ދިވެހި ڊائجسٹ

DHIVEHI DIGEST 6 15 ڊسمبر 2014

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اَلظِّهَارُ

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ثعلبة ذُگَرَنگَاہِ ثَرْدَ ڤِيرِيَاسَرْهَڤْرَسْرَسْ ثَيْرِوَةَاهِدَمِ دِسَرَسْدُسْرُوْسْ دُاهْڤْرَسْمَوَاسْ دُاهْڤْرَسْ اُڤْدَاهْرَوَگَسْرُوْ. وِدَّ اُسَادَسْ سَوْگَدَمْوُوْدُدُ دَدُاهْدَهْمَ هَاهْڤُوْدَسْ خولة دُگَرَسْ ثَيْرِوَةَاهِدَمِ سَوْگَدَّاہِ صلوات ثَرْمِ سَرِهَاسْڤُدُگَرَسْدُ اَسِهَاسَسْ حاضرُ وَةَاهِدُسْسُوْدَسْگَاہِ اَسِهَاسَسْ اُسَادَسْگَدُ اَسِهَاسَدَاہِ اُسَادَسْگَدُ ڤِيرِيَاسَرْهَڤْرَسْگَاہِدَڤْرَ شكاية ثَرْسْسُوْدَسْ دُاهْوُ. سَرَدَوْسْ اِسْوْگَدْڤِرْسْدَاہِ اُدَاہِمَسْگَاہِ رَدَاهَسْوْسْ ظهار دُ مسئلة اَگَاہِ دُثَرْ اُهْوْسْ حكم ڤُدُهْ دَّمْمَرَسْوَاسْگَسْدُ هَّوَاہِدَهْوَوَاہِگَّ سْوَّوَاسْدَسْ سَرِهَاسْڤُدُگَرَسْرُوْسْ ثَيْرِوَةَاهِدَمِ اُسَادَّاہِدَڤْرَ اُهْوْسْ هَسْوُڤُدُهْ وِثَرُدُسْرُوْ رُسْسَرَوَّسْرُوْ.

سَرَدَوْسْ اُسَادَسْگَ اُ شكاية سُاهْسْمِ اُسَادَسْگَدُ اَسِهَاسَدَاہِ اُمَهْڤُرَسَرَسُ ثَرْسْسُوْدُدُدُ ڤُرَدَاہِ ثَرْسْ ڤُسْسَرَدْسْڤِرْهَاہِ سَوْگَدْڤُهْمِ جبريل دُگَرَسْ دِسْوْمَرَمْدُ سُاهِرْسُڤُدَاہِ اُوَّ رَمَهْسْ اَّهَرَّاہِدُسْ سَرِهَاسْڤُدُگَرَسْدُ اَسِهَاسَسْ وَةَاهِدُسْسُوْمَسْوْ. وِدَّ دِڤِرْسْدَاہِ ڤِرَسُ ظهار سُاهْسْڤِرْسَرَ اُسَادَسْ دِسْڤَوَّسْدَدُ اَسَرَسِ دَّمْمَرَسْوَاسْگَسْدُ اُهَوَسِ اُ رَمَهْسْاَّهَرَمْسْ اَسْدَوَاہِڤُدُ. اَسَرِ سِاهْسُرُاهْسْوْ. دِسْوْمَرَسْوَسْ دِدَسْوَاہَگَّ اُمْسْسُمْدُ اُسْدُدُدُ ذريعة اُاهْسَادَدَاہِ اُسَادَسْگَدُ ثَرْڤُوْمِرَسْهَاہْوَاہِگَّ اُهَوَسِ خولة دُگَرَّاہِ اَسِهَاسَ ڤِيرِيَاسَرْهَڤْرَسْ اوس دُگَرَّاہِ دِڤْرَڤِيرِيَاسَرْهَڤْرَسْدُ ثَرْڤُرَدَاہِ رِسْدِ ظهار دُاهْوْ. اُرْسِ اِسْوْگَدْڤِرْسْدَاہِ اُسْدُڤُرَمَوَدَ ظهار اُهْ رِسْدِسَادُدَاہِ اُثَرْڤِيرِيَاسَرْهَڤْرَسْدُ ثَرْڤُرَدَاہِ رِسْدِ ظهار اُهْوْ. ڤَرُ دِرَسْ مِوَدُدُ اَسَرِهِدِرَّ مِوَدُدُ دَاہِدِرَّاہِ سْرُوَمَ سَّوْسِ حرام اَسْرُسَرَّاہِ اُاهْڤَرَسْسْڤِرْسَرَ سْرُوَمَ اُسَاسَهْڤُدُ دُسَرَسْاهْ اُاہِسْدِرَّاہِ اُاهْڤَرَسْسْڤِرْسَرَ اُ اُاهْڤَرَسْسْگَ اُاهْڤَرَسْسْمْ ڤِرْسْدُ دُهْسْ اُاہِ ظهار سْسْمْدُدُ معن اُهْوْ. دِسَّوَرَسْ دِرَسْ مِوَدُدُ دَاهْكَسْ اَسَرِهِدِرَّ حرام سْسْمْدُدُ قصد دَاہِ سَاسَهْڤُدُ هْسِرَسِ رِوَسِ اَسْسْمْدُ دَاہِدِرَّدُ هْسِرَسِسْرُوْ. سْرُوَمَ سَاسَهْڤُدُ دِوُسِرَمَسْاهْ رِوَسِ اَسْسْمْدُ دَاہِدِرَّدُ دِوُسِرَمَسْسْرُوْ. دِڤَرَاہِسْ مِوَدَّ اَسَرِهِدِرَّاہِ ثِرَدَّرَسْ هْسْڤِرْسَرَ مِوَدَّاَسْ اَسَرِهِدِرَّاہِ اُسْسْمْڤُرِسْ ظهار اُهْوْ. ڤَرُ ثَرْسْ دِرَسْدُ سِاهَاہِسْ اُسَارَرَسَادُهْ وُوِاهْڤُسَرَ مِوَدَّ اُسَادَسْ سَوْگَدَمْوُوْدَسْهَسَاہِ رَثَّرْوِڤُدُمَوُدُ وَّرَسَ اُوَسِ ڤُرُدُسْ دِاَسْسَ اَّهَرَمْوَسَادَاہِ هَّرَسْسْسْمْوَاہِڤُدُ.

ڤَرُ ثَرْسْ دِ ظهار دُ دَسْوَاہَرَّاہِ هْسْسْمْدُسْ خولة بنت ثعلبة بن مالك الخزرجية اَّاہِ اَسِهَاسَسْگَدُ ڤِيرِيَاسَرْهَڤْرَسْ اوس بن الصامت اَّاہِ دِڤْرَڤِيرِيَاسَرْهَڤْرَسْگَاہِ دُڤْرَدَاہِ حديث ڤُدُمَوُدَاہِ يَرَوَّوِڤُدَاہِگَّ هَاهْ يَرَوَّاَّهَرَمْوَسَادُ ڤَرَّمَوَسْ هَڤَاہِدَوَّدَّمْوُدُ. ڤَرُ دِ خولةدُگَرَسْدُ اِسَادَسْ يَرَوَّوِڤُدَاہِڤُدُ. اُسَادَسْگَ

ވިދާވެދުން. ތިމަންކަން ދާންދ الله ކަންބެހެއްދުމަށް ވިދާވަން. مجادلة ބުއިން ފެންނަން ހަ ބ ،ބ ،ب ،ت ،ث ،ج ،ح ،خ ،د ،ذ ،ر ،ز ،س ،ش ،ص ،ض ،ط ،ظ ،ع ،غ ،ف ،ق ،ك ،ل ،م ،ن ،ه ،و ،ى ،ي ،ء ،ة ،ؤ ،ئ ،ى ،ى ،ى

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ތިމާގެ ކުރިން ބަލައިދިން ؛ ظهار (ތަފުސީر: ދިވެހި ބަހުން ތަރجންކުރެވިފައި ހުންނަ ق) ކަމަށް ބުނެ، ތިމާގެ ދަންބަދުގައި ކުރިން ؛ ، ، ،

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ތިން ދުވަހުގެ ކުރިން ބުރިން ބުރިން ބަންދުކުރުން ކަން ؛ ظهار ؛ معن ކަން ކުރުން. ؛ ؛ ؛

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ދިވެހިރާއްޖެން ވަކި ،ﷺ جمهوريه ،ﷺ ،ﷺ ،ﷺ ،ﷺ عبد الله جلال الدّين - قوم ئ رئيس الجمهوريه
محمد امين ،ﷺ ،ﷺ ،ﷺ. ،ﷺ ،ﷺ ،ﷺ ،ﷺ ،ﷺ ،ﷺ. (1 ،ﷺ 1953 ،ﷺ)

ދިވެހިން ބ ،ق ،ر ،ی ،ق ،ر ،ن ،ش (قوم ،ے ،ر ،ئ ،س محمد امین ،ن ،ش ،ن ،ے ،ج ،ق ،ر ،ن ،ش ،ن ،ے ،ج ،ق ،ر ،ن ،ش ،ن ،ے ،ج ،ق ،ر

ތަންކުރ ތިވެގެންވާ ތަން ބާ ހިންދާ ،ކ،ތ،ބ،ت،ث،ج،ح،خ،د،ذ،ر،ز،س،ش،ص،ض،ط،ظ،ع،غ،ف،ق،ك،ل،م،ن،ه،و،ى،ي،ء،ة،ؤ،ئ،ﻻ،ﻷ،ﻹ،ﻵ،ﻟ،ﻠ،ﻨ،ﻬ،ﻤ،ﻴ،ﻮ،ﻔ،ﻘ،ﻜ،ﻌ،ﻐ،ﻧ،ﻫ،ﻣ،ﻳ،ﻲ،ﻛ،ﻋ،ﻏ،ﻗ،ﻓ

ހިންދަރ ތިމާގެ "ބ،" ބުރާބަރ ބަންދުކުރުމުގެ ވިސްތަރ ބަންދުކުރުމުގެ ؤދިއ ބަދަލުކުރުމުގެ ؤސްކަން ކުރެވެ. ހިންދަ ؤސްކަން ކުރުމުގެ ބަދަލުގައި ؤސްކަން ކުރުން ؤދިއ ؤސްކަން ؤދިއ ؤސްކަން ؤދިއ ؤސްކަން ؤދިއ ؤސްކަން ؤދިއ ؤސްކަން ؤދިއ ؤس ؤس ؤس

ދަންބުން: ފާރިސް ތަރުބިއްޔަތުން ދިވެހިރާއްޖެ ތެރެއިން ކުރިން ހުންނަ ބަންދުކުރެއްވުން ކުރިން ؛ ؛ ؛

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ؤمبرؤ دەدؤترىدە، مەمر ترمبدؤ دىغبرىسۆمەىەس ئاممۇ ئەمەىەس بەتؤؤ ئرمبرؤىەىەتەس ىرؤىر

- ؤمبرؤ دەدؤترىدە، مەمر مبدؤتر دىغبرىسۆمەىەس، ئەمەىەس ئاممۇ بەتؤؤ ئرمبرؤىەىەتەسرؤىر.

مەدىس: ؤمبرؤمەىەس ىرؤمە دەدؤترىەس ىرؤمە مەتتىرؤىسۆ دىغبرىەىەسىۆ ئەمەىەس ئىرؤىسۆ وىبؤىەىەىر.

ئەدىرىەمۆ دىسىئىسەىر. مەپ ھىسەئ مبىرۆىەدىئ مەمۆھەدىر. مەىرىمبىرۆھەدىئ مەمۆھەدىر مەپ ؤىسەىر. ترىر مەمۆھەدىر مەپ ىرؤىدىر. مبدئ مەدىمۆىر ئەمىر ئەىرىسۆ ئەمەىەس ئىرؤىسۆ مەمۆھەدىر مەپ ىرؤىسۆ ھىئەمۆ ھەىەدىئىرىر. وىبئەمۆ مىرھەىەدە "مەدىمۆىەھۆىەىەس ھىرئەىەىەىر" ئەمىر ھىرؤ مەتتىرؤىر ئەمەدىئىەىەس مىرؤىر. ھىئەىەدىئىەس ئىرؤىسۆ ئەمەىەس مىرؤىر. مبدئ مەدىئىەىەس ئىرؤىسۆ مەمۆھەدىر مەپ ھىسەئ مىرئەىەتەسىۆ مىرؤىسۆ ئەم

ދިވެހިރާජ ބަންދުކުރުން ބާރުވެރިކަން ދިން ބަންދުކުރުން ބާރުވެރިކަން ދިން ބަންދުކުރުން ،ބ.ބ.ބ. ،ބ.ބ.ބ. ،ބ.ބ.ބ. ،ބ.ب.ب. ،ب.ب.ب. ،ب.ب.ب. ،ب

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ދިވެހިރާއްޖެ

ڊژيسٽ - تاريخوسٽرڪچر - 1

- ހިސާބުގެ -

ބަންދަރުން ބަންދުކުރެވުނުން ހުރި ދިވެހިންގެ ދިވެހިރާއްޖެ ބަންދަ ހިންދަ ހަމައެއް. ހުވަދُ ކަންކަން ކުރެވެންދެން ބަންދުގައި ހުންނަ ބަންދުން ބަންދުވާ ހަމަ ،ކަ ،ؤ ،ؤ ،ؤ

ހިކުރުންތައް، ފާހަގަކުރަން ހުރިހެން، ތިން ބަދަން ؛ ،؛ ،؛ ،

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ބޭނުންވާ ބަދަލުތަކުން ފުރިހަމަ	ފުރިހަމަ ކުރުން
ބަދަލުވުން	ބަދަލުވުން ހުންނަން ބާރުވެ
ދިވެހިބަހުން	ބަހުގެ ދިން ވަކި ބަދަލުވެ
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ذخيرة	ހުންނެވުން
ހިންދަ	ހިންދުން
ދިވެހިބަހުން	ބަހުން ބަދަލުކުރުން
ھوڪو	ڪوششن ڪرڻ تعريف ڪرڻ
ھوڪوخانو	حاصل ڪرڻ
ދިވެހިބަހުގެ	ބަދަލުކުރުން
ښوګرافي	ڪرڻ ڪوشش
ٽائپ	ٽائپ ڪرڻ
ریسرچ	ریسرچ ڪرڻ
ڪيرا	ڪيرا
ڪڏهن	ڪڏهن
ڪنهن	ڪنهن
ڪنهن، ڪنهن	ڪنهن ڪنهن
ڪيبل	ڪيبل ڪرڻ ڪوشش
ڪيبل	ڪيبل
ڪڏهن	ڪڏهن ڪرڻ
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ڪڏهن	ڪڏهن
غنيمة	غنيمة
ڪڏهن	ڪڏهن
ڪيبل	ڪيبل
ڪيبل	ڪيبل
ڪڏهن	ڪڏهن
عام	عام ڪرڻ
ڪڏهن	ڪڏهن
حوال	حوال
ڪڏهن	ڪڏهن
ڪڏهن	ڪڏهن (ڪرڻ)

ش.ؤ.ګ.ګ.ګ

ذُقْرِمِسْرِيعِ	قْرِسُوحِسَرَلْ بِاهَرِسْ هَقْرِسَّرْدُوْسْ
ںَبَرِمِسْرِيعِ	دُقَرَغُرْمْعِوْسْ
ںْءَوَّرِمِسْرِيعِ	دُّءُوْبِرںَدُرْمْعِوْسْ
قْرِمِسْرِيعِقْرُوْںْ	حِرَںَّقْرَهَسُوَّسْوْغْرُسْ
ںِرِيعِ	وُبِرْمَںْںْرُسْ
هَبِرںَبِرُدُّرَمِ	رِمَّدَرْمْعِوْسْ
ءِقْرُدَسُوْبِاهَ	سِرْمْدَمُرْمْعِوْسْ
دَّںَءُوَّدَسُوْ	قْرِسُوحِسْرْمُدُبِاهَرِسْ سلامة وُسْ
ںَںْءُرْسْدَمِ	قْرَهَسُوَّسْوْغْرُسْ
ںْءَںَءُوَّدَسُوْدَمَ مَسِرِ	هَبَّرْدُدُرْ ںْبِرْدَمِوْسْ
ءَرِمِعَ	قْرْدَقَرَمْدُرْ ںْبِرْدَمِوْسْ
ةْءُوَّرِمِسْرِيرْمَّ شَوَّرَقَرَمْرِمِسْرِيعِ	ںَّحِرْمَّرْمْعِوْسْ
ذُقْرِمِسْرِيعِ	هَرْمْرْمْغُرُسْ
ںَبَرِمِسْرِيعِ	هَبَّرْدُدُرْ ںْبِرْدَمِوْسْ
ںْءَوَّرِمِسْرِيعِ	قْرْدَقَرَمْدُرْںْرُوْسْ
ءُسْبَّرْهْ	ءَرِمْقَّرُبِرںَدُرْمْعِوْسْ

ںَءُمِعَرُرْدُدُ رُّسْرْهَرِ

ةْعَرُدُقْرَءَرِ	حِرُسْءُدُقْرَءَرِ قدر ةْءُوْسْ
ںَسَّرْمْهْدَدَمِءَرِ	هَبَّرْدُءَرِ ںَسِءُقَرَمْدُرْںْرُوْسْ
قَرَمْةْرِءُدُقْرَّ	قِرَعَرِمِںَسْںْءَوْسْ
ںْ سْرُوَمَ دُقْرُهْبَرںَبِرَّ	دُهْسَسِرِقِرںَسْرِعْهْسْ
دُّدَمِءَرِ	رَبِرَءَسِءْءَّ هَّدُرُدُرْسْ
هَمْةْرَسِءِ سْرُوَمَ دُعَرَهْقَرَسِءِّ	هَهْعَّقْرِءِسَرُوْسْ
وَّمْهَبِرںَبِرَّ	ءِرَمِهَسِرِهِسْ
ںَسَّرْمْهْءَرَهْبِرَّ	ءِرَمِهَسِرِهِسْرِعْهْسْ
ةْءُسْرْمِءِرَّ	هَهْدُرْسْرْمْحِرَںَسْرُوْسْ
هَمْءِمَ سْرُوَمَ دُّدَمِءَّ	هَمْدَمِمَءَسُوْسْ
ںْءَرُءْ سْرُوَمَ وَّمْةْرِءَّ	وَبَرَسْرْهَرِ ںَدُںْءُ.

ދިއުން ބަންދުކުރުން ކަމުގައި ދިވެހިން اشارة ކުރާ ކަމުންނެވެ.

ބިން ބަންދުކުރުން ހުށަހެޅިފައި ހުންނަ ބަންދުތައް

ކަންކަން		ވަގުތު	
ކެއުންތަކުން	ބުރި قائم ކުރުން	؟ؤ؟ؤ؟ؤ؟ؤ؟	؟ؤ؟ؤ؟ؤ؟ؤ؟
ކަރުދަސްތަކުން	؟ؤ؟ؤ؟ؤ؟ؤ؟	؟ؤ؟ؤ؟ؤ؟ؤ؟	؟ؤ؟ؤ؟ؤ؟ؤ؟
؟ؤ؟ؤ؟ؤ؟ؤ؟	؟ؤ؟ؤ؟ؤ؟ؤ؟	؟ؤ؟ؤ؟ؤ؟ؤ؟	؟ؤ؟ؤ؟ؤ؟ؤ؟ ؟ؤ؟ؤ؟ؤ؟
؟ؤ؟ؤ؟ؤ؟ؤ؟	؟ؤ؟ؤ؟ؤ؟ؤ؟	؟ؤ؟ؤ؟ؤ؟ؤ؟	؟ؤ؟ؤ؟ؤ؟ؤ؟
؟؟؟

ﷺ ذُوءُ ذُوءُ ذُرُوءُ	ذُرُوءُ ءُهُوذُهُوءُ
ﷺ ﷺ ءُ ذُرُهُ	ﷺ ﷺ ﷺ

؋ۇمەھۇ ئىرھۇقومەۋاۋىدەھكەش	دۇقۇۋش ئاھۇدۇھۇھەش
ھۇسۇسۈۋىدەھكەش	ئەسۇئۇ صحّة ۋەھەش
ۋاۋىۋىدەھكەش	ئۇمەئەۋەسۋاۋدۈ ئۇسۋاسۇۋەھەش
ئۇئاۋۇۋدۇدۇ دەھكەش	؋ۇمۇقۇمەئەھ ئاۋۇش
؋ۇئاۋۇدۇ دەھكەش	ھەھۇئاۋەھەش
؋ۇھۇسىۋىدۇ ئىرھۇقومۇ دەھكەش	ئۇھەۋىئەھۇمەئاھ ؋ۇدۇۋش
دىسۇۋەھۇ جماعة ئۇدۇقۇش	دىسۇمەئاسۇئۇ ئەسۇئاۋۇسۇسۇش ئۇھەۋ
ئاھاھۇئەۋەھ ھاھاھۇ دۇقۇش	ئۇئ ھەسۇۋۇپۇسۇسۇش ۋەئەسۇھەۋ
ھۇسؤسۇدەھكەش	ئۇئ ھەسۇۋۇپۇسۇسۇش ۋەئەسۇھەۋ
ھەھۇھاھۇدەھكەش	ئۇئ ھەسۇۋۇپۇسۇسۇش ۋەئەسۇھەھۇ.
ئۇھەئاھۇ ئۇۋۇھە ؋ۇسۇمەئاھۇدەھكەش	ھەؤۇھەھ ئىسۇۋۇش

؋ۇۋىرسۇئۇھھۇئەئەھۇئۇ ھەھاھئەسۇمەھ

1- ؋ۇسۇؤۇس (ق.ع) ئاھەسۇۋە؋ھ ھەۋسۇھەۋەسۇ ئىرئاۋاھۇئۇسۇدە ھۇئۇ ئاسۇ؋ئەسۇئاھەھۇش - ئۇۋەھە ؋ۇئۇ ئەھەئاھۇۋش.

2- ۋۇؤۇ؋ ئەسۇۋەئاۋش ھىئۇئەئۇ ؋ۇۋش ھەۋەسۇ؋ۇۋىسۇدە ئاسۇ؋ئەسۇئاھەھۇش.

3- ؋ۇ؋ئەھاھ / ئاھاھۇ؋ۇھەسۇھاھۇ ؋ۇئۇۋەۋىدە ؋ۇئۇ؋ ؋ۇھىۋاۋىدەئاۋش ۋۇؤۇ؋؋ۇھىۋىدە ھاھەسۇئەسۇ ھى؋ئاۋەسۇۋش.

4- ئاۋۇ ھاىئە؋ئاۋىدەسۇ ئۇۋەسىسۇدە ئىسۇۋاۋىسۇ ئەھەئاھاۋىسۇىسۇىسۇش.

5- ئۇھۇئىسۇش سۇسۇسۇۋىدەھ ؋ۇسۇسۇدە ھاھەسۇئەسۇ ھەسۇۋەسۇۋەسۇۋەسۇ.

6- سۇسۇسۇۋىدەھ ئىسۇئاھاىئەسۇش ئىۋىسۇ؋ىئە؋ۇھۇسۇۋىدە ئە؋ئىسۇ؋ھاھۇش.

7- ؋ۇ؋ ھا؋ۇئاھۇ ھەۋىدە سۇۋەھ ؋ۇھىۋ؋ۇھۇھىۋە ھىسۇى؋ۇئىسۇدە ھا؋ۇئەسۇ ؋ۇئەئاۋ ىسۇئۇھاھئە؋ۇس.

8- ؋ۇ؋ ھا؋ۇئاھۇ ئە؋ۇۋاھ سۇۋەھ ئاسۇۋئۇ ھاھكەھاۋىدە ئە؋ئاۋىئەسۇىسۇدە ھا؋ۇئەسۇ ۋىئەسۇھەۋەسۇ ؋ۇىسۇھ؋ۇھ ئاىئەۋەھۇش.

9- ؋ۇىئەسۇئۇ ۋىئاسۇئۇھۇئەسۇش ؋ۇسۇسۇدە ھ ھ؋ى؋ۇھاھۇ ؋ۇئەۋىھ؋ ۋۇھەئەھۇ ئەھەئاھۇش.

10- ؋ۇئاۋ ھاھكەھاھسۇ؋ۇۋىۋھ ؋ۇئەۋىدە ھىسۇس ئىسۇ كەسۇئاسۇئەى؋ۇسۇدە، ھا؋ ھۇ؋ئاھاۋىدە ىھاھۇ؋ۇئە؋ۇئاۋۇ.

11- ؋ۇىئەسۇھاھۇ ئاسۇ؋ھۇ / ھەسۇئەسۇھاھۇ ۋ؋ھۇ ھۇئۇسۇدە ھۇ؋ئاھاھۇ؋.

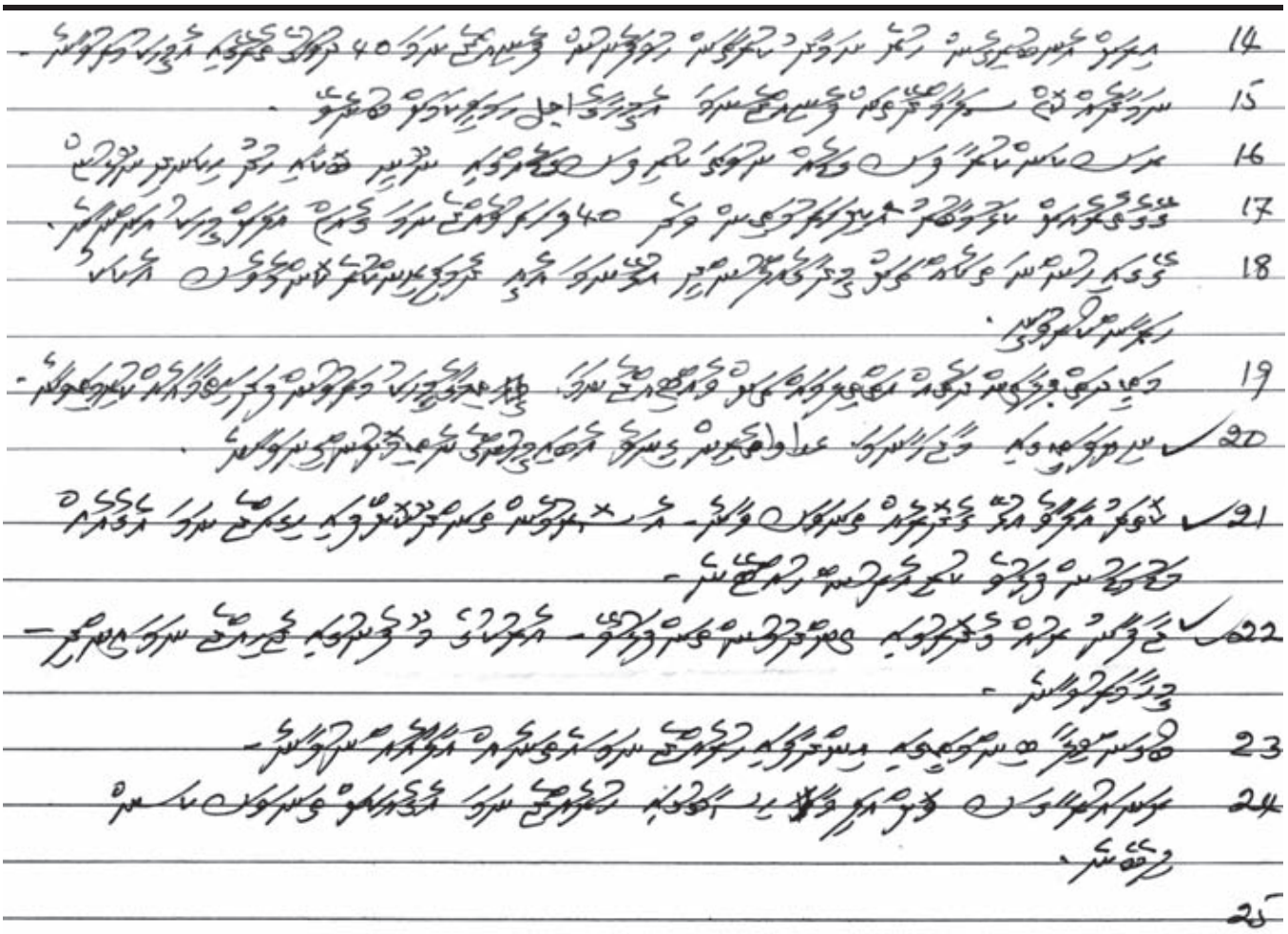
12- 11 ۋەسۇۋ؋ۇھەسۇ ئىۋ؋؋ۇسۇدە ئىھ؋ۇھاھاھۇ؋.

13- ھەسۇۋىھۇش سۇۋەھ ھاۋاھاھۇۋىھۇش ۋاۋەسۇ؋ۇۋى؋ۇسۇدە، 3 ؋ۇۋەۋۇۋھۇش ھ ھ؋ى؋ۇھاھۇ ؋ۇئاۋ سۇۋەھ ھەئىھۇۋسۇۋاھاھۇ ؋ۇئاۋۇۋى؋ۇۋش.

14- ھىسۇش ھاسۇھىىۋش ئىسۇ سۇ؋ۇۋىئاۋھەسۇش ئۇۋۇ؋ۇسۇش؋ۇىسۇھۇسۇدە 40 ؋ۇۋەۋۇھۇسۇدە ھا؋ۇئاۋ ۋىسۇ؋ۇش.

15- سۇ؋ۇئاھاۋسۇش ىۋ؋ۇۋۇئەسۇش ؋ۇىسۇھۇسۇدە ھا؋ۇئۇ ھەئۇۋۇئەۋىاۋسۇش ھۇسۇ؋.

16- ތަންކުރުން ؛ ؛ ؛



1- ابراهیم فرید دیدی - 2- محمد ابراهیم لطفی - صفحه 34 ،35 ،ﬁ ،ﬁ ،ﬁ

be honoured and respected like a ruler. ("Nakaiiy is a monsoonal period based on constellations and there are 27 monsoonal periods in a year. "Maa" is the tenth "Nakaiiy" of "Iruvai Moosun" or the North East Monsoon. The time period for this "Nakaiiy" is between August 11 and August 23).

King coconut tree was planted near a house: The house would be abandoned. If the root of the coconut tree touched the under-ground water, then the person who planted the tree would die.

Bougainvillea is planted on the ground of a house or in any place: The house or the place will not thrive and/ or people will not be using the premises much.

"Rana uraa" (Scrambled Egg Tree) plants are in a distance where the light of lamps in a house reaches: Those living in the house will benefit from much prosperity.

The above article is free to use in any form, style or manner by any one in any place. However, in case the article or part of it was used, I would appreciate an acknowledgement referring to "Dhivehi Digest". A.H
The above article was translated from Dhivehi to English by Ahmed Zaki Nafiz.

Ibrahim Farid Didi (standing in the back), seated in front (right to left): Mohamed Ibrahim Lutfy, Ali Naseer and Ali Najeeb. A piece of Mohamed Ibrahim Lutfy's own handwriting is included on pages 34 and 35 of this magazine.

treasure buried under that location.

Mouse bites a person's hand or legs and tries nibbling the fingers: Someone is administering sorcery to the same person.

Mouse eats or destroys something that one uses: Very soon there will be some misfortunes
Female pregnant spider is seen in the house: Will receive news about a family member living in a distant place.

Person comments and at the same time a gecko chirps: It means the person is telling the truth.
Twitching of the right eye of a male or the left eye of a female: There will be happiness on way. It will be all sadness if the eye twitching was in reverse order.

"Maakanaa" (Heron) calls while flying over a house: There will be a death in the house, or the person who heard the call would die in three days.

Person is seen praying while facing the sun: The person will die in 40 days.

Person sees a dream in which someone has just finished a "Salat" (prayer): The person who saw the dream reached the end of his life.

White rat and/or a frog was seen in a place: The place was ruled by a monarch or it was once ruled by a monarch

Black bee visits a house for a total of 40 times: A new person is about to come to the house.
Mouse damages household items in a house: Either the wife or husband is cheating on the other.
Person sees one of his upper teeth falling: Sad news of the death of a close relative is imminent.

Moons on the nails are on the increase: The person will have lots of enemies who will back-bite him in places where the person is not there.

House is a venue for pigeons to frequent, breed and live: It is a sign of prosperity. If they leave the place, then the prosperity will be gradually lost and eventually, the house will be abandoned.

A child was born in mid "Maa Nakaiiy" and had no disability: The child would rule the country or would

On the upper right back: Getting news from distance

On top of the chest: Will find happiness

On top of the nostril: Acquire property

On top of a woman's bosom: Start of a happy life

On top of the right hand of a woman: Facing misery and bad omen

On top of a woman's upper arm: Face hardship and difficulty

On top the wrist of two hands: A huge property loss on way

On top of the palms of the two hands: Prosperity and happiness

On the back of the two hands: Prosperity and happiness

On top of the left wrist: Beginning of a huge quarrel

On top of the fingers of both hands: Benefits from every way

On top of the nails of the two hands: Loss of property

On top of the waist: Good health

On the armpit: Anxiety and stress

On top of the thigh: A long journey ahead

On top of the knees, it means: Getting a good wife

On top of the toe nails of the feet: Confronting misery

On to the centre of a congregation in mosque: Bad for the Sultan and his subjects

On to the centre of people in a house: Bad fortunes to the household

On top of the oven: Bad fortunes to the household

On top of a lamp: Bad for the household

On top of palm leaves or hay: Onset of many diseases

More omens and beliefs of the superstitious Maldivian
If a:-

Dragonfly frequently visits a house: A guest will soon arrive or there will be news from a distant place.

Spider leaves its web and descends on the ground: Someone is coming home.

Female pregnant spider has made a web on a gate of a shop or a house: Sign of much prosperity.

Crow arrives and calls in different style and manner: An important news is imminent

"Nannugathi" (Common Wolf Snake) is found inside a house: It means prosperity

"Nannugathi" (Common Wolf Snake) standing upright, after swallowing a garden lizard: There will be a

Friday: Gain knowledge, skills and reverence

The best day for cutting hair or shaving head

It is said that if one cuts or shaves his head on the 20th day of the lunar month, the person will acquire strength to fend-off 40 different sickness that are either within or outside the body. Similarly, if hair-cutting or shaving was carried out on the 21st day of the lunar month, then the body will have stronger immunity against cold, chest infections and other respiratory diseases.

The good and bad omen of a gecko falling on a person
If a gecko falls:-

On the top of head: Acquiring property or good health

On the right side of the head: Misfortune for the household

On the left side of the head: Damage caused to property

On the "Niiygandu mathi" (Pompadour): Bad omen as well as a sign of death

On the forehead: Meeting a friend

On the eyebrows: Facing a loss on the work being done

On top of the upper eye lid of the right eye: Getting an affluent life

On top of the upper eye lid of the left eye: Getting good fortunes in every way

On top of the nose: Disagreement and squabble

On top of the right ear: Increasing property and getting benefits in other things

On top of the left ear: Get news about something from somewhere

On top of the lower lip: Start of a major disagreement

On top of the neck: Start of hostilities from an enemy

On top of the beard: Getting honour and respect

On top of the upper lip: Achieving a desire

On top of the shoulder: Achieving triumph and victory on all fronts

On top of the upper arm: Gaining property and profit

On top of the fore arm: Confronting bad luck

On top of the right wrist: Meeting some close relatives

On top of the right hand: Receive loss from property

On top of the right palm: Finding happiness in life

On the right elbow: Will get beautiful wives

Lower Abdomen (any place below the navel): A person of disrespect

On the chest or on the palm: Acquire wealth

On the wrist joint or on the left leg: Very unfortunate

It is worth noting that all the other moles that are found in any other part of the human body are not associated with a similar meaning.

The good and bad omen of having moons on the nails

Moons on the right hand:-

Little finger: Will be prosperous

Ring finger: Face sadness

Middle finger: Acquire property

Index finger: Loss of property

Thumb: Will become prosperous and fortunate

Moons on the left hand:-

Thumb: Receiving an honour

Index finger: Awarding a higher title

Middle finger: Getting a husband or a wife

Ring finger: Something good will happen

Little finger: Much prosperity on way

The good and bad omen associated with nail clipping

If nails were clipped on a:-

Saturday: More opportunities to prosper

Sunday: Fewer blessings and more hardships

Monday: Gain knowledge and respect

Tuesday: Face loss and destruction

Wednesday: Become immoral and lacking in discipline

Thursday: Acquire wealth

Upper arm: An enemy is in the vicinity

Fore arm: Receive peace and happiness

Palm of hand: A wish become true

Thumb: Receive a wound (cut)

Index finger: Embark on a long-distance journey

Middle finger: Receive humiliation and disgrace from a rival

Ring finger: Acquire property

Little finger:

Face misery and sadness

Between fingers: Getting into an argument with someone

Armpit: Appreciation from a superior

Upper side chest: Cause misery

Buttocks: Receive a blessing

Thigh: Escape from an enemy

Above Knees: Get into a dispute

Calf: Will be involved in a heated quarrel

Sole: A long journey ahead

Thumb and Index finger: Achieving success

Middle Finger: Become sick

Ring finger: Will be involved in a heated quarrel

Little finger: Embark on a long-distance journey

Heel: Achieve something beneficial

The good and bad omen of having moles

Centre of scalp: Will become a respected person in the society

Above the right eyebrow: Comfortable sea travels

On the centre of chin: Less generous

On the cheek or on the centre of the back: Become wealthy

On the chest: Stronger body

On the upper arm or for arm: Will get a bigger family

On the left side chest: Will get beautiful wives

Inner Thighs: Receiving common property

Calf Muscle: Facing hardship

Sole: Entrust responsibility

Underside of the foot: Going on a trip

Big Toe: Achieving success

Second Toe: facing sadness and suffering

Third Toe: Facing misery and sadness

Fourth Toe: Something sad will happen

Little Toe: Achieving a wish

All toes together: Receiving sarcasm

Heel: Escape from trouble

The good and bad omen of twitching body parts (If a twitch occurred on one's left side)

Head: Getting intoxicated or receiving an honour

Back of the Head: Going on a journey

Forehead: Achieving a wish

Eyebrows: Receiving property

Eyes: Getting a well-groomed woman

Inner eye: Achieving an objective

Caruncula: Acquire something that was never seen before

Upper eye lid: Experience misery

Lower eye lid: sadness from loss of property

Edge of the upper eye lid: Receiving sadness with happiness

Edge of the lower eye lid: Progress in work

Wing of nose: Showing sadness

The whole nose: Receive happiness

Lips: Getting property

Mouth: A strong desire to want something badly

Neck: Getting a beautiful woman

Ear: Receiving sarcasm

Two lips together: Getting news of some sort or some delicious food

Mouth: Confront suffering

Chin: Break-up with a close friend

Tongue: Will be involved in a heated argument

Throat: Receiving a delicious food

Neck: Receiving a property from a Prince (a leader)

Neck and throat together: Departing the country and leaving behind the loved ones

Ear: Will become a head at a level that is most appropriate for him

Two ears together: Will get into an argument with a stranger

Upper Arm: Comfort and happiness

Fore Arm: Instability of the mind and heart

Two wrists together: Receive recognition from a respected person

Hand: Receiving love and appreciation from the community

Palm of the hand: Achieving a long-held wish

Palm of the two hands: Receiving something that brings happiness

Index finger: Will be involved in an argument with someone

Little finger: Pain and suffering

All the fingers together: Becoming an Imam (a religious leader)

Armpit: Happiness is on the way

Chest: Going on a journey

Two bosoms (of women) together: Receiving an honour

Side ribs (upper): Receive happiness from a friend

Side ribs (Lower): Inflicting a loss

Centre of the back: Getting something back or receive happiness

Whole back: Facing a loss

Waist: Getting a trip that is easy to depart but hard to return

Stomach: Will be happy

Navel: Receiving a good blessing

Lower abdomen: Become weary and fatigued

Genitals: Likely to receive wealth

Buttocks: A heated quarrel is imminent

this article are utilised or not- it will be a good read inasmuch as it a genre that is also good to read.

The good and bad omen of twitching body parts

Listed below are the names of body parts and the traditional explanations that are attributed to their involuntary movements. It is quite interesting to note that the meaning of the same twitch is different when it occurs on the right or left side of the human body. Therefore, the right and left twitches are separately presented and explained, giving the unique meaning associated with each part:

(If a twitch occurred on one's right side)

Front head: Earning people's respect and love

Centre of the head: Gain happiness from a short trip.

The whole of the head: The person will become a leader at a level that is most appropriate for him.

Back of the head: Getting some news

Forehead: Earning a trip

Eye brows: Happiness and dignity

In-between the two eye brows: Meeting a friend

Eyes: Fulfillment of a heart's desire

Inner eyes: A wrong has been done.

Outer-end of the eyes: Receiving wealth and happiness

Caruncula of the eyes (the pink nodule at the inner-corner of the eyes: Meeting a close friend arriving from a distant place

The upper eye lid: Getting a property

Edge of the upper eye-lid: Confronting sadness

Edge of the lower eye-lid: Acquiring happiness and wealth

A single cheek: Will face an embarrassment

Two cheeks together: Acquiring wealth

Wing of the nose (Alae): Will be confronting hostility

The whole nose: Something that troubles the heart is happening

Lower lip: Re-establishing a broken friendship or a relationship

Upper lip: Becoming an enemy of some one

(local fishing boat) which had earlier gone fishing and got caught, off-guard in the approaching storm. The discussions would also talk about the dhoni that helped in rescuing the fishermen on the overturned dhoni.

Eventually, it was in the 1970s, I began writing down the stories I had heard and collected over the years. It was also round about the same time I had tendered my own resignation from government service after serving nearly 19 years.

Initially, I wrote down the stories that had remained vivid in my head; and they were, in many ways, my unforgettable memories. Later, I did my own inquiries and began writing stories I had personally collected and clarified from other people. Some of the information I had collected in this manner are presented in this article.

It is also worthy to note that in this day and age where scientific explanations and rational arguments supersede our age-old beliefs, good and bad omens and superstitions, there are many in our society- including some of the very educated- who are still too happy and more than willing to accept and accommodate our age-old beliefs instead of adhering to more logical reasons, rationale and evidence-based facts. A lot of such beliefs stem around the involuntary movements of our body parts such as twitching of eyes, head, ears or lips. Although, involuntary movements of the body parts can be medically explained, a lot of us are too happy to link their own personal experiences to a more traditional belief which is often superstitious in nature. In this regard, it is also quite interesting to note that the movement of every single body part has a separate meaning or explanation.

The omen of having moons on the nails or moles in different parts of the body is also open to similar superstitious beliefs. There are also many other similar beliefs that are associated with humans encountering birds, cats, reptiles and insects.

This article lists some of the age-old superstitions and beliefs that hang around us in our everyday living- and some of them more than just a shudder- explaining the long-held traditional views that regard them as omens that are either good or bad.

I have also included in this article the personal handwriting of the Late, Usthaz, Mohamed Ibrahim Lutfy. He personally gave the write-up to me in response to a request I had earlier made.

It is my anticipation that irrespective of how it is judged- and whether some of the information in

Got a twitching eye...right or the left one? ...alarmed and worried?

The real truth of everything is only known to Allah, the creator of the earth and everything within it. A sole human being like me is only capable of telling my own stories; or what I have seen and what I have heard and what others have told me.

The source of some of the stories, I have included in this article, is my parent's home. As a small boy living with parents, I often heard them and/ or my brothers and sisters discuss various topics of interest, especially, during meal times or while doing work at home. Although I could no longer recall some of my childhood memories, the stories I had heard from my home remained as very strong memories- and in fact, there was always a burning desire inside me, of wanting to know more of similar stories.

In those early days, it was customary for each house to have an "olhi" in the main door of the house. This was an in-built and alleviated barrier- sometimes detachable and at least, about a foot high- attached to the base of the main door frame. This was a safety feature aimed at preventing babies and toddlers from passing through the door unattended. Those "grown-up" kids who could cross the "olhi" on their own, with ease, would normally be big enough to head to the "Holhuashi" (an airy room-type structure on the beach- often with a wooden floor made of screw pine trunk- used by the island community as place to rest and relax) or go and play under the shade of the huge trees on the beach, such as "Dhigga" (Portia) and "Hirundhu" (Sea Hibiscus).

As a grown-up boy, I often visit "Holhuashi" to meet people and hear their stories. Almost everyone on the island would visit "Holhuashi" at some time in the day. "Holhuashi" was therefore, the ideal place to hear the island news, views and the latest gossips. It was also the perfect venue to add on new stories that were similar to the ones I had heard at home. Therefore, it was at the island "Holhuashi" that I began expanding my list of stories of interest that I had continued to collect over the years.

At "Holhuashi" we would hear all sorts of stories. Often the stories are about everyday living and happenings on the island. For example, a "Holhuashi" discussion would identify who in which house gave birth to a new child and whether the newborn was a girl or a boy; and whether the new mom and baby were doing well or not; and whether it was a still birth or the mother had died after giving birth.

At "Holhuashi" we would also know about the day's fish catch; or about "that" capsized-"dhoni"

From the National Museum of the Maldives

Coral stone carvings of elephants

Each of the four intricately carved coral stones depicts an elephant. The main feature of each stone is the prominence given to display the elephant's trunk. These elephant-faced coral stone carvings, belonging to the Maldives' pre-Islamic society, are among the few items in the National Museum linking the Maldives' to its pre-Islamic period. At present, the Museum does not display these items. These items were considerably damaged- as was the case with many other similar items of the pre-Islamic era- by vandals who had mercilessly attacked the coral-stone sculpture collection in the Museum.

In Buddhism, elephants are considered sacred, symbolising good luck as well as gentle strength and calm majesty.

Early visitors to the Maldives had identified Buddhist sites in the Maldives. However, the first professional archaeological investigations and excavations showing the existence of Buddhism in the Maldives were carried out in 1922 by H.C.P. Bell, the British Archaeological Commissioner for Ceylon (Sri Lanka) and the Maldive Islands (Maldives).

Some of the islands of the Maldives where major archaeological excavations had already been carried out on different expeditions included, Thoddoo (North Alif Atoll), Kaashidhoo (Male Atoll), Nilandhoo (Faafu Atoll), Gan (Hadhummathi Atoll), Gan (South Huvadhoo Atoll) and Fuah Mulah. By Ahmed Zaki Nafiz

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