

“This is an end of the age, and those who are faithful will behold power and miracle of their Imam of the Age, but those having imperfect hearts will however behold miracle publicly, but falsify them. Those who don't trust in the powers and supernatural events of the Prophet, Apostle and the Imam; their resemblance is that of the stone-blind person. If the mirror and a piece of an earthen vessel are given to the stone-blind person - both of them are alike for him.” -

Imam Sultan Muhammad Shah, Bombay, 1st September, 1885

201 - Sweet Anecdotes of Four Beloved Imams

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1. Imam Hasan Ali Shah	: 16
2. Imam Aga Ali Shah	: 21
3. Imam Sultan Muhammad Shah	: 152
4. Mawlana Hazar Imam	: 36
Total	: 225

This write-up is dedicated in loving memory of
late Vazir Ghulam Hussain Mohammad Ali Dharas (1903-1973)



Sponsor by Kamadia Salim Dharas, Albuquerque, USA.

It will be a part and parcel of my life to remember the outstanding co-operation of **Kamadia Salim Dharas**, who indeed remained a driving force of my study during last 15 years. I owe a special debt of gratitude to him for his humble sponsorship, assistance and encouragement. (Rai Mumtaz Ali Tajddin S. Ali)



Imam Hasan Ali Shah

(1) In 1838, Rai Ramumal came in Karachi from Punjab with a box of the *karsazi* (religious dues). He was also accompanied by some ladies for the *didar* of Imam Hasan Ali Shah in Mahallat, Iran. They had to go Port Abbas from Karachi by sea, thence they were to proceed to Kirman by highways.

They embarked at Karachi seaport, and at a distance of three miles, a heavy storm burst out and their ship was on the verge of sinking. When Rai Ramumal felt that there was no chance of survival, he at once put the *karsazi* in the bag and informed the ladies that he had resolved to throw the bag into the sea. The ladies told him that their ornaments should also be included therewith. All ornaments were collected and put in the bag, which was thrown in sea.

Suddenly, the storm became calm and they were rescued. Their ship reached Port Abbas and thence they proceeded towards Mahallat. Rai Ramumal related the story of the storm to the Imam and the throwing of the *karsazi* in the sea. Imam Hasan Ali Shah said, "Neither earth nor sea or river can devour Imam's money." Then the Imam asked him to take out a bag from that cupboard. He stood and took out that very bag. The Imam opened and returned the ornaments to each and every lady by their names. They also were delightful. The Imam asked, "Ramumal, let me know who rescued the ship?" He said, "Mawla no one except you." Then the Imam took off his half portion of the shirt and said, "Look, can you see?" He saw that there was a wound below the neck.

(2) In 1841, Imam Hasan Ali Shah migrated from Iran and reached Afghanistan, and then came in Sind. While leaving Afghanistan, he reached Kalat, the subdivision of Quetta on 28th November, 1841. The snow had coated the mountains in the freezing winter. The Imam and his 3000 soldiers pitched their tents in a safe place. The lunch was being prepared, but unfortunately, the cooks failed to ignite fire by rubbing two wet stones. Only a piece of wood could hardly be ignited. The matter was referred to the Imam, who said to bring that burning brand. It was brought and the Imam tied the conflagrant wood with an arrow and hurled it with a bow in the air. The Imam said to his servants to search out that brand, and there they would find fire. The servants went to search it and came near a deep pit wherein the arrow fell. Here they found blue colored fire, and by whose help the food was prepared. This place in Kalat is known as Sui, where a largest deposit of the natural gas field was discovered by Pakistan in 1953.

(3) In 1843, Imam Hasan Ali Shah built his residence, called Mahallat in Jerruk, Sind. On those days, many Ismailis from different parts of India came in Jerruk for the *didar*. Some Ismailis from Gujrat with their families also came. One person among them presented two sealed boxes as a *nazrana* and implored, "Khudavind, I have brought exclusively special gift for your retinue, containing pure ghee made of my own buffalo's

milk.” The Imam laughed and said, “You have brought kerosene, not ghee. Well, it will be useful for lightening the lamps.” The person was surprised and when the boxes were opened, kerosene was found therein.

Then, another person presented a *nazrana* of a box and said, “Khudavind, I have brought pure sweet oil for you.” The Imam smiled and said, “You have brought Peshawari honey, not oil.” It was also opened in which was found the Peshawari honey. The Imam said, “Well, I accept choice of your wife.” The person was greatly surprised.

The Imam cast mercy upon the person whose boxes contained kerosene instead of ghee and said, “Don’t be afraid. Actually, your boxes have been changed, which we will receive just now.” Meanwhile one camel-man came with two boxes and told, “In unloading the goods, your boxes were wrongly given to another person, who returned me and his boxes are with you. Please take it and return my boxes.” These boxes contained pure ghee.

Later it was also known about another person that when he put sweet oil in the box in his house in Gujrat, his wife being a faithful thought that presenting oil to the Imam was inappropriate, and she secretly replaced the box of oil, and put Peshawari honey in the box.

(4) The Akhund’s family was an origin of Jerruk, who migrated from Kutchh. They transcribed old copies of the *ginans* and distributed in plausible rate. The best known among them was Akhund Ghulam. Once the Ismailis of the Sind went to have the *didar* of Imam Hasan Ali Shah in Bombay, the Imam told them that when they returned to Sind, they must go to Jerruk and tell Akhund that, “You are weeping and longing in love for me, which is needless, because I am happy with you.” The Imam also said, “Verily, the fire of hell is unlawful for you. You are mine and I am thine.”

When the Ismailis came in Jerruk and submitted Imam’s message, he began to weep profusely. Looking it, the Ismailis also wept and told him, “You must be mirthful that the Lord is delightful with you.” He said, “Imam is a carefree king. Today he is joyous with me. Who has seen the next day? Who can claim that how the last breath will pass? Many persons remain faithful in the world, but waste their faith at last moment of their lives. Likewise, I cannot claim whether the mercy of the Imam will last with me till my last breath?” Certainly, the abiding faith (*iman*) and fidelity of Akhund burned with steady flame in his heart till his last breath.

(5) In Jerruk, one old lady from the village of Sind had brought gruel (*ra’b* or *ra’badi*) made of red rice in an earthen pot and stood at a little distance. She said something in the Sindhi. The Imam called for her and asked in Sindhi, “What do you want?” (*chhato gur’e*). She reverently said that she had brought gruel for him. The Imam happily accepted it, but she said, “Ya Mawla, you eat it” (*Ya Mawla tu’n kha*). The Imam tasted and ordered one servant to distribute its little bit to the *jamat* as a *jura*. The people took and ate, but some didn’t eat and put it beneath the mattress and some threw at the wall.

Imam Hasan Ali Shah watched it and tried those disobedients by saying, “Those who have tasted the *jura* will never be accountable in the day of resurrection. Their souls will be annihilated in my *Noor*.” After listening the Imam, the people began to lick the mattress and wall. The Imam said, “The time is over. Now it is worthless to lick the mattress and wall.”

(6) In 1853, Imam Aga Ali Shah (not yet became the Imam) visited Junagadh on a hunting expedition. On those days, Ismail Gangji (1788-1883) was the head of the department of the Treasury and Mint of the Junagadh state. He rendered invaluable services to the son of Imam Hasan Ali Shah. He did not make snag in his hospitality. On departure, Imam Aga Ali Shah was extremely satisfied and joyful in the princely entertainment of Ismail Gangji.

On next year, Ismail Gangji came in Wadi, Bombay for the *didar* of Imam Hasan Ali Shah. When the Imam came down from his bungalow (Aga Hall) to grace *didar* to the *jamat*, Ismail Gangji appeared in his first sight and said in burst of anger, “Ismail, you have bothered my son Aga Ali Shah last year in Junagadh. You have misbehaved with him. O’you impudent.” The Imam returned without granting *didar* to the *jamat*. Ismail Gangji was dumb founded and did not ask the Imam to confirm it from his son, but bowed his head in humility. The *jamat* was confused and had tears in their eyes. On the second and third day, same incident repeated and the Imam rebuked with severe and harsh words, but Ismail Gangji spoke nothing. The Imam went away in anger. The perplexed *jamat* now began to talk how wicked he was that they failed to get the *didar*.

On the fourth day, some persons in the *jamat* had firmly resolved to kick him out if they would miss opportunity of the *didar*. This time the Imam came with a whip in hand and exclaimed with very resonant voice, “Ismail, come here!” The *jamat* thought that the Imam would thrash him with a whip. When Ismail Gangji came near, the Imam dropped down his whip and embraced him and said, “Ismail, I tried your *iman* (faith) severely and harshly, but it proved unwavering like Mount Girnar. You are an ocean of patience and the gravity of your tolerance is remarkable and unusual. With this abiding faith, tolerance and patience, you are capable and resolute person to look after the welfare of my *jamat* in Junagadh. I invest you the title of Vazir. Now you are the Vazir of whole Kathiawar. I am much impressed and happy with you and give best blessings.” The tears trickled down from the eyes of Vazir Ismail Gangji. With this mandate, he returned and changed the fate of the destitute and infirm Ismailis in Junagadh. Indeed, he navigated the ship of Junagadh with his talent, skill, courage and brought it safely ashore. His role to eliminate poverty in Junagadh was indeed remarkable and admirable.

(7) In about 1860, Sayeda Imam Begum (d. 1866), the last composer of the *ginans* daily arranged the ladies *Sat Sung* (assembly of truth) in Kandi Mola (now Karimabad) Jamatkhana, Bombay. She imparted them meaning of the *ginans*. The Ismaili ladies took deep interest in it. The gathering’s duration was for one to two hours, then it increased to four to five hours. The school going children faced hardships when they found their homes locked at lunch hour as their mothers were engaged in the *Sat Sung*.

So was the issue of men, who received their lunch tiffins late in the office. They warned their wives to wind up their religious gathering before 12.00 pm, but of no avail. Consequently, this religious matter created a social problem. It was referred to Kamadia Ladak Haji (1827-1907), who forwarded it to the Imam at Wadi, Bombay. On those days, the Imam visited Kandi Mola Jamatkhana and saw the ladies *Sat Sung* at 2.00 pm. He ordered Sayeda Imam Begum to wind up her session and go to Wadi at once. Some said that she reached Wadi on next day, while other claimed that she reached Wadi on the same day at late hour after the Imam's arrival in Wadi.

When the Imam reached Wadi, he noticed that she did not comply with his instructions. The Imam was displeased and ordered Kamadia Ladak Haji to send urgent telegrams in all Jamatkhana to stop recitation of her *ginans*. She reached Wadi late, where she was informed all about it. She became worried and sat beneath a tree facing the palace, Aga Hall and longed and implored too much for having *didar*. It is said that she composed following *ginan* on that occasion:-

Eji darshan diyo mora nath, da'si chhu'n teri.
Eji da'si teri Mawla ter'e dhar ubhi, araj kar'e chhe'e jodi hath. (ginan)

“O'my Master! Grant *didar* for I am your maid-servant. O'Mawla, your maid-servant stood at your door, longing with folded hands.”

She ate nothing and passed sleepless nights. On third day, the ocean of mercy repleted and Imam Hasan Ali Shah appeared before her and graced *didar*. He put blessed hand on her head and forgave. The Imam said, “You didn't eat and sleep, so was my condition.”

The Imam also ordered to lift embargo on her *ginans*. The Imam told her that she should have promptly followed his orders to come here timely because she was a learned lady.

(8) During the Aga Khan Case of 1866, the services of Kamadia Khaki Padamsi of the Darkhana Jamatkhana, Bombay was excellent. He had opened his treasure for the benefit of the community. He buried poor Ismailis with his own expenses, provided clothes and corn to the needy Ismailis. After the Aga Khan Case, Imam Hasan Ali Shah admired his outstanding *khidmat* in the Darkhana Jamatkhana and exempted him from paying the *dasond*.

(9) Imam Sultan Muhammad Shah was born on Friday, the 2nd November, 1877 at 5.30 pm in Honeymoon Lodge, Karachi. In the beginning of February, 1878, when he was about three months old, he suffered from pneumonia. The doctor was called, but the illness was intact. Lady Aly Shah, the mother had taken him to Dr. A.R. Duggan, who examined and prescribed medicine and told her that there was no hope of his recovery, rather his survival. She alone came in the Garden Jamatkhana, where Imam Hasan Ali Shah was attending the *mehmanis*. She stood behind the Imam's chair. When the Imam completed, she came in front and began to weep profusely and implored pray for his

grandson, who would survive no longer. The Imam said, "You are a mother. If you want recovery of your son, then come here for seven days, sweep and wash the floor of the Jamatkhana. I pray that my grandson will be quite well."

Lady Aly Shah daily came from the Honeymoon Lodge to Garden Jamatkhana and swept, washed the floor and stairs. With the force of her services, her son recovered health on the seventh day. In the middle of 1878, Lady Aly Shah came to Bombay and stayed in the bungalow of the Aga Hall. The service of cleaning the Jamatkhana had so impressed that she swept and washed the Hasanabad Jamatkhana. One can judge her dedication in such service with the fact that she didn't use the broom, but swept with her long hairs, and then washed with rose-water.

On 14th January, 1926, some pressmen waited for Imam Sultan Muhammad on the ground floor of Poona Jamatkhana, when the Imam was on first floor. He came down and found that his mother was cleaning the stair with her hairs. Imam slowly and slowly made his way to come down without disturbing his mother and by the way his legs touched her hairs. He came down and discussed with the pressmen. Curiously, one pressman published in the Gujrati newspaper, "**Bombay Samachar**" that "When Namdar Aga Khan visits Jamatkhana; the Khoja women spread their hairs on the ground, on which their Imam walks."

The exaggeration of the pressman gave a cheap device to the rival camp to defame the Ismailis. It appears that such false rumour still is being hatched among them.

(10) Ghulam Akhund was too good to be true. In 1878, he went Bombay to deliver *waez*, where he was caught in a severe trial, which caused his outcast from the community. Its reason was that after morning-prayer, the seekers of knowledge gathered in the corner of the Darkhana Jamatkhana and discussed on the religion. Once few couplets of the **Anant Akhado** were recited, the persons asked with one another its meaning, in which the couplet of *dasond* came in their discussion. Every one interpreted differently. One person said that the *dasond* was levied upon one what he had eaten. Another said that five and five fingers making ten be folded and bowed before the Imam represented *dasond*.

The persons in the assembly saw Akhund sitting on another side. They invited him and asked to clarify because he had deep insight. He said without reservation, "You will not agree with my explanation, which is contrary to the persons who have just made their interpretations. It is possible that some of you will discard my interpretation, therefore, you leave me alone."

Some persons humbly insisted him, to which Akhund said, "It is a Divine injunction for *dasond* in the Koran. One who does not give *dasond* and devour it, his all other religious obligations will not be materialized. Rather, according to the **Anant Akhado**, he will be counted companion of the demon. Religion is nothing without *dasond*. Folding hands and prostrate with ten fingers does not mean the *dasond*. It is the foundation of the

faith.” He also presented few most pointedly evidences, including the *farman* of Imam Hasan Ali Shah that what would occur with one in hereafter who didn’t pay *dasond*.

That’s all. The listeners harshly reproached and spoke ill words to Akhund. When the dispute arose, a *justi* (the traditional council of the elders) held a meeting under Mukhi Ladakbhai Haji (1827-1907) in the morning, and as per their verdict, Akhund was excommunicated. It highly shocked him, but did not say anything. He bowed and left the Jamatkhana. He had no house in Bombay, therefore he went outside the Wadi and sat beneath a tree of almond and engrossed in his *Ibadat*. He did not care for his hunger and thirst, but continued his meditation.

The Ismailis who had heard his *waez* were his panegyrist and fans. They were disappointed with the verdict of the *justi*. Mukhi Varind of Kandi Mola Jamatkhana instantly came to him and said, “You have not stolen anything. We, the Panjibhai cannot see you to sit here hungry and thirsty. Your pitiable condition makes our noses down. We are four hundred Panjibhai as your slaves and are ready what you order. Our heads are ready to sacrifice for the cause of a saint like you. Let us go as we cannot see your miserable condition. Don’t speculate that you are alone. We Panjibhai are your brothers, so don’t worry.”

Akhund replied, “Don’t be excited. I am indebted for your sympathy. You are a Mukhi and learned. You all Panjibhai keep patience. The remover of the grief is not away from us. Against whom you all Panjibhai will combat; either the *jamat* or the Mukhi? The Mukhi, the head of the *justi* has outcast me, which will be best verdict for me. It is the game of my destiny. Who is the Mukhi? He is a custodian, who sits at the seat of Shah-Pir. To oppose him means to oppose the Imam. This time you please go and leave me alone. Make peace in the Panjibhai, and don’t arouse them.” Mukhi Varind wept and left him alone.

On the third day, Imam Hasan Ali Shah came Bombay from Poona on horse. The Imam didn’t contact any leader and went directly towards Akhund and asked, “Akhund, how are you?” He craned his head and his eyes focused at the Imam’s eyes. Tears burst out of his eyes and could not speak due to feeling difficulty in breathing. At last he said, “You are an Omniscient, nothing is unknown to you?” On that occasion, the tears came out of the Imam’s eyes as he could not see pitiable condition of his beloved spiritual child. The Imam said, “Akhund, I share in your misery. You have not eaten for three days and me too for three days. You have not slept for three days and I also passed three restless nights. You are innocent. You have spoken truth, resulting severe hardship for you.”

Akhund said, “Ya Mawla, I am a sinful. I am ready to get forgiveness of my guilt.” Then, the Imam called the leaders of the *jamat* and said, “You have punished Akhund which was not reasonable. He had revealed the knowledge, which didn’t belong to his house.” The leaders said, “Akhund referred to your strict *farman* pertaining to the *dasond*. Will one be sentenced, who had not give the *dasond*? Did this *farman* belong to you, Ya Mawla?” The Imam said, “You have heard the *farman* from him that the defaulter of the

dasond shall be sentenced in hereafter, which is genuine word by word. It belongs to me.”

Besides, the Imam said, “Akhund is my *haqiqi* and beloved believer, but he is a poor having no source of bread and butter. He will never demand from other. He is hungry for three days. His argument was masterpiece of his insight. Now you take him to Jamatkhana and give him the *chhanta*.” The Imam then at once went to Poona. Mukhi Ladakbhai Haji gave *chhanta* to Akhund before the *jamat* as per Imam’s orders.

(11) Vazir Kassim, the elder son of Vazir Ismail Gangji (1788-1883) has written an interesting anecdote in his personal diary (pp.109-10) that one of the eminent astronomers of Bombay was Munshi Prem Chand (d. 1898). In 1878, he rushed towards the residence of Imam Hasan Ali Shah at Wadi, Bombay. He forced the gate-keepers to let him go inside, saying “I have come to the conclusion that Namdar Aga Khan Saheb is an incarnation of Bhagwan. He is indeed a Creator. I want to prostrate before him, then will broadcast it all over India.” One gate-keeper informed inside, to which the Imam said, “Don’t allow him. Tell him to wait for few minutes.” Prem Chand was informed accordingly.

On the other side, the Imam ordered his one servant to bring one fatty sheep at once. Thus, it was brought from the back side of the bungalow. The sheep was slaughtered and its blood was spilled in a big plate, which was placed behind Imam’s bed. Then a small wooden plank was put in the middle of that plate, whereon the Imam stood. All this work was completed within few minutes. The Imam ordered to let Prem Chand to come in his bed-room. He walked inside and saw that the Imam stood behind his bed. He noted that the Imam stood on the wooden plank which was in the middle of the big plate, containing sheep’s blood. Prem Chand exclaimed, “You are truly the incarnation of Bhagwan. You are my Creator beyond doubt.” The Imam asked, “How did you know?” He said, “It is the outcome of my calculations.” The Imam said, “Have you ever committed error in your calculation?” “Not at all. Never” said Prem Chand. The Imam said, “I think you have made a mistake. I advise you to re-calculate before me.” He agreed and sat on the floor and took out his old books from his bag and made calculation once again. After a moment, Prem Chand said, “I am sorry. I have wrongly calculated. My God is elsewhere, not here.” The Imam asked, “Let me know; where is your God?” Before leaving the room, Prem Chand said, “My God in human form is at the direction of the north, where exists an ocean of blood, and in the middle, He is standing on a wooden island. I will now go the find out such type of ocean and island.” Imam Hasan Ali Shah lastly said, “At what distance that ocean and island are situated?” He replied quite amazingly, “My calculation again curiously gives a fake distance of 12 to 14 feet away from me, which obviously seems another blunder.”

(12) The term Shah-Pir means Ali and Prophet. In the *ginan*, the term Gur and Nar also are sounded for it. There is no difference between them as both are from one Divine Light in the way of two eyes having one vision. The fact of which is elucidated in the

following momentous event as related by Rai Megji. He was an origin of Punjab and served as a massager of Imam Hasan Ali Shah and Imam Aga Ali Shah.

In 1879, in period of Imam Hasan Ali Shah, his son Aga Ali Shah held the office of the Pir for 28 years (1853-1881). On those days, one Ismaili of Zanzibar came Bombay and humbly presented to Imam Hasan Ali Shah a rosary of twelve beads of pure pearls, valuing one thousand rupees. The Imam handed over to Rai Megji by saying, "You keep this rosary in your custody. When I ask, then you return me." Rai Megji kept it in the vault. After few months, Pir Sarcar Aga Ali Shah demanded that rosary from Rai Megji, who at once gave him without reservation.

Once Imam Hasan Ali Shah called Rai Megji and said, "Give me the rosary of pearls." He said, "Khudavind, I have returned you." The Imam cast anger as revealed from Imam's body language and said, "Whom you have returned?" He said, "I have given you." The Imam said, "You are absolutely liar." He said, "Khudavind, I have given you with these hands. I don't lie." The Imam said, "You mean I am a liar?" Rai Megji said, "Neither you nor I are liars. I have given you, which is absolutely correct." The face of the Imam became red and took the whip and slashed him three times. The Imam was claiming to return the rosary and he was speaking that he had returned.

The Imam called Mukhi and Kamadia of the Darkhana Jamatkhana and told, "This wicked person has misplaced my rosary. Tell him to return my rosary." The Mukhi and Kamadia were astonished that Rai Megji was a true believer and why he had collapsed his *iman* (faith). The Mukhi told him, "You should not utter falsely. Anyhow, it is possible that you have committed guilt. You admit and seek remission." Rai Megji didn't waver in his commitment, therefore they told to the Imam, "Khudavind, his days are changed and says that the rosary has been returned you." The Imam angered and said, "It means I am a liar." On that juncture, Rai Megji said, "Khudavind, you don't lie. I have not misplaced but returned you." The Imam took the whip and slashed him again three times and he fell on the ground. The Mukhi told him, "Go outside just now." He said, "Why I should go?" After that, the Imam walked out towards his bungalow and shut down its doors and windows. Rai Megji stayed at the door of the bungalow. When the Imam came or went, he tried to see him, but the Imam didn't lift him in hatred. He also tried for the opening of the door, but it remained closed.

One day, Rai Megji found the door open a little bit. He managed to enter and came in the bedroom and started massaging Imam's legs. This was the peak time of the end of his trial. It took more than two hours to massage, but the Imam didn't talk with him. Suddenly, the Imam raised and patted his shoulder and said, "Well done, well done, you have elucidated principle of *Ali Muhammad noorallah barhaq* (Ali and Muhammad are undoubtedly the *Noor* of God)." Then, the Imam said, "Why didn't you tell me that you had given the rosary to Pir Sarcar Aga Ali Shah?" Rai Megji said, "Had I uttered it, I would have become infidel. I never make a least difference between Ali and Muhammad, Gur and Nar and Pir and Shah." The Imam delighted and cast his merciful sight upon him, the scenario of which he had never forgotten in his life.

(13) Before arrival of Imam Hasan Ali Shah in Bombay, the Sunni *mullahs* (clergy men) of Kokann performed the marriage, funeral rites etc. of the Ismailis. When the Imam arrived in Bombay, he had also to face periodical troubles from certain dissident members of his community. On October 20, 1861, when the dissenting Khoja Ismailis publicly joined the Sunni fold, the Imam issued a decree, in which he expressed to bring the Ismailis to conform to the practices of the Shia Ismaili creed of his holy ancestors, regarding marriage ceremonies, ablutions, funeral rites etc. The Imam's decree ended thus, "He who may be willing to obey my orders shall write his name in this book that I may know him." Except handful persons in Bombay and Kathiawar, an almost unanimous acceptance was received from the Ismailis. There however was a handful isolated pockets of resistance.

In the meantime, Mukhi Allahrakhia Sumar and Kamadia Khaki Padamsi of the Bombay Darkhana Jamatkhana called a meeting on August 6, 1862, in which the dissident members were also invited, but none of them attended. Hence, a notice of 21 days was served to them, effective from August 23, 1862 but of no avail. At length, they all had been expelled from the Ismaili community, in which a certain Dharamsi Punja, a purse proud man was also included, but the ladies of his household had religious zealot and strictly adhered to the Ismaili faith.

Dharamsi Punja (1816-1888) was an origin of Bhadresar, Kutchh. In 1820, he came in Bombay with his father and started business of the glass bungles till 1841; then he ventured into the field of corns and spices. Soon after the death of his father in 1841, he wound up his business and became a cotton dealer. He also opened his branch in China in 1843 and became a leading merchant. In 1863, the British invested him the title of J.P. (Justice of Peace). During the Aga Khan Case of 1866, Dharamsi Punja stood against Imam Hasan Ali Shah.

Sakina, the mother of Dharamsi Punja remained loyal to the Imam and continued to attend the Jamatkhana. In 1880, she attended the ladies *majalis* in Darkhana Jamatkhana. One woman from Karachi also participated. In order to bring Dharamsi Punja back in the community, she played a curious trump card and told to the Mukhiani that she would distribute sweet (*jura*) at the end of the *majalis*. She distributed sweets to the ladies except Sakina, who felt it wrong and few ladies complained to the Mukhiani that Sakina had not been given sweet. The Mukhiani told to the distributor, "You have perhaps forgotten to give sweet to Sakina, so give her." That lady who was distributing came into action and told loudly, "How can I give this sacred sweet to one, who is the mother of a dissident son. As long as she does not become the mother of an Ismaili son, she cannot deserve for it."

The above words pierced the heart of Sakina as an arrow. She had taken a vow that, "As long as my son does not return to the Ismaili fold, she will not eat or drink." She went to her bungalow and many Ismaili women went to her residence and insisted to take food, but she refused. On next day, the above story came to the notice of Imam Hasan Ali Shah, who sent his attendant, Karim Khan to go and pacify her. Despite several efforts,

Karim Khan failed to convince her. She said, “The death is better than to become the mother of a disloyal son.”

Karim Khan then came to Dharamsi Punja’s bungalow and told the story of his mother. He was extremely shocked and after a brief discussion, he said, “My sins and guilt are such that cannot be forgiven. You go to the Imam and tell him on my behalf that if he forgives me today, he may inform the Mukhi at once, so that I may take a *chhanta* in the Jamatkhana.”

When Karim Khan informed the Imam all about it, he told to Pir Shihabuddin Shah and Karim Khan to take Dharamsi Punja with them to Jamatkhana to have a *chhanta*. It was done accordingly and thereafter, Sakina broke her vow of five days. The whole family remained faithful with their faith till death. The Imam also assigned front ranking services to Dharamsi Punja, who rendered with dedication till his death in 1888.

(14) Vazir Ismail Gangji (1788-1883) was an eminent and devoted servant of the Imam in Junagadh. Once, Imam Hasan Ali Shah and Aga Ali Shah visited Junagadh. In one early morning, the Imam took him on the riding. When they reached Manjewadi, they saw the women picking cattle’s dung, putting in small baskets and lifting on their heads. When these women saw the mounts, they stopped aside by veiling with the scarfs.

Imam Hasan Ali Shah asked, “Vazir, who are these women?” He said, “Khudavind, they all are the Ismaili women.” The Imam said, “If these women are the staunch in their faith and loyal with the Imam, then there should have been the pots of gold and diamonds on their heads instead of the basket of dung.” Vazir Ismaili said, “*Ameen*, Khudavind.” The Imam blessed those women and gone.

When the Ismailism spread in whole Kathiawar, the Ismailis became staunch in their faith with immense love with the Imam. Their economic condition was accelerated. The time then followed that not a single woman lifted basket of dung on head. There is however instance that the Ismaili women took out water from the well with gold pots.

(15) Once Vazir Ismail Gangji asked Imam Hasan Ali Shah, “Khudavind, during the *didar* program, many Ismailis from different cities and villages flocked in Junagadh. It is known that some non-Ismailis also participated, whom we could not recognize. What to do?” The Imam said, “You don’t do anything. Let them come. It is a significant feature of the *didar* that my each *murid* will claim that he saw the Imam face to face because they are my *murids*. On the contrary, the non-Ismailis will never claim alike, because they are not my *murids*.” Vazir Ismail Gangji put a counter-question, “Khudavind, in case your *murid* may claim that he didn’t see the Imam face to face or eye to eye, then what does it imply?” The Imam said, “If my *murid* may say like the non-Ismaili, it means that his *iman* (faith) is weak.”

(16) Imam Hasan Ali Shah with his son Aga Ali Shah used to grant *didar* to the Ismailis from one to another village in India, and on their way, they also made hunting expeditions with a caravan of about 25-50 servants. Once both of them visited Mahuva

in Kutchh. When the ruler knew their arrival, he decided to go on strike. The local inhabitants also joined, in which was one Ismaili merchant called Manji Mannek Uka. Looking him, Imam Hasan Ali Shah addressed at a little distance, “Manji, what is the problem? The local people are displeased in our arrival. Are you also displeased? Mahuva is Kufa, therefore, we don’t drink its water.”

The Imam and his son didn’t stay and proceeded towards Vagnagar, which was about a distance of four villages. There was a garden of an Ismaili, Pada Bapa, who feted them with due consideration. He provided them cots to repose, then fed them. Upon departure, Imam Hasan Ali Shah gave him best blessings for his hospitality and said, “I pray the *barkat* (plentitude) in your offspring, your income and faith (*iman*)”

Thus, the Imam departed from Vagnagar. Pada Bapa and his descendant procured much fruits of Imam’s blessings. In his descent, a certain Saleh Mohammad Padamsi was a rich in Bombay, while there was not a slightest trace of Manji Mannek Uka and his descent.

HASK- HASK- HASK- HASK- HASK- HASK- HASK- HASK



Imam Aga Ali Shah

(1) Once Imam Aga Ali Shah went on hunting excursion in Sidhpur and Methan in North Gujrat. The Imam also visited a nearby village and graced *didar* to the Ismailis. The *jamat* urged the Imam, “Khudavind, we face an acute scarcity of water. There is a well at the distance of six miles. It is wearisome to take water from there.” The Imam asked, “Is there any well near you?” They told that there was a well having salting water, which could neither be drunk nor washed the clothes. The Imam said, “Okay, bring water of that well.” Two to three young boys went outside the village and brought water in a small container. The Imam was presented a glass of its water. The Imam drank half of the water and ordered to spill remaining water in the well. It was followed accordingly. On next morning, the Ismailis found that the water of the well itself became sweet. This well still exists providing healthy water.

(2) Imam Aga Ali Shah, who had come in Bhavenna Bhomakar in October, 1877 for hunting expedition, then came in Vadvann. There the ruler came to see the Imam, where he was unwell to see the dead bodies of deer in Imam’s cart. The Imam said, “They came near me by themselves. I have not followed them, rather didn’t kill them. I am the maker of the world alive.” The ruler didn’t convince, therefore, the Imam came before the dead deer and pointed his rifle towards them and said, “Wake up, wake up.” Meanwhile the deer animated and ran away towards the forest.

Then, Imam Aga Ali Shah arrived in Bhawnagar, then went to the village of Vagnagar and stayed with Padha Mukhi. He was that Padha Patel, who had served the community with his own resources. In 1933, he was appointed the President of the Kathiawar Supreme Council. Imam Sultan Muhammad never visited Bhawnagar, but after 90 years, Mawlana Hazar Imam came in Bhawnagar On November 12, 1967 at the age of 31 years.

When Mawlana Hazar Imam came out of the plane and put his feet on the soil of Bhawnagar, he said, "I have come in Bhawnagar after 90 years."

(3) Imam Aga Ali Shah had two sons from his first wife i.e. Aga Nur Shah and Pir Shihabuddin Shah. His second wife Lady Aly Shah had no son. She used to recite *tasbih* and kept vows for the fulfillment of her wish. Once Lady Aly Shah had seen that many Ismaili women, who had no children, approached the Imam, who at that time held the office of the Pir, at the bungalow of Wadi, Bombay and humbly requested for offsprings. The Imam blessed them for the fulfillment of their wishes. These women entered the Imam's room one after another, and lastly Lady Aly Shah appeared before the Imam and requested to pray for a son for her. The Imam said, "You keep patience. Everything will be done, don't worry."

One day, Lady Aly Shah took off her Persian attires and put on the clothes of the women being worn in the Khoja Ismaili circle and joined the row with other women. She had covered her face with a view that the Imam might not recognize her by presuming her a Khoja woman. Meanwhile, the Imam approached her and said, "I had told you to keep patience, but you came once again and sat with my spiritual daughters. These are those women, who have served me overmuch. Now you also clean my house with a broom, so that your all wishes may be accomplished." Thus, on every night, Lady Aly Shah came in the Hasanabad Jamatkhana to clean it for several months. With the agency of her *khidmat*, she gave birth of a son i.e., Imam Sultan Muhammad Shah in Karachi.

(4) Once Imam Aga Ali Shah went in Kutchh. There was a biggest pond where the Imam stayed. The pond was known for having fierce aquatic animals, notably the reptiles like crocodiles, turtles and snakes. The Imam granted *didar* to the Ismailis in a wide ground near his residence. One Bhagat in the *jamat* asked, "Mawla, the Pirs had foretold in the *ginans* that the Imam would manifest in the world. When the time of the manifestation will come?" The Imam laughed and said, "There were 72 steady *momins* in the period of Imam Hussain in Kerbala. If such hundred steadfast *momins* may come before me, then I will manifest just now."

The Bhagat looked all around that there were not hundred but over a thousand followers. He speculated that the Imam either was kidding or making his trial. He however told the Imam, "Mawla, will you allow me to collect such 100 *momins*?" The Imam said, "You go ahead and bring these *momins*." He delighted and selected 100 *momins* under his charge and brought before the Imam.

The Imam took his rifle and ordered these *momins* to follow him. The Imam walked along the pond. The Imam stopped at the bank of the pond and shot a flying bird, which fell in the pond. The Imam told them, "Go and bring my prey in the pond." Everyone knew that it was dangerous to jump in it. They looked at one another, but none dared to jump. When none came forward, the Imam ordered his hunting dog to bring that prey. The dog at once jumped into the pond and brought the Imam's prey in a moment. Looking at it, the so called 100 *momins* became ashamed for their disobedience.

NB: In 1878, Imam Aga Ali Shah said in Bombay, "You all ask for the *zahurat* (manifestation), but Hazar Imam is apparent before you in manifestation, it (*zahurat*) will come for others. Remember that severe and critical moment, that not only you but the great saints shall not remain steadfast and became awful. This is the hour of the manifestation; therefore, you pray that your last breath may cling with *Iman-Salamati*."

(5) Once Vazir Ismail Gangji asked Imam Aga Ali Shah, "Khudavind, how the light creates in the heart of the *momin*?" The Imam said, "If one takes out his hand upon the world, the light will appear in his heart." The Imam then quoted following anecdote:-

Abuzar Ghafari was a *momin*. He always spoke truth. Once the infidels of the Mecca followed the Prophet. Abuzar Ghafari hid him in his robe and stood before them. They asked him, "Where is Muhammad?" On that juncture, Abuzar told them truth that, "He is in my robe." They speculated that Abuzar Ghafari was joking and went ahead. The Prophet felicitated and told him, "O'Abuzar, You have spoken true in this critical time." He said, "O' Apostle, You are *Sadiq* (voracious of his word) and so is your words, then why I should lie?" The Prophet said, "You spoke true which resulted my rescue and even you was not harmed. If you have lied, they must have arrested me, which sustained you injury as well."

(6) Imam Aga Ali Shah said that once God told the angels, "The human has passion, even then it is difficult for them to concentrate in the *Ibadat*. This is the reason that human has given high status." The angels said, "You put passion within us and send in the world, so that we may also perform much *Ibadat*. God said, "You cannot be annihilated." Looking the stubbornness in the angels, God put passion in two angels and sent in the world and were given the kingdom.

Both reigned with justice for many days. Once a vicious woman complained them of her husband who tortured her. They were enchanted upon her because she was a beautiful. Both invited her in their palace. The woman told them, "I will surrender to your desire provided you accept my one out of three conditions? Firstly, you drink wine. Secondly, you kill my husband. Thirdly, you teach me *Ism-i Azam* (solemn word)." The angels thought that her three conditions were inadmissible. They were fascinated on her, therefore they indulged wine and became unconscious. On this condition, they killed her husband and taught her *Ism-i Azam*. With the agency of *Ism-i Azam*, she elevated spiritually and became a star in the sky. On the other side, the angels became victims of the Divine wrath and were hanged in the well of the Babylon.

Then, the Imam said, “Look. Being the angels, they surrendered themselves in *nafs-i ammarah* (the *nafs* impelling towards evil) and slipped in the sins. You are however human beings, therefore, take much care of you. You forsake your bed, sleep, rest etc. and come in my house with your families for performing *Ibadat*. Your *Ibadat* is far better than the angels.”

(7) Khimabhai or Khimji belonged to Bhuj, Kutchh and migrated to Karachi with a galaxy of eminent families in 1863. He was a devoted person and remained round the clock in Wadi (now the Aga Khan Gymkhana) at the service of Imam Hasan Ali Shah. He daily collected and sorted out best fruits and vegetables in the farms of the Wadi for Imam’s family.

In 1878, Sarcar Pir Aga Ali Shah call some influential Ismailis at Wadi and warned them to refrain from the *majalis* of the Moharram as it was nothing to do with the *batini tariqah* of Ismailis. None except one among them didn’t respond. Pir Aga Ali Shah was much displeased with him and passed that day without taking food. Khimjibhai at once took that person outside and pacified him with arguments not to oppose it. The person was convinced after a long discussion. When it was informed to Pir Aga Ali Shah, he rejoiced and ate food, and then blessed Khimjibhai before the *jamat* and invested him the title of “Khima Khan.”

Imam Sultan Muhammad visited Bombay in the end of 1934. Itmadi Bana Bhula Ali, the son of Khimjibhai wished to present a *ruhani mehmani* of his late father. Unfortunately, his economic standing didn’t let him to travel to Bombay and was much worried. In the meantime, he came into the contact of a Hindu merchant, who desired to purchase a building relating to a Christian in Soldier Bazar, Karachi. Itmadi Ban Bhula Ali succeeded to make dealing between them, and procured handsome commission. Hence, he proceeded to Bombay and presented a *ruhani mehmani* at Hasanabad on February 17, 1935. He was sobbing much, therefore, the Imam said, “You shouldn’t mourn for your father? He had rendered invaluable *khidmat* to my father and grandfather. He is now sitting at my knees.”

(8) When Imam Sultan Muhammad Shah was yet in childhood, his mother took his proper care of nourishment. Sometimes, she angered and loved him too. In his childhood, the Imam liked sour lemon. Once in the winter, the Imam suffered from cold fever, to which the doctor was called. The doctor checked his pulse and gave medicine and told to Lady Aly Shah, “Don’t allow prince to go outside and also don’t let him to eat sour items, otherwise, it will cause him pneumonia at once.” The mother ordered her son not to leave his bed, otherwise she would punish him. She affectionately kissed him and ordered the house-servant to prepare coffee for him. After drinking coffee, the Imam slept till evening. In the meantime, she came in the kitchen and saw that her son was sucking lemons. She exclaimed, “Muhammad!” Hearing voice of mother, he stood at once and cleaned his mouth and tried to flee out, but she grasped his hand and said, “What are you doing here? The doctor told you not to leave the bed and don’t touch sour items. In this shivering winter, you are sucking juice of lemon.” The face of his mother

became red in anger and said, "Tell me! Why you are mum?" The Imam was frightened and tears burst out of his eyes. She said, "I don't leave you and will make you forget sucking lemon." She raised her hand to slap, but one servant came and said, "No, no mother. Don't beat the prince." The mother said, "Who are you to interfere? I will also punish you." He replied, "Don't worry. You punish me, but don't punish the prince." She said, "Why you gave him lemon?" He said, "I have not given. I don't know when the prince came in the kitchen. I have just seen here before a moment. Nevertheless, I take his sin on my shoulder. Don't do anything with the prince." She said, "It means you favour him." He said, "Bye-God, I don't know." She held hand of her son and went on first floor, where she laid him on the bed and covered him with a blanket and said, "I will lock the room. You stay here tonight. I will now see how you go in the kitchen." The Imam said, "Mom, I will never go in kitchen, never at all." But she locked the room and kept its key with her.

Due to the anger of the mother, all the servants were terrified that the prince had been imprisoned. On other side, she was performing worship in a separate room, but could not gain concentration and figuring in mind, "My poor son is alone in the room, which is locked. No servant can enter to know his condition. How is my son? What will be his condition? Leave him alone in the room, which will not be unlocked tonight." Thus, she tried to revert to her worship. She didn't dine at night, so the servants too. In midnight, she told to the servant to bring coffee for her. Suddenly, she saw at the main gate of the bungalow, which itself opened. The light at gate became off. She was surprised to see her son entering the gate, playing with his stick in two fingers. She exclaimed loudly, "Muhammad." The servants awaked with her voice. His son replied, "Yes, Mom." He climbed on the stair and came before the mother and tied his both hands round the waist from back side, embraced, and said, "Mom, I have come." She said, "But I have locked your room. Who opened it, how you came out? Where you have gone and returned in this shivering winter?"

Hearing it, Imam Sultan Muhammad Shah said, "O' poor Mom! I am an Imam in the same way as my father." Then he continued, "Everything is in the Manifest Imam."

(9) In 1882, Imam Aga Ali Shah visited Rajkot in India with Lady Aly Shah and his son and successor, Imam Sultan Muhammad Shah. The Imam graced *didar* to the *jamat* and said, "Look at my son Sultan Muhammad. In case he may feel loneliness, then you send your sons to play with him. There was one person, called Jivabhai, who had five sons: Devji, Lalji, Somji, Kassim and Nur Muhammad. These and other boys daily played with Imam Sultan Muhammad Shah at evening. One day, Nur Muhammad fell down by a jerk of the Imam. He sustained severe pain and wept too much. The Imam caught his hand and took him to a safe side. The Imam said, "You have a little injury and crying too much. Keep quiet, otherwise I will hit with hand." Nur Muhammad became silent. Since he has severe pain, he once again began to weep. This time, the Imam calmly said, "If you don't complain to my mother, I will give you high tidings of the paradise and make hell unlawful for you." Nur Muhammad said, "I will not complain to anyone." The Imam said, "Are you sure that you will not tell to my mother and father. Is

it your gentleman promise?" He replied, "Not at all." Then the Imam put his blessed hand on his leg and his pain vanished in a moment.

(10) Khirsara is a village near Rajkot in India, where existed hardly 60 to 70 Ismaili houses. They mainly professed in tillage and other were hawkers of vegetables or the vendors of small wares. Once Imam Aga Ali Shah made an excessive hunting program in Khambat, Ahmedabad, Sidhpur, Vadvann, and Navanagar and reached as far as Khirsara in Rajkot. The Imam and his retinue stopped their mounts at one farm and observed around it, where he saw one person was tilling the field under sunshine. The Imam exclaimed, "Nur Mohammad!" Nur Mohammad turned his attention and saw five horsemen in khaki attires and thought that these would have been the soldiers of the ruler or the government coming for unpaid forced labor. He was in the horns of dilemma what would happen with him. He didn't respond at first as if he heard nothing. He also struck with wonder how the head of the retinue knew his name?

The Imam made second call, but Nur Mohammad winked as he was awe-struck. Meanwhile, the Imam saw a girl of about eight years coming towards the field with cooked rice on head. She saw some soldiers at the field of his father. When she saw a pious and saintly person on a white horse, she held her burden of the head with left hand and recited *salawat* with right hand. She had never seen the Imam ever before, but her heart was quite pure, which perceived. The Imam cast mercy on her and asked, "My daughter, what is your name?" She could not understand, and then the Imam asked her in Gujrati, "*Taro na'm shu'n chh'e*" (what is your name). She replied, "Sakina". The Imam asked her father's name, to which she said, "Nur Mohammad. Look, he is working in the field." The Imam said, "What is on your head?" She said that she had brought cooked rice for his father, including the dish of onion, the bread of millet and churned liquid curds or buttermilk (*chha's*)." "Will you give us something from it?" asked the Imam. She said to come inside the farm, where was a hut under the shadow of a tree. Hence, she entered the field and the Imam pursued. She put the food aside and stretched a cot under the tree and spread a sheet of cloth on it. The Imam and his horsemen alighted. The Imam ordered his horsemen to bring down two hunted deer from the mount.

Sakina told the Imam to take rest on the cot and she was going to bring another food. The Imam made her sat on the cot and put his hand on her head and said that she was tired and took rest for a moment. Nur Mohammad on other side was looking that the head of the horsemen was putting hand affectionately on the head of her daughter; nevertheless he resolved not to go there. The Imam asked Sakina about her caste, to which she said that they were the Khoja. Sakina asked, "Who are you?" The Imam said, "I am your Ya Ali Bapa. What is the name of your Mukhi?" She said that his name was Mukhi Keshawji. The Imam told, "You go to Mukhi and inform that Gur-Pir Salamat Datar has come in the farm of your father. Also inform door to door to the *jamat* to come here." Hearing it, she became surprised and tear came from her eyes and said, "Are you Pir-Bapa? Are you Ya Ali Bapa?" Thus she was delighted and ran amuck towards her father and said, "Father, Pir-Bapa has come. Ya Ali Bapa has come. Look, he

is sitting on the cot. He calls you and I am going to summon the Mukhi.” She then ran towards the village. This time Nur Mohammad refrained from his work and ran towards the Imam and dropped at the feet, asking for remission. The Imam bent his body and put blessed hand on his head and said *Khanavadan*. The Imam said, “You didn’t recognize me. Now lift your head.” Nur Mohammad didn’t lift his head and said, “Ya Mawla, you forgive me.” The Imam said, “But you lift your head and look at me. Your all sins will be forgiven. Just raise your head and see me.” Nur Mohammad craned his head and got the Imam’s *didar*. The Imam cleaned his tears and said, “*Khanavadan*, Nur Mohammad *Khanavadan*. Your heart is pure. There is no guilt in your account.”

Nur Mohammad instantly came in his house and brought an earthen pot of water and a glass and presented to the Imam. In the meantime, the Mukhi, Kamadia and the *jamat* arrived and got the *didar*. The Imam ordered to cook the dish of mutton-deer with rice and all ate with the Imam.

Meanwhile, the ruler of the region also came on horse and greeted the Imam and requested to visit the village. On their way to the village on foot, the Imam asked him, “Are my spiritual children happy or miserable in your village?” He said. “It is better to ask from them. There is no stress to them in my reign.” The Imam asked, “Do you over exert and force my followers for the unpaid forced labor?” The ruler became silent, to which the Imam said, “As long as even my one follower will be miserable in your reign....?” The ruler said, “No Khoja will be made the unpaid forced labor by now onwards. If we employ, we will pay them reasonable wages. You will now require no need to ask it.”

The Imam entered the Khirsara village and came in the Jamatkhana and made necessary *farman*. The Imam prayed in view of their deplorable condition. The Imam asked the Mukhi, “Keshawaji Mukhi, my Rai Jan Mohammad was martyred here. I want to see his grave.”

Rai Jan Mohammad was in the period of Imam Khalilullah and descended from the lineage of Pir Sadruddin. He used to collect religious due from one to another village and then went to Iran to present to the Imam. Once he visited the village of Khirsara, where the robbers attacked and slew him and snatched the religious dues.

Imam Aga Ali Shah with the Mukhi, Kamadia and the *jamat* as well as the people of varied castes came in the graveyard. While coming, the Imam exclaimed *Hai Zinda* and the people heard its surprising response *Qaim Paya* in the grave of Rai Jan Mohammad. Then the people saw that his grave was moving and coming towards them. The Imam said, “It’s okay, Jan Mohammad.” The grave stopped. The Imam came and offered *fatiha* at his grave. (This story was related by Missionary Alijah Jan Mohammad Kassam Khirsarawara (d. 1967), the nephew of Bhagat Kara Ruda).

(11) In 1882, Imam Aga Ali Shah was on the first floor of the Jamatkhana of Bhuj, Kutchh for dealing some community affairs. It was a Friday evening; the ceremonial proceeding was arranged on the ground floor. Later, the Imam came down with the

Mukhi and saw the *jamat* coming in the Jamatkhana at ground floor. On this occasion, Imam Aga Ali Shah said to the Mukhi, “You must inform the *jamat* after my departure that when one enters the prayer hall, he utters *hai zinda*, then queuing up for offering *jura* ritual. When his turn comes, he inserts his hand in the pocket to take up a coin. If he inserts his left hand in left pocket, and the Mukhi raises his hand before him, he must conduct the *jura* ritual with the left hand without hesitation, and then put his right hand over it. If he may shift the coin from left to right hand on that very little moment, it is then possible that his *iman* may be collapsed.”

(12) In 1882, Imam Aga Ali Shah came in Karachi and visited the Ismaili graveyard and offered *fatiha* on the grave of Mukhi Alidina Asani (d. 1881). The Imam said to Mukhi Ramzan Ismail (d. 1910) while leaving the cemetery, “Most of my followers buried in this graveyard were the victims of the witchcraft.” The Imam then ordered the Mukhi, “After the end of the daily *Dua*, you use to pray the *jamat*, in which add one another prayer i.e., *Ya Mawla, tu’n gat jamat’ji pusht panah kar.*” (*Ya Mawla, you protect the backs of the present jamat*). The word *pusht* refers to an unknown evil happening without one’s knowledge.

(13) Mukhi Ladakbhai Haji (1827-1907) was an eminent Mukhi of the Darkhana Jamatkhana, Bombay and a man of unique ability as well. Imam Hasan Ali Shah appointed him the Mukhi in 1878; who rendered his services for 30 years (1878 to 1907).

In 1882, Imam Aga Ali Shah visited Karachi. Later, Mukhi Ladakbhai Haji came from Bombay and visited the Honeymoon Lodge, where he submitted a humble request to the Imam for the *didar* program in Bombay. The Imam declined it due to some other engagements. The Mukhi said, “Khudavind, I have given a word to the *jamat*, who trusts upon me and they have sent me in Karachi. It is now a matter of my prestige. If you will not come, I cannot show my face to the *jamat*.” The Imam once again refused it. When he found no ray of hope, he came in the Garden Jamatkhana, Karachi on foot and started his solemn supplication. His nocturnal petition continued till morning. Finally, his petition was responded.

On other side, Imam Aga Ali Shah was loitering in the lawn of Honeymoon Lodge. He told to his attendant, Gulu (d. 1895), “Go and bring Mukhi Ladak here.” Gulu searched him in the town and found him in the Garden Jamatkhana and brought him at Honeymoon Lodge. The Imam said him, “I am restless since your departure from here. What do you want?” The Mukhi requested to make a *didar* program for Bombay. The Imam said, “Well, don’t lament. Inform the *jamat* that I am coming.”

(14) Once Imam Aga Ali Shah visited Junagadh and stayed there for 15 days. The Imam had also few hunting dogs to be used during hunting expedition. On those days, some persons belonged the Bohra community resolved to embrace Ismailism. They put their wish to Vazir Ismail Gangji, who forwarded their request to the Imam. The Imam didn’t like to admit them in the Ismaili fold. Vazir Ismail humbly insisted, to which the

Imam agreed. At last the Imam said to Vazir Ismaili to call them. These persons came and asked many orthodox questions. They were satisfied with the Imam's reply. When they were about to stand up for taking oath of allegiance (*baiyat*), the Imam clapped and two hunting dogs came and sat beside the Imam's right and left side. The Imam put his hands on the dogs and continued to talk with these persons. Looking at the dogs, one person left the room, then another followed him and all of them got out and talked, "How he may be an Imam, who breeds dogs. Dogs are disallowed in the *shariat*. How we take oath of allegiance?" They then gone away.

In reality, the Imam didn't want to accept their *baiyat* and tested them whether they would remain attached with the outer part of religion or not.

(15) It is related that once Imam Aga Ali Shah came in the Jamatkhana in Junagadh during midnight *Ibadat*. The Imam calmly entered and sat beside a Bhagat, who was engrossed in contemplation. When the time of the *Ibadat* was over, the Imam asked him, "Do you have immense love with **God**?" He replied, "Mawla, I have immense love with my **soul**." The Imam blessed him to his mystical answer.

(16) Once Imam Aga Ali Shah narrated a tradition that a person called Solba resided in the time of the Holy Prophet in Medina. He was a faithful believer and attended the mosque regularly. His condition was weak and led a destitute life. With the agency of Divine mercy, he got a goat. He fostered it till the goat had many kids. He became busy in their look after, therefore he curtailed his attendance in the mosque. As and when the quantity of the goats increased, he reduced his attendance in the mosque and came hardly once a day, then once a week. He prospered to great extent and came in the mosque once a month until once a year. He became a richest person in Medina and didn't come in the mosque to offer prayer. He left Medina and settled in another village.

One day, the Holy Prophet inquired from his Companions, "Why Solba is not seen in the mosque? He was regular in his attendance." The Prophet was informed that he had countless animals and became a richest man. He left Medina and went to live in another village where the fodder was available. The Prophet ordered his one Companion to go in his village and ask on his behalf that God had given him much more; therefore, it was enjoined upon him to give the right of God. The Companion came and delivered the Prophet's message. Solba told him, "I don't have time to come in Medina as I am much occupied in the works. If the Prophet may come here, I will give him the Divine right." The Companion returned and conveyed message of Solba to the Prophet.

The Prophet resolved to visit his village. Solba knew it in advance and thought, "I should have not summoned the Prophet, who is truly coming towards me. What should I do for him? I will need to entertain him. I have so many goats. I will select one weak having less flesh." He searched in whole night, but none of them was weak. "What type of meal he should cook for the Prophet?" was a question mark in his mind? He had many dogs that looked after the animals. He chose a weak dog and slaughtered and prepared a dish and put before the Prophet. When the Prophet stretched his hand towards the dish, a

voice miraculously came out from it, “O’Prophet! I am not lawful for you since I am impure animal.” The Prophet was displeased and didn’t touch it, stood and came back to Medina.

Soon afterwards, the Divine wrath revealed upon him. His all animals became victims of disease. His wealth, house and belongings also devastated. He once again reduced to the poverty. He had nothing to eat and returned Medina and started attending the mosque as usual.

(17) Bacha Bhagat was a famous saintly *momin* hailed from Karachi. The people called him *Bacha Jeen* because his face matched with the European. He led a destitute life. He used to sell rosaries and other wares from one to another village, which was only source of his bread and butter to sustain life. He was however punctual in the *dasond* and regular in the midnight worship. He was fortunate to earn audiences of Imam Hasan Ali Shah and Imam Aga Ali Shah. Once Imam Hasan Ali Shah asked him, “Bacha, your eye-sight is weak. How you deal your hawking? How will you know if the people may give you counterfeit money? What is your earning in your business?” He said, “I thank you overmuch that I earn only to quench the hunger. I don’t face loss as yet. Besides, if a Knower like you is with me all the times, then nobody cheat me. I do my small hawking with your spiritual help.”

Once he got a chance to see Imam Hasan Ali Shah in Karachi. He wore well white cloth. The Imam used to deal with him in a jolly mood and asked, “Bacha, today you look dashing as you have put on best attire. I like your white cloth too much.” After relieving from the Imam’s residence, he went to his house and changed his new dress and put on the old and deposited the new clothes in the Jamatkhana. When someone asked its reason, he said, “The thing which my Mawla liked, I cannot use it. The best cloth belongs to the Beloved.”

(18) In the period of Imam Hasan Ali Shah and Imam Aga Ali Shah, there were two groups in the Ismaili *jamat* in Karachi, one known as the Panjibhai, the true adherents with unwavering faith. The second group having handful persons, known as the Pirhai, who followed the Moharram ceremonies of the Ithna Asharis. They were rich and bothered the Panjibhai from time to time.

In 1883, a rich Pirhai came to Mukhi Ramzan Ismail (d. 1910) in the Kharadhar Jamatkhana and revealed his plan to arrange a dinner for the Ismailis in the month of Moharram. The Mukhi thought that the Panjibhai would never participate. Thus, the Mukhi told him, “I speculate that the Panjibhai will not come. It is better to seek Imam’s permission for the dinner.”

The rich person sent a telegram addressed to the Darkhana Jamatkhana, Bombay, He received its reply that, “Imam Aga Ali Shah has allowed and the *jamat* should attend the dinner.” The Panjibhai held a meeting what to do. Some of them said that they should attend in the light of the Imam’s message. Others resolved that they should ask the Mukhi to delay it for four hours till they verify authenticity of the Imam’s telegram. They

approached the Mukhi and told their decision. The Mukhi told, "Is it possible that you will get reply within four hours? It will take at least three days." They said, "We don't need to send the telegram, but will check authenticity of the telegram from the spiritual power of Bacha Bhagat." The Mukhi gave them time-frame of only four hours.

A group of four hundred Panjibhai went from Kharadhar to Lassi in Karachi when it was the period of Mukhi Hashoo Tharuani (d. 1915). They implored Bacha Bhagat, "This is a time of our trial. Please check through your spiritual power whether the telegraphic message belongs to the Imam or not." Bacha Bhagat replied, "I feel it pride to apply the matter of the nature. I fear that you will bother me from time to time, which will cause me loss. I suggest you to leave it, which is better for me." The Panjibhai said, "We don't have any other alternative. This time you do and assure not to bother next time."

Bacha Bhagat agreed upon it and asked them to bring two pitchers of water. You all go out and come to me after two hours." He took bath and went into the Jamatkhana and closed its door and went into deep meditation. He relieved after two hours and called the Panjibhai and said, "The Imam physically is unknown about the telegram. The Imam is now not in Bombay, but is in the forest of Belgam for hunting."

The Panjibhai noted the time and date and gave its details to the Mukhi. Hence, the dinner program of the rich person had been cancelled. Imam Aga Ali Shah arrived in Karachi after few months. The Mukhi, Kamadia and the Panjibhai informed the story of the dinner. The Imam said, "The words of Bacha Bhagat were true. He communicated with me when he was in meditation. One who had sent telegram was Kamadia Bandali, who replied without confirming from me. I was not in Bombay."

(19) Once Imam Aga Ali Shah visited Maria Hatina, the village of the Gir in Kathiawar. There the Ismailis were mostly infirm farmers, who at once gathered to behold the Imam in the Alishah Bagh. With the orders of the Imam, three to four persons unloaded the hunted deer and cleaned and few other cooked rice. Every follower was rejoiced and mirthful to see the Imam. The Imam was asking their problems and giving them guidance. Meanwhile, the food was ready, which contained deer mutton and the *jirasar*, a kind of rice. It was a nice table. They all ate with the Imam.

The Imam asked the Mukhi, "How are you?" He was awe-struck and yearned that there was a two years' drought in their village. The Imam looked with utter surprise and said, "What did you say, two years' drought?" The Mukhi wept and said, "We are died. We have scanty of corn. The cattle struggle hopefully devoid of water and forage." The Imam took serious notice of their miserable and intolerable condition and asked, "Is here any astrologer?" The Mukhi said that there were one to two astrologers in the village. The Imam said, "No, no. I mean an expert astrologer." In the meantime, one young man said, "Mawla! One champion astrologer of the Junagadh has come in our village, who is the guest of the court of Maria Hatina." The Imam told him to call him at once.

Pandit Chandra Shekhar Shashtari was an eminent astrologer of Junagadh. Few young men brought him before the Imam, who said, "Sir, I am in hurry to go to Junagadh."

The Imam asked that when he was to go Junagadh, to which he said on the following day. The Imam said, “Okay, okay. You see why there is no raining for last two years. Is there any chance of rain in this year or not? You check it, when it will fall?”

The astrologer took out his books and made calculation and came to the conclusion that there was no chance of rain in the current year. The Imam said, “What? No rain in this year? You recheck your calculation. I think you have committed an error.”

The astrologer said, “My calculation never becomes fake. I have studied for 14 years in the school of Shri Sombat. For your satisfaction, I am recalculating it.” He calculated, then made his face serious and said, “Sir, there is absolutely no chance of rain in this year.” The Imam closed his eyes and remained silent. The *jamat* also became mum, muttering Ya Mawla, Ya Mawla.

After a moment, the Imam opened his eyes and told, “Look, astrologer, it will be rained and that too now.” The *jamat* delighted and recited *salawat*. The Imam told him, “It will be difficult for you to reach Junagadh on tomorrow as there will be flood everywhere. Take my carriage of four horses and reach Junagadh at evening.” The Imam also gave him some cash for his fees. The astrologer started his journey for Junagadh in the Imam’s carriage. In the meantime, the people felt cool airy atmosphere. The clouds began to thicken and the gusty wind blew. There was almost darkness. The astrologer reached Junagadh, while on the other side; the Imam was with the *jamat* in the Alishah Bagh and said, “The astrologer reached Junagadh.” No sooner did the Imam complete his sentence than the rain started. It certainly rained cats and dogs. Imam Aga Ali Shah stayed there for eight days and joined in the auspicious celebration.

(20) Once Imam Aga Ali Shah narrated a story to the *jamat* that there was a poor, but a happier family. Their family included only father, mother and a son. They led a prosperous life. Due to the illness, the father expired, to which the mother faced difficulties. She brought up her son by working in others houses and made him well-educated. The son became young and his mother got him married with a girl of a leading family. Both son and girl came in the house and in order to earn mother’s blessings, the son bowed down his head at her feet. The mother blessed him too much. On that juncture, the son expired due to heart-attack during bowing condition.

Addressing the *jamat*, the Imam said, “The son died at home soon after marriage. He was to enjoy his life with his family, but died all of a sudden. What would have been befallen on his mother? How much she would have afflicted?” The *jamat* wept and said, “None can speculate affliction of the mother?” Imam Aga Ali Shah said, “One who hasn’t worshipped after taking *bol (ism-i azam)* shall face affliction more than that mother in the Day of Judgment.”

(21) Once one Ismaili could not come to have the *didar* of Imam Aga Ali Shah due to his old age and urged the Imam in writing to bestow upon him the *didar*. The Imam sent him a message in Persian that, “*Imani dar yamani, pesh’e mani beimani dar*

Yamen” means, “If a faithful is away at the distance of Yamen, he is close to me; but a person void of faith lives near me is far from me at the distance of Yamen.”

HASK- HASK- HASK- HASK- HASK- HASK- HASK- HASK



Imam Sultan Muhammad Shah

(1) Aga Jhangi Shah, the uncle of Imam Sultan Muhammad Shah used to lift the Imam on his shoulder during his early childhood and loitered around the residence of Wadi, Bombay. When he assumed Imamate in 1885 and was going to the Jamatkhana, his uncle tried to lift him on his shoulder, but didn't. The Imam laughed and said, “Uncle Jhangi, you cannot lift me because I am now an Imam. Didn't you hear the hadith of my maternal grandfather (the Prophet) that he had left behind him two weighty things, his Ahel Baiyat and the Koran. The “weighty things” has outer and inner dimensions. I hope you must have understood its outer dimension.” The Imam also said, “If I desire, I can decrease my weight to its normal. Now you lift me.” Aga Jhangi Shah then try to lift and succeeded; but the Imam didn't like to be lifted on his uncle's shoulder, therefore, he went in the horse-cart.

(2) In April, 1884, Imam Aga Ali Shah gave a gold ring embedded with diamonds to his servant called Gulu (d. 1895) and told him, “Keep it in your custody and don't give to anyone except me.” Imam Aga Ali Shah expired on August 17, 1885 and was succeeded by his son, Imam Sultan Muhammad Shah. After the enthronement of the Imamate on Monday, the 17th August, 1885, the Imam returned to his bungalow at Wadi, Bombay. He asked Gulu, “Give me the gold ring, which I had given you last year.” Gulu showed his inability and said, “It was given me by your late father, ordering not to give to anyone except him.”

On late night, Gulu saw a supernatural vision in his room that Imam Aga Ali Shah was sitting on the chair and said, “Gulu, give me the gold ring I had given you last year.” Looking it, Gulu deeply bewildered, and brought and returned the gold ring to Imam Aga Ali Shah.” He did not sleep whole night and was puzzled to see the vision. On next morning, Imam Sultan Muhammad Shah was oscillating in a swing in the lawn. He said to Gulu, “Come and see the gold ring in my finger, which you have returned me last night.” Once again Gulu was marveled, to which the Imam said, “Remember, I am Aga Ali Shah. Our bodies are different like father and son, but our Light is same.”

(3) Imam Aga Ali Shah declared his son as his successor in Kamod Jamatkhana, Ahmedabad. When the Imam returned Bombay with his caravan, he first arrived at the lake of Sarkhez, wherein were fierce crocodiles. Imam Sultan Muhammad Shah, the successor of Imam Aga Ali Shah asked the Ismailis who were present, “Who will jump into the lake.” None responded to the call except Bhagat Na’mraj of Methan, who jumped, but the crocodiles didn’t touch him, but played with him. He then came out after few minutes. Looking it, the Ismailis told the Imam that they were ready to jump. The Imam said, “The time is over. Now there is no requital in jumping.”

(4) Soon after the ascension, Imam Sultan Muhammad Shah once again visited Darkhana Jamatkhana on Friday, the 1st September, 1885. There was a rush of jostling crowd in the Jamatkhana. One person, Somjibhai was removing people to give a way to the Imam. He signaled with his right hand, “Give passage, he is still a child. Don’t push him. He is small.”

The Imam then delivered the sermon, beginning with the words, “O’ *jamat!* Do not consider me small. I am the descendant of the Prophet, and my grandfather is Hazrat Amirul Mominin and my grandmother is Khatun-i Janat Hazrat Bibi Fatima. I am the Light (*noor*) of both Ali and Prophet. I am though young in age, but exalted. Hazrat Mawla Murtza Ali was small, but conquered the fort of Khyber in young age, and held the door of the fort on the trench and got the entire army passed on it and killed the infidel....”

On the other side, Somjibhai found his right hand paralyzed, because he ignored dignity of the Imam and called him child and small.

(5) Anandpur is near Junagadh in Kathiawar and its jungle is known as the Gir Forest National Park in northwest India. There were many lions in it, where the hunters from Europe used to come for hunting excursions. There was a wild and fierce lion, which had harassed villagers and visitors. The champion hunters also failed to restrain it.

On 8th October, 1885, Imam Sultan Muhammad Shah sent a letter to Vazir Kassim, the son of Vazir Ismail Gangji in Junagadh, in which the Imam said, “Send me the skin of that fierce lion to Bombay as I want to send its tanned hides and furs to Queen Victoria in London as a gift. I also send with this letter Abdullah Beg and hope you will co-operate with him in his hunting program.”

The people were surprised and giggled to see the infirm physique of Abdullah Beg, arguing that the expert hunters could not capture the lion, how he would? The villagers also told him, “Will you hunt the lion? It is beyond your capacity. It is risky for your life if you even tease the lion. It is better to retreat and return back.”

Abdullah Beg was a faithful servant of the Imam and it was improbable to retreat in view of the people’s mockery. He told the people, “I have to obey the orders of my revered Lord whatever may be the outcome.” Hence, he headed towards the jungle. Vazir

Kassim provided him every facility he wanted. The villagers closed their doors. Many spectators mounted the trees to watch the spectacle.

Abdullah Beg came near his prey on 15th October, 1885 who was sleeping below a berry-tree. He opened the fire, making the lion awakened. The bullet did not hurt the lion, but roared fiercely and jumped on Abdullah Beg, who fell at a little distance. When the death hovered upon him, he cried out, “Ya Aga Sultan Muhammad Shah, come to my rescue.” He fainted and fell on the ground.

What happened afterward? A young boy of about eight years all of a sudden appeared, who took the rifle of Abdullah Beg and shot a single bullet to the lion, who sustained serious injury and died, fell near the body of Abdullah Beg. The young boy disappeared and none knew him. In the meantime, Abdullah Beg awakened and was surprised to see the dead lion on his side. He could not understand how it occurred?

He pulled out lion’s skin and put on his shoulder and returned to the village, where the spectators were on the trees, observing the incident and told to Abdullah Beg about the coming of a young boy. He thanked Imam and said, “Ya Mawla, you have certainly come to my rescue, and gave me credit of killing the lion.”

It is significantly curious that exactly on that moment (15th October, 1885), Imam Sultan Muhammad Shah was making following *farman* in the Darkhana Jamatkhana, Bombay:-

“Mawla Murtza Ali was in *batin* with all the Prophets before Prophet Muhammad, and joined the (Prophet) physically in the period of Prophet Muhammad Mustafa. There was nothing in the primitive period when Murtza Ali had assumed a small form.”

(The Imam also quoted following analogy to elucidate the above story)

“Once there was a robust and vigorous monster. He killed whom he saw and persecuted the people unduly. One day, Mawla Ali in childhood came when he was nine years old. He saw the monster on his way and asked, “Where are you going?” The monster said, “I am going to fight with the wrestlers” Thus, Mawla Murtza Ali said, “Come on and fight with me.” Looking the small age of Murtza Ali, the monster said, “How can I fight with you? You are still a child. I fight with great wrestlers.” Murtza Ali said, “Let me know, how much power is in your hand?” Then, he caught his one hand and pressed it so hard that the entire vigor of the monster exhausted. He held his another hand from back side and tied his two hands with the fibre of the date-tree and said, “You was claiming that you fight with great wrestlers, but you have even no power (to untie your hands)” Saying this, Murtza Ali vanished from his vision. Looking this, the monster wandered all around to untie his hands, but none could untie.

The monster approached every Prophet who came in the world to untie his hands. He was said in reply that it would be untied by one who had tied it. When Prophet Muhammad Mustafa came in the world in the last age, the monster approached him, imploring to untie his hands. The Prophet asked, “Who tied your hands?” The monster related the whole story which took place and said, “I

have gone to the Prophets of every age, who directed me to approach you and said that it would be untied by one who tied it. This event took thousands of years and (lastly) came before you.”

Hearing it, the Prophet said, “Will you recognize by looking to one who tied your hands?” The monster replied in affirmative and explained the physical feature of one who tied his hands. Then the Prophet summoned Mawla Murtza Ali.

Mawla Murtza Ali was nine years old at that time and came on the shoulder of a slave. Looking Mawla Murtza Ali, the monster shuddered in fear and exclaimed that he was the very child who tied his hands. The Prophet said to Mawla Murtza Ali to untie his hands, so Murtza Ali untied his hands. The monster brought faith upon this incident and became a follower of Murtza Ali after becoming a Muslim. You just see that such an infidel monster brought faith and became a Muslim after looking the miracle of Murtza Ali.”

(6) In 1893, Imam Sultan Muhammad Shah came at Manjewadi to grace *didar* to the Ismailis when he was 16 years old. On that occasion, one renowned magician of Gujrat, Mohammed Chhel (1850-1925) also came to impress the young Imam with his magical arts. He claimed that he could shift his (Imam’s) bungalow from one to another end in a trice. The Imam told him that he was a *darwish* and had nothing to do with the magic. Mohammed Chhel insisted again and again, the Imam finally threw his stick at a little distance and asked to pick and return it to him with the agency of his magical art. He said that it was a simple task of his left hand. He bent to grab the stick, but failed despite applying varied magical cards. He eventually retreated and put off his long turban and surrendered before the Imam in prostration and said, “Undoubtedly, you are a great guide (*guru*).” In the meantime, the Imam asked a small boy, “My son, you pick the stick and give me.” The boy at once picked the stick with his left hand and handed over to the Imam and earned best blessings. The Imam then told to Muhammad Chhel, “Have you seen? It is a task of the left hand of my small spiritual child. My followers know me who am I, but you will never.”

(7) The Indian famine of 1899-1900 is the most widespread recorded in the Indian history. It was the year 1956 according to the Vikram Calendar when the horrible famine broke out in many parts of India, and as such this year is called the *Chhappania Kal* (period of fifty-six).

On 4th April, 1900, Imam Sultan Muhammad Shah held a fair in Jamnagar. Due to the scanty of rain, there was scarcity of water to its utmost. There existed only one well being run by the water machine. It was started once a day and was rationed to provide hardly one pot to each house.

The non-Ismailis were displeased that they would not get a drop of water due to the fair of the Ismailis. Soon after the Imam’s arrival, he asked Varas Kassim the condition of water. Varas Kassim reported that there was only one well, from which the people got meagre water. The Imam said, “Where is the well? I want to see.” Varas Kassim and few Ismaili leaders brought the Imam at the well when it was 1.00 pm., with scorching heat. The Imam looked the well and ordered the man to start the water-machine. He replied,

“It is started once a day and if we start again, no water will be procured.” The Imam said, “I tell you to start the water-machine.” He said, “I will start if you desire, but it will result no sign of water because the well is filled with mud and it will damage the machine.” The Imam said, “Whatsoever is the outcome, but you start it.” The man was confused and started the machine and the water flew torrentially. The people were surprised when its news spread in the village. Everyone took water more than enough.

When the fair was over, the water did not come from the well, and continued to provide water once a day as it was before.

The Imam said to Varas Kassim, “I came here in the hot season due to the ladies’ invocation. Don’t brand this year as *Chhappania Kal*, but call it *Chhat’no kal* (period of plentitude), and there will be overflow of everything.”

(8) During the fair in 1900, Imam Sultan Muhammad Shah was in Jamnagar. There was a servant called Girasdar in the palace of Jam Vibhanji II Ranmalji, the ruler of Navanagar. He was charged to remain with the Imam at his service. He served the Imam day and night. During departure, the Imam offered Girasdar for a handsome tip. He said, “Saheb, I just need only your prayer. Money is in hand today, not tomorrow. If you are happy and satisfied with my services, you pray for me.” The Imam said, “All right, I am much delighted with you and pray that one day you shall become a king.”

After few years, Girasdar was given the first class rule in Kathiawar, and then became a king. It is fantastical to know how he became king. He was a servant of the Jam Saheb of Navanagar. On those days, the ruler of Zalawad died leaving no son behind. Girasdar was his nephew. The Agent to the Governor General (G.G.) of Rajkot received a British decree from Delhi that a person working with Jam Saheb of Navanagar was the nephew of the late king, and he must be given charge of the reign. Hence, Girasdar became the successor of his uncle as a king. No doubt, Girasdar must have remembered on this juncture the prediction of the Imam.

(9) The Imam visited Burma for the first time in 1900. Imam was to go Japan, but he first came in Calcutta and went to Burma by a special boat. On those days, there were about 85 Ismaili families in Rangoon. Here Varas Kara Ruda had established a Sindhi Night School and himself taught religious education to the children.

The Imam was highly delighted to see the Ismailis in Rangoon and said, “It was my fervent desire to see Burma and secondly, I want to bring your small *jamat* into light.” The Imam closed his eyes for few moment, and said, “Had I seen a small *jamat* of my believers ever before?” Saying this, the Imam began to think, then said, “Of course, in past during the Duapur Age, I had gone in very dangerous forest to see five Pandvas, Mata Kunta and Sati Dropati, the small *jamat* of seven souls.” Then, the Imam laughed.

(10) Imam Sultan Muhammad Shah came in Karachi in 1902. The Imam’s ship anchored at the port of Kemari. The Imam was feted honour by the leaders. Then, the Imam’s car proceeded towards the town. In the meantime, the car stopped for some

technical problem. The Imam came out and watched the buildings. The Imam all of a sudden looked the dome of a shrine and asked what it was. The leaders told that it was the shrine of Ghebin Shah.

Hearing it, the Imam said, “Is this the shrine of Ghebin Shah where my followers come to make their vows?” The leaders didn’t make any response. On that moment, the Imam pointed his finger towards Mukhi Hashoo Tharuani (d. 1915) of Lassi Jamat of Karachi and said, “Inform my *jamat* that the so called power of Ghebin Shah is not equal to the hairs of Mukhi Hashoo. Don’t come here to waste time. It will weaken your *iman* (faith).

(11) In 1902, Imam Sultan Muhammad Shah had a photograph with 13 enlightened followers in the room of the present Aga Khan Ghymkhana in Karachi. After getting the photo-shot, the Imam made them stayed inside and told the *jamat* who were sitting outside that, “If you want to behold the angels on earth, you go inside and see those 13 enlightened persons.” The *jamat* slowly walked inside and fascinated to see these 13 persons.

It is a *farman* of Imam Sultan Muhammad Shah that, “The jinn (devil) does not come wherever are the angels” (Dar-es-Salam, 27th September, 1899).

Keeping in view, the group photo of the 13 angels with the Imam became familiar. It was kept in houses to diffuse presence of the jinn. Following is the group photo.

Besides, it was a firm belief of the old persons that the keeping the above photo in the room is also beneficial for having *barkat* (abundance), shunning internal disputes in the family, procuring marriage proposal for sister or daughter, releasing from chronic problems, etc.

(12) Valjibhai Jetha, the resident of the village Sudamada took the curd (*dahi'n*) in two earthen pots with his relative, Muhammad Ali Virji and travelled on horses towards Vadvann Camp, where Imam Sultan Muhammad Shah had graced *didar* in 1903. Both reached the destination at about 3.00 pm. They came at first at the residence of the Imam. Lt. Col. Pir Muhammad Madhani was on his duty at the residence. Valjibhai told him, “We have prepared curd from the milk of buffalo to present the Imam.” The volunteers on duty giggled and told him to take back your curd as it could not be presented.

Valjibhai didn’t retreat and remained firm and told them, “Whatever may be your comment, but I will never return. I will go back provided my Mawla may accept it.” Both dislodged the two earthen pots from the horses and sat down on the ground and focused their eyes at the window of residence. They kept sitting till night at 10.00 pm when the curd had become sour. On the other side, the Imam was restless in his room and looked his two spiritual children from the window. Now it was 12.00 am and these two persons without taking foods were sitting on the ground for having a glimpse of the Imam. It was

12.30 am, the Imam called a volunteer and asked, "Who these two persons are? Why they are sitting?" The volunteer said, "Khudavind, they are the Ismailis who came from Sudamada and brought curd for you." The Imam exclaimed, "Why you have not accessed them? I have passed sleepless night for them. Go and bring them at once."

The volunteer trembled and brought them before the Imam. Each of them had taken the earthen pot in hand. The Imam said, "My children, you must have been bothered. You sat outside without foods and I too have not taken dinner. Show me what you have brought for me?" The tears burst out in their eyes and said, "Ya Mawla, we have brought curd for you." The Imam asked, "Show me." They opened the lids of the pots. The Imam put his fingers in both pots, tasted and appreciated and prayed. The Imam also took some curd from the pots and ate and said, "Now you take the pots and distribute it as a *jura* to the whole *jamat*. There will be more plentitude. I pray for your prosperity. *Khanavadan, Khanavadan.*

Both of them returned to their village at about 1.00 am and distributed the curd in the Sudamada *jamat* at morning.

(13) Imam Sultan Muhammad Shah visited Lakhpat, Kutchh on 3rd December, 1903 and graced *didar* in the Jamatkhana at evening. Before going to his residence, the Imam told the *jamat*, "Now you all take rest and me too." At night, the Imam suffered from malaria. Lakhpat was a hamlet, where its news could spread rapidly. The leaders and officers rushed towards Imam's residence. The Imam told them, "Is the tablet of quinine available here?" Nobody knew about it, which was only available in the city of Bhuj. One person knew Imam's need of quinine, therefore, he ran blindly bare-footed at about 11.00 am. towards Bhuj as there was no transport at night. Bhuj was 40 miles away from Lakhpat. He was running briskly with non-stop at the speed of 26 miles and reached Bhuj in one and half hours.

In Bhuj, all the shops were closed at 12.30 am, but he managed to search out his friends' house. He knocked his door and a person opened and asked, "What is the matter?" He said, "It is very urgency. I need tablets of quinine." His friend said, "But now? It is a late night." He wept and said, "My Mawla is sick in Lakhpat, needing quinine. I will pay its price whatever you charge, but open your shop and give me six tablets." His friend took keys and opened the shop and gave him six tablets. He asked for its price. His friend said, "Are you crazy? He is your Pir means he is also our Pir. Due to your tremendous service, I will also be beneficiary of its reward. Now you hurry up to go back. I don't need money."

He put the tablets in his pocket and resumed his pace running towards the direction of Lakhpat. He pierced darkness with the agency of his incomparable and peerless love for the Imam. On one stage, he went through a track in the thicket, where a cobra scrawled, which stung his thumb, causing him acute pain. He thought that a thin stone would have collided with his leg; even then he continued his running. His mind was focused on the fever of the Imam and thinking, "Let the fever befall upon me, but not to my Mawla." Thus, he didn't care and reached Lakhpat at 2.00 am.

He came into the Imam's residence and entered the room. The Imam was on the bed and asked, "Who is there?" He was panting and said, "Mawla, the quinine is ready." The Imam said, "Did you bring quinine? Where from you brought?" He said, "Mawla, from Bhuj." The Imam said, "From Bhuj? It is 40 miles far from here. Was you alone?" He said the Imam to take two tablets at first, then ask anything. The Imam raised up on the bed and saw his rustic and illiterate follower lovingly. He said, "Mawla, take the quinine." The Imam said, "Okay, but what happened in your leg? It is bleeding." He said that it would have collided with a stone, but take the quinine." The Imam said, "Not at all. Show me your leg." He showed his leg and the Imam said, "It was not a collision. The snake has stung." He said, "Mawla, doesn't matter. First you take the tablet." The Imam put his blessed hand at his wound and gave best blessings with *Khanavadan* and said, "You have taken acute pain for me. You are certainly here in my presence and will remain at my feet in hereafter. You have faced much hardship for me. Look, the cobra that stung you was very poisonous and you would have die within two to four minutes. But it is your matchless love and spirit that the snake's poison didn't affect you." He wept and said, "Mawla, I am nothing. I am illiterate rustic and sinful. Mawla, it is your mercy that I could obtain an opportunity to render this trifle service, to which I am highly grateful and thankful to you. Now please take the tablets." The Imam laughed and cast his merciful sight on him and said, "I don't need quinine. Looking your love for me, my fever has gone. *Khanavadan, Khanavadan.*"

(14) Imam Sultan Muhammad Shah launched a historical visit of Kutchh for 15 days in 1903. The Imam first arrived in Mundra, Kutchh for 7 days between November 16, 1903 and November 22, 1903. The ground was jam-packed. A certain Bhagat Gulu (Ghulam Hussain) came near the stage and humbly asked to Vazir Moledina Megji (1854-1926) to give him a chance to recite one stanza of the *ginan* in presence of the Imam. He said, "The Imam has no time to listen your *ginan*. Go in the Jamatkhana and recite *ginan* for more than once." Bhagat did not argue. Then the Imam visited Bhadresar between November 23, 1903 and November 24, 1903. There Bhagat Gulu reached and asked Vazir Moledina to give him permission to recite one stanza of the *ginan* in presence of the Imam. Vazir said, "Go away old man. Go in the Jamatkhana for it, not here." Bhagat Gulu said nothing. Then Imam came in Nagalpur between November 25 and November 29, 1903, where Bhagat Gulu also reached and implored as usual, to which Vazir Moledina said, "Again you came here. Go away as the Imam has many works to finish." This time, the Imam heard it and asked, "What's the matter?" Vazir Moledina said, "Khudavind, this old man has been perplexing for many days, asking to recite the *ginan*." The Imam said, "Oh, does he want to recite the *ginan*? You have been forbidding him from Mundra. He does not want a title or a *shawl*, except yearned recitation of the *ginan*." Then, Imam allowed Bhagat Gulu to come on the stage and said, "I also want to hear it. Go on."

Thus, Bhagat recited a stanza, "*Eji Dhan dhan a'ajano dadalo're, am'e Alivar paya'ji.*" The whole *jamat* also joined him. After completion of one stanza, he stopped, to which the Imam said, "Well done, well done. Recite another stanza." The Bhagat resumed and

completed the 2nd stanza and stopped. The Imam said, “Well done. Recite, recite and complete the *ginan*.” Bhagat continued and completed recitation, and came before Imam, who put his blessed hand on his shoulder and said, “Well done Bhagat, *Khanavadan*. Are you now happy?” With sobbing throat, he said, “Mawla, I am so overjoyed today as if I have been granted rule of whole Kutchh.” Imam said that the rule of Kutchh would go away on tomorrow; he would give him spiritual rule in hereafter, where amid the multitude of the believers, he would summon him and order, “Bhagat recite that *ginan*, which you had recited before me in Kutchh.”

(15) In 1905, Imam Sultan Muhammad Shah gave an audience to the members of *Baitul Khoyal Majalis* in the Darkhana Jamatkhana, Bombay. The Imam came early, while the members entered one after another. After a short while, the *jamat* saw that the Imam with his finger took out some cotton from the cushion of his chair. Before the ceremonial proceeding, the Imam asked the *jamat* to come near him. Then the Imam showed cotton to the *jamat* in his two hands and said, “You take some cotton in hand like me and press it repeatedly within two palms until it becomes a thread of two to three feet. Then you stop your breath for few seconds and bend the thread around your waist like a belt and knot at its two ends. Then you start breathing, which will result breaking of the thread, because it is weak.” Then, the Imam said by striking his stick three times on the ground, “The *iman* of a *momin* having strongest faith upon me in the world is like this weak thread which can be broken at any moment. Don’t commit pride on your *iman* and pray daily for the firmness of your *iman*.”

(16) During the Haji Bibi Case of 1905 at Bombay, Lady Aly Shah (d. 1938), the mother of Imam Sultan Muhammad Shah was summoned four times in the court. In her last summon, Justice Louis Pitman Russell asked her one decisive question, “You are the mother. Let me know what difference you have noticed specifically in your son before and after assuming the Imamate.” Lady Aly Shah said, “There are so many incidents figured in my mind, in which I have found many changes. But I will quote its one. It was the habit of my son to wake up in morning at 8.00 am, and took breakfast till 8.15 am, then knocked my door and showed me his face, saying, “Mom! May I go to play?” I allowed him with a smile. He alone played in the lawn for about one hour. This was his daily routine in the morning. When he acceded to the throne of Imamate, there was its ceremony in the main Jamatkhana, he knocked my door at 8.15 am as usual and that time he opened the door full. I saw that he was dressed like a prince with a cap on head and a sword hanging on waist. I was highly bewildered. He said, “Mom! May I go to see my followers?” This was indeed drastic and inconceivable scenario - a best example of difference I have noticed in my son before and after assuming the Imamate. I warmly allowed him to go with his uncle.

(17) In 1905, one woman of Congo came in Zanzibar. She imploringly told to Imam Sultan Muhammad Shah in her *mehmani*, “Khudavind, my husband’s business was to collect ivory in the forest once a week and sold to the British traders. Once he went, but didn’t return since a year. We made not a single deficiency in his finding, but failed. The

people claimed that he might have been the victims of the cannibals in the forest. We are in dilemma what to do. Should we offer his *ruhani dua* by speculating him dead?" The Imam said, "YOU may offer *ruhani dua* for his eternal peace." The woman asked, "Khudavind, we will do it. Then, in case he returns alive, then...?" The Imam said, "Don't worry. If you find him alive after your offering, then those who have participated in his *ruhani dua* will be the beneficiaries of its reward (*swab*)."

(18) In 1910, as a President of the Muslim League, Imam Sultan Muhammad Shah arrived in Lahore. The jostling people rushed in multitude to greet the Imam. The Imam was in the horse-cart, but the young boys unharnessed the horses and pulled it instead. The notables among them were Chaudary Muhammad Zafarullah Khan (1893-1985) and Allama Mohammad Iqbal (1877-1938). The horse-cart was taken from the station to the ground, and the people accorded a warm ovation to the Imam on both sides of the road.

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

(19) In 1910, Varas Rehmatullah Alibhai arranged Imam's visit in Dholera, India. On that moment Varas Rehmatullah put a *mehmani* for the eternal peace of his family's souls. The Imam said, "Today, your seven generations have gone to paradise." The Imam also asked about his business, to which he said that he was doing cotton business. The Imam said, "You wind up your cotton business from today." He said, "*Ameen Khudavind*."

Varas Rehmatullah came to his office and told to his manager that he had resolved to close his business. The manager put many arguments and forced him to continue it at least till the current season. Varas Rehmatullah agreed with him. Consequently, he lost nine lac of rupees in his cotton business and became debtor of nine lac rupees because of not obeying Imam's guidance, "**you wind up your cotton business from today.**"

(20) Once a person asked Imam Sultan Muhammad Shah in 1910 at Rajkot, India, "Mawla, ten years passed, but not have seen Light (*noor*) as yet. I don't understand its causes despite my regularity in midnight." The Imam asked him different questions, such as the offering of three times *dua*, *dasond* and serving to his parent. He gave positive replies. The Imam patted his forehead and thought, then asked one, "Do you serve to my *jamat*?" He said, "Mawla, I am irregular in this field." The Imam said, "Both *Ibadat* and *Khidmat* are parallel. Your *Ibadat* must equipped with the *khidmat* one or another way, then you will have best outcome in the *Ibadat*. *Khanavadan*."

(21) Imam Sultan Muhammad Shah was in Nairobi in 1911. The ceremony of the *mehmani* was arranged in the bungalow of Count Fateh Ali Dhalla. The Ismaili volunteers were patrolling round the bungalow. Suddenly, a lady in a black veil came at the main gate in her car. The volunteers didn't access because she was not an Ismaili.

The Imam saw the lady from the window and ordered the volunteers to let her come. She parked her car outside and entered and took off her black veil and appeared before the Imam. Looking the Imam she wept profusely. Imam told her to sit down near his chair. She said, "Mawla! You know that I am an Ismaili. My parent forcibly married me with an Ithna Ashari merchant in Bombay. We then came in Nairobi. I am the mother of two young sons. Nobody in my family knows that I profess Ismailism secretly, but externally I have to participate in their rituals." The Imam blessed her and said that he knew it. Then, the Imam continued others *mehmani*. After a short while, the Imam saw that she again wept overmuch. Imam stopped the *mehmani* and asked her the reason. She said, "When I will die, my family will take my body in their mosque and bury in their graveyard. When I see such vision, I always scare that there will be none to perform my *ziyarat-salawat* after my death in the Jamatkhana. It means my soul will set forth despondent in the world." Imam said, "Don't worry. Your soul will never be gloomy. This is your Imam's promise. You have nothing to worry about it." With such assurance, she left the bungalow calmly.

She expired after three years in 1914. It was the time of World War I and the Imam was in Geneva, wherefrom the Imam sent an urgent telegram to the Mukhi of Nairobi Jamatkhana in which Imam wrote, "Today, my one spiritual child expired in your city. You offer *ziyarat* after prayers and recite *salawat* for 33 times and pray for her soul in the Jamatkhana." Mukhi followed on that day, but nobody could know who she was? Later, it was known that she was Sugarabai professed Ismaili faith in secret; and was the wife of one Ithna Ashari merchant, Abbas Ali.

(22) Sharafi was a dedicated and a lady of good breeding in the Lassi *jamat*, Karachi. She was the daughter of Mukhi Hashoo Tharuani (1820-1915) and the mother of Huzur Vazir Dr. Ghulam Ali Allana (1906-1985). Imam Sultan Muhammad Shah sent a telegraphic message to the Council that he would visit Karachi on 4th January, 1912 and would give *didar* only in the Garden area of Karachi.

Earlier, the Imam usually graced *didar* in two quarters, Garden and Kharadhar in Karachi, but this time, the Imam's message astonished Sharafi at large. She thought how the *jamats* of Kharadhar, Lassi and Ranchhoreline could reach Garden because of the transport and other problems, such as carrying the old persons and children. She summoned his son, Dr. Ghulam Ali Allana and told him to write a telegraphic message on her behalf to the Imam in Europe that it would be not possible for the *jamats* to reach Garden, so make *didar* in Kharadhar as well; otherwise, in case of accident, if any, the Imam would be responsible.

His son told his mother that such improper message could not be sent to the Imam, who had already sent message of the *didar* for all the Karachi *jamats* in Garden. She forced her son, either write down what she intended, otherwise she would get it written by else. After a long discussion, his son was compelled to write the message in accordance with his mother's wish. She verified text of the message from one another person. When became satisfied, she herself routed the message in the telegraphic office.

After a week, the Imam sent his another telegraphic message to the Council, indicating to disregard his previous telegram and he would give *didar* both in Garden and Kharadhar quarters.

The *haqiqi momins* are so close to the Imam that their manner of expressions differ from the *zahiri momins*. Only the lover and Beloved know it. Sharafi's message to the Imam implies her absolute love. The Imam came in Karachi and graced *didar* at first to the *jamats* of Kharadhar, Karachi. Before departure, the Imam called for Sharafi and blessed her and said, "It is your peerless love with me that forced me to give *didar* here in Kharadhar. I am happy that you have immense care of the *jamat*. *Khanavadan*."

(23) Imam Sultan Muhammad Shah was in Europe during the outbreak of the First World War. The Indian *jamat* was worried and approached Lady Aly Shah in Bombay to send telegram to his son promptly to come soon in India. The Imam's mother was also upset. Thus, two to three telegrams were routed once a week. The Imam at last replied that he was well and don't be worried for 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. Normandi Steamer. The Imam also wrote that he wished to celebrate Navroz with the *jamat*. 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. Normandi sank due to the Germans bombardments and no passenger was reported to have survived.

The Ismailis were drifted in ungovernable groan including the somberly mother. 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 lease of life to the *jamat* and the mother. Every Ismaili embraced with one another. Everyone in the Jamatkhana implored: "Ya Mawla! We cannot comprehend, what was the game? We became breathless. Ya Mawla! You only are our life."

In short, Imam Sultan Muhammad Shah alighted from ship and came at first before his mother 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 Normandi 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 I made my way ashore of Aden after three days alone, and thence I sent the telegram." The Imam then turned to the *jamat*, smiled and blessed them.

(24) The old persons relate that once in Hasanabad, Bombay, the Imam was clad in black suit during the 10th Moharram. On one side of the Imam stood Chief Missionary Hussaini Pir Mohammad and on other side was Bawa Safdar Ali. In those days, the

procession of the Moharram was arranged by Lady Aly Shah in Hasanabad. The people were beating their breasts, calling Ya Hussain, Ya Hussain. The Imam also slowly was patting his breast like others. Looking it, Chief Missionary Hussaini was filled with surprise and asked, "Mawla, why you are doing so?" The Imam said, "Look below the compound, where the people are chanting 'Ya Hussain, 'Ya Hussain' I also pat my hand on my breast by exhorting them, I am Hussain, I am Hussain." Then the Imam said, "Hussain is alive and shall remain alive."

(25) On 28th January, 1913, Varas Daya Velji (1870-1937) managed wedding feast of his son during a fair being attended by ten to twelve thousand Ismailis in Virpur, and was also participated by Imam Sultan Muhammad Shah. The figure of the Ismailis was overestimated and reached overwhelmingly thirty to thirty five thousand. How to feed the outnumbered guests with insufficient foods became a grave stress and a matter of prestige of Varas Daya Velji? He was whirled in worries and frets as there were few minutes in lunch time.

In order to relieve Varas Daya Velji from tension, the Imam came in the kitchen and asked, "Let me taste the foods." Varas Daya Velji took a plate and put sweet balls (*ladu*), rice and vegetable items in it and presented. The Imam took a sweet ball (*ladu*), smashed and put its powder in the plate. The Imam also took some quantity of other items, and returned the plate to Varas and said, "May there be plentitude increase." As per the advice of the Imam, Varas inserted the plate's food into 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 were served. The *jamat* was entertained lunch, who overate, yet there was plenty surplus food. It was served for three days but became inexhaustible. The odds and ends of food were packed for each Ismaili to take it at the conclusion of the fair; even then the food became unfinished till the fourth day.

(26) Imam Sultan Muhammad Shah had noted in 1899 that the trade and professions of the Ismailis were satisfactorily in Zanzibar, but they were careless in the health-care, because their lives were on old pattern. Besides, the shortfall of clean air was responsible for their ailing condition. Hence, the Imam allotted his big bungalow to the *jamat* to be used as the Club and said, "You have known that I have given you for sports to the young Panjebhai, which is not only for the sports, but it has thousands of other benefits. The patients should go there to have clean air and walk in the garden for their health. If you play and exercise, you will be physically strong and create best unity among you."

The Imam also said, "If you will sit at leisure, the children will bother you. The time of the evening is not for the trade. If you will sit at leisure, your thoughts will wander in the world. If you will participate at evening in the sports, you will forget the fake thoughts in mind. If rich and poor will play together, you will become one and friends. The wind of the wealth in the mind of the rich will shun and inferiority in the poor will be curbed as well. You all are one *momin*."

The Imam then came in the gallery, while the *jamat* was at down side. The Imam said, “The foundation of your religion is like an iron, while other religions’ foundation is like the wood, which will become weak, but your religion will be strong. The example of your religion is also like a fort. If you will remain in your fort, nobody will cheat you. You have love for me, therefore, I am much joyous with you and Mawla Murtza Ali will requite you here and hereafter.”

One person on that occasion asked, “Ya Mawla, I have taken a vow to visit Karbala, but I could not go. You please forgive me.” The Imam said, “One whose heart is pure, it means he is in Karbala day and night. If one’s heart is impure and visits Karbala throughout his life, it will yield no benefit.”

The Imam then forgave his vow and said the *jamat*, “You must get your vows forgiven in the Jamatkhana. Refrain from all vows other than the Jamatkhana and continue to cling with the house of Mawla Ali, *Khanavadan*.”

(27) During his visit in Zanzibar in 1914, Imam Sultan Muhammad Shah stayed in the bungalow surrounded by big compound, and adjacent to it located 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 noticed it and raged with displeasure. Before they come in action, the Imam stopped them not to do anything against the person, who was throwing ashes of the cigarette.

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, “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 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.”

(28) Once during his visit in Zanzibar, the Imam strolled 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 custodian 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 custodian 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 underlined to make their faith firm and abiding.

(29) Seth Rawji was a rich in Zanzibar, who didn't adore Ismaili faith. Once he suffered from skin disease. He consulted many dermatologists, but of no avail and gradually, his disease became incurable. In 1914, Imam Sultan Muhammad Shah visited Zanzibar. His wife resolved to take him in the *mehmani* to get Imam's advice for his treatment. He refused for it, but acceded to his wife with a promise that he would not talk with her Imam. She brought him, and showed his medical reports to the Imam, who said, "You give up all the treatments and tell him to sit in the lawn of your bungalow for one hour between 4.00 am to 5.00 am. This is the only cure of his disease."

He ignored Imam's guidance and told his wife, "Your Imam imparts midnight worship and nothing else." Thus, he didn't follow and went London after three days and consulted a skin specialist. The doctor thoroughly examined and said, "No hope. The cells and tissues of your body have been completely affected." Lastly, the doctor curiously told him, "Had you come before three days, I would have strongly recommended you to have bath of the cosmic rays between 4.00 a.m. to 5.00 am, which was the only remedy of your body." Listening it, Rawji's eyes welled up with tears and said, "My Imam whom I didn't believe had prescribed equally same remedy three days ago in Zanzibar. Unfortunately, I didn't follow his advice." He died on the next day in London.

NB: The cosmic rays are heavenly blessings which rain down on earth with brisk speed between 4.00 am to 5.00 am. It is best for skin disease. It also helps to concentrate deeply in midnight meditation.

(30) In 1914, Imam Sultan Muhammad attended the gathering of the *Baitul Khiyal* in Nairobi Jamatkhana. The Imam asked the members, "Who has seen the Light (noor)?" Few among them raised their hands. There was a man beside Imam's chair, who sobbed too much. The Imam said him, "You have lofted your soul from one to seventh heaven in your *Ibadat*, but fell down on earth due to casting evil eyes (*bad nazari*). I apologize and restore your spiritual elevation provided you will never do it again."

(31) In 1914, Imam Sultan Muhammad Shah attended the *mehmani* in the Zanzibar Jamatkhana. Meanwhile, the Imam asked for a leader who was absent. The Imam was informed that he had gone for an urgent errand and would return soon. After few moment, the Imam again inquired and was responded same. After an hour, the leader came. The Imam said, "Where have you gone?" He said, "Khudavind, today is *Shab-i Barat* and I use to go in the graveyard to put water on the graves of my father and mother." The Imam asked, "How long you visited the graveyard?" He said that he visited

for last 8 years. The Imam said, "You caused suffering to the souls of your parent for 8 years." Then, the Imam put his finger into the bowl of water and took out and said, "Look the drops of water in my fingers. Likewise, if you have sent at least few drops of milk in the Jamatkhana on every Thursday for the eternal serenity of your parent's souls, they would have not been distressed. Soul does not exist in the grave; it is a dust. Don't venerate dust." The Imam's words deeply touched the leader, who apologized and promised to persuade Imam's instructions.

(32) In 1914, Imam Sultan Muhammad Shah awarded token of appreciation to the ladies workers in Nairobi, who had served individually for 10 years. But the Imam did not award to one lady who had served for 22 years. She wept too much.

It was her habit to serve what was assigned and sometimes she denied to do additional works. The Imam said her, "Your refusal in the *khidmat* has washed out your past *khidmat*. Go to the Mukhiani and take *chhantta*, otherwise your *khidmat* will not be counted." She then took the *chhantta*, and then the Imam awarded him token of appreciation.

(33) Imam Sultan Muhammad Shah was in Europe before the outbreak of the first world-war (1914-1919). Germany and Russia were hunger of confiscating others lands. On that occasion, the British appointed the Imam as a special envoy and sent to Germany to exhort the Kaiser Wilhelm II (1859-1941) of Germany the disaster of war. Their meeting held in Potsdam. The German ruler Kaiser discarded Imam's proposal and said, "I know you are a great person and belong to the family of the Prophet of Islam. You are the British ally too. It is not your task to involve in the politics. You are known as a great saint and you can impress others, but not me. You have not yet seen the glimpse of my power. If I wish, I can arrest 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 else." The Imam said, "Do you claim 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 that caused his pride melted in a moment. He saw uncountable soldiers in white dress loaded with latest arms and ammunitions. The Imam asked him, "Close the window and come here." Kaiser became quiet and asked, "Who are these persons that I have seen in the window?" The Imam said that they were his heavenly believers. Kaiser said, "But you have come alone in Germany, then when and how did your immeasurable believers come here?" The Imam said, "These believers don't have corporeal bodies but are my heavenly force. Do you understand? I am the Imam of the Age."

Then, the Imam stood and said, "I once again warn you that your dream will never be translated. It is better to refrain from becoming the world conqueror. You and your kingdom will perish 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 was not a single person. He

began to think that he did see countless persons with arms and ammunitions, who were they?

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

NB: In his one waez, missionary Hamir Lakha had quoted above incident and interpreted that the Imam's heavenly believers were 33 crore emancipated souls (*tentris crod souls*).

(34) In 1918, one Arabian deputation consisted of 7 to 8 persons visited Bombay to discuss on some political matters with Imam Sultan Muhammad Shah. They were lodged at the residence of Maulana Shaukat Ali. The Imam gave them time to see them at Walkeshwar bungalow. They also brought one interpreter who could translate Arabic into English because they could not speak English and thought that the Imam could not speak Arabic. There however needed no interpreter because the Imam talked with them in Arabic, to which they were highly amazed.

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

(35) On 10th April, 1920, Imam Sultan Muhammad Shah made a visit of Karachi for 27 days. The Imam first came in the Kharadhar Jamatkhana, where the Ismailis swarmed like locusts. Outside the Jamatkhana was also over-crowded. Five Ismailis came from the village of Mirpur Sakaro, Sind and reached late when the main gate was closed. Each of them had water-melon in hand intending to go inside, but they were not excessed. They reverently urged with tears in their eyes, "We have brought these sweet melons for the Imam. We have vowed since our departure from our village that we would not eat. First, we will get the *didar*, and then present these melons to the Imam and then will eat. We have left our village on yesterday."

One officer on duty reproached, "What you have brought? Do you think that the Imam will eat your rotten melons? You throw it, and wash your face, then you will be accessed." They disagreed to put the melons outside. Hence, they were not given entry.

In the meantime, the Imam's car arrived. The Imam saw the unwieldy rush of the people outside the Jamatkhana, in which these five Sindhi Ismailis were included, who saw the Imam with tears in eyes. The Imam's car entered the Jamatkhana's gate and ascended the first floor by stair. The *jamat* recited *salawat* and the Imam came on the decorated

stage. The leaders perceived that the Imam was unwell. The Imam called Pir Sabzali and said, "Five persons have come from Sind and are staying outside. They have brought fruit for me. You bring them inside." Pir Sabzali called a volunteer, but the Imam said, "Sabzali, you yourself go outside. These poor Sindhi *momins* have brought fruit for me. Hurry up, they are standing under sunshine and are hungry and thirsty for 24 hours."

Pir Sabzali came out and strived to find out those five persons in the over-crowd and found them. He asked, "Do you come from Sind?" They said, "Yes, we have brought these melons for the Mawla." "Why you are standing here? Come inside. The Imam remembers you," said Pir Sabzali. He brought them before the Imam on the stage.

The *jamat* was surprised to see that the Imam patted their heads with two hands. The Imam took one melon from their hands and smelt. The Imam put all these melons in the plate and broke one with his own hands and distributed among these poor *momins* and said, "You eat just before me because you have not eaten for last 24 hours." They were delighted and began to eat. One among them gave its one slice to the Imam, which was accepted and the Imam also ate with them. The *jamat*, leaders and Pir Sabzali were looking the scenario. They came down the stage after getting best blessings.

The Imam completed religious works and before departure told Pir Sabzali, "Put these fruits in my car." In the evening at about 5.00 pm, Pir Sabzali went to the Honeymoon Lodge, where he saw the Imam, who said, "Sabzali, come here. I have made ice-cream of those fruits of the Sindhi. It is delicious and marvelous. I was waiting for you. You sit on the chair and eat it." Pir Sabzali saw two plates on the table and a thermos with ice-cream. He took the plate and sat at the feet of the Imam and saw that the Imam put ice-cream in his mouth affectionately. The tear came out of the eyes of Pir Sabzali.

(36) On 10th April, 1920, Imam Sultan Muhammad Shah visited Karachi for 27 days. One woman of Multan implored in her *mehmani* in Kharadhar Jamatkhana, "Khudavind, my husband is displeased with me because I am childless." The Imam told to the Chief Mukhi Rehamatullah Ramzan Ismail to give her one amulet (*taviz*) and blessed her too. The woman repudiated to take and said, "Khudavind, I am a guilty. I don't need amulet. I need only your prayer." The Imam said, "You take it and I also pray for you." The woman said, "Khudavind, don't make my trial. I need your prayer, nothing else." The Imam once again insisted and she responded alike. The Imam at last told the Mukhi not to give her amulet and prayed and blessed her too much.

Then, the Imam jokingly said to the *jamat*, "Today, I could not make deal of the amulet." Some people giggled and laughed, to which the Imam became serious and said, "There are two categories in my followers. One has a faith on the amulet, and other has faith on my prayer. That woman has firm faith upon my prayer and nothing else. I am induced to keep amulets in the Jamatkhana, so that you may not take amulets of the non-Ismailis. Remember, my prayer is a forceful device to tide over your worries, but not amulet."

(37) During his visit to Karachi in 1920, Imam Sultan Muhammad Shah attended a *mehmani* of a Punjabi woman. She was pregnant and gave birth of a son. It is curious that the child did not suckle or drink water and vomited whatever was given. The child cried and cried vehemently. The doctor inoculated, but his body did not receive it and the spot where was vaccinated, its fluid came out or squirted. What to do was a puzzling moment for her. She took her child in the *mehmani*. The Imam put his blessed hand on child's forehead and told her to give him *Ab-e Shafa* (holy water). On evening, she gave holy water, and the child drank it eagerly and respired higher than normal and expired. The woman was grieved too much, thinking that her son drank holy water or poison?! She appeared before the Imam next day in another Jamatkhana. Looking the woman, the Imam said, "I know that your child is expired. Don't worry, come here and sit down." She sat beside Imam's chair and in the meantime, the Imam dealt other *mehmanis*. When the Imam became free, turned towards her and said, "There was my one *haqiqi* believer, who performed the obligations accessible in his village, except the holy water. He died and took a birth in your belly for three days, so as to sip holy water. You don't lament. I will give you another son, rather sons. *Khanavadan*."

(38) Imam Sultan Muhammad Shah had sent Pir Sabzali towards Central Asia in 1923. During the visit in Chitral, he was to pass through Mount Lowari, which was at the elevation of 10,500 feet. He and his friends had to face heavy snowfall with a gale on the summit on April 30, 1923, where one unfortunate incident they heard from their three escorts.

Sayed Murad Ali, the escort narrated them that they had gone Bombay four months ago in December, 1922 with the message of the Mukhi Abdul Hasan of Chitral for the Imam. During the journey, one among the four Ismailis was died by skidding from the hilltop of Mount Lowari. He fell into a deep pit where the human eyes could not see him. The three Ismailis had no option, but to leave his dead body and went Bombay. Before we informed, the Imam asked, "How many among you left your native place?" They replied that they were four. The Imam asked, "Where is the fourth one?" They said, "Khudavind, you know best." The Imam said, "Of course, I know well, but I want to listen from you." They said, "Khudavind, "We were crossing Mount Lowari, but unfortunately he fell down in the deep pit and died." The Imam said, "Verily, he reached to my *huzur*. He is with me. He is in eternal peace and happiness. I confer upon him the title of *Shahid*."

Pir Sabzali, during his homeland journey reached that place in the outbreak of summer, found the remains of his dead body, which was absolutely fresh. The cannibals didn't leave the dead bodies untouched, but mutilated them. But Pir Sabzali and his men were exceedingly marveled to behold the remains of the dead body quite fresh. They buried the dead body in a pit of snow and offered *fatiha*. Perhaps it was the wish of the Imam that his Indian followers travelling here after four months would perform his burial.

(39) In 1922, Imam Sultan Muhammad Shah made his 3rd visit of Rangoon, Burma. During his visit, the Imam also had gone to see the Swedgon Pagoda (golden temple) of

the Buddhist. Looking the big idol of Gotam Buddh, the Imam said to the custodian of the temple, “Your Buddh Bagawan (Gotam Buddh) is sleeping, but I am a living Buddh.”

(40) Varas Essa, known as the Flag of Light (*noor’no vavto*) was an eminent missionary in Bhawnagar, India. It was the 27th October, 1923 that the Mukhi of Bhawnagar Jamatkhana announced that, “On the occasion of the Imam’s *salgirah* on coming 2nd November, the *jamat* will be provided repast (*sagadi’dham*). In order to cover its expenses, the *jamat* is requested to share their donation.” The volunteers took the plates and collected individual share. Varas Essa was sitting in the front line of the Mukhi and Kamadia. He had not a single penny to contribute and also did not like that any person might consider wrong for him. No sooner did the volunteer come near him than he stood up, making fake show of the cough problem, went outside and sat on a stool. Tears burst out of his eyes by thinking, “Ya Mawla, you have not enabled me to participate in the contribution.” On 2nd November, the *jamat* celebrated the Imam’s *salgirah* with pomp and jubilation. The Mukhi sent a *mehmani* to the Imam in Bombay. In his reply, the Imam said, “I accept the service of the Bhawnagar *jamat* and pray for their happiness and prosperity.” (Then, the Imam wrote). “Inform my Bhagat Varas Essa that I have also accepted the *mehmani* of his tears, which he presented me on this occasion.”

(41) In Mahuva, the city of the Bhawnagar resided a family, whose three brothers have left Ismaili community and became Ithna Asharis. One wife of the three brothers continued to follow Ismailism. She offered *dua* and *tasbih* in secret in the house. She had a son, called Karamali. She imparted him all about the Ismailism, who also secretly followed it. He was about six to seven years old and his faith like his mother was unwavering. His father expired when he was 13 years old. One from his two uncles opened a ration shop in Bombay He wrote to his brother in Mahuva to come in Bombay and join his business and also requested to bring Karamali, the son of their late brother.

Karamali’s mother was not happy as she had resolved to give education to his son, but in vain. Karamali with his uncle was to go Bombay by ship. His family members came to see him and they presented few coins to him, which reached to three and half rupees. He showed it to his mother. She said, “You give seven annas as *dasond* from it. Keep the Imam’s photo with you. Don’t forget daily *Dua*.” He said, “Mom, if you allow me, I may buy mangoes from the remaining amount.” She asked for what purpose the mangoes would be bought for Bombay. He said that the mangoes would be for the Imam, who was then in Bombay. She gladly allowed him and said, “What will happen if your uncle may see it in the journey?” He assured his mother and purchased best mangoes. She hid it in the cover of the pillow and wrapped with the blanket and clothes.

Karamali and his uncle departed in early morning from Mahuva to Ghogha, then from Ghogha to Bombay by ship. He was loitering on board, while his uncle was in his cabin, where he thought what his nephew’s mother had given him, therefore he checked the luggage of Karamali, and found mangoes wrapped in the cover of pillow. He was surprised and called his nephew and asked, “For whom you have taken mangoes with

you?” He scared at once and said, “Don’t beat me. I have never lied. I have taken these mangoes for my beloved Imam.” His uncle rebuked, “Being an Ithna Ashari, you have taken mangoes for the Aga Khan. It looks that your mother has taught you, who has not have forsaken name of the Aga Khan.” He put all mangoes back into the pillow cover and hurled into the sea. What would have happened to Karamali? He sat aside in the corner and wept too much.

Eventually, they reached Bombay and Karamali and his uncle stayed with his another uncle’s house in Khadak, where most of the Ismailis and Ithna Asharis resided. Karamali began to play with the young boys in the locality from whom he heard that Imam Sultan Muhammad Shah would grace *didar* in Hasanabad on next day at 11.00 pm. Karamali resolved to join them on next day and reached Hasanabad. He saw a mammoth gathering of the Ismailis, but did not enter the gate, fearing lest he might be recognized; therefore, he stood outside, where so many people were waiting for Imam’s departure from Hasanabad.

After an hour, the Imam returned and walked towards the car parked inside the gate. Before entering in the car, the Imam looked at the people outside the gate and walked and came before Karamali smilingly. The Imam asked, “What is your name?” With tears in eyes and trembling lips, he hardly said, “Khudavind, Khudavind...” The Imam said, “My son, why you are weeping?” Karamali has lost courage to speak. This time, the Imam put his blessed hand on his head affectionately and asked, “My son, what’s problem? Why you are weeping?” The blessed hand on his head led Karamali to gain courage and said, “Khudavind, I had brought mangoes for three and half rupees from Mahuva. My mother has hidden it in the pillow’s cover. Unfortunately, my uncle threw them in the sea because he is an Ithna Ashari.”

The Imam patted his head affectionately and said, “My son, I have eaten your mangoes last night. I got the bag of the mangoes which your mother had given you in secret.” Quite surprisingly, Karamali asked, “Khudavind, how you got it?” The Imam said, “That bag is still on my table with few mangoes. Do you want to see it?” He replied in affirmative, thus the Imam caught his hand and put him in his car. The car drove to Walkeshwar’s bungalow. The Imam took him to his room, where Karamali saw the pillow’s cover or bag with four/five mangoes in it. Looking it, he bowed down before the Imam, then said, “But, Khudavind my uncle had snatched it from my hand and put into the sea.” The Imam asked, “Where he threw it?” Karamali said, “In the sea.” The Imam said, “But I am also a Sea of the seas. I am a spiritual Ocean and you all are the rivers. All rivers merge in the sea, and likewise you all will be annihilated in my spiritual Ocean. The ocean has no power to usurp my belongings.”

Karamali said, “Khudavind, may I describe it to my uncle? If you allow, may I bring him over here? And will tell him that my Mawla has eaten the mangoes which he had put into the sea.” The Imam let him to bring him, but when Karamali began to go, the Imam asked, “Do you know the road?” He said, “Not at all.” “How can then you go?” asked the Imam. Karamali could not reply. The Imam ordered his driver to take him in the car

where he wished and bring him back. Both came in the locality of Khadak. Looking his coming late at noon, his uncle rebuked, "Where you have gone? We were upset." Karamali was in commanding mood and said frankly, "I have gone to have the *didar* of my Mawla." The uncle said, "You are stubborn to see the Aga Khan." He said, "My Mawla got my mangoes and ate it too." The uncle said, "This is absolutely impossible. Which mangoes?" He said, "Those mangoes which you dropped in the sea." The uncle said, "Go away. Don't befool me." Karamali said, "I am speaking true. Let's go to see the pillow's cover and mangoes." The uncle said, "Where to go?" He said that these are in the bungalow of my Mawla."

The uncle thought that he should go to ascertain how the mangoes reached to the Imam. He also asked, "How we will go there?" Karamali said that they would go in the car of the Imam. The uncle said, "Are you crazy?" Karamali took an oath of his mother, thus his uncle came down and sat in the car and went towards Imam's bungalow. Both entered the bungalow and went in the sitting room, where Karamali showed that pillow's cover. Karamali took out the mangoes and said, "Uncle, these are the mangoes which I have purchased from the shop of Kurji Bakali in Mahuva."

Karamali's uncle was highly astonished and sank in thinking. Meanwhile, the Imam came in the room and laughed. Looking the radiant face of the Imam, the uncle's abhorrence for the Imam melted away and bowed down at Imam's feet and said, "Ya Mawla, Ya Mawla, You forgive us. We are sinful. Have mercy upon us and include us in your shelter."

The Imam caught his hand and got him up and said, "My door is open for everybody. One who wants to come, he can come, and one who wants to go, he can willingly go. You have come to my shelter once again, I accept you with happiness. *Khanavadan*. Now you go to your house. You must go to the Mukhi at the evening in the Jamatkhana and take the *chhanta*."

(42) One Ismaili of Shergadh came in Bombay for the *didar* of Imam Sultan Muhammad Shah and brought *ponk* (roasted green grains of wheat) from his farm for the Imam. He whirled in thoughts how to present it. Meanwhile, one another Ismaili was in the *mehmani* whom he requested to give him some space as he had to present *ponk*. That Ismaili disallowed and said that he had to present fruits, therefore, it was better to put his *ponk* in his fruit-plate and would give space in it. Hence, the Ismaili of Shergadh accepted it and placed his *ponk* in his fruit-plate and himself stayed at a distance to wait Imam's arrival.

In the meantime, the officer on duty saw the *ponk* with the fruits and asked the person, "What is this?" He said that one Ismaili has brought it from his farm for the Imam. The officer said, "Will the Imam eat it?" By saying this, he inserted the *ponk* in the drawer of the table upon which the fruits of the *mehmani* were placed. The Imam arrived and sat near the table. The Imam opened the drawer and found *ponk* and said, "Who has brought this heavenly fruit?" The Ismaili who had brought fruits said that one Ismaili

had brought for you. The Imam ordered the officer on duty and said, “Put this heavenly fruit in my car and make its ice-cream at my bungalow as I want to eat it.” The Imam also blessed that person who stood at a distance.

(43) Dabhoi is a village in Vadodara, India. The Mukhi of that village was Rai Hasan Ali Rai Abaji Bhalwani. He arranged a *mehmani* for the eternal peace of his late daughter. He humbly told to Imam Sultan Muhammad Shah to pray for the eternal peace of her late daughter. The Imam said, “Of course, she was born in Karachi and I had given her a name matching my name.”

When it was asked to the Mukhi, “How she was born in Karachi?” The Mukhi said, “My wife was pregnant and had gone to Karachi for the delivery at her parent’s house. Then when it was requested to give her name, the Imam gave the name, **Shah Sultan.**”

(44) In the annual majalis of Ahmedabad, a concourse of the Ismailis flocked belonging to the different villages of North Gujrat for the *didar* of Imam Sultan Muhammad Shah. Sabzali Vishram had joined the volunteer corps and was fortunate to get the duty in the station. He thought that the Imam enjoyed cow’s milk, therefore he brought a cow from his village Harij with a cowherd, whose duty was to make milk ready when was ordered. The cow was tied outside the station.

The Imam’s train reached the station at about 12.00 am that the window of the saloon opened. The Imam cast his face outside and called, “Volunteer.” Sabzali at once came near the window with folded hands and said, “Yes Khudavind.” The Imam said, “Is milk available here?” Hearing it, Sabzali was deeply delighted that his wish was accomplished. He said, “Yes Khudavind.” The Imam said, “Is it now ready?” He said, “Yes, Khudavind.” The Imam said, “But I want cow’s milk.” “Okay Khudavind. I just go to bring,” replied Sabzali. The Imam said, “Where you now go to bring?” He said, “Khudavind, the cow is outside.” The Imam asked, “Whose is the cow?” He said, “Khudavind, it is mine, your slave.” The Imam asked, “Where do you live?” He said, “Khudavind in Harij village.” The Imam asked, “Why you brought cow from Harij?” He replied, “Khudavind, it is only for you.” The Imam said, “Is the milk fresh?” He said, “Yes Khudavind, I have also brought a cowherd with me.” The Imam laughed and let him to bring milk.

Sabzali Vishram quickly came out of the station and awoke the cowherd, who raised up and milked the cow and put it in a metallic pot. Sabzali put milk in the glass and took with two hands and came near the saloon. The Imam was happy with merciful face and drank milk. The Imam returned the empty glass to Sabzali, who offered, “May I bring more milk.” The Imam said, “No, no it is enough.” He said, “Khudavind, may I bring more as the metallic pot is still full.” The Imam said, “Okay, if you wish then bring it.” He went to bring and presented the Imam, who drank half glass and returned it to him and said, “*Khanavadan, Khanavadan*, the milk was very nice, *Khanavadan*,

Khanavadan.” Sabzali’s eyes drenched with tears. The Imam said, *Khanavadan, Khanavadan.* Do you have anything to ask?”

What to ask from a generous offer of the Imam was a question rotated in his mind. At last, he said, “Khudavind, I was the only son of my father, who had vowed in the shrine of Sadaria Pir if he got another son, he would visit Sisang to slaughter a lamb and cut there hairs of the second son. Unfortunately, my younger brother grew up, but none fulfilled the vow as yet.” The Imam burst into laughter and said, “Your father made a deal on barter system with Sadaria Pir that in place of a son, he would give a lamb.” Then the Imam asked, “What do you need now?” He said, “Khudavind, I want exemption of cutting hairs of my brother and seek forgiveness on behalf of my parent.” The Imam said, “Will you ever vow at any grave?” He said, “Not at all.” The Imam said, “All right, I forgive and also the cutting of your brother’s hairs including the lamb.” The Imam once again laughed and put his blessed hand on his head and said, “More *Khanavadan*, more blessings. *Khanavadan.*”

Meanwhile, the cowherd also joined and bowed before the Imam, who put his hand on his head and said, “Well done. I am much happy.”

(45) In 1923, one Ismaili artist had painted a beautiful picture of Imam Sultan Muhammad Shah, which he humbly presented to the Imam in the Rajkot Jamatkhana. The Imam gave him best blessing and passed on to the Mukhi to hang it in the Jamatkhana. The Mukhi put it on the wall of the half-way of the first floor’s stair.

The Imam then made gracious visit in Rajkot Jamatkhana in 1927. While coming up in the stair, the Imam asked the Mukhi, “Do you remember my young child had painted and presented my picture? Where you have hung it?” The Mukhi showed the picture on the wall. The Imam turned to see it and said, “Why it is so faint? Where is its colors?” The Mukhi said, “The Ismailis daily kissed it, which made it pale and dim.” The Imam looked the picture once again and said, “Inform the *jamat* that the Imam does not dwell in the picture or photo, which should not be venerated. I am always in the hearts of my followers. My photo denotes my image to be imprinted in your hearts.”

(46) In 1923, there was a shepherd called Bhagat Va’sato in a village near Jamjodhpur. He was a new converted Ismaili. He came to know that the Imam would attend the fair in Rajkot. He decided to have Imam’s *didar*. He thought that a gift should be taken, but of which type was a question revolving in his mind. He had learnt from Mukhi Mohammad of Jamjodhpur that the Imam mostly resided in Europe, where was a severe cool weather. Hence, he resolved to prepare a woolen blanket for the Imam. He assigned his pasturage works to his sons and began to weave the blanket. When it was ready, he joined with the Ismailis and arrived in Rajkot by train. He sat at a corner inside the pendal. He thought that it would be not advisable to present the gift in the concourse of the people, and if the Imam wished to have it, he would come here to collect.

The Imam graced *didar* two times in a day during the fair. Three days have passed and Bhagat Va'sato daily brought the blanket. On fourth day, the Imam asked his attendant, Alijah Ismail Punja Kothari of Jamnagar, "Look, there is a shepherd in the corner. He is my beloved follower. Go and ask what he has brought for me?" He made his way hardly in the jostling crowd and reached towards Bhagat Va'sato. Alijah Ismail Punja asked him, "The Imam asked what you have brought for him?" He said, "Of course, I have brought woolen blanket for the Mawla. If he needs, he must come here to collect, but I will not go there. If he comes, I will put the blanket on his shoulder and become happy." Alijah Ismail said, "You know Mawla is our Lord. Why should we give him even a trifle trouble? You stand up and come with me as the Imam is anxious to receive your gift." Bhagat Va'sato finally realized and walked with him towards the stage with the packet of the woolen blanket on shoulder. His hands were shaking in fear. He took out the blanket from the packet and put on the Imam's right shoulder. The Imam was much delighted and prayed for his health and prosperity.

(47) In 1925, Imam Sultan Muhammad Shah visited Rajkot and attended the fair on the bank of A'aji River. On next day, the Imam visited the Jamatkhana. In appreciation of the honorary services of the workers, the Imam presented them the *shawls* (soft woolen blanket). After an end of the distribution, the Imam said, "Is there any person?" The leader said that the *shawls* had been distributed as per the list and there was none left." The Imam showed one extra *shawl* and said, "Who's this *shawl*?" The leader said that it was surplus.

The Imam exclaimed, "Where is Punja?" It was the name of a jamatbhai, who served in the Rajkot Jamatkhana since his youth to old age. The leader was astonished when heard Imam as asking, "Where is Punja?" Meanwhile, the Imam saw Punja at the last door of the Jamatkhana and summoned him lovingly. The old man Punja slowly came near and bowed with solemn gravity. The Imam put the *shawl* on his shoulder and patted with blessed hand and said, "*Khanavadan, Khanavadan*. You have served my house whole-heartedly. You are near me in this world and will be at my feet in hereafter. *Khanavadan, Khanavadan*."

(48) It was scorching climate in Zanzibar in June, 1925. Imam Sultan Muhammad Shah hardly visited East African countries during summer. The Imam however sent an urgent telegram that he was coming in Zanzibar. The *jamat* was surprised; nevertheless, they started celebration with illumination.

After five days following the above telegram, the Imam arrived Zanzibar by sea. The Sultan of Zanzibar arranged a horse-carriage and a bungalow, where the Imam reposed, then came in the Jamatkhana.

The Imam first walked towards the gent's wing, then to the ladies and finally sat on the chair. The Imam asked the Chief Mukhi, "Where is the Mukhiani?" The Chief Mukhiani appeared, but the Imam said, "No, no. Where is the Mukhiani of *Baitul Khiyal*?" Mukhiani Hurbai of *Baitul Khiyal*, the wife of Bhaloo Lakha Velanni stood in the audience and came before the stage.

When she reached the stage, and put her legs on the first step of the staircase, the Imam said, “You stay at the third step.” The Imam said, “Mukhiani Hurbai, you have summoned me in the severe sunshine. As the fisherman hunts fish in a hook (or angler), likewise you have caught and brought me here.” Then the Imam addressed the *jamat*, “You pray for her. You got my *didar* due to her.” The Imam also said to Mukhiani Hurbai, “Mukhiani, you don’t worship for five to six hours while standing, but sit down; because on that time the blood runs in your legs, causing pain in my legs.”

The Imam also told her, “Don’t recite the *ginan*, *Maher karo mora sahiya’n abara sharann tamari* during rotating hand-grinding mill (*chakki*). She did not speak, but asked in heart: “Mawla, but why?” The Imam knew it and replied, “Because you become so engrossed in the whim of the recitation that your hand does not move; therefore, I have to rotate the hand-grinding mill.” The Imam also told the *jamat*, “Mukhiani Hurbai daily grinds millet for four breads. She sends three in the Jamatkhana and eats half bread at morning and its odds at evening.”

NB: The hand-grinding mill (*chakki*), the gristmill or stone grinding the grain is a domestic hand mill. It is a set of two round millstones, the bottom stone is fixed; the top one is rotated mostly anti-clock wise by hand. The rotation of the runner stone forcing the grain outward between the small gap in the two stones.

(49) During his African visit, Imam Sultan Muhammad Shah visited Dodoma on 15th July, 1925 and graced *didar*. Lastly, the Imam asked, “Is there any wish or problem?” The Imam actually knew their hardship, but the *jamat* said, “No problem at all.” The Imam again asked and the *jamat* responded alike. The Imam said, “Is here any problem of water?” The Mukhi fell at the feet of the Imam and implored, “Khudavind, we have serious hardship in procuring water. The scanty of water had afflicted the people at large. There was a well near the Jamatkhana, but dried two years ago. Thus, the Ismailis have to bring water from a remote place, which is quite impure.” The Mukhi also said that they mostly faced trouble in summer.

The Imam said to show him the worst condition of the dried well. When the Imam went to his residence, the Mukhi and Kamadia also accompanied. When they reached near the well, the Mukhi informed the Imam about that well. The Imam stopped the horse-cart and came near the well. The Imam observed it and said, “There is one stone, a big black stone. Remove it, then there will be plentiful water. The Mukhi said, “We will do it on tomorrow.”

Then, the civilian authority was informed, who sent laborers on next day. They came down in the well. It was too deep and due to darkness, the big black stone could not be located. The laborer blindly hit the bottom with hoes, but of no avail. At that time, the Imam also joined and directed the laborers, “Look, I am standing here and you stand to my opposite side, and strike the wall on right side below 25 feet.” With the Imam’s directions, the digging work once again started, and after ten to fifteen minutes, the laborers slashed the big black stone into pieces and the water burst out. It was that stone which had blocked water supply. Hence, the well provided water to whole village more than their consumption.

(50) Once Imam Sultan Muhammad Shah made a program for the Africa for the *didar* and informed the *jamat* of Mombasa that he would come there at first for one day and then visit vivid villages. Mombasa was a small port, where the big steamer could not be anchored at the dock-yard. Hence, about thirty five thousand Shillings were spent to make an arrangement for anchoring the Imam's steamer, while the *jamat* became busy in other works.

Meanwhile, the Imam sent another telegram, informing that he would not alight at Mombasa. The *jamat* began to weep in yearning. There was a certain Bhagat Mamudeva, who said the *jamat*, "Why you are weeping? Make a *Satada*." The *jamat* started *Satada* and invoked *tasbih* of *Ya Ali tu'n rahem kar, Ya Mawla tun'n fazal kar* between 12.00 am and 3.00 am. On third day of the *tasbih*, the Imam sent a third telegram and informed the *jamat* that he would come in Mombasa and stop the *tasbih* of the *Satada* because he could not sleep for three days.

(51) Dewji Kanji, an origin of Charelia in Saurashtra lived in Bombay. He came in Zanzibar with his wife. When any child was born in his house, it was like a flower to wither before blossom. Unfortunately, he had 11 infants, none of them survived. He and his wife thought that Zanzibar was ominous, thus they resolved repatriate and bid goodbye to the soil of Zanzibar and arrived Bombay in 1926. Both came in the Aga Hall in Wadi to have the *didar* of Imam Sultan Muhammad Shah. The Imam blessed them and asked for anything else. They said that they were childless, to which the Imam told them to see him next day in the Darkhana Jamatkhana.

The Imam came in the Jamatkhana on next day, but unfortunately, they reached late and as such they were disallowed to enter. They were worried for being late and yearned for the entry. Meanwhile, one loud voice was heard from inside, "Call the couple of Zanzibar." It was the voice of the Imam, who ordered Kamadia Haji Nazar Ali of Jamnagar to bring them inside. He went out to search and found and told them to come in. Due to the unwieldy rush, they could not get in, to which Kamadia Haji reported the Imam, who said to bring them from first floor. It was also not possible to make a way in the rush. Kamadia Haji however managed to bring them before the Imam.

The Imam asked them, "What is your problem?" They said that they found constantly sudden death of their 11 infants and were childless as yet. The Imam said, "You have taken thread, amulet and visited the shrines, then why you didn't get a child?" Dewaji Kanji was highly surprised and speechless. He managed to reply, "Khudavind, forgive me." And then he began to weep with his wife. The Imam said, "Will you take thread and amulet in future?" They said, "Not at all." The ocean of mercy became brimful. The Imam said, "You will have a daughter, whom you name Shireen, then you will have a son, whom you name Sharif." With the divine blessings, they got a daughter (Shireen) and a son (Sharif); both were healthy and married after the death of their father in 1948.

(52) Mukhi Megji Mulji (1861-1932) of Darkhana Jamatkhana, Bombay was an embodiment by himself of many ethical codes. He had 8 daughters and 4 sons. Six of his

daughters predeceased him. His first son, Rahim expired at the age of 12 years in 1896. His second son, Somji also died at the age of 2 years in 1888. His third son, Abdullah was expired at the age of 25 years in 1891. His fourth son Hasan Ali also died in 1925.

On November 2, 1926, the Bombay *jamat* celebrated the birthday of Imam Sultan Muhammad Shah during the *didar* program. While looking at the cheerful Ismailis in jubilation and unbounded joy; the eyes of Mukhi Megji moistened with tears. So choked was he with the smoke of anguish and pain that his throat could not fetch so much as a sigh. To this, the Imam asked for a reason, and he said, “Mawla, I remember my late son on this auspicious occasion. I am thinking that who will be with me when confined to bed during last hour of my life.” The Imam soothed and quieted him and assured, “Mukhi, don't be worried. My son Prince Aly Khan will be present at your bed at that moment.”

Prince Aly Khan came in India from Europe on December 5, 1932 and Mukhi Megji also accompanied him during his tour in India. He arrived in Karachi on December 23, 1932 when Prince Aly Khan was on a flying visit of Karachi. He was present in all the Jamatkhanas wherever Prince Aly Khan visited. In the Garden Jamatkhana, he sat on a chair due to impairing health, therefore, Prince Aly Khan advised him for rest. His condition seriously shattered on next day and was hospitalized. Prince Aly Khan went to see him and put strips of cologne water on his forehead and remained 15 minutes at his bed. No recovery was gained and at last he died on the third day. His dead body was brought to Bombay in a grand procession, and buried with great honour on December 31, 1932. There was a spontaneous outburst of grief in the Ismaili homes because his services and fame had loomed large in the community.

(53) Mukhi Megji Mulji was a renowned person in the Darkhana Jamatkhana, Bombay. His Kamadia was Hasan Ali Zaveri. Once the Mukhi received a telegram of Imam Sultan Muhammad Shah, in which the Imam informed them that he was coming to Bombay by sea. Hence, it was informed to the *jamat*. When the Imam's steamer reached Cairo, the Imam sent another telegram to the Kamadia that, “My program to come India is cancelled. You both come to Cairo.” The Kamadia brought the telegram before the Mukhi, who said, “I don't want to go. Kamadia, you go.” The Kamadia was surprised and sent reply to the Imam that the Mukhi didn't want to come. In his reply, the Imam informed that he himself was coming to Bombay.

The steamer in which the Imam came from Europe anchored at the Cairo seaport for three days; then sailed towards Bombay. The Imam reached Bombay and gave gracious *didar* to the *jamat*. The Imam asked the Mukhi, “I called you from Cairo, but you didn't.” The Mukhi said, “Khudavind, I have committed a mistake. I have not followed your orders. Forgive my sin. Mawla, had I come in Cairo to get your *didar* and returned, then the *jamat* might had been deprived of the *didar*, and then in which face I would have shown to the *jamat*?” Looking the Mukhi's feeling for the *jamat*, the Imam became happy and patted his shoulder and blessed him with *Khanavadan*.

(54) The first marriage of Imam Sultan Muhammad Shah was performed in Poona with Shahzadi Begum, the daughter of Imam's uncle Aga Jhangi Shah. Soon after the marriage, the Imam came in Bombay and attended the *mehmanis*. One Ismaili urged, "Ya Mawla! I am too much sinful. You forgive me? I have committed major sins. What will happen if you will not forgive my sins?" The Imam said, "I have forgiven your all sins few days ago." He said, "Khudavind! Are you sure!!" What type of crazy he was to reply the Imam in un-ethical words? When he realized, he clapped his cheeks and sought forgiveness and said in heart, "How negligent and idiot I am?" On the other hand, the Imam looked him and said, "I have erased your all sins during my marriage." He once again thought, "But I didn't attend the marriage and celebrated its occasion in Gwadar." Meanwhile, the Imam said, "I know that you played *dandia ra's* on my wedding occasion in Gwadar and danced whole night. I was watching it. But in view of your love with the Imam, I have forgiven your all sins. You continued your services and stay blessed."

(55) The first marriage of the Imam did not last longer which resulted in divorce. Thus, the Imam devoted his time in other Muslim problems. The first task was to convert the Aligadh Muslim College into Aligadh University. He needed massive funds for it. He toured from one to another corner of India and met the Muslim leaders, rulers and asked for the donation.

There was one sworn enemy of the Imam, who defamed the Imam several times in the newspapers. The Imam came to his office and said, "I have not come for personal work, but for the cause of Islam. You should share your donation for the Aligadh University." The person was surprised and was in dilemma what to reply? Finally, he took out his cheque book from the drawer and took out one cheque, signed and handed over to the Imam, and said, "You fill the amount whatever you like." He also said the Imam to sit on the chair, why he was standing? The Imam said, "I will not do it. You fill the amount as per your wish." After a discussion, the person wrote a princely amount in the cheque and handed over to the Imam. Then, the Imam took his hat from head and said, "Now you put something in it for the Muslims who are destitute and orphan." Hearing this, tears came down from his eyes and gave one another cheque to the Imam and said, "Please put the hat on your head. Don't make me sinful and shameful. You are certainly a great person. I knew today your sublimity and loftiness. You are an angel and the descendant of the Holy Prophet." The Imam expressed his thanks. The person said, "Sir, listen to me. I have spoken ill words and defamed you. Please forgive me." The Imam said, "I don't remember it. Forgiveness is for all at my door. Don't take it in your heart. The patience is our asset. Remission is our garment. These all I have inherited from my paternal grandfather, the Prophet and the grandfather, Hazrat Ali." Then the Imam departed.

Imam Sultan Muhammad Shah thus collected 30 lac rupees, in which his contribution was one lac rupees. He travelled in the train and delivered sermons on every platform. Maulana Shaukat Ali became his honorary Secretary in this campaign.

(56) The second marriage of Imam Sultan Muhammad Shah was solemnized with an Italian lady Princess Theresa in the end of 1908 in Cairo when the British High Commissioner Lord Kitchener was in Egypt. She was the mother of Prince Aly Khan, who was born on 13th June, 1910.

She expired on 2nd December, 1926 in Paris. On that occasion, few Ismaili leaders also attended her funeral ceremony. The leaders stood in a row and the Imam asked them, "Who is the Mukhi among you?" 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 in your holy presence?" The Imam said, "This power I have vested only in the Mukhi. It is my order to give her *chhantta*" Thus, Mukhi Naginwala gave *chhantta*.

(57) Imam Sultan Muhammad Shah used to give amulets on many occasions to the Ismailis during their *mehmanis*. In Hasanabad, Bombay, Bawa Umaid Ali and Bawa Safdar Ali were engaged to give amulets whom the Imam prescribed.

In 1927, the Imam gave an orange to one childless woman who had implored for a child. The Imam also gave her best loving blessings. When she retired, her husband turned towards Bawa Safdar Ali and asked for an amulet for having a child. The Imam suddenly heard it and said, "I have just blessed your wife for a child, but you don't have trust upon my words and gave priority to the amulet. I withdraw my blessing. Now you go with the amulet." The man sought forgiveness and returned the amulet to Bawa Safdar Ali. The Imam once again prayed his wife for a child.

(58) In 1927, a certain Chhagan Lal Dhoraji, a volunteer joined in the *mehmani* of the volunteers at the bungalow of Walceshwar before Imam Sultan Muhammad Shah. The Imam blessed the volunteers with both hands on their shoulders one by one, but didn't bless Chhagan Lal. He wept with tears welled in eyes. The Imam told Major Lakhpati, "I can't bless him. You raise both sleeves of his shirt." Major Lakhpati raised his sleeves and found three amulets (*taviz*) tied on his shoulders. The Imam said, "He is a son of two fathers." Chhagan Lal apologized and took out the amulets and threw outside. The Imam said, "Will you ever take the amulet?" He said, "Mawla, not at all." The Imam delighted and blessed him.

NB: Imam Sultan Muhammad Shah said on one another place, "Don't keep with you the amulets (*taviz*) being taken from the persons of other religion. It will cause your faith much inactive to have trust and put the amulets of those misguided persons, whose faces are impermissible to see. If you will do so, it implies that you are the children of two persons." (Zanzibar, 1st September, 1905)

(59) In 1927, Imam Sultan Muhammad Shah attended *mehmanis* on the flagged floor of Hasanabad, Bombay. Meanwhile, a person asked Imam in his *mehmani*, "What will be the fate of my soul?" The Imam said to one of his attendants, "I have so far accepted 40 *mehmanis*, but none has urged me like it. Some asked downfall reasons of their business, and some asked for treatments. None among them has asked fate of his soul."

Then the Imam said *Khanavadan* to the person and took some water from the bowl with two palms and said, “The water in my palms is your soul and water in the bowl is my Noor.” Then the Imam spilt water of palms in the bowl and said, “The water of my palms merged into the water of the bowl and similarly, your soul will annihilate in my *noor*.”

(60) Once in Bombay in 1927, Imam Sultan Muhammad Shah attended the gathering of the members of the Baitul Khiyal, in which the Imam told them that why they transmitted his *farmans* in ugly form to the Ismailis. The Imam said that it was insensible that they heard one and transmuted else to others. Hence, the Imam demonstrated its most pointedly discrimination as under:-

The Imam selected 10 men and 10 women and made a circle of these 20 persons, one woman; one man in the round row. The Imam told the 1st person to speak any small sentence in the ear of the 2nd person. Then, the Imam told to the 2nd person, “You whisper in the ear of the 3rd person what you heard from the 1st person. Likewise, a small sentence travelled in the ears of the second to the 20th person in secret.

Then, the Imam asked the 1st woman, “What you told to the 2nd person? She said, “**My name is Zubeda.**” The Imam then asked the 20th person, “Tell me what you heard from the 19th person.” He said, “**I am Jubee.**” The Imam laughed and said, “**My name is Zubeda**” became “**I am Jubee**” among you twenty persons in four minutes. Similarly, you heard my *farman* and convey it in mutilated form to other. You listen to me with due care, cram it and write down, then hand over my message to other.”

(61) In 1927, one person asked Imam Sultan Muhammad Shah in his *mehmani* in Bombay that he didn't have *barkat* (plentitude) in his house, reason of which was unknown to him. The Imam began to reflect by patting his forehead and asked about his family, mother and shop, which he replied accordingly. Since the Imam is a spiritual doctor too, he swiftly diagnosed its causative factor and asked, “Do you pay *dasond* regularly?” He said that he paid, but not regularly because of heavy domestic expenses. The Imam gazed at him and told to stay away from him, and then attended other *mehmani*. The Imam then called him near and raised his walking stick in the air and put its curve top round the neck and told him to hold its other side. It was a curious and inconceivable scenario the *jamat* watched as if he held Imam's neck with the stick. Then the Imam said, “Whatever you earn in the world, give our privilege of the *dasond* from it, and then, if you fail to get *barkat* or suffer from problem or disease, then you catch your Imam's neck by this way in the world.”

(62) In about 1927, Bhagat Kar Ruda (1881-1931) was in Rajkot. He came in contact of one Hindu *sanyasi* (ascetic) woman of 60 years, who had stopped speaking with anyone and was dumb for about 20 years. When she saw Kara Ruda, her tongue started speaking, which astonished her. Kara Ruda talked with her on religions matter and imparted that the Ismailism was a bridge between the Hindus and Muslims. He also propounded the theory of the Das Avatara. She was convinced and showed her

eagerness to join Ismailism. Kara Ruda promised her that he would refer her case to his Imam. Then, Kara Ruda came in Bombay and reported his religious activities to Imam Sultan Muhammad Shah. The Imam asked, “Do you have anything to ask?” He said, “Not all.” Imam emphasized him once again to remember, but said nothing. Then, the Imam said, “What about the *sanyasi* (ascetic) woman of Rajkot?” Suddenly, Kara Ruda recollected and requested the Imam to give permission to admit her in our fold. The Imam said, “Tell her to halt where she is. If she wants to join Ismailism, she will have to take further three births in the world, then she will take birth in our religion.”

(63) In 1927, Imam Sultan Muhammad Shah granted an audience to the exalted *momins* of *Baitul Khiyal* in Kandi Mola Jamatkhana, Bombay. There were about 50 men and women, whom the Imam asked to raise their hands who had seen the Light, and it was responded accordingly. During the proceeding, the Imam also said “Here are three out of 313 *haqiqi momins* among you.” The Imam did not disclose who they were?

(64) In 1927, Imam Sultan Muhammad Shah came in Bombay from London. One day during his visit, no leader knew where the Imam was? Every corner of the city was investigated, but none found Imam’s whereabouts. The Ismaili volunteers under Lt. Col. Itmadi Pir Muhammad Madhani (1896-1959) and Major Abdullah Jaffar Lakhpati (1884-1947) came into action, but they too failed. Huzur Vazir Major Ali Muhammad Macklai (1894-1971) also tried hard but of no avail. Being frustrated, he came to the office of the Recreation Club Institute, where he found Bhagat Kara Ruda (1881-1931). It struck in his mind all of a sudden to seek spiritual aid from Kara Ruda in this context. He told him, which he agreed. Kara Ruda sat on the floor and engrossed in meditation for few minutes, and during which little time, his soul severed from his body and found out physical whereabouts of the Imam. Kara Ruda retired from meditation and informed Major Macklai that the Imam was in Hotel Taj Mahal, taking lunch with a British politician. Major Macklai drove his car speedily and reached the hotel, and saw the Imam in the balcony of the first floor, where he was taking lunch. When Imam saw the Major, he told him, “Major, I am here. Don’t bother my Bhagat Kara Ruda next time.”

(65) In 1928, Imam Sultan Muhammad arrived in Hasanabad, Bombay to give *didar* to the crowded Ismailis. The Imam mounted slowly and slowly on the flagged floor. When reached at the second step, the Imam stood, which looked physically that there would have been something wrong. The Imam then slowly reached the flagged floor and sat on the chair. Kamadia Haji stood there with folded hands, whom the Imam said, “Lo, Haji, Pir Sadruddin had tied me with a promise, even Pir Hasan Kabiruddin has taken promise from me (means from Imam Islam Shah). Had the promise been not taken, I will have never taken trouble for the Ismailis. You understand, the Pirs had taken promise from me.” Haji Kamadia bowed with much solemn gravity and said, “Yes, Khudavind.” Haji Kamadia then thought, “How were the *Ibadat*, yearning and toiling of our Pirs, who tied the Imam for us by taking words from Imam (Islam Shah).”

(66) In 1928, one renowned missionary returned Bombay after finishing his excessive trip of Africa. The officer at Imam's bungalow disputed with him on a trifle matter. The officer resolved, "I will deal with him rigorously when he comes for the salary."

When the 1st date of the month arrived, the missionary sent his friend with an authority letter to collect his salary. The officer became angry and hurled the letter and said, "Go and inform the missionary if wants salary, he will need to stand in a line and salute me at my table." The man picked the letter from the floor and informed the story to the missionary.

After three days, Imam Sultan Muhammad Shah graced *didar* to the Ismailis on the flagged floor of Hasanabad. The Imam attended the *mehmanis* too, then looked that missionary and called for him and asked, "How are you." He said, "Khudavind, I am quite well." The Imam asked, "Do you have anything to ask? Yes, ask without hesitation." He said that he didn't receive salary. It seems a first event that no missionary has complained the Imam for non-receipt of the salary ever before. The Imam said, "What are you saying? Did you not get salary as yet?" The missionary related all about the attitude of the officer. The sign of displeasure appeared from the body language of the Imam. The Imam said to Kamadia Hasan Ali to summon the officer, who was there and came. The Imam told him, "I keep the missionary in my eyes. Do you want salute from him?" The officer scared and sought apology and assured that it would never be repeated in future.

(67) In 1930, Imam Sultan Muhammad Shah came in Hasanabad, Bombay for gracing *didar*. The Imam mounted the stage through a staircase. When he reached its third step, he bent down till knee and restored slowly as if he lifted a weighty burden on his right shoulder, then reached the stage, sat on the chair and respired briskly. The leaders and the *jamat* were highly marveled. Being asked by the Mukhi whether there was anything wrong, the Imam said, "One ship carrying passengers passed near Bombay and it was on the verge of sinking when I was climbing the stage. I lifted the ship on my shoulder and rescued." After making *didar*, the Mukhi asked the reason of the ship's rescue, the Imam said, "My four followers were in the ship and it induced me to rescue them because they were regular in *dasond*."

(68) In 1930, Imam Sultan Muhammad visited Darkhana Bombay Jamatkhana to grace *didar* to the *jamat*. It was a hot season and elevator could not work due to the failure of electricity; therefore the Imam came near the stair. When reached the half way of the stair, the volunteers arranged a chair for the Imam to relax for few moments. The Mukhi, Kamadia and leaders stood beside the Imam.

In the meantime, the Imam saw a young boy taking a jug to take water from the well in the ground floor and bring it on first floor. The Imam gazed at two/three times over his coming and going. When the boy alighted with an empty jug from first floor, the Imam caught his hand and asked, "How can you lift a jug full of water?" He said, "Yes, Ya Ali Bapa." The Imam said, "But how you can do?" The young boy came down and filled the

jug with water and came on the half way of the stair and replied the Imam, "I can like this." The Imam smiled and said, "Well-done" (*shabash*) and caught his hand and came on the first floor.

Before taking seat on the throne, the Imam addressed the *jamat* by catching hand of the young boy, "My young spiritual child supplies water to my thirsty *jamat* in this hot season. On the Day of Resurrection, I shall serve him nectar from the Hawz-e-Kausar with my own hand."

(69) In 1930, Imam Sultan Muhammad Shah attended varied *mehmanis* in Darkhana Jamatkhana, Bombay. Meanwhile, one volunteer came and informed the Imam that few Muslim leaders waited for him in Hotel Taj Mahal. Since it was urgency, the Imam debarred *mehmanis* works and told Mukhi, "You count down how many *mehmanis* have not been attended?" The Imam was reported that 14 *mehmanis* were pending. The Imam said, "It is an urgency, so I have to go and will come back to attend the pending *mehmanis* at first."

The Imam went to Hotel Taj Mahal and discussed with the Muslim leaders, and then the Imam went Delhi with them and held meeting with other Muslim leaders too. The Imam needed to talk with the British government; therefore, he went to London.

In 1934, the Imam arrived Bombay, where the Ismaili leaders gave a warm ovation at airport. The Imam asked the Mukhi, "You know that I could not attend those 14 *mehmanis* 4 years ago; and now I give them priority to attend it at first."

On the other side in Darkhana Jamatkhana, Vazir U Kan Gyi (1870-1960) of Burma was sitting first in the row of the *mehmanis*. He was informed that the Imam would first attend the 14 old pending *mehmanis* before his turn; hence his turn became 15th in the row. The Imam arrived in the Jamatkhana and attended those 14 *mehmanis* at first, then came the turn of Vazir U Kan Gyi, who asked reason of attending the 14 *mehmanis* at first, to which the Imam said, "In 1930, I withheld these 14 *mehmanis* as I had to discuss with the Muslim leaders on the issue of the separation of the Sind from the Bombay Presidency. Now I gave priority to the unattended *mehmanis* of last four years." The love and the abiding faith of Vazir U Kan Gyi were best known in the community. He said, "Mawla! You got 14 *mehmanis* waited for 4 years, which is quite injustice." The Imam said, "Today, my spiritual children waited for 4 years. The future will be so crucial when my followers will have to wait for 40 years."

(70) Imam Hasan Ali Shah, Imam Sultan Muhammad Shah and Prince Aly Khan had visited the Golden Temple of the Sikh. It is the holiest Gurwara and pilgrimage site of Shikism located in the city of Amritsar, India. Its original name was Harimandir or Harmandir Saheb built in 1577. Its dome is glided with 750 kg of pure gold. Ranjit Singh rebuilt it in marble and copper in 1809, overlaid the sanctum with gold foil in 1830. This has led to the name, Golden Temple.

Imam Sultan Muhammad Shah visited the Golden Temple in 1932, where he saw a board on the main entrance, wherein was written in the Gurmukhi. The Imam asked the custodian of the temple about the writing. He said, "It is the prediction of our Guru Nank that *Har mandir' me a'inga aur nakalanki avatar kilai'ga* (The Lord shall come in the temple and call himself the form of the Nakalanki). The Imam told him, "Now you write down that I, the Lord had come in the temple in the form of the Nakalanki". The custodian didn't understand Imam's meaningful words, while the Imam walked out.

(71) In 1934, Imam Sultan Muhammad Shah in Bombay sent Juma Bhagat to Poona for an urgent errand. The Imam told him to return Bombay and see him on coming Monday. Juma Bhagat went Poona and carried out the work and took a train of Bombay on Sunday. In another station one *darwish* entered the buggy and sat beside Juma Bhagat. He asked him, "Where are you going?" Juma Bhagat replied, "Please mind your own business and don't disturb me." After about half an hour, the *darwish* once again asked, "Where are you going?" Juma Bhagat was dumb-founded and turned his face towards the window. When the train arrived at Bombay station, the *darwish* told him, "You are going to see a Great Spiritual Guru, but he will see you on Wednesday, not on Monday." Juma Bhagat ignored and came out of the station.

When Juma Bhagat reached the Recreation Club Institute on next day i.e., Monday, he was reported that the Imam would see him on day after tomorrow means on Wednesday. Juma Bhagat was bewildered and remembered the last words of the *darwish*. Imam Sultan Muhammad Shah could not see Juma Bhagat on Monday due to some engagements.

Juma Bhagat reported the Imam on Wednesday what had been assigned to him. The Imam delighted and blessed him. Then, Juma Bhagat told about that *darwish*. The Imam said, "You infuse in mind that I am not merely the Imam of the Khojas. There are millions of people in the world, adoring me as a God, Imam, Caliph or Religious Leader. I am for them what they adore, and they have achieved spiritual power to see around five hundred miles, while the enlightened persons in the Ismaili fold have power to perceive around five thousand miles. It is only I to look the whole universe less than the twinkling of eyes."

(72) On 12th March, 1934, a certain Alibhai Somji (d. 1940) presented a *mehmani* before Imam Sultan Muhammad Shah in Bombay with his three sons, whom he introduced. He said that his elder son was fond of in scouting. The second was interested in becoming a volunteer, and the younger son, Badruddin had hobby of walking and jogging. The Imam took unflinching interest in Badruddin's hobby and told him, "Walking and jogging are best for health. Carry on."

Later, Badruddin left Bombay after his education and joined an English Timber Co. in the forest of Indonesia, where he lived for 67 years (1935-2002). His company supplied timber wood for the construction of Serena Hotel in Islamabad, Pakistan. Badruddin got

an opportunity to attend opening ceremony of Serena Hotel, which was his first tour after 67 years outside Indonesia. He arrived in Islamabad when his age was 85 years. The opening ceremony of Serena Hotel was on 12th March, 2002 in presence of Mawlana Hazar Imam. At the end of the ceremony, he stood in a line of guests, and when the Imam walked towards him, said, “How are you? Walking and jogging are best for health. Carry on.”

(73) Once a person having tall physique entered Kandi Mola Jamatkhana, Bombay. His head all of a sudden dashed with the hanging chandelier (*zumar*), which fell and smashed. Nobody told him in the Jamatkhana since it was an accident, but he took it seriously. In his *mehmani*, he sought forgiveness from Imam Sultan Muhammad Shah. The Imam said, “You will need to pay me 8, 75,000 rupees for remission because one Ismaili had purchased the chandelier in seven rupees and presented in the Jamatkhana. I have recompensed him 8, 75,000 rupees at the rate of 1, 25,000 rupees (*sava lakh*). I advise you to go to the Mukhi and seek forgiveness in negligible rate.”

(74) Missionary Juma Bhagat (1868-1935) always wore simple clothes, such as short trouser, simple coat with strings and a cotton-cap of four annas. Once Imam Sultan Muhammad Shah asked him, “Juma! What attires you have worn? Such dress and cap?” He said, “Khudavind, to whom I have to exhibit my costly appearance? I have to die tomorrow.” The Imam laughed and said, “Everyone has to die, but there is no description in the Koran or Hadith that one should live in immoral state. Look! You are my missionary and representative. The people will say, how the missionary of the Aga Khan lives in base condition? You wear best clothes, which does not mean pompous attire or overdress, but ordinary, having simplicity in pent and coat, so that the people may respect you. Your respect is my regard of consideration.” Juma Bhagat assured that he would follow it.

(75) Once Imam Sultan Muhammad Shah gave an audience to some members of the *Baitul Khiyal* in Bombay Jamatkhana. In the end, the Mukhi reverently asked the Imam to accord permission to collect contributions in the *jamat* and present before him as a *nazrana*, The Imam granted permission. Hence, the Mukhi announced and then took a plate and collected the contributions. In the last row, one poor man took out one rupee from his pocket and waited coming of the Mukhi. Meanwhile, one rich man came late and sat beside the poor man. He too took out a coin of half rupee from his purse. All of a sudden, he saw a note of one rupee in the hand of the poor man, he thought that it was a matter of his prestige and against his status therefore, he inserted coin of half rupee in the purse and took out a note of ten rupees. Both put their individual share in the plate.

The Mukhi put the amassed funds in a small bag and presented submissively to the Imam and earned best blessings. The Imam opened the bag and took out nine and half rupees and gave to the Mukhi to return this amount to that rich person sitting in the last row and tell him, “Imam has accepted your *niyyat* (intention) and returns this amount, which denotes false show and hypocrisy.”

(76) In 1939, Imam Sultan Muhammad Shah held a fair in Kathiawar. There was merely six days program, but the Ismailis got *didar* once. In the forest of Gir, the Ismailis resided in the villages of Chitrawad, Maria, Sangodara, Lathodara, Vadodara etc. One family among them came in Junagadh, in which one old woman also participated. Due to the hazard journey of the train and bullock cart, her condition became impaired. She was admitted in the National Hospital. The treatment was continued without any improvement. She did not eat or drink and continued to utter, "Brothers, take me in the fair as I want to die after having Imam's *didar*. I don't need medicine. I want to behold my Imam, otherwise the food and water are unlawful for me." Her son and his wife were in the hospital. She was making soul-harrowing cry, therefore the doctors thought that she was a mad and decided to shift her in separate ward because she disturbed other patients. She was taken in a stretcher and closed in a small room in the corner.

The Imam was lodged in the government palace. On third day of his visit, the Imam started to come in the fair with the Diwan (minister) of the Nawab of Junagadh. Their car was driven towards the fair. The Imam pointed with finger and asked, "Diwan, what is this?" He said that it was a National Hospital, having latest equipments and trained staff. The Imam took interest and said, "If it is so, we should visit there." The Diwan was in the horns of dilemma what to do. Had it been informed earlier, the doctors, surgeons, nurses and the staff would have been alert. He said, "Your Highness, Your Highness, but Your Highness..." The Imam asked, "Tell me, what's problem?" The Diwan said, "It will be better to visit after the end of the *didar* program." The Imam said, "Not at all my friend. I want to see the hospital just now. We will have a cursory glance. You don't scare. I have there one special work."

Finally, the Diwan was constrained and ordered the driver to turn towards the hospital. The car entered in its compound. The staff wondered on the surprise visit. The Imam told them to continue their work and don't worry. The Imam visited the first ward and reached at the last room. The Diwan said, "Your Highness, we should now return." But the Imam asked the staff, "Is there any patient or the patient of serious case?" The Imam was told that there was no such patient. The Imam pointed out towards a closed room and asked, "Is there any patient in it?" The Diwan also asked similar question to the doctor on duty, who said, "No one Sir. Yes there is one old lady, who is suffering from mental stress or has gone crazy." "Let us see her," said the Imam. The Diwan, Imam and the doctor entered the room, which was small, void of light and fan. The Imam came near the bed of the old lady.

The Diwan asked the old lady, "Mom, open your eyes. Look, who is before you?" She said, "My friend, take me in the fair" and then she opened eyes and beheld the Imam. The soul saw the Soul. She craned her head and recited *salawat* constantly with folded hands, and said, "Ya Mawla, Ya Mawla. You have taken pain and come here to fulfill my desire?"

The Imam put his affectionate hand on her head and said, “Nobody was ready to send you in the fair. You have longed overmuch, forcing me to come here. Don’t lament now. Do you want to live in the world or come with me?”

She said, “You have cast mercy and benediction upon me. I have now no interest in this mortal world. You take me with you.” The Imam affirmed and said, “*Khanavadan, Khanavadan*. May I go? The *jamat* is waiting for me.” She said, “Yes, Mawla Bapa, Yes Ya Ali Bapa, you may go.” After speaking it, she slept and closed her eyes forever as if the imprisoned bird relieved from the cage.

The Imam came out and told the doctors, “She was one of my followers. She is expired. You inform her relatives after some time, so that they may have my *didar*.” The Imam’s car then went towards the fair.

(77) In 1939, Imam Sultan Muhammad Shah graced *didar* and attended the ceremony of the *dast-bosi* (kissing hand) in the ground of the Hasanabad, Bombay. One woman from Multan, Punjab also came. She had taken a vow before leaving Multan that she would drink water after having the *didar*. She had also brought her six months old son.

During the ceremony, her son suffered from fever. She decided that she would take him to the doctor soon after the *dast-bosi*. In a few moments, the fever of her son became fatal, who neither took water nor anything else, but was in deep sleep. She was beholding the Imam and muttering Ya Ali, Ya Ali. Before her turn of *dast-bosi*, she examined his pulse and found that her son was dead.

She was a staunch believer. The people around was rejoicing and before her was the Imam accepting the *dast-bosi*. She pined for her son at its extreme, nevertheless resolved that it was inappropriate to be mournful on the occasion of gaiety and merriment, thus she kept stone on her heart and took dead body on her shoulder imitating that she was sleeping the child by patting his head.

When her turn came, she didn’t like to appear before the Imam with a dead body in hand. She stood at a little distance and made the *dast-bosi* by a *niyyat* (intention). She all of a sudden heard the voice, “*Khanavadan*. Come here.” She was awe-struck at once and came forward with one step, to which the Imam said, “Come near.” She took another step, the Imam repeated his sentence, and now she was near. The Imam stood up half from the chair and put blessed hand on her head. Then, the Imam put blessed hand on the dead body being wrapped in a towel and said, *Khanavadan, Khanavadan*.

Then, the Imam asked her to recite *Hai Zinda*. She said, “*Khudavind, Hai Zinda*.” “Now recite *Qaim Paya*.” said the Imam. She said, “*Khudavind, Qaim Paya*.”

In the meantime, the son began to cry, to which she was surprised ungovernably. The Imam said, “Look, the child cries. You now sit aside and suckle him, then break your vow.”

(78) In October 23, 1940, five Ismailis belonged to Hunza, Pakistan took a chance in Geneva to get *didar* of Imam Sultan Muhammad Shah. They conversed with the Imam for half hour, then according to their humble request, the Imam gave them individual chance to get guidance to overcome their worries. The Imam acceded to their request. One among them named Sarwar asked something to the Imam, who told him to come near, even near till his ear. Sarwar spoke in the Imam's ear his five problems. The Imam guided him of his three problems. When asked for other two problems, the Imam said, "Not now. I will give you solutions of your two problems after twenty years."

Exactly after twenty years, Mawlana Hazar Imam visited Hunza on 24th October, 1960. On that occasion, Sarwar was giving service as the volunteer outside the ground. Before gracing *didar* to the *jamat*, the Imam stopped his car near Sarwar and told, "You come near me in the same way you had come near me twenty years ago." Sarwar was fascinated with tears in eyes. The Imam replied him to his remaining two problems with solution to surmount them and blessed.

(79) In 1940, Imam Sultan Muhammad Shah arrived in Vadodara, India and stayed at the bungalow of Vazir Virji Premji Parpiya (1881-1946) for gracing *didar* to the Ismailis and attended their *mehmani*. Its arrangement was made by the Council of Ahmadabad; whose President was Vaid Jafar Jivan. He brought before the Imam those volunteers who had served during Imam's visit. The Imam prayed for them with blessings. At last, the President also presented the request of Mukhi Pirji Nathu Mokbanjia of Methan, who was in Vadodara for business purpose and informed that he too had also served too much. The Imam said, "I know the Mukhi. When I was travelling from Bombay to Delhi four years ago and reading the newspaper at 4.00 am, the Mukhi got my *didar*." The Imam then departed.

The President asked the Mukhi, who said, "Before four years, when I was a *jamatbhai* in the Brodra *Jamatkhana*, I went with my guest in the station to see them off. On that time, Master Murad Ali was the Station Master, who informed me that the special train of the Imam would pass here after two hours, therefore you stay and have the *didar*. I stayed and the Imam's train came and I started to watch one to another buggy. After passing through three to fourth buggy, I got the *didar* at 4.00 am. The Imam was reading newspaper and sitting near the glass window. There was full light and I got the *didar* profusely. I didn't move and continue to see the Imam. When the train started, I went to the Master and explained how I got Imam's *didar*."

(80) Once Imam Sultan Muhammad Shah returned to his bungalow, Aga Hall in Wadi, Bombay at late night at about 12.30 am, and told the servant on night duty, "I am tired and want to sleep. Don't disturb me in case any visitor may come." The servant saw that the Imam went in his room and switched off the light. The servant was surprised that the light was switched on in Imam's room between 4.00 am and 5.00 am. He thought that what would be matter but pacified his mind.

On next day, the Imam also came late and told same to the servant. Again the servant saw the light in Imam's room at 4.00 am to 5.00 am. Hence, he again thought what should be the matter. Again the Imam came late on third night and slept and awoke at 4.00 am. This time the servant was puzzled. He came near Imam's room and with the help of a stool, and craned his head and peeped in the window and saw that Imam was sitting on the floor with eyes closed and a *tasbih* (rosary) in hand. Looking the scenario, his faith wavered and thought that we worshipped Imam, while to whom the Imam worshipped. He resolved however that he must ask the Imam at the morning.

The Imam took breakfast in the morning, but the servant had no courage to ask anything. Before leaving, the Imam asked him, "What is the matter? Do you intend to ask anything?" The servant scared and could not ask. The Imam said, "Do you want to know what I was doing at 4.00 am?" The servant highly surprised, but the Imam made its clarification that. "I do not worship at that time, but I remember my followers who awake and remember me at midnight."

(81) In 1944 during the second world-war (1939-1945), a large steamer anchored at the Bombay dock-yard equipped with bundles of cotton as well as 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 and the adjoining villages. It caused a heavy toll. The main Khadak Jamatkhana was near the dock-yard and behind it, the Bhat Bazar was damaged due to the flying flames. The fire swallowed one after another place till it reached near the Khadak Jamatkhana. On the other side, its hazard also spread towards the locations of Dongari and Bhimpura. 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 there, where the fire had reached, the people warned them not to go 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 Jamatkhana, but fortunately the direction of fire changed to the left side. Meanwhile, one another high noise of blast was heard, which further devastated the properties. The Hindus and Muslims have remembered the casualties and had 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 rescue 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. In fact, the appearance of the Imam and his son in Bombay was absolutely spiritual.

(82) When the Japanese attacked on Burma in 1945, the Ismailis received a telegraphic message from Imam Sultan Muhammad Shah that, "Keep your business

running. Face difficulties with courage till death. Don't run to and fro." In the light of the Imam's message, the Ismailis did not leave Burma in their critical time and the Imam rescued them from difficulties.

The spirit of the children can be judged from an illustration that during the war, the children were told to mutter Ya Ali, Ya Ali all the times to ward off the trouble. If they would be in the remembrance, the Imam would take their care. One mother went outside for marketing, leaving her two children alone in home. Suddenly the Japanese fighter planes started bombing on Rangoon. The children at once chanted Ya Ali, Ya Ali. Some portions of their house were damaged. When their mother came to know, she ran amuck towards her house. She found that her two children were safe, standing to the side of the wall. She thanked Imam to have come to their rescue because it was a miracle.

Once again the bombardment started. One another Ismaili mother took her children in a shelter and told her children to chant Ya Ali, Ya Ali. The children in fear began to mutter it loudly. There were some other non-Ismailis, therefore, the mother insisted her children: *man'ma, man'ma* (in heart, in heart). The innocent children understood that their mother had changed the formula, and instead of Ya Ali, Ya Ali, they should mutter *man'ma man'ma* (in heart, in heart), therefore they invoked *man'ma man'ma*. Looking the innocence of the children, the people there laughed for few moments. Indeed, the Mawla sees the *niyyat* (intention) being flared in heart.

(83) In 1945, Imam Sultan Muhammad Shah visited the city of Tanga, Tanzania. The Imam stayed in the bungalow of Karimji Jivanji of the Bohra community. This gentleman has arranged a garden party to honour the Imam. He invited the persons of all walks of life. When the party was over and the guests were about to leave, Karimji Jivanji humbly requested the Imam that the guests were eager to see him individually. The Imam accepted and stood from his seat and passed from one to another table and wished the guests.

When the Imam talked and wished all the guests, he turned towards the gate. There was a table of four guests belonged to the Ithna Asharis. Looking the Imam, they stood up. Karimji Jivanji introduced them and said that they were the leaders of the Ithna Ashari community and also the leading merchants of the city. The Imam pointed towards a man and said, "I have given him his name when he was six months old in the fair of Rajkot in 1903. His mother Santokbai had brought him before me and I had given his name." That person was surprised beyond measure. He remembered his late mother, who had related him that the Imam had organized a fair in Rajkot in 1903 at the bank of A'aji River. In the fair, the Imam walked towards each tent and accepted their *mehmanis*. She had taken him when he was six months old before the Imam to name him. The person thought, "The Imam has not forgotten me, but I have been misguided." His friends asked him whether it was true that the Imam had given his name when he was six months old, to which he said, "Absolutely correct." In the meantime, the Imam set forth.

(84) In 1903, Imam Sultan Muhammad Shah came in Gondal and became the royal guest. Bhojraj Sinh, the heir-apparent was Imam's friend. The Imam's friendship with him can be judged from the fact that during his wedding, the Imam had presented him his own bungalow.

Soon after his meeting with Bhojraj Sinh, the Imam visited the Jamatkhana, where a concourse of the Ismailis assembled for the *didar*. Before Imam's arrival in Gondal, Varas Hirji was expired. The Imam appointed Varas Pirbhai in his place and prayed for the eternal peace of the departed soul and said, "Varas Hirji was much virtuous believer. There will be few like him in the world. Indeed, he was a virtuous believer."

On that evening, the Imam with Varas Pirbhai came in the palace of Bhojraj Sinh. There was a big tent pitched near it, where the Hindus and the pandits were performing ceremonial sacrifice (*havan*). The Imam came there and stood, then walked on other side. The Imam said to Varas Pirbhai, "Have you seen?" He said that he too had seen. The Imam laughed and said, "The reason of my coming is to watch it. This is not an ordinary ritual as God has to come here to witness and as such I came. These people don't look me, but are busy in the ritual. Congratulation to you Ismailis that God has given you such vision that you get the *didar* of Murtza Ali and that *didar* is being given to you constantly." Varas Pirbhai reverently said, "Mawla, you are true, absolutely true."

(85) In 1903, a certain Mehrali and his nine friends came in presence of Imam Sultan Muhammad Shah in the Darkhana Jamatkhana, Bombay for the change of the slip (*chithi badalvi*) or what we call now Promotion. The Imam asked to raise their hands who had gained spiritual elevation. The nine friends raised their hands except Mehrali. The Imam asked him, "Mehrli, your spiritual power is rich, why you are silent?" Chief Missionary Hussaini was also present whom the Imam said, "Ask him range of his spiritual." Before asking, Mehrli said, "Mawla, I have such spiritual height that I can ruin all the buildings in Bombay within a second, and restore them as well." The Imam told to the ten persons, "If you ten persons may become one hearted, then you can ruin whole world and restore in twinkle of eyes."

The Imam then went to his bungalow. On next day, the nine friends asked Mehrli that it was described in the ginan, **Mansamjamanni** that "*Jo Pir panchso gau'n par kahav'e, to murid samar'e to tatakshann av'e*" (If the Pir is at the distance of five hundred villages, and when a follower remembers, he comes in twinkle of eyes.)

In the light of the foregoing couplet of the ginan, they forcibly insisted Mehrli that, "The Imam is in the bungalow, you bring him here with the agency of your *Ibadat* for having his *didar*." Indeed, it was a trial for Mehrli, but he didn't notice it and vainly demonstrated his spiritual power before his friends to win their appreciations.

He and his friends at once went to Hasanabad at 12.00 am and engrossed in the *Ibadat*. Imam Sultan Muhammad Shah at about 3.00 am came in Hasanabad in his night dress and stood at the place where they were meditating. The Imam put his stick on the head

of Mehrali and said, "Mehrli, what is the problem? Why you called me?" Mehrli said, "Khudavind, I don't have any problem, but it was our desire to have your *didar*." The Imam displeased for his misuse of power and snatched spiritual power from him.

The Imam returned to his bungalow. On other side, Mehrli wept too much and left foods for three days. Chief Missionary Hussaini conveyed its report to the Imam. Finally, the Imam called Mehrli at the bungalow and asked, "Why you are mournful?" He said, "Khudavind, my all earnings have been wasted. What will be the fate of my soul?" The Imam said, "You have misused your power. You however, don't worry. When your soul will be parted from your body, it will merge in my *Noor*." Soon afterward, Mehrli expired.

(86) Imam Sultan Muhammad Shah visited Kisumu, Nairobi in 1945 for six days. On the last day, the Imam attended the pending *mehmanis*. Every believer stood in a long row, in which was one woman with her 22 years old daughter. She was worried too much and that was for her daughter, who was dumb by birth. She hardly spoke *ma* to her mother. The woman thought that she should not be worried as one who would tide over her worry i.e., the Imam was before her. Before her turn, she was on the horns of a dilemma what to speak before the Imam, and eventually decided that she would speak nothing as the Imam knew all. After all she was a mother and asked Mukhi Hasham Lakhani of the Kisumu Jamatkhana that she wished to put her humble petition for her daughter.

When her turn came, Mukhi Hasham Lakhani, who was well aware of her daughter's case; acted as her spokesman and humbly requested, "Khudavind, this girl is the daughter of this woman. She is mute and cannot speak. Khudavind! You pray for her." The Imam put his blessed hand on the girl and blessed both of them with *Khanavadan* and said, "Listen, you get her married, then she will speak."

The marriage of a mute girl!!? Who will marry was one another issue whirled in her mind. She however began to search her spouse and lastly found a boy in a village and sent proposal. The boy declined it that who would marry a girl who was a dumb. When he heard the Imam's *farman* that she would speak after marriage, he promptly accepted the proposal.

It is known that after the marriage, her first delivery was very severe. It was so painful that she screamed and screamed unwieldy. It caused her disrupted nerve impulses in the voice box (larynx) activated all of a sudden. In other words, her loud screaming got rid of the paralyzed cord. It was certainly a miracle that she gained capability to speak during her first delivery. Hence, she slowly and slowly began to speak and was the mother of five children in 1964. Her husband followed the *farman* of the Imam, which also changed his life and progressed much more.

(87) Imam Sultan Muhammad Shah graced *didar* on 10th June, 1945 in Nairobi at 10.00 am in the Aga Khan Club. The Imam returned at evening at about 5.00 pm. It was

known that the Imam had scrolled to watch the illuminations. The Muslims, Hindus, Arabs etc. rushed on both sides to see the Imam. The arrangement of the police, volunteers and scouts was also made. The Imam arrived with Mata Salamat. The My-Flag was on both side of the car. The Imam's car crossed Kilindini Road, Sa'lim Road and Matheni Bazar and stopped at the courtyard of the Jamatkhana. The Jamatkhana was well decorated. The Imam singled with hand to Mata Salamat towards the old design of the main gate. Mata Salamat said that it was Arabic scripts. There were so many Ismailis and the non-Ismailis outside the Jamatkhana. The Imam and Mata Salamat returned. There was an arch at the Sa'lim Road. The Imam and Mata Salamat came out of the car. The Imam blessed the artist of the arch. Looking at the Crown, the Imam said, "This crown was used by my ancestors during their Caliphate in Egypt."

(88) Soon after the end of the Mission Conference of Dar-es-Salam in 1945, Alijah Nimji Zaver, the President went to the bungalow of Imam Sultan Muhammad Shah along with the report of the Conference. During the conversation, the Imam said, "The Imam has privilege to exhort his follower true and straight path. As the rider brings horse near water, then it rests upon the horse to drink or not. The unfortunate person who has his past sins does not comprehend right path. He apprehends Imam's guidance like the water, but does not drink and as such he cannot perceive the guidance."

The President asked with Imam's permission, "Mawla! Your words are absolutely correct beyond any doubt that one who has past sins, he does not apprehends right path. But if he serves in the Jamatkhana and earns Imam's blessings, then is it possible that his past sins will be erased."

The Imam said, "It is no so as you have speculated. One who serves my house and earns my blessings, then he has yet to pass through a trial. In beginning, he will face disease and other afflictions. On that moment, if he tolerates disease and afflictions, also thanks God means he admits all these and surrenders upon the Divine Will; also keeps patience and seeks forgiveness of his sins, the Imam will become happy and bless him. Thus, his past sins are erased, and then he can drink water of guidance. Consequently, he will comprehend straight path and guidance."

(89) On 16th June, 1945, the first grand conference in the history of the East African Muslims was convened, called the Muslim Public Workers' Conference. It was presided by Imam Sultan Muhammad Shah. It was resolved to form a Muslim Welfare Society for the progress of the Muslims, Arabs Somalians etc. The main clause in this context was included in its constitution. The Imam declared his donation of 10,000 shillings for them.

When the Imam returned, he crossed through the old houses. There a woman of about 40 to 45 years stood on the foot-path. She was in black clothes. When the Imam's car passed near her, she bent her head with folded hands. The Imam stopped car and said her, "*Khanavadan, Khanavadan*. What is your problem?" She said that her husband was an Ithna Ashari, but she adored Ismaili faith and thought what would happen after her death. The Imam said, "Don't be worried. God looks your heart why not you are in

other's house." She said, "But Khudavind, when I will die, I will be buried in the Ithna Ashari graveyard with their ritual. What about my soul?" The Imam said, "You don't worry my daughter. Do you offer *Dua* and *Bandagi* regularly in secret?" She said, "Yes, Khudavind." The Imam said, "You perform *Dua* and *Bandagi* regularly and have perfect faith upon me, then there is nothing to fear. You are in our circle." She bent her head and the Imam blessed and gone. She expired after three years.

On that moment in 1948, the African Council received a telegram from the Imam, in which the Imam said, "My one spiritual child, Sakina expired yesterday in your city. She was in the non-Ismaili house. Inform the *jamat* to organize a *majalis* and pray for her." It was followed as per Imam's instructions.

(90) On 8th November, 1945, Imam Sultan Muhammad Shah visited Karachi. On his way to grace *didar* in the Aga Khan Gymkhana, the Imam's car stopped at the present location of the Albela Chawk in the Garden area, where a man was cleaning the gutter in the middle of the road. The Imam asked Mukhi Itmadi Mohammad Sajan Notta, "Who is this person?" He said, "Khudavind, he is a scavenger." The Imam said that he knew that he was a scavenger, but "I want to know who he is?" The Mukhi said, "Khudavind, he is an Ismaili." The Imam was shocked and his eyes drenched with tears. "My spiritual child is cleaning the gutter!" said the Imam emotionally. The scavenger saluted the Imam and gave a way to his car.

The Imam came in the venue of the *didar* and said at the end of the *farman*, "I have never put load upon you during my Imamate of 60 years, but this time, I put a load upon you that you must come Bombay next year to attend my Diamond Jubilee. This is not imperative for destitute and sick."

On next year, about 95 per cent Ismailis of Karachi went to Bombay. The rich class afforded travelling expenses of many impotent and infirm people. Soon after the jubilee, the Imam came in the camp of Jubilliabad in Bombay and gave best loving blessings to the Karachi *jamat* and said, "Today, the ocean of mercy overflows and I pray that there will be no scavenger or porter in my *jamat*. *Insha-Allah*, you will prosper. You will have your own houses and cars. *Khanavadan*."

(91) In 1945, Imam Sultan Muhammad Shah and Mata Salamat went Agra, India to see the Taj Mahal, where some Ismailis and volunteers also reached. While watching Taj Mahal, Mata Salamat saw two persons near the minaret with folding hands and she told the Imam to see them. The Imam saw and smiled and said, "*Khanavadan*" to them."

It is curious that Mata Salamat all of a sudden saw few Ismailis standing at the top of the minaret. She spread her *sari* and gave them signal with hand to jump. Suddenly the Imam noticed it and said, "No, no. You don't know my followers and if you ask them to fall down, they shall surely fall without caring their lives." Mata Salamat and the Imam forbade the Ismailis not to do so. The Imam said, "Boys, don't fall down. Your valuable lives are more necessary to the Imam and the community, moreover, you have to see yet my Diamond Jubilee next year."

(92) The bungalow of Walkeshwar in Bombay has become a historical place for Imam Sultan Muhammad Shah from 1885 to 1946. It is situated on the seashore. In December, 1945, one person hurriedly came in Walkeshwar. He came by tram and ran on the lofty passage of five furlongs leading to the bungalow. He requested the guards at the main gate to allow him to see the Imam. He was asked its reason, to which he said that it was most important matter, which he could not divulge before them. The other volunteers also came and did not let him to enter. He said that he would go whatever it might be otherwise he would shout loudly. In the meantime, the Imam came in the balcony and asked the matter. One volunteer came up. The Imam asked, "What is the matter? Who is there?" The volunteer briefly told of that person, who forcibly intended to enter the gate. The Imam told to let him come.

The person with folded hands, tears in eyes 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 revealed name and address of the host. He requested, "Khudavind, don't go there. I have just come from that place." The Imam asked, "Why"? He said, "I am working there and reliably came to know that the poison has been inserted in 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 in the sky, what is there?" 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, "Do you know destructive energy of atom bomb, which killed million people in Japan. One who drops thousand, even more 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 billions suns. Do you follow me?" 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 it made nothing to him.

NB: The Imam referred to "**billion suns.**" Sun is the largest object in the solar system and a star. There are 200 billion to 400 billion like stars in our own milky-way galaxy. Mark Rayman and the astronomer Peter van de Camp had discovered planets outside our solar system and traced out more than 500 solar systems in our galaxy. Some astronomers discovered that there are 18 billion suns like the sun that of our solar system. The process of the creation is still continued and there will be countless suns. The Koran also says, "The heavens, We have built them with power. And verily, We are expanding it" (51:47). Mawlana

Hazar Imam also said, "In fact, Allah's creation is continuous" (Vancouver, 21st April, 1983 and Calgary, 23rd April, 1983).

(93) There is one another story of the bungalow of Walkeshwar that once in 1950, Imam Sultan Muhammad came late and ordered the guard, "Listen, two men will come here. I have summoned them. When they came, you must awaken me and let them come inside." Saying this, the Imam relaxed after lunch. 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 bathroom and closed the door inside. Being succumbed to grief, she resolved to commit suicide and put the razor on her neck. No sooner did she slash her neck than heard a voice: "Why you are killing yourself. Remember Ali and seek Ali's help." She considered that it was an illusion and resumed to slash her neck, but on that moment, she heard the similar voice: "Leave it, leave it." Her hand trembled and the razor fell and broken. She confirmed that the voice was that of 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 picked the broken razor on the floor and dropped into the trash bin. She took her mother on next day and came at Imam's bungalow. When both reached, the guard called Ram Sevak was a very simple man, restricted them. Both the mother and daughter requested him, "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 invited 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 idiot! Woman is also a man. I have told you for two men and it means 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 welling 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 resided in Karachi (1983), but her husband and others were 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. He passed his retired life in Karachi.

(94) Ranipur is a village, about 70 miles from Calcutta. It was a small state ruled by a queen during the British hold. She invited Imam Sultan Muhammad Shah several times to visit Ranipur and the Imam assured her that he would come. In Ranipur, the tanning of hide and skin was the barely source of income. One Ismaili couple, Ramzan Ali and Jenabai were tanning animal's hide and soaking it in a bucket of water, then rinsed outside their muddy hut. Both earned hardly four to six annas per day. They severed the *dasond* and put into the upper corner of the hut.

Soon after the Diamond Jubilee in 1946, the Imam informed the queen of Ranipur of his visit. The Imam reached Calcutta by a chartered plane being dressed in khaki half pent-shirt, hat on head, long shoes and gloves in hands. He hired a car for Ranipur which was his first visit. He directed the driver to move the car on left or right side and reached Ranipur. The car could not go ahead due to dense mud, thus the Imam entered the village on foot and crossed one to another hut in the mud. He at last came at the hut of the Ismaili couple, who were busy in tanning the leather. Looking the Imam, both were marveled and tried to bow down, but the Imam caught their shoulders because there was mud on the floor till one's half knee. There was barely a wooden cot, a stool and few utensils in the hut. The Imam sat on the stool and blessed them and talked for about half an hour. The Imam graciously entitled Ramzan Ali as the Mukhi and Mukhiani to his wife.

Before leaving, the Imam asked, "Mukhi where is my *dasond*?" Both were surprised and then pointed towards upper corner of the hut, where they used to insert coins. No sooner Ramzan Ali had strived to put his hand inside the corner than the Imam stood on the stool and himself put his hand and took out the coins. The Imam in gay temperament counted the rusted coins, which were one rupee and fifteen annas. The Imam joyfully passed the coins from one to another hand and delighted. In the meantime, few coins dropped in the mud. Ramzan Ali tried to pick, but the Imam caught his hand, saying, "This is mine. Don't touch." The Imam put his hand in the mud and took out and cleaned the coins with both palms and said, "Do you know the worth of these coins? One who devours it, his stomach will burst out." Putting the coins into the pocket, the Imam blessed them and assured that their days of prosperity would follow soon.

The value of the *dasond* i.e., one rupee and fifteen annas can be judged from the fact that the Imam chartered the Indian Airlines Fokker plane for Calcutta, whose rent in 1945-6 was about thirty thousand rupees. It will enable the readers to work out value of

one rupee and fifteen annas on our religious ground, for which the Imam had to go Ranipur.

(95) Imam Sultan Muhammad asked a person in his *mehmani* in Dar-es-Salaam in 1946, “How many sons you have and your cash balance as well?” He said, “I have two sons and a balance of sixty-five thousands shillings.” Meanwhile, one leader intervened, “Khudavind, he lies.” The Imam said to the leader, “Don’t utter immoral words for him, but say that he does not speak true.” Thus, he was blushed. Then, the Imam asked the person to clarify it. He said, “Mawla, I have however three sons, but one among them is faithless, therefore, I don’t consider him my son. I have given sixty-five thousand shillings so far as a *dasond*. I reckon it my real asset for hereafter. The other amount is worldly cannot accompany me during my death.” The Imam was pleased and blessed him.

(96) On 10th August, 1946, the Diamond Jubilee of Imam Sultan Muhammad Shah commemorated in Dar-es-Salaam. Soon after the jubilee, the Imam visited a village near Dar-es-Salaam where 150 Indian Ismailis resided. In the *mehmani*, one person aged 75 years brought his mother aged 90 years. Imam asked him, “Is the memory of your mother good?” He replied in affirmative. Then the Imam said, “You ask her whether she remembers her marriage?” He asked from his mother, and she replied in affirmative. The Imam said, “Ask her whether she remembered that I had presented her one *shawl* (soft woolen blanket) in her marriage.” She said, “Of course, I remember that *shawl*, but it was presented to me by Imam Hasan Ali Shah.” Imam Sultan Muhammad said, “I am Imam Hasan Ali Shah. In Imam Hasan Ali Shah and me is the same *noor* of Mawla Murtza Ali.”

(97) After an end of the Diamond Jubilee in 1946 at Dar-es-Salaam, Imam Sultan Muhammad Shah and Mata Salamat went to airport. Sir Ebhoo Pirbhai (1905-1990) drove the car, which passed through a road, where was one store of soft drinks. Mata Salamat said, “Ebhoo, stop the car. I want ice-cream.” Imam gave him one pound and said, “Bring ice-cream for us and you too.” He brought ice-cream, then drove the car for airport. When the plane took off, Ebhoo Pirbhai all of a sudden remembered that four coins of shillings remained with him, which he forgot to return. He kept these coins in the trunk of his gas-station.

Henceforward, Imam Sultan Muhammad Shah never visited Dar-es-Salaam. On 9th October, 1957, the first ceremonial Takhat Nashini of Mawlana Hazar Imam commemorated in Dar-es-Salaam. After that, Sir Ebhoo Pirbhai drove the car for airport.

The Imam stopped the car exactly on the same spot where Mata Salamat had stopped in 1946. The Imam said, “I want ice-cream. Go and bring for me and you too.” Then Imam checked his pocket, and said, “I have no change” Imam smiled and said, “Ebhoo, do you remember, once I had passed through this road and had given you one pound for ice-

cream. I think you have few shillings to return. Go and bring ice-cream from those coins for me and you.”

Since those coins were not handy, therefore, he bought ice-cream from his purse.

NB: These coins afterwards discovered, are preserved in the Hashoo Museum, Karachi.

(98) There was an old man, known as Bhagat Pirbhai Madhavji, whose eyes were weak since childhood and was virtually blind in 1935. He was taken to Bombay in 1946 during the Diamond Jubilee of Imam Sultan Muhammad Shah. Missionary Ali Mohammad Daya took him to Dr. Banaji, a popular eye-specialist. The doctor examined his eyes with a torch. The doctor then came out of the consulting room and said, “No hope.” When Missionary Alibhai asked the doctor, who said that, “This old man suffered from the cataract since many years. He didn’t care in timely treatment. It is impossible to operate. He will remain stone-blind till death.”

After three days, the Imam came in Hasanabad. Missionary Alibhai took Bhagat Pirbhai before the Imam and said, “Khudavind, Bhagat Pirbhai Madhavji has served too much.” The Imam looked at Bhagat and he too saw the Imam with blind eyes. The Imam asked, “Come here.” He came near the Imam, who blessed him with *Khanavadan*. The Bhagat said, “Compassionate, Compassionate.” Missionary Alibhai said, “Khudavind, he has lost his both eye sights due to cataract.” The Imam said, “Is it so? Bring water.” A bawl of water brought and the Imam put right hand in it and respersed three times on the face of Bhagat and said *Khanavadan*. The Imam told to Missionary Alibhai, “Look, you take him before the doctor once again, and get his operation. Everything will be okay. Light will come in his sight. I have yet to take many services from him. *Khanavadan*.”

When Dr. Banaji saw them again in his clinic, he said, “Why you came again. Didn’t I tell you: no hope, no hope in your first visit?” Missionary Alibhai said, “We know it, but we came in accordance with the order of our Lord.” The doctor asked name of their Lord, to which Missionary Alibhai said, “We both are the followers of the Aga Khan and have come by his orders. You examine once again. Our Lord has said that his sight most possibly will be restored.”

The doctor took Bhagat Pirbhai in his consulting room and examined his eyes. He was immensely surprised that there was much difference from the first and the second test. There was no symptom of cataract, but there was a thin layer, which could be removed in a minor operation. The doctor came out the room and said, “Bravo, bravo. I am highly surprised, rather happy that the old man will see with his eyes. I don’t know how it happened?”

The doctor admitted him in his clinic equipped with latest operation theater. Bhagat Pirbhai underwent a minor operation and he didn’t take chloroform and remained in meditation and was relieved in two days after regaining his eye-sights. Bhagat Pirbhai had launched once again his mission work in India. He died in Badin, Pakistan in 1973.

(99) Kara Ruda was a famous contemplative and blessed with deep spiritual insight. Under whatever circumstances, either congenial or adverse, meditation was his compass. Once Imam Sultan Muhammad told to Huzur Kamadia Haji Nazar Ali (d. 1916) that, “The speed of Kara Ruda is so brisk in meditation that pierces one to another stage in elevation.” Itmadi Karim Jinnah narrated that once the Imam said, “It is only Kara Ruda in India who knows me in reality.”

Once, Kara Ruda considered that after divorced his first wife, Imam Sultan Muhammad Shah should marry for having a son and successor to continue the line of the Imamate. One can speculate whether his thought was correct or incorrect from the fact that he lost his spiritual link with the Imam by then onward. During deep meditation, he tried hard, but failed.

On those days, the Imam was in Bombay and a delegation of five leaders, including Kara Ruda visited the Imam’s bungalow to make a humble request for the *didar*. All entered the bungalow when the Imam was at the first floor. They came up, but Kara Ruda didn’t and stayed at the ground floor. The leaders most imploringly urged the Imam for the *didar* program, which the Imam gladly accepted. During the conversation, the Imam asked, “Where is Kara?” The Imam was informed that he was at the ground floor. The Imam summoned him through his servant.

Kara Ruda came before the Imam with eyes downcast. The Imam told him, “Remember Kara, you must retain your spiritual relation with me. Don’t interfere in my personal life. It is not your concern to think about my physical life.” Kara Ruda hence understood root cause of the discontinuation of his spiritual link. He fell at the feet of the Imam and apologized and assured not to think it again. The Imam forgave him with best blessings.

(100) In 1934, Imam Sultan Muhammad Shah attended in Bombay a private gathering of the members of the *Baitul Khoyal*, who reached to different spiritual ranks. The Imam enjoined upon Pir Sabzali (1884-1938) that when any member entered, he/she would whisper in his ear, and according to their ranks, he would make their sitting in the respective rows before the arrival of the Imam. One woman came and spoke something to Pir Sabzali, but he could not comprehend. He again heard second time, but could not grasp to locate her rank. In the meantime, the arrival of the Imam became due, therefore, he told the woman to sit in the last row.

The Imam made gracious arrival and saw the seven row beginning from high to low ranks. Pir Sabzali asked the Imam, where he himself stood, to which Imam pointed with a finger and said, “You sit behind that woman who was given seat in last row.” The Imam started the proceeding and then the members left the room. When all have gone, Pir Sabzali asked the Imam about that woman. The Imam said, “Sabzali, she was Tara Rani. I had promised her to give my *didar* in my every form (*joma*).” Pir Sabzali tried hard to search the woman, but failed.

(101) Mawji Hirji Ramji of Kotada Sangani, India expired in Rangoon in 1906. The reason of his death was a tumor on his back side. The doctor operated without

chloroform, which proved fatal. When he was under treatment, Vazir U Kan Gyi (1870-1960) used to go to the hospital.

Emperor George V (1865-1936), who was created the Prince of Wales and Earl of Chester in Britain in 1901 came in Rangoon after an end of his Indian visit on 12th January, 1906. The Ismaili *jamat* had arranged a reception in his honour. Vazir U Kan Gyi was so occupied in the arrangement; he could not go hospital regularly. Instead, missionary Rajab Ali Khan Mohammad remained in the hospital with Mawji Hirji Ramji. Vazir U Kan Gyi had insisted him to remind Mawji Hirji Ramji to invoke his *Ism-i Azam* from time to time.

After the death of Mawji Hirji, Imam Sultan Muhammad Shah came in Bombay. A *mehmani* was presented for the blessing of the deceased, in which Vazir U Kan Gyi also participated and submitted a report of his malady. The Imam said, "It was wrong that the doctor operated without chloroform. But you have done well that you reminded him from time to time to remember his *Ism-i Azam*. Do you know its outcome? When his soul left his body, it merged in my Soul."

(102) Tando Allahyar lies 25 miles (40 km) north-east of Hyderabad, Pakistan on the road between Hyderabad and Mirpurkhas. There are many Ismailis with a Jamatkhana, but before the partition of India, there were merely two Ismaili families. They were true believers surrounded by the non-Ismailis. Dhannidino and Ghulam Hussain were the elders of these families. They held abiding faith in the hostile milieu.

When the mother of Ghulam Hussain expired in 1918, they bathed the dead body, but needed one another person to join in lifting the bier, because there were only three elder persons in their families. Not a single person in the town came near and closed their doors. On that juncture, his condition was quite a miserable, and in this pitiable condition, he knocked the doors in the village, but none responded. He appealed the people thrice, but they turned a deaf ear to him. It became an evening when he returned after his third call. He was repeated Ya Ali, Ya Ali to help him.

Meanwhile, an unknown Sindhi villager came in his sight who was in the corner of a street and asked Ghulam Hussain, "In which anxiety you are trapped?" Ghulam Hussain thought that he had never seen him ever before, even then he related him his worries. The villager said, "Don't worry! I am ready to come with you. Come on." It gave immense courage to Ghulam Hussain with tears in his eyes, and these four persons lifted the bier and reached the graveyard, where they faced one another problem. The jealous persons refused to dig the grave. Meanwhile, the Sindhi villager showed Ghulam Hussain a place where a fresh grave was dug. All of them were surprised and removed the cover of the dead body and saw the face of the mother. The Sindhi villager at once brought a glass of water and sprinkled it on the face of the dead body by saying, "This dead body remained six hours under the sunshine, therefore; I put some water on her face."

They lowered down the dead body in the grave and entombed. Who will offer the *namaz-i janaza* was one another issue. The Sindhi villager recited it and went towards the gate of the graveyard. Here they found themselves three and not that unknown Sindhi villager. Ghulam Hussain walked inside to search him, but in vain. He thought that, "He was an angel. I forgot to ask his name as well as to thank his sterling indebtedness. Mawla is Omniscient, who he was?"

Two years after the above sad incident, Imam Sultan Muhammad Shah arrived in Karachi in 1920. The two family members of the Tando Allahyar also went Karachi for the *didar*. Ghulam Hussain then was the Mukhi, presented a *ruhani mehmani* of his late mother. The Imam asked, "Who's this *mehmani*?" Ghulam Hussain humbly told that it was the *mehmani* for his late mother. The Imam asked whether she was sick and when she expired etc. Then, the Imam asked, "There were two small families in Tando Allahyar, how you arranged her funeral rites?" Ghulam Hussain sobbed convulsively and told all about the jealousy of the people. He also said, "Khudavind that was a day of our ultra-hardship. I knocked doors of every house three times, but none responded. Then, I eagerly remembered you constantly." "Then what happened," asked the Imam, to which he said, "I found one unknown Sindhi villager at the corner of the street. Khudavind, he was a well-bred man as if an angel, but disappeared and I tried to trace him but failed."

The Imam said, "He was not an angel. He was your Mawla Mushkil Kusha. He was I myself. I come to the help of my beloved spiritual children and I don't assign such work at the mercy of the angel."

Then, the Imam said, "Do you remember that Sindhi villager, who had put on a red cap?" Ghulam Hussain was dazed and said, "Khudavind, it was so." The Imam said, "Do you remember one grave which was already dug. I had dug for your late mother." The Imam also said, "Do you remember, he sprinkled water on the dead body?" He said, of course, Khudavind!" The Imam said, "Sprinkling of water was mere an ostensible show, but in reality it was the *madhan chhanta*, which I performed." Hearing it, they all fell at the feet of the Imam and earned best blessing of *Khanavadan*.

NB: Imam Aga Ali Shah said, "Mawla Ali is present in the world as well as in the *batin* and is wide-spread on the earth. One who remembers Mawla Ali, he reaches himself to help him. Mawla Ali is also present before him during his last breath." (Bombay, 1958). The Imam also said, "Mawla Ali is present during the death of all of you. If the dying person is a *momin*, Mawla Ali bestows much mercy upon him. Mawla Ali will cast his sight of wrath upon one who is a renegade." (Bombay, 1878). Imam Sultan Muhammad Shah said, "If your *iman* (faith) is dull or incomplete, then you will never get help of Ali. I therefore, exhort you to have *iman* on Ali, so that Ali shall assist you." (Karachi, 1902)

(103) On 8th February, 1921, Imam Sultan Muhammad Shah ordered the Recreation Club, Bombay that, "You open an orphanage in Anand for 75 to 80 over five years' children of depressed class." Hence, an institution called Naklank Ashram was established in Anand, which is located at 94 km from Ahmedabad and Vadodara, to exhort Ismaili faith to the new converts. Missionary Khuda Baksh Talib (1890-1925)

joined it with missionary Haji Muhammad Fazal. His mode of expression was lucid, having fluency of speech. Some Hindus hated Khuda Baksh's association in the Naklank Ashram, which brought more and more people to Ismaili fold. His opponents applied many tricks to check the activities of the Naklank Ashram, but failed. They then turned to some base means. Some of them struck friendship with Khuda Baksh and hatched a plan to poison him through covert friendly means. Once they put fatal poison in his cup of tea. He drank it, while his fake friends waited with the baited breath to see the fatal effect of the poison. The poison removed by an unseen hand. He was indisposed for three days and became normal.

When it was brought to the notice of Imam Sultan Muhammad Shah, he said, "The poison was so fatal that missionary Khuda Baksh could never have survived." Then, the Imam stretched his hand and said, "I removed the poison with my hand while it was being put in the cup of tea."

(104) In 1946, the second Diamond Jubilee of Imam Sultan Muhammad Shah celebrated in Dar-es-Salaam. The Ismailis who came from India, Iran and Burma were lodged in the camp of the barracks, which were erected by the army during the 2nd World War.

On one day, the Imam's car came at noon and entered the camp. The Ismailis in jubilation recited *salawat*. They were however surprised that the program was fixed for the *didar* at evening, but why the Imam came at noon? The Imam's car came into the camp and passed one to third barrack and halted at the second partition of the fourth barrack. There an old and infirm man of 90 years was sitting on the cot with a rosary in hand. The Imam at once came near the old man and said, "*Khanavadan, Khanavadan, Khanavadan. More blessings.*" The old man saw the Imam and said with tears in eyes, "*Ya Ali, Ya Mawla, tuhi'n tu'n, Ya Mawla, tuhin'tu'n.*"

It was known that the old man took his rosary after lunch and chanted Ya Ali, Ya Ali and recited following couplet of the **Anant Akhado**:

***Asha'ji, rav chha'ya rav suraj chhipash'e, o'chha nir nadiy'e'ji,
hansa'ji'na raja karo piaranna; navaso chhamchhar adaka gaya (22)***

"O'Lord! The sun will be wrapped by the clouds and the water's flow in the rivers will be least. O'King of the souls! Make manifestation as nine hundred eras have been consumed excessively."

The Imam came, talked and blessed. The Imam returned and the car speedily crossed the exit gate. The Ismailis were highly wondered and came before the old man and said, "You have wrought a miracle and brought the Imam." He said, "I am nothing. I have nothing." The old man after saying it, slept and expired. The words "*Ya Hazar Imam, Ya Muhammad Sultan*" gushed out from his lips till his last breath.

The Imam came in evening at 6.00 pm in the camp to give *didar* according to the program. The leader informed the Imam, "Mawla, one death is reported of an old man

in the camp. You pray for him.” The Imam said, “No need to pray. He has called me before his death. His soul merged in my Soul before death. He is with me.”

(105) Before going to Europe, Imam Sultan Muhammad held a meeting of the leaders in Hotel Taj Mahl at Bombay at the end of 1907. There were about 18 leaders and the meeting was arranged on the 2nd floor. During its proceeding, a powerful sound of a blast was heard on the 2nd floor which scared the leaders. The Imam asked one leader to bring report of the incident. The leader at once came out and knew that it was a blaze of the stove of the kerosene in hotel’s kitchen, making smoke hither and thither, which was however not serious.

The leader returned after five minutes and informed the Imam as such. The Imam said, “You don’t scare. This is a small blast. One another violent explosion will occur, making the hotel devastated.” The leaders feared, to which the Imam said, “The violent explosion will take place not now, but after hundred years.”

The violent explosion of the bomb as foretold by the Imam was taken place on 26th November, 2008, which shrouded the entire premises of Hotel Taj Mahl in Bombay, in which the death toll was 166.

(106) When Imam Sultan Muhammad Shah was on tour of East African countries, a case was filed against him at Bombay High Court on February 4, 1905 by Haji Bibi, the daughter of Aga Jhangi Shah. With the support of the Ithna Asharis, she claimed her rights from the property of Imam Hasan Ali Shah. She also claimed that Pir Sadruddin was an Ithna Ashari. The court started proceeding on January 4, 1908.

The statements of the renowned persons had been recorded and the history and doctrines of the Ismailis were analyzed to ascertain whether Pir Sadruddin and the early Khoja Ismailis were Ithna Asharis or not.

It is related that the *jamat* was anxiously waiting the final ruling of Justice Louis Pitman Russell, and inquired from the Imam the fate of the case. It was Saturday, the 22nd August, 1908 that the Imam gave high tidings that it would be in his favour on coming Wednesday, the 26th August, 1908.

When the Wednesday came, no verdict was issued; therefore, the *jamat* once again asked, to which the Imam said to the Mukhi of Bombay Jamatkhana that, “Haji Bibi is not an Ismaili, but holds belief in the *tasbih* of Bibi Fatima being recited in the *Satada* of *Mushkil-Asaan*. She has arranged a *Satada* through a hired Ismaili woman in the Jamatkhana of Ahmadabad. You inform the Mukhi of the Ahmadabad Jamatkhana to stop it at once.” Thus, it was stopped and on September 3, 1908, the Imam won the case. All this sounds that once and for all and finally a group who supported Haji Bibi ceased to be the member of the Ismaili community after the Haji Bibi Case. The rival group henceforward became known as the Khoja Ithna Asharis.

(107) Being disappointed in the Haji Bibi Case, the Ithna Asharis used another card to defame the Imam and Ismailis through newspapers and leaflets. This anti-group excited

the Sunnis against the Ismailis. Since they knew the *ginans* and published following couplet of the *ginan* in the newspapers to arouse the Sunnis.

Rov'e kuda Sunni sag sach'e shah na sibhanna.

“Liar Sunni, the dogs will lament, who don't know the true Imam.”

The Khoja Ithna Asharis excited the Sunnis that the Ismaili Pir had branded them liar dogs. The Sunnis approached the Ismaili leaders to clarify it. The leaders were puzzled and went to the bungalow of the Imam to solve the problem. The Imam told the leaders, “Go and inform the Sunnis that our Pir had specifically reckoned dogs only to the liar Sunnis. If you are not liars and true, then the line of the *ginan* does not apply to them.”

The leaders informed the Sunnis that their enemies had aroused against them and their Pir had branded dogs only to those Sunnis who were liars. The leader also said, “Let us know either you are liars or true.” They said, “Of course, we are true.” The leaders told, “It clearly implies that the *ginan* is not applicable to you.”

(108) Pir Sabzali visited Syria in 1924, where he held a meeting with the Chief Justice in Salamia, who said, “You are the representative of the Aga Khan, the descendant of the Prophet Muhammad. I am a childless and request you to pray for a son with a long span of life.” Pir Sabzali thought, “It is not reasonable to deny him. I will write a humble appeal in the name of God for him, which he will accept so as to relieve from this trial.” Pir Sabzali told him to see him on tomorrow.

Pir Sabzali took a plain paper and wrote Ya Ali, Ya Ali, Ya Ali, Ya Ali on its four corners. Then he folded it and wrapped with a ribbon of My-Flag colors and made its shape like an amulet (*taviz*). When Chief Justice arrived on next day, Pir Sabzali gave him that the amulet and said, “You give it to your wife to fasten it on hand. May God fulfill your wish.”

When Pir Sabzali returned Bombay on November 5, 1924, he submitted report of his journey to Imam Sultan Muhammad Shah, but forgot to tell story of the Chief Justice. The Imam asked him, “I am happy with your report. Do you also begin to give child like me?” Pir Sabzali said, “Mawla, I absolutely forgot it.” The Imam laughed and said, “I have just received a letter of the Chief Justice and his wife gave birth of a son. He wants to become an Ismaili.” Sabzali wept and said, “Mawla, I have written a humble appeal on your name.” The Imam said, “It will have harmed our reputation in case there would have not been a son in his house. You have written name of Ali, by whose support the sky became stable.”

(109) 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. The Imam planned to visit the five fairs of Kutchh and Saurashtra. The Imam summoned Itmadi Pir Muhammad and ordered that five officers also accompanied him. The Imam also said to Vazir Rahim Basaria and Chief Vazir Kassim

Ali Hasan Ali Zaveri that, "You write letters on my behalf to the Mukhis, Kamadias 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 Lakhpati to go Ahmedabad, Vadvann and Jamnagar in advance. The other two officers, Itmadi Pir Muhammad and Captain Manji went with the Imam by train.

The train started and made halt at the stations of Palgar, Surat and Ahmedabad, then 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, dignitaries 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 for four to five days and attended the fair.

Then the Imam resumed his journey for Kutchh by sea. The ruler of the Kutchh feted the Imam with due consideration 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 hole in the boat. The boat finally sank with 17 ornaments of the Imam. The volunteers searched out one by one and saved it. Vazir Rahim Basaria was reported about the boat that was sunk, who subsequently 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 preferred to stay in the saloon. The volunteers and the Captain gave their duty around the saloon for 24 hours. One day, the duty of an officer at saloon could not be changed. The Imam summoned Captain and said, "Why din't you change the duty of the volunteer? One person should not be assigned a long duty." The Captain immediately changed the duty and thought, "How far the Imam takes care of his spiritual children."

It was the morning when 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 with 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.

(110) In 1924, Imam Sultan Muhammad went to Jamnagar in the train. The train halted at Lilapur, where the Station Master was Papatlal Panji. The Ismailis in the

surrounding villages flocked at the station to behold the Imam. The sister of the Station Master was Amarbai. She had arranged a ladies gathering to recite the *tasbih* of petition on last night. Papatlal told them, “All of you come at the station for Imam’s *didar*.” Amarbai replied him, “The women will not come at the station, but Imam will come here to grant *didar* to us.” Papatlal said that the timing of train’s halt was very short, therefore, the Imam would not come here. He once again appealed them, but of no avail. When the Imam’s train halted at the station of Lilapur, who saw not a single women. The Imam asked, “Where are the women?” The Station Master replied that the women were in the cottage and argued that the Imam would come there to grant *didar*.

Meanwhile, the driver and guard came to the Station Master and informed that the train will start after half an hour due to some technical problems in the engine. The Station Master reported the Imam, who said, “Let us now move to give *didar* to the ladies.” When the women saw Imam’s arrival, they continued their *tasbih* and became happy to behold the Imam. The Imam gave them warmest blessings.

(111) In 1924, Muhammad Ali Harerwala in Sidhpur, North Gujrat invited Imam Sultan Muhammad Shah at his residence. He presented a large bag of the rupees to the Imam and humbly requested to accept it. The Imam said, “I don’t accept gift of any other person except my followers.” He insisted the Imam constantly, the Imam accepted and passed on to Vazir Rahim Basaria (1885-1927) by saying to give it to the destitute class. When Muhammad Ali Harerwala urged to bless him with the *Khanavadan*, the Imam said, “The solemn term “*Khanavadan*” is only reserved for my followers.”

(112) In 1927, Imam Sultan Muhammad Shah arrived in Bombay from London and graced *didar*. One young girl presented a *mehmani* and said, “Mawla! This is a *mehmani* of my deceased brother. You pray his soul for eternal peace.” Imam said, “I pray that you perform *khidmat*.” She repeated, “Mawla! This is a *mehmani* of my deceased brother. You pray for his soul.” Imam once again repeated same, “I pray that you perform more *khidmat*.” She emphasized, “Mawla! This is the *mehmani* of my brother!” Imam Sultan Muhammad Shah said, “Your brother? He was not my follower. He was an Ithna Ashari and had reviled Ismailis too much. He died and God has given him birth of a stone (means his soul became as hard as stone), which is too far from here. It is better that you forget him and render my *khidmat* too much.”

Shah’ne je nahi jann’e’ji sohi jiv janjar’e padash’e sohi jiv pathar tol (ginan)

“One who does not know the Lord will be embarrassed, he is like a stone.”

(113) Pir Sabzali was childless and his wife often insisted him to request Imam Sultan Muhammad Shah for a son. Once when she told him rigorously, he said, “Mawla knows

that I have no child. When he wishes, he will give, and if not, then I have to surrender to his will. I will never demand like others.”

Once Pir Sabzali and his wife presented a *mehmani*. His wife thought that it was unique opportunity to ask because none returned without fulfillment of wish. She humbly asked, “Mawla, we don’t have child. Give us one child.” The Imam became serious and said, “Look, Sabzali will never have a child.” She became silent and disheartened. Then, the Imam said, “Do you know reason why Sabzali will not have a child?”

Here it must be known that once the Imam visited Punjab, where a person asked for a child. Pir Sabzali was present there, whom the Imam said to bring a fruit from the plate. Pir Sabzali stretched his hand to pick an orange, but the Imam said, “Don’t take orange, otherwise he will have a female child. Bring an apple for the male child.” The Imam hence gave apple to that person with blessings.

Now as stated above, the Imam told to his wife, ““Do you know reason why Sabzali will not have a child?” The Imam gave its meaningful answer and said, “Sabzali has never eaten of any other, then why one may come to eat in his home?”

(114) Imam Sultan Muhammad Shah visited Rajkot in 1927 for gracing *didar*. Bhagat Kara Ruda was in Maria, who also came in Rajkot and humbly requested the Imam to come in Maria. Due to the coarse road between Rajkot and Maria, the Imam showed his inability to travel towards Maria. Kara Ruda didn’t say anything and came in his house and began to use his weapon of the *Ibadat*.

One and then second day passed away, the Imam asked his officer in Rajkot, “Why Kara is not seen? Where he has gone? Go at his house and bring him here.” Kara Ruda was engrossed in his meditation in the basement of his house. When the Imam’s officer arrived at his house in Maria, he asked his wife, “Where is Kara Ruda?” She didn’t reply. He said, “The Imam remembers him.” She at once went to the basement and gave Imam’s message to Kara Ruda, who came in Rajkot with the officer. The Imam said, “You stop your supplication. I am coming to Maria.” Thus, the Imam came in Maria and blessed the *jamat* with *didar*.

(115) The Jamatkhana in the Vadvann Camp (Surendrnagar) was built by Pirbhai Kara in the Hindu locality. During Imam Sultan Muhammad Shah’s visit in Limadi, the Imam asked Pirbhai Kara, “How many sons you have?” He said that he had four sons. The Imam asked, “But I look here only three sons.” He said that the fourth son had gone to Kanpur for buying large stock of red chilis in the wholesale market. The Imam told him, “Don’t sell the chilis if you get no sizeable profit.”

Pirbhai Kara followed Imam’s kind guidance and didn’t regrated. Meanwhile, the price of the chilis reduced in the market, but Pirbhai Kara had unwavering faith on Imam’s guidance and repositied stock of red chilis in his ware-house. Later, the price of the chilis

increased and it was sold in fifty rupees per *mand* (weight of 40 kg.) instead of five rupees. Thus, he earned much more profit.

(116) In 1936, the Ismailis were occupied in the preparation of the Golden Jubilee of Imam Sultan Muhammad Shah in Bombay. There was an Ismaili called Nazar Ali residing in the village of Junagadh. His son aged five years was Rajab Ali, who suffered from the small-pox, resulting loss of the sight of his both eyes. When the doctors showed their inability to restore his son's sight, he brought his son in the hospital of Junagadh, where the eyes-specialists examined and reported that his son would be stone-blind forever, and there was no chance of recovery.

Being disappointed, Nazar Ali resolved to visit Bombay with his son to refer matter to the Imam. In the *mehmani*, one Ismaili from South Africa learnt about Rajab Ali's problem; therefore, he assured Nazar Ali not to worry and he would explain his case before the Imam. The Imam attended one after another *mehmani* and when their turn came, the African Ismaili brought Rajab Ali before the Imam and said that he had lost his eye-sight due to the small-pox six months ago. The Imam called for boy and put him on his lap affectionately. Like a doctor, the Imam examined his two eyes and then told to the African Ismaili that, "His one eye will be good." Nazar Ali was there and became highly delighted and thought; "Ya Mawla, you pray for his two eyes." He then asked same with humble submission to the Imam, who laughed and said, "Now your son can see the whole world with one eye without treatment."

Nazar Ali thanked the African Ismaili; then brought his son to his home. Rajab Ali showed some toys to his family, which was bought in Bombay and said, "Grand-mother, I can now see. Mawla has given me new eye." He then turned to his mother and repeated the same. Restoration of his sight brought happiness in the family, who all indebted to the Imam.

(117) Two Ismaili families resided in a small village near Bombay. Both families had their own grocery shops. Among them one family had no child, whose husband and wife worked together in their shop and closed at evening, then went to Jamatkhana. The husband died in illness and his wife became alone.

The person of the other family, Karim speculated that after the death of her husband, she should close the shop, so that he might make sizeable business. But it was not so, the woman continued the shop alone and her shop procured much customers. Karim hatched jealousy and once he created a fake dispute with her and hit a stick on her head. She sustained serious injury and was taken to hospital. The people forced her to lodge suit against Karim, but she denied that she wouldn't do, even not knock door of the Ismaili Council.

It was the year 1926 when Imam Sultan Muhammad Shah arrived in Bombay and the *jamat* of that small village also went there to have *didar*. The woman and Karim also were present in Hasanabad, Bombay during the *didar*. In her *mehmani*, she showed the Imam the bandage on her head and said, "Mawla, I didn't complain in the court or the

council. You do justice with me.” The Imam said, “Now you are well or not?” She said that she was well and related the story what happened with her. The Imam laughed and said, “You are now well. What is the need of justice?” She said, “Mawla, you are my only support. I kept patience. You do justice for my satisfaction.” The Imam said, “Will you accept my justice?” She acceded, so that the Imam might call Karim to rebuke him.

The Imam said, “Where is the person who smote you?” She pointed her finger toward Karim, who frightened. The Imam said, “Go and bow down at his feet.” She scared to hear curious order of the Imam. She controlled herself and went toward Karim and bowed down at his feet. Karim began to weep and stood up and lifted her head and himself bowed down at her feet. He apologized by calling her his sister and mother. The Imam was happy on the woman who followed his instructions and said, “You have accepted my justice. You will be requited here and hereafter.”

She returned to her village, where she generated increase in her business more than enough and became a rich lady within ten years in the village, where she built a beautiful Jamatkhana with her own expenses during Imam’s Golden Jubilee in 1936. The Ismaili Council gave her a chance to get blessings of the Imam for building a Jamatkhana. The Imam saw the woman and said, “You have acceded to my justice ten years ago. Have you seen its result in this world? This was a worldly requital for you. I will grant you a golden house in hereafter. *Khanavadan.*”

(118) Soon after the Golden Jubilee, Bombay in 1936, Imam Sultan Muhammad went to Europe by sea. There were many European and Asian tourists in the steamer. During the journey, the Imam with her wife Princess Carron used to come out of their cabin and came on the deck to have fresh air. On that occasion, one man daily looked the Imam minutely with fixed-gaze. Princess Carron asked him after two days, “Why you are looking to my husband with fixed-gaze? What is the matter?” He replied that he was a famous palmist and wished to see the hand of her husband. Listening it, the Imam said, “No, I don’t want to show my hand.” The palmist humbly insisted, but the Imam denied. On next day, he once again looked the Imam at the deck with fixed-gaze, to which Princess Carron asked the Imam, “This gentleman is also looking you today with ardent wish. Let him see your hand.” The Imam laughed and said, “You also desire alike.” She replied affirmatively and the Imam told her to call him. The Imam said him, “Do you want to see my hand?” He said, “Yes, Sir.” The Imam stretched his palm towards him. He observed and said, “Sir, You was at everlasting loftiest place since inception. God made you His own *mazhar* (epiphanic form or theophany) and you came in the world for the welfare and salvation of mankind. You have assumed different forms to uplift the uncivilized people. You are indeed a perfect form of God. You are truly an Omnipresent, Omnipotent and Omniscient. The Divine Light is perfectly clothed in you....” The Imam stopped him and said, “It’s enough and now don’t say anymore.” The Imam withdrew his hand and offered for a prize, to which he said, “Sir, you have allowed me to examine your holy hand and I touched it and earned nearness, which is enough more than a prize. It is my wish that the print of your face may remain in my heart till death.” The Imam said, “Insha- Allah, it will be so.”

(119) In Hasanabad, Bombay one African Ismaili had sent four *kalash* (hanging 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, 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 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.

(120) Mukhi Vazir Alidina Kanji Ramji (1843-1948) was a saintly person in Zanzibar. Imam Sultan Muhammad Shah came Zanzibar on 31st January, 1937. The Imam summoned him during the *didar* and admired his services and good health and also told to see him next day. He came on following day. The Imam told Captain Majid Khan, Huzur Vazir Ali Mohammad Macklai (1894-1971) and Chief Vazir Hasan Ali Kassim Ali Javeri (1877-1968) to leave the room and invited Mukhi Vazir Alidina. The Imam talked with him and said, "Like your father Kanji Ramji, you have a strong faith."

Meanwhile, he wept and the Imam asked what was his wish. He put three wishes before the Imam; to extend ten years span of his life to see the Diamond Jubilee in Dar-es-Salam, keep the faith firm till last moment of his life and only the name of the Imam should be at dead bed on his lips. The Imam granted his three wishes graciously.

He survived to see the Diamond Jubilee of the Imam in Dar-es-Salam on 9th August, 1946. The Imam called for him through Count Ghulam Hussain Jindani (1891-1983) and granted him title of Vazir. The Imam slowly told him, "Your all wishes have been accomplished. Is there any other wish?" He said, "Khudavind, give me life till you come next time in Africa." The Imam said, "But you are now 103 years old." The Imam nevertheless granted it.

The Imam arrived next time in Kampala on 6th July, 1948. Vazir Alidina was sick in Zanzibar and hospitalized when his life bridged a long span of 105 years. It was informed the Imam, who sent a telegram to Count Abdullah Hashim Gangji in Zanzibar to go in the hospital on his behalf to see him and ask him, "Is there his any other wish?" Count Abdullah Hashim went to see him in hospital, and asked him of any other wish. Vazir Alidina said, "I have no any wish. I am highly indebted to the Imam who kept my *Iman* firm till last hour of my death."

On 23rd July, 1948, he left for the heavenly abode after gushing out from his lips, “Ya Sultan Muhammad Shah, I beseech your protection.” Simultaneously, the Imam was flying from Tanga to Zanzibar and asked Mata Salamat to give him the *tasbi* (rosary) and blessed his soul and said, “Whenever I had been in Zanzibar, I enjoyed company of my beloved believer, Vazir Alidina. He is no more alive when I am going to Zanzibar.”

(121) Imam Sultan Muhammad Shah arrived in Kisumu in 1937, 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 themselves 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 profound wish that we would 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 join the horses. You Mukhi and Kamadia come in the cart and sit with me.” It was hence followed so.

(122) Imam Sultan Muhammad Shah then in 1937 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 with ultra-affliction in Kathiawar. You have heard the affliction fell upon Imam Hussain in Karbala, such affliction is being faced by the poor momins of Kathiawar day and night. I will accept its expenses as your *dasond*. I will also forgive your sins. When the government may approve plots for cultivation for them, you write a letter and I will send them by my own expenses. Thus, the benefactors in the *jamat* came forward and brought a multitude of the Ismailis of Kathiawar and settled them in Nairobi within few years.

(123) In 1937 at Berlin airport, one Punjabi Molvi dressed in the Arabian robe sought permission to ask something from Imam Sultan Muhammad Shah. He was allowed, who asked, “You are descendant of the Holy Prophet, why you put on the Christian 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, my or yours?” The Punjabi Molvi absolutely became speechless.

(124) In 1938, one person called Essa in Jamanagar, Kutchh used to give his consecrated water to the ailing persons and claimed that his water would cure all kind of diseases. Gradually, a rumour spread in India that two persons had come from Mecca and brought holy water of zamzam. The rumour was highlighted in the local

newspapers. Hence, Jamnagar was flocked with the concourse of the people of different parts of India.

Later, it was also reported in the newspapers that four lacs persons had taken so called water of zamzam from Essa, who earned over five lac rupees in two months by charging one rupee and quarter annas from each person as a *niaz*. Essa and his friend built a water pipeline, so that the people could fill it through taps in their bottles and pay the charges. On the other side, the trunk of the Jam Saheb, the ruler of Jamnagar repleted with nine lac rupees, because the people came by train and it resulted increase of the revenue of the Jamnagar State Railways.

Among the people, one Ismaili also sent his son in Jamanagar, who suffered weakness of his eyes. He washed his eyes twice a day with the zamzam water, but he found no result from it. Meanwhile, Imam Sultan Muhammad Shah visited four places of Kathiawar i.e. Limadi, Junagadh, Pore Bandar and Jamnagar. Eventually, he presented his *mehmani* in Jamanagar. The Ismailis were in a tent, which was too small, therefore, the other were given space outside, who sat on the mattress in sunshine. The Imam started *mehmani* of those who were outside, in which was also that person.

He came with his family and imploringly urged the Imam to prescribe medicine with blessings for the restoration of his eye sight. Imam knew everything that he had used the fake water of zamzam, but of no avail. The Imam said, "You are now old. You don't need medicine."

Since he was 60 years old and physically was quite well, but the advice of the Imam was referring to the old aged of his heart and faith, and also his span of life was short. His son understood interpretation of Imam's words. When he returned, he expired due to heart-attack on his way to his city.

(125) Vazir A.C. Rehmatullah (1902-1953) of Bombay had no proclivity towards Ismailism and was almost renegade. He had however allowed his wife Jenabai to go Jamatkhana. During the Diamond Jubilee on March 10, 1946, Imam Sultan Muhammad Shah attended varied *mehmanis*. His wife urged him to join in the *mehmani*, but he repudiated. When she insisted oft-often, he acceded to her request. In the *mehmani* at Wadi, Bombay, his name was announced that it was the *mehmani* of Abdul Hussain Currim. The Imam glanced at him. His wife brought him near the chair. The Imam removed his glass and said, "I know the names of his forefathers." Then the Imam counted few names of his forefathers on the finger-tips and said, "The grandfather of this Abdul Hussain was Rahim, his father was Zayn al-Abidin, his father was Rai Rehmatullah, his father was Fadhu and his father was Piru Diwani. All of them had served my house whole-heartedly. Abdul Hussain stands in the seventh generation of Piru Diwani, and he too will serve my house cordially. Best blessings, Khana Abad, Khana Abad." Then, the Imam called him near and put his blessed hand on his head. Vazir A.C. Rehmatullah related the moment in his own words that, "I felt a heavy weight as if a mountain on my head. My head lowered down as servile, which was erect so far.

The tears streamed out of my eyes and drenched in perspiration. I remembered nothing what happened in twinkle of eyes.”

He returned his house and asked his grandmother, who was virtually blind. He said, “The age of the Aga Khan Saheb is about 68 years and my grandfather expired before 70 years. He had never seen him, how he knew him and his forefathers?” She replied that all Imams were the bearers of the Light of Mawla Ali. She continued to say that when she betrothed, his grandfather was alive and his one old box still subsisted beneath the cupboard. She asked him to bring it. He brought the box, which contained an old robe having many patches and a stick of a bamboo. She said, “These relics belonged to your grandfather. He visited one to another village and collected the *dasond*. When the amassed amount reached to Rs. 5000/-, he purchased gold coins, which he inserted in stick’s hollow and sealed it’s both ends. He then rode away on an ass towards Kirman. After an appalling itinerary of six to seven months, he reached Mahallat and presented the gold coins to the Imam. Thus, he served Imam Abul Hasan Ali (d. 1792) and Imam Khalilullah Ali (d. 1817).” This incident was a new phase, which transformed him all of a sudden into a religious awakening, and resolved with full determination to serve the community like his ancestors.

He soon entered into the services in different fields. He was also appointed the Honorary Secretary of the Ismailia Association for India (1948-1952) with Vazir Ghulam Hussain Thaver Pir Muhammad as the President. In 1955, Imam Sultan Muhammad Shah told him to go to Khulna, Bangladesh to take charge of the Crescent Jute Mill. He became its Managing Director in 1957. With his aptitude and wise administrative skills, he changed the fate of the mill in a short period. Vazir A.C. Rahimtullah was invested the title of Alijah in 1950 and Rai in 1955 in India and Vazir in 1960 in Pakistan. He died on 1st April, 1963 and was buried in the compound of the Crescent Jute Mill with the request of 7000 workers, who said that he was their benefactor, who made them gold out of dust. Mawlana Hazar Imam made a flying visit of the Crescent Jute Mill on 2nd December, 1964 in Khulna and offered *fatiha* on his grave and also paid tribute at his grave when withdrew from the mill.

(126) Imam Sultan Muhammad Shah liked mango too much. When the Imam visited other countries, the rich Ismailis used to send mangos to the Imam from India. On 1st August, 1946, one Ismaili of Bombay sent a crate of mangos to the Imam in Dar-es-Salam; and it was put before the Imam, who refused to eat it. Being asked reasons, the Imam said, “I made my first East African journey in 1899. Before departure, I went to seek permission from my mother in Poona. She did not allow me. I insisted that it was necessary to go Africa to grace *didar* and guide my followers, but it didn’t convince my mother and refused. After my constant imploring, she accepted provided I follow her one condition. In those days, there was a rumour in Africa that one who ate mango, he would suffer acute pain in legs, which was incurable. This news came to my mother’s knowledge. She said that she would accord me permission provided I promise her that I would never eat mango on the African soil. I had given my solemn words to my mother.”

Then, the Imam said, “My mother expired before eight years in 1938, and my words given to her were 47 years ago.” The Imam’s eyes drenched with tears and said, “The promise given to my beloved mother is being strictly followed, therefore whenever I will be in Africa, I will never eat mango.”

(127) In 1947, Vazir U Kan Gyi left Rangoon for Paris to see Imam Sultan Muhammad Shah in the hospital and asked about 72 religious questions during his 40 days’ visit. Once, the Imam asked him, “Do you remember that once your grandfather (Varind Mukhi) had taken you in presence of my grandfather (Imam Hasan Ali Shah) in Wadi, Bombay. My grandfather took you in his lap and fed you with his own hand.” Vazir U Kan Gyi reflected and said, “Mawla, Yes, I remember that Imam Hasan Ali Shah took me in his lap and fed me one mouthful.” The Imam said, “Not one, but two mouthfuls.”

(128) Vazir U Kanji Nanji during his visit in Paris in 1947, also 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 that they must say, *Ya Mawla! Tu’n rahem kar ahe’n razi thi* (O’Mawla, you grant mercy and become happy). This is enough because all the divine favours (*nehmat*) are contained in my happiness.”

(129) 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 board’s sail, whose rope suddenly broke and its whole cloth hit me and I fell into the sea. I saw that one person took me from bottom and dragged me toward the ship. The captain grasped my hand and put me in the ship. The captain said that he had seen a person who dragged me from bottom. He was your Pir, your Imam.”

(130) In 1948, one Ismaili leader of Zanzibar went to Paris to see Imam Sultan Muhammad Shah. During the conversation, he informed the Imam that he had a rare Arabic manuscript of **al-Futuh al-Makkiyya** by Ibn Arabi (1165-1240). The Imam was delighted and asked, “Where it is? Have you brought with you?” He said that he had not brought, but it was in his house in Zanzibar. The Imam admired the worth of the book and said, “Don’t give this invaluable book to anyone. Give it to me when I come in Zanzibar.” The leader was overjoyed to its extreme.

Imam Sultan Muhammad Shah didn’t visit Zanzibar after 1948 and expired on 11th July, 1957. It hurt the heart of the leader like other Ismailis worldwide. One day the leader thought to find out the market value of the book of Ibn Arabi. His one son was taking education in London and through him he made an advisement in the newspaper for its sale. One leading institution having large collection of manuscripts and old books accepted the deal for one thousand pounds. Hence, he actually wanted its market price and regretted to sell.

Mawlana Hazar Imam came in Zanzibar in 1957. He summoned Count Ghulam Hussain Ismail and pointed towards that leader to bring him. The Imam asked him, “I had told

you to keep that book with you. Did you keep with you?" The leader was highly surprised with tears in his eyes and said, "Ya Mawla, I have that book with me." The Imam said, "You come to my bungalow with the book." He said, "Ameen Khudavind."

On next morning, he reached Imam's bungalow with the book and presented submissively. The Imam asked, "Let me know what amount you was to receive being its price?" He said that its price was rated for one thousand pounds. The Imam said, "I will arrange for one thousand pounds for you." He said, Mawla, I don't need the amount, but you accept it as my humble gift." The Imam put the book on his hands and said, "Well done, *Khanavadan*. You write with your own hand on the first page of the book that you have presented it to me, so that when I read it, I may remember you."

In 1966, the Imam came in Zanzibar and called that leader and prayed that, "Your offspring will never become aggrieved in this world. Well done, well done."

(131) In 1949, Imam Sultan Muhammad Shah arrived in London and stayed on the 5th floor of Ritz Hotel. The Ismaili students of United Kingdom presented a *mehmani* in presence of the Imam.

Before the *mehmani*, the students came early and sat in a room. Suddenly one student entered the room and joined with those students and said, "I am from Pakistan and wish to join with you in the *mehmani*." The students gladly allowed him. After little moment, the Imam entered the room and became serious to see that so called Pakistani student and said, "Who is he? Come here. Wherefrom you hail?" He replied that he came from Pakistan. Hearing it, the Imam exclaimed, "Do you come from Pakistan?" He said, "Yes Sir." The Imam said, "Don't lie. You have come from Ceylon (now Sri Lanka). He is a liar, the greatest liar I have ever seen before. Throw him out and hand over to police."

Looking the Imam's anger, Mata Salamat caught hand of the Imam to make him calm. Its news spread in the hotel and the manager kicked that greatest liar out of the hotel. Then, the Imam smiled and accepted the *mehmani* of the Ismaili students and blessed them.

On next day, the newspaper highlighted the report with the heading, "**Aga Khan can detect his followers.**"

(132) One person from a renowned Ismaili family of Pretoria, Africa went to London and got a chance to see Imam Sultan Muhammad Shah on 10th October, 1949 on the 5th floor of Ritz Hotel. The Imam had worn a red gown. He was reciting *salawat* with tears in eyes and entered Imam's room. The Imam accepted his *mehmani* and removed his tears. The Imam gave him a letter as a message for his *jamat*. He had a book of Imam's *farmans* entitled, **Bahr-e-Rehmat** and humbly requested to write an autograph of *Muhammad al-Husayni* and the Imam wrote on it. Both the Imam and his humble follower discussed on different topics, in which the following were noteworthy.

He said, "Khudavind, you have made a *farman* that the Imam had a new thing all the times, which would be disclosed in due course. Mawla, which is that thing?" The Imam

said, "I have made its explanation. You read my all *farmans*, you will grasp it automatically that I have divulged not only one but many things because the Imam is alive, which is more important than other in your religion. If you know it, you will understand marrow of my all *farmans*."

He said, "Khudavind, you said in the *farman* that the root of human intellect is in the intellect of the Imam, then why does human err?" The Imam laughed on his question and said, "The foundation of the intellect of all human beings is the intellect of the Imam. I am the root of the intellect of all physical beings and therefore, I know where the human will err. I warn him at first not to err. Do this, don't do that. If he does wrong, he will be ruined. You know I had warned the Israelites in the period of Prophet Moses not to worship cow because I knew that the Satan would beguile them. The true faithful knew it that the magician Samaritan (al-Samari) had formed a cow made of gold, who had gone astray from the straight path, but my true faithful believers could not be trapped in his deceit." The Imam also said, "I myself forbid the Israelites not to worship cow. Look, I have imparted my followers in advance about the economy, to remain aloof from alcohol and tobacco because the root of your intellect is my intellect, therefore, I use to inform to do this and don't do that."

(133) On 10th May, 1950, Princess Fatima, the sister of the emperor of Persia wedded with an American doctor, Beta Winsaint li Hiliyar of California under the Muslim law in the office of the Persian embassy. Imam Sultan Muhammad Shah played an outstanding role in it. Their marriage created an important religious issue because Islam allows a man to marry a woman of *Ahel Kitab* (people of the revealed Books) and she also can adhere to her religion, also a Muslim woman is restricted to marry out of her religion. On that juncture, Hiliyar needed to embrace Islam at first. Kadar Bengay'bit, the *pesh imam* of Paris however forbade Hiliyar to embrace Islam, arguing that it is complicated and lengthy process to make him a Muslim. One who is desirous to marry Muslim woman with ordinary reason, the marriage cannot be solemnized.

Imam Sultan Muhammad Shah declined the *fatwa* (verdict) of the *pesh-imam* and said, "One who is a Muslim, its right is with me to ask him whether he is a Muslim or not. If he replies in affirmative, I will accept his commitment; because I believe what is in one's conscience is correctly only known to God. It indicates that when one confesses that he believes in One God and Muhammad is His Prophet, means he has recited the *Kalima*, then he has right to claim being a Muslim. His faith should not be interrogated."

Eventually, the *pesh-imam* of the Paris admitted and when the Hiliyar recited the above commitment, he was admitted in Islam. Hence, his marriage was actualized and the Imam signed as his witness.

(134) In 1950, Imam Sultan Muhammad Shah for the first time celebrated *Eid al-Milad al-Nabi* in Woking, London. Its celebration is organized almost in all the countries, but before a hundred years, it was not celebrated in United Kingdom. It should be noted that in past, the celebration of *Eid al-Milad al-Nabi* was started for the first time by the Fatimid Imam Muizz in Cairo, Egypt.

In pursuit of the legacy of his ancestor, Imam Sultan Muhammad Shah inaugurated its celebration in London. The Imam invited European scholars and thinkers, who paid glorious tributes to the Holy Prophet in their speeches. The function was also attended by distinguished Indians.

In the end, one Hindu poet, Chaudary Deluram Kausari stood and requested the Imam that he intended to recite few verses. The Imam smiled and said, “Do you want to glorify my maternal-grandfather?” He said, “Yes Sir. You knew about it? Why not! You are the Imam of the Age.” “But this is the *Milad* of my maternal-grandfather,” said the Imam. The poet said, “Of course, but Sir without the praise of your grandfather, Mawla Ali Murtza, the *Milad* of your maternal-grandfather is incomplete.” The Imam said, “All-right. You go on.”

The announcer at the restrum declared his name, to which the audience was marveled. The poet recited only one couplet. He started with its first following line:-

Kuchh na a'ya ha'th usaki mahenat gai barbad;

“Nothing came in their hands, their toil became vitiated.”

Reciting it, he looked the audience and repeated the same line, which was full of wisdom that those who acquired nothing in hands, their toil became vain. The audience was anxious to hear its second line. The poet again repeated the first line, then said:-

Jo Ali'ko chhod kar yad'e Khuda kart'e rah'e.

“They are those who forsook Ali and engaged merely in remembrance of God.”

The audience exclaimed: *Subhan Allah, Subhan Allah* again and again. The poet earned appreciations because it meant that those who left Hazrat Ali and remembered merely Allah, Allah didn't procure anything, and their prayers and fasting didn't yield outcome.

Kuchh na a'ya ha'th usaki mahenat gai barbad;

Jo Ali'ko chhod kar yad'e Khuda kart'e rah'e.

“Nothing came in their hands, their toil became vitiated. They are those who forsook Ali and engaged merely in remembrance of God.”

(135) In the end of 1950, Imam Sultan Muhammad Shah's health was seriously impaired. Mata Salamat remained at his service round the clock and sent telegraphic messages to different *jamats* in the world, asking to pray for the Imam's health.

Imam always prays for our health, but how and in which manner the *jamats* may pray for him? The global *jamats* prayed in the following words:-

“Ya Mawla! With your power and mercy, you forgive our sins and make your body completely healthy, Ameen.”

There was a tumor in Imam's body and the doctors advised for operation to remove it, which was carried out successfully.

In his **Memoirs of Aga Khan** (p. 307), the Imam wrote, "In recent year years, since the end of the Second World War, I have had a great deal of illness – enough, I suppose, in its content as in its prolongation in time, to have depressed me. I have undergone three major internal operations, two of them with what is ordinarily considered a fifty-fifty chance of survival."

Soon after Imam's surgery, there was black bleeding to the left side of the body. The doctors and surgeons came out of the operation theatre. Mata Salamat and Itmadi Hussain Ali were accorded permission to see the Imam, who was yet under pressure of chloroform and his eyes were closed. Due to bleeding, the Imam's face had become pale. Looking him, tears dropped from the eyes of Mata Salamat and Itmadi Hussain Ali and thought, "How much Mawla afflicts his own body for us. What will happen?"

The Imam opened eyes after few moments and asked, "Hussain Ali, why you are lamenting? There is much affliction and less happiness in the world. Whatever are the affliction and happiness, I have taken as per my own wish for the most part upon my body." The Imam recovered his health gradually and resumed works of the community.

(136) Imam Sultan Muhammad Shah came in Karachi in 1950 after recovery of health. The Imam firstly visited the mausoleum of Qaid-e-Azam Muhammad Ali Jinnah, the founder of Pakistan. The Imam pointed out at the sheet of cloth on the grave, wherein few Arabic words were written. He asked the government officer, "What is written on it?" He said, "It is a verse of the Holy Koran, which reads: "*Nasrunillah fatehun qarib*" (The help of God is coming, and the victory is near.)" The Imam said, "Instead of this verse, another verse of the Holy Koran will be befitting on it i.e., "*Ina fathana laka fatah mubin*" (Verily, We have given you apparent victory)

Hearing it, the listeners became highly astonished and admitted that it was correct and most suitable. Immediately the Koranic verse as prescribed by the Imam was replaced. Even today, this verse is engraved on a marble plaque in the mausoleum.

(137) In 1951, Imam Sultan Muhammad Shah came in Bombay and stayed in the Hotel Taj Mahal. Dr. Zakir Hussain (1897-1969), the 3rd President of India from 1967 until his death in 1969 had taken appointment to see the Imam. There one another person, called Ratan Lal also joined with a cage of sparrows in his hand. He asked Dr. Zakir Hussain, "Sir, have mercy upon me and take me too to see the Aga Khan Sahib." Dr. Zakir Hussain asked, "What is your objective?" He said, "Sir, it is my profound wish to present different arts of the sparrows." Thus, both got into the elevator. Dr. Zakir Hussain came in the room of the Imam, while Ratan Lal stood outside. The Imam welcomed him, who said, "Your Highness, there is one another person outside, intending to show you few arts of the sparrows." The Imam ordered Alijah Nuruddin Agrawala to bring him. Ratan Lal was brought, who said, "It is my ardent wish to show you varied arts of my sparrows to make you delighted." The Imam gladly allowed him.

Ratan Lal put some items at one place and spoke name of each item one by one and the sparrows picked and brought it. Looking it, the Imam, Mata Salamat and Dr. Zakir Hussain appreciated. The Imam inserted left hand in his pocket and took out one note of hundred rupees and retained it in right hand. Ratan Lal displayed one after another art, and the Imam took out one another note, then the third note.

Meanwhile, Mata Salamat saw the three notes in Imam's hand; she focused on it instead of the display. She thought that fifty rupees were enough, not three hundred rupees. During the display, the Imam took out fourth, then fifth note from pocket, making it five hundred rupees. Ratan Lal finished his presentation within ten minutes and reverently handed over a sealed envelope to the Imam. The Imam took it and gave him five hundred rupees. Ratan Lal was highly delighted and gone without counting it. Then the Imam passed on the envelope to Mata Salamat and told, "Open and read it."

Mata Salamat opened it and read the letter, which Ratan Lal got it written from someone. He has written, "O' the descendant of the Prophet! The wedding of my daughter will be performed after couple of days. I have not adequate amount to bear marriage expenses. My need is barely five hundred rupees, which is more than enough. The legacy of the generosity began from your illustrated house. When bread was asked by a beggar, your ancestor, Hazrat Ali gave him the valuable ring when he was offering *namaz*. He also gave away a line of the camels in charity to one another needy person. With a hope to get something from you, I have come here. If I will return bare handed, my family will never trust because none from your holy house has returned disappointed ever before. Sir, my requirement is only five hundred rupees, nothing more."

The tears burst out of the eyes of Mata Salamat when read the above letter. Both the Imam and Mata Salamat saw each other. The Imam raised his five fingers and said, "Was his need for five hundred?" She said, "Of course."

On other side, Ratan Lal came down and counted the notes, which were five hundred rupees. It so marveled him that he exclaimed, "Namdar Aga Khan presented me five hundred rupees in advance before reading my letter. He is indeed a Naklanki Avatar."

(138) Imam Sultan Muhammad Shah was physically slim in childhood. The doctors several times told something different about his life and health. Some doctors also predicted that he would not survive more. His eyes were weak and felt pain several times. Due to the illness of Lady Aly Shah, the doctor in Karachi has restricted her not to suckle her son. Hence, Ratanbai was chosen befitting lady for it. She did not suckle her own child and assigned one woman to suckle, while she reserved her suckling only for the Imam for few months.

Whenever, the Imam visited Karachi, he summoned her on the stage. He stood and greeted her. She told, "Ya Mawla, why you are standing? I am a sinful." The Imam said, "Ratanbai, you are my mother. How my mother be called sinful? I have sucked your

milk.” The Imam presented her a *shawl* and said, “My mother expired in 1938, but I never thought that I am motherless because you are alive.”

In 1950, the Imam arrived in Karachi and graced *didar* in the Aga Khan Park in Garden. The Imam went towards Ratanbai and stood before her and said, “*Khanavadan, Khanavadan.*” When she stood, the Imam said her to sit down. Then the Imam said, “Ratanbai, what is your age?” She said, “Khudavind, I don’t remember it.” Then the Imam said, “Look, I am now 73 years old. You have sucked me your milk when I was an infant. Now, I have become old, but you still look young.” Then, the Imam put his blessed hand on her head and said, “Ratanbai, you are my mother. You are my mother.”

(139) In 1950, Imam Sultan Muhammad Shah visited Dakka, Bangladesh, where few Ismailis asked, “Mawla, we came here (East Pakistan at that time) in a Muslim country. Here we get offended in the Sunnis circle when we pronounce Ya Ali Madad with one another. May we pronounce *Salam* instead of Ya Ali Madad?”

The Imam said, “If you don’t express Ya Ali Madad, then will you pronounce Ya Umar Madad?” The Ismailis became speechless. The Imam also said, “Ya Ali Madad is our sacred phrase, and we cannot compromise with others.”

(140) Imam Sultan Muhammad Shah visited Rangoon between January 20, 1951 and January 26, 1951, which was his last visit in Burma. Vazir U Kan Gyi (1870-1960) of Burma had imploringly offered the Imam to let him bear his whole expenses as a *nazrana* from Europe to Burma with return expenses. The Imam said, “Well I accept your *nazrana* provided you bear only my expenses with return from Bombay to Burma and I will consider it your *nazrana* being the expenses from Europe to Burma with return.” Vazir U Kan Gyi gladly accepted it and the Imam arrived in Rangoon from Bombay.

(141) In 1951, Imam Sultan Muhammad Shah arrived Bombay for gracing *didar*. The Ismailis from different cities and villages assembled in Bombay. There was a poor woman, who intended to present something to the Imam, but she had nothing to present. She found also nothing in home except some flour of millet and only a *papad* (a tasty food item). She prepared a bread of millet and a *papad* and put in the plate and went for having the *didar*. She was restricted at the gate. The volunteer asked, “What is this?” She said, “It is for Mawla Bapa.” She was asked to show it. She unveiled the plate and showed two items. The volunteer said, “Either throw it in the trash-bin or put it at your home; then will be accessed.” She was absolutely disappointed and began to recite Ya Ali, Ya Ali.

Meanwhile, the car arrived and Imam came out. The Imam’s face was serious. The Imam called that volunteer and ordered to let the woman come whom he disallowed. The volunteer scared. The Imam also said, “She has brought something for me and you restricted her. Go and bring her.” The volunteer went out and brought her, who was muttering Ya Ali Madad, Ya Ali Bapa. She was brought before the Imam, who asked,

“What do you bring for me?” She showed bread of millet and a *papad*. The Imam accepted it and said, “It is nice. I accept your *mehmani. Khanavadan, Khanavadan.*” She was overjoyed to its extreme that the Imam accepted her bread and *papad*.

(142) Count Hasan Ali Rajan Lalji, the President of Congo Council visited Europe in 1952 to see Imam Sultan Muhammad Shah. He humbly implored, “Khudavind! The *jamat* of Congo is anxious to greet you.” The Imam said, “I promise to come when an International Airport is built in Congo.”

Imam Sultan Muhammad Shah expired on 11th July, 1957 but did not visit Congo. On 3rd April, 1958, the N’Djili International Airport was built in Kinshasa, the capital of Democratic Republic of the Congo. Mawlana Hazar Imam visited Congo on 3rd May, 1958 and said, “I had promised to come and I did come.”

(143) When the Imam entered the Aga Khan Gymkhana, the venue of the Platinum Jubilee on 3rd February, 1954; he cast his sight everywhere and asked Vazir Dr. Pir Muhammad Hoodbhoy (1905-1956), “My grandfather (Imam Hasan Ali Shah) had brought seeds of tamarind from Iran and grown over here. Are its trees existed?” The Imam was replied that there were three to four trees. The Imam said to keep them fresh and alive. The Imam is also said to have emphasized to preserve the hunting underground platforms of his grandfather in the Aga Khan Gymkhana.

It is said that Imam Hasan Ali Shah had purchased the present site of the Aga Khan Gymkhana in 1868, where he built few underground hunting platforms. There were three small turrets, sprang about four feet high in a triangular shape from the underground chamber. Between two turrets, there was an entrance made of stones like an arch, about 7 to 8 feet high, in whose left, right and back sides located these three buried turrets covered with the plants. Each turret served purpose of ventilation and the hiding place for the hunter as well. The underground chamber was about 12 feet deep, which simply contained three small rooms and kitchen with sitting spaces on stones at the wall sides. The stoned walls had also the stand of the lamps. Imam Hasan Ali Shah inside the room climbed in the interior side of the turret, and watched his prey.

Unfortunately, this historical hunting ground was in its original condition as long as 1973. No proper care appeared to have been taken in its preservation and was buried beneath the ground with sands for making the tennis court. There is however one tree of tamarind, whose existence also seems doubtful.

(144) For Africa, the Platinum Jubilee of Imam Sultan Muhammad Shah was restricted to a token ceremony in Cairo on 20th February, 1955. It was performed in the Cleopatra Hall of Hotel Semiramese in presence of 62 delegates. The Imam’s health was not good; even then he participated. The delegates of the Brussels, Belgium were also present, including the Mukhiani, who said, “Khudavind, You must come in our country.” The Imam said, “Yes, I will come. I promise you that I will come, but in next year.” Again the Imam was requested in 1956 and they were replied alike once again. In short, the promise of **next year** continued till 1957.

There was abundant growth of delicious grapes in Brussels, which was choicest fruit of the Mukhiani. In the beginning of January, 1957, she vowed that she would not touch the grapes till Imam's arrival in Brussels. She will first get the *didar*, and then eat grapes.

The physical demise of Imam Sultan Muhammad Shah took place on 11th July, 1957 in Geneva and was succeeded by his grandson, Mawlana Shah Karim Hazar Imam. The Imam visited Brussels in the same year, where the *jamat* was highly delighted. The Imam accepted their *mehmanis* and blessed them. The Mukhi said, "Ya Mawla, your grandfather had promised in 1955 and 1956 to come in Brussels." By saying, his eyes were welled up with tears. The Imam smiled and said, "Of course, it was my promise and today I fulfilled it."

Then, the Imam pointed his finger towards a plate of grapes and asked Mukhi to bring it. The Mukhi promptly brought it. Then the Imam asked the Mukhiani to come near. The Imam took a bunch of grapes and told her, "Look, I have come. Now you break your vow and eat grapes." Both Mukhi and Mukhiani were highly touched with the Imam's words that the divine light of Murtza Ali is in all the Imams.

(145) One Ismaili of Tuliar, a village in Madagascar had a problem of hearing since childhood. In 1954, he became virtually deaf. He referred to his case to several doctors, but none could cure him. He came in Paris at the end of 1954 in order to seek guidance of Imam Sultan Muhammad Shah. He explained his case to the Imam, who graciously recommended him consultation of a certain specialist and also said, "In case, the specialist may propose its surgery, you don't do it and come to me."

The specialist examined his ears and said, "It needs an operation. If you undergo it now, there is chance of fifty percent success. I have done many successful operations of such cases. Don't scare on my advice." He said that he would refer it to his Imam and do what I am guided. He once again came to the Imam, who said, "Don't undergo operation till 12 years. You come to Paris after 12 years and make operation from that specialist. You now go back to Madagascar."

In 1966, he came in Paris and went to the clinic of that specialist, who was alive at that time. He examined and said, "Had you undergone an operation 12 years ago, it was possible that you have become completely deaf." Thus, his operation was done and its result was successful.

(146) In 1954, Imam Sultan Muhammad Shah sent his two beloved grandsons in Madagascar. They were lodged in a nice bungalow of a rich Ismaili, about eight miles away from Jamatkhana. Among the rich class, two persons came forward and offered their new cars for Prince Karim (Hazar Imam) and Prince Aryn. They came out from the bungalow and saw two cars ready for them. Prince Karim preferred one car which was parked at his front side. Both brothers sat in the car and Prince Karim himself drove it. The fortunate person whose car was chosen sat behind with the Mukhi. The car crossed about four miles and yet four miles were to pass to reach the Jamatkhana. There

was a turn on the road, where was a big tree and the car collided with its trunk. The car stopped, but it sustained no injury to them. Mukhi came out at first and sought permission from Prince Karim, "If you agree, I may go to the post-office to trunk call your grandfather to inform about the minor accident, making no damage. Prince Karim said, "No need to trunk call my grandfather, who is an Imam and knows that it hit nothing to us. My grandfather is present over here."

(147) Dr. Vazir Pir Muhammad Hoodbhoy (1905-1956), the founder President of the Ismailia Association for Pakistan, went Europe with his wife for the treatment of heart trouble on 2nd June, 1955. After medical examination, he desired to purchase his favourite cufflink and wandered from one to another store, but failed to find it. He came back to Karachi on August 5, 1955 after having an audience with Imam Sultan Muhammad Shah.

Prince Aly Khan had promised to see him at the airport of Nice. Vazir Dr. Hoodbhoy waited for a long time, but Prince Aly Khan was too late. There were few minutes in taking off of the plane, he issued the boarding cards and walked towards the lounge. He saw at once the coming of Prince Aly Khan, who regretted for being late, and presented a perfume bottle to Varasiani Mariambai and a small box to Vazir Dr. Hoodbhoy – a gift from the Imam for him. Both of them thanked and quickly got into the plane. Vazir Dr. Hoodbhoy opened the small box in the plane, and became highly surprised to see in it his favourite cufflink.

(148) For the African Ismailis, the Platinum Jubilee was restricted to a token ceremony in Cairo on 20th February, 1955. It was simply commemorated in the Cleopatra Hall of Hotel Semiramese in presence of 62 delegates. It was a solemn spectacle of 20 minutes.

On next day, Mr. Mohammad Naguib (1901-1984), the first President of Egypt, ruling from the declaration of the Republic in Egypt on 8th June, 1953 to 14th November, 1954, feted a warm reception to the Imam and Mata Salamat on that occasion. During the conversation, President Naguib asked the Imam, "Your Highness, how many languages you know?" The Imam said, "Physically, I know English, French, Germany, Hindi and Urdu. Persian is my mother tongue." Then, the Imam recited a Koranic verse, "*Inallaha bi-kuli shain alim*" (Indeed, God is Knower of everything).

(149) Imam Sultan Muhammad Shah expired on July 11, 1957 in Barkat Villa in Geneva. In the second week of June, 1957, Count Abdullah Hashim Gangji (1906-1982) came to see the Imam in Geneva. He saw that the Imam was reading a newspaper in the lawn.

He stood behind the Imam's chair and did not disturb. Meanwhile, with utter surprise, he saw that a cat, dog and a parrot were playing with one another and taking food from a single plate, lying at the feet of the Imam.

In little later, the Imam turned back and called Count Abdullah on front side. The Imam said, "You know, this is a Persian cat and I named it Shireen. This dog was bought in Austria and I named it Tommy. The parrot belongs to Congo, and is named Mithu. Shireen, Tommy and Mithu are hostile enemies of one another. I have tamed them and by remaining in my company for nine days, they discarded their mutual hostility and became best allies." Then, the Imam became serious and said, "Alas! My followers who are in my company, but did not cast out disunity and backbiting and sucked my blood for last 72 years."

(150) Chief Mukhi Vazir Chagla Vali Mohammad (1885-1966) of the Darkhana Jamatkhana, Karachi was a renowned pious person. In 1956, he suffered from hernia and sent its medical report to Imam Sultan Muhammad Shah in Paris. In his reply, the Imam recommended his surgery in Paris. He was unwell that he had never been in Europe ever before. Worries crowded in his mind. In the meantime, he received Imam's another letter, informing him that Mukhi Pirbhai of Paris Jamatkhana would look after him. He became free from tension and headed towards Paris. Mukhi Pirbhai received him at airport and took him to the Imam's residence. On next day, the doctor examined his report and recommended for surgery, which he underwent. The Imam came to see him from time to time. He was discharged and went to see the Imam before leaving Paris. The Imam said, "You are now well and I extend span of your life for further 10 years."

Mukhi Vazir Chagla returned Karachi and delivered a speech of his tour in the Jamatkhana. His speech was a true index of his love for Imam. He concluded his speech with tears trickling down his cheeks and said, "The Imam looked after me in the hospital more than my own mother."

The deputation of Pakistan comprised of 20 leaders visited Aswan, including Chief Mukhi Vazir Chagla to attend the burial ceremony of Imam Sultan Muhammad Shah on 20th July, 1957. Thousands of Ismailis from all over the world came to have last glimpse of the mortal remains of the Imam. It was a tragic scene as the mourners were sobbing convulsively with eyes moistened with tears. Mukhi Vazir Chagla also mourned profusely while looking the bier. He touched the bier with two hands and said, "Did you grant me ten years of life to see this sad scene?"

Chief Mukhi Vazir Chagla expired in Karachi on 16th February, 1966. In his message of 7th March, 1966, Mawlana Hazar Imam said, "I have no longer a spiritual child whom I loved greatly." In his another message to his wife, Hazar Imam said, "The late Mukhi rendered unique services to my *jamat* and myself and he had and always will have a unique place in my heart and affection."

(151) In 1956, one girl, the daughter of a rich Mukhi in Congo, came in Europe for higher education. She could not come to the conclusion that which field she should prefer. She resolved to consult Imam Sultan Muhammad as to which field she should choose. She could get the date and time of the visit and came to Imam's residence in Paris. When heard her, the Imam laughed and said, "Best field for you is marriage." She

said, “*Ameen.*” She returned Congo and told Imam’s kind suggestion to her father, who got her married within a month. Her matrimonial life was prosperous and became the Mukhiani of *Baitul Khiyal*.

(152) The physical demise of Imam Sultan Muhammad Shah took place on 11th July, 1957 in Geneva. On those days, its news reached in the villages of Chitral, Pakistan in a month later due to poor communication system. One pious Ismaili aged 105 years collected the Ismailis in his village at evening and informed them the physical death of the Imam on 11th July, 1957. The people reproached him and displeased. On the following day, the pious person wrote its brief detail, time and date on the trunk of a tree.

On 7th August, 1957, the official news of the Council regarding Imam’s death reached in Chitral. The Ismailis came before the pious person and sought apology for speaking ill words for him. In 1961, the pious person was alive and brought one Indian missionary towards that trunk of the tree, who was also surprised. This was the outcome of the power of his *Ibadat*.



Mawlana Hazar Imam Shah Karim al-Husayni

(1) The Takhat Nashini of Mawlana Hazar Imam commemorated in Bombay on 11th March, 1958 at Walla Bhai Patel Stadium. On 9th March, the Imam asked Kamadia Hasan Ali Zaveri, “Bring buttons of diamond on rent to put in my *sherwani* (long coat).”

Kamadia Hasan Ali Zaveri came to a certain Hindu merchant, Tribovan Bhimaji Zaveri and asked for the required buttons, who said, “Okay, you may take it on tomorrow.” When Kamadia asked about its rent, he replied, “I don’t need it. I only want that your Guru (Imam) may visit my shop.”

Kamadia took the buttons on next day and showed the Imam, who liked it. The Imam was also requested for the gracious visit in the shop of Tribovan Bhimaji, which was accepted. Soon after the end of the ceremony of the Takhat Nashini, the Imam came in the shop, which delighted Tribovan Bhimaji. The Imam appreciated and thanked, and returned after four minutes.

With the blessings of the Imam’s sacred feet in the shop, there became a heavy rush of the customers beyond expectation. Consequently, the three queues of the customers were formed to control the rush. When asked reason of the sudden rush, Tribovan Bhimaji pointed at the calendar, in which was the photo of the Imam and said, “It is due to his gracious mercy.”

(2) In November, 1958, an Ismaili couple from Madagascar came in Geneva and went to the bungalow of Mawlana Hazar Imam at about 10.00 pm, when it was heavy snowfall. Both talked with the Imam till 11.00 pm. In the meantime, the Imam's mother, Princess Joan Aly Khan entered the room and told him, "Karim it is too late. Go to your bed." The Imam smiled and said, "Yes Mom." She then went to her own room.

The Imam silently told the couple, "You just go outside and there you wait for me beneath a tree." The Imam switched off light of his room. When it was 11.30 pm, the Imam took his shoes and hid in two armpits, came out and put shoes in his legs. He saw that his two spiritual children were shivering under the tree. There they sat on the blocks of stone and talked till 2.00 am. The Ismaili couple then departed, and the Imam silently took off his shoes and put in his two armpits and went in his room.

(3) In 1964, Mawlana Hazar Imam made 20 days' visit in Pakistan. The Imam graced *didar* on first floor and then attended the *mehmanis* on the second floor in Garden Jamatkhana, Karachi on 21st November, 1964. When the *didar* was over, Mukhi Vazir Hussain Pira Sewani requested the Imam to come in the elevator for the second floor, but the Imam preferred to use the stair. In the mid of the stair, one young lady was coming down with a covered plate of dried fruits. The Imam called her and blessed and unveiled the plate and took a piece of black dried grape and put in the pocket.

The Imam graciously attended the *mehmanis*, in which one couple from Punjab reverently gave a letter to the Imam. Usually, the Imam took the letters and read at the bungalow, but this time the Imam opened the letter and read and became serious.

The couple had also brought their eight years old daughter, who suffered from a chronic malady of muteness. They referred her case to every doctor along with the domestic treatment, but of no avail. This time, they wrote the Imam all about it and urged to treat vocal cord of their daughter. The Imam called the daughter near and said, "My daughter, open your mouth." She opened and the Imam took out that piece of a black dried grape from his pocket and inserted in her mouth. It was so surprising that she began to speak and uttered slowly, "Ya Ali Bapa, Ya Mawla." The Imam said, "Yes, yes of course I am your Ya Ali Bapa." She and her parent bowed down before the Imam in genuflections. The Imam said, "Give her best education – both *dini* and *dunyawi*."

(4) On 26th September, 1960, Mawlana Hazar Imam attended the *mehamani* in the Garden Jamatkhana, Karachi. In one *mehamani*, five members of the family of Mukhi Maher Ali Mukhi Nur Illahi of Uchh came before the Imam. These five persons beheld the Imam and wept. The Imam asked its reason, but the Mukhi did not reply and continued to weep. The Imam again asked, "Mukhi, what is the problem? Why you are crying?" Now the Mukhi said, "Khudavind! You better know." The Imam said, "Of course I know, but I want to hear what is wrong with you?" The Mukhi again said, "Khudavind, you know very well. You are our only support."

Mukhi Maher Ali was whirled in great difficulty. The robbers had slain his father, Mukhi Nur Illahi in Uchh Sharif and took away his all belongings. Mukhi Maher Ali and his

sons lodged complaint in the police station. The police tried to search the assassin for many days but failed. The local people in Uchh agitated against the failure of the police department. In order to conceal their failure, the police rolled down fake news in the city that Mukhi Maher Ali himself was associated in the murder of his father to confiscate his father's property. Instead of searching the killer, the police put its blame on his son and began to search him and his brothers. Mukhi was puzzled and began to recite his *tasbih* oft-often to seek Imam's help. In the meantime, the news came in Uchh that Mawlana Hazar Imam had arrived in Karachi. He and family members including his mother rushed towards Karachi in secret and presented a *mehmani* before the Imam as above.

The Imam again asked Mukhi affectionately, "After all, what is the problem?" Again Mukhi said, "Khudavind, you are an Omniscient." Now the Imam asked, "Okay, the police could not search the assassin of your father, and accused you. They want to arrest you. What to do now?" Mukhi replied the Imam in affirmative and then said, "Khudavind, you better know." The Imam said, "If you agree, I may report the governor, so that nobody may harass you." The Mukhi said, "Khudavind, I don't know the governor. Khudavind, have mercy upon me and rescue me." After saying, he began to cry. The Imam smiled and said, "Mukhi, don't cry. The assassin of your father will be arrested. Late Mukhi Nur Illahi is with me. His soul is at my lap. He is much happy." Hearing it, they all recited *ameen*. The Imam again said, "Mukhi, now stop lamentation, your father's killer will be arrested." The kith and kin of Mukhi Maher Ali were groaning profusely, therefore the Imam said, "Mukhi, your enemy is my enemy, and he will be arrested just now, rather he has been arrested. *Khanavadan, Khanavadan.*" When the Imam graciously uttered such words, it was exactly 1.00 pm. The Mukhi returned to the residence of their relative. They received an urgent telegram from Uchh by his close relative that they must rush back as the murderer has been arrested just now and they were acquitted.

After morning prayers, Mukhi Maher Ali and his family took a train and reached Uchh. He came at the police station where he was informed that the murderer had been arrested. He had stolen a rifle and fled and hid in the mosque. The police blocked the mosque and made air-firing, but he didn't come out. At last the people went inside the mosque and arrested, put him in the custody of the police. At that time the wall-clock showed the time of 1.00 pm. The police also investigated his house, where they found cash amount, ornaments and other valuable items. When asked him, "Where did he steal?" He confessed that he raided the house of Mukhi Nur Illahi, killed him and took away all these items. At last, he was sentenced.

(5) In 1961, Mawlana Hazar Imam arrived in India, then visited a village, where a person intended to take with him his son, who suffered from mental disease. He urged the leaders to allow him to take his son, but the leaders refused because his son was virtually mad lest he might do anything wrong before the Imam. The person requested again and again and finally it was resolved that two robust volunteers would hold hands of the boy before the Imam.

When the person's turn came, the Imam ordered the volunteers to relieve hands of the boy. The *jamat* was worried that there would be something wrong in Imam's presence. When the boy was relieved, he became calm and slowly moved towards the Imam, who put his hand on his head and said to his father, "*Khanavadan*, I pray that he will be quite well. You continue his treatment."

Later, the mental disease of the boy came to an end. In 1967, the Imam again visited the same village. This young boy with his two infants, wife and parent presented a *mehmani*. This time he was well and worked in his father's shop.

(6) After giving *didar* to the Ismailis in Madagascar, the Ismailis assembled at the airport to bid good-bye to Hazar Imam on 19th November, 1966. There were also the leaders and volunteers. The Imam's personal jet plane was ready to take off. Among the volunteers, one young volunteer thought, "What will be the interior look of the plane? I will be fortunate to see it. I am however a simple volunteer, not a leader, therefore I cannot be allowed. I have been assigned duty to stay here and cannot move." He looked the plane with a profound will to see it. He was about a hundred steps away from the plane.

After few minutes, the Imam's car reached airport. Meanwhile, the ardent desire of that zealous volunteer once again flared up in his mind. Huzur Mukhi Fida Ali Count Abdul Rehman Dawood, the President of the Madagascar Council humbly presented the Imam an album of photos. The Imam accepted with loving blessings and kept it in hand. The Imam looked at the people and focused eyes on that volunteer and called for him by hand-signal. He scared and remained silent. The Imam once again signaled him. This time he highly frightened and came and the Imam cast smile and said, "Take this album and put in the plane and see inside as long as you wish."

His eyes moistened with tears and took the album with due respect and walked towards the plane. The door of the plane was open. He entered and put the album in a proper place and looked the interior site. On other side, the Imam had engaged the leaders in conversation, so that the volunteer could watch the plane properly. He looked it thoroughly and came out, and the Imam also finished the talking with the leader. The Imam told the volunteer, "Did your desire accomplish?" He bowed with folded hand and said, "Yes, Khudavind." The Imam smiled and came in the plane. One cannot express in words how did he overjoy as the Imam fulfilled his desire.

(7) Mawlana Hazar Imam visited Pakistan on 19th February, 1976 and graced *didar* firstly in three major areas of Karachi. There were so many Ismailis who came from abroad, in which one Canadian woman reached Karachi airport on the same day. She asked where the program of the *didar* was on that day. She was told that Imam would attend the *mehmani* in Karimabad Jamatkhana. With her luggage, she reached Karimabad, where she came to know that after attending the program of the Health Department, the Imam would come in Karimabad Jamatkhana. She took her *tasbih* and sat in front of the elevator in the ground floor. She was longing and longing without taking care of her thirst and hunger. She didn't know what happened around.

After some times, the Imam completed the religious works on the first floor and entered the elevator. When the elevator arrived at the ground floor, the Imam saw one woman on the ground floor. Her hands were folded, dried-lips were moving slowly and tears coming from her eyes, longing when the Imam would arrive in Canada? The Imam walked near her and said, "*Khanavadan, Khanavadan*. I must come in Canada in this year. *Khanavadan*."

(8) In 1976, Mawlana Hazar Imam visited Multan, Pakistan. During a *mehmani*, one Punjabi woman brought her daughter, requesting to give her a name. The Imam asked her, "What is your name?" She said, "A'isha." The Imam said, "First I want to change your name." Thus, the Imam named her Fatima, and Zahora to her daughter and gave them best blessings.

(9) The first marriage of the Hazar Imam performed with Begum Salima on 28th October, 1969. Soon after the marriage, the Imam visited Nairobi with his wife. When both entered Jamatkhana, the Imam specified Begum Salima, "I am going up and then you join me after making visit of the library. When you come upside, you must take off your shoes."

The Imam came upward, while Begum Salima visited the library at the ground floor with the Mukhiani. When the visit was over, Begum Salima tried to take off her shoes, but the Mukhiani forbade her not to relieve shoes. Both came upside and entered the door. Looking his wife with shoes, the Imam came down from the stage and walked towards his wife and said, "Didn't I tell you not to come here with shoes?" She said that she was taking off the shoes, but the Mukhiani forbade her. The Imam looked at the Mukhiani and smiled, "If my Mukhiani has applied her power by allowing you with the shoes, then I have nothing to say anything."

(10) Mawlana Hazar Imam arrived Dhaka, Bangladesh on January 25, 1970 to grace *didar*. The young children of the Religious School had prepared a small display to welcome the Imam with pearls. Seven young girls were posed as the heavenly *hurries*. Every girl had a plate consisted of seven pearls as they were to greet the Imam with 49 pearls.

In the tent where the *didar* was arranged, a separate enclosure was formed for these young children, who had a profound wish that the Imam might come there and the seven girls might welcome with pearls. It was a tight scheduled, therefore the leaders showed their inability because the Imam was to arrive at 12.50 pm and had to attend a reception at 1.05 pm. The young children disappointed and muttered Ya Ali, Ya Ali with tears in eyes.

The Imam arrived timely and the *jamat* began to recite *salawat*. The Imam walked towards the stage and quickly dealt the religious works. It was 1.00 pm when the Imam finished it. The young children were chanting Ya Ali, Ya Ali in their wing. Their teachers were requesting them to open eyes and have the *didar* when the Imam was departing, but none opened and continued their chanting. When reached main gate, the Imam all

of a sudden made a halt and turned back and asked about the children's enclosure, "Who are there?" Before the leaders replied, the Imam walked towards it, where he said, "Oh! They are my beloved little spiritual children. Oh! How they are sitting in meditation?" On that juncture, the leaders said, "Khudavind! They are the students of the Religious School." All the children opened their moistened eyes and saw the Imam face to face. They reverently stood up and thought that their ardent hope had been fulfilled. They started the *ginan* as per their program. The Imam smiled and asked Vazir Kassim Ali Jafar, the President of the Ismailia Association for Pakistan, "Kassim Ali, now I will have to sit here. Why not I am late?"

The chair for the Imam was arranged immediately. The seven young girls as if the heavenly *hurries* came forward and welcomed the Imam with pearls. The Imam was highly delighted and didn't take notice of the time and blessed the young children and departed when it was 1.30 pm. The 49 pearls were distributed among the religious teachers according to the guidance of the Imam.

It is curious that the Imam reached in the hotele to attend the reception. The Imam was to reach at 1.15 pm, but arrived at 1.35 pm means he was late for 20 minutes. The governor on the other hand was also late, and he too reached at 1.40 pm. The Imam told him that he was late for 20 minutes and the governor also smiled and said equally same to the Imam that he too was late for 20 minutes.

(11) In 1967, during the visit of Bhawnagar, Mawlana Hazar Imam graced *didar* to the *jamat* and blessed the newly wedded couples. The Mukhi held a plate in hand. The Imam patted every couple with one hand and picked two peppermints from the plate without looking it. In this way, the half of the group of the couples was attended. Meanwhile, the Mukhi thought in heart, "Without looking at the plate, the Imam puts hand and two peppermints come to his hand for each couple. What would happen in case the three peppermints may come in Imam's hand?" This time three peppermints came in the hand of the Imam all of a sudden, to which the Mukhi was highly surprised. The Imam turned to the Mukhi and said, "Look Mukhi, this time three peppermints came in my hand." After few seconds, the Imam said, "Mukhi you absorb this one sweet." And then, the Imam presented two peppermints to each couple.

Mukhi once again thought that it was not advisable to absorb a peppermint in presence of the Imam and would take it later. He held the plate with two hands and kept that peppermint in his fist. After a moment, the Imam asked, "Mukhi, did you eat that peppermint?" He said, "Not yet, but will take later." The Imam said, "No, Mukhi, you absorb just now, otherwise it will be melted due to the perspiration. Then flies will heap up to bother you and me." Mukhi obeyed and ate the peppermint.

(12) When Imam Sultan Muhammad Shah visited Sidhpur, north Gujrat, he used to stay in the train's saloon or in the house of Varas Memon Dosan. Once the Imam asked him, "Varas, where you have brought me, where is no adequate lodging facility?" Varas told the Imam, "Mawla, you pray that we may arrange handsome lodging befitting you." The Imam prayed him.

On November 6, 1967, Mawlana Hazar Imam visited India and asked at airport, "What is in the program of Sidhpur?" Varas Ali Mohammad C. Padamsi, the President of the Federal Council informed, "Sidhpur is included in the program. Recently, two *momin* brothers (Sabzali and Rajabali) have purchased there a garden, where is a beautiful bungalow for your lodging." The Imam said, "Well, fantastic. I will stay there." These two brothers had name the place as Karim Bagh.

According to the program, the Imam left Ahmedabad and set out for Sidhpur on November 14, 1967. It was about 10.00 am when the Imam's car and the cars of the staff entered Sidhpur. There was a bridge in the beginning where the driver saw that a shepherd was prodding his lambs and goats, walking slowly as the snails. Hearing the sound of the horn, the shepherd feared and goaded the beasts with stick. Thus, the Imam's car moved slowly. The Imam could not see the unnecessary whipping and stopped the car and told one leader to go ahead to inform the shepherd not to beat the beasts and let them cross the bridge in normal pace. Thus, the Imam walked on foot on the bridge and reached near the shepherd and put hand on his shoulder and encouraged him. Meanwhile, the Imam sent a message to the *jamat* through a leader in advance to inform that the Imam had reached Sidhpur and would come Jamatkhana soon.

Sabzali was with the *jamat*, while his brother Rajabali was in the bungalow of the Karim Bagh. They have cleaned the bungalow under their supervision and tied there a buffalo with a neat and clean cowherd to provide milk for tea and coffee to the Imam. The *jamat* had arranged lunch for the Imam separately. It was an ardent desire of Sabzali and Rajabali that the Imam might accept milk or tea in Karim Bagh and arranged all items. They had already requested Varasiani Gulzar in Ahmedabad that the Imam should visit Karim Bagh at first to fresh up before the *didar* in the Jamatkhana.

Both Sabzali and Rajabali were very simple. They don't intend to appear before the Imam lest there might be any mistake in talking or snag in the hospitality. It was their desire that the Imam just come and drink tea or coffee in Karim Bagh, which had been excellently decorated along with the bungalow. The Nawab of Palanpur had sent peerless furniture for the Imam.

The Imam reached Karim Bagh, where the officers of the Sidhpur Council, leaders, the leaders of the Bohra community greeted and garlanded. Then, the Imam came in the bungalow, where he refreshed within seven minutes and went towards the pendal. Rajab Ali waited that the Imam would ask for tea or coffee during his brief stay, but the Imam didn't drink even water. Rajab Ali however inquired from Varasiani Gulzar as to why the Imam didn't drink anything, to which she said that the Imam had no time. She also told him that the Imam had changed his clothes, which he urgently get it washed and bring it at 3.00 pm.

The Imam stayed in the pendal for one and half hour and completed all ceremonial works. Here Rajabali was quite unwell as the Imam didn't take tea or coffee at Karim Bagh. He however was expecting that the Imam would ask for it after lunch. When he reached Karim Bagh, he was informed that after lunch, the Imam didn't take tea or

coffee and went on the visit of the bank and the boarding. Varasiani Gulzar also left a message that after the visit of the bank and boarding, the Imam would depart for Ahmedabad. It was also in her message that their luggage might be brought at the main road, where they would pick, because the Imam had to meet V.V. Giri, the Vice-President of India in Ahmedabad at 4.30 pm.

When Sabzali got above message, he was highly disheartened. He fainted and fell on the ground and was hospitalized. Rajabali on the other hand collected the Imam's clothes, and when he reached Karim Bagh, it was 3.30 pm. When he heard that the Imam would not come there as well as the impaired condition of his brother, he was also disheartened. He however packed Imam's clothes in a suitcase along with other items and went to the main road, about two furlongs away from Karim Bagh.

After the end of the visit of the bank and boarding, the Imam sat in the car at about 3.30 pm and came at the main road, where Varasiani Gulzar was waiting. The Imam's car became slow. She came before the Imam's car, where the Imam asked, "Every item is ready?" She replied reverently that everything was okay. The Imam said that they should move for Ahmedabad. Meanwhile, the Imam began to think in the car and said, "I want to go Karim Bagh just now. Yes, just now and now."

The Imam's car came in Karim Bagh in five minutes followed by the car of Varasiani Gulzar, while other cars parked outside. The families of Sabzali and Rajabali already were in Karim Bagh and when they saw Imam's car, they were highly surprised and delighted with unbounded gay. The Imam came in his room and after a minute, Varasiani Gulzar came in the verandah and called Rajabali and said, "Mawla asks for tea. Hurry up." Rajabali at once turned towards the kitchen to prepare tea.

The tea was ready in five minutes. Rajabali took the tray with trembling hands and came in the room, where the Imam blessed him with *Khanavadan*. After drinking tea, the Imam said, "I give my best blessings to two brothers, Sabzali and Rajabali, and their families. You have exerted too much in my hospitality and I am much happy with you. Sabzali is however in hospital, I also give him my best blessing for his health."

When the Imam was about to come out, he called the photographer through Varasiani Gulzar and said that he wanted to have a group photograph with the families of Sabzali and Rajabali. When the photo was snapped, the Imam told the photographer to take one another photo. The Imam stayed here for half an hour and departed from Karim Bagh at about 4.35 pm.

On the other side, Sabzali was in the hospital with his relative, Khanji and missionary Valibhai Alibhai Barolia. They heard the Imam's visit in Karim Bagh and became delighted. It was a problem, how to report Sabzali as he was recovering slowly and slowly. Missionary Valibhai put his hand on his forehead, who said how he was unfortunate that the Imam didn't come in Karim Bagh for a tea. Missionary told that before going to Ahmedabad, the Imam visited Karim Bagh and had a group photograph with the families. Meanwhile, the Mukhi, Kamadia and other officers also arrived in the

hospital and congratulated Sabzali. He was uncontrolled in jubilation that the Imam fulfilled their wish.

(13) After assuming the Imamate, Mawlana Hazar Imam visited several countries to take oath of allegiance (*baiyat*) from the Ismailis in 1957. When the Imam came in Kampala, Uganda, the Ismailis stood in a line and were taking the *baiyat*. One person with his two years' old son took the *baiyat* and when he went on, the Imam called him and asked, "You have a small boy. Is he your son?" He most submissively replied in affirmative. The Imam again asked him same question and he too made same reply. The person thought that the Imam asked him two times whether he had made anything wrong. He looked at his son and was ascertained that he was his own son. The Imam asked him for the third time, "Is he your son?" He said, "Of course, Khudavind, he is my own son." Henceforth, the Imam did not ask him and the person and his son also have gone.

After completing the *baiyat* ceremony, the Imam departed from Kampala. On the other hand, that person came to his house and took lunch with the family and took rest on his bed. He thought again and again, why the Imam asked him one question for three times. He asked his wife its reason. She said, "This is not our son. He is Imam's son." She related a story occurred a year ago in 1956.

In 1956, the age of their son was one year, who became sick so seriously that the doctors had given report of no recovery. The doctors told them to pray for their son as there was no chance of his survival. They applied many treatments, but in vain. When they were disappointed, they took their dying son and came in the Jamatkhana at late hour when there was no person. They put their son on the *pa't* (wooden stand) and implored before the photo of Imam Sultan Muhammad Shah. They wept and wept in longing and said, "Ya Mawla, this is our son. Today, we deliver him in your custody. You are now his father. Ya Mawla, you are our only support. You have given us this son and now we hand over to you. You give him health and get rid of his disease."

The couple returned to their house with the son. No sooner did they enter than they found sudden improvement in their son. Within few hours, he began to play. The parents were delighted beyond measure and thanked the Imam.

Days and months passed till a year. They forgot that their son was the son of the Imam as per their commitment made in the Jamatkhana in 1956 when it was the time of Imam Sultan Muhammad Shah. When Mawlana Hazar Imam asked the person three times during *baiyat* in 1957, he claimed that he was his own son. But now in his house, he and his wife realized that both Imam Sultan Muhammad Shah and Shah Karim al-Husayni were the bearers of one Divine Noor of Ali. What to do? Hazar Imam had gone from Uganda.

In October 7, 1962, the Imam arrived in Kampala. This person came before the Imam with the son and apologized for his wrong commitment made five years ago. He said, "Khudavind, this son had been surrendered in your protection. He is your son. You

order whatever you wish for him.” The Imam accepted; then handed over to him provided he would give him best religious and secular education. Lastly, the Imam told, “If you will neglect in his upbringing, I will catch your neck in hereafter.”

(14) In 1956, Jenabai of Mundra, Kutchh vowed to greet the Imam in Kutchh with the wreaths made of gold and silver. It was the period of Imam Sultan Muhammad Shah, but he didn't come in India after 1951. Jenabai anxiously waited and waited till the physical demise of the Imam in 11th July, 1957. In the meantime, she also expired, but before her death, she handed over the flowers of gold and silver to the Mukhiani of Mundra Jamatkhana and said, “Keep it in your custody. When the Imam arrives in Kutchh, you welcome him with it on my behalf.”

On October 2, 1962, Mawlana Hazar Imam arrived for the first time in Bharapur, Kutchh. The Mukhi, Kamadia, Mukhiani and Kamadiani of every Kutchh *jamat* presented the plates of the *mehmani* to the Imam. The Imam put his blessed hand on the plates with best loving blessings of the Kutchh *jamats*. When it came turn of the Mundra *jamat*, the Mukhi and Kamadia also presented a plate of the *mehmani* and earned best loving blessings. They were followed by the Mukhiani and the Kamadiani with plates in hands. The Mukhiani has wrapped the flowers of gold and silver of that late Jenabai in a handkerchief and put in the plate. The Imam put his gracious hand on the plate. The Mukhiani then gave her plate to the Kamadiani and removed the handkerchief and began to untie its knots. The hands of the Mukhiani were trembling in fear, but it could not be untied. She looked at the Imam, then restored to its opening. The Imam smiled and told her in Kutchhi, “*A’ast’e. Taqar na’e* (Slowly. No hurry). The Mukhiani took a breath of peace and the knots became untied. The small flowers of gold and silver in the handkerchief glittered.

The Mukhiani wanted to greet the Imam with the flowers. The leaders and the *jamat* perplexed to see it silently. “In case, the flowers may hit the face of the Imam” puzzled the Mukhiani while greeting the Imam. The Mukhiani took the flowers in her ten fingers of two hands, but was in the horns of dilemma. The Imam suddenly burst into laughter and the ten fingers opened and the flowers flew in the air and fell at the Imam's neck till the waist in the shape of a chaplet and fell into the Imam's lap. Before the Mukhiani may say anything, the Imam said in the Kutchhi, “*Ha muk’e khabar a’ai. A’au’n Jenabai’ji ruhani’ke kha’s dua ashiah farmayato. Khanavadan, Khanavadan, Khanavadan*” (Of course, I know it. I give my special blessings to the soul of Jenabai. *Khanavadan, Khanavadan, Khanavadan*). The eyes of the Mukhiani and Kamadiani streamed with tears.

(15) In 1957, Mawlana Hazar Imam visited several countries for attending the *baiyat* ceremony. The Imam came in Kampala, Uganda, then the program was to go Masaka and Mabara. There was a distance of 80 miles between these two cities. In the middle lay a Kabada Centre, where were seven to eight shops of the Ismailis populated by 30 souls in that location. When the *jamat* of Kabada knew that the Imam's car would leave Masaka for Mabara, the Mukhi and Kamadia came in Kampala and humbly implored

the Imam to halt his car in their village only for two minutes for the *didar* and *baiyat* in the Jamatkhana. The Imam delighted and said that he would stay there not only two minutes, but half an hour. Hence, the Imam arrived in Kabada Jamatkhana, which was well decorated. First, the men made a line for the *baiyat*. In the row was a young boy of 17 years, who was bewailed because his father and mother expired two weeks ago. He had no brother or sister and was alone in the house. He has completed his education and was in dilemma which educational line he should adopt and as such he came to his village.

He was a faithful with immense love for the Imam. When his turn for the *baiyat* came, he took it and moved on, but the Imam stopped him and said, “My child, this is a world in which happiness and agony use to come. One should muster courage in agony. You must work with courage. Many blessings. *Khanavadan.*”

The young boy acquired condolence he required. He continued the small trade of his late father. Later, he left Uganda and started his business in Congo and became one of the richest men.

(16) In 1960, Mawlana Hazar Imam visited Pakistan. The program of the *didar* and other religious works were carried on in the Kharadhar and Garden Jamatkhana, Karachi. It was the period of Mukhi Kamaruddin Moloo Notta (from 1950 to 1961) of the Garden Jamatkhana, who remained with the Imam in the *didar* etc., but could not speak English; therefore, he was talking with the Imam in the Kutchhi dialect.

When the Imam was leaving Karachi after giving last *didar* in the Garden Jamatkhana on September 27, 1960, Mukhi Kamaruddin Moloo Notta reverently told the Imam that he might have mistaken in the service. The Imam put his hand on his head and said, “Mukhi, I am happy for your excellent service.” The Mukhi began to weep and said, “Khudavind, forgive my guilt, if any.” The Imam said, “Mukhi, you have committed nothing. I am happy in your fantastic service. You must know that your ancestors have been serving to my *jamat* for last 79 years.”

The following is the chart of the forefathers of Mukhi Kamaruddin Moloo Notta, who have been serving the *jamat* for 79 years since 1881:-

- | | |
|---------------------------------|-----------|
| 1. Kamadia Sajan Rahim Notta | 1881-1902 |
| 2. Kamadia Jafar Sajan Notta | 1902-1912 |
| 3. Kamadia Jafar Sajan Notta | 1912-1920 |
| 4. Kamadia Mohammad Sajan Notta | 1920-1939 |
| 5. Mukhi Mohammad Sajan Notta | 1939-1946 |
| 6. Mukhi Kamaruddin Moloo Notta | 1946-1947 |
| 7. Mukhi Kamaruddin Moloo Notta | 1947-1950 |
| 8. Mukhi Kamaruddin Moloo Notta | 1950-1961 |

The services of the Notta family began from Kamadia Sajan Rahim Notta in 1881 in the period of Imam Hasan Ali Shah and continued in 1960 in the period of Mukhi

Kamaruddin Moloo Notta, which is a transparent fact that the services of the Notta family was for 79 years in 1960.

(17) In March, 1976, Mawlana Hazar Imam visited Hunza. The men, women and children beheld the Imam with due reverence and bowed their heads with much solemn gravity and their eyes welled up with tears. On that occasion, the Imam, Mr. Zulfiqar Ali Bhutto, the Prime Minister of Pakistan and some dignitaries were on the stage.

Looking his beloved spiritual children, the Imam said to Vazir Kassim Ali Mohammad Jafar, the President of the Ismailia Association for Pakistan that, “They are very pure people.”

(18) On 10th March, 1976, Mawlana Hazar visited Chitral, Pakistan. The Ismailis were overjoyed to receive the news of the Imam’s gracious arrival. The Imam first visited the village of Garamchashma, where about 110 Ismaili families resided. How to erect the tents and stage in the ground was an issue for them. The Ismailis didn’t care what they would eat after three to four months, but it was their unwavering faith and deep love for the Imam, and thus they wiped out their own infant fields where the growing plants of wheat were sowed two months ago. In the plants yet the soft spikes were not grown. These all growing plants of wheat were uprooted and were heaped in a proper place. Hence, the fields were made a wide open ground for the *didar*.

The Imam graced them *didar* in that ground and the Ismailis were delighted to its extreme. The Imam departed and on the next day, the Ismailis went to see the heap of the unripe crop and saw that the spikes on the stalk of wheat with tubers on it. Each spike were about an inch long. Had it been grown in the fields, the corns in the spikes would have been seen after three months. Hence, the big grains of corns appeared miraculously in the heap, and it resulted overgrowth of the wheat. It was nothing but the deep spirit and love of the Ismailis and the best loving blessings of the Imam.

(19) Mawlana Hazar Imam granted *didar* to the Canadian *jamat* in Ottawa on 28th November, 1978. The Ismailis were happy on that occasion, and one person cooked *samosa* (a small three cornered pastry of minced meat) at home and quickly sent three *samosa* in the Jamatkhana for the Imam, who liked to eat it. He implored, “Mawla, you must eat it today.”

After the end of the *didar* program, the Ismaili leaders gave a banquet to the Imam on that night, in which the dish of *samosa* was included significantly with other dishes. The Imam ate, but didn’t touch *samosa*. When asked reason, the Imam said, “I have today eaten three *samosa*, which was sent to me few hours ago by my spiritual child. This is enough.”

(20) On 2nd September, 1979, Hazar Imam graced *didar* in Olympia Hall at London. When the Imam arrived, the volunteers accorded honour of salute. The Imam walked to the side of the row of the volunteers and stopped in the middle and put his hand on the forehead of a volunteer, called Aziz Bhimani. The Imam said, “I think you suffer from

fever. You just go and take a tablet. Hurry up.” Mr. Aziz was bewildered and came out and took his car to find out the medical store. He drove for about six miles, but failed to find the store because it was Sunday. He thought that his suite was about at a distance of a mile, why not he might take the prescribed tablet from there. Thus, he came near his house and saw that two robbers were breaking locks of his house. Looking Mr. Aziz at a little distance in full khaki uniform, the robbers considered him a policeman and fled.

Mr. Aziz unlocked the door and found that not a single item was stolen; especially the amount of the *dasond*, which he in hurry put open on the bed close to the window. The robbers must have seen the amount from the window. He thanked Imam and took amount to be deposited in the Jamatkhana and returned aback the Olympia Hall to join his duty. When he came, the Imam was departing and took the salute of the volunteers. The Imam came near Mr. Aziz and said, “I think you are now well and free from worry. *Khanavadan.*”

It is curious that he went to his house and returned back to Olympia Hall and forgot to take the tablet. This was mere an ostensible show that the Imam forced him indirectly towards his house, though he was not sick.

(21) A person called Nizar was punctual in the Jamatkhana in Chicago. He was working in the Insurance Company. Later, he started his side-business with his friend. It procured sizeable profit. Aferwards, Nizar left his company and ventured alone in the business field. He was so occupied that he missed the Jamatkhana once to thrice a week, and ultimately he did not attend Jamatkhana continuously for three months.

To enlarge the business scope, he went Toronto, Canada on 18th October, 2010. He heard that Hazar Imam was in a hotel facing his own hotel. He resolved to have a glimpse of the Imam’s face, thus he came in the hotel. He stood in the row of the Ismailis who were waiting for the Imam. After few moments, the Imam came down the lounge and at first came before him and said, “Nizar, how are you? You were coming to me daily. What’s matter that you did not come to see me during last three months. I hope you must come to see me. *Khanavadan.*” The words of the Imam deeply touched his heart. He became once again punctual in the Jamatkhana.

(22) In 1970, there were about 150 Ismailis mainly from India in the south of Vancouver, Canada. They took a small bungalow on rent for the Jamatkhana and Mr. Barkat Ali discharged duty of the Mukhi, because there was no Council in Canada on those days. The bungalow had only a floor, which was used as a Jamatkhana, attached by a kitchen. They appointed a Mexican guard to look after it and prepare coffee in the kitchen at midnight.

The Ismailis were punctual in the Jamatkhana, especially at midnight. Once the fuse of the electricity switched off at midnight and its switch-board was behind the main door of the Jamatkhana. The guard knew to amend fuse, thus Mukhi Barkat Ali took him at first floor and opened the door. The guard restored electric line, but was surprised to see interior portion of the Jamatkhana, which was his first look. He saw two wooden stands

(*pa't*) and a hanging chandelier (*zumar*) in the middle. The most striking thing to its utmost was the photo of Hazar Imam. He came near the photo and saw it minutely and asked, "Mr. Barkat, who is this person?" He told that he was his spiritual father. He once again saw the photo and said, "Are you sure?" Mukhi Barkat Ali said, "Of course, no doubt about it." He and Mukhi alighted through the stair. He once again asked, "Are you sure that he is your spiritual father?" The Mukhi convinced him that the photo belonged to his spiritual father and none else. The guard said, "If he is your spiritual father, then he is that very person who daily comes here few minutes before 4.00 am, and it is my duty to prepare coffee at that time. He and I came up and prepare coffee in the kitchen. He helped me in its preparation, then I came down and he entered into the door without opening it and goes across the prayer hall. If he is your spiritual father, then I will inform in the church." Before the guard informed the priest, he died at 11.00 am.

It denotes that the Imam did not like that the guard might publicize what he had experienced. In sum, it is crystal clear that the Imam is present in the Jamatkhana in *batin* round the clock.

(23) Mawlana Hazar Imam for the first time visited Tajikistan between 22nd May, 1995 and 29th May, 1995 to grace *didar* to the Ismailis. The fourth and the last *didar* was at Ruhshan on 27th May, 1995 at about 10.00 am, where the Ismailis had swarmed like locusts at about 6.00 am. On the other hand, the Imam's car started at 9.00 am. On his route, there appeared a square junction, where the Imam stopped car. There were a gas station, a coffee-house and a handicraft store. The Imam entered the shop of the handicraft and watched the displayed items minutely. The Imam took a small bowl, wherein *Sura Fatiha* was engraved. The Imam asked its price at the counter, he was told ten dollars. The Imam asked his Secretary to give him twenty dollars and then put the bowl in his coat's pocket. Then they reached the destination, where was a small hill. The Imam saw some smoke on the hill. Being asked, the Imam was informed that on the hilltop resided the Ismailis, all of them have come down for the *didar* except the senior persons. The Imam looked at his watch when it was 9.45 am. The Imam said, "First we go on the hill." The Imam's car slowly ascended through the coarse and zigzag track and reached. There about 80 old persons saw the Imam coming out of the car, they sat down wherever were stood and prostrated with folding hands. The Imam told them to make a row and granted them *didar*. The Ismailis were happy with tears streamed in their eyes. Upon the departure, the Imam asked, "Is there any problem?" All of them were silent. The Imam repeated, hence one old lady took a lead and came forward and said, "Mawla! The engineers of the Russian Mineralogical Department discovered that there is much gravity of the magnetic loadstone beneath our hill. It is causing miscarriage cases of the pregnant women."

Then, the Imam took out from his pocket that bowl contained *Sura Fatiha* and gave her and said, "You put water into the bowl and recite *Nad'e Ali*, then give it to the pregnant woman to drink. *Insha-Allah*, I hope her problem will be shunned." Before sitting inside the car, the Imam said, "You infuse in mind that when the Aga Khan Health Board will open here the Maternity Home in future, then this bowl will be inactive."

(24) On 5th November, 1991 in Kharadhar Jamatkhana, one woman implored before Hazar Imam in her *mehmani* that she had waited for three years for a name for her child. The leader passed on woman's verbal message to the Imam in English. Meanwhile, the woman asked the leader, "But you didn't tell the Imam whether I wanted a name for a son or a daughter." Hearing it, Hazar Imam burst out laughing and said, "I know, I know, I name your child Karim." And indeed, her child was a boy aged three years.

(25) On 7th November, 1991, a small boy of about 12 years took a *mehmani* plate in his left hand before Mawlana Hazar Imam in the Clifton Jamatkhana, Karachi. The Imam told him to hold the plate in right hand. The boy remained silent with eyes downcast. Imam repeated it, but again the boy did not reply. When the Imam told him on third time to hold the plate in his right hand, the boy sobbed and the tears streamed from his eyes, and said, "Mawla Bapa, my right hand is not working due to paralysis." The Imam said, "Why not working? Look at me and strive to move your right hand." Suddenly, the five fingers of his right hand began to move slowly and then the whole right hand. This happened within ten to fifteen seconds and then the boy moved the plate from his left to right hand. Imam blessed him and said, "Continue your treatment. Everything will be all right."

(26) On the morning of November 11, 1991 at Life Dedication gathering in Dharkhana Jamatkhana, Hazar Imam arrived and sat on a chair. According to the scheduled program, few verses of the ginan were to be recited before the Imam. But before the recitation, the Imam indicated that he wished to recite the whole ginan "*Aye Rahem Rahman ab to Rahem Karog'e*." Hence, it was recited as per Imam's choice. The *jamat* also joined in the recitation. The Imam was immensely overjoyed and showered his *rahemat* on the *jamat* and said, "Today, you have cooled my eyes."

(27) During a *mehmani* on 11th November, 1991 at the Darkhana Jamatkhana, Karachi, a person told the Imam, "Khudavind, in my village of Mirpur Sakro, Sind, my 80 years old father is suffering from weakness. Mawla, pray for his health." Hearing it, the Imam said, "I give special blessings to the eternal peace of your father's soul." The person walked on, wondering why the Imam had uttered such words as it was not a *ruhani mehmani* of his father. When he arrived at his brother's flat where he stayed, he found a telegram from Mirpur Sakro in which it was stated that his father had expired on last night.

(28) Mawlana Hazar Imam Shah Karim al-Husayni visited Sind, Pakistan by a special train in 1960. In Dadu, Mukhi Feroz Ali Itmadi Devasi Muhammad had arranged colorful ice-blocks on the roads during Imam's visit. The Imam's special train reached Dadu on 6th October, 1960 at 4.00 pm and sat in the car to reach the Jamatkhana. The Imam became much happy to see the ice-blocks on the roads and said, "Oh, what a splendid scene it is. Looking the ice-blocks, I recollect occasion of the Diamond Jubilee of my grandfather."

It should be known that during the occasion of the Diamond Jubilee on 10th March, 1946, the age of the Hazar Imam was 10 years, and he was thousands of miles away in Paris. The *noor* of Imam Sultan Muhammad was in the Hazar Imam in Dadu on 6th October, 1960. When Hazar Imam said, “Looking the ice-blocks, I recollected occasion of the Diamond Jubilee of my grandfather” means when he was in the *joma* (physical dress) of Imam Sultan Muhammad Shah, there were same ice-blocks during the Diamond Jubilee. All Imams carry undoubtedly same *noor* of Mawla Murtza Ali.

(29) On 2nd September, 1979, Hazar Imam visited London to grace *didar* and other religious works in the Olympia Hall. During a *mehamani*, three young sisters joined together. Two among them were clad in ritual attires, but the third sister had put on a sleeveless shirt. The Imam blessed the two sister one after another and when the third sister came, the Imam said, “Today, you go to church.” She was bewildered and came down and drove a car to reach the church as per Imam’s orders.

She came in a big church and participated in the rites. Then, she joined the ladies queue with folded hands. They were moving towards the statue of Jesus Christ. When she came near it, the priest obstructed her and said, “Those ladies are allowed to appear before our Lord Jesus Christ who had worn a shirt having full sleeves.”

Being frustrated, she wept and condemned herself that, “My Imam is a Christ of Christs, who indirectly imparted me that in his presence, my shirt must have full sleeves.” She apologized and appeared before the Imam in a saintly dress in another *mehmani*. She sought remission and the Imam blessed her with *Khanavadan* and became happy.

(30) In 1980, one Ismaili couple of Madagascar arrived in Paris to attend meeting of the Zonal heads of the Ismailia Associations presided by Mawlana Hazar Imam. Before leaving their country, the couple had taken a best piece of pineapple for the Imam.

When they reached Paris, they were told that the meeting would be started after two days due to Imam’s other engagements. Hence, the couple put pineapple in the refrigerator. On next day, they found that the pineapple was soft. It was regelated and on third day, it was rotted; rather inedible, thus, they threw it in the trash-bin.

On third day, they attended the meeting and after its end, they told the Imam, “Mawla, we have brought a pineapple from our country for you, but it was rotten during three days and could not present it.” The Imam laughed and said, “You better know that if one wants to present anything to his Imam, he sends it in the Jamatkhana at once. You didn’t do and kept pineapple in the hotel’s freezer for two days, and I waited and waited to have it.” The Imam however gave them best blessings.

(31) In 1983, one lady brought her daughter on a wheel-chair before Hazar Imam in Nairobi and said, “Khudavind, she faces devilish (*jinnati*) effect.” The Imam said, “First you remove amulet from the neck of your daughter.” She at once removed and apologized. The Imam told her daughter, “Look at me.” She didn’t reply, to which the Imam emphasized, “My daughter, I said, look at me.” She slowly and slowly looked the

Imam with fixed-eyes. The Imam blessed her and she in front of the Imam raised up from the wheel-chair and walked and felt quite well.

(32) Hazar Imam visited Pakistan between 11th and 16th July, 1983 and went to Hunza to perform opening ceremony of a prototype school at Sherquilla and also a Medical Centre at Singal. During his visit, the Imam also went in Hussainabad and climbed on the mountain of Sust, where the Aga Khan Rural Support Program, sponsored by the Aga Khan Foundation had built a water channel for supplying water in different villages. Vazir Ashiq Ali, Vazir Ramzan Merchant, Vazir Akbar Ali Karmali and Vazir Noor Ali were present on that occasion. The Imam climbed on the mountain in zigzag style (walking slowly upward from right to left). The Imam was followed by Vazir Akbar Ali Karmali, who climbed quite straight. On the summit of the mountain, the Imam told him that one should always climb zigzag on the mountain, not straight; otherwise there was a risk of slipping down.

(33) On November 7th, 1991 during a *mehmani* at Rahimabad Jamatkhana, Karachi, one Sindhi couple came before the Imam. The husband said to the Imam that his wife was pregnant and that they wanted a name for the child to be born. The Imam laughed and asked, "How can I name a child who is not yet born? I don't know whether your wife will give birth of a son or a daughter." The man humbly replied, "Khudavind, the ultra sound report indicates that a son will be born." The Imam responded, "Okay, I give the name Zahora to your child." Both husband and wife were surprised that Imam had given a girl's name. On following week i.e., on the 15th November, 1991 at Garden Maternity Home, contrary to the ultra sound report, the wife gave birth to a baby girl. According to Imam's *farman*, she was named Zahora. Later, it was known that they were given a fake report of the ultra sound.

(34) In May, 2008, Mawlana Hazar Imam graced *didar* to the Bombay *jamat* during the Golden Jubilee. After the *didar*, the Imam departed, then returned after ten minutes and blessed one old lady and invested her the title of Varsiani. The Imam told the officers, "When my *jamat* comes in the Jamatkhana at evening and returns, she calmly comes and cleans the wash-room of the Jamatkhana. She continued her services for 40 years and none recognized who daily cleaned the wash-room."

(35) On 18th December, 2017, one lady of 92 years went to have a *madhan chhanta* from Mawlana Hazar Imam in Clifton Jamatkhana, Karachi. The Imam didn't give her *chhanta* and said, "Life is one, death is one, likewise the *madhan chhanta* is given once. You have already taken it and cannot be given twice." She said, "Mawla, I have never taken from you ever before." The Imam said, "I had given you in 1946 at Bombay, remember it." She recollected and admitted that she had taken during the Diamond Jubilee in 1946 from Imam Sultan Muhammad Shah in Bombay. The Imam however blessed her, but didn't give the *chhanta*.

(36) On 3rd March, 1915, Imam Sultan Muhammad Shah visited Kandi Mola Jamatkhana (now Karimabad), Bombay and attended various *mehmanis*. Before

departure, Juma Bhagat asked the Imam, “Khudavind, why the Ismailis of Hunza and Chitral are deprived of the *Baitul Khiyal*?” The Imam said, “If I do it now, then they will perform *bandagi* for 16 hours instead of 2 hours and as a result they will drag me from Bombay to there with the agency of their *bandagi*.” Missionary Ibrahim Varteji asked, “When they will be destined the *bandagi* of *Baitul Khiyal*?” The Imam said, “It is not possible at present. I shall definitely start after a hundred years.”

Exactly after hundred years, Mawlana Hazar Imam sent a Talika Mubarak on 18th December, 2017 to the Pakistan *jamat* through Vazir Akbarali Karamali, the Estate Agent. It was read in the Pakistan Jamatkhanas on 20th December, 2017, in which Hazar Imam declared that the *Baitul Khiyal* Majalis would be started in Gilgit-Baltistan and Chitral on 21st March, 2018. It sharply implies that Imam Sultan Muhammad Shah fulfilled his prediction in his 49th *joma* (form) i.e. Mawlana Hazar Imam.



END OF PART ONE

TO BE CONTINUED, INSHA-ALLAH

Karachi: March, 2019

