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DHIVEHI DIGEST 4

15 ޕްރިންޓް 2014



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نمونه‌های متعددی از این کتاب در دسترس است. این کتاب در سال ۱۳۵۰ خورشیدی توسط انتشارات امیرکبیر در تهران چاپ شد. این کتاب در سال ۱۳۵۰ خورشیدی توسط انتشارات امیرکبیر در تهران چاپ شد. این کتاب در سال ۱۳۵۰ خورشیدی توسط انتشارات امیرکبیر در تهران چاپ شد.

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**تفصیلاتی از کتاب «تاریخ افغانستان»**

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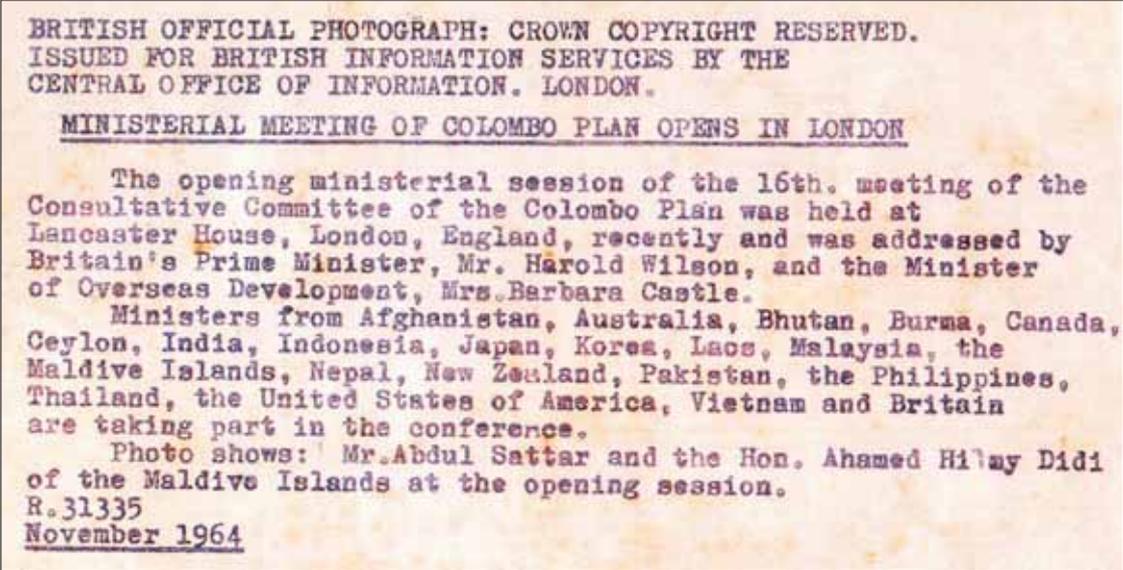




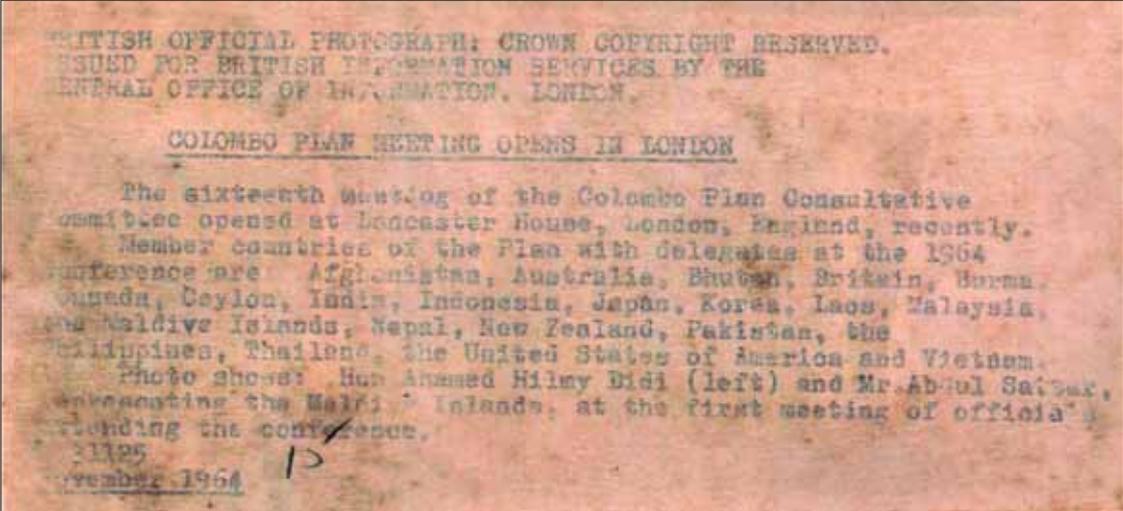


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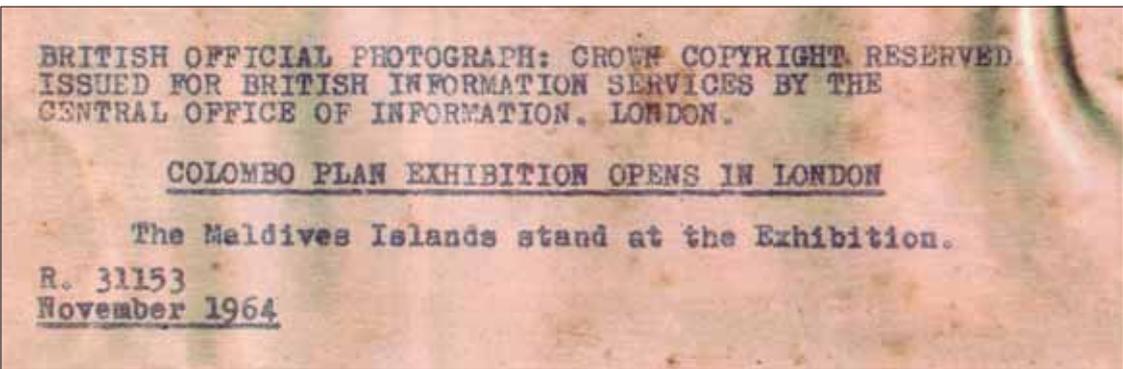
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178-NBC/BK/2009/126 : නිවැරදි කිරීමේ කාර්යය

**නිවැරදි කිරීමේ කාර්යය**

නිවැරදි කිරීමේ කාර්යය : 99915-2-669-2  
 නිවැරදි කිරීමේ කාර්යය : A-02282  
 නිවැරදි කිරීමේ කාර්යය :  
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නිවැරදි කිරීමේ කාර්යය : 1430  
 නිවැරදි කිරීමේ කාර්යය : 2009

නිවැරදි කිරීමේ කාර්යය : 15  
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178-BK/2012/30 : නිවැරදි කිරීමේ කාර්යය

**නිවැරදි කිරීමේ කාර්යය**

නිවැරදි කිරීමේ කාර්යය : 99915-98-07-8  
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Later, I came to know that the knife was pierced into what was known locally as the “Varuva” corner which was described as the North West corner. In the local tradition, a “Varuvaa” corner could be identified in several things. For example, one could locate a “Varuvaa” corner in a house, an office or as a matter of fact, a table or in an “Ashi” (a very large local bed-suitable for several people-that could best be described as a platform bed).

The very moment the knife tip was pierced into the bed-frame, the child- who was until then forcefully struggling to escape from our firm hold- stopped his aggression and lay on the bed, quite motionless.

The black magician began performing his magic. When he reached to a certain point, we heard the greeting “Assalaam Alaikum”. It was the same familiar and pleasant voice we had heard during our previous encounter, thirteen nights ago.

When conversation between ‘him’ (the Voice) and us began, I saw my younger brother taking a piece of paper from his pocket. I knew it was the same paper on which the ‘Voice’ had put ‘his’ signature. He unfolded the piece of paper and held it away from the bed’s headboard and asked the ‘Voice’ what it was. He held the paper in a manner that ensured the boy would not be able to see it or recognise it in his lying position.

At the very moment, the black magician made a gesture to my brother asking him to stay quiet for the time.

However, the boy immediately responded: “That is our signature agreeing to look after the child. However, the Jinn that is disturbing this little boy is pretty evil and restless. Although we had agreed and given our signature, for the moment, we are unable to put things in order. We ask for your forgiveness.”

When my brother heard the answer, it was a total shock for him. The emotions that were evident on his face were ample enough to indicate how astonished he was. In disbelief and taken aback of what he saw and experienced, he quietly exited the room.

Since that day and even now, I have never heard my once critical brother talking in his usual style and manner. However, this does not mean that he is now in our fold and believes in Jinn and devils in the way majority of us do.

Anyway, coming back to my story, I would like to end stating that the black magician continued doing his tasks until a good result was achieved.

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

The above story was translated to English by Ahmed Zaki Nafiz

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could get your signature as well.”

The little boy agreed to my brother’s request. As my brother was taking pen and paper from his pocket, the boy who had his eyes closed, stretched his hands and reached towards the headboard. Then he took the pen and paper and while keeping his eyes closed, wrote some letters underneath the writing on the paper which referred to the Visitor’s guarantee for the safety of the child for fifteen days. The boy then returned the paper to my brother who was still seated behind the headboard. My brother looked at the writing and the signature. He then gave a sarcastic laugh and left the room laughing.

The black magician, too, finished his work for the night. Before leaving the house he said, if there was no additional trouble and if everything went well in the coming fifteen days, he would like to think that with God’s assistance, it was all over.

My brother having left the room, laughing sarcastically, never made any comments on that night. He also had no critical comments on the black magician’s performances. This was quite unlike his usual style. However, two nights later, he returned back to his own usual self- that being standing firm against black magic and such other age-old traditional beliefs and practices. In a conversation with us in our house, he said he would prove at the right time and with certainty, so that we all would eventually accept that they (black magicians) were comen- masters of trickery who simply deceived people.

It was the thirteenth night after we had our last meeting with the black magician. The time was the period between the Maghrib prayer (prayer after sunset) and Isha prayer (prayer after Magrib). This time period was known among the locals as the ‘period between the two prayers’. There were many superstitious beliefs that were related to the period between the two prayers. Many believed that time-period was a time of increased supernatural activity. It was around this time that the little boy had a new and very powerful seizure. We were all dismayed. It looked as if the Jinn had repossessed the boy.

Having run out of all options, we hastily decided to call the black magician. It was I who went to look for the black magician. On my way home with the black magician, I met my critical brother and told him what had happened. He requested that he, too, would like to join them-once again- in the room just to observe the ‘fun’. The black magician agreed. However, he reminded him of the need to observe and follow the previous night’s strict conditions. The black magician further said that tonight it could take a longer time to finish the whole process and that no one should open or close the room door without prior indication from him.

When the black magician arrived at our house, four or five men were barely able to control and contain the boy. Hence, as a first step, he took his knife and repeated the same procedure he followed in the previous night. As usual, he uttered some magic words and blew air on the knife blade. He then pierced the tip of the knife into the wooden bed-frame. At this very moment, the child spat on the face of the black magician. The magician showed no unease. He calmly removed the knife and once again, pierced it into the bed-frame. This time, it was into a corner of the bed-frame rail that supported the headboard.

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I should note here that when black magicians perform with the intention of summoning Jinn before them, they narrate a specific magic that was locally known among the Magicians as “Dhahurusi”. While narrating “Dhahurusi”, the moment the black magician reached the words “Fabi Bughu L’othi Baghee L’a thee”, it was quite a common site to observe those persons-children or adults- to whom black magic was being administered, closing their eyes and losing strength. This was something I had observed on more than one occasion and hence, had personally gained prior knowledge.

As we sat in the room, earnestly awaiting an outcome, we suddenly heard a voice emanating from the child and calling out “Assalaamu Alaikum” (Peace Be Upon You) the Arabic salutations used universally by all Moslems when greeting each other. It was a male voice and certainly not the voice of the child. It was also not that deep, thickly throaty and angry voice that came out of the child and argued with the black magician, the previous night. This time, the voice was quite normal, gentle and very pleasant indeed.

By the look on the face of the black magician, it was quite apparent that he was very excited and ecstatic over what was happening. The black magician returned the salutations in kind with the Arabic words “Wa Alaikumu s-salam” (And Unto You Peace).

He then let lose the child’s “Kashi Ingili” and began talking to the new visitor with utmost respect. “I’m quite concerned with the suffering of this little child and I’m unable to put things in order and bring an end to his ordeal. I would be most grateful if you could kindly advice me on what should be done to find a solution to this problem. If you could help us in solving this matter, there was no doubt that it would bring much blessing to your good deeds. I am also thankful to you from the bottom of my heart, for accepting my invitation and coming here to meet us and giving your precious time, listening to the stories of our pain and suffering.”

The noble visitor responded: “I will do all I can to help the child. I guarantee that I will look after him for fifteen days. Within that fifteen-day period, I will try to find a way through which I could do something to the wicked and evil Jinn who is harassing this little child. I will try to make the Jinn leave this child severing all contacts. Meantime, I ask you to seek blessing and strength from Allah to help you bring an end to the child’s suffering.”

My younger brother who was listening with keen interest to this unfolding supernatural communication suddenly raised his hand and made a gesture to the black magician, indicating whether he could be permitted to ask a question. My brother was sitting at the head end of the bed on which the child was lying. The black magician understood my brother’s intentions and told the Visitor that there was another person who wished to ask him a question.

The child who lay on the bed then asked my brother that he should put forward the question.

My brother inquired, “As you had verbally agreed to look after this boy, I wondered whether we

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The black magician told us to gently rub and massage the boy's injured limbs and other such places. He then left saying that he would be back next Sunday night after the Maghrib prayer (Sunset prayer). He also instructed that by the time he arrived, there should be three people who could fluently read Noble Quran without any mistakes. In addition, he said, that we should get a "Mujumaraa" (incense burner) and an ingredient like "Kumunzaani" (Benzoin) for the burner so that it would produce a thick smoke. He gave us all these instructions on Wednesday night which meant there were four days ahead between now and the day he planned to come back and attend the boy. So, anxious of what might happen during his absence, we asked him what could happen between now and Sunday night. He said, with Allah's assistance, he hoped that nothing bad would happen. However, he cautioned that in case anything happened, he should be informed and for this purpose, he gave us the address of his house.

Since the black magician left, the main concern for all the family members of the child was the fear that something dreadful might happen to him between now and Sunday night. Hence, taking this into account, all the members of the family were well-briefed on what had happened to the boy on Thursday night. Everyone was made aware of all the discussions that the black magician had with us so that they all knew what should be done just in case.

My younger brother who always disagreed with administering black magic on the boy was also made aware of the Thursday night briefing. He was told what had happened to the boy during the night. Despite his opposition and criticism of black magic, he enjoyed listening to our stories with curiosity and interest.

One by one, the four 'long' days had passed and soon it was Sunday evening; and finally the sun, too, was about to set. My younger brother who was always opposed to black magic suddenly came into the room where I was seated. He said he would like to observe the black magician's performances. I conveyed his request to the black magician and with permission he was allowed in to stay with us in the same room. However, on condition that he-like everyone else-should refrain from speaking, moving around and doing anything unless the black magician had given permission.

As promised, the black magician arrived after the Maghrib prayer. On this night too, he put a sheet of white cloth on the boy's body and covered him. Then, as usual, he held the "Kashi Ingili" of the little boy and began administering black magic. He also gave instructions to those in the room explaining what each one of them should be doing. The magician also confidently said there was no need to hold and/or contain the boy. Unlike the other nights, the boy was not aggressive. Instead, he was lying quite obediently and watching what was happening around him. This evening too, by about the same time they reached the previous night's narrations, the little boy began to feel sleepy and after a little while, he slowly closed his eyes.

My critical and curious younger brother was seated among us. He was patiently watching with keen interest how the whole process was taking place. He also had one eye fixed to closely observe what was happening to the little boy as the black magic progressed.

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would also come out in the same language that was used to communicate. For example, if the black magician questioned the Jinn in Dhivehi, the answers would be in Dhivehi and if it was Arabic or English, the responses would be given in the chosen language.

Now, returning to my own narration-and just in case there might be difficulties in understanding on how the real incident had happened- let me give you additional details of the event; explain how it all unfolded right in front of me and in my very own house.

The black magician arrived at the house and went straight into the area where the child was kept. He then held the child's "Kashi Ingili" (Ring finger or the finger next to the Little finger) on the left hand and began administering black magic. On request of the black magician, and just in case there was a need, four or five of us stayed next to the boy. While we were there, suddenly the boy, within a split second, pulled his hand, freed himself and left the bed. We were able to control him only after he got out of the bed. The black magician was simply smiling at what had happened. However, as a precautionary reaction, he took his knife, uttered some magic words and blew air on the knife blade. He then pierced the tip of the knife into the outer side of the wooden bed-frame rail supporting headboard. At the very moment, the child- who was until then forcefully struggling to escape from our firm hold- stopped his aggression and became quiet. The black magician then instructed us to no longer hold him. The magician laid the boy on the bed and put a sheet of white cloth over him. Then, once again he held the boy's left-hand Ring finger and began performing black magic. Initially, the boy had a mild spasm but he neither freed his hand nor showed any aggression.

After a while, the boy closed his eyes. We thought he was falling asleep. However, there was a new development. Suddenly, the boy started talking in a tone that was quite different to his own. Using a thickly throaty voice that was rough and taut with anger and which emanated from deep down his throat, the boy said, "Why did you call me?"

"What's your name?" The black magician asked him as his initial question.

"I won't say my name", the boy responded.

The conversation between the boy and the black magician eventually got engaged in a heated argument. Finally, the black magician said, "Now you go! I who know how creatures like you should be dealt with!" The black magician then let lose his hold on the boy's Ring finger. However, using his Index finger he wrote two or three letters on his forehead.

With that last action, it seemed as if the boy was totally cured. The boy opened his eyes and looked around. He then gently got up from the bed. However, from his expressions it was clear that he had pain in his hands and in places where we held him tight while trying to contain him during those sudden and forceful seizures.

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The boy was also referred to a second person- a traditional Maldivian medicine practitioner. He gave further medications; unfortunately, with no avail. It was at this point that some elders began talking about the boy being under the spell of Jinn and suggested we employ a black magician.

The actions seen from the boy who was about eight years old was also extraordinary. For example, there were times when he went through powerful seizures that made four or five strong men gasp for air while trying to contain him. I was one among them and on rare occasions- so was my younger brother who was often at odds with me due to my traditional views and beliefs. He was adamant that administering black magic to the child was totally wrong. In his view, it was a mental problem and that we should speed up getting psychiatric treatment.

Despite the differing views, the boy's guardians brought in a black magician who was specialised in Jinn. His conclusion was, the boy's sickness was due to a sorcery gone wrong. He was mistakenly identified as another person and as a result, the sorcery- that was actually aimed at the other person- was afflicting the boy. And what was more! The Jinn, who was sent under order of that sorcery, was now actually harassing the little boy.

Administering black magic being the wish of the boy's guardians, the black magician began his work, finally summoning the Jinn who was harassing the boy. When questioned, the Jinn was angry and agitated. Hence, both the black magician and the Jinn were soon at loggerheads. The magician asked the Jinn to leave the boy but the Jinn refused. The black magician was not ready to give in. Instead, he challenged the Jinn giving no choice but to leave, and in the event of refusal, warning that he might afflict the Jinn with potent harm that would never ever be forgotten.

Anyway, at the end of the first night- and after administering black magic- he said he would put the boy out of sight of the Jinn. However, warning that it was temporary and not a permanent solution.

It should be noted that there are certain types of characteristics that are common to all black magicians and sorcerers when they deal with children and adults who are subject to disturbances from Jinn and other similar supernatural forces. For example, in situations where they summon Jinn, they will announce its arrival. They will talk to the Jinn just like any other person in front of them. The conversation will be loud and audible to all those who are within the same area in the house. The questions that are put forward to the Jinn will be addressed to the person undergoing the black magic; in this story, the unconscious boy. The Jinn's answers for the enquiries might be sometimes given by the unconscious boy. However, sometimes, the answers could be heard in a strange and alien voice coming out of the throat of the child. Whoever listening would recognise that it was not the actual child talking. In such situations the child would remain still and unconscious throughout the process. He would also have no control of his own voice. Hence, whatever the voice that came out of the child would be unintentional and out of his control. It was simply the Jinn-using the child as a medium- communicating directly with the magician. If three or four people addressed the Jinn through child, the voice emanating from the child would be in different tones, meaning the Jinn's responses were sent to different people. The answers to the enquiries

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## The eight-year old boy who could not be contained by six people

I am- the narrator of this story- now in my mid 60s. About 50 years ago, the then Government of the Maldives made a decision that the country should locally produce a large part of its clothing needs. For this purpose, 17 youth trainees were selected by the Ministry of Home Affairs. I was one of them and all of us were to be sent abroad to get training in the operation of handloom. We left on our apprenticeship after signing a contract with the Ministry under which we agreed to serve the country as handloom operators for a period of six years.

Having completed our training, we returned home on 3 July, 1963. To our dismay, we could not begin our trade. The country's fast pace of economic progress and trade had already superseded the type of training we had attained. By then, it was less cost-effective to produce cloth in country and much cheaper to import from overseas. Hence, we could not be employed as handloom operators. We were in fact, made redundant to our intended job right after we had mastered the handloom skills.

Anyway, I was employed in the civil service. As health-sector employee, I had spent a good deal of time working in different atolls of the Maldives. It was during my time in the atolls, I developed an interest to know more about real incidents and stories about relationships between the humans and Jinn. I had, in fact, already written and published some of them.

Recently, I read similar stories that were published in the first three issues of the newly-published magazine, Dhivehi Digest. I liked all of them and wanted to write one of my own in the same magazine. I decided that I should write about an incident that unfolded right in front of me and right in my own home. It was also an incident in which, for all the practical purposes, I happened to be a major player.

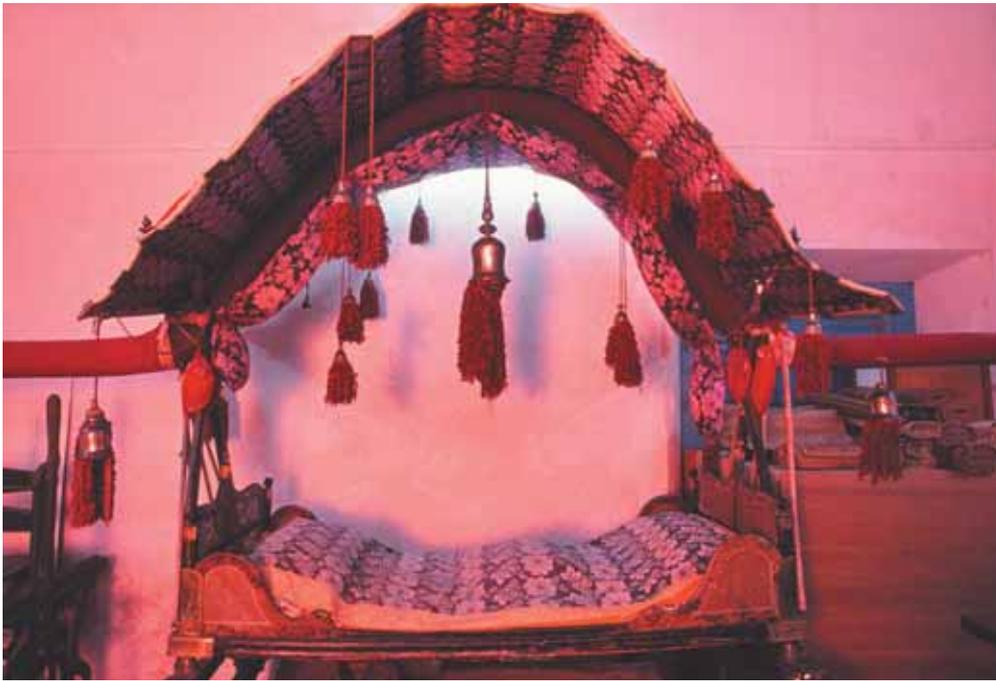
One of my younger brothers was brought up under today's contemporary education system. His thinking process and thoughts reflected his modern educational upbringing. The views and opinions of such youngsters who had similar education were often in contradiction with many things that our forefathers had done- and now handed over to us. In their views, some of the beliefs of our forefathers were totally objectionable and could not be accepted. On this matter, I was not on their side. Hence, often there were minor opinion clashes dividing them and us on matters of traditional practices.

While recognising the existence of this opinion difference, and having kept it aside as it is, I will now try to explain the incident that took place at my home.

A Jinn had developed a strong interest with one of the boys living in my house. As a result, he was subject to unexplained consequences. For example, there were times when he felt totally agitated. There were also other times where things simply happened causing him harm. Initially, the boy was taken to hospital. However, despite the medications and advice from the doctor, there was no relief.

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## From the National Museum of the Maldives



Dholhidhaan Kolhu or the Royal Palanquin

This beautifully adorned Royal Palanquin is a covered portable couch. It is mounted on two poles and is carried on the shoulders of the official Royal Bearers. The Sultan used the Palanquin, whenever he felt the need to take a rest, especially when he was attending official duty outside of the Palace. Hence, during the time of the Sultanate, taking a palanquin was a standard practice followed under official Royal Protocol. The Palanquin is now displayed at the National Museum.



Shoes of Sultan



Shoes of Sultan

The above photos show two similar pairs of shoes. These shoes were worn by the Sultans of Maldives as part of their official Royal Attire or Regalia and hence, they were custom-made to a similar design. With the dissolution of monarchy in the Maldives, the two pairs of shoes are- like many other items from the Palace- now displayed at the National Museum.

