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KHOJAHS, . . .

by

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the mourners shave their faces and swallow the five products of the cow. Crows are then fed and caste people feasted, and a *shradhha* is held on every anniversary day.

The main occupation of the caste is husbandry. Some have their own lands, while others take land on lease, either on condition of sharing the produce equally or of paying the land-owner a fixed quantity of grain or money. Some are petty shopkeepers. They deal in rice, fruit, spices and oil, which they buy wholesale from the producers.

They neither eat flesh nor drink liquor. They rank with Maráthás. Food

**KHETRI KOMARPANTH.**—A synonym for Komárpak.

**KHICHADYA.**—A sub-division of Modh Bráhmans.

**KHIKRI.**—A sub-division of Dhangars.

**KHILARI.**—A sub-division of Dhangars.

**KHILLARI.**—A synonym for Gavi.

**KHISA KATRA.**—A synonym for Bhámta.

**KHODIA.**—A sub-division of Pália Dublás.

**KHOJÁHS**, numbering 50,837 (males 25,555, females 25,282) Name and at the 1901 Census and 52,367 (males 26,387 and females 25,980) origin. at the 1911 Census are scattered all over Gujárá, in Cutch, Káthiá-wár, in the Portuguese territories of Diu and Daman, in Bombay City, Thána, Khándesh and Sind; and beyond the Presidency in Calcutta, the Punjab, Kashmir, Kábul, Dárdistán, Nagar Hunza, (1) Bahrein, Bandar Abbas, Mina, Linga, Kism, Karbala, and Sháh Najaf, and, in Arabia proper, in Maskat, Aden and Sheher Mukalla. There is a flourishing colony of Khojáhs in Zanzibar. The term Khojáh has the sectarian sense of "honourable convert"<sup>(2)</sup>. Khojáh is the form used in India for the Persian Khwájah, "a rich or respectable man; a gentleman; an opulent merchant"<sup>(3)</sup>.

Khojáhs are Ismáiliás of the Nazárian sub-division, who History. separated in A. D. 1094 from the Mustáilian Ismáiliás on a question regarding the succession to the throne of the Fátimite Khiláfat in Egypt<sup>(4)</sup>. The cause of Nazár, the elder son of Al-Mustansirbillah

(1) Bombay Gazetteer, Vol. IX, Part II, p. 36.

(2) The Great Khojáh case of 1866, pp. 10-12.

(3) Hughes-Dictionary of Islam (1885), p. 277. It is said to be of Turkish origin and to mean also hard, teacher, and also, like *Márid* both seer and master. (Burton's Sind 412. Bombay Gazetteer, Vol. IX, Part II, p. 36.) But the modern Persian and sectarian senses are as given in the text.

(4) Founded in A. D. 910 (A. H. 299) by Obeidullah, who first assumed the title of al-Mahdi.

(A. D. 1036-1095), one of the claimants to the Egyptian succession, espoused and energetically promoted, especially in Persia, where subsequently rose to be supreme, by Hasan Sabah, an Ismaili missionary, who was born at Rai, about fifteen miles south Teheran and now in ruins, in the beginning of the eleventh century. Hasan founded the order of the Fídáwis or Fídáis or devotees known in Europe probably from their leader's name as the Assassins<sup>(1)</sup>. Hasan concentrated his power at Alamut or the Fátimite district of Dálem, about 200 miles north of the borders of the Persian a small section of the surrounding country, which, with the latter part of the eleventh century partly by stratagem, partly by purchase, from the commandant of the Seljuk emperor Malak-sháh (A. D. 1072-1092). After gaining Alamut, Hasan resolved to cease acting as *dai* or missionary and political emissary of the Fátimite *Imám*, though he did not yet arrogate to himself the title of *Unrevealed ul-Jabal Lord*, or, according to the convenient style of *Shaykh-táin*, a title which two of his immediate successors continued to use. Before his death at an advanced age in A. D. 1124, Hasan had the satisfaction of leaving his order flourishing and bidding fair to undermine by his Fídáwi's poignard<sup>(2)</sup>, as well as by the levelling force becoming the terror of kings and the authors of revolutions, ruled from the confines of Khurásán to the mountains of Syria and from the Caspian Sea to the Mediterranean<sup>(3)</sup>. Hasan (A. D. 1163, H. 559), on the pontifical throne of Alamut, threw aside the mystery with which the son of Sabáh had deemed it politic to surround his doctrines. He declared himself the Unrevealed Imám and preached that no action of a believer in him could be a sin<sup>(4)</sup>. He is called

(1) On the other hand Sir Joseph Arnould observes: It is likely enough that the etymology insisted upon by Silvestre de Sacy should be correct and the origin be the word by which the Ismáiliás of Alamut and Masbat were designated in their own languages. This name is *Hash-shi-shin*, a word derived from the use of *Hashsh* they inflamed the energies of the Fídáwis whom they employed as their instruments. (The Great Khojáh case of A. D. 1866). Against this derivation it is to be noted that not one of the Arab or Persian historians of the time designates the Ismáiliás by the title of *Hash-shi-shin*. All call them *Muláhidah* or heretics. (Elliot, II. 353-357; Farashah-Persian Text, II, 645-646).

(2) The primary meaning of *fidáwi* from the Arabic *fidá* to ransom is scapegoat. Sir Joseph Arnould styles them the volunteers of the order courting death for its glory. (1866, page 9.

(3) Von Hammer's Assassins by Leo, 77-83, 91-92.

(4) Von Hammer's Assassins, by Leo, 109.

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the "Ruler of the world who loosened the bonds of the Law". No Khojah mentions his name without the words *A'la Zikri-his-Salam*. Peace be to his name.<sup>(1)</sup> It is through this Hasan that his Highness the Agha Khan traces his descent from Ali.<sup>(2)</sup> The Indian Khojahs further believe that Hasan was the first of their Imams to send a missionary to India. The name of this missionary was Nur Satágur.<sup>(3)</sup> In the beginning of the reign of Sulṭánah Rasiáh (A.D. 1237-1240) Minháji-us-Siráj the author of the *Tabakát-i-Nasiri*<sup>(4)</sup> speaks as an eye-witness of the *Muláhidah* heretics of Hindustán being reduced by a person with some "pretensions to learning called Nur the Turk" (probably Nur Satágur, the missionary of Hasan Zikri-his-salam), "flocking to him in large numbers from all parts of Hindustán such as Sind, Gujarát, the environs of Delhi, and the banks of the Ganges and Jamna." Minháji-us-Siráj goes on to say that when Nur preached the rabble gathered around him. He used to call the learned Sunnis *Nasibis*, or enemies of Ali and usurpers of his patrimony, and their followers *Marijs* or hopefuls. On Friday the 6th of Rajab H. 634 (March 1237) his followers to the number of a thousand men, inflamed by his fulminations against the orthodox, and armed with swords, shields, arrows and other weapons, attacked the Jáma Mosque of Delhi and slew many of the congregation assembled there till they were routed with great loss by the officers of the Empress Rasiáh. According to the Khojah accounts Nur-ud-din, or as they call him Nur Satágur, came from Deilam to Pátan in Gujarát, when that country was governed by a Hindu prince, apparently the Solanki Bhima II (A.D. 1179-1242). He made a number of converts by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. He is said to have returned to Persia shortly after converting the Hindu ruler of Pátan secretly to his faith.<sup>(5)</sup> On his second visit to Gujarát he married the daughter of Rája Surchand, chief or governor of Navsári near Surat. His success as a proselytiser and his wealth exciting the envy of his followers, he was killed by Chách, one of his two leading

(1) Mir Khond on the authority of Yusuf Shah Káthib (or the Scribe) relates that over the door of the library of Alkámur, Hasan had caused the following couplet to be engraved:—

*Bar-dáshí lanur-i-shar-ábálad-i-'I' sádi.*  
*Maklám-i-rusgar-áda-Zikri-his-salam.*

With the help of God he hath undone the collar of the Law,  
The ruler of the world, He of blessed memory.

Von Hammer's *Assasins*—Wood, 108-100.

(2) The great Khojah case of 1866, page 9, paragraph 1.

(3) The Khojah Vratant, 155.

(4) Elliott, II.—335-336

(5) The Khojah hymn called Ramet in the Khojah Vratant, 155.

disciples while he was absorbed in *samadhi* or contemplation. The name Nur Satágur "Teacher of pure light" which he took in addition to his own name Nur-ud-din or Nursháh and the practice of the Hindu abstraction or *samadhi* show the process by which the first Ismailia preachers succeeded in converting Hindus.<sup>(1)</sup> The Ismailia preachers gained their chief success among the Afghán tribe of Lohánás. According to the tribe-legends preserved by the Khojahs the Lohánás are descended from Lava, a son of Ráma, who founded the tribe of the Ráthors to which the Lohánás belong. According to another story, of which there seem to be several versions, Rájá Jaichand of Kanauj took to wife an Afghán woman who was made captive after the defeat of Shaháb-ud-din Ghori (A.D. 1178) and who in revenge caused Jaichand's death. Jaichand's son, to quiet his father's angry spirit, was advised to feed many Brahmins. The Kshátris refused and fled to Lahuragadh. The title *Khawájáh* meaning Lord which they received on their conversion to Islam from their *Pir Sadr-ud-din* seems a translation of the title 'Thakkar or Thákur by which Lohánás are addressed. In support of this it is to be noticed that in *Hálar* or North-east Káthiáwár Khojahs are still addressed by the Lohána title of Thakkar and wear their waist cloths in Lohána fashion. Further the language of the Khojahs and of some of their Sindí religious hymns contains a liberal mixture of Punjábí words which are also present in the language of the Káthiáwár Lohánás.

A later element of strength in the Khojah community is of Kashmir origin. Farishah<sup>(2)</sup> mentions the *Cháks*, originally a race of sun-worshippers, who called themselves *Pauslawias*. The People 59, H. 864) these *Cháks* were converted to the Ismaili's faith by a missionary from Irák. This was Shams-ud-din, the second Ismailia missionary to India, who, according to the Khojah hymns, was able to work miracles.<sup>(3)</sup> Shams-ud-din settled at Uch in Baháwal-

(1) Another Ismailia missionary Sadr-ud-din adopted the Hindu names of Sakdeva and Harchand. Apart from its popularity with Hindus the adoption of a Hindu name was in agreement with the Suní (*tasaw-wáf*) rule as laid by Saádi (A.D. 1238):—

*Saddiye gar waal kháhi Sukh kun ba káhe 9 am;*  
*Be Kuaedimays Allah Allah, ba Humudan Ram Ram.*

Saádi if thou wishest union, live at peace with low and high;

(2) Farishah Text, II, 647.

(3) Farishah notices that he met with elders of the Nur Bakh order in Badakh-

shan. He found they differed in no way from the orthodox either in appearance or in ostensibly following the rules of the *Sunnah* or tradition. He says a son of Nur Bakh showed him Nur Bakh's book, in which he found much to admire. Farishah Persian Text, II, 643.

pur about eight miles south of Multán, where his shrine still exists. (1) The followers of Shams-ud-din number about 75,000 in the Punjab and Káshmir. Many of his Rhoi (porter), Sonár (goldsmith) and Kására (coppersmith) converts, though still believing in him, have gone back to Hinduism, and many who never ceased to be Hindus continue to believe in him. According to the Khojáh accounts Shams-ud-din is the disciple of Nur Satágur whom Shams served under the name of Chote. Farishtah gives A.D. 1496 as the date of Shams Chote's arrival in Káshmir. (2)

About A.D. 1430 Sadr-ud-din known as the third Pir was appointed head of the Khojáhs of Káshmir, Sind and the Punjab and was the first Pir to found a *Khánah* or Khojáh religious lodge. He conceived the idea of taking all the Khojáhs of India to visit the Unrevealed Imám in Persia. The huge army of pilgrims travelled till they reached Gujarát in the Punjab. At Gujarát to test the faith of his headmen, the *Pir* betook himself to the house of a prostitute seemingly forgetful of the sacred errand on which he had persuaded his followers to start. Two of the headmen lost faith in Sadr-ud-din. But Trkám, the Sind Mukhi, though vilely repulsed, satisfied the demands of the prostitute and took his *Pir* with him to the camp of pilgrims. At the next encampment the faith of the followers was still more rudely tested. The Sind headman alone passed the ordeal unscathed. In the end the *Pir* went alone to Alamit. He saw the Imám incarnate, returned to Uch, died and was buried at a village called Jétpur near Uch.

As about A.D. 1200 Nur-Satágur had converted Gujarát, so one of his successors Rámde, originally a Tumar Rajput sowed the seed of the Ismáília faith in Cutch and Káthiáwár. About A.D. 1430, from the Ismáília lodge (*Khánah*) he had established at Kotda in Sind, Pir Sadr-ud-din started the first tythe-gathering wallet (*gholá*) on its rounds from the Himalayas to the Vindhya range. It was Pir Sadr-ud-din who, to impart everlasting vigour to the tree of the Ismáília faith, engrafted into it the name of Ali, and also the name of Agha Islám Sháh an ancestor of his Highness the Agha Khán, as Ali's

(1) One of the most famous of Shams Chote's miracles was the calling to life of the dead son of a powerful noble of Uch. The *Pir* said: In the name of Allah thou that art dead arise. The corpse did not stir. Then Shams-ud-din said: In the name of Shams thou that art dead arise, and the boy drew up and stretched out his hands and feet, yawned, sneezed, and was one of the living. Farishtah (Persian Text, II. 643) seems to think that much of the success of Shams-ud-din in converting the Chak sun worshippers was due to the happy accident that the missionary's name was 'Sun of the Faith' *Shams-ud-din*.

(2) Major Biddulph's Tribes of the Hindu Kush 124.

incarnation, together with the nine Avatáras of his Vishnu-worshipping followers. Up to Pir Sadr-ud-din's time Adam and the Prophet Islám were unknown in the Hindu Pantheon. Adam is now introduced as Vishnu and the prophet of Islám as Mahesh. Again, as Islám Sháh was the incarnation of Ali, so Nur-Satágur was the incarnation of Brahma and Sadr-ud-din was the incarnation of Bálaráma. The last of the Imáms, the coming Mahdi, was explained to be the *Nisikantanki* or stainless Avatár, whose appearance was looked for by the Sakvipanthis as the millennium.\*

After Sadr-ud-din came Kabir-ud-din who was succeeded by Imám-ud-din known in Gujarát as Imám Sháh. Imám Sháh was not well received by the Sind Khojáhs and had to withdraw to Persia where, after visiting the Imám at Kekht, he returned to India in A.D. 1452. Disgusted with his Sind followers he turned his footsteps towards Gujarát and was favourably received by Mahmud Begada (A.D. 1459-1511). Imám-ud-din founded a new sect in Gujarát with opinions differing in some minor points from the doctrines of the Ismáília faith. The Khojáhs possess to this day a hymn composed by Imám Sháh called the *janáza* or Bier in which he describes his journey to the heavens through the power of the Imám, and his meeting with Praládhá, Harischandra, Yudhisthira, Sadr-ud-din and others. Imám Sháh died in A.D. 1512. His disciples, who belong to the class of Momnás, are to be found in Ahmedábád, Kaira, Cambay, Baroda, Bhávnagar, Surat, Khándesh and Cutch. Owing to the deviation of his teaching from the doctrines laid down by the older Khojáh *Pirs* and owing to his denouncing the Khojáh practice of levying *dassandh* or tythes, Imám Sháh was excoriated by Abd-us-salám, the son of Islám-sháh, the unrevealed Khojáh Imám of the time. In Gujarát after the death of Pir Imám-ud-din (A.D. 1512) active proselytizing ceased. About A.D. 1594 Kapura Lobána and some other Khojáhs carried the tythe wallet of the Indian Ismáíliás to Kekht in Persia, the residence of Agha Abd-us-Salám the unrevealed Imám. To supply the want of a missionary Agha Abd-us-Salám wrote in Persian for the guidance of his Indian followers a book called the *Pandjád-i-Javánmardi*, that is, the Maxims of Fortitude. This book transliterated and translated into Sindi and Gujarávi forms part of the scriptures of the Khojáhs and is regarded with a veneration which gives the book the twenty-sixth place in the list of the Khojáh *Pirs* or saints. The mystic strain in their faith the

\* For further details of the Hinduized presentation of the Ismáíliah faith see below.

Khojás trace to certain allegorical traditions of the Prophet and Ali. (1)

About the middle of the sixteenth century the backsliding of the Punjáb Khojás to Sunnism showed the need of a vice-pontiff in India. The Imám summoned one Dádu or Dádu, a descendant of a powerful family of Sind Khojás, and invested him with the mantle of a Pir. The day of Dádu's investiture is still celebrated by the Khojás as the Shah's Id. About 1549 (Samvat A.D. 1606) Pir Dádu, owing to the hostility of the Sumrá's, left Sind and settled in Jámnagar. Here they were honourably received by the Jámi and at his request forty more families of Khojás were invited. A plot of land near the town was assigned to them and round it they raised a wall, one of whose gates is still known as Dádu's Gate. After converting some Káthiá-wár Lohánás, Dádu went to Bhuj, the capital of Cutch in the reign of Ráo Bhármal I (A.D. 1585-1631). Here a rain-compelling miracle procured the Pir many converts. Pir Dádu died in A. D. 1594 and was succeeded by his son Saólik, after whom the title of Pirship became extinct, the deputy of the Imám being henceforth styled *Vakil*. Owing to family dissensions Saólik's grandson moved from Bhuj to Hálar in Káthiáwár. In A.D. 1844 the Khojáh Imám Agha Sháh Hasan Ali discontinuing the appointment of local Khojás as his *Vakís* sent out his nephew to Cutch as his deputy. A year later (A.D. 1845), Agha Sháh Hasan Ali better known as his Highness the Agha-Khán himself came to India and was the first Ismáília unrevealed Imám to settle in this country. He was eighteenth in descent from Ruknú-din Khur Sháh during whose tenure of the Ismáília pontificate in A.D. 1255, Haláku Khán the Tartar massacred the Ismáília population of Persia, and dismantled their forts.

Khojás are split up into seven divisions<sup>(2)</sup>. They are as Divisions follows:—

- (1) Átlai-Khúrásáni.
- (2) Badakhsháni and Kábuli.

(1) Ali being asked how he came to know Allah replied: I came to know my Maker from the weakness of my own purpose. In justification of their belief in incarnations the Khojás put forward the argument about Godhead in Man furnished by a tradition which they attribute to the Prophet: I am the 'Mim' less Muhammad. This is *Akad*, the One and Unique Allah. (That is, without its three *me* or *mins* Muhammad becomes *Akad*). A scoffer asked Ali: What is Allah? The Prince of the Faithful replied: Hast thou been at sea in a sinking ship? Though the winds sang thy dirge and the waves threatened to engulf thee like the veritable black valley of Jehanna, even then didst thou small benign voice whisper to thee? Thou shalt be saved! That voice, oh thou of little belief, was Allah. The Khojás are fond of the Prophet's saying: Think not on the being, think on the bounty of God. Khojah Vrantant 1-10.

(2) The Khojah Vrantant, p. 255.

## Birth.

- (3) Gujar-Gupthi.
- (4) Khedwáya Morna.
- (5) Mochi-Morna.
- (6) Mutáni.
- (7) Soni-Lohár.

Khojás have many observances and customs differing from regular Musalmáns. The *cháni* or sixth day ceremony after the bed of the mother is placed by regular Gujarát Musalmáns. The child and mother have been bathed and dressed, on which of the sixth day are placed a reedpen, an inkstand, a blank penknife and a garland of flowers. The pen, ink and paper are interchanged for the Goddess of Fortune who is believed to write the destiny of newborn child. A *channukh* four-sided butter-fed dough lamp also placed on the stool and lighted and close to the lamp is set a box of Chinese crackers. As each of the female relatives of the family in she strews a little rice near the stool, lays on the lamp is set a box of gold or silver wristlets and anklets for the child and, bending over her mother and her newborn babe, takes their *baláyan* or *ills* upon herself by passing her hands over them and cracking her fingerjoints against her temples. The little one is then laid on the ground on the straw rice and the mother rises and worships the child by bowing towards it and to the *channukh* or four-faced lamp on the stool. Crackers are then let off and the child is laid in its mother's lap.

## Marriage.

The Khojáh marriage keeps a relic of the marriage by purchase which they believe once obtained among them. Three or four days before the marriage the fathers or male guardians of the marrying pair meet one evening at the Jamá-át Khánáh or assembly lodge with their friends and relatives and the *Mukhi* or other Jamá-át officer.

officer registers the names of the bride and bridegroom in a register kept under the order of his Highness the Agha Khán. The officer of the bridegroom gives Rs. 5½ to the father of the bride. The sum is received by the girl's father and handed to the Jamá-át officer as the marriage contribution to the fund. The bridegroom's friends place before the Jamá-át officer a copper or brass tray containing from five to ten *seers* of sugar. The Jamá-át officer, after repeating the hallowed names of the Five or *Panj-tan*, that is, Muhammad, Ali, Fátimáh, Hasan and Hussein declares "I do hereby begin the wedding of Mehr Ali, son of Karám Ali, with Ráhiáh, the fourth daughter of Padamsi Punja, to wed as did wed Fátimáh, the bright-faced lady, daughter of our Lord and Prophet

Muhammad (on whom be peace) with the Lord and the leader, the receiver of the testament of the Chosen and Pure, the Lord Ali, the son of Abu Talib." The sugar tray is then placed before the bride's father who, in token of ratifying the compact, tastes a pinch of the sugar which is then distributed among those present. This is the verbal compact.

On the morning of the next day, the written agreement is prepared. A thick parchment-like sheet of blank paper is taken together with trays full of dried fruit and sugar to the bride's house by the bridegroom's father and his friends accompanied by the Jamá-át officers. The Jamá-át scribe begins the writing with the names of the five holy persons and the names of the four archangels in the four corners. Then are entered the names of the contracting parties with those of their fathers and grandfathers, the amount of the marriage portion, the names of the chief Jamá-át officers of the day, and the dates on which the chief marriage ceremonies are to be performed. Saffron water is sprinkled over the sheet of paper, which, together with the sugar and dried fruit, is laid before the bridegroom's father. The bridegroom's father lays the sheet on the ground and on it places an iron nail and four betelnuts and throws some rice over it. Then folding it he wraps it and the betelnuts in an unused silk or cotton handkerchief and takes it away. Except that in Bombay the *Nizah* ceremony is performed by his Highness the Agha Khán himself and outside Bombay by his officers, the ceremonies that follow possess no note-worthy peculiarity.

The religion of the Khojás is Shiáh Ismá'ilísm. To the simple Religion, Sunni *Ka'imah* or profession of faith "there is no God but Alláh and Muhammad is His Prophet," the Shiáh adds "and Ali, the companion of Muhammad, is the Vicar of God". The elevation of Ali to an almost equal place with the Prophet is the distinctive tenet of the Shiáhs.<sup>(1)</sup> The whole religious life of the Shiáh is steeped in a current of thoughts, beliefs, traditions and observances having their source in Ali, the Lady Fátimáh, and their two sons Hasan and Husain, four venerated names which with that of the apostle of God compose the Pentad or Panj-Tan of the holy family of Islám. To revere Ali as the Vicar, still more as the incarnation of Alláh, to go on pilgrimage to Sháh Najaf, the supposed place of Ali's martyrdom, 120 miles southwest of Baghdád, and at Karbála to bow the forehead on moulds

(1) Etymologically Shiáh means separatist, which is probably the correct derivation. The term was originally applied to those pure-blooded members of Ali's family who fell early victims to the hostility of the Sunni Umayyad Khalífahs of Damascus (A. D. 661—745). Sir Joseph Arnould in the great Khojáh case of 1866,

of Karbála clay and to drink the holy clay dissolved in water practices as meritorious in the eyes of the Shiáh as they are for the times, the Shiáh with his arms straight by his side three times a day. The Shiáh venerates Ali and Fátimáh and execrates the memory of the first three Khalífahs. The Sunni reverences the first three Khalífahs equally with Ali and the Lady Fátimáh. The Shiáh laws of marriage and inheritance, though drawn from the same source, are completely opposed to the Sunni laws. The Khojás, like the Memlúks, follow the Hindu law of inheritance.<sup>(1)</sup> The Sunni considers it his duty, if he can afford it, to make a pilgrimage to Mecca and Madína. With the Shiáh it is an act of merit if he has visited the shrines of Ali and Husain.<sup>(2)</sup>

The Shiáhs are divided into two classes, the *Ima-asháris* and the *Twelvers* who believe in the twelve Imáms, the descendants of the Prophet. To this branch of the Shiáh faith belong the regular classes of *Sháhí*, *Persian* and *Indian* Shiáhs. The other branch is that of the *Seven* or *Sáb'ís* who are called Ismá'ilíans because they reckon seven Imáms and make Ismá'il, the son of Muhammad, the son of Ja'áfar Sadik, the last of the revealed Imáms. The difference between the Twelvers and the Seveners starts from the seventh Imám. The power of the Seveners originated with the dynasty of the Fátimis in Egypt (A. D. 910—1171) founded by Obeidullah (A. D. 910) who through Muhammad Habib, the son of Ja'áfar Musaddik, who claimed descent from Ismá'il, the seventh and according to the Ismá'ilíans the last of the revealed Imáms, Muhammad, the son of Ismá'il, and his son Ja'áfar Musaddik and his son Muhammad Habib are called by the Ismá'ilíans their *Makmúls* or Concealed Imáms in contradistinction to Obeidullah, the asserted Imám. On the establishment of the Fátimite dynasty in Africa

(1) During the absence of his Highness the Agha in Calcutta in A. D. 1848-49 and 1848 litigation was carried on and concluded which again divided the Khojáhs of Bombay into two hostile parties. It was the well-known case as to the right of female inheritance among the Khojáhs, called Sarjun Mir Ali's case, in which Sir Erskine Perry in A. D. 1847 pronounced a learned judgment, founded on the evidence of caste-usage and custom, against the rights of Khojáh females to inherit according to the rules of Muhammadan law. The great Khojáh case of 1866.

(2) Sir Joseph Arnould, on whose judgment in the great Khojáh case of A. D. 1866 much of the above contrast is based, thus sums the differences: "In a word agreeing in reverencing Muhammad as the Prophet and the Kurán as a word of Alláh the Sunnis and Shiáhs agree in little else except in having each other with the bitterest hatred. (The great Khojáh case.) The Shiáh calls the Sunni a *Nasabí* and a *Kafír*; a usurper and an outgoer. The Sunni rebuffs by calling the Shiáh a *Rafízi* and a *Hasbi* no ground to feel offended at the word *Rafízi* being applied to them as the name was taken from their own saying *Imma rafidhna hum verily we have rejected or renounced them, that is the first three Khalífahs.*

(A.D. 910) the Ismáíliá doctrines were first publicly taught at Mahdía, a city founded by Obeidullah afterwards surnamed Al Mahdí and after the conquest of Egypt, by the fourth Fátimite Ali-Muizz (A.D. 953—975) at Cairo. Towards the close of the eleventh century (A.D. 1072—1092) the power of the Ismáíliás was established at Alamut in Persia by Hasan Sabáh. The doctrines of the Ismáíliás of Persia remained without change till the year A.D. 1163 when the fourth successor of Hasan Sabáh, Alázkri-his-salám, abrogated the rule of secrecy and promulgated his doctrines and transferred the Imámáte from the Fátimite to himself.<sup>(1)</sup> From Alázkri-his-salám the Khojáhs derive the succession and descent of their present Imám his Highness the Agha Khan. For the presentation of the Ismáíliá faith in inviting form to the Shakti-worshipping Lohánás, see above. In addition to the equations there given the five Pándavas were equated with the first five famous Ismáíliá pontiffs. Among the Mákapanthis each of the four Yugas or epochs has its preacher or *bhakka*. To the first epoch is assigned as *bhakka* Pralháda, to the second Harschandara, and to the third Yudhisthira. Instead of the fourth Balahadra or Balakáma Pir Sadr-ud-din, the third Khojáh missionary, added his own name. The four sacrifices<sup>(2)</sup> of the four *yugas* were confirmed as were also confirmed the *Ghat Páth*—*Mantra* or prayer and ritual of the Shaktipanthis. Instead of Shaktipanthi Sadr-ud-din adopted the name of *Satpánth* or True Doctrine for his new faith. The Khojáhs repeat the hymns of Sadr-ud-din with great devotion and never name him but with extreme reverence. The forms of Khojáh prayer and ritual are laid down in the Book of Pándyádi Jawán Mardi by Agha Abdus Salám Sháh, one of the Khoja Imáms. The book is translated into old Hindi Sindi. Before the time of Pir Dádu (about A.D. 1550) the form of worship prescribed to the Khojáhs was daily attendance at the *khánáh* or prayer lodge and the repetition on a rosary of 99 or 101 beads the names *Pir-Sháh*<sup>(3)</sup> or *Sháh Pir*. Pir Dádu ordered his followers to pray three times a day like the Shiáhs, repeating the above words in their prayer and also repeating the names of all the Imáms down to the present Imám. The Khojáh prays sitting, mentally addressing his prayers to the Imám for the time. He also makes prostrations at stated intervals. The new moon, Muharram and Ramazán prayers are repeated in the Jamáát-Khánah with the Pir as leader. While the prayer-reciters are assembling a man stands at the chief entrance. He demands the

(1) Van Hammer's *Assassins*, by Lee—20-109.

(2) The Balidána, the first Yuga sacrifice being the elephant, the second the horse, the third the cow, the fourth the goat. Khojáh Vratant, 195.

(3) Sháh, literally King, allegorically means God, and *Pir*, the Prophet. Khojáh Vratant, 239-40.

Khojáh shibboleth or watchword of every person seeking admission. The newcomer says: *Hai Zindáh*, Oh, thou living one, and the Janitib answers *Kayámpáya* I have found him alike and true.<sup>(1)</sup> The Khojáh three daily prayers are: Morning prayer *Subo-ji-nimáz* between 4 and 5 a.m.; evening prayer *Maghrib* or *Sámanyi nimáz* at dusk; and night prayer *Isáji nimáz* between 8 and 9 p.m., generally at home. Next prayer the most important act of devotion is the counting of the nam of the Pirs on a rosary of 101 beads made of Karbála clay. Third importance is the Khojáh sacrament the *Ghat páth* or Hear-prayer Except on holidays, Saturdays and Mondays, when in Bombay the Imám presides, the sacrament is held after the morning prayers at the chief Jamá-át-Khánah by the Jamá-át officers. Karbála clay dissolved in a large bowl of water, and as each of the congregation rises to leave the lodge he goes to the person presiding, lays before him from 2 annas to 2 rupees and kisses his hand. He receives a small cup of the sacramental water which he drinks and retires.

Besides the *Dassendh* or tithes and the *Petondh* a smaller contribution, the Khojáh has to pay his Imám about sixteen minor contributions varying from ½-5 annas to Rs. 1,000.<sup>(2)</sup> These he pays as the *zakát* or purification ordered by the Kuran. Besides these when pressed for money the Imám sends round the *Jhoi* or walle demanding an extraordinary levy of the tenth or fifth part of the whole of a Khojáh's possessions. This is called the *Bakkas*, a corruption of *bakshish* or voluntary gift. Though it once caused the defection of a large number from the community the Khojáhs have more than once cheerfully paid the *Bakkas*. It is known to have been paid in A.D. (1839-40).<sup>(3)</sup>

The *Dassendh* is levied on each newmoon day of every month, each Khojáh dropping into a cloth bag kept in the Jamá-át-Khánah for the purpose as much as he is inclined to pay, generally the tenth part of his monthly earnings. The *Kánga* is the contribution due for the initiation of a Khojáh child. It is paid by the parents at any

(1) It is said that Pir Kabir-ud-din, the fourth Ismáíliá missionary (A.D. 1449) in one of the visits to the Imám at Dailam, was addressed by the Imám as *Hai-zindáh* Oh living one. In reply the Pir said *kayámpáya* I have found him alive (meaning himself). These words repeated in a Khojáh's devotions possess a merit equal to the gift of a horse in charity. Khojáh Vratant, 212.

(2) The Khojáh Vratant at page 244 gives the names of some of the chief dues as 1. *Sarshur*, 2. *Lelo*, 3. *Choko*, 4. *Chopdo*, 5. *Samar-ehanto*, 6. *Mannu-parnu*, 7. *Chandranu-pirana*, 8. *Bhai-bhuti*, 9. *Darya Bakas*, 10. *Chhai mundu*, 11. *Gulfi*, 12. *Phoda-phodi*, 13. *Mata-salmati*, 14. *Mohur*, 15. *Sadamaji*, 16. *Kannu*. The *Dassendh* and *Petondh*, though large dues, are not regularly paid. Many Khojáhs do not pay them at all.

(3) Sir Joseph Arnould's Judgment in the great Khojáh case of 1866, page 11.

time after the child has reached the age of four to twelve. This is the Khojáh substitute for the *Bismillah* ceremony of the regular Musalmáns.

Besides the *Ramazzán* and the *Bakr Ids*, two holidays which they enjoy jointly with other Musalmáns, the Khojáh's observe nine other yearly holidays. They are as follows (1):—

<i>Karl</i> .—Assassination of the Imam Ali.	21st Ramazan.
<i>Lailat-ul-Kadr</i> .—Night of preordainment	
of Destiny	23rd Ramazan.
<i>Id-i-Ghadir</i>	18th Zil Hajjah.
<i>Ashurah</i>	9th and 10th Muharram.
<i>Chihilum</i>	21st of Safar.
<i>Karl's</i> (Assassination of) Imam Hasan	29th "
<i>Id-i-Maulid</i> (Husain's Birthday)	17th of the 1st Rabi.
The Nawruz or vernal Equinox	kept according to the Parsi calculation.
Birthday of his Highness Agha Khan	2nd November.

A remarkable feature at a Khojáh's death is the *samarchánka* or Death.

Holy Drop. The Jamá-át officer or the Mukhi asks the dying Khojáh if he wishes the *samarchánka*. If the dying person agrees, he or she bequeaths Rs. 5 to Rs. 500 or any larger amount to the Khojáh Jamá-át. A Sindi-knowing Khojáh is then called in to read the Book of the Ten Incarnations, *Das-fortár*. A Jamá-át officer dilutes a cake of Karbála clay in water, and, to save the departing soul from the temptation of the Archfiend, who is believed to be present, offering a cup of false nectar, moistens the lips, and sprinkles the rest of the water on the face, the neck and the chest of the dying Khojáh. The touch of the Holy Drop is believed to relieve the death agony as completely as among the Sunnis does the recital at a death-bed of the Chapter of the Kurán known as the Surah-i-Yásin. If the deceased is old and gray-haired the hair after death is dyed with *henna*. A garland of cakes of Karbála clay is tied round the neck of the corpse. If the body is to be buried locally two small circular patches of silk cloth cut from the covering of Husain's tomb, called *chashmáhs* or spectacles, are laid over the eyes. If the body is to be buried in the sacred soil of Karbála, the viscera are removed before the body is bathed, the hollow is filled with camphor and the incision carefully sewn. (2) After it is bathed and shrouded, the body is laid in a bier and

(1) Bombay Gazetteer, Vol. IX, Part II, p. 49.

(2) This is doubtful. Some say the Shiáh in common with orthodox sections believe that it is sacrilege amounting to a mutilation to even handle the body roughly after death. They say that the viscera are not removed, but that a stout cotton ribbon about two inches in breadth is wound tightly and closely round the body of the corpse beginning from the toes and ending at the throat. After the body is deposited in the coffin the remaining space in the coffin is filled with finely pounded *henna* powder. The powdered *henna* absorbs all the moisture which the body exudes and prevents smell.

taken to a mosque and the prayers for the dead are repeated over it. It is then placed in an air-tight tin-lined coffin which is afterwards enveloped in tarred canvas. As long as the coffin lies at a mosque awaiting shipment the services of a Shiáh Mulláh are engaged at Rs. to Rs. 50 to keep on reading the Kurán over the body. The coffin of dead Khojáh's are carried by steamer and transhipped at the mouth of the Euphrates into smaller river-craft and by them are landed at Baghdád ten or twelve days after leaving Bombay.\* At Baghdád professional coffin-carriers take charge of them and carry the coffin by mule or camel to Karbála. The steamer freights vary from Rs. 200 to Rs. 400: the Baghdád camelmen charge no less than Rs. 20 to Rs. 40 for each coffin; and the final interment charges at Karbála are heavy ranging from Rs. 100 for the deposit of the coffin in the vaults (*Sardab*) below Husain's shrine to Rs. 2,000 to Rs. 5,000 for a grave on the Karbála side.

The Khojáh enjoys a good business reputation. A keen jealous spirit of competition is the chief trait in the Khojáh character. Though called "*Tundás*" that is, beliless epicures,† the Khojáh's have great regard for their religion, the tenets of which they observe faithfully. They are neat, clean, sober, thrifty, ambitious and in trade enterprising and cool and resourceful † They are great travellers by land and sea visiting and settling in distant countries for purposes of trade. They have business connections with the Punjab, Sind, Calcutta, Ceylon, Burma, Singáporé, China and Japan; with ports of the Persian Gulf, Arabia and East Africa, and with England, America and Australasia. Khojáh boys go as apprentices in foreign Khojáh firms on salaries of Rs. 200 to Rs. 2,000 a year with board and lodging.

On their first settlement in the towns of Gujarát the Khojáh's were parched grain-sellers, fuel-sellers, old embroiderers (*zari puránás*) and bricklayers. They now enjoy assured and powerful positions in the ivory, horn, cotton, hide, mother of pearl, grain, spice, fishmaw, shark-fin, cotton seed, furniture, opium and silk trades. They have also gained high places in the learned professions as doctors, engineers and lawyers.

**KHOKHAR.**—See under Minor Musalmán Castes.

**KHOMBHADIA.**—A sub-division of Karád Váníás.

\* All these details relate to conditions prevailing before the War.

† Bombay Gazetteer, Vol. IX, Part II, p. 44; *Tunda* is presumably the Maráthi word meaning—"steak, complit from the Skt. *tunda* a belly."

‡ Like most successful trading races they have acquired a reputation for crooked dealing. The proverb—"A Meman will be faithless though he read seventy Quráns" is quoted by Risley. The People of India—1st Edition, 1908, App. I, p. XXVII. According to Risley Meman in this proverb means Khojáh.