

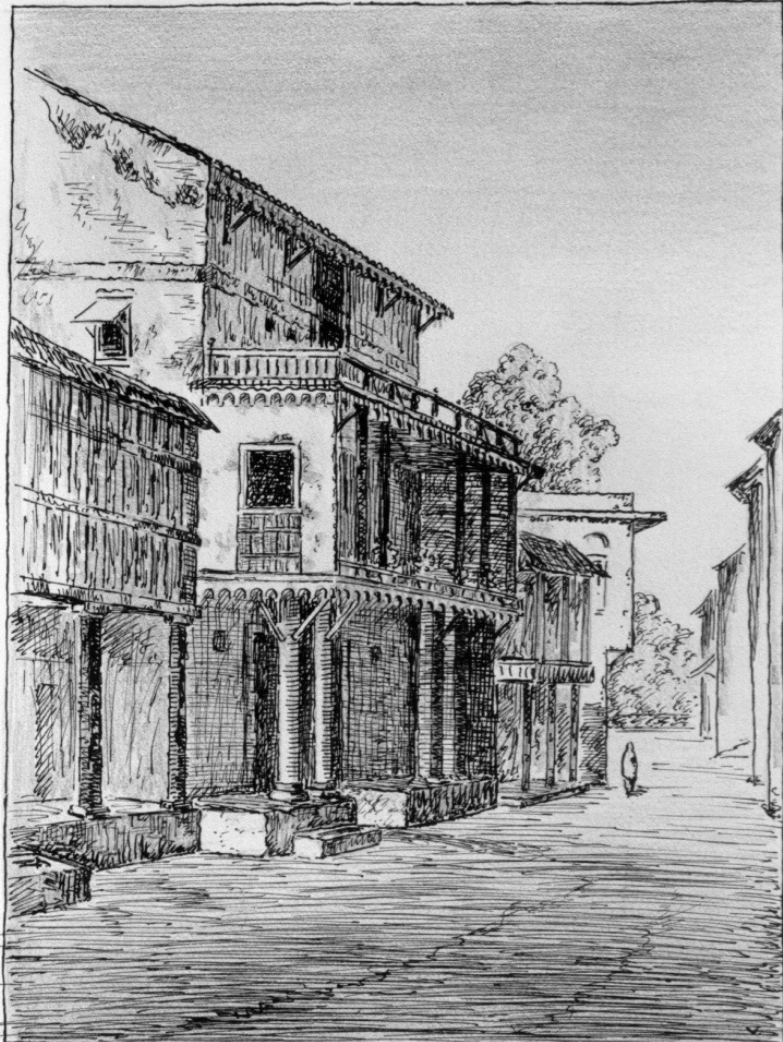
*Inayat Khan born on 5th July 1882*

## Viladat day in 2021

On 5th July 1882 in Baroda was born to Khatidja biy and Rahmat Khan the first son, called Inayat. He was the grandson of Maulabakhsh and the princess from the House of Tipu Sultan.

We will show you his family and background, his education, the importance of music, rules in the house, and as much as possible also the Indian atmosphere that is so different from the West.

all experiences for his later life when the call came to him to unite East and West through music.



In Baroda, which is now called Vadodhara, we can find Moula-bakhsh house, and Maulabakhsh was the GRAND FATHER of the Family, married to a Princess of the house of Tipu Sultan. Maulabakhsh was a famous musician of North- and South Indian music and was invited by the Gaekwad III of Baroda to start the Gayan Shala, the Music Academy. When a musician wanted to be accepted by the Gaekwad, then he had to play for Maulabakhsh first, who decided whether he was good enough to go to Court.



## Great men honored in the Maulabakhsh Family



Emperor Akbar, 17 century:  
**Ballet Rituel**

Emperor Akbar, the mighty one, wanted freedom of religion. In Fatehpur Sikri he invited people – prince and pauper – to have them talk about religion.

A letter was sent to King Philip II in Spain, telling him that people should not be bound by the chains of tradition, because it is much nobler to discover the truth.

He died in 1605



Tipu Sultan, 18 century:  
**Royal Legend Symphonic Poem**

Tipu Sultan, the Tiger of Mysore, for he preferred living as a tiger one day, above 100 years as a sheep. He fought for liberation of the British, and the British called him a terrorist. A State was for Tipu 'an organized energy for freedom': development of agriculture, industry and commerce, He was killed by the British in Seringapatnam, 1799



Syajirao III,  
till 1934

The Gaekwad Sayajirao of Baroda is renowned as an enlightened ruler, and a bit independent of the British. Imagine: he turned his back to the King when leaving. He knew how to bind talent to his court, like Ustad Maulabakhsh who became the Director of the Gayan Shala. Nothing was more important than bringing Indian philosophy to the Est and obtaining knowledge of Western science.



When the throne of Baroda was vacant, Maharani Jamnabai chose three boys of the family to come. She asked the eldest why he had come, and he said that he was asked to come. She asked the same question to the youngest one who started to cry. But the middle son of 10 years of age, Gopalrao, said: "I am here to become the new Maharaja" and Maharani Jamnabai accepted him as successor and he received the name Sayajirao and on 16 June 1875 he ascended the throne under a Regent, and was tutored in administrative skills by Raja Madhava Rao, who groomed him into a person with foresight and a will to provide welfare to his people until he came of age on 28 December 1881.

He is remembered for reforming much of his state during his rule, which lasted until 1939.



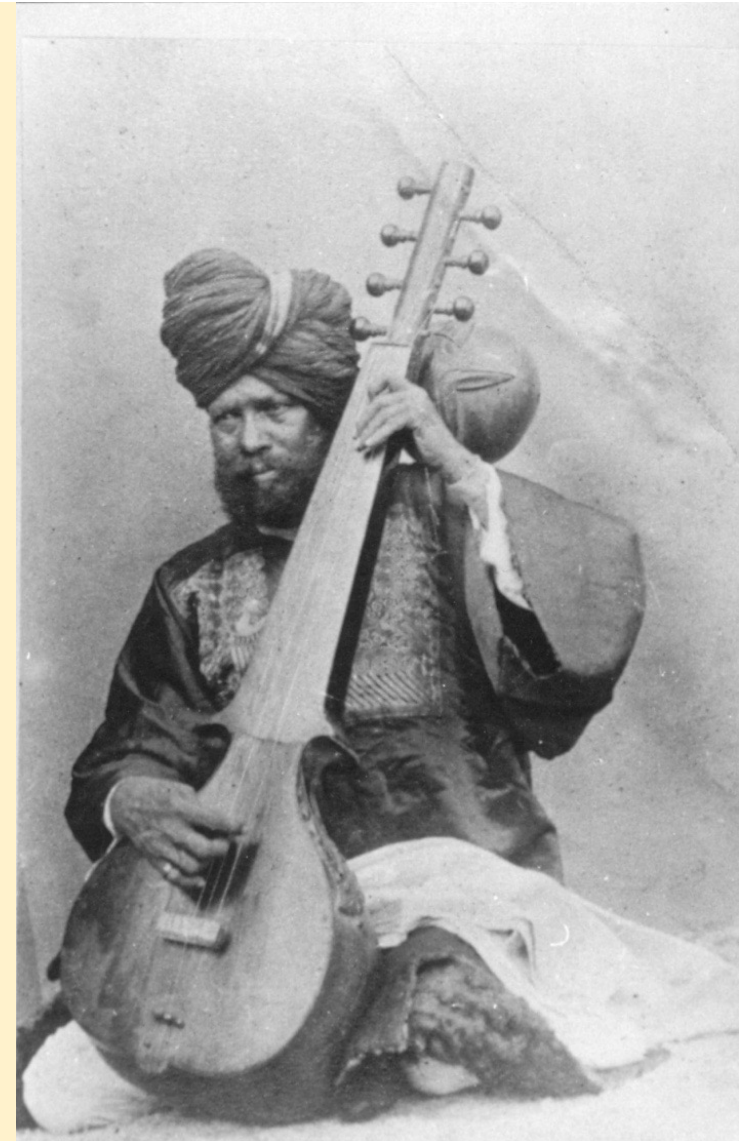
Laxmi Vilas Palace in Baroda, built by the Gaekwad III



The daughter of Maulabakhsh, Khatidja biy, married a musician Rahmat Khan, who was born in the Mashaikh Family, in Punjab. He used to say: "I have learned the music with patience, with obedience, love and respect and by becoming selfless. In this manner I have been inspired in the musical knowledge of dhrupad, the ancient style. It took a long part of my life with all humility and self-denial." He expected that his children would come with that attitude if they wanted to be his pupil.

Khatidja biy gave her life to her children. In education she was specially interested in the psychological teaching of the Hindu religion. Impression is

everything, the underlying motive of Hindu observances as children are susceptible to impressions. She loved especially the symbolical figure of Ganesh, who represents the quiet-pacing majesty, the strength and patience of God.





Rahmat Khan and Khatidja biy had 5 children, and cousin Ali lived also partly in Maulabakhsh house.

Inayat Khan  
Maheboob Khan  
Karemat Khan (-8 yrs)  
Musharaff Khan  
and Ali Khan, brother/cousin

Mother Khatidja biy was all in for good harmony, with Ganesha as example.

See page 5

Right side: The royal musicians of Hindustan

Ali, Inayat, Musharaff,  
Maheboob



## Inayat's youth and development

### **Once Masiti had sent for Inayat who came willingly**

*after the meeting with Masiti, the head of all gambling and drinking in Rangoon, where Inayat sat all night listening to others making music, this was written about him:*

Inayat was not out of his spiritual atmosphere, for he had the fountain of this atmosphere within himself, spreading wherever he went. He realized by his own experience that it is we who create our heaven or hell, there is no such place as heaven, nor is there any such place as hell. He felt how down the ages power has ruled and wisdom submitted; and justice or injustice in life cannot very well be weighed by observing the external part of life only. It is the vision of all which in the end sums up all justice and injustice in one perfect whole.

### **Custom of the family**

there used to be a custom in the family that, when someone was going out to accomplish something, no one must say any word that will hinder his success. Even they did not ask the person, Where are you going?..... no superstition ..... one must know the science, the mystery, which is hidden behind all such things.



Inayat Khan

### **Nepal**

Maulabakhsh, the Grandfather was so great, so kind, a magical personality. This ideal, friend and teacher of Inayat died when Inayat was 14 years and his earth and heaven were shaken. Just at that time Father Rahmat was invited as musician to the court of Nepal and Inayat joined him. In Nepal the teener Inayat had the most extraordinary experiences in walking through woods, enjoying the beauty of nature, the silence. He saw the hand of God blessing in every branch, he experienced the domestication of a powerful but lonely elephant, who became imprisoned by the united group of elephants. His lesson: powerful men can also accomplish it with people.

### In Kathmandu

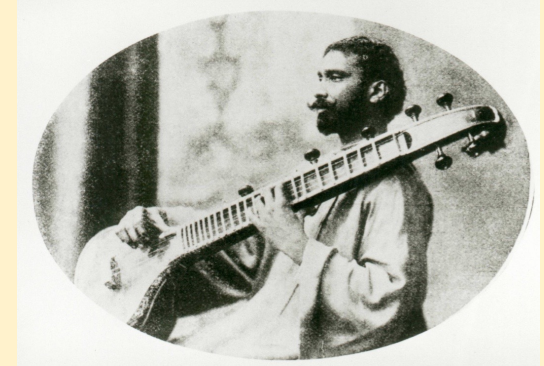
Inayat saw the sweetness of the best ones in classical music and how the words and phrases of these musicians were poetical, their voices sweet, the expression of their countenance pleasant. But on the other hand he saw that those not so deepened in music were more inclined to frivolity and amusement, uncontrolled in their affections, inconsiderate in their passion, leading to the degeneration of music.

Inayat met a very old Sufi, living there, whom he visited regularly and with him he had conversations on human life. It was a training.

Inayat spent much time in singing practice, and went on horseback into the Himalayan regions nearby, remaining in solitude and meeting a Mahātmā, sitting in silence in his lonely spot. The calm and peace and atmosphere that was created by him were beyond expression: as if all the trees were standing respectfully, motionless before the Mahātmā. Inayat sang for him and received in turn a blessing through his inspiring glance, coming there often and sometimes with his vina. He received light, strength and peace

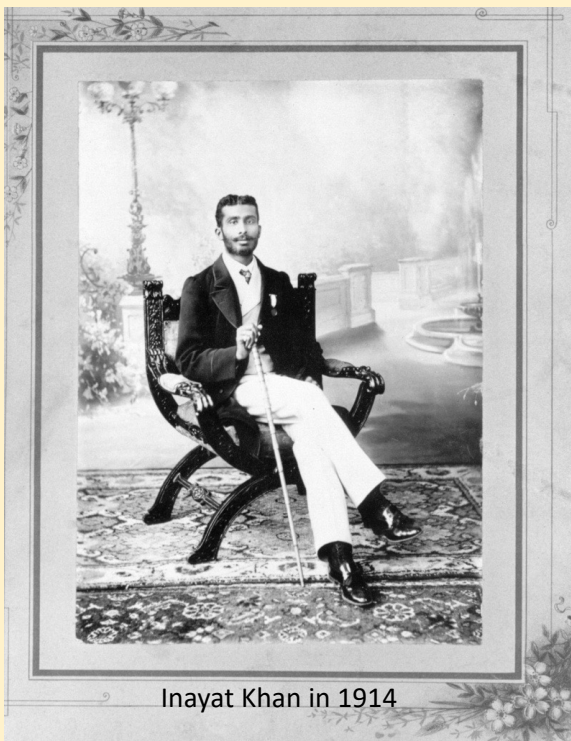
After one year Rahmat and Inayat went back to Baroda and his Mother saw how much he was changed, gentler and with consideration. The understanding of Mother and son grew closer and closer. But after a short illness his Mother died and Inayat was disconsolate.

Inayat started traveling to the South of India. When in Bombay he had big problems playing as the people were frivolous and it was difficult for him to play. But he found a way out: when singing before all those people he sang for himself, looking into the hall, and seeing himself there. It was then that he became successful.



Inayat in Russia, 1913





Inayat Khan in 1914

Once Inayat was waiting at a junction for the next train, in some despair for his purse was empty. While waiting a Brāhman came near with a hot dish which Inayat always liked, and offered it him. Inayat was young and proud and said: “I do not want it, thank you.” The man said: “No, you must eat, you will make me unhappy if you refuse. It is right that you do not want it, but it is true that you need it. You have a long journey before you.” Inayat thankfully accepted and ate, wondering what would happen at his destination. This Brāhman was a seer and said: “Do not be worried, all will be well. You are going to a place where you will be received with open arms and a warm heart. From the moment you step on the soil of Mysore, you will be received as a royal guest.” And so it happened, with some patience on his side.

### **At Mysore**

From Bombay Inayat went to Mysore where he made some acquaintances to whom he made known that he wanted to play for the Nizam of Hyderābād. So difficult it was for anyone to approach the Nizam, that every friend was certain he would be disappointed. So Inayat just didn't talk about his intentions to any one any more. Six months passed by, during which time he practiced music and wrote his book 'Mincar I Musicar' (the translation can be found in the Sufi Museum). Inayat's acquaintances had become friends and through them he met the Nizam who kept standing for 3 hours, listening to Inayat who was permitted to sit. A deep impression was made on the Nizam who showed to his courtiers the tremendous respect he had of Inayat, and called him “Tansen”. Inayat had since then unlimited access to the court.

Inayat's meeting with his Murshid came after, **Sayyed Mohammed Abū Hāshim Madani.**

### **Sayed Abu Hashim Madani**

It was at Hyderabad, whither he had gone full of enthusiasm in the cause of Indian music, that Inayat Khan came under the care of his Murshid, quite unexpectedly, when he was visiting the chief of the Sufis where a special guest was expected: a grey-bearded old man. Inayat felt at once a connection with him and the guest was immediately attracted to Inayat. Thus Inayat Khan met his Murshid, Sayed Abu Hashim Madani, of whom unfortunately we have no photo.

In India the connection between master and pupil will last into eternity. And both had a good telepathic connection.

During 6 months Inayat walked in the garden with his Murshid who talked with him on plants and flowers. At other times Inayat



Inayat Khan in Calcutta, 1908

played on the vina. Metaphysics was not talked about, but when a philosophical thought was said, and Inayat took out his

notebook to make a note, his Murshid quickly changed the subject. Inayat felt guilty of the mistake in attempting to hold one idea, whereas the Murshid offered him the whole of his knowledge in the atmosphere and perfume of his personality..

The pupil must come with a pure heart and mind, allowing himself to be inspired by everything.

Through this link Inayat came to understand the meaning of Jesus' words: 'Be ye perfect as your Father in heaven is perfect.'

The teacher remains the teacher the whole of our life. This moral is taught at home in the good families of the East.

*In this way Musharaff Khan ended this story.*