

A decorative horizontal border consisting of a repeating pattern of stylized, bubbly shapes in black and white, set against a solid red background.

DHIVEHI DIGEST 1

2014 一月 1



سَمَوَاتٌ بَعْدَ سَمَوَاتٍ وَمُهَاجِرٌ بَعْدَ مُهَاجِرٍ

— لِمَنْ يُرِيَ لِلْأَوَّلِيَّاتِ، وَلِمَنْ يُرِيَ لِلْآخِرِيَّاتِ، لِمَنْ يُرِيَ لِلْأَنْتِيَّاتِ، لِمَنْ يُرِيَ لِلْأَسْكِيَّاتِ، لِمَنْ يُرِيَ لِلْأَسْكِيَّاتِ، لِمَنْ يُرِيَ لِلْأَسْكِيَّاتِ.

— (جیساں) اسکے قریب تر جو کوئی بھائی نہیں، جو کوئی خواہی نہیں، جو کوئی خواہی نہیں۔

جَوَاهِيرُ الْمَسْكِينِ (جَوَاهِيرُ الْمَسْكِينِ) تَرَجمَةُ عَلَيْهِ الْمُحَمَّدِ

— **لِمَنْ يَرِدُ لِي سُرْجِرِي** مُسْتَعْجِلٌ لِمَنْ يَرِدُ لِي سُرْجِرِي، بِهِ تَرْجِعُ الْمُسْتَعْجِلُونَ، لِمَنْ يَرِدُ لِي سُرْجِرِي —

جَرْجَرٌ وَجَرْجَرٌ وَجَرْجَرٌ وَجَرْجَرٌ وَجَرْجَرٌ

كَوْثَرٌ بْنُ عَوْدَةَ. (أَحْمَدُ وَمُسْلِمٌ)

— سَوْدَرْ بُوْرْ مُوْرْ بُوْرْ بُوْرْ بُوْرْ بُوْرْ بُوْرْ بُوْرْ بُوْرْ بُوْرْ بُوْرْ

جَوَرٌ دَرَدٌ، دَسْمَنٌ دَسْرِيٌّ، دَسْرِيٌّ دَسْرِيٌّ، دَسْرِيٌّ دَسْرِيٌّ

وَمَنْ يُرْسَلُ مِنْ رَّبِّهِ فَإِنَّمَا يُرْسَلُ مَوْعِدًا وَمَنْ يُرْسَلُ مِنْ رَّبِّهِ فَإِنَّمَا يُرْسَلُ مَوْعِدًا

و ابی داود و النسائی)

— ۱۷۰ —

جَرَاجِرْ جَرَاجِرْ جَرَاجِرْ جَرَاجِرْ، وَلَانْجِرْ لَانْجِرْ لَانْجِرْ لَانْجِرْ، لَانْجِرْ لَانْجِرْ لَانْجِرْ لَانْجِرْ، سَرْجِرْ سَرْجِرْ سَرْجِرْ سَرْجِرْ

دَرَرَ مُحَمَّدْ رَئِفْ. (أحمد والطبراني)



محمد رشید ابراہیم

କରୁଥିବାରେ କରୁଥିବାରେ କରୁଥିବାରେ କରୁଥିବାରେ

١- رَبَّكُمْ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا يَرَى، هُنَّ عَبْدُ رَبِّيِّهِ، وَرَبُّهُ سَرَّهُ تَرَهُ،
لَا يَرَهُ، وَمَنْ يَرَى فَإِنَّمَا يَرَى لِذِكْرِهِ وَقُرْبَتِهِ وَجُنُودَهِ وَسُرُورَهِ.
يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا نُوذِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ (الجمعة: ٩) حَسَنٌ: ”إِنَّ شَرَعَنَا حِلْمَةً لِنَسْرَتِنَا! رَبَّكُمْ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ (رَبُّكُمْ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ)، اللَّهُ رَبُّكُمْ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ (رَبُّكُمْ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ)، سَرَّهُ تَرَهُ، مَوْرَهُ وَرِدُّهُ
وَسَرِيرُهُ سَرِيرُهُ! أَمَّا حِلْمَةُ وَحْدَهُ فَلَا يَرَاهُ! مَوْرَهُ وَرِدُّهُ حِلْمَةُ سَرِيرُهُ وَسَرِيرُهُ! مَوْرَهُ وَرِدُّهُ حِلْمَةُ سَرِيرُهُ!“

وَجَرَى مُسْلِمٌ مُّهَاجِرًا مُّهَاجِرًا مُّهَاجِرًا مُّهَاجِرًا

١- دَلَالُ مُسَرَّبٍ حَتَّى جَعَلَهُ مُوْرَدًا لِلْمُوْقِنِينَ وَرَسَّارًا لِلْمُؤْمِنِينَ وَجَعَلَهُ مُوْرَدًا لِلْمُؤْمِنِينَ وَرَسَّارًا لِلْمُؤْمِنِينَ

وَلَا يُنْهَىٰ عَنِ الْمُحَاجَةِ وَاللَّهُ أَعْلَمُ بِمَا يَعْرِفُ

حَمْدُ اللَّهِ الْمُرْسَلِ وَبِرَأْيِهِ تَعَالَى مِنْ كُلِّ شَرٍّ وَجَاهَتْ بِهِ جَهَنَّمُ وَجَاهَهُ عَذَابُهُ
وَجَاهَهُ حَمَّاً
وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً
وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً وَجَاهَهُ حَمَّاً

جَنَاحَةِ الْمُكَبَّلِينَ وَالْمُكَبَّلَاتِ

وَحْيٌ فِي الْمُرْسَلِينَ، وَحْيٌ فِي الْمُرْسَلِينَ، وَحْيٌ فِي الْمُرْسَلِينَ،

- عبد الله فهمي عسربيه برجورج راهنگر سری خود

The diagram consists of two horizontal rows of bacterial cells. Each cell is depicted as an oval with a thick black outline. In the top row, each cell contains a solid black oval positioned near the center. In the bottom row, the black area is more irregular and spread out, suggesting a different internal organization or stage of division.

١٤ حَسْرَوْجَر 2014 مَسْرِيَّة



﴿كَذَلِكَ سَمِعَ الْأَنْبَاءُ﴾ . ﴿كَذَلِكَ نَهَىٰ رَبُّكَ عَنِ الْمُحَاجَةِ﴾ .



“እናንተኩለ ሰው የሚመለከት ነው”

جَمِيعَ الْكُوُنُوكُونُ







”بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ! لَكُم مَا سَأَلْتُكُمْ وَلَا أَنْهَاكُمْ عَنِ الْمُحَاجَةِ“

جَنْدُونْ سَوْدَنْ



مريم سعيد رجب مصطفى عز الدين محمد ناصر

و س و د = م و م و م = م و م و م =



١٤ نومبر 1989 - ٧ جمادی الثانی 1409 و ٢٠٠٩ هجری قمری

وَمَنْ يُحْكِمُ الْأَيْمَانَ فَلَهُ هُنْدَرَةُ هُنْدَرَةٍ.

الاصلاح سلوكه وغرسه وتأديبه ومحابيته. اثر در توانایی فرماندهی مبنی علیه دفعه ای از خود را.

۱۳۵۱ شعبان ۲۳ اعلان شد و میراثی خود را در ۲۲ دی ۱۹۳۲ مصوبه مجلس قانون اسلامی ایجاد کرد.

؟ - ۰۶۷۸ - ۰۶۷۹ - ۰۶۸۰

وَمِنْهُمْ مَنْ يَرْجُو أَنْ يُخْرَجَ إِلَيْهِمْ مِنْ بَعْدِ حَرَقَةٍ لِمَنْ يَرْجُوا أَنْ يُخْرَجَ إِلَيْهِمْ مِنْ بَعْدِ حَرَقَةٍ

۲۱ ﴿۷۰﴾ ﴿۶۹﴾ ﴿۶۸﴾ ﴿۶۷﴾ ﴿۶۶﴾ ﴿۶۵﴾ ﴿۶۴﴾ ﴿۶۳﴾



1 آدم نصیر حسرہ 2 حسن موسیٰ دیدی 3 (حریر جعفر علی خر عوسمی خورمہ گھر مجید گیر
 8 محمد تعلیم دیدی ۹ مجید رہنمائی خورمہ ۱۰ محمد امین دیدی ۱۱ موسیٰ ابراہیم دیدی

سُورَةُ الْمُنْذِرٍ ۖ ۱۴

جَرْحُورِ حَرَّاجِي ۱۴ وَسَرَّهُرْ سَرْتُو ۱۷ رَبَب ۱۳۸۰ - ۵ حَسَرْوَهُرْ ۱۹۶۱ حَرَوْرُ
جَرْحُورِ حَرَّاجِي ۱۶-۷-۱۳۶۶ رَسْتَهُرْ سَرْتُو خَبَرْهُرْ سَوَالِمِيْرْ مُحَمَّدِيْرْ اَمِينْ ۱۷ حَرَوْرُ
جَرْحُورِ حَرَّاجِي ۱۷ حَرَوْرُ سَرْتُو خَبَرْهُرْ سَوَالِمِيْرْ مُحَمَّدِيْرْ اَمِينْ ۱۷ حَرَوْرُ
جَرْحُورِ حَرَّاجِي ۱۷ حَرَوْرُ سَرْتُو خَبَرْهُرْ سَوَالِمِيْرْ مُحَمَّدِيْرْ اَمِينْ ۱۷ حَرَوْرُ
جَرْحُورِ حَرَّاجِي ۱۷ حَرَوْرُ سَرْتُو خَبَرْهُرْ سَوَالِمِيْرْ مُحَمَّدِيْرْ اَمِينْ ۱۷ حَرَوْرُ
جَرْحُورِ حَرَّاجِي ۱۷ حَرَوْرُ سَرْتُو خَبَرْهُرْ سَوَالِمِيْرْ مُحَمَّدِيْرْ اَمِينْ ۱۷ حَرَوْرُ

وَمُؤْمِنٍ بِرَبِّهِ وَالْمُحْسِنٍ فِي أَعْمَالِهِ وَالْمُقْتَدِي بِرَأْيِهِ وَالْمُخْلِصِ لِنَفْسِهِ وَالْمُنْتَهِي بِهِ إِلَى رَبِّهِ وَالْمُنْتَهِي بِهِ إِلَى مَنْ يَرِيدُ
وَالْمُنْتَهِي بِهِ إِلَى مَنْ يَرِيدُ وَالْمُنْتَهِي بِهِ إِلَى مَنْ يَرِيدُ وَالْمُنْتَهِي بِهِ إِلَى مَنْ يَرِيدُ وَالْمُنْتَهِي بِهِ إِلَى مَنْ يَرِيدُ



دسترسی خواهند داشت موسیقار) د. حسین علی دیدی ۵ حسین علی دیدی ۶ احمد علی دیدی ۷ ابراهیم شباب
دسترسی خواهند داشت موسیقار) د. حسین علی دیدی ۴ احمد علی دیدی ۳ حسین علی دیدی ۲ محمد عبداللطیف
دسترسی خواهند داشت موسیقار) د. حسین علی دیدی ۱ حسین علی دیدی

A decorative banner consisting of a repeating pattern of stylized, bubbly shapes in black and white. The shapes resemble stylized hearts or clouds, arranged in a staggered, flowing pattern across the width of the banner.

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وَمَنْ يُحْكِمُ الْعِدْلَ فَإِنَّمَا يَعْمَلُ بِأَنَّفُسِهِ إِنَّمَا يَعْلَمُ مَا
يَعْمَلُ اللَّهُ أَعْلَمُ بِالْعِزْمَةِ إِنَّمَا يَعْلَمُ مَا يَعْمَلُ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ
وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبْرَاهِيمَ وَعَلَى إِسْمَاعِيلَ وَعَلَى
إِلَيَّا وَعَلَى مُوسَى وَعَلَى عِيسَى وَعَلَى الْمُحَمَّدِ وَعَلَى أَئْمَانِ
الْمُنْذِرِ وَعَلَى أَيْمَانِ الْمُنْذِرِ وَعَلَى أَيْمَانِ الْمُنْذِرِ وَعَلَى
أَيْمَانِ الْمُنْذِرِ وَعَلَى أَيْمَانِ الْمُنْذِرِ وَعَلَى أَيْمَانِ الْمُنْذِرِ

رَسُوكُورِهٗ تَعْلِيَّهٗ بَلْ خَلْقُهٗ دَسْوَسٌ بَلْ قَرْبَادٌ فَرِيقٌ
فَسَرْجُونْ كَوْنَارْسَ، قَرْمُونْ دَسْوَسَ نَارَجَسَ وَسَرْجَرْهُونْ. رَسُوكُورِهٗ دَسْوَسَ بَلْ سَرْجَرْهُونْ
فَحَرْدِ مَكْرَهَرْ وَهُرْ، قَرْمُونْ كَرْتَهُونْ كَرْمَهُونْ وَفَرْجَهُونْ دَسْرْجَرْهُونْ قَرْبَادٌ فَرِيقٌ. دَهْرُ، دَهْرَجَ وَسَرْجَرْهُونْ

يَعْلَمُ سُرُورُ الْمَوْلَى وَجَهُ سُرُورِ سُرُورٍ

سے سر میں کوئی خوبی نہیں
کوئی خوبی نہیں سے سر میں

سُوْدَرْ وَرْدَ حَوَّلَ
حِيْ سُرْسِرْ شَهَرْ جِيْ سُورْسِرْ، وَسُرْسِرْ
وَحَرَسِرْ اللَّهُ دَعَوْتُهُ حَرَسِرْ دَعَوْتُهُ سُورْسِرْ.
أَنْ دَعَوْتُهُ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ.
سُورْسِرْ دَعَوْتُهُ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ.
سُورْسِرْ دَعَوْتُهُ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ، اللَّهُ دَعَوْتُهُ
سُورْسِرْ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ، اللَّهُ دَعَوْتُهُ
وَرَسَرْ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ، دَعَوْتُهُ دَعَوْتُهُ
وَرَسَرْ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ، دَعَوْتُهُ دَعَوْتُهُ
الَّهُ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ، وَرَسَرْ
”مَوَدَّةُ الْجَنَّةِ وَقُرْبَةُ الْجَنَّةِ“ دَعَوْتُهُ
سُورْسِرْ دَعَوْتُهُ سُورْسِرْ دَعَوْتُهُ سُورْسِرْ
رَسَرْ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ دَعَوْتُهُ دَعَوْتُهُ
وَرَسَرْ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ، دَعَوْتُهُ دَعَوْتُهُ
لَدَنْ دَعَوْتُهُ سُورْسِرْ، حَرَسِرْ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ
وَحَرَسِرْ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ، حِيْ سُرْسِرْ
رَسَرْ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ، دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ
وَدَعَوْتُهُ حِيْ سُرْسِرْ دَعَوْتُهُ دَعَوْتُهُ سُورْسِرْ

لَمْ يَرِدْ، حَتَّى تَأْتِيَ سُرَجَةَ نَارِ، حَتَّى تَكُونَ حَقِيقَةَ حَقِيقَةَ لَهَا،
حَقِيقَةَ دَعْوَةِ رَسُولِيَّةِ نَارِ، رَسَمَتْ سُرَجَةَ سُرَجَةَ...
رَسَمَتْ: قَوْدَحَ رَسَمَتْ سُرَجَةَ... ! اَلْمَنْجَرَاتِ
سُرَجَةَ نَارِ، اَلْمَنْجَرَاتِيَّةِ، سُرَجَةَ حَرَقَوْرَةِ، حَقِيقَةَ حَقِيقَةَ وَرَاءِ،
حَقِيقَةَ حَرَقَوْرَةِ، رَسَمَتْ سُرَجَةَ سُرَجَةَ... اَلْمَنْجَرَاتِ
شَهَادَةَ اَلْمَنْجَرَاتِ... قَوْدَحَ اَلْمَنْجَرَاتِ حَرَقَوْرَةَ اَلْمَنْجَرَاتِ،
اَلْمَنْجَرَاتِيَّةِ... قَبْدَحَ قَبْدَحَ وَكَبَرَتْ سَرَّ سَرَّ مَوْلَانَةِ
اَلْمَنْجَرَاتِ، قَبْدَحَ... قَوْدَحَ سُرَجَةَ سُرَجَةَ اَلْمَنْجَرَاتِ، قَوْدَحَ
اَلْمَنْجَرَاتِيَّةِ... !!! قَبْدَحَ اَلْمَنْجَرَاتِ...
اَلْمَنْجَرَاتِ اَلْمَنْجَرَاتِ بَرَسَمَتْ اَلْمَنْجَرَاتِ حَرَقَوْرَةَ
سُرَجَةَ حَرَقَوْرَةِ، قَوْدَحَ قَبْدَحَ قَبْدَحَ قَبْدَحَ سَرَّ سَرَّ مَوْلَانَةِ
سَوَّافَتْ سَرَّ سَرَّ مَوْلَانَةِ وَسَرَّ حَرَقَوْرَةَ سَرَّ حَرَقَوْرَةِ.
قَبْدَحَ قَبْدَحَ، اَلْمَنْجَرَاتِيَّةِ، وَكَبَرَتْ سَرَّ سَرَّ حَرَقَوْرَةِ رَجَعَ
اَلْمَنْجَرَاتِ، قَبْدَحَ قَبْدَحَ حَرَقَوْرَةَ حَرَقَوْرَةَ سَرَّ سَرَّ مَوْلَانَةِ
وَكَبَرَتْ سَرَّ سَرَّ مَوْلَانَةِ... حَرَقَوْرَةَ حَرَقَوْرَةَ.

جے ۱۰۰ سریں

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86-8 3 -3 =

כָּלְבָנָה וְעַמְקָדָה

..... سرسری : ۲

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•۵۰۱ سرمه نامه =

الله رب العالمين

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

... ० - ८०

‘^{٣٠} مُؤْمِنٌ’

!!!.....

— 1 — 500-227 : 1

مَرْجَعِيَّةٌ مُؤْكِدَةٌ

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مختصر: نظریه اسلام

رسویت

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجُعُونَ

+ + + + + +

اَنْتَ مِنْ اَنْتَ، وَمُؤْمِنٌ مُّؤْمِنٌ، دُمْنٌ دُمْنٌ يَعْلَمُ بِمَا تَعْمَلُكُمْ،
”اَنْتَ مِنْ اَنْتَ“ وَمُؤْمِنٌ مُّؤْمِنٌ، دُمْنٌ دُمْنٌ يَعْلَمُ بِمَا تَعْمَلُكُمْ“ س.

شیوه حفظ و نگهداری از میراث فرهنگی ایران 6

شیخ حسن صالح التین حَسْنٌ صَلَحٌ لِّلَّذِينَ حَسْنٌ مُّهَمٌّ لِّلَّذِينَ حَسْنٌ عَرَفٌ لِّلَّذِينَ حَسْنٌ عَرَفٌ لِّلَّذِينَ

سُوْدَانِيْسْتَرِيُوتِيْكَالِيْجِيْنْسِيْزْ مَهْمَّاتِيْكَالِيْجِيْنْسِيْزْ

۱۰۷۳۶ نمکبر و فوج و سرمه و بیشتری خارج شد. در آن ده سالگی قیصر میتواند

۱۵۵۰۵ ۶۰۳ ۶۴۰ ۰ ۰۰۵

(۱۰۹) نهادی سرمهای خود را می‌شوند. فردی سرمهای خود را می‌شوند.

(بَرْوَةُ) حَيٌّ عَنْ حِرْسَرٍ قَوْدُسَرَهُ مَشَهُورٌ مَسْرَهُ. تَحْرِسَرَتْ حَمْجَمَهُ حَسْرَهُ كَهْرَبَهُ حَسْرَهُ حَسْرَهُ حَسْرَهُ حَسْرَهُ.

(خوبی) در ناسی دسته داشتند. هر چند این اخراجات سرمه و سوخته را برای درمان خود می‌گذاشتند.

(جَسْوِيْرِ جَوَّهْرِيْر) اَنْ يَمْلِعْ بِالْمُسْتَقْبَلِ فَيَقُولُ لِلْمُؤْمِنِينَ اَنْ هُوَ مُحَمَّدٌ فَلَا يَكُونُ مُحَمَّدٌ.

(رسانی) در این راسته سه بجهات ممکن است.

(۲۷۶) دیر و خبر دیگر شده بود سرانجام.

وَمِنْهُمْ مَنْ يَرْجُو أَنْ يُخْلَدَ فِي الْأَرْضِ وَمَا يَرْجُونَ إِلَّا مُتَمَّثِّلٌ فِي أَنْوَافِ الْمُنْكَرِ وَالْمُنْكَرُ هُوَ كُلُّ شَيْءٍ إِلَّا مَا يَرْجُونَ

(خواهشمند) ای ساریکلر ام که این شهادت بگیرم. تا تو خبر شود خود را درست کنید.

﴿لَهُ مِنْ كُلِّ شَيْءٍ وَمَا يَرَى﴾

(جعفر) دروست تدبیر موسی سری تردد نداشت.

سَرْبِيَ سَرْجُونْجَ لَسْرِنْجَ مَنْ رَجَنْجَ.

﴿فَرِيقٌ يَرْجُوا أَن تُؤْتُهُم مَّا لَمْ يَكُنُوا بِهِ مُحْلِلاً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ﴾

۶- قرآن مجید فیضی میخواهد. اینچه درستی فیضی میخواهد. اینچه فیضی میخواهد. اینچه فیضی میخواهد.

لَهُمْ مِنْ كُلِّ شَيْءٍ مَا يَرَوْنَ وَمَا لَا يَرَوْنَ
أَفَلَا يَشْكُرُونَ

କୁଳାଳ ପରିମାଣ କରିବାର ପାଇଁ

م. فوجيتسو تشرشل جورج فرانس فرانس

(جعفر) 25.3.1970 : مـ ٣٣٣٩٦
(جعفر ٢) 25.3.1970 : مـ ٣٣٣٩٧
مـ ٣٣٣٩٨

مکتبہ میرزا

٢٤.٣.٧٠ زرور مردمه را در گزینش خود می‌گیرند که از این‌جا شروع شد
۲۵.٣.٧٠ دلار را نمایند و این‌جا شروع شد
۲۶.٣.٧٠ دلار را نمایند و این‌جا شروع شد

• ١٥٢-٤-١٩٧٠ مراجعة



سُورَةُ إِبْرَاهِيمَ نَعِيمٌ وَلِصَرِّحَ، وَسِرَّ مَرْجَرِيَّتِرَسَّرَ حَرْوَهُ وَسُورَةُ مَوْرَهُ حَرْوَهُ.
حَرْوَهُ حَرْوَهُ حَرْوَهُ (فَرَوْسَرَ) رَسَمَهُ تَلْيِمُ قُورِسِرَ، نَعِيمٌ وَلِصَرِّحَ مَوْرَهُ حَرْوَهُ. لَدُرِّهِ مَوْرَهُ حَرْوَهُ
حَرْوَهُ حَرْوَهُ حَرْوَهُ حَرْوَهُ "مَارِجَهُ" دَهُ. (فَرَوْسَرَ رَسَمَهُ حَرْوَهُ حَرْوَهُ حَرْوَهُ 1954-1374 حَمَرِيَّهُ)
أَنْقَرَ قَرْبَهُ مَكْرَهُ دَهُ وَلِصَرِّحَ مَكْرَهُ دَهُ سَرَدَهُ رَسَدَهُ فَرَوْسَرَهُ.

مِنْ

٦٩) امر، "لطفاً تردد و تردد و تردد" ملء مرتقب بـ "من"؛ ملء (٢) (جاء في)
١٩٧٠ - ٣ - ٢٣

٦٨) امر، "لطفاً تردد و تردد و تردد" ملء مرتقب بـ "من"؛ ملء (٢) (جاء في)
١٩٧٠ - ٣ - ٢٥

٦٧) امر، "لطفاً تردد و تردد و تردد" ملء مرتقب بـ "من"؛ ملء (٢) (جاء في)
١٩٧٠ - ٣ - ٣٠

٦٦) امر، "لطفاً تردد و تردد و تردد" ملء مرتقب بـ "من"؛ ملء (٢) (جاء في)
١٩٧٠ - ٣ - ٣٥

دیکرگزینه سوال مفهومی:

RT-382/10., RT-396/10., RT-400/10.

٦٩ مختصر خبر ٢٣.٣.٧٠ ٥:٣٠ فروردین ١٤٠٩
مختصر خبر ٢٣.٣.٧٠ ٥:٣٠ فروردین ١٤٠٩

۱۰۷

مکرور کرد که هیچ پرونده ای در این رام نبود و همچنان میگفتند که این رام بسیار خوب است اما مکرراً داشتند

similar beliefs who lived elsewhere.

As an example to describe what I had referred, the poetry on Badi Edhuru Kaleyge described him as the royal infidel son of Iru Doadi Kamana who was his mother. Badi Edhuru Kaleyge, having married to his mother, fathered seven daughters who were also married to Badi Edhuru Kaleyge. If anyone gave a rational thought, about these stories that had been originally narrated by the people of ancient times, they would be absolutely shocking. No matter how strict a meaning could be drawn out from such stories, such narrations having made by people who also believed in the forces of nature as powerful gods, the objective of narrating these stories in the manner in which they had been narrated, could very well have other motives. Therefore, in the Maldives, too, the state of life of the ignorant people of the ancient times was most probably influenced in a similar way.

However, with the introduction of Islam, the dark clouds of non-Islamic beliefs were cleared from the Maldivian skies, and especially, after Sultan Mohamed Thakurufaanu the Great, the people's Islamic belief became quite strong and the powerful light of Islam lit the skies of Maldives. Hence, nowadays, there exist only the names of few devils.

Having written the above article in Al Islaah, the writer Salahuddin also mentioned the purpose of writing this article in the magazine. According to him, if any one who had additional knowledge on devils in the Maldives had read this article; it was the wish that the magazine, too, would benefit from that knowledge.

The purpose of writing this article here is to bring these ancient stories to the present day, assuming that there are people who have not heard these stories and who are interested in knowing about them.

Unlike those days, our present time is quite different. With Allah's blessing, we do have good scholars in different fields of knowledge. Books are being published and education is widespread in different fields. Among them are books written by religious scholars, focusing on the relationships of humans and Jinns.

I will end this article after mentioning here a short note from page 16 of the book, "Ruqyaa Shariyya" written by Sheikh Aboo Bakuru Ibrahim and Sheikh Ibrahim Fareed, describing the types of Jinns:

“According to Ibn Abdul Bari, Arabic scholars classify the Jinns in different categories. Among them:

1. Any communications that are usually attributed to Jinns are known by the Arabic word “Jinni”.
 2. “Aamiru” is the name given to the Jinns that reside in human dwellings. The plural of “Aamiru” is “Ummaaru”.
 3. “Arwaahu” is known as the Jinns that take interest in children and lives with them.
 4. “Shaithaan” is the name given to wicked Jinns.
 5. “Maaridhu” is the name given to Jinns that are evil than “Shaithaan”.
 6. “Ifreethu” is described as Jinns that are worse than “Maaridhu”.

If God wills, I do intend to publish a similar true story in the next issue of the Dhivehi Digest.

-Editor, Dhivehi Digest-

The story “Kirufeli Hussain” and the above article, “Jinns and devils: Do they exist or not?” were translated to English by Ahmed Zaki Nafiz.

Buddevi is the spirit of devils and not the spirit of Buddha.

Ravoia is a devil that is interested in small children. It disturbs the children, brings onto them all sorts of disappointments, makes them cry and prevent them from having rest.

Odithaan is a sea devil. The devil is capable of mounting a small narrow leaf as a sail on a black rock metate and sail on the sea.

Hei Moosa is another devil that is similar to Odithaan. Dhiyo is a spiritual queen. Miskiiy Dhaara is considered as a Moslem Jinn and it is said that this Jinn does not do any harm. It is believed that this one was formed after the Maldivians adopted Islam as their religion.

Handi is a dirty female devil.

Vigani is described as a spirit of death. It is believed that if people die all of a sudden and in unexplainable circumstances or if communities are subject to epidemics, then it is affected by Vigani.

Kuda Foolhu is a very dirty devil that makes peoples' lives very miserable.

Ifrin Faraa is known as huge spiritual king. It is said that many sacrifices were offered to this devil.

Odivaru Ressi is a devil of the sea and creates much annoyance to the fishermen.

Kissah Dhevi is a devil that resides in cemeteries. It is believed that this devil inflicts sickness such as jaundice and also draws lines on the bellies of pregnant women.

Mulha Dhevi is another devil that lives in cemeteries.

Haa Mundi is a devil that is associated with domesticated animals and birds. It looks like a hen that is carrying a "hiya" (a traditional way of saying 96) chicks.

Baburu Kaloa or Badi Edhuru Kaleyge is known by many other names such as Badi Edhuru Kaleygefaanu, Maa Bei, Kirufeli Hussein Kaleyge or Badi Fereytha. This is an infidel Jinn and is described as extremely powerful. It is said that this devil always carries a gun, a hand gun and a pistol. It is also believed that this devil will be present in at any place where his name is mentioned. Badi Edhuru is believed to be the cause of guilt and misery to many women. The stories of this devil are many.

Dhoagi Aihaa Kanbuleyge is the good wife of Badi Edhuru Kaleyge. This devil is said to be responsible for causing rheumatism in people.

The above is a list of all the known devils in the Maldives

In my opinion, the early Maldivians were no different from those ignorant people of the ancient cultures in as far as inventing and believing in devils. For example, each devil's descendants were read out and poetry was made about them. The descriptions of powers that devils carried with them were accepted and believed as true and without giving much thought on any inconsistencies, reasoning or logic although these stories had grave inconsistencies that could not be logically absorbed into the human mind. In this regard, the Maldivians, too, acted in a similar manner to the people of

Jinns and devils: Do they exist or not?

What would the answer be? Will the majority say they exist or believe they do not exist at all?

The right answer is that like humans, Jinns and devils, too, are formed and given life by Allah. Therefore, whoever believes Holy Quran as the book of Allah has to believe in the existence of Jinns and devils. In Allah's words, He formed humans from clay that was derived from dark mud and before that, He had formed Jinns from fire that gave out no smoke. From these words of Allah, we know that Jinns were formed earlier than the humans.

In a matter that is so clear from the words of Allah, who are we, as flawed humans (who could not accept their weakness) to reject and/or object and speak against their existence?

The stories of Jinns and devils, especially, their connections with the humans, are not new to any Maldivians. They must have heard such stories in their own houses. These stories are being listened even now and will continue to be listened even in the future.

I, too, have listened to similar stories at home, told by my parents, since my very early childhood and as my very earliest memories. However, it was much later that I got the opportunity to read about Jinns and devils in a book. That book was ‘Al Islaah’ which was first published 83 years ago. (Al Islaah was the first printed magazine published in the Maldives. The magazine was produced by the government and the first issue was published on Monday 8th July 1933 (15 Rabeeul Awwal, 1352 A.H). The day is now annually marked in the Maldives as the Writers’ Day.

On page 12 of the 3rd issue of Al Islaah magazine that was published on the 6th September, and under the title, "Information Related to History", Sheikh Hussein Salahuddin writes:

"Underneath is the translation of the answer given to a question that was put forward by Mr. H.C.P Bell while this person, who writes history, was in Colombo in 1346 A.H, en route to perform Hajj prayers.

Dear Sir,

While you are asking me about the Maldivian beliefs with regard to the spirits pertaining to the devils, and about the other devils of the Maldives, don't you see a similarity in the existence of such devils among the Sinhalese of this country (Ceylon)?

It is my belief that there are more devils in Ceylon than in the Maldives. Besides, when people live without recognising the existence of Allah, and in a state of ignorance, they will consider any natural force that they encounter as a god or a devil and its description will be formed and narrated in a manner they think as most appropriate in their thoughts as the features of the devil.

In the Maldives, too, there are still, few surviving names of some of the devils that the Maldivians had kept for themselves from the country's pre-Islamic period.

Before the introduction of Islam in the Maldives, all the devils were kept in their proper manner, and in accordance with their original belief. However, after becoming Moslems, the Maldivians now, regard all the devils as evil or as Satans. This is how I see it. In this regard, in the eyes of the Maldivians:

"So, you will be staying alone in this house?" Thakurufaanu asked.

"Yes. The father of the kids will come with them to sleep here. So, I won't be alone", Faathuma said.

"Now there is nothing that can be done. Faathuma! Your doom, too, has come. You cannot escape. If Krufeli Hussain casts a spell on any family, then death awaits as their fate." Thakurufaanu said.

The funeral proceedings of Hassan Bey had been completed. The island chief also sent three people to the site of Hassan Bey's grave to recite Holy Quran for seven Saa Ath (which is a traditional way of saying seven hours).

Upon hearing Hassan Bey's death, three women who were childhood friends of Faathuma came to her house at around 10 pm on the night of the day Hassan Bey died. The door of the house was closed and locked from inside. They could hear Faathuma crying and screaming. From her cries, it was certain that she was being inflicted to immense suffering and intense pain and she was pleading not to be that severe on her as she might as well die.

Her friends kept knocking the door and hitting the walls of the house and calling Faathuma by her name, but to no avail as her cries and screams were far stronger and louder than their calls.

The three women then went to the island chief's house and informed him of the grave situation and again returned to Faathuma's house. While they were waiting there, the island chief came, accompanied by several men, and forced open the door and entered the house. There was no light and the house was in total darkness. By then, not even a single sound was heard from Faathuma.

The three women who were at the house, lighted a lamp and went to the inner-quarter to check what had happened to Faathuma. At Faathuma's bedside, they saw her lying on her back. She had no clothes on. They also saw that blood was bubbling out from one of her private parts. Faathuma's eyes were closed and her body had no movements. Alas! She was dead.

It was in unfathomable and mysterious circumstances shrouded in complete secrecy and in a brutal state that Hassan Bey and Faathuma departed this world forever!

Among the Jinns, there are those who cast spell and charm while hiding; and as folk tales tell, “Kirufeli Hussain” is one among them.

Although the above story, “Kirufeli Hussain” is hard to believe as a true incident, according to the author, it is a true story. He has given me in writing, with his name and signature on it, reiterating the authenticity of his claim.

As for me, personally, it is not hard to accept this story as true. I have heard similar stories ever since my childhood. I also have recorded and stored such narrations from a number of people. About 23 years ago, I had published a 110-page book under the title "Mysticism in the Maldives". The book contains similar stories. Already over three thousand copies of that book had been printed. Even now the book is available at Novelty Bookshop. Although the 1500 hard-cover books have been sold out, soft-bound copies are still available and costs 50 Rufiya a copy- Editor:

“Are you here on order or simply just waiting? It’s now almost dawn”, Kaasin Fulhu

"Yes, I'm waiting for Hassan. He went to the beach and now two to three hours had passed since then. Kaasin Fulhu Bey, could you please check the beach for me", Faathuma requested.

"I will. I'm also on my way to the beach", Kaasin Fulhu said and went towards the beach.

There was the call for the dawn prayer. About half an hour later, Faathuma heard some people coming up from the beach crying and shouting. She went to the road to check what was happening and saw them bringing Hassan Bey on their shoulders. He was brought home and his body was placed on the Bodu Ashi.

Hassan Bey was dead. His neck was twisted. It looked as if he was killed by holding his neck tight and twisting it. His fallen dead body was discovered on the edge where the white beach sand met the island's fertile black soil. The location was also close to the pathway that led to the beach.

A lot of people from the island came to Hassan Bey's house and offered help so that everything could be readied to begin Hassan Bey's funeral in time for Noon Prayer. Among those who visited the house was Thakurufaanu Bey. He is the most senior person of the island's northern ward. He is also a famous black magician widely known throughout the atoll for his mastery in witchcraft.

While Thakurufaanu Bey was at Hassan Bey's house, he inquired about Hassan's wife and also met her. "Are you the daughter of this island's Mudhim Bakuru?" Thakurufaanu asked Faathuma.

"Yes. I'm the only child of my father", Faathuma answered.

"Bakuru was my closest friend. Now it's like two years have passed since he died. Isn't it? Now, you must be very lonely as you also don't have a child." Thakurufaanu commented.

After pausing for a while, Faathuma said, "I'm not lonely. I also have children and there is also their father".

Stunned and taken aback, Thakurufaanu responded, "The father of the kids!! But, you didn't marry anyone other than Hassan and you and Hassan never had a child?"

"Yes! I have got two kids. Even now I'm married to the father of the children." Faathuma explained.

"Where are those two kids and where is your husband? And, what is his name?" asked Thakurufaanu.

"His name is Kirufeli Hussain", Faathuma responded.

"Oh my God! Faathuma! You are married to Kirufeli Hussain? And now you also have got two kids with him? What a sheer state of sorrow! Most probably, the neck of your late husband Hassan was twisted by that same Kirufeli Hussain!" Thakurfaanu explained.

"Faathuma! Let's go and stay in my house for about two to three days so that I could do something to help you escape the ordeal". Thakurufaanu said.

"I will go to your place in about two days", Faathuma said.

times I tell you. By any chance, if you violated these conditions, I am sure something very unfortunate will happen to you and me! Hassan! Please remember this and do as I have told you!"

"Oh ya! Then what else?" Hassan Bey added. "And one more point is missing isn't it? Why don't you tell that I should also not think that you are married to me?"

"Perhaps, I might even have to say that!" Faathuma answered back.

"Faathuma! Let me say to you. This is my land, my house, my property and you are my wife. So!" And an angry Hassan Bey further added. "I will come to this house as and when it is necessary! I will also light the lamp and will lift up the bed curtain! And to you, Faathuma, I will do whatever that pleases me!"

"Hassan! My love! I have told you these, just for the sake of our own protection", Faathuma said.

"What protection? You tell whoever that is giving those orders to me that he should not enter this house! Faathuma! When you have reached the age at which you are now, it is no longer nice to adapt that kind of attitude", Hassan Bey responded.

Hassan Bey was quite upset and very angry when he left the house. By the time he returned home it was 11 pm. He saw that the outer door of the house was closed. When he opened it, there was also no light. He could hear the voice of Faathuma, crying and murmuring, and coming from the inner-quarter. Through the curtain of the bed on which Faathuma was sleeping, he saw a ball of blue light that was quite actively moving from end to end.

Hassan Bey was quite angry. He went to the dining area to light a lamp and making the flame quite bright, he returned to the inner-quarter. He then went up to the bed, rolled up the bed curtain onto his hand and pulled it down hard, breaking it. Faathuma was lying on a side, leaning on her elbow and facing the opposite direction. She also had no clothes on.

While standing under the door-frame of the inner-quarter, Hassan Bey called, "Hey Faathuma! Can you turn towards me?"

"Please wait! I will turn after nursing this baby!" Faathuma said.

"Nursing the baby!" Hassan inquired in total shock. "Which baby and whose baby is that? Faathuma! What are you saying?"

"That's very good. Good on you Hasaan! Now you are trying to be someone who has never touched me or felt me. After spending all these years without a child and when we finally got one, is that what you have to tell me now?" Faathuma said.

"No need to talk nonsense. Instead of babbling rubbish, you put on some clothes, get up and make some food for me. It's now way past midnight. Meantime, I will go to the beach for a nature's call and come back by time you finish preparing food," Hassan Bey said. Having said that, he left the house and headed to the path leading to the beach.

Faathuma finished preparing the food and was waiting for Hassan Bey. Two hours had passed and there was no sign of him. As it was getting late, Faathuma went to the road to have a look around. One of her neighbours, Bodu Kaasin Fulhu of Oshani ge, who was on the road saw Faathuma and came to her. said.

"Faathuma! I was sleeping on the bodu ashi" (a traditional furniture piece of the house which is literally a large wooden platform) and you were on the bed in the inner-quarter of the house" said Hassan Bey. "So, what are you saying? Did you see a dream?"

"It's not a dream. It is the truth!" Faathuma responded. "Anyway, it's not an issue and don't bother about it. I'm now getting up". Faathuma got out of the bed and went to the kitchen to prepare breakfast for Hassan Bey.

“Today you don’t need to cook lunch for me” Hassan Bey said while having his breakfast in the kitchen. “As I had told you earlier, after the Friday prayers, I will be going straight to Katheeb’s house to help him put a new roof on his house. I will return home after finishing the work and it could be after sun set.”

After the Friday prayers, Hassan Bey went straight to Katheeb's house. He returned home at 8 pm. When he came to the house, he noticed that the outer door was closed. When he opened the door, there was also no light and the house was pretty dark. It was hard to recognise anything. He could hear Faatathuma murmuring in a faint voice that was coming from the inner-quarter. He pulled out the match box from his pocket and struck a match to light the room. After lighting the lamp, he went straight to the inner-quarter. The bed curtain was drawn down.

"My Faathuma! Are you sick?" Hassan Bey said as he raised the bed curtain up. In horror shock of what he saw, Hassan Bey said, "Oh my God! Faathuma! Why are you lying in the bed like that? There isn't even a single piece of cloth on you. Why?"

Quite tired and breathing heavy, Faathuma said. "Nowadays, this Hassan seems to be pretty pompous and arrogant. After lying here with me, we did what we did, and you are now questioning me why I'm lying in the bed like this. Isn't this not surprising? Just as much as I knew, you would know what was done, what happened to me and what we did! And, having done all this, now, you don't seem to agree that you touch me, sleep with me or as a matter of fact that you even maintain any physical relationship with me."

"Faathuma! I don't remember any recent time when we slept together or touched each other. You just recall and tell me, Hassan said. "There is no doubt that nowadays, I do observe a lot of some unexplainable and hidden things from you. Whether you tell me or not, it will come to surface. So, don't worry."

Nowadays, Hassan Bey could not even go fishing. Faathuma's strange behaviour was making him sad and pretty unhappy. As for Faathuma, except for those times when her odd behaviour erupted, she was doing things quite normally and was also very nice to Hassan Bey.

Hassan Bey was in the house smoking a bidi and going through a black magic book on fishing when Faathuma came out of the kitchen and sat next to him on the “bodu ashi”.

"I have something very important to tell you." Faathuma said.

“Tell me quickly. At times, it also crosses to my mind that why you no longer talk to me in the way you used to do”, Hassan Bey said.

"Here after, when you come home and see the house door closed, you should neither open it nor enter the house. Besides, if the lamp inside the house was not lit, you should not light it on your own. If you hear me murmuring or crying, and no matter how loud you hear them, you should not go into the inner-quarter. If you see the bed curtain drawn down, you should not lift it up. You should also not sit or lie down on the bed, in the inner-quarter, at any time other than the

Most probably, by now, the fish in the pot would be overcooked and destroyed. So, I'm going." Most probably, by now, the fish in the pot would be overcooked and destroyed. So, I'm going."

Faathuma headed home fast. She entered the house from the back door and went straight to the kitchen. There, she saw Hassan, placing the boiled fish on the “dhumashi” (a Dhivehi word which describes an elevated platform that is placed a few feet above the stove and is used for smoke-drying). Faathuma, in disbelief, inquired, “Hassan, what have you done? Did you come here by flying? You have frightened me. You entered the woods and then came back hiding. Just see what you have done”.

"Faathuma! Have you gone mad? Most probably you had a very generous nature's call and therefore, being too hungry, you are talking nonsense?" Hassan Bey said.

"Don't make fun. Just tell me. Hassan! You stood near the tree line on the beach and without talking to me, entered the woods in this darkness. Weren't you afraid? Faathuma further asked."

"Faathuma! What are you saying? Where did you meet me? Which wood did I enter?" Hassan Bey asked. "I swear that since you went to the beach, I never left this kitchen. I guess that your intense love for me made you imagine that I was always near to you."

"Oh my God!" Fathuma remarked. "Hassan, I'm still in my full senses. I know that it was you who was on the beach and that it was you who came near me and I have no doubt that the one that I saw on the beach was Hassan and no none else."

"I would swear a hundred times that since you left, I did not go out of this kitchen. I just attended the fire in the stove and then was sitting in the kitchen and by the time I finished smoking my bidi, the fish was already cooked. So, since then, I have been placing the fish on the "dhumashi", Hassan said.

"Hmm! Now stop it! It now looks that I don't anymore recognise even you. Isn't it?" Faathuma said.

"Tomorrow is Friday and Katheeb (the island chief) has asked me to go to his house after Friday prayers and help him put a new roof on his house. He has also invited me for lunch. So, after the prayers, I will be going straight to his house. Therefore, let's quickly have shower and get ready to sleep."

It was around 5.30 am that Hassan Bey woke up. He then went to the levorotary for ablution and headed straight to the mosque. After the dawn prayer, he returned home around 6.30 am. Even by then, Faathuma had not woken up. When he entered the inner- quarter of the house, he saw Faathuma was still fast asleep. He patted her shoulder and said, “You are sleeping too much today. Are you sick?”

Faathuma opened her eyes and said. "No! I'm not sick. As you were here with me and hadn't woken up, I decided to stay with you and rest."

"I didn't wake up!" Hassan Bey said quite stunned. "Look! I woke up at dawn and went straight to the mosque for the dawn prayer. I have returned home only now."

"Look!" Faathuma said. "Why do you want to come up with such a big lie, Hassan? You were with me cuddled in this bed, placing one of your legs over my body, and due to the immense pleasure I received, I was also lying with you and had no desire to get out of bed."

KIRUFELI HUSSEIN

It was a fishing island in the Maldives. Being “Iruvai Moosun” (North East Monsoon), it was also a good time for fishing.

A resident of the island, Athamaage Hassan Bey was the head fisherman of the island chief's dhoani (fishing boat). He was quick-handed, well-built and had a physique that matched his height. Hassan Bey's wife was Asurumaage Faathuma. She was beautiful and had a light skin tone. Both Hassan Bey and Faathuma, now in their mid life, have been married for 35 years. However, being childless, theirs was a lonely and an empty life.

Hassan Bey's house (Athamaage) was situated near the tree line on the beach of the Southern side of the island. Close to the house, there was a narrow walkway leading to the beach. Residents of Hassan Bey's house use this path whenever they go to the beach.

It was a Thursday night which was also the 27th day of the lunar month. This evening, too, a lot of fish was landed on the island. Hassan Bey's dhoani caught a "Hassa" fish (a traditional way of saying that the dhoani caught six "Hiya" where each Hiya is equal to 96 fish). Around 10 pm, Hassan Bey had finished bringing home his share of the day's catch. By then, his wife Faathuma had already prepared the kitchen for cooking fish. She had mounted the huge cooking pot on the stove, filled it with water and also lit the fire.

After lighting a ‘Bidi’, (a local cigarette), Hassan Bey began cutting the fish. As he cut the fish, Faathuma brought them to the kitchen for cooking. Having done his job, Hassan Bey then joined Faathuma in the kitchen to lend her a hand. This was the nature of the warm relationship they had always maintained between them.

It was 2 am in the morning. Faathuma finished putting the last remaining fish into the cooking pot. She then readjusted the fire under the pot and said, “I am going to the beach to attend a nature’s call. Hassan, please keep an eye on the fire”.

"Yeah! That's alright but don't be too late", Hassan Bey said.

Faathuma hurriedly went, taking the nearby path that goes through the tree line. After attending the nature's call she went to the shore for a wash. As she got up after the wash and turned to head home, she saw Hassan Bey walking down from the tree line. He came very close to her and stood still. It was a starry night and there was no light except from the stars and therefore, it was pretty dark.

"Hey look! What have you done?" A shocked Faathuma said. "Hassan! Are you spying on me? So, did you finish cooking the fish?"

Hassan did not respond. Instead, he headed towards the tree line. Faathuma, too, while continuing her chat, followed him. However, Hassan, having reached the tree line, decided to enter the grove.

"Hassan! Don't be too pompous. Now we are not in the age when we used to play hide and seek", Faathuma said.

Hassan Bey did not answer. Instead, he walked into the grove.

Raising the tone of her voice, Faathuma said, "Hassan, don't try to be too clever and instead, let's hurry home.

A decorative horizontal border consisting of stylized, rounded black shapes on a white background.

وَمَنْ يُعَذِّبُ إِلَّا هُوَ أَكْبَرُ
وَمَنْ يُحْكِمُ إِلَّا هُوَ أَكْبَرُ

• • سے ۲۰۰۰ (000) • • سے ۰۰۰ (00)

۰۰۰۰ (0000)

﴿إِنَّمَا كُلُّ مُحْرَمٍ حَرَامٌ﴾، ﴿كُلُّ حَرَامٍ حَرَامٌ﴾، ﴿كُلُّ حَرَامٍ حَرَامٌ﴾،

مَحْمَدُ تَمِيلُ، تَلْكِيمُ الدِّيَانَةِ، كَفَافُ وَسَرَّهُ، حَمْدُهُ وَعَوْرَهُ سِرَّهُ،
جَنْ 73 هـ تَبَرِّي 7 شَوَّال 1362 هـ.
(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)
رَحْمَتُ اللَّهِ وَسَرَّهُ لَكَ فَرِيقُهُ وَسَرَّهُ مَرْسَلُهُ لَكَ! مَحْمَدُ تَمِيلُ
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رَحْمَتُ اللَّهِ وَسَرَّهُ تَلْكِيمُ الدِّيَانَةِ، كَفَافُهُ وَسَرَّهُ تَبَرِّي 7 شَوَّال 1362 هـ،
رَحْمَتُ اللَّهِ وَسَرَّهُ فَرِيقُهُ وَسَرَّهُ، حَمْدُهُ وَسَرَّهُ فَرِيقُهُ وَسَرَّهُ
فَرِيقُهُ وَسَرَّهُ، سَرَّهُ وَسَرَّهُ فَرِيقُهُ وَسَرَّهُ مَسْرُورٌ فَرِيقُهُ وَسَرَّهُ
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فَرِيقُهُ وَسَرَّهُ! آمِنٌ يَارَبِ الْعَالَمِينَ آمِنٌ)

دِرْجَةِ مُهَمَّةٍ تَعَارِفُ شَوَّهَتْ نَازِرَةَ وَهُوَ مَهْرَ خَاصَّ نَازِرَةَ مَدَرَّسَةِ الْسَّيِّدَةِ وَهُوَ
عَامِرَ نَازِرَةَ سَعِيَّدَ وَمَدَرَّسَةَ سَعِيَّدَةَ بَرَادَهُ دَرِسَرَهُ نَازِرَهُ وَهُوَ دَرِسَرَهُ نَازِرَهُ وَهُوَ.

الخواص

شیخ مُحَمَّد نصَارٌ دَسْرِه.

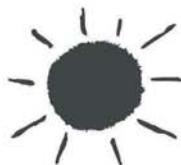
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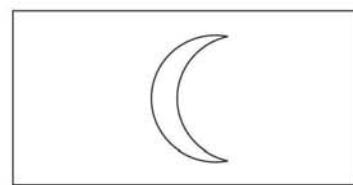
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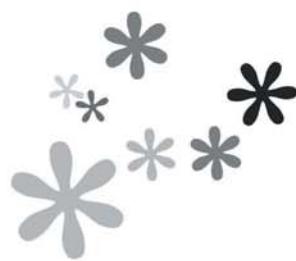
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كَذَلِكَ يُنْهَا حَمْرَةُ الْمَوْعِدِ لَمَّا تَرَكَتْهُ.

مَرْجِعُ الْمُنْجَى إِلَيْهِ مَوْلَانَا مُحَمَّدٌ حَسَنٌ حَرَبَشُو.

كَمْ لِتُرْجِعُ أَرْضَهُ.

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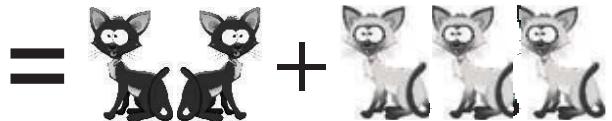
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The first postage stamp used in the Maldives

The first Post Office in the Maldives was established on Sunday, 9th September 1906. The first ever postage stamp that was used in the Maldives was an over-print of a Ceylon stamp. A set of six Ceylon stamps, with denominations of 02, 03, 04, 05, 15 and 25 cents, depicting King Edward VII, was used. The word “Maldives” was over printed in black ink on “Ceylon Postage”. Below is a photo showing the first Maldivian postage stamp:



The first postage stamp issued in the Maldives

The first Maldivian postage stamp set that was issued in the Maldives and owned by the Maldives had a picture of “Munnaaru”. A set of four stamps, with denominations of 02, 03, 05 and 10 cents were printed in four different colours, brown, green, purple and red, respectively. The stamp set is shown below:



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مکانیک و مهندسی صنعتی
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کے لئے 345 روپیہ
کے لئے 350 روپیہ

اللهم إني أستغفلك عن ذنب ما أرتكبته في سنته وعذري عن ذنب ما ارتكبته في سنته
أنت أرحم الراحمين

٢٣) وَسَمِعَتْ بِهِ مُحَمَّدٌ رَّضِيَ اللَّهُ عَنْهُ وَسَلَّمَ وَأَخْبَرَهُ مُحَمَّدٌ رَّضِيَ اللَّهُ عَنْهُ وَسَلَّمَ ٢٠٠٨

(٥) رَبِيعُ الْأَوَّلِ (١٤٢٩) قُوْمُ الْمُرْسَلِينَ حِسْنَةُ الْمُرْسَلِينَ ١٢ حَسَنَةُ الْمُرْسَلِينَ ١٠ حَسَنَةُ الْمُرْسَلِينَ ٦ حَسَنَةُ الْمُرْسَلِينَ ٤ حَسَنَةُ الْمُرْسَلِينَ ٣ حَسَنَةُ الْمُرْسَلِينَ ٢ حَسَنَةُ الْمُرْسَلِينَ ١ حَسَنَةُ الْمُرْسَلِينَ



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DHIVEHI DIGEST