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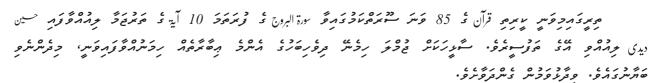


י מיטט מי פיני ארבים אונים בי אינים אי

قرفر دولة من مَرْسُوحِ تَحْمَى بِرَ السَامِ دِينَ قَبِلَ مَنْتُو، قَرِفُ رِمَّرُهُ عَيْ وَ مَدِيدَ مِنْ مُدَوِمِ مَرَدُ وَقَرْمُ وَمَ مَرَمُ وَقَرْمُ وَمَ مَدَا لَكُوْ مُومِ وَمُومِ وَمِومِ وَمِومِ

وَجِرْهُ وَ اللهِ وَاللهِ وَ اللهِ وَاللهِ وَ

رُرُّو مَوْسِ ثِنْرُوْ. بِرَوْوْھِ وَبْرْسُورِمْ، قَسِ، 4299 سَنْ بِرَوْسُ سَيْن ديدي فِرِدُو بِالْمِرِمِ قَرآن دُ وِ تِبَهِ دُرِّهِ قَرِلَ وَ وَبَهِ دُرِّهِ وَاللَّهِ مِنْ مِنْ وَمُرْمَ وَاللَّهِ مِنْ مُرْوَسُرُسُو وَمُنْ وَاللَّهِ مِنْ مُرْوَسُرُسُو وَمُنْ وَاللَّهِ مِنْ مُرْوَسُرُسُو وَاللَّهِ مِنْ مُرْوَسُرُسُو وَاللَّهِ مِنْ مُرْوَسُرُسُ مِنْ مُرْوَسُرُسُو وَاللَّهِ مِنْ مُرْوَسُرُسُ مِنْ مُرْوَسُرُسُو وَاللَّهِ مِنْ مُرْوَسُرُسُ مِنْ مُرْوَسُرُسُو وَاللَّهُ وَالْمُواللِمُ وَاللَّهُ وَاللْمُوالِمُ وَاللَّهُ وَاللَّ



و مرفی و مرفی و مرفی و مرفی و مرفی و مرفی (مرفی و مرفی و

رُسُورُسُوسُ عِرِسُوسُ دُرُمُ عَلَا يُورُدُ دُرُ دُصُرُكُورُ دُرِ دُصُرُكُورُ دُرِ دُصُرُكُورُ دُرِ دُصُرُكُورُ كُرُ دُصُرُكُورُ كُرُ دُصُرُكُورُ كُرُ دُصُرُكُورُ كُرُ دُصُرُكُورُ كُرُ دُمِرِ مُرَادِ كُلُورُ دُورُ دُمُورِ مُرَادِدُ عَذَابِ وَصَوْرُدُورُ وَدُورُ دُورُ وَالْمُورُسِوِ عَذَابِ وَصَوْرُدُورُ وَدُورُ وَالْمُورُسِوِ عَذَابِ وَصَوْرُدُورُ وَدُورُ وَالْمُورُسِوِ عَذَابِ وَصَوْرُدُورُ وَالْمُورُسِوِ عَذَابِ وَصَوْرُدُورُ وَالْمُورُسِودُ عَذَابِ وَصَوْرُدُورُ وَالْمُورُ وَالْمُورُسِوِ عَذَابِ وَصَوْرُدُورُ وَالْمُورُ وَلِمُ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَالْمُورُ وَالْمُورُالِولُولُ وَالْمُورُالِمُ وَالْمُورُ وَالْمُورُالِولُولُ وَالْمُولِ وَالْمُولِ وَالْمُولِ وَالْمُولِ وَالْمُولِ وَالْمُولِولُولُولُولُولُولُولُولُ وَالْمُولِ وَالْمُولِولُولُولُولُولُولُولُ وَالْمُولِولُولُولُولُ وَالْمُولِمُ وَالْمُولِ وَالْمُولِولُولُ وَالْمُولِقُولُ وَالْمُولِقُولُ وَالْمُولِقُولُ وَلِمُولِ وَلِمُولِلُولُولُولُ وَالْمُولِقُولُ وَالْمُلِمُ وَالْمُولِولُ وَلِهُمُ وَالْمُولِولُ وَلِهُ وَلِمُولِلْمُولِ

تَرَرُ يَوْمُ الْمَوْعُوْدُ رَرِمِ قيامة فَرْحَرُخُ. رَرَاحُوسرَدُ مرور المرور وعد مراه ورو وروسو و ورودو. اَلشَّاهِدُ رَّوَ الْمَشْهُوْدُ رَبِرِ رَبَرَرْبِرِ وَهُمَرَ مُنَ تَرْسِرَة حِ عالم كَرِ مُرْمُرُورُ وُسُرُو وُسُرُ وُسُرُمُ مُرْمُونُ وَصُولُ مُسْرُسُمُ 0101 (0000000 000) (000 000) (مرد در مرکور مشهود در مرد دروس درو. یعنی: فرمر مرکز و کرمرد و مرکز و مرکز و مرکز مرکز المرکزد مَوْدُرُومُ وَ أَخُذُونُ مَنْ مِرْسِر صَوْدُر مِرْسُر تَسْرَسَ وَوْكُسِ عَاسَوْ. دُن جمع دُرِ اَخَادِيْدُ دُوْ. حِ ٱخْدُوْدُ ى اهل خَرِيرُو سُرْرَسْرَى تَرَوَّرَ رَّا تَرَبْرُ قوم מו ב כם ל כל היה ל ה היא היה ל היה يرور مركز كرد كرو مركز كر مؤمن مركزه 0/03 6 //0//6 //// 0/333/4 سردَ وُ وَ مَوْ مَن مُرْسُ مِدْ مِدْ دُسْرُ وَ مُرَاسُدُ وَمُرْمُرُهُ وَمُرْمُرُهُ و برمورو و مرس معوری مردس مرمووس هٔ عرار د مؤمن هُرَس رُهُ وَرِد هُسر عُرور رُوَرو در مرد مرد مرد در مؤمن مُردد המקצים תחלותה ביניף אצעת בייסאיעו

رُمَاوَرُ رُرُّوُ وَمَرْمَرُمُرُورُوْ. کَنْهُ کَرِ مُوْرِمُ وَرُوَمُ مُوْرِمُ وَرُوَمُ مُوْرِمُ وَرُومُ مُومِنَ مُؤْمِرُهُ وَمِرْمُ وَمُرْمَرُو مُومِنَ مُومِنَ مُرْمَدُو كَرِمِو رُ مؤمن مؤمن مُرَمَرُ مُرَمِّو مُرَمِو مُرَمَّ وَمُرَمَّ وَمُرَمِ مُومِنَ وَمُرَمَّ وَمُرَمَّ وَمُرَمِّ وَمُرَمِّ وَمُرَمِّ وَمُرَمَّ وَمُرَمِّ وَمُرَمِّ وَمُرَمَّ وَمُرَمِّ وَمُرَمِّ وَمُومِ مُومِنَ وَمُرَمِّ وَمُومِ مُؤَوْدُ.

وَرُ وَسُرُوا وَ سُرْهُ لِم الْوَيْرُهُ وَكُونُ وَكُرُا تَفْسِيرٍ وَ (((/0×0%/ 0/×0× / 0// />/0×0× E&&VZ/ EXYZM & P&ZØZ מונם ללט נינס מוטט מוני לינים ממשמת משב המהמת המקב הפתח פממהה الله وَرُارُدُ وَ وَرُودُومِ وَمِ وَمُودُ وَمِعُ مِ اللهِ عَلَمُ وَمُودُ وَمِعُ مِ اللهِ عَلَى اللهِ اللهِ الله מי בי בי בי לי המיל הלי בי בי הגימים בי פרימת א מיתב בקפר מד הלימים הלי בי בי הגימים בי פרימת ה • ورودر مرده در هورد کردود ינים מניני יותא או אינים מינים מי תמשת בת המ צים בל הבל בות ב יור ו כמו ומוכם מכר נומוכם כל אל מתר בתיים בת מתר בתיים בתיים בת מתר בתיים בת علم عُدُ دُوْسُرِدُوْسُوْدُ وَّرُسُدُدُ وَ بِسِوْدِدُوْ הפיני ליילה • העל הייל הייל הייל הייל הייל הייל פייל של משתשת ב

פות העות האת להש בת הפשע ל פועת ה عَرْسُرْمَ مُنْ وَيُرْسُرُهُ وَرِسْمَ وَ وَرِسْمَ وَ وَرِسْرُ وَ وَرِسْرُ وَ وَرِسْرُ وَ وَرِسْرُ وَ 0/1 // 0x(0) // 0x(0) // 0/2 / ر ٥٠٥٥ تعليم مُرَّدُ دُرَّدُ وَمُرَّدُ وَمِرْ באפ פרעתה • הבישטית בייקלייני באפ פרעתה ۵٬۵×۵٬۵۰۰ و ۱٬۰۰۱ و ترسوسر کرد و سرم و ترسو دُهُور صُرِيَوْدُ وَرُيَارِهِ • دُهُمَارِسُدُ حضرة יינים אראל השתעל פרעת • הליים הליים אל מיל המת ב בית הל היין החפרה ברמה ממצבה 11/1 32/2 2230×0 1 21×12 • مُرْدُعٌ د دعاء مِرْ وَرُسُرُورُ رُسُرِسُرُم هُ مُرَاهُ هُ وَوَ ورسرسر مع وهود ورسرسر رع درس • نَرْقُ دُ رَبُرِدُرُدُورُو الْمُوسِرُ وَجِهِ عَرْسُرُ وَ خِير ים אוניים או אוניים האוניים אוניים אוני رُوَعِيرُ رُكْرُمُ عُو مُرْمِرُ وَاضِ وَمَوْدُ وَالْمَارُ הל בני ל מיני הל בני ל מיני ל מיני

شفاء عرره و وسر الله ، رُوْرُوْ دَرُوْ. مُرْجَعُ وِ وَرُوْ وَ رُدُو وَ مُرْدُونَ مِورَفُسِ مُرْسِر وَ وَرُوْ فَ شَفَاء ۱۵۵۲ (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) (۱۵۶۵) وْسْرُورُونُ رُوْرُورُونُ وَرُسْرُسُونُ لِوْسُونُ אל פתנפתפי המתיתפתת על הכתכתתה נד وَرُوْرُوسُ رِبِّ رُبُورُورُ مِرْسُرُورُ مِدْرُ عُرِسْرُمْ وَمُرْهُ. مُرْغُ مُسرِغُ مُ رِبِّ مُرْبِعُ هُ الله مُرْهُ. حَسِرِهُ يُرْدُدُ وَبّ رَبِّ حُدُمُ اللّه وَرُوْ. وَرُدُ خېر و ه بره د و سرد و د کرد سرورو و و و رُبِرِي رُمَيْنِ وَيُرْسِرُ حاضِ مُهَرُّهُ وَوَرِ وِيُرْدُورُونُ על פת תשלבת לעל בעל הפלע הביערית הצוצ ٧٥٠٠٠ وُرُورُووُر تَرْوُورُورُكُرُ مُرْدُورُ و و درو و و درو موركورو موتد ورو. دردي و درورو درورود 0 / 201 / 200 / 2000 / وَرُعُ رِوْدُرُ قَصِد لَوْرِسِرَ رُدُرُدُ عُرِسُ عُرِسُ وَرُوْ اللَّهِم اِكْفِنِي هُمْ بِمَا شِئتَ رُ رُرُورَ وَ اللَّهِم اِكْفِنِي هُمْ بِمَا شِئتَ رُ אים על ען הפא פעל על ארפן צעע פציפעע אייני 1100 1 0 000 1 112/1 1/21 1/21

• وَسُورَ مُرْدُورُهُ مُرْدُ مُرْدُ مُرْدُورُهُمُ اللّه وَ • رُوَيٍ ثِمْ اللّه رُسْرُ رِوَّسْرُوْوَسْ وعد تَحْرُوسْرُو رُسْرُقً دعاء مُنْهُورٌ مُنْدُمُ وعد نُعِرِمُودُ وَّرُمُرُهِ • وَمِي نُرُ بروس وعد مركر مردة مردة دعاء مرمود وُرْسُرُدُ • دُسْرُحُ دُ دعاء دِسْ دُوْرُوْرُوْسُرُسْرِدُ وَي مُرْ شَفَاء مُرْدُو مُرْدُدُ وَرُمُرُدُ • وَي مُرْ مُودُدُ برائر و موسر فرسر ورد عجائب و عاد فا گرار الر الله رُرْ عُوِيْ وَ رُيْرُرِ ﴿ وَيَعِيرُ رُبُو جُوابِ رَبُو ברצות פרעפעעפי • הב עתהרהתפי פשא ى مرسرورو مروسر شفاء دردو مروسر رب رُوْ. مُرْجُ وِمُرْدُورُون مِرَرٍ مُحْرَرُون شفاء ۵۰ و مورسر کرسو و که تر ترسرورو. قرموو مورسر کرسو سرسررو وسره فروسسو مرور برمدرهمو شفاء فررو مردكس در در وسرم وردود و ربّ مو. رُرِ وَّهُ الله وِرَوَرِ وَوَسَرَ مَا وَرَ اللهِ وَرَوَرِ وَوَسَرَ مَا وَرَا لَا لِمَا اللهِ رَءْ وَسِرِهُ وَ وَبِ رَبِ وَصِ اللّه رُوْ. وَسِرِهُ وَوْءُ وَبِ رَبِ وَهُ اللّه رُوْ. وَرِسْ رُبُرَيٌّ وَبِي بُرْدُ دَرِدُرِ وره ورو ، رور و ورو و درو ، مرور ورد تعلیم در دُوْدُسُوعُ وَوَرُ تعليم دُرُ مِسِ دُرْسُو سُرَوَ سُرَعُ دُوْ. ور ريع دروع مرارع مرادور ورود ورومير حاض

הלים הלציעו ליל הלים אל הלציע לא הלציע אל הלציע ב קרי מינים אין אים מינים או בארים בא בארים בא مُ رَوِّهِ وَ رُوْرِ وَ رُورِ اللهِ اللهِ اللهُ الْهُ وَرُورِ سِرْ مُرْدُهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّاللَّاللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّاللَّا الللَّهُ ال ر سوء مرسر مرس يقين و مرو و و ربر مر و ترم مرسر يُرِيِّ و مُورُورُ و مَوْرُدُ حِيران مَسْرِهِ و رُورْسْ حراية معرس مرديء عرس قبول ميروسورون מרוש ב בנית בפת בל מור בי מרוש מרוש מרוש בי מר פריים מרוש בי מר פריים מרוש בי מרוש בי מרוש בי מרוש בי מרוש בי وريخ لايرور مير المرسور الموسر رو المصيرورو. مُسْرُدُرُر وَسُومُوسُ مُوهِ مُسْرُدُةً وَمِسْ قَبُولَ وُسُ מיני לילי לאור הפינה האל היאה לאור 00/00 00/00 00 00/ حُرْس قبول مُؤر دُرُنوؤسْدُد مُحْمَدِمُ وَوَرُدُمُ رُسر عرر رئيس سرو عرد وُرُدُن عق عردس موتد وُوكر سرد

ب زُرس وَير رُوْرُودُس دِرَارُونُ رُسِرِ اللهُ عَرِينَ عَرَفُهُ عَرَبُ حَاضِ وَمُوفَ عَرَبُ פציל ה פתם עישל מחופי הביתב שיחה בל رُورُ دُورُ وَ قَصِدُ مُرْسِرُ مُرْمُرُ وَ وَمُرْسِرُ مُرْمُرُ وَ وَمُرْسِرُ مُرْمُرُ وَ وَمُرْسِرُ م حضرة وُر دُرْرَ دعاء وْسُرْسُورُوْ. رُوْرُرسروْرُوْ مُورِّي رُدُر مُرْسِ دُمُورُ دُورُ وَوَرُمُونُ وَوَرُمُونُ وَوَرُمُونُ وَوَرُمُونُ وَوَرُمُونُ وَوَرُمُونُ رُمْرُمُ مُسْرِهُمْ مُرَّجُ دُمُرِرُمُ حاضِ وِرُوْ. رُمِر (1/10) 0(X(1/10) 220 / 0/2(0(2) 04/06 624 54/04 54/04 20 84/04 20 02/10000 000 2/2/ 001/ MCD 0000 000 2/2/ 000/2/ 011× 1101 2 121 ((021)221/ PVSS 9MMS EMSYN •9EN19MV+1 ים כנים ול יביד ביידו ביידו אינים ביידו אינים ביידו אינים ביידו ביידו ביידו ביידו ביידו ביידו ביידו ביידו בייד מתמעת הפתב התבל ביידו נישל מער במת תות באת מת פי מצי פ פעצ פ אפי פ תמפלת פריפעת בתפתי תתעצתפת ولادها در د در دوروس موسود دوس

מינו לי מינו ל מינו לי מינו ל ذُوْنَوَاسْ رَسْ حِ خبر بِوصْتْرْرِسرفْر رُبْرَتُ وَيُرْسِوْ حَمْيَوُ ה של בל מל בל מל מל מל מל המל של של מל המל של בל מל של הל מל מל מל מל מל מל מל מל رَ قبول رُمُرُو بعنی: رُرُورِرُهُ مِرْسُدُ رِمْرُدُر رُمُورُرُر قبول مُرْدُون وَرُ وَرُسُ وَرُدُوسُونَ وَرِسْرُو وَوَيُورُ رَيْرُورُ قَبُولَ كَتْرُوسُورُ رُيْرُ وَيُورُ رُجُرَا قرىمرور و و فيول شرور در درو و شرى مردر رُوْدُور رِسروُرو رِسروُرورُورُو. פינית ב פרעת תפית עם פיני ג'ייל פיני رِمْ مُرْمُونُ مُرْمُ رُورًى خَرْمُ . الْمُنْمُ . حِ ذونواس خ كُورُورُورُ وَرُحَةً كُورُ وَمِرٌ بُوكُورُورُ عُرُورُورُ عُرُدُورُ مُسْرَمْ مِرْدِدْ وَسِ يوسف دُوْ. حِسَّى هُرْبَرَمْ فَيَا اَسْعَدُ بْن كَوْبُ رُحْ حِ ذُوْنَواس رُسْرَة مُرْحَرُدُة رسر قر شرخ کر مرات مؤمن مکرس رسس مرس פאל או המלחת על באת פתם. הפאל הייל ה مُوْدُرُو مُرُودُ وِرَكْمُو وَوِرُدُ سُرُومٍ دُوْسُ ذِيْ تَغُلَبَانْ دُوْ. جِسَّ دُوَسِّ سُورَدُوْدُوْدُ سُورِدِرِ يُرْدُ مَا مُرَدُ عُرُمُ قَيْصُو خُدُ رَمِرُ رَمُو خُدُ وَقُرَمَ فَيلَ مَنْ مُرَدُّ وَ تَفْسِيرِ كُرُمُ رَسُّوهُ مُرْدُرُهُ وَ مَنْ جَمِ

מול האל מול האל מול מול אל מול מול אל מ פר מפת פר פר הבת החת בישר בישר בישר התידים. تَرُرُ حِوَّرُكَ امام اهمد ي مسند يَرِخُ و وَرُخُ صحيح مسلم ئ *ۇرىڭۇۇرۇھۇدۇ. رۇرۇۋرىر* مُرْدُورُهُ اللَّهُ اللَّالَّالِمُ اللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّل , (()% ,)X0X 0,1X(0, 1,1% 1399×V9× 158383 , 2485748V V197 اصل رَبِ رُدُ اصل رُمَعُ . وَيَمَدُ رُدِبُ وَرَبُ وَمِدُ عبد اللَّه دُوْ. وِلْدُرُجُ وَرُسُوسُ لَا وَ وَاللَّهِ عَرِيرِسُونُ وَاللَّهِ وَاللَّهِ عَرِيرِسُو إسم اللَّه الأعظم عَرْ مُرْوَرُ قصد لَوَرَوْ وُ وَرُرَارُهِ 2220 1 0241411 0211 1021 0111 5320 NN 5354 ND 24 ENVN 692M وسورور مرسود و مرمد و المرادع المرسود وُرَيْدُ دُرِيعة مِسْ המתיל המיני "ניו" ב לה תיתב תקבת ה מול בל מול בל המוש אל המוש אל המוש בל המוש בל המיל בל המיל בל המוש בל תכתם כניים מיני התה בת פצים עצה התקהת על ב פועתה תב ביתים הפל פועההפים העהע 1111 - 01110x . 61616 612 031313 مَرَوَسُ مُن مَرِهِ مُن مُرْهَلُ وَمُوسِر نَجْوَانُ مُو بِدُسْ رره و عیسی د ترسرد و سرد و مودرو و ر ر سرد و و ر سرد و مودرو ورده رورش ورس منسوخ متروسره وسرسرري

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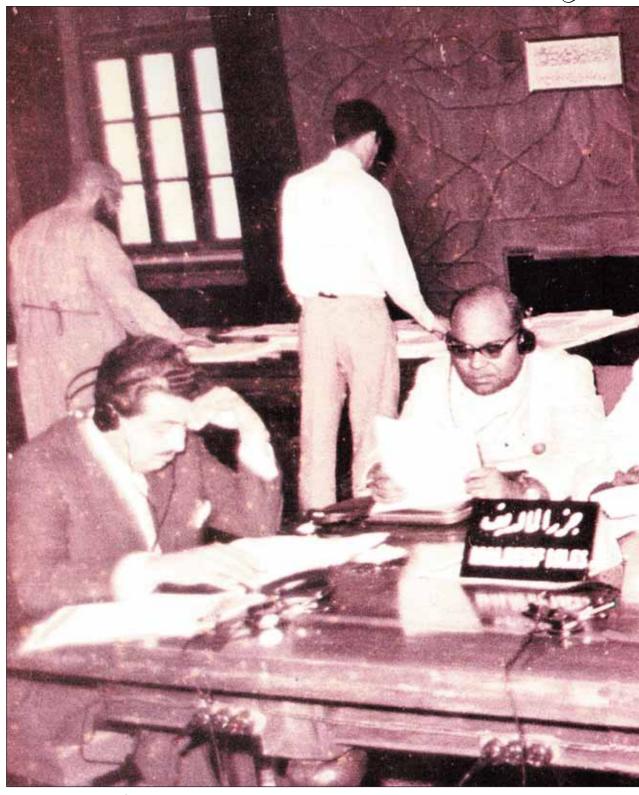
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3-وم بركز فرير خوارو	1/2/2/2/22 2-2-2	١- وست عن من يم الأ	龙	11333	Sip	معاي
. 6- 6-26 2000	פר תר ב בת מלו בת בל וני	39416 pe 29-4	6	1	28	16
3- בֿינירפלעל פיני מצוני	1/2/2 2/2/2/2 20	١- ځېژنې ١٩	136	2/3	1/69	جنبى
2534 17356 -6	פ- ליתרת ליאר בית בית בית ב	12 3 2 may 2 2 2 2 1 . k	19	/	"	29
1922/163-3	31 375 578-2	١- وُرو وَحَرْدُ وَسُرْ رَارِهُ	1353	45%	365	ولو
٥- ١ وسوسر كر مرسوكونود	7 14 1363% -5	* وَ وَرُوْرِهِ مِنْ 3 الْوَ	1	1	24	13
38 20,20,20 8 6	29 5 19 6 2 6 1 - 2	Jegá 3325 14-1	1.13.25	49.63	1037	ونو
7 450 2 200 1 -6	2-82, 186 28-5	26/1/-4	14	1	8	26
3- وسيد كروش فالمراع مراع مراع	ph 3366 386 2-2	ا- وسكة وُعْرُدُم	1,13763	3363	وشي	مون
٥-وسه و در دران دران و	2 454 8362 20 -5	٠٠٠٠ و و و و و و و و و و و و و و و و و	27	1	2/	9
367 4 67 -3	1837 22 14 -2	327/53 12-1	9/3	ومشترج	632	صحوت
1136 6	1526 2500 25	31362618-4	12	/	4	22
3- گاچير 18	195266 3515-2	372637/3-1	9/3	194	633	5
6- گرک کورو سرکا کوروس	12 1 9 25 1 1 6 2 8 - 5	2- 8x8 1 3 20 8	26	1	18	6
42 - 3354 - 3	5-5-273-12-2	464 464-1	17 95 85			
26.87.87.86	20 20 20 20 20 -5	4- 2 200 6 20 de de 10	7			
				_		-

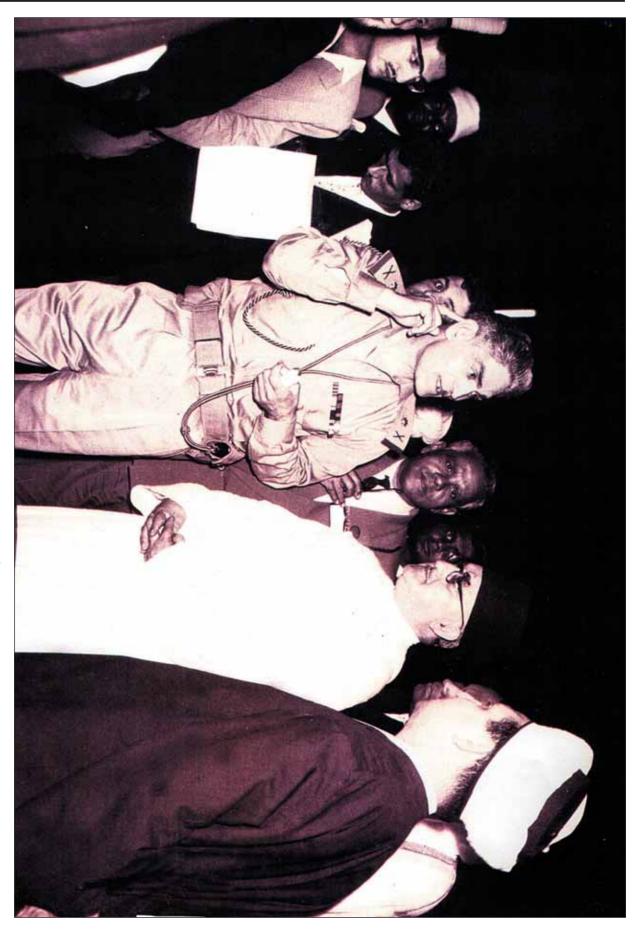
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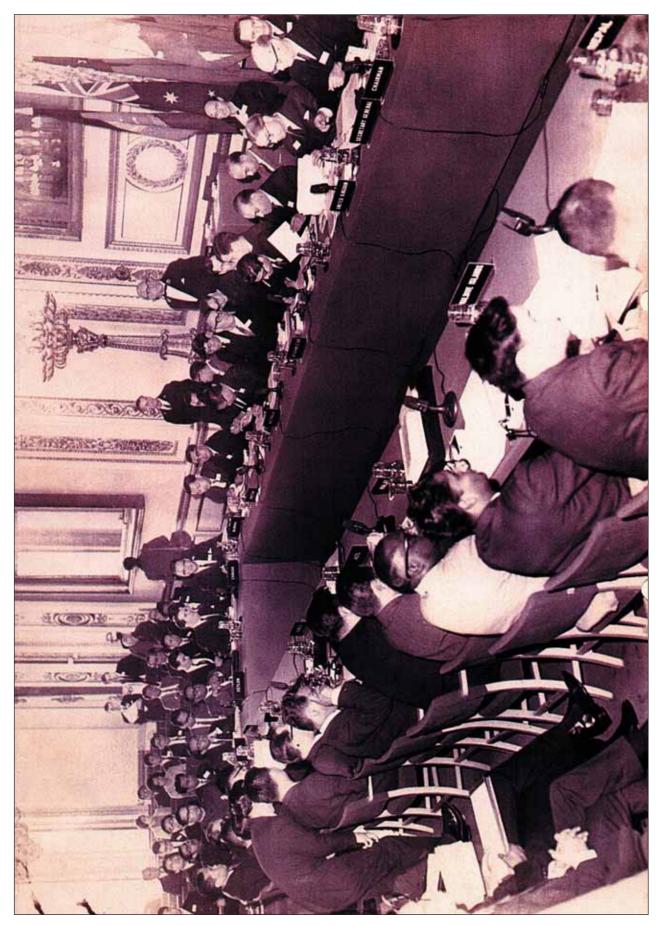


ئۇھى بىرىش ئەئۇشىسىر 19 ئۇ 1962 چ ئىشگەنگەرگەر عاق ئەھىرىكىر بغداد ئەر ئىرىمىڭ ئىسىرىپى اسلامى قىم ھۇئى ئە ئەرىشىن چە بىرۇر دىدى ئىس ابراھىم شاب ئەھ. ئىرىئىش اىدىزكى ئەھ. ئىرىئىش عبدالستار موسسى دىدى ئەھ. ئىرىئىش ئەشھەر

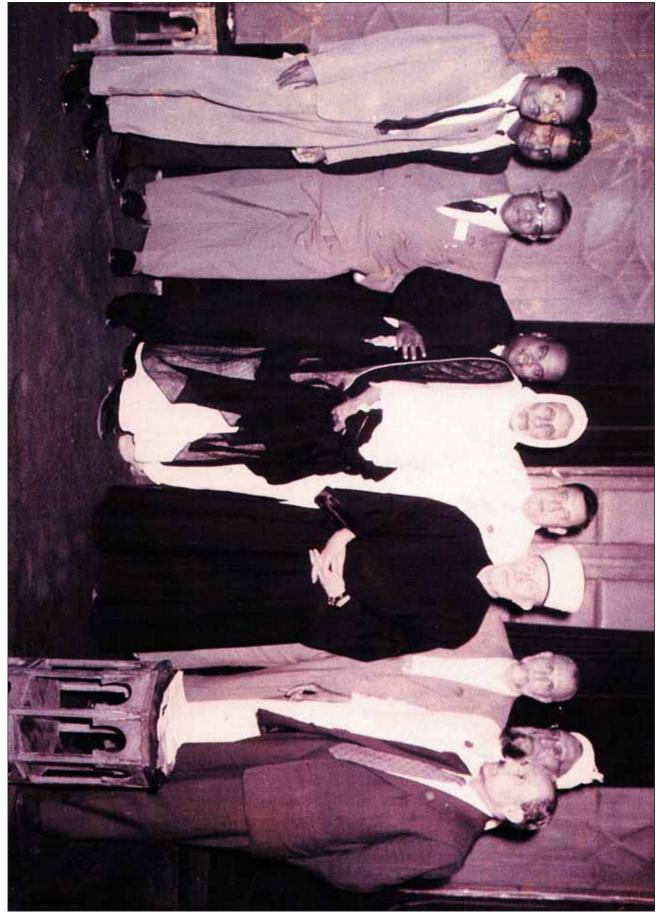


ئُو تَرْ خُ 5 کَسَرَتَحَ وَسَّحَدُمِ صَرِخُ مِرْخُوجَ وَمِدَى مِرْخَرِ وَلَا خُ مُمْرِ سَرْسَرُخُ. فَيْ ثَرْفُوقَ ثُرْمِرِثُو سَرَسَرُكُمَّ مِرْفُكُ مِرْ شَوْسَرَسَمِ ابراهِم على ديدى شُوْ.





29 کے 29 - 1962 کی ائے۔ 1381 کے انہوئے تمافری بغراد کور عوضهر برسمٹوریٹومیریٹری مؤتر





" رُحْرُهُ وَدُورُمُ وَدُورُمُ وَدُورُمُ وَدُورُمُ وَدُرِمُ وَدُرِمُ وَدُورُمُ وَدُورُورُمُ وَدُورُمُ وَدُورُورُمُ وَدُورُورُمُ وَدُورُورُمُ وَدُورُورُمُ وَدُورُورُمُ وَدُورُمُ وَدُورُمُ وَدُورُورُمُ وَدُورُورُمُ وَدُورُمُ وَدُورُورُمُ وَدُورُورُمُ وَدُورُمُ وَدُورُورُمُ وَدُورُمُ وَدُورُمُ وَدُورُمُ وَدُورُمُ وَدُورُمُ وَدُورُمُ وَدُورُورُمُ وَدُورُورُمُ وَدُورُمُ وَدُورُورُمُ وَدُورُورُمُ وَدُورُورُمُ وَدُورُمُ وَدُورُورُمُ وَدُورُورُمُ وَدُورُمُومُ وَدُورُورُمُ وَدُورُمُومُ وَدُورُمُومُ وَدُورُمُ ومُ وَدُورُمُ وَدُورُمُ وَدُورُمُ وَدُورُمُ وَدُورُمُ وَدُورُمُ ومُورُورُمُومُ وَدُورُمُومُ وَدُورُمُ وَدُورُمُومُ وَدُورُمُومُ ومُورُمُومُ ومُومُومُ ومُومُومُومُ ومُومُومُ ومُومُ ومُومُومُ ومُومُومُ ومُومُومُ ومُومُ ومُومُومُ ومُومُ ومُومُ ومُومُومُ ومُومُومُ ومُومُ ومُومُ ومُومُ ومُومُ ومُومُومُ ومُومُ مُومُ ومُومُ ومُومُ ومُومُ ومُومُ ومُومُ ومُومُ ومُومُ ومُومُ ومُومُ ومُ

حِدُ 52 مُرَثُونَ مِنْ 20 حُرَثُونَ مِنْ 20 حُرَدُو مِنْ 50 مُومِرَدُ وَلَا عَرِمَ اللهِ اللهِ عَدِهِ صَلَّمَ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ عَلَى اللهِ الل

الله مي ترسريزي مؤثم کور فرفر مردي (فرفسر توريزش) فارفيد فودش ماسرة دوش

حرِ وفد رفر بر: -1- عَمْرُيَّا بَعْرُ نائب ص • س • الاستاذابراهيم شهاب

2- محكمة الثرعية تحري عبري ص • س • الفاضل أحدزكي

3- موكوشرى مرش مرسر كور مردولة كالفاضل عبدالستار

وى هر هر مير 4- وزير الاعظم محد ترجير من خاص وكيل الفاضل ابراهيم علمي هر هير وفد محد رئيس مربع ص • س • الاستاذابراهيم شماب مرمح •

جر جرور خرفر المرفاء المرفور و وسر

4 وَسَرُدُوْسُ دُوهِ مَوْسُ مَا يُحْدِدُوْ الْمَا يُحْدِدُوْ الْمُرْدُوْ الْمُرْدُونُ لِلْمُرْدُونُ الْمُرْدُونُ الْمُرْدُونُ

صفح نبر 1937 - رَرِحَةُ نبر 3138 (20 وَسَرَوْمُ)

الله مي موتم رُرْوَعَ دِرَيْرُسُرُوَّ وَ تُرْفِر

- 1- ص س الاستاذابراهيم شھاب
 - 2- ص•س• الفاضل احدزکی
 - 3- الفاضل ابراهيم علمي ديدي

ج وَ تُرَقِّهُ لَهُ وَ مُرَى تُوعُهُ مَا فَ وَ كُو الفَاصَلُ عَبِدَالَـــتَارِ موی دیدی در مر، سوکی شرک در رشوسرگ عرف دوله کی مروی دیدی در مر، سوکی شرک در دوله کی مروی دیدی در مرسرگ و ما در دوله کی مروشر و مروی دیدی در دوله کی مرسرگ و ما در دوله کی مرسرگ و مرسود مرسود

رَحَ غَرِ بَرَرِ حَسِرٍ، حِ 3 بَمِرِ سَرَ مَوْكِسَرَهُ وَ مَرَّ مَرَّ مَرَّ مَرَّ مَرَّ مَرَّ مَرَّ مَرَّ مَرَ حَدَة بِرِحْ سَرَ الفَاضَلِ عَبِدَ السَّتَارِ مُوى ديدى مُرَّدُنْ كَرِ بِنَدَاد مُرْثُرَ تَرْجَيْدِيْ يُورُهُ عَرْجُرُ مَنْ وَ

ج فرن الاعظم صاحب الدولة الفاضل ابراهيم ناص تحريج توكور مركز وكركور كركور كرك

صفي نبر 1996 - رَمِعَ فَي نبر 3274 (20 وَسَرَوْعُ)

اسلامی مؤتمر عراق می بغداد می مرشر تو توسر

حِ مِوْمَ رُغُرُهُ وَمِ عُرِالَ يَ عَالَمَ مُوهِ عِرَاقَ تَ مُوْمَ وَرَيَّ وَالِيَّا فَيْمَا مُوهُ حَ مُوْمَ الْعَلَالَ عَلَيْ اللَّهِ عَلَيْهِ مُومَوَدُهُ وَمُومَ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْكُمِ عَلَيْكُمِ عَلَيْكُمِ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمِ عَلَيْكُمُ عَلِيلِكُمُ عَلَيْكُمُ عَلَيْكُمِ عَلَيْكُمُ عَلَيْكُمُ

- (1) ص الاستاذابراهيم شحاب
 - (2) ص س الفاضل احدز کی
 - (3) الفاضل عبدالستار موسى **مير مير**
 - (4) الفاضل ابراهيم علمي عير عير

ج موتر دُرْرُو وَ مُرْرُوسِ اللهِ 40 قَم دُرْدُ وَ مُرْدُو وَ مُرْدُونُ وَ وَمُرْدُونُ وَ مُرْدُونُ وَ وَمُرْدُونُ وَ مُرْدُونُ وَ وَمُرْدُونُ وَالْمُونُ وَالْمُونُونُ وَالْمُونُ ولِيَالِمُ وَالْمُونُ وَالْمُونُ وَالْمُونُ وَالْمُونُ وَالْمُونُ

صفي نبر 1997 - رَمِعَ فَي نبر 3275 (20 وَسَرَوْعُ)

صفح نبر 2007 - رَرِحَةُ نبر 3298 (21 وَسَرَوْعُ)

اسلامی مؤتمر نحه جلیة **مُحَرْسِرِ فُرش**

صفح نبر 2008 - رَرِطَ دُوْرَ نبر 3300 (21 وَسَرَوْرُهُ)

الله مي مؤتمر شر ماغ دو شرماش محدهد

1- اَسَالَى قَم مَرْسُرُ اقتادى تَدْهُ سُرِوعُ سُرُ بَرِهُ مُرَسُرُهُ مَّا اللهُ ال

-2 פת בא באצים פאים - בתפיל פאינתים -2

3- اسلام دین کی اصول مَوْن کُو خُرور اجْمَاعی کُو هُور دُر قِم دُر دُسْرُد قِم دُسًار دُر وُسُر.

4- اللَّيْ وَمُ هُرُورُ وَرُدُورُ وَرُدُورُ وَمُرَارِ وَمُ مُورُ وَمُورُورُ ورُورُ وَمُورُورُ ورُورُ وَمُورُورُ ورُورُورُ وَمُورُورُ وَمُورُورُ وَمُورُورُ وَمُورُورُ وَمُورُورُورُ وَمُورُورُ ومُورُورُ ومُورُورُ ومُورُورُ ومُورُورُ ومُورُورُ ومُورُورُ ومُ ومُورُورُ ومُورُورُ ومُورُورُ ومُورُورُ ومُورُورُ ومُورُورُ ومُ

صفيه نمبر 2008 - مُرمَّدُ نمبر 3302 (21 وَسُرَوْعُ)

صفي نبر 2019 - رَمِعَةُ نبر 3328 (21 وَسَرَوْعُ)

اسلامی مؤتمر نک مرخر وفد برسه مرشر سر مرشر مرسوم مرشر مرسور مرسور

اسای موتری مرفیرو کوکی در کوکوش الداد در مرفیرو کوکی در کوکوش مرفرو کوکی در کوکوش مرفرو کوکی در کوکوگ در کوکوگ در کوکوگ در کوکوگر کوکی کوکوگر کوکوگر

رَيْسُ وَلَدُ وَ رَيْسُ وَلَا وَ وَلَا وَ رَيْسَ وَلَا وَ رَيْسَ وَلَا وَ رَيْسَ الْمَاسِ وَلَا وَ رَيْسَ الْمَاسِ الْمَاسِمُ شَابِ) جناب الراهيم شَاب (ص ﴿ س ﴿ الفَاصْلِ الراهيم شَابِ) وَوَرَوْدُ وَرَدُو مِنْ اللّهِ وَوَرَدُو مِنْ وَقَلَ وَمِرْمَا وَوَلَا وَمِنْ وَقَلَ وَمِرْمَا وَمِنْ وَقَلَ وَمِرْمَا وَمِنْ وَقَلَ وَمِرْمَا وَقَلَ وَمِنْ وَمِنْ وَمِنْ وَقَلَ وَمِينَا وَمِنْ وَقَلَا وَمِنْ اللَّهِ وَمِنْ وَقَلَ وَمِنْ اللَّهِ فَالْمِنْ فَالْمِيْرُونِ وَمِنْ وَقَلَ وَمِنْ وَقَلَ وَمِنْ وَمِينَا وَمِنْ وَمِنْ وَقَلَ وَمِنْ وَقَلَ وَمِنْ وَقَلَ وَمِنْ وَقَلَ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَالْمِنْ وَمِنْ وَمِنْ وَمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمُوالِقِيْ وَمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمُوالِقِيْنِ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمُوالِقِيْنِ وَالْمِنْ وَالْمُنْ وَالْمُنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمُنْ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمُوالِقِيْنِ وَالْمِنْ وَالْمُنْ وَالْمِنْ وَالْمِنْ وَالْمُؤْمِنِ وَالْمِنْ وَالْمِنْ وَالْمِنْ وَالْمُؤْمِنِ وَالْمِنْ وَالْمُؤْمِنِ وَالْمِنْ وَالْمُنْ وَالْمِنْ وَالْمِنْ وَالْمُوالِمِيْ وَالْمُوالِقِيْ وَالْمُوالِقِيْلِ وَالْمُوالِقِيْمِ وَالْمُوالِقِيْمِ وَالْمُوالِ

دَرَ مُرُوْسُ قَولَ لَا مُرَدُوهُ وَ الله مُرْسُونُ وَالله مَرَاسُ وَمُوسُونُ وَالله مُرَاسِ وَمُرَسُونُ وَالله مَرَاسُ وَمُرَاسُ وَالله مَرَاسُ وَمُرَاسُ وَالله مَرَاسُ وَمُرَاسُ وَالله مَرَادُ وَمُرَاسُ وَالله مِنْ الله مِن

صفي نبر 2043 - رَمِعَ وَ نبر 3370 (21 وَسَرَوْعُ)

اسلامی مؤتمر مرش خاند بخد شرشر و مرخر وفد می

- 1. الشيخ تُمَّةُ بَمِيلِ رُرُوهُ وَ يَوْعِ مُرْتُووَ سِرِنْ يُؤْسِرُ
 - 2. ص س النبيل حين مبيب
 - 3- الفاضل عبدالله غليل
 - 4. الاستاذ عدنان حسين

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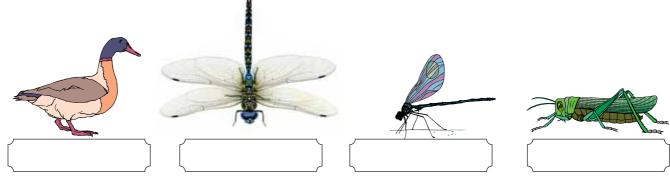
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Occasionally, however, I still go over my past, recapturing the strange and extraordinary relationship with the enchanting and mysterious girl. Will she return to me upon the death of my relatives? Will she keep her promise?

*Today this particular reciter is 67 years old. Recently when I asked him of this incident, he explained how he was contracted for this fanditha performance. He also told about losing his nerve and running out of the room in terror. He said that he had become acquainted with members of Hassan Muhammad's family during the occasion of the circumcision of his son. A younger brother of Hassan Muhammad had also been circumcised with this child. It is a typical Maldivian custom for a group of two or more boys to be circumcised together and to be kept in the same house until recovery. The circumcision had taken place in a house within close proximity to where Hassan Muhammad was then living. This house still remains under the same name.

The reciter said that he was obliged to recite when Hassan Muhammad's condition was explained to him.

The reciter also said that he knew the leading fanditha man only by his nickname, "Kokanda." One night "Kokanda" had asked Hassan Muhammad to point out the girl when she appeared. At first Hassan Muhammad replied that she was in different places at different times. "Kokanda" continued to repeat the question and on one occasion, Hassan Muhammad replied that the jinni was on the reciter's head. At that instant, he dashed out of the room in terror. The reciter also said that it was the last time he would recite at a fanditha performance.

miscarried the baby. I had a sneaking suspicion that the jinni girl might have had something to do with the miscarriage. I questioned her about it. She vehemently denied any involvement in it. I refused to believe she was innocent and insisted that she told the truth. She finally admitted that she was responsible. She claimed that she did it because she felt that I had left her and she made a graceful apology. I reminded her that I would never leave her, but in the existing circumstances I could not stay unmarried. I also needed to have children and lead the life of a normal person. Neither did I want to be taken for a crank or a loony, nor did I want the stigma of abnormality attached to me.

I talked to her at length about my wife. I told her that my wife took me for a sane person with normal needs and desires. Finally, we parted after promising to meet when my relatives passed away.

My wife gave birth to one more child who survived just over one and a half years. She was unable to bear any more children. So I divorced her and entered into my third marriage which, too, was broken for the same reason.

In 1973, I married for the fourth time. This marriage produced six children, three girls and three boys. One of the boys died. The oldest is now fifteen years. The youngest was delivered by caesarean section at Male' Central Hospital on November 28, 1989. She is just one month old.

Ever since my fourth marriage, my wife and I have been living a happy and contented life with our children. We currently live in the Galolhu ward of Male' in a house called "Corbin." Our telephone number is 324892.

My relatives who were with me at the time of my strange and unusual experience with the girl, are still alive. As for me, it has been a peaceful and serene period free from troubles and torments of a jinni.

disappeared! I could not believe this could happen. Neither had I left it for very long, nor had anyone else entered the gifili.

Two nights after the mysterious disappearance of the charm, I felt a sharp pain across my forehead. This was immediately followed by a strong urge to leave the confines of the house. The reason as to why I walked out of the house or for what purpose was beyond my comprehension. It was an impulse that I could not control or explain. I got out of the house. My instinct controlled the direction. I walked past the Kurolhi Koshi, an uninhabited area packed with trees and overgrown bushes towards the beach. The area was dark and unusually quiet. Not a sound could be heard. Suddenly, out of the darkness the girl from Hulhule appeared.

She beckoned me to come to her. She reproached me for getting married again in spite of my promises and her pleas to the contrary. I claimed that I had remarried not to part with her but to deceive my brother and other relatives into believing that I had completely broken my relationship with her. She appeared not to believe me and said she was aware of the charm and what the fanditha man had told me. I then repeated my promise not to leave her. She said she would continue to meet me and that I was not to let my relatives know about our clandestine meetings. I was not to act in any way that would raise the slightest suspicion of the resumption of our relationship. She further said that she now understood and accepted my reason for remarrying, and that she would be with me whenever I needed her.

Now and again I would sense that acute and mysterious pain in my forehead and feel the overpowering urge to leave the house and walk instinctively in a particular direction. Then, quite suddenly, out of the darkness, the girl would emerge.

In the course of these events my wife became pregnant. Unfortunately she

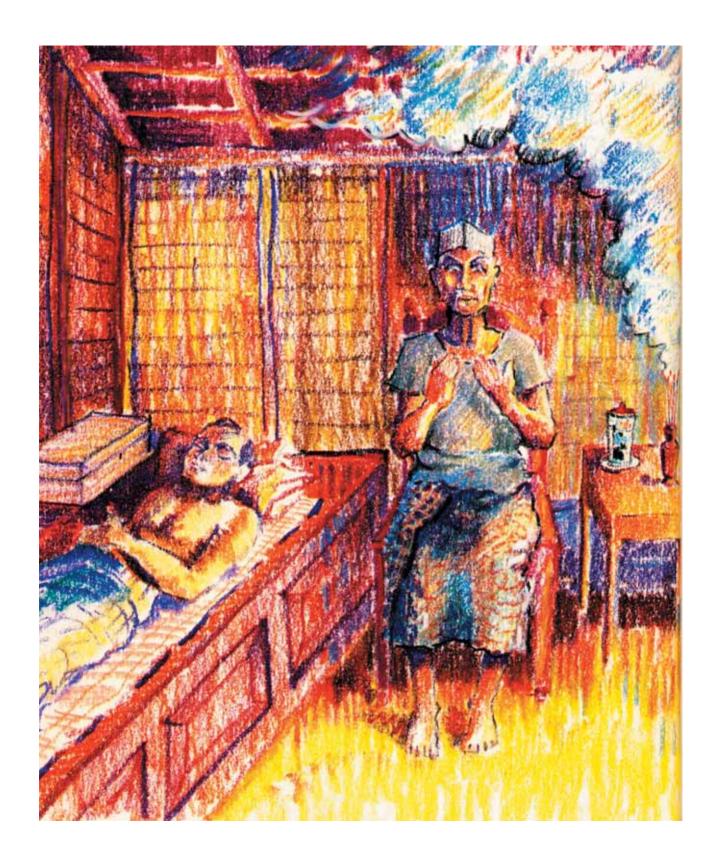
In the current situation, she said, it was impossible for us to continue our relationship. Though she was leaving me for the time being, I should always remember that I had a wife, she said. She implored me to bear in mind that we had children and requested me to inform my family that she was leaving. Then she departed.

When I regained consciousness, I disclosed what she had said. The leading fanditha man heaved a deep sigh. He looked relieved and triumphant. He concluded that fanditha performance would now cease. They wrote a charm on a piece of paper, folded it into a small square and rolled it into a cylindrical shape. It was then tied around my waist as a precaution against evil spirits. The fanditha man warned me that for at least two years I was to remain unmarried and not to be with a woman beneath a large tree at night.

About a year later, and against the fanditha man's specific instruction to remain unmarried for at least two years, I remarried. However, the jinni girl did not approach me even though I had not heeded the fanditha man's warning. I saw no trace of her. Meanwhile, I had obediently and regularly worn the charm around my waist. The charm, however, was without a protective cover.

I was now living with my second wife at her house. One night, I had just undressed for a bath and was about to walk up to the well when I noticed that the unprotected charm on my waist was wearing away. It's surface was beginning to flake. If I continued to wear it every time I bathed, it would soon flake into shreds and be completely destroyed. I removed the charm from my waist and hung it on the branch of a big tree in the gifili, the roofless toilet enclosed by four walls.

After the bath, I left the gifili and entered the house. I was combing my hair when I suddenly remembered the charm. I returned quickly to the gifili to retrieve it. To my surprise it was no longer there. I could not find it. It had



actions and said nothing could take away the girl from me while they were alive. The new fanditha had deeply angered and provoked them. They vowed, in their piercing and trembling voices, to outmatch all forms of fanditha directed at the destruction of our relationship. They also revealed that they were responsible for taking me to the Hulhule' woods at the request of the girl. They further disclosed that they had witnessed our first meeting. It was I, they pointed out, who had first approached her and proposed to marry her. They added that the girl and I were now married and had children. Consequently, we were inseparable. My relatives were powerless to break our relationship. Having said this they departed. All this time the girl had remained silent. However, as she departed with the old women, she met my gaze and murmured that she was leaving.

I was now beginning to lose interest in her. I recalled and regretted the events that had thrust me into my present predicament. Was my involvement in this relationship due to fate or an inner urge over which I had no control? I wanted an end to this mysterious relationship and felt determined to liberate myself from her hold on me. I wanted her out of my life and sent away for good.

The next night the girl reappeared. The fanditha man asked me to find out her name. When I attempted to do so, the girl refused. She claimed that if her name was discovered my family would destroy her. I told her that my relatives were against this relationship and that my health was seriously affected by it. It was necessary for us to part, I said. She looked sorrowful and dejected. I asked her for the custody of one of the children. She smiled, a sad melancholy smile, and said she would not do so. She consented ungrudgingly and most graciously to breaking the relationship, for if she continued, she said, events could lead to my destruction. However, she dared not leave any of the children with me; for that my family would kill her. She claimed that my relatives were cruel and relentless in their pursuit of her destruction.

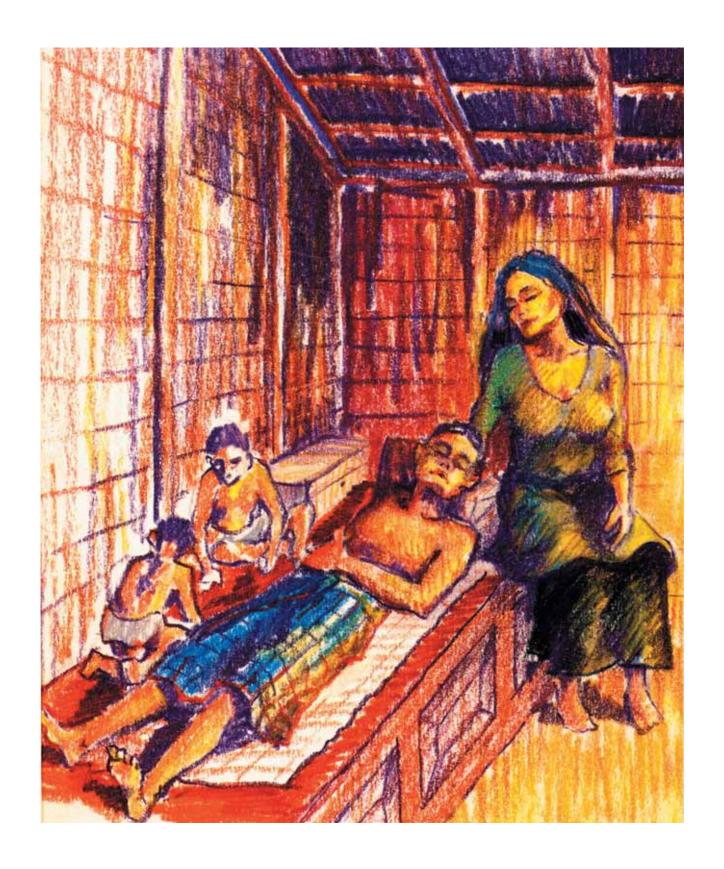
He recommended that the fanditha performances be halted and to let me go free. Unlike most others afflicted by similar maladies, I was unusually quiet and never violent. He advised that the most sensible option was to let me live with my girl. This proposal, however, was not acceptable to my brother. He insisted that the fanditha be continued.

After a short discussion the fanditha man agreed. He then thought deeply for some time and began talking in a solemn and serious tone. The relationship between me and the girl, he said, had reached a highly advanced stage that any fanditha thereafter would have to be more powerful, complex and dangerous. It would, he warned, result in the destruction one of us - the girl or me. This shocked my brother and relatives. There was immediate silence. They were stunned. Moments passed without a word being spoken. But their faces conveyed the message: fear and concern. Finally, my brother broke the silence. His words were firm and decisive. Fanditha must continue, he emphatically said. I should not be abandoned in my present predicament even if "curing" me involved considerable danger and risk.

The new fanditha performance began. It was indeed different from the performances I had been already subjected to. The macabre ritual and ceremony seemed to add further mystery and complexity. It involved, among other things, the application of a special type of soot on my body to form a peculiar and grotesque pattern.

On the third night of this ritual, the girl reappeared. She was accompanied by two women. They were old, frail and emaciated. Their physical appearance resembled that of the ancient Giraavaru tribe. People of Giraavaru are believed to have descended from the original settlers of the Maldives.

The old women did all the talking. It was a hidden verbal assault in a wailing tone. They scolded me and questioned me about the motives of my present



looked fatter and flushed. I soon discovered that she was pregnant. She protested vehemently claiming that fanditha was being performed to destroy her while she was carrying my child.

A week later, the girl failed to appear and I stopped losing consciousness. The fanditha man was pleased and said that the girl might have ultimately left me. It would not be necessary to continue the fanditha much longer, he said. I was made to believe that the girl had been completely driven out.

Two nights passed without a further appearance of the girl. On the third night, almost immediately upon commencement of the incantations, the girl appeared. She was not alone. She had with her two lovely and cute-looking babies. She placed the infants beside me on the Bodu Ashi and sat down by my side. She appeared calm and gentle. I could see nothing but the girl and the babies. She smiled and said she had been unable to visit me for some time because of her confinement. I turned to look at the babies. They were delightfully adorable. They wore identical dresses. I asked if both were girls. She smiled and replied that they were twins - a boy and a girl.

When I regained consciousness, my sister came up to me. She seemed deeply curious about something. She told me in a mildly complaining tone that I had struck her while in my unconscious state. She was attempting to reach for a book beside me when it happened. This, I recalled, was where the girl had placed the babies. My action to strike my sister was perhaps a natural or a reflex action to protect my children.

The fanditha man remained thoughtful for a moment and said that he believed that I had suffered a relapse. I said that the girl had not appeared for some time because of her confinement. I then told them about the babies.

The fanditha man showed considerable concern. He told my brother that my relationship with the girl had advanced too far. She had now given me children.

The following day I was moved to my elder sister's house which was also in the Machchangolhi ward. It was there that fanditha was first performed on me to dispel and drive out the jinni and break my relationship with her.

The fanditha man's ritual began with incantations and recitals. Immediately upon commencement of the incantations, I lost consciousness and the Hulhule' girl appeared before me. On this occasion, her disposition was very different. The captivating smile on her face was replaced by signs of anguish and sorrow. She was trembling uncontrollably and tears streamed down her face. She appeared to be in great distress. She pleaded and begged me in a trembling and broken voice to stop the incantations. Her voice was passionate and convincing. She wiped away her tears and asked me what wrong she had done to my relatives to employ fanditha men to cruelly and pitilessly destroy her and drive us apart. I replied that I had nothing to do with this and reiterated my promise not to break up our relationship. My relatives, I said, were totally against my involvement with her - the jinni. They believed it was evil and dangerous.

Many fanditha men performed on me. They were the most prominent fanditha men at that time. Some of them and their assistants are still alive and would attest to the truth of this story.

Fanditha rituals always commenced at dusk. This was the time the jinni appeared. I would be conscious at the start of the ritual, but would soon have a seizure and lose consciousness. The girl would then appear. I came to understand much later that, while I was in this unconscious state, the fanditha men had questioned me about her and I had responded. On one occasion I had been asked where the girl was, and I had responded that she was sitting on the head of one of the reciters. Unnerved and terrified, the man had panicked. He jumped to his feet and bolted out of the room in a flash.*

The final fanditha was performed by a certain Abdul Rahman from Fua Mulaku. Upon commencement of the incantations the girl appeared. She

enchanting and a sensuous women of rare beauty. She was endowed with all the womanly attributes.

On very rare occasions my brother would come to the house at night. However, he would go directly to his room and sleep. One evening, my brother summoned me. He appeared to suspect something. He looked at me closely and asked if a woman visited me. I replied that sometime ago a neighbor, who was known to both of us had visited me. Then I said that the neighbor was no longer alive. He asked if anyone else came. After hesitating for a moment I said that I was intending to marry again, and that he was probably referring to my future wife. I was asked to describe her. I described the girl from Hulhule'. He listened attentively. His face expressed serious concern. When I finished, his reply was forceful and explicit. I was not to marry her, he said. He then said that, I should move immediately to his wife's house, where he and his wife lived.

When I moved there, my brother assigned four men to keep constant vigil over me. At least two of them would always be at my side. Two nights later, I was lying on the Bodu Ashi, a platform out of wood in the sitting room of traditional Maldivian houses. Then, quite suddenly, I had a seizure and lost consciousness. I saw the girl again. When I regained consciousness I was still on the Bodu Ashi.

My brother and other relatives suspected that I had been drawn into a relationship with a jinni. They believed that the girl I was seeing was not human but was a jinni and that the jinni would harm me. They were determined to save me, a member of their family, from this affliction by whatever means possible, even by using black magic or sorcery. They wanted to break the powerful spell that was binding me so strongly to the jinni. Public knowledge of my strange behavior and relationship with a jinni would be embarrassing and would neither reflect too well on me nor on my family.

replied that she came in the evenings with the coconut toddy sellers and returned with them to Hulhule' the following morning. That practice was common at that time.

The girl from Hulhule' constantly protested and complained about my marriage. She reminded me of my marriage proposal to her and begged me to divorce my wife. I replied that this would be most unfair by my wife. However, her constant urging continued. Eventually, I gave in to her repeated request. I divorced my wife. My wife returned to her parental home.

Then, I started to live alone in my brother's house in Machchangolhi. My brother was living at his wife's house and rarely came to his own house. I began to meet the girl regularly. I returned from work at six in the evening. She would appear around half past six. I noticed that her dresses were of the same design as the one she had worn when I first met her in Hulhule'. Only the color though always dull and somber - varied. Her long, shiny black hair was always neatly combed. On rainy days she would come drenched. Her clothes would be dripping and water would stream down her beautiful face. One day I asked her why she came in the rain. She replied that if she did not come, I could have assumed that she had severed our relationship.

One night I offered to accompany her to Hulhule'. She declined saying that she feared this might result in a misfortune befalling on me in Hulhule'. She disclosed that she was living with her mother. Her father, she said, had died some years ago. Her mother did not want me to come to Hulhule' even though she had consented to my marrying her, she said. Furthermore, as she was seeing me every night, there was no need for me to go to Hulhule' before our wedding.

Since divorcing my first wife, my relationship with the girl became more intimate. Very soon we were living almost as husband and wife. Her visits were regular, arriving in the last glow of dusk and leaving at the first light of dawn. She shared the same bed with me. I can only describe her as an

She then enquired why I had not gone to Hulhule' last Friday. She also asked me why I had married someone else after proposing to marry her. I replied that I had gone looking for her many times but had not met her even once. Finally, I said, I had decided to marry someone else. She did not accept this explanation and complained bitterly.

Her first appearance was on Sunday at dusk. Whatever transpired or occurred was solely between myself and the girl. I cannot remember anything that happened after that. I had lost consciousness.

When I regained consciousness it was about two in the morning. I discovered that I had been taken, in my unconscious state, to my brother's house in Machchangolhi. This house still remains, but is now under a different name. My brother was at my side. He appeared anxious and worried. He repeatedly asked me if I was all right. I said I was. He then asked me what had happened, and I replied that I had fainted. I did not disclose what I experienced. After my recovery I returned to my wife's house in Henveyru.

I frequently visited my brother's house in Machchangolhi during the nights. On my way I met the girl from Hulhule'. One night she said it would be more convenient for her to meet me at my brother's house and requested that my wife and I shift there. At first I did not comply. However, after repeated requests from her I felt I could no longer refuse and moved with my wife to my brother's house in Machchangolhi.

Since I moved to Machchangolhi, her visits became more frequent. She would talk to me for a short while and leave. She did not enter the house. We sat on the swing in the house compound. My wife did not see us. Being very young and superstitious she was afraid to come out of the house at night.

The beautiful and enchanting girl from Hulhule' visited me, almost every night. I enquired how she was able to visit me in Male' so frequently. She

stooped towards the ground. I did not mention the extraordinary encounter in the jungle but merely replied that I had passed this way to attend to an urgent matter. I added that I had not heard her call because my mind had been completely pre-occupied.

My friends were waiting impatiently for my return. They asked me why I had taken so long. I replied that I had taken a stroll in the jungle, and apologized for the delay, as I had kept them waiting. Then we returned to Male'.

Since that strange experience, I developed a powerful and irresistible desire, an almost passionate craving, to visit Hulhule'. Something drew me to the island like a magnet. I visited the island on every possible occasion but did not meet the girl.

Six months later, I married a woman from Male'. We lived at her house with her relatives in Henveyru, Male'. Despite my marriage, I continued to visit Hulhule' every Friday, the only non-working day of the week. This was with the hope of meeting the girl. A nagging magnetism compelled me to continue the visits. It was as if I was under a spell.

Some weeks later, I was afflicted by a sickness which resulted in the growth of an abscess on my back. My indisposition prevented me from visiting Hulhule' the following Friday. One night, I had applied medication on the abscess on my back and my wife left for the neighboring house to bring some embers to heat the abscess. Suddenly I was shocked by the unexpected appearance of the girl I had met in Hulhule'.

I was lying on a bed inside the house. She began to walk elegantly towards me. She showed signs of concern and asked me if I was ill. Her voice was warm and pleasant. She asked where my wife went. This was a surprise, as she knew of my marriage. When I asked her how she came to know of it, she responded that she was aware of it and that she had entered the house as my wife was leaving.

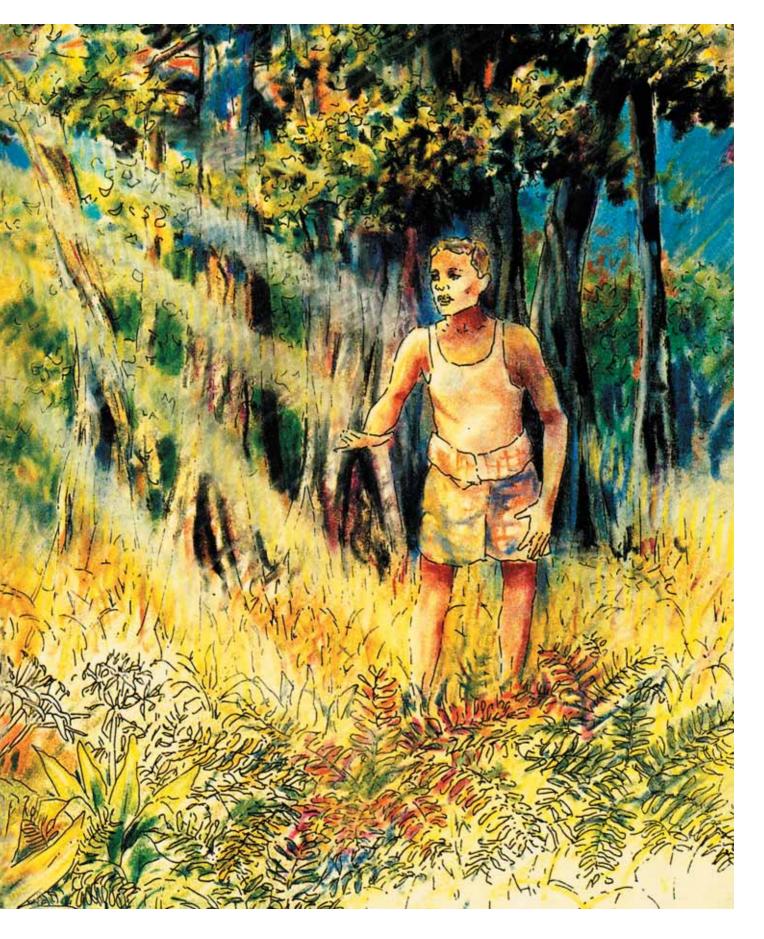
I stared incredulously at this impregnable barrier. Something was not right. I stood amazed and confounded. This jungle had its secrets!

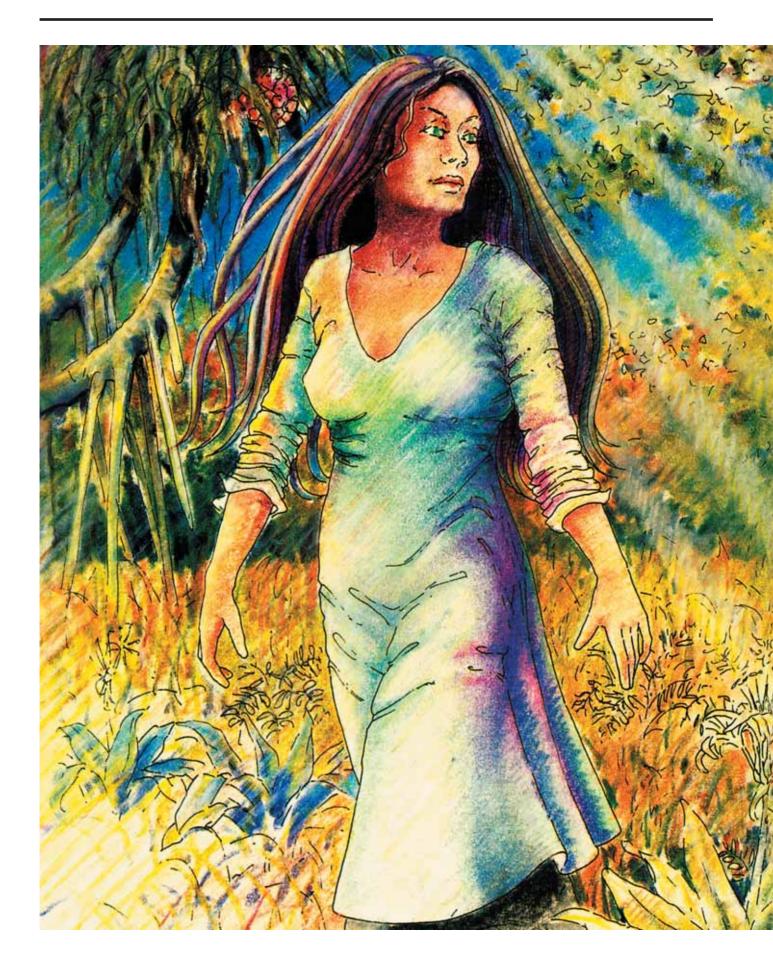
My astonishment soon turned to nervousness and fear. I felt a chill pass along my spine. My heart pounded and I wanted to rush back to the inhabited part of the island. I hurried back down the path I had just walked through. My surroundings appeared grey and hazy. I felt very light in my body, not like someone walking but like someone in a trance. I followed the narrow path through an apparently endless jungle. I walked and walked, but did not reach the inhabited part of the island. My breathing became heavy and difficult. I grew tired and weary and felt too exhausted to continue walking. Fearing that I would collapse with fatigue, I decided to rest for short while. I sat down and stretched my legs. Feeling drowsy and drained of all energy, I closed my weary eyes.

Almost at that instant, I was startled by a noise from the trees above me. I discovered that a coconut had crashed to the ground only a few feet away. Once again, I was wide awake. My surroundings were clear and no longer misty. I had a vague suspicion that I had been in a semiconscious and a disoriented state. The sudden loud sound of the falling coconut had brought me back to my senses. I was now fully alert. I picked up the coconut and placed it by my side.

Following a short rest, I resumed walking. I was now determined to find my way back to the inhabited part of the island. Suddenly I reached the grave yard and then the inhabited area. Then it was a common practice to locate grave yards at the edge of the island settlements.

The first person I met was a woman with whom I was acquainted. Her facial expression revealed that my behavior had aroused her curiosity. Looking at me in a curious and a suspicious manner, she asked where I was coming from. She also said that she had called out for me, when she saw me pass by, a short while ago. She asked me why I had not responded but continued to walk with my head





All this time I had been talking to her. I questioned her as to why she responded to my raivaru, if she was so shy and timid. She did not reply. I then called out to her to stop. Once again she did not respond but merely continued walking.

I could now see only her back. Her raven hair was long and beautiful and reached the narrow waist of her body. Her dress was of a dull grayish color. It was the type commonly worn by girls of her age.

She continued to ignore my persistent efforts to start a conversation. In desperation, I told her that I was a bachelor and asked her if she would marry me. There was an immediate response. She turned her face towards me and smiled, but continued walking. She had a beautiful oval face with high cheek bones and a forehead that was not too large. It was a finely sculptured face. Her smile was captivating. Elated by her positive response, I felt that the moment of fulfillment of my hopes and lifelong dreams had arrived. Was this love at first sight?

I realized that she had responded without stopping. This prompted me to repeat my question about marrying her. I also enquired where she was going and why she did not answer me. She turned and reacted in the same manner by smiling once again but without stopping. The distance between us remained unchanged. All my attempts to come close to her failed. When I was about to ask her for a third time, whether she would marry me, I heard someone calling me from behind. I turned around instantly but saw no one. Believing that I had been mistaken, I turned to face the girl again. She had moved away from the footpath to her right and was entering the thick woods.

I quickened my pace almost in a frenzied pursuit. I could barely see her now. I ran frantically after her but suddenly stopped when I discovered, both to my amazement and dismay, that ahead of me was a wall of thick and overgrown bushes and densely packed pandanus (screwpine) trees notorious for their sharp thorny leaves. Access to this area was beyond average mortals like me.

During one of my visits to Hulhule', I decided to take an afternoon walk through the woods. In those days it was customary for persons working in or passing through the woods to recite raivaru, an old form of poetry. The reciter would end his raivaru with a piercing and dragging cry of "Hoah!." This was an invitation for anyone within hearing range to respond with another raivaru and thereby open a dialogue.

Feeling rather solitary and lonesome, I began reciting raivaru. I concluded it with the customary "Hoah!." There was an immediate response. It was the voice of a woman. It was, however, too far and distant for me to make out the words. Nevertheless, it was distinctly a female voice.

Each subsequent raivaru I recited continued to be answered by the same voice. I then stopped under a large banyan tree and continued to recite. I could sense the responding voice approaching me. The sound was getting louder and closer. Yet it seemed very strange that I could not hear the expected footfall of her approach nor the crushing of leaves under her feet, nor the splintering of dry twigs that normally accompany a person's movement in the jungle. My senses told me that something was wrong. I began to feel nervous and uneasy. My stomach churned with fear. I stopped reciting raivaru and stood motionless, almost frozen and hardly daring to breathe.

In a short while, I heard approaching footsteps. I listened intently to that sound. Then quite suddenly, a figure appeared. It was a girl. I was immediately struck by her beauty. She was slender, shapely and very attractive. She was about my height. She began walking eastwards. It was an elegant and graceful walk. I followed her. The sight of this beautiful and enchanting girl lifted my spirit. I no longer felt uneasy and nervous. My fears had slipped away.

I called out to her several times. She did not respond but continued walking. I increased my speed but it made no difference to the distance between us. I was unable to get closer to her.

AN INTIMATE ENCOUNTER WITH A JINNI

New Year's Day. Monday, January 1st, 1990. A day filled with hope and joy. The sky was bright with a gentle easterly breeze. It revealed the spectacular beauty of the Maldives - a splendor that no seasonal variation could spoil. Sitting opposite me was Hassan Muhammad.

In 1955 Hassan Mohamed and I were employees of the Maldivian Government Press. He was well known for having had an alliance with a female jinni. Later he had married her and even fathered children. When I approached Hassan Mohammad and inquired the validity of this rumor, he confirmed it! Very obligingly he related the whole incident - from the first joyful meeting he had with the jinni, to the bitter parting in the end.

Mr. Hassan Mohammad, consented to an audio recording of this narration. "An intimate encounter with a jinni" is the story of Hassan Mohammad's supernatural spouse.

his happened about 36 years ago. I was 17 years old and employed as a laborer at the Government Bodu Store. I often visited Hulhule' island with my fellow workers at the Government Bodu Store. At that time, this island was sparsely populated. It was regarded by superstitious Maldivians to be ill-omened, forbidding and sinister.

From the National Museum of the Maldives



Chair and Footrest

This specially crafted chair and footrest were made for use during the coronation ceremony of Al Ameer Abdul Majeed Ranna Bandeyri Kilegefaanu as the Sultan of Maldives. Although he was elected by the People's Special Majlis, he was never enthroned and no formal investiture was ever held to crown him. Hence, until his death, he remained as the Sultanelect of the Maldives. The chair and footrest are now in the National Museum.

Al Ameer Abdul Majeed Ranna Bandeyri Kiligefaanu died in Ceylon (Sri Lanka), at 4.30 pm, on Thursday, 21st February, 1952 (24/05/1371 A.H). He was buried at a cemetery in Maligawatte. The Maldives' national flag was flown at half mast for 15 days as a sign of morning. Extra-curricular activities at schools were also closed for 40 days.

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