

Fellow students were impressed by his talent with the bongo drums: 'He'd practise drumming on anything available,' Stevenson chuckled, 'waste baskets, automobile fenders, desk tops. If there was anything to hit, he'd snap his fingers.' Unlike many of his contemporaries, Karim did not run a car, usually walked or hitched a ride with friends, and never failed to get one because he had so many friends. He belonged to several clubs, including the exclusive Delphic, the Signet, whose members must demonstrate intelligence (fellow members: T. S. Eliot and John Rockefeller IV), and the Hasty Pudding. In summer he rowed on the Charles, in winter spent most weekends ski-ing at Stowe, Vermont. Occasionally he went to New York to see a play or have dinner with a girl friend (Jane O'Reilly, pretty daughter of an American millionaire, was one of them) or a relative—his mother came from England to visit him and Amyn soon followed him to Harvard. Uncle Sadruddin's reputation on the campus was that of a gay, flamboyant young man. By contrast, Karim's life was one of comfortable obscurity.

For the Aga Khan, the position was reversed—prominence and discomfort were the order of the day. The Far Eastern Platinum Jubilee celebrations were scheduled for February 1954. So as to be equal to the strain of another long trip and the elaborate weighing ceremony, he submitted himself to a course of C.T. (Cell Therapy) injections by Professor Paul Niehans, the famous 'rejuvenator', whose clinic, La Prairie, was not far from Villa Barakat near Geneva. The treatment was effective and by the time he reached Karachi the Aga Khan's condition had improved. He was received with royal honours as the Governor-General's personal guest and paid homage to by the large and prosperous Ismaili community.

On the day of the ceremony, the specially built stadium was sardine-packed with sixty thousand people and all the roads leading to it were filled with crowds who could not gain admittance. Escorted by his *vazirs* and councillors in scarlet and gold robes and gold turbans—except for the Mir of Hunza, who wore black velvet and gold—the Aga Khan appeared in a ceremonial high-walled black cap, a white tunic and a brown, embroidered robe. Aly wore a black cap, white jodhpurs, boots and spurs. The atmosphere was almost light-hearted. Sitting between the Begum Aga Khan and his own wife, Prime Minister Mohammed Ali recorded the whole ceremony



Princess Joan Aly Khan, mother of Prince Karim, Aga Khan, and Prince Aryn. This drawing is her sons' favourite picture of her.
(drawing by Brian)



The Aga Khan, Prince Aryn and Princess Joan Aly Khan at the memorial service for the Aga Khan's grandfather at Woking mosque.
(Keystone)



Princess Andrée, Bettina and Yvette Aga Khan leaving Paris after the death of Aly Khan in a car crash in 1960. . (Paul Popper)

with his 3-D camera, frequently 'shooting back' at the photographers.

After the recitations from the Koran, the Aga Khan rose and raised his hands in prayer before resuming his seat. Listening to the messages from kings and heads of state and to the long address of welcome, he seemed to be tiring. The afternoon sun was blazing down and a servant of the Governor-General's household was holding a sunshade over him. But when the Aga Khan rose to deliver his *irshad* (advice) to his 'spiritual children', the servant remained in his seat and left him unprotected.

At the Aga Khan's urging he got up but still held the shade so awkwardly that it provided no protection.

Watching the incident from below, the Begum's anxious expression reflected her husband's obvious discomfort. The smile disappeared from her lips: 'What a fool,' she said under her breath and motioned vigorously towards the servant. When he took no notice she at last managed to attract the attention of an official who told him to tilt the shade at a proper angle. Before the Begum had time to relax she noticed a young boy in a white shirt making his way to the rostrum. Once more she usurped the duties of a Master of Ceremonies and had the intruder removed.

The Aga Khan started by saying how proud and happy he was to have been born in Karachi which was also the birthplace of the late Qaid-i-Azam, the Father of the Nation. Nostalgically, he mentioned that, shortly before his death, Jinnah had asked him to take charge of Pakistan's diplomatic representation in Europe and America but his health would not allow him to accept the offer: 'It was so bad that not only I myself but all my doctors and family expected me to die long before him.' The speech culminated in an appeal to Ismailis to make their patriotism and loyalty active and practical: 'If every Ismaili living in Pakistan remembers and interprets his citizenship, howsoever humble his contribution may be, with the spirit of courage and devotion, then indeed I am happy to think that after many years of surgical operations and illnesses, I am still alive to give you this fatherly advice.'

The value of the platinum used symbolically in the weighing ceremony was three million rupees: 'This must not be frittered away,' said the Aga Khan. 'It should be the beginning of something like the Investment Trust in Africa to be built up so that by a target

date, say 1960, you will be able to build up a position by which Ismailis both in East and West Pakistan can be sure of employment.' His aim was a prosperous Pakistan in which Ismailis could fully share in the prosperity, an attitude of enlightened self-interest of which patriotism was a basic ingredient. The principle still guides Ismailis wherever they live.

Will-power alone enabled the Aga Khan to hold out until the end of the ceremony. Once in his suite in Government House, he was near collapse, ran a temperature and was so low that doctors insisted on him taking a complete rest—no work, no worry! The Begum watched over him with great application but not even she could restrain him. He was haunted by the needs and the problems of the community as if determined to safeguard the future while he still had the strength. One evening, when the Begum retired, he heaved himself to his desk and wrote a long personal letter to Amirali Fancy in which he set out his ideas and plans on how to advance the fortunes of his community and raise their standard of living. He was adamant that his followers should be assisted financially but should, at the same time, learn to stand on their own feet. He wanted them to feel proud of themselves: 'I do not believe in giving them charity,' he wrote, 'financial assistance should be given only for the purpose of making them independent.'

'It was 2 a.m. when His Highness's Iranian A.D.C. delivered the letter to me at my house,' Amirali Fancy told me. 'His Highness wants a reply at once,' the A.D.C. said, 'it will have to be done very quickly so that the Begum does not find out he has been working at nights.' Fancy wrote a reply on the spot: 'His Highness's letter remains one of my proudest possessions,' he said.

Itmadi (The Trusted One) Amirali Fancy, *kamadia* and member of the Ismailia Supreme Council for West Pakistan at the time, started the ball rolling with an investigation into economic opportunities for Ismailis: 'I called a meeting of the Council,' he said, 'and we discussed the most favourable areas.' Some leading Ismailis went into textiles, others into the export-import business with less well endowed Ismailis taking up shares in their enterprises: 'I went into steel,' Amirali Fancy said. Like all those who followed the Aga Khan's advice, he did extremely well. His rolling mills are among the biggest in Pakistan.

A project to which the Aga Khan was already heavily committed since the early fifties was the jute industry in East Pakistan. He had a growing stake in the Crescent Jute Mill in which Prince Sadruddin also took up shares. Its value has more than trebled in the intervening years: 'If anyone wanted to buy it today,' Amiralí Fancy said, 'he could not get it for less than £8 million.' Then came the People's Jute Mill, set up by the Aga Khan and local Ismailis with the government taking a thirty-three per cent share. The Mill is estimated to be worth another £8 million and the Aga Khan and the community retain a controlling interest.

The project arising from the Jubilee which helped to spread benefits more widely among the community than any other was the Platinum Jubilee Finance and Investment Corporation: 'It owed its existence entirely to the Aga Khan's generosity,' Amiralí Fancy told me. 'Having accepted the three million rupees as a gift from the community, His Highness promptly returned them to be used for the betterment of his followers. This is how the Corporation came into being. Amiralí Fancy became its first Chairman: 'The community was told that anyone wanting to form a co-operative credit society would be helped to the extent of eight times their capital at low interest rates—maximum two per cent—subject to their performance in the first year. We began by giving rupee for rupee, and when we were satisfied with progress we increased our contribution but the limit for larger societies was 300,000 rupees each.' Instructors were sent out to teach local staff, set up the co-operatives and supervise their workings. The beginnings were difficult but by 1969 there were ninety-five Ismaili co-operative credit societies in Pakistan and, says Fancy, 'no bad debts'.

So as to leave his father basking in the community's undivided homage, Aly kept in the background, which started a rumour that the Imam was deliberately down-grading his son and discouraging any inclination to regard him automatically as the Imam's successor. At this stage, the rumour did not seem to have reached the ears of Aly. Back on his European stamping ground he was cheerful, in great form, his touch as sure as ever. Two days before the Grand Prix de Deauville he heard that a four-year-old filly, Rosa Bonheur—a good filly without a great pedigree—was on sale. On Friday evening, rather than join a party of friends for dinner, he drove into the

country to inspect the horse and bought it for a modest price. On Sunday afternoon, it won the Grand Prix—and ten million francs. Not one to hide his feelings behind a mask of super-sophistication, he was exuberant.

Another rumour pursued him, this time about his finances. Marcus Marsh claimed that Aly owed the casinos 'something in the region of a quarter of a million' (pounds sterling) which, as most things that were said about Aly, was probably wide of the mark. Marsh also mentioned the magnitude of Aly's racing transactions: 'During his spell with me,' the trainer wrote, 'he sold horses to the value of £600,000, and this, coupled with prize money, must have raised something close to the million mark.'

When Aly missed the annual conference at Yakimour, where the next season's stud and racing operations were discussed, there were rumours about disagreements between him and his father. The Aga presided over the two-day talks which were attended by Madame Vuillier, Robert Muller and Major Hall: 'We reported to His Highness,' Major Hall said, 'and gave him a detailed picture of the position.' The Aga asked questions and many ideas came up. Some eighty hard and fast decisions were made. 'One of the problems was to arrange for nomination for the Queen's stallion Aureole,' said Major Hall. The Aga Khan decided to send Neocracy, which had bred Tulyar, and the result, in the passage of time, was St Crespin, which won the Imperial Produce and the Eclipse Stakes in England and the Arc de Triomphe in France—but failed in the Derby.

CHAPTER XIII

EAST Africa's Ismailis were preparing to match the Karachi Jubilee celebrations with spectacular weighing ceremonies in Kampala, Dar-es-Salaam and Mombasa when, early in January 1955, grave news reached them about their Imam. While staying at the ornate Cataract Hotel in the Egyptian resort of Aswan, where the climate is even kinder than on the Riviera, the Aga Khan went down with bronchial pneumonia and a high temperature, a calamity for a man of seventy-seven. The Begum was with him and Aiy hurried to his father's bedside. Ismaili leaders expecting to accompany him on the last stage of his journey to East Africa anxiously watched his progress. Although his condition improved, doctors would not even hear of a compromise plan to restrict the celebrations to one single ceremony in Kampala. There could be no question of the patient travelling the fifteen hundred miles—it might well be his death!

The dreaded word symbolised the gravity of the situation. It was no secret that the Aga Khan wanted to be buried at Aswan and had already chosen his tomb of rose-red granite: 'The Aga Khan wants to sleep in the hot sand overlooking the waters of the Nile,' the Begum told a friend, 'and when I die I want to lie beside him.' To banish the thought of death, which seemed so near, a villa was bought for him at Aswan, a white house on red basalt rock by the Nile with a view of the city. It was named Noor-el-Salaam (Light of Peace) but there was no saying whether he would ever be well enough to occupy it. At the moment, he just managed to sit through a token Jubilee ceremony in the lounge of the Cataract and the East African celebrations went ahead in his absence. Reports that his days were numbered raised the question of his succession, a talking

point among his friends the world over. The community could not help wondering, the newspapers were speculating and Aly's name was bandied about in a manner which caused him severe embarrassment.

The matter came to a head when David Burk, of the London *Daily Express*, ran into Aly Khan in the lounge of the Cataract and bluntly confronted him with the rumours about his future. The Aga Khan was said to be still upset about his son's two divorces, not to speak of the prospect of him marrying another Hollywood film star, although this was no longer on the cards. Had there been a quarrel? 'There has never been the slightest disagreement between me and my father on this subject,' Aly told Burk. 'I know there are rumours but someone must have dreamt them up.' When Burk mentioned that some people doubted whether he, Prince Aly, would succeed his father as head of the Shia Ismailis, Aly retorted: 'Why should there be any doubt?' He said he had regularly visited Ismaili communities and loyally performed his religious duties as his father's representative . . .

Published in the *Daily Express*, the interview was interpreted as Aly's way of saying that he fully expected to succeed his father but it was not long before some of his friends discovered an element of doubt in his own mind. Aly could not possibly have overlooked the significance of the Aga's persistent harping on his fast driving, flying in all weathers and risking his life as an amateur rider. The Aga had made no secret of his premonition that his son's life would not be a long one. The clear implication was that he would not wish to entrust the welfare of the community to someone who seemed to court an early death.

The answer to the question about the succession was hidden among fifteen thick volumes of documents and deeds which listed the Aga Khan's properties and made up his Last Will and Testament. In consultation with English and Swiss lawyers, Maitre Ardoin, the faithful adviser, prepared a final version which was completed and signed in May 1955 when the Aga Khan was back on his feet and visiting London for a few days. It was deposited in the vaults of Lloyds Bank and, until opened after the Aga's death, no one, except Ardoin and the solicitors—Slaughter and May—would know whom the Imam of the Ismailis had designated as his successor. Speculation was also rife about the financial provisions, al-

though the Begum, Princess Andrée, Aly, Sadruddin, Karim, Amyn and Yasmin were known to have been provided for in individual trusts:

'The Will mentioned a few million pounds,' I was told by Maître Ardoin, 'but the bulk of the property, real estate, shares, other assets were held by companies and trusts.' Some of the Aga Khan's accounts were overdrawn because his advisers thought it financially useful. Conversely, literally hundreds of properties, many of them covering land of great value, came under the heading of the community but were designated for specific purposes, as sports grounds, hospitals, schools, mosques: 'Who would buy a hospital in Nairobi?' an Ismaili leader asked, 'or a mosque or a school?' While the value of these properties was immense and they were all in the Aga Khan's name, they were not really negotiable.

Owing to his grave condition, plans to provide him with a permanent home on Swiss territory were speeded up. The choice—the Begum's—fell on 'La Rivière', a charming villa in Versoix by Lake Geneva which used to belong to a wealthy hotel owner. Proximity to Evian, where the Aga Khan used to take the waters, was decisive and arrangements for a 'carrier' to take a quantity of the precious water to Versoix every day were put in hand. The house was renamed 'La Barakat', renovated and furnished. Aly Khan acquired a piece of land to build his own house on Swiss soil and Sadruddin bought the Swiss Château de Collonges-Bellerive—it might not be long before he found a wife and needed a home of his own.

As the Aga Khan improved and returned to Europe, talk about his health, fortune and succession subsided. With the agonising moment of decision fading into the distance, the weight of uncertainty also lifted from Aly's shoulders. The winter of discontent was over and his mood was once more in harmony with Paris in the spring. Impetuously, he telephoned Bettina who had lingered in his mind since their brief encounters but she was too busy to see him. When he persisted and tracked her down in the middle of a photographic session at the studios of the Paris magazine, *Elle*, they arranged to meet at his house.

Rushed as usual, doing too much, seeing too many people and trying to be in several places at the same time, Aly was late and Bettina left angrily before he arrived but he sent his car to bring her

back, took her to dinner and to see a Western in a cinema in the Champs Elysées where, to her immense astonishment, he promptly fell asleep. They went on dancing and when Bettina refused his invitation to spend a weekend with him at his stud farm in St Crespin near Deauville it was only because she had professional commitments she would not break. They were no longer in doubt about each other, set on a collision course and bound to end up in each other's arms. Aly was not yet aware of it but it was more than just another happy-go-lucky encounter and Bettina resolved to be more than one of Aly's passing fancies.

She had qualities of temperament and character which augured well for their association, quite apart from her captivating elfin figure, glowing red hair, wistfully smiling eyes and handsome face with the freckles which often defied make-up. A daughter of the solid Breton soil, little Simone Bodin, as she was, and her sister were still babies when their mother took them to Elboeuf in Normandy when their father deserted the family and his job with the railway. She went to school at Elbeuf, grew into an enchanting girl whom Paris lured although her elder sister after a none too successful foray into the post-liberation capital had returned home and married a local lad. Simone's animal grace and charm assured her a better reception in the glamour-starved big city and soon earned her a job as a mannequin with a minor fashion house where she was discovered by Jacques Fath. The young couturier liked to give his models new names. Simone Bodin became Bettina.

After her first uncertain steps along the catwalk she soon found her feet. Early marriage to Beno Graziani, an Italian photographer, was less successful and did not last long but she still bears his name. She showed Jacques Fath clothes in many parts of the world, and after his death, joined Givenchy. Famous photographers, like the late Bob Capa, sought her out as model and friend, some remarkable people responded to her attractive personality. Picasso agreed to become a prop in a set of fashion photographs which featured her as the star. She captured Jean Cocteau's imagination and Guy Schoeller introduced her to the world of publishing—and to Françoise Sagan whom he later married. After Schoeller came Peter Viertel, the American writer who has since become Deborah Kerr's husband.

Bettina had been with Peter for two or three years when Aly

drew her into his social orbit. He asked her to give up her job and without much ado had her things transferred from her place at Garches, on the outskirts of Paris, to his house in the Boulevard Maurice Barrès. But for her the great moment came in Cannes, at the Château de l'Horizon, one evening, when Gany, the butler, had laid the table on the terrace, the cicadas were chirping, the waves sighing, the stars shining. So were Bettina's eyes: 'I thought I must be dreaming,' she said. 'It all seemed too beautiful to be true.' After the meal Aly took her by the hand: 'This is your home, Zinette,' he told her gently—'Zinette' or 'Zine' were his pet names for her. 'One day,' he said later, 'we are going to be married.' Bettina brought order into his homes, which had lacked a woman's touch, and chased away 'the women in slippers' as she called the female hangers-on she had encountered on previous visits.

For once the family was delighted with the woman of his choice, who was so different from her flamboyant predecessors. They received the pleasant and modest girl with open arms. That year, Rita Hayworth at long last agreed to let Yasmin spend some time with her father in Europe. Bettina looked after the child, who became very attached to her: 'Dear Bettina,' she wrote on one occasion as the aircraft carried her back to the United States at the end of her visit. 'I have a good flight in the plane; I will miss you very much. I hope I will see you soon. Love, Yasmin.' Aly, who was with his daughter, wrote a postscript in French: '*Ma Zinette adorée. Tu nous manques. Nous pensons toi. Je t'embrasse de mille de fois.*'

To keep up with Aly's perpetual motion required great stamina. Bettina never flagged or complained. On race-courses, at Chantilly or Gilltown, at social gatherings, she made an even-tempered, strikingly handsome companion. When Aly gambled at a casino, Bettina waited up for him; when he danced with another woman, she sat the dance out with friends, refusing to take the floor with anyone but him. When he travelled without her, she was there to greet him on his return. Nobody was allowed to guess that gossip about him disturbed her. Kim Novak came to Europe to attend the Cannes Film Festival and caught Aly's eye. She later told the story of their courtship or infatuation in an American magazine, adding a few details which cast doubt on her memory. Her first glimpse of Aly, she said, was at Yakimour, where he was tending the roses and came

up to her holding an earth-covered hand out to her. It does not quite tally with the image of Aly as his friends knew him. Bettina made no scene, and did not seem to take these things too tragically. She loved Aly for qualities of the heart which were less obvious to outsiders and would have made less interesting magazine material.

So as to share his sporting interests, Bettina began to unravel the mysteries of French and English race cards and loyally ran through the pages of *Le Figaro*, the *New York Herald Tribune*, *Sport Complet* and the racing news in English newspapers when he had finished with them. He spoke to her about his favourite horses as one might about dear members of the family and showed her the beautifully kept graves with white tomb-stones in which some of them lay buried on his stud farms. Patiently she suffered his 'jockey régime' of Turkish baths, massage and dieting, and watched him racing. In the Tremblay Gentlemen Riders Grand Prix, one of his rivals was Group Captain Peter Townsend. It was the social highlight of the sporting season but the Aga Khan refused to watch Aly risking his limbs and left before the race in which neither of the celebrated protagonists gained a place.

Aly was finding it increasingly difficult to make the required weight. At times he kept looking frantically for his glasses and complained bitterly that his eyesight was deteriorating, his hair thinning and that he was getting old. He could be irritable, too. With Bettina standing by, he would examine the daily ration of press cuttings about him and fume about 'inaccurate stories', screw the paper into balls and fling them away—Harvey, his dog, was always lying in wait to catch them.

Bettina came to know the Aga Khan better while he was still convalescing at Yakimour and thought he approved of her. Seeing him and Aly together, she began to understand their complicated relationship. As a boy Aly had seen so little of his father whom he loved and feared at the same time: '. . . and yet,' she remarked, '(Aly) who had suffered so much from his separation from his parents did not manage to bring up his own children in their family surroundings.'

Karim and Amyn spent August at l'Horizon with their mother while Aly stayed at Deauville. But if he was not close to his boys, the prospect of seeing Yasmin always excited him. Unlike Karim,

whose interest in horses was non-existent and who felt inhibited when talking about them to his knowledgeable father, Yasmin loved them and had a good eye for them on race tracks or stud farms. With 'Yassy' around, Aly created a children's world with games and parties which he enjoyed as much as she did. He was a real-life, fairy-tale prince, who had, perhaps, never fully grown up.

For Bettina travelling in his wake it was also a fairy-tale, magic-carpet passage through life. Aly took her with him on the first stage of a tour of Ismaili centres. They lingered for a few days in Cairo where he met friends and played bridge, then flew on to Beirut and Salamiya. He warned her what to expect but she was overwhelmed by the roaring reception from excited Ismaili crowds mobbing her prince, who looked striking in a burnous and the local head-gear, an Arab among his Arab brothers.

There was no respite. At home in Paris, telephone calls from New York, Buenos Aires, Karachi or Nairobi pursued him. If Bettina hoped for a private chat, she was liable to be disappointed. In his own room, Eric Bigio, his secretary, was taking dictation—letters, messages—Aly's voice rising above the buzz of his electric razor. The corridor was full of people waiting to catch his ear, among them, more often than not, Alec Head, trainer and friend, Robert Muller, Ismaili visitors. While putting on his trousers he was already giving instructions for Lucien, the chauffeur, to warm up the engine of the car. His progress past all these people was slow as he shook hands all round, exchanged views, listened and looked at documents and had a word and a smile for all before letting himself out of the front door.

He was not gone long when he was on the telephone calling Bettina to warn her that a number of people would be dropping in for dinner that night ("Talk it over with the chef, *ma chérie*")—when they arrived it was frequently long before he himself had returned home. At l'Horizon people kept turning up whom Aly had casually invited months earlier in the course of his travels and long forgotten but they were well received, except that Aly himself was unlikely to be there. Among those who always enjoyed his hospitality was the telephone operator of the London Ritz Hotel who conducted a clearing house for the Aga's and Aly's messages throughout the year to be rewarded with a summer holiday at the château.

Aly was not there either when Sadruddin and Karim came from Harvard to spend their vacation in the South of France. That summer, Sadruddin, twenty-three, more studious than his elder half-brother but not averse to a light-hearted adventure, met the strange, exotic Nina Dyer, Ceylon-born daughter of an English planter. Nina had been a leading model in Paris and London and briefly married to the immensely wealthy Heinrich von Thyssen, heir to a German industrial empire, who gave her a Caribbean island and a panther, both curiously appropriate to her personality, and when they were divorced, settled half a million pounds on her. She was twenty-six with a reputation for eccentricity—apart from the black panther, Nina shared her fifteen-room villa in Versailles with two hundred parrots, eight Pekinese and two Borzois—and her marriage was already on the rocks when she and Sadruddin came together in a holiday romance which seemed unlikely to last much longer than the hot Riviera summer but swiftly led to an engagement. The Aga Khan gave his blessing and the wedding date was eventually fixed for July 15, 1957.

Karim spent most of his time with grandfather or one of his secretaries, Mademoiselle Gaetane Beguel, researching and acquainting himself with the Imam's affairs, both personal and religious. Since he was not staying at his father's château, Karim did not notice the changes in some of the familiar rooms—empty walls where most of Aly's treasured paintings used to hang. The Dégas, the Utrillos, Renoirs, Raoul Dufys, works by Vlaminck, Modigliani and Dunoyer de Ségonzac which made up half of Aly's collection—the other half was at the Boulevard Maurice Barrès and also in the process of being taken down—were packed and ready for despatch to Paris.

A few months later the paintings turned up at the Galerie Charpentier, where they were offered for auction. The news that Prince Aly Khan was selling persuaded many that he was—as someone put it—as broke as a millionaire can be, or, in modern parlance, suffering from a shortage of liquidity: 'Everyone was busy saying that Prince Aly Khan was getting rid of his pictures in order to be able to feed his horses,' Bettina noted but went on to deny that he was short of money. 'He simply wanted to buy some new paintings,' she insisted. Still, she did not disguise how sad he was about parting with his treasures.

When the Dufy painting of Deauville racecourse which used to hang in Aly's Paris house came up for sale, the Aga Khan, in a characteristic gesture, bought it back and gave it to Aly as a birthday present. Mrs Mike Todd (Elizabeth Taylor), already embarked upon her purchasing spree which was still going strong a dozen years later, bought Aly's Dégas, one of the Utrillos and most of the Dufys. When Aly saw the bare walls at l'Horizon with the outlines of the paintings he decided to start buying again, acquired a few new Dufys and looked out for works with a 'horsey' motif by English and Dutch masters. Bettina says he never mentioned the auction again.

Next door at Yakimour, the Aga Khan was in precarious health. His temperature was high and erratic and he felt weak and tired. One of his great joys was a visit from little Yasmin who was in Europe on a six months' visit and growing up into a delightful girl, much in her father's image. Occasionally, she accompanied her grandfather on a drive along the Croisette and past the Riviera landmarks, signposts on many stages of his life in the past sixty years.

The subject of racing also roused his flagging spirits. Plans for the future of studs and stables occupied his mind. One of his last contributions to the sport was the production of Charlottesville, bred to the Vuillier points formula for hereditary characteristics to which he subscribed to the end. Charlottesville, a worthy symbol of the Aga Khan's acumen, earned £75,000 in stake money in a spectacular racing career and now occupies pride of place as the leading stallion in the Ballymany Stud in the Curragh.

The Aga Khan's public image was unimpaired. People still saw him as an international bon viveur and he responded with good humour. In a radio interview he was asked how he related his good living to his religious position: 'I don't know why the Gods should reserve the good things in life for bad people,' he replied. That spring—1957—he again came to Chantilly but was not well enough to go to the races. He went to lunch with Aly and Bettina, was still interested in good food and very complimentary when the chef produced two of his favourite dishes, calf's head followed by strawberry mousse, but did not eat. His weight was down from 240 to 170 lb, and the heat-wave aggravated his condition. The Begum was deeply worried: 'He should never have come here!' she grumbled.

He was anxious to get home—home, at the end of a long nomadic life, being Switzerland. The end could not be far away and the extraordinary old man who felt a deep responsibility for millions of followers wanted to die in his legal residence so as to leave his and the community's affairs in perfect order.

A Viscount airliner was chartered and an ambulance took the ailing prince to the airport where he was carried aboard on a stretcher. The Begum, Sadruddin and Nina Dyer joined the aircraft and Professor Laporte, the French heart specialist, and two nurses went along. At Geneva an ambulance was waiting to take the Aga to his villa. He was extremely ill and his condition continued to deteriorate. At the end of the first week of July all hope dwindled. The Begum refused to leave her husband's bedside. Karim was summoned from Harvard (but Abyn postponed his journey so as to sit a vital examination). Yasmin was already on her way to Europe by sea. Aly rushed to Geneva and telephoned Bettina in Paris asking her to await Yasmin's arrival and bring her to Versoix without delay. They travelled from Le Bourget and when they arrived Aly took the child straight to the Aga—Yasmin's visit had been a wonderful tonic for his father, he said, when they emerged from his room. Ismaili leaders from East Africa and the sub-continent began to arrive to pay their last respects to the Imam who had guided the community's fortunes for seventy-two years, longer than any other.

In the early hours of July 11, the Aga's heart-beat weakened. Aly and Sadruddin were summoned to Barakat but their dying father could no longer speak. Karim came and the Begum was still keeping up her vigil. Four doctors were in attendance and nurses left the sick-room only to change their clothes or take a bite. At midday, the Aga Khan was sleeping peacefully. Forty minutes later his life slipped quietly away. The Swiss doctor who signed the death certificate in accordance with local regulations gave heart failure and cancer as the causes of death. Aly, Sadruddin and Karim filed past the bed. They had tears in their eyes and looked strained and tired. The Begum was numb with sorrow. When Yasmin was told that her grandfather had gone for ever she could not quite understand but wept. Nina and Bettina, who had been waiting in an adjacent room, were crying. The curtains were drawn and darkness fell over a great figure of the age.

The news of the Aga Khan's death spread quickly. Ismaili leaders came from their hotels and gathered in the grounds of the villa. Reporters, press photographers and newsreel cameramen began to arrive and the road outside was filled with a growing crowd eager to catch a glimpse of the comings and goings. The drive was jammed with cars and three policemen reinforced their lone comrade who had been standing guard outside. They were trying to keep a passage for the diplomats and friends who wanted to present their condolences but by now the crowd was so thick that some of them could hardly make their way to the villa. Aly, visibly wilting in the heat and showing signs of tension, his face drawn and shirt unbuttoned, scanned messages, dictated notes, greeted arrivals, busied himself as if to keep his mind off the question that was on all lips.

The Imam was dead, long live the Imam—but who was he? In spite of the genuine grief among family and followers, the succession was the chief topic of speculation. Would it be Aly or had Sadruddin superseded his elder brother as the Aga's choice? Karim's name was already being mentioned, even Aryn who had arrived too late to see his grandfather alive seemed to be in the running. Maitre Ardoin was on hand to discuss legal and financial points with Aly and Sadruddin but not until the man from Lloyds Bank brought the Will from London would there be a full answer. When the bank official arrived the following morning, he was accompanied by Otto Giesen, a solicitor from Slaughter and May.

In the garden, some thirty Ismailis and their wives were waiting to pay homage to the forty-ninth Imam. Inside, in the villa's ground floor sitting-room, the family assembled to hear Otto Giessen reading the ten-page Will and the two-page Codicil:

'I SULTAN SIR MAHOMED SHAH AGA KHAN, G.C.I.E., G.C.S.I. born on the Second day of November One thousand eight hundred and seventy seven at Karachi temporarily residing at the Hotel Ritz London HEREBY REVOKE all Wills and other testamentary dispositions heretofore made by me AND DECLARE this to BE MY LAST WILL which I make this Twenty fifth day of May One thousand nine hundred and fifty five.'

The Will proceeded to state his domicile—Switzerland—and his executors—Lloyds Bank (Foreign) Limited of 10 Moorgate in the City of London. It then enumerated the Aga Khan's marriages.

Under Shia Moslem Law his only heirs were his two sons, Aly and Sadruddin, and his wife Yve—and no others. Paragraph 8 of the Will, at long last, unveiled the mystery of the succession: ‘Ever since the time of my ancestor Ali, the first Imam,’ the solicitor read on, ‘that is to say over a period of thirteen hundred years, it has always been the tradition of our family that each Imam chooses his successor at his absolute and unfettered discretion from amongst any of his descendants whether they be sons or remoter male issue.’

The preamble made it clear beyond doubt that the succession on this occasion was not passing from father to son. At that moment Aly knew that he would not be the next Imam. Otto Giessen, a trace of accent betraying his German origin, continued to recite in an unemotional, almost monotonous voice: ‘. . . and in these circumstances and in view of the fundamentally altered conditions in the world in very recent years due to the great changes which have taken place including the discoveries of atomic science I am convinced that it is in the best interests of the Shia Moslem Ismailian Community that I should be succeeded by a young man who has been brought up and developed during recent years and in the midst of the new age and who brings a new outlook on life to his office as Imam.

‘For these reasons and although he is not now one of my heirs, I APPOINT my grandson KARIM, the son of my son ALY SALOMONE KHAN to succeed to the title of AGA KHAN and to be the Imam and Pir of all my Shia Ismailian followers, and should my said grandson KARIM predecease me then I APPOINT his brother AMYN MAHOMED, the second son of my son ALY SALOMONE KHAN as my successor to the Imamate. I DESIRE that my successor shall during the first seven years of his Imamate be guided on questions of general Imamate policy by my said wife YVETTE called YVE BLANCHE LABROUSSE, the Begum Aga Khan, who has been familiar for many years with the problems facing my followers and in whose wise judgement I place the greatest confidence . . .’

The die was cast, the rest was routine. Out of a sense of duty, the family listened to the other provisions. The Begum was to decide the form of his coffin and the fashion of his tomb and the place of his burial—£25,000 was to be placed at her disposal for the purpose (the

amount was doubled by the Codicil). Yve, Aly and Sadruddin should share his jewellery. Only the paragraph dealing with the horses revived the flagging attention. Any race-horse belonging solely to the Aga at his death was to be sold by public auction and the proceeds to form part of his estate; any race-horse in which he had a share was to be offered to the partner for purchase which applied chiefly to Aly. Indeed, his share of any property owned jointly with the Begum or Aly and Sadruddin should go to the partner. Persons in his service at the time of his death were to get tax free wages and pensions for eighteen months, one Norwegian nurse who had been with the family for a long time received £10,000 under the Will.

Objets d'art, furniture and effects in the Begum's villa at Le Cannet ('Yakimour') became her absolute property and a similar provision in respect of the Versoix villa was made in the Codicil. *Objets d'art*, furniture and effects in Princess Andrée's villa at Antibes ('Villa Jane-Andrée') became her absolute property. The Aga Khan solemnly requested Aly always to be kind and devoted to Sadruddin, to give him good advice and to treat him with great affection as if he were his own son; he asked Aly and Sadruddin to treat his wife Yve and his former wife Andrée Joséphine with great consideration and kindness.

According to Shia Moslem Law, all the Aga Khan's property was divided into three equal parts. Of the first two-thirds, the Begum was to get an eighth, the other seven-eighths to be divided equally between Aly and Sadruddin. The residue of the third third after payment of legacies and duties was to be divided between his three heirs in the same proportion.

Religious property, on the other hand, *jamatkhanas* and burying grounds in India and East Africa went to Karim, the new Aga Khan, including premises which were part of *jamatkhanas* even if used for secular purposes. Without any specific reference in the Will, it was, of course, understood that the new Imam's income—apart from the proceeds of his grandfather's trust—would come from his followers, who would now start paying the traditional *zakat* and *khums* to him. The Will was astutely drafted to reveal as little as possible about the state of the Aga Khan's finances at the time of his death and gave no hint of the huge amounts involved in the trusts, corporations and properties which now devolved on his heirs. There was nothing

about his oil shares which had multiplied many times in value, his investments in Indian and African enterprises, his stakes in European corporations, the proceeds of most advantageous financial operations by a friend of the world's great with access to invaluable advance and inside information. The value of his racing interests alone was many millions of pounds. Estate left in England was valued at £709,700 before estate duty.

The Aga Khan was much wealthier than his standard of living suggested and, compared with that of other Indian princes, was positively modest. Even split among his principal heirs, it still gave each of them control over substantial assets and guaranteed them enviable incomes. How much of his followers' contributions the new Aga Khan would retain for his own purposes was a matter entirely for his discretion but it soon emerged that he intended to return no less to the community—if not more—than his grandfather had done.

Those immediately associated with the final chapter in Versoix have kept tight lips about individual reactions except for Bettina who wrote: 'To Aly it seemed that his father's preference for his son was a kind of public humiliation for him . . . He was never quite the same from that day on. His deep sadness took cover beneath a life of still more inhuman activity.' But she also said that Aly, as all knew him fully expected, did not bear the slightest resentment towards Karim, on the contrary he behaved generously and unselfishly in a difficult situation. About Karim his mother said to me: 'He accepted the situation easily and did not regard it as a burden. He had a strong sense of mission . . . an instinctive thing that works automatically. His mission—it is something that some people have.'

Still, it took some time for the young Imam to adjust himself to his new responsibilities. Some thought that he looked dazed when he first emerged from the session with the lawyers. Sorrow about the loss of his grandfather to whom he was so close mingled with apprehension about his relationship with his father. In Bettina's words—which might well reflect Aly's feelings at the time—Karim was now the spiritual father of his own father. His natural humility enabled him to adapt himself to this unnatural posture. Neither too independent nor too solicitous, he continued to act as a loyal, devoted son.

The rush of events carried him along without giving him much

time to think. The Ismailis were waiting to greet their new Imam—some of them, like Sir Eboo Pirbhai, he knew well, others were introduced to him by Aly. Reporters and photographers from many parts of the world demanded their rights and Karim girded himself to face them. For their benefit he read out the provisions of the Will dealing with the succession and mentioned his grandfather's wish that he be guided by the Begum for the next seven years. Aly stood by silently but the photographers caught father and son in a picture of perfect harmony.

Next morning, a chair was placed on the lawn in the garden to serve as a *gadi* for a simple enthronement ceremony. The forty-ninth Imam appeared before the waiting Ismaili leaders. Looking solemn in his blue suit, pale but younger than his twenty years, Karim took his seat. One after another of the Ismaili nobles approached and pledged his loyalty. Not wanting to steal the limelight Aly kept away

At Barakat, family, friends and followers filed past the Aga Khan's body, which was covered with a white silk shroud. As soon as the public was admitted, hundreds of tourists invaded the house, brandishing their cameras and allowing their curiosity to get the better of their decorum. The doors were hurriedly closed. Instructions went out to Aswan to prepare a temporary resting place in the grounds of the Aga's house which he had not lived to see. In time a permanent mausoleum would arise behind the villa.

Next morning, a hearse carried the heavy oak coffin from Versoix through the centre of Geneva. On its slow way to the airport, it was escorted by police on motorcycles and followed by more than two dozen limousines, the Begum and Karim occupying the first, Aly and Sadruddin the second. A silent crowd watched the coffin being hoisted into a chartered D.C.6 for Cairo. Karim, the Begum and Aly travelled with it while other members of the family and Ismaili leaders went by the next regular flight.

At Aswan airport, some six hundred miles south of Cairo, where no aircraft had landed in many months, a gang of bare-bodied, dark-skinned men cleared the sand from the runway with brooms made of palm leaves. The temperature was in the nineties. The Governor of Aswan and a small group of local officials and reporters were awaiting the arrival of the funeral party. Photographers shielded their cameras from the blazing sun. As the aircraft appeared on the

horizon, descended and landed in a cloud of dust, a red fire brigade vehicle emerged from a wooden shed and made towards the runway. The aircraft's doors swung open and the Begum appeared in an ample pitch-black sari which covered her head. She wiped the tears from her eyes, which were blinded by the piercing light. Behind her came Karim Aga Khan, looking tired but completely composed. Aly was last to emerge.

So far everything had gone according to plan. But the soldiers who were transferring the heavy coffin from the aircraft to the red vehicle got into a tangle. Shouting conflicting instructions they created pandemonium as they jostled in narrow space. Nasser's big wreath was already wilting in the heat and landed in the dust: 'No funeral march, no flags at half-mast, no guard of honour,' one German newspaper correspondent noted, 'on the Aswan runway the coffin of the Aga Khan was unloaded like a packing case.'

Specially opened for the occasion, the Cataract Hotel was expecting big business. So were the taxi drivers, souvenir pedlars and owners of motorboats. Visions of a Pharaoh's funeral procession across the Nile faded as soon as the coffin went on its way to the white villa on the other bank. An arguing, gesticulating horde of luggage porters got hold of it dragging rather than carrying it. More than once it looked as if the coffin would slip into the water as they laboriously manœuvred it on to a boat. Owing to a misunderstanding, the family was waiting for transport at the Cataract Hotel and it took half an hour to get them to the starting point. By this time the Nile was thick with boats carrying mourners and sightseers. At the villa, the tiny landing stage could not accommodate the approaching flotilla. The Begum was distressed, Karim, Aly and Sadruddin unhappy, soaked in perspiration, their fine black silk suits crumpled.

With difficulty the coffin was placed in position and Sheikh Mohammed Mahmud intoned a recital of the Koran. After the brief service, all but the Begum returned to the mainland and the Cataract Hotel. First to reach the terrace, Aly rushed straight into the dining-room and buried his glowing face in an ice-cooled water melon, Sadruddin asked for a telegram form and a reporter, looking over his shoulder, read his message addressed to Nina Dyer in Paris: 'Aswan glowing heat—complete chaos—impatient to return to you . . .' But that evening the new Aga Khan, his brother and his

uncles presented themselves to the community leaders in immaculate silk suits. Conscious of his new duties, the Aga Khan played host to the Ismailis while Sadruddin talked to journalists.

The service in the small Abu-Shok Mosque next morning was a dignified affair. Having discarded their shoes, the late Aga's four closest male relatives led the congregation in prayer. In devotion they touched the ground with their foreheads. To emphasise the universality of the Ismaili faith, Aly wore a Pakistani Persian lamb hat, Sadruddin a Burmese skull cap, Karim and Aryn Arab tarbooshes. At the villa they carried the heavy coffin on their shoulders through the crowd of praying Ismailis to the inner court and the small vault. It had only just been made by the local builder, was found to be too small and had to be widened by hammer and chisel.

Before night fell, the three principal characters in the succession drama were off on their separate ways, Sadruddin to rejoin his fiancée (their marriage was postponed until the end of the forty-day mourning period), the new Imam to see his mother in London, and Aly Khan on a mission to avert the first threat to the Imamate of his son.

CHAPTER XIV

ALY'S destination was Syria, where the community was in an uproar. Syria's Ismailis seem to have taken it for granted that Aly would succeed his father as Imam. He was the only leader they knew well because the Aga Khan and other members of the family had only rarely visited their country. His courage, his panache, his manly virtues counted so highly among these hardy mountain men that Karim's choice was not as loyally received in Salamiya as in other Ismaili centres. There was talk of choosing Aly by acclamation as Imam, which could only lead to a split.

Aly was the last person to encourage heresy or to expose the community to another schism. To greet him on arrival, Ismailis came out in their thousands, surrounded his jeep and pressed so hard that it broke down under the weight. By horse and mule he made his way to remote villages, talked to the elders and addressed the rank and file proclaiming that his father had chosen his son Karim al-Huseini as Imam and that he, for one, accepted the choice. Karim had asked him to say that he would come and visit Syria as soon as possible. Aly's charm and powers of persuasion restored the situation. It was an act of splendid generosity which rose above his disappointment about his own exclusion. Syria's Ismailis rallied behind the new Imam.

There were similar rumblings at Sargodha and Kasur in the Punjab, home of some fifteen hundred Ismailis, mostly owners of small businesses. One group led by Dr Aziz Ali 'went into opposition', refused to acknowledge Karim and claimed Aly as the new Imam. As soon as he heard of the trouble, Amirali Fancy, head of Pakistan's Ismailis, travelled to the Punjab to put the malcontents to rights but was not wholly successful. A few weeks later, when Aly

arrived in Karachi, Fancy informed him of the incident: 'Let me talk to those people,' Aly volunteered at once. Fancy arranged a meeting between Aziz and Aly, who was staying at the President's house. Once more, Aly made his position perfectly clear: 'My son is the rightful Imam,' he insisted.

Outside in the street, supporters of Dr Aziz staged a small demonstration and shouted 'Shah Aly Khan Hazar Imam Zindabad!' (Long live Imam Prince Aly.) Aziz emerged from the interview brandishing a signed photograph of Aly from which it was deduced that Aly had not seriously discouraged the dissidents. He had certainly not encouraged them, and the revolt fizzled out except for a few families who were excluded from the community and banned from the *jamatkhana*. The rest remained firmly loyal and when, a year or so later, Prince Karim visited Sargodha, put up a considerable sum towards a new hospital and awarded fifty scholarships for higher education he was roundly cheered and there was no sign of any opposition.

In the meantime the new Imam was immersed in work and confronted with a series of difficult decisions. Not that he suffered from any shortage of help and advice, on the contrary. The shadow of the Begum loomed large. The Aga's idea that she should advise his grandson for seven years was obviously rooted in the memory of his own mother who virtually acted as Imam after his own enthronement; but it was difficult to reconcile with his wish that the community should be guided by a modern young man. Another problem for Prince Karim was to find common ground with the elderly leaders of the community, who would offer him advice but would expect to be guided by the Imam, however young. Because subtle pressures came to bear on him at the very moment when he assumed supreme authority, he developed the iron will beneath the gentle manner which became his outstanding characteristic.

The problems of Africa and Asia erupted from the history books where he first encountered them and suddenly demanded his personal attention. Before he could cope with the new world into which he was plunged, he needed time to think and relax with his own family. At the end of a momentous month he reached London to join his mother whose natural protective instincts drew her close to him. In the privacy of the Eaton Square duplex, in his own room among his

books, drawings and sculptures, he found the first respite since the historic eleventh of July which would henceforth, as long as he lived, be celebrated by millions as the Day of Imamate.

Preparations for a quick tour of Ismaili centres went ahead at once setting the tone and determining the rhythm of the Imam's future travels. In consultation with Ismaili leaders the timetable was worked out with almost contemptuous disregard of distances which placed it firmly in the jet age: August 4: Visit to Karachi, Pakistan; civil and religious functions. August 9: Visit to Bombay, India; civic and religious functions and conferences with Ismaili leaders. August 12: Visit to Nairobi, Kenya, at the beginning of a week's tour of the principal East African Ismaili centres, including Zanzibar.

Although, in his own words, his life was now dedicated to the community, he was anxious to complete his studies, which was clearly in the interests of his followers. His mother also thought he ought to return to Harvard but his new responsibilities and ceremonial duties were likely to keep him away from the university for the better part of a year. Ahead of him loomed the elaborate ceremonies of the *Takht Nishinis*, the formal installation of Hazar Imam in East Africa, India and Pakistan, which were scheduled for the end of the year and the beginning of the next, each an occasion for a big speech. Neither would it be a matter of a few polite formal phrases. To his European and American friends, Karim might remain the charming, natural and cheerful companion they knew. His followers took a different view of him: 'We all hope,' said Mr Ataur Rahman Khan, Chief Minister of East Pakistan, 'that from his leadership the Muslim world will be as benefited as from his predecessor's.' With the duties came the honours. The Queen of England conferred on Karim Aga Khan the title of Highness which his grandfather had held by the grace of Queen Victoria.

The other side of the medal was less glittering. As the new Aga Khan, the twenty-year-old prince and religious leader became public property, a prime target for insidious commentaries. An early report claimed to reveal a second secret Will of the Aga Khan and talked of frantic attempts to compose a violent quarrel between Prince Karim and the Begum involving millions, before it came before the courts. There was no truth in the story. With as much gusto Prince Karim's

private life was examined in an Arabian Nights aura which turned him overnight from a boyish, sports-loving Harvard man into an Eastern Romeo. Presenting him as a worthy son of the amorous Aly reports described a veritable world war in which young ladies of every nationality seemed to fight for the heart and the hand of the young Aga Khan.

They were a handsome lot. Pride of place was allotted to Sylvia Casablanca whose friendship with Karim had survived their separation. Bunny Esterhazy figured next on the list of potential brides: 'Bunny met Prince Karim shortly before his grandfather's death,' the newspapers reported—quick match-making this! Andrea Milos von Vangel, another Hungarian girl, was said to have become secretly engaged to Karim when they were still at school and an Egyptian newspaper told romance-hungry readers that Karim and Mona el Badrawi, seventeen-year-old daughter of an Egyptian financier, were promised to each other. A French starlet, Anne-Marie Mersen, completed Karim's *ronde*, except for Kim Novak, whose inclusion indicated a certain confusion among reporters about which glamour girl was Aly's and which Karim's. Karim's cup was overflowing when girls started writing to newspapers to offer themselves to him. A Swiss girl's only condition was that she should remain his only wife, a French girl claimed him by rights because his grandfather had chosen two French women as his wives, and a third said she was willing to adopt the Muslim faith if he would marry her.

The frivolities which occupied the daily Press could not have been more remote from the young Aga Khan's preoccupations on the eve of his trip to Pakistan, the first big test of his career as Imam. It was a daunting prospect. Karim's poker face did not show the tension, and the upsurge of warmth and adulation which greeted him on arrival in Karachi was such as to dissolve all apprehension. Headed by their leaders in traditional cloaks and gold-threaded turbans, the community turned out in strength. Aged men knelt before him and kissed his hand; many prostrated themselves and tried to touch his clothes. A little shy and self-conscious but deeply moved, he accepted the homage and made a short speech which reflected genuine feeling: 'I shall cherish the memory of your love and affection,' he said, and assured his followers that they were near to him and ever present in his heart and thoughts: 'I have dedicated

my life to the uplift and progress of Ismailis all over the world and I pray for all your happiness and success.'

At the *jamatkhana*, the ceremony of *bayat* (allegiance) was performed when followers pledged their loyalty by kissing the new Imam's hand. He was sitting on an elevated chair, a slim, handsome youth whom they regarded as near divine and infallible. The community leaders sat by his side, knelt by him, made their reports about health, youth, housing, religious affairs, each about the department of which he was in charge. They discussed the long tour for which he would return later in the year. They asked him to visit their homes: 'Every Ismaili house is a shrine to the Aga Khan,' as one of them told me.

The only non-community function he undertook was to donate an Aga Khan Gold Cup to the Karachi Racing Club in honour of his grandfather. After a brief visit to Bombay, he travelled to East Africa reaching Nairobi on August 12. Chaperoned by Sir Eboo Pirbhai, he went on to Kampala, Dar-es-Salaam and Zanzibar (where he was awarded the 'Brilliant Star of Zanzibar'). He was shown over the grounds chosen for his formal installation in October. The tour was a trial run for the *Takht Nishinis*.

Returning from Africa, his first stop was the Côte d'Azur where he joined his father at the Château de l'Horizon. The atmosphere was relaxed. Karim talked about his school and the exams he still had to sit. Although Aly was sombre on occasions and the situation was delicate, father and son seemed closer than ever.

Together, they travelled to Geneva where, at the end of the mourning period, Sadruddin and Nina were to be married. The Press made a lot of fuss about the precious engagement ring and the motor-car which was Sadruddin's wedding present to his bride. Rumour had it that the late Aga Khan had disapproved of the marriage, that Nina was disappointed not to be the next Begum. Sadruddin skilfully disabused reporters of these notions—they were far off the mark. The obligatory civil wedding at the town hall was followed by the traditional Muslim ceremony in the privacy of Château Bellerive over which the young Aga Khan presided. Nina became Princess Shirin which is Arabic for 'Sweetness'. One photograph of the occasion shows Sadruddin carrying his bride across the threshold of the Château with Aly, Karim and Aryn watching:

'This was the shot photographer Tony Armstrong-Jones had been waiting for,' reported the *Daily Express* which published the picture.

Presently, the Aga Khan was back in London and immersed in the preparations for the enthronement ceremonies in Africa and Asia. They were not easy to plan from Europe where the unique status of the Imam among his followers was not readily understood. His reconnaissance had convinced Karim that he ought not to enter the maze of African affairs with its racial, religious, social and political hazards without a professional expert by his side. The need was for an aide-de-camp experienced in political and public relations to cushion him against day to day pressures and interpret him to a world audience attracted by the glamour of the occasion.

One of the friends Princess Joan Aly Khan consulted in her search for a suitable person was Mr Denis C. Hamilton (now Editor-in-Chief of *The Times* and *The Sunday Times*) who suggested Michael Curtis, a former Editor of the liberal *News Chronicle*, as the man best equipped to fill such a post. Curtis was invited to meet Prince Karim at his mother's house where they discussed the tour over lunch; press relations, the drafting of speeches, the programme, all that would fall into the aide's province. The Aga Khan was impressed and arrangements for Curtis to join him were quickly completed.

Travelling in a chartered aircraft, the party, including Aly and Joan, left London on October 16, 1957. Most of the flight was taken up by discussions about technical and political problems. After a brief stop in Nairobi, they went on to Dar-es-Salaam, where a tremendous reception awaited them. The evening was spent preparing next day's elaborate programme—Flag March of Ismailis from Jamatkhana to Upanga ceremonial area; Informal Drive through the city; Procession of decorated floats; Meeting with Ismaili Council to discuss enthronement ceremony.

Members of the Council could not agree on the introductory prayer, some plumping for one set of verses, others for a different set, both looking to the Aga Khan for a decision. Though it seemed a small matter, how could he avoid offending half his Council? After listening to the rival arguments, Prince Karim thought for a while, then asked who would do the recitation and was told that a young choir boy from Zanzibar with an excellent voice and bearing

had been chosen. After a brief silence while everybody wondered on whose side the Imam would come down, he announced his verdict which would have done honour to King Solomon: 'Let the choir boy decide what he will sing,' he said amid sighs of relief that he had so deftly avoided giving offence to either side. A buffet supper in his honour at the Mayor's residence concluded the day's proceedings.

The following morning brought a more intractable problem. From Kampala, Sir Frederick Crawford, the British High Commissioner in Uganda, sent word that the Kabaka of Buganda ('King Freddie') had reservations about a ceremony on the same scale as at Dar-es-Salaam. The Kabaka, who was later driven from his country and died in London in 1969 after a miserable existence as a refugee, was still all-powerful in his country and thought that an enthronement at the big Nakivubo Stadium, as envisaged by Ismaili leaders, might be too grandiose an affair and detract from his own dignity. In Uganda, the Kabaka should be the only one to be crowned. Ismaili custom and tradition, however, clearly demanded that the ceremony be attended by the whole community and that the new Aga Khan should literally be seen to succeed.

Anxious to avoid a conflict, the Aga Khan sent Michael Curtis to Uganda to consult the Governor. At Kampala, Curtis contacted Sir Frederick Crawford and the head of the Ismaili community and arranged for the three of them to see the Kabaka. It was dark when they arrived at the Winter Palace where they were received with a roll of drums and offered outsize whiskies before being taken into the Kabaka's presence. Aping the aristocratic stutter cultivated by upper class Englishmen, the Kabaka was friendly and apologetic and pretended that the problem was not of his making, that he had been a friend of the late Aga Khan and was on the best of terms with Prince Aly Khan. But as a constitutional monarch he had to submit to the decisions of his cabinet. The best thing was for Curtis to meet the members of his government.

Prime Minister Michael Kintu was in the chair at the cabinet meeting to which Curtis put his case the following morning. He explained the significance of the ceremony and the importance of its public character and answered questions put to him by several ministers. The Prime Minister concluded that there would be no objection to an enthronement in a place of worship and suggested

that it should be held at the Aga Khan Mosque which, since the large grounds could comfortably accommodate the Aga Khan's followers in Kampala, seemed a satisfactory compromise. Curtis was about to rejoin the Aga Khan when confidential information reached him that the cabinet expected the ceremony to take place inside the Mosque and attendance to be restricted to those who could find room within its walls. He put through a call to the Aga Khan in Dar-es-Salaam and had only just finished the conversation when the hotel telephone broke down. To talk to the Prime Minister he had to use a public telephone booth. Uganda was the only country apart from South Africa, he told the Prime Minister angrily, where such a restriction was imposed on the Aga Khan. After a long and heated discussion, the Prime Minister agreed that the enthronement could take place in the grounds of the mosque after all.

At Dar-es-Salaam, Curtis found the Aga Khan up to his eyes in work—discussion with the Supreme Council, conferences with the British authorities, conversations with envoys from many parts of the world. He was visibly rising to the occasion. The family was with him, including the Begum Aga Khan who was the last to arrive, having stopped off at Mombasa, Tanga and Zanzibar to discuss arrangements for the funeral of her late husband whose final resting place at Aswam was nearing completion.

In the event the Dar-es-Salaam *Takht Nishini* did credit to the devotion and discipline of the Ismailis and established the young Aga Khan as a personality in his own right. His final address, ranging over many subjects beyond religion—because Islam embraces the whole life of the believer—was well argued and well presented. In the spirit of his grandfather, he referred to the new and unbounded sources of energy—atomic energy—released for the use of mankind which would benefit countries like Tanganyika and help to create new towns, railways, factories and promote industrial progress. Once more he promised to devote his life to the community and to guide it in all problems which would arise in the wake of these rapid changes. He believed that education should not stop at the classroom but continue through newspapers, radio, films and television.

The following morning at the *jamatkhana*, the Aga Khan conducted the religious ceremony of *bayat* when nine hundred Ismailis pledged their loyalty. Ten times that number watched his Durbar

when East Africa's leading personalities were presented to him. The leisurely pace of the ancient rites gave way to a burst of speed typical of the Aga Khan's youthful zest. Having taken leave of his followers, a car took him to the airport at over sixty miles an hour. Princess Joan and Michael Curtis joined him for the flight to Nairobi.

On a smaller scale, the Nairobi *Takht Nishini* was a repetition of the Dar-es-Salaam ceremony. In the grounds of the Aga Khan Club the lone figure of the young new leader seated on the throne set high amid his people was strangely appealing. The red robes and gold turbans of the Ismaili dignitaries who invested him with Robe, *Pagri*, Sword, Chain and Ring made a vivid picture such as Kenya had not seen before. The dais, a mass of flowers, red, blue, white and yellow, and the throne, flanked by great vases of roses, stood out against the background of flags fluttering gently in the slight breeze. A thousand people of all races gathered at the social function that evening to greet the Aga Khan who arrived with the Governor of Kenya, Sir Evelyn Baring. There was dancing to a regimental band and a sumptuous dinner. The Aga Khan was enjoying it and the local society reporters had a field day. They noted that the Kenya establishment was all present and correct.

After the untroubled days in Kenya, the Aga Khan arrived in Uganda in an almost symbolic downpour from dark skies. It did not deter large crowds of Ismailis but formalities at the airport were cut short because of the atrocious weather and the Aga Khan, sheltering under a coloured umbrella, quickly walked past the long line of well-wishers.

The last-minute switch from Nakivubo Stadium to the Aga Khan Mosque complicated technical arrangements but there was no question of curtailing the big programme for the Aga Khan's first day in Uganda, which was fairly typical of his schedule throughout:

- 9 a.m. Leave Government House, Entebbe.
- 9.30 a.m. Arrive at Aga Khan Mosque, Namirembe Road.
- 10.30 a.m. Meeting with Celebration Committee.
- 11 a.m. Visit Aga Khan School, Old Kampala.
- 12.30 p.m. Lunch at Imperial Hotel.
- 2 p.m. Governor's Lodge, Makindye (Rest).
- 4.30 p.m. Civic Garden Party, Jubilee Gardens.

- 6.30 p.m. Celebration Procession.
- 7.20 p.m. Watch Procession from Imperial Hotel.
- 8 p.m. Return to Entebbe with Governor.
- 9 p.m. Dinner at Government House.

Thousands of Ismailis thronged the area around the Mosque in Namirembe Road the following day when the Aga Khan conducted a religious service. During an extensive tour of inspection afterwards he was garlanded and greeted enthusiastically everywhere. Kampala—Ismailis and non-Ismailis alike—was taking the personable young man to its heart. So strong was his personal appeal that the Kabaka decided to attend the enthronement ceremony. For the third time, the Imam was invested with the symbols of his office. Once more he rose to make a speech, touching on a delicate subject without losing his human touch. Obliquely referring to the racial tensions between Africans and Asians in East Africa, he talked about a boxing match between an African and an Asian boy he had been watching at the Aga Khan School the previous day: 'At the end of this sporting event,' he recounted, 'the two boys shook hands and stood together to be photographed. To me this symbolised the partnership between different races which I am convinced is the only condition of peace and prosperity.'

Racial tolerance was his main theme—if the different races in Uganda or anywhere else, for that matter, fell out and quarrelled there would be no confidence, no foreign capital coming in and development and the country's progress slowed down: 'That is why I most strongly urge the Ismaili community to work hand in hand with all other citizens!' Shouts of '*Zindabad*' greeted his words, '*Zindabad*'—Long Live the Aga Khan! The little argument of a few days earlier was forgotten and the Kabaka gave a cocktail party in his honour. In a truly ecumenical spirit, the Imam of the Shia Ismailis walked under an archway erected by the Sunni Muslim Association—to Muslims of all streams, his elevation was a great occasion.

As the tour neared its end, the pace quickened. So many people wanted to see him, there was so much he wanted to see and hear. Aly worried whether it was not getting too much for this slender young man: 'He saw it through magnificently,' Princess Joan

recalled. She did not have the slightest anxiety: 'Listening to him making his speeches with knowledge, grace and calm,' she said, 'not once were my palms moist. He has a great faculty for acquiring facts, can learn anything, is mad to learn.' His East African speeches were knowledgeable and graceful and confident. He stressed Ismaili interests, bolstered Muslim morale, made donations to many causes—schools, hospitals, mosques. In the words of a Sunni leader (no compliment is more welcome than a rival's) the tour 'filled the minds of Muslims all over the world with fresh hopes and renewed strength to face with confidence the struggles that lie ahead'.

Back in London for a brief rest, the Aga Khan celebrated his twenty-first birthday on December 13, 1957, a family affair but also a holiday for every Ismaili. A delegation representing the Pakistan community came to extend the formal invitation for his Far Eastern tour, and he graciously approved the 'Programme for the Visit of His Royal Highness', submitted by Vazir Ebrahim Manji. The new tour started on January 20, 1958.

First stop and only possible cause for anxiety—though the Aga Khan showed no sign of it—was a brief visit to Damascus to meet Syria's fiery Ismailis. Would they acclaim the young Imam? Would the 'Aly faction' protest? Curtis's instructions were to keep close to the Aga Khan at all times. As soon as the aircraft landed, it was surrounded by the bearded, colourful, strong men of the mountains who pressed forward towards the Imam with a crowd of at least 15,000 closing in behind them. The Aga Khan and Michael Curtis were bodily lifted up and carried shoulder high: 'It was a great emotional upsurge,' Curtis recalled. For a few moments the situation was completely out of hand: 'I had a feeling anything could happen.' But the crowd, though excited and uninhibited, was wholly friendly. In their own exuberant way they showed that they accepted Karim as their leader. When he managed to climb into a car, he stood up and addressed his followers in Arabic. They cheered but calmed down.

The Aga Khan was composed throughout but, said Curtis, it was a great relief to get him back into the aircraft. He was his thoughtful, considerate self. Seeing Curtis hot, battered and dishevelled, he leaned over and whispered: 'You know I don't take alcohol myself but I think you have earned a double Scotch!' Karachi offered a quieter prospect. There was certainly nothing to worry about.

Pakistan was a Muslim country which remembered the old Aga as one of its founders and was happy to receive his grandson.

The full-dress reception reflected the regard in which the Ismaili leader was held. President Iskander, Mirza's military secretary, greeted the Aga Khan and the official welcome party included several members of the Pakistani cabinet. Personal exchanges were drowned in a joyous and exuberant public ovation. Addressing his 'spiritual children' so solemnly that the contrast between the appellation and his youth was hardly apparent, the Imam extended his traditional greeting to the community and pledged himself to help Pakistan to the best of his ability to achieve prosperity and happiness.

Ten years later at the headquarters of the Ismailia Association, the research and ideological centre, I saw, proudly displayed on the wall, the telegram which Imam-e-Zaman had sent 'on the auspicious occasion of the *Takht Nishini* celebrations in Karachi': BEST PATERNAL MATERNAL BLESSINGS ALL SPIRITUAL CHILDREN PAKISTAN OCCASION MY INSTALLATION STOP ASSOCIATION MUST CONTINUE KINDLE FLAMES OF FAITH IN HEARTS OF FUTURE GENERATION—AGA KHAN.

In these days Karachi belonged to the Ismailis. Nearly 20,000 of them from out of town were accommodated in tents in the former Haji Camp, which was bursting at the seams. Some were found room in Ismaili schools or were put up by private families. Their numbers were swelled by a never-ending stream of delegations from twenty countries, among them the United Kingdom, France, Iran, East Africa, Syria, Burma, Ceylon, Goa, Kuwait, Bahrein in the Persian Gulf, Gwadar, South Africa, and Lebanon.

Elaborate plans provided for a hundred thousand people to enter the Stadium by ceremonial gateways over which the Pakistan flag fluttered by the side of the Aga Khan's (green for peace with diagonal red stripe recalling Imam Husayn's sacrifice at Kerbela). For those unable to find a place in the Stadium there would be commentaries in Urdu and English. The day of the ceremony was declared an official half-holiday.

The sound of trumpets heralded the arrival of the Aga Khan by the side of Pakistan's President—Prime Minister Malik Firoz Khan Noon and his cabinet were already in their seats. The brief act of installation was no different from the East African ritual except for the three hundred year old copy of the Holy Koran which was

presented to the Aga Khan, a rare example of Arab calligraphy written in Medina by a Haji from Bokhara.

A relentless programme kept him busy for the next three weeks. He gave talks on Religion and on Africa, visited Peshawar and the Khyber Pass and was ceremonially enthroned for a second time at Dacca, capital of Pakistan's under-privileged eastern wing. On February 15, he returned to Europe: 'You look thinner,' a friend remarked when he saw him in Geneva: 'It was a pretty strenuous tour,' Karim replied. 'Since my grandfather's death I have lost twelve pounds.'

His travels were far from over. Within a month he was back in the sub-continent for his enthronement in Bombay, birthplace of the modern Ismaili community: 'Every able-bodied Ismaili in Bombay,' said the *Times of India*, 'attended the *Takht Nishini* at the Vallabh-bhai Stadium.' The burden of the Aga Khan's speech was that, in secular matters, his Indian followers owed loyalty only to India and its elected government. The speech was well received—and not only by Ismailis. *The Times* thought the occasion lacked the glitter of the late Aga Khan's Diamond Jubilee but that 'the sense of loyalty and reverence of the huge crowd was by no means less'. At Delhi, the new Imam met Prime Minister Nehru, who recalled his encounters with the old Aga and wished his successor well.

The new Aga's next destination was the Congo and South Africa—not an easy mission. South Africa was already in the grip of apartheid but the Anglo-Indian prince was given V.I.P. treatment by the government which lifted all colour restrictions for him. Black or white, the crowds loved him and cheered him like a teen-age idol. The circumstances of the Ismaili community in South Africa gave little cause for cheers. He discussed them with the Minister of Home Affairs, Dr T. E. Donges, but the new laws on segregation of non-white businesses dealt a heavy blow to Ismaili traders who were being forced back to the coloured areas. The Aga Khan put the case for his followers forcefully but it was a lost cause. Fortunately, their number was not large and they soon drifted away—to the Congo, to Tanzania, to Kenya, where fellow-Ismailis helped them to make a new start. Only a handful of Ismailis remain in South Africa.

Soon after Prince Karim's stay in Karachi as the personal guest of President Mirza, Prince Aly Khan, in a manner of speaking, re-

turned the hospitality offered to his son. When President Mirza visited Paris at the invitation of President Coty of France, he wanted to stay on privately for a few days and asked Prince Aly Khan to put him up. The President and Madame Mirza, two secretaries, two aides-de-camp, valet, lady's maid, cook, laundry man and various other bodies moved into the house in the Boulevard Maurice Barrès and were soon joined by security men, couriers, chauffeurs and French police who were permanently on duty. There was nothing for Aly and Bettina to do but to move out. As Aly's other houses were also full of people ('as usual' Bettina said), they sought refuge in a friend's flat.

On the day of Mirza's departure, he and Aly lunched with the French President. Leaving the Elysée, Mirza, rather than travel in the official limousine, squeezed into Aly's small car. Escorted by a bevy of motorcycle outriders, Aly drove the President and his wife to the airport. That evening, when he and Bettina were leaving for England and were, as usual, late setting out for the airport, the police motorcycle escort came to their rescue. With sirens screaming, they raced through the crowded streets of Paris at eighty miles an hour to clear the way for Aly's car. They ought to have known better. Aly drove so fast he beat all but two of the police motorcyclists to the airport.

This Paris interlude gave birth to an arrangement which helped to fill the void in Aly's life. The horses, the studs—he bought studs and horses from his father's estate—no longer satisfied his restless search for fulfilment. It was as if the time he had subconsciously expected to devote to the duties of the Imam hung heavily on his hands. Mirza realised that Aly was not his former self, seemed to discover signs of acute depression. He needed something to do: 'You could help my country—our country!' the President suggested. What he had in mind could indeed be useful to Pakistan as well as to Aly. The President offered to appoint him head of the Pakistan delegation to the United Nations and he accepted with alacrity.

Aly's appointment as Pakistan's Ambassador and Envoy Plenipotentiary to the United Nations, when it was announced early in 1958, inevitably provoked a few snide comments. The *Pakistan Times* remarked that diplomatic assignments were too often regarded as sinecures to be distributed among favoured officials, friends and

relations but Prime Minister Malik Firoz Khan Noon assured reporters that Aly would make an ideal diplomat. After a briefing in Karachi, Ambassador Prince Aly Khan travelled to New York. He took an apartment for himself and offices on Sixty-Fifth Street off Fifth Avenue; an American public relations adviser and a Pakistan career diplomat from the Washington Embassy, Mr Agha Shahi, joined his staff. Mr Shahi soon corrected some preconceived notions about his famous chief: 'He sometimes works till ten or twelve at night,' he said, 'and has a very quick grasp of the most complicated subjects. He does not smoke and only drinks tomato juice.'

But it was not easy for Aly to live down his past. When he went to the United Nations to present his credentials to Secretary General Dag Hammarskjöld, work in the tall skyscraper almost came to a halt because every girl secretary in the building—and not a few of the delegates—posted themselves at vantage points to see him arrive. Those who got a glimpse of him saw an alert and handsome man in a sober dark suit looking sternly ahead of him. The accreditation formalities completed, Aly returned to his office and started work. His first public duty was to give a party on Pakistan's Constitution Day. He invited a thousand people, twice as many turned up. Invitations were sold in the black market and there were many forgeries. But he resisted the blandishment of the New York social set. Anxious to get on with the job and oblivious of the good-humoured wisecracks about 'Aly's forthcoming *maiden* speech', he spent weeks working on the draft of his first address. Over the Transatlantic telephone he told Bettina how much he wanted it to be a success: 'It was so important to him to convince people that he could do something serious,' Bettina said to me. He had to prove himself to the world but he also loved this kind of work, and liked working with his fellow delegates. As always, he was doing things deeply, properly, completely.

For my benefit, Bettina put on a record of his speech and presently Aly's voice filled her Paris apartment: 'Some of the new nations are small,' he was saying with an English upper-class intonation only slightly marred by an accent, 'all of them, in relation to the Great Powers, are weak—geographically, politically and economically. But there is one way in which they are not weak. They are not weak spiritually. They possess the God-given, inexhaustible, spiritual

resources of the individual human soul . . . They are strong in their determination to survive and to succeed.'

What he said about those God-given spiritual resources also seemed to apply to him. For a few minutes Aly lived in this room exactly as he was on that Tuesday, August 19, 1958, when addressing the Third Emergency Special Session of the General Assembly. The impression of his vibrant, captivating personality was so strong that Bettina had tears in her eyes. 'Immediately after making the speech he called me,' she mused, 'he was pleased with the reaction.' He was right to be pleased. Strong applause greeted his words. He was speaking not only for Pakistan but for every small nation. Traditional Ismaili concern for the underdog broke through. Delegates, irrespective of their affiliations, congratulated him. It was on merit that, the following month, he was elected Vice-President of the General Assembly.

His tenure of office coincided with difficult issues. The political situation in the country he represented was rapidly deteriorating. The quarrel over Kashmir divided India and Pakistan but he spoke up courageously, completely disregarding the big stakes his family had in India. The administration he served was under bitter attack in Karachi, accused of corruption and inefficiency. To avoid bloodshed the army's Commander-in-Chief General Ayub Khan assumed control. President Mirza resigned and left for London, where he lived in retirement until his death at the end of 1969.

Ayub made a clean sweep of Pakistan's public life but Aly, who had shown his dexterity on the diplomatic parquet, was retained in office. His stature was visibly growing. Speaking on Disarmament to the Political Committee of the Assembly, he quoted his father's speech of 1932: 'There is a cry going up from the heart of all peace-loving citizens . . . for the security of civil populations against indiscriminate methods of warfare and, above all, for security against the very idea of war.' He was strong on the racial issue and when the Security Council discussed South Africa he gave his listeners an example of Islamic philosophy: 'To hear and to obey is binding so long as one is not commanded to disobey God; when one is commanded to disobey God, he should not hear or obey.'

Emissaries of the Algerian rebels thought Aly might be able to mediate in the conflict with France. They asked to see him and

talked with him over lunch. He was European and Oriental at the same time, a Muslim yet steeped in Western culture, one of the few men capable of truly understanding both sides: 'They want me to go and see General de Gaulle as soon as I get back to Paris,' he confided to Bettina. Contact was made through General Catroux but the French President who had returned to office on the issue of 'Algérie française' thought the time was not ripe. Not until Bettina joined Aly in New York did she realise how hard, almost frenziedly, he was working. But he was happy in his new milieu and she thought: 'The nomad has pitched his tent.'

CHAPTER XV

AFTER the burst of publicity about his succession and enthronements, Prince Karim's name began to fade from the news and gossip columns of the western Press of which he had been such a regular if reluctant inhabitant. Instead, Ismaili scholars in Pakistan and East Africa began to chronicle the forty-ninth Imam's every move. The record of his activities followed him from the Congo, South Africa and Portuguese East Africa to Geneva, the Château de l'Horizon, London and Ireland in quick succession. The entry under September 9, 1958 said:

'Arrived for 36 hours' visit in Nairobi and performed the opening ceremony of the Aga Khan Platinum Jubilee Hospital, considered to be among the best hospitals in the world.'

On September 16, 1958, the Aga Khan returned to New York to resume his studies at Harvard University. Virtually the whole family was in the United States. Aly was firmly installed as Pakistan's U.N. envoy, and Sadruddin was back at Harvard where Aryn also continued his studies after the summer vacation: 'Coming back to school, with a year of travel behind me,' Karim said, referring to his enthronement tour with a British sense of understatement, 'I'm driven by a desire to know more. This is a warm and happy place when it is your last year and you know what you want.' He was a first-class student ('I work until around midnight, take a coffee break, then go back and hit the books until two or three'), and a fine sportsman with a will to win ('I can't imagine myself without athletics'). While the newspapers reported Aly's speeches, the Ismaili record of the Aga Khan's progress under October 22, 1958, reads as follows: 'In a football game brought Harvard University victory by scoring two goals, the only player on either side to do so.'

Even so, the Aga Khan's football—and sometimes his studies—could take second place to his community work. Madame Beguel was helping him to deal with the correspondence which was quite as voluminous as his grandfather's had ever been. Michael Curtis was with him to deal with the Press—*Life* photographed him for a cover story and he gave his first television interview to the British Broadcasting Corporation. Although none too enamoured with reporters, the idea of having his own newspaper began to germinate in his mind: 'Grandfather had already considered starting a newspaper in East Africa,' he told Curtis. What Karim had in mind was not an Ismaili newspaper—that would not work. He had been studying East African newspapers, products of colonial rule: 'He thought they were pretty lousy,' Curtis said. What he wanted was a newspaper that was independent and run and operated, in the first instance, by Europeans, until Ismailis and Africans could be trained. As a newspaper it should be capable of standing on its own feet, backed by its own printing works. The plans took on a more definite shape the nearer the Aga Khan approached graduation.

One emotion-charged function lay immediately ahead—grandfather's interment at Aswan Mausoleum. The Begum was at Aswan to supervise the completion of her husband's final resting place but ultimate responsibility for the religious burial rested with Hazar Imam, the Aga Khan. Egyptian authorities waived all formalities for visitors and dealt sympathetically with the requirements of a family whose ancestors ruled their country when it was at the peak of its power. To be closer at hand, Prince Karim interrupted his studies, flew to Europe and watched progress from Geneva.

Questions of etiquette complicated transport to a remote place to which access was precarious at the best of times. The Aga Khan's emissaries watched the water of the Nile with hawk eyes. When it started to fall there was a danger that the flotilla which had been brought from Port Said would be unable to ply between the two banks. A unit of army engineers stood by to throw a bridge across the river in an emergency but in the event the water remained at an adequate level. Accommodation was scarce. The Cataract Hotel's three hundred rooms were reserved for the most eminent mourners, including the Aga Khan. Some of the delegations arriving from the Far East went straight to Aswan, those from East African countries

were flying to Luxor where a special train was waiting to take them on the last stage of their journey. On his way to the funeral, the Aga Khan, coming from Geneva, spent the night at Shepheard's Hotel in Cairo where he found an invitation to see President Nasser the following morning.

The meeting was scheduled to last fifteen minutes but instead of shaking hands formally and exchanging a few polite words, President Nasser drew his visitor into a political discussion which went on for over an hour and a half. The aircraft standing by to take the Aga Khan to Luxor would have missed the special train had the President not sent out instructions for it to wait.

At Aswan, Prince Karim first went to the Begum's house, where the body of his grandfather was lying in state, and discussed with her the next day's funeral arrangements and the part of the mourners in the ceremony. Muslim tradition required it to be an all-male affair with the ladies remaining in the background: 'According to our custom,' said Mr Zulfikarali C. Valiani, who helped to make the arrangements, 'the men would assemble in one tent while the ladies would be in another tent. . . .'

At twelve-thirty p.m. on the day of the funeral, Prince Karim, accompanied by the Mir of Hunza, Sir Eboo Pirbhai, Mr Amirali Fancy and other Ismaili dignitaries, went to the local mosque for Friday prayers. The funeral procession formed at three p.m. In Aly's absence, the three nearest male relatives—Karim, Aryn, Sadruddin—and the late Aga's long-serving old valet, Solomon Bandely, carried the coffin on the last stage to the fortress-like Mausoleum on the hill overlooking the Nile. As the procession passed the ladies' tent, the Begum emerged. Dressed in a white sari and accompanied by a friend and a maid, she followed the cortège, a break with Muslim custom. The young Imam showed no sign of his disapproval, and did not utter a word. But when the funeral was over, the coolness between him and the Begum was evident. The Imam of the time had been publicly defied by the widow of his predecessor. The incident caused a rift which was not healed for several years. It certainly put an end to any notion of Prince Karim accepting guidance from the Begum—or anyone else for that matter. He was Imam in his own right.

As if to underline her own right, the Begum at the head of a large

retinue of women paid another visit to the Mausoleum a few weeks later. To reporters she talked with some bitterness about the Aswan incident: 'Prince Karim did not want me to follow the procession on the grounds of Ismaili rites,' she said. 'If I went to the Mausoleum contrary to his wishes, it was only because I was tired and did not want to wait for hours in the gilded armchair in which I was to sit.' Members of her late husband's family, she added, did not speak to her and left the day after the ceremony without taking leave of her: 'I know that Prince Karim does not have the slightest intention of following his grandfather's wishes so far as I am concerned . . .' Ten years later, when I mentioned the incident, the Aga Khan dismissed it as a minor misunderstanding about religious etiquette which was best forgotten: 'The Begum is European . . .' was all he said by way of explanation.

In the States and in Europe Karim kept in close touch with his father, followed his diplomatic career with filial loyalty but still could not share his abiding interest in racing: 'I do not like to talk about horses with you,' Bettina once heard him tell Aly—he did not want to talk about a subject of which he knew so little. It was a subject on which Aly had much to say just then. After months of absorbing diplomatic work, his racing interests were given a strong fillip by the spectacular success of a typical product of his stable's breeding theories: Petite Etoile, the brilliant daughter (1956) of Star of Iran and Petition, who, after a very good season as a two-year-old, went on to even greater things in 1959, winning the Thousand Guineas at Newmarket—when Tabroun won the Two Thousand Guineas, Aly completed a rare double—and following it up with successes in the Oaks at Epsom, the Yorkshire Oaks, the Sussex and the Champion Stakes.

To mark the end of his studies and his impending graduation, 'K. Khan' donated fifty thousand dollars to Harvard University for scholarships to Muslim students. Leaving Harvard meant an instant translation from youth to heavy responsibility. Age would not wither him for many a decade but the life that awaited him demanded a very mature approach. The formal award of his Bachelor of Arts degree with Honours in History reached him on July 11, the second anniversary of his Imamate, which he celebrated with the London *jamat*. Without giving himself much respite, he travelled to the only

corner of his world-wide parish where he was still vulnerable as a religious leader and where his rule as Imam had been seriously challenged. In Syria he found an involved situation in which one section of Ismailis was still at odds with the other but he was well received and his donation of £10,000 to Damascus University was much appreciated.

In August he enjoyed his father's hospitality at the Château de l'Horizon for a pleasant, uninhibited holiday. It looked as if Aly and Bettina might be married before long and Bettina certainly hoped they would but Aly was still on the move and Karim had the château much to himself. It was there that the prying long-focus lenses of magazine photographers, French, Italian, American, discovered him lazing on the beach, his head in the lap of a pretty girl who was soon identified as Annouchka von Meks, daughter of a German-born father with business interests in Paris. It was the beginning of a relentless pursuit, with Karim and Annouchka, sometimes protected by bodyguards, only just one step ahead of the reporters. It went on for years. Somehow, the Press was convinced that Annouchka would be the next Begum: 'Such is the power of the popular Press,' Karim said in an address to the Royal Commonwealth Society at Oxford, a little later, 'that few people know very much about the Ismailis today, except that the Aga Khan is their leader, is weighed in diamonds from time to time, owns a number of race-horses, and (so far as I am concerned at any rate) appears to be perpetually on the brink of matrimony.'

The tour on which he set out in mid-September enabled him to become more intimately acquainted with his community. He went to East Africa for a whole month and was received with great ceremonial and genuine warmth. He opened a mosque on the outskirts of Kampala and laid several foundation stones, one for a housing scheme in Nairobi, another for a nursery school in Mombasa. His meetings with the leaders were the most significant of his tenure so far. Imposing figures, venerable men with great authority among their people, they were rooted in his grandfather's reign—Count Verjee from Uganda, Count Abdullah from Dar-es-Salaam (both of whom have since died), Count Lakha, Count Fatehali Dhala and Sir Eboo Pirbhai. Attuned to the old Aga's way of thinking and conducting the affairs of the community like a monarch—running it

with his nose, as someone said, but without organisation—they were not automatic supporters of the modernisation measures which the new Imam came to introduce.

His grandfather's spirit pervaded everything. What he had done, how he had done it, was Ismaili legend. But while the previous Aga Khan had been able to set up an Ismaili dressmaker in business with a few private recommendations, 1960 demanded a more sophisticated approach to the community's economic problems. The institutions around which Ismaili business life revolved, the Diamond Jubilee Trust and the Jubilee Insurance Company, were obviously in need of reorganisation.

Though perfectly sound financially, the Diamond Jubilee Invest-Trust was just then suffering from a shortage of liquidity and the Ismaili managers, as was the custom in his grandfather's time, looked to the Aga Khan for a remedy. Groping in the jungle of his new responsibilities, uncertain where to find sound advice on so complicated a matter, he was suddenly faced with a request for £300,000. It was a big decision for him to make but he provided the money from his own funds. They were ample. Community contributions amounted to a small fortune but community requirements were not far behind. Still, there was plenty left and, continuing on the well-trodden path of traditional Aga Khan munificence, he gave £50,000 to Teheran University and £1,500 to the Kenya Olympic Association—to mention only two of many donations.

Aly, too, was busy and mobile. At Karachi, he saw President Ayub Khan, who appointed him Ambassador to Buenos Aires, an exciting prospect. He looked forward to taking up his duties in mid-May, made a hurried trip to New York to wind up his affairs, and flew on to London before returning to Paris. His house was a beehive of activity. The racing season was at hand and stud managers, trainers, racing friends went in and out. Aly was dashing from Chantilly to St Crespin, from one stable to the other, talking to Alec Head, to jockeys, lads and weather men. Having seen so little of him since his U.N. appointment, Bettina tried to coax him into a more sociable life but it was hard going.

Early morning on May 12, 1960, he still had not made up his mind whether to accept a long-standing invitation to dinner at the house of André Dubonnet's daughter Lorraine Bonnet and her

husband at Marnes-la-Coquette. Stavros and Genie Niarchos and two of the French Rothschilds and their wives would be among the guests. All right, Aly told Bettina, they would be going too. She spent the day as usual, saw to the house and the dogs in the morning, walked in the garden and went to the hairdresser, having her hair done in a new page-boy style. Aly went racing at Longchamps, stopped over at his club to play a few rubbers of bridge and was late arriving home, as usual, by which time Bettina was dressed and ready to go.

Several people were still waiting to talk to Aly, he wanted to make a few telephone calls and dictate letters to Felix Bigio. When Bettina put her head round the door he was discussing the Grand Prix dinner several weeks hence. By ten p.m. the Bonnets phoned to inquire whether he would be coming at all and he sent word that he would be there presently. He was still in his study, just beginning to shave and change, but told Lucien, the chauffeur, to get the car ready. Fixing his tie as he went, he rushed downstairs and out into the street so fast, Bettina had difficulty keeping up with him.

The Lancia was 'on approval' and Aly took the wheel for the first time. Bettina slipped into the seat beside him and Lucien sat behind them. The car went beautifully, Aly was enjoying the drive and told Lucien that he had decided to buy it. Approaching St Cloud, they turned into the wide Carrefour du Val d'Or and were going up hill when Bettina was blinded by the headlights of an oncoming car: 'Mind!' she shouted but remembers nothing of what happened next until she found herself standing in the road without shoes, 'the terrible sound of shattering glass and rending steel, that excruciating whistle' still in her ears. Aly had been overtaking a little Renault which was dawdling along when a yellow car coming from the opposite direction crashed head-on into the Lancia. The car's driver, Lucien, and Bettina were only slightly injured. Bettina could see Aly, motionless, his head over the steering wheel and a few drops of blood on his forehead. She was only half-conscious: 'What about Aly?' she shrieked but in her heart she knew that he was dead.

A police van took her to hospital where a cut on her forehead was stitched. She was suffering from severe shock. The Bonnets were informed, their dinner party broke up and Baron Elie de Rothschild came to look after Bettina, who was given sedatives before being

taken to the Boulevard Maurice Barrès. She remembers waking up in her own bed but had no idea whether she had been asleep for three hours or three days. Her mother, her sister and the Begum Aga Khan were with her but the one person she wanted to see was Karim and his arrival brought her comfort: 'It was a bit like having Aly there,' she said.

Karim was deeply shaken. Remarkable though his composure was under the stress of his official duties, now he only kept it with difficulty: 'What a terrible thing,' he said gravely. 'Terrible for you, and terrible for me. I have lost my grandfather and my father in so brief a space . . . I am alone now.' Gently, he took Bettina's hand and she, in her own grief, wanted to console him. Aly's body was brought to the house and Bettina spent the night on a sofa beside him, her hand on his arm. How relaxed he looked, almost smiling. The next morning, Ismaili ritual took over, the body was embalmed, Imams from the Paris Mosque came to say their prayers, flowers arrived and the house was filled with mourners.

Aly had expressed the wish to be buried at Salamiya among Syria's Ismailis he knew and loved so well. In the meantime he was to be interred in the grounds of the Château de l'Horizon where a grave was dug in the lawn by the side of his study. Starting on the sad journey to the South of France, chanting and praying Ismailis carried the coffin which was covered with the red and green Ismaili flag and put it on a special train. In the coach ahead, Bettina joined Karim, Aryn and Sadruddin in their compartment. Regular trains taking precedence, the trip took twelve hours and it was midnight before they arrived. Next day the body was lying in state, crowds gathered outside the château and the policeman trying to keep them at a distance was killed by a passing train.

At the open grave, Karim, palms turned skywards, recited the funeral prayers. Then Aly was put to rest in the temporary grave. 'Temporary' turned out to be a very long time. The Joundas who held power in Syria (one Jounda was head of the trade unions, another ambassador in Paris, though he later fell from grace) were descendants of a family which had seceded from the Ismaili sect at the turn of the century. Arab quarrels being 'hereditary', permission for Aly's body to be buried in Syria was withheld and ten years after his death it is still in the grounds of l'Horizon. Recognition of his

ability which was given only grudgingly in his lifetime, was general and genuine: 'Pakistan has lost a diplomat of the highest calibre and value,' said President Ayub Khan, and Britain's U.N. envoy Sir Pierson Dixon was one of many prominent people who paid tribute to him. Racing men all over the world were shocked by the tragic death of this flamboyant and generous sportsman. Years later I talked to Bettina about him: 'I'll never find another Aly,' she said. There will never be another Aly.

Bettina was amply provided for in Aly's Will, the provisions of which were carried out by Maître André Ardoin, the family's legal adviser. Friends and associates received legacies but the bulk of Aly's property, much of it inherited from his own father, came down to Karim with Aryn and Yasmin sharing in the estate. Land in Pakistan, shares in American oil companies, East Pakistan jute production, houses in Paris, Cannes, Deauville, Chantilly, residences in the Far East (such as Yarovda Palace in Poona), the bungalow in Nairobi where he spent the first few years of his life were now his own. Geneva was the capital of his industrial empire. In place of Villa Barakat, which was bought by Baron Edouard de Rothschild (but has since passed into other hands), the Aga Khan acquired 'Miremont', a fine house on the outskirts of Geneva, as a residence and an office. 'Daranoor', the chalet standing in its own grounds in Gstaad, became his winter H.Q. until he sold it to the German publisher Axel Springer in 1968 and moved to St Moritz. 'Tekri' (Honeymoon Lodge) in Karachi also became his property. With much of the furniture dating back to the old Aga's childhood not even the use of the house as a convalescent home could banish his atmosphere.

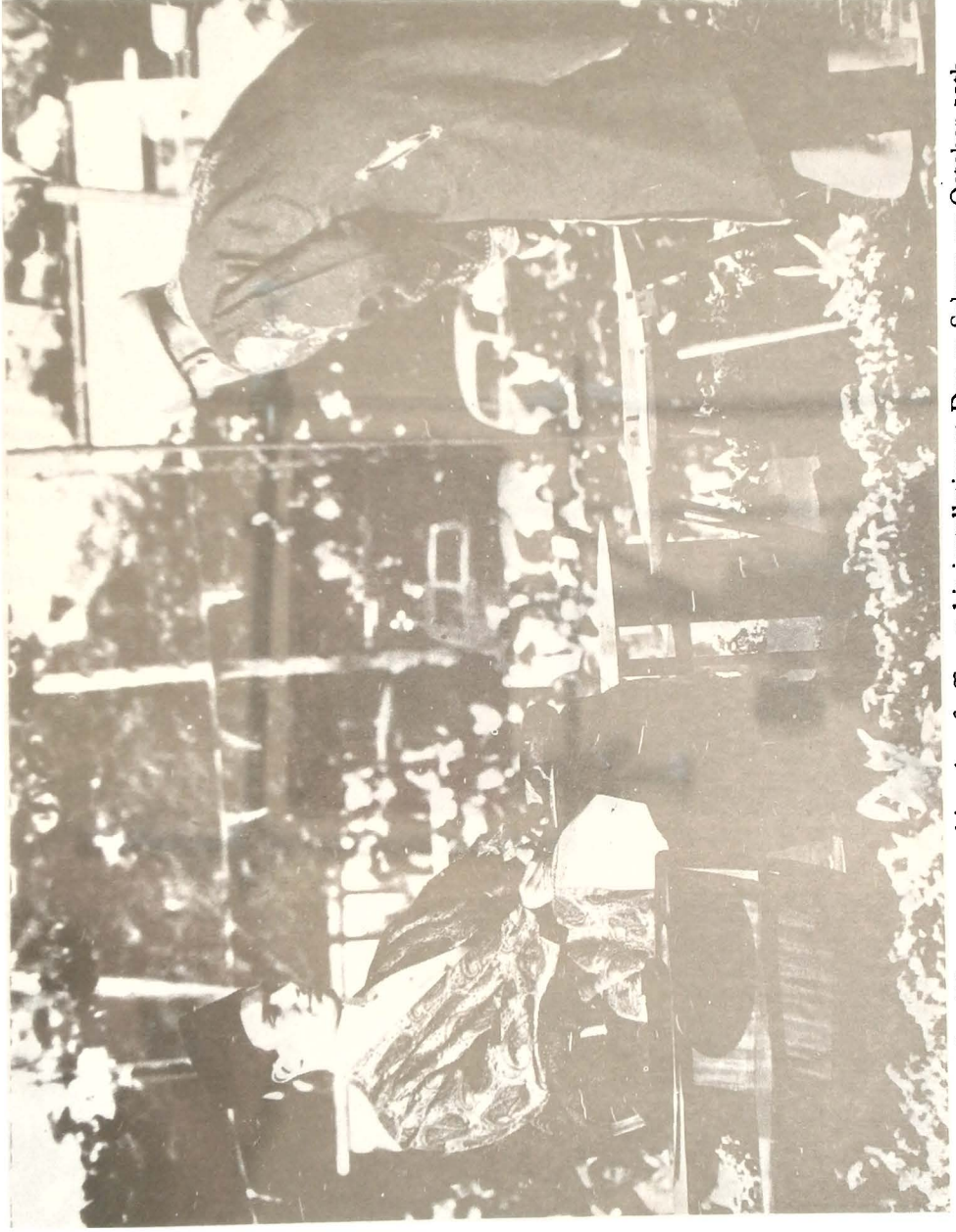
An important asset which became Prince Karim's concern from now on were the stud farms and stables in France and Ireland and the famous string of horses carrying the Aga Khan's colours: 'What am I going to do with the horses?' he asked Maître Ardoin. 'You may not be interested now,' Ardoin suggested, 'because you are not an expert, but one day, who knows?' There was no need to remind him of the unique racing tradition associated with his name. He was still pondering the matter when the stables came up with a series of spectacular successes. Having won the previous year's Prix Saint Patrick and two recent Longchamps races as a three-year-old, Charlottesville ran away with the Prix du Jockey Club, the French

Derby (and 341,958 francs), won the Grand Prix de Paris (404,814 francs) and the Prix du Prince d'Orange (31,075 francs), bringing his total stakes to over £74,000. The colt was still full of running and had a great career at stud ahead of him. Sheshoon won the Gold Cup at Ascot, the Grand Prix of Baden Baden and the Grand Prix at Saint Cloud. Everything was winning.

The Aga Khan's interest was aroused. He went to visit the stables and stud farms—Marly-le-Ville, where Madame Vuillier was in residence, Lassay which became the headquarters of Robert Muller and St Crespin with Shaumiers, the charming Norman-style cottage '*sans téléphone*' to which he later occasionally retreated for a few days. The seven Irish stud farms were not doing badly either: 'I shall carry on,' Prince Karim decided. He asked Ardoin to look after the establishment until he could learn a little more about racing. Eventually he would rationalise, sell some horses and studs and, if necessary, buy others—he at once bought the share of the studs and the horses which had come down to Aryn, Yasmin and Bettina in his father's estate. Studs and stables would have to be run as a business. He called Madame Vuillier, Robert Muller and Major Hall to a conference with Maître Ardoin to tell them of his decision.

He was learning about all sorts of things. When talking to his half-brother Patrick Guinness, the subject of the Italian island of Sardinia cropped up. Patrick was very enthusiastic, described it as a Mediterranean paradise virtually untouched by the crowds of holidaymakers who invaded every coastline in Europe, a haven of privacy and, with only minor corrections, an ideal refuge for private yachts—Karim, who had inherited his father's handsome yacht, *My Love*, pricked up his ears. He went to see for himself and told Prince Sadruddin and Maître Ardoin about his excursion. John Duncan Miller of the World Bank, and other friends, were brought in and began to plan a sanctuary where they could enjoy sun and solitude in a beautiful natural setting. They decided to form a consortium to acquire land in Sardinia and build villas for themselves and a small circle of congenial acquaintances, create a harbour and turn their little corner of the island into a private resort of like-minded people, or rather like-minded owners of private yachts.

For the moment, however, the Aga Khan had to concentrate on Pakistan where he was heading in September 1960 for a forty-days'

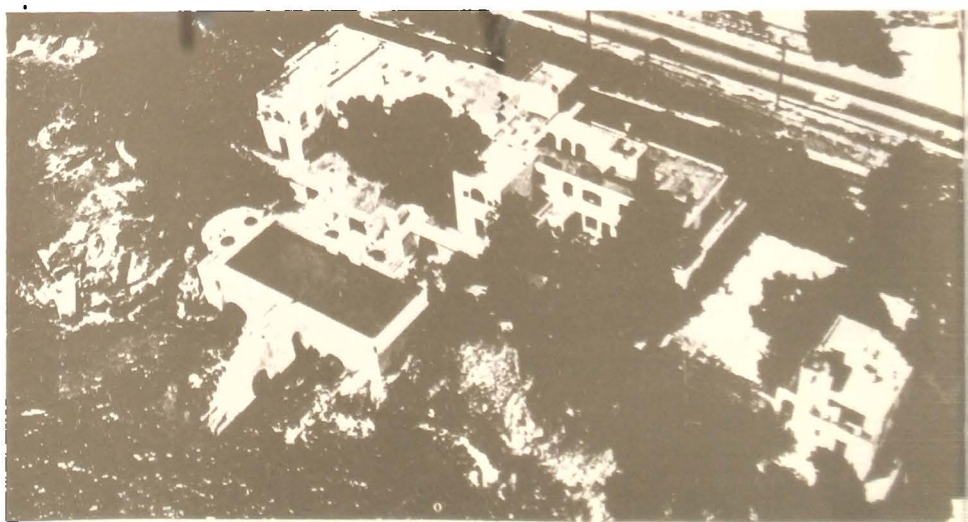


The new Aga Khan assumes his robe of office at his installation at Dar-es-Salaam on October 19th, 1957. (Paul Popper)



Yvette Aga Khan at 'Yakimour'.

(Camera Press)



Aerial view of the late Aly Khan's villa, the Château de l'Horizon, near Cannes.

(Camera Press)

tour to acquaint himself with the country and the community as thoroughly as he had done in East Africa a few months earlier. A back-breaking official programme was mapped out for him but the crowded record says nothing about the conferences and conversations which went on deep into the night. What he did affected the lives of thousands. He approved plans for Karimabad, the first Ismaili housing project named after him. It was designed to give eight hundred families two-room apartments costing 10,000 rupees each to be paid in monthly instalments of thirty-five rupees, less than a tenth of the average income in Pakistan. When completed, it provided homes for people who were living in mud huts, if not in the streets.

At Malik suburb he laid the foundation stone of another typical Ismaili enterprise and met the woman who had made it possible, Mrs Puranbhai, a widow, who had given the community a piece of land worth £20,000 she had inherited. Work soon started on 'Mohammedi Girls Academy', the most luxurious orphanage in the world, not inferior in living accommodation and teaching facilities to the finest English and American public schools. Mrs Puranbhai herself preferred to stay on in the hut in which she lived and continue to pick vegetables at a pay of five shillings a day: 'I am happier that way,' she told me. As with most similar projects, patrons—Ismaïlis and non-Ismaïlis—contributed generously to the cost. In the case of the Academy, they raised 1.2 million rupees.

For Prince Karim this was only a beginning. So impatient was he to launch other new schemes that he pressed the Ismaili Council to submit suggestions: 'Can't we set up an industry?' he asked Amirali Fancy. The difficulty, Fancy countered, was foreign exchange of which Pakistan was desperately short: 'I shall provide £200,000 in foreign exchange,' the Aga Khan said. 'I want to use as much as possible of my money for the benefit of the community.' He was not as yet married, he remarked, his expenses were much smaller than his grandfather's. Prince Karim's foreign exchange made it possible to import machinery for two textile factories and to buy fifty auto-rickshaws to be leased to Ismailis. The rest went towards equipment for a canvas factory, the profit of which was used to maintain the Girls Academy.

The Aga Khan's spending spree continued. At a formal ceremony,

Pakistan's Education Minister took over the new Aga Khan School, built by the community at a cost of 600,000 rupees. He laid the foundation stone of a Technical High School, sponsored by the Aga Khan III Foundation, and opened the Prince Aly Khan Boys Academy of the Ismailia Youth Services. A donation from him enabled Karachi University to start a Prince Aly Khan Library. He approved plans for a huge new *jamatkhana* to be built in the Garden district of Karachi. Wherever he went in his special train he found worthy causes to support.

He made speeches, opened *jamatkhanas*, and blessed the faithful who swarmed around him. They besieged him with requests and fought to touch his clothes and kiss his hands. Three secretaries were kept busy typing his messages which helped followers to solve some of their problems. He could be stern, too. Visiting an Ismaili family in their home, he sensed that the woman was reluctant to show him one of the rooms but he insisted. Seeing four children sleeping on the floor, he reproved the woman and gave her a lecture on hygiene—it was unhealthy to sleep on the floor, never mind whether it had been the community's practice for generations. Through his *vazirs* he told the community to switch from shop-keeping to small industry, the professions and the civil service. His ambition was a house for every Ismaili family. In East Africa, Ismaili schools and hospitals were open to all and he urged the community here in Pakistan 'to open up a bit'. He travelled north as far as Gilgit, then switched to a jeep for the last seventy miles of mule track to Hunza, the first Imam to visit the remote Ismaili Shangri-La in the fourteen-hundred-years history of the sect.

Conditions in East Pakistan were far from idyllic. In Khulna there were poverty and starvation: 'My spiritual children in Khulna are in great difficulty,' the Aga Khan told Amirali Fancy, 'something must be done for them.' Fancy travelled to Khulna and arranged for the Jubilee Finance Corporation to provide funds for local Ismailis to launch a co-operative society. When he paid them another visit two years later they were already much better off. By the mid-sixties they were thriving.

Towards the end of the fifteen-thousand-mile tour—the total mileage he covered in the first three years of his Imamate was 260,000—even the athletic young Harvard man's energies were

beginning to flag. He still allowed himself no rest. Back in London, he discussed the East African newspaper project with Michael Curtis, whom he recalled to launch it. Referring to the famous speech by British Prime Minister Harold Macmillan which set the African continent alight, Curtis said: 'We blew in with the wind of change. The Aga Khan felt that this was something that should not be resisted, on the contrary, should be helped along . . .' Unlike the colonial newspapers, the Aga Khan's would devote space to African politics, print what African politicians had to say—and not, as hitherto, at the bottom of the page. He was prepared to invest one million pounds sterling, wanted the paper to support the British government's progressive move towards independence and to advocate the release of Kenyatta who was serving a six-year jail sentence as leader of Mau Mau, the extremist East African liberation movement.

Curtis went to Nairobi and prepared the publication of the *Sunday Nation* but it was an up-hill struggle and there were many pitfalls. As a former London Editor, he favoured an up-to-date slick Fleet Street style which his African readers did not seem to like. The Sunday paper was followed by the *Daily Nation* which did not prosper because many Asians, accustomed to offering their wares in the market place, did not believe in advertising. The papers were devouring money at an alarming rate and progress was slow, a depressing thought for the young Aga Khan who was convinced of the importance and the viability of his newspaper project. He was proved right when, in the passage of time, they made a great deal of money for him and became the biggest-circulation English newspapers in East Africa.

He was at Chalet Daranoor in Gstaad pondering the problem—and many others. Three times a day he prayed (unlike Sunnis who pray five times) seeking guidance from Allah. The community weighed on his mind. The community was his life: 'Do you know what thrills me—what really thrills me?' he asked Vincent Mulchrone, who interviewed him for the London *Daily Mail*, and answered his own question: 'Well, I believe the community's secondary schools in Dar-es-Salaam and Kampala had the highest pass rate in school certificates in any Asian school in East Africa.' He was following a hard routine, getting up at seven-thirty a.m.,

putting in three hours' work before going out ski-ing for a few hours. Then he returned to his desk and to the reports and personal messages from his followers in East Africa which only reinforced his view that the community's economic structure was woefully inadequate and that reorganisation ought not to be delayed. Ismaili traders had gone into industry but could not make a success of their ventures. Some went broke and asked the Imam for advice and help. It was not a healthy situation.

What was urgently required was a thorough investigation by experienced industrial consultants. The choice was not easy. An American firm would regard the state of the community's economic development as not far enough advanced for them. English or French experts might be associated with colonial rule which was discredited and coming to an end. The Germans were the best bet because they had themselves started from zero after the war. The final choice fell on a German firm, Kienbaum Unternehmensberatung, with offices at Gummersbach near Cologne.

A meeting with the head of the firm, Herr Gerhard Kienbaum, was fixed for the earliest date after the Aga Khan's trip to the United States, in the course of which he paid a visit to the White House. President John F. Kennedy found the young Ismaili leader with the Harvard background a most congenial partner. They discussed world affairs, Africa's emancipation—a wide *tour d'horizon*. Reports of the meeting were only just coming through when the Aga Khan was already in Nairobi addressing one gathering on the multi-racial society and another on the British Commonwealth. He flew to Europe to preside over a World conference of the presidents of Ismailia Associations—Muslim historians, theologians, scientists—whom he had invited to the Château de l'Horizon.

His meetings with Gerhard Kienbaum took place in Switzerland not much later: 'On September 15, 1961,' Kienbaum noted, 'His Highness the Aga Khan Karim al-Husseini entrusted me with a study of the economic situation of the Ismaili community in East Africa . . .' A fee of £5,000 plus expenses was agreed. The first of Herr Kienbaum's staff to hear of the new assignment was Dr Peter Hengel, a young German graduate of the Maxwell School of Economics and Political Science at the University of Syracuse with some industrial experience in the United States: 'We rushed to the

reference books to see what it was all about,' was how he described the reaction at Gummersbach. 'Of course we knew the name of the Aga Khan but he was less of a public figure in Germany than in Britain and the United States . . . We did not even know how to address him.'

At Kienbaum's all available literature about economic conditions in East Africa was closely studied: 'The Aga Khan foresaw considerable changes,' Dr Hengel recalled. 'The end of colonial rule was in sight and he wanted to have a blueprint ready to integrate his plans into the future economic and political pattern.' Sir Eboo Pirbhai was present at the discussions and prepared a schedule for a Kienbaum team to tour East Africa to investigate the business activities of the community.

CHAPTER XVI

THE Aga Khan happened to be in Nairobi in December 1961 when Dr Hengel and two of his colleagues started their investigation. He was the guest of honour at a party in the attractive house of his Education Administrator Jimmy Verjee to which Hengel was also invited. Hengel thought his firm's new client was rather solemn and risked a little joke which made the Aga Khan laugh and broke the ice. This informality, he says, has remained a characteristic of their relationship.

The Kienbaum team travelled all over East Africa to meet community leaders and businessmen: 'We were struck by the intense religious feeling of the community, which was very well organised as a body,' Hengel said. His strongest impression was of Ismaili dedication and discipline, their economic committees, education committees, women's committees, youth committees, health and hospital committees which enabled them to be active in many fields.

But economically, when seen with the eyes of a West European industrial expert, the community looked extremely vulnerable. It concentrated almost exclusively on trade. Many were selling the same lines and everybody was in the wholesale business which, once East African states became independent, might well be nationalised. Indigenous Africans might be put in charge and non-African retailers denied licences to trade—a most unfavourable position to be in. To Hengel the community seemed industrially in the same position as the Germans were in 1945—at zero. How to introduce diversification and finance it were the two principal problems on which Hengel's study concentrated: 'Admirable as they were for an earlier phase of development,' he said, 'Ismaili institutions were not equipped for the task.'

Kienbaum's preliminary report persuaded the Aga Khan to commission further investigations specifically into the Diamond Jubilee Investment Trust, the Jubilee Insurance and the newspaper group. The Trust, started with the old Aga Khan's donation, now had four thousand Ismaili shareholders, dispensed loans at three per cent over twenty years—not a commercial proposition—and was run on a personal basis. The Kienbaum study suggested reform of the management and diversion of finance towards industrial ventures; borrowers should be advised on how best to manage their own enterprises.

In the view of the investigators, the Diamond Jubilee Investment Trust's management left much to be desired; the company was not looking beyond the community and was not really equipped to handle industrial investment and loans. It supported little lending agencies in small villages which accepted trinkets and all manner of things no bank would regard as security. They lent money to small traders to buy stock or to finance a trip abroad, repayments by instalments, but were no longer adequate to the needs of the community. The newspaper group was losing money though this was the Aga Khan's personal property and not an Ismaili enterprise. Total assets under review were in the region of £30 million which was what the community was worth.

The study looked into consumer industries capable of replacing imports and into local products suitable for export. It suggested the size of individual enterprises to give them the best chance of success and how Ismaili firms could avoid competing against each other or duplicating efforts—with the White Highlands still an exclusively European domain, agriculture was closed to Ismailis but after independence the Aga Khan did advise his people to go into farming. What these findings suggested to him was the need for an entirely new approach: 'As you will have heard,' he said to me, 'when it became essential to go into industry, I founded the I.P.S. (Industrial Promotion Services). These institutions—in East Africa and elsewhere—had to be evolved jointly between the Imam and the leadership of the community'—a tactful reference to the early sixties and the reorganisation which transformed the economic life of East African Ismailis. There was no set formula, he said, and the concept had to be flexible because the community was spread over so

many countries with different conditions and different laws.

To make it palatable to the old guard was not easy because it was bound to reduce their personal influence. Privilege, nepotism, patronage were liable to be eliminated. Religious and economic life being so closely intertwined in Islam, the Aga Khan could have used his religious authority and imposed the new order with a firman. He preferred his leaders to understand what he was doing and to accept the changes of their own free will. A younger generation was standing in the wings to take over before long, mostly products of the old Aga Khan's educational programme with university education in Pakistan, the United States, Britain and France.

In the event economic changes went hand in hand with changes in the community's leadership. The Aga Khan's Industrial Promotion Services were staffed with young graduates capable of giving expert advice on a wide variety of projects. The leisurely community so deeply rooted in the past was transformed into a beehive of activity. Market surveys, feasibility studies, legal opinions took the place of friendly pow-wows. To bring the rank and file into the process, Dr Hengel travelled up and down the country inviting anyone with an industrial idea to come forward and explain what could be done and what was viable. Occasionally the result was a head-on clash with a different age. One man thought his bag of sand was all he needed to start a glass industry, another asked earnestly: 'How much does the industry cost?' But before long the new idea took on flesh, the organisations were infused with a life of their own and ceased to be restricted to the community. They became enterprises capable of growth and development independent of religious matters.

For the Aga Khan every single move in this intricate process involved unending conferences. Like his grandfather, he kept on asking questions, analysed the answers carefully. So many vested interests were involved and not always openly declared, he went to the bottom of every argument and his associates came to respect his ability—as one of them described it—'to read the back of another man's mind'.

'Sometimes it is uncanny—a sixth sense,' I was told. His European business friends echoed this assessment: 'He is a perfectionist,' they said with convincing unanimity, 'checks every angle and counter-

checks. It's an intellectual process with an instinct for self-protection. He is naturally suspicious!' He also began to rely on a closely-knit information system to bring him news from every corner of the world enabling him to co-ordinate activities in several continents—in the community, the Imam alone has an overall view of his widely dispersed followers. Once in possession of all available information, it was his habit to consult his advisers and to toss a project back and forth—'ping-ponging', as he called it—bringing others into the game as required until a decision evolved. He insisted on staying with each project from the beginning to the end, keeping *au fait* on every aspect of significance.

His friends thought he was doing far too much and ought to delegate more. His insistence on top standards slowed them down. There was always another point to be considered until he pushed a matter right up to the edge of perfection. When work threatened to overwhelm him, some community leaders—Amirali Fancy of Pakistan foremost among them—urged him earnestly to take things easier. On Fancy's suggestion it was agreed to make February a closed season as far as the Imam was concerned. No communications from the community, no inquiries, no demands for decisions. The Aga Khan appreciated the thought but the result was that work piled up and the burden was nearly doubled in March and April.

Throughout, though, he remained even-tempered. He was careful not to offend susceptibilities, rewarded loyalty with consideration of everybody's feelings. He rarely gave a negative answer—instead of saying 'No' he simply did not deal with the matter at all. What did make him angry were attempts to pressurise him. People who insisted on seeing him against his wishes usually regretted it when they succeeded. Sloppy work infuriated him but he managed to be angry without raising his voice.

When his time was not taken up with discussions and conferences, he was dealing with his growing correspondence. He answered hundreds of questions from bewildered followers, reassured old faithfuls, briefed young leaders and adapted the western-inspired approach to African realities. The constantly changing political situation demanded modifications at every stage and created new problems. The whole formidable undertaking tied this deceptively humble, twenty-six-year-old religious leader and tycoon to his desk

for ten hours a day or more. The iron discipline which is a facet of his character alone enabled him to pursue his sport throughout. For outsiders it was impossible to visualise the extent of his responsibilities when they saw him on the snow-covered slopes of Gstaad or on the difficult ski-runs of St Moritz, even less when he presented himself as a competitor in the hotly contested 'Roberts of Kandahar Challenge Cup' at Davos, the oldest in the world for downhill ski-racing—and won it.

In the course of a quick visit to Paris he inspected an eleventh-century mansion in the narrow rue des Ursins in the Ile de la Cité, once part of the Notre Dame complex and residence of the cathedral's canons, later the home of French Finance Minister Count Orsini. Lavishly restored by a famous Paris architect not many years earlier, it came on the market when the owner became involved in a much-publicised affair. The Aga Khan liked it and bought it but the figure of £1 million which was mentioned as the purchasing price was grossly exaggerated. The house became his favourite residence in Europe and was conveniently near his racing interests which gravitated towards France. In the course of rationalisation he sold three of his stud farms, Eyrefield, Ongar and La Coquenue.

Wherever he was, reports about the community's affairs pursued him. He dictated his answers on tapes to be transcribed but later rarely travelled without two or three secretaries. Pakistan just then signalled splendid progress of the Ismaili co-operative societies, which eventually numbered ninety-five. In line with his policy of giving younger men positions of authority in the community he appointed Badaruddin Pirbhai, Sir Eboo's son, who was practising law in London, President of the Ismailia Council of Great Britain. He was one of the select few who were being drawn into the closest circle around the Imam.

Although never talked about, initiation was still practised and certain groups inside the Ismaili community were not, still are not, open to all. In the esoteric Ismaili faith, a man born into the religion does not automatically reach the highest state of religious comprehension but may advance towards it—or be initiated—stage by stage. The Aga Khan was reticent when I asked him about it. It was a degree of involvement, he said: 'Those who wish to participate in a more formal manner,' he expressed himself a little mysteriously,

'can do so but the opportunity for such personal spiritual involvement is not always available to other sections of the community.'

Initiation does not involve any mystical mumbo jumbo. In fact, at this time, the Imam, in consultation with community leaders, completed the modernisation of the Ismaili Constitution. When sanctioning the new version, he told his followers: 'Look to the spirit and not the letter of the Constitution.'

The Sardinian project, conceived as a rich man's hobby, was developing into a commercial proposition of some magnitude. With half-brother Patrick Guinness, Uncle Sadruddin (whose marriage to Nina Dyer had just been dissolved), lawyer Ardoin, industrialists Miller and Mentasti (an Italian mineral water tycoon) and some other wealthy businessmen, the Aga Khan formed a consortium to buy up land in the deserted north-east corner of the island. There was much bargaining, manœuvring, surveying and patchwork to fit the pieces together. The first few lots went cheaply but the Sardinian peasants who owned the land soon raised the stakes and prospered beyond their wildest dreams. Bit by bit, thirty-five miles of unspoilt coastline were acquired including some thirty-two thousand acres of land. Costa Smeralda was the ingenious euphonic name dreamed up for the territory which became also known as 'Agaland' or 'the Aga Khan's answer to Spain's Costa del Sol'.

The possibilities of this wild, sun-stroked, beautiful enclave grew with familiarity. Before long there was talk—and decisions—about a total investment of £30 million, though the Aga Khan's share was only a fraction of this amount. Work was put in hand on a vast infra-structure of roads and drainage, water and power supply, airfields, harbours, hotels and a colony of villas for wealthy people prepared to conform to the high standard laid down by the consortium. A Comité de Direction, headed by the Aga Khan, met for one week every month and ran the whole scheme. With some difficulty, the Italian government was persuaded to co-operate in the project from which the country's exchequer profited long before the Aga Khan and his friends could hope to break even.

Charming villages grouped around piazzas with shops, cafés, and discothèques in native style were conjured up and Porto Cervo became the nerve centre of Agaland. The consortium's own airline, Alisarda, began to fly in visitors throughout a season lasting longer

than in most rival resorts. Villas, designed by prominent international architects to many tastes (as long as they blended in with the landscape), grew up within the strict limits of a population density of five per acre. The whole was nursed by Prince Karim's commercial talent and ingeniously publicised with his counter-productive Garbo-like craving for privacy which turned 'spotting the Aga Khan' into one of the Costa Smeralda's major attractions. Most summers Princess Margaret of Britain and other notable friends, a couple of Rockefellers among them, came to visit him. Bettina acquired a charming villa on the island—another attraction. Rita Hayworth brought Yasmin and stayed to enjoy the sun. The Aga Khan's mother and her relatives became regulars. International business associates and Ismaili community leaders started flying in and out.

Maitre Ardoin bought a villa near Porto Cervo, an investment as profitable as it is pleasurable; so did Dr Peter Hengel who, predictably, left Kienbaum by friendly arrangement and joined the Aga Khan's organisation. While it remained the chief objective to promote Sardinia as a luxury resort for a largely villa-owning clientele, the consortium soon launched a number of other enterprises, a supermarket and a ceramics factory among them.

Soon Sardinia was to him what Monte Carlo used to be to Aristotle Onassis, except that he was never beset by troubles with the ruling prince. In Sardinia the only prince who counts is Karim, and even the island's notorious bandits keep away from the Costa Smeralda because they think that the Aga Khan is good for Sardinia.

Two months later, in January 1963, after another Far Eastern tour, East Africa's leading Ismailis, some twenty of them, who were on the boards of the Jubilee Trust and the Jubilee Insurance (community leaders and board members were virtually identical) attended a conference with the Imam at Val d'Isère in the French Alps. The grand old men of his grandfather's reign gathered around the young leader, some of them clearly feeling that they were ushering in the end of their own epoch. Like a fairy-tale patriarch and wise man with experience rather than academic training, Count Lakha, though a very wealthy man, was not really attuned to the language of the Kienbaum Report which was dotted with 'concepts', 'forecasts', 'evaluations' and 'statistics'. Count Abdullah's

flashing eyes signalled disapproval but total deference to the Imam superseded all other considerations. Count Verjee, like Sir Eboo Pirbhai, a member of his country's Legislature, was less antagonistic.

Dr Hengel was called in to give a final summing up of the new shape of things. I.P.S. would seek out new business opportunities and would be staffed with experts (management consultants) to advise the average businessman, maintain liaison with other Ismaili communities and disseminate information about technological progress in the western world. The amount needed to launch three East African I.P.S. companies—in Kenya, Uganda and Tanganyika—was £1 million but when, even at this late stage, doubts were raised, the Aga Khan simply said: 'I will finance it!' and—proof of his confidence in ultimate success—put up nearly the whole amount. I.P.S. was destined to expand into an international organisation.

It took years for the community to match the Aga Khan's investment but governments of the countries where I.P.S. came into being quickly associated themselves with the companies, taking up a share—the Ivory Coast forty per cent, the Congo (Kinshasa) thirty per cent. Tanzania, Kenya and Uganda made only nominal investments but when I.P.S. Pakistan launched sixty per cent of the capital on the stock market, the issue was over-subscribed, a rare token of public faith in a new venture of this kind. I.P.S. Geneva became a technical clearing house to co-ordinate activities, isolate problems, suggest solutions and prepare agenda. The total investment amounted to about ten million dollars of which fifty per cent was the Aga Khan's.

To the outsider it may have looked as if this global transaction came about, so to speak, between two of the Aga Khan's training sessions on the ski slopes. The scope and success of the intricate international finance operation suggests otherwise. For the Ismaili community it was a historic turning point, a practical application of the Prophet's exhortation: 'Have enterprise, expand, spread out!' By taking Ismaili businessmen boldly into the modern age, the young Aga Khan had managed to link the underdeveloped societies in which he had one foot with the highly developed countries in which he had the other. But the going was often hard and there were many set-backs. Sometimes his experts were despondent, lost

hope and wanted to give up: 'Had it not been for His Highness's strength,' one of them said, 'the whole thing might have collapsed.'

The enterprise owed its stability to him and he was already thinking ahead. His aim was to turn I.P.S. into a public company when the time was ripe—it largely depended on the speed of development. In the meantime, this novel kind of organisation, privately run with government participation, appealed to foreign investors and accomplished more than a government agency could have done: 'We can move faster,' Dr Hengel said, 'we are not bound by red tape!' The Aga Khan side often outvotes their government partners on an I.P.S. board.

The Aga Khan's associates are bubbling over with enthusiastic accounts of how it works. In Karachi, Mr Shamsh Kassim-Lakha, the youthful Managing Director of I.P.S. Pakistan, told me how the government of the Ivory Coast asked the Aga Khan to help them with the establishment of a sack factory: 'His Royal Highness instructed me to fly to the Ivory Coast and prepare a feasibility study,' Mr Shamsh Kassim-Lakha recalled. 'When the result was positive H.R.H. told us to go ahead. The Ivory Coast invested handsomely in I.P.S., the plant was built to our designs and was opened by President Félix Houphouët-Boigny in 1967.' The I.P.S. manager is equally fulsome in praise of the welfare work which goes hand in hand with the Aga Khan's industrial activities. Of the 15,000 workers employed by the Peoples and Crescent Jute Mills in East Pakistan, over forty per cent are housed by the company (and none in the one-bedroom accommodation which the Aga Khan condemns). All have the advantage of primary and high schools for their children, dispensaries, maternity homes, workers clubs and co-operative stores.

The schools, in particular, were planned in close co-operation with the Aga Khan who asked to see the plans and discussed such details as the light angle in relation to the blackboards, the design of the school uniforms and the rules about discipline. Almost in the same breath he examined offers for the jute mill—one for ten million dollars for one of them. Reports on I.P.S. schemes under consideration piled up on his desk—in 1969, there were twenty-two involving amounts from fifty thousand dollars upwards.

Everywhere, as another member of an I.P.S. Board explained, the Aga Khan's investments were inspired by more than purely com-

mercial considerations. In his view a project should make money but needed to go beyond that and make an impact in the political or sociological field. The primary objective was to get things moving without losing money. With his directive in mind, the Aga Khan's experts began to roam the world in search of suitable projects in underdeveloped countries. They examined proposals which came in great numbers: 'We get hundreds,' Dr Hengel said, 'people think we are sitting on a pile of money.' One typical request came from Sir Ahmad Yar, H.H. Beglar Beg, the Khan of Kalat, who, in November 1968, wrote a personal letter to the Aga Khan:

'My Dear Friend, I trust this letter will find Your Highness in the best of health and happiness. I am inspired to write it because your beloved grandfather and I were friends—your grandfather has been one of the pillars and builders of Pakistan (whose memory) has left a very deep impression on the minds of millions of Muslims. I am also one among them. I am very happy to know that your Highness is following his tradition . . . You have undertaken various economic development projects in Pakistan and in the short time of your Imamate have been able to win the hearts of millions of your followers. As the Khan of Kalat I have a tremendous responsibility to the millions of Baluchis in our region, a very important part of Pakistan, blessed with natural resources and fertile land which has never been allowed to be developed, has in fact been completely neglected. As an admirer of the Ismaili community, I must say that their methods of handling business and trade are very methodical, satisfactory and honest without intrigues and political ambition . . .'

The upshot of the letter was a request to the Aga Khan for help in exploiting and developing the natural resources of Kalat. It outlined an ambitious programme on which, the Khan of Kalat added, he had the general guidance and approval from the President of Pakistan. The Aga Khan referred the letter to I.P.S. with instructions to investigate the feasibility and profitability of the scheme.

Sometimes I.P.S. returned from investigations with figures which did not warrant an investment. When one such negative result was communicated to the local Ismailis, they appealed to the Imam and begged him to reconsider. 'Go back there and start something!' the Aga Khan told his experts. 'Start a hotel or a small factory!' They protested: 'There is no market, Your Highness, it will not pay.

You will never get your money back.' The Aga Khan insisted: 'Never mind, my spiritual children expect me to help them—whatever the cost, help them I shall!' In September 1963, he went to the Congo as guest of the government and promised to launch a development project: 'Not many people would have invested in the Congo at that time,' one of his aides remarked.

Of his own enterprises, the East African newspapers seemed closest to his heart. He personally supervised the reorganisation and commissioned a German psychologist to carry out motivational research into what readers wanted. As a result, foreign news reporting was stepped up, greater emphasis was placed on the news behind the news and the Fleet Street approach abandoned. Michael Curtis carried out the changes and took charge of the firm's expansion into commercial and book printing and packaging which proved highly profitable. A Swahili language paper, *Taifa*, was brought out, new magazines came into being. Within a year or so the group was beginning to make money and the Aga Khan had the satisfaction of seeing the first of his own enterprises prosper. He has since left control largely in the hands of the man on the spot.

The *Daily Nation* chronicled Kenya's fast strides towards sovereignty. In December 1963, after six months of internal self-government, the country emerged from British colonial rule. When he arrived for the official ceremonies the Aga Khan was cordially received by Kenya's President Kenyatta and celebrated as an early supporter of Kenyan independence. The President attended the opening of a nurses' home and training school at the Aga Khan Platinum Jubilee Hospital in Nairobi, and Prince Karim asked him to accept Caledonian House (popularly known as Aga Khan Bungalow) as a personal present. Then the Imam of the Ismailis who, as he said, was concerned for their whole lives, addressed a strong and unequivocal 'Unto Caesar . . .!' message to his community and asked them to give their temporal loyalty to the new state and adopt the nationality of the country in which they lived and worked. He repeated the message in Zanzibar and Uganda—a stroke of political genius from which every Ismaili in East Africa profited. On the advice of the Imam they soon went a step further and associated themselves in business with indigenous East Africans who shared the benefits from Ismaili industry and progress. Ismaili schools and



The author addressing a gathering at a ceremonial luncheon in his honour. On the right of the picture is Mr Amirali Fancy, the Aga Khan's representative in Pakistan. *(Camera Press)*



Karim Aga Khan, ski-ing at Charamillon in 1962. *(Paul Popper)*



The Aga Khan and his bride, formerly Lady James Crichton-Stuart, at their marriage in a Moslem ceremony conducted by the chief Imam of the Paris mosque, October 28th, 1969. *(Keystone)*

hospitals restricted the quota of Ismaili pupils and patients to make room for Africans. Asians, even second and third generation Asians, are still not quite at home in East Africa but those who are Ismailis are accepted as Kenyans, Tanzanians and Ugandans.

Little of all this percolated to Europe, where the Aga Khan continued to be regarded simply as a rich young man, less of a play-boy than his father, less of a character than his grandfather but as a handsome, pleasant young aristocrat eminently eligible for a place in the gossip columns. Those who kept their eyes on him, as I did, watched him at Innsbruck in Austria early in 1964 competing in the winter Olympics in the Iranian colours, doing well but not well enough to be 'among the medals'. He was seen at most major race meetings in England and France and the output of his studs commanded respect (he even bought a new stud, Bonneval) but on the Côte d'Azur—anywhere in fact—the long-focus lenses of the magazine reporters were still trained on him (and Annouchka von Meks).

More and more of his time was spent in Sardinia and in this summer he again played host to Princess Margaret and Lord Snowdon who were staying at one of his cottages. On August 26, 1964, the Aga Khan took the Princess and her husband on his yacht *Amaloun* on one of those leisurely, soporific cruises for which Sardinia is an ideal starting point. Their destination was the neighbouring island of La Maddalena but they had not gone very far when *Amaloun* hit a rock and sprung a leak. The yacht was taking in water and two fishing smacks seeing her in distress hurried to the scene. Next day's papers, with a sense of the dramatic, reported that 'the Aga Khan directed the operation of abandoning ship'. He helped Margaret and Tony transfer to a dinghy. They were hoisted aboard one of the fishing boats which landed them safely at Porto Cervo.

Amaloun was quickly repaired but the Aga Khan soon became fascinated with the work of a French-American designer who produced a new revolutionary type of motorboat with an aircraft turbine. He bought it and named it *Silver Shark* (after his colt who was well on the way to his record stake winning of one million francs or nearly £80,000). On one of its first outings, *Silver Shark*—the motorboat, not the horse—was shaken by an explosion. The engine blew up. No one was hurt but the boat sank without trace.

That winter he went to Pakistan for a month, making the rounds of *jamatkhanas*, hospitals, schools and universities, most of which carry plaques to commemorate 'the auspicious occasion' of his visit. At Islamabad, the new capital, he had a few pertinent things to say about architecture, and at Dacca, in a philosophical mood, he made a speech from which Ismailis are fond of quoting this passage: 'The tapestry of Islamic history is studded with jewels of civilisation; these jewels poured forth their light and beauty; great statesman, great philosophers, great astronomers; but these individuals, these precious stones, were worked into a tapestry whose dominant theme was Islam, and this theme remained dominant regardless of the swallowing up of foreign lands, foreign cultures, foreign languages and foreign people.' His one weakness, due probably to his Degree in History, he said, was that he liked to look backwards before going forward.

Karachi gave a civic reception in his honour in the course of which he was asked whether he could help to establish a medical college in the city. The suggestion struck a chord. Only a few days earlier his Ismaili followers had told him that there was a great need for a hospital in Karachi—the two projects seemed to go together. What followed was a good example of his *modus operandi*. He promptly appointed a 'Hospital Advisory Committee', put experts to work on estimates of the cost and gave instructions to look for a suitable piece of land. He consulted legal experts and established the 'Aga Khan Hospital and Medical College Foundation' with an advisory body of twelve leading medical men and superintendents of medical colleges.

In the passage of time an estimate put the cost of the scheme at between £4.5 million and £5 million: 'His Highness wanted to put up the whole amount,' Amirali Fancy told me, 'but was persuaded to give members of the community and philanthropic institutions an opportunity to contribute.' The Ford, Rockefeller and Asia Foundations were expected to give support, manufacturers to donate plant and machinery—one offer was of a cobalt unit. Several countries offered to send doctors to work free of charge and to train Pakistanis. The Foundation was kept open to all. A sixty-five-acre site was acquired and Pakistan's biggest hospital was in the making. (The project owed much to the Health Board of Pakistan's Ismailis under

Dr Habib Patel, a fantastic organisation responsible for a dozen hospitals, maternity homes, children's nursing homes, health centres for Ismailis in countless villages and eighteen hundred volunteers serving on its committees.)

The range of the Ismaili organisation—or, perhaps, the I.P.S. companies—was mirrored in a four-day Ismaili Socio-Economic Conference chaired by the Aga Khan and attended by five hundred representatives from twenty-nine countries who assembled in Karachi. They exchanged information, listened to experts and were addressed on global problems by the Aga Khan. Surprising how he managed to think big without losing sight of smaller projects. He inspected the Pak Ismailia Co-op Bank branch in the Ismaili stronghold of Garden East, one of many in the country, through which the community conducts its business and private transactions (when I called some time later, I was greeted by a martial-looking uniformed guard with rifle and gun belt) and visited the Girls' Academy where, surrounded by the happy orphans, he impulsively decided to enlarge its scope and put up the money for a neighbouring plot of land to build an extension. At his next port of call, the 'Aga Khan Garden School', the youngsters received a message which was framed and now adorns a wall:

'My beloved spiritual children,' it reads, 'this school has been conceived to help you, children, get the maximum out of your education. A lot of time, a lot of effort, a lot of money has been spent on this institution, and I would like all those young spiritual children who will go to this school, to treat it with pride, that is to keep it in the cleanest possible state, not to scratch the desks and tables, not to mark the walls, not to mess up the school at all. You may be surprised that I should mention these matters in a *firman* to my *jamat* but I would like my young spiritual children who will use this new institution not to ruin it for the spiritual children who will use it after them . . .' When I visited the school three years later, it was as clean as on the day it opened.

The Aga Khan was in a happy frame of mind when, in the company of several Ismailis, he went to visit Tekri, 'Honeymoon Lodge', his grandfather's birthplace high up on a hill. At the bottom of the steps leading up to the house, he told his followers to stay behind: 'He went up alone,' one of them told me, 'meditated and

said his prayers. He was there for about ten minutes but when he came down his mood had changed. He was serious, thoughtful, nostalgic: "I want to build a house here for myself," he said, "it reminds me of the past." ' As if the community had long guessed his thoughts they were ready with plans to fulfil his wish. The occasion was his twenty-eighth birthday, the first time he had spent this Ismaili holiday in Karachi. The official record has the following entry:

'December 13, 1964: A Unique Event took place at Karachi when Mowlana Hazar Imam celebrated his birthday for the first time with the *jamats* in the grand special Durbar held at the Aga Khan Gymkhana grounds amidst the delegations of Ismaili communities from all over the world. On this occasion, Ismailis requested Imam-e-Zaman to be graciously pleased to accept their humble gift of a bungalow to be constructed by them in Karachi at a site where Hazrat Imam Sultan Mahomed Shah of revered memory was born.' (As to Tekri, a commercial firm offered a considerable amount for the place to turn it into a hotel. The Aga Khan declined—Honey-moon Lodge is not for sale at any price.)

The Durbar was an oriental affair. Followers prostrated themselves and kissed the Imam's hand. Seeing him in this setting, it was difficult to identify him as the Aga Khan Europe knew so well. He was indeed a different person, and not only because of the glittering robes and the *paqri* he wore. Even when, dressed in a lounge suit, he attended the wedding of young Zool Khanbai, Sir Eboo Pirbhai's nephew, to Amirali Fancy's pretty daughter Naseem (a symbolic union between the Ismaili communities in Asia and Africa), he was every inch the oriental Imam. In the Gymkhana, five thousand wedding guests were as anxious to pay him homage as to congratulate the young couple.

The pattern of his life and work seemed set. Peripatetic and apparently erratic, it yet had a rhythm which did not change much. Paris—and racing—in the spring; London for the Derby, the Oaks, the Newmarket Sales with excursions across the Irish Sea to his stud farms (two of which, Ongar and Williamstown, he sold in 1966, leaving four); Gstaad in winter, until he sold 'Chalet Daranoor' and moved to St Moritz; South of France and Sardinia in summer (Sardinia any odd time); Asia and East Africa for long tours every

third year plus several brief trips in between; regular flights to the United States. Receptions and honours wherever he went—frequently he was the host, as in London when he gave a dinner to Pakistan's President, Field Marshal Ayub Khan. Meetings with heads of state—Dr Milton Obote in Kampala, President Mobutu in the Congo, President Leopold Senghor in Senegal around this time—religious ceremonies in mosques and *jamatkhanas*, community leaders reporting to him in France; business conferences in his Geneva H.Q. where Dr Peter Hengel was in charge.

Contact with his family was close. He saw his mother in London and Aryn in New York. Having received his Master of Arts Degree at Harvard, the Aga Khan's younger brother, a tall, studious, unhurried bachelor, inhabited a four-level, three-bedroomed house in New York, often cooking his own meals or even for guests. He joined the United Nations Department of Economic and Social Affairs but was clearly destined sooner or later to transfer to his brother's staff where his special status in the Ismaili community would be immensely useful in intricate negotiations on the Imam's behalf—his first assignment was a study of agricultural opportunities for Ismailis in East Africa. The United Nations also claimed Prince Sadruddin who chose international public service as a career. For a descendant of the much persecuted early Ismailis, it was fitting that he should become High Commissioner for Refugees, refusing to accept more than nominal payment for the job. The fortune inherited from his father gave him substantial interests in a variety of enterprises, a share in a major American hotel group among them.

The death of Prince Sadruddin's ex-wife, who took her own life, was one of two personal tragedies which the family suffered—years later it was echoed when her jewels fetched over half a million pounds at auction in Geneva. Patrick Guinness, Prince Karim's half-brother, died in a motor crash leaving his beautiful young wife Dolores and three small children. A friendship which developed between Karim and Dolores soon began to feed the rumour-machine and marriage between them was confidently predicted ('The God Consoles the Widow—Karim Khan's Love Remains in the Family' was the kind of headline which made him wince—this one was in the German magazine *Der Stern*). The rumour-mongers were proved wrong but

did not give up easily. When, on one of his rare excursions to a night-club, he was seen dancing with a pretty girl, the *paparazzi* were convinced they had discovered a new 'girl-friend'. The young lady was his half-sister Yasmin whom he was giving a night out in Paris.

1967 was a special year in the Ismaili calendar but the Aga Khan did not change his routine and still bounced like a shuttle-cock from continent to continent. He flew to the United States for a fortnight's visit, returned to Geneva to preside over the second World Ismailia Socio-Economic Conference and in Paris met a gathering of Ismailis resident in Europe. In the course of a two-month tour of Africa, he was present when President Kenyatta opened the new £500,000 I.P.S. Building in Nairobi. On July 11, he completed ten years of 'Glorious Imamatus', occasion for another demonstration of fanatical devotion from millions of followers. Going back to the family seat in Bombay, he held a Durbar at Hasanabad, linking his own Imamatus with that of his grandfather. But there was no question of him being weighed in silver, gold, diamonds or platinum, little likelihood in fact that he would ever submit himself to the traditional ceremony. He received presents, illuminated addresses; newspapers published special editions and volumes of his speeches and his activities over the past ten years celebrated the occasion. He was only thirty-one years of age but the community already bore the stamp of his youthful personality.

Honours still came hard and fast. One that pleased him more than most was the honorary degree of Doctor of Law which the University of Peshawar offered him in recognition of his services to education—as the Prophet Mohammed said: 'To acquire education is the duty of every Muslim, man and woman!' Months before the appointed day, his staff began to collect material for his speech. He discussed the topic with them, discussed it again and again, before settling down to write—and rewrite—the speech, a week's hard work during which he sometimes spent six hours a day at his desk.

At Peshawar he was received by the Governor of West Pakistan and the University's Vice Chancellor who spoke glowingly of his efforts for Pakistan. The Aga Khan's response was a learned review of Peshawar's colourful history which somehow took him to the more contemporary subjects of television and the permissive society:

‘What has been called the permissive society,’ he said, ‘where anything goes, nothing matters, nothing is sacred or private any more, is not a promising foundation for a brave and upright world.’ Was he thinking of extremism and permissiveness in politics? Another year or so, and this was the spectre that faced Pakistan. A wave of unrest and riots swept the country and President Ayub Khan stepped down. His picture by the side of Jinnah’s and the Aga Khan’s in many an Ismaili office and home was soon replaced by that of his successor General Yahya Khan: ‘Politically I am not involved but I am a shareholder of the jute mills there,’ the Aga Khan told me soon after the news of the grave disturbances in East Pakistan. Like workers throughout the country, the twenty thousand employees in the jute mills received a rise of twenty per cent which could only make it more difficult to compete against chemical substitutes which already threatened the industry.

There was tension in Africa, too, but, although responsible for communities in several countries with widely different political systems, he managed to keep out of political involvement with surprising dexterity. Kenya was moving towards a one-party system and Tanzania was extending state control over the economy but his relations with East Africa’s leaders were an asset to Ismailis and he was full of new plans and projects from which the economy of their countries could only profit.

With a burst of energy he was dealing with so many things, it looked as if he was in a hurry to put his house in order.

CHAPTER XVII

IN the winter of 1968-9 Karim Aga Khan made a break with the habit of a lifetime. He left Gstaad and put his chalet on the market. Did he want to get away from the past, from his childhood, his boyhood, his youth? He was certainly not giving up ski-ing and his move, when he made it, took him no farther than the hundred and fifty miles which separate Gstaad from St Moritz. Undecided as yet whether to build himself a house in Europe's premier winter-sports resort, he took over the chalet of Greek shipowner Stavros Niarchos. His routine was hard work, hard ski-ing and more hard work but occasionally he slipped into the Palace Hotel where his grandfather had spent two wars and which remained the winter rendezvous of the world's upper four hundred.

In retrospect he could not fix the exact moment when he first became aware of the hotel's most attractive visitor, who stood out among the 'beautiful people' of the jet set. At twenty-eight, she had the slim figure of a top model, the elegance of a woman of the world, features of rare line and symmetry, eyes the size of saucers and chestnut hair in a new and striking coiffure almost every day. Friends introduced him to the popular girl, who was known as Sally Croker-Poole although her correct name was Lady James Crichton-Stuart. She was the former wife of Lord James Crichton-Stuart, the Marquess of Bute's brother, whom she had married in 1959. The marriage, which remained without issue, was dissolved in 1966 and—Lord James being a Catholic—was annulled by the Vatican in 1970, before Lord James married again.

The Aga Khan soon discovered that Sally—'Lady James', as he pedantically called her—was born in New Delhi, the daughter of an English officer in the Indian army and spoke Urdu at least as well as

he did. Although she did not share her new friend's love of ski-ing—she had broken her left leg on the slopes two years earlier, her right leg the following year and that was quite enough—they had a lot in common. She was a racing enthusiast and understood horses well, was deeply interested in Islam, in Muslim clothes, food and customs. Currently she was earning a fair amount of money as a very successful photographer's model. She was amusing, gay, sensible, with an aura of a *grande dame* such as attached to few women of the nineteen-sixties.

The oriental in the Aga Khan's personality invests him with a mystery and a quality of reticence which few can define. But to those close to him in these days it was no mystery that he was in love. In the past, however, whenever the subject of marriage cropped up—it was raised in subtle hints and humble inquiries from prominent followers, anxious for the Imam to take a wife and 'experience the happiness of married life and the blessing of an heir'—he had brushed it aside saying he did not want to be tethered by a collar around his neck, not yet. He no longer talked in these terms. The acquaintance with Sally, struck up in St Moritz, was renewed in London where the Aga Khan met her parents, Lieutenant-Colonel Arthur Croker-Poole and his wife. He and Sally were seen together at the races and dining out in London, which provoked the inevitable predictions of an early marriage but people seemed no longer to believe their own gossip. During a summer visit to Sardinia, Sally met many of Prince Karim's friends including Princess Margaret and Lord Snowdon.

As the Aga Khan told me, by that time they had already made up their minds to get married, not an easy step for either of them to take. For him it meant a profound change in his style of life, for her the prospect of arduous ceremonial duties in many parts of the world, a change of outlook, not to say a different philosophy of life. Her interest in Islam helped. She started taking instruction with a view to adopting the Muslim faith and learned her prayers in Arabic. At the end of it she found herself involved in long discussions with Si Hainza Boubaker, the Imam of the Paris Mosque: 'I did not realise it then but I was being quizzed,' she said to me. 'The object of a two hours' conversation was to find out how serious I was about my conversion.' She passed the test easily, was accepted into the Muslim faith and took the name of Salima which means 'Peace'.

In the study of his Paris house overlooking the Seine, the Aga Khan put the finishing touches to a number of communal, industrial and personal projects. For some time to come he expected to be 'otherwise engaged'. Each decision involved big issues. Symbolising the expansion of his interests, he took delivery of the new Gruman Gulfstream jet, twice the size and cost of the old *Mystère*: 'It will enable me to visit my community more frequently,' he told me. He approved plans for a building project in central London where a new headquarters—*jamatkhana*, social centre, shops—for his growing community in Britain would soon be going up. His East African tourist operation was already under way associating him even closer with Kenya, Uganda and Tanzania. To cope with the growing volume of work he initiated a reorganisation of his team and recalled Michael Curtis from Nairobi to Europe.

After the initial stage during which the infrastructure was created, and the second stage when the accounts were balanced and the first profits were made, the Aga Khan organisation was now moving into third gear. A young man with power over millions of followers, experience and entrée in parts of the world which did not readily welcome westerners, and with a lot of money at his disposal, he was now recognised as a leading international industrialist in his own right with whom American and other banking, hotel and aviation interests were anxious to join forces.

Preparations for his wedding were going ahead at several levels. In Muslim law, Lady James's previous marriage was no obstacle. In any case the annulment was going through. Plans had to be co-ordinated with Ismaili communities for whom the Imam's wedding would be a tremendous event. A marriage contract had to be drawn up including financial provision for the future Begum Aga Khan. The date for the announcement of a formal engagement was fixed for October 8, 1969, to be made from Paris where Lady James was staying with her parents.

Carefully timed to reach communities as far apart as East Africa, Syria, Pakistan and India simultaneously, the announcement brought hundreds of reporters from all over the world to Paris. They were laying siege to the Aga Khan's house in the rue des Ursins, bombarding his associates with telephone calls and searching for him and his elusive English bride who took refuge in a chalet

behind the well-protected gates of one of his stud farms. Only one magazine photographer and one television cameraman were admitted to take 'official pictures'. Because my account of the Aga Khan, his family, his history and the Ismaili community would not be complete without the happiest chapter in his life, it was arranged for me to meet him and his fiancée 'at a secret address'—the offices of Maître André Ardoin in the Avenue de l'Opéra in Paris. The Aga Khan and Lady James came by separate routes and staged a joyful reunion after what was obviously only a short separation.

He was wearing a smart dark suit, belying his reputation as an over-casual dresser, and Lady James wore a simple black couture dress, a five-row pearl necklace and a twenty-carat pear-shaped diamond engagement ring. Her present to him were gold cuff links: 'Gifts are a fairly common thing among Muslims on the occasion of betrothal or marriage,' the Aga Khan explained, 'but an engagement ring has no religious significance.' Lady James's eyes sparkled as brightly as the stone.

Our three-cornered conversation developed into a spontaneous exchange between them: 'When we first met,' Prince Karim said to her, 'I had no idea you knew so much about Islam.' They discussed the meaning and implications of a Muslim marriage, so different from the Christian tradition: 'It is a practical and contractual matter,' the Aga Khan said to me adding quickly, 'but none the less serious for that. In taking Lady James for a wife, I am entering a contract.' Lady James nodded: 'It is more like a civil marriage,' she said.

There was no mistaking their devotion to each other. They were looking forward to a life together and, though there is no such vow in a Muslim marriage, something about them seemed to say: '... until death do us part.' The subject of an heir came up: 'Naturally I would like a boy,' Prince Karim admitted—'Your future wife is dying to give you an heir,' Lady James interjected—'but I also hope for lots of children!' Vigorous approval on the part of Lady James. She spoke about her parents with whom she had been living until quite recently. As a child, Prince Karim, on the other hand, had not seen much of his parents: 'Once I have children,' Lady James said, 'I could not bear to be separated from them for long.'

She was not going to make changes in her husband's household:

'Your house is so well run, "K".' She would be taking her place in the Ismaili community, welfare, health and housing being a Begum's traditional spheres and would obviously be a great help to the Imam: 'I would not marry a woman who I did not believe could help me,' Prince Karim said. 'I hope to reorganise my life so as to have a little more time to be with my wife—and my children—though not at the expense of the community.'

Our talk lasted over two hours. The wedding—two ceremonies, one civil, one Muslim—would be in the strictest privacy, with only members of the family and leaders of the community present. The date—October 28. Bringing their colourful robes and gold-threaded turbans, the Ismaili dignitaries were soon on their way to Paris to join two previous Begums (Yvette and Andrée), Prince Sadruddin, Princess Joan Aly Khan, Prince Aryn and Princess Yasmin. In East Africa and all over Asia, Ismaili communities, only two years after paying homage to the Imam on his tenth anniversary, were preparing illuminations, prayer meetings, special editions of newspapers and publication of little volumes to mark the occasion.

Outside the Aga Khan's house in Paris, even the most inveterate onlookers were giving up hope of setting eyes on the couple when he and Lady James arrived from Haras de Lassy, the stud farm near Chantilly, which had been their hideout for weeks. After a few minutes in the rue des Ursins, they emerged from a back door to be driven to the local Town Hall where they were received by Monsieur Georges Theolierre, Mayor of the fourth arrondissement, wearing his badge of office. Like his grandfather and his father before him, Prince Karim was complying with French law which requires a civil ceremony to accompany marriages of all denominations. After the brief formalities, the couple, duly married in western eyes, returned to the country.

The following Monday, the eve of the Muslim ceremony, the Aga Khan and his bride entertained Ismaili leaders representing millions of followers. At the big, charming house at Lassy, the Mir of Hunza and his Rani headed the imposing assembly of the world's outstanding Ismailis, wealthy and influential men—and their ladies—among them Sir Eboo Pirbhai from Nairobi, Mr Amirali Fancy and Captain Currim from Karachi. That evening the Aga Khan gave an intimate dinner for members of the family only.

By Tuesday morning the northern end of the narrow rue des Ursins had disappeared below a structure which allowed access to the Aga Khan's house straight from the Quai aux Fleurs. Architects had added an entrance hall and a neighbour's garden at the back was covered with a roof to provide additional space for the evening reception. But none of the elevated Europeans and Americans invited to toast the couple later in the day were present at noon when the Aga Khan and his bride entered their first-floor drawing-room where the ceremony was performed. Si Hainza Boubaker, in white burnous and headdress, and two other Muslim dignitaries were waiting to perform the Muslim wedding ceremony.

Wearing a long white *sherwani*, white trousers, white shoes and a black astrakhan hat, Prince Karim sat by the side of his bride who looked a little pale, her small face only just showing from beneath her white sari. They meditated in prayer while the principal guests, Princess Sultan Mohammed, the former Begum, Princess Joan Aly Khan and Mrs Croker-Poole took their seats on a couch to the right. Crowded against the gobelin-covered walls, the Ismaili élite stood in silent prayer.

After a recital from the Koran, the singing voice of the Rector filling the room, came the signing of the marriage contract, the central part of the ceremony. There were more prayers to Allah to bless the union and guide the couple to happiness. As Prince Karim and the Begum rose to leave the room, the Rani of Hunza in a traditional gesture strewed pearls in their path. They were garlanded and showered with orchids and rose petals. Downstairs the wedding guests were entertained with orange juice, sour milk and almond cakes. The Aga Khan and his bride cut a mammoth, three-tier wedding cake topped with his insignia, slices of which were sent to Ismaili communities around the world.

Precious stones, gold and platinum were among the presents from rich followers quite apart from the offerings of the community, to which each Ismaili had made a contribution. In the United States, England, France and Germany as well as in Africa and Asia, Ismailis staged celebrations to coincide with the Paris ceremony. In Karachi a mammoth reception was attended by President General A. M. Yahya Khan who cut a ceremonial cake and, addressing the huge gathering, praised the Ismaili community's 'zealous

contribution to the improvement of Pakistan's socio-economic life' ending with warm wishes for the young couple's 'very long and very happy married life'. Sweets and traditional foods were distributed. *Jamatkhanas* and Ismaili private residences were bright with illuminations. The celebrations which lasted three days ended with over a hundred community marriages.

In stark contrast with the solemn religious wedding ceremony earlier in the day, the Aga Khan's house in Paris that evening was the scene of a more conventional social occasion. From six p.m. onwards, a never-ending stream of limousines passed through the police cordon while the city's rush-hour traffic was diverted. They brought four, five, six hundred guests who presently found themselves transported into a sea of flowers. Thousands of candles illuminated the house as the guests were greeted by the Aga Khan and the Begum. Tables were laden with delicacies and footmen served champagne but soon found it difficult to make their way through the crowd which thronged the covered courtyards and the reception rooms.

Princess Margaret arrived on the arm of the British Ambassador.— Prince Karim had sent his jet to London to bring her to Paris. Princess Ashraf, twin sister of the Shah of Persia, represented the biggest community of Shia Muslims. Members of the former royal houses of Italy and Yugoslavia rubbed shoulders with Barons Elie and Guy de Rothschild who still firmly occupy their thrones. Outstanding among the French racing fraternity was Madame Suzy Volterra, widow of the late great showman and rival of the old Aga and Prince Aly in many a classic race. Charlie and Oona Chaplin were there, so were David Niven and Danny Kaye. Henry Ford headed a strong American contingent and a dozen ambassadors represented the Aga Khan's link with their countries. A sprinkling of extremely attractive model girls among the guests testified to the new Begum's loyalty to old friends.

The couple's first official engagement together came the next day when they were the guests of the President of France and Madame Pompidou at an intimate luncheon in their honour, a rare privilege. They received an invitation from President Yahya Khan to stay with him during their visit to Pakistan early in 1970 when the Imam was due to introduce the Begum to the community. That evening the Gruman Gulfstream jet took them on their 'secret honeymoon'.

They travelled under assumed names which did not protect them for long. It was only a day or so before they were traced to Lyford Cay in Nassau.

At the start of his married life, the Aga Khan made a brave attempt to come out of his shell. With the Begum he attended the grandiose party of his neighbour, Baron Lopez de Rede. Guests were asked to come to the Baron's sixteenth-century *Hôtel Particulier Lambert* on the Ile Saint Louis dressed in oriental style—Karim and Salima could be truly themselves. Unlike most of the perambulating guests, Brigitte Bardot and Salvador Dali among them, the newly-weds stayed together in their corner and did not circulate.

The forthcoming tour of Pakistan presently involved the Aga Khan in a complicated process of selection and elimination. Hundreds of invitations from scores of cities, official bodies, religious, medical and educational institutions were pouring in. The timing, the drafting of speeches, more than two dozen of them, for different reasons and diverse audiences, briefings for himself and the Begum on places they were to visit and people they were to meet occupied much time and thought. Prince Karim had to be armed with instant responses to greetings from the President, local governors, military authorities, university chancellors—another honorary Degree of Law awaited him at the University of Sind. Schools, hospitals, housing estates, *jamatkhanas* confidently expected an 'auspicious visit' from the Imam and the Begum.

Ismaili couples planning to get married, even those as yet undecided, hastily arranged their weddings, either holding them up or putting them forward to coincide with the Imam's presence, once more creating the impression that his visits put up the marriage rate among his followers. Children were being spruced up to be worthy of the Imam's glance when their parents held them up for his inspection. With all this in mind, Michael Curtis was again entrusted with the conduct of public relations and the duties of an aide-de-camp. A small staff was selected to accompany the Aga Khan and Princess Salima in the Gruman Gulfstream. In East and West Pakistan, leaders of the community were preparing to form a guard of honour wherever the Imam turned up.

In the middle of January 1970 (after a quick excursion to St Moritz to breathe the mountain air), the tour got under way. The

departure from Europe was as quiet and inconspicuous as the arrival in Pakistan was well publicised and tumultuous. The official welcoming party, including members of the Pakistan government, were swamped by thousands of Ismailis who came to greet the Imam and the Begum. Decorated floats, Aga Khan bands, boy scouts and girl guides accompanied them in triumph to their residence.

It was the same wherever they went. Islamabad, Rawalpindi, Lahore, Hyderabad, Peshawar, Dacca, Karachi were the main stations on the tour which took in scores of smaller places. Prince Karim talked to cabinet ministers, senior government officials, industrialists, educationalists, medical men. At Rawalpindi, he gave a dinner in honour of President Yahya Khan which was attended by the whole cabinet. Civic receptions, visits to ordnance and other factories, museums, hospitals, schools and speeches, speeches marked his progress. At Lahore he talked about architecture, in Hyderabad his subject was the revival of the Islamic spirit, in Dacca it was economics—and the jute industry—and in Karachi, where the couple spent the last fortnight of the trip, the emphasis was on the Aga Khan Hospital which promised to be a unique institution. When he spoke at the huge Garden East *Jamat-khana*, it was packed with ten thousand followers.

The Begum managed the tour, the first of many long and wearying official engagements ahead of her, with consummate skill and perfect assurance. She was at ease, charming and very beautiful. Among themselves, Ismailis made no secret of their pleasure in seeing the mother of the Aga Khan's heir, who, in the passage of time, would follow him as Imam of the Ismailis, the fiftieth in direct line of descent from the Prophet Mohammed.

GENEALOGY

PIOUS CALIPHS OF ISLAM

Abu Bakr AD 632

Umar AD 634

Uthman AD 644

Ali

Huseyn

Zayn al-Abedin

Muhammad ul-Bakir

Jafar Sadiq

Ismail

Mohd bin Ismail

Vafi Ahmed

Taki Muhammad

Razi Abdullah

Mahdi Mohammed

Quaim

Mansur

Moizz

Aziz

Hakim

Zahir Ali

al-Mustansir

Nizar

Hadi

Mohatadi

Kahir

Zakaresalam

Ala Muhammad

Hasan

Alauddin Muhammad

Raknuddin Khurshah

FATIMIDS IMAMS & CALIPHS

656-661

661-680

680-713

713-732

732-765

765-775

775-813

813-828

828-840

840-876

876-934

934-945

945-952

952-975

975-996

996-1020

1020-1035

1035-1095

1095-1097

1097-1135

1135-1157

1157-1162

1162-1166

1166-1210

1210-1221

1221-1255

1255-1256

Shamsudin Muhammad	1256-1310
Kassam Shah	1310-1370
Islam Shah	1370-1424
Muhammad bin Islam Shah	1424-1464
Mustansir billah II	1464-1476
Abdus Salaam	1476-1494
Gharib Mirza	1494-1497
Abúzar Ali	1497-1509
Murad Mirza	1509-1514
Zulfiqar Ali	1514-1516
Nurdin Ali	1516-1550
Khalilullah Ali	1550-1585
Nizar Ali Shah	1585-1629
Sayyid Ali	1629-1661
Hassan Ali	1661-1695
Kassam Ali	1695-1730
Abul Hasan Ali	1730-1780
Khalilullah	1780-1817
Shah Hasan Ali Shah, Aga Khan I	1817-1881
Ali Shah Aga Khan II	1881-1885
H.R.H. Prince Sultan Mohammed, Aga Khan III	1885-1957
H.H. Prince Karim Aga Khan IV	1957-

THE AGA KHAN EMPIRE

THE Aga Khan's empire, industrial and communal, can roughly be divided into seven categories. The frontiers between them are often blurred but, with minimal exceptions, the Aga Khan's control over his enterprises is absolute.

1. *Investment and Insurance*

- Diamond Jubilee Investment Trust, Kenya
- Diamond Jubilee Investment Trust, Uganda
- Diamond Jubilee Investment Trust, Tanzania
- Diamond Jubilee Investment Trust Service, Kenya
- Jubilee Insurance Company, Kenya
- The Aga Khan Bank in Asia (Pak Ismailia Co-op. Bank)
controlling ten industrial enterprises, including jute mills
and marble factory.

2. *Industrial Promotion Services (I.P.S.)*

- I.P.S. Switzerland
- I.P.S. Pakistan
- I.P.S. Kenya
- I.P.S. Uganda
- I.P.S. Tanzania
- I.P.S. Congo (Kinshasa)
- I.P.S. Ivory Coast
- I.P.S. Companies have stakes in seventy industrial enterprises
in Asia and Africa, producing textiles, cotton, shirts, socks,
blankets, shoes, suitcases, cosmetics, confectionery, pharmaceu-
tical products, screws, kitchen utensils, fish-nets, cigar-
ette paper.

3. *Publishing and Printing*

- East African Publishers and Printers (Holding), Kenya
- East African Newspapers, Kenya
- Uganda, African Newspapers, Uganda
- Kenya Litho, Kenya
- Tanzania Litho, Tanzania

Uganda Litho, Uganda
Andrew Crawford Production
Tanzania Public Relations Company
African Life Publications, Kenya

4. *Studs and Stables:*

Ireland

Gilltown

Sallymount

Sheshoon

Ballymannny

France

Marly la Ville

Lassy

Saint Crespin

Bonneval

350 horses (Four stallions and eighty-one brood mares listed
in the 1968 edition of H.H. Aga Khan Stud Book).

5. *Sardinia*

Societa Alberghiera Costa Smeralda (Hotel Group)

Agenzia Immobiliare della Costa Smeralda (Real Estate
Agency)

Societa Porto Cervo (Harbour Company)

Alimentaria Sarda (Trading Company and Supermarket)

Alisarda Airline

Marinasarda (Boat Sales and Hire)

Bianca Sarda (Laundry)

Cerasarda Ceramics Factory

Servici Tecnici Generali della Costa Smeralda (Clients Con-
sultants)

6. *Community Institutions in Asia and Africa*

Five hundred schools

Hospitals

Social Institutions

Sports grounds

Real Estate and housing colonies

Jamatkhanas

7. *Private Holdings*

Shares (Oil), Real Estate, Residences

BIBLIOGRAPHY

- The Life of Muhammad*, a translation of Ibn Ishaq's *Sirat Rasul Allah*, by A. Guillaume, Oxford University Press, London, 1955.
- The Koran*, translated by George Sale, Frederick Warne, London.
- The History of the Ismailis* by A. S. Picklay, Bombay, 1940.
- Literary History of Persia* by E. G. Brown, London, 1906.
- The Valley of the Assassins* by Freya Stark, John Murray, London, 1934.
- The Assassins* by Bernard Lewis, Weidenfeld and Nicolson, London, 1967.
- Islam* by Fazlur Rahman, Weidenfeld and Nicolson, London, 1966.
- The Fatimid Theory of State* by P. J. Vatikiotis, Orientalia.
- The Romance of the Rubaiyat* by A. J. Arberry (Edward FitzGerald's First Edition reprinted with Introduction and Notes), George Allen & Unwin, London.
- History of the Arabs* by Philip K. Hitti, Macmillan, London, 1967.
- Shorter Encyclopaedia of Islam* by H. A. R. Gibb & J. H. Kramers, Luzac, London, 1961.
- The Shi'ite Religion* by Dwight M. Donaldson, Luzac, London, 1933.
- Es Steht Geschrieben* by Paul Frischauer, Droemer Knauer, Zürich, 1967.
- Der Mensch macht seine Welt* by Paul Frischauer, Mosaik Verlag, Hamburg, 1962.
- Eminent Victorians* by Lytton Strachey, Chatto & Windus, London, 1948.
- The Aga Khan and His Ancestors* by Naoroji Dumasia, Times of India Press, Bombay, 1939.
- India in Transition* by the Aga Khan, Philip Lee Warner.
- The Memoirs of Aga Khan*, Cassell, London, 1954.
- The Aga Khan* by Stanley Jackson, Odhams, London, 1952.
- H.R.H. Prince Aga Khan* by Qayyum A. Malick, Din Muhammadi Press, Karachi.

- His Highness The Aga Khan* by Harry J. Greenwall, The Cresset Press, London, 1952.
- H.R.H. Prince Aga Khan Platinum Jubilee*, Ismailia Association, Pakistan, Karachi, 1954.
- Diamond Jubilee Souvenir Year Book*, Nairobi, 1946.
- Politicians and the Press* by Lord Beaverbrook.
- George of the Ritz* by Richard Viner, Heinemann, London, 1959.
- The Golden Prince* by Gordon Young, Hale, London, 1955.
- Aly* by Leonard Slater, W. H. Allen, London, 1966.
- Bettina* by Bettina, Michael Joseph, London, 1965.
- My Wicked Ways* by Errol Flynn, William Heinemann, London, 1960.
- Duchess of Fermyn Street* by Daphne Fielding, Eyre & Spottiswoode, London, 1967.
- Autobiography* J. J. Nehru, Bodley Head, London, 1936.
- The Great Divide* by H. V. Hodson, Hutchinson, London, 1969.
- Double Exposure* by Gloria Vanderbilt & Thelma Lady Furness, Frederick Muller, London, 1959.
- The Aga Khan's Horses* by R. C. Lyle, Putnam, London, 1938.
- Racing With the Gods* by Marcus Marsh, Pelham Books, London, 1968.
- The Constitution of The Councils and Jamats of Shia Ismaili Muslims of Pakistan*, Karachi. H.R.H. Prince Aga Khan Ismaili Federal Council for Pakistan.
- The Constitution of the Shia Imami Ismailis in Africa*, Africa. His Highness the Aga Khan Imami Ismaili Supreme Council for Africa.
- Pakistan* by Ian Stephens, Ernest Benn, London, 1963.
- Ever Living Guide* by Kassim Ali M. J., Ismailia Association, Pakistan, Karachi, 1955.
- Life and Lectures of Al-Muayyad-Fid-Din* by Prof. Jawad Muscati, Ismailia Association Pakistan, Karachi, 1966.
- Code of Conduct for the Followers of the Imam*, translated by Prof. Jawad Muscati and Prof. A. Moulvi, Ismailia Association for Africa, Mombasa, 1950.
- Zahur* (Quarterly) Ismailia Students Union, Nairobi, July 1945.
- Zahur* (Magazine) Ismailia Students Union, Nairobi, August 1948.

INDEX

- Abbas Hilmi, 82, 93
Abbasides, the, 30, 35, 38, 44
Abdul Hamid, Sultan, (The Terrible), 62, 63
abu-Bakr, A'isha, 32, 33
abu-Bakr Caliph, 31, 33
Abul Hasan Ali, Imam, 46
Afghan war, 48
Aga Akber Shah, 53
Aga Farrokh Shah, 83
Aga Jangi Shah, 53, 56, 57, 70
Aga Khan I, Shah Hasan Ali Shah, 43, 46, 47, 48, 49, 50, 51, 52, 53; ancestry of, 30-1, 33, 34, 35, 38-9, 42-4
Aga Khan II, Aga Ali Shah, 50, 51, 52, 53, 54, 60
Aga Khan III, Prince Sultan Mohammed, 13, 14, 17, 21, 28, 40, 74-5, 76-8, 91-2, 97, 98, 105, 106, 115, 125, 127, 135, 137, 141, 149, 153, 177, 178, 182, 183; attitude to Aly Khan, 172, 198; childhood, 53-4; death and funeral, 206-7, 211-2, 322-3; Diamond Jubilee, 154-6, 157-8; domestic life, 76-7, 84-5, 90, 100, 114-5, 128, 133, 144; effect of Indian partition on, 159-60, 163; Golden Jubilee, 119, 121-3, 129-30; 'Haja Bibi Case', 70-2; health, 84, 105, 106, 156-7, 158-9, 165, 192, 197; horse-racing and stud farms, 59, 64, 94-5, 97-9, 104, 112-3, 118-9, 126-7, 134, 143, 168, 173-4, 175, 181, 183-4, 185, 187, 196; legal and financial affairs, 160-2, 198-9, 210; marriages, 57, 72-3, 99-103, 145; Platinum Jubilee, 192-4; public life, 54-6, 58, 60-64, 65-8, 74, 76, 78-9, 80-4, 86-7, 92-3, 96, 99, 103, 107-8, 111, 114, 116, 120, 130, 131-2, 133-4, 138-9, 142, 143, 150-1, 169, 174-5, 179-80, 187, 195; robbery, 173; social life, 58-9, 68-9, 124; succeeds as Imam, 54; Will, 207-10
Aga Khan IV, Shah Karim al-Husseini, 16, 18-20, 28, 29, 32-4, 38, 44, 51, 55, 62, 77, 114, 130, 131, 133, 140, 141, 144, 149, 150, 170, 171, 175, 182, 183, 187-8, 199, 202, 204, 206, 207, 216-7, 239, 250-1, 261-2, 271; birth, 128; childhood and education, 129, 141, 144, 152, 188-92; enthronement as Imam, 13, 14, 15, 220-6; at funeral of Aga Khan, 211, 212, 213, 233; at funeral of Prince Aly Khan, 238; horse-racing, 21-3, 239-40, 260; industrial enterprises, 23-4, 25-6, 27, 236, 246-9, 250-7, 266; marriage and celebrations, 267-9, 270; meets Lady James Crichton-Stuart, 264-5, 266; public life, 17, 27, 190, 191, 204, 215, 216, 217-8, 219, 231-6, 240-5, 258, 259, 260, 262, 271-2; recreations, 24-5, 250, 257, 264; succeeds as Imam, 208, 210-11
Aga Khan III Foundation, 242
Aga Khan Garden School, 259
Aga Khan Gold Cup, 218
Aga Khan Hospital, 272
Aga Khan Professor for Iranian Studies, 189
Aga Khan Religious School, 96, 242
Aga Khan Volunteer Corps, 96
Aga Shamsuddin, 56, 57, 74
Alamut, Castle of, 40, 41, 43, 44

- al-Azhar, University of, 39, 57, 82
 Ali, Hazrat Mowla Murtaza, Imam, 13, 14, 29, 42, 54, 65
 Ali abu-Talib, Caliph, 30, 31, 32, 33, 34, 35, 38
 Aligarh, Muslim University, 56, 76, 159
 Alisarda, 251
 Ali Shah, Lady, 52, 55, 56, 57, 93, 106, 109, 110, 121, 132-3
 Ali Yvahlia Diu, 102
 Ali Zayn al-Abedin, Imam, 35
 al-Moizz, abu-Tamin Ma'add, Caliph, 39
 al-Mustansir, Imam, 40
 Aly Khan, Prince, 15, 19, 21, 24, 73, 74, 79, 97, 124, 150, 154, 158, 159, 176, 179, 180, 184, 185, 191, 198, 199, 204, 206, 207, 208, 209, 210, 218, 219, 226-7; birth, 74-5; childhood, 77, 84-5; death and funeral, 237-9; divorces, 170, 185; domestic life, 128, 178; education, 90-1; at funeral of his mother, 97-8; horse-racing, 105, 117-8, 120, 126, 164, 165, 167-8, 173-4, 175, 176, 181, 183-4, 187, 195-6, 234, 236; marriages, 125, 172; meets Bettina, 186, 200-3; meets Rita Hayworth, 165, 167, 168-9, 170, 171; public life, 106-7, 111-2, 177, 214-5, 227-30; Second World War, 135-6, 139, 140, 146-8, 149; social life, 98, 105-6, 116-7, 186
Amaloun, 257
 Aryn, Prince, 24, 133, 140, 149, 150, 152, 170, 171, 175, 188, 191, 192, 199, 202, 207, 213, 218, 231, 233, 238, 239, 268
 Anjudan, 44
 Arc de Triomphe, Prix de l', 196
 Ardoin, André, 160-1, 198, 207, 239, 240, 250, 252, 267
 Armstrong-Jones, Anthony, (Lord Snowdon), 25, 219, 257, 265
 Arnould, Sir Joseph, 43, 52
 Ashraf, Princess, 270
 Asquith, Lord Herbert, 82
 Asquith, Mrs, 88
 'Assassins', 40, 41, 42, 44, 56
 Attlee, Clement, 99
 Aureole, 196
 Avenger, 164-5
 Ayub Khan, President, 229, 239, 261, 263
 Aziz, Dr Ali, 214-5
 Bahram, 113, 117-8, 120, 143
 Balkan Wars, 78, 79
 Ballymany, 187
 Baring, Sir Evelyn, 222
 Beary, Michael, 98, 103, 104, 112, 113
 Beaverbrook, Lord, 86
 Beguel, Gaetane, 204, 232
 Ben Khalifa, 125
 Bettina, 171, 186, 200-3, 205, 206, 210, 227, 228, 229, 230, 235, 237-8, 239, 252
 Bernhardt, Sarah, 59
 Berwick Welles Handicap, 105
 Bigio, Felix, 230, 237
 Birkenhead, Lord, 86
 Blenheim, 104, 127
 Blomberg, General Werner von, 111
 Bobsleigh, 118
 Boigny, Felix Houphouet, President, 67
 Bonnet, Lorraine, 236
 Bourdin, Lise, 181
 Boussac, Marcel, 173
 British National Stud, 134
 Burk, David, 198
 Butcher, A. J., 146
 Butters, Frank, 94, 105, 112, 113, 117, 118, 126, 164, 167, 173
 Cadogan, Earl of, 136
 Caesarewitch, The, 104
 Campbell-Bannerman, Sir Henry, 67
 Carron, Jane-Andrée (Begum Andrée), 87, 98-100, 101, 103, 110, 114, 115, 118, 121, 129, 135, 144, 145, 199, 209, 268
 Carron, Marcelle, 87
 Carron-Soeurs, Maison, 87
 Casablanca, Sylvia, 188-9, 217

- Catroux, General Georges, 141, 172, 230
 Chamberlain, Neville, 132, 134
 Chanak, 86
 Chaplin, Charlie, 270
 Chaplin, Oona, 270
 Churchill, Winston, 68, 86, 97
 Churston, Lord, 15, 117
 Clerc, Henri, 101, 102
 Cohn, Harry, 166
 Commonwealth Conference of 1969, 27
 Connaught, Duke of, 59
 Connell, John, 78
 Consino, Antonio, 166
 Cooper, Sir Duff, 149
 Coronation Durbar, Delhi, 76
 Cos, 88
 Costa Smeralda ('Agaland'), 240, 251-2; Costa Smeralda Comitata Directivo, 25, 26
 Crawford, Sir Frederick, 220
 Crescent Jute Mill, 195, 254
 Crichton-Stuart, Lady James, (Princess Salima), 264-5, 266, 267, 268, 269, 271
 Crichton-Stuart, Lord James, 264
 Cripps, Sir Stafford, 142
 Criticos, 89
 Criticos, George, 89, 95
 Croker-Poole, Lieutenant-Colonel Arthur, 265
 Croker-Poole, Mrs, 265, 269
 Croker-Poole, Sally, *see* Crichton-Stuart, Lady James
 Crum, Bartley, 184
 Currim, Captain Amiral, 174, 269
 Curtis, Michael, 20, 219, 220, 221, 222, 224, 232, 243, 256, 266, 271
 Curzon, Lord, 63, 87
 Cyclone, 105
- Daily Express*, 86, 95, 198, 219
Daily Mail, 145, 243
Daily Nation, 243, 256
Daily Telegraph, 107
 Dastur, 112, 113
 Dawson, Geoffrey, 132
 Dawson, Richard, 88, 89, 90
- Derby, Lord, 173
 Derby Stakes, 59, 89, 95, 103, 104, 118, 126, 165, 167-8, 183, 184
 de Rede, Baron Lopez, 271
 Devers, General, 148
 Diophon, 94
 Diamond Jubilee Investment Trust, 158, 236, 247
 Dixon, Sir Pierson, 239
 Donges, T. E., 226
 Dufferin, Lady, 54
 Duke, William, 88, 94
 Dumasia, Naoroji, 112
 Durand, Maitre, 102
 Dyer, Nina, 204, 206, 212, 218, 251, 261
- East African Muslim Welfare Society, 131
 Eclipse Stakes, 104, 196
 Edward VII, 51, 63, 74, 116, 124, 127
 Elisabeth, Princess, of Yugoslavia, 141
 Elizabeth II, Queen, 19, 55
 Ellenborough, Lord, 48
 Esfandiari, Soraya, 179
 Esterhazy, Countess Bunny von, 189, 217
 Eyrefield, 187
- Fancy, Amiral, 147, 158, 160, 194, 195, 215, 233, 241, 242, 249, 268
 Fancy, Naseem, 260
 Farouk, King, 155, 176
 Fath-Ali Shah, Sultan of Persia, 46, 47, 48, 51
 Fatima, 15, 16, 31, 32, 33, 38, 39
 Fatimids, 38, 41, 43, 62
 Firdaussi, 112, 113
 Fitzgerald, Edward, 40
 Ford, Henry, 270
 Fox, Freddy, 112, 118
 Franz Ferdinand, Crown Prince of Austria, 81
 Franz Josef, Emperor, 58
 Friar's Daughter, 94
 Frye, Professor R. N., 189, 191
 Fuad, Prince, 82

- Furness, Lady Thelma, 116-7
 Fyzee, Asaf A. A., 75
- Gabor, Zsa-Zsa, 186
 Gandhi, Mahatma, 27, 58, 60, 99,
 103-4, 107, 108, 110, 142, 143,
 155
 Genghis Khan, 44
 George V, King, 74, 75, 104, 107,
 110, 118, 123
 George VI, King, 97
 Ghazi Jawarhar ai-Siquilli, General,
 39
 Gibb, Sir Hamilton, 189
 Giessen, Otto, 207, 208
 Gill, Richard, 191
 Giltown, 95, 97, 186, 187
 Ginetta, *see* Magliano, Theresa
 Goebbels, Dr Joseph, 131
 Gokhale, G. K., 63
 Golden Jubilee Durbar, 121-2
 Gold Grant Committee, 130
 Government of India Act of 1935,
 116
 Grand, Gordon, 148
 Granville, Christina, 146, 147
 Greenwall, Harry J., 115
 Greer, Sir Edward, 95
 Grin, Edmond, 85, 90
 Guinness, Dolores, 261
 Guinness, Loel, 117, 120
 Guinness, Mrs Loel, *see* Yarde-
 Buller, Joan
 Guinness, Patrick, 150, 188, 240,
 251, 261
- Hadi, Imam, 40, 42, 43
 Haji Bibi, 70, 71; 'Haji Bibi Case',
 70-2
 Hakim, Caliph, 39, 40
 Hall, Major Cyril, 21, 187, 196, 240
 Hall Walker, Colonel, *see* Lord
 Wavertree
 Hamilton, Dennis C., 219
 Hammarskjöld, Dag, 228
 Hammer-Purgstall, J. von, 42
 'Haras de Lassy', 176
 Harun al-Raschid, Caliph, 38
- Hasan, Imam, 'The Great Divorcer',
 33, 35, 36
 Hasan-i-Sabbah, 40, 41, 42, 56
 Hashim Shah, 59
 Hassanbad, 54
 Hayworth, Rita, 24, 165-7, 168-9,
 170, 171, 172, 176, 177, 178, 184,
 185, 252
 Head, Alec, 203
 Hengel, Dr Peter, 244, 246, 248,
 252, 253, 254, 255, 261
 Hewel, Walter, 138
 Hitler, Adolf, 111, 120, 131, 132,
 133, 134
 Hittie, Philip K., 189, 190
 Hoare, Sir Samuel, 108, 111, 115
 Hohenlohe, Max, 138, 139
 Hunza, Rani of, 268, 269
 Huseyn, Imam and Caliph of Iraq,
 33, 35, 50
 Huseyn Husseini, Mohammed, *see*
 Aga Khan I
- Ibn Yunis, 40
 Ibn Zul Quarnain, 91
 'India in Transition', (Aga Khan
 III), 85
 Indian Congress Party, 63, 107, 110
 Indian Councils Act, 1907, 68
 Industrial Promotion Service
 (I.P.S.), 247, 248, 253, 254, 255,
 259, 262
 International Finance Corporation,
 26
 Irish Derby, 95
 Irwin, Lord, 99, 103
 Islam Shah, Imam, 44
 Ismail, 36, 37, 53
 Ismailia Supreme Council for West
 Pakistan, 194
 Ismaili Constitution of 1905, 66-7
 Ismaili Park Insurance Co-operative
 Bank, 180
 Ismaili Socio-Economic Confer-
 ence, 259, 262
 Ivanov, Professor W., 37
- Jackson, Stanley, 89

- Jafar al-Sadiq, Imam, 35, 36, 52
 Jahan Shah, Emperor, 88
 Jamal Khan, Mohammed, 162
Jamatkhana of Mahim, 1850, 50
 Janmohamed, Count Manji, 129
 Jeddah, 56, 59
 Jindani, Mr, 135
 Jinnah, Mohammed Ali, 68, 99, 108,
 142, 163, 192
 Johnson, Dr Guy, 156, 157, 159
 Johnstone, Rae, 168
 Jones, Trent, 26
 Jubilee Finance Corporation, 242
 Jubilee Insurance Company, 130,
 236, 247, 252
 Judson, Eddie, 166
 Juvayni, 43
- Ka'bah, the, 30, 32
 Kabaka of Buganda, 220, 223
 Kaderali, 140, 144
 Karachi Gymkhana, 180
 Karachi University, 112
 Karimabad, 241
 Kassim-Lakha, Shams, 254
 Kaye, Danny, 270
 Kemal Attaturk, 86
 Kennedy, John F., President, 244
 Kenyatta, Yomo, President, 26, 243,
 256, 262
 Kerr, Philip, Marquess of Lothian,
 124
 Khadija, 30-1
 Khalilullah, Imam, 46
 Khanbai, Zool, 260
 'Khoja Case', 43, 44, 52, 70
 Khoja Reform Party, 52, 58, 92-3,
 111
 Khojas, 45, 46, 49, 50, 51, 52, 58,
 60, 66, 121, 154
 Kienbaum, Gerhard, 244
 Kienbaum Unternehmensberatung,
 244, 245, 246, 247
 Kintu, Michael, 220
 Kitchener, Lord, 63, 81, 82
 Kiya Buzurg-Unmid, 42
 Knox, Major-General Sir Alfred, 115
 Kufa, 54
- Labrousse, Yvette Blanche, 15, 145,
 153, 155, 157, 158, 173, 185, 191,
 192, 193, 194, 197, 199, 205, 206,
 208, 209, 211, 212, 232, 233, 238,
 268, 269
 Lahsei, Mohammed Ben, 102
 Lalgai, Gaivangi, 96
 Lambton, the Hon. George, 88, 89,
 103
 Lambton, Mrs George, 88
 Lancaster, John, 153
 Laporte, Professor, 206
 Legislative Council, Bombay, 63
 Lennox-Boyd, Alan, 14
 Lewis, Bernard, 16, 37, 43
 Litvinov, Maxim, 111
 Livingstone, Dr David, 61
 Lloyd George, David, 86
 Lodge, Lieutenant-Colonel Henry
 Cabot, 148
 London Diamond Syndicate, 154
 Lyon, Doris, 127, 128, 140, 141
 Lyttleton, Oliver, 190
- MacDonald, Ramsay, 107, 108, 115
 Macmillan, Harold, 243
 Magliano, Mario, 153
 Magliano, Theresa, (Ginetta),
 69-70, 72, 73, 76, 77, 84, 90, 91,
 97-8
 Maharajah of Baroda, 107
 Maharajah of Bikaner, 115
 Maharajah of Kolhabur, 52
 Maharajah of Kutch, 123
 Maharajah of Patalia, 76
 Mahdi, Mohammed, 73, 74
 Mahdi Mohammed, *see* Ubaydullah
 Mahmoud, 119, 124, 125, 126, 143
 Mahmud, Sheikh Mohammed, 212
 Mahnke, Otto, 61
 Malik Firoz Khan Noon, Prime
 Minister, 225, 228
 Marco Polo, 42
 Margaret, Princess, 25, 189, 252,
 257, 265, 270
 Marly-la-Ville, 95, 240
 Marsh, Marcus, 127, 173, 174, 175,
 183, 184, 185, 196

- Mary, Queen, 104, 110, 118
 Mathet, François, 22
 Maxwell, Elsa, 116, 165, 182, 186
 Mecca, 30, 31
 Medina, 30, 31
 Meks, Anouchka von, 235, 257
 Merchant, Gulamali, 119, 122
Midi, Le, 100
 Migoli, 165
 Miller, John Duncan, 240, 251
 Minto, Lord, 67
 Mir of Hunza, the, 162, 192, 233, 268
 Mirza, President, 226–7, 229
 Mohammed, 13, 14, 16, 28, 29, 30, 31, 32, 33, 42
 Mohammedi Girls Academy, 241
 Montagu, Edwin, 85
 Moola Rusheed, 48
 Morley, John, 67, 68
 Moto Punth, 56
 Mountbatten, Lord, 159
 Muhammed, Shah, 47, 49
 Mulchrone, Vincent, 243
 Muller, Robert, 21, 113, 149, 164, 194, 203, 240
 Mumtaz Mahal, 88, 89
 Mushir Hosain Kidwai, Sheikh, 86
 Muslim League, 68
 Mussolini, Benito, 120, 132, 134
 Mustealli, Imam, 40
 Muzaffir ud-Din, Shah of Persia, 62
 Muza Kazim, 36
 My Babu, 167, 168
 My Love, 167, 168

 Nadir Shah of Persia, 46
 Napier, Sir Charles, 48
 Nasser, President, 233
 Nathoo, Ibrahim, 190
 Nehru, Prime Minister, 226
 Nesbit, Evelyn, 68–9
 Niarchos, Genie, 237
 Niarchos, Stavros, 24, 237, 264
 Nicholas, Czar of Russia, 63
 Niehans, Professor Paul, 192
 Nightingale, Florence, 64
 'Night of Power', 31
 Niven, David, 270

 Nizam al-Mulk, 41
 Nizam's Gold Cup, 56
 Nizar Ali Shah, Imam, 40, 42, 43, 46
 Noor, 167, 168
 Noorali, Guli, 21
 Novak, Kim, 201

 Obote, Dr Milton, 261
 Omar Khayyam, 40, 54
 Ongar, 187
 Ottoman Empire, 78, 82

 Pak Ismaili Co-op Bank, 259
 Palmerston, Lord, 49
 Pan-Islamic movement, 81, 82
 Paola, 94
 Papyrus, 89
 Paris Peace Conference, 85
 Patel, Dr Habib, 61, 259
 Patton, General George, 149
 Paul, Prince of Yugoslavia, 141
 People's Jute Mill, 195, 254
 Petite Etoile, 234
 Piggott, Lester, 184
 Pirbhai, Badaruddin, 250
 Pirbhai, Sir Eboo, 96, 97, 129, 130, 135, 141, 187, 190, 211, 218, 233, 235, 245, 253, 268
 Pir Sadrudin, 45
 Platinum Jubilee, 190, 192–4
 Platinum Jubilee Finance and Investment Corporation, 195
 Port of Porto Cervo Corporation, 26
 Prince Aly Khan Boys Academy, 242
 'Prince Aly Khan Colony', 181
 Prince Aly Khan Library, 242
 Prince of Wales, *see* Edward VII
 Puranbhai, Mrs, 241

 Queen Mary Stakes, Ascot, 88, 89
 Quraysh family, 30, 31

Racing with the Gods (Marsh), 127
 Rahman Khan, Aatur, 216
 Reading, Lord, 108
 Reay, Lord, 54
 Rheza Shah Pahlevi, 142

- Ribbentrop, Joachim von, 139
 Richards, Gordon, 183
 'Roberts of Kandahar Challenge Cup', 250
 Romer, Charles, 98
 Rommel, Field-Marshal Erwin, 139, 148
 Rosa Bonheur, 195
 Rothschild, Baron Edouard de, 239
 Rothschild, Baron Elie de, 270
 Rothschild, Baron Guy de, 270
 Round Table Conference on India, 103, 107-8
 Rubaiyat, the, 40
 Ruknuddin Khurshah, Imam, 43
 Russell, Justice, 71, 72
 Rustom Pasha, 103, 104
- Sadaruddin, A. M., 154, 158
 Sadruddin, Prince, 114, 115, 121, 129, 144, 158, 172, 181, 188, 192, 195, 199, 204, 206, 207, 208, 209, 212-3, 218, 231, 233, 238, 240, 251, 261, 268
 Sallymount, 187
 Salmon Trout, 89, 94
 Salon Guérin, 87
 Sandwich, 175
 Sarajevo, 81
 Sayed Ahmed Khan, Sir, 56
 Scout, the, 95
 Senghor, President Leopold, 261
 Seyyid Abdulla, Prince, 14
 Shahi, Agha, 228
 Shahzadi, Begum, 57, 58, 70
 Shariff, Abdullah, 135
 Sheshoon, 89, 94, 97, 187, 240
 Shia Ismailis, 13, 14, 33, 34, 35, 36, 38, 40, 45, 46, 51, 52, 62, 72, 161, 208; Constitution of, 65
 Shi'atu Ali, the, 33
 Shri Bhagvatsinhi, Maharajah, 119
 Si Hainza Boubaker, 265
Silver Shark, 257
 Simon, Sir John, 99
 Simpson, Wallis, 116, 124
 Skylarking, 173
 Slater, Leonard, 73, 107
 Slaughter and May, 198, 207
 Smirke, Charlie, 95, 126, 183, 184
 South Down Welles Plate, 105
 Stanley, H. M., 61
 St Crespin, 196
 Stevenson, John Fell, 191
 St Leger, the, 112, 113, 120
 Strachey, Lytton, 64
 'Sultan Tekri', 52
Sunday Nation, 243
Sunday Times, 219
 Sunni Muslims, 33, 34, 35, 36, 41, 43, 46, 51, 52, 62
 Syeed Ali, 39
- Taboun, 234
Taifa, 256
 Taj Akbar, 126
 Taj Kasra, 112, 113
Takht Nishini, see Aga Khan IV, enthronement
taqiya, 36, 43, 44, 46, 51, 52
 Taylor, J., 112
 Tejpar, Abdulali G., 130
 Teresina, 94
 Tetrarch, the, 88
 Tharia Topan, Sir, 61
 Thaw, Harry K., 68-9
 Theft, 118
 Theolierre, Georges, 268
 Thyssen, Heinrich von, 204
 Tierney, Gene, 185, 186
Times, The, 132, 180, 219, 226
Times of India, 79, 112, 226
 Townsend, Captain Peter, 202
 Treaty of Sèvres, 86
 Treaty of Versailles, 85
 Tremblay Gentlemen Riders Grand Prix, 202
 Tulyar, 181, 183, 184, 185
 Twelver Shi'ites, 36, 40
 Two Thousand Guineas Stakes, 94, 117, 175, 234
- Ubaydullah, eleventh Imam of the Ismailis (Mahdi Mohammed), 38, 39