

Note on certain Hindustanis residing in Constantinople.

Shahzada Sultan Ibrahim.—This man, who is the writer of the letter addressed to the Mahomedans in India (a translation of which is attached to this), represents himself to be one of the old Royal Family of Delhi, and apparently is looked upon in Istamboul as a much more important personage than Feroze Shah. This may be accounted for partly by his being in possession of a number of his family deeds or "Sunnuds," and partly by the fact of his being a pretentious sort of man who talks much. He is the leader of all the Hindustani scheming which goes on in Constantinople. He told my informant that he had left India at the time of the mutiny, and since then has been in Persia, Mecca, in Cabul during disturbances there, and in Croat* (*sic*). He also told my informant that not long ago he had written to one Narr-ood-din of Delhi, telling him to excite a disturbance by defiling both the mosques and the Hindoo places of worship by letting loose a pig in the one and throwing cows' tongues in the other, and Narr-ood-din wrote in reply that he was unable to do this. The Shahzada also mentioned that he had written to him again lately telling him to encourage the Mahomedans, exhorting them that they should think nothing of dying in the right cause.

* Herat?

This man appears to have some dealings with Russian Agents here. At least he talked on several occasions to my informant as if he had. He states that he has been to Russia, where he was well received, and that they wished him to remain there, but that he preferred returning to Stamboul, thinking that the Sultan, as head of the Mahomedan world, was the right person for him to look to for assistance. He showed my informant two papers which he said he had received from the Russians, the purport of which he stated was a promise of assistance after three years, two and a half of which have now elapsed. I made informant describe the seal on these documents. He gave a correct description of the Russian seal.

On another occasion, when my informant was sitting with the Shahzada, Syud Yakoob Khan's name was mentioned. My informant asked the Shahzada if he had been to see him. The Shahzada said—"Don't talk about him; he is a regular Feringhi. I heard he was coming here from the Russian Elchi."

A good many Turks take an interest in the Shahzada's schemes, and are constantly in conference with him at his house. The following my informant has met, but says that he has heard the names of about 20 others mentioned in the course of conversation:—1, Abdul Tubar Bey; 2, Ahmed Hassan Bey; 3, Hassani Bey; 4, Tahir Bey; 5, Amir Bey. Of these Nos. 1, 2, 4 are in the service of the Turkish Government. No. 1 has the rank of Kaimmakam. His duties appear to be in connection with the inspection of schools in Stamboul. No. 2 is a Captain in the Police Corps styled Kannu. No. 4 has some appointment in the Civil Department, his duty being to enquire into the cases of foreigners, such as Hindustanis, who petition the Turkish Government.

Some of the Persians settled here are also in communication with the Shahzada. On one occasion, when my informant was present, several of them came to visit him, and he talked to them freely about his schemes. On another occasion, when my informant was present, Ahmed Hassan Bey enquired from the Shahzada what news he had from Russia and Persia; the reply was "none at present." He also told my informant that he had sent a copy of the letter, which is attached to this, to Persia. The Shahzada in talking to my informant about his plans said that he intended leaving this before next Ramazan with as many Turks and Hindustanis as he could get to join him, having previously sent on men to Persia and India with money to induce the Mollahs to preach "Jehad" or religious war. He himself and his followers would pass rapidly through Mecca, Medina, and other towns in Arabia and Persia dropping by night in the mosques letters calling on the Mahomedans to prepare themselves for a religious war. They would then pass on towards India by way of Beloochistan, and on arrival at the frontier would burn a village so as to create a disturbance. They would then proclaim a revival in the name of Mahomet, recognizing no distinction between Sunni and Shiah, in fact killing those who said they were Sunni or Shiah. To excite Mahomedan against Hindoo by defiling both mosque and Deir Demara. By such means does Sultan Ibrahim hope to place himself some day on the throne of his ancestor Timour. This man receives a subsistence allowance of 500 piastres a month from the Turkish Government. He lives close to the Hindustani Tekke or monastery in Stamboul.

Feroze Shah.—It is commonly reported in Stamboul that Feroze Shah left for Mecca with Mirza Mahomed Bey some months ago. The fact that he is still here is only known to the Hindustanis and to such of the Turks as are personally acquainted with him. The reason assigned for his keeping himself concealed is that some months ago there was a report that two men, said to be Afghans, had been sent from India for the purpose of arresting or killing him. My informant was taken to see Feroze Shah by Sultan Ibrahim and sat with him for some time. He describes him as a broken down looking man, blind or nearly so of one eye, and lame. He told my informant that he had visited almost every Mahomedan country, but had received no help or encouragement. He said that on one occasion he had been imprisoned in Persia for six months as an impostor. Apparently he is not actively engaged in the Hindustani scheming which goes on in Stamboul, but he is kept informed of what goes on.

He receives an allowance of 500 piastres a month from the Turkish Government. He lives in the house of his father-in-law, a Hindustani, who has been settled here for many years in the quarter, Jami Alli Badshah, Alli Manner.

Mirza Mahomed Bey.—This man is a native of Lucknow, and is said to have commanded a regiment under the late King of Oudh. He used to live with Feroze Shah, but left for Mecca about three or four months ago. It is probable that he has gone to Mecca on some business on the part of Feroze Shah or Shahzada Sultan Ibrahim, as when my informant visited them his name was often mentioned with enquiries as to whether any news had been received from him or not. Mirza Mahomed Bey receives 500 piastres a month from the Turkish Government. He is also said to be supplied with funds by some Nawab of Lucknow, who sends it by the pilgrims to Mecca.

Ismail Khan.—This man was Kotwal or head Police Officer of Najibabad in the North-Western Provinces before the mutiny. He receives 200 piastres a month from the Turkish Government.

These are the only four men, I believe, who receive an allowance from the Turkish Government. The other Hindustanis settled here have all assumed the dress of the Dervish and subsist by begging.

CONSTANTINOPLE, }
The 10th July 1875. }

(Sd.) C. HUNTER, Capt.

No. 94.

Proclaimer of the goodness of God.	[TRANSLATION.]	Descendant of the virtuous Timur Shah.
	Defender of the Faith.	
	Shahzada Sultan.	
	Ibrahim Timour.	
	Sultan Ibrahim.	

ABUNDANT salutation and congratulation without measure to the wise worthy of Heaven and to the Princes of magnificence, to the learned critics and Lakhmar-like sages, and the valorous brethren and to the matrons, all of whom are zealous Muslims, whoever they may be who wish by the help of God (may his glory be refugent) that the whole body of true believers in India (which is a blessed country) by the assistance of the zealous champions of the true faith may be freed from the talons of the heedless Christians. Now it is requisite to put in practice your religious zeal that, having become possessors of worldly goods, you may acquire everlasting happiness (or Empire?) How then is this desideratum to be attained? By the union of the faithful! That also is dependent on the giving up of life and property, which in this world and the next is the means of the salvation of those who shall have been brave in this matter. This state of affairs is to be acquired in only two ways—1st, whosoever in this holy war falls before the sword of error and unbelief will without doubt be numbered

among the martyrs who have suffered persecution, and will be blessed with every kind of enjoyment in the presence of the most Holy Prophet; *2ndly*, he who uses the sword without stint and takes revenge on the enemies of the faith will be celebrated as a holy warrior in this world and that to come, and by the help of the great God will be happy and prosperous in every circumstance of life, and under any circumstances we cannot escape the taste of death which is the destiny of every one of us. Why then, having striven our utmost in the path of the faith, should we not attain what we hope for in the world to come? And how long shall we wear the raiment of women, and sell our freedoms and portions into the hand of the aliens, and why, having overthrown the standard of the Christians (God grant us a speedy victory over it), should we not engage in holy war with that band of unbelievers? And are we not the sons of those fathers who conquered the world? What then has become of our zeal and ambition? The (patriotic) union of the people of Cabul and the brave efforts of the Mahomedans (of India?) have not yet been lost behind the veil of oblivion. When then shall we free ourselves from this disgrace? And how long shall our honourable aspirations be trampled under foot by the unbelievers? Shall the aliens make a name for themselves through all time and we remain without name and habitation? Alas! a thousand times alas! what has become of the majesty and dominion of the faithful? How long shall we remain like bats concealed from the bright rays of honour? In short be it known to you that so long as one drop of blood or soul remain in this body, I will labour in the path of the faith and religion, that in so doing I may carry out the precept of God and his Prophet. Do not think that I do this in the hope of temporal sovereignty. No by God! Perchance indeed with the attainment of our heartfelt desire I may obtain what I hope for, and once again open to you the splendour (of a court) and well filled bags (of gold). My every endeavour is simply for honor in this world and that to come.

It is now some time since I returned to this country (*i.e.*, Turkey), and am applying for help and assistance, but have attained now of my wishes. They all say that "if we gave you help and you recovered your kingdom, it would be necessary that the country which we ourselves have taken should be given back. And it is not in accordance with the law of nations that in matters of this kind one power should aid another. For that which has been taken by the sword should be recovered by the sword." I swear by God they are all taunting us, Mahomedans. It is now necessary that you should so act as to once more recover your fair name. I await your approving answer. God willing, at no distant date I will arrive among you. Here I sit as one in his winding sheet. The bearer of this zeal-inspired letter, Mirza Jan (may he increase in power) when he first enquired for me I engaged in conversation, at first I reckoned him a spy, but after careful investigation I arrived at the conclusion that he was one of those ready to sacrifice himself for the faith. I have therefore written these few sentences and entrusted them to him.

The aforesaid, after much pleasing news, and having told me whatever he knew of the affairs of our fatherland, and having placed me perfectly at ease (regarding his sincerity), I communicated to him by word of mouth all I wish to impart to you. Moreover whatever the aforesaid may repeat or relate to you on my part as if spoken by myself. I beg of you therefore that you will place confidence in him in every respect.

In such wise, brethren, must the work be done.

May God grant help to those who deem him One.

And certain other brethren who have girt up their loins with the best of self-sacrifice wish in writing these few sentences to make themselves known unto you.

Oh! Chiefs and brethren in the faith in the east! These commands which the Lord of lion-like Majesty and Feridoun-like dignity, to wit His Highness Sultan Ibrahim Nasir, has embodied in his well-expressed and blessed letter we who are inhabitants of Constantinople are in the service of the Prince of high family,

and we one and all are men of influence and position, and for the sake of brotherhood in the faith will strive our utmost, having devoted ourselves to God's service, till life remains within us. To this end we have each of us attached our seal to this estimable letter with a fervent prayer for your peace and welfare. Peace and the mercy of God be with you all.

In ventures desert friends when lion heart appears,
Then wash your hands of life, for death no childish fears.

Sealed by

- | | | |
|-----------------------------|---------------------------|-------------------------|
| 1. Hassani. | 8. Shaki. | 15. Hassan. |
| 2. Abdallah. | 9. Sayyid Amar. | 16. Amar Amed. |
| 3. Seyyid Hussein al-Zehdi. | 10. Hussain. | 17. Khalil. |
| 4. Seyyid Aiyub. | 11. Khalid. | 18. Haji Abdullah. |
| 5. Wali Abdullah. | 12. Sayyid Mahd. Hussain. | 19. Haji Fateh Mahomed. |
| 6. Mirza. | 13. Rashid. | 20. Haji Abdul Ghafur. |
| 7. Mahmoud ibn Asman. | 14. Sayyid Osman. | 21. Haji Amar. |

Dated 28th of month of Nissan or April.