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# JERRUK AND THE ISMAILIS

By

Mumtaz Ali Tajddin Sadik Ali

(author of "*Genealogy of the Aga Khan*" & "*Ismailis through History*")

November 10, 1999

Karachi



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HE IS ACTIVELY ENGAGED IN COMPILATION OF THE BIOGRAPHIES OF "101 star-personalities of the Ismailis" OF 19TH AND 20TH CENTURIES.



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November 10, 1999

The principle object of compiling this monograph is to afford a brief account of Jerruk, Sind and its tragedy in 1843. In the following pages an attempt is made to gather within a convenient compass the information scattered in the oral and written traditions. This monograph however does not claim to be a comprehensive work, but it is an attempt to view it through the windows of accessible source materials, both oral and written. My hope is that others may be induced to set to work in this field more than I have done. If but a single reader is thus persuaded and benefited by this labour of love, I shall be amply rewarded.

Without the collaboration of several colleagues, this monograph would not have been possible. I wish to express my deep gratitude to pioneer efforts of the individuals and institutions.

I am indebted to VARAS AKBAR RAI HASAN KARMALI, the Estate Agent of the Aga Khan in Pakistan for encouraging me in the study. My thanks are also due to RAI REHMAN KANJI, the Chairman of The Shia Imami Ismaili Tariqah and Religious Education Board for Pakistan for arranging the facility of photography in Jerruk during my field research.

I owe a great debt of gratitude to my colleagues ZULFIQAR R. MEGHANI for designing this monograph. A special debt of gratitude is owed to VARAS SHERALI ALIDINA, NOORALI VALLIANI of Hyderabad,<sup>1</sup> ALIJAH PEER MUHAMMAD HUSSAINI ASANI, etc. for providing important materials I instituted.

I do not claim an authority in Ismaili history. This is however an output of an arduous work, labour and interest of an individual. Of its many errors, alike in plan and execution, I am conscious, no doubt, my attention will soon be called.

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## JERRUK AND THE ISMAILIS DURING THE BRITISH RULE IN INDIA

Hasan Ali Shah, the Aga Khan I (1817-1881), the 46<sup>th</sup> Imam or Spiritual Leader of the Shiite Ismaili Muslims, left Iran and trekked from Girishk to Kandhar in Afghanistan after having adventured on a long perilous journey. On August 6, 1841, the intelligence from Girishk reached Major Henry Rawlinson (1810-1895), reporting the arrival of the Aga Khan and his hundred horsemen. After his arrival in Kandhar, the Aga Khan sent a letter on October 21, 1841 to Sir William MacNaghten (1839-1891), the British envoy at Kabul, in which he explained his reasons for leaving Iran. This historical migration marked an end of the longer Iranian period of Ismaili Imamate. Naoroji M. Dumasia writes in **"The Aga Khan and his Ancestors"** (Bombay, 1939, pp. 27-8) that, "His exile from Persia was a loss to that country, but Persia's loss was the gain of the British empire, and his comradeship in arms with the British army cemented the ties of friendship.... The part which the Aga Khan played as an ally of the British in that disastrous war was in every way worthy of the heroic deeds of the great martyrs of Islam whose blood flowed in his veins."

The British had grown to be a paramount power in India in the course of the 18<sup>th</sup> and 19<sup>th</sup> century. About the time that the Aga Khan was having troubles in Iran, the British were deeply involved in Afghanistan, and their efforts were aimed at establishing in Kabul a rule that would be friendly to Britain, and prevent the Russian influence penetrating the borders of India, that would possibly threaten the existence of British empire. The Aga Khan extended his support and assistance to the British in Afghanistan. The British troops eventually failed to dominate Afghanistan and evacuated Kandhar at first on August 9, 1882 for Quetta. The Aga Khan however stayed on in Kandhar for about six weeks with Sardar Sherdil Khan. Major Rawlinson, who sympathized with him, had advised him to retreat to India. Thus, the Imam came to Quetta on October 5, 1842 and then stayed with the Khan of Kalat, Mir Shahnawaz Khan. When he left Quetta, he was given a letter of recommendation by MacNaghten addressed to Sir Charles Napier (1782-1853), who had been commissioned supreme civil, political and military control of both upper and lower Sind.

Different accounts are advanced to indicate the routes of the Aga Khan from Quetta to Sind. It is said that he went to Sialkot and thence headed towards Sind, which seems doubtful. When he was in Quetta, the Aga Khan appears to have decided to enter Sind through Sukkur, which was also reported to the British officers. Thus, the British records suggest that he reached Sukkur from Quetta and then arrived in Hyderabad. Thanks to the new evidence in this context, shrouded behind an impenetrable veil for over a century, that the Aga Khan had changed his programme after leaving Quetta and had paid a flying visit to Sonmiani in Lasbela State. This tradition, if carries truth, it means that the Aga Khan had arrived in Quetta on October 5, 1842, and then went to stay with the Khan of Kalat, Mir Shahnawaz Khan for a month. He then proceeded to Sonmiani after crossing the hilly tracks of Baluchistan during the rule of Jam Mir Khan II (1830-1888).

Sonmiani is the only seaport of the province of Lus. The natives generally called the town of Sonmiani, *Miani*. Lt. Forbes Gordon Sullivan (1820-1893), the British agent at Sonmiani had submitted his report to the government in 1841 and 1842 and writes that, "Sonmiceance is the only seaport of the province. It is a small village, containing about two hundred mean houses, with a population scarcely amounting to nine hundred inhabitants. Of these, between three and four hundred are Hindoos, some of whom are engaged in trade, whilst others find employment as

mechanics. The Mianis, or fishermen, form the remaining portion of the population." Charles W. Montrieu (d. 1857), the British officer of Indian Navy also submitted a report on June 25, 1842 that, "The town or village of Sonmiceanee is situated on the northern side of the harbour, on a low range of sandhills. It is without any defence, and the houses consist of an assemblage of mud huts, having ventilators on the roofs, placed towards the prevailing winds. The inhabitants appear to be wretchedly poor, with the exception of a few Hindoos, in whom all the trade of the place centres."

The province of Lus in Baluchistan is about 100 miles long and broad by 80 miles and is bounded to the south by the sea, to the north by the Jahlawan Hills, and to the east and west by ranges of high mountains, which descend from the great mass occupying Baluchistan, and separate it from Sind and Makran. The deers were frequently seen in the eastern side of Lus, therefore, the tradition further attests that the Aga Khan had launched a hunting expedition and is said to have stayed at the residence of a certain Ismaili, called Khatau. He hailed from Kutchh and was a rich and influential merchant in Sonmiani, exporting wool, ghee, gum and oil of different kinds. The Imam invested him the title of *Varas*, and he became the first to be titled on Indian soil.

Meanwhile, the Governor General Lord Ellenborough (1790-1871) wrote a letter to Sir Charles Napier on November 11, 1842 to discover the whereabouts of the Aga Khan. Napier however informed Ellenborough that the Aga Khan was expected to reach Sukkur in November, 1842. In the meantime, Sir Charles Napier traced out the whereabouts of the Aga Khan in Sonmiani. He sent his urgent message, insisting him to come to Hyderabad and hold negotiations on behalf of the British with the Mirs, the rulers of Sind. The Aga Khan started immediately and after a ride of 50 miles, reached Karachi, where he made a short stay of two days. He visited the old Jamatkhana in Kagzi Bazar (old Kadhu Bazar) in Kharadhar, Karachi and gave *didar* to the jamat at the humble request of Mukhi Alarakhia Sajan.

He left Karachi for Hyderabad with his entourage. Adequate protocol was accorded by Sir Charles Napier to the Aga Khan on board his steamboat, *Fateh Mubarik*. In Hyderabad, the Aga Khan held several meetings with the Mirs and tried to explain the weakness of their position. It is also probable that the Aga Khan attended the *Darbar* when all the Mirs except Mir Nasir Khan of Khairpur were present and signed and fixed their seals to the treaty in open *Darbar* with the British in presence of Major James Outram on February 12, 1843.

It must be known that the Aga Khan had tried to convince Nasir Khan, the Talpur amir of Kalat, to cede Karachi to the British. Nasir Khan refused it; therefore, the Aga Khan disclosed his battle plan to Major James Outram. As a result, the British camp was saved from a night attack. The Aga Khan had also placed his cavalry at the disposal of the British. For his valuable services in Afghanistan and Sind, the Aga Khan was granted an annual pension of 2000 pounds with an honorific title of **His Highness**.

The Baluchis, now completely out of hand, declared that they had nothing to do with the treaty between the Mirs and British and determined to fight with or without their leaders. Born down by their chieftains, threatened to be engulfed in this raging flood of opinion, the Mirs were compelled in sheer-defence, to cast away the scabbard and lead their Baluchis. In the afternoon of the 14<sup>th</sup> February, 1843, four Hyderabad Mirs, Nasir Khan, Sobdar, Shahdad and Hussain Ali informed to their governor at Karachi that they had resolved on taking field. At 9.00 a.m. on the following

morning, the 15<sup>th</sup> February, 1843, an immense mass of Baluchi soldiers, 8000 advanced out of Hyderabad and attacked the British Residency at the Fulailee river. On February 17, 1843, Sir Charles Napier marched with his forces on Hyderabad from his headquarters at New Hala and defeated the Mirs of Hyderabad and Khairpur in the battle of Miani. The Mirs of upper and lower Sind surrendered except Mir Sher Muhammad Khan of Mirpur. On March 24, 1843, at the battle of Dubba, Napier defeated the Mir and the annexation of Sind to the British territories was formally announced on August, 1843.

The services rendered by the Aga Khan in Sind were politically speaking of no less importance than those he rendered at Kandhar, since Sind was regarded as the gateway to India and through it, the foreign conquerors have from time immemorial poured into India. Sir William Lee-Warner has pointed out in **"The Protected Princes of India"** that, "If Sind had not fallen to the Company, it must have been either annexed by Afghanistan or absorbed with Lahore by Ranjit Singh." Soon after the conquest, the Aga Khan again tried to pacify the Mirs and won most of them over to the British side. Sir Charles Napier found in the Aga Khan "a good and brave soldier" and entertained a very high opinion of his political sagacity and chivalry as a leader and soldier.

In those days, the route between Karachi and Hyderabad was controlled mostly by the Jokia tribe and it was difficult for Col. Boileau, who was commanding a British regiment to communicate with Charles Napier. The Jokias and other tribes had created conditions of complete lawlessness and disorder on the outskirts of Karachi. Communication with the outside world was absolutely paralyzed. A detachment of troops which was going from Karachi to Hyderabad to join Charles Napier was attacked at Gujjo by Jokias in 1843 under the leadership of Chakar Khan. Naomul Hotchand (1804-1878) writes in **"Memoirs of Seth Naomul Hotchand"** (London, 1915, p. 129) that, "The depredations of the Kalmatis, Numries, and of the Jokhias on the outskirts and in the vicinity of Karachi struck terror in the hearts of the people, and all intercourse and communication with the outside world was cut off." H.T. Lambrick also writes in his **"Sir Charles Napier and Sind"** (London, 1952, p. 157) that, "Bands of Baluchis had plundered most of the wood and coal stations on the Indus, interrupted the mail route to Bombay via Cutch, and also the direct road to Karachi, whence supplies and artillery had been ordered up. With a view to reopening communications with Karachi, Sir Charles sent the Agha Khan to take post at Jherruk with his followers, some 130 horsemen."

In sum, plunders and violence and consequent fear of unsafety to person or property, did not cease. Sir Charles Napier, therefore, posted the Aga Khan at Jerruk at the end of February, 1843 to secure communications as well as restore peace between Karachi and Hyderabad. Napier also wrote to Ellenborough on February 25, 1843 that, "As it is a matter of considerable importance to prevent marauding, and as he (the Aga Khan) is not only a brave man, as head of the religious sect, has much influence and numerous followers, I have desired him to do so till I have your Lordship's decision." Napier also informed Col. Boileau, the officer commanding at Karachi, about the posting of the Aga Khan and his responsibility for guarding the post between Hyderabad and Karachi in Jerruk.

Sir Charles Napier wrote in his diary on February 29, 1843 that, "I have sent the Persian Prince Agha Khan to Jherruk, on the right bank of the Indus. His influence is great and he will with his own followers secure our communication with Karachi. He is the lineal chief of Ismailians, who still exist as a sect and are spread all over the interior of Asia."

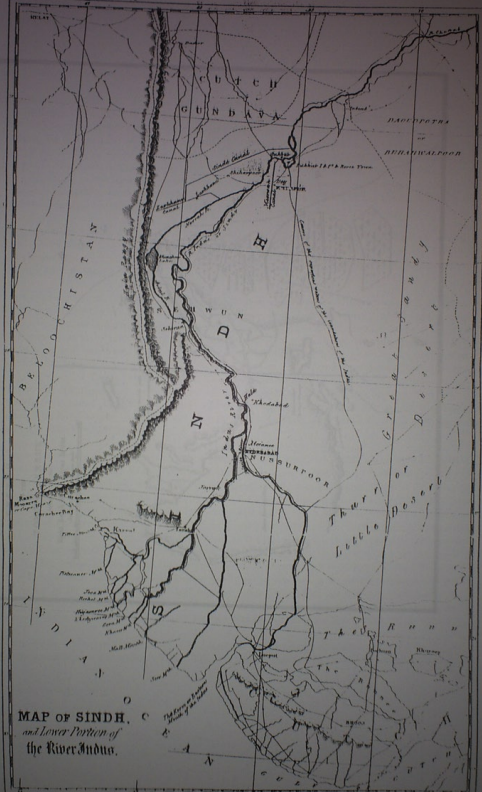
Jirak, Jhirak, Jherruck or Jerruk (25 degree 3' north latitude and 68 degree 18' east longitude), a town in the Kotri Taluka, is situated close to the Indus, at an elevation above it of 150 feet, on the range of limestone hills that runs along its right bank south of Kotri. The Jirakia tribe of lower Sind is reported to have settled in this locality, making it known as Jerruk. The old town of Manchaturi or Manjabari as reported by the Arab historians like Istakhri of the 10<sup>th</sup> century and Idrisi of the 12<sup>th</sup> century, appears to have been situated in the neighbourhood of Jerruk.

The early history of Jerruk has been but little, if at all, investigated and is involved in the greatest obscurity. There is a ruined site in the neighbourhood of Jerruk, which is called by the local people as *Kafir Kot* and is supposed to have been built by Raja Manjira. This site also contains remains of Buddhist and Hindu structures with a very curious inscription in old Indian character. It suggests that the existence of Jerruk goes back to the time of Raja Manjira. From its situation, commanding the river as well as the roads from Karachi and Thatta, Sir Charles Napier, who made it a Military Depot, considered it a position of some importance. Afterwards it was an outpost garrisoned by a company of sepoy. It was also the headquarters of the Deputy Collector. For many years it had been a Missionary Station. It had a Municipality, but that was abolished in 1878. On a hill to the north of the Kotri road and close to the town is the grave of an Assistant Surgeon Robert Hussey, who died here in 1850, and in another spot lie the remains of the Reverend C. Huntingdon, Chaplain of Hyderabad, who died here on his way to Karachi on May 27, 1856. It was here that W. Cole once Collector of Customs in Karachi, found some Buddhist bricks which were afterwards deposited in the Karachi Museum. It is also learnt that the first Sindhi Primary School in Jerruk was established in 1873. In the Indian Museum, Calcutta, there is a flint scraper reported to have been found by Dr. Fedden of the Geological Survey, on the surface at Jerruk in 1876.

Jerruk occupied an irregular space of seven furlongs in circumference, about 150 feet above the river level. It is spread on 5087 acres. It is on an abrupt rocky tableland, having two hills close to the town, which covered the approaches by land and by water. The historic town of Jerruk is located between Hyderabad and Thatta in Sind, where wheat, rice, sugar-cane, cotton, vegetables and some fruits are grown in abundance. Supplies were abundant, much cheaper than at Karachi. There were in the market 200 shops and the street, which contained them, was covered over with matting from side to side. Jerruk is at an altitude of about 500 feet and a very fine picturesque place. It has a healthy climate and was used as a healing station in Sind for many years. It will be interesting to know that a big hanging lamp was installed on the main gate of the fort of Hyderabad, whose light was clearly visible in Jerruk at night. At Jerruk on both sides of the river, we have perhaps the thickest riverine forest in Pakistan. The zoological genera of Jerruk are but little known. It is however a habitat for gazelle, wild boar, wild cat, hare, crocodile, etc. The Aga Khan liked its pleasant climate and the hunting ground. Captain T. Postans had completed his "*Personal Observations on Sind*" (Karachi, 1973, p. 27) on April, 1843 and wrote that, "Jerruk, situated above Tatta, on the same bank of the river, is a neat town, and its effect from the river is remarkably pleasing, in consequence of the abundance of foliage around it, in the form of *shikargahs*: it also occupies a commanding site on a ledge of rocky hills overlooking the streams."



MAP OF SINDH,  
and Lower Portion of  
the River Indus.





# SKETCH

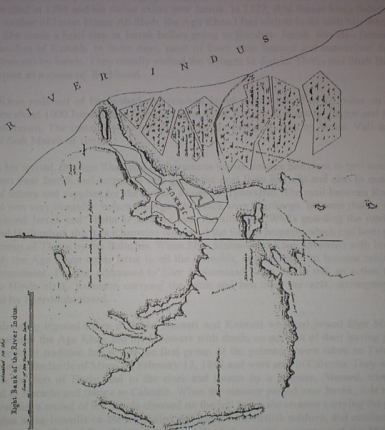
OF THE

## TOWN OF JERRUK

situated on the

Right Bank of the River Indus.

Scale of the sketch in feet.



We have good authority for interring that the Ismailis had settled in Jerruk before the period of Sayed Fateh Ali Shamsi (1733-1798), who hailed from the Kadiwala family. He was a famous *vakil* and with his indescribable efforts, a large proselytism had been resulted in lower Sind by leaps and bounds. He died in 1798 and his shrine exists near Jerruk. In 1829, Bibi Sarcar Mata Salamat (1744-1832), the mother of Imam Hasan Ali Shah, the Aga Khan I had visited India with Mir Abul Kassim (d. 1880). She made a brief stay in Jerruk before going to Bombay. Jerruk was also famous for the Akhund families of Kutchh. In those days, most of them were learned and transcribed the *ginans* (religious hymns) by hands. They usually visited the villages in district Thatta and Shah Bandar and sold the copies as a mean of livelihood.

The Aga Khan rode out of Hyderabad and reached Jerruk after a travel of 20 miles on March 1, 1843, where about 1000 Ismailis had thronged from Sind, Kutchh, Kathiawar, Gujrat and Muscat to behold their Imam. The Ismailis were warmly hosted and repasted daily by Vesso, Vali and Dattoo, the sons of Seth Merali of Jerruk<sup>1</sup>.

Soon after his arrival, the Aga Khan and his horsemen whose number had risen to two hundred took up their post near Jerruk and helped to safe guard the post from Karachi and also to make speedy delivery of letters and supplies for the British forces in Hyderabad. The mail between Karachi and Hyderabad was very irregular before the Aga Khan took over the charge. It seems that he spread his soldiers around Jerruk and Thatta to monitor over the situation. While guarding the road between Karachi and Hyderabad, the Aga Khan also recovered the British property which had been plundered from the camp of Thatta by the Baluchis. When Sher Muhammad Khan advanced with his army on Hyderabad, the Aga Khan wrote letter to all the Baluchis, inviting them to become subject of the British government. He also addressed to Sher Muhammad Khan not to risk an action through a letter. The Hindu clerk, Kundahri carrying the letter and two other servants, accompanying him, were killed by Sher Muhammad.

The neighbouring bigoted tribes of Jokia, Numeri and Kalmati who had joined Sher Muhammad Khan, threatened the Aga Khan and his followers with death, on account of their having joined the British. The local tradition has it that the first group of the prisoners were taken on February 26, 1843 soon after the battle of Miani on February 17, 1843 and were sent to Calcutta. They were taken away from the fort of Hyderabad to the river and thence by a steamer, *Nimrod*, stirring from Hyderabad to Karachi and thence to Calcutta. When the steamer passed near Jerruk, it is attested in the tradition that a crowd of the people climbed on the hill to see the steamer carrying the prisoners. It is said that some Ismailis on the hill hailed and saluted the British soldiers, and condemned with hooting the action of the Mirs. This aroused hostility between the supporters of the Mirs and the Ismailis in Jerruk, resulting an attack upon the Ismailis. According to another tradition, the people belonging to the tribes of Numeri and Mallick, who hatched an animosity against the growing influence and affluence of Vesso or Vessar and Vali, the sons of Merali, joined hands with the enemies of the Ismailis, and it was more likely a bone of contention of the incident of Jerruk.

The Ismailis celebrated the occasion of Navroz with great pomp and jubilation for the first time with the Imam on Indian soil on March 21, 1843 in Jerruk, where few marriages were also performed in

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<sup>1</sup> Vide ANNEXURE "A" p 14.

presence of the Imam. On the day of Navroz, the Imam declared Jerruk as his headquarters (*darkhana*) in India and reappointed Dato, another son of Merali as the Mukhi of Jerruk Jamatkhana. It became a place of rendezvous of the Ismailis from Kutchh in south, Sind and Baluchistan in the west and the Punjab and the Frontier in the north.

Vesso and Vali were very rich and their reputation prompted the jealousy of their implacable enemies, who were in search of an opportune moment to strike them. In sum, the Ismailis in Jerruk lived at that time amidst the teeth of bitterest opposition and harsh storms.

The Jokia tribe originally the Summa tribe of Rajputs, resided in Gharo, near Thatta. Their chief, who was known as the *Jam*, ruled them. According to "*Gazetteer of the Province of Sind*" (Bombay, 1927, 1<sup>st</sup> vol., p. 8), "The Jokias infested the Delta two centuries ago, robbing merchants, and dominated the country about Karachi under the Mirs, enjoying lucrative privileges in return for the duty of furnishing a contingent of fighting men when required."

Most of the Abyssinian slaves in Sind were imported from Muscat and other harbours of the eastern coast of Arabia, known as the Nomeria, Lumria, Naumardi or Numeri. Some of them constituted a large part of the population of Las Bela and held most of the hills at the time of British conquest. In the large block of hill between Sehwan, Kotri and Karachi the principal inhabitants were the Numeris.

The Kalmatis, who are wrongly associated with the Karmatis, were the Baluchi tribe in Makran, where they lived for some time before coming to Sind. They penetrated into Mirpur Sakaro in district Thatta, where their chief obtained a *jagir* on the condition that he would muster his tribe for the defence of Thatta when required.

In the beginning of 1843, these three tribes, i.e., the Jokia commanded by Jam Meherali, Numeri led by Malik Ahmed Khan and Kalmati headed by Malik Ibrahim Khan; gathered together under the orders of the Mirs of Hyderabad to attack the British camp at Karachi, but they failed and retreated.

These three tribes, comprised of 4000 armed men, then proceeded from Thatta to Jerruk headed by Mir Sher Muhammad Khan upon the instructions from Hyderabad, while Muhammad Khan Khushak turned towards Thatta with 2000 soldiers. In the encounter, about 10 Ismailis are reported to have been killed near Thatta. He then joined the principal force of Sher Muhammad Khan to launch their hostile operations against Jerruk.

Hitherto, these tribes had threatened to attack Jerruk a dozen times or so, but failed. On the evening of March 23, 1843, the Aga Khan had just finished his dinner, and was preparing for a rest on a swing when all of a sudden, a faithful in immense fear rushed, bringing the intelligence that a large body of Numeris with the help of the Jam Jokia had arrived within a mile of Jerruk, that he himself had seen them, and hurried on to give the Imam news, lest he and his heroes should be attacked unawares. It is narrated that a group of the people belonging to the Mallick and Numeri, the deadly enemies of the Ismailis, also joined Sher Muhammad Khan, each among them was shouting, "*Vesso, Vesso*" and "*Vali, Vali*", indicating their overt hostility and derogatory designs for Vesso and Vali. Soon the enemies in the most ferocious and rapacious mood, dashed into the town.

On that occasion, about one thousand Ismailis, men, women and children are reported to have gathered from far and near in Jerruk. Vesso and his two brothers, Vali and Mukhi Dato, fearing large massacre of the Ismailis, came out with Holy Koran on their heads, requesting the raiders not to kill the innocent people. Instead of showing mercy, the Baluchi chief Ahmed Khan Qajar came forward and beheaded the three brothers inhumanly and quenched the thirst of jealousy with their blood. According to another tradition, some enemies dismounted from their camels and horses and entered the town with unshielded swords, asking each one, "Where are Vesso and Vali?" It is also said that both Vesso and Vali kept themselves hidden into the heap of unginned cotton. When the enemies found their whereabouts, Ahmed Khan Qajar set it on fire at once. Mukhi Dato is said to have rushed to extinguish it, but the enemies killed him brutally. In sum, Vesso, Vali and Dato became the first victims. Looking an overwhelm fire, the morale of the people fell. It spread so much terror and panic that no one knew what was actually happening, and the people began to flee in this chaos.

Some enemies mounted at night on the hill behind the residence of the Ismailis and sent forth a murderous rain of arrows wildly on the town to cause havoc. Soon afterwards, they launched a nocturnal assault from two sides and began to kill the innocent Ismailis indiscriminately. The stalwarts of the small force of the Imam came out to fight with the large army and subdued their attack. At that very moment, the Imam is reported to have predicted that, **"The Mirs will no longer remain the rulers of Sind."**<sup>2</sup>

The Aga Khan spurred his fleet horse and advanced briskly at full gallop, penetrating the front ranks of the enemies and fought against overwhelming odds. He was dressed only in a cotton shirt without any protective armour. In this skirmish the handful Ismaili champions forced the enemies to retreat to their fort. The Imam soon wheeled his small squadron and launched a reinforced attack on the fort, not too far from Jerruk. In pursuit, his horse all of a sudden skidded and he also fell on the ground. He was lying swooned on the ground with four teeth broken. The Ismailis quickly hurled themselves into the fray and shielded their master. They are reported to have said to the Imam to give up the fighting and go to Hyderabad for necessary treatment and they would fight and repulse the invaders. Some thirty Ismailis found however difficulties, but managed to escape the battlefield and brought the Imam safely in Hyderabad. H.T. Lambrick writes in **"Sir Charles Napier and Sind"** (London, 1952, p. 157) that, "The Agha Khan soon afterwards surprised at Jherruk by a body of Baluchis, and had some difficulty in escaping to Hyderabad with a handful of his men." Before leaving the battlefield, the Aga Khan ordered his cousin, Muhammad Jafar Khan and a certain Mirza Ahmed to rush back to the town alongwith the message of assurance and treat those who were injured.

Remnants of the Ismaili cavalry that had survived at the fort, were grouped into a fighting force afresh and gave a tough resistance against the large hosts. Equipped with abundant stamina and

<sup>2</sup> It deserves notice however that the battle of Miani was fought on February 17, 1843, and from this period, Sind became a province of the British India. The battle of Dubba was fought on March 24, 1843 when Sher Muhammad Khan of Mirpur was defeated, making an end of the rule of the Mirs in Sind. On March 30, 1843, a proclamation, from which the following is an extract, was issued by Sir Charles Napier:- **"Inhabitants of Sind! The Talpoors have been conquered by the British nation, and also dethroned. Sind belongs to them no longer; all revenues as they have hitherto been paid to the Ameers, are now to be paid to the English."** It implies that the rule of the Mirs came to an end just 24 hours after the prediction of the Aga Khan.

vitality with daring and chivalric advance, they eventually turned back the attack. When the enemies took to their heels, they returned to the town, where they found fires everywhere and the dead bodies. The attacking tribes had also gone away. This marked an end of the Battle of Jerruk. It is related that the local people had closed their business for three days, and the atmosphere of the town remained as tense as ever.

It should be noted that the skirmish took place at the outskirts of Jerruk with three principal tribes, while the Numeri and Mallick tribes plundered the town, and snatched forcibly what they found from the guest Ismailis. Soon afterwards, the Jokias also joined and pillaged the house of the Aga Khan and took away a cash money of twenty lac of rupees and the boxes of gold and silver, valuing three lac rupees. The Imam did not mind over the loss of his wealth and sent no person in its pursuit. It is further related that they had plundered the house of Vesso and Vali and carried off 20 kg. gold and a large deposit of silver on bullock carts.

In the meantime, the British army inflicted defeat to Sher Muhammad Khan in Hyderabad, who fled from the battlefield. Soon after his recovery, the Aga Khan came in the British camp and stayed with Sir Charles Napier for few days as his guest. Sir Charles Napier was aggrieved on the tragedy of Jerruk and demonstrated his heartfelt sympathy and paid rich tributes to the martyrs. He also offered to bear the loss, but the Imam refused it and said that he had no intention to take revenge. The Aga Khan returned to Jerruk very soon. When the awe-stricken followers beheld their spiritual master in the town, they crowded around him reverently and drew a breath of immense relief.

The incident of Jerruk took a heavy toll of lives and materials of the Ismailis. The dead bodies were buried in a mass-grave in the heart of Jerruk, known as *Ganji Shahidan*, near the residence of the Imam.<sup>3</sup> The Imam offered *Fatiha* and paid a glowing and well-deserved tributes to the martyrs and said, "These heroes are like the martyrs of Karbala and their memory shall ever remain green, even their flesh shall never decay."

According to "Athar-i Muhammadi" (p. 136), the Imam also recited the following touching couplets in Persian on that occasion:-

*Gardad chu kharab tan chigam jan bashad,  
Viran chi shaud hubab aman bashad.*

"No affliction should prevail when a body perished, because the soul exists  
(as if) the bubbles are smashed, but the ocean exists."

*Darushud ishq zianish sud ast,  
Gar jan biruvad che baak janan bashad.*

"Love became a medicine, whose deficit is a profit for me. Doesn't matter if a  
body is perished, but one who gives life is in existence."

<sup>3</sup> The Persian word, *ganj* means *store, hoard, hidden treasure, store-house*, etc. According to "Persian-English Dictionary" (London, 1892, p. 1098) by F. Steingass, the word *ganji shahidan* means *the burial place of martyrs*. It is inside the Imam Bara of the Twelvers in Jerruk, the premises originally belonged to the Ismailis, where the martyrs were interred. Later on, the spot of the grave was cemented by the local authority most probably in 1950.

According to the report of "Sind Observer" (Karachi, April 3, 1949), "Seventy dead bodies of Khojas buried 107 years ago at Imam Bara in Jherruck town, 94 miles by road north-east of Karachi, were found to be fresh on being exhumed recently in the course of digging the foundation for a new mosque for the locality, a Sind government official disclosed on Saturday. The bodies which lay in a common grave was again interred another site selected for the mosque. The Khojas were believed to have been murdered in a local feud 107 years ago according to local tradition in Jherruck."

It seems that the Ismailis, who had been present in Jerruk, took no serious notice of the incident and most of them seem to have related the tragedy, but a little in their native places. Not being inclined to perpetuate the struggle and thereby causing further bloodshed, the Imam most possibly seems to have advised his followers not to reckon the incident a serious matter.

The Imam is also said to have awarded sword to each Ismaili warrior who fought with desperate valour. The Imam was highly surprised with their fidelity and devotion. Among them, the best known persons were Khalikdina and his son, Rehmatullah of Gwadar, Count Subazi'ali (ov), Alidina and Baledina, the sons of Assa, etc..

Due to the paucity of historical evidence, it is difficult to ascertain the casualties of the Ismailis in Jerruk. Vesso and his brothers, Vali and Datoos were the first to be martyred. The famous Ismaili merchant of Hyderabad, called Assa had also sent his five sons, and three among them were killed in the encounter, whose names are not known. It is also reported that when the Aga Khan left Iran in 1842, skirting the rocky tracts of Baluchistan, a rumour spread in Gwadar that some Baluchi chiefs near Turbat intended to obstruct the Imam's caravan. Thus, a group of the young Ismailis rapidly came forward and joined the Imam's caravan near Turbat as the security guards as far as Jerruk. In the ensuing battle of Jerruk, a young Ismaili of Gwadar, called Thanvar was martyred and his brother, Sayan and another Ismaili, Meru Jindani were wounded. Meru Jindani got his thumb cut and became known as Meru Mundh in Gwadar. It appears that most of the martyrs belonged to Mulla Katiar, about 32 miles from Jerruk and Kutchh, who had come for Imam's *didar*. Some members of Akhund family were also killed in the battle. It must be learnt that an Ismaili of Syria, known as Bawa or Baba in Iran had settled in Shahr-i Babak in Kirman, most possibly in the period of Ismaili Imam Abul Hasan Ali (1730-1792). He and his descendant taught Arabic to the family members of the Imams. Among them, Pasand Ali Bawa and his son Muhammad Ali Bawa also migrated with the Aga Khan from Iran and had been in Jerruk.

There had been hardly 250 to 300 Ismailis in Jerruk, including those who were famous for their piety and services. The Ismailis resided in the series of houses down the hill. They had built a prayer-hall (*jamatkhana*) on 100 sq. yards inside the street facing the Mahallat. We are reviewing the period, suffering absolutely with historical documents, and therefore, many eminent characters in Jerruk have not been identified.

Merali Alidina, known as Aloo and his brother, Ghulam Hussain Haji, known as Gulu are however worthy of notice. Gulu commanded good control on the Persian, therefore, the Imam took him in Bombay as an interpreter. A certain Umaid Ali Bachal and Basaria, the father of Merali, Musa Danidina and Allana were also the residents of Jerruk. Sabzali of Tando Bagho is also reported to have come with his family in Jerruk. Bhagat Akhund was also a devout person, reciting the *ginans*

in the prayer-hall in Jerruk, vide A FACSIMILE OF THE GINANS OF BHAGAT AKHUND in ANNEXURE E,"p. 31. Ramal and his son Bambo were also the residents of Jerruk, who daily procured water at the river for the house of the Imam.

Shireen, the mother of Muhammad Ali Jinnah, the founder of Pakistan, was the daughter of Musa, the son of Juma. The father of Juma was Vali, who also came with the Aga Khan from Iran and had been also in Jerruk. It is also learnt that some Ismailis in Bhuj, Kutch had decided to go to East Africa to accelerate their economy. They had to sail from the port of Mandavi for Zanzibar, but changed their programme. They first came in Jerruk via Ramki Bazar to see the Imam, and then they proceeded to Karachi and sailed for Zanzibar.

It has been added to our latest informations that Count Subazi'ali (ov), an Uzbek Ismaili leader<sup>4</sup> from Central Asia had also joined the forces of the Aga Khan in 1842<sup>5</sup>. He is said to have confronted the Talpur commander Hosh Muhammad in Hyderabad. He led the Ismaili cavalry in the battle of Miani on February 17, 1843. He also joined the Imam in Jerruk and fought valiantly. He passed rest of his life in Mulla Katiar, where he died. He was however buried inside the shrine of Pir Tajuddin.

Returning the thread of our narrative, it is seen that different accounts are afforded both in oral and written traditions about the figure of the Ismailis who lost their lives in Jerruk. Boileau had received an intelligence and wrote in March 28, 1843 that the Baluchis plundered all the villages between Thatta and Jerruk and that all but 5 to 6 of the Aga Khan's men were killed. Captain A. Thomas reports on April 8, 1843 that 25 of Aga Khan's men had survived whom Napier employed at the fort of Hyderabad. It implies that 175 were killed out of 200 soldiers. William Napier writes in "Conquest of Sind" (London, 1845, p. 369) that the Baluchis attacked the Aga Khan's men in Jerruk and killed 179 of them. A.J. Chunara in his "Nurun Mubin" (Bombay, 1936, pp. 643, 660) gives the figure of 70 casualties in Jerruk. Sherali Alidina, in his book, "Tarikh-i Imamate" (Karachi, 1952, pp. 150, 331-333) writes on the authority of his parents, who related to him that their parents took part in the action and that the number of killed was 72.

We have referred to above that the Imam had given the status of the martyr (*shahid*) of Karbala to those who sacrificed their lives in Jerruk. It seems to have led the followers to cultivate an idea that 72 persons should have been killed in the encounter, since 72 persons had been killed at Karbala with Imam Hussain, the son of Hazrat Ali bin Abu Talib. Thus, the Ismailis tinged the figure with the incident and the theory of 70 or 72 martyrs, a bombastic figure had been fabricated in the oral traditions. Later on, it also reflected in the published sources after a hundred years. The question "How many persons had been actually killed in Jerruk?" remains yet unanswered.

On November 27, 1843, the Aga Khan wrote a letter to Sir Charles Napier (vide E.S.L.I., or the Enclosures to Secret Letters from India, 95, No. 10, No. 5 of January 20, 1844), in which he mentioned, "In Sind I have done good service. I lost nearly 150 men; I was also plundered of a large amount of property."

<sup>4</sup> In consonant with the Kutchhi dialect, the name *Subazi'ali* (ov) changed to Sabzali in India. In Mulla Katiar, the locals were unable to pronounce the Russian term *zai* and the common Kutchhi phrase, *ji* was adopted as the nomenclature of the family, which came to be pronounced as *Sabzali*.

<sup>5</sup> Vide ANNEXURE "B" p. -16



The scrutiny of the accessible records throw a flood of light that the Aga Khan was provided an unconfirmed report of 150 casualties. Later on, it was investigated that 150 in the given report actually represented the figure of the wounded, and not dead. The final figure was 43, comprised of 37 followers and 6 Persian soldiers and 150 were wounded. These figures had been quoted in a letter of March 22, 1848 to Lord Delhousie, the Governor General, the Aga Khan wrote from Calcutta that, "When I had only 20 Sowars with me at Jerruck and the rest of my followers were detached in parties of about 15 to 20 men at each stage between Kurrachee and Hyderabad, I was suddenly attacked by the Baluchis, six Persians and thirty seven of my disciples were killed and nearly one hundred and fifty wounded. Four of the troopers stationed at Naggar Thatta were killed and the rest dispersed, no loss was sustained by the other detachments, some of whom were at Kurrachee under Captain Preedy and the remainder employed on duty at Meerpoor." (vide "Board's Collections" III & No. 3 of 77 of September 27, 1848) This should be a conclusive figure till further discovery that 37 Ismailis and 6 Persian soldiers of the Imam were killed and 150 persons were injured in Jerruk. Among them, twenty had become the victims of the arrow-shooting, ten were killed at the outskirts of the town and seven servants of the Imam were put to death inside the town. It also infers from "Athar-i Muhammadi" that 37 Ismailis had been killed.

Soon after his arrival, the Aga Khan built his residency called the Mahallat in Jerruk on the site of 850 square yards. The residence still exists in Jerruk as an old monument of the Ismailis.<sup>6</sup>

It seems likely that the Aga Khan with his 30 followers had joined Napier once again in the battle of Dubba. After the battle, Napier had again posted him for a short time near Gharo to secure the communication with Karachi.

In the meantime, Sir Charles Napier wrote to Sher Muhammad Khan on April 7, 1843 warning him to give back to the Aga Khan the plunder he took from Jerruk. Accordingly, he wrote that, "Chief! if you will give back to Aga Khan the plunder you took from Jerruck, and come in and make your *salaam* to me, I will pardon, and be your friend, and your *jagirs* shall be respected." He also wrote to Ellenborough on April 20, 1843 that he had occupied Jerruk with a company of the 15<sup>th</sup> Native Infantry, supported by the influence of the Aga Khan.

Before departure of the Aga Khan from Jerruk, Captain Preedy posted Munshi Lalchand of Thatta in Jerruk as a *mukhtiyarkar*, i.e., the local magistrate.

Soon afterwards, the Imam came in Karachi after getting what had been plundered by Sher Muhammad Khan. There had been three roads from Jerruk to Karachi. The first via Soonda, Thatta and Gharo (96 miles), the second via Khoodie, Halleji and Gharo (89 miles and 2 furlongs) and the third via Khoodie, Jim and Run Pitteani (84 miles and 1 furlong). The British army followed the first of these routes and it is probable that the Imam had travelled on that route and reached Karachi after six days on September, 1844 when the population of the town was about 8000 including 200 Ismailis.

<sup>6</sup> Vide ANNEXURE "D", "BRIEF DESCRIPTION OF MAHALLAT IN JERRUK" p. 28.



He left Karachi on October 7, 1844 and proceeded to Kutchh by sea, which was his first marine trip. He travelled through Kathiawar and reached Bombay on December 16, 1845, and declared Bombay as his headquarters (*darkhana*).

During the visit to Jerruk on October 3, 1999, the author found that there were only three Ismailis in the town, viz. Dr. Nizar, Abdul Hussain and Amir Ali. The prayer-hall (*jamathkhana*) had been closed in the period of Mukhi Nazarali Dattoo and Kamadia Akbarali Ghulam Hussain in 1990, when there were only four houses of the Ismailis.

It is worthwhile to ponder at a focal point that Jerruk had been announced as the headquarters (*darkhana*) on March 21, 1843. It enjoyed the esteem status for about 21 months till Bombay had been declared the next headquarters on December 16, 1845. When the Imam left Jerruk, it seems that Jerruk was virtually no more headquarters. There are however certain reasons to transfer the headquarters from Jerruk to Bombay, which are discussed briefly as under:-

It is much nearer to reasonable possibility to assert that the longer duration of the headquarters in Jerruk would have prompted the local Ismailis to wreak their revenge on their enemies, which had remedied nothing. It is also probable that the enemies had raided several times in presence of the Imam in his headquarters. Thus, the transfer of headquarters seems a wise decision.

The Imam had migrated from Iran to India to guide his followers, who were down trodden in economical and social fields. He was to enhance the welfare of his followers. He had to breathe a new life into the dead class of the Indian followers and bring them within the fold of the new educated community. He did not like to involve or engage in a trifling occurrence of Jerruk. He therefore, shifted his headquarters at Bombay, which proved far better nerve-centre for many years.

The Ismailis in Makran coast in Baluchistan State lived in the rocky regions, having fighting spirit. Jerruk was more near for them than Bombay. To this we must add the likelihood that some of them had taken revenge from the raiding tribes, who also belonged to Makran coast. Had the shifting not taken place, it is possible that the Makran coast had inherited the enmity of Jerruk. In other words, the hostility had spread from Sind to Baluchistan.

In the cultural tendency of the Indian Ismailis, the reverence to the shrines in most places was in vogue. In the locality of Jerruk, the veneration of Sayed Fateh Ali Shamsi would have also paved favourable field to the intense veneration of the martyrs of Jerruk had it exercised the status of the headquarters for a long period.

The more the people had visited Jerruk, the more clouds of traditions would have been thickened, tinged with folklore and legend. The followers in other regions had received its fragments and incorporated in their own traditions, resulting the historical facts shrouded, and it would have become difficult to brush them aside. In other words, the historicity of the incident would have been blanketed mistily in florid and bombastic style absolutely bereft of historical value. The event was yet in the cradle in its embryonic stage and before it took its root, the Imam had taken a timely decision to remove his headquarters.



## ANNEXURE "A"

### MERALI & HIS FAMILY

In the period of the Umayyad Caliph Walid (705-715), his governor Hajjaj bin Yusuf had sent a troop at the command of Muhammad bin Kassim in Sind. It is related that during the preparations of the Muslim forces, Imam Muhammad Bakir (713-733) had told to his *dais*, or the missionaries to join the force of Muhammad bin Kassim voluntarily to promulgate Islam in India. Nothing is virtually known about these *dais* who had come in India. The critical examination of the sources suggests that Imam Jafar Sadik (733-765) had also sent few *dais* in India, who joined with the previous *dais* and propagated among the Rajput stock of the Hindus. Later on, these new Muslims emerged as the Sumra and Samma in Sind.

The rule of the Sumra came to an end in 1361, making the field open for the Samma. They occupied Sind and raised their chief, called Jam Unar (1351-1367) to the throne. The rule of the Samma also ended in Sind when Shah Beg Arghun (d. 1521) defeated Jam Firuz (1508-1519), the last ruler of the Samma in 1519 and founded the Arghun dynasty in Sind.

Most of the families of Samma and Sumra tribes had embraced Ismailism, and some among them migrated to Bhuj, Lakhpat and Khengar in Kutchh. Due to the paucity of the historical materials, we are unable to find their informations. A glimpse of the Ismailis of Kutchh in 1818 can however be seen from the brief description of Captain James Macmurdo, the resident of Anjar, in his "**Bombay Literary Transactions**" (2<sup>nd</sup> vol., p. 232) that, "The Khoja is a Mohammaden cultivator, and frequently make a pilgrimage to a spot eight days march to the north-west of Ispahan, where they worship a living peer or saint (the Imam) to whom they pay an annual tax on their property." Accordingly, a certain Ismaili, called Merali is traced among the visitors of Iran. It appears that Merali started from Kutchh with his elderly relatives in 1818 and reached late due to the sudden death of his uncle in the journey. Merali however reached Mahallat, where he learnt that Imam Hasan Ali Shah had gone to Tehran with his family to perform marriage. He, therefore, prolonged his stay in Mahallat till the arrival of the Imam. He and his uncle got chances on several occasions to see the Imam. During the meeting, the Imam is reported to have told him that, "You quit Kutchh and go to Sind, preferably Jerruk. My mother will come to you in Jerruk and stay in your house. She will need your company as an escort as far as Kutchh, where you make her lodging in your old house in Khengar. As you came here, so will I come to your house in Jerruk. I also consign you a noble service to feed those poor Ismailis in your house in Jerruk, who come from Kutchh, and settle them."

Merali soon embarked at Sind. He visited Jerruk and chose a house for his family and examined the business opportunity. He started for Kutchh, and reached Khengar in 1820. He left Kutchh with his family and arrived in Jerruk, and started his business of matting with his sons

Bibi Sarcar Mata Salamat (1744-1832), the mother of the Aga Khan I had come in India in 1829 from Iran with Mirza Abul Kassim (d. 1880). She had started from Mahallat for Muscat and reached Karachi. With the company of Mukhi Datto Chandu Varind (1825-1838), she proceeded towards

Jerruk and stayed in the house of Merali. She resumed her onwards journey after few days in the company of Merali, while Mukhi Dattoo Chandu returned to Karachi. She came in Khangar and stayed few days in the old house of Merali. Soon afterwards, she proceeded to Bombay in the company of the Mukhi of Bhuj, while Merali returned to Jerruk.

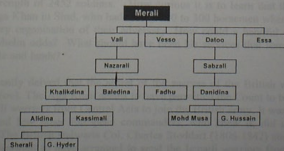
Merali was a local producer of mats, exporting in lower Sind. He was besides a great merchant and a banker, enjoyed a good name, and great respect among the local people. Endowed with a soothing and angelic tone of voice, he never failed to enquire after the condition of the people, he met in the most kind and sympathetic manner, which also won him the hearts of the Ismailis. The fragrance of his virtuous and arduous services took air and spread over the whole Sind in a short time.

His sons are said to have ventured into the trade of cotton and rice. Mukhi Vali, Mukhi Dattoo, Vesso or Vessar and Essa were his sons. The richest among them were Vesso and Vali, who dominated the business in lower Sind and extended their mercantile activity as far as Karachi and Lus in Baluchistan.

The year 1838 was one of the most unhealthy the people ever experienced in Jerruk, probably the sickness was in a great measure increased due to the scanty of rain for last three years. The disease of cholera broke out in March, 1838, and carried off seventy peoples in the town, including Merali, the great Ismaili hero of Jerruk.

In 1843, Imam Hasan Ali Shah came in Jerruk when Merali was not alive. The Imam however stayed in the house of Merali for some days and then moved to his newly built residence.

We have discussed that Vesso, Vali and Dattoo were the first among the martyrs of Jerruk. Soon after the incident, their family members drifted out to Hyderabad and then moved to Karachi in 1920. The following is the genealogical chart of Merali and his family:-



## ANNEXURE "B"

### SERVICES OF COUNT SUBAZI'ALI (OV) IN SIND

A bulk of the Ismailis alternated between Baku in Azerbaijan and Muynuk in Uzbekistan on the Aral Sea, which was the headquarters of the Ismaili Imams soon after the fall of the Alamut rule in 1256. The Ismailis thickly resided in these regions for over six centuries. The Aral Sea is situated in the Kazakh and Uzbekistan, about 175 miles east of the Caspian Sea. Between the 13th and 16th century no report about the Aral Sea has been handed down. Abul Ghazi Bahadur Khan (1603-1663) made a first report of *Aral* (island) as the place where the Amu Darya runs into the lake in his work, "*Shajera-i Terakime*" (comp. in 1659). The lake received the name of *Aral Tenizi* i.e., Aral Sea in the reign of Muhammad Rahim Khan (1806-1826). The lake is of importance for the surrounding population because of its fishing industry.

Count Subazi'ali (ov) was an eminent leader in this region in the time of the Aga Khan I. He had immense land holdings and wealth. A titled prince with over fifty villages and a hundred thousand servants, he bred horses in the Steppes for the Russian cavalry. Cossacks, the royal mounted military force and a major military power of warlike horsemen, using his mounts had shattered Napoleons legions when the French army retreated from Moscow on October 19, 1812. Count Subazi'ali (ov) enjoyed a class rapport with Romenov Czar Nicholes I (1825-1855) and was a frequent guest to the White Palace of Saint Petersburg. He was established in Romenov hierarchy. Yet, he went along with his fellow Ismailis.

It is to be pointed out that the Talpur Mirs had 25862 soldiers, including 17000 Baluchis with 11 guns in the decisive battle of Miani. In comparison, the British army comprised of H.M. 22<sup>nd</sup> Regiment (526), No. 1., 1<sup>st</sup> Grendier (250), No. 1., 12<sup>th</sup> Regiment (487), No.1., 25<sup>th</sup> Regiment (300), 9<sup>th</sup> Bengal Cavalry (406), Sind Irregular horsemen (483) and 2 Companies foot artillery (12 guns), making a total strength of 2452 soldiers. How curious it is to learn that the British obtained the services of the Aga Khan in Sind, who had hardly 200 to 300 horsemen when they had superior fire power and military organisation of their adversary. How could a handful cavalry became useful against the overwhelm odds? What should have been his services that forced the British to grant him a pension, title and lands? \*

It is however recently delved that the secret of the success of the British was the timely help of Count Subazi'ali (ov). The Aga Khan seems to have permitted the Count to bring over ten thousand well trained Ismaili warriors from Central Asia to join the British army. It was kept so secret that Sir Charles Napier and few other European commanders, who knew it, did not divulge it in their correspondences. The British stalwarts Col. Charles Stoddart (1806-1842) and Cap. Arthur Conolly (1807-1842) are reported to have arranged to send the Ismaili warriors from Bukhara to Sind. In doing so, Count Subazi'ali (ov) fell out with Romenov Czar Nicholes and Nasrullah (1827-1860), the tyrant Shibanid ruler of Bukhara, who confiscated his lands and breeding studs.

Count Subazi'ali (ov) and his soldiers were white and red skinned, akin to the English people. When Count commanded his soldiers, clad in the British military uniforms in the battlefield, the soldiers of the Mirs thought that it was a detachment of the British and failed to perceive the distinctive features. As a result, the fact also escaped the notice of the historians, such as William Napier, Napier Bruce, Rice Holmes, William Butler, Sir John Fortescue, Sir Patrick Cadell, Mir Yar Mohammad, Seth Naomul Hotchand, Syed Ihsan Ali Shah, etc.

In sum, Count Subazi'ali (ov) joined the British army and inflicted a defeat to the ruler of Sind at the battle of Miani within three and a half hours. This was the very services gratuitously rendered by the Aga Khan in Sind, which remained secret for a long time. It also appears that while going to Jerruk from Hyderabad, the Aga Khan did not allow his followers of the Central Asia to join him in order to conceal their identifications.

If the participation of these Ismailis had been known publicly, it is possible that the supporters of the Mirs and the Baluchis had executed a widespread massacre of the Ismailis in the villages of Sind.

Soon after the battle of Miani, an average Ismailis of Central Asia returned to their homeland. Some among them however settled in Mulla Katiar, Tando Muhammad Khan and Tando Bagho. Count Subazi'ali (ov) remained with the Imam in Jerruk, and then settled in Mulla Katiar till death.

After the battle, the fate of which most violently affected Kutchi and the people of the north of the Sind, nearly 7000 houses were destroyed, and 1400 people found on the scene of battle of dead. Most of the scattered Ismaili families moved to safe places. Among them a group of about 10000 moved through Lahore to Mando Harar in Sind. They further moved towards the town of Jerruk and took up arms and reached Hyderabad. He reconnected his familial relations with the people of the ruling family of the Talpur Mirs. The ruler granted him a far-own Talukarship about a mile from the town of Hyderabad. He practised in the farming and developed Jerruk, and sent some of other parts of India via Karachi Harar in India, Sind.

Abas had six sons. The eldest brothers were Ahdina, Datarina and Bahadur. The other three sons, whose names are unrecordable had been killed in Jerruk on March 21, 1843. Nothing virtually is known about Datarina.

The tradition has that Yousaf, Veli and Mulla Datar, the sons of Abas had got a marriage to Abas about possibly in the second week of March, 1843, leaving him in Jerruk during the presence of Imam's father. He could not come and meet his son with large of gold, silver or his presence to the Imam.

It is related that the five sons of Abas fought with chastity and fighting courage and three of them are said to have been killed in the battle. The tradition further states that during the fight at Jerruk, the Imam surrounded the four surviving brothers, and ordered them to abandon the battlefield and return to the town. When the Imam arrived in Jerruk from Hyderabad, he said to them, "I have no Kutchi in Jerruk. I give for your prosperity with your wife hands in your hands garden." These two brothers were Ahdina (1793-1841) and Bahadur (1811-1869). Both of them were also

## ANNEXURE "C"

### THE ESTATE AGENTS OF THE AGA KHANS IN KARACHI, LASBELA AND SIND

(Between 1844 till now)

#### MUKHI ALIDINA ASANI (1793-1881)

In the earliest times, the Indian Ismailis had been sending collection of voluntary contributions periodically to the Imam in Iran through the special messenger, called the *rais*. On those days, a certain Danidina was a *rai*, the native of Okhamandal and lived mostly in Bhuj, Kutchh. He used to collect religious dues from different villages in Kutchh and delivered to Imam Abul Hasan Ali (1730-1792) in Iran. Nothing is known about his children except younger one, whose name was given by Imam Khalilullah Ali II (1792-1817) as Assa.

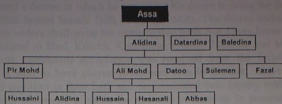
On June 16, 1819, an earthquake of uncommon severity for hardly two minutes, rocked the whole western India, the force of which most violently affected Kutchh and the tracts to the north of it. In Bhuj, nearly 7000 houses were overturned, and 1150 people buried in the ruins in twinkling of eyes. Most of the survived Ismaili families moved to safe places. Among them a caravan of Assa, trekked down through Lakhpat to Ramki Bazar in Sind. They further moved towards the lower Sind on horses and bullock carts and reached Hyderabad. He cemented his cordial relation with the princes of the ruling family of the Talpur Mirs. The ruler granted him a fief near Fulailee River, about a mile from the fort of Hyderabad. He professed in the farming and exported butter, milk and leather to other parts of India via Ramki Bazar in Badin, Sind.

Assa had six sons, the most famous were Alidina, Datardina and Baledina. His other three sons, whose informations are inaccessible had been killed in Jerruk on March 23, 1843. Nothing virtually is known about Datardina.

The tradition has it that Vesso, Vali and Mukhi Dattoo, the sons of Merali had sent a message to Assa most possibly in the second week of March, 1843, inviting him in Jerruk during the programme of Imam's *didar*. He could not come and sent his five sons on horses with bags of gold coins to be presented to the Imam.

It is related that the five sons of Assa fought with dauntless and flinching courage and three of them are said to have been killed in the battle. The tradition further attests that during the thick of fighting, the Imam summoned the two surviving brothers, and ordered them to abandon the battlefield and return to the town. When the Imam arrived in Jerruk from Hyderabad, he told them, "You go to Karachi or elsewhere. I pray for your prosperity with more male issues in your future generations." These two brothers were Alidina (1793-1881) and Baledina (1802-1896). Both of them were also

called in Sind as Allino Asar and Balino Asar respectively, and their family is known as the Asani family, whose family chart is given below:-



It appears fragmentarily that the British collected large stores of provisions in the godowns at Gidu Bandar, near Hyderabad before their operations against the Mirs in 1842. Leckie, the Second Assistant to Col. Pottinger, the supervisor of the godowns, resided on the banks of the Indus in the immediate vicinity of Gidu Bandar. All of a sudden, Mir Shah Muhammad of Mirpur, having mustered his forces, marched down to Hyderabad and, in consultation with the Mirs of Hyderabad, he attacked, plundered and burnt the British godowns and carried off a large booty. Nothing of the stores was left, and it was necessary for Leckie to arrange the provisions for the soldiers at once. It is said that Assa and few other Hindu merchants made every arrangement and supplied them provisions. When the British defeated the Mirs and occupied Sind, the supporters of the Mirs crowded near the fort of Hyderabad at the end of March, 1843 and agitated against the British. Their procession moved from the fort to the Fulailee river under the vehement agitation, where they set on fire all the godowns of the grains of Assa and three Hindu merchants. They devastated their properties and razed their buildings to the ground. In this civilian action, Assa and his family members were killed. It implies that the death of Assa took place most possibly at the end of March, 1843 in this appalling tragedy,

The Aga Khan left Jerruk in September, 1844 for Karachi. Meanwhile, both Alidina and Baledina also arrived in Karachi.

On October 7, 1844, the Imam left Karachi for Kutchh and a day before departure, he deputed Baledina (1802-1896) as his Estate Agent in Muscat, located on the Gulf of Oman coast and isolated by a hill range. Baledina knew Arabic and Persian and said to have also visited Iran, Iraq and Oman. The old records reveal that the Ismailis in Iraq, Iran and Gulf deposited the accumulated funds of religious due to Baledina Asani in Muscat. In those days, the commercial facilities had increased, therefore, he used to remit the religious dues in Bombay by means of *hoondis* or bill of exchange.

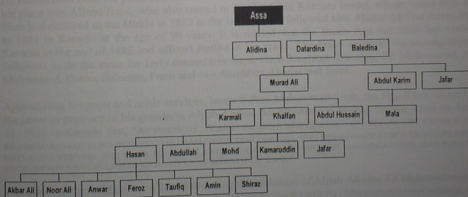
It must be remembered that the Aga Khan had to face periodical troubles from certain dissent members of his community since 1827 while he had been in Iran. It finally resulted a suit against him in 1866, known as **The Aga Khan Case** or **The Khoja Case**. In 1850, a group of Jagan Hajiani, one of the dissents rose and stole important old records of the jamatkhana and threw away in the sea with other ten persons. The Aga Khan sent Aga Jafar Khan in Muscat to remove the differences.



With the help of Baledina Asani, Aga Jafar Khan tried hard to negotiate with the seeders but of no avail. When the opponents took arms against the Ismailis, the local authority came into action and arrested them.

On October 20, 1861, when such elements abandoned the Ismaili community publicly in Bombay, the Aga Khan issued a decree in which he expressed his desire to bring the Ismailis to conform to the practices of the Shia Imami Ismaili faith of his ancestors. The decree ended thus, "He who may be willing to obey my orders shall write his name in this book that I may know him." The copies of the decree were circulated in Sind, Kutchh, Kathiawar, Gujrat, Zanzibar and Muscat. Except a handful persons, an almost unanimous acceptance was received from the followers. On that juncture, Baledina Asani is said to have played prominent role in Muscat, where the mainstream of the community stood steadfast in their faith and demonstrated their loyalty with the Imam. In 1874, the Aga Khan however succeeded to settle the disputes in Bombay in presence of eminent leaders of both sides.

Baledina's son Murad Ali married to Daulat, the daughter of Alidina Asani. Karmali was the son of Murad Ali and the son of Karmali was Rai Hasan, the father of Varas Akbar Ali, the 9<sup>th</sup> and the present Estate Agent of the Imam in Pakistan. Baledina Asani served for 52 years and died most probably in 1896 in Muscat. His family chart is given below:-



Alidina on the other hand, purchased some fertile tracks in the area of Malir in Karachi. He carried on a flourishing business and opened his office in Kharadhar, Karachi where his family also shifted. When the local jamat grew, the Imam consigned him the office the Mukhi in 1855 for Kharadhar Jamatkhana, situated at Kagzi Bazar, lying on the plot no. G.T. 9/83 at Old Town. It is learnt from the old records that the local Ismailis had purchased the premises in 1825 for religious service. In those days, the elder group of the jamat chose the head or the Mukhi of the Jamatkhana, and the prominent among them were Mukhi Dattoo Chandu Varind, Mukhi Alarakhia Sajan and Mukhi Mohabbally Jiand. This tradition remained in force between 1825 and 1855.

The Imam also appointed Mukhi Alidina Asani as his first Estate Agent for Karachi with some assistants for Lasbela, Sind and Tando Bagho. It will be interesting to learn that Varas Abbas, the grandson of Mukhi Alidina had humbly submitted his services to Hazar Imam, Prince Karim Aga Khan, during the completion of hundred years service of the Asani family. The Imam sent the following message through the Ismailia City Council, Kharadhar, Karachi on May 9, 1962 that:-

MY DEAR PRESIDENT,

KINDLY CONVEY MY BEST LOVING PATERNAL MATERNAL BLESSINGS FOR SERVICES TO AITMADI  
 ABBASBHAI ALIMAHOMED ASANI, OCCASION COMPLETION OF 100 YEARS SERVICE BY HOUSE OF  
 ASANIS.

Mukhi Alidina Asani was a leading merchant, exporting rice in different parts of India. His sons also ventured into the business of hides and skins. In 1864, he is said to have purchased a big plot in Lyari quarter for the Ismaili graveyard.

He retired both from the posts of the Mukhi and Estate Agent in 1873. The next appointed Mukhi in his place was Alleno Jiand, who also retired in 1882. Mukhi Ramzan Ismail, whom Imam Aga Ali Shah had declared as the Mukhi in 1882 in the Jamatkhana, followed him. Mukhi Alidina Asani died in 1881 in Karachi at the age of 90 years. It is related that the Imam Aga Ali Shah had visited Karachi at the end of 1882 and offered *Fatiha* at his grave. The Imam enjoined the accompanying followers to do the same for forty consecutive days. He left behind five sons, Pir Muhammad, Ali Muhammad, Dattoo, Suleman, Fazal and two daughters, Daulat and Sona.

Appreciating his great and noble services, Imam Sultan Muhammad Shah, the Aga Khan III said to the jamat in presence of his grandson, Alijah Alidina Ali Muhammad Mukhi Alidina Asani on April 11, 1920 in Karachi that, "AT PRESENT, ALJAH ALIDINA SERVES ME TOO MUCH, HIS FATHER ALI MUHAMMAD HAD ALSO SERVED THE IMAM SINCE CHILDHOOD, AND HIS GRANDFATHER MUKHI ALIDINA HAD ALSO SERVED THE IMAM TO GREAT EXTENT. BOTH (FATHER AND GRANDFATHER) HAD SERVED EXCELLENTLY FROM CHILDHOOD TO LAST BREATH OF LIFE."

The Imam further said on April 20, 1920 during the Mehmani of Alijah Alidina Ali Muhammad that, "THIS ALJAH HAS SERVED ME TOO MUCH, ALSO HIS FATHER LATE ALI MUHAMMAD HAD SERVED ME TOO MUCH, EVEN HIS GRANDFATHER MUKHI ALIDINA HAD RENDERED GREAT SERVICES TO THE HOUSE OF THE HAZAR IMAM."

## VARAS VALI (d. 1881)

A certain devout Ismaili, called Remu Bhagat had migrated from Bhuj, Kutchh. He settled in Karachi with his son Vali. Vali married to Sona, the daughter of Mukhi Alidina Asani. He used to work with Mukhi Alidina as his Assistant and looked after the Imam's estates in Sind and Tando Bagho. Imam Hasan Ali Shah appointed him as the next Estate Agent for Karachi and Sind upon the retirement of Mukhi Alidina Asani in 1873. He served for eight years and was followed by Varas Basaria Fadhu as the next Estate Agent in 1881. The family chart of Varas Vali is given below:-



## VARAS BASARIA FADHU (1848-1918)

In those days, a certain person called, Basaria came from Bhuj, Kutchh and resided in Karachi. He and his son Fadhu were dedicated social workers. Varas Fadhu, the ancestor of the later Basaria family, was a devoted person in Bhuj, Kutchh. He had travelled to Iran on foot to see Imam Shah Khalilullah and died in Iran. He had three sons, Ghulam Ali, Basaria and Jafar. Among them, Varas Basaria, who was born in 1848 was appointed the third Estate Agent for Karachi and Sind by Imam Hasan Ali Shah in the beginning of 1881 in place of Varas Vali. In 1883, he married to Rani (d. 1923), the daughter of Varas Vali, who gave a birth of a son, Rahim.

He was famous for his generosity both inside and outside the community. His contribution in the first and second War Loan during the world war (1914-1919) was magnificent. The Ismailis celebrated with great pomp the 41<sup>st</sup> Birth Anniversary of the Imam on 3<sup>rd</sup> August, 1918 in Karachi. On that occasion, a grand function was organized with a dinner in Kharadhar jamatkhana. Mr. Martin, the Collector of Karachi was also invited with his wife. He was greeted by Dr. Haji and Alijah Alidina Ali Muhammad, who introduced him to Mukhi Rahmatullah Lutf Ali, Varas Basaria Fadhu, Varas Ibrahim Varas Vali and the members of the Council. Mr. Martin took an opportunity to speak the valuable services of the Imam, and thanked Varas Basaria Fadhu for investing Rs. 1,25,000/- in the

first and second War Loan. He awarded him the Certificate of Appreciation on behalf of the Viceroy of India.

The works of Varas Basaria Fadhu increased so much that he had to request the Imam for an assistant. The Imam appointed his son, Rahim Basaria to assist him in Karachi.

Varas Basaria Fadhu served for 37 years and died in Karachi on Thursday, October 23, 1918 at the age of 70 years. Imam Sultan Muhammad Shah appointed Varas Ibrahim, the son of Varas Vali (d. 1881) as his fourth Estate Agent for Karachi, Lasbela and Sind. The Imam made a tour of Karachi for 27 days from April 10, 1920 and performed the opening ceremony of the *musafarkhana*, adjoining the Kharadhar Jamatkhana, which was built by Varas Basaria Fadhu in 1918 and completed by his son at the cost of Rs. 50,000/- The family chart of Basaria is given below:-



## VARAS IBRAHIM VARAS VALI (D. 1924)

He belonged to a Valliani family. He was an Estate Agent of Imam Sultan Muhammad Shah in Karachi, Lasbela and Sind. He also dedicated his life in the service of the Imam and earned the title of *Varas*. He was also a generous and assisted the institutions of the community and other needy persons.

He always travelled by his own expenses, riding on horse and visited different villages of Sind. He used to suggest the jamat, who prepared delicious dish for him that, "I am eating daily, because the Imam has given me much more. Pay tithe to the Imam, so that you may be rewarded, but will never get paradise to feed me."

During the visit of the Imam in Karachi in 1920, he asked for his retirement. The Imam appointed Wazir Rahim Basaria in his place. He died on April 23, 1924 at the age of 55 years.

## WAZIR RAHIM BASARIA (1885-1927)

Wazir Rahim Basaria, the son of Varas Basaria Fadhu was born in Karachi in 1885. His parent asked for his name in a Mehmani in Karachi before Imam Aga Ali Shah, who said, "You both have served me with whole hearts, and as a reward, God has graced blessings upon you in the form of a son. This son is a symbol of a divine blessing in your family. I give his name **Rahim**." His father had arranged all kinds of facility for his education, but he studied upto 7<sup>th</sup> class. He joined his father's business as well as in the services of the community. He was a leading importer of sugar in Karachi, and was known in the market as a "Lion of Sugar." He was also the director of the Karachi Khoja Ismaili Trading Co. in 1919. In this year, he was also appointed as an *Honorary Second Class Magistrate* in Karachi.

The British India also invested him the title of *First Class Honorary Magistrate* through a Gazette issued on March, 1919. On April 13, 1920, he was bestowed with the title of *Wazir* in Karachi and was appointed as an Estate Agent after Varas Ibrahim.

He renovated the Honeymoon Lodge, the birth place of the Imam with his own expenses of Rs. 60,000/= The Imam visited for the first time after renovation on April 10, 1920 and gave it a new name of **Hiland**.

In 1921, he became the President of Ismaili Council in Karachi. He was also made the Chief Estate Manager of the Imam in 1922 at Bombay after the death of Juma Kamu. In sum, he was the Estate Agent in Karachi, Lasbela, Tando Muhammad Khan, Mirpur Sakaro and other parts of Sind.

He had been also in East Africa during the visit of the Imam in 1925. He left Bombay on January 7, 1925 with Pir Sabzali, Hussaini Pir Muhammad and Hamir Lakha. The Imam arrived in Zanzibar on February 9, 1925, and appointed him as the head of the Estate Agents for East Africa. He also remained over a month with the Imam, and visited Mombasa, Moshi, Nairobi etc. and worked for 18 hours per day as a Chief Wazir and the Private Secretary of the Imam. He was also made the head of the Ismaili Councils for East Africa, and all the reports of the Councils were sent through him.

Wazir Rahim Basaria was one of the greatest commercial magnates, but took special pride in calling himself a servant of the Imam and the jamats. He was a millionaire, but his life was a saga of selfless service to the Imam, to the exclusion of any other thought, consideration or benefit. He travelled many times with the Imam in Kutchh, Kathiawar, Sind, Burma, Africa, etc. with a staff of servants and workers on his own expenses. His staff worked 12 hours in a day, while he worked for 18 hours without any break.

He was to stay in Bombay for four to six months to complete the works of jamats assigned to him by the Imam in 1927. He resided in the bungalow at the Aga Hall with his mother and family members. He worked till late hours at night, and became a victim of Malaria disease. He however continued to work and fell into an inflammation of the lungs, or pneumonia. His illness increased and the famous doctors of Bombay eventually left all hopes of recovery.

Wazir Rahim Basaria thus, died at the age of 42 years on Monday, February 15, 1927 at 12.30 a.m. He was buried at the underground chamber of the mausoleum of Imam Hasan Ali Shah at Hasanabad, where no Ismaili had been ever buried.

In his memory, Imam proposed to build two Boardings in Karachi and Vankaner, Kathiawar for the benefits of the orphans. Accordingly, the Supreme Council for Kathiawar passed a resolution on April 7, 1927 to build a Boarding. The similar resolution was also passed in Karachi for the Boarding and an erection of a garden with a bungalow, called **Wazir Rahim Bagh**. The Boarding in Karachi had been built and inaugurated on Sunday, October 7, 1928 by Mukhi Megji Mulji of Darkhana Jamatkhana of Bombay.

#### ITMADI GHULAM HUSSAIN (d. 1938)

He was the son of Varas Ibrahim Varas Vali. He served for 10 years as a member and Honorary Secretary of Piru Khalikdina Dispensary, Karachi. He was also a member of the Supreme Council in 1920 and became its President in 1935. He also served as the Mukhi of Kharadhar Jamatkhana between 1934 and 1937. He continued to serve as an Estate Agent for Lasbela and Sind and died in Karachi on February 4, 1938.

#### SENIOR WAZIR CURRIM (1881-1968)

The seventh Estate Agent was Currim, the son of Varas Ibrahim. He was born in 1881. He assisted Varas Ibrahim Varas Vali, Wazir Rahim Basaria and Itmadi Ghulam Hussain since 1924. In sum, he rendered services for 28 years. He retired in 1952 and in view of his valuable services since 1924, the Imam invested him in 1954 the title of **Senior Wazir**, and this kind of conferment was unparalleled in the Ismaili world. He died on October 23, 1968 at the age of 87 years.

#### CAPTAIN VARAS AMIR ALI (1910-1978)

Senior Wazir Currim was followed by his son Captain Amir Ali as the next Estate Agent of the Imam. He was born in 1910 and completed his education in 1929. He proceeded on his first trip and met the Imam in London in 1935. He brought Imam's messages in India for Sir Ghulam Hussain Hidayatullah and Sir Abdullah Haroon, insisting to keep up the pressure through the columns of the press for the separation of Sind from Bombay Presidency. This message inflamed in Amir Ali to desire to start an English weekly paper, "**Sind Sentinel**" with Dr. Ghulam Ali Allana and himself as co-editors. It played a vital role for the cause till 1936 when the ultimate object of Sind separation was achieved.

In 1936, the Imam appointed him the member of the Council. In 1941, he joined the Indian army during the second world war as a King's Emergency Commissioned Officer and rose from 2<sup>nd</sup> Lieutenant to Temporary Major's rank. When the war ended in 1945, he was given an option for release in 1946 and granted the rank of Honorary Captain.

His father retired in 1952, therefore, the Imam appointed him his Estate Agent for Pakistan with a title of *Varas*. He also served as an Estate Agent in Afghanistan, Iran, Persian Gulf and other Middle East states and South East Asia.

He died on December 21, 1978 at Karachi. The Imam sent the following message on December 22, 1978 through the Ismailia Federal Council for Pakistan:-

I HAVE LEARN'T WITH THE DEEPEST SORROW OF THE PASSING AWAY OF ONE OF MY SENIOR MOST JAMATI LEADERS IN PAKISTAN, VAZIR AMIRALI CURRIM. I SEND MY MOST AFFECTIONATE WARMEST SPECIAL LOVING BLESSINGS FOR THE SOUL OF LATE VAZIR AMIRALI CURRIM AND I PRAY THAT HIS SOUL MAY REST IN ETERNAL PEACE.

THE LATE VAZIR AMIRALI CURRIM'S LONG AND DEVOTED AND ABLE SERVICES SINCE THE TIME OF MY LATE GRANDFATHER WILL ALWAYS BE REMEMBERED BY JAMAT AND BY MYSELF AND HE WILL BE GREATLY MISSED BY US ALL. HIS PASSING AWAY IS PROFOUND LOSS TO MY JAMAT AND TO ME PERSONALLY FOR VAZIR AMIRALI HAD SET AN EXAMPLE OF DEDICATION AND HARD WORK, FOR THE JAMAT IN PAKISTAN AND ELSEWHERE, AND I HAD MANY OCCASIONS TO KNOW HOW DEEPLY THE LATE VAZIR CARED ABOUT THE JAMAT'S UNITY AND SPIRITUAL AND WORLDLY HAPPINESS. LATE VAZIR AMIRALI CURRIM HAD SUCCEEDED HIS FATHER AS ESTATE AGENT TO THE IMAM, THAT IS TO ONE OF THE HIGHEST OFFICES IN THE JAMAT AND IN DOING SO HE WAS CONTINUING AN ADMIRABLE TRADITION OF SERVICE TO THE HOUSE OF THE IMAM, THAT HIS FATHER HAD BEGUN BEFORE HIM.

HER HIGHNESS THE BEGUM JOINS ME IN SENDING OUR HEARTFELT SYMPATHIES TO THE FAMILY OF THE LATE VAZIR AMIRALI CURRIM AND AT THIS TIME OF SORROW AND BEREAVEMENT THEY ARE ALL PARTICULARLY IN MY HEART, THOUGHTS AND PRAYERS.

#### **VARAS AKBAR RAI HASAN KARMALI (since 1979 till now)**

He is hailed from the illustrious descent of the Asani family through Baledina (1802-1896), the Estate Agent of the Imam in Muscat. Baledina had three sons, Murad Ali, Abdul Karim, Jafar and eight daughters. The sons of Murad Ali were Karmali, Abdul Hussain and Khalfan. And the sons of Karmali were Rai Hasan, Abdullah, Muhammad, Kamaruddin and Jafar. Rai Hasan is the father of Varas Akbar and six other sons. Rai Hasan had served as the Mukhi of Baitul Khiyal Majalis for 15 years in Muscat. He was also the Mukhi of Baitul Khiyal Majalis in Garden Jamatkhana in 1969. His wife, that is the mother of Varas Akbar is Mukhiani Khadija, the daughter of Mukhiani Hira. After the death of Hira's husband, Haji Hasan in 1925, she was forced to abandon Ismailism, but she remained unwavering in her faith. She gave away her claims of property and wealth and quitted Muscat in secrecy for Basra with her two daughters, Khadija, Rabab and a son, Juma. She managed to reach Karachi and lodged in the musafarkhana of Kharadhar, Karachi. After a passage of time, the marriage of Khadija was solemnized with Rai Hasan in 1933 at Muscat. Their first child was Varas Akbar, who was born in Karachi on December 29, 1936.



Varas Akbar was educated in Bombay and then returned to Muscat. In 1964, his family came to Karachi during the auspicious visit of the Imam in Pakistan. The Imam had said to Varas Noorali, the younger brother of Varas Akbar in an audience that they should settle in Karachi. In sum, they came in Karachi for ever, where in a short time they became prosperous business magnates. Varas Akbar had served as a religious teacher in Muscat and in Karachi, he was appointed the Chairman of Garden Religious School Committee. He was also appointed the Kamadia of Garden Jamatkhana between 1972 and 1976 and the Mukhi between 1976 and 1979.

The Imam consigned the office of the Estate Agent to Varas Akbar through the following message of January 12, 1979:-

ST. MORITZ, 12.1.1979

MY DEAR PRESIDENT AND MEMBERS,

ONLY A FEW WEEKS AGO, THE FEDERAL COUNCIL FOR PAKISTAN, THE PAKISTANI JAMAT AND I LEARN'T WITH DEEP SORROW OF THE PASSING AWAY OF MY ESTATE AGENT, THE LATE VAZIR AMIRALI CURRIM. IN VIEW OF THE DEATH OF THIS HARD WORKING, LOYAL SPIRITUAL CHILD, IT HAS BECOME NECESSARY FOR ME TO APPOINT A NEW ESTATE AGENT.

I AM SENDING YOU THIS LETTER TO INFORM YOU THAT I HAVE DECIDED TO APPOINT WITH IMMEDIATE EFFECT MUKHI AKBARALI HASAN KARMALI AS MY ESTATE AGENT. I SEND HIM MY MOST AFFECTIONATE SPECIAL PATERNAL MATERNAL LOVING BLESSINGS FOR SUCCESS IN HIS NEW DUTIES.

MUKHI AKBARALI IS WELL KNOWN OF MY JAMAT IN PAKISTAN AS HE HAS BEEN MUKHI OF THE GARDEN JAMAT FOR 3 YEARS AND PREVIOUS TO THAT HE WAS KAMADIA FOR 4 YEARS.

ON THE OCCASION OF HIS APPOINTMENT, I GIVE HIM THE TITLE OF ITMADI. MUKHI AKBARALI WILL HOLD THE SAME OFFICE AS THE LATE VAZIR AMIRALI CURRIM AND HE WILL THEREFORE HAVE THE SAME RESPONSIBILITIES AND DUTIES AND THE SAME AUTHORITY. I WOULD LIKE THAT ALL MY MUKHIS, KAMADIAS AND JOINT KAMADIAS SHOULD EXTEND TO MUKHI AKBARALI IN HIS NEW OFFICE AS ESTATE AGENT THEIR FULLEST SUPPORT, COOPERATION AND CONFIDENCE AS THEY HAVE DONE IN THE PAST WITH THE LATE VAZIR AMIRALI CURRIM, BECAUSE MY ESTATE AGENT IS REQUIRED TO TRAVEL EXTENSIVELY IN PAKISTAN, AND OCCASIONALLY ABROAD, I RELIEVE HIM, WITH IMMEDIATE EFFECT OF HIS PRESENT OFFICE OF MUKHI OF THE GARDEN JAMAT IN KARACHI. I GIVE MUKHI AKBARALI AND MUKHIANI NABAT AKBARALI MY MOST AFFECTIONATE PATERNAL MATERNAL LOVING BLESSINGS FOR THEIR OUTSTANDING AND DEVOTED SERVICE."

Varas Akbar is the 9<sup>th</sup> Estate Agent of the Imam in Pakistan. His illustrious ancestor in the 5<sup>th</sup> line was Assa and Varas Amir Ali's grandfather, Ibrahim's mother, Sona's grandfather was also the same Assa. Daulat, the granddaughter of Assa had married to Murad Ali, the grandson of Assa. In sum, all the nine Estate Agents have been from the same family tree during last 145 years, who claim blood relation with the great martyrs of Jerruk.

Swift in thought and action, Varas Akbar took over the responsibilities and formulated his plans on the spur of the moment with his subtle thoughts, sublime works and specific deeds. His personality is dressed in glorious manner and politeness with long sighted prudence. In short, he is an indefatigable worker and one of those who combine theory with practice.



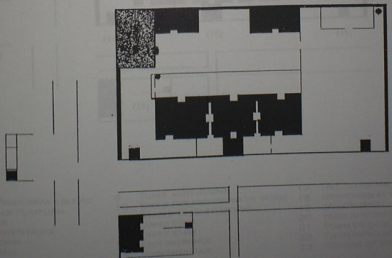
## ANNEXURE "D"

### BRIEF DESCRIPTION OF MAHALLAT, JERRUK

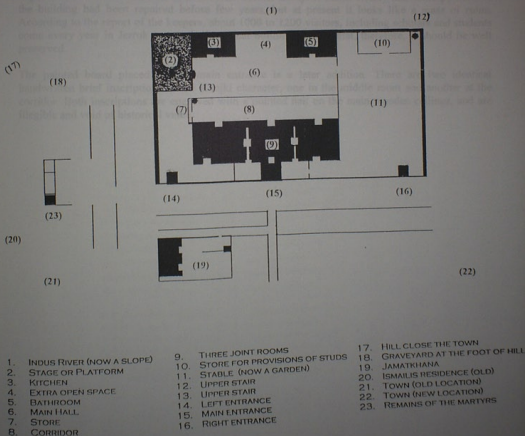
In Kirman, Iran the village land was classified into six parts (*dang*), each comprised of one-sixth of the villages water supply with the land watered thereby. The Ismaili Imam Kassim Ali (1694-1730) was the governor of three villages of Kirman, viz. Mahallat, Shahr-i Babak and Kahek. Mahallat means *mahallas*, i.e., quarters of a town. It is situated in the arid but picturesque valley in which the stream of Qumm takes its root. It is situated well over 5000 feet above sea level, and is cold in winter, being covered with snow for quite a long time. It also exercised as the headquarters (*darkhana*) of the Imams in Iran for many years.

Imam Hasan Ali Shah, the Aga Khan I was born in Mahallat in 1804. He was also the governor of Mahallat and Qumm between 1818 and 1837. In 1838, he built a large fortified residential compound for his residence and numerous dependents and pages in Mahallat. It was surrounded by strong walls, built of sun-dried bricks. It encircled the garden and the house, with services. Life was going inside the walls, probably centering around the main building, which no longer exists. He was its proprietor as a landlord, and became known as *The Aga Khan Mahallati*.

It seems that the Aga Khan nursed an ambition to revive the memory of Mahallat, his native land, therefore, he built a resembling residence but a small in Jerruk, named as *Mahallat*. It appears that three rooms with a garden facing the Indus were built before the incident of Jerruk. Later on, few other chambers were added and the entire site was fortified with mud and straw.



Mahallat in Jerruk seems to have been a protective residence in the original plan, therefore, it was constructed like a small fastness. It had been built on a lofty site, measuring 850 square yards on the bank of Indus. It is a simple oblong enclosure in plan, surrounded by walls dressed with blocks of hewn stone and plastered outwardly with mud and straw. Its front side faces the town, while the backside located on the bank of the Indus. Presently, the flow of the river is at some distance, therefore, it is now sloppy on back side. It has three entrances in its front facing to the town, one in the middle as a main entrance and two on each side. It is said that the Aga Khan entered the main entrance, while riding on his horse. The left entrance leads to the centre main hall through a narrow passage, which was used by the followers. The right entrance leads into the garden, which was a stable in the plan. There is a room at the opposite direction, where the provisions of the horses were stored, having a roof with a mud stair turning at the right corner, whereon the entire valley of the Indus is viewed.



The main entrance leads to the middle room, where radiates two another rooms on each side. These three rooms are further supported by a corridor and it is also attached by a rectangular main hall. The three rooms are roofed, whose mud stairway is located on the left corner. The main hall was used as an audience hall, where the followers squatted in lines before the platform, having crudely built earthen stairway. The wall of the main hall touching the back side contains rooms for kitchen and bath on both sides with an open space in the middle.

The entire residence contains two roofs, one on the three rooms and another on the room at the stable. Each wooden roof is thatched with mud, supported with carved wooden columns.

Mahallat is still the only remnant of the original structure. Today the entire building stands bare and deserted with its ornamental features in decay, yet it presents an impressive sight. It is in a deplorable state with its walls weather-worn, needing repairs for its preservation. It is however hoped that this monument will be saved from further decay. It seems clearly that some portions of the building had been repaired before few years, but at present it looks like a mass of ruins. According to the report of the keepers, about 1000 to 1200 visitors, including scholars and students come every year in Jerruk to see the historical building of Mahallat, therefore, it should be well preserved.

The painted board placed on the main entrance is a later addition. There are two identical handwritten brief inscriptions in the Khojki character, one in the middle room and another at the corridor. Both inscriptions are engraved with a pointed nail on the main wooden ceilings, and are illegible and void of historical value.

## FACSIMILE OF THE GINANS OF BHAGAT AKHUND

[illegible][illegible][illegible]

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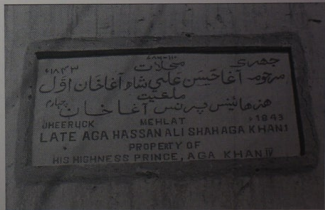
## DETAILS OF THE PHOTOGRAPHS OF JERRUK

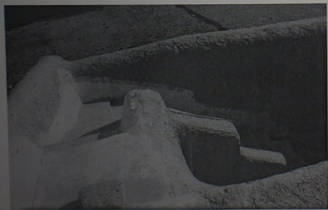
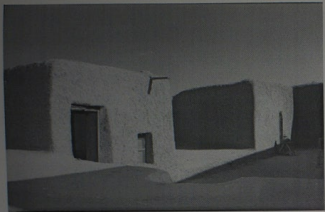
- (1) POLICE STATION AT THE MOUTH OF THE TOWN.
- (2) THE ROAD RADIATES FROM THE MAIN ROAD, LEADING TO THE TOWN.
- (3) THE OLD SITE OF THE TOWN.
- (4) VIEW OF THE FIELDS BEHIND THE HILL.
- (5) VIEW OF THE FIELDS BEHIND THE MAHALLAT.
- (6) VIEW OF THE MAHALLAT.
- (7) MAIN ENTRANCE OF THE MAHALLAT.
- (8) MARBLE PLATE ON THE MAIN ENTRANCE.
- (9) INSIDE THE MAHALLAT, SHOWING KITCHEN AND BATHROOM.
- (10) THE MAIN HALL OF MAHALLAT WITH THE PLATFORM.
- (11) UPPER STAIRWAY.
- (12) MAIN HALL WITH A CORRIDOR OUTSIDE THE ROOMS.
- (13) GARDEN (OLD STABLE) INSIDE THE MAHALLAT.
- (14) CARVED WOODEN COLUMN.
- (15) CARVINGS ON THE CORRIDOR.
- (16) INSCRIPTION IN KHOJKI CHARACTER.
- (17) VIEW OF THE CORRIDOR.
- (18) DOOR OF THE ROOM WITH A ROLLING TO START FAN BY THE FORCE OF WIND.
- (19) VIEW OF THE ROOM WITH PHOTOS OF FOUR AGA KHANS.
- (20) CARVED WOODEN COLUMN RAISED INSIDE THE ROOM.
- (21) SAME AS PHOTO NO. 19
- (22) SAME AS PHOTO NO. 20
- (23) WOODEN CEILING WITH CARVINGS.
- (24) STONE TO BE BASED AT THE COLUMNS.
- (25) SAME AS PHOTO NO. 23
- (26) SAME AS PHOTO NO. 24
- (27) SAME AS PHOTO NO. 3
- (28) SAME AS PHOTO NO. 4
- (29) VIEW OF THE HILL WITH GRAVEYARD AT ITS FOOT.

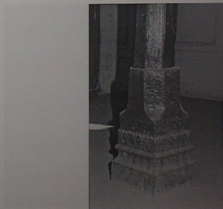


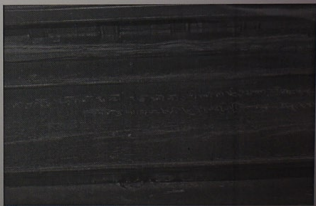












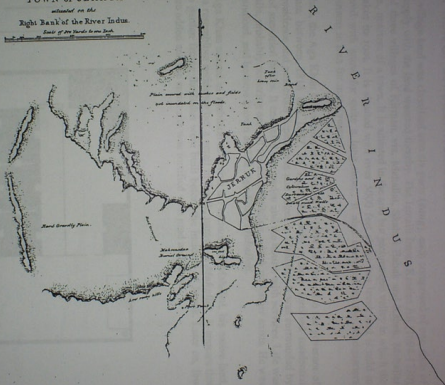




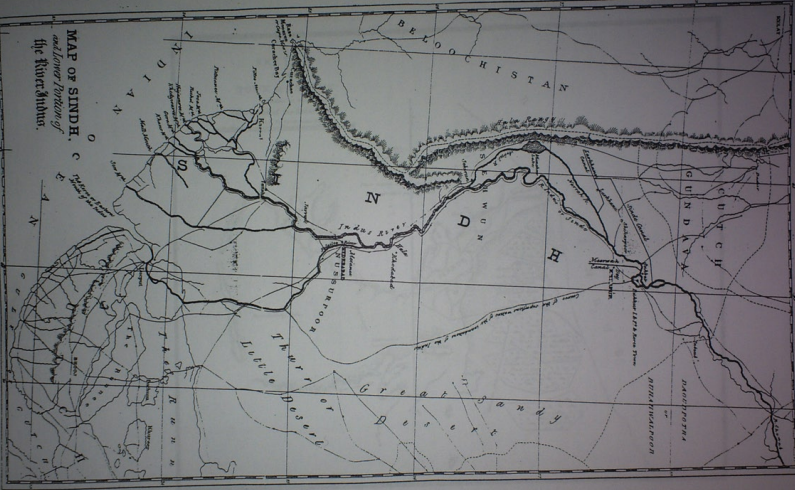


SKETCH  
OF THE  
TOWN OF JERRUK  
situated on the  
Right Bank of the River Indus.

Scale of five furlongs to one inch.



MAP OF SINDH,  
and lower portion of  
the River Indus.



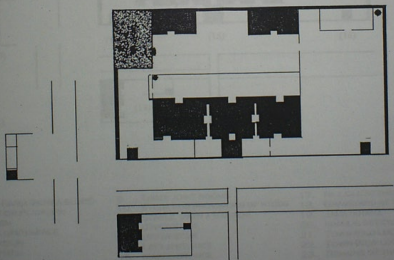
## ANNEXURE "D"

### BRIEF DESCRIPTION OF MAHALLAT, JERRUK

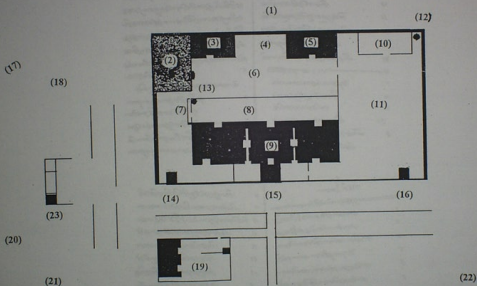
In Kirman, Iran the village land was classified into six parts (*dang*), each comprised of one-sixth of the villages water supply with the land watered thereby. The Ismaili Imam Kassim Ali (1694-1730) was the governor of three villages of Kirman, viz. Mahallat, Shahr-i Babak and Kahek. Mahallat means *mahallas*, i.e., quarters of a town. It is situated in the arid but picturesque valley in which the stream of Qumm takes its root. It is situated well over 5000 feet above sea level, and is cold in winter, being covered with snow for quite a long time. It also exercised as the headquarters (*darkhana*) of the Imams in Iran for many years.

Imam Hasan Ali Shah, the Aga Khan I was born in Mahallat in 1804. He was also the governor of Mahallat and Qumm between 1818 and 1837. In 1838, he built a large fortified residential compound for his residence and numerous dependents and pages in Mahallat. It was surrounded by strong walls, built of sun-dried bricks. It encircled the garden and the house, with services. Life was going inside the walls, probably centering around the main building, which no longer exists. He was its proprietor as a landlord, and became known as *The Aga Khan Mahallati*.

It seems that the Aga Khan nursed an ambition to revive the memory of Mahallat, his native land, therefore, he built a resembling residence but a small in Jerruk, named as *Mahallat*. It appears that three rooms with a garden facing the Indus were built before the incident of Jerruk. Later on, few other chambers were added and the entire site was fortified with mud and straw.



Mahallat in Jerruk seems to have been a protective residence in the original plan, therefore, it was constructed like a small fastness. It had been built on a lofty site, measuring 850 square yards on the bank of Indus. It is a simple oblong enclosure in plan, surrounded by walls dressed with blocks of hewn stone and plastered outwardly with mud and straw. Its front side faces the town, while the backside located on the bank of the Indus. Presently, the flow of the river is at some distance, therefore, it is now sloppy on back side. It has three entrances in its front facing to the town, one in the middle as a main entrance and two on each side. It is said that the Aga Khan entered the main entrance, while riding on his horse. The left entrance leads to the centre main hall through a narrow passage, which was used by the followers. The right entrance leads into the garden, which was a stable in the plan. There is a room at the opposite direction, where the provisions of the horses were stored, having a roof with a mud stair turning at the right corner, whereon the entire valley of the Indus is viewed.



1. INDUS RIVER (NOW A SLOPE)
2. STAGE OR PLATFORM
3. KITCHEN
4. EXTRA OPEN SPACE
5. BATHROOM
6. MAIN HALL
7. STORE
8. CORRIDOR

9. THREE JOINT ROOMS
10. STORE FOR PROVISIONS OF STUDS
11. STABLE (NOW A GARDEN)
12. UPPER STAIR
13. UPPER STAIR
14. LEFT ENTRANCE
15. MAIN ENTRANCE
16. RIGHT ENTRANCE

17. HILL CLOSE THE TOWN
18. GRAVEYARD AT THE FOOT OF HILL
19. JAMATKHANA
20. ISMAILI RESIDENCE (OLD)
21. TOWN (OLD LOCATION)
22. TOWN (NEW LOCATION)
23. REMAINS OF THE MARTYRS

## FACSIMILE OF THE GINANS OF BHAGAT AKHUND

[illegible]

~~Handwritten text in a cursive script, likely a list or index, with some lines crossed out. The text is written on aged, yellowed paper.~~



MAP OF SINDH,  
and Lower Portion of  
the River Indus.



SKETCH  
OF THE  
TOWN OF JERRUK  
situated on the  
Right Bank of the River Indus.

Scale of one mile to one inch.



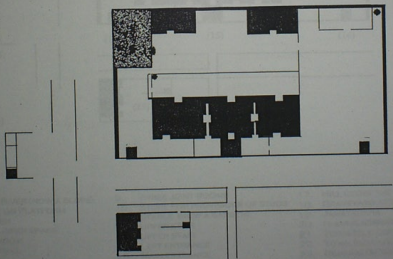
## ANNEXURE "D"

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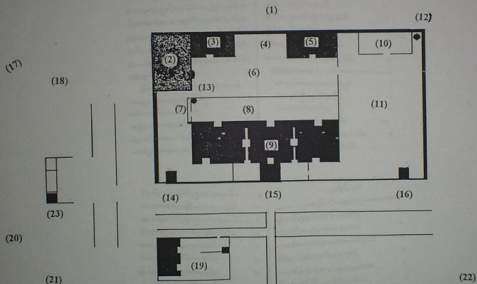
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3. KITCHEN
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13. UPPER STAIR
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18. GRAVEYARD AT THE FOOT OF HILL
19. JAMATKHANA
20. ISMAILIS RESIDENCE (OLD)
21. TOWN (OLD LOCATION)
22. TOWN (NEW LOCATION)
23. REMAINS OF THE MARTYRS

## ANNEXURE "E"

## FACSIMILE OF THE GINANS OF BHAGAT AKHUND

[illegible]

१॥	॥ ॐ नमो भगवते वासुदेवाय ॥	१
२॥	॥ श्रीगणेशाय नमः ॥	२
३॥	॥ श्रीकृष्णाय नमः ॥	३
४॥	॥ श्रीरामाय नमः ॥	४
५॥	॥ श्रीलक्ष्मणाय नमः ॥	५
६॥	॥ श्रीसीताय नमः ॥	६
७॥	॥ श्रीहनुमताय नमः ॥	७
८॥	॥ श्रीगुरुभ्यो नमः ॥	८
९॥	॥ श्रीपितृभ्यो नमः ॥	९
१०॥	॥ श्रीमताय नमः ॥	१०
११॥	॥ श्रीशिशुभ्यो नमः ॥	११
१२॥	॥ श्रीमित्रभ्यो नमः ॥	१२
१३॥	॥ श्रीशत्रुभ्यो नमः ॥	१३
१४॥	॥ श्रीपशुभ्यो नमः ॥	१४
१५॥	॥ श्रीवृक्षभ्यो नमः ॥	१५
१६॥	॥ श्रीपक्षिभ्यो नमः ॥	१६
१७॥	॥ श्रीमृगभ्यो नमः ॥	१७
१८॥	॥ श्रीसर्पभ्यो नमः ॥	१८
१९॥	॥ श्रीनृपभ्यो नमः ॥	१९
२०॥	॥ श्रीमहाराष्ट्राय नमः ॥	२०
२१॥	॥ श्रीमहाराष्ट्रराज्याय नमः ॥	२१
२२॥	॥ श्रीमहाराष्ट्रराज्याय नमः ॥	२२
२३॥	॥ श्रीमहाराष्ट्रराज्याय नमः ॥	२३
२४॥	॥ श्रीमहाराष्ट्रराज्याय नमः ॥	२४
२५॥	॥ श्रीमहाराष्ट्रराज्याय नमः ॥	२५
२६॥	॥ श्रीमहाराष्ट्रराज्याय नमः ॥	२६
२७॥	॥ श्रीमहाराष्ट्रराज्याय नमः ॥	२७
२८॥	॥ श्रीमहाराष्ट्रराज्याय नमः ॥	२८
२९॥	॥ श्रीमहाराष्ट्रराज्याय नमः ॥	२९
३०॥	॥ श्रीमहाराष्ट्रराज्याय नमः ॥	३०

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