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A BRIEF HISTORY
OF THE
AGA KHAN
WITH AN
ACCOUNT OF HIS PREDECESSORS,
THE ISMAILIAN PRINCES
OR
BENEFATIMITE CALIPHS
OF EGYPT

BY
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WITH A PREFACE●
BY
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P R E F A C E .

DURING the last hundred years a silent revolution has been taking place which has profoundly modified the relative importance of the component parts of the Islamic world. A hundred years ago Stamboul and Cairo were not only seats of Muhammadan political power, but were also intellectual centres from which radiated the ideas by which Moslems were guided all over the world. Owing, however, to the unfortunate triumph of the illiberal party at the Turkish Courts, the foremost Islamic States failed to make the same progress as the rest of the civilized world ; and consequently the views which at present prevail among Turks and Arabs make it impossible for them to play a prominent part in the world's history. But by the beginning of the 19th century the political power of Islam in India had been beaten to the ground ; and in the period that has elapsed since then the Indian Moslems have learned to see a truth which has remained hidden to their co-religionists in Arabia,

Egypt or Turkey. That truth has borne many names in the history of human progress, it has been known as Renaissance and Reformation and Liberalism ; but in India the ideas which cluster about it have mostly been associated with education. At any rate those Indian Moslems who have struggled most staunchly in the cause of education have been humanists and liberals ; they have maintained that which conservative zealots strove so stubbornly to maintain in the past was but the shell and husk of Islam, that customs and dress and formulæ were temporary accidents and that the truth of Islam lay in the spirit. They have realised that Islam is not opposed to but is propitious to human enlightenment, and that science and knowledge are necessary conditions of fully developed human life. In Northern India that battle was fought with matchless vigour by Sir Syed Ahmad over a quarter of a century ago, and the consequence is that a generation of Musalmans has grown up who profess a rational and tolerant Islam, whose ethical code is that of the civilized world and who are filled with a philanthropic desire to ameliorate the lot of their brother Moslems. This educated and enlightened party is gaining an

ascendancy in Muhamadan Councils all over India, and it is no unreasonably sanguine conjecture that under these leaders the Indian Moslems will rapidly advance along the path of progress and enlightenment and will take an honourable place among the cultured and civilized communities of the world. This spread of education among the Musalmans of India may have far-reaching effects; it may eventually change the intellectual centre of gravity of the Islamic world. Hitherto the Hindi, or Indian Musalman, has been lightly esteemed in Mecca, Cairo and Constantinople; in a short while he may become the recognised leader of Muhamadan thought. It is true that conceit and prejudice may for a while interfere with his recognition; but knowledge, enlightenment and moral elevation are attributes of leadership which cannot be permanently resisted. The problems with which Moslems are beset are everywhere much the same; loss of wealth, loss of power and loss of esteem in the eyes of other nations, and the Muhamadan who can point the way out of these difficulties and bring with him visible proofs of the correctness of his diagnosis will be certain of a hearing. In Northern India

Sir Syed Ahmad's teaching might have fallen upon unheeding ears if it had not been enforced by the practical success in life of the young men who were inspired by his words; the young men educated at his College rose rapidly in the world as lawyers, doctors and public servants and acquired wealth and worldly consideration; whereas those who had followed the counsels of the reactionaries grew every day poorer and more discredited. The same drama may well be played again upon a larger stage. The Moslems of India, who have been enabled to work out their social and economic salvation in the quiet of British rule, may show that wealth and culture and social influence are still accessible to Moslems, and that it is not the malice of fate but ignorance and moral torpor which have brought the people of Islam so low. Whether they will succeed in impressing this lesson upon the Turks and Persians in time to save them the remnants of their political power is a profoundly interesting question of contemporary politics.

The subject of the present memoir, his Highness Aga Khan, has pointed out one of the ways in which this imminent decay of Muhamadan power

may be arrested, and that is by the creation of a great central Muhamadan University comparable to the Universities of Berlin, Paris or Oxford. At the Muhamadan Educational Conference held in Delhi at the end of December 1902, he explained the causes of the intellectual and moral degeneration of Islam at the present day and showed that what was needed not only for India but for Egypt, Persia and Turkey was the creation of an educational centre, an intellectual capital, to which Moslems all over the world should turn for light and leading. Under existing conditions the only country in which such a University could be established is India, and if this dream is ever realised its political effects would be so far-reaching as to deserve the most cordial welcome and encouragement by British statesmen. The centre of the Moslem world would then be in British territory, the leaders of Muhamadan thought would be British subjects and would pursue their peaceful studies under the protection of British law and in co-operation with English scholars; most important of all English would be the medium through which the new ideas of the West would be acquired. Can it be doubted that such a

University would create a strong partiality for the British Empire throughout the Muhamadan world, and that such a partiality would be of the highest political importance?

The above remarks indicate the importance which, in my opinion, attaches to the proper direction of the destinies of the Indian Moslems. Their future development lies in the hands of the natural leaders of Indian Muhamadan society. Grave issues depend upon the courage, energy and loftiness of purpose of these men. They have to decide upon courses of action and enforce them upon their co-religionists; they cannot wait for the tardy formation of opinion among their followers; in India, more even than in England, it is of paramount importance that a few men of real eminence and enlightenment should lead, or rather compel, the public towards the ideals they have chosen.

I am hopeful that during the next half century his Highness Aga Khan will play that part in directing the destinies of the Indian Moslems for which his position and abilities so eminently qualify him.

T. MORISON,

ALIGARH, *April 27th.*

NOTE.

THE history of the ancestors of the Aga Khan supplies ample materials for a dissertation on a subject of considerable interest in its aspect, both theological and philosophical. A research into the Ismailian Religion is well worth the labour of a learned theologian or even philosopher ; but the object of this book is not to enter into the religious merits of the Ismailian Religion, but to briefly touch upon the distinct services which the Ismailians rendered to the cause of science and learning with a view to the improvement of man's estate. The history of the Ismailians is both instructive and interesting, and the writer disclaims any merits of originality in this work and begs to acknowledge the services of those friends who have enabled him to publish the book. His thanks are especially due to Mr. Cawasji Bomanji Buman Behram, B.A., LL.B., for his kindly help and interest in the present work.

THE WRITER.



A BRIEF HISTORY OF AGA KHAN.

CHAPTER I.

A GENERAL REVIEW : APPRECIATION OF CHARACTER.

No name in any part of India, especially in this Presidency, is so familiar and held in such general esteem as that of the Aga Khan. His illustrious forefathers have added not a few chapters, thrilling with interest, to the history of Persia, Arabia and Egypt. But though most of us are familiar with the name of Aga Khan, the majority of people do not know who he is, or why he occupies the first position among the Indian subjects of His Most Gracious Majesty the King Emperor, Edward VII. The Aga Khan is popularly styled "a Persian Prince." Imperial blood flows in his veins. He is the hereditary chief and unrevealed Imam of the Ismailis—the present or living holder of the *musnad* of the Imamate—claiming descent in direct line from Ali, the Vicar of God, through the seventh and (accord-

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ing to the Ismaili creed) the last of the revealed Imams, Ismail, the son of Jaffer Sedik. This spiritual chieftainship, his descent from the Prophet, the fame of his ancestors as the wise rulers of Egypt, his kinship with the Shah of Persia, the important part the first Aga Khan played in consolidating and strengthening British rule in Sind, and in the Afghan War in 1843, secure him a permanent and conspicuous place in the British Indian Empire and give him that pre-eminence, which at first sight is so unaccountable, even over the crowned heads in India. Religious by instinct, the Oriental is by habit a believer in tradition and by inclination a worshipper, but the main and enduring factors in the Aga's powerful influence over the people are his great strength of purpose, the largeness of his heart, his strong common-sense, the high purport of his life, and perseverance in the attainment of an ideal perfection of the work of life, his candid nature, his helpful sympathy, and the strict observance of the rules which Descartes embodied for practical life in the four well-known maxims.

The Aga Khan readily falls into the ways of English society, and his remarks upon public questions are evidently sought by those who live what is called a public life. His ascendancy in social circles can be attributed to a personal fascination which he exercises over those who come under

the magician's wand. His brilliant powers of conversation, his great social gifts, his varied and remarkable attainments contribute to his popularity in social circles. His overpowering earnestness, his extraordinary variety and fulness of information, his recollection of historical incidents, are at once striking to those who come in contact with him. Unless one had the gift of a Boswell, it would be difficult to give an accurate portrait of the man such as he is, with the variety, the freshness and fascination of his brilliant talk.

But then what is the secret of his powers over the multitude who have not come in direct contact with this talented and versatile genius? The reply, undoubtedly, is that he possesses a charm which, like a magnet, draws to itself the intense and enthusiastic personal devotion of the masses. His pure faith in common humanity, and his love for "mankind," which he believes "is one in spirit," have secured for him an everlasting place in the affections of his innumerable followers and admirers. His genuine sympathy for his less fortunate co-religionists and his appeal to the moral sense of his followers inspire them with true and reverential love towards him. He joins the heart of a hero with the brain of a great leader of men. His great affection for mankind at large, for the great, toiling, suffering mass which forms the bulk of every community, is the keynote of his hold

over them. And where does the Aga Khan derive his noble inspiration from? From religion—religion not of outward observances but of the heart. The true bond of sympathy which unites him to more than a million of his followers springs from his deep-rooted belief in primitive Islam, which consisted in love of truth, justice, charity and benevolence. Mahomed taught his people to make no distinction between the rich and the poor, who were after all fellow-travellers on a common pilgrimage from the cradle to the grave. Burning with a deep religious faith, the Aga bears no resentment even towards his detractors, much less towards misguided zealots.

Those who come in contact with the Aga Khan are struck by his unfailing courtesy. A stranger, who enters his presence in fear and trembling and in doubt as to the manner of his reception, leaves it with a sense of pleasure which lingers in his memory for many a long day. No appreciation of the Aga Khan would be complete which did not touch this great trait in him. He never assumes the slightest air of superiority over the humblest visitor, and it is the visitor's own fault if, when he returns, he does not think that he has spent a pleasant half hour with the most agreeable of companions. His courtesy is not an art but a part of his nature which shows itself with such a grace that people of all ranks and conditions feel quite at

home in his presence. Moreover, the bore always knows the ease with which His Highness can dismiss him and the casual gossipier soon realizes the grace with which he is likely to be silenced if he ventures too far. In everything he does he has a business-like habit. He has such a diversity of talents that one who attempts to faithfully paint his portrait must have many colours upon his palette.

The Aga's wealth does not consist in what he has but in what he is—good, generous, brave, and wise.

The history of the Aga Khans has the fascination of a romance and is full of romantic incidents. It confirms the old adage that "Truth is stranger than fiction." It is a record of sorrow and suffering heroically borne by a number of calm and tragic figures who have passed down to posterity with all the glory of immortal martyrs.

From this tragic, it will be a relief to turn to the brighter side of the picture. In the history of Islam it is the happy era of letters that succeeded the splendid period of conquest. Many Greek works were translated into Arabic, and the three rivals who divided the inheritance of the Prophet,—the Fatimite in Africa (from which branch the Aga Khan comes), the Ommiade in Spain, and the Abbaside in Bagdad,—vied with one another in the encouragement of letters and science, and rendered a distinct service to the cause of enlightenment,

which directly and indirectly kept alight the torch of learning during "the long sleep of darkness which had extended from the time of Virgil to that of Almansor, and was to continue in Europe till the days of Dante." These Fatimites produced scholars and sayants, philosophers, poets, and astronomers, historians, orators, and statesmen, who could hold their own against any of their rivals in the Mediæval age. Generals and statesmen alike, they steered the ship of state safely through many a troubled sea. Their successors in Imam have kept pace with enlightenment and modern science, and even to-day they number among them men whose names are illustrious enough to give them place side by side with their worthy predecessors.

The Aga Khan has been the *beau ideal* of his race. Every son has shown himself worthy of his sire and shed fresh lustre upon his name. The historic fame of the family is enhanced by the staunch loyalty to the throne of England, and particularly by the gallant performance on the battle-field in the early forties of the nineteenth century, of the late Aga Hoosein Shah who drew his sword against the foes of Britain. The loyal attitude of Sir Sultan Mahomed Shah during the regrettable Hindu-Mahomedan riots in 1893 proved to the British Government the advisability of taking into their confidence an enlightened religious leader.

of the type of the young Aga Khan, in whose praise millions of his followers sing ballads. It is the jeweller who can truly estimate a diamond; and we can conceive no man more capable than the late Sir Bartle Frere, then Governor of Bombay, and who was at one time a Political Officer to the first Aga, to estimate truly the excellent qualities both of head and heart of the Khans. Sir Bartle, in the early sixties, spoke in very high terms of the Aga Khans, and contributed a paper to "Macmillan's Magazine" on the subject of the interesting community of Khojas, which was deemed to be of sufficient value to be reproduced, with short biographical sketches of the Aga Khans, in the "Asiatic Quarterly Review" some years after by permission of Lady Frere. The Aga Khans' biography, apart from its religious aspect, is both instructive and interesting, being full of romantic episodes, exhibiting heroic courage, admirable fortitude at a critical time, and the firm determination to go straight in the face of obloquy and insurmountable difficulties. Such a record must have interest for all time and all people. It will, therefore, be considered a sufficient justification for publication, in the form of a brochure, the fascinating details of useful lives devoted to the welfare of their fellow-creatures. In a biography it is difficult to determine where one should introduce a description of the character of the subject of his sketch, and

we have preferred to give this brief outline of the Aga's character in the opening chapter, with a view to point out, in the narrative; illustrations of the same.

The Aga Khan's descent from his revered and illustrious ancestor is shown in a genealogical table given in this book. It is repeated by Khojas on certain occasions. It is of great historical importance, and is corroborated, especially in its earlier and more important parts, by the authority of renowned Arab and Persian historians, while the latter names similarly rest in an indisputable unbroken chain of lineal descent.



CHAPTER II.

THE AGA KHAN'S ANCESTRY, PRESENT POSITION AND RELIGIOUS VIEWS.

A HIGHLY romantic and extraordinary political interest is attached to the illustrious and distinguished family of the Aga Khan, of which the present eminent head, His Highness the Hon'ble Sir Sultan Mahomed Shah, G.C.I.E., is held in the highest esteem by all sections of the Persian and the Indian communities. Though not a ruling prince he is a descendant of the ruling princes of Central Asia in the Middle Ages. He is, as it were, an uncrowned prince among the noblemen of India. His ancestry for forty-eight generations is traced, through the Fatimite Caliphs of Egypt, to Ismail, the son of Jaffer Sedik, the sixth Imam, and through him back to Ali, the cousin and son-in-law of the Apostle of God. He is thus an hereditary Imam by a long descent. The Aga Khan holds his unique position in virtue of a sort of apostolic succession. The Aga's grandfather was the Imam of the Shiah Ismaili sect in Persia, with the assent and cordial recognition of the late Fatch Ali Shah, the Zendia Shah of Persia,

who came to the throne in A. H. 1212. The present Aga Khan is the hereditary spiritual head of the enlightened Khoja community of Bombay, Sind, Cutch, Kathiawar, and Zanzibar, and also of the bulk of Ismailians throughout Asia and Africa. He has myriads of followers in Persia, Arabia, Afghanistan, Turkestan, Khorasan, on the remote shores of East Africa, and in the still more inaccessible valleys of Central Africa.

Sir Sultan Mahomed Shah is the only surviving son of the late Hon'ble Aga Ali Shah. His blue blood is depicted in his noble countenance. His face, beaming with intelligence, is really the index of his mind, and denotes noble birth. For several centuries his forefathers ruled with justice, mercy, and wisdom, as the Ismailian Caliphs of Egypt, made Cairo the seat of learning and science, and left the blessed historical memory of their glorious past by founding the first University in Cairo, of which the existing Universities are but models.

His Highness presides over the Khoja *Jamat* in Bombay, noted for its commercial prosperity, enlightenment, enterprise and loyalty. The Khojas were originally Hindus, but as we shall see later on, they were converted to the Ismailian faith by one Sudrodeen, who was sent from Persia for that purpose by Aga Islam Shah, the sixteenth in ascending line from the present Aga Khan, who is in every respect qualified to be the natural leader of

men, his high character and natural gifts having chalked out a new career for him.

To Oriental minds a spiritual leader is often the personified concentration on earth of the attributes of the Most High. His simple fiat to them makes for weal or woe, happiness or misery. Be it said to the highest credit of the Aga that he has used his authority of spiritual leader only to promote the happiness of his followers. He exercises a great influence for good, and good only. He finds his reward in the peace, happiness, and contentment of his community. He is nothing if not tolerant.

A spirit of toleration, conciliation and moderation permeates through all his doings. We are free men in a free land, privileged to think or to pray as our conscience shall direct. Similarly he holds fast to the opinion that everybody has a right to think for himself; but this does not deter him from showing the right path to the people whose spiritual and temporal welfare is consigned to his charge.

It is necessary, as Descartes has said, for one's own happiness that he should submit himself to the laws and religion in which he was brought up. If a man goes astray, he thinks it his duty to show him the right path of virtue, which alone leads to happiness, if not to pleasure. In a community like Islam, divided against itself, when a man assumes the role of a pacifier or a peace-maker, he sets to himself no easy task, as the religion of Islam is not

- properly understood in its broadest sense owing to its being misinterpreted by bigoted priests. His mission is not easily accomplished, and his motives are generally misunderstood. He has to set his face against the hostile opposition inspired by interest and bigotry. The great Mogul Emperor Akbar, whose life like that of Byron was passed "under the fierce light that beats upon an intellectual throne," saw the cruelties and wrongs practised by his co-religionists in the name of religion upon communities professing a different faith. He was convinced of the iniquity and injustice of the religious Suni zealots, who called all others "non-believers," and deemed it right to plunder and even murder them. The wise sovereign reasoned himself out of belief in all dogmas and in all accepted creeds. Instead of those dogmas and those creeds, he simply recognised the Almighty Maker of the world, and himself the chief in authority in His world, as the representative of God, to carry out his beneficent decrees of toleration, equal justice, and perfect liberty of conscience, so far as the liberty did not endanger the lives of others. This struck at the very fundamental root of Islamism, and Akbar drew upon himself a torrent of obloquy from his own people, who never forgave him when they got a chance to do him an injury. The King was very angry with the (Suni) Mahomedans, because he perceived that they were the only element of trouble,

and that the professors of the dominant faith were always inclined to persecution. But he listened to all; and observing in all the same pernicious feature, *viz.*, the broad, generous, far-reaching universal attributes of the Almighty, distorted in each case by an interested priesthood, he prostrated himself before the God of all, discarding the priesthood of all. At a religious disputation in the Ebadat-khana, the bigoted kazis showed the most intolerant spirit, prejudice, and violence, which greatly annoyed the impartial mind of the wisest Mahomedan sovereign that has sat on the throne of Delhi. He said: "Man's outward profession, and the mere letter of Mahomedanism without a perfect conviction, can avail nothing. I have forced many Brahmins, by fear of my power, to adopt the religion of my ancestors; but now that my mind has been enlightened with the beams of truth, I have become convinced that the dark clouds of conceit and the mist of self-opinion have gathered round you; and that not a step can be made in advance without the torch of proof. That course can only be beneficial which we select with judgment. To repeat the words of the creed, to perform ^{حسد}circumcision, or to prostrate oneself on the ground from the dread of the kingly power, can avail nothing in the sight of God—

"Obedience is not in prostration on earth,

Practice sincerity, for righteousness is not borne upon the brow!"

راستی و عبادت آری سچائی سچائی

In accordance with the genius of the time and the sentiments of the people he ruled. He had a code prepared, the chief feature of which he called the "Divine Faith," which consisted in the acknowledgment of one God and of Akbar as his Caliph, or viceregent on earth. He would not have been able to give currency and force to his ideas of toleration and of respect for conscience, but for his great authority which could not be opposed or rejected. A compromise was effected and an agreement drawn up. Akbar was by common consent certified to be a just ruler, and as such was assigned the rank of "Mujtahib," that is, an infallible authority in all matters relating to Islam. Blochmann called it a document unique in the whole history of Islam. Akbar culled from each religion its best part so as to make religion itself a helpful agency for all rather than an agency for the persecution of some. Akbar did not assume the religious chieftainship for the proselytism of his subjects, but with the most disinterested and benevolent motive of promoting universal good and with a view to encourage progressive movements and to secure the widest toleration of opinion, which he did with the assistance of the great Shiah Doctor Faizi and his brother Abufazal in the teeth of hostile opposition.

We have quoted these facts from Hunter's "Akbar," so that the kazis, who are generally the

law-givers in the Moslem kingdoms, may take "a leaf out of the book," learn toleration, avoid fanaticism, stop cruelty and oppression towards the so-called "non-believers," and deal justice with an even hand to all irrespective of caste and creed. We have also referred to this brightest side of Akbar to demonstrate the difficulties that beset the realisation of a general progressive movement in Islam. There are, we admit, insuperable difficulties in the way of a reformer that might well nigh make him despair of success. But this is an age of enlightenment and progress; and while we fully recognise that the reform movement should proceed from within and be spontaneous, we cannot fail to see the necessity of a leader like Akbar coming forward with a torch-light to show the true path to bigoted and ignorant people. The generality of the Mahomedan population is ignorant of the blessings of education, and to enable them to take a broader and more generous view of humanity, the school-master must be abroad. In India, by means of education, under the benign British rule, we have begun to like all that is good and noble. The wolf and the lamb drink at the same fountain; the Shiahs and the Sunis begin to respect each other; the old feuds are forgotten, and the ancient animosity is fast dying out. Here and there there might be found a lingering feeling of fanaticism, but that is an exception and not

the rule. Our paternal Government should rejoice that the Aga Khan, who has an old head on young shoulders, has always inculcated in the minds of his followers the benefits of the British rule, and implanted in them the seeds of unswerving loyalty to their rulers. By his sagacity and super-eminent tact in dealing with his followers, he has won the hearts of the rulers and the ruled. He is teaching the true religion to his followers, who would have been steeped in darkness without this excellent guide. Good, noble, generous and just deeds are in conformity with every good religion; and that is the key-note of his lessons to his pupils, and there is no doubt that the education which they receive from him will prepare them to better understand their responsibilities in life. All communities in the world are in constant need of a *moorshed* to give strength to their devotion and to help to extricate them from the dark and difficult path in which they might stumble or fall. It is gratifying to note that the Khojas understand that their progress in the true path is exactly in proportion to their confidence in their holy instructor—Aga Khan. We confidently look to Aga Khan to successfully stop the retrograde movement started by the “so-called Suni Khojas.” We are glad to see that all right-minded Khojas look upon it as a retrograde and degrading movement. There is nothing like Suni Khojas in the world. They have never been

Sunis ; since their conversion from their original Hindu faith, they have always been Shiahs. We are free to confess that they did borrow outward Suni forms of worship owing to the force of circumstances then existing. The Shiahs were considered to be the mortal enemies of the Sunis under the ancient sovereigns of the latter faith and were persecuted without shame or remorse, though the cause of truth could never require to be supported by acts of cruel persecution. They had perforce to make an outward show of Sunism, but inwardly they were Shiahs. There are abundant incontestable and conclusive proofs—if any proofs are wanted—that they are non-Sunis. Their religious book, Dasavtar, in which Ali is regarded as an incarnation of the Deity, leaves no room for doubt that they are Aliites. The book is greatly esteemed by the Khojas, and is invariably read over to a dying man. The Divine honours rendered to Ali are a badge of the most exalted Shiahism. A book that referred to the incarnation of Ali would be decidedly blasphemous to the minds of the Sunis. Besides, on the Musjid there is an inscription at the door which includes the Aliite “Punj-tan.” There is no mention of the first four Suni Khalifs, the badge of Sunism. After the Prophet, Ali, Fatima and their two sons are regarded with special reverence and love by the Khojas, while no honour is paid to the personages who are invariably named after God

and Mahomed in the Suni inscriptions. There is an old Khoja prayer-book which contains the genealogy of Muritiza Ali, and thence down to Aga Khan, which is a roll of about fifty names. The Khojas retain by rote this lengthy pedigree just as we would remember the names of kings in history in successive order, and they repeat the names with great ease and fluency, at certain prayers, which are, from their nature, such as would be used only by Aliites of the most pronounced character. We might not pursue the argument to prove an already established fact that the Khojas are Shiahs, and that Aga Khan is their hereditary Pir or Imam. It was so held in 1866, after an exhaustive inquiry by Sir Joseph Arnold, an eminent Judge of the late Supreme Court at Bombay, in a suit which arose out of a quarrel between the two parties. But many years before this, in a Khoja female succession suit, Sir Erskine Perry also decided in a similar manner that the Khojas were Shiah Islamis. In that case the Aga Khan's grandfather wished to supersede Hindu custom by Mahomedan law. It might incidentally be remarked that all that had come from the old Aga in the way of advice to his Khoja followers was consistent ^{نہ باطل} with his being a sincere and faithful Mussalman. The Mahomedan law gives the right of succession to women, and he desired to make the Khojas more just and liberal to their females. It is one of the

great glories of the religion of Mahomed that it did so much to raise the position of women. The so-called Suni Khojas had had the impudence to avow their wish to get rid of the obligation and stick to the old Hindu system, and at the same time claim to be orthodox Sunis ! These people, if not misled by mischief-makers or wire-pullers behind the scene, might be the deluded dupes of their own imagination. They must remember that nothing is more dangerous than the encouragement of the progress of a spirit of disbelief, which, by unsettling men's minds, is calculated to throw them into a state of doubt and ferment. Under such circumstances they should not advance a step further without the help of their spiritual guide, whose disinterestedness and unselfish aims are established beyond the shadow of a doubt.

We have thus demolished their fallacious argument that the Khojas were Sunis. In the face of such unimpeachable evidence it is absurd to suppose that the Khojas were at any time other than Shiah since their conversion to Islam. We have no doubt that sooner or later the misguided secessionists will find the experience of other than disinterested priests not to their taste, and return to their rightful protector like penitent children to their fathers. But if from conviction they embraced and retained the Suni form of worship, of course they would not be disturbed in the profession of the new faith.

The Aga has neither assumed any power nor
 arrogated any authority to himself, but he has in-
 herited his Imamship, and the mantle of Imam Ali
 could not have fallen on worthier shoulders. It is
 time he ruled with a firm hand to restore the forms
 of worship which are in conformity with the faith
 the Khojas follow. It is also the duty of the
 Khojas that they should openly profess their inward
 belief, as under the British rule there is no need of
 practising mental reservation. They must throw off
 the mask and the outward conformity with the Suni
 forms of worship, as it leads to misbelief, mischief
 and misunderstanding, and causes undesirable
 divisions in an intelligent race. In former times
 they had to dread a blood-thirsty and fanatic people
 ever ready to turn out in arms and destroy those
 whom they termed heretics on the slightest hint
 that the Suni faith had been insulted. The Khojas,
 timid in character, like all the Hindu races, adopted
 the outward forms of worship prevalent among
 Sunis, but they must now show moral courage and
 adopt the forms of worship which are consistent
 with their Shiah faith. This would do credit to
 them in the eyes of the civilized world.

Hitherto the liberal education of His Highness,
 his broad-minded views and his rigid adherence to
 the pure and simple profession of faith, have enabled
 him to steer clear of the hostile rock of schism.
 Freedom of faith which is enjoyed by the millions

of subjects of His Majesty the King-Emperor has been extended by His Highness the Aga Khan to his Khoja followers, who are free under his *règime*; and his popularity, therefore, stands at its highest. He has reached the pinnacle of fame and fortune, which have smiled upon him since the auspicious day of his birth. He must now endeavour to set his people right and emancipate those who move in a narrow groove of bigotry and sectarian feuds, which are by no means uncommon in the Islam community. His popularity even among those who have seceded from their ancestors' faith is boundless, as he regards both the Shiah and the Suni as primarily of one stock and puts them on a level of equality. It is the chief aim and object of the Aga Khan to unite and weld them into one harmonious whole as a community, despite the difference in the forms of worship prevailing among the Khojas. How far he has succeeded in making the rival sects live in amity and on friendly terms with each other, can be judged from the fact that even the secessionists in their heart of hearts entertain the feeling of perfect reverence towards him and pay him the homage due to his exalted position, not only owing to traditional usage, but because of his personal worth and merits. This august individual thinks nothing of self, but is constantly intent upon ameliorating the material and moral condition not only of his followers but of the

Islam race in general. Gentle, generous, and kind-hearted as he is, the Aga, if the occasion requires it, can withal be as stern as he is firm, and can steel his heart against its generous promptings. He is as prompt in acting as he is quick in thinking, and the bold and striking way in which he grasped and dealt with the situation, at a peculiar crisis when three fanatics murdered their caste-fellows who had just then seceded from the community owing to certain difference in forms of worship, elicited admiration even from the seceders. He acted in a masterly manner, showing cool courage, and struck terror into the hearts of the evil-doers. Without the least ceremony or concern, he out-casted the fanatic murderers, and called upon his followers to hold no intercourse with them, and denied them burial in the Khoja cemetery. But he spoke his mind even more emphatically than this. He summoned the members of the community at the Jamat Khana, and after the usual prayers had been offered, he rose amidst solemn silence, which was but a prelude to the bursting of the volcano, and spoke with an air of authority that is peculiarly his own, that he detested the dastardly murders, which, apart from their ghastly horror, left the most bitter memory behind, widening the gulf of misunderstanding between the two parties. He showed his contempt for the cowardly deeds of assassins, and manifested his

horror of the deeds of the fanatic youths. There should subsist a fellow feeling between the two parties, as after all they had come from one stock. Those who respected law and order were his friends, but he declined to hold any communion with troublesome fellows; and as if to carry conviction to the minds of his hearers, he most solemnly and seriously declared that, in future, if any one again dared to raise his hand against any member of his or the opposite party, for the sake of religious difference, and repeat such a foul and heinous deed, he (the Aga) would have nothing to do with them all, and would renounce his leadership over them. He would never forgive them if they again disturbed peace and order or in any way proved disloyal citizens. This sounded like the knell of death to his hearers, who were struck dumb through terror at the anger of one whom they had never before seen angry. And the Aga was really never so angry with them before. As they sat in solemn silence, listening to the grave warning of their noble leader, some were heard to sob, and tears flew down their cheeks. The Aga's admonishing produced the desired effect upon the law-abiding Khojas, whom he promised to continue to help and counsel should they continue to remain in peace and harmony with each other and never cherish the idea of molesting or persecuting any one.

در ایس. Such a chivalrous resolve, involving as it did the ^{داصل} idea of self-sacrifice, proclaimed by His Highness on this solemn occasion, cannot but elicit our admiration. We who are aliens cannot withhold ^{مکملہ - اجتناب علم} our meed of praise from this heaven-born leader, whose ingenious mind served him to cut the gordian knot in an unexpected manner. His moral courage was shown at its best, and the Ismailian faith, which the Khojas have embraced, showed out all the brighter light illuminating the dark recesses of human hearts. His conduct on this unique occasion was based on the teachings of a sound intellect and a Divine faith.

This was an incident which showed to the ^{بیجا} people his complex character. With all the gentleness and goodness which characterises him in his conversation and his bearing towards those ^{سخت - سوس} around him, he can be inflexible if occasion require. People then at once saw that the courteous and kindly Aga had a force of character almost Napoleonic. Without his strength of will and force of character, which enabled him to deal with the difficulty his own way, regardless at once of his own personal interests and of the feelings of his followers, he would never have come so well out of the terrible ordeal.

With such a leader it is not even now too late to ^{امید} bridge over the gulf of difference that exists between the two sects, and we fervently hope and pray

that they may yet agree as to the forms of worship. It is the keenest wish of the Aga—and we shall be glad to see the realization of his wish—that no ill-feeling should exist between his own followers and those who have declared for a different faith. He and his followers have been on the best of terms with the Suni Khojas, though theologically they are opposed. We hope that the opposition will disappear under the influence of the great healer of everything—Time; and that the waters of oblivion will be allowed to flow over the difference under the guiding hand of the Aga. We believe—and there are not a few who agree in the view—that it was a storm in the teapot. There was much ado about nothing. The secessionists are like a drop in the vast ocean, and had they properly represented their case to the Aga, much heart-burning and hair-splitting would have been avoided, and a proper understanding conducive to mutual advantage would have been arrived at as the solution of the difficulty lay in a nut-shell.

The secessionists must remember that their condition was the worst possible before they embraced the Moslem religion, and that it has changed greatly for the better during the religious headship of the immediate predecessors of the present Aga Khan. They must remember that a community without a chief is like a ship without a captain or an anchor and thus likely to go adrift anchorless and founder on the

rock of their own folly. As Carlyle has said, "great men taken up in any way are profitable company. We cannot look, however imperfectly, at a great man without gaining something by him. He is the living-light fountain, which it is good and pleasant to be near. The light of which enlightens, which has enlightened, the darkness of the world, and this not as a kindled lamp only, but rather as ^{مسئلہ} a natural luminary shining by the gift of heaven; a flowing-light fountain, of native original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them. On any terms you will not grudge to wander in such neighbourhood for a while."

Similarly, the Khojas will do well to remain in his profitable company which cannot but benefit ^{تاریخ} them and show them the way out of darkness, which has hazed their mind's eye. But we are anticipating events. We shall now try to follow the sequence of the story in its regular order.



CHAPTER III.

DIVISIONS OF ISLAM: DISPUTE ABOUT SUCCESSION TO CALIPHATE.

THE highly interesting and fascinating details of the history of the Aga Khan will be incomplete without a reference to the still more romantic and historical particulars of the family's first representative in India, whose deeds of valour, courage, sympathetic attitude and noble nature evoked admiration even from the representatives of the British Raj in India. But to intelligently follow that which is to be related later on, we shall take the reader for a moment to the fountain-head of Islam, the glory of whose martyrs is well known to the world. The story of the martyrdom is so sensational in every particular that it does not fail to produce emotional feelings in the hearts of the readers even after a lapse of thirteen centuries. It is oft told and with better effect elsewhere by eminent writers and thinkers of different climes and ages; but we shall recapitulate only such particulars as bear on the present subject.

The Aga Khan's ancestors have contributed not a little to preserve unsullied the famous name of the

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earliest founder of Islam and transmit it to each inheritor of generations to come as an encouragement to tread the path of honour and by the worthiness of his life to shed fresh lustre on the roll of noble ancestry. Influenced by moral principles and moved by noble impulses, the Aga Khans being gifted with intellectual powers, have carved out for themselves an independent path of action, and set up "a light whose extensive radiations cheer, illumine and elevate all about and beyond them." At every stage in the annals of Islam, each representative of the house for the time being has played a more or less conspicuous part, thus forming an important and inseparable factor in the growth of Islamic history. We shall presently trace the origin of the Aga to the founder of the religion, which in its new zeal in the seventh century swept away everything before it. It carried off in triumphant joy the successful arms of the Arabs, and kingdom after kingdom came under their sway till they were masters of more than half of Asia and extended their conquests to Africa; and France and Spain in Europe. Ancient Persia fell easily to the arms of the Saracen conquerors, and its fall provides a striking instance of the instability of human grandeur. But before this conquest the seeds of dissension had already been sown on the soil of Arabia, which proved fertile in civil wars, strife and everlasting hostility.

The split in the camp arose thus:—Mahomed died without naming a Caliph or successor. The Caliph was to be both a temporal and spiritual sovereign. He was to be both “Emir-al-momenin” or Commander of the True Believers, and also “Imam-al-moslemin” or Spiritual Chief of the Devout—as we should say “Supreme Pontiff” as well as Imperator or temporal ruler. He was a sovereign dignitary vested with an almost absolute authority in all matters relating to religion and civil polity. In Arabic the word signifies *successor* or vicar, the Caliph bearing the same relation to Mahomed as the Pope, in the estimation of Roman Catholics, bears to St. Peter. The general expectation of Islam had been—and rightly too—that Ali, the first disciple, the beloved companion of Mahomed and husband of his surviving child Fatima, should be the first Caliph. It was not destined, however, so to be. The influence of Ayesha, the young and favourite wife of Mahomed, a rancorous enemy of Fatima and Ali, procured the elevation of her own father Abubakar, uncle of Mahomed, who had long been an enemy of the Prophet. To Abubakar succeeded Omar, and to him Osman, upon whose death, in the year A. D. 655, Ali was at last raised to the Caliphate. He was not even then unopposed, and his victory was short-lived. Aided by Ayesha, Moawiyah, son of Abu Safian, of the family of Ommiades, who held

the government of Syria, contested the Caliphate with him. He raised a rebellion with the help of a large mercenary force. Two indecisive battles were fought. Ali, who was *de facto* the Caliph, offered to end the quarrel with a personal combat with a view to avoid the shedding of unnecessary blood. This offer of self-sacrifice must be taken as an indication of the spirit and teachings of Mahomed. An arbitration was agreed upon, and while the strife was still unsettled, Ali was slain in the year 660, while offering his prayers in a mosque at Cufa, by a Kharegite or Mussalman fanatic. (Cufa was at that time the principal Mahomedan city on the right or west bank of the Euphrates, at no distance from the ruins of Babylon.) In the words of Colonel Osborne, "thus died in the prime of life the best-hearted Moslem that ever lived." But this assassination of Ali caused a profound sensation in the Mahomedan world. He was, and deserved to be, deeply loved, being clearly and beyond comparison the most heroic of men of that time—fertile in heroes—a man brave and wise, and magnanimous and just, and self-denying to a degree, hardly exceeded by any other character. Ali is described as a bold, noble and generous man, "the last and worthiest of the primitive Moslems, who imbibed his religious enthusiasm from companionship with the Prophet himself, and who followed to the last the simplicity of his example."

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He was also remarkable for learning and wisdom, and there are still extant collections of proverbs, verses, etc., which bear his name, especially the Sentences of Ali, an English translation of which, by William Yule, was published at Edinburgh in 1832. While still a mere boy he distinguished himself by being the first to declare his adhesion to the cause of Mahomed, who in return made him his viceregent. He proved himself to be a brave and faithful soldier. His two sons Hasan and Hoosein had been the darlings of their grandfather, who had publicly given them the title of "the foremost among the youths of Paradise."

Of these sons, Hasan, the eldest, a saint and a recluse, on the death of his father sold his birth-right of empire to Moawiyah for a large annual revenue, which, during the remainder of his life, he expended in works of charity and religion at Medina. In the year 669 this devout and blameless grandson of the Apostle of God was poisoned by one of his wives, who had been bribed to that horrible wickedness by Yezd, the son of Moawiyah, and the second of the Ommiade Caliphs of Damascus. According to the treaty with Moawiyah he had assigned the Caliphate to him for life. Upon his death it was to devolve upon Hoosein, the younger brother. But Moawiyah, whose arms had been successful in the East and Africa, to which he had extended his sway by conquests, named his son Yezd as his

successor to the throne. He died in A.D. 680 and Yezd ascended the throne according to his father's will. But there yet remained, as head of the direct lineage of the Apostle of God, the younger son of Fatima and Ali, a brave and noble man, in whom dwelt much of the spirit of his father, and who considered himself to be the rightful heir to the Caliphate. Eleven years after his brother's murder in the year 680, shortly after Moawiyah's death, he yielded to the repeated entreaties of the chief of the Moslem people of Irak Arabi (or Mesopotamia), who promised to meet him with a host of armed supporters. The invitation was signed by a hundred thousand Moslems, who requested him to come to the city and assume the Caliphate, promising to sustain his right by force of arms. Hoosein, contrary to the advice of his wisest friends, set forth from Medina to Cufa to assert his right to the Caliphate against the Ommiades. He crossed the desert with a feeble train—his wife, his sister Fatima, two of his sons, and a few armed horsemen; when, on reaching Kerbella, a desert station about a day's journey from the west bank of the Euphrates, and in the near neighbourhood of Cufa, he found drawn up to meet him, a host of retainers, not of friends, but of foes numbering more than four thousand. Hoosein's force consisted of 32 cavalry and 40 infantry, and so the issue of the impending battle could not be doubtful. He could

not fight against heavy odds, brave as he was. Unequal, though the struggle was, and doubtless its result, yet the doomed martyr did not despair, but advanced fearlessly to meet his doom half way.

The historians have left a most vivid and graphic description of the battle that followed. We would rather not dwell upon it, as it only helps to fan into flame the smouldering embers of ancient hostility and martyrdoms, long since past. Suffice it to say, in the words of a former Resident in the Persian Gulf, with reference to a play in which the fate of Hoosein is set forth, in a despatch to the Bombay Government, "that there is not in the present day a single opera or tragedy in Europe that produces one-half the effect upon the audience as the tragedy of Hasan and Hoosein produces upon a Persian audience."

When Hoosein was at Kerbella the Omniades posted troops between him and the Euphrates, so as to cut him off from the river. When Hoosein knew this, he exclaimed "kerb" and "bala," *i.e.*, severity, trouble and calamity. Hoosein made several honourable proposals, and even offered his own life to save the lives of the women and children. But this was refused. Hoosein died after deeds of valour, romantic even in an Arab of that age. His body was removed to Kerbella, towards which flows at all periods a constant stream of Shiah pilgrims to do penance at the tomb. Nor is it the

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 living only who crowd there. The fondest wish of wealthy and pious Shiahs, at the approach of death, is to be buried in the sacred dust that surrounds the tombs of Ali and Hoosein, and from the river-bank long strings of camels may be seen traversing the sands towards the holy places, laden with the coffins of the devout votaries, who are making their last pilgrimage to Nijub or Kerbella, which owes its sanctity and importance to the tragic historic event of the martyrs who are buried there. Kerbella, the place of the martyrdom, is to Shiah Mussalmans what Jerusalem was to early Christendom. It has enjoyed such a reputation for holiness that it has become an inviolable sanctuary in which all the most desperate Mussalman criminals of Asia sought a secure refuge. To be buried in Kerbella is a passport to Paradise. From Persia, from India, from far and near, are the bodies of Shiahs to be interred in the holy place. His other son, his wife and his sisters were carried away captives to Damascus. From the general massacre, Hoosein's son Ali was saved by his mother, a daughter of the last king of Persia of the Sassanian dynasty, who was, a few years ago, defeated by the Arabs with his army of 1,50,000 men in the battle of Nohavand in A. D. 641, which decided the fate of ancient Persia.

Ali was a sickly child, and in after years received the designation of Zein-ul-A'bidin, "the ornament

of the pious." He was the fourth Shiah Imam. The tragic circumstances of the martyrdom of the saint and hero made a profound and lasting impression upon the Oriental imagination. It stirred the heart of Islam to its very depths, and even now, after a lapse of more than 1,200 years, it separates, as from the first it separated, the Mahomedan world into the two great and hostile divisions of the Sunis and the Shiahs—of the Sunis who bless the memory and are zealous in the cause of Ayesha and Abubakar and Omar and Osman—and the Shiahs who execrate the memory of the first three Caliphs, and hardly in a less degree that of Ayesha herself, and who by degrees have come to regard Ali as something more than mortal, as not only the vicar, but in some mystic sense semi-divine, or an incarnation of God; who venerate Fatima as the first among women; and yearly celebrate the martyrdom of Hoosein, not only with outward signs, but with the inward reality of lamentation and mourning and woe. We are sometimes startled by the loftiness of the language employed by the votaries of Ali and the Imams, but then we may remember that even popes have arrogated or accepted superhuman authority. Martin IV did not rebuke those who addressed him as "Lamb of God." But Ali was never worshipped in the high sense of the term and he regarded with horror any divine honours shown to him.

The article of faith which divides the Shiah and the Suni is, of course, as to the succession to the Caliphate and the doctrine of a living Imam.

The fifth Imam, according to the Shiah, was Mahomed Bauker, a son of Zein-ul-A'bidin, who, as just stated, owed his life to Sherbanu, the daughter of the Sassanian King Yezdezard, who fled, and who was subsequently assassinated, for the sake of the booty of his precious jewelled band, by a miller, in whose house he had taken shelter. His co-religionists were ruthlessly persecuted by the Arabs, who oppressed them without mercy or remorse. Their national life is all but stamped out, and the once famous race, whose fame extended all over the world, is almost exterminated by their infamous and cruel persecution! ^{ایرانی}

The age of the persecution of the Zoroastrians was simultaneously the age of the partisans of Ali's family. From the period of the fall of Hoosein at Cufa, the posterity of Ali sank into insignificance except in the eyes of their sectarians. Their descendants, however, under the title of Syeds, spread all over India, Persia, Turkey, and the northern coast of Africa, and were held in high veneration by multitudes as inheriting the blood of the Prophet. The memory of Ali is cherished with profound veneration in Persia and India—and the latter country exhibits some striking instances of this partiality, which possibly a long lapse of time, instead of

weakening, has rather contributed to strengthen. There are numerous Shiahs throughout India, but few in number when compared with the Sunis, and a small number are to be found in the eastern portion of Arabia. During the Mahomedan period of Indian history, the Shiahs were chiefly confined to the kingdoms of Bijapur and Golkonda, never having been suffered to make any progress in Hindustan, where the religion of the State was according to the tenets of the Sunis. Since the establishment of the British rule, however, those who profess the Shiah faith are no longer persecuted or forced to conceal their religious opinions. Today the Shiah in India lives unmolested with all religious liberties and freedom of thinking for himself in secular matters. During the whole term of Suni supremacy in Persia there never was wanting in that country a secret opposition and adherence to the family of Ali. Although the Persians outwardly performed Suni rites, they mourned for the saint and hero with whom their religious feelings were inseparably connected.

The name of Ali was the constant watchword of insurrection, and there never was absent the rumour of some imam or messiah who was to deliver them from oppression. The Shiah theologians, reverencing the Koran, enriched the tautologous creed of "God is God" with a more human element, and taught the mission of Ali, whom they

honoured as the most perfect of men, and even as something more, saying of him : "Thou art not God ; but thou are not far from God." He was to them "the light of God."

But this is a digression. To return to the succession of the Imams. Jaffer Sedik was the sixth Imam, and his son Ismail (who died before his father) was the seventh Imam. It is after him that the Ismailian sect is named. The large body of Shiahites is divided into several distinct parties, differing principally with regard to the recognised line of succession Ali. Of these the most powerful is that of the Ismailians, so called because they hold that the Imamatus descended in an unbroken line from Ali to Ismail, his seventh successor. The first open attempt to put Ismailian doctrines into practice was made by one Ahmed, surnamed Karmath, whence his followers were called Karmathites. After a sanguinary struggle with the Caliphs, lasting during many years, this revolt was quelled. But about the same time, an adherent of the sect, named Abdullah, a lineal descendant of Ismail, escaped from prison, into which he had been thrown, and making his way to Egypt, succeeded in placing himself upon the throne of that country. Under the name of Obeid Allah Mahdi, he founded the dynasty of Fatimites, who took the name of their ancestress, the daughter of Mahomed. Ismailism thus secured a firm footing in the West, and its doctrines were propagated there

with great success. At Cairo a grand lodge was formed in which their philosophical principles were perfected, and the process of initiation carried on in its several grades. While the lodge was at the height of its prosperity there arrived in Egypt a learned *dai* or missionary of the Eastern Ismailites, called Hassan Ben Sabbah. The father of this man, a native of Khorassan, and an adherent of Shiahites, had been frequently compelled to profess Sunnite orthodoxy, and from prudential motives had sent his son to study under an orthodox doctor at Nishapur. Here Hassan made the acquaintance of Nizan-el-Mulk, afterwards vizier of the Sultan Malik Shah and Ommer Kayyam. During the reign of Alp Arslan he remained in obscurity, and then appeared at the court of Malik Shah, where he was at first kindly received by his old friend the vizier. Hassan, who was a man of great ability, tried to supplant him in favour of the Sultan, but was outwitted and compelled to take his departure from Persia. He went to Egypt, and, on account of his high reputation, was received with great honour by the lodge at Cairo. He soon stood so high in the Caliph Mostansar's favour as to excite against him the jealousy of the chief general, and a cause of enmity soon arose. The Caliph had nominated first one and then another of his sons as his successor, and in consequence a party division took place among the leading men. Hassan, who

adopted the cause of Nazer, the eldest son, was forced to leave Egypt. After many adventures he reached Aleppo and Damascus and after a sojourn there, settled near Kuhistan. He gradually spread his peculiar modification of Ismailite doctrine, and having collected a number of followers, formed them into a secret society. In 1090 he obtained, it is said by stratagem, the strong mountain fortress of Alamut in Persia, and removing there with his followers settled as chief of the famous society afterwards called the Assassins.

The Ismailians are, therefore, those who, among the Shiah, hold Ismail, the seventh in descent from Ali, to have been the last of the revealed Imams, and who also hold that, until the final manifestation, when Ali (as an incarnation of God) is to come before the end of all things to judge the world, the Munsud or Imamate (or in Latin idiom, the office of pontiff) is rightly held by an hereditary succession of unrevealed Imams, the lineal descendants of Ali, through Ismail, the son of Jaffer, who was a very devout man given to the study of theology. His followers looked upon him and his son Ismail as especially great among the Imams. The other section of Aliites traced the Imamic succession through another son of Jaffer, to the twelfth of the series, Mahomed Mehdi, the Director.

Under the earlier Abbasides, from A.D. 750 to A.D. 1272, the Ismailians, like all other opponents

of the Suni, were exposed to severe persecution. In all essentials the Ismailians were Shiah, but they held in addition certain tenets, such as those respecting the Imamate. A succession of the Imams is differently accepted by different sects. The Ismailians are distinguished from other Shiah by their tracing the Imamate, through Ismail, the son of Jaffer, the sixth Imam, instead of Musa. But all the Ismailians are equally Shiah, whose doctrines were adopted by the Persians at the foundation of the Suffavi dynasty in 1494, and which from that time have prevailed as the national religion and law of Persia, notwithstanding the violent efforts to substitute the Suni creed made by the Afghan usurper Asraf and the great Nadir Shah.

THREE POLITICAL DIVISIONS OF ISMAILIANS.

The Ismailian sect is connected in history with the three political establishments—the Fatimite Caliphs of Egypt ; the Druses, who still exist in Persia ; and the followers of Hassan Sabbah.

THE DRUSES.

The Druses of the Lebanon recite the following verse in honour of the seventh Imam, Ismail :—

Nobody will worship God without worshipping Thee, Lord of
the Age !

Jesus will descend from the fourth heaven to follow Thee,
Lord of the Age !

Thy beauty gives light to heaven, the sun and the moon, Lord of the Age !

May I be blessed by being under the dust of Thy feet, Lord of the Age !

The Druses of Lebanon, who still reside in Syria, and a number of Ismailians, who are still found near Altamut, follow peaceful avocations, and are reputed to be very quiet and reserved. The Druses, like the Arabs, have a high reputation for hospitality, and they give special welcome to the English, whom they regard as their particular friends and allies. Whoever presents himself at their door in the quality of a suppliant or passenger is sure of being entertained with food and lodging in the most generous manner. Volney often saw the lowest peasant give his last morsel of bread to the hungry traveller ; and their only answer to the accusation of imprudence was, " God is great and liberal, and all men are brethren." Nor is their hospitality unassociated with other virtues. " There was nothing," says Lord Carnarvon, " which surprised me more than the self-possession, the delicate appreciation of wishes and feelings, the social ease, and to a great extent the refinement which distinguished the conversation and manners of those amongst the Druse chiefs whom I then met, and on which no drawing-room of London or Paris could have conferred an additional polish." And a similar testimony is borne by Mr. Chasseand, who was brought up in the city of Beyrout, and had abundant

opportunities of observation. A prayer is generally regarded by them as an impertinent interference with the Creator ; while at the same time, instead of the fatalistic predestination of Mahotenisam, the freedom of human will is distinctly maintained. They believe that when the tribulation of the faithful has reached its height, Hakim Biamrillahi (*i.e.*, he who judges by the command of God), the sixth of the Fatimite Caliphs, will reappear to conquer the world and render his religion supreme. They hold that all previous religions are mere types of the true, and their sacred books and observances are to be interpreted allegorically. They believe that there is one and only one God, indefinable, incomprehensible, ineffable, and passionless.

THE FATIMITE CALIPHS.

The Fatimite Caliphate, as stated above, was founded by one of the disciples of Abdallah-bin-Maimun—a lineal descendant from Ali—called Abeidollah, who, in the tenth century, laid in Africa the foundation of that dynasty in Cairo. The Fatimite Caliphs were as respectable as other Asiatic dynasties, and they deserve the credit of founding the first University (Dar-ol-hikmat). They were not the enemies of humanity as they were represented to be by prejudiced writers; but they were the patrons of science and education, and were familiar with the wisdom of Aristotle and Plato. It is said

that the khalaa or kaftans, worn by the students at Dar-ol-hikmat, were the origin of the gowns used by students at Oxford and Cambridge. In that famous University was taught astronomy, mathematics and other branches of learning. Their theology was an allegorising of the Koran. There was, therefore, among the Ismailians a spirit new for Mahomedans—a desire to educate the people and promote learning. These Ismailians brought forth the most eminent Mahomedan mathematician and man of letters ever known, Nasser-u-deen Tusi. He was most eminent as a divine, and his treatise upon morals is quoted to this day with great respect. He was eminent as a scholar, but the Caliph of Baghdad treated his book on astronomy with disrespect, and had even thrown it into a river. But that act only resulted in the capture and destruction of Baghdad by Hulakoo, who at his instigation invaded Baghdad. He was born in Tus (modern Murshed)—the birthplace of the greatest Mahomedan poet, Firdoshi Tusi, in 1220. He was acknowledged as the doctor who acquired amongst the Mussalmans the highest reputation in all sorts of sciences. He was a commentator of Euclid and of the spherics of Theodosius and Menelaus. He left scientific works duly admired, and was an astronomer, lawyer, theologian and statesman. He was also eminent as the historian of Ismaili Caliphs, and in after-life became a great

favourite and principal adviser of Hulakoo, who built an observatory, the foundation of which still remains, and is shown to travellers as the place where Nasser-u-deen formed those astronomical tables which have become so celebrated under the name of the tables of Eelkhanec.

The achievements of the Ismailians were worthy of being transmitted to posterity. The celebrated teachers of the Ismailian tenets have been men as famous for their knowledge as for their devotion, piety and learning ; and their self-denial, self-sacrifice and wisdom have attracted fame which they did not seek. Their generous instincts were not prompted either by fear of punishment or the hope of reward, but from the innate love of virtue and detestation of vice.

The chiefs of Ismaili tribe formed alliances with respectable potentates, their neighbours. For instance, at the beginning of the thirteenth century, Jelaludin, the Ismaili chief and a successor of Hassan Sabbah, who restored Islamic ceremonies, married a daughter of the Viceroy of Ghilan. It is as great a fallacy to impute the crimes of this or that "Sheik-el-Jebel" (Man of the Mountain) to the Ismaili religion, as it would be to hold the Catholic faith responsible for the atrocities of Borgia. At all events, the Ismailians of after-times were distinguished from other Mahomedans by their peculiarities alone, which were reduced to a

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mysterious Imamism. The Bene-Fatimite Caliphate at Cairo lasted till its overthrow by Saladin (the chivalrous rival of Richard Cœur de Lion) about the year 1171.

We reproduce below a brief summary of the reigns of these Caliphs, compiled from authoritative sources. During the reign of El-Moiz li-deenillah, the fourth Fatimite Caliph in the Heizra year 359 (A.D. 970), the submission of entire Egypt was secured; and all the Higuz, including the holy cities, and the Yemen, speedily acknowledged the authority of the Fatimi El-Moizz. In that year Syria was also added to his dominions. He ruled Egypt both ably and justly, with almost absolute authority. He is described as a warlike and ambitious prince, but, notwithstanding, he was especially distinguished for justice and was a patron of learning. He showed great favours to Christians, especially to Severus, Bishop of El-Ashmooneyn, and the Patriarch Ephrem, and under his orders, and with his assistance, the church of the Mu'al-lakh in old Misr was built. He executed many useful works, (among others rendering navigable the Punitic branch of the Nile, which is still called the canal of El-Moizz,) and occupied himself in embellishing El-Kahireh. He built the great mosque El-Azhar, the university of Egypt, which to this day is crowded with students from all parts of the Muslim world and is considered to

be the principal seat of learning of the Eastern world.

His son El-Azeez Aboo Mansoor Nizar, oncoming to the throne of his father, immediately despatched an expedition against the Turkish chief El-Eftekeen who had taken Damascus a short time previously. Gohar, his father's general, commanded the army, and pressed the siege of that city so vigorously that the enemy called to their aid the Karmatees. Before this united army he retired little by little to Ascalon, where he prepared himself to stand a siege ; but being reduced to great straits, he purchased his liberty with a large sum of money. On his return from this disastrous campaign, El-Azeez took the command in person, and meeting the enemy at Ramleh, was victorious after a bloody battle ; while El-Eftekeen, being betrayed into his hands, was with Arab magnanimity received with honour and confidence, and ended his days in Egypt in affluence. El-Azeez followed his father's example of liberality. It is even said that he appointed a Jew, his vizier in Syria, and a Christian to a similar post in Egypt. These acts, however, nearly cost him his life, and a popular tumult obliged him to disgrace both these officers. After a reign of twenty-one years of great internal prosperity he died (A.H. 386) in a battle at Bilbeys, while preparing an expedition against the Greeks, who were ravaging his possessions in Syria. El-Azeez

was distinguished for moderation and mildness, but his son and successor rendered himself notorious for very opposite qualities. El-Hakim bi-amri-llah Aboo-Alee Mansoor began his reign with much wisdom, but afterwards acquired a character for impiety, cruelty and unreasoning extravagance by which he has been rendered odious to posterity. He is described as possessing at once "courage and boldness and cowardice and timorousness, a love for learning and vindictiveness towards the learned, an inclination to righteousness and a disposition to slay righteousness"; and his character is fully borne out by his many extravagances. He commanded his subjects to rise at the mention of his name in the congregational prayers, an edict which was obeyed even in the holy cities of Mecca and Medinah. He is most famous in connection with the Druses, a sect which he founded and which still holds him in veneration and believes in his future return to earth. His son, in the year 397, nearly lost his throne by foreign invasion. Hisham, surnamed Aboo-Rekweh, a descendant of the house of Umeiyeh in Spain, took the province of Barkah with a considerable force and subdued Upper Egypt. The Caliph, aware of his danger, immediately collected his troops from every quarter of the kingdom, and marched against the invader, whom, after severe fighting, he defeated and put to flight. Hisham himself was taken prisoner,

paraded in Cairo with every aggravation of cruelty, and put to death. He fell to domestic treachery in 411. His son Edh-Dhahir (commonly pronounced Ez-Zahir) ruled with justice and moderation for nearly sixteen years. From this Caliph's reign we may date the decline of Fatimi power in Syria.

In the year 450 (A. D. 1058) the Fatimi Caliph was publicly prayed for in Bagdad,—a remarkable event, of which the immediate cause was as follows. El-Besaseeree, a powerful Turkish chief exercising unbounded authority in that city, had fallen into disgrace, and received supplies of men and money from the Caliph of Egypt; and while the Seljooke Sultan Tughrull-Beg espoused the cause of the Abbasi Caliph, his brother Ibrahim revolted, joined El-Besaseeree and defeated Tughrull-Beg. El-Besaseeree entered Bagdad, in which the combat continued to rage; and the unfortunate city was devastated by massacre and pillage. El-Mustansir was formally declared Prince of the Faithful, and the insignia of the legitimate Caliph was sent to El-Kahireh. The reign of Caliph El-Mustansir, who reigned for sixty years, was marked by a heavy calamity that afflicted Egypt. For seven successive years the inundation of the Nile failed, and with it almost the entire subsistence of the country, while rebels intercepted supplies of grain from the north. El-Makreezee informs us that El-Askar and El-Fustat perished,

while in El-Kahireh itself the people were reduced to the direst straits. Bread was sold for 14 dirhems, and all provision being exhausted, the worst horrors of famine followed. During the reign of El-Mustansir, Egypt was governed by El-Gemalee, and to his talents was owing the restoration of order and even prosperity which followed. By a massacre of Emeers at a grand banquet, and by numerous executions, he subdued all opposition in the capital; and in a series of brilliant victories he annihilated the savage hordes who infested the country throughout its whole extent. El-Mustansir died in 487. He was a weak prince, solely given to pleasure; but his lieutenant, El-Gelamee, governed with almost absolute authority and great ability for a period of twenty years, dying only a few days before the Caliph. While admiring El-Gelamee's talents, we cannot but condemn his severity. He built the mosque which gives its name to a mountain immediately south, south-east of the citadel of El-Kahireh (Gebel-el-Guyooshee), and the second wall of the city, with its three principal gates, Bab-Zuweyleh, Bab-en-Nasr and Bab-el-Futooh. These gates, which are very fine specimens of architecture, are said to be the work of three Greek brothers. El-Mustansir was succeeded by his son El-Mustanee bi-llah Abu-l-Kasim Ahmad. This Caliph's reign is memorable for the first crusade. El-Adid li-deeni-llah Aboo Mahomed Abd-ullah, a

grandson of El-Hafidh, was the last of Fatimite Caliphs. He was by nature benevolent and wise. The entire power was in the hands of the Vizier Patal. He was assassinated by the secret orders of the Caliph, who, with a view to conceal his agency in this act, installed his son El-Adil in his place. At this time the well-known Shawir was Governor of Upper Egypt, a post next in importance to that of the Prime Minister. During the last three reigns the Viziers had been gradually increasing in power; and the annals of the period are entirely occupied with the rise and fall of potent grandees, all eager for a post which conferred on its possessor the supreme authority. At length, in the reign of this unfortunate prince, they consummated the ruin of the dynasty and overwhelmed themselves in its fall. In 558 El-Adil dispossessed Shawir of his government, and the latter had immediate recourse to arms, marched against his enemy, and succeeded in putting him to death. He then constituted himself Vizier, but in his turn was compelled to flee from a more powerful rival, Ed-Dirgham. Noored-Deen (Noureddin), the Sultan of Damascus, received the fugitive with favour, and in the course of the next year (559) despatched an army to Egypt, under the command of Asad-ed-Deen Sheerkooh, to reinstate him. In the meantime Ed-Dirgham had been busy putting to death the great men of the empire; and having thus weakened his

power, he offered but a feeble resistance, was overthrown in a battle near the tomb of the Seyyideh Nefeesch, on the south of El-Kahireh, and Shawir was restored. No sooner however was this effected, than he forgot the engagements into which he had entered with Nouredin, and threw off his allegiance to him. Sheerkooft retired to the Sharkeeyeh, and occupied the town of Bilbeys, and thence threatened Shawir. In this position of affairs the latter had recourse to the Crusaders, who willingly responded to his call, and Amaury, King of Jerusalem, arrived with considerable force. With these allies, Shawir besieged his former protector in Bilbeys, until, hearing of Nouredin's successes over the Franks in Syria, they negotiated a peace and permitted Sheerkooft to withdraw from Egypt. About two years later, Nouredin, determined on punishing the treachery of Shawir, again sent Sheerkooft into Egypt with a great army, and accompanied by his nephew, the famous Saladin. Shawir again sought to strengthen himself by an alliance with Amaury, from whom he received the first intelligence of the meditated invasion. Apprised of this knowledge of his movements, Sheerkooft changed his course from Bilbeys, entered the valley of the Nile at some distance above Cairo, and crossing the river marched northwards to El-Geezeh. Here he endeavoured to raise the people against Shawir and his Frank confederates, and had in

some measure succeeded when the superior forces of the enemy compelled him to retreat southwards as far as El-Babeyn, near Ashmooneyn, where he risked an engagement, and gained a complete victory. This success opened to the invaders the greater part of Egypt, and Alexandria itself fell into their hands. Saladin was placed in that city with a numerous garrison, and his uncle departed to subdue the rest of Egypt. The Crusaders, however, at once closely invested Alexandria, and so pressed the siege for three months, as to oblige Sheerkoooh to come to its relief. An honourable compromise was effected, by which the Syrians agreed to resign their conquests and evacuate Egypt. But fresh troubles were in store for this unfortunate country. Amaury, irritated at the result of a campaign which he had only lost, determined on an expedition against his recent ally, and entering Egypt, took Bilbeys, putting its inhabitants to the sword, and laid siege to El-Kahireh, his course being marked by the most dreadful barbarities. On his approach, the ancient city of El-Fustat was set on fire by order of the Vizier, to prevent its falling into the enemy's hands, and it continued burning for more than fifty days. El-Adid now earnestly sought the aid of Nouredin; and that monarch, actuated by religious zeal against the Franks, who had already felt his power in Syria, and by the desire of conquest, once more despatched

Sheerkooch. In the meantime, negotiations had been opened with Amaury to raise the siege of El-Kahireh, on payment of an enormous sum of money; while, however, the conditions were yet unfulfilled, the approach of the Syrian army induced him to retreat in all haste. Sheerkooch and Saladin entered the capital in great state, and were received with honour by the Caliph and with obsequiousness by the perfidious Shawir, who was contriving a plot which was fortunately discovered and for which he paid with his head. Sheerkooch was then appointed Vizier by El-Adid, but dying very shortly, he was succeeded in that dignity by Saladin 564 (A. D. 1169.)

For the short period which elapsed before Saladin's assumption of the title of Sultan, a few words will suffice. One of his first acts was to put to death the chief of the eunuchs, and a revolt of the blacks resulted; a combat took place in El-Kahireh in the street called Beyn-el-Kasreyn; and the malcontents being worsted, the disturbances were quelled. Baha-ed-Deen Karakoosh, a white eunuch, who afterwards played a prominent part in the reign of Saladin, was appointed to the vacant post. This gave the Vizier great influence in the palace, of which he judiciously availed himself. In 565 we hear of Amaury with Greek allies unsuccessfully besieging Damietta; and in the following year, Saladin conducted an expedition against the Franks

to Ascalon and Ramleh. In 567, by order of Noureddin, he suppressed the name of El-Adid in congregational prayers, and substituted that of the Abbasi Caliph, a masterly stroke of policy to secure the adhesion of the orthodox Muslims. The last of the Fatimis was lying dangerously ill, and his relations concealed from him this degradation. He died without the knowledge of it, and with him perished "an illustrious but unfortunate dynasty."

From the foregoing summary of the reign of Bene-Fatimite Caliphs of Egypt, it appears that with the conquest of Egypt by El-Moziz the country again took an important place among the nations. The Caliphs of the dynasty extended their patronage to letters and the arts which had the most beneficial effect upon its civilization.

In reviewing the period during which Egypt was governed by the Fatimite princes, it is necessary to consider the spirit of the times and the people over whom they ruled. They succeeded to the government of the countries worn out by incessant warfare, overrun by savage hordes, and debased by the rule of the Lower Empire. Egypt had long struggled against the slavery to which it was condemned, and the history of the last three dynasties of Pharaohs evinces the patriotism which yet animated her people. But the successive tyranny of the Persians, the Greeks, and the Romans appear to have

annihilated their nationality; and when the Arabs invaded the country, these causes, combined with religious strife, induced the people to afford to the conquerors every assistance in their power. But the changeful rule of the lieutenants and the troubles of the Caliphs debarred Egypt (except at times under the Bene-Tooloon and the Ikhsheedeeyeh) from profiting by the enlightenment of the race who held dominion over it, until the conquest by the Fatimites. *The Caliphs of that dynasty contributed to a great degree to restore to Egypt some portion of its ancient prosperity.* The foundation of the university during the Fatimite Caliphs, the libraries collected in Cairo during their sovereignty, and the learned men who then flourished would point to it as the age in which the literature and the arts were cultivated with the greatest success, a sure evidence of the internal prosperity of any country.

The Aga Khan comes of the stock of Bene-Fatimite Caliphs, for he traces his descent through Zukuresalam, who was a direct lineal descendant from Ismail, the seventh Imam, through Nisar, a son of Mostansir (one of the Fatimite Caliphs of Egypt).

The Aga's ancient and splendid pedigree was accepted by Shah Fateh Ali Shah, for otherwise he would not have given the hand of his daughter and a government to Sir Sultan Mahomed Shah's grandfather, who was then a mere youth.

FOLLOWERS OF HASSAN SABBAH.

Much injustice is done to the Ismailians owing to misdoings of Hassan bin Sabbah, who was not an Ismailian by birth. He belonged to the Suffi sect of Batleneah. His misdeeds cannot be said to have been exaggerated, and while refusing to extenuate the murders which stained his reign, we cannot help saying that, on reading the history of the sect by Von Hammer, we cannot but come to the irresistible conclusion that the Nihilist doctrines were adopted to suit the age; but they were diluted into a harmless doctrine of incarnation in the time of Jelaludin, one of the successors of Hassan bin Sabbah. Jelaludin was an Ismailian and was thought a great deal of by his contemporary sovereigns as a devout and respectable potentate. He brought back his people again to the profession of Islam. The purity of his motives and the sincerity of his return to the doctrines could be acknowledged even by interested critics. No murder stained the history of his reign. And what higher praise can be given to him than this, in an age and clime where life was of no count? He loudly proclaimed abroad the Islamic doctrines and publicly abjured the doctrine of impiety, which, in his predecessor's time, was greatly exaggerated by the enemies of Ismailians. He asserted a pure and moral system.

Von Hammer alludes to projects of the Templars and Baldwin II, King of Jerusalem, to form an

unholy alliance between the Crusaders and the Ismailians, and the fact that at first the early Crusaders were inclined to regard them as allies shows that they were not thought of by the Christians as their enemies. Even Richard, the lion-hearted King of England, has not escaped the imputation of forming a secret compact with them.

The Ismailic religion has always flourished in India like Sufism, which at times has been beneficial in uniting the opposite elements of the Hindu and Mahomedan faiths. This is particularly shown in the life of Nanak Shah, the founder of the warlike Sikh nation who live between the Indus and Delhi.

Since criticism became an art, the modern scholars have learnt to take a right view of things—far different from that of Sale, who, following his Suni guides, reserved the severest reprobation for the Motazalites; but Well, who is probably the first of modern critics in Mahomedan history, regards them as the most respectable thinkers in the Moslem world. They were, he says, “the Rationalists of Islam,” and he warns us against forming a hasty opinion of the school of Hassan Sabbah. They were strict Mussalmans and called themselves Ismailians, and thought themselves as saints in Islam. The Shaiks, while they held Altamut, only wished to protect themselves from oppression, and the place was considered safe for the purposes of self-defence. There is no doubt that Hassan Sabbah’s

acts were looked upon with horror and hatred by other powers, but we should not forget that the spirit of the age was not modern. The very atmosphere was surcharged with the electricity of religious strifes, and, no doubt, in defence of their religion, they did exhibit all the zeal which we admire so much in Jews and the Christians; they gladly suffered martyrdom for their faith; and we cannot consistently deny that readiness to die for their religion is an admirable trait in the character of a people. It was the extreme and infamous persecution which, by natural reaction, produced extreme zeal and fanaticism in the victims. The Ismailians of Altamut suffered long, grievous and systematic persecution, and as dreadful as was the persecution, which staggered humanity, the means of self-defence were desperate, and even Von Hammer, who in every line shows a prejudice and want of critical power, admits that it was a fearful period, equally destructive to the declared foes and friends of the new doctrine. But now let us hope that with the genteel effect of refined education bitter memory of old feuds has now faded away, and that a more conciliatory and humane attitude is adopted by both sides.

The Ismailians habitually carried out the practice of Takiah, *i.e.*, concealment of their own views in religion and outward adoption of religious forms not their own; because under the Abbasides every Ismaili was burnt or tortured wherever he was

found. Such monstrous atrocity was not considered crime by the enemies of the Ismailians, who, naturally under alien sovereigns, kept their secret in order to preserve their lives in the countries within the sway of the Suni Caliphs. This long enforced habit of Takiah grew into a second nature. It was the offspring of persecution and fear consequent upon barbarous cruelty on the part of fanatic foes. Because their religion was concealed they were, like the Templars of the Middle Ages and Freemasons, falsely accused of all kinds of evil practices. No one outside Freemasonry knows what its secrets are; but all people know that Masons are a harmless, festive and benevolent community. Yet their secret system has exposed them to fearful imputations, and it was only a few years back that the holy Pope thought it necessary to denounce them as enemies of religion and society. The Ismailis were worthy of the same condemnation as the Pope thought the Freemasons to be. They did not adopt aggressive proselytism; but it was by persuasion that they secured their converts. While "War on the infidel!" was the watchword of their enemies, who carried it unto death and lightly valued the lives of others; and yet nobody dared call them by their real name; so intense was the fear of incurring the wrath of the dominant party; while at the Ismailians, who defended their lives as best they could, undeserved and shocking epithets were hurled.

But the Ismailians even today present most favourable contrast to the other Moslem sects as it did even in bye-gone ages when the self-styled orthodox Moslems thought it a duty to put all Shiah to death. On the other hand, the Shiah, although aware of the guilt of the Caliphs, did not deem it a duty to do so nor is it thought reputable to do.

After the fall of Altamut before the irresistible might of Holagou, one of the grandsons of the great Zinghis Khan, in the year 1258, the Ismailis were completely overthrown by the Manulak Sultans of Egypt about the year 1280. Colonel Yule tells us how at a great Mongol diet, in A. D. 1251, it was determined to compel the Mongol conquests; and two brothers of the great Khan Mangu were deputed—Kubali to reduce China, and Hulaku or Holagou to subdue Persia and Syria. The conquest of the Ismailians involved the reduction of 100 fortresses well furnished with provisions and engines. The last fortress is popularly said to have stood a twenty years' siege and actually held out for fourteen. In its overthrow men, women, and children were unsparingly put to the edge of the sword; yet the great race of Ismailis survived in Persia and were known as Feedanee or Devoted in the time of Taimour, and their existence proves the doctrine of "the survival of the fittest."



CHAPTER IV.

THE FIRST KHOJA IMAM AND HIS SUCCESSORS.

ONE of the Aga Khan's ancestors was Shah Islam Shah, whose missionary or dai Sodrudin converted the Khojas to the Shiah Ismaili religion. Shah Islam Shah was the first Imam of the Khojas. It appears that from the time the rulers of Persia became Shiahs, as they did from the establishment of Suffavi (the Sofis of Shakeshere) dynasty about the commencement of the sixteenth century, all active persecution of Ismailis ceased. Shah Ismail was the first of the Suffavial monarchs. He traced his descent from Musa, a second son of Jaffer Sedik, and almost all his ancestors were regarded as holy men, and some of them as saints. They had long been settled at Ardebil, where they lived as retired devotees. The first of this family who acquired any considerable reputation was Shaik Suffi-u-deen, from whom this dynasty takes its name of Suffaviah. He was succeeded by Sudder-u-deen, who, as well as his immediate descendants Khanjuh Aly, Junejd and Hyder, acquired the greatest reputation for sanctity. Contemporary monarchs

visited the cell of Sudder-u-deen. The great Timour, when he went to see this holy man, demanded to know what favour he could confer upon him. "Release those prisoners you have brought from Turkey," was the noble and pious request of the saint, who was credited with extraordinary piety and great fame. The conqueror complied, and the grateful tribes, when they regained their liberty, declared themselves the devoted disciples of him to whom they owed it. Their children preserved sacred the obligation of their fathers, and the descendants of the captives of Timour became the supporters of the family of Suffi, and enabled the son of a devotee to ascend one of the most splendid thrones in the world. History does not furnish us with a better motive for obedience or a nobler origin of power.

After the troublous times of the Afghan invasion and Nadir Shah, and during the present or Kajar dynasty, when the Zend princes had the principal power in South Persia (say, from 1750 to 1786), we find that Abul Hassan Shah, the great-grandfather of the Aga Khan, was the Governor of the important city of Kerman. This exalted office was held by Shah Khalilulla, father of Shah Mahomed Hussan, the first settler of the Aga's family in Bombay, and the grandfather of the present Aga Khan.

About the year 1813 Macdonell Kinneir notes in his topographical history of Persian highlands

(or Kuhistan), especially near the ruins of Altamut :
 "These are a remnant of the Ismailis, who go by the name of Hooseinis." It also appears from the same authority that the Ismailis of Persia recognised as their chief an Imam "dwelling near Keht," whose descent they deduced from Ismail, the son of Jaffer Sedik, and that the Ismailis were dispersed as far as India and went to pilgrimage from the banks of the Ganges or Indus to obtain his benediction.

The Imam of the Ismailis "dwelling near Keht" at the time of Macdonell Kinneir's stay in Persia was Shah Khalilulla, the father of the Aga, who first settled under an Indian sky. The votaries who went to pilgrimage from India to receive his benedictions consisted mainly of Khojas, who had, for a long time, been in the habit of making pilgrimages to what they called Durkhana, *i.e.*, the headquarters or principal residence for the time being of their *moorshed* or spiritual head, the hereditary Imam of the Ismailis. The Ismailis of Hindustan and Turkestan used to pay their Imam *zacam*, or religious dues, and whenever they were unable to remit the money collected, they actually threw it into the sea. We knew the metaphor employed about extravagant people, that they throw their money into water, but here it was literally done.

But to return to the thread of personal narrative. Shah Khalilulla (his father was also the Governor

of Kerman under Ali Muzad), the great-grandfather of Sir Sultan Mahomed Shah, was a very pious and popular head of the Ismailis. On that account the venerable leader of this important religious sect was held in high esteem even by Fateh Ali Shah. In the year 1817 Shah Khalilulla took up his abode in the city of Yezd, the principal seat of the Parsees (the remnants of the Magians or Zoroastrians of Persia). He had reached the zenith of popularity. Leading an abstemious and pious life, he looked down upon the vanities and riches of the world. His piety was exemplary and his word was law to the people. This kindled bitter jealousy in the heart of a fanatic mullah, at whose instigation Shah Khalilulla was slain in the course of those tumultuous brawls which are not uncommon among the lawless mobs of the ill-policed Persian cities. This murder of their popular chief caused a profound sensation in the Ismailian camp. Great was their sorrow at the fate of their chief, and intense the excitement at the unlooked-for tragedy. There were among the Persian king's ministers many powerful relatives of the murdered man, and owing to this and the fear of disturbances that might arise from the desire of revenge on the part of the Ismailis, Fateh Ali Shah ordered the mullah to be brought to his camp, there cast him naked in a freezing pond, and had him beaten to death with thorny

sticks. The sad incident of the foul murder of Shah Khalilulla was regarded with the greatest concern by Fateh Ali Shah, and he dreaded lest he should be held responsible by the dangerous and powerful sect of the Ismailis for the death of their revered and worthy chief. According to Watson, the Shah therefore not only caused severe punishment to be inflicted upon the mullah, but also upon all the chief assailants in the murderous affray. He called the young Aga Hoosein, and installed him as the successor of his father in the Imamate. This was the turning point in the tide of the noble-spirited youth's fortune, on whom the Shah conferred large possessions in addition to those which had descended on him through his ancestors, the government of the entire district of Koom and Mehelati. The Shah publicly recognised him as the head of the Ismailiahs.

The imperial sovereign of Persia did still more honour to the youthful representative of the illustrious family. The descendant of Imam Ali was adopted and brought up at the royal court and there married to a daughter of the king. The Aga was among the favoured few of the Shah, who, discerning in his young son-in-law the inherent qualities of a great man, bestowed great attention upon him. The young favourite of the Shah left nothing undone to show that he deserved the confidence of his royal relative and master. He

governed Koom and Mehelati in a manner which received the approbation of the Shah and began to excite the jealousy of his ministers. Though a mere youth, he proved that he possessed the wisdom of maturer years.

Since he was appointed the Governor of Mehelati he was known as "Aga Khan, Lord of Mehelati." Mehelati is between Hamadan (the old Ecbatna of the Medes) and Koom. The latter is a city about midway between Ispahan and Teheran, and is considered important as the burial place of more than one Shah of the Suffavi dynasty; of Fatima, the daughter of Imam Resa, the great saint of Persia; and more recently of Fateh Ali Shah, the second in succession of the Kajar, or now ruling dynasty, who, after a long and glorious reign extending from 1798 to 1834, lies buried in one of the most superb mausoleums that have been raised even to a Moslem prince. It was to this Fateh Ali Shah that Lord Wellesley sent an envoy to enter into an alliance with the British against the French aggression into Central Asia, when Napoleon threatened to invade India through Persia. But the contemplated invasion of India never took place.

As an oriental despot Fateh Ali Shah was neither cruel nor unjust. His fondness for sport and his literary tastes gave him the capacity of suiting his conversation to visitors of different kinds; but the love of money was a drawback to the exercise of his

sympathies, and the loss of a territory to Russia, involving as it did the loss of revenue, was not calculated to arouse any strong sentiment of friendship towards the Czar's European allies. Here is Morier's description of the king :—

“ He is a man of pleasing manners and an agreeable countenance, with an aquiline nose, large eyes, and very arched eyebrows. His face is obscured by an immense beard and mostachios, which are kept very black ; and [it is only when he talks and smiles that his mouth is discovered. His voice has once been fine, and is still harmonious ; though now (in 1809) hollow, and obviously that of a man who has led a free life. He was seated on a species of throne called the *takht-i-taus*, or the throne of the peacock, which is raised three feet from the ground, and appears an oblong square of eight feet broad and twelve long. We could see the bust only of His Majesty, as the rest of his body was hidden by an elevated railing, the upper work of the throne, at the corners of which were placed several ornaments of vases and toys. The back is much raised ; on each side are two square pillars, on which are perched birds, probably intended for peacocks, studded with precious stones of every description, and holding each a ruby in their beak. The highest part of the throne is composed of an oval ornament of jewellery, from which emanate a great number of diamond rays.”

Fateh Ali Shah had a numerous family. Agreeably to the Persian custom, asserted by his predecessors, of nominating the heir-apparent from the sons of the sovereign without restriction to seniority, he passed over the eldest, Mahomed Ali, in favour of a junior, Abbas ; but, as the nominee died in the lifetime of his father, the old king had proclaimed



Mahomed Mirza, the son of Abbas and his own grandson, to be his successor. Why a younger son had been originally selected, to the prejudice of his elder brother, is differently stated by different writers. The true reason was probably the superior rank of his mother. Markham's estimate of the character of the crown prince, based upon conflicting evidence, but apparently correct, is that "he possessed enlightened views," "was desirous of improving the condition of the country," yet "was deficient in talent, rather weak-minded, and loved flattery." It is worthy of remark that the selection of Mahomed Mirza was made with the express concurrence of the British and Russian Governments, communicated to their respective representatives at the Shah's Court, and the British minister at St. Petersburg was instructed to express to the Government of the Czar the gratification of his own Government at finding that the two powers were "acting with regard to the affairs of Persia in the same spirit," and were "equally animated by a desire to maintain not only the internal tranquility but also the independence and integrity of Persia."



CHAPTER V.

THE FIRST AGA KHAN AS COMMANDER- IN-CHIEF OF PERSIA.

CIVIL WAR IN PERSIA.

ON the death of Fateh Ali Shah, a civil war broke out in Persia, and the Aga Khan got a chance of distinguishing himself as a brave soldier. When the nation was still in grief and mourning, consequent upon the death of Fateh Ali Shah, the clanging of arms and the glittering of bayonets proclaimed that the war of succession was imminent. The princes took the side of Zil-es-Sultan, the eldest son, while other nobles and Mirza took up their cudgels on behalf of Mahomed Shah (grandfather of the present Persian monarch), then Governor of Azerbaijan. Amongst the ablest supporters of Mahomed Shah, the son of Abbas, were Aga Khan of Mehelati and one of his relatives, a powerful noble of the same province of Irak. They favoured the cause of Mahomed Shah, and stood by him sustaining his right by arms. By their valuable help Mahomed Shah was able to secure the crown, and proclaimed himself as the Sovereign. The Aga Khan and his relatives were rewarded for their services by the Shah and received high favours at the Court. The



noble of Irak was appointed Lord Chamberlain, whilst the Aga Khan was appointed Commander-in-Chief of the army, which he sent to conquer the province of Kerman, which had declared in favour of the then Governor-General of the province, a son of Fateh Ali Shah, who was defeated, and after a number of engagements taken prisoner and sent to the King, who ordered his eyes to be put out. In this battle the Aga Khan performed a brilliant feat of arms, and native historians have extolled him to the sky. In this enterprise, the success of which made him famous in the country, the Ismailians rendered great help to their religious leader, who was a *beau ideal* of his soldiers. It was to their helpful co-operation, combined with his dash and courage and skilful leadership, that his success was due. Mahomed Shah duly recognised his services, and so impressed was he with the victory achieved by the Aga Khan that he appointed him the leader of the forces destined to take Herat; but a rebellion having broken out the King was forced to take his troops in person to besiege Herat.

From 1818 we get no glimpse of the doings of the Aga Khan, and nothing is recorded of him till the year 1838, when Mahomed Ali Shah, the third in succession of the Kajar dynasty, retreated from the disastrous siege of Herat, so memorably defended by Eldred Pottinger.

In that year the Aga Khan, who had hitherto been most loyal to the Shah, whom he had aided in capturing the throne, was forced to raise the standard of rebellion owing to the ignominious and infamous conduct of the Prime Minister towards him. The Aga Khan's followers rose to their feet, and matters assumed a serious aspect of a prolonged and bloody war. The young Aga seized the government of Kerman, where his grandfather once presided and where he himself had numerous adherents, and where he had won the laurels of victory on behalf of Mahomed Ali Shah.

The apparent cause was an insult from Hadji Mirza Aghasi, who had been the tutor of Mahomed Ali Shah, and was during the whole reign of his royal pupil (from 1834 to 1848) the Prime Minister of Persia. A Persian of very low origin, formerly in the service of the Aga Khan, had become the chief favourite and minion of the all-powerful Minister in the following way. It so happened that the Minister once lay ill with fever, when Abdul Mahomed came to the house, and, following the Eastern fashion of displaying the *ne plus ultra* of attachment and devotion, walked gravely round the sick man and prayed that the illness might leave the Minister and fall upon him. It so chanced that matters fell out in accordance with his prayer, and the servant, Abdul Mahomed, soon became the great Mirza Abdul Mahomed. His son,

now an old man, by a curious irony of fate, came to India and sought the protection of the Aga Khan. He was dependent upon and a pensioner of the Aga Khan. The friend of the Prime Minister, and a great power at Court, he had the barefaced impudence, through his patron, to demand in marriage for his son a daughter of the Aga Khan, a granddaughter of the late Shah-in-Shah ! This was deemed by the Aga as a great insult, and though the request was pressed by the Minister, it was most indignantly rejected. The reply was sent in an insulting letter, couched in terms of Eastern abuse. Having thus made the most powerful man in the realm his deadly enemy, this proud soldier probably felt that his best chance was to assert himself in arms—a course not uncommon with the great feudatories of disorganised Persia. Hitherto he had received the frowns of fortune without losing the balance of his mind and her smiles with moderation and wisdom. And now with cool calmness he prepared himself to meet the fate which awaited him. Meanwhile yet another provocation was offered to the Aga Khan which resulted in an open revolt by him. Haji Mirza Aghasi, the Prime Minister, formerly a recluse and philosopher, and still a leader of a large section of the Suffee, had determined, at all costs, to find means of driving the Aga to rebellion, who, when he undertook the conquest of Kerman, had paid half the expenses of war on the strength of the promise of

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Haji Mirza Aghasi's predecessor, Kayam Makam, that he might recoup himself from the revenue of the province. This revenue was now claimed back by Haji Mirza Aghasi without any reason or justification whatsoever. This was the last straw to break the camel's back. On his reception at the Court of Fateh Ali Shah, and more so after Mahomed Shah had ascended the throne, the mullahs, expecting to rise to power and influence under a Syed dynasty, had made proposals to the Aga Khan to raise himself to supreme power, and the Mujtahids of Ispahan and Irak endeavoured to feed the flames by exciting dissensions against what they called the rule of the Tartars. But the young noble heeded not to such proposals. We know that even a cow, when goaded to desperation, turns back upon its tormentors; and were it not for the aggressive and insolent conduct of the Minister, who was exacting in the extreme, the Aga Khan would never have resorted to arms. He loved the King and had no desire to fight with him; but war is the natural state of man, and that sometimes, man

"Needs but fight,
 To make true peace his own."

All his sentiments were overcome by the extortionate and unjust demand of the Prime Minister. Civil war then broke out, and raged with varying fortune to either party. The Aga Khan, whose buoyant spirit had cooled by his disinclina-

tion to fight, would fain have allowed his warlike instincts to lie dormant. Amidst discouraging circumstances he did not lose self-possession. He kept a mastery over himself, and, by his indomitable courage, he defied and kept his enemies at bay, though the mullah hung back in the hour of need. At this critical juncture, however, a promise reached him from the Prime Minister, strengthened by the accompaniment of the Koran on the occasion, that he would be allowed, if hostilities ceased at once, to enjoy perfect liberty on his estates at Mehelat. The Aga Khan was ready to lay down his arms on these honourable terms. But he had scarcely surrendered when he was surprised and made a prisoner at the instigation of the Minister and taken to Teheran. The Aga Khan, who was incensed at the treachery of Mirza Aga Aghasi, was helpless, and saw no chance of escape. But he was not doomed to eternal imprisonment. His wife, who was in the meantime at the Persian Court, and knowing that the Shah was an ardent Suffee, dressed her son as a dervish and made the young man appear before the King daily to read and recite poems in praise of forgiveness. The young lad played his part so well that it produced the desired effect. The King was deeply moved and he pardoned the Aga. Once more did the Aga Khan begin to breathe the free air and feel that the extremity of the crisis had passed. But it was merely a delusion. Though the

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period marked a low ebb in his tide of fortune, yet the lowest ebb had not been sounded.

Assured of his safety, just as he was returning to Kerman after his release, he found a regular boycott established by the Minister's orders, and, having to fight even for his food, was once more driven into open rebellion through malice and spite of the Minister. An army was sent after him and he was nearly taken again, but, keeping courage and presence of mind, he forced his way through the cordon and reached a place of safety. On seeing that he was overpowered by numbers, he decided to quit the dominions of the King of Persia, where he had spent in peace and prosperity the best years of his life before a quarrel ensued between him and the Minister. He had, as we have seen before, actually helped Mahomed Shah, the son of Abbas, to raise himself to the throne, but kingship knows no kinship. Taking a last regretful look at his dear old country he fled towards Afghanistan, where he took up his quarters before leaving for Sind, although there were many remaining behind in Persia who had adhered to him to the last, even in the desperate fortunes which united to his condition of life. His brother continued the struggle in Persian Beluchistan, where he had a host of adherents. He was as daring as his brother, and was possessed of a martial spirit. He took the strong fortress of Bum by storm and established himself as the Governor of

Bumpur, as deputy of his brother the Aga Khan, but his limited resources did not permit him to follow up his success, nor had he any inclination to extend his territories just then. At Kabul the Aga Khan made the acquaintance of the English garrison. He had seen much of active service, and his warlike spirit sprang up within him at the prospect of putting on his armour and drawing his sword on behalf of his new friends—the English. On one occasion he got the chance of helping the British troops with his irregular cavalry, and got due meed of praise for his manliness and true soldierly qualities. This laid the foundation of mutual friendship between himself and the British Government. Though he had no ambition to gain the crown of Persia he never ceased to smart under the cruel wrong done to him by the Prime Minister of Persia. Aggrieved as he was, there lurked in his breast a secret love for his country. He had the liveliest impressions of the place which gave him birth, and, though his memory was embittered by the treachery of the Vazier, the pleasantness of his boyhood's recollections had not entirely died away, and Persia was always near and dear to his heart.

He had an intention to renew the war with Persia, but, on finding his resources almost exhausted, he came to Sind to collect money. His followers in India, the Talpore and other Ameers in Sind, warmly welcomed him and almost adored him, as

many of them saw him then only for the first time. Their enthusiasm on seeing their noble chief among them exceeded all bounds and he was an object of admiration to them all. They were most favourably impressed with his personality and charming manners. His person was as remarkable for manly graces as for his strength. The staunch fidelity of his votaries enabled him to collect sufficient money to renew the war, but before he could recross the frontier, he met Sir Charles Napier, and giving up his intention of conquering Persia, he joined him in his conquest of Sind, the Khojas of which province had always been his most zealous adherents. He had a discerning soldierly eye, and when he drew his sword, he was like a lion. He was also an excellent shot, and never missed his aim, and he was glad of the opportunity afforded him to show his prowess in subduing the enemies of the British rule in India, who were crushed in the battle of Miani.

In his despatches to Lord Ellenborough, the then Viceroy and Governor-General of India, who loved military pomp, Sir Charles Napier spoke in eulogistic terms of the brilliant services of the Aga Khan on the battle-field. His valuable services are also recorded in Sir William Napier's "History of General Sir Charles Napier's Administration of Sind." In his diary under date February 28th, Sir Charles Napier notes:—"I have sent the Persian

prince Aga Khan to Jarrack on the right bank of the Indus. His influence is great, and he will with his own followers secure our communication with Karachi. He is the lineal chief of the Ismailians, who still exist as a sect and are spread over all the interior of Asia. They have great influence, though no longer dreaded as in days of yore. He will protect our line along which many of our people have been murdered by the Beloochis. Captain Innes certainly has been, and a Parsi merchant and a poor conductor with his wife and child at Vikkur." These remarks show how great was the confidence of the conqueror of Sind, Sir Charles Napier, in the Aga Khan, who rendered various other services to the general in the conquest of the province, owing to his influence over the Ameers, who numbered among his followers.

In a letter to the Aga Khan, which also appears in his diary, Sir Charles says:—

“ I have your letter of the 26th instant, and thank you for the information it contains. You say I never agree to what you suggest! How can you, who are so good and brave a soldier, be ignorant that I am not the master but a servant. What you suggest I tell to my master, the Governor-General. What he orders, I tell you. Why do you tell me I do not mind your suggestions? You are a wise Persian politician. I am a plain English soldier. I tell you truth like a simple man, and you, being a politician, will not believe me? This is very unwise in you,

because you want to know the truth, and yet when you hear it, will not believe, and tell me I never agree to what you suggest? Have your own way, and I will have mine."

Writing to H. Napier on August 4th, 1844, Sir Charles Napier said:—"I will get you a Persian cat. The old Persian Prince is my great crony here; living not under my care but paid by me £2,000 a year. He is a god; his income immense * * * * * He is a clever, brave man. I speak truly when saying, that his followers do not and dare not refuse him any favour he asks. * * * * * He could kill me if he pleased; he has only to say the word and one of his people can do the job in a twinkling and go straight to heaven for the same. He is too shrewd a man for that however." Since the time of his arrival in India, the Aga Khan had no monetary difficulties to contend with in Sind. The veteran soldier was supplied with ample means by his followers in Sind, and other Khoja devotees in various parts of India and the East. Supplied with such resources His Highness was able to raise and maintain a body of Light Horse, which during the latter part of the Afghan War (1841 and 1842) were subsidized by Captain (afterwards Sir Henry) Rawilson, for service under General Nott in Kandahar. Captain Rawilson, who was subsequently appointed the British Ambassador at Teheran, was much impressed in favour of the Aga

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Khan, and in his letter to Mr. Maddock, the then Military Secretary to Government of India, dated 6th November, he speaks in the highest terms about the spiritual leader of the Ismailians.

Aga Khan's troops were of great service both to General Nott in Kandahar and also to General England in his advance from Sind to join Nott. His services have been described in the Parliamentary papers relating to the military operations in Afghanistan in 1843.

The following extract is taken from the book:—

“The Persian refugee, Aga Khan, is still a guest at Kandahar, and General Nott, in consideration of our deficiency of cavalry, has expressed a wish that this chief, who is possessed of much military experience, and whose attachment to our interests is certain, should be entrusted with the temporary direction of such Parsiwan horse as have remained true to us since the disorganisation of the Jaunbaz. Aga Khan has at present about 300 of these horse under his orders, and will accompany General Nott in his projected attack upon the enemy. Were we not threatened with a deficiency of funds for our necessary expenses, I should venture to recommend that the Parsiwan horse were considerably increased, as well with a view of relieving our own cavalry of the harassing duty of patrolling, as to give further confidence to the Shiah party, and to show that we can still command the services

of a not unimportant class of the Kandahar population."

Such were the services of the Aga Khan to the British Government who rewarded them by granting a suitable pension and conferring upon him the hereditary title of "His Highness," which he gained by his meritorious acts of loyalty and bravery at imminent personal risk and danger.

Such a brilliant record of glorious achievements of this famous man must make his family and his followers proud of him.

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The ancestors of the Aga Khan had already added a thrilling chapter to the Persian's national romance, which abounds in interest and deep pathos, in tragic scenes and romantic episodes of danger and daring exploits and successful achievements of arms. Their story is replete with religious and moral instruction. Their chequered career taught them to derive hope amidst adverse fate, consolation when despair got hold of their mind. Circumstances forced them to manifest their iron will and unconquerable spirit, and their enduring fortitude was displayed at its best in the time of affliction and sorrow. In the times of difficulty and danger their courage glowed into heroism and their deeds of gallantry surprised and surpassed their rivals. In affluent circumstances they did not neglect their duty to the poor, and when in the zenith of human glory, they never forsook the

followers of their faith, on whom they bestowed all attention to promote their spiritual and temporal good.

The first Aga Khan, Lord of Mehelati in Persia, His Highness Aga Hoosein, was a man of intrepid spirit, of austere life and practice. His great personality was sufficient to instil awe among his enemies, who feared him as a lamb would fear a lion. He was the embodiment of greatness and goodness. He had a lion's heart. His generosity exceeded all bounds, and no reasonable appeal for help was ever made to him in vain. He supported many families, fed and clothed many poor people who daily gathered at his door. He was really the pastor of his folks. It can justly be said of him that he was—

“ As the greatest only are
In his simplicity sublime ”

In 1845 Aga Khan came to Bombay, and was received with the cordial homage of the whole Khoja community of the city and its neighbourhood, and they vied with each other in doing honour to their Imam.

He subsequently made an attempt to establish himself in the outlying Persian province of Bunnore, a town on the frontiers of Mekran where his brother held sway. But this was a perpetual source of menace to the Persian Government so long as the Aga Khan remained there, as it brought Persia within ready and easy access from the port. The

Government of Mahomed Ali Shah became uneasy at his presence at Bunpore, and in consequence of the remonstrances of the Persian sovereign, the old warrior went to live at Calcutta for a time. With the exception of a certain period of absence at Calcutta in 1845-46, the Aga Khan lived mainly at Bombay or Bangalore. After the death of Mahomed Ali Shah he came to stay in Bombay for good, and here he established his "Durkhana" or headquarters. He stayed in his mansion at Mazgaon, still in possession of the family. British India presented to him a wide contrast to Persia; instead of anarchy, misrule and disorder which then reigned supreme at Persia, he found here tranquility, justice and order prevailing everywhere. Here his peaceful surroundings, with the air of security to life and property unknown in his native country, with the sense of religious toleration, presented to him a picture which was never effaced from his mind till the last, and he took a genuine pride and delight in his unswerving loyalty to and staunch friendship for the British Government. His later life is marked with little that is of interest. But we can recall the vivid picture of the old man, decrepit and partially blind, to be seen when he could move out, frequenting the grand-stand at Mahaluxmi, riding there on a led horse roused by the mere vicinity of the race-horses he loved so well. Horse-racing was the chief pastime of his life, and it became such a

passion with him that he never failed to be present at the race-course. Age did not dull his enjoyment of horse-racing. Some of the best blood of Arabia was always to be found in his stables. He spared no expense on his racers, and no prejudice of religion or race prevented his availing himself of the science and skill of an English trainer or jockey, when the races came round. English lads who learnt to ride on Epsom Down were seen carrying his colours to the front on horses bred in the starry valleys of Nedj. The Aga, who had won many race-cups on the Indian Turf, and which are still kept as interesting relics in his Mazagon mansion, eyed the contest with as keen an interest as forty years ago he would have watched a charge of horse on the plains of Khorassan or Kandahar. Otherwise he seldom appeared in public; but if tidings of war or a threatened disturbance should arrive from Central Asia, the Aga was always one of the first to hear it, and on such occasions seldom did he fail to pay a visit to the Governor, or to some old friend high in office, to hear the news and offer the services of a tried sword and an experienced leader to the Government which had so long secured for him a quiet refuge in his old age.

In Bombay the Aga Khan occasionally presided at the "Jammat Khana" or Council Hall of the Khojas (which, together with other landed properties, was purchased out of the offerings made to the Aga

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Khan whom they called "Pir Salamut") on the more sacred anniversaries of the Mahomedan calendar. On the occasion of the Mohurram he attended with some state to hear the solemn recitation by Shiah Moolas of the legend of the great martyrdom. On stated days he led the "nimaz" or prayer, in the Jamat Khana and presided over the distribution of water mixed with the holy dust of Kerbella. Every week, on Saturday when in Bombay, he held a *darbar* when all members of the Khoja community attended, in order to have the honour of kissing his hand and receiving his blessings. The feeling of respect for the Aga Khan was so strong among the Khoja Jamats of Bombay, Cutch, Sind and Bhownugger that once upon a time in reply to a communication sent to the Bhoj Jamat, the latter replied "We are upon the right side, but should His Lordship Aga Khan ask for signatures, we are ready to give them, 1,000 times a day. Whatever order comes from His Highness we are bound to obey."

AN HONOURED ALLY OF THE BRITISH.

Aga Hasan Ali Shah was the honoured ally of the British Government, for whom he drew his sword on two memorable occasions in the history of India as stated before. The quality of loyalty is inherent in the family, and we know of the deep attachment of the present Aga to His Majesty the Emperor and

his representatives in India. But Van Hammer gives us from Rhymer's *Fœdra* the text of a letter purporting to have been written by an Ismailian leader in the year 1192 to Leopold, Duke of Austria, with a view to exculpate the Lord Richard, King of England, from any complicity in the assassination of Conrad, Lord of Tyre and Marquis of Montferrat. This letter was written in order to secure the release of Richard Cœur de Lion, who was then a prisoner in the hands of Leopold. This was at the time of the Crusade or Holy War between the Saracens and the English.

By a strange and striking coincidence of circumstances the present Ismailian leader is peaceably enjoying his liberty with his hereditary title of Imam, under the alien British Government, who have respected and acknowledged his religious claims.

The Aga Khan was honoured with visits by the Duke of Edinburgh and the Prince of Wales when they were in Bombay. The Aga Khan having heard of the intention of the Prince of Wales (now King-Emperor Edward VII) to visit India, sent a commission to invite the Prince and to honour him with a visit. The Aga reminded his royal correspondent of their former friendship and of the visit with which he had been honoured by the Duke of Edinburgh, and begged that if the Prince of Wales intended to return the visits of

any nobleman, his (the Aga's) *claims* to be so honoured might not be overlooked.

“If the honour be secured for me,” says the Aga in his letter, “I shall spare neither trouble nor expense in making the entertainment fit and worthy of the presence of His Royal Highness.”

When the Prince of Wales arrived in Bombay, the Aga called to pay his respects, and in person repeated his invitation, which was graciously accepted,—an honour for which his community might well be proud—and the Aga, according to his promise, left nothing undone to do fitting honour to the Prince, who, before leaving Bombay, delighted the old chief by returning his visit. They sat in front of a great portrait of Fateh Ali Shah, the King of Persia, whose daughter the Aga had married, inspected the Aga's race-cups won on the Indian turf and his son's trophies of the Indian chase, and talked over some of the events of a life as varied and adventurous as that of his ancestor, Cœur de Lion's contemporary.

There can be little doubt, remarks Sir Bartle Frere, a late Governor of Bombay, in his History of the Khojas, that the visit has by this time been described and discussed in many a meeting of the Aga's followers—in India, Persia and Arabia—on the remote shores of Eastern Africa, and in still more inaccessible valleys of Central Asia; and it will doubtless find a place in the annals

of this singular sect for many generations to come.

Few, perhaps, at the time, thought of the historical memories which the visit recalled, and the objections which some authorities on oriental matters expressed on hearing of the Prince's intention to visit the Aga would have been removed had they reflected on the width and depth of the gulf which separates the various sects of Islam.

As we are writing this, Reuter informs us by wire that the present Prince of Wales honoured the present Aga Khan with an audience. We know that His Royal Highness is shortly to visit India, and we have no doubt that he will be pleased to confer the same honour which his royal parent did on his grandfather by paying a visit to the Aga at his mansion. The Aga Khan was described by Sir Erskine Perry as "a Persian nobleman well-known in contemporaneous Indian history." In the course of an able and learned address Mr. Howard, a barrister-at-law, in "the Khoja Equity Suit" pronounced the following panegyric on the Aga Khan. "The Aga is the son-in-law of the king; he is a soldier, and the honoured ally of the British Government, from whom he still receives a pension for services rendered in the saddle on the battlefield. He is a prince come of the family of Hasham and the tribe of the Koreish, compared with which Bourbon and Brunswick are recent, and to suggest

panegyric

that this chief, because he is the hereditary possessor of a religious dignity, must not indulge in the frivolous sport of horse-racing; on the pain of losing his legal rights in this court, is an attempt to warp Your Lordship's sympathies by appeals to prejudice such as are anything but respectful. We have had our own blood royal, and who were at once Bishops and men of the world. The Bishops of Osnaburgh have been sportsmen without blame, and so have Popes. * * * * *

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 I will go so far as to surmise that, if the choice were to be made, many Roman Catholics would rather kiss the hand of an Aga Khan than the toe of Alexander the VI. * * * * * In the Khoja female succession the Aga wished to supersede Hindu custom by Mahomedan law. In 1845, the Aga came to Bombay like a Pope driven from Rome to Avignon. Here he was received with great distinction by *all the Khojas*; not merely as a man of rank and a Syed, but as the recognized religious chief of the community." The following instructive note was written by Colonel Rawlinson who says that "it appears that the Aga Khan is a lineal descendant of the sixth Imam, and that a large section of Mussalmans believe this sixth Imam is again to appear on the earth. It is probable that the Pir, who converted these Khojas, belonged to this Imami sect of Persia, and hence the reverence for the Aga Khan which

is shown by numbers in Persia, and which induced the King to bestow on him his daughter in marriage. The peculiar doctrine of the Ismailies, as this section of Mahomedans is called in Persia, is that they believe each successive Imam from Ali to Ismail was an incarnation of the Divine Essence, and further that the incarnation is hereditary in the direct male line." The Aga Khan can claim, through the marriage of Hoosein, the son of Ali, with a daughter of the pre-Mahomedan ruler of Persia, Yezdezdard Sheriar, a connection with early Persian kings whose pedigree can be traced far away into ancient history.

آوشار

The Aga was more a patriarchal than an absolute ruler. He tempered justice with mercy. We cannot envy the claims of genius upon fortune. His followers, who are a docile race, are distinguished for their loyal attachment to their chief, but this sentiment, we know, can come only from liberal and just treatment they receive at the hands of their leader.

مردم خاندان

It is noteworthy that the Wahabis and Suni fanatics who have earned such an evil name for their co-religionists in India have hitherto found no imitators among the Indian Shiah sects. In the eyes of the Aga and his followers, the British Government of India hardly appeared in any other light than as the one really tolerant power they know, securing to them liberty to follow their own views in religion

and equality before the law, such as they would seek in vain in most parts of Islam.

The Aga knew something from experience of other courts, and from the point of view of those who can persecute as well as from that of the persecuted ; he had seen something of active religious and political rancour, when it has the mastery over rivals. To him, therefore, there can be little doubt that the gracious courtesy of his royal guest was no unfit nor ungrateful emblem of that tolerant and powerful rule under which the Aga passed in affluence and tranquillity the evening of a life whose earlier years left few memories save those of revolution and bloodshed.

Hasan Ali Shah, whose name revives the pleasantest memories of a life well spent, was, in every respect, a magnificent chief. Though simple in his habits, he quite recognised that to oriental minds "show and pomp" indicated authority. To the Eastern imagination nothing can be more impressive than the splendour of show and magnificence of a prince or religious chief. The Aga thoroughly understood it and acted accordingly. Like his ancestor of Marco Polo's time, he kept his court in grand and noble style, and his sons were popularly known as Persian Princes.

His influence was much wider than was at first supposed when he arrived in Bombay. The mem-

bers of Sir Douglas Forsyth's mission to Yarkhand, deputed by Lord Mayo, ascertained that considerable communities of Shiah, who acknowledge Aga Khan, of Bombay, as their spiritual head, and send regular tribute to him through agents in Srinagger and other towns of Northern India, are still to be found far north surrounded by the implacable Sunis of Turkestan and Afghanistan. These Imami Ismaili Shiahs form the whole of the sparse population in many of the valleys leading from Pamir, the elevated "Roof of the world," on the banks of the higher Oxus and its affluents—in Chitral, Gilgit and in remote valleys between Kaffristan and Badakshan hardly known to us except by name. In Persia, Khorassan, and Western Afghanistan, there appear to be considerable numbers of the Aga's disciples, but they seldom, if they can help it, avow their allegiance to him whilst living under a Suni dynasty. In the maritime towns of the Persian Gulf and Eastern Arabia, specially under the comparatively tolerant rulers of Oman, the Khojas flourish, frequently having, in some form or another, a claim to protection as British Indian subjects. On the African coast they are found, as we have seen, in the same ports where Vasco de Gama found them, as far south as Mozambique. It is probable that, to this day, if a traveller wished to visit the central lakes of Africa, or the Ruby or Jade mines of Badakshan in Central Asia, he could

not do better than procure introductions from the Ismailian chief to his disciples in those parts.

Hasan Ali Shah has left his mark as a warrior, a statesman, and a religious leader of eminence. As the Governor of the important province of Kerman, he proved himself to be a sagacious, merciful and yet firm administrator. In spite of intrigues and opposition, rivalry and jealousy, on the part of his colleagues, he managed to retain the confidence of the late Fateh Ali Shah, and for a time of his successor Mahomed Ali Shah, and it speaks volumes in favour of his fidelity to his sovereign, his tact, and superior intellectual abilities. When the late Fateh Ali Shah gave him the hand of his beautiful daughter, it certainly formed an epoch in the annals of Persia, as it was the early dawn of the modernising movement in that country.

Hasan Ali Shah has again in India given us unmistakable proofs of his devotion to the British rule; and this spirit has, we are glad to see, descended to his grandson.

The old Aga usually extended his patronage to indigenous poetic genius and talents to the last while he lived in quiet enjoyment of his large income and hereditary honours. The late Mirza Hairut, the Persian Poet, was his constant companion, and the Aga helped him to the best of his power.

The latter years of his life were marked by little incident and much well-earned repose.

Full of years and honours, the old Aga passed away in peace in April 1881, leaving three sons, Aga Ali Shah, Aga Jangi Shah, and Aga Akbar Shah. Aga Jangi Shah, who had attained great popularity among the population of Bombay, acted as the guardian to the present Aga. His remains were buried with great honours at Kērbella. He left an only son, Shahbuddin Shah, who is an active sportsman and a constant companion of Sir Sultan Mahomed Shah. The cousins live on the most affectionate terms with each other.

Aga Akbar Shah is leading a retired life. He passes his days in piety and devotion. He was once appointed the Sheriff of Bombay. He has two sons and they are both intelligent, the eldest Aga Shah-rookh Shah being a very enthusiastic and energetic young man. If they direct their minds towards Persia and get into offices, there is no doubt that they would do credit to the Persian Government.

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CHAPTER VI.

THE LATE AGA ALI SHAH.

Aga Ali Shah, who succeeded his father, had received excellent training. During his father's second rebellion, he had left with his mother, the Persian princess, for Kerbella, and had spent his time between that place and Baghdad in hunting and pleasure parties in company with the Zil-es-Sultan, who ruled for forty days in Persia, before Mahomed Ali Shah raised himself to the throne and other exiled princes. There he married and had two sons whom he brought to Bombay.

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In India, his father deputed him to visit his followers in the different provinces, especially those of Sind and Kattyawar, where he organized Jamat-khanas and taught his disciples. His spare time he gave to hunting, being a good shot and fond of sport. His wife died in Bombay, and some time after he married the daughter of a Shirazi family settled in the city. After the death of the second wife, he married the lady who has acted as guardian to her son the present Aga Khan. She is the daughter of Nizam-ud-Daulah who had formerly helped Aga Ali Shah's father at the Persian Court before renouncing the world to lead a life of retire-



ment and contemplation. After the death of his father, when Sir James Fergusson was Governor of Bombay, Aga Ali Shah sat, for some time, as Additional Member of His Excellency's Council for making Laws and Regulations. His two sons died aged 33 and 30, respectively. His eldest son, Aga Shah Badinshah, died of chest disease, while his second son Aga Noorshah, who was a good sportsman, met with a sad accident, which proved fatal. While riding a horse at Poona, he fell down and sustained severe injuries, to which he succumbed. This filled Aga Ali Shah's mind with sorrow, and about nine months after their sad death, he departed this life at Poona in 1885. His death was generally regretted by his family, friends and followers, and it was a sad blow to Lady Ali Shah, a worthy daughter of a worthy father, known for his piety and who came of a royal family.

The first Aga Khan had left nothing undone to give a suitable training to his successor. Mullahs, eminent for their learning and piety, were specially sent for from Persia and Arabia to impart spiritual instruction to the gifted pupil, who made such a wonderful progress in oriental languages that he was considered to be an authority in the Arabic and Persian literature. His religious duties did not permit him to produce work on ethics or metaphysics which was the favourite subject of his study. Aga Ali Shah was essentially a "chip of the old"

block." The son of a warrior and representative of the family of saints, he was looked upon as the shining light of his race, and had his life been prolonged, he would have certainly left behind the mark of his striking individuality. His death deprived the family of a kind and loving head and the Khoja community of a benefactor, who had spared himself no pains in order to raise his followers in social life. At his initiative a school for the Khoja children was opened during the time he was their Imam. He freely helped the destitute Khojas. It was he who first gave us an indication of the mode in which the doctrine of metempsychosis is viewed by some of his followers. He took an enlightened interest in the researches regarding the Hindu Kush Mulais. He was a splendid and skilful sportsman and possessed the courage of a lion. The greater the element of danger in a sport the more he loved it. He bagged no less than forty tigers. He did not resort to the *manchra* while out shooting the tigers, but standing on the ground he shot the man-eater with a sure and steady aim. To "shoot tigers on foot" is a feat not possible for a man of even strong nerves to perform. He was the President of the Mahomedan National Association till the time of his death, and as such he did excellent work. He died in the year 1885 at the age of 54. His sun set in the meridian and the duty of bringing up his only child fell upon

LADY ALI SHAH,

exactly
 who is intensely and fervently religious, and whose benevolence has become proverbial. She is a very kind-hearted lady of noble disposition. All her happiness is concentrated in one thought—of seeing her son happy and wise. The Aga Khan can well be proud of his august mother. She is entirely devoted to her son. To her can truly be applied the lines of Tennyson—

“The world hath not another
 (Tho' all her fairest forms are types of thee,
 And thou of God in thy great charity)
 Of such a finished chasten'd purity.”

During the riots in Bombay she ordered the Khojas to take no part in the disturbances and to help the authorities, and they carried out her commands to the very letter. She also prevented the Khojas from taking any part in the general strike. The Khojas respected her orders and did not suspend their business. Again, during the famines, thousands of people were daily fed at her expense. When the late Queen died, she felt as if she had lost her own relation, and at her command the Mogals went into mourning for four days.



CHAPTER VII.
A SKETCH OF THE PRESENT
AGA KHAN.

The present Aga Khan and holder of the masnad of the Ismailian religion was only nine years of age at the time of the demise of his noble father. While his ancestors achieved distinctions on the battle field and shared the glory of the Prophet of Islam, this youthful representative of the illustrious house has proved that "Peace hath its victory no less renowned than war." "And as thy days, so shall thy strength be," has been strikingly realized in the case of the Aga Khan. He is considered as the leading man not only by the Persians and the Khojas, but by the native community at large. He is the only privileged Persian citizen who moves in the highest European circles. Born at Karachi on the 2nd of November 1877, the Aga Khan is now only 25 years of age. After the death of his father, his mother recognised that it would be necessary to give him a sound and wholesome liberal education. His father, who was exceedingly fond of his only surviving son, had already ground-

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ed the child in the history of Persia and the writings of its great poets, and engendered in him a love for Oriental literature. Sultan Mahomed Shah showed such an aptitude for learning and acquiring knowledge, that Lady Ali Shah began to make arrangements to give him a suitable education. She at once saw that the knowledge of Oriental literature was not sufficient in the present day, and after the death of her beloved husband, very wisely carried out his wishes by placing his son under an English tutor, so that, whilst Persian and Arabic were by no means neglected, a course of English reading was begun. With naturally high talents, it was easy for him to acquire a thorough English accent. He has read the histories of Persia, of England and India, and Hunter's "Rulers of India" series, and the Queen's Prime Ministers, McCarthy's History of Our Own Times and the Lives of Eminent Men.

His natural intellects, his painstaking nature, and his thirst for knowledge, have helped him to make remarkable progress in Western literature and ancient and modern history of the world. He has a great predilection for history and biography, and his library is replete with standard works on these subjects. He has also acquired a proficiency in philosophy and theology, besides modern and ancient history. He has spent years of his youth in studying Shakespeare, Milton, Macaulay, Scot and

Like
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other poets and standard authors. His spare time is always devoted to learning. He is conversant with the politics of the day. But with this reading, his other studies are not neglected: Algebra, Geometry, Arithmetic, Elementary Astronomy, Chemistry and Mechanics formed a part of his scholastic attainments. In the meantime he did not forget his followers in different districts when for a fortnight or more every year he received their homage and taught them the tenets of his religion. With these attainments it was not difficult for him to win the hearts of his followers.

Brought up as he was with all the advantages of the best ancient and modern education, so as to make him worthy of his illustrious sires, his studies were, of course, naturally interrupted, and it was hardly possible for him to devote himself to his books—Oriental and English—as much as he wished to do owing to the work amongst the Khojas and other followers devolving upon him at so early an age. Like his father, he has a great love for sports; he has in him the true instincts of a sportsman.

He is the owner of a large number of racers, and, luckily for him, they are generally winners. He occasionally attends the race-course, and is a patron of the turf. For hockey tournament, he has provided prizes, and it is played every year and is called "Aga Khan's Hockey Tournament,"

H. H. THE AGA KHAN ON SPORT.
ITS VALUE IN INDIA.

The following article which appeared in the *Sporting Times*, and which correctly represents the views of the Aga Khan on sport, will be read with interest :—

“Most of our readers, especially in Western India, who have an interest in the fine game of hockey, know well that the name of His Highness the Aga Khan is closely associated with the development of this particular branch of sport in recent years. There are two Aga Khan Trophies, the gift of His Highness, one being for competition amongst adults, and the other for the special pleasure of schoolboys. Both competitions have caught on amazingly, and probably have exceeded the most sanguine expectations of the donor. Those who have a greater love of racing than of hockey are also familiar with the Aga Khan's pretty colours on our Indian race-courses. One way and another, he has spent a lot of money on the Indian Turf, and whenever success has attended his equine representatives, all those who welcome the good luck of a good sportsman have been gratified. He tried to win the Viceroy's Cup with the American-bred horse Keenan, who was bought on his behalf by the late Lord William Beresford for a big sum. *En passant*, it may be added that a more ill-adapted horse to Indian conditions was never brought to

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this country. In Calcutta, Bombay, and Poona, the old horse Beadsman has frequently carried his colours in the van, and other horses still in training are the English horse Ayrdale, and the country-bred mare Evensong.

These facts all go to prove the Aga Khan's acknowledged loyalty to sport, and I may add that his zeal in the cause of another great game—probably the most popular in India—will be shown by an announcement in a few days of his generosity. Those who know the Aga Khan and have enjoyed the pleasure of a conversation with him, do not need to be reminded of his close acquaintance with a wide range of subjects. Whilst, of course, he will always be known for his works and actions in public life, in the cause of progress, and the advancement of his people, his faith in sport as a means of recreation both to body and mind will always be identified with his name. A chat with a man of such ideas, who has, moreover, the facility of clearly expressing them, could not fail to be interesting. The opportunity for an interview was readily provided by His Highness, although other work, which had accumulated during his absence in England, was doubtless pressing him. Much of that was said will doubtless be of interest to readers of the *Indian Sporting Times*, a journal, by the way, of which we were gratified to hear flattering opinions from the head of the Khojas.

The conversation had proceeded some time, when sport was mentioned, and in particular the game of hockey. "Without," he said "being unduly immodest, I may lay some claim to having made the game in Western India. I had such a purpose in view when I gave the two challenge trophies—they are permanent trophies, you know—and the spread of the popularity of the game has been particularly gratifying to me."

"People in India," he went on, "I mean Natives as well as Europeans, are apt to become effete and played out, and the only way to counteract these things is by stimulating an interest in healthy sport."

The writer remarked that the encouragement of sport was more important in India than in England, and, indeed, was a necessity.

"That," quickly interposed the Agā Khan, "is just my point. I am very glad you agree with me. Take the case of a man in my position. What is my duty? My example affects many thousands of people, and I consider it my duty to encourage sports by example and by precept. You may have a healthy mind, but it will not last without healthy recreative relaxation. You will become played out and will be unfitted for the battle of life. What we want is to raise the people of India to an Anglo-Saxon level, and that can only be done by the people being made to possess healthy minds, healthy morals, and healthy bodies."

“Government, you will grant, are looking after the first mentioned.”

“Yes, that is so, Government are doing the first ; the second and third rest with the example of the upper classes. I firmly believe that the encouragement of sport is a patriotic duty, so far as India is concerned. Even if I didn't care a bit for any game, I would still encourage it, just as one takes medicine.”

irregularly

“Let me give you the instance, a powerful one, I think, of the case of Zanzibar, the development of which and the surrounding country interests me, as you know, a great deal. I saw my people there were played out. They worked hard, they married early, and they led sedentary lives in a most relaxing climate and in the heat of the Equator. Among those with purely Indian blood in them, consumption was rife. Those with Negro blood in them—half-castes—were of better physique, but even they were beginning to go down the hill. I gave a big building and garden of my own free of charge to the population. It was made into a club for sport. Cricket, football, cycling and billiards were introduced amongst other things, and now, I hear from Englishmen and Germans in Zanzibar—I haven't been there since 1899—that a great change has come over the life of the place, and consumption is already less common.”

His Highness discussed with the writer many other forms of sport, and racing was mentioned. He had heard that a horse by Ayrshire, the Derby winner of 1888, had just been bought for India. Is that so? He was particularly interested because he had a horse by Ayrshire named Ayrdale, who, however, had not run up to his fine breeding in India.

“No,” he continued, “I did not see the Derby run. It was a very wet day, and it seemed to damp my ardour. I saw other races and was immensely interested in the American style of jockeyship. It is really extraordinary, and the most extraordinary of all the Americans is Maher. Good judges tell me he is the best of them.”

The Aga Khan is likely to flutter the world of sport shortly. At present his plans are not matured, but it is no breach of confidence to simply state that he hopes in a short time to stimulate interest in other branches of sport by the presentation of trophies. Of that, more anon.

It will be seen from the above, that the Aga does not neglect the subject of physical improvement of his race. He is bent upon improving not only their mental, moral and social, but also physical condition. In this country cricket has done much to promote good feelings between the rulers and the ruled, and his plans include the encouragement of cricket among his subjects. He has also promised

to support the movement of sending an All-India's Native team to England by contributing his mite towards defraying the expenses in England. *small coin* *just*

MOTORING AND THE INDUSTRIAL DEVELOPMENT OF INDIA.

meeting His Highness the Aga Khan recently visited Ceylon and the "Colombo Observer" representative was courteously accorded an interview at the Galle Face Hotel by His Highness. The Indian cricket team to visit England next season is heartily supported by His Highness, who informed the reporter that he had promised £330 sterling towards the guarantee fund in connection with the expenses of the team. In regard to a brief announcement by an Indian paper to the effect that the Aga Khan had offered a cup for

COMPETITION AMONG MOTORISTS

in Calcutta, the interviewer elicited that it was not for motorists in Calcutta, but in Bombay. I am going to give a cup, said he, to some of my friends in Bombay for competition, and I am leaving the conditions to be arranged by them, and these are somewhat undecided yet. The motor-car is quite a new thing in India as yet, continued His Highness, and it is hoped this will be a means of popularising it. You see, I am a great believer in industries, added the speaker tersely, and the present state of the industries of India is in no

proportion to what it should be. He then went on to remark on the frequency of famines in India, and attributed this not to agricultural scarcity but to money famine. The absence of money in the country, said he, is the actual cause of trouble. He explained this as in reference to the Railway and other facilities, and while admitting that the country was ramified with Railways, he thought that there was considerable room for improvement. His Highness is said to be an enthusiastic motorist and with a touch of enthusiasm. It was that he said I firmly believe that fifty years hence motors will play a part in the national life of India almost as great in commercial life as Railways. For this reason, in a humble sort of way chiefly as an amusement and support for the wealthy but eventually for the benefit of the people, I am going to

OFFER A CUP

to a committee of my friends. I am leaving the conditions entirely to them. His Highness proceeded to explain that the rules would be very lax, and that probably in a year or so there would be an exhibition. There will probably be a race and an exhibition alternately, and the winner will, in addition to becoming the holder of the cup for ten years, receive a prize of Rs. 1,000. Of course, he remarked, the idea is that Rs. 1,000 is not much for a person who competes, and who will have to spend

about Rs. 15,000 on his motor, but it is merely to encourage the use of the machine.

He remarked that he firmly believed that twenty years more will see a great improvement in the modes of traffic in India, and that motors will help to develop the great industrial resources of the country in every part by being cheaper and playing in places inaccessible to the Railway engine.

DUTY FIRST.

But the Aga's love of sport is always subordinated to that of duty. While in Bombay, he attends the Jamatkhana, and there, with intelligence and impartiality, decides the caste-disputes, not like an Oriental despot, but like an English Judge presiding in the supreme court of law. He hears the arguments on both sides, and his legal acumen is such that it is seldom found in those who are not lawyers. The Aga's word is law to his followers, whom he always gives intelligent advice, which is invariably beneficial to the receiver. Free from every taint of bigotry and false pride, the Aga is always indefatigably industrious while engaged in work relating to the good of his followers. There is the absence in him of that lethargic habit which is the principal characteristic of Oriental noblemen. His early hours are occupied in

PIETY AND DEVOTION.

He reads the Koran regularly and offers prayers punctually. Every inch an Islam of Islams, the

absolute King

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...

Aga always enjoins his followers to lead a pure and blameless life, reads the Koran and explains to them the meaning of the sacred writings with which he is quite familiar. He takes a glorifying pride in the well-being of his fold. The Aga Khan is the embodiment of piety and noble virtues. Hence his followers follow his advice without the least hesitation and obey his commands with much confidence. To him and him alone they look for light and leading; and it is to his keen solicitude for their welfare that they owe their advancement in trade and commerce.

The Aga Khan's work, strictly speaking, is theological, and the study of abstruse problems of metaphysics and philosophy and religion, of which he is a master, and his mission is—

“To spread the Divine Faith

Like calming oil on all their stormy seeds.”

But not content with this, he has placed before him the lofty ideal of the work of life, *viz.*, the advancement of the human race in education and science and the promotion of the material prosperity of his countrymen. “The greatest good of the greatest number” is his motto, and he endeavours to contribute, as far as lies in his power, to the happiness of others.

AGA KHAN'S SERVICES TO GOVERNMENT.

THE RIOTS IN BOMBAY.

On the memorable 11th of August 1893, the two great communities of Bombay, the Mahomedans and

the Hindus, awoke in peace, but before the day closed they were engaged in deadly struggles thirsting for each other's blood. It was called The Cow-killing Riot. The Khojas did not take any part in the disturbance, but they rendered valuable assistance to the Protectors of the peace by all means in their power and actually sheltered many Hindus in their houses. Many persons were killed on both sides. Within the Aga's own gates two of his servants were murdered, and notwithstanding this grave provocation the loyal Khojas remained neutral, because the command of the Aga had gone forth from Poona, where he was then residing, that any Khoja taking part in the disturbances would incur his severe displeasure. He wired to mukhi Camaria Ismail and mukhi Cassambhai Moosa to assist the authorities in the suppression of the disturbances and in bringing about a reconciliation between the two communities. No retaliation was, therefore, taken by the Khojas, who showed that, like their genjal chief, they were models of probity, loyalty and forbearance. The Aga very generously provided for those unfortunate servants who fell in the riot. The Aga's peremptory order saved many Khojas from death and ruin. *(موت)*

PLAGUE AND FAMINE.

When the dark shadows of famine hung over Bombay in the ill-omened year of 1897, the Aga at

once saw the helpless condition in which the people had plunged. He untied his purse-string to supply food to many a starving person. Hundreds of people were fed at his expense. His benevolence was thoroughly of a catholic nature. He kept no distinction of caste and creed while distributing grain, money and clothes. Many of his followers in Cutch and Kattyawar were rendered destitute, as the crops miserably failed, and wells and rivers dried up, and thus caused even a scarcity of water. The cattle was destroyed and the cultivators reached the end of their tether. Before the next rainy season came on they had lost all their worldly things and the distress was keen and acute. They had sold all the implements and when the next monsoon approached, they had no means to buy implements or even seed. The Aga Khan, who is nothing if not practical, supplied them with corn seed, cattle and agricultural tools to enable them to begin life anew ; and his timely help in such a thoughtful manner could not but have brought ease to their oppressed mind, if not happiness or comfort, which it is sad to contemplate is not the lot of these wretched people even in the best of seasons when crops are bountiful. The Aga also subscribed a large sum of money to the Presidency Famine Fund.

In Bombay itself a large camp was pitched at Husanabad where thousands of people were daily

fed at his expense ; and to those who were ashamed to openly participate in this hospitality, grain was privately sent. At Poona also a large camp was erected and numerous starving persons were fed for nearly six months, and the building of his Yarowda Palace was undertaken simply with a view to find employment for the labourers. The males were paid at the rate of four annas a day, the women three annas a day and children an anna and a half per day. This palace cost nearly four lakhs of rupees, and as we said above it was solely built with a view to find employment for those people who did not like to go to relief works not near their homes.

When this sad visitation was devastating the population in Kattyawar, that insidious and dreadful foe of mankind, the plague, broke out in Bombay and worked havoc among the population. Thousands of people were carried away by the terrible scourge of this fell disease, the virulence of which was appalling. There was no deliverance from this epidemic.

At this period of dire distress Professor Haffkine, the eminent Bacteriologist, was sent to Bombay by the Government of India. He prepared the anti-plague serum, but at first met with very little encouragement. People were slow to take its advantage and hastened to raise a hue and cry against inoculation. So popular was the clamour against

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dreadful

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it that people actually dreaded it as a draught of slow but sure poison. Nothing could remove the misapprehension under which they laboured. The bulk of Khojas who reside in Mandvie, the worst affected part of the town, were also indifferent to it, and deafened their ears against the voice of wisdom.

It was, however, reserved for his Highness to set an example to his followers. His example emboldened and stimulated them. The Aga did a great service not only to humanity in saving lives, but also to the progress of science, and Professor Haffkine cordially acknowledged the generous gift of the use of his large bungalow without rent for establishing a laboratory and his co-operation which enabled him to get over and remove the popular prejudice against his serum. His Highness set an excellent example not only to the Khojas but to the public of Bombay at large. He called a meeting of the Khojas and explained to them the benefits of inoculation. He was personally inoculated several times and this stimulated the Khojas to emulate the practical example of their noble chief, and to this blissful measure may be traced the general immunity of the Khoja community from the ravages of the terrible visitation. His help to the authorities at this critical juncture was most valuable.

THE DIAMOND JUBILEE.

On the occasion of the Diamond Jubilee of her late lamented Majesty, the Queen, his Highness was to

the front. A public meeting of the Mahomedans was organised at Bombay and held at Muzafar Baugh, and at which his Highness presided. He then made an eloquent speech in excellent English which made a great impression on his hearers. A large sum of money was subscribed on the spot, and the contribution of his Highness was magnificent. An address was voted to her Majesty, and his Highness was chosen as a delegate to take the address to Simla, where he was the guest of his Excellency, Lord Elgin, the then Viceroy of India.

His Highness also sent an address, on behalf of his numerous followers, to our late beloved Sovereign and this was encased in a beautiful casket of solid gold, and which was the best production of native workmanship. It was considered to be a very valuable present and her Majesty thanked the Aga Khan no less for the acceptable gift than for the loyal sentiments contained in the address. Her Majesty's rule was compared to that of the world-renowned ancient Persian King Nosservan, the Just.

The young Aga, whose influence always stands for good and is widely and greatly felt, apprised her Majesty that if ever an occasion arose, he and his followers—whose number is legion—will be ready in the service of the august Queen.

There is no doubt that the Aga can be a tower of strength to the Government with the aid of his loyal

followers, and the advisability of taking the popular leader of the proved loyalty, like that of the Aga Khan, into the confidence of the Government is unquestionable. The Aga Khan's influence with his followers is undoubted. There dwells in them a martial spirit, and they are by nature fitted to be soldiers. A large number of this class of people exists in Chitral and near the north-western frontier of India. The Aga's influence has been highly valuable in securing the allegiance to the King-Emperor of some of the wild tribes, who otherwise would have caused no end of trouble to the British; but, thanks to the exhortations of his Highness, they always side with the British. They give secret information to the British authorities, and do their best to protect the interests of the British. The Chitralis come in large numbers every year to Bombay to pay their homage to the Aga Khan, who never misses the opportunity of impressing upon them the necessity of remaining loyal to the British Government. The Aga's example in every respect has the greatest effect upon moulding their minds, and his noble example of loyalty to the British is bound to produce a similar sentiment in their hearts. ✓

The Aga was married in 1897. His marriage with the daughter of his uncle, the late Aga Jungishah, took place midst great state and pomp at Poona. Thousands of his followers came to take

part in the wedding from different parts of Asia and Africa, and the guests numbered no less than twenty thousand people, who were all accommodated in spacious camps specially erected at Poona as the guests of his Highness, and they remained there for a fortnight to participate in marriage festivities. In commemoration of the joyous occasion, the Aga gave large sums of money in charity and sent help to the famine-stricken people through his agents in different parts of the Presidency.

VISIT TO ENGLAND.

The young nobleman had long turned his eyes towards Europe, and as soon as he arrived at the man's state, he travelled over different parts of Europe. Before his departure an evening party was given in his honour by his friends and admirers, the movement being headed by Sir Jamshedji Jeejeebhoy, Sir Dinshaw Petit and Sir George Cotton. During his travels he kept an open mind with a view to learn something new. Wherever he went, he won golden opinions for himself—from prince to the peasant downward. His pleasant countenance, charming mode of conversation and dignified sentiments, his lofty aims and above all his noble descent and bearing, combined with universal courtesy, gained him the good-will of the Rulers of England and Germany. He created the most favourable impression everywhere. He was received most cordially by her Majesty. He was honoured with a

PRIVATE AUDIENCE BY HER MAJESTY,

and the Aga's reminiscences of the visit are of the pleasantest nature. His Highness never talks of the august Sovereign without showing his feelings of profound veneration for her, under whose rule the wolf and the lamb drank at one and the same fountain without any quarrel.

The Prime Minister of England, Lord Salisbury, Lord George Hamilton, the Secretary of State for India, and other prominent Lords of England, including the Duke of Connaught, gave a very hearty reception to his Highness. When he was in England, the title of K.C.I.E. was conferred upon the Aga Khan by her Majesty in recognition of his valuable services to the State during riots, plague, and famine in India. This distinction, conferred on their chief at such a young age, much rejoiced the Khojas, who now look to still higher honours conferred upon him.

But a great distinction was in store for his Highness when he was invited by her Majesty to dine and stay for a day at the Windsor Castle. The fact that his Highness who was then yet in his teens was able to create a most favourable impression upon the wisest sovereign that ever sat on the greatest and mightiest throne in the world is a sufficient testimony of the Aga's worth and upon which his followers must congratulate themselves.

During his second visit to Europe Aga Khan met the Emperor of Germany, and this visit forms an important mark in bringing the Khoja population in German colonies under the special protection of the German Emperor. This visit has resulted in much good to the Khoja community. The Emperor did the Aga Khan the great honour by giving him several interviews, and he conferred upon his Highness high titles through English Government. If we mistake not, the Aga Khan is the first and only native of India who has received such high distinction and much-coveted titles from the Emperor of Germany.

When the late Queen Victoria died, his Highness was at Germany, where he heard the sad news with profound grief. He hastened to England to attend the Royal funeral and placed a beautiful wreath over the coffin. He sent a telegram to Mukhi Camaria Ismail and ordered his followers in Bombay to go into mourning consequent upon her Majesty's death, and the Khojas suspended their business for three days and recited the solemn prayers in the *Jumatkhana* for the dead.

His Highness then returned to India and received an ovation from his followers and his numerous friends in other communities. It was the most splendid reception that he received on his landing at the Apollo Bunder. The same evening an entertainment was arranged in his honour, but owing

to an untoward circumstance it was abandoned by Aga Khan's command.

The joy that he felt on landing at the Bunder did not last long. It was marred by a shocking event to which a reference has been made in a preceding chapter. It preyed upon his mind for a long time. Trouble arose in the community in consequence of a split in the community. Several recalcitrants seceded from the community. His Highness took the first opportunity to set himself to the task of healing the dissensions and divisions in the community. This work severely tried his nerves, but he did not flinch from his purpose in face of obloquy and obstacles; and he succeeded. People succumbed to his imperious will and the excited mob was cowed into terror. The fear of incurring his displeasure threw a damper on their passion. They were all pacified and continued their communications with each other as before just as if nothing had happened.

This incident shows that the Islam should be taught the sublime doctrine of eternal truth—that "God has made all nations of men of one blood."

THE PARIS EXHIBITION.

A representative of the *Times of India* interviewed his Highness on his return to India on the 9th of March 1901. Speaking of the Paris Exhibition his Highness said that it seemed to him a great failure

and one of the reasons that it was so was that its science and mechanical sections were in no way simplified. They might be, and doubtless were, most interesting to the scientific or technically skilled visitor, but, for the ordinary tourist they were practically meaningless and there was no one to explain anything.

H. M. THE SHAH OF PERSIA.

He met his Majesty the Shah of Persia in Paris and afterwards stayed for a fortnight as his guest at Ostend. His Majesty felt deeply interested in India and asked many questions about it—as to the number and condition of the British and native troops here, and whether the people were really loyal, and so on. “With regard to the loyalty of the people I assured him that in my opinion there were no people more so. From what I heard among his officers I judge that there was a great amount of soreness felt that Persia was not given an Ambassador of European diplomatic standing, but was allowed only an Indian official. Russia, on the other hand, sent prominent members of her *Corps Diplomatique*. Persia was bound to keep friendly with Russia, but she wished to remain equally friendly with Great Britain.”

BENEFICIAL RESULT OF HIS VISIT TO GERMANY.

Regarding his visit to the Emperor of Germany, his Highness said his impression of the Kaiser was

that he certainly was "a great man." His Highness, when in German East Africa, had been most kindly received, and he wished to thank the Emperor for this. When he went to East Africa the Arab rebellion had left suspicions in the minds of the German authorities that the Khojas there had aided the rebels, and they were not being very well treated. That, however, had all been done away with, and the Khojas had every reason to be satisfied. There was a considerable colony of them there, and a number of them desired a concession of rice-growing land on the bank of the River Ufigi. This during his visit to Germany his Highness had been able to secure for his followers. The land would give three crops of rice a year, and would, therefore, diminish the necessity of importing so much from Burmah.

THE AGA KHAN AS THE GUEST OF THE SULTAN.

The Aga Khan had also been the guest of the Sultan at Constantinople. While there he was much struck with the excellence of the Turkish soldier from a physical point of view. Of course, they are rarely well paid; but they were well-housed, and their rations were so ample that many made money by selling a part of their food. In India it was always to be noted that the dirtiest portion of a city was the native part; but in Constantinople the dirtiest was the European quarter. That was

most probably due to the fact that the Government grant to it for drainage and so on was very small. The Custom's examination was very strict in Turkey, and the Ameer of Afghanistan's Autobiography, which his Highness was reading on reaching the frontier, was seized and confiscated as "dangerous literature." The amusing part of it was the official who was so energetic could only speak a little French besides his own language.

The Aga's income is very large and a major portion of the same is devoted to charitable purposes of one kind or another for the good of the Khoja community in different parts of the world. As a larger portion of the income is derived from places outside of India, so naturally a corresponding larger amount is devoted to charitable purposes in those places. But the charities in Bombay itself do not compare unfavourably with the charities outside it. The bulk of the receipts in Bombay are expended in charity and all the accounts are regularly entered in the Jamatkhana's books. It is admitted on all hands that a considerable portion of the revenue received by his Highness went back to the people in the shape of charities to the poor and distressed for their maintenance and their religious ministrations. His charities absorb no less than six lakhs of rupees a year, which he ungrudgingly and unostentatiously gives for the benefit of his subjects. His left hand does not know what his right hand does,

The benevolence of Aga Khan cannot be easily gauged. How his mind can turn from one subject of benevolence to another may be easily seen from his appeal to the Shah of Persia to ameliorate the condition of the Zoroastrian residents in Persia. It is a well-known fact that the Zoroastrians, most of whom are either cut off as infidels or forcibly converted to Islam by the dread of infamous persecution, have suffered most terrible hardships and cruel torture at the hands of their conquerors, who valued the lives of the conquered, who were called Guebre, more lightly than we do the lives of even fowls or sheep. Until recently the Persian Zoroastrians were liable to forcible conversion by the Mahomedans: property belonging to a Zoroastrian family was confiscated wholesale for the use and benefit of individual proselytes and their perverted descendants, notwithstanding the existence and prior claims of lawful heirs; property newly purchased was liable to be taxed for the benefit of the *Mullahs* to the extent of the fifth of its value; new houses were forbidden to be erected and old ones to be repaired. Those of Zoroastrian persuasion were not allowed the use of new or white clothes and were even prevented from riding a horse. Those who were engaged in trade were subjected to extortionate demand under pretence of enforcing Government custom dues. Besides, there was the *zazia* or the capitation tax which sucked every

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drop of blood out of the Zoroastrian population of Persia.

In British India the Parsees live in affluence, happiness and comfort and are quite strangers to persecution. All are equally treated under the benign rule of His Majesty the King-Emperor. The Parsees owe everything to the British, who have not only secured them blessings unknown to their co-religionists in Persia, but the English officers have exerted themselves with success to remove the disabilities of the latter in the place which gave them birth. It was to the efforts of Sir Henry Rawlison, who brought the first Aga Khan into prominence in India, Mr. Edward Eastwick, M.P., and Sir John Malcom, all of whom had been previously prominent representatives of the British Embassy at the Court of Teheran, aided by the Political Department of the Bombay Government and the Calcutta Foreign Office, that the *zazia* was removed by Shah Naserdin, a nephew of the old Aga Khan. Most of other pressing grievances were also removed by the Shah through the kind offices of Mr. Ronald Thomson, of the British Embassy. The name of Shah Naserdin will always be remembered with gratitude by the Parsees. He was the first Shah who, after thirteen centuries, showed clemency and justice towards the children of the original soil.

The Zoroastrians still find it impossible to gain a livelihood in Persia and fail to get redress of their

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just grievances, though with the epoch of modern civilization dawning upon Persia wise counsel seems to prevail, thanks to the presence of the British Legation at Teheran.

We hope that the appeal of the Aga Khan to the Shah of Persia to remove the inequity and oppression from which the Zoroastrians suffer in Persia, will bear fruit. The Shah is generally in blissful ignorance of the barbarous cruelties revolting to the human mind which are practised towards those who are called "non-believers," and the decisions of the *Kazis* or *Mullahs*, who are the lawgivers, are always against them, however right their cause may be. This one fact of the Aga's appeal on behalf of the poor ground-down Parsees speaks volumes in his favour, and shows what a benevolent and enquiring turn of mind he possesses. The grateful Zoroastrians did not forget his kindness to them, and they sent an address to his Highness manifesting their heartfelt gratitude to him and thanking him for his disinterested and praiseworthy zeal to ameliorate their miserable condition. The Zoroastrians in Persia are ignorant of the blessings of education. There are no facilities afforded to the original children of the soil. We know that his Highness the Aga Khan has established several *madressas* which he maintains at his own expense. We know that the Aga is an ardent educationist, and his sympathies with the

poor Zoroastrians is undoubted. If his Highness would go a step further and prevail upon the authorities in Persia to place educational facilities in the way of poor Zoroastrians, he will confer an everlasting obligation on the community.

The Aga Khan is fit to be the leader of any enlightened community, and the Khojas must feel proud at their good fortune in possessing such a leader, who can shed lustre on all around him. His followers must emulate his spirit of toleration and his notions of true benevolence and virtues at once plain and intrinsic. Interesting and useful as the career of this young chief is, it has already been affixed with the stamp of approbation at the hands of the most august sovereigns in the world. No prince or nobleman in India has been so fortunate as his Highness Sir Sultan Mahomed Shah who has been the recipient of high honours from the monarchs of different countries at such a comparatively young age. His Highness has received honours from Her late Majesty the Queen, the German Emperor, the Sultan of Turkey, the Shah of Persia, and last, but not least, the Sultan of Zanzibar.

The fact that his Highness was the guest of the Sultan of Turkey is full of great significance. That the Shiah Ismailee Imam should be the guest of the Sunni Caliph seems to augur well for the future of Islam. It is an important land-mark in

Islamic history and may be taken as an ominous sign of the times as removing the barrier existing between the Sunis and the Shiahs. The sectarians of Islam cannot be insensible to the importance of the friendly meeting between the Sultan and the Aga Khan. They must join hand in hand as their leaders have done and give place to goodwill and amity instead of sectarian feuds which must now be consigned to the limbo of oblivion.

His Highness well deserves the honours which he has earned by personal merits of a higher order. We do not know any one who has a deeper sympathy with the labouring classes than his Highness, or anyone who takes a keener interest in everything that concerns their habits, their education, and their general welfare. This interest is not confined to his followers, but is extended to what is called the masses of the entire native community. His powers of perception, of exact calculation and of thorough organization must reveal themselves to those who read this narrative or follow him through his deeply interesting career of usefulness. The rank of an Imam is itself so dignified and important that it cannot be enhanced in the eyes of a million followers by mere titles, but it may have its force in that the sovereign powers also recognize the already dignified dignity and claims of a spiritual chief of no ordinary merits by honouring him with titles. The

fact that his Highness received the most coveted titles from different sovereigns in the world at such a young age is the strong testimony of his personal worth and his ambition to promote feelings of loyalty in the hearts of the people, to further their happiness by promoting civilization and education and finding new industries. The Aga is truly a ruling kind of personage, "blessed with felicitous temperament for bearing the responsibility of great affairs."

THE CORONATION OF KING-EMPEROR, EDWARD VII.

The greatest event of the century—the Coronation of his Majesty the King-Emperor, Edward,—brought about the third visit of his Highness to England. His Highness was fortunate enough to be invited by the King himself, and he had the distinction of being granted a private audience by his Majesty on three different occasions—an honour which hardly falls to the lot of a private individual.

His Highness took with him the several addresses of his followers, residing in different parts of the world, to the Emperor. They were encased in a beautiful casket costing £1,000, which was specially made to his order in London. During this visit to Europe the Aga Khan was invited to several State functions and State dinners. This scion of the noble family, second to none in the great community of Islam, received exceptional attention and honours from

the aristocratic class in England. Event after event happened in his honour, and he was considered to be such an important personage that Reuter continued to inform us by wire his particular movements. Suffice it to say that he over-shadowed many of the princes who were gathered together in England on the most grand, unique and auspicious occasion of the Coronation of the ruler of the mightiest empire the world has ever seen. He was lionised everywhere. He easily fell in with the English company, and his views were much sought for by political and other societies at home.

On the occasion of the Coronation he was created a G.C.I.E., and the public and the Press hailed the announcement with an unanimous approval. The London correspondent of the *Bombay Gazette* then wrote :—

“ His Highness the Aga Khan, who is extremely popular in London society, has, I hear, received innumerable congratulations upon his promotion from a Knight Commander of the Indian Empire to a Knight Grand Commandership of the same order, an honour he worthily shares with the distinguished financier, Sir Henry Waterfield, whose services are unhappily about to be lost to the India Office. His Highness, previous to the great blow which has befallen the country and for a time put a stop to almost all social obligations, exchanged visits with their Royal Highnesses the Duke of Connaught and

Prince Christian of Schleswig-Holstein, as well as with the Prime Minister and the Secretary of State for the Colonies. His Highness was also one of the illustrious visitors who were favoured with commands from the King to attend the State Banquet which was to have been given by their Majesties at Buckingham Palace on the eve of Coronation Day. It was his intention to return to Bombay in September, but I have not heard whether his arrangements like those of so many other people will have to be altered by the tragic and unforeseen events of the past few days. It must be gratifying to the community, of which this modest young prince is the acknowledged head, to know that he is held in such high esteem in the most influential circles at home, and that his excellent qualities have secured for him the warm friendship of many who may be truly described as among the best in the land. It is only justice and not flattery to say this."

Again, the same correspondent, in a subsequent letter, said :—The speech of his Highness the Aga Khan at the Civil Service Dinner in London on the 13th June was highly applauded throughout. Both the sentiments, the language and the delivery of the speech were regarded by a large and critical audience as admirable.

His Highness the Aga Khan was given by the Prince and Princess of Wales a special audience. Her Royal Highness invited him to

accompany her next day to the Review held by the Prince of Wales.

VISIT TO THE HOUSE OF COMMONS.

When the Aga Khan visited the House of Commons he received great attention and the event was noticed by several leading papers. The *Irish Times* said :—

“The House of Commons had a most distinguished and interesting visitor this afternoon in the person of his Highness Sir Sultan Mahomed Shah, the Aga Khan, nephew of the Shah and head of the Shiah branch of the Mahomedans, who predominate in Persia, and to a large extent on our North-Western frontier of India. His Highness is a young man of extremely engaging manners, and having been a frequent visitor to this country has won the friendship of the King and other members of the Royal Family. He is a zealous and generous promoter of enlightenment and good works in India and other parts of the world, and his influence has been highly valuable in securing the allegiance to the King-Emperor of some of the wild tribes on the North-Western frontier of India. His Highness is the holder of numerous honours, conferred upon him by the great potentates of the world, but he prizes none more highly than the G.C.I.E. lately conferred upon him by Edward VII. He was introduced to the House by Sir Muncherjee Bhownagree, with whom and Sir Benjamin Stone he had tea, being

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subsequently introduced to several of his Majesty's Ministers and other leading members. His Highness wears European dress. I may here note that the Aga Khan has lately presented to the King a lion, which has been offered by his Majesty to the care of the Dublin Zoological Society."

On the occasion of the Coronation, certainly the most honoured of all the guests were accommodated in the space between the nave and "the theatre," the scene of the actual Coronation. Here were assembled illustrious visitors like Prince and Princess Henry of Prussia, the Duke and Duchess of Sparta and others nearly connected by marriage ties with our own Royal Family. In the same row as the brother of the German Emperor were Maharajah Sindhia, the Maharajah of Kolhapur and the popular Aga Khan, who was almost completely disguised in a flowing robe of a colour and pattern very sober when compared with the gorgeous raiment worn by some of the distinguished persons near him.

CHARACTERISTICS OF THE AGA KHAN.

Apart from his being the head of the important religious sect, his Highness has that wonderful grace and magnetic influence in him which cannot but unconsciously draw us to him, if once we came in contact with him. He has that tact and sweet reasonableness which enables him to win over the people to his views. To the frank courtesy of his engrossing manner he combines an air of supreme

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authority which at once commands respect and inspires awe. Owing to his noblest sympathy, genuine warmth of heart and intellectual gifts, one is irresistibly drawn towards him even at first acquaintance. He is an enlightened liberal with a kind of disinterested conservatism in him, and takes a keen and lively interest in the educational affairs of the Moslem at large, recognising that knowledge is the only talisman by which good can be distinguished from evil. It is by this means alone that they can hope to come out of the whirlpool of dark ignorance and superstition. He is of opinion that the future of the generality of Mahomedans depends upon education, of which he is an ardent and enthusiastic promoter. He allows no opportunity to slip by of forwarding the legitimate aspirations of the followers of Islam. The material help he has given to the Aligarh College, which was founded by Sir Syed -Ahmad on the model of Oxford and Cambridge Universities, has earned him the deep and lasting gratitude of the Mahomedans of the North-West Provinces.

The Aga sees a great future for his co-religionists in this College. The present presiding genius of this institution is Nawab Mohsun-ul-Mulk, the late Finance Minister of Hyderabad.

As a great compliment to the Aga Khan's learning, the Committee of the College, through Nawab Mehdi Ali, did the honour of inviting his Highness

to preside at the last Mahomedan educational conference held at Delhi on the occasion of the recent Coronation Durbar.

A REVIEW OF THE CONFERENCE.

In spite of the many distractions and counter-attractions of the Coronation festivities the meetings of the Conference attracted a great deal of interest, and was productive of much useful debate and some notable contributions to Mahomedan thought.

Owing to the concurrence of visitors from all parts of the Empire, the assembly at Delhi was more representative than any conference that has been held for years. On the platform the Jam of Las Bela, from Baluchistan, sat next to great merchants from Madras and Bombay, and stalwart Khans from the Border districts made acquaintance with their co-religionists from Bengal and Burma. Among the audience were to be seen the faces of the men who have most profoundly influenced Moslem thought in the present day. Nawab Mohsin-ul-Mulk Bahadur (Syed Mehdi Ali) throughout the sittings of the Conference sat in the Secretary's chair as unweariedly as his great predecessor, Sir Syed Ahmad Khan, used to do. Behind him were seen the refined features of Maulvi Altaf Hosain Ali, the great poet of the fortunes of Islam; near by was Shams-ul-Ulema Maulvi Shibli Nomani, the Urdu historian of the days of Arabian greatness. On the dais, too,

sat a former President of the Conference, who did not on this occasion contribute to the discussion, Nawab Imad-ul-Mulk (Syed Hosain Bilgrami). The younger generation, which was brought up at the feet of Sir Syed Ahmad, now grown to be judges and barristers or Government officials, contributed a hopeful note of energy and self-reliance. The problems discussed and the manner in which they were handled afforded, however, much more profitable food for consideration. Judged by the utterances of its representatives at the Mahomedan Conference, Islam can no longer be reproached with fanaticism or immobility. On the contrary, if the views of the Mahomedan Conference prevail, the Islam of the future will be essentially a progressive and tolerant faith. The inaugural address of the President, his Highness the Aga Khan, expressed this view most courageously and emphatically ; he denounced unsparingly the torpor and moral apathy which had fallen upon the Mahomedan people, and traced its origin to accidents and events which were subsequent to the first preaching of Islam. The President did not hesitate to say that the celebration of costly anniversaries, the repetition of prayers ill understood, and profuse expenditure upon pilgrimages, which are traditional forms of piety in the Islamic world, were less in accord with the word of God and the example of the prophet than the amelioration of the social and

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intellectual condition of the people, and both in his opening and closing speeches he adjured his hearers to become the missionaries of this truer and more enlightened conception of their religion. The practical measure by which this reformation in the ideals of the Mahomedan people was to be brought about was the creation of a great central Mahomedan University, from which, along with the arts and sciences of the West, a juster comprehension of the true meaning of Islam would be disseminated among the Mahomedans of India.

Not less suggestive, though in another style, was the Urdu lecture of Shams-ul-Ulema Maulvi Shibli upon Islam and bigotry. The learned Maulvi began by frankly telling his audience that they little realised how great was the bigotry existing even to-day in Mahomedan countries, and how everywhere this bigotry or religious prejudice was the great obstacle to progress. This deplorable bigotry Maulvi Shibli contrasted with the toleration which characterised Islam in the first century of the Hijra. In the Koran itself Mahomed and his followers are continually admonished that their duty was only to call all men and advise them, but not to compel. As the Koran taught them that God had sent a revelation to every people in their own language, so the early Moslems were particularly respectful of the religions of others with whom their victories brought them into contact. When the people of a conquered

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town came to Amru-ibu-alas to complain to him that one of his soldiers had mutilated a picture, which they held sacred, by piercing the eye of the figure with an arrow, and asking to be allowed to shoot an arrow through a picture of Mahomed, the great soldier replied to them that that would be no atonement, as his people had no pictures and held no portrait of Mahomed in esteem, but he offered to allow them to pierce the eye of some leading Mahomedan, and there and then offered his own as an expiation of the outrage done by one of his army.

These and many speeches to the same purport in the Conference show that the Moslem community is no longer obstinately adhering to the practices and the ethical standard that existed in India a hundred years ago, but is bringing itself by a reformation from within and by an appeal to the practice of the palmier days of their faith up to the standard of modern civilization, and when Sir Michael Hicks-Beach, who attended the last sitting of the Conference, expressed a hope that they would succeed in establishing a University which would equal, and even outshine, Oxford, of which he was a representative, he was loudly cheered, because he expressed in a few words the ideal after which the leaders of the community are striving.

There is little doubt that the present undenominational character of our Universities was denationalising Mahomedans, and while creating in them no

fortitude of character had taken away much courage of conviction. The Mahomedans badly need a denominational University, like that of Aligarh, which may be the central home of Mahomedan thought and culture, and, while preserving what is best and noble in the old, may supply what is wanted, in the light of modern, political, social and educational requirements and for the revival of ancient prosperity, under more favourable political conditions.

As Mrs. Annie Besant remarked the other day, education is not so much a matter of the Government, but it is the duty of the people. "To be really successful," she remarked, "it must be taken, designed, guided and carried out by those who are not only the lovers of their country, but also by men who understand its needs and who are well aware of its peculiarities, of its characteristics and of its traditions. To be truly useful it must be founded on the past of the country as well as on its present—designed in accordance with the ancient traditions and national habits, and adapted to the modern necessities of that country, to meet at every point the growing needs of an ever-increasing nation."

The Aligarh College, which has the good fortune of being presided over by Professor Morison, who has been a friend, philosopher and guide of the Moslem, supplies such an ideal institution, and it is the duty of every Moslem to extend his help to make it a permanent and self-supporting institution.

With such opportunities as the Aligarh College offers, combined with the undoubted natural intelligence of the race, the future of Islam in India is yet very hopeful; and we may yet produce a Salar Jang or a Syed Ahmad.

When the vigorous Spanish Sultan, Mansur Abi Amir, proposed to confiscate a religious foundation, and the assembled Ulema refused to approve of the act, and were threatened by his Vizier, one of them replied, "All the evil you say of us applies to yourself; you seek unjust gains and support your injustice by threats; you take bribes and practise ungodliness in the world. But we are guides in the path of righteousness, lights in the darkness, and bulwarks of Islam; we decide what is just or unjust and declare the right; through us the precepts of religion are maintained. We know that the Sultan will soon think better of the matter; but, if he persists, every act of his government will be null, for every treaty of peace and war, every act of sale and purchase, is only valid through our testimony." With this answer they left the assembly, and the Sultan's apology overtook them. The same consciousness of independent authority and strength still survives among the Ulema in Mahomedan countries; but it is on the wane in British India, where we find more mutual toleration between Sunni and Shiah and a desire to leave the narrow groines of Al-Ashari's scholasticism and

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approach the ideas of the old rationalistic mōtagelites. We must look to the institution like the Aligarh College for the growth of movement in this direction. The people have a persuasion of the superiority of their religion, which, "while it often makes necessary reforms difficult, prevents them from losing national individuality and self-reliance; and the belief in predestination gives a certain dignity and self-possession under calamities without excluding foresight and activity in daily duty."

The Conference was attended by many distinguished visitors from England. Lord Kitchener, the Earl of Pembroke and Sir M. Bhownggree all made sympathetic speeches, and on the opening day the Governor of Bombay, Lord Northcote, the Lieut. Governor of the United Provinces, Sir James La Touche, Sir David Barr, from Hyderabad, and Sir Donald Robertson, from Mysore, listened to the able address of the President with marked attention and interest.

It can certainly be said that the presence of such English noblemen at the Conference and the success of the meeting was in no small measure due to his Highness the Aga Khan. The fact that his Highness was able to secure the co-operation of Lord Kitchener, the world-renowned soldier, who was able to collect £100,000 for the Gordon College at Khartoum for Mussalmans, augurs well for the Aligarh College.

NOMINATION TO THE VICEREGAL COUNCIL.

Yet higher honour was in store for his Highness during the last year. Shortly after his arrival in India he was nominated as an additional member to the Supreme Legislative Council. This appreciation and recognition of his merits at the hands of Lord Curzon, one of the ablest and most sagacious Viceroys that has ever come to India and a great judge of human nature, may be considered as a circumstance of congratulation and compliment, not only to the Aga Sahib and the Moslems, but the entire native community. This we hope is only a prelude to his entrance in the highest Council in the world, the House of Commons in the near future.

In the Viceregal Council the Aga was neither a mere figure-head nor an ornament. On the 25th of March he opened the discussion on the Budget by congratulating the Government on the prosperity disclosed in the Budget, and expressed his gratification at the remission of taxation, but expressed his belief that it would have been more welcome if the taxable minimum of the income-tax were raised to Rs. 1,200.

He made two notable suggestions, one being that steps should be taken to increase educational facilities. He pressed for a widening of the scheme of education, both primary and scientific. He invited the attention of Government to the progress of education in Europe and America, and suggested that the time had now come for some sort of

universal education in India according to the local conditions of the provinces. His other suggestion was regarding a reduction of military expenses without impairing efficiency. He pointed out that the Native States were maintaining a large body of irregular troops, besides Imperial Service troops, at a great cost, but if properly trained under a small number of selected British officers, and placed under the direct control of the Commander-in-Chief, thereby enabling the Native States to take their legitimate share in the defence of the Empire, they would be a source of strength to the Empire. This had been tried with great success in German States, while in Egypt a small number of British officers brought up the Egyptians as excellent fighting units. He said that hitherto in British India the tax-payers only paid for the defence of India, in which there were so many States. If his suggestion were adopted it would place these great feudatories in the position occupied by the amalgamated States of the German Empire, and the whole standard of both Imperial and Native troops would be raised and their resources improved. He appealed to the patriotism of the Native Chiefs to support the idea of a regular system of national defence by the inauguration of a scheme as he indicated, and which would be a happy result of the historical Delhi Durbar. In the words of the *Times of India*, "the Aga Khan dealt with originality and ability with various

military questions." The fact that he was complimented by the Viceroy on his maiden speech puts an additional feather in his cap.

PROPOSED AGRICULTURAL COLONY OF ISMAILIANS.

While most of our religious leaders waste their time and exhaust their energy in unprofitable religiosity which they consider necessary to invest them with the dignity of saints, the Aga Khan alone, discarding such false notions of the duties of ministers of religion, has engaged himself in devising plans and measures for the amelioration of the moral and material condition of his subjects, and their educational advancement. Such a high conception of duty and determination to follow it out is, indeed, rarely found among Oriental priests, the great majority of whom seem to labour under the destructive delusion that it is incompatible with their dignity and entail the loss of the sanctity of their calling if they do any kind of work, save and except the reciting of prayers and undertaking costly pilgrimages, and playing the part of a dervish. But "the wise and modest dervish, who in Sandi's poems tells the greatest Sultan the truth as to hollowness of his royal state, has degenerated into the half-mad and insolvent hanger on, who thrusts himself into audience-chambers and claims the seat of honour beside the grandees." It is obvious that this

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so-called orthodox class of people make light of the untold evil produced by their idle and superstitious life, not to speak of the ill-effects of its example on the lives of their followers. They live in blissful ignorance of their duties to their flock, and are, of course, at the same time quite unconscious of the harm they are doing to posterity. *deb.* The present state of things in the Moslem world remind us of Lord Bacon, who thought that man's sovereignty over nature, which is founded on knowledge alone, had been lost, and instead of the free relation between things and human mind, there was nothing but vain notions and blind experiments* * * Philosophy is not the science of things divine and human ; it is not the search after truth ; "I find that even those that have sought knowledge for itself, and not for benefit or ostentation or any practical enablement in the course of their life, have, nevertheless, propounded to themselves a wrong mark, namely, satisfaction (which men call truth) and not operation. Is there any such happiness as for a man's mind to be raised above the confusion of things where he may have the prospect of the order of nature and error of man? But is this a view of delight and not of discovery? of contentment and not benefit?"

That no such charge can for a moment be laid at the door of the Aga Khan must be the unhesitating

verdict of all thinking persons. It is due alike to the high ideal he has set before himself as to the unflinching zeal with which he has pursued his self-imposed task, that he is able to command in an enviable degree the gratitude and devotion of his followers, to whom he is leaving a rich heritage, the beneficent fruits of which will be reaped by them from generation to generation.

Well may it be said of his Highness that he has, like Lord Bacon, seen the futility of the so-called philosophy which concerns itself with disputations and disquisitions on abstract subjects to the neglect of the higher aims which should make for man's advancement and that he is determined to set himself to the task of devising ways and measures for the material well-being and advancement of those who acknowledge him as their head. Well, may we imagine him flying with Lord Bacon—"Shall he not as well discern the riches of Nature's warehouse as the beauty of her shop? Is truth ever barred? Shall he not be able thereby to produce worthy effects and to endow the life of man with infinite commodities? The true aim of all science is to endow the condition of life of man with new powers or works or to extend more widely the limits of the power and greatness of man. Nevertheless it is not to be imagined that by this being proposed as the great object of search, there is hereby excluded all that has hitherto been looked upon as

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the higher aims of human life, such as the contemplation of truth. Not so, but by following the new aim we shall also arrive at a true knowledge of the universe in which we are ; for without knowledge there is no power ; truth and utility are in ultimate aspect the same, " works themselves are of greater value as pledges of truth than as contributing to the comforts of life." Such was the conception of philosophy with which Bacon started in life, and in which he felt himself to be thoroughly original. Utility is the watch-word no less of the Socrates than of the Baconian induction ; and with his far-seeing and acute intellect the Aga Khan having perceived the force of its truth, has taken the first step into the world with such high aims for the production of good to the human race ; we have the clearest indications of how he desires to shape the course of his life and how far his action corresponds to the noble end he has placed before him. He has devised a gigantic scheme for establishing an agricultural colony in Africa, where he proposes to settle a great number of Ismailians in need of employment. This will, while finding them a future field for employment and providing them with means of livelihood, give an investment to capitalists and tend to increase the prosperity of the country, its waste land being cultivated by an industrious and thrifty class of people. This one scheme alone is sufficient to make the Aga Khan's

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name immortal in his community. It shows not only that his mind is imbibed with the spirit of the times, but that in fact it works in advance of the spirit of the age we live in. This idea sprang up in his mind some three years ago, and it gained strength with time until its realization has now become one of the main purposes of his life. This is indeed his brightest vision; and it is clear that that which lies deep within him is not the speculative interest in utility but a generous enthusiasm of a practical worker. This scheme alone will secure for him the everlasting blessings of the people, in whose interests it is devised, as such a large new field of activity will prevent deterioration and decay setting in among the community. With a view to bringing his scheme to a successful termination he proposes to float a company in England with a large capital. Such an enterprise, it is confidently predicted, is sure to pay in the long run; and as the Aga has set his whole heart into this, his pet object, the scheme could not be launched into existence under happier auspices, and the fair visions of happiness which the Aga sees in it will, we are sure, be fully realised. But even should the plan be not attended with the same unqualified success which is predicted for it and which it deserves, the very idea of it bears the stamp of an original, benevolent and superior mind. As an initiator of measures for the amelioration of the material

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دچار شدن

foretold

Floating Capital
برای مورد وقت استعمال
71-T. 111

condition of the people his Highness occupies an unique position and stands almost alone among his compatriots. His practical desire to be serviceable to his country and his community cannot be too highly spoken of; and his qualifications for accomplishing the task which he has set to himself are indeed rare. Hence—

“ Nor envy we
Thy great renown, nor grudge thy victory.”

SOCIAL STATUS OF KHOJAS.

Aga Khan's mind is set on raising the social status of the Khojas, and with a view to elevate them in social scale he gives them every encouragement. He is the patron of the Khoja Panjebhai Club. He pays the rent of the club premises from his own pocket. He defrays all the expenses of a primary school for Khoja children. There are more than four hundred boys attending the school.

36-6
benefactor

will

FEMALE EDUCATION AMONG KHOJAS.

Female education among Khojas is yet in its infancy, but it is making slow but sure inroad into the community. A girl-school, on the roll of which there are no less than three hundred pupils, is maintained by his Highness at his own expense, which is not a trivial thing. The Aga Khan recognises that ignorance is more costly than education, and leaves nothing undone to educate and enlighten his people. Like the great German Reformer, Luther, the Aga believes that

ever

“the strength of a town does not consist in its towers and buildings, but in counting a great number of learned, serious, honest and well-educated citizens”; and with this object in view he helps the spread of education as much as lies in his power.

THE SOUTH AFRICAN WAR.

Few know what a martial spirit lies dormant in his blood. When the South African war, between the English and the Boers, broke out, the Aga Khan at once offered his services to the Government, and he proposed to go to South Africa as a volunteer. For political reasons the Government did not deem it expedient to utilise the services of the Aga Khan, who would have been joined by thousands of his Ismailian troupe had his services been requisitioned. Even his friends do not know that he volunteered his services in the war, his modesty preventing publicity of this evidence of his loyalty to the British. When the war broke out the Aga watched its progress with keen eyes, and, had the British arms sustained a reverse, he would have lost nearly half his fortune, as he has an immense interest in South Africa.

A RARE COMBINATION OF VIRTUES.

Besides his charming personality and genial disposition, which prepossesses any body in his favour at the first sight, the Aga Khan has a rare

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combination of noble virtues, both of the head and heart. His solicitude for his followers is equalled only by his large-hearted charities. To be represented by a nobleman of the character and ability of his Highness the Aga Khan as a saint, a protector, or a friend, is considered as a great honour to the community. Their prosperity is in a great measure due to his Highness, who looks to their moral, mental and material welfare. His travels in Europe and Africa, and his coming in contact with the ruling Kings and Queens of Europe, among them being the late lamented Queen-Empress, the King-Emperor, the Emperor of Germany, the Sultan of Turkey, and last, though not least, the Shah of Persia, have ripened his experience, and matured his understanding, and will prove of great use to the community over which he has hitherto so ably and so prudently presided. His Highness' interest in his "folks" is unceasing. It was through the instrumentality and incitement of the Aga Khans that the Khojas took to trade and commerce, and have prospered and are prospering. Whether as the spiritual head, the protector, or well-wisher, or the friend of the Khojas, the present Aga Khan has given them every satisfaction, and they honestly believe that in maintaining the honour and dignity of his Highness, they were consulting their own interests. His Highness has very refined tastes, and, unlike the spiritual leaders of several other communities, he is

always for enlightened and peaceful progress. His personal popularity is so great that even some of the secessionists would willingly sacrifice their lives for his Highness, whom even they hold with profound veneration. The Aga Khan's greatness is derived from his goodness, and not merely from his leadership of the Khoja community. By birth, training and many noble qualities of the head and heart, the Aga Khan is eminently fitted to be the leader of an enlightened community, whose every member should feel that "he is made higher by doing reverence to what is really above him." "We all love great men," says the author of the 'Heroes and Hero-worship,'—"love, venerate and bow down submissive before great men; nay, can we honestly bow down to anything else"? Indeed, this noble and blessed feeling guides the hearts of the Ismailians.

We fervently hope and pray that Aga Khan, who is yet on the threshold of his career, will live long to bless his community, in whose condition and thought there has been a good change and progress under his family's directorship.

The Aga is an admirable Crichton of the 20th century. He is on the bare threshold of his public life, and yet he is now the cynosure of every eye in India owing to the versatility of his genius, his love of truth and his zeal for human improvement. His charm of manner springs from genuine kindness of his heart. He has given to the Moslem com-

munity not only his undying affection, but all his intellectual resources and the extraordinary physical and moral energies. His services to his community no one will deny. Whether he be a Shiah or a Suni the Aga Khan loves him, and that is the secret of the unparalleled influence and personal ascendancy he enjoys in the Moslem community.

It is our fervent prayer that it may please God to bless the Aga Khan with many years of health and happiness to fulfil the hereditary responsibilities and enjoy the honours of his exalted position.

*eager
ardent
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PART II.

APPENDICES I TO VIII.

WRITINGS AND SPEECHES

OF

H.H. THE AGA KHAN.

APPENDIX I.

THE KHOJAS.

OF the several sects of the Indian Moslem the Khojas are the most enlightened. There are to be found among this interesting community wealthy merchants and mill-owners who take a pride in giving English education to their sons. Several members of the community are bright ornaments of the local self-government, while others successfully follow the liberal professions. In Zanzibar the Khojas are the most numerous and wealthy of the three sects of Indian Moslem, and who are there classed as "Hindis" or "Indians" to distinguish them from the other "Banias," the idolatrous Hindu traders of India. In the blue book relating to Sir Bartle Frere's mission to the east coast of Africa (presented to Parliament in 1873) will be found a brief history of the various classes of Indian traders, of their connection with East Africa, and of the character of the trade they carry on. From time immemorial the Khojas and their ancestors seem to have traded on that coast, and the early Portuguese annalists describe numerous flourishing communities of them established between Sofala and Socotra. But, like the other castes of Indian traders, they withered and almost disappeared

under the cruel and bigoted rule of the Portuguese. Thirty-five years ago the Khojas numbered only 165 families, with 26 married women, in Zanzibar dominions. Five years ago they had increased to more than 700 families, containing 2,558 persons ; and there were more than 700 married females in the island of Zanzibar alone. Since then their numbers have been much augmented by Indian emigrants from Kutch, Bombay, and Katiawar.

At Muscat the Zanzibar mission found a large and wealthy Khoja community, with branch houses in almost every town on the coasts of Eastern Arabia where any trade is carried on. Their principal settlement is at El Matrah, separated from Muscat by rugged rocky promontory. Here the Khojas live in great comfort and consideration. They have a quarter to themselves, walled off from the rest of the town, with gates which they can close at will ; and they possess numerous local privileges and immunities, which testify to the anxiety of the rulers of Muscat to encourage so wealthy and industrious a class of traders. Most of them have, moreover, some sort of claim to protection as British Indian subjects—in itself a highly valued privilege in every seaport town of the Arabian and African seas. The English visitor is consequently a welcome guest, and in the Khoja quarter of El Matrah he may yet find street-scenes, interiors, and groups of figures such as recall the descriptions of the “Arabian Nights,” or the memories of Cairo ere the overland communication had so largely substituted Frankish

forms and ways for the more picturesque Oriental types which were still to be seen forty years ago in the capital of Mahomed Ali.

In the maritime towns of the Persian Gulf and Eastern Arabia, especially under the comparatively tolerant rulers of Oman, the Khojas flourish, frequently having in some form or another a claim to protection as British Indian subjects. On the African coast they are found in the same ports as Vasco de Gama found them, as far south as Mozambique. It is certain that, to this day, if a traveller wished to visit the central lakes of Africa or the ruby or jade mines of Badakshan in Central Asia, he cannot do better than procure introductions from Aga Khan to his followers in those parts.

The Dusavtar has been, since the time of their conversion, the accepted scripture of the Khojas, who are bound by ties of allegiance to the hereditary Ismaili Imams. It is invariably read to Khojas at the point of death and periodically at many festivals. The Khojas do not generally make the *hads* or pilgrimage to Mecca ; but they go in hundreds and thousands to Kerbella—a pilgrimage quite as difficult, costly and dangerous as that to Mecca, and which is regarded by Shiah as a pious duty. Until the first Aga Khan left Persia for India in 1839 it was customary with the Khojas to make pilgrimages into that country for the sake of beholding and doing homage to their Spiritual Chief.

The term 'Koja' means both the 'honourable' or 'worshipful person' and the 'disciple.' It is a noteworthy fact that the forefathers of the Khojas of the

present generation embraced the faith of Islam, not through compulsion but from conviction, and in their new faith they have flourished under the fostering care of their spiritual leaders, and have certainly been better, wiser and happier.

With the increase of their prosperity the race is multiplying. Besides, the large number on the East Coast of Africa and Eastern Arabia, there are in Sind nearly 3,000 houses or families and in Kattyawar about 5,000. In Cutch and Guzerat their numbers are considerable; Bhooj, the capital of Cutch, having long been their principal seats. In Bombay and its immediate neighbourhood they probably number 1,500 families.

Under the benign and liberal rule of his Highness Maharao Sir Khengurji Bahadur, G.C.I.E., the most enlightened ruler of Cutch, the Khojas are flourishing in his territory. Cutch is a model Native State, and with the appointment of Mr. Ranchhodbhai Udairam, a profound thinker, prolific writer and a student of the Baconian School of Philosophy and a colleague of the late Mr. Gokulrai Zala, the famous Dewan of Junagadh and also of that remarkable but retiring man, Mr. Mansukhram Surayram Tripathi and the late Mr. Manibhai Jusbhai, a wise and sagacious statesman, Cutch promises to play an important part in the development of trade and commerce and new industry, especially owing to its enterprising Khoja merchants, who are happy and contented under the light and liberal rule of his highness the Rao Saheb, whose grandfather gave a cordial reception to the grandfather

friendly
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Sincerely, hardly

of the present Aga Khan, and accepted his spiritual rights when he visited Cutch. Cutch has produced many wealthy and benevolent Khojas. Mr. Currimbhai Ibrahim, a Khoja philanthropist, who occupies a high and responsible position in the community, was originally a resident of Mandvie, where his father had achieved a great reputation as a merchant. Mr. Currimbhai has founded an orphanage for Khoja boys and girls. Another Mahomedan philanthropist, the late Mr. Jairaj Peerbhai, also belonged to the Khoja community. He built sanitariums, founded and maintained schools and dispensaries, and his name, like that of Mr. Currimbhai, had become a household word in the native community. It was only recently that a daughter of Mr. Currimbhai and the widow of the late Mr. Noor-mahomed built the "Noor Baugh" at a cost of one lakh of Rupees. The late Mr. Abdulla Dharamsi, "a shining light" of the City and a prominent solicitor of Bombay, also belonged to this important community of Khojas. He was nominated a member of H.E. the Governor's Council and we remember the compliment paid to him by his Excellency Lord Sandhurst on his maiden speech, which was characterized as able, impartial and eloquent. Mr. Ibrahim Rahimtulla, an equally important citizen, who has already made his mark in the Corporation, the Standing Committee, the Improvement Trust and the Bombay Legislative Council, is also a Khoja of great promise. His independence and integrity of character and his ability have enabled him to achieve phenomenal success

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a City Father at such a young age. The late Mr. Sayani, who was once nominated to the Viceregal Council, was also a Khoja and a solicitor of his Highness the Aga Khan. There are numerous Khoja millionaires, mill-owners, successful merchants and professional men, who shed lustre on the community, of which the Aga Khan is the head. All the Mahomedans, who have been hitherto nominated as members of the Governor's or Viceregal Councils, are, without an exception, Khojas—a fact upon which the community ought to be congratulated and of which the Aga Khan must be proud.



APPENDIX II.

THE GOVERNMENT OF THE KHOJAS.*

FOR practical purposes of administration, India is divided into various districts, with very slight differences in their administration. The city of Bombay shall be mentioned first. The principal officers there are the Mukhi and the Kamurias, appointed for life by the Aga himself, from well-to-do families.† These, with the assistance of the best-known amongst the influential poor, and a certain number of the wealthy members of the community, settle all disputes on social customs and questions of divorce by the decision of the majority. In such matters the Aga never interferes. The control of religious affairs, however, lies entirely in his hands. When in Bombay, he gives audience to all comers, on Saturdays, and, whether in Bombay or not, he makes it a point to hold a levée on the day of the full moon and on certain festival days. During the Ramazán, at whatever station he may be, the usual Mahomedan Nimáz is recited every evening as also on the Bakree-Eed and Ramazan-Eed, and after this the particular

* From Sir Bartle Frere's account of the Khojas.

† The "Mukhi" is, more specifically, the Treasurer or Steward; and the "Kamuria," the Accountant.

Khoja prayer is said in his presence, after which he leaves. At certain times there are large gatherings of his followers when he addresses the assemblies on religious and controversial subjects, the speeches being added to, and forming a component part of, the religious books of the Khojas.

If invited by any, even the poorest follower in Bombay, provided the person is accompanied by the Mukhi, the Aga invariably accepts the invitation. The Mukhi cannot decline to accompany any Khoja wishing to prefer the request that his house be visited.

Mr. Ismailbhai Kasmani is the present Kamuria in Bombay, and he holds the office of the Mukhi also. He combines in one person the two most coveted offices in the community. He belongs to a very old and respectable family. By reason of his sweet urbanity of temper and his kindly and charitable disposition, he is universally popular and his influence is widely and deeply felt. His Highness places implicit confidence in him. He always lends his weight in the side of order and government. For a long time he wielded the two opposite elements in the community with great tact. He is a liberal man of the old school of thoughts. His most unostentatious and retiring nature has kept him in the back ground. He is the pioneer of useful reforms and loyal to the very back-bone. His services to the Government and the public during the riots, plague, famines and strike have been timely and useful. He has an able lieutenant in Mr. Jumabhai Janmahomed, and he manages the affairs of the Jamat to

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the entire satisfaction of both his Highness and the community of which he is one of the pillars. He takes an active interest in the welfare of the Panjebhai Club. Many a poor Khoja lad is indebted to him for his expenses of education. During the famines he housed, fed and clothed a large number of destitute women and children. His decisions in the Jamat matters are seldom disapproved or appealed against. He is held in high esteem and great respect not only by the Khojas, but by Hindus and Parsees with whom he comes in contact very often. He subscribes to almost all the public charitable memorial funds in Bombay. He does extensive business with Zanzibar and other places and is considered to be a shrewd man of business. The Khoja community will indeed be greatly rejoiced to hear of some suitable honours conferred upon him by the Government in recognition of his eminent services during the critical times through which India has just passed, and during the riots of 1893 and 1897 which disturbed the peace of Bombay for many a long day.

The province of Cutch has lost greatly in Khojas, owing to emigration. Till lately, one man was appointed over all its Jamats (congregations), and to him local affairs were referred ; but the community were dissatisfied with the power exercised over the decisions of their assemblies, and permission was given them to elect Mukhis and Kamurias. When differences arise and the decisions of the Jamats are not considered satisfactory, references are made direct to the Aga.

Four or five ministers are appointed for the different districts. The appointments are almost exclusively honorary, though the incumbents are allowed to exercise a sort of veto on the decisions of the Jamats, a right which is seldom acted upon. These offices are quasi-hereditary, as a member of the same family invariably succeeds on the demise of an occupant of the post.

The province of Kathiawar, consisting not of traders as in Cutch and Bombay but chiefly of tenant-farmers, is broken up into sub-divisions according to the different Native States of which the Khojas are subjects. It is the best organised. Religious matters are entirely dissociated from monetary affairs. To look after the latter, a Kull-Kamuria is appointed for life. The present official is Ibrahim Ismail, Treasurer of H.H. the Nawab of Junaghad. He selects Kamurias for the provinces or states under him and these hold the posts for a term of years. The collections of offerings reach the Kull-Kamuria, who forwards them monthly to Bombay. For religious disputes and difficulties about social customs, an arbitrator is appointed in the person of a chief minister, who is at present Cassim Ismail, a brother of the above-mentioned Kull-Kamuria. He rules supreme over the four other ministers appointed by the Aga who refer difficulties to the chief minister. Like the posts mentioned above, these are quasi-hereditary. In the villages, Kamurias and Mukhis are elected by the community and these are subject to the above. They manage their own concerns, referring, when differences arise, to the minister of their district with

the right of appeal to the chief minister. Appeals seldom reach the Aga, and the followers here are the most contented in India, the ministers, Mukhis, Kamurias and the Jamats being very popular. The Aga occasionally goes on a tour through these states, halting at the principal towns to receive the people of the surrounding villages of the district.

Next comes Sind in importance, divided into Karachi City and the province of Sind. In Karachi City, the Minister, Mukhi and Kamuria are appointed by the Aga for a term of years or for life and, as in other provinces, local affairs are managed by them; but appeals from their authority to Bombay are frequent. Last year his Highness visited the town and was met at Keamari, the landing place, by thousands of Khojas, all in holiday attire, conducted in a rich palanquin to a carriage of state, and accompanied by the crowd on the five miles of journey to the camp. In the districts of Sind, the ministers do not interfere with religion, and all affairs are managed by the Mukhi and Kamurias who are elected by the community in the different villages. A similar administration is carried on in Ahmednugger, Poona, Rutnagherry and Southern India; in fact, wherever as many as a dozen Khojas are found, and their contributions arrive even from Rangoon and other parts of Burma. The Jamat of each village or town appoints a Khoja whom they pay to teach the children and educate them in the tenets of their religion and instruct them in the principles of morality. Though the attendance is not compulsory, it is generally very good.

Before ending these few words on the internal management of their affairs by the Khojas, it may not be out of place to refer to what is so dreaded in every Indian community, *viz.*, excommunication. Should the Jamat of a village consider a Khoja's actions such as to put him out of the pale of their community, he is boycotted by all in his village. He can appeal to the minister of his district, but, should the judgment be confirmed, instead of being severely avoided by his village alone, beyond the precincts of which the excommunication did not hold, it now extends to all the places in that district. If it be not confirmed, the excommunication, of course, is removed. A further appeal is allowed where the previous reference has caused dissatisfaction, but such seldom reach the Aga. Any excommunicated person, however, can obtain forgiveness and be received once more into the community, if he performs certain penances imposed, either by the first tribunal, or, after cases of appeal, by the tribunal to which the appeal was made, or by the Aga himself.

In speaking of the Khojas, we must not forget colonies in Africa, along whose eastern coast are the towns of Zanzibar, Bhagamoholla, Kilwa, Mombassa, and others extending on to Ujiji. The Khojas are traders. They elect annually, or, in rare cases, once in three years, a Mukhi and a Kamuria, for the management of local affairs. In Zanzibar these officers are elected annually, and, though the same persons may be re-elected, this has been known to take place only three

times in the history of the Jamat. Here contributions arrive from the coast, Mozambique and some new settlements excepted which deal direct with Bombay. Two ministers are appointed for Zanzibar. Their power and influence with the Khojas is very great.



APPENDIX III.

H.H. SIR SULTAN MUHAMMAD SHAH, THE
AGA KHAN.

A CHAPTER OF AUTOBIOGRAPHY.

IN *M.A.P.* for August 15, the Chapter of Autobiography under the heading of "In the Days of My Youth," is contributed by his Highness the Aga Khan. He writes :—

Though we of the East are generally credited with maturing and passing to the sere and yellow leaf earlier than man of Occidental race, we are not, if mine is the customary experience, much given to retrospect while still on the right side of thirty, and it seems to me that two or three decades hence (when, no doubt, *M.A.P.* will be maintaining its great popularity) would be a more suitable time than the present for me to write on "The Days of My Youth." However, in reluctantly accepting an invitation to be numbered among the contributors to the series, I feel that, though I may not have much of interest to say, I have the advantage over many of my predecessors in this gallery of being under no obligation to be silent as to the years only just left behind, because the Rubicon of early manhood is

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passed. Yet so deep are the impressions sometimes left on the plastic mind of a child, that I can—without any great effort of memory—go back nearly a quarter of a century.

THE AGED GRAND-FATHER.

In those days I was taken to race meetings in a big coach, there to survey with childish interest a bright and moving scene, in which my aged grandfather was invariably the central figure. It was in the later forties that Hasan Ali Shah, then in the meridian of life, left Persia, where he had filled high satrapies, and settled in India, to the great gratification of the vast number of Ismailis residing in that country. And yet, more than three decades later, I was privileged, as a grandchild, to hear from the lips of the old man eloquent the stirring tales of days when the nineteenth century was young, and to see him on race-days riding about the grandstand on a led horse, partially blind, and weak from the weight of over fourscore years, but, for the time, roused to new life by the associations of his principal pastime. He passed away in his eighty-ninth year, to the sore grief of a grandson then only six.

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AGA ALI SHAH.

My father, Aga Ali Shah, was destined to hold the spiritual leadership of the great Ismaili community for fewer years than his predecessor had decades. When only ten I was left fatherless, and with the weight of this hereditary responsibility upon me.

A GIFTED MOTHER.

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S.M. - 6/1/5*

Happily, however, I had the inestimable, and, in the circumstances, essential advantage of receiving the fostering care of a gifted and far-seeing mother, the daughter of the famous Nizam-ud-Daulah, who renounced the life of the Persian Court to spend his days in religious retirement. She took care that I should continue the education commenced under my father's guidance.

A COURSE OF STUDIES.

I had already been grounded in Arabic and Persian literature and history, and, first inspired thereto in childhood, to this day I take a special interest in historical studies connected with the early Caliphs. Under my English tutors I gained an attachment, which also remains with me to the writings of the more stirring and eloquent of the English historians and of the foremost novelists—particularly Gibbon and Thackeray and Dickens. I cannot say that Western poetry has greatly appealed to me, though I make an exception in the case of Fitzgerald's "Omar Khayyam," which I regard, after frequent comparison, as superior to the original.

INTEREST IN RACING—KINDNESS OF LORD HARRIS.

I have inherited something of my grandfather's interest in racing, to which has been added a keen enjoyment of out-door sports. This was stimulated to no small degree by our popular cricketing Governor, Lord Harris, from whom, as from his immediate predecessors and his successors, I have received un-

*invaluable
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varying kindness and consideration. I am specially fond of golf and hockey, and am glad to have done something to popularise the latter sport in India by giving two tournament cups, annually played for one by schoolboys and the other by civil and military teams. Golf is a favourite pastime of Anglo-Indians, and stands in no need of stimulation. *excitement*

گولف کا شوق
H. E. LORD NORTHCOTE, A PHILANTHROPIC
GOVERNOR.

During the portion of the year I spent at Poona, it was frequently my privilege to play over the Ganeshkhind links, by invitation of Lord Northcote, our present statesmanlike and philanthropic Governor. Amid the manifold and pleasant engagements of what would in happier circumstances have been the Coronation season, I have been able now and again to get out of town for a little golf. Amongst other English links with which I am acquainted I may mention those of Wimbledon, Ranelagh, Deal, and Walmer. I have also had some very pleasant motoring experiences, and hope to take back to India some cars to enjoy on the broad, well-kept roads in and about the Deccan capital that *ing* exhilarating pastime, by way of change from the cycling and horseback exercise which I daily take.

VALUE OF THE RULE OF GREAT BRITAIN IN INDIA.

From my earliest years I was thought to place a high value on the rule of Great Britain in India, and to reverence the august lady in whose name it was then

conducted. I felt it to be no small honour, therefore, when not only my own followers but the Mahomedan community generally, at a mass meeting held in Bombay under my presidency to vote an address to the Queen-Empress on the completion of sixty years' reign, deputed me by acclamation to take the address to Simla, where, along with others, it was received in durbar by Lord Elgin.

HOSPITALITY OF HER LATE MAJESTY THE QUEEN-EMPRESS.

But still greater honour was mine in the following year, when I paid my first visit to England, and was invited to dine and sleep at Windsor Castle. I had often been told of the deep interest Queen Victoria took in her Eastern empire, but must confess to astonishment at the close knowledge of Indian problems, and deep abiding sympathy with her subjects there which Her Majesty displayed during the conversation I was privileged to have with her.

FIRST MEETING WITH H. M. THE KING.

It was then that I was first presented to his Majesty, King Edward, whose gracious kindness to me both on that occasion and during my present visit will ever remain engraven on my memory.

CORDIALITY OF DUKE AND DUCHESS OF CONNAUGHT—MEETING WITH EMPEROR WILLIAM AT POTSDAM.

I was but a boy when the Duke and Duchess of Connaught were in India and the cordiality and kind-

ness they then showed towards me have been continued to this day. It was on the occasion of my previous visit to Europe that I was presented to the Emperor William at Potsdam and received from his Majesty the Order of the First Class of the Crown of Prussia.

INDUSTRIAL AND COMMERCIAL PROGRESS OF ISMAILIANS.

It is my pleasurable experience to travel extensively during the winter months amongst my followers, not only in India, but along the Persian Gulf littoral, in Arabia, along the East Coast of Africa, in the further East and elsewhere. I am proud of the industrial and commercial progress they are making as of the sincere attachment manifested to British rule by those of them who live under its protection.

SPIRIT OF LOYALTY—RESULT OF TRADITIONS AND CONVICTIONS.

This spirit was inculcated by my grandfather and my father, both of whom exerted their authority on the side of Government measures on occasions when ignorance or prejudice led to a misunderstanding of them. It has been my humble endeavour to follow the traditions thus established, not however as a mere family convention, but as the result of settled political convictions, based upon much reading and on personal observations in many lands. It is sometimes said that now so much is heard of the self-governing colonies there is a danger of India being overlooked in current discussion of schemes for closer union of the dominions of the King.

INDIA'S PLACE IN SCHEME OF IMPERIAL
CONSOLIDATION.

But whatever changes the next few decades may bring, I am persuaded that India will ever hold the greatest place in any scheme of Imperial consolidation. What the peoples of India have to do is to prove themselves worthy, by whole-hearted patriotism of that place. In saying this I do not mean that the time is near at hand when advanced political institutions should be granted to India. Anything like popular self-government is unsuited to the circumstances of the country and will be so for many generations. The whole idea of self-government is foreign to the Oriental mind, though the case of Japan may seem to point to an opposite conclusion. But the circumstances there are quite exceptional, and I am by no means convinced in my own mind that Parliamentary institutions, in their present advanced form, and untempered by bureaucracy, will be long maintained in the land of the Rising Sun. In any case, I am persuaded that India, with her diversities of race and creed, would be injured greatly instead of benefited by self-government; the rule best adapted to her circumstances is one of benevolent Cæsarism. Even on some European nations which could be mentioned representative institutions sit badly. The Anglo-Saxon race, like the Roman Empire in its best days, has a genius for the art of government, whether of itself or of others; but the success of representative institutions in Anglo-Saxon lands is no proof of their suitability to Oriental conditions.

PRESENT SYSTEM OF ADMINISTRATION IN INDIA.

The present system of administration in India must be occasionally adjusted to changing circumstances, but in the main it is the best system for the country that can be devised. It secures individual freedom and equality before the law. It is this freedom and equality of legal protection that the people value, and, given that, they care little or nothing for political power. I believe the great mass of my fellow-countrymen to be thoroughly well content with the "pax Britannica." This could never be the case if the power of government were used arbitrarily and despotically, but so long as the settled legal forms of government and those principles of individual liberty on which the administration is framed are closely adhered to, all will be well so far as public contentment is concerned. India has in the past few years passed through dark trials which it was not within the range of human achievement to avert. Let us hope that the cycle of bad seasons is almost at an end, and that the people, stimulated by the aid a larger resort to technical and manual instruction will afford—a matter on which I expressed my opinion at length to an interviewer for British India Commerce two or three years ago—will be enabled to promote their material well-being by further development of the industrial and manufacturing resources of the country.

GREAT BRITAIN'S GREATNESS.

In the past few weeks the greatness and the glory of the British Empire have been demonstrated in the

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عزیز kaleidoscope of the world's metropolis, where have been gathered together representations—unparalleled in their completeness—of its diversified character and interests. I think I can speak for my brother Indian visitors when I say that Britain's greatness has been even more markedly demonstrated in these six anxious weeks of waiting than if the postponement of the Coronation had not been rendered inevitable. The illness of his Gracious Majesty has shown the fortitude with which the British people can bear sudden and almost overwhelming trial, as also the unqualified degree to which the Throne stands broad-based upon the people's will. During the days of danger our joy was sadly marred, and to many of the functions arranged in our honour, with lavish hospitality, we went with heavy hearts. But the Indian representatives, from the greatest chief to the humblest soldier, will return with a prouder sense of British citizenship than they have ever before possessed. The story of the glory and glamour of these wonderful days will flitter down to every bazaar and village in the Eastern Empire, carrying a message of loyalty to the most ignorant.

AGA KHAN.



APPENDIX IV.

CORONATION GUEST RETURNS.

INTERVIEW WITH THE AGA KHAN.

Times of India, 26th November, 1902.

THE penalties of greatness have been suffered during the last six months by H.H. the Aga Khan Sir Sultan Mahomed Shah, G.C.I.E., assuming that an unbroken sequence of ceremonies and formalities usual to the lot of a King's Coronation guest may be considered as such. They must, however, be recalled as pleasant penalties ; for his Highness has returned to India with recollections of a period brimful of unique incidents. Much history has been made during the last six months, and associated with it the distinguished visitor's own particular sphere of influence has been brought into some prominence. To be received in private audience by the King on no less than three occasions was a distinction and honour of significant import. It was a striking tribute to the personality of the King's guest, and an honour which the great Khoja community of which the Aga Khan is the spiritual head must share.

A MAN OF NOTED CAPACITY.

The Aga Khan, as all who know him are aware, is a man of marked character, with a deep-rooted knowledge of many subjects, with some high ideals and convictions and a man of noted capacity. A chat with him concerning his impressions of men and events during the last six months was bound to be of some general interest, and the writer therefore called on him on behalf of the *Times of India*. Pressure of urgent business matters was the cause of some delay on his part in keeping an appointment. In the interval of waiting, some indication of his intellectual pursuits was betrayed by the nature of several loose volumes in use at his bungalow at Land's End, Malabar Hill. There was an opened volume on "The Egyptian Campaigns, 1882-1889" by Charles Royle, and another book, suggesting the nature of his spiritual studies, was "Life and Teachings of Mahommed, or the Spirit of Islam" by Syed Ameer Ali, M.A., C.I.E., an eminent Mahomedan writer on the subject.

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His Highness received the writer with much cordiality, and with many apologies for having been detained. It was suggested that his holiday had not been one uninterrupted round of pleasure, and that his time had doubtless been occupied with more serious considerations.

EXPERIENCES OF THE CORONATION.

"Yes," he replied, "whilst I have gone through some unique experiences all more or less associated

with the event of the year—the Coronation, I mean—I have, of course, done something, I hope I have accomplished some good, in furtherance of my East African ideas.”

HIS EAST AFRICAN SCHEME.

“Perhaps,” he continued, “you know something of my scheme, how, about 1899, I was deeply impressed with the possibilities of East Africa for agriculturists of my own community. Ismailis I refer to. Until I went to England I had not met with the success I originally looked for ; I must confess to that. There were so many difficulties in the way. What was wanted was some big company to capitalise the undertaking, to be prepared for losses, with, I think, the certainty of return. Until there was some assurance of the scheme being properly financed, it was very difficult to get natives to go.”

“The past six months have, I hope, brought you some encouragement.”

“My hopes have certainly increased ; in fact they have considerably increased, and I hope the scheme has progressed in every way. But there still remains much to be done. Many difficulties loom ahead, and they will not lightly be overcome. But the outlook has improved—yes my hopes are certainly greater now.”

AUDIENCE WITH THE KING.

From East Africa the conversation soon drifted back to subjects more closely associated with the

event of the year. His Highness was a guest at many functions at which the King appeared in person, but apart from these occasions he had the honour, as stated, of three private audiences. The first audience was given on the 6th of June.

The writer, remembering that the date mentioned was only two days after the race for the Derby, which the King was prevented from witnessing owing to the illness from which he subsequently so severely suffered being then upon him, suggested that this was about the date the first symptoms became apparent.

“He became alarmingly ill about a week after I saw him,” replied the Aga Khan. “A strange thing was that I thought I had never before seen his Majesty looking so well. Remarkable, wasn’t it, viewed in the light of subsequent events?”

“A second short audience,” he continued, “was accorded just prior to the presentation of medals to the Indian soldiers, and the third audience took place on board the Victoria and Albert at the Naval Review.”

BRITAIN'S NAVAL STRENGTH.

His Highness here broke his narrative of the third audience. Recollections of that wonderful display of Britain’s naval strength were too powerful for him. He took up the new thread with celerity, for his memory evidently dwelt upon the greatest exhibition of naval power of his own experience, and which, it may be added, was also the greatest exhibition of all time,

“It was a glorious sight—a spectacle truly wonderful. I cannot convey in words the impression it made on me. It will always be recalled by me as a manifestation of the Empire’s unique naval forces, and I think Ras Makonnen—you know him, he—

“I have heard of him.”

RAS MAKONNEN.

“Yes, I think Ras Makonnen was equally impressed. We were on board the Royal Yacht Osborne which followed the Victoria and Albert, and we were the only Orientals on board.”

“Was Ras Makonnen interesting?”

“He was exceedingly interesting, and I don’t think I have ever met a more remarkable, a more clever man, or a man of more undoubted ability. You know, of course, that he was the representative of Abyssinia at the Coronation, and that his personality attracted general interest in the best circles in England. He is a Great General—he defeated the Italians—and in Abyssinia he is a man of great position and authority.” Probably no Coronation visitor commanded so much interest and attention in one respect as Makonnen, and the writer suggested that the Aga Khan’s own impression would be welcome.

“He was, as I have said, my companion on the Osborne, and we had long talks together. In appearance and demeanour he looks more like a quiet simple *padre*, or a simple, devout Indian *fakir*, than anything else I can think of. Everybody who has come in

contact with him—bear in mind that he is a man of not much education—says that he is one of the most brilliant and able men in the world. Colonel Harrington, the British Agent in Abyssinia, who was travelling with him, is of that opinion. It was at the conclusion of the sail round the big fleet of warships that I was graciously accorded a third private audience of the King on board his own yacht.”

Replying to an obvious question as to impressions of the Coronation ceremony, the Aga Khan said that what struck him most was the truly historical nature of the pageantry.

“There was nothing,” he continued, “suggestive of the vamped-up show. Every detail in the great ceremony had been the same for several hundreds of years. It was that historical side of the ceremony which appealed to me most. Another thing it illustrated, and that was the sacred character of the Sovereign, the religious part of the ceremony, of course, predominating. It was all very beautiful and very impressive ; it elevated one’s views and exalted the mind of the spectator.”

AN EXCELLENT CONVERSATIONALIST.

His Highness had much of real interest to say on matters relating to sport as affecting the natives of India. They, however, merit an article to themselves and may be deferred for a future occasion. The writer enjoyed a long talk with the distinguished head of the Khojas in India. Being an excellent conversationalist

he has the faculty of admirably expressing himself, and one cannot doubt his sincerity. This quality, coupled with affability and courtesy of manner, brought an interesting interview to an end all too quickly, and doubtless the Aga Khan, who is possessed of unbounded zeal and energy, was soon afterwards deeply immersed and absorbed in his work.



APPENDIX V.

MAHOMEDAN INTERNATIONAL
CONFERENCE AT DELHI.

PRESIDENTIAL ADDRESS OF H.H. THE
AGA KHAN.

A STIRRING APPEAL TO MAHOMEDANS.

IN the course of his inaugural speech at Delhi, H.H. the Aga Khan said :—

“ My first duty and pleasure is to thank you for the honour you have done me in asking me to preside at the meeting of the Conference. To sit in this chair is a signal honour of which any Mussalman may be proud, but you have conferred upon me a very particular distinction in inviting me to be your President in this Imperial City and upon this historic occasion. For this honour, gentlemen, I tender you my deep and sincere thanks.

As, gentlemen, you have given me the right to speak in your name, I will lose no time in giving expression to a sentiment which is, I know, in the hearts of all of us. On behalf of the Mahomedan Educational Conference I welcome the guests and delegates who have come from

a distance—I thank them that they have borne the discomfort of so much travel in order to confer by their attendance distinction upon this meeting.

A CONSPICUOUS HONOUR.

And, in particular, I wish to offer the thanks of this Mahomedan assembly to those distinguished Governors of Provinces and Rulers of great States who have promised to honour this occasion with their presence that our great statesmen and administrators, amid the burden of public cares, should find time to show their interest in the religious, educational and social problems of a community, not their own, confers upon this assembly a very conspicuous honour, for which our heart-felt thanks and gratitude are due to their patronage.

It is, indeed, a matter of surprise as well as congratulation that any one of all this distinguished company should ever have entered this modest building at all, when a few paces from here all the pomp and splendour of this glorious Empire is unrolled before our dazzled sight. Never before have the Princes of India shone forth in so superb a pageant, never have we beheld, concentrated with equal magnificence, all the might and splendour of the Empire of India, and never have the antique battlements of this Imperial City witnessed the proclamation of so great or just an Emperor.

FUTURE OF INDIAN MOSLEMS.

That you have attended this Conference at all, in spite of all these splendid attractions, is due, I believe,

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to the fact that, though education is our theme, we are deliberating upon something more important than the suitability of this or that text-book, or this or that course of study. We are, if I understand the purpose of this Conference aright, considering what in modern times are the ideals we must hold before our people and the paths by which they can attain them; and upon the right answer to these questions depends no trifling matter, but nothing less than the future of Indian Moslems.

RE-MODELLING MAHOMEDAN IDEALS—

میسبت ناک A FORMIDABLE TASK.

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We are undertaking a formidable task when we attempt to correct and remodel the ideals of our people. But for the task before us, we Indian Mussalmans possess many advantages; we have the advantage of living under a Government which administers justice evenly between rich and poor and between persons of different creeds and class; in the second place, we enjoy complete freedom to devise plans for the amelioration of our people. We have no reason to fear that our deliberations will be abruptly closed if we propose schemes of education other than those approved by Government. We know that no book and no branch of knowledge will be forbidden to us by official command; and, lastly, we know that, under the protection of British rule, we shall be allowed to work out to the end any plans for social and economic salvation which we may devise. Our wealth will not excite rapacity, nor our advancement in learning awaken the jealousy of

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our rulers. More than all this, we are members of a polity in which the opportunities for advancement in wealth and learning are greater, perhaps, than in any country in Asia, if only we have the energy and wisdom to make a right use of those opportunities.

BLESSINGS OF BRITISH RULE—A COMPARISON
WITH TURKEY AND PERSIA.

These are privileges which our co-religionists in Turkey or Persia, who are not British subjects, do not possess. In those countries the opportunities for growing wealthy in commerce and industries or in the independent liberal professions can hardly be said to exist, and in both of them the pursuit of learning and freedom of thought are fettered by restrictions. We Moslems of India, therefore, enjoy unparalleled advantages, and we occupy among our co-religionists a unique position, and, if we properly utilise them and realise our duties, we ought to lead the way and constitute ourselves the vanguard of Islamic progress throughout the world. Here in India we can develop our own ideals of society, we have freedom in which to deliberate upon them, and we have security from internal and external enemies. We may carry our plans to maturity without fear of internal trouble or external aggression. Our brethren in Turkey and Persia must give their first thoughts an unceasing attention to military preparations and diplomatic arrangements, lest, whilst they are evolving schemes of progress, illiberal and autocratic European States should swallow up their indepen-

dence, and thus they should at one blow lose for ever all chance of future development. But we, who live beneath the liberal rule of England, have here all the chances that a people require of developing our own individuality according to our own ideas.

NO ATTEMPT MADE TO IMPROVE MORALS OF BOYS.

And now, gentlemen, let us direct our attention ^(L1) to a question with which your Conference is intimately concerned, namely, how have the Indian Moslems taken advantage of the chances which Providence has placed in their way? We must all acknowledge with shame and regret that so far we have failed. Throughout the whole length and breadth of India how many national schools are there in existence which educate Moslem boys and girls in their faith and at the same time in modern secular science? Is there even one to every hundred that our nation needs and which we should have established had we been like any other healthy people? There are, indeed, a certain number of old-fashioned Maktabs and Madrassahs which continue to give a parrot-like teaching of the Koran, but even in these places no attempt is made either to improve the morals of the boys or to bring before them the eternal truths of the faith. As a rule, prayers are but rarely repeated, and when said, not one per cent. of the boys understand what they say or why.

DUTY NEGLECTED.

Let me take another example of our failure to fulfil our obvious duties towards our co-religionists. During

the recent famines no national effort was made to save Moslem children or to bring up to the Moslem orphans of famine-stricken parents in some special technical or elementary school. This surely was a public duty which could never have been neglected in a healthy society.

LOSS OF POLITICAL POWER—NO MONOPOLY.

Again, in Mahomedan society, we too often hear futile laments over the loss of political power, but we must remember that in the modern world a monopoly of political power, such as Moslems once held in India, is neither possible nor even desirable. Now that general liberty is given to all, the monopoly, or even a desire for the monopoly, of political power is both immoral and of no benefit. The just man does not even wish to possess privileges to the necessary exclusion of others. On the other hand a desire for industrial, and financial pre-eminence is perfectly legitimate because it is obtained by that free competition of the energies of individuals without which rapid progress is perhaps impossible. But here again our community has signally failed to take advantage of that peace, justice and freedom which we all enjoy under British rule. We have neglected industry and commerce just as we have neglected every other opportunity of progress.

CAUSES OF APATHY. *للمردوانی ضعف*

This general apathy which pervades every walk of life is the sign of a moral disease, and what I will ask

you to consider with me to-day are the causes of this terrible disease, and I will especially invite your attention to this point. Are the causes of this disease, to use a medical phrase, congenital and necessary, *i.e.*, are they part of the faith or are they accidental and acquired? That this disease is accidental and no necessary development of the faith, is shown not only by the political progress made by Islam during the first twenty-five years of the Hijra, but by the high standard of duty, morality, truthfulness, justice and charity that was general in Arabian society during the glorious reigns of Abu Bakr and Omar, and this high standard prevailed, mind you, amongst men whose early youth had been passed either like the Koraish aristocrats in the lazy and dissolute society of Mecca before the conquest, or like the rank and file, in Bedouin brigandage, in revengeful murder and in deeds of violence. Islam made heroes of such men, not only in the battlefield but in the more difficult daily sacrifices of healthy and patriotic society. As a body they were law-abiding, just, full of charity, and true to their engagements, so that the conquered Persian peasants looked upon their just Arab conquerors as a godsend, very much as the Indian agriculturists welcomed the English whenever they overthrew a corrupt and cruel native State from 1760 to 1858.

ISLAM TENDS TO DEVOTION AND SELF-SACRIFICE.

So Islam, as a faith, when it was best understood, did not lead to apathy but to extraordinary

devotion and self-sacrifice which it elicited even from such wretched material as the dissolute and immoral Meccan aristocrats of the days of ignorance ; for these very men under the purifying influence of Islam distinguished themselves above all the Arabs by their loyalty and devotion. Witness the way in which the great Khalid and Amru, son of Al Ass, conquerors of Syria and Egypt, respectively accepted the judgment of Omar and Othman in such a remarkably patient and uncomplaining fashion when removed from governments which they had founded and commands of troops whom they had led to glorious victory. Both these men were actuated by profound moral obedience to authority and devotion to duty, and yet both had been in their youth like the usual worthless Meccan aristocrats.

All this shows that Islam does not necessarily lead to apathy and want of devotion to duty. We must, therefore, consider what the real causes are of this supineness which we are compelled to recognise as universal in Moslem society of to-day, a supineness all the more remarkable under the benign rule of England, where a little self-sacrifice would enable us to achieve greatness ; for through greatness in modern times consists in pre-eminence in learning, wealth and intelligence, and such pre-eminence we might attain with constant effort.

FOUR REASONS OF MORTAL TORPOR

I believe that this disease cannot be assigned to any one single cause, but I will, with your permission,

enumerate four causes which, in my judgment, have had a paramount influence in introducing this apathy, this moral torpor, into Moslem society ; and you will notice that all the causes of which I speak have been in operation for a very long time.

For the first cause I must go back to the very early days of our faith. The disastrous murder of Omar was an irreparable misfortune. Omar was removed at the most important moment in the history of Islam when vast additions had been made not only to the Empire but to the wealth of every individual Moslem. And he was, above all, the one man whose intense piety and faith and justice made him not only obeyed by all, but made him above everything the model of perfect manhood to the Moslems. The rising generation who had suddenly found themselves possessed not only of Empire but of enormous wealth, when every Arab was richer than he had ever dreamed it possible, lost in Omar at that critical period that example of saintly virtue on a throne which is perhaps amongst every people, modern or ancient, one of the most precious assets of society.

LOSS OF OMAR.

The very absence of Omar at that period was itself a loss which no impartial historian who has studied Moslem society of the period, can possibly doubt, however he may believe that history is influenced by general causes rather than by individual characters. But when his successor was assassinated and again the next head of the Moslem world had to contend against

rebellion, a new element forced its way into Islamic society which has curiously not often been noticed by even the best historians, although its effects are visible to this day in the apathy which we are discussing. Many of the most intimate friends of the Prophet and the most pious and distinguished of the "companions" doubted which side they should take in the civil wars, and how they should act so as not to be responsible for any harm that might come, and so were led to adopt the most dangerous principle of all. They retired each into his private home and did not use their influence one way or the other, but passed the rest of their lives in prayer and pilgrimage. This example has ever since been unconsciously followed by some of the best and purest in every Moslem society. The most genuine and the most moral of Moslems often tell you, as they have a thousand times told me almost in identical terms at Constantinople or Cairo, at Bombay or Zanzibar, that as long as they spend their energies in prayer and pilgrimage they are certain that though they do not do the best, yet they do no harm, and thus they give up to prayer and pilgrimage the lives which should have been devoted to the well-being of their people.

AN APPEAL TO PIOUS MEN OF ISLAM.

It is to this class in India that I appeal and desire most earnestly to impress upon them my conviction that, if they continue in their present attitude of aloofness, it means the certain extinction of Islam, at least, as a world-wide religion. We of this Conference appeal to

the pious for their co-operation and assistance, and we warn them solemnly and in all earnestness that, if they give all their time to prayer and their money to pilgrimages, the time will come when that piety, which they so highly prize, will pass away from our society, and (for want of timely assistance at this most critical period) not one of our descendants will know how to pray or put any store upon the merit of pilgrimage. It is to this genuine class of pious men that we appeal here ; let them come forward and take their legitimate place in the advancement of their co-religionists and in the moral and religious education of their brethren and children. In the strenuous life of modern times, a people that does not get help from its most pious and most moral sections has as little chance of success as a man who tries to swim with his arms tied behind his back.

تاریخ اسلام A CRISIS IN ISLAM.

A great, but silent, crisis has come in the fortunes of Islam, and unless this class wake up to the altered conditions of life and to the necessity of superintending and educating the rising generation, the very existence of Islam is at stake. This class of pious Moslems must understand that what Islam now demands of them is that they should surrender to the training of the young a portion of the time hitherto given to prayer and a portion of the money hitherto spent in pilgrimages or celebrations of martyrdoms, long since past, which only help to keep alive those terrible sectarian differences which are one of the mis-

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fortunes of Islam. The example of the Prophet and of Abu Bakr and Omar and Ali should convince these pious people that the first duty of a Moslem is to give his time to the service of his nation and not merely to silent prayers.

ZENANA SYSTEM IS A CURSE—NOT ENJOINED BY ISLAM.

A second cause of our present apathy is the terrible position of Moslem women due to the Zenana and Pardah system. There is absolutely nothing in Islam, or the Koran, or the example of the first two centuries, to justify this terrible and cancerous growth that has for nearly a thousand years eaten into the very vitals of Islamic society. The heathen Arabs in the days of ignorance, especially the wealthy young aristocrats of Mecca, led an extremely dissolute life, and before the conquest of Mecca the fashionable young Koraishites spent most of their leisure in the company of unfortunate women, and often married these same women and, together, the scandals of Mecca before the conquest were vile and degrading. The Prophet not only by the strictness of his laws put an end to this open and shameless glorification of vice, but by a few wise restrictions, such as must be practised by any society that hopes to exist, made the former constant and unceremonious companionship of men and strange women impossible.

PARDAH SYSTEM BORROWED FROM PERSIANS.

From these necessary and wholesome rules the jealousy of the Abbassides, borrowing from the practice of the later

Persian Sassanian kings, developed the present system of Pardah, which means the permanent imprisonment and enslavement of half the nation. How can we expect progress from the children of mothers who have never shared, or even seen, the free social intercourse of modern mankind? This terrible cancer that has grown since the 3rd and 4th century of the Hijra must either be cut out, or the body of Moslem society will be poisoned to death by the permanent waste of all the women of the nation. But Pardah, as now known, itself did not exist till long after the Prophet's death and is no part of Islam. The part played by Moslem women at Kadesiah and Yarmuk, the two most momentous battles of Islam next to Badr and Honein, and their splendid nursing of the wounded after those battles, is of itself a proof to any reasonable person that Pardah, as now understood, had never been conceived by the companions of the Prophet. That we Moslems should saddle ourselves with this excretion of Persian custom, borrowed by the Abbassides, is due to that ignorance of early Islam which is one of the most extraordinary of modern conditions. As if the two causes already mentioned were not enough to strangle Mahomedan society, the Abbassides set a terrible example of personal ambition which has left a deep impression on Islamic history. These unworthy relatives of the Prophet, ever jealous of the superior merit of the Ommiades, to whom they had sworn allegiance, beaten time after time in the field, made an unholy alliance with the newly-conquered men of Khorassan, led them astray by the so-called traditions in praise of their

own family (invented by the thousand to mislead the newly-concerted and non-Arab Moslems who understood little of the liberal and democratic spirit of Islam), and with the aid of these allies overthrew the house of Ommia. This example of treachery for the sake of self-aggrandisement, coming from a family nearly related to the Prophet, throws great light on the fact that, time after time for the sake of furthering individual or family ambition, Moslems have sacrificed the welfare of their Sovereigns or States or peoples, for it is easy for those who are not naturally pious to forget the welfare of the nation for the sake of their own advancement.

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DOCTRINE OF NECESSITY.

The fourth cause of the general apathy of modern times which we are considering is undoubtedly due to the doctrine of necessity. No fair or reasonable-minded person who has read the Koran can for a moment doubt that freedom of the will and individual human responsibility is there insisted upon, but Abul Hassan Alashari (a direct descendant of that Abu Musa who was responsible for the fiasco at the arbitration at Doomah)—Abul Hassan, whose piety and learning and genius cannot be doubted—has placed the stamp of his unfortunately misapplied but great genius on Islam and given to Moslem thought that fatal fatalism which discourages effort and which has undoubtedly been one of the principal causes of the non-progressive spirit of modern Islam. It was not till about the year 200 A.H. that the question of Jabr or Taqdeer, *i.e.*, freedom of

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the will or necessity, began first to agitate Moslem thought. Had the matter come before the world of Islam during the Caliphate of some good and virtuous Caliph who was universally respected, and whose piety and faith were beyond doubt (such, for instance, as the saintly and exemplary Omar-ibn-e Abdul Aziz) an authoritative judgment in favour of freedom of the will would have finally laid this question at rest, but unluckily this true doctrine of Islam found, for its champion, Mamoon. Now, Mamoon's extraordinary ideas and very curious behaviour towards some principles of the Shariat had made the pious suspicious, and the very fact that Mamoon was the champion of the doctrine of the freedom of the will was enough to make the pious prejudiced against all those who held, and rightly held, that this was a fundamental doctrine and that no society that accepted fatalism and carried it to its logical conclusion could possibly succeed. It is the fashion to place all the responsibility for the downfall of Islam to Chengiz and the Tartar invasion.

SELFISHNESS OF ABBASSIDES.

But in my humble opinion—an opinion held also by many of the most learned who have given the matter serious study—it was, first, the bad example and selfishness of the Abbassides ; secondly, the fatal system of modern Pardah with its restrictions on the intellectual development of the women ; thirdly, the constant and silent withdrawal of the most pious and moral Moslems into a life of private prayer and devotion ; and, lastly, this

doctrine of necessity, that brought about our downfall. I say it was in my opinion these four causes that have brought Moslem society down to its present low and degraded level of intellect and character. How low we have fallen, one can easily find out by comparing Moslem general intelligence of to-day to that which exists even in the most backward of Slavic-European States. If this downward tendency is not arrested, there is danger that the best minds amongst the present-day Moslems in India will be brought up without any knowledge of the purity and beauty of Islam, and this loss will mean the certain estrangement of all the ablest of the community and the consequent loss of character, honesty and devotion amongst the intelligent, and this will mean, further, that our intellectual and social leaders will not possess the moral qualities most necessary for permanent success.

A REMEDY FOR IMPROVEMENT.

If, then, we are really in earnest in deploring the fallen condition of our people, we must unite in an effort for their redemption, and, first and foremost of all, an effort must now be made for the foundation of a University where Moslem youths can get, in addition to modern sciences, a knowledge of their glorious past and religion and where the whole atmosphere of the place (it being a residential 'Varsity) may, like Oxford, give more attention to character than mere examinations.

MAKE ALIGARH A MOSLEM OXFORD.

Moreover, Moslems in India have legitimate interests in the intellectual development of their co-religionists in

Turkey, Persia, Afghanistan and elsewhere, and the best way of helping them is by making Aligarh a Moslem Oxford, where they can all send their best students not only to learn the modern sciences, but that honesty and self-sacrifice which distinguished the Moslems of the first century of the Hijra. Gentlemen, it is not only my opinion, it is the opinion of all the best minds that guide Moslem thought in India, that such a University would restore the faded glories of our people. There is no doubt of the efficacy of the remedy, the element of doubt lies in the preparation of it. Will the Musalmans of to-day exert themselves so much as to found such a University? Have we so wholly lost the noble disregard of self, the generous devotion to the good of Islam which characterised the early Moslems, as not to be able to set aside some of our wealth for this great cause? We are sure that by founding this University we can arrest the decadence of Islam, and if we are not willing to make sacrifices for such an end, must I not conclude that we do not really care whether the faith of Islam is dead or not?

TRUE COMMANDS OF THE PROPHET.

Gentlemen, I appeal to all of you who hear me to-day to give not only your money, but your time and your labour to this great end. And especially I would most urgently adjure those who, in obedience to the precepts of our religion, give large sums in the way of God to consider whether it is not more in accordance with the commands and example of the Prophet to help their Mos-

lem brethren than to undertake pilgrimages and celebrate costly anniversaries.

REQUIRED ONE CRORE OF RUPEES.

The sum which we ask for is one crore of rupees, for we propose to establish an institution capable of dealing with the enormous interests involved ; we want to be able to give our Moslem youths not merely the finest education that can be given in India, but a training equal to that which can be given in any country in the world. We do not wish that in future our Moslem students should be obliged to go to England or Germany if they wish to obtain real eminence in any branch of learning or scholarship, or in the higher branches of industrial and technical learning. No, we want Aligarh to be such a home of learning as to command the same respect of scholars as Berlin or Oxford, Leipsig or Paris. And we want those branches of Moslem learning, which are too fast passing into decay, to be added by Moslem scholars to the stock of the world's knowledge.

INTELLECTUAL AND MORAL CAPITAL.

And above all, we want to create for our people an intellectual and moral capital ; a city which shall be the home of elevated ideas and pure ideals ; a centre from which light and guidance shall be diffused among the Moslems of India, aye, and out of India too, and which shall hold up to the world a noble standard of the justice and virtue and purity of our beloved faith.

RESTORATION OF THE GLORY OF ISLAM.

Gentlemen, do you think that the restoration of the glory of Islam would be too dear at one crore of rupees ? If you really care for that noble faith which you all profess, you can afford the price. Why, if the Moslems of to-day did their duty as did the Moslems of the first century, in three months you would collect this money to pay for the ransom of Islam. Bethink you that there are in India 60 million Moslems, and of these at least ten million, or one crore, can afford one rupee a head ; from the head of every Moslem family we only ask for one rupee, whereas we all know well that there are people who can pay Rs. 1,000 or Rs. 10,000 with ease.

Gentlemen, these are facts ; if our ideal is not realised, it will be because the ape within has swallowed the angel ; it will be because, though we profess veneration for the faith and for the Prophet, it is but a lip-loyalty that will not make this small sacrifice to revive in its purity the glorious faith of Islam.



APPENDIX VI.

THE INDIAN BUDGET.

THE DEBATE AT CALCUTTA.

SPEECH BY THE AGA KHAN.

IN the debate on the Budget at the recent meeting of the Viceroy's Council at Calcutta, his Highness the Aga Khan said :—My Lord, I must first most cordially congratulate the Government of India on the financial results of the year, which I venture to say prove that there is a steady though slow progress in the material prosperity of the country, and I must acknowledge the wise, liberal and sympathetic manner in which the Hon. the Finance Minister has dealt with the various economic problems relating to this Empire. It is almost needless for me to assure your Excellency that there is universal joy, gratitude and satisfaction throughout India that your Excellency's Government has in the same year reduced both the most pressing taxes which fall on the shoulders that are least able to bear the burdens of the Empire. I must also add that it is almost universally hoped by the people of this country that the present reduction of the salt tax is the beginning of a series of

annual reductions that will in a few years totally wipe out this tax, which by its very nature presses with undue severity on the poorest of the poor, while it practically does not affect the rich and the well-to-do. My Lord, as to the raising of the income tax exemption to Rs. 1,000 per annum, there is no doubt that it will be a great boon to the lower middle classes, and all I beg to add is the hope that your Excellency's Government may be in a position next year to raise the limit to Rs. 1,200 a year, and thus carry out the suggestion made by the Hon. Sir Montague Turner last year.

PRIMARY EDUCATION.

My Lord, as to the various items of expenditure, it is, in my humble opinion, a cause of regret that year after year passes and no serious effort is made out of the Imperial Exchequer to raise the standard of intelligence of all classes throughout India. In this age of severe competition the more intelligent and the better educated peoples will slowly but surely gain the capital of the ignorant nations, and as the natural and necessary result of their better mental equipment become the creditors of the backward peoples. My Lord, is it right that under these circumstances and in this age the vast majority of Indian children should be brought up without possessing even the rudiments of learning?

My Lord, while the British Government in the United Kingdom and the Governments of all the Australian Colonies, and of not only great powers like Germany, France, Austria-Hungary, Italy and the United States,

but of such nations as Japan, Mexico, Peru, Portugal, Spain, Roumania, Servia and Bulgaria, have adopted compulsory and free primary education for all, the number of illiterates in India, according to the census of 1891, was 246,546,176, while those who could read or write was only 12,097,530. My Lord, has not the time come for the commencement of some system of universal primary education such as has been adopted by almost every responsible Government? The extreme poverty of this country has recently been much discussed both here and in England, and all sorts of causes have been found and given to explain the undoubted fact. But, my Lord, in my humble opinion the fundamental cause of this extreme poverty is the ignorance of the great majority of the people, and I venture to add that if by some miracle the angel of peace descended on earth, and the military establishments of the powers disappeared like a mirage and all the gold and silver of Africa and America flowed into this country, yet, as long as the present general ignorance of the masses prevailed, in a comparatively few years, we would find that the precious metals had returned to the earth and the saving from the military taxes blown into the air in the form of lights and fireworks.

My Lord, with the ever present fact that this country is advancing very slowly as compared to Europe and America, has not the time come for taking a bold and generous step towards some system of universal education suited to the conditions of the various Provinces of the country?

Again, my Lord, great efforts are being made in Europe and America towards making higher technical and scientific education general and popular. My Lord, I respectfully venture to suggest that numerous establishments be founded all over India, teaching the people by the most scientific and modern methods how to convert the many dormant resources of the country into capital, and even with all this extra expenditure for primary and technical education, there ought to be also an increase in the grants devoted to higher literary education, so that the intellectual and moral development of the people may keep pace with its increased material prosperity.

THE COST OF THE ARMY.

My Lord, it may well now be asked, where is the money to come from? My Lord, I am one of those who feel profoundly convinced that the first duty of the Government of India, as the guardians of this country, to the people of India, is to maintain the military power of this Empire at such a standard of numerical strength and efficiency as to make not only the success of a war with Russia a foregone conclusion, but so as to prevent even the most chauvinistic or Russian Tsars from interfering with our many legitimate political and commercial interests in the various independent Asiatic States that border our vast and extended frontier. My Lord, however, if methods could be found by which, without reducing either the effective strength of the Army in time of war or from its efficiency as a military

instrument, Government could at the same time reduce the burden of the military budget, I think no considerations of trouble or labour in bringing about such a result ought to be allowed to prevail as against the fact that it will enable the Government of India to devote so many millions a year towards a system of national education. Here I may say, my Lord, that I recognize that no reduction in the number of British troops in India is for the present possible. But with the Indian Army the case is different. First of all, if short service was introduced and a system, not only of regimental reserves but of a permanent territorial reserve, was formed, it could be brought about that though the peace establishment of the Indian Army and its cost would be less than at present, yet its effective strength in time of war would be greater. This is the system adopted by almost every European Government, including Russia and Turkey, and also by Japan. My Lord, another step which I would respectfully urge, not only from the standpoint of economy but also from that of political expediency, as also in the interests of justice, is that a certain and limited number of the scions of the noblest houses of India, such as have passed through the Imperial Cadet Corps, be granted commissions in the Indian Army. Your Excellency, by creating the Imperial Cadet Corps, has shown not only your generous sympathy with the aristocracy of India, but by an act of far-seeing statesmanship demonstrated your anxious solicitude that honourable careers may be open to the younger members of ruling families and the noblest

houses of India. But, my Lord, the formation of the Imperial Cadet Corps has not only caused general rejoicing and gratitude, especially among the aristocracy, but also has raised hopes that some at least of the most successful cadets will be nominated to commissions in the Indian Army. I most earnestly beg of your Excellency that, if possible, a definite undertaking be given that at least some of the most successful cadets will thus be given commissions so as to fulfil the expectations that have been formed. My Lord, to permanently exclude all the upper classes of British India from ever serving their Emperor in the defence of their own country is, I venture to submit, incompatible with those noble principles of justice and generosity which have all along been accepted as determining the character of British rule in India.

THE NATIVE STATES.

There is one more suggestion in this connection that I would like to make in common justice alike to the taxpayers of British India and the Rulers and subjects of Native States. The suggestion is that after the glorious and soul-stirring ceremony held at Delhi it will be an act of wise statesmanship not to allow the spirit of solidarity and common interests, which was witnessed there, to remain unutilized for the welfare of the Empire. My Lord, as things stand at present, the Imperial Army is bound to defend not only British India but the whole country, including the Native States. This, I submit, is unjust alike to the people of British India as also the

Rulers of Native States, for the burden of meeting the entire expenditure of the Imperial Army falls at present exclusively on the taxpayers of British India, while, on the other hand, the Rulers of Native States—representatives of ancient and warlike dynasties, in whom the cherished traditions of a chequered past are still preserved—are precluded from taking their legitimate place in the defence of this great Empire. Of course, my Lord, I am aware of the existence of the Imperial Service Troops, but their numbers are much smaller than the proportion according to population that would have to be maintained by the Native States, if in India there was a system of recruiting according to population or territorial extent. My object in mentioning this is not to suggest that an additional burden be imposed on the shoulders of Native States, nor that any Imperial bills be presented to the Rulers of these States for payment. But when, my Lord, as at present, a large irregular armed force is maintained by the various Rulers and a large expenditure is borne by their subjects, it is (specially after the great Imperial ceremony at Delhi when the collective devotion of the whole of India to the person and throne of the King-Emperor was declared to the world) clearly to the welfare of both the Imperial and feudatory Governments to bring this armed but practically wasted force not only to the highest standard of efficiency, but also to bring it within the system of Imperial defence, of course, under the direct peace and war command of his Excellency the Commander-in-Chief.

A SUGGESTION.

My Lord, to make such a force really efficient and to win for it the confidence of the public, of course it would be necessary to place a small number of carefully picked British officers in charge, just as has been done with such unique success in the case of the Egyptian Army. My Lord, what has been carried out in Egypt in spite of the great difficulties connected with the British occupation of that province, and in spite of the constant intrigues of some of the Great Powers and the interference of Turkey, the Suzerain of Egypt, ought to be done easily enough with the Native States whose Rulers, one and all, deem it their greatest privilege to be under the paramountcy and protection of British power. My Lord, I admit this proposal as submitted on the present occasion will appear to be the crude and visionary fancy of an irresponsible dreamer, but the presence at the present moment at the head of the Indian Army of the great and most distinguished General who carried out those remarkable reforms in the Egyptian Army, and raised even the despised fellaheen to be trustworthy and loyal troops worthy of fighting by the side of the flower of the British Army, emboldens me to hope that this proposal may commend itself to your Excellency's Government. My Lord, this method of placing the whole of their forces under the direction of the Imperial Commandèr-in-Chief and under the control of superior officers nominated by the Imperial Commander-in-Chief was accepted after the unification of Germany by the Rulers of Saxony, Wurtemberg, Baden and all the other

smaller States of the German Empire. Yet the Rulers of these States had been up till then Rulers of international Sovereign States and the equals of the Kings of Prussia. But with Imperial unity it was at once accepted by all as a self-evident axiom that there could be no particularism in military affairs. What was found necessary by all the Rulers of German States is, I venture to suggest, equally necessary in India, only even more so. Here there are no International Sovereigns, no equal allies, but, one and all, feudatories and tributaries, proud to acknowledge in a spirit of whole-hearted loyalty and devotion the absolute paramountcy of the Imperial Government. My Lord, then why should this particularism in military affairs, which means in practice burdening the Imperial Exchequer with maintaining a larger force than its proper share and at the same time burdening the treasuries of the feudatories with the cost of a force that is practically useless for its only use, namely, Imperial defence, be allowed to continue? My Lord, such a system as has been suggested above would of course add enormously not only to the influence of the Rulers of these States, but would make them important participators in the responsibility and privilege of fighting for their Emperor and defending their own country. My Lord, I fear that this suggestion may perhaps be misapprehended in certain quarters, but I would appeal to the patriotism of the Rulers of the Native States and ask them to consider whether such a course will not in the end be found to be in the best and highest interest of all—preventing a considerable waste

of resources which are sadly needed in the present state of the country for the great work of national education, and bringing appreciable relief to the Exchequers of both the Imperial Government and the Native States. Of course, my position implies that, in proportion as the irregular troops of Native States are brought under the supervision of British officers to the standard of efficiency and included within the regular system of Imperial defence, the Indian Army maintained by the Imperial Government will be correspondingly reduced.

THE POSITION OF THE CHIEFS.

My Lord, every care must of course be taken that such reorganised troops of each Native State would wear the uniforms of their own State and carry the colours of their chief and all the traditional emblems associated with each princely House. The Chiefs, moreover, would be able to command the allegiance of the troops not merely as Rulers but also as their Honorary Commanders. I think, my Lord, such an arrangement will greatly enhance the dignity and prestige of the several Chiefs. Again, my Lord, if the personal inclination of the Ruler was, as it probably in the great majority of cases will be towards an active military life, he could, by studying military science, become also the active Commander of his troops, and with the advice of the British officers supervising his troops be able to command his own men in time of war. This would be, if I am right, analogous to the position of the German ruling princes towards their own particular army, and what has been done with such

conspicuous success in Germany may, there is every reason to hope, be achieved with equal success in India. My Lord, the spirit of unity which moved the German princes during the ceremony held in the Hall of Mirrors to this day breathes through the German system of defence. Is it too much to hope that that spirit of loyalty and devotion, which was so evident in the great ceremony at Delhi, may live for ever in India as an active force in our system of Imperial defence and out of it may come not only a greater military power under the control of the Imperial Government than at present, but also release for both the Imperial Government and the Native States the resources by which they can, through systematic education, raise the whole standard of general intelligence and advance the moral welfare and the material prosperity of this great country.



APPENDIX VII.

A PROBLEM OF THE FUTURE.

THOSE interested in the future of the peoples of India know that sooner or later a great problem will face the Indian, "Where shall I go, how can I live?" The figures published, recently, by the Census Commissioner tend to prove that the normal increase of population has not been maintained during the decade ending 1900, and that there has been a decided check. The causes that have led to this falling-off are not difficult to find; plague, pestilence and famine have cast their shadows wide and deep over the land and claimed their victims by the thousand. How long the present causes will continue to counteract the natural increase, is a question which none can answer, but it is believed and hoped that a more satisfactory state of things is in store for the country. Sooner or later, the normal rate of progress in population must follow the cycle of bad years, and then, in a comparatively short period of time, as time is reckoned when dealing with such subjects, perhaps the most serious of all problems will stare India in the face—what is to become of the surplus population? Where is the land to which they can go?

India itself cannot hold and support more than about another 150 millions added to her present population.* Even with the rise of manufactures and all possible industries, 450 millions is probably the maximum, and more than some such figure India can never sustain. It must also be remembered that an ancient and overcrowded country, with possibly an impoverished soil, is not likely to produce a healthy and strong race of effective individuals, specially after crowding in cities and towns becomes general, with the increase of manufactures.

For generations past Europe has had the Americas, Australasia and South Africa to send her surplus population to, but where can the brown man find his America, his Australasia, his South Africa? It is probable that when the Indian awakes to the fact that India, large as she is, cannot hold him, the first general movement will be towards Assam, the Shan States and the interior of Burmah. These countries can accommodate a few millions, but this accommodation must prove too inadequate to meet the requirements of the successive waves of half-starved humanity which will pour out of India in search of bread, employment and wealth. The only part of the world which is likely to be of use when this contingency arises, the only country large enough to meet for an indefinite time the requirements of such an immigrant population, is Tropical Africa. Tropical Africa can be roughly described as

* Compare statistical figures of area and population with England, Belgium, Saxony and Westphalia.

that part of Africa, bounded on the north by the Saharra, the Soudan and the Abyssinian Highlands, to the east by the Indian Ocean, to the South by the rivers Zambesi and Kunene, and to the west by the Atlantic. For the last hundred years emigration of traders, labourers, etc., from India to East Africa has been known, but this has been on a small scale and been confined mostly to people of Western India. In my opinion, when in the time to come the ryot improves in his knowledge and begins to look upon emigration as desirable and practicable, he too will move in the wake of his brother to seek fresh fields, not like the trader for the rapid accumulation of wealth, but as an agriculturist in search of a permanent settlement. These ryots will probably at first settle in East Africa, but as others come, they will move slowly north, south and west, till some definite geographical obstacle prevents further progress. The most serious objection to Tropical Africa as the America of the brown man is that that country is already inhabited by a large number of aborigines in the various tribes of negroes. It is, however, very, very doubtful if the majority of these negro tribes are capable of sustained and continuous labour or settlement. Many of these tribes are believed to be hopelessly weak, and almost all are believed to be, without crossing with some superior race, incapable of mental progress beyond a low and limited extent. But even if we admit that the negro himself will turn, with settled Government, into a hard-working peasant, there is no ground to fear that the Indian will find the

presence of the negro a reason for him to withdraw, any more than the presence of the aborigines prevented the northern tribes from coming down to Central and Southern India, or the presence of the Red Indians prevented the white man from settling in the two Americas. As the Indian emigrants will be mostly men, it is certain that a large number of Indian settlers will intermarry with the natives, and that in a comparatively short period of time there will be a race of negroid Indians inhabiting Equatorial Africa, very much as at present most of the Soudanese and Saharran Arabs have become negroid Arabs. Experience has shown that the negro improves wonderfully by crossing; many negroid Arabs have been great and distinguished men, and all crossed negroes get rid of the intellectual weakness which is generally the characteristic of the pure negro. Already, a large proportion of Indians settled in East Africa have an admixture of negro blood, and the Indian Muslim in East Africa not rarely marries an African, and the children have so far shown no signs of mental or physical weakness. Probably, the Hindus (specially high caste ones) may not so easily go in for intermingling of races. But few high class Hindus are likely to emigrate.

The climate, especially of the eastern districts, resembles India, and the soil is both fertile and to a great extent absolutely virgin, with one great advantage, which, however, is restricted to certain portions only, *i.e.*, large areas independent of rain, the soil containing a certain amount of moisture. The fact that East Africa

is known to a large number of Indians as a country where their compatriots are found settled in fair numbers is in itself an inducement to them to turn towards it when forced to leave India. Again, it must be noticed that there is no other place affording similar facilities, and so easy of approach. Northern Australia has often been suggested, but no one knows that the state of Australian feeling towards the brown man can doubt that, were the Indians to invade it in large numbers, great political difficulties would arise, and colonial legislation would make short work of any such attempt. Even the deep loyalty of the Australian to the common flag of the mother country will not go so far as to tolerate a brown man in Northern Australia. Malayasia and tropical America are more likely to be inhabited by the yellow man than the brown. They are nearer to the Chinaman than to the Indian. It will be seen that the only part of the globe within practical reach of the Indian emigrant, with any hope of finding sufficient elbowroom, is Tropical Africa. With famine recurring at shorter and shorter intervals, with the poverty of the peasant undoubtedly increasing, mainly through causes that are in India irremovable and irremediable by any measure within human power, this question of emigration must be seriously looked into. The problem may not appear serious now, but when pressure from overpopulation becomes more and more severe, a stampede must follow, a rush that might bring misery to millions before it could be got under control. If carefully taken in hand now, it is possible by a few

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well thought out measures to anticipate the rush of the future by a natural development of emigration. The reform of the emigration laws, such land laws in British East and Central Africa as are likely to encourage Indian immigrants, an arrangement with the Imperial German authorities, who probably would encourage immigration of Indian agriculturists, are some of the remedies that appear simple and yet of far-reaching effect. But it is for the great statesmen who rule India, for the guardians of millions of men, to find the measures that may give that impetus to a healthy movement, a movement which, in some form or other, is inevitable in the future. Is not this a worthy occasion "to peg out claims" for Indian posterity in Africa?

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APPENDIX VIII.

LIST OF THE LINEAL ANCESTORS OF H.H. THE AGA KHAN.

(1) H.H. A'LI, son-in-law of the Prophet, 1st Imám. His son was Hasan, the second Imám, whose younger brother (2) Husain, the martyr of Kerbellá, was the third Imám ; his son (3) Ali, Zein-ul-A'bidin, was the 4th Imám, and his son (4) Muhammad Bákir, the 5th, whose celebrated son, the philosopher (5) Imám Ja'far Sadiq or the Just, was the possessor of many known and secret sciences. (6) ISMAIL, (the eldest son of the 6th Imám,) died in his father's lifetime, but is acknowledged as the 7th Imám by the Ismailians who derive their name from him, whereas the ordinary Shiahs acknowledge 12 Imáms, *viz.*, the 6th Imám's second son Musa, as the 7th Imám, his son A'li Risa as the 8th, his son Abu Ja'far as the 9th, his son A'li Askari as 10th, his son Hasan Askari as 11th, and Muhammad, surnamed the *Mahdi*, who vanished, but whose re-appearance is expected as the 12th Imám. All the Ismailians, however, do not go beyond Ismail, but as we are concerned with the line of descent ending with the present Aga Sahib of Bombay, we proceed as follows : (7) Al Wásif' Muhammad, (8) Al Wáfí Ahmad, (9) Al Taqâ Kásim, (10) Al Rázi Abdullah, (11) Al Muhanmad Mahdi (the first

Ismailian Khalifa of Egypt), (12) Al Koem bi-amr-illah Ahmad, (13) Al-Mansûr bi-quwat-illah A'li, (14) Al-Muazz li-dîn-illah Saad, (15) Al-Azîz b-illah Nasr, (16) Al Hâkim bi-Amr-illah ibn A'li, (17) Al Zâhir li-Dîn-illah A'li, (18) Al Mustansir B-illah Muádd, (19) Mustafa li-Din-illah Nazar, (20) Sayyid Hâdi, (21) Al Mullah Mahdi, (22) Hasan A'li, Zakarahu-s-salám, (23) A'la-ud-dîn Muhammad, (24) Hasan Jelaluddin (as-Sabbá), (25) Al A'la Muhammad Shah, (26) Ruknuddin Khur Shah, (27) Shamsuddin Muhammad Shah, (28) Kásim Shah, (29) Ahmad Islám Shah, (30) Muhammad Shah, (31) Mustansir A'li Shah, (32) Abdul-Salám Shah, (33) Mirza Abbas Shah, (34) Abu Zer Shah, (35) Murad Mirza A'li Shah, (36) Zu-l-fiqár Shah, (37) Nur-ud-dîn Shah, (38) Sayyad Khalílullah, (39) A'ta-ulla Nazr A'li Shah, (40) Ab-ul-Hasan Shah, (41) Kásim Shah, (42) Sayyid Muhammad Hasan Beg, (43) Sayyid Ja'far Shah, (44) Mirza Bâkir, (45) Shah Khalílullah, (46) *Muhammad Hâsan* (AGA KHAN), (47) A'li Shah, Aga Khan, (48) Ága Sultan Muhammad Shah, the present. Aga Khan.



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