ދިވެހި ڈައިجެسْٹ

DHIVEHI DIGEST 5 2014 ،ڤެبْرُوَرِي 1

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ؤسيتةذي ءِدَّسُبَرَدَؤمَةْ
ءِدَّدَرْ سُبَرَدَءِسْتَؤسْتَرَ تَءِتَّدَءْتَرَوَسْ

ءِيَرَدَءِوَّ جِرْدَدَءِ ؤَمَوَدَ هُوَسِ يَءِمِ قرآن ءُ 81 وَسَ سْتَمَوْسَدَدَءِوَّ سْتَمَوْسَدَءِيَوْمَرُ
ؤَمَوَدَ 14 هَّمَوْءُدَّسَرُهُوْ. ءِمْتَرْ هُوَسِ هُسَّمَرَ هَّمَوْءُ مَؤْسِيَرُوْ.
جِءِرْمْ سَرَّؤَءِوَسِ، دَءِسْرُّ حسين ديدى جِرْدُوِ يَءِمِ قرآن ءُ مَتَرْءَدَّهَّ مَؤْسِيَرُ
12 وَسَ ؤَمْسْرُوْ. (صفحہ 3106 سْ 3114 مَسْ)

ءِمْ (ؤَسْؤَسَسْ) هُءَءِءُؤُوِمْءُمْهَّءِ مَءِمَوَمْ (ؤَسِءْوُ) ءِءَسَوْؤُمْءُمْهَّءِ ؤَمَوْهَةَمَوَمْ رُءِمَوَسْمْ ءُرِ ؤَسِءْؤَسِءْؤُوِمْءُمْهَّءِ مَءِ دَّهَسِءْ ءَدَءُ هَوَّسْدِرَسْمِ ؤَسْءُءُوِمْءُمْهَّءِ، مَءِ ءَسْدَءِ (وحشى) ءَسَوَّسْمَوَمْ هُمْسْءُوِمْءُمْهَّءِ مَءِ سَسِءْمَوْدَءِ مَءِؤَّسْءُوِمْءُمْهَّءِ مَءِ ؤَمَّسَمَوَمْ (رَسِمَوَّءِ) دُءُوَءِءُؤُوِمْءُمْهَّءِ مَءِ ءِرَءِءِرَ ءِسْمَءِ وَءُءُؤُوْسْ مَسْرُسْسْمْءُهَّءُسْ هُسْمْءَّ قتل سْءُؤُوْسِ سْسْؤَّءُءَءِسَّءِسْرُسْهُوْ ءِؤَءَءِسْ سُوَّءُءُسْمْءُوِمْءُمْهَّءِ مَءِ عمل ءُ ؤَمْوَمَوَمْ سِءُءَءِءُؤُوِمْءُمْهَّءِ مَءِ هُءْ هُءْمَوَسْمْ هَءَءُسْمْءُءَمْوَءِ ءُسْؤُوِمْءُمْهَّءِ مَءِ سَءَمَءِدَءِ مَءِؤَّسْءُءُمْءُوِمْءُمْهَّءِ (سْءَسْ) مَءِؤَّسْءُءُمْءُوِمْءُمْهَّءِ مَءِ سُوَءُدُ سَءِءُمْءُوِمْءُمْهَّءِ (هُءِسِءَءُرْسْءُدُ) سَءُؤُسَسَسْدُ مِوَّ حاضر سْءَسَدُمْ هُسِءِءَّسْمْءُدُهُوْ.

هَّمَّسْمْ:

ؤَرُ مَءَسَرْءِ دَّمْءَسَسْسَءَّسِدُ دِسْتَمَوْ ؤَمْهَؤَءِوَّ هُوَسِ قيامة ءَرْوَرْدُ وَّرَسَءِسْمْهُوْ. هُءَرْوَرْسْ واقع وَسِءِ ءْءُءِ ءْءُءِ هَءُؤُءِسَسْمَوَسْدُ وَّرَسَءِسْمْؤُسْءُدُهُوْ. سُوَمْسْسْمْءُوْ. دِمَّسِدَءِ هُسَءَّسِدُ هَّمَّسْمْسْءَمْوَءِوَّ هُوَسِ ءْمَّسَءَدُمْدُ وَّرَسَءِسْهُوْ. ؤَرُ ؤَمَوَدَ سَءَءِ ءِمَءْءَءِءُؤُوْدُهُوْ. ءَرْوَسَسَءَءِ مَءِمَوَمْ ؤَسِءْؤُ هُءُدُ هَءِسَءِسْمْءِءِءُؤُوْدُهُوْ. مِسْوَسَسَءَءِ ؤَمَوَهَةَمَوَمْ رِسْدَءِءُؤُوْدُهُوْ. رَمَوَمْوَسَسَءَءِ دَّهَسِءْسْ ءِرَرَدَرْدُ مَسْرُسْ جمل مَوْمْ هُرِمْءِءِمَسَءْ سْمِ ءْءُسَسَسْ ءَرْءُءُؤُوْدُهُوْ. ؤَسْوَسَسِ هُسْدُرَسِ ءَسْدَءِ ءَسَوَّسْمَوَمْ هُمْسْءُوْدُهُوْ. رَوَسَسِ هُسْدُرَسِ سَسِءْمَوَمْ مَءِؤَّسَسْ، سْوَوَمَ دُءِسْ

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ﷺ فضاء ﷺ: ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ. عِشَارُ ﷺ ﷺ عُشَرَاءُ ﷺ جمع ﷺ. عُشَرَاءُ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ جمل ﷺ. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ قرآن ﷺ ﷺ ﷺ ﷺ ﷺ عربی ﷺ ﷺ ﷺ ﷺ ﷺ. وحشی ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

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ދِرِءُرِںگَڻُڇَڪُ

ڏِيهڏِيهَش ںَسِءِڏُمْ

1

A Street in Mo½ Island.

ދِرِءُرِںگَڻُڇَڪُ

ڏِيهڏِيهَش ںَسِءِڏُمْ

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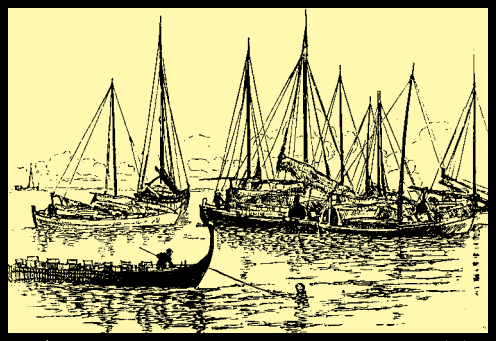

MÁLDIVE TRADING BOATS LYING IN THE HARBOUR OF MÁLÉ

ދِرِءُرِںگَڻُڇَڪُ

ڏِيهڏِيهَش ںَسِءِڏُمْ

3

The Arena Where Sports are Held.

ދِرِءُرِںگَڻُڇَڪُ

ڏِيهڏِيهَش ںَسِءِڏُمْ

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CEMETERY IN MÁLÉ

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TODU GAME BEFORE THE SULTAN

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THE SULTAN'S MUSICIANS

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WEAVING A WOMAN'S WAISTCLOTH

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TURNER AT THE LATHE

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ބެލެހެއްކުރަން ހިންދަން

9

RECEPTION VERANDAH IN THE SULTAN'S PALACE

ދިވެހިރާއްޖެ

ބެލެހެއްކުރަން ހިންދަން

10

HOUSE AND COMPOUND OF E. A. ABRAHIM DEEDEE, PRIME MINISTER

ދިވެހިރާއްޖެ

ބެލެހެއްކުރަން ހިންދަން

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*1953 ވ، ބަލި ކ، ابراهيم ؤظيرسَرُ ،ؤظيرسَرُ ،ؤظيرسَرُ ،

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ދިވެހިރާජ්ජෙ

ބެހިއްސަ ކަންކަން

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1887 ވ ތާރީخުން ފެށިގެން ދިވެހިރާජ්ජެ ތެރެއިން ދިވެހި ބަންދުކުރެވުނު ބަންދުކުރެއްވި ، 24 ނޮވެम्ބަރު 1948 ވ ފެށިގެން ، ދިވެހި ، ، ،

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ދިވެހިރާއްޖެއަށް ފުރިހަމަ ސަރުކާރުން ބާރުވިދާން ތާރީޚުން ބަދަލުކުރެއްވި ތެރެއިން ކުރިން ،،ވެލ ،،ؤ ،،ؤ ،،ؤ

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ސިވިލިއަން ڤެންޗަ ،ڤ،ڤ،ڤ ،ڤ،ڤ،ڤ ،ڤ،ڤ،ڤ

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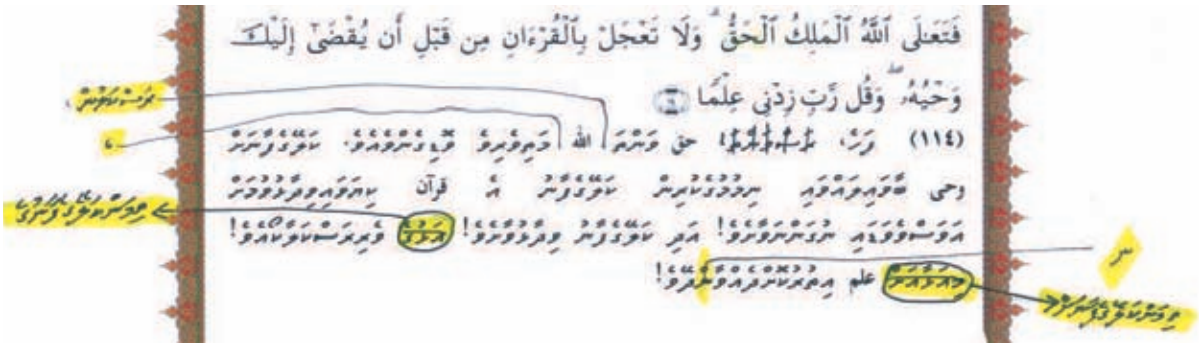
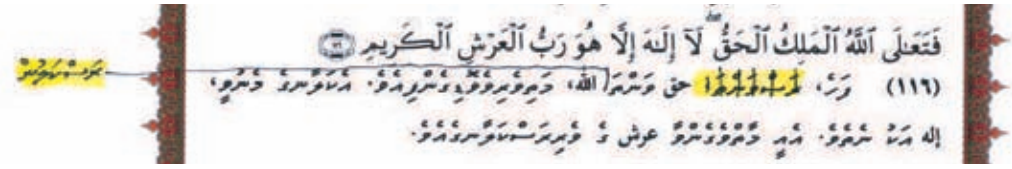
ژىرناڵ: (ھەژدەسەڭدىگە ئاشكارىكەمەكەي. ئەھلى ئىمانلارغا ھەژدەسەڭ ئىشلەتكۈچىلەر ئۈچۈن ئەڭ ياخشى ھۆججەت. ئۇلارنى ئەسلىدىكى ھەژدەسەڭ ئىشلەتكۈچىلەر دەپ ئاتىغان.)

ئاۋۇتۇشۇمىز الله ، ئەسلاۋاتىن ھەقىقىلارنى:

طٰه ١١٤: (ص ٦٥٩)



مؤمنون ١١٦: (ص ٧٢٢)



"ئۇنۇ، ئەسلاۋەتلىك حقّ ۋەتەن الله دېگەن ياخشىلىقتىن ئېگىدۇر." دېدى، يازغۇچى هيبة زېمىن ئۆتۈرەمدۇر.

ئۇنداقتا حقّ ۋەتەن ئەسلاۋاتتىن الله دېدى يازغۇچىلىرىمىز ئىشلەتكەن ئىشلەتكۈچىلەر. چەمىتىدىكەتتىن چەقتۇرۇپ، ئاۋۇ ئىشلەتكەن رەسىمگىلەتتۈش ھەرىكەتلەر ھەژدەسەڭنى ئىشلىدى. ھەژدەسەڭ قىلىنىدىغان، چىدىمى ئەسلىدىكى ھەژدەسەڭنى ئىشلەتكۈچىلەر چىنىدىن "ئاخىر" ئەمەلەر چۈنكى الله ئىسلىمىدۇ يامىرىپ، ئەمدى ئەسلاۋاتىن چىدىمىتىدىن ھەمدۈتىن ئەسلىدۇ. ئەنىپ چۈنكى الله ئەنىڭىپ ئەسلاۋاتىنى ئىشلەتتى. ئەشۇ ئەسلاۋاتىنى ئىشلەتتى.

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غافر 78 ވިދާންކަމަށެވެ،

- ތިން ބަސްތަކުން ބުނެފައިވާ ބަދަލުތައް ކިތަންކަން ބަލާ ބަލައި ބަދަލުކުރުން.
- ތިން ބަސްތަކުން ކަންކަން ބަދަލުކުރަން رسول ން ބުނެފައިވާ ބަދަލުތައް.
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- ކަންކަން ބަދަލުކުރަން، ބުރިން ތިން ބަސްތަކުން ކަންކަން ހަމައެއް ނެތުމުން ބަދަލުކުރުން.

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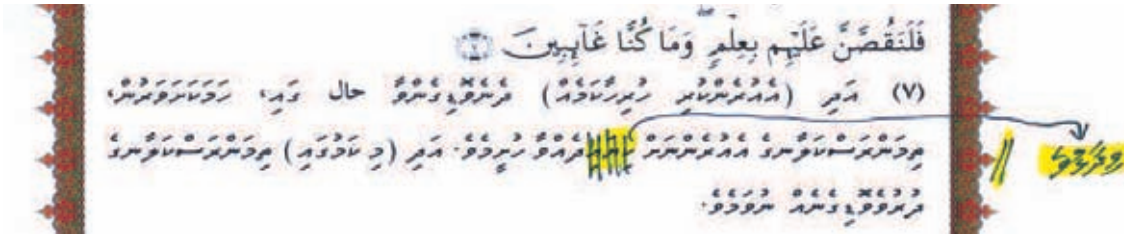
اعراف ٧: (ص ٣٠٣)


فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ ۝
(٧) ބަދަ (ބުރިން ކުރިން) ބުނެފައިވާ حال ބަދ، ބަދަ ބަދ،
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غافر ٧٨: (ص ١٠٠٤)

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ
نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ
أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

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"الله ئ يدقدرة ؤُءُوَسِ ،ءُهُءُىُرُىُ ءَهُهُىَىَرُهُءُىُ دَهِءُىَءُهُ." ،ءُهُءُدُىُ، ،ءِرً ،ءُءُءُوَءُ، ،ءُىِىَرَدَهُهُءُهُ؟ ءَهُهُىَىُءُ دَهِءُىَءِىَدَىُ ،ءُءُدُىُ ءَءُءُىَسِءُىَىَرَهُ ،ءُرَهُرَىُىُ ،ءُرُىُىَىُ ،ءُهُىُءُسِ، ،ءُهُىُءُسِ، الله ،ءِىَىَدُهِىَىُءُ ىَءُءُىُهَىُهُ ىَدَهُىُءُ..... ،ءُرَهُرَىُىُءُرُىُىَىُ ،ءُءُهُىُ ،ءُىُءُىُءُسُ ،ءُرَىُىُءُرُىُ ،ءُءُهُ ،ءُىَىُىَىُ ،ءُىُىُءُرُىُ ،ءُهُىُءُىُءُهُءُهُ؟ ءَهُهُىَىُءُدَهِءُىَءِ ىَدَىُ ،ءُىُءُدُىُ ءُىُءُسِ ،ءُىِىَرَدَهُهُءُهُ؟ ،ءُرُىُىَىُءُسُ ىُءُىُءِسِءُهُءُ. ءَهُهُىَىُءُ ،ءُهُىُءُهُ ءُهُهُىُءُهُ ءَهُهُءُىُىُ ،ءُهُءُىُىُ ،ءُىُءُىُءُسُ ،ءُىُءُىُءُسُ ،ءُىُءُىُءُس

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فاطر ٢٨: (ص ٩١٦)

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ
مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

(٢٨) ތަން ބިން ބަންދުން، ދެން ތަކެތި، ތަކެއްތަ، نعم ،ؤ
ތަކެއްތަކުން ހަގީގީ ބިރުވެރިން ކަންކަން ދަންނަން ތަކެއްވެއެވެ. الله ން ބިރުވެރިވާން
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my wives and children seep in to my mind, thinking their dire conditions in my absence.

One of my wives lived in the same island as the girl in this story. One day my wife took permission from the authorities and came to meet me. At that time I had been transferred to Male' and put under house-arrest. During my meeting, I told my wife that not many questions were asked and not much of an investigation was carried out with regard to me. Therefore, I had no idea what the future held for me. So, I asked her- as she and the girl in this story being close friends- whether she could tell my story and find out from Jinn what might happen to me.

I met my wife 15 days later. According to her, the girl had told, the matter for which I was jailed would end shortly- and that I would be pretty soon released. The Jinn also said, I would be declared as innocent.

According to the girl in this story, it was not easy to meet the Jinn. Trying to meet the Jinn was also a painful effort. Each time she wanted to meet the Jinn, she would undergo the same painful experience: severe headaches, red puffy eyes and tired body. Often she had to spend the whole night in that pain and being difficult to walk about and do things, she might have to bed rest for about two days.

According to the girl, the Jinn addresses her in clear Dhivehi, using good language. He was also very polite.

Whether, one believed or not, this is, even now, a continuing story in that particular island in Male' Atoll.

I do believe in Jinn and their stories. In the past, I had seen and experienced similar incidents and encounters; some of them happened to me and others to my friends. I had also heard about similar stories that were experienced by several others whom I had never met.

The story is free to use in any form, or style or manner by anyone in any place. However, in case, the story was used, I would appreciate an acknowledgement referring to "Dhivehi Digest". A.H

The above story was translated to English by Ahmed Zaki Nafiz

Once the Jinn arrived, the unconscious girl would be used to communicate with him. In other words, the black magician would ask her the questions to which he needed answers from the Jinn. The Jinn would listen to the questions and then use the unconscious girl's throat or mouth to answer.

After receiving the Jinn's answers to his questions, the black magician said the Jinn who had befriended this girl was a Moslem. According to the Jinn, he considered the girl as a special friend. She would receive no harm from him and would never be confronted to any danger. In the event she faced any trouble, and if there was a need, the Jinn would help her. According to the Jinn, if his assistance was sought, then she should perform a two "Raka'th Namaadhu" (prayer) and read what he had taught her to the level he had instructed. The readings should be done on Thursday or Sunday nights. The Jinn would then meet her. If his assistance was sought, he would help, if it was not something that was prohibited by Allah. The Jinn, specifically, told not to ask to do things that were prohibited by Allah. As long as the relationship existed in this cordial manner, the friendship between the Jinn and the girl would always continue, the back magician said.

The Jinn also advised the girl against continuing any further relationship with the boy who was currently in love with her. According to the Jinn, there was another young person who loved her more and- if she took his advice- it was much better for her to marry him, soon.

As Jinn had advised, the girl abandoned her first choice and married the person the Jinn had advised. Now several years had passed since they married. The couple also got three beautiful children. Even now, they are living quite happily. Theirs is a prosperous and blissful life, indeed.

The black magician, too, had advised that she live a pious and sincere life and should always follow Islam. As long as she lived in this manner, she would continue to maintain the friendship with the Moslem Jinn and receive his assistance. The black magician also saw the relationship with Jinn as healthy. He also gave her some versus from the Noble Quran that she should read as way of self-protection.

The whole island was aware of the girl's incident and what had happened. Many visited her and tried to get knowledge of how things would pan out whenever there were issues of concern.

I, the narrator of this story, once had sought her advice. In the early 1990s, I happened to be doing time at Gaamaadhoo Jail (Gaamaaadhoo is an island that is physically joined to the island of Himmafushi in Male' Atoll). The reason why I was jailed was quite another story. I should not dwell it in here. However, stating my opinion, I would like to mention that no one would be sent to jail just because he was seen in a certain place. In other words, people would not be jailed without a reason.

At that time, I was not a well-off person. However, having said this, I should also point out that I had more than one wife. So, while at jail, I often shed tears- almost every day- whenever the memories of

Unlike the previous nights, tonight he showed himself as an ordinary human being.

His height was that of an average person. He was wearing all white clothes. When she saw this person, she got panicked and shouted; thinking she was seeing a horrific dream.

That very moment, the person said: “Don’t be afraid. What you are seeing is not a dream. This is all very real. Consider me as your closest and best friend. I will always wish you the best. You will never ever be confronted with any danger from me. In fact, what you will get from me is protection and safety. You will realise this- and be assured of the truth of what I am saying- after sometime”. After having spoken these words, he vanished.

The girl was now even more afraid. She hastily glanced at the watch. It was past 2 am in the morning. Given her state of fear, she hurried to her parents and woke them up. She told them what had happened just now. Due to her fear, she decided to stay for the rest of the night with mom.

The girl’s father, the island chief discussed her daughter’s condition with the island elders. Everyone agreed that she was under the spell of a supernatural power. Therefore, administering black magic was considered as the best option.

In Male’, in those days, there were two or three leading black magicians who were specialised in Jinn. Their demand was always quite high. This was quite natural, as there were many who could not be cured by normal hospital treatment. For each such patient whose illness could not be identified using normal medical tests- and hence, no specific medications to address the problem- the alternative was black magic.

In the Maldivian psyche, black magic was also given a high regard. In fact, it was a quickly sought-after solution. Added to this was the fact that there were many who had been successfully treated and cured by black magic. Such success stories get quickly spread among the people; and hence, there was never a time when demand for black magic was low.

A black magician was eventually brought in to treat the girl. The magician was from a rural Maldivian island. He was well-known among the locals and was considered as a leading master who was very well experienced in his field. Having examined the girl, the black magician concluded: She was under the influence of Jinn.

As a result, black magic was performed on the girl. The intention was to summon the pestering Jinn. When performing black magic with this intention, it was quite common to see the person- to whom black magic was administered- getting unconscious when the magician reached certain words. It was said that the person reached the unconsciousness when Jinn arrived at the scene.

most intense just after sundown.

During her ordeal, she would get sudden strong headaches. The headaches would always begin after sunset and might continue for hours. There are times when headaches intensify and radiate to other parts of the body, causing further suffering. For example, her eyes would become red and the body exhausted to a point where she could not muster any strength to stand on her own. At other times, she would succumb to a powerful seizure that severed her awareness and connection with others. In all these strange situations, she would continue talking nonsense. Her strange and odd behaviour might continue for about two hours and then suddenly, she would come back to her normal self again. At the end of this ordeal, she would be exhausted to the point she could barely talk. Finally, she would fall asleep. Once awake, that girl in pain would behave just as normal; as if nothing had happened earlier.

When she started experiencing this unexplainable phenomenon, it became a huge cause for concern to her family. She being the island chief's beautiful daughter who was coming of her age, it was also a worrying matter for everyone on the island. Therefore, the suffering she was undergoing- getting better and becoming worse off again- was a matter that could not be left out in the cold unattended. People wanted to know what was happening to her.

When she was asked to explain what was happening to her, she said she could not tell clearly what was really happening. All she could tell was, when she was under the influence of that strong 'spell', she always saw the image of a person near her. According to her, that person had expressed a desire to have a private meeting with her. It seemed that he had something that he only wanted to tell her. However, for the moment, he could not secure that right opportunity to express what he had in mind. According to him, whenever he came to discuss his heart's desire, there were always a lot of people around her. Besides, some of them talked about things that did not help him to stay there. He also noted the continuous administration of black magic. This being the case, often a glass of water to which black magic had been administered, would be sprinkled on his face and body. Some of the water was also applied on his limbs. As a result, it was simply too annoying for him to stay with her.

It was said that the girl was also very religious. She was known for her punctuality in the timely performing of the day's five prayers. In case, she missed a prayer- on time- she would experience the same disturbing occurrences.

It was Sunday night and also the 15th day of a lunar month. This also meant the moon was at its best and brightest. As usual, the girl was sleeping in her room. Suddenly, she woke up, unable to breathe. She saw her whole body soaked in her own sweat. She also began getting the same familiar tension headache. Both eyes were reddened and puffed up; and she was in intense pain.

When she woke up, there was the same person she saw each night. He was standing in front of her.

The Moslem Jinn who wanted to love A local girl

Visiting the beach and just enjoying the ocean breeze is an age-old practice of many rural Maldivians. In those days, people had no access to mobile phones. A beach visit was the only way to ascertain the safe return of their fathers, brothers and in-laws who had left on their day-long fishing trip in the early hours of the dawn. Therefore, visiting the beach was a must for almost everyone.

It was also a time when not everyone had the luxury of travelling on mehanised dhoni (fishing boat) for fishing. For some, it was a trip on simple sail dhoni. However, it also meant their loved ones would need a longer wait on the beach.

In this day and age of communications, we would instantly know which dhoni (local word for fishing boat) caught most fish, had caught up in bad weather, or where dhoni were located. As already highlighted, elsewhere, this was quite a contrast a few years ago when beach visits were the only way to know what had happened to the boats or which one caught the most fish.

Even today, though the islanders do carry personal communication devices, frequenting the beach or just an evening beach stroll is common custom; something quite innate in the rural Maldivian psyche and naturally, a norm for those living in the island villages.

The incident in this story happened, some twenty years ago, in an island in Male' Atoll. The island was about two hours by ferry- and about half an hour by speed boat- from Male', the capital of the Maldives.

On the island, there was a beautiful teenage girl. Given her beauty, the island's young men had already started eyeing her- intentionally or not. At the same time, she too had begun showing interest and much affection to one of the young men; and very soon this new relationship became the talk of the town. Her father was the island chief and this was- in addition to her beauty- yet another reason that added people's interest in her. She was also known among the locals as very polite and well-mannered.

Lately, it was quite the routine, to see this girl and her friends frequenting the beach in the evenings. On some days, the girl and her friends would sit on "Holhuashi", (a local word used to describe a structure constructed on the beach- usually constructed using screw pine trunk- and often used by the island community to rest and relax) sharing their different stories with each other, long after the sun had set.

After a few days of "Holhuashi" visits, she started getting an unusual experience. It was something that had never happened to any other girl in her group. Soon, it became clear that this unusual affect was

From the National Museum of the Maldives

Hubble-Bubble or Hookah is locally known as Gudugudaa

The photo shows two hookahs. The one on the right with a beautifully carved wooden stem was used in the Maldives during the early 18th century. The one on the left- with a glass water bowl- was custom-made, specially, for one of the Sultans. In the 18th and 19th centuries, hookahs were much admired in the Maldives. The tobacco paste used in hookahs, known locally as "gudaaku", is a special blend of several ingredients- and often personally favoured items of the smoker- such as molasses sugar, banana, mango, stone apple, honey, special ash and other ingredients which help to produce thick aromatic and sweet smoke. The "gudaaku" is placed in the "silunbu", the Dhivehi word for the hookah's tobacco bowl which is mounted on top of the "abunaa" or the stem of the hookah. As seen in the photo, the hose or tube that is used to draw smoke produced in the water bowl can be quite long and at its end is attached to a mouth piece. The two hookahs are now in the National Museum.

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