



# NINEVEH

Publication of the Assyrian Foundation of America

Established 1964 Volume 25, Number 4 — Fourth Quarter + 2002



The Presidio Children's Dance Theatre performing Šeyķānī at Narsai's Taste of the Mediterranean, a fundraising event benefiting the construction of a university student complex in Arbil, North Iraq

Cultural - Educational - Social

# NINEVEH

Second and Third Quarters 2002 Volume 25, Numbers 2-3

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#### POLICY

Articles submitted for publication will be selected by the editorial staff on the basis of their relative merit to Assyrian literature, history, and current events.

Opinions expressed in NINEVEH are those of the respective authors and not necessarily those of NINE-VEH or the Assyrian Foundation of America.

Assyrian Foundation of America established in June 1964 and incorporated in the state of California as a non-profit, tax-exempt organization dedicated to the advancement of the education of Assyrians.

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#### **Annual Subscription**

U.S.A	\$ 20.00
CANADA	\$ 25.00
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#### فحوسه للموذية



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www.assyrianfoundation.org



#### From the Editor:

Since its establishment in 1964, the Assyrian Foundation of America (AFA) has considered its greatest mission the helping of Assyrians all over the world.

One of the goals has been the assistance of individuals and families in financial need.

Although there are people in need here in the United States and other western countries, the greatest need, especially since the wars, revolutions, and other man-made disasters of the past three decades in Mesopotamia and the Middle East in general, has been to help the thousands of Assyrian refugees and displaced individuals and families. Some of these refugees have left their homes and are stranded in foreign lands where they may not be welcome, don't know the language, are unable to find employment and receive no help from the government of that country. Others remain in their homes or are displaced within their homelands. For them, too, economic conditions are very difficult, as they are for their non-Assyrian neighbors. And, in order to make their lives more tolerable and to avert further exodus from the homeland, they need the support of those of us living in the west.

International relief organizations provide some assistance; however, for the most part, these individuals and families depend on their family and friends living in the west, as well as Assyrian organizations, for their survival.

For its part, the AFA has been helping in several ways. First, it has helped individuals and families, usually through an intermediary local church or civic organization. In 2002, this was about \$2,000.

But, the greater involvement has been by assisting organizations, either local or international, that are involved in helping those Assyrians, either individually or as communities. For example in Northern Iraq, we have given money to the *Atra Project* and the *Assyrian Aid Society*, both of which are involved in helping Assyrians in the region by providing medical care, building schools, day-care centers and dormitories, planting trees, building homes and irrigation canals, installing water collection and purification systems, etc. In 2002, this totaled \$12,500.

In 2002, we gave \$16,000 to the Assyrian refugees stranded in Jordan. This money was used to help the families with their daily needs, as well as to conduct classes where children as well as adults are taught Assyrian, English and basic computer knowledge.

And, about \$2,500 were sent to Greece to help the Assyrian refugees in that country.

Another goal of the AFA has been the preservation and promotion of Assyrian culture. *Nineveh* magazine has been a major part of this objective, thanks to the many years of hard work by Mr. Julius Shabbas and others.

The founding of an Assyrian Book Endowment at the University of California, Berkeley, has been another project of the AFA. In addition, we have sponsored lectures, either individually or in association with the university or with other Assyrian organizations.

The AFA has also purchased books and CD's from, or otherwise assisted Assyrian writers and artists, to help promote their work and our culture.

The assistance of Assyrian students has been another major goal of the AFA. In 2002, more than \$23,000 were provided as

grants to Assyrian students worldwide. As explained in an earlier issue of *Nineveh*, due to limited funds, the criteria for awarding educational assistance had to be modified. Although there may be students in financial need here in the US, there is also the possibility of getting financial loans and grants from various governmental and private sources. But, in some countries, especially in the Near East or states that were part of the former Soviet Union, there are no sources of financial assistance other than the students' family and friends. Besides, whereas a \$500 scholarship will not get more than a book or two in the US, in those countries, it will pay for a year's tuition and possibly room and board as well! Therefore, the small investment we make goes a long way in helping to educate and, therefore, improve the economic capability of our people in those countries which brings stability and disincentive to leave.

The other change was to give preference to students, especially at the graduate level, who are studying Assyriology or other related fields in which we don't have enough (or any!) representation, and which are important in promoting our culture and heritage.

There are many important projects that we must support and people in need that we have to help. However, we are forced to choose among them because of lack of funds.

For example, if the war in Iraq, we are told is inevitable, does indeed happen, the consequences may be disastrous. There will probably be thousands more displaced and turned into refugees, in addition to those who may be injured or killed.

We can not wait until disaster strikes, then scramble to collect money to help those in the middle. We must be prepared to step in immediately and help.

And, Mesopotamia is not the only place where there is great need. It isn't even the worst. The difficult economic conditions we see here are many times magnified in other, poorer countries. The Republic of Georgia is one example of severe economic hardship where our people can not even afford to pay for the burial of their loved ones.

It would, of course, be optimal if we had a national fund, where money could be collected for such catastrophes as well as other projects. But, as there is no such fund, yet, the AFA will continue to help as much as it can.

As a not-for-profit/tax-exempt organization, we depend on donations for all our funds. So, please, help as much as you can. And, you may specify which project or area you wish your donation to be used for.

Here is the list of officers elected to the Assyrian Foundation of America's board for 2003:

-Edward Mikhail: president -Charles Yonan: vice-president

-Romena Jonas: treasurer

-Voltaire Warda: secretary

-Sargon Michael: education

-Martin Jacob: welfare

-Flora Kingsbury: social

-Belles Yelda: membership

We wish them a successful year.

## LETTERS FROM YOU:

#### Dear Editor:

I enjoyed the latest issue, vol. 25, nos. 2-3, of *Nineveh*. I can't say much about the Assyrian articles, since I have a very difficult time reading them. However, the articles in English are very interesting, especially "Democracy vs. Division" ( $P\bar{u}l\bar{a}g\bar{a}$ ) by Ms. Davis-Moradkhan.

I know that most of your readers are of the older generation, but the magazine should focus on the young as well as the old generation. I don't see anything in the magazine that would be of interest to the younger readers. They are, after all, our future and we must do everything we can to engage them. It would be refreshing to see articles promoting education as well as discussions about the social, economic, and cultural challenges that the younger generation is facing.

Looking forward to the next issue,

Ramina Yonan

Los Angeles, California

#### Dear Editor:

Thank you for sending me this informative magazine. This is the first issue that I have ever received, and I rather enjoyed the "Democracy Versus Division" article by Madeleine Davis-Moradkhan. In one article Madeleine has summed up all of the problems that I and others have encountered when dealing with our various "clubs" and organizations. Bravo! If only we could transform her advice into action...

Jeff Atto

Detroit, Michigan

#### Dear Editor:

Last week I received the latest issue of *Nineveh* with my article: *Grandmother's Memories*.

I would like to express many thanks on behalf of the Assyrian families who recognized their relatives among the members of the Assyrian Theater mentioned in the article and felt that the selfless labor of their forefathers in the name of preserving Assyrian language and culture for the future generations in those difficult times is not forgotten.

When I showed the magazine to my grandmother, she took it with care and looking at the photos pronounced with trembling voice: "Ala mazyidlokhun, Ala avi minokhun hamasha" and after those words I noticed the tears of happiness in her eyes.

I think that the memory of, and respect to our forefathers will inspire and teach us, young Assyrians, not to give up in our sometimes very thorny path.

I am very happy to inform you that I've successfully passed the German-language examination and received the *Sprachzeugnis für ausländische Bewerber* certificate. I've also sent my application for the position of postdoctoral fellow to the Heinrich Heine University 's Medical Center (Frauenklinik) in Düsseldorf and received the invitation from Prof. Bender for two years. But to my deepest regret the financial situation doesn't allow me to pursue my specialization training in Germany.

Please, convey my gratitude to the members and donors of the Assyrian Foundation of America for the generous educational assistance I was given this year.

Thank you again for the magazine and the financial help,

Faithfully yours,

Victoria Aivazova, M

Tbilisi, The Republic of Georgia

### **Subscriptions and Donations:**

-Nineveh: Subscriptions and donations to Nineveh.

-Education: To be used for financial assistance of Assyrian students and other educational and cultural projects.

-Needy: To be used for financial assistance of Assyrians in need. Assyrian Foundation membership dues are not included.

You may indicate how and/or for what project you wish your donations to be used.

Mr. Victor Kelaita; Needy: \$60, Nineveh: \$20

Mr. Daniel Jacobs; Needy (for Assyrians in Jordan): \$1000

Mr. Albert Mulhim, Needy (for Assyrians in Jordan): \$100

Mr. and Mrs. Kourosh Sayad; Needy: \$30, Nineveh: \$20

Mr. Avia Daryawish; Needy: \$30, Nineveh: \$20

Ms. Marganita Gergo; Nineveh: \$25

Mr. Zack Cherry; Nineveh: \$30

Mr. Sarkis Sargon Elia; Needy: \$30

Mr. Lazare Kianoun; Needy: \$30, Nineveh: \$20

Mr. David Narsai; Needy (for Assyrians in Jordan): \$50

B.G. Barson, Needy: \$70, Nineveh: \$30

Assyrian American Artists; Needy (for Assyrians in Jordan): \$60

Mr. Aziz Michael; Needy (for Assyrians in Jordan): \$270

Mr. Kasper Saffer; Nineveh: \$25

Ms. Anita Sibthorpe; Needy: \$500

Mr. Youeal Ibrahim; Needy (for Assyrians in Jordan): \$500

Ms. Linda Ibrahim; Needy (for Assyrians in Jordan): \$500

Ms. Shameram Anderer; Nineveh: \$20

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Ms. Frieda Badal; Needy: \$25, Nineveh: \$20

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syrians in Jordan): \$5000 Mr. Emanuel Bakus; *Nineveh*: \$20

Mr. Y.K. Pius; Needy: \$30, Nineveh: \$20

Dr. William Ramsini; Nineveh: \$40 (one gift subscription)

Ms. Anita Baba; Nineveh: \$20

Mr. Daniel Tuman: Nineveh: \$40 (two-year subscription)

Mr. Youhana Khosrowabadi; Needy: \$30, Nineveh: \$20

Mr. Aprim Abraham; Needy: \$25, Nineveh; \$20

Mr. Sankhiro Khofri; Nineveh: \$20

Ms. Lily Abraham; Nineveh: \$100

Ms. Melina Oshana; Needy (for Assyrians in Jordan): \$100

Ms. Khanna Youkhana; Needy: \$50

Mr. and Mrs. Theodore Yonan; Needy: \$50

Ms. Lucy Abraham, Needy: \$20, Nineveh: \$20

Mr. and Mrs. William Suleiman; Needy: \$80, Nineveh; \$20

Mr. Michael Solomon; Nineveh: \$70

Mr. Shamil Albazi; Nineveh: \$20

Rebecca, Ronnie and Alexandra Shawo De-Baz; Needy: \$150

Mr. Eshaya Isaan; Nineveh: \$20

Mr. William Julian; Nineveh: \$20

Dr. Arianne Ishaya; Nineveh: \$50 (one gift subscription)

Mr. Persi Mishel; Nineveh: \$20



# I ask you, Ladies and Gentlemen\*

Youel A. Baaba

Most people of our world know about Saddam and the atrocities that he has committed against his own people. They also know about his weapons of mass destruction and President Bush's determination to attack Iraq to eliminate Saddam and topple his regime. I ask you ladies and gentlemen how many of these people know that Saddam willfully destroyed over 200 Assyrian villages, eradicated their farms and orchards, demolished their churches that were built centuries ago, forcibly relocated their population to undesirable areas, and imprisoned those who resisted? Sadly, not too many people are aware of the atrocities committed against the Assyrians, or their deplorable living conditions in Iraq.

For the last ten years, the burden of helping the Assyrians in Iraq has fallen on the shoulders of their fellow countrymen in Diaspora. Thousands of Iraqi Assyrian families have been sending money regularly to their families, relatives and even friends. In addition to this individual assistance program, Assyrian Aid Society has embarked on a program of helping our people in Garbia (North Iraq). This organization has successfully completed many projects in the field of education, medical assis-

tance, housing, and replanting of orchards and fields.

I ask you again ladies and gentlemen why are we here tonight? Did we respond to this invitation because our host, Narsai David, is such a gracious and creative person? Was it the delicious food prepared by the five renowned chefs from all over the world? May be it is the wine that Narsai selected to please our palates and

bring a smile to our face? May be some of us were attracted to the opportunity to bid on some choice selections in tonight's auction.

I am confident that each one of us responded for one or more of these reasons. However, there is one significant reason that we all share in joining this special evening. That is we are here to ensure that the Assyrian Aid Society succeeds in raising the 100 thousand dollars needed to build the dormitory for our university students in Arbil, Iraq.

The success of this evening is not only a testimony to the dedication and hard work of the members of the society and its president. This is also a testimony that in our Assyrian communities in the San Francisco Bay Area there is a great reservoir of good will and talent that has not been fully tapped. When an organization such as the Assyrian Aid Society has clear objectives, committed leadership, and members willing to share the burden it will be supported by the majority of successful Assyrians who have remained outside our many organizations.

When Dr Lincoln Malik and I founded this organization, we had modest expectations. We were satisfied if every working Assyrian contributed \$20 per month and every Assyrian organization donated annually a couple thousand dollars. I am happy to see that Mr. David has raised the bar and even more happy that so many have responded.

Presently, the number of regular supporters is still very small

and the number of organizations is even more miniscule. We have one exception, the Assyrian Foundation of America, which has donated in tens of thousands to the Assyrian Aid Society. We hope and pray that other Assyrian organizations will soon follow the example of the Assyrian Foundation, which has been helping needy Assyrians and students long before the current crisis.

The common response of many individuals when asked to contribute is, "let me think about it." The common response of many organizations is, "we have other commitments and we just can't do it now."

When we go out for a lunch or have a drink with friends, I ask you ladies and gentlemen, how much thought do we put into it when we order our meal or drink? Somehow, Assyrians seem to have money for eating out, drinking, entertainment, gambling, etc. but we always are short of cash when it comes to helping a fellow Assyrian who is barely surviving in such deplorable conditions. I wonder what are these great projects that our organizations have committed to that they can not spare a couple of thousands a year to this great humanitarian cause? We must

remember, whatever our organizations build in Diaspora, it will not secure our national identity, preserve our language, and sustain our culture. We, like millions of other people before us will melt away in this beautiful pot called the United States of America. The Assyrians in Bet Nahrain (Mesopotamia, modern Iraq) and especially those in Garbia are the only remaining roots of this nation and they alone

can secure our national identity. Unless we look at this matter seriously and open our hearts and pockets to assist these people to regain their strength and national pride, it will be a matter of a few years, when they will be forced out of their homeland and then we will all become extinct as a nation.

I am encouraged to see so many Assyrians who came from different cities to join us in this great evening. I hope that after this great experience, you will go back not only as satisfied and pleased guests but also as ambassadors of the Assyrian Aid Society to invite and encourage others to come forward and participate in this humanitarian project. Now is the time to do our share to preserve our national roots in the homeland. It is our moral duty to continue supporting our people and to enlist the support of others who have kept themselves afar.

Please, send your tax-deductible donations to: Assyrian Aid Society of America 350 Berkeley Park Boulevard Berkeley, California 94707 www.assyrianaid.org

\* This is the text of the speech delivered by Mr. Baaba at Narsai's Taste of the Mediterranean, a fundraising event benefiting the construction of a university student complex in Arbil, north Iraq, which took place on Friday, November 15, 2002, at The Ritz-Carlton in San Francisco, California.

# A Question of Identity: Are We Really Assyrians? (or, What does it mean to be an Assyrian?)

#### Madeleine Davis-Moradkhan

Reading, England

Do we need to claim descent from some old king

such as Sargon or Aššurbanipal to gain respect and praise? Personally, I get more credit when I achieve something myself. Nobody cares if my ancestor was king Sargon if I'm a lazy good-fornothing!

How do modern Assyrians feel about themselves? What do they think about fellow Assyrians? What does it mean to them to be truly Assyrian? Does being Assyrian mean just attaching a label to ourselves or does it require certain qualities? Do we really qualify to be called Assyrians? Are we really Assyrians? (Here, we avoid this question in its historical implication).

Every living Assyrian today will have a different answer and response to the above questions, for every individual identifies himself differently with ancient or modern Assyrians. Some feel proud of being modern Assyrians, and some find their personal pride only in identifying themselves with ancient Assyrians and the mighty kings. There are also some extreme cases worth mentioning. I've heard some people say: "It is unjust to the ancient Assyrians, those clever and talented people, if such miserable and wretched people as we are today, called ourselves Assyrian!" I've also witnessed some Assyrians, who hate and despise fellow Assyrians and are ashamed to speak their own language in public, melt into tears and shiver in front of some ancient Assyrian bas relief placed in a museum!

All these negative thoughts and feelings against fellow Assyrians geld by some Assyrians come from their lack of self-

esteem, and it all boils down to the question of selfidentity. People who cling to the past glories of mighty Assyria while they despise the modern Assyrians, and those who tell us that it's not

cool to be called Assyrian anymore, admit that they are not happy with their own identity, and with those they think they have to identify with. Why is it that a person looses his self-esteem and does not want to identify with his own relatives? This is a topic reserved for specialists, i.e. psychologists and sociologists, and I will not venture to analyze it. However, I will just make a few remarks in order to encourage the experts to engage and analyze this problem, which in my opinion is a vital one at this moment in the history of our nation, because we find ourselves faced with modern cultures, new ways of thinking, and a completely different set of values.

Many Assyrians find it far easier to assimilate among other cultures that they consider superior to their own. Values held dear by our fathers for centuries don't seem to attract the younger generations anymore. Our precious heritage is not valued by most of our people anymore. And many Assyrians are ashamed to admit their identity. Why?

How can self-esteem as an Assyrian be cultivated among our people? With whom can modern Assyrians identify themselves so as to have a healthy sense of self?

In many articles we find authors enumerating the merits of the ancient Assyrians and describing the glory of the mighty kings of Assyria, in order to produce pride and self-esteem in the minds of readers. In fact, many Assyrians do identify with the ancient Assyrians and as result experience a sense of self-satisfaction, and achieve a certain degree of self-esteem. However, this method is not always efficient for many reasons.

For some individuals, like myself, it is difficult to stretch the mind back to 3-4 thousand years ago and imagine what the ancient Assyrians were like. All that we can see of them are some statues and bas reliefs placed in museums. Statues and bas reliefs don't speak and don't make mistakes, and one can attach to them any imaginary perfection one's mind desires, whereas human beings are imperfect. Identifying oneself with ancient Assyrians can indeed be dangerous, because no living Assyrian can rival those "perfect" beings. Therefore, it's not surprising if an Assyrian melts into tears in from of a cold Assyrian statue, but remains indifferent even hostile when in contact with living Assyrians.

Another problem is that, "scientifically" it's not yet "proven" that we are descendents of the ancient Assyrians. It can be very disappointing to self-identify with them and then be told that we have nothing to be proud of, anyway, and that those past glories have no connection what so ever with us. Then, there is also the

problem of the image of the ancient Assyrians as presented in many history books. It is really heartbreaking to be told that one's ancestors were the most cruel and bloodthirsty savages of all times!

There is also the problem of false

pride and unjustified sense of glory. In such cases the reaction of other people may cause major disappointment. Do we need to claim descent from some old king such as Sargon or Aššurbanipal to gain respect and praise? Personally, I get more credit when I achieve something myself. Nobody cares if my ancestor was king Sargon if I'm a lazy good-for-nothing! Would anyone respect me if this were the case? Having good personal qualities is undoubtedly more important to our friends and neighbors than beating the drums all the time, boasting and bragging about the deeds of Sargon and Aššurbanipal. The fact is that listeners are not interested in kings anymore. The livings ones don't arouse

For me, being Assyrian means to be honest, hard-working, loyal, trust-worthy and decent. In fact this was the reputation most Assyrians had at work and among neighbors in Iran. The Moslem employers respected the Assyrian employees far more than the other workers, even if Moslem. The most delicate tasks and responsibilities (like handling large sums of money) were entrusted to Assyrians and not Moslems! These qualities are not imaginary. They are universal and eternal and will never be outdated. They are concrete objectives that any one of us can achieve, and be really proud of. When others respect us, self-esteem comes automatically.

much respect anymore, let alone the dead ones!

Moreover, the two-thousand-year Christian history of our nation is quite long and sufficiently overwhelming for my mind. Just to think how a nation without a ruler or government managed to remain united, to perform extraordinary deeds, to travel to the four corners of the world and preach the Good News, to prosper, and to survive repeated massacres and persecutions for more than two-thousand years, fills me with pride and selfesteem. I'm really proud that our Christian forefathers, even in

the face of persecutions and mass murders, held courageously and resolutely to their convictions, to their history, identity and culture; they did

not waiver and did not renounce their belief and heritage. Without armies or soldiers, they managed to win all kinds of spiritual battles and conquer the hearts of peoples of many nations. How many Assyrians (and non-Assyrians) can rival them today? Could these Assyrians, who are ashamed of their people and language, act in such a heroic manner? In fact, those who try to forget their true identity and assimilate into the foreign nations they live in, are the real cowards; they dare not identify themselves with the true heroes (i.e. the modern Assyrians), who, despite many wars, forced migrations, hardships, persecutions,

and poverty, are still striving bravely to hold to their true identity and ancient culture. Those who choose assimilation, choose the easy way. They are

afraid to assume their responsibility as a modern Assyrian who is indeed a living martyr.

I'm sure that if through our negligence, our culture, church and language were to become extinct with traces only to be found in various museums, then, these very people who are ashamed to call themselves Assyrians and to speak Assyrian in public, and never set foot in an Assyrian church, would undoubtedly rush to those museums to shed tears in front of old books and relics! Why is it that only what is in museums is considered valuable by some people? Isn't it true that everything

that can be found in museums today was once living and outside museums? For me, hearing the sounds of Zoorna and Davoola and watching handsomely dressed young Assyrian men and women performing the ancient Assyrian dances is like

walking into a living museum. It makes my blood rush into my veins and my heart beat faster. The sound of that music acts like a spring under my feet and I can't hold still. And, when I attend one of the Assyrian church services, again it feels like walking into a living museum. Hearing the chanting of poems that were written in the 4th century AD in the language that was actually spoken by Jesus Christ, fills my soul and entire being with holy and pure thoughts and feelings. It is soothing and relaxing for the mind. It's like walking through the pages of a history book. I consider the modern Assyrian culture a living monument that would have been placed in a museum were it not still a living entity!

Apart from the children of those Assyrians that are indifferent or openly hostile toward Assyrianism, it is surprising so see how often the children of "nationalists" turn out to be anti-Assyrian!

It seems that Assyrians are producing more and more un-Assyrian or anti-Assyrian children. Many "nationalist" parents are completely astonished and perplexed when they find out that their dear Atour or Atourina is spending most of his or her time with non-Assyrian friends and refuses to speak Assyrian, hates Assyrian activities, etc. Many Assyrian parents blame schools, teachers and peer groups for this. But, isn't it true that the personality of a human being is shaped during the first seven years

of his life, and that during this period a person spends the majority of his time with his parents and relatives?

Personally, I think that

"nationalist" parents are themselves unconsciously responsible for their children's dislike of all things Assyrian. Most of these parents sacrifice their own family and children for the benefit of the Assyrian community and organizations. When they are most expected by their children to be at home, they are not available because they are busy helping such and such association. And, when they finally come home, they are tired and start complaining about Assyrians and Assyrian organizations. They are not in a mood to spend time with and satisfy the needs of their children. This produces hostility against Assyrians in the hearts and

> minds of the children. Moreover, the children find out that their parents are sometimes very angry at those 'nasty' Assyrians because things at the club did

not go as expected. If we keep on speaking against Assyrians and Assyrian organizations at home, we can't expect our children to love Assyrians! Unfortunately, it's a habit among many Assyrians to criticize and mock their fellow Assyrians at home, while their children are listening. Nationalist parents should remember that 'the nation' is at home waiting impatiently for them. Their presence at home and the time they spend lovingly with their own children is the best service they can render their nation.

Another point is that, as a result of repeated wars, forced mi-

grations, and hardships, most Assyrians have been and still remain depressed and disheartened. Even those who are happily settled in western countries are depressed because it is difficult for them to adjust to a new culture and environment, and

because they are constantly worried about the future and long for the old country. Of course, they are not to blame. But, then neither are their children, who have to put up with depressed parents. Parents could, at least, make an effort to be more cheerful in the presence of their children. It is not so much fun having to identify oneself with mourners who sigh 24 hours-aday, and who can recall nothing but tragedies of the past and present.

In conclusion, it is important to reconsider the question of identity. We should redefine what being an Assyrian means, and why it is still cool to be called an Assyrian. Then, we can set an example for the future generations who still be proud to call themselves Assyrians. Thus, we will be able to preserve our identity, language, culture, ancient churches and customs in the face of invading foreign cultures.

Nationalist parents should remember that 'the nation' is at home waiting impatiently for them. Their presence at home and the time they spend lovingly with their own children is the best service they can render their nation.

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ity as a modern Assyrian

# Atra Project: Planting hope; family by family

### Dr. Arianne Ishaya

San Jose, California

It was only two years ago that Dr. Ashour Moradkhan set out to live in the homeland in order to turn a dream into reality. The dream was to establish an economic infrastructure based on agriculture, animal husbandry, and related pursuits to build a sustainable agricultural economy in the Assyrian villages and create an active link between the Assyrians in Diaspora and those in our Homeland.

#### Phase I:

The first visit, a fact-finding mission, lasted from May through August 2000. Dr. Moradkhan surveyed 52 Assyrian villages in North Iraq to obtain statistical data on the number and size of the households in each village, the size of their fields and orchards, and collected applications for the number of fruit trees requested by each household. The survey determined that:

-There is a good market for fruit especially apples in our Homeland.

-In some villages human power is scarce. One has to resort to hired labor. This is the situation in the village of Hiyis. This is a large village with plenty of water but not enough workforce. In addition, for large fields small tractors or manually operated machines are sometimes necessary.

-Besides agriculture, investing in livestock is a promising prospect in some areas. For instance, a young calf bought in spring-time can fetch a 100% profit by the end of autumn. Sections of our homeland have good pastureland and the cost of raising livestock is minimal. In many villages stockbreeding is an easy way to make money especially in the village of Dihi where sheep breeding is advantageous.

-The villages around the Nahla region are especially suited for beehive farming. There is a good market for honey and preparing honey and marketing it is rather simple.

Dr. Moradkhan chose the village of Bebedee for his pilot project. Using money raised through the fundraising efforts of Mr. Youel Baaba - the US Director of Atra Project at the time - he purchased an electric generator for the village (A plaque bearing the name of the Assyrian Foundation of America, the main contributor to this generator, has been placed on the wall next to the generator). The generator not only supplies electricity to the households in the village, but also is used to pump irrigation water. With the generator in place the planting of 3600 apple saplings that autumn could proceed. The land was plowed and the trees were planted. As the case in Bebedee illustrates, often it is necessary to prioritize infrastructure projects before planting can proceed. For example, pumps are necessary to water orchards in hilly areas. In other cases, irrigation canals, cisterns, and related facilities become necessary priorities.

The Atra Project also purchased and installed twenty water tanks on the rooftops of houses in Doori in upper Barwar to supply the villagers with much needed drinking and cooking water on a daily basis. This was an essential service to this village.

#### Phase II:

The second phase took place in January-April 2001. During this period 84,675 fruit trees (apples, almonds, and peach trees) were planted in 41 villages. Now there are 445 orchards that cover 22 square kilometers of our Homeland. Atra project donated trees to each family on the basis of the size of their farms and the available labor. To give them a sense of ownership, the family members were asked to plant the trees themselves, and were provided with enough funds for the care and the maintenance of the trees for the first year. Truly a huge undertaking, the success of this phase is due to the enthusiasm of the Assyrian villagers in embracing the opportunity to reclaim and replant their fields and orchards.

The procedure adopted for the distribution of the fruit saplings is as follows:

The first step is to determine the number of families, size of farms, availability of labor, agricultural prospects, and the needs of each village.

The head of each family in a designated village is provided with an application to specify the size of family, the plots of land owned, and the number of fruit trees requested.

The village council collects the applications. Applications are then discussed with the Assyrian Aid Society of Iraq and local experts to determine cost, feasibility, and the most efficient procedure for implementation.

Once an application is approved, the applicant farmer signs a contract with Atra Project, witnessed by the village Mokhtar and the Assyrian Aid Society of Iraq specifying mutual responsibilities and commitments.

When the local experts finalize a project, special care is taken to maintain parity among the families. For example, in the case of apple trees, the local experts limited the number of twigs to





400 maximum, and each farmer received a number on the basis of size of their farm and the available manpower in the family.

In addition to planting fruit trees, an experimental project to grow rice was begun in Nahla and Hezarjot this year. Fifty kilos of rice (shaltok) was distributred among the Assyrian farmers there to see how well it grows. Moreover, Atra Project has paid the expenses to drill a deep well in Dawoodia and has helped pay for the construction of two houses in Dihee.

#### Phase III:

For the remainder of this year and the next year, Atra project will complete the distribution of fruit trees to the remaining families. 40,000 more apple saplings have been requested by other villages. New programs for this year are:

The Protein Program: Food rations donated by the United Nation agencies to Assyrian families lack fresh meat and fresh dairy product. As a result, babies and children suffer because they are raised on dry milk. For this reason Atra Project has made Protein Project its main objective for the year 2003. Initially, applications will be collected for distributing chickens to families. Each family will be also supplied with a portion of the feed required for each bird. The villagers can use the eggs produced by these chickens in their daily diet, and breed them to produce poultry to supplement their diets with fresh meat. At the end of the year, each recipient is obliged by contract to return to the Atra Project an equivalent number of the chickens they received at the beginning of the year. These will be sold

and the funds will be used to provide for other needs of the village.

The Buy-back Program: A preliminary study was done to determine the lands and orchards that some Assyrians have sold secretly to the Kurds prior to moving out of the area. This has created numerous problems to the residents. The locals do not have the funds to buy these lands back. If sufficient funds are made available, these lands can be bought back and put to good use. There is a large parcel of land in Bagari; three vineyards in the village of Kani-Balavi, and a large tract of land in Bebedee all of which are alienated from the Assyrians. It is important to set up a buy-back program for the alienated property; otherwise this situation will have dire consequences in the future.

#### **Future Projects:**

#### -Short-term:

<u>Livestock Program</u>: Raising cattle and sheep to supply milk and meat to families with small children is a more expensive and labor consuming project. This program is in the study and planning phase.

<u>Honey Program</u>: This program is well-suited for the villages in the Nahla District. The estimated cost of honeycomb chests is about \$800.00. Honey will be marketed and the revenues will be used for the needs of the villages. This project is in the planning stage.

#### Other Needs:

- -The village of Chilik needs a water pump plus piping. Estimated cost \$1200.00
- -The village of Chagala needs a water pump and water canal repairs. Estimated cost \$1200.00
- -A canal needs to be built for the village of Komani. Estimated cost \$1000.00

#### **Future Projects:**

#### -Long Term:

In three to five years the trees will start bearing fruit. Atra Project will need to move into processing and marketing of the fruit. From now the appropriate infrastructure needs to planned and put into place. A refrigerated warehouse needs to be built. Small cottage industries for juicing, canning, making preserves, vinegar, etc. need to be created. The marketing potential of Assyrian products abroad needs to be researched (already, a number of Assyrian merchants in the United States are importing canned fruits and vegetables from Turkey). All this will contribute to the economic development of the region and the creation of jobs for the Assyrian villagers.

Revenue estimates for these fruit trees are promising. Each tree has the potential of producing 300 dinars worth of fruit. 10% of the revenue from the fruit of each tree is to be returned to the Atra project for reinvestment in the same village. The fruit produced by these orchards has the potential to generate unprecedented revenue for the Assyrian farmers and help our villages achieve sustainable economic development.

Another long term project is Dr. Moradkhan plan to establish a dental clinic together complete with a dental lab where young Assyrians will receive training to work as dental practitioners.

The success of the Atra Project since its establisement a short

time ago and the detailed documentation it has collected and provided to its donors and the general Assyrian public - application forms filled and signed by individual head of families, signed contracts, financial statements, pictures and videos of villagers - has gained widespread support for this project. In addition to individual donors, the Atra Project has attracted organizational support as well. Assyrian Foundation of America, Bet Eil Assyrian Church, and an American Presbyterian Church in Pleasanton make regular financial contributions to the Atra Project. The Bet Eil Assyrian Church, for example, has subsidized the building of a new water tank for the village of Bebedee. It has also pledged to pay for the two water pumps in the villages of Chilik and Chagala, as well as the canal in the village of Komani.

Dr. Moradkhan is scheduled to returned to Bet-Nahrain on December 7, 2002. He has designated San Jose as the headquarters of the Atra Project in the US. The project is managed by a committee in cooperation with the Assyrian Aid Society of America. The new US director of the Atra Project is Mr. David Sarkis.



#### Appeal:

We appeal to every Assyrian irrespective of his/her church affiliation, political inclination, and organizational membership to come forward and join us in this nation-building effort. Remember that our Assyrian brothers and sisters living in our Homeland are the only remaining guardians of our national identity and cultural heritage. It is our duty to support them and invest in their future. Our support will enable the Assyrian villagers to rebuild their homes, replant their fields, and raise livestock. The economic benefits of the Atra project will solidify their ties to the land of our ancestors and will insure the survival of our culture and heritage. We ask every Assyrian for a donation of \$20 per month (\$240 a year). You can send your donations to:

Please, send your donations to:

The Assyrian Aid Society of America -Santa Clara Valley Chapter P.O. Box 23759 San Jose, California 95153

Make checks payable to the Assyrian Aid Society of America and write "Atra Project" in the memo section.

## The Assyrian Book Endowment Fund at the University of California, Berkeley

In 1998, the Assyrian Foundation of America made a gift of \$10,000 to the University of California, Berkeley, Library to establish the Assyrian Collection Endowment Fund. The \$10,000 itself will never be used up—it will remain as a permanent investment by the University. The proceeds from its earnings will be used for the purchase of books about Assyrians to be added to the Library's collection "in furthering the University's mission of teaching and research in the field of Assyrian studies." The books will become a permanent part of U.C. Berkeley Library's collection. Thus, the fund will go on adding to the library's Assyrian collection "without end." Already, a number of books have been added to the library. It is important for future generations of Assyrians in America to have a resource to learn about their history, as well as for non-Assyrians to gain knowledge about us.

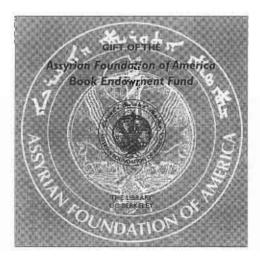
The fund can be expanded at any time. Anyone can make a (tax deductible) to add to the original \$10,000 principal. The increase in the fund, of course, increases the annual earnings of the investment and allows more books to be purchased. This is a unique gift—one that goes on giving forever. Checks made out to "Assyrian Collection" should be sent to:

The Library Development Office, Room 188 Doe Library University of California, Berkeley Berkeley, California 94720-6000

Another way of expanding the library's Assyrian Collection is by direct contribution of books. Anyone wishing to make a gift of books about Assyrians can do so by sending them to:

Mr. Frank Carothers 132 Doe Library University of California, Berkeley Berkeley, California 94720-6000

The books should be accompanied by a note saying: "This is a gift to the University of California, Berkeley, Library for the Assyrian Collection."



This plate will be placed on the inside cover of all books purchased by the fund.

### Mr. Younatan Afarin:

## Fifty years of contribution to Assyrian communities

#### Janet Sargon Sydney Australia

Almost two years ago the Assyrian Charity & Educational Community (ACEC) in Sydney Australia organised a special program to honour and thank Mr. Younatan Afarin for fifty years of dedication to Assyrian communities both in Iran and in Australia.

The special event took place during November 2000 in the presence of many distinguished guests and more than 200 people. The speakers were from all the Assyrian organisations that Mr. Afarin has been involved with in the past.

Mr Younatan Afarin was born on 24th August 1931 in Kermanshah Iran. He completed his high school education in Kermanshah, and then in 1948 he joined the workforce in Abadan Refinery of National Iranian Oil Company.

In 1955 he graduated as a Chemical Petroleum Engineer from the Abadan Institute of Technology (AIT). At the same time he worked in different capacities in the Abadan Oil Refinery.

In 1956 he married Alice and they have two sons, Dr. James (currently resides in USA) and Raymond (resides in Sydney/Australia) and one daughter, Monika (resides in Sydney/Australia) and five grandchildren.

In 1963 he was awarded a scholarship to go to Netherlands and study in the field of "instrumentation and Process Control". In 1964 he graduated successfully in the said field, and resumed his duties in Abadan Oil Refinery as a "Process Control Adviser" for the Refinery.

He was always after greater challenges and wanted to take on extra responsibilities. Therefore in 1968 when he was offered to take responsibility as the head of the Engineering Department at the Abadan Petrochemical Complex, which was under construction, he accepted the new job. In this position he proved to be capable of taking higher managerial responsibilities, and within six years he was promoted to Production Manager, to Deputy General Manager and by 1974 became the General Manager of the "Abadan Petrochemical Complex". Not long after, in 1978 he was promoted to Deputy Managing Director of "Abadan Petrochemical Company" and moved to the headquarters in Tehran. Later he took the position of the Managing Director of the same company. In 1980 he took an early retirement.

From an early age he started working for the Assyrian community; at night dreaming of what he can do for the community and during the day trying to bring these dreams to reality. In 1950, while he was still at university he took his first challenge by organising a New Year's Eve party for the Assyrians in Abadan.

Being a pro-active member of the community who was always willing to take on extra responsibility, people were able to put their trust in him knowing he would do the best for the commu-



nity. He was involved in the purchase and building of a community hall and school (Shoushan) in 1952-1955. And he was elected as the president of the School/Parents committee, head of the entertainment group, director of church committee and for four year as president of the Assyrian Charity & Educational Community of Abadan and Khoramshaher.

From 1968-1973 he was an active member of the Assyrian Universal Alliance.

After immigrating to Australia in 1980, he worked as a Petroleum Engineer in NSW Energy Department for ten years, till 1991. While trying to adjust his personal life in Australia he never stopped from his voluntary work; he had a great part in establishing the Assyrian Charity & Educational Community in Sydney. In 1983 Mr. Afarin, with other prominent members of the community, wrote the first ACEC's constitution.

Furthermore, he was aware of the power and importance of women in the Assyrian communities and encouraged the introduction of the first Ladies' Committee within the ACEC.

Since 1985 he worked closely with the other Assyrian organisation to bring unity amongst the communities and he took a great part in establishing the Assyrian Australian National Federation (AANF) in Sydney in 1992. He was elected twice as a vice president and from 1998-2000 was the president of the AANF.

He was always aware of Assyrians' needs and was ready to help. Mr. Afarin, with a team of volunteers, organised a sub-committee (The Immigration & Refugee Sub Committee) under (AANF) in Sydney. This was set up to oversee the needs of the new immigrants, helping them with their paperwork for immigration.

From 1996-1997 he was involved in the committee to establish the Assyrian School in Sydney Australia (Mar Hurmozd Assyrian School)

Mr Afarin was also aware of the different needs of both the young and old members of the community, and helped establish a Seniors Group for the elderly, and encouraging young people to be involved in the community through soccer, scouting and many other activities.

With over 50 years of dedicated service he surely came across many obstacles, but with his true love for Assyrians he never stopped from contributing to build a better community. Even today, after deciding to retire, members of the community look up to him and respect his judgements, seeking to use his wide knowledge of Assyrian affairs.

We thank Mr. Younatan Afarin for his great contribution above and beyond the call.

## ZALL ZIARZY ZXOLL

# The Calling of the New Assyrian -A Poetry Collection by Ninos Aho and Yosip Bet Yosip

A Review by Abdulmesih BarAbrahem, M.Sc.\* Munich, Germany

The calling of the New Assyrian is the second jointly published collection of poems by Ninos Aho and Yosip Bet Yosip; the first collection, while winder (Åtūrǎyǎ Ĥātā = The New Assyrian), was produced in the early 1970's. The new collection includes mostly new poems, with a few classic ones, on two CD's, one by Ninos and the other by Yosip. While Ninos Aho reads his works in both eastern and western dialects of modern Assyrian (winder a sayrian, Yosip Bet Yosip reads in East Assyrian only.¹

At first impression, the listener is overwhelmed by the richness of the collection, consisting of one powerful poem after

another. Indeed, just the compilation of such a size on modern media<sup>2</sup> marks a great accomplishment; while its content is a milestone in contemporary Assyrian nationalistic poetry.

If one takes the time necessary for thorough listening and reflection in order to absorb the contents of the poems, it becomes evident that the lyrics can only come from individuals who have been involved with the organizations that have helped shape the modern Assyrian nationalism since their inception. Ninos was a second generation homeocratic Organization-ADO) activist while Yosip was a founding member of had a (Hūyādā, Assyrian Universal Alliance-AUA).

In addition, with their messages they

seem to follow in the footsteps of the great teachers, nationalists and revolutionaries of the past like Freydun Åtūraya, Adday Álkás, Yūĥānōn Qāšīšō, and William Daniel.

Therefore, the words spoken by the poets are timeless and stir in the listener the special Assyrian Spirit we all share -or, I should say, should not forget.

#### About the poets.

Ninos Aho was born on April 24, 1945 (Nisan, 6695) in the small village of Girkeh-Shamo in the Syrian part of Mesopotamia.

From his early youth Ninos has been interested in and moved by the teachings of the Assyrian national leaders like Naum Faiq and Farid Nuzha. He believes in national activism with dedication and ethics and continues to work towards the revival of Assyrian culture and national unity. He has written numerous articles and poems which have been published in Assyrian magazines. Răbī Aho's mastery of modern east Assyrian is no surprise, considering the fact that in 1972 he studied with the late and great Răbī William Daniel, while living in Chicago.

Ninos's poems are eloquent and expressive. His lyrics are the basis for dozens of romantic and nationalistic songs, many of which were compiled and published in 2000<sup>4</sup> as an Anthology. The statement "continuing to deliver his nationalistic ideology through his poems" in his biography convinces me that he uses as his guide and role model the nationalism of the late Malphono Naum Faiq, about whom David Perley wrote in a biographical study<sup>5</sup>: "...he [Faiq] transformed the innermost truth of his nation into verse".

Yosip Bet Yosip was born on April 15, 1942 (Nisan 6692) in

the village of Zumallan, near Urmia, Persian part of Mesopotamia.

Răbī Bet Yosip has been interested in Assyrian culture and heritage from a very early age. As a child he listened to traditional songs, poems, and stories sung and told by the elders in the village.

He joined Assor Assorian youth organization, and became increasingly involved in Assyrian organizations. He was involved in the establishment of the first Assyrian library project in Iran.

In 1968, Yosip witnessed the founding of מסמים (Ĥūyādā Tivīlāyā Ătūrāyǎ = Assyrian Universal Alliance -AUA). His lyrics, put to

Maestro Nebu Isabey's music, became the first Assyrian National Anthem (המבוֹכיה = Rumrămă).

He has written numerous poems, articles and coral lyrics, and is an active member of the Assyrian Choir in San Jose, California.

In October 2002, he attended the World Congress of Poets in Iasi, Romania, where he read his poem, *The Garden of Gods – My Homeland Bet-Nahrain.* 

As Răbī Aho is from the West Assyrian tradition and Răbī Bet Yosip from the East Assyrian tradition, together their work covers the full range of Assyrian heritage and national experience. Theirs is a deep friendship that spans several decades. Knowing them both<sup>6</sup>, I'm convinced that their friendship serves as a great source of mutual inspiration.

#### **Images and Concepts**

For me, the great discovery of this collection is in the way the two poets masterfully deal with themes of nation, ancient history



and its modern interpretations by applying vivid and compelling images and concepts. They succeed in associating and integrating the powerful symbols of the pre-Christian era, such as Aššur, Tamuz, Ištar, Gilgameš, Nineveh and Akkad, with modern themes of nation, unity, and characteristic ('umtānāyūtā = nationalism), without failing to include elements of Christianity and the Christian era.

By creating vivid images in his poems, Ninos is able to draw the listener deep into the distant past and back to the present Assyrian reality. Indeed, it is difficult to resist traveling to the distant lands and times, both in the past as well as the future, that Ninos describes.

Yosip's poems contain powerful messages as well. Many of his poems are about events from our past, and although each episode is described in the body of the poem, some knowledge of the event is helpful. He presents his messages in a chronological fashion, forcing the listener to focus and follow along as the story is told.

To me, Ninos' poems are an important and powerful force in the ongoing refinement and reinforcement of the homogeneous yet multi-denominational Assyrian national identity. The poetic interpretation of history as a narrative of the past and applied to the present and projected on the historic homeland, Beth-

Nahrain, as presented by Yosip has the same reinforcing effect.

Ninos has a strong voice where as Yosip is much more soft-spoken and sounds like a distant messenger, but both convey powerful and touching messages. The series of poems takes the listener on a journey, riding a rainbow that spans thousands of years, while its colors symbolize the different cultural, religious and national facets along the timeline of Assyrian history.

Below, I would like to give some examples from among the poems in the collection.

The poem حديث (Yūhānōn Qāšīšō), is more than a wonderful obituary for the great teacher and former editor of حديث (Ĥūyōđō)

magazine. Although the listener is saddened at the loss of a great Assyrian, Ninos also gives hope by presenting Malphono Yūĥānōn Qāšīšō as a pupil of and following in the footsteps of figures like Naum Faiq, Yūĥānōn Dolabani, Ăšūr Yūsuf, and Freydun Ătūrāyā, calling upon them to be prepared to welcome him.

In different poems, Ninos recalls memories of the early years in the Assyrian national movement in Chicago. He touches on events and encounters of that period, and formulates a poetic reply to Professor Oppenheim, who claimed that Assyrians had all died with the end of the empire. He dedicates a beautiful poem to the reunion of friends in Arab (Qāmišly), where he also pays homage to Girke Šamo, his birthplace. The latter has been rendered beautifully in a song by Ninib Laĥdo, also born in Girke Šamo.

 engraved in the listeners' consciousness.

My favorite among Yosip's poems is Aiohar Aholg points. (Şlūtă d-'Ătūrăyă d-'idyum = The prayer of the present-day Assyrian). It is a powerful mythical and spiritual poem. It is a bridge to the strong traditions of ancient Assyrian religious conviction, with one significant difference with the traditional view of the ancient religion: The New Assyrian does not accept the pre-Christian period as pagan anymore! On the contrary, it is the source and rationale for his 2000 years of dedication to Christian beliefs, which are rooted in ancient Assyria.

Just as outstanding is his Köhaa Krio (Wardi w-Kitvi = Flowers and Thorns). Here, the poet compares history as told in the Old Testament with that found on clay tablets from Mesopotamia. He complains about and objects to the cutting of ties with our ancestors while adopting foreign traditions, namely replacing Utnapištim with Noah, Hammurabi with Moses, Gilgameš with Samson, etc.

I believe that this subject, namely the replacement of native beliefs, traditions, and heros by foregn (Jewish) ones, deserves much attention by Assyrians. It has been shown that the Jews adopted and adapted much of Assyrian/Mesopotamian religion and mythology while living in Mesopotamia, and many of those

ancient traditions and religious concepts made a significant contribution to the modern Judeo-Christian and its offshoot, Muslim, traditions. Furthermore, the Greeks and Romans adopted Christianity without denying their pre-Christian identity, traditions, and history. Why should Assyrians of today be less proud of the history and religious traditions of their pre-Christian forefathers?

The Garden of Gods) is a political poem about Mesopotamia, which served as the cradle of civilization, but, is now under seige and threat of attack; it is poisoned, its inhabitants driven out of their homes, its rivers dried, and

its land unable to provide cradle even for its own children.

Yosip presents a number of other political poems. In one, he speaks to the *flowers of Mesopotamia*, which represent Assyrian martyrs, and listens to their critical messages about the state of our nation. They offer to die again to save us from our present state.



The collection is cohesive and sounds like a story, yet highlighting very different facets. It is the story of a nation filled with hopes and sorrows through its long history – reflecting on its passions and aspirations. It is a philosophical approach for a scattered nation. For me, the poets manage to create a sense of urgency. Their messages are courageous and bold and unlike the hesitant approach common in today's "nationalistic reality", struggling to overcome the nation's fragmentation and help reunite it. Therefore, the poems provide a source of inspiration and guidance to those who seek new direction.

(Continued from page 13)

Overall, I regard the lyrics as a homage to the Assyrian nation, its history, its identity, and its strong desire for unity.

If anyone can bridge the existing gap in the Assyrian national movement by passing the heritage of its great teachers like Yūĥānōn Qāšīšō and William Daniel to the younger generation, whoes minds are hungry for such lessons, then it is Ninos and Yosip.

I highly recommend "The Modern Assyrian". It is a beautiful collection of poems. Needeless to say that I expect and look forward to more of these poets work in the near future. Also, I think that both poets have a national task still to accomplish: the translation of the poems that are in east Assyrian into Ţūrōyō. Otherwise, the messages contained in these poems will not reach the hearts of all Assyrians.

\*Abdulmesih BarAbrahem was born in Midyat/Ţūr cabdīn, in Turkish part of Mesopotamia and emigrated with his parents to Germany in Mid 1960's, where he completed his secondary education and received his M.Sc. From the University of Erlangen/Nürnberg in computer science. In 1972, he initiated and organized the first Assyrian Evening in West Germany. This marked by beginning of organized Assyrian activity in Europe. Since then, he has published numerous articles on Assyrian topics. From 1093 to 1999 he lived in California. Among his most recent activities in 2002, are presentation of a paper on Assyrians at the 1st World Congress on Near Eastern Studies held in Mainz, Germany, and another paper at an International Symposium of Syriac experts. He is currently the President of the Kuratorium of the Yoken Bar Yoken Foundation.

- <sup>1</sup> For the first time, Yosip Bet Yosip presented a few of his poems, Bōcūtō Ōtūraytô and Ṣlūtō d'Ōtūrōyō dYawmōnō, in west Assyrian at the Mesopotamia Association in the city of Augsburg, Germany in October 2002.
- <sup>2</sup> Produced by the Assyrian American Association of San Jose, California. Background music by various artists and studios, and a beautiful cover design by Homer Yonan.
- <sup>3</sup> For more biographical information, see also the leaflet provided in the cover of the CD.
- <sup>4</sup> Anthology of Poems by Ninos Aho, published by the Assyrian Voice Production 2000. The 18 poems in west and east Assyrian dialects are also sung by Ninib Lahdo, Aziz Saliba, Kamil Hanna and Wadi Al-Safi.
- <sup>5</sup> Naum Palak, the "Sainted Apostle of Nationalism", Extracts from and comments on "A Brief Study in the Palak Nationalism", by Dr. David Barsoum Perley, LL.B. –Review by Sanharib Shukri, Australia, 2002
- <sup>6</sup> I have known Ninos since 1986, when we met at a Kha b-Nisan celebration in Hackensack, New Jersey. I was on a research project in Princeton, New Jersey, and guest of the late Orthodox Bishop Samuel for the day. Ninos gave the welcoming speech for the evening in Tūrōyō. I made the acquainance of Yosip at the Assyrian American Association in San Jose, California, in 1994.

# Assyrians Returning Home, One Village At a Time...



Up until the 1980's over 200,000 Syriac-Assyrians lived in Turkey. Today, a mere 5000 remain in Istanbul and another 3000 in Tur-Abdin. The dramatic decline of this native population is caused by the mass migration rooted in the instability caused by the clashes between the Turkish government and the Kurdish Fighters of the PKK. One of the many Assyrian villages that dotted south eastern Turkey is the village of Kafro.

In addition to the 17 vineyards surrounding this beautiful village, common harvests included figs, grapefruit, watermelon, as well as wheat, barley, and almonds. In 1970, Kafro was inhabited by 46 families. By 1992, only 5 families remained, and in 1995, the village was empty.

Currently there are 170 families living in Europe (126 in Germany, 29 in Switzerland, and 15 in Sweden) who are Kafro natives. Of these, 19 families have signed with the newly established 'Kafro Development Association' to permanently return to the abandoned village and rebuild it. In total, 74 individuals, 30 of which are minors.

The Kafro Development Association is currently working on a proposal with the Turkish government for the first 19 families' secure return and ongoing support beginning in 2004.

#### For more information, Contact:

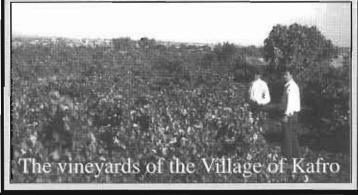
Kafro Development Association Hofacker 14, CH - 8466 Trüllikon Tel.: +41/{0}52/319.42.63 - Fax; +41/{0}52/319.31.41 E-Mail: kafro@bluewin.ch , **Contact Person**: Yahko Demir

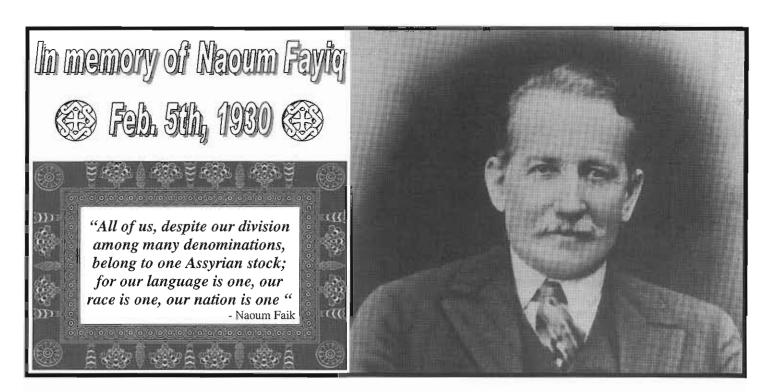
#### To send a donation to help rebuild Kafro:

Bank: UBS AG , Postfach ,

CH - 8152 Glattbrugg, Switzerland

Konto: 283-813014.40







The Eastwest foundation for the arts is hosting an exhibit featuring 8 talented Syrian artists. The exhibit is being held in two art galleries in the city of Leiden, Netherlands and is sponsored by several academic and governmental institutions from Syria and the Netherlands. Visitors have the opportunity to view the unique artwork of four Assyrians: Youssef Adbelke, Yacob Ibrahim, Mushe Malke, and Fadi Yaezji.

The exhibit which is scheduled from January 26th to March 10 will continue in the city of Enchede where a sizable Assyrian community resides. The exhibit was made possible by the diligent efforts of Neurez Atto, who was instrumental in bringing together the artists and the two reputable galleries (Galerie Amber and Art Gallery Caro). For more information, please visit www.eastwestfoundation.org. or call +31 (0)71 5807668.



### Literature Search

<u>Title</u>: L'apport scientifique des chrétiens syriaques à l'Iran

sassanide. **Author:** Philippe Gignoux

Source: Journal Asiatique, Tome 289, Numéro 2, 2001

Abstract: "Thanks to the works of H. W. Bailey it is nowadays common view that Greek science and philosophy were transmitted to the Iranians through the translations made by the Syriac Christians, during the Sassanian period, probably not before the 5th century A.D.

"In the process of transmission, in particular in the field of medicine, the Mazdean theologians were adjusting the Greek ideas to the principles of their own faith. However, in the case of the theory of the four cosmic elements, the micromacrocosmos, the four humours and the three principal body organs, as well as the theory of blood flow and reproduction, it is shown quite clearly that the Iranian sources are depending on Syriac materials. In return, their influence in the field of pharmacopoeia is less easy to ascertain.

"To end with, the author shows that the Mazdeans might have known some elements of the Christian faith, thanks to the existence of translations of Christian prayers and rituals into various Iranian languages."

<u>Title</u>: Sur les éléments chrétiens de la religion Nuşayrite-

<sup>c</sup>Alawite.

Author: Meir M. Bar-Asher

Source: Journal Asiatique, Tome 289, Numéro 2, 2001

Abstract: "One of the prevalent features of the Nuşayrîc'Alawî religion is its syncretism. It combines and fuses elements of cults and creeds of very disparate, and remote, origins. Among these are various pagan beliefs (residues of ancient Mesopotamian and Syrian cults) as well as Persian, Christian, Gnostic, and Muslim—both Sunnî and Shîcî—religious precepts and practices.

"This syncretistic complex has led to various hypotheses regarding the origins of the Nuşayrî faith. René Dussaud, one of its pioneering scholars, saw its roots in the pagan circles of Late Antiquity. Henri Lammens, on the other hand, regarded it as a unique offshoot of ancient Christianity.

"The aim of this study is to systematically survey and analyze the Christian elements of the Nuşayrî religion, relying on writings of the Nuşayrîs themselves, both doctrinal and liturgical, trying to offer an interpretation as to the background and circumstances against which these elements seeped into Nuşayrî religion."

Title: Syriac Nominal Sentences

Author: Ada Wertheimer

Source: Journal of Semitic Studies, XLVII/1, Spring 2002

Abstract: "Most Syriac nominal sentences are not simple sentences; rather, they are complex sentences involving extrapositions. This article examines two Syriac nominal sentence patterns—with the copula and without it— and their two respective past forms. There is no clear-cut regularity which determines the distribution of the two nominal patterns, either in the present or in the past tense, but there are marked tendencies—partly structural, mostly stylistic. The past forms of nominal sentences

are verbal sentences because of the verb of existence which, used in them as an auxiliary, expresses the past tense. These past tense sentences may include a copula as well. In such cases they fulfill the basic requirement of Syriac sentence structure (namely, that the predicate must be conjugated for person) twice: once within the copula, and once within the verb of existence."

<u>Title</u>: Two Syriac Terms Relating to Ophthalmology and their Cognates.

Author: J. N. Ford

Source: Journal of Semitic Studies XLVII/1, Spring 2002

Abstract: "This study treats two Syriac ophthalmological terms,  $kw\bar{l}h\bar{a}$  \tag{\text{cos}}, and 'ag\bar{a}n\bar{a} \tag{\text{cos}}. The adjective  $kw\bar{l}h\bar{a}$  refers to an eye disease  $(kw\bar{l}h\bar{u}t\bar{a}, \triangledown \text{cos})$  which is identified by the native lexicographers with Arabic \*\text{satra}\$ and corresponds to modern ectropion. Cognates occur in Mandaic (\*kauihta\*) and Jewish Babylonian Aramaic (\*kwht') in magical contexts relating to the evil eye. Although \*kw\bar{l}h\bar{a}\$ itself is not attested with reference to the evil eye, the native lexicographers associate the Syriac term with other terms, cognates of which are attested with reference to the evil eye in various Aramaic dialects. The second term, 'ag\bar{a}n\bar{a}\$, occurs in the Syriac Book of Medicines. It is equivalent to Arabic 'i\bar{g}\bar{g}na\_n\$, which occurs in similar contexts in the writings of mediaeval Arabic ophthalmologists and refers to the tarsus of the eyelid."

<u>Title</u>: On the Origin of the Word barīd in Arabic

Author: Avihai Shivtiel

Source: British Journal of Middle Eastern Studies, 29(1), '02

Excerpt: "In the British Journal of Middle Eastern Studies of May 2001 Adam Silverstein traces briefly the origin of the Arabic word bañd (postal service) and ...argues that the word is probably derived from Assyrian beru (over 10 miles, 2 hours, distance) abbreviated in Arabic to bañd from Aramaic beridmalkha (the royal berus).

"Since Silverstein does not explain to us how the consonant 'd' comes into the word barīd in Arabic, it seems to me that from the Aramaic combination bari-de-malkha (the beru of the king) ('de' being the possessive particle in Aramaic), Arabic speakers amalgamated the possessive particle in beru, while omitting the word malkha, thus coining the word barīd.

"Incidentally, the omission of the second word of an annexation  $(id\bar{a}fa)$ , while retaining the meaning of the whole expression is not uncommon in Arabic, e.g.  $t\bar{a}lib$  for  $t\bar{a}lib$  al-cilm (student);  $qat\bar{t}^ca$  for  $qat\bar{t}^cat$  al-rahim (enmity among relatives) and in modern Arabic  $jaw\bar{a}z$  for  $jaw\bar{a}z$  al safar (passport)."

<u>Title</u>: Legends and Tales in the Monuments of Syriac Hagiographic Literature. (In Russian)

Author: A.V. Paykova

Source: Folia Orientalia; vol. 37, 2001

Reviewer: Adam Bieniek

Excerpt: "The monograph by A.V. Paykova (1932-1984), published posthumously in Палестинский сборник —The Palestenian Anthology 30, (1990) deserves close attention for the mere fact that the author shows that several hagiographies

popular in the Middle Ages were originally written in Syriac and not in Greek. Although their writers were educated in Greek and knew that language perfectly, they were able to work out their own quality characterised by minute descriptions of facts and detailed documentary precision.

"The work consists of two basic parts: the first representing the introduction, the evolution of the hagiographic genre in Syriac literature, the outline of the culture and everyday life in the monuments of Syriac literature and the Syriac sources of traditional hagiographic literature. The second part is mainly composed of the Russian translations of the four hagiographic texts chosen by A.V. Paykova. The author justifies her choice by four main reasons:

- 1. They are examples of the best hagiographic literature in Syriac.
- 2. They prove that Syriac was their original language,
- 3. They influenced Old Russian literature of the genre,
- 4. They show the evolution of the genre.

"The first chapters give a valuable analysis of the principal hagiographic texts in Syriac along with the scholars occupied with their translation and elaboration. The special value comes from the whole range of the Russian scientists, often accessible mainly in their native language.

"There are also interesting examples of archetypes of the lives of saints and martyrs of eastern churches at the time of Roman and Persian (Sassanian) Rule.

"The monograph seems to be a remarkable contribution to the research in the field of the history of eastern Christianity and its influence on mediaeval Russia, at the same time describing a lot of picturesque scenes of everyday life in the Middle East on the eve of the ascension of Islam, all the more because the author draws the line until the Muslim period."

Title: Cuneiform Texts and the Writing of History

Author: Marc Van de Mieroop

Source: Bulletin of the American Schools of Oriental Re-

search; No. 327, 2002

Reviewer: J.S. Cooper

**Excerpt:** "The author provides a much needed introduction to the use of cuneiform texts to reconstruct the history of ancient Mesopotamia. This introduction is both descriptive and proscriptive, explaining how cuneiform sources have been used to write history, as well as advocating new ways to use them and warning against misinterpretations of the sources caused by our mostly subconscious biases and presuppositions.

"Chapter 1 presents, briefly but relatively comprehensively, the various categories of cuneiform documents...and their scope and limits as sources for Mesopotamian history.

"Chapter 2, 'History from Above', has three parts. The first is an excellent introduction to the problems posed by Assyrian royal inscriptions, especially the various editions of royal annals with their differing versions of the same campaigns.

"The second part treats the traditions of Sargon and Naramsin of Akkade....and encourages us to see these traditions reather as sources for the periods in which they arose and were propagated.

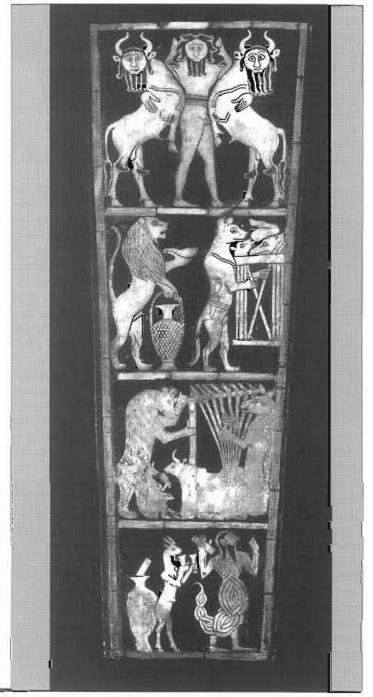
"Part three, 'Mesopotamian History and Narrative,' suggests that the reason scholars have been so eager to give credence to legends of Sargon compiled many centuries after his demise has to do with their narrative form...

"Chapter 3 treats 'History from Below', showing how prosopography and the careful study of legal documents can illuminate aspects of the lives of ordinary people.

"I found chapter 4, 'Economic History', very useful. The author underlines the importance of agricultural land as the prime economic resource in ancient Mesopotamia, so that an understanding of landownership and land tenure is crucial to conceptualizing the ancient economy.

"'Gender and Mesopotamian History', chapter 5, attempts to confront Assyriology with the "three waves" of academic feminism. In many ways, I find this to be the least successful chapter in the book. Assyriology has never neglected the study of women, not because of any particular disciplinary virtue, but due to the nature of our sources.

"The short concluding chapter rehearses the dangers of our preconceptions and biases, especially those we are not conscious of, and the limits of our sources."



# Ararat

## A Movie about the Armenian Genocide

A Review by Dr. Joel Elias Berkeley, California

Acclaimed film director Atom Egoyan has made a number of movies and is best known for the popular The Sweet Hereafter. A Canadian of Armenian descent he grew up with constant reminders of the Armenian genocide of 1915, and eventually felt compelled to use his talents to make a movie about it. In an interview with the press, Egoyan makes it clear that he was driven to make Ararat as much by the continued Turkish denial of the organized massacre as by the event itself. Turkish groups tried to prevent the release of the movie, but all they succeeded in doing was adding to its advertisement line Uncover the shocking secret of the movie they don't want you to see. The movie is not a straight historical re-

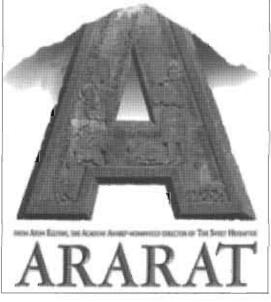
counting of the events of the genocide, nor a documentary. Rather it is an intensely personal exposure of the lives of Arme-



several nians generations later, now living in North America. haunted and obsessed by what happened to their parents, grandparents or greatgrandparents in 1915. By involving us in the emotional lives of the descendents, we

are drawn into their lives in a very intense and personal way. Personalizing the story is extremely important in capturing the interest of those who know very little if anything about the

events of 1915. For many this is the first exposure to the story of the Armenian genocide. Egoyan said that many people have come up to him and said "I had no idea that happened". His success in portraying the personal lives of the descendents and the intensity of their struggles to deal with the ghosts of the past, and his artistic skills as a director have won the movie rave reviews from the critics. The New York Times said "Hands down the year's most thought-provoking film!" The Los Angeles Times: "A triumph! Richly rewarding! Director Atom Egoyan



interweaves the strands of his plots and themes so tightly as he explores the complexity of redemption." The Washington Post: "An emotionally penetrating movie!" The movie opened in San Francisco in late November.

For us Assyrians, our own genocide at the hands of the Turks in World War I is probably less well known than that of the Armenians. When looking at the movie, simply substitute "Assyrian" for "Armenian" and you will have exactly our story. So it becomes a reference point for us in discussions with others to say that it exactly describes the Assyrian genocide and our own emotional struggles to deal with the horrors of what happened just a few generations ago and the Turkish strategy of denial. We

cannot allow denial to succeed. In 1939, just a few days before he started World War II and had developed his plans for the

extermination of the Jews, Hitler said to his inner circle, "Who, after all, speaks today of the annihilation of the Armenians?" And this was only twenty four years after 1915.

One minor complaint –if you sit through all the



credits at the end of the movie, eventually a statement comes on that says the events shown were historically accurate and based on the eyewitness accounts of an American medical missionary,

Dr. Ussher (whose character in in the movie). I wish this important statement had been make as soon as the movie ended because I think many people will miss it. One word of caution—there are scenes of murder and rape and torture by the Turkish army. But it is not gratuitous violence, as is so often done by Hollywood. It is absolutely essential for portraying the horrors and brutality and savagery of what actually happened, for putting a personal face on the statistics.



## International Assyriological Symposia in 2003

49e Rencontre Assyriologique Internationale International Congress of Assyriology and Near Eastern Archaeology

London, 7-11 July 2003



### HEVELLIN

On the occasion of the British Museum's 250th anniversary the London Centre for the Ancient Near East, acting for the British Museum and colleges of the University of London, takes pleasure in inviting scholars to convene for RAI 49 at the British Museum in London on 7-11 July 2003. The theme will be Nineveh.

Nineveh is a topic well suited to the celebration of the British Museum's quarter millennium. On the museum's behalf excavations were conducted at the site intermittently for more than eighty years, from 1847 to 1932. The attractive bas-reliefs that adorned the palaces of Sennacherib and Ashurbanipal have become some of the Museum's most familiar exhibits. The vast number of clay tablets sent back from Nineveh ...remain the cornerstone of almost all Assyriological research.

For information and registration:

http://www.let.leidenuniv.nl/rencontre/RAI 2003.html

CNMES/LMEI-RAI 49 SOAS, University of London Russell Square London WC1H 0XG

# North American Syriac Symposium IV

"Syriac Christianity: Culture at the Crossroads"
Princeton, New Jersey
July 9-12, 2003

The Fourth North American Syriac Symposium, "Syriac Christianity: Culture at the Crossroads", will be held in Princeton, New Jersey, July 9-12 2003. Princeton Theological Seminary will be the host institution.

Preference will be given to papers or sessions that address questions of cultural or religious interaction.

For information and registration:

e-mail: sharon.kozlowski@ptsem.edu

Sharon Kozlowski Princeton Theological Seminary 20 Library Place Princeton, NJ 08540

# Books available through the Assyrian Foundation of America:

- The Flickering Light of Asia, by Joel
   E. Warda; Second edition, 1990, Chicago
- 2. בְּבְּבְיבֹי בְּבְבְיבֹי (The Grammar of Vernacular (East)
  Assyrian), in Assyrian, by Mar
  Touma Oudo; Re-printed 1984,
  Chicago.



The books are \$20 each, including shipping. Send your requests and payments to:

Assyrian Foundation of America PO Box 2660 Berkeley, California 94702

### New CD available through the Assyrian Foundation of America:

This is a two-CD set along with a booklet in four languages (Turkish, English, French, and Classical Assyrian). The first CD is a sampling of religious music from the various traditions, including the Orthodox Church, Church of the East and the Catholic Church. The second CD is a collection of secular folk and popular music in both the Western and the Eastern dialects.

The booklet contains a brief history followed by descriptions of



the culture, religious traditions, language, literature and music, both religious and secular.

The album is \$25, shipping included, and may be ordered by writing to the above address.

# عدید دسته دهنسم عوت دسیم

حوجے دیگہ ہوں کو 3 اسفیہ حیقیا بیسوکا، صدیعی، تموی ، دروی 3 سُموٰہِ دیمون جیمُتا صدیح، درمد کبدد، مکتمب دیدیے کہ موذکع مگرہ.



حَيَدَة دَوْوهِ عَنْ حَجِدُهُ سَوْوهِ بَا لَا هَذَهُ وَوْوهِ مَا وَهُ فَوْ لَا هَذَهُ وَوْهِ مَا وَهُ فَوْ لَا هَذَهُ وَوْهِ مَا هَا هَا هَا مَا هُوْلُوهُ وَكُولُوهُ مَا هَا هُولُوهُ وَحَدُونُ وَمَنْ هُولُوهِ مُنْ هُولُوهِ .

حمق حميد كن ص سيد وبتته كسيد كتدبيت كسيد كتدبيت عميد كلا مع كتدبيت كن مع معتبي كن مع وهم بيد ومن وبعم مكن مع ومن وبعمن كن معتبي معتبي معتبي معتبي معتبي معتبي معتبي كالتعبي ك

معصعة، ومتسة، عوق كبعة محدة، محمدة، محمدة،

بدفي ويداع موسود الماما المام المام المام المام 200 مدهمة ولمقا مدومقيا والموقيا حَجُدَتِيْ دِيْهُدُا. حِمِهُ يُرَّدِي سِوْسَا كِ تَبِعَيْهُ دِدُهُ دِس مِع مدبيَّهُ لِكِدُدبِّهُ ، لنده وحوجا شيسا قلسب شه عبته دِيهِ مِنْ تُمَدُّ دِيُهُمْ، مُمْسِدِلِهِ مَا كَوْمُ لِمُورِ مُنْ وَمُعُمِّدُ وَمُعُمِّدُ وَمُعْمِدُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ لِمُعْلِمُ عَدِقْتُهُمْ مُحْدَدُنَا دِسْدِ لَمُدِّهِ كُودُع وكتدوا الم المستوا دمودا داهما دِيْمُونُ مِنْ دِيْدُنْكُ وَوَجِعْدَةً مِنْ مُعَيِّدًا، حرصوره وتوقي وهويتحتا تمعدم مومنا عندا د 2002، ومومده حجبةً؛ علم عَهُ صلعوته وتصنوفيه، وفيعدة فخبهما تصينمهم ومودكم Media مَا خَمَدُنا دِحَدُه مَدَمَدُنِيمَا. كرم مرد كرحمة مله حودهاما المعرار المع

جَهُوْدَهُهُ، حَهُوْ وَهُوْهُ الْمَوْوِهِ ، عَوَلِكُتُهُ الْمُوْدِهُ الْمُوهُ الْمُؤْمِنِ اللهُ الْمُؤْمِنُ اللهُ اللهُ اللهُ اللهُ اللهُ الْمُؤْمِنُ اللهُ ا

# אשרא המהלהא הציחשא מיי בהל משא

غِرِيد مودمود يوني معنجه

مُكَتِّدَ هَجُوتُتِدَ قَدْ يَوْدَ كَمَهُ ، هِم هُدِينَدَ كَدُودُعِيْتِ هَمُومِيْتِكُمَ فِيدِدَ، ذِهَا فِي وَهُ هَفَدْ، دِهُودَ هَذَهُ فِدَنْعُوهِ؛ هَكَتِمُ دِشْغِس قَدْ بُكُمُومِهُ ...

> يسة، كَتِّه دَمِه كُودِهُ تَدْيِعُوهُ، وَهُمْ قَدُهُمْ عَلَقَهُ مَبِيدِهِ مَوْدُهُ مَدُوسُوهُ، يَسَدِّهُ كَتِّهُ دَمِهُ كُودِهُ فَدِيعُوهُ، وَهُمْ قَدُهُمْ عَلَقَهُ مَمْوَدُهُ وَدُوسُومُ،

هُوه حديث بُلوه وقدة مندني منوس فعوب بلد حكوم حد حوده منوس فعوب بلدة هم بيدة هذه المام المام المام المام المام

قەت خىجىد بىد كەجە، چىنى ئېتىد دېدىم بىدى ۋەكى قىنىنى ئېمىد ئىدى دېدىد مىدىد بىد ئېدىنى بىد تەدىرى دېد دېدى كىيى دىدىنى

حمد في مودك فوحمد كذور ووكر عبد مودك فوحمد محمد كالما وحولكن وتصدد لي ميممر وحمد كالمنافي كور وعمدها وعمد كالمنافي كور وعمدها وعمد كالمنافي كور وعمدها

ورور المرافع المحافظ الموقع المحافظ ا

دُحهن وبلبك مونصبود، وَعَهْ دَصَهُ مَنْ الْمَدِيرَ مِحْدَدِهُ مِحْدَدِهُ مِحْدَدِهُ مِحْدَدُهُ مِحْدُدُهُ مُحْدُدُهُ مِحْدُدُهُ مُحْدُدُهُ مِحْدُدُهُ مُحْدُدُهُ مُحْدُدُهُ مِحْدُدُهُ مُحْدُدُهُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُهُ مُحْدُدُهُ مُحْدُدُهُ مُحْدُدُهُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُهُ مُحْدُدُ مُحْدُدُ مُحْدُدُهُ مُحْدُدُهُ مُحْدُدُ مُحْدُدُ مُحْدُدُهُ مُحْدُدُ مُحْدُدُ مُحْدُدُهُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُحْدُدُ مُح



معبشد.

وَمِبِكُمْ وَقُطَوْرِهُمْ وَوْهَا مَوْمُ وَهُوْمُ وَهُوْمُ وَهُوْمُ وَهُوْمُ وَهُوْمُ وَهُوْمُ وَهُوْمُ وَهُومُ وَهُومُمْ وَهُومُمْ وَهُومُمْ وَهُومُمْ مُحْمَدُهُمْ مَحْمُ مُحْمَدُهُمْ مَحْمُ مَحْمُ مُحْمَدُهُمْ وَمُحْمَدُهُمُ مُحْمَدُهُمْ مُحْمَدُهُمْ مُحْمَدُهُمْ مُحْمَدُهُمْ مُحْمَدُهُمْ مُحْمَدُهُمْ مُحْمِدُهُمُ مُحْمِدُهُمْ مُحْمِدُهُمُ مُحْمِدُهُمُ مُحْمِدُهُمُ مُحْمِدُهُمْ مُحْمُدُمُ مُحْمِدُهُمْ مُحْمُدُمُ مُحْمِدُهُمْ مُحْمِدُهُمْ مُحْمِدُهُمْ مُحْمُدُمُ مُحْمُدُمُ مُحْمُونُهُمْ مُحْمُونُهُمْ مُحْمُونُهُمْ مُحْمُعُمُ مُحْمُونُهُمْ مُحْمُونُ مُحْمُونُهُمُ مُحْمُونُ مُحْمُونُهُمُ مُحْمُونُ مُحْمُعُمُ مُعُمُ مُحْمُونُ مُحْمُونُ مُحْمُونُ مُحْمُونُ مُحْمُونُ مُحْمُعُمُ مُحْمُعُمُ مُعُمُ مُعُمُ مُحْمُونُ مُحْمُونُ مُحْمُونُ مُحْمُونُ مُحْمُونُ مُحْمُونُ مُحْمُعُمُ مُحْمُونُ مُعْمُونُ مُعْمُ مُعُمُونُ مُعْمُونُ مُحْمُعُمُ مُحْمُ مُحْمُ مُعُمُ مُعُمُ مُحْمُ مُعُمُ مُعُ



# אנים אלין היב שמם שמם שודי איזה האלים אילים

مؤوم رية ﴿ هَمْ عَمْمُ كُنَّا مُومَ

مُلَمُ 6 حَدُمِيًا جِيْهِمُا جِمَدِيَتِيًّا 30 عبكة ك 2002 ، كَلْقَا يُمَةُ دُمْ تَسَجَّعُمْ مِم صعماكته دكته فهدبهبشته معممقته ەخەدۇقىل، ەچەدىخەھلا جۇدى كېب، هددوه سُعبت عصودت وعشد وخوهد وضويس والمؤقي وصنعقع عصدف سعو صِ نُوسِمُ لِيُحْوَدُ مِمْدُ لِمُعَالِمُ المِحْدِ مِحْدِد مِحْدَه كِهُ يَّهُمُ جِهُمُهُ جِعْجِيسٌ جِيَّمُ خَمِّي حَمَّي ەەۋىد كەشقى كىمەدى دۆسى ئىسەپ سُمه عُهُدُ لَدُولِ دِوْمِكُمْ دِمِعِمِعِدُهُدُلْم تُمَوَدُنَا وَقُومَدُنَا مِوْمَا كَامْحَمْ الْمُقْتَالِ صعمٰالتم جعولیّن تصددّنم ومعدومين شمية حقيمة ويموقي دخيه بمويم مه عوسكفر دحدهمد حم تُمب كيمومَة كو حيم بودي، وود حزمت كبرتع لأمسحودع لأهوده والمحدث

تعودُمْ، دُت هدِدُه دُتب لاجلب تلم حُدِّكَ مُوحِكُمُ صَعْبَيْءٍ لَقُصِبِ مُحْمَوْتِ مُوهِكُ ولمدت حجب ولمعموقتا، وبالحكم منعرقت وقطب فعمقع قط شو ومبقع بُك دُومًا دِهِٰ وَيَعِ الْمُفَوَّدِ الْمُفَوِّدِ الْمُفَاتِينِ مُحَمَّدُهِ ،



دُتِي بِسَمَت يَمْهِك دِوْهِ ثَنَ تَبُوتِهِ عِلِمَ تَعَكُمُ دُنُونُهُ

ملحكة مع مُذَا خَجَّا دِقَوْمِكُهُ مِعِدُهُ، جيرلومٌ، هُدُنْهُ،

سُمعه مُوم جَدِّب مِن عَدِم مِم مِدِم مِمْ مة على موجيه حجمت مع دُحب منعفت شمه، ودويع، وصعمائته جعومتم وكلعد تمودت جكو توتد، متيركه بملحكه من مُدني دَمَّة دِمُعد ومعدد مر حكاقات كجوندد دومكمتا جعمبك خن دوهِتنه صعماکتوم نصص دروسم، وجگتاجم تَتِب دِوْهِ كِي جِيهُوسَدُيْكُيْلِ يُهَوْدُيْلِ، ەھىددد سوقد حمل حكمةم حدوقد ددوهم بحديد مهليده ما تهودد دِيْضِيْدُمْ دِصِيدَبِ قَلْ يُهُوَدِّنِ دِحَجُدُديٍّ ، كَوْمُ مُرِدُ مُعْلَمُ يُحَدُّونِا لَيْسَوِّيا جُرُمٌ وَمُ جخدنات جگر فوذخوبیّر.

صَعدد عصده شمه مند من اودُمّد دِيْنُ مِنْ يُمُورُ مِيْنَا لَهُ وَيُرْمُ مِنْ مُعْمُ مُومُ مُومُ مِنْ مُعْمُ مُعْمُ مُعْمُ مُعْمُ مُ كم دكريوب كوعضاء دلامموع معالماء ما ستا صوصبهٔ دیم صدیب شا ومکا جبعبوعد بالمرابع المعامدة والمعامد والم



# حلوب مهروب دهنی حصر حدیقی دی هن دهمده مرامه حلام

مُحكِفِنًا كَاهِمُا نُهَانِنًا آبَاتِكِ مِنْهِ 1936 خُمِينِمُ / أَفَعُدْتُهُ حَجَّمَ 1936 بر حث ١٤٠ . الاسكث وسة منهدة؛ هِكَةُ مِنْهُ مُفْتِكُمُ وَأَتَنَّا مَمِّنًا وَكُرْبَعِ ههٔه حفِحائے کی کما ڈیکے رة « وليقسر » بر حته بالكرة ه المعمل لا تعمل دائيا المحمد كُلُ صَمَّتُنُمُ الْمُقْدِمُ الْمُؤْرِ الْمُؤْرِ الْمُؤْرِ الْمُؤْرِ الْمُؤْرِ الْمُؤْرِ الْمُؤْرِ أُخْرُةُ وَهِ خُلِاؤُ الْمُعُوفِّ الْمُلَادُ الْمُعْمِدِةُ مُلِادُ الْمُعْمِدِةُ الْمُعْمِدِةُ الْمُعْمِدِةُ ا ههُه. وحُم شُورُ اللَّهُ الْمُسَاتُلُ الْمُسَاتُلُ مُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ حقه صبير المكرة من الماد إلى وحُدِي الله وقوه والله المحدث المسلم سَنُه حُمِ هِهُ أَنْ مُكَمُّنًا هُونَنَّا ه حُدُّ دُمُا مُحَدِّ دُمُا مُحَدِّ دُمُا مُحَدِّ دُمُا مُحَدِّ دُمُا مُحَدِّ دُمُا مُعَالِمُ الْعَلَيْمِ الْعِلْمِ الْعَلَيْمِ الْعِلْمِ الْعَلَيْمِ الْعِلْمِ الْعَلِيمِ الْعَلِيْمُ الْعِلْمِ حصِّرة مُكِلُ ومُصَمِّك تُه كَفُتُهُ وَعَ مُكُوروهُ ﴿.

مُحكُنُل الموسل في وو حكيها وحُدهُ مُنَا هُونُنُا حَدُهُ مُنَا هُونُنُا مُحَدِّلُ مُنَا هُونُنُا مُحَدِّلًا وَحُدُمُ وَخُمُا هُونُنَا مُحَدِّلًا وَحُدُمُ وَخُمُا مُحَدَّلًا مُحَدِّلًا مُحْدَّلًا مُحْدَالًا مُحْدَالًا مُحْدَّلًا مُحْدَّلًا مُحْدَّلًا مُحْدَّلًا مُحْدَّلًا مُحْدَّلًا مُ

صَحفنا المراهم له والمراق وكمنا منه والمساحة والمحدد الموالية والمساحة المحدد منه والمحدد المحدد المحدد

مُحُفِنا تَهَوْنا مِلْحَا مُحِدَا مُحِدَالُ هُمِ، مُعبَوْهِ مِحْهُ مُحَدِدًا وَمُعَا وَمُعَالَ الْمُعَالَ الْمُعَالَ الْمُعَالِ الْمُعَالَ الْمُعَالِمُ الْمُحَد هُلُمَا مُحَدِدًا السَّنَا وَمُحَدَدًا اللَّهِ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللْمُعَلِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعَالِمُ الْمُعَالِمُ اللْمُعَالِمُ الْمُعَالِمُ الْمُعَلِّمُ الْمُعْمُ



مُحكفنا نه ونا منا هه المحموط المحموط المحموط المحتلف المحتلف

العُسل مؤتما المعاهدة كمه حَمَّدَهُ لَا اللهُ وَمُرْقَدَهُ اللهِ كُمه هُم عَالَ وَاسْتُنَا وَلَا الْمُواْهِدِ.

الناما المنطب مع مع سف المناما المنامة المنام

مُحَوَّه حَفَيْهُمْ نُونُمُا فَدِ هُو فُوَّهِ هُوُا هُوُا مُوْا مِنْ اللهِ مُنْ اللهُ وَلَيْهُ اللهُ اللهُ

اه ئه فئا حة حرا السفو متحصا حداه في المنتود اه معلا سيئا المنتود المحدد المحد

#### محكفنا الممحا بمؤماد

﴿ إِنَّا مُونِ وَهُ } إِلَّا قُدَمُ وِينَّا مُعَالِ مُنْ مُعَالٍ مُنْ مُعَالِقًا مُنْ مُعَالِقًا مُن مِّحَفُثًا هُوتَنَّا صوَّتْ ﴿ وَوَأَ ا مُحْتَى منب هُ فَحِهُ فَلِمُ قَلِمُ مُعَلِّمُ أَحَلُتُ كَمْ سُعِمَةُ مَا أَمْ مُعْمَدُ مُنْ وَمِنْ مِنْ مُنْ الْمُوهِ مِنْ مُا أَمْ مُنْ مُنْ مُنْ مُنْ مُ حكمنا هُونيا حقَّى هُوَقيي. المحقود المنشل هورام حكمود والم مُمَامَع. (مَكُلُا هِ وَهُ أَنْهُمَ حُلَّا لُقَا مُمَامِعً مُلَّا اللهُ اللهُ وَأَنْهُمُ وَأَنْهُمُ اللهُ ال أَهُم لَكُرُ ٱلتَّكِيِّ لِنَّهُ . صِنْمَتَنَهُ وَهُ المُتَسَمِّةُ لِتَمْمُ لِحَكَكُةً رَمْمُتِهُ مع برمشك أنسع هوه أكث كشك أو ويتربي الم وبتعدُّ ولا مراه الله الله والمعالمة والمستوا فكود وه المكور المكتكرا المكتكران وذالا مُعوقب، منترس ومُعمّد عودا كَفُعُوةُ مُونَ خُتَاتُنُا وُكِتَمَعًا مُتَمَعِّم حُكِم هِهُ مُنْ مُنْسَمِّع خُصُولًا وَيُولُا، ة وتعليم وكب معدد المسلك حتمظنه وأنعمكه

آگ جُمِحُظُمُ أَهُ نُهُ أَنُمُ! 1170 لَيْسَ حَهُدًا/ صَعِيشُنُا.

مغون كنا فالما كذا كناة كسرة و وتكتوسكتا كمعتدا كمعتدان ويُتابع .

مخ مراهم دسوس

جمعیتن میدوقیا دیده والا در المحدد ا

المحمد حودقعم، ود نمح جمته وحصته

# ביה מש האחות אלם

رغبوه ديقيد خ بوقيد موسام

كِذَتِكَ لِمُ يَتَعِيدُ مِهِمُمُودَ لِمُعَالِمُ لَا مُنَافِعُ لِمُعَالِمُ لَا مُنَافِعُ لِمُعَالِمُ لَا مُنَافِعُ لِمُعَالِمُ لَا مُنْافِعُ لِمُعَالِمُ لِمُعَالِمُ لِمُعَالِمُ لِمُعَالِمُ لَا مُنْافِعُ لِمُعَالِمُ لَا مُنْافِعُ لِمُعَالِمُ لَا مُنْافِعُ لِمُعَالِمُ لِمُعِلِمُ لِمُعَالِمُ لِمُعِلِمُ لِمُعَالِمُ لِمُعَالِمُ لِمُعَالِمُ لِمُعِلِمُ لِمُعَالِمُ لِمُعَالِمُ لِمُعَالِمُ لِمُعِلِمُ لِمِنْ لِمُعِلِمُ لِمِنْ لِمُعِلِمُ لِمِنْ لِمُعِلِمُ لِمِنْ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِمِعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمِعِلِمُ لِمُعِلِمُ لِمُعِلِمُ لِمُعِلْمِعِلِمُ لِمِعِلَمُ لِمِعِلَمُ لِمِعِلَمُ لِمِعِلَمُ لِمِعِلِمُ لِمِعِلَمُ لِمِعِلَمُ لِمِعِلَمُ لِمِعِلَمُ لِمِعِلَمُ لِمِعِلَمِعِلِمُ لِمِعِلَمُ لِمِعِلَمُ لِمِعِلَمِ لِمِعِلَمُ لِمِعِلَمِ لِمِعِلَمُ لِمِعِلَمُ لِمِعِلَمِ لِمِعِلِمُ لِمِعِلِمُ لِمِعِلَمِ لِمِعِلَمُ لِمِمِعِلَمِ لِمِعِمِلِمُ لِمِعِلَمُ لِمِعِلَمِ لِمِ يعيا مؤكني وذكحته وسعوهم لع موس عمّجت وفع حلقب ست منِجْ بِ جُيْء مدّمَ حَامَد مُنافِع منافِع منافع المنافع المنا چذیے فوکچے چمک وُدیے دیمجے يكثه وووقته ويكثه وهوققيه فبجا ذكر وجب تخفر فغت الموسمر ١٠ محنى معمد عيد ١٥ حمد حكم عوكم، نَدِجُ لِمُ مُعِدِ لِم قُلِ لِم مُعِدِ لَا م افِل المِفِ مَقَلِمُهُ وَحَقَدَ فُعِيقِهِ مَعْ نتم حذفت وحدقه ودوطه تذويكه معمس قك جددس لها لم قُت ہو محمود کی کہ مکت جودی وحد حمد المحمد المحدد ا معم ق حمولقت مدد دوست حكتم وحوجاتة دوك ود كالمسادوة تبعثة بكت هيا دومدة تب

مِكُمْ، وهـفدُمْ، حوجـمْ، كُو حدبمْ، خُلْقَے جِنْدِ قُومَتِ سُجُمِوْم شِج چُنَدِد. كه لا مسطعت م وكم شعبط ومد مع حكت يحود حميك معلته . جُدِ وَهُ وَ اللَّهُ لِللَّهُ لِللَّهُ لِمُعَالِمُ لَا لَهُ اللَّهُ لِللَّهُ لِمُعَالِمُ اللَّهُ اللّلْمُ اللَّهُ اللَّالِي اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّاللَّ اللَّهُ اللَّا اللَّا اللَّالِمُ اللَّهُ يخير وجة تر وحكة حج حة ين د معويد كفجخ ودوس بحد وجد وَهُوا لَمْ مُوالِمَ عَلَيْهِ مِقْدُمُ مُوالِمُ مُوالِمُ مُوالِمُ مُوالِمُ مُوالِمُ مُوالِمُ مُوالِم تبوه كنمسوم ويرقب مذدديب مع شكيك مع عدمة أول المضا كالتياء خَلُ يُمَوْدُ بِقُلْمُ مِعْمُومٌ ذِكُمْ فُكُلِمْ . خم کِلج ٤ دُخس مِم جِعمَ دِمُومَ ٤٠٠٠ مهيمة, نك تمةد يقوجة, فعممًد. اویدس لکنے مدمس کہ دوسے فعوبتهم دؤول دوهبسوهم دِجُــدَهُ وَ خُمِيمَ لِمُ تُــدِ قُبِعَتِ عِ عَدِ جِ خِلْمُ مُ مُ حَدِ اللَّهُ مُ مُ حَدِ اللَّهُ مُ اللَّهُ مُ اللَّهُ مُ اللَّهُ مُ اللَّهُ مُ دُذِکِهُ مُحِبِينَ دُومِعِيهُ مُعِبِينًا .

مي سميغ، عجم بحفود مي مجمو بحرفيق ەقلىملەن بىر بىدىن دەەدقىن ممومجلاه عصد حكساة محاهدد: " نِسْبَ دِكْهُمِد دِعْدَد حِعده مَا مَا ولي قدمس متوجف الله ولا مام فوليدوجور مع نمدّن حلي تقن تجمير فتقه ١٥٥٩ وذبكم حيك مجيك موديد .... توم مّدّد فبتر مم المريد دِکُوتِ سُن صَبِيدًا هِنْدِهُدُهِ مَعْدِكُونِ وَ جنَّةُ مُ مُوجِكُم مُ جِفِيعَكُمُ مِهِ مَحِكُمُ عَبِهُ مُ حوم متسّر نريد فهذه مد مكو خدمدهد وليم كَمْ وَقِ تِعْيِم بِي يُمْمِ وَهِدُمِهِ وَهِدٍ. مُتَد عَبِهُم جِنْكِنْ فَهَدُهُم كُم عَوَدُهِب ما عدم مرم الكالم محمد المركبة موقدة لدم مة لا كمرة كونت من وصفيت وه لامة المهار نبي قديد ، نبي ويوكد وخدد ميه ، ديم خد حضا کَدِّنَا المِ اللهُ وَمَا دُتَّا عَجُومِتِا کُو اودهب، هُتِ وودها دابدُتما دُتا صبید محقه مکم مقه یک سکد هکتن قل سُمُنيهُ لِمِكْمُ لِلْهُ لِلْمُدِّلِ مُنْ يَحِدُهُ ، حِبَوْمُ مِنْ أَمْنُ دُت، مکت، میر، میلومی، مددولی، کَه صحبتَهُ، جشجِنَهُ، حمه هُدِر، دِمْجِنَهُ، حمه هُدِر، مهده دهده تركد فهده مد سكد تمهدم كُلُ تُقْمِمُ مِن كُلُمُ الْمُدَا الْمِمْمُنَا دحنت لاودهب وجوهجه حولتا سديء وصورة علم المعام المعام وحدة صِ ٱصددًا ما صدي عودِك اومدَّت، وحدَّةً مُ مُلِكُمْ تُحَوِّدُ مُعَيِّدُ مُعِيدًا مُعِيدًا مُعِيدًا مُعِيدًا مُعِيدًا مُعِيدًا مُعِيدًا مُعِيدًا کشفیهٔ جعکفهٔ که صحبتهٔ جهودصب وبكذها جعمقه جلموقط مر وقسمه دليمين (سُدِين) دسودوُن موسمي تمودقيد، وفدعم ددقي التعد مع مهك ەھىمىتىمە دىك سىد كەسەمە دكى

فوذخوبين چيک معيشين مجوحکمتن. مَدْخُرُ مِيْ رُهُ مَعْمُ مُوفِي دُوم كِتِحَةُ مِنَ كالمُعَدِّ كَانَّ مُعَدِّ مَا مُعَدِّ كَانُو الْمُحَدِّ لَمُعَدِّ الْمُعَدِّلِ الْمُعَدِّلِ الْمُعَدِّلِ الْمُعَدِّلِ دِيْهُ دَمْتِ مِهِ مِحْكِمَ مِهِ مُعْلَمُ مِنْ مُعْلَمُ مِنْ مُعْلَمُ مِنْ مُعْلَمُ مُعْلَمُ مُعْلَمُ مُعْلَمُ يده ، يوه كه جيرة سكر يمودي كم هور بخويت بر خيدخا هوه بوجاه بر نَكِنَ فَهُدُهُمْ ، نَمِي دِحِيْمُدُنَ مِكُمْ صَعَدُنَ هم حنت دودهب وجبس نهتد لمئتد مجعبة لا المعبد وسوديد لمن ودكتف م ه يجومين ده في حود دُنا من المنه من الم حفت بحوقية ، عبض وصيد دون لاودهب كَدُهُ عِمْ مُحَدِينًا مَرِاتِنَا مُعْبِينًا، وفيملكون فمقممة سفموم وفع سُمِع کُون کِ مُعَمَّمُ عُلَقَت اُوک دِمِعی کُون پ وحُكِب وهُم لِكُ لِعَكْمِهُم مَعْدِب وهُم لكِنْدَة م وَدِّدَ لا مَكُوْ هموه مُنْدَة نے مطبکہ، داید حددتد درومہ جُعبية، ماوهنمُنيَّ حُججب هِمُه عَجْدِهُمْ، مَّا يُدِّا فَهُوْهُمْ.

آئا حُجُوتِا مِن مُصودِب مِنْ الْمُا الْتُعْا تَدَبَدُا مُحُوتِا مِنْ مُصِمَا حَوْمَا لَعُمَا دِالْمُ تَحْفَدُا دِالْمُ مُومَا حَوْمَا لَعُمَا حُبَدِتُا مَعْدَدُا الْآلَا مَنْ مَفْدَ دِالْمَا حُمْدِتُا مِعُوتِا الْمُومَا حَوْمَا لَيْمَا حَمْدِتُا مِعُوتِا الْمُومَا الْمُومِدُا تِلْكَ قَالَ الْمُعَا حَمْدِتُا مِعُوتِيْا دِامِومَا دِامِعَا دِامِعَا مُحَمِدًا دِمُورِيْا دِالْمُورِا الْمُورِا اللهِ الْمُورِا اللهِ اللهِي اللهِ ا

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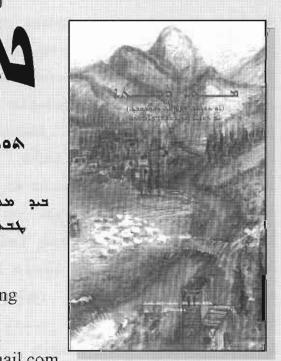
ميدېدد څجو خوبه ډخه ۵ هد، مهؤت

معدية، محدية، محدية، وحدية، وحدية، منه المحدية، محدية، محدية، ومحدية، ومدية، المحددة، المحددة المحددة، المحددة

حجيدة د 1918، يمن ديد فهدهم فبعله حجبة؛ ذف سكا حكته وتموقها كه دودهب چكرت دفكت مجمكا مُدَمّا، مودد كو معموريت مند مدووجه مدَّجِمْتِمْ ولجبجوم مح نسفتهمان حدومة، فحت سكد تسقيد، بي مك سُدِجِتُد مَمَّكِي يَمَعُيٰمُكُ مَنْكِمْ صَبَدُومْ ەۋەبج عمدەتت مېمدىد كتى دادتى واجه عمود السد وخصَّة لده ودكر البوذية وخدده المعكد حالات عافستهد وققيد وهذب بحنقد سلكةيد وهوققيد مكعبةي كوود وسوة ويد مدية تيد بك تَمَفُدُم وَكُو المُوصِينَ اللَّهُ وَصُوطِينَا كوة مكم كتدّع بعكمًا كمم يدكيمتن كه صجبته دروستي ، مصر تُكَوْ سُدِ صِمِيْدَ دِصِيْسَمْدَ، صِلْم فيعَدُهُ

موجوجة، حند يبجلمتن لحمقة (معدثا) وقدوقا که صلم نوول کامّا تركي فيدهم حدثت مده وبيجدهت بُلَدُهُ مِنْ مِنْ مُنْ يُمُودُنِ وَتَحَبِّدُ لِمُسْتِعْ (طخبوم يَدُوتيم) لطعلوسات يبع سَدِ سَوَيَدُمْ (تَيَكِيْمُ) حَدْبَدُمُ عَلَى شَعْ سُفَيهُمْ وَحَكُمُمْ كُو لَمُوْمٌ وَمُدُلُوهُمْ وَحُدُ فُ دِدُهِ دِدُسُوجِكَ دِذِوْمُنِيَّةُ مِنْ عوليتماقس. حوم وَجْع صحدووْد ملو تكر كُو تَعِيدُ ( مُحَدِّدُ ( مُحَدِّدُ ( مُحَدِّدُ ) دِكُمْ قُلِعِب كُولُدِلْمَ، لَمِثَلُمْ لِكُمْ دِقْعُمْمُهُمْ مكن دهنتين دِيَّة فهذه م مكن سكت مرةه ، صيد كره ، وصحوب كره موذكه حيدكوست كوذيمد، يحد ذكع علا كم مع مُعَدِينَ مَم مَعَدِينَ عِم مع كلم دعويد لاه مع سيد وجنتند لسيد تخدمتند وُسْقِع مِن عَمِم مِن اللهِ عِن عَمِي مُن اللهِ عَن اللهِ عَلَي اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَي اللهُ عَلَي اللهُ عَلَيْهِ اللهُ عَلَي اللهُ عَلَيْهِ اللهُ عَلْهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ اللهُ عَلَيْهِ عَلَيْهِ اللهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِي عَلَيْهِ عَلِيهِ عَلَيْهِ عَلَيْ عَلِيهِ عَلَيْهِ عَلِيهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ حوجہ مخا دوست

ادمن که مدند دید.





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# المحمد عس لللنام

# دِّنْ الْمُعْدِمِ اللهِ مُعْدِمِهُ اللهِ مُعْدِمِهِ اللهِ مُعْدِمِهُ اللهِ مُعْدِمِهِ اللهِ مُعْدِمِهِ مُعْدِمِهِ اللهِ مُعْدِمِ مُعْدِمِ اللهِ مُعْدِمِ اللهِ مُعْدِمِهِ اللهِ مُعْدِمِهِ اللهِ مُعْدِمِ مُعْدِمِ مُعْدِمِ مُعْدِمِ مُعْدِمِ مُعْدِمِ اللهِ مُعْدِمِ مُعْدِمِمِ مُعْدِمِ مُعْدِمِ مُعْدِمِ مُعْدِمِ مُعْدِمِ مُعْدِمِ مِ

دُقة كَوْءَ هِمْ خَمْكِم مِعْ يُدَوِّعُ ، ثم مِع مَجِع دِجْمَع خِدِ كِذههمِي، يَعَبُكُمْ مَتِعَدُمْ شَفِي وَوَدِ جُودُد ، وَدِيْ صِيدِيْتِه كُمْ مَن بَعْد، كَمْعَ مُوهِد. كَمُعْد، كَمُعْد، كَمْعُد، كَمْعُد دُودُن جيندُين حِلي دُودُن کِن صَمْحِمْن دِيمَوْد کِهُود ، اجته حضد دِيَتُمْ جِهُ وَصِ دِدِهِ تَدَا خَفِيدًا دِدِكِدَ تِمَكُمَا مِنَا، لِمِمْا وصيدتي ودخدد فتعا مده وحددمتا اودشما عفيدا وتجبد وووتا دوجتا حجبة لا بين فيقد صبوطة فكلهد دِفَامِ ، حَسِيَّتِهُ مِكُم دِهِمِهِمْ دِيَّمُ دُودُهُ حسدت ملی دین دوک مُحِوْم سیجلہ خَيْعِس بَوْرَ حَمَمَ وَعَمَةُ عَمَا حَمِيْ حَمْدُ لَا يُعِيْ عوديًا مهودً، هَجِهُ فِي دِهُهُ وَهُ أُوجِيًا سعجده . دبقع خد جسوته مفس دفدتته مع حَكُ كَدِّنَا لَسَدَيْهِ دِدِيجُدُ تُوعِي صُوبِهِ عَلَيْ سلام، وَسبقه لعبوضه كه حد عبده دستورسي فطده د دهم مكرة فها قصورب لَنْتُهُ اللهُ عَدِيدُ لِمِعْتِهُ مِنْ حَوْم سَعَا حبدُكنا وذاولا المحبسوقيّ وسُنا فنتع حكم جدته مسووة، حكة، دهدها سد يعمير جعمفتر حوه محمومر، بوجه سد يعمور حمح سدير ورسيهر حديث ـدو كتُوه.

تهم بحقيم حكن وهم تهم دهم المجتمع مشجمة وصدونية وسيعتمع مكن وجم المركز للمجتمع وكل المحتمد والمحتمد و

دَهُ سُمِتِيعٌ وَغُرِفُ مُنْ سَمَّ مُ مِنْ مُومِنِيعٌ مُح ئىب دېڭىت چخڭتى ئىن بى ئېۋىرەت. ئەتى حمة من الله المناه ومناه ومكلم دِسق ميسدَدِد. سُدَوك كُنّ الله ميسكني، دخكمفة لا مته فتقع صوحلا، فتقع متع معيد حسكك (حذفةذوهُد) دِنْدُق، دبيد سمع جند حس لحد شد مدر جند، كلم ودِهُ حَمَّا مِنْ وَلَمْ سِمِيدِيهِ مِنْ يَعْمُ مُحُومًا. حرفت دِمَّة مِيَّة لِمُحِيِّبِهِ مُعَالِمُ مُحَدِّدُهُ مِكْمُ مُكُمُ مُ يَّهُمْ حَمَّمُ مِنْ مِن عَمِمُكُمْ وَحَمَّمُ وَحَمَّمُ وحوكم متد كه فجدد وهوتم وحكمهد. عبقع کے صنعیہ ، کھے محم من وجتے حوجہ خصمه معفيدًا دستا، مُقت امه مُتا حمدستم وحسد كتا مدسة (المحدّم) حا دُجِذِب كُنُومُتِع دِخْكِيمُومُتِ. سَوِي مَنْعَدُسَ كنكيمتر، يُعِي مَا سَدِحمَا مِنْ نَمَا لَمَ وه معامل المن عمسكة ، يُنتِقُهُ الله عمرية حل مُولُدِمُهُ (معمَلهُ) قُلْتُهُ لَقُلْتُهُ دِسْتُهُ دِکنهٔ وقبید شد بهتی فدوه قید دِکُمُوہُ ، لَبِمُعُ لَكُمُعُهُ لَا صُولِمِ لِبِجُكُمُتُ تبكفير دموسفر غدبدر، كليفر دوي وَهُودٍ هَعَيْظِ مِنْ لَمُنْ دِيَهُنْكِ . يُوْدٍ يعتَدُ بُحَدُ جِدِ يُحِدِ لِعِنْدُ؟ فَوَتَدْ: چسجههم که کجهدة هم عمهقیم حضب جَلَاجُهُ جِم مُلقب قِمْيه لجبكَنْيْهُ حرود معرد دوسمه ومعوشه ومؤهد م دِيْتِ حَوِيدَ مُقَدْدُ دِيمَنَا مِنْدُ مِنِيجَاتُ كُهُ عَه مُعُومٌ لِي حَنْهُ لِمُ مِي نُنْ عَلَيْ مِنْ حِم قود لمون خفد بعثنا منولقتا قاد مُدْسُهُمْ جعه بَكُتِهِ . لِمَ اللهِ اللهِ عَمْ اللهِ عَمْ ممكفع ملوكع مصحيته عمي دعم

### : <del>2 غبه</del>

مودب عدد هجة عمر دمكالاند مح بدر بدده ؟

١ - عبائل بداراند دودها: ٥ . د. هودب باراه بداند دودها: ٥ . دودها: ۵ .

2 ـ كِمْ مَكُمُ يُعِضُمُمُ وَمِيْكُمْ يُحَدَّدُهُ هُومُ مَبِكُمْ جِكُدُ مِهُ وَهُمْ وَوْهِ .

حوم افزد ندگید مگاه واستد سویان بدختمها وباتید واقهام که سجباک ویهنانی وجو افیسا بعث دگاندیم فد ضحفکان ویوگاند ویک بهموکند .

ۻۮڰۮ؞ چڔ جَمِد دُف حوشدِه صلى دُگه دِت حعبك، دُوسيء يہ دُده ضعمبُده هه، دَبّ حوشدِه چر خصكب جُم هُاه هُد صِ جِدُدُه دِدُده .

### عُمَةُ حُنْمٌ كُهُ سَوِدُوْءٌ مِنْمُ وَدُم :

گە يەھدېقد دىوۋىد دېئە دەھ : سادە كەھەدى يىخىدى مگاھ كىيى كىدىد دەوۋىد دېگىكى دېدىدى مگاھ كادىلىدى قىد ئېدىكى دىدىدى داداھى . قىد كەركىقى :

2 - هَنْدُمْ حَصِيْكُنْمَ دِحَوَقَةٍ، حَكَوْفُهُ حَوْمَ صَوْدِهِ مُوْتُ حَوْمِعَدِهِمْ صَلَّ ثَادِبُمْ دِحِمْ شُهِدَهِ لِكُــــــــــــ فَــــــ ضُحَفَّكُمْ دَمِعَدِيْةِمْ يَسِدُهِمْ .

3 - نُگُهُ فِتَنَهُ جِمِ شَدْبِ صِنَّى حَمُثِهُ كَضِعَوْمِهِ فَوَدَّتِنَّ شَدْ شِمَ عَوْدُكُهُ .

سَدِد قَمَهُ حَدَدُ شِدَهُ مُحَدَّدُ مُحَدَّدُ مُحَدَّدُ مُحَدِّدُ مُحَدُّدُ مُحَدُّدُ مُحَدِّدُ مُحَدُّدُ مُحَدُّ مُحَدُّدُ مُحَدُّدُ مُحَدُّدُ مُحَدُّدُ مُحَدُّ مُحَدُّ مُحَدُّ مُحَدُّ مُحَدُّ مُحْدُّ مُحَدُّ مُحْدُّ مُحْدُلُكُمُ مُعْدُمُ مُعُمْ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُولِكُمُ مُعْدُمُ مُ مُعْدُمُ مُعْدُمُ مُعْدُمُ مُ مُعْدُمُ مُعْدُمُ مُ مُعْدُمُ مُعْدُمُ

حگ عوستگفت که قوههٔ هٔ کُند که می موحد دوست حبد سنده محمد خرهٔ هٔ هٔ هٔ هٔ هٔ هٔ هٔ که می موحد دوست دو دست میده شد همههٔ هٔ همهٔ هٔ در دوست

عَدْجِهِ حَدْدِ عُنعَبِ ١٥٥٥جِهِ : دَعبرِهِ حَبْدِ عَوَدَّبِهِ .
 مُحَدُقِهِ صُوحيتِهِ.

- . كبنب موهود جم كسب وذبيد .
- 3 يمدُّدُهُ فَدُبِعُهُ حِجْمُ فَيْعَا كُودُكُهُ .

#### العمادية فرفدية دبير ورفع .

فر بَوْدُهُمْ دِمُوهُ مِنْ دُمُوهِ : بُنِي مِحْدِدِ دِمُوهُ : بُنِي مِحْدِدِ دِمُوهُ : بُنُهُ مِنْ اللهُ عَلَى جِنْ اللهِ اللهِ عَلَيْ اللهِ مِعْدُونِ مِنْ اللهِ عَلَيْهِ مِنْ اللهِ عَلَيْ اللهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ حَمْدُهُ مِنْ اللهِ مِنْ اللهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْ

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- 2 ـ كفت لا مناه و المناه و المناه و المناه و المناه و و

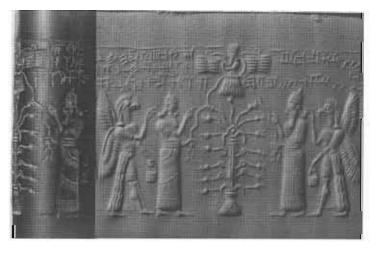
عصومية فرفين بروهد الماء في الماء مونية المومية

دَبِدُهُ بَدِهُ كِنَا دُفَعَ دِكَوْمِنَا مُكُوهُ كُه حَدِّه هِمَنَا دِوْدُهُ . 2. جَدُّهُ مُحَدِّدُهُ مَكَاهُ دِلْهُ مَنْ فَدَهُ دَفِعَةُ مَضِعَةً بَدِهُ . وَكِنْ فَعَيْنَا دِقْبَعْنَا قَدْبِعِنَا لِسَحِيا فَسَا شِرَ فَاهَفَا دَوْدُهُ .

#### المومد الله المنافية وبنو ودها:

نك ك به ديمكان سند ويدهدكيوهد كذبها ك و. د. نشدهد وزده محكوم شود ويدهداد موسوح أدوند .

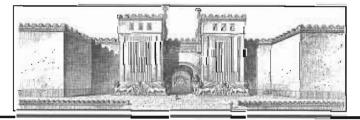
- 1 \_ حيد كنعن معكنة بك مؤمد مهدني دمدنة ويعد . وندت دوسود دومنيد دوبعكم م دوبجه :
- 2 حبر نصيكة ونكه وتع سود قودهد في وجمجب وم
- 3 ـ حَبْدَ يُسَيِّدُمُ دِوْبَ مُوْجَمَّةُ وَفِيعَكُوْ عَدِيمٌ حَجْبَ دَمُّهُ وَمُرْدُعُ مِنْدُلِكُ مُوْجَدًا .



- \* المحمد على معادة حددة ويام وحدة الأراد الأراد المحددة المحد
- حَمِدِيْ مِمْكُفُدُهُ كِدُنْهُ وَلَكُهُ فِتَهُ مَجْمِفِعِيْ مِكْمُومِهُ مِكْمُومِهُ مِكْمُومِهُ مِنْكُمُ فِي مُ جُمِدُ بِكُمْ مِنْهُ مُوْمُ يُوهُمْ مِمْكِيهُ مِجْبُدِيْ مِجْكُمُ مِحْمُومِهِ مُومِهُ مِنْهُ مِنْهُ مِنْهُ مِ مَوْدُ حَمْدُ مُذْفُدُهُ مِمْكُمْ فَهُمْ فِرْهُمْ .
- \* وَحَبِّعَةُ وَبُوَ مَكُم وَبُولَا مَجِّدُولَا مَجِّدُولَا مَجِّدُولَا مَجِّدُولَا مَجِّدُولَا مَجِّدُولَا مَجِّدُولَا مَجْدُلُولُا مَا مَا مُنْ اللَّهُ عَلَيْهُ مَا مُنْ اللَّهُ عَلَيْهُ مَنْ اللَّهُ عَلَيْهُ مَا مُنْ اللَّهُ عَلَيْهُ مَا مُنْ اللَّهُ عَلَيْهُ مَنْ اللَّهُ عَلَيْهُ مَا مُنْ اللَّهُ عَلَيْهُ مِنْ اللَّهُ عَلَيْهُ مَا مُنْ اللَّهُ عَلَيْهُ مِنْ اللَّهُ عَلَيْهُ مِنْ اللَّهُ عَلَيْهُ مِنْ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَّمُ عَلَيْهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُولُولُولُا عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُ عَلَيْكُمُ عَلَّا عَلَيْكُمُ عَلِيمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَّا عَلَيْكُمُ عَلِيهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلِي عَلَيْكُ عَلَيْكُمُ عَلِيكُمُ عَلَيْكُمُ عَلِيكُمْ عَلِيكُمُ عَلَيْكُمُ عَلِيكُمُ عَلِيكُ عَلِيكُ عَلَّا عَلِيكُ عَلَيْكُمُ عَلِيكُ عَلِي

- \* آور حدد کے کیم شم دلم کے حوم شم بلالے درد کین مددیت برہ کا پاک کیم اور کیا ہے۔

الله المراجعة المرا



### ﴿ هُمُونُومٌ ٤ مِعِوْمُ ١٤ اللَّهُ مُحَدِّدُهُ ﴿ هُمُ مُحَدِّدُهُ ﴿ مُحَدِّدُهُ مُحَدِّدُهُ ﴿ مُحَدِّدُهُ مُحَدِّدُهُ ﴿ مُحَدِّدُهُ مُعَدِّدُهُ مُعَدِّدُهُ مُحَدِّدُهُ مُحَدِّدُهُ مُحَدِّدُهُ مُحَدِّدُهُ مُحَدِّدُهُ مُحَدِّدُهُ مُحَدِّهُ مُحَدِّدُهُ مُحَدِّدُهُ مُحَدِّدُهُ مُعَدِّدُهُ مُحَدِّدُهُ مُحَدِّدُهُ مُحَدِّدُهُ مُحَدِّدُهُ مُعَدِّدُهُ مُعَدِّدُهُ مُعَادُمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُحَدِّدُهُ مُعَادُمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادُمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادُمُ مُعَادِمُ مُعَادُمُ مُعَادِمُ مُعَادُمُ مُعَادِمُ مُعَادِمُ مُعَادُمُ مُعَادُمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادُمُ مُعَادُمُ مُعَادُمُ مُعَادُمُ مُعَادِمُ مُعَادُمُ مُعَادُمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادُمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادِمُ مُعَادُمُ مُعَادُمُ مُعَادِمُ مُعَادُمُ مُعَادِمُ مُعَادُمُ مُعَادُمُ مُعَادُمُ مُعَادُمُ مُعَادُمُ مُعَادِمُ مُعَادِمُ مُعَادُمُ مُعَا

ۆۈھ جىدەنىدى مىلىنى ئىگە جىدۇد مىلىدىدى بودىد بىك جەدابودىد دجىكەدد: ئايىشىنى ئىگە دېكەدد جىدىد كىكت ۋەھد دى ئىزىر ھە ھە بەدى جىدىدىنى .

عبد دِبَة عبرة مِبْد بِلِه سَدِه فَبِدَهُهُ ثَنَا ضِكُهُهُ مِضَدِهِ عَلَى مِبْدُ مِنْدُهُ مِنْدُهُ فَنَا ضِكُهُ وَ مُخْدِهِ مِنْدُ مَنْدُ مُنْدُ مُنْدُدُ مُنْدُ مُنْدُ مُنْدُدُ مُنْدُونُ مُنْدُونُ مُنْدُدُ مُنْدُونُ مُنْدُونُ مُنْدُونُ مُنْدُمُ مُنْدُمُ مُنْدُمُ مُنْدُونُ مُنْدُونُ مُنْدُونُ مُنْدُونُ مُنْدُونُ مُنْدُونُ مُنْدُمُ مُنْدُونُ مُ مُنْدُمُ مُنْ

وَدُه ضِعَمَّتُمُمُمُ مِكُانَ عَبِضِمَ دِيْكُهُ فِيَّ مِبِكُفِ مِنْ فِي فِي وَمُ ضِعَدِب. ضِكَفَيْدَ عِقْب بَوْضِعْتَ عَبِعِهُمَا جِهُ الْمُومَ وَحَكَ وَدُهُ الْمُونَّةُ ضِعَمَّتُهُمُ مِنْكُانَ

هگهٔ دوسرد و فرح جود حجسته نهب همسجدتها دیست در در در فرح جود حجستان .

1 - نكة فين

2 \_ خ ذھ

3 - عبلاء

نكفوته:

1 - حفد چتد عدد.

2 - حودك بوكلاند با يعدند دبمود ـ 2

3 ـ معودك كغند عن بعدومد بعص سنوق .

4 ـ صورب بنده مستقلت حوم بكافية ولغند .

5 ـ مفادِدَ فوقهد دېمكه با شك شكولا د يكولا . 5

6 - معامرة كِعُنْدُ عِنْ وَمعومت كُم جُنْدُ .

### ۈۈھ :

صِدَنُوهُ ١ دِرُدُه يَسَجُعُهُ مِكُوهُ مِن :

- 2 \_ كَتْعَلَّمُ كِكُ مِي كُنِّهُ وَبِقَهُ تَمِعَ مُمِمَدِي كُسِبِهُمْ فَهُ مُدِيدُ وَمَعَ مُومَدِي كُسِبِهُمْ فَهُ مُدُونُ وَوَعَى .

. ٤٥ مُحَمَّدُ مِعَمَّ مِعَمِّ عَمَّا مِعَمَّا . 3

4 ـ سجنغج 1 جوده .

5 ـ بُحَ سَوَدُوْدِ فَوَكُنُدُ لِهِ فَيَقَدِي وَهُوَ كُبُرُوهُ فَيَعَالَمُ لَا يُخَرِّحُهُمْ اللَّهِ فَيَعَالَمُ اللَّهُ فَيَعَالُهُ فَيْعِيدُ فِي فَيْعَلِي اللَّهُ فَيَعَالَمُ اللَّهُ فَيَعَالِهُ فَيَعَالَمُ اللَّهُ فَيَعَالَمُ اللَّهُ فَيَعِلَّمُ اللَّهُ فِي اللَّهُ فَيَعِلَّمُ اللَّهُ فَيَعَالَمُ اللَّهُ اللَّهُ فَيَعِلَّمُ اللَّهُ فَيْعِلَّمُ اللَّهُ فَيْعِلِّمُ اللَّهُ فَيْعِلَّمُ اللَّهُ فَيْعِلَّمُ اللَّهُ فَيْعِلَّمُ اللَّهُ فَيْعِلَّمُ اللَّهُ فَيْعِلِّمُ اللَّهُ فِي اللَّهُ فِي اللَّهُ فِي عَلَيْكُمُ اللَّهُ فَيْعِلِّمُ لَا أَعْلَمُ لِمُ اللَّهُ فِي اللَّهُ فِي اللَّهُ فَيْعِلِّمُ لَيْعِيلُمُ مِنْ إِنْ فَيْعِلِّمُ لِللَّهُ لِللَّهُ فِي مُعِلِّمُ لِمُعِلِّمُ لِمُعْلَمُ لِمُ لِللَّهُ فِي اللَّهُ فِي مُعِلَّهُ فِي اللَّهُ فِي مُنْ اللَّهُ فِي اللَّهُ فِي مِنْ عَلَيْكُولِي اللَّهُ فِي مِنْ عَلَيْهُ فِي مُعِلِّمُ اللَّهُ فِي مُنْ اللَّهُ فِي مِنْ عَلَيْكُولِ اللَّهُ فِي مِنْ عَلَّهُ فِي مُعْلِمُ اللَّهُ فِي مُنْ عَلَّهُ مِنْ اللَّهُ فِي مُعْلِمُ اللَّهُ أَلَّهُ فِي مُعْلِمُ اللَّهُ فِي مُنْ اللَّهُ فِي اللَّهُ عَلَّا لِلَّا عِلَا اللَّهُ عَلَّا عَلَيْكُولُ لِلَّا عَلَّا عَلَا عَلَّا عِلْمُ اللَّهُ عِلَّا عِلْمُ اللَّا عِ

ۻۮڡڎ؞ بكره هه قدوه قد مددد و حصبدد حيد مدر مدر مدر مدر مدر و مدر

- \* مدبئے دخونہ نے فیافی دنگری وحوقی جائے کے حدث کی دیا ہے ۔ ان وہ کرکہ کی خطف کے ان کی حدث کی دیا ہے ۔ ان وہ کی کی کی کی کی کی دیا ہے ۔ ان کی خواج کی کی دیا ہے ۔ ان کی خواج کی کی دیا ہے ۔ ان کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی خواج کی خواج کی دیا ہے ۔ ان کی
- \* بَدُ نَـٰذَهُ عَلَىٰ مَنْ دَبُوهُ وَدُو مِ صَاعِبُهُ عَلَىٰ مَنْ عَلَىٰ مَنْ عَلَىٰ مَنْ عَلَىٰ مَنْ عَلَىٰ م وي. فيعنده سلبيهٰ المُنْدُنِهِ فَيْ دَبُوهِ فَيْ اللَّهِ فَيْ عَلَىٰ مَنْ عَلَيْهِ فَيْ عَلَيْهِ فَيْ عَلَيْهِ وُسِعِ مُنْجِعِهِ لَفَقَدْنِهِ .
- \* مَكِهِلا عده دَمْ مِيْمَا لِيَهُمْ وَكُهُهُ لَبِي مِنْ وَبِلْهُدُ مِذْنِ لِي مِمْدِدِ عِنْهُمْ وَكُهُهُ لَا مِمْدُ مِدْدِلاً عَمِمَ مِدُ مِيدِبِ لَاهُدَ لِهِ دَمْنِ عَلَى مُدَدِ عَلَى مُدَدِي عَلَى مُدَدِ عَلَى مُدَدِ عَلَى مُدَدِ عَلَى مُدَدِ عَلَى مُدَدِي عَلَى مُدِي عَلَى مُدِيدٍ عَلَى مُدَدِي عَلَى مُدِي عَلَى مُدَدِي عَلَى عَلَى مُدَدِي عَلَى عَل
- \* هه معرب حمد المعند مد بدم محكدد ولا تدافد والمناذ و
- بَدُ بَكُدَهُ وَحَدُدُهُ يُسِمِبِ حَسَوَتُهُ قِدِ قَيْمً عَدَبِكُمْ كَنَا عَبْدِ مِدُورُحُمْ مَحَدُلُكُ بَــَالِ عَظْمُكُمْ دَبِكُمْ لَهُ فَحَمَّ الْعَدِيدِ الْمِحَدُّهُ مُورِدِهُ فَالْمُعْلِيدُ الْمُحَدِّ لِلْمُعْلِيدُ الْمُحَدِّ الْمُحَدِّ الْمُحَدِّ الْمُحَدِّ الْمُحَدِّ
  - \* نَهُ بَدُ نَكُ فَكَ مَنِ الْمُوفِ مِنْكُ مَا مُعْدَدُ مُوفِ مُكِت بَمُوفِهِ مُكِت بَمُوفِهِ مُكِت بَمُوفِهِ حَمْلِكُهُمْ فَهُمْ مُومَ يَبُوفُهُ مِنْكُمْ مُكِت بَمُوفِهُ وَهُمْ وَهُمْ مُكِدُ مُعْدِدُ مُونِهُ مِنْكُمْ مُكُت بَمُوفِهُ وَهُمْ وَهُمُعُمْ مُكُونُ مُنْكُونُ مِنْكُمْ مُكُونُ مُنْكِدُ مُنْكُمْ مُكِت بَمُوفِهُ

- \* في نكرة وكوقة لاينفيده بكان وقيعب صوكها المواهدة الموا
- - \* بَكْتُهُ وَهُوَدُ هُوَيِهُ مُولِدُ لِمُولِدُ مُتَوْمِ مِنْ مُولِدُ

- وفقد ميضد: ولا في و ضعيب له لهم فقد ميضد أمناه مد أمّه عمد فد بد كم دوفيد وهودهد وهوسر حمد الماد مرفودها والماد الماد ال
- مدولا معمدانه مجوهدام بالاه ها دوداند جمعا دوبلا مهموسدادلا فع مداله وبالقه وحدة.
- الله وتالي يم الاود كان مودد فودد يه الادب يدد دراك الدد الداد الد
- مِكْكُدُد كَـــد مُكِد مُود بُسِوب مُعدومِكِد: هُدُد دُكُهُ فِي يَد حُصوب مِن مِعجَدَد بَا بُسِوب مُود يَحَمُفِد حِكْ كُوسُد(هُسَدُ) .
- جدهد بحر بكرد وحدة د فك بعد به وهديد المود وعبها على المود على المود المود كف بكر الاله و المعدد موكود دمي ومدد الم
- بخطهٔ دگاهٔ دبطی دبده داده با که دگاه . کم دههٔ با سوفد وجوهٔ فد دگاه دیگاند .
- کید دکت نکه باته تعملب هم شده که سجبه ماد. دوده هدد بروهد کیلید جد هسرب.
- حدودتد وجد عدودت موافعة مد جدد وحد موسعدد .
- مدیده دفیده دخیده کی صبحی دیده ویده ویده ویده میده دفیده دفید کی صبحی کی صبحی کی میده دوید ویده دویده دویده کی در دویده کی دویده کی دویده کی دویده کی در دویده کی در دویده کا
- الكفوت ديمكف مؤد وعبدنكيوهد بودهد في المعندية ديبرة وذها حمد ولاك لايب فرايد بحذجب وموددب الحك ويدرب وقويعا بالكرف ولايا .
- هَدُمَةُ وَوَوْهِ وَوَصِوْهُوَ (مِحَدُقِد) بِكُنْ دُفِيدٍ بُيعِطْمِةُ فَدَ يُكُو فِدُهِ عَدْبِغُهُ بِمَ فَلَ بِكِمْءُ وَحُوْةٍ وَكُنْ فِعَتِبِ هُوْ وَدُهِ .
- ٩٠ بدوده حوص بدكه المنه وبدو بدوه بدوه بكره بكره بكره المنه المن

# مديم المعالم المعالم المعالم

# کوهد کا محمد ادام معدد مدانا

معمدتم حمك نمذز ودعد كذوحد عد حمك معدوهد مدر كعم

حسكم ودكاه وحسك وحك حدوق لمعقد ودهم وحسكم وحكمت وحكمت وكالمعدد وحكمت والمعدد وكالمعدد وكالمع

اف هردید دویسید برهند که دهدها بدوندها تد همیت هندهای تیونی بیکند 2002 با یونی ویشد دوهم که بیدا سکه:

تسطة ذمتها ومرافعه بكرة: (هرافعه عنده وفعي المدفعور المدودة) مسمم طامريعهما وبكرها عربعه متكسسة المدارسة المدارسة والمدودة هروب المداركة المداركة

تبعد هم حمده دوه همونده هد كنه كنهدد سود مرخدد هد مكوف مركوت مود كر فدد لا كمدد المهدد مود كر فدد المددد مهدد المددد الم

## <u> १३०४६ देवरिक्ष १</u>

نده به نده و دولت المحمد المحدد الم

## معودة وجرد كو دوهدولاد دهر اولاد

- 1 جدودملا ديكه ويد .
- 2 حديث ونبضية وهوده وبكووته ـ 2
- 3 حَنْكُمُ وَفِيمُ مِنْ وَبِيمُ مُكُوفُ مِنْ 3
- 4 حدَّن مُبخِينَ دِيدُهِ مَجْدُدُونِهِ 4 ـ 4 مَجْدُدُونِهِ 4 ـ 4 مَجْدُدُهُ مِنْهُ اللَّهُ عَلَيْهِ . 4
- 5 كَفْعَمْ وَفَكُمْ وَمُكُوفِيْهِ لِكِمْ سِبِغُونِهِ وَوَفَعَ .
  - 6 فدن جمومح بكة . معد جمومح بكة .
- ﴿ فِكِفَةُ مِكْدُدُ فَهُ كِفِرَةُ هُومِهُ وَهُ تُقِطَعُهُ مِكُمُ فَكُمُ مَكُمُ مَكِمُ مِكْدُهُ مِحْمَدِ مَعْمِ مَعْمَ مَحْمَدُ مِحْمَدُ مَحْمَدُ مَحْمِدُ مَحْمَدُ مَحْمَدُ مُحْمَدُ مَحْمَدُ مَحْمَدُ مَحْمُ مَحْمُ مَحْمُ مُحْمُدُ مُحْمُ مُحْمُدُ مُحْمَدُ مُحْمَدُ مَحْمُ مُحْمُدُمُ مُحْمُ مُحْمُ مُحْمُ مُحْمُ مُحْمُ مُحْمُدُمُ مُحْمُدُمُ مُحْمُدُمُ مُحْمُدُمُ مُحْمُ مُعُ مُحْمُ مُحْمُ مُحْمُ مُحْمُ مُحْمُ مُحْمُ مُحْمُ مُحْمُ مُحْمُ
- عوكشفا حيسمها بد بخ يغاد بد بجه مكافئا في الاستهام مكافئ والإجاب في موكفا ومومها في الدولية في الدولية ا
- \* خَدُفَة كِهُ مَكِينَ جُكَ حَضَيَهُمْ دِيهُكُفَة دِوْجَبِ: دَبُدَـــهُ جُكَ دَوَدُنْهُ جَفِكِهِمُوهِم:
- مِكْتُدُد بَدْ لَكُوْبُدُ حَوْدٍ مِنْ لَوْمُد بَوْمُدَد وَكِهُ (كَتْكُ) جُسُود كُمْ كَدِم بَدْنِي مِنْ مَكْتُد عَكَيْتُ مُكِيدًا توج مِن حَكْد: وبْنِي مِنْ وَيَدْفِدُ وَمِنْدُدْ فِدَمَانِدُودِ .



تَعْبِيْ خَعْبِدُم دِ. كَوْدَتْهِ \* هِمَدِّي، نَبْدُ،

چوند مهور درهه مورد بردهه مودد خوند بنه همور بردند هرد خرده بردند بردند بنه همور بردند بردند دوسیا هور، بردندر بردندرد بردند دوسیا هور، بردندرد

صنت هذه برج خونه قوش بد بكته پدفورد مودوید، شِوَ حَدِّدَهُ صَبَّدَهُ حِدَقُدُهُ مَسْمُهُ نُونِكُمْ بُي حَكِدِت مَنِقَتِهُ حَدِّدُهُ هَوْهُ دِيْمِهِ هَوْهُ لَمِعْكُمْ مِعَدِيْهُ

محوقه هوه حود الاوران المعالم المعالم

المنه هوره دورك هوره حافظ المعافد الم

يَصِبَةِهِ هِوْهِ حَدِيدًا هِوْهِ لِحَصَدًا فَيَهِ دَهُ بُوَدِيرٍهِ تَدَيِّبًا جُدَّ ضِعَامُمَا فَيَهِ تَدَوِيرٍهِ، شَهِهُ مُنْهُ وَيَهُ ايَبِهُ كَصَبُونُهُ هِوْهُ خُبِيْهُ، مَنْقُهُ هُوْهُ لِدَوْدِيرًا كَصَبُونُهُ هُوْهُ خُبِيْهُ، مَنْقًا هِوْهُ لِدُوْدِيرًا

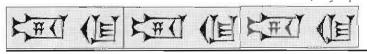
مودیود مدودی، مودید مود کرد بروید هوه می مدید دمریس مود کرد بروید هوه بازد هود در مرکس مودید مود بروید موده بازد هود در مرکس مودید موده در مرکب موده

عوفور المراد ال

ەردىك كېمىنە بەرقىيە قىدۇرىدىنى دۆرىنى سۇلىتى بەرەردى كېۋە <del>د د د محد محد محمد کمی تحده د مغره محمد معره ۹</del> ﻣﺠﺬﻟﻜﻪ. ﺣﻪ، ﺩﻓﭙﮑﻨﺪ ﻫُﻨﺪ ﻣﻮﺳﻪ ﺩﻳﺘـ৯ﻩ৯ﻪ ﺣﮑﻪﺳﺘﯩﯖ نُحَمِِّئِهِ ۚ فُسِعِيكُمِمِ يَقُوْعُ خُصِ فَكُمْ وَتُبْسِكُ فَحَدُوهِ سَكَّمْ ـُدُ « حَدَدِهِ مِ عَدَدِهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْ مشجه سكفيته فرحيته حصه ومتنعه مخدمة و20 و22 فيكم فجحمه جذدوه وأفع كسدنه فهدم فهسه فنع وجدك عفه (689 هـ ح.) تنج مُحُدِّمْ ثَعَهُ فُنْ مُسخيبَ ذُتْهِ. ٥٥ دُمْ تَحْدِ كَنْهُ وهِ مِعْدِهُمْ هُسُمِهُ أَسْ وَصَدَوْمِ وَحَدْدُ مِنْ حَدْدُ مُواتِ سوسته عقودِثه عكِدَة معودته وخميصة بمُصَدِّع بدي حدد مرسم مددمه دجه بقح مدبكة وجميم محدد قَدْه كه غَرْدَ. حَدِّم دِبِ خِرِ شِدْتَ عِرْدُهُ وَحُدْ وَكُلْكِ هَسَكُهُ مِّهُ سَقْتِنَا دِكُوهُ فَي الْمُجِمُومِ عَنْ مِسْجِه، مُجِدِيمُ دُدُّ لِكُذِّتُ هوهه وفده ، موغية وشه كعكفه وهيود نجمع دِ مَكْدِبِ كَهُ هَ لَهُ مَعْدِ فَ مَ مَرْبِ مِنْ لَا مِنْ الْحَدِيْ مِفْكِي، ەسۆتى دەخىدە شەر، مىس سۆھىلىد سىزسىم مەرۇپى كەم ذك ٥٥٠ مكن ك منت منهم ٥٥ م مناه كالمناه كالمناه على المناه على المناه على المناه على المناه ا حَـهُ دُ سَـكُهُ هُمْ وَقُهُمُ وَيُعِهُ وَيَعِيدُ مِنْ فَعَهُمْ عُرِيدُ هُمْ وَمِعِيدُ مِعْ هٔ دِهِ هُوَ وَقَعْدِ مُوعِدًا ذِجِيدِ لَا دِلْاكْمُونِ) هِم هُمُسَ مُحَدَّه، وجهوم در دتع نهده، ستكوَّمُ وبكُتْ تِع دِهُودِيَّه خَكِكَ سَجُكَ نُكِيهِ. وَجَعَمَكُمْ ذُونُكُمْ وَمُعَدُوبِ وَجَنَّهُ فَعُ مجمعة دين دين محكم محكمة تَعُمِينَ هِكُمْنِي مَدْدِهِ مُسَجِدُه، مَكُمُهُ مَدُمِهِ "جِنْ عِجْ "جِنْ عِجْ " ەئىدى تىكىدى ۋەھىلەش يەرىيى قىلىدى ئىكى دىكى دىكى دىكى دىك نْصِمْ وَ هُذَهُ عِنْ مُ مُنْ عَنْ عَمْ هُذَا عِنْ مُعْدَى مُ مُعْدَة مُ مُحْدَة مُخَدَد. دِسَمَة مُحِكِمَ دُكِّمَ مِن عَمْدَ عَصْدَ عُصَمَ مُحَدَد بِهُ مُحِكِم مُحَدَد بَعْ مَدِمُ مُحَدِّم وَمُحَدِّم دِيْهُ خَعَلْمُ مَجِينَةً خُفْيْهِ يُهَكِي. 10 تَخْمُ مُحِينَةً خُفْيَةِ مُعْلِي 10 تَخْمُ مُعْلِمُ

جيمِنيس، حاقب دِ لَـ دُع فَع فِعهِ هِ. هَ لَـ هُم قُب دِ فُهُ ثَبِي ەكەمەغغ دىيەند سىكە كى ھەسەتەن، كى يەددەرەر عفده فكرفره بمختف خوشد فص تمجت مجينه و عمر هم ويعمون والأفر خميسة مونعد ومدند تبوته الأحس ججے ٥٥ معدم ٤٠ و لحد ٥٥٠ و لحد معه ٥٥ موف د فعنم و ترمم محمد و ، محمد و ترمم و محمد و م وبعد محدور ، سنة دركة وبالعام محدور وبعد محدور نْهُوَدْنْكِ لَعَدَّهُ وَبِي كُلُونَ . وَفُومْكِ وَلِي وَفُرِّهُ كُلُونُ لِي الْمُولِدُ لِي فَيْ الْمُولِدُ لِي فَيْ الْمُولِدُ لِي فَيْ الْمُؤْمِدِ فِي الْمُؤْمِ فِي الْمُؤْمِدِ فِي الْمُؤْمِدِ فِي الْمُؤْمِ وَلِي الْمُؤْمِ وَلِي الْمُؤْمِ فِي الْمُؤْمِ وَالْمُؤْمِ وَلِي الْمُؤْمِ فِي الْمُؤْمِ وَلِي الْمُؤْمِ وَلِي الْمُؤْمِ وَلِي الْمُؤْمِ وَلِي الْمُؤْمِ وَالْمُوالِي الْمُؤْمِ وَلِي الْمُؤْمِ فِي الْمُؤْمِ فِي الْمُؤْمِ فِي الْمُؤْمِ فِي الْمُؤْمِ وَالْمِنْ الْمُؤْمِ ولِي الْمُؤْمِ فِي الْمُؤْمِ فِي الْمُؤْمِ فِي الْمُؤْمِ وَالْمِنِي وَالْمُؤْمِ فِي الْمُؤْمِ فِي الْمُؤْمِ فِي الْمُؤْمِ فِي الْمِؤْمِ فِي الْمُؤْمِ فِي الْمُو وخصيه في حجيد معر خسمٌ مهد وَهُم يهُ وَدُنْ عَادِي مَا مَوْدُ فيص، دِفَحَ حُمِيعَةُ سِمَ حُفِقِتُهُ صَمْعَةً: هُلُومِ حُنْدٍَ؛ حصوفينج لتعميد عووي وتعي رومية يحفي رومي ميغج لحم حصومها <u>ځوله ۱۳ محد، يو کو در د سمخ، ه څه کو ده څه محده </u> شُوسَتِي. ٥ خُمْتُ مَا شَحِ حُبِدُ 2 ثُعَبِ وَمُنْ عَكُمَا مُحَادِدُ ، ٥ خُـكُ معدنية ومدكم وقد مسميد مرهسه عدله دله . مجسو كِلْمَ مُكْنَاع مُحْمُون مِن مُسَمِّع لَكُ فَي مُحْمَد اللهِ مُعَلِّد مُن لِكُتِ مُن لِكُتِ مُن لِكُ عَ مُوهَ دُنِ مِن عُرَام اللهِ عَلَى مُعَامِعَ عَلَى مُعَامِعَ عَلَى مُعَامُ عَلَى مُعَامِعُ عَلَى مُعَامِعُ ع معمم حكته من المسلحد.

... يُعِفَ ذُحِمِينَةٍ دِيْمِهِ...



۵٥٥٥٥ ٥ منع مَسْمَود لا ٥٥ قد مَ لَا مَسْمَ هُلُا لِمُمْمَّةُ الْمُعْمِدِ مِنْمُ لَمُّهُ (701 ما محر) دِ كُنَعَتْ دُسْ مُنْ مِدْ مِنْ مُكُمِّعُ مُعَمِدُ مِنْ الْمُعْمِ مُكُمِّعُ مُعْمِدًا مُعْمِدًا نْسىپ دېخېتْد) جعبوه (704-681 ص.ح.)، جِحْک مُحْکَدَّهُمْ، وُجِحَ عَامُ مُعَادِهِ وَجَمُحُ ذُبِ ثَهُ هُ ذُجِدُهُ ، حُمْمُ مُنْ مُ اللَّهُ عَلَيْهِ ىمدەدخىتە بعدد. ھكدەھة دەدتىڭ ھكىتەم، ەھجىتىڭ صيحته فقت وأهد حلوس دوم فددد ووج فكر فك مُحْدَهِ بُغُ دِغُمُودَ دِخُمُونَ وَحِمْنَ وَمِهُ لِمُ فَيَعِ فَجَدَّ مَدُمَ عَنْ مُحْدَةً عَنْ مُحْدَةً عَنْ دِيدَبِمْ ، مَنِمَّنِ أَوْمَ . مَنْ مِنْ مُومَ مُومُ دُنْ خُدُهُ دُمَ مَا مُومُ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ مدِيعَةُ وَخُذُ ذُود حَبِ وَعَالًا مُدِيِّعًا فَي مَا تُعْمَالُمُ مُعَدِّعِ وَهُ عَ ه صعم کی کے حست کہ مُن وصی قدم فجم معتب معتب اللہ علاقہ ٤٣٨٥٥٤، ٥٤٥ خَجَكِدَتِ مِنْ فَوَصِّدُهُ وَمِرْدُهُ وَمِرْدُهُ وَمِرْدُهُ وَمِرْدُهُ وَمِرْدُهُ وَمِرْدُ تكته بعضي. وهُمْ ذِجعِهِهُمْ دِنْهُدُوهِ عَنْ فَرَده وَجدوعتْ عَنْ اللَّهُ وَجدوعتْ عَنْ اللَّهُ عَنْ اللَّهُ وَجدوعتْ ع 

معجنكنع مَهْم، خلك مخكمة وهُخب مَهْه فعسبهم محدَدِّه ديكمده وحديدة ومامه والمعاددة والمعا خستمالاه ، خعر مُحَدَّم دِيْجُهُ دَ ، هم قَدِه ف الله ، حمد معمده فيعبكه ما مسوست مكورث د كك دمهه ، المحتد دستس نُهُوهُ ذُنْهُ كِعِسَةِهِ وَهُلَاثُهُ الْأَنْهُ وَقَبَعَ بِهُوهُ مَلَكُ خُذَنَّهُ فدهد، كي فوحدة دُنَيِّ دُنْ هذيبي لايم مسْم نَعْ. في وساوسن عهَوةِ مُن وَلَمِ فَلَا مَا مِن وَلَمِ لَذُهِ مَع لَسُهُمْ وَجَمَّدُهُ وَوَمِ ١٥٥ مَ خَلَا صِيقَع هُ عَسَقُع لِي حُمِد مِ مَمَ اللهِ عَلَى مُ مِن عَلَى مُعَالِم مَا مَا مُعَالِم مَا مُعَالِم مُعَالِم مُ دوسحد تجوفي حجيت متمنع ملحد ، ودسمومو ، حسيره مُكِيدً أُ وَدِكْ هِمْجُعُ خِذَ نِيتُ مُحِدِّعُ ، دِكْ عَسُوهُ ، كَوْكُسِ كوهدد تدبيم خصيره . وفهد سه موج د كرح و تد كرده ، ه كُتَدُدُهُ فِيكُدُوكُمِ مِنْ مُفْضِعِ هُمْ فِصِيكُمْ وَصِيدُمْ تَحِيدُمْ مِيتِ مِعِدِهِ وَمِدْهِ وَمِينَ مُرِيدُ لِمُعَالِمُ مُمْكِدُ لِمُعْمِدِهِ مُعَلِيدُ مِنْ مُعِيدًا لِمُعْتِدِهِ كَعَدْبِدُهِ مِنْ لِمُ مِنْ مُنْ مُنْ عُدُدُ دِيْتِ هَذُهِ مِنْ لِمُنْ مُنْ كُدِد، مُنْ لِمُعْدِدُهُ مُنْ لِمُ 

حصمستسو ذجمًا جعجهم والعدم، حمة كنية جدها متاب دُمُونِ مِنْ مَخِمُ ، خِجُوبُ عَلَى مِحَادِ مِحَادِ مِعَادِ مِعَادِ مِعَادِ مِعَادِ مِكْ مَعَادِ مُ <mark>چَحَجِدِدَ فِ مِحْجِدِدِثَ لِمُحْجِدِثُ مُ حَجِبِ بِهِ مَهُمْ ، دُهُ فُعُ لَبِ مِهُ مُهُ ب</mark>ُعْ وَجِثْعُ ، صُغُلَّهُ أَصَّى بِذُ بِ مُحِمَّى وَنَّهُ . حَلَّى دِكُمَ عُمْمِ 2 وَدَمْحِ عَدْم وَكُمْ وَكُمْ وَكُومَ مُدُهِ مُدُمْ يَعْدُ مُ تَعْدُ وَوَحْدُ وَوَحْدُ دُومَ فَعَد تُعْ مِ مِ مِ كِ فِي مَ فِي مِ مِ لِهِ مِنْ مُ مِنْ م حَـَدُونَ فَـدِمُعُ وَمِعَبِتْ مِهُمُ ، حُـكُ مُحِمُجِوْجِتْ مِمُكُم مِهُمَ وجر محولي ومرحمه مرحودهم فعودسي، محمية ووالم آهَوْع ذُه ، حُج مُمِيح دُع قَدِيني حَنَّه وَجَدُعُ فَجَنِيَّ خَمَٰع نُهُوْدُنْ مُوسِعَةً عُسَمِيهِ مُوهُمَ ، وُجَسُحَبُهُ وَمِدِيَعَةً فَ مَعْدَبُكُ ەدەلىمەتنىڭ قېدىب تەۋە. تەدىب مىر خىد كىمىدىنى دىپ دِد عِدِ دَمْ حَدْ دُدهِ مِنْ دِمَدُتُمْ مِذْدُ مُعُهُ مُعْدُهُ ، نُكَ خُع صعبَفَ فصدَوْر . موج لك حدّ كسي دُدَه دِجمهد مستده بعده م 2 و حَمْدَ للْهُ وَهُ وَمُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ مَا وَقُرِعَ عَلَى اللَّهُ وَاللَّهُ وَاللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّا عَلَى اللّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَّا عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّهُ عَلَّهُ عَلَّهُ عَلَّا عَلَّهُ عَلَّا عَلَّا عَلَّهُ عَلَّا عَلَّا عَلَّا عَلَّا عَلَى اللَّهُ عَلَّا عَلَّا عَلَى اللَّهُ عَلَّا عَلَّا عَلَا عَلَّا عَلَّا عَلَّا عَلَّا عَلَّا عَلَّ عَلَّا عَلَّ عَلَّا عَلَى اللَّهُ عَلَّهُ صعصية عرضية وكيون والمعترض والمع والمعترض والمعترض والمعترض والمعترض والمعترض والمعترض والمعت حكمه ، كم محمد معدد ﴿ دِدِك بِ خُدِدُ مِنْ مُحدد مِنْ مَامَ مَا مَا مُعْدِينِ مَنْ وَ كُونَ مِعَمُّ وَجُنِينِ عَبِينِ مِنْ حُكُودٍ وَوَمَنْ عَبِينَ مِنْ مُعَمُّ وَمُنْ عَبِينَ المَّالِقِ ا <u>ڋۿ؞ۮؠڮ؈ؗ؞ڟڿڞڴ؞ڋڂڿڝڂڂڞڎڋ؈؈؞ڝڮۺڂڛڹۼ</u>؞ دعمَّدَه فَدَوْكُمْ حَكْمَتُمْ وَحُدَيْحِ وَهُمْ كُوهَ بَرُمُ عَرْضِ وَهُمْ وَهُمْ وَهُمْ وَهُمْ وَ ذكبعه مِنْ لا مسبكين عدب وَهُه . وَكُن صِينَ لا دِكره هنه دِمُذَكِ بِنَهِ مِعْدِينَ مِنْ دِيمِ تُعِمِيمِ مِنْ فِقَ كُلِي هُمِ مُجِبِّ كسيه وهِ مِهْ مَهْ فِي حُوْدِ ١٥٥ مِن قَدْ اللَّهِ فِي مِنْ اللَّهِ فِي اللَّهِ فَاللَّهِ فِي اللَّهِ فَاللَّهِ فِي اللَّهِ فَاللَّهِ فَاللَّهِ فِي اللَّهِ فَاللَّهِ فِي اللَّهِ فَاللَّهِ فِي اللَّهِ فَاللَّهِ فِي اللَّهِ فَاللَّهِ فَاللَّاللَّهِ فَاللَّهِ فَاللَّهِ فَاللَّهِ فَاللَّهِ فَاللَّهِ فَاللّهِ فَاللَّهِ فَاللَّهِي فَاللَّالِي فَاللَّهِ فَاللَّهِ فَاللَّهِ فَاللَّهِ فَاللَّهِ ف وص خيرة كذهبي قرة ، وكمع وبدل لحد عود كتد كمشنع ەقەكىكىىقىغ ئەمىچ فسىھە دەھەمدىجى قەقە ، كى ھەند كَفْعَ. كَكَ نَجْهُمْ وَجْمَ عَجْمِ وَخُمِ عِنْ حِكْمَةً فَجُهُمْ مَعْبِسُ عَمْ دسد چُنب فحک، دکه مع دخمیه لا تحسی کفیت سخری ص بت بْهُهُ ٤ حُدِه كُ مُح مُح كَنَدَهُ ٩ حُدِي مَا مَا مُعَالِمُ مُعْلِمُ مُعَالِمُ مُعَالِمُ مُعَالِمُ مُعَالِمُ مُعَالِمُ مُعَالِمُ مُعَالِمُ مُعِلِمُ مُعَالِمُ مُعَالِمُ مُعِلِمُ مُعِنْكُمُ مُعِمِدُ مُعَالِمُ مُعِلِمُ مُعِمِّدُ مُعِلِمُ مُعِلِمُ مُعِلِمُ مُعْلِمُ مُعِلِمُ مُعِيمُ مُعِلِمُ مُعِمِ مُعِلِمُ مُعِمِعِمُ مُعِلِمُ مُعِمِعِلًا مُعِلِمُ مُعِلِمُ مُعِلِمُ مِعِلِمُ مُعِلِمُ مُعِلِمُ مُعِمِعُ مِعِلِمُ مِعِمِلِمُ مِعِمِ مِعِلِمُ مِعِلِمُ مِعِلِمُ مِعِ جعه كَنَافَ وَصَعَدَت وَعَمُمُ مُلِهُ وَمَعَدَن عَلَى مَا مُعَلَى مُعَالِمُ عَلَى مِ ەۋەتى خېدى. حىقە ھېد ۋېتە ۋېتى خىد دەتې بې

دِهْدَتْ دِهِ مَدَدُ دُمِ مِدَدُ مُدَدِّ مَاهُ مَدُ دُمِ مَدُ دَمِ مَدُ دَمِ مِنْ مَدِّ مَاهُ مَا مُحَدُّ دُمِ مُهدَدُدَهُمْ دِدَهُم دِمُ مِدِهِ مَدَدِّ مَا مُحَمِّدُ دِدِهُ دَمِهُ دُمِ مِدَاهِ مِنْ مَا مُحَدِّدُ مُعَالِم دِجَدَبِدُهُ ذِجِيْنَ خُمْ مِدِهِ مَسَدِّنْهُ كُمْ عَدِيسَ الْأَمْ عَدِيدَ اللّهُ مَا عَدِيدَ اللّهُ عَدِيدَ ا

كَفْتِس مَع مَع مُونتُ لَكُ مُوسَةً؛ كُذِيدُ مُودِكُ أَوْدِ كُفَوْتُكُمْ ونستهم معتمعه نقمه قسع حسقن ومهكت خميس لأ جعد فسحم فكعود فكعود فع كنشنج وقود بكيشنج جِنْهِ عَبِ عَبِ عَبِدُهِ عَنْجُسُ مُقَافَى ﴿ وَجَالِجِنْ عَ وَضِكْ مِنْ مُعْ عَبُهُ فَمَا خُمُهُ وَ كعهد في المحدث وسرق وموسه والموسود المستواد والموسود المساور ا ذِكْمِسْمِيدُ وَكُسْمِوْنَعُ دِيكِتِدِوِتْكُونَ، كَعْبِيقُعْ كَوْمَ كَامُونِ. خُكُ أُودِ شُرِيفَ وَهِي نُهُ مَنْ وَتِيهُ كَمِيْفًا فَوَمِّينَا وَجِعُدِمِّيةً حجم ورخي والمعادة وال وَصُوصَةُ مِنْ وَلَصِدُ: "كُلُحَ هُمُحِكُم ، خَدَعَكُم مُحَدّ سجدي، محددبية حمد حبية ومديد قدر محمد المديدة تَجِّهُ ذُهُ ذِيدِتُ مَ دِخْمِينَا مُ لَغَدَّتُ مُّ دِيْمِنْ تَكَيْرُ خِرِيْدٍ ، ودد مولدهم معوف تع د پردنده حدم ر يووده ديل ها، خجفه منه كم وند والمراجع المراجع المرا معكم وحروثة كهذ عبدة ومعكلة وجروقة مدكم دِمَّكِ، شَوْه في مُعشَمْ مِحْمُونَتْ مِمْقَادُ مِ نَنْ نَجْتَهُمْ رَ جيك غُمُ فَدْ حِصِ عَجْ حَصَ معمره وَصَعَبِسْ عَصَدَ ، فَحَدِ خَـكَ سَمَدُهُ وَحَدْثُهُ عِنْ مُحَدِدُهُ ، مَا عوجسهن فعد وكمهدد مع قدم هستبقة عبين هذه كەن ، كَيْغَعْ: وَفُهُدُ يَغْعُ كَيْغَعْ هِا مُجَوَدِينَ ، حَمَدَ مُ حميسية كر سمجه محبه مرجه محرجين وَيَتَيْ وَهُ وَيُولِدُ وَيَوْرِكُ وَيَوْرِكُ وَيَجِوْتِ لَكُ عَذَّذُهُ \$ هُوجٍ.

# ﴿ مِهِ مِنْ الْمِعْدِيمِ وَمِ حَدِيثُ وَمِنْ الْمُ

فِيكِ مِنْ فِي مِنْ مُعَدِثْهِ ، وَمَقَدَدُهِ مُعَالِمُ مِنْ مُنْ مُكُودٍ مُحَدِثُهُ مِنْ مُنْ مُعَالِمُ مُعِلِمُ مِنْ مُعِلِمُ مُعِمِ مُعِلِمُ مُعِلِمُ مُعِلِمُ مُعِلِمُ مُعِلِمُ مُعِلِم ٥٥٥ مسجودة وصبه محمددت والمريخ وجدة والأرخ دِنَهُ ١٩٥٥ وَ هُوكِ ، مَتَعَجِّدُومِ هُمَ كُنِي مُمْ الْمُعَنِّدُ مَن وَ مَا خُصِر. دِبْكُنْیْ قَالَى دِنَفْع مِی سَجِّع ذِلْسَنْ عَلَد مِی، دِعوذِ لَا تُحَاتِّم مرحك ده هديقة حدد درح حمد كه تحجمتناه بمرهد وموهن فمونتي وخدموذ بالمدر ميوقك نُجَّةُ مُحِلَةً مُ مُحَلِّمُ مُحَلِّمُ الْمُحَلِّمُ الْمُحَلِّمُ مُحْلِمُ وَصِحْسَ فَلَيْمِ وتسجيعية ذهنمع حديثتع كويته كحومه ذكه يثيث سنه، ذِجهُدِ لِ كِ فَ فَدِيثَ لِ حَمْدَمُ اللهِ عِنْ مُعَالَمُ مِنْ مُعَالَمُ مِ جُبِجِكِ ١٥٥ وَبِ مَعْ دِصَادِيْنِ عَلَيْ مُوهَا الْمُوهَا عَلِي مُوهَا وَمُعْ عَلِي مُوهَا وَمُعْ ع غذيخهم كَبُ وَصُـكَهُ مُ يُهُ وَصِكُم عُدُد وصود عَسْبَةً وَجَمْتُهُ مُسْكِةً دِهْ قَدْم دِيمَ جَحْجُه قُصَوْر . تِيدِ ذِجِجْجَة عَدِيمَ عَن كُنه كِنْ خَدْه جَةِدِي مِهِمَا مِنْ جَاتِهُ كَانَ كُونَا مِنْ مُنْ الْمِنْ مِنْ مُنْ الْمُعَالِمُ الْمُعَالِمُ الْمُعَالِمُ ا ذِهْنَعْنَهُ وَ رَبِي مُعَدِّم عَقَيْم وَقَعْدُ فَقَعْدُ مُنْوَبِي وَعَبِيثُ عِمْدِهِ جحه محرِث دِدَحْنَا مِن حَامِهِ مِنْ مَوْفُهُ مُحِدِّهُ عَدِهُ مَعْدُ مُحَدِّهُ مَعْدِ خُدِّهُ مَعْدِ خُدِهُ م معمدة محدد عدد والمحدد ومد وجد عمده ومده وبد كَعْدَبِدُهِ وَهُمْ اللَّهِ عَدْلَا هُ مُعْلَدُم الْفَعْ ، وَسَوَّمُ مُعْلَا كَفْعَ ، كُلِّر مَّتَ ذَ كَتْحٍ. تُحِ أُودِ كُمِكُ كَتْعَا ثُكِ جُوْكِيَّ وَكُمُ دُمُّعَ لَعَكِ ، ککنے آفیدہ معدیثے۔

متمع واختما كمستجب وكمم المورو حمام مريد هجبت دعم كمجه حنجه م جمه ودِّن ، ثه كنده كنهه ، هُدَدُه مِع خُصِمُ لَسَقِيع مُدَوْهُ لِمُ اللَّهِ فِي وَلَوْكُ فِي فِي مُعَالِمُ مُنْ مُن مُن مُن فَ ەڭكەڭ، ئىكىدە. ەۋئگەھەن، ھەب ئېچ، وجودۇنى كەن، كەن ، ئەمىك ، كىكىدد كىقى دەدجىڭ مى مىشىد ، ئەسىدە دىدة دىنىڭ نَسقُنَابُهُ دِيْمِيدَ هُدَهُ عُنِّ، دِهْنهُ مُنَّى دِحْدِهِ بَتِهِ هِDo , هُنه ، محج وكرغوب كجوب فنع شرمني محجد سندور المحد مُجِحُومُ فِيْ ، كُوْمِ مِعُوكُمْ مِحْمُ مُكُمْ مِحْمُ اللَّهِ عَلَيْ اللَّهِ عَلَى اللَّهِ مُعْمِ كُ جَجُهُ وَتَا بِقَامِهُ وَمُمُعِهُ وَصَحِدُ وَصَحِدُ مُ صَدِيدٍ حَدَدُ وَصَحِدُ مُ صَدِيدً حروطة عن مضو وب ذو حوشن مجنمد بني، كعم نُكُرُ شَنَّع هُسهبية سُمِيمَة فيح وَلِكُونَيْع صَلَيْتُهُ وَلِهِ وَهُ وَهُ معتد ک، مِے مِ عَدِ ذُذُمْ لا مُحَدِثَثُ فَيْ وَحَدِثَ اللَّهِ وَعَدْدُ مُحْدِثُ اللَّهِ وَحَدْدُ اللَّهِ وَا كممدُكوم حكيْ ومحمم فدشي و فيدِ دودد في معينية وَلَكُسُلَّةُ وَمُسْتَجَّمُ مِنْ لَوَوْسُعُ وَمُعْمُ وَكُلِّم عَفْلًا مُعْمَلًا. حُسِدِه دَمِهُ مُحِمَّة وَجَهِ وَتَعَالَى الْمُعَالِمَ وَوَهْدَهُ وَبِكُم خَدَ عَدَعْهُ وَالْمِوْمُ وَ هُوَمُرُفِّ لِلْأَنْمُ فَدِيدٌ، وَخُوْلِ لِمُ لِمُعِيدُمْهُ ەمودىد سخبىتە سىس اەۋە ، كوك مەقعبى مەككىد. جهده وي وَجنع ، معذبذه وَمَع الله على خصود مع ود در معربة على مُحِدُّدُ. ٥ مُحْكَمَّ ٥٠ مُحِدُّعُ عَلَمُ مِعْمَدِ حَكَمُّ كُم ، مُحِمَّدُ عَمُّ ذكروتده ورفع ديكه ورجوه وتراسي والمراتع والمراتع جِيكِتُم عُمل الله محج لَسَدْنَ وَتُعَدُّدُ لَا مَعَمُم لَا يَنْهِ. هُ وَمِهِ يُعَامُ خُدَّةً كُعُدُمْ وَعُمْ يَكُمُ خُدُمِهِ عُمِدَاءً فَمِمْ عُمْ مُعَالِمُ مُعْمَادًا سة دونو مع حدوده كر هدد كنه ، وجنود ودي.

غَدِ بَدِهُ مَحْدَدِه مَحْدَدَه مَعْدَدَه مَعْدَدَه مَعْدَدَه مَعْدَدَه مَعْدَدَه مَعْدَدَه مَعْدَدَه مَعْدَد غَدُ مَعْدَدُه مَعْدَدَه مَعْدَدَه مَعْدَدَه مَعْدَدَه مَعْدَدَه مَعْدَدَه مَعْدَدُه مَعْدَدُه مَعْدَدُه مَعْد ڡۅۑ۫ۧؽؠٛ؉ۼڡڔ؉ٞڡ۫ؽڔڡڮۼ۫ؽؠۿڡڎ۫ؽؠڂۮڡۮۼؠڔۻۮڞؠڎ؉؋ڡڛڎؠڢڋڝڟۮڞؠڛؗۄۺؠ؈ۘ؋ڎؚ۫ڝ؞ڝڎؽڔڂڬۼ؉ڡۿ ۅڝ؉ڂۺڽڡ؉ؠڞڎؽۺٞ؋ڟڂڽڴۿ؋ڂۮ؉ۣۼ؋ڎؠؠ۫ڝۮڡٞؿۺ۫؞ۅڟۺڡڮؠؘڮ؈ۮۺۺؠۄڡڴۼؠۅڡڝ؉ٛؠڝؙۮڞۿ؋ڂڝۿؠ ۼ؋ڎ۫ٮۿٞڒڡ؞ڟڂڞۣۼ؞ڛ٦٦ڡۼڎ؊ڝؙڿڞ۫ڿ؋؋ڿڴؽڽ؉؞؋ڴ؋ڎڞٛؠڡڝ۫ۨػڡؿ۫ۼػؽڮ؈ڮڬؽۺۺڡڞۿۺۼۺڮڮڴۺ ۼۘڎؚڞ۫ۿ۫ۼڎ۫ڎٛۼڎؿۿؠڞۺۼؙؠؠۄڡۼۿؘٮؘڴ؋ڝؠڿڴڡڽڎڿڿڎڿۄڞڮڞڟڛڎڹڿۑۣؿٛؽؠ؉ڡڂڿ۫ؿؠڎ۫ڞۮڎڞۮ

# يَدُد صبقه عدّدًد جبالتكمّه دِسبك؟

ھَميشنيٽ مفعمفيند ھميد

عجمده ۱۲۸۰

 جمعد المحد المحدد ا

مروهه بي، وُجِدِيهِ وَقِيَّهُ مَ كَذِي، حَجَدُ عَذِيبِ وَقِيَّهُ مَ خَذِي،

حوشْن كجك فَدَوْمَعْ مِهْدُوْمْعْ، مُحَكُفَّة وَوَعَدُهُ كَبِيتَه،

مَه دَه وَلَم وَدِي كُنْتُ وَكُم حَدَى يَعِيشَ عُدِيهِ وَحَدِيهِ مُسْوَدًا

ذِعْمُ مَا مُنْ مُنْ وَهُمُ عَسْمِهُمْ مَ حَصْدِنُكُ وَكُمُ حَسْنَةً وَحَمْمِ لَكُ عَلَيْهُ وَحَسْمِ لَكُ عَ

ذِمسَه مُتَـنَا فَيْ بِمِسَةِ. هَكِي ذِسَخِ<del>ط كِيدَ يَدِ كِي</del> هَمْ حَمِ<mark>دَ</mark> دِمِسَهُ

جَوْدُكُونُونُ دُونِهُ الْمِالِيَّةِ الْمُحْدِدِةِ الْحَدِدِدِةِ الْمُحْدِدِدِةِ الْحَدِدِدِةِ الْحَدِدِةِ الْحَدِدِةِ الْحَدِدِةِ الْحَدِدِدِةِ الْحَدِدِةِ الْحَدِيدِةِ الْحَدِيدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحِدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِةِ الْحَدِيدِيدِ الْحَدِيدِةِ الْحَدِيدِيدِيةِ الْحَدِيدِيدِيدِيدِي الْحَدِيدِيدِ الْحَدِيدِيدِيدِيةِ الْحَدِيدِيدِيةِ الْحَدِيدِيدِيةِ الْحَدِيدِيدِيدِيةِ الْحَدِيدِيدِيةِ الْحَدِيدِي الْحَدِيدُ الْحَدِيدِيدِ الْحَدِيدِي الْحَدِيدِي الْحَدِيدِي الْحَدِيدِيدِي الْحَدِيدِي ا





مككم وحمنهم تخطيط وتحكيها

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