

In India, during the time of 18th Faatemi Imaam Mustansir billaah (as) around 486 AH/1093 AD, the designated learned people (*wulaat*) who were sent from **Yaman** by the celebrated missionaries (*du'aat ul-balaagh*) under the guidance of the manifest *Imaam* (as opposed to the imaam of the time of seclusion) established the foundation of Isma'ili-Taiyebi Da'wat in the region of **Gujarat** (Cambay or Khambhat). It was the result of their perseverance and efforts that people started believing and accepting the Isma'ili-Taiyebi principles and gradually the mission of Yaman gave birth to a new community in India – **The Bohras**. The succession of those designated learned people who worked as deputies of the missionaries of Yaman came to be known as **Wulaat ul-Hind** in India. They were all in close contact with the spiritual authority of Yaman i.e. the *Da'i-e-Mutlaq* after the seclusion of the Imaam Taiyeb (as).

Subsequently, split occurred at various instances in the mainstream Bohra community regarding the spiritual appointment (*Nass*) in the succession of **Da'i-e-Mutlaq** in Gujarat (Ahmedabad) between 825-1050 AH/1422-1640 AD. Two major splits during this period resulted in the formation of three major groups of Bohra community – **Alavis, Dawoodis and Sulaymaan**. The tradition (*sunnat*) of the manifestation and the appointment of a *Da'i-e-Mutlaq* known as the Propagation of "**Nass**" is solely carried out by a former *Da'i* himself. Among Bohras, Alavis are the smallest minority who has independently survived all the vicissitudes of time. They believe in the Qur'anic Verse that, "**On the path of truth, minority always win.**"

Alavi Bohras, who are mainly traders, are peace-loving and harmonious people. The word 'bohra or vohra or Vohorwu or Vyavahar' itself indicates maintaining relations and is derived from the Gujarati word 'vohorvu' or 'vyavahar', which means "**to trade**". Secondly its name reflects the characteristic of "*al-Jamaa'at ul-Baaherah*" meaning the extraordinary brilliant community with full of life and love. Their cultural and social upbringing is such that the values of peace and prosperity are in their blood and they do not believe in **social discord or religious conflicts**. Some of the groups or clans of Sunnis in Gujarat who also are traders and do not belong to the mainstream Bohras have adopted the name of Vohra or Vora, owing to the fame and respect of the name. But they never followed the basic doctrines and customs of the Isma'ili-Taiyebi Bohras. The early Indian converts of the 11th century AD during the reign of 18th Faatemi Imaam Mustansir (as) comprised a single group of **Isma'ili Bohras** owing allegiance to the missionaries (*du'aat ul-balaagh*) who conveyed spiritual orders of manifest *Imaam* (*imaam-e-zaahir*) to common believers in Yaman.