

(5) The Man Behind V Resort Living

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Aynaz Anni Cyrus

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For over a month, I have been researching America's \$400 million 5-star gated community in Illinois.

Many of you already know which project I am referring to. The videos, promotional material, and online debate surrounding it have become increasingly difficult to ignore. As public interest has grown, so have the claims, assumptions, and competing narratives.

That is precisely why I am beginning this series now.

My record shows that I do not publish accusations, rumors, social media speculation, or secondhand claims. I follow documents, public records, corporate filings, statements, interviews, financial structures, and verifiable facts.

That process takes time, particularly when multiple organizations, business entities, and public figures are involved.

I have been working through those records and following the trail wherever it leads. There is still a great deal left to examine, and this story is far too large to responsibly cover in a single article.

In the weeks ahead, I will examine the property itself, the organizations behind it, the financing structure, the leadership, the stated vision, and the unanswered questions.

However, before any of that can be properly understood, there is one place the story must begin.

The first phase of my research is complete. The man behind the project.

Before we can understand the resort, we must understand the individual who helped create it.

And in this case, that brings us to Jamil Ahmed Sukhera.

According to his published biographies and public profiles, Jamil Ahmed Sukhera was born and raised in Pakistan.

He has stated that he grew up in a small village near Pakpattan in Punjab Province. Located in eastern Pakistan, Pakpattan is a largely agricultural district best known as the home of the shrine of Baba Farid, one of the most influential Sufi figures in South Asian history. For centuries, the region has served as an important center of Islamic life.

Sukhera's own accounts emphasize modest beginnings. In multiple biographies, he writes that he walked nearly six miles each day to attend school.

While publicly available information about his family background remains limited, the story presented through his biographies is one of upward mobility through education. According to those accounts, he eventually left village life and relocated to Lahore, one of Pakistan's largest and most influential cities.

The move represented a significant change in environment. Lahore is widely regarded as Pakistan's educational and cultural capital and is home to some of the country's most prominent universities, legal institutions, and business centers.

Sukhera attended the University of the Punjab, where he earned a Master's degree in Computer Science as well as a Bachelor of Laws degree.

The combination is noteworthy. Computer science focuses on systems, technology, and problem-solving. Legal studies focus on governance, regulation, and institutional frameworks. Although there is no indication at this stage that Sukhera intended to pursue the path he would later take, both disciplines would eventually appear throughout the business and organizational ventures associated with his name.

At the time, however, the public record presents a very different picture: a young man from rural Punjab pursuing higher education in one of Pakistan's most important cities.

While Sukhera's educational background is relatively conventional, his religious development appears to have taken a very different path.

Today, supporters frequently describe him as a sheikh, spiritual mentor, teacher, and guide. Those titles are significant because religion does not appear to be a secondary interest within the organizations he later founded. Rather, it appears to be one of the foundational elements upon which much of his broader vision was built.

According to biographies published by Marifah and other affiliated organizations, Sukhera became involved in the Naqshbandi-Mujaddidi tradition, a branch of Islamic Sufism.

For many American readers, that terminology may be unfamiliar.

The Naqshbandi-Mujaddidi tradition is not merely a spiritual movement focused on personal reflection. It emerged as a reform movement within Sunni Islam and has historically emphasized strict adherence to orthodox Islamic belief and practice.

The branch traces its origins to Shaykh Ahmad Sirhindi (1564–1624), an influential Indian scholar, theologian, and mystic who lived during the Mughal period. Sirhindi is regarded by followers as a religious renewer, or mujaddid, from which the movement derives part of its name.

According to the tradition's own historical accounts, Sirhindi sought to counter religious syncretism that had gained influence during the reign of Mughal Emperor Akbar. In particular, he opposed efforts to blend Islamic teachings with elements drawn from other religious traditions. Sirhindi argued that spiritual growth could never be separated from strict obedience to Islamic law and faithful adherence to the example of the Prophet Muhammad.

That emphasis became one of the defining characteristics of the Mujaddidi movement.

Unlike some Sufi traditions that became known for ecstatic rituals, music, or highly symbolic mystical practices, the Naqshbandi-Mujaddidi path developed a reputation for discipline, legal orthodoxy, and close conformity to Sunni doctrine. The movement teaches that spiritual purification must operate within the framework of Islamic law and that no personal religious experience, regardless of how profound it may appear, can supersede the requirements of Sharia.

The tradition also became known for rejecting what it viewed as religious innovations unsupported by early Islamic sources. As a result, many Naqshbandi-Mujaddidi teachers discouraged practices such as ritual dancing, musical ceremonies, or forms of saint veneration that had become common in some other Sufi circles.

Over the centuries, the movement spread throughout South Asia, Central Asia, Afghanistan, and the Middle East, becoming one of the most influential reform-oriented Sufi traditions in the Sunni world.

According to Marifah's published biography, Sukhera studied under a spiritual guide known as Sarkar Mubarak, a figure whose influence extends far beyond a local religious teacher.

Sarkar Mubarak (Blessed Master) was the honorific title commonly used for Akhundzada Peer Saif-ur-Rahman Mubarak (1925–2010), an Afghan-born Sufi leader associated with the Naqshbandi-Mujaddidi tradition.

Sarkar Mubarak was born on August 10, 1925, in Baba Kalai, a village near Jalalabad, Afghanistan. He was known for his adherence to the Hanafi school of Islamic jurisprudence and the Maturidi theological tradition, both of which represent major currents within Sunni Islam.

Accounts published by his organization portray him as a religious teacher who emphasized strict conformity to Islamic law and close adherence to the example of the Prophet Muhammad. Followers describe a system of spiritual mentorship that extended beyond prayer and religious instruction into personal conduct, dress, behavior, and character development.

Political events also played a role in Mubarak's story. Following growing instability and communist influence in Afghanistan during the 1970s, Mubarak relocated to Pakistan in 1978. There, he established a network of spiritual centers that became focal points for his followers and students throughout South Asia and beyond.

According to Marifah's own account, Sukhera's development as a teacher and community leader occurred within Mubarak's environment and under the mentorship system of the Naqshbandi-Mujaddidi tradition. The organization presents Mubarak not simply as an instructor, but as a formative influence in Sukhera's religious life.

In other words, before Sukhera became known for entrepreneurship, investment platforms, educational initiatives, or resort developments, he appears to have spent years studying within a reform-oriented Sunni tradition that taught spiritual growth through strict adherence to Islamic law, close conformity to the example of Muhammad, and guidance from established religious authorities.

In 2008, following graduation, Sukhera remained in Lahore, where he operated a software company and became involved in several educational and business ventures.

His career later took him to Islamabad, where he worked on technology projects associated with Pakistani government institutions, including the National Highway Authority. By this stage, Sukhera was no longer building small software products. He was working on systems designed to serve large organizations operating at a national level.

The experience expanded his focus from entrepreneurship to institution-scale infrastructure, a theme that would continue to appear throughout his later ventures. From Islamabad, Sukhera's career expanded internationally.

He relocated to Dubai, where he entered the region's rapidly growing real-estate technology sector. He developed customer relationship management systems for major property developers and later launched a subscription-based property management platform designed to support real estate operations at scale. The experience proved significant.

According to Sukhera's own account, his move to the United States was not an immigration story driven by education, family reunification, or the search for employment. Rather, he describes it as a business expansion.

In interviews about his career, he explains that his Dubai businesses were performing well and that he saw the United States as an opportunity to expand into a much larger market. Rather than starting over, he entered the American market as an entrepreneur, seeking to scale ventures and ideas already developed abroad.

Sukhera moved to the United States in 2016.

For the purposes of this investigation, that date is significant because it marks the beginning of the period in which Sukhera's public footprint begins to expand considerably.

Prior to that point, the available public record is largely centered on his education, religious development, and personal background. After arriving in the United States, a growing network of organizations, initiatives, and business ventures would begin to emerge around his name.

One of the earliest milestones appears to have occurred in 2017.

He authored a white paper outlining a concept he described as an "Islamic Financial Ecosystem." While the document itself will be examined in greater detail later in this series, its significance lies in its apparent role to an early blueprint for many of the organizations that would follow.

The project now being promoted as V Resort Living emerged from a broader network of organizations that Jamil Ahmed Sukhera has spent years building.

Publicly, those organizations include Marifah, Ummah Rise, Vairt, VWurk, VKert, Vmigrant, and now V Resort Living.

At first glance, these ventures appear unrelated. One focuses on spiritual development. Another focuses on entrepreneurship. Another centers on real estate investing. Others focus on workforce development, global mobility, business growth, and professional networking.

Viewed individually, each organization appears to occupy its own lane. Viewed collectively, a different picture begins to emerge.

The goal, according to Sukhera's public descriptions, was not simply to create a single business or investment platform. Rather, it was to establish an interconnected framework capable of serving multiple aspects of Muslim economic, educational, professional, and community life.

His background reflects years of training in Sunnah (total submission to the practices of the Prophet Muhammad), mentorship, leadership development, institution-building, and the creation of organizations designed to advance a broader vision of the Ummah.

The resort is not the beginning of that story. It is one of its latest chapters.

By the end of this first installment, it should be clear that Jamil Ahmed Sukhera is not simply a developer overseeing a resort project in Illinois.

In Part Two, we begin examining the earliest organizations Sukhera built after arriving in America and how the vision outlined in his Islamic Financial Ecosystem began moving from concept to reality.

Research Note

Several of the biographical details referenced in this article were obtained from material that was previously published on Jamil Ahmed Sukhera's website, including a founder biography page located at jamilahmedsukhera.com/the-founder.

At the time of publication, that page no longer appears to be publicly accessible and instead redirects to a generic "Coming Soon" page. Whether the biography was removed, relocated, or is temporarily unavailable as part of a website redesign remains unclear.

As this investigation continues, additional efforts will be made to determine when the change occurred and whether any other publicly available material has been modified, relocated, or removed.

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