

Jampudeep'na Sultan

By Sairab Abu Turabi

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[Part II]

[1]

The bungalow of Valcashwar in Bombay has become a historical place for Imam Sultan Muhammad Shah from 1885 to 1946. It is situated on the seashore. Before the Imam's Diamond Jubilee in 1946, one person hurriedly came in Valcashwar. He came in the tram and ran on the lofty place for five furlongs towards the bungalow. He requested the guards at the main door to allow him to go inside to see the Imam. He was asked its reason, to which he said that it was an important matter, which he could not tell to them. The other volunteers also came and did not let him to enter the bungalow. He said that he would go whatever it might be otherwise he would exclaim to the Imam loudly. In the meantime, the Imam came in the gallery and asked the matter. One among the three volunteers came up before the Imam, who said, "What is the matter? Who is there?" The volunteer briefly told the Imam about that person, who forcibly intended to enter the bungalow to see him. The Imam told to let him come.

The person was allowed. With folded hands and tears in eyes, he saw the Imam and recited Salawat. The Imam asked, "What is the matter? Do you come for having a didar?" He said that he has beheld him, now he has one another request. The Imam allowed him to explain it. He said, "Khudavind, what is your today's program?" The Imam said that he had to attend one party and also told its address and name of the host. He requested, "Khudavind, don't go there. I have just come from that place." The Imam asked, "Why"? He said, "I have my job there and reliably came to know that the poison has been inserted your food." After saying it, he began to weep.

The Imam looked at him and thought about his honesty and loyalty for him. The Imam let him to weep, then took his hand and brought him towards a window and asked, "Look at the sky, what is this?" He said that it was a sun. The Imam said, "One who may fire a cannon or the big one on the sun, even the atom bomb, then is it possible that he can damage the sun?" He said that it was absolutely impossible. The Imam said, "You know the destructive energy of atom bomb, which killed million people in Japan. One who drops ten atom bombs towards the sun, but the sun cannot be broken." Then the Imam continued, "This is the example of the worldly sun, but the Imam is the Sun of the souls. One who may try to extinguish His Light, but its Light will never extinguish. Be known that the Light of the Imamate is more powerful than billion of suns. Now do you understand?" He said, "Of course Khudavind." The Imam said, "Imam knows everything. It is your love for the Imam that forced you to come here, to which I will reward you here and hereafter." Then the Imam blessed him by putting hand on his shoulder and said, "Khanavadan, you don't worry."

Yet a question was revolving in his mind whether the Imam would go there or not. Before he said, the Imam himself said, "I must go there. Don't worry." The person also was working there and looking at the dishes being prepared. The Imam was talking with the persons around him and eating one after another dish, and made nothing to the Imam.

[2]

Once upon a time Imam Sultan Muhammad Shah gave a time to the leading leaders at his bungalow in Bombay. The leaders reached five minutes before 6.30 pm and waited for a call from the Imam. They waited till 7.15 pm, and the Imam was so busy in his room. In the meantime, a person came and asked a leader, Major Ali Muhammad Macklai that the Imam called for him. He stood up and entered the Imam's room. Imam smiled to see him and said, "You just make telephone to my son Sadruddin in Poona." Major Macklai at once called in Poona. : "Hallow, Sadruddin is speaking" replied Prince Sadruddin. The Imam said to Major, "Ask him, what is doing?" The Major asked, "I am Major Macklai." Prince Sadruddin said, "Oh, Major

Macklai. How do you do?” He said that he was fine, but your father wanted to know, “what are you doing now?” Prince Sadruddin said, “Tell to the father that I have just finished the Dua and your phone’s bell rang.” Major passed on the message to the Imam. The Imam said, “Give him my blessings and switch off the phone.”

Imam Sultan Muhammad Shah said, “You go outside and inform other leaders that I have not forgive offering of the Dua even to my own son, who offers it in exact time. But you did not remember the timing of the Dua while waiting for me.”

Major sought forgiveness and came outside and informed the leaders all about it. The leaders at once started offering the Dua and sought forgiveness from the Imam.

[3]

In the bungalow of the Imam at Wadi (Aga Hall), there was a person among the Imam’s staff, and his name was Rewa Shankar. He was assigned to make record of the miscellaneous items. He was getting thirty rupees as the monthly salary. Once he requested his boss to grant him three hundred rupees as a loan to meet the expenses of his daughter’s marriage. His boss angered and said, “Three hundred rupees? Do you think that here is a tree of money. Go and continue to work. We don’t have any facility to give loan or the advance salary.” Being disappointed, Rewa Shankar came out the room of his boss.

In those days, Imam Sultan Muhammad Shah came in Bombay from London. Imam was reading a newspaper in the corridor. Meanwhile, the Imam heard noise of a person climbing the stair. The Imam saw him. He was Rewa Shankar. The Imam asked the volunteer to send him before me. Rewa Shankar feared and slowly came before the Imam. The Imam asked him to come near him and he came before the Imam. The Imam said, “What is the matter? Why your face looks sad?” He said that there was nothing wrong with him. The Imam asked him similar question and he replied that there was nothing wrong with him. In the meantime, the Imam

saw tears in his eyes. The Imam said, “You are weeping and saying that nothing wrong happened with you. Tell me. Don’t worry.” Rewa Shankar at last said, “I have to get marriage of my daughter.” The Imam said, “You have not invited me in your daughter’s marriage, why?” He remained silent. Thus, the Imam summoned his boss and said, “There is a marriage of the daughter of Rewa Shankar. She is not his but also my daughter. I will bear expenses of his daughter’s marriage. Do you follow?” The boss said that it would be done. The Imam also added, “Give handsome ornament and clothes to the daughter. I will attend the marriage. Look, at present give him one thousand rupees, and if he needs more, give him without hesitation. Don’t forbid him. He is my honest and faithful servant and remains busy all the days. I have been seen since many years that he works honestly. His daughter is my daughter.” Then, the Imam told the boss to go and bring one thousand rupees. The Imam asked Rewa Shankar, “Where do you live?” He said that he lived in a small room at Wadgadi. The Imam asked, “How you reach here at morning?” He said that he left the house at dawn after taking breakfast. The Imam asked, “Do you come on foot?” He said that it was his practice to come on foot. The Imam said, “Now you don’t come on foot. My car will take you and drop at evening to your house.”

The Imam attended the marriage of Rewa Shankar’s daughter and executed his role as a father and spoke constantly, “The daughter of Rewa Shankar is my daughter. I am his father.”

Imam Sultan Muhammad Shah afterwards appointed him as his financial secretary, hence his salary and grade were increased. It is to be noted that the Imam had authorized him to sign on the cheque on his behalf. It will be interesting to note that when the Imam donated one lac rupees in the fund of the Aligadh University, its cheque was signed by Rewa Shankar Dalsukhram Mahetani.

[4]

There is one another story of the bungalow of Valkashwar that in 1950, Imam Sultan Muhammad came and ordered the guard, "Listen, two men will come here. I have summoned them. When they came, you must awaken me and let them to come inside." Saying this, the Imam took lunch and took rest in his room. It was about 4.00 pm., when two women came, one was about 60 to 65 years old and another was 25 to 30 years old. Both were mother and daughter. The husband of the daughter has left Ismailism, who related to the family of the Habib Bank Ltd. The daughter was tortured and harassed by her mother-in-law. She always remembered the Imam and did not speak anything.

Once her mother-in-law disputed and spoke ill words for her and her family. It was beyond her resistance. She took her husband's shaving razor and went into the bath-room and closed the door inside. She intended to commit suicide and put the razor on her neck. When she was about to cut her neck, she heard a voice, "Why you are killing yourself. Remember Ali and seek Ali's help." She considered that it was an illusion and once again tried to cut her neck, but on that juncture, she heard the voice, "Leave it, leave it." Her hand became trembled and the razor fell on the floor and broken. She herself confirmed that the voice related to the Imam. She heard again the voice, "Everything will be okay. Don't be worried. You come to my bungalow on tomorrow with your mother."

She took the broken razor on the floor and dropped into the dust bin. On next day, she took her mother and came at the bungalow of the Imam. When both of them reached the bungalow, the guard called Ram Sevak was a very simple man, but faithful servant of the Imam. Both the mother and daughter requested the guard, "The Imam has called for us." He said, "But the Imam has told me that two men would come, but you are two women. He has not told me about you." They discussed with him that they had been summoned by the Imam and let them go inside." He said that it was not possible for him to allow them because the Imam was taking rest. Both were frustrated and remembered the Imam in hearts.

Meanwhile, the Imam appeared on the gallery and told, “Ram Sevak, you crazy. Woman is also the man. I have told you for two men and that are these two women. Let them come inside.” Ram Sevak apologized and allowed them and looked at the Imam, who was not angry but smiled.

Both mother and daughter came before the Imam and prostrated with tears in their eyes. Then, the Imam asked the daughter, “My daughter, why you were going to commit suicide? It is a major sin.” She told that the tyranny of her mother-in-law was beyond her resistance.” The Imam assured her that everything would be all right and she should not be worried. Both of them took permission to go. The Imam gave her a *wazifa* (formula to mutter) to recite during trouble and assured once again that everything would be settled.

After three to four months, the mother-in-law of the daughter was expired and her husband’s behavior also became normal. She resides in Karachi (1983), but her husband and others are non-Ismailis. Her husband however allowed her to attend the Jamatkhana.

Due to some reasons, her and her mother’s names have not been given here, but the story is absolutely true, which was related by Dr. Haji Latif and Alijah Yousuf Ali Dosanni, the former manager of the Habib Bank and now passed his retired life in Karachi.

[5]

Accepting the humble appeal of the East African Jamats, Imam Sultan Muhammad Shah started his marine journey from Bombay on Saturday, the 29th July, 1905 in the steamer called Oriental of P.&O. Steam Navigation Company. This was Imam’s second journey in East Africa. Imam was accompanied by Haji Kamadia along with six leaders of Zanzibar, who had come Bombay to take the Imam with them. Vithaldas N. Suteria, the owner of the Sarsawati Printing Press, Surat was also invited to join the Imam to write down the holy farman of the Imam in Africa.

The Imam's steamer reached Aden in five-six days. Imam stayed at Aden for three days. The port of Aden was well decorated. The English Commissioner of Aden had made arrangement of a bungalow for the Imam. On 7th August, 1905, Imam resumed his journey for Zanzibar in the steamer of Bohimia of the Austrian Lyoid Co., and reached the port of Kilindi in Mombasa on 14th August. The jamat already had assembled and welcomed the Imam, then the Imam came in the Jamatkhana by train and made the *farman*.

On 15th August at about 7.30 am, Imam reached the port of Zanzibar by steamer. The huge multitude of the Ismailis, the British officers and the officers of the Sultan of Zanzibar welcomed the Imam at the shore. The atmosphere was colorful with drums and music. The Imam disembarked the steamer, wearing long Persian cap and long robe. The Ismailis and non-Ismailis greeted the Imam in jubilation. Imam sat in the beautiful horse-cart being sent by the Sultan of Zanzibar. On both sides, behind and the front of the horse-car, the body guards walked with the swords. It was followed by the leaders and the Ismailis. The procession reached the Jamatkhana. On that occasion, the Ismailis, Kutchhi, Bhatia, Luhana and the Hindus decorated their shops on the way to the Jamatkhana.

After gracing the *didar* to the jamat, the Imam came in the residence of Mithabhai Jessabhai, then the Imam went in the bungalow of the Panjibhai Club lying on the sea-shore. Here the Imam said to the followers, "This is an excellent bungalow. Now you go to your houses to rest and I am also going to take rest." The Imam also said, "As long as I am here, you must attend the Jamatkhana and arrange the Majalis of the knowledge. You must listen the *waez* (sermon) of Juma Bhagat, whom I have brought with me. I will also grant you *didar* daily. I have brought extremely sacred water of the *noor* for you. The *noorani* water which I have is so potential that if it falls on the stone, it will become soft as wax."

On 15th August, 1905, the Imam granted *didar* to the Zanzibar jamat and made the *farmans* of wisdom.

On 16th August, 1905, the Imam came in the Jamatkhana. On that occasion, Mukhi Kassim Damani declared his wish to build a new Jamatkhana and

present to the Imam. The Imam accepted his humble wish and said, “It is your wish to enlarge the present small Jamatkhana, which is an excellent work. I shall give you similar 70 houses not of the ornaments but of *noor* in hereafter. Make a plate and put in the new Jamatkhana along with your name, and also write in it that the Imam visited here in Zanzibar and by his order, the new Jamatkhana has been built, also add in it the date and year.”

[6]

Before the visit of the Imam in Zanzibar, the jamat held seven *Satada* in the Jamatkhana. The last one was on the 18th August. The Imam was graciously invited in the last *Satada*. He graced the *didar* and said, “You have organized *Satada* and toiled with a view of the fulfillment of your wishes. Your wishes have been accepted and I pray to all of you.”

Then, an ivory of about 14 to 15 feet with the weight of 150 pounds was brought in the Jamatkhana, which was bought by the Imam. The Imam inspected and satisfied. The Imam advised to keep it in the Jamatkhana. One person offered to pay its price, to which the Imam said, “Not at all. It was purchased by me. Instead, if you have a wish, you must pay its equal amount in the funds of the Majalis of the Varas in Mombasa. You will earn much benefit.”

[7]

Imam Sultan Muhammad Shah visited the Jamatkhana in Zanzibar to grace the *didar* on 22nd August, 1905. The Imam was informed that Valbai (aged 70 years), the mother of Alarakhia Dossani came in the Jamatkhana on yesterday and sipped holy water and sat at the corner and expired by reciting Ya Ali, Ya Ali. The Imam said, “That old woman was very much fortunate, who died in the Jamatkhana means in the House of God. She did not bother anybody and entered the paradise alone.”

[8]

The Imam also said in the Zanzibar Jamatkhana that, “This Jamatkhana is small and insufficient to accommodate you. One angel Mukhi Kassim Damani came forward to enlarge it. He will build the House of God, which is an excellent work. I will also daily pray for him. You put one plate on the entrance of the Jamatkhana, wherein it should be mentioned that one who comes, he must pray for Mukhi Kassim Damani. I will again come here after three days to lay the foundation stone. In this virtuous work, other persons should also join. If Varas Saleh Kassimani, Mukhi Fazal Essa, Visram Hirji, Visram Rahimani Dhala Aloo, Bhaloo Lakha, Kamadia Bhaloo Vali and Mukhi Vali Essa are present here, they must stand up.” Thus, these persons reverently stood up. The Imam told to them, “You all have to assist in the construction of the Jamatkhana, so that it may be completed well in time.”

[9]

In Hasanabad, Bombay one African Ismaili had sent four *kalash* (hanging water pot) to be fitted on the four minarets of the shrine of Imam Hasan Ali Shah. His name was Aba Tarsi Ibrahim, but people called him Aba. He resided in Kilwa in Tanzania. It was an original place of the Ismailis in East Africa and the main centre of Tanzania when Dar-es-Salam was yet small. In 1937, Imam Sultan Muhammad Shah arrived in Dar-es-Salam during the Golden Jubilee. During the Mehmani of the Kilwa Jamat, the Imam remembered that late Aba Tarsi. The Imam asked, “How is his wife? and where is she?” The Imam was reported that she was in Kilwa and could not come here for the didar because of illness. The Imam asked, “Is she alive?” The Mukhi told that she was yet alive. The Imam asked this question for three times and was reported all the times that she was alive. Then, the Imam said, “Not at all. She is also expired and has come to my presence (*huzur*).” The Mukhi said, “But Khudavind she is alive and is sick. The Imam said, “Not at all. She also left the world.”

Later, it was known that the above Mehmani was arranged at 10.00 am and exactly on the same day and time, the wife of Aba Tarsi had expired in Kilwa, about 200 miles far from Dar-es-Salam.

[10]

Imam Sultan Muhammad Shah then arrived in Kisumu, where about 60-65 Ismailis resided. Mukhi Vazir Alidina Visram and Kamadia Count Hasham Jamal and all the Ismailis greeted the Imam. The Mukhi, Kamadia and other leaders had brought a horse-cart to take the Imam along the Jamatkhana. These leaders had decided that instead of the horses, they would pull the cart. They separated the horses and pulled the cart. When the Imam saw that the Mukhi, Kamadia and other leaders were pulling his cart, he exclaimed, "Mukhi, what is this?" The Mukhi said, "Khudavind, it was our wish that we will pull the cart instead of horses." The Imam said, "Not at all. It cannot be done. You are my spiritual children. Vazir Ismaili Gangji (of Junagadh) has eliminated the slogan of "*Khoja Uthao Boja*" (O'Khoja, lift the load) and now I will never allow you to lift the load. You stop the cart and come out and bring the horses and join them in the cart. You Mukhi and Kamadia come in the cart and sit with me."

[11]

Hence, the horse-cart of the Imam reached the Jamatkhana, where the followers were anxious to have the didar. It was hot climate. The Jamatkhana was small having a roof of the sheet of metal, causing the atmosphere hot too much. On those days, there were not fans or air-condition. There was however a wooden fan of old fashion in the ceiling. During the didar, one old woman was moving the rope of the fan to spread air towards the Imam. The Imam said, "You are moving the fan's rope to make the air comes towards me, but what about the ladies and gents sitting before me? You move the rope fast, so that other may also enjoy air." The old woman began to move the rope with two hands and atmosphere became airy to some extent. The Imam became happy and after the end of the

religious ceremonies, the Imam came before the old woman and said, “You you have toiled too much for the jamat. I am too much happy with you. I forgive your *dasond* (tithe). You will earn didar here and hereafter. You will be in the paradise near me, rather at my feet.”

[12]

The Imam then came out the Jamatkhana and asked the Kamadia Hashim Jamal, “Kamadia, tonight I would like to eat fish. I have heard that there are so many best fish in your lake.” The Kamadia took two big baskets and reached his lake. On that day, the fishermen had found fish more than enough. He took fresh fish and put into the baskets. He began to pay its price to the fisherman, who refused and said, “You just told me that you wanted fish for your Imam, therefore, I will take not a single penny for it. You just tell to the Imam that this is a humble gift from me.”

Kamadia Hashim Jamal insisted too much, but the fisherman did not take the money. Hence, he came at the Imam’s bungalow and showed the fish to the Imam, to which the Imam became much happy and said, “Kamadia, I needed one to two fish, but you have brought too much in two baskets. Who will eat it?” He said that it was a humble gift for you from a fisherman. The Imam became happy and told him to convey his compliment to the fisherman. Then the Imam said, “I cannot eat so many fish alone. You announce in the jamat that after the end of the Dua at evening, I will eat with the jamat. You make arrangement of cooking dish of fish and rice.”

The jamat delighted to receive the Imam’s message. The ladies took rice of high quality along with the spices and reached the Imam’s bungalow and jointly began to cook. After the Dua, the whole jamat reached to the Imam’s bungalow. The whole jamat repasted with the Imam.

[13]

Imam Sultan Muhammad Shah then came in Nairobi and made several farmans and told the jamat with tears in eyes, “You arrange to bring in

Africa the poor Ismaili Momin cultivators of Kathiawar. You help them because your influence in the government is too much. Give them plots because they are in much trouble and affliction in Kathiawar. You have heard the affliction fell upon Imam Hussain in Kerbala, such affliction is being faced by the poor Momins of Kathiawar day and night. I will accept the amount as your Dasond whatever you will expend for them over here. I will also forgive your sins. When the government may approve plots for cultivation for them, you wrote a letter and I will send them by my own expenses in Mombasa.

[14]

During his visit in Zanzibar, Imam Sultan Muhammad Shah stayed in the bungalow surrounded by big compound, and near the compound, there was a high building. One non-Ismaili was smoking in the window of the building and throwing its ashes in the compound of the Imam's bungalow. Some Ismailis volunteers seriously noticed it and angered. Meanwhile, the Imam stopped the volunteers not to do anything against the person, who was throwing ashes of the cigarette. This was the Imam's last visit in Zanzibar and came in Mombasa.

After five years, Missionary Hamir Lakha came in Zanzibar from Bombay. He heard from someone about the person threw ashes, therefore, he referred it in his *waez* as a best example of the Imam's patience.

On the following day, the Mukhi told Missionary Hamir Lakha and said, "You have referred yesterday in your *waez* of the person who smoked. Do you know its result? Do you want to see him? Come with me and I will show you." The Mukhi took the missionary with him and crossed the main market and came near a mosque. On the passage of the mosque, there was one beggar. His face was awesome like a fierce beast. The Mukhi said, "This was the person who was rich before five years. Look at him, he is one who disgraced the dignity of the Imam. He was a leading merchant and lost all of his merchandise. Once, his two sons disputed. He intervened and lost his

one hand. His sons died in different diseases. His wife left his house and ultimately, he has nothing to eat and became a beggar over here.”

[15]

Once during his visit in Zanzibar, the Imam went outside the city and came in the forest on foot. There was a shrine of a famous person. Imam entered the shrine with few leaders. The keeper of the shrine surprised to see the Imam and told, “I welcome you. The Sultan of Zanzibar also visits here from time to time for making vow. If you have any desire, you may perform the vow.” The Imam told him, “Your Pir was a pious person, but...” Meanwhile the keeper of the shrine asked, “You call him a person, but he was a great *buzrug* and saint. One who bows before his grave, he gets its reward within three days.” The Imam said, “We don’t have any interest in it. We came here for outing and saw the shrine of your Pir. You claim that your Pir was a great saint, but I am a Saint of the saints. Do you understand? Your Pir better knew my dignity.”

On the same day, the Imam visited the Jamatkhana and told the jamat that they must refrain from visiting any shrine, taking *taviz* (amulet) or thread and emphasized to make their faith firm and unwavering.

[16]

In 1968, one person came in Karachi from Dar-es-Salam and met the writer of this book. He said that whenever the talika (holy farman) of the Imam came to the African jamat, someone on behalf of the Mukhi came in the main market and announced, “The Talika Mubarak of Khudavind Dhani Salamat has reached. All the members of the jamat are requested to come today in the Jamatkhana well in time.” This was a routine work.

Once one non-Ismaili asked the Ismaili, “Why you announce publicly in the market? It will be better if you go and inform in the shops of the Ismailis.” The Ismailis said, “The purpose of announcing in the market is that you

may not claim in the judgment day that you were unaware of the Imam and his name in the world.”

[17]

In 1914, as a President of the Muslim League, Imam Sultan Muhammad Shah arrived in Lahore. The people rushed in multitude to greet the Imam. The Imam rode in the horse-cart, but the young boys released the horses from the cart and pulled it instead. The notables among them were Chaudary Muhammad Zafarullah Khan and Allama Iqbal. The horse-cart was taken from the station to the ground, and the local people welcomed the Imam from one to another road and street.

On that occasion, Rai Nur Muhammad, the famous Ismaili leader of the Punjab accompanied the Imam. The Imam told him, “Look Nur Muhammad, how much these people respect me and anxious to see me with due respect, and the vision in which you people (Ismailis) look at me is not among these Muslims.”

[18]

Soon after the end of the World War I (1914-1919), the Turkish territory was divided and the Greece occupied most of the territories, such as Thrace and Smyrna. Its news aggrieved the Imam at large. The Muslim delegation under the Imam came before Lyoid George, the British Prime Minister and appealed him to kick out the Greeks from the Turkish lands and assured the integrity of Turkey.

Lloyd George disregarded appeal of the Muslim delegation because the British was supporting the Greece. He told the Imam, “Your Highness, this is the internal matter of the Turkey and Greece. What can we do for it? The world war yet ended, therefore, we don’t have arms, ammunition and army. If we have these facilities, nevertheless we don’t like to purchase this dispute.” Hearing it, all the members of the Muslim delegation remained silent. The famous Muslim scholar, Mushir Hussain Kidwai, who was a

member of the delegation wrote, “None of us could speak before Lloyd George, but His Highness the Aga Khan enthusiastically jumped up and with a raised finger said, “Well, Mr. Prime Minister, old though I am, I will go sword in hand and turn the Greece out of Turkey. We will charter ships. We will do everything. Leave them to us.”

Hearing it, Prime Minister Lloyd George and other members of the Parliament were thunderstruck. He could not make any reply except to murmur: “Nom no, we cannot do that.”

Mushir Hussain Kidwai wrote, “The Aga Khan was a true Muslim overpowered by the love of Islam. The blood of the Prophet in his veins made him speak out those words. They indicated that he was ready, sincerely ready, to give up his wealth, his position, his very life, for Islam, yes, for Islam, not particularly for that sect of which he was the spiritual chief.”

Mushir Hussain Kidwai had also given his interview to the “**London Times**” and said, “The words of the Aga Khan being put on the face of the British Prime Minister contains the power of Hazrat Ali, the ancestor of the Aga Khan. Alas! Such words have been spoken by me. I don’t bow before any great personality, but I get immense pleasure to bow before the Aga Khan.”

[19]

In those days, one another event took place. In India, during the Khilafat Movement of the Turkey, the British Prime Minister have given his interview, in which he spoke some irresponsible words for the Holy Prophet. Imam Sultan Muhammad came into action and gave his comment in the newspaper that, “Lloyd George, a responsible person in the British government should shame to speak irresponsible words for our Holy Prophet. He should know that the dignity of the Holy Prophet is in the hearts of millions of the Muslims in the world. The eminent non-Muslim scientist and the scholars have recognized the great status of our Holy

Prophet. It should be noted that the ill words of the British Prime Minister will do nothing to him, but it shall do the British government.”

Soon after the above statement of the Imam, the British Prime Minister, Lloyd George unconditionally apologized publicly and withdrew his ill words he spoke for the Holy Prophet.

[20]

Imam Sultan Muhammad Shah's second marriage solemnized with an Italian lady Princess Theresa in 1908 in Cairo. She was the mother of Prince Aly Khan, who was born on 13th June, 1910. She expired in Italy in 1926. On that occasion, few Ismaili leaders were present with the Imam during her funeral ceremony. The leaders stood in a row and the Imam told them, “Who is the Mukhi among you?” Hence, Mukhi Naginwala of the Paris Jamatkhana came forward. The Imam asked him to give Madhan Chhantta to the dead body of Princess Theresa. The Mukhi said, “Khudavind! How can I do it in your presence?” The Imam said, “This power I have assigned to the Mukhi. It is my order to give her Chhantta on my behalf.” Thus, Mukhi Naginwala gave Chhantta.

[21]

Khwaja Kamaluddin wrote an article in the “**Islamic Review**” in which he said that he suffered with a disease and visited London and Paris for his treatment. The doctors failed to make him well. He was frustrated and came to a conclusion that the worship of God was the only remedy for his disease. Once he dreamt and saw a person, called **H.H. Sir A.**, who said him, “In the mountains of India, there grows a kind of pulse. You use its grains for your treatment.” Khwaja Kamaluddin was in Europe and arranged the grains of the pulse in India for him. He used the pulse as was prescribed in the dream and became quite well in six months. Khwaja Kamaluddin did not disclose in his article who was **H.H. Sir A.** (It was certainly His Highness Sir Aga Khan)

[22]

The Imam was in Europe before the beginning of the first world-war. Germany and Russia were hunger of occupying others lands. On that occasion, the British appointed the Imam as an ambassador and sent to Germany and convince the Kaiser of Germany. The German ruler Kaiser discarded Imam's suggestion and said, "I know you are a great person and belong to the family of the Prophet of Islam. You are the supporter of the British too. It is not your work to involve yourself in the politics. You are known as a great saint and you can impress others and not me. You have not yet seen the miracle of the power of Kaiser. If I wish, you will be arrested and disappear you elsewhere and your British government will be frustrated and your so called spiritual power will be frozen." When Kaiser exhausted in his speech, the Imam said, "Okay, do you want to say anything else?" He said nothing more. The Imam said, "Do you wish to arrest me?" He said that he could arrest him in twinkle of eyes. The Imam said, "You just see in the window behind you." Kaiser stood and saw an amazing scene in the window and his pride and anger melted like snow in twinkle of eyes. He saw uncountable soldiers in white dress loaded with arms and ammunitions. The Imam asked him, "You close the window and come here." Kaiser came and became quiet and calm. He asked, "Who were those which I have seen in the window?" The Imam said that they are his persons. Kaiser said, "But you have come alone in Germany, then when and how these persons came here?" The Imam said, "These persons do not possess physical bodies but are my heavenly forces. Do you understand? I am the Imam of the Age."

Then, the Imam stood and said, "I once again insist you to refrain from becoming the world conqueror. You and your kingdom will be annihilated in dust." Kaiser did not reply and shook hand with the Imam. Kaiser then ordered his officers to find out those persons around his palace. After a thorough investigation, Kaiser was reported that there were no any persons. He began to think that he had seen in the window the uncountable persons with arms and ammunitions, who were they?

Kaiser did not follow Imam's advice and began to occupy many African and Asian countries and at last was badly defeated.

[23]

When the World War I (1914-1919) broke out, the Imam was in Europe. The Indian jamat was worried about it and approached Lady Aly Shah in Bombay to send telegram to the Imam urgently in Europe to come soon in India. The Imam's mother was also worried. Thus, two to three telegrams were mailed once a week to the Imam. The Imam at last replied that he was well and don't worry about him. The jamat and the mother once again sent telegram, to which the Imam replied that he was coming to India on 10th March, 1916 by S.S. Normundi Steamer. The Imam also wrote that he wished to celebrate the Navroz with the jamat in India. The Imam's message was circulated in the jamat all over India. The Ismailis in jubilation started celebrations. Meanwhile, one unfortunate news reached India that the Steamer S.S. Normundi had been sunk due to the bombing of the Germans and no passenger was survived.

The Ismailis were highly worried including Lady Aly Shah. She wept too much that she should have not called his son during the war. It was like a dooms day for the Ismailis and no latest news reached the fate of the passengers. In the meantime, one telegram reached India from Aden on 18th March, 1916 at about 9 pm, in which the Imam informed that he was quite well and would reach Bombay in early morning of 21st March, 1916 by the British Warship, Manvar. This news gave a new life to the jamat and the mother. Every Ismaili embraced with one another. Everyone in the Jamatkhana supplicated, "Ya Mawla! How was this game? We became breathless. Ya Mawla! You are our life."

In short, Imam Sultan Muhammad Shah disembarked from the ship and firstly came before the mother on the shore and said, "When and where I had gone. I have come here forever. I am the Imam of the Age and Omnipresent in the world." The mother said, "My son, you put aside your philosophy and let me know how and when it happened?" The Imam

briefed the event and said, “When our Steamer Normindi crossed the Cape of Good Hope and entered the Indian Ocean, I took a life boat and jumped from the steamer. The Captain forbade me, but I said that I wanted to dismount and thus the Captain gave me a life boat and reached Aden after three days alone, and thence I sent the telegram.” The Imam then turned to the jamat and blessed them.

[24]

A grand *mela* (fair) was organized in Rajkot, India where Imam Sultan Muhammad Shah also visited to grace the *didar*. It was arranged near the Aaji river in Rajkot, where countless tents were pitched for the Ismailis. The ladies were dancing in the traditional play of the *rasuda*, and singing the following song:-

*Bhora bhora Sultan Shah bhora're eni van'se;
Murido'na tora Sultan Shah bhora.*

The *rasuda* and the song were in its climax. The Imam was in his bungalow. The Imam said, “Varas.” Varas Kassim replied “Yes Khudavind” The Imam said, “Make the car ready. I want to visit the *mela*.” It was a night at about 11.30 pm when the Imam’s car reached the *mela*. It was a surprise visit and none knew about Imam’s arrival. When the ladies playing *rasuda* knew, they became happy and continued their program. The Imam asked Varas Kassim, “Let me know what the ladies are singing?” He said, “Khudavind! They are calling you *bhora* (frank or simple hearted).” The Imam said that he knew it, but what was the meaning of the stanza of the song?” Varas Kassim said, “Khudavind! You know best, they are branding you *bhora*.” The Imam laughed and said that he was not a *bhora* but sensible and clever. Varas Kassim said, “You reward Rs. 1,25,000 (*sava lakh*) against one rupee. Nobody in the world reward such figure, therefore, you are the *bhora*. The Imam said, “Of course, I am a *bhora* in this context, but only for the Ismailis.”

Imam Sultan Muhammad Shah used to visit the rural areas of India and attended their fairs. Itmadi Lt. col. Pir Muhammad Madhani wrote about one such *mela* (fair) of 1924. Imam planned to visit the five fairs of Kutchh and Shaurashtra. The Imam summoned Itmadi Pir Muhammad and ordered that they five officers also accompanied him. The Imam also said to Vazir Rahim Basaria and Chief Vazir Kassim Ali Hasan Ali Zaveri, “You write letters on my behalf to the Mukhi, Kamadia and the Volunteer’s Captains of the five villages to write letters to the Volunteer Corp of Bombay that five officers of the of Bombay Volunteer will also come with me, whom you hand over the charge.”

The three copies of above letter were prepared and delivered to Major Lakhpatri to go to Ahmedabad, Vadwan and Jamnagar in advance. The other two officers, Itmadi Pir Muhammad and Captain Manji went there with the Imam by train.

The train started and stopped at the stations of Palgar, Surat, Ahemdabad and arrived at Jamnagar. The Ismailis in multitude arrived to see the Imam at every station. At the station of Jamnagar, the Jam Saheb, his ministers, eminent persons and the Ismailis welcomed the Imam. The army of the Jam Saheb accorded Guard of Honour to the Imam. The Imam stayed at the palace of Jam Saheb. Imam stayed in Jamnagar for four to five days and attended the fair.

Then the Imam started his journey for Kutchh by sea. The ruler of the Kutchh greeted the Imam and took him to his palace. The Imam attended the fair in Bhuj for four days. Then the Imam returned to Jamnagar by a large steam-boat, while the Ismailis and the Imam’s staff travelled in a steamer. It was not possible for the large steam-boat to anchor at the shore of Jamnagar, therefore, a small boat was arranged for the Imam, who reached the shore of Jamnagar.

It was a shivering winter season. The Imam's boat was followed by other boats. Unfortunately, the boat of the volunteers began to sink due to becoming a hole in the boat. The boat finally sank, wherein were about 17 ornaments of the Imam. The volunteers searched out the ornaments one after one and saved it. Vazir Rahim Basaria was reported about the boat that was sunk, who informed the Imam, who said, "It was a trial."

Then the Imam arrived at Sidhpur, where the Ismailis had arranged Imam's lodging, but the Imam chose to stay in the saloon. The volunteers and the Captain gave their duty around the saloon for 24 hours. One day, the duty of the officer at saloon could not be changed and he continued his duty. The Imam summoned the Captain and said, "Why don't you change the duty of the volunteers? One person should not be assigned a long duty." The Captain immediately changed the duty, who thought, "How far the Imam takes care of his spiritual children."

It was the morning when the Captain was allocating his duty. The window of the Imam's saloon opened all of a sudden and the Imam summoned the Captain and said, "Look behind that tree, where are four persons, two men and two women. Tell them to go in the tent, where I will give them didar." The Captain came near the tree and saw four persons having milk-pots on their heads. He told them to go in the tent for didar, who responded politely. They stood outside the tent and got Imam's didar. The Captain failed to know who they were? After gracing didar, the Imam came in Bombay and thence went to Rajkot to attend the fair.

[26]

On those days, there was a big prayer ground near the Town Station of Rajkot. Sir Lakhaji, the ruler of Rajkot has resolved to make a power house in the ground. He called the trustees of the ground and revealed his plan to them and were offered to give them the cost of the ground whatever they decided. The trustees said, "This ground is our Eid-gah. We cannot sell it. This is the property of welfare program, where no power house can be erected. Sir Lakhaji said, "It is not my plan to remove here your prayer

ground. I intend to erect a power house in its additional space, because it is a suitable place.” The trustees disapproved it. Sir Lakhaji warned them if they would not allocate space for the power house, he would do it under any cost, and the ground was not their property, but it belonged to the state; and the prayer ground and the plots around it had been given to them before many years for welfare purpose.

The trustees did not accept and started strike against it. In those days, the Imam held a fair in Rajkot. The deputation of the trustees came before the Imam and explained all about the prayer ground. They also requested that the Imam served Islam and had done much more for the Indian Muslims. Lastly they said, “You kindly apply your influence and pacify Sir Lakhaji, otherwise Islam will be in danger.” The Imam said, “According to the Hadith of the Holy Prophet and the old Islamic traditions that the prayer ground should be few miles away from the village, but your prayer ground is in the centre of the village. On which reason you have made the ground for prayer. You first give me your answer of this question, then I will consider upon your request.”

Hearing it, the Muslims of the trustees’ deputation became silent and looked at one another. The Imam said, “Islam was never in danger and even not at present and will never be in future. You have not known the essence of Islamic teachings. You adore the Islam, which was framed by the Abbasids and the Umayyads. You have been misguided to know the Islam imparted by the Holy Prophet. Islam imparts peace, unity and friendship. Islam can never be in danger, but it is the shelter of all the dangers, the place of shelter.”

The members of the trustees understood it, some didn’t and rest were in dilemma. They continued their strike. In present age, the prayer ground is amidst the town with the power house near it.

[27]

Imam Sultan Muhammad Shah visited the Muslim Orphanage and donated two thousand rupees. Then, the Imam arrived at Upleta, where the

jamat earned the blessings of the didar. The Muslims of the Upleta arranged a reception for the Imam in the Muslim School. Then, the Imam went to Bayavadar and Jamjodhpur and graced didar to the Ismailis on the stations. Then the Imam came in Porebandar, where the ruler accorded the Imam a salute of 21 guns. The Imam was hosted in the royal palace. With the ruler of the ruler, the Imam visited Panjarapore and donated five thousand rupees to the welfare institution. The Imam came in Limadi on 21st February, where the ruler and leading persons welcomed the Imam at the station. The Imam was given a salute of 21 guns. On 3rd March, the Imam came in Madras, where the local people had given a reception to Khalil Shirazi and the Imam was also admired for his selfless services for Islam.

[28]

Imam Sultan Muhammad Shah had been offered by some Indian rulers to become the governor of the few territories, to which the Imam laughed and said, “What I do after becoming a governor? Rather, I am the governor maker.”

[29]

In 1900, Imam Sultan Muhammad Shah organized a fair in Kathiawar and visited Jamnagar. There was a servant called Girasdar in the palace of Jam Saheb, the ruler of Navanagar. He was assigned to remain with the Imam at his service. He served the Imam day and night. When the Imam was departing, he offered Girasdar for a handsome tip. He said to the Imam, “Saheb, I just need only your prayer. Money is in hand on today and not on tomorrow. If you are happy and satisfied with my services, you pray for me.” The Imam said, “Okay, it is so. I am much happy with you and pray that you will become a king.”

After few years, Girasdar was given the first class rule in Kathiawar, and then became a king. How he became a king? He was a servant of the Jam Saheb of Navanagar. On those days, the ruler of Zalawad died. He had no

son. Girasdar was his nephew. The Agent to the Governor General (G.G.) of Rajkot received a British message from Delhi that a person was working with Jam Saheb of Navanagar was the nephew of the late king, must be given the charge of the rein. Hence, Girasdar became the successor of his uncle as a king.

[30]

In 1947, Vazir U Kanji Nanji of Burma visited Paris to see Imam Sultan Muhammad Shah in the hospital. He asked the Imam, “Khudavind, when we sip holy water (*gatpat*), we take and put the cup in the palm and pray for the Ismailis, our family and relatives; hence it becomes a long list when the cup of the holy water is at our palm. It takes time and the persons behind us in the row have to wait. What should we do?”

The Imam said, “You only pray that Ya Mawla, you become happy upon our family, relatives and the Ismailis. This is enough because all the divine favours (*nehmat*) are contain in my happiness.”

[31]

There was a long series of the tour of Imam Sultan Muhammad Shah in India in January, 1913. The Imam departed in a special train from Bombay for Surat. The Nawab had sent a royal cart and the horsemen and reached the Jamatkhana at evening and graced didar. Then the Imam arrived in Sindhpur. At the station of Limadi, Thakur Pratapsinh, his heir, Diwan Saheb and other eminent persons and the Ismaili leaders welcomed the Imam. On the next day, Thakur hosted a reception to the Imam and said, “The Aga Khan Saheb is not only the leader of the Khoja and the Muslims, but is a thorough politician and religious leader of the whole India.” On the occasion of the Imam’s arrival, Thakur announced a scholarship of five thousand rupees for the Banaras and Aligadh Universities.

The Imam then came in Virpur, where he was warmly greeted at the station by Thakur Sursinh, his heir Hamir Sinh and other royal personalities. The reason of Imam's visit in Virpur was that it was the city of Varas Daya Velji, where his son Musa's wedding was organized and the Imam also attended it. Imam also attended the big fair where thousand of the Ismailis participated.

[32]

The Imam then came in Tharia, then arrived in Jamjodhpur. One well decorated cart was sent in the station by the Nawab of Junagadh. The Imam then came in the hall of the fair. Then, the Imam graced didar to the jamat on the stations of Dhoraji and Supedi. Then the Imam departed for Virgam and came in Ahemadabad on 1st February, 1913. In the Premabhai Hall, Sir Manubhai Madavalal presided a big gathering. The Anjuman-e-Islam and Youngmen Mohammadan Association gave a warm reception to the Imam.

Then the Imam arrived at Barodra. The state band, army officers and the officers of the state greeted the Imam at the station. The elephants, horses and arm forces and scouts were also present on the station. The Imam thanked them but said, "I don't like this physical jubilation because I am mere a darwish."

[33]

Varas Daya Velji had arranged lunch for the whole jamat. The food was prepared for about ten to twelve thousand Ismailis, but the quantity of the Ismailis all of sudden reached to thirty to thirty-five thousand. Varas was mentally upset how to feed the multitude. In order to reduce the problem of Varas, the Imam visited the kitchen and said, "Let me taste the foods." Varas Daya Velji took a plate and put the sweet balls, rice and vegetable items and presented to the Imam. The Imam took the sweet balls (*ladu*) and ate its little bit and took some quantity of other items, then the Imam returned the plate of the remaining food to Varas and said, "May there be

abundant increase.” As per the advice of the Imam, Varas inserted the remaining rice and other items in the big pots. It was the blessing of the Imam that the food was prepared for ten to twelve thousand people, but here thirty to thirty-five thousand people ate and remaining food was packed for each Ismaili to take it with them.

[34]

In the district Kheda, the Muslims gave a warm reception to Imam Sultan Muhammad Shah. In his speech, the Imam emphasized to them to give proper nourishment and education with affection to the lower class of Hindus’ children. The Imam also declared a monthly scholarship of rupees five, ten and fifteen to all the children who had been converted.

At the end of the program, one Molvi came before the Imam and said, “You people also make Muslims to others, but they are not complete Muslims.” The Imam said, “Okay, can you make the complete Muslims?” The Molvi replied in affirmative. The Imam asked Rehmatullah Macklai, “From today we employ this Molvi for rupees five hundred monthly for the mission of the conversion.” Macklai replied in affirmative. Then the Imam said to the Molvi, “Have you ever made incomplete Muslims?” He said, “Not at all.” The Imam laughed and the other people present there also laughed. The Imam said, “You have never made even one incomplete Muslim, then how you can make complete Muslims? It is better to go away, it is not your work.”

[35]

In January, 1935, Imam once again came in Barodra due to the invitation of the Gaikwad government. On that occasion, the king Sayajirao was in Egypt. He sent a telegram to his Diwan to welcome the Imam with due respect. Hence, the Imam was accorded a warm welcome by the arm forces. A row of the horsemen on both sides was fixed from the station to the

Barodra College. The Imam was given a salute of 17 guns. On that occasion, the Gujrat Anjuman-e-Islam have given a reception to the Imam. It was attended by the Muslim scholars, Molvis, Lawyers etc. Over ten thousand Muslims were assembled in the reception. In the beginning, Mirza Abid an Ithna Athari Molvi recited a poem in Persian, whose translation is given below:-

“You in the garden of heart came here like a rainy cloud. You have come like a light of a sun in the darkness. You have come as giver of high tidings and warner. You have come as an incomparable flower. Whatever in shape, but came here as a favourite image.”

“You have come like a mercy revealed from heaven. You have come as a giver of peace. You have come like a gem in the ring. You have come to give faith to the misguided and a guide. You have come as a representative of God, the Creator.”

“It is a good fortunate that you have come to give life to our dead hearts and the like Jesus Christ who gave life to the dead. You have come as a rain to quench our dried lips. You have come truly on earth in the age of pride. You have come like an incomparable light.”

“Welcome, welcome o’king! You have come as a mercy to fulfill our inner wishes. Thanks God that you have come to save our sinking boat as a savior. You have come as a merciful for the elder and younger.”

“Like the great persons, you have physically showed your dignity and all our inner secrets are apparent before you. You are descended in the family of Holy Prophet and Hazrat Ali, whose forehead is radiant with the Light. You have come as a wise and sensible person.”

“We have never seen your dignity to such a high stage, whose grade goes in the heaven till the *arsh* (heaven). Your wisdom is super rather than the ordinary wisdom. It is better to remain silent to admire you because you are the possessor of highest throne.”

“Don’t find out the reason and argument for one who is manifest because it is a greatest nature revealed from God. Neither his equal is in Iran nor in Arab. His title is Aga Khan and I am helpless to give his further recognition. You have come as a merciful Amir before us, the poor.”

“Abid pray, O’giver of mercy, the Holy Prophet, Hazrat Ali, who cut the line of the army, Bibi Fatima, Hasan and Hussain, the Panjtan Pak because you have come with countless mercy.”

[36]

Sayed Ghulam Bhik Nairang, Advocate writes in his article that, “The Aga Khan is historically the successor of a great family, descended from the beloved daughter of the Prophets, the great Prophet of Arab. Imam Hussain, the son of Hazrat Ali married the oldest Persian emperor’s daughter, thus the Aga Khan retained the series of the old pedigree. In the Aga Khan is a special quality of being the descendant of the Fatimid Caliphs, whose origin was from Imam Ismail, the son of the famous Imam Jafar Sadik. Thus, in the vein of the Aga Khan runs the holy blood of Hazrat Ali and Fatima’s family, also the royal blood of Persia and the Fatimid Caliphs.”

[37]

The third marriage of Imam Sultan Muhammad Shah took place in the mosque of Paris on December 2, 1929 with Mille Andree Carron. On that occasion, many Ismailis and leaders, the well-wishers, family members and relatives were present. The *alims* of the mosque in his sermon had recognized the Imam being the descendant of the Holy Prophet and Hazrat Ali. The sermon was in Arabic, but its French translation was also presented. The Mayor of the city branded the Imam the title of Freeman of the City. The third wife of the Imam assumed her name as Sultana, better

known in the Ismaili circle as Rani Mata Carron. She was the mother of Prince Sadrudin. Imam divorced her in 1944.

It must be known that Rani Mata Carron was also invited in the marriage of Mawlana Hazar Imam Prince Karim Aga Khan on 28th October, 1969. She said, “Why should I don’t attend the marriage. It is the marriage of my grandson.” She died in 1976.

[38]

Imam is the “manifestation of wonders” (*mazhar al-ajaib*). It is the title of Hazrat Ali and all the Imams in his descent are the manifestation of wonders. In the life of Imam Sultan Muhammad Shah, countless wonders and miracles took place, which are beyond description. Nevertheless few such wonders have been mentioned below. These were published in 1931 in the “**Ismaili**” magazine by Abdullah Karmali:-

1] Mukhi Hussain Rashid of Gwadar related that in the beginning, we used to travel from Gwadar to Bombay by ship. Once during our voyage, there was a high tide and I was sitting near the ship’s sail, whose rope suddenly broke and its whole cloth hit me and then fell into the sea. I saw that one person took me from bottom and dragged me towards the ship. The captain took my hand and put inside the ship. The captain said that he had seen the person who dragged me from bottom. He was your Pir, your Imam.

2] In Gwadar, once a jin (devil) entered into the body of one Ismaili woman. When it was learnt to one another Ismaili man, he remembered the Imam and recited Nad-i Ali and took out the jin from her body. The jin said that, “Brother, I am going. We know that your Murshid (guide, Imam) is powerful. I also believe him. This woman was sitting in sad, therefore, I entered into her body.” On that juncture, my friend Khuda Bux asked, “Do you know the Aga Khan? The jin replied, “Yes, of course. We remember him by uttering *Nur-i Mubin* (Apparent Noor), and I live in Kandhar. My vehicle is parked behind your house.” Khuda Bux again asked, “When you

will leave?” The jin said, “At about 12.00 pm” Then, it was 12.00 pm, the jin departed and the woman once again came into her previous condition. This jin talked in Indian dialect.

3] There was a person called Lalu, who was possessed by the jin. Huzur Kamadia Bande Ali Hashmani recommended to tie Lalu and hit him with hunter and jin will leave his body. When it was done, the jin said, “Kamadia Saheb, don’t beat me. I am your friend. In Darkhana Bombay, I have sipped holy water before the Imam with you. Don’t you recognize me? I was sitting in Ibadat when this person (Lalu) urinated upon me and as a result I entered into his body. Now I leave him. Tell him to seek forgiveness in the Jamatkhana.” Lalu thus sought forgiveness in the Jamakhana and was relieved from the danger of jin.

4] Mukhi Muhammad Piru said that, Once I had gone to a shrine, where I was late to return. When I came out from the shrine, some 100 boys surrounded me. I feared as I had never seen such boys ever in my life. They came out from a mountain one by one near a cemetery. One among them told the boys, “Why you afflict the Mukhi. He has the keys of the office of the Jamatkhana in his pocket and his time is due to go there. If you give him trouble, his Murshid (guide) will put you all in the flames.” In the meantime, they all ran away and I reached Jamatkhana in time.

5] Remu Pir Muhammad, the father of Ghulam Hussain related that once he left his house for the Jamatkhana in midnight. Suddenly, he saw a fierce and fearful person on his way. Fire was coming out of his mouth. Remu Pir Muhammad began to remember the Imam. That fierce person said, “O’man! If your Murshid (guide) was not a powerful, you as my prey would have been devoured. Anyhow, you go to the Jamatkhana.” When Remu went, that person was laughing.

6] Abdullah Karam Ali related that two days before the marriage of Imam Sultan Muhammad Shah, one Ismaili called Essa Muhammad came under the influence of the jin in the hotel. I was there and the jin talked into Arabic. In presence of other Ismailis, I asked him following questions:-

- a) What is your name? He said, Mabeta.
- b) Where do you live? He said, In Mokbasa.
- c) Imam is going to marry in France. Is this a true report or not? Because the newspapers published this report as correct and other as incorrect. What is your opinion?
He said, None can know the secrecy of the Imam, therefore, don't ask me about him and we are disallowed to speak about him. Our tongues are locked to disclose his secrets. You will know correct news within few days. Never ask me such question ever again.

Then, I asked him few questions about Hussain Varas Muhammad, which he replied me in detail. Then, I told him (jin) to please relieve Essa Muhammad and go away. Have mercy upon him. After an hour, the jin left his body. Later, Imam Sultan Muhammad Shah gave Essa Muhammad a *taviz* (amulet) in Karachi and told, "Keep it with you. Don't misplace it." Essa Muhammad said that the *taviz* unfortunately was misplaced, resulting the coming of the jin in his body and distressed. As long as the *taviz* was in his possession, there happened nothing wrong with him and when it was displaced, he had to face grievances. Essa Muhammad was actually converted to Ismaili fold by Varas Muhammad Remu.

[39]

The famous Sufi saint of Delhi, Khwaja Hasan Nizami writes in his newspaper, "**Munadi**" on 8th February, 1935 that the Aga Khan once gave him a time to see in Vice Regal Lounge. He reached in time and waited for the Imam, who could not come due to some other engagement. On that night a reception was given to the Imam and he was also invited. During the dinner, he went near the Imam and said that he had waited for him till he tired, and here in Vice Regal Lounge, he also became late. The Imam said, "Today, it was necessary to see you, but due to some other works, I could not see you. I was so tied in the works that the day passed away till sun-set and as such I could not see you. I thought alas! The sun may set about two

hours late, so that it may be better to complete the uncompleted works and see you too.”

He (Khwaja Hasan Nizami) said to the Imam, “Sir, once your respected grandfather Mowla-e-Qainat Amir al-Mominin Mawla Murtza Ali had brought the sun back which already was set. Likewise, if you have prayed, it must have been possible and the sun has set two hours late.”

[40]

Imam Sultan Muhammad Shah always stood to help and support the British empire, resulting the German emperor Kaiser anger upon him. The Imam resided with his wife Princess Theresa and Prince Aly Khan in his bungalow at Zurich in Switzerland. Once an unknown person placed a hand-granite (bomb) into the Imam’s residence, to which the Secret Service Department was timely reported and the conspiracy has been foiled.

The Swiss government traced out the conspirators and investigated and sentenced them for long time. During its investigation, the Imam resided in 1915 in the hotel, Swiss Hope in Leusorn. There other enemies were planning another conspiracy against the Imam and these were Dr. Hafiz and his colleagues. They have planned to insert poison in the coffee of the Imam, but the Imam did not drink it.

The Imam has referred to the above conspiracy in his “**Memoirs of Aga Khan**” in simple words, “The bomb could not be activated and I did not drink the coffee.”

The gang of the conspirators have plan to increase the influence of the Germany in Italy. When they were arrested, it was known from them that they were connected with the Spy Department of Germany. It was also known that Dr. Hafiz and Chatopadiyay were the Indians and the spies of Germany. They were sentenced for four years with the fine of 80 pounds to

each of them. One another German spy called Begomorino was also imprisoned for 18 months.

[41]

In 1933, Imam Sultan Muhammad Shah visited the Recreation Club in Bombay and said, “The spiritual flag shall be hoisting all over the world from here.”

Prince Sadruddin was born on 17th January, 1934, to which the Ismailis all over the world celebrated the functions and sent letters of the congratulations to the Imam.

In 1934, the Imam visited Rangoon, Burma and graced didar to the jamat and made farmans on different topics, then the Imam came in Colombo, Sri Lanka.

[42]

One French novelist Stanly Jackson writes that once during the visit of Middle East, he visited a Syrian village. There he saw that the people assembled in a big house and worshipped. He came near the house and saw a photo, which highly surprised him because it was the photo of the Aga Khan.

The people came out after few minutes. He asked one person about that photo, who replied that he was his God. He said, “Is this your God? I have seen him in the race-course in Europe. He has many horses. But he is the Aga Khan from Paris.” The person replied, “So what! He is our God. He can takes interest in horse-racing and resides in Europe as per his wish, it does not effect in his divinity.” This person was Mukhi of Syrian jamat and his prompt reply astonished the French novelist.

The Syrian Ismailis have faced much difficulty due to the persecution of the Ottoman rulers of Turkey. Nevertheless, the Ismailis remained firm in their faith. In 1920, the Imam said in Bombay that, "If the heads are cut down, but my Syrian and Arabian followers do not care it because they feel it pride to give life for the cause of the religion. They are becoming the virtual example of the poem of Hafiz Shirazi, in which he says, 'I am ready to give my head for the sake of my beloved. I will feel at that time as if my turban fell down from head.'" The Imam also said, "If required, you jamat also lay down your wealth, life and children for the sake of your religion, but don't let your religion slipped from hands."

In 1930, Imam Sultan Muhammad Shah deputed his son Prince Aly Khan in Syria as his representative.

[43]

In 1935, Imam Sultan Muhammad Shah completed 50 years of his Imamate. The Ismailis in India resolved to weigh the Imam against gold and started its preparations. Pir Sabzali launched his journey in all cities and villages of India and collected the funds. With his untiring efforts and visits, he managed to collect rupees five lac. The Imam was requested to accept the celebration of the Imamate Golden Jubilee in India.

The Imam arrived in India in the beginning of January, 1936. The date and venue of the Golden Jubilee were fixed on 21st January, 1936. Later, the Imam declared its date on 19th January. Imam better knew it. On those days, the British emperor, George V was suffering from a serious illness. He loved and respected the Imam.

On 19th January, 1936, the Golden Jubilee of Imam Sultan Muhammad Shah celebrated at Hasanabad, Bombay. The Imam said in his speech that, "I accept with great pleasure the gold that my spiritual children have offered me, and give them my loving and paternal spiritual blessings. I have decided to use the gold for the uplift of my spiritual children and am

appointing a committee to devise the best means of applying the money for intensive uplift work by way of all kinds of scholarships, relief by emigration from congested districts, infant welfare and other beneficial work.”

It may be added that a weighing scales was put in front of the Imam’s throne. The silken cushions were put in its scales. Soon after the Imam’s speech, the Imam sat on one scale, and the members of the Golden Jubilee Celebration Committee were putting gold on other scale. The Ismailis with tears of happiness in their eyes were watching it. Imam’s mother and family members, Ismaili leaders of India and outside India and guests over forty thousand were present there.

On that occasion, the Imam in his happiest mood played a game. The gold was arranged more than the weight of the Imam. Imam was on one scale and gold was being put on other scale, but the scale did not come down to its level. There was no gold, all was put into the scale. What to do? Pir Sabzali came before the Imam and said, “Mawla! Why you put us into the trial. We cannot tolerate weight of your trial. The Ismailis and non-Ismaili guests are here. In case, the gold will be short, the people will laugh on us.” Hearing it, the Imam laughed and looked on the top and the scale came to its level. The Ismailis began to start their slogans in jubilation. The weight of gold was 9729 tolas.

The Imam also said to Pir Sabzali, “Don’t you know that the world’s crown is going to fall on today.” The meaning of the Imam’s words was towards Emperor George V, who was in coma. The date of the Golden Jubilee was firstly fixed on 21st January, 1936. Later, the Imam changed the date and made it for 19th January, 1936. Imam better knew its reason and it was the death of Emperor George V, who died on 20th January, 1936. The other programs of the jubilee, lighting, *dandia-ras* (a mass song-recital and dance in a circle with the rhythm of stick-strokes) etc. were cancelled. The Imam arrived in the Darkhana Jamatkhana on 22nd January, 1936 and as a sign of sorrow, the Imam put black stripe on his hand.

For the eternal peace of Emperor George V, the Imam fixed a day to pray to his soul. The Muslims in India were surprised that why the Aga Khan would pray for the Christian emperor. They argued that it was non –Islamic prayer. When the Imam made a short speech on the day of the prayer, the Muslims were astonished and became silent and sought forgiveness. In the speech, the Imam said, “As our Holy Prophet prayed for the Persian idol-worshiper and justice emperor Nawsherwan of Persia, similarly I also pray for the eternal peace of Emperor George V.”

[44]

Imam Sultan Muhammad Shah arrived in Nairobi for the celebration of the Golden Jubilee in Africa. It was celebrated on 1st March, 1936. The multitude of the Ismailis from Kenya, Uganda, Tanganyika, Zanzibar, Belgium Congo, Madagascar, and Portuguese etc. assembled in Nairobi. The government also arranged to run the Aga Khan Special Train. The venue of the jubilee was in the wide ground of the Aga Khan Club.

Some thirty thousand of Ismailis had assembled to receive Imam’s blessings and congratulate him on his jubilee. The proceedings opened with a special ladies party at the Jamatkhana, followed by a mass parade of Girl Guides and Boy Scouts. The Imam sat on a divan of gold cloth sewn with precious stones, and wearing flowing purple robes and turban of his office as a spiritual leader.

His Excellency H.D.V. Vad, the Acting Governor of Kenya was assigned to put the gold in the scale. The weight of the gold was 3200 ounces or 9300 tolas, costing 22,900 pounds. On that occasion, the Imam thanked his spiritual children for the precious present of gold but asked them to receive it back from him and use it for the uplift of the community in East Africa. He said, “It is my intention and desire to devote, within the next five and six years, the whole of this, as well as its increment, to the cause of the uplift of my spiritual children throughout Africa. Some of the causes which this gold

should be used are overseas scholarships for all kind of higher studies, secondary schools, school buildings; child welfare and nursing centers.”

[45]

Before returning to Europe after the Golden Jubilee, Imam Sultan Muhammad Shah visited Kisumu and Kampala in Uganda on 11th March, 1936. In Kisumu, the Imam was given a reception by the Township Committee, Muslim Association and the Ismailia Council. The Imam arrived in Kampala after 32 years.

During his visit in East African countries, the Imam made princely donations to different organizations, such as 50,000 Shillings to the Aga Khan Boys School Building, 25,000 for the Girls School, 25,000 to the Nursery School, 35,000 to the Clubs, 2,000 Shillings to the Tanganyika Police Funds, 2000 Shillings to the Anjuman-e-Islam, 500 to the African Association, 500 Shillings to Al-Jamia Umumiya Association, 500 Shillings to Jam-e-Masjid, 1000 Shillings to the Emperor George Memorial Funds, 20,000 Shillings to East African Welfare Society, 2000 Shillings to the Muslim Association, 1000 Shillings to Marsi Manav Daya Sang, 20,000 Shillings to the Tabligi Jamat etc.

The Imam also increased from 11,500 to 15,000 pounds for the acceleration of the standard of education in the Ismaili jamat.

The Imam left for Europe on 17th March, 1936.

[46]

On 13th September, 1937, the Imam was elected as the President of the League of Nations. The Imam has struggled for restoration of the peace in the world as well as restriction in the arms and ammunition. As long as the

Imam was the President, he succeeded to stop the 2nd world war. The Imam insisted that the war would demolish the culture.

The Imam met Hitler, the dictator of Germany in Berlin and insisted him not to involve in the war in Europe. Hitler informed the Imam that he had no plan to break out war. Everyone knows that Hitler did not follow it and what was his consequence.

Hitler was interested in horse breeding and sought Imam's remarks. He said, "What is the price of your best horse (mere)." The Imam told its price as 3000 pounds. Hitler asked, "Will you like that I may give you my 40 cars in place of your best horse?" The Imam laughed and said, "What to do with it. I don't want to start a motors show-room in London."

[47]

In 1937 at Berlin, there one Punjabi Molvi in an Arabian robe sought permission to ask something from the Imam. He was granted permission and asked, "You are descendant from the Holy Prophet, why you put on the Christen attires?" The Imam said, "The attires of the enemies of the Holy Prophet were like me or yours? The attires of the enemies who killed Hazrat Ali and Imam Hussain were like me or yours? Let me know whose attires belong to the infidels, mine or yours?"

[48]

In 1918, one Arabian deputation consisted of 7 to 8 persons visited Bombay to discuss on some political matters with the Imam. They were lodged at the residence of late Shaukat Ali. The Imam gave them time to see them at Valcashwer bungalow. They also brought one interpreter who could translate Arabic into English because they could not speak English and the Imam also could not speak Arabic. There was however no need of the interpreter because the Imam talked with the members of the deputation

into Arabic, to which they were highly surprised. After the discussion, the Imam asked his servant to bring the coffee. The Imam himself put the coffee in their cups. The coffee ended in the pot and the Imam's cup was empty. The Imam asked the servant to bring more coffee. The servant brought coffee and stood to the left side of the Imam. He was putting coffee in the Imam's empty cup, but unfortunately the pot of coffee fell from his hand. Thus, the hot coffee fell on the body of the Imam. The members of the deputation stood up and the servant was fearing too much because of his carelessness. But the Imam laughed and took off his coat and said, "Don't be afraid. It is not a serious matter." The Arabs were astonished and talked with one another that such kind of incident had taken place with Imam Hussain in past. The hot soup fell from the hand of the maid-servant and it fell on the body of Imam Hussain, but Imam did not anger and made her free." Hearing it, the Imam said, "Imam Hussain was my grandfather, and his holy blood runs in my veins."

[49]

Once, some Christian priests came to see the Imam. During the conversation, one priest asked, "Wherever your followers reside in the world?" He thought that the Imam was unknown with the countries, cities and villages, but the Imam promptly replied him, "My followers reside everywhere except in the hell." The priest became mum.

[50]

Once Lady Aly Shah, the mother of Imam Sultan Muhammad Shah was busy in the divine remembrance in the gallery of Aga Hall, Bombay. When she retired after an hour, she called his servant, Manji Nanji to bring water for her. He brought cold water and drank and said, "Forgive me son, I gave you trouble." Manji Nanji said, "O'Mother, what are you saying? I am your paid servant and bound to follow your orders. This is not a great task, to

which why you ask for forgiveness?” Lady Aly Shah said, “You are not my servant, rather you are the servant of Hazar Imam.”

[51]

In the period of Imam Sultan Muhammad Shah, many learned persons embraced Ismailism, in which three were prominent ones i.e. Sayed Muhammad Shah, Hakim Salim Varasi and Abdul Hussain Bachal.

In 1920, Imam Sultan Muhammad Shah came in Karachi. During the didar in a ground, it was seen that two unknown persons were sitting with Itmadi Nazar Ali Abdullah. Both of them were saying to Itmadi Nazar Ali with tears in their eyes that, “Pray for us, so that Mawla may accept us and included us in the circle of his *bayat*.” They were Sayed Muhammad Shah and Abdul Hussain Bachal. Sayed Muhammad Shah belonged to the Ithna Ashari sect. He has good command in the Islamic literature, especially in the interpretation of Holy Koran. One day when he was reciting the Holy Koran, he came to one verse (ayat) of Sure Bani Israel, verse no. 71 : *Yaum nadaoo kula inasin bi imam-e-him* (We shall summon all persons with their Imam in the judgment day). He was an expert scholar. He was destined a secrecy promptly flashed in his heart. He became quite upset and prayed, “O’God! Grant me Your Light because I have to appear before You with Your Imam. Make me able to know the Imam.”

In search of the Imam, he left Bawalpur State and went Delhi and met Khwaja Hasan Nizami. He discussed with him, then Khwaja Hasan said, “You are in search of the Truth. I would advise you that the Imam-e-Zaman is the *Qaim al-Qiyamat* (Lord of judgment day). He with his channel benefits those who are in search of the Truth.” Then, Khwaja Hasan Nizami directed him to see His Highness, the Aga Khan. This advice did not touch to Sayed Muhammad Shah. He then went in Hyderabad, Sind, where he settled and started a shop of the cottage medicines. He befriended Varas Karim, one of the eminent leaders of Sind. Once he asked Varas Karim, “I am in search of the Imam of the Age. I have read and heard that the Imam

is present on the earth, but where he is?” Varas Karim said, “I can show whereabouts of the Imam. You come with me in Karachi. Imam-e-Zaman is to come there.”

He said, “Is it true? Are you kidding?” Varas said, “Do you have trust upon me? Is our friendship a joke?” Consequently, both arrived in Karachi. Imam came in the ship and when the Imam came down, both of them were stood in the huge rush of the non-Muslims. When the Imam dismounted by a ladder, he watched towards the public. In the meantime, the Imam see Sayed Muhammad Shah for a while. The sight of the Imam on Sayed Muhammad Shah changed his life. His heart melted and exclaimed, “It is he? It is he? I have passed nights in worship and supplication in his search. He is an Imam of the Age, without whose *bayt*, the person dies with the death of ignorance. Such ignorant goes to the hell.”

With the help of Varas Karim, Sayed Muhmmad Shah wrote an application and submitted to the Imam. He failed to receive Imam’s reply. During the didar, the Imam did not take his notice. With his untiring supplication, he earned to bow down before the Imam after two years.

During those days, one Sunni scholar called Salim Varasi embraced Ismailis. He compiled a book, “**Izhar-e-Haqiqat**” in which he wrote, “If one intendeds to write about his life, it will make one book for every day. But I have resolved to write my biography. I was an origin of the rural area, in district Badayu’n, wherein was a village of the Mawadudi Sayeds called Sheswan. We inherited the knowledge of the herbs and my forefathers also professed in it. Our ancestry consisted of many scholars, such as Muhammad Bashir, Hakim Murshid Hasan and Hakim Anwarul Hasan reside in Ahmedabad. The father of Salim Varasi lived in Mathura and was a rich man. Due to having huge wealth, he was poisoned when Salim Varasi was hardly 11 years old. He could not get a single penny in his father’s property.”

Salim Varasi started to get education at the age of 9 years. He took permission from his mother and went to Bhopal, where he acquired the

education of Holy Koran and Hadith. Then, in the grand mosque of Kanpur, he acquired knowledge of Islamic jurisprudence from Molvi Ashraf Ali, Molvi Ahmed Hasan and Molvi Abdul Wahab Bihari. Then he moved to Liuchow and joined the institution of Molvi Abdul Aziz, where he lived for three years and came to Bombay in 1920. His main motive was to acquire more and more education why not he needed to visit China as per the saying of the Holy Prophet. He has also taken education of Persian and English.

He happened to meet a certain Ahmed Yusuf Bukhari in Bombay, who had come from Egypt. He heard from him the glory of Jam-e-Azhar, to which he resolved to see Egypt. Unfortunately, he had no money to travel and did not like to stretch hands before other. In the meantime, he learnt much in the school of Kazi Ismail Mirathi at night and worked in the day, nevertheless his intention to see Egypt yet was unaccomplished. He made one Arab as his friend called Hussain ibn Ahmed, who was a jeweler, who cooperated with him and gave him diamonds of 500 rupees and said, "You go in Iran and sell it. Its 75% profit will belong to you and rest 25% for me." Thus, Salim Varasi travelled for Iran and came in Tehran, where he met one Ithna Ashari Mulla, Karim Hussain. Salim Varas was yet a Sunni and his debate with Karim Hussain on the legitimacy of Hazrat Ali was fruitful. One day, Karim Hussain asked him, "You are yet a student, then how did you find business of jewellery?" Salim Varasi told him its background story. Karim Hussain was impressed and reported to the emperor on next day about it. The emperor summoned Salim Varasi in his court and gave enough profit and purchased all diamonds, also gave a tip of hundred rupees.

Salim Varasi returned to Bombay. He counted his profit and handed over the rest of the profit to that Arab and travelled for Egypt. He was delighted to see Jam-e-Azhar in Cairo. There he took much knowledge of different topics in five years. He got a book, "**Risala-e-Shiraz**" from a Jew. It contained basic knowledge of electricity and the technique of wireless being compiled by Hasan bin Sabbah. He talked about it to his teacher, Abul Ahmed Shanosi, who said, "There flourished many learned scholars in Ismailis, but the Abbasids persecuted them and launched blood-shed, even

ruined their literature. They had written more such books.” Henceforward, Salim Varas began to acquire much knowledge on Ismailism. He learnt on the Fatimid Caliphs-Imams in the library of Jam-e-Azhar.

Salim Varasi then came in Mecca and performed pilgrimage and stayed there. He decided to take education in the school of Haji Imadadullah. One day he said to Haji Imadadullah, “You have made me your student, but also make me your follower.” He said, “Go to India, and take the *bayt* from Haji Varis Ali Shah.” Thus, he returned back to India and took oath of allegiance (or *bayt*) from Haji Varas Ali Shah and henceforward he became known as Hakim Salim Varasi.

Haji Varis Ali Shah said, “You have taken my *bayt*, but the recognition and *bayt* of the Imam of the Age is yet due. Go and find out. Imam on the surface of this earth is apparent and present.” Salim Varasi asked, “You are my Pir. Let me know where is the Imam?” He said, “You yourself find out as I don’t have order for it. Search out, find out. If you have feeling for it in your heart, you shall get the Imam of the time.”

Then Salim Varasi wandered in Punjab, Deccan Hyderabad, Madras, East and West Bengal, Gujrat, Kathiawar etc. for 15 years. He even assumed the attire of the darwish and performed every ritual and made contact with many old persons, who told him that there must be an Imam in world, otherwise this universe could not survive and the Imam in the world was present in a physical form.

He related his story to his uncle, who was also his father-in-law in Ahmedabad, called Hakim Anwar al-Hasan. He said, “There is only community in the world now who claim to have with them the Imam of the Age and that is the Ismailis.” They talked much about the Ismailis and came to know that the Bohra community was also the Ismailis. Thus, Salim Varasi went to Surat to see the head of the Bohra, who said, “Indeed, the Imam is present in the world, but I am not an Imam (but a *Da'i*)” Being asked as to where was the Imam, he said he was in the seclusion. He

thought in mind that he had nothing to do with that Imam who was behind the curtain, but he needed the Manifest Imam.

He left India and came in the Middle East, then went to London, where he saw Imam Sultan Muhammad Shah in the Highd Park. He writes in book, **“Izhar-e-Haqiqat”** that, “I have seen an amazing person. He was well with laughter in face, having suit and tie. My heart attracted and dragged me towards him. I asked the people who he was? I came to know that he was the Aga Khan, and his millions of followers adored him as a God and was descended from Imam Ismail. Nevertheless, he could not gain any leaning towards the Imam because how one could be an Imam, who was dressed in the western clothes without having beard. Why the Imam resided in the European countries? He should have resided either in Mecca or Medina or in Turkey having a *tasbi* (rosary) in hand and gave *fatwa* (legal verdict) whom he liked.

After some times, he came in India, resided shortly in Deccan Hyderabad, the in Bombay, where he met Sayed Muhammad Shah. He became his friend and after a long discussion, he was converted and became an Ismaili.

He writes in his book, **“Izhar-e-Haqiqat”** that “In 1921, I was destined to see the Imam-e-Zaman in Wadi, Bombay. The bestowals of the Imam blessed upon me were deeply touched to my heart.”

He also wrote that some people objected that the Nizari Ismailis had been blessed with a Great Guide (Imam), but they did not have code of Islamic jurisprudence and how they adored Islam without it? In reply, he said that, “The people who lodged objection against Ismailis should know that the Ismaili have complete faith of God and His Prophet. They accept the divinely revealed books. They have faith on Holy Koran. Above all, we have manifest Imam, so we don’t need the old outdated books like the Islamic jurisprudence and so why we involve in the unnecessary debates. When and wherever any problem arises, our Imam guides us. He has control of each and every action of our bodies. The orders of our Imam are our

jurisprudence. We are clung with the Book and Descendant of the Prophet as per his instructions.”

[52]

As the Imam’s association with the West increased and he remained away from India over longer periods, the mother felt the pangs of this separation, and she once said to her son, “Death is inevitable, but if it comes to me in your absence, it will be unendurable.” The Imam’s reply brought her great solace, who said, **“Do not worry. You will breath your last with your head in my lap.”**

[53]

In November, 1937, Lady Aly Shah’s health was impaired. She was taken seriously ill. She was suffering from heart trouble for a long period and was under treatment of the renowned German physicians. Thus, the Imam with Prince Aly Khan, Princess Tajudawla, Prince Karim and Prince Ameen Muhammad hurried to India by air. As doctors had anticipated his presence acted as a tonic on her and she steadily recovered from her serious illness.

On those days, the Imam was elected as the President of League of Nation and the Imam writes in his **“Memoirs of Aga Khan”** that, “I was elected as the President of League of Nations, which was the result of my international fields...My mother was happy when she was 80 years old and was taking minute observation of my activities. Whenever I visited India, I discussed with her whole-heartedly...When the session of the assembly concluded, I returned to my home in South France, when the age of my mother was 88 years. Her condition was not so serious because she was passing her time as usual in peace. She had seen my both sons, Prince Aly Khan and Prince Sadrudin. Prince Sadrudin took her in Lebanon to pass the summer....At the end of 1937, I received a telegram, indicating that her condition had become serious, thus prepared to go to India. On those days,

the fastest aircraft reached Bombay in three and half days....She resided in our bungalow in Malabar Hill. Her doctor, who had migrated with my grandfather from Iran to India, had warned me that I should be present at home for watching the change of her condition. I was however surprised that her physical health was much better, but her mental power was almost finished. I used most of my time with her and when she perfectly recognized me and talked, I was delighted....It was my mother's will that she must die in the Muslim land, and there should be buried. It was also her wish to bury her near my late father.... I made preparations to take her in Iraq. She sailed in a boat and reached Basra, then went to Baghdad by train, and I have gone to Cairo, then arrived in Baghdad. My mother lodged with my relative Aga Mustafa Khan. I went to her bed and she opened eyes after little moment and she recognized me... She expired and was buried in Najaf near the grave my father.”

Imam Sultan Muhammad Shah was in Cairo and hurriedly reached Baghdad by air on February 5, 1938 at 3 pm. Lady Aly Shah passed away peacefully at 5.15., the same day, **breathing her last in the lap of her son.**

[54]

In 1944 during the second world-war (1939-1945), a large steamer anchored at the shore of Bombay, equipped with bundles of cotton as well as the explosive weapons. Due to a flame of fire, the explosive weapons blasted and the fire spread over the cotton. The noise of the loud thundering sound was heard all over Bombay city and the adjoining villages. It caused a heavy loss. The main Khadak Jamatkhana was near the dock-yard and behind the Jamatkhana, the Bhat Bazar was damaged due to the flying flames. The fire devoured one after another place till it reached near the Jamatkhana. On the other side, its risk also spread towards Dongari and Bhimpura areas. The people took their goods and children and ran towards the Muhammad Ali Road, while the Ismailis ran towards the Khadak Jamatkhana. Looking the Ismailis running towards the Khadak

Jamatkhana, where the fire had reached, the people warned them not to go there, because the fire was spread there.

As it has been mentioned that the direction of the fire was behind the Khadak Jamatkhana, where the Ismailis of other places had taken shelter. The fire was about to touch the premises of Jamatkhana, but fortunately the direction of fire changed to the left side. Meanwhile, one another high noise of blast was heard and damaged the properties and many persons were died. The Hindus and Muslims and others have remembered the casualties and seen Imam Sultan Muhammad Shah on an Arabian horse with their own eyes, and giving signal to the fire with a stick in hand to change the direction. Some other had seen Prince Aly Khan on the summit of the tower of Khadak Jamatkhana, who was attired with white Arabian dress. In his hand was the My-Flag. The Imam and his son came to the rescue of the Ismailis and changed the direction of the fast spreading fire.

It must be noted that during the above incident, Imam Sultan Muhammad Shah physically was in Switzerland, thousands of miles far from Bombay, and Prince Aly Khan was also in Europe and joined the army and was fighting against the Nazi.

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