

CHAPTER IX

SERVICE TO WORLD MUSLIMS

PRINCE Aga Khan is a powerful and wide-awake defender of Islam. Its splendid traditions have had in modern times no more devoted champion and no greater apostle than he.

When "The Times", London, made some unfair allegations against Islam and the Muslims in a leading article in October 1951, His Royal Highness sent a spirited reply to that newspaper which was published in its issue of November 6, 1951. He explained that it was because of the spirit of tolerance of Islam that even the smallest Christian and Jewish minorities survived and kept all their doctrines during the thousand years of Muslim rule.

The letter to The Times said: "In your leading article of October 22, 1951, you have stated that 'in the Muslim countries the violent reaction against the West is exaggerated by an intolerant religion which teaches the duty of shunning foreign influences'. This sweeping generalisation not only against Muslims but against their faith and Islam itself is both untrue and unfair, and, indeed, shows a lamentable dearth of knowledge regarding Islam and its legal and religious principles, even among leading writers of the leading journals of the West.

"Even a little knowledge of Islam will show that its religion is not only tolerant of other faiths, but most respectful, and indeed, fully accepts the divine inspiration of all theistic faiths that came before Islam. It does not only teach tolerance to its followers, but goes a step further and enjoins on them all to create the godly quality of *Hilm*, that is, tolerance, forbearance, patience, calmness, and forgiveness. It is due to the spirit of tolerance of Islam that even the smallest Christian and Jewish minorities survived and kept all their doctrines during the thousand years of Muslim rule. Nothing like what happened to Muslims in Spain after the Christian conquest has ever happened to a non-Muslim faith in any Islamic dominion.

"How can Europeans be so ignorant as to have forgotten that in the first century of Islam the Khalifas ordered that all that was best in Greek and Roman cultures should be assimilated; that not only the philosophy, medicine, literature of Greece, but its poetry and drama were carefully translated

into Arabic and were generally sought not only by the learned but also by the pious?

"In fact, in the interest of the universal unification of mankind the Quran ignores the minor differences and says: 'Come, let us unite to what is common to us all', which obviously encourages Muslims to assimilate ideas and even customs from others.

"If there has been violent reaction against the West in some of the Muslim countries, the reason is to be found in the attitude and behaviour of the Westerners, their ignorance and want of respect for the faith and culture of Islam, of which the reference to that faith in your leading article is a typical and usual example.

"If the West wants better relationship with the Muslims, the solution lies in their own hands, and this can be done only if they change their mental attitude and cultivate better understanding of the Muslims' material needs and loyal recognition of the high quality of their national culture and the purity of their faith".

In a remarkable article contributed much earlier to the Edinburgh Review, October 1923, His Royal Highness had urged on Europeans the need for more cordial relations and better understanding between Muslim countries and western powers. He had pointed out that the persistent aspirations of the modern world of Islam are toward the upbuilding of independent national states, not dangerous to other people from a military or naval point of view, but free from foreign tutelage, and working toward the cultural and intellectual improvement necessary to bring Islam into line with the great progressive countries of the world.

His Royal Highness is the patron of the Western Islamic Society, London, whose aims and objects are to look after the interests of the fresh converts to Islam in Britain and those poor Muslims who are employed as manual labourers at the various ports in England. This Society also arranges for the religious and secular education of the children of these Muslims. Mosques have been built at various centres and there is a regular arrangement for the burial of Muslims. For all these activities, Prince Aga Khan offers generous help. The Society is an organised body of Muslim communities throughout Great Britain and owes its status to the financial assistance of His Royal Highness. The contributions of Prince Aga Khan for the building and upkeep of

the mosques and educational institutions is a by-word among Muslims in Britain. At Cardiff, through the efforts of His Royal Highness a mosque has been built, which, in recognition of his services to Islam, has been named the Aga Khan Mosque.

His contributions towards the building of new mosques and the repairing of the old ones in other countries are equally liberal. He gave seventy-five thousand rupees for the repairing of the Masjid-e-Aqsa in Palestine. At Nairobi he laid the foundation stone of a mosque to which he made a personal contribution of twenty-five thousand rupees. For the repair of Badshahi Mosque at Lahore, he contributed a large sum. The fund for repairs was known as "Aga Khan Construction Fund".

Prince Aga Khan also supplies Muslim communities in various countries with necessary books for their cultural advancement. Recently he made a large donation to the Holy Quran Society at Dacca, East Pakistan. After winning the Derby in 1952, he made a handsome donation for the purchase of Arabic books to the Oriental Studies Department of Durham University.

His purse, which is ever open to promote the cause of his co-religionists, is emptied of tremendous sums every year. He not only gives help when requested, but is continually thinking up ways whereby he can be of greater service to the world of Islam.

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Prince Aga Khan can speak with greater authority than any other living Muslim upon the thoughts, ideas and aspirations of the Islamic world. The world of Islam, in fact, constantly and eagerly looks forward to the sound and constructive counsels of this experienced genius—one of the greatest living authorities on the international aspects of Islam.

When Mussolini declared himself the "protector of Islam" after his imperialistic conquest of Abyssinia, His Royal Highness issued a statement which was quoted far beyond the Muslim world. "Now is the time," he had said, "for the Duce to show in his own territories inhabited by Muslims—in Libya, Eritrea, Abyssinia and Somaliland—that the Muslims are really protected and their religious principles encouraged. If that is carried out it will be an excellent event and may serve as an example to all non-Muslim powers". It was a challenge Mussolini could not take up and it exposed him to the mirthful comments of his critics, and laid bare his true intentions

His Royal Highness does not merely profess Islam, he glories in it, takes pride in being a Muslim and proclaims this pride at every conceivable opportunity. Political forums, where religion falls into the background, have not deterred him from extolling the merits of his faith. Occasions which provided but little opportunity to make known the beauties of his religion have been turned to the best advantage by this great lover of Islam.

Any reference to the great religion of Islam anywhere within his hearing and he is up on his feet, his interest roused to the highest pitch. If anyone presumes to take liberties with the religion he loves or makes any covert reference not complimentary to his great faith, he will not sit quiet, no matter what the occasion, and let the provoking statement go unchallenged.

Mr. Mushir Husain Kidwai records an incident in the League of Nations which throws illuminating light on the unbounded love of His Royal Highness for the religion of Islam. In a gathering of internationalists, proud of their material concepts of life and setting small store by religion, this illustrious son of Islam had stood up to say that he was proud to belong to the glorious brotherhood of Islam. Says Mr. Kidwai: "In the League of Nations, in the presence of so many learned persons who claimed to represent nations scattered all over the world but whose mentality was mostly materialistic, stood up a man—a responsible, thoroughly educated, well experienced, well travelled, well polished man, a gentleman, a noble man, respected by all, and he proclaimed at the top of his voice that he was proud to belong to the glorious brotherhood of Islam. It was indeed thrilling. The occasion when it was made was thrilling. What a slap it was in the face of those cowards who felt shy at the name of Islam. The Aga Khan's words raised the prestige of Islam in an assembly which was almost prejudiced against it. I was overjoyed. I am a man hard to bend before anybody—not even before a king. But I would gladly bow before a man who spoke from his heart those thrilling words".

Prince Aga Khan turns lyrical when talking of Islam and its great achievements. In his book, *India in Transition*, he wrote: "The civilisation we call Islamic, has left its mark on lands stretching from the Atlantic to Java, and from the Balkans to the Himalayas. Within it are very distinct and different races, such as the white Berbers of Morocco and Algeria, the Arnauts of Albania (perhaps the purest European race) and the many converted Serbs of Bosnia and Macadonia. Then there are the hundreds of millions of every colour and race in Africa, Arabia, Persia, Central Asia, India, China, and the

Malay Archipelago. But wherever Islam exists there is the manifest influence of its Founder, that permeates all classes and races. Arabian and Persian culture, too, in architecture, in arts, and in literature is evident wherever Islam is found. You cannot visit a Muslim city without immediately being struck by the minaret of the mosque, which is everywhere the first sign of Islam, turned upwards towards the Great Beyond. The strong mystic influence that permeates Muslim nations cannot be mistaken for any other spiritual force than that of the Quran".

Speaking of the masterpieces of Islamic art and literature His Royal Highness wrote on one occasion: "The trained Western eye can immediately see and appreciate the carpets of the Safavids, the buildings of Cairo, Ispahan and Agra, the miniatures and the illuminated books of Persia and Arabia, the magnificent lamps of Egypt. These are at once understood if the observer has either natural taste or a trained intelligence. But the West has not yet begun to know the literature and thoughts of the East. To men like my lamented friend Edward G. Browne and Sir Denison Ross we are deeply grateful for encouraging the study of the literature of the East. One of my happiest memories is the result of giving Browne's "Literary History of Persia" to Arnold Bennet. After some weeks I had several visits from Bennet, and I shall never forget the joy the book had given him".

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The cause of scientific progress and economic development of Muslim lands is very dear to the heart of His Royal Highness. He has done everything in his power to advance this end and welcomes every opportunity and suggestion to lift Muslims up to greater glory.

When the International Islamic Economic Organisation was set up in 1950, Prince Aga Khan enthusiastically welcomed the programme of economic development set before itself by the I.I.E.O. and promised a donation of Rs. 1,000,000 for the establishment of an Institute of Economics. Out of this sum three instalments of Rs. 100,000 each have already been paid by him. The Board of Governors of the Institute announced in October 1953 that the Institute would train young economists of the Islamic world in higher economics and industrial planning.

One of Prince Aga Khan's latest interests is in setting up a floating university that should take the message of science to every Muslim land, and to place in Muslim hands the means of progress and prosperity.

It is proposed that a sizable passenger liner should be acquired and converted into the world's first "floating university" for the study of economics and other subjects. The idea originated with Jalal Husain, an influential Egyptian, who after discussing the scheme with official and powerful non-official Muslim sources throughout the world contacted Prince Aga Khan to donate substantially towards the scheme. His Royal Highness, who is actively helping the establishment of an Institute of Economics for Muslim countries, heartily welcomed the scheme.

of the Turks. — Statements propounded by Prince Aga Khan, the result of ultimately favouring the Turkish Empire, the Kingdom of Persia, the name of England, any of the British Empire, the Republic of France, the pledge given to the world, in particular to the world of Islam, to be implemented and the Turks should be left in absolute possession of their territories. It would be a great act of injustice to stretch any portion of Turkish territory to satisfy the ambitions of any other people. Instead of bringing peace to western Asia, such a settlement would sow the seeds of religious wars, the effect of which could not be expected to create goodwill to the country where they happen to be sown".

His intervention on behalf of Turkey had made him a target of attack from many quarters. In England there was a growing movement that Prince Aga Khan should so openly attack the British Government, and various sections of British opinion said that he ought to have been disciplined for spreading the spiritual welfare of his own people. His open declaration of having been regarded as prejudicial to an issue that was still under discussion.

In expressing the misgivings of the Muslim world, Prince Aga Khan had spoken with a bitterness that surprised a Government which is so often complacently in a "willing imperial servitor".

"British policy in the Near East," Prince Aga Khan had declared, "has puzzled and pained the Muslims of India, who now feel that a complete settlement should be made. Years ago Great Britain proposed that she was keeping Constantinople for the Turks. The time has now come when the promise was made in earnest, Constantinople and the Bosphorus should be given back to the Turks as soon as possible".

Under the pressure of such forthright statements Britain had to consider whether or not she should carry the policy of Least Change to its logical

CHAPTER X

TURKEY AND OTHER MUSLIM STATES

"WELL, Mr. Prime Minister, old though I am, I will go sword in hand and turn the Greeks out of Turkey. We'll charter ships. We'll do everything. Leave them to us".

These historic words of His Royal Highness Prince Aga Khan addressed to Mr. Lloyd George, Prime Minister of Britain in the early twenties, shattered the sinister designs against Turkey of British imperialism as effectively as the sword that Kemal Atatürk wielded in the defence of his fatherland.

The occasion for these remarks was a meeting between the British Prime Minister and a delegation of Indian Muslims visiting England to plead for the return of Thrace and Smyrna, then occupied by the Greeks, to Turkey.

Mr. Mushir Husain Kidwai, who was a member of the delegation, describing the interview wrote later that when they had put their case before the Prime Minister, Mr. Lloyd George had asked: "Now that the Greeks are in military possession of Thrace, who will turn them out from there?"

"The spokesman of the delegation, Mr. Hasan Imam, did not answer" said Mr. Kidwai. "He was, in fact given no time to speak. None of us could speak. It was His Highness the Aga Khan who enthusiastically jumped up and with a raised finger said: 'Well, Mr. Prime Minister, old though I am, I will go sword in hand and turn them out. We will charter ships. We will do everything. Leave them to us'. Mr. Lloyd George was thunderstruck. He could not make any reply except to murmur: 'No, no, we cannot do that.'"

The Indian Muslims were thrilled with the incident. Mr. Mushir Husain Kidwai never tired of narrating the story. He said: "The Aga Khan was a true Muslim overpowered by the love of Islam. The blood of the Prophet in his veins made him speak out those words. They indicated that he was ready, sincerely ready, to give up his wealth, his position, his very life, for Islam, yes, for Islam, not particularly for that sect of which he was the spiritual chief".

During the Anatolian War, when Mustafa Kemal Pasha was fighting for the liberation of Turkey, Prince Aga Khan warned the British Government of the folly and injustice of its attitude to Turkey. "Give the Turks fair play," he told Cabinet Ministers in London, and apprised the British nation of his feelings on the subject through interviews with Pressmen and by writing letters to influential newspapers like "The Times".

His Royal Highness felt that Turkey was being badly and unfairly treated, and used to remark that he was prepared to put all his resources at the service of the Turks. Strenuous propaganda by Prince Aga Khan had the practical result of ultimately reviving pro-Turkish feeling in England. "For the fair name of England, nay of the British Empire," His Highness had pleaded, "the pledge given to the world, in particular to the world of Islam, should be implemented and the Turks should be left in absolute possession of their territories. It would be a cruel act of injustice to wrench any portion of Turkish territory to satisfy the ambitions of any other people. Instead of bringing peace to western Asia, such a settlement would sow the seeds of constant wars, the effect of which could not be expected to remain confined to the country where they happen to be waged".

His intervention on behalf of Turkey had made him a target of attack from many quarters. In England there was a growing resentment that Prince Aga Khan should so openly attack the British Government, and certain sections of British opinion said that he might be better employed in sponsoring the spiritual welfare of his own people. His open championship of Turkey was regarded as prejudicial to an issue that was still under discussion.

In expressing the misgivings of the Muslim world, Prince Aga Khan had spoken with a bluntness that surprised a Government inclined to accept him complacently as a "willing Imperial servant".

"British policy in the Near East," Prince Aga Khan had declared, "has puzzled and pained the Muslims of India, who now think that a definite settlement should be made. Years ago Great Britain promised that she was keeping Constantinople for the Turks. The time has now come to show that the promise was made in earnest. Constantinople and Adrianople should be given back to the Turks as soon as possible".

Under the pressure of such forthright statements Britain had to decide whether or not she should carry the policy of Lloyd George to its conclusion

by actively intervening on behalf of the Greek allies. After party negotiations, in which, according to Lord Beaverbrook, Prince Aga Khan played an important part, the Conservatives withdrew their support from the Coalition Government, and Lloyd George had to resign.

The Treaty of Sevres, which was supposed to make peace with Turkey, contained very harsh terms. It was generally believed that the terms were vindictive, inspired mainly by Mr. Lloyd George. Prince Aga Khan had promised Mustafa Kemal that he would use what influence he had to mitigate the terms of the Treaty of Sevres. He brought his influence into play, and the London conference decided to scrap the Treaty of Sevres. Instead a conference was arranged at Lausanne between Mustafa Kemal's representatives and British, French and Italian delegates. The conference broke up without any useful decisions having been reached, but some six months later there was another meeting at Lausanne, which Prince Aga Khan attended in person.

The Turks were suspicious at first but gradually the shrewd handling of the situation by His Royal Highness won their confidence and a treaty was signed on terms of equality. This was a great personal triumph for Prince Aga Khan.

In defending the cause of Turkey, His Royal Highness had been actively associated by Sayed Ameer Ali, who was a member of the Privy Council of England, and they both publicly maintained and fought for the great Muslim country's legitimate rights. They also strove hard for the preservation of the Ottoman Caliphate. The fact that both were Shias added great weight and importance to their campaign.

The letter which they combinedly wrote to the leaders of new Turkey on the subject of Caliphate is worthy of note here. The letter said :

"As consistent friends of new Turkey and in full sympathy with her aspiration as an independent member of the comity of the free nations of the world, we desire to invite the attention of the Grand National Assembly to the very disturbing effects the present uncertain position of the Caliph-Imam is exercising among the vast populations who belong to the Sunni communion. We have noticed with the greatest regret that Islam, as a great moral and cohesive force, is losing among large sections of the Sunni population, owing

to the diminution in the Caliph's dignity and prestige, its weight and influence. For obvious reasons we do not wish to particularize the facts, but its absolute accuracy cannot be gainsaid.

"In the Sunni communion, we need not point out, the spiritual headship forms the link which binds the followers of Islam as a vast congregation. When the Caliphate was in peril from outside attacks, Musulman feeling all over the world was violently agitated, and the Muslims of India gave their sympathy and support to the Turkish nation in the belief that in fighting for their independence they were fighting also for the preservation intact of the institution which symbolized Muslim solidarity. Throughout those critical times we strenuously pleaded for the Turkish cause. And a British Muslim organization has, ever since the Turco-Italian War in Tripoli and Cyrenaica, devoted its energies in endeavouring to alleviate the untold suffering and distress among the Turkish people. Our observations and suggestions therefore, we trust, will receive a courteous hearing from your Government regarding a question in which we, in common with all Muslims, take the deepest interest.

"It must not be supposed for a moment from our remarks that we wish to suggest that the powers of the people's representatives should be in any degree curtailed. What we respectfully urge is that the religious headship of the Sunni world should be maintained intact in accordance with the Shariat. In our opinion any diminution in the prestige of the Caliph or the elimination of the Caliphate as a religious factor from the Turkish body politic would mean the disintegration of Islam and its practical disappearance as a moral force in the world—a contingency which, we are sure, neither the Grand National Assembly nor His Excellency the President Ghazi Mustafa Kemal Pasha can view with equanimity.

"In our opinion the Caliph-Imam symbolizes the unity of the Sunni communion, and the fact that he is a member of the Turkish people and is a descendant of the founder of the Turkish nation gives to Turkey a position pre-eminent among Islamic nations.

"For fourteen centuries it has been the cardinal principle of the Ahl-i-Sunnat, and on this, we believe, is the Ijma-i-Ummat, that the Caliph, the Vice-gerent of the Prophet, is the Imam of the Sunni congregations, and that between him and the general body of worshippers there is a nexus which knits

together the Ahl-i-Sunnat. This mystical element cannot be eradicated from the Muslim mind without creating discord in the world of Islam.

"We need not remind you that even when the Caliph-Imam lost his temporal power the great Kings and Chieftains sought and obtained from him investiture in order to validate their title to rule and to lead at prayers, the usual concomitant of secular authority. If Islam is to maintain its place in the world as a great moral force, the Caliph's position and dignity should not, in any event, be less than that of the Pontiff of the Church of Rome.

"For these reasons, among others equally cogent, we, as the true friends of Turkey, respectfully urge upon the Grand National Assembly and its great and far-sighted leaders, the imminent necessity for maintaining the religious and moral solidarity of Islam by placing the Caliph-Imamate on a basis which would command the confidence and esteem of the Muslim nations, and thus impart to the Turkish State unique strength and dignity".

This letter occasioned serious misunderstanding in the minds of the modern Turks, who were not favourably disposed towards the Caliphate. They questioned the motive behind the letter, but soon it became clear to them that its authors were actuated by their high sense of duty towards Islam.

Even as early as 1913, Prince Aga Khan had been actively concerned about the welfare of the Turks. He was due to visit his people in East Africa, but he postponed his journey because the end of the Balkan War was drawing near and he had to do his best for Turkey. Behind the Peace Conference scenes he made his influence felt and fought hard so that the Turks should preserve their dignity and retain their valuable possessions.

When Turkey declared war in 1914 against the Allies in sympathy with Germany, Prince Aga Khan was worried that if Germany won the war, then Turkey would become a vassal of Germany and would be but a corridor for the German Empire, and if Germany went down in defeat, what then was to become of the Turkish Empire?

After the Lausanne Conference, Prince Aga Khan made generous contributions to aid the Child Welfare Association of Turkey, which was organized with the purpose of helping the innocent victims of continuous wars and to relieve the misery of the children. Dr. Nihad Rashad Bey, on his return to

Turkey after the Lausanne Conference, expressed deep gratitude for the financial assistance rendered by His Royal Highness to the Child Welfare Association.

The services rendered by His Royal Highness to Muslims of other countries are also a great testimony of his love for Islam. His firm stand for the rights and independence of Islamic states has been responsible to a great extent for the amelioration of the peoples of these countries.

He has always been a staunch champion and a valiant supporter of the rights of the Arabs. In his book, *India in Transition*, he wrote: "To Muslims, from prince to peasant, there is something singularly abhorrent in the idea of an economic conquest at the expense of the Arabs".

In the rise of the Arab League and its consequent influence upon the Arab countries, beginning with Yemen and going as far as Somaliland and the Atlantic, he sees a great revival which might make Islam once more as glorious and as splendid a religion as it was in its early days.

About Egyptians, Prince Aga Khan had remarked at the League of Nations: "To us the Egyptians are not aliens or strangers, but brothers with the same culture, the same religion, the same outlook on the world. How intimate that union of culture between Egyptians and Indian Muslims, it can best be shown if I quote the fact that an Indian Muslim or an Egyptian, whatever their social or economic position, if found in the other's country, will be immediately at home. Even if the language is not understood, the similarity of custom and habit, of brotherly feeling and of religious faith, will make him feel that he has not left his own country. Thus, all the more heartily, sincerely and with pride and pleasure, I bid Egypt welcome to the League".

He fought for the cause of Egypt's freedom as valiantly as he did for India, the land of his birth. "Nothing", he averred, "could do more to raise the real prestige of Britain for liberalism than a thorough reform of the Egyptian administration by a far larger infusion of native co-operation, and the grant of greater powers to popularly elected assemblies for both national and local municipal purposes".

His advocacy of independence of Egypt has borne fruit and he has had the satisfaction of seeing that country on the road to prosperity.

Prince Aga Khan's love and noble sentiments for the world of Islam were fully evident when he welcomed the entry of Afghanistan into the League of Nations in 1934. Speaking at a session of the League in that year, His Royal Highness had said: "The heart of every Asian will be stirred with joy by this historic event. As a Muslim I am very glad to find this Islamic state a member of the League of Nations".

The establishment of Jewish Israel in Muslim Palestine moved His Royal Highness as deeply as it did the leaders of Palestine Arabs. He registered a strong protest with Britain at her part in bringing Israel into being and voiced his deep sentiments at the plight of the Arab refugees. He also issued a world-wide appeal in his capacity as President of the British Red Crescent Society for help to these victims of aggression.

His Royal Highness's love for Iran is very deep-rooted and he watches over its destiny with keen interest. In his opinion the late rulers of Persia, to whom he is connected by ties of blood, brought about their own downfall by their lethargy and their failure to introduce reforms demanded by the spirit of the age. He was, therefore, much pleased with Reza Shah's ascendancy and with the growth of democratic spirit in that country.

His long-cherished desire to visit Iran was fulfilled when he was invited to attend the marriage ceremony of the Shah of Iran in 1951.

Arriving in Iran, Prince Aga Khan looked up at the sky and the landscape and exclaimed: "What a lovely and beautiful country I have. I had been cherishing for years the desire to visit my beloved native-land."

Greeted by Press reporters, he told them: "If I am proud of anything in the world it is that I am an Irani. I never had an idea that my motherland had made so much progress and had all the modern amenities."

The whole of Iran was overjoyed at his arrival in the country. He was the subject of talk in all important gatherings. His dignified family, his great status and his profound learning were talked about and discussed by people everywhere. In the National Assembly of Iran, Aqai Maaqqar said: "We are proud of the visit of a distinguished Irani who enjoys international fame and reputation, who occupies a high position in the world not only as a great spiritual leader but also as a man of great learning who has deep knowledge of political affairs."

Poet Farat sang of his arrival in the following verses:

"O! Your visit is a source of pleasure;
Your very person is essence of freedom.
Your magnanimity leads the whole world
Toward learning and civilisation."

Prince Aga Khan did not like to be referred to as a guest in Iran. "Can a man be a guest in his own home?" he asked.

The Iranians were agreeably surprised to hear Prince Aga Khan speaking elegant Persian with ease and fluency. In reply to a question on how he came to know Persian so well, having lived all his life in India and Europe, he said: "I always spoke Persian with my mother, and no day passes without my reading Persian books".

The forefathers of Prince Aga Khan owned several forts in Mahallat, each fort large enough to accommodate several hundred families. On his arrival at Mahallat, the people of that area expressed their joy and pride at his visit by erecting several decorative gates in his honour. Thousands of people lined the roads for a glimpse of one whose ancestors had been the revered and benevolent rulers of the area. Their sentiments of love and affection moved Prince Aga Khan to joyful tears.

The address presented to him by the people of Mahallat said:

"O! pride of the state of Iran, welcome!
O! leader of the religious world, welcome!
The soil of Mahallat has turned into Kinaan;
You are welcome in this land like Joseph."

He advised the people of Mahallat to pay more attention to the education and upbringing of their children, and donated one million riyal to be distributed among the children of Ismailis. One incessant request made to Prince Aga Khan by his devotees was to name their newly born children. To the sons he mostly gave the name of Mohammad and Ali; the daughters he named Zohra, Fatima, Sakina and Zainab.

At the various functions held in his honour, young girls danced in spontaneous joy amidst great rejoicings. The followers of His Royal Highness shed tears of joy when he announced that he would start a co-operative bank in Mahallat for the economic uplift of the people.

Visiting the tomb of King Reza Shah Pehlavi, Prince Aga Khan placed wreaths on his grave and remarked: "Whatever Iran has is due to this great personality. We ought to take pride in such a king."

About the young king Mohammad Reza, His Royal Highness told a Press reporter: "I have met all the kings and rulers of the world except Stalin and have had social intercourse with them for a long time, but I did not find any of them more democratic, more intelligent and more philanthropic than Mohammad Reza Shah. Welfare of the people is his constant concern."

The Shahinshah of Iran was charmed by the wedding presents brought by Prince Aga Khan. They surpassed in value and splendour all the other presents from world royalty and from the aristocracy of Iran.

Prince Aga Khan gave Iran the slogan: "Security and prosperity for all". At a Press conference he said: "Fifty years ago when we were struggling for freedom, our motto was 'Do or Die' and 'Death or Independence'. Now your aim should be general prosperity and security of the people. Pay attention to their health and welfare. You should exploit the mines and natural resources of Iran. You should try for the rehabilitation of your country."

In a message to the people of Iran, His Royal Highness said: "The present practical world is different from the old world of a hundred years ago. You should march ahead with the times. Islam is facing a great danger today. The only way to meet this danger and overcome it is by removing hypocrisy and disruption from our midst and by paying special attention to the acquisition of modern sciences. We should give the best possible education to our students and our religious leaders so that they may steer clear of the shoals of narrow-mindedness and irrational conservatism and be able to face the hard realities of the practical world in a successful way."

On the eve of his departure, His Royal Highness gave the sum of 40,000 rupees for the welfare of newspapermen.

CHAPTER XI

PAKISTAN—"A MIGHTY INFANT"

HIS Royal Highness Prince Aga Khan was profoundly happy over the birth of Pakistan. He called it "a mighty infant", "the greatest child of Islam"; and hoped that it may be the destiny of Pakistan to bring about the spiritual and intellectual unity of Muslims.

"Thanks to the immense and miraculous efforts of Governor-General Jinnah, Pakistan is now an accomplished fact", said Prince Aga Khan in a message to the people of Pakistan in August 1947. "But our work now begins. If the Muslims were depressed by the misfortunes of the last 200 years throughout the world, now, at last, the wheel of fortune has turned and we are no longer justified in being either half-hearted or pessimistic. We must, with all our energy, heart and soul, with faith in Islam and trust in God, work for the present and future glory of Pakistan and give help to the unfortunate Muslims who still suffer under foreign domination. We must work for a better world, and be no more hypnotised by the dead glories of the distant past, or by the misfortunes of the near past. The period of Islam's downfall has vanished. Now Islam rises once again. The future of Pakistan is bright".

He said that Pakistan's manpower, her resources, her geographical position, the fundamental unity of her population in sentimental aspirations give her all the advantages which the Muslim world lost some 200 years ago.

He, however, warned the people of Pakistan that if they looked upon Islamic principles as only rites and ceremonies and forgot the real *Ayats* of God's natural phenomena, "then not only Europe but China and India will go so far ahead of us that either we will become like North Africa, humble protectorates, or we may have, like Turkey, to throw over much that is most valuable and precious in our mental outlook".

Some competent foreign observers are of the belief that the birth-pangs of Pakistan might have been smoothed if the young State had called upon the experienced wisdom of the Aga Khan for help. That he would have been too glad to render every assistance is clear from the cable he sent as recently as April 1953 to Prime Minister Mohammad Ali at the latter's assumption

of office. He said: "Wish Your Excellency every success in your hard work for Pakistan and Islam. If I can be of any service, I am entirely at Your Excellency's disposal".

In a letter to Mr. Yusuf Haroon, then Pakistan's High Commissioner in Australia, Prince Aga Khan wrote on March 26, 1952: "I will continue to give advice without fear or favour as long as I am alive, because in Pakistan if we do not take the warning road we will go to the same disastrous end as befell the Muslims some 200 years ago. There are many dangers around Pakistan, and her position is even more exposed than that of Iran, Egypt, Tunisia, Morocco. We must carefully go into the problem of East Pakistan and West Pakistan as unity is the first and foremost problem for all Muslims".

"Invest or perish" was Prince Aga Khan's warning to Pakistan and the world of Islam at a lecture in Karachi in January 1952. He called upon the Muslims to cut down their expenses to the minimum and invest all they could in the industrialisation of their country.

He said he realised that with the existing low standards of living it was difficult for the Muslims to save, but if they did not save and invest their savings in the promotion of science and industry they would, sooner or later, fall a prey to Communism or colonialism.

"If real independence for Pakistan or for that matter for any Muslim country is desired", he said, "then the present generation must be ready to reduce welfarism and consumerism to the very limit and replace it by capital investment. If the whole effort of the nation is conscientiously, as in Russia, brought to the understanding to reduce consumption and to put all its effort on capital investment, you may, in say 20 years, build up the elements of a free system, independent alike of Communism and colonialism."

"We know that vast plans are being made by Government for development. But unless every man is ready to realise the importance of investment, however small, and unless planned guidance is forthcoming from the authorities by which such investments may be directed to the purchase of capital goods for the production of the essentials of life like food, you cannot build a healthy independent national state".

He further stressed that science must come into industry and into agriculture, which he regarded the biggest of all industries, and that behind this

scientific advancement there should be the conscientious and willing effort of the people. If this willing and conscientious effort was neglected, then the time may come when some form of compulsory investment such as was in Russia may have to be tried, or there would be total economic dependence on either one or the other of the two capital-investing countries, America or Russia.

"It is for this reason", continued Prince Aga Khan at the lecture "that the leaders of public opinion, the leaders of our religious life, statesmen and the *ulema*, must use their influence with the masses and bring about a general awakening to the need for constant investment for harnessing the forces of nature".

The advice reflected the soul of half a century's crystallised wisdom and was hailed as a signal service to Pakistan and other Muslim countries.

In his talks with leaders of public opinion in Pakistan, Prince Aga Khan stressed that in the case of countries like Pakistan, Indonesia, Morocco and other Muslim lands, there was a great need to learn from Europe those secrets of power over nature, of scientific, economic, and industrial development, which have made the West so powerful.

He did not merely give advice. He offered generous donations for the setting up of research institutes and made gifts of scholarships for the study of science. For the establishment of an economic research centre which should work for the development of Pakistan and other Muslim countries, he announced a donation of Rs. 10,00,000 in 1950. He also offered four science scholarships, each of four years duration, for mining, geology, hydro-electricity and marine engineering. He said that if the students derived proper benefit from the scholarships, he would increase the number of scholarships to twenty, each one costing him £750 a year. Already eight students are enjoying the benefit of His Highness's magnanimous help.

His visits to Pakistan are always marked by generous gifts to various public institutions, religious welfare societies and for the relief of the poor. The most recent charity is the construction of 150 huts at the cost of rupees one lakh for poor refugees at the Drigh Village, Karachi.

In January, 1951, while leaving Dacca, he urged the people of Pakistan to make genuine efforts for the establishment of a technological institute

modelled on the institute at Zurich. Such an institute, he said, would be a great help in the all-round development of Pakistan.

In February 1952, he advised the country's businessmen and industrialists to ameliorate the condition of the masses and to work selflessly for the progress and welfare of the nation. He also asked some of his prominent followers in Karachi to set up cotton textile mills in the country, and is understood to have addressed personal communications to some of them in this regard.

Prince Aga Khan is himself a financing partner in a new jute mill in East Pakistan, the Crescent Jute Mill, which is likely to go into production in 1954. The other partners are two English firms with a large number of Ismailis as shareholders.

He is trying to get more associates for further investment in industry in Pakistan. In a communication to "Dawn", Karachi, His Royal Highness wrote in May 1952 from France: "My family investment in industry is not limited to what we have already done. While I am here, I am trying to get associates for further and newer forms of industry to be started by specialists in partnership with ourselves and to study what can be done to make the cotton industry further modernised by newer methods. In spite of my illness I am in contact with various industrialists in Europe".

During his visits to Pakistan, His Royal Highness has on numerous occasions emphasised the need to evolve a system of education under which science and religious philosophy could be blended for the harmonious development of the mind of the country's youth. Recalling that in Aligarh an effort was made to achieve this end, he said: "We want many Aligarhs in Pakistan".

To critics who did not relish the idea of Pakistan calling itself an Islamic state, Prince Aga Khan's rejoinder was: "Nothing could be farther from the truth than that because Pakistan called itself a Muslim state it was hostile to non-Muslims". He also disabused the minds of the minorities of any fears and suspicions of the Islamic state of Pakistan.

He said that most of the Western countries had a state religion which did not militate against the interests of those who did not profess that religion. And he gave the example of England, Spain and Portugal, and said: "If

the state religion in Christian countries does not interfere with religious freedom, why should Islam, whose record is singularly free from anything like the inquisition or the stake."

"If we call ourselves a Muslim State, it only means that we are not a Godless state", he explained. "It means that we are proud of Islam, which preaches equality of man and unity of God".

In a tribute to the memory of Quaid-i-Azam Mohammad Ali Jinnah, whom he called "essentially a modern man", Prince Aga Khan said: "While his memory will remain, I am sure, in the hearts of the people of this country as well as the general body of Muslims throughout the world, yet a useful memorial of the kind that will help Pakistan to become what he dreamt and what Muslims generally dream, will be a humble way of our paying homage to his creative work. A simple dignified marble mausoleum, taking inspiration from the Moti Masjid of Delhi Fort, should be our first objective. Next to that, a large mosque with plenty of open space, taking inspiration from the Badshahi Mosque in Lahore and worthy of Karachi by its size and proportion. There will also be a Darul Ulum, Islamic historical and religious research institute, based on an Arabic conception. And last, but by no means the least, is an Institute of Technology. These four institutions would, in my opinion, form a fitting memorial to Quaid-i-Azam Mohammad Ali Jinnah".

Prince Aga Khan views Pakistan as a mighty instrument which can forge world Muslim solidarity and restore to Islam the glory of its early days. With its central geographical position, progressive outlook and devotion to the cause of Islam, His Royal Highness sees in this new Muslim state the seeds of a powerful force which can infuse new life into the world of Islam and put Muslims once more on the road to prosperity and world eminence.

But His Highness feels that if world Muslims are to be unified into one inseparable whole—each unit preserving its individuality and yet linking its destiny with the main body of Muslims—there should be oneness of language side by side with the oneness of faith.

To achieve this end, he advised Pakistan to adopt Arabic, the language of the Quran and of the holy Prophet, the language which is the very base of Muslim culture, as the state language of the country.

Addressing a session of the World Muslim Conference in February 1951 at Karachi, His Royal Highness said :

"I can assure you that it is not with a light heart that I address you this evening. I fully realise that what I am going to say will make me most unpopular with important sections of the population. However, I would be a traitor to Islam if I let this opportunity pass without placing before the people of this powerful and populous Islamic nation the views which I consider my duty to place before the Muslims with as many of the arguments as I am capable of using in a short address. I fear some of my arguments will mortally offend those who under totally different conditions gave so much of their life for the support of the cause which I think today has been passed by, by events far more important than any dream of in those days.

"I feel the responsibility greater than any I can think of to place my views and arguments before the Muslim population of Pakistan as a whole—each and every province—while what I consider a tragic and deadly step is not yet taken and not added to the constitution of this realm.

"The language of a nation is not only the expression of its own voice but the mode of interpretation with all other human societies. Before it is too late, I, an old man, implore my brothers in Islam here not to finally decide for Urdu as the national language of Pakistan but to choose Arabic. Please hear my arguments.

"First my argument against Urdu. If what was the other part of the former British Empire of India had made Urdu its national language, there would have been a great argument for Pakistan doing ditto. It could have been a linguistic and important point of contact with the vast Republic of the South. I am the last man on earth to desire to break any bridge of contact and understanding between Pakistan and its immense neighbour. Friends, not only Urdu but even Hindustani has been replaced by Hindi throughout Bharat as the national language. The people of Bharat were perfectly justified to choose any language which the majority considered most appropriate and historically justified to be their national language. The majority there had the right to choose what was most suitable for them as the official language of the country. Your choice in Pakistan of Urdu will in no way ameliorate or help your relations with your southern neighbour nor will it help the Muslim minorities there in any conceivable way. However you may add

Arabic and Persian words to Urdu, there is no denying the fact that the syntax, the form, the fundamentals of the language are derived from Hindi and not from Arabic.

"Was Urdu the language of the Muslims of India at the time of their glory? During the long Pathan period, Urdu was never considered the language of the rulers. Now we come to the Moghul Empire in the period of its glory. It was not the language of the educated. I defy anybody to produce a letter or any other form of writing by Emperors Aurangzeb, Shah Jehan, Jehangir, Akbar, Humayun or Babar in Urdu language. All that was spoken at the Court was Persian or occasional Turkish. I have read many of the writings of Aurangzeb and they are in beautiful Persian. Same is true if you go to the Taj Mahal and read what is written on the tombs of the Emperor and his famous consort. Persian was the Court language and the language of the educated, and even till the early 19th century in far Bengal the Hindi intelligentsia wrote and used Persian and not Urdu. Up to the time of Macaulay, Persian was the language of Bengali upper classes irrespective of faith and of official documents and various Sadar Adalat.

"We must look historical facts in the face. Urdu became the language of Muslim India after the downfall. It is a language associated with the downfall. Its great poets are of the downfall period. The last and the greatest of them was Iqbal who with the inspiration of revival gave up Urdu poetry for Persian poetry. There was a meeting in Iqbal's honour in London organised by such men as Professor Nicholson. I was present at that meeting. Iqbal said that he went in for Persian poetry because it was associated with the greatness of the Islamic epoch and not with its misfortunes. Is it right that the language of the downfall period should become the national language of what we hope now is a phoenix-like national rising? All the great masters of Urdu belong to the period of greatest depression and defeat. It was then a legitimate attempt by the use of a language of Hindi derivation with Arabic and Persian words to find ways and means of better understanding with the then majority fellow countrymen. Today that vast British dependency is partitioned and succeeded by two independent and great nations and the whole world hopes that both sides now accept partition as final.

"Is it a natural and national language of the present population of Pakistan? Is it the language of Bengal where the majority of the Muslims live? Is it what you hear in the streets of Dacca and Chittagong? Is it the language

of the North-West Frontier? Is it the language of Sind? Is it the language of Punjab? Certainly after the fall of the Moghul Empire, the Muslims and Hindus of certain areas found in it a common bond, but now today other forms of bridges must be found for mutual understanding.

"Who were the creators of Urdu? What are the origins of Urdu? Where did it come from? The camp followers, the vast Hindi speaking population attached to the Imperial Court who adopted, as they went along, more Arabic and Persian words into the syntax of their own language just as in later days the English words such as glass and cup became part of a new form of Urdu called *Hindustani*.

"Are you going to make the language of the Camp or of the Court the national language of your new born realm? Every Muslim child of a certain economic standard learns the Quran in Arabic whether he is from Dacca or Quetta. He learns his Alif-Ba to read his Quran. Arabic is the language of Islam. The Quran was in Arabic. The Prophet's *ahadith* are in Arabic. The highest form of Islamic culture in Spain was in Arabic. Your children must learn Arabic to a certain extent always. The same is true of your West, whether Sind, Baluchistan or the North. From the practical and worldly point of view, Arabic will give you, as a national language, immediate contact not only with the 40 million Arabic-speaking people of independent nations on your West but the other 60 million more or less Arabic-speaking people who are not independent but who exist in Africa. Right up to the Atlantic, not only in North but as far South as Nigeria and the Gold Coast, Arabic is known to the upper classes of the population. In all the Sudans, on the Nile or under French rule, Arabic is the language right up to the border of Portuguese West Africa. In East Africa, not only in Zanzibar but amongst the Muslim population of even countries as far apart as Madagascar and Portuguese East Africa, Arabic is known. If we turn to the East, on Arabic Islam has been founded and prospered throughout the 80 million Muslims of Indonesia and Malaya—the 80 million Muslims right up to the Philippines. In Ceylon, Muslim children of the well-to-do classes get some knowledge of Arabic. Is it not right and proper that this powerful Muslim State of Pakistan with its central geographical position, its bridges between the nearly 100 million of Muslims of the East and 100 million Muslims of the West—its position of the East from Philippines and the great state of Indonesia and Malaya and Burma and then westward with the hundred millions in Africa, right up to the Atlantic, should make Arabic its national language and not

isolate itself from all its neighbours and from the world of Islam with a language that was associated with the period of downfall of Muslim State? And finally, while Arabic as a universal language of the Muslim world will unite, Urdu will divide and isolate.

"Gentlemen, brothers in Islam, people of Pakistan, people of every province, I appeal to you, before you take the final and what I unfortunately must say I consider the fatal jump down the precipice, please discuss and let all and every one contribute their views. Take time and think over it.

"Once more I appeal to those whom I have offended, for Islamic charity in the discussions that inevitably will take place and all others to look facts in the face historically and the present world of today.

"I pray that the people of this country may be guided by the Divine wisdom before they decide".

The lovers of Urdu did not take the advice in good part and there was quite a controversy in the country over the question of whether Arabic, English, Urdu or Bengali should be the state language of Pakistan.

Mr. Zahid Husain, formerly Governor of the State Bank of Pakistan, had also expressed himself in favour of Arabic as the state language of Pakistan. In April 1950 he had declared that Arabic should replace English in Pakistan.

The sentiments and views of His Royal Highness found a ready echo in East Pakistan, where there is a sizable opposition against Urdu becoming the state language. A statement issued by seven Members of the Pakistan Constituent Assembly from East Pakistan and fifty-seven East Pakistan M.L.A.'s "whole-heartedly" supported the view that Arabic should be adopted as the state language of the country.

A conference held at Dacca on March 11, 1951, called the East Pakistan Arabic State Language Conference, also favoured Arabic as the state language of the country.

Mr. Zaheeruddin Choudhry Moazzam Hossain, Chairman of the Reception Committee of the above Conference, praised Prince Aga Khan, whom he referred to as "a politician of world-wide reputation", for advocating the cause of Arabic from the viewpoint of the solidarity of Muslims.

In his address read out at the Conference, Mr. Zaheeruddin Choudhry said that "with Arabic are acquainted the largest number of Muslims in the world from Morocco to Indonesia, including Pakistan, on account of the holy Quran".

Another East Pakistani, Mr. A.B.M. Sultan al-Alam Choudhry, contributed on article to the Islamic Review under the title of "State Language of Pakistan—Claim of Arabic". He said: "Bengali and Urdu shine with borrowed lights, whereas Arabic shines with its own splendour, throbs with its own vitality and takes pride in its excessive and inexhaustible store of wealth".

There are indeed signs for men of understanding", "Send them and God has made subject to you (men) all that is on the earth". "It is God who has subjected the sea to you, that ships may sail through by His command, that ye may seek of His bounty, and that ye may be grateful. And He has subjected to you all that is in the heavens and ... the earth; behold, in that are signs indeed for those who reflect".

He explains that, over and over again in the Quran, the earth, sun, moon, mountains, fruits of the earth and trees are mentioned as the signs of divine power, divine law and divine order. Even in the story of Noah, divine is referred to as the natural phenomenon of light, and even references are made to the fruit of the earth.

"During the great period of the rise of Islam", says Prince Aga Khan, "Muslims did not forget these principles of their religion. But at the end of the 15th century and beginning of the 16th century Europe rapidly advanced its knowledge of nature, namely all those very signs of God in which the Quran refers. The Muslims stuck to their rites and ceremonies, to their prayers and fasts, forgetting the other half of their faith. Thus during the last three centuries, the West gained an advance and the nations of Islam lost most of their beautiful prayers, their emotions and goodwill towards the past; were faced with common deterioration of one form or another and the Muslim world went down. The Muslims forget the laws of nature to which the Quran refers as proof of God's existence, they went against God's natural law, and this brought but to disastrous consequences".

"I agree", he says, "that we forget Islamic principles in the last three hundred years, but some great care must be taken to understand what Islamic principles we forgot and what Islamic principles we did not forget, for it may

CHAPTER XII

ISLAM AS PRINCE AGA KHAN SEES IT

THE world of Islam today is at a turning point of its history. The middle-ages are over, and either Islam must now go forward or be added to the other might-have-beens of history". This is the gist of a message to the world of Islam by His Royal Highness, Prince Aga Khan given on many an occasion.

He urges that Muslims must awake now and, following the glorious life and marvellous teachings of the Holy Prophet, build up their spiritual and religious faith and work for the development of science and for political and social advancement along the lines of the most progressive races of mankind.

"Formalism and verbal interpretation of the teachings of the Prophet are in absolute contradiction with his whole life history", says Prince Aga Khan. "At its greatest period, Islam was at the head of science, was at the head of knowledge, was in the advanced line of political, philosophic, and literary thought".

"True Islam was and is dynamic and not static", His Highness has been at pains to stress before Muslims on numerous occasions. "It was dynamic, simple, clear during the glorious Omayyad period when the foundations of Islam were laid wide and deep—so wide and deep that in spite of all its later weaknesses, it survived the terrible Mongolian invasions and the the far more terrible enmity of Europe later. Ask your historians, ask your thinkers to concentrate on that glorious 100 years of Omayyad rule and take that for an example with its simple faith and open mind.

"Islam is essentially a natural religion. The miracles quoted in the Quran are the great phenomena surrounding us and we are often told that all these manifestations can be used and should be used by the intelligent for the service of man. Let us never forget that in the struggle for the existence of the future, only those will survive who can control the forces of nature to the greatest extent".

Prince Aga Khan recalls with pleasure that in the past ages, Muslims played an important part in world trade and feels that there is no reason why

they should not do so again under modern conditions. He says that in the golden age of Muslim civilisation, right up to the sixteenth century, the Muslim peoples took the lead in the world's economic life.

His Royal Highness feels that Muslims are much to blame for neglecting the injunctions of the Quran which demand that they discover all the secrets of nature and fully utilise its immense resources. He emphasises time and again that Islam encourages its followers to study life and the universe and to dominate it. He quotes the following passages from the Quran: "Behold! In the creation of the heavens and earth, and the alternation of the Night and the Day, there are indeed signs for men of understanding"; "Seest thou not that God has made subject to you (men) all that is on the earth"; "It is God Who has subjected the sea to you, that ships may sail through by His command, that ye may seek of His bounty, and that ye may be grateful. And He has subjected to you all that is in the heavens and on the earth: behold, in that are signs indeed for those who reflect".

He explains that, over and over again in the Quran, the stars, sun, moon, earthquakes, fruits of the earth and trees are mentioned as the signs of divine power, divine law and divine order. Even in the *Ayat* of Noor, divine is referred to as the natural phenomenon of light, and even references are made to the fruit of the earth.

"During the great period of the rise of Islam", says Prince Aga Khan, "Muslims did not forget these principles of their religion. But at the end of the 17th century and beginning of the 18th century Europe rapidly advanced in knowledge of nature, namely all those very *Ayats* of God to which the Quran refers. The Muslims stuck to their rites and ceremonies, to their prayers and fasts, forgetting the other half of their faith. Thus during the last three centuries, the West gained an advance and the nations of Islam (in spite of their humble prayers, their kindness and gentleness towards the poor) were faced with constant deterioration of one form or another and the Muslim world went down. The Muslims forgot the laws of nature to which the Quran refers as proof of God's existence, they went against God's natural laws, and this neglect led to disastrous consequences".

"I agree", he says, "that we forgot Islamic principles in the last three hundred years, but here great care must be taken to understand what Islamic principles we forgot and what Islamic principles we did not forget, for it may

be that stress is being laid in the popular mind on what we had not forgotten. For instance the Ulema in Iran were never more powerful, more influential, more believed in and more obeyed than in the early part of the 19th century during Fatehali Shah's reign. The Shariat law was in every way being carried out, rites and ceremonies were exactly obeyed, the poor received regular help and and assistance and Zakat was general. Yet that was for Iran the most disastrous period because they went to war foolishly, trusting on prayers, against Russia and lost the whole Caucasus, Georgia and half Azarbaijan. It is generally said in Iran that the Ulema assured their troops, who had inferior arms, that by reciting certain holy verses they could face the superior armament of the Russians. Unfortunately they did and were massacred and defeated and had to accept finally the humiliating treaty of Turkmania.

"During the same 18th and 19th centuries in Turkey and North Africa, from Egypt to Morocco, also, the rites, ceremonies and alms for poor were carefully carried out and yet those were the years of the disastrous wars with European powers and regular loss of territory to those who had better equipment".

He asks the Muslims to remember that in the great first century they knew more about sea and wind than Europe ever did for hundreds of years and warns that unless Muslim universities train and educate the Ulema in the same atmosphere as the science students, realizing the fundamental truth that Islam is a natural religion of which the *Ayats* are the universe in which we live and move and have our being, Islam will face greater disasters.

He says that if minds and spirits of the people are bound down and limited by subtleties and reservations which turn every custom into law as in Magian Persia, downfall is more likely to come than progress. The Muslim World was so handicapped in Baghdad that in spite of its advance in science and philosophy from its very nature, it could not go forward as Europe did two or three centuries later from the same science and philosophy acquired from the Muslims.

It has been a matter of great grief to Prince Aga Khan that the Ulema of Islam had built up a fabric which had no relationship with reality. But he cautions the reformers that, appalled by the extent and variety of the non-essentials (*Furuat*), they should not discard the basic essentials of religion, like the man who in emptying the waste water from the tub threw the baby with it out of the window.

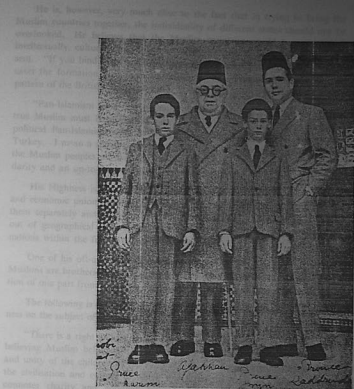
To restore its dynamic character to Islam, he desires to evolve a happy blend of spiritual and religious outlook on life on the one hand and material concepts of existence on the other. He sees danger for Muslims if there is too much leaning on one side or the other. He, therefore, deplors the present method by which the Ulama are brought up on one line of studies and the science-learning youth on a different one. He fears that in this way there will develop a fundamental misunderstanding among the Muslims, and the soul and spirit of the Muslim nation would be seriously disturbed.

Prince Aga Khan fears that unless Islam is presented in its clear, undimmed brilliance before the Muslim youth, they might be led astray in modern times of materialistic Western civilisation, clashing doctrines and spiritual confusion, and run the risk of becoming agnostics and sceptics, or be influenced by atheist writing

Real Islam, he believes, can only be understood and preached by men who have a religious bent of mind but who, have also been thoroughly grounded in the fundamentals of science and philosophical studies in regular universities. He says that only post graduate students with eminent scholastic attainments should be allowed to assume the role of Ulama, and that the danger of an open or hidden clash between the conservative and the progressive elements in Muslim society can be avoided only by giving secular studies a religious bias and religious training a scientific and philosophic outlook.

His Royal Highness draws pointed attention to the likelihood of a clash between the conservative and the modernist elements in Muslim society and says that unless these two elements in Islam learn to appreciate each other's stand and work hand in hand for the glory of Islam, a day would come when the progressive elements faced with the danger of being left far behind amongst the nations of the world would clamour and demand a secular State.

The universal and deep influence exercised by Islam on the life and civilisation of three continents has appealed to the mind of Prince Aga Khan strongly and, recognising that it was Muslim civilisation which carried the torch of knowledge to the West, he has felt himself impelled to spread the mission of the Prophet as a means of welding the different Muslim nations together for their individual and collective glory.

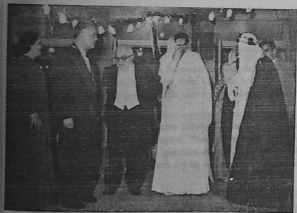


Outside the Paris Mosque after prayers, Prince Aga Khan with his younger son and grandsons

...in the literature of Islam, in the same way as the... her outstanding poetry. It also means a true reformation, a return to the very and pure simplicity of the faith, to its preaching by persuasion and example, to devoted activity for mankind. This moral and worthy spiritual movement makes not only the Muslim and the non-Muslim, but also the Christian, all classes an object of affection to all Muslims. A Muslim is a Muslim



Prince Aga Khan with South African Muslim leaders at Johannesburg, South Africa



The Iranian Ambassador and Saudi Minister in Pakistan greet Prince and Begum Aga Khan at a function in Karachi

He is, however, very much alive to the fact that in trying to bring the Muslim countries together, the individuality of different states should not be overlooked. He believes that the Muslim countries would become united intellectually, culturally and religiously only by their own free will and consent. "If you bind them together, they will break up", he warns. He advocates the formation of a loose federation of the Muslim countries on the pattern of the British Commonwealth.

"Pan-Islamism is a real heritage of every Muslim", he says. "Every true Muslim must be a Pan-Islamist. But by Pan-Islamism I do not mean political Pan-Islamism such as was practised by Sultan Abdul Hamid of Turkey. I mean a spiritual union of Muslims, a religious and moral unity of the Muslim peoples all over the world, and a consolidation of Muslim solidarity and an up-to-date social and economic outlook".

His Highness is not slow in emphasising that "unless cultural, religious and economic union takes place between Muslim peoples, death will fall on them separately and individually". Their political development may grow out of geographical factors and be influenced by the general movement of nations within the framework of United Nations.

One of his oft-quoted sayings on the subject of Muslim unity is: "All Muslims are brothers; they are different parts of the same body. The separation of one part from the other may mean death—in unity there is life".

The following is an illuminating passage from the pen of His Royal Highness on the subject of Pan-Islamism:

"There is a right and legitimate Pan-Islamism to which every sincere and believing Muslim belongs—that is, the theory of the spiritual brotherhood and unity of the children of the Prophet. It is a deep, perennial element in the civilisation and culture to which was given the name of Islam. Islam connotes charity and goodwill towards fellow-believers everywhere from China to Morocco, from the Volga to Singapore. It means an abiding interest in the literature of Islam, in her beautiful arts, in her lovely architecture, in her entrancing poetry. It also means a true reformation, a return to the early and pure simplicity of the faith, to its preaching by persuasion and argument, to beneficent activity for mankind. This natural and worthy spiritual movement makes not only the Master and His teachings but also His children of all climes an object of affection to all Muslims. A famine or a desolating

fire in any part of the Muslim world would immediately draw the sympathy and material assistance of the Muslims everywhere. The real spiritual and cultural unity of Islam must ever grow, for to the follower of the Prophet it is the foundation of the life of the soul.

"The spread of this spiritual and cultural Pan-Islamism, this true religion of brotherhood and affection, in our time has been promoted by the facilities of modern civilisation, by the growth of the spirit of liberty and by the general awakening of the East".

Few Muslims have been more concerned than His Royal Highness Prince Aga Khan about Muslim unity and solidarity. His is a unique example of a religious leader who has made earnest and sincere endeavours to so mould his sect that they should respect all the other sects of Islam. Following the example of Hazrat Ali, the fourth Caliph of Islam, he and his large community of Ismailis have shown a brotherly feeling of respect for the other sects.

Since long time, the motto he has given his followers is: Service and sacrifice for the greater glory of Islam and the motherland. He expects the Ismailis to be the spearhead of the movement for *Itehad-e-Islam*, which is the name given by him to cultural, religious and economic Pan-Islamism.

He has advised his Ismaili followers to take the view that "as Hazrat Ali himself co-operated with the first three Caliphs, it is not now for us to judge those Caliphs but to respect their memory as Hazrat Ali himself did all his life".

"We believe that the Imamate belongs to the House of the Prophet", says the spiritual leader of the Ismailis, "but for reasons best known to himself, Hazrat Ali did not raise the question during the lifetime of the first three Caliphs and that is good enough for us not to raise the question which he did not raise himself".

Coming as they do from the mouth of one brought up in Shia surroundings, these utterances reveal the depth of learning and great spirit of tolerance of His Royal Highness. It is brave utterances such as these which have won him the unbounded respect of the entire Muslim world and elevated him to the rank of a revered spokesman of Islam to the West.

His Highness has long been associated with research in Islamic subjects and has rendered unstinted moral and financial assistance to organisations

and associations and even individual scholars devoted to Islamic learning, irrespective of sect or nationality.

A large number of research works on Islam have been published under his patronage. There have been books on as diverse subjects as Islamic art and culture, Sufism, Islamic history and achievement of Arabs in the field of science and medicine. The books have been published in English, Arabic, Persian and Urdu and have been favourably reviewed by Western as well as Eastern journals. In the year 1946 Prince Aga Khan had asked Dr. Syed Zafar-ul-Hasan, an eminent theologian, to write the philosophy of the Quran, promising to bear all the expenses, but the learned Doctor died in 1949 before the work could be completed.

Prince Aga Khan himself has written a treatise on Islam in recent times under the title of *Glimpses of Islam*. Co-author with His Highness is Dr. Zaki Ali of Egypt. The book interprets the essentials of Islamic faith and Islamic life to the Western reader and draws the attention of the Muslim mind to the need for religious revival, which should give a fillip to both spiritual and material progress.

The book also answers the question so commonly present in the Christian mind: What need was there for a Divine revelation to Mohammad? "The answer of Islam", says Prince Aga Khan in this book, "is that God under Jewish monotheism was a national and racial God for the children of Israel, and His personality entirely separate from his supreme manifestation: the Universe. Christianity, too, had lost its hold from the very moment when it made of its great and glorious founder not the perfect man, but God incarnated in man. So the absolute necessity arose for a final revelation to Mohammad himself, for a detailed description of the qualities of the Almighty and of His relations to the universe created by Him".

"There is a fundamental difference between the Jewish idea of creation and that of Islam", His Highness further says in *Glimpses of Islam*. "The creation, according to Islam, is not a unique act in a given time, but a perpetual and constant event. God is the support of all existence at every moment by His will and His thought.

"In Islam, the Faithful believe in Divine justice and are convinced that the great problem of predestination and liberty is regulated by the compromise which admits that God knows what man is going to do, but that man is free to do it or not to do it.

"Wars are condemned by Islam. Peace ought to be universal. Islam means peace, peace of man with God and peace of men among themselves.

"There are no priests in Islam, no monks. The prayer of everyone goes direct to God without the mediation of men or even without any aid accorded by the soul of the Prophet or that of great Muslim saints as mediators between God and man. There is no confession of sins, except directly to God".

Prince Aga Khan emphasises in this small book for the benefit of Muslims that it is necessary to seek again a direct contact with the Quran and with the authentic Traditions, and thus secure a doctrinal and moral purification. It is also necessary to eliminate from the beliefs all popular superstitions.

"If the Quran is better understood", he says, "it would inspire Muslims to a revival of religious thought and action. The Traditions and Sayings of the Prophet are to be seriously and critically studied with a view to free them from posterior deviations and infiltrations. As regards the four juridical schools, we may point out that their divergences are of little importance, and there are no antagonisms between them.

"And as it is essential to re-establish the religious unity of the Ummat (the nation of Believers) a real rapprochement and consequent union between Sunnis and Shias should be aimed at and worked for. Even a unification of the four juridical schools, which exist within the orthodoxy itself, may be achieved". A tremendously powerful and unshakable religious unity may thus be achieved".

In accordance with the Muslim principle of Ijma (the majority of opinion of the learned doctors of the Islamic religion), Prince Aga Khan suggests that Muslim jurists, ulema and doctors of Muslim Law should gather together to discuss the religious problems affecting the welfare of Muslim peoples around the world and hold an all-Islam conference representing the various and numerous peoples of Islam.

The main object of such a conference would be to come to an agreement on the most appropriate interpretation, in the light of the conditions of the present age, of Muslim Law in all its aspects : an interpretation which would meet the spiritual and material needs of present times.

"It must not be forgotten", he explains, "that according to the principle of Ijma, the interpretation of the precepts and laws which regulate the lives of the Faithful, as laid down in the Quran and in the Traditions of the Prophet,

can be done at any time and for any generation. Such an interpretation, by means of Ijtihad, which is a personal and living research, can be made, within the general limits of the Quran and Traditions. The suppleness of Muslim Law enhances its value, and its broad lines leave room for vigorous growth and adaptation to the changing and unforeseeable circumstances of international life. Muslim Law must, therefore, be freed of the rigid character given to it by ancient codifications. It would be erroneous to assume that the door to interpretation has been shut".

Another important task before such a conference would be to emphasise the necessity of mastering the economic resources of nature, as the Western nations have already accomplished, so that awakened Islam should learn to make use of the mechanical and technical genius of the West.

"The little developed but vast tracts of land in various Muslim countries in Asia and Africa", continues Prince Aga Khan in this book, "if their resources were exploited by means of co-operative Muslim enterprise along modern scientific lines, could certainly help to remove the destitution, hunger and economic distress existing in terrible form among many Muslim peoples. The ensuing social progress will particularly help to relieve the rural masses of their deep state of misery, for their material conditions of existence will be greatly improved. This economic and social progress would constitute an important factor towards permanent political freedom of the Muslim people".

Prince Aga Khan regrets in the book that since the time the Caliphate was abolished in 1923 it is nobody's business to look after the religious interests of the Muslim world. Until the Caliphate is restored, the kind of conference envisaged by him may be a sort of a permanent Muslim Assembly, a sort of an Islamic League of Nations concerned with Muslim welfare in all domains. The activities of the conference should, therefore, be concentrated primarily on the vital problem of religious revival. The service which it would render to Islamic Law can hardly be exaggerated. The best legal brains would set to work on this essential task.

"Awakened Islam strongly aspires to religious revival, a revival worthy of the great periods of its glorious history", says Prince Aga Khan's book. "Liberated from a fixed static juridism and theology, Islam would be able to occupy itself with modern sciences and material inventions, which today make the power of the West and cause its material superiority over the Muslim

world. Genuine Islam is in perfect agreement with reason, and none of the real acquisitions of reason can be contrary to it. It is able to assimilate modern sciences and methods, without allowing them to interfere with the Faith and Muslim tradition".

It is the firm conviction of His Royal Highness that the Prophet of Islam ordered prayers, fasting and gentleness in all human relations, that it was not the forms of prayer and fasting that was commanded by him but the facts of life as they change with the circumstances. He believes that Islam, as envisaged by Prophet Mohammed, was to be a living, dynamic affair, extending and developing with science, knowledge, art and industry.

Prince Aga Khan has consistently fought the common belief in the West that Islamic society carries with it the germs of decay likely to arrest its progress and bring about its ruin. He has forcefully repudiated these charges. When he found that Islam was generally reproached with fanaticism, he provided proof that Islam was and is essentially a progressive and tolerant faith.

CHAPTER XIII WELFARE STATE

PRINCE Aga Khan is no king, yet few kings have enjoyed that love and esteem which come to him so spontaneously from his spiritual followers. He has no territory, but many a temporal lord would gladly barter away his domain for the devotion and loyalty with which His Royal Highness Prince Aga Khan finds himself surrounded. He wears no crown, yet he has been weighed against gold, against diamonds; and now his people are looking forward to scaling him against platinum, one of the costliest of metals. He may hold no royal sceptre, but his word is law for twenty million souls spread over half the globe. He is not the head of any princely state, but the riches and wealth which roll at his feet could buy kingdoms.

The power and prestige enjoyed by Prince Aga Khan are the envy of kings. The great things he has achieved for his followers put in the shade the accomplishments of career administrators. No constitutional or elected head of a state feels so much concern about the welfare of his people as Prince Aga Khan feels for his followers.

He is a spiritual leader, but the material prosperity and worldly well-being of his community are as important to him as their spiritual welfare. He has striven hard to help them pluck the plums of life. Through his advice and guidance they have progressed more than any other small community in recent times and may well be regarded as the foremost among Muslims in cultural richness and worldly well-being.

He has built up a welfare state for his community. The democratic-nominate structure of the organisation which runs this welfare state could well be the dream of a benevolent dictator. Surprised to see the smooth working of this welfare state, where all disputes are settled amicably without resort to the ordinary courts of law, Mahatma Gandhi once observed to Prince Aga Khan: "I have been striving for so many years for the attainment of Swaraj but you have already brought the blessings of Swaraj to your people."

In August 1953, the Governor of Kenya, Sir Evelyn Baring, said in a message to the Ismailis of East Africa: "We are well aware of the wise spiritual

government exercised by His Highness over your much respected community. We know, too, that the wisdom of His Highness is equally valuable to us in temporal matters and that his advice is sought after by men of all races and creeds."

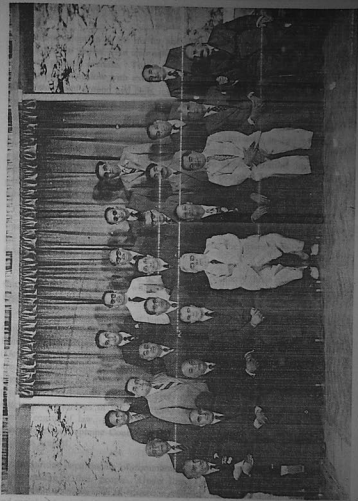
If you are an Ismaili, you don't have to pay for the primary and secondary education of your children, both boys and girls. There are free educational institutions for members of the community in urban and rural areas, no matter how remote the hamlet or how modern the city with full civic rights for all. To the community's funds and trusts, an Ismaili may contribute according to his ability but he may draw from them according to his needs.

Streamlined organisations bearing the name of His Royal Highness conduct the affairs of all social and welfare institutions to perfection in voluntary service. The Presidents, Secretaries and members of the various Boards render free service which is more competent than any hired service could be. They hold meetings almost daily and work late into the night for the community after their own day's labour is done.

The buildings housing the schools, dispensaries, maternity homes, clubs and the playgrounds are all owned by Prince Aga Khan. Education and the other communal welfare activities are financed from funds created by His Royal Highness. Under his wise leadership and benevolent influence, the spirit of social service, philanthropy and love for the community have become marked characteristics of the Ismailis. They contribute large sums of money and make great sacrifices to promote the welfare of the community. Seth Fazal Bhanji of Zanzibar wanted to build a school for the children of the community. But a very good school was already there. So he bought up the existing school and made a gift of both the school and the money to the community. That money would come in handy when the community needs more schools in the future.

The Ismailia community leads a rich cultural life. There are community gatherings on all festive occasions. Young girls sing and dance round a flagpole. The community's own band, popularly known as the Prince Aga Khan Band, is in attendance. The rich open the strings of their purse, funds flow into the coffers of the community and then flow out to bring joy and solace to the poor and the needy.

Engaged in business activity and given to sedentary habits, members of the Ismailia community were showing signs of poor health. His Highness



Group Photograph taken on April 1, 1951, at Cairo when Ismaili Leaders from Europe, Pakistan, India, Burma and East Africa gathered together to request Prince Aga Khan for permission to weigh him against Platinum.

paid serious attention to the matter and made it obligatory upon the young to take part in sports. He also exhorted the grown-ups to form the habit of taking physical exercise. To his community in Zanzibar he made the gift of a palatial bungalow with extensive grounds attached to it. The place is now a recreation ground and club, instilling the love of athletics and healthy outdoor life in the young and old members of the community.

His Royal Highness offers prizes for various sports and has installed billiard tables in the community's club houses so that even in bad weather there should be some recreation for his followers. It is a matter of great gratification to him that his efforts have brought about a distinct improvement in the health and physical wellbeing of his people. Today, clubs and gymkhanas named after Prince Aga Khan are to be found in every city and town where a goodly number of Ismailis are resident.

For the Ismailis, His Royal Highness Prince Aga Khan is the forty-eighth Imam (spiritual leader) after Hazrat Ali, son-in-law of Prophet Mohammed. He embodies in himself, according to their beliefs, the divine qualities attributed to the first Imam, Hazrat Ali.

The most progressive among the Ismailis, particularly those of the Indian stock, are known as Khojas, which word, originating from Khwaja, means people of honour and respect.

There are a large number of Ismaili Khojas in Sind, Kathiawar, Kutch, Gujrat, and Bombay Province. For the practical purposes of administration Prince Aga Khan appoints a Mukhi (Honorary Administrator) and Kamaria (Deputy Administrator) to look after the affairs of the community in separate areas. These principal Khoja officers invariably come from trusted families who can be depended upon to discharge their duties with honesty and without prejudice. The Ismaili Council in every city settles all disputes which may arise among members of the community, and there is usually no resort to regular courts of law. The appeal against the Council's decision, if any, goes before the Supreme Council, and then, if necessary, before His Royal Highness himself.

In various departments of community life these Ismaili Councils work for the welfare of their people. Under these Councils, departmental bodies act in public activities such as education, religion, health, economic wellbeing and social and constitutional affairs.



Various dignitaries of the Pakistan Ismaili community seen with their spiritual leader at a function at Karachi.

The Councils and the various departmental bodies are under the constant vigilance of Prince Aga Khan himself.

To render the task of education easy of accomplishment, a special Central Council of Education has been created which co-ordinates the whole educational plan and works it out through the various Educational Boards.

To meet the enormous cost of all these welfare activities, large benefactions have been made by His Royal Highness himself as well as by the trusts which have been created at his bidding. The Ismailis experience great mental exaltation from donating their wealth to promote the wellbeing of the community. This joy is not to be compared with any other joy that life may bring them, and the blessings of Prince Aga Khan mean to them much more than anything else that life may afford.

It is estimated that more than 20 million Ismailis are scattered over the world. Besides the Indo-Pakistan sub-continent, there are Ismailis in Burma, Ceylon, Iran, Afghanistan, Central Asia, Syria, East Africa, South Africa and many other parts of the world. Large numbers of Syrian Arab Ismailis are resident in Argentine. The Ismailis have their *jamat-khanas* (social centres) in world capitals like London, Paris and Brussels.

Of all the Muslim sects the Ismailis are among the most tolerant and have a great distaste for interference into the religious beliefs of others. Their energies and collective resources are spent on raising their own moral and material standard rather than on finding fault with others, in raising their own edifice rather than on pulling down the house others live in. This is undoubtedly due to the preachings and clear injunctions of their spiritual leader.

A perennial motto furnished by His Royal Highness for the benefit of his community is outlined in the words: "Service and sacrifice for the greater glory of motherland and of Islam".

From the earliest days of his spiritual leadership, Prince Aga Khan has impressed upon his followers that unity and solidarity of Muslims is more important than sectarian interests. When the energies of His Highness were concentrated on establishing the Muslim University at Aligarh, a wealthy and influential follower of His Royal Highness is reported to have suggested that there should be a special college for his followers instead of a Muslim

University. His Highness replied: "Never. Though that is very easy, but it will create disunity which I shall never do or allow to be done."

Similar noble sentiments were expressed by His Royal Highness in a message on the eve of certain elections in East Africa. Said His Highness: "Occasionally Muslims and my Ismaili spiritual children approach me to interfere in elections between either Muslims or their Ismaili brothers. It is opposed to the principles of our religion that I should interfere in such worldly matters. My general advice which I gave once and for all is that under the special circumstances in Africa it is not advisable for Muslims in general and Ismailis in particular to stand against each other in public. They should privately fix up matters by give and take".

The Ismaili Khojas have traded with the East Coast of Africa since long. Today they have penetrated as far as the Central lakes of this vast continent. Along the Persian Gulf and in Eastern Arabia also the Ismaili Khojas are to be found plying their trade in their thousands.

A great Ismaili of the East African coast deserves mention here. He was Sir Alidina Visram, a great pioneer who did much to open up Uganda and Kenya to the influence of civilisation. He established a business with 80 branches, some of them in Europe, and was popularly known as the "Uncrowned king of Uganda". He set up the Alidina High School at Mombasa. The Government of British East Africa erected two statues to his memory.

Another Ismaili who won great name for the community in East Africa was Sir Tharia Topan. He entertained Dr. Livingstone as a personal guest at his home, which is now named Livingstone House. When news was received that Dr. Livingstone was lost in the interior and Stanley was sent out to find him, he too, stayed at Sir Tharia's home. Stanley himself met with difficulties and was captured by a savage native tribe, and it was Sir Tharia who sent help to him through his faithful Arab partner.

The "Sir Tharia Topan Jubilee Hospital" and an important thoroughfare named Tharia Street in Zanzibar remind one of the memory of this great Ismaili.

In the Indo-Pakistan sub-continent, the Ismailia community has produced a number of top-ranking men who have left behind an enviable record of ser-

vice in the political and economic fields. Sir Ibrahim Rahimtoola, a Bombay follower of His Royal Highness, was the first President of the Indian Legislative Council. His son, Habib Ibrahim Rahimtoola, was Pakistan's High Commissioner in U.K. and Ambassador in France and is presently Governor of Sind. Sir Currimbhoy Ibrahim was a great industrialist and first Muslim Baronet. Another great Ismaili industrialist was Sir Rahimtoola Chinoy. Quaid-i-Azam Mohammad Ali Jinnah came of a Karachi Ismaili family. The Mir of Hunza, Mohammad Jamal Khan, who is head of a princely state in the north-west of Pakistan, is also an Ismaili. Hunza is mostly inhabited by Ismailis. They are sturdy mountaineers and made a great name for themselves during the recent expeditions organised by Europeans to climb difficult Himalayan peaks, particularly the Nanga Parbat. An important Ismaili in present-day India is Mr. Justice M. C. Chagla, Chief Justice of the High Court of Bombay.

The diligent work of His Royal Highness for the moral and material welfare of Ismailis has produced astounding results. In the course of the last fifty years, the Ismailis, under the influence of their leader's advice and support, have ventured forth into the world and made fortunes and earned for themselves the reputation of being a very progressive community.

His Royal Highness devotes most of his time and energy to the physical, mental, moral and material progress of his spiritual children. He has provided them with schools, libraries, recreation grounds, dispensaries, maternity homes, child welfare centres and guest houses. The community's nursery schools and kindergartens are well-equipped and properly organised institutions. A large number of promising young Ismaili students are awarded scholarships and bursaries every year for higher education at Jamia Azhar, Cairo, the Muslim University at Aligarh and at important institutions in Europe and America.

Ismaili children are practically all inoculated against infectious diseases. Doctors and dieticians advise mothers on the care and feeding of the children. There are health libraries and health publicity services at every community centre.

In East Africa, the Ismailia community runs travelling dispensaries over and above the maternity homes and clinics. The scope of these services is expanding as the community gains a broader civic and educational outlook. This love of humanity and fellow feeling is the outcome of the teachings of Prince Aga Khan.

At Karachi a Maternity Home was started some 30 years ago by one of His Highness's philanthropic followers, Mr. Bundealy Cassim.

The present maternity home and Child Welfare Centre for the Ismailis is a more commodious and modern affair, supported through the generosity of His Royal Highness. It is equipped with 30 beds, labour rooms and a dispensary. This Maternity Home besides admitting maternity cases and conducting a daily outdoor dispensary has a pre-natal and post-natal clinic. Twice a week over 300 ladies attend the pre-natal clinic and in a month several thousands derive benefit from the dispensary. In other words, the community has a complete unit—the Maternity Home, the Pre-natal and Post-natal Clinics and the Child Welfare Centre. They are affiliated to the Nursing Council and are recognised as Training Centre for the Midwives' Course.

The Child Welfare Centre is in charge of two qualified lady Health Visitors who conduct regular weekly visits to homes and child welfare clinics. These welfare centres were acclaimed as the best in Pakistan by U.N. experts visiting this country.

Children under two years of age and pregnant mothers of modest means are given daily free milk feeds at the health centres to protect the future babies from the ill-effects of malnutrition. They are also administered tonics and are submitted to Ultra Violet Ray treatment. The infantile mortality rate has consequently been greatly reduced. These institutions also train young ladies of the community in Home Nursing, First Aid, Mother Craft and Domestic Science. After passing these examinations, they render honorary service to the community.

To the various welfare and relief institutions for the benefit of Ismailis in Karachi was added recently the Mehdi Convalescent Home, which is housed in the picturesque residence on the top of a hillock some six miles from the city where Prince Aga Khan was born. The Convalescent House is named after Mehdi Hassanally for his great services to the community. Prince Aga Khan made a gift of his original residence and the valuable property attached to it to his followers for this benevolent purpose.

Sir Navroji M. Dumasia, a Parsi journalist, in his book, "The Aga Khan & his Ancestors," says this about His Highness: "He represents a pleasant contrast to other religious leaders in oriental countries. While most of them waste their time and exhaust energy in unprofitable religiosity which they

consider necessary to invest them with the dignity of saints, the Aga Khan alone, discarding such false notions of the duties of ministers of religion, has engaged himself in devising plans and measures for the amelioration of the condition of his followers and their educational advancement".

His Royal Highness has the habit of sending every now and then to his followers telegraphic messages on how they should conduct their personal and community lives. One such message read: "It is necessary to warn all dearest spiritual children, old and young, not to play cards except occasionally for distraction. They should also not spend money on rich clothes. They should imitate the good habits of Europeans and not just copy their bad habits of smoking and drinking."

Prince Aga Khan is determined to root out all wasteful habits from among his followers. He has issued firm orders that marriage expenses should be cut to the minimum.

His Royal Highness consistently asks his followers to remain true to the Ismaili tradition of learning from Europeans their language, their sciences and enthusiastic co-operation for communal good. He exhorts them to rededicate themselves to the Ismaili way of life which made their ancestors leaders. By following the example of their ancestors the Ismaili youth of today could become leaders themselves.

There are occasional messages from His Royal Highness addressed to the ladies of the community, who, whether rich or poor, are exhorted to economise in their household expenses, to waste nothing and to look after the welfare of their households. He tells them that there must be regular lectures on child welfare, infant welfare, the proper feeding of children and on all that science can teach in this respect.

"The girls of my community," he once observed, "those who have been to my schools, are now quite capable of reading and understanding these problems and should come out to serve the community. My aim is that on the one hand children growing up may be stronger and healthier through proper feeding and care in their early years, and that on the other, by economic co-operation among the upper and lower classes, better trade conditions may prevail and greater opportunities arise."

The following message from His Royal Highness to the Ismailis was published in the "East African Standard" on the occasion of the Golden Jubilee:

"I have always wished my people to raise their standard of culture to be equal to that of the highest and most civilised peoples in the world. Now the time has come when those who have profited from better education should look upon this education not as so much advantage but as so much responsibility. In Europe the higher a man's education and the higher his social position, the greater number of hours he gives to work and the greater are his responsibilities. I myself work normally for ten hours a day, very often for twelve hours".

Prince Aga Khan has always impressed upon his followers the importance of the education of girls. He has never lost an opportunity of explaining to them that the welfare of future generations and the progress of the community depends to an important degree upon its women and its mothers.

To his followers in East Africa, Prince Aga Khan's advice is that they should not confine themselves to settled districts and larger towns but act as pioneers and carry the torch of culture and enterprise into the interior of the country, into the most distant villages, and develop trade and stimulate industry where there was none before. They should establish co-operative societies, form banking and insurance companies and usher in an era of commercial prosperity.

Acting on the advice of His Highness, the Ismailis have penetrated far and wide and established themselves in the banking and insurance business and are forging ahead towards greater prosperity.

His advice to his followers is that they should assimilate all that is best in Western culture and Western civilisation, but at the same time they should learn and develop the best in their own literature, traditions and customs. They must steep themselves in the ennobling history of Islam and gain inspiration from the example and achievements of the great leaders of their faith.

Viewing the present-day education in schools in the light of his own conception of what education should be, Prince Aga Khan expressed himself as worried and remarked to his community: "The present education, leading to clerical jobs, has no spirit of adventure, and boys coming out of the schools wish to live an easy life in towns and secure 200/- and 300/- shillings a month. If this continues to be so, then good-bye to future prospects. Such an education serves no purpose when hundreds and thousands of clerks are on fixed incomes".

He advised the young men of his community, particularly in East Africa, to open retail shops, improve agriculture, learn craftsmanship and start farming. He pleaded that Governments should impart industrial and agricultural education instead of literary education, which he described as useless.

His Royal Highness has, however, every reason to be proud that as a result of his advice, illiteracy has disappeared from among the younger generation of his followers, particularly in East Africa. Amongst them there are very few boys who do not know at least some English, which will help them in building up their careers in business or other vocations.

The habit of smoking is not forbidden by religion, but His Royal Highness has always warned his followers against the use of tobacco. "It is not a religious question", he once told them, "but it is a question of economy. What would you think of a man who went about the streets burning up ten shilling notes? You would call him mad, wouldn't you? But people go around buying cigarettes and burning them. Many doctors will also tell you that tobacco is bad. So although smoking is not forbidden, it is from my long experience of life that I strongly urge the young not to acquire the habit and advise those who have formed the habit to reduce it to the minimum. I assure you that your economic position will greatly improve if you cut out or cut down smoking."

Prince Aga Khan regards alcohol as the source of greatest danger. "I have not the least hesitation in saying that alcohol is of great danger to Muslims", he said. "Time has shown that it is an injury to you; an injury to your person; an injury to your health. It is forbidden because it carries greater evil than good. Once you get into the alcohol habit, I do not know where it would lead you. Avoid it at all costs".

Through the wise leadership of His Royal Highness, the Ismailis all over the world feel that they are members of one huge family with deep and abiding interest in the welfare of one another. Realising that it is character which counts for most in the lives of men, it is the constant endeavour of His Royal Highness to build up the character of his young followers by instilling into them high principles and high ideals of service and sacrifice for the community. He has constantly advised his followers to leave narrow individualism behind and go all-out for co-ordinated efforts. Various committees in the community have worked out his ideas. To promote the economic welfare of the commu-

nity he convened an economic conference of men of light and learning among his followers. The conference met at Nairobi in 1946 and evolved a programme, under which great strides have been made towards the goal of economic uplift.

Another economic conference for the material wellbeing of the Ismailis was held in France in 1952. The conference which lasted for ten days was attended by leading Ismailis from all over the world. Decisions of far-reaching importance were arrived at under the guidance of His Royal Highness.

To his right sat Lady Aiy Khan, the proud mother of the young Prince, and on his left was Prince Aga Khan.

Among the special guests who attended were a number of cabinet members, leading Government officials, judges of the High Court, foreign ministers, business magnates, and the elite of the city.

The ceremony at Bombay began with the following words from the Chairman, Mr. Merchant, Vice-President of the All-India Committee for the celebration of the Golden Jubilee: "Men reverently and respectfully request that Your Highness will allow yourself to be weighed in gold on this happy and auspicious occasion, and accept the gold so weighed as a humble token of our love, devotion and gratitude to Your Highness for all the untold bounties and benefits that Your Highness's followers have received during your Imamat in the last fifty years."

His Royal Highness then rose from his throne, stepped on the scales painted in gold colours, and took his seat on both gold cushions. Two gold balloons were then placed on the other side of the balance.

His Excellency the Governor performed the ceremony of weighing the Imam in gold. The total weight of His Royal Highness was found to be 134 ounces valued at about £22,000.

After the weighing, an elaborate address of welcome was taken from a gold casket mounted on four ivory and gold elephants, and met with loud applause.

In reply to the address Prince Aga Khan said that during the last fifty years the Khoja community had made great strides towards progress in all walks of life. He was pleased to note that the Khojas had made themselves

JUBILEE CELEBRATIONS

DONNING the mantle of Imamate in 1885, His Royal Highness Prince Aga Khan completed fifty years of his spiritual leadership of the Ismailis in 1935. His devoted followers, long looking forward to the auspicious day, got feverishly busy to pay a memorable tribute to their spiritual lord, who had so happily guided their destinies through all these years, knit them into a progressive, well-organised community, and taken them to enviable heights of moral and material glory.

His followers decided that the golden jubilee of His Royal Highness should be fitly celebrated by weighing him against gold and making a present of the gold to the spiritual father as a mark of their love and gratitude and as an acknowledgment of his wise leadership which had not only brought them worldly wellbeing but spiritual and mental peace.

To afford an opportunity to most all of his followers to participate in the celebrations and enjoy the satisfaction of making a direct contribution to the tributes to the Imam, the weighing ceremony was performed both in India and in East Africa. Bombay was the venue for the celebrations in India in 1936, and to this great city flocked Ismailis from all over the sub-continent, from Burma, Ceylon, Malaya and the Middle East. In East Africa, the ceremony took place in 1937 at Nairobi, making it convenient for Ismailis in the far-flung parts of Africa like Madagascar, Mauritius, Zanzibar, Belgian Congo and Abyssinia, to share in the joy of the festivities.

The sum value of his weight in gold at both the ceremonies was an absolute gift to Prince Aga Khan from his community, but the great leader, true to his ideals of service to his followers and out of his fervent desire to help them make still great progress in life, gave it back to them to be invested in a five-year plan for educational advancement and for the welfare of the poor, the sick and the needy.

For several weeks before the actual celebrations there was intense activity in the community all over India and in other countries where there were Ismailis. Bombay, as the seat of the Imamate, played an important part in the

task. An all-India committee had been formed for this purpose which received the money from His Highness's followers in different centres. The Ismaili localities in Bombay were decorated with flags and bunting and illuminated at night with multi-coloured lights.

When His Royal Highness and Begum Aga Khan arrived at Hasanabad to receive one of the most spectacular ovations from a crowd of over 30,000 Ismailis, every inch of space in the vast Hasanabad grounds was taken up by his followers and members of the public.

On the dais which was specially arranged for the occasion, Prince Aga Khan sat on a throne embroidered in real gold with the coat of arms of his family. To his right sat Lady Aly Shah, the proud mother of an illustrious son, and on his left was Begum Aga Khan.

Among the special guests who attended were a number of ruling princes, leading Government officials, judges of the High Court, foreign diplomats, business magnates, and the elite of the city.

The ceremony at Bombay began with the following words from Mr. Ghulam Ali Merchant, Vice-President of the All-India Committee for the celebration of the Golden Jubilee: "Most reverently and respectfully I request that Your Highness will allow yourself to be weighed in gold on this happy and auspicious occasion, and accept the gold so weighed as a humble token of our love, devotion and gratitude to Your Highness for all the unbounded bounty and benefits that Your Highness's followers have derived during your Imamate in the last fifty years."

His Royal Highness then rose from his throne, stepped on the scales painted in gold colours, and took his seat on rich, soft cushions. Bars of bullion were then placed on the other side of the balance.

His Excellency the Governor performed the ceremony of weighing the Imam in gold. The total weight of His Royal Highness was found to be 3200 ounces valued at about £23,000.

After the weighing, an elaborate address of welcome was taken from a gold casket mounted on four ivory and gold elephants, and read out amid great applause.

In reply to the address Prince Aga Khan said that during the last fifty years the Khoja community had made great strides towards progress in all walks of life. He was pleased to note that the Khojas had made themselves

known for their integrity and enterprise. He asked them to concentrate their attention on the healthy growth of the community. His principal advice to them was "educate, educate and educate your children", so that the community might turn out good and loyal citizens who would be prepared to work for humanity. The object of education should not be, he pointed out, to find employment in Government services but should be to turn out better type of men imbued with the ideas of service and sacrifice.

In accepting the great gift, Prince Aga Khan said: "I accept with great pleasure the gold that my dear spiritual children have offered me, and give them my loving and paternal spiritual blessings. I have decided to use the gold for the uplift of my spiritual children and am appointing a committee to devise the best means of applying the money for intensive uplift work by way of all kinds of scholarships, relief by emigration from congested districts, infant welfare and other beneficial work".

The Golden Jubilee Durbar held at Hasanabad in Bombay was a splendid and memorable occasion in the life of the community. It was marked by a stupendous and unprecedented burst of affection on the part of his followers who offered him homage and laid tributes of affection and gratitude at his feet. It was a most impressive and picturesque ceremony, simple in its nature, but a rare novelty in the life of many a man.

Later, an address was presented to Prince Aga Khan on the grounds of the Race Course at Mahaluxmi, Bombay. The place was artistically decorated and converted into a veritable fairyland. The address ran as follows:

"On behalf of the followers of Your Highness, we the members of the Golden Jubilee Committee, appointed to celebrate the completion of fifty years since your accession to the *Gadi* of your ancestors, beg to offer our homage and tribute to the distinguished services you have rendered to the cause of our dear motherland, and in particular to the Islamic brotherhood, of which we form a vital and integral part.

"These fifty years will for ever remain memorable in the annals of Ismaili Khojas. Descended from a long line of illustrious ancestors, who made history on three continents and left imperishable memorials of their deeds for the benefit of humanity, your name has gained lustre and renown comparable to those great figures who carried the torch of enlightenment to the remotest

corners of the earth. You have happily continued the services which the Ismaili leaders of old rendered to the cause of science and learning with a view to improvement of man's lot without distinction of caste and creed.

"Under your inspiring leadership, the Khojas have been knit even more closely in the bonds of spiritual union. In the secular field your followers have made remarkable progress in every sphere of human activity, especially the Law, Medicine, Commerce and Industry and in the widening field of Indian political growth. In this connection we cannot do better than cite the elevation by sheer merit of one of your followers, Sir Ibrahim Rahimtoola, to the honour of G.B.E., and to one of the highest possible in the land, the presidency of the Imperial Legislative Assembly. Our community has been rich in philanthropists and public-spirited citizens; and it is a matter of no small pride to us that the first Muslim Baronet, Sir Currimbhoy Ibrahim is an Ismaili Khoja. We are particularly appreciative of your watchful care of the rising generation, for whom you have encouraged the organisation of a Volunteer Corps, the Boy Scouts and the Girl Guides—also of the social well-being of the community, for whom you have established schools, clubs and maternity homes. These are services of lasting benefit to the Ismaili Khojas".

In Nairobi also Prince Aga Khan was weighed in gold amid extraordinary jublations and scenes of enthusiasm. Once more the precious metal was presented to him by his followers as a token of their love and affection and once more it was given back to them with his blessings.

Some thirty thousand of his followers had assembled to receive his blessings and congratulate him on his Jubilee. A vast fortune had been contributed by his admirers for the ceremony. The proceedings opened with a special ladies' party at the *Jamatkhana*, followed by a mass parade of Girl Guides and Boy Scouts. He received this homage with that courtesy and dignity which is characteristic of him. He sat now on a divan of gold cloth sewn with precious stones, and wearing the flowing purple robes and turban of his office as spiritual leader.

This great honour was accorded to him not only as religious head; it was a tribute of love and esteem from a community to its revered benefactor to whose wise leadership it owed its existence and prosperity.

After the ceremony Prince Aga Khan thanked his spiritual children for the precious present of gold but asked them to receive it back from him and use it for the uplift of the community in East Africa.

"It is my intention and desire to devote, within the next five and six years, the whole of this, as well as its increment, to the cause of the uplift of my spiritual children throughout Africa", he said. "Some of the causes for which this gold should be used are overseas scholarships for all kinds of higher studies; secondary schools; school buildings; child welfare and nursing centres".

→ Sixty years of his benevolent rule as spiritual father gave his grateful community a chance to celebrate the diamond jubilee of his leadership by weighing him against diamonds. The ceremony was performed at two places: Bombay and Dar-es-Salaam in East Africa.

The sum value of the diamonds amounting to over £640,000 at each place was again an absolute gift to His Royal Highness from his jubilant followers. But this vast sum was again invested by him in a trust meant to enrich the life of the community in the educational and commercial spheres.

The weighing ceremony in Bombay took place on the afternoon of Sunday, March 10, 1946, at the Brabourne Stadium. Over 100,000 people from various parts of the world had come to see this magnificent spectacle unusual even for Bombay which had witnessed many a scene of pomp and glory.

Prince Aga Khan arrived dressed in a long white silk robe spangled with silver. Accompanying him was the Begum, who wore a white sari studded with one thousand two hundred diamonds worth £45,000, and his two sons, Prince Aly Khan and Prince Sadruddin.

The huge multitude present at the ceremony included fourteen ruling princes, among them the Maharajahs of Kashmir and Baroda and the Jam Sahib of Nawanagar. Those in front seats had contributed as much as a thousand pounds for their places, while the masses paid only a rupee.

There were messages of goodwill from King Farouk of Egypt, the King of Afghanistan, the Shah of Persia and other world personalities including Mr. Gandhi.

The diamonds, on loan from the London Diamond Syndicate, made a five-thousand-mile journey from England in H.M.S. Derbyshire. But the last lap of the journey was done in a flying boat in order to arrive on schedule.

Escorted by a special armed guard the precious diamonds, contained in plastic bullet-proof boxes, arrived at the venue of the celebrations. As slowly the boxes piled up to balance the weight, a Khoja lady in a rich sari took a handful of diamonds from her purse and made an extra on-the-spot present. The scale needle pointed at 17 stones 5½ lb., an advance of over a stone and a half since His Royal Highness had been weighed against gold. In terms of money the diamonds represented £ 640,000.

Prince Aga Khan thanked his spiritual children and blessed the whole multitude before driving back through the bedecked, illuminated streets to his floodlit palace. The boxes of diamonds were flown back to London, and the sum value subscribed by his followers was handed over by His Royal Highness for a special trust fund to be devoted to the economic and educational welfare of the Ismailia community.

At Dar-es-Salaam the Diamond Jubilee was celebrated in August, 1946. Thousands of people from India, the Middle East and even Europe came to witness the great event. Hundreds of his followers made the journey by air, thousands travelled from such out-of-the-way places as Abyssinia, Belgian Congo, and other far-flung parts of Africa.

✓ Wearing a robe of white and silver brocade studded with five-pointed stars and a headwear woven of gold thread, His Royal Highness was welcomed at the sports ground of the Aga Khan Club by seventy thousand people, including the Governors of Kenya, Tanganyika and Uganda. This time the value of the diamonds was £ 684,000.

In his speech at the weighing ceremony His Royal Highness said : "As every one is well aware, the value of these diamonds has been unconditionally presented to me on this occasion. I do not wish to take this amount for myself but to use it for any object that I think is best for my spiritual children. After long reflection, I have come to the conclusion that the very best use that I can make of it is that after the expenses of these celebrations have been paid for, the whole of the residue must be given as an absolute gift to the Diamond Jubilee Investment Trust. This is not an ordinary investment trust such as you find in the City of London. While a considerable part of its capital must be used for investment in the ordinary sense of the term, a greater part goes to the building up of a totally new financial outlook among the Ismailis. Co-operative societies, corporations and building societies will

draw from the Investment Trust sums equal to their capital but at a level rate of three per cent and they are not allowed to charge more than six per cent under any condition from their borrowers".

The celebrations lasted ten days, during which period the tropic blue sky and towering coconut palms lit up with the gay firework display at night. During the day the crowds thronged to visit the exhibition which provided a colourful presentation of the work and activities of the community and reflected its cultural pursuits. There were exhibits of fine needle work, paintings, woodwork and other craftsmanship. There were talks and lectures on health, hygiene, child welfare and domestic science. There were also Scout and Girl Guide displays.

In a message to the Diamond Jubilee Souvenir Year Book, His Royal Highness Prince Aga Khan said: "The Ismailia history has passed through several stages of development. My Diamond Jubilee marks such a stage in the present times. With it a phase of consolidation and co-operation has been achieved among my spiritual children in various countries, and now lies ahead a period of goodwill and expansion. With the Diamond Jubilee dawns a new era, full of hopes and opportunities for economic, educational, social and religious uplift of my beloved spiritual children all over the world. It is a time to go ahead and leave a mark on the world history like the glorious Ismailis of the past. Let the Diamond Jubilee message for my spiritual children be that of doing their best and devoting their best in the best cause of their beloved faith".

The Diamond Jubilee Souvenir Year Book also received messages from the Governors of the different territories of East Africa. The message from H.E. Mr. P.C. Mitchell, Governor of Kenya, said: "It is with much pleasure that I send you this message on the occasion of the celebration of the Diamond Jubilee of His Highness the Aga Khan. These celebrations must be doubly joyful because they fall in the first year of peace. I hope that they will mark the opening of a new era of progress and prosperity for the Ismailia community and for all East Africa".

The Governor of Tanganyika wrote "It gives me great pleasure to send this message on the occasion of the commemoration of His Highness the Aga Khan's sixtieth anniversary as leader of the Ismailia community. I wish His Highness on behalf of the people of this territory many years of health and happiness. The celebration of his Diamond Jubilee marks the conclu-

sion of a long period of devoted service by His Highness. I hope that these celebrations will be an inspiration to his followers to emulate that example of service".

The Governor of Uganda said: "On behalf of the Government and people of Uganda I tender most cordial congratulations to His Highness the Aga Khan and to all the Ismailia community on this historic occasion of His Highness's Diamond Jubilee. Throughout the sixty years of his Imamate, His Highness has not only been an unfailing source of spiritual inspiration and guidance to his followers but in temporal matters also he has shown a consistency of wisdom and enlightenment which few great leaders could aspire. Looking back over those sixty years, the Ismailia community, and indeed the British Empire as a whole, have every reason to acclaim one who is both a great Imam and a great statesman".

The Editor of the only African newspaper in Tanganyika expressed his gratitude to His Royal Highness in the followings words on the occasion of the Diamond Jubilee: "I wish to express that His Highness the Aga Khan's leadership is not only limited to the Indian community but is also for the African community. Whenever His Highness comes to East Africa he never goes away without giving monetary help to the poor Africans. I do not want to enumerate the many donations he has made, but I will quote a recent example. Last year when His Highness visited Dar-es-Salaam he gave shillings 10,000 for the welfare of poor people of the African community of Tanganyika."

Now that this great spiritual leader of the Ismailis is completing seventy years of his Imamate, brisk preparations are afoot at Ismaili centres everywhere to weigh him against platinum—the costliest of all metals—and make a present of its price to him as a mark of loving tribute.

The Platinum Jubilee is expected to be celebrated at five places, in West Pakistan, East Pakistan, India, Burma, East Africa. Each territory will make its own contribution. There are explicit orders from His Royal Highness that very little amount should be spent on illuminations and festivities. The entire proceeds will be utilised in setting up co-operative societies at all Ismaili centres and on the general betterment and advancement of the community in the educational, cultural and economic fields through the creation of a trust.

CHAPTER XV

SOCIAL ADVANCEMENT GREATEST WHERE WOMEN
ENJOY FULL RIGHTS—*The Aga Khan*

THE active influence of women in society, under free and equal conditions, is calculated not only to bring about practical improvement in the domestic realm but also to introduce a higher and nobler idealism into the life of the state".

There could be no stronger advocacy of the rights of women than the above forthright expression of opinion by Prince Aga Khan. His Royal Highness has always urged that the status of women should be raised in every sphere of life. He believes that biologically woman is more important to the race than man.

Prince Aga Khan condemns cruel customs which have entailed ignorance upon women and created prejudices against them in the minds of men. He is strongly opposed to the artificial barriers which debar women from taking their rightful position in life.

He believes: "No progressive thinker of today will challenge the claim that the social advancement and general well-being of communities are greatest where women are least debarred by artificial barriers and narrow prejudices from taking their full position as citizens."

Very often he has stressed that time has come for a full recognition of the fact that the happiness and welfare of the women themselves must be the end and purpose of all efforts of governments and society towards improvement.

Prince Aga Khan says that those who know Muslim society from within readily admit that its higher spiritual life owes a great debt to the example and influence of women. He deems it unfortunate that through ignorance Muslim women are not always able to assert the full rights which Islam has bestowed upon them in the economic sphere.

He is confirmed in his view that the education of girls can be a sure way to progress for a nation. Writing about the "Modern Girl in India", Prince Aga Khan once said: "I am trying to guide our young women's lives into

entirely new channels. I want to see them able to earn their living in trades and professions, so that they are not economically dependent on marriage, nor a burden on their fathers and brothers.

"Establishing girls schools in most of the towns was my first step towards this. The result has been a modern outlook on social questions. Now Indian parents can no longer arrange betrothals and weddings against their daughters' wishes.

"Although the Mohammedans never had child marriage, it exists among the Hindus. Our girls no longer marry at fourteen, but wait until they are eighteen or nineteen. Dowries do not determine a match, but many young men still expect them. Marriage settlements depend on the bride's social position, and usually consist of her trousseau or household goods and furniture.

"The next step is to achieve a new system of economic independence so they can marry whomsoever they like and whenever they like. Hitherto, a girl had to marry early to ensure her existence, transforming matrimony into some form of a permanent lunch-card. Now self-support will tend to level class difficulties. Women equipped with means of earning a livelihood need fear nothing. Widows will no longer be burdens on society.

"The real effect, I believe, will be happier women. Permitting both parties to contribute earnings to the household will remove the economic pressure of poverty, and the middle-class family life will certainly improve".

His Royal Highness has urged on many an occasion that men and women should marry freely with their own choice. "This free choice is the highest and holiest of all blessings", he says. "The witnesses come only to insure the legal consequences of the marriage. If marriage fails—as it must fail in some cases, given the essential nature of the instincts in which the attraction is founded—a healthy, wholesome, unashamed divorce is the only solution, leaving man and woman free to seek new and happy union".

Infant marriages, purdah and other restrictive measures against women have been strongly denounced by Prince Aga Khan. In his book, *India in Transition*, which he dedicated to his mother, he wrote: "Suttee, infant marriage, the compulsion of permanent widowhood, and the enervating restrictions of the purdah, are so many hateful caricatures of the teachings of

the Prophet and of the earliest and purest of the sacred writings of Hinduism, namely, respect and honour for women by protecting the persons of the bearers of the race from risks of violence. These and other social evils have so handicapped India that it is impossible to conceive of her taking a proper place in the midst of free nations until the broad principle of equality between the sexes has been generally accepted by her people".

His Royal Highness considers the education of girls as of greater importance than the education of boys. "I might say", he once observed, "that if a man had two children, one a boy and the other a girl, and if he could only afford to give education to one, I would say that he must give preference to the girl. The boy can go and labour but the girl cannot. Even in the upliftment of the country the education of girls is more important than the education of boys. The male can bend his energies to manual effort for reward, but the girl's function is the maintenance of home life and the bringing up of the children. Her influence in the family circle is, therefore, enormous and the future of the generations depends upon her ability to lead the young along the right paths and instruct them in the rudiments of culture and civilisation".

His Royal Highness has established for his followers many girls schools, where Ismaili young women are educated on modern lines and are trained in various branches of domestic science. The Girl Guide movement and Ladies' Volunteer Corps are very popular among Ismaili women, and there are many clubs and institutions for their educational and cultural uplift.

His speech on the occasion of the Golden Jubilee celebrations carried the *firman* that Ismaili missionaries should give lectures and sermons emphasising the importance and value of higher education among girls. Considering the largeness of the community, he said it was essential that there should be as many highly educated young women as possible. His Royal Highness remarked that he was not worried about the education of the boys, for nearly half of the boys were educated. He felt that the result would be bad if there were too many educated young men and not many educated young women.

Prince Aga Khan avails himself of every opportunity to impress upon the women of his community the great and urgent need for mothers to acquire the knowledge of child welfare and to realise its benefits and advantages. "I strongly commend this to your attention", he said in a *firman* in 1951: "Great

care should be taken in giving children proper diet, open air and a regular exposure to the rays of the sun. Cleanliness, too, is of vital and primary importance. All these precautions will make the children both healthy and happy. Though there is a child welfare movement in the community, its progress is very slow. Its influence now must be general and felt in every home".

The following message was sent by His Royal Highness to the girl students at Dar-es-Salaam in 1951: "You are all my dear and most beloved spiritual daughters and I give you my greatest affection. Always, whatever you are going to do, whether it is washing at home or teaching senior classes at the Girls School, do it with all your heart and conviction. Keep to the job in hand and do not indulge in day-dreams and absent-mindedness. Be always on the move, doing or getting something or the other done. Cooking, proper food preparation and house cleaning must be learnt by all girls".

True to the teachings of his great ancestor, Prophet Mohammad, His Royal Highness lays great emphasis on the restoration of rights to women. In a foreword to a book entitled "Position of Women under Islam" by Syed M. H. Zaidi, Prince Aga Khan wrote in 1935: "I have not the least doubt that the whole spirit and teaching of the Holy Prophet encouraged the evolution of all legitimate freedom and legitimate equality between men and women. The responsibility before God for prayers, for action, and for moral decisions is the same for men and women, according to the Prophet's holy message. Women already 1350 years ago were made economically independent of men, while in England till as late as 1830 a woman's property belonged to her husband. The Prophet also made women financially independent and gave them their proper due in succession to their various relatives' estates".

In this foreword His Royal Highness exhorted "pious and believing Muslims who really wish to understand the holy message of the Prophet and not just its passing aspects" to immediately set to work with the object of bringing about the full and legitimate evolution of Muslim women in Islamic Society so that they could honestly hold their own with the men.

He further added: "The fact that in succession women get only one half of what a man gets does not prove that they have no moral equality. But in the same way women in Europe are paid less than men because they are not expected to keep a family, so in Islam in their independent property

they are expected to maintain themselves and not their families. The fact that the family name goes through the boys makes it necessary that the wealth of the family should go more to the sons than to the daughters, leaving the daughters with 50% and in a position of real equality.

"Even in these days in Roman Catholic countries the women's property goes automatically to the husband, who becomes the owner of his wife's belongings. Under this system women have very little real independence and are at the mercy of their husbands.

"I firmly believe that in encouraging education amongst my religious followers, and in trying as far as possible to give them equality—women with men—I have carried out the spirit of the holy message of my ancestor.

"Seclusion and purdah are purely oriental customs which came into Islam but have no relation with the spirit of that teaching, though undoubtedly they became part of the social system which Islam carried from its neighbouring countries such as Persia, Byzantine and Egypt".

Although his own mother kept rigidly to the veil, His Royal Highness has been very critical of the *purdah* system and regards it as a serious hindrance to the mental development of the female members of the society.

In a speech way back on the occasion of the Delhi Durbar, Prince Aga Khan gave expression to very progressive views on this subject. He said: "There is no authority either in the Quran or from the history of Islam for the observance of the kind of purdah as it exists among Muslims today. It condemns half the population to slavery or to retirement from an active and gainful life".

He explained that there was no *purdah* in the first two glorious centuries of Islam, centuries in which the Muslims made spectacular progress in all spheres of life. He demanded to know what progress the children of such families could make where the mother and sisters could not stir out of doors.

Prince Aga Khan often recalls with pride the free social and intellectual part played in the life of Arabia by Imam Husain's daughter Sakina and by the daughter of Telha and the great-grand-daughters of Khalifa Abu Bakr, and feels sad to contrast their lives with the position of women in the Muslim countries in later times.

EAST AFRICAN SCENE

"WHAT did you do to save Islam in Central Africa?"

His Royal Highness told his Muslim listeners in East Africa in 1945 that on how they answered this question rested the salvation of their souls.

"You will not be judged by your prayers and fasting", he said, "but by the way you answer this question. Make no mistake about it; every one of you shall have to answer this question. This will be the final and decisive question and on this you will fall or you will be saved".

The occasion was the East African Muslim Conference at Mombasa held in June 1945 under Prince Aga Khan's presidentship. He drew the attention of Muslims to Spain and Sicily where Islam had ruled in ascendent glory for six hundred years and then disappeared altogether. "If you do not wake up now", he told them, "history may repeat itself here also".

He made an impassioned appeal that if Islam was to be saved in East and Central Africa, every effort should be made to raise the Africans—the Arabs, Swahilis, and Somalis—not because they were Africans but because they needed more help.

"We must give help to those who are most exposed to danger" stressed Prince Aga Khan. "The Africans will have to face things here and we should place them on a basis which will remove future danger and give them the possibility of becoming so numerous as to save Islam. The Muslim Africans here are not in a microscopic minority but you must take steps to stop the repetition of the Spanish tragedy".

He suggested that affluent sections of the East African Muslim community should arrange to send about 1,000 persons from amongst the Arabs, Somalis, Swahilis and Africans in East and Central Africa to England, India, America or Egypt for law, medicine, engineering and other professional courses of study. They should also be sent abroad for a study of theology and religious propaganda. He demanded that Muslim Africans must be

as well educated as Christian Africans. They should not belong to the strata of lower classes. They must belong to a higher strata of society where they can hold their own.

His Royal Highness observed that he wanted a small deputation of Africans and Arabs to meet him in Cairo and he would do all in his power to get them necessary support and assistance in their efforts to improve the lot of African Muslims.

Prince Badru of Kampala on behalf of the Africans, and Liwali Mbarak Ali Hinawy on behalf of the Arabs of East Africa expressed their sense of deep gratitude and appreciation to His Royal Highness for his unstinted efforts to ameliorate their lot and advance their interests and well-being. They prayed that his praiseworthy efforts may be crowned with success and assured him of their determination to bring about a general upliftment of their educational standard for the sake of Islam.

Liwali Hamed bin Swaleh of Dar-es-Salaam addressing His Highness said: "Your Highness, this is an historic day in the history of the Muslims of East Africa. We have always looked forward to the an opportunity of meeting Your Highness. We are like thirsty people who wanted to meet you to quench our spiritual thirst. I hope this day will never be forgotten in the history of East Africa, as it will serve as a milestone in the awakening and progress of the Muslims of these areas. We endorse the hope expressed by Your Highness and aspire to it that one day this chair would be occupied by someone from amongst us. We are happy to reflect that our Muslim leaders and Your Highness have not chosen only special people to participate in this Conference and have treated all delegates on an equal footing". His Highness had earlier remarked that in Islam all Muslims of whatever colour or race were equal.

The Honourable Mr. Shams-ud-Deen in his address of welcome earlier had expressed the hope that the Conference would prove to be an historic event in promoting the welfare of Muslims in East Africa. He had also expressed the heart-felt gratitude of the Muslims to His Royal Highness for his deep interest in their future wellbeing.

The Conference was held under the auspices of the East African Muslim Welfare Society which was inaugurated as far back as the year 1937 by His Royal Highness. It was reorganized in 1945 and given great impetus by his

generous offer that he would double all contributions received by the Society from non-Isma'ilis. The offer is open for an indefinite period. The Society which has its Supreme Council in Mombasa is a well-organized body and has its provincial and district Councils in different territories to give effect to the task of upliftment of Arab, Swahili, Somali and African Muslims.

On the occasion of the Second East African Muslim Conference in July 1946, His Royal Highness said: "I am a humble worker in the cause of Islam, and service of Islam has been the chief object of my life, irrespective of country and occasion. On this account I venture to give this advice to my fellow Muslim brethren of East Africa: Awake. Do not live in the past. The past was no doubt glorious, but the immediate future is far more important. It is a sign of health for any community to think of its future and not of the past".

He urged upon them to accept, without any hesitation and without any cowardly reservations, everything good that the West has to teach. He said it was their duty as Muslims to see that child welfare, education, industrial pursuits and all those things in which the Muslim community had remained behind were taken up in right earnest.

"If we go on as we have been going on during the last 100 years", said he, "there will be two kinds of citizens in Africa. There would be Brahmin Christians and Shudra Muslims and the inevitable result will be that the African Muslims will be left outside the sphere of education and knowledge of science and modern outlook, while the Christian Africans will continue to make great strides under the guidance of Christian missionaries.

"It is in no spirit of hostility to Christian missionaries that I am telling you this. I have got the best and grandest admiration for their work. My only regret is that their spirit is not seen in Muslims. The Christian missionaries have made great sacrifices and I am paying them the biggest of all compliments by asking you to imitate their activities."

He then brought to the notice of his listeners the immense influence exercised by the Beirut College and University on the Near East. He informed them that what the Muslim League in India had been able to do would not have been possible without the Muslim University at Aligarh. The Muslim League would never have otherwise come into power. It was, therefore, necessary that East Africa should have an intellectual aristocracy of Arabs,

Africans and Indian Muslims born out of a well-established university on the lines of the American University at Beirut. It should produce doctors, engineers, high class mathematicians, commerce graduates and men of other professional learning. He said that each and every Muslim should be approached for funds. Whatever amount was collected from non-Isma'ili Muslims, he would double it as promised earlier. "It is for you to come forward and shew your mettle and also prove that Islam is alive", he concluded.

The Conference resolved that the idea of the establishment of a Muslim University in East Africa suggested by His Royal Highness Prince Aga Khan was a very laudable one and requested His Royal Highness to appoint a committee which may be guided by him for the early attainment of the objective.

Dr. Najmudeen, Chairman of the Reception Committee, welcoming His Royal Highness had said earlier: "Our hearts today are justly overflowing with joy and pride to find amidst us the most brilliant star of the present-day world of Islam in the person of His Highness The Aga Khan from whom flows an unending stream of wisdom and benefaction. Let us take full advantage of his ripe experience, sagacious advice and unbounded wisdom".

The East African Muslim Welfare Society's aims and objects are to propagate Islam through organised missions and distribution of Islamic literature, to award scholarships to deserving students for education, to build and run health clinics, dispensaries, social centres, schools, hospitals, maternity homes, and to erect and run mosques and religious institutions.

In Kampala alone, the Provincial Council of the Society has erected half a dozen modern, wellbuilt junior secondary schools in which no less than 3,000 African Muslim students receive secular as well as religious education. Besides this, the Council renders all possible financial assistance towards the maintenance of a number of small schools in the villages. A number of African Muslim students are given scholarships every year to enable them to pursue their studies in secondary schools.

The amount collected by the Society in donations and subscriptions up to 15th October, 1949, amounted to Sh. 13,86,939. The contribution from His Royal Highness Prince Aga Khan was also of the same order. The Society has built 27 primary schools, two secondary schools, 24 mosques, four staff quarters, two large water reservoirs. The Society has further allocated the

sum of Sh. 10,00,000 to build 16 more schools and seven mosques. There are 3,600 students in the schools. Most of these schools are recognised and aided by the Government. The Society has published and distributed about 34,000 copies of religious books in Kiswahili edited by the late Sheikh Al-Amin, the Chief Kadi of Mombasa.

The Provincial Council has also a number of projects under consideration, particularly a teachers' training college, a technical school, a residential boarding house and a free dispensary for African Muslims at Kibuli Hill.

Aside from his promise of princely help to the East African Muslim Welfare Society, His Royal Highness declared a personal donation of £ 10,000 for the Institute of Muslim Education set up by the Government of Kenya at Mombasa. Sir Phillip Mitchell, the Governor of Kenya, had approached Prince Aga Khan in 1943 for assistance in setting up the Institute and His Highness had enthusiastically agreed to support the scheme and promised to donate the amount mentioned above.

The Institute opened in 1951 with ENDEAVOUR AND ACHIEVE as its motto. It provides courses of study in engineering, seamanship and navigation, marine trades, electrical engineering, building and wood working, besides general education. There is boarding accommodation for out-station students.

An incident in the East African scene is worth relating here. A newly converted Christian African chief, in his rage against the Muslims, demolished a thatched mosque in the suburbs of Moshi. The feelings of the local Muslims were greatly hurt and they approached the police and administrative officers, but to no avail. Then they thought of the great champion of Islam, H.R.H. Prince Aga Khan, who at that time was in London. A cable was sent to him explaining the whole situation. He immediately took up the matter with prominent Parliamentary circles and demanded an explanation. Parliament appointed an inquiry commission and took drastic measures against all who were involved. The African chief apologised for having wronged Islam and with his own expense constructed another mosque on the same site.

Prince Aga Khan's close association with the aspirations of Muslims in East Africa has led him to study the problem of that region thoroughly and minutely. When the Mau Mau disturbances assumed a serious turn, he

took the occasion to express his views freely and forthrightly on the affairs of the multi-racial society in East Africa. In an article on this subject published recently, he said :

"We find today in Africa a repetition of the aspirations and movements that began to manifest themselves in Asia at the end of the last century and the beginning of this. However, as Africa is different from Asia, the nature of this unrest is also dissimilar. Fortunately, public opinion in Great Britain has had the experience of what took place in Asia and is thus much better prepared to meet the new awakening of African aspirations. In Africa, though there is, as there was in Asia, a general renaissance of their hopes, its forms differ in detail according to historical, racial, and geographical conditions.

"In British West Africa the problems are being solved now by a bipartisan approach of the two main political parties or schools of thought in Great Britain. In French West and Central Africa different answers are being given for the solution of what is essentially one and the same problem throughout the continent. But when we turn to East Africa, and especially to Kenya, we find that, while strong support must be given in every way for the advancement of the African population and the satisfaction of its legitimate ambitions the efforts of the immigrant community also must not be forgotten. It is but right, and in the best interests of East Africa and its indigenous population, that these immigrants should be associated in all future development—social, economic, and political—with its regional inhabitants.

"In Kenya at the moment the vague dissatisfactions among certain elements of the population have now flared up today into what can be rightly called a rebellion. The nature of this rebellion, however, gives food for thought. Let no one be mistaken. The Mau Mau emergency is neither the necessary nor the essential consequence of the political history of the present conditions of Kenya, nor is it the determined outbreak of hostility of one colour against the other.

"A careful and dispassionate study of the facts leads to the conclusion that certain elements, promoted by evil instincts, aim by terrorism and murder to browbeat peaceable citizens of the same colour and race. All the races in Kenya have a vital interest in uniting against the campaign of murder and terror that has been directed especially against Africans. No civilized country

in any part of the world can accept violence as the mainspring of its policy. Nor can passive resistance be tolerated; for, except in societies with long historical and emotional experience of religious quietism, it inevitably leads to violence when practised on a large scale. There will be a heavy moral responsibility on those misguided people who, forgetting the absence of this past experience of religious quietism, urge passive resistance in Africa.

"It thus becomes the inescapable duty of any Government and of all law-abiding citizens confronted with such attacks to maintain the law, if necessary even by force. When a small minority attempts to set itself above the law, it is the duty not only of the Government but of the majority of the citizens to unite and destroy the evil.

"However, suppression is not enough. In East Africa more than in any other part of that continent, all races must co-operate so that they may expand the life and work of the various colonies, particularly Kenya with its multi-racial problems. Only in this way will it be possible to achieve better conditions for all, especially for those Africans whose advancement is being held up by the present convulsions. New outlets for African employment based on African education are essential. They must be sought above all in the technical field and in better understanding of agriculture.

"The citizens of East Africa who originally came from Asia have a duty, which they share with all the other communities, to contribute all they can to the common pool. The future of East Africans of Asian origin lies in East Africa; their outlook should be entirely an East African outlook. In those parts of Africa where the climatic conditions have allowed an originally European society to grow up, its future welfare also depends, like the Asian, upon contributing all it can to the development of that country.

"I am convinced that a wide and prosperous future lies ahead of the various races provided local patriotism rises superior to racialism. The maintenance of law and order in Kenya is the first step, but that step must be followed by the practical realization of the maxim that the work of reconstruction, advancement, and intellectual, spiritual, political and economic development must be achieved by co-operation among all races.

"There is one good hope for the future. When all races have united against violence this unity and partnership brought about in danger must be continued in peace. This, however, carries with it a certain essential adjust-

ment of political thought in Great Britain. For as long as we can foresee, the British people are the trustees of the population of East Africa, irrespective of race and colour. That trusteeship can never be adequately exercised unless there is a firm bi-partisan understanding and interpretation of that duty between the two main political parties and informed public opinion among all classes in Great Britain. There can be no real union in East Africa among the races if any portion of them believes that the trustees are divided or that they have particular favourite wards.

"We have seen how at times of danger and struggle, as during the two world wars, bi-partisan union in Great Britain was achieved and with what wonderfully successful results. The trusteeship of the African colonies in the years to come is an equally great responsibility, a touchstone of success or failure for the British race in one of the greatest challenges placed before it by destiny.

"We cannot expect societies with different racial, educational and cultural origins to unite if the trustees are divided. In Africa itself the ultimate need must be a general recognition of the principle, accepted by the French when in revolutionary times France became spiritually united as a nation, that anyone who has the ability to succeed has the chance of achieving success in economic, political and intellectual fields".

CHAPTER XVII

RACING AND SPORTS

"AH!" says Prince Aga Khan sometimes, "is there anything so poetic and beautiful as a man riding a beautiful horse, riding it to perfection; the man and the horse like a centaur, carved out as one?" This remark fairly sums up the Aga Khan's over-riding passion for sports, and explains why he is so devoted to golf and so patronising to every other game and why he has invested millions in the horse-racing industry.

Prince Aga Khan is very susceptible to the poetry of motion. The flight of man and horse at lightning speed, the soaring into the air of the golf ball under the skillful twist of a powerful wrist are apt to send him into ecstasies.

He is also a creative artist glorying in the creation of things of beauty. To plan the mating of finely bred horses and to watch horseflesh grow into a sleek, powerful affair is a source of infinite joy to him and gives him unbounded creative satisfaction.

He races for the love of the game, for the sheer joy of seeing a scientifically trained horse fight its way to victory. It is mainly a hobby for the Aga Khan to breed horses, though he knows that it can also be turned into a profitable business. He explains his interest in horses this way: "I am not an artist; I cannot paint pictures or make beautiful poetry. So I asked myself: How can I do some creative work? and found the answer in horses. There you choose and try and mate, and make an artificial creation."

His devotion to horses is not for the sake of racing them. The track has no allurements for him as it has for those who race for money. To him the racing of horses is more in the nature of an "expression", to see the supreme manifestation of a noble animal's natural abilities. And should the winner be carrying his colours, the pleasure is complete.

His Royal Highness is one of the leading owners of horses in France and England. He is the only living man to head the list of winning owners twelve times and the only living person to win the Derby five times. He began his sporting life in England under the aegis of King Edward VII, whose horse "Jeddah" won the Epsom Derby. But it was not until a dozen years after King Edward died that Prince Aga Khan launched himself into racing.

To make a success of his racing industry he soon evolved the theory that scientific breeding was necessary and it was essential to employ the best brains and spare no expense in producing fine horses. He set himself to find the way to produce the ideal combination of speed and staying power and came to concern himself more with the brood mare. "Too many people think only of the sire", he says; "I think of the dam".

One of the most amazing facts about this Eastern king of the Western turf is that he never bets. Prince Aga Khan is not a gambler; he never has been one. The smile illuminating his face as he leads in a winner is not conjured up by thoughts of the money he has won. It is the result of legitimate pride in his success, of seeing his strenuous efforts crowned with glory. He even dislikes giving tips, and will never advise even his closest friends to back his horses.

"I do not gamble," he said once, "for I do not believe in chance. One must make certain of things by his own efforts, by the sweat of his brow; and then leave the rest to God. He gives success."

As owner and breeder of horses, His Royal Highness has earned nearly £2,000,000, yet no part of this staggering sum was gained from betting. Most of his racing fortune is made up of prize money and profits on the horses which he breeds and sells. Rarely, in his long career as owner of horses, has he put more than £10 on a horse. Even such small bets are laid in order to reward his staff with the winnings.

When Blenheim won the Derby, Prince Aga Khan was summoned to the Royal Box to receive the congratulations of King George and Queen Mary.

"How much did you have on it?" asked the King smiling.

"Not a shilling, Your Majesty," replied His Highness.

His success at the English turf won him honorary membership of the Jockey Club. He was the first Asiatic to be so honoured. The election did not give him the right to vote, as an honorary member, but he freely expressed his views on racing and made suggestions for reforms.

Prince Aga Khan's name is a household word in British racing circles and great are the honours bestowed on him as a breeder of prize horses. After the victory of Bahram in 1935 there was an invitation to join his fellow-members of the Jockey Club for a celebration dinner at Buckingham palace.

He was congratulated by the King and Queen. The table was decorated with the Aga Khan's green and chocolate colours. It was a graceful gesture, and Queen Mary had supervised the preparation of the sweet, which was similarly decorated. The most memorable moment, however, was when His Majesty proposed the health of the winning owner, Prince Aga Khan. The next day he and the Begum were invited to a celebration luncheon at No. 10 Downing Street.

His Royal Highness Prince Aga Khan treats his racing staff, people who help him raise horses which are the envy of the world, very generously. After his Tulyar won the Derby in May 1952 he declared that the £20,000 of prize money would be divided among the winning jockey, the trainers and the stable boys. "They have worked a whole year for this success and deserve the money", he said. "I am glad just to get my share of the honour and glory and, of course, the new value of the horse".

Great scholars are seldom great sportsmen, but with Prince Aga Khan scholarly habits have kept pace, right from his young days, with his active interest in riding, in golf, boxing and gymnastics, and his patronage of all games and athletics.

Prince Aga Khan has practically made one game in India, a game at which Indians have acquired the distinction of being world champions. It was his gift of two handsome challenge cups for hockey in 1896 which started the present tremendous interest in the game, an interest which has spread throughout the country, resulting in countless thousands taking up this game as a pastime, until today it is one of the most popular games in the sub-continent. Ever since its inception, the Aga Khan Cup Tournament in Bombay is looked upon as the premier hockey competition in India and attracts entries from every part of the country. The competition is played primarily in aid of charities which receive fifty per cent of the entire proceeds. According to the Illustrated Weekly of India (April 27, 1952), during the last twenty-five years Bombay Gymkhana has paid over Rs. 75,000 to various charities.

He was also one of the foremost in developing cricket in India and spent large sums on equipment at a time when the progress of this game was handicapped for lack of funds. As usual, these gifts from him were not limited to members of his own sect or his religious community of Muslims but were made available to all who needed help.

Lord Harris, the Governor of Bombay during Prince Aga Khan's young days, enlisted his support for cricket, and with the help of Maharajah of Patiala they organised the first All-India eleven to visit England in 1911. The team lost more matches than it won, but made a splendid impression with their sportsmanship. It was under the influence of this distinguished patronage that within a few years cricket became the most popular game in India and crowds numbering more than one hundred and fifty thousand used to watch the cricket tournaments between British, Hindu, Muslim and Parsi teams at Bombay.

Heavy expenses are naturally entailed in despatching teams to England, but His Royal Highness has always made large contributions towards enabling Indian teams to undertake foreign tours.

When the motor car was in its infancy and few people saw its great potentialities, His Royal Highness realized that this was the form of locomotion of the future. Accordingly, he presented a cup to the people of Bombay for competition among motorists.

Though at that time the motor car chiefly amused and interested the wealthy, Prince Aga Khan had the idea that it would eventually be of benefit to the common people. He, therefore, offered a cup for which there could be alternately a race and an exhibition for motorists. With the cup, Prince Aga Khan provided a prize of rupees 10,000. Later, he offered a trophy for aviation also.

Prince Aga Khan is a great golf enthusiast. He has played hard to improve his game and at one time went around with his own private professional coach. Anxious to improve his game, he always told a professional with whom he played: "I'll pay you two guineas if I beat you and three guineas if you beat me". He was shrewd enough to know that he would get his extra guinea's worth from his trainer.

Some years back Prince Aga Khan had announced that he had two great ambitions: to win the Derby and win the Open Golf Handicap. He has won the Derby five times but has not yet realised the other ambition.

When gliding enthusiasts in India approached His Royal Highness to become a patron of the All-India Gliding Institute, he readily agreed to extend his patronage and sent the following message to Pandit K. K. Malavia, M.L.A.,

General Secretary of the Institute: "Scientific discoveries of general utility are welcome for all the countries and nations but some are peculiarly suited to the physical and economic conditions of certain areas. In India where expensive methods of communications are impracticable, gliding, cheap, safe and efficient, is especially indicated. If only people knew its advantages and more about its technique, all patriotic Indians would unanimously be urging the adoption of gliding on a vast and national scale.

"I earnestly appeal to my countrymen to take up this ideally suited method of communication for India, use it and make it general. It will also make our youths airminded and revive the spirit of adventure which ages of poverty have rendered dormant".

During his travels in Europe, Prince Aga Khan had become enthusiastic about sports and their value in improving the physique and raising the character of the young. Particularly in England he had noted the excellent virtues of team-spirit, not only at the universities and public schools, but among the common people and he contrasted them with the dull and indisciplined lives of the people of the East. He realised that something must be done to stimulate athletics in his country where one soon got enervated owing to sedentary habits.

"People in India", he declared, "are apt to become effete and played out. The only way to counteract this is by stimulating a healthy interest in sports. The encouragement of sports in India is of even greater importance than it is in England. As my example affects many thousands of people I consider it my duty to encourage sports by example and precept. You may have a healthy mind, but it will not last without a healthy, recreative relaxation. What we want to do is to raise the people of India to the level of the Anglo-Saxons, and that can only be done by the people being made to possess healthy minds, healthy morals and healthy bodies. I firmly believe that the encouragement of sports is a patriotic duty as far as India is concerned."

He believed that sports had a proper and definite place in life and that not only the moral and social but also the physical life of the people could be improved through games.

One of the most beneficial effects of his far-sighted act in promoting sports was to break down the social aloofness between different races. When

ever possible he would offer facilities for sports meetings at which British and Indians could meet in friendly rivalry. British civil servants and army officers were already on easy terms with the upper classes of Indians on the polo ground and across the bridge table, but Prince Aga Khan waded the field of their contacts through sports and helped eliminate narrow prejudices between the ruler and the ruled and also between the high and low in Indian society.

There would be no more of all-out-of-the-seam, with international aerial and naval patrol to prevent an early and easy return to the privacy of former days.

"The broad general principles of the exercise of my Dictatorship would be to secure the prevention of war, to break down the immunities and barriers of creed and race, to provide scope for both rational and individual self-expression, and to seek to give each citizen capacity and opportunity to share in the rich heritage which the human race as a whole, and not merely some portions of it, should receive by means of the toil, the teaching, and the sacrifice of past generations.

Spiritual values would be given the pre-eminence which is their inherent right. By spiritual experience I must make it clear that nothing in the nature of pleasure or remuneration of the responsibilities, as well as the enjoyment, of this is meant. Good and beautiful thoughts, kindness and gentleness towards others, as well as a constant feeling of communion with the infinite and the universe around us—these, rather than stunted inhibitions and selfish words to the meaning of religious education.

The value and importance of happiness and enjoyment, of reflection over the fruits of knowledge, and the direct reaction to water nature would be taught to the young. The habit of contemplation would be as general as during moments of leisure is today the wastage of precious time. There would be full freedom and equality of religious opinions, and also of practice so long as it did not encroach upon the rights of others.

Heavy and imaginative literature of all countries, especially of the English-speaking world, would be brought within the reach of each and all. The promotion of the public health would be sought both by education classes and by the encouragement of physical culture, taking, sports and games. The fire and energy now fruitfully wasted by activities of the public in over-dressing and over-eating would be replaced by rational diet and dress, and the use of all outdoor recreations, cricket, football and hockey grounds, and so on.

THUS SPAKE THE AGA KHAN

DICTATORS have a way of inflicting themselves on mankind which cannot but be abhorrent to a peace-loving internationalist like Prince Aga Khan. Yet the idea of assuming all authority to oneself and playing the role of dictator in directing the affairs of mankind has always appealed to constructive intellects stirred with the ambition to create order out of chaos, to restore some system where lack or system has led to ruin and disorder.

It is easy to imagine how this idea must have captivated the mind of His Royal Highness, super-charged as it always has been with ambitious plans to set right the affairs of life.

Political strifes and mutual distrust among nations render an empty dream the idea of one man assuming all authority to himself, but utterances on such a subject by great minds cannot fail to help mankind in seeing things in a clearer perspective and in coming closer to understand the nature of the problems besetting humanity.

It was in this spirit that Prince Aga Khan accepted an invitation to address the world on "If I were a dictator" through a broadcast speech from B.B.C. in November, 1931.

The address was marked by a refreshing originality of thought, and in it His Royal Highness disclosed ideals which were patently the product of a mind that had given long and anxious thought to the complex problems of life.

"The confusion and uncertainty of our day confronts us every time we open our morning paper", said Prince Aga Khan. "The world is 'out of joint', but I should not regard it as a 'cursed spite' to be called to 'put it right'. On the contrary, I should glory in an opportunity so unique to serve humanity.

"I should deem it my first duty as Dictator to make as nearly as can be impossible the overwhelming calamity of another world war, and to rectify the acknowledged errors of the peace concluded twelve years ago. To this end the demilitarisation of the world by the abolition of national armies and

navies would be a first essential. I know that authority must in the final resort rest upon force; but the force I would provide would be internationally owned. For purposes of internal peace national police and gendarmerie would be ample. Ordinary voluntary forces could be established for aiding the police on occasions of sudden necessity. These might be enrolled and placed if any abnormal need arose through internal disturbances. There would be freedom of air and of the seas, with international aerial and naval patrol to prevent air raids and any return to the piracy of former days.

"The broad general principles of the exercise of my Dictatorship would be to secure the prevention of war, to break down the animosities and barriers of good-will, to provide scope for both rational and individual self-expression, and to seek to give each citizen capacity and opportunity to share in the rich heritage which the human race as a whole, and not merely some portions of it, should receive by reason of the toil, the teaching, and the sacrifice of past generations.

"Spiritual values would be given the pre-eminence which is their inherent right. By spiritual experience I must make it clear that nothing in the nature of asceticism or renunciation of the responsibilities, as well as the enjoyment, of life is meant. Good and beautiful thoughts, kindness and gentleness towards others, as well as a constant feeling of communion with the obvious soul in the universe around us—these, rather than absurd inhibitions and taboos, would be the meaning of religious education.

"The value and importance of happiness and contentment, of reflection over the fruits of knowledge, and the direct reaction to outer nature would be taught to the young. The habit of contemplation would be as general during moments of leisure as is today the wastage of precious time. There would be full freedom and equality of religious opinion, and also of practice so long as it did not encroach upon the rights of others.

"Poetry and imaginative literature of all countries, especially of the neglected Muslim world, would be brought within the reach of each and all. The promotion of the public health would be sought both by education thereon and by the encouragement of physical culture, hiking, sports and games. The time and money now foolishly wasted by sections of the public in over-clothing and over-feeding would be replaced by rational diet and dress, and the use of golf-courses, tennis-courts, cricket, football and hockey grounds, and other

sports for which widespread provision would be made. In these ways the people would be encouraged to divert the mind and exercise the body. There would be no regimentation in the use of amusements, as each individual would be left free to choose his own form of recreation."

Prince Aga Khan then pointed out that there was no standing still in human affairs and both science and economic policy must serve the ends of progress.

"The best results can be achieved," he suggested, "by providing the fullest means for investigation to men of proved power and achievement. I would give a Faraday, a Ross, or an Einstein adequate resources and let him choose his own assistants. In this way scientific research and progress would be revitalised with the fire of individual genius.

"Higher prizes would be offered—not only from the material but from the social and honorific points of view for scientific discoveries. Those who show natural inclinations and promise by original thought and work would be placed in positions where they could carry forward their researches, not only in all the inductive sciences, but in history, literature and economic studies.

"From all that has been said it might appear that the necessity for man to face danger and adversity, to develop his mental resources for sudden decisions in the face of unforeseen events, for constant and hard effort, for preparation and foresight might be weakened. Peace, a higher development of contemplation and reflective education and more general possession and variety of goods might, one would think, in the long run sap the foundations from which progress comes.

"But I maintain, on the contrary, that the twenty years of my dictatorship would go a long way to strengthen these qualities and change their direction. Instead of having to combat man, to face danger from neighbouring States; instead of years of spending and service in order to save a little in order to buy a little—the society I should have prepared (for the supernatural states that would take up the continuation of my work) would have learned that the greatest of all conquests, the greatest of all struggles, and the greatest of all triumphs will be over the forces of nature. Through the constant encouragement of individual effort to overcome the impediments that nature has placed in the way of man's progress, a new mentality would be gradually formed."

On his pet subject—Education—Prince Aga Khan said: "I should certainly give to Education a wider meaning than that which it now has in the public mind. The system would include teaching on health, on the laws of sex and parenthood, and on art and the life of the soul in the widest sense. The broad aim would be to give the workers a recognition of the value of their leisure in providing opportunities for spiritual, aesthetic and intellectual pursuits, for delight in nature and art in their manifold forms and, above all, for direct communion with the Unseen. The effort would be to enrich life through many channels. Travel, like staff rides in the army, would be regarded as a normal part of education."

His recipe to bring the East and West together, to promote better understanding between the two was to make bi-culturalism an essential feature of education. He said: "I should aim at the idea of every European child being taught an Eastern language, and every Asiatic child a European language. It is scarcely necessary to say that under my Dictatorship compulsory education would be world wide and be kept up till, say, eighteen or twenty years of age."

Prince Aga Khan continued: "In the organisation of States, a universal feature is the maintenance of a police force which commands respect just because it embodies the authority of the State; but behind it is a judicial organisation which equally represents that authority. The one is dependent on the other. Both these bodies would have to find a parallel if humanity should work its way towards an all-embracing world organisation. The judiciary would have to draw on the best representatives of the ability of nations, and of mankind. The central authority, acting as a whole, would have to exercise more than merely judicial or advisory functions. If confronted in various areas with vast internal forces of discontent it might in its ultimate state be called upon to carry out rectifications, realignments and readjustments in accordance with the wishes of the people most vitally concerned. Its duty would be to give effect to those wishes without ill-will and without risk of conflict between the nations. Above all, it should be a living and developing organism and not the dead hand of all past trying to prevent the full and healthy development of the future."

The penetrating and justice-loving mind of Prince Aga Khan revolted at nations being deprived of their just rights. He, therefore, advised a recourse to free plebiscite as a solution to the problem of what belongs to whom.

Speaking of the East European countries of the early thirties, His Royal Highness said in his speech: "In districts essentially Hungarian in population I should return, to that unjustly maimed but generous and talented race, such territories as desire by a free plebiscite to join her. In the Balkans, which have undergone so many transformations in national groupings as a result of ten years' almost continual fighting, I would have a properly conducted and free plebiscite for all doubtful zones. Where racial and cultural unity existed in the past I would let the peoples concerned unite or remain united. In a word, aggressor States would be compelled to disgorge, and the map of Europe would be remade on cultural and voluntary lines."

In an address such as this, with all mankind as the audience and the future of the whole of humanity being discussed in one sweep, His Royal Highness could not possibly lose sight of the needs of the less civilised peoples of Africa. "I would entrust them", he remarked, "for a transitional period of from fifteen to twenty years to a general league of all the nations. In Central Africa, for instance, the administration would be in charge of nominees of the League. One of their main responsibilities would be the steady preparation of the people, by education and culture, to take over the responsibility for the administration of their own affairs."

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A realist and a practical man of the world, His Royal Highness has no place for hermits and for shirkers of responsibility in his scheme of things.

He observed once: "I have no liking for hermits and other solitaries who refuse all responsibilities. They may live in a town as likely as in a desert, and their avowed purpose may be to lead holy lives; but, in fact, if they have ecstasies, they are the ecstasies of self-indulgence. My concern is not with them.

"Those who accept the normal responsibilities of life, with all the chances of minor annoyance and utter catastrophe, may know many small griefs and much great sorrow—that is why I call their joys dependent—but, if they are at one with God and have lived manfully, behind the mask of sorrow, bitter though it may be, their souls will be at peace."

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Talking of spiritual happiness, Prince Aga Khan once stressed that if one was in harmony with God one would surely be happy.

"This may sound old-fashioned to some people," he said. "A few may think that they do not believe in God, and some others that it matters little to the individual in his daily life how he stands with regard to Him. Ruling out the atheist, with whom one can no more argue than he can discuss colour with a blind man, it is surely strange that a believer in an omnipotent and everpresent Deity should fail to realise that how we attend this instant and every instant towards Him matters to us more than anything else in the universe."

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Finding our present-day world groaning under the weight of having to finance armaments as a defence against aggression, one is reminded of the passionate words of His Royal Highness uttered about thirty years ago.

"There is a cry going up from the hearts of all the peace-loving citizens of every country," this ardent lover of peace had said, "for the lessening of their military burdens, for a decrease in the financial load which those burdens impose, for the security of civil populations against indiscriminate methods of warfare, and above all, for security against the very idea of war. It is their growing hope and demand that all the moral authority of the League should be used now and strengthened in every case to prevent aggression and to support and establish the reign of peace, law, arbitration and international goodwill."

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Prince Aga Khan's speeches at the League of Nations or at other international gatherings were listened to with the greatest attention because of his unique position as an authority on East and West. At a meeting on disarmament, he spoke out sharply:

"Let us seize the occasion which has now called us together. Disarmament in its widest sense—the neutralisation of war, the security and peace of mankind—can and must be taken in hand. Let us go forward with it here and now."

The speech embodying these thoughts and delivered at the fourteenth Plenary Session of the League Conference in 1932, was universally regarded as amongst the most brilliant ever delivered on the topic of disarmament and on the inherent evil of war.

His Royal Highness said: "Almost all of us here are preoccupied with the pressing problems that have arisen as a consequence of the Great War. Among these the most urgent is that of disarmament, with all that it implies. But let us not forget that for many years before the war this problem was insistent. The general burden of armaments had created alarm among those who were able to look ahead, and widespread dissatisfaction among the vast masses of the populations in all continents and countries—Eastern and Western alike.

"I am speaking here for many millions of my fellow-countrymen who place the love of peace among the first of the human virtues. With them, the ideal of peace is no more economic expedient; it is an element deep-rooted in their very nature. That is the spirit which it is my task to reflect in making what contribution I can to the proceedings of this Conference.

"The striving of mankind after some more organic development than the mere clash of nations and states is nothing new. Many of us who are taking part in this Conference will remember the hopes raised in our hearts by the first Hague Peace Conference; and we remember the grievous disappointment that followed its meagre results. The second Hague Conference was also a failure and even from the beginning little was ever expected from it.

"Since then we have had the terrible lessons of the World War. Confined in the first place by historical and other causes to one continent, it gradually spread its devastating effects throughout the world. In distant India, no less than in Europe, it created a host of mourners and left a legacy of bitter tragedy. Over a million of my fellow-countrymen were called to arms, of whom more than fifty thousand laid down their lives. The ravages of war, in its toll of humanity, its social and economic disturbances, have left their mark on India as on the other countries which were drawn into its vortex.

"With the coming of peace new hopes were raised that at last we had learned our lesson; that we could look to a better world in which force would be replaced by disarmament and arbitration by the adjustment of national differences and difficulties through methods of peaceful co-operation; and that the reign of law was now to be firmly established.

"Alas! we have found that armaments still hold sway, and that the feeling of insecurity persists. It is by no means certain that the war to end war has been fought and won.

"Today social and economic conditions throughout the world make it imperative that unless the fabric of organised human society is to collapse, vigorous steps must be taken forthwith. In this work the present Conference is called to play a leading part. On the moral side, we must set ourselves to remove the paralysing effects of fear, ill-will and suspicion. On the material side, it is absolutely essential that the non-productive effort devoted to warlike preparations should be reduced to the bare minimum".

* * *

True to his role as an internationalist, Prince Aga Khan always welcomed opportunities to promote greater understanding between nations. He never failed to stress before the League of Nations that no country, however great or favourably situated, can be completely self-supporting in its industries, and the ideal in a real League of Nations would be for each State to concentrate on what is most congenial to its climate and soil and then to exchange the surplus for what else it needs but cannot itself produce. "By such sensible and intelligent co-operation alone," he stressed, "will mankind inherit, in the most liberal and literal manner, the fruits of the earth."

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At Dar-es-Salam, East Africa, on the occasion of his Diamond Jubilee Celebrations in August 1946, Prince Aga Khan gave the inhabitants of those areas a word of general advice that contained the mature wisdom of all ages. He said :

"I have had some experience of the causes of strife and I was a very active member of the League of Nations and of the Disarmament Conference for some seven years. Why did it fail? Ultimately because of hate. And yet why did people hate each other? It was because of fear. Where there is fear there is no love.

"I appeal to all of you, Africans, Europeans and Indians—do not fear each other. Work together. The country is big enough. There is virgin soil which has hardly been scratched. Unlike China, India and Europe, the population is still very small. We have no need to struggle for existence here for a century at least, so why foresee troubles for your great-grandchildren. There may be none, thanks to the progress of knowledge and science. And if things take a turn for good instead of evil, then the new forces of nature, we are certain, will make human relations easier and give each and all security.

"Today, strife here on racial lines is imaginary. The onlooker sees most of the game, and I have been here an onlooker. There is no getting away from it—if you will throw fear out of your minds you will soon realise that white, black and brown are complementary members of a common body politic.

"Round table conferences, if resorted to early—at the first sign of persistent suspicion—will go a long way to remove fear. Some twenty years ago there was a round table conference between General Hertzog and Dr. Malan and the Indian population of South Africa. That conference brought peace and a workable settlement in a difficult situation and for nearly a generation there was little cause for active friction between the European and Indian inhabitants of the south of this continent. What a pity that such an excellent precedent has not been more generally followed."

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In his presidential address at the League of Nations in 1937, His Royal Highness said : "If we can do something to bring about a more equitable adjustment of things in economics and in social life no less than in politics, the world will be the better for our labours and we shall have helped the League on the long road to the goal that lies before it—the peaceful removal of all causes of war and the establishment of the unchallengeable empire of peace throughout the world.

"Were I asked how I myself conceive the League's mission in the world, I should answer in the words of the great poet Saadi : 'The children of Adam, created of the self-same clay, are members of one body. When one member suffers, all members suffers likewise. O thou who art indifferent to the sufferings of thy fellow-being, thou art unworthy to be called man.'

"All the problems that fall to the League may ultimately be reduced to one—that of man, the dignity of man. The tribulations of one people are the tribulations of all. That which weakens one, weakens all. That which is a gain to one is surely a gain to all."

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Touching upon the subject of colonies and the so-called white man's burden, His Royal Highness observed during the course of an article contributed by him to The Times, London, after the Munich Pact with Hitler :

"As an Asiatic I have no sympathy with the 'white man's burden' theory. I consider it the coloured man's burden, after the model of Sindbad the Sailor. But there it is whether Asiatic and Africans like it or not."

At a Press conference during his visit to Iran in 1951, Prince Aga Khan said: "The incidents which have occurred during the seventy years of my life are numerous, but none of them are so important as the events, which came into existence during the last three years. What I mean by these events is the independence of Hindustan and Pakistan, the migration of the English people from the sub-continent and the creation of two powerful states of Pakistan and Hindustan. These are the events which can be regarded as the greatest phenomena of the world by a man who was born and brought up in Pakistan. This revolution has changed not only the face of Asia but of the whole world."

"The new independent China of today is also a major phenomenon in the history of the world. There can be no doubt that during the next fifty years Pakistan, Hindustan and China will rise to the great heights of power which America and Russia have attained these days."

EPILOGUE

Unbounded love for Islam and sincere devotion to the cause of Muslims are dominating passions of the life of Prince Aga Khan. He lives Islam; he breathes Islam; and he would sacrifice anything to promote the interest of Islam and the Muslims. The great and lasting services he has rendered the world of Islam cannot be matched by any other man in living memory. He would, however, do more, much more than he has already done, for Islam if the Muslims showed a preparedness and gave proof of their ability to execute his plans for their upliftment and welfare. The whole record of his life bears out the fact that he yearns to devote every ounce of his energy in putting Islam back on the old pedestal of glory from which the lethargy and lack of effort of the Muslims to keep pace with time have removed it.

It is manifestly not possible for individual effort, however strongly backed it may be by financial magnificence and sincere zeal, to drive a large slice of mankind to higher levels of educational, economic and social advancement. The driving force as symbolised by great men of the calibre of Prince Aga Khan must needs be supplemented by the moral and material support and honest endeavour of large numbers of other people if any spectacular advance is to be made. No amount of genius of a military commander could gain success on the battlefield if the commander did not have numberless thousands to shed their blood at his command. No religious reformer could ever bring about moral regeneration of his community without the help of worthy lieutenants willing to spread his message far and wide. Similarly, the dream existing in the mind of the leader about the economic, social and educational advancement of his people would remain unfulfilled if his oracular advice did not find ready echo in the hearts and minds of his people and if they did not come forward to sacrifice time, treasure and toil at the leader's bidding in the pursuit of glory and wellbeing.

Had world Muslims kept pace with the progressive views of Prince Aga Khan and had they showed some encouraging consciousness and appreciation of his leadership, the seeds of moral and material uplift sown by him almost half a century ago would have been bearing abundant fruit today. If the Muslims had thrown up a small body of trustworthy men, capable of

working in unison, according to a set programme of general advancement under the leadership of His Royal Highness, there should have been no occasion to bemoan our backwardness now.

A close examination of the success achieved by the immediate spiritual followers of Prince Aga Khan in the field of education, commerce and social welfare will reveal that where the leader lays down the policy, suggests ideas and provides guidance, the wide-awake members of his community, through voluntary organisations and selfless service, give his ideas practical shape and push his plans to profitable conclusion.

If the rest of the Muslim world were also to knit itself into one homogeneous unit, directed and controlled by effective organisations for moral and material upliftment, the leadership, guidance and munificent help that Prince Aga Khan so very much loves to bestow on the world of Islam would be conducive of amazing results and put the Muslim nation from Morocco to Indonesia well on the road to peace, power and plenty.

It is lack of unified action on the part of Muslims, absence of organised effort, and unwillingness in recent times to subject themselves to disciplined behaviour that has led them to their present downfall and material bankruptcy. Now only a man of wide vision, a man who transcends the barriers of national boundaries and sectarian creeds, who commands universal respect and whose devotion to Islam is above reproach, can pull the Muslims out of the slough of economic poverty, educational backwardness and moral weakness. Such a man is Prince Aga Khan. Today, he alone can weld the Muslims together. With more than half a century of political experience, with a long, uninterrupted record of untarnished service to Islam and the Muslims, he alone can today assume the leadership which the world of Islam so badly needs. He alone combines in his person the great qualities of head and heart which cut out one for the role of guide, philosopher and friend. Besides his deep penetrating knowledge of Islam and his grasp of the problems confronting world Muslims, he is endowed by God with abundant means to render lasting service to the cause of Islam. He personifies a unique opportunity, a rare chance, for regaining the lost glory, for restoring Islam on the pedestal of its former greatness.

Will the world of Islam let go of this opportunity and not avail of it to the full, to their lasting good? Will the Muslims not care to harness this

gift of God and turn it to their advantage in a much bigger and greater way? In the words of poet Iqbal, a *deeda-war*, a man of glorious vision, is a rare occurrence indeed. He must be made the most of while he is here amongst us.

Islam has lost much of its pristine purity. Many unhealthy, un-Islamic practices have crept into the glorious faith of the Muslims. The world of Islam today seems unaware that their great religion is a dynamic force which was meant to give them mastery over the universe. If the Muslim world's *ulema*, truly representative and learned *ulema*, learned in both the affairs of this world and the next, with knowledge both of science and religion, were to meet and discuss and come to a conclusion as to what constitutes real Islam, this great religion could shine forth once again in resplendent glory, like the sun after the clouds have burst apart.

Prince Aga Khan can help the *ulema* in getting together; he can bring them on one platform; he can interpret the viewpoint of one to the other—but the movement and the spadework for such a getting-together must come from leaders of public opinion and public-spirited men in the different Muslim lands. Should it be felt that time is not yet ripe for such an epoch-making meeting or that there are no such *ulema* among the Muslims today who can interpret both religion and science, then let the Muslim countries create such a body of *ulema* through revolutionised courses of study, and they will find Prince Aga Khan only too willing and anxious to render every help and assistance in making this dream become a reality.

The Muslim world is suffering from a paucity of scientists, technicians, doctors and other men of learned professions. The only way to increase the numbers of such qualified men is to have more institutions for imparting technical training or to have abundant funds to finance their training and education in more advanced countries. If the Muslim countries were to pool their resources and set up centres of learning in their own lands—say, a medical college in Egypt, a polytechnic in Pakistan, an engineering college in Iran—or bring into being a common fund for financing the studies of Muslim students in Europe and America, His Royal Highness Prince Aga Khan would not only contribute a considerable sum from his own pocket but through his personal influence and prestige induce Muslims everywhere to make handsome donations for the successful working of such a scheme.

Economic and industrial development is a crying need of the moment in Muslim countries. Without it the grinding poverty and shameful misery of the Muslims cannot be banished. Collective effort on the part of Muslims could achieve this goal in an amazingly short period of time. If the Muslims were to set up joint stock companies on an international basis among themselves, they could distribute the benefits of their pooled resources and joint capital to the good of all. Their joint stock companies, with shareholders in every corner of the world of Islam, could set up sugar factories in Indonesia, jute factories in Pakistan, run the oil refinery in Iran, and establish other helpful industries at suitable centres.

Should well-organised, representative Muslim bodies take up the task of economic development in hand and request Prince Aga Khan to give them the benefit of his experience and knowledge, they would not only get an encouraging pat on the back from him but receive his blessings and active participation in such schemes. The very prestige attached to his name would act like magnet in attracting Muslims everywhere to invest all their available capital and savings in such ventures.

The world of Islam needs a powerful international press for social awakening and for a general consciousness of the need to make material progress. A weekly journal, published in Arabic, English, Persian and Urdu from different centres simultaneously and devoted to the cause of economic and social betterment should make a very good start towards the realisation of this end. Prince Aga Khan would welcome such a venture, and if it is backed by sincere and talented effort, his active help, too, would very willingly be forthcoming and prove a powerful factor in rousing the interest of the entire world of Islam.

For the services he has rendered to the Muslims of the world, particularly to the Muslims of Pakistan, who owe the fact of their proud nationhood in a very large measure to his past wise leadership and relentless efforts, and for the services he may yet render, Prince Aga Khan hopes for no office or reward. But it is meet and proper that we pay him a deserving tribute, that we acknowledge his services and show our appreciation for them in some concrete shape and form. The reward that would please his heart most would be to see Islam and the Muslims put well on the road to prosperity and enlightened progress, but the Muslims should give him that honour and respect which is given to a saviour and messiah who breathes life into the dead and rouses the listless into realising their responsibilities to themselves.

The least that the Muslims could do to express their gratitude to Prince Aga Khan would be to set into motion a powerful machinery for their economic, social and educational progress with his guidance and help and name it after him to the lasting benefit and happiness of the coming Muslim generations.

Will the world of Islam avail itself of the opportunity manifest in the person of His Royal Highness Prince Aga Khan and in return pay him a befitting homage worthy of the pride of posterity?



