

Meeting Transcription

Date - 9/03/2019

Duration - 1:12:49

Venue - Kunjenasheen Khanqha

Interviewee - Sajjada Kunjenasheen

Interviewer -Ataullah Siddiqui, Dr. Gaffer Chanda and Vinay Malage

Subject – Project Outcome and Clarification Questions

Language – Urdu, Hindi and English

Documentation Tools – Photography, Observation, Audio Recording and Writing

[Beginning of Recorded Material Part 1]

Background noise [construction]

Dr. Gaffer: [00:06] The DC who came wanted to give money for these guest houses to be made. He did a lot to preserve things, learn about its history.

Sajjada Nasheen: [00:23] Ata Sahab you know in Meena Bazaar there used to be a Mujra. Gulbarga Meena Bazaar in the tents, at that time of Urs as well. The mushaheen businesses became like this, even in the Dargahs they used to take place, our Chanda Sahab, Farooqui Sahab tried to finish this, removing Sajjadas' from these performances. But in the Meena Bazaar Mujra the Nizam himself picked up someone's wife and took her. After [inaudible] that, Begum ki aulat in Hyderabad is there in the Dargah. What is the "Tareeka" of Sahibs, so whoever leans towards bad things, so what Khanqha, there world is destroyed.

Dr. Gaffer: [01:17] What do you want to ask?

Sanah: [01:19] No, just explain my project.

Ataullah: [01:22] First, I want to show the Sahib your sketches! She has sketched your house and Kaman so well; I haven't seen sketches this beautiful. I haven't seen such good sketches ever.

Sajjada Nasheen: [01:37] It was like this in Barid Shahi, an exhibition.

Ataullah: [01:49] This was Sahib's house?

[inaudible]

Dr. Gaffer: [01:59] The Kaman looks like Chaar Minar

[Discussing the sketches]

Ataullah: [02:15] She had many options for the Khanqahas but she chose your house and your family only, later she can do the rest.

Sajjada Nasheen: [02:29] The markers of Sufism, when Farooqui Sahab used to come...**[inaudible]** listen Ata Sahab, sahab ke **[phonetic]** irshaad,

Background Noise [Sahib reading the irshaad with Ataullah]

Dr. Gaffer: [03:02] Do you want to ask, regarding the picture?

Sanah: [03:07] So, certain objects in the house, with stories behind them, like where his grandfather used to practice, or in this house what this space was used for before. For example, he writes a Ta'wiz, what does he write it with. Certain objects that have been passed down, or in the house what is the oldest part. Just understanding the stories behind it. Second part is understanding, today people have stopped practicing Sufism, so what are the daily practices and values, for example Khidmat.

Sajjada Nasheen: [04:13] **[foreign]** Abul Kunjenasheen ke alfaaz hai yein, I used to play in my grandfather's lap when he wrote these "alfaaz". Bidar ki jaan...

[inaudible]

Dr. Gaffer: [04:33] These photos you have taken, below that you write down the area they used to practice

Sanah: [04:42] So, behind the house, and parts of the house there is a story. So, writing that story down, the practices that happen. Similarly, the things related to this family...

[inaudible]

Ataullah: [05:11] I was telling Vinay sir, how we can preserve these documents.

Sajjada Nasheen: [05:16] No, in Iran we are also going it.

Dr. Gaffer: [05:20] They have all the things required to preserve it.

Ataullah: [05:26] If you look at the writing, the moti is wearing off.

Background noise [Ataullah reading transcription and kitchen dishes]

[inaudible]

Dr. Gaffer: [06:13] What we will do Ata sir, we will ask Vinay, there are these chemicals...come here. Let's proceed, it will take some time.

[phone rings]

Sajjada Nasheen: [06:32] There are more like this of the Hazrat...

Dr. Gaffer: [06:39] About this house, which area did they practice what in, example for this was for taleem, then the kitchen. So, two words for each space in the house. Your forefather's stories, incidents and [06:59] the ta'wiz you give, what are the special ones you give, pregnancy is special and no one else gives it. What is ta'wiz, how many people used to come before.

[07:11] Previously we used to see, as a kid, early morning many people used to come sit, waiting for his grandfather. They used to come after prayer, Fajr and used to have some milk or something, sit downstairs and recite everything and dam karte the. But now routinely they are going for the modernisation, so on Sufism the faith is decreasing. Earlier it was more, what used to happen was yearly they used to have "naatiyapura" prophet ke shaan mein, even I attended it when we were small, this is also a part of Sufism, reading "naad" for the Prophet, monthly two programs used to happen here. So, like this, now this area was this his sitting area?

Ataullah: [08:34] The Kaman of Chanda Shah Rehmat Ullah Alhaihi, just he shown me one paper, there is big scholar in Hyderabad, his Madrasa is 143 years, he is a very big scholar, international level. He used to come here.

Sajjada Nasheen: [08:54] His baba used to come himself, his baba used to interest in Sufism. He used to come, his Murshad Vatan Sahab used to come, **[inaudible]** Iskinshah Sahab, Abdu **[inaudible]**, apni dada sahab ki Khilafat mein.

Background noise [Phone Ringing]

Ataullah: [09:29] All this was during the Khilafat of Chanda Shah Rehmat Ullah Alhaihi? Or your great grandfathers time?

Sajjada Nasheen: [09:36] Chanda Shah sahab ka bahar tha aur pardada ka.

Ataullah: [09:38] Above your grandfather it was your great grandfather and above him was Chanda Shah?

Sajjada Nasheen: [09:44] No, Chanda Shah had two wives and he had no children, **[foreign]** so pardada Hazrat godh le liyein, like me and uncle's children, that much difference was there in him and the Sajjada. **[foreign]** Unki Khilafat vagera ab unke liye hai...unke paas Dastaghaib tha.

[Vinay Malage Enters]

Ataullah: [10:11] You can write down the peak time of Kunjenasheen Era during the Nizam Period and Chanda Shah Sahab, the big personalities of Islam were coming.

Sajjada Nasheen: [10:32] They used to come barefoot! Give one tea son!

Ataullah: [10:34] Even in respect from Kaman...I have had and come sir, I am not even drinking this one.

Sajjada Nasheen: [10:45] Akram!

[General Conversation]

Background noise [Construction]

Sajjada Nasheen: [10:54] Next week, in the world nothing like this has happened, work on Sufism, a workshop. There is a twenty-four-hour special workshop on Saturday and Sunday we are taking. Here about fifty candidates, we are giving training and coaching, so on this basis it hasn't happen. We are getting surprising message from Iran, so how to do Namaz, our prayers, descriptions about them. Only fifty candidates for twenty-four hours, don't even have the permission to go downstairs. They can only leave once they have finished their fatiha. Once you have joined, food, water, chai the entire system. This way we have planned, the coming Saturday.

Dr. Gaffer: [12:03] We will call you. If you are free for five-ten minutes.

Sajjada Nasheen: [12:07] No here we will do no talking, no disturbance. You can watch from far. Because we have planned this from before.
[inaudible]

[12:39] Now listen, Vinay Sir, our buzurg title is when medicine doesn't work or any form of Yunani, only dua works, we are sure of that.

Dr. Gaffer: [12:43] I have seen and heard this from patients, if they don't understand the case from the doctor, it is different, they will come to Sahib.

Sajjada Nasheen: [13:13] Day before yesterday, Roshan Baig, he is a dear friend of the minister, M.B Patel, he came to Hyderabad, his treatment was done by me of his daughter-in-law, there was an expenditure of five lakhs and the only with my dua did he get some rest.

Background noise [multiple conversations]

Ataullah: [14:28] This girl is also going, and she will come back in April

Sanah: [14:34] On 6th April, we are hosting an exhibition in Bidar.

Vinay: [14:41] Yes, the entire 32 students will be exhibiting, I am planning it.

Dr. Gaffer: [14:48] Will you invite them?

- Sanah:** [14:50] Yes, of course!
- Vinay:** [14:54] What was the importance of the work, why did they choose this, how they did this and what will happen in the future. So, to explain all this, we will exhibit it in an open space like a big hall.
- Sajjada Nasheen:** [15:17] In Bidar Ata Sahab, you never called Bidar what it is but Saani Baghdad. The professor came Sarah Mondy, she asked me why we called Bidar this, because no other place is called this, what is the reason behind it? The main Sufi universities from Baghdad came to Bidar, not Gulbarga or Bijapur, Hyderabad was much later, the next state in which Sufism prevailed was the Nizam State in which our house was there.
- [16:00] So, our Chanda Shah Sahab at once used to train almost thousand students, there coaching in Sufism, Arabi, but she asked where do they all sit? So, you see the Kaman, the entire boundary near the Masjid, it was all ours, there was a gate.
- Dr. Gaffer:** [16:38] Chanda Sahab, you have written it?
- Sajjada Nasheen:** [16:40] Real name is Shah Muhammad Jamaluddin Kunjenasheen
- Ataullah:** [16:46] Then it came to your dada?
- Sajjada Nasheen:** [16:47] No, Jamaluddin Kunjenasheen was the name of his Hazrat's sons, Bade Hazrat.
- Ataullah:** [16:54] Your dadas name?
- Sajjada Nasheen:** [16:56] Shah Jamaluddin Kunjenasheen
- Ataullah:** [16:58] So the name is repeating?
- [inaudible]**
- Dr. Gaffer:** [17:02] The name is there on the Kaman. **[inaudible]**
[17:11] He used to have a chila, where did he used to sit?
- Sajjada Nasheen:** [17:15] This room inside.
- Dr. Gaffer:** [17:22] Now the prophet's hair is inside. Previously since, nearly two-hundred years, what do you call it, zikr, chila, they will sit inside.
- Vinay:** [17:36] It's a ritual actually, if I know, they sit in isolation and don't come out.
- Ataullah:** [17:45] His teacher or his pir has given him some **[phonetic]** vazaif, meaning some zikr, he has to finish it there only. Morning when I called Sahib, he told me he was finishing that only.
- Dr. Gaffer:** [17:55] They sit for forty days, inside there only and will not come out. What do they eat? You write that down. They eat "Sattu and water" and nothing else for forty days, day and night they will pray inside. That room is called?

- Sajjada Nasheen:** [18:29] Asaar ka kamra, I'm just saying this, but the women of the house as well, who came, they were not allowed to even come onto the "katta".
- Ataullah:** [18:41] Even those who weren't clean or without freshness, they were not allowed to go on this, even the ladies of the house.
- Dr. Gaffer:** [18:52] In common language what would you call that place?
- Sajjada Nasheen:** [18:52] Hujra Zikraskaar
- Dr. Gaffer:** [19:14] This area, your grandfather used to sit, this was the common area for everyone?
- Ataullah:** [19:23] Would be understand it as a Khanqha?
- Sajjada Nasheen:** [19:27] No, wherever the Sahib sits and does his zikraskaar and teaches is known as a Khanqha.
- [inaudible]**
- Dr. Gaffer:** [19:44] Meaning of Kunjenasheen? Is Kona Nasheen, means isolated from duniya.
- Ataullah:** [19:56] Don't get any disturbance, concentrate only.
- Dr. Gaffer:** [20:00] Only concentrate on what is happening inside.
- Sanah:** [20:04] So, right now the rooms in your house, were they always used as living spaces?
- Sajjada Nasheen:** [20:11] Always, personal spaces, only family. The way it is now, is how it was.
- Sanah:** [20:39] And even downstairs you mentioned were guest rooms?
- Ataullah:** [20:44] People came from far.
- Sajjada Nasheen:** [20:47] If you sit in the rooms downstairs, our relatives or in Sahibs downstairs room, it feels like you know the entire world **[foreign]** duniya jaan li, because over there, permanent zikraskaar happens, all around it is the same area, coverage.
- Dr. Gaffer:** [21:24] Sahib and I were sitting in the masjid and this boy came and got a current? Do you remember sir? A boy came...
- Sajjada Nasheen:** [21:34] It wasn't a boy; it was me only. Contractor came...
- Dr. Gaffer:** [21:40] What happened to him? Why did he come?
- Sajjada Nasheen:** [20:45] He came for Namaz. Two days before I was in Hyderabad and my schedule was back and forth, so he came to meet me during the day for auliyat, so the katte, he suddenly fell, I thought he got a current! I got worried and came to check the DB but it had no connection to it, so he had fallen. There was a big tree, there he was "kulhadi" going on falling but there was no current. So, my

pardada, a child fell from the big tree, where he had done something naughty and wrong and the next day he died.

[22:53] Look at this, this is actually verified by Asif Jahi the first, first of Nizam.

Dr. Gaffer: [23:20] Can we preserve this Vinay Sir?

Vinay: [23:23] Yes, not laminate it, it finishes the preservation technique. There are chemicals, however soft the paper has become, it becomes stiffer.

Ataullah: [23:47] The prophet hairs are inside. When the Urs of Sahib is organised, the next day Sahib will...

Dr. Gaffer: [23:54] Ata, take a photo of the Chila from outside. Ata sir can take it for you, not from inside.

Vinay: [24:14] With due permission if you want to have a picture of the place, you can, if they click it for me.

Sanah: [24:24] Yes, if they can take it, it is fine!

[inaudible]

[End of Recorded Material Part 1]

[Beginning of Recorded Material Part 2]

Ataullah: [24:45] That city is in Medina, he went consecutively for three years and last wanted to stay there. Prophet instructed him not to stay in Medina, to go back and start that school that you have started and concentrate on that (referring to the scholar founder of Jamia Nizamia university). He used to come here and he was here.

[phone ringing]

[25:11] At that time mangoes, Chanda Shah gifted them those mangoes from the Dargah and he wrote this poetry. It was my pleasure that I met the Sahib and got those Mangoes.

[Sajjada Nasheen shows him the scholars written texts]
[inaudible]

Sajjada Nasheen: [25:46] He used to become a lion. When Chanda Shah Sahab used to sit in Zikr, he never used to see humans, he used to see lions, **[foreign]** sher dikhte thein. Aur aise ibadat karate thein, nobody could compete with him, trying to make even a bad person good.

Background noise [multiple conversations and construction]

Dr. Gaffer: [26:37] Like I told you Sanah, even when they used to speak to people, they are consecutively still doing zikr from their heart. This is one of Sufi's speciality.

Ataullah: [26:52] There is a sher in Parsi, dast bakaar, hand should be in work, **[foreign]** dil bayaan, yaar is Allah and yaar ke saath dil rahe, aur haath kamo mein. Your heart should be with Allah, even while your hands are working.

Dr. Gaffer: [27:28] How many years old is this house?

Sajjada Nasheen: [27:30] Two hundred years, all of them, building, Masjid and Kaman.

Ataullah: [27:43] Mention all the big scholars who used to come.

[inaudible]

Sanah: [27:58] What are their names?

Ataullah: [28:10] Maharaja Krishan Prasad, the prime minister of the first Nizam. He left and got a guest house here in front, the old tin shed house you see, he used to live there. Without a place to stay, barefoot he used to come.

[28:40] Defence Minister of Nizam, Zaffaryar Jang

[29:08] Nawab Iqbal – Ud – Daula, he is from Hyderabad.

[29:31] Shah – Anwar – Ullah – Farooqui – Quadri - Chisti, he used to come from Hyderabad, he is the founder of Jamia Nizamia University, which is almost one hundred and forty-three years old, 1872.

[30:41] Baharul Ullum Abdul Khadir Hasrat Siddiqui, the former head of Shobaya Arabi, Osmania University.

Background noise [Namaz Call and multiple conversations]

[31:29] Hazrat Vattan Rehmatullah Allaihi, a Sufi / Wali and Scholar

[31:48] Hazrat Misheen Shah Rehmatullah, the nearest friend of the Chanda Shah Sahib, Wali of Dargah in Hyderabad.

Sanah: [32:29] They are the ones who wrote about this house? Is there a way I can get this poem translated?

Ataullah: [32:31] Yes, the poems.

Sanah: [32:38] So, is there a way I can get these poems translated?

Sajjada Nasheen: [32:47] What is **Dastaghaib**?

Ataullah: [32:51] If they have an expenditure of eight-hundred rupees, it just appears, they have nothing in their pockets when they left, but when they have to pay the money is there.

Sajjada Nasheen: [33:04] This building is funded like that. **[foreign]** Allah ghaib se madat karta hai.

Ataullah: [33:09] It is like a miracle you know, nothing in their pocket but he came to Sahib, the bill came to eight hundred, he has nothing in hand, but the grace of almighty he knows, Dastaghaib, it's called Dastaghaib.

Sajjada Nasheen: [33:34] Listen Ata Sir, I asked you said Dastaghaib, don't get into that, till you practice.

[inaudible]

Dr. Gaffer: [34:10] They will get money daily. For example, if rupees five thousand they require, it will present itself early morning in some way or the other. So, Dastaghaib was in Chanda Shah Sahab.

Sajjada Nasheen: [34:21] The main taleemat, the money was halal, it wasn't haram paisa, this is how these properties were built.

Ataullah: [34:43] What explanation they will give is for Dastaghaib, from gods' mercy. You know parinde or chidiya? they didn't bring anything, morning they will start praying to god, surely he will feed them!

[35:16] **[Vinay takes a picture of Sajjada Nasheen, Ataullah, Dr. Gaffer and Sanah]**

Dr. Gaffer: [36:10] Can you tell us any small stories about your forefathers, what you have written in terms of personal views, what you tell your children and building conditions, to preserve this kind of structure because we can't build something like this, even if we put in a lot of money we cannot.

Sajjada Nasheen: [37:02] We can't maintain it!

Dr. Gaffer: [37:10] Take two stories of his grandfather, Jamaluddin Kunjenasheen and one of his, third thing is he will give you some ta'wiz, I told you regarding pregnancy, it is very important in Bidar, people are getting a lot of benefits.

Sajjada Nasheen: [37:49] Go see upstairs how the terrace is

[Vinay Malage and Ataullah Siddiqui go up to see the Terrace]

Sajjada Nasheen: [38:02] Everything in Islam is up to Allah, he helps us. This is the thing. When are, you going back?

Sanah: [38:19] Monday

Sajjada Nasheen: [38:24] Okay, This Monday.

- Sanah:** [38:32] Then I will come back first April and show you the work I have done. So, this poetry, have you heard anything from your forefathers?
- Sajjada Nasheen:** [38:49] There used to be no rain in Bidar, there was scarcity of water, we went and did dua, for seven years there was no water, next to our Dargah. Wherever we used to walk, water used to follow, it used to come up. For vazoo, freshness and everything, it used to stay with you. When my dada went for Hajj, the water in his bag got over, after doing dua, water kept coming behind him and he kept moving forward. Once you entered the boundary, it stopped, so how much ever distance he covered, that amount of water, rain came. It didn't disturb us, it was behind, if we stopped, the water stopped, if we went in front, it came in front. A lot of things like this used to come, money used to come, jinaat, that hide and come in your Khidmat, whatever goal you had, it used to happen.
- Sanah:** [40:16] The people who live around, has there been any influence on them?
- Sajjada Nasheen:** [40:24] Sure, area of Nizam state the most.
- Sanah:** [40:32] What kind of influence was it, of values or, small things I have heard outside, Khidmat?
- Sajjada Nasheen:** [40:46] **[foreign]** Sufi se faida hota hai na, benefits you get are from the Sufi.
- Sanah:** [40:48] So, like this value or things they have learnt, meaning they may not practice but because they live around a Khanqah, they heard it?
- Sajjada Nasheen:** [41:10] The prime minister of the Nizam who came, he had aims, problems, so we used to find the solutions. Like that, whoever and whatever like health, we do the same thing today.
- Sanah:** [41:32] Earlier times society nearby, they used to think very differently compared to know. What is the difference?
- Sajjada Nasheen:** [41:54] If you look at the boundary wall, you will see Konde, to tie horses and elephants, mention that in your sketch as well.
- Dr. Gaffer:** [42:07] Sanah, the thing is people used to prefer to live here nearby Sahib, I told you like the first prime minister. He left his house the government gave, he used to stay here, why? Because it was near to Murshad Sahib. People used to nearby him and prefer it, if they want to see him daily. The difference was they wanted to see him one day or kiss his hands previously, but now the thinking is they are not bothered by Sufism, they have no time, let him do. Another one thing is previously the thinking was, they were superior families, if you go to another community like Brahmins, they feel superior in their community, any Sajjada of the Dargah, they are superior, they are better than us, because they are practicing Sufism. He is praying, I am praying, but the difference is he is practicing it.

Sajjada Nasheen: [44:17] Forever.

Sanah: [44:31] Even you write ta'wiz?

Sajjada Nasheen: [44:33] How was the upstairs terrace? This was one of Bidars first houses.

[inaudible]

Ataullah: [44:55] Sanah, he has taken some good pictures for you.

Sajjada Nasheen: [45:09] It is an Arabi word.

Sanah: [45:12] What topics?

Sajjada Nasheen: [45:15] Wife and husband's differences solving it, family clashes.

Dr. Gaffer: [45:31] If you can take a picture of a Naqsh...

[inaudible]

Vinay: [45:52] Inside that you take it and put it inside, around your neck.

Sajjada Nasheen: [46:01] Hamare paas ek ta'wiz hai, if seven lakh people attack one person, they still can't kill him. Heart diseases, hearts valves, sudden death.

Ataullah: **[foreign]** dil banaa hai usko dene ke liye, duniya ko deye toh kharabi ho jaata hai

[Sajjada Nasheen showing Ataullah the written Ta'wiz]

[inaudible]

Vinay: [48:24] It's an ornament actually that women wear, it is called Champakali.

Sajjada Nasheen: [48:35] Look at this, special ta'wiz.

Ataullah: [48:38] If someone is only having girls, he will give a special ta'wiz called, aulaude nareena for having a son.

[inaudible]

Sanah: [49:08] Are there special names in Urdu for different kinds of ta'wiz like this one?

Dr. Gaffer: [49:25] No, we can't translate these ones.

Sanah: [49:31] What is it called? Does this have a name or what?

Dr. Gaffer: [49:38] They are Quranic verses.

Ataullah: [49:40] Arabat na Allah Khulubi

[inaudible]

Background noise [Namaz call]

Sanah: [50:13] So can I know those verses?

Ataullah: [50:15] No, sorry

Sanah: [50:34] Can I translate the poem then, about the mangoes?

[inaudible]

Vinay: [51:03] Identify the portion you want to get translated, what he marks, click a picture and then sit and translate it.

[inaudible]

[Sanah takes pictures of the poem]

[Vinay Malage leaves]

Sanah: [52:27] So this is related to the house?

Ataullah: [52:30] Yes, so while he came for studying, they are given manual.

Background noise [multiple conversations and Ataullah reading text]

[53:34] This description, one time Anwar Farooqui is residing in the house, while Sufi teaching was going on. He got those mangoes, then he wrote in Farsi and Urdu.

[53:52] "takhdire ka meri jo sitaara chamka,
darbare Hazrat ke huein aam atta.

Allah salamat rakhe Hazrat ko madam (always),
Sajjada yein karta hai dua subha aur shaam"

[inaudible]

[55:13] Date is Almarkhum, meaning this is written on date, 26 Sha'ban (month) Hijri, Ekshumba (Sunday), Anwal Mansil, Hyderabad, San 1235 Hijri (1820 in Gregorian)

26/08/1235 - Hijri - Sunday

8/06/1820 - Gregorian - Thursday

Ataullah: [56:30] He mentions Madrasa Sufiya, Sahib your Madrasa is called Sufiya in Bidar, more than thousand students came for taleem.

Dr. Gaffer: [56:50] Just translate this, in the English language. You have written it in Urdu, so the other person can't understand. Write it down the explanation.

[inaudible]

Ataullah: [57:57] Takhdire means luck, that I have gotten mangoes from the Sahib himself.

Background noise [multiple conversations]

[Ataullah and Dr. Gaffer showing and explaining Sanah, the wall hangings]

Sajjada Nasheen: [58:17] This Junaidiya, Marfat Kunjenasheen is the name. The Bahamani Kings gave us this title, Kunjenasheen.

**[inaudible]
[phone rings]
[Sahib Kunjenasheen talks to a patient]**

[59:06 to 71:00] **[Redacted]**

[Unrecorded translation of poems]

Ataullah:

Fans Hanging on the Ceiling

One;

"Baroze hashark mere pir haq numah honge,
razehaq pir se mila pir ke darpe aake"

Two;

"Ain qard (akal) mando zara hosh sambhalo dekho,
kaun hai kise mila pir ke dar pe aake"

Three;

"Mil gaya sehmat ka sahaara hamko,
damane salleh ala pir ki dar pe aake"

Facing Courtyard Fans: Left to Right

One;

"ahad ahmed mo ibilis ka mukam hai dil,
bhed ye hamko mila pir ke dar pe aake"

Two;

"nukta i-kalma mila pir ke dar pe aake, (point of knowing)
raaz kalma ka khula pir ke dar pe aake"

Three;

"Raaz dil saaz (maker) saman ashna hai dar pardah,
ya rahe parda mila pir ke dar pe aake"

Muhammad Hafiz Hyderabad

Sajjada Nasheen: [71:13] There is a ta'wiz for jin/shaitan as well and it will go.

Dr. Gaffer: [71:43] Earlier, they used to sing Chakki Naama?

Sajjada Nasheen: [71:47] Yes, there are. You can ask my mother; she will be having and remembering. Just knock the door.

Dr. Gaffer: [72:07] See Sanah, these are ta'wiz, go see it. This is sketched and written, folded and kept in the necklace, they are hidden words from the Quran and Hadiz, but they are numerical.

Sajjada Nasheen: [72:31] This Chakki Namma, while grinding wheat flour, she will remember.

Ataullah: [72:38] Sahib, she asked the permission to take photos of inside the room.

Sajjada Nasheen: [72:44] No, not like this.

[End of Recorded Material Part 2]