

common ancestor named Muhammad ibn Fahd, who is mentioned above in the pedigree. Husain ibn Ahmad al Makrami, the future Da'i, says that his branch of the family is known as Al Dhi Jiddain, a name which denotes that he is a Makrami on both his father's and his mother's side.

(To be continued.)

RCA J.
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THE ISMAILIS OR MAULAIS OF THE HINDU KUSH

By CAPTAIN SHAHZADA NASR-UL-MULK
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Of all the sects of Islam, the Maulais or Ismailis have the most interesting history. As early as the times of the third caliph Osman, some stout partisans of Ali thought that their hero was wronged, and that his legitimate claims to the caliphate were overlooked, so they had a grievance against the reigning caliph.

A Jewish intriguer named Abdullah bin Saba took advantage of the situation, and, giving himself out as an emissary of Ali, started a secret organization, with the intention of destroying the temporal and spiritual power of Islam.

There were several degrees of the brotherhood founded by this Abdullah. The initiates had merely to learn that Ali was the only legitimate heir of the prophet; whilst those who attained to the last and highest degree had to learn that Ali was the incarnation of God, that he had helped Noah during the flood, that he had saved Abraham from the fire, and that he had talked to Moses in the wilderness.

Nasir-i-Khusrâu explained or recited to that effect in the Persian couplet:

On the mountains of Tur (= Sinai) it was Ali who talked to Moses,
In every cave there are 200 servants of our King (= Ali) like Moses.

Bar Kuh-i-Tur Musara Ali guft in sukhunhara.

Bar har ghari du sad Musa buwad mar shahra chakar.

بر کوہ طور موسیٰ را علی گفت این سخن هارا
بر هر غاری دو صد موسیٰ بود مر شاه را چاکر

The initiates were many, but the chosen were few. The story of Nusair, a young Bedouin, being thrice killed and restored to life by Ali, was widely current. The believers in this fabrication were called Aliallahis or Nusairis, and are still existing in some parts of Syria and

Persia. While the secret society, formed by Abdullah bin Saba, was gaining strength, the orthodox Shias were losing all hopes of temporal ascendancy, and were rather adhering to the notion of a spiritual Imam and its continuance in the house of Ali.

The Shias were divided into various factions, and many of them rejoined the fold of orthodoxy.

After the death of the sixth Imam, Jafar-al-Sadiq, his followers split up into two camps or divisions. The majority accepted Musa Kazim, the eldest surviving son of the late chief, as their Imam, but the members of the secret society, with some of their dupes, put forward the claim of the child Muhammad, the son of Ismail, the eldest son of Jafar-al-Sadiq, who had died in his father's lifetime. Upholding the cause of the late Ismail, these supporters were called Ismailis.

Time went on, and both the sections of the Shias became rather disorganized. Suddenly a learned Zoroastrian, who wanted to overthrow the Muslim supremacy by any means at his disposal, placed himself at the head of the Ismaili movement. He very cleverly blended together the Christian theory of the Trinity with the Muslim belief of the unity of God. His basic theory was in the creation of the universe.

He said that in the beginning there was God, who created (1) the all-pervading wisdom, Aql-i-Kul, and (2) the all-pervading soul, "Nafsi-Kul." These two original creatures created the rest of the universe. These two compared to God are creatures, but are really our creators, and there was no harm in calling them our gods.

Developing the idea further, he said that incarnations of Aql-i-Kul and Nafsi-Kul appeared in human form at every age, till at last the holy prophet Muhammad was the incarnation of Aql-i-Kul and his son-in-law Ali of Nafsi-Kul. After these two, the Imam for the time being represented them both. When he had legalized the divinity of the Imam in this way, he started to organize the society and had some capable Jewish lieutenants to support him. This learned Zoroastrian was Abdullah ibn Maimun al Qaddah. He sent his secret missionaries to all corners of the Muslim world, and the success they had in Africa was marvellous.

Obaidallah al Mahdi, the founder of the Fatimid dynasty, was one of Maimun's missionaries. There is a great difference of opinion about his descent. Some consider him a near relative of Maimun, some call him a Jewish pretender, but most probably he was a lineal descendant of Ismail, the son of Jafar-al-Sadiq, as otherwise people would never have flocked so eagerly to his standard. He established the Fatimid

dynasty at Qairawan, and later on his descendants occupied Cairo. Openly, the Fatimids were staunch followers of Islam, but in the grand lodge of Cairo, which was called Dar-al-Hikmat, the secret doctrines of Abdullah bin Saba and Abdullah bin Maimun al Qaddah were inculcated in the initiates.

In the reign of Mustansir Billah, two very clever and learned Persians appeared at the Egyptian court. The one was Hasan bin Sabah, the famous "Old Man of the Mountains" and the founder of the notorious brotherhood of the Assassins; the other was Nasir-i-Khusrav, the distinguished author and poet.

In this brief essay I cannot describe in full the early activities of these two firebrands, but it suffices to say that even before their conversion to Ismailism they were persecuted for their heterodox views.

Hasan bin Sabah was for a time the Grand Master of the "Dar-al-Hikmat" and the "Baba Saidana" or "Worshipful Master" mentioned in the books of Nasir-i-Khusrav is supposed by the Ismailis to be him. Personally, I think that Nasir went to Egypt and returned earlier than the appearance there of Hasan bin Sabah. Nasir-i-Khusrav was chosen, and sent to the East, as a propagandist on behalf of the Fatimid rulers of Egypt against the Abbassids of Baghdad. The idea was, that when the Egyptian armies marched towards the East, he had to effect a rising in their favour in Khorasan. He found the orthodox element everywhere too strong for him, and after many escapes, took refuge in the Yungun valley in the mountains of Badakhshan.

The rise to power of the Seljuks completely crushed the hopes of the Fatimids, and Nasir-i-Khusrav remained as an outlaw in the mountains of Upper Badakhshan and Chitral for forty years. Ultimately, he died at Yungun and is buried there.

Although Nasir-i-Khusrav failed in his political mission, he was, however, quite successful in converting the people in the confines of Badakhshan and Chitral to his views.

According to the rules of the Fatimids, he was openly a strict follower of Islam, and he preached the same; but in his writings he tried to prove the teachings of Maimun al Qaddah with quotations from the Quran and the traditions of the prophet.

His famous book, *Zad-al-Musafirin*, explains in detail the theory of the creation of the universe by Aql-i-Kul and Nafsi-Kul. After the times of Nasir, Ismailism flourished exceedingly in the mountains under his lieutenants.

When the brotherhood of the Assassins was established at Alamut,

its founders also tried to establish some contact with these Eastern Ismailis. In the time of Hasan Zikr-al-Salam, the son of Muhammad Rudbari, when the principles of Islam were openly denounced at Alamut, the Ismailis of the Hindu Kush remained ignorant of those happenings and continued on good terms with the other Muslim sects, saying their prayers and observing the fast.

After the denunciation of Islam, emissaries were sent from Alamut to India to make new converts among the Hindus.

A certain Shams-al-Din converted the goldsmiths of the Punjab, who are called Shamsi after him. Pir Sadr-al-Din converted the Khoja community on the west coast of India. These new converts were not taught any of the essentials of Islam, because at Alamut, the very centre of the new Ismailism, they were denounced.

Therefore it follows that from the very beginning the Ismailis of the Hindu Kush region have been different from the Ismailis of India in their attitude towards Islam. The chief differences are: The Ismailis of the Hindu Kush are essentially a Musliman sect because (1) they say their prayers in the orthodox way facing the Kaaba; (2) they observe the fast at least outwardly; (3) they have mosques in their villages; (4) they believe in the teaching of the Quran as explained by Nasir-i-Khusräu; (5) they were originally converts to Ismailism from other Islamic sects.

On the other hand, the Indian Ismailis were converts from Hinduism and were never taught the essentials of Islam beyond paying money to the head of their community. In place of Muslim mosques they had "Juma Khanas," where they used to assemble for worship, and which were very dissimilar to the traditional Muslim place of prayer.

The Alamut ideas first reached the Hindu Kush regions through the family of Shah Yagut Shah of Zebak. Later on, when Agha Hasan Ali Shah came to Bombay, a further intercourse was established between the Ismailis of the Hindu Kush and the seat of their Imam in Bombay.

Lately the Khoja community became very enterprising, and, taking advantage of the long absence in Europe of H.H. the Agha Khan, tried to convert the Ismailis of the Hindu Kush to their own views. These were ordered to abandon their mosques and to build Juma Khanas, to give up the Muslim form of prayer, and to eat openly during the fasting month, as do the Khojas in Bombay. The most unfortunate part of the situation was that these un-Islamic orders were given by the

Recreation Club of Bombay, in the name of H.H. the Agha Khan, who prides himself on being a great champion of the cause of Islam.

The Ismaili "Pirs" or religious leaders, who have to consider their bread and butter, accepted the orders from Bombay with a mild protest. In many places, however, the laymen were in open revolt, as they did not like to break away from Islam so easily. The Afghan subjects, on the hinterlands of Badakhshan, could not, of course, think of demolishing their mosques and building Juma Khanas in their place. In Chitral and Gilgit there was muddle and confusion, till the Agha Khan, examining personally the whole situation, allowed the Ismailis of the Hindu Kush to continue their religious practices, according to the teachings of Nasir-i-Khusräu, and not to break away from their other Muslim neighbours. As, however, no explicit orders have been given, there is some confusion still in the minds of the people. The Sunni and Shia population of these regions expect that as H.H. the Agha Khan claims to represent the Holy Prophet Muhammad, and his son-in-law Ali, the fourth caliph, he will never order his followers to give up the essentials of Islam.

On the other hand, they do hope that he will give explicit orders for the observance of Muslim rites, so that Ismaili mosques may flourish side by side with those of the Sunnis and Shias, and that the existing harmony amongst the sects shall not be disturbed by Khoja enthusiasts. In explanation, it should be stated that the Bombay Recreation Club is the name of the organization that runs the religious affairs of the Ismailis on behalf of H.H. the Agha Khan.

The Ismailis are usually called Maulais in the Hindu Kush, as they follow a Maula or leader.