

Principle points of my
evidence as head of Ismaili

The doctrine of the Isma-
Ashari (ie Thana sharis)
and of the Ismailis both
subsections of the great
Moslem faith differ totally.
The difference consist
principally in the following
3 points

First. The Ismaashari
acknowledge as legal
successor of the fifth Imam
the Ismaashari Imam.

Qashash Namah

The son of Asfar Sada R
from one of his slaves
and they look upon the
heirs of Musa as the
only Imams.

And the Isna Ashari
teach that the succession
to the Prophet has reached
its end with the 12th
Imam Muhamed as
he without dying
lives in the Ether
invisible to the eyes of
men.

For they believe that he
will return to create a
new Empire of Peace
on Earth. Therefore they
call him Mahdi & E
Messeah.

3rdly. The Isma Asharis
like most Moslems have
a Dualistic faith
and believe in the
Existence of God
separate from the Universe
God and the Material
are not one the Material

was created by the will
of God.

Now the Ismaelites believed
first the successor in
the Imamate of the 8th
Imam was Ismail the
eldest son of Jaffer
Sadek and his wife.
As Ismail died before
his father he could not
~~be a successor~~
~~after him~~ get to the throne
speaking allegorically.

but he is our seventh
Imam. ~~Lighted~~
as 8th Imam figures
mentioned the son of Jamar
who came to the throne
after Jaffer Sada's
death. The following
Imams are the heirs
of Jamar only of whom
the Aga Khan for the time
being is the successor.
The present Aga Khan
being the 8th.

2. The doctrine of the
Imams' authority

believe in the Presence
3. The faith of the Gnostics
is monistic. They teach
God and the Universe
are "one". The material
is the part and
emanation of the "one"
and they reject the
doctrine that the
Materia has been
created by the will
of a God separate
from the Universe.

The Principle points of
the doctrine are so
essential to the Ismaili
that anyone ^{deviating} from one of
the 3 points is will be
considered of different
faith and religion.

The Khojas were originally
all Ismailis as proved
in the Bombay judge
and the Khojas looked
upon Ismail originally
as imam as proved by the
3 main points of the

the case doubts should
arise regarding to the
adherence of a member
to the faith it will be
customary now to make
the person in question
sign a document in
which he confesses
to be a follower of the
doctrine of the
Imamee Ismaeli -
If he refuses he is no
more a member of the
faith. As for as the

and mismanagement of the
property of the ~~people~~
Church are concurred
The Ismaels have the
following Rules

The Church Property
belongs to the Ismaels
themselves as a body
but the ~~the~~ superintending
administration is
in the hands of a
Chairman Ismael

The local administration

of the committee of the local
place rests in the
hand of a committee
subject to the supervision
and management of
superior circuit
committees to whom
they give accounts
of the revenue of the
church property.
The circuit committees
refer to the Ga. Board's
financial secretary

in Bombay. Aga Khan's
private fortune and
the church property
are separately administered
but all in Aga Khan's
entire ultimate
disposal.

The Ismailis in the
course of their
prayers mention
and pray to
material objects such
as fish and other things

as God or parts of the
Universal "One" This is
contrary to all other sects
of Mohammedans except
some Sufis whose
ideas were the same
as Ismaili thought
and perhaps the
logical foundation
for Ismaili thought.
The Inna Ashari look
upon calling a
man or fish or

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The material object
as the Incar Nation
of the "One" Universal
object as "Koope"
is infidel. The
Ismaelis being Monists
look upon a man
or fish as the Incarnate
of the "One" and as parts
of that "One"

now the Phog
prayers have always

mentioned
Fish and Ali and
men and other
material objects as
incarnations of the
"God" and parts of
the Universal "one"

They have accepted
the theory of
"Dissodatar"
(look at the Bombay
Judgment) and

Ismael's belief that is
Al and others are
incarnations of the
one so Khajas cannot
have been Asna Asharis
or any other Mohomedan
sect for according to
Asna Asharism and
all other Mohomedan
sects there is no
incarnation and no
Materia can be God
or part of God
But the old time

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prayers have always
mentioned Men
and fish as God

This is my
sworn evidence as
to the History of Imalis
and Rhofas.

Aga Khan

Witness

A. Williams.

Dated Dec. 5. 29. Sept. 49.

PRINCIPLE POINTS OF MY EVIDENCE AS HEAD OF ISMAILIS

The doctrine of the Isna ashari (i.e. thenasharis) and of the Ismailis both subsections of the great moslem faith differ totally. The difference consists principally in the following 3 points.

first. The Isnaashari acknowledge as legal successor of the 6th Imam Jaffer Sadak Mussa, The son of Jaffer Sadak from one of his slaves and and they look upon the heirs of Musa as the only Imams.

2ndly The Isna ashari teach that the successorship to the Prophet has reached its end with the 12th Imam Muhamed as he without dying lives in the Ether invisible to the eyes of men. For they believe that he will return to create a new Empire of peace on earth. Therefore they call him Mahdi i.e. Messiah.

3rdly The Isna asharis like most moslems have a Dualistic faith and believe in the Existence of God separate from the Materia God and the materia are not one. The Materia was created by the will of God.

How the Ismailis believe :

First The successor in the Imamate of the 6th Imam was Ismail the eldest son of Jaffer Sadak and his wife as Ismail died before his father he could not get to the throne speaking allegorically but he is our seventh Imam. As the 8th Imam figures Mohamed the son of Ismail who came to the throne after Jaffer Sadak's death. The following Imams are the heirs of Ismail only of whom the Aga Khan for the time being is the successor. The present Aga Khan being the 48th.

2. The doctrine of the Ismailis does not believe in the Messiah.

3. The faith of the Ismailis is monistic. They teach God and the universe are "ONE" The material is the part and Emanation of the "ONE" and they reject the doctrine that the materia has been created by the will of a God separate from the Universe.

The principle points of the doctrine are so essential to the Ismaili that any one deviating from one of the 3 points is will be considered of different faith and religion.

The Khojas were originally all Ismailis as proved in the Bombay judgement, and the Khojas looked upon Ismail originally as Imam as proved by the Bombay judgement. In case doubts should arise regarding to the adherence of a member to the faith it will be customary now to make the person in question sign a document in which he confesses to be a follower of the doctrine of the Imamee Ismaili. If he refuses he is no more a member of the faith. As far as the administration of the property of the church are concerned the Ismailis have the following rules: The church property belongs to the Ismailis themselves as a body but the superior administration rests in the hands of Aga Khan as Imam.

The local administration of the community in each place rests in the hands of a committee subject to the supervision and management of superior circuit committees to whom they give accounts of the revenue of the church property. The circuit committees refer to the Aga Khan's financial secretary in Bombay. Aga Khan's private fortune and the church property are separately administered but all in Aga Khan's entire ultimate disposal.

The Ismailis in the course of their prayers mention and pray to material objects such as fish and other things as "GOD" or parts of

the universal "ONE". This is contrary to all other sects of Mohamedans except some soofis whose ideas were the same as Ismaili thought and perhaps the logical foundation for Ismaili thought. The Isna ashari look upon calling a man or fish or other material objects as the incarnation of the "ONE" universal object as "KOOFR" i.e. infidelity. The Ismailis being monists look upon a man or a fish as the incarnation of the "ONE" and as parts of that "ONE".

Now the Khoja prayers have always mentioned fish and Ali and men and other material objects as incarnations of the "GOD" and parts of the Universal "ONE".

They have accepted the theory of "Dussoatar" (look at the Bombay judgement) and Ismailis believe that Ali and others are incarnations of the one so Khojas cannot have been Asna asharis or any other Mohamedan sect for according to Asna ashism and all other Mohamedan sects there is no incarnation and no materia can be God or part of GOD. But the old Khoja prayers have always mentioned men and fish as God.

This is my sworn evidence as to the history of Ismailis and Khojas.

(signed) Aga Khan

Daressalam, d. 29th Sept 99.