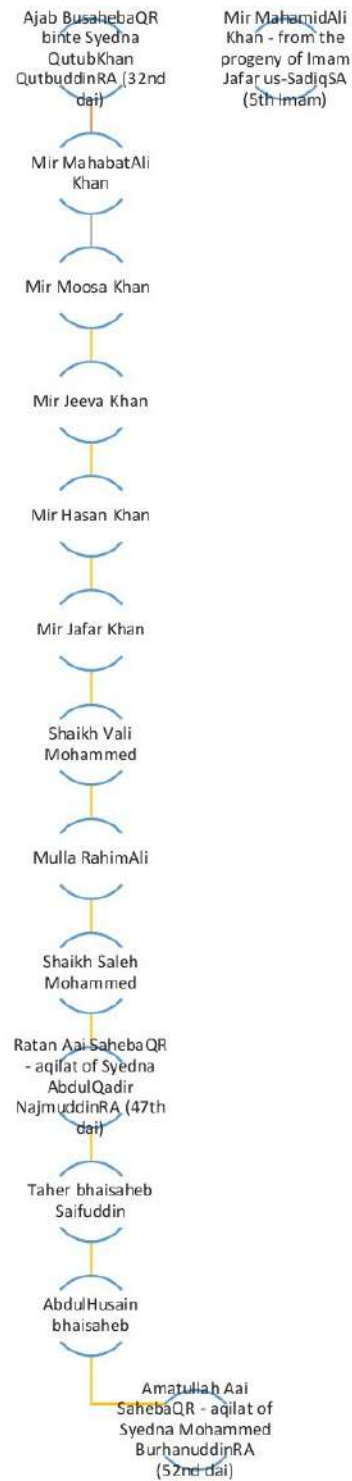
06: Aale-Jivanji



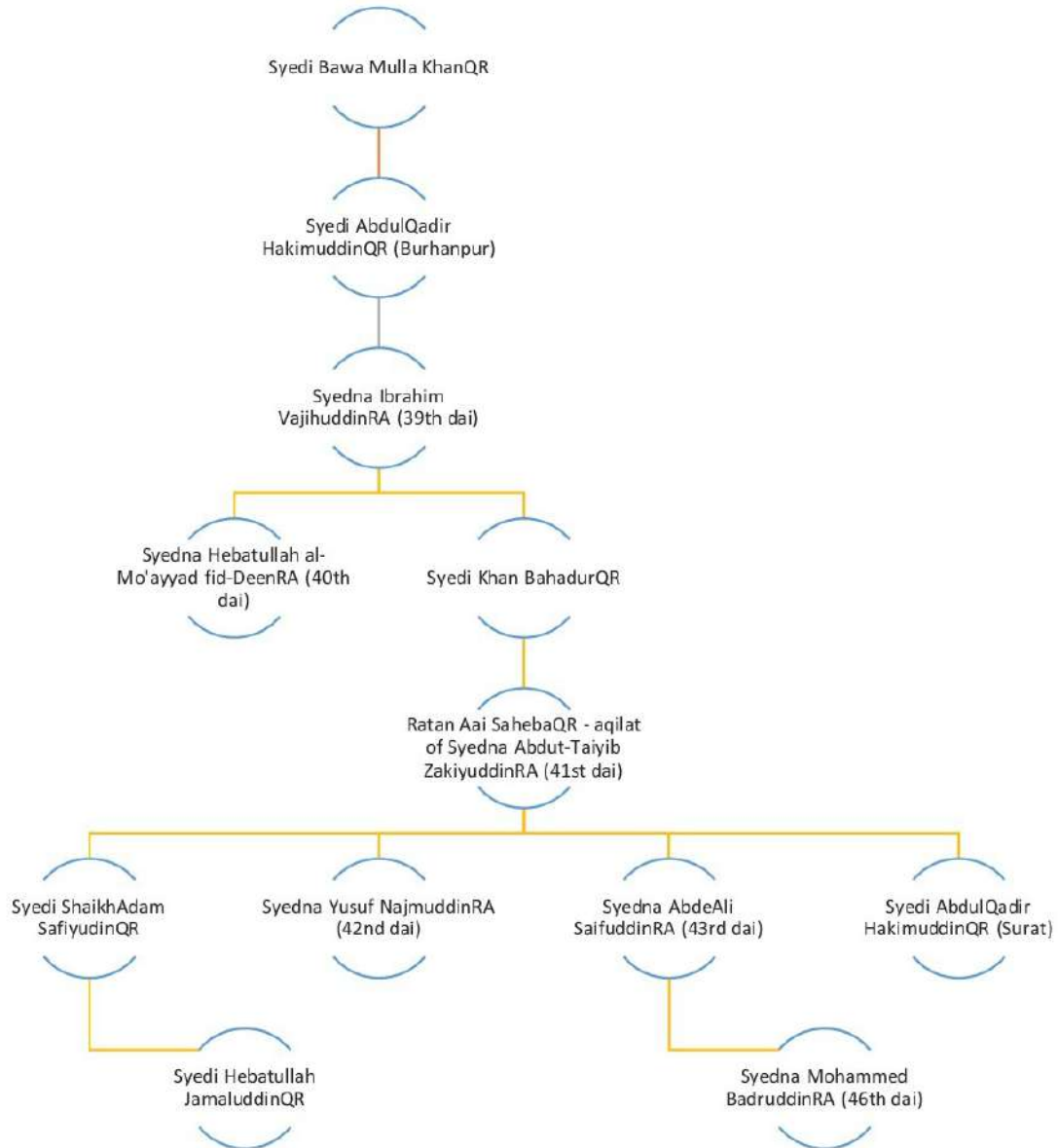
07: Progeny of Syedi Ibrahim SaifeeQR



08: Progeny of Syedna QutubKhan QutbuddinRA (32nd dai)



09: Progeny of Syedi Bawa Mulla KhanQR



10: The path of ilm as it reached Syedna Abdeali SaifuddinRA

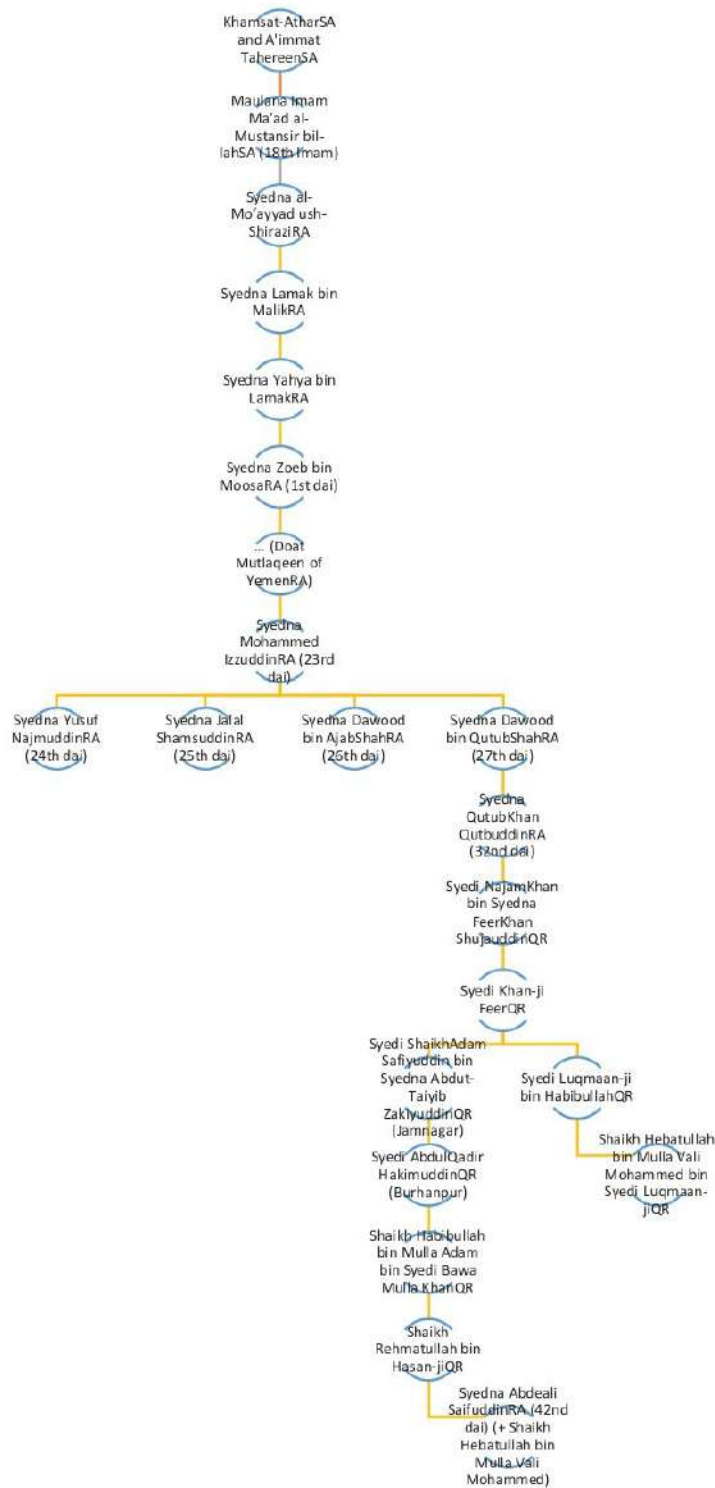


Table of Doat Mutlaqeen^{RA}

Tarteeb	Saheb
Ummud-Doat il-Mutlaqeen	Maulatona al-Hurra ul-Maleka Arwa binte Ahmed ^{RA}
The 1 st Dai al-Mutlaq	Syedna Zueb bin Moosa al-Waade'ee ^{RA}
The 2 nd Dai al-Mutlaq	Syedna Ibrahim bin Husain al-Haamedi ^{RA}
The 3 rd Dai al-Mutlaq	Syedna Hatim Mohyi'uddin bin Syedna Ibrahim al-Haamedi ^{RA}
The 4 th Dai al-Mutlaq	Syedna Ali Shamsuddin bin Syedna Hatim al-Haamedi ^{RA}
The 5 th Dai al-Mutlaq	Syedna Ali bin Maula Mohammed bin il-Waleed ^{RA}
The 6 th Dai al-Mutlaq	Syedna Ali bin Hanzala ^{RA}
The 7 th Dai al-Mutlaq	Syedna Ahmed bin Mubarak ^{RA}
The 8 th Dai al-Mutlaq	Syedna Husain bin Syedna Ali bin Maula Mohammed bin il-Waleed ^{RA}
The 9 th Dai al-Mutlaq	Syedna Ali bin Syedna Husain ^{RA}
The 10 th Dai al-Mutlaq	Syedna Ali bin Syedi Husain bin Syedna Ali bin Hanzala ^{RA}
The 11 th Dai al-Mutlaq	Syedna Ibrahim bin Syedna Husain ^{RA}
The 12 th Dai al-Mutlaq	Syedna Mohammed bin Hatim bin Syedna Husain ^{RA}
The 13 th Dai al-Mutlaq	Syedna Ali Shamsuddin bin Syedna Ibrahim ^{RA}
The 14 th Dai al-Mutlaq	Syedna Abdul-Muttalib bin Syedna Mohammed ^{RA}
The 15 th Dai al-Mutlaq	Syedna Abbas bin Syedna Mohammed ^{RA}
The 16 th Dai al-Mutlaq	Syedna Abdullah Fakhruddin bin Ali bin Syedna Mohammed ^{RA}
The 17 th Dai al-Mutlaq	Syedna Hasan Badruddin bin Syedna Abdullah Fakhruddin ^{RA}
The 18 th Dai al-Mutlaq	Syedna Ali Shamsuddin bin Syedna Abdullah Fakhruddin ^{RA}
The 19 th Dai al-Mutlaq	Syedna Idris Imaduddin bin Syedna Hasan Badruddin ^{RA}
The 20 th Dai al-Mutlaq	Syedna Hasan Badruddin bin Syedna Idris Imaduddin ^{RA}
The 21 st Dai al-Mutlaq	Syedna Husain Husamuddin bin Syedna Idris Imaduddin ^{RA}
The 22 nd Dai al-Mutlaq	Syedna Ali Shamsuddin bin Syedna Husain Husamuddin ^{RA}
The 23 rd Dai al-Mutlaq	Syedna Mohammed Ezzuddin bin Syedna Hasan Badruddin ^{RA}
The 24 th Dai al-Mutlaq	Syedna Yusuf Najmuddin bin Sulaiman ^{RA}
The 25 th Dai al-Mutlaq	Syedna Jalal Shamsuddin bin Hasan ^{RA}
The 26 th Dai al-Mutlaq	Syedna Dawood Burhanuddin bin AjabShah ^{RA}
The 27 th Dai al-Mutlaq	Syedna Dawood Burhanuddin bin QutubShah bin Khwaja bin Ali ^{RA}
The 28 th Dai al-Mutlaq	Syedna ShaikhAdam Safiyyuddin bin TaiyibShah ^{RA}
The 29 th Dai al-Mutlaq	Syedna Abdut-Taiyib Zakiyyuddin bin Syedna Dawood Burhanuddin bin QutubShah ^{RA}
The 30 th Dai al-Mutlaq	Syedna Ali Shamsuddin bin Syedi Hasan bin Idris ^{RA}
The 31 st Dai al-Mutlaq	Syedna QasimKhan Zainuddin bin Feerji ^{RA}

The 32 nd Dai al-Mutlaq	Syedna QutubKhan Qutbuddin Shaheed bin Syedna Dawood Burhanuddin bin QutubShah ^{RA}
The 33 rd Dai al-Mutlaq	Syedna FeerKhan Shujauddin bin MalakShah ^{RA}
The 34 th Dai al-Mutlaq	Syedna Ismail Badruddin bin Maulaya Raj ^{RA}
The 35 th Dai al-Mutlaq	Syedna Abdut-Taiyib Zakiyuddin bin Syedna Ismail Badruddin ^{RA}
The 36 th Dai al-Mutlaq	Syedna Moosa Kalimuddin bin Syedna Abdut-Taiyib Zakiyuddin ^{RA}
The 37 th Dai al-Mutlaq	Syedna NoorMohammed Nooruddin bin Syedna Moosa Kalimuddin ^{RA}
The 38 th Dai al-Mutlaq	Syedna Ismail Badruddin bin Syedi ShaikhAdam Safiyuddin ^{RA}
The 39 th Dai al-Mutlaq	Syedna Ibrahim Vajihuddin bin Syedi AbdulQadir Hakimuddin ^{RA}
The 40 th Dai al-Mutlaq	Syedna Hebatullah al-Mo'ayyad fid-Deen bin Syedna Ibrahim Vajihuddin ^{RA}
The 41 st Dai al-Mutlaq	Syedna Abdut-Taiyib Zakiyuddin bin Syedna Ismail Badruddin ^{RA}
The 42 nd Dai al-Mutlaq	Syedna Yusuf Najmuddin bin Syedna Abdut-Taiyib Zakiyuddin ^{RA}
The 43 rd Dai al-Mutlaq	Syedna AbdeAli Saifuddin bin Syedna Abdut-Taiyib Zakiyuddin ^{RA}
The 44 th Dai al-Mutlaq	Syedna Mohammed Ezzuddin bin Shaikh Jivan-ji ^{RA}
The 45 th Dai al-Mutlaq	Syedna Taiyib Zainuddin bin Shaikh Jivan-ji ^{RA}
The 46 th Dai al-Mutlaq	Syedna Mohammed Badruddin bin Syedna Abdeali Saifuddin ^{RA}
The 47 th Dai al-Mutlaq	Syedna AbdulQadir Najmuddin bin Syedna Taiyib Zainuddin ^{RA}
The 48 th Dai al-Mutlaq	Syedna AbdulHusain Husamuddin bin Syedna Taiyib Zainuddin ^{RA}
The 49 th Dai al-Mutlaq	Syedna Mohammed Burhanuddin bin Syedna AbdulQadir Najmuddin ^{RA}
The 50 th Dai al-Mutlaq	Syedna Abdullah Badruddin bin Syedna AbdulHusain Husamuddin ^{RA}

Wafaat	Tenure	Qabr Mubarak
22 nd Shabaan ul-Kareem 532/1138		Zi-Jibla, Yemen
10 th Moharram ul-Haraam 546/1151	13 years, 4 months and 17 days	Hoos, Yemen
16 th Shabaan ul-Kareem 557/1162	11 years, 7 months and 6 days	Ghayl bani-Haamid, Yemen
16 th Moharram ul-Haraam 596/1199	38 years and 5 months	Al-Hutaib ul-Mubarak, Yemen
25 th Zilqadatil-Haraam 605/1209	9 years, 10 months and 9 days	San'aa, Yemen
27 th Shabaan ul-Kareem 612/1215	6 years, 9 months and 2 days	Aghmur (Haraaz), Yemen
12 th Rabi ul-Awwal 626/1229	13 years, 6 months and 14 days	Hamdaan, Yemen
28 th Jumadal-Ukhra 627/1230	1 year, 3 months and 16 days	San'aa, Yemen
22 nd Safar ul-Muzaffar 667/1268	39 years, 7 months and 24 days	San'aa, Yemen
13 th Zilqadat il-Haraam 682/1284	15 years, 8 months and 20 days	San'aa, Yemen
1 st Safar ul-Muzaffar 686/1287	3 years, 2 months and 18 days	San'aa, Yemen
10 th Shawwaal ul-Mukarram 728/1328	42 years, 8 months and 9 days	Hisne-Af'eda, Yemen
1 st Zilhijjat il-Haram 729/1329	1 year, 1 month and 21 days	Hisne-Af'eda, Yemen
18 th Rajab ul-Asab 746/1345	16 years, 7 months and 17 days	Zamarmar, Yemen
14 th Rajab ul-Asab 755/1354	8 years, 11 months and 26 days	Zamarmar, Yemen
8 th Shawwaal ul-Mukarram 779/1378	24 years, 2 months and 24 days	Hisne-Af'eda, Yemen
9 th Ramadan ul-Moazzam 809/1407	29 years, 11 months and 1 day	Zamarmar, Yemen
6 th Shawwaal ul-Mukarram 821/1418	12 years and 27 days	Zamarmar, Yemen
3 rd Safar ul-Muzaffar 832/1428	10 years, 3 months and 27 days	Shareqa, Yemen
19 th Zilqadat il-Haraam 872/1468	40 years, 9 months and 16 days	Shibaam, Yemen
15 th Shabaan ul-Kareem 918/1512	45 years, 8 months and 26 days	Masaar, Yemen
10 th Shawwaal ul-Mukarram 933/1527	15 years, 1 month and 25 days	Masaar, Yemen
21 st Zilqadat il-Haraam 933/1527	1 month and 11 days	Masaar, Yemen
27 th Safar ul-Muzaffar 946/1539	12 years, 3 months and 6 days	Zabeed, Yemen
16 th Zilhijjat il-Haraam 974/1567	28 years, 9 months and 19 days	Taibah, Yemen
16 th Rabi ul-Aakhar 975/1567	4 months	Ahmedabad, Gujarat, India
27 th Rabi ul-Aakhar 997/1589	22 years and 11 days	Ahmedabad, Gujarat, India
15 th Jumadal-Ukhra 1021/1612	24 years, 1 month and 17 days	Ahmedabad, Gujarat, India
7 th Rajab ul-Asab 1030/1621	9 years and 21 days	Ahmedabad, Gujarat, India
2 nd Rabi ul-Awwal 1041/1631	10 years, 7 months and 24 days	Ahmedabad, Gujarat, India
25 th Rabi ul-Awwal 1042/1632	1 year and 23 days	Hisne-Af'eda, Yemen
9 th Shawwal al-Mukarram 1054/1644	12 years, 6 months and 14 days	Ahmedabad, Gujarat, India
27 th Jumadal-Ukhra 1056/1646	1 year, 8 months and 18 days	Ahmedabad, Gujarat, India
9 th Zilqadatil-Haraam 1065/1655	9 years, 4 months and 11 days	Ahmedabad, Gujarat, India

Wafaat	Tenure	Qabr Mubarak
23 rd Jumadal-Ukhra 1085/1674	19 years, 7 months and 14 days	Jamnagar, Gujarat, India
12 th Zilqadatil-Haraam 1110/1699	25 years, 4 months and 18 days	Jamnagar, Gujarat, India
22 nd Rabi ul-Aakhar 1122/1710	11 years, 5 months and 10 days	Jamnagar, Gujarat, India
4 th Rajab ul-Asab 1130/1718	8 years, 2 months and 11 days	Mandvi, Gujarat, India
7 th Moharram ul-Haraam 1150/1737	19 years, 6 months and 3 days	Jamnagar, Gujarat, India
17 th Moharram ul-Haraam 1168/1754	18 years and 10 days	Ujjain, Madhya Pradesh, India
1 st Shabaan ul-Kareem 1193/1779	25 years, 6 months and 14 days	Ujjain, Madhya Pradesh, India
4 th Safar ul-Muzaffar 1200/1785	6 years, 6 months and 3 days	Burhanpur, Madhya Pradesh, India
18 th Jumadal-Ukhra 1213/1798	13 years, 4 months and 14 days	Surat, Gujarat, India
12 th Zilqadatil-Haraam 1232/1817	19 years, 4 months and 23 days	Surat, Gujarat, India
19 th Ramadan ul-Moazzam 1236/1821	3 years, 10 months and 7 days	Surat, Gujarat, India
15 th Zilqadatil-Haraam 1252/1837	16 years, 1 month and 26 days	Surat, Gujarat, India
29 th Jumadal-Ukhra 1256/1840	3 years, 7 months and 14 days	Surat, Gujarat, India
26 th Rajab ul-Asab 1302/1885	46 years and 26 days	Ujjain, Madhya Pradesh, India
27 th Zilhijjatil-Haraam 1308/1891	6 years, 5 months and 1 day	Ahmedabad, Gujarat, India
27 th Zilhijjatil-Haraam 1323/1906	15 years	Surat, Gujarat, India
10 th Rabi ul-Awwal 1333/1915	9 years, 2 months and 12 days	Surat, Gujarat, India

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Author's Bio

Mulla Yusuf Mulla Mamujee Hassanally, resident of Colombo, Sri Lanka is the youngest son of the late Mulla Mamujee Hassanally and Mulla Dayam bai Karimbhoy. He was born in Bagasra in the state of Gujarat, India on 7th Shawwaal ul-Mukarram, 1365H (3rd September, 1946). He had his primary and secondary education in Colombo and graduated in Arts with Economics and Islamic Culture from the University of Mumbai.

He has to his credit readings on the history of A'immat Tahereen^{SA}, Doat Mutlaqueen^{RA} and their hudood. It was his fascination of Fatemi history that motivated him to compile this brief account of Doat Mutlaqueen^{RA} in the English language.

His other major interest is photography. He has an extremely rare collection of photographs of all the visits of Syedna Taher Saifuddin^{RA}, Syedna Mohammed Burhanuddin^{RA} and Syedna Aali Qadr Mufaddal Saifuddin^{TUS} to Colombo.

