



MOULA MUBARAK ! MOULA MUBARAK !

My personal ohbat on this glorious epoch

101 MILAD MUBARAKA

NOTE: As a personal ‘ohbat’ of 101st Milad Mubarka I have written the excerpts and at the same time tried to maintain a continuity, so that mumineen, who have no time or inclination to read a very engrossing and erudite study – a Book of 429 pages, (this document contains only 4,367 words) can in the least understand and appreciate the glorious annals of our rich Fatemi Heritage, its enriching literature and most important the Personality and Life and Times of the most illustrious and revered **Dai Sayyedna Mu’ayyad Shirazi (AQ)**
Feedback will be appreciated.

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AL-MU’AYYAD AL-SHIRAZI AND FATIMID DAWA POETRY A CASE OF COMMITMENT IN CLASSICAL FATEMI LITERATURE

By

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EXCERPTS

**AL-MU’AYYAD’s full name was ABU NASR HIBAT ALLAH BIN ALI
IMRAN MUSA**

AL MU’AYYAD was one of the most illustrious of the Chief Dai and a veritable intellectual giant in the Fatemi Da’wa

He was elevated to the highest rank in the spiritual hierarchy, the one immediately following the IMAM – called – ‘bab al abwab’ (gate of the gates)

HISTORY TIME LINE

01. His early life in Fars (997 – 1038 AD)
02. He lived in the Court of the Buyid King Abu Kalijar (1038-1045 AD)
03. In the court of Imam Mustansir Billah (SA) -- (1046 – 1056 AD)
04. A year spent in Syria leading Fatimid coalition against the Saljuq – Abbasid front
05. One year in Jerusalem in exile, followed by two decades in Cairo, after the recall (1058 – 1078 AD)

The DIWAN contains 62 poems totaling 1096 verses

Most of the poems are

Odes (qasida)

Several are short pieces (qita)

and one is strophic – 4 lines per verse (murabba)

AL MU'AYYAD frequently uses 'badi' style word play in his poetry

He commonly uses paronomasia (jinas) antithesis (tibaq) poetic repetition (takrar) and anticipation of rhyme word (radd al- 'ajuz ala al –sadr)

One of the most effective uses of poetic repetition (takrar) comes in his most famous plea for succor verses (read in Bawisa) – 'ya banil Mustafa alykum alaykum'

Al – Mu'ayyad's verses are grounded in its own distinct heritage, the Fatimid esoteric tradition.

The earliest manuscript that the author was able to locate is dated 1075H (1665 AD)

His DIWAN comes under the genre of 'COMMITTED LITERATURE' - a committed or engaged author being one who believes in a particular social, political, religious or any other ideology and uses his or her literary production to convince society of its validity.

Indeed the arguments in support of literary commitments are many, among them the social function it fulfills, the moral doctrine it expresses, and makes plausible, the wisdom it imparts, and the reflection and right action it engenders in its readers.

Commitment is an acceptance of an outlook. **A committed man is primarily a man who feels a sense of responsibility to his fellow men, and takes practical steps to help them.** They help literature to make us aware of our true condition and to increase our sense of responsibility. In addition to providing aesthetic enjoyment, it full fills a social function.

Indeed there are several, ever deepening layers of esotericism in Al-Mu'ayyad's poems, and the audience perceives a particular layer based, on its own level of acquaintance, with Fatimid Cosmological symbolism.

Translation of the verses that we recite in the Bawisa are taken from his most moving Ilteza

O sons of Mustafa (it is)
in you, in you
that the sorrowful seeks
asylum in calamities

O sons of Mustafa (it is)
from you, from you
that wishes of our
hearts are sought

You – you are the
succor whenever
sins ruin the sinner
among us
You – you are the
succor whenever
death approaches and the
time comes to depart

O my masters, how
do I praise you
when the utmost limit
of my praise is
jumbled speech

You have been created
from clay, and we have
been created from it
we are from it
but earthy

Your bodies originate
from the clay
from which our
souls sprout

(Tayyebi meaning – ‘Your bodies give rise to the matter, from which our souls are sprouted’)

May the God of creation
(shower) blessings
Upon them,
As long as the rain shower
Pours down from the cloud

Al-Mu’ayyad’s munajat have eight features, that are common to all munajat, both prose and poetry.

Direct address to God

Spontaneous personal style

Plea for forgiveness and sins

Appeal for succor

Invocation of the names of Muhammad and his progeny

Vocabulary dominated by terms of pathos and complaint

Poignant imagery

Quran and Hadith quotations.

The munajats – 10 in number all begin with direct address in second person.

O my God ‘ilahi’ in 3 munajat

O my Lord 'ya rabbi' in 2 munajat
All the munajat are short and show spontaneity
(O) my God, I hope
for salvation
by the vast mercy of the
One who grants it.

Invocation of the names of the Imams and appealing for their intercession is well known Shi'ite motif, that takes legitimacy from the Quranic verse: **“O believers, fear God, and seek the means to come to HIM (al-wasila) Quran 17:57**

Al- Qadi al Numan's **Kitab al Himma** expounds on this motif, quoting a saying of **Imam Jafar al Sadiq (SA)**

'We are the doors to God, and the means (to get near to) Him for His servants: whoever seeks intercession from us, his intercession is successful, whosoever begs mercy through us gains mercy, an whosoever turns away from us has gone astray.'

Al Mu'ayyad uses the word *'tawassul'* (seeking, a means to come near to God, here through the Imams)

IMAM

Al-Mu'ayyad professes that **IMAM** is the true path (**maslak**) of the soul, and the praiseworthy station (**al-maqam al Mahmud**) He is the pure (**tahir, tayyib, zaki**) the best of all people (**khyr al anam, khyr ul wara**) At death he rises beyond this world, beyond the domain of Jupiter and Saturn, when believers die, their souls go to him.

He is the essence (**safwa**) of all good people (**al-abrar**)n of all those who walk the earth, the reason for (**ghaya, nihaya**) of all creation. He is the refuse ('**isma**) of good sense and Truth from prediction and error, the preparation ('**udda**) for the Return for that time of difficulty, when sons and property are of no avail. He is the provision ('**atad**) and pillar ('**imad**) for the Hereafter, the succor (**ghiyat**) for the sinner, at the time of death, the protection (**malja**) and safety (**manja**) for his servants, the shelter (**ma'adh**) from the evils of humans and jinns.

He is the one who gives victory(**nasr**) He is the treasure (**dhuktir**) in both the worlds, the sanctuary (**mustajar**) and the safe haven (**aman**) for the soul, the one who steadies the believer, when he stumbles(**muqil al 'athra**) He is the hope (**murtaja**) and the shield (**junna**) from hell fire, the cool shade (**zill zalil**) and the one to whom a sorrowful person can pour out his trouble (**mustaka al huzn**)

On the metaphysical plane, the Imam's foundation (**asas**) is upon the First Intellect ('**aql**) and the Universal Soul (**nafs**) and therefore he is elevated in both body (**kathif**) and soul (**latif**) He is created from God's Light (**nur**) and is of special matter (**tina**) that gives rise to the souls of the believers, as in the following verse addressed to the Imam

'inna azsaamkum

**Your bodies give rise to the matter
from which are souls are sprouted**

Al – Mu'ayyad asserts that the Imam also has all the attributes of a good human being. He is characterized by auspiciousness (**yumn**) felicity (**sa'd, sa'ada**) He possesses generosity (**jid, karam, ihsan**) and nobility (**majd**) glory (**fakhr**) high merit (**fadl**) and superiority (**tafadil**)

He has justice ('adl) and mercy (rahma) He has honor (sharaf) and goodness (birr) forbearance (hilm) and all lofty traits (ma'ali makrumat, manaqi) He has piety (taqwa) probity (sidq) and Right (haqq)

He addresses the Imam thus:

Your knowledge is the sea
and the knowledge possessed
by all the world
is like a drop from your
overflowing sea.

(they are) Mount Sinai
From which we hear the
Dialogue of God
In ourselves and the
divine secrets become
apparent (halal tur minho nasmao najwallahe)

Another genre of poems, which were composed largely during his Dawa in Fars, for the propagation of Fatemi Dawat are disputation poems, which raised questions in the minds of those who believed merely in the zahir of Quran. With the help of these genre of poems AL - MU' AYYAD won over many to the fold of the Fatemi Dawat. Al-Mu'ayyads disputation poems are replete with tashkik (doubt raising question) eg: 'they said I said"

What do you think 'nun' is

O companion and 'kaf' ?

-all creation is a pearl and
they are shells ?

('kaf' and 'nun' put together form the word 'kun' referring to their creative force in the Quranic notion 'kun fayakun' (36:87 and elsewhere)

Verily, anyone who thinks
they are (simply) letter
of the alphabet
deserves all kinds of ridicule
from the person of
intelligence

Are the protector(s) of the earth
and the sky

o blind men, two letters from
the alphabet ?

Understand, O my people

what the two letters are
verily, the salvation of man
is by cognition

The generator of the world
is not the generated,
indeed not, and the carrier is
not like the carried

And 'kaf' and 'nun' through them
the workmanship of God
became ordered and
clove together

from them the existence becomes
joined together
for him who is the Observer
the Existing

how could they be from
that which is lifeless,
when from them are the
sources of life ?

they are majestic, so be
assiduous, in looking
and extract the pearls from
the depths of the sea.

AL- MU' AYYAD frequently uses direct address, in his **disputation** poems. His addressee is invariably the muslim community (umma) or people (qaum)

AL MU' AYYAD attributes the absurdity of the literalist beliefs by seeking explanation from them with respect to the seemingly ignoble Quranic traits of some of the prophets.

many a meaning is enveloped
in words,
like the light enveloped in
darkness

preserved like the preservation
of grain in husks,
in a fortress that is among
the most protected of
fortresses

it's key, is in the hands

of the keepers
by whom God has guarded
His knowledge

FARS - At the Buyid Court 429-436/37 H (1038-1045/46)

Al-Mu'ayyad's dawah in Fars was very successful in the beginning of his mission. The Buyids professed Shi'ism, and in that respect, he was not trying to convert people away from a particular branch, but rather, with his sharp intellect and powerful reasoning, he was giving shape to their undefined Shi'ism.

Al-Mu'ayyad was appointed dai of Fars for the Fatimids, some time during the reign of Imam al-Zahir (SA)

After Abu Kalijar's conversion to the Fatimid madhab – he met with al-Mu'ayyad every Thursday for a private religious class. The debates are recorded in full in Sira (pg: 16-42) summarized by Klemn in his book – ‘Memories of a Mission’ He composed many panegyrics for Abu Kalizar and tried to wean him away from wine drinking.

This angered many courtiers and one turncoat, who was in the drinking Party, who professed Fatemi Belief outwardly, started planting doubt in the King's mind, quoting out of context and twisting the meaning of what al-Mu'ayyad told Abu Kalizar.

He took offence to one of the verses in which al-Mu'ayyad writes : “ I have done for you, what even your father did not” Abu Kalijar suspended the Thursday classes, and al-Mu'ayyad fell out of favor, in the Kings Court.

He wrote a long 153 verse urjuza addressed to Abu Kalizar in explanation of what really meant by the above remark.

why have (all) my acts
become defective
because one characteristic
among them displeased you ?
(and why have) the traces of
My good deeds become effaced

Things came to such a pass that Abu Kalijar came out on the side of the Abbasids and place al-Mu'ayyad under house arrest. Ibn al-Muslima arrived at Shiraz. He demanded that al-Mu'ayyad forswear his allegiance to the Fatimids, and al-Mu'ayyad refused and for seven months, remained in Shiraz under house arrest.

When Abu Kalizar left for a military expedition, he managed to escape from his beloved home , never to return. He arrived at Ahwaz. When the Qadi of Ahwaz, informed Abu Kalijar, al-Mu'ayyad was forced to leave, and arrived in the Hilla area, and stayed for seven months.

Al-Mu'ayyad's poems contain a large number of verses in which expounds upon his high station and sad temporal state. His reverant love for his Imam come through, as does the pain and pathos of his personal life.

As we know from his biography, al Mu'ayyad's life was a hard one. This sadness is reflected in his poetry. His poems are passionate, filled with life and strength. Bitterness surfaces in them very often, and perhaps comes through, in the words, the meanings, and the cadence itself.

The pain in al –Mu’ayyad’s poetry is not poetic convention, but real pain. His grief stricken poetic persona is, in fact, a reflection of his actual historic persona.

About his fugitive state he states thus :

my companion is torture
my fortune duistress
my cloak is empty of the
comforts of life

was it not said”with
hardship comes ease ?’ (Quran ayah)
then why has ease deceived
me with hardship ?
I conceal anguish, but
flowing tears
divulge my secrets, so that
no secrets remains.

Things were becoming difficult, but a good news arrived that, the prince of Mosul – Qirwash bin al- Muqqalad had declared allegiance to the Fatimids.

Al- Mu’ayyad than resolved to go to Mosul, visiting the shrines of Ali (SA) and Imam Husain (SA) At the shrine of Imam Ali (SA) he composed his famous ilteza – ‘ *aba hasanin ya naziran nazira*’

**O Abu al – Hasan, equal of
the Warner –
if you had not existed he
would have had no equal.**

**O moon after that Sun
bright, that appeared
destroyed the darkness**

**O performer of miracles.
who, shows us grace and a vast kingdom
Protect your wronged
servant who
has come to you – O master
of the people – for protection**

who has been driven out of his

land for your sake
and has traversed the
wilderness towards you
poverty stricken

so be a helper for me, O elects
of God
upon the oppressors and be one
who aids.

and lay in ruins the abode of
the tyrants, the unjust
destroy the powerful among
them and the insignificant

O my God, I have sought
intercession through this legatee
so accept the intercession of my
intercessor, O All – Hearing
One, the All Seeing One

In another longer ilteja he expresses his feelings thus:

And I have visited the grave
Of the pure one in the land
Of Karbala may my life be sacrifice for the
One slain thirsty, parched !

For in what al-Husayn, son of
Fatima, suffered in (those)
Ten days
In consolation for the likes of
Me, if I am to be consoled.

In the next few verses, al-Mu'ayyad declares his resolution to go to his **IMAM** in Cairo. He expects all his problems to come to an end. But it was not to be, as history bears it out.

CAIRO – at the Fatimid court of Imam al-Mustansir billah (SA) 436/37 – 448 H (1045/46 – 1056)

When Al-Mu'ayyad arrived at Cairo , from his Diwan we come to know that he was approx: 50 years of age.

Upon Al-Mu'ayyad's arrival in Cairo, he had expected the worst of his troubles to be over. But they had barely begun – the pain no longer came just from the enemy from outside as in Fars. It had become internal – the hurtful actions, now originated in the name of the Imam himself. He

paints a remarkably expressive picture of his broken spirit, at the mercy of the malicious viziers, with no overt function at the court.

The poems of this period are al- Mu'ayyads bitterest ones:

what a strange tale it is
parable of a servant and master
a Nile flowing copiously – and I
thirsty at the banks of the Nile – slain

In Cairo although he revered the Imam, he became aware that the real power of administrating the political affairs at the Court and empire was wielded by Imam al- Mustansir (SA) mother al- Sayyida Rasad's favorite vizier and her former (Jewish) slave master al – Tusari. Also inimical to al –Mu'ayyad was al-Qasim b. Abd al Aziz who was qadi-al-qadat/ dai –al-duat.

In one of the poems, he vents out his hurt and feelings at the humiliations endured at the hands of viziers and courtiers.

I use to prey upon
lions in Fars
and now sheep rise
up to prey upon me.

The vizier al- Falahi was helpful and largely with his help after more than 2 years al-Mu'ayyad received the first audience with the Imam. Most of the viziers and courtiers were jealous of his fame, and considered him a political rival. They tried in various ways to curb al- Mu'ayyad's power, and to limit his access to the Imam.

The vizier Ibn al- Muddabir was responsible for al- Mu'ayyads exile to Jersulem. Al- Mu'ayyad used his poetry to challenge them time and again.

He used his poetry to convey his distress and the details of his sorry condition to the Imam, and one of the ways, in which he did this was by including, in it a large quantity of verses that begged the Imam (or all Imam's collectively) for succor.

Elsewhere, he laments the Imam's distancing himself from his worthy followers. A very thought provoking couplet is :

Would that I know when the
(Imam's) emergence will take place
with the master of the world
removing every hardship
*(mata layta seyri yakoonal zuhuri
fayaksefo moulal vara kul mehanhu)*

It is apparent that Al-Mu'ayyad is referring to the courtiers who have surrounded the Imam. In his Sira he vividly and emotionally describes the awe and joy, he felt upon coming face to face with the Imam. Following this meeting, al -Mu'ayyad with the al- Falahi's aid, had continuous access to the Imam, for a couple of months.

In praise of Imam he writes:

(they are) Mount Sinai

from which we hear the
dialogue of God
in ourselves, and the divine secrets become apparent

In the last months of 439H (1048) the qadi al- Yazuri, who had succeeded al- Tusari as the Queen Mothers' man, stopped al -Mu'ayyads' admittance to the Imam. Soon thereafter, in Muharram 440H (1048) al- Yazuri had al- Falahi imprisoned and killed.

Thus died the only vizier who had been, or would be good to al - Mu'ayyad during his thirty years in Cairo. Al-Muayyad's position grew gradually more intolerable, for he had no access to the Imam and no function at the Court. He resolved once more to go to Fars.

Abu al – Barakat persuaded al-Mu'ayyad to postpone his departure, and asked him to prepare and write out texts of the weekly da'wa sermons (majalis) that al-Yazuri, who was a Sunni and dai-al-duat, would read out to the dawa followers. Al-Mu'ayyad accepted and this state of affairs, continued for more than a year.

Finally, in 450H (1058) al- Yazuri was killed on charges of embezzlement and al-Mu'ayyad was appointed dai-ul –duat.

HIS PERSONALITY – HIS CHARACTER AND HIS SERVICES FOR THE FATIMID DA'WA

Al-Mu'ayyad was an upright, God fearing man according to the historical records. He himself enumerates his virtues in his poems. Contentment, lack of greed, and sufficiency with wealth of spirit and religion, continence, purity of word and deed, integrity and trustworthiness, honor and might, good sense, right guidance, and the healing of souls, knowledge and erudition, piety and sincerity in the worship of God, courage and heart the heart of lion, good intentions, felicity, nobility and graciousness, forbearance and patience in hardship.

All this virtues, he says, are by the grace of IMAM.

In several places in his Diwan, al-Mu'ayyad recounts his weighty services for the Fatimids in Fars and later.

ask Fars about my standing
who used to battle there ?
who promulgated the religion
of right guidance
when it's light was dying ?
who protected the sanctuary
when a violator would have ravaged it ?
who herded when there was no herder ?
who led, when there was no leader ?

Among the most important services al-Mu'ayyad has rendered to the Fatimid cause are, according to him his words.

Al-Mu'ayyad was basically a teacher. His forte was the dissemination of Fatimid doctrine. His panegyrics for the Imam were an especially important tool for religious education. As a dai, his primary mission was proselytizing on behalf of the Fatimid da'wa.

Nasir Khusrau, who was dai of Khurasan and a contemporary, writes in praise of Al-Mu'ayyad's poetry.

he (al-Mu'ayyad) is a teacher
and a physician (of the souls)
one aided by God,
in fact, he is an example and
illustration of wisdom and knowledge
may that City flourish, whose
gatekeeper he is !
may that ship flourish whose
anchor he is !

Excerpts from [THE DECREE OF AL- MU'AYYAD'S INVESTITURE AS DAI AL –DUAT \(450/1058\)](#)

Imam Mustansir billah (SA) states thus : ‘ You come from a family of godly da'is who spent (their money for the cause) since before the conquest, and fought, before the first heralds of dawn You have followed in their traces and become the most beautiful of them in deeds, and the most elevated of glory in the occasion of obedience and nobility.’

‘You raised the banners of the Commander of the Faithful in Fars, Kirman and Khuzistan, such that the world were made to stand up (and take notice) Each tongue and mouth discussed the report of your terrifyingly powerful stature.

‘When you presented yourself at his door (of Imam) the fragrance of your beautiful deeds emanating, the tongue of your acts revealing your sincere counsels..... By giving his keys to you, he has given them to one who believes in the religion of the Right, who speaks with the tongue of Truth , he made you objective towards, which all the world turns, and its door (bab) for the believers, (those) in his Presence and those absent in the West and East’

Organize the da'is in the province in a manner by which you make the ranks of worship flourish and the flower beds of giving and receiving (knowledge) bloom....’

Al-Mu'ayyad and Tayyibi Da'wa

Al-Mu'ayyad was instrumental in the transmission of the learning of the Fatimid da'wa to the Tayyibi Da'wa. This transmission took place in two ways. Firstly, al-Mu'ayyad, who was doyen of Fatimid learning, had tutored the [Fatimid Sulayhid Qadi of Yemen – Lamab b. Malik](#), who had taught his own son Qadi Yahya, who in turn had been the teacher of Syedna Zoeb b. Musa (AQ) the first Tayyibi Dai of Yemen.

Secondly Lamak probably took back with him to Yemen al- Mu'ayyad's magnum opus, al-majalis al-Mu'ayyidiya, his poetry and other works.

The majalis held a special position in the transmission of learning from one Dai to the other. Al-Mu'ayyad thus came to be considered the father of Taiyyibi Dawa.

In the Taiyyibi Dawa Al- Mu'ayyad's poetry is considered to be sacred poetry. It's reading is believed to impart, not only religious knowledge, but also divine grace or ‘barakah’

As a result, it has been utilized for almost more than thousand years in Tayyibi ritual liturgy ([Bihori namaz](#)) [ihya al – layl](#) and religious education.

All five munajats of al-Mu'ayyad are included in Khazana barakat al –dua (bihori kitab)

Some of the dua's of al-Mu'ayyad recited in bihori namaz are as follows:

Maghfirat al dhunub dua

Qada al – hawaij dua

Kashf al – hamm wa al – ghamm dua

Nur al qabr dua

Al – tahajjud dua

Al- Mu'ayyads poetry had a great influence on the poetry composed by Yemini Duats, specially Syedna Ali bin Mohammad Walid (AQ) It played a nuclear role in the formulation of Tayyibi poetry.

Al-Mu'ayyad's poetry is considered one of his many blessings for the Tayyibi Dawa. Father of the Tayyibi Dawa, progenitor of Tayyibi learning, author of Majalis Mu'ayyadiya, and hence originator of Tayyibi wa'z majalis.

The term '*munajat*' is the verbal noun of the verb '*naja*' meaning 'to hold a secret conversation, to wisher something to someone, or to confide in someone. All these meaning have a sense of intimate conversation. The Quran uses derivatives of 'naja' eighteen times in several different context. Munajat denotes a literary genre, namely that of communion with Allah, supplication, or extempore prayer.

English translations of A-Mu'ayyad's munajat sharifa
'*ya zaka allayal khonako*' Page 72 Bihori Kitab

O my Allah, my throat is chocked
and I have no strength left (to face) trials
I shall lay my cheek on the ground before you in the day,
and complain and weep when night becomes dark
perhaps in pity you will deliver me from cares
and remove my sorrows
O my Allah, grant asylum to your wronged servant
by your grace, you are one worthy of bestowing grace

'*ya raabe ashku sua' hali*' (salaat e tahajjud – Page 68 Bihori Kitab)

O (my) Allah, I complain of the wretchedness of my condition
endlessly, and I sincerely supplicate you
in order that you bestow (upon me) a glance
which suffices me (in) the oppression of the nights
so that the scorching of the midday heat.

along with its oppression, turn into the coolness of shade
I see something like a barrier
between the answer and the petition
if you turn away the hand
I have stretched out to You O Sublime One
do I have any lord other than You,
to (go towards) whom I can fasten – O my Hope ! my saddles
indeed, I will continue to pray to You
(O my) Lord, as long as my human shape remains
and I will seek intercession through the Pure Ones
the Fatimids, the masters –
progeny of the Prophet Mustafa, sanctuaries of salvation from error
a group, by the rope of whose allegiance
my ropes have been connected, ever since they existed
-so that You unfasten the knots of my cares,
graciously (like) the unfastening of the (camel's) hobbling rope.

Salaam e Jameel,

As my personal 'ohbat' during the **101st Milad Mubarak**, I am also sharing my reading of the excerpts and my 'taffakur' on **the Book : Stillness speaks - Echart Tolle** with a selected group of mumineen, who have downloaded my **MEAVI MILAD MUBARAKA KITAB**. As the video is 'unlisted' you may only forward the link to those mumineen, who you know personally and those, who like you are lovers of reading books on personal and spiritual development.

THE MEAVI MILAD MUBARAKA KITAB had been offered as Hadiyah in the hazarat of A'li Qdr Molayee Muffadal Saifuddin Moula (TUS) during ziyafat arz in Pune recently.

<http://www.google.com/url?q=http%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3DRy6FKj5sKe0%26feature%3Demail>