

Meeting Transcription**Duration:** 1:27:51**Date:** 2nd March 2019**Time:** 3:30pm - 5pm**Venue:** Ataullah Siddiqui Residence**Collaborator:** Ataullah Siddiqui**Interviewer:** Sanah Devika Rao**Language:** Urdu, Hindi and English**Subject:** What is Sufism? + Project Progress**Type of Documentation** - Interview, Audio Recording, Writing & Observation**[Beginning of Recorded Material]****Background noise [Fan whirring]**

Ataullah: [00:03] Inasaaniyat", insaan, **[foreign]** yeh lavz insaan, on this we have a lot of discussion. **[foreign]** Uns, mohobat say bana. There is a word in Arabic, **[foreign]** insaan bhool jaana, in our practice the main thing is fear of god. Imagine you go to the mall, it says this mall is under the premises of CCTV, no wrong activities will occur. Similarly, like this god is looking at us all the time. We are under the surveillance of god.

[00:47] The Quran says, **[foreign]** "do farishte hai yahaan pein, likh rahe hai hamare une ke karam aur paap ke karam", so if in the hearts of men there is this fear, if this fear comes, he will never do wrong. Now we are scared of the CCTV, but the real person who sees us is god. So, one has to clear their minds.

[01:21] We have Quran verses as well, "jiska dil pakh saaf hai, vahi **[phonetic] paaker** saaf hai". Now just for god, I have a beard and I wear this cap, but I am taking part in bad background activities, I am cheating, eating other people's money, **[foreign]** aur lavz Sufi mein, clarification, purification, **[foreign]** aapne apko pure karna, purify your mind and heart and the Quran also says it, **[inaudible]** the day of judgement **[foreign]** "ki apko apno karmo ka phal milega". The day of judgement, nothing will help you, accept a peaceful and clean heart, "youm mala yum phau maluval baru ila" this is verses of Quran.

[02:22] Who is a Muslim according to Prophet Muhammad is, **[foreign]** jiski zabaan say aur haath sai, kisiko takleef na pahuche, no one gets hurt from your tongue or your hand, he is a Muslim. And we always greet Asalam Walekum, peace be upon you. So, once someone is saying may there be peace and mercy upon you, how will you hurt another?

[02:52] So, this Dargah Sufiya there is, **[foreign]** masghab nahi dekhte vo log, Sanah comes, Edwin comes, whoever comes Christian, whoever else, that is a Sufi, **[foreign]** "sabke liye mohobat" (love for everyone), there is also this concept **[foreign]** "ki jaan dali hai, bhagwan ne manushya ke andar jaan daali hai, to yeh sab uske karishmein hai, aur sab ek hi hai". The difference is that you were born in a Hindu home and I was born in a Muslim home and we have adapted that, but the Sufi's, **[foreign]** "dillo mein jo nafrat hai, especially what is happening in our country, it means sabse mohobat".

[03:43] **[foreign]** Multani Pasha ka jo Dargah hai, us Dargah ki main Khidmat karne wale Ganapati Maharaj bolke hai, halwai. The Dargah's number is hundred and mine is five-thousand something, so Ganapati Maharaja started it and till today they pay its electricity bill. So, a Sufi is someone who loves everyone, doesn't wish hate upon anyone.

[04:17] In houses earlier there used to be a practice, if you speak to your mother. People would purify themselves, their heart, this is a big thing in Sufism. **[foreign]** "Yeh rookh aur navz ke beech mein hai, agar aap achi guftagoo karenge, ache time par rehenge - now if our nani or dadi die, the world seems a bad place, zindagi main ham kho gaye, akhirat ki tayari karni hai (we want to prepare for the day of judgement), nar say bachna hai, swarg main jaana hai (we want to go to heaven and save ourselves from hell). So, this keeps reminding us of this, **[foreign]** ki bhai apni moth ko yaad karo, toh insaan allah say darega. Uper walle say darega, toh phir galat kaam nahi karega (remember your death, then one will fear god and not do anything wrong). Everyone will be peaceful. Even doctors look at a man's heart during check-ups, **[foreign]** isme laluch hai, hirz hai, dhokebaaz hai, logo ka maal lenein ki aadat hai, yay jo galat adate hai, isko nikalna, purification karna, uska naam Sufism hai (if there is greed, betrayal, theft as one's habits, it is wrong and one needs to purify themselves of it, that is what Sufism is).

[05:42] **[foreign]** Quran main bhi zikr hai, within the Muslim community, there are differences as well. A lot of people are not accepting Sufism. They will not accept, they will go back to the differences between a Hindu and Muslim, one goes to the Mandir and the other goes to the Dargah. So, even we are not right. So, there is one group that has no basis in reality. Even today, the government is also spending so much on communal harmony, but this work you will find it in the Dargah. Now, looking at your work here, my helping you on one of the main branches of Islam that is Sufism, so why not help her to know more, make her meet people, go to houses, there is good work being done here. So, this is the way it is here.

Sanah:

[06:44] Now like this, there is the Kunjenasheen Residence and there must be more houses like this. So, there is another layer being added to my project. Initially I came with the idea of understanding daily practices in mind, how people live, where how they live give insight into...

Ataullah:

[07:12] So, I spoke to the Sahib and told him actually you want a house in which you can live in. Know when they get up and when they sleep, because of certain practices. We can't do it every day, we try.

[07:45] What happens in a Sufi household is that, there is a special prayer, "Tahajjud", it's an Arabic word. It starts after midnight, at one-two o'clock, until the Fajr Azaan, at five thirty- six, before that one hour or half an hour, the time will finish, it is very fruitful to get something from god especially.

[08:18] So, in their house, his forefathers, they had Kanqhas, in Medina, Prophet Muhammad started in a Masjid which was forty by forty, katta, the size of my house, so in that people who specially had an interest in Islam and the world (duniya) less, lived with the bare minimum, little food, water, sleep.

[09:03] The Quran is something the god sent, what the prophet said is known as Hadiz, even that has a lot of authenticity, it's an Arabic word, **[foreign]** "duniya mazratul akhara", this life is for that life (earlier life). Like if you have a garden (bageecha) or a zameen, why do you have it, so that you can grow nice things, and when the fasal or harvesting time comes, you will get something good. Similarly, this world is for Akhirat (death), **[foreign]** yaha acha kerke jaana (do good here and then leave). If people have gathered and are saying "Sanah is a good girl", so Allah knows what other people are saying about you, how is Sanah and how is Ataullah.

[10:00] It is even known in the Quran, that that day even god will tighten the mouth with a lock, our feet, our hands, our legs will tell him what we have done. Have we stolen something, hit somebody, gone to bad places, drank alcohol, didn't go to the Masjid and more, these concepts that make the Murid, the concept behind don't do bad things – drink alcohol, steal, take bribes, respect women – how many ever-bad things there are, to save you from them is a Sufi. To purify someone.

[10:56] **[foreign]** Allah ka ek hadiz hai, god will not see your clothes, your face, he will look into your heart three hundred and sixty times a day. There is a hadiz. How many ever wishes you have, it grows from your heart.

[11:26] I am a pharmacist, I have stayed for twenty-one years in the Gulf, he is my elder son, he has completed his engineering from Bangalore. So, become good, whatever sermons I'm giving him to be good in the world, **[foreign]** heaven ko raazi karne ke liye, sometimes I fight with him saying why are you so concentrated on this world (duniyan), why haven't you taught me that level of din. If I have given an exam and I have failed, but this is a small moment. I had twin daughters, however they died after twenty-six days, so no matter who comes and stays, I have to leave this life and answer to god. The work they had come for, have they done that or not. That is the most important, and when that comes, then the man becomes good. They don't indulge in bad things.

[12:30] Now these terrorism acts, Islam says **[foreign]** "kisi nahak jaan ko khatal karna, poori kainat ko khatam kar dena (to take the life of one person, is to take the life of the whole of humanity). **[foreign]** Aur agar aadmi ki jaan bachali, to phir poori duniyaan ki jaan bachali samjho. And we also have un-justification, if you have killed somebody, janat or heaven, swarg, Allah will not even give a sense of smell of heaven. The day of judgement, you will smell heaven five-hundred years of journey. But those who kill the innocent, they will not smell heaven.

[13:35] So, I told Arif Sahib, what she needs it 2/3 days to stay in your home.

Sanah: [14:01] In Bidar, the Dargah Culture, it is a Sufi centre, so what all are the Dargah's in Bidar.

Ataullah: [14:33] Khawaja Abul Faiz Rehmatullah Allaihi Dargah. He is the grandson of Khwaja Bande Nawaz, Gesu Daraz. In the Bahamani Kingdom, Badshah called him. I have the dates if you want to write down the dates. But, he didn't want to come from Gulbarga, so he sent his grandson Khawaja Abul Faiz. They have a lot of family history.

[15:40] Khud Besani his tomb is beside him, his grandson.

[16:00] Khawaja Abul Faiz was married to the daughter of Mahmud Gawan, from his second wife.

[16:30] Nimatullah Shah Kirmani, he is the maternal grandfather of Multani Badshah Rehmatullah Allaihi.

[16:30] Ashtoor Tombs, Bahamani Tomb is there, before that there is one very nice one, Khalil Ullah Budhshikhar.

[17:38] Wali Shah Bahamani, is the king and he also has his tomb there.

[17:44] There is one more before him, Raju Khatwal Hussaini, white Tomb, right side. Before Ashtoor you get down from the slope, right side there is a white tomb. He is as some historians say the teacher of Khwaja Bande Nawaz, Gesu Daraz

Sanah: [18:47] So, how many does Bidar approximately have?

[18:50] People telling too much, but I think around twenty-five or thirty, but people telling there is too much. There is a book.

[inaudible]

Sanah: [19:12] Yes, because if I have that reference, then I can understand the context a little. Like this house is associated to a Dargah, are there other houses as well?

Ataullah: [19:31] Yes, houses are there, houses are there.

- Ataullah:** [19:50] We will ask our nephews wife; she is married into one of the families. The Gurunanak, she belongs to that family. I told her, she will come, take your family women, she wants to ask something, practices. So, she agreed, we will ask her which time.
- Sanah:** [20:14] The idea is to understand the context of Dargah culture and the houses associated to them, and one of them is Kunjenasheen. I as a student, I am just focusing on that one house, but as a knowledge base and inquiry based project, I am conducting a research just to understand. How can this be carried forward as an inquiry based project. There is Deccan Living Labs, with this research, the idea is to come up with something with him or you, to collaborate with something to do with this information.
- Ataullah:** [21:30] They will not agree, but I will explain it to you. The time of his grandfather, people loved to see him. They used to go in front of the house and see his face once. But these practices have decreased, because people are interested in this life... actually I will give one good example. [22:07] Before... **[phone rings]** ...
- [22:40] The practices of Murshid, actually the Sufi, he is called Murshid and he has a lot of Murids. The actual meaning of Murshid is someone who has shown you the path to reach god. The word Murshid is an Arabic word, like you have Santh or Pandit who will keep you next to bhagwan(god). So, this Murshid, they will take you near the Prophet and god; Murshid, he has shown you the correct part. And Murid what he needs is the correct way, **[foreign]** "murid iraada karne wala, unka iraada kya hai", he wants to follow god in the correct way as much as I can. Because you have to pray five times pray. It is somewhat difficult; it will sometimes come at 4:30 by the weather and now days it is 6:15.
- Sanah:** [23:54] What determines this timing? What kind of weather?
- Ataullah Son:** [24:06] Actually, it depends on the sunrise. Before sunrise you have to do that. It is around one hour fifteen mins or something.
- Ataullah:** [24:18] In the summers the days are longer and the nights are shorter. I think right now the sunrise is 6:40am – 7:35am. Sometimes it will be 5:50am or something. We have to pray before sunrise.
- [24:40] Raja, Maharajas used to go this house with a lot of respect, those who gave them this land, they said they will not think about their personal life and expenditure. Okay, there is nothing to worry about, I am getting what I need and the king is providing for me. The only work he has is to concentrate on this murid and train them. I will give this example from my side. Now I have free time, otherwise I have my personal time, work and job. This is a good work, because people will know what is Sufism, people don't know, now days the whole humanity needs Sufism, education of Sufism.
- [25:40] There is a lot terrorism, suicide bombers are haram in Islam. The peak ullma has given the fatwa because even in Islam, if you are fighting with the enemies, don't touch their women, children, jaidad, gardens, milk factories, water resources. Now is

this taleem their anymore? Like what is happening in Kashmir, we completely condemn it. This teaching has diminished over the years.

[26:20] What used to happen in these houses before was, their Badshah used to give them a lot of things, like land. Don't worry about the world, just do your job. Now, this has reduced. There are a few people, I have forgotten, Dr. Gaffar Chanda if he comes, one of his Khanqha is there, recently built Khanqha built in front of Arif Sahibs house, evening they will do some Zikr, if they will allow, I will ask them. What they will do exactly, even I don't know. Sometimes even I am going, Dr. Gaffer Chanda is very attached to them.

[27:11] They will close the light, they will zikr the names of god and do some recitation, slowly and very loudly. Zikr means, Allah, Allah, Allah, Allah like this zikr, and oh god! forgive me.

[27:45] This is the Prophets teachings, he is the innocent (masoom), someone who hasn't committed any crimes. [27:59] In Islam, we have a concept, prophets they are masoom, but what he taught us, I am the masoom but daily I am doing seventy times a day saying **[phonetic]** astakh e ullah, "oh god! forgive me", whatever deeds I have done openly, secretly, **[phonetic]** astakh e ullah...., whatever I have done, bad things, looking at vulgar things, looking at women or girl, all these wrong things; **[foreign]** "muhas ki baat hai, murakheta or tapasya".

[28:50] You are sitting and I am sitting, we are friends, now it's the night, what the Sufi is teaching, one entire day has entirely gone, what did you do the entire day? are you satisfied with your daily routine of life, have you done mistake, have you cheated someone, have you bribed someone, is it halal or haram? because once you have taken the haram, you will not be taken to heaven until you purify yourself.

[29:34] Like gold, your mom wears gold chains, she will give it to your father and tell him to go wash it after five years. So, we also don't want to wear dirty jewellery. So, **[foreign]** "agar insaan paap mein chale jayega, he will not go to heaven until he purifies himself", to do this one has to go to a Sufi. **[foreign]** **[phonetic]** Naadi dekhkar vo bolega kya nars hai, andar ki nadi dekhega (he will look inside).

[30:10] Now there is a drunkard, he drives a rickshaw, he spends all his money on alcohol, this is a huge sin, the family, wife and children come first. **[foreign]** Ek hadiz ka maana hai, every elder or every person, who is responsible has to be answerable. Like how a teacher is answerable for his students, similarly a head of the family should be answerable for his family.

[30:58] Now this is my child, he takes drugs, drinks alcohol, does something wrong, then there is something wrong with me. I haven't taught him properly, haven't given him proper things. There is a Hadiz, every head of the department is answerable to god. I have given you four kids, have you given them halal food, have you taught them to respect humanity, like this.

[31:39] It is also mentioned in the Quran **[foreign] [phonetic]** "khu amphaka sukoon ahilekum nara". The Quran is for all, something especially mentioned for Muslim. There is one verse "khu amphaka sukoon ahilekum nara", save yourself and your family from the fire. So, my first duty is to take care of my wife, regarding regulations, regarding reaching of heaven and my kids. Instead of telling outside people, I have to start from my own home.

[32:35] There is, one lady came, her son is eating to, much Gud (sugar), can you instruct him to not eat so much, he said can you come after four-five days, he gave her a period of time. Then the lady came back and then he told the child, that is not good for your health don't take it. The lady surprisingly asked if you only had to give this instruction, that day why didn't you give him this instruction? So, he said, I was eating it myself, I had to stop eating it and then I gave him a lecture. It will work! So, if I don't believe (Amal) in it, your heart will not accept it.

[33:41] Right not you are sitting with me and working, at one level you have to complete your project, but during this work there will be some changes that come within you. If by the grace of almighty god, something will change. Now, I am not allowed to take you at the back of my bike, because people will ask me who is this lady? I can touch or only sit with my wife, my mother, my daughter and my sister. It's nothing wrong, but people will ask if you are a person of that kind. So, whatever you do, do it with the goodness of your heart, with good intentions.

[34:43] Now if I tell my children to do something, they say okay Abbu. Now on social media there is this video about how the children hang the phone on the door and the father comes and take it without noticing the children, so that shouldn't happen. So actually, a Sufiya purifies a person.

[35:07] Five prayers happen, there is a special prayer after midnight I told you about. That is a special prayer that is obligatory for the Prophet. In the Quran, god had mentioned, if you wake up and pray that prayer, it will give you a big place in front of god. So, he started whole night, just little bit he sleep and he woke and his legs were swollen. There is a chapter in the Quran, if you want to write, so god asked him not to take so much stress and burden on you, just little bit.

[36:03] The Sufi what they will do and how they will become a Wali, it is an obligatory thing in Quran and Sunna, we must take halal food, he prays the **[phonetic]** Farias, then Nawafil. [36:20] There is a prayer, Farz, Wajir, Sunnat- e-Maukheda, Sunnat-e-Ghayr Mawkheda. This Farz, you will never leave, Wajir you are not allowed to leave, Sunnat-e-Maukheda, you must pray, if you leave this one, you will be guilty, you will be fined, you will be asked. Then, Sunnat-e-Ghayr Mawkheda, that one is your wish. As you know, thirty-five marks for passing, must be thirty-five and if you want second class, you have to go above fifty, if you want first class above sixty, so distinction, it is your choice.

[37:32] Nawafil, after Sunnat-e-Ghayr-Maukheda. This is important for Sufi and Auliya, very important because there is a... Hadiz... in Quran also **[inaudible]**, it does not only belong to Muslims but whole of humanity, **[foreign]** Uminanas, Nas means all people, Uminanas means god addresses the entire humanity **[inaudible]**.

[38:34] Some people, we give...you have chosen your PHD, there is a time limit, you have to work only ten hours, you are working eighteen hours, why? To get as much as you can, there is something in the history of Sufism, there is a name of Sanah, a lot of people have done work, but the work of Sanah goes in five stars, seven stars' way, oh! whatever we don't know, she brought it, because they will see all the thesis and project work.

[39:12] Some people will not collect the required information, so that verse is mentioned like this, some people will throw their life to get the oh! God will be happy with this! **[foreign]** "allah ki raza chahne ke liye", he has done their job. **[foreign]** "Banda jab Nawafil ki kasrat karta hai, I am bringing this towards Arif Kunjenasheen, we had discussed that day, there is a Hadiz, **[foreign]** "Banda jab Nawafil ki kasrat karta hai, allah ka khurb hasil karleta hai, allah ke karib ajaata hai, toh allah ki ankh ban jaata hai, uske kaan ban jaata hai, haath ban jaata hai, uske pair banta".

[40:17] That is a big place. Like we had that discussion with Sahib about the cow, how the murid had the cow. Islam's concept is such **[foreign]** "fidrat ka mahzab hai", insaan jo chatha hai, usme kuch cheese extra nahi hai Islam mein". Like the four wives concept, if he is not satisfied with his first he has the authority to marry a second, but he must inform her and he must think if he will do justification with both of them or no. [41:10] Islam gives him a choice, similarly, if you haven't eaten food for three days, if you don't have anything so you can eat haram as well. You can eat it to save your life, don't eat full stomach but to save yourself, similarly if you don't have water but alcohol, alcohol is not allowed in Islam but if you have been thirsty for three days, just to save your life, your throat is dry, you drink it.

[42:02] So, his murid was starving, he took the cow and ate it after stealing it, he hadn't given any money and ate it. This was a very wrong doing but he had the justification or authority god has given that mercy to do this. But he ate it, but the Wali said keep the chamda, mundi(head) and pair(feet) on one side and what he did with a wooden stick, by the order of god, woke up, the cow became alive. So, this is the concept of Nawafil, **[foreign]** "Jab nawafil ki bahaut zyada kasrat ho jaati hai, toh allah ka jo hukkm unko bhi de deta hai". Christianity also mentions instances like this, jesus **[inaudible]**, he will make toys from the mud and it will fly, even dead people will. Even this Quran will mention, his superiority, his qualities.

[43:50] **[foreign]** "Jo bhi mera khurb haasil karke mujhe raazi karega, mein usko har cheese dedoonga"

[43:56] **[foreign]** Ab mein iski ek masala deta hu apko, now I'll give you an example, where are you from? Delhi! I haven't been to

Delhi and seen the Red Fort. If I say this, what will come in your mind? There is some special power god has given you to see the gate of the red fort, but I can't understand it. Now, where is your house, there must be a special place like a "chaat bhandaar" (street food), but Sanah is with me right now, but you can imagine it. Like what I am saying, it is coming. Like right now you are speaking to me, but where are you speaking to me from. These five senses that you have externally, touch, taste, hear, see and smell, all these are inside as well in Sufis, even more. That is why I asked, how is your house, friends, family...it won't take you any time, so if a person, there is a "sher" (poem) if you would write it down for Sufiya,

[45:33] "khuda shahid hai, ghar tere seene mein, khuda shahid hai, ghar tere seene mein, teri har, har nazar kauno makan paar ho jaye" we are talking around this only.

[45:48] Now a person is atomic; now what does he need? There are so many sources, modern, scientific...Now, I don't have a sim in my phone, my phone is not working, I can't speak to Vinay sir. I need a sim, charging, currency and a plan. We call this "maatiyat", atomic, sources, this is "maadi", materialistic. These are all outer sources; internal sources are what we are talking about. I will give you an example of this.

[47:14] The second Khalifa, Umre Farukh Raziallah, his army was fighting in Iran, he is giving a lecture **[phonetic]** khudba in Medina, it is far away, in Saudi Arabia. On addressing the people, he called on his commander, his name is Sariya. He called, ya Sariya, move towards the hill station, that's mountain. People were wondering how he is here and Sariya is eight-hundred or something kilometres away from him and he is addressing him, to move towards the mountain. Now Delhi is sixteen-hundred kilometres away, to talk to your father you will need all these materialistic or atomic things. But the way he addressed Sariya, he exclaimed when he got back that he heard the Khalifa that day on the battle ground, we were on the frontier, some enemies were coming from the back, we suddenly moved upwards. If I hadn't heard him, we would've been defeated. There is some special power, which the sher/poem is indicating

[49:27] "khuda shahid hai, ghar tere seene mein dil bedar ho jaye, teri har, har nazar kauna makan sein paar ho jaye" So, that cow, he is in in justification with the people, the god will give mercy on him and give mercy on him...

[inaudible]

[50:17] He is saying, tell her about the heart. We have a lot of verses in the Quran, what they are mentioning, if we have done a wrong thing, there is a black spot that will come on the heart. A new born has a very pure heart, he destroys is because of his "karams" or bad habits. God will look on the heart of all the people, especially in [51:00] Islam, people ask where is god, we say he is everywhere and in some verses, he is on "arsh - e - illahi" (heaven). But we can't say he is there. There is a concept, I am telling you very critical things, if I only say he is on arsh, I am a

kaufar, he is everywhere **[inaudible]**, wherever you see, you will see god. But in one mention **[inaudible]**. But in that chapter, it isn't mentioned that god is there, he is "rehman, he is sifat. God has, in books there are two-thousand names of god, but we specially recite ninety-nine names of god, that is also a part of a very intense zikr mehfil.

[inaudible]

[53:04] There are a lot of people who have stopped doing Sufism work. There is a Shaikh in Gulbarga, even mentioned in the Hadiz, if you see a Wali, a real Sufi, the words will come, **[phonetic]** asgurula, you will remember god! How beautiful his face, how charming, you will think he is not like us, these qualities. These are the qualities of a Sufi.

Sanah: [54:03] Like in Sufism, you say that there are different types of Sufism? What are those in Bidar?

Ataullah: [54:17] In Bidar all silsilas are there, especially in **[phonetic]** Hindiya, Khawaja Muinudeen Chisti, Ajmer Sharif, he is known as the king of Sufism era in this region. There are four main special branches of Sufism. Some people have the capability of handling these four silsilas. Qadriya...

[shows notebook with the names Chistiya, Qadriya, Naqshbandi Saoharvardi]

[54:51] You know, there is a big mistake from me, he is fighting with me, he doesn't know Urdu! He studied in Guru Nanak Public School.

[Ataullah son explains the four silsilas names]

Sanah: [55:45] And all of these are there in Bidar?

Ataullah: [55:48] Yes, especially the dominance of Chistiya, you know Chistiya head Khwaja Muinudeen Ajmeri, Hindalwali, then Bhaktiyar Khaki. Have you visited Ajmer or the Nizammudin Auliya?

Sanah: [56:17] No, I have never been. Because I don't know, the interest only came after coming to Bidar. I had studied history in school, where I had studied about the Sufi Movement, but that was very long back.

Ataullah: [56:41] These all, we went. But you know some people have these special like type of Sufis, they have great work. So, they have these four chain with them. Some, you know you are working on Sufism, your other colleague working on well, then some other working on mandir. [57:31] So, someone is special, head, he will deal with all. He will help you all. So, some people have the capability of handling these four silsilas.

[57:36] Myself, I belong to Quadri and Naqshbandi. And I went to the personality who is from Gulbarga, he has given me this

Junaidiya, Chistiya and Qadriya. So, they will see specially and what is the difference between all of them, very little differences.

[57:58] You know, you came to me, I have a plane. Always I want to go by plane. It is my life; the journey will be finishing first some like...

[Nephews wife enters and introductions take place]

[58:37] Sayeda – Aqsa – Tayiba, wife of my nephew, she belongs to the family of Sadat Rehmatullah Allaihi and she is the wife of my nephew who just came. If you want to see more things, they have very, very valuable things in their Khanqhas. We will ask Vinay tomorrow, if you want. You know, the main king of these Sufiya and Auliya, he is **[inaudible]** the cousin brother of Khwaja Muinudeen Chisti, but he is the main Sultan-ul-Auliya, he is the king, like the prophet, he is the main commander and king of all prophets, in Auliya Sufiya Sayeda – Shaikh – Abdul –Qadar - Jeelani, he is the authority that will authorise you which Vilaya. Just for example, the president, he will appoint governors, Sikkim, Maharashtra, Andhra, so Sayeda – Shaikh – Abdul –Qadar - Jeelani he is the president of Vilaya. He will distribute and he will take this vilaya from his seventh, eighth, twelfth grandfather and **[inaudible]** and he is the prophet cousin and the husband of prophet BB Fatimah. So, they have the valuable things of this person. Sayed- Shaikh – Abdul – Qadar – Jeelani. Their house also has documents like this of the family tree from four-hundred years ago, his grandmother is there, aunties are there and more.

[Scheduling meetings and general conversation]

Sanah: [63:21] Are there some resources or books I can use to understand Sufism in Bidar? Or maybe in the Karnataka region, but mainly Bidar.

Ataullah: [63:40] I will ask my mother’s brother, my mama; he is a poet. We can search on the internet also...

[63:53 to 66:34] **[Redacted]**

Sanah: [63:37] You had mentioned something, even today Sahib mentioned known as Junaidi?

Ataullah: [63:43] Yes, it is his own silsila. This is the fifth one, but there are more. He is the king, Khwaja Jeelani. Previously he was head of all these four, Junaidi but Qadriya became the most powerful before them also. Arif Kunjenasheen belongs to Junaidi and Khwaja Abul Faiz to Chistiya, they [pointing at nephews’ wife] belong to Qadriya.

[inaudible]

[69:05] You saw the tombs of Bahamaniya? There is one broken tomb, his name is Humayun Shah Zalim. He was a very bad person, especially with women. In Muslim kingdoms, they have

pandits also for their practices. So, one day he saw his Brahman official's daughter and wanted her. So, this Ismail – Shah - Quadri, a Sufi, he is a commander, he knew how bad the king became and even people who were working with him knew it. He told the Brahman Pandit, don't worry you are my follower / murid, it is my duty to save your daughter. He gathered his followers, forgetting the quantity, we have to leave this king because he is very bad, and we will go fight for this Pandit. Humayun Shah Zalim got angry with this disobedience and sent a big battalion to fight this Sufi, to go and use whatever power and resources they had. The Sufi only had about hundred, two-hundred as compared to the two thousand battalion. The battle kept going on, unable to defeat him. The commander of the army told Humayun that there are some miracles "karamat" here, this Ghodwadi is using his bow, if his bow doesn't come and hit us, it will not go away but it will come back to them and hit them. This is Karamat. Without materialistic you will reach somewhere; it is mentioned in the Quran also previously. Humayun sent more battalions, however they were unable to defeat him. Then, they went to this cave and stayed, due to the Pandit ji, the Sufi said no one will bring cow meat here because it hurts my pundit. Until now, you cannot go there with any meat. If you are going they will take a bath. Sufism is so respectful for other religions as well.

Sanah: [74:36] In Bidar, Sufism has decreased over the years. What are these changes because of?

Ataullah: [74:54] Now in Islam, you have to live life with minimum satisfaction and not too much wishing. **[foreign]** Ek masaal hai, five o'clock the pukaar (call) will come and Namaz will be at 5:15pm. So only fifteen minutes I have to be ready and go there. So, our azaan, when a kid is born, we give azaan for it, that is our azaan. Our namaz will happen when he will die. We will keep the dead body and we will pray. Now this is very less time, even for my daughter who passed away only twenty-six days, for someone else it'll be ten-twenty-thirty years how many ever. People like the idea of the world, **[foreign]** "duniya parasht ho gaye".

[76:16] Now I am here; my father was the imam for thirty-fourty years. He had huge chances to go abroad and make something of himself, but the world is only for a few minutes. Eat, sleep and please god, that is the main concept. Now we are busy in earning money, to build houses, shops in the need of money, I have no time to give Sufism.

[76:56] Like Arif Sahib was saying, every Sunday the used to host a "majris", now they have a Khanqha, every Thursday it opens, it opens every day. Now I haven't gone for a while. So even if I am talking about Sufism, I am moving away from it, but because I am so busy with my materialistic life, I don't have time.

[77:48] **[foreign]** Masal hai, my grandfather's father didn't have a house, they had money but not a house. Now, my grandfather said I want to build a house, you want a build a house in this world? This world is very short, **[foreign]** yein chan din ki hai, don't make yourself a house. There is a small Dargah here, next to the Masjid. Don't build a house for myself, but on top of the Sufi / Wali Ullah's

tomb build a shelter. Now people are busy with the materialistic things in life, money, car, education are all wishes. These are all good things; Islam doesn't say don't do these things. But if you do this, do it with these practices. So, that has reduced, purification is no longer necessary, haram aur halal ki tameez hi khatam hogayi.

[78:48 to 79:25] **[Redacted]**

[79:26 to 79:40] In the Quran, to describe a good prophet, Dawood **[foreign]** "Aye **[phonetic]** Dawood Man ki ichcha pe amal mat karoge, man ki ichcha par amal karoge toh tumko right way se bahaut door lekar chale jayega"

[79:42 to 80:04] **[Redacted]**

[80:06] In sufism, in Arabic there is proverb, **[foreign]** "akle-halal" meaning "khao- paak saaf, bolo sach", mutton nahi milega, daal milegi. **[foreign]** Jab mutton ka shock ho gaya, toh daal kaun pasand karega.

[80:36] **[foreign]** Sikander-e-azam duniya se gaya tha, toh logo she bola tha mere haath bahar khali rakh do. We have a Qawwali, **[foreign]** Sikander ke irade bade aali the, the king of the entire world died, when he died, just leave my hands empty, **[foreign]** mere jaise shaks jo duniyan ka Badshah bana, jab yaha se ja raha hai, toh kuch bhi nahi lekar ja raha hai. The day of judgement, nothing will help you accept the goodness of your pure heart **[inaudible]**, you must be in presence when you come back, you have been sent for some work. Live every minute of your life with the presence of god. We have to prepare for that day. We have forgotten that.

[81:49] **[foreign]** Insaan, Uns say bana, Quran meh hain, there are 10 things that are a crime **[inaudible]**. That push a man away from the right path. Aurat (women), Aulad, Jaidad and Paisa. This is all things that are very frivolous / temporary, god has things that are way better. If you can achieve all these things the right way (halal tareeke), then do that.

[83:14] How did these bad things come into the world, like corruption? They used to call India the golden bird, but now because of corruption its degrading. Why because in the houses of politicians, their sons are being born as leaders. There is this ancestral hierarchy. The people at the grass root level are not getting their justification (insaaf), the poor is becoming poorer and the rich, richer. They ruined it and now it has come onto us.

[83:55] Like I said, my great grandfather told my grandfather not to make a house, but a Dargah. Now I am the grandson but I have made a house, I am building more stories on top. So, if someone gets busy with all this, who **[foreign]** allah ko raazi karne ke practices se door ho jayega.

[84:19] Today there are a few people, there are some good people in the world who will run it, lesser people but some. In the Quran, there is a saying, **[foreign]** "Khalil-um-akhareen", when the last day will come there will be a few good people left, the rest of the

world will be bad, rishwat, corrupt, bemaan. These people will be there, but some good people will also be there.

[84:55] Muinudeen Chisti, a foreigner came and he was asking him Islam is the only religion from god, unlike every other religion is different. Now, like I said you come from a Hindu household and I come from a Muslim house, we both have our own characteristics. But why should we be Muslims in the background? Then he said something from the Quran, **[foreign]** "tumhi alla ho bala rahoge, agar tum momen (Muslim) ho". Who is a Muslim? jiske haath aur zabaan say kisi manushya ko takleef na hoye."

[85:25] The Englishmen came to Ajmer, he lost his wallet. The beggar found it. After a long period, he came back to Ajmer. The beggar recognised him and held him, telling him to wait. He went and brought his wallet he had lost, and the Englishman was shocked. He found that everything was the same in the wallet. He asked the Beggar, if you had the money, you could've lived a good life. He replied, I am the follower of Prophet Muhammad and you are of Jesus Christ, the day of judgement, Jesus will ask my Prophet, Muhammad your beggar has cheated my follower (unmati). I don't want to listen to him, this belonged to him and I kept it safe. So, the foreigner accepted Islam, he said if the beggar who follows Islam is so honest, I will embrace it. Because Islam's basis is the truth.

So therefore, these values are going with no respect.

[End of Recorded Material]