

studi somali

12

**DIIWAANKA
MAANSADII DEELLEY**

(1979 – 1980)

URURIN IYO FAALLO

Tenzone poetica in lingua somala

a cura di

**Axmed Faarax Cali “Idaajaa”
Ibraahim Cawad “Khooli”**

Volume curato da Annarita Puglielli

Dipartimento di Linguistica
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Dipartimento di Linguistica
Università degli Studi Roma Tre
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PREMESSA

A venti anni dalla pubblicazione del primo volume della serie *Studi Somali*, appare oggi il volume 12 dedicato a quella che senza ombra di dubbio può essere considerata una delle manifestazioni più importanti della cultura somala contemporanea. *La Deelley*, catena poetica che ebbe inizio alla fine del 1979, è un insieme di circa 17000 versi composti da più di quaranta autori i cui temi fondamentali sono la politica, l'economia, la gestione del paese, la giustizia sociale e le tradizioni culturali. I componimenti poetici, hanno tutti la forma di *jiifto* – genere costituito da versi di 9 o al massimo 10 sillabe non divisi in emistichi e che contengono pertanto una sola parola allitterante (per una descrizione dei generi poetici in somalo si veda *Studi Somali* 7, 1986) - allitterati in “d”, e sono stati raccolti ed editi da Axmed Faarax Cali “Idaajaa” e Ibrahim Cawad “Khooli”, morto nel 1994 a causa della guerra civile.

Questa è l'unica catena poetica che invece di parlare del tribalismo su base regionale ed esaltarlo, canta l'unità della 'nazione somala', pur non essendo in alcun modo di appoggio alla politica del governo allora in essere.

Non è opportuno in questa sede entrare in ulteriori dettagli per i quali rinviando alla estesa introduzione all'opera degli stessi curatori. Ci pare però doveroso un ultimo accenno alle motivazioni che ci hanno indotto a pubblicare *La Deelley*. Sono molteplici: innanzitutto il desiderio di rendere possibile la conservazione di un 'bene culturale' della Somalia che altrimenti con molta probabilità sarebbe andato disperso, e renderlo disponibile a tutti coloro che sono interessati alla lingua, alla cultura e alla storia di quel paese, e d'altro canto l'idea di mettere a disposizione di tutti i somali elementi che possano contribuire alla loro riflessione, in un momento in cui la ricostituzione di un governo centrale, dopo più di dieci anni di guerra civile e di accese lotte tribali, fa riaccendere, pur nelle immense difficoltà, un filo di speranza.

Contrariamente alla consuetudine della nostra collana, solo l'Introduzione è stata tradotta in italiano, mentre i testi sono pubblicati solo in lingua somala. Le ragioni sono facilmente intuibili: la dimensione dell'opera, la difficoltà di tradurre comunque dei componimenti poetici, e il desiderio di non rinviare ulteriormente la disponibilità e la diffusione dei testi in somalo.

Annarita Puglielli

Roma, aprile 2001

DIIWAANKA DEELLEY

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* Traduzione italiana a cura di Giorgio Banti.

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** Inta leh maanso keliya. Tirsiga magacyada hal-abuurrada qarkood lagu hor-dhigay wuxuu muujinayaa intooda hal maanso wax ka badan silsiladda kaga qayb-gashay.

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HIBEYN

*Haddaan faalka xalay laasimuu laaxig ku af-yeeshay
Laxaha iyo ururkii haddaan eegay labadiiba
Luggooyada qabyaaladi dhigtaa waa lur aan hadhine
Ninka maanta liil-gelinayaa waa mid liitiya e!*

Cabdillaahi Suldaan “Timocadde”

Buuggan waxaannu u hibaynay xusuusta dhammaan soomaalidii lagu laayey dawardrada iyo colaadda qabyaaladda; waa xusuustii agoontii iyo dumarkii asayda qaaday, hooyooyinkii iyo aabbayaashii gablamay, walaalihii madiyoobay iyo gabdihii ku guur iyo gacal beelay colaaddaa.

Buuggan waxaa kaloo lagu xusuusanayaa giddi maansoyahannadii soomaalida oo noloshooda inteedii badnayd la-dagaallanka dhaqanka qabyaaladda u huray, halisteedana dad badan ku baraarujiyey. Raggaasi way badan yihiin, waxaase laga magacaabi karayaa Cali Xuseen Xirsi, Cismaan Keenaddiid, Xaaji Aadan Axmed “Afqallooc”, Cabdillaahi Suldaan “Timocadde”, iyo Xaaji Maxamad Axmed Liibaan – Ilaahow idaylkood u wada naxariiso! Aamiin.

Muqdisho 1990

Axmed F. C. “Idaajaa”
iyo
Ibraahim C. M. “Khooli”

I. HORDHAC

1. Koobid

Diiwaankani wuxuu koobayaa silsiladdii Deelley oo Muqdisho ka curatay 10.12.1979. Silsiladdani 5 bilood bay soconaysay iyadoo gaadhay meel kasta oo ay bulsho Soomaaliyeed ku noolayd – dalka iyo dibaddaba. Sida laga garan karo magaceeda, qaafiyaddeedu waa “deel”, waana jiipto qurux badan oo ku marriiman sarbeeb iyo murti aad u tiro badan.

Haddii la tixgeliyo arrimaha ay ku saabsan tahay, dhambaalka ay xambaarsan tahay iyo quruxdeedaba, Deelley waa suugaan dhaxalgal ah oo siyaabo kala duwan u cabbiraysa xilli kaalin weyn kaga jira taxanaha taariikhda ummadda soomaalida. Sidaas darteed, waxay mudan tahay ururin, kaydin iyo dersid dheer, haddii ay kala lumi lahaydna, hubaal taariikhdu marna halladaadda intaas le’eg kama cafideen da’deennan.

Maadaama ay aad ugu baahday Soomaalida, inkastoo aannu aad u dedaalnay misana ma hubno inay Deelleydu halkan ku dhan tahay. Diiwaankani wuxuu ka kooban yahay 67 maanso (ama 20.000 sadar) oo ay tiriyeen 49 qof – 48 nin iyo gabar. Taariikhda suugaanta soomaalida, waa silsiladdii ugu tirada badnayd oo ay indheergaratadii ugu tirada badnayd mariyeen muddadii ugu gaabnayd!

2. Afeef

Suugaantan badankeeda waxaa laga qoray cajalado qaar maqalkoodu uu xumaa. Inta kalena iyagoo qoran baannu helnay, iyadoo ay suurtagal tahay in qoraalladana qaarkood aysan ka imaan dadkii maansada tiriyeey oo iyagana cajalado laga qoray. Siddeed sano kaddib, markii aannu la kulannay dadkii Deelleyda tiriyeey badankood, suugaanyahannada intooda badani maansooyinkoodii qoraal iyo kor midna kama haynin. Hase yeeshee, intii xusuustu ay ku sintay, gefaf badan baa laga saxay. Abwaannada iyo akhristayaasha waxaannu weydiisanaynaa inay ka raalli noqdaan gefafka kamma’a ah iyo qofkii silsiladda ka qayb-galay oo maansadiisa kamma’ looga tegay.

Haddii aannu habka qoraalka in yar ka afeefanno, maadaama shibbanayaasha “r” iyo “dh” ay isbeddelaan gobollada qaarkood, sidaas awgeedna labadan xaraf abwaannada qaarba mid ay isticmaalaan, maanso kasta xarafkii ay ku qornayd ama aanada u ahayd ayaannu u deyney.

Dhinaca shaqalladana afeef yar baa jirta. Guddigii qorista af-soomaaligu wuxuu 1972 ina baray in lammaanayaashan safka bidixda (eeg hoos) ku taxan marmarka qaarkood loo qaadan karo shaqallada dheer-dheer oo safka dhexe, sida ku cad tusaalayaasha safka midigta xiga:

ow	oow	Negeeyoow
ay	aay	Deeqaay
ey	eey	Idileey
oy	ooy	Ijaabooy

Baahida shaqalkan dheeri waxay aad u muuqataa kolka la kala soocayo “Caliyow” oo ah magac-koonfureedka “Cali” iyo “Caliyoow” oo ah marka loo yeerayo Cali. Gaar ahaanna wuxuu shaqalkan dheeri lagama maarmaan u ekaadaa kolka la dheelli-tirayo Miisaanka Maansada. Sidaas awgeed, meelaha qaarkood shibbaneyaasha “w” iyo “y” waxaa ku lammaansan shaqal dheer, sida: “Deelleeyda curataay” ama “Deelleey durbaan leey”. Waxaase jirta meelo aysan dhegtu u baahnayn shaqalka dheer, inkastoo lammaaneyaasha bidixdu ay u tirsamayaan shaqal dheer ahaan kolka la miisaamayo maansada. Tusaale ahaan:

Deelleeyda baaqa ah
 2 2 1 2 1 1 = 9

adaa daw u bixiyee
 1 2 2 1 1 1 2 = 10

hadda mayska deynnaa?
 1 1 2 1 2 2 = 9

Miisaanka Maansadu waa tirada iyo xiriirka ka dhexeeya shaqallada ; shaqalka gaaban waxaa loo tiriya (1), ka dheerna (2). Waxaa wada dejiyey Maxamed Xaashi Dhamac “Gaariye” (Xiddigta Oktoobar Jan-May 1976) iyo Cabdillaahi Diiriye Guuleed.

Maansadani waa sagaalley, marmar dhif ahna waxay noqotaa toban. Sida laga dhadhansan karo tusaalahan, waxaa muuqata inay dhegtu u baahan tahay dheeraynta codka labaad ee ereyga “Deelley”, hase yeeshee aysan baahidaasi jirin kolka ay dhegtu maalayso ereyga “daw”, “mayska” iyo “deynnaa”, inkastoo ay iyaguna shaqal dheer u tirsan yihiin.

Silsiladdu waxay leedahay tiro taxane ah oo raadraac u ah sharaxa magacyada iyo dhacdooyinka ay suugaantu tixraacayso, laakiinse faahfaahinta u baahan si loo fahmo dulucda iyo murtida maansadan. Run ahaantii, faahfaahinta qaarkeed waxtar uma laha faca maanta nool badankiisa, hase yeeshee waxay qiime u yeelan doontaa inta dambe oo aynu u kaydinayno suugaantan. Waxaa iyana naga afeef ah in sharaxyada qaarkood ku salaysan yihiin fikrado ‘shakhsi ahaaneed’, sidaas darteedna qofkii ay u ahaan waayaani xaq buu u leeyahay inuu nagu diido.

3. Mahadcelin

Marka ugu horraysa waxaa ummadda soomaalida bogaadin weyn ka mudan Dr. Maxamed Aadan Shiikh oo abwaannada ku dhaliyey fikradda curinta maansadan iyo dhammaan raggii kale oo iyaguna abwaannada arrinta ku dhiirriyey.

Marka xiga, waxaannu mahad ballaaran u celinaynaa dhammaan abwaannadii ka qayb-galay Deelleyda oo naga oggolaaday maansooyinkoodu inay ka mid noqdaan Diiwaankan Deelleyda. Abwaannadii dhintay intii aannaan la kulmin iyo kuwii masaafadu noo suurtagelin weydey in aannu la kulanno, annagoo ku kalsoon inay iyaguna oggolaan lahaayeen, waxay naga mudan yihiin mahadcelin weyn.

Marka ugu dambaysa, waxaannu mahad u celinaynaa dhammaan dadkii taageerada iyo dhiirriggelinta nagu siiyey ururinta iyo daabicidda. Dhinaca ururinta waxaa xusid gaar ah naga mudan: Siciid Saalax Axmed iyo Cabdikariim Faarax Qaarey “Jiir”. Dhinaca daabicidda waxaa libteeda leh Prof. Annarita Puglielli, iyo Prof. Giorgio Banti oo ah aqoonyahanno dalka Talyaaniga u dhashay, ka kala tirsan jaamacadaha Roma iyo Napoli, ku xeeldheer kasmooyinka afsoomaaliga, la’aantoodna soo-ban-bixinta hawshani aysan noo suurto-gasheen.

Waxaa kaloo mahadcelin naga mudan ‘Fursade Computer Company’, gaar ahaanna Cabdi Maxamuud Xasan oo markii ugu horreysey buuggan ‘Computer’ka ku garaacay, Mara Frascarelli iyo Prof. Maxamad Cali oo ku magac dheer ‘Maxamad-shukri’ oo gacan weyn ka geystey, farsamo ahaan, qaab-u-yeelidda iyo soo-saaridda diiwaankan ku hor-yaal.

II. GOGOLDHIG

1. Kaalinta suugaanta

Guud ahaan, suugaantu kaalin aad u weyn bay kaga jirtaa nolosha iyo dhaqanka bulshada soomaalida, gaar ahaanna maansadu wayba ka sii xag jirtaa qarnigan aftahammada aad loo qadderiyo. Intii afsoomaaliga aan la qorin 21 Oktoobar 1972, maansadu waxay ahayd qaabka keliya oo lagu kaydin karo murtida ummadda.

Sidaas darteed, soomaalidu waxay caan ku tahay xusuusta suugaanta aan qornayn (oral literature). Tusaale waxaynu ka dhigan karnaa gabayadii hoggaamiyihii Kacaankii Daraawiishta Sayid Maxamed Cabdille Xasan oo la xafiday, maantana si wacan looga dheehan karo taariikhdiisii halganka Daraawiishta oo dhan – ujeedooyinkiisii iyo marxaladihii uu soo maray, ciidankiisii iyo cadawgiisii, guulihiiisii iyo guuldarrooyinkiisii, jabkiisii iyo dardaarankiisii intaba.

Hadal iyo murti, maansada waxaa lagu tilmaami karaa inay ahaan jirtey – welina tahay – hub lagu doodo oo aqoonsiga dadweynaha lagu kala helo. Kaalintii uu hadalku galoba, maansaduna way gashaa – dood, baane, faan, cabasho, baryo, duco, habaar, ammaan, cay, guubaabo, maslax , calaacal, xog-warran, kaftan, hal-xiraale iwm. Intaas oo dhan waa loogu adeegtaa.

2. Silsilado

Haddii hadalku u qaybsamo tix iyo tiraab, mid kastana lagu tilmaami karo dhambaal uu qofku dareenkiisa ugu gudbiyo cid kale, waxaa la dhihi karaa tixda iyo tiraabta mid kastaaba wuxuu yeelan karayaa dood laysku dhaafsado fikradaha, ha kala duwanaadeen ama isku mid ha ahaadeene. Waxaa hubaal ah inaan dooddu yeelanayn sabab ay ku taranto marba haddii fikraduhu ay isku mid yihiin. Sidaas darteed, silsiladaha maansada waxaa lagu tilmaami karaa inay yihiin doodaha suugaanta.

Taariikhda silsiladaha maansadu waxay, malaha, la fac tahay suugaanta lafteeda. Sabab? Intii suugaantu ay jirteyba, silsilado maansona way jireen. Waxaase isweydiin leh su'aashan: "Silsiladda maansadu marka hore maxay ka kooban tahay?". Sida doodda tiraabta, doodda tixduna waa inay ka kooban tahay ugu yaraan labo maanso oo ay labo qof kala tiriyeen. Maanso uu qof tiriyeey malaha dood waa lagu tilmaami karaa, hayeeshee silsilad ma noqon karto. Haddii ay dad badani tiriyaan maanso aan arrin keliya ku wada saabsanayn, iyaduna silsilad ma noqon karto.

Halkaasna waxaynu ka garan karnaa in silsilad lagu tilmaami karo maanso ay tiriyeen ugu yaraan labo qof, kuna wada saabsan arrin keliya. Shardiyaada silsiladda labadaas qodob ayaa asal u ah. Hase yeeshee, waxaa iyana jira saddex arrimood oo aan shardi ahayn, asii kordhinaaya qiimaha iyo xiisaha silsiladaha maansadaa. Saddexdaasi waxay yihiin:

- in (qaafiyadda) silsiladdu xaraf keliya ku socoto oo aan hadba xaraf kale loo boodin;
- in Miisaanka Maansada (tirada shaqallada) silsiladdu isku wada mid yahay oo aan laysku barxin gabay, geeraar, jiifto, hees, buraanbur, iwm.; iyo
- in xilliga silsiladdu isu dhow yahay oo aan waqti aad u dheeri u dhexaynin bilowga iyo dhammaadka silsiladda suugaanta. Tani waxay dan u tahay macaansiga suugaanta ee facii curiyey. Haddiise silsiladdu jiihanta ilaa wiil iyo awowgiis, raggii curiyey arki maayaan dabadeeda.

Maadaama afsoomaaligu uusan qornaan jirin intii ka horraysey Oktoobar 1972kii iyo ololihii farbarashada ee 1974kii, silsiladaha maansada soomaalida oo la xusuusan yahay aad uma badna, waxaase ugu caansan silsiladdii Halac-dheere, tii Guba, Siinleydii, Hurgumo iyo Deelleeydan.

Halac-dheere: Silsiladda maansada Halac-dheere waxay ka kooban tahay ilaa 14 gabay oo ay tiriyeen 9 nin bilowgii qarnigan, waxayna ku socotaa shan xaraf: Xarafka "h" waxaa leh 9 gabay, "m" laba gabay, "q, w iyo shaqallada" kiiba hal gabay. Maansada waxaa bilaabay Cali Sharma'arke (Madaxweynihii 2aad ee Jamhuuriyadda Soomaaliya Cabdirrahiid aabbihiis), waxaana ka qayb-galay rag suugaanta soomaalida caan ku ah oo ay ka mid yihiin: Darwiishkii Sayid Maxamed

Cabdille Xasan, Cali-dhuux Aadan Gorayo, Qamaan Bulxan Yuusuf iyo shan¹ nin oo kale. Silsiladda suugaanta Halac-dheere (Xuseen Cashuur Cali) waxay ku saabsan tahay kaftan ku baxay Halac-dheere oo lagu tilmaamayo hunguri-weyni, taasoo tolkiis ku reebtay xifaale ka hari waayey ilaa maanta.

Guba: Silsiladda maansada Guba iyaduna waa ilaa 21 gabay oo ay tiriyeen 13 nin, waxayna silsiladdani soconaysey ilaa 25-30 sano oo ka soo bilawda abbaaraha 1923. Waxaa bilaabay oo gunaanaday Cali-dhuux Aadan Gorayo, waxaana ka soo qayb-galay rag suugaanta soomaalida ee xilligaas aad caan ugu ahaa oo ay ka mid ahaayeen: Qamaan Bulxan Yuusuf, Ismaaciil Mire, Salaan Maxamed “Salaan-carrabey” iyo sagaal² nin oo kale.

Silsiladdu, sida laga dhadhansan karo magaceeda, waa diraddire qabyaaladeed oo saddex-gees ah. Sida silsiladdii Halac-dheere, qaafiyadda Guba waxay ka kooban tahay 8 xaraf, waxayna kala yihiin: “c, w, m, x, d, dh, h, iyo g”. Cali-dhuux 7 gabay buu ku leeyahay, isagoo silsiladda ku bilaabay “d”, shan xaraf oo kalena ka wada gabayey.

Hurgumo: Silsiladdani waxay ku bilaabantay gabayga “Maruuryo” oo uu Khaliif Shiikh Maxamuud si aad iyo aad u culus oo dhafoor-taabasho ah ugu guubaabinayo tolalka soomaalida intooda badani inay si qabiili ah ula dagaallamaan Dawladda Soomaaliya. Marka laga reebo silsilado dhawr ah oo si dadban uga sii farcamay Hurgumo, silsiladda tooska ah ee Hurgumo waxay ka kooban tahay 15-20 gabay oo ay tiriyeen 10 nin³. Silsiladdani waxay leedahay qaafiyado kala duwan.

Khaliif wuxuu ka tirsanaa raggii fallagoobey oo Xabashida u galay 1978, ka dibna ku soo duuli jirey Soomaaliya. Wuxuu ku dhintay Galdogob Luulyo 1982. Hase yeeshee, cidda dishay waa lagu muransan yahay. Ciidamada Soomaaliya, kuwa Xabashida iyo “Kulmista” saddexdaba waa loo aanaynayaa. Haddii labada danbe dileen, geeridiisu waxay ku san-bannaan tahay murtidii soomaalida oo ahayd: “warankaagu kugu noqoy!”.

Gabayada kalena waa jawaabihii laga bixiyey Maruuryo. Silsiladdan oo soconaysey 1978-84, badi (ama kulligeed) waxay xambaarsan tahay fikradihii qabyaaladda ku dhisnaa ee bulshada u cuntamayey 50 sano ka hor, sida Guba. Sidaas darteedna abwaannada indheergarata soomaalidu waxay ku tilmaamaan suugaan xilligeedii dib uga dhacday oo meel-ka-dhac ku ah Qarannimada iyo xilligan casriga ah!

Saddexdan silsiladood – Guba, Halac-dheere, iyo Hurgumo – waxay marag u yihiin in qaafiyadda silsiladdu ay yeelan karto dhawr xaraf iyo in ayan lahayn waqti soo oodaya, marba haddii ay ku saabsan tahay arrin keliya. Miisaanka maansada ee silsiladdani waa isku mid, laakiinse waxaynu maansada casriga ah hadhow ku arki doonnaa silsilado uu miisaankoodu barxan yahay.

Silsiladaha maansada casriga ah waxaa ugu caansan Deelleydan iyo Siinleydii 1972-73, taasoo ballaysintay in jiftadu kaalin weyn ay ka

qaadato marka dareenka bulshada lagu cabbirayo tixda oo murtida suugaanta lagaga faalloonayo arrimaha waaweyn sida: siyaasadda, dhaqaalaha, maamulka dawladda, baddaaladda ijtimaciga ah iyo dhaqanka bulshada intaba. Miisaanka gaaban oo jiiftadu wuxuu noqday fursad wacan oo ay dhallinta indheergarata ahi kaga qayb-galaan doodaha suugaanta oo ku marriiman murtida soomaalida.

Siinley: Silsiladdani waxay ka kooban tahay 33 maanso oo ay tiriyeen 20 qof^d – 19 nin iyo gabar. Sida uu maansada magaceedu inoo tilmaamayo, qaafiyaddeedu waa “siin” keliya, waxayna soconaysey ilaa 10 bilood. Waxay soo baxday xilli lagu magcaabi karo kalagguurkii Dimoqraadiyadda Dastuuriga iyo Taliska Milletariga ah; xilli Kacaankii 21 Oktoobar 1969 uu Dastuurkii I laalay, Dastuurkii Ina uusan weli samaysmin. Sidaas darteedna, Siinleydu waxay leedahay sarbeeb aad u badan. Sarbeebteeda qotada dheeri maaha mid sahlaya in hawlyari lagu garto waxay ku saabsanayd. Hase yeeshee, marka aad loo sii gudo-galo waxaa laga helayaa astaamo badan oo taageeraya fikradda qabta inay Siinleydu ku saabsanayd gobannimadoonkii Jabbuuti iyo midnimida Shanta Soomaaliyeed.

Marka laga reebo gabaygii gabadha, miisaanka silsiladda Siinley waa isku wada mid. Jiiftadan waxaa ka qayb-galay dhallinyaro badan, waxayna ku bilaabantay heestii Maxamed Ibraahim Warsame “Hadraawi” oo ku magacawneyd: “waa soo socdaa kow dheh” ama “saxarlaay ha fududaan”.

Kolkii “siinka” laga idlaystay feenkii oo lagu daalay, ayuu Cabdi-qays damcay in xaraf kale loo wareego. Dabadeedna Hadraawi buu u diray jiifto “ba’ley” ah oo ay Siinleyda isku miisaan yihiin. Hase yeeshee, isla markaasba Qays wuxuu garawsanaa inay daw ku tahay inuu sheego sababta uu “ba’leyda” ugu guurayo. Sidaas darteed, ararta jiiiftadiisa la magac-baxday “Bariido” waxa uu ku yiri:

Siinkii wuu ballaadhoo
Badaa lala jibaaxee
Intaan bohola lagu dhicin
Imminka aan ka baydhnoo
Baal kale u guurnee
Waa ba’leeye iga qabo

.....

Markii ay jiiiftada Bariido gaadhay Hadraawi, isna wuxuu kaga soo jawaabay jiifto la magac-baxday “Barkumataal” oo uu ku tixraacayo sababta digarogashada qaafiyadda. Wuxuu ku arartay:

Haddii siinki buuq iyo
Badhax iyo cindiid galay
Kaftankeenna baalliyo
Ba’ba aan u rogannee

Waynoo baloolleey
Lugta bidix ka jaamee

.....

Inkastoo sidaas laysugu jawaabay, misana ba'leydu halkaas ayay ku ranbastay xaraf ahaan. Sababta ay ba'leydu u sii socon weydey waa maxay? Ma siinka ayay ka dhib badan tahay? Ma digarogashada ayaa lagu la iska diidaayey? Mise waxaa la aqoonsaday in "siinka" lagaga baaraandegey fikradihii loo baahnaa oo dhan? Haddii ay sidan tahay, ba'leyda micneheedu wuxuu noqon lahaa in fikradihii awel siinleyda lagu tiriyey, misana ba'leyda lagu tiriyo, taasoo aan aftahammo daleel ah mooyaane nuxur iyo xiise midna yeelan karin. Jawaabta sua'alahan idinkama lihin, waxayse nala tahay in doodda Siinleyda laga wada dardugay, iyadoo ragga qaarkood ay ku rakaateen.

Sidii Siinleyda oo kale, waxaa laysku deyey in qaafiyadda iyo miisaanka Deelleeyda labadaba la beddelo. Cabdi Iidaan Faarax oo Deelleeyda ku lahaa 2 riddo, ayaa tiriyey gabay qaafiyaddiisu tahay "shiin". Laakiinse, isaguna – sidii Qays – wuxuu garawsanaa inay daw ku tahay inuu sheego sababta digarogashada. Dabadeedna wuxuu yiri:

Haddii midhayarii wada shuq yidhi shidantay Deelleeye
Shimbir-dharabku meel aar fadhiyo shuuqda kama deyne
Sha'dii baan hayaanka u rariyo shaambis-geeddiga e
Halkaasaa sengaha noo sharraxan shaalka loo sudhaye
Shaabuugga nadigaa tixyare sheexo ka lahaane
Afarrey ha lala soo shir-tago shoolo-booli ahe
Shafshafada duxda ah leefihii cid u shaqaynaayey
Iyo shurunshur meleggiisu galay haysa soo shubo e;
Shil-ma-hele tixdaan Gaarriyoow shiinka ka asteeyey
Ama geenyadaan xalay shirrabay shalaw-abraarkeeda
Meeshaan shakamadda ugu xidhay sheeg haddad garato!
Shaxda niman aqoon lama degeen mana shu'aysteene
Shan Soomaaliyoo wada socdoo calan ku sheekeeya
Shinmaa la arkayaa waa su'aal sharad ka yaallaaye?

.....

Inkastoo gabayga Cabdi uu xambaarsanaa halxiraale badan oo sarbeeban, dhextaalkiisuna uu ku soo hoorayey caraatan: "sheeg haddad garato!", misana "shiinleydii" Cabdi ma hanaqaadin. Arrintani sababaha waxay, malaha, la wadaagi kartaa "ba'leydii" la damcay in "siinleyda" lagu beddalo, laakiinse hanaqaadi weydey. Si kastaba ha ahaatee, waxaa muuqata inay qaafiyaddu tixgelin tii hore ka weyn ku yeelanayso silsiladaha maansada, siiba jiiiftada.

Inta aynaan ka bixin faallada silsiladaha maansada, waxaa habboon in aynu maanka ku hayno inay silsiladaha Siinley iyo Deelleey ka duwan yihiin kuwa kale oo aynu soo xusnay oo dhan. Labadan silsiladood waxay ku saabsan yihiin midnimada iyo horumarinta ummadda

soomaalida. Laakiinse silsiladaha kale waxay ku saabsan yihiin qabyaalad heer-goboleed ku siman.

Marka laga reebo tiro-badnaanta maansooyinka Deelley, dhaadheeraantooda iyo faro-badnaanta suugaanyahannada ka qayb-galay, Siinleyda iyo Deelleyduba toddobadan meelood bay iska salsallaabaan ama isaga mid yihiin:

1. Silsilad kastaaba waa isku qaafiyad iyo isku miisaan;
2. Arrinta ay ku saabsan tahay waa mid keliya;
3. Waqtiga lagu curiyey waa gaaban yahay;
4. Waxaa ka qayb-galay indheergaratada reer-magaalka ah keliya;
5. Waxay soo baxday xilli kaalin weyn kaga jira taariikhda halganka ummadda soomaalida;
6. Aragtida silsiladdu way ka midaysan tahay nuxurka ujeeddada, waxaase lagu kala duwan yahay sababaha keenay dhibaataada iyo habka loo xallinayo; iyo
7. Silsilad kastaaba waxaa weeye dood lagu faallaynayo siyaasadda Dawladda iyo dhaqanka bulshadaba, sidaas darteedna, Siinleydu waxay tijaabo wacan u noqotay dulqaadka Kacaankii lahaa xanafta cusub, Deelleyduna waxay tijaabo wacan u noqotay dimoqraadiyadda Dastuurka cusub ee dalka.

Astaamahan oo dhammi waxay qiime u yeeleen silsiladaha Siinley iyo Deelley, annagana waxay nagu dhiirriyeen dedaalkii loo soo maray ururintooda iyo qoristooda.

3. Duruufihii Xilliga

Silsiladda suugaanta Deelleydu waxay si cad oo toos ah iyo si dadbanba u xusaysaa ama u xiganaysaa marxaladihii kala duwanaa ee taariikhda ummadda Soomaalida, sida: colaaddii dhexmartay Axmed-Gurey iyo Amxaarada, kala-qaybintii Soomaalida, Kacaankii Daraawiishta, gobanimadoonkii leegada (SYL), xornimadii Waqooyi iyo Koonfur, xilligii musuq-maasuqa, Kacaankii Oktoobar iyo marxaladihii uu soo maray tobankii sano. Haddaba, si loo dhadhansado dulucda maansada Deelley, waxaa loo baahan yahay inuu akhristuhu fikrad buuxda ka haysto duruufihii dalku ku jiray xilligii ay curatay silsiladdu – duruufihii siyaasadeed, kuwii dhaqaale, kuwii dhaqan, iyo kuwii maamulba. Si akhristuhu ula fil noqdo maskaxihii curiyey Deelleyda, waxaa habboon in aynu dib u milicsanno taariikhda ummadda soomaalida.

Kulankii Baarliin oo lagu qaybsaday qaaradda Afrika 1884, wuxuu ku reebay boog ku taalla meel halis ah oo weli aan bogsoon, si sahlanna u bogsoon doonin. Badi ummadda Afrika boogtaasi way ku taal, hase yeeshee ummadda Soomaalida waxay kaga taal kobta ay naftu ka ‘hiq’ leedahay. Ummadda soomaalida waxaa loo qaybsaday shan gobol: Ingiriisku wuxuu qaatay gobollada Waqooyi iyo Koonfur-Galbeed (oo

dhinaca Kiinya looga yaqaan: NFD, ama Northern Frontier District); Talyaanigu wuxuu qaatay gobolka Koonfur; Faransiisku wuxuu qaatay Xeebta Jabbuuti; Amxaaraduna waxay qaadatay gobolka Soomaali Galbeed.

Haddii 20kii sano oo ugu danbeeyey qarnigii 19naad gumeysi iyo qaybsasho sed looga dhigay ummadda soomaalida ee ku nool Geeska Afrika, labaatankii sano oo ugu horreeyey qarniga labaatanaad waxay caan ku noqdeen halgankii gobannimadoonka oo uu Sayid Maxamed Cabdille Xasan abaabulay 1900. Ayaan-darro, halgankaas laga magac-baxay “Kacaankii Daraawiishtu” wuxuu jabay Jannaayo 1920.

Markii 13 dhallinyaro ahi ay asaaseen xisbigii S.Y.L. (Somali Youth League) 15 Maajo 1943, waxaa mar labaad soo noolaaday dabkii gobannimadoonka; 17 sano kaddibna waxaa la xoreeyey goballadii Waqooyi (26.6.1960) iyo Koonfur (1.7.1960). Labadaas gobolna waxay midoobeen isla maalintii Koonfuri ay qaadatay xorriyadda. Waxay la baxeen “Jamhuuriyadda Soomaaliya”.

Marka laga soo bilaabo waqtigaas, Jamhuuriyaddu, dawlad iyo shacbib, waxay ku dadaashay xoraynta iyo midaynta saddexda gobol oo kale. Inkastoo dawladihii iska beddelay Xafiiska Jamhuuriyadda Soomaaliya (J.D.S.) sagaalkii sano oo ugu horreeyey, ay maskax, maal iyo muruqba isugu wada geeyeen hirgelinta himiladaas ummadda soomaaliyeed, misana, nasiibdarro, dedaalkaasi ma dhalin natiijo. 1.7.1960 ilaa 21.10.69, saddex xukuumadood⁵ ayaa ka dhismay dalka. Saddexdaas xukuumadood way ku hungoobeen siyaasadihii ay doonayeen inay ku xoreeyaan Gobollada ama qaybaha kale ee soomaalida, kuna soo daraan Jamhuuriyadda. Dhinaca horumarka dalkana wax badan lagama qaban, maadaama awelba aan mudnaanta maskaxeed, midda maalka iyo midda muruqa midna la siin.

Xubnaha Dawladda Jamhuuriyadda Soomaaliya waxay u qaybsanaayeen saddex: Sharci-dejin (Baarlaman), Garsoorka iyo Fulinta (Maamulka). Saddexdaba waxaa ku ballaadhatay eex ku salaysan qabyaalad, wejigarad, gobolaysi iyo laaluush. Cudurradaasi waxay saameeyeen dhammaan jiritaanka dawladdimada iyo nolosha bulshada, sida: qaybsashada kuraasta Baarlamaanka, xubnaha xukuumadda, jagooyinka sare ee Maamulka, shaqo-bixinta, dallacaadda, iyo xataa horumarinta guud iyo adeegga ay Dawladdu u fidiso gobollada iyo degmooyinka dalka – isbitaallada, dugsiyada, maxkamadaha, waddooyinka, boosaha, ceelasha, berkedaha iwm. Arrimahaasi waxay la mid noqdeen ceel biyo-yarood ah oo la isugu taag sheegtay!

Maalintii Arbacadii (15.10.1969) gabbal baa u dumay Jamhuuriyaddii Soomaaliya, markii dable Siciid Yuusuf Ismaaciil uu Laascaanood tacshiirad roobka kaga dhigay Madaxweynihii 2aad ee Jamhuuriyadda Soomaaliya, Dr. Cabdirashiid Cali Sharma’arke, utun qabiillo daraaddeed. Isniintii baa laga soo dareeray askii. Subaxdii Talaadadiina (21.10.1969) waa cusub baa u beryey ummadda soomaalida, kolkii Millaterigu la

wareegay taladii dalka iyadoo aan cidina ku dhiman. Malaha, dhibaataadii jirtey baa sahal u suurto gelisey isbeddelkaas dhiig la'aanta ku dhacay. Si kastaba ha ahaatee, Ciidammadii Qalabka Sidey waxaa lagu salaamay caleemo qoyan iyo sacab. Kacaankaas dalka ka curtay Oktoobar 1969, waxaa horseed u ahaa koox saraakiil ah oo uu hoggaaminaayey (S/Guuto) Maxamed Siyaad Barre. Maamulkii dawladihii horena wuxuu Kacaanku ku magcaabay "musuq-maasuq"; majarihii siyaasadda, kii dhaqaalaha iyo kii dhaqankana wax weyn baa laga beddelay durba. Siddeeddii sano oo ugu horreyey, Kacaanku wuxuu dhinac kastaba ka soo hooyey guulo la taaban karo oo qof si madax bannaan u fikirayaa uusan sina u daffiri karin.

Dhaqanka

Maadaama saldhigga dhaqaalaha dalku yahay reer guuraa iyo beeraley, ilbaxnimadii gumeysigu aad uma saamayn bulshada Soomaalida badankeeda, markuu joogay iyo intii uu tegay midna. Sharciyadii uu gumeysigu ka tegay iyo kuwii dawladda Soomaalidu ay sameeyeen ma dhaafin dubka kore; ku-dhaqankoodu wuxuu ku ekaa arrimaha loo waayo xal kale keliya!

Macaamilka bulshada waxaa saldhig u ah dhaqanka qabiilada oo leh xeerar xigaalo, kuwa xidid, kuwa deris iyo kuwa degaan oo wada saameeya nolosha bulshada oo dhan: dhiig iyo dhaqan, hiil iyo hoo, deris iyo daaqsin, guur iyo gar, nabad iyo colaad. Xeerarkaasi, inkastoo ay meelo ku kala duwan yihiin, sababtuna ay tahay masaafada dhulka, haddana tiirarka waaweyn way wadaagaan. Waxay soo dhismayeen boqollaal sano, waxaana ka wada muuqda raadka diinta islaamka oo iyadu ah diiwaanka laga cabbir-qaato mar kasta, loona arooro markii arrini ay ribbato oo laysku mari waayo xeerarka geedka. Arrimaha qoyska (sida: guurka iyo furriinka iyo dhaxalka) xeerarku waxay u daayeen diinta.

Inkastoo soomaalidu ay noqotay dawlad, Baarlamankuna uu sannad walba dejinayo sharciyo, bulshadu waxay ku kala socataa xeerarka tolka. Baarlamanka waxaa lagu soo gelayaa saami iyo cudud tol, jagooyinka wasiirnimada iyo kuwa waaweyn oo maamulkaba waxaa lagu qaybsanayaa tirada iyo tayada tolka; awoodda tolkana waxaa weli haya boqorka, garaadka, suldaanka, ugaaska, islowga, islaanka, malaakha iyo caaqilka. Jagada caaqilnimada mooyee, inta kale waa layska dhaxlayaa. Kolkii ay qabyaaladdu aad u dhex-gashay maamulkii dawladdnimada, gogoshii tolku waxay yeelatay awood aad uga ballaadhan tii hore. Magaalo-madaxdii dalka ayay gogoshii tolku fidsan tahay oo lagu maamulayaa arrimihii dawladda; wixii gogosha tolka xalay lagu guddoonsaday ayaa saaka lala imanayaa xafiiska oo la socodsiiinayaa: siyaasad iyo dhaqaaleba!

Haddii aynu hoosta ka bilowno, Kacaanku markuu dhashayba wuxuu qabyaaladda u arkay inay tahay cadawga keliya oo qaybiya ummadda soomaalida. Guddoomiyaha Golaha Sare ee Kacaanka (GSK) S/G

Maxamed Siyaad Barre, khudbaddiisii ugu horraysey 24 Oktoobar 1969 wuxuu ku cambaareeyey qabyaaladda, wuxuuna ku ballanqaaday in la cidhibtirayo. Billowgii 1970, waxaa la qaaday olole ballaadhan oo lagu magcaabay “Ololaha Ciribtirka Qabyaaladda”, kaasoo lagu maamuusay xaflado iyo banbaxyo waaweyn oo la yidhi waxaa lagu aasayaa qabyaaladda. Xafladahaas waxaa lagu gubay ama lagu soo aasay waxyaalo kala duwan oo loo ekaysiiyey bahallo, sida: waraabe, libaax, daayeer, abeeso, mansa-lugaley, jinni, dadqal, orgobbe, iwm.

Markii ugu horreysey taariikhda dhaqanka soomaalida ayaa lagu dulcayaaray xabaal, baroor iyo tacsina hadalkoodba iska daa! Hase ahaatee, dhaqanka qabyaaladdu ka naf weyn mid ku dhinta xaflad. Waxaa xafladaha lagu lammaniyey sharciyo adag oo lagu siihayo xididdaha dhaqanka qabyaaladda oo dhan. Waxaa la diiday mabda’ii aanada iyo kala-qaadashada magta – ninkii wax dilay isna waa la dilay. Aaskii ama duugtii qoysku uu ku fillaan waayey, Dawladda ayaa xabaashay. Qaadhaankii habka-qabiilada loo guri jireyna waxaa guristiisii, haddii laga garaabo, loo beddelay hab-shaqo iyo hab-degmo.

Qabyaaladda waxaa loo diiday geed ay ku soo gabbato. Waxaa la beddelay dhammaan magacyadii iyo derejooyinkii qabyaaladda ku abtirsan jirey; boqorradii iyo suldaannadii, ugaasyadii iyo garaadyadii, islaannadii iyo isloowyadii, malaqyadii iyo caaqilladii, kulli iyagoo aan laga walqalin ayaa loo bixiyey magacyo cusub: sida, nabaddoon iyo samaddoon. Xilkoodiina waxaa lagu soo koobay inay Kacaanka ku taageeraan hirgelinta sharciyada dalka oo ay ku jiraan kuwa lagu cidhibtirayo qabyaaladda.

Waxaa la diiday haybtii iyo toyashadii caadiga ahaa oo jidka lagu mari jirey, ama wax lagu tilmaansan jirey. Waxaa la joojiyey shirkadii iyo siyaaroyinkii astaamaha qabyaaladda lahaa. Alla-barigii iyo xuskii waxaa la faray in lagu qabto masaajidka; aroosyadiina waxaa la faray in lagu qabto Goleyaasha Hanuuninta. Waxaa la mamnuucay buuggagii iyo suugaantii, kaftankii iyo xifaaladii ku saabsanaa qabyaaladda, xataa haddii ay tahay xusid keliya. Malaha waxaa hadhsanayd in sumaddii xoolaha ee qabiilooyinka loo rogo lambarro aan ku socon hab qolo ee ku socda hab qof iyo hab qoys. Laakiinse awoodda maamulku halkaas durba ma gaadhi karin.

Magaalooyinka, qabyaaladdii meel cidhiidhi ah ayaa lagaga soo hadhay, wixii ka sii noolina waxay noqdeen “xan” iyo “faq”. Laakiinse, inkastoo uu dilkii aad u yaraaday, misana nolosha miyiga xukunka adag oo Kacaanku lafaha ugama gelin sidii uu uga galay ta magaalada iyo tuuladaba. Waxaaba la odhan karaa dubka sare ma dhaafin.

Haddii awel saami-qaybta nacfigu ay ku salaysanayd qabyaaladda, imminka halhaysku waxaa weeye: “Kacaannimo” iyo “hantiwadaagnimo”. Golaha Wasiirrada, markii ugu horraysey taariikhda dawladnimada, waxaa lagu soo daray afar Wasiir⁶ oo lababa walaalo tahay. Waa arrin aan sina uga dhici karin Dawladihii hore.

Shaqo-qoristii awel xodxodashada iyo gacan-qabadashada weyn u baahnayd, hadda waxaa laga dhigay waajib saaran ardayga ka soo baxay dugsigi dhexe, ka sare ama jaamacadda. Wixii intaas ka baxsani waa tartan madaleed, ama halgan bulsho. Hooyada shahaado sharafta “iska wax u qabso” sidata oo shaqada Xafiisyada laga siinayaa tiro ma leh!

Marka laysku soo wada duubo tallaabooyinkii Kacaanku kula dagaallamay qaabka dhaqanka qabyaaladda, waxaa la odhan karaa wax weyn bay ka tareen arrimaha bulshada: sinnaanta iyo caddaaladda. Sannadihii 1969-1977, qabyaaladdii ku jirtay Maamulka Dawladda iyo tii magaaladuba waxay noqdeen koontarabaan. Ereyga “qaran” ayaa gogoshii kula soo fadhiistay ereygii “qabiil”; gogoshu waa maqaar adhi oo aan labadooda wada deeqayn; qabyaaladdii ayaa laga kiciyey maqaarkii, mase tegine waxay isdul-taagtay qaranimadii!

Sheekada dhaqanku waa qabyo, haddii aan aqoonta laga faalloon. Markii Kacaanku uu saddex-jirsaday waxaa la qoray afsoomaaliga; afar sano gudohoodna waxaa lagu far-baray ilaa 2.000.000 oo gof – taasoo heerkii akhris-qoris la’aanta dalka oo ahayd 99% aad hoos ugu soo ridday, marka lagu kabo koritaankii waxbarashada caadiga ah. Qorista afsoomaaligu kaalin wacan oo taariikhi ah ayay ka qaadatay dhiirrinta iyo horumarinta dhaqanka ummadda soomaalida iyo, weliba, xoraynta maskaxda ruuxa.

Sidaas oo kale, waxaa aad loo baahiyey tacliinta dalka oo toddoba-jibbarantay 1977, iyo adeegga bulshada oo aad loo kordhiyey, sida: isbitaallada, maxkamadaha, waddooyinka, ceelasha, boosaha iyo xaafiisyada kale ee Maamulka Dawladda. Hase yeeshee, guulaha laga gaadhay dhinaca tacliintu weli, tiro ahaan iyo waqti ahaanba, kuma fillayn inay beddel xididdo leh ku sameeyaan dhaqanka qabyaaladda. Dareenka jaamiciga soomaaliyeed weli waxaa ku fac weyn fekerka qabyaaladda; fekerka casriga ah oo dawladnimadu weli lafaha kama geline, wuxuu joogaa dubka sare!

Dhaqaalaha

Saldhigga dhaqaalaha dalku waxaa weeye reer-guura xoolo-raacato ah 70% iyo beeraley yaryar 20%; tobanka ka dhiman boqolkuna waa tuulo-joogta ku hawlan ganacsiga, maamulka dawladda iyo adeegga bulshada. Sagaalkii sano oo ugu horreeyey dawladnimada, dhismaha dhaqanka iyo dhaqaalaha bulshada soomaalida waxba iskama beddelin. Koritaanka waxsoosaarka beeraha iyo xooluhu ma buurnayn, sidaas darteedna, horumarka dalku wuxuu ku tiirsanaa kaalmo dibadeed. Inkastoo kaalmada dibaddu badnayd, misana, natiijo muuqata ma lahayn – marka laga reebo warshadaha caanaha, hilibka iyo kalluunka oo uu Midowga Soofiyeeti ka dhisay Muqdisho, Kismaanyo, iyo Laas-qoray. Kaalmadaas dibadeed, waxay soomaalida u soo hoysey naanaystii ahayd: “Soomaaliya waa qabrigii kaalmada!”.

Markiiba, Hoggaanka Kacaanku wuxuu go'aansaday inaan horumarka dalka lala sugin kaalmo dibadeed, oo dalka lagu dhiso mabda'a "iskaa wax u qabso". Waxaa durbadiiba lagu dhaqaaqay abaabulka dadweynaha iyadoo loo dejiyey barnaamij-hawleed ballaadhan oo lagu dhisayo dalka.

Markii Kacaanku jirey 6 bilood iyo badh, waxaa la qameeyey Bankiyadii iyo shirkadihii waaweynaa ee shisheeyaha. Sannad-guuradii koowaad waxaa lagu dhawaaqay qaadashada mabda'a Hantiwadaagga Cilmiga ku Dhisn; sagaalkii sano oo ku xigayna waxaa la dhisay wakaalado iyo warshado gaadhaya ilaa toddobaatan, kuwaas oo waxsoosaarkii, ganacsigii iyo adeegii dalka oo dhan badi la wareegay. Dawladdii waxay gacanta ku dhigtay awooddii dhaqaale oo dalka, taasina waxay u suurto-gelisay in la hirgeliyo mashaaric badan oo dhisme, dhaqaale iyo adeegba.

Saddexdii tallaabo oo kala ahaa: (1) mabda'a "iskaa wax u qabso", (2) qaadashada mabda'a Hantiwadaagga oo saldhigga u ahaa qaramayntii ilaha dhaqaalaha iyo kuwa ganacsiga dalka; iyo (3) dhismihii warshadaha waxsoosaarka, wakaaladaha ganacsiga iyo hay'adaha adeegga, waxaa saddexdaba lagu gaadhay natiijooyin wacan oo dhaxalgal ah. Waxaa la dhisay kulliyado jaamacadeed, dugsiyo, isbitaallo, suuqyo, maxkamado, booso, waddooyin, ceelal, saldhigyo Boliis, xabsiyo, iyo xafiisyo waxsoosaar; kuwo ganacsi iyo kuwo adeeg intaba.

Hase yeeshee, lama odhan karo habkii hawlahaas loo fuliyey goldaloolooyin iyo dhalliilo midna ma lahayn. Qofkii damcaa wuxuu ku doodi karaa inay jiri kareen habab iyo jidad ka wacan, ka raandhiis roon, ama ka fudud ama ka jaban oo lagu gaadhi karey guulahaas. Laakiinse, qof miyir qabaa, malaha marna ma odhan karo "guulo lama gaadhin" ama "looma baahnayn waxyaabihii la qabtay".

Mar waxaaba la tiigsaday in dalka la gaadhsiiyo isku-fillaansho buuxda 1980. Ilaa badhtamihii 1977, taabba-gelinta himiladaasi waxay lahayd rajo wacan, guulo badanna waa laga soo hooyey dhinaca soosaarka cuntada. Markii uu dhacay dagaalkii gobannimadoonka Soomaali Galbeed 1977, Soomaalida iyo Midowga Sofiyeeti way kala boodeen, xeeldheereyaashii milliteriga Ruushkana waxaa Soomaaliya laga saaray 13 Nofeembar 1977. Xidhiidhkii dawlada Reer-Galbeed oo basaasay sannadihii Kacaanka ayaa habaaska laga tumay, hase yeeshee way diideen inay soomaalida ku taageeraan dagaalka gobannimadoonka.

Kaalintii Midowga Sofiyeeti uu kaga jirey kharashka Gaashaandhigga soomaalida way bannaanaatay, cid kalena weli looma helin. Dabadeedna waxa lagama-maarmaan noqotay inuu kharashkii gaashaandhiggu ku tiirsado miisaaniyaddii koobnayd oo dalka. Taasina waxay cidhiidhi weyn gelisay lacagtii adkayd oo dibadda lagaga soo iibsan jirey waxyaabaha ka baxsan gaashaandhigga. Halkaasna waxaa ku curyaamay warshadihii waxsoosaarka, wakaaladihii ganacsiga iyo hay'adihii adeegga oo Kacaanku dhisay. Dabadeedna waxaa dhashay sicir-barar iyo

suuq madoow, maceeshaddiina qaali bay noqotay, markii ganacsigii uu u batay habka Faraan-Faluuta, (franca valuta) oo sicirkiisu yahay “jaantaa rogan”.

Siyaasadda

Kaddib markii GSK guddoomiyey in dalka lagu socodsiiyo nidaamka Hantiwadaagga Oktoobar 1970, waxaa lagu dhowaaday beesha shuuciga ah oo uu hoggaamiyo Midowga Sofiyeeti iyo dalalka dunida saddexaad ka tirsan oo isku tilmaama “horusocodka”. Kacaanku wuxuu xidhiidh diblamaasi la yeeshay Kuubba, Jarmalka Bari, Kuuriyada Waqooyi iyo Fitnaamta Woqooyi.

Tallaabooyinkaasi waxay kaga cadhaysiiyeen dalalka Reer-Galbeedka, gaar ahaanna Maraykanka iyo Jarmalka Galbeed. Labadaas dal waxay bixin jireen kaalmada Soomaaliya ka heli jirtey Galbeedka inteeda badan, marka laga reebo tan Talyaaniga. Sidaas darteedna durba waxay joojiyeen kaalmadii ay bixin jireen, taasina waxay uga sii dartay xidhiidhkii awelba soo xumaanayey. Kolkii tallaabo loo qaado dhinaca Bariga, geeddi baa laga fogaanayey Galbeed, waxaana sii caatoobeysey kaalmadii Reer-Galbeed oo aan imminka laga reebin tii Talyaaniga.

Markii laga reebo dhinaca Gaashaandhigga oo uu Midowga Sofiyeeti tuurta u ritey, kaalmo dhaqaale oo u dhiganta tii Reer-Galbeedka lagama helin beesha Reer-Bari. Hase yeeshee, kaalintii kaalmada baaqatay waxaa galay dedaalkii “iskaa wax u qabso”, iyo la-wareegiddii ilaha dhaqaalaha iyo kuwa ganacsiga ee dalka, kuwaas oo u suurto-geliyey Dawladda Kacaanka inay samayso horumar ballaadhan.

Dhinaca diblomaasiyadda waxaa laga qaaday tallaabooyin firfircoon oo lagu xoojiyey xidhiidhkii ay Soomaaliya la lahayd Afrika, Carabta iyo dalalka soo koraya oo dhan, iyadoo aad loo kordhiyey safaaradaha soomaaliyeed, isla markaana la adeegsanayo urur-goboleedyada iyo kuwo caalamiga ah oo ay ka midka yihiin: Ururka Midowga Afrika, Ururka Dawladaha Carabta, Ururka dalalka dhexdhexaadka ah iyo Ururka Ummadaha Midoobay.

Haddii awel kulammadan aan lagu aqoon jirin ergada soomaalida, imminka waa la bartay, waana loo soo joogsanayaa. Waxaa xusid mudan in qaybta dambe ee Qarniga 20naad ay ku caan-baxday taageeridda dhaqdhaqaaqyada gobannimadoonka adduunka. Soomaalidu iyadoo arrinteeda cuskinaysa u-hiilinta gobannimadoonka, waxaa diblomaasiyadda Kacaanka halkudheg u noqotay: “inay ummad waliba xaq u leedahay ka-talinta aayaheeda, sidaas darteedna ay daw tahay in soomaalida weli ku hoos nool Faransiiska, Amxaarada iyo Kiinya la weydiiyo aayahooda”. Taas micnaheedu wuxuu ahaa bal in sheegashadii gobollada maqan oo soo mutuxantay iyo midnimadii Shanta Soomaaliyeed dhinac kale looga wareego, maadaama ay dawladihii Kacaanka ka horreeyey ka midho-dhalin waayeen.

Hase yeeshee, durba Maamulka Kacaanka waxaa u muuqatay in aragtida adduunka oo ku saabsan arrinta Soomaalida ku hoos nool dalalka Afrika (Itoobiya iyo Kiinya) ay ka duwan tahay arrinta Jabbuuti. Waa suurtagal in marka hoos loo faqayo la helo garawshiinyo, laakiinse markii fagaaraha laga hadlayo arrimaha Soomaali Galbeed iyo NFD midna taageero meelmar ah looma helin, iyadoo dunidu sabab uga dhigayso inay yihiin khilaaf xuduudeed, oo aan loo aqoonsan gumeysi la mid ah kan Faransiiska Jabbuuti. Halkaas soomaalidu waxay kaga doodday in gumaysigii midab loo yeelayo – haddii uu cad yahay waa gumeysi, haddii uu madow yahay maaha gumeysi; waa muran xuduudeed.

Hadal iyo murti, Afrika waxay badi guddoonsatay inaan dib loo furfurin sheekada xuduudihii gumeysigu ku kala qoqobay, gar iyo gardarro midnaba. Adduunka kalena wuxuu taageeray fikradahaas.

Kolka waxaa lagama-maarmaan noqotay bal in lagu mintido sidii adduunka looga heli lahaa taageero ku cadaadisa Faransiiska inuu Jabbuuti siiyo xornimo. Waxaa aad loo gacan-qabtay Jabhaddii Xoraynta Xeebta Soomaaliyeed, oo la geeyey shirarka adduunka heer kasta ha noqdeene. Inkastoo uu Faransiisku ku dooday in Jabbuuti la siiyey labo fursadood (September 1958 iyo March 1967) oo lagu weydiinayo aayaheeda, dabadeedna ay dooratay taliska Faransiiska, misana kulammada Gobollada iyo kuwa Caalamiguba waxay soo saareen go'aanno Faransiiska ku cadaadinaya inuu Jabbuuti siiyo xornimo. Dedaalka Xoreynta Jabbuuti oo isugu jiray Jabhad hubeysan iyo xodxodasho diblomaasiyeed, waxaa lagu guuleystay 27.6.1977, kolkii ay Jamhuuriyadda Jabbuuti ka dhalatay Geeska Afrika.

Dabka Gobannimodoonka Jabbuuti waxaa isna si wacan uga garab-belbelaayey kan Jabhadda Soomaali Galbeed intii uu Kacaanku jireyba. Kolkii ay Jabbuuti calanka taagatayba waxaa loo jeestay xagga Soomaali Galbeed.

Jabhadda Gobannimodoonka Soomaali Galbeed iyo Xoogga Dalka Soomaaliyeed waxay xoreeyeen Soomaali Galbeed badankeedii laga soo bilaabo badhtamihii 1977 ilaa bilowgii 1978. Hase yeeshee, guushaasi sidkeedii ma qaadine, waxay dhicisay dhammaadkii bishii labaad ee 1978.

Dagaalkii Geeska Afrika waxaa isku nacay Soomaaliya iyo Beesha Shuuciga ah oo uu Midowga Sofiyeeti maqaddinka u yahay. Xeeldheereyaashii Millateriga Ruushka oo Soomaaliya joogtay waxaa la saaray Nofember 1977, meel fogse ma tegin. Itoobiya ayay tageen, dagaalna waxay kala hor-yimaaddeen ardaydoodii soomaaliyeed oo tababbarkooda maal badan iyo waqti dheeriba ay kaga lumeen!

Ruushku wuxuu ka tallaabsaday murtidii Soomaalida oo ahayd: “meeshii aad ku qoydo waa lagu qallalsadaa”. Waayo? Haddii uusan taageerayn, muxuu ula dagaallamay soomaalidii uu toban sano iyo dheeraadka ku soo tacbayey? Muxuu u doortay Kacaanka Itoobiya oo yagleesha ah oo uu Maraykankuna weli soo qooraansanayo? Sababuhu

way badnaan karayaan, waxayse nala tahay inuu xeeriyey tirada dadka iyo baaxadda dalka oo ka badan kuwa Soomaaliya, iyo inuu isyidhi: “Hantiwadaagga yagleesha ah oo Itoobiyaada marxaladdii dhulgoosiga maraysa ayaa ka hanaqaad dhow Hantiwadaagga toban-jirka ah oo soomaalida reer-guuraaga ah oo waxsoosaarkeedu weli marayo heerkii raacatada”. Bal yaa reer-guuraagaas biyo iyo baad la dabajoogi karaya? Geelii Mangooliyaba xaalkiisu weli waa aroorin iyo oodo-lul!

Inkastoo saaxiibnimadii qotada dheerayd ee Waashintoon iyo Addis-Ababa ay raacday af-genbigii lagu riday Boqor Xayle Salaase 1974, kabihii Maraykankana uu Ruushku hadda illaday, misana Maraykanku markiiba kuma fadhisan gogoshii Soomaaliya ay ka kicisay Ruushka, colaadda Geeska Afrikana garab kuma siinnin soomaalida.

Weli ma Itoobiyyu ka hunguri qabaa Maraykanku? Mise soomaalida macallinkeedii ku gacan-saydhay ayuu diidayaa inuu macallin u noqdo? Arrintu si kastaba ha ahaatee, waxaa muuqatay in Dawladaha Waaweyni ayan – gar iyo qardarro midna – marna ugu dulqaadanayn arday dhego adag oo qab weyn!

David Laitin – Maraykan xeeldheere ku ah dhaqanka soomaalida – 1983 wuxuu ku metelay soomaalida geel. “Haddii baabuur ku soo baxo tulud geel ah, xagaafka ayay oroddaa iyadoo aan marna garanayn inuu matoor ka orod iyo adkaysi badani baacsanayo, kamana baydho jidka ilaa dani u taag sheegto,” ayuu yiri: “Soomaaliduna, sidaas oo kale , dhab uma garan awoodda dawlada waaweyn”. Fasiraadda uu D. Laitin siiyey qab-weynida soomaalida, waxaannu ku dhaafaynaa “nin iyo aragtidiis”. Laakiinse waxaa run ah inay siyaasadaha dawlada waaweyni u cuntami waayeen maanka geel-jiraha iyo garsoorka raacatada soomaalida.

Marka dib loo jalleeco guushii dhicisay kolkii Itoobiya soo bahaysatay Ruushka, Jarmalka Bari, Kuubba, Liibiya iyo Yamanta Koofureed oo dib loo qabsaday Soomaali Galbeed, waxaa kuu muuqanaysa soomaali niyad jabsan oo lagu muquuniyay xoog ayan u babac-dhigi karin. Murtida Soomaaliduse waxay ina baraysaa inaan nin ciil qaba laga adkaan.

Jabkii halganka Gobannimodoonku wuxuu keenay in boqollaal kun oo qaxooti ah oo ka soo fiigay Soomaali Galbeed, loo oodo xeryo waaweyn. Dadkii shalay ka boodayey cayaarta ciidda xoraynta, maanta waa caydh, dhinac dal iyo mid duunyaba. Waa qaxooti masruuf u baahan; jabhaddu waxay u baahan tahay taageero; Jamhuuriyadda Soomaaliya iyaduna difaac bay u baahan tahay. Dalku waa sabool oo dhaqaalihiiisu kuma wada filla saddexdaas baahiyood. Arrinta soomaalidu way ribbatay. Waa jab iyo caadadiise, sheekadiina waxay isugu soo ururtay in Jamhuuriyaddii is-wada haaraanto oo iswada hiifto; taasina waxay dhalisay inuu Maamulkii Kacaanku karti yaraado, dabadeedna habacsanaado.

Dib-u-noqosho

Jabkii dagaalkii Gobannimadoonka Soomaali Galbeed iyo khilaafkii dhex-maray soomaalida iyo beesha hantiwadaagga ah, waxay soo nooleeyeen rajadii hantigoosiga. Cidhiidhigii lacagta adagina wuxuu fursad weyn siiyey ganacsigii gaar ahaaneed oo Kacaanku madaxa kaga fadhiyey toddobada sano. Iyagoo ka faa'iidayanaya lacagta adag oo xoogsatada soomaalidu ay ka shaqaysato Khaliijka Carabta, waxay ganacsatada gaar-ahaaneed soo dejiyeen badeecadihii loo baahnaa oo dalka aad ugu yaraaday. Wixii ayan Dawladdu qiime u goyn sicirkoodii wuxuu isku shareeray cirka; wixii qiimaha loo gooyeyna waxay galeen suuq-madow oo ka dhashay cidhiidhigaas, sicirkoodiina wuxuu noqday af-ku-dhabasho, waxaana lagu naanaysi jiray "sicirka cir-mar".

Kacaankii wuxuu ku dayoobay jabkii dagaalka Gobannimadoonka, wuxuuna dib u raacay jidkii uu soo maray sannadihii 1969-1977. Waxaa is-bahaystay habacsanaantii Maamulka Dawladda, cidhiidhigii dhaqaalaha iyo sicir-bararkii badeecadaha; halkaasna waxaa dib ugu soo noolaaday hantigoosigii, qabyaaladdii, laaluushkii iyo eexdii oo awelba sirirsanaaye, aan dhiman. Kooxo maalqabeen ah oo cusub ayaa durba mudh soo yidhi.

Saraakiishii firfircoonayd oo xukunka adkayd oo dalka isku dubbaridday 1969, imminka way cuslaadeen oo way ka daaleen hawlihii "iskaa wax u qabso" iyo kormeerkii joogtada ahaa. Waxay noqdeen siyaasiyiin. Duruufihii cusbaana waxay ku sandulleeyeen inay dhegaystaan cabashada qabiilooyinka. Qabyaaladdii kabo cusub bay soo gashatay, waxaana la moodaa inay raacdaynayso cadkii ka baaqsaday xilligii ay cabudhsanayd. Waxaa la moodaa murtidii ahayd: "ninba waa mare mus ma kula koray?!"

Waxaa tartiib-tartiib u soo noqday arrimihii laga dejiyey sharciyada ad'adag, cidhiidhigana la geliyay, sida: magtii, qaadhaankii, shirarkii iyo siyaarooyinkii astaamaha qabyaaladda lahaa, magacyadii iyo darajooyinkii qabyaaladda ku abtirsanayey, haybtii iyo saami-qaybtii qabyaaladda. Saami-qaybta qabyaaladda haddeer waa lagu cabanayaa, waana lagu doodayaa, in laga garaabana u dhow!

Haddii awel Kacaanku dadka ka simay saboolnimo, durba waxaa dhalatay koox maal-qabeen ah oo isugu jirta madaxdii dawladda badankeedii iyo ganacsatadii qaarkeed. Muddadaas yar ayuu musuqmaasuqii tiro iyo tayaba ku dhaafay heerkii uu joogay kolkii Kacaanku curtay! Arrimahaasi waxay yaab iyo fajiciso ku noqdeen dadkii oo dhan, gaar ahaanna da'dii ku soo barbaartay Maamulka Kacaanka iyo dadkii halganka adag soo maray. Waxaa lays weydiiyey: "War waa la jabaaye, sidan ma loo jabaa?!"

Hoggaamiyihii Kacaankii 1969 Siyaad wuu ka garaabay dhibaatooyinka iyo soo-noolaanta qabyaaladda toban-guuradii Kacaanka, wuxuuna ku dhawaaqay qaylo-dhaantii la baxday "Laba-kaclaynta Kacaanka".

Hase yeeshee intii aan la soo gaadhin sannadguuradii 10naad, waxaa jirtay in koox milliteriga ahi ay Abriil 9, 1978 isku dayday afgembi dhicisoobay, af-gembigaasi meelo badan ayuu ka salsallaabaa “shirqoolkii Canjeel-tala-waa” ee 1909 la soo gudboonaaday halgankii Daraawiishta Soomaaliyeed. Halhayskii sheekadu wuxuu noqday: “Yaa fallaagoobey? Yaase xujoobay?” Raggii shalay Jigjiga ka xoreeyey Xabashida ayaa maanta u galay oo la soo saftay Xabashidii. Waxay ku soo duulayaan Jamhuuriyadda, iyagoo xambaarsan calankii Xabashida iyo awooddii Ruushka, 1979!

Colaaddaas sokeeye, waxaa ka dhalatay silsiladda suugaanta Hurgumo oo ka bilaabantay gabaygii Maruuryo oo uu Khaliif Sh. Maxamuud Siciid ku muusannaabay bilowgii 1979. Gabaygaasi hab qabyaaladeed oo aad u ba’an ayuu u guubaabiyey tolalka tiirarka u ah siyaasadda soomaalida, gaar ahaanna wuxuu soo toosiyey utuntii afgembiyadii⁸ dhicisoobay 1971 iyo 1978.

III. ARAR

1. Ujeeddada Deelleyda

Silsiladda “Hurgumo” aad iyo aad bay ugu faaftay meel kastoo soomaaliyi ay joogtey – dalka iyo dibaddaba, miyi iyo magaalaba. Dadkii tobanka sano qabyaaladda hadal-haynteeda ka qatanaa oo loo diiday xataa kaftanka iyo toyashada caadiga ah, ayey cajaladdii Hurgumo kobtoodii ugu timid. Hurgumo waxay isugu jirtaa muusannaw, guubaabo, hiif iyo haaraan ay qolaba u jeedinayso qolada kale. Waxaa la tilmaamayaa turxaanno hore iyo xifaalihii Dura; waxaa la soo toosinayaa utun fac weyn. Qadafka iyo aflagaaddaduna ma reebbana. Runtii hadalka loo miidaan-deyi maayo!

Waxgaradku aad bay uga mashiiqsadeen maansadan. Gaar ahaanna, indheergaratada reer-magaalka ahi waxay isku raaceen inay fikradaha Hurgumo ugu yaraan nus qarni ka danbeeyaan xilligoodii. Sidaas darteedna, ninkii isku waday suugaanyahan qaran oo dhammi wuxuu iskiis u goostay in uusan marna ka qayb-gelin silsiladda Hurgumo. Waxaa marag u ah in 49 maansoyahan oo Deelleyda tiriyey, ay 4 keliyihi ka qayb-galeen Hurgumo⁹.

Waxaase loo baahnaa in bulshada laga hoos-qaado sunta ay ransanayso oo ku soo kicinaysa ladhkii godobta qabyaaladda. Meel kasta waxaa lagaga doodayey su’aashan: “sidee wax looga qaban karaa?” Muranna kama taagnayn inaan hadal caadi ahi meeshan marna waxba ka tari karin.

Markii maansada Hurgumo ay hafisay dalka, Kooxda Fanka ee Waabberi oo ku magacaaban “Hooyada Fanka” iyo kooxaha fanka ee hay’adaha qaranka (Horseed: XDS, Heegan: Booliska, Iftin: Wasaaradda Waxbarashada iyo Barbaarinta, Xusuus: XGUS iwm) waxay qaadeen ol’ole suugaaneed oo si ba’an loogu cambaaraynayo qabyaaladda.

Laakiinse ma yeelan xiise ballaadhan oo dadka ka soo jeediya Hurgumo, inkastoo ay haysteen Idaacadaha iyo Masraxyada dalka ama taageerada Xisbiga iyo Dawladda intaba.

Sannadihii 1969-79 kooxahaasi waxay ku hawlanaayeen ammaanta waxqabadka Kacaanka. Runtii, mararka qaarkood waxay bixin jireen tusaalooyin si toos ah ama si dadban u tilmaamaya turxaanta Maamulka Kacaanka, laakiinse had iyo goorba waxaa oggolaanshaha dhalliilidda laga sugayey Hoggaanka Kacaanka. Sidaas darteed, marna fannaaniintu ma yeelan geesinnimo ay ugu badheedhaan dhalliilidda Kacaanka. Markii dambe, waxay u qaybsameen in saluugtay Maamulka Kacaanka, dabadeedna iska aammustay iyo in ammaan keliya u go'day, taasina waxay lumisay kalsoonidii ummaddu ku qabtay fannaaniinta. Gaar ahaan, hirgelid la'aanta ol'olihii kooxuhu ku qaadeen qabyaaladda, waxaa sabab u noqon karta iyadoo ayan kooxahaasi awood u yeelan inay tilmaamo dadweynaha raalli-geliya ka bixiyaan kaalinta Xisbiga iyo Dawladdu ay ku lahaayeen dhiirrigelinta qabyaaladda iyo musuqmaasuqa ku fiday aag walba: dhaqaalaha, dhaqanka, caddaaladda, xasiloonida, sinnaanta, adeegga bulshada iwm.

Sidaas darteed, waxaa loo baahnaa suugaan miisaaman oo canaanta dhibaatooyinka dalka haysta si garsooran ugu qaybisa Xisbiga, Dawladda iyo Dadweynaha. Waxaa la tebayey suugaan si niyad-sami ah u tilmaanta dhalliilaha jira oo dhan, xallinta dhibaatooyinkana ku raadinaysa fikrad ka shidaal qaadanaysa lagama-maarmaanimada midnimada ummadda soomaaliyeed.

Guud ahaan qabyaaladdu way soo laba-kaclaysay. Gaar ahaanna, silsiladda Hurgumo suugaantii qabyaaladda ayay dabarkii ka furtay. Arrintaasi indheergarata waddaniga ah aad bay u daqantay. Raggii ay welwelka badan ku abuurtayna waxaa ka mid ahaa Dr. Maxamed Aadan Shiikh oo kolkaas ahaa guddoomiyaha Hoggaanka Ideloojiyadda ee XHKS. Haddii laga eego dhinaca aqoonta iyo dhinaca xilka labadaba, daw baa loogu lahaa inuu ka xanuunsado heerka xun oo ay qabyaaladdu maraysey.

Wuxuu go'aansaday inuu abaabulo abwaannada dadku ku kalsoon yahay oo weli ayan dadweynuhu dhegaha ka rogan. Hase yeeshee, arrintu sidaas uma fududayn. Abwaannadu waxay u baahnaayeen xorriyad ay ku cabbiraan dareenkooda iyo fikradahooda. Sidaas darteed, wuxuu ka welwelsanaa laba arrimood: (a) inay abwaannadu waanadiisa iyo dedaalkiisa u yeelaan aragti Xisbi ama mid Dawladeed, dabadeedna dhegta ka dadbaan; (b) inuu magan-gelin kari waayo abwaannada, dabadeedna uu noqdo nin dabin geliyey!

Arrimahaasi waxay lagama-maarmaan ka dhigeen inuu si saaxiibnimo ah abwaannada ugu beero fikradda ah in qabyaaladda lagu qaado dagaal suugaaneed. Dhinaca kalena, wuxuu u baahnaa inuu ku tiirsado xilka uu u hayo Xisbiga iyo ku-dhowaanshaha Madaxweynaha, si uu u muujiyo inuu magan-gelin karo abwaannada.

Biliihii Agoosto iyo Siteembar 1979 wuxuu Maxamed bilaabay inuu goonni-goonni ula kulmo abwaannadii uu ku kalsoona – Yamyam, Hadraawi, Idaajaa iyo Gaariye – oo gididi ka tirsanaa Akademiyada Cilmiga iyo Fanka. Waxaa arrinta lagu soo kordhiyey Axmed Ashkir Bootaan oo ahaa Wasiirkii Hiddaha iyo Tacliinta Sare (oo Akademiyadu hoos-timaaddo).

Markii muddo lays uur-baadhanayey oo hadba labo-labo looga sheekeysanayey arrinta soo dhibiib-kicidda qabyaaladda, waxaa lays tusay in la sameeyo riwaayad lagula dagaallamayo qabyaaladda, kana madax bannaan cidhiidhigii faafreebka iyo habkii awel kooxaha fanka ee qaranka loo adeegsan jiray.

Hase yeeshee, waxaa laysla gartay inaan marna laga maarmi karin Xisbiga iyo Dawladda dhinaca oggolaanshaha iyo dhinaca maalgelinta labadaba. Helitaanka oggolaanshaha Xisbiga iyo Dawladdu aad buu muhiim u ahaa, maadaama ay kaalin ku yeelanayeen dhalliilaha xoogeysiga qabyaaladda iyo maamul-xumada guudba. Sidaas awgeed ayaa iyadoo Maxamed Aadan uu hawsha musdanbeedka ka abaabulayo, waxaa xidhiidh lala yeeshay guddoomiyaha Hoggaanka Abaabulka iyo Kicinta ee XHKS (Cabdulqaadir Xaaji Maxamed). Wuxuu kaloo Maxamed arrinta la socodsiiyey Madaxweynaha J. D. S (Maxamed Siyaad Barre). Wuxuu Madaxweynuhu la kulmay kooxdan isxilqaantay abbaaraha bishii Nofeembar, wuxuuna ku dhiirriyey dedaalka ay kula dagaallamayaan qabyaaladda.

Kolkii laga soo fulay kulanka, waxaa laysku wada raacay in loo baahan yahay suugaan waddani ah oo lagu beddelo Hurgumo, qabyaaladdana lagula dagaallamo. Waxaa la go'aansaday in la sameeyo riwaayad si fiicanna loogu baahiyo dalka, lana daabaco si loo gaarsiiyo soomaalida meel kastoo ay joogtaba. Ujeeddada riwaayaddu waxay ahayd:

- a) inay bulshada geliso xiise ay kaga soo jeesato Hurgumo;
- b) inay ummadda soomaaliyeed ka waaniso xumaatada qabyaa-ladda oo u tilmaanto jidka midnimada iyo qarannimada; iyo
- c) inay ka taliso sida ugu wacan oo loola dagaallami karo qabyaaladda oo lagu tilmaamay cadawga koowaad ee soomaalida.

Haddaba si loo jaheeyo fikradihii muddaba dhex-meerayey kooxdan indheergaratada ah iyo wada-hadalladii ay keli-keli iyo koox ahaanba ula yeesheen madaxda dalka, siiba kuwa kor ku xusan, waxaa loo baahday in hab qoraal loo gudbo, si loogu dhaqaaqo dhinaca waxqabadka. Arrintan waxaa loo xil saaray Idaajaa, si uu uga diyaariyo qoraal (memo).

Sidaas darteed, Idaajaa – isagoo xambaarsan fikradihii saaxiibbada – wuxuu diyaariyay qoraal 5 bog ah (25.11.1979) oo ku socda Guddoomiyaha Hoggaanka Abaabulka iyo Kicinta (XHKS) Jaalle Cabdulqaadir Xaaji Maxamed. Qoraalku wuxuu ka koobnaa warbixin muujinaysa sida ay kooxdani u arkayeen dhibaato ay ku magacaabeen

“soo-dhibiibkaca anshaxa iyo maansada qabyaaladda”, sida ay uga welwelsanaayeen halista dhibaataadaas iyo miisaaniyadda ay ugu baahanayeen ka-hawlgalka arrintan.

Malaha waxaa habboon in halkan lagu soo min-guuriyo qoraalkaas qaybihiisa muhiimka u ah akhristeyaasha, marba hadduu xambaarsan yahay fikradihii kooxda oo dhan:

Midnimada iyo horumarka

“... Waxaa iska caddaan ah waddankeenna oo kale si horumar loo gaarsiyo inay lamahuraan tahay in horta dadweynaha laga dhaadhiciyo fikradda “waxqabadka midaysan”, lana dareensiyo qarannimadu waxa ay tahay iyo waxa ay qabyaaladda kaga duwan tahay. Heerka aynu maanta marayno, waa lamahuraan inuu qof waliba dhismaha dalka, dhaqaale ahaan iyo feker ahaanba, ka qayb-qaato; taasina waxay ku imaan karaysaa saameynta anshaxa qabyaaladda oo intii la yarayn karo la yareeyo, loona aqoonsado halis-haddii la fududaysto-horumarkeenna tummaati ku noqon karta.....

Kacaanka iyo Qabyaaladda

“.... Shaki kuma jiro Xukuumadda Kacaanka ahi inay ugu horreysey xukuumad soomaaliyeed oo dareenta halista qabyaaladda, aqoonsatana inay lagama-maarmaan tahay in maskaxda dadweynaha lagala dagaallamo. In kastoo aanu ruuxna ku doodi karin in lagu guulaystay ol’olihii ciribtirka iyo ladagaallanka qabyaaladda ee aynu dhawr sano ka hor ku tallaabsannay, haddana waxaa dadweynihii, ilaa heer, ku abuurmay dareen ah: inay qabyaaladdu dibudhac tahay, loona baahan yahay in ku-dhaqankeeda lala dagaallamo. Ol’olahaasi wuxuu dhaliyey in laga siqoodo si caddaan ah in magacyadii qabyaaladda loogu hadaaqo, Xeerka Ciqaabtu taa ha ku wacnaado ama garaad kordhay ha ku wacnaado ama labada oo isbiirsaday ha ka dhalatee.....

Dhibiib-kaca Qabyaaladda

“ La iskuma hayo Aanshaxyo foolxun oo aynu islahayn waa laga adkaaday, tobankii sano ee Kacaanku dalka ka talinayeyna dabargoyntooda lagu hammiyayey inay soo dhibiib-kaceen, gaar ahaan dagaalkii 1977 iyo afgembigii xigeey ee dhicisoobey ka dib.

Anshaxyadaas welwelka na geliyey waxaa ugu weyn qabyaaladda oo hub lagu danaysto isu rogtey, musuqmaasuq, laaluush, boobka hantida qaranka, shaqo-ka-sagsaagid, iwm. Intuba waxay ahaayeen anshaxyadii dhalashadii Kacaanka waddada u banneeyey ee – markuu ladagaaallankooda seefta u qaatay – uu ku helay taageerada dadweynaha iyo sacab-tunkooda. Anshaxyada caynkaas ah oo la fududaystaa waxay keeni kartaa niyad-samidii uu dadweynuhu Kacaanka u hayey oo gabaabsi noqota, taasoo kooxaha soomaali-diidka ah ee shisheeyuhu ku

adeegto guul u ah. Himiladaas iyada ah marka aynu u hawl-gelayno kama fursan doonno in aynu hannaan aqooneed ku adeeganno, innagoo runta abbaaraynana dadkeenna, si u cuntami karta, danahooda farta ugu fiiqno.

Waxaa nasiibdarro ah 20 sano oo gobannimo ah ka dib, in aynu maqalno, qaarkeenna ku raaxaysto, maanso qabiil ah oo la isaga jawaabayo; maantana inta aannu og nahay 16 maanso kor u dhaaftay Waxay maansadaasi waddadii u furtay in si caddaan ah qabiilkii loogu sheekaysto, looguna xifaaltamo. Waxaan u arkaa tallaabo dib-u-gurasho oo dhaawac ku ah halgankii aannu ugu jirney yaraynta saamaynta anshaxa qabyaaladda iyo hirgelinta fikradda qarannimada. Waxba tari mayso in aynu cambaarayno ciddii maansada caynkaas ah dabarka ka furtay.... Arrinta wax-ka-soo-qaadka lihi waxay tahay: “Sidee baa looga hor-tegi karaa? Yaase xilka ugu weyni ka saaran yahay?”

Xilka Abwaannada

“... Anigoo ka ambaqaadaya ummaddeenu, guud ahaan, inay dareensan tahay qabyaaladdu in aysan ahayn warqad maanta lagu cayaari karo, ayaan u hawl-galay aftahannada waaweyn ee dalka inaan kala shiro xilka taariikhiga ah ee ay dulucdiisu tahay: dadkooda inay ka bedbaadiyaan mawjadaha shakiga iyo dagaalka nafsiga ah ee uu shisheeyaha cadawga ahi ku soo afuufayo, isaga oo ku adeeganaya aftahanno lagu guulaystey in dareenkii dal-jacaylka iyo qawmiyadda laga siibo! Bilawgii bishii Oktoobar ee sannadkan ayaannu kulannay Maxamed Ibraahim Warsame “Hadraawi”, Cabulqaadir Xirsi “Yamyam” iyo Maxamed Xaashi “Gaariye” oo la hubo inay yihiin hal-abuurro caynaanka maanso uu gacan ugu jiro, eraygooduna uu dad badan wax geliinsiin karo.

Markaannu ka sheekaysannay meelaha xunxun ee ay maansada soomaalidu ka sii hoobanayso, waxay ii sheegeen inay isku afgarteen mawjadaha soo-fufidda maansada qabyaaladda inay kala hor-tagaa *maanso silsilad* noqota oo dadweynaha waddaninnimo ku baraarujisa, dareenkii dal-jeclidana ku soo dabbaasha.....

Maansada iyo Riwaayadda

“... (Maansada) ka sokow, waxaannu isla fadhigaaas ku guddoonsannay si wadajir ah, degdegna ah, in aannu u gudo-galno allifaadda *riwaayad* danteedu tahay si taariikhda dalkeenna waafaqsan in loo soo bandhigo heerarkii uu anshaxa qabyaaladeed soo maray iyo siduu mar walba lidka ugu ahaa korumarka guud ee dadka iyo xididdaysiga fikradda qawmiyadda. Waxaan kaloo uga jeednaa in aannu dadweynaha Soomaalida, *hannaan dareen-kicis leh*, ugu muujinno guuldarrooyinka uu anshaxa qabyaaladeed leeyahay, haddaynu ku-dhaqankiisa sii macaansanno.... Waxaannu damacsan nahay inay riwaayaddaasi noqoto mid dulucdeeda iyo soo-bandhigiddeeduba ka geddistaadaan

riwaayadihii ay dadweynuhu u barten, ahaatana tu halqabsi ka haro, lana daabaco, si ay dalkeenna meel walba ugu baahdo.....

Miisaaniyadda Riwaayadda

“.. Fadhi dambe oo aannu isla arrinta riwaayadda kaga doodnay waxaa sheekadii ka soo dhex-baxay su’aalo:... Kharashka halkee baynu ula ciirsannaa? Immisuuse noqon karaa? Haddii la helo (kharashka), waqtiga soosaarku immisuu qaadan doonaa? Kooxdee baase soo-bandhigiddeeda loola irkan karaa?

Sua’alahaas annaga oo ka jawaabi la’ waa tii aannu Xarunta Madaxtooyada ku kulannay, aniguna aan kuu soo koobay arrimihii ka soo baxay fadhiiyadii iyo talooyinkii afartayada na dhex-maray. Kulankaas ka dibna waxaa igu dhashay, saaxiibbadayna aan u sheegay Hoggaanka Abaabulku inuu noqdo jahada kharashka bixinaysa ama tilmaami karta hay’addii kale ee ay suuragal tahay in laga xil-saaro.

Qiyaas bilaw ah ka dib, waxaannu garannay, tayada hawsha annagoo maskaxda ku hayna, inaan kharashku ka yaraan doonin Sh. So. 122.500/=; taasoo u kala qaybsan sida soo socota:

- | | |
|---|----------------|
| i) Kharashka allifaadda iyo isku-dubbaridka | shs. 70,000/= |
| ii) Kharashka xafidsiinta jileyaasha | shs. 37,500/= |
| iii) Kharashka soosaarida iyo qurxinta rakada | shs. 15,000/= |
| Wadarta | shs. 122,500/= |

(Saxiix: Axmed F. Cali “Idaajaa” – Muqdisho, 25.11.1979)

Hase yeeshee, intii aan weli la helin ciddii maal-gelin lahayd riwaayadda, ayuu Gaariye tiriyeey maansadii Deelleyda curisay: “Dugsi ma leh qabyaaladi” 10.12.1979. Idaajaa oo docdiisa fadhiiyey ayaa isna ku yaabohay tii labaad oo meeshii ka mariyey meerisyadeeda. Laakiinse Gaariye ayaa fadhigii u sheegay inuu Hadraawi soo wado tii labaad, kana codsaday Idaajaa in Hadraawi lagu maamuuso kaalinta 2aad marba hadduu isagu isaga ku halqabsaday; sidaas ayuu Idaajaana ku galay kaalinta 3aad ee silsiladda Deelleyda.

2. Waxtarka Deelleyda

Waxaa mudan in aynu isweydiinno inay Silsiladda Deelley fulisay ujeeddadii laga lahaa iyo in kale. Arrintan isku si looma wada arko. Dadka qaar waxay la tahay inay Deelleydu majare-habawday oo ay dhalisay ficilo iyo utun qabyaaladeed, sidaas darteedna ayan waxba doorin maansadii Hurgumo oo ay beddeshay! Dadka sidaas Deelleyda u arkayaa waxay ku dhaygageen xifaalooyinka iyo kaftanka hoos-ka-tuurka ah, arrintana dhinac walba kama eegin.

Hase yeeshee, dhinaca kalena waxaa jira dad u arkaya inay Deelleydu natiijo wacan u yeelatay ujeeddadii loo bilaabay. Dadka fikraddan qabaa waxay xeerinayaan dhawrka qodob oo hoos ku taxan:-

1) Deelleydu muddaday socotay, maansadii Hurgumo way joogsatay, dadkuna wuxuu u jeestay Deelleyda; Fikraddan waxaa loo maragsanayaa inay maansadii Hurgumo dib ugu furantay gabayadii Ergo¹⁰ kolkii Deelleyda la joojiyey (sida dib laga sheegi doono);

2) Sababaha ugu wacan oo laba-kaclayntii qabyaaladda iyo habka loola dagaallami karo waa lagu kala geddisan yahay, laakiinse Deelleydu waxay giddi isugu caano-shubatay inay qabyaaladdu tahay cadawga Id ee ummadda soomaalida, sidaas darteedna loo baahan yahay in lala dagaallamo, marba haddaysan la socon karin horumarinta bulshada soomaalida oo maraysa dabayaaqadii qarnigan 20naad;

3) Deelleydu waxay fursad u noqotay dadkii nacsanaa suugaantii Hurgumo, isla markaasna arkayey in Maamulka Dawladda iyo dhaqanka bulshadaba ay ku jiraan dhalliilo badan oo u baahan in laga doodo, si dawo loogu baadi-doono. Runtiina waxay Deelleydu bixisay tilmaamo badan oo wax weyn ka tari kara dagaalka lagula jiro qabyaaladda.

Haddii Deelleyda aad loo dhadhansado waxaa muuqanaysa in lagu kala duwanaa sababaha ay qabyaaladdu u soo noolaatay – hadday dhimatay – iyo siyaabaha lagu daweyn karo, taasina waxay ku saleysan tahay maahmaahda soomaalida oo tidhaahda: “Maan dad waa mudacyo afkood”. In fikraddaha lagu kala geddisnaado kolka dad badani ka doodayo danaha ummadda waa arrin caadi ah oo taariikh fac weyn ku leh dhaqanka soomaalida – Dimoqraadiyadda geedka. Qofkii filayey in isku aragti laga wada noqdo arrin sidaas u sino ballaadhan, isna waxaa lagu tilmaami karaa – markii loogu roonaado – qof aan maskax furnayn ama indhaha ka seeraarinaya dhaqanka bulshada soomaalida!

Waxaan muran ku jirin inay indheergaratada soomaalidu isku aragti ka wada ahayd xumaatada qabyaaladda, laakiinse waxaa lagu kala duwanaa sababaha iyo dawada. Waxaase nasiibdarro ah in habkii aragtida loogu qaybsamay uu qofkii rabaa u fasiran karo ama u yeeli karo weji qabyaaladeed, isagoon maansada ka waayayn goldaloolo uu qiil ka dhigto!

Marka guudka sare laga fiiriyo, laba-kaclaynta qabyaaladda ragga qaar waxay ku eedeeyeen Maamulka Dawladda, qaarna waxay u aaneeyeen hoosaynta habka dhaqan-dhaqaale ee wax-soo-saarka bulshadda; qaar kalena waxay u saariyeen labadaba – Dawladda iyo dhaqan-dhaqaalaha bulshada. Si kastaba ha ahaatee, Deelleydu waxay tijaabo u noqotay Dimoqraadiyaddii lagu jideyey Dastuurka cusub oo la sheegay inuu dadweynuhu oggolaaday 25.8.1979, dhaqan-galkiisuna uu ahaa 16.9.1979.

Waxaa habboon in arrinta loo arko dood qaran oo laysku hogo-tusaalaynayo danaha ummadda soomaaliyeed. Maadaama danta la wada leeyahay, doodka waa loo siman yahay. Nin waliba-dumarkuna way ku jiraane – kaskiisuu hadlayaa. Habka laysugu eedaynayo dhibaataada qabyaaladda inuu yahay hab sarbeeban iyo mid mutuxan, ama inuu yahay

hab kaftan ku dheehan yahay iyo mid turxaan iyo deelqaaf ku marriiman, iyadu waa arrin kale.

Laakiinse waxaan marna la dafiri karin in dhammaan suugaanyahannadu ay si cad u wada haaraameen xumaatada qabyaaladda, kuna taliyeen in lala dagaallamo oo la joojiyo. Taasi waa in ayan marna ka bixin maanka qofka akhrisanaya Deelleeydan, haddii kalese wuxuu halis u noqonayaa inuu ku dhex-ambado meerisyada hoos-ka-tuurka ah iyo kaftanka laysugu duurxulayo sheekooyinkii dura. Haddii uu jiro haaraan, iyada waa inaan laga boodin, waayo doodaha danaha guud waa laysku canaantaa. Maamulka Dawladda iyo bulshaduba waa inay geesinnimo u yeeshaan dhalliilaha. Canaantu waxay noqon kartaa mid cidda loo jeedinayo gar ku ah iyo mid aan ku ahayn. Mid kastaba ha ahaatee, waxaa habboon in loo dulqaato doodaha, garsoorkana loo daayo dadweynaha iyo taariikhda.

3. Tixraaco

Sida laga dhex-arki karo, Deelleyda waa laysku wada tixraacayaa. Mar waa lays magac-dhebayaa; mar si sarbeeban ayaa laysu tixraacayaa; marna tixraacu suugaantaba dibadda ayuu uga baxsan yahay oo waxaa la tixraacayaa sheekooyinka iyo kaftanka majlisyada lagu qayilo, baararka iyo suuqyada. Silsiladda Deelleyda, qalindaarka ujeeddada maansada saaxiibbada iyo tixraaca sheekada dibadda; saddexdaba waxaa bilaabay Gaariye. Haddii aynu tusaale u soo qaadanno Deelleydii afraad ee silsiladda, Gaariye wuxuu riddadiisii labaad ku muujiyey in isaga iyo Hadraawi loo darbaar-weriyey. Wuxuu yidhi:

.....

Dib-ka-naaxa laba-kacay
Ama diraddiraaluhu
Yuu inoo darbaar-werin
Dumbukheenna shiishka leh
Duwi maynno weligiis!

Waxaa lays weydiin karaa cidda uu Gaariye leeyahay: “yuu inoo darbaarwerin”. Marba hadduu Gaariye uu bilaabay silsiladda, Hadraawi oo labeeyeyna ay isku fikrad ahaayeen, Deelleydii saddexaad oo silsiladdana aan laga helayn fikrado laga dhadhansan karo darbaarwerin, waxaa halkaas ka muuqata inuu Gaariye tixraacayo sheeko ka baxsan doodda goobta taalla. Runtii, haddii la derso Deelleyda 3aad ee silsiladda, waxaa muuqanaysa inay Gaariye aad ugu fikrad dhoweyd, inkastoo ay kolkii dambe isku khilaafeen kaalinta ay maansadu ka qaadan karto ladaagaallanka qabyaaladda Gaariye iyo Idaajaa oo kala lahaa labadaas Deelley. Deelleydiisa labaad, Gaariye wuxuu kaloo ku doodday in ayan qabyaaladdu ku baxaynin heeso, duco, habaar iyo amar midna, Wuxuuna yidhi:

.....

Ha la daayo iyo hees
Huco iyo habaar iyo
Amar dawlo kuma baxo!

.....

Laakiinse Idaajaa ma garawsan tixdaas; wuxuuna u qaatay inuu Gaariye kas iyo maag u maroorinayo dulucda tuducyadiisa. Dabadeedna wuxuu arrintaas ku tixraacay Deelleydiisii 2aad oo silsiladda kaga jirta lambarka 8aad, isagoo Gaariye weydiinaya:

.....

Ha la daayo iyo hees
Dhaqan duugi kuma baxo
Maxaad uga dan leedahay?!
Deelleeyda baaqa ah
Aada daw u bixiyee;
Ma daroori baa tani?
Hadda mayska deynnaa?!

.....

Markii la derso khilaafyadii durba ka dhex-dhashay raggii sheeko-wadaagta ahaa oo bilaabay silsiladda, dhinaca kalena waxaynu xusi karnaa Yamyam (Deelley No.5) oo markiiba muujiyey tuhun uu ka qabo in dano kala duwan laga leeyahay curinta silsiladda Deelleeyda, ka dib markuu dhadhansaday rogaal-celintii Gaariye. Yamyam dhextaalka Deelleydiisa wuxuu u doortay:

.....

Nin waliba dan kaa lehe
Duqdu yay i raacine
Deelleeydu waa shaxe
Aniguna hog baan degay!

.....

Sidaas ayay horseedkii indheergaratada ahaa durba u kala dillaameen. Intii ka dambayseyna, kaftanku marba meel ha joogo, laakiinse laba jaho ayaa loo sii kala durkayey. Sabab? Korjoogtadii, shaxda Deelleeyda waxay u qaateen xinif ka dhexaysa laba kooxood oo iska soo hor-jeedda. Sidaas darteed, marmar bay kaftanka iyo xifaaluhu yare dhanaanayaan.

Silsiladda Deelleeyda waxaa ka qayb-galay rag shaqadooda, heerka tacliintooda iyo awoodda hal-abuurkooda intuba ay aad u kala duwanaayeen; koox ahaan waxaa u badan fannaaniinta kooxaha fanka ee hay'adaha dalka. Kala-duwanaantaasi waxay keentay in maansooyinka qaarkood yeeshaan turxaan iyo deelqaaf badan oo laga maarmi kari lahaa, iyadoo misna nin waliba cabbirayo aragtidiisa.

4. Joojinta Deelleyda

Kolkii la dareemay inuu kaftankii soo xumaanayo oo xanaf iyo xanaaqba soo yeelanayo ayaa welwel soo galay ragii bilaabay iyo kuwii ku dhiirriyey labadaba. Welwelkaasi cidna kagama weynaan karin Dr. Maxamed Aadan oo abwaannadii silsiladda bilaabay ka ballanqaaday magangelyo. Weliba imminka wuxuu noqday Wasiirkii warfaafinta iyo Hanuuninta Dadweynaha, abwaannada silsiladda ka qaybgalayna 40% waa Kooxda Waabberi (ee Warfaafinta). Waxaa la damcay in silsiladda la joojiyo, iyadoo lala kaashanayo kooxdii curisay. Markii muddo laga fekerayey habka ugu wacan oo dhaqso loogu joojin karo, dhawr hindise ayaa la keenay; waxaana ka mid ahaa in maanso cusub lagu soo gunaanado oo la yidhaahdo: “Deelleyda waan xidhay”, ama “Deelleeyna noo xidhan” iwm.

Laakinse waxaa durba lays tusay inay suurto gal tahay in ayan taasi joojin karin maansadaan dabarkii goosatay, ama in laga yaabo in la tiriyo maanso kale oo odhanaysa: “Deelleeyna waan furay”, ama “Deelleeydu way socon”.

Waxaa kaloo ka mid ahaa hindisayaasha in joojinta maansada si rasmi ah looga baahiyo Raadiyaha iyo wargeysyada. Taladanna waxaa ka hor-yimi su’aalo odhanaya: “ma la yeeli doonaa?” iyo “ma laga yaabaa inay taran iyo xiise cusub ka sii qaaddo joojin rasmi ah oo heerkaas gaadhsiisan?” Inkastoo sidaas loogu dedaalay joojinta Deelleyda, misana way sii socotey. Dawladdu arrintii waxay u xilsaartay Taliyaha NSS (Axmed Saleebaan Cabdalla). Dabadeedna Maxamed Aadan waxaa la soo gudboonaatay inuu ku hagoogto abwaannada soomaaliyeed, shaqaale iyo saaxiibbaba!

Arrintii waxay socotaba, Xarunta Nabdsugidda ee Gobolka Benaadir waxa wada fadhiistay Axmed Saleebaan, Axmed Ashkir Bootaan, Maxamed Aadan iyo afartii abwaan oo bilaabay silsiladda Deelley. Waxaa la guddoomiyey in si rasmi ah loo joojiyo silsiladda, dadkii horena aan la xujayn, laakiinse ciddii dambe oo tirisaa ayan haysan magangelin! Maalintii taariikhdu ay ahayd 4.4.1980, Tiyaatarka Xamar waxaa lagu qabtay kulan lagu marti-qaaday abwaannada kooxaha fanka oo heer qaran, gaar ahaanna abwaannadii ka qayb-galay silsiladda Deelleyda intoodii Muqdisho joogtey kolkaas. Kulankaas waxaa lagu wacay warqadda halkan ku minguursan:

Xamar 1.4.1980

Ujeeddo: ***Shir-suugaaneed Muhiim ah***
Annagoo kala ah Jaalleyaal:

1. Maxamed Ibraahim Warsame “Hadraawi”
2. Cabdulqaadir Xirsi Siyaad “Yamyam”
3. Maxamed Xaashi Dhamac “Gaarriye”
4. Axmed Faarax Cali “Idaajaa”

oo ka wada tirsan Akademiyada Cilmiga, Fanka iyo Suugaanta waxaannu Jaalle kugu casuumaynaa inaad ka soo qayb-gasho shir-suugaaneed muhiim ah oo lagu qaban doono *Golaha Murtida iyo Madaddaalada*, kaasoo lagaga hadli doono maansadii DEELLEY ee beryahan dalka ka socotey.

Shirkaas oo aannu ku marti-qaadnay dhammaan hal-abuureyaashii maansadaas ka soo qayb-galay intooda Xamar ku sugan, waxaa ka soo qayb-geli doona Wasiirrada (Wasaaradaha) Warfaafinta iyo Tacliinta Sare iyo weliba hal-abuurto kale oo maansadaas aan soo gelin.

Sidaa daraadeed, waxaa lagaa codsanayaa inaad ilaalisid waqtiga oo ah *4ta Abriil 1980ka*, saacaddu markay tahay 10:00 subaxnimo.

Mahadsanid
(Saxiix)

Kulankan si wacan ayaa looga soo qayb-galay. Xagga Dawladda waxaa ka socdey Wasiirka Wasaaradda Warfaafinta iyo Hanuuninta Dadweynaha (Dr. Maxamed Aadan Shiikh) iyo Wasiirka Wasaaradda Hiddaha iyo Tacliinta Sare (Prof. Axmed Ashkir Bootaan).

Dabadeedna Wasiirka Wasaaradda Warfaafinta iyo Hanuuninta Dadweynaha, Dr. Maxamed Aadan ayaa abwaannada u soo jeediyey codsi lagu joojinayo Deelleyda, isagoo sabab uga dhigaya inay ka leexatay majariihii toosnaa oo ay imminka raacayso jid halis u ah inuu iska hor-keeno indheergaradada dalka iyo saaxiibbada suugaanta, bal iska daa wax ay ka tarto la-dagaallanka qabyaaladda iyo fikradaha qarandumiska ahe!. Wuxuu tilmaan ka bixiyey kaalintii laga filayey maansada Deelley iyo meesha ay martay. Wuxuuna si wacan u muujiyey inay Dawladdu kala noqotay taageeradeedii iyo u-dulqaadashadeedii wixii haatan ka dambeeya!

Inkastoo la oran karo, halkaas ayey Deelleydu ku joogsatey, misana shaki weyn baa ka jooga in sababta ay Deelleydu u joogsatey ahayd codsigaas Dawladda iyo inay iskeed u u xawli-gabtay oo codsiga Dawladdu uu la soo kulmay maanso daashey oo aad loogu rakaatay.

Marka guudka laga eego tirada maansooyinka iyo ta abwaannada ka soo qayb galay, waxaa muuqata in si weyn loogu rakaatay, oo ragga qaarkood darka soo galeen saddex goor. Laakiinse waxaan marna la illaawi karin inaan si sahlan loogu dhiirran karin sii-wadidda silsiladdan, marba haddii ay Dawladdii kala noqotay u dulqaadashadii tirinteeda! Inay iskeed u dardugtey silsiladda Deelley iyo in Dawladda laga cabsaday mid kastaba ha noqotee, Deelleydii halkaas ayey ku dugtey.

Run ahaantii, jiiftooyinka qaarkood way leeyihiin turxaanno sabab macquul ah u noqon karey inay masuuliinta Dawladdu ku hammiyaan sidii loo joojin lahaa, hase yeeshee, guud ahaan, waa maanso sarbeeb aad u macaan leh. Biyo hoostood baa layska haraatiyayaa, xifaalooyin fac weyn baa laysu tebinayaa; marmar buu kaftanku marfuranayaa. Marmar waxaa la cayaarayaa shax daawasho wacan, marmarna waa googgaaleysi iyo hal-xidhaale; marmar waa xiddigis, marmarna waa faalis iyo curraafayn. Faanka, habaarka iyo hanjabaadduna ma reebbana. Sidii macallin iyo arday baa laysa siinayaa duruus aan la kala akhrisanayn! Ninba qummanihiiisaa qoorta u sudhan. Ragga qaar tirada maansooyinka iyo sadarrada ayuu ku itaal-sheeganayaa, ragna tayada iyo sarbeebta qotada dheer ayuu ku itaal-sheeganayaa.

Laakiinse dulucdeedu waxay tilmaamo kala duwan ka bixinaysaa su'aalahaan: horta waa maxay qabyaaladi? Maxay dhibaato bulshada u leedahay? Awel ma dhimatay? Haddii ay dhimatay, maxaa soo nooleeyey? Qabyaalad iyo Qaran meel ma wada geli karaan?

Waxaa la soo xusuustay heestii uu lixdameeyadii tiriyey Cali Sugulle “Dun-carbeed” oo murtideedu ay ahayd:

.....
Dab iyo dhagax
Layskuma dhuftee
Kala dhawraay!
Wax ka dhigan gobannimada
Qabiil dhex-galee
Kala dhawraay!
.....

Tilmaamahaas qabyaaladda ku saabsan oo Deelleyda waxaa weheliya dhalliilo badan oo loo jeedinayo Maamulka Dawladda oo dhan, kor ilaa hoos, heer kastaba.

Tilmaanta weyni waxay u dhacaysaa sida loo kala sed roonaaday sannadahan dambe iyo cidda masuulka ka ah soo-noqoshada qabyaaladda. Hase yeeshee waxaan marna laysku khilaafin laba arrimood oo asaasi u ahaa curintii Deelleyda: “xumaatada qabyaaladda iyo baahida loo qabo in lala dagaallamo”. Labadan arrimood iyaga laguma qaybsamin.

Inkastoo aannu ku dedaalnay inay maanso waliba yeelato arar gaaban oo ku saabsan taariikhda hal-abuurka curiyey iyo maansooyinka uu tixraacayo, misana qofkii doonaya inuu si wacan u dhuuxo dulucda silsiladda Deelley, waxaa habboon inuu ka bilaabo “alifka” oo miyir u sii dhex-maaxo ilaa uu ka gaaro “yada”. Habraacan keliya ayaa fikrad buuxda ka bixin kara maanso kasta nuxurkeeda iyo dulucda guud ahaaneed ee silsiladda maansada Deelley.

Muqdisho 1989

Axmed Faarax Cali “Idaajaa”
iyo
Ibraahim Cawad Maxamed “Khooli”

DEDICA

*Haddaan faalka xalay laasimuu laaxig ku af-yeeshay
Laxaha iyo ururkii haddaan eegay labadiiba
Luggooyada qabyaaladi dhigtaa waa lur aan hadhine
Ninka maanta liil-gelinayaa waa mid liitiya e!*

“Se interrogo l’antico *faal*,¹ e trovo come risposta la casa del *laaxig*,
Se scruto i segni delle costellazioni
I problemi causati dal tribalismo non sono che avversità di breve durata
Chi oggi le considera durature non è che un povero sciocco!”

Cabdillaahi Suldaan “Timocadde”

Questo volume è in ricordo di tutti i Somali uccisi ingiustamente e per ostilità tribali, degli orfani e delle donne che per causa di queste si sono dovute vestire a lutto, delle madri e dei padri che hanno perduto i propri figli, dei fratelli rimasti soli, delle ragazze rimaste prive di marito e di affetti.

Questo volume è inoltre in ricordo di tutti i poeti somali che hanno sacrificato gran parte della propria vita alla lotta contro il tribalismo, richiamando all’attenzione di molte persone i pericoli che esso comporta. Tra di loro, e non sono pochi, si possono ricordare Cali Xuseen Xirsi, Cismaan Keenadiid Xaaji, Aadan Axmed “Afqallooc”, Cabdillaahi Suldaan “Timocadde”, e Xaaji Maxamed Axmed Liibaan – che Iddio abbia misericordia per tutti loro! Amen.

Mogadiscio 1990

Axmed F. C. “Idaajaa”

e

Ibraahim C. M. “Khooli”

¹ Il *faal* è la principale pratica geomantica tradizionale dei Somali. Nella sua versione più comune esso è diviso in 16 “case”, una delle quali è il *laaxig* menzionato nel secondo emistichio di questo verso.

I. PRELIMINARI

1. Quadro d'insieme

In questo volume sono raccolte le poesie della catena letteraria nota come *Deelley* ("Allitterata in D"), che prese l'avvio a Mogadiscio il 10 dicembre 1979. Essa proseguì per cinque mesi raggiungendo tutti i luoghi abitati da Somali, sia all'interno che all'estero. Come indica il suo stesso nome, la sua allitterazione è in "d", ed è formata da componimenti del genere *jiifto* di grande bellezza, arricchiti da frequenti ricorsi al linguaggio allegorico e alla letteratura sapienziale.

Se si tiene conto degli argomenti che vi vengono trattati, i messaggi che vi vengono veicolati e la sua bellezza, appare chiaro che la *Deelley* è un'opera letteraria che non invecchierà e nella quale trova espressione in più di una maniera un periodo di grande importanza nella storia dei Somali. Per questo essa merita di essere raccolta, conservata e studiata a fondo, ché se andasse persa la storia non potrebbe sicuramente mai perdonare alla nostra generazione un così grave atto di incuria.

Avendo la *Deelley* avuto una diffusione così larga tra la popolazione, non siamo certi di essere riusciti ad includere in questo volume tutti i suoi componimenti, nonostante vi abbiamo posto tutto il nostro impegno. Qui sono raccolte 67 poesie (per un totale di 20.000 versi ca.) composte da 49 persone (48 uomini e una donna). Nella storia della letteratura somala, si tratta della catena poetica più lunga che si conosca, composta dal un grande numero di autori in un tempo estremamente breve.

2. Scuse

La maggior parte di questo materiale è stato trascritto da cassette che non di rado erano piuttosto rovinata. Un'altra parte ci è pervenuta in forma scritta, ed è possibile che alcuni di questi testi non fossero stati messi in quella forma direttamente da chi li aveva composti, ma che fossero stati trascritti da altre cassette. Dopo otto anni, quando abbiamo incontrato la maggior parte degli autori della *Deelley*, quasi tutti non conservavano più il testo scritto dei loro componimenti né li ricordavano a memoria. Ciò nonostante, siamo riusciti a correggere non pochi errori sulla base di quanto riuscivano a ricordare. Preghiamo quindi gli autori e i lettori di volerli scusare per gli involontari errori e, nel contempo, chiediamo scusa ai poeti che hanno partecipato a questa catena letteraria e i cui componimenti sono stati omessi senza che lo volessimo.

Passando ora all'ortografia, è noto che la consonante "r" sostituisce la "dh" in alcune regioni, e che per questo motivo alcuni autori usano l'una o l'altra di esse. Di conseguenza abbiamo lasciato in ciascuna poesia l'ortografia con cui era scritta o che le poteva essere attribuita.²

Vi sono alcune cose da rilevare anche riguardo alle vocali. La Commissione per la lingua somala ci ha insegnato nel 1972 che i dittonghi

² Cioè abbiamo usato "r" per poeti meridionali, "dh" per poeti del nord.

elencati nella colonna di sinistra qui sotto, possono talvolta avere vocali lunghe come nella colonna centrale; alcuni esempi lo illustrano sulla colonna di destra:

<i>ow</i>	<i>oow</i>	<i>Negeeyoow</i>	“o Negeeye”
<i>ay</i>	<i>aay</i>	<i>Deeqaay</i>	“o Deeqa”
<i>ey</i>	<i>eey</i>	<i>Idileey</i>	“o Idil”
<i>oy</i>	<i>ooy</i>	<i>Ijaabooy</i>	“o Ijaabo”

L'utilità di queste vocali lunghe appare chiara quando si vuole distinguere *Caliyow* [Caliyow], forma meridionale del nome Cali, da *Caliyoow* [Caliyóow], forma vocativa usata quando si chiama Cali. In particolare, queste vocali lunghe risultano indispensabili quando viene scandita la metrica³ dei versi. Per questa ragione in alcuni punti le consonanti “w” e “y” sono associate a vocali lunghe, come in *Deelleeyda curataay* o in *Deelleey durbaan leey*. Ci sono però anche casi in cui l'orecchio non ha bisogno di vocali lunghe, nonostante che i dittonghi di sinistra possano contare come lunghi quando la poesia viene scandita metricamente. Per esempio:

Deelleeyda baaqa ah

2 2 1 2 1 1 = 9

adaa daw u bixiyee

1 2 2 1 1 1 2 = 10

hadda mayska deynnaa?

1 1 2 1 2 2 = 9

“A questa Deelleey così ricca di messaggi

Sei tu che hai dato l'avvio;

Dobbiamo interromperla proprio ora?”

(da Idaajaa, “Miyaa lays dhex degi laa?”, *Deelley*, poesia nr. 8)

Questi versi di *jiifto* hanno nove vocali, che qualche volta arrivano a dieci. Come si può avvertire in questo esempio, l'orecchio ha bisogno che la seconda sillaba della parola *Deelley* sia lunga, mentre questa necessità non c'è quando si ascoltano *daw*, *mayska* e *deynnaa*, nonostante contengano anch'esse una vocale lunga.

Nel testo sono inserite alcune note a spiegazione di nomi e avvenimenti di cui viene fatta menzione nei componimenti poetici, e che hanno bisogno di essere spiegati perché se ne possa comprendere la portata e il reale significato.

³ La metrica della poesia è formata dal numero delle vocali di ciascun verso e dai rapporti che tra esse intercorrono. Una vocale breve conta 1, una lunga 2. E' il sistema elaborato da Maxamed Xaashi Dhamac “Gaariye” (*Xiddigta Oktoobar* gen-mar 1976) e da Cabdillaahi Diiriye Guuleed.

In realtà, talune di queste note non sono indispensabili per non pochi di coloro che vivono oggi, ma saranno molto utili alle generazioni future per le quali questa opera letteraria viene preservata. Ci dobbiamo inoltre scusare per il fatto che una parte di queste spiegazioni sono basate su opinioni personali; chi non le trova di proprio gradimento ha tutti i diritti di respingerle.

3. Ringraziamenti

Prima di tutto, un ringraziamento speciale da parte del popolo dei Somali è dovuto al dr. Maxamed Aadan Shiikh, il quale fece nascere nei poeti l'idea di comporre quest'opera letteraria, e a tutti coloro che li incoraggiarono in questa impresa.

In secondo luogo, il nostro ringraziamento va a tutti i poeti che presero parte alla *Deelley* e che hanno accettato che le loro poesie venissero incluse in questo volume. Inoltre, ringraziamo anche i poeti che purtroppo sono deceduti prima che potessimo metterci in contatto con loro, e quelli che non abbiamo potuto incontrare direttamente perché vivevano in luoghi troppo lontani. Siamo convinti che anch'essi avrebbero dato il loro consenso a questo libro.

Infine, ringraziamo tutti coloro che ci hanno aiutato e incoraggiato a raccogliere e pubblicare i testi in questo volume. Per quanto riguarda la raccolta, vanno ricordati in maniera particolare Siciid Saalax Axmed e Cabdikariim Faarax Qaarey "Jiir". Per la pubblicazione, invece, la nostra gratitudine va alla prof. Annarita Puglielli e al prof. Giorgio Banti, due studiosi italiani della Terza Università di Roma e dell'Istituto Universitario Orientale di Napoli, profondi conoscitori della lingua somala, senza i quali non saremmo riusciti a far arrivare alla stampa quest'opera.

Ringraziamo inoltre la Fursade Computer Company, e in particolare Cabdi Maxamuud Xasan che digitalizzò inizialmente questo volume in formato elettronico, Mara Frascarelli e il prof. Maxamad Cali, meglio noto come "Maxamad-Shukri", per il loro prezioso aiuto tecnico nella formattazione e pubblicazione di questa raccolta.

II. NOTA GENERALE

1. Il ruolo della letteratura

In generale, la letteratura svolge un ruolo molto importante nella vita e nella cultura della società somala e in questo secolo, in cui l'arte verbale viene particolarmente apprezzata, la poesia ha assunto un ruolo ancor più rilevante. Prima che la nostra lingua venisse dotata di un sistema di scrittura, il 21 ottobre 1972, la poesia era l'unico modo di conservare la saggezza del paese.

Per questa ragione, i Somali sono celebri per la cura che dedicano alla loro letteratura orale. Come esempio si possono ricordare i componimenti poetici del *leader* della rivolta dei Dervisci, il Sayid Maxamed Cabdille Xasan, che sono stati tramandati nella memoria e che ancora oggi illustrano molto bene l'intera storia della lotta dei Dervisci: i suoi scopi, le fasi che ha attraversato, i suoi

sostenitori e i suoi avversari, le sue vittorie e le sue sconfitte, la sua fine e la sua eredità.

In breve, si può dire che la poesia sia stata, ed ancora sia, uno strumento di discussione atto ad ottenere l'approvazione da parte della gente. Tutte le funzioni che può svolgere la parola, possono anche essere svolte dalla poesia: dibattito, polemica, vanto, lamento, supplica, benedizione, maledizione, lode, invettiva, incitamento, conciliazione, cordoglio, informazione, ironia, gioco di enigmi, ecc.

2. Le “catene” poetiche (*silsilado*)

Il linguaggio si divide in *tix iyo tiraab*, cioè “poesia e prosa”, ognuna delle quali può essere considerata come un mezzo con cui le persone comunicano ciò che sentono agli altri; poesia e prosa sono quindi modi per comunicarsi le idee, sia che siano diverse o simili tra loro. E' certo che un dibattito non può avere ragioni per protrarsi a lungo, quando le idee sono uguali. Per questa ragione, si può dire che le “catene” letterarie siano dibattiti letterari.

E' probabile che la storia delle catene letterarie sia antica quanto la stessa letteratura. Perché? Da quando esiste la letteratura, sono esistite anche delle catene letterarie. Ma la domanda che va posta è la seguente: “In che cosa consiste una catena poetica?”. Come un dibattito in prosa, anche un dibattito poetico deve essere formato per lo meno da due componimenti composti da persone diverse. E' possibile che una poesia composta da una sola persona sia considerata un dibattito, ma sicuramente non può essere una “catena”. Ma neanche si può parlare di “catena” letteraria, quando vi siano più persone a comporre poesie che non riguardano un unico argomento.

In questa maniera possiamo comprendere che una “catena” è formata da una serie di poesie composte almeno da due persone diverse, che però debbono riguardare un solo argomento. Queste due condizioni sono indispensabili perché si possa avere una “catena”. Tuttavia ci sono altre tre condizioni che, pur non essendo indispensabili, accrescono il valore e l'importanza delle catene letterarie. Esse sono:

- che l'allitterazione della catena sia in una sola lettera, dalla quale non si passi mai ad altre;
- che il metro poetico della catena non cambi mai, e che quindi non si mescolino *gabay* con *geeraar*, *jiifto*, *hees*, *buraanbur* ecc.; e infine
- che la catena non si protragga eccessivamente nel tempo, e che tra il suo inizio e la sua fine non intercorra un periodo molto lungo. Questo è nell'interesse di coloro che l'hanno cominciata, perché se essa si prolunga dai nonni ai nipoti chi le ha dato inizio non può avere modo di conoscerne la conclusione.

Poiché il somalo non è stato una lingua scritta fino all'ottobre del 1972, e alle successive campagne di alfabetizzazione del 1974, le catene poetiche di cui si tramanda il ricordo nella nostra lingua non sono molte. Le più note sono

quella di *Halac-dheere*, quella di *Guba*, la *Siinley*, *Hurgumo* e questa, la *Deelley*.

Halac-dheere. La “catena” poetica di *Halac-dheere* è composta da circa 14 *gabay* dovuti a nove autori dell’inizio di questo secolo, ed è allitterata in 5 lettere: nove *gabay* sono allitterati in *h*, due in *m*, e una rispettivamente in *q*, in *w* e in vocale. La serie fu iniziata da Cali Sharma’arke (padre del secondo presidente della Repubblica somala, Cabdirashiid), e vi presero parte uomini famosi nella letteratura somala: il *Darwiish* Sayid Maxamed Cabdille Xasan, Cali-dhuux Aadan Gorayo, Qamaan Bulxan Yuusuf, e altre cinque persone.⁴ Questa catena prende il nome da uno scherzo di cui fu fatto oggetto Xuseen Cashuur Cali, soprannominato *Halac-dheere* per la sua mancanza di moderazione nel mangiare, cosa per cui il suo clan è messo in ridicolo ancora oggi.

Guba. La catena letteraria *Guba* (“Bruciante”) è composta da 21 *gabay* attribuibili a 13 persone diverse, e si protrae per 25-30 anni a partire dal 1923 circa. Venne iniziata e successivamente terminata da Cali-dhuux Aadan Gorayo, e vi parteciparono poeti famosi tra i Somali in quel periodo, come Qamaan Bulxan Yuusuf, Ismaaciil Mire, Salaan Maxamed “Salaan Carrabey” e altri nove uomini.⁵

Come si può capire dal suo stesso nome, questa catena ha un carattere fortemente tribalistico. Come la catena di *Halac-dheere*, l’allitterazione della *Guba* è costituita da 8 lettere: *c*, *w*, *m*, *x*, *d*, *dh*, *h* e *g*. Cali-dhuux è autore di sette dei suoi *gabay*, e dopo aver dato inizio alla catena con la lettera *c*, proseguì con altre cinque lettere.

Hurgumo. Catena iniziata con *Maruuryo* (“Angoscia”), un *gavay* con il quale Khaliif Shiikh Maxamuud incitò in maniera aspra e provocatoria la maggior parte dei clan somali a combattere in maniera tribalistica contro il governo del paese. Se si lasciano da parte diverse catene poetiche secondarie che presero lo spunto dalla *Hurgumo*, la serie principale di questa catena è costituita da 15-20 *gabay* composti da 10 poeti.⁶ Anch’essa è allitterata in diverse lettere.

Khaliif fu uno dei ribelli che, rifugiatisi in Etiopia nel 1978, parteciparono successivamente ad attacchi contro la Somalia. Morì a Galdogob nel luglio 1982. Tuttavia, vi è una controversia su chi lo uccise: le forze armate somale,

⁴ La “catena” fu scambiata tra i Harti e gli Ogaadeen; tra gli altri poeti che vi parteciparono si possono annoverare Goonni Cabdi Xaaji, Faarax-Caytame e Yuusuf-Dheere Ibraahim.

⁵ Questa catena fu inizialmente scambiata tra Ogaadeen e Isaaq, e successivamente tra Isaaq e Dhulbahante; tra coloro che vi parteciparono vi fu anche Maxamed Cumar Dage.

⁶ Gli altri che vi parteciparono furono Cali Cilmi Afyare, Maxamuud Maxamed Yaasiin “Dheeg”, Cabdi Iidaan Faarax, Dhirbaaxo-Jaan, Aadan Carab, Aadan Cabdi Axmed, Maxamed Jaamac Maaweel, Cabdi Maxamed aw-Magan “Cabdi-galayax”, Cabdulle Raage Taraawil, Maxamed Aw Cabdi “Garweyne” e Ibraahim Cawed Maxamed.

quelle etiopiche e lo stesso *Kulmis* sono di volta in volta accusati di averlo fatto. Se fu davvero uno dei due ultimi gruppi ad ucciderlo, la sua morte ricorderebbe il detto somalo “*warankaagu kugu noqoy*” (“che la tua stessa lancia si rivolti contro di te!”).

Gli altri *gabay* sono le risposte che vennero date a *Muruuryo*. Questa catena si protrasse dal 1978 al 1984, ed è in gran parte (se non interamente) permeata di concezioni tribalistiche adatte piuttosto alla situazione di mezzo secolo prima, come la *Guba*. Per questa ragione gli intellettuali somali la descrivono come un’opera letteraria rimasta indietro rispetto al suo tempo, inadeguata alla nazione ed all’epoca contemporanea!

Queste tre catene poetiche, *Guba*, *Halac-dheere* e *Hurgumo*, dimostrano come l’allitterazione di una catena possa articolarsi su diverse lettere, e che non c’è necessariamente un limite di tempo, purché l’argomento rimanga lo stesso. Il metro poetico di queste *silsilad* è lo stesso, ma vedremo fra poco delle catene contemporanee che mescolano metri diversi.

Tra le catene letterarie contemporanee, le più famose sono la *Deelley* di questo volume e la *Siinley* del 1972-73, che dimostrò come la *jiifto* potesse assumere un ruolo importante nell’esprimere in versi i sentimenti del paese, quando si discutono in forma letteraria argomenti importanti quali la politica, l’economia, la gestione del paese, la giustizia sociale e le tradizioni culturali. Il verso breve della *jiifto* si è rivelato un eccellente strumento con cui i giovani intellettuali potevano partecipare alle polemiche letterarie con tutta la loro ricchezza riferimenti alle tradizioni orali dei Somali.

Siinley. Questa catena è costituita da 33 poesie composte da 20 poeti - 19 uomini e una donna.⁷ Come dice lo stesso nome della catena, essa è allitterata nella sola “s”, e la composizione si è protratta per dieci mesi. Si sviluppò in un periodo, per così dire, di transizione dalla democrazia costituzionale al governo militare, quando la Rivoluzione del 21 ottobre 1969 aveva sospeso la Prima Costituzione, mentre la Seconda Costituzione non era stata ancora redatta. Per questa ragione la *Siinley* è piena di espressioni allegoriche e indirette. Ciò non agevola la comprensione degli argomenti che vi vengono trattati. Tuttavia, se la si analizza con attenzione, vi si trovano numerosi passi che confermano come la *Siinley* riguardasse soprattutto la liberazione di Gibuti e l’unificazione delle cinque Somalie.

Ad esclusione del *gabay* composto dall’unica donna che partecipò a questa catena poetica, le metriche delle altre poesie che la compongono è la stessa. Alla creazione di queste *jiifto* parteciparono numerosi giovani, primo fra tutti Maxamed Ibraahim Warsame “Hadraawi” con la canzone nota come *Waa soo*

⁷ A questa catena parteciparono Cabdi Aadan Qays, Maxamed I. W. Hadraawi, Maxamed X. Dh. Gaariye, Siciid Saalax Axmed, Xaaji Aadan Axmed “Afqallooc”, Cali Saleebaan Bidde, Muuse Xasan Yaasiin, Maxamed Cumar Siciid “Weydaar”, Axmed Maxamed Jaamac, Faarax Abokor Khayre “Askari”, Yuusuf Jaamac, Cabdiraxmaan Raas, Jaamac Cabdullaahi Shuuriye, Maxamed Cabdullaahi Riiraash, Xasan Cilmi Diiriye, Siciid Shire Axmed, Cali Ibraahim Iidle, M. I. Xudeedi, Ibraahim Sh. Saleebaan “Gadhle” e Caasha Jaamac Diiriye “Af-bahalle”.

socdaa kow dheh (“Per prima cosa sto venendo”) o *Saxarlaay ha fududaan* (“Saxarla’, non avere fretta”).

Quando l’allitterazione in “s” fu esaurita e i poeti ne ebbero abbastanza, Cabdi Qays pensò di passare a un’altra lettera. Indirizzò quindi a Hadraawi una *jiifto* in “b”, nella stessa metrica della *Siinley*. Tuttavia, mentre faceva così Qays era pienamente consapevole della necessità di spiegare il motivo per cui passava alla nuova allitterazione. Così, nella premessa alla sua *jiifto* che venne chiamata *Bariido* (“Saluto mattutino”), egli disse:

Siinkii wuu ballaadhoo
Badaa lala jibaaxee
Intaan boholo lagu dhicin
Imminka aan ka baydhnoo
Baal kale u guurnee
Waa ba’leeye iga qabo

...

“La “s” si è estesa e
Siamo finiti nei pasticci⁸
Ma prima di cadere in una fossa
E’ meglio allontanarcene.
Spostiamoci dunque da un’altra parte
Ecco la *ba’ley*, accettala da parte mia!

...

Quando la *jiifto Bariido* arrivò da Hadraawi, egli rispose con un’altra *jiifto* che ricevè il nome di *Barkumataal* (“Inezia”), nella quale spiegava ulteriormente le ragioni per cambiare allitterazione. Disse:

Haddii siinki buuq iyo
Badhax iyo cindiid galay
Kaftankeenna baalliyo
Ba’ba aan u roganee
Waynoo baloolleey
Lugta bidix ka jaamee

...

“Se la “s” è diventata una gran confusione e
Un intruglio privo di senso⁹
Spostiamo il nostro gioco

⁸ Implica che alcuni dei partecipanti non hanno capito i veri argomenti di cui si stava parlando.

⁹ *Badhax* (m.) è latte mescolato con un po’ d’acqua, mentre *cindiid* (m.) è latte mescolato con troppa acqua; cf. il proverbio *Nin barxaday baq wuxuu ka baqayba* “chi ha aggiunto acqua al latte ha paura, quale che ne sia la ragione (fame, malattia ecc.)”.

Verso la “b”,
Balliamo la *baloolleey*¹⁰
Batti il tempo con il piede sinistro

...

Nonostante la risposta fosse stata questa, la *ba'ley* finì lì dal punto di vista dell'allitterazione. Perché la catena non proseguì con la “b”? Era più difficile della “s”? Era il cambiamento quello che veniva rifiutato? Oppure si era convinti che tutte le idee di cui c'era bisogno potessero essere discusse con la “s”? Se le cose fossero state così, il senso della *ba'ley* sarebbe stato quello di ripetere le idee già espresse nella *siinley*, senza aggiungervi nuovi contenuti al di là delle nuove metafore. Non abbiamo una risposta a questi interrogativi, ma ci sembra che tutti abbiano preferito la “s”, al punto che alcuni composero addirittura più poesie con questa allitterazione.

Come già avvenuto con la *Siinley*, vi fu chi cercò di cambiare l'allitterazione e il metro anche per la *Deelley*. Dopo aver composto due poesie per questa catena, Cabdi Iidaan Faarax compose un *gabay* allitterato in “sh”. Ma anche lui, come Qays, ritenne doveroso spiegare il motivo di questo cambiamento. Quindi disse:

Haddii midhayarii wada shuq yidhi shidantay Deelleeye
Shimbiir-dharabku meel aar fadhiyo shuuqda kama deyne
Sha'dii baan hayaanka u rariyo shaambis-geeddiga e
Halkaasaa sengaha noo sharraxan shaalka loo sudhaye
Shaabuugga nadigaa tixyare sheexo ka lahaane
Afarrey ha lala soo shir-tago shoolo-booli ahe
Shafshafada duxda ah leefihii cid u shaqaynaayey
Iyo shurunshur meleggiisu galay haysa soo shubo e;
Shil-ma-hele tixdaan Gaarriyoow shiinka ka asteeyey
Ama geenyadaan xalay shirrabay shalaw-abraarkeeda
Meeshaan shakamadda ugu xidhay sheeg haddad garato!
Shaxda niman aqoon lama degeen mana shu'aysteene
Shan Soomaaliyoo wada socdoo calan ku sheekeeya
Shinmaa la arkayaa waa su'aal sharad ka yaallaaye?

...

“Quando tutti i poetucoli ci si sono intromessi la *Deelley* si è incendiata
Lo *shimbirdharab* che sta vicino a un leone lo disturba continuamente¹¹
Mi sono incamminato verso la “sh”
E' per quella meta che il nostro bel cavallo è stato decorato
Per le frustate (della “sh”) il poetastro finirà ricoperto di ferite

¹⁰ *Baloolleey* (f.), tipo di danza del nordest legata a culti di possessione, è qui menzionata per motivi di allitterazione.

¹¹ L'implicazione è che i poetucoli sono come l'uccello *shimbirdharab* che disturba il leone (cioè i grandi poeti).

Vengano pure all'assemblea con i loro miseri versi copiati¹²
 Chi lecca rimasugli di grasso lavorando per altre persone
 E il miserabile già destinato a morire si impicchino da sé
 Gaariye, che Dio ti salvi, dimmi se capisci questi versi che ho creato con
 la "sh"
 O il difficile salto di questa cavalla che ho addestrato ieri e
 Il posto in cui la ho legata"
 "Non mi sarei messo a giocare a filetto con chi non lo conosce, né lo avrei
 scelto
 Quando è che si troveranno cinque Somali che camminino insieme
 Uniti sotto una sola bandiera? Questa è una domanda su cui si accettano
 scommesse!"

Sebbene Cabdi Iidaan Faarax mettesse in questo *gabay* molti enigmi metaforici, ripetendo a mo' di ritornello la sfida *sheeg haddaad garato* "dimmi se capisci", pure la sua *shiinley* non ebbe seguito. Ciò è dovuto forse alle stesse ragioni per cui non si riuscì ad alternare la *ba'ley* alla *siinley*. Comunque, appare evidente che l'allitterazione avrà un'importanza maggiore che in passato nelle catene poetiche, soprattutto in quelle di *jiifto*.

Prima di concludere la discussione sulle catene poetiche, è opportuno ricordare che la *Siinley* e la *Deelley* sono diverse da tutte le altre che abbiamo menzionato. Ambedue, infatti, riguardano l'unità e il progresso della nazione somala, mentre le altre riguardavano il tribalismo e non andavano al di là di un orizzonte strettamente regionale.

Se si prescinde dal maggior numero dei componimenti poetici che costituiscono la *Deelley*, dalla lunghezza e dalla quantità dei poeti che li composero, questa catena ha in comune con la *Siinley* i sette aspetti seguenti:

1. le due catene hanno ciascuna una sola allitterazione ed un solo metro;
2. riguardano un solo tema;
3. il periodo in cui sono state composte è stato breve;
4. vi hanno preso parte solo poeti di città;
5. sono state composte in un'epoca di grande importanza per la storia della lotta nazionale dei Somali;
6. l'idea centrale di queste catene poetiche è la stessa nel suo nucleo essenziale, mentre il disaccordo riguardava la causa dei problemi e il modo di risolverli; infine
7. ognuna di queste catene rappresentò un foro di discussione sulla politica nazionale e il carattere della società; quindi la *Siinley* fu un buon terreno di prova per la tolleranza della Rivoluzione quando era ancora nel pieno delle sue forze, mentre la *Deelley* lo è stato per la democrazia della nuova Costituzione del paese.

¹² *Shoolabooli* (m.) cosa rubata che si usa per vantarsi.

Da tutti questi aspetti deriva l'importanza della *Siinley* e della *Deelley*, che ci ha spinto a superare le difficoltà della loro raccolta e della loro trascrizione.¹³

3. Quadro storico del periodo

La catena poetica *Deelley* contiene diversi riferimenti sia diretti che indiretti alle varie fasi storiche della nazione somala, p. es., la guerra tra Axmed Gurey e gli Abissini, la spartizione della Somalia, la rivolta dei Dervisci, l'irredentismo della Lega (SYL), l'indipendenza del Nord e del Sud, il periodo dei governi civili, la Rivoluzione di Ottobre e le sue vicende nei dieci anni successivi. Tuttavia, per poter cogliere il senso profondo della poesia della *Deelley*, è bene che il lettore abbia un quadro completo della situazione del paese all'epoca in cui questa catena poetica venne composta: la situazione politica, quella economica, quella culturale e quella amministrativa. Perché il lettore si possa avvicinare alla mentalità degli autori della *Deelley*, è quindi opportuno rivolgere brevemente lo sguardo alla storia della nazione somala.

La Conferenza di Berlino del 1884 nella quale venne spartito il continente africano aprì una pericolosa ferita, che non è ancora guarita né guarirà agevolmente in futuro. Si tratta di una ferita presente nella maggior parte delle nazioni africane, ma che ha colpito i Somali in un punto fatale. Essi vennero infatti suddivisi in cinque regioni: gli Inglesi si presero il nord e l'area di sudovest (che in Kenya è nota come NFD, *Northern Frontier District*), gli Italiani quella del sud, i Francesi la Costa di Gibuti, e gli Abissini la Somalia Occidentale.

Mentre gli ultimi venti anni del secolo XIX portarono il colonialismo e la spartizione dei Somali nel Corno d'Africa, i primi venti anni del secolo XX divennero celebri per la guerra d'indipendenza lanciata nel 1900 dal Sayid Maxamed Cabdille Xasan. Purtroppo questa guerra che venne chiamata "Rivolta dei Dervisci" si concluse con una sconfitta nel 1920.

Il 15 maggio 1943, quando tredici giovani fondarono il partito della S.Y.L. (la *Somali Youth League* o Lega dei Giovani Somali) la fiamma della lotta per l'indipendenza tornò a bruciare. Diciassette anni dopo ottennero l'indipendenza la regione del Nord (26.6.1960) e quella del Sud (1.7.1970). Il giorno stesso in cui il Sud diveniva indipendente, esse si unificarono trasformandosi nella "Repubblica di Somalia".

A partire da quel momento, il governo e il popolo cercarono di liberare e riunificare le altre tre regioni. I governi che si alternarono alla guida della Repubblica Somala nei nove anni successivi cercano con tutti i mezzi di realizzare questa aspirazione della nazione ma, purtroppo, non riuscirono a ottenere alcun risultato. Dal 1.7.1960 al 21.10.1969 alla guida del paese si

¹³ La *Siinley* è stata raccolta e trascritta dal compianto Ibraahim Cawad. Il manoscritto è stato salvato, ma non è ancora stato possibile pubblicarlo.

susseguirono tre governi¹⁴. Nessuno di essi ottenne qualche risultato dalle iniziative con cui cercò di liberare le altre regioni della Somalia, per unirle alla Repubblica. Né si fece molto per lo sviluppo del paese, perché non vi venne dedicato alcun impegno né in termini finanziari né come energie umane.

Il governo della Repubblica Somala era diviso in tre parti: legislativo (Parlamento), giudiziario ed esecutivo (Pubblica Amministrazione). In tutti e tre si diffuse il malcostume basato sul tribalismo, l'eccessiva importanza data alle conoscenze personali, il campanilismo e la corruzione. Questi mali colpirono tanto le attività dello Stato che la vita sociale, p. es., nella spartizione dei seggi in Parlamento, dei ministeri, e dei gradi superiori della Pubblica Amministrazione, nelle assunzioni, negli avanzamenti di carriera, e perfino nello sviluppo generale e nei servizi allocati dallo Stato alle regioni e ai distretti del paese (ospedali, scuole, tribunali, strade, servizi postali, pozzi, riserve d'acqua, ecc.). Questa situazione finì per essere simile a quella di un pozzo con poca acqua cui riuscivano ad attingere solo i più forti.

Un mercoledì, il 15.10.1969, una grave sciagura si abbatté sulla Repubblica Somala, quando il soldato semplice Siciid Yuusuf Ismaaciil fece piovere una pioggia di proiettili sul secondo Presidente della Repubblica, il dr. Cabdirashiid Cali Sharma'arke, per una vendetta tribale. Il lunedì successivo ebbero termine le sue esequie, ma la mattina di martedì (21.10.1969) iniziò una nuova epoca per la nazione somala, quando i militari assunsero il governo del paese senza alcuno spargimento di sangue. Forse fu la difficile situazione del momento a rendere possibile che questo avvenimento si svolgesse in maniera incruenta, e le Forze Armate vennero salutate con rami carichi di foglie fresche e battiti di mani. Questa Rivoluzione dell'Ottobre 1969 venne attuata da un gruppo di ufficiali capeggiati dal generale di brigata Maxamed Siyaad Barre. I governi precedenti furono accusati di "corruzione", e ben presto la situazione politica, economica e culturale cambiò in maniera considerevole. Nei primi otto anni, la Rivoluzione ottenne in tutti i campi successi concreti che non possono essere negati da nessuna persona obiettiva.

La cultura

Poiché la base dell'economia del paese è costituita dalla pastorizia e dall'agricoltura, la civiltà coloniale non ebbe un grosso impatto sulla maggior parte della società somala, sia durante che dopo l'occupazione. Le leggi lasciate dai colonialisti e quelle promulgate dai governi somali non andavano al di là della superficie esteriore; il loro impiego era confinato alle questioni che non potevano essere risolte altrimenti.

Il comportamento della gente è basato sulla cultura tribale, nella quale sono presenti leggi consuetudinarie riguardanti la parentela di sangue e quella acquisita, il vicinato e la regione, che esercitano la loro influenza su tutta la vita della società: i fatti di sangue e i matrimoni, la solidarietà e gli scambi di doni, i

¹⁴ Questi governi vennero presieduti dal Dr. Cabdirashiid Cali Sharma'arke (19.8.1960-30.3.1964), Cabdirisaaq Xaaji Xuseen (aprile 1964-luglio 1967), e Maxamed Xaaji Ibraahim Cigaal (agosto 1967-21.10.1969).

rapporti tra vicini e i pascoli, la pace e la guerra. Questo diritto consuetudinario, pur differendo per alcuni aspetti a causa della vastità geografica del paese, è tuttavia fondamentalmente unitario nei suoi aspetti principali. Si è formato nel corso di migliaia di anni, ed è segnato dall'impronta della religione islamica, cui si fa sempre riferimento, e cui si attinge ogni volta che una questione è troppo difficile per essere risolta attraverso le sole leggi consuetudinarie. Le questioni familiari come i matrimoni, i divorzi e le eredità rimangono comunque di competenza della religione.

Nonostante che i Somali si siano dati uno Stato, e che il Parlamento emani delle leggi ogni anno, il comportamento della gente segue il diritto tribale. Nel Parlamento si entra in base all'importanza ed alla forza del proprio clan, gli incarichi di ministro e i gradi più elevati dell'amministrazione vengono distribuiti in base alla grandezza e all'influenza della tribù; il comando del clan è ancora nelle mani dei capi tradizionali, che si chiamano *boqor*, *garaad*, *suldaan*, *ugaas*, *islow*, *islaan*, *malaakh* o *caaqil*. Tutte queste cariche si trasmettono per via ereditaria, ad eccezione di quella dell'*caaqil* (il sottocapo). Quando il tribalismo è penetrato profondamente nell'amministrazione dello Stato, il potere del clan risulta molto accresciuto rispetto al passato. Nella capitale del paese si riuniscono i capi dei clan per discutere gli affari dello Stato; quello che il concilio tribale decide la sera, viene portato negli uffici governativi dopo per essere realizzato sia politicamente che economicamente.

Se incominciamo dal principio, la Rivoluzione alla sua nascita vedeva nel tribalismo il principale nemico che divideva la nazione somala. Nel suo primo discorso del 24 ottobre 1969 il presidente del Consiglio Supremo della Rivoluzione, gen. Maxamed Siyaad Barre, denunciò il tribalismo promettendo che sarebbe stato estirpato. All'inizio degli anni '70 venne lanciata una vasta campagna chiamata "Campagna per l'estirpazione del tribalismo", nel corso della quale vennero organizzati incontri e manifestazioni di massa con le quali si affermava che sarebbe stato sepolto il tribalismo. In tali occasioni vennero bruciate o sepolte molte cose che raffiguravano creature brutte o pericolose, p. es., la iena, il leone, il babuino, la vipera, il varano, il *jinn*, il cannibale, l'*orgobbe*¹⁵ ecc.

Per la prima volta nella storia della cultura somala si ballò su delle tombe, senza lamentazioni né altre manifestazioni di cordoglio. Eppure, la cultura tribale è cosa che si possa far morire nel corso di una manifestazione. Nel contempo vennero emanate delle leggi molto dure con le quali si intendeva recidere ogni radice del tribalismo. Venne proibito il principio della vendetta e del risarcimento del sangue: chi uccideva doveva essere ucciso. La famiglia che non aveva mezzi sufficienti per il funerale, li riceveva dallo Stato. Le collette (*qaadhaan*) che venivano fatte su base tribale vennero sostituite, nei casi ritenuti legittimi, da raccolte di contributi effettuate sul posto di lavoro o nel quartiere.

¹⁵ *Orgobbe*, "essere feroce e sanguinario", "orco".

Il tribalismo venne privato di qualsiasi cosa dietro cui si potesse rifugiare. Vennero mutati tutti i nomi e i titoli legati ai clan; i *boqor* e i sultani, gli *ugaas* e i *garaad*, gli *islaan* e gli *isloow*, i *malaag* e gli *caaqil* ricevettero nuovi titoli, come quelli di *nabaddoon* e di *samadoon*, di senza che per l'occasione venisse fatta alcuna cerimonia di battesimo. Il loro potere fu limitato in maniera che aiutassero la Rivoluzione a far rispettare le leggi del paese, ivi comprese quelle destinate ad estirpare del tribalismo.

Venne vietato il modo consueto con cui la gente era solita identificarsi con gli sconosciuti o identificare gli altri sulla base dell'appartenenza tribale. Vennero impedito le riunioni e le feste religiose che avessero carattere clanico. Venne ordinato che i sacrifici religiosi e le commemorazioni degli antenati si svolgessero solo nelle moschee, ed i matrimoni nei Centri di Orientamento. Vennero proibiti i libri e le opere letterarie, gli sketch umoristici e le barzellette che avessero a che fare con il tribalismo, o che ne facessero semplicemente menzione. Forse l'unica cosa che rimaneva era che i marchi tribali sul bestiame venissero mutati in numeri legati non alla tribù ma agli individui ed alle famiglie. Tuttavia il potere dello Stato non riuscì ad arrivare rapidamente anche a ciò.

Nelle città il tribalismo venne messo in gravi difficoltà, e quel che ne rimase veniva usato solo nelle maldicenze e parlando sottovoce. Eppure, sebbene gli omicidi diminuissero in maniera considerevole, nella boscaglia il potere della Rivoluzione non riuscì a penetrare in profondità come nelle città e nei villaggi. In un certo senso, non andò al di là della scorza esteriore.

Se in precedenza la redistribuzione dei beni era basata sul tribalismo, ora il motto era "essere rivoluzionari" ed "essere socialisti". Del consiglio dei ministri, per la prima volta nella storia della nazione, entrarono a far parte due coppie di fratelli.¹⁶

Le assunzioni, che prima avevano bisogno di molte suppliche e di forti raccomandazioni, ora divennero un diritto di ogni studente che usciva dalla scuola media, dalle superiori o dall'università. Gli altri ottenevano lavoro attraverso concorsi aperti o campagne sociali. Moltissime donne che avevano un attestato di partecipazione alle campagne di *Iskaa wax u qabso*,¹⁷ ottennero un posto di lavoro in un ufficio dello Stato.

Se si considerano nel loro insieme le misure con cui la Rivoluzione cercò di combattere il tribalismo, si può dire senz'altro che migliorarono notevolmente le condizioni della società, dal punto di vista dell'eguaglianza e della giustizia. Negli anni 1969-1977, gli elementi di tribalismo presenti dell'amministrazione dello Stato e nelle città furono ridotti a condizioni di clandestinità. La nazione e la tribù erano sedute insieme su una stessa stuoia; questa però era di pelle di capra e non era sufficiente per tutte e due. Il

¹⁶ Rispettivamente Cabdiraxmaan Nuur Xirsi e Cabdicasiis Nuur Xirsi, e Muuse Rabbiile Good e Jaamac Rabbiile Good.

¹⁷ Campagne di lavori pubblici gratuiti basate sulla mobilitazione popolare, per la pulizia e l'ammodernamento dei quartieri, il rimboschimento delle dune, ecc.

tribalismo venne cacciato dalla stuoia, ma non se ne andò via e montò sulla nazione!

Il discorso sulla cultura non è completo, se non si parla anche dell'istruzione. Quando la Rivoluzione compì tre anni, il somalo divenne una lingua scritta; in quattro anni vennero alfabetizzati quasi due milioni di persone. In questa maniera il livello di analfabetismo del paese, che raggiungeva il 99%, venne ridotto drasticamente, mentre l'istruzione scolastica subiva una forte espansione. La trasformazione del somalo in una lingua scritta ebbe un ruolo di importanza storica nello sviluppo e nel miglioramento della cultura della Somalia, e nell'emancipazione della popolazione.

In questa maniera venne notevolmente estesa l'istruzione pubblica, che nel 1977 risultava accresciuta di ben sette volte. Nel contempo si moltiplicavano anche i servizi sociali come gli ospedali, i tribunali, le strade, i pozzi, gli uffici postali, e gli altri uffici dell'amministrazione pubblica. Tuttavia, i successi conseguiti nel campo dell'istruzione non erano ancora sufficienti, sia dal punto di vista quantitativo, sia per il breve tempo intercorso, per causare un mutamento profondo nella cultura del tribalismo. Nei sentimenti del laureato somalo la mentalità tribalistica aveva ancora un ruolo importante, mentre la mentalità moderna del senso dello Stato non era ancora penetrata in profondità ma si era arrestata alla scorza esterna.

L'economia

La base economica del paese è costituita dai pastori nomadi (70%) e dai piccoli agricoltori (20%); il restante 10% è formato dagli abitanti dei villaggi e delle città occupati nel commercio, nell'amministrazione pubblica e nei servizi sociali. Nei primi nove anni dell'indipendenza, non mutò nulla nella struttura socioeconomica della Somalia. L'aumento della produzione agricola e zootecnica fu limitato, e di conseguenza lo sviluppo del paese dipendeva dagli aiuti esteri. Nonostante questi fossero cospicui, non ebbero risultati appariscenti, se si escludono gli impianti per la lavorazione del latte, della carne e del pesce costruiti dall'Unione Sovietica a Mogadiscio e, rispettivamente, a Kismaanyo e a Laas-qoray. In questa maniera il paese finì per ricevere il soprannome di "tomba degli aiuti internazionali" (*qabrigii kaalmada*).

Fin dall'inizio i dirigenti rivoluzionari decisero di non delegare il progresso del paese agli aiuti esteri, ma di costruire la nazione sul principio dell'*iskaa wax u qabso*, cioè del "fai da te". Si mobilitò quindi la popolazione fissando ampi programmi di sviluppo del paese.

Quando la Rivoluzione aveva appena 6 mesi e mezzo, vennero nazionalizzate le banche e le maggiori società estere. In occasione del suo primo anniversario venne dichiarata l'adesione ai principi del Socialismo Scientifico. Nei nove anni successivi vennero costruite una settantina di società e di fabbriche alle quali venne affidato il controllo della maggior parte della produzione, del commercio e dell'assistenza sociale. Lo Stato prese nelle proprie mani l'economia del paese, rendendo così possibile realizzare importanti progetti edilizi, economici e di servizi sociali.

Nelle tre fasi successive, cioè (1) il principio dell'*Iskaa wax u qabso*, (2) l'adesione ai principi del Socialismo basati sulla nazionalizzazione delle basi economiche e commerciali del paese, e (3) la creazione di fabbriche, compagnie commerciali e enti di servizi, vennero conseguiti risultati importanti e duraturi. Vennero costruite facoltà universitarie, scuole, ospedali, mercati, tribunali, uffici postali, strade, pozzi, posti di polizia, carceri ed uffici industriali, commerciali e di servizi pubblici.

Pure, non si può dire che il modo in cui vennero ottenuti questi risultati fosse esente da carenze e difetti. Chi lo volesse, potrebbe sostenere che ci potevano essere modi e vie migliori, più durevoli, più facili o meno costosi per conseguire questi risultati. Però, nessuna persona ragionevole può affermare che non sia stato conseguito alcun risultato, o che non vi fosse bisogno di ciò che venne realizzato.

In un certo momento si progettò addirittura che il paese raggiungesse la piena autosufficienza per il 1980. Fino alla metà del 1977, la realizzazione di questa speranza sembrava realistica, perché si andavano conseguendo numerosi risultati nel campo della produzione alimentare. Ma quando scoppiò la guerra per la liberazione della Somalia Occidentale nel 1977, i rapporti tra la Somalia e l'Unione Sovietica peggiorarono improvvisamente, e gli esperti militari russi vennero espulsi dal paese il 13 novembre 1977. Vennero ripresi i rapporti con i paesi occidentali, che negli anni della Rivoluzione non erano stati buoni. Ma questi paesi rifiutarono di aiutare i Somali nella loro guerra di liberazione.

Il ruolo svolto dell'Unione Sovietica per finanziare le Forze Armate della Somalia rimase vacante, ma non si trovò nessuno che se ne facesse carico. Divenne quindi inevitabile che le spese militari gravassero sulle limitate finanze del paese. Ciò ridusse drasticamente le disponibilità di valuta pregiata con cui acquistare all'estero beni oltre a quelli necessari per le Forze Armate. In questo modo finirono in gravi difficoltà le fabbriche, le compagnie commerciali e i servizi sociali creati dalla Rivoluzione. Da qui nacquero l'inflazione e il mercato nero, e il costo della vita divenne sempre più caro, mentre nel commercio si diffuse il sistema della "franca valuta", che rese del tutto arbitrari i prezzi.

La politica

Dopo che il Consiglio Supremo della Rivoluzione decise di adottare il sistema socialista nell'ottobre del 1970, la nazione si avvicinò ai paesi comunisti guidati dall'Unione Sovietica ed ai paesi del Terzo Mondo che si dichiaravano "progressisti". La Rivoluzione stabilì così rapporti diplomatici con Cuba, la Germania Orientale, la Corea del Nord e il Vietnam del Nord.

Ciò irritò i paesi occidentali, in particolar modo l'America e la Germania Occidentale. Era da questi due paesi che provenivano la maggior parte degli aiuti che la Somalia riceveva dall'Occidente, escludendo l'Italia. Per questo essi interruppero subito gli aiuti, aggravando ancor di più il peggioramento dei rapporti. Avvicinandosi all'Est, ci si allontanava di molto dall'Occidente, e gli

aiuti che ne provenivano, ivi inclusi anche quelli dell'Italia, si ridussero notevolmente.

Ma lasciando da parte la difesa, di cui si fece carico l'Unione Sovietica, dai paesi dell'Est non si ottennero aiuti economici pari a quelli dei paesi occidentali. Il posto degli aiuti che erano venuti a mancare venne preso dalla campagna per l'*iskaa wax u qabso*, e la nazionalizzazione delle risorse economiche e commerciali del paese, permettendo al Governo Rivoluzionario di compiere considerevoli progressi.

Dal punto di vista diplomatico, vennero compiuti passi importanti per rafforzare i legami della Somalia con l'Africa, i Paesi arabi e, più in generale, i paesi in via di sviluppo, estendendo la rete di ambasciate della Somalia, ma anche utilizzando maggiormente gli organismi regionali e mondiali come l'Organizzazione per l'Unità Africana, la Lega Araba, l'Organizzazione dei Paesi non allineati, e l'ONU.

Mentre in precedenza in questi consessi non si conoscevano i rappresentanti della Somalia, ora essi vennero conosciuti e rispettati. Va ricordato che la seconda parte del XX secolo vide allargarsi la solidarietà nei confronti dei movimenti di liberazione nelle varie parti del mondo. Mentre la Somalia affermava di avere a cuore il sostegno ai movimenti di liberazione, il motto della diplomazia della Rivoluzione divenne che ogni nazione aveva il diritto ad essere padrona dei propri destini, e che di conseguenza era giusto chiedere l'indipendenza per i Somali ancora sottoposti alla Francia, all'Etiopia e al Kenya. Il risultato fu che le aspirazioni delle regioni mancanti divennero note a tutti, e che il problema dell'unità delle cinque Somalie tornasse ad emergere, perché i governi che avevano preceduto la Rivoluzione non avevano ottenuto alcun risultato.

Tuttavia, i leader della Rivoluzione si resero conto ben presto che l'opinione mondiale in merito alla questione dei Somali che vivevano sotto altri paesi africani (l'Etiopia e il Kenya) era ben diversa dal problema di Gibuti. Era anche possibile trovare in via confidenziale qualche consenso a questo riguardo, ma in pubblico era del tutto impossibile trovare alcun aiuto significativo per la questione della Somalia Occidentale o per quella dell'NFD. L'opinione mondiale adduceva infatti come scusa che si trattava di dispute di confine, non paragonabili ad un problema coloniale come quello della presenza dei Francesi a Gibuti. A ciò la diplomazia somala rispondeva che in questa maniera non si faceva che dare un colore razziale al colonialismo: se era bianco era colonialismo, se era nero non era colonialismo ma una disputa di confine!

In realtà la maggior parte dell'Africa aveva deciso di non riaprire la questione dei confini ereditati dal colonialismo, giusti o sbagliati che fossero. E il resto del mondo aveva appoggiato questa scelta.

Divenne allora indispensabile trovare sostegni internazionali per fare pressione sulla Francia affinché concedesse la libertà a Gibuti. Venne dato un aiuto consistente al Fronte di Liberazione della Costa dei Somali, facendolo partecipare agli incontri internazionali di ogni livello. Nonostante i Francesi sostenessero che erano state date a Gibuti due occasioni (nel settembre 1958, e

nel marzo 1967) per esprimere quello che voleva, finendo però per optare per il dominio francese, le assemblee regionali e quelle mondiali approvarono delle risoluzioni nelle quali si intimava ai Francesi di concedere la libertà a Gibuti. La lotta per l'indipendenza di Gibuti, condotta insieme da un fronte armato e da un'azione diplomatica, giunse alla vittoria il 27 giugno 1977, quando venne formata nel Corno d'Africa la Repubblica di Gibuti.

Ma per tutto il periodo della Rivoluzione accanto al fuoco della liberazione di Gibuti continuò ad ardere quello del Fronte per la Somalia Occidentale. Quando Gibuti ottenne la propria bandiera, l'attenzione si rivolse alle regioni della Somalia Occidentale.

Il Fronte di Liberazione della Somalia Occidentale e le Forze Armate somale liberarono la maggior parte della Somalia Occidentale tra la metà del 1977 e l'inizio del 1978. Ma questa vittoria non giunse al suo compimento ed abortì alla fine del febbraio del 1978.

La guerra del Corno d'Africa creò inimicizia tra la Somalia e il mondo comunista, di cui l'Unione Sovietica era il paese leader. Gli esperti militari russi che si trovavano in Somalia vennero espulsi nel novembre del 1977, ma non andarono lontano. Si recarono infatti in Etiopia, a combattere contro i loro allievi somali, al cui addestramento tanto denaro e tempo avevano dedicato.

I Russi violarono il detto somalo "dove sei bagnato ti devi asciugare".¹⁸ Perché? Anche se non li volevano aiutare, perché combattere contro i Somali a favore dei quali avevano lavorato per più di dieci anni? Perché scegliere la Rivoluzione etiopica che era ancora ai suoi inizi, e che gli Americani ancora speravano di guadagnare dalla loro parte? I motivi possono essere stati tanti, ma abbiamo l'impressione che abbiano pesato le dimensioni della popolazione, e la grandezza del paese, ambedue maggiori della Somalia, e che quindi i Sovietici abbiano pensato che il socialismo neonato dell'Etiopia, la quale si trovava allo stadio del feudalesimo, fosse più maturo di quello somalo, già decennale, ma basato economicamente sul solo allevamento del bestiame. Ma chi poteva fornire acqua e cibo a questi nomadi? I cammelli della Mongolia erano ancora al livello delle abbeverate e dei recinti più primitivi!

Nonostante la lunga amicizia tra Washington e Addis Abeba fosse finita con il colpo di Stato che aveva rovesciato Haile Selassie nel 1974, e i Russi fossero subentrati nel posto degli Americani, pure questi ultimi non si sedettero sulla stuoia da cui la Somalia aveva cacciato i Russi, né sostennero i Somali nel conflitto del Corno d'Africa.

Forse che gli Americani avevano ancora delle mire sull'Etiopia? Oppure non volevano diventare i nuovi maestri di questi Somali che avevano osato sfidare i loro vecchi maestri? Comunque stessero le cose, era chiaro che le Grandi Potenze non potevano sopportare, a torto o a ragione, un allievo testardo e orgoglioso.

David Laitin, un americano esperto nella cultura somala, paragonò nel 1983 i Somali a una cammella: "Se una macchina insegue un cammello, questo

¹⁸ *Meeshii aad ku qoydo waa lagu qallalsadaa.*

corre lungo la pista senza capire di aver dietro un motore ben più veloce e resistente, e non cambia direzione finché le forze non lo abbandonano. Allo stesso modo i Somali non hanno capito la forza reale delle grandi potenze.” Riguardo all’interpretazione data da David Laitin all’arroganza dei Somali non possiamo che dire “*nin iyo aragtidiiis*”, “ognuno può pensare quello che vuole”! Certo è che la politica delle grandi potenze non andò giù alla mentalità dei cammellieri e al senso di giustizia dei pastori della Somalia.

Guardando in retrospettiva alla vittoria abortita, quando l’Etiopia si schierò con i Russi, la Germania Orientale, Cuba, la Libia e lo Yemen Meridionale, riottenendo la Somalia Occidentale, si vedono i Somali con il morale a terra e sopraffatti da forze contro le quali non potevano opporre difesa. Ma la saggezza dei Somali ci insegna che “una persona che cova un rancore non è ancora sconfitta”.¹⁹

Il fallimento della guerra di liberazione provocò la fuga di centinaia di migliaia di profughi dalla Somalia Occidentale, che vennero raccolti in grandi campi. Chi solo ieri ballava per la festa della liberazione, ora era privo di tutto, senza terra né bestiame. Erano profughi bisognosi di cibo, il fronte di liberazione aveva bisogno di aiuti, e la stessa Repubblica Somala aveva bisogno di difendersi. Il paese era povero, e le sue finanze non erano sufficienti per fare fronte a tutti e tre questi problemi. Le condizioni della Somalia peggiorarono. Come sempre dopo una sconfitta, questi eventi fecero sì che nella stessa Repubblica ci si lanciassero accuse reciproche; ciò causò una diminuzione della forza del Governo rivoluzionario, ed alla fine la sua dissoluzione.

Il regresso

Il fallimento della lotta per la liberazione della Somalia Occidentale, e la rottura tra la Somalia e i paesi socialisti, diedero nuovo impulso all’attività delle imprese private. La scarsità di valuta pregiata per lo Stato fornì una grande occasione al commercio privato, che la Rivoluzione aveva represso per i sette anni precedenti. Approfittando della valuta estera fornita dai Somali che lavoravano nei paesi del Golfo, i commercianti privati importarono le merci di cui il paese aveva bisogno e di cui vi era grande scarsità. I beni per i quali il Governo non fissava il prezzo arrivarono alle stelle; ma anche quelli a prezzo calmierato finirono al mercato nero che prosperava su questa scarsità, ed il loro prezzo divenne esorbitante, al punto che venne coniato il termine di prezzo *cir-mar*, cioè “arrivato al cielo”.

La Rivoluzione rimase stravolta per il fallimento della lotta di liberazione, e ritornò sul percorso seguito negli anni tra il 1969 e il 1977. Si vennero a sommare il disfacimento dell’amministrazione dello Stato, le difficoltà economiche e l’inflazione; ciò ravvivò le spinte al capitalismo, il tribalismo, la corruzione e il nepotismo che erano solo andati in letargo ma che non erano morti. Improvvisamente emersero nuovi gruppi di ricchi.

¹⁹ Riferimento al proverbio *Nin ciil qaba lagama adkaan*.

I funzionari efficienti che avevano gestito con impegno il paese dal 1969, ora persero il loro impegno e si stancarono delle campagne di *iskaa wax u gabso* e delle continue ispezioni. Divennero dei politicanti. Nella nuova situazione non poterono evitare di prestare ascolto alle lamentele delle tribù. Il tribalismo indossò abiti nuovi, e sembrò voler recuperare ciò che aveva perduto nel periodo in cui era stato represso. Era come il proverbio *Nimba waa mare mus ma kula koray?*²⁰

Lentamente ricomparirono i fenomeni contro i quali erano state emesse leggi molto severe, e che erano state messe in difficoltà, come il prezzo del sangue, le collette tribali, le assemblee e i pellegrinaggi di carattere tribale, i nomi e i titoli associati all'organizzazione delle tribù, le genealogie e i favoritismi di carattere tribale. Adesso era in base a considerazioni di carattere tribale che si presentavano le proprie lamentele e che se ne discuteva, non di rado con successo.

Se prima la Rivoluzione aveva reso tutti uguali nella povertà, ora si venne a formare un gruppo di ricchi di cui faceva parte la maggior parte dei leader del paese e alcuni commercianti. In questo breve periodo la corruzione superò di gran lunga il livello che aveva raggiunto quando iniziò la Rivoluzione. Ciò destò lo stupore e lo sgomento di tutti, soprattutto della generazione cresciuta sotto la Rivoluzione e di coloro che vi si erano impegnati duramente. Ci si chiedeva: "Si può essere sconfitti, ma non fino a questo punto!".

Il leader della Rivoluzione del 1969, Siyaad Barre, riconobbe questi problemi e il risorgere del tribalismo in occasione del decimo anniversario della Rivoluzione, e li sintetizzò con lo slogan "rinnovare la Rivoluzione" (*Laba-kaclaynta Kacaanka*).

Tuttavia, prima che si giungesse al decimo anniversario, un gruppo di militari tentò un colpo di stato il 9 aprile 1978. Questo fallito colpo di stato somigliava per molti versi all'"inganno di Canjeel-tala-waa" di cui fu oggetto nel 1909 la lotta indipendentista dei Dervisci somali. Il motto del giorno divenne: "Chi si è ribellato? E chi si è macchiato di crimini?" Gli stessi uomini che ieri avevano liberato Jigjiga dagli Abissini ora vi facevano ritorno come disertori schierandosi dalla loro parte. Nel 1979 attaccavano la nostra Repubblica sventolando la bandiera Abissina e avvalendosi della potenza sovietica!

Da questa guerra civile nacque la catena poetica *Hurgumo*, iniziata con il *gabay* chiamato "Maruuryo" nel quale Khaliif Sh. Maxamuud Siciid espresse la propria protesta nel 1979, attaccando con argomenti di forte carattere tribale i clan sui quali si basava la politica somala, e rinfocolando in maniera particolare i rancori legati ai falliti colpi di stato del 1971 e del 1978.²¹

²⁰ Lett. "A ognuno il suo turno, sono forse salito insieme a te sul cespuglio?" detta da un ragazzo precedentemente battuto quando vince nella lotta chi lo aveva sconfitto in precedenza.

²¹ All'inizio del 1971 fallì un colpo di stato che si trovava ancora in fase di organizzazione, e la Corte di Sicurezza Nazionale fece fucilare (3.5.1972) tre ufficiali (il gen. Salaad Gabayre Kediye, il gen. Maxamed Caynaanshe Guuleed e il ten.-col.

III. INTRODUZIONE

1. Scopo della *Deelley*

La catena *Hurgumo* ebbe una grande diffusione dovunque vivessero dei Somali, all'interno ed all'estero, nelle città e nelle campagne. La gente che per dieci anni non aveva potuto parlare di tribalismo, ed a cui era stato vietato perfino scherzare su questo argomento o informarsi sulla genealogia di una persona, si trovò improvvisamente in casa la cassetta registrata della *Hurgumo*. Nei componimenti di questa catena poetica si susseguono lamentele, incitamenti, accuse e controaccuse lanciate dalle diverse parti in causa. Vengono rammentate vecchie inimicizie e antiche vendette; vi vengono riesumati rancori di altre epoche. Non mancano gli insulti e le ingiurie, senza porre alcun freno alle parole.

Agli intellettuali questo genere di letteratura non piacque. In particolare, la gente colta di città ritenne che l'ideologia della *Hurgumo* fosse almeno di mezzo secolo indietro rispetto ai tempi. Per questo, tutti coloro che si consideravano poeti nazionalisti decisero di non prendere parte a questa catena poetica. Lo testimonia il fatto che dei 49 poeti della *Deelley* solo quattro hanno preso parte alla *Hurgumo*.²²

Divenne necessario eliminare dalla società il veleno che circolava al suo interno e che risvegliava le vendette tribali. Dappertutto ci si chiedeva: "Come possiamo farci qualcosa?" Non vi era dubbio che i normali discorsi non potessero risolvere alcunché.

Quando le poesie di *Hurgumo* inondarono il paese, il gruppo di artisti Waabberi, chiamato anche *Hooyada Fanka*, la "Madre delle arti", e i gruppi artistici delle organizzazioni nazionali ("Horseed" dell'Esercito, "Heegan" della Polizia, "Iftiin" del Ministero della Pubblica Istruzione, "Xusus" dei

Cabdulqaadir Dheel Cabdulle) accusati di esserne i promotori. Sei altri uomini vennero condannati all'ergastolo, e altri dieci a vari periodi di detenzione da 1 a 30 anni.

Il 9 aprile 1978 fallì invece il colpo di stato guidato dal col. Maxamuud Sheekh Cismaan "Cirro", nel corso del quale persero la vita ca. 100 persone, la maggior parte delle quali facevano parte dell'Esercito Nazionale, e 17 ufficiali che vennero fatti fucilare il 26.10.1978. Tra di essi vi era anche Cirro. Il modo in cui Cirro aveva organizzato questo tentativo di *golpe*, e la condanna a morte dei 17 ufficiali alimentarono forti inimicizie di carattere tribale. Altri 31 uomini vennero condannati a pene da 1 a 30 anni. Molti ufficiali disertarono. I 17 ufficiali uccisi furono: Cirro, Siciid Moxamed Jaamac, Ibraahim Maxamed Xirsi, Siciid Jaamac Nuur, Maxamed Axmed Yuusuf, Cabdisalaan Cilmi Warsame, Bashir Abshir Ciise, Cabdullaahi Xasan Nuur, Cabdi Cismaan Ugaas, Cabdiraxmaan Macallin Bashir, Aadan Warsame Cabdulle, Cabdullaahi Maxamed Guuleed, Maxamed Cabdille "Gorod", Cabdulwahaab Axmed Xaashi, Cabdulqaadir Geelle Cumar, Faarax Cumar Maxamed "Xalwo" e Cabdulqaadir Warsame Cabdulle.

²² *Hurgumo/Deelley*: coloro che presero parte a tutte e due queste catene furono Cali Cilmi Afyare, M. M. Yaasiin "Dheeg", Cabdi Iidan Faarax e Cabdulle Raage Taraawii.

Guulwade,²³ ecc.) lanciarono una campagna di iniziative culturali per denunciare il tribalismo. Tuttavia non ottennero un successo tale da distogliere la gente dalla *Hurgumo*, pur avendo a disposizione la Radio e i teatri del paese, insieme all'aiuto del Partito e dello Stato.

Dal 1969 al 1979 questi gruppi si erano impegnati nell'esaltare le iniziative della Rivoluzione. A dire il vero, alcune volte essi avevano mostrato alcuni esempi che denunciavano in maniera diretta o indiretta i difetti del Governo rivoluzionario, tuttavia sempre essi dovevano avere l'approvazione da parte della censura di Stato. Per questa ragione, gli artisti non trovavano mai il coraggio di criticare seriamente la Rivoluzione. Alla fine si divisero tra coloro che pur insoddisfatti del Governo rivoluzionario tacevano, e coloro che preferivano esaltarla soltanto; ciò fece perdere al paese la fiducia negli artisti. In particolare, il mancato successo della campagna lanciata da questi gruppi artistici contro il tribalismo fu probabilmente determinato dal fatto che non avevano la forza di presentare spettacoli che denunciassero agli occhi della gente il ruolo svolto dal Partito e dal Governo nell'incoraggiare la diffusione del tribalismo e della corruzione in ogni settore: l'economia, la cultura, la giustizia, la sicurezza, i servizi pubblici, ecc.

Per questo, era necessaria una iniziativa letteraria equilibrata che dividesse in maniera equa le responsabilità dei problemi del paese tra il Partito, il Governo e il popolo. Ciò che mancava era una denuncia imparziale di tutti i problemi esistenti, ricercandone la soluzione in un'ottica ispirata all'unità della nazione somala.

In generale il tribalismo risuscitò, ma fu la catena poetica *Hurgumo* ad aprire la strada alla letteratura tribalistica. Questo suscitò l'indignazione degli intellettuali nazionalisti. Tra di questi vi era il dr. Maxamed Aadan Shiikh, che a quell'epoca era il direttore della Sezione Ideologica del XHKS.²⁴ Sia per la sua cultura che per l'incarico che gli era affidato, era inevitabile che egli si sentisse disgustato da una così grave diffusione del tribalismo.

Decise di organizzare i poeti che ancora godevano della fiducia della gente e che il pubblico era disposto ad ascoltare. Tuttavia, la cosa non era semplice. I poeti infatti avevano bisogno della libertà di esprimere i loro sentimenti e le loro idee. Per questo, egli era preoccupato di due cose: (a) che i poeti prendessero i suoi suggerimenti e i suoi tentativi come delle direttive del Partito o del Governo, e che quindi non vi dessero ascolto; (b) di non riuscire a farsi garante dei poeti, finendo quindi per diventare la persona che li avrebbe messi nei guai con le autorità.

Questa situazione rese necessario che egli diffondesse tra i poeti in via ufficiosa l'idea di lanciare una offensiva letteraria contro il tribalismo. Per un altro verso, aveva bisogno di avvalersi dell'incarico di responsabilità che egli

²³ *Guulwade*: la milizia, caratterizzata dalle camicie verdi e il fazzoletto rosso, preposta al mantenimento della disciplina rivoluzionaria.

²⁴ *Xisbiga Hantiwadagga ee Kacaanka Soomaaliyeed*, il Partito Socialista Rivoluzionario della Somalia.

ricopriva nel Partito e della prossimità al Presidente per dimostrare di essere in grado di farsi garante dell'incolumità dei poeti.

Nei mesi di agosto e settembre del 1979, Maxamed iniziò ad incontrarsi separatamente con i poeti di cui si fidava - Yamyam, Hadraawi, Idaajaa e Gaariye - che facevano tutti parte dell'Accademia Nazionale delle Scienze e delle Arti. Della faccenda venne interessato anche Axmed Ashkir Bootaan, allora ministro per la Cultura e l'Istruzione Superiore (dal quale dipendeva l'Accademia).

Dopo essersi interrogati a vicenda per un certo periodo, ed aver parlato ancora solo in via privata della rinascita del tribalismo, emerse l'idea di preparare uno spettacolo teatrale contro di esso, libero dai vincoli della censura e dal modo strumentale in cui le compagnie teatrali del paese erano state usate fino a quel momento.

Tuttavia, si capì che non era possibile fare a meno del Partito e del Governo né per la necessaria approvazione né per i finanziamenti. Ottenere il consenso del Partito e del Governo era molto importante, perché entrambi avevano pesanti responsabilità nella rinascita del tribalismo e del malgoverno generale. Per questa ragione, sebbene Maxamed Aadan organizzasse le cose da dietro le quinte, ci si mise in contatto con Cabdulqaadir Xaaji Maxamed, allora direttore dell'Ufficio per la Mobilitazione del XHKS. Inoltre, Maxamed mise al corrente della questione il Presidente della Repubblica, Maxamed Siyaad Barre, il quale volle incontrare il gruppo che si era fatto promotore di questa iniziativa nel mese di novembre, invitandoli a proseguire nel loro impegno contro il tribalismo.

Quando tornarono dall'incontro erano tutti d'accordo sulla necessità di una opera letteraria nazionalista che potesse sostituire la *Hurgumo*, e che si opponesse al tribalismo. Fu deciso di mettere in scena un lavoro teatrale da far circolare in tutto il paese, e da pubblicare anche a stampa in maniera da raggiungere i Somali dovunque si trovassero. L'obiettivo di questo lavoro doveva essere:

- a) diffondere nel popolo uno stato d'animo che lo distogliesse dalla *Hurgumo*,
- b) denunciare di fronte al paese i lati negativi del tribalismo indicando la strada dell'unità e del senso della nazione, e infine
- c) suggerire il modo migliore per combattere il tribalismo, definito il nemico numero uno dei Somali.

Per rendere più concrete le idee che da tempo circolavano tra questo gruppo di intellettuali e i dirigenti dello Stato, soprattutto quelli menzionati in precedenza, nei colloqui che avevano avuto sia sul piano individuale che collettivo, si rese necessario stilare un documento che indicasse le principali linee d'azione. Ne fu incaricato Idaajaa, perché preparasse un promemoria.

Seguendo le opinioni dei colleghi, egli preparò quindi un documento di 5 pagine (25.11.1979) indirizzato al Responsabile dell'Ufficio Mobilitazione del XHKS, Cabdulqaadir Xaaji Maxamed. Lo scritto si componeva di una parte che

illustrava come questo gruppo vedesse il problema che veniva definito “la rinascita del costume e della letteratura del tribalismo”, sottolineando le preoccupazioni che ciò destava, e presentando il preventivo della somma di cui avevano bisogno per affrontare la questione.

Forse è utile riportare qui per i lettori le parti più importanti di questo documento, perché sono rappresentative delle opinioni dell'intero gruppo:

L'unità e il progresso

“... E' chiaro che per far conseguire il progresso a un paese come il nostro, è indispensabile dapprima far comprendere alla popolazione la nozione dell'“operare nell'interesse comune”, facendole capire che cosa sia la nazione e come sia diversa dal tribalismo. Al nostro livello attuale, è indispensabile che ciascuno partecipi alla costruzione del paese sia dal punto di vista economico che da quello ideale; ciò può essere realizzato agendo contro i sentimenti tribali che devono essere ridimensionati il più possibile, e riconosciuti come un pericolo che, se preso alla leggera, può rivelarsi mortale per il nostro progresso ...”

La Rivoluzione e il tribalismo

“... Non c'è dubbio che il Governo Rivoluzionario sia stato il primo governo di questo paese ad aver percepito la pericolosità del tribalismo e ad aver riconosciuto la necessità di combatterlo nella mentalità della popolazione. Nonostante non si possa sostenere che la campagna condotta per più anni contro il tribalismo sia stata coronata dal successo, pure tuttavia si è formata nella popolazione una certa idea che il tribalismo sia arretratezza e che sia necessario contrastarlo. Questa campagna ha fatto sì che la gente si vergogni di pronunciare apertamente i nomi tribali, che ciò sia dovuto al timore del Codice Penale, o allo sviluppo delle coscienze, o ancora all'azione di ambedue questi fattori ...”

La rinascita del tribalismo

“... Purtroppo il pessimo costume che noi credevamo fosse stato sconfitto, e la cui eliminazione era stata promossa nei dieci anni in cui la Rivoluzione ha governato il paese, è invece risorto soprattutto dopo la guerra del 1977 e il fallito colpo di stato. Tra i problemi che questo costume del tribalismo ci ha causato il maggiore è il suo impiego come strumento per cercare il proprio vantaggio, la corruzione, le tangenti, il saccheggio del patrimonio nazionale, l'assenteismo dal lavoro, ecc. Tutti questi sono fenomeni che aprirono la strada per la Rivoluzione, e quando quest'ultima impugnò la spada per combatterli, destò l'approvazione e il plauso della popolazione. Prendere alla leggera questi comportamenti può far sì che il sentimento positivo della popolazione nei confronti della Rivoluzione finisca, avvantaggiando i gruppi antisomali strumentalizzati dagli stranieri. Per queste ragioni, non possiamo fare a meno di fare ricorso a metodi razionali, e di mettere in evidenza la realtà indicando alla nostra gente dove siano i suoi veri interessi in un modo che essa possa accettare.

E' deprecabile che, a venti anni dall'indipendenza, si senta della poesia tribalistica composta dagli uni contro gli altri, che viene persino apprezzata da alcuni di noi. Oggi a quanto ci risulta ha superato i 16 poemi... Queste poesie hanno permesso che si parli apertamente di tribù e che ci si scherzi sopra. Vi vedo un passo all'indietro e un colpo inferto alla lotta che abbiamo condotto per ridimensionare l'influenza del tribalismo e per diffondere il senso della nazione. E' inutile denunciare le persone che hanno dato il via a questo tipo di poesie.. La cosa che va affrontata è come porvi rimedio, e su chi gravino le responsabilità maggiori."

La responsabilità dei poeti

".. Poiché il nostro popolo, in generale, è consapevole che il tribalismo è una carta oggi inutilizzabile, mi sono rivolto ai maggiori letterati del paese per discutere con loro il compito storico di salvare il popolo dall'ondata di dubbi e di guerra psicologica promossa dal nemico straniero, che strumentalizza a questo fine poeti che è riuscito ad allontanare dall'amore per il loro paese e dal senso nazionale. All'inizio del mese di ottobre di questo anno ci siamo incontrati con Maxamed Ibraahim Warsame "Hadraawi", Cabdulqaadir Xirsi "Yamyam" e Maxamed Xaashi "Gaariye", considerati poeti che tengono nelle loro mani le redini della poesia e che possono influenzare molte persone con le proprie parole. Mentre parlavamo della pessima situazione in cui è precipitata la letteratura somala, mi hanno detto che erano convenuti per far fronte a questa ondata di poesia tribalistica con una *catena poetica* che risvegli nella popolazione il senso nazionale e l'amore per il proprio paese ..."

La catena poetica e l'attività teatrale

"... Oltre alla catena poetica, nel corso della medesimo dibattito abbiamo deciso di procedere insieme e in maniera rapida alla composizione di un'*opera teatrale* il cui scopo sia quello di mostrare in maniera consona alla storia del nostro paese i livelli raggiunti dai sentimenti tribalistici e come questi abbiano sempre danneggiato il progresso generale del paese e il consolidamento dell'idea nazionale. Inoltre volevamo mostrare al pubblico della Somalia *in maniera persuasiva* le tragedie cui portano i sentimenti tribalistici, quando si indulge per molto tempo in essi... Vogliamo che questa opera teatrale sia diversa tanto nei suoi contenuti che nella sua presentazione da quelle cui il pubblico si è ormai abituato, e che i suoi punti salienti si imprimano nella memoria della gente, e vengano pubblicati, perché sia conosciuta in tutti gli angoli del nostro paese."

Il finanziamento dell'opera teatrale

"... Nel corso dell'ultima riunione nella quale abbiamo discusso del problema del lavoro teatrale, sono emersi i seguenti problemi: ... dove possiamo trovare i finanziamenti necessari? A che cifra devono ammontare? Se si trovano i soldi, quanto ci vorrà per andare sulle scene? E a quale gruppo di artisti se ne può affidare la realizzazione?"

Quando non avevamo ancora potuto dare una risposta a questi problemi, ci siamo incontrati negli Uffici della Presidenza, dove io ho riassunto le conclusioni raggiunte da noi quattro. Dopo questa riunione mi è venuto in mente, e l'ho comunicato ai miei amici, che l'Ufficio per la Mobilitazione potesse essere la fonte del finanziamento, o almeno indicare un altro organismo che si potesse incaricare della questione.

Dopo una prima valutazione, tenendo conto del livello qualitativo del lavoro, ci siamo resi conto che il finanziamento non avrebbe potuto essere inferiore a 122.500 scellini, suddivisi nel modo seguente:

i)	composizione e organizzazione	sc. s. 70,000/-
ii)	memorizzazione dei ruoli	37,500/-
iii)	produzione e addobbo delle scene	15,000/-
	totale	<u>122,500/-</u>

(Firmato: Axmed F. Cali "Idaajaa" - Mogadiscio, 25/11/1979)

Tuttavia, quando non avevamo ancora trovato chi finanziasse questo lavoro teatrale, Gaarriye compose il 10.12.1979 la prima poesia della *Deelley*, "*Dugsi ma leh qabyaaladi*" Idaajaa, che sedeva accanto a lui, si offrì di comporre la seconda, e ne recitò lì per lì i primi versi. Ma Gaarriye disse agli astanti che doveva essere Hadraawi a comporre la seconda perché era stato lui a fare il *halqabsi*, e pregò quindi Idaajaa di lasciargli il secondo posto. Fu in questa maniera che il componimento poetico di Idaajaa divenne il terzo della catena.

2. Il risultato della *Deelley*

E' opportuno chiederci se la catena poetica *Deelley* sia o meno riuscita a conseguire i risultati che si proponeva. Non tutti sono d'accordo su questo argomento. Alcuni ritengono che essa abbia deviato ed abbia suscitato risentimenti e vendette tribali, e che quindi non sia stata in nulla differente dalla catena *Hurgumo* che l'aveva preceduta. La gente che ha questa opinione sulla *Deelley* è colpita soprattutto dalle battute e dalle allusioni di carattere tribale, ma non ha preso in considerazione tutti gli aspetti della questione.

Dall'altro lato vi è gente secondo la quale la *Deelley* ha dato risultati all'altezza delle scopo che ci si era prefissati. Chi ha questa opinione pone l'accento su diversi elementi, che sono elencati qui di seguito.

1) Nel periodo in cui la *Deelley* circolava, la catena della *Hurgumo* venne interrotta, e la gente prestò attenzione alla sola *Deelley*. Lo attesta il fatto che la *Hurgumo* fu riaperta con le poesie dette *Ergo*,²⁵ dopo l'interruzione della *Deelley*, come si vedrà più avanti;

²⁵ Si tratta di cinque poesie che fanno parte della serie della *Hurgumo*, ma in maniera indiretta. Vennero composte da quattro persone diverse.

2) Le opinioni divergono sulle cause del ritorno del tribalismo e sul modo per combatterlo, ma tutti nella *Deelley* erano d'accordo che il tribalismo fosse il nemico principale della nazione somala, e che quindi fosse necessario combatterlo, perché incompatibile con lo sviluppo raggiunto dalla società somala nello scorcio del XX secolo;

3) La *Deelley* fu apprezzata da chi era disgustato dalla *Hurgumo*, pur essendo convinto che nell'amministrazione dello Stato e nel paese vi fossero molti aspetti negativi dei quali era necessario discutere per trovare un rimedio. In effetti dalla *Deelley* vennero non pochi suggerimenti che possono svolgere un ruolo importante nella lotta contro il tribalismo.

Esaminando la *Deelley* ci si accorge che il disaccordo verteva sulle ragioni della rinascita del tribalismo (seppure questo era mai morto!) e sul modo in cui porvi rimedio, in maniera non molto dissimile da quel che dice il proverbio *maan rag waa muducyo afkood* "la mente degli uomini è come le punte degli aghi" (che non riescono ad adattarsi l'una all'altra). Che vi siano opinioni differenti quando molte persone discutono degli interessi del paese è un fatto normale e di lunga tradizione nei costumi dei Somali, la democrazia dell'albero. Chi avesse pensato di poter giungere a un consenso su un argomento così vasto, può essere definito - nel migliore dei casi - una persona dal cervello poco aperto, o che distoglie lo sguardo dalle tradizioni della società somala.

E' fuori di dubbio che tutti gli intellettuali somali fossero concordi riguardo alla dannosità del tribalismo, ma dissentivano per quanto riguardava le cause e il modo di farvi fronte. Purtroppo però, il modo in cui le opinioni erano divise poteva essere interpretato, o per lo meno facilmente presentato, in termini tribali e nelle poesie stesse non mancavano elementi da addurre a conferma di ciò.

In generale, il risorgere del tribalismo era attribuito da alcuni al Governo, da altri invece al basso livello socioeconomico dei mezzi di produzione; da altri ancora era imputato a entrambi i fattori, il Governo e l'economia della società. In ogni modo, la *Deelley* divenne un banco di prova della democrazia introdotta dalla nuova Costituzione approvata con il referendum del 25.8.1979, ed entrata in vigore il 16.9.1979.

E' corretto vedere la questione come un dibattito nazionale nel corso del quale si discusse degli interessi del paese. Poiché l'interesse era comune, tutti dovevano avere il diritto di partecipare al dibattito. Ognuno diceva ciò che aveva in mente. Altra questione è il modo in cui ci si accusò reciprocamente di problemi tribali, in maniera metaforica o volgare, piena di ironia o platealmente offensiva.

Tuttavia non si può negare che tutti i poeti denunciassero a chiare parole i mali del tribalismo, scegliendo di combatterlo e di farlo cessare. Ciò deve rimanere sempre in mente a chi legge la *Deelley*, altrimenti correrebbe il rischio di perdersi tra le battute e i colpi bassi con i quali ci si rinfacciavano storie dei tempi andati. Se ci sono delle accuse, non devono essere rifiutate, perché è normale che ci siano delle accuse reciproche quando si parla dell'interesse generale. Il Governo e la società devono affrontare con coraggio queste

controversie. Le accuse possono essere giuste o ingiuste nei confronti della persona cui sono rivolte. Comunque sia, è bene sopportare il dibattito e che il giudizio sia lasciato al pubblico e alla storia.

3. Riferimenti letterari

Come si può vedere, i poeti della *Deelley* fanno continuo riferimento l'uno all'altro. A volte si citano per nome; altre volte il riferimento è fatto in maniera metaforica; altre ancora è fatto al di fuori di ogni regola letteraria, e vengono menzionate storie e battute sentite quando la gente si riunisce a masticare il *ciat* nei bar e nei mercati. E' stato Gaarriye ad iniziare la catena poetica della *Deelley*, il fraintendimento degli scopi delle poesie degli amici, e il ricorso a storie estranee all'obiettivo della catena. Se prendiamo per esempio la quarta poesia della catena, Gaarriye nel suo secondo intervento afferma che lui e Hadraawi erano stati minacciati. Disse:

Dib-ka-naaxa laba-kacay
Ama diradiraaluhu
Yuu inoo dardaar-werin
Dumbukheenna shiishka leh
Duwi maynno weligiis!

“I nuovi ricchi
O i delatori
Non ci devono minacciare
Il mirino del nostro fucile
Verrà sempre tenuto puntato!”

Ci si può chiedere a chi si riferisse Gaarriye dicendo che “non ci devono minacciare”. Poiché era stato lui ad iniziare la catena e Hadraawi, intervenuto con la seconda poesia, la pensava come lui, mentre nel terzo componimento non vi erano idee che potessero essere sentite come minacce, è evidente che Gaarriye si riferisse a fatti estranei a questa catena letteraria. In realtà, se si esamina la terza poesia della *Deelley*, è chiaro che esprimeva opinioni molto vicine a quelle di Gaarriye anche se alla fine il suo autore, *Idaajaa*, dissentiva sul ruolo che la poesia può avere nella lotta contro il tribalismo. Nella sua poesia, Gaarriye sosteneva anche che il tribalismo non sarebbe scomparso a forza di canzoni, invocazioni, maledizioni né di ordini. Disse infatti:

...
Ha la daayo iyo hees
Duco iyo habaar iyo
Amar dawlo kuma baxo
...

“Invitando ad abbandonarlo, o con canzoni,
invocazioni, maledizioni o
Con decreti del Governo lui non se ne va”

Ma Idaajaa non accettò questi versi; ritenne infatti che Gaariye alterasse deliberatamente lo scopo dei suoi versi. In seguito Idaajaa ritornò su questo argomento nella sua seconda poesia, che è l’ottava della catena, quando chiese a Gaariye:

...

Ha la daayo iyo hees
Dhaqan duugi kuma baxo
Maxaad uga dan leedahay?!
Deelleeyda baaqa ah
Adaa daw u bixiyee;
Ma daroori baa tani?
Hadda mayska deynnaa?!

...

“Che scopo hai quando sostieni che
Invitando ad abbandonarlo, o con canzoni
Un vecchio costume non se ne va?!
Gli interventi della *Deelley*
Sei stato tu a dar loro inizio;
Sono parole prive di senso?
Ora dobbiamo forse smettere?!”

Se si esamina il diverbio che scoppiò subito tra gli amici che avevano cominciato la *Deelley*, possiamo per un altro verso ricordare Yamyam (nr. 5 della *Deelley*), il quale mostrò di sospettare che vi fosse uno scopo diverso nel comporre quella catena, subito dopo aver udito la replica di Gaariye. Yamyam infatti pose come ritornello della sua poesia:

...

Nin waliba dan ka lehe
Duqdu yey i raacine
Deelleeydu waa shaxe
Aniguna hog baan degay!

...

“Tutti perseguono scopi diversi con te
Ma io non voglio essere sconfitto.
La *Deelley* è come un gioco dello *shax*
Anch’io ho fatto la mia mossa!”

In questa maniera l’avanguardia di intellettuali si divise subito. Nel periodo successivo, le battute e l’ironia andavano in un senso o nell’altro, ma la

realtà è che si erano formati due gruppi. Perché? Gli spettatori ritennero che il gioco della *Deelley* fosse una profonda inimicizia tra due gruppi che si scontravano. Per questo le battute e l'ironia divennero talora piuttosto violente.

Alla catena poetica della *Deelley* parteciparono uomini molto diversi quanto ad occupazione, livello d'istruzione e talento poetico. Tra gli artisti, i più numerosi erano quelli dei gruppi dei principali enti dello Stato. Questa diversità ha fatto sì che alcune poesie fossero di bassa qualità, cosa che si sarebbe potuta evitare anche continuando ciascuno ad esprimere liberamente le proprie idee.

4. L'interruzione della *Deelley*

Quando ci si accorse che il gioco si stava facendo pesante e che produceva ostilità e inimicizia, una grande preoccupazione colse chi aveva dato l'avvio alla *Deelley* e chi l'aveva incoraggiata. Il più preoccupato di tutti era il Dr. Maxamed Aadan, il quale aveva garantito l'immunità ai poeti che avevano iniziato la catena poetica. Inoltre, egli era stato nominato Ministro dell'Informazione e il 40 per cento di coloro che erano intervenuti nella catena di poesie appartenevano alla Kooxda Waabberi, una compagnia artistica del Ministero. Fu pensato di fermare la catena con l'aiuto dello stesso gruppo che l'aveva iniziata. Mentre si rifletteva al modo migliore per interromperla velocemente, furono fatte diverse proposte. Tra di queste vi era quella di terminarla con una nuova poesia che dicesse *Deelleyda waan xidhay* "Ho chiuso la *Deelley*" o *Deelleyna noo xidhan* "Anche la *Deelley* per noi è chiusa", ecc.

Ma ci si accorse subito che forse questo non sarebbe bastato a fermare questa catena poetica finita fuori controllo, perché era possibile che qualcuno componesse un'altra poesia che diceva *Deelleeyna waan furay* "E io ho riaperto la *Deelley*" o *Deelleeydu way socon* "La *Deelley* prosegue".

Un'altra proposta fu quella di annunciare ufficialmente alla radio e suoi giornali la fine della *Deelley*. Ma fu obiettato con questa domanda: "Obbediranno?" e "Non è possibile che la catena prenda nuovo impulso da un'interruzione così ufficiale?". Sebbene si cercasse di fermare la *Deelley*, essa proseguiva. Il Governo incaricò della questione il capo della NSS (il Servizio di Sicurezza Nazionale), che allora era Axmed Saleebaan Cabdille. A questo punto la situazione costrinse Maxamed Aadan a salvare i poeti somali, sia quelli dipendenti dal Ministero che gli altri.

Alla fine, nel Comando regionale NSS del Benaadir si riunirono Axmed Saleebaan, Axmed Ashkir Bootaan, Maxamed Aadan e i quattro intellettuali che avevano dato inizio alla catena della *Deelley*. Fu deciso di interrompere ufficialmente la catena, e che coloro che vi avevano partecipato fino a quel punto non sarebbero stati perseguiti penalmente, mentre chiunque l'avesse continuata con nuovi componimenti non avrebbe goduto di alcuna immunità. Il 4 aprile 1980 fu tenuto un incontro al Teatro di Mogadiscio, al quale vennero invitati artisti dei maggiori gruppi a livello nazionale, soprattutto coloro che avevano partecipato alla catena della *Deelley* e che in quel momento si trovavano a Mogadiscio. Come invito a quell'incontro venne distribuita la seguente lettera:

Mogadiscio, 1.4.1980

Oggetto: *Importante incontro letterario*

Noi compagni:

1. Maxameed Ibraahim Warsame “Hadraawi”
2. Cabdulqaadir Xirsi Siyaad “Yamyam”
3. Maxamed Xaashi Dhamac “Gaarriye”
4. Axmed Faarax Cali “Idaajaa”

dipendenti dell’Accademia delle Scienze, delle Arti e della Letteratura, ti invitiamo a partecipare a un importante incontro letterario che avrà luogo presso il *Centro per la Letteratura e lo Spettacolo*, nel corso del quale si discuterà delle poesie della *Deelley* che sta circolando nel paese in questi giorni.

Al summenzionato incontro, cui abbiamo invitato tutti gli autori che vi sono intervenuti e che sono presenti a Mogadiscio, prenderanno parte anche i Ministri dell’Informazione e dell’Istruzione Superiore, oltre a altri poeti che non sono intervenuti nella *Deelley*.

Per questa ragione, ti preghiamo di venire il *4 aprile 1980*, alle ore 10,00 antimeridiane.

Grazie
(Firme)

All'incontro parteciparono in molti. Da parte del Governo sono intervenuti il ministro dell'Informazione, il dott. Maxamed Aadan Shiikh, e quello della Cultura e dell'Istruzione Superiore, Axmed Ashkir Bootaan.

In quella occasione Maxamed Aadan Shiikh chiese agli intellettuali di interrompere la *Deelley*, adducendo come motivazione che essa aveva deviato dal percorso giusto, e che aveva finito per imboccare una strada che rischiava di dividere gli intellettuali del paese e gli amanti della letteratura, oltre ad essere ben poco utile nella lotta contro il tribalismo e le idee antinazionali. Spiegò ciò che ci si era aspettati dalla *Deelley*, e quello che invece essa era diventata. Disse inoltre con chiarezza che il Governo aveva ritirato il suo appoggio, e che la sua tolleranza non ci sarebbe più stata in futuro.

Per quanto sia fuori discussione che a quel punto la *Deelley* si fermasse, pure non è affatto certo che la causa della sua interruzione sia stata solamente questa richiesta da parte del Governo, e non piuttosto un suo esaurimento interno, e che quindi le autorità siano intervenute quando la catena poetica era ormai stanca e prossima alla propria conclusione.

Se infatti si esamina il numero dei componimenti poetici e quello dei loro autori, si può notare che molti erano intervenuti più volte, avendo quindi modo di esprimere diffusamente quanto avevano da dire. Né si può dimenticare che non era facile trovare il coraggio di portare avanti la catena poetica, quando il Governo aveva dichiarato che non ne avrebbe tollerato la prosecuzione. Ad ogni modo, sia che la *Deelley* si fosse esaurita da sé, sia che gli autori fossero stati intimoriti dal Governo, a quel punto la catena poetica si chiuse.

E' vero che alcuni componimenti presentavano difetti tali da poter indurre i responsabili del Governo a fermare la *Deelley*, tuttavia in generale le poesie che la compongono sono di grande valore. Sotto la superficie dell'acqua si scambiano colpi, si fanno ironie feroci; alcune volte lo scherzo diventa pesante. Talora viene giocata una partita appassionante da vedersi, altre volte vengono scambiati enigmi e indovinelli; altre ancora viene fatto ricorso alla scienza degli astri, al *faal*²⁶ e ad altre pratiche tradizionali di divinazione. Non mancano i vanti, le maledizioni e le minacce. Vengono impartite lezioni difficili a cogliersi per un estraneo, come spesso avviene tra maestro e allievo. Ma ciò non impedisce che le opinioni di ognuno degli intervenuti vengano dichiarate apertamente. Alcuni mostrano il proprio valore con il numero dei componimenti poetici e la quantità dei propri versi, altri con la qualità e la profondità della propria poetica.

Il senso generale della *Deelley* è però quello di fornire diverse risposte a queste domande: che cos'è il tribalismo? perché è pericoloso per la società? è morto in passato? e se era morto, cos'è che lo ha resuscitato? è possibile che tribalismo e senso dello Stato convivano?

²⁶ Cf. nota 1.

Torna in mente una canzone composta negli anni '60 da Cali Sugulle "Dun-carbeed", il cui significato è sintetizzato nei versi seguenti:

Dab iyo dhagax
Layskuma dhuftee
Kala dhawraay
Wax ka dhigan gobanimada
Qabiil dhex galee
Kala dhawraay

...

“Il fuoco e la pietra
Non vanno messi insieme,
State attenti!
Dentro a ciò che doveva essere la libertà
Si è infilato il tribalismo,
State attenti!”

...

Questa denuncia della *Deelley* contro il tribalismo è accompagnata da numerose critiche nei confronti dell'amministrazione dello Stato a tutti i livelli, da quelli più alti a quelli più bassi.

La denuncia più pesante riguarda la crescita delle disparità sociali degli ultimi anni, e i responsabili del ritorno del tribalismo. Tuttavia non vi è disaccordo sulle due questioni che avevano dato spunto alla nascita della *Deelley*, cioè “la pericolosità del tribalismo e la necessità di combatterlo”. Su questi due problemi non ci furono divisioni.

Noi abbiamo cercato di premettere a ciascun componimento una nota introduttiva sulla storia del suo autore e sulle poesie cui egli fa riferimento, ma chi vuole cogliere appieno il significato della catena poetica *Deelley* farà bene a incominciare dall'inizio seguendola con attenzione fino a quando non raggiungerà la fine. Solo una lettura sistematica può infatti dare una idea compiuta del significato di ciascun componimento poetico, e del senso generale di questa catena letteraria.

Mogadiscio 1989

Axmed Faarax Cali “Idaajaa”
e
Ibrahim Cawed Moxamed “Khoodi”

TAXANAHA SILSILADDA

MAANSADA DEELLEY

IV. TAXANAHA SILSILADDA

1. DUGSI MA LEH QABYAALADI

Maxamed Xaashi Dhamac “Gaariye” 1

Sadar 122

10.12.1979

Gaariye wuxuu ku dhashay Hargeysa 1949; waqtigii Deelleyda wuxuu ahaa aqoonyahannada Akademiyada. Wuxuu ka mid yahay raggii qaybta wacan ka qaatay Siinleyda. Suugaantiisu aad bay u badan tahay, hase yeeshee, fursad wacan uma helin inay ku baahdo dadweynaha oo idaacadda iyo masraxa ay ka baahdo. Waxay ku eg tahay saaxiibbada iyo indheergaratada suugaanta danaysa.

Maansadan uu ku furay silsiladda Deelleyda wuxuu si guud ugaga warramayaa dhibaatooyinka iyo naafooyinka ay qabyaaladdu u geysatay Soomaalida. Wuxuu ku doodayaa in “daaddihiyayaasha iyo maamulku ay sabab u yihiin soo noolaanshaha qabyaaladda”. Laakiinse wuxuu maansadiisa ku gunaanadayaa inuu nabarkii damqay, uusanse weli dawadiisii helin. Warankiisa dib ayuu u kaydsaday. Dagaal waa gelin dambe.

dig dhe deelka maansada
tixo dur iyo daabac ah
isku duubni wadareed
ha ka dudo shan-xuubluhu!
arrin waa la digarogay
doonyihii la raran jirey
markab baa ka daba yimi
cirka haadda duushaa
ka duudduubte samadii
waxa helay dayuurado
deja baalashii yidhi
daacuunki firidhkiyo
daaniyihii dhaqaalaha
rag duraa ku soo baxay
kuwa daafka fidyiyo
dableyaasha dhimanow
digtoonaada way kane!
afartaa docdaa mari

dersigaygu waa meel
taariikhda duugga ah
waxan ugu hor daabacay
xil damiirku qaadiyo
waa faral dushayda ah
qalinkiyiyo dawaaddaa
inaan fuliyo ii diray

nin qabyaalad doojoow
doqonniimo waa cudur
haddii aad dux leedahay
bal docdaada uun eeg
inta dumar agoomo ah
inta darib nin lagu cunay
inta duul ku qaran-jabay
Waxan uga dan leeyahay
Debec¹¹ yaa lahaayeey

maxaa degel ku baabba'ay?
maxaa dhacay umula-doox?
anigaa nin dooriyo
anigaa wax dumin kara
maxaa beel ku damug tidhi?

dulbaaxdiina loo wadhay?
darka iyo xareed iyo
daaq laysu qoonsado
dirirtiyo colaaduhu
maxay haad dibbiriyeen?
islaan wiilki laga dilay
dugayeey maxay tidhi?
dadab iyo aroos iyo
aql labo-daryaaale ah
maxaa daaha loo rogay?

waxan uga dan leeyahay
sumad iyo dirsooc iyo
qofkii duuf ku nooloow
Alla-doori baad tahay
Soomaali waa duud
dakan-qabe ha joogee
waa ul iyo diirkeed
deris iyo tol wada yaal
nin danlaana kala gura

qabiilkii dorraad yiil
isticmaarki baa dumay
shalay daba-ka-naax iyo
dibbutaati¹² baa waday
maantana dillaal iyo
dibbir baa ku xoogsada
waa dabin qarsoodi ah
ummadday ku dagayaan
qolo-qolada loo degay

kama dhalan dadweynaha
ragga dacarta huriyaa
waa kooxo duumo ah
daaddihiyeyaashiyo
maamulkay ku duman yiin
qaar baa dagtoorro¹³ ah
digriigoodu¹⁴ madhan yahay
qaar baa durbaanna leh
oo daacaddii jaray
darna waa hagoogtaan
waa deniyo waaweyn
isku soo dabbaal oo
waa dabaqad maal jecel
waxa loo dig leeyahay
dhididkayga dahabka ah
sidii loo duddubin laa!

afartaa docdaa mari
dugsi male qabyaaladi
waa dararta baahida
waa astaanta dib-u-dhaca
waa boog dalooshoo
dadka maanka kaga taal
dirxi qudhun ku nool iyo
waxa fadha nin daallin ah
damqa oo ku joogsada
balse diradiraaloo
dabka yaad u sidataa?
yaad daafacaysaa?
haddii uunku kala dido
yaa dulinka kaa layn?
dibjir iyo nin xoolo leh
dembii-laawe iyo tuug
docdoc weeye shicibkuye
yaad daawo leediin?

waxan uga dan leeyahay
haddaad duullimaad tahay
riddo waa u meel dayo
doxoryohow abtiriyaa
armaad dogobka qiiqa leh
derintaad ku huruddiyo
dushaaduunku hurisaa?

afartaa docdaa mari

tixdu way dagaal timi
waa daabbad aan baqin
cilmi baa u diirad ah
durba gumuci koowaad
waxay daartay nabarkiyo
waxa doogta ugu wacan
dawadiise may helin
kuwa ararta daajiyo
rag baan ula dan leeyahay
Deelleeydu waa kow!

2. DAALACAN

Maxamed Ibraahim Warsame “Hadraawi” 1

Sadar 206

11.12.1979

Hadraawi wuxuu ku dhashay Gobolka Woqooyi 1943. Xilliga Deelleyda wuxuu ahaa Agaasimaha Waaxda Fanka ee Akademiyada Cilmiga, Fanka iyo Suugaanta. Waa ninkii silsiladda Siinley ku bilaabay heestii ahayd: “waan soo socdaa kow dheh”.

Inkastoo uusan marna ka mid noqon kooxaha fanka ee hay’adaha dalka, misna heesihiisu aad iyo aad bay caan u noqdeen toddobaatameeyadii, idaacadahana aad baa looga saari jirey.

Maansadiisan “daalacan” hordhaceeda iyo gebagebaheedaba wuxuu ku hal-qabsanayaa Gaarriye, isagoo ka codsanaya inuu sheekada dawiyo. Maansadu waxay tilmaamaysaa kooxda maalqabeenka ah oo cusub. Hadraawi wuxuu saluugsan yahay qaybihii uu Siinleyda ku yiri: “ha saluugin qaybaha, qalin baa saxeexee!”.

ma da' furin ogaalkay
xaska dabada maan gelin
derejada ilhaankiyo
hibadii dalaysnayd
uma dhiibin duudduub
weli dalawadaydii
doobigeedi may gabin
dib u dhigasho mooyee
wax isdoorshay may dhicin

afartaa xan durugtiyo
danni jira wax-sheeggi!
rag hadduu dagaal galo
danta guud xaggeediyo
u dareero fuullaan
ashkir deddan badiyaan
xakamaha la doontaa

duullaanka kama hadho
Gaarriyoow duggaalkiyo
shaxda damalka taallee
daawashiyo cayaarba leh
sirmaqabe ku diirsaday
aniguna hog baan degay
digba waa digteedee
Deelleydu waa laba!

afartaasi waa duud
arrin wadata diirkeed
dulmar gabaygu leeyahay
marka dooddu kulushahay
daldalloollo muuqdaan
doogaha qabiilkiyo
dacar iyo ladh soo kaco
nabarradu dillaacaan

dadku kala qaloodaan
marka dhidar ku daaddego
booraan dahsoon oo
hilbo laga diqoodoo
damac beelay yaalliin
dabadeedna uuskiyo
duufkiyo xumaystii
dibadda ula soo baxo
dadku shaamarreeraan
neecaw dellegan oo
doorsoontay uriyaan
waxan ahay dareenkii
noqon jiray daruurtee
sida roobka di'i jiray
dalka wada dhammayn jiray!

indhoweyto daaf iyo
cudur daansha socod oo
duulduulay baa jiray
daacuunse maahee
asal tira ma-doorshuhu
daraygay abuureen
ma ogtahay nin doorkiyo
inta neceb dirsoocce
derejaysa qarankiyo
durdurrada aqoontiyo
qalinkiyoo dawaaddiyo
Deelleeyda curatiyo
innagaa ka daba tegi

durbaankay tuntumayaan
dawankaynu sidannaa
sida danab u baabbi'in
dugsadaha qabiilkiyo
dib-ka-naaxa shac baxay
digarogashadeennii
iyo dawladnimadii

dib inay u celiyaan
qorshahayga kuma darin
nin kastaa ha duudsiyo
ama dala'si haw xado
ama duurka haw dhigo
ama dabinno haw dhigo
ama duhur ha weeraro
ama dadab ha dhaafsado
gobannimadu waa degel
dayax iyo iftiin nool
dumi mayso weligeed
anigaa dabka u sida
daljirkeedi baan ahay!

ninka xagal-ka-daac iyo
goldaloolo iga hela
isagiyo digtoonkii
anigiyo dagnaantay
taariikhdu duuggeed
diiwaanka qarankiyo
wixii deeqda ii qoran
dirirtiyo rogaalkay
dahabka iyo maadhkiyo
lacag aan dur wadan oo
laba daabac sidatiyo
dalagga iyo beeraha
dacallada shabeelliyo
webiyada dugsanayee
dambarsada labeentee
dirirradu habaaskiyo
dusha sare ka maydhaan
daaraha casuustiyo
kolba midab la doortiiyo
diibka lagu marriimee
shanta Daadsan¹⁵ yaalliin
hanti aan dal dheer iyo
laga keenin dibadaha

karti iyo dadaal iyo
dabra lagula soo bixin
duullaanna loo eglin
duco waalid soo hoyn
carshigana ka soo degin
deeqdaa la yaabka leh
ninka weel darsanayee
digashada saboolkiyo
ku darsaday badheedhaha
miyaan eedi daba ool?
godobtiisu dedanaa

bulshadeennu waa duul
daacad iyo xishood badan
dun xariir ah weeyaan
cidna uma darraadaan
dar Allay ku dhaqantaa
dareen waw dheg weyn tahay
ogoow doqonse maahee!
qofka maamul dalabliyo
dabbaal-joogto hoosiyo
dibindaabyo ugu maqan
degdeg uma tilmaamaan
nabar kulama duulaan
dib bay ugu muddaysaa
dulmigiisu waw kayd

afartaa dun quruxliyo
diillimaha biciidkiyo
dildilaha farshaxankiyo
sida delebka maw dhigay?
mid kalaase ii dihin
weli dooddu ii furan
maansadan¹⁶ dabayshiyo
duufaan sidiisii
dalandool u socotee
dalladdii qabiilkiyo

xidhan waranki deebaan
laga riday daboolkii
laga gado dukaammada
miyaan xeer dabbaaliyo
sharci laba-dibleeyiyo
dar u qaybsan loo hayn?
toloow “daaya” yaa yidhi?
duumada xanuunka leh
kuwa luuqda dabo-dhigay
dembi miyaanu qabanayn?

dulucdiyo ujeeddada
runta aan u daaddego
duxda hadalku waa “hee!”
inta gaajo door tahay
derbi tahay laxaad weyn
dufan-jecsha ururtiyo
debno-leefta tarantee
dooran maanta soo baxay
waxan ay daldalayaan
danyartiyo saboolkuna
dingaraaro jii faan
dadku kala sarreeyaan
in qabiilku dabar go’o
ama dumo ha eegina
cilmii diiddan baa jira

deegaanta noloshiyo
darantiyo samaantana
ninkii doonayoow taa
daw loo maraa jira
ummad yahay daryeelkaa
isku duubnidaa iyo
adigiyo dadaalkaa
dawadaadu waa taa
dhan hadday ka debecdana
gabbalkaa dam weeyaan!

ma dardaaran baa hadhay?
deexashada tusaalaha
ama talada deeqda ah
miyaad dood ka leedahay?

geenyadaydi daalacan
dabar saari maayee
dibso aan idhaahdoo
dagagaro ayaamee
sumalkii darbane mee?
dalandaliska naylaha
doonnanteenna boqorka leh
Deelleeyda baaqa ah
darka laaska beeshiyo
duunyadu isugu timi
dalbashada wadaantiyo
adaa doojinteediyo
haya dawliskeedoo
dunqulaalka xanankiyo
dogobka iyo huudhiyo
waxad tahay bir-daaqeen
ardadiisa dooddiyo
deeqsiya hadalkee
sengahaagi doolaal
mar labaad ha dananee
majaraha u sii daa
sheekadu ha durugtee
dawi Maxamed Xaashoow
aniguna ku dayashada
haddaan dayro kaa dhigo
anaa daawadii furay
weynoo dantaas guud
deelka xeel la’aaneed
carrab dalab la’aaneed

3. DAAHYADA AQOON-XUMO

Axmed Faarax Cali “Idaajaa” 1

Sadar 181

15.12.1979

Idaajaa waa qoraa ka tirsan Akademiya Cilmiga, Fanka iyo Suugaanta. Wuxuu ku dhashay Gaalkacyo 1947. Qoraalka kutubta iyo barnaamijyada uu idaacadda Xamar ka tebiyo ayuu ku caan baxay, suugaantiisuse waxay caan ku tahay saaxiibbada iyo indheergarada.

Silsiladda Deelley wuxuu ku leeyahay labo riddo. Tan hore wuxuu ku hal-qabsanayaa Gaarriye. Qabyaaladda wuxuu ku tilmaamayaa geed damal ah oo aan si sahlan lagu legdi karin, maadaama rag waraabinayaan doog iyo diraacba. Hase yeeshee, sida laga arki doono maansooyinka dambe, arrinta “damalka” waxaa loo qaatay si uusan ula jeedin, oo aan daw ku ahayn murtida qaybaha kale ee Deelleeydiisan.

Wuxuu Idaajaa ina weydiinayaa su’aalo badan oo ku saabsan soonoolaanshadda qabyaaladda. Gunaanadkana wuxuu leeyahay: anigu kuma godladee, qabyaalad ninna yuusan isugu kay hallaynin”. Daahyada Aqoonxumo waxay aad ugu fikrad dhowdahay labada maanso oo Gaarriye iyo Hadraawi.

Gaarriyoow dabuub gabay
jiifto dawga loo maro
ereyada hal-doorka ah
debin hore ha joogtee
dar yar oo hannaanshiyo
adigaa durbaankiyo
waayadan dafkuu sida
adigaa dareen kulul
murti weyn ku daabaca

aniguna ma – duuloow
inkastoon la ii dirin

dadku aanu igu baran
madal loo dareeriyo
laygu daawan ururrada
dagaalkaad bilowdiyo
Deelleeyda furantaa
i duqlaalnaysee
bal aan maro dariiqaad
maansada u doortiyoo
dulucdiyo ujeeddada

taa dabraye mid kale hoo
dul-ku-hooryo weeyee
bal aan hoos u daaddego
damalkaad istiri leged

ku hammiday inuu dumo
duq gaboobay weeyoo
gudin quri ma damaqdoo
duul barbaarinaayaa
diraacaha gu' iyo dayr
la dul taagan dheef iyo
biyo uu ku dararoo
dacallada ku fidiyoo
dibindaabyo gaartiyo
duullaan ku baxa iyo
dacatiga ka dhawroo
weligoodba daafaca
daryeelkiisa guudnimo
duhur nool u joogoo
aan abid ka daalayn
mana taag darree garo!

waayaha dib ugu noqo
doorkii Tima-caddeed¹⁷ garan
in dadkiisu tabar galo
dibudhaca ka doogsado
ninkii deelka maansada
ku dagaali jiray oo
doodda keligi waday iyo
ninkii dananka weynaa
waa ragguu ku daayacay
danihii naftiisoo
kolkay diiri waayeen
yiri: waa dix-dhagaxeed
taa dabraye mid kale hoo
dul-ku-hooryo weeyee
bal aan hoos u daaddego

nin dan yari ma shidayee
dhuxushii daboollayd
ayaa saaray dogobbada
xaabada ku sii daray?
waa maxay dabayshiyo
duufaanka yimi oo
dambaskii ka qaadoo
dusha keenay dhamacdi?

dingaraaro iyo halis
kolkuu naga durduuree
qallacadiyo doobbada
da'roontii ku laayoo
ku danqaabay dumarkoo
wada daadshay maqashii
awrkaan dabreen xiray
aan qoraal ku daabacay
daabbad jaan inuu yahay
ayaa doogga karantiyo
dareemada ku waabshoo
yaa yiri: ku daaq nabad?

cudurkaan dahaayiyo
dacartaan hakinayee
aan lahaa bal doondoona
ilaa iilka loo diro
dawo aan ku dhaydhayo
dildillaacu waa maxay
nabarkii ka daahiray?

iga daa sarbeebtiyo
hadallada daboolane
anshaxaan la dirireen
gu'yaal hore inaan dilo
dubaaqayga geliyiyo
qabiilkaan dareensaday
ayaw daahay buulkii?
luxudkii ayaw degay?
ayaa kiciyey doogtii?
jawaabaha duxdoodii
adigaa daleeyoo
dahaarkii ka qaadaye
xaa dabaraye mid kale hoo
dul-ku-hooryo weeyee
bal aan hoos u daaddego

wax-ma-garadku dawgaan
raacee an door biday
dano seeg ha moodoo
doqonniimo haw filo

taasi ima damqaysee
waxay doodi iga tahay
ninka igu deyaayee
iga dooni hayb-hayb
inaan ugu dubaaxshiyo
inuu diirku ii naxo
amaan ugu digiigaxo
imminkaan u deexane
maanigaa dammane iyo
noqda duunyadoo kale?
duddo boqol ah maanaa
tolweynaha ku doorsada
ilbaxnimada lagu diday
maanigaa dufooboo
dawga toosan daba mara?
maanigaa nin igu dan ah
ka dulmiyey ku eegtoo
daafaha ku nabad gala?
taa dabraye mid kale hoo
dul-ku-hooryo weeyee
bal aan hoos u daaddego

dabuubtii Qamaan¹⁸ iyo
Deelleeydi² Cali-dhuux¹⁹
waayo laysku dabar jaray
dammanaansho awgeed
maanigaa ku diirsada?

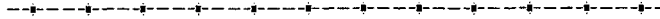
maahmaaho duugoo
kala didiba mooyee
duluc aan lahayn iyo
carrab dalab leh oo dilan
maanigaa damiinoo
wax dellegan sidiisii
Suubban²⁰ iyo dirkaygii
ugu duuga looxyada?

dabro-weerarkii hore
dagaalkii Walwaalee²¹
Duumaale²² berigii
dirirtii la eediyo
Daawad¹¹ gulufki lagu helay
barbaarkii ku dabar go'ay
mindhaa magaca diric iyo
danab uma aqoonsado
dibnaheeda kuma tiro

Beyddan²³ daahir weeyoo
hooyo Deeqa²⁴ mooyee
waa dadab an kala garan
Dalmar²⁵ iyo Darmaan²⁵ oo
cadawgeeda ugu daran
waa gaajo dubatiyo
oon hurdada u diidiyo
kolba ka u darraadee
daahyada aqoon-xumo
maanigaa ku duuboo
ababkeeda dila oo
abtirsiino dacar iyo
door weeye reer-hebe
ka durduura waabay!
mindhaa doorashada guur
duulkaa ka dooniyo
qoladaa ka soo durug
dareenkeeda kuma rido
mindhaa ruuxna kuma diro!
durdurrada aqoontiyo
mindhaa doogga qaranimo
deegaanta ubaxa leh
fekerkeeda kama duwo

Waxaan ugu dambaysiin
ama aan ka digayaa

ku dabbaali heestaba:		danti-mooge liitiyo
hadduu hadalku daawiyo		nacas danab u rogi karo
duul dhegaha laga xiray		nin dayoobay hagi karo
deeq garasho siin karo		dabro-celiska maansiyo
laab dacastay waa hore		jiiftada bal daabaca
kol labaad dalayn karo		daaddihiya maansada!



4. COLKA WADHAF MA LAGU DEYEY?

Gaarriye 2

Sadar 114

1.1.1980

Gaarriye warankiisii labaad buu durba soo ritay, inkastoo aan saaxiibbadiis mooyaane weli cid kale ka soo qaybgelin silsiladda. Wuxuu misana ku hal-qabsanayaa Hadraawi isagoo leh: “mar haddii deni iyo danyar loo kala baxay, waxaa ina xigta danyarta”. Waa maanso sarbeeb badan saldhiggeeduna uu yahay in qabyaaladdu ayan marna ku baabba’ayn hees, duco, habaar iyo amar dawlo midna, inta dhaqaaluhu liito, dadkuna uu kala sed roon yahay oo aan loo sinnayn saboolnimada ilaa laga wada gaaro hodonnimada la higsanayo.

Waxaadse moodaa inuu tixraacayo sheeko ka baxsan maansada Idaajaa kolka uu ka hadlayo “dardaarwerinta” uu uga digayo Hadraawi.

dood wali tixraaceed		dib-ka-naaxa laba kacay
daad waliba taagtii		ama diradiraaluhu
duddo wali yagleesheed		yuu inoo dardaarwerin
sabo waliba daaqeed		dumbukheenna shiishka leh
damiir wali canaantii		duwi mayno weligii
dawan waliba yeedhii		dad hadduu istoydana
dacar wali hulaaqeed		danyar baa sokeeye leh
Deelleydu waa shaxe		dugsigeennu way-yaga
ninba waa godkuu dego		ifkaan daaray waa kaa
dig dheh faraski doolaal		dalka iyo Jabbuutiba
mar labaad ha dananee		ragga iga dambeeyaa
Hadraawoow ku soo durug		hadba dogob ha saaree
malmal iyo dabqaad hoo		colka wadhaf ma lagu dayey?
ila didi abeesyada!		

deji oo rogaal celi
dulmar weeye ee garo
kadantii duqeedii
lagu yidhi rug baa diley
ee aan ma-diiddada
garan duur-xulkeedee
dhaqso loo dumaalee
dadabtiyo arooskii
iyadoo dabbaaldeh ah
ninkay duugtay soo galay
ma inay isdooxdoo
shaamarreer dayowdaa?
waxaan uga dan leeyahay
cirka danab ka soo dhacay
dabka fiday kamuu iman
digaa hoos ka noolayd
degdeg iyo habsiinana
mid kastaaba duuggii

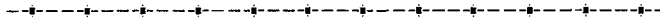
afartaa dheh Deelleey
deji oo rogaal celi
gabbaal dumey habeennimo
dayixii cadceeddii
inuu damiyey moodee
Carshigeedi degayee
isagoon digniin qabin
kolkuu waagu daalacay
casilaadda loo diray
ma inuu dudaayoo
hadba doc isku qaadaa?
belo waa dambaysaa
durba fadalku waa maxay?
nin muraayad daawaday
foolxumo isdiidsiin
kuma doorin karayee
ma inuu dillaacaa?
duxda hadalku meel lehe

dusha boogta laga dhayo
aan mililka loo degin
dawadeeda lama helo
darbadii qabiilkiyo
hadduu doogtay nabarkii
gacantii wax duugtaay
dufan baad u baahnayd

afartaa dheh Deelleey
deji oo rogaal celi
maska xuubdillaacsaday
dabarkiyo mareegtii
dar Ilaahay uma furan
goortuu ris daaqee
dibbiruu maqaarikiyo
ka dallacay hugiisii
waa duluc ujeeddo leh
war jiraa dareenkii
danyartaay wax garadkaa
intaad tahay darkaa wadhan
ee layska dawdabo
darxumada ku nooloow
anna aan dagaallamo

afartaa dheh Deelleey
deji oo rogaal celi
xididdada dawaafka ah
ee hoos u daaddegay
dhulka uma dalxiis tegin
dantoodaa fogeysoo
digarogashadoodii
didibkay qasbeen oo
dardar iyo awood bay
gebiyada ku dumiyeen
buuraha ku didiyeen
waa duluc ujeeddo leh
dakanada qabiilkiyo

kala firidhku deyr iyo		amar dawlo kuma baxo
derbi adag hadduu yahay		dib u raac ujeeddada
kuu diiday socodkii		inta ciiddu dihin tahay
intaad duluglahaa tahay		dhaqaaluhu daleel yahay
dabatada ku nooshahay		dadna kala sed roon yahay
waa daabac kugu yaal		weligaaba duudduub
ha la daayo iyo hees		dusha ubax ka saarsaar
duco iyo habaar iyo		daqar waa halkiisii!



5. DUQDII REERKA LAMA DILIN

Cabdulqaadir Xirsi Siyaad “Yamyam”

Sadar 171

1.1.1980

Yamyam wuxuu ku dhashay Wardheer (Soomaali Galbeed) 1946, suugaantana wuxuu bilaabay 1966. Suugaanta uma aaba-yeelo: gabay, geeraar, hees, riwaayad iwm. Wuxuu ka tirsanaa Akademiyada. Suugaantiisuna waxay fursad wacan u heshay inay aad uga hirgasho Idaacadda Muqdisho, taasoo magaciisa gaadhsiisay heer qaran. Isla markaasna waxay suugaantiisu ku tiswaadday indheergaratada suugaanta danaysa dhexdooda.

Maansadiisu qabyaaladda waxay ku tilmaantay “duqdii reerka” tilmaantaas oo rag badani kaga dayday sida laga arki doono maansooyinka dambe. Fikradihiisu kama foga kuwii saaxiibbadiis-Gaariye, Hadraawi iyo Idaajaa – oo qirayey inay qabyaaladdii weli nooshahay. Yamyam wuxuu leeyahay qabyaaladdu ma dhiman karto inta heerka dhaqan-dhaqaale eedalku uu hooseeyo.

Deelleydani waxay leedahay sarbeed badan oo macaan. Hase yeeshee far buu Yamyam ku fiiqay cid aan la garanayn. Inkastoo uusan cidna magcaabin, misana beydka: “nin waliba dan kaa lehe” wuxuu ina gelinayaa dareen iyo tuhun ku saabsan ujeeddada Deelleyda ninba ka leeyahay. Ma biyo hoostood baa layska arkay oo layska haraatiyayaa?

Yamyam 7 sano kaddib wuxuu noo sheegay inuu tuhunsanaa inuu Gaariye wadey abaabul hoose. “Tuhunkaasna waxaa igu dhaliyey”, buu yidhi “habkii uu Gaariye u maamulay curashadii maansada: heestii Idaajaa oo ahaan lahayd Deelleyda I ama ugu yaraan ta II oo uu ka dhigay tii 3aad, iyo habkii uu Gaariye u tixraacay sheekooyin ka baxsan

murtidii Deelleydii Idaajaa. Gaar ahaanna, waxaa lala yaabay inuu ninkii heestaba curiyey misana yidhaahdo: qabyaaladdu hees kuma baxdo!”.

Yamyam wuxuu nagu yidhi “arrimahan ayaa sabab u ahaa inaan yare lug-dambeediyo, dabadeedna muujiyo tuhunka aan ka qabo in dano kala duwan laga leeyahay maansada”.

Deelley durbaan leey
dadab iyo dugsoon leey
derejiyo ammaan leey
calan dawladnimo leey
taariikhdaadu durugsane
raad isdaba taxnaa leey
dambeeddada ka maraneey
nin waliba dan kaa lehe
duqdu yay i raacine
Deelleeydu waa shaxe
aniguna hog baan degay

markii qalin daraalaha
nin doorkaagu qaybsaday
lugta waan dambeedshee
dulucdeedu waa maxay?
adigoo i doortoo
deexashada higaaddiyo
dareen igu hoggaanshoo
dibnahayga hadalkiyo
anfacaada u diidoo
i dabrada ha joogtee
ninna iima kaa diro
damac iyo fikrado kale
darar igama keenaan
adigoo aan soo degin
daad soo rogmaday iyo
ima kiciyo duufaan
naxariis dubjilic iyo
qalbi diira waan dhigay
adaan dayro kuu ahay
inta daanku harag iyo
diir madow i leeyahay
dariiqaaqa mooyee

kuma mariyo daw kale
qabiil kuguma soo dumo
kuugumana dagaallamo
Dastuurkaagu qarankiyo
dadweynaha saboolka ah
difaacooda weeyaan

Deelleey darbada leey
dawo caafimaad leey
garasho u dahsoon leey
garaad daacadnimo leey
dahab iyo dun boqor leey
dakaniyo colaad leey
dacar iyo dhunkaal leey
wed asaaggidila leey
bulsho daaddaheeyaay
marna beelo dumiyaay
nin waliba dan kaa lehe
duqdu yay i raacine
Deelleeydu waa shaxe
aniguna hog baan degay

seeftayda dananteen
dadxumaha ku laayaay
dumbukhiyo rasaastaan
danyare ugu hiishaay
dawadaan kalgacalkiyo
xiisaha dadka isjecel
dibnahooda mariyaay
darmaantayda keliyeen
duunyada ka haystaay
kooraha dalxiiskiyo
indha-daal xariiriyo
ubax u eg daruuraha

marka waagu daalaco
shooaacu diillimo
dacallada ka mariyiyo
haddaan shaal cad kugu dedo
haddaan milicda duhurkii
kaa dallaalimeeyoo
dusha kaaga dhigo cadar
xuuki gool duqoobiyo
haddaan darib wan weyn iyo
dufan subag leh kugu shubo
haddaan dayra-dhaafyada
dhaxantiyo dabaylaha
dugsi meel leh kugu xiro
dabra-weerar weeyee
dirirtiyo colaadaha
marka dooyo loo baxo
ma dabbaaldegaysaa?

Deelleey dareen leey
damiir iyo xishood leey
daa`uus baalashii leey
aar dibjirey dalqadi leey
yaxaas daamankii leey
naxariis dulmane leey
markay dood gun dheer tahay
nolosha u dagaal tahay
inta dabaqaddeeda ah
ficilka u damqada leey
waabaay dukaan oo
dadku biil²⁶ u qaataay
marna malab dawo ahoo
buke lagu dabiibaay
sahankaan dirsadayeey
shalay waadigii digay
“Qaran” waadigii dumay
“Run dhegeyso” daabacay

“Weriye” na ka dhigay dabar
dulmanuhu midkii dagay
uu ku laba dibleeyee
waase lagu dafiray oo
runta daawadeedii
dhegtaa laga dabooshoo
waabaay la deday iyo
haddaa duurki ololee
lix sanay dambeeyeen
duulkaad u heestayee;
maantana ka durug toban
kuwa reys darderay iyo
huruddadu ha daashee!

dulmarkaaga sheekada
dulucdiyo ujeeddada
nin gartaa dambariyee
duuggeedu waa sidan:
dacar geedo lagu shubay
dambiil dhagaxa lagu guray
dhuxul iyo dab lagu riday
ma la dumay? ma lagu diday?
waa daymo aragti leh

waxaan uga dan leeyahay
duqdii reerka lama dilin
lama duugin mana dhiman
dhaqan diiddan baa jira
duul rumaysan baa jira
maamul debecsan baa jira
durbaan caawiyaa jira
dhaqaalaha dambeeyiyo
dibudhaca garaadkay
ka dab qaadataayoo
shalay dalandalkeediyo
maantoo duq weyn tahay

dameer dhegihi weeyaan
taa waxaa ka sii daran
dawadeeda ruuxii
doondoona yiraahdaa
kitaabkee ka deyyaa?

dejey oo haddana raray
dhambaal kale ku soo durug
doodda xiisaheedii
aan dawaarka mariyoo
runta kuu bog dooxee
danab caydh ma layn karo
cimilada dayacan iyo
dabeecadaha ruux sugay
kama dooyo weel maran
feker muruqa diidaa
gaajo doob ah kama baxo
dusha oo la saariyo
in la duugo mooyee
fadhiid daaddah kuma kaco

dab dhafoorka lagu gubay
duumo laguma ciribtiro
fakhri meel hadduu dego
baryo laguma didin karo
dulucdeedu waxay tahay
doog kastaa ha qaraxdee
dembii waa u kayd fale
xilna damaq ninkuu dhibo
doqon hurudda yeelkeed
fardo didayna talo ma leh
danta raac gunteedoo
dadaal ruux kastaa faran
taariikhdu duugeed
dab la shidayna nuurkii
indho baal dillaacsaday
dareenkoodu waa dhaxal
sheekaba nin doorkeed
Deelleeyna noo furan!

6. WAYNOO BIL DABADEED

Cabdullaahi Faarax Cali "Taano" 1

Sadar 126

13.1.1980

Taano wuxuu ku dhashay Mudug 1953, waxayna walaalo yihiin Axmed Faarax Idaajaa. Waa dhaqaale-yahan ka shaqeeya Bankiyada. Suugaantiisu ma helin fursad ay ku tirsqaaddo oo waxay ku eg tahay saaxiibbada iyo indheergarata maqashay.

Deelleyda wuxuu ku leeyahay labo riddo. Maansadan wuxuu kaga doodayaa aragtida maaddiga ah oo abuurista iyo dhismaha dunida. Wuxuu tebinayaa muranka joogtada ah ee culimada falasafadda, dabadeedna wuxuu eedaynayaa suugaanyahannada oo uu leeyahay: iyagaa weligood huriya dabka qabyaaladda oo dadka isku guba. Taano wuxuu saadinayaa in ayan Deelleydani waxba ka duwanaan doonin suugaantii qabyaaladda loogu kala safan jirey oo ladhka hore soo kicin jirtey, utuntana reebi jirtey; sida ka muuqata magaca maansadiisa,

muddada uu Taano u qabtayna waa bil keliya! Inkastoon weli wax weyni dhicin wuxuu u bogi waayey sida sheekadu uga taagtaagan tahay raggii saaxiibbada ahaa oo silsiladda maansadan wada bilaabay.

jiritaanka dunidaba
niman baa ka doodoo
dib u daalacdee yiri
yaa soo dejiyay oo
dulucdeedu waa maxay?
degaankani muxuu yahay?
Ilaah baa dunida wada
mayee waa dabeecaad
meelse laguma wada deyn

waa su'aal da' weyn oo
nin qurihi darenkii
ku dillaacin karinnine
sow rag daahi kama rogin
oo dabo ilaa dacal
dib intay u raaceen
atam²⁷ duugti kama dhigin?
wax waliba dirkiisiyo
inuu yahay daqiiq badan
oo laysku soo dumay
dabadeed wax duug loo
maatar²⁸ loogu magac daray
sow dooddii kuma xirin?

door garasho dheer iyo
ma dammane kaleetaa
sii daawadee yiri
atam duuggi waa maxay?
docdee buu ka yimi baa
dacwigeed la wada galay
intaa kuma uu deynine
wuu sii bog dooxoo
saxarruu u kala dumay
mid walbana dan gooniya
ayay noqotay dulucdii

wuxuu sii dabbaashaba
elektaroon²⁹ la daalacay
loo daaddeg baratoon³⁰
niyuutaron³¹ cid duugtiyo
dirashada adeegsiga
waa ogaatay dunidii
diirranaanta hawshaa
aysku³² doonanaayaan
xaqiiqdii ma daahirin
wax ka sii dambeeyiyo
ra'yi kala durkinayana
cidi weli ma daalacan

duxda hadalku wuxu yahay
amaan uga dan leeyahay
waa raggaa dambaabee
Deelleeyda furay ee
qabiil duuga yiriyee
na danqiyey dacaro hore
inaan daaha uga rogo
dabinnada ay qooleen
ayagana u sii daran

car intaad dadaashaan
ood hadalka deysaan
dooddii raggii hore
dulucdeeda raacdaan
doogsin lagu baraariyo
dawo nabad ah soo hela

haddaan deelka maansadu
ahayn dananka heestiyo
hadal laysla doontiyo
marqaan lagu dakeeyiyo
durbaankii diryaamee
duddo boqol ah qaylada
ugu doogsin dhabayee
hoostana daleel maran
oo dahaaran laga dhigay
yaa dumay qabiilada?
yaa galay dakanadoo
hungo daacaddii dhigay?

hoos adoon u daaddegin
haysku deyin daliisheed
dumcad iyo adoon jarin
xanan daabku culus yahay
dal banneeyey haba oran
ha ku daalin weligaa

heelladatan Deelleey
ragga shiday dabkeedoow
markaad duhurki joogtaan
ood derinta dhigataan
waxa aad ku dooddaan
ma dugsiga qabiil baa?
reer hebel maxaa dumay?
reer hebel maxaa dilay
iyo hebel maxaa duray?
reer hebel ma daysheen?
mise maba danaysaan
oo dalkaad u dirirtaan
danihiisa dhawrtaan?

meel duqdii durdurisoo

duddumooyin fuushoo
soo dego ka diiddaay
maxaad dalaqa mooddaa?
waxay dooddu iga tahay
maahmaah da'weyn iyo
waa eray nin duqi yiri

idinkaa dad kala dilay
qabiilkana dugsaday oo
daaddaheeyey duumada
ilaa iyo dirkii hore
abwaan baa wax dumi jirey
waynoo bil dabadeed!
hebel baa la dilay iyo
hebel baa la duudsiyey
isagaa isdaba dhigay
nin la dilay dushiisana
guubaabo dirireed
isagaa dabkuu shiday
dirashada qabiilkana
inta daacadda aho
damac iyo qabiil nacay
waa tiro garaad degey

adigoon ku daahayn
meel durugsan aan tegin
wax kalaba ka soo durug
Deelleeyda maanta ah
car bal yay qabiil dumin
duul deris ahaan jirey
car bal yay ku kala didin
car bal yay dakano iman
haddii aan darxumo dhicin
anigaa dembiile ah
ii dira maxkamaddoo
yaan la iiga diirmixin
Waynoo bil dabadeed!

7. DOOD QARAN

Yuusuf Aadan Xuseen 1

Sadar 190

14.1.1980

Yuusuf wuxuu ku dhashay Woqooyi Galbeed 1948, suugaantana wuxuu ku bilaabay 13 jir. Ilaa 1965 wuxuu ka tirsanaa hooballada suugaanta, imminkana waa abwaan ka tirsan Kooxda Waabberi oo caan ah. Suugaantiisu aad bay uga tisaqadday Idaacadaha dalka iyo bulshada dhexdeedaba.

Silsiladda Deelleyda wuxuu ku leeyahay labo riddo. Tan hore wuxuu ku taageerayaa fikradihii sedbursiga oo Hadraawi isagoo tixraacaya maansadii Yamyam. Wuxuu ridayaa xukun isagoo leh: dembiilaha ugu horreeyaa waa ninka shalayna dibjirka ahaa maantana maalqabeenka ah iyo karraaniyada daaraha jeexday. Wuxuu leeyahay raggaasi waxay dhaceen danyarta sidaas darteedna in la difaaco ma geyaan.

Yuusuf abwaannadii wuxuu kala doorransiiyey saddex arrin:

- a) inuu kii doonayaa maansada ku dagaallamo oo danyarta u hiiliyo;
- b) inuu kii doonayaa maalqabeenka la soo safto; iyo
- c) inuu kii doonayaa iska aammusnaado.

Soomaalida wuxuu ugu baaqayaa digtoonaa iyo midnimo, danyartana wuxuu kula dardaarmay inay xisaabtamaan iyagoo iskaashanaya. Maansadu sideeda kale waxay la nuxur tahay kuwii hore, hase yeeshee, waxaa ka muuqata inuu tuhunsan yahay inuu Yamyam u qiiloonayo ragga danyarta dhacay.

Tuhunka Yuusuf inuu ku salaysan yahay khalad uu ka fahmay maansadii Yamyam iyo inuu kaga dhashay sheeko iyo doodo kale oo ka baxsan suugaanta, la kala garan maayo. Si kastaba ha ahaatee, waxaa soo kordhaya ismaandhaafkii abwaannada suugaanta Deelley. Waxaa durba muuqata ifafaalihii uu Taano saadinayey.

nin kastaa ha doodoo
sida roobka haw da'oo
derejana ha sheegtee
dallacaadda qaarkeed
inkastay duddubiyaan
dani igama haysoo
dadka faana kama helo
anna dooni maayee
shaxda laysu wada degay
nin waliba u duurxulay
haddii door-ismood galay
irmaan oodan baan degay

dabadeed waxaan idhi
dadku kala gardaranaa
Ilaahay dul badanaa
waa ka daallinka arkee
mujrim daajinaayee
damiirkooda cadawga ah
niyaddooda dacarta ah
damacooda khaladka ah
dahaadh ugu sameeyee
ugu xidhay daboolkee
daaha ugu qariyee
dubaaqooda waxa gala
daafacan karaayee
waxa ay daldalayaan
ku sii daawanaayee
dulmiga u shifeeyee
dib wax ugu dhigaayee
Alla derejo weynaa
dul iyo deeqba badanaa

dabadeed waxaan idhi
xaajadu dan guud iyo
dood wada cilmiya iyo

dareenkii bulshada iyo
doc qudhay u jeeddee
dhawr laba dibleeyoo
darandoorri saan qaad
dib u soco horuu soco
hore iyo dibba u soco
la da'weeye taagnooow
ku jiraan dareemee
maxaa daal la taransaday!

tii ugu dambaysaay
digdig iyo damdama leey
daasad iyo qabqaba leey
fardo didiyo duul leey
dambarsiyo duqdeed leey
darar godol la'aan leey
doc-jiif iyo dabayl leey
dawlad iyo dambaab leey
doondoona kitaab leey
danab iyo miskiin leey
hadal laba dubleeyiyo
kun dubbaaladood oon
ilays daari karin leey
abwaankii dalkoo idil
dibadda ugu baxay oo
Afrikana u doodoow
Deelleeydu waa shaxe
sowdigan cidla'da degay
maxaad hore u durugtaa
maahmaahdi diinkee
afkaan doog ku cunay waa
kuma daaqayo ahayd
ayaad dib ugu guurtee
imminkaba ku soo durug!

Deelleeyda maansada
haw dudin hana u digin
cadho haysh dareensiin

daliil kalena waxan idhi
lacagtii durka lahayd
wadana daabaca ahayd
nin darsaday difaac ma leh
danyar buu ka loogsaday
doodna kuma warrami karo
ummad yahay dan guud iyo
daaweynna leenahay
kow waxaa dembiile ah
ninkii shalay dibjir ahaa
ee maanta diite³³ ah
karraaniga dukaan iyo
hadba dabaqa jeexdiyo
dillaalkiyo maallaalkee

damal xididdadiis iyo
dabagaalle tima-yuluq
waa loogu daw galay
waase lagu dul joogaa
madheedh duud ku yaalliyo
gobka laanta daaftiyo
daayeerka murocaan
waa loogu daw galay
waase lagu dul joogaa
dooxatooy adays oge
waxaad diino qaladdaba
waxaad daganta qaaddaba
waa lagu dul joogaa
duddumana dareenkeed
dugsi iyo gabboodkii
murtideedi kala daa
waa laba.gardaymood
waxaan uga dan leeyahay
nafta loo dudaayiyo
xagga loola didayaa
waa dab iyo baansiin³⁷

daliil kalena waxan idhi
waa dawlad maansadu
calankeedu waa doog
duni wada barwaaqa ah
Dastuurkeedu waa qaran
dembigeeda ruux gala
qodobbo u diyaar ah leh
runta kay ku didisoow
waxay kugu damqaysaa
dummaddaada weeyaan
abwaanooow dagaalkaa
ka rabooow difaaca
ka daayoowna yeelkaa

suugaantu waa deeq
dalka waxay ku joogtaa
maandeeq³⁴ dusheedo
dareen bay ku tirisaa
inta doobi caana ah
dhexda laga dafaayiyo
kuwa lagu dillaaliyo
inta loo dedaayee
loo yare debcinayiyo
intay gaajo dubatee
abwaanooow dagaalkaa
ka rabooow difaaca
ka daayoowna yeelkaa

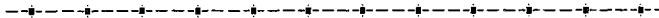
dadka waxay la socotaa
daljirkiyo lillaahida
hasha layska dagayaa
waagii ay dibbootee
dibjirtee hallawdee
duurka nacabku ka eryadey
nimankii u duubtee
u dagaallamaayee
dib inoogu keenee
dambarkeeda waayiyo
dibjirkiyo shaqaalaha
danyartaa isxaal oge

abwaanoow dagaalkaa
ka raboow difaaca
ka daayoowna yeelkaa

murtideennan Deelleey
dibno laga xukumo iyo
lingax lagu dabooliyo
xadiid lagu dahaadhiyo
derbi sooma celiyee
waa inay ku dooddaa
wax u dan ah bulshada guud

in qabiilku dulin yahay
daaf iyo xanuun yahay
cudurrada wax dila iyo
daacuun ka kulul yahay
digo kugu hulaaqdiyo
abaar dogobyoo ridatiyo
dab ujeeddo loo shiday
giddigood ka daran yahay
waataan dareennee
duco lagu midoobee
ummaddoo dun keliya ah

sida ul iyo diirkeed
gobanimada doonnee
duhur calanka saarnee
waxa daray ka soo dhigay
kuwa dawlad sheegtee
dar magaalo maahayn
dixdii lagu halgaadee
mar labaadna diidnoo
duminnoo xabaalnoo
duugnoo waa la aasee
imminkana wixii duray
daawiyo ku shubay malab
duub madaxa ugu xidhay
dahab shaati uga dhigay
dacas dheemman uga tolay
ha u dulundulcaysee
deebaaq qadhaadh iyo
dacar iyo mur way siin
kolka doogi qaraxdee
Soomaalaay digtoonoo
isku duubnina ogoow
waxaan doodda uga baxay
hadalkana ku daa idhi
oo iga dardaraan ah
dadweynoow xisaabtama
danyareey iskaashada



8. MIYAA LAYS DHEX DEGI LAA?

Idaajaa 2

Sadar 220

15.1.1980

Idaajaa riddadiisii labaad buu soo ganay isagoo weli tixraacaya Gaarriye. Ma diiddana inay digada qabyaaladdu hoosta ka noolayd, waxaadse mooddaa inuu ka boodsan yahay tixdii Gaarriye oo ahayd qabyaaladdu ku bixi mayso hees.

Dabadeedna wuxuu leeyahay: “war Gaarriyoow haddii ayan heestu waxba ka tarayn la-dagaallanka qabyaaladda, maxaad inoogu bilawday? Haddase ma iska deynnaa?” Wuxuu Idaajaa ku doodayaa inaan marna dagaalka qalinka la sahlan karin oo ay taariikhda dunidu inoo sheegayso fikrado badan oo lagu beddelay war ee aan lagu beddelin waran. Sida laga garan karo magaceedamaansadu waxay kaloo tilmaamaysaa in aaskii iyo tallaabooyinkii kale oo laga qaaday la-dagaallanka qabyaaladda ay yeesheen natiijooyin wacan, sida: daaqsinta oo hadda la wada dego. Wuxuu leeyahay: “Deelleydu waa hub danyarta loogu hiilinayo, anigana arrintu halkaas bay iga daarran tahay, laakiinse ninkii meel kale iiga duwaa waa yeelkii”.

dawankaad garaacdiyo
faraskaagi doolaal
darmaantii xiddaysnayd
shaalkaad ku duubtiyo
heensihii dul saarraa
markii aan dahaarkiyo
daboolkaba ka qaadeen
doc kastaba ka eegen
Gaarriyoow u daaddegay

tixda hoos u sii deyey
debnahay dhaqaaqoo
hog labaad inaan dego
miyuu qalinku ii diray?
waase xeerka Deelleey
ama daawo dhigadkii
dorraad lagu ballamay oo
danta guud daryeelkeed
looga qaaday daahii

kolka hore ma diiddani
dambaaburo qarsoon iyo
inay digadu noolayd
degdeg iyo habsiinana
mid kastaaba duuggeed
adaa soo durbaanshoo
dulmar weeye duluc lehe
dood baan ka leeyahay

intaan doogtu weynaan
intaan mililku duug noqon
daacuunka cudurka ah
haddii aan la daawayn
degdegsiinyo loo dhayin
ruuxuu ku duuliyo
kii dabin u soo gala
inta kale ka deyrnaan
dhakhtarrada bal doon oo
in loo daato mooyee
dabargooyo loo filo
miyaad damac ka leedahay?

su'aal kale ku soo durug
isha daaf haleeloo
daryeel li'idu dilatee
wilashii dahaarmaa
sida shuux u da'ayaan
saacad nool darsanayaan
dabaylaha xagaagiyo
haddaad saxar u deyssoon
habaas duula laga celin
amaan daah la saarine
wax jiraaba daaraan
dhakhtarrada bal doon oo
daawashiyo wax arag iyo
doorsad aad ka eegtaa

ma wax lagu dan seegaa?
dam hadday tiraahdana
ma wax loo ducaystaa?
hadhoow loo dudaa baa?

dood kalena waxay tahay
inta quracu daray iyo
lugtool dayr ku kora yahay
diirkiisu nugul yahay
haddaan gudinta lagu deyin
daad soo rogmada iyo
kolka dirir ku hooree
durduurrada xareeddiyo
uu milicda daaqee
ubaxuna dillaacee
dimcad qodax leh saaree
laan waliba doog iyo
man daruur ah bixisee
dixda hoose xiddadu
ku dabbaaldegaan oo
dabadeed da'ooboo
boqol sano durooboo
noqdo haraci Doollood³⁵
anigaa dejinayoo
darbad qura ku dumin kara
anaa sahal ku degel kicin
illeen Deeqla³⁶ maahee
dacwaddaas ninkii qoray
inuu been dabaad yahay
miyay kaa dahsoon tahay?
ma dadkii horaan oran:
kolkuu diirran yahay oo
dabku uu bisleeyee
debco oo dhalaalaa
saca geeska daashaday
laga duulin karayaa?

dulucdeedu waxay tahay
haddaynaan diraac hore
garan eelka nala degay
lahankii na dabar jaray
haddaan duullaan lagu bixin
“waa la duugay berigii”
samo-filasho daarrane
haddaan degelka keenna ah
galab dayro laga qorin
dareenkii la wada qabey
haddaan dacartu soo kicin
miyaa dhiillo dami layd?

Aqoon kaabta dooddiyo
farsamooyin lagu daro
dufan daqarka lagu dhayo
dafiraadi ceeb lehe
inkastaanan diidayn
inaan doorke loo hidin
tabo durugsan loo helin
misna nabarka loo dego
docda eelku jii fiyo
doogtoo aad garataa
daaweynta kama yara

dulucdeedu waxay tahay
in qabiilku duray yahay
ku danayso mooyee
dereg kale inoo hayn
ummaddeenna dibudhacu
darraabee dakaanshana
haddaan daarka laabtiyo
loogu ridin dubaaqoo
layska daayo heestiyo
la dardaarankeedii
warmihii dalaysnaa

dan la'aanta loo siday
afcas loogu sii daro
amaan boogta laga digin
xaajada ku daah oo
adiguba dubbeeyoo
bal malee dirkaan nahay
Soomaali duunkeed
dalluun aad u dheer iyo
immisaa xabaal dedan
dadka hoose noqon layd?
miyaa lays dhex degi laa?
deegaanta daaqiyo
daruuraha raxmaadkana
ma dad baw sinnaan laa?

dadbay oo ka jeedladay
shaxda taal duggaalsaday
derbi liicsan milicsaday
durkay oo ka caymaday
degel nabad ah beegsaday
misna dararti maansiyo
dejeey deeqda jii ftada
dabuub kalena waa tane
iyadana aan doojiyo

taariikhda dib u raac
hawraarta dulucda leh
ereyada daliisha leh
gabayada dareenkiyo
duxda iyo tixraaca leh
danankeeda heestiyo
masafada dawaaftaa
immisay awood duman
daran oon la heli karin
duul faro istaawiyey
dildillaamiyeen oo

Carshiyadi ka daadsheen
ama deli ka tuureen?
immisuu aftahan diran
kumanyaal intuu dagay
duddo nabad ah duullaan
soo geliyey duhurkii
damdaguugan kaga dhigay?
ma dab buu u qaybiyey?

faylasuufo dooriyo
raggii Yurub ka daahiray
kutubtay dejeen iyo
doodihii aqoontee
waayo ay ku daaleen
dalanbaabbi jeerkay
ahayd ee la soo degay
dugaagguna ka talin jirey
raggii dunida gebigeed
dareensiiyey noloshoo
tix la soo daleeyiyo
fikrad qoran u daabacay
miyay seefta danantiyo
fardo lagu dabreeyiyo
hub wax dila lahaayeen?
uunka deeq la siiyoo
dabuub lagu marsiiyiyo
ma xeel bay dirsanayeen?
sow ereyga diirrani
ma ahayn dagaalkiyo
waxay dirirta maankaa
ugu deeddameen oo
maskax badan ku doorsheen?
ma la duudsin karayaa?!
ha la daayo iyo hees

dhaqan duugi kuma baxo
maxaad uga dan leedahay?
Deelleeyda baaqa ah
adaa daw u bixiyee
ma daroori baa tani?
hadda mayska deynnaa?

ibo-beelka darartuna
waxaan soo dabreeyaba
wuxuu doorkan iga yahay
dooc iyo dareen li'i
ereyada kumaan dumin
af daleel ah iyo been
dacwaddayda kuma darin
delidhaca la sheegiyo
daw-dhaafna maan badin
ilduuf waa halkiisee
ma u diidey eed qaran?
dadku kala dabecade
taydii dahsoonayd
dibadaha ma soo dhigay?
taariikhdu dawlade
damiirkayga maw xalay?
waa ujeeddo daacad ah
kii duwaana yeelkii
danyartaad u guluftaa
lagu daaddahayn oo
samo loogu dirayaa
dabin-qoolatada iyo
dibbirkaad u baantana
waa lagu daweyn oo
misna loogu digayaa
Deelleey hub weeyaan!

9. WAAN OGNAHAY DEMBILAHA

Cabdi Yuusuf Xasan “Cabdi-dhuux”

Sadar 123

16.1.1980

Cabdi-dhuux wuxuu ka tirsan yahay hooballada Kooxda Waabberi, taasoo fursad u siisay inuu fankiisu hirgalo. Wuxuu ku dhashay Feerfeer (Beledweyne) 1943.

Maansadiisu cidna xigan mayso. Si guud buu u tilmaamayaa inay qabyaaladdii weli nooshahay, waxyeello badanna ay gaarsiisay caddaaladda iyo sinnaanta bulshada. Sida ka muuqata maansada magaceeda, wuxuu sheegayaa inay jiraan rag dembiilayaal ah, oo weliba sii dallacaya, laakiinse ma magcaabin dembiilayaasha. Arrintiisu waa: “fallaarta cirka loo ganay nin walboow filo”. Bulshada wuxuu ugu baaqayaa midnimo, horummar iyo difaaca dalka.

Deelleey rag baa furay
murti weyn ku daabacay
oo dux iyo aragti leh
waana taa isdaba taal
dooddana la qaybsaday
ninba door ha qaatee
anigiyo dareenkay
shax haddii la wada dego
tab baa laysku dilayaa
gudban darar la deris tahay
irmaan laysku sii deyn
degdegaa ma faa’ido
nin il-duufay laga badi

arday iyo dadaalkii
duruus iyo xusuusteed
dawlis iyo wadaantii
derejiyo xilqaadkeed
dacwo iyo garsoorkeed
doonnidaba badweyntaa
haddii dakhalku kaga jabo
xaalkeedu waa degis
bulsho kala diqootoo
isku duubni weydaa

duuggeedu waa halis

waxaan uga dan leeyahay
dulli inuu qabiil yahay
danta guud u daran yahay
dibudhaca u sabab yahay
duumo iyo cudur yahay
qaranimo dilkeed yahay
daah nagama saarloo
duulkay dhex taallaa
dibindaabyo hoosiyo
daqar dhiiggu da’ayiyoo
dabin laysu qooliyo
mid waliba mid inu dilo
ayay derejo moodaan

gumeystihii jartaa degay
dibaddana ka joogsaday
daba-dhilif adeegsaday
darxumadiyo hoogaa
wuu ku diirsanaayaa!
kafan loo diyaarshiyoo

luxud lagu daboolyoo
qabiil waa la duugana
dood yar baan ka leeyahay

ma dahsoona mana dhiman
sida daad rogmanayoo
daaha soo jabsaday buu
weli dulundulceeyaa
laba wada dibjir ahaa
sidii buu daruuraha
mid dushooda saaraa
doobiga u buuxshaa
miidda u durduurtaa
midna daawanaayaa
derbiyada ka reemaa
gaajadu ku dubataa!
arrin dalab leh baa jira
xaq la duudsiyaa badan
qaar wax duminayaa jira
qaar la duuban baa badan
iyagoo dembiile ah
qaar dallacaya baa jira

ummad yahay wax kuu daran
iyo waxa dantaada ah
haysku darine kala daa
qalbigaaga daahiri
damiirkiinna weheshada
dawga toosan wada mara
dawankana isku afgaro

dacar malab huwanaysiyo
dambas dhuxuli hoos taal
cidi kuma dawowdee
nin walboow damiirkaa
dableyda iyo waranlaha
ayamaa dembiga qaba?
xaqa diirka ka caddee
mur hadduu ka daran yahay

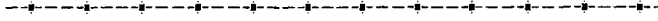
waa xadiis da'weyn oo
noogu deeqay Nebigii

waxaan uga dan leeyahay
dusdus hayska yare jiro
waa dunida xaalkeed
dembi malaha waranluhu
ha yeeshee dab baa kacay
ninkii demin lahaa baa
baatroot³⁷ ku sii daray
dariiqii la mari jirey
ninka daadshay miinada³⁸
muxuu uga dan leeyahay?
dorraad hadalki uu yiri
nin dafiray muxuu yahay?
ninkii dheri dab saaraa
karka muxuu u diidaa?
nin hadduu durbaan tumo
shanqadhiisu durugtaye
sow ilaaq ma daalibin?
haddii ceel dad badan yahay
duunyana u horan tahay
miilada nin diidaa
dulucdiisu waa maxay?
diiday haa miyay noqon?
duhur subax miyuu noqon?
nacas diric miyuu noqon?

waxaan uga dan leeyahay
diinkaba nin fuulaa
degdeg meel fog kuma tago
ninka weel dalooshamay
ceel darsaday ma oon bixin
waxaan doodda uga baxay
oo iga dardaaran ah
weligiiba hays dedo
xariir hays dul-saaroo
hayska dhigo nin daacad ah
waan ognahay dembiilaha
bulshooy ul iyo diir noqo

dalka horumarkiisiyo
daafaca u taagnoow
carrab dalab leh yeelkii

| isku-didiye haw baqan
| daabka gudinta u adkee
| dayaxana ku dheelmada.



10. MURUQ BAA DAGAAL GALA

Yaasiin Axmed Xaaji Nuur 1

Sadar 165

17.1.1980

Yaasiin wuxu awel ahaan jirey macallin, laakiinse xilligii Deelleyda wuxuu ka tirsanaa Akademiyada Cilmiga, Fanka iyo Suugaanta. Waxaa naloo sheegay inuu ku dhashay Gobolka Sool 1900 iyo kontomeeyadii. Suugaantiisu ma helin fursad ay ku tiswaaddo, sidaas darteedna waxay ku eg tahay saaxiibbada iyo intii sheekowadaag la ah.

Deelleyda wuxuu ku leeyahay labo maanso. Maansadiisa hore waxay tixraacaysaa (inkastoo uusan magacdhebin) labadii maanso oo Idaajaa. Wuxuu leeyahay: maxaa qabyaaladda loola simay geedka damalka ah oo ku yaalla Doollo iyo Hawd, oo loo siiyey deeqdaas iyo bilicdaas wacan oo ayan u qalmin?

Inkastoo uu Idaajaa sheekada damalka ula jeeday inuu ka digo xoogga qabyaaladda si hub adag loogu diyaarsado, nasiib-darro waxaad mooddaa inuu Yaasiin u qaatay inuu Idaajaa ku dhaadanayo qabyaaladda iyo xididdada adag oo ay cuskan tahay! Wuxuu kaloo tixraacayaa fikradihii Idaajaa oo ku saabsanaa awoodda iyo kartida qalinka iyo heesta, daafkii indhaha, daacuunkii feeraha, iyo dhagax-dixeedkii Timocadde. Wuxuu leeyahay: war hees keliyihi waxba ka tari mayso qabyaaladda ee meesha ficil baa looga baahan yahay. Bal aynu akhrisanno warankiisa koowaad, innagoo maanka ku haynna maansooyinkii Idaajaa (Deelley No.3 iyo No.8), una toog-hayn doonna riddadiisa labaad.

maansadan dalaysane
dab sidii u fridhee
abwaannadu ku deexdeen
danabkiyo hillaaca leh
sida dirirka cawleed
daadkay rogaysaa
dar dhowaanta soo baxay
ku dabbaal barteen oo
markay deel ku baaneen
anigaaba duunkay
tuhun damac i galay oo
isku soo deyaayee
shaxdan lays il-duufshee
jare laysla doontee
nin waliba hog durugsaday
godka doqon-ma-garatiyo
irmaan daahan baan degay

dabray oo ka moodee
waxay doodi iga tahay
danni waa halkiisee
hungo malaha daacadi
malaa waan dulbaaxshee
aan rogaal ku dayo kale

dumbuq iyo rasaas iyo
danab weeye jiiiftadu
waa qaran dagaalkiis
yaambo daaban weeyaan
xaq dillaacay weeyaan
qabiil baa dagaalkiis
loo ururshay dogobyoo
dhamac loo dul saaroo
senge loo dullaaloo
loo mariyey Deelleey

malaa waan dulbaaxshee
aan rogaal ku dayo kale

dar Allee qabiilkaba
duumiyo xanuun iyo
duuf iyo xumays iyo
dirxi baan u haystee
hadmaa damal hadh weyn oo
Doolliyo³⁵ ku yaal Hawd³⁹
ku marriiman doog oo
ubax daahay laga dhigay?
deeqdaasi mudanka ah
bilicdaasi doorka ah
ninka debec u siiyoow
maxaad uga dan leedahay?

hadduu dhaqan da'weyn iyo
yahay daray aan liicayn
xidid daadsan leeyahay
aan dakharku gaadhayn
ma daawaad i leedahay?
waa doog shuxaysoo
waa wax laga diqoodoo
inta ay damqaysaa
kolla deysan maayaan
qalab kii u daran iyo
miinay³⁸ ku deyayaan
darroormada roobkiyo
durdurrada waraabshay
kaga deyri moos oo
dab cilmay ku shidayaan
malaa waan dulbaaxshee
aan rogaal ku dayo kale

inuu ereygu daran yahay

dawlado gembaliyo oo
daaraha gilgili karo
warankii dalaysnaa
doorroonoow la siman yahay
da'dii hore abwaan jirey
waa dardaarankiisii
dulucdaase kaa maqan
waxaan uga dan leeyahay
inaan doodo tebinnoo
dawannada garaacnoo
aan maanso deexdaa
dul-ka-xaadis weeyaan

dabuub kalena waxay tahay
daafkii indhaa helay
ama duumadii timi
sidii loo daweyn laa
digtoorkaad¹³ suaal tidhi
daacuunku naga guur'
kuma dabar go'uu yidhi
aqoonyahanno dooraa
sanawaad deraayoo
jeermigii⁴⁰ dulmiga waday
hadba dacar u qooshoo
iraab lagu daweeyiyo
sun dilaysa soo helay

waxaan uga dan leeyahay
boogaha na daashaday
danyartoo midowdiyo
ficial baa u daawo ah
Sheekh Bashiir⁴¹ bal daalaco
wadaaddadii dikriyayee
daasad uu dhex keenee

ku daloosha uu yidhi
Diinkay akhriyayeen
wax kastay duddubiyeen
markay diisi waayeen
waa kii budh doontee
damdaguugan kaga dhigay

dulucdeedu waxay tahay
muruqaa dagaal gala
isagaa wax dumin kara
doodduna if weeyaan
dawgay tilmaantaa
malaa waan dulbaaxshee
aan rogaal ku dayo kale

ummad aan damqanahayn
garanayn danteedoo
daar xidhan qalbigu yahay
ama dhagax-dixeedihi
kuma noola dunidoo
danni been ah weeyaan
dadka aan ka dhalannee
dubku noogu yaallaa
duuflaal maaha liitoo
gaajaa deyeysoo
jahli baa dam siiyoo
cudur dabar jaraa yaal

dulucdeedu waxay tahay
inta ay daruuraha
qaar dushooda seexdaan
danyartiyo ma-haystuhu
dhammaantood daryeel li'i
duleeddada u jiifaan

dawdabiska heesaha
soo dumooyda luuqda leh
ha la daayo reer-reer
ninkii daawo uga dhiga
waa dan iyo xeeshii
malaa waan dulbaaxshee
aan rogaal ku dayo kale

ninkii garab ku daaqoow
diiwaan hadhaayiyo
taariikhdu waa duug
haddaad duudsi leedahay
dagan maaha shicibkuye
waa ku daaqsanaayaan
dusha aqalka keenna ah
dun haddaad ka siibtiiyo
doc haddaad ka gogataba
giraan duubta baa taal

malaa waan dulbaaxshee
aan soo dabbaaloo
xakamaha la doontee
he egan dirir u joogtiyo
darmaan weeye Deelleey
duullaan la baray oo
dib u laabanaynoo
danyartiyo saboolkuna
dusheeday ku joogaan
dakan-raadis weeyaan
waxa lagu durqumayaa
dibbir iyo nin naaxiyo
inta qaranku deyn iyo
dembi uu ku leeyahay
adiguna dulqaadeey
dulmaneeey xigaalkaa
iyo diirta kala sooc
dooddeenu waa qaran

11. DABAYL CAAFIMAAD

Jaamac Daad Xuseen

Sadar 131

18.1.1980

Jaamac waa abwaan ka tirsan hooballada Waabberi, fursadna u helay in fankiisu tisqaado. Waa Reer-Woqooyi laakinse ma aannu helin cid noo sheegta da'diisa.

Jaamac cidna goonni uma tixraacayo ee guud ahaan buu u hadlayaa, sarbeebtiisana waxaa u badan xiddigis: dirir, saxal, mariiq, naaf iyo mahluug. Shaki baa ku jira inay garanayaan indheergaratada qarnigani xiddigiska Jaamac.

Wuxuu Jaamac la yaabban yahay in raggii ilaa hadda silsiladda ka soo qaybgalay uu mid waliba isku tilmaamay soomaali daacad ah. Dabadeedna wuxuu tilmaamo guud ka bixinayaa astaamaha abwaanka daacadaha ah oo uu yiri waa inuusan u hoggaansamin damac iyo hunguri.

Wuxuu tusaale wacan u soo qaatay abwaankii – Alle haw naxariistee – Barkhad-cas⁴³.

nin dacwiyey dantiis hadal
geel darmeed degdeg u socoy
nin digriyey Quraan dalab
waxaan uga dan leeyahay
Deelleeydu waa dood
waa dareen aqoonyahan
waa degaan hiddiyo dhaqan
waa suugaan dalaynteed
waa dadaal waddaninimo
wa dan iyo xaal guud
dembi baadhis koowaad
daacad iyo ogaalkeed
ninka daaray samo dalab
mar hadduu durbaan tumay
ninka diiday yeelkiis
ninka doonay wuu heli
ninka daayey maba maqal
ninka dooxa ma oggolin

hadduu isagu doonana
daansho iyo socodkiis
dabin iyo ku dhiciddiis
deelleeyda socotiyo
afartaa shanliyo deleb
anigiyo diddiibtay
weli dhaabad maan degin
dooddiina ii furan

waxaan uga dan leeyahay
dabayl caafimaadeey
maansada dalxiiska ah
danankiyo mashxaraddii
markay yeedhay doocaan
duul jiiifay soo kace
ninba darafka neef saar
ku dullaalyey oo fuul
dadjirkii dalkaan ahay

Soomali daacad ah
dooddiisa ku idlee
lagu duul qabiilkii
anna dooddi-waal iyo
gaashaanki duubnaa
doorkii saddexanyaha
dab la taagay ii qabo
dagaalkanu xaq weeyee
waxan dirirtaba u galay
dabargoyn qabiilo e
afartaa shanliyo deleb
weli dhaabad maan degin
dooddiina ii furan!

waxaan uga dan leeyahay
sida loo dumaayiyo
dawgay ku socotiyo
curashada darroorta ah
dooddu xiisa badanaa
waxse iga dardaaran ah
qaadaa-dhig doqoniyo
ka ilaasha darayada
dibna yaanay ka xumaan
dirirka iyo saxalkiyo
cirirkoo dul joogiyo
mariiqoo la doodiyo
naafkoo dacwiyay iyo
ururkoo dafiray iyo
mahluugtoo is-daba taal
dambarsame habeen tiro
Deelleeyda socotaa
afartaa shanliyo deleb
weli dhaabad maan degin
dooddiina ii furan
dib-u-laabad bay hadhay

waxaan uga dan leeyahay
qabiilnimo duggaal ma leh
doog iyo barwaaqiyo
guri roon laguma dego
waa sallaanka dabatada
danaystuhu ku guuraa
door boqor leh qaataa
markuu dabaqad gaadhana
dabadeed ka tuuraa
diidnaye ayaa raba?
afartaa shanliyo deleb
weli dhaabad maan degin
dooddiina ii furan

waxaan uga dan leeyahay
haddaan laysku dayanayn
nafle loo dareerayn
hinaasuhu dareen noqon
saafatigidhka⁴² door ihi
daf nimuu u yahay iyo
kii digriigu¹⁴ madhan yahay
digtooradu¹³ isjiidhayn
shaxda damalka laga dhigay
anna waykan oo degay
dooddana anaw hadhay
dabuubteedu noqonayn
dabran waa middaa gudha
ayaan laba dab loo shidin

abwaan waa ka daacad ah
dalka iyo dadkiisaba
labadaba u daahir ah

bulshada xumaha uga diga
daw san u horseed taga
dufan lays marmariyiyo
cunto aanay daaddihin
aan lacagi dabi karin
sida danabbadii hore
iga duugan maantee
Barkhad-cas⁴³ uu dabka u sidey
dariiqay banneeyeen
yaan diblooga soo noqon
afartaa shanliyo deleb
weli dhaabad maan degin
dooddiina ii furan

waxaan uga dan leeyahay
Deelleeydu waa dood
waa bad iyo duufaan
waa dab iyo baaruud
waa doogsin iyo roob
waa dawlad iyo calan
waa duciyo Yaasiin
daar la xidhiyo hoosteed
duddo iyo dabaysheed
gudcur iyo damtiisii
dab la shiday ilayskii
nin ragiyo dareenkii
diric iyo waxgarashadi
doqon iyo habowgii
geel daaqsintii iyo
qaanso iyo dabarkeed
daayay oo halkaa dhigay
dejeey oo iskaga hadhay
haddaan dib laygu soo celin.

12. WAX LA DUUGAY WAA HORE

Maxamed Nuur Shareeco 1

Sadar 196

19.1.1980

Shareeco wuxuu ku dhashay luuq (Gedo) 1942. Xilligii Deelleeyda wuxuu ahaa Gaashaanle-sare ka tirsan Xoogga Dalka Soomaaliyeed, isla

markaasna ah Maareeyaha Guud ee Golaha Murtida iyo Maaweelada – halkaas oo laga maamulo Kooxda Fanka ee Waabberi; intii aan loo magacaabin jagadaas wuxuu mar maamuli jirey Kooxda Fanka ee Xoogga Dalka “Horseed”.

S/Guuto Shareeco suugaantiisu aad bay idaacadaha iyo masraxa labadaba uga tisaqadday, waxayna u badan tahay guubaabada dhismaha dalka iyo dhiirri gelinta ciidamada qalabka sida, taasoo 1985 lagu siiyay billad dahab ah oo muujinaysa aqoonsi gaadhsiisan heer qaran.

Waa nin allifa riwaayadaha, suugaantiisana ku qora kutub iyo wargeysba. Heesihiisu idaacadaha uma maalin qadaane si joogto ah ayay uga baxaan, taasoo keentay inay suugaanyahanno badan oo ka tirsan kooxaha fanka ee dalka – gaar ahaanna hoobollada Waabberi qaarkood – yeeshaan tartan, ficiltan iyo hoos-ka-tuurba, sida aynu ka arki doonno Deelleyda qaybaheeda dambe. Gaar ahaanna weerarro badan oo deelqaaf ku marriiman baa kaga yimi dhinaca suugaanyahannada Waabberi qaarkood.

S/Guuto Shareeco waa ninka ugu Deelley badan – marka laga reebo Aadan Tarabbi oo ay isku mid yihiin. Mid waliba wuxuu leeyahay saddex Deelley. Hase yeeshee, tirada sadarrada waxaa ku haysta Shareeco – 750 sadar!

Warankiisa hore wuxuu ku hal qabsaday Singub oo ka tirsan Waabberi (eeg Deelleyda 13); wuxuu kaloo si dadban u tixraacayaa dayaxii Gaariye oo kursiga cadceedda ka qaaday, fardihii Gaariye iyo Hadraawi ku joogeen, doonnidii Cabdi-dhuux bulshada ku dheelmay.

Wuxuu Shareeco leeyahay: War arrintu yay inaga noqon murtidii Qamaan Bulxan Yuusufoo ku saabsanayd baadidiisii Cali-dhuux Aadan Gorayo la doondooneyey, dadkuna uu moodayey duul wada socda oo aan waxba u dahsoonayn, laakiinse uu ku tuhmayey inaan Cali-dhuux jeclayn in la helo baadidiisa!

Ragga maansada ka qaybgalay ilaa imminka, waxay isku wada raacsan yihiin inaan qabyaaladdii dhiman oo ay weli nooshahay iyadoo xoog leh; laakiinse Shareeco, sida ka muuqata maansadiisa magaceeda, wuxuu ku doodayaa inay qabyaaladdii dhimatay dadkuna ay seben hore illoobeen oo ka bogsadeen lurkeedii.

Sidaas darteed wuxuu qabaa in aan loo baahnayn in dadka dib loo soo xusuusiyo oo qabyaaladda la kiciyo. Markii uu dhegaystay Deelleyda 11 wuxuu ka dareemay in qolo-qolo loo kala saftay oo iyadoo la wada sheeganayo isku hal ujeedo, misana lays maandhaafsan yahay. Sidaas darteedna, wuxuu doonayaa in Deelleyda laga daayo isu-duurxulka iyo hoos-ka-tuurka wejiga qabyaaladda leh.

Ilaa iyo hadda, Deelleyda rag baa isu tebinaya. Hase yeeshee, S/Guuto Shareeco wuxuu sheegayaa diric naagi sidato oo doob soo xuluushay! Taasi waxay ka daarran tahay lama garan, haddii uusan saadinayn maansooyinka Saado Cali Warsame oo soo socda: Deelley No.45 iyo No.56

daruuraha onkoday iyo
cirka da'aya maalmahan
daadkiyo biyaha rogay
damalladi duqoobiyo
digadiiba xaaroo
soo bixiye dooggii
dareemada cagaarkiyo
caleemaha dulsaarani
daymada indhaha iyo
diihaalki gooyee
Deelleeyda maansada
dadban ee naloo furay
aniguna docdaydii
aan daro haruubkoo
qaamuus dà weyn iyo
diiwaanno aan qoro
erayada u sii daran
Singub baan dareensiin
isagaa dà weyn oo
dib u raaci sheekada
dersi buu ka bixin oo
halkii dalab leh wuu tiri

dabray oo ka boodaye
Deelleeydan jiiiftada
dooddeedu yay noqon
xoolii dar-dhaafee
intay laba nin dooneen
midna daacad ka ahaa
midna diiddanaayoo
kii uu la duubnaa
ay wadajir daaleen
xaasidnimo daraaddeed
baadidaa la deydheyey

maalkaa dibboodoon
weligii dib loo arag
uurka ugu dabnaysd oo
dadku daacadda u qabey

dabray oo ka boodaye
dabuub kalena waxay tahay
taariikhaha is daba yaal
bal dib aan u raacee
cadceeddiyo dayaxa sare
kee baa dà weyn oo
iftiinkii hor daalacay?
biyihiyo dabayshana
keebaa dambeeyoo
duni lagu adeegsaday?
maalkiyo dadkana kee
daahiray markii hore?
dudduni geed ma noqotaa?
daawo yaa daweyn kara?
ruuxii damaaci ah
miyey waano deeqdaa?
miyuu hadalku daalaa?

waxaan uga dan leeyahay
dib u raaca waayaha
masalooyin kala daran
doc walbaba u raadshoo
durduradiyo orodkana
ninkii haray ha daalee
dixda hoos u sii qoda
doogta jiiifta feeraha
dildillaacsha geesaha!

dabuub kalena waxay tahay
arrin iga dardaaran ah
Deelleeyda maansada
aan ka deyno qoloqolo
dulligiyo xummaantii
Soomaali kala dilay
dadku ay illoobeen
yaan maanta loo degin
maahmaah door ah baa tiri
dab nimaan ku gubannini
dambaskiisa kama baqo
sow tii dorraad galab
bah-bah laysu dili jirey
qabiilkaad ku duusheen
carrabka maad ka deysaan
wax la duugay waa hore
dadweynuhu halmaameen
ha deydeyina maantoo
dib yaan loo xusuusane
dibnaha kala xishoodoo
ha damqina biskootaye
doog aan jirin ha kicinnina

dabray oo ka boodaye
dabuub kalena waxay tahay
Deelleeyda furantiyo
dersay sheekadii qaar
nin hadduu dà weyn yahay
degdegsiinyo kuma sama
dulucdeydu waa weli
Soomaalida dul iyo hoos
daawadeedu waxay tahay
isku duubni iyo nolol
uma baahna doqon iyo
midka laba dubleeyoo
hadba diin la soo baxa
keligii danayste ah
ninka dacarta qooshee
ku dul shuba mariidkee
doogsin dhabad qabiil iyo
maskax duug ah fidiyee
duubkii gumeystaha
ku dillaalanaayana

waa inaan la dirimaa!
dabray oo ka boodaye
dabuub kalena waxay tahay
nin waliba docdiisii
garashadika doodyoo
dareenka iyo aragtida
lagu wada dabreeyoo
mid magaan ku duuliyo
diillimaale xamar iyo
nin daaqsaday baroor oo
heensihii dul saaroo
halkuu dooni mari kara
doon iyo maraakiib
bad nin kula dawaafiyo
mid dayuurad raacoo
dayaxiyo hawada sare
sahammada u sii diray
mid ku daalay socodkoo
lugta raranka daray oo
ay milicdu dubatoo
dadaalkiisi sii wada
didnay oo la wada yaac
durdurkii ta'liiftana
laga qaad daboolkii

rag baa tegay dorraad galab
rag baa weli ka diimmoon
rag baan dayrta iman karin
habqan waa isdaba-joog
in la dilo qabiilkaa
daawo noogu xiran tahay
daacad kayan ka ahayn
Deelleeyba way garan
asagiyo damiirkiis
halkaa aan ku daayee
ninka duday habeennimo
gafuurkaa ku daaliye
dad muxuu ka dhibayaa?

dabray oo ka boodaye
dabuub kalena waxay tahay
hal haddii libaax dilo
inta haadda duushiyo

difulaha dhurwaagiyo
dawaca iyo weerkiyo
quraanjadu ma deysoo
inta habardugaag ihi
way ka wada durduurtaan
midba daamankii jilay
dulucdeedu waxay tahay
odayada shaxda u diran
kala badan degsiimada
dadbantiyo kataamaha
ninka ay ku dilayaan
waysu hadallo dooraan
aniguna godkaan dego
dadka waa u furan yahay
waxaan uga dan leeyahay
xilliyada gù iyo deyr
diraac iyo xagaageed
dayax iyo cadceeddiis
duhur iyo habeenkiis
waqtiyada isdaba mara
dirirkiyo mariikhiyo
dabeecadaha noloshay
isku midabbo doorshaan
waxa wada dawaar qura

dooddaydu waxay tahay
daacadoow ma daaloow
sumalkii dabrane iyo
naylaa la didiyoo
hadallaa la deday oo
diric naagi sidataa
doob soo xaluushoo
dacar iyo dhunkaal baa
daawo qaar u keenee
seeftaada danantiyo
dumbuqaaga qaadoo
dagaal cudurku yuu gelin
danyartiyo agoontee!
waa duluc ujeeddo leh
dacwad kalena waa meel
taariikhaha la daawaday
dadku raadkuu soo maray
tagtadii is daba tiil
dib baa loogu laabtoo
duuggoodi waa gabay
wax la daayo noqon waa
maantana dà curatiyo
dood kow ah maahee
Deelleeyda socotaan
halka ugu dambaysiyo
dulucdeeda sugayaa!

13. HA GABBADO DEMBILUHU

Maxamuud Cabdullaahi Ciise “Singub” 1

Sadar 164

19.1.1989

Singub – oo loo yaqaan Sangub – wuxuu ku dhashay Dhagaxbuur (Soomaali Galbeed) 1947, waana abwaan caan ah oo ka tirsan hooballada Waabberi. Murtidiisu – heeso, gabayo iyo riwaayadoba – waxay aad uga hirgashay idaacadda iyo masraxa laga soo bilaabo 1964kii ilaa hadda.

Singub wuxuu – isagoon magacaabin – tixraacayaa doodihii Gaarriye oo ku saabsanaa Dablayaasha-Dhiman oo lagu yidhi: “digtoonaada!”

wuxuuna ku eedeynayaa inuu Gaariye yahay dembiile. Durba waxaa bilaabanaysa iscambaarayntii qaawanayd. Wuxuu leeyahay ragga qaarkood heesaha way ku gabbanayaane arrintoodu waa: “baroortu orgiga ka weyn!”.

Singub wuxuu leeyahay: “Dawladdu haddii ay ahaan lahayd dumar waan furi lahaa; waayo? waa doqon loo siman yahay oo aan kala saarayn nacabkeeda iyo nasteekeeda”. Maamulka Dawladdawuxuu ku tilmaamay doonni, wuxuuna su’aalayaa: “bal doonideeda yaa saaray danaystayaasha? Maxay sirteeda ugu dhiibataa dadka aan daacadda u ahayn?”.

Singub wuxuu ku gunaanadayaa maansadiisa in dab kacayo haddii aan la deyn Deelleyda isagoo ku baanaya inuu ku soo rogaal-celin doono maanso u dihin oo lala jaha wareeri doono. Run ahaantii, waxaa la sheegey inuu tiriyey maanso aad u dheer oo dood adag, hase yeeshee, nasiibdarro way ka luntay dushana kama hayn kolkii la weydiiyey.

Sida laga arki doono silsiladda Deelleyda qaybaheeda soo socda, ereyga “Dawladdayda” wuxuu kiciyey xiisad kulul waxaana loo qaatay inuu Dawladda ka xigsanayo ragga qaar, halkaas ayaana sartiika sii qudhuntay, Deelleydiina weji qabyaaladeed oo sidii hore ka sii qaawan la yeelatay raggii ay fikradaha ku kala geddisnaayeen Singub qaarkood.

Bismillaahi waa deeq		dable-dhiman ku sheegee
waana diin Ilaahay		digtoonaada yidhiyee
sanka neefta yaw diray?		darandoorri-socodkii
lugaha daalka yaa baray?		docdee bay u joogaan?
indhaha daymo yaw furay?		ma shimbirtii dab qaaddee
carrabka yaa ducee yidhi?		aqalkeeda dumisaa?
waa daliil Ilaahay		
haw dangeline waa dhaaf		***
Deelleeyda koowaad		
ninka furay dul daranaa		waa yahee bal soo daa
waa dig iyo dam leeyahay		faraskii ma daallana
waa diririg leeyahay		dirridiina waa taa
dadkan uu samaystuu		qalin-jebis ma duurxulo

hadalna daaha kuma rogo
wadaaddada duceeyaba
fiqi duurrahaw daran
dawan weyn ha qaateen
ha ku doodo jaamacad
ha gabbado dembiiluhu

hadday maanta dumar tahay
saddexdii dalaqood
midna uma an daayeen
maxaa yeelay waa doqon
dadka way u siman tahay!

weli hadalka kama degin
maansadaydu waa danab
murti iyo da'eed leey
maahmaah dirkeed leey
odhaah iyo dakana leey
duub iyo ku faan leey
dadaal iyo kacaan leey
dawlad iyo xilkeed leey
dirir iyo ninkeed leey
ka u daran dilkeed leey
u daruuran gaashaan
marna dirir gobaad leey

weli hadalka kama degin
maansadaydu waa danab
dabka ruugmac lagu shiday
dogob weyn la saarsaar
sii hulaaqday digadii
jiiftadu dul iyo hoos
dix la qoday ka sii dheer!

waxay daarran tahay boog
inta bihinbih lagu daray

marka hore si dano-sheeg
dadka gabayo loo tiri
doogsin roob ah lagu guur
daasad caano lagu shubay
dukaan timir yar laga gaday
qaadday oo dabayshii
malabkii dusha ahaa
dacar gudaha jiiiftiyo
diin qolofiti lagu arag

kolba timo ha loo dabo
dorraad shalay ha loo raro
duddumada ha la hadhgallo
ha la diido geedaha
xiddigtii dagaarida
oogada ha loo diro
dabka dhaxan ha laga gubo
laxda deylan adhiguba
marmar buu dareemaa
bahal uga didaayaa

intaan dayuxu soo bixin
raacuhu dabkuu shidin
dululaati geeluba
marmar buu duggaalaa
daa'uuskii ha noqonina
quruxdiisa diidee
daayeer ka qaatee
dabadeedna yidhi keen
isna uu u diidoo
dusha geedka kala koray
dab-dhulow ninkii qaba
hadduu daarran yahay cudur
waa in laga daweeayaa
sun iyo boog ha daacee

Waxaan uga dan leeyahay
Wuxuu awr la doob-dhebey

waa dan iyo xeeshii
qabiil weynnu duugnoo
waa kaynu duminnoo
laga wada dawooboo
reer kuma ducaystee
yaa dibi madow qala
oo dib ula soo baxa?

weli hadalka kama degin
dadbanaa ujeeddadu
maxaa buurta Daalood⁴⁴
dawan looga tumayaa?
sowtaan dorraad idhi:
mar i dage Alla ha dago
hadba hadalka ii daran
sida midhaha darayga ah
duudduub kumaan liqo

weli hadalka kama degin
maansadaydu waa danab
dabaylaha kacaayee
hawadaa ku doorsama
qorraxdana ku diirsada
dhirtu ay dawo u tahay
Kiimikada⁴⁵ ha lagu daro
kolkuu doono Eebbuhu
bal ha daafaceen roob
kuwa saynis⁴⁶ daba galay
dadka ruux calool galay
dumar iyo rag kuu yahay
yaa daahir qiri kara?

weli hadalka kama degin
maansadaydu waa danab
caku dawladdaydaay!
dadkeedaba ma-garatooy
halgannadii is-daba-joog
kii dirirti aan gelin
dadka qaar is-aragyo ah
danta guud ma dhawraha
meesha debecsan eegaha

isha dabaha kaa jira
yaa ku daray sirtaadaba?
middidii ku dili layd
yaa daabka kuu tumay?
maxay doonyahaagaba
danaystuhu u raacaan?!

weli hadalka kama degin
halbawlaha darroorrimay
ninba doobiga u culay
dadka nimaan u sahan tegin
danta miiq yar aan gelin
af-ku-dufanle sheekee
hadday maanta dumar tahay
saddexdii dalaqood
mid qudha uma daayeen
maxaa yeelay waa doqon
dadkana way u siman tahay

weli hadalka kama degin
jiiftada duxdeediyo
dulucdeeda sii eeg
wax inay daweysiyo
ka dar dibi dhal inay tahay

weli hadalka kama degin
maansadaydu waa danab
ha la daayo hadalladan
yaan la diidin waanada
waa iga dardaarane
haddii kale dab baa kici
Muqniqaygu⁴⁷ ii dihin
Tuxfe⁴⁸ daaha kama rogin
Minhaajkii⁴⁹ ma daabicin
Safiinihina⁵⁰ maan dirin
maskaxdaydu may di'in
waan yare-dulxaadsaday
ta dambaan la sugayaa
hadday durugto sheekadu!

14. HA KU DAGAN SABAALAHA

Siyaad Daa'uud Gudaal

Sadar 271

20.1.1980

S/Guuto Siyaad wuxuu ku dhashay Dhagaxbuur 1949. Xilligii Deelleyda wuxuu ahaa gaashaanle sare ka tirsan Xoogga Dalka Soomaaliyeed. Isagoo leh laba riddo, Deelleydiisa koowaad wuxuu ku soo heensaystay darmaan dirkii Xiin Finiin ah. Inkastoo uusan cidna magacaabin, Siyaad waxaad mooddaa inay isku fikrado dhow yihiin jaallihis Shareeco. Gaar ahaan, fikradda ah: qabyaaladdii way dhimatay oo ma noola, dadkii isdili jireyna hadda waa deris iyo isku daaqsin, xataa Daratoole iyo Faafan!

Dhinaca kalena, inkastoo uusan magacaabin, misana wuxuu si diidmo ah u tixraacayaa maansooyinkii Gaarriye, Hadraawi iyo Yuusuf Aadan, gaar ahaanna: sumalkii Darbane oo uu Hadraawi soo jaraystay iyo faraskii Doolaal oo Gaarriye ku soo kooraystay maansadiisii labaad, iyo shaxdii Hadraawi keenay, Yuusufna uu irmaanta oodan degay. Wuxuu Hadraawi xusuusinayaa Siinleydii⁴ uu Hadraawi ku heesay inaan weligeedba la sinnayn, isagoo leh: “maxaad u sheegaysaa baabuur yar oo Daadsan ah oo duug ah iyo daar yar oo waab ah?” Wuxuu Siyaad farta ku fiqayaa in carrab dalab lihi ku jiro Deelleyda, taasina ay u dhuranayso nabarro bogsaday oo la damqo iyo colaad qabyaaladeed. Wuxuu ka garaabayaa inay dhalliilo maamul jiri karaan, hase yeeshee, ay madaxdu dedaalayso oo loo baahan yahay in “qaranimada sida miraha darayga duudduub loo liqo”. Awel si sarbeeban baaloo kaftamayey, hadda wuxuu Siyaad Daa'uud leeyahay “war ka soo baxa duurka aad xulaysaan oo sheegta waxa idiin daran “. Wuxuu bogaadinayaa hawlqabadka madaxda dalka, wuxuuna leeyahay: “war nimanyohow, inta aad nabarro bogsaday damqaysaan, ama aad dhuxul dambas fuulay babbinaasaan, maad colaadda Amxaarada iyo godobta Ruushku inaga galay u tebisaaan bulshada Soomaaliyeed?”.

Deelleeyda curatee
laga gooyey dabarkee
abwaan dooxay uu yidhi
cilmi baa u diirad ah
dooddaa la furayee
qof waliba dan suu biday
lagu kala dillaaciyo
waa diraddiraannimo
durbaankaa la tumayaa!

dulucdeedu waxay tahay
nin dabbaalay muu rogin
nin dabrayna ma seetayn

nin kuu digay kumuu dilin
nin daw baxay ma duudsiyin
garna labada dacal abid
mid uun bay la deristaa
ka kalena inuu dudo
dakanooyin sheegtoo
dadka kula dhex meeroo
duufsado ma-garatada
waa shay dabeeci ah

waxaan uga dan leeyahay
maalkii dareeraa
xigsin uuna daaqayn

yay maaha doog odhan?

ninka faraski doolaal
xakamaha la doontiyo
sumalkii darbane mee
ka dariiq la joogoow
ha gartee dadweynuhu
bal u sheeg wax kuu daran
ha sarbeebin dulucdee
danta guud tusaalee
mid kalaana dabataal
maansada la darayayn
sida kaadi dibiyeed
ma degdego abwaankuye
dib ha looga fiirsado
dambas dhuxul huwanaysoo
iska demi lahayd oo
babbis lala dul tégay oo
lagu oloshay duurkoo
dogob weyn la saaraan
qiiqii dareemaye
dab ha shidin waxgaradoow

afartaa dig siiyaye
aan ka rogo mid kale dego
ma qoor-diinlayaashaa
kolba daaha soo qaban
ee qabiilkaan duugnoo
madal weynta lagu dilay
dib inuu u soo baxo
maanta deydeyaayee
qabrigii dul joogaa
ummad yahay dantaa wada?
ma tafsiir la duway bay
daliil kuugu sheegeen?
ma dur aad arkaysay
daabac weeye kugu odhan?
ma dawgii caddaayee
duco-qabe hoggaankii
ugu duubay awrkee
ka eryaayay dabadee

lagu degay barwaaqada
ma deegaanta curatiyo
hillaacaa da'aayaa
sacab lagu daboolaa?
ma laxihiyo dirirkiyo
xiddigaha isdoontiyo
ururkaa la degay xalay
dayaxoo sagaalay
kugu doorin naaf-dhalad?
dawo malaha ruux meel
ka arkuun dantiisee;
ma beelahan Dannood⁵¹ iyo
yaalla Hara-digeed⁵² ee
u doog dhaban xareeddee
reerihii isdili jirey
laba waliba deristee
Daratoole⁵³ iyo Faaf⁵⁴
iyo deyr isugu yimi
kuwa diiddan baa adi
dagaal kuugu buun tumi?

ma aday sidii doqon
ku dallaalsanaayaan?
isdilkiyo colaaddii
dabro-celinta gulufkii
reer dihin wixii subax
car dareeri lagu yidhi
wixii doob la gawracay
duleed uu ku unay bahal
dumaashiyo asaydii
darxumadi la soo maray
darka maanta tebayee
deegaanta qoomoow
maad ka deysid boogaha
ha ka qaadin diirkee
maxaad carrabka dalabta leh
ugu dedi subeeciyaad?
maxaad isugu daahirin
suugaan dad wada garan?

afartaa dig siiyaye
aan ka rogo mid kale dego

difaaceeda qarannimo
 aan u qaato duubkoo
 darmaan Xiinfiniin⁵⁵ dhalay
 aan u fuulo dooyada
 kol hadduu duqeedi⁵⁶
 Deelleeydu waa shaxe
 isagoo dareen qaba
 iga degay godkeedii
 inaan uga danbeeyaa
 dawgayba maahee
 waxa aan ku darayaa
 oo igu danqaaboo
 ii diiday maamuus
 ha la daayo taahaan
 loo ilmaayn dakane-qabe
 yaan la daarin boogtii
 la dawweeyey waa hore
 dusha nabarka laga dhayo
 haddii uu isdoontoo
 diirkiisu siman yahay
 kii qabayna doog iyo
 eel danbe ka yaabayn
 daanshooni socodkana
 yaa adiga kuu diray
 duuggiisa nabarkaa
 dacwad kii lahaa qabin?

dulucdeedu waxay tahay
 dalawada irmaanka ah
 ninka loo dambariyee
 doobkaha ku maalee
 jiifa damal qaboow oo
 ku dangiiga nabaddee
 deydeyi colaaddee
 dawanka u lulaayoow
 waxba geenyadii diran
 dufan hawgu dhaashine
 waxba gefar daraaddee
 ha u diidin baradoo
 waxba yay dabayluhu
 kugu dilin bannaankoo
 godob aan duddadu qabin
 ha u daaban warankee

ka soo toos duleedkoo
 derintaada meel dhigo
 haddaad diiddo samahana
 waa shay dabeeciya!

waxa taa daliil u ah
 bal u fiirso dunidaba
 wax la dà ah khilaafkoo
 duudkii Aadan labadii⁵⁷
 laga soo dillaacshee
 midi dilay walaalkii
 dulucdeedu waxay tahay
 ninka daran ku foofsaday
 dayr-dhalkiyo horweynkee
 ramaggiisu dararee
 dambarsaday gobaadoow¹¹
 jeel kuma dirqiyayee
 ha u dudin Bullaaloo⁵⁸
 damac yaanu kuu rarin

afartaa dig siiyaye
 mid kalaase daba taal
 runi diir ka qaadkeed
 beenina durduradeed
 tuhumana dednaanteed
 dood waliba baanteed
 duq waliba garaadkii
 nin dan lihi ujeeddadi
 digo waliba shilinteed
 doog wali ugbaadkii
 dacar wali hulaaqeed
 dab waliba kulaylkii
 duhur waliba suudigi
 dayax waliba nuurkii
 damal waliba hooskii
 dayradhaaf qabowgii
 duddun wali cammuuddeed
 dibi iyo harqoodkii
 nin dudiyo gafuurkii
 doofaar ficil la'aantii
 doqon iyo qabowgeed
 diric feejignantii

xaajo waliba duuggeed
 faalkuna ximruu degay
 aniguna digniin helay
 dablayaasha dhimmanee
 digtoonowda wiil yidhi
 nasta laga dambaysii
 yaa loo dig leeyahay
 loo duurxulaayaa
 dammaanoon wax garanayn?
 yaa lagu dagaayaa?!
 Deelleeyda baaqa ah?
 waxaan uga dan leeyahay
 maamul uu dad wado iyo
 guudkeeda dunidaba
 dalab lagama waayoo
 daldaloolku waa yaal
 ha yeeshee dadaal baa
 loogu dudi karaa madax
 mid kalaana daba taal
 haddaan carrabku dalab iyo
 xeel daarranayn oo
 ujeeddadu lahayn deri
 deeqi waa ta Eebbe
 dadna uma sinnaan jirin
 denigiyo saboolkaa
 waqood deris ahaan jiray
 Siinleydii⁴ dib ugu noqo
 damacna waa halkiisii
 dacar buuna keeniye
 daya maxaad u leediin
 ninka daar xun waabtiyo
 Daadsan¹⁵ qaadi dhawr ruux?
 dulucdeedu waxay tahay
 dadkii hore wuxuu yidhi
 kii lala damcaba geel
 dabayshaa u rimisee
 qaranimada sida daray
 duudduub ha loo liqo

afartaa intaan degay
 nin doorkii wax maw dhigay?

sumad ma ugu daabacay?
 dabarkeedu wuxu yahay
 Deelleeyda socotaay
 dooc iyo dareen leey
 dakaniyo ninkeed leey
 dumbuq iyo rasaas leey
 doc ka weerarkeed leey
 dabayshii xagaa leey
 dibi kaadidii leey
 daandaansigeed leey
 digarogashadeed leey
 damacii rageed leey
 abtirsiino daran leey

waxaan uga dan leeyahay
 ninka debinta foolkii
 kaga qaaday diirkee
 dooyeysan cadhadee
 ku deydeyi shax taladee
 degay jare ilduufee
 dhacay dabar la'aantee
 makaawiga u dudayoow
 maaha dagagar bawdkuye
 sarmaan baa ku deyrane
 ha ku dagan sabaalaha
 dacar baad ka leefiye!

waxa iga dardaraan ah
 dani waa halkeedee
 dux waliba siniin lehe
 xaq kastoo la duugaa
 waa kii dillaacee
 dareenkeedu waa meel
 bulshadaad durraamane
 daacadnimo ha joogtee
 haddaad diir naxaysaan
 dagaalkii la galay iyo
 dalkii⁵⁹ aan xorayniyo
 gobannimo-u-dirirkiyo
 Ruush iyo dirkiisiyo

dakanada Amxaarada		daba joogta raadkii
dadka maad u sheegtaan?		maxaa looga duwayaa?
dabatada hasheedii		bal maxaad isugu diri
dambarkeedu urayee		laba doon ku wada jira?

15. NINBA GARASHADII DOOD

Faarax Axmed Cali “Gamute”

Sadar 135

20.1.1980

Gamute wuxuu ku dhashay degmada Awaare (Soomaali Galbeed) 1953 wuxuuna ku barbaaray Soomaali Galbeed. Wuxuu ahaan jiray macallin, kolkii Deelleydana wuxuu ka tirsanaa Akademiya Cilmiga, Fanka iyo Suugaanta. Gamute wuxuu ka mid yahay ragga suugaantoodu ku soo shaac-baxday Deelleyda laakiinse aan awel aad loogu aqoon suugaanta, kolka laga reebo saaxiibbada.

Maansadiisu waxay doodihi Deelleyda u arkaysaa inay yihiin kuwo loogu kala saftay hab dabaqadeed – maalqabeen iyo sabool. Waa ninkii ugu horreeyey oo kala qaybsanaanta fikradaha abwaannada ku eegay aragti idooloojiyadeed oo aan ku eegin mid qabyaaladeed. Wuxuu leeyahay ilaa dabaqadda saboolka ah kor loo soo qaado oo loo sinnaado nacfi-qaybta dhibaatooyinku waa taagnaanayaan. Wuxuuse ku soo gunaanadayaa murtidiisa inuu halganka dabaqiga ahi socon doono.

Deelleeyda curatee		dambarkeedi weeyaan
danankeedu baahiyo		
darmaanteer abwaannadu		***
xaqa daajiyeeenee		
run ku soo durduureen		waa jiipto dalabkuye
daabbaddaasi mudanka ah		deyr waa la meershaa
markii lagu durduriyee		degel waa la oodaa
dusha lays fansaare		dabuub waa la koobaa
doolaalo loo koray		anna durugsan maayee
baa dareen i muday oo		shaxdan laysu doog-dhebey
xadataan ku deexdoo		lays daaray suulkee
dihin aan tuhmaayaan		ninba uu god door biday
ku haaneeday deelkoo		dadban laba kulaashiyo
tixdan daaddah socotaa		dabran oodan baan degay!
dararteeda koowaad		aan daganta qaadoo

dakan-qabaha naaxiyo
dooxatadu ha fiigtee
dig dheh deelka oo culus
sida danabka haw dhaco

waa jiipto dalabkuye
danyariyo saboolkiyo
daacaddaay ku soo durug
Deelleey waxay tiri
maansada dirkeedii
kala miir-dillaacoo
kii dawga seegiyo
laba-midig ku-daaqiyo
abkay gabay dillaalyadu
weligood ha doobsheen
daaddihinta maansada
ninba suu u doog-dhabo
taariikhda duugga leh
waa daabac ugu yaal

waxaan uga dan leeyahay
duddadii abwaannada
minbarkii⁶⁰ dalaysnaa
lagu daahay sharafkee
magacuna ku deyrmaa
ma-danaystayaashii
qatanaha la duudsiyey
hiil ula darbaday ee
runta aan ka daalayn
iyo dabin-ka-boodyada
debcin waayey baa koray

afartaasu waa daray
miro dayrtan soo go'ay
danyar iyo sabool iyo
waa daacad maalkeed
marna yaan la daayicin

deebblaha mareegta leh
dibbir yey u gacan gelin

waa jiipto dalabkuye
Deelleey waxay tiri
ninba garashadii dood
ninba dabaqaddii hadal
carrabkoo la daashiyo
hadal layska dawdabo
diin baa god goray galay
goray baa god diin galay
waan duugay iyo hadal
qabiil kuma damaayoo
waa qalab dagaal oo
ay daabka haystaan
inta qaranka dumisiyo
inta damac hoggaanshiyo
dillaal iyo mareeglaha

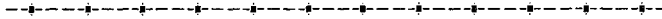
jeer foodda lays daro
jeer nuxurku doorsamo
oo dibad-wareegtiyo
kuwa duurka joogee
duunyada dhaqaayee
gaajadu la deristiyo
kuwa dalagga beeree
misna dhiiggu da'ayee
duleelaan dhafoorradu
daltabyada ka raystaan
jeeray dawaaddiyo
qalinka iyo daabkiyo
dibjirkiyo saboolkiyo
danyartiyo shaqaaluhu
isku soo darmaan oo
dulmanuhu midoobaan
dakharkooda geystaan
oo dararta maandeeq³⁴
dadku wada wadaagaan
jeer ka daafta joogaa
dusha uu u soo baxo

darka beesha loo simo
sheekadu ma durugsana
dul-ka-xaabyo weeyaan
hoos looma daaddegin

afartaasu waa door
miro dayrta soo baxay
danyar iyo sabool iyo
waa daacad maalkeed
marna yaan la daayicin
deebblaha mareegta leh
deni yuu u gacan gelin!

waa jiipto dalabkuyo
Deelleey waxay tiri
maal soo dillaaciyo
dacar kaan ku ahayoow

inta diric abwaan oo
ii doodayaa jiro
inta ay dadweynuhu
ii dhego duleelaan
xoog laba-dibleeyiyo
inta uu dulmane jiro
waxba daasan maayoo
dib u dhawrsan maayee
runta waan ku daakiri
doodaha saboolkiyo
cilmi diirad laan ahay
danyartiyo shaqaalaha
kii gelin durquma iyo
duur kii ku jidiyo
dirhamkood⁶¹ ninkii cunay
dayn ay ku leeyiin
duleedshaay ayaan oran
waa daba gelaayaa
isagiyo dagnaantii
anigiyo dadaalkay
yaan lay dardaarwerin!



16. KA DARTAYE MA DIBI BAA?

Xasan Cabdillaahi “Xasan-ganey”

Sadar 184

23.1.1980

Xasan-ganey wuxuu ku dhashay gobollada waqooyi 1940, waana abwaan caan ah oo ka tirsan hooballada Waabberi. Suugaantiisu – heeso iyo riwaayadoba – aad ayay uga tisaqadday idaacadaha iyo Masraxaba.

Deelleyda wuxuu ku leeyahay riddo kulul, wuxuuna la fikrad yahay safka Gaariye oo leh qabyaaladdii lama dilin mana dhiman. “Waayo?” ayuu leeyahay *“weli lama arag cid aakhiro aadday oo ifka dabiis ugu soo noqotay”*, wuxuuna ku doodayaa in qaniinyadu ay ka timi xagga duqda reerka – qabyaaladda – isagoo raacsiinaya: *“ragga maagaya ninkii yiri: dugsi male qabyaaladi, ma rag duqda minxiis u ah baa?”*.

Wuxuu kaloo ku doodayaa inaan dadweynuhu wadin qabyaaladda ee iyaga lagu wado; ol’olihi dabar-göynta qabyaaladdana wuxuu ku metelay nabar dusha sare laga dhayey oo aan mililka hoose marna loo degin.

Wuxuu Xasan-ganey soo jeedinayaa sùaalo badan oo uu leeyahay: “doonnida yaa wadey? Deelleyda meesha lala rabey ku dhacaysa ma ha laga daayaad leedihiin? Digada hulaaqday inta ayan duurka gaarin ma yaan la baqtiin baad leedihiin?”.

Dooddiisa iyo sarbeebta wuxuu ku lammaaniyey xifaale yare qaawan oo loo malaynayo inuu ku jeedo Shareeco. Wuxuu ku leeyahay maansadu waa deeq Ilaahe maaha wax dawladi ay bixiso ama dukaammada laga iibsado! Shareeco waa Maareeyaha Guud ee Golaha Murtida, Xasan-ganeynawuxuu ka tirsan yahay Kooxda Fanka oo uu Shareeco maamulayo. Waxaad mooddaa in khilaafkii shaqada iyo tartankii abwaannimada ee goobta shaqadu ay ku soo darmeen suugaanta Deelley oo isu rogi doonaan legdan shaqsiyadeed. Dhadhankii deelleydu wuu soo beddelmayaa marba marka ka dambaysa.

Deelley weeye maansadu
waa dux iyo iimaan
waa daydo iyo xays
waa Daalo⁴⁴ iyo ubax
ka hirayso dayrtii
waa daran nugaaleed⁶²
waa diimis⁶³ iyo xeeb
waa Doollo³⁵ iyo Hawd³⁹

daban weeye maansadu
darmaan weeye qurux badan
nin geyaa u dadab gala
doob fara-xumeeyiyo
kii inanta dabagura
way doonantaan idhi

dahab weeye maansadu
waa dardaaran dhaxalgal ah
dawladi ma bixisee
waa deeq Ilaaheey
waa dood afmaal yidhi
waa deris abwaan dhigay
doc-ka-yeedhku kuma galo
iib laguma daydayo
mana taal dukaannada

afartaasu waa deyr
arar dadabgalkeedii
ha la dego cirku ha da’o
Soomaaliyeey duman
noqo ul iyo diirkeed
dalka kii xumeeyoow
degdeg oo ha noolaan

dulmoow dhimo bulshooy durug
runeey daaf ka fool dhaqo
daacadeey dheh: “aamiin”
maqanoow is-daydayo
martiyeey dermada jiif
dammanoow dhegaha furo
suugaanti darartiyo
Deelleeydu curataye
ninba dooddi uu yidhi
naga saxa dadweynoow

dig dheh oo ka diga rogo
ku daldabo ujeeddada
horta geedku waa damal
cabashaduna waa dulin
la dareen qaniinyadu
duqdii reerka inay tahay
weligeedna lama dilin
cilmi diiddan baa yidhi:
aakhiro dalxiis ma leh
ifka daawashuu taga
mana aha dadweynaha
kuwa deris-ku-nooshiyo
duumada karsanayee
ka dà weyne ila soco

dalab wali qallooceed
dembi waliba sabab lehe
dakharkii lafaysnaa
saanacu dushuu dhayey
hoostiina lama deyin
dubka nabarka qolof dhacay
waa diirka oo qura
gunaadkiina doogtii
weli waa dugsanayaa
maashii dahaadhnayd
waxay dulundulcaysaba
sanbakkii dibbiri jirey
wuxuu daayey neefsiiga
markay diiqday feedhaha
daba-dhoonna haaneed

doob yidhina ma oggoli
nin doorkuna muskeedii
daa’imo ha uga tago
waxba yaanan duurxulin
af deexdoow isha ha dabin
daaraantu waa taa

dig dheh oo ka diga rogo
caku daba-ka-naaxyada
dhiiggii dayacantiyo
ka dibbiray saboolkana
maahmaahihii dura
lagu yidhi dameeraha
doondoona midda u eg
waa sidaa ku dayashadu
nimay deyn ku leedahay
ciiddaan u deynine
duudduub wixii hore

hayska degebsanaatee
imminkana dan cabataa
garashada damqaysee
“dugsi ma leh qabyaaladi”
qaar baa ka didayee
duqda maw minxiis baa?
maw daanyaqaad baa?
ma dumaashidood baa?
taariikhda duugga ah
diiwaanka kaydshee
daabaca wixii dhacay
intuu dayrada u qoray
horay ciin u daaqdee
maantana ma dacar iyo
deebaaq i sii baa?

ka dartaye ma dibi baa?
maxay mihatay maansadu
ma dadkay u hiil tahay
mise dabaqad maal jecel

dabuubtii xaqa ahayd
dibnihii canaantoow
dur haddaad wax ku heshaan
ama shilinka daabaca
waa delebe ila dheel

doonmida ayaa wadey?
ma digriiga¹⁴ madhane
isu qaba digtoorkaa¹³
mise qaran dadaaloo
hawsha u dulqaataa
soo daaddeheeyoo
cilmaa diiradduu siday?
dooyeyso waa jare
kal diddaay adays oge
sumalkii darbane iyo
maxaa keenay diricyada
deg adaa shaxyare ahe
dannijire ka xeel dheer
duubi feen ku yaallee
dubbaha meeshi lala rabay
darandoorri ugu dhacay
ma ka daaya baad tidhi?

afartaa ha sii deyn
mise didibso weeyaan
maxay doqoni sidataa
dabar aan adkayn oo
ku day dibirta lagu jabo
dooddana maqaar-saar
ayay dulucdu kaa tahay?
labadaa dushaa celi
ma biciidki dooggiyo
durduurrada xareedda ah
isla doonayaad tahay?

Saddexdaa docsaarka ah
dhankaad doonto iga sii
meeshuu ilkaha daro
doollaa afuufee
ha dareemin miciyaha
ma dabeecad jiid baa?

durba waanigaa degay
dibbirradu ma geelii
galabtii durduriyee
doobirtii nin lihi yidhi
diidee ku jabay baa?

god-dambeedki baan degay
xamarrada dagaagee
dalaggiyo hadhuudhkiyo
dam ka siiyey beeraha
ninka wadhaf u deydoyey
ma ha duulin baad tidhi?

wada daawo reeraha
duxda meesha lagu qubo
dufan-jeceshu kaa oge
docda awrki lagu qalay
digsigiyo shariiryaha
dabku ka hadlinaayiyoo
daahaan xil qarín baa
sii daayey qiiqee
baahanaha doogsiga
ka ursaday dabayshee
raqda soo dul joogsaday
san Ilaah daloolshiyo
ma dulkaynno qabannaa?

dawdabiyo qoor-lebi
dadban iyo horqaad lihi
digadii hulaaqdaye
duulduulka dhuxuluhu
yay duurka gaadhine
demiyaay ninkii yidhi
dawadeenna weeyaan
duubtaa ku kala saar
lixley baa dillaacdaye
dib u dhaca af-jinacleey
duhurkii guray tidhi
damacna yaanu kaa gelin
dib inaad u jebisee
ii sheeg da' daaduun
aad inoo ducayside

17. DURA

Cumar Cabdullaahi Ciise “Fakad” 1

Sadar 268

24.1.1980

Fakad wuxuu ku dhashay dhaxagbuur (Soomaali Galbeed) 1949, waxayna walaalo yihiin Singub. Hal-abuurka wuxuu ku bilaabay 13 jir, suugaantiisuna waxay ku tiswaadday idaacadda oo ay ka baxday 1971 markii ugu horreysey. Wuxuu ka tirsan yahay Waabberi, taasoo fursad u siisay in fankiisu ka hanaqaado Masraxa inkastoo uusan sida walaalkiis caan u ahayn.

Fakad wuxuu leeyahay laba riddo; tiisa horena waxay isku fikrad yihiin Shareeco; wuxuuna ku eedeynayaa Gaarriye iyo safkiisa inay nacfiga dawladnimada qaybtoodii hore u qaateen oo lumiyeen, dabadeedna ay dadka wax haysta soo hunguriyeynayaan oo u dudayaan imminka. Wuxuu kaloo leeyahay ninkii boog dhayayaa waa inuusan sarbeeban oo uu hadalkiisa qummaati u caddeeyaa. Sheekadiisa wuxuu Fakad ku soo daray hanjabaad uu leeyahay ninkii sheega qolo-qolo xabsi daa’in iyo dil baa u diyaar ah. Wuxuu leeyahay: *“War arrintiinnu xoolo-doon keliya maahee, malaha waxaad doonaysaan xukun. Taasi idiin suurtoobi mayso”*.

Wuxuu ku eedeynayaa inay iyagu wadaan qabyaaladda isagoo ku dacwiyaya: *“Horta intii aan dawladnimada la qaadan yaa laga adkaan jirey?”*. Sheekadii Deelleeydu way soo dhanaanaanaysaailaa ay ka soo gaadho heer aan xataa suugaan ahaan loo dhadhamin karin!

Isagoo tixraacaya ragga Shareeco maagayana wuxuu Fakad leeyahay: *“war haddiiba nin aan digirii wadani sheegto digtoornimo, cidna waxba uma dhimine, maxaa loo maagayaa?”*. Marka laysku soo duudduubo, maansada Fakad waxay muujinaysaa ficilo dhadhan qabyaaladeed leh oo yare qaawan.

Deelleeyda maansiyo
dabuubtii abwaannada
gabayada la daabacay
diiwaanka lagu dhigay
dood yar baan ka leeyahay
shaxduna waa isdaba-joog
afar shani la deris tahay
saddex duuban baan riday
dushana way ka xidhan tahay
ninkii damac ka soo galo
shaxda aan dul taagnahay

da’diisaan u tiriyaa
doorkana nin layska leh

deji oo ka soo soco
maahmaahdu duug ma leh
waa daliil xaqiiqa ah
waa hadal duqey tidhi
lama deyn karaayee
waxaan maanta door biday

murtida inaan ku soo daro
dadkii meesha wada degay
ninkii duunyadiisii
waraabaha u daayee
u daayacay dugaaggii
markuu daaf ka eegee
darxumuubay gaajada
dambas weel leh qaatee
dacda soo fadhiiste
dawarsaday kuwii kale
markii ay u deeqeen
haddana ugu sii duday
duunyada wax iga sii
ama weydin dilayaa
damacoodu u ekaa
dadka maanta qaarkii
dood celis ha noqotee

waxaan diraca uga digay
dilku inaanu fiicnayn
marna yidhi doxorayohow
nin dabtaa dib uma dhamo
dambarkiyo karuurkee
adaa duunyadaadii
waraabaha u daayee
nabsi lama durduurtoo
duwan maayo aniguye
dibbir oo ka dhereg yidhi
doobiga karriinka leh
dooddiinnu u ekaa?!

deji oo ka sii soco
maahmaahdi kama degin
haddana waxan u door biday
murtida inaan ku soo daro
doqontii la yidhi hadal
illeen kama dammanidee
een garan danteediyo
hadba waxa u derejo ah
ee darooyin qaylada
dibnihii ku oomeen
daa'imo sideedii

eray aan dawo lahayn
dabuubtoodu u ekaa
dadka maanta qaarkii
dood celis ha noqotee
doqon hadashay yeelkeed
ha daldalanto weligeed
dareen iyo xumaan ma leh
aniguna dan kama galo

afartaa daliishaye
derder oo ka sii durug
darbaddii horreysiyo
dadbantaydi weeyaan
weli waa dushii sare
hoos uma aan soo degin
waa ararti Deelleey
way dulucyo dheer tahay
danab way ka culus tahay
dubbe way ka adag tahay
waa dab iyo baaruud
dabaylaha ka orod dheer
dadka kii i neceb iyo
cadawgaan ku durayaa
fule wuu ka didayaa
geesina dareen qaad
ha ka naxo dareen-qabe
ha ku faraxdo daacadi

afartaa daliishaye
derder oo ka sii durug
maansada la dedayiyo
hadallada daboolka leh
duudduubka lagu wado
dadweynuhu ma garanine
diirka mawga qaadnaa?
mise waa ka deynaa
maskaxdaa ku daaliye?
abwaannada wax daaree
Deelleyda keenooow
kala doorta labadaa
runta lama dul meeree
haddii daacad aan nahay

daaraanta hoosiyo
boogaan danqaayaa
waxaan dooxi nabarada
haddana waan dul marayaa
kala daaya labadaa
haddii daacad aan nahay

dulligiyo xumaantiyo
ha la daayo qoloqolo
waa teynu duugnee
dibnaha yaan la soo marin
ninkii dib ula soo baxa
waa lagu deldelayaa
xabsi daayin buu geli
anna aan dabka u shido
Ducaale⁶⁴ waa adeerkay
adna diid walaalkaa
reer-hebel ha dabar go'o
reer-hebelna darib sii
ma wax loo dulqaataa
horay noo dilootee
ninkii doonayoow taa
kii damacsanoow dhaaf
kala daaya labadaa
haddii daacad aan nahay

dalka waan ka tegayaa
dibaddaan u baxayaa
waan daansha-daanshoon
markaan door maqnaadaan
haddana dib ugu soo noqon
meel fiican aan dego
kala daaya labadaa
haddii daacad aan nahay

dararteeda Maandeeq³⁴
aan keligay dawdabo
ka durduurto caanaha
adiguna ku deyrroow
dacallada ka taagnoow
yaan dugaag u soo dhicin

adigoon dibnaha gelin
igu daafac gaajada
ma wax loo dulqaataa?
haddii daacad aan nahay

adiguna dibjir ahaw
ma wax loo dulqaataa?
kala daaya labadaa
haddii daacad aan nahay

Kacaankaan⁶⁵ la duubnahay
ma oggoli inuu dumo
haddana waan dacaayayn
hoostaan ka durayaa
uurkaan u dabayaa
ma wax loo dulqaataa?
kala daaya labadaa
haddii daacad aan nahay

afartaa daliishayee
derder oo ka sii gudub
ha ka naxo dakana-qabe
ha ku faraxdo daacadi
darbad kalena waxay tahay
Soomaalaay dareenlaay
deebaaq qadhaadh iyo
dacar weel ku shubatooy

Soomaalaay dareenlaay
daacuun wax laayiyo
dawo cudur ka dhigatooy

Soomaalaay dareen laay
boholaha duleeliyo
daylaanta loo qoday
dusha mara ka saaraay
basar uma dabooshooy

Soomaalaay dareen laay
geesigeeda dirica ah
dabar adag ku jiidaay

doqon aan wax garan iyo
fulayada duddubiyaay

Soomaalaay dareen laay
nacas daaman weyn iyo
dammanaha ma garatooy

Soomaalaay dareen laay
dibusocodka naaxiyo
afmiinshaar dalliciyaay

Soomaalaay dareen laay
inkastoon dadaal wado
inkastoon durbaan tumo
isku duubanaadaay
ku daluunsho qaylada
waanadu ma deeqdooy

duul hoos u foorara
dhego uma duleelaan
ma gartaan dantoodee
gabay aan ku daaliyo
Deelleey maxay tari?

afartaa daliishaye
derder oo ka sii gudub
ha ka naxo dakana-qabe
ha ku faraxdo daacadi
mar labaad sùaal daran

aan idiinku deexdee
abwaannada wax daaree
Deelleeyda nagu furay
degdeg haw jawaabeen
cudur malag dugsanayaa
dawo looma helayee
ninka dudaya yaa dilay?
afkuu duubanaayiyo
is-dibbirintu waa maxay?
yuu deyn ku leeyahay?

ka qabyaalad doonoow
haddii dabarka laga furo
yuu sharcigu u yahay deyr?
yaa ku qaba dan goonniya?
intaan dawladduba dhalan
dusha yuu ka raran jiray?
durdurkiyo xareeddiyo
darka celka lagu dhigay
yaa loo diiday maal uu
duhur soo aroorsaday?

geenyada darmaanta ah
ninka iiga dega yidhi
ha i daaddehaysee
ma isagaa dunta u xidhan?
mise waa damaacigi
doqon iyo hungurigeed?
digtoor aan digrii wadan
isagays duqeeyee
magaciisi dumiyeey
dembigiisu waa maxay?
ma cid buu ka galay deyn?
maxaa loogu duurxuli?
dalka saw wax kuma laha?
damiinnimo ma hayb baa?
dayaxiyo hawada sare
horta yaa ka soo degay?
jaamici dà weyn iyo
cilmi-diiiradluhu mee?
dable amar ha qaatee
ninka yidhi digtoonooow
yaa siiyey derejada?

maska xuub dillaacsaday
abeesada inuu dilo
dadku yuu ka sugayaa?

bal aan hoos u daaddego
waa iga dardaarane
ogoow iga dambeeyoow
dad hadduu is-maan naco
doonni laguma wadayee
ogoow iga dambeeyoow
hadday kala dareeraan
ma gaadhaan dantoodee
dubbaha iyo yaambada

daabkoon la wada qaban
derbi laguma jebiyee
dimoqraaddinimo⁶⁶ waa
dadka oo is raaciyo
isku duubnideennee
ogoow daallin iyo tuug
daacaddaa ka raysee

ogoow daarta gobannimo
dumin maayo khaa'ine
ogoow geesi daafaca
dalka kama dhammaanine
ogoow weli Darwiishkii⁶⁷
socodkii ma deynine
ogoow deeblihiisii
weli kama dakaamine
ogoow dacaygi kama furan
sengayaasha dananee
ogoow seefti gaal-dila
degta muuna gelinine
ogoow way dambaysaa
weli dirirta weyniye
ogoow weli dadkeennii
waa kaa cadawgu dooxiye
ogoow deyn nin naga qaba
uma deysanaynee
ogoow duullimaadkiyo
gobannimo u dirirkii
weli mayna daaline

18. DACAWAA CIR KU ONKODAY

Cabdi Cali Weyd

Sadar 146

25.1.1980

Marxuum Cabdi – allaha u naxariistee – wuxuu ku dhashay gobollada Woqooyi suugaantiisuna ma helin fursad ay kaga hirgasho idaacadda. Wuxuu ahaan jiray askari, hase yeeshee, suugaantiisu waxay caan ku ahayd saaxiibbada iyo suugaanyahannada xiriirka la leh.

Deelleeyda wuxuu ku lahaa riddo aad u ba'an. Hordhaca iyo gebagebada maansada wuxuu ku tixraacayaa oo si buuxda ugu

taageerayaa labadii maanso oo Deelleeyda ugu horreeyey “dugsi ma leh qabyaaladi” iyo “daalacan” oo ay kala lahaayeen Gaarriye iyo Hadraawi.

Wuxuu leeyahay: *“Deelleeydu waa if lagu daweynayo qabyaaladda ee waa inay socotaa ilaa Jabbuuti iyo intii ka shishaysaba”*. Isagoo adeegsanaya sarbeeb iyo murtidii ahayd: “baadi kugu raagtay, lihi baa la moodaa”, wuxuu ku doodayaa in xukunku uu baadi ahaan ugu meeray ragga haatan haya raacdadiina weli dabo-joogto oo berri la dul-iman doono. Tani waa ficiltan dhanaan oo u dhigma kii Fakad oo ahaa: *“xoolo-doon ma tihidine, xukun-doon baad tihiiin”*. Waxaa kaloo la yaab leh inuu durayo murtidii maansadii Idaajaa *“daahyada aqoon-xumo”* oo uuku xiganayey maansadii Timocadde: dix-dhagaxeed. Sababta uu murtidaa ku durayo waxaa loo malayn karaa in ayan ahayn aragti ku salaysan nuxurkii murtida Idaajaa.

Weyd, sheekadii damalka oo Idaajaa iyana wuxuu u qaatay ku-dhaadasho geed adayg, sidaas darteedna wuxuu leeyahay: damalka waxaa ka adag oo dalooliya xarka.

Suuldhabaale dabadeed
murti aan ku deexdiyo
suugaan dalayntii
dadku igu aqoon jiray
inaan daayey la i mood
ha yeeshee ma daallani
imminkaan diyaar ahay
dib-u-laabad igu jirin
darbo aad u dheer baan
dacarleey ka soo rogey
shaxda degelka taallana
tusmadaydi baan degay
waa daabbad maansadu
waxay kala dab qaataan
“Dugsi male qabyaaladi”
iyo waliba “Daalacan”

dulucdeedu waxay tahay
geel diday dareen arag
dab la shiday durbaba olol
qof dacwiyey dantii hadal
nin kuu digay kumuu dilin
nin ku dagayna waa fulay
dacawaa cir ku onkoday
isku dide abwaannadu
Deelleeyna lagu muran
ninba dawliskiisii
darsay wuxuu ku qaadaba
ninkii dabin libaax dhigay
duur lagu aqoon jiray
daf u tidhi sagaaradu
markuu soo dul joogsaday
wuxuu yidhi umaba daban

dayaxuba kulayl male
dunidana iftiinshee
dacaw baa habeen ciyey
wuxuu daba socdaa aar
danjiraa dahsoonaa
dumar baa la wada qabay
danni baana kala galay
ninka tee u daacad ah?
ma la wada dalaqaa?
tee loo dardaarwerin?

dihinaa irmaanaa
darbanaana wuu gudhay
digaa hoos ka noolayd
dariiqiina waa qodax
dib-u-noqod warkii dhaaf
danyartiina kabo male
dadabsiga ku naaxiyo
nin la daajinaayaa
dulmigaa la yaabka leh
dadka liita ugu wacan

dalawada halloowdee
dibjirka ah ninkii helay
markuu dhawr diraacood
dambarsaday is-moodsii
inay duunyadii tahay
damac baase hodayee
hashu waa dir Maandeeq³⁴
sumaddeedu waa deel
kii lahaana muu deyn
weli baadi doonkii
kama daalin raacdada
raadkeeda kama degan
yaboohiina muu deyn
tibaax door ah buu helay
berrina wuu dul joogaa

afartaa intaan degay
doorkii ina-Jadee⁶⁸ iyo
ma u degay sidii Cali⁶⁹
duluc kalena waxay tahay
nin qabiil dugsanayoow
waa buul duqeed oo
daldaloollo badan oo
kala daadanaayoo
waxay daasad iyo maro
kolba meesha ugu daran
ku dugsii tidhaahdaba
marka ay ku daashaa
dhaxantiyo darrooruhu
ku dilaan dhexdiisee

afartaa aqoon dirir
iyo dib u rogaal-celin
duluc kalena waxay tahay
dadku inuu horuu jirey
dibna loo abuurayn
oon la doorin karin abid
dakhar Cali²⁵ ku yaallana
dusha layga saarayn
dammanaha illowsani
isna talada kuma darin

afartaa dheh Deelleey
durki oo ogeysii
dood kalena waxay tahay
dibqallooc sidiisii
uurkaa la dabaiyo
is-daadraacin la arkee
dareenkii Qamaan¹⁸ iyo
Darwiishkii⁶⁷ hubaysnaa
caku dirici Raagiyo⁷⁰
dhaqankii ma doorsamay?
murti baa la daba-xaday
boqol iyo kun diimood

doc ka yeedhay baa jira
“daahyada aqoon-xumo”
dusha igama saarree
weligeey ma duurxulin
doone waw badheedhaa
dabuubtii marxuunkee
ahayd waa dix-dhagax iyo
Deelleydan kala saar
kala garo diraac iyo
dambarsamaha jiilaal
hana laba-gar daymoon
ha degdegine dib u joog
ha ku deeqdo waanadu

afartaa aqoon dirir
iyo dib u rogaal-celin
duluc kalena maansadu
Deelleyda maansadu
if la daaray weeyoo
waxa lagu dabiibaa
dib-u-dhaca qabiilkiyo
darxumadiyo baahida
ogoow geedka damalka ah

cilmi lagu daryeeliyo
haddaan daawo loo helin
xar dalooliyaa jira
durba wuu engegayaa
waxa rida dabaylaha
cirka daya daruuraha
xiddigaha badh baa dir ah
deris iyo walaala ah
digarogasho kale waa

maansada dadkeediyo
dal-yaqaannadeedii
dunqulaaliyaaneey
siday “daalacani” tidhi
waa inoo dantaa guud
deelka xeel la’aaneed
carrab dalab la’aaneed
dalka iyo Jabbuutiba
sheekadu ha durugtee
dib-u-noqosho ka ogoowo
xakamaha ka sii daa
ha deddaabo-dhabatee!

19. DADWEYNUHU ISWEYDDII

Ismaaciil Xirsi Ciise “Farxaan” 1

Sadar 240

25.1.1980

Farxaan wuxuu ku dhashay Laascaanood (Sool) 1942. Xilligii Deelleyda wuxuu ahaa abwaan ka tirsan hooballada Waabberi, fankiisuna wuxuu ka hanaqaaday masraxa iyo idaacadda labadaba.

Hal-abuurka wuxuu ku bilaabay yaraantii (1958) heeso iyo gabayo ku saabsan halgankii gobannimadoonka, kaasoo uu yiri: “*laba goor baa laygu xiray guubaabadii gobannimadoonka ee kontomeeyadii*”.

Deelleyda wuxuu ku leeyahay laba maanso. Riddadiisa hore waxay dhexdhexaadinaysaa labada saf oo ilaa hadda loo kala jabsan yahay. Gundhiggeedu waxaa weeye: (a) cambaaraynta qabyaaladda, (b) baaqa midnimada ummadda, iyo (t) dhalliil uu u soo jeedinayo abwaannada isagoo ku leh: “war idinkiiba haddaad kala safateen, maxaad midnimo dadweyne ka taraysaan?” Wuxuu safka Gaarriye ku waaninayaa in aan qabyaaladda laga hadlin maadaama ay wadwadka ku dararto; safka Shareecona wuxuu ku waaninayaa inaan seef-la-bood la noqon oo dulucda ragga bilaabay Deelleyda dhanka wacan loo fasirto.

Markuu labada saf isku soo duubona wuxuu u soo jeedinayaa su’aalo badan oo dadweyne jaha-wareersani uu iska weydiinayo dulucdii maansooyinkooda. Codka Farxaan waa loo baahnaa maadaama ay Deelleydii soo marfuranayso oo dhadhankeedu soo doorsamayo. Balse aynu la soconno Deelleyda dambe in ergeyntiisu ay ku dhacdo dhego daloola iyo in kale.

waqti daalis weeyoo
 arar kuma dabeebtee
 dubbe meel ku dhacayoo
 digta iyo damtiisii
 waa dabaysha dhacaysee
 danankiyo dhawaaqii
 dareenkii samaantee
 digtoonaa jiree kacay
 Dubbadyada⁶⁴ is degel garan
 doodda furanta faallada
 aqal laba-daryaaale ah
 ardaa dadab leh iyo qurux
 derin iyo furaash iyo
 barkimooyin daabacan
 gogol baan dugsi u dhigay
 waa dur iyo dhaqanke
 deeqdayda gobannimo
 darib baan ku sooryayn

su’aal baana daba taal
 isweydiin dadweyne ah
 jawaab bayna doontaa

dugsi ma leh qabyaaladi
 hab duqoobay weeyaan
 dadkeennuna dhibaatiyo
 darxumuu ku soo maray
 waana dib u dhac nololeed
 dunidu maanta say tahay
 inay tahay daliishaas
 kan diidaaya waa doqon
 abwaannada dalkii duray
 go’aammaa ka soo degay
 sharci lagu dabraa jiray
 dagaal baa ku foororay

dakhar iyo waxyeelliyo
dubaaqooyin loo yeel
ololaha isdaba-joog
dacar qooshan la cunsii
naftu waa ku diiq oo
way ku sii dig leedahay
isdaba-raacis baw hadhay
waa ani dareenkay

waxse dulundulcayn iyo
hoos loo daweyiyo
digadoo hulaaqdiyo
soo doogsin-raac iyo
dambas laga afuufiyo
doolaabin kicin u ah
murankoo danteeda ah
wadwadhay ku darartaa
marba meel ka danaq iyo
duqdii xalay la soo arag
maad inaga deysaan
cilmii kula dagaashaan?

digta yeedhay waa maxay?
shanqadhu daafad kululaa
maskaxdu doojinteediyo
daymada u roonaa
misna sii dun dheeraa
dululaati badanaa
daad lagu hafanayiyo
dabbaaljoogto weynaa
maxaa loo dan leeyahay?
dadweynuhu isweydii
xaajaba da'deedee
jawaab bayse doontaa

“dugsi ma leh qabyaaladi”
dooddan Gaarriyaa furay

inay tahay dareenkiyo
in la dirayba lama garan
rag kalaa daf soo yidhi
banaanadiyey dooddii
ku dar iyo ku damac iyo
ka daayaa iska hor yimi
kuwaa daaddeheeyoo
jiiftada dabka u shiday
kuwaa diiddan oo neceb
dulucdiina waa meel
dadweynuhu isweydii
jawaab bayna doontaa

indho daafay arag ma leh
dheg daboolan maqal ma leh
maskax daashay garad ma leh
lug dabranina orod ma leh
darxumada qabiilana
duug waaritaan ma leh
doorkii gumeystiyo
Dibbutaati¹² wadi jirey
dorraad shalay la soo dhaaf
maantay dacwadi timi
Deelleeydu furan tahay
tuducyadan ku dega oo
duxdu maxay dhadhamaysaa?
maxaa loo dan leeyahay?
dadweynuhu isweydii
jawaab bayna doontaa

kuwa dacarta huriiyo
daaddihiyayaashiyo
maamulkay ku duman tahay
ama kuba dambaysaa
waana dabaqad maal jecel
danyartii heshiis u ah
dadweynuhu isweydii
jawaab bayna doontaa

ka durbaanka tuma iyo
daba-dhilifka raaciyo
ka digriigu¹⁴ madhan yahay
doqonkaan waxba ahayn
yaa doortay oo wada?
xilka yaa ku soo daray?
yaa galay dembiga culus?
kee baa la durayaa?
kee baa la daafici?
maxaa loo dan leeyahay?
carrab dalab leh waa kee
dadweynuhu isweydii
jawaab bayna doontaa

dedaneey ka daalacan
qorraxdii dayuxu qari
doqonnimo hagoogani
daaskee bay joogtaa?
damiirlaawayaashiyo
dabar-waduhu waa kee?
midnimada la deydeyi
misna didiye loo tumi
doox iyo diddii baa
lagu daajin doonaa
delebkaas dug laga dhigay
dadweynuhu isweydii
jawaab bayna doontaa

ma ayaan-daran baa
doobinaysa sida awr?
ma eexdaa durraama ah?
dibiga daaqay waa kee?
danta gaar miyaa shin ah
danta guudna ka hor timi?
garta miyaa dillaal iyo
mallaal docadoceeyaan?
mise maanso doorshaa
biyo culusta soo degay?
musuq iyo dirkiisii
Deelleeydu sheegtaye
waxaas oo darraansho ah

yaa daanya-qaad u ah?
duudduub shantii⁷¹ oo
dembigii yimaaddaba
qabiil miyaan dul saarraa
mise dawyo kale furan?

afartaa dareenkii
isweydiin dadweynaad
iyo duluc horyaalkii
Deelleeyda weeyaan
dalfi oo ka sii gudub
weli waan dulmarayaa
hoos uguma daaddegin
wadaan doojis baan ahay
dawlisku waa maqiiqane
murti weeye dahabi ah
yaan durduurta laga qadin

Deelleey raggii furay
kuwa duraya waxan idhi:
degdegsiinyo door ma leh
hubsiinaduna waa dahab
danqasho iyo faadhfaadh
aad ku wada dillaantaan
dabar furasho mooyee
duxna kama helaysaan
daanshoodka nabadduna
isku duubni weeyaan
dulqaad badani waa aad
runnimana ha diidina
danabkii ha noqonnina
duulaye habaaboo
ha dafirina waayaha
sixitaanku waa dane

duddumaan dugsanayaa
waan dareensanaayaa
maansada kan durayoow
labadaana kala daa

weli waan dulmarayaa
hoos uguma daaddegin
wadaan doojis baan ahay
dawlisku waa maqiiqane
murti weeye dahabi ah
yaan durduurta laga qadin

duulka aan jeclaayoo
la daawestay dhaqankoow
iskuduubnidiinnii
dood yar baan idiin furi
dadka maxaad midaysaan?
qabiil maxaad la dirirtaan?
qarannimo da' weyn iyo
caafimaadna doontaan?
idinkaaba duulyohow
labuu kala dillaansane!
horta doc isla soo mara
arrimaha dantiinna ah
isku duubni uga shira
dayactira xilkiinnii

afkeennii ducaysnaa
mar haddii la daabacay
waa kaa darrooroo
sida dixi u maaxane
jirdihiisa doonoo
laamihiiisa soo duma
diiwaanno badan qora
sheekooyin daabaca
bulshadana ka digaroga
fikradihii dambayn jirey

ka deg oo siyaasada
dumburyada qarsoon iyo
docdocaynta kala hadha

ka dan baxana kuma talin
waxse aan ka digayaa
maansada dahaadhane
hadba jaho u dixatada
xayawaan ku diirsado
dedan laqanyo wadatiyo
diqda hay cindiidine
kii ii dheh dooniye
hawo ay la duushoow
meel kale ka daydayo
danta aan wax yeelayn!

afartaa daleeyoo
isweydiin dadweyniyo
waa ani dareenkay
ninba suu u daawado
dambarkeeda haw dhamo
doqoni ha ka dharastoo
nin ragi ha ku diirsado
dawo caafimaad iyo
shifana waan ku sii dari

Deelleeydan lagu shaxay
dab la shiday hadday tahay
amay daawo noo noqon
kan dabraaya maahiye
aniguna tanaan degay
waxse iga dabeebad ah
dambaabburo wadoow daa
xaq ku deexadoow hadal
daalaa-dhacoow joog
daacadoow horuu soco
danyareey dulmiga diid
dulmaayoow isdaba-qabo
digdigloow ha dooddiyin
dadaaloo daryeel gaadh
danta guudna waa sida

20. DEELLEY MA QALANJAA?

Maxamed-Carab “Falaxfalax” 1

Sadar 181

27.1.1980

Falaxfalax wuxuu ku dhashay Wardheer (Soomaali Galbeed) 1942; Xilliga Deelleydana wuxuu ahaa saxafi ka tirsan idaacadda Muqdisho. Wuxuu caan ku ahaa weriyannimada idaacadda iyo qoraallada, hase yeeshee heer dadweyne looguma baran dhinaca maansada Deelleyda ka hor.

Suugaantiisu waxay ku ekayd saaxiibbada iyo indheergaratada sheekowadaagta la ah. Deelleyda wuxuu ku leeyahay laba riddo oo kulkulul; inkastoo uu ararta Deelleydiisa hore isku sheegayo dabbaal-barad, misana sida laga arki karo labadiisa Deelleyba, sarbeebta iyo saldhigga murtidiisu way ka weyn yihiin kuwo dabbaal-barad!

Falaxfalax labada saf midna kuma wada jiro, lamana wada jiro. Hase yeeshee, wuxuu aad ugu badan yahay dhinaca safka Gaarriye, inkastoo uu horta iyaga ku sii laadayo. Marka hore wuxuu leeyahay: “war qabyaaladdu weligeedba way socotaye, ragga hadda ka hadlayoow awel xaggee baad jirteen? Maxaad u aammusnaydeen?” Marka xigana wuxuu leeyahay: “Haddii awel qabyaaladda Dibbutaati wadi jirey, hadda waxaa wada dable Hoteel Curuuba ka sheekeeya oo cabbaya sigaar Danhiil (Dunhil), kana waramaya siyaasadaha adduunka, sicir-bararka iyo qiimaha doollarku ka marayo sayladaha dunida, badeecadaha adduunku is-dhaafsado qiimahooda isbeddelaya, dabadeedna duhurkii neef-jeexiis cuna oo daabbulo qaad ah laabta – lacagtaas badan oo uu kharash-garaynayo xaggee buu ka keenay?”.

Wuxuu kaloo leeyahay musuqmaasuq badan oo aan loo dulqaadan karin ayaa jira. Si gaar ah wuxuu ula fur-baxayaa askarta madaxda ah oo uu leeyahay: “yaa shaqada hoggaaminta siyaasadda idiin dhiibay?” Wuxuu tilmaamayaa inay jiraan rag dhowaan miyiga ka soo galay oo hadda maalqabeen noqday, isagoo leh: “eexda iyo dembiyada jiradeelkuba ma koobi karee, waxaa loo baahan yahay xukun adag oo digtatoori ah oo lagu muquuniyo horumarinta dalka, laguna sugo dimoqraadiyad saldhig dhaqaale leh.”

ninkii dunida joogoow
maxaa dakhar ku soo mari?
adoo daya leh tii hore
dam maxaad ku sigataa?

dhegtu waxaanay doonayn
dirqi maxay ku maqashaa?
illeen daaman noolooow
marna hadal ma deysaan?

sow maansadii dura
darandoorri qaylada
lama tumin durbaannoo
waxaan duxi ka raacayn
carrab-daalis mooyee
magaceeda Deelleey
baan u dooranaynaa
dadka sow ma maqashiin?
sidii naylo doonoo
ay abaari dilatoo
meel doog leh yimi oo
dareemiyo ugbaadiyo
daaqaaya xamashkii
sow dacalka lama gelin?
adigana dareenkaa
anigana dantay iyo
dib waxaan u leeyahay
ninba dookhi hadalyoo
is-duqays ma reebbana

anna dalabki aan qoray
Deelleey waxaan iri
waxaan ahay dabbaal-barad
badda dacalladeediyo
daanta dhaafahayn oo
mool aan ku degi karin
ha yeeshee duruustii
cilmii loogu deeqiyo
aan dayacin aqoon oo
dammiinnimo ka dheer tahay
hadday xaajo dedan tahay
doc-faruur ma fiicnee
inta aanan dalaq oran
dibnahaygu eed gelin
sidii duunyo lay tirin
Deelleeyda mariyoow
dood iyo su'aal iyo
daw hadal ma furan tahay?

dacwaddaydu waxay tahay
awrkii da' furay waa
yaa dareenka geliyoo

qubullada ayaa diray?
samo-doon ma diidine
yaa dirayska siiyoo
dadka madax u noqo yiri?
dohdan ay ka baaqeen
yaa diirad siiyoo
dal-yaqaanku waa kee?
danta reerka guud iyo
duddadoo isjecel iyo
marna dookha kooda ah
dalab lagama waayee
yaa damiintay sheekada?
way debeeday maantiyo
aaway duulahaan diray
waa iyagan darooryee
duqda araxda weyn iyo
ha la dilo dirkeedaba
nagu daakiraayee
intay dunida joogeen
danqashadu ma reebnayd?

afartaas anaa degay
dood kalena waxaan iri:
dumarkaa halkii ladan
diricaba ka qaadoo
daawashada ku naaxee
Deelleey ma qalanjaa?
mise waa daliishii
wadaamaha dixaystiyo
darka camarku yuururo
lagu doobinaayoo
aan deeqa¹¹ oonkii
dib u meehannaabayn?
dab la shiday ma qiiqaa?
dhagaxii dixeed iyo
doombiri ma daawaa?
daadkiyo mareegtii
ma dagaallamaayaan?
danabkii ma joogsaday?
duunyadii ma dhaqan tahay?
dhirtu doog ma leedahay?
duco xiisa beeshayee
dux habaar ma leeyahay?

waa lagu dammaadaa
dariiq guure laylkee
dayaxii ma soo baxay?
dalawadi irmaanayd
iyo dayr-dhalkeedii
daruurtii ma haysaa?
mise debec¹¹ halkeedii
bay dalandashaayoo
dhirta diiranaysaa?

afartaa anaa degay
dood kalena waxan iri:
“dugsi ma leh qabyaaladi”
amba diidi maayee
dadka kay la socotiyo
deris kay la tahay iyo
daawadeeda eex iyo
halka laga durduurtiyo
degelkeed wuxuu yahay:
dable Curuba⁷² joogoo
danhil⁷³ miiska saartoo
doollar⁷⁴ qiimihiisiyo
siyaasada dunida taal
loogu soo duggaaloo
duhurkii markay tahay
jeex dalaq ka siiyoo
daabbulo⁷⁵ intuu cuno
daran doonta baa jira!
dugsi nimaanba gelin oo
aan daalib noqon abid
digtoornimana¹³ iibsaday
oo waliba deelqaaf
derejana ku helay oo
doobdoobiyaa jira!

kii hawdka Doollood²⁵
dorraad ari ku haystee
maraykaan dalligyo leh
sinta ay ugu duubnayd
ee daabka gudimada
dogobyada ku qali jirey
surta dooxan jiray baa
maantana dacfaray oo

deniyoo ballaartoo
maraakiib la soo degay
oo daladha’ aa jira

nimaan labadii dayrood
marna doog dhadhamin oo
sida dibiga Doollood³⁵
darka cagaha dhigin oo
deyndeyn ku gaar iyo
dululuglayn ku nool oo
daacadnimo shaqeeyoo
jiilaalka dabadiis
dambasoobi baa jira!

degmo idil midkaa cunay
“bal dayooy” la leeyahay
dembi lagu taxaabiyo
deldelaad ha joogtee
dikreetadiisii⁷⁶
dallacaadda lagu qoray
oo daallimaa jira!

nabadoon degmada guud
daaddahee la yiriyoo
dadka kiisa ceebliyo
aadaabta loo diray
oo ruuxa diintiyo
dawlad cayga laasima
waa inan-dumaalkay
dadabtii ku seexshoo
kii dalaaqo⁷⁷ laba daan
bushimaha daryaanshana
dan kalaad ka leedahay
ee duubo gogoshaa
daadduunsha baa jira

haddaan dayo danuubtiyo
dalkeer eexda taalliyo
daalac-naasilkaan⁷⁸ nahay
deelkuba ma koobee
daawadeedu waxay tahay

dannigaygu suu qabo
digtatoorad⁷⁹ dhab ah oo
dalka iyo dadkiisaba
daacadnimo ku korisoo
dimoqraaddi⁶⁶ lagu sugo

ilaa miinka dactal midig
ca'i ay la deristoo
miin kale duddeeyoo
xa'dii daba qaroofleey
dalandaliso cayn kale
daruuruhu is-dhaafaan
diiwaan maanso maan gelin!

21. DACWADDAADA MIISAAN

S/Guuto Shareeco 2

Sadar 277

28.1.1980

Shareeco warankiisii hore (Deelleey Lamb:12) waa tii uu lahaa: qabyaaladdii way dhimataye yaan la soo toosin. Hase yeeshee, weerar ba'an oo badan baa lagu qaaday fikradihiisa iyo qofnimadiisaba. Weerarkaasi wuxuu u badnaa sarbeeb laakiinse waa nin feejigan. Rag badan bay xinif hoose leeyihiin, isna wuu u tooghayey. Sagaal beri ka dib, ayuu soo ganay warankiisii labaad, kii sadexaadna wuu u laaban yahay.

Shareeco wuxuu leeyahay: "Anigoo aan taageereyn tuug, afmiinshaar, khaa'in iyo qabyaalad midna, kuna diganayn miskiin dulman iyo saboolka, waxaan Soomaali la jeclahay nabad iyo midnimo, mana dafirsani inuu daallin ku jiro dawladda iyo bulshadaba .

Nimankii ku dooday inuu jiro digtoor aan digrii lahayn, wuxuu shareeco weydiinayaa jaamacadaha ay ka soo baxeen, isagoo ku ciyaaraya: "war ninkii aqoon isku hayoow faan looma baahnee, dadkaa Soomaliyeed oo kuu baahan, aqoontaada ugu qabo wax ay kaaga aayaan oo kugu xasuustaan"

Shareeco wuxuu ku yiri qoladii danyarta isxijinaysey: "war danyarta aad sheegaysaan horta waa tee ? Xaggee bay jooftaa ? Ma dadkii ku cayroobey abaartii Dabadheer (1974-75) oo danwadaagaha laga dhigay, haddeerna uu Kacaanku xannaaneeyaa? Mise waa qaxootiga ka dhashay dagaalkii gobannimadoonka oo uu Kacaanku xeryaha ku daryeelo ?"

Ragga sheegaya "daba-ka-naaxana" wuxuu shareeco u diray inay taariikhda dib u darsaan si ay dhab ugu kala gartaan dadkii wax lahaan jirey iyo kuwa dhowaan-soo-kaca ah.

Shareeco wuxuu u diray Hadraawi oo ku jooga geenyadiisii Daalacan, halxiraaleyaal ku saabsan astaamaha gammaanka orodka iyo adkaysiga fardaha. Wuxuu kaloo weydiinayaa daaraha iyo baabuurta Hadraawi magcaabay in loola jeedo daaraha qaranka, sida: Jaamacadaha iyo Hoteellada dalxiiska iyo in la hunguriyaynayo aqallada xoogsatada dedaashey ay dhisteen iyo baabuurta duugga ah oo lagala yimid Khaliijka!

Wuxuu leeyahay Shareeco: *“War Gaarriyoow shalayna adigaa yiri ha la dilo qabyaaladda, imminkana adigaa beesha ku kala firdhinayee, horta dhankee baannu kuu raacnaa?”*

gabaygaani waa deel
 dulmar buu ku caan baxay
 sumaddiisu dalab ma leh
 dadkana waa u furan yahay
 waa dardaraan waayeel
 waana dood ikhyaareed
 dahab weeye qaali ah
 waa libin dantiisuna
 deji oo haddana qaad
 inay dooddu socotoo
 laysu diro risaalado
 dacwad anigu kama qabo
 dembiilowse yeelkaa!

dadkii hore wuxuu yiri
 duddun lama dareensado
 ama lama duggaashado
 waxaan uga dan leeyahay
 dameertii dhul doog badan
 fardo debin la mirataa
 dannigeeda waxa gala
 durduradiyo booddada
 in iyadu ka daran tahay
 uu dirkeedu faras yahay

waxaan uga dan leeyahay
 dadweynaha xaqiisii
 midka keli durduurtiyo
 anoon daafacayn tuug
 afmiinshaar dudaayoo
 duunyo been ah qaatiyo
 anoon khaayin daaddihin
 kan dariiqa yaalliyo
 miskiina aan ku diganayn
 dulmanaha xaqirahayn
 anigoo u daacad ah
 dalka iyo dadkaygaba
 danahooda guudnimo
 dakhar iyo dhibaatiyo
 dembi iyo waxyeellana
 ruuxna aan la doonayn
 u gurmada daciifkoo
 midka debecsan soo qaad
 dadaalkaygu yahay oo
 duddadayda oo idil
 inay nabad ku daaqdiyo
 anoo doog la wada jecel
 danaanadaqabiilkiyo
 waxaan dux iga raacayn
 anoon duub u soo xiran
 dorraad meeshaan soo maray
 danbaskiyo habaaskii
 dib anoo an ugu noqon
 isku duubnideenniyo

dantay ay midnimo tahay
Dawlad iyo shicibkaba
daallin inuu ku wada jiro
anigoon aan dafirahayn
ninka hadalka dedayee
dib-ka-naaxa sheegoow
taariikhaha bal daalaco
inta xero la soo degay
dib u noqoo indhaha mari
kaa da' weyne ila garo

haddii aad nin door tahay
inaad didiso waa ceeb
degmo nabad ku wada nool
danyartaa ad sheegtaan
ma duul idiin qarsoon baa?
ma wax dibadda jira oo
dalal kale ku maqan baa?
ma nin dakhar ku yaalloo
gumaystuhu ku duulaa?
dabadheer wixii dhacay
bara-kacay dadkeennii
Kacaankii dadaaloo
danwadaaguhuu furay
soo daawo orodoo
hadalku ha ku daayee

dagaalkii Amxaarada
markii foodda lays daray
dusha iga garaaceen
cadaw aniga ii daran
dabbaal-joogta hoosiyo
kuwii dabinka ii dhigay
dadka xoolihiisii
maray ceel u diideen
duunyadiina laayeen
dagaalkiyo qaxootiga
u baxsaday dalkeennii
daakhilkeenna soo galay
sida loo daryeeloo
loo daweeay soo arag

ee kuwee ka daran oo
aad soo duweysaa?

deji oo haddana qaad
waxay dunidu sigataa
dab qarxaa hulaaqaa
dawo cidi u heli karin
murti ay dux beeshaa
sharafkuna ka diirmaa
hadallada daboolane
dabayluhu wadaanee
dusha xarartu kaga taal
abwaannadu dahaareen
dillaal iyo mallaalkaa
qaybshaan danaystuhu
dadka qaar jeclaadaan
degmo iyo reer-reer

deji oo haddana qaad
waxay kuugu daran tahay
markaad daawo dhigataan
diirku nimuu madow yahay
qalbiguna dufooboo
uu daxallo yeeshoo
inuu adiga kugu diro
dalka hooyo jecel oo
danti ay qabiil tahay

deji oo haddana qaad
nin aan duunyo dhaqan karin
digaag xoolo ka lahayn
yuu ku oran dadweynaha
fardaan daajin jirey beri
waxaan uga dan leeyahay
dhalashadadarmaanaha
markay dihato hooyadu
dhawr dabeecadoodoon
la wadaagin duunyadu
faraskuna ku dalandalo
kii dorraad koroow sheeg

docda kalena midabbada
maydal daylan lawyada
dabadiyo bariirta cad
xamar daqayo waaweyn
caynab nabad ku daaqee
durduradiyo booddada
dabaylaha wax sii dheer
dinixa iyo qaajaha
ama calaska derida leh
duulaaga sugulka ah
ciiradu ku dedan tahay
dawraha baroorka ah
aan weligi daalayn
Afcad⁸⁰ baa dalxiis iyo
daanshood u fuuloo
midka duubi adag lee
buuraha dushoodiyo
boholaha ka duuloo
duullaanka loo waco
dadabsada hareertiyo
ka dabraha rogaalkii
dooyadii la weeraro
dib u dhiga ninkiisoo
dagnaan orodki lagu dilo
isagaa daleeyoo
daaha nooga qaadee
gabaygiisa daalaco

midabbadooda kala daran
Darwiishkii⁸¹ ammaantii
sida boqor la duubtiyo
weli meel ka daahiray
dirkii Xiinfiniin⁴⁸ iyo
Isxal⁸² wuxuu u daabacay
waa derejo iyo sharaf
duunyada uu dheer yahay!

haddaad tahay nin doorkii
geenyadiisa Daalacan
dorraad keenay goobtee

Deelleey u soo koray
duullaanka belo iyo
marka ay dabraha tahay
midkaan daalin ii sheeg?
haddii kalese naga dabar
dagaal kuuma gelaysee

deji oo haddana qaad
ninka doodda furayee
dulligiyo xumaantiyo
sida laysu dili jirey
dadweynaha u sheegee
ha la daayo yiriyeey
daacuun inay tahay
diirkii ka qaadee
isaguna is diray ee
yiri waan dagaal geli
si qabiilka loo dilo
Soomaali waan dumi
dulduleelna ma oggoli
waa faral dushayda ah
qalinkaana ii diray
haddana soo dabreeyee
beeshiisa duwayee
durbaannada u dhiibee
golxob laysku dilo iyo
dumbuq iyo rasaas iyo
danab qaata yiriyeey
faray inay ku duulaan
duul walaaladood iyo
degmo beel u wada taal
labadu isu daranaa
lagaa diid dadkuna yaab

bal dib adi isugu noqo
dacwaddaada miisaan
daacaddiyo runtaba sheeg
sidi ruux dembiila ah
dafiraadna lagu helay
adigays duqeeyee
dulucdeedu waa maxay?

durba marinki seegtee
ka dartaye isdaba qabo
daaraha casuustiyo
dabaqyadiyo fookha leh
kuna yaal degmada guud
noo dillaaci hadalkoo
haddaad uga dan leedahay
kuwa dawladdennee
daryeelkii Kacaankiyo
lagu helay dadaalkee
derbiyada qurxooniyo
loo sameeyey deyrkee
Jaamacado la daawado
ama tii dalxiisyada
iyo qaar kaloo daran
miyaad uga dan leedahay
oo daawaad i leedahay?

mise kuwa dadweynuhu
nin waliba dadaalkii
u dugsiyey ubadkoo
muruqii dihmaa iyo
maskaxdiisa duugoo
dabadeedna taagtaa
kaa galay damaacigu?
Daadsan¹⁵ iyo fatuurado
isjiidyada daldala oo
raashinkiyo⁸³ daqiiqdaba
dibadaha u kala wada
tagsi lagu dangiigiyo
toyootaha⁸⁴ dad qaadiyo
basaskeenna kala daran
ma daawaad i leedahay?
dariiqyada cammiran oo
wax isdaba marayaan
mise ruux la soo degay
gaari duug ah shalay baad
maanta soo daymootoo
taasaad ula dan leedahay?

digtoor¹³ iyo digrii¹⁴ maran
dhawr jeer ku dooddee
afkeennii la daabacay
shalay daahi laga rogay
ee duruusta lagu dhigo
dugsiyadana lagu qoro
asagaaba dahabee
maxaa dawlad kale iyo
af shisheeye kuu diray?
kala darane culimadu
ninka saynis⁵⁷ dooriyo
aqoon adag ku doodoow
docdee baad ka timi oo
digriigaagu waa kuma?
horta yaa ku soo diray
dawladda ka socotaa?
haddiise ay dadnimo iyo
daacad iyo run kaa tahay
dib ha kuu xusuustee
dadka uun wax ugu qabo
cilmigaaga deeqsii
hana oran mar waan duday
marna Diiriyaan⁶⁴ ahay
marna way darbeeyeen
dadkii ways ogaadee
dibnahaaga xiro oo
deelqaafna haw baran
dabro-celis rogaalkii
ninka ubadka dirayee
Deelleeyda qariyee
daa'imo u dhiiboow
waa lagaa da' weyn yahay
dibnahaaga xiro oo
deelqaafna haw baran!

22. DADNA BARASHO UMA HADHIN

Maxamed Aadan Dacar

Sadar 158

28.1.1980

Dacar waa abwaan caan ah oo ku dhashay Oodweyne 1945. Wuxuu hal-abuurka ku bilaabay yaraantii, aroosyada iyo riwaayadaha 1957. Wuxuu ku biiray kooxda fanka ee Raadiyo Hargeysa 1962, taasoo fursad wacan u siisay inay suugaantiisu ka tisqaaddo idaacadda iyo masraxa labadaba.

Deelleeyda wuxuu ku leeyahay riddo ba'an. Kolka hore wuxuu magcaabayaa ragga ay isku fikradaha yihiin oo ilaa markaas weli hadda ka qaybgalay silsiladda: Hadraawi, Gaarriye, Gamuute, Yaasiin iyo Cabdi-dhuux, kolka ugu dambaysana wuxuu deelleeyda ku marti-qaadayaa Cali Sugulle (eeg deelleey 29) iyo Cabdi Aadan "Qays" oo ilaa markaa aan ka qaybgelin Deelleeyda inkastoo darka silsiladda laga magacaabay.

Marka xigana, isagoo Reer-waqooyinnimo u hadlaya, wuxuu ku doodayaa inuu ka mid yahay raggii markii ay calanka taageenba xagga midnimada iyo Koonfur ula soo boqoolay. "Libtaas waa inaan nalaga xaasidin," ayuu leeyahay.

Marka saddexaad wuxuu qirayaa in waxyaabo badani ay dalka u soo qabsoomeen, hase yeeshee ay jiraan "door-ismoodyo" dadka ka xigsada dawladnimada oo sidaas sedbursi ku doonaya.

Marka afraad wuxuu leeyahay: "nabad iyo midnimo waxay jirayaan haddii kooxdaas loo diido sedbursiga, haddii loo wada dareero waxsoosaarka si uu werwerka iyo qaaraan-qabiil raadisku inooga haro haddii maamulkii isku dilaya dadka laga beddelo ee aan lagu sii deyn".

Marka shanaadna wuxuu Dacar ina xusuusinayaa murtidii Cali Sugulle oo ahayd inaan qabyaalad iyo qaran abidkoodba meel wada degin, dabna ayan kala qaadan.

Deelleeyda heestee
doonnida la saaree
sida daabbad faras iyo
dalmar waayo-aragyadu
xilkas noogu deeqeen
jaamiciintu dadabtoo
darandoorri gaafeen
dooddii qalin-daraalaha
sheekada duxdeedii
haddii hadal ka daba yimi
carrab dalab leh soo galay
waa xaal ilaa dura
dunidaba ka joogoo
ragga kii nin dooraba
dacaw baa ku ciyayee
da'ba garashadeed lehe
abwaannada dalkeenniyo
anigoo duqeediyo
Dacar Maxamed Aadana
aan aan samaha daafaco!

kolka hore duruucdaba
dareenkayga guudnimo
Hadraawaan la dooc ahay
Gaarriyaan la duub nahay
Faarax waan ku diirsaday
Yaasiinna kaba daran
Cabdi-dhuuxna ii daa

marka xiga dul ceeb li'i
bulshadiyo dadweynaha
weligay qof kama dilin
ruuxna duunyo kama dhicin
deyn iyo ma qabo godob
diradiraale maan noqon
dab belaayo maan hurin
dabadhilif cid uma ihi

qayrkayna ima dirin
imminkana ma damacsani
ma danaysan weligay
kuwii dararta maandeeq³⁴
dusha calan la saaraba
danwadaag sidaan ahay
shanta⁷¹ ul iyo diirkeed
midnimada ma diiddani
xaqa waan ku diriraa

afartaasi waa dabar
doolaalo-dheerida
duqsi uu wedkii galay
dabinkuu ku dhici jirey
warkii doqon-ma-garatada
dabuub kalena waa nabar
gal dad-liqa ul lagu deyey

dibno-leef waxaa jira
hadduu weligu daahiro
sida sheekha daakiro
abidkaaba daaddihi
intuu uurka kuu dabo
durbaan been ah kuu tuma
oon daacad laga sugin
taa waxaa daliil u ah
riyi hadday dib leedahay
dabaday ku qarin layd
dadna barasho uma hadhin

afartaasi waa dabar
doolaalo dheerida
duqsi uu wedkii galay
dabinkuu ku dhici jirey
warkii doqon-ma-garatada
dabuub kalena waayiyo
wayga dactal tusaalayn
la dardaaran joogta ah

ragga deeqda dirirtiyo
dul baa lagu ammaanaa
gabayaa hadduu dudo
odaynimo ka noqoy dibad
fanku uur la dabo iyo
weji dadab ma kala laha
xaasidnimana waa digo
iyo dogobyoo naareed
ruuxaad magac u diiddoo
diir aad wadaagtaan
waa wax adiga kuu daran
dayaxaa filkeen tegay
dadaal bay ku gaadheen
waxaan uga dan leeyahay
waa iga dardarane
dib u gurasho waa ceeb

ka dukeeyey qaybtaa
sida mayayga sii da'ay
u dabbaalay gebagebo
deelleey ujeeddada
waxa loo dan leeyahay
biya-dhaca dar aan furo
geeluba hadduu dido
duq baa lagu kaxeeyaa
hoos aan u daaddego

dabar-goyn qabiil iyo
dawo caafimaad lihi
aqoontay ma durugsana
imminkaba daleel badan
daldaloollo jiri jirey
duugnay oo la soo dhaaf
ilbaxeennu si durug
dunidaa qabyada lee
dalandaliska noo hadhay
haddii door ismoodyada

daabaca durka u roga
dadka qaranka ka xigsada
doonaaya dheeraad
loo diido waa nabad

haddii ciidda noo dihin
inta daaha laga rogo
baatroolka laga duro
daadka iyo webiyada
isku duubni loo qodo
daa'ima carruur iyo
dumar iyo raggeennaba
daba-ka-werwer naga hadho
dhaqaaluhu daruurtiyo
dayaxiyo cirkaa maro
darsan iyo dameer iyo
ila doon fulaan ma leh

Diintiyo Quraankiyo
Rabbaa daacadnimo jecel
haddii dawga Eebbahay
dariiq toosan wada mara
dar Ilaahay loo helo
kii diida laga dido
digashiyo colaad ma leh

haddii maamulka u daran
isku dila ee kala dila
ugu faana derejada
hore iyo dibna u wadin
loo dirine laga diro
dillaal iyo mallaal ma leh

haddaan daaddahayntiyo
amarrada la diidayn
dawlada horuu maray
aan ku dayanno qayrkeen

iska deyno hadal badan
dooyeysi laga tago
irbad mid an dun gelin oo
dibbiraaya la arkeyn
durba guushuway di'i
dawladda iyo qabiilana
maba kala dab qaataan
mana wada degnaadaan
ninkaad doontidba u gee
dooddiyo warbixintii
xog ogaal damiirkii

isla dayashadeennii
deelleeydu waa taas
Cali Sugule Dun-carbeed
isaguna dul iyo hoos
digri¹⁴ hooldharkiisii⁸⁵
ha ku saxo danaha guud
Cabdi Qaysna haw diro
dawo raadis baannee
dibnaa yaan la kala qarir

23. DAREEN GUUD

Xuseen Sheekh Axmed “Kaddare” I

Sadar 238

28.1.1980

Kaddare wuxuu ku dhashay Cadale (Shabeellada Dhexe) 1934, xilliga Deelleeydana wuxuu ka tirsanaa Akademiya. Suugaanta wuxuu ka bilaabay shiribkii dhallinyarannimada; waxaa ugu xigtey masraxa, kaddibna suugaanta iyo afka wuxuu ku sameeyey baaris-cilmiiyeed 30 sano jirtey. Wuxuu muddo dheer ka soo shaqayn jirey idaacadda Muqdisho halkaas oo uu caan ku noqday murtida masraxa iyo tan idaacadahaba.

Baaris-cilmiyeeddii afku waxay fursad u siisay inuu ka mid noqdo raggii tirada yaraa oo aad isugu hawlay qorista afsoomaaliga, inkastoo aan la qaadan fartiisii uu soo hindisay. Halgankii hore ee qorista afka 1960-1972 iyo hirgelintiisuba waxay sii kordhiyeen magaciisii.

Kaddare wuxuu Deelleeyda ku leeyahay labo waran. Kan hore wuxuu ku magcaabayaa ragga uu taageersan yahay fikradahooda: Hadraawi, Gaarriye, Yamyam, Idaajaa iyo Singub. Inkastoo fikradaha raggani meelo badan isku diiddan yihiin, Kaddare wuxuu ka eegayaa meelaha ay isaga midka yihiin.

Wuxuu ka afeefanayaa in uusan weerar iyo difaac cidna ku ahayn ee uu taageerayo danta guud, nolol, gobannimo iyo midnimo. Wuxuu taageerayaa aragtida maaddiga ah oo qabyaaladda ku tilmaanta marxalad ka mid ah taxanaha taariikhda ummad kasta – marxaladdaas oo lagaga bixi karo kolka halgan dabaqi ahi uu dhaco oo la kala adkaado. “Sidaas

darteed,” ayuu leeyahay: “qabyaaladdu way jiraysaa inta heerka waxsoosaarku uu hooseeyo oo raacato iyo beeraley sabool

Ah la yahay, beledkana daarta iyo cariishku isku garab dhisan yihiin; inta deriskeenu yahay Amxaaro dad iyo dalba naga haysata; inta qaarkeen fallaago yahay; iyo inta qabyaaladda iyo dawladnimadu derinta ku wada fadhiyaan”.

Arrimahaas oo dhan wuxuu ku tilmaamay ifafaalayaasha marxaladda kala-guurka. Aragtida idolooyiyada ka sokow, wuxuu Kaddare taageerayaa fikradaha leh: “qabyaaladda iyo dawladnimadu way isu daran yihiin”, isagoo raacsiinayaa: “dhibaataadii qabyaaladda ee shalay markiiba ololaha lagu qaaday, dhibaataadeeda maanta ah ayaa ka sii daran”. Wuxuu danniyayaa in dadkii naxashka qabyaaladda wax ka siday ay qaarkood duqda rabeen oo markiiba la soo baxeen. Wuxuuna ku baaqayaa in maanta la-dagaallankeedu aad u habboon yahay.

af daboolan dahabkii
maskax darartay dookheed
abwaan diiray doorkiis
nin isdiray dedaalkiis
murti daad ah dulucdeed
hadal dalab leh dabarkiiis
sarbeeb duwan ka duruggeed
danab dhacay dareenkiis
daah rogan dabayshiis
dad islaayey dawadiis
manjo daallan duugtood
cadaw duman duqayntiis
markab degay daryeelkiis
qabiilnimada loo danay
inta diiddan dawankood

da’da kale Hadraawoow
duullaan cid kuma ihi
mana daafacayo ruux
dano gaar ahaaneed
dooni maayo mana rabo
ways kala da’ weynahay!

taydu waa dareen guud
wax aan diidayaa jira
oon layga karin daa
ilaa aan ka dabar jaro

afartaa ma wada degay?
taar ma diray digniin sida?
dersi kalena iga maqal
daacadoow dad ma ekee
duddo magac wadaagtoo
sumaddeeda duwato
ceel doox ka qodato
duunyada ka shubato
doorkeedu taliyoo
maatada daryeeshoo
iskaashiga danaysoo
dadnimada xushmaysoo
daaqiyo waraabkiyo
ku dagaasha guurkoo
isu disha qabiilnimo
waa dariiqo noloshoo
dadkoo idili soo mare

diiwaankina u buuxsamay

dabadeedna waxa yimi
dadaalkii aqoontoo
ciimi diiradduu sido
dabeecadna adeegsaday
dayaxana usahan tegay
doorkii kaloo xigay
dabaqadaha loollama
oo danaha kala duwan
ku dagaallamaa yimi
wax baa daahiraya ugub
marka xigana waa duug
waa duni cajaa'ib ah

dood kalena waxay tahay
inta uu degmiyo gobol
dalku magacayo leeyahay
doox godanya buur iyo
deex bariyo hawd iyo
doog iyo abaar iyo
daaq iyo dhir leeyahay
duunyadu irmaan tahay
digirtiyo galleyduna
gu'ya deyr ka baxayaan
dadku beeraley iyo
duul reer magaaliyo
misna duunyo dhaqatiyo
danwadaagyo kala yahay
oo daartu dhagax tahay
aqal derinya udub yahay
deriskeennu Xabash yahay
dalka maqan xorayn yahay
dad fallaago naga yahay
midnimadu daryeel tahay
oo kan diiddan cadaw yahay
difaaceennu dhiman yahay

deyn badani magid yahay
dakhliguna cashuur yahay
dadku badi sabool yahay
maamul dawladeed iyo
dakanadi qabiilnimo
derin wada dhex jiifaan
daliilkeedu wuuuxuu yahay
reer degaya inan nahay
kala daadsan gebigii
dambeeyoon horuu marin

afartaa ma wada degay?
taar ma diray digniin sida?
dersi kalena iga maqal
daacadoow dad ma ekee
dawladnimadii aan helay
dagaalkana u soo galay
doonnidii shiraacnayd
oo calanka doogga ah
dusha sare ka taagnaa
oo dadkeedii lagu siday
damacoodu dheeraa
degellada gumeysigu
ka dib dhigay xorriyadii
dalalkeenna weli maqan
u dejiyey qorshaha adag
una duubtay hawl culus
doogtii naq horadii
dacaskii gumeysiga
anigoon ka daal goyn
dareenkiisi weli qaba
shax qabiil ma ila degay?
hal-qaadkii ma igu dagay?
irmaan mawga daba tegay?
mar labaad dagaalkii
dariiqii ma iga xiray?
doorkiise kaa xigay
afarrey dib ma u furay?
mayga dilay darceliskii?
anigoon ka daba tegin
kana daalin libintii

duudsiyin xaqaygii
dawaqsane guhaad qaba
durbaan iyo shareeriyo
dafyo kaman ma qaatee
luuqdii ma daba dhigay?
aniguna ma daawaday?
candhuuftii dib ma u liqay?
daymada indhaha iyo
dooc maqalka dhegahiyo
sanka udugga doorsoon
iyo diibka kala xula
dareemmadi ma daaleen
surka dabinki qoolnaa
dalaqdii ma dhiman tahay?
weerar may dul joogaa?
ma socdaa dagaalkii?
dhufays daafac ma u galay?

da'da kale Hadraawoow
murti duug ah waxay tiri
nin isdilay dulqaad ma leh
damac dheeri dawo ma leh
indha dam ah dalxiis ma leh
dal abaar ah doog ma leh
deelqaaf daddama ma leh
dabbaalnimo dabiib ma leh
deyn miyi dulsaar ma leh
dawladda iyo qabiilnimo
wax isaga daran ma leh

afartaa ma wada degay?
taar ma diray digniin qaba?
dersi kalena iga maqal
daacadoow ma daaloow
qabiilnimadiaan dilay
qabri daakhilkuu dhigay
lafaaheedii duugmeen
aboorkuna ku diirsaday

dadkii naxashka ila siday
qaar doonayaa jirey
taa waxow daliil cad ah
dibindaabyadeedii
shalay aan dareensaday
maantay ka daran tahay
dugsigeedu furan yahay
duruustiisu socotaa
dagaalkuna habboon yahay

ummaddii dalkaygaay
duqeydii horeetiyo
da'da maanta nooleey
dadkii aan af iyo Diin
iyo dhaqanka duugga ah
dirya magac wadaagnoow
waxaan doonayaa nolol
ka dambayso gobanimo
waxaan diidayaa ceeb
dulli iyo qabiilnimo
waxaan duugayaa xidid
durriyadu u aydaa
waxaan diranayaa ubad
hayb diiddan iyo qolo
isu dumaya reeraha

dulucduna waxay tahay
ka dambaysa camalkaas:
dunta tooska iyo dadab
laysugu dhex daadshoo
dabeecada lurkeediyo
oogada dedkeedaba
ka daryeesha aadmiga
isku duubnideeday
derejada ku leedahay
duddumada aboorkuna
waxay nooga duwan tahay
dadaalkiyo israaciyo
lib u dirirka wadareed

ukuntiyo digaaggo
koodii hor soo degay
aadmigu ka doodana
tani waa ka duwan tahay
dawladda iyo qabiilnimo
weligood ma wada degin
waa laba da'aad oo
midka dagan kan kale dilo

afartaa ma wada degay?
taar ma diray digniin sida?
dersi kalena iga maqal
daacadoow ma daaloow
in Hadraawi door yahay
Gaariye da'nool yahay
Yamyam daadka webi yahay
Idaajaana diric yahay
Singub dayax-gacmeed yahay
dadka kalena danab iyo
danbeed iyo horaad iyo
dabbaabaad iswada yahay
qaarna doobba-barad yahay
aniguna raggaa daran
kan u daran ka daranahay

oo dardaaran dhaxal yahay
ma ku duubay hadalkii?
ma ka digay qabiilnimo?
maw dagaalay gobanimo?
dadka iyo dalkaygiyo
Diinta iyo danaha guud
daafacooda ma u kacay?
ma dulmaray ujeeddada?
dersi shacabka ma u dhigay?
dinnaddi iyo jiiirkii
dhexda deyr ma uga xiray?
afarrey ma daabacay?
ma u dooray erayada
dadku sahal u garan karo?
Deelleeydi curatana
deyrkeedii oodnaa
mus-dambeedka ma u galay?
inta doodwadaagga ah
ood laga dul boodoo
daruuraha astaysoo
cirka daadsan ma u dhigay?
kuwa hadalka dooriya
doc-ka-yeerka maansada
loox digniin ma ugu qoray?
door kale ma sugayaa?
dooddina ma furan tahay?

24. DIRIRA

Aadan Tarabbi 1

Sadar 113

31.1.1980

Tarabbi waa abwaan reer Jabbuuti ah oo ku dhashay Gobolka Togdheer (abbaaraha) 1940dii. Deelleeyda wuxuu ku leeyahay saddex riddo oo kulkulul. Deelleeydiisa hore waxaa weeye maansadii ugu horraysey oo Jabbuuti laga soo diray.

Marka hore wuxuu ku hal-qabsanayaa Gaarriye iyo Hadraawi oo magaca Jabbuuti ku xusay maansooyinkooda, iyagoo leh: “waa in Deelleeyda loo dawiiyo ilaa Jabbuuti”. Marka xigana wuxuu leeyahay maxaa maansada dabarka looga furay inta arrimihii dalku sidan isugu dhabaqsan yihiin, oo dacarta silsiladda “Hurgumo” ay weli afka ka dhadhamayso.

Dhinaca kalena, wuxuu u dardarwerinayaa “daba-ka-naaxyada” oo uu leeyahay daaraha iyo baabuurta waa laydiinku iman doonaa. Tarabbi, isagoo tixraacaya “damalkii” Idaajaa ku sheegay maansadiisii I (Deelleey No. 3), wuxuu ku leeyahay: “waad duurxulaysaaye, waad aragtaa in maalmahani yihiin dirsooc, laakiinse waqti baa ka daba iman doona”.

Sida ka muuqata magaca Deelleeydiisa, Tarabbi wuxuu ku baanayaa inuu hadda ka soo baraarugay demmanaantii oo uu doonanayo dakanada ka maqan, Deelleeyduna ay sii socon doonto. Bal aynu akhrinno “dirira” innagoo u toog-haynna labadiisa waran oo kalena:

intay tahay dabkaa raac
 dirqi hadalka qaar yahay
 dacar gabaygu¹⁶ leeyahay
 heestuna⁹ ka daran tahay
 murtidii deldelan tahay
 duniduna sidaas tahay
 yaa maanso dabar furay?
 daayey oo isaga hadhay
 Gaarriyoow dan uga baxay
 imminkana daruuraha
 igu soo da'aayiyo
 daad soo rogmanayoo
 Deelleeydu wadataan
 moosayaa docdaydee
 adigaa ma duuloow
 damqay oo i yidhi toos

Gaarriyoow dabaylaha
 warka daaddaheeyaa
 iigu keenay dibaddiyo
 degelkii Jabbuutoo
 Deelleey aabbaheedoow
 dayaxii aqoontoow
 maqlay doodahaagii
 “Daalacan” Hadraawina
 haddii uu ku daba xidhay
 wuu inoo dihmaayoo
 imminkuuna duuloo
 midh dib loo xusuustoo
 wuxuu yidhi dardaran ah
 dejiyoo intaa dhigay
 diiwaan gashoo qoray
 imminkana dareenkay
 dib-u-laabad bay hadhay

dawacuba libaaxuu
dabadiisa ka ciyaa
daaraanka eegmada
daymadii ka cararaa
waxaan uga dan leeyahay
seben waliba dirirkii
duco waliba shiikheed
debno waliba naartood
awr waliba dabarkii
durbaan waliba xeeshii
carrab waliba dalabtii
dejiyoo intaa dhigay
diiwaan gashoo qoray
imminkana dareenkay
dib-u-laabad bay hadhay

ninkii daray hadhsanayee
ka naxaaya Deelleey
dabuubaha runta ah neceb
maqal daba-ka-naaxoow
marka aan ku daafaco
hadhow aniga dabin dheer
ila doonan mayside
caanuhu ha daateen
ha la waayo daribtii
daarahakan muuqdaa
ha dumeen ayaan dhow
lays daawan maayee
baabuurtan duushaa
dib u guuxi maysee
dadku hays ogaadeen
dabka waa la shidayaa

xaajadu da' weynaa
dagdagloow ha soo gelin
badda yaan ul lagu deyin
war yaan digada lagu guban
lug dambeedshe yeelkii
dacwiyaa aqoontii
danba waanan ka lahayn

ninka damalka sheegoow
i daw mari ma ceeb baa?
darxumadu ma aayaa?
xaajadu ma daahnoo
nagamay dahsoonee
war yaan laysu duurxulin
ayaamahaan dirsooca ah
waqti baa ka daba iman
haddaan doqon ahaa beri
dammanaa baraarugay
imminkaan dakanaday
maqan doono leeyahay
waxba yay dubaaqadu
igu kicinnin dacartaba
inta faraska doolaal
dawanku iigu xidhan yahay
kolley didibsan maayee
godlan mayso deeradu
nasan mayso Deelleey
demi maayo ololuhu
damqan maayo aniguna
haddaan laysku duubnaan
danta aan mid loo noqon
dar Ilaahay loo socon
degi mayso heestuna

Deelleey dildilo leey
dibirrooti wiil leey
daandaan ujeeddo leey
dib-u-weerarkeed leey
diyaar baannu kuu nahay
waxaan diriradaydii
ku dhammeeyey dabadeed
Deelleey Siciidoow⁸⁶
miyaad deysay waa kow?
mise degelladeedaad
deyaysaa hadhow oo
deji baad is leedahay?
aduu dalawadaadii
sugayaa dadweynuhu
soo fiul darmaantii
ama doonni soo raac

25. DILDILO-QURUX

Farxaan 2

Sadar 316

5.2.1980

Farxaan warankiisii labaad ayuu soo ganay: 11 beri kaddib deelleydiisii I oo silsildda kaga beegnayd lambarka 19. Deelleydiisii hore waxay u badnayd dhexdhexaad, tanise waxay xambaarsan tahay suaalo badan oo sarbeeb ah. Waxay aragti maaddi ah kaga warramaysaa ifafaalayaasha dabecadda iyo nafleyda ku nool: dad iyo duunyoba. waxay si gaar ah u tilmaamaysaa taariikhda bulshada dunida – laga soo bilaabo keli-kelidii bilowga bulshada, samayntii qoyska, qolada, qabiilka ilaa laga soo gaaro qaranka. Waxay saadinaysaa in hadda loo socdo inay quruumaha kala duwani midoobi doonaan. Dhinaca kalena waxay tilmaamaysaa marxaladihii dhaqan-dhaqaale oo ay dunidu soo martay – laga soo bilaabo bulshadii bilowga ahayd iyo dhulgoosigii ilaa hantigoosiga iyo hantiwadaagga maanta iska garab dhisan.

Farxaan wuxuu abhinayaa nimanka suugaanta qabyaaladda iyo gobolaysiga ah ku afuufaya dadka soomaaliyeed, wuxuuna leeyahay hadal aan lahayn hawlqabad meelna lagu gaari maayo, ee waxaa horumar lagu gaari karaa waxsoosaar iyo tacab dhab ah.

Ugu dambayntii wuxuu Ismaaciil Farxaan ka hadlay dhibaatooyinka haysta madaxda dalalka soo koraya – gaar ahaanna xagga kala-doorashada hantigoosiga iyo hantiwadaagga iyo gaabnaanta garaadka dadkooda oo qabyaaladdu ay ragaadisay.

maansadan dildilo-qurux
waa degid labaaddii
arar baa u daahya ah
aqoon bay dugsanaysaa
Farxaan iyo dareenkiis
dulucdiina waa meel:
dabayshii cir rimistoo
dhibco fudud la duushoo
isdalluuminaysiyo
dusha sare qabowgaa

inay daruur sameeyaan
lakabyadu is doontaan
isduqaynta dabadeed
waa dood jireenehe
roob da'ayo ma ogtahay?

duufaan wax roga iyo
dabayl iyo qabow iyo

daad iyo abaar iyo
daacuun wax xaaqiyo
dab qarxiyo gariir iyo
dugaag iyo dir kayn-baas
dabeecadaha xoogga leh
inay dunidu leedahay
dadka weerar geliyaan
lala dagaalo ma ogtahay?

duunyada la maalaa
ama aan dul rarannaa
duur-joogta hawdkiiyo
daayeer la-nool iyo
waxay dibadda meertaba
dad inuu muquunsaday
maantana dab-joog tahay
Aadane⁸⁷ durduurtoo
daaqsanaayo ma ogtahay?

nafleyda isku soo didi
dirso garashadaadoo
asalkooda dib u raac
u doorroone inuu yahay
Aadane dirkiisii
inta kalena diriqsado
isaguna isdilo oo
is dulmaayo ma ogtahay?

dookhu waa cajaayibe
laba dhaqanka degeshaday
dunjiga isku caynoo
dumar iyo labood rag ah

inay raas dangiigshaan
muxubbo isku daarkii
ukumuhu is doontaan
ubad ka deelmo ma ogtahay?

mar inuu dadba ahaa
duddo qoys ah negiyaa
taran durugtay faracii
jilibjilib u kala degay
arrimaha dantooda ah
daawaystay ma ogtahay?

duugowday taasuye
dabadeedna laga gudub
duruuf baysu geyssee
jilibjilib isugu daran
in qabiil ka daahiray
dabadeedna qoloqolo
qaarado u kala degay
deeqda iyo hiilkiyo
diyo bixin wadaag iyo
duqey xeerka dhawrtiyo
degaanka iyo dhaqankiyo
dal u gaar ah yeeshoo
is difaaco ma ogtahay?

duugowday taasuye
dabadeedna laga gudub
beelo isku daadsaday
qoloqolo dir iyo deris
isku duubni wadareed
daabaan wadaag iyo
inuu qaran ka daahiray

daaweysi guud yahay
kana horumar doorroon
dawyadii qabiilada
dumaagii horoo idil
dibna loogu noqon karin
duniduba dhammaanteed
qaarado is doontiyoo
inay dawlad gudha noqon
la doonaayo ma ogtahay?

maansadan dildilo-qurux
waxba yaan ku deexane
bal aan hoos u daaddego
dariiqeer korriimada
dadka jiritinkiisa ah
midnimadu dugsi u tahay
habab baa doc socon jirey
midba uu mid dumin jirey
hadba kii dambeeyaa
derejada dhaqaaliyo
dawgii siyaasiyo
daryeelkii bulshada iyo
doc kastaba ka negi yahay
duug layska tuuriyo
dumaaguna kan hore iyo
inta doxor ah weeyee
dibusocodku weligii
isagoo dunuunuci
daalaa-dhacayntii
ku danaysto ma ogtahay?

waxaan uga dan leeyahay
fikrad laysku diidiyo
dafiraadda iyo muran
runnimada u daranaa

quudhsigu dagaal iyo
colaad aan damayn iyo
cadho debinta ruug iyo
dab la oogi badanaa
eexaduna dulin iyo
xaqa oo daboolmiyo
sinnaantoo la doorshiyo
dibindabyo weynaa
qaranimada-diidaha
qabiilka-u-danaaniye
jaahilnimo dardarayaa
dunidan u war moogaa

maansadan dildilo-qurux
waxba yaan ku daaline
saha ama dabecada
la dagaalankeedaa
hugunkii daryaamoo
diirdiirraan baa
loo galay dagaalkoo
ma debciyo digtoonaa
isu dumaya beeshee
daldalool hadduu jiro
daalacatay xumo iyo
dhawr maanso dooxyo ah
ku damqaaya maalaha
waxsoosaarki dabadii
dalaggii la wada helay
dadku uma sinnaan oo
qaybsigaa dallugga ah
hadduu yahay durbaankani
dacaal-nuujis qaar baa
loo diirnaxaayaa
yaayuul duleeddada
kuwaa dayran oo qaday
dabaqyadan guduudani
iyo daadsanta¹⁵ hor taal
wax bay daalibaayaan

Dan Soomaali-weyn iyo
digiigixasho daacad ah
hadduu yahay dubaaqani
adoon daabacadii tuman
cabashada dibnaha sudhan
dul ahaan ku eedayn
ku dar talada waayaha
wanaaggana mar daymood
duruuftii jirtana garo
Dargax²⁵ gaadihiisii
deman haddaad hormariseen
duubigii ma rogan yahay?
kan dayacayse waa kee?

darandoorri-lulistii
caanuhu ma daateen?
gacmihii ma daaleen?
durba ma kaa wansiix baa?
waxaan uga dan leeyahay
maandeeqdi³⁴ dararrayd
ka dawowday dhugatada
dambar kii ka sugayoow
didday oo la gaaggixi
intaad igu disaysaan
didibsiga qabyaalada
gobollaysi duumo ah
afjaaqeen danaysi ah
khayaamiyo dirkeedii
doogtiisa cudur iyo
darroorteeda ila garo
gobse dilindilsaa lugo
illayn waa da'diisee
qurux haddaad ka deyeysaan
weli waa dambeeddo
hadday docadocaysteen

qalinkaa dulsaarane
ogaal daajis baa jira
hadduu yahay dareenkani
jahada hayga doorine
habka lagu dabiibee
xumo lagu dabbaaliyo
bulshada daawadeediyo
dawgii furraa garo

kay hooyo dihataye
maansadan daneeyoow
waagii dillaacaba
kuwa dalandal kacayaa
xoogaggaa isdaba yaal
berritiyo dadnimadood
waxay doonayaan garo

danaanada shisheeyaha
gardarrada dibbira-waal
dacayga iyo keenada
kula dooni khayrkaa
daandaansi joogta ah
dareenkiyo docda i maqan
dibadda iyo gudahaba
daafacaaga jirtaan
dunidan daal la'aaneed
isdaryeeliddaa garo

dunidu maanta say tahay
waa deymo badanleey
dooddeenna furantana

waa dabarro badanleey
waxaan uga dan leeyahay
shaxda duubanteedii
jare-fareba ii dilay
dibudhaca irmaantii
kan il-duufayoow adi
gudban gees la dumiyiyo
afarreeyda doca madhan
doqon bay hodaysaa
duug-roontu waa qaad
dhexda laba-daryaal ku leh

waxaan uga dan leeyahay
dixatadi dareensiga
geenyadii durduro waal
durba way xarraansheen
nolosheedi duuggana
qoor-labida dirirtiyo
waxa dilay dul-joogtada
degdegsiinyahaa rogey

bal aan dawyo kale furo
u dulbaxo gammaankii
kooruhu dulsaarraa
dulsaar iyo af-jinac iyo
laba-jaraley aan dego
inta gaankan duugani
xooggu uu dul tuban yahay
dhoobadu ka durug iyo
tahay laguma daqaqama
inta dheregta doonuhu
diidaayo hawshoo
taladii dantiisana
dirqi ay la tahay culus
inta weedho dahabi ah
ficiel lagu daraa jirin

rabiddiyo dadaalkuna
aad u kala dambeeyaan
wallee dunida maanta ah
kan dabecaddaa lihi
qeyrkii rug lama dego
dibudhacana kama baxo
ninka dhaqan duqoobiyo
dugsanaaya reer hebel
wallee duni dhaqaaluhu
ma daboolo noloshiis
derin nabad ah kuma ledo
daldalool siyaasiyo
debecsanina kama koro

afartaa daleeyaye
maansadan dildila qurux
runta aan u daaddego
docda aad ka eegteen
shaxdu waa ku deelqaaf
dariiqaydun haysaan
beeshaba dan uma aha
dalawadaydun curiseen
ma deeqayso ubadkaba
dareen aan xogta ogayn
indhuhuu dirsanayaa
cantuugada diraaceed
canba can buu ka deyayaa
diihaalna waa jirey
dufan-leefna eedoow
doob iyo gashaantida
danni dilayna meeshood
baadida la deydeyi
waa bay naga dambaysaa

afartaa daleeyaye
aan hoos u daaddego
horusocodka dibusocod

waa loogu daw galay
midnimaa u daawa ah
daacadlawga beenloow
waa loogu daw galay
marag baa u daawa ah
ninka ragana doqon dura
waa loogu daw galay
anshax baa u daawa ah
dulmanaha danaystaha
waa loogu daw galay
halgan baa u daawa ah
Aadane damaaciga
waa loogu daw galay
dhimashaa u daawa ah

maansadan dildila qurux
gebagebada dulucdiyo
shucaaca aan diraayiyo
danabka yeedhay wuxu yahay
dalalka soo koraayaa
madaxdii ay doortaan

diric adag hadduu yahay
labadaa dariiq iyo
hababkaa dagaallami
maxay laba diblayn iyo
dibindaabyo ku hayaan?
dadkiisoo aqoon yari
maxay docadocayn iyo
reer hebel ku daaq iyo
dhabar duleedin ku hayaan?
iyagana maxaa doqon
danayste ah ku jira oo
horukaca la degay oo
kursiga u dagaallama

afartaa daleeyoo
dul ka hooris weeyee
hadday dooddu furan tahay
maansadan dildila qurux
Deelleeyda lagu shaxay
degid kalena ii dhiman

26. NINKA DIIDAY WAA KUMA?

Cismaan Aadan Xuseen "Cismaan-Askari"

Sadar 227

5.2.1980

Cismaan-Askari wuxuu ku dhashay Gobolka Woqooyi Galbeed 1944, waxayna walaalo yihiin Yuusuf Aadan oo Deelleeyda ku leh laba riddo: 7 iyo 28. Sida Yuusuf, Askarina waa abwaan ka tirsan hooballada Waabberi oo suugaantiisu ay si wacan ugu tiswaadday idaacadda iyo masraxa labadaba.

Deelleeyda wuxuu ku leeyahay riddo kulul oo uu ka soo kaynaaniyey Hargeysa. Ragga ka qaybgalay Deelleeyda wuxuu u kala saaray saddex kooxood:

- a) koox sahaminaysa daawo;
- b) koox dafiraysa jiritaanka qabyaaladda; iyo
- c) koox aan garan dulucda maansadaba.

Dhinaca kalena wuxuu sheegay dhibaatooyinkii xilligii gumeysiga iyo kii dawladihii ka horreeyey Kacaankii 21.10.1969, iyo guulihii Kacaanku uu ka gaarey cabburinta qabyaaladda. Wuxuu leeyahay: “aaskii qabyaaladda, midnimadii ka dambaysey iyo ololayaashii horumarka dalka cidina iskuma diiddanee, waa inaad idinkuna qirtaan inay qabyaaladdii dabar-furatay, oo maanta ay jiraan daldaloollo, iyo dillaal iyo mallaal ku daaqaya derejada Maamulka Dawladda.”

Maansada Deelleeyda wuxuu ku tilmaamay hubka saboolka iyo danyarta. Wuxuu taageersan yahay fikraddii Dacar oo ahayd inay jiraan dad dawladda ka xigsanaya dadka kale, taasoo aan loo baahnayn. Wuxuu ku soo gebagebaynayaa Deelleeydiisa inay suurtoagal tahay in dhibaatooyinka wax laga qaban karo haddii la dedaalo, isagoo cuskanaya murtidii ahayd: “caano daataba, dabadooda la qabey”. Bulshada wuxuu ku leeyahay: “dalka yaa u maqan oo aynu la sugaynaa dhismihiisa?”

Deelleeyda furantiyo
 ragga diiradda u sida
 labadaba ku diirsaday
 markii aan dareemee
 muddayse iga daahdoo
 sida daruurta roobkoo
 dad abaaro haystaan
 dacalka ugu hoortaa
 dabaysheedu uraysee
 markii ay daf soo tidhi
 sida haweenay da'ahoon
 daa'imkeed horuu dhalin
 tiyoo samir ku daacad ah
 Allihii daa'inka ahaa
 ugu deeqay ubad wacan
 deelleeyda curataan
 u dabbaaldegaayee
 dooyayso iga daa

damashii Hargeysee
 murtidu sida daruuraha
 iyo daadka ku ahayd
 iyo dacalladeedaa
 dhambaal laga dirsanayaa
 Deebaanu⁸⁸ joognaa
 duryaa laga warramayaa
 Subulaha⁸⁹ dushoodaa
 dabkii weli ka baxayaa
 waxgarad waa dimmoon yahay
 dammanowna yeelkaa

xalay dununucaygii
 deriskii ma seexane
 niyo aan dabooloo
 dabar adag ku jiidaan
 ka sii daayey xadhiggee

dagaalkeenu waa meel
waa dumin qabiilnimo
iyo daallinkii wada
Deelleeydu waa shaxe
darandoorrigii hore
wiilal diirran baa helay
dabayaaqo weeyee
aniguna god aan dego

maansadan dalaysane
abwaannadu ku deeqeen
saddex daw la kala qaad
qaar dooddoodu waa sahan
waa hadallo daacad ah
dawo weeye dhaxal gal ah
dadkuna waa u baahnaa
qaar dooddoda uma bogin
wax jiray dafirayaan
waa dabbaalo-joogtayn
waa dabada geed-ku-mar
qabiilkii la dumin laa
difaac bay u gelayaan
dan gaaraase kaga xidhan
qaar maba dareensana
waxa loo dan leeyahay
duhur dhidarka seexdee
galabtiina roob da'ay
onkodkii ka didayee
degdeg uun u boodaye
yidhi sawtan lay dilay
een deyin hareeraha
dulalaati cararkii
ka dul dhacay hadaamaha
miyuu kaa dahasoon yahay?

afartaa anaa degay
way dabbaabo xidhantahay
gaadh baana daba yaal
inaan kuu il-duufana
damac yaanu kaa gelin
dafiraaddu waa ceeb

waa diidmo igadheed
waana doqon aqoonteed
dulucdeedu waxay tahay
dib u raac dariiqii
dawgii la soo maray
daymo oo maxaa yiil?
gumeysi daa warkiisana
nin ku dilay doc kuma dhigo
cadaw kuuma diimaxo
kama deyayo naxariis
tiiyoo dawlad aan nahay
jiritaanku diiq galay
dadku ay colloobeen
sokeeyuhu iswada dilay
danyariyo walaalkii
dugaagga isu loogaan
dalka inuu Kacaan yimi
farxad iyo damaashaad
loogu wada dabbaaldegay
caleen doog leh loo lulay
ninka diiday waa kuma?

in qabiil la duugoo
lagu riday dalluun dheer
inaga daaya lays yidhi
ninka diiday waa kuma?

diraac mahad ah nabadday
duddo qaran midowdee
lays dhex degay siduu yidhi
ninka diiday waa kuma?

dedaal iyo wax-qabadkii
isku duubni wadajir ah
ololayaal isdaba-joog
taariikh an duug noqon
baal dahab ah lagu qoray
ninka diiday waa kuma?

saddexdaasi waa deleb
waa dubaax qarsoonayd
waa darabe iga hoo

doob heesay baa yidhi
dumar dumar ma guursado
dab baqtiyey ma diirrana
doonyo isma qaadaan
anna waxan ku darayaa
ayax meel hadduu dego
diiri way ka dhalataa
deylo sumal-xadkeedii
dayro-dhaaf markay tahay
ilmo daba ma weydee
waxan uga dan leeyahay
daldalool inuu yimi
deedna laysla daadsaday
dillaal iyo mallaal iyo
dabargoosi joogaan
derejana ku xidhan yiin
ninka diiday waa kuma?

in qabiilku daxal yahay
darxumiyo abaar yahay
qarankana u daran yahay
dibudhaca ka kow yahay
ninka diiday waa kuma?

qofba hawshii loo diray
daayacan inay tahay
ku danayso mooyee
duugba aan la eegayn
ninka diiday waa kuma?

duq maahmaahay baa yidhi
amba duunyadaydii
dad la'aanta awgeed

dibjir bay cidla' u tahay
iyadoo dadkaygii
duunyo li'i daraaddeed
daadduun u yahay caydh
dura hadalladaa baxay
maantaba dalkeenniyo
inay dadabta yaallaan
ninka diiday waa kuma?

taa waxa ka sii daran
in qabiil la deeg-dhabay
doolaalo dheer yahay
dalxiiskiisu badan yahay
uu duleeddadeenniyo
daanshoodo suuqyada
oo duub xariiriyo
loo tolay dirays wacan
dembiguu sameeyana
daa aan la odhan karin
ninka diiday waa kuma?

afartaa dheh Deelleey
degdhaw dabaqad xoola leh
danyartay ka boobtee
dulmarkeedu wuxu yahay
Deelleeydu waa sahay
waa deris sabooleed
debnahaygu waa hodon
waayo-aragna waa door
dulucdeedu waxay tahay
dawlad yaa xigtaystee
dambarkeeda keligiis
doobbiga u culayee
ummadda u dardarwerin?
yay u doonnan tahay oo
dunta loogu xidhay oo
horta aan u deynaa?
dadka hadday u siman tahay
miyay diriri qabataa?
dahab ruuxa qodayaa

dalka horumarkiisuu
u dadaal isleeyee
dembigiisu waa maxay?

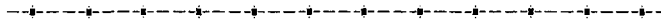
saddexdaasi waa deleb
waa dubaax qarsoonayd
waa darabe iga hoo

geeleenni dareeryoo
guul oomman buu degay
ceelalyadii la sii diray
dooxiiba may tegin
biyihii dinnaax-duge
darkii wuu ka madhan yahay
debec raggii lahaayoow
inna ma u damqanaysaan?
waa duluc ujeeddo leh
doodduna inoo furan

maxay dirirka cawleed
dambarsame wadaagaan?
daawashadu ma guul baa?
dagaalka iyo nabaddana
iyamay la deris tahay?
dalka inay hagaajaan

dadoow yaad ka sugaysaan?
ma duul baa inoo maqan?
malaa'iigta duushee
an ka daalin hawlaha
iyagaa diyaaree
ma laynoo dalbanayaa?
jinka iyo dabaylaha
miyaan diran karaynaa?
siduu Daayin ugu huray
deeqdii Saleebaan⁸⁷
ma Nebaa dambeeyoo
Diinta aad ku haysaan?
Waxyi soo degaayana
miyuu damacu kaa galay?

dulmarkeedu wuxu yahay
damqashiyo xanuunkeed
dacatiyo itaalkii
dulmi iyo dadaalkii
degmo iyo dugaaggeed
dibbir iyo durduradii
danyar iyo dagaalkeed
durmaddiyo dabqaadyada
deexashada abwaannada
qof kastiyo dareenkii
hadday caano daataan
dabadoo la qabayaa



27. AWRKA DOOH MALAGU YIDHI

Cabdi Iidaan Faarax 1

Sadar 261

7.2.1980

Cabdi – Allaha u naxariistee – wuxuu ku dhashay Gobolka Woqooyi Galbeed (ab.) 1924. Intii usan dhiman muddo door ah ka hor wuxuu ka tirsanaan jirey gabayaaga idaacadaha Soomaaliya, taasoo fursad wacan u siisay inay suugaantiisu hanaqaaddo.

Silsiladda Deelleyda, oo uu ku tilmaamay inay tiro-beeshay welina iska dihin tahay, wuxuu ku leeyahay labo riddo oo kulkulul, lana safan Gaarriye iyo colkiisa, inkastoo uu isagu qabo fikradda safka Shareeco oo ah: “qabyaaladdu mar bay dhimatay”. Fikraddan safka Gaarriye ma wada qabaan.

Si kastaba arrintu ha ahaatee, Cabdi wuxuu si sarbeeb ah oo macaan faallo uga bixinayaa tilmaamaha gobannimada sida: meesiyaasha dadku u qaybsan yahay, xilalka kala duwan oo ay kala hayaan, dhulka iyo macdanta, ugaadha iyo xoolaha, calanka, damaashaadka iyo farxadda, xujada iyo godobta qabyaaladda iwm.

Deelleydiisan wuxuu ugu duurxulayaa rag uu yiri waxay la mid yihiin layligii biyaha korkiisa saaran ka didi jirey, oo waxay leexsanayaaan cambaarayntii musuqa iyo qabyaaladda lagu wadey.

Wuxuu si toos ah u hibanayaa ereyadii Singub oo ahaa “caku dawladdayddaay!”, kuwaas oo rag badani u qaateen inuu Singub dawladda ka xigsanayo abwaannada kale qaarkood. Cabdi wuxuu leeyahay: “Doonnida kumaa wada? Miyaase laga xigaa kuwa laga dejinayo?” Cabdi wuxuu ka mid yahay ragga u qaatay inuu Idaajaa ku dhaadanayo sheekada “damalka” dabadeedna wuxuu leeyahay: “Damalka aad tiri wuu adag yahay, miyaadan ogeyn inuu mar engego oo ay habruhu xaabo ka gurtaan?!”

Isagoo ficiltamaya wuxuu leeyahay: “Dawladnimadan raggii hayey dorraad iyo shalay, kuwa haya maanta, iyo kuwa qaban doona berri, saakuun iyo sidatalba, giddi xisaabtan baasugaya, ninba doobigii ku maqan ayaa deyn loogu leeyahay oo laga doonayaa inuu mago”.

Wuxuu ugu dambaystii leeyahay: “nin waliba hadalyey oo daacadnimo sheegay, hase yeeshee, danyarta ayaa kala saari doonta oo garta naqi doonta. Iyada ayaa asaraarka iyo masabbidka kala sooci doonta.”

dayaxii ma soo baxay?
waagii ma daalacay?
deylo naysha maw ciday?
ma la koray darmaanaha?
seefuhu ma dananeen?
dawannadu ma qaysheen?
danjirradii ma tooseen?
ma la diray cirjiidhaha?
raggu maysu duurxulay?
doobigii ma buuxsamay?
ma la diray horseedkii?
shaxda damalka taallee
daawashiyo ciyaarba leh
anna laba jaraan degay
digba waa digteedee
Deelleeydu tiro ma leh

dib u badan tilmaamuhu
weli waysku dihin tahay
dabra-celinta leexada
kolka laysku deel-wadho
hubka culusi deeddamo
darandoorri loo rido
dul-ka-xaadis laga tago
afarreey nin daaqsaday
lixley kuma dagaallamo
laga durug hoggiisii
wax la tegay dagaarida
duqsi caano meel yaal
ku dabbaal bartaa jirey

maalin buu dalxiis tegay
digsii fuud ku jiro buu
dalaq yidhiye yaa dilay?
waxa darayga midhihii
duudduubka ugu wacan
dirxi baa ku hoos jira
waa dacaayad lagu yidhi
nin ka deyey hadduu jiro
waaba layska deyn laa

afartaa digniin gabay
shan midhloow isaga durug
galka ulo ma lagu deyey?
kolka xiga dacwadi furan

gobannimooy dad badan leey
dumar iyo raggaba leey
doqon iyo fariid leey
diric iyo nin rag ah leey
dhallinyaro ku dirirtiyo
dabley iyo askari leey
derejiyo nin sare leey
duqey xaajo qaaddiyo
daaddihiya badan leey
dusha calan la saaro ley
xiddig lagu daleeyo ley
daawashiyo mashxarad leey
durbaannada la tumayiyoo

digdig iyo Kacaan leey
dudmo iyo aftaag leey
dawo caafimaad leey
diif iyo harraad leey
doondoonis badan leey

godob laysu dilo leey
dakanooyin badan leey
dermo iyo furaash iyo
dugsi lagu caweeyo leey
duunyiyo ugaadh leey
dhul weyn oo u dihin leey
qabyo degelka taalliyo
daldaloollo badan leey
dulmi iyo xanuun iyo
daacad iyo wanaag leey
dahab iyo batrool³⁷ leey
webiyada durdura leey
wax kastaa ku duugane
weli qaranku kama deyin
dayacaase waa kuma?
wax ku dumiya kaa magan
wax ku dila ka Yaasiin
cadaw kuguma diirasado
anna gaadhka kama dego

Afartaa digniin gabay
shan midhloow isaga durug
galka ulo ma lagu deyey?
kolka xiga dacwadi furan

dulucdiyo ujeeddada
danta guud warka u shuban
dul-ka-hadalka maansada
degmo maaha sheekadu

gobol-gobol ma daarrana
duddo qaran ujeeddadu
ha isaga dareertee
nin dayacay xilkiisiyo
duddubshaha qudhqudhiyiyo
daldashaha cantoobtiyo
demmanaha ka seexdaay
dunqulaalinaysee
nin duwaday hadduu jiro
inuu yahay dantii-qabe
wax bay nooga daahiray

ma biyaha dushiisuu
layligu ka didayaa?
dufan-jecsha ururtiyo
debno-leeftu xoolaha
ha daldalato taaggeed
dusha godobta kala soco
dooyada ka laba celi
duugoobi maysee
innagaa ka daba tegi
wadaamaha la dawdabay
danyartay ka maqan tahay
raacdadu ma daallana
dorraad iyo shalay jire
doorka maanta noo jire
dib u jire hadhoow jire
ninba weel u daray baa
deyn loogu leeyahay
diiwaanka qarankiyo
taariikhdu duug ma leh

afartaa digniin gabay
shan midhloow isaga durug
galka ulo ma lagu deyey?
kolka xiga dacwadi furan:

ninka geedka dararshee
durdurrada ku furayee
docda webiga geeyee
dumi mayso yidhiyoow
kol baa qudhucu damal yahay
kolna waa duqoobaa
kol buu dogob engegay yahay
dabayl iyo ufaa rida
dildillaaca xaabada
dumarradu xambaaraan
dab olkamayna waw xigay
dambas baa u aabbe ah
ma wax kaa dednaa baa?

in qabiilku dulin yahay
fara-dheer dillaacdiyo
dalandoolli iyo shilin
durrujaa la qoonsado
wax la diido leeyahay
gobannimo u daran yahay
degel belo inuu yahay
dagmi-jireyba way marag
kolkii uu na dabar jaray
ka daldalashadeennii
waataynu duugnee
dam ku siinnay ciiddoo
dusha dhagax ka saarroo
laga soo dareeree
dadku wada illoobee
dib ninka ula soo baxay
waa dan iyo xeeshii
kuwa daafacaayana
dannigaygu wuxu yahay
hashu hawgu darartee
dembi ma leh nin baahani

afartaa digniin gabay
shan midhloow isaga durug

galka ulo ma lagu deyey?
kolka xiga dacwadi furan

darka geela lagu horay
ninka daba sugaayoow
aan dardaaranee maqal
ma dan bogan irmaannadu
ma durduuran qaalmii
dalawadiiba lama horin
dixda tuban horweynkii
dusha gabanki kama iman
naannidu dalleen ma leh
wax ku dedanse mooyaan
dirirradu abaarsade
cirku weli daruur ma leh
dambarsame nin ogi samir
ha ku daganin fooraha
ha degdegin baxnaanada
kuu dayrin maayee
deeqdii Allana filo

afartaa digniin gabay
shan midhloow isaga durug
galka ulo ma lagu deyey?
kolka xiga dacwadi furan

ma hal baa libaax dilay?
ma raq baa duleedka ah?
dugaagga iyo haaddiyo
dufan-jeceshu meeshay
u dareertay waa maxay?
doonnida shinkeed raran
dakhalkiyo shiraaqa leh
badda dulundulcaysana
darawalkeedu⁹⁰ waa kuma?

dadka fuushan ee lihi
ma cirkuu ka soo degay?
kuwa laga dejinayaa
ma dar laga xigaa baa?
sheekadu da'weynaa
duluc iyo gun dheeraa
dacar iyo ladh kicisee
dhul ay damaqday badanaa

balse diradiraaloo
ama daba-ka-naaxoow
damacdaba an raacnee
doontaba an yeellee
hadduu qaranku kala dido
sidu yay u daran tahay?
dantu wadajir noqotaye
diiddane muxuu yahay?
diir iyo ul yaa neceb?
daawadii ayaa furay?

ninka dawladdaydaay
dadka kala madh yidhiyoo
dibnihiisa laga helay
dalaq iyo Wallana maray
ma dambaabin yaa yidhi?
dooc iyo dareen lehe
wax u degamsan maa jira?
waxay dameertu hooyada
dabada uuga nuugtaa
damac iyo isku hallayn
ma dambaabbidhee garo
dabinjaa ma hadal baa?
nin la diray ma madax baa?
dawladi ma reer baa?
daba-dhilif ma badhi baa?
dir-baqleed ma faras baa?
maroodigu ma doqon baa?
runtu dacar miyay tahay?
dimoqraaddi⁶⁶ waa maxay?

afartaa digniin gabay
shan midhloow isaga durug
galka ulo ma lagu deyey?
kolka xiga dacwadi furan

duq abaar ka soo baxay
dixidiyo dareemada
markuu daaqo geedaha
wuxuu karinle doobshaa
dareenkiyo xiniintee
daranyadi abaaraha
durba wuu illooboo
waa ka soo durduriyee
awrka dooh ma lagu yidhi?

nabsi dib u dhacyoo raag
ma degdego sidiisii
dabayluhu ma qaadaan
diin gaabiyaa sida
musku daymo nagu laa
dulalaati dheeraa
hasha noo dareertaay
dambeeddiyo horaadda ley
dambar iyo karuur leey
danyar iyo sabool leey
danjir iyo abwaan leey
dikri iyo wadaad leey
duug iyo cusayb leey
dumaal iyo bilcamo leey
kolba dhan u dillaantaye
nin kastaa ha dayrshee
duntu noogu kaa xidhan
duco-qabe inkaar-qabe
dibusocod horuusocod
dedan iyo in daalacan
dar kastaaba si u hadal
danyartaase kala garan!

28. DULJALAALI WAL-IKRAAM

Yuusuf Aadan Xuseen 2

Sadar 396

10.2.1980

Yuusuf warankiisii labaad ayuu soo ganay 27 beri kaddib deelleysiisii hore oo silsiladda kaga jirtey lamabarka 7. Deelleysidani waa maxkamad saddex-geesley ah. Waxaa wada doodaya: (a) dadweynaha, (b) qabyaaladda, iyo (t) Deelleysida.

Maxkamadda waxaa diyaar ku wada ah: qareennadii, garyaqaannadii, maraggii iyo garsoorihii.

Dadweyne: Doodda waxaa horta la siiyey dadweynaha wuxuuna leeyahay: “waannu maqalnay doodaha abwaannadu isku tuurtuurayaan oo ku saabsan cidda dembiilaha ah; haddaba annagu waannu dhibtoonay, dedaalna naguma yara ee ma annagaa dembiile ah? Ninka Deelleysida nagu difaacaya iyo ka nagu dulmiyaya labadaba waannu kala aragnaa.”

Qabyaaladda: waxay tiri: “war dagaalka waa laysu sheegi jiray ee maxaa la ii gaaday? Nabar ila heshe, laakiinse anigu si sahlan uma dhinto. Ha iska kay haaraamina ee ma ku xisaabtanteen dhaqaalaha dambeeya, macaluusha, jahliga iyo eexda? Ma ogtiihiinse inaan ka weynahay qof hadal wax ka taro? Waxaan leeyahay duulal iyo sixir ila shaqeyya oo xariggii aad xirtaanba furaya. War jooga! War jooga! Haddiise aad dagaal igu qaaddeen, gaadmo ayaad inoo xeerteene, hadba kii rooni reerka ha u haro.”

Deelleysida: waxay tiri: “anigu waxaan midiidni u ahay dadka, dalka iyo dawladdnimada ee bal maxaan qabyaaladda kula doodaa? Ma waxaa jirta gobannimo diiddan sinnaanta? Qabyaaladda daadka ayaa hafin doona, dagaalkana anigaa ku adkaan doona, haddii dadku diidaan in laysku diro oo laysku dilo. Degelkii ay Cawaro⁹¹ ku jabtay, haddii la dejiyey Kacaanka waa inaan dhaqso uga guurnaa inta aan xooluhu inagaga idlaan rabadinta qaniinka iyo cudurka leh. Raadkii qabyaaladda waynu ku joognaa, hase yeeshee, magaceedii baynu isdiidsiinaynaa.”

Deelley waxay tidhi: “raggii i tiriyey ninba kaalin loo daa: Geesinnimo, fulennimo, danaystennimo iyo doc-faruurnimo; waxaase ugu daran ninka loo daayey jaahilnimada oo markuu dacwad-habaabo hadbaqar iyo buur isku taagaya.”

Xukun: Kolkii uu dhinac kastaba si wacan u dhegaystay doodaheedii – qiraal, asaraar iyo masabbidba – garsooruhu wuxuu soo saaray xukun, taasoo muujinaysa inuu ka kaaftoomay dhegeysigii maragga. Xukunku wuxuu ka kooban yahay shanta qodob oo hoos ku taxan:

1. inay Deelleydu socoto,
2. in qabyaaladda la dilo,
3. in loo adeego danta dadka iyo dalka,
4. in runta la sheego, iyo
5. in beenta la daayo.

In xukunkan la fulinayo iyo in kale, waxaynu ku arki doonnaa silsiladda Deelleyda qaybaheeda dambe; weli lama gaarin bartamaheedii. Imminkana Garsoorihii baa soo galay; maxkamaddiina waa furan tahay:

Bismillahi Deelleey
waa horena waan degay
tiiyoo dan guud iyo
dood qaran ku socotee
ku diirsoo ka daba gee
daljirkoow xisaabtii
ha ka didine kala daran
saddex kala dab qaatoo
iyagu is dacweeyee
feejignaan ku wada deeq

qabiilkii dillaaciyo
Deelleeyda curatiyo
dadkii baa is-haystee
bal maxkamaddan daawada
durba qaaddigu u furay
qareemmadu da' weynaa
maraggoodu dumanaa
garyaqaanku daranaa
dembii uma qarsoomoo
cidna uma dulqaatoo
docna kama xishoodoo

dibna kama werwerayee
kolkuu xaakinku u diray
warkaan duubay waa kow

wuxuu yidhi dadweynuhu
Deelleeyda curataay
wax waliba dul iyo hoos
huraad iyo dambeed lehe
war ku duxaya laabtiyo
ku dabayshu qaaddiyo
mid ka daranba maqallaye
deera-deero ma hirdido
haddaan dawgal wadannine
maannagaa dembiile ah?

dulucdaasi waa qodob
dabuub kalena waatane
derbigaan salaaxnaba
meel baa dillaacdo
dariiqaannu qaadnaba
wax baa nagu derderayoo
xeerkaan dan moodnaba
qaar baa dakhraayoo
wax kastoону diidnaba
gef baa nagu dirqiyayee
deera-deero ma hirdido
haddaan dawgal wadannine
maannaga dembiile ah?

dulucdaasi waa qodob
dabuub kalena waatane
naftu waxanay deyn karin
ayay nagu damqaan oo
dillaal iyo mallaal buu
diihaalku waaloo

waxa nagaga sii daran
qaar loo daneeyoo
bakhaar bay ku dedayaan
cunto loo deddoodoo
daani iyo aboor iyo
camadh baa duddubiyoo
qaar baaba lagu daray
badweyntaa dusheenna ah
kolkay da' iyo qayliyo
dacwadi naga dhammaatee
duhur baan ku bixinnaa
dariiqii xalaaleed
fududayn dul-saar ahe
deera-deero ma hirdido
haddaan dawgal wadannine
maannagaa dembiile ah?

dulucdaasi waa qodob
dabuub kalena waatane
nin darroorin jiifoo
gurigii ku soo dumay
sannad buu dib jirayaa
ded hadduu yidhaahdee
duudduub isqabadkii
dhismahaa ka daran oo
darxumada xanuunka leh
dawo looma heli karo
naftaadood dabiibtood
isku daal tidhaahdee
deera-deero ma hirdido
haddaan dawgal wadannine
maannagaa dembiile ah?

dulucdaasi waa qodob
dabuub kalena waatane
dar Ilaahay hawlaha
annagoo u daacad ah

ayuu nagu dul baxayaa
mid dorraad la keenoo
dammiinoo far waaweyn
ku aqoon daryeeloo
inkastuu derderan yahay
dawardnimo ku caan baxo
wuu sii dallacayaa
haddaan dee la yaabnee
deera-deero ma hirdido
haddaan dawgal wadammine
maannagaa dembiile ah?

warka waxan ku daa idhi
dacwaddaydu ku eg tahay
dulmi kii na saariyo
kii naga difaacaba
Deelleeyda maqalloo
labadaba dareensanin
ha dig iyo dam laysee
noogamana dambaysee
dirqi caafimaad ma leh
doqoni aragti dheer ma leh
nin rag ihi dudduuc ma leh
Duryan²⁵ buuq duqee miis
durba xaakinkii oo
“soo daa” duqdii yidhi
waxa adiga kuu daran

duqdii reerku waxay tidhi:
Deelleeyda curataay
digniin baa la bixin jirey
wax haddaad la damacdo
dirir ugu baxaysee
mar i dage Allaha dago
dagaal igu gadh-qabatee
dab cun oo dhuxulo daac
deelleey wax daran leey
dar baa layla helayaa
degdegse uma go’ayee
warmaha igu degayaa
kol way kaa dul yuusiye

sheekada ma lagu daray
dhaqaalaha dambeeyaa
inuu eex ka daran yahay?
been laguma doodee

Deelleey wax daran leey
dab cun oo dhuxulo daac
degdeg oo ha noolaan
duf ku bax oo ha nabad gelin
sheekada ma lagu daray
macaluusha deyrkiyo
daaqadaha joogtiyo
gaajada wax dubataa
dulmi inay ka kulushahay?

durdur baydun maashaan
dhulka dabiyo dactal oo
duni waxad ka aragtaan
irbad iyo daloolkeed
wax ka sii diniinsane
maahaa ku duuboo
caynaanka kaa degay?
dubuur iyo madaw baa
laga saaray danahee
maanaa ku daba dhigay
jahli duunka kaa galay
cilmiga diida kugu idhi?

Deelleey wax daran leey
dab cun oo dhuxulo daac
sheekada ma lagu daray
qof markaay yar duudsiyar
mid baan doorannaayoo
nimco daajinnaayee
dantaan anigu ka lahaa
dulucdaa ma haysaan?

Deelleey wax daran leey
dab cun oo dhuxulo daac
sheekada ma lagu daray
deel iyo inaan daal
iyo daad ka weynahay?
oon duulal leeyahay?
muddiciyeey intaad diin
ii akhriyayso deylici
dogobyaaan shitaayoo
dabadooada eegaa
dareerrada ka yaacaan
faal kuugu darayaa
mahuugtaan ku dirayaa
holocaan ka daaraan
dusha kaaga ridayaa
doc waan kaa dharbinayaa
dafka aad garaacdiyo
dawankiyo carooggiyo
durbaankaad tumaysaba
dambaskaan ka dhigayaa
adigoo dindimayaan
dusha kaaga shubayaa
sixir kugu kor degayaa
dib ma iiga noqotaa?

warse kama dibbirayee
keennii dambeeyuun
haw dararto guushuye
waynoo isdagiddaa
dabinno isu dhigiddaa

Duryan buuq duqey miis
durba xaakinkii oo
Deelleeyna waxay tidhi:
“soo daa” ma daashooy
difaac waxad ku leedahay

Deelleeyna waxay tidhi:
dalka iyo dadkaygiyo
iyo dawladnimadaan
ku hayaa dubaaqoo
dar Allaan u necebahay
dib wixii u dhigayee
duqdan lagu habsaamaay
maxaan kugula doodaa
waabad soo dacwootee
dayaxaa madoobaa
lagugumana doogsado
runta dulinka lagu nacay
ani ima danqaaysoo
dawo beenta laga helay
dan u qaadan maayoo
illayn labada daarood
ta xun dooran maayee
duljalaali wal-ikraam

toban dub iyo diirlaay
sharci kuma dabbaalee
dawo way qadhaadhahay
illayn looma deyn karo
naftaadooy dabiibtee
ninkii deyn qaboow keen
kii daallinoow joog
kii daacadoow hay
cid ha dagin hana u dagan
maxastaada daaddihi
weeyaan dawladnimaduye
sinnaan baa inoo dan ah
xornimada ku debeccdiyo
gobanimada diiddaa
maxay daarranaayeen?
deni waa Ilaahii
Nebigeenna doortaye
duljalaali wal-ikraam

jid haddii la doonaba
cadawga u dan weeyoo
gabbalkeen dam weeyoo
waa laga darsanayaa
ma daliil xaqiiqa ah
ayaad dala'sanaysaan?
dadku xoola maahee
xaggeed ugu durkaysaan?
deni waa Ilaahii
Nebigeenna doortaye
duljalaali wal-ikraam

diirdiirtan cawgiir
dusha layga saaree
jeegaantu dihataay
weligaaba duulduul
kolba duri aan jirin keen
roob baa da'aayoo
daad baa qulqulayoo
dooxyaa rogmanayoo
badda kugu daraayee
ma cirkaa dabooshaa
dahaadh qariya haysaa?
waa wadar dagaalkuye
maxaad uga dan leedahay?
deni waa Ilaahii
Nebigeenna doortaye
duljalaali wal-ikraam

intaa waxan ku darayaa
anigoo ah Deelleey
daacaddii Ilaahay
haddaan loo darraanayn
duqdu baani maysee
ummadaan ku dumayiyo
dadka waxan ku leeyahay
nin la diray ma daba galo
qalad laguma dayan karo
dab la ridiyo khayrkii

jawaab uma dallacayee
muruqa mayska duugnaa?
cudurrada duwaayoo
digada mayska xaadnaa?
gafanaa ka dudayee
dulmiga mayska dhicinnaa?
ma doc baa ka diidaa
Diinnaba ma haystee?

bi'i waa dadweynoow
yaan laydin kala dagin
oon laysku kiin dirin
daahliyo doc jiidh iyo
dable iyo raariyo
duleedliyo duddaaliyo
dookhaa laydin kala gelin
idinkoo dan keliya ah
sida ul iyo diirkeed
dantiinnuna mid qudha tahay
ayaan laydin kala didin
intaa waxan ku darayaa
anigoo ah Deelleey
duhurkiina wadar-wadar
caweyskiina kala duul
dayixiyo cadceedduu
midba si ugu daaqaa
dibbir kugu kor nooleey
hadday kuu dednaayeen
imminkaba digtoonow

qabiil daacaddii waa
bulshooy daallinkaagee
intaa waxan ku darayaa
anigoo ah Deelleey
degelkii xumaantee
dulligiyo xanuunnada
cawarana⁹¹ ku dumin jirey
hadduu reerki naga degay
garaadkii dan moodoow
dorraataa la eedee

intaan ruuxba ruux dilin
geelu nagaga dabar go'in
lo'da daba-ka-ruub gelin
adhiga dulinku naga lumin
digarogasho khayrliyo
an daldalanno waa maadh

wax la doortay raadkii
wax la diiday magacii
waan wada dareennee
dadoow lagugu kala baray
wax waliba digtoor¹³ iyo
qamar-saanac daaliyo
mufti laga dambeeyiyo
duco-yeella doodiyo
qalin-duurre yeeshee
nimankii i wada degay
midba kaalin loo daa

geesi daacadnimo iyo
bartuu dalaq yidhaahdiyo
gaashaan daruurliyo
hub isdiraya loo daa

fulena dacay qalloocdiyo
baqe lagu darsado iyo
dib inuu u carariyo
dumarkuu u faaniyo
carrab dalab leh loo daa

danaystena insaarixis
iyo doob bilaashiyo

kun dabecadood iyo
doog dhabasho loo daa

doc-faruuma qayliyo
hadallo isderdera iyo
shaki lagu darsado iyo
warkiisuu dafiro iyo
dembigiisa loo daa

mid waliba durbaanniyo
debnuhu waxay yidhaahdaan
dareenniyo aqoon iyo
maskaxdaa u diratoo
Allaa deeqda bixiyee
jaahilnimo nin loo daa

midba derejo booli ah
dusha hayska saaroo
ha la dulundulceeyee
dabar iyo hoggaan iyo
dantu seeto weeyee
afartaba dab laga saar
dhaqan-xume daf weeyee
kii daaddaahaystoow
diric kama dhaxlayside
hadhow waxad duddubisaa
sidaan daarranaa iyo
docdaasaan u jeedee
duufaan lama qabqaban karo
ufo lama derderi karo
dabayl lama xukumi karo
danab lama horjoogsado
Alloo doona mooyee
dibna looma celin karo

waxaan uga dan leeyahay
dadweynuhu ka badan tuug
danwadaag u noqotee
dib inay u boobaan
waxa damac ka galayoow
iska daaya oo gudha
dagaalkaygu waa kaas
dirridiina waa taas
duhurna waa la joogaa

dulucdaydu gebagebo
Daaha iyo Yaasiin
arbuuun ku dayrtoo
dugaag igama rayn karo
deni waa Ilaahii

Nebigeenna doortaye
duljalaali wal-iskraam

xaakinkiina dabadeed
go'aan diirran buu riday
Deelleey dhisuu yidhi
qabiilada diluu yidhi
danta iyo dalkiyo dadka
run isugu duwuu yidhi
beenta daaya buu yidhi
nac Allaa la deris ahe
dacwaddiina gebagebo
ku dareera buu yidhi
deni waa Ilaahii
Nebigeenna doortaye
duljalaali wal-ikraam

29. MAXAA DARAN? MAXAA DAN AH?

Cali Sugulle Cigaal

Sadar 513

10.2.1980

Cali Sugulle wuxuu ku dhashay Oodweyne (Togdheer) 1933. Waa abwaan caan ah oo ka tirsan abwaannada heer qaran ee hooballada Waabberi. Wuxuu ka mid yahay raggii tirada yaraa oo kontomeeyadii fanka iyo suugaanta kaga soo biiray dhinaca dugsiyada; Sheekh. Fanka wuxuu bilaabay 1956, waqtigaas oo uu kaalin wacan oo waddaninnimo ka qaatay suugaantii gobannimadoonka. Heestiisii ugu hor-hanaqaadday waxaa ereyadeeda ka mid ahaa: "ayaa gobannimada garanaayoo? ayayla gembaliya gumeysiga?" Laga soo bilaabo maalintaas ilaa maanta wuxuu allifay heeso, geeraarro, gabayo iyo riwaayado badan oo caan ku noqday dalka.

Markii la helay gobannimada wuxuu ku biiray kooxda qaranka oo ka koobnayd Walaalo Hargeysa iyo Raadiyo Muqdisho. Taasi waxay fursad wacan u siisay inuu suugaantiisii iyo fankii gobannimadoonka u jeediyo dhinaca midaynta Shanta Soomaaliyeed. Riwaayadihii xusuusta reebay waxaa ka mid ah: Himiladeenna (1960), Tusaalo (1962), Indho-sarcaad (1963), Dhagax iyo dab layskuma dhufto (1966) iyo Sheeg iyo shareer (1969).

Waxaa xusid gaar ah inaga mudan riwaayaddiisii inagu baraarujinaysey inaan qabyaaladda iyo gobannimadu marna meel wada gelin. Erayadeeda qaarka xusuusta soomaalida ku waaray waxaa ka mid ahaa:

“dhagax iyo dab
layskuma dhuftee
kala dhawraay!
wax ka dhigan gobanimada
qabiil dhex-galee
kala dhawraay!
ways dhinac wadnaa
kala dhawraay!
kala dheer labaduye
kala dhawraay!”

Kaalintii uu Cali ka galay halgankii gobannimadoonka oo sannadihii kontomeeyadii iyo halgankii midaynta Shanta Soomaaliyeed oo bilawday lixdameeyadii, wuxuu ku darsaday kaalin wacan oo uu ka qaatay guubaabadii qorista afsoomaaliga. Suugaan badan bay rag badani ka tiriyeen baahida qorista afka hooyo, hase yeeshee, heeskiisii “af qalaad aqoontu miyaa?” ayaa reebay murti caan ah oo halhays noqotay. Heeskaasi wuxuu si wacan u kala qeexay farqiga u dhexeeya af iyo aqoon (tacliin).

Runtii kaalin waddani ah ayuu Cali Sugulle ka qaatay suugaanta iyo fanka soomaalida, taasoo aynu ka garan doonno Deelleydiisa dheer – tirada sadarradu waa 513 – oo kaalinta saddexaad noqonaysa dheeraanta. Wuxuu ku hal-qabsanayaa Sugaal Cabdulle (oo ku soo geli doona deelleyda lamb: 34), isagoo xiganaya murtidii Gaarriye, Hadraawi iyo Falaxfalax. Cali wuxuu tebinayaa sheekadii tuhunkii Xaawo iyo Aadan, taariikhdii gobannimadoonka dalka iyo kaalintii uu ka galay halgankii xorriyadda iyo midnimadii Jamhuuriyadda Soomaaliya.

Waxay Deelleydu leedahay: “aqalkii dhismihiisa lagu faro-yaraystay waa kan daldaloollada yeeshaye, sidee baa loo daaweeyaa? Ma caws-ka-beddelid baa? Mise waa furfurid iyo dhisme cusub?” Deelleyda Cali waxaytaageeraysaa fikraddii ahayd inaan nuxurkii qabyaaladda la aasin ee magacii keliya la aasay, haatanna ay heer xun marayso. Wuxuu leeyahay: “ninkii yiri: dugsi ma leh qabyaaladi, roobkan ku degey waa maxay?”.

Cali wuxuu oddorosayaa inuu libinta Maandeeq³⁴ isagu ku dambayn doono waqti kasta ha ku qaadatee. Sheekada isxujaynta wuxuu ka yiri: “war dalka dimoqraadiyad baa jirta ee waa inaan lays xujayn”. Wuxuu

tuhmayaa in rag dawladnimada iyo xukunka dalka ay ka xigsanayaan dadka kale:

Danniga iyo tuhunkaa
demi ugu horreeyoo
markuu diiday Nebegii
ibleys waa la dayrshoo
intuu Xaawo duufsaday
Aadan kuma dukhuuleen
inuu ciinka daaqoo
dabadeedna eedee
janno-dibad-baxeedii
dunida imanshaheedii
diimihii la soo rogay
ummadaha u soo degay
nebiyadi la soo diray
doonnanta oggolaatiyo
diiddan ka hortimaaddaba
allow daanyo-qaadoo
wuxuu uga dan leeyahay
inay noo daliishaan
wadaaddaysku deyi jirey
hadday dabinka dhawraan
jidka doc uga leexdaan
doorrooneheedaa
bulshada u danqada oo
waxaw daran waxaw dan ah
dabuub samato-bixisuu
dejiyaa abwaankuye!

deeqdii Ilaahay
waxa wada dabaylaha
risiqi waa daruuraha
iyo doogga soo baxa
hadba waxay ku da'ayaan
meeshuu la doonee
halka uu la diidana
waa laga duwaayaa
dunida iyo dalalkuna
way kala dambeeyaan
dadaal baa isdhaafshoo
daryeelkoodu kala roon
dadku kala aqoon badan

deeqduna u kala qoran
Daayin baa u qaybshoo
looxay ku duugnayd
xaasidnimo la daahiyo
xanina waa inaga duub
ma dadkaynu qalannaa?
hilbohoda dubannaa?
waxaw daran waxaw dan ah
dabuub samato-bixisuu
dejiyaa abwaankuye!

murti daaddahaysoo
daad-guraysa moodkoo
dalandalisa noolkaa
dawaadda iyo qalinkii
taariikhda ugu daabacay
daliilkeedu wuxuu yahay:
degganaanta nololeed
ilbaxnimada doorka ah
quruumii u duurxulay
duggaalkii magaalada
duddadiyo farsamadiyo
dugsiyada waxbarashada
ka baaraan-deggeedaba
carro-edeg degaankeed
xeebta dagelladdeediyo
dalagga iyo beeraha
lagu dab iyo reer keen
dabbaal-barashadiisii
damac iyo hunguri iyo
dooc baa horseedoo
intuu daadshay shebegguu
mallaygiina soo dabay
diilalyada harraadkiyo
diihaalka gaajiyo
baahi inu ka doogsado
intuu doonyo suubsaday
dawyada badweyntuu
dekedo u samaystoo
doc kasta u galaa-baxay!

duruuftaa khasbaysoo
daryeelka isu dhiibee
dalandoolki wada arag
qof waliba dagaalkii
iyo doorki uu galay
dalacan u gee dedan
dabodhilif gumeystiyo
dibusocod qabiil iyo
dakaniyo tixraaceed
soomaalida daraadheed
immisaa is – duudsiyey?
dumarkiyo raggeedaba
darxumiyo dhibaatiyo
dood iyo dagaal galay
dahabka iyo lacagtii
duunyiyo naftii huray
daryeelkiyo danaha guud?!

shantoo laysku soo daro
durbaankii xornimadee
dawankiisa lagu kacay
deddo-gooyeyaashii
kala-debecsan beeshii
kala-daadsanta ahayd
sida ul iyo diirkeed
isku duuban laga dhigo
isku-soo-darkeedii
dooddeeda Maandeeq³⁴
kii lagu duggaashee
isku soo duwaan ahay!
iyadoo daruur u eg
xiddigtii dagaaree
calanka loogu daabacay
dulucdi loogu talo-galay
dacalladi shan-geesley
dadka iyo dantoodiyo
dalkeennoo midoobaan
isla deydeyaayee
dayaxeenu waa dhicis
dirirkuna dhammays noqoy

sida daadka hawlaha
doc kastaba igaga yimi!

dawlad iyo xilqaadkeed
dastuurka iyo xeerkeed
doorrooneyaasheed
duco iyo habaarkeed
daacaddiyo khiyaamada
dulmiga iyo eexada
dusduskii qabiilada
doog iyo abaar leey
dugsi iyo dabayl leey!

dambaysiyo horraysaba
digo-rogashadeediyo

dar Ilaahay maansada
diiwaanki aftahamada
dawaadda iyo qalinkii
weli ways dul-yaallaan!
qof waliba dedaalkii
degdeg iyo horuu durug
dibudhac iyo daahniin
dorraad iyo wixii shalay
haddii maanta lagu daro
daalacan u gee dedan
daawashada hummaagga ah
isu qaybi daymada
demmanaha dhac uga sii!

daacaddaan hungoobine
yididdiilo durugsani
dabinnada khiyaamada
inay duulin karayaan
halkay doogtu jiiiftana
kuwa deydeyaayiyo

kuwa naga duwaayow
dawadeedii baan helay
dabiibkeedi baan ahay!

magac baa la duugee
dirkeedii qabiiliyo
daamaanaddeediyo
isu diir-naxeedaa
dambas dhuxusha la huwaday!
waxay degamsanaataba
duluc-furatay maantee
la ye digo nimaan gelin
Sugaalow dab muu gubin!

daliilkeedu wuxuu yahay
aqal laba-daryaale ah
dadabtii la kala rohay
loo daabay udubbada
loo daruuray dhigihii
laga moosay daadkii
lagu deyray xeerkaa
docda ila-xidhkiisii
dermadiyo asgogolkii
barkimadi dul saarrayd
waa maxay dabaylahan
duudduubay gogoshii?

Daadoo⁹² yaabban baa tidhi:
Daldaloolku waa maxay?
Dabo-saarki food-saar
Dugayee isdhaafyaye
Intaan aqalku iga dumin
Darroorrimo ma celiyee
duul allow i kaalmee!

dumar waayo-araggii
waxay tidhi Dahabo-cadar⁹²
dul iyo hoosba aqalkii
dib in loo furfuro iyo
kala daadi mooyee
dawiyo maaro kale male!

hadda Deylo⁹² say tidhi
dareemadiyo maadhii
duleedkay ku yaalliin
diirashada galoolkuna
iyaduna ma durugsana
u dareeri caws kale
ama duubashida taal
uga saar hal-doorkoo
daba-saar halkiisii
Daadooy ku kala bixi!

la ye: Daado uma rixin
waxay tidhi Dahabo-Cadar
cudur soo daybtaa jira
deri iyo janjeedha leh
addii laga il-duufena
dhigihii dalaysnaa
yuu dalab u yeelaa
wuu xagal-ka-daacaa

Dalays⁹³ iyo Guduudaa⁹⁴
kebeddii dareershoo
daahii xidhaayoo
Deelleey ku heesoo
durba waxay ku qaadeen
dumarkii horaa yidhi:
“Daadooy digtoonow
awr dabar la’an dhacay
yaan duqaagu kugu furin
Daadooy ha dagannine
daba-saarka hadimeed
aqalkii dugsiin waa
dumis buu u halis yahay!
yaan lagugu digannoo
doca-duleed laguu bixin!
Alla doorin waayee
ninku yuu dabayshoon
u-darsiyo ka-raysiga
kala dooro kii daran!”

buuggiina waan deyey
durbaankii Hargeysiyo

Xamarba isku soo daray
daayer la tabo-baray
dugaaggaa abaal-guda
daryeelkeedi gobannimo
dayactirihii sooyaal
haddaan cidid danaynayn
dadnimooy mudnaantaa!
dul ahaan abuurtaba
kii loo dellegey oo
inta loo danaasacay
wada dala'sanaayow;
dibudhac iyo daahniin
degdeg iyo horuu durug
da' kastaa aqoonteed!

waa dardaaran maansadu
dib wax loogu aayaa
Deelley ku baaqdee
daganaha in loo digo
dawanka u garaacdee
waxa loo dan leeyahay
in qabiilku dabargo'o
kii daaya yidhiyow
musuq daahan baad tahay!
hadal daaqsin geel jira
waagaan dul-mari jirey
ma wixii i daashaday
gadhka deebta iga dhigay
yaad dabada haysaa?

sheydaanki damagsane
dib Ilaahay ugu noqo
keliyuu ka didayaa
dad uu soo qabbaansaday
doocooda wadartiyo
ka hor yimi dareenkii
haddii loogu daw-galay
anna daafac qarannimo
doodda aan u jilib-dhigo!

gal dad liqa ul lagu deyey
dalaaladii indheergarad

dibnaheeda soo galay
daankaa la dhigayaa
dacgudh iyo qallalan iyo
da'-fur bay ku sheegtee
dambabaska sheeko-baraley
dheguu uma duleelaan!

wax u dan ah wixii daran
danyar kala ogaatoo
dibjir lama luggooyoo
dulucdiyo ujeeddada
doodda iyo maansada
daliilkeedu wuxuu yahay
markaan duubto weerka cad
halgankii isdabajoog
kuwii igu dambaabee
inta waalan igu daray
ma maantaan u daganahay?!

dulankiyo qaniinkii
hasha duudka kaga yiil
inuu daatay moodee
Sow tan uu dul buuxshee
dibbirkiyo dillaalkii
daryeelkii danaha guud
dibusocodki ka hor yimi
qabiil soo duggaashaday
dawadii ayaan helay
cayayaanka dili layd
diiwaankii walaalaha
duruustuu u talin jirey
sow tay dab iyo dhagax
kala daaya idin tidhi!

dusha way qallalan tahay
dix kastaba nasiibkeed
hoosta way ka dihin tahay
daruur iyo hillaaceed
danabka onkodkiisii
aashii hadduu da'ay
durdur wada aqoonyahan
daad wada af-tahamma ah

haddii laysku soo daray
Daayin mahaddi weeyaan
dix waliba nasiibkeed
labadeeda daamood
dooggii ka soo baxay
hadba doc u tallaabaha
dalaggiisi dalaq yidhi
deegaanta raacdiyo
daad-xoorta yeelkeed

dalawadeenna oloshiyo
nirgaha u dunuunucay
sida dalagga beeruhu
biyaha ugu dararaan
Allaylehe ku doogsaday
dararteeda maandeeq³⁴
nin doonaa ha xooxsado
dalandoolku ha xigxeen
dunjigeed anayska leh
dambarkeeda kama xigo!
daaqa iyo xeradana
qawsaarka loo diray
dayac-tirkeeda ka adkow
yaa daanya-qaad u ah?
doobiga midgeedka ah
laga deyrshay haaneed
haddaan loo dardaarwerin
inuu daato waw halis

nimankii durduuree
darka ceelka keenee
dawliskiyo wadaantii
biyaha ugu dawdabay
dadweynaha codkiisay
Deelleey ku hadashaa
dooddeedu maansada
dimoqraaddi⁶⁶ weeyaan

dorraad iyo heshiiskii
dabuubtii kacaaneed
ujeeddada danteenniyo
aayaha dadkeennay

Deelleey la socotaa
derejiyo ammaan bay
dufan-jecel u xilataa
doogsin-dhabadka lacageed
dayax shan iyo toban jira
runtii duhurka ka caddayd
anigaa dul dhigayee
billad haygu doonteen
dulucdiyo ujeeddada
dalab intay u yeelaan
doc kaloo ka-jeeddo leh
hadalka haw duween oo
dallacaad ha raadsado!

way nagu dul boodeen
murtiday dillaaleen
la daalkaa-dhacaayaan
misna doobinaayaan
doqonnimo shil weeyee
dushay milil ka dhayayaan

isku diin Hadraawoow
bil ammaano Deelleey
duullimaadki weeyaan
halkay doogtu jiiiftiyo
maashaba duraysee
daafaceeda kii galay
dugsi male qabyaaladi
roobkaa ku dactal-dhebey
dan kaluu ka leeyahay
waase loo kitaab deyi

da'da kale waxay tahay
damalka isku noolka ah
duggaalkiyo hadhkiisii
duul baa ka buuxoo
durrujaaga hoosiyo
dalandoalli jinaciiyo
kudkudohoo an laga dilin
dooyaysan maayoo
weligay shax maan degin
dabada ciidda maan dhigin

faraha boodhka maan darin
mana daawan karayoo
illayn waan derderanoo
anigu waan degdegayaa

diirisadii cadceeddaa
daruur beeni qarisoo
habeen dumay xiddiga dam ah
aragtidoodi diiq tahay
dayax shan iyo toban jira
runtii duhurka ka caddayd
daliilkeedu wuxu yahay
dunqulaalka huunyiyo
dogobbo iyagoon gurin
dabka shida ku diirsada
kuway uga daraysoow
waan idiin digaayaa

dabayshii qabiiladu
way soo dusaysaa
yay daminin lolkee
duulduushay dhuxushii
goldalooladeedii
Deelleeydu sheegtee
waa la duugay kii yidhi
dirayskuu ku dhuuntaa
derejaduu ku qariyaa
dulligii hadduu wado
ma dambaabbidhaysoo
debecsan hooyadoodii
dameeruhu isku hallayn
dabada uga nuugee

waxan uga dan leeyahay
dulmigii gumeysiga
dib-u-rootigiisii
dakharradi igaga dhacay
waxa igaga sii daran
kuwa doogta kiciyee

deelqaafka maansada
u dul qaadan maayoo
waa laga diqoodaa
soor quudhi waa duuf
waa dardaarankiisii
weligi u ducayn jirey
Qarshaan⁹⁵ uga dambeeyaa

dooddeeda maandeeq³⁴
sheekha u kitaab daya
dar Ilaahay maansada
u dareeriyaa ahay
murtidii dalkeennaa
dadku ii xil saaroo
habaar dibadda weeyaan
waa duluc ujeedo leh
waxay daarran tahay waa
gudimmo daab la'aantii
miyay dogobba goysaa?
diric keli ahaantii
daleel guusha kama helo
dadkaa geesi lagu yahay

waxan uga dan leeyahay
daacaddiyo sinnaantaa
daahirin caddaalade
dersigii midnimadiyo
isku dubba-rid nololeed
danta dawyadeedii
daanya-qaad ku baaqyoo
doog baynu moodnee
cabsi laguma daba gelin
dadkana waa u siman yahay

hawluhuu inoo diray
dusheennuu xil saaraye
ka dayacay intiisii
docdiisii ka soo bixin

wixii dacarta laga dhigay
waa laysa diidoo
waa layska daayee
ka doonaaya oo wada
daliilkuu u haystiyo
duubkuu u xidhan yahay
dabarkuu inoo ruxay
aan ku laba-diblaynee

waxan uga dan leeyahay
daacadoow ma daaloo
dumbuquu qaado leeyahay
seefta dananta yayska leh?
ma wax lagu deldelayaa
danyartii iska lahayd?
yaa lagu dilaayaa
haddaan duul Amxaara ah
hubka lagu dabraynayn
daafaca cadaawaha
ciidamada dabka u sida
ayaa lagu dirayaa?

muxuu uga dan leeyahay
duul Alloow ninkii yidhi?
miyuu nagu didsanayaa?
dul ahaanba Madaxweyn⁹⁶
dalka iyo dadkeennaba
loo doortay weeyee
ma duquu xigsanayaa?
oo naga durkinayaa?

waxay daarran tahay baa
hadda loo kitaab-deyi
halkay doogtu jiiftuu
Falaxfalax dillaacshee
Ilaahay ha daayee
duul Alloow sidiisaa
ma qof diiddan baa jira?

dameer dabo nin haystoow
daamankaa la qaban jirey
cunaha aan digsiinnee
ma dakaamo weligii
waddanigu ma daalee
Qaysoow⁹⁷ dalaandali
hawl qaran ku daaddihi
Alloow daanya qaadoo
annagoow damiin ahe
dariiqii xaqa ahaa
dawgeedi mari oo
dakanadeeda kii qaba
xoolaha dadweynaha
dooxatadu la tegayaan
halkay doogtu jiiftana
Deelleey tixraac oo
waa marag-ma-doontee
u dudduuc maxkamadaha
dembi baadhisteenniyo
dalka Nabad-Suggiisiyo⁹⁸
doox iyo dareenkeed
doodaha garsooraha
diintaba la kaashoo
dacwaddooda gaadhsii!

30. II DAA DIX-DHAGAXEED

Aadan Tarabbi 2

Sadar 142

14.2.1980

Tarabbi waa abawaan reer Jabbuuti ah. Deelleyda wuxuu ku leeyahay saddex waran oo kala daran. Warankiisii hore (Deelley lamb: 24) wuxuu raacsanaa colka Gaarriye, kan labaadna halkiisii buu ka miisayaa; ka saddexaadna (deelley lamb: 62) waynu sugaynaa. Tarabbi waa ninka Shareeco weheliya xagga tirada maansooyinka.

Warankiisan labaad oo uu misna ka soo riday Jabbuuti wuxuu ugu magac-daray maansadii Cabdullahi Suldaan Timacadde¹⁷. Tarabbi salaan guud buu u soo diray dhammaan abwaannada Deelleyda ka qayb-galay isagoo u arkay inay u kala qaybsan yihiin rag xaq ku daakiraya iyo kuwa ka soo horjeeda. Dabadeedna wuxuu ka warramayaa Jabbuuti, isagoo leh: “Qabyaaladda idinkaaba beryo isku deyey inaad dishaane, xagga Jabbuuti marna lagama didin, inkastoo ay qabyaaladda Jabbuuti ka diga-qabawdahay ta Muqdisho”.

Wuxuu Tarabbi la yaabban yahay raggii beri hore lagu yiri: “shaxda laydinka badiye iska kaca” oo weli soo kuududa oo shaxdii sii cayaaraya. Wuxuu kaloo la yaabban yahay rag uu ku tilmaamay “ilma-dabaqad jecel”, oo uu leeyahay waxaa weeye niman damqanaya oo Deelleydii lagaga doodayey danta dalka iyo dadka u beddelaya colaad dawladd loo qabo. Qabyaaladdana wuxuu ku tilmaamay in looga adkaan doono sida daxalku uu uga adkaado oo u cuno birta.

Ugu dambayntiina wuxuu Tarabbi codsanayaa in dhaqso loo daw-mariyo sumalkii Darbane iyo faraskii Doolaal oo ku xusnaamaansooyinka Gaarriye iyo Hadraawi.

duulkii gobeedoow		salaan aan ku ladhay duco
danabbadi barbaartoow		oo dugaagadii hore
daahyadii aqoontoow		iyo darayamuus xidhan
kuwa deelleey curiyee		yaan idiinka soo diray
xaq ku daakiraaiyo		deriskiina waa nabad
inta daafacaysaay		
giddi dihinayaashoow		***
abwaannada dalkeennoow		
degelkii Jaabbuutaan		war isdhaafsi dabadeed
		kuwayaga dabayluhu

markay idinku daadshaan
sheekadana deristaan
idinkuna dedaaloo
waxaad doorba joogtaan
degdeg noogu soo qora

afartaa dab-sumadeed
deelka iyo birqaabkii
miinka daanka kaga yaal
dacashiyo harreedkii
afar kalena dadab celin

xaggayaga dib ugu noqo
dugsi waa u hoyannaa
dermo aqal ay hoos taal
oo cawsas dooroo
ummaag laga dareershiyo
duubashiyo u yaalliin
ha dulsaar la'aadee
waanu nagu darrooreyn!

waa daaqsannaa geel
daran loogu roon yahay
haddii uu da' wada dhalo
aan doobi lala gelin
hayska darar la'aadee
annagaanuu nagu didin!

duqdu weli nagama dhiman
xaggayaga lagama dilin
iyadaaba derejo leh
ha is-daaddahaysoo
ha dirsooc ahaatoo
ha cuntee wixii daya
annagaanuu nagu darin!

damal waa hadhsanaynaa
dabna waa ka baxayaa
digadii baa fooruhu
indhaa nagaga duuloo
ha dabayl badnaatee
waanu doobir kululayn!

saddexdaana daaddihi
dejiyoo mar kale celi
duuggeedu wuxu yahay
daneey hadal xaqa diday
dulmoow celi kala daran
geenyadeenna deeg dhaha
awrkana dibsoo dhaha
duhur bayna soo galay
kii doonayoow hee
adhigii dareer dhaha!

afartaa dareenkay
danni iyo ogaalkay
dano waayo sheeggay
afar kalena deelleey
iyadii dib ugu noqo

duulduulka maansada
arrimaha dildilo rogan
doodahan faraha badan
jawaabaadkan kala daran
shaxdan daali weydee
duhur kii la yidhi: "guro"
dib u sii dhigdhiyayee
weli laysla degayaa
ma wankii dad hore yidhi:
ilaa macasha daabkiyo
la dul-dhigo mindida oo
dabadeed la gawraco
indhihiisu daymada
ma arkaan daruuraha
ma ku-dayashadaasaa?

dacwad kalena waxay tahay
ilmo dabaqad jecelooow
Deelleeydu ma ahayn
colaad dawlad loo qabo
danaheenna guud iyo
aan daryeelno qarankay
u dagaallamaysee
dalka maydinkaa liqay?
daacad maydinkaa cunay
danyartana ka loogsaday?
dusdus maydinkaa wada?
maydinkaa qabiil duma?
damqatee maxaa dhacay?

afartaa dab sumadeed
deelka iyo birqaabkii
miinka daanka kaga yaal
dacashiyo harreedkii
afar kalena dadab celin
damalkii ku soo noqo

geedkan aan diraac iyo
arag dayr xumaataba
u dadaalay mayaygii
dirirkuna u roon yahay
daruuruhu hadheeyeen
illamaa dul iyo baar
biyuu ay ka da' ayaan
aan dabayl rogtaa jirin
doogsaday ha moodina
inuu daayin abidkii
deegaan ku waar yahay!
ninkii taa danniyayoow

adigiyo damiirkaa

dayax baan la waayine
ma cadceeddi dunidaa?
duugoobi waa dhule
ma cirkaa dusheenaa?
immisaa qallalay damal
dar isaga ka waaweyn
durdur xididka kula jirey?
immisaa dab lagu shiday
dambasoobey oo dhacay
xarku qaar dalooshaday?
daxal baa xadiid cuna!

afartaa dab sumadeed
deelka iyo birqaabkii
miinka daanka kaga yaal
dacashiyo harreedkii
midh digniinahay hadhay:

haddii aan Darbane iyo
faraskeenna Doolaal
dhaqso aan la daw-marin
qarafkaba dabaylaha
waa la kala daboolaa
sida dayax daruur galay
waa layna kala daahee
haddaan duul Ilaahoow
keen laysu daalicin
dawdaabta baad qarin
ii daa dix-dhagaxeed!



31. TAARIKHDU DUUG MA LEH

Maxamuud Sheekh Siciid Cabdisamed

Sadar 182

15.2.1980

Maxamuud wuxuu ku dhashay Qandala 1949, suugaantana wuxuu ku bilaabay 10 jir. Xilliga Deelleyda wuxuu ka mid ahaa abwaannada Waabberi taasoo fursad u siisay inay murtidiisu ka hanaqaaddo idaacadda iyo masraxaba. Wuxuu leeyahay heeso, sheekooyin iyo gabayo badan. Hase yeeshee, wuxuu caan ku yahay gabayada ka baxa idaacadda maadaama uu iyaga ku luuqeeyo.

Murtidiisu waxay kaloo ku dhex-nooshahay indheergaratada iyo saaxiibbadaba. Deelleyda wuxuu ku leeyahay riddo uu ku muujinayo dareen uu ka qabo inay rag si gaar ah isugu baaqayaan oo ay isdalbasho hoose jirto.

Daaraha uu Hadraawi tilmaamayna wuxuu ku sheegay inayku yimaaddeen dedaal oo loo baahan yahay inaan loo dudin ee la tabcado. Wuxuu Maxamuud dulmaray marxaladihii taariikhda aadmiga, gaar ahaanna taariikhdi reer Yurub ee gumeysiga iyo qaybsashada adduunka saddexaad iyo dhibaatooyinka maanta ka taagan xuduudihii gumeysiga. Kaddibna wuxuu guud maray taariikhda ummadda soomaalida laga soo bilaabo xilligii gumeysiga ka horreeyey oo ayreer-reerka ahayd, kolkii ay xornimo u halgantay, kolkii ay midoobeen laba gobol, dawladihii hore oo aan wax badan qaban iyo kuwa hadda jooga oo aan dhallii la'ayn.

Qabyaaladda wuxuu u arkaa haybsasho laysku toydo, laakiinse leh xeerar dhibteeda dabbala. Wuxuu ku talinayaa inay dawada soomaalidu ku jirto hoggaan adag oo shaqo iyo sharci ku dhaqa dadka iyo dalka. Somaalidana wuxuu ku waaninayaa midnimo iyo tabcashi dhab ah.

Deelleeyda maansada
rag baa Daayinkay baray
rag baa daaddahayn jirey
duullaan hadduu yimi
daawada rag baa waday
diiwaanno baa qoran
taariikhdu duug ma leh
been laguma daabaco
siyaasadi danteedee
runtu daahir weeyaan

dadweynihii i sugayoow
inaan daahay hay filin
degdegsiinyo door ma leh
aniga layma diri karo
doollar⁷⁴ layma siin karo
dahab layma qubi karo
dareenkayga bay wada
derejana Allayska leh
dib baa weliba lay dhigay
haddana goorma maan dudin
shanta⁷¹ diillimood baan
ku dagaalayaayoo
laba⁹⁹ daah la saaraan
doondoonyaa garo

Deelleeyda dahabka ah
dulucdeedu ways baran
taydu wayska dawrtaa
dabayshay ku guurtaa
Malag daaddaheeyiyo
dar Allay ku socotaa
daacadday ku hirataa
dadka waw dhexaysaa
daandaansi ma oggola
haddii lays duqeeyana
difaac bay samaysaa

dariiq bay u leedahay
haddana waa daruur oo
way idin duljoogtaa
markay doonto bay di'i
dalkay maaruqaysaa
dararteedi waa weli
naas darroora iga hoo

shaxda ay degaayaan
diirad bay ku aragtaa
dadka qaarki ma oggola
dooddooda dalabta leh
duulka isu baaqiyo
kan danaanshay diiddani
daaraha cagaarka ah
dusha kii ka fuulee
ku dangiigsanaayiyo
nin dadaalay haw dudin
deegaanta roobkuba
dad ma wada kefaysee
adiguna dib baad heli
ha degdegine daydayo
danta guud ka faallood
yaan dalab lagaa helin

afartaas daleeyee
eray debecsanaan iyo
daldalool ka dhawroo
dalladda u hareeyoo
duubkii u saarnaa
taash¹⁰⁰ ugu dul xiray oo
faraqii u daadshoo
derejada Ilaahay
ii doortay weeyaan
dayax meeshi uu yimi
xiddiguu ma daarmaan
daad soo rogmanayiyo

durdur meeshi uu yimi
dadku miyuu ku oomaa?
dayrtoo da'aysiyo
darbadaha dhacaayana
dadku maw adkaystaa?

taariikhda dawga ah
bal aan dib ugu laabtoo
tan iyo duudki Aadmiga
dadku way halgamayeen
dadaal baana lays faray
dawlada horuu maray
dantoodii ilaashaday
Afrikaanka dibudhaca
dushaa looga soo degay
durba waa la qaybsaday
sida daabbaddii baa
dusha lagaga guuroo
markii laga danaystaa
dakanadii horeetiyo
dulmigii halmaansii
dalalkay lahaayeen
la isaga dhex daray oo
iyagu isku duuleen
dagaalkii ma damin weli

dulucdaydi aan rabay
aan u soo dabbaashee
Soomaalidu dul iyo dactal
dad wanaagsan weeyaan
dun xariir ah weeyaan
dabcigoodu waysku hal
dhaqankooda doorka ah
lama doorin karayoo
dulligana ma yeelaan
xumaan uma dulqaataan
nin derderanse iga daa

damaciisu waalane

duullaamadii hore
dagaallaa la soo maray
darandoorri baa dhacay
isu daacad noqotoo
isticmaarki wada dile
dawlado horaa yimi
dubbihii la qaatana
wax daloolin kari waa
dalaggii ma soo bixin
guul laguma daanshoon
way dulundulceeyeen
degelkoodi soo dhaaf
dawlado dambaa yimi
dan ilaalin baa timi
dabaylaa is kala rogay
iyana isma doorshaan

waxan uga dan leeyahay
dunidaan Ilaahay
dacalkaan ka naallaa
degaakeennu uu yahay
dal barwaaqo inu yahay
cidi diidi maysee
dareen gaaban baa jira
shaqo diiddanaan iyo
dayacaadda hawshiyo
fakhri loogu daw galay
dastuur laga dambeeyiyo
sharci aan debcayn bay
dawadiisu ila tahay
geesi door ahoow wacan
dadweynuhuna doorteen
dalka inuu hoggaanshay
dawadiisu ila tahay

afartaa daleeyoo
eray debecsanaan iyo
daldalool ka dhawroo
dalladda u hareeyoo
duubkii u saarnaa
taash ugu dul xiray oo
faraqii u daadshoo
derejada Ilaahay
ii doortay weeyaan
dayax meeshi uu yimi
xiddiguu ma daarmaan
daad soo rogmaday iyo
durdur meeshi u yimi
dad miyuu ku oomaa?
dayrtoo da'aysiyo
darbadaha dhacaayana
dadku maw adkaystaa?

dir qabiilo waa hayb
dad is wada yaqaan iyo
duddo gaar ah weeyaan
waxna kaama dili karo
waxna kaama dagi karo
dulmi eexo weeyee

ninkii doonayoow noqo
damacaagu waalane

dooddaasi waa dahab
duruus weeye ee qoro
diin aan dumayn oo
Rabbi soo dejaa jira
cilmi daahiraa jira
Nebiyuu u soo diray
dadka inay u sheegaan
casri diirran baa yimi
sanco durugtay dood ma leh
Rabbi nagama daahine
dadaal bay ku xiran tahay
waxa iga dardaaran ah
dadka kan u sarreeyiyo
derbi kii fadhiya iyo
dadweynoow dhammaantiin
qofna duun ahaantiis
ma dabbaalan karayee
dantu wadajir weeyee
waar yaan dib loo noqon

32. DUR IYO DELEB

Cali Shiikh Jaamac 1

Sadar 137

Jannaayo 1980

Cali Shiikh wuxuu ku dhashay Ceerigaabo 1939, waxbarashadana wuxuu ku bilaabay halkaas. Curinta suugaanta 1954 ayuu ku bilaabay heesihii qaraamiga oo xilligaas xiisaha lahaa. Suugaantiisuna waxay ka kooban tahay badaha: gabay, geeraar, jiipto, hees iyo riwaayado.

Cali yaraantii buu galay Cadan, halkaasna wuxuu kakororsaday ilbaxnimo iyo tacliin. Cadan wuxuu ka tegay lixdamaadkii kolkii ay dagaallada xorriyadu ka oogmeen. Dabadeedna wuxuu galay dalka Sacuudiga, halkaas oo uu Ibraahim Cawad kula kulmay 27.3.1989.

Inkastoo Cali weligiis reer-magaal ahaa, inta badanna uu dalka ka maqnaa, misana hal-abuurkiisa waxaa ka muuqda aqoon qoto dheer oo reer-miyi iyo dhaqanka soomaalida. Silsiladda Deelleey wuxuu ku leeyahay labo riddo: Tan hore “dur iyo deleb” wuxuu tiriyey dhammaadkii Jannaayo 1980, markii uu cajaladdii Deelleeyda ugu horreysey ka helay Hadraawi oo ay reer-Cadmeed wada ahaan jireen. Waa maanso sarbeeb iyo duurxul badan, waxaase aad looga fahmayaa inuu Cali diiddan yahay qabyaaladda oo dhan.

Maansadan wuxuu ku halqabsanayaa magaca Dhahar oo suugaanta Soomaalida ku badnaa labaan-guuradan dambe. Si kasta ha loo adeegsadee, Dhahar wuxuu ahaa nin hal adag oo bilowgii Qarnigan ku noolaa degaanka Ceelaayo, Dhahar iyo Buraan. Murtida laga dhaxlay maamulkiisii waxaa ka mid ah maahmaahda ah: “Hadalka haddii Dhahar yiri, Allaa yiri.” Haddaba bal ayuu isla eegno maansada Dur iyo deleb:

Dooddan laysla jiidhaye
 abwaannadu daliisheen
 dal-daloolka laga rebay
 tixihii dareersamay
 dabaylaha xagaagiyo
 duufaanku siday ee
 tabta hogol da’aysiyo
 ii doojay roobkee
 ku tisqaaday Deelleey
 badhna aan ku diirsaday
 inna dheghu diideen
 dayac-tiray Hadraawiye
 Gaarriye ka didibsaday
 qaar kale dabbaasheen
 haddii laysku wada deyey
 ninba dactal ka soo galay
 docdaydii bannaan tahay
 dib u noqosho dhimataye
 ma dur baa? ma deleb baa?
 ma wax laysu dedayiyo
 digo hoos ka nool oon
 lagu daaddegayn baa?
 ma dalluun la qoday oo
 lagu dabayey aar oo
 dhidar kuu daf yidhi baa?
 ma af duurka xulay oon
 duunkiinna mooyee

dadka kale ogeyn baa?
 ka diimooni uurkee
 isha dabani waa maxay?
 maxaa hadal dubaaxeed
 loogu daray tammootida?
 carrab dalab leh ruuxii
 qariyoow ma doogtaa?
 mase laysku dagayaa?

awrkaa dibboodee
 dacashiyo harreedka leh
 kii lahaa ka dibad baxay
 haddii aan dugaag cunin
 dugga yuu u joogaa?

qabiilow dalxiiskaa
 hadda adiyo doocaa
 dool iyo oqoolkaa
 iyo digasho rogadkaa
 deegaansi raac iyo
 degmo iyo yagleeshaa
 laga digay ma moogiye
 haddaan kuu damqado oo
 door iyo abwaan iyo
 duqay kaaga hiishoo
 maanta kuu dabbaaldego

aqal dadab leh oo wacan
foodskaar ku dedan yahay
daaha kuugu soo rogo
kebed iyo darfooliyo
weylaalis dahabiyo
dermo fiican kuu dhigo
oon kuu digriin xidho
qunbihii daboollaa
kaaga qaado dabaqoo
diiiftii ku gaadhiyo
diihaalka kaa rogo
dabadeed xariir iyo
ubax kaa deldelo oo
adiguun ku daawado
duuggay muxuu yahay
iyo cidhib dambeedkay?

sow maaha damac iyo
dulmi iyo xumaatiyo
hadba laba-dublayn iyo
dira-diriyo been iyo
dacar iyo dhunkaal iyo
deebaaq walaq oo
adigoo dalaaf qaba
maxas kala dillaal oo
ku danayso adiguye
dabadeed halmaan oo
daawada ka faraxalo
naafiyo dubaaqiyo
doogtana ha uga tudhin

geela daaqay ciinkee
dacar kuugu dararee
baarqabkiisu dayrtiyo
da' furnaa gugii oo
diraac-qooqa badiyaa
Dhaharoow ma dirir baa?
hadalkii darjoogsaday
adaa laba-dibleeyee
ma daruur hillaacdaa?
dalqadii libaaxiyo
hanjebaadda derida leh
waataad ku durugtee

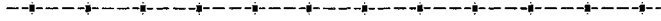
dawankaad garaacdiyo
durbaan dhiillo tumiddiyo
hugunkii ma damayaa?
mise waa ka sii daray?

hay darin ha ii dirin
hana ii dardarwerin
dabuubtaydu maahee
darmaan ruuxa haystee
qoofalay duleedkee
daa'uus sidiisii
daymada la raacee
xakamaha u daayee
kaga maarmay duunyiyo
kii dulucda sugayoow
garba-diiir ahaatee
gabbalkii dam yuu yidhi
lagu helay daguugnida?
waa sidee hog dayashadu?
maxaad deris u reebteen'
dallaalimo ma haysaan?
dhoorku haygu daalee
dayixiyo cadceeddana
iyamaad ku duushaan?
mase laga digtoon yahay?

waxba yaan ku daahine
daaf iyo raggii cudur
duray ugu kalsoonaa
ku ducaysan jirey iyo
da'da maanta joogtaa
dugsi kuma heshiisee
af Soomaaligii dugay
dalaw iyo xin dheer galay
sida dawliskoo kale
nin kastaaba weel daray
degel loogu tago iyo
ruux laga durraansado
haddaan dunida lagu hayn
aanna lagu dadaalayn
Hannasoow dareenkaa
Ganajoow dardaraha

Dacaroor carcarahaa
dumarkiyo carruurtii
daribtii ka qaday ee

| duxdu gaadhi weydiyo
| doqoneey ayaankaa
|



33. DAWAAR-RAADIS BAAN AHAY

Falaxfalax 2

Sadar 317

16.2.1980

Maxamed Jaamac Faarax oo loo yaqaan Maxamed-Carab Falaxfalax wuxuu soo ritay warankiisi labaad 20 beri kaddib Deelleydiisii hore (lam.20). Haddii aynu dib u milicsanno Deelleydii hore waxay murtideedu ku gororaysey inay jiraan karraaniyaal iyo askar musuq-maasaqa ka faro-qabsatay ilaa wax laga qabtana aan xaal hagaagayn. Fikradihiisii waxay u badnaayeen dhinaca safka Gaarriye. Laakiinse sida ka dhadhamaysa Deelleydiisan, maansadiisiilagama garawsan. Waxaad mooddaa in lagu yiri: “war Falaxfalaxoow ma halkaas baad ka miistay?”

Hase yeeshee, Falaxfalax kama leexan marinkiisii – ninkii tirsadayna wuu ku hungoobay. Shax kulul buu soo dul-joogsaday oo isna godkiisii degayaa. Raggii yiri: “qabyaaladdii waa la aasay,” Falaxfalax wuxuu ugu jawaabay “aqoon baa idiin dhimmane, ordoo dugsiyada taga”.

Wuxuu leeyahay taariikhda halganka danyarta haddii dib loo raaco waxaa laga garanayaa inay maansadu had iyo goorba u hiiliso danayarta. Wuxuu leeyahay ninkii soomaali kala guraa waa nacas. Wuxuu su’aalayaa saddexda nin oo soo socota kee baadaran:

- 1) ninka wada qabyaaladda;
- 2) ninka u hiilinaya kaas wada; iyo
- 3) ninka leh “ila dila” misana doonaya inuu keligiis wato.

Wuxuu kaloo kala su’aalayaa saddexdan nin ka daran:

- 1) ninka aan dalka waxba u qaban;
- 2) ninka ka duda dalka; iyo
- 3) ninka aanada qabyaaladda dumaya.

Falaxfalax wuxuu leeyahay: “Deelleyda waan tirinayaa inta musuq-
maasuqa loo dulqaadanayo, inta waxsoosaarka dalku hooseeyo, iyo inta
Itoobiya haysato Soomaali-Galbeed; inkastoo la ii dardaarweriyo ama la
ii hanjebo waxba ka beddeli maayo aragtidayda, waayo dadnimada ayaa
ka qaalisan wax kastaba”.

dabinkaa la qooliyo
shaxahaan la kala degay
dabrantiyo kataantiyo
afarreydan duugga leh
hal-u-yaalku daba yaal
oodantaa isduubtee
dugsanaysa laba-qaad
digadaan la boobee
ninba dactal ka buuxsaday
markii aan duljoogsaday
isha aan ku sii dayey
godka ay degaayaan
inaan dooyadaydii
dib u laabo xagashoo
kadalloob isduucuu
samayada dibkeedana
dibirkii u mudo oo
go'a labada deeg rogo
darban gacanta midig iyo
farahana shaxduu diro
waa caado duugoo
dadka kama dhexaysee
deeq weeye gaar oo
mid an daaddah baran iyo
da'walbaba la juuqiyo
kuray hay dambeeyee
duxushaagu waa kee
aan dabaqa saaree?

tii hore ku-dayashiyo
dul mar bay ahayd oo
sahankaba ma dirannine
haddaan degay godkii haray
dulucduna waxay tahay
horta ina-danseegoow
asal duul walaala ah
maalkoodu daawiyo
dhaxal laga dardaarmiyo
daamaanad culus iyo
daar aan la gadin iyo
webi deexanaayiyo
durdur laga waraabiyo
daruurto da'aysiyo
dahab madhax ku roon iyo
luul dadabta yaalliyo
dergo wadar la seexdiyo
yahay ciidda dihin oo
miilo lala dul joogiyo
doojimo-wadaag iyo
deeqdoo la saanyado
dawgiisu yahay oo
dactal-gogasho daayoo
nafta daray ka goysaa
duddadaan u wada jirin
ay xeerki dumisoo
doc faruurtay taladii
isku duubanta ahayd

ha yeeshee dameer iyo
nacas soori dilatiyo
doqon coobba weyn iyo
Halac¹⁰¹ aan danqanahayn
haday maataadoo dagan
dulduleelka eegtaan
oo daaqad jaban iyo
derbiyada ka boodaan
dambeed iyo horaad iyo
ibtii daahanta ahayd
debec¹⁰² ay qaruufaan
oo daanta qawdii
kan la degay dareemoo
“bal dayaay!” la wada dhaho
dugayeeyda ciilkii
daacadi gadooddoo
daabtaan amleydii
dubka dheer hungurigiyo
mudka looga duri laa
midka daaya yiriye
duudkiisa mariyee
dembigii la qaybsaday
ama keer dalbaayee
duco iyo ammaan iyo
ula duubtay hiillada
ama doxorka yeeree
iga dila ku doodee
inuu keli dabbaashaa
damaciisa guud tahay
waryaa ina-danseegoow
dafiraad ma joogtee
saddexdaa midkee daran
inaan dilana iga mudan?

dabuub kale danlaawoow
dooq-garasho dheeg oo
digashiyo xasarad iyo
duurxulid ha moodine

jiilaal dillaacoo
dhirtu diiran tahay oo
Dabadheer¹⁰³ ka daran oo
xooluhu daguugmeen
darbad lama filaan iyo
dacinata ku soo galay
dukundaakun kaa dhigay
oo daleel la waran yahay
anfac diiq istaagtoo
dareemadiyo cawskii
daan waliba daan biday
dalanbaabbi cosobkana
daandheerta mooyee
aan garo-yar dalandalin
oo daansha-daanshiyo
daga xarrago leh laga tegay

dugdugtiyo hayaankii
diihaal la cararkii
ceelalyadu Dannood⁴⁴ iyo
hadday Doollo³⁵ gaadhoo
doonka lagu aroorshoo
dalandoolka geeddiga
markay milicdu daran tahay
damallada la hariyoo
dayaxiyo iftiinkiyo
geyraha dambeetiyo
goor aan dahaarkiyo
duudkooda oogiyo
dusha milicdu gubin oo
lagu wado dabaylaha
duluglayska shaagyada
habaqlaha isdaba-joog
dullihiyo cagaaggiyo
banan daadsan dhaaftoo
waxay deeb habaasiyo

dambaaburada sayrtoo
doonkiyo maxaystii
darkii loo yagleeloo
duufleey la soo tubo

darka ceelka Docolleey¹⁰⁴
darandoorri heesaha
yaa maali jirey dool¹¹
dawliskiyo wadaamuhu
dafar xariggu geyllamo
oo diricyo loo xulay
daf dhahaan Mataantii¹⁰⁴
maaxi dhuro dar weeyee
debnihi harraad qabay
markay dacayda hoosiyo
qalka dubuq ku siiyaan
dhadhamada dareemaan
calooshoon waxbuu degin
hadday doorarkeedii
kuwii gudaha loo diray
ka daalaan dhurriinkoo
wadar wada dillaacshaa
iyo keli mid dooxyaa
waxba aanay soo darin
ama deeqa-hore¹⁰⁵ iyo
darbanaha ilaashaa
dildillaanka gaajada
dar ku meehannowgaa
aanaay docna u rogin
ama doobiqaadkiyo
dibjirkeedu maqan yahay
duuggeeda keer lihi
hadday sii dudaan oo
dulliyada kalkaalaan
ama aano dumayaan
waryaa ina-danseegoow
dambow hadal ku liitoow
ninna darib ma siiyee
saddexdaa midkee duq ah
ood daafacaysaa?

damdamlaha hugmaayiyo
digaxaarka naaxee
Deelleey difaac iyo
duggaal hoos leh moodoow
hadalkaagu doog iyo
dab buu ii dhadhamayaa
ani waan dareensaday
degmo muraad ku maag iyo
dooraqa markaad tiri:
duqdi waa la aasee
dawac qayb ku raacoow
adigiyo dirkaaguba
daftarkiinna qaatoo
dugsigana ha moogaan
duflood maanso daaskiyo
dukaammada ma taalloo
derin beeca maahee
waa derejo goonni ah
wejigaaga daalaco
kaygana bal daymood
dadka kalena eegoo
isu diir ekaanshiyo
dubka guud ha joogtee
shabbahaad ma deris baa?

waxan uga dan leeyahay
damiinnada far weyn baa
dersi loogu mariyaa
dalabtiridda gabaygiyo
Deelleeyda ruux baa
dawladnimo ku haystoo
ruux baa dagaalkiyo
aan doodda loo marin
qaar baa dadaalkiyo
aan duruusta lagu qaban
midna deeqda luuqdiyo
doobbadiisu waw gaar

dunta miiqiddeediyo
daahyada la soohaba
dumarkaa ku kala hara
dariiqaan tilmaamiyo
dawgayga garo oo
maansadu ma dirantee
qalbigaa dabeebtoo
dareenkaa bulshada iyo
ciil bay la darartaa
marna farax derdera iyo
gacalay la dihataa
nuxurkeed ma doorsamo
runtu waa dadkeedoo
ereg laguma doonee
sida dabacaseeyaha
duufaan ma wadattoo
waa daabbad negiyoo
danyartaa ku joogtoo
dulmanaa hagoogtoo
nin dibbiray ma tiriyoo
haaneedka dabatiyo
dullaalleey ma taabtaan

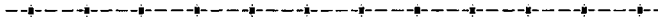
faraskeeda doolaal
dufan lalama fuuloo
neefkaan dirganahayn
dullaha iyo dhagaxiyo
carradaa da'deedoo
waxa taa daliil u ah
degelladi la rogay iyo
dunidaan ku noolahay
taariikhda doorka ah
dabar iyo hoggaan iyo
xiriir aan debcayn iyo
iyadaa duweysoo
durbaankii ahayd oo
abwaan baa darmaantaa
doob jeedalaayoo
waa taa dareemiyo

daacullaha ka dheregtoo
dhasha daadinaysee
beelaha damsiiyiyo
dhiig walaalki daaqiyo
duudsiye xuquuqdiyo
taajirnimo nin doonaa
dabo raad la raaciyo
magac door ah ma lahee
diiwaanka eeg oo
sooyaalka daalaco

degdeg door ma noqotee
damaacina ma fiicnee
dirirtiyo colaadaha
duullaanka keligay
daalib kuma ahayn oo
duubcad lagag ka badan baa
darban oo i sugayee
durugtaye aan soo xiro

dalku ugub intuu yahay
inta ay daruuruhu
didibbada ku hooraan
inta webigu daadkiyo
xareedaha badda u diro
inta dalaggu maqan yahay
derejadu ku faan tahay
inta dooq gardaran yahay
edebtuna ku diin tahay
inta dhaqanku duug yahay
doolaaladu aroos tahay
inta jaahil diric yahay
dayro tahay aqoontuna
inta biya-ma-daadshaha
u kac loo daqraayoo
inta ii durbaan tuma
dallacaad ku xiran tahay

dorraad calanka kii xaday		weli ay dambeeyaan
intuu Daadsan ¹⁵ igu mari		daltabyaa i haysoo
biyatooni ¹⁰⁶ daaro leh		maraa iga dillaacdo
daawashadi intaan bogan		dawaar raadis baan ahay
inta laba dubleeyaha		yaan la ii dardaarwerin
ama diradiraaluhu		ha lay dilo ha lay duro
duul uu la faqo helo		duunyada sideedii
deegaan Galbeed ¹⁰⁷ iyo		dabar dheer ha lay xiro
inta darayamuuskii		dadnimo qaali weeyee
dennaastelle ¹⁰⁸ ka yeertoo		Deelleeyda waan tirin!
deyr ina dhex yaalloo		



34. DARIIQ WALIBA ARAGTIDI

Sugaal Cabdulle Cumar

Sadar 230

17.2.1980

Sugaal wuxuu ku dhashay Gaalkacayo 1952, hal-abuurkana wuxuu bilaabay 1967. Wuxuu ka tirsanaa kooxda fanka ee Ciidanka Booliska laga soo bilaabo 1975, taasoo siisay fursad wacan oo suugaantiisu ay kaga hanaqaaddo idaacadaha iyo masraxaba.

Sugaal suugaanta Deelleeyda wuxuu ku leeyahay riddokulul. Deelleeyda Sugaal saddex nin oo uu ku kala magcaabay Daa'uud, Diiriye iyo Ducaale ayay u furtay dood laga qayb-geliyey dadweynaha. Daa'uud wuxuu u hadlayaa dibjirka, Diiriye wuxuu u hadlayaa daljirka, Ducaalena raacatada. Doodda isna wuu ka qayb-gelayaa.

Sida laga dhadhansan karo magaca maansada, marka laysku soo duubo murtida Sugaal waxay cabbiraysaa gocashada iyo cabashada saboolka iyo xoogsatada iyo fikradaha maalqabeenka. Wuxuuse ku raacsan yahay safka Gaariye iyo Falaxfalax inay jiraan rag shalay ka yimid miyiga, maantana ah ganacsato ah. Wuxuu ka xanaaqsan yahay in aysan xataa cashuurta iska bixine ay u hanjabaan dadka cashuur-ururinta u xilsaaran. Wuxuu ka weriye dibbirka inay la tahay in barwaaqo la wada dabbaalanayo!

Deelleeyda wuxuu Sugaal ka yiri “way soconaysaa iyadoo dadweynuhu kala arkayo ninba inta uu u jiro iyo wixii uu u geysto danyarta”.

diiwaanka maansada
digta qalabka laga dhigay
dulucdiyo ujeeddada
danta loogu tala galay
markii aan u daaddegay
dersay oo an daawaday
Deelleey raggeedii
dhambaal baan u wada diray
gebi waan u wada digay
xalay baan diyaariyey
dood baan u wada furay
dadweynuhu ka qayb galay

waxaniri duqoow yahay
nabsi inu dambeeyoo
soo daaho mooye
xaqu wuu dillaacaa
daacad waa la gaaraa
Deelleeyna waa ceel
dood weeye faalladu
darar maaha waa maax
waa deeq Ilaahay
waa dawr maqnaan jirey
dabayshay la socotaa
daruurtay ku hoyataa
waxay daafacaysaa
u daggaallamaysaa
danta guud ahaaneed
degelkoo la shiday iyo
damal waa ka kulushahay
marna waa col daantiyo
webi daafta joogoo
waa lagu dabbaashaa

balse doog qarsoon iyo
nabarkaan dawo lahayn
kama daasho gacantuye
hayska daba-hayaantoo
dulmaryadu ha socotee
markii kelida aan degay
dariiqiina ii baxay

dacwaddii ayaan galay:

mid-mid weeye dalabkuye
waxan iri Daauidoow⁶⁴
maxaa adiga kuu daran?
wuxuu yiri: dabkaygii
nuurkii kamuu damin
duggaalkiina wuu gabay
diirsimaadna kama helo
in yar oo dambaysana
daad baaba soo galay
duunyadaan tabcanayana
waa dibad-ku-nool oo
dugaag bay u halis tahay
dibjir baa u sacab tumay

Diiriyana⁶⁴ wuxuu yiri:
anigaa ka sii daran
daawana ha dhalatee
waxa aan dareensaday
ninka ay ka dedan tahay
dib buu ka arki doonaa
dulucduna waxay tahay
dayuxuba ayaamuu
dibbadaa adduunyada
mar hadduuse daahoo
doorkii u bixi jirey
ku darsado habeen kale
dadku sow ma yaabeen?
Diin iyo Quraan iyo
kutub weliba daahir ah
sheekh lama direen oo
sow lama ducaysteen?

waxba yaanan deexane
hadalladii daboollaa
dusha qalab ka saarine
dalku waa ma guuraan
degelkiisu waa hari
derejaduna waa labo
dayaxiyo cadceedduna

waa kala dambeeyaan
inkastoo la duugoo
qabiilkii la dumiyana
isma doorin weli oo
waa sii darsanayaa
sidii buu u daaqa

dulucduna waxay tahay
nin diyaarad iibsaday
doon inuu ku guuroo
danyar meel la seexdiyo
ma oggola daf-iyo miriq¹⁰⁹
dusha inu ciriirsado
anna ugu dambaystii
duddayahay waxaan iri
deris weeye beeshuye
degmo kala fogaatiyo
qabiil dooni maynee
daacadi ha waartoo
ha dillaaco waaguye
doc ma wada maraysaa?
dumin mayno qarankee
inta sama u dooddiyo
daljir baa u sacab tumay

Ducaalena⁶⁴ waxaan iri:
maxaa adiga kuu daran?
wuxu yiri: dadweynoow
duul soo harsanayoo
ku dekeeya lacagtoo
dalka aan waxba u qaban
dunidana u shaqa tegin
haddana duunyo helay oo
daaro wada muraayad ah
dabaqaad ku jiifsaday
dunidu u ahaatoo
hadba fooq ku sii dara
danyartiyo saboolkuna
sii wada deyaayaan
dadweynuhu ma moogee
dib bay kala xisaabtami

taa waxa ka sii daran
dumar wada kallahayoo
marka waagu daalaco
kolay iyo dambiil iyo
jawaan duruf ah qaato
waxay dibad hornaadaan
duhurkiyo dharaartii
markay milicda daataan
la soo daadgureeyoo
dabaadiga ka soo hara
laga xiro dukaankoo
ninka daaska joogaa
siduu doono yeeloo
dembi uusan qabanayn
ma daryeelka beeshaa?
mise waa dillaal oo
qarankuba ka diimmoon?
duunyo-dhaqatadii iyo
daa'imo shabaabaa
daqiiqado u sacab tumay

taa waxa ka sii daran
wuxu yiri: nin duurkiyo
omosoore degi jirey
beledkana dorraad yimi
geedihii darbeeyana
dub-ka-xagashadoodii
dusha weli ku yaalliin
misna dibadda aadoo
dammiin weeye xaalkiyo
soo dejiya alaabtii
dawladuhu neceen oo
duugowday waa hore
markuu dekedda keenana
tilifoon¹¹⁰ dirsanayoo
cashuuraadka diidoo
dadkii loo xilsaariyo
dableyduba ka laabtaan
bal intooda doorka ah
una qaba dadweynaha
inuu dawlad uga xigo
dariiq maalintaa furan
dantu ruuxay haysana
dam ku siiya laaluush

hadhowtana dib ugu xira
dembi uusan gelin iyo
inta loo daldalo belo
dalaw dhuuban lagu rido

waa dabeecad joogtee
ninka daawanaayoo
dalka maanta kula nool
ma inu iska daayoo
dibnahana qaniinaa?
daacad iyo samaan iyo
dar Allaa u sacab tumay

digba waa digteedoo
ninba doorki weeyee
dudda kale u soo yeer
wuxu yiri dadkoo idil
sowtii daryeel wacan
degdeg loogu tala galay
nimcadii dalkeennana
sowtii la doogsaday
qofba dalagga suu rabo
doobiga u buuxsaday
calaf nimu u diidiyo
doqon hurudday mooyee
ma qof weli dambeeyoo
duubiga baruurta leh
deyr ka xigay baa jira?
ma nin maanta daahoo
dantiisii an helin oo
weli doonayaa jira?
dulmanaha qoslaayiyo
dammaan ma yeeriyo
dibbir baa u sacab tumay

tiisii markuu degay
anna taydii baan degay

waxan iri duqaydii
Deelleeyda ciiddaay
dawo iyo lib dhaliyaay
daruur iyo hir keenaay
dirir iyo barwaaqooy
dabuub iyo ninkeedeey
diric hadalki leeyeeey
dammanaha u baaqaay
dabadhilif tilmaamaay
qaran daawadiiseey
dadku weli ma kala harin

Deelleeyda ciiddaay
ninna waa ku dagayaa
ninna waa ku daafacay
derbi dhaxanta celiyaay
dabayl caafimaadeey
sharaf door ah leeyeeey
dariiq waliba aragti leh
dood waliba meesheed
dembi dhacaba ruuxii
Deelleeyna waa socod

dalawada tubteedii
ninka daba maryeeyoo
xaqeedii dafirayyo
ninka daaddeheeyoo
dib ka sugaya waagoo
u dambariya maatada
naftedana u diirnaxa
isku derejo maahee
midba sabada uu degay
anigiyo dadweynaa
damqashada xanuunkiyo
dadaal hagar la'aaneed
daymada ku kala bixin
Deelleeyna waa tiir!

35. DUBBAHAYGU KUGU MAQAN

Maxamed Cartan Ismaaciil

Sadar 256

18.2.1980

Cartan wuxuu ku dhashay Gobolka Sanaag afartannadii. Wuxuu ka tirsan yahay indheergaratadasugaantoodu ku dhex nooshahay saaxiibbada. Deelleyda wuxuu ku leeyahay waran aad u ba'an oo sita sarbeeb, halxiraale iyo sheekooyin murti leh. Wuxuu ka soo diray Sucuudiga.

Wuxuu tixraacayaa lana safan yahay oo ku halqabsanayaa Gaariye iyo Hadraawi. Wuxuu leeyahay: "Deelleydu waxay igu soo kicisay dacartii anigoo xajkii tegay oo ku tallamaya dembiga iska 'dhawr'. Hase yeeshee waan ku diirsaday."

Wuxuu Cartan ka caraysan yahay dalaagdii Singub (Deelleey No. 13) isla markaasna dabqaadkii malmalka ahaa oo Gaariye ayuu u dhiibayaa Hadraawi si uu ugu shido wuxuu ku sheegaayo abeesyada. Qabyaaladdana wuxuu ku tilmaamay inay qaraabo la tahay jahliga, cudurka iyo gaajada.

Maxamed Cartan wuxuu la yaabban yahay sida Soomaalida looga dhaadhicin karayo inaan dalka iyo dadka laga gelin dembi. Soo noolaanta qabyaaladda wuxuu ku eedaynayaa dawladda oo uu qabo inay iyadu sabab u tahay.

Wuxuu leeyahay "Maandeeq³⁴ waxaa haysta darxumo, ninkii nabsi sugayaana waa hungo."

ragga socodku waw door
haddii mawku daayee
durgufkayga waa taan
dibadaha la aadee
maan degel-jabsane weli
dagdagaa i haysee
waxan diiday mooyee
waa daahir sabaduye
daartii Ilaah iyo
Kacbadana dawaafaye
duulduul hadduu jirey
dembigii ka maydhaye
werdiga u dadaal iyo
Rabbi doocsi maahee
dibnahaaga oodaan
taladii ku daystee
ma dahmoow ma duuloow
ma deddoodihiiyoow
dige Maxamed Xaashoow
wuxu yidhi ma lay diray?
maxaan gabay isaga deyn
illaa waaba lay diray ?

daliilkeedu wuxu yahay
dawisaye dhambaalkii
dabo la qabto ma lahayn
soo goosay dabarkii
daafiga lalaayiyo
soo raac dabaylaha
dalanbaabbi kuma dhicin
doolaalo dheeraa
dunidoo dhan ku ekaa
wuxuu soo dalxiisaba
Sacuudiga daf soo yidhi
noo dooji sida roob
dacar iyo ladh soo kici
anse waan ku diirsaday
waxay noqon dabuubtay
nin dirxumi abiidkii

dib inaanu uga rayn
taa miyaygu diiddeen?

dusma waliba xeesheed
dudda waliba xeerkeed
deked waliba xeebteed
duul waliba garashadi
doode waliba maansadi
ma dardugine dawdabo

ninka yidhi dab baa shidan
ninka yidhi wax baa dedan
ninka yidhi il baa daban
ninka yidhi dun baan go'in
ninka yidhi dad waa bahal
ninka yidhi bulshada daga
ninka yidhi dawaa sun ah
xaajada ka diimoon
inuu kula dambeedsado
loogama dareen qabo
fiqduurre waysaga
dulankiisa weeyaan

degma yare dulxaadsade
maansada dukaansade
suugaantu waa deel
waa dood aqooneed
waa deris abwaan qoray
cilmi weeye duug gal ah
casharradan la daabacay
da'yartaa la farayaa
nin dan lihi ma duudsiyo
dakaniyo colaad ma leh
dalaq iyo furriin ma leh
diric iyo haween ma leh
kaa dar-leeftay heestii

dammanaansho yeelkood
dubbahaygu kugu maqan
ma dardugine dawdabo

wax dinnaago farasliyo
dawan baad maqlaysaa
senge duubi weyn oo
dirkii Xiin Finiin⁴⁸ iyo
inay tahay darmaan ugub
way kaa dahsoon tahay
ma dardugine dawdabo

suaalahan ku soo durug
bisha dago diraac-good
dambarsamaha jiilaal
Allahayoow daruur keen
ayaa lagu ducaystaa
waxse aan digiigixan
daymada abgurida leh
oo diir naxaayiyo
jidh dubaaxsha lagu arag
dayaxa iyo dirirkuna
hadday kala dibboodaan
daalallida ka faashada
ma dad baa? ma duunyaa?
dab-joogta iyo duur-joog
iyamuu la deris yahay?
ma degaa? ma duulaa?

afartaasi waa dakhar
waa doog nin lihi qabo
afar kalena ii dihin
Deelleey nin door leey
deleb iyo shantarad leey
dooyaysi boqor leey

aqal laba-daryaale ley
dingax iyo darfoola ley
doonbara cayaara ley
qalin iyo dawaad iyo
qaamuus da'weyn iyo
digtoor¹⁵ faalsa¹¹¹ aaleey
ma dardugine dawdabo

Hadraawoow digtoonow
digtoonow degdeg ogoow
malmalkiyo dabqaadkii
la huluulo dooxada
abeesyada ka soo didi
dundumada ka soo saar
aniguna diyaar ihi
ii dhiib daddaabyada
iyo digirin beereed
degsaar iyo hangool keen
markay soo dareeraan
soo dulundulcoodaan
dabinkiyo qabtaan dhigay
soo dalaq yidhaahdaan
madaxaan ka dilayaa
dabadeedna ila awd
dibna yay u soo bixin

afartaasi waa deeq
waa darbaar waayeel
afar kalena ii dihin
ma dahmoow ma duugmoow
ma deddoodihiiyoow
dige Maxamed Xaashoow
wixii aan della lahayn
war duleed isaga daa
dar Allee qabiilkuna
duray iyo xanuun iyo
daaf iyo bukaan iyo

daabaan qarsoon iyo
deleb iyo shantarad iyo
waxay Deelley sheegtiyo
shaxdan layska wada degay
giddi waa ka daran yahay
waa unug dabiici ah
digle weeye noole ah
docna looga wadi waa
weligiis dun adag iyo
dahaadh buu lahaan jirey
sannadahan dambeetana
wuu xuub-dillaacsaday
ninkii dooni inu duro
wuu daloolin karayaa
maantuu u dagan yahay

ragga ararta daajooow
damqa oo ku joogsada
xabbuu deexan doonaa
wax duudloo xamaartiyo
daa'ima ka soo bixi
marka uu dabayshado
dood buu naqaayaa
duul buu wacaayaa
jahligoo durbaanliyo
cudurkoo darbuushliyo
faqrigoo dudaayiyoo
gaajoo kab dacasliyo
digsii sidata baa iman
waa lays deyaayaa
daacad baw guddoonshe ah
way wada dacwiyayaan
waa lays dafirayaa
warkaa lays daruursiin
marka laysku daalee
mid waliba isdaafaco
dembi yeelan maayaan
Allaylehe dameer iyo
waxay dihatay daayeer
dulucdeedu waa yaab

Soomaali daanniyo
dakanaan lagaa gelin
miyaa laga dejinayaa?
dulmi baan lagugu falin
miyay cidina deeqsiin?
dareenkayga waa maya
dacwaddiina uma dhicin
ma hungowdo daacadi
deyn nimay ku leedahay
way kaga dambaysaa
xukunkeedi dura dhacay
nin walawba daalaco
Soomaalaay ku soo durug

waxay tidhi dadkaaguna
waa duul ayaan badan
dun wanaagsan oo gob ah
degmadiyo dalkaaguna
waa degel jiriida ah
carrada ugu doorroon
markii hore adays dagay
imminkana adays dabay
berritana adays dili
haddii aan dar iimaan
iyo duco Ilaah qaba
Daayin Eebbe kuu kicin
duunyadiyo xoolaha
duurkaaga joogtiyo
webiyadan durdurayaa
haddii aan daryeel iyo
wax daneeya loo helin
way dabargo'aayaan
dahabka iyo maadhiyo
dalag hoosta jiifaa
dabaqu iska saarraan
toloow diricyadaadii
ma kuwii isdooxee
dagaalkii sokeeyaha
daabcaddii isgeliyaa?
ma da'weli an dhalan baa?
mase doob hagoogtoo
nacab laba-dibleeyaa?
mise oday duqooboo

dugukuuri socod baa?
xaajadu delleganaa

waxba yaan ku daahine
waxan diifta idin baday
ee idinla daaddegay
iyo daadkan soo jabay
doc kaleeto kama iman
Dawladdaa u aabba ah
iyadaa dembiile ah
waxan daal la taransaday
dummaddeeda weeyaan
waxba yaan dillaalkiyo
danaystaha la eedayn
waa lagu dirqiyayaa
waa loo dardaarwerin
waxa jira col soo dira
derejiyo garoommo leh
dubaaqoodu wuxu rabo
aan cidii ka daba odhan

dadweynahana kala gura
hadba dabaqad naaxsada
oo dararta Maandeeq³⁴
keligood dambeedsada
duhur dheere sacabsada
doobigeeda lama culo
dooryaan gaboobiyo
duqsi baa iskaga shira

tolooow gorof dalooliyo
daasad may ku maalaan
carrabkana ka daayaan
neefkii darxumo muday
kii daawanaayoow
shax ninkiidegaayoow
nabsi kii dux bidayoow
waxba diin ma soo sido
doqonnimo waa shil eh
adigiyo dareenkaa!

36. SAMADDIIDE DABIN DHAWR

Axmed Daahir Cabdi

Sadar 365

20.2.1980

Axmed wuxuu ku dhashay Oodweyne, wuxuu ka mid yahay ragga suugaantoodu ay ku dhex nooshahay saaxiibbada. Deelleeyda wuxuu ku leeyahay riddo. Inkastoo uu dhextaalkiisu yahay: “Wallee kuuma duurxulo”, misana fahmidda sarbeebtiisu way adag tahay, hase yeeshee waxaa laga garan karaa inuu raacsan yahay safka Gaariye iyo Hadraawi. Isagoo xusaya maansooyinkoodii: “dugsi ma leh qabyaaladi” iyo “daalacan”, wuxuu cayaarayaa shax, isagoo la yaabban sida loogu noqday qabyaaladdii. Wuxuu leeyahay “arrintu way ka qalloocan tahay meel aan xaal iyo nabad ka guddoonsado, oo waxaan ka door-biday colaad iyo dagaal.”

Wuxuu hibanayaa maansadii Singub (eeg Deelleeyda No. 13) erayadii ku jirey oo ahaa: “dalaqaada”.

waa dardaaran Nebi oo
waa deeqda barashoo
waa deris Ilaahay
dusha waayo hore iyo
dummaddiisa saaroo
illeen diirka naxa iyo
damiirkaa canaantee
dhamac buu u duugoo
sidii Nuuxi⁸⁷ loo diray
kuwii uu ka daalee
kumankii da’ diisiyo
Waxyigii ku soo degay
aanu gelin dubaaqood
dabadeed Ilaah nacay
markii uu ducaystuu
u dalbaday dhibaataada
daad qaaday lagu rogey
duufaanka xoogga leh
wuxuu doonay inu helo
docdi ay ku leexshaan
dunta bulushka adag lehe
debecdee asuu weli
furaashyada u diidaye
weli dacalka haystee

danta guud ka heesaha
uu kuu dabeec iyo
Diinta iyo dhaqankiyo
dalka ay wadaagaan
duullaanka socodkee
loo doolay hore iyo
deegaan halkii lihi
duunyada ku filan tahay
dawyada aroorkiyo
darku uu ku adag yahay
biyo ceelka loo dari
inuu dawlis leeyahay
ama daal wixii qaba
sida loogu doojiyo
illeen wawga daranyee
in durduurad lagu simo
dabadeed wuxuu helay
inuu diiqad weyn qabo

oo dibiga xoog lihi
geesaha ku daydayo
daacadi ammaan lehe
dabuubtiisi toosnayd
wixii keenay diirtiyo
sidii loo dawayn laa
aad buu isugu deyey

“dugsi ma leh qabyaaladi”
hadalkii ku soo duub
isagoo dareen qaba
doqon garashadeed iyo
waayeel il-doogsaday
ama daallinkii qaba
dembiyada lixaadka leh
dabadhilif laf quudheed
loo sii deldeley iyo
mid dulqaadka weliyada
derejooyin dhaafiyo
dulligii mid qabatimay
giddigoodba wada dide
nabarkiina wada daye
ha yeeshee la kala durug
dooddoo qadhaadh iyo
dirir goobaheedii
danwadaagta guud iyo
dir sokeeye oo kale
gurmadaan dabbaalmayn
suxullada la wada duub

waxan uga dan leeyahay
fallaadh baan cirka u diray
nimay durina yeelkii
Wallee kuuma duurxulo
kaama dhawro dakharkana

Ilaahay ha daayee
diricii Hadraawee
u dibboodey waa hore
da’da waw gardaadshoo
“daalacan” xaqii yidhi

illeen waa ku dayashee
damiinkii is yidhi hees
isagoon cod dahab iyo
murtidii ka degi layd
midna Daayin uba dhalin
derder maansadoo dhaaf

taa waxa ka sii daran
ninka ceeb dushiisa ah
gacantiis ku daabacay
dugsiyadana lagu dhigi
ka difaac u soo galay
daannada qabiil iyo
waxa laga dugaalsado
daahyaale oo kale
gobanimada dacal dhigay
digrigii Islaamkiyo
masalada la daalacan
qalin-duurre goortuu
fiqiyada ka wada diray
cilmi daalib waa kee?

dulucdeedu waxay tahay
shaxdan laysku dabar go'ay
duubtiyo irmaanta ah
kuu degay Hadraawaan
ka jiraa ilduufkee
godka doonnan baan helay
sow taan dagaalkiyo
docayntaba ka dhawr idhi
la durraaman jirey nabad
anigoon degdegahayn
mar labaad u dadab galay
dermadana u jiiifsaday
wehelnimo dareensii
dejinaayey sheekada
dhinacaa dabayshiyo
debeddaba anaa xigey
waxa ciya dugaag iyo
bahal sooma deyn jirin
inta aan dabkuu shiday
inuu ledana deydeyey

sida looga digi jirey
ibtilada dadkii hore
diiwaanka geliyeen
iyo wixi ka daahiray
duugaalki aramida
daliilkeed u marin jirey
daaddihin ku soo wadey
bal inuu ku diirsado
ka dar baad i leedahay
dihashadi muxuu dhalay?
Xasanoow¹¹² ma dibi baa?
toloow yuu u daran yahay?
waar wuxu dundumo iyo
ma derboo kalaayoo
qalbigaa dahaadh iyo
daah kaga lingaxan yahay?
tolla'ayeey dadkaygii
dib u soo hayaanyoo
halkaan Giib¹¹³ ku dilay bay
dorraad iiga baaqeen
waxan uga dan leeyahay
fallaadh baan cirka u diray
nimay durina yeelkii
Wallee kuuma duurxulo
kaama dhawro dakharkana

mar hadduu ku digashiyo
dammanaanta kuu filay
oo dala'si kaa xigo
wixii kaa dayacan iyo
diihaalka kaaga ah
kugu daawan maayee
anoo qaatay doorkey
dacar iyo haddii ay
deebaaq sideed tahay
hadday soo darroraan
daruuruha belaaayoo
degelladuna qiiqaan
ololkuna duddada gubo
Diintaan ku dhaartee
nabad dooni maayoo
nimna daawaddeed iyo

heshiis kulama daaloo
daw marin ma yeeloo
damcad iima laha oo
in la degana waa nacay
digiigixanna maayee
ninka qaba digriigiyo¹⁴
xigmadihi ku duugnaa
abwaan door ah gaashaan
daadiyey cilmiga jira
duqa⁹⁶ garashadoo idil
bal digtoor¹³ wax curiyaa
dafiraadda godobtiyo
duudsiga xaggu marin?

waxan uga dan leeyahay
fallaadh baan cirka u diray
nimay durina yeelkii
Wallee kuuma duurxulo
kaama dhawro dakharkana

ficilkaa ku diiqoo
nacas weeye doofaar
deeradu siday tidhi
araggaa dadkaa dhiba
diinkuna siduu qabo
cidna kama dambeeyaba
bisadduna dadaalkeed
daar kuma bannaysee
ku dekee waxay tidhi
raaxada diyaarka ah
daayeerku foofyoo
ku dirraa qadhaabkii
duudkana ilmaha saar
oo daaji midhihii
dib markuu u rogayana
cunihii dig siiyoo
mantag buu ka daacshaa
ilaa duhurki wuxu cunay
dabci uu lahaa iyo
illeen dawgal weeyee
dibnihiisa saaraa

dufankaa najaasta ah
iimaan dalooliyo
damac waashay weeyaan

waxan uga dan leeyahay
fallaadh baan cirka u diray
nimay durina yeelkii
Wallee kuuma duurxulo
kaama dhawro dakharkana
duumaale¹¹⁴ caydhii
laga duubay maalkii
dabatada ku raagtoo
dar Ilaahay loo galay
muslinimo daryeelkeed
dammaanshaadna lagu wadey
dumarkiyo carruurtuna
daf intay garaaceen
heesaha cod dananiyo
farxad ugu dabbaaldege
dayr iyo gu'yaal wacan
doog xoolihii cune
dararoo nirgaha iyo
weyluhuba daabtoo
nayluhu laxdoo dihin
ugu daate edeggii
isna daasaddiisii
kolba naas ku dawdabi
dibbirada calooshiyo
bal inay dillaacdiyo
inu weli dalool hadhay
doobigii miliilice
kuwii maali jirey damal
waa xaalka dunidee
qatanida badhkood diid
badhna daaqsin geel socoy
qaar dacalka hoos dhige
wax siday ka daateen
ilmaduna dareertee
waxay quuddarreeyaan
damqashada inuu naxo
misna wawga sii daray
ragga kiisi dudi jirey
isagoon dubbihii iyo

hubka kiisa dili laa
iyo daabicii helin
meel baas u duulyoo
aakhiruu u daaddegay
waxan uga dan leeyahay
fallaadh baan cirka u diray
nimay durina yeelkii
Wallee kuuma duurxulo
kaama dhawro dakharkana

dayiboow Rasuulkiyo
Diintennu say tidhi
dabayaaqadii iyo
marka dunidu ay tahay
maalmaha dambeeyoo
duugoobo aayuhu
waxa dawladnimo iyo
xukunkeeda diga fura
duul qaawanaan jirey
doog-dhabasho geli jirey
cagahooda dacaskiyo
durrujaagu karihayn
dabaduna ku taal weli
oo dabool ku go'an yahay
daahdaye Allahayooow
dumi fooqyaduu odhan
dookhiisu wuxu yahay
darxumada ninkii qaba
haba wada degee riix
Eebbana daciifkiyo
danyarowga oo idil
isagaa u dayroo
hiilkooda aan deyn

dulucdeedu waxay tahay
waa derejo noloshuye
dembiyaa la kala galay
waa lays damaaciyey
nin dammaanad soo qoray
wuxu yidhi dacwaan qabey
Duudije¹¹⁵ garniqi diid
daalac buu u raacoo

“u dir jeelka”¹¹⁶ buu yidhi
durdur lacag ah kii qaba
dulucdeedu waxay tahay
samaddiide dabin dhawr
deldelaadna lagu waa
dusmo kuma badbaadine
dablahaa ka maagoo
aan shiishka kuba deyin
cuqubada dayacantiyo
habaarkay duddubiyeen
daacuun kumuu helin
bal inuu durduro dhimo
ninka doodda ku hayoow
doobiri ma celisee
waxba dabarka haw sidan

duluc kale waxay tahay
duurkaba dhimbiil qudha
yaa holoc ku daartee
daandaansi faankiyo
fulaynimo daraadheed
dariiquu ka soo galay
iyo doobka muu garan
diric tii u sidatiyo
kulay tahay dumaashidi
dalaadooda soo qaad
dulucana ka wada goy
wejjigana la kala dadab

waxan uga dan leeyahay
faallaadh baan cirka u diray
nimay durina yeelkii
wallee kuuma duurxulo
kaama dhawro dakharkana

ninka loo dammiintiyo
ninka dayro kaga maqan
dibjirkiyo saboolkiyo
daankuna ballaadhee
ay weliba duugaan
haddii uu digtoonaa

ama aan la dagi jirin
 illeen wuu dayoobaye
 haddii foodda lays daray
 duqayskiina uu dhacay
 madaxoow dayaankaa
 dawanoow dhawaaqaa
 deeqsiin abwaankaa
 duul dhega nuglaantaa
 dulmiyoow xanuunkaaa
 bal xaqoow dahsoonkaa
 dufanoow dhalaalkaa
 galool diirrimaadkaa
 gudineeyna daabkaa
 doogoow adayggaa
 Deelleeyna shillalkeed
 dillaaloowna suuqaa
 iyo maanta dalaggaa
 dammanoowna beecaa
 ninna daamurkiisaa
 daabaqaadda eeddaa
 taariikh dawaaddaa
 diiwaanka kaydkaa
 Harareeyna¹¹⁷ dooxaa
 Doolloowna³⁵ haradaa

Dajuumayna¹¹⁸ araggaa
 Qandalaay¹¹⁹ dawaafkaa
 Dooloow¹²⁰ xadkaagaa
 Shabeellow¹²¹ diniinkaa
 dekeddii Kismaayiyo¹²²
 lo'da daabaxeedaa
 dooyeyna geelaa
 deexeeyna idahaa
 Daaleyana⁵⁵ quruxdaa
 Dirirdhabe¹²³ ayaankaa
 Galbeedoow¹⁰⁷ duruuftaa
 daacadi ninkeedaa
 dallacaadda yeelkaa
 ama diifta guulkaa
 darmaanoowna orodkaa
 derisowna hiilkaa
 duullaanka calafkaa
 ma dabbaaldegayside
 doonniyeey nasiibkaa
 haddii kale dalxiiskaa
 al-Curuuba⁷² dabaqaa
 daaqado xidhnaantaa
 iyo soo-deggeedaa!

37. DUNIDA SOW RAG BAA NOOL

Maxamuud Maxamed Yaasiin “Dheeg”

Sadar 312

20.2.1980

Dheeg wuxuu ku dhashay Hargeysa (ab.) afartannadii, wuxuuna ka tirsanaan jirey kooxda Waabberi, taasoo fursad u siisay inay suugaantiisu ka hanaqaaddo idaacadaha. Hase yeeshee, wuxuu ahaa raggii batroolka Carabta u hanqal-taagey oo xilligii Deelleyda joogey dalka Sucuudiga.

Sida ka muuqata magaca Deelleydiisa, wuxuu Dheeg la yaabban yahay sida dimoqraaddiga ah oo loo doodayo iyadoo la dhalliilayo Maamulka Dawladda. Malaha wuxuu dhoofay intii xukunka Kacaanku uusan kaftanka baran!

Guud ahaan wuxuu ducó iyo salaam u soo dirayaa abwaannada Muqdisho iyo Hargeysa, gaar ahaanna wuxuu magcaabayaa Gaarriye, Hadraawi iyo Cabdi Aadan Qays (oo aan Deelleyda ka soo qayb-gelin weli). Dabadeedna shaxda Deelleyda ayuu isna godkiisa degayaa, isagoo dhalliilaya dadka dawladdnimada u fahamsan reer-reer iyo madaxda dulqaadka yar labadaba.

Wuxuu leeyahay: “maxaa loo diiddan yahay in nacfiga dawladdnimada si siman loo qaybsado?” “Qabyaalad iyo keli-kelinnimo haddaan dux ku ogahay” ayuu leeyahay: “1960 ayaan goonni degi lahaa”. Dhibaatooyinka dalka oo dhan – kuwa bulshadeed iyo kuwa dabiici ahba – wuxuu Dheeg u aanaynayaa wax uu ku tilmaamay “fasahaadda dhaqanka bulshada”. Sidaas darteedna wuxuu leeyahay rajo ma lihin. Isagoo tixraacaya tuducyadii uu Shareeco (eeg Deelley No. 12) ku martiqaaday Singub, wuxuu Dheeg leeyahay: “war keligaa duullaanka ma soo geli kartaa? Haddii kalese waxaan kugula talinayaa in aadan shaxda mar labaad soo degin”. Halkaasna waxaa ka muuqata in marmar Sucuudiga wararka dalku kugu seeggan yihiin, maxaayeelay Dheeg ma oga inuu Shareeco mar horeba soo ganay warankiisii labaad!

Dhinaca musuqa wuxuu Dheeg ka yiri: “maatadii la dhacay way kala garanaysaa Deelleyda u hiilinaysa iyo tan kale.” Sida ka muuqata Deelleydiisa, haddii uu Dheeg beri ahaan jirey, fannaan, hadda noloshii Sucuudiga ee diinta ayaa aad u saamaysay.

Isagoo muujinaya suufinnimada wuxuu leeyahay: “haddii aynaan faraha kala bixin xeerka iyo dastuurka aynu u weecannay oo aynaan Kitaabka Quraanka ah dib ugu noqon oo ku salayn dhaqankeenna iyo macaamilkeenna oo dhan, waa laynoo yaabaa!”

Deelleyda koowaad		salaan diirran oo wacan
duca-qabaa bilaaboow		dahrigiyo korkaygiyo
Gaarriyoow ma daaloow		ku duubnayd wadnaha oo
dadweynuhu dhammaantii		qalbiga aan ka soo diray
abwaankuu u doortiyó		docdiinnan u fidiyaye
doodaa Hadraawoow		daruurtiyo hawada kore
derejaale Qaysoow		ka qabsada dabaylaha
dul ahaan fannaannada		
Xamar degelladiisiyo		***
degganaa Hargeysoow		

salaantaasi dabadeed
waxan idin dareensiin
shaxdiinnii dalaysnayd
hilqadaha ku daahnayd
dahabkiyo xariirtiyo
dunta shaalka lagu wadhay
Deelleeydu noo timi
dalkan iyo Jabbuutiba
waaba loo dabbaaldegay
xuub baa iga dillaacoo
anna waan ku diirsaday
dadka waan ka quustaye
dunida sow rag baa nool
maxaa diricyo soo baxay
ku darmaday kuwii hore
Alloow daa abwaannada

waxa dooran joogiyo
dib wixii u dhacayyo
dariiqyadi la soo maray
diirad ay ku koobaan
adigawgu deeqoo
khidmadaha la daawado
ku daabacay naftoodii
Alloow daa abwaannada

uurka dabe Allaa oge
carrab dalable diiduhu
danta guud tilmaamuhu
dibjirrada u hiishuhu
daacad baadi-doonuhu
waa mu`allif dooroo
dadaaloo waddani ahe
Alloow daa abwaannada

wixii diiqad geliyee
dib u waabinaayee
hammadooda dilayana
meel daran Alloow gee
waa duco-san aammiin
dejeey oo isaga tegay

dabakacay haddana rogay
inu yahay mid kale diray

dood kalena waxay tahay
Deelleeydu waa toban
dubnad maaha waa shaxe
saddex duuban oo hore
irmaan baan ka daba rogay
afarreeyna ii daban
qoorlebina ii dihin
darafkii la qaadaba
awel baan diyaarsaday
dood waliba ararteed
waxa laga diqoodaa
dadna ku xarragoodaa

doqon waa ayaankii
diimmane nasiibkii
daallin waa nin xeel lehe
anigiyo dagnaantay
danyartaada urursoo
dibjiroow awooddaa
arrimaha isdaba-yaal
waxan dabarka kaga furay
dood yar oo suaal ahe
dib riyaad ma badhi baa?
dawladi ma reer baa?
ma dukaan nin leeyaa?
duruja ma ood baa?
duur baxay ma caws baa?
daratadu ma hilib baa?
duubigu ma sooryaa?
dabagaal ma bahal baa?
nin dul yari ma madax baa?

waxan uga dan leeyahay
ninka duul agooniyo
culimaa`u-diin iyo
dumar iyo carruur iyo
daa`imiyo miskiin dhacay
ka dibbiray waxoodii

dararoo ku naaxoow
daaca-qudhun ma dhereg baa?
diin ma xoolahaagaa?

dejey oo isaga tegay
dabakacay haddana rogay
dood kalena waxay tahay
dugsi male qabyaaladi
doorraad hadalki taagna
dooddaa caafimaadka leh
waanadaa dalxiiska ah
niman shalayto diidoo
dibnaha kala xishoodoo
ha la daayo yidhi baan
Deelleeyda ku arkaa
awrkuba dorraad galab
dhanuhuu durduurtoo
ku dabbaalan jirey buu
sanqadhii dareemuu
layligu ka didayaa
danta ay ka leeyiin
maxaa loo dul marayaa?
carrabka looga duwayaa?

hashan daawad³⁴ oo dihin
dambarkiyo xigteedaba
doobi qudha ku wada shuba
dadweynuhu ha qaybsado
sow waxa la diidee
maaha laga damqanayaa?
duqdii waa la aasaa
lagu daawo qaataye
kuwa duugta lagu riday
u dusee xabaashii
kala baxay dalluuntee
docda aqalka geystee
danta gaar u jeedee
ku dandaamanaayee
sida doombir cawbax ah
kolba soo daldalayee
ka durduurtay miiddee
si cid aan dibnaha gelin

dadka isu ekaysiin
boodhka isku duugee
dadka kii dhawaaqana
dib yeedhee qabsanayee
markay dooddu joogtee
danta laga hadalaayana
daafaca u sarakaca
inu yahay dembiilaha
kala dilaya shicibkiyo
dawladda iyo daabkeed
haddii aad dareenteen
durba aad ogaateen
anna waan ku diirsaday
waxan dood ku leeyahay
dadka waan ka quustaye
dunida sow rag baa nool
maxaa diricyo soo baxay
ku darmaday kuwii hore
Alloow daa abwaannada

dejey oo isaga tegay
dabakacay haddana rogay
dig ma yahay mid kale doon
dood kalena waxay tahay
ma-daalaha la wacay iyo
yaa seefta danantiyo
waranka daabka dheer iyo
dumbuq iyo rasaastiyo
dabka loogu bu`ayaa?
yaa loo dig leeyahay
loo duurxulaayaa
loo diririg leeyahay?
horta yaa la dili jirey?
daasad iyo tenaag madhan
horta yaa ku didi jirey?
damac iyo hawooy ba`e
maxaa dad isku lumayaa

waxan uga dan leeyahay
dadka aragti gaabnaha
laga deday aqoontee
loo duufshey meel kale

waanadu ma deeqdoo
didibsiyo ka joog buu
kaga sii daraayoo
door ismood baraarugay
markuu dood la sarakaco
sida diiq markuu ciyo
kolkii daanku tacaddiyo
adigoo dulqaad badan
dakharrana horuu qabey
kula soo dul-joogsado
ma la damac wareertaa?
dedaalkaagi dheeraa
mayska daadisaa nabad?
“daalka” qaaf markuu yidhi
ma ku doorisaa abid?
“da’da’wow” ma saartaa?

waxan dani rag ugu jirin
dunida waayo soo maray
ma u digorogtaayoo
degelkii awoowgii
nin waliba ha soo dego
qalin mawgu duugtaa?
hays daawadeen oo
daaha yaan la kala xidhan
duhur haysu muuqdeen
dadku hays barteen qudha
daannada¹²⁴ intaa le`eg
dib wax mawgu celiseen?
dhan kaleeto aan dego
Diintaan ku ababoo
way daahir laabtuye
ninka shalayto duugoow
waan kaa da` weynahay
haddii ay dux leedahay
waxaan deysan laa beri

lixdankii dhulkoo dam ah
dayixii wac soo yidhi
dalkaba sow kamaan dhigin
xiddigtii dagaaree

afar digo markuu maray
daanta kale ka walac tidhi
labadii¹²⁵ daruurood
meel qudha ku wada da`a
dabka meel ka wada shida
saddexdaa¹²⁶ dambeeyoow
kaalaya ku diirsada
isku soo durkaay yidhi
shantu haysku duubmeen
isku daray lammaanaha
dadaalkiisu taagtii
dib u laabmi maayoo
daacadi u dhalashee
doondoonaad maahee
waxa dulucada maansada
aan uga dan leeyahay
iga daarran tahay garo

doqon maxaa bogsiin kara?
daalac hoos u celin kara?
dadka maxaa sinnayn kara?
damaaciga siyaadada
doonay yaa ka jari kara?
dacar yaa u marin kara?
daacadi gabowdoo
dib waxay ka noqotaba
doorka way hungowdaye
ifka derejadeedii
yaa dib ugu celin kara?
dulmi maxaa tirtiri kara?
doxosh waakan qooqee
isku duugay dhebidee
ku durduriyey maqashee
bal maxaa da` furin kara?
doonoo bal raadshoo
daawadeeda soo hela

ninka dudi la wada garay
dadka aragga nuurkii
indhii dam muu odhan
daahir dheer wax uga arag
ninka daajinaayiyo

ninka dabajaraayaba
midna dayr ma saarree
daleel layska wada arag
ninna daaji weligiis
nin ka durug ninna u duul
badhna kama dareen qabo
duqdaa laysku haystaba
dersi weeye oo qoray

dejeý oo isaga tegay
dabakacay haddana rogay
dux ma yahay mid kale doon
dood kalena waxay tahay
dugsi maaha meeshani
deelka maanso lagu dhigo
qof dammiin ah lagu baro
ninba wuxu daliishee
Rabbigay ku deequu
dunida soo hor dhigayaa
dadweynuhuna saxayaa
ninka tiisa dalabta leh
hebel baa da`weyn oo
isagaan u diri oo
u daruuri yidhiyoow
dabadhilif la`aantii
duullaan maw baxaysaa?
keligaa ma dirirtaa?
fardaa deeddamaayee
diric adag ma wadataa?

haddii kale ha daaline
hays didsheen libaaxyadu
ha doodeen waxgaradyadu
ragga dabaqaddaa sare
derbaydii dhexeeyee
dacawadii Rasuulkii
socodkiisi doonto
keedii ka durugtaa
meel dhexe ku daashaye
haysku darin aftahammada
inta darafka baallaha

dacallada ka joogtee
daawanaysa noqo oo
yaan daad ku qaadine
mar labaad ha soo degin
shaxda dibadda ka ahoow
waa dardaaran iyo talo
ninka doonayoow maqal
ka diidoowna yeelkaa
daniba way ku reebiye

intaa dood jawaabiyo
kuwii hadalka duwi jirey
miday daajiyaan iyo
daafaca namiimkiyo
diradire wedkiisiyo
Deelleey rag hore yidhi
mid aan ula dan leeyiyo
booraan dahsoon iyo
waa dabinno loo dhigay

dejeý oo isaga tegay
dux ma yahay mid kale doon
dood kalena waxay tahay
Deelleey la fuuqsaday
nin waliba wadaan daray
dardugeen abwaannadu
hordhac iyo durduurtaba
anigaa ka durugsane
hadday doorkan ii timi
godka aan ninnaba degin
halka duridda maansada
duddadeedu tahay iyo
maaxdiisa weli dihin
maan dawliska u rido
runta maan u daaddego
hadday dacar qadhaadh iyo
deebaaq ka kulushahay
dab ha soo hunqacdee
maan dibadda soo dhigo

Soomaali waxa dilay
daadshoo dhulka u riday
dulmi ay ka cabatiyo
diiftiyo fakhriga baday
duufaankiyo abaaraha
dalkoodii ku guud dhalay
jahligana ku dabar-jaray
ninka doonayoow taas
dawadeeda jeceloo
runta kama dambaysta ah
imminkaba ku soo durug

dad hadduu Islaam yahay
dibnaa ka ashahaataan
duud Nebi ku doodaan
Diintana illaawaan
durbaan uu iblays sido
dirirrada ku dheelaan
duuflaal u baaqiyo
dalaal iyo wax lagu lumay
ay daba rableeyaan
xukummada ku soo dega
marka nabarka doogta leh
dembigoodu uu dhalo
miyaan hoosba loo deyin?

miyaan Daayinkeen odhan
duul hadduu i caasiyo
boqorrada ay doortaan
duqayda ay xil saaraan
waa jeedal daran oon
iyagii dib ula dhaco?
waa hor-iyoo-daba-dhiig
deldel iyo xabsiga gee
dila iyo rasaas mari
wax laguugu dawgalo
dembigaagi weeyoo
dusha kaa xukumayee
haw dudine soo noqo

wuxu Daayinkeen yidhi
dawadeedu waxay tahay
dabku meeshu kaga baxay
kolka ay dareemaan
dib ii soo xusuustaan
dembi dhaafahaan ahay
wixii ugu darraan jirey
nabadda ugu doorshee
naxariis dul keenee
miyaan hoosba loo deyin?

miyaan Daayinkeen odhan
ilaa qaran isdoorshaan
ma dulleeyo weligood?
Soomaalaay isdaawada
sidee Diinta lagu yahay?
dumarkiina fara-baxe
iska diire maradii
cawradoodu waa dibad
raggii baa ka sii daran
sino kama diqoodaan
khamri kama dambeeyaan
Daayinka risiqayiyo
mid baa Diinta caayoo
inta kaloo dul joogtaa
dembi laguma qaadee
qosol bay la daataan

cirkan goortu di'i jirey
laga raray daruurtii
dixdan hoosta ka engegan
durdurrada ka wada gudhay
dalagga iyo beeraha
daafidiyo hadhuudhkiyo
digirta iyo lawskiyo
arabikhidi duubnayd
laga soo daldali jirey
waxan ay la dumayaan
door kastaba la ba'ayaan
weli doqontu may garan
dembi biiray weeyee
Soomaalaay rag iyo dumar

duul Ilaahay caasiyey
dubbihii ku dhici jirey
wuu idin dul yaallaa
Rabbina waa dul badanoo
inuu idinka daayana
waa wax deeqlaha u furan

weli dalawgi may tegin
daw gudhaa idiin furan
dariiq toosan baa jira
dib haddaad u noqotaan
diintiinni garataan
ilaa aad dayowdaan
rajadii ma damac go'in
dabuub gabay ha noqotee
dhegahana dabooshoo
dawac adhiga kiciyoow
sankaa kuu daloollee
yaa duubo kugu yidhi?

dejeey oo isaga tegay
dux ma yahay mid kale doon
dood kalena waxay tahay
malaa Diintu waxay tahay
dadku waanu garannine
dusha ka ashahaadiyo
maaha dabarka goosee
maaha duqey salaad jecel
iyo sheekha daakira
darab ku isticmaaliyo
inta kalena duudduub

horta Diintu waa dhaqan
dastuur iyo axkaamba leh
dawlad iyo caddaalad ah
maaddado daliilyo leh
diiwaan la kala qoray
caaddil iyo dadkiisii
Ilaahay u door biday
ninka daayacee nacay
intuu buugag daabacay
dastuur kale ka yeeshee
hawadiisa door bida
xukummada ku soo dega
dembigiisa uu galo
miyaan hoosba loo deyin?

hadalka waan ku daahaye
aan soo dabbaalee
waxa iga dardaaran ah
abwaannada dalkaygoow
kuwa iga dambeeyoow
Deelleeyda kala xidha
waynoo dariiqaa
daaha Nebigii fiicnaa
Quraankii ku soo degay
digniintiyo bushaarada
dadka uu faraayiyo
daliilkiyo tafsiirkii
maansada ku daabaca
xaqa uun ku daakira
dadweynaha ka raarrida
dawadeennu waa taas
ballanteennu waa Diin
dooddiina kaba baxay!

38. ABWAANOOW DAREENKAA

Kaddare 2

Sadar 341

22.2.1980

Kaddare wuxuu Deelleyda ku lahaa labo riddo. Tii hore waxay ahayd deelley lamb. 23. Haddeerna wuxuu soo ritey warankiisii labaad 25 beri kaddib. Deelleydiisii hore waxay ahayd dhexdhexaad, tiisanina kama foga.

Qabyaaladda wuxuu ku tilmaamay dhaqan duug ah oo aan loo baahnayn in dib loogu noqdo, ninkii rabana wuxuu ku metelay inuu ka dembi badan yahay ninkii 'mahdinnimada' sheegtay oo qabsaday Kacbada 1979. Wuxuu Kaddare tilmaamay dad sabab la'aan u fallaagoobey, dad sedbursiino doonaya iyo dad si sahlan u noqday maalqabeen oo ay waajib tahay in lays warsado sidii maalka ay u heleen.

Wuxuu ina xusuusinayaa inay jirto dimoqraadiyad dastuuri ah oo bixinaysa xorriyad uu qofku ku cabbiro fikraddiisa. Wuxuuse ka digayaa inaan dadka la moodin xoolo aan waxba kala garanayn. Wuxuu kaloo ina xusuusinayaa inay jiraan dad diiddan waanada iyo maslaxadda, sida kuwii diiday Rasuulka iyo kuwii ku gacan-sayray halgankii Darwiishka⁵⁷.

Kaddare Deelleydan wuxuu (4tii Abriil 1980) ka tiriyey kulan lagu qabtay Golaha Murtida iyo Maaweelada oo loogu talo-galay in lagu xiro silsiladda, iyadoo sabab looga dhigay inay majare-habawday. Hase yeeshee arrintaasi ma hirgelin sida aynu ka arki doonno silsiladda qaybteeda dambe.

dabaroow lug celiskaa
daymay wax araggaa
diriroom cir jirkaa
dahaboow dhalaalkaa
daruureey hillaacaa
onkodoow dayaankaa
daadoow dhul socodkaa
dooneey sabbeyntaa
daqaroom xanuunkaa
war-mooggaa
doqoneey shalleygaa
dumaaleey xusuustaa
dibjiroom harraadkaa
diricoow horseedkaa
abwaanoow dareenkaa
dadweynoow wax maqalkaa
dawladeey xishoodkaa
adna diradiraalooow
daal iyo dhex socodkaa

da'da kale abwaanoow
erayada dalxiiska ah
oo dabarka laga furay
ogaal daajintood iyo
dood iyo ismaaqkeed
anna door labaadkay

dacwad kalena waxan iri
duullaanki dheeraa
ujeeddadana loo dumay
halka dakhalku uga jabay
dib ha loo xusuustee
qabiilnimada yaw dad ah
oo doonayoo wada?
yaa qareenka daafaca
ugu deeqay oo raba?

yaa qalindawaadkiyo
warqaddiis dulsaaraye
damacaaga qoro yiri?
dekareetadeediyo⁷⁶
yaa dhigay dammaanada?

yaa danaha guud iyo dabbaaloow
isku daraya kuwa gaar?
yaa dakana raadsi ah?
yaase daafacaya reer?
dadkii oo harraadsane
daallan oo hamuun qaba
yaa daariqa aayaha
ugu daadshay qodaxdoo
u daboolay weel maran?

yaa dubaaladdaan shiday
nuurkana u daalacay
gudihii u diiddane
dusha aqalka uga xiray?
yaa shalay dorraad yiri
oo duhur ka dhigay subax?
yaa dood wadaaggii
dagaal qabaliyuu rogey?
sow duruus aqooneed
deelleeydu maaheyn?

dugsiyada Quraankoo
Diinta laysku barayaa
casharrada la daabaco
sadarrada isdaba yaal
aayadaha ku daakiran
erayada dareenka leh
higaaddooda kala duwan

wowga duuban iyo kuwa
deelku ugu dambeeyaa
yaa gadaal wax uga daray?
yaa diiddan taladii
maansadii dareen guud
aan dorraad ku tebiyoo
kala diraya reeraha?

da'da maan gabow sidin?
sow duqnimo garaad ma leh?
duulku sow ma waansado?
sow labaaan dayrood
oon dawlad soo nahay
dadku waayo-aragnimo
dagaalkoodi kama helin?
ma hogtii dalooshoo
shalay laga dul boodaan
dib hadduugu noqonnaa?
ma dagaalka maantaa
sida duubcaddii hore
danihii shisheeyaha
lagu daafacaayaa?
dawladnimada maa sidi
abeesadii dorraad oo
dabagaalle guursaday
dusha layska qabayaa?

haddaan hoos u sii dego
ma nin doonayaa jira
darka lagu hirto jaba?
maxaa uga dambeeyuu
taa uga dan leeyahay?
i deeqsii haddaan iri
ma u yahay diyaar hadal?
mase waa duqdii tiri
anoon duminnin reerkaa

dadku ima aqoonsana?
ama daba-caddeeyihi
digaaggii xareysnaa
daboolkii ka qaad yiri
itaalkina u diidee
markii uu ka damac dhigay
helay ugu dambeystii
meel yar oo dalooshoon
madaxiisa deeqeyn
dabadeedna mooradi
ilaa waagu daalaco
ku walaaqay dabadee
waa ineeyan degin yiri
aniguba dan seegaye?

war hooy ina dadoow maqal
qabiilnimadu waa duug
waa daabbadihi hore
oo haatan laga degay
markii ay dakaameen
kii doonayoo raba
dooc iyo dareen ma leh
waa cadaw dalkeyla leh
kama duwana kii shalay
ii darraan jiroo tegay
ninkii dabinki qoolnaa
sagaaradi u duugee
cawshii u dalaq tiri
oo kan doonimeyn yiri
kana daayey xariggii
damac-gaabidiisii
tiisaa ka sii daran!

Abrahaam¹²⁷ dadkiisii
kacbadii ku duulaye
daliilkeeda Alamtara

Diintu noogu sheegtoo
daa'iraadki lagu diray
iyo kii dorraad yiri
Mahdi¹²⁸ soo degaan ahay
oo Xaramka lagu dilay
dembi falashadoodii
tiisaa ka sii daran

da'da kale abwaanoow
ummaddaan dalkiiska leh
ruux duufsan kuma jiro
waana daacad gebigood
iga diid haddaan iri
waa dad Eebbahay oo
kala wada dabeecad ah
qorshe dawladeed iyo
dadaal muujin shacab iyo
dareen lagu gartaa jira
doqon lagu adeegtiyo
dabadhilif gumeystuhu
ku dan raadsadaa jira
dibjir seegay qadadii
hawshana u daacad ah
oon ka daahin baa jira

dudmo sabab la'aaneed
qaar dalkuuga cararee
derbiyada shisheeyaha
maanta dawarsadaa jira
dad wax loo gudboon yahay
daamankuu afeystaye
gaar u doonayaa jira
faqiirkii dorraad oo
maanta daara jeexdaye
digorogashadiisiyo
meesha doolku uga baqay
laga doodayaa jira

ciqaabaad u daran iyo
dembi lagu mutaa jira
duul xishood leh oo gob ah
waxay doonin baa jira
dawlad dimoqraaddi ah
waxay diidin baa jira
haddaan hoos u sii dego
wax la diiddan yahay iyo
wax la doonayaa jira

da'da kale abwaanoow
ninkii darane cudur helo
oo dardaaran laga qoro
Yaasiinka dabadii
ma diiddani hadduu kaco
dhasha dararta caanaha
ibahawgu deeqee
haddii ay durduurtaan
oo markay ka daalaan
dabadeed qaniinaan
iyadana ma diiddani

gabar timaha dabatoo
dumar laga xuloo wacan
hadduu doob rag guursado
oo ay duqowdaa
iyadoon dad laga helin
hadday ugu dambeystii
ku da'goyso laba wiil
iyadana ma diiddani

dawgii loogu tala galay
haddii doodda lagu wado
halkii ay ka dabacdana
laga saaro deyr adag
hadday durugto xaajadu
oo duwane soo galo

oy dariiqa seegtana
layska daayo gebigeed
iyadana ma diiddani

dood kalena waxay tahay
digsigii biyeysnaa
dab la saaray oo karay
deeqii lagu bisleeyaa
dubay maaha waa karis
dembi ula-kac loo falay
dalka looga galay eed
dadweynuhu u marag yahay
diiwaansan oo qoran
daaha kaan ka roginoon
la dagaalin kii wada
daacad maaha waa tuug
dood abwaanna curiyeen
oo danteeda guud tahay
in qabiilka nala degay
dalka laga badbaadiyo
dulun maaha waa faral

da'da kale abwaanoow
haddi aan daliil gabay
Deelleeyda ka iraa
xididdada dareeraha
oogada u kala dira
kama duwana sheekadu
waa dardaaran dhaxalgal ah
waa daryeel kacaannimo
waa dood abwaannimo
waana daacad gebigeed
dad ujeedo gaariyo
doc-ka-yeerse kuma darin

dood kalena waxay tahay
maannagaa dalxiis iyo

dalka khubaradiisi ah
sow dadkuu Ilaahay
ugu deeqay kama dhalan?
sow duqowda talisaa
dastuurkeenna kuma qorin?
dhalliil daacadnimo iyo
dood-wadaaggu noo furan
kii duwaase yeelkii

dood kalena waxay tahay
dadweynaha adduunkiyo
dawlada hoggaamiya
duruufaha dhex yaalliyo
daalaco ammuuraha
dadku dabarya koor ma leh
sida duunyadoo kale
diintiyo shuruucdiyo
damiirkaa hoggaamiya

waxan taa ku darayaa
dufya baalal kuma yara
mana duusho gorayadu
waagii habar-duggaag iyo
haaddu ay dagaaleen
oo labada daafood
ciidammada la soo dumay
iyadaa la wade dilay
oo duulba duul yiri
idinkay dirkiin tahay
kii qabiil dugsanayiyo
dabadhilifna waa sida

dacwad kalena waxan iri
anaa dawladnimadiyo
dalkabuu hadlaayoo
daafacaaya labadaba
anaa dulin bareeriyo
dagaal xeel la'aaneed

diidaaya labadaba
anigaa dulqaad iyo
dadaal hagar la'aaneed
doonaaya labadaba
anigaa af dalabliyo
dib u dhigasho hawleed
ka digaaya labadaba

da'da kale abwaanoow
waxan ugu dambeystii
ku daboolay maansada
doorashadii Rasuulkoo
Ilaah Muxammad soo diray
Waxyiguna ku soo degay
oo Diinta lagu yiri
gaarsii dadkaagii
waxaa diiday qaar badan
oo dagaal ku yeeleen
waagii Darwiishkina⁵⁷
waasagii dadyohow yiri
idinkaa dalkaba lehe
dawlad maad u noqotaan
oo laga dareersaday

doorkii kaloo xigay
waagii dadweynuhu
daryeel ummadda ugu kacay
daaficii gumeysiga
gobanimo u dirirkii
iyadana dad baa jirey
isticmaarku duufsaday

Deelleeydi curatee
danta loo abaabulay
dulucdiyo ujeeddada

cidna daah ka saarreyn
oo heesta lagu daray
dugsi ma leh qabyaaladi
markii dabarka laga furay
dacar keydsaneyd oo
soo daqiiradeysoo
dareenkii qabiilkaa
durbaankiisii weynaa
darandoorri loo tumay
oo sidaa daraadeed
darartaa abwaannada
dadkeedina u oon qabo
la durduuran maayoo
dariiq loo maraan jirin

haddaan hoos u sii dego
dad ninkii aniga yiri
inta kale iskuma darin
dulucduna waxay tahay
nin waliba ha dilo kii
uu doono weligii
ama erayo dalab lehe
deelqaafa ha u qoro
anse duubki waan dhigay
ragga kalana waw digey

waxan uga dan leeyahay
ma dib dhicin waddanigii
ma dux dhigin laftiisii
mana damin karkiisii
asagaan dugsanayaa
waxan taa ku darayaa
intay eexdu daw tahay
runtu dacar qaraar tahay
dulankuna bannaan yahay
isdirgaradna furan yahay
laga baqayo doodaha
lana dedayo ceebaha
doorki aan ka geli jirey
Deelleeyda ii xiran

39. NIN DABBAASHA QUUSA

Maxamuud Cali Filsan

Sadar 207

24.2.1980

Filsan wuxuuku dhashay Berbera (abbaaraha) afartannadii. Deelleyda wuxuu ku leeyahay riddo. Waa ragga suugaantoodu ku dhex nooshahay saaxiibbada iyo suugaanyahannada oo aan helin fursadaha ay heleen ragga yo gabdhaha ka tirsan kooxaha fanka ee heer qaran.

Wuxuu Filsan raacsan yahay safka Gaarriye wuxuuna tuhmayaa inaan daacad laga wada ahayn dabargoynta qabyaaladda. Wuxuu tuhmayaa inuu jiro dhabar-ka-wareeen. “Qabyaaladda waxaa wata,” ayuu leeyahay, “niman danyarta ka loogsaday oo dillaal iyo mallaal ah”. Wuxuu ilaa hadda garan la’yahay sababta lagu diidayo murtidii uu Gaarriye ku halqabsaday oo ahayd: “dugsi ma leh qabyaaladi”. Wuxuu ku gunaanadayaa Deelleyda in dadka Soomaaliyeed ay fiican yihiin, dawladnimaduna ay qaranimo tahay.

Deelleeydan curatiyo
dawankaa baxaayee
dhegahayga deeqee
aan ku diirsanaayoow
weligaa dib haw noqon
ha dalleemin abidkaa
Deelleeydan socotaay
daaddihi ujeeddada
darar noqo la maaloo
lagu daajo reeraha
isku duubni wadareed

wax u dan ah u dooddoo
wax u daran u diiddoo
dig ka siisay xumihii
hadday doodi furantoo
dadku uu u siman yahay
shaxdan laysu wada degay
nin kastaa u duurxulay
meel laga ilduufiyo
saddex iyo irmaan degay

duullaan hadduu jiro
dabarjaraya cudurkii
docda loo maraayiyo
dulucduna mid qudha tahay
nin nin kale dul fuuloo
wada diradiraaliyo
doc-u-baydhku waa ceeb
damiirkii hagaagsani
bulshadiisa waw dahab
waw daafac adag oo
cidi aanay dumin karin
digtoorkii¹³ aqoon lihi
durdur weeye aan go'in
waa roob da'aayoo
sida dirirka cawleed
doog iyo barwaaqiyo
waa damal hadh weyn oo
dadku uu ku hiran karo

diirka aan ka qaadee
dabuubtaydu waxay tahay
Deelleeydu waa hees
dariiq toosan weeyaan
daaha Gaarriyaa furay
dooddana abwaannada
isagaa u wada diray
wuxuu daawadeedii
doondoonyaayoo
dabargooya leeyahay
haddaan lays dafirahayn
ma cid bay ka dedan tahay?

qofka diir ka saarmoow
waa lagu dareensiin
waa wax dab iyo naaree
diif iyo xanuun badan
dulli iyo ka daran cudur
kala dila dadka isjecel

dam ka siiya duul nabad
degganaan u wada yaal
isu diida diir naxa
halkay dayrtu qabatee
samo loogu daaq tago
dalawada la maalee
laga buuxsho doobiga
dibbirku isu geeyee
inta uu mid doqon ihi
daro waranka kii kale
deeradu ismaratee
dabka laysu guran jirey
dabadeed la bi'i jirey
yaa doonayoo raba?

dawo ma leh qabyaaladi
Deelleey ninkii yidhi
inaan derejo siiyaa
igu doorsanaydaa
balse waa la duugoo
dorraataannu aasnoo
dani nagama haysee
durujaagan yaa fadhay?
yaa dooxay boogtii?
yaa doobiga u culay?
dadse uma dhowaannine
hadduu diinku soo qoday
uu muuqdo dacalkii
daymadu mar qudha tahay
waa inaan la daawane
dabool aynu saarnoo
dib u celiya kii yidhi
wuu inoo digaayee
ma dayrkii Makuu gubey?

daldaloolka heestiyo
waa maxay isdala'sigu?
maxaa keenay dacartiyo
maarqa laysku soo daray?

wax danteenna guuduu
u damqaday abwaankuye
sowtan durugtay heestii
dool-raacay hadalkii
nin kastaaba dookhii
ku dabbaashay maansada
durba qaar duween oo
laga gooyey dabarkii
loo yeelay dalabtee
deelqaafka laga dhigay
yaxaas daamankiis iyo
duddadii shabeelkiyo
dalqadii libaax galay
qofba wuxu ka daaqaba
deegaanta lagu guur
nin dabbaasha quusoow
ma ku daahi doontaa?

wax danteenna guudaan
isla deydeyeynool
dacallada ka joognee
digsigaba kulaylkaa
daboolkii ka qaadee
cidday damaqday maansadu
intuu doogtay nabarkii
ku dillaacay wuxu yahay
dibindaabyo ruux waday
danyartiyo saboolkuu
cunay duunyadoodoo
inta uu la dactal maray
keligii duddubiyoo

danta qaranku leeyahay
tiisii ka door biday
didibsoo ka joog oo
daa aanay cidi odhan

haddaan dabin u aasnayn
daah ugu xidhnayn meel
duqda igadh ku maalayn
dibirootiguu wado
ma u daacad heli laa?
sow kamay dalleenteen?
dembigiise uu galay
daba joogto heestani
yaan cidi durrayn oo
iska daaya yaa yidhi?
mid kalaa ka sii daran
waxa jirey dillaaliin
wuxuun kala debbera oo
daaqa maalka qarankoon
weli hoosba loo deyin
afartaa daleeyaye
weli dooddu ii furan

doonnidan shiraaqani
ma biyey dul socotaa?
mise dooxo ciid weyn?
mahiiigaanka da'ayee
dalka wada dhammeeyiyo
daruur yari ma simanyiin?
duhurkii markay tahay
dayax nuur ma leeyahay?
ma iftiimiyaa dibad?

dooxada Hargeysaad
hadduu daadku soo maro
intee baa ka baxa doog?

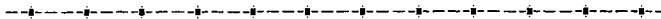
waxan uga dan leeyahay
carrab dalab leh baa jira
dabinno u qarsoonyiin
uurkuna u daban yahay
ila doona baadida
in la helana doonayn
inuu didiyo mooyee
dugaagga aan ka hoynayn
waxa daalka ugu wacan
dabbaal buu ku sabayaa
ma diimoona kii ragi
maahmaah da' weyn baa
nin duqihi ku yidhi beri
nin kuu digay kumuu dilin

dedi maayo aniguye
kuwa damacu qaadee
sidii dacawadii beri
Nebigii ku dayatee
socodkeedi diiddee
kii kale ku daashee
dalag-dalag u socotee
loo daayey caynkaas
dadka qaar ah baa jira
aannu dayro kala nahay

dummaddooda weeyaan
dembigoodu waw kayd
dulmigoodu waw kow
malabkiina waw dacar
digo lugaha kula jira
dambaskiina gacan daray

waxay doonayaanee
ku dirqiyey muxuu yahay?
dalandool xumaantiyo
dabayl-raacu waa maxay?
dameeraha kan raacee
dalbadoo aroorshoow
booraan dalooshaad
dalaq tidhiye yeelkaa
dibna hawga soo bixin

waxa aan ku daayeen
Deelleeyda kaga baxay
shicibkeennu waa dahab
dawladeennu waa qaran
qof dan lihina weligii
kuma degayo hawl yari
dad Islaam ah weeyoo
damiirkoodu adagyoo
cidi doorin karin oo
daawo waxay u yeeshen
inay daafacaan sharaf



40. DAYAXLE

Yaasiin Axmed 2

Sadar 230

24.2.1980

Yaasiin Deelleeyda wuxuu ku leeyahay labo waran. Kii hore (eeg Deelleey No.10) iyo kanba wuxuu ku taageersan yahay doodihiisafka Gaarriye iyo Falaxfalax.

Wuxuu hibanayaa maansadii labaad oo Shareeco (Deelley No. 21) gunaanadkeedii, gaar ahaanna wuxuu isu qaatay ubadkii Shareeco uu yiri maansada ma tiriyaane waa loo soo dhiibaa! Dabadeedna wuxuu ku leeyahay Shareeco isagoo aan magac-dhabin “adigaaba abwaan shalay dooday uu kugu yiri: maansadu ma taallo dukaammo laga iibsado!”.

Yaasiin wuxuu qabaa inay S. Daa’uud, Singub iyo Shareeco daafacayaan qabyaaladda. Wuxuu leeyahay maatada cashuurtii shalay laga guray baa maanta raggii xaday ugu bu’ayaan. Wuxuu ka hadlinayaa gabar danyarta metelaysa oo uu u bixiyey Deeqa. Wuxay la yaabban tahay sida danyartu u liidato iyo sida dadkii danyarta dhacay ay falkooda ugu sii dhiirran yihiin, ninka dhacaas taageerayana waxay u qoraysaa dallacaad aan “xiddig” ahayn ee “dayax” ah – waa dallacaad ku jees-jees ahe garo!:

caydiyo durduradii		dacar way ka leefiye
deelqaafka maaggii		waxba yay dardarwerin
duhur bay hoggaygii		marna diiradaha qori
derbi yaroo aan jiifsado		duwi maayo heestee
dabayshu iigu keentee		maantana hog aan dego
danta qaranku leeyahay		
kuwa shilin ka door biday		***
duub ficil u soo xidhan		ubad baa la diray iyo
ee deynka godobeed		Deelleey rag tiriya
diiwaanka ugu jiro		ragna deyn u qaateen

dibnihii tilmaamoow
dabuub laysu dhiibiyo
dareen layska gado iyo
deeq maanso loo huro
dembigaa intaa le'eg
dad falaa inuu jiro
dannigaa sawaabani
siduu kuugu soo degay?

kal diddaay adays oge
damiir saylad yaalliyo
danni laga dillaalaa
ma dabeecaddaadaa?
maadigaa wax diri kara
sowtii dorraad galab
abwaan dooday kugu yidhi
dahab weeye maansadu
iib laguma daydayo
mana taal dukaamada
debec qaalintaydaan
doondoonyaayoo
daandaansigaagani
raadka doorin maayee
halka maanta ii daran
nalka maan ku daaroo
intaan daadsho miinada³⁸
hoos maan u daaddego

Deelleey ma qalanjaa
doodyaqaanka Falaxfalax
waa kii ku daabacay
adigoo dammaadoo
demi dhacay ka yaaboo
weli sii deyaayaa
mid kaloo ka daran iyo
daqar kale ku gaadhaan
waa hadal dux badan lehe

dad Allow bal kaalaya
anigaa la dereja ah
ninka buurta Daalood⁵⁵
dusha sare ka joogoo
dib naftiisa ugu yidhi
maanaa dammaadoo
maskaxdu i dalooshaa?
mise degelki Cadan-weyn¹²⁹
baa dalabka jibka ah
rag dabbaaldegaayaan?

dad Alloow bal kaalaya
wixii laga digaayiiyo
dulinkiyo qaniinkii
duqdii geeska weyneyd
sidii loo durqumi laa
dabin loogu ridi laa
ama loo deldeli laa
abwaannada dalkeenniyo
inta samaha doontiyo
dumarkiyo carruurtiyo
duqaydiyo barbaartuba
isku duubni wadareed
iyagoo dan wada jira
dabuubtay yidhaahdeen
nin dirayski¹³³ qarankiyo
wax ka derejo weyn baa
anaw daanya-qaadoo
waa daafacaayidhi
nimankii dakhraayana
waanaay damqanihayn
waa ficilka doofaar
dedan daalacoow yidhi

dad Alloow bal kaalaya
shilinkii dushoodiyo
muruqyada daliigmiyo
feedhaha dalooshamay
laga soo dillaacshee
dal baa lagu xorayn iyo

waa daafacii cadaw
dadku ay ku bixiyeen
yaa loogu digayaa
loogu doobbinaayaa?
afartaa dareen iyo
maatada danteediyo
dirir iyo hub gobanimo

hoos aan u daaddego
dabuubtii kornaylkiyo¹³⁰
duxda hadalki uu yidhi
iyo gabadh dalxiisoo
danyar aabbeheed yahay
dulman hooyadeed tahay
dariiq aan ku kulannoo
dawaafaysey Xamar-weyn
Deeqaay waxay tidhi
an idiin bog dooxee
waxay tidhi ma-duuloow
waan doonnanahay oo
Dulmargabadha baan ahay
dalka gobollaydiisiyo
dibaddaan ka soo galay
ha ku dagan sabaalaha
ninka soo daliishee
dabka weliba noo sida
degmaddu ku nool yahay
adaa dooni karayee
fariin debecsan gaadhsii
anna idhi bal soo daa

Deeqa gabadhi waxay tidhi
xilliyadan diraacda ah
maatadu dagaag tahay
shicibkii darleef yahay
dambarkii hashoodiyo
ay doobigii qaran

duul dhawri haystaan
deyr adag ku go'an yahay
haddii aad ku dooddoo
dibnahaaga laga helay
xiddig kuguma dirayee
dayax baadba leedahay

Deeqa gabadhi waxay tidhi
aqal laba-daryaaale ah
berigii dadkoo idil
kulaylaha damqaayyo
dabaylaha ka geli laa
inuu daah ku xidhan yahay
ninna dacalka qaban jirey
ooy dibad ka joogaan
danleydiyo saboolkii
dhaxamaha dangiigaan
kooxihii dibbiray ee
ka durduurtay maalkiyo
beesha dihinheedii
haddii aad ku dooddoo
dibnahaaga laga helay
xiddig baad ku doontee
dayax baadba leedahay

Deeqa gabadhi waxay tidhi
nin ma-daalihii iyo
daabbaddii dadweynaha
dorraad baqaha lagu yidhi
waxa loogu rari doog
dabarkiyo hoggaankii
dusha loogu laalloo
laga joogo dabadoo
cidna daaddahaynayn
ha yeeshee hadduu dido
oo daadsho maqashana
doox aan la odhanayn

xadhig lagu daddaabayn
haddii aad ku dooddoo
dibnahaaga laga helay
xiddig kuguma dirayee
dayax baadba leedahay

Deeqa gabadhi waxay tidhi
isagoon dillaal gelin
duhur shaqo u bixin abid
ninka doonyo iibsaday
maraakiib la soo degay
ee daadsan¹⁵ dheer iyo
niisaammo¹³¹ diibliyo
marjadiis¹³² dekeeyiyo
toban kaloo ka wada daran
mid dumaashi siiyo
mid duqii u keenoo
mid isagu ku dooloo
soddoh mid ugu deeqoo
uu darawal⁹⁰ gaar ahi
dhuxusha ugu doonoo
qunyar saa u durugsaday
waa deeq Ilaahay
dadna looma simi karo
diiftaa ku joogoo
dibjiroow ha eegina
xoogsatooy ha soo deyin
haddii aad ku dooddoo
dibnahaaga laga helay
xiddig kuguma dirayee
dayax baadba leedahay

Deeqa gabadhi waxay tidhi
dawladmada teenna ah
midka naga dagaayiiyo
doc midkii ka fadhayiiyo
meelaha dalleenta ah

dan midka uga loogsada
yaan loogu dudin oo
gobanimada sida daray
duudduub ha loo liqo
haddii aad ku dooddoo
dibnahaaga laga helay
xiddig kuguma dirayee
dayax baadba leedahay

Deeqa gabadhi waxay tidhi
deris kala fogaadiyo
diradirihi taagnaa
gabayaagi daabtiyo
dooryaanki awgood
Deelleeyda loo furay
dablayaasha dhiman iyo
kala didiyayaashii
digtoonaada lagu yidhi
deja kii ku doodoow
xiddig kuguma dirayee
dayax baadba leedahay

Deeqa gabadhi waxay tidhi
deddejoo warkaa gee
fariintaa ha daayicin
dibno hadduu ka keenana
ku dheh wiilka soo degay
derejaan ku saaroo
dayax baan ku siiyee
dable intaanan kuu celin
amarrada isdaba yaal
adigaw diraysloo¹³³
ka dambeeya qaatee
dig dheh oo digtoonow
dib u jeeso oo soco
dooodiina kaa xidhay

41. DAALIBAN

Xirsi Cabdi Cali Kolon

Sadar 355

24.2.1980

Xirsi wuxuu ku dhashay Sanaag 1900 iyo afartanaadkii. Deelleyda wuxuu ku leeyahay riddo kulul. Wuxuu ka mid yahay ragga suugaantoodu ku dhex nooshahay saaxiibbada iyo suugaanyahannada dadweynaha oo aan fursad u helin inay suugaantoodu caan ku noqoto idaacahaha iyo masraxa.

Deelleydiisu waxay leedahay sarbeeb aad u adag. Wuxuu taageersan yahay safka Gaariye, silsiladda Deelleydana wuxuu ku tilmaamay inay calanka daryeel u tahay, dembiilahana xukun u tahay, maamulkana digniin iyo waano u tahay.

dariiqada abwaankiyo
dooddiyo fagaaraha
shaxda damalka lala tegay
ee ruux kastaa degay
oo Xamar ka daabacan
xaraf lagu daliishana
deelkii Quraanka leh
qabiilkana dacwada u leh
suugaan u duunyo ah
calankana daryeel u ah
maamulkana digniin u ah
geesina difaac u ah
hal-abuur darmaan u ah
taariikhda deeq u ah
saboolkana dammaanshaad
dersay oo ku daqaqamay
cayaartiina daawaday

dubka qaran walaalloo
Maxamediya Diinta ah
ku halqaaday dulucdee
tirakoobtu daaliba
madashii dalaysnayd
duddo iyo halyaygeed
fullaygiyo darwiishkaba
gammaan iyo dirkiisaba
shirka loo dareeryoo
koox duub-cas baa timi

dablayaal fogaa oo
durbaankuun maqlaayoo
dawanka u hilooboo
hogta uu duljoogoo
shaxda kii dumaaliyo
kii dadabta saanyada
dab-xidh laba-jaraaliyo

weddan daahan gaadhsii
ama garan dabbaal barad
dib-ka-naaxa bawsaday

afartaa dawaar mari
sheekadu mar waa damal
marna doonni weeyaan
badda dulundulcaysee
senge dirir u joogoo
u diyaar ah dhiiloo
xeeshii dagaalkiyo
dalabkeed yaqaan oo
danan kuugu baaqaa
Deelleeydu weeyee
debcii kii il-duufoow
dibnihii bilaaboow
adaa doobi xoorliyo
doocaani malab iyo
maamuus hal doornimo
ama derejo aakhiro
duco waalid galabsaday
aammiin dadweynoow
haddii maanta duullaan
lagu dumay wadeecada

afartaa digtii iyo
xarakadi an daabacay
marka xiga digtoonow
reerkii ducaystoo
waraabihii dusheenna
ka dalqamay u yeedhoo
“soo daa Ilaah” yidhi
markuu duunyadii jaray
dib u celi Allahayoow
ma sidaynu doonnaan
Daayinkeen suaallaa?

loox iyo dawaaddii
lama doorinaayoo
wax baa loogu daw galay
Deelleeyda socotana
sunta dulinka dhaqankiyo
diirdiirta qarankiyo
daaniyaha dhaqaalaha
duufaanka jeediyo
duumada dhallaankiyo
xidhiidhkaa dadqalataa
Rabbigeen u diray oo
ninka maanta diidaa
ama daawadeedii
ka horkeena dooddoow
qalin-daari mayside
shimbiraa la duuloo
waa dhagixi daysaday
waxa aad dedaysaa
ama daaha saartaa
da’kastiba ogaatoo
nabarkaan la daaweyn
dirxi baa ku beermoo
qudhun baa dugsanayee
maxaa loo damqanayaa?

hawraartu waa daad
deegaan barwaaqiyo
dayax nayla-qaadiyo
wax abwaan dareemoo
danta ruux badhaadhiyo
dirirkii gu’sooriyo
dambar-same u noqotaa
qaar waw dambaabburo
waa danab wax laayiyo
diillintaan hambayn oo
ama doog calooshiyo
xididdada ku darartoo
hurguntoon dillaacayn
dayac lama illoobaan
deldelaad qisaaseed

saca geesku daalana
ninka doodda keenoow
Daratoole⁴⁶ waagii
Daraawiishi⁶⁷ qabataad
qol dugsoon ku gama'doo
Duumaale²² dhaxantii
dabrow iyo cadhowgii
ma ogayn diraacdii
damal uu engegay oo
duulduulka qaxankiyo
dogobkii la ururshaa
dhamac diirran reeboo
celin weyday duugtuye
dabka oogan ee gubay
miyaad damin karaysaa?

naf harraad deyowdoo
durdur yahay agteedii
oon dhbic dareertiyo
diniin aan liqayn oo
digteed oon u halis yahay
ruuxii dabbashoo
digashadu u dheer tahay
waa dabaqad maal jecel
danyartuna ma mooggana!

inta meel dalooshiyo
tuban daaqadaa oo
diihaal ku raagoo
qaacii dalluumiyo
digsigiyo dhardhaarrada
daribtiyo baruurtiyo
dabka shidan u jeeddoo
raq diyaafad lagu cunay
daacada maqlaysoo
dib u liqi dhareerkoo
dufankuba sed weeyee

hungo kaga dareertoo
Eebbahay ka daaliba
qaabkaa wax doorshoo
dalka caam ka yeeloo
dadweynuhu u siman yahay

duqa habar-dugaagoo
miciyuhu ka daateen
ooy gawso duuleen
hamuun iyo daclus iyo
u run sheegay diihaal
oo koran shan dayrood
mirta kobo daruurloo
dul caleenle qaayibay
dabarkana ku boodoo
godkeedii ku doontoo
digta iyo hinraagada
haaddii ka durugtoo
himbiriirsi daymada
hadba debinta leefoo
dalabkii arkaysaa
ma da'baa gabaysoo
ifka cidhib dambeedkiyo
dunay eersanaysaa?
ma dareenka eexdoo
waayuhu degaan baa
dubaaqeeda galay oo
deeqdaan xalaal iyo
dar Ilaahay ugu iman?
maxaa daan u calashiyo
il ay daasataa bi'in?

danyarihi asturayoow
ha dareemin baahida
calafkaa daleeshiyo
dooxada ku baadana
ha ka diiqadoon oo

derbigaad ku hoyatiyo
raqda yaan degmadu maqal
saacaa dagaagiyo
danni laga wabxaayiyo
dillaallada u qaybsama
waa duluc ujeeddo leh

deegaanku waa dhaxal
dhiigguu ku duran yahay
waa deeq Ilaahay
dadka waw dhexeeyaa
deris weeye dhaqankuna
dugsigii waxbarashoo
dareenkaa garaadkiyo
kasha kuu dawweeyee
dukhuun qaanka raacdo
ka dibbawda rimaydoo
da'i aan ku laabnayn
doobkii maddeeyoo
u horseedadawgii
geelana ku daba xidhay
waa dalab suaaaleed

ninka dagada geel iyo
dul-caddaha galoofta ah
horay goosha deebta leh
oo sidigta deeqiyo
igadhada dannaaniya
ceelkii ka dumiyaa
dambarkiyo karuurkiyo
ma illaabay doobiga?
ma doob laga goblamay baa?
ma fad soo darrooroon
daad soo rogeyn baa?
duuggii hadhiimiyo
asal-tiro-ma-doorshiyo
ma daleel an jirin baa?

naf Ilaah dammiintana
ruuxii dulleeyoo
sharafeeda dilayoo
dibna-leefta ururtiyo
dufan-jecel la magac baxay
daartii runta ahayd
maxay derejadiis noqon?
inta daallin uurkiyo
dunjigood ahaayoo
isha kaala dirirto
danni kugu abuurto
dekedaha ku xidhan oo
daabbulo⁷⁵ xumaaniyo
wax barbaarta didiyoo
abaalkana u hela dahab
ma dadkaa ka raalli ah?
mise dawladdaa jecel?
waa dalab su'aaleed!

inta daas la furay oo
duruuf madhani taalloo
jaga laga diyaarshoo
magac dhawr diwaan galay
dusha uu ka muuqdoo
maamulkii da'weyn yahay
aanna "deelka" alifkiyo
kala saarin "daalkoo"
tacliin aan u daahirin
dunjiyaa la sheegoo
da'na loogu daray magac
oo doqonta fiiradu
waa tilmaan la deristee
doolaalo iyo faan
daansho-daansho iyo qadaf
deelqaafka iyo eed
ku darsaday badheedhaha
aan u soo duggaalayn
magac miyuu ku daaqaa?
duntu kay ku xidhan tahay
ma dubaalad dheer yahay?

darka waakan joogoo
dawliskii shubaayee
ma dalkuu u madax yahay?
mise daaradaha iyo
deyrkay wadaagaan?
ma dirkii abwaankii
Liinkolon¹³⁴ daliishaa
dawaarkaa ahaayoo
deris naga maqnaa iyo
dimoqraaddigaa⁶⁶ qora?
ma dadweynahaa raba?
mise dawladdaa jecel?
dhaqaalaha dan maw yahay?
ha dabeecad guurine
doondoona jawaabtoo
waa dalab su'aaleed

inta dulugle socotoo
darro loo xereeyoo
dayac baa hambeeyee
darxumadu idlaysoo
diif iyo harraad qaba
cirkaa noo da'aayiyo
dhulka dihini wuu curan
darartaa la lulayaa
dalaal baa la helayaa
nafta kula dardarmoo
weli degelka yuurura
ma dameerti dhaankii
aragtee dareertaa?
waa dalab su'aaleed

in qabiil dirkeenniyo
dabarkeenna gooyaa
ruuxii u daacadi
Deelleeyda soo galay
geenyadu ka duushoo
adigaa is dooxee
dugta qaranka lagu dhigo

maadaa dakanadaa
dummaddaada saaroo
hadhoow loo dilaayaa?
dubbihii llaah baa
darandoorri madaxiyo
ugu dhici dushaadoo
diimmoonid waayaha

ninka dayr sidkanayiyo
dal-xashiishka caydhnimo
dawacaa dabeenkii
dab la shiday bidhaansada
libaaxana dul keenoo
aarkaa wax dilayuu
xeeshaa u daadshaa
u duleediya reer
duullaanka muu gelin
dubaaqana kumuu hayn
dantu inay u sootiyoo
nabad aan dakana qabin
labadaa is doorsii

doc-ka-yeedhka joogoow
dalkan waxad samaan iyo
dibindaabyo leedahay
daraftii ad raacdaa
ruux duudsiyaayiyo
dammiin aad sugaysiyo
dafiraad la naqayiyo
dib u garasho waa hadhi
deyntaa lagaa gudan

Deelleey shax weeyaan
sir daboolan weeyaan
waa duluc qarsoon oo
duudduub u hadashoo
cilmi daarran weeyaan

waa doqon-ma-garattoo
ma fahmaan dammiinnadu
xamashana ma daayaan
anna dacasha gooyoo
sumaddii ku duugoo
yoolkaa duqeeyee

bal an yare dabbaaloo
docda kale ka eegoo
duqdii waa la dhaliyoo
dambeeddiyo horaaddaba
duhur baan galaashiyo
dambaskii ku mariyee
haddii adan ducaynayn
ma dibaaqtamaynaa?

darmaan weeye maansadu
dakaankaa shan buurtiyo
an xarraanka loo deyn
dufan baa basaastiyo
dibka buulka sayntiyo
dusha loogu maydhaa
dubka heensa dhawriyo
dalsan bay ku dhaqantaa
dacda uma hawootoo
gobanimaa dalxiis u ah
ninka dedibta geeyoow
hadday laba dul leedahay
dubaaxdiyo sanuuntiyo
ama diirka urisoo
doobiga furfuran iyo
dayicii ay jeceshahay
waa dayro geenyadu
qalin-daaray sheekada

42. DEYRAN IYO ABAABILAN

Axmed Garow Cabdulle

Sadar 677

25.2.1980

Axmed Garow wuxuu ku dhashay Hargeysa 1948. Tirinta maansada wuxuu ku bilaabay ardaynimo 1969. Wuxuu ku biiray kooxda fanka ee Booliska (Heegan) 1972, taasoo fursad wacan u siisay inay suugaantiisu ka hirgasho idaacadaha iyo masraxaba.

Guud ahaan, wuxuu ku fikrado dhow yahay safka Gaarriye, silsiladda Deelleydana wuxuu ku leeyahay riddada ugu dheer – 677 sadar. Axmed Garow wuxuu leeyahay qabyaaladdu way dhinacyo badan tahay; haddii dhinacyada qaarkood laga eego waxay u muuqanaysaa arrin dhab ahaan u jirta oo ay dunidu maanta ugu kala baxsan tahay dawlado, gobollo, degmooyin, tuulooyin, beelo iyo qoys-qoys.

Wuxuu qabaa inay dhibaataada qabyaaladdu ka socoto saboolnimada iyo waxsoosarka yar. Deelleydani waa tii ugu horraysey oo dadweynaha aad ugu haaraamaysa bilaabidda iyo dhiirri-gelinta musuqmaasuqa.

Wuxuu leeyahay: “Ninkii dhanka caddaaladda iyo sharciga idiinku baaq oo damca inuu idinku dhaqo, waxaad u raadsataan furayaal musuqmaasuq oo aad kaga weecisaan jidka toosan. Marka idinka ayaan rabin caddaaladda ee idinku is-eersada.” Isla markaasna wuxuu qirayaa inay madaxdu gefi karto. Dabadeedna wuxuu ka sheekaynayaa taariikhdiisii iyo

waxqabadii Kacaanka Oktoobar iyo sida imminka xawligii Kacaanku uu gabaabsi u yahay, musuqa, dhaca maatada, eexda iyo qabyaaladduna dalka ugu baaheen oo kaalintii sinnaanta iyo caddaaladda ay u galeen!

dooc iyo dareen li'i
dig anoo hurdada idhi
xalay wax igu soo duxe
ka dul kacay sariirtii
daaray oo nalkii shiday
daymooday baallaha
derbi khali ah mooyee
arki waayey duul kale
intii aanan dib u noqon
gogoshii ku daqaqamin
haatuf daaqaddaydii
hadal dalam ka soo sii
hayga didine joog yidhi
dabadeedna goortaba
u daruuray dhegihii
Deelleeyda ii sheeg
ragga dumayna ii tiri
qabiil baa la dilayaa
adiguna ku daran yidhi

iga duushay luladii
soo gashaday dirayskii¹³³
soo daabtay gudimmada
anoo cadho dibbiray oo
indhaha dibadda soo dhigay
isdul taagay geedkii
shaxda laga dillaacshee
laga degay hareeraha
daf waxaan u soo idhi
tii oo doobbinaysoo
laama daray ka baxay iyo
dixi iyo gulaan iyo
daaqaysa dhebi oo
madheedhkii ku darartoo
dareemada ka dheregtoo
daanyo iyo saddexo iyo
doogga nooc kasta u baxay

rujinaysa doomaar
haro loo daleeyoo
biyuu daafta joogaan
ku dabbaalanaysoo
daawanaysa ubax oo
sidii aar dinnaahyada
farxad deexanaysoo
in la dilo ha joogtee
rag daryeela loo xulay

Deelleeyda socotaa
weerar iyo difaac tahay
naxdin dib uga joogsaday
lugta yare dambeedshoo
idhi labada daamood
tee baad ku darantaa?
durba inan dhan raacaa
igu noqotay dawdhaaf
dusha saaro lay yidhi
naftu tidhi digtoonoo
ha degdegine daydayo
dagaalkana adoo huba
docda cadawgu kaa xigo
warmahaaga kula duul

qaatay diiraddaydii
dib u dhuuxay maansada
dedan iyo mid daalacan
ka banneeyey daahyada
diriqsaday itaalkay
runta inan u daaddego
doontay oo xabaashii
duqda waagi lagu riday
ka deydeyey raqdeedii
illeen waa dhul dumay oo
biyaa ciidda duugoo
meel daloosha kuma arag

wixii dibadda soo dhigay
raacdada ka daba tegay
amuuqsaday halkay taal

diiwaan la soo baxay
dersiddii xaqiiqada
daali qalinku gacantii
waayeel duqoobiyo
waayo-arag duggaashaday
ku darsaday waxgaradkii
xog-ogaallo dadabsaday
waxan dibad wareegaba
anigoo diyaar u ah
tusaale aan dakano qabin
shaxda degay godkaygii

daymo aragtidaydii
aan idiin dul xaadshee
isku duubni aadmiga
adduunyada dul joogaa
ogoow inuu daciif yahay
waxna aanu dumin karin
waxna aanu deyn karin
qabiilkuna ma dabar go'oo
waayo kala dir weeyaan

haddii aan ku dayo qayb
midi dalalka kala dheer
dabeecado Ilaahi ah
lagu kala dhex deyriyo
kuwo qaarad wada dega
kala durugsan midabbada
kala Diinna caabuda
qaar hawada dakeeyaan
qaarna daafta yaalliin

daryeel qaar walaala ah
badhna yahay dab iyo dhagax
maalintii shir iyo dood
muran foodda lays daro
dawladd waliba madaxdeed
u danaynta shicibkeed
ka difaaca cadawgeed
xaq ka maqan u doonkeed
barwaaqo ugu dirirkeed
iyaduba qabiil dahan
daahan oon la garan karin

midu ummado derisiyo
dawladdaha la jaarka ah
dakanooyin kala qaba
daandaansiga xuduudaha
isu soo dab-gurashada
ama qaylo dirashada
inta diir wadaagtaa
iyaduba qabiil dahan
daahan oon la garan karin

midu dal iyo gobolladi
degmiyo tuulayaasheed
beelaha ku daadsane
maalku ugu dareeraan
hayb aan dulmi lahayn
isla baadi doonkeed
meeshaa darmaa yaal?
ilma Ducaale Guuleed²⁵
abtirsiimo daacad ah
dunta tol iyo xididnimo
xishood kala dambayntiis
dugsashada qaraabada
dakhar iyo xanuun ma leh

digo gubatay qiiq ma leh
dakaniyo colaad ma leh
waana deris ma-kala-rara

aad daliilka aragtide
deeradiyo cawshaa
koox-koox u daaqoon
ku heshiinnin dooxyada
dameeraa fardaha neceb
midba nooci doontaa
daayeerkiyo waraabuhu
isku degel ma joogaan
iyaduba qabiil dahan
daahan oon la garan karin

dalba horukaciisiyo
dadkiisa ilbaxiisiyo
dhaqaalahoo daryeeloo
dhammaan wada dibbiriyo
dar Allay u dhimataa
baansiin³⁷ ku daar iyo
uma baahna dogob saar

midina waa hab duullaan
ha saamayso dunidaba
ama dal iyo gudihi
dibindaabyo uur-xumo
lagu kala dareeraa
iyadaana duumo ah
dulli beerta iyo cudur
in la daayo ku habboon

innagu weynu duugnoo
reero duunyo kala dhaca
lagu dilo halyeeyada
warmahedi deyllaa

waa horaa la daadshee
habkan doqon-ma-garatee
sida sheekh diyaafado
dibi iyo wan loo qalay
rashwaan dacallo dheer iyo
duubka loo cimaamaday
laysu degay khayaamada
ku dabbaqan shuruucdaa
daafkeed la yaaboo
dhabannada dushoodaan
sacabbada ku deynnee
deyran iyo abaabilan

haddaan hoos u daaddego
jiilaal dangiigsaday
roobka oon sannado di'in
durdurrada xareeddoo
engejeen dabayluhu
caws xoola daaqaan
laga deyrshay hawd iyo
waraqa duudadkiisii
dayrtii halkii dhibic
dhulka ugu dambaysaa
beeshu sahan u dirataa
hayaan lagu daruuraa
dardar socodka geeddiga
gaadiid daldala maxas
ciidan duuba xoolaha
dad maaha isku wada mide
kii lahaa degdeg u gaadh
kii dambeeyey ku hungow

daala-dhaca abaareed
daamankaa cantuugada
is dambaaba tuhunkoo
u dacwooda gacantii
fandhaalka u daraysiyo

carrabkii duwaayoo
yidhaa daaya eexada
innana saa daraaddeed
duul saboola baan nee
qalax iyo dirkeedii
mabaynaan dareenneen
aqoontoo damaysiyo
aragtida daciiftaa
isku keen diraysee
haddii dhereg dammaashaad
dilikada cayaareed
duleeddada la tuman laa
la ismaba daneeyeen
jawaan digir ah kii xada
uma dhuun daloolleen
fakhri daaska kuu yaal
waaba laga ducaystaa
deyran iyo abaabilan

imminkana bal Deelleey
dadka ay u curatoow
danyariyo miskiinoow
cabbaar aynu doodnee
duruufaa ku haystee
duqdaad keentay leedahay
waxba dibinta boodh iyo
haygu duugin siigee
dembiyada lagaa galay
dabka kow adaa shida
dabinnada adaa dhiga

masuul hawl dan guudnimo
jago loogu doortaba
maxaa fura duqeeyiyo
saaxiib aanu diidayn
xigtada ugu doontaan?

danta aad ka leediin
degdeg aniga ii fuli
laaluush ugu dabtaan oo
kuu dagatay maantee
inta anad ka daaddegin
ilmaa daar yar uga taag
daallin iyo tuug noqo
waano ugu daqiiqdaan
kii ka diiqadoodana
dayruu innaga yahay
dhiig damqaana kuma jiro
doqon ugu tilmaantaan
gefkaana u difaacdaan
isagoo dil kaa mudan
si aan dakharku ugu dhicin
dambabas iyo xeel iyo
soo dammiino hebeloow
tiriigyo ugu daartaan?
wixii uu dabbagay baad
deddaanood u qarisaan
weji-garad dartii baad
indhaa uga dabooshaan

damac beenlayaaloow
dantiinnaba ma garataan
xafiis daahyo weyn iyo
dhammaantiin dibloomiyo¹³⁵
awood baad u dooddaan
taajirnimo daleel taal
maal daqiiqad lagu helo
dhab baad ugu dadaashaan
misna tacab ma doontaan
hodonnimo dalkiinna ah
berri dib ugu aydaan
siduu dulinka gaajadu
kulligiin u deyn laa

wadajir uma duushaan
kaad doorataan baad
uma deysid hawshee
ku dacaayadaysaan
oo daba aguugtaan
kaasu waa dadkeenniyo
durki kaasu maahee
ehelkeen la duubnoow
dalacaadna la ogoow
inta kale dan haw gelin

derbiyo isku xamashada
qolo-qolo ma daysaan
caddaalaad u dooddaan
qodobbada u daabacan
misna waydin dumisaan
qaylana ma deysaan
jidkaad darammal sidataan
hashaad xalay dambeeddada
dhuxulaha ku damiseen
markay diiddo godolkee
buxin weydo doobiga
xanaaq dibinta ruugaay

duqda wehelo moodaay
dib xisaab isugu noqo
mar uun noqo ul iyo diir
duddo wada walaala ah
way dihintay ciidduye
muruqa isku dara oo
darartaad ka maashaan
dawlis qudha ku wada dhura
hadhuub keliya wada dara
dambiil qudha ku urursada
kii diida haw tudhin
daaweysta mid ahaan
duqdu haydin dhaaftee

Diinta idinku dhaarshee
dabuubtaasi yay lumin

hadba kii dayax ahoow
xiddigaha ku daba tuban
guud ahaan ifka u daar
yaanay kala dayoobine
ha ka daminnin qaarkood
yaanay laxuhu kala didin
daajiyoo garsoornimo
isu soo dabbaal oo
arrin laga diqoodiyo
ka ogoow dugaagnimo

dabuubtaa anaa dhigay
afar kalena ii dihin
iyagana ku soo durug
doonnida mishiinka¹³⁶ leh
ninka daaddaheeyee
haya diiraddeedoow
daawashada hortaadaad
dabaylaha qallibayiyo
duufaan ka eegtaa
laakiin dabada nibiriga
biyaa soo dusaayee
diiqdiiqa buudiga
saani uma dareentide
kuwa dibadda joogaa
khatartaa danniyi kara
adna kaaga digi kara

adoo dawga ka ambaday
doqon kula colloobiyo
nacas digasho kula sugay
nasteex kuu digiigaxa
dirqaa lagu helaa talo
duudkii xil qaadoow
daahiyad kastood tahay

kolley eedi deriskaa
marmar inu darjiidhiyo
wuu ka duulayaa khalad
waxaan Deeqle ka ahayn
ninna taa ma diiddana

waxan uga dan leeyahay
hadday caano dataan
dabadood la qabayaa
daljiroow dhashaadii
dhiigga laga diniinsaday
misna laysku diga rogay
dacuunka lagu riday
adigoow danqanayoo
liidatada daldalayoo
daadgureeyey caydhoo
duluglaha adaa yidhi
daabbaddayda soo kora
is dafiridi been lehe
waa lagugu diirsaday

waxaad nagu dadduucdo
deked aad ku xidhatoo
mid kale uga daldalato
sinnaan lagu dekeeyaba
muddo dhexe wax doorsame
deri yeelay xawligu
dirgan weyney socodkii
halka laga dabreeyiyo
deynabada¹³⁷ korantada
dismis¹³⁸ boolka¹³⁹ lagu furay
cilladdu daahir weeyee
rag baa duhur dharaareed
adhaxdii la daaddegay
deelkoogi¹⁴⁰ fuuqsaday
shiraaqii dillaacsaday
intii kalena dega yidhi

waxa loo duryamayaa
dufankiyo agtiisee
diillimaha dhaqaalaha
sidii naylo doog helay
rag wuxuun duddubiyaa
darka ceelka joogsaday
xoogsatada daciifka ah
dig ka siiyey cunihii
xafiisyaa dukaanno ah
dibbir xoola haystiyo
dillaalkiisa mooyee
danyaraa mamnuuc ka ah
markii deniga lacag lihi
intuu dibadda yara tago
soo dejiyo badeecada
deked lama cashuuree
bolleetada¹⁴¹ dusheedaa
dhawr lagu daliigaa
inta kalena duudduub
irid laga dareershaa
is-afgarad daf weeyaan

wixii dawlad laga gado
marka dalabka la aqbalo
laba-laab ku dariddeed
ku danaysi dhinacyada
qaansheeg ku dediddeed
diillaal iyo dhex jooggii

iyana waxa ka sii daran
wafdi gobol ku soo degay
intuu dabaq bariisiyo
digi keliya lagu shubay
orgi deero loo qalay
xafladdooshe¹⁴² lagu cunay
daabbuliyo⁷⁵ toban neef
biil²⁶ ku soo dalliiciddeed
dhisme iyo dulsaarkii¹⁴³

mashruuc iyo ku dariddiis

taa waxa ka sii daran
degmo raashinkeedoo⁸³
inji¹⁴⁴ lagaga daabbulay
beel doola baa timi
degdeg iyo rogaal-celin
la daf siiyey suuq-madow
lagu diiqo maadata
dheri iyo daboolkii
damiir iyo hungurigii
dawada isbitaalladda¹⁴⁵
bukaan socoto daayoo
kuwa jiifa lama duro
cuntaduna naf dagagarid
maryuhuna kuwii dura
sariiruhuna wada duug
isbiriinku¹⁴⁶ daatoo
iyagaaba cudur degay
dib adiguu dhigo iyo
saaxiibkaa u duub iyo
waxa loogu daw galay
farmashiga¹⁴⁷ dib ugu celin

danyartiyo qaxootiga
dam la sii waxoodii
kii daleel yar oo dhul ah
aad cariish ka dedatide
doono is yidhaahdana
haddaan midigtu duubnayn
obasiibaduu¹⁴⁸ dego
midba maalin laga dumi
dalanbaabbi weligiis

dalbashada elsiiyada¹⁴⁹
ganacsiga u duurxula
bal wakaaladdaa daya

sida dur iyo daabaca
deleb loogu kala helo
dadka suuqa ugu jira
kuwa kalena soo daba
ku dar iyo ka sii durug
baayacadda dirirtaa
doollar⁷⁴ beledka lagu gado
bangi iyo dalleenkii

Laasaska durduurta ah
hadba duqa wakiilka ah
dadkay wada shaqeeyaan
nasiibku uma dooree
ka ceebtiisa dedayoo
hadba doonayaa taga
isna suu u doogsado
koooras¹⁵⁰ dibad u aadkiyo
derejada horuukacu
iyaduna ka sii daran
daaya kii yidhaahdana
dalluun iyo u qodiddii
dibusocod ku sheeggii
meel fog iyo u diriddii
faylalkiisa¹⁵¹ digo iyo
dambas iyo ku shubiddii
isna orod ku dalkii
Kacaankiyo u dudiddii
ka ruqsaysi doonkii

doc kastaba jalleec oo
dallacaad la boobiyo
dabaqadaha soo baxay
buuro dahab umay noqon
dixda dheemman kama helin
waxa laga dacfarayaa
waa maal dadweynoo
lagu xaday dallaallimo

qaar gaadh u duman yahay
boobka lagu dulmeeraa
duqsigii ku joogsada
shaabuug lagaga duushaa
qaar baa lagu dulmaayoo
dirhamkay⁵⁴ macashaan
wax ku kala dabbera oo
baad dib ugu dhiibaan

ninba garab ku daaqii
kaan lahayn daleel iyo
derbi iyo ka taahii
hadba kii la duudsiyey
duco iyo Ilaah bari
dabqaad foox ku rididii
awliyo durraankii
Diin iyo akhriyidii
dalab iyo u samirkii
hadduu daaho sugidii

waxa jira dar kale oon
Daayinkood ka baqin oo
aakhro u meel dayan
carrabkooda dacar iyo
habeenkii sun soo dara
shaadir dam isku siiyoo
daaraha hadhkoodiyo
dalluugga isku loohoo
isku duuga madaxdo
khuraafaad ku daacoo
aanadii la duugaa
habel daba socdaa iyo
dad buu ururiyaa iyo
mu'aamarad wax lagu dabo
ruuxaan digirin gawricin
dabadana ka goyn mulac
dabataag ul gaadhsiin

dibnahana ka odhan hadal
ku diraaya baa kacay
dammiinnimana maahee
dunqulaal afuufuhu
inuu ururka kala diro
dhadhamuu ka deyyayaa

isna waxa ka sii daran
seefta daabka haystaha
kiiyoon hubin dhaqsuu dara
isna waxa ka sii daran
shaadh dawladnimo qaar
isku digiran xidha oo
sheekada ku soo dara
duqaan⁹⁶ xalay la joogoo
cabbaar baannu doodnoo
dalkaan uga warramayoo
meelihii dukhaan jiro
soo deydey buu yidhi
weliba hayga daahine
degdeg iigu soo noqo
dulucdiisu ay tahay
didsi iyo ku baqa gelin
qaar ugu debcaayaa
sidaa kaga dambeeyoo
fulanimo daraaddeed
hadduu go'a ka diirtiyo
hadduu dacaska kala baxo
buju aan dallici karin

wax kaloo iyana daran
qaar durbaanno tuma oo
samaacado la duuloo
hawshii loo dareerana
dhex dabboodhinaayoo
isku deda habaaskoo
weli saarin daar dhegax
istus uun durduriyoo

sidii dacaw dhurwaa wada
damdamta iyo qaylada
iska dhiga nin diricoo
dawankiisu midho dhalin
doorkii abaalmarin
la diyaar-gareeyana
lagu daro xubnaa hore

dubbe weyn mid haystoo
daadinaayey dhididkoo
waxsoosaar ku daaloo
u dayoobey qarankoo
u dibjiirey habeennoo
weligii dib loo dhugan
niyaddiisa daxal iyo
ruujino¹⁵² dullaysoo
ku dumudhay halkiisii
iyana waan la daaweyn

afartaasi doogaha
wixii kiciyey dacartii
dusha keenay dhamacdi
qalax iyo dirkeedii
boqor darayamuus iyo
dhacle iyo dugaagado
saddex-qaydda ugu daray
yidhi daansha-daanshood
daacad iyo tilmaanteed
dawladda iyo u sheegeed
halis iyo ka digiddeed
cudur iyo dabiibkii
belaayiyo ka duruggeed
dabte iyo ma haystiyo
dibjir iyo ku faraxii

aan su'aal yar daba dhigo:
qofku waa duqoobaa
wedna waa ma daayaan
taariikhdu waa isdaba-joog
masuuliyadi waa deyn
dusha kii ku qaadaba
dummaddiisa laga rabo
doonnida shukaantiyo
dakhalku waa is-weydaar
ninba maalin dalandali
rakaabkeedu kama dego
mid ka luma dariiqoo
buuraha derdera oo
dambaabiro xumaystiyo
sharaf mid uga daadtega
waa labada daamood
doc kastiyo nasiibkeed!

ka waqtigu u doortee
maanta dulundulceeyoow
dulinkiyo takfida iyo
qaniinka dillaaciyo
abeesada is-duubtoo
ku digaaftay xanankii
sharcigii degdehebi laa
ma ka daaya baad tidhi?
mise kaaba diimmoon?

hadduu aqal darroorimo
daad waa la moosaa
biyaa soo dillaamaye
dindimaaya gudihii
ma dermadu ha taallee
yuurura dusheedaa?
duqdu ma iska dhaaf baa?
dubaalado ha shidatee
xaska hilinka daatiyo

durrujaaga qodaxdiyo
dalladaha cidhbaha muday
ma ha sii durkeen oo
ku dul dhababaceeyaa?
dawaar baa la marin jirey
hadday maro dillaacdee
ma ha diririqlaysaa?
qofuu roob darbadiyoow
deyso shaadhka kugu qoyey
ma dabecaddeedaa?

waxan ugu dambaysiin
Deelleeydi toosnayd
dirirkii onkoday iyo
daruurii hillaaceen
bulshada isku duubmiyo
daaweysta la lahaa
rag taariikhdu diiddiyo
qaar macnaha duwaayaa
kala booday dacallada
dadweynuhuse kala garay
kii ugu damqaday iyo
ka dibbiro dhacsanayee
tiiqtiqsiga ku dara iyo
kala didiyahoodii
da'da soo koreysaa
duruus dhigashadeeda leh

bal dan kii ku haystee
duqdu hooyadiis tee

dambarkeeda maalaa
waa gar haw danaanshee
ninka ficil ku doodee
doofaarrada la soo shiray
wixii dogobka naatiyo
loogu daahay jahannamo
hambo loo dabooliyo
inuu gorof daniinsaday
iyo inu dammane yahay
dulli aan waxba ogayn
dumarkaa warbixinta leh
iyagaana loo deyn

doolaalahaasoow
shaxda nimu dul keeniyo
dhidarrada ka kacay duhur
jiifkoodii dorraatana
danabkii sanqadhay baa
dawaruhu ka nixiyee
ka dhig baqalki degal faras
dhawrka beri la daaqee
dirkiisii is-moodoo
dulmar waxad tidhaahdaa
shaxdu yay idiin dagan
ka duwane ha dheelina
middii darayga baaddiye
cilmi baa la degayoo
qalimmada ha daarina
Deelleeyna waa dhaxal

43. DEEXASHADA XAQIIQADA

Ciise Muuse Shirwac

Sadar 285

25.2.1980

Shirwac wuxuu ku dhashay goballada waqooyiga waana ragga suugaantoodu ku dhex nooshahay saaxiibbada ee ayan fursad u helin idaacadaha iyo masraxa heer qaran.

Deelleyda wuxuu ku leeyahay riddo uu ku taageersan yahay kuna hal qabsanayo *Gaarriye*. Wuxuu sheeganayaa inay is arkeen nin ka mid ah dablayaashii dhinnaa oo uu Gaarriye ku xusay Deelleydiisa.

Shirwac wuxuu la yaabban yahay qabyaaladdii la yiri waa la aasay oo soo noolaatay. Dabadeedna wuxuu inoo soo jeedinayaa su'aalo badan oo ku saabsan macnaha qabyaaladda iyo ku-dhaqankeeda.

Ugu dambaystii wuxuu haaraamayaa diradiraalaha isku jebinaya dadka soomaalida, isla markaasna wuxuu tilmaamo ka bixinayaa dhibaatooyinka haysta saboolka iyo sinnaan la'aanta ka muuqata bulshada dhexdeeda – siiba dhinaca deeqda waxbarashada iyo horumarka aqoonyahannada.

Shirwac wuxuu tebayaa rag uu filayey inay ka soo qayb galaan Deelleyda oo weli aammusan laakiinse ma magacaabin.

daallin weeye shaydaan
waa nacab dahsoon oo
duufsada addoomada
kuu bidayo daacade
inta aan ducaystaan
Daayinkay ka magansaday
dadse wada Islaam ihi
marka ay war dirayaan
ama dood ay furayaan
dardaarankii Rasuulkii
Daaha Maxamed Nabigii
dariiqii uu mara yidhi
qofka doc uga leexdaa
durriyadiisa maahee

Bismillaahi waa deel
daalka aan la gaadhayn
waa door maqnaa oo
daakiraad metelayoo
diiq baa dhawaaqee
ha digriyaan wadaadadu

dooddu waygu furantee
Gaariyaha daliishee
Deelleeyda curiyee
durdurkeeda maansada
ku bixiyey digniintee

dugsi ma leh qabyaaladi
dadweynaha u sheegoow
digtoorkoow¹³ salaan guud
Rabbigay ha daayee
duqii nabad ma joogaa?

daaf iyo xanuun iyo
cudur idinma daaree
dadaalaan ku dhaatee
shax markii la degayaba
labuun baa dibaaqoo
saddex deeqi maysee
duqdu kii ay raacdaan
durkiyoo halkiisii
dooyaystoon fadhiistee
aniguna god baan degay

roobka soo da'aayiyo
diraac baan ku sugayee
waxaan idin dareensiin
dacwadu i soo faray
dable dhiman nin sheegtaye

wuxuu yidhi nin deggan oo
waxan ahay dulqaadloo
ka dambeeya madaxdoo
amarrada aan diidine
labaddible qof loo xidhay
markay damaqdo gaajadu
haddaan digirta loo geyn
dirgan maayo baahidu
dab hadday ka kulushee

Gaariyoow ma daaloow
dan guud waad tilmaantee
mid gaar baadse dumisee

digtoonooow markaad tidhi
duurka isku qarisee
debcidii la odhan jiray
ma ka weydey dealkii
mise way dambaysaa?
haddaan samir darnaadana
dembi dhaaf ha moogaan

afartaa durbaan tumis
daasadaan garaacoo
digta iyo damtoodana
waxaan ula dan leeyahay
deeradiyo cawshii
dembi aan lahayn oo
kuwii loogu daw galay
dabin ay u qooleen
iyagoo ka diimmoon
dalaq yaanay odhan oo
nacas yaanu dooxine
inay baala-daymaha
daw kale u leexdaan

dabuub kale waxay tahay
daannada¹²⁴ qabiilkiyo
dibudhaca u leeyahay
ama dumista qarannimo
waa la wada daliishee
bal qaamuus ka daya oo
qabyaaladi ma Diin baa?
ma dastuur qarsoon oo
dusha laga yaqaan baa?
ma xanuun da' weyn oo
dul-ku-neefle idilkii
damiirkooda boog iyo
daldalool ku reeboon
dabiib loo helayn baa?
ma dareen la jecelyoo
qof waliba u doonoo
diiftiyo harraadkaba

degdeg kaaga bi'iyaa?
ma wadiiq danaystiyoo
dibbirkuba maraan oo
dibjirkii ku soo dhaca
wedka lagu dalbanayaa?
dadku miyuu u siman yahay?
mise dar an aqoon baa
dunidaba ku nool weli?

waataynu dirir iyo
dagaal kula dhaqaaqnee
in qabiilku dabar go'o
dadweyne isku raacee
lagu duugay iilkee
diiwaankay lahayd iyo
kutubkii la duubee
inta daamur lagu shubay
lagu daaray qarafka
ololkii markuu damay
dambaskii la maydhee
lagu daray badweyntee
dabadeed la raystee
sida ul iyo diirkeed
dadweynuhu midoobeen
danwadaag an noqonnee
dimoqraaddinimo⁶⁶ iyo
daafacii la xoojee
ma roobkii ku da'ay bay
mar labaad dillaacdo
qubuuraha dushoodiyo
ka soo biqishay dooxada?

xaalku weyga dedanyee
iiga roga daboolkoo
maxaa keenay dooddiyo
qabiil loo da' tiriyoo
ololaha dib loo furay?
qofse waxaa la duugaa
marka ruuxu daayee
yaa dalbaday qabiilkii?
markii hore ayaa dilay
dubbihii la soo dhacay?

ma wax sida dugaaggaa
marka daabka lala helo
dhiig uu ka daataa?
mise danab hillaaciyo
malag baa duqeeyoo
Rabbigeen u soo diray?
shalay duullimaadkii
shicibkii dareeriyo
weerarkii dab-gurashada
ma meydkiidaleeshiyo
dhuumaha dul yaalloo
an duqsiga ka qarinnay
ku ekayd danteennuba?

haddii dhagax dixeed iyo
dahab laysu ururshoo
dabaq maara ah lagu shubo
daawashadaba aadmigu
isha miyay ku durayaan?
miyay shiili daymadu?

dulucdeed waxay tahay
duug ma leh qabiil oo
ilaa sebenki Daa'uud⁸⁷
ama doonnidii Nuux⁸⁷
ambiyadi la soo diray
wuu ka wada da' weynyoo
ha la daayo mooyee
jirintaanka dunidiyo
naftu kama dambaysee

haddii aan dillaal iyo
danaystuhu xumaynayn
kolba dalab u yeelayn
dibin-daabyo hoosiyo
durra yeelan maysee
inkastoo digniin iyo
xeer lagu dabbaaliyo
xabsi daayin loo qoro

dar an weli dhadhamin oo
aan leefin dacartiyo
qaar dabin ka boodoo
deeqaha Ilaahay
dafiroo saluugoo
damac uu hoggaanshaa
dadka oo is wada jecel
duul wada walaala ah
dabka isugu dhiboo
marka foodda lays daro
dusa oo is qariyoo
dhibaatadu dan gaar iyo
geelowgu darariyo
dawo ay u leedee

darwiishkii¹⁵³ dhaqaaqee
ka damqaday baroortiyo
ba'ayeyda dumarkiyo
darayada agoontee
kii wax duudsiyaayiyo
qabta daallinkii yidhi
ninka dira-diraaliyo
dibusocod ku sheegoow
daanteed ka socotaa?

hashii dabarka lagu xidahy
duca-qabaa ka furay oo
doog iyo caleen iyo
meel daaqle geeyoo
durba godol ay keentaa
faxxad iyo dammaanshaad
loo dhigay dabbaaldege
ninka gaar u dudayee
in dib loogu celiyoo
loo daayo seetada
keligii dalbanayoow
malaa waad dayowdee
dug dheh oo bal seexoo
waa lagu dammiintee

dibnahaaga ka adkoow!

kan kalee dekastee
damal hoos qaboow iyo
dalladaystay geedkee
dambarkiyo labeentana
hadba koob darsanayee
dibbirada la jiifee
kolba meel dalxiis iyo
daanshood ku aadoow
nin daruurigiisii
weli deydeyaayoo
dhidid uu ka da'ayoo
daqarrada ku yaallaa
dareenkii xanuunkiyo
daalka iyo aramida
haddii uu la diidoo
derbi kulul ku hoos dhaco
ma inaad ku digatoo
qosol daanka waaxdaa?

afartaa dareershee
dabuub kale waxay tahay
danyartii waxay tidhi
inkastoon dadaalnoo
daryeelkooda ubadkaba
u xaraashno dibidiyo
dalaggaan abuurnoo
qalin iyo dawaad iyo
dirays aan u siinnoo
dugsiyaad an gelinnoo
iyaguna duruustiyo
ku daahaan tacliintoo
rafaadaan gu' iyo dayr
marka ay dibloomiyo¹³⁵
digriigooda¹⁴ qaataan
sida dawgu uu yahay
inay deyn baxaan iyo
laga filayo door weyn

sida dayrka¹⁵⁴ Baarliin
dib wax baa u celiyoo
dalcad baanay dhaafine
dayuurado la raaciyo
wiishka¹⁵⁵ lagu dul marayaa
noolku nooma deeqee
dani noo run sheegtee
deexashada xaqiiqadu
deelqaaf miyay tahay?
ma cid bay damqaysaa?

afartaa dareershoo
ido duleedka joogoo
u soo diday xaggaygii
dacawaday arkeen oo
dundumo isku qarisaan
daryaankii ku caydhshee
waxan hadal ku daayoon
ku soo duubay heestaba
farriin ay dabayshiyo

daruuruhu sidaan oo
gabbalkoo dam yidhi baan
nuurkii dayaxa iyo
ku dallacay iftiinkee

derejadi waxay tidhi
doorroonayaashii
dallacaad mutaystee
dalka iyo dadkoodaba
daacad u ahaayee
duhur iyo habeen aan
marna hawl ka daalayn
iyagoo an mawd dilin
aan degel qalaad tegin
ama aan yar digarogan
qaar baa dambeeyoon
weli dawliskaygiyo
ka cabbayn darkaygee
Deelleeydaan suaalee
halka ay ku daaheen
dar Allee cid sheegtiyo
war degdeg ah ma helayaa?

44. DOOGTA HAW DHIMAN!

Cali Cilmi “Afyare” 1

Sadar 231

25.2.1980

Afyare wuxuu ku dhashay Ceeriggaabo, wuxuuna noolaa 1927-1988, wuxuuse ku koray Qardho (Gobolka Bari). Hal-abuurka wuxuu bilaabay 1948. Xilligaasi wuxuu ahaa waqtigii Leegadu (S.Y.L.) ay u halgamaysey xorriyadda. Taasi waxay siisay Cali fursad uu kaga qayb-galo suugaantii gobannimadoonka. Raadiyo Muqdisho wuxuu ku biiray 1956, xilliga Deelleeydana wuxuu ka tirsan yahay abwaannada Waabberi, taasoo siisay fursad wacan oo gabayadiisu ay ku baahaan soomaalida oo dhan ilaa bartamihii lixdameeyadii. Wuxuu caan ku yahay gabayada,

dadka gabayada daneeyaana luuqdiisa iyo murtidiisaba aad bay u jecel yihiin.

Maansada Deelleydawuxuu ku leeyahay labo riddo oo kala daran. Warankiisa hore wuxuu ku tixraacayaa murtidii Gaarriye oo ahayd: “ninka qabyaaladda dhiirri-gelinayoow ma laga yaabaa inaad gubto derinta aad ku jiipto”. Wuxuu Cali ka boodsan yahay sarbeebta iyo isu-duurxulka.

Sidii aynu hore ugu xusnay, Deelleydii meel xun bay maraysaa; waa la kala miirmay; waxaa loo kala socdaa bari iyo bogox, waxaana Cali ka muuqata ficiltan: Wuxuu ku doodayaa inuu halgankii gobannimadoonka iyo difaaca qaranka labadaba kaga gacan roon yahay safka Gaarriye, isla markaasna ay nacfigii dawladdnimada qayb weyn ka qaateen qolyaha cabanayaa.

Maadaama maansada Cali aad loo tixraaci doono, waa in si wacan loo dhuuxo, ilaa haatan waxaa aad loo tixraacayey maansooyinkii Shareeco iyo Singub, Idaajaa iyo Yamyam marka silsiladda laga taagan yahay dhinaca Gaarriye iyo safkiisa. Haddeerna ragga aad hadalladooda loo tixraaci doono waxaa ka mid ah Cali Cilmi Afyare.

Gabay dayshey waayadan
dubaaqa iyo laabtiyo
dannigaba ka jaray oo
sidii awr da’furay oo
dibaddisa maray oo
ka dalaabay geelii
anoo doobbintiisiyo
dembigiisa nacay baan
kuwa dalab u yeeliyo
daldalool arkaayoo
dib u soo xusuustaa

haddeeroon duqoobiyo
anoo dalandal oo yar ah
Deelleeyda maansada
dariiq anay lahayn iyo
dalanbaabbi uma tirin
ma durduriyo weligeey
anigu daacad baan ahay
dabaylaha lalaayiyo

dulalaati ima hodo
nin degdegay dulqaad ma leh
dibnahaygu anafiyo
inan duul wax ugu dhimo
Diintaydu ma oggola

digo sii hulaaqdiyo
intaan dogobyoo weyn shido
dab aan oogay weligeey
deriskaygu kuma guban!
durdur laga cabbaayiyo
dugsi lagu gam’aayiyo
door weeye nabadduye
war hooy diradiraaliyo
yay doqontu dhaawicin!

maahmaah da’weyn iyo
dooddii raggii hore

nin duqaa wuxuu yiri:
berde yaan la dooxine
inta aad duuddubisaan
duudduub ha loo liqo
hadday durugto xaajadu
mar baa daqarro weyn iyo
deebaaq kharaar iyo
dacar laga maggawshaa
war yaan laysu duurxulin
yaan hadalka duumiyo
daacuun-calooliyo
durey laysu hoos gelin
dookhiisu yuu dhiman
dabbaal-baradka liitiyo
darka haatan baaluqay
degmada yaanay kala dilin

afartaa dig siiyaye
deyrabiga maw rogay?
dal-la-helay¹⁵⁶ la saantiyo
dun xariir ah iyo shaal
daryamuusi maw xiray?
sidii malabki doocaan¹⁵⁷
dad ninkii dhadhamiyaa
daribtiisa maw bogay?
onkodkuba dawaaraha
wuxuu dininigleeyaba
dulucdiisu waa meel
anna deexashiyo reen
murtida maan u soo dego

mar haddii dubbiyo waran
duunkayga lala dhacay
yaa dabarka igu xiray?

Deelleeyda maansada
docda aan ku leeyahay
daafaceeda maan galo
aarkii la doontee
daandaansi iyo maag
inta dabada lagu dhegay

dabadeed la eedee
laga diday sidiisii
dinnaahyayntu waa ani

doofaarka ficil li'i
dabaq naar ah waatii
'dalaq' loogu siiyaye
ma anaan digiigaxan?
dirirtii miyaan gabay?
dibnahayga yaa tolay?
ma dulqaadka badan baa
debecsane la ii filay?

abwaannadii dalkeeñnee
doonistii xornimadiyo
halgankay ku daaleen
billad dahab la siiyoo
diiwaanka lagu qoray
ninka yiri digtoonooow
iyo kii ku daba galay
dabcigoodu roganaa!
faalladu dellaganaa!

hadduu daacadnimo wado
jaamici run loo diray
deelqaaf ma tiriyaa?
demiileba hadduu yahay
dirqi weeye magacuye
duruustiyo cilmiga iyo
kutubtaba ma daalacan
aabbihii nin diidiyo
sow uma ekaan dibi?

ceesaanti darartee
doobkaha hal loo culay
tiri yaygu dawdaba
dooddiisu noqotaye
dayax baa ilays gabay
wax daboolay laxihii
laga doortay nuurkii

yay dunidu kaa maqal!

afartaa dig siiyaye
dayrabiga maw rogay?
dal-la-helay la saantiyo
dun xariir ah iyo shaal
daryamuusi maw xiray?
sidii malabki Doocean
dad ninkii dhadhamiyaa
daribtiisa maw bogay?
onkodkuba dawaaraha
wuxuu dininiglieeyaba
dulucdiisu waa meel
anna deexashiyo reen
murtida maan u soo dego

weligaba duugduug
dusha ubax ka saarsaar
dakhar waa halkiisii
doogta iyo maalaha
duudduub ninkii yiri
dillaacdaye muxuu qarin?
hadallada la dalab rogay
yaa lagu dagaayaa?
yaa dabo-ka-naax iyo
dabatada ad sheegtiyo
kaa xiga digsigaa kari?
dildil adiga kugu taal
dusha hayga saarine
jaallow igala durug!
anoo deegta kugu sida
diifta iyo gaajada
kaa dhawraydacaskii
duluglaha silcaayiyo
daaddihiya maatada
waa lay darraan jiray
waadigan ku doodaye
dusha sare nin fuuliyo
duubka cad inoo daa
halkiyo duudki Nebigii
intay dunidu soo tiil

duco-qabe la jecel yahay
u daryeela beeshiyo
doorroone waa jirey

derejada Ilaah baa
ninkuu doono siiyee
Deeqsiga ha faro-gelin
dadweynuhu ninku rabo
isagaa dalliciyee
dun haddaanay kugu xiran
dagona lagugu aamminin
miyaan anigu kugu diray?

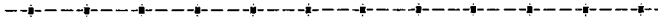
dafiraadi khayr ma leh
Muslin daacad kama tago
idinkoon durbaan tumin
dib u baara qaybtiyo
inta goor lagu daray?
gobannimo dul iyo hoos
dulbaaxdeeda yaa cunay?
yaa dubayo iyo solay
dacallada ka buuxsaday?
yaa sidigti doolaab
diihaalku kaga ba'ay?

mar haddii dux iyo jiir
ka durduuro lagu yiri
oo aan dagaalkiyo
duullaanka kaa xigo
oo aan dubaaqiyo
daqarrada ku dheerahay
oo aan dantaadii
ugu daalay kaakiga
war miyaan ku digo gubay
mise diiriyaan ahay?
caku diraddiraaaliyo
doqon kugu ximowdiyo
dumar kugu masayraa
dudmo kaama daayaan
saddexdaba dunuunuca
Rabbi baa ku daabacay!

afartaa dig siiyaye
 dayrabiga maw rogay?
 dal-la-helay la saantiyo
 dun xariir ah iyo shaal
 daryamuusi maw xiray?
 sidii malabki Doocaan
 dad ninkii dhadhamiyaa
 daribtiisa maw bogay?
 onkodkuba dawaaraha
 wuxuu dininigeeyaba
 dulucdiisu waa meel
 dirirkii gu'sooriyo
 weli doogsin bay dhiman
 dujiskiina wuxuu yahay
 qabiilkii la duugaye
 shalay dooxa lagu riday
 ninka soo dumaayee
 intuu dibadda soo dhigay
 ka soo diiray qaydkii
 gabayadan ku soo daray
 wuxuu daarran yahay ogi
 warka duulay oogada
 nin dilkayga jecel iyo
 dibusocodku sheegeen

hadduu damacu kugu galay
 doonayoo la soo waa
 dubaaqaaga haw ridan!

duddadu waysku xiran tahay
 derbigu waa sidiisii
 diricu waa digtoon yahay
 dalandoolka geeddiga
 danwadaagtu waa socon
 deegaanna way tegi
 aniguna direyskiyo¹³³
 dabaggaabka waan sidi
 isu didiyey deeradi
 iyo dibad-wareegtii
 ma oggoli dullaal iyo
 soo doox walaalkaa
 daldalool hadduu jiro
 deyr adag la soo mari
 inkastood dannaanido
 dumi maayo calankuye
 dacartaad walaaqdiyo
 adigu doogta haw dhiman



45. KAA QAAD DADWEYNUHU

Saado Cali Warsame 1

Sadar 202

28.2.1980

Saado waxay ku dhalatay Degmada Buuhoodle 1956. Waxay ka tirsan tahay xilliga Deelleyda kooxda Fanka ee Waabberi taasoo fursad wacan u siisay in fankeedu uu ka hanaqaado bulshada dhexdeeda. Maadaama ay leedahay joog iyo jinniba, quruxdeedu waxay u suurto gelisay inay caan ku noqoto jilidda kaalinta gabar-horaadda riwaayadaha.

Sida laga garan karo meeriska ugu horreeya Deelleyda, Saado awel laguma aqoon jirin curinta iyo hal-abuurka maansada, taasina waxay sabab u noqotay in lagu tuhmo in heesaha loo soo dhiibay, dabadeedna lagu xiro tuhumo abaabul, sida annu meel dambe kufaahfaahin doonno.

Saado waa gabadha keliya oo tarraxda abwaannada ka qayb-galay Deelleyda (inta la wada og yahay) oo tiradoodu gaadhay 49 qof, iyo qofka keliya oo lagu xiray arrinta Deelleyda.

Deelleyda waxay ku leedahay labo riddo oo aad u kulkulul. Riddada hore waxay ku taageersan tahay safka Gaarriye. Ta dambena halkaas ayay ka sii miisi doontaa, laakiinse aynu milicsanno riddada hore.

Saado marka horeba waxay si buuxda u sheeganaysaa inay metelayso kaalinta dumarka oo bannaan. Waxay u yeeraysaa Xaawaleyda oo dhan iyadoo tusaysa rag ay leedahay: “intay qayileen bay xigmaddoodii noqotay difaaca qabyaaladda”. Iyadoo cuskanaysa maahmaahdii ahayd: “hebel markii geel loo heesuu gorayo u heesaa?” waxay Saado leedahay, “Deelleyda waxa igu kallifay nimankaas deyoobay oo Koonfur u tukaday.” Waxayna ku ballan-qaadday inay ragga wixii daacad ah u furto dugsii ay ka bartaan casharro toosan oo ay mugdiga kaga baxaan!

Saado, iyadoo adeegsanaysa sarbeeb macaan waxay u yeeraysaa afartii ugu dambeeyey silsiladda Deelleyda oo aysan magcaabin – lamana garan karo, waayo silsiladdu si butaaco ah ayay iskummar uga soo burqanaysey abwaannada dalka oo idil. Hase yeeshee haddii loo fiirsado tilmaamaha ay ka bixisay qaarkood, waa la malayn karaa. Kolkii la weydiiyeyna waxayku sheegtay: Shareeco, Afyare, Siyaad Daa’uud iyo Yamyam. Gaar ahaanna waxay ula fur-baxday Shareeco oo ay ku tuhmaysa in maansada loo soo tiriyo!

Cali Cilmi Afyare waxay Saado u sheegtay inuu dadweynuhu ka qaaday derejadii iyo xushmaddii – sida ay Saado sheegtay – hase yeeshee dad badan baa tuducyadaas u qaatay inay sheegaysey Madaxweynaha!

Waxay kaloo Saado muujinaysaa sida ay uga xun tahay kornaylkii (Gaashaanle-dhexe Siyaad Daa’uud) xilkiisu uu ahaa difaaca iyo midnimada, iyo Fidhin oo ammaanta ku mutaystay dagaalkii gobannimadoonka Soomaali Galbeed (1977-78) oo maanta maansada ku taageeraya fikrado u hiilinaya qabyaaladda (fiiri Deelley 47).

Saado waxay xirmayd lix bilood iyadoo uur leh, gabadhii aydhashay kolkii la soo daayayna waxaa loo bixiyey Xorriyo. Sababta ugu weyn oo loo xiray waxay ahayd in lagu tuhmay inay Hadraawi iyo Gaarriye u soo dhiiheen maansada ee aanay iyadu tirin. Tuhunkanna waxaa sabab u ahaa iyadoo aan Saado awel lagu aqoon jirin hal-abuurnimada. Waxaa loo quuri waayey maansadeeda quruxda badan, iyaduna waxay xarigga u qaadatay in dumarka lagu bajinayey si aysan ugu soo dhiirran doodaha laboodka oo ku saabsan dhalliilaha maamulka dawladda! Markii la xusuusiyey inuu Kacaanku wax weyn ka qabtay sinnaanta laboodka iyo dhedigga – ama ragga iyo dumarka – waxay tiri: “Raggu wixii ay

midigta ku siiyeen dumarka ayay bidixda kaga qaadayaan. Tallaabadii Kacaanka oo sinnaanta waa la goganayaa!”. Waxay hibanaysaa sababta loo xiray gabadhii keliya oo ka qayb-gashay silsiladda Deelleyda!

weli gabay iskuma deyin
dulucana umaan xidhan
dannigana kumaan hayn
waxse maanta igu diray
duqowdaa habawdee
docda ay qibladu tahay
duudkii u jeedshee
masallaha durba u dhigay
meel an Diintu yeelayn
iyo Koonfur dabadeed

an ka digo rogtee qabo
daw daranafkaagaad
ka dabbaalataayoo
didibsiyo xishood baad
damiirkaaga siisaa
diq hadduu ku geliyee
illayn dabar laguma xidho
dibnihii an kugu ool
digta nabarka ii daran
i dishaye ha ii celin
inta uu danqado hadal
illayn kulama doodoo
i daa kuma yidhaahdee
ninkiisaa ka jira deri
iyo daan ka gogashada

waxan uga dan leeyahay
doorroonayaashii
diirdiirranaantiyo
diricnimada muujoow
darka hadalka geel baa
la durduurinaayee

yay darjiidhin gorayadu
dacwad noogu sheegtee
doc an loo fadhiyin iyo
dullinimo ka dhaaf iyo
dalabtaan joogga ka arkiyo
is daryayntu waa maxay?

an ka diga rogtee qabo
dago Xaawaleeyeeey
kaalayoo bal daawada
nafta aad u dadaysaan
raggan deelka tiriyeey
intay daar huluusheen
miirooga¹⁵⁸ diirteen
maskaxdoodi daasheen
dux iyo miidda soo qubay
aqoontii dul iyo hoos
cilmigii ku duugnaa
intay dibadda keeneen
isku duubni garashada
wada maray dariiqee
diiwaan ma baadhine
dirri intay ka eegteen
midba dactal u jeestee
garan waayey dawgii
an ka qaado diirkee
daafacaaya qola-qolo

an ka diga rogtee qabo
daa’imo carruuraba
ka dib daaddah socod baro
waxa loo daliishaa
maahmaaho dooroo

uu dalkoodu leeyahay
da'markii la gaadhana
kaan daaqsin dheer garan
dugsigeeda Soomaal
dun xariir ah weeyoo
iyagoon ku diganayn
dushiisay u mariyaan
ee bal aan ku soo dego
derintay ku jiifaaan
afartii dambeeyoow
idinkaygu soo daray
Deelleeydan maantee
dixda weyn e Herereed¹⁶⁰
ay dumbuluq¹⁶¹ is eegaan
buundada dusheeda ah
intuu toosay duhurkii
dadkoo maalin soo baxay
bahalkii durduriyee
iska tuuray dalawgii
yaad la derejo joogtaan!

adhiyohow duryamayaa
doodaha abwaannadu
docda ay u jeedaan
durba saad u fahamtaan
anoo qaybta dumarka ah
an idiin dayaanshee
dugsi baannu idin geyn
dersi baannu idin siin
danta ay ka leeyiin
dariiqaanu idin bari
duur jibaaxiddiiniyo
dalambaabbi socodkiyo
daalaa-dhaca weyn
bal inaad ka durugtaan
casharkaa dabiibka ah
miiraalaha da'ay
dawo inad ka dhigataan
iyo inay dinnaahadu
tahay daacaddiinmood
joogtaan daleel madhan
dib ha laga ogaadee

shirka dumarka kaalaya

durba waa kuwaa yimi
waysa soo diyaarsheen
iyagoo dirays xidhan
kuwii daw habbaaboow
aan idiin dadaalee
docdan bal isa soo tuba
derbiga boodhka¹⁶² ii sudha
ii doon dabaashii¹⁶³
kan digtoorka¹³ sheegtoow
da'diyo caynkan kala saar
duu daa dii doo dee
lagaa dooni maayee
da'da cayn miyaad tidhi?
caynkuna ma daad baa?
daalaco hortaadoo
waxad tahay dammiin moog
runtii daafta uu yaal

waxse kaa ka sii daran
kuwa kaa dambeeyee
dirindiirta booddiyo
qudhun kuu dareershee
ku durduurshay beentee
is dacaayadeeyoow
mindidii ku dili layd
kuu dhiibay daabkee
gaashaan-digriiliyo¹⁴
ma-abwaan-digtooroow¹⁶⁴
kii tiriyeey deel-dila
kaa da'a weyn aqoontuye
dib u jeeso oo noqo!

duqii¹⁶⁵ idiinku weynaa
doonnida ninkii wadey
kii darawalka⁹⁰ ahaa

mee daajihinnii
dood yar aan suaalee?
dabka anigu aan shido
deriskayga kuma gubo
doofaarkaficillaa
naarta loogu dubayaa
dushaan anigu kugu siday
iyo hadalki daahnaa
kugu dhaarshay Diintee
ma adaa dareen qoray
labadiiis-diidee?
dibnahaaga eersoo
durka delebka daabaca
duubkii ad xidhatiyo
derejadi ku saarnayd
kaa qaad dadweynuhu
ee dabagal oo raac
kii aan horaw diray

waxa iiga sii daran
dalka cadawga weerara
kaan lahaa ha daafaco
ugu diray dhufaysyada
isku duubni wadajir ah
een dardaaran ugu idhi
danta guud hubka u qaad
ka dar dibi dhal weeyee
dugsi iyo gabbood iyo
wax daryeel ha joojee
saw kan dayrta dhaladkii
dib-ka-naaxyada ahaa
ku dacaarsanaayee
soo daf yidhi kornaylkii¹⁶⁶
dunuub iyo ninkeedee
daayee aan ka diga rogo

berigii dagaalkii
gabaygaagu daaraha
waatuu daleeyee
uunkuna daruurtiyo
dayaxa uu ku saaree
ahe maxaa dib kuu dhigay?
dorraad kii halkuu maray
sowdigan ka daba galay
godka ama deg ama durug
dushiisaad ku ciirtaye

malaa wayla durugtee
waxan doodda uga baxay
kay didisayoow maqal
demmanoow hurdada jiiif
geesiyoow dantaa bogo
doqonoow ha sheekayn
diidayowna yeelkaa
deyran beladu oo dilan
dulin bayna soo galay
duqdii adhaxda weyneyd
dalka intayan saamayn
an ku duullo ee kaca
ninka ay damqaysee
meeli ay dalooshoow
waannu kaa digtoon nahay
siduu Daayinkeen yidhi
kugu soo degee qabo
'Alamtara' di derkiyo
aayadihi diintiyo
shimbiraa ku dilayee
ha derderine naga joog!

46. DEELLEEY MARKHAATI LEH

Muuse Cali “Faruur”

Sadar 338

28.2.1980

Faruur wuxuu ku dhashay Gobollada Waqooyiga (1940) wuxuuna xilliga Deelleyda ka tirsan yahay abwaannada Waabberi, taasoo fursad wacan u siisay in suugaantiisu ka tiswaaddo idaacadaha. Gaar ahaanna, wuxuu caan ku yahay gabayga.

Deelleyda wuxuu ku leeyahay riddo kulul. Wuxuu leeyahay ninkii yiraahda: “qabyaaladda maanta Soomaaliya taalla ma arko waa nin indhaha kas isugu qabsanaya, miyaase laga rumaysanayaa?”

Dhibaatooyinka dalka wuxuu u aanaynayaa habka xulashada masuuliinta isagoo leh: “haddii takhtarradii dadka daweyn lahaa mid loo xilsaaray inuu ina maaweeliyo, midna loo dirayxoolaha iyo ugaadha, sarkaalkii ammaanduulkana maamulka Wasaaradda Caafimaadka loo xilsaaray, maxaad filanaysaan inay inoo hagaagaan?”.

Su’aalahaas iyo kuwo kale oo badan oo ku saabsan gaajada iyo cudurka, baddaaladda iyo garsoorka, aqoonta iyo wax-soosaarka ayuu u jeedinayaa madaxda dalka, indheergaradka iyo dadweynaha intaba. Gaar ahaanna wuxuu hibanayaa tuducyadii Singub (eeg Deelleey No. 13) oo ku saabsanaa dalaaqidda dawladda. Wuxuu kaloo ku doodayaa in lagu wada jiro doonni duufaan ku kacay oo naakhuudihii arrinta maarayn lahaa lagaga yimid dekeddii! “Way degaysaaye ha la adkaysto,” ayuu leeyahay.

Faruur waxay la tahay inaan daacad laga wada ahayn la-dagaallanka qabyaaladda, sidaas darteedna ilaa meel looga soo wada jeesto aan lagu guuleysan doonin dabar-goynteeda.

Dhinaca qaabka dhismaha dawladda wuxuu u arkaa in wakaaladihii iyo degmooyinkii ay aad u bateen, hase yeeshee waxtarkoodu uu liito, wuxuuna leeyahay, “mar haddii ayan bulshada wax tarin, ujeeddada dhismahoodu noqon mayso mid loogu danaynayo adeegga dadweynaha ee waxaynoqonaysaa abuuris jagooyin iyo derejooyin loogu danaynayo dad la doonayo inay ku dul noolaadaan bulshada.”

gudcur dam ah habeen dumay
dunidoon iftiin jirin
ninka dibad u soo baxay
ma dareemin madawgii
dad ma wuxu rumaystaa?
doogta iyo mililkiyo
adoon duugin godolkii
dakhar guudki kii dhayey
ma daweeey nabarkii?

waxan uga dan leeyahay
kuwa doodda keenee
Deelleeyda furayoow
dal ninkii wax tarayaa
ma daboolo hadalkee
dib maxawgu noqoteen?
haddaad deydeyysaan
dulligiyo xumaantiyo
ninka dhigay duruuftani
maad dararta laydhiyo
faraskii darwiishkiyo
idinkoo dalxiisba ah
mar u yare dawaaftaan
dul ahaanna sheekada
dawladdenna eegtaan
bal inaan dugaagnoon
dunidaba ka baydhoon

duuddii ku soconniyo
inan nahay dad xor ah oo
dawladda Eebbe siiyoo
higsanaaya deegaan
deeto isu geysaan

taliyihi¹⁶⁷ dagaalkoo
dirirtuun la baray oo
daaddihin yiqiin baa
takhtarkii¹⁶⁸ dulsaarane
waryaadhaay bal daawada
sida loo dagaagilay
dawo kuuma qori karo
qofna sooma duri karo
dalab uma samayn karo
wax qof lagu dabiibana
duruustiiba kuma dhigan
dable iyo sarkaal iyo
dabbaabado ma yaalliin
isna waa la daayacay
inuu duunyo booboo
dembi galo ha joogtee
dal hadduu wax tari laa
ka halloow dariiqoo
halkaasay ku dumug tidhi

digtoorkii¹⁶⁹ qalliinkana
daabaca wargeyskiyo
filin daawadkii iyo
kaban diririgleeyiyo
durbaan baan u dhiibnoo
daf baan noo tun leenahay

kii¹⁷⁰ kalena daaqiyo
deeradiyo cawshiyo
dugaaggaa la raacshoo
dibaddaba u saarnee
waa maxay dadnimadeen?
maxaad uga durkaysaan?

afartaasi waa danab
an u diray abwaannada
runta dactal maraayee
waxan doodda kaga baxay
doqoniimo waa shile
doonnaan la soconnaa
duufaan ku kacay oo
intuu dakhalki kala jabay
deebaanki kala go'ay
hadba dactal dhigaysoo
innagoon duwi aqoon
dabayluhu xukumayaan
oon darawalkii¹⁷⁰ iyo
raggii dawga marin jirey
dekeddii ku reebnoo
waxay dulundulcaysaba
way innala degaysaa
ninna yuu digiigixan
hawshana dib ugu noqon
damqashaduna waa ceeb
ha degdegine yare suga

afartaaba Deelleey
nimankii dan guud wadey
waa deeq tilmaantuye
dabar geli ka dalandalo
afar kale dammiinnada
daljirrada abwaannada
dembiilaha ka dhigayooow
sidi ay dalkeenniyo
dawladdaba ka leeyiin
daafaca u xaytiyo
duqa iyo digtoorkiyo¹³
dayr-dhaladka naaxiyo
kay dahabaddu jaqay
dihin tahay irmaantee
da'qudhuun ku tarmarshiyo
diradiraha buuqani
dabka sii shidaayee
dabinnadana aastiyo
ninka¹⁷¹ dawladamadii
hadday dumar ahaan layd
dalqad ugu dhaqsanayee
u dudaaya weligiis
dadka maa la laayoow
suaashaydan daabacan
deggan ee xalaasha ah
waa mid uu dadweynuhu
daw idiinku yeeshee
inta aad ka dooddaan
ka dabbasha waatane

gaajada dagaag dila
dubatada xanuunka leh
Diinteenu nagu tidhi
ninka qaba darxumadaas
faqba waa ka dedanyoo
ku dareemi maayee

ha durkine iska agjoog
waxa doorin kari laa
qolyahay damqaysee
haddii loo durbaan tumo
ama loo dabbaaldego
inan daaca-goodliyo
dibbirada la jiiifnoo
dahab iyo la helay daran
dalka may ka haajiri?
weligeed ma dabar go'i?
dabar geli ka dalandalo
daba soco suaashii

dalka soo koraayiyo
degmadii sabool ihi
daf hadduu yidhaah cudur
duniday u baaqdaa
daacuun wax xaaqiyo
dabar-gooye furuqii
haddii aad dabooshaan
dawadana mamnuucdaan
dalka inaanay soo gelin
ummaddii dan guud iyo
ma heleen daryeel wacan?
mise waaba dayrada
ka faquuqan dunidee
derbi lagu hor-joogaa?
dabar geli ka dalandalo
daba soco su'aashii

waxyaabaa dadweynuhu
degdegga ugu qayshaan
ay sida daruuriga
maru wada dareemaan
door waxa ka gala weyn

degellada garsoorkiyo
daacada xukaantiyo
duulka loo xilsaariyo
dembiyada khuseeyee
haddii laysla dugum yahay
maxakamo dan gaar tahay
daaddihiyayaashuna
iyagoo digtoorro ah
dusha amar ka qaataan
diiwaanka xeerkuna
daba galo siyaasada
ummaddii ma daad iyo
duufaan ha qaadaa?
mise waa duruusaan
ka horrayno dunidoo
la baraayo doorkani?
dabar geli ka dalandalo
daba soco su'aashii

in la duugo mooyee
dawo ma leh qabyaaladi
dugsi weeye shaydaan
waa tii dad wada jira
marka uu dabkeed huro
duudsida awooddee
lagu kala dareeraa
waxna ay dir go'i layd
innagoo si daacad ah
mar la wada dubbeeyaa
dirir culus ku qaadnaa
bal hadday wax door iyo
dallacaadba noqotoo
lagu qaato derejoo
dar intay ku noolyiin
dadka kaga sarreeyaan

hadba kii daryeelaa
degdeg uun u taajiro
weligeed ma dabar go'i?
mise way ka daaddegi
ninka daawanaayee
daartuu ku jiri jirey
kaga baxay durbaankii?
dabar geli ka dalandalo
daba soco suaashii

afartaasi waa deris
waa duul walaala ah
isku duuban weligood
waxa dhalay duqii baas
jahligaa dabbaalka ah
dib u dhigay ninkiisii
duniduba ka yaacdee
lagu qaaday dirirtee
dayuxu u iftiimee
ninka taas dan uga baxay
dugsi sare kan gaadhiyo
ka diidaaya jaamacad
door biday Islaam iyo
daacad iska yeelyeel
dawankii baxaayiyo
damdamtii ku toosee
kala garannin daymada
degelkaan ka guurniyo
xagga digaroggeen yahay
daaddihi la yidhi beel
deegaan ma furayaa?
mar haddii digtoorrada
“da” midaan qorayn iyo
dibjirkii xukumayaan
jahligii ma doorteen?
dab ma sudhay tacliintii?
mise waa dadaal iyo

cilmi aan daryeelnoo
higsanaaya dunidii?
dabar geli ka dalandalo
daba soco suaashii

dhaqankeennu waa door
duniduba taqaan oo
sida dahab la raadshaa
xaggee buu toloow degey?
waxa baday darxumadaa
dooddii abwaankiyo
xaq markii la diidee
afka laga daboollee
dibnihii la raacee
isla wada dayawnee
runtu dacarta noqotee
dad uu kiciyey gabaygii
danta iyo tilmaan wadey
dibusocod ku sheegnee
daandaanki boodoo
darroorimo shubaayiyo
damdamlaha ammaannee
deelqaafka kii wadey
daa laga cabsodee

bal in layna doorsaday
sida dumar buraanburay
heesteennan¹⁷² dalabta leh
dabadiyo hortaba go'an
ee sida digriga Nebi
shir markii la soo dumo
lagu kala dareeree
ducada u mudnaatee
duminaysa suugaan
dib miyaad u eegteen?
mee diric ka boodoo

dhaqanka u damqanayoo
daafaca murtida oo
dawacada ka gooyaa?

mee daw cad sheegihi
ma-dibbade abwaankiyo
daljirkaan baqaynine
isagoo dareen qaba
dembiyada caddayn jirey?
yaa dilay xagguu degay
ma dalkuu ka haajiray?
dib miyaad u aragteen?

mayee waa la dayrshoo
sidii ay u diiqmeen
badhna dakharro gaadheen
ilaa doorka maanta ah
ismabay dareensiin
duulyohow cabsanayaa
didayee asqaysani
dadka idin eryanayaa
intuu daafad leeyahay
dib bal maad u eegtaan
dabar geli ka dalandalo
daba soco suaashii

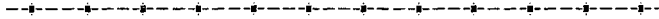
durdurkani wakaaliyo
shirkadahan dalluumee
derderaaya madaxii
mar haddaanay door wacan
danta guud ka dheelayn
dadku waxay u haystaan
daas uu nin leeyiyo
dukaan uu samaystoo
hebel loo daneeyee

taa waxa daliil u ah
deegaanka soo qabo
dalna Xamar ka soo qaad
intii aan la kala didin
iyagoo degmo ah baa
nin kastaaba doorkiyo
isagoon wax deydeyin
daldalaayey soortiyo
dadaalkiisa nololeed
halkuu doorba gaadhee

bal degmooyinkani eeg
dedibka iyo buurtiyo
daaqiiba dhaafee
ee madax daraasini¹⁷³
isku dacalla joogaan
inta daarta guudkiyo
ay cawska darafkaa
isa soo darbinayaan
una kala dambeeyaan
mar haddaanay deyr iyo
daah bira ka noqonayn
daldaloolladii jirey
ummad uma danaynine
waa derejasiin iyo
dibbutaatiyaashaan¹²
darka sacabka¹⁷⁴ geynnee
doorashada ku sheegnee
ma midaan dareen iyo
dar Ilaah ku keennoo
danta hoos u eegnaa?

nagamana dahsoonee
dadku waxay ogsoonyiin
inay tahay durruuftani
dalka maanta taallaa
mid la sii diyaarshoo
danyar lagaga xoogsado
damqashadu waxay tahay
inta aan delleganahay

dirgan waayey socodkii		dibusocod ku qorayaan
dibnahaygu xidhan yiin		anna deelka gabaygiyo
inta beeni door tahay		deyn maayo weligay
runtu dacar qadhaadh tahay		dagaalkii xaqa ahaa
inta daallimiintii		Deelleey markaati leh
daljirkiyo waddanigii		



47. DANNI IYO OGAAL

Maxamuud Maxamed Fidhin

Sadar 244

28.2.1980

Fidhin wuxuu ku dhashay Qabridaharre (Soomaali Galbeed) 1947; hal-abuurka suugaantana wuxuu ku bilaabay 14 jir. Gabayadiisii ugu horreeyey waxay idaacadda ka baxeen 1969-72, kaddibna wuxuu ku biiray Heegan (kooxda fanka ee Ciidanka Booliska) Oktoobar 1972, taasoo siisay fursad wacan oo ay suugaantiisa iyo fankiisuba kaga hirgalaan idaacadaha iyo masraxa labadaba.

Deelleyda wuxuu ku leeyahay riddo ba'an oo ay sarbebo iyo su'aalaba ka buuxaan. Wuxuu silsiladda soo galay xilli la kala miirmay oo labo kooxood loo kala jabay, dhaxsotadiina ay qiime-beeshay.

Kolkii uu arkay sidii laysugu duurxulay waxay arrintu ula ekaatay murtidii ahayd: "laba biyo hoostood iska harraatiday, iyagaa iska kaa og". Dabadeedna wuxuu waaninayaa safka Gaarriye isagoo leh, 'is-qaboojiya', isla markaasna ku doodaya in qaabka ay isu raacsan yihiin iyo habka ay qabyaaladda u dhaleecaynayaan labadaba laga dhex-arkayo ficilo qabyaaladeed, taasoo ka soo horjeedda ujeeddadii loo bilaabay oo loogu talo-galay suugaanta Deelleyda.

Sidaas darteed, waxaa la oran karaa Deelleyda Fidhin waxay laba-gar daaqdaba waxay u caano-shubatay dhinaca safka Shareeco.

maansadan dad badan galay
abwaannadu dul iyo dactal
ka degeen inta u daran
diiwaanka lagu qoray
la daabacay dhammaanteed
dawlada horteediyo
duqu⁹⁶ inuu dhegeystiyo
duubid loogu tala-galay
daandaansi kuma jiro
dadabsiga wax kuma lihi

ha yeeshee dareenkay
dadaal iyo aqoontay
diidmiyo qadderintay
deyn iyo ka hadalkay
danni iyo ogaalkay
dayashiyo tixraacay
dagaal iyo heshiintay
digniin iyo suaashay
deeq iyo waxqabadkay
dembi iyo xasaradday
dood iyo waxgaradkay
damal iyo ogaalkay
diiwaan samayntay
daabac iyo qoraalkay
dambas iyo dab hurintay
n damin iyo bakhtiintay
diradiriyo kicintay
dejin iyo heshiintay
dammaniyo doc-jiifkay
dood iyo odhaahday
dad u feejignaantay
degganiyo dulqaadkay
dakanayo xusuustay
mar i dage ka-duruggay

hadallada dabooka leh
waxan uga dan leeyahay
Deelleeyda maansada
abwaannadu dabeebteen
ninna iima soo dirin
ha yeeshee docdaan rabo
haddii aan shaxduu dego
deelqaaf ma joojee
ninna aniga igu dayo
dirqi iima odhan karo
waa dan iyo ikhyaarkay

Deelleeydi koowaad
abwaankii dadkuu furay
markii horeba duudduub
hadalladi dan-sheegnimo
inkastuu daboolana
dembi iyo xumaan ma leh
abwaannadi ka daba maray
hadalladi ku dayashada
ka dar oo ka digarogo
nin waliba dareenkii
siduu rabo u daaddihi
hadal dibad u soo baxay
dawo looma helayee
intii aanay dul iyo hoos
saamayn dadkoo idil
Soomaali kala dilin
iska daa lahaydaa!

marka aydabayluhu
foore daaddaheeyaan
anna waxan ku soo daray
in qabiilku dulin yahay
cudurrada wax dila iyo
daacuun ka daran yahay

Deelleeyda socotiyo
maansada ma lagu daray?
dunidaba in laga baxay
dad aqoon yar mooyee
wax danaynayaa jirin
Deelleeyda socotiyo
maansada ma lagu daray?

dambaabburada iyo qiiq
inu yahay dab iyo olol
Deelleeyda socotiyo
maansada ma lagu daray?
inu kii dorraad yahay
kala dilay dadkeennee
ruuxba ruuxa dooxee
asay dumar u saaree
agoonteeyey daa'imo
Deelleeyda socotiyo
maansada ma lagu daray?

ninka maanta doonaa
ma waxaa dabbaalkii
duunyada arooshee
wuxuu soo dudduucaba
durdurkiyo xareeddii
markuu soo dul joogsaday
iyagoon dibnaha gelin
dib haddana u celiyaa?

afartaa dan aragti leh
dood kalena waxay tahay
in abwaanku damal yahay
dadku wada hadhgelayaan
Deelleeyda socotiyo
maansada ma lagu daray?

duullaan colaadeed
dadku ay is dhacayaan
dawiyo nabad si loo helo
in abwaanka loo diro
Deelleeyda socotiyo
maansada ma lagu daray?

wax dabayl ka orod badan
danab iyo ka daran jibin
darroor iyo ka badan roob
ka macaan dux iyo malab
dayaxana ka muuq dheer
in abwaanka deeq iyo
Rabbi derejo uga dhigay
Deelleeyda socotiyo
maansada ma lagu daray?

marna dacar inuu yahay
digo iyo hulaaq yahay
deebaaq qadhaadh yahay
dawlad iyo dad kala dilo
dabreeyiyo sirrow yahay
hadal daran daldale yahay
ficilkana ku dare yahay
dab uu shiday dafire yahay
sidiid daad durdur u yahay
dumbuq iyo rasaas yahay
derbi iyo xadiid yahay
Deelleeyda socotiyo
maansada ma lagu daray?

dadka tiriyey Deelleey
rag iyagu dan laa jira
ragna waa ku dayaashiyo
diriqsada abwaannimo
hadhoow yaadan dagannimo
labadii dabbaal tegay
durdurkiyo xareeddii

markay dalaq yidhaahdeen
dabeetana is-taabteen
iyagaa dareemee
dad kaloo markaati ah
dusha kama arkaayaan
waxay daarran tahay taa

haddii daacad laga wado
bal maxaa digtoonooow
dable iyo askarinnimo
maansada ku soo daray?
bal maxaa digtoor¹³ iyo
damiin iyo aqoon-gaab
Maansada ku soo daray?

bal maxaa diraac iyo
dayr iyo gu'jiilaal
iyana loogu soo daray?
shaadh midabku dahab yahay
dacas dheemman laga tolay
dadkeennaba wax qaba jirin
dembigaa intaa le'eg
maxaa loogu soo daray?

bal maxaa daruuraha
dabayshiyo hawada sare
saynis⁵⁷ loogu diray oo
iyana loogu soo daray?
geenyadu ma daallana
Xiin Finiin⁴⁸ dushiisiyo
weli faraska kama degin
degta seefta kama bixin
arrimahan darwiishnimo⁶⁷
maxaa loogu soo daray?

dulucdiyo ujeeddadu
hadday tahay qabiil dilid
dan guud iyo wanaag tahay
maxaa labada duudee
midba mid u danaanshana
Deelleey ka kala dhigay?

hadallada daboolka leh
sidee bay dadku u garsan?
dawo maxaa ku riday cudur?
duddun maxaa ka dhigay geed?
dil maxaa ka dhigay nabad?
dan maxaa ka dhigay eed?
deeq maxaa ka dhigay qadin?
dul maxaa ka dhigay hoos?
dib maxaa ka dhigay horay?
dibjir maxaa ka dhigay wabax
dibbirona ka dhigay oon?
damal maxaa ka dhigay milic
dareemana ka dhigay hadhac?
daal maxaa ka dhigay jiif
durdurana nasiinada?
derbi maxaa ka dhigay gogol
joodari ka dhigay duud?
dhafaruur nin doonaa
darib sooryo uma qabo
dulucdeedu u ekaa!

maansadu delleganaa
dembi iyo lur badanaa
dadbanaa ujeeddadu
duurxul iyo sir badanaa
hadal doqon-ma-garata ah
oo dalab leh badanaa

dig dheh iyo dam badan leey
daasad iyo durbaan leey
danni iyo suaal leey
daqar iyo dillaac leey
daafac iyo ataag¹⁷⁵ leey
ku dar iyo ka daa leey
hadal wada dabro ah leey
dood iyo ku dayo leey
degtaa iyo degtaa leey
duullimaad qarsoonleey
diradiro xumaan leey

bal muraayaddaa daya
abwaannadu dul joogaan
ee laysku daawaday
nin waliba nin dooq garay
hadduu hadal da' weynaa
doogtii la soo saar
dillaac caabuqii hore
ninka dudahayoow joog
daqar kaama muuqdee
deyn sheegashada daa
damaaciga hunguri iyo
bushimaha dabeebiyo
carrabkaaga dib u celi

ha damniyin walaalkaa
damiirkaa xishoodde
iska daa hinaasaha

dawlad iyo dad wada jira
hadal kuma danqayside
ha ku dagan dembi ha gelin
ha ku dayannin haaddee
ka mid noqo dadkaagoo
doqon baa hunguri xumo
dalaq yidhi wadaajee¹⁷⁶
dabcigaa waraabaha
iyadana iskaba daa

waxan duugayaa hayb
haddana waan dumaaya
labadaana kala daa
damal baan hadhsanayaa
dabna waan ku shidayaa
labadaana kala daa
waanada digniinta ah
dadabsade dusha u saar
damqashana ninkeeda leh!

48. DAAD WADHADHAC!

Cabdi Iidaan Faarax 2

Sadar 176

3.3.1980

Marxuum Cabdi warankiisii labaad ayuu soo riday. Aan idin xusuusinnee riddadiisii hore (Deelley No. 27) waxay ahayd: “Awrka dooh ma lagu yidhi?”, wuxuuna si buuxda ugu taageersanaa safka Gaarriye. Imminkana weli halkii buu ka miisayaa. Sida laga arki karo magaceeda, Deelleydiisani marka horeba waxay u jawaabaysaa ragga ay la tahay inay dadka oo dhammi ku jiraan barwaaqo. Marka xigana waxay leedahay: “abwaannadii uu duqu ka codsady inay ka soo maansoodaan dareenkooda maxaa loo sheegtay?”

Marka saddexaadna wuxuu ka ficilo-hadlayaa kaftanno da'weyn oo qaarkood ku sinnaayeen bilowgii qarnigan – sida maahmaah jiritaankeeda lagu muransan yahay oo loo saariyey Sayid Maxamed Cabdulle Xasan iyo gabaygii Ducaale-dheere.

Cabdi wuxuu weerar ba'an ku qaaday Cali Cilmi Afyare, isagoo soo xiganaya tuducyadii ku saabsanaa ficil la'aanta doofaarka. Cabdi isagoo malaha aragtidiisa ku salaynaya xinifaha siyaasadda iyo qabyaaladda oo waqtigaa jirey iyo sidadegaannada kala duwan u kala taageersanaayeen xukuumadda, wuxuu ku tuhmayaa inuu Cali afka uun Kacaan ka yahay! Wuxuu ku soo gunaanaday Deelleeydiisa: “ninkii ka damqanaya sheegidda inay qabyaaladi weli jirto, waa dan iyo xeeshiis.”

Deelleey darbadaleey
rag Alloow ma dooxaa?
ma dillaciyaa nabar?
daboow duurgal oo olol
adiguna digooy gubo
danba maw idhaahdaa?
habartii docdeediyo
degelkay ku noolayd
daruuruhu ku hooreen
dadka wada hel mooddo
“daad wararac” bay tidhi
misna talada kuma darin
inuu duub abaariyo
gobol lagu darleefiyo
degmo lagu harraadiyo
darxumooyin muuqdaan
dirqi ku nool u badan tahay
danyartiyo shaqaaluhu
daasad garaw ah goyn karin

inuu duhur dalawgii
dibadaha u suudalay
dibjirkii ku maqan yahay
malaa talada kuma darin
waase dumare yeelkeed

dibigii xareeddiyo
dooxadu u buuxdee
dinnaahyeeyey ee ciyey

isagiyo durduradii
duulduulka karantiyo
dayrtiyo jidhaamaha
dareenkiisu kama foga
lo'eeey dabar go'aagii
dabadheer abaartii¹⁰³
dariiqyada tubnaantii
dawyada wadhnaantii
dabadeed dhulka u dhow
duunyada u taag daran
dumar seben barwaaqa ah
ciir kaa dudduuciyoo
nacas baan ku daynine
kaa durug nin fiicani

afartaa dheh Deelleey
dabray oo ka jeedladay
dood kalena waxay tahay
daad kor u socdaa jira
dab dhaxmooday baa jira
durdur oomay baa jira
dabar waashay baa jira
dameeraaba weyl dhalay
sacab timo ma laga dayey?
dadkaa lagu habaaraa
ducana waa u dhowdahay
Alla ku doori waa maxay?

afartaa dheh Deelleey
dabray oo ka jeedladay
dood kalena waxay tahay
Deelleeyda baaqa ah
danyar cabashadeeda ah
dulmanaha warkiisa ah
Kacaankana digniin iyo
dawyo u tilmaanka ah
duqu⁹⁶ yidhi abwaannada
dareenkiinna soo dhiga
duqsi ururay baad tiin
nin deggani ma odhan karo
duuflaalse mooyaan

waxse taa la derejo ah
haddii gabayadii dura
maahmaahdi doortaye
dirxiguba dantiisuu
qudhunka u dabbashaah
waxa taa la derejo ah
ninka oonta duufka ah
dadku nacay isagu cunay
dardarsaday fandhaallada
dibno-leef sariir hoo
dufan-jecel dheryaha kari
dabatada hubka u dhiib
digtoor¹³ been ah sheegtiyo
dir cunnooy ha kala tegin
adiguna dameeroow
dawankaaga qaadoo
higso faraska doolaal
dani seeto weeyee
daba soco ma gaadhide

afartaa dheh Deelleey
dabray oo ka jeedladay
dood kalena waxay tahay
haddii gabayadii dura
salfudaydki¹⁷⁷ lagu daray
degdegsiinyo weeyee
mid ka daran ma sheegnaa?
darbanoow astaadkii

Sayidkii Daraawiish⁶⁷
kula diriray gaalada
murtidii dalaysnayd
dar Allee habaarkii
labaduu¹⁷⁸ isdaba dhigay
dadka yidhi idiin tali
bal darmay ahaayeen
anigu daaha kama rogin
dadkuse waa yaqaannaa!

afartaa dheh Deelleey
dabray oo ka jeedladay
dood kalena waxay tahay
'kol haddii dushaydii
warma danana iyo seef
dunjigayga lala dhacay
horta maan dagaallamo
doofaarka ficil li'i
naar loogu daayimi'
duqa yidhi ma maqasheen?
Alloow yaa ku dooxoo
haddana aan ku dilin oo
waxad damacsantee kale
dibadda ula soo baxa!
dul-ka-muumin baad tahay
uur-ka-daalin baad tahay
debno Kacaan ah baad tahay
isha bidixna kuu daban
dalbajuuqahaaguna
wax la dedo ka xeeldheer!

afartaa dheh Deelleey
dabray oo ka jeedladay
dood kalena waxay tahay
duqdu niriigti kama gudhin
isu dununuc reentaye
dawladi¹⁷⁹ gorofka yaw culaay?
sua'ashaasi dawga ah
ninka ay damqaysow
adna dan iyo xeeshaa!

afartaa dheh Deelleey
dabray oo ka jeedladay
dood kalena waxay tahay
dadka reer-Jabbuutee
dawladnimada tooda ah
cidna aan iskaga darin
waa deris walaalnimo
dugsi weeye gacalnimo
anigu waan ku diirsaday
lama diradiraalayn
ha daardarin waa gobe
sidaa kuguma diiddani

dood kalese waxay tahay
doondoonisteennii
shantii⁷¹ laysku dari jirey
degdeggii israacii
didisaye u yeedhyeedh
dugaag baa ku shiray meel
daaway lahaayeen
hal dubaax leh buu helay
waraabii dedaalkiyo
duqa weyn isaga buri
daribtii u wada gee
waakii dawrigii aar

ku deldelay dhirbaaxada
inuu dilose maahayn!

wuxuu yidhi dayooy “hee”
adna dib u qaroomee
isku wada darsay tidhi
wuxuu yidhi dayooy “yaa
daacadnimadan kuu dhigay?”
isha Cali¹⁸⁰ ninkii deyey
digniin wawgu filan tahay

afartaa dheh Deelleey
dabray oo ka jeedladay
dood kalena waxay tahay
afarrey ku daahiyo
mid ammaano doontiyo
dhallinyaradu daashaye
kolka daan cirrooliyo
ragga madaxu deeb yahay
dirirta uu ku soo hadho
warku daaqsin geel tago
ninba maaxdi haw dego!

49. DAN BAA TIRI

Cali Muumin Ismaaciil

Sadar 285

5.3.1980

Cali Muumin wuxuu ku dhashay Iskushuban 1945, wuxuuna xilliga Deelleyda ka tirsanaa saraakiisha Xoogga Dalka – Gaashaanle-Dhexe. Suugaanta Cali ma helin fursad ay kaga hanaqaaddo idaacadaha, laakiinse waxay ku dhex nooshahay indheergaratada suugaanta danaysa iyo saaxiibbada.

Cali silsiladda Deelleyda wuxuu ku leeyahay riddo. Guud ahaan, fikradihiisa waxaa loo qaadan karaa dhexdhexaad. Labada dhinac oo loo

kala badan yahay mid walba meeluu ka taageersan yahay, meelana wuu ku diiddan yahay.

Isagoo qiraya jiritaanka qabyaaladda isla markaasna cambaaraynaya boobka hantida dadweynaha, misna habka ay Gaarriye iyo colkiisu u safan yihiin wuxuu u arkayaa ficilo-reer oo kala dilaysa dadka, isla markaasna dhaacwaysa midnimada.

Wuxuu ku talinayaa midnimo, isagoo u soo daliishanaya in laga soo bilaabo sebenkii Axmed-Gurey¹⁸¹, kii Darwiishka iyo ka Kacaankaba saldhigga halganka ummaddu uu ahaa midnimo, sidaas darteedna loo baahan yahay in laga fogaado wixii dadka kala didinaya oo colaad ku dhex beeraya.

Ugu dambayntiina wuxuu Cali Muumin tixraacayaa maansooyinkii Falaxfalax, Yamyam iyo Kaddare isagoo muujinaya taageero.

beryo deelka maansada		sidee daawo loo heli?
ka dan-baxay xuskiisii		haddaan diirad qaato
gabayadan daryeelkiyo		aan dayo cadaawaha
dahabkiyo farshaxankiyo		huwan soo dalbanayee
dacallada xariirtiyo		maanta noo dardaarwerin
boqor darayamuusiyo		dalkeenniina qaar dhacay
lagu deyray ubax oo		nala dooni gaadmada
Deelleey ku magac-dheer		tiradii dadkeeniyo
abwaan dawga mariyeen		caddadda u dareertaa
kol haddii durduro iyo		kala durugsan weeyaan
muran daanka buuxshiyo		walow aan da'dhalad nahay
dafiraad jidkeed iyo		kan dareemi waayee
lagu daray dabbaaljoog		bugto laba diblaysee
inaan doodda soo galo		kala dilaya shacabkaan
daawashadana qaaddaco		waxa uu la duug yahay
Allaylehe dan baa tiri!		duullaan ninkii wacay
		askartuu diyaarshana
		badankoodi kala diray
		in yar dirirta ula haray
***		***
afartaa dallada saar		waxan uga dan leeyahay
daf dheh oo horuu soco		qabiil laysu kala diray
murtidu yay deyoobine		dir-dir laysu kala wacay
dabbaal oo jaraha geli		dadweynuhu ku daalyoo
		horay ugu danseegeen
		ninkii dilay sakaaree
		dabbaax ula fariistee

ka daydeyey tun qaybsama
kaasu waa dammiin oo
huraa looga dayrshaa
iga daa dammanahaas
danta guud halkay tahay
dibbir iyo dillaal iyo
dabadhilif gumeystiyo
afmiinshaarka daalacay
ma dareemi karayaan
uma duur gelaayaan

afartaa dallada saar
daf dheh oo horuu soco
murtidu yay deyoobine
dabbaal oo jaraha geli

sheeko hore dabuubteed
waxay ina dareensiin
dawacadi kitaab iyo
duub qaadatee duhur
tiri daaya xumahoo
dadoow Eebbe ka cabsada
dembigana ka fiirsada
dabadeedna diiggii
eedaanka loo diray
damacdee istiri qalo!

dulucdii sarbeebtaas
waxan uga dan leeyahay
ragga daaya qolo yiri
dabadeed ku leexdee
qaamuus u doontee
heesana u duubee
daabbaddana u fuulee
kala dilaya gacalkood
dambar maxay ka helayaan?

Deelleeydi curatee
loo doortay quruxdee
midnimada daraaddeed

looga qaaday daahyada
hadmaa laga dabreeyoo
loo doorshay Miinleey¹⁸²
daw-dhaafku waa maxay?

daacuunki raagee
laga digayey waayadan
dawliskii dhuraayiyo
yaan la noqon darkiisii
murtida yaan la digarogin
oo yaan la daayicin!
yaan dalluun qarsoon iyo
dulalaati laga ridin
war ka daaya waa talo!

afartaa dallada saar
daf dheh oo horuu soco
murtidu yay dayoobine
dabbaal oo jaraha geli

aqoonyahan dakeeyoow
duqowdiyo waxgaradkoow
duubkii indheergarad
dusha nimanka saaroom
idinkaa dabuubta leh
ambiyadii dirraa iyo
markaan deynno weliyada
kuwii xumo ka digayee
samo noo dirayee
loo duceeyay waa idin
ninkii dactal u bayree
dibindaabyo reerkiyo
xaqa duudsintiisiyo
dulwareento ugu maqan
deeqdaa Ilaahay
qofka dulin u maamulay
dad wax yeeli maayee
isagiyo damiirkiis

afartaa dallada saar
daf dheh oo horuu soco
murtidu yay deyoobine
dabbaal oo jaraha geli

daliilkii Quraankaa
wuxuu ina durduursiin
ninkii dilay walaalkiis
diyadiina doontee
Muuse⁸⁷ u dacwoodee
masabbidayey duul kale
mucjisaduna dabartee
laga qaaday diirkii
dembigiina lagu qiray
ha la duugo doxorkaas
nin durbaan qabiil tumay
dad kalena ku eedayn

afartaa dallada saar
daf dheh oo horuu soco
murtidu yay deyoobine
dabbaal oo jaraha geli

wax la daahay khayr ma leh
dabaqadi qabiil ma leh
dibudhacu wanaag ma leh
diin cararay orod ma leh
degdegsiinyo door ma leh
dumdumana la hadal ma leh
nimaan daacad noqon karin
dawadiisu waa maxay?

dayax dhawr habeen jirey
gudcur dama ka soocnaa
dalka nimanka khaa'imay
dib iyo horeba loo garay
daljir iyo dillaaliin
marna daawo maahayn
dab nin saaray hoygiis
waa u dereg la'aantiis

dadkaagoo la qaybshaa
ama laysku dirayaa
deelqaaf inay tahay
cidna kama dahsoonee
maa la daayo kala sooc

haddii aad nin door tahay
dux baa lagu tiraabaa
nin dabaylo beeraa
duufaanno wuu garan!
'anigu daahir baan ahay
danjirihii dhulkaan ahay
dayaxaan la meel ahay
dadba waw sarreeyaa'
daa'imo warkeed iyo
faan damaci weeyaan!
doomimo ninkii loow
dadweynaa ku sheegiye
waxba dibadda hays dhigin!

afartaa dallada saar
daf dheh oo horuu soco
murtidu yay deyoobine
dabbaal oo jaraha geli

waxba yaan la kala didin
ama laysu soo didin
sida deero iyo cawl
qabiil sooma degin shalay
dakanana cusayb ma leh
waa laysku dili jirey
dadkaa qaybo laga dhigay
daaqa lagu xirmayn jirey
dalka lama wadaagayn
maamulkana iskaba daa!

goortii la duugana
inkastoo dedaal jirey

la daweeey nabar badan
weli doogti ma idlaan
mana doorsan daqarkii
rag baa wacadki dayrshoo
dib u qoday xabaashii
duumada fantada lihi
daabacii horaw yaal
waqti bay dugsanaysaa
dadkii ay sumaysana
ilaa ay damiirkiyo
niyadaba ka diidaan
oo ay dareemaan
dabinkiiyo mardabadii
waqood loogu daw-galay
in qabiilku dabar go'o
xisaabta ha ku darinnina

qolo-qolo wax diirshaa
ama daajinaayaa
dibudhaca garaadkiyo
da'yarida aqoontiyo
duruufaha la joogiyo
damdamtiyo afmiinshaar
haddaan laga digtoonaan
ama aan la daawayn
isku duubni qiima leh
lagu dego ha dhawrina

waxba yaan la duurxulin
damal faalladiis iyo
asal tiro ma doorshiyo
erayo laysku daba gelin
waxan uga dan leeyahay
dad horaa caddeeyoo
carrabkaan la dalab tirin
addin laga dareemi og!

afartaa dallada saar
daf dheh oo horuu soco
murtidu yay dayoobine
dabbaal oo jaraha geli

maahmaah duqaa tiri
daayeerkaa habeenkii
Daayinka cabsidiisiyo
isku waansha doornimo
markuu waagu daalaco
iska kala dareero
aan xusuus dambe lahayn
ma ku dayan karaynaa?

iyadoon la dabar goyn
oon dogobbo lagu shidin
haddii daacad laga yahay
oon dabada laga wadin
aan cidi duqlaalayn
dardar lama timaaddeen
doobbana ma keenteen
midnimana ma dooxdeen

taariikhda daba gala
duullaanki Gurey¹⁸¹ iyo
Darwiishkii⁶⁷ xornimadiyo
dooyadii Kacaankiyo⁶⁵
halgankii isdaba yiil
libintii dadweynaha
salkood waysku duubnida
niyad laysla doontiyo
cudud laysku daray bay
guul ugu daruureen

waxan ugu dambaystii
ku soo duubay faallada:
ummaddeennu waa door

waa duul walaalo ah		dunjigood abwaannadu
dantu waw dhexaysaa		bartay dacalka saareen
doog iyo barwaaqiyo		dirsoocana ku diideen
deegaanta haradiyo		dawadii halkaasay
dabadheer abaartiyo		ila tahay dareenkay
dagaalka iyo nabaddaba		dalka horumarkiisiyo
dunji waa wadaagaan		danwadaagta taladiyo
diraddire qabiil iyo		dimoqraad ⁶⁶ hirgelin iyo
uma baahna duul-duul		sharci laga dambeeyiyo
waxay derejadood tahay		dadka oo sinnaadiyo
Falaxfalax hogtuu degay		daallinkaan ka qabanniyo
Yamyam deriski uu dhigay		danaheenna qarankiyo
Kaddarena u daaddegay		aan ku duulno wadarnimo



50. DARADHIG

Maxamuud Ismaaciil Xudeydi

Sadar 673

8.3.1980

Xudeydi wuxuu ku dhashay Cadan 1933, wuxuuna ka mid yahay fannaaniinta tirada yar oo – Sida Cali Sugulle – fanka ka soo gashay dhinaca dugsiyada bilowgii kontomeeyadii. Heesaha iyo riwaayadaha Xudeydi waxay caan ku noqdeen Cadan iyo Woqooyi sannadihii 1950-1965, intii ka dambayseydna wuxuu ka mid noqday abwaannada Waabberi, taasoo siisay fursad suugaantiisa iyo fankiisu ay kaga tisaqadaan idaacadda iyo Gobolladda Koonfureedba.

Xudeydi Deelleyda wuxuu ku leeyahay riddo aad u dheer – tan labaad dhinaca sadarrada. Waxaa ka dheer tiisa ta Axmed Garow(Deelley No.42) oo 677 sadar ah. Dhinaca dhererka iyo sarbeebtaba, Xudeydi dhallinyarada wuu u itaal-sheeganayaa! Arartiiisu waxay Deelleyda ku metelaysaa xeero gaaf taalla oo u baahan maamuuskii ku habboonaan jirey madashaas.

Wuxuu leeyahay inkastoo ay nabarro gaareen duqdii qabyaaladda ahayd, haddana waa la baantay oo hadda way nooshahay! Wuxuu tilmaan ka bixinayaa sidii duqda loo dilay, sidii meydkeedii loo gubay, sidii dambaskii loo aasay, sidii looga ducaystay, loogana soo dareeray iyo meesha ay maanta marayso.

Wuxuu ku metelay dabka digada oo marka dusha laga eego la moodo inuu baqtiyey, laakiinse hoosta ka nool xataa haddii uu daad maro! Isagoo muujinaya sida ay duqdu lafaha ugaga jirto soomaalida, wuxuu inoo sheegayaa in xataa dadkii ku xoolo-beelay abaartii Dabadheer¹⁰³ ay reer-reer u kala dab shiteen kolkii la wada dejiyey oo laga dhigay beelaha danwadaagta (beeraleyda iyo kalluumaysatada)!

Isagoo hidde-raacaya aqoontii Xeebta Maakhir ay u lahaan jirtey badmaaxnimada, Xudeydi wuxuu aad ugu sarbeebtay hoggaaminta doonyaha, isagoo aad mooddo inuu abwaannada reer-hawdka ah u itaal-sheeganayo! Dabadeedna wuxuu ku taliyey inaan doonnida la dejin ee loo raadiyo naakhuudihii dekedda lagaga soo kacay oo uu sheegay Faruur (Deelley No.46), si ay dabaylaha iyo duufaanta uga samatabaxdo.

Wuxuu inagu baraarujinayaa halgankii gobannimadoonka iyo midaynta soomaalida, isagoo cambaaraynaya afgembigii dhabarka ka wareemay dalka kolkii lagu sii jeeday dagaalkii gobannimadoonka Soomaali Galbeed Abriil 1978. Wuxuu leeyahay: “war bal labada israacsan (J.D.S.) ha kala dilina!”.

Marka laysku soo duubo murtida Daradhig, wuxuu Xudeydi taageersan yahay oo magac-dhebey safka Gaarriye. Isla markaasna wuxuu leeyahay: maansada ma halkaas baa lagu deynayaa mise waxaan u yeeraa: “Dakharre, Ilka-case, Barre iyo Cali – maansoyahannadii reer Cadmeed”. Wuxuu ku soo gebagebeeyey Deelleydiisa dood sarbeeban oo uu u jeedinayo Madaxweynaha J.D.S. Maxamed Siyaad Barre. Wuxuu xusuusinayaa inaan hoggaaminta dalka loo doorane uu isagu taladii dalka la wareegay kolkii uu u dulqaadan kari waayey dhibaataada dadweynaha. “Sidaas darteed,” ayuu leeyahay, “nin durbaan qaaday ilaaq dalbaye, waa inaad u adkaysato dhalliilaha Deelleyda oo aad ka faai’idaysato goldaloolooyinka ay tilmaamayso iyo talooyinka ay bixinayso”.

jiiftadan dirkeedii		la dareen hadlaayaa
laga doortay maansada		dayaxii xiddigahaa
oo laguma deynine		kaahiisu damiyoow
hal-abuurka dooddii		dallacdo masaafooy
deel laga bilaaboo		xeer laga dambeeyay
loo diidey xaraf aan		dabuubtaadu noqotee
higanaynin dawgoon		dalbashada abwaankiyo
kii hore ku dayanayn		dawan hoobal yeedhshaay
baan deexashada guud		damac li’i bogaad iyo

salaan diirran mooyee
dacwo kaama qabo oo
waxa aan la duub nahay
dadkii aad u noqotoo
dushaadaa caleentiyo
caanaha ku daadshoo
kugu deeqay laaskoo
derejada Allaa lehe
kuu bixiyey Deelleey

inkastay hal doorkii
dulucdaada maansoo
niman soo dul xaadsheen
una duurxuleen oo
baaraan-deggaagii
isku daaliyeen oo
duxdii aad lahayd iyo
dambarkii maggaabiyoo
u dareen cantuugada
deddejeen rakaaddii
qarda-riixna dabadii
laba dor nakhtiimeen
kaa dayrin maayoo
odhan maayo Deelleey
waxan soo dul joogsaday
dabayaaqadeedee
naas weynba dihin oo
doobigu doobigu harreedkii
hoos ugama daaddegin

waxan uga dan leeyahay
suugaantu waa dune
la dareemayaashii
murtidee dalaysnaa
kala dooro mooyiye
daydayashadeeda

isku daahi maynnoo
dooddaba ribteedii
weli way dambaysaa
dul ahaanse maansada
isku diidi maynee
dadka yaad ka raacdaa
deeqdaada kee baad
duunyada ka siisaa
an dib kuu tilmaamoo
duunkaaga sheege?

Deelleey waxay tidhi
dulucdeeda maansada
kii aan dadweynaha
deeqsiin karayn ee
daad-xoorta joogoo
isku daadsanaantaa
diiwaanka jiiiftada
durba looma gelayee
dawgeeda baro oo
sii derejadeedoo
dadka loo hibeeyiyo
ka dambee abwaannada
haddii ay dan kuu tahay
korodhsiimo doonoo
cilmi daalib baad tee
kartidaa dadaal oo
suugaanta daalaco!

waxan uga dan leeyahay
Deelleeydu waa sida
darban xeedhadeennoo
hiddeheenna duugga ah
lagu soo daleeyoo
maro aad daruur iyo
xoor mooddo daymada

jagadii dawaarkana
dunta loo xiddeeyoo
loo mariyey diib oo
cadar loogu daray oo
cambar iyo dariiradi
timeheeda daban iyo
gedefteeda daaheen
misna kaaga darantii
docda aad ka joogtiyo
dabayshaa udgoon aad
ka dareento mooyee
dulucdii farshaxan iyo
indha daalis weeyoo
falkii baad dul joogtaa

waxad daawataayood
ka il-doogsanaysaa
deridaa dhexdeedoo
boqor darayamuus iyo
dhaclihii dunta ahaa
laga soo deldelay oo
dumar waa siyaakhade
dahabkiyo cunnaabiga
jiman loogu daray oo
xadhig aan dushiisaa
dareenkii habaas iyo
dufan loo aqoon baa
basar loogu duuboo
dacallada dhegaatiga
dadka looma muujee
dib baa loo tidcaayoo
daraftay sarbeebaan
dabadeed subeeciyyad
lagu soo daboolaa

iyadoo ha dagan iyo

Daadooy⁹² la leeyahay
ay dumarku hees iyo
sacab iyo durbaan iyo
batar iyo dammaashaad
ka dayaaminaayaan
baa daradhiggeedii
daar loogu tala galay
lagu soo dejaayoo
dibna loo habeeyaa
waxan kaaga digayaa
kii dala'sanaayiyoo
ruuxaan dastuurkiyo
dabcigeeda baran oo
duluceeda taabtoow
garo waad dambaabtee

afartaasi Deelleey
waa dadab galkeedee
soo durug ujeeddada
ha lagu daliishee
waxa loo dan leeyahay
doodduna u furan tahay
dir qabiilo weeyaan
la-dagaallankeedee
soo durug ujeeddada
ha lagu daliishee

Deelleey waxay tidhi
ka u qaba la duugyoow
duqdii waa la baantaa
lama daarin oo nabad
bay weli ku daaqdaa
hubka ugu dambeeyee
darandoorri dhaca baa
lagu daafacaayoo
dulucdiyo ujeeddadu
dano gaar ah weeyoo

ayaxii dorraad kacay
eel buu ka duuloo
daah kaama saarnoo
taariikhda duubtaa
kula daawanaysoo
ka ilduufi maysee
Deelleeyda raacoo
ila soco ma duuloow

duriddii kacaankaan
dad sinnaanta jecel oo
daacada ismoodsiin
duullaan ku qaadnoo
darandoorri weerar ah
loo celi dunteedoo
hees lagu duqeeyiyo
Raadyoogu¹⁸³ sii daa
maansooyin dooroo
sidaa laguma deynnine
dabka maro la qabadsii
deebtii bislaatiyo
dambaskii ka soo hadhay
goof iyo dalluun dheer
baa lagu dam siiyoo
naxariis darraan baa
duqda loo xabaaloo
lama soo dareerine
waa laga ducaystoo
laga duubtay gogoshee
dib u gocashadii baa
xagal daaca keentoo
dadka qaar ka raystee
qaar baw darsaday oo
iilkii daboollaa
ka dul uubateeyoo
isu qaylo diray oo
dar yaqaan habkeedaa

loo doonay habartoo
iniinihii ka daatiyo
wax baa laysku daray oo
durba way abuuureen
duumada dhasheedoo
shishaa loo daryeelaa
dulucdiyo ujeeddada
Deelleeyda raacoo
ila soco ma duuloow

inkastuu cir soo da'oo
ama dirirka waqalladu
dacallada is-dhaafshaan
biyo soo dillaamaan
dhulka deri u yeelaan
dedibkiyo xaraartuba
faro soo dillaacshaan
iliiluhu is-doontaan
daad soo rogaan oo
dooxoyin jeexaan
digaa hoos ka nool oo
dhibicdiyo darroortuba
kama daaddegaan oo
xolodkay diraacdii
gaaridu daf siisaa
dib u soo hulaaqoo
dhamac daadinaayoo
misna kaa dahsoon oo
sida diinka qolof bay
ku dahaadhan tahay oo
waa lama-dareemaan!

waxa taa ka sii daran
Dabadheer¹⁰³ abaartii
dadkii ay haleeshee

meydkiiyo digdhawrkii
gaadiidka duuliyoo
gaadhigu daldalayoo
jalka lala dul taagnaa
baa kala didaayoo
kala diir-qaloodoo
ood iyo degaan iyo
dib ri'habar wadaagtiyo
duud iyo xigaalaa
dabka loo kulaaloo
wax kaleeto daayoo
dejinta iyo rariddii
way kala durkeen oo
isku duubni laga waa

waa damac suaallee
yaa dogobkii aasnaa
dumay oo dhimbiilaha
gaadhsiyey duulkaa
Diintiyoo qabiilada
isku dabaqad moodoo
doorsoomi waayee
maye diricyadeennii
loo diray qabiilkiyo
jahligii dirraa iyo
dabargoynta baahidu?
cudur-daar ha noqotee
dawadii ma waayeen?
nabarkii daboollaa
ma dillaaciyeen oo
ma ka soo dudduuceen
kurxantii duqowdoo
mililkii ma daadsheen?
illayn waa dan guud oo
isku diidi maynnee
suaashaa i deeqsii
jawaabteeda ii daran

duullaanka wadareed
isku duubni loo wado
aragnaye ma duuloow
daacadi ma raacdaa
mise siima durugtoo
waxa loo dan leeyahay
doodduna u furan tahay
dir qabiilo weeyaan
waxan kuugu darayaa
duruustaannu mudannoon
dib u soo xusuustaye
sheekada ku soo durug
dulucdiyo ujeeddada
Deelleeyda raacoo
ila soco ma duuloow

halgankaa isdaba yaal
daacadi ma raacdaa
mise siima durugtoo
dibnahaa ma dhaaftoo
dooddiyo warbixintiyoo
bandhiggii dahsoonaa
ayaa laysku dagayaa?
dabbaal-joogtadii hore
kama doorsan oo weli
diif baa i haysee
dawan iyo caroog iyo
ma durbaanka qaadoo
dad u cay belaayada
adiguna ha deyn baa?

damalyohow hadhkaagii
duhur baa la waayee
ma adays dugsada oo
is-dallaallimeeyoo
isku daahan keligaa?

hooskaagi daymiyo
lagu waa dareen oo
hir daleel ah noqotee
duggaalkaagu googgaa
deerooy sagaaradu
dacadataye ma naaxdaa?
mise waa dirkeedoo
inteeday ku door tahay?

waxan uga dan leeyahay
doobigii la buuxshaba
haddii loogu sii daro
wax ma daadin waayee
dabuubtaa tixraacoo
dadka maanta qayladu
waa dani ka keentaye
ma la doog tiraayaa?
mise seere daaqdii
dembi bay galeen oo
maddanaa dab ugu jira?

waxan kuugu darayaa
dadka aad jilaysiyo
dan wadaagta guud iyo
lama naco degaankee
haddaad diido beelaha
iyo geel-la-daaqdaba
deegaanta laacdiyo
dooggiyo ugbaadkaba
yaan lagula deyin oo
ha lagu hir daayee
dubaaqaaga kaashoo
ducadaaban aammiin
dadka looga maarmine
curi doobirteedoo
waayaha duruus iyo
casharraa ku duubmoo
dugsi waa aqoontee

doomaarta mooyee
dalku xeeb ma leeyahay?
way leedahee doon
ama iga dambeeyoo
dersigeeda koobaad
iga hoo ma duuloow:

xeeb dacallo weyn oo
dunidaba ku caanoo
deggan baannu leennahay
daantaa woqooyiga
dul-guduudda maanyadu
waa diillin gaaroo
xeebaha isdaba yaal
daad iyo iliilay
isku soo daraan oo
deridaa kannalkay¹⁸⁴
dacallada la gaadhaa
docda kale badweyntaa
Hindiyay ku darantaa
dekedaha Bambaasiyo
deyrkaa Afriikay
dib u sii jalleecdaa

saddexdaa kun ee daaq
Deeqluhu gunteedaa
maadh buu ku duugoo
waxa dahab ku hoos jira
qalinkiiyo dawaaddiyo
dibnuhuba ma koobaan
dawlado qalaad baa
darandoorriyaayoo
dalandoolka arahdaa
doonyiyo maraakiib
lagu sii daldalayaa
ma idhaahdo diid oo
kuma doodo maalkee

anna daawashada guud
iyo lihida ii daa
waxba yaanan doogtiyo
dacartaysku kicin oo
dib u cunin naftaydee
iga leexi dawgaa
waan diga rogtee raac
dawgaan maraayoo
ila soco ma duuloow

cimilada dabecadu
waxa dunida hoos yaal
iyadaa dalaysoo
isu daaddahaysoo
badda duunka weyn lihi
dayaxay jeclaatoo
ka il-doogsataayoo
daaway lahaayeen
iyo sheeko duugoo
caddaday ku daaqdaa
duddaday timaaddaa
darka buuxisaayoo
feedhaha ka darartaa
doobteedu yeedhaa
gudcurkayse diidaa
ka diddaa agtiisoo
dalku soohdin weeyee
ama diillinteedii
uga daaddegtaayoo
xeebtaba ka durugtaa
dib-u-gurashadeeda
haddaan laysku diidayn
dac gudhaa la moodaa

docda kale an maanyada
kaa daawadsiiyee
dulucdeeda maal oo

ha laguu dambariyee
dersigeeda qaadoo
ka ilaali dooyada
dirir iyo bakool baa
darandoorriyaayoo
xiddig baa dabayl iyo
kicin soo dudduucuu
hirar soo dillaamay
mawjadi duqaysaa
shaaligu isdiidaa
isu doob-dhawdaayoo
durba xiisaddeeda
murugtoo isduubtoo
uumiga ka duulay
ka dirtaa cir-rimistoo
darbaddii kacaysiyo
waqallada daruurtoo
di'is maagganaa bay
isla doonataayoo
duufaan abuurtaa
marna way degtaayoo
derin baa la moodaa

waxan uga dan leeyahay
naakhuude daran oo
dardartiisa qaba oo
dhoof iyo dabbaal iyo
wax kaleeto daayoo
aan dacalka xeebaha
cagihiiisa darin oo
sheekadu u dihin tahay
aan darafta xadhiggiyo
cayaayiiirta dakhil iyo
deebaanka qaban oo
guuxiyo dabaylaha
isla doonanayn oo

laba door muquur iyo
dawaraynin gooshoo
dabadeed yohoomayn
dul ahaanna sheekada
iska yeela wiil daran
ku dan seegi maynnoo
dooc iyo dareen li'i
darshadaa dhacaysaa
ka dul qaadanaysoo
haddii aad dadaashood
la dabbaalo maagtana
darayuu ku sudhayaa
kula daaddegaa oo
dabadeedna hiiloow
nolol waad isdeyseen

taariikhda doonnidu
waa dhaqan da'weyn oo
Nebi Aadan dabadii
dadka aabbohood iyo
isna duudki Nebi Nuux
waatuu duceeyoo
deeqlaha Ilaaheen
ka durraansadoo yidhi
Bismillaahi dawgeed
Bisinkiyo degaankeed

dulucdii ujeeddadu
waa tane ku soo durug
badda duudka weyn bay
wadiiqooyin door ihi
ka dillaacsanyiin oo
diillimo u gaaraa
dalaggeedu yahay oo
ka dayoobi maysee
daalaa-dhaceedaa

degisteeda dhaamee
doonnida rubbaankii
wadi laa ma doonnaa?
ma ugana dambaynaa?
mise waa dul buuxshoow
dushaa way bannaan hay?

Deelleeydi waxay tidhi
dammanihii ka seexdoow
dihin naaseheedii
darar bay ku gaaxdeen
adna doobigaagii
dacallada cartirihii
iyo deebta culaygaa
isu soo dillaacoo
durba wuu habaayaa

hadal lagama daalee
xarragooy dan baa tidhi
oommane darleef ihi
huubada ma diidee
ruuxii dareen qaba
kalaxuna docda u yaal
haba durugsanaadee
yididdiilo door mood
daaqana isku hallayn
buu ugu dambeeyaa

mar haddii daboolkaba
loo diido haantoo
laga dayrsho weysada
doocilo ayaan lay
doombiri u foocdaa
dabadeed is-moodsiiis
karti iyo dadaal baa
dadka loogu faanaa

waxan uga dan leeyahay
doqon waad sasabataa
danahaaga fulisaa
diric iyo ninkii ragi
waa ka daymadaa hore
dusha kaa arkaayoo
uurkaaga daalacan

caku door is-moodoow
wax ma kuu dareeraan?
immisaa dalkaa maqan?
immiisaa dayuuradi
dumar iyo carruur iyo
duunyada rushaysood
igu daawanaysaa
igu diirsanaysaa
i dacaayadaysaa
igu soo diraysaa?

haraan kuugu daaloo
dawo kaama sugayee
waxad daarran tahay iyo
dulucdaada sheeg oo
doqoneey ma loogtaa?
ma digiigixootaa?
ma dubaaxisaayoo
jidh danqada ma leedahay?

daacadi ma liicdee
iska yeele daranoow
daanniyo¹²⁴ colaad iyo
dakanaannu leennoo
deriskeenna cawl iyo
deeraannu kala nahay
isna booligaw daran
anna waa dalkaygoo
ma oggoli nin daaqiyo

nin habeen ku daahaba!

dad horaase wuxu yidhi
moqor iyo dibnaha dhuun
baw kala dab-qaaddee
ina laba-gar-daaqoow¹⁸⁵
duleedshaay markaad tidhi
waatay dar-jiidhoo
midi¹⁰⁷ way dayowdee
shanta an isla doontee
labadaa ha kala dilin

shaki iyo dareen baan
ka qabaa docdaadee
bi'i waaye hay dagin
hay laba dublayn oo
nacab haygu sii deyn
inkastay digniin tahay
Diinteennu leedahay
malhiyo danniga qaar
Nebigeennu diidyoo
dembi ay ku sheegeen
kuu deexan maayee
iimaan i deeqiyo
dhaar iyo dalaq keen
dib an kuu malaynee
waan digarogtee qaad
dawgaan maraayoo
ila soco ma duuloow

dacawooy dhig khayrkiyo
iyadaa ku degi layd
doodduba ka weyn oo
dul ahaanta wadareed
iyo dabaqad weeyoo
dirir gaar ahaaneed
la isuma dilaayee

arrintiinna daashaan
dulucdiyo gunteediyo
la socdaa dunteedoo
saasaan daraaddeed
dusha kaaga saaroo
gari laba ma deeqdee
daw mari abwaankii
dibnahaaga oo xidhan
sidii uu ku daabacay
dareenkaaga hees iyo
ku daraayey gabaygoo
darbanaha u taagnaa
duxda hadalka baadhoo
kir dameerohoo idil
baa u dhega daloollee
dadku yuu dhalliil iyo
goldaloolo kaa helin

ma dan baw runsheegtoo
tuurtaa dushiisuu
hadba daan u raacaa?
mise dibigu bey iyo
xarraguu dillaamaa?
diricii mutaystooow
garoo doobirtaadii
iyo waa dulqaadkii
waxa derejadaa iyo
kugu deeqay sharafkuye
daraawiishta xaal iyo
ka guddoon darmaantii
loo bixiyey Deelleey
iyo faraski doolaal
waan digarogtee qaad
dawgaan maraayoo
ila soco ma duuloow

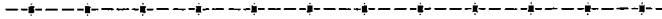
garashadu da' maahee

waa deeq Ilaaheen
dadka ugu mannaystaye
duqa maanta laaskii
loo duubay heestoo
haddii aan dul iyo hoos
iyo dacalladeedaba
daafaha ka raacoon
xaajada u duurxulay
dariiqii siraad baa
Deelleeyda loo rabey
dalka inay u noqotee
niman baa afduuboo
qardajeexay dawgay
doodduba maraysoo
soof daran habawshee
malmalkiyo dabqaadkiyo
deebaaqda keen oo
dumbukh iyo rasaas hoo
iyo qalabka dirirtoo
dablayaasha dhiman sii
dib ha loo rabbeeyee
ma dambaabin kii yidhi
waxad tahay bir-daaqeen
ardadiisa dooddiyo
deeqsiya hadalkee
Gaariyoow digtoonooow
iyo xeel dagaal iyo
garab-saar dab mooyiye
debcidaba ha maqashiin
jeer aad dareenkiyo
dooqaba ka baadhoooy
duruustooda qaataan

mise ciin ha daaqdoo
haba doobir beeshee
Dakharriyo¹⁸⁶ Ilka-Casiyo¹⁸⁷
Barrihii¹⁸⁸ da' furay waa
iyo Cali¹⁸⁹ ha loo diro!

waxa aan ku daayoon
ku soo duubay heestaba
duqa⁹⁶ noo yidhaahdoow
ninna kuuma doorane
xumahaad dareentaad
u dulqaadan weydoo
xabsi daayinkaa iyo
dilka ugu badheedhood
ku dagaallantoo guul
Rabbi kuugu deeqoo
subaxdaa dadweynaha
xuub laga dillaacshee
ila soco ma duuloow
nin durbaanka qaataa
ilaaq buu dalbaday oo

degganaan ma seexdee
deelqaaf hadduu dhaco
duulduusho xaajadu
dadku uu ku qaannamo
Deelleeyda heestiyo
gabayadu dulbaaxdii
dalka hooyo weeyee
u dulqaado oo baadh
dulucdiyo ujeeddada
danta guudna taliyoo
ha u dagan sinnaante
aabbaha is-dirayoow
agoontaada daaddihi
adaw daanya qaadoo
dummaddaada saaraye!



51. REER JABBUUTI

Shareeco 3

Sadar 277

11.3.1980

S/Guuto Shareeco labadiisii waran (Deelley No.12 iyo Deelley No.21) oo hore weynu soo aragnay. Haatanna wuxuu soo ganay kii ugu dambeeyey. Deelleydii labaad (28.1.80) waxaa ka dambaysey ilaa 29 Deelley oo badankoodu ka soo horjeedaan fikradihiisa. Af-lagaaddooyin badanna qof ahaantiisa ayaa loo geystey. Sida aynu ka arki doonno riddadiisa saddexaad, arrimahaasi waxay saameeyeen hufnaantii maansadiisa.

Gaariiyihii furay Deelleyda (oo uu ku tilmaamay Guba²) iyo raggii taageerayba wuxuu ku eedeeyey inay dembaabeen oo ay duullaan qabyaaladeed u soo safteen taasoo uu yiri dadweynihii baa ku gartay: Wuxuu kala mid dhigay colka Jamhuuriyadda ka fallaagobey oo Xabashida la soo saftay. Malaha wuxuu saadinayey fallaagowgii ay fallaagoobeen Gaarriye, Hadraawi, Gamuute iyo Yaasiin!

Si kastaba ha noqotee, tartankii Deelleydu wuu soo dhanaanaaday. Raggii sheegay raqda, dufanka, dufan-jecesha oo dicsiga ka hadliyey, Shareeco isna wuxuu u tilmaamay kawaanka Xamar isagoo ku xanaakadinaya hiliblennimo.

Shareeco wuxuu ku doodayaa inuu isba ku jiro baadiddoonkii raggii xadayxoolaha dadweynaha, si sharcigu u mariyo ciqaabta ay ka mudan yihiin. Dhinaca maaliqabeenka, wuxuu Shareeco ka leeyahay: “maxaaba laysugu daalayaa, ha la tago dekedda oo ha la isla eego dadka baabuurta iyo xoolaha la soo degay – haybtuna waa mubaax si loo hubsado arrintaas iyada ah!”.

S/Guuto Shareeco wuxuu leeyahay: “war meelo sokaad ka hadlaysaane, miyaan la ogeyn in dal maqan yahay?” Wuxuu ku doodayaa inuu shiday dab gobannimadoon, sahaydiina ay diyaar u tahay oo uu halgan ugu jiro xoraynta dhulka maqan iyo dhismaha dalka oo uu leeyahay “ha la igala qayb-galo”. Wuxuu yiri: “Jamhuuriyadda Jabbuuti waa dawlad haddeer dhalatay oo uma baahna buuq ee arrimeheeda yaan la faraggelin oo laysku dirin,” isagoo u jawaabaya Deelleydii (30) ee Aadan Tarabbi.

“Hadal iyo murti,” ayuu leeyahay Shareeco, “anigu dooddiinnii iyo tii fallaaqada waan kala saari kari waayey. Weligayna wax dadka kala firdhiya mooyee wax isku dara idin kama maqlin!”.

maansadani waa danab
 ceel-ka-geeye da’ayiyoo
 dirir hooray weeyaan
 deegaan barwaaqiyo
 carro dihin ah weeyaan
 durdur aan go’ayn iyo
 duufaana socota weeyaan
 degmo iyo qabiil jecel
 tan duraysa weeyaan
 Soomaali duuggeed
 midda lagu daryeeliyo
 Doocaan¹⁵⁷ malabki weeyaan

dalka hooyo idilkii
 in gumeyste soo dego
 midda diiddan weeyaan
 doqon iyo dillaalyada
 waxba aanay deeqayn
 hadba midabba doorsada
 tan dabraysa weeyaan
 dabayl caafimaad oo

ku dawaysa weeyaan
 marna dacar qaraar oo
 ku dubaysa weeyaan
 isha-dabaha dulucda leh
 hadallada daboolana
 diirad aragta weeyaan
 dalka horumarkiisiyo
 midka diiddan nabaddana
 tan dareenta weeyaan
 dooraweyne iyo cadaw
 midka weligi doontee
 misna daba nashleeyee
 gobanimada diidana
 tan la dirirta weeyaan

waxan uga dan leeyahay
 Deelleey raggii furay
 dabka ololiyoo shiday
 damqay boogta ceebta leh
 duullaan qabiil iyo
 dumay weerarkoodii
 dareenkooda goortay

dadweynuhu ogaadeen
goortii la daawaday
dulucdiyo ujeeddada
ka dambeeya heesaha
dibnahooda goortay
doodda kala cabsodeen
ma dan bay u noqon ruux
aan weligi daabicin
da'da wawga ka aqoon
maansiyo dareenkeed
aan deeqba loo siin
dadweynuhuna garan karo
farta daallinkii dhigay
inuu gabayga Deelleey
shir dul gee yiraahdoo
dii daa u dii daa
da mar kalena dii daa
duu dii ba duu daa
digaag hadalki weeyee
dantii laga lahaa iyo
ma dacaayad bay noqon?

nin raguhu dagaallada
marka geeska lays daro
dib u noqodki ceeb lehe
dorraad weerarkaagiyo
dardartiyo kulaylkii
tixdii kuu dagaal timi
doolaaladeedii
haddii aadan ku dayanayn
diiraddaada aragtidu
meeshay dul saarnayd
maxaa dooyo kuu diray?
mase waa dorraad tii
dadku kugu arkeen oo
gabaygii duraayee

sal-fudaydka diidee
diiwaanka kuu galay
dooddaadi haaraan

afartaa dheh Deelleey
aan laga dambayn oo
damiirkaygu soo rogey
waxan uga dan leeyahay
dawladnimo qabiil ma leh
qaran reer ma dumin karo
mid kalena ma daafaco
danle xeeshi lagu garay
kan is-duugey lagu arag

dadku kuma yaqaanee
haddaad "ii dheh" doon tahay
dadka Xabashidaa raba
dabadhilif gabyaayoo
damaaciga kuwii hore
adiguna ku-dayashada
durbaankaaga qaadoo
dooddiinnu waa mide
doogashada kalgacalada
sida baashe¹⁹⁰ soo degay
way kuugu deexane
danyartaadu waa taas
sidaan kaa dareemee
wada mara docdaa qura!

afartaa dheh Deelleey
aan laga dambayn oo
damiirkaygu soo rogey
adigu daawasho u noqo
degaankeennu waa Xamar
dayax soo-baxeeday
duunyada ku qalataa

dabadeed kawaankay
dameeruhuna geeyaan
doorashadu nin jeebkii
dambiil waliba qaadkeed
san neef loo dalooshiyo
dufan-jecel dux raaceed
anigiyo dareenkay
kurus gool duqoobiyo
awlal dibi wan daribtii
sanuun dibadda raacdiyo
dab shariirya ku hadlaan
digsigaaga mooyee
duul kale kumaan arag
adigaa dareemoo
dummaddaada weeyee
daaddihi aqoontaa

daadsan¹⁵ waa inoo taal
daar nin lacag leh waa taal
Diin kastaba ha haystee
adoon diidin oo qiran
dekeddaan xil qarinnine
daawo liiska¹⁹¹ ku hor yaal
dadka haybi kuu furan

ha'du dii ma bii baa
daa iyo ma ii baa
ee dellegan ma guu baa
xa'du dagan ma cii baa
ta'da jiidda lagu daray
gar duddumo ma shii baa
danyartiyo sabooliyo
kii xaday dadweynaha
anba doonistiisii
waayahan ku daalee
daganaha an qabannee
daabtaha i taabsii
durba aan u dhiibnee
shicibkaa deldelayee

afartaa dheh Deelleey
aan laga dambayn oo
damiirkaygu soo rogey
waxa jira dal iga maqan
waxa jira hub aan diray
duullaammo baxay iyo
waxa jira dab aan shiday
sahaydii diyaarsaday
dumbukhii ku weeraray
yeydiyo dad-qalatada
ninka maanta derejiyo
doonaaya sharaf oo
taariikh dalkiisiyo
dooni madaxbannaanida
marka dibadda loo baxo
oo cadawgi soo diray
difaac loola joogsado
xoogaggiisa duman oo
dabka qaatayee kacay
kii dhabar duleedshee
duumiyo haddaad tahay
cudur aan dawoobayn
daacuun haddaad tahay
dadka kalena kula qabin
dheef-doon haddaad tahay
waxba aanay deeqayn
inad daacadnimadii
diidday waan ku garannee
dib u dhigo shiddada iyo
dabka kugu baxaayoo
dalalkeenna maqan iyo
Soomaali ila doon

ila daabo yaambada
gaajo aan la dirimee
ila fidi duruustiyo
durdurrada aqoontoo
intaad gacanta duubtaan
ha i daawan anigee
daali maayo qarankuye

ku darsada wax qiima leh

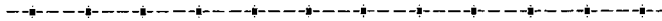
afartaa dheh Deelleey
aan laga dambayn oo
damiirkaygu soo rogey
reer Jabbuuti waa duul
dayr iyo gu' qura jira
ama dhawr diraacood
danyar iyo saboolba leh
waa qaran dambeeyoo
gargaar dawladeed oo
loogu deeqo mooyee
uma baahna daw kale
ha ku kicin duq iyo habar
haysku dirin ha kala dilin
qorigaa dabka ahood
siddo hawla oran dalaq
deris weeye nabadee
dantoodana ha faraggelin
degaankaa xalaasha ah
digo sii hulaaqdiyo
ha ku kicin duufaan
doonnidaada haw rarin
Doolaalna²⁵ yuu tegin
ha daardaarin waa gobe!

afartaa dheh Deelleey
aan laga dambayn oo
damiirkaygu soo rogey
dugsi ma leh qabyaaladi
kii yiri dorraadoow
sowdigaa u dadab galay
derbi dhaxanta celiyiyo
inta dabaqyo laga dhigay
sowdigan dermada dhigay
sowdigan daraaddeed
inuu qaranku dumo jecel
ido darato qoontiyo
naylo daabtay waa hore

sowdigaa dagaal gala
dib-qallooc hangool hoo
dinnadeey birtaa qaad
daayeer geedka soo fuul
dacawooy halgaad tuur
dabagaalle haw baqan
waataad qaylo doonkii
inta habar dugaagiyo
daaxuurro kicisee
duqsi ururay haamaha
kama rogo daboolkoo
duul horaa na yiriyoo
waxaad doon lahayd iyo
guushii ku diiddoo
dulmigaad abbaartaa
doc faruurka dhaliyee
doonyeyso maradoo
ka dambari ujeeddada
dambas bay ku curatee

afartaa dheh Deelleey
aan laga dambayn oo
damiirkaygu soo rogey
Deelleeydu waa Guba²
dembigeedu kii furay
iyo dhawrka daafaca
dummaddooda weeyaan
waxan uga dan leeyahay
dadku ways yaqaannaa
dalkana weynu joognaa
hooballada isdirayee
Deelleeyda curiyoow
danyartiyo bulshada guud
aad maanta tiri dida
may garan dantaadee
weligaa dun miiqueed
wax dareen u noqon kara
ama lagu daryeeloo
noloshooda dumi kara
daawada garaadkiyo

hawl laysu diro iyo		miyay kaa dareemeen?
digashada cadaawaha		diiwaankee ku qoran yahay?
eray ay ka doortaan		kala didi ha joogtee
maansadu dux weeyee		danley magac ay leedahay
qalin iyo dawaad iyo		dheg daloosha weligaa
dibnaad adigu leedahay		daacad ma ugu tiri hadal
ma ka daalacdeen oo		duuggeeda wax u tara
damqasho iyo naxariis		ama qaran daryeelki ah?!



52. DAABBAD

Aadan Iiman Dacar

Sadar 143

11.3.1980

Dacar maannu helin cid noo sheegta meesha uu ku dhashay, waxaase lagu male weyn yahay Reer-Woqooyi inuu yahay. Dealleyda wuxuu ku leeyahay waran. Wuxuu ka mid yahay ragga maansadoodu ay ku dhex nooshahay saaxiibbada iyosuugaanyahanna laakiinse aan helin fursad heer qaran gaarsiisan oo ay maansadoodu ku tisaqaddo.

Dacar wuxuu qabaa inay doogtii qabyaaladdu soo noolaatay, masuulna ay ka tahay dhibaatooyinka haysta bulshada soomaalida. Faraskii Gaariye oo loo bixiyey Doolaal ayuu Dacar dib u soo heenseeyey isagoo qalabkiisii u dhan yahay oo wada sida danyartii oo dhan, si loola dagaallamo qabyaaladda. Duqda wuxuu ku tilmaamay hab dawladi aysan ku dhisnaan karin, bulshaduna aysan ku dhaqnaan karin. Wuxuu ugu dambayntii leeyahay waa inaan soomaalida la kala didine laysku soo daro oo midnimadeeda lagu mintido.

dab la shiday damdam u olol		xiddiggii dagaaridu
geel diday duddada jiidh		dhaaf diillintii guban
haddaan hadalka laga degin		laxo daate dhaadhece
degdeg kuma xasili karo		dib baa loo jalleecce
dawlaabta maansada		dayaxa iyo nuurkii
waa damaqsi sheekadu		waxa degay cir-jiidhii
waa nabar danuunsaday		dirirkiina naafoow
duuggeedu wuxu yahay		dambarsamihi ma onkodin
anna taydi daabacay		roobki dararay di'i waa
		noqoy daalalloo kale

darantiyo ugbaadkii
kuma naaxdo duunyadu
dooggiyo caleentii
waxa maray dirdiirtii
ma deggana adduunyadu
waxa jira dareen weyn
dalab yeelay hadalkii
dad Islaama baan nahay
digrigiyo xaddiiskii
deyn meyso culimadu
run dariiqa loo maro
xaqa daaha laga rogo
deyn maayo weligay

dani seeto weeyee
anoo daayey heesaha
duudduubay oo dhigay
maantana dubaaqiyo
dacar baygu kicisee
Deelleeydan socotiyo
dawlaabtan gabaygiyo
shaxda damalka taallana
qaad kaa dushaan dhigay
is-dayada anaa degay
ku darsaday hal-qaadkii
dib-u-dhacana maahee
dani kay ka haysoow
doondoono jare kale

dig dheh oo ka diga rogo
daydayo ujeeddada
wax la yidhi dad-qalatadu
iyaduba diraac hore
dabadheer¹⁰³ la mid ah bay
cuntay danabbadeedii
dugdug oo rid mooyee

dibbir oo jir mooyee
danba waanay ka lahayn
dad baa bayray seben hore
maantana dabayluhu
dunida iyo waayuhu
dariiqoodi u ekaa
dayran oo abaabilan

wankan dooxan yaa qalay?
haddii hilib duxeedkii
doorkii la qaybsaday
raqda kaa dul joogoow
intaan daqarku kugu dhicin
adiguna isaga durug
degmo kale u sii hoyo

gorayadu ma daashoo
orod laguma doontee
ninka damac ku qaadoow
dabin baad u baahnayd
darki Caynabaan¹⁹² dhigay
diqda laba wadaamood
aan is idhi danyarihiyo
dulmanuhu ha buuxsado
yaa dillaacshay dabadeed?
maxaa didiyey qaalmihi?
isha kaa dabooloow
duco-qabe miyaad tahay?
durdur gooyey khayr ma leh

dig dheh oo ka sii durug
daydayo ujeeddada
Deelleeyda maansadu
dacwad furantay weeyee
abwaannadu ha doodeen
nin dabbaal yaqaannaa

ka baxaaya daadkee
ha durduurto loox-yare
dusha hadalku waa qabe
dunta gabaygu waa mide
maxaa loo dan leeyahay?

inay doobinaysoo
noolaatay doogtii
la dumaalay maqallee
duqdu yay la huruddaa?
docda yay la jiiftaa?
yaa daabbaddii qaba?
waatay dadweynuhu
ku rideen dalluuntee
yaa daweeey dhimataye?
dabka yay la shidataa?
digsiguba dhardhaar lehe
xaggay dabo ku leedahay?
duuggeedu wuxu yahay
ninkii curiyey Deelleey
dembi ma laha baan idhi
maxaa loogu dudayaa?

darib iyo macaan iyo
dambar ma leh qabyaaladi
waa daab colaadeed
waa duumo iyo cudur
dulmigiyoo xumaantiyo
dannigay ka dhalataa
dalna kuma dhisnaan karo

dadna kuma dhaqnaan karo
iska daafac mooyee
durki oo nac mooyee
dabrad ma leh qabyaaladi

waa daabbad sheekadu
dalandool u socotee
dul ahaan wax-garadkiyo
deeqdii abwaannada
dig dheh faraskii doolaal
yuu daahin weligii
birta daanka ugu aas
xakamaha u sii daa
kooaha u sii diro
shalmaddiina daba sido
maansada ku daaddihi
danyartana ku wada qaad
daanshood haddaad tahay

dig dheh oo ka sii durug
daydayo ujeeddada
Soomaali danaheed
kuwa deeqda haystiyo
kuwa dibadda weli jira
duubiyada walaalaha
isku soo dar mooyee
kala daa ma leedahay?
dulucdiyo ujeeddada
xidhay daabbaddaydii
Deelleeyna ii furan

53. DAAHYALEY

Hadraawi 2

Sadar 400

11.3.1980

Hadraawi riddadiisii hore waxay ahayd Daalacan (Deelley No.2), taasoo uu saaray faraskii Doolaal oo uu yiri ha mariyo meel kasta oo ay soomaaliyi joogto – gudo iyo dibadba. Daalacani waxay tilmaamo ka bixisay arrimihii uu dul-maray Gaarriye, sidaas darteedna waxaa la dhihi karaa iyadaa kaalin weyn ka qaadatay dawga silsiladda Deelley martay.

Waxaa maansooyinka Hadraawi iyo Gaarriye si joogto ah uga muuqata fikrado midaysan oo is-tixraacaya oo is-dalbanaya. Haddii ay Siinleey⁴ ku kala safnaayeen, hadda Deelleyda way midoobeen, wadaantana baaq baa laysugu tebinayaa!

Si kastaba ha noqotee, Hadraawi saddex bilood buu raacdo-reeb ahaa oo shaxda daawanayey; warankiisani wuxuu la dherer yahay kiisii hore oo laba-jibbaaran. Malmalkii Gaarriye ku didinayey abeesyada ayuu deebaaq ku daray si loo didiyo abeesyada dhegaha adkaaday! Wuxuu muujinayaa sida abwaannadii foodda isula galeen, dumarkiina ugu soo biireen, arrintiina u durugtay, iyadoo nin waliba soo kooraystay hayinkiisii, ha noqdo faras, rakuub ama dameer. Wuxuu la yaabban yahay deelqaafyada iyo dalabta maansooyinka qaarkood, ragga lehna wuxuu ku leeyahay: “war wixiinnu dalab iyo deelqaaf ka badane, maansada miyaad soo gadataan?”.

Wuxuu leeyahay inkastoo maansadu ay dan guud ka hadlaysey misana ragga qaarkood waa loo dardaarweriyey. Hase yeeshee raggaasi ma laha kal cabsata, maansadooduna way kaga sii daraysaa cabsi-gelinta nooc kastaba ha noqotee. Wuxuu leeyahay haddii dadku ay waayeen daryeelkii ay u baahnaayeen waa inay helaan maanso tebisa dhibaata dooda. “Boobka xoolaha danyarta iyo sinnaan la’aantu maaha mid dahsoone waa mid si sahlan loo wada arkayo”, ayuu yiri. Dawladdana wuxuu kula talinayaa inay u hiiliso danyarta. “Haddii ay sidaas yeesho”, ayuu yiri, “aniguna waa la safanayaa Dawladda, waana hubaal inay guulaysanayso”.

daalacan warkeedii
iyofaraski doolaa
dalandoolka maansada
dardartiyo wacdarihii
sida danab u laba dhacay
dadku maqalyay shaallee
dedda kaca rogaalkiyo
daahyaley carcareheed
maantana dinnaahyaha
dayax weerar baa sida
Gaariyoow ku soo durug
malmalkiyo dabqaadkii
iyo weliba deebaaq
dabray oo haddana furay
misna daah kalaan rogay

Deelleey warkeed qalan
daaheedu waa furan
hibashada dareen kacay
degmadeenna beerqaad
sida daadka maanshee
hal-abuurku duunkiyo
dhul damqaday ka faalloo
ninba garashadii diray
darka cagaha soo geli
dumarkiina soo biir
sii durugtay sheekadu
rag darmaano soo fuul
ragna duubigiisii

iyoo dalawadii keen
ragna dayrcadkiisoo
baarqab doobyayaa wado
bandhiggii ku soo daa
nin dameero soo horay
yaan la odhan dembuu galay
billay duunyadiis tahay

waxse iga dardaaran ah
ninka daaqanaayoow
dafacdaa gosheediyo
dixda hayska joogtee
yaanay nagu dannaaniyin
ama geela naga didin
nirga daaddah baradaa
derimaha madheedhka leh
sida digirin jiiifee
yaanay naga dambaabbidhin
dabray oo haddana furay
misna daah kalaan rogay

doqon yahay masayrkiyo
danni lagu abuuree
deeqdii Ilaahay
deelqaaf ka mudataay
adigiyo dangaladaa
da' kastaydun qooqdaan
waxa aydin dihataan
daratiyo ma caal baa?

maansada dunteediyo
waxa lagu dir-soocdaa
degelkiyo dhirteedee
heellada ma danadiyo
dibowgaad ka gurataan?
murtidiinnu dakhariyo
dalab iyo lanleemiyo
daldaloollo badanaa
ma dareere miirtiyo
duddun bahal galeen baa?
dooddiinnu garashiyo
dardartii aftahankiyo
dilladii farshaxankiyo
dux abwaan ma sidatoo
diiftii saboolkiyo
daal baa ka muuqdee
gabaygaba ma docashiyo
dawersaad ku keentaan?
mise dagan ma dhaaftiyo
duul baad ka gadataan
dhul dellegan ka soo xada?
mise luuq dahsoon iyo
suuqa doqon-ma-garatiyo
ku-dhacdaad ka dayataan?

marka geel dar loo horo
diin maxawgu heestaan?
haddii reerku lama-dega
degel oomman furan yahay
dadka guriga joogiyo
waxay duunyo haystaan
diihaalka wada qabo
daruurana ka hooraan
meel durugsan goortas
maxaad daanka oo qudha
ula doogsin carataan?

gudin yahay dulbaaxdiyo
dufan lagu afeeyee
dareenkeedu lacag iyo
milicsiga ku deexdee
dambarsiga cadceeddiyo
dabayoodka luunka leh
weligeed ku darartaa
maxaad doodda beeshiyo
danta qaranku leeyahay
dusduskaaga foofkiyo
damac uga hormarisa?
noloshaba ma dirashiyo
damqashada calooshiyo
dalqadaad ka barateen?

midho daray raggiinnaa
duudduub ku liqayoow
kolley geedka duuggiyo
taariikh la daastiyo
laga diirto magac hadha
sida diirta xagatoo
dadnimada arradisee
dib maxaad u dhigateen
duniduba ma maantaa?
dab cunaannu idin nidhi

maansadu dan guud iyo
dalka hanashadiisiyo
dadka wada jirkiisiyo
dawnay way ku socotaa
dawladnimo u samafala
inkastoo dirkeediyo
dulucdeedu saas tahay
misna loo dardaarweri
ka hor yimi nin diiddani
deri iyo u yeel tuur
xistigeedu daba-gure

dunjigeeda maydhaan!
dabinnada shir-qoolka ah
inta boholo loo deday
kaga gudubtay daanshood
digashadu ma saamayn
dhibta waw dul leedahay
dibindaabyo hoosiyo
dabra-weerar caabbiya
duullaanna waw hadhay

dibso aan nidhaahnoo
ha dekaanto mooyee
dabarkeeda geenyada
geedkee ka diirnaa
qorshahaba laguma darin
doc-wareenka sheelka ah
iyo saymo daw-dilan
kuma dagato maansadu
xinka way ku darartaa
kulka way ku dirantaa
dabka way ku carataa
haddii jeedal lagu dayo
deeddankay ku badisaa
dakharrada la yeeliyo
hubka lagula daalee
ha ku debecco laga wado
dardar bay ka qaaddaa
haddii dayro laga dhigo
derejaabay tolataa
calan bay deldelataa

haddii sayga laga dilo
doqon geesigeedii
ninka daray billaawaha
i dumaal tidhaahdoo
dakanada illowdoo
dhanka kale u durugtoo
digarogata maahee

timahayba dabataa
dunta waxay ku xidhataa
wiil dardaarankeed qaba
magaciis dulmane yahay
duqa dhalay sabool yahay
danyar hooyadiis tahay
inta xeerka dumisiyo
deni waa ka garannuug
dabray oo haddana furay
misna daah kalaan rogay

dacwaddayda Ciinow
diraddire umaan tirin
deelqaaf ka xeel dheer
uma jeedo dawdhaaf
daandaansi kama wado
ka da' weyni ruuxaa
derejiyo xilqaadkeed
nin u dudaya maan ihi
damac wayga xaaraan
dilla-gabay ku faankiyo
doqonniimo hadalkiyo
i dayaay wax kuma falo
maba lihi dareenkaa

waxse qalinka igu diray
dadku way tirsanayaa
deynna waa ka maqan yahay
dana-jirena waan ahay
danyartiyo saboolkiyo
anigiyo dac-wadhantuna
isku digato miihine
daawaannu leennahay
diilalyada cuslaysiyo
daalaa-dhacoodaan
aniguna damqanayaa
xaq haddaan ku daakiro
ma dayrkii Makaan gubay?

dambarkiyo karuurkiyo
caanaha durduurta ah
dadku haw sinnaadeen
haddii laygu dilo taa
taariikhdu duuggeed
dirirrada sidkood go'ay
doorroone haw hadho
dibna mooyi say noqon!

dar Allee Dharkaynoow¹⁹³
haddaad maanta dagan tahay
ninka duunyo kaa wada
af Pagama dabooshee
maxaad deelka maansada
dacar iyo dhunkaal iyo
duumo ugu arkaysaa?
maxaad uga didaysaa
uga dhigi wax kuu daran?
armay doorba kuu tahay
dabray oo haddana furay
misna daah kalaan rogay

haddaan waayey roob da'ay
dayra-dhaafka jiilaal
guri laga duggaashado
aqal laba-daryaale ah
dadabtiisu nooshahay
celin kara darrooraha
docaha iyo raartiyo
dhan kastaba ka dalab tiran
ummadduna dugsoonkaa
dermo qaran ku jiiifaan
bulshadoo dar hooggiyo
taalla dooxa geerida
haddii daad u soo galo
miyaan waayey deelkiyo

dareensiinta dhiillada?

duunyo waa la foofshaa
daaqna waa la geeyaa
doorna waa ilaashaa
isha daymadeediyo
digta luuqdu waw wehel
duhurkaa la ururshaa
tiro lagu dabbaalaa
dabadeed la hooyaa
kol hadday dareeraan
deegaanta raacaan
dildillaan ku goosmaan
wax daryeela waayaan
daaha hiimamawga ah
maqal-daaqda lagu tebo
cawa-daran la raad guro
dibjirtaye ma been baa?

shilna wayna daanweyn
dammanaanta kama foga
xoolaha dayacanta ah
inuu daayo mooyee
kama durugsanaan karo
doondoonesteediyo
daydayashadeeduna
darayada libaaxiyo
ninka damalka ka hadhsaday
deleb waw gudboon tahay
haddaan waayay doobkii
xilka doonnantiisa ah
dayrada u noqon laa
danyar habaqleheedii
dudda bahalku kala tago
miyaan waayey deelkiyo
daba socodka qaylada?

hayin sida dadweynaha
dalaggiyo dhaqaalaha
dooggiyo wixii nool
haddii layska dabagalo
hadduu aar dalaafiyo
ariko belo ku soo diran
nafta dawdab-roorka ah
darandoorri orodkiyo
durdurada ka buuxsado
maatada derderan iyo
deli iyo jar kala dhaco
doog aan la maarayn
dibna looga soo kaban
didmadiisu keentee
haddaan waayey dabarkii
dhacdo lagu daweyoo
lagu dagagaraa jirin
miyaan waayey doohdiyo
doobirtii la odhan jirey?

danta guud mudnaanteed
gobannimo daryeelkeed
damiciyo hankaygii
haddaan waayey dawgaan
is lahaa ha lagu dego
berrin degel ma-dhaafaan
dadka wadajirkiisii
isku duubniisii
kala daadsan laga dhigay
lagu doorshay reer-reer
musduleedku xanan yahay
qaranimadu dagan tahay
gudahana dab kaga kacay
dawankiyo carooggiyo
miyaan waayey daalacan
sengahayga doolaal
ama faras dirkiisa ah

dayax-weerar oo kale?
dabray oo haddana furay
misna daah kalaan rogay

ragga daawadii furay
ama dacaddii jaray
ama qaranka duudsiyay
hantidii dadweynaha
dacallada ka buuxsaday
dalku eed ku leeyahay
rag la deydeyaayoo
dedan oo qarsoon oo
damacooda xeel iyo
ku darsaday tab hoosoo
wixii deyn ku soo baxa
berri diidi karayoo
dufankiyo karriinkii
iska duugay maahee
sida buurta Daalood⁵⁵
dal fog bay ka muuqdaan

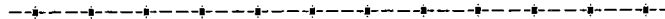
diricaasi waa kuma?
dawdar weeye shalay jirey
durba sowkan jeedladay
dhistay aqalla daah weyn
toloow duubka yaw xidhay?
hadmuu tobanka doonyood
dekedaha ku soo xidhay?
hadmuu dunida qaarkeed
intuu daawashuu tegay
demesh⁶³ iyo wixii yiil
sida daad u soo rogay?
kaftankaa dareenka leh
danyartaa ku heestee
dadka maanigaa baray?
derejada hummaagga ah
magacyada dul-saarka ah

dorraad soo gadaal baxay
maxaa laygu digayaa?
dabray oo haddana furay
misna daah kalaan rogay

doodda aan ku soo xidho
bi'i waaye deyllooy¹⁹⁴
adna darayga hays dhigin
xaajadu dalluun iyo
dalaw bay ka lulataa
ha ka roorin daaddihis
anna hay dardaarwarin
Deelleeyna aan faro
duco iyo sidii roon
dawgaagu waa sahan
dadku waa abbaartaa
qorraxduna dallaalimo
isku dira bahdeediyo
kala dila ha noqonnine
isku dara ha lagu dhaho

nin xumaha daneeyoo
waxa jira damqanayee
yaanu xagal-ka-daac iyo
goldaloolo kaa helin
xidho duubka nabadeed
daacaddiyo runtaba sheeg
daaraanta magacaw
cadawgaagu duurkiyo
hadduu doogga cawskiyo
dareemada ka badan yahay

adiguna dab baad tahay
diga shidan hadduu yahay
adna daad socdaad tahay
damal adag hadduu yahay
adna danab dhacaad tahay
baaruudda duushiyo
dubbe adag hadduu yahay
derbi soo ceshaad tahay
mugdi lagu dayoobiyo
gudcur dam ah hadduu yahay
qorrax dulusca furatiyo
dayax buuxsamaad tahay
hadduu aw dillaaliyo
qalin-duurre faashiyo
yahay fiqi dammiin ana
cilmi durugsan baad tahay
dulin dhiigga miirtiyo
dulmi hilan hadduu yahay
xaq dillaacay baad tahay
nin qabiil dafkiisiyo
sita daramalkiisoo
ku dalqama hadduu yahay
qaran dawladaad tahay
hadday daana-daaniyo
dawlilil ku heesaan
waxyi soo degaad tahay
inta dunidu raarkiyo
deyrka hoose leedahay
qof dulmani ku nool yahay
ilays daaran baad tahay
wed jiraana kuma dilo
anigana bir danantiyo
dabran iyo melmelan iyo
deldelaad ha lay sudho
duuggaygu waa adi!



54. HA LA DUUGO DELEBYADA

Taano 2

Sadar 160

13.3.1980

Xusuusta inuu Taano Deelleyda ku leeyahay labo riddo. Warankiisii koowaad (Deelley No.6) wuxuu ku haaraamay suugaanyahannada wuxuuna ku saadaaliyey inay Deelleydu la mid noqon doonto suugaantii qabiil-qabiilka loogu kala safan jirey oo larka iyo utunta hore soo kicin jirtey. Sida ka muuqata magaca Deelleydiisii hore “waynoo bil dabadeed,” wuxuu saadaasha u qabtay bil keliya.

Hadda waxaa la marayaa laba bilood iyo⁴⁸ maanso, oddoroskiisiina waa la arkay – nasiib-darro – ilaa xad. Deelleydan Taano wuxuu ku dhalliilayaa labada safba – ragga leh wax waliba way hagaagsan yihiin oo dhalliilo ma jiraan iyo ragga u dudaya sinnaantii Ilaahayba uusan siin dadkiisa!

Wuxuu leeyahay haddii abuurta Ilaahay la doorin karayo waxaa sinnaan ka keeni lahaa hoggaamiyeyaashii hantiwadaagga Maw¹⁹⁵ iyo Maarkis¹⁹⁶ iyo Darwiishkii Sayid Maxamed Cabdulle Xasan.

Taano wuxuu aad ugu diganayaa abwaannadii uu shalay uga digey dhibaataada Deelleyda oo maanta ransanaya qabyaaladdii ay la dirirayeen iyagoo kala safan, isagoo maanka ku haya murtidii soomaalida oo ahayd: “haddii aad taliso oo lagugu diido, in la jabo ma jeceshahay?!”.

dig dheh digashadaydii
shibbanaha la doortiyo
deel weeye heesuhu
waa dardaraan waayeel
waa daymo aaya leh
waa danab wax dila iyo
dawo laysu soo diro
ninba dookhi haw dego
mid inuu danqanayoo
uu dubaaqa culus iyo
dembi weyn u daalacan
ma nin diidayaa jira?

dadku waysu duman yahay
mid la durina kuma jiro
yaa dood ku furi kara
hadduu diidey Eebbaba
sinnaanshaha dadkiisaba
maanaa ka durugsada?
intaan daaqad soo maro
ma dib baan iraaahdaa
dadku haw abuurmeen?
ma dabecaddaadaan
dubbayaal ku doorshaa?
nin duwaa hadduu jiro
doorroone Maw¹⁹⁵ iyo
Maarkis¹⁹⁶ iyo dirkiisii
Sayidkii Darwiishkiyo

duulkaa horeetee
danqanaayey weligood
ayuun baa wax duwi laa!

dul-ka-hooryo weeye
waxan uga dan leeyahay
nimankaan bil dabadeed
is-diyaarsha iri baa
dhawr beri isdabar jaray
Ilaahay ha dilo doqon
uma diirmaxaayee
shalaw hoose haw diro
doorroonayaashiyo
kuwa damaca diidoo
Deelleeyda daawada
wax la duugey waa hore
ayay daba ordaysaa
dulucdeeda hoosana
hal doorkeedu waa hee
maxaad ii deyeysaa?
maxaad Daahir¹⁹⁷ ii tiri?
maxaan dahabyo lay siin
oon doorka lay oran
dadku aanu ii diran
lay tumin durbaannada?

haddii duul habow yahay
ka danqadayna adi yahay
adoo soo duwaayoo
eray wacan u dirayaa
la dumaa dadkaagoo
degta loogu qaataa
haddii diiday lagu dhaho
digniin baa la siiyaa
daqarkaad arkaysaa
daaha looga qaadaa
hadday sii dabbashaan
markay dalaq yiraahdaan
yaa durbaanno culus iyo
shareeriyo dafkeedii
danab xoog leh lagu xiray

ayaa dawda la hayaa

Anoo digashadaydii
weli daabka haystana
mar labaad waxaan degay
raggii deelka nagu yiri
daacuun wax dila iyo
cudur daaf ka daran baa
niman inay daweeyaan
loo doortay nahay oo
wadar deydeyeynaa

nimankii Darwiishkii
daqarrada u geystiyo
nimankii qabiil dumay
cilmi aanay daalacan
yaa deegta noo suray
kumanyaal diraacood
dadkay naga dabraayeen
ay damag ka siiyeen
yaan wada duweynnaa

il damuuqsi dabadeed
wax iyaga dantooda ah
ayay doonanaayaan
kuwa dabaqa fuulee
duullaanka kiciyoow
deelayse warankee
bogga maysku dooxdeen?
dacar mayska keenteen?
doqontiyo mid durugsani
ma ku diirsanaayaan?

iska daa dammanihiyo
mid aqoonta doontee
darka dadabta lagu sido
durba maydin diideen?

dila daawo maahee
dalka hooyo yay duban
daraamyada¹⁹⁸ la soo tumay
mee laaci dooggee
dorraad ay ku baaqeen?
dadku maysu wada diray?

haraan doodda ugu iri
diric ma leh abwaannadu
haddii uu nin daacadi
milyankii¹⁹⁹ ku duugnaa
ama way danqaabeen
ama wuuba daba galay
ooy dalaq ku siiyeen
dabin ay u qooleen
mindii daab ka muuqdiyo
dadka kii u suuraa
oon duugta loo dirin
damacooda lama dhigo

maahmaah da'weyn iyo
waa dahab an duugnayn
maba idin damqaysee
waa waanadii diran²⁰⁰
dacas iyo marduufaad²⁰¹
aad maalin dubataan
intaad daba ordaysaan
maad dawlad culus iyo
dal cuddoon abuurtaan
ood daacad noqotaan?

dib u fiirso doodoow
da'daad maanta joogtaan

iyo dalandalkiinnii
dan qabiil u dooddee
ma ku diirsateen oo
hadal hoos dalooliyo
weligay anaa dilan
wax ka durugsan goornaba
daya maad na leedahay?

duddonimo ka diiddani
ha walaaqdo dacaraha
dawdarkuna ha daba galo
annaguna dantii qaran
ayaan daba ordaynnaa

waa daymo xoogliyo
dooddii dadweynee
mar haddii dirkiinnii
kuwii doorka loo yiri
ay dabaysha raaceen
waa doqon abaalkiye
dabka maw shidnaayoo
intay daacsanaayaan
maw dulqaadanaynaa?
mise waaba dayroo
anigaa dambeeyee
dibaddaad u saarteen?
waxse iga dardaaran ah
aan dadkayga leeyahay
war hooy maanta dabadeed
yay nimanku ina dagin
dacar weeye heestuye
Deelleeyda furan iyo
ha la duugo delebyada

55. GEEDDIGAA KU SOO DARAN

Cali Cilmi “Afyare” 2

Sadar 283

18.3.1980

Afyare Deelleyda wuxuu ku leeyahay labo riddo. Tii hore (Deelley No.44) wuxuu ku taageersanaa fikradaha Shareeco, aadna wuu u ficiltamay. Hase yeeshee ficiladiisii qayaxnayd waxay u soo hoysey colaad badan iyo weerarro. Cabdi Lidaan Faarax (Deelley No:48) wuxuu ku eedeeyey in Cali afkiisa iyo uurkiisu ay kala geddisan yihiin, isagoo ku tuhunsan inuu Cali la fikrad yahay raggii laf-dhabarta u ahaa afgembigii Abriil 1978.

Warankiisan wuxuu iskaga daafacayaa meelihii laga soo weeraray, gaar ahaanna wuxuu hadalka u wada jeedinayaa safka Gaarriye oo Cabdi ku jiro, wuxuuna ka shidaal qaadanayaa tuhunkii reernimo oo isaga lagu xukumay mid la mid ah. Dabadeedna wuxuu ku yiri: “waannu garanaynaa in ujeeddadiinnu ay tahay murtidii ‘lafa maroodi iyagaa laysku jebshaa’”. Cali wuxuu aaminsan yahay in aysan Saado Cali iyadu tirin maansada Deelleyda ee loo soo dhiibay. Isagoo abtirsinada kaga xigsanaya colka ay Saado la soo safatay, wuxuu yiri: “aniga igu diri maysaan darmaantayda; waxay baadi ahaan idiinla mirataba mar uun bay soo dir-raacaysaa Sool iyo Nugaal!”

Maansadii Saado tuducyadii ku jirey oo ahaa “duubkii ad xidhatiyo, derejadi ku saarayd, kaa qaad dadweynuhu,” isagoo Cali u saarinaya in niman tiriyeen, wuxuu leeyahay: “war waxaas nimanka ku hadlay ma kuwo dalka ka maqnaa oo aan warba hayn baa? Sidee bay waxaas u oran karaan?”.

Cali – sidii Deelleydii hore – wuxuu ku doodayaa inuu xornimada wax ka dhaliyey, intii ka dambayseyna uu had iyo jeerba tilmaamo iyo tusaale siin jirey dawladihii dalka ka soo dhismay oo dhan, isagoo uga digaya haadaamaha iyo gefaf oo idilba.

Cali wuxuu kaloo ku doodayaa inaan doonnida naakhuudeheedii lagaga iman dakeddii, ee uu yahay naakhuude diric ah. Isla markaasna colka uu la hadlayo wuxuu ugu dardaarwarinayaa inay doonnidu la degi doonto, marba haddayan dabaasha aqoon. Laakiinse ma uusan sheegin sida ay isaga iyo safkiisu uga samata-bixi doonaan kolka ay doonnidu degto! Madaxnimada iyo dawladnimada wuxuu ku sheegay inay yihiin hibo iyo hidde ay Gaarriye iyo colkiisu dibadda ka yihiin.

gabay duugay oo dhimay
dookhiisi waa nacay
sida awr dibboodoo
waraabuhu intuu dilay
dugaaggii isugu yimi
durbaanka iyo qaylada
iyo weedha dalabta leh
nin waliba docduu rabo
daabaca xariirtiyo
dunta shaalka u ekay
intuu dooxay meydkaa
dorraad iilka lagu riday
dusha ubax ka saarsaar
usagoo dembiile ah
degmadiina kala raray
“anigu daacad baan ahay”
dumarka ugu sheeke
illaa doqonta garashiyo
cilmi lagu duggaaliyo
aqoon durugsan lama siin

waan kaa da' weynahay
adoo kalena ima dago
dabin iima dhigi karo
intaan dogobyoo soo guro
digo sii hulaaqdiyo
dabka anigu aan shido
dadka qaar ha baabba'o
daawiyo walaalnimo
duddadu yay isugu iman
duullaanka sii wada
sida duul Amxaara ah
isu dooxa weligiin
hadba kiinna doorka ah
daqarradu ha gaareen
duqu⁹⁶ seefta yuu dhigin
aniguna dangiig iyo
daar dheer intaan koro
aan idinka daawado

dabadeedna kuu haro
dulucdeedu inay tahay
waan kaa dareen qabey

Soomaali dumiyoo
diradiraha baas iyo
dibindaabyo hoosiyo
doogtiyo dhibaatada
dux maxaad ka dheeftaa?
Diin nimaan lahayn iyo
dillaal wax isku laayiyo
dude dununcaayiyo
maxaa daadduf kaa dhigay

afartaa ma daabacay?
darandoorri maw riday?
deelqaaf ma tiriye
dariiq toosan maw falay?
deebaaq kharaar iyo
adoo dacar ku dhaashaday
degganaansihii iyo
dubaaqeeey nabaddii
hadal lama daabooloo
daah laguma awdee
dubaax iyo run maw iri?
cirku soo daruuray
dirirkiina waa maray
darroor iyo qoblaan riday
daadkaad sugaysiyo
duufaanki waa weli
dihin darartay baan ahay
doobkaha u soo culo
murti deexanaysiyo
dahab shiilan iga guro
sida loo dabbaashiyo
duruustiyo cilmiga dheer
aan kuu dareeshee
damiinyohow wax iga baro

horta dumarku waa sharaf
diirad weeye qurux badan
waa dawlad goonni ah
dunidoo dhan baa jecel
dallad loo hareeyiyo
derejiyo ammaan iyo
waxay mudan yihiin duco
hadday ila dagaalaan
lama doodo weligay
haatanna ma damacasani

ninka Saado soo diray
wuxuu uga dan leeyahay
danabkiyo rasaastiyo
dubbayaasha kugu dhacay
daqarradu ha gaareen
maanaa darmaantiyo
gabadhayda doorka ah
dib-u-socodka waashiyo
doofaar u dili kara?

deegaanta roobkiyo
dooggiyo caleemaha
hay daaqdo geedaha
duudaha magooliyo
waxay duurka mirataba
mar bay dabarka soo goyn
soo raaci degelkiyo
Darwiishkiyo⁶⁷ ninkii dhalay
iyadoo dakaankiyo
dafaciiba laga dhayey
dawankiina laga lulay
dooxada Taleex²⁰² iyo
didibtiyo Nugaashii⁶²
damalkiyo berdaha baxay
iyo dadabti way tegi

hadal waa dug iyo deleb
docdaa kuma durkaayoo
intaan daaqadduu xiray
dood kalena waxan iri
Deelleeyda socotiyo
maxaa diricyadii helay?
doonyaha maraabaha
mar baad degitin mooddaa
sidii roob dabayleed
hadal deli-dhacleeyiyo
duudduubku ima galo
maxaw laba dibnayseen?
dib miyaad u baqateen?
murti dibadda soo dhiga

dayax shan iyo toban iyo
qorrax joogta duhurkii
nin dafiray muxuu yahay?
waxan uga dan leeyahay?
ninka²⁰³ yiri dadweynuhu
“kaa diiryey sharafkii
duubkiina kaa qaad”
Dubey²⁰⁴ iyo Dahraan²⁰⁵ iyo
dibadaha miyuu jirey?
mise waa delleganaha
derbiyada fariistoo
dooc iyo dareen aan
dunidaba ka hayn oo
doorsoomay waa hore?
war ma delendel gabanoo
dooryaaya habartoo
weli dacalka haystoo
dusha lagu xambaaraa?
dumar miyuu la shiri jirey
ragna waysku diimaan?

calankaa dusheenna ah
kolkii loo dagaal galay
docdee buu ku noolaa?

dooyadii is-dhaaftiyo
duullaankii yaa wadey?
intaan doorar soo maray
haddii dalagga xeebtiyo
lagu daro colaaddii
Faransiiska lagu diray
sow danabyadaan riday
dheguu kuma dillaacaan?
dadka weli la haystiyo
kuwa deyrka loo dhigay
intaan diirinaayee
doondoonistoodii
dabagaabku igu dhegey
dugsiyada qoraalkiyo
diiwaanka kala soco

maxaan daakhilkeenniyo
intii dawlad dhalateey
u dambaysey Tawradu⁶⁵
daldaloolka ceebtiyo
dulalaati uga digay
dulwareenka cadawgiyo
doolkiyo waraabaha
maxaan didiyeey gaalada

danta guud maxaan iri
isku duubnideenniyo
duubigu ha wada jiro
diridir iyo qabiilnimo
maxaan diidey oo nacay
darib iyo baruur iyo
soor laygu dili rabo
inta dadab la ii dhigay
ka durduuro lay yiri
diihaal anoo qaba
maxaan doortay gaajada

gobanimada daaf iyo
maxaan daal u soo maray
weligay dareertiyo
dufan been ah uma xilan

cadaw daawo lama dhigan
midka samaha diidiyo
dabadhilifku waa adi
taariikhda lama dedo
ma duqowdo weligeed
haddaad duug is-leedahay
dulliyohow malaasani
ma adaa dafiri kara?

afartaa ma daabacay?
darandoorri maw riday?
deelqaaf ma tiriyeey
dariiq toosan maw falay?
deebaaq kharaar iyo
adoo dacar ku dhaashaday
degganaanshihii iyo
dubaaqeeeyey nabaddii
hadal lama dabooloo
daah laguma awdee
dubaax iyo run maw iri?
cirku soo daruuray
dirirkiina waa maray
darroor iyo qoblaan riday
daadkaad sugaysiyo
duufaanki waa weli
dihin darartay baan ahay
doobkaha u soo culo
murti deexanaysiyo
dahab shiilan iga guro
sida loo dabbaashiyo
duruustiyo cilmiga dheer
aan kuu dareershee
dammiinyohow wax iga baro

“anigu daraktar²⁰⁶ baan ahay
digrii¹⁴ baan sitaa weyn
lix sanaan dugsiiga Sheekh²⁰⁷
iyo Daalo⁵⁵ soo maray
dayuuraadka duuliyo
maraakiibta dooshiyo
dubaabadaha xoogga leh
waan daadshay waa hore”

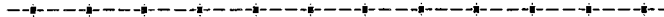
iyo beenta derida leh
sow kama diqootaan?

digtoor¹³ waa ninkii saxa
murtideenna doorka ah
calankana daryeeloo
gobanimada daafaca
adoo diidey taadii
duul kale ku faan iyo
doolaalo waa ceeb
daayerki oommane
intuu gerigu duufsaday
dabadeedna ku ambaday
dabcigaagu yuu noqon
degelka iyo ciiddiyo
dhaqankaaga haw dudin
dantu seeto weeyee
soo raac dadweynaha
ha ku daaddaheeyee

baddoo dugul madooboo
darbad laga baqaayiyo
dabayluhu ka dhacayaan
doonnida waxaa wada
naakhuude diricoo
dakhalkiyo shiraaciyo
daraxiyo shukaantiyo
deebaanka xariggiyo
dawiraaya layl-dhexe
hadba diiradduu roga

adiguna ma daalacan
dariiqayku socotiyo
docda loo duwaayoo
waa kula degaysaa
dabbaashana laguma barin
macne dawladeed iyo
cilmi adiga kaa dedan
Rabbina uusan kugu darin
waxan kaaga digayaa
anooy daacad iga tahay
ha ku doodin weligaa
yaan dacasku kaa le'an!

in kastoo la doogsado
daruuruhuna hooraan
deegaantu waran tahay
dambarka iyo dhaydiyo
la durduurto caanaha
kolley adiga kuu daran
wax kalaa dubaaqiyo
qalbi kuugu daabacan
daacuun calool iyo
daaf baana kugu dhacay
duumada ku haysana
ninna kaama duri karo
ama deeradii noqo
ka didaysey beelaha
ama daa qabiilkoo
daahiri naftaadoo
danwadaagta socotiyo
geeddiga ku soo daran
hay laba-dublaynine!



56. DIIWAANKU HAY DHIGO

Saado 2

Sadar 453

23.3.1980

Saado Deelleydeedii hore (deelley No.45) waatii ay Shareeco iyo rag uu ku jiro dugsiga u furtay iyadoo taageeraysa safka Gaariye. Hase yeeshee saddexdii toddobaad oo la soo dhaafay waxaa la tiriyey 10 Deelleey, iyadana waxa lagu xifaaleeyey in rag Deelleyda u soo dhiibeen oo aysan iyadu tirin.

Sidaas darteed, warankeedan labaad waxay weerar ba'an ku qaadaysaa fikradihii ragga libta u diiddan – gaar ahaanna Cali Cilmi Afyare iyo Shareeco. Iyadoo warankeedan Hargeysa ka soo ridaysa. Waxay Saado leedahay: labadii daamiin oo aan waaninayey waa kuwaa halkaas ka buskiciyey. Waxay ku tii: “haddii aad rumaysanaysaan iyo haddii kaleba, warmaha idinku dhacaya waxa soo ganaysa waa gabar. Labadiinna maah ee weli adduunka kuma maqal wax ka sheekeeya damiir la kala gato. Waxaan sugayey inaad ka soo dooddaan nuxurka maansadayda, laakiinse waad marin-habawdeen.”

Gaar ahaanna, waxay Cali ku leedahay “haddii arrintiinnu aysan qabyaalad ku salaysnayn, yaad iga xigsanaysaan oo shisheeye ah?”

Saado waxay ku leedahay Cali: “fikradahaaga kama muuqato sheeko qarannimo, hadalkaaguna waa iswada burinayaa”. Waxay ku doodaysaa in taariikhdu ay sheegayso inuu Cali la safnaa gumeysiga kolkii la raadinayey gobannimada, iyo inuu ammaani jirey hadba Dawladda maalintaas dhisan, taasina ay daliil u tahay mabda' la'aantiisa.

Shareeco waxay ku leedahay: “haddii ay dhab kaa tahay inaad qabato nimankii dhacay danyarta, horta adigu soo qoyso”. Waxay kaloo labadaba ku eedaynaysaa inay ka mid yihiin ragga dadka ka xigsada Dawladda.

Maansadanna waxay Saado ku soo gunaanadaysaa inay arrintii hadda ka baxday dhuumaalaysi oo banka laysugu soo baxay, qaladyadana madasha looga wada jeedo.

dawo caafimaad iyo
danyartaa saboolkee
da' du ay u curataay
dib-ka-fuurka naaxee
ka dibbiray xaqaygii
kuwa daafacaayoow
iyo kuwa dib iyo hore
docna aan ahaynee
iska dulundulceeyiyo
duqowdii gobeedoow
damalkaan hadhsanaynee
daalku nagaga ba'ayoow
doorroonayaashii
dabiibaayey cudurkoow
kuwuu Daayinkoodii
dello gaar ah siiyoow
diricyada afmaalkoow
indheergaradka doodoow
salaan diirran oo wacan
Hargeysa aan ka soo diray
yaan idiinku deeqee
dul ahaan guddoomoo
murti duuban weeyee
darbadii labaad iyo
iga hooya dulucdii

dabuubtaydi koowaad
gabaygaygi aan diray
darkii aan dhalliilaan
yarehe is-dul taagoo
diillimahaan aqaannaa
barta socodka daa'uus
hadal ugu dayaanshee
tu kalaa ka daba timi:
waa dogob qalloocoo
didib weeye qaraxoo
lugahaa deldelan oo
maskaxdaa dayaantoo
waxa aynu diidnaa
waw malabki Dooaan¹⁵⁷
door waxaynu moodnana
dulmi bay u haystaan
wax ma daaddegaayaan!

afartaba dab laga saar
labadii²⁰⁸ damiineen
u danee lahaa baa
doc kale iska taagoo
waanadaydu deeqine
imminkaanse uga dari
runta diirka ka caddayn!

dibnihiisu kay shalay
foolxumada doorteen
daafkuu firdhinayiyoo
duufaanki uu wadey
markuu uunku wada deyey
intaan laba-dibluu xidhay
aan ka dhigay dirayskii
duhur seexdihii kacay
dar Allee wuxuu yidhi
darmaan Saado ina-Cali
yaa rag soo duggaashaday!
kuse diimi maayee
Gaariyaa dorraad yidhi:
“dood wali tixraaceed
daad waliba taagtii
sabo waliba daaqeed
duddo wali yagleesheed
damiir wali canaantii
dawan waliba yeedhii
dacar wali hulaaqeed”

anna waxan ku sii dari
ninba aragtidii direy
ruuxba dabaqaddii aad
qofba garashadii daaq
mid kastaa dareenkii
darka soo dhigyoo keen
maansadaydi duub rida
markaan saani ugu diray
een ku duray halkaan rabey
digta nabarka xooggii
dubbaha qayladiisii
miisaanka dakharkii
daryaankii ka soo baxay
Caligii²⁰⁹ is-duubee
intuu saa u sii deyey
magacayga daba yaal
nabarradi dalooliyo

danqashada xanuunkii
ay uga darraatoo
Saado waa la soo diray
duqow baa warkaa tidhi
abkan kugu baxaayiyoo
daakhilkii aan kugu riday
inay kaa daweysoo
waa habeen tegaye daa
runtu yay ku didinnine
ha diidine ku soo durug
gabaygayga daalaco
ha dafirine waa gabadh
faallaadhahan ku dilayaa!

ku day deelka maansada
dejiyoo ka laba qaad
soo dar ceelka doogga leh
durkiyoo ku sii laad
durrugaaga hoosiyo
doqonku yaanu kaa garan!
waa danab labaadkii
da'aad baaqsataay maqal
cirro duugantaay hoo
daaman-ka-hadlintaadii
carrab daalis mooyee
dux dhadhamiba kuma arag!
dhawr dub oo is-daba yaal
dabbaal-joogto iyo siriq
danab ceepsan maayoo
dadaal caadadaada ah
ood diirtay weeyaan

waxan kuugu sii daray
weligay la ima dirin
daba-dhalif cid uma noqon
adigoo wax dooniyo

digtoor-faalso¹¹¹ mooyee
sida daabac waaweyn
damiir suuqa lagu gado
wax danuubahaa qira
dunidaba kumaan maqal!
murti lagu dukaansado
adigaa dugsi u galay
oy dabeecaddaa tahay
damac ruux kaleetaa
inta uu ku soo diro
dookhaaga iibshoo
dillaal maanso dhaafsada!

weli waxad dul joogtaa
dac gudhiyo qallalantii
ee aan dawaad rib ah
farta kuugu duugoo
kuu saafu daribtee
daalaco waxaan ahay
dahrigaaga maarta ah
dabayl caafimaad oo
daxal tiraysa baan ahay
daasaddaada boogta ah
inaan kaa dalooshaa
gabaygu iigu soo degay

dawo baajisaan ahay
cudurrada ad daaddihin
danyartaan shimbiir u ahay
waana layga daahiray
kaamana debcinayoo
doygaad ka baaqdiyo
dakhalkaad bacraysiyo
waxan duugimaashaad
reerka degelladiisiyo
duddada noogu seetayn
ha kuu dego ha kugu duxo
dul iyo hoos ha kuu gal

waa dabarjabkaagee
duudduubo oo samir
daa fintiligtu duushaye
adaa dabinka qoolaye
dul u yeelo maansada
ka durduuro waa sede
waa dubaaxe iga qabo
weli kaama daba hadhin

damalka layska shiishoo
cilmiluhu ku duuliyo
shaxda inaga daayoo
jagidu yaanay kaa dugin
adigiyo damiirkaa
horta wada dagaallama
jilbahaaga soo duub
didib aan qodmayn iyo
ku dalooli naannida
duurka cobolka laga cuno
waa duluc ujeeddo leh!
deji midigta oo daa
waa maanso dahab xidhan
murti weeye deeddan ah
daajiyay u naaxdee
waa hadal dulqaad badan
dumar baana soo qoray
degganaan asluub sudhan
bay kugula dooddee
car adoo an dabaggurin
dariiqeeda soo mari
weli kaama daba hadhin!

dad waxgarad ah baa yidhi
waxa lagu ducaaysta
Daayinoow mayiyo haa
an wax nagu dirqiyay jirin
dood ha nooga yeedhsiiin!

dubbe aad ku samirtoo
hadal aad ku deysiyo
dalab aan ka soo helay
deelkaagi Cali²⁰⁹ hoo!
diiddey hee qabyaalade
da'di kalena nagu tidhi
“dooggiyo caleentiyo
hay daaqdo geedaha
duudaha magooliyo
waxay duurka mirataba
mar bay dabarka soo goyn
soo raaci degelkiyo
darwiishkiyo ninkii dhalay
iyadoo dakaankiyo
dafaciiba laga dhayey
dawankiina laga lulay
dooxadii Taleex²⁰³ iyo
didibkiyo Nugaashiyo⁶²
damalkiyo berdaha baxaya
iyo dadabti way tegi”

deelkaagu yaab lehe
danta guud ka taliyiyo
haddii daacad aad tahay
dadkee iga xigsanaysaa?
yaan daaqa la cunaa?
xaggee iga daweraysaa?
duurkeen ku noolahay?
duulkee i haystoo
dabarka aan ka goostaa?
bartaa waad ku dilan tahay
malaa hoos umaad deyin
gabaygii ad duubtee
giraantii dib ugu noqo
isa soo sax dabadeed!

da'da kalena waa hee

jawaab diirran iga hoo
dar Allee adaa qaba
dafac iyo dhukaan oo
dunida yaad sadhaynine
dibad-ku-xidh ku fiicnaa
dawiyo dhaymo weyn raba!
hadba dhan u dillaamoow
kama tegin dalkaygii
Amxaar daafi²¹⁰ uma karin
Ruushku²¹¹ iguma doontaan
dan halkay ka leeyiin
Xayle²¹² Soodaf²¹³ uma noqon
sidaadana ma damacsani!
Daratoolu⁴⁶ iyo Hawd³⁹
Doollo³⁵ iyo Nugaal godan
ilaa Diimis iyo xeeb
Seylac²¹⁴ dacalladeedii
deyrka degelka Soomaal
afartiisa daamood
dul ahaanna ii siman
duud la kala qalona ma leh!

mid sidaada daallin ah
oo dan kale ku haystoo
shuux ku daatay mooyee
waa wada ul iyo diir
darmaan godob la'baan ahay
halkaan doono waan mari
anoo darayamuus xidhan
diibna madaxa ku af jaray
yaan samaan dangiigaa
oo doobi qurux badan
daawad¹⁰² iyo maandeeq¹⁰²
laygu dawdabaayaa
caanaha durduurtaa!
kobtán dakhar ma kaa helay?
danab culus ma kugu dhacay?

weli kaama daba hadhin

bir anoo aan kugu deyin
yaan Calow ku dooxoo
bedenkaaga daawaday
oo wixi ku duugnaa
dibadda ula soo baxay
dersey cilmiladaadii
danyartaad hodaysiyo
dadka adiga kuu qaba
inaad samo u daaddihin
waxad deydeyeysiyo
digta adiga kuu daran
aan kaa daaddejee qabo!

qaran inaadon doonayn
isku duubni wadareed
dan inaadon ka lahayn
waxa taa daliil u ah
ra'yigaagan daabacan
odhaahdaadan deebta leh
adigaa durduriyoo
dalawga iska tuuree
ceebtaa dayaantaye
dalka madaxda haysiyo
dawladdennan maanta ah
ragga diiradduu sida
badankoodu Daadduun²⁰⁹
dugsiyaday ka fowseen
waa kuwaad dacaayadin
daaraha Cammuud²¹⁵ iyo
Sheekh²⁰⁷ iyo Dayaxa²¹⁶ weyn
waxa doqonow soo maray
aan dammiinna soo noqon
musuqmaasuq lagu dirin
u aflaxay si daahir ah
ragga calanka daafaca
ciiddu ay ku dihin tahay

intuu Daaha⁸⁷ kugu yimi
duhur lagugu eedaan
Daalo⁵⁵ maxaad ku geleysaa
waqtigaa ku dilayee?

ha ku dego ha kugu duxo
dul iyohoos ha kuu galo
waa dabar go'aagee
duudduubo oo samir
daa fintiligtu duushaye
adaa dabinka qoolee
dul u yeelo maansada
weli kaama daba hadhin!

kuu dawaarshey geeskaa
dejiyee an ka dheelmado
da'da kalena waa hee
waqtigaa ku diiddane
markuu sharafki kaa degay
ha dandaamo dhabannine
doorkaasi kaa gudub
inuu soo noqdana daa
waxan kaaga digayaa
dacwaddaadu yay noqon
ka yar iga dabbaal oo
soo daa ka iga weyn!

waxan uga dan leeyahay
raggan aad u doobbiday
dambas-xaab ma qaataan
dalab wax uma tiriyaan
daandaansi ma oggola
way kuu kitaab-deyi
yaanay samada kugu duban
yaan daanka lagu dhigin!

taasi waa mid kuu dan ah
mid kuu daranna iga hoo

duraan kaaga sheekayn
dembigaad samaysee
laba-garab ku daaqoow
dagaalkaad gashaa mee?
taariikhda dib u raac
dorraad calanka keenna ah
dadku markay halgamayeen
gobannimo-u-dirirkii
waadigii dabraayee
gumeystaha la duubnaa!
shalay dawladdii timi
waadigii durbaan weyn
dariiqyada magaalada
ammaan daadinaayee
uunka daaya ku lahaa
waa daacaddiiyoo
midi kama dambaysee
maantana dan guud iyo
samo dooni mayside
waxad deydeyysaa
runta-diide been-doon
waxan jirin ku dararaha
dhiig walaalki dawdabay
isku dabaqad joogtaan

wuxu soo dillaacsaday
danyar uu ka soo xaday
aan laguse deyneyn
deyn ku ah waqtigu qoray
aakhiriyo ifkuu daran
inuu kuugu rido digo
illeen kama diqootide
dux waxaan ku gelineyn!

dufnis aan micne lahayn
berri aan dib iyo hore
dhanna kuu dudduucayn
san-dareerto iyo duuf
damacaagu waa shilin
qalbigaa daciifka ah
ragannimo ku doodayn
niyaddaada dalaska ah
danba aan wax ka lahayn
indhahaaga diiqa ah
daaha dhaafin araggood
dhegahaaga daarta ah
an wax dibed-ka-maqal layn
dalookkood hunguri yahay!
dareenkaaga lacagta ah
an wax kaleba deeqayn
daramalkaaga buurta ah
midabkaaga dahabka ah
miinadu³⁸ ku daban tahay
aayadaa ka soo degay
Dawreed²¹⁷ iyo Injiil²¹⁸ iyo
dul ahaan Sabuur²¹⁹ iyo
Furqaani²²⁰ diiddey caynkaa
dariiqaa wixii mara
ma ammaanin Daayine
Diintee ku dhaqantaa?

dhankaa daahyada u xidhay
dejee aan ka dheelmado
da'da kalena waa hee
horaan ula dardaarmoo
ku sii daahi maayee
digtoorkii¹³ waqtigu dabay
bal an deymo ku hakado
tidhi kaalay ila doon
danyartiyo saboolkiyo
ninka xaday dadweynaha
ku taabsiiyey daafaha
ha ka doonin meel kale
kow daallin waa adi

aan ku laba-dibleynnee
dalaq soo dheh adigaa
dacwadda isku qaadee
in dooraad cunaysee
waxad damagsanaataba
dildilihi ma kugu dhigay?
diiraddaa ku haysoo
deel la kor dhebey
deel la hoos dhebey
deel laa goodey
dushaaday ku yaalliin!

dhankaa daahyada u xidhay
dejee aan ka dheelmado
da'da kalena waa hee
waxan dooddi uga baxay
bulshayahay digtoonow
xagal-daaciska ogoow
ka dannaahiyaayee
Diintiisu lacag tahay
debecsane dheg haw dhigin
maan-daciifka kaashaday
adaa dunida joogiyo
ka durduuro maxastoo
duudduubtay aramida
sun dudduubiyahaa jira
dix ku dhuunte ii qora

diiwaanku hay dhigo!

qaladdadan isdaba yaal
dibka jeeni dhaafshaha
dun ku soo xidhaha jabay
dawlis xadhig ah qaataha
dadka madaxda ka xigsada
diiwaanku hay dhigo!

dablahaan siiyey janan²²¹ amar
diiwaanku hay dhigo!
daabacyadan iska hor yimi
is-derderey iswada dabay
diiwaanku hay dhigo!
daacad iyo dembiilaha
deje iyo dagaallame
dire iyo ku-daba-joog
dafiriyo ka-daabaqe
ka dediyoy ka deyderey
waxay dool ahaataba
maanta ways dul-joogaan
dayax way shan iyo toban
dirirkiina waa kaa
Deelleeyna way socon!

57. DAN-KA-HADAL

Yuusuf Maraddoon Cali

Sadar 334

24.3.1980

Maraddoon wuxuu ku dhashay Dhuusamarreeb (Galguduud) 1931. Suugaanta wuxuu Xamar ka bilaabay 1948 isagoo jooga Xarunta Leegada (S.Y.L.), wuxuuna ka tirsanaa kooxda Fanka ee Warfaafinta 1957-1964. Kaddibna wuxuu ku wareegay kooxda Fanka ee Xoogga Dalka 1964-66; mar labaadna wuxuu ka mid noqday Hooballada Xoogga Dalka "Horseed" 1974. Sidaas awgeed wuxuu helay fursad wacan oo suugaantiisa iyo fankiisu ay kaga hirgalaan idaacadda iyo masraxa

labadaba. Wuxuuse caan ku yahay cayaarta, heesta, gabayada iyo riwaayadaha.

Deelleydda wuxuu ku leeyahay waran murtidiisu u badan tahay dhexdhexaad. Wuxuuleeyahay: inkastoo ay maansadii Deelley cagta marisay Khaliijka Carabta, Yurub iyo Aasiyaba misana ma ayan daweyn qabyaaladdiye, waxay sii damaqday boogihii dura; silsiladda Deelleyduna ma noqon mid xambaarsan waano iyo guubaabada dhismaha dalka sidii silsiladdi Diran.

Maraddoon wuxuu dembiileyaal ku tilmaamay abwaannada qaarkood uusan magacaabin, wuxuuna ku eedeeyey inay dooddii danta qaranka ahayd marsiiyeen jidkii Guba², iyagoo labo u kala saftay. Isagoon qolana magac-dhebin, wuxuu qiray inay jireen niman ka hor-yimid halgannadii soomaalida oo dhan – laga soo bilaabo Axmed Gurey, Sayid Maxamed, S.Y.L., iyo Kacaanka Oktoobar intaba.

Maraddoon wuxuu qabaa inay qabyaaladdii soo noolaatay iyo in loo qaybsan yahay dibjir iyo dibbir. Dabadeedna, dhaqanka bulshada soomaaliyeed wuxuu ku sheegay tilmaamo aan ehel u ahayn horumarka la tiigsanayo iyo himilada dadweynaha midna!

gabaygayga deelka ah
dacwad aan qaboo adag
waxyaalo aan ka digayiyo
doodi waa ku xiran tahay
dan ka hadalna waa yahay
dadkana waa u furan yahay

waxan dunidu wada maqal
dawladdennu faallayn
raadiyaha¹⁸³ laga deyn
wargeysyaduna daabacin
durbaankii la qaadaba
dusha kagama dhici karo
degganaanshahaygiyo
damiirkaygu ma oggola
nin da'weynna waan ahay
hadal daalay bay gala
intii hore dan uma lihi
waxa maanta igu diray
Deelleydii na loo furay

danta guude qarankiyo
qabiil dumiska laga rabay
dhammaan dalalka Carabitiyo
Baariis²²² dusheediyo
Iglan²²³ iyo docdeedii
Bumbay²²⁴ bay daf tiriyoo
raggii dibadda jirey baa
nin waliba docdiisii
hadda gabay ka soo diray
la deyn waayey arartii

damcay inan aqoonsado
markaan dul iyo baar xulay
dibadda iyo gudahaba
qabiilkii ma daaweyn
dawladdana ma raacsana
boogay damaqdo mooyee
dadweynaha wax uma tarin
sidii diranna²⁰⁰ may aha
dulucdeedu waa maxay?
afartaasi waa deleb

ka deg oo mid kale doon

inay dooddu socotoo
laysu diro risaalado²²⁵
abwaannadu dabbaashaan
dacwo anigu kama qabo
qabiil dooni maayee
halkiisaa ha lagu dilo
wuxu yahay dembiiluhu
doodda joogtay heer qaran
degmadoo is-raacdiyo
laga rabay dawiyo sharaf
ninka dib ula laabtee
la soo doontay ruux qura
iyo kii ka daafacay
afartaasi waa deleb
ka deg oo mid kale doon

hadda waxan ka digayaa
dalka yaan la ceebayn
dawlad yaan wax loo dhibin
dayax yuu madoobaan
murtiduna dayacan noqon
Deeelleeyda laga dhigin
doolaalada dhurwaagii
meesha kore u doontee
markuu daalay oo tagay
mid ka daran intuu helay
ugu celiyey daabkii

ha la daayo gabayada
dul-ka-hooryada aho
dembigiyo naxliga sida
ama yaan la duminnine
diga iyo sidii guba²
duqow iyo aqoonyahan
wax yaqaan ha loo diro
derejo ha la kala helo
murtideenna dahabka ah
an ku kala dambaynnee
afartasi waa deleb

ka deg oo mid kale doon

inay demiso mooyee
in dabkii abwaannadu
ay dogobyo saaraan
waa ku daqar xun iyo ceeb
Soomaalida dirkeeduba
iyagaysu daran oo
dan-yaqaan waxgaradiyo
haddii weli u daahiro
degdeg uma rumaystaan
derejo uma quuraan
durba uma yimaadaan
duleedkay ka caayaan
wax la diido noloshaba
markuu damag yiraahdee
inta xaqu ku soo dego
qabri lagu daboolay
dhammaantood rag iyo dumar
ammaan ugu dadaalaan

qabiil kama diqoodaan
ayagaa daliishada
dibnahooda laga helay
ku dhawaaqa duhurkii
dalka madaxdi qabataba
dawladda reer hebel
afka hadday ka deystaan
daliigaha wadnaha iyo
sambabbada dushoodiyo
daboolka feerahoodiyo
dhiiggoodaa ku daabacan
Diinta say u haystaan
qabiil wawga daran yahay
ugana doobir kulul yahay
danyartiyo saboolkiyo
dadweynaha qudhiisuna
xaggaa daacad kama aha
daliilkeedu wuxu yahay
sowtan dayrta maanta ah
Deeelleeyda laga helay
durba laba saf iyo hiil

afartaasi waa deleb
ka deg oo mid kale doon

Axmed-Gurey¹⁸¹ dabkuu shiday
dufulleeyda Xabashida²¹⁰
dalka nooga baxa yiri
gumeystaha ku dabar-jaray
dunta luqunta ugu xiray
ceerinkana daldala yiri
Kafa²²⁶ duhurki kaga haray
dar baa jirey dharaartaas
dillaal iyo mallaaloo
Amxaarada²¹⁰ la duubnaa
Sayidkii⁶⁷ markuu diray
annagaa dalka leh oo
idin dooni maynee
degdeg nooga baxa yiri
dareensiiyey gaalada
markii ay ka diideen
Soomaali weyn dumay
Daraawiishna ula baxay
markii waagu daalacay
inta duco u sii faray
weerar daaha kaga rogey
dagaalkii Jidbaaliyo²²⁷
Daratoole²²⁸ kii dhacay
diiqalyaynta Beerdhiga²²⁹
dabradi Il-Cadeed²³⁰ iyo
Af-bakayle²³¹ duhurkii
dibindaabyaduu baday
dukun-daakun kaa dhigay
markay damac khasaareen
dabbaabado gantaalliyo
dayuuradaha mooyee
dagaal lug ah ka quusteen
dar baa jirey dharaartaa
gumaystaha la duubtoo
diidey madax-bannaanida

kuwa gabayo²³² digasha ah
ugu qorayey diiwaan
dhallinyaradi daawada

dejisoo la yeel oo
dadweynuhu ku raaceen
mucjisooyin daahira
dirisyoonki²³³ leegada²³⁴
jidbadii daf nagu tiri
labada²³⁵ isku dariddii
markay dawladnimadii
dusha calanka saareen
dar baa jirey dharaartaas
gumaystaha la duubtoo
dantuu rabay u waday oo
naga leexshay dawgii

Kacaankeenni daal-tire
dareenkeenni hugunkiyo
dilka iyo xumaantiyo
dibindaabyadii tiil
ka damqaday dhibkeennoo
xilka duudka saaroo
dawladda sharaf leh naga dhigay
ina simay rag iyo dumar
dabar jaray qabiilkii
waxa jira dar neceb oo
dello nooma gelin yiri
dakanooyinkaa dhacay
dalkayagana mar soo maray
dad loo tirinayaa jira
afartaasi waa deleb
ka deg oo mid kale doon

inta duusha bahallada
diyaadkaa ka soo haray
dadkana wuxu ku aamminay
daawo naga dhexaysiyo
dar Allaynu leenahay
dilliin iyo gadniin iyo
cunto lagama deyn weli
Deelleey raggedoow
dhallilaa dushiinna ah
dunjigiinba idin nacay
maxaa dawladnimadiyo
shax la degay isugu jira?

ninka yiri digtoonoo
dadkuu la hadlay kuma jiro
inkastuu digtoor¹³ yahay
waan ka derejo badanahay
da'da waan ka weynahay
markaan gabayo daabacan
dadweynaha u marin jirey
dalxiis loogu iman jirey
lama doonin hooyadi
dibna uguma noqon karo

da'yartiyo raggaas kacay
ka ku doodayoo yiri
digsi iyo shariiyaha
dufan lagu shiraa jira
dibbiriyo calool weyn
dannigayga saan qabo
doqonniimo kama foga

ashkir kii dalbadayoow
heensaha dul saar oo
durduriyo kadliyo orod
midkaad doonto ku imoow
waxad damacdo sii daa
dambarkaad ka maashana
dibnaha yaan la ii gelin
yaan galaan²³⁶ la ii darin
midkii daacadoow yiri
armuu sidaba door biday?
dan ku qabatay laga helay
idinkiyo dabqaadyada
derbiyada miskiinkiyo
dawarsaduhu qaataan
ma wax lagu didshaa jira?

hadduu meel ka jabo damal
dimcad inu ka soo baxay
midkii hore ka sii daran

ha u daymo gaabnaan
ninka geel ka diday oo
duur kaga hallaabee
tibaax door ah helayoow
dalawada abaajiday
haddaad doontay soo hoy

an soo duubo hadalkee
abwaannada dalkeennoow
ha ii laba-dublaynina
dunjiggiinba idin nacay
libna waad ka durugtaan
markaad qaadka dirataan
eed aqal duggaal badan
dusha sare sofeeta ah
daaqadaha xirataan
albaabkana dam siisaan
sida daasad barafka leh
sanka dacalladiisiyo
dubka sare ka dhididdaan
dinnaahyaynta qaylada
ninkii idinka diimmoon
cir soo dumey ha moodee
anigu waydin daashaday

daliisheedu waxay tahay
tan iyo duudki Nebi Nuux
dumar iyo rag weligood
dookhu wuu ku beerraa
dab mar baa la shidi jirey
durbaan waa la tumi jirey
dadab waa la geli jirey
doonis waa la soo maray
duunyo waa la bixin jirey
lama diidin guurkii
haddaan dogobyoo shidan iyo
digo hoos ka nool iyo
walax lagu daboolayn
dagid loola jeedayn
danta qaranka caashaqa
maxaa loogu darayaa?
afartaasi waa deleb

ka deg oo mid kale doon

miyaan dararta maandeeq³⁴
ka dhexayn dadweynaha?
ninka loo dan leeyee
hadalka loo dusinayee
loo dam iyo dig leeyahay
loo duurxulaayee
isaga dararta maandeeq
loo diidayaa mee?
midka aan u deynnee
duunyadiisa tahayee
mulkiilaha ku doodee
daliilkii quraankiyo
dastuurku u fasaxayee
duul taaban karin mee?

waxan uga dan leeyahay
Deelleeyda yaa furay
isku diray abwaannada?
dadka yaa tartama yiri?
duulka yaw garsoore ah?
wax dallacay ma leeyiin?
dembiiilii ma laga xiray?
mise waa ha lagu dido?
afartaasi waa deleb
ka deg oo mid kale doon

dibbir iyo nin baahani
dalka kama dhammaan weli
daljir iyo mid aan garan
dalka kama dhammaan weli

deeqsi iyo dhabcaal guran
dalka kama dhammaan weli
dumar iyo rag wadajira
dalka kama dhammaan weli
doqon iyo fariid kale
dalka kama dhammaan weli
doodaa abwaaniyo
“way kane anna i daya”
dalka kama dhammaan weli
fulay daaman weyn iyo
geesiga dagaallama
dalka kama dhammaan weli
daacad iyo mid khaayin ah
dalka kama dhammaan weli
waa duruus Rabbaani ah
Daayinkawgu tala galay
waysku daalac-naasilay
dirkaba waa la eegaa

dulucdeedu waxay tahay
haddii adiga Deeqaay²³⁷
degmo hooyadaa tahay
gabadhaadu duda tahay
dayacan habaryartaa tahay
adeerkaana doqon yahay
duufle yahay walaalkaa
abtigaa dad-qaad yahay
wiilkaaga Daahir²³⁸ ah
inta kale la diriraan
derejada Ilaahay
kaaga dayrin maayee
da’daa saad ku raacdaa
dedaal bay ku xiran tahay!



58. DARDAARAN

Cumar C. C. Fakad 2

Sadar 226

30.3.1980

Fakad warankiisii hore (Deelley No.17) wuxuu kula safnaa fikradaha colka walaalkiis Singub iyo Shareeco. Muddadii ka soo wareegtay Deelleydiisii hore, waxaa la tiriyey 41 Deelley.

Riddadiisani weli halkii bay ka sii miisaysaa, inkastoo ay ka sarbeeb wacan tahay tii hore. Inta badan wuxuu lugta sii marinayaa sida ay ugu kala muuqdaan doodihii abwaannadu. Hase yeeshee, maansadiisan “dardaaran” waxaa ku jirta waano badan oo ku saabsan midnimada iyo la-dagaallanka qabyaaladda.

Deelleeyda curatee
loo furay dadweynaha
dantii hore bilowgii
danabkii la soo riday
darandoorrigiisii
dadku dhegaha wada taag
didmasaaranuhu bood
abwaannadu duruustii
ninba duluc ka sheekee

qaar baa dulxaadsaday
arartii ka soo degin
qaar baa dabbaashii
badweyn daakhilka u galay
qaar baa daf yidhi meel
aan cidina doonayn
qaar baa derderay hawd

oo duur cidla ah maray
qaar baa dembiba galay
dawladnimada wax u dhimay
qaar baa duwaday hadal
dadku uu u siman yahay
qaar baa dareen galay
digtoonowda qoonsaday
qaar baa qabiil dumay
ha la daayo aan nidhi

qaar baa ka dihin weli
suugaanta uga daray
qaar baa dammanidood
duullaanka uga hadhay
durba weerarkii hore
qaar baa darmaantiyo
ka dakaamay faraskii

darbadaha dhacaayaa
qaar bay daddeeyeen
qaar baa dabaylaha
ku asqoobay Deelleey

qaar baa dalkaba yidhi
dool baan ku soo galay
dalanbaabbigiisana
qaar baa ku diirsaday
danyartiyo qaxootiga
qaar baa dermo u dhigay
isku duubanaanshuhu
qaar bay la tahay dulin
qaar baa dadkeenniyo
Soomaali kala dilay
qaar baan dan ka lahayn
waxa laysla daba mari
qaar baa dadweynuhu
halkay doonayaan maray

qaar baa shaxduu degay
laga badiyey delebki
derbiguu ku tiirsaday
qaar baanu dumi karin
qaar baa dakana galay
af-godbeed ku soo daray
qaar baa wax noo deday
dacar nooga dhigay malab
qaar baa shakhsi u dudi
keli wuxu daldalo raba

qaar baar dan guud iyo
qaranimada daafacay
qaar baa dabaaqtamay
damaaciga hunguri galay
qaar baa dillaaloo
ku qadhaabta Deelleey

qaar baa dacwo u kacay
oo yidhi dab baa huray
qaar bay dantooduba
tahay diradiraalayn
waxba yaanan daba gelin
waa nin iyo dooqiye
Deelleeyda jiiftada
doc-ka-yeedhka lagu baray
daba-dhilifki lagu arag
lagu garay dakana qabe

afartaa dabbaalee
inyar aan ku sii daro
dalandaliyo sheekada
dooddii abwaannadu
waxay dulundulcaysaba
hadba dactal u socotaba
sheekada ku soo dare
in qabiilku dulin yahay
dulli iyo xumaan yahay
dacar iyo dhunkaal yahay

anna hadalka dalabta leh
een daacad loo odhan
runta beenta lagu daray
durba waan ogaadaa
inkastoo la ii dedo
sida midhaha daragii
duudduubka uma cuno
kii daalacdaan ahay

balse dawgal weeyee
ninka diradiraalayn
Soomaali kala didin
doonaaya qolo-qolo

keligii cidla' u dudi
diidaaya gobanimo
dirirtiyo colaadaha
marka laysku daadsado
dalkaygana cadaawuhu
duullimaad ku soo galo
kaan calanka daaficin
daba-dhilif gumaysi ah
hadba dabin qarsoodi ah
deylaanta noo qodi
afka nooga dhigi dahab
uurkuna u daban yahay
daaxuurka hawdkiyoo
daayeerka iga xigin
wuu diir madow yahay
duri baad wadaagtaan
miyaan ugu dubnaxayaa?
dajilaha²³⁹ Amxaar iyo
iiga daran Yuhuuddee

maalkii dadweynaha
ka daliiganaayee
keligii daldalayee
dibbiree ku naaxee
hadba daara jeexdee
danyartiyo shaqaalaha
ka dafiri waxoodee
ee digasha iyo faan
hanjabaadna ugu daray
shalaytana dibjir ahaa
maantana daruuraha
hadhsanaaya dabaqado
dakanada u naga galay
inaannaan ku deyneyn
maddanuhu dab ugu jiro
door ay ahaataba
lagu dilayo wuu garan

waana lagu dul joogaa

dib in loo xisaabtamo
doqon xadhigga lagu dabi
degteeday ku wadataa
iyaday u daran tahay
dareen iyo wax-garashiyo
hadday derejo leedahay
mar horeba ka daa nidhi
mar labaadna waw digay
hadduu diidey waanada
waa ugu dambaystii
waa in sida dameeraha
dacay aan ku jiidnaa
inta duudka laga raro
dariiqyada la mariyoo
la dabaqaadeeyaa
dumarkiyo carruuruhu
daawadaan ayaamoo
marka ugu dambaysana
daallinkii inuu yahay
dadku wada ogaadaan
la dilaa ku waajib ah

afartaa dabbaalee
in yar aan ku sii daro
dalandaliyo sheekada
danta guud an fulinnaa
dorraad lagu dhawaaqee
isku duubanaanshaan
daawada u xidhannee
dabadhilif an erinnaan
taladii ku deynnee
dalka horumarkiisana
durbaankii u tumannee
ciiddeenna dihin baan
yaambada u daabtee

dahabkeeda gaadhaan
muruqyada u duubnee
derbiyada an jebinnaa
lagu wada dareere
duunyada baddeennaan
doonyaha u fuullee
an daldalanno khayrkaan
biyo ugu dabbaashee

gumeysiga na daaraan
wada daafacaynee
duullimaadka cadawgaan
u diyaar-garownee
dadkeenni maqnaa baan
u dagaallamaynee
dawlada horuumaray
dayaxiyo hawada tegay
ku dayaan lahaayoo
durba aad la simantide
geeddiga dabreeyiyo
dib-u-guurku waa maxay?

ma halkii diqowdeen
dayr hore ka nimi iyo
digadaad u noqoteen?
ma duqdaynu aasnee
duhur aan xabaallee
dusha ciid ka saarnaa
inta iilka loo degay
laga rogay daboolkoo
dibad loola soo baxay

iyadoo dirays¹³³ iyo
lagu deday subeeciyyad
la duuduubanaayaa?

ma deegaanta noloshiyo
daruurtaa hillaacdiyo
durdurkiyo xareeddiyo
dooggiyo barwaaqada
dariiqii samaa baa
intaad doc uga baydheen
abaar doonanaysaan?

dilka iyo qabiilkii
beryo laysku dabar-jaray
dulligii la soo maray
inan dib ugu guurnaa
dan miyay inoo tahay?
ma dammiin Ilaahay
dhegihii dabooloo
hadal uu ku duxin oo
waanadu damqayn oo
wuxu dumiyo mooyee
gobanimo an doonayn
warmiyaan ku dayannaa?

hadalka waan ka degayaa
waxa iga dardaaran ah
Soomaalaay digtoonoo
yaan layna kala dilin
weligiin ha dagannina
isku duubni wadajira!



59. HA DACWIYIN DEMBILOOW

Ibraahim Sheekh Saleebaan “Gadhle”

Sadar 236

8.4.1980

Ibraahim-Gadhle waxaa lagu hilaadiyey inuu ku dhashay Hargeysa afartameeyadii, maadaama qoyskooda lagu tiriyo degaankaas, hase yeeshee meesha uu ku barbaaray nalooma sheegin.

Inkastoo uu yahay ina-Sheekh, misana suugaanta wuxuu ku bilaabay yaraantii. Suugaantiisu waxay ka kooban tahay: gabayo, geeraarro, riwaayado iyo heeso caan ku ah dalka Jabbuuti iyo Somaaliyaba. Wuxuu ka mid yahay raggii qaybta wacan ka soo qaatay suugaantii halgankii gobannimadoonka Jabbuuti.

Muddo ku siman – haddaysan ka badnayn – ilaa bartamihii lixdannada wuxuu ku dhaqanaa Jabbuuti. Wuxuu kaloo ka mid yahay raggii ka qaybgalay silsiladdii Siinley (1972-1973) oo ku saabsanayd gobannimadoonkii Jamhuuriyadda Jabbuuti iyo midaynta ummadda Soomaalida. Gadhle wuxuu ka mid ahaa Kooxda fanka “Gacan-macaan” oo Jabbuuti, suugaantiisana Jabbuuti iyo Woqooyiga Soomaaliya labadaba aad bay caan ugu tahay.

Isagoo isugu dhurtay ina-Sheekh, Gadhle wuxuu Deelleydiisa ku bilaabay duco badan, wuxuuna ka soo diray Jabbuuti. Dabadeedna wuxuu u dayrinayaa nimanka weli dugsanaya qabyaaladda. Wuxuu ka boodsan yahay nimanka abwaannada aragtidooda cabbiraya ku cambaaraynaya “dib-u-socodnimo”. Gaar ahaanna isagoo hibanaya dalaagdii Singub, wuxuu Gadhle leeyahay: “ninkii dalka dool ku ahi waa inuu sheekada u dulqaataa ama iska dhaafaa”. Gadhle duco iyo ammaan badan buu u miisay ninkii curiyey Deelleyda – Gaarriye – wuxuuna codsanaya in silsiladda Deelleyda la sii wado, ilaa dunida laga soo duudduubo oo ay dhammaato:

dul ahaan abwaannada
Deelleeyda galay iyo
dadweynaha dhegeystoow
horta aan duceeyee
cirku inu darrooroo
biyo caafimaad da'o
Rabbi aan durraantee
aammiinta igu dara

Allii dunida uume
dhulka noo dillaacshee
duur laga baqaayiyo
dirri iyo bannaan iyo
meel daad mareeniyo
badda doobinaysiyo
durdur laga cabbaayiyo
dixo nooga yeelee
doog noogu beeroow
Allihii daruurtana
samawada dul mariyee
dallad nooga dhigay ee
daawada na yidhiyoow
Allii ruux danuub falay
dembigiisa dhaafoow
Allihii dix dhagaxeed
an lahayn dalool qudha
dirxi nool ku koriyoow
Allaa deeqda bixiyoow
laba degel midkii roon
Rabboow adigu noo door
afartaa daruuroo
diray oo dhammeeyo
Daayin waa aqbalayaa
mid kalaan ku darayaa

darka geelu waa kii
sheekhii digriyi jirey

eedaanka muu deyn
hadduu diiggu shalay ciyey
mid ka daran la yimiyoo
dardar noo cusboonee
dawliskuna wadaantii
hadday diiddey kama hadhin
irbadduna dunteedii
dabaday ku sidataa
awrka doobta kuma nicin
ugumana dudaayee
dhebidaan ku diidaa
afartaa daruuroo
dejiyo dhammeeyaye
mid kalaan ku darayaa

gungumaa duddumo galay
dab gubaana lagu shiday
ololkii dalqada gaadh
hadduu dibad u soo baxo
dushiisaa la tuban yahay
warmo loo diyaarshiyo
dilka waa ogsoon yahay
dib-u-noqodna kuma jiro
meel dhexuu deldelan yahay
hayska dulundulceeyoo
hadba meel ha duulee
demi-mayso dhamacduye
daawada wuxuu falo
doogtiyo xanuunkiyo
dugaag-xidhidda dhimashada
digashada qof kula mid ah

dulucdeedu waxay tahay
ninkii qoys dugsanayooow
maxaan kuugu dooda
ama kuugu diiraa
nabad kuugu doonaa

boog kuu daweeaya
degel laysku laayiyo
darxumaad ka talisoo
ul dubkeeda wadatana
adigaa ka diiroo
dundumaad ka maydh tidhi
ciiddii dusheedoo
adaa xeerki dumiyo
daad soo faruuraye
ha dacwiyin dembiiloo
afartaa daruuroo
dejiyoo dhammeeyaye
mid kalaan ku darayaa

qorraxdii daboollayd
haddii daaha laga rogay
oo waagu daalaco
dayaxoow madow noqo
miyaa lagu dirqiyayaa?
sow daniba may odhan
garo oo qof dooboo
da'yar baa habeenkii
dalluun kaala weecdee
mays og tahay duq weynoow?
aragtida damuqsaday
gebi kama duweyside
dayaxoow cagaha dhigo
duhur gaadhi mayside
xiddigtii dagaaraay
adna soo durdurisaye
isku qari daruuraha
dadku kuuma baahnee
mar haddaad i diiddana
maahmaahda duugga ah
bal an kuu dillaacshee
maalin uu dugaag shiray
dooddii libaax yidhi
atoorkii ka dudayee
qaybta iska diidee
dirirta u biyeystee
isagoon dagaallamin*

duuddii dambaabtaay
adna deyrka jebisaye
hadduu damacu kugu yidhi
degganoow Rasuulkii
kaga dayo tallaabada
dawooy gaadhi mayside
adoo diiday taadii
tiisina ku daashee
intaad dunida nooshahay
dawacooy degdeg u soco
afartaa daruuroo
dejiyoo dhammeeyaye
mid kalaan ku darayaa

ninka dabarka qaatee
isku laba-dibleeyee
faras aan dakaamayn
koore loo dulsaaree
inta uu ka soo degay
shandad madhan ku doorsaday
markii deeddani cararkiyo
duullaanka loo baxay
ku dibjiray abaartoow
ninka neef dugaag cunay
aan xarafka Diineed
mindi daaban lagu qalin
shidhixii dul tegayee
duufkiyo wixii hadhay
dalaq siiyey dherigee
ka dibbiray hilbihiyee
uuskiina daadshee
bakhtinimo u diidoow
hadalkaagi deri iyo
dalab baad u yeeshaye
adiguna dibnaa xidho

ninka geesi daacad ah
dibusocod ku sheegee
duudsiyey xaqiisii

* Saddex sadar baa maqan

siday Diintu nagu tidhi
sowkan naarta dalaq yidhi

ninka dawladdiisii
calankii dalaagee
nacay dooggi soo baxay
dalka iyo cammuuddii
sowkan dibadda uga baxay
danta wadajir loo helay
hadduu diiday oo nacay
degdeg hawga dhoofee
maad dayuurad saartaan
afartaa daruuroo
dejiyoo dhammeeyaye
mid kalaan ku darayaa

awrka didibso baan idhi
nacaskana dud baan idhi
keligii danaystaha
daribtii intuu cunay
naga wada durduurtee
waxba deeqi waayeen
isna dhagax-dixeed iyo
deebaaq liq baan idhi

derejada bilaashka ah
ninka deydeyaayana
degta marada saar oo
daasado gur baan idhi
geesiga dulqaad lena
isagana damiir iyo
Deelleey dugsaan idhi
isku duubni kii raba
ilaa aad ku duushaan
dillaalkiyo afmiinshaar

sii wada dadaalkoo
la dagaallamaan idhi

kuwa dirirgleeyee
Deelleeyda caayee
diiwaanka heesaha
dusha kaga qoraayana
iyagana ma diidine
ceeb uma diraaayee
docda laga hadlaayiyo
daabaca bartaan idhi
ninka deel ku heesana
isna wuu dambaaboo
daal buu dan moodee
culimaa'u Diinkiyo
doono macallin baan idhi
afartaa daruuroo
dejiyoo dhammeeyaye
mid kalaan ku darayaa

Gaariyoow ma daaloow
geenyadu ha danantoo
sidi doonti Nebi Nuux
oo ducufle aar iyo
diin iyo dameer iyo
doofaarro lagu guray
iyo weliga daahira
doonaa ha fuulee
duuflaalka haw nicin

waxan uga dan leeyahay
garo malabka Dooaan¹⁵⁷
haddaan loo dhadhamin dacar
macaan lama dareemeen
dadna diradiraaliyo

haddaan daallin lagu ladhin
daacad lama ogaadeen
adigoo digriyayoo
dar Ilaah u jeedaa
ninna dabinno dhigayaa

doontaa la jecel yahay
dawgiyo halkaan rabo
cidi kama duweysee
jiir daloolin mooyee

dacallada shiraacuna
ka dillaaci maayoo
deebaan ma jabayoo
duufaan ma ridayoo
waa loo duceeyoo
diiradday ku socotaa
jeer daabbaddii iyo
Nebi Ciise soo dego
uu dilo Dijaal oo
shaydaanku dabar go'o
kuu doortay luuqdee
noqo darawalkeedii⁹⁰!

60. DUHUR WEEYE BARASHADU

Xasan Cilmi Diiriye

Sadar 135

12.4.1980

Xasan wuxuu ku dhashay Magaalada Jabbuuti 1933. Waa abwaan reer Jabuuti ah oo suugaanta ku bilaabay barbaarnimo. Wuxuuka tirsan yahay Kooxda Fanka “Gacan Macaan”, suugaantiisuna-gabay, geeraar, jiipto, heeso iyo riwaayado – waxay aad uga hanaqaadday dalka Jabbuuti iyo Soomaaliya – siiba gobollada Jabbuuti xiga iyo khalijka Carabta.

Hal-abuurkiisu aad buu u macaan yahay. Mar kasta oo ay dood suugaaneed furan tahay qaybtiisa ayuu ka qaataa, taasoo siisay fursad wacan oo suugaantiisu ay gaadho indheergaratada ku nool Soomaaliya iyo Jabbuuti dibaddeedaba. Wuxuu ka mid yahay abwaannadii ka qaybqaatay silsiladdii Siinley¹.

Deelleyda wuxuu ku leeyahay waran uu Jabbuuti ka soo ganay isagoo ku xiganaya murtidii Soomaaliyeed oo ahayd: “barasho horteed, hay nicin,” taasoo uu uga jeedo in Deelleydii ay abwaannadu isku barteen oo nin walba la ogaaday aragtidiisa. Wuxuu taageersan yahay fikradihii Gaarriye, Hadraawi iyo Idaajaa. Inkastoo ay fikradaha Gaarriye iyo Idaajaa meel yar ku kala boodsan yihiin, Xasan si siman buu u wada xambaartay oo ay ugu wada muuqdaan. Wuxuu ka sheekeeyey dhibaatooyinka qabyaaladda isagoo xusay inay duqdu aad u daashatay Afrika oo la moodo in loogu duceeyey dhaqanka qabyaaladda. Xasan

wuxuu leeyahay: “waxaa qabyaaladda baaninaya hadba ninkii dan iyo derejo ku haysta, abwaannadana ninba kaskiis ha hor-tagto!”

dood loo bogaa iyo
dayax kuu iftiimiyo
duhur weeye barashadu
dirir soo hillaaciyo
doog weeye barashadu
derbi lagu caweeyiyo
damal weeye barashadu
waa derejo qaali ah
indho kala dednaa bay
daahyada ka xayddaa
dibna kala xidhnaa bay
dusha uga adeegtaa
dabeed way is-gaadhaan
haasaawe dihin iyo
murti laysu deexday
isku daadsadaan oo
dunta loo adkeeyaa
innaguna duqeydaay
derisnaye ma doodnaa
mise wayska deynaa?

durkiyaye an dhaafee
Deelleeyda koowaad
ducaqabaha no furay
ma degdegin ma duudsiyin
ma dulmiyine sheekada
duug iyo xubno u yeel
docna kama dhawaaqine
duddadu ka joogsaday
ma dalqamin Hadraawiye
daa’imo sideedii
maansada u daaddihi
dhegtu xarafay diiddiyo
deelqaafna kuma darin
ma dakhrine Idaajaa
arartii daboollayd
iyo dabaqadduu dhigay

mid na deeqday weeyaan
waana dux iyo iimaan!

marka laysku kiin daro
dooddiinu waa qaran
waana dawlad calankeed
kolna waa dig iyo xeel
dawgood bannaysaan
cilmigii digtoorkiyo¹³
diirad buu ku xidhan yahay
dib markaad u raacdana
dhexduu deri ku leeyahay
qurux baad dalayseen
xaradh baad ku duugteen
iyo midab la daawado
waanay dacallo rogan tahay

afartaa dabrimaha leh
waxan baasha kaga daray
deni xoolo badan iyo
ruuxii danyare ahi
dab ma wada kulaalaan?
geesiga nin dooriyo
hay-doroshka liitaa
dab ma wada kulaalaan?
gaaridii digtoon iyo
doqon rayska jiiftaa
dab ma wada kulaalaan?
diligdiligta baqalkiyo
senge orodka dawdabay
dab ma wada kulaalaan?
nin digriiyo¹⁴ haystiyo
nin derderay tacliintoo
furka looga qalin-daray
dab ma wada kulaalaan?
qaamuus da’weyn oo

taariikihii dugey
laga daawan karayiyo
buug²⁴⁰ shalay la daabacay
dab ma wada kulaalaan?

durkiyaye an dhaafee
dulucdiyo ujeeddada
darka loo fikinayiyo
halka loo dan leeyahay
ma ku soo dindimiyaa?
nin dardaarmay baa yidhi
waxay dumiso mooyee
dugsi ma leh qabyaaladi
waa dogob la shiday oo
dambas lagu hadoodilay
dhamacdi ku dedan tahay
waa sun iyo deebaaq
iyo dacar qadhaadh oo
daacuun ku ladhan yahay
waa cudur da'weyn oo
Afrikadaba daashaday
diric lagu goblamay iyo
inta deeqsi lagu dilay
daafida²¹⁰ ka badatee
sow lagama daaloo
sow lagama dawdabo?
ma dariiqi Nebigiyo
Diintii Islaamkaa?
duco lagu barbaariyo
ma dardaaran oday baa?
ma diyaafad sooroo
baahida daryeeshaa?

durkiyaye an dhaafee
ma hashii duqowdee
duugtee la jiidee
dibadaha la geeyee
ina habar dugaag iyo
lagu sooray dacawaa?
ninka derejo haystaa
haw digigaxoodee
hadalkeeda iga daa

durkiyaye an dhaafee
sida baarqab dayreed
rati geela lagu daray
oo diiray miciyaha
doobtana ruxaayoo
dardar iyo afeef badan
dawankaad maqlaysaan
waa dooddi curatiyo
darartii abwaankee
ha dabbaalin sheekada
geestii ay doontaba
haw dulundulcaysee
xakamaha ka sii daa
dood waliba xeesheed
waana laga dambeeyaa
cir darrooray daadkii
isagaa damiin ka ah
nin waliba damiirkii
waana arar ku daabacan
maskaxina dareenkeed
ha ku daaqdo weeyaan
durduriyo itaalkeed
aniguna kanaan degay!

61. DAREEN

Cabdulle Raage Taraawil

Sadar 102

15.4.1980

Cabdulle wuxuu ku dhashay Cadale 1937. Wuxuu hal-abuurka ku bilaabay dhallinyaranimadii. Kolkii uu hanaqaadayna wuxuu ku biiray Wasaaradda Warfaafinta (1962) taasoo siisay fursad wacan oo suugaantiisa iyo fankiisuba ay ku hanaqaadaan masraxa iyo idaacadaha.

Dhinaca suugaanta wuxuu caan ku yahay guuroowga iyo gabayga, xagga masraxana wuxuu caan-baxay jilidda kaalimaha waaweyn oo riwaayadaha.

Cabdulle Raage wuxuu Deelleyda ku leeyahay riddo ba'an oo soo baxday dabayaaqadii silsiladda. Dhextaalka maansadiisa ayaa laga garan karaa sababta uu u lug-dambeediyey oo uu u soo daahay.

Horta wuxuu ka xun yahay in loo gefo Saado oo lagu sheego dabo-dhilif. Marka xigana ololihii ciribtirka qabyaaladda (1970) wuxuu ku metelay mas dabadii laga jaray oo la cariyey. "Haddii ay nooshahay oo dhaawacan tahay", ayuu leeyahay Cabdulle, "ma nabad baa dalka jirta?"

Wuxuu tebayaa arrimo badan oo soomaali ka lunsan: sinnaan, caddaalad, dimoqraadiyad, horummar, midnimo iwm., isla markaasna wuxuu garawsan la'yahay in dawladnimadii uu ka daafacay Amxaarada, Ruushka iyo Kuubba maanta laga sheegto oo laga xigsado.

Marka laysku soo duubo arrimaha uu Cabdulle gacanayo, waxay la tahay in aysan habboonayn tirinta Deelleydu inta xaajadu sidaas u dhabaqsan tahay.

duqdii reerka lama dilin
abwaannada ku doodoow
qabyaaladi ma dumaraa?
maxaa magaca daba-dhilif
hablaha u dul saarteen?
sow kuwii dagaalladi
gobanimo u dirirkii
diricyada u iibsheen
dadku waxay ka beermaan
dumar iyo rag beynkood
hadba labo is-doorree
duqda aad na tiriheen
lama dilin islaantii
duqii qabay ma la hayaa?
ma doob aa ma gursaday?
dalka xaggee ku dhaqan yahay?

masaa dabadi laga jaray
asagiina lama dilin
dunidiina waa nabad
ku daawoobi maynnee
na deeqsiiya sheekada
hadallada diciifka ah
dib aa loo naqdinayaa
sheekada ma lagu daray?

waxan uga dan leeyahay
inta doqon fariid yahay
dibusocod kacaan yahay
dabbaal uu wax-garad yahay
demiilana garsoor yahay
dulmi xaqa ka mudan yahay
daacadi hungow tahay
dayuxuna madow yahay
derejana qabiil tahay
dable janan²²¹ ka adag yahay
dedan iyo daalacan

dadku labada qayb yahay
inan tiriyo Deelleey
dareenkaygu ma oggola

inta uurku daban yahay
dibnuhuna qoslaayaan
intay weysa doox tahay
ha ku quusto dibiguye
inta diradiraaluhu
dallaacaadyo sharaf helo
midka daawo taliyana
daranyada ku sugan yahay
intay tahay i daawada
anna doogga aan cuno
dufankaa gacmaha mari
afkaagana dabool saar
amay ii dambari tahay
hana eegin doobkaha
inan mariyo Deelleey
dareenkaygu ma oggola

intay labada daarood
midda dunidu wacan tahay
oo deris ku aamminay
in la dago bannaan tahay
degmo gobol ka culus tahay
inan tiriyo Deelleey
dareenkaygu ma oggola

hasha Kuubba²⁴¹ lagu dilay
Ruush²¹¹ dakharku kuladhacay
Amxaar uu ku dabar go'ay
intay duul u haystaan
dux iyo dhaxal adoogood
inan tiriyo Deelleey
dareenkaygu ma oggola

intay dooxo hawd tahay
duurkuna bannaan yahay
ee dayri hodon tahay
gu'gu doola maqan yahay
inta dalaglahaygiyo
habaqluhu is-daba yaal
dalkaygana cadaawuhu
ku daacdaacsanaayaan
inan tiriyo Deelleey
dareekaygu ma oggola

inta derintu ii taal
adna dabaqyo leedahay
nin dayacay dhulkiisii
intu igu dul nool yahay
intaan duudka kugu sido
digashadana kaa jiro
inta ay durbaankiyo

dafka ii garaac tahay
hana daalin weligaa
damqashadu ma fiicnee
intay dunidu nabad tahay
dilkayguna xalaal yahay
ooy doodi xiran tahay
danaanaduna furan tahay
inan tiriyo Deelleey
dareenkaygu ma oggola

inta shaarka Dawlada
dad ku ganacsanaayaan
danta guud tan gaar ahi
intay nooga daran tahay
sida ruux dekana galay
intaan dibad wareeg ahay
inan tiriyo Deelleey
dareenkaygu ma oggola!

62. DIGADAA MARKHAATI AH

Aadan Tarabbi 3

Sadar 159

20.4.1980

Tarabbi Deelleeyda wuxuu ku leeyahay saddex riddo oo kulkulul. Labadiisii waran oo hore waxay kala ahaayeen Deelleey No.24 iyo Deelleey No.30, wuxuuna ku taageersanaa safka Gaarriye. Warankan saddexaad wuxuu Tarabbi kula hadlayaa calanka iyo ciidda soomaalida isagoo ka qaboojinayaumalka iyo carada ay u qabaan dadka ku dul nool qaarkood.

Wuxuu magacaabayaa abwaannadii horseedka u ahaa gabayada soomaalida – Salaan Carrabey, Ismaciil Mire, Qamaan Bulxan, Raage Ugaas, Sayid Maxamed Cabdille Xasan iyo Cali-Dhuux Aadan Goroyo.

Marka xigana wuxuu ka sii dardarwerinayaa dhibaatada ku dhici doonta ninkii dalkiisa iyo dadkiisa mardaddabeeya. Waa maanso sarbeeb wacan oo uu ku taageersan yahay safka Gaarriye.

ciiddaydan dihin ee
dabeed aan ku ababee
naxariis ku dedan iyo
nimca lagu dul qubayee
maal iigu darareen
da'ku soo barbaaraay
horuu soco dalkaygoow
wax ku jira dadkaagee
calankayga dooggee
cirka aan daruur wadan
midab loogu darayee
Rabbi noogu deeqee
daawada na yidhiyoow

ma og tahay dagaallada
inan kuu diyaar ahay
daacad kuugu nidar galay
dulmanaha mintiday iyo
darwiish dhaartay noolahay
dayro adiga kuu ahay?
nin ku dagay ha duulee
nin ku daafaca jira
nin ku diidey yeelkii
nin ku doonayaa badan
doonyeysi samir oo
dayacaney nasiibkaa
kuu soo degdegi waa
wuxu saaran yahay diin
waqtigaagu waa doqon
xiddigiisi baa dugey
nuurkiisi baa dumey
weli kuuma daalicin
way hurdaan dabayluhu
laakiin dib haw noqon
dareen baase kuu maqan

afartaa dabrada gabay
dooddii Salaan²⁴² iyo
dabuubtii Ismaaciil²⁴³

delebki Qamaan¹⁸ iyo
Raagiyo⁷⁰ Darwiishkii⁶⁷
durdurkii ay mariyeen
dig dheh deelki Cali-dhuux¹⁹
duudkaa abwaannada
durdurkii Firdowsaad
Rabbi hawgu deeqee
dunjigood Islaamkana
duco shaacir weeyoo
Daayin waa aqbalayaa
faataxada igu dara

aammiinta dabadeed
an ka sii dabbaashee
war bal eega doonnidan
duuban yahay shiraaqii
ka daloolinaayoow
dembigii hadhoow dhaca
adigaa dammiin ka ah

ninka dooxa gubayoow
dabka daadka haw celin
ninkii dalawa dhacayoow
waa lagaaga dabo-imaan
nin aqoon dafirayoow
waa lagula dacwiyayaa
ninkii dilika geel heday
dirirkii rigaax qabay
intu deyn ku gaamuray
uu Doollo³⁵ iyo Hawd³⁹
dacallada Nugaaleed⁶²
gurya-samo dad uga dhigay
Kammaanna²⁴⁴ daaqoo
biyahoo dalaaliyo
laba qaaday dixidii
darantuna ku dhowdahay
darar quudhi waayee
doobirteedi liqayee
daamankii is-dhaafshoow

waxa muuqda dabadii

ninka daarta dhagaxa ah
dusha dhoobo mariyee
dedayoow lagugu arag
dulmi baa gudaha yaal
daahiisu waa dhiig
naqa kaa dul yaallee
durdurkiyo xareeddii
duunyada ku furayee
dixda haanta qabada ah
hadba shay darsanayee
dabadeedna qubayoow
dar u oomman baa jira

nin dundumo xardhaayoow
marka ay daruurtani
da'do yaanay kugu qoyin
yay adiga kugu dumin
ninka guriga dulinka leh
dega reerka yidhiyoow
in diraacdi laga baxay
digadaw markhaati ah

ninka darayga falayoow
danni baa ku hoos jira
ninka dacarta gadayoow
waa duumo dhaxalkeed
ninka durayga qaba oow
dadka kale ha qaadsiin
ninka meesha dulucda ah
ubax loogu daadshee
dahab loo sharraxayee
dun xariir ah gogoshii
loo sii diyaarshoow
hurdo kala dibbootee
wax ma kugu dagaaleen?
durba bahal ma kugu cunay?
waa wax adiga kaa dedan
duudsi aad gashaa jira

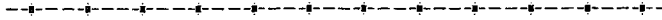
deyn lagugu leeyahay
dermadaa abeesa ah

ninka awrka dilayee
docda uu u yaallaa
mindidiisa danantana
weli daabka haystee
dadka yidhi ma aragoow
dufankii iskama bi'in
ninka nabadda didiyoow
maxaad dirirta ku og tahay?
ka colaadda diidee
heshiiskii ka dayrshoow
bal an kugula daallee
maxaa adiga kuu daran?
ninka dibadda marayee
dabadeedna hoosiis
damca inu ku dhuuntoow
weli goortu waa duhur
ninka dibi walqalayee
dibjirkii ka qadiyee
ka dibbiray casuumoow
duco kuuma soo gelin

ninka digirta kariyee
ku dhex beeray dooggee
dabar gooyey cuudkoow
danyar way ku aragtaa
ma dadkaad indhaha qaban?
ninka Cadar²⁴⁵ la diriree
dorraad gabadha furayoow
dalqaddii la soo noqo
ninka hadalka dalabta leh
maansada ku darayoow
ceeb lama dillaalee
deriskaaga xaal-mari!

ninka maamuldalabliyo
dibindaabyo aan wadin
daacadi ha waaree

daayaannu leennahay		dadka haysku soo qarin
balse labada daamood		darbad labiyo tobanleey
ka u kala dusaayee		degel lagu caweeyoley
ee dawladda iyo shicib		waan dhammeeyey dooddii
isku soo diraaqoow		duco sow kumaan xidhin?



63. DIFAAC

Siyaad Daa'uud Gudaal 2

Sadar 419

10.4.1980

S/Guuto Siyaad riddaddiisii labaad buu darka ku dhaabay. Hase yeeshee, Deelleydiisa labaad kama leexan jidkii tii hore. Wuxuu ku soo kordhiyey dhalliilo badan oo uu soomaalida u soo jeedinayo isagoo ku eedaynaya maangaabnimo, dan-seegnimo, qabyaalad, diraddire, danaysi iwm.

Maansada inteeda kale waa aftahammo uu ku faahfaahinayo fikradihiisii hore oo ku saabsanaa dhibaatooyinkii dalka jirey Kacaanka Oktoobar ka hor iyo waxqabadkii Kacaanka, isagoo muujinaya kaalintii uu ka galay hawlgalkaas, dhinaca hawsha iyo tan hanuuninta labadaba. Siyaad Daa'uud wuxuu weli ku adkaysanayaa inay qabyaaladdu mootan tahay.

Janan Siyaad Daa'uud, isaga oo aan cidna magacaabin buu si sarbeeb ah ula doodayaa rag ay biyo hoostood iska harraatiyeen oo ay kaftan iyo xifaale leeyihiin. Laakiinse isagoo duurka xulaya ayuu qolyahaa kale ku leeyahay: “war duurka ka soo baxa”!

Deelleyda wuxuu u arkayaa inay tahay maanso isku diraysa dadweynaha iyo dawladda ee aysan ahayn dood lagu baadi-doonayo daryeelka danyarta iyo saboolka, ama lagu saxayo dhalliilaha iyo goldaloolooyinka maamulka Qaranka.

Soomaaliyeey dir-baaseey
Alla dooridiyeey
ma dareentadiyeey
ma garato danteedaay
dawgoo bannaan iyo
ka leexato dariiqoo
duudo isku qaadaay
dabinnada qarsoonee
loo dedi ma aragtaay
tii uu durraantee
Sayidkii⁶⁷ ku daalaay
daruuraha hillaaciyo
roobkaa da'aayiyo
dooggiyo barwaaqada
tii laga daboolaay
daryeelkeeda kii wada
dadka kama taqaaneey
kuu soo dugaalsado
cadaawuhu u debeedooy
daartay dhisaysiyo
gurigeeda dumisaay
nin dan gaara lihi tuu
iska dala'sanaayee
durka iyo daabaca
la iskaga daraayaay
deriskeedu taa uu
dooni inu gumeystee
misna la isku diriyee
diric loo huluushaay
tii loogu dawgalay
abtirsiina daraneey
tii negaadi diiddee
looga yeedhay debaddaay
dalka taa ka qaxiyee
lacag doonanaysaay
debneheeda weedha xun
taan kala diqooneey
taan duq iyo wiilkeed
isba derejadayneey

taan kala dambayn iyo
dugaaggii is-cunayaay
kolba kii dabka u sida
ka damise iftiinkaay
dawo yeelan weydee
maxaan kugu dabiibaa?
mayska kaaba daayaa
kugu duxiba weydooy
waano kaala daalaye?
mise weli durraansiga
yaan kugu dayaayoo
kula daba socdaayoo
inta aad dareemi wax
kugu daaddeheeyaa?

afartaa dun shaal iyo
ma ku deday subeeceiyad?
waxaan uga dan leeyahay
ma diiddani dhalliiliyo
daldalool la sheege
Deelleeydu waxay uri
maamulkoo dadweynaha
lagu soo diraayee
waxba yaan la kala didin
yaan la degin shax kala-guur
ha ahaato doodduna
danyartiyo saboolkoo
qaba diifta baahida
lacag aan dur wadan iyo
laba daabac shilinka ah
ninka loogu deeqiyo
dib-ka-naaxa shaac baxay
diirad lagu tilmaamoo
lagu saxo wixii daran
ka dareemiyoow sheeg
hana dedin wixii jira
ummaddana ha dedarayn
qabiil ha ugu duurxulin
adigoo dan gaara leh!

haddii kalese duuggeed
 dulucdeedu waxay tahay
 waa dawlad iyo qaran
 waa daacad iyo tuug
 waa qof iyo damacii
 waa maamul dalabtiyo
 hadduu midi darsado kalax
 danyartaa wexceedii
 xisaabboow dambaysoo
 ciidan loo diyaarshaa
 daba taagan raadkoo
 kii debinta saaraba
 dulalaati hoosay
 dar ka dhawrayaan oo
 haddii ay yar daahdana
 duugoobi maysee
 inta jeelka¹¹⁶ loo diray
 ee duhurki Raadyuhu¹⁸³
 warka uu ku daray baa
 kumanyaal derderayee
 weriyaha Ducaaliyo²⁴⁵
 Cawke²⁴⁶ doono weydii
 iyagaa ku daalaye!

afartaa dareenkay
 dawlad iyo nidaamkeed
 dastuur iyo ku dhaqankii
 duhur iyo iftiinkii
 danyar iyo waxqabadkeed
 marag aan dal dheer jirin
 lagu duugin ciiddana
 dadka mawga soo xulay?
 waxaan uga dan leeyahay
 macalcunaha dabin gala
 lugta yawga sii deyn?
 ka dedina xaqqiqada

waanigaa dillaacashee
 uga qaaday diirkee
 muxuu odhan dadweynaha
 illeen way ku diimiye?

afartaa ka diga rogo
 ku daldalo ugbaadkoo
 oollinka ka soo durug
 dabuub kale waxay tahay
 doolliga bisaduhuu
 Rabbigu ugu dawgalay
 dabo geelna socod baa
 Rabbigu ugu dawgalay
 daauus xarragadaa
 Rabbigu ugu dawgalay
 dumarkana masayr baa
 Rabbigu ugu dawgalay
 deldelaad nafteadaa
 fiidmeer loogu dawgalay
 daabka iyo gudintaa
 geed loogu dawgalay
 laan daw ku taal baa
 geela loogu dawgalay
 heemaarsi doobkaa
 kuray loogu dawgalay
 roobkaa da'aayaa
 fiin loogu dawgalay
 doofaar xidid argeegeed
 waa loogu dawgalay
 dab uu laaco ubadkana
 waa loogu dawgalay
 doob tuhun habeenkii
 waa loogu dawgalay
 adhi been inuu dido
 waa loogu dawgalay
 damaca iyo dacar baa

ragga loogu dawgalay
dalka iyo dadkoodaa
qaar loogu dawgalay
anna inan difaacaa
Rabbi iigu dawgalay
daaraan la qoomaa
wiilal loogu dawgalay
anna inan daweyyaa
Rabbi iigu dawgalay
dulucdeedu waxay tahay
laba daabac shilinka ah
ee aan durkaba wadan
ninka duunyo moodaa
dukaankuu wax kaga gadan?
ka kalee u dudayee
dibbir kaa u haystooow
maxaad uga dan leedahay?

afartaa ma daabacay?
ma daruuray waa jare?
nin dan lihina meeshii
uu ka soo dusi lahaa
muska debec halkuu biday
ma ku dumiyey ood weyn?
dulucdeedu waxay tahay
dirridiyo farduuhu waa
isla doonasho Ilaah
nin dalbowna soo daa
darmaankaad ku faantoo
daleeddii wataasiye
kuma dago e hay dagin
doodduna inoo furan
afxumana ka dayrshoo
dhaqankaan duggaalsane
Deelleeyda kii gefa
abwaanooow dulqaadoo
kaasi dayro weeyee
shaxda uun ku soo durug

afarta duq waanadi
aan ku daayo waa jide
mid kalaase dabataal
waxaan ahay dorraad galab
danyartiyo saboolkiyo
dumarkiyo carruurtiyo
maatadoo derbiga taal
degta kii ku qaadee
dulligii ka saariyo
diiftiyo harraadkii
ee dejiyey rayskiyo
dooggiyo barwaaqada
dadka oo collooboo
isu dila qabiil oo
iska daaba hawd iyo
meel fog iyo Doollee³⁵
casimadda dalkeenniyo
Xamar laysku dabar go'ay
ayna kala dab qaadannin
laba qoys oo deris ihi
dabiibkii waxaan ahay
Ilaahay u soo diray
ee daweyey boogtiyo
dakanooyinkii jirey
daruur caafimaadoo
waxaan ahay darroortoo
maanshaysay degelkoo
qof waliba ka doogsaday
dastuurka iyo xeerkiyo
sharcigii markuu dumay
qarankoo ka dhacay daw
dibbutaati¹² baas oo
danta miiq an gelin iyo
goortuu danaystuhu
dillaal iyo mallaal iyo
isku duubni wadareed
dibadda ugu suuqtegay
calankoo daleel yaal

daljirkii waxaan ahay
 siigada u diidee
 dunta qoriga ugu xidhay
 ee ku dabay ciiddee
 derejada u yeelee
 la sawiray daruurtiyo
 sagalkaa da'aayee
 laga daawan filinkee
 dabaylaha la dheel yidhi
 waakaan dareensiin
 bigilka²⁴⁷ ugu darayee
 dumarkiyo shaqaaluhu
 durbaanka iyo heesaha
 dariiqa isla taageen
 wadaad duub leh waakaan
 duhur idhi ka eedaan
 caddaaladdii lahayd dalab
 waakaan dubbeeyee
 deridii ka bi'iye
 soo dhexdhigay dadweynaha
 dib-u-dhaca dhaqaalaha
 waakaan la diriree
 dawarsiga u caayee
 doob suuqa taagnaa
 yaambada u daabee
 dacallada Shabeelliyo¹²¹
 Jubba¹²¹ dooxa idhiyee
 u dillaacshay gacanee
 dibi aan u meeraray
 intaan dullaha hoo idhi
 sow kumuuna sii dayn
 xoog laba diblaysnaa?
 dalagga iyo beertii
 durba sow xasiiddii
 baahane ma duban oo
 sow maanan dabar-goyn
 diihaalki gaajada?
 sidaas iyo daraaddeed
 dadkaan idhi iskaashada

isu dumaye wada jira
 ninka kala dilaayoow
 kugu diiday maansada

afartaa ma daabacay?
 ma daruuray waa jare?
 nin dan lihina meeshii
 uu ka soo dusi lahaa
 muska debec halkuu biday
 ma ku dumiyey ood weyn?
 dulucdeedu waxay tahay
 wadaantii la daro ceel
 ee daadisaa u xun
 dadka kii ad korisee
 ku dilaaya baa u xun
 dumarkana maraadiyo
 baro-diiddadaa u xun
 ka u duda hunguriyo
 rag damaacigaa u xun
 dakanana nimaan qabin
 tii loo dilaa u xun
 doonni tii bad mariyee
 duufaan helaa u xun
 dayaxana bil-saddexdii
 durba kaa dhacdaa u xun
 dab kii sayax la shido ee
 qiiq kugu dilaa u xun
 dagaal kii xigaalkaa
 kugu soo duntaa u xun
 dixda tii la qodo ee
 kugu soo duntaa u xun
 ninka subag dibnaha ku leh
 ee dafiri baa u xun
 wadaad kii durbaanliyo
 fiqi-duurrahaa u xun
 doqon tii walaalkeed
 lagu soo diraa u xun

waxan uga dan leeyahay
haddii una dadkeennii
is-dilaynin maantoo
dooggiyo barwaaqada
wada daaqayaan oo
la dumayn alooloo
reer waliba uu degi
dan halkii u moodoo
lallabaha dab loo shidin
inuu dumay qabiilkii
bal maxaad ku diiddeen?
ninka diil²⁴⁸ ka guuree
karan doonanaayee
isagoo Dannaba²⁴⁹ mari
Dubur²⁵⁰ sahaminaayoow
dib u noqodka geeddiga
maxaad uga dan leedahay?

afartaa ka diga rogo
ku daldalo ugbaadkoo
oollinka ka soo durug
Deelleyda kala saar
afartaa docdaa mari
saddexdaa dusha u celi
labadaana sii daa
ha danqaabin kaasina
ha dudee midkaa dhaaf
ha cabbee darkiisii
nin kastee dan uga baxa
dulucdeedu waxay tahay
ummaddaan dabka u siday
toban gu'iyoo dayree
u danseegay kaa raba
inuu dulan ku beerow
kugu diiday maansada
duuggeedu halis yahay

waxba yaan la duurxulin
yaan la ii dardaarwerin

heesaha la duubiyo
yaan laygu didin gabay
waana kii dorraad oo
dersigaa gartaye dhaaf
bulshaduna danteed oge
weligaa rog derintoo
dusha cawda soo mari
dabkaan aasay faadhfaadh
nabarkaan daweeeyana
daaruqe ku dhaliyoo
waa doog ku eedaan
taasi ima danqaysoo
dad bay caadadii tahay
aniguna duq baan ahay

afartaa ka diga rogo
ku daldalo ugbaadkoo
oollinka ka soo durug
waxan uga dan leeyahay
dadweynoo suaal hoo
qof kastowna duunkaa
jawaabta ugu daydayo
darka geela lagu horay
hasha biyaha diiddee
doonta balala ceel kale
maxay uga dan leedahay?
ka deydeyaya qaydkaa
ugu duuban madaxee
dadweynaha yaboohini
muxuu uga dan leeyahay?
ka dugsanaya qaaxee
sanbabbadu dilaaceen
ee duray ku caayi wax
muxuu uga dan leeyahay?
hadday digaba noolayd
in la damiyo mooyee
ka badrool³⁷ ku daadshee
ku olin dareemadu
muxuu uga dan leeyahay?

dulucdeedu waxay tahay
bal in dogob qudhaanja leh
dalka lagu garaacaa
ummad yahay ma daw baa?
maanaa dabin la ii dhigay
lugta dalaq ku siiyoo
dammanaansho ugu dhaca?
maanaa dooxatiyo guluf
duhur laygu weerari
waa dabbaaldeg lay odhan?
dulucdeedu waxay tahay
nin dan lihi tixduu wado
lana dooni meel baas
ha degee godkuu rabo
ka difaacayoow ka bax

waxan uga dan leeyahay
dawladnimo ma qoys baa?
ma eed baa difaaceed?
ka dirays¹³³ u xidhane
daraaddeed u heegani
ma cid buu ku dacatiyey?
derejadiyo magacuna
waa dabeecaddeedoo

la wadaagno dunidee
haddii uu dad siman yahay
doonnina ku wada jiro
yaa hawsha loo diri?
ma haddaan daaxuur
u ahayn daayeerrada
ha degto ee yeelkeed
yaad uga dan leedahay?
dulucdeedu waxay tahay
shaxdan deelka laga dhigay
danyar hiilladeed iyo
dawo kii u haystoow
dadku xoolo maahee
maxaad uga dan leedahay?
xaajadu dalleganaa
doodduna fogaayoo
ujeeddadu dahsoonaa
aniguna godkaan degay
wuxuu daarranaa shay
daar albaabku furan yahay
dariishadda ka tumayee
soo wareegta diidoow
maxaad uga dan leedahay?

64. DERDER

Cabdi Adan Xaad “Qays”

Sadar 366

Aabriil 1980

Cabdi-Qays wuxuu ku dhashay Hargeysa 1947, suugaantana wuxuu ku bilaabay 17 jir. Suugaantiisu durba aad bay u hanaqaadday, isagoon kooxaha fanka midna ku biirin. Kooxda Waabberi ayuu ka mid noqday 1970 hase yeeshee isla sannadkaasba wuu ka baxay oo Jabbuuti ayuu u safray; sannadihii 1970-73 wuxuu kaalinta hore ka galay silsiladdii Siinleyda⁴ iyo suugaantii la bahda ahayd.

Kooxda Waabberi ayuu mar labaad ka mid noqday 1977, taasoo uu ka tirsanaa xilligii Deelleyda. Qays silsiladda Siinleyda wuxuu ku lahaa 9 maanso oo 5 yihiin Siinley. Sidaas ayuu ku yeeshay kaalinta koowaad ee tirada suugaantaas, dhinaca tayadana laguma muransana inuu safka hore kaga jiro haddii aan fikradihiisa lagu durin oo la tixgeliyo quruxda suugaanta keliya.

Inkastoo uusan silsiladda Deelleyda ka qaadan qaybtii libaax oo uu ku yeeshay Siinleyda, misana tayada Deelleyda Qays waa heer sare. Fikraddiisu kama foga ta safka Gaariyeiyo Hadraawi. Raggii maansada Deelleyda ka qayb-galay waxay ku murmayeen dunida dusheeda; laakiinse Qays wuxuu u baxay samada; wuxuuna dul-joogsaday xiddigga Dagaari!

Halkaas waxay ku kulmeen nin oday ah oo xukumi jiray dal laba qorraxood iyo sagaal dayax leh oo boqol jeer dalkeenna ka baaxad weyn oo dad iyo duunyada ku nooli ka badan yihiin kuweenna. Waa dal barwaaqo ah, laakiinse kolkaas odaygu wuu ka faro-maan yahay madaxtooyadiisii oo dhan!

Odaygu wuxuu Qays uga warramay waayo-aragnimadiisii oo tilmaamaysa inuu isagu ku loofaray xukunkiisii, haatanna dadka kale uga digayo inay ku cibaaro qaataan xaalkiisa. Maansada “derder” waxay leedahay sarbeeb qurux badan, hase yeeshee muujinaysa inay bulshada ninkaasi u talin jirey iyo ta soomaalidu isku cudur ahaayeen. Labaduba waxay qabeen cudurka dilaaga ah oo la yiraahdo: Qabyaalad! Bal aynu dareerino Derder:

dunidiyo nin joogoow
diiq baad ku nooshee
dal cadceeddu laba tahay
dayaxuna sagaal yahay
dacalkiisu boqol jeer
kiinna darafyo dheer yahay
oo dushiisu ugub tahay
gudhiisu dibin yahay
dooggiyo caleentiyo
dhirtu ay ku dedan tahay
dahabka iyo luulkiyo
macdan aan dirkeedii
dhulka weli u soo degin
deeqduna ku badan tahay

uu dagaalku ceeb yahay
degganaansho iyo nabad
dadku uu ku nool yahay
xiddigtaa dagaariyo
dushiinnaan fadhiyi jirey

dal dhan baan xukumi jirey
dawladdaan ka talin jirey
waxa dumiyey ee riday
aan idiin dardaarmee
daaraan qabiil baa
duun igu lahayd oo

iyagoon i doonayn
duco igu bogaadsheen
doobigiisa xoorka leh
ninkii daadiyaan ahay
boqorkii derderay ee
darka jiidhay baan ahay

degdegaye shil baa dhacay
dareenkiyo xumaatadu
waxay jebisay daafaha
doc kastaba waxyeelladu
way ku durugtay dhiilladu
doonnidii badweyn baa
duufaan ku sarakacay
markuu dakhalku kala jabay
nimankii dawaarkiyo
deebaanka rogi jirey
badh baa daatay oo lumay
dirka hoos ku nool iyo
kuwa dunida joogiyo
duulkii cagaagna
miyaa daawo leediin?
waxba duub ha ii xidhan
dibuscod inaad tahay
dushaaday ku taallaa
daa'imada koraysiyo
dumarkiyo carruuraha
waxba deelka haw dhigin
haddana waan ku dilayaa
maye diricyadaydii?
dildillaaciyo qala
duba oo misana sola
deebta iyo huubada
dambaskii ka soo hadha
dadka ceelka ugu shuba

afartaa anaa dilay

misna aakhiraw diray
boqorkii derderay ee
darka jiidhay baan ahay
weli waa dusheedii
dagaaraynu joognaa

ardaydii dugsiga iyo
dibjirkiyo dhallaankii
deyn-hilatadoodii
daartaydi soo gale
darraw iyo inkaar bay
dusha igaga tuureen
mid baa dooday oo yidhi
waan kula dacwiyayaa
dawdaryohow war iga hoo
darxumiyo dhibaatiyo
dabis nagu hagoogtee
adigiyo dirkaagii
daalalli muxuu baday?
dooshi iyo hoggaan baad
gacma nagaga duubtee
waraabihii dadooboow
dulaandulkiyo waaxyaha
dulbaaxda iyo seedaha
maxaad dubatay dhaylada
rahii deynka qaatoow
hadduu roobki kuu da'ay
diyadii ma soo celin?
duunki yeel inaad tahay
daah kaama saarree
inta doorku kula jiro
daadkii ku rogi laa
dooxiisu madhan yahay
daba-fadasha sii tumo

dhaaxaa darmaantiyo
faraskaaga doolaal

deeg lagu lahaayood
xakamaha u diiddee
ka dhig adiga oo dumay
uu koray daruuraha
ku kaloo degdegayaa
hana noqdo duqa i dhalay
shilinkii durka u yiil
hadduu daabacaw rogo
labadaa distooree
midna dacawgu soo qoray
midna doolli soo dhigay
aniga way dameer iyo
labadiisa daan uun
ama naarta dooroo
gaalada la deris noqo
ama dawga Eebbiyo
dariiqii wacnaa raac
dararta iyo raaxada
ha lagaa durduurshee
duf ku baxe sidaad tahay
inaad doorisaa roon

waaryaa dagaagyohow
danaaniga dhawaaqiyo
dananka iyo qayladu
dawlad miyay wax yeelaan?
dab-dheertaydi aawaye?
dulliga iyo yawгаа
duddadayda soo tuban
dekan-dekan ha laga dhigo

boqolkaa anaa dilay
iyana aakhiraw diray
boqorkii derderay ee
darka jiidhay baan ahay
weli waa dusheedii
dagaaraynu joognaa

waxan dulundulceeyaba

waxan deegad jiiifaba
daartaydii weynayd
derbigii adkaa iyo
rag waxaan diyaarshee
igu darma odhan jirey
waati duhur dharaareed
uunku uu ku soo diday
bishu waa diraac-good
waatii dhagax-dixeed iyo
dandaanleyda soo galay
daashkaan ku noolaa
dambasyaalka lala dhacay
dibirtii i gaadhiyo
dingaraaradoodii
dammaadkiyo wareerkii
daqaqamaye keligay
ma dabaadi baan ahay?

doomaar ku orod bay
dantu igu igbaartoo
dirgan waayey socodkii
dubburayoodka igu dhacay
daaltirasho waayoo
dug bay noqotay xaajadu
dalan-dalka tallabada
lugahaan isdaba dhigay
tamartoodu daranaa
dabayood ha shidatee
ma dangiigsi baa hadhay?

dirqi baan ku soo baxay
daaqaddaan ka soo kuday
markaan dululub soo idhi
dayaxaan ku soo dhacay
dareen malaha nololeed
isna waan ka soo degay
dunidiinna maantiyo
waxan imi dorraad galab
imminkana dalaabida
dal shisheeye waataa

docda gogosha lay dhigay
dadkaygii waxaan baday
dib-u-roqashadoodii
hurdadii u diidee
Alla maxaa dantaydiyo
duunqaaro iga lumay

boqorkii derdaray ee
darka jiidhay baanahay
waxan duunyo hayn jirey
dacasna maanta kama sido
ninka dawlad haystooow
ha ku deyin sidaan idhi

65. DAWO

Siciid Shire Axmed

Sadar 242

Abriil 1980

Inkastoo reerkoodu awel ka soo doolay casha Maakhirkoos, Siciid wuxuu ku dhashay magaalada Tojorro ee J. Jabbuuti 1942, wuxuuna ku dhaqmay dalka Jabbuuti. Siciid maaha nin suugaanta ku shaqaysta ama u go'doomay. Hayeeshee waa nin taariikhda suugaanta aad u daneeya oo ururiya. Hal-abuurkisana waxaa laga yaqaan dalka Jabbuuti iyo Soomaaliya qaarkeed. Wuxuu ka mid yahay rag tiro yar oo ilaa maanta curiya heesihii qaraamiga ahaa oo calanka fanka sidi jirey sannadihii 1940-60. Waana raggii ka qayb-galay silsiladdii Siinleyda (1972-1973) oo lagu male weyn yahay inay ku saabsanayd xoraynta Jabbuuti iyo midaynta ummadda Soomaalida.

Maansadiisa wuxuu ka soo diray Jabbuuti. Sida ka muuqata wuxuu Siciid dhexdhexaadinayaa labada dhinac oo doodaha Deelleydu u qaybsan yihiin. Wuxuu qirayaa jiritaanka musuqmaasaqa iyo qabyaaladda, wuxuuna taageerayaa in la dabargooyo dhaqankaas haraaga ah oo cadawga joogtada ah ku noqday midnimada iyo horumarka soomaalida. Wuxuu kaloo qirayaa guushii laga soo hooyey dagaalkii gobannimadoonka Soomaali Galbeed (1977-78), isagoo haaramaya Ruushka iyo Kuubba oo ka hiiliyey ummadda soomaalida.

Maskaxdiinnan dihiinee
darartee ad maashaan
digba waa digteedee
maansadan da'leeyda ah
degelkii Jabbuutaad

dawankeedu wada gaadh
waxan taa ku darayaa
dabuubtooda heesaha
dorraad baan bilaaboo
dardar iyo jacayl baa

dookhayga galay oo
weli waan dayaysnee
ha yeeshee dadaal baa
dalcad aad ku dhaaftaa!
dib u laabmi maayee
halkay dalab ku leedahay
ama ay ka daacdaba
idinkuna ka duugoo
waa deeq Ilaah oo
Daayin baydin siiyee
ka daryeela maansada!

dejiyaye an dhaafee
arday aan dakaamayn
oon daalin baan ahay

Gaarriyii daleeyiyo
danabkii Hadraawoow
idinkoon dareemayn
baan giraan ku duubtaa
daalacdaa habeenkii

waxa jira daliilkay
mudanayaal diwaankii
dalku uu lahaan laa
maansadiin in lagu daray
amase durtaba qaar
dugsigii ad eegtaba
deris aad ah lagu dhigo
nin kastaa ha dooxmoo
ha daldalo warkiisee
xarafkii la dooraba
idinkaa daleeyoo
suugaanta kala dira
da'da haatan joogtiyo
dalka ugu sarreeyee
waa la kala dumaalaa
hadduu dayo aqoontee
anna waysku deyeyaa

waxan mooday doorkee
adna hay darraanine
halka ay ka debecdiyo
qalindaarka ka ogoow

digniin gaar ah weeyoo
arday lagu daweeyee
barihii dalkeennee
aniguba an doortoow
saaxiib dulqaadkiyo
degganaanta haw miyin
kayntaan daryeelana
dulin baa ka beermee
ogoobeey nin doorkuna
duunyada ma raadshee
adiguna ma-daaloow
dibnahaaga haw furin
markaygana bal soo daa
anna aan dabbaashee
taasi waa dan guud iyo
derejada ad gaadheen

dejiyaye an dhaafee
halka doogtu ay tahay
iyo deelka aan saro
mashaqadi dillaacdee
ninba meel ka dooxee
lagu kala dambeeyaan
anna dood ka furayaa
runta laga didaayiyo
waxa jooga dunidee
Geeskeenna dayr-xumoo
haddii loogu daw galay
idinkuna dub iyo jiidh
ka dubaaxiseen oo
u dulqaadan weydeen
xarfkaan da'leeyda ah
tii ugu dambaysiyo
maansadan digniintaa
carrab dalab leh baa badan
dacareeya miiddoo

docda ba'an ka eegoo
dirqiyoo la soo diray
dalka aan ku haynnaa
adba kaama daahnee
waano loogu deeqaa
kolla kuma duxaysee
dhego uma daloolaan
kuwaad daaya leedee
ad u deexaynaysee

aan kuu daliishoo
diirka kaaga qaadee
Sayidkaa horteen degay
oo ku daalay duulkee
murtidii u daabacay
waxba diirin weydoo
dabinkay u qooleen
waa kii ku daahaye
kuwuu laa: "dagaallama
dalkaba idinkaa lee
dawlad maydin noqotaan?"
waa kuwii ku diidee
isagiyo Daraawiish
ciil baa duleedshee
dariiqlii wacnaa iyo
midnimuu ku doodaye
innagaa ka durugnoo
ku daryeeli weynee
dembigaa raggii galay
iyagaa na dayrshoo
iyagaa duggaashaday
diiftaa na haysee
sahan baan u diran layn
dayixiyo cadceeddo
xiddigtaa dagaaraa
degmo noo ahaan layd
duullimaad ka qaadnoo
degdeg baan u qaban layn
halka aynu doonnee
sirteennii dillaacdaa
shanta dactal u goysoo
Soomaali duudsiday
labo daayac weeyoo

nacab baa dullaystee

dejiyaye an dhaafee
waxan dood u naqayaa
ninka dawladdii yidhi:
"doqon weeye liidee"
ceebtu way ku diiddee
waxay tidhi: dambaabtaye
markii dadabta lay xidhay
ninkii deeqda ii huray
i dejee dad iga dhigay
damaashaadka ii riday
mahad baan u dirayaa
nin hinaase daarooow
haddii aad nin daacada
soomaali-doon tahay
muxuu daallin iyo tuug
dumarkiyo carruurtii
halkuu Daayinkeen dhigay
darabtoodu ay tiil
loogu meershay dayrkoow
weli loo deldelayaa?

bahalkii la dayshee
Diinteenu ay tidhi:
inkastuu durduur galo
badda dawlis loo daro
daahiro ha eegina
deris baad wadaagtan
hadal daabtay weeyaan
waxad moodday danabkeed
la dannaanniyaysee!

dejiyaye an dhaafee
halkaan ula dan leeyahay
an ka qaado diirkee:
Daraawiishta udubkeed
Kacaankeennan lagu degay
Tawri baa ku daakiray

oo qaatay duubkoo
nacabkii duleedshee
Waarso²⁵³ iyo dirkeedaa
soo galay dagaalkee
daafacaad kumuu gabin
dalka kii xoreeyee!
Ruush baa doc-joogoo
nooga weecday dawgee
hadduu yidhi: "dib uga baxa!"
door baynnu moodnee
Ilaahay ha daayee
ma-hadhooyin dooroon
duugoobin reebée
xaggay dacay ku leeday?

mid kaloo ka sii daran
an ka baadho deelkee:
dufan baa la mariyaa
fariihii wax duugee
debeci oo dib haw celin
orod duunyo raac baa
dalka maanta taagane
danyaruu ma qaataa
dibbirkiyo danaystaha
dhaqanaayaduunyada
dulmay ee dillaalka ah
ka binaystay daaraha
sekedaha dillaacsaday
dubka kay wadaageen
dubanayso gaajadu
daranyada-ku-eegaha
naxdintii ka duushaa
dawladdenna qarankiyo
kala dilay dadweynaha
iyagaa dembiga dhigay
lagu kala dudaayoo
dakanada abuuroo
sunta daadinaayee
maxaa loo dugsanayaa?

isticmaal dab uu shiday
oon dafaynin weeyee
isagaa diyaar oo
wax duqlaalinaayee
dooddaan habaysnayn
murtidaa ka duushee
waxa iga dardaaran ah
oon ugu dambaysiin
hal ay Deelley tidhi iyo
mid kaloo ka daba timi
godkay igu dahaadheen
kuwa daawanaayee
iga xiga duleedkoow
kuwa deeqdi loo qoray
danahoodi gaadhoow
anna ii dedaaloo
iga saara dabinkoo
iga rida dugaagoo
daawadaan lahayn iyo
Diinta idinku dhaarshee
isku-duubni xoog laa
nacab lagu dabraa oo
dawo ii ahaan layd!

daymadii Ilaahay
naxariisti dabo tiil
duuggii anaa jaray
an ka raacsho dactalkee
waxan ugu dambaysiin
Eebbeheen ha daayee
duqa reerku yuu dhicin
waa dallaayad adag oo
dusha naga hadhaysoo
darar weeye roob oo
caafimaad dul-joogee
waa duco irmaan oo
dirqi lagu helaa oo
maba jiro dirkiisuye;
dabar-tira qabyaaladi
danaheenna weeyee!

adaa doontay hawshee
intee baa mas duubnaa?
haama-daye ma dhacayee
dogob-urursigaagiyo
waa maxay dab jeexani?

afartaa dheh Deelleey
daris roob ku hooriyo
nabad aan dug ku arrumay
qardhaas daacadeed oo
casharkiina dabayaal
cidna lagu dirqiyihayn
dood kale waxay tahay

duurxul wayga haniyee
murtidaydan daribta ah
dharaar saami-diidaha
loo mariyey dacartee
ugu riday dalluuntee
dawliskiina ugu xidhay
dabinkuna u yeel yahay
dadweynahana heegiyo
dayaxa ugu hoos furay
aan idhi ku daawada
xiddigtii dagaar iyo
ninka dirirka saaroom
holoc daa hillaac dami
karriintirad u deleb dhigo
onkod dooxo ii keen
daadkii ka sare qaad
gabbal dumay habeen dam ah
dhulku dugul madoow yahay
cadda-lool u meel dayo!

qof kastaba ku diidee
sandulluun miyay tahay?
mise waad i deeqsiin?
adigoon dib iyo hore
docna ii jahayn oo
sida weedhka ii dagay

kula duuli maayee
raaniyii ma daateen?
halkee buu ka da'ay roob?
deegaanta loo filay
lagu dacasho baxayaa?

tixdan seeta-diidka ah
dhuuxyayn la damac oo
dulka tuurinka u saar
dedib iyo af waayeel
derri aan dhexmariyee
hoos mawgu daaddegi?
u dulyeeelan mayside
dub abeeso xidho oo
iska xuubi dabadeed
niidhiga degdegay ee
kuu degel fadhiistee
jiilaalka deris biday
haddaa doogkadhawrtahay
kugu diirsan maayee
dammaankii maxaa helay?
sowdiga dillaal gabay

afartaa dheh Deelleey
daris roob ku hooriyo
nabad aan dug ku arrumay
qardhaas daacadeed oo
casharkiina dabayaal
cidna lagu dirqiyihayn
dood kale waxay tahay

dayashadu ma fiicnee
shax duleedka faaftee
irmaan laysku dawdabay
aan dabo-marteeeyee
maysku deyi sikiinaha?
baab daranka turubka ah
khashiin waa ka diriraa
afartii bun diidoow

dusha baabna kama tirin
kumana aad dedaaline
iliggaa deldelan eed
bartirada u diiddee
duunkaaga kugu hadhay
ninka doontay waa ani
hadhaagiina kugu diley!

waxan doodda kaga baxay
ninka damalka qorayee
hadba jiic dugsanayee
durujaaga ururiyo
intee baad danniday oo
daafta soo dhigaysaa?

tumaa adiga kuu daran
oo lagugu dagayaa?
mase daafacaysaa?
dimcadkii ka nudayoow
haddaan geenyo dabadeed
anaan haysan daw kale
dembigay ka dhaadhaco
deebi karin ma baabbi'in?
mase doorinaysaa?
waa iga dardaarane
dabatada tilmaanta leh
docogsiga ku-nooshiyo
dibjir iyo nin seexdoow
daakiraad sidii baa
weli diig u ciyayaa
deddo waa halkeedii!

67. DUCO

Axmed Ismaaciil Diiriye “Qaasim”

Sadar 173

27.4.1980

Qaasim wuxuu ku dhashay tuulada Mandheera oo u dhexaysa Hargeysa iyo Berbera 1933. Wuxuu miyiga ku gaarey 13 jir. Dagaalkii Adduunka oo Labaad ayaa la geeyey Hargeysa. Wuxuu tacliintiisa ku qaatay magaalooyinka: Hargeysa, Burco iyo Shiikh.

Wuxuu ka mid ahaa dhallintii la baxday “Al-Maddarta”. Suugaanta yaraan buu ku bilaabay, had iyo goorna wuu faaqidi jirey duruufaha ku xeeran noloshiisa iyo ta bulshadaba. Gabaygii ugu horreeyey wuxuu u tiriyey Al-Maddarta 1957, kaasoo uu ku dhalliilayey inay ka baaqsadeen kaalintii kaga beegnayd halganka gobannimodoonka. Inkastoo usan marna ka mid noqon kooxaha fanka, suugaantiisuna aysan marna ka bixin idaacadaha, misana waa nin aad caan u ah.

Gabaygiisii ugu hor-hanaqaaday wuxuu tiriyey calansaarkii 1960, isagoo markaas joogey Cadan. Gabaygaas oo loo yaqaan “dhambaal” wuxuu ku bilaabay:

“Alloow yaa darwiishkii⁶⁷ farriin debeccan gaadhsiiya
Allow yaa dalluuntii qabriga dib uga soo saara
Allow yaa dalkaagii ku yadhi dawladnimo qaaday”

Bishaaradaas xorriyadda intii ka dambaysey, wuxuu tiriyey gabayo badan oo hanaqaaday oo uu had iyo goorba ku dhalliili jirey maamulka

xukuumadihii iska beddelayey Xafiiska (1960-1989). Wuxuu gabayadaas kaga hadli jirey daryeel la'aanta shacbiga. Dawladnimada wuxuu ku meteli jirey hal, sida: Maandeeq iyo Gobaad. Gabayadiisa kale oo aad u hanaqaaday waxaa ka mid ahaa: dayax, xiddig iyo geeddi. Gabayada Qaasim oo waddaninnimada iyo horumarka dalka ku saabsani way badan yihiin, waxayna ka siman yihiin kuhaan. Waxaa isna xusid mudan gabaygiisa “dacar iyo malab” oo uukaga warramayo naftiisa – wanaaggiisa iyo xumaantiisa labadaba.

Qaasim Deelleyda wuxuu ku leeyahay warankan uu ka soo diray Khaliijka Carabta. Wuxuu leeyahay Deelleydii meel kasta way ka dhacday, dembiyadiina aad bay intii waagii horelaga cabanaayey uga sii bateen, arrintuna kaftan iyo baanisaba soo dhaaftay oo sinsaaryo dirireed baa madasha ka muuqda, haddiiba la kala saftay.

Wuxuu Qaasim leeyahay: “war anigu dibadda ayaan ku maqnaaye sidee bay wax u dhaceen? Maxay indheergaratadii sidan ugu dacwiyaysaa? Maxaa helay waxgaradkii dalka? Meeye calankii iyo dawladnimadii? Qabyaaladdii aynu aasnay ma dib baad ula soo baxdeen?” Dabadeedna wuxuu ka sheekeeyey khayraadka dalkeenna Ilaahay ku mannaystay – beero, xoolo, bad, macdan iyo webiyo.

Qaasim wuxuu ka xun yahay ragga maansada diifta leh dadka dhexmarinaya oo ku sii tiiqtiqsanaya iyo duqa ubadkiisii ku tumanaya. Ugu dambayntiina wuxuu sheegayaa inuu nabsi dabri doono ninkii dalkiisa dibindaabyeeya, isla markaasna wuxuu saadinayaa in dhibaataada wanaag ka dambayn doono. Deelleydana wuxuu ku soo gebaggabeeyey duco. Annaguna waxaan ku darnay aammiin:

Deelleey la soo saar
 isku dide abwaannadu
 nin kastaa dantii hadal
 haasaawihii durug
 anna deysan maayee
 dibnahayga maan furo
 maansadan dad wada yidhi
 dactal maan ka soo galo
 mar haddii ay dood tahay
 dacwad baanisa ah tahay
 dib yaraysan maayee
 anna maan dul joogsado
 degdeg maan hubkaygiyo
 degta saaro warammada
 sengahayga diirrane
 ku dullaalo kooraha

Deelleeydu badatoo
 dadna haatan wada maqal
 duulduushay xaajadu
 degganaansho dhimatoo
 dembigii intii hore
 daaf iyo korba u dhaaf
 sida laysu dooddiyey
 dirir baadba mooddaa
 ka da' weyn siday tahay
 doqoni waa ma-garatee
 dib haddaan u fiirsaday
 dildillaaca sheekada
 duul siday yidhaahdeen
 hadal dalab leh baa jira
 laba daan la kala noqoy

dalka waan ka raagee
bal maxay da' roontii
sidan ugu dacwiyayaan?
isku duubni dooddii
dabarkii la kala jaray
bal maxaa dambaabkiyo
ku dirqiyeey iska hor-keen?
duqaydii sidee tahay?
debecsanidu waa maxay?
horta yaydin kala dilay?
duulnaye sidee tiin?
calankii dugsooniyo
away dawladnimadii?
xumahaynu duugnee
lagu riday dalluun dheer
ma dib bawga saarteen?
diradiruhu waa maxay?
doqonleey fariidleey
diric iyo dammiinleey
duqay iyo carruurleey
dumar iyo haween iyo
daacad iyo miskiinleey
nin da' iyo wax-garadleey
dibusocod hagoogtaley

afartaa daruuroo
dejiyoo iska dhaafee
dacwad kale waxay tahay
Soomaali waa duul
dembi iyo wanaagba leh
duco iyo khayrba leh
dul ahaan dhammanteed
Diintay wadaagtaa
dalna waynu leenahay
durdur iyo xareedba leh
doog iyo caleenba leh
duunyiyo ugaadhba leh
deeqdiisa Eebbana
nooguma darraadee
dalka wawgu roon yahay
dayr iyo gu' baa da'a

webiyaal dafaa jira
dalaggooda beeraha
daawashada ad yaabtaa
waa deeq Ilaahoo
aan dunidu nala qabin

dooxooyin badan oo
reeruhu degaan oo
dixi iyo dareemiyo
darantii ku taaloo
dalsan oo habboon oo
loo dalxiiso baa jira
waa deeq Ilaahoo
aan dunidu nala qabin

buuraha dushoodoo
diib iyo udgoon iyo
dayibtii ka baxaysoo
dahab yuururaa jira
xeebaha u deyrana
dembi sheegi maayee
dadkii hore wuxuu qiray
taariikhda duugga ah
inay diillin dheer tahay
dirir-celiso leedahay
deyr lagu gabbado tahay
cadaw kaaga soo degin
wax dibnaha la geliyiyo
deeriyo kalluunkuna
dusha uu ka yaalyaal
cambar laga daldalan jirey
milix daafahuu tiil

afartaa daruuroo
dejiyoo iska dhaafee
dacwad kale waxay tahay
dadka waxaynu dheer nahay

deeqdiyo iskaashiga
daawada xidhiidhka ah
dirirta iyo dhiirrida
dunqulaalka garashada

afartaa daruuroo
dejiyo iska dhaafee
dacwad kale waxay tahay
ma degdeg ee xaajada
Deelleydii ad curiseen
dulmarkeedu waa kaa
dayacane dambaab shide
doqoniimo kama tage
duub an jirin isku xidhxidhe
degel ceeble kama kece
daljirrada uma hubsade
waa lagaa da'weyn yahay
dood waa lagaa badin
haddaad diiddo waanada
waa lagaaga sii dari
waxba yaan dardaarwerin
maansada ku daaline
waa duco e iga hoo

dad iswada yaqaan oo
isu duur-xulaan nacay
rag ay dani kulminaysoo
is-dagaala baan nacay
fulay dacalla weyn oo
dadka maaga baan nacay
dacartaa qadhaadhee
dawo noqotay baan nacay
duqa nirigti uu dhalay
ku durduriyey baan nacay
ninka gabayga diifta leh
sii daajiyaan nacay

afartaa daruuroo
dejiyo iska daafee
dood kale waxay tahay
Deelleeyda maantana
dihinuhu horseedee
dirirteedu curatee
dabka loo belbeliyaay
duug baa jira e ma og tahay?

dad hortiiba waxan idhi
haddii doobi buuxsamo
inu daato ma ogtahay?
ruuxii dudaayoow
dawaa imane ma og tahay?
nin hadduu dadkiisiyo
dalka uu ka dhagar galo
inkastuu daruuraha
ama uu dayaxa koro
nabsaan deyne ma og tahay?

aar dawriyaa jira
mas dilaaya baa jira
damac quudh leh baa jira
boqor daallinaa jira
rag baa dila e ma og tahay?
ardo lagu didaa jira
daab iyo dab baa jira
xaal waa isdaba joog
wayse dumiye ma og tahay?

waxba yaan ku daaline
waxan dooda uga baxay
kii iga dambeeyaa
ha ka baydho dabinnada
dibna yaan wax loo odhan
ha garnaqo dadweynuhu
ducona wayga faataxa!

V. DABAYAAQADA

1. Gebaggebo

Haatan haddii la soo akhristay silsiladda waxaa laga marag yahay inay qiime taariikheed iyo mid suugaaneedba u leedahay da'da maanta nool iyo tan dambe ee soomaalida labadaba. Sidaas darteed, silsiladda Deelley waxay mudan tahay deraasad dheer.

Haddii aad loogu kuur-galo waxaa laga helayaa muuqaallo qurux badan oo adeegsanaya murti diimeed iyo mid dhaqan labadaba – sida: sheekooyin, maahmaaho iyo maanso; tix iyo tiraabba – oo aad u fac weyn oo la xiriira mood iyo nool, dad iyo duunyo, ugaar iyo dugaag dhammaan.

Maahmaahaha ka sokow, tilmaamaha qarnigan labaatanaad murtida loo adeegsaday waxaa ka mid tusaalayaasha halkan ku taxan oo fikrad wacan u noqon kara sida ay suugaantu had iyo jeerba u xannaanaynayso oo uu noolayso murtida iyo dhaqanka ummadda:

Qisooyin Diimeed: Doonmidiii Nebi Nuux, iyo sheekadii Nebi Yuusuf iyo walaalihiis.

Murti dad: Dardaarankii Sayid Maxamed Cabdille Xasan ee dawladnimada, daasaddii Sheekh Bashiir iyo wadaaddada, dhagax-dixeedkii maansadii Timocadde, baadidii gabaygii Qamaan Bulxan, iwm.

Sheekooyinka xoolaha, ugaarta iyo dugaagga: Gerigii duufsaday daanyeerka, dabaggaallihii abeesada guursaday, dawacadii socodka Nebiga ku dayatay, dugaaggii hilibka qaybsaday iyo dhibaataadii waraabaha ka gaadhay, dayaxii kursiga cadceedda ku dangiigsaday, iwm.

2. Sharax

Sharaxa silsiladda Deelley wuxuu ka kooban yahay dhawr nooc, ujeeddadiisuna waxaa weeye in akhristaha lagu taakuleeyo garashada sarbeebta qotada dheer ee suugaanta. Noocyadu waxay u qaybsamaan sidan:

- a) Ereyo qalaad oo laga yaabo inaan akhristayaashu wada garan karin macnaha (eeg atam 27), ama haybta ereyadaas (eeg darawal 90, telefoon 110, Raadiye 183 iyo buug 239);
- b) Magacyo dad oo u qaybsan kuwo run ah (eeg Qamaan Bulxan 18) iyo kuwo qaafiyad ahaan loogu adeegsaday (eeg sharaxyada 25 iyo 64);
- t) Magacyo iyo tilmaamo dad oo sarbeeban (eeg afarta 159, duqii 165, takhtar 168 iyo kii 170);
- j) Magacyo xoolaad oo loo adeegsaday si sarbeeban (eeg Maandeeq 34 oo jilaysa dawladnimada), ama loo adeegsaday qaafiyad ahaan (eeg sharax 11);
- x) Magac-meeleedyo aan caan ahayn oo u baahan in la baro akhristaha (eeg Docolley 104, Subulaha 89 iyo Karammaan 243);

- kh) Dhacdooyin aan la wada xusuusnayn (eeg Duumaale 22, Dabadheer 103, iyo Mahdi 128); iyo
- d) Silsilado suugaaneed oo aan la wada aqoon (eeg sharaxyada 1, 2, 3, 4, 9, 10, iyo 16)

Marmar waxaad la kulmaysaa magac yeeshay dhawr sharax oo kala duwan, maadaama ay maansoyahannadu u adeegsadeen siyaabo kala geddisan. Waxaa tusaale wacan u ah magaca: Daratoole (eeg 53 oo loo addegsaday meel ahaan, iyo Daratoole 228 oo tilmaamaya dagaalkii Daraawiishta oo ka dhacay goobta Daratoole).

Sidaas oo kalena magaca: Cali waxaa loo adeegsaday ugu yaraan shan nooc oo kala duwan: saddex goor wuxuu tilmaamayaa saddex nin oo isku wada magac ah – Cali-Dhuux 69, Cali Sheekh 189, iyo Cali Cilmi 209 – marna wuxuu tilmaamayaa naanaysta Waraabaha (eeg 180), marka ugu dambeeyana waxaa loo adeegsaday magac-qaafiyadeed (eeg sharaxa 25 oo la xiriiira Deelleey No.18).

Furaha:

C: Carabi; T: Talyaani; I: Ingiriis; lma: lana mid ah; D: Deelleey.

¹ *Halac-dheere*: Silsiladdu waxay dhex-martay Harti iyo Ogaadeen, waxaana kaloo ka qayb galay: Goonni Cabdi Xaaji, Qamaan, Faarax Caytame iyo Yuusuf-Dheere Ibraahim.

² *Guba*: Silsiladdani waxay kolkii hore isku dirtay Ogaadeen iyo Isaaq, kolkii dambena Isaaq iyo dhulbante; waxaa kaloo ka qayb-galay: Ismaaciil Mire, Maxamed Cumar Dage, iyo rag kale.

³ *Hurgumo*: waxaa kaloo ka qayb galay: Cali Cilmi Afyare, Maxamuud Maxamed Yaasiin “Dheeg”, Cabdi Iidaan Faarax, Dhirbaaxo Jaan, Aadan Carab, Aadan Cabdi Axmed, Maxamed Jaamac Maaweel, Cabdi Maxamed aw-Magan Galayax, Cabdulle Raage Taraawil, Maxamed Aw-Cabdi “Garweyne” iyo Ibraahim Cawad Maxamed.

⁴ *Siinley*: Silsiladdan waxaa ka qayb-galay: Cabdi Aadan Qays, Maxamed I. W. Hadraawi, Maxamed X. Dh. Gaariye, Siciid Saalax Axmed, Xaaji Aadan Axmed “Afqallooc”, Cali Saleebaan Bidde, Muuse Xasan Yaasiin, Maxamed Cumar Siciid “Weydaar”, Axmed Maxamed Jaamac, Faarax Abokor Khayre “Askari”, Yuusuf Jaamac, Cabdirraxmaan Raas, Jaamac Cabdullaahi Shuuriye, Maxamed Cabdullahi Riiraash, Xasan Cilmi Diiriye, Siciid Shire Axmed, Cali Ibraahim Iidle, M. I. Xudeydi, Ibraahim Sh. Saleebaan “Gadhle” iyo Caasha Jaamac Diiriye “Afbahalle”.

⁵ Xukuumaddan waxaa hoggaminayey: Dr. Cabdirashiid Cali Sharma’arke (19.8.1960-30.3.1964), Cabdirasaaq Xaaji Xuseen (Abriil 1964-Luulyo 1967) iyo Maxamed Ibrahim X. Cigaal (Agosto 1967 - 21.10.1969).

⁶ Cabdiraxmaan Nuur Xirsi iyo Cabdicasiis Nuur Xirsi, Muuse Rabbiile Good iyo Jaamac Rabbiile Good.

⁷ *GSK*: Golaha Sare ee Kacaanka oo ka koobnaa:Maxamed Siyaad Barre, Jaamac Cali Qoorsheel, Maxamed Caynaanshe Guuleed, Salaad Gabayre Kediye, Maxamed Cali Samatar, Xuseen Kulmiye Afrax, Maxamuud Mire, Maxamuud Maxamed Cadde “Qoorweyne”, Ismaaciil Cali Abokor, Axmed

Saleebaan Cabdalle, Cali Mataan Xaashi, Cismaan Maxamed Jeelle, Maxamuud Geelle Yuusuf, Maxamed Cumar Jeets, Muuse Rabiile Good, Maxamed Aw-Cali Shire, Cabdulqaadir Xaaji Maxamed, Faarax Wacays Duule, Axmed Maxamed Faarax, Cabdirisaaq Maxamuud Abubakar, Axmed Xasan Muuse, Cabdalla Maxamed Faadil, Cabdi Warsame Isaaq, Maxamed Cilmi, iyo Maxamed Sh. Cismaan.

⁸ Bilowgii 1971 waxaa fashilmay af-gembi marayey heer abaabul, waxaana xukunka Maxkamadda Badbaadada lagu dilay (3.5.1972) saddex sarkaal (Janan Salaad Gabayre Kediye, Janan Maxamed Caynaanshe Guuleed iyo Gaashaanle Dhexe Cabdulqaadir Dheel Cabdille) oo kulli lagu eedeeyey inay si wadajir ah u abaabulayeen af-gembigaas. Lix nin waxaa lagu xukumay xabsi daa'in, toban kalena xarig u dhexeeya 1-30 sano.

Sidaas oo kale sagaalkii Abriil 1978, waxaa dhicisoobey af-gembi uu horseed u ahaa Gaashaanle Sare; Maxamuud Sheekh Cismaan "Cirro", waxaana ku naf-waayey ilaa 100 qof oo badankoodu ka tirsanaa Xoogga Dalka Soomaaliyeed iyo 17 sarkaal oo xukun maxkamadeed lagu dilay 26.10.1978. Raggaas maxkamaddu dishay waxaa ku jirey Cirro. Habkii uu Cirro u abaabulay af-gembigaas iyo dilkii 17 sarkaal, labaduba waxay keeneen colaad weji qabiil leh. Soddon iyo kow nin oo kale ayaa iyana lagu xukumay xabsi u dhexeeya sannad ilaa 30 sano. Saraakiil badanina way baxsadeen. Saraakiishaas ay maxkamaddu dilka ku xukuntay waxay ahaayeen: (17) sarkaal: Cirro, Siciid Maxamed Jaamac, Ibraahim Maxamed Xirsi, Siciid Jaamac Nuur, Maxamed Axmed Yuusuf, Cabdisalaan Cilmi Warsame, Bashiir Abshir Ciise, Cabdullaahi Xasan Nuur, Cabdi Cismaan Ugaas, Cabdiraxmaan Macallin Bashiir, Aadan Warsame Cabdulle, Cabdullaahi Maxamed Guuleed, Maxamed Cabdille "Gorod", Cabdulwahaab Axmed Xaashi, Cabdulqaadir Geelle Cumar, Faarax Cumar Maxamed "Xalwo" iyo Cabdulqaadir Warsame Cabdulle.

⁹ *Hurgumo/Deelleey*: Waxaa labadan silsiladoodba ka wada qayb-galay: Cali Cilmi Afyare, M. M. Yaasiin "Dheeg", Cabdi Iidaan Faarax iyo Cabdulle Raage Taraawiil.

¹⁰ *Ergo*: waa 5 gabay oo ka mid ah suugaanta ka hoos-dhalatay hurgumo, asii aan si toos ah ugu xirnayn. Waxaa tiriyey 4 nin.

¹¹ Magac-qaafiyadeed halaad.

¹² *Dibutaati*: af T. (*Deputato*) xubin ka tirsan baarlamaankii dadku soo dooran jirey kacaanka ka hor.

¹³ *Ditore (Dottore)*: af T. jaamici.

¹⁴ *Digrii(degree)* af I. shahaado Jaamici

¹⁵ *Datsun*: Baabuur Jabbaan.

¹⁶ *Maruuryo*: Silsiladda maansada hurgumo (eeg sharaxa 3 iyo 9) oo uu Khaliif Sh. Maxamuud ku bilaabay gabayga Maruuryo bilowgii 1979.

¹⁷ *Cabdullaahi Suldaan "Timocadde"* oo ahaa gabayaa waddani ah oo noolaa 1920-1973 (eeg Buugga: Maansadii Timocadde – Boobe, Madbacadda Qaranka 1983).

¹⁸ *Qamaan Bulxan Yuusuf*: Gabayaa ku noolaa Soomaali Galbeed dhammaadkii qarnigii 19d iyo bilawgii qarnigan 20naad.

¹⁹ *Cali-dhuux Aadan Gorayo*: Gabayaa ku noolaa Woqooyi iyo Soomaali Galbeedba dhammaadkii qarnigii 19d ilaa bartamihii qarnigan 20naad. Waa ninkii bilaabay maansadii diraddiraha ahayd oo la baxday Guba (eeg 2), kuna bilaabantay gabaygii "Doqonkii Ogaadeen ahaa, Doollo laga qaadye".

- ²⁰ **Suubbar:** ina A. F. Cali Idaajaa, waxay jilaysaa ubadka Soomaaliyeed.
- ²¹ **Walwaal:** Magaalo ku dhow Wardheer, kana mid ah jiidda Doollo; waxay leedahay ceelal dhaadheer, waana meeshii uu Cali-dhuux ka bilaabay maansadii Guba.
- ²² **Dumaale:** Gu' ku beegan 1952-53 oo ah waqtigii weli diririhii Guba ka dhashay ay ka sii hulaaqayeen geyiga Walwaal u ogegga leh.
- ²³ **Beyddan:** ina A. F. Cali Idaajaa oo tusaale u ah ubadka soomaaliyeed.
- ²⁴ **Deeqa Warsame Cabdille:** Afada Axmed Faarax Cali 'Idaajaa' oo tusaale u ah hooyooyinka soomaaliyeed.
- ²⁵ Magac-qaafiyadeed nin.
- ²⁶ **Biil (Bill):** af I lana mid ah masruuf ama/iyo qaansheeg
- ²⁷ **Atom:** af I qaybta ugu yar walxaha.
- ²⁸ **Maatar (Matter):** af I. walax, shay.
- ²⁹ **Electron:** af I dhimbiisha xoogga korontada oo wadata calaamadda(-) ahna mataanta Proton (30) oo labaduba ka midka yihiin qaybha atom (27).
- ³⁰ **Proton:** dhimbiisha xoogga korontada oo wadata calaamadda (+) ahna mataanta Electron (29).
- ³¹ **Neutron:** Finiinka dhimbiisha xoogga korontada oo sida Proton (30) oo wadata calaamadda (-). Waa af I.
- ³² **Ice:** af I barafka.
- ³³ **Diite (Ditta):** af T maalqabeen.
- ³⁴ **Maandeeq:** hal loola jeedo gobannimada ama dawladnimada.
- ³⁵ **Doollo:** Haro ballaaran oo ku dhow jiidda Hawd oo ku taalla Soomaali Galbeed.
- ³⁶ **Deeqle:** Geedgaab jirrid iyo laamo jilicsan leh.
- ³⁷ **Batroot (Petrol):** af I. ama "bensin", shidaalka baabuurta, dayuuradaha, matoorada iwm.
- ³⁸ **Miino:** af T. hub wax lagu qarxiyo.
- ³⁹ **Hawd:** Dhulka u dhexeeya Doollo iyo Gobollada Togdheer iyo Woqooyi Galbeed.
- ⁴⁰ **Germ:** af I. Finiin ka mid ah noolaha oo keena hurgumo ama cudur.
- ⁴¹ **Sheekh Bashiir Yuusuf:** wuxuu ahaa geesi ka dab-qaatay halgankii Daraawiishta (eeg sharaxa 67), oo Ingiriisku dilay 1945, isagoo duullaan ku soo qaaday Burco. Sheekhu wuxuu aaminsanaa in halgan hubaysan lagula dagaallamo gumeysiga, ee aan baryo iyo asmo-diineed waxba lagaga qaadi karin. Ficil ayuu aaminsanaa.
- ⁴² **Certificate:** af I. shahaado.
- ⁴³ **Barkhad-cas:** Maxamed Xaaji Ismaaciil; wuxuu ku dhashay Hargeysa 1925, wuxuuna ahaa heesaa waddaninnimo ku soo caan-baxay sannadihii kontomeeyadii Gobolka Waqooyi iyo Cadan. Awel waxaa lagu naanaysi jirey Belaayo-cas. 37 jir ayuu ku dhintay 1962, dabadeedna naanaystii waxaa loogu beddelay: Barkhad-cas, taasoo, ka sokow dhimashada, u ah aqoonsi halgankiisii waddaniga ahaa.
- ⁴⁴ **Daalo:** Dhul dalxiiska ku wacan oo ka tirsan Buuraleyda gobolka Sanaag.
- ⁴⁵ **Chemicals:** af I. kiimikada, isku-darka walaxyada.
- ⁴⁶ **Science:** af I. cilmi
- ⁴⁷ **Muqni:** Kitaab ku saabsan sharax Minhaajka (eeg 49).

- ⁴⁸ *Tuxfe*: kitaab ku saabsan sharaxa Minhaajka (eeg 49) oo ka sii faahfaasan Muq'niga (eeg 47).
- ⁴⁹ *Minhaaj*: Kitaab aad ugu af-dheer sharaxa masalooyinka shareecada Islaamka.
- ⁵⁰ *Safiine*: kitaab ku saabsan shanta tiir oo Islaamka iyo lixda tiir oo Iimaanka iyo shuruudaha salaadda.
- ⁵¹ *Dannood*: Balli ku yaalla Haro-Digeed, oo ka mid ah Doollo (eeg 35).
- ⁵² *Haro-Digeed*: Balliyo dhawr ah oo ku dhow Doollo (eeg 35).
- ⁵³ *Daratoole*: Balli ka mid ah Haro-digeed (eeg 52).
- ⁵⁴ *Faafan*: Tog dheer oo dhex-mara meelo ka mid Soomaali Galbeed.
- ⁵⁵ *Xiin Finiin*: Faras dheereeya oo uu lahaan jirey Darwiishkii Sayid Maxamed Cabdulle (eeg 67) oo uu yarad u siiyey Islaan Faarax Islaan Aadan oo ahaa suldaanka Cumar Maxamuud 'Majeerteen'. Faraska waxaa la oran jirey Xiin, hooyadiisna Finiin. Bixintii faraskan, Sayidku wuxuu ka tiriyey gabay dhan 42 meeris (eeg Diiwaanka Gabayadii S. Maxamad, gabayga 24, bogga 71 – Sheekh Jaamac Cumar Ciise, Xamar 1974. Sidoo kale, eeg buugga Xiin Finiin, Axmed F. Cali "Idaajaa", Muqdisho 1977).
- ⁵⁶ *Duqii*: Singub (deelleey 13).
- ⁵⁷ *Qaabii/Haabiil*: ilma Nebi Aadan oo bilaabay dilka markii masayr awgiis uu Qaabii u dilay Haabiil.
- ⁵⁸ *Bullaale*: ceel geelu jecel yahay oo ku yaalla Soomaali Galbeed. Waxaa jirta sheeko tiraahda: geelu meeluu joogoba waxuu dabada u ruxaa mar uun baad ka cabbi doontaa Bullaale iyo Sasabane.
- ⁵⁹ Soomaali Galbeed oo la xoreeyey, kaddibna dib loo qabsaday kolkii Amxaaradu ay soo bahaysatay Ruushka, Kuubba, Jarmalka Bari iyo Yamanta Koonfureed.
- ⁶⁰ *Member* : af I. xubin, ama ka tirsan.
- ⁶¹ *Dirham*: af C. Magaca lacagta Isutagga Imaaraadka Carabta (United Arab Emirates).
- ⁶² *Nugaal*: Dooxoooyinka gobollada Nugaal iyo Sool.
- ⁶³ *Deemis*: nooc ka mid ah dharka oo dhalaal badan oo wirwirqa.
- ⁶⁴ Magac-qaafiyadeed nin.
- ⁶⁵ Kacaankii ka curtay dalka Soomaaliya 21.10.1969.
- ⁶⁶ *Democracy*: af Laatiin, la mid ah xukunka ku dhisan hadba rabidda dadweynaha.
- ⁶⁷ *Darwiish / Daraawiish*: Sayid Maxamed Cabdille Xasan, hoggaanshihi halgankii hubaysnaa oo Daraawiishtu kula dirirtay gumeysiga Ingiriiska, Talyaaniga, iyo Xabashida 1900 ilaa 1921 (eeg buugga: Taariikhdiidii Daraawiishta – Sheekh Jaamac Cumar Ciise, Xamar 1976; ama buugga: Diiwaanka Gabayadii S. Maxamad – Sheekh Jaamac Cumar Ciise, Xamar 1974).
- ⁶⁸ *Ina-jadeer*: Maxamed Liibaan Jadeer; wuxuu ahaa gabayaa ay isku xilli ahaayeen Raage Ugaas (eeg 70). Waa ninkii uu ku halqabsaday Xirsi Boqonlow markuu lahaa:
Ninkii Raage oday buu noqdo amarki beenoowye
Halka Ina-jadeer ka onkodaa awrta loo rariye!
- ⁶⁹ *Cali*: waxaa loo filayaa Cali-dhuux (eeg sharaxa 19) maadaama uu xusay raggii ay isku xilliga ahaayeen sida Qamaan iyo Raage.
- ⁷⁰ *Raage Ugaas*: gabayaa ku noolaa Soomaali Galbeed isgalihii qarnigii 19d.
- ⁷¹ *Shanta*: gobolladii gumeysigu soomaalida u kala qaybsaday: Woqooyi, Koonfur, Jabuuti, Soomaali Galbeed iyo N. F. D. (Koonfur-Galbeed).

- ⁷² **Curuuba**: Hoteel weyn oo ku yaalla Xamar.
- ⁷³ **Dunhil**: nooc ka mid ah sigaarka.
- ⁷⁴ **Dollar**: Magaca lacagta Maraykanka.
- ⁷⁵ **Daabbulo**: Xirmo qaad ah.
- ⁷⁶ **Decreto**: af T. Xeer.
- ⁷⁷ **Halaaqo**: Soomaalidu waxay tiraahdaa nin aan naanays lahayni waa ri aan gees lahayn. Madaxweynaha Maxamed Siyaad Barre waxaa lagu naanaysi jirey “Afweyne”; waxaa la tilmaamayaa inay jireen dad aan xilkas ahayn oo qofkii halaaqooda ku eedeeya “ujeeddo kalaad ka leedahay hamaansiga”.
- ⁷⁸ **Daalac-naasil**: af C. Kor iyo hoos, ama marba si.
- ⁷⁹ **Dictatorship**: af I. xukun-maroori ka maran doorasho xor ah.
- ⁸⁰ **Afcaad**: Faarax Xasan Cali (ina-xasan Dhiillo); waa gabyaa weyn oo u dhashay Waqooyiga gobolka Galguduud, dhintayna dhammaadkii qarnigii 19d.
- ⁸¹ Gabayo badan oo uu Sayid Maxamed (eeg 67) ku ammaanay fardaha.
- ⁸² **Isxal**: Faras qoor ahaa oo ay ku abtirsan jireen fardihii Daraawiishta badankoodu. Markii lala yaabay dheeraynta, quruxda iyo adkaysiga dirka Isxal, waxaa la oran jirey, “faras jin baa Isxal ka dhalay geenyadii ‘Boosa-kurus!’”. Sidaas darteed Isxal wuxuu ahaa caan.
- ⁸³ **Ration**: af I. cunto.
- ⁸⁴ **Toyota**: Baabuur Jabbaan.
- ⁸⁵ **Hooldhar**: af I. lana mid ah hayste, (*degree-holder*); qofka haysta shahaadadda jaamacadda.
- ⁸⁶ **Siciid Saalax Axmed**: Agaasimaha waaxda barbaarinta, ee Wasaaradda Waxbarashada iyo Barbaarinta. Waa abwaan caan ah oo ka tirsan raggii ka qayb-galay Siinleyda (eeg 4). Suugaantiisu waxay aad uga tisaqaaday idaacadaha iyo masraxa labadaba.
- ⁸⁷ Nebi.
- ⁸⁸ **Geed-deeble**: meel u dhow Hargeysa.
- ⁸⁹ **Subulaha**: Meel u dhow Hargeysa
- ⁹⁰ **Driver**: af I lana mid ah wade baabuur, halkanse qaafiyadda awgeed, wuxuu la mid yahay naakhuude.
- ⁹¹ **Cawaro**: naanays dhalliil ah oo lagu naanaysi jirey xukuumadihii ka horreeyey Kacaanka middood (eeg 65).
- ⁹² Magac-qaafiyadeed dumar.
- ⁹³ **Dalays**: Khadiija Cabdullahi Cali, fannaanad caan ah oo ka tirsan Hooballada Waabberi, oo ah gabadhii ugu horraysey ee ka heesta Raadiye Muqdisho bishii Febraayo 1952kii.
- ⁹⁴ **Guduudo**: Shamis Abbokor “Guddudo-carwo”, fannaanad ka tirsan Hooballada Waabberi; waa gabadhii ugu horraysey ee ka heesta idaacadda Raadiyo Hargeysa 1951.
- ⁹⁵ **Qarshi**: Cabdullaahi-Qarshi Maxamed; heesaa waddani ah oo qayb weyn ka qaatay halgankii gobannimadoonka gobolkii Woqooyi oo Ingiriisku gumaysan jirey; waxaa lagu xadataynahayey ka-qaybgalka silsiladda Deelleeyda.
- ⁹⁶ Maxamed Siyaad Barre, Madaxweynaha Jamhuuriyadda D. Soomaaliyeed (laga soo bilaabo 21.10.1969 – ?).
- ⁹⁷ **Qays**: Cabdi Aadan ‘Qays’: Hal-abuurkii qaybta ugu badan ku lahaa Siinleydii 1972-73 (eeg sharax 4); markii la magac-dhebay kaddib ayuu ka qayb-galay silsiladda Deelleey (eeg Deelleey No.64)
- ⁹⁸ **N.S.S.**: Nabadsugidda Soomaaliyeed (National Security Service).

- ⁹⁹ Somali Galbeed iyo N. F. D.(Koonfur-Galbeed)
- ¹⁰⁰ *Taaj(taj)*: af C. lana mid ah duubka boqorka.
- ¹⁰¹ *Halac-dheere*: Xuseen Cashuur Cali; wuxuu ahaa Ogaadeen. Habeen aan la mahadin ayuu Hobyo ku martiyey reer uu lahaa gabayaagii la oran jirey Cali Sharma'arke. Sooryadiise waxay ku reebtay naanays ka hari weydey oo ah hunguri-weyni, iyada oo curisay gabay magac dheer oo Cali Sharma'arke u tiriyeey Halac-dheere. Gabaygaas iyo jawaabihiisiina waxay noqdeen silsilad ka kooban 13 gabay oo ay ka qayb-galeen 9 nin (eeg sharaxa 1). Xifaalaha gabayadaasi waxay noqdeen ficilo kaftan oo dhex-martay Ogaadeen iyo Harti.
- ¹⁰² Magac-qaafiyadeed halaad; waxay kaloo noqon kartaa Maandeeq (eeg 34).
- ¹⁰³ *Daba-dheer*: Abaaritii dabadheer (1974-1975) oo cayraysay ilaa nus malyuun qof, oo 300.000 ka mid ah laga dhigay Danwadaago beereed iyo kuwo kalluumaysi.
- ¹⁰⁴ *Docolley*: Ceel ku yaalla Wardheer ama Galguddud-hoose.
- ¹⁰⁵ *Deeqa-hore*: wiilka soo horaya geela.
- ¹⁰⁶ *Piantone*: af T. lana mid ah adeege xafiis.
- ¹⁰⁷ Soomaali Galbeed.
- ¹⁰⁸ *Dehna-istelle*: af Xabashi, lana mid bariidin.
- ¹⁰⁹ *Daf-iyo-miriq*: nooc ka mid ah baabuurta Xoogga oo waaweyn. Waa sanco Ruushan.
- ¹¹⁰ *Telephone*: af I. lana mid ah telefoonka, ama cod-dawiyaha.
- ¹¹¹ *Falso*: af T. lana mid ah been. Digtoor-faalso waxaad moodaa in loola jeedo Shareeco (eeg Deelleey No. 12, 21 iyo 51).
- ¹¹² *Xasan*: (ma annu helin cid noo sheegta)
- ¹¹³ *Gibb (Gibbs?)*: Sarkaal Ingiriis ah oo Burco lagu dilay 1922, kaddib markii uu soo rogay daabaqadda xoolaha. Waxaa dilay nin ka mid ah Daraawiishtii oo ka gadoodsanaa bixinta cashuurtaas, iyadoo reer Burco ku jiraan bannaan-bax liddi ku ah daabaqadda.
- ¹¹⁴ Cayrtii gu'gii Duumaale (eeg sharaxa 22).
- ¹¹⁵ *Giudice*: af T. lana mid ah garsoore.
- ¹¹⁶ *Jail*: af I. lana mid ah xabsi.
- ¹¹⁷ *Herer*: Hargeysa.
- ¹¹⁸ *Dujuuma*: Beled ku yaalla Gobolka Jubba Dhexe.
- ¹¹⁹ *Qandala*: Beled ku yaalla Gobolka Bari.
- ¹²⁰ *Doolow*: Beled ku yaalla Gobolka Gedo (xad JDS la leedahay Itoobiya).
- ¹²¹ *Shabeelle*: Webi Shabeelle.
- ¹²² *Kismaanyo*: Magaalo-madaxda Jubbada Hoose.
- ¹²³ *Dirirdhabe*: Magaalo ku taalla buuraleyda Soomaali Galbeed.
- ¹²⁴ *Danno*: af T. lana mid ah dhibaato ama dhaawac ama waxyeello.
- ¹²⁵ *Midnimo*: labada gobol (Woqooyi iyo Koonfur oo uu xornimadooda ku kala tilmaamay dayax iyo xiddig).
- ¹²⁶ *Saddex*: Saddexdii gobol oo kale (eeg sharaxa 71).
- ¹²⁷ *Abraha*: Hoggaamiyihii qoonkii Xabashida ahaa oo iyagoo maroodiyaal wata (asxaabul fiil) kacbada ku duulay.
- ¹²⁸ *Mahdi*: Nin Sucuudi ahaa oo la oran jirey Cabdalla Maxamed Al-Cuteyba oo koox dabley ah hoggaaminayey. Isagoo sheegtay inuu yahay Mahdigii diinta islaamka lagu sheegay, ayuu Xaramka Makaad qabsaday markii ay taariikhda Islaamku ahayd 1400, tan gaaladuna 1979, kuna beegan "Shiiga" ay dadka qaar rumaysan yihiin kolkii la gaaro inuu Qiyaamuhu dhici doono!

- ¹²⁹ **Cadan**: Caasimadda dalka Yamanta Koonfureed.
- ¹³⁰ **Colonel**: af I lana mid ah Gaashaanle Sare oo uu malaha ula jeedo Shareeco.
- ¹³¹ **Nissan**: Baabuur Jabaan.
- ¹³² **Mercedes**: Baabuur qaali ah oo lagu sameeyo dalka Jarmalka Galbeed.
- ¹³³ **Dress**: af I. lana mid ah lebbiska (gaar ahaanna kan isku nooca ah, sida kan askarta ama ardada).
- ¹³⁴ **Lincolon**: (Abraham) Madaxweynihii 16aad ee dalka Maraykanka oo noolaa sannadihii 1809-1865, oo lagu dilay sabab la xiriirta dagaalkii sokeeye ee Maraykanka. Wuxuu madaxweyne ahaa sannadihii 1861-1865.
- ¹³⁵ **Diploma**: af I. lana mid ah shahaadada u dhexaysa tan dugsiga sare iyo tan Jaamacadda.
- ¹³⁶ **Machine**: af I. lana mid ah makiinadda baabuurka socodsiisa.
- ¹³⁷ **Dynamo**: af I. lana mid birta dhalisa korontada baabuurka oo ku shubta Betariga, ama dab-kaydiyaha.
- ¹³⁸ **Dismiss**: shay ka mid ah qalabka lagu kala furfuro biraha baabuurta, una eg mudac af ama caarad ballaaran leh.
- ¹³⁹ **Bolt**: af I. lana mid ah qalabka isku qodba oo isku haya biraha baabuurta.
- ¹⁴⁰ **Deelkoog**: af I. lana mid ah qaybta dabka baabuurta.
- ¹⁴¹ **Bulleeto (Bolletto)**: af T. lana mid ah waraaqaha cashuurta lagu qaado ama lacagta cashuurta lagu qoro.
- ¹⁴² **Dolce**: af T. lana mid ah macaan.
- ¹⁴³ **Dulsaar**: dillaal.
- ¹⁴⁴ **E.N.C.E.**: af T. (Ente Nazionale Commercio Estero), lana mid ah Wakaaladda Ganacsiga Ummadda.
- ¹⁴⁵ **Isbitaal (Ospedale)**: af T. lana mid meesha lagu daweeyo dadka buka, ama jirran.
- ¹⁴⁶ **Spring**: af I. lana mid ah sariirta qaybteeda birta ah oo joodariga ama furaashka la dul-saaro.
- ¹⁴⁷ **Farmashiye (Farmacia)**: af T. lana mid ah dukaanka lagu gado dawooyinka.
- ¹⁴⁸ **Opposibo (Abusivo)**: af T. lana mid ah dhulka sharci la'aanta lagu dhisto.
- ¹⁴⁹ **L/C (letter of credit)**: af I. lana mid ah waraaqda kalsoonida oo lagu ganacsado iyadoo laysu marayo Bangiyada.
- ¹⁵⁰ **Course**: af I. lana mid ah waxbarasho, tababar (gaar ahaanna kuwa dibadda loo tago).
- ¹⁵¹ **File**: af I. lana mid ah galka lagu ururiyo waraaqaha.
- ¹⁵² **Ruujino (Rugino)**: af T. lana mid ah daxal ama mirir.
- ¹⁵³ Magac-qaafiyadeed loo malaynayo in loola jeedo Gaariye (eeg Deelleey 1 iyo 4).
- ¹⁵⁴ **Berlin**: Derbi 1960 laga dhisay Baarliin, oo ahayd magaalo-madaxda Jarmal intii aan la kala qaybin kolkii laga adkaaday Dagaalkii II ee Dunida: Derbi qaybiya magaalada Baarliin qaybteeda Bari iyo teeda Galbeed. Waxaa dhisay qolada Shuuciga ah si aysan dadkoodu ugu gudbin dhinaca Baarliin ee Galbeed.
- ¹⁵⁵ **Winch**: af I. lana mid ah matoorka alaabta saara meelaha sare.
- ¹⁵⁶ **Dal-la-helay**: Maro qaali ah oo jeer caan noqotay.
- ¹⁵⁷ **Doocaan**: meel ka mid ah buuraleyda Cumaan (Khaliijka Carabta) oo caan ku ah malab tayo wacan.
- ¹⁵⁸ **Miuro**: Nooc ka mid ah qaadka oo ka baxa meel la yiraahdo Miro (Keenya).
- ¹⁵⁹ **Afarta**: Shareeco, Siyaad Daa'uud, Cali Cilmi Afyare iyo Yamyam (sidiilaga wariyey Saado).

- ¹⁶⁰ Togga Hargeysa mara.
- ¹⁶¹ **Dumbuluq:** xaafad ku taalla Hargeysa.
- ¹⁶² **Board:** af I. lana mid ah looxa wax lagu barto (ma aha loox-quraanka, waa kan tacliinta kale); sabbuurad.
- ¹⁶³ **Dabaashiir:** Qalin-cadde ka samaysan nuurad ama darro oo lagu qoro sabbuuradda.
- ¹⁶⁴ Sarbeeb loola jeedo Shareeco (sida laga weriyey Saado).
- ¹⁶⁵ Cali Cilmi Afyare (sida laga weriyey Saado).
- ¹⁶⁶ Erey af I. oo sarbeebtiisa loola jeedo Siyaad Daa'uud oo markaas ahaa Gaashaanle Dhexe (eeg sharaxa 130).
- ¹⁶⁷ **Taliye:** Gaashaanle Sare Muuse Rabbiile Good oo markaas ahaa Wasiirka Caafimaadka.
- ¹⁶⁸ **Doctor:** af I. lana mid ah qofka daweynta dadka u qaybsan, jaamacadna uga soo baxay (eeg sharaxa 13).
- ¹⁶⁹ Maxamed Aadan Sheekh oo markaas ahaa Wasiirka Warfaafinta iyo Hanuuninta Dadweynaha. Markii la bilaabay silsiladda wuxuu ahaa guddoomiyaha Hoggaanka Idooloojiyada ee Xisbiga Hantiwadaagga Kacaanka Soomaaliyeed (XHKS), bishii labaad ee 1980 ayaa laga dhigay Wasiirka Warfaafinta iyo hanuuninta dadweynaha.
- ¹⁷⁰ **Kii:** Maxamed Cali Nuur oo markaas ahaa Wasiirka Xannaanada Xoolaha, Dhirta iyo Daaqa.
- ¹⁷¹ Singub (eeg Deelleey 13).
- ¹⁷² **Heesta:** “Guulwade Siyaad” oo loo aqoonsaday heestii Kacaanka Oktobar 21 1969 oo uu hoggaamiyaha ka ahaa Janan Maxamed Siyaad Barre, Madaxweynaha Jamhuuriyada Dimoqraadiga Soomaaliya. Sidaas awgeed, furitaanka iyo xiritaanka shirarka iyo kulammada ay ka soo qayb-galaan shaqaalaha iyo dadweynaha kale, waxaa loo guddoonshay in la qaado heestan. Sida laga arki karo heesta, qaafiyaddeeda iyo miisaankeeda laaxin baa ka buuxa, inkastoo ay caan noqotay:
Guulwade Siyaad

Beydka	Qaafiyad	Miisaan
Guulwade Siyaad	g	8
aabbihii garashada	g	9
geyigayagoow	g	6
hantiwadaaggu waa habkaa	h	11
barwaaqo noo horseeday ee	h	12
bulaanka baxaaya	b	9
nuurka bidhaamayaa	b	11
dhawaaqa isu baaqaya	b	11
waa barbaartiyoo	b	7
shaqaalohoo is-biirsadoo	b	11
barbar taagan tawraddooda	b	10
ra'yigii ka soo baxay	b	10
oo ballanqaaday	b	7
ha! Ha! Hantiwadaag	h	7
inay badbaadiyaan	b	9

Hawl-Wadeen Xisbi Xasan Xaaji Maxamed “Xasan-Guulwade” baa tiriyey.

- ¹⁷³ **Dozen:** af I. lana mid 12 (gaar ahaanna marka ay 12 shay isku xiran yihiin).
- ¹⁷⁴ **Kaalinta** laga tumayo sacabka lagu taageerayo dawladda.
- ¹⁷⁵ **Attack:** af I. lana mid ah weerar.
- ¹⁷⁶ **Wadaaje:** qurbaan, xus (meel cunto taallo).
- ¹⁷⁷ **Salfudayd:** gabaygii uu Ducaale-dheere u mariyey Salaan Carrabey markii ay xidideen oo halkudheggiisu ahaa: Waa soo sidnaa xeedhyihii saabka loo tolaye. Iiddoor salfududaa wuxuu sugayo muu dhawro!
- ¹⁷⁸ **Maahmaah:** aan laysku raacsanayn oo la yiraahdo Sayid Maxamed Cabdille Xasan baa yiri oo ahayd: “Marreexaan iyo midgo idiin taliye!”.
- ¹⁷⁹ **Magac-qaafiyadeed** halaad oo loola jeedo qabyaaladda.
- ¹⁸⁰ **Cali:** magac ka mid ah magacyada ay sheekooyinka dadku ku naanaysaan waraabaha, sida Cumar-cag-laawe.
- ¹⁸¹ **Axmed-Gurey:** Imaam Axmed Ibraahim; wuxuu noolaa 1492-1543. Waxaa lagu dilay halgankii hubaysnaa oo uu kula jirey Amxaarada 14 sano. Mar wuxuu xukumi jirey Harar oo muddo dheer ahaan jirtey Saldanad Islaameed.
- ¹⁸² **Miinley:** silsiladda Hurgumo oo ka bilaabatay miinleydii Maruuryo (eeg sharaxa 3 iyo 9).
- ¹⁸³ **Radio:** af I. lana mid ah qalabka laga dhegaysto idaacadda.
- ¹⁸⁴ **Canal:** af I. lana mid ah jeex biyo-mareen ah.
- ¹⁸⁵ **Labagardaaq:** dadka afgembigii Abriil 1978 loo aanaynayo oo misana fallaagoobay, dabadeedna maansada Hurgumo dhiirrinaya.
- ¹⁸⁶ **Dakharre:** Cabdicasiis Sheekh Ismaaciil; waa abwaan indheergaratada ka mid ah; wuxuu ku caan-baxay Riwaayaddiisii “Raad Abeeso” 1974 oo xambaarsanayd suugaan qiime iyo qaayoba leh.
- ¹⁸⁷ **Ilka-case:** Maxamed Jaamac Cumar oo ka mid ah abwaannada indheergaratada ah. Waa ninkii 1983 bilaabay Miinley soconaysay ilaa 1984 kana kooban 25 maanso oo la miisaan ah Deelleyda, kana hadlaysa dhammaan duruufaha soomaaliyeed ee xilliga, oo ay ka qayb galeen ilaa 15 nin oo 12 ay yihiin Reer-Khalij.
- ¹⁸⁸ **Barre:** Cilmi Dable “Barre-yare” oo ka mid ah ragga ka qayb-galay Miinleyda ku xusan sharaxa 187. Waa abwaan caan ku ah Woqooyi, Cadan iyo Khalijjka, sida Ilka-case iyo Cali Sheekh Jaamac.
- ¹⁸⁹ **Cali** Sheekh Jaamc Liibaan. Wuxuu ka mid yahay ragga ka qayb-galay Miinleyda ku xusan sharaxa 187, waana ninkii labeeyey silsiladdaas.
- ¹⁹⁰ **Baashe:** afturki; naanays-sharafeed madaxda sare la siin jirey.
- ¹⁹¹ **List:** af I. lana mid ah qoraal taxan sida magacyada la dareeriy.
- ¹⁹² **Caynabo:** Ceelka Caynabo (Degmada Caynabo, Gobolka Sool). Waxay u dhexaysaa Burco iyo Laascaanood.
- ¹⁹³ **Dharkayn:** magac-qaafiyadeed uu ula jeedo nin ama niman diiddan Deelleyda.
- ¹⁹⁴ **Deylo:** Magac-qaafiyadeed laxeed, oo malaha loola jeedo dawladnimada.
- ¹⁹⁵ **Mao Tse-Tung:** madaxweynihii ugu horreeyey ee dalka Shiinaha Shacbiga oo noolaa 1893-1978.
- ¹⁹⁶ **Marxis (Karl):** Caalinkii Jarmalka ahaa oo dunida u horseeday nidaamka shuuciga ah qarnigii 19naad. Wuxuu noolaa 1818-1883.
- ¹⁹⁷ **Daahir:** magac-qaafiyadeed la mid ah hebel.
- ¹⁹⁸ **Drum:** af I. lana mid ah durbaan.
- ¹⁹⁹ **Million:** af I. lana mid ah toban boqol oo kun ama 1.000.000.

- ²⁰⁰ **Diran:** silsilad Deelley ah oo ay ka qayb-galeen saddex nin oo ka tirsan kooxda fanka ee Ciidanka Booliska. Waxay ka bixi jirtey silsiladdu Raadiye Muqdisho, waxaana bilaabay Fidhin (eeg Deelleey 47).
- ²⁰¹ **Marduuf:** ummaag ama xirmo qaad ah.
- ²⁰² **Taleex:** Xaruntii Daraawiishta (degmo ka tirsan Gobolka Sool).
- ²⁰³ **Nin:** Sarbeeb loola jeedo in Saado Cali rag ay u soo dhiibeen maansada.
- ²⁰⁴ **Dubay:** Magaalo ka tirsan Isutagga Imaaraadka Carabta.
- ²⁰⁵ **Dahraan:** Magaalo ka tirsan dalka Sacuudiga.
- ²⁰⁶ **Director:** af I. lana mid ah Agaasime ama Maareeye.
- ²⁰⁷ **Sheekh:** Dugsiga Sare oo ku yaalla magaalada Sheekh.
- ²⁰⁸ **Labadii:** Shareeco iyo Cali C. Afyare (sida laga weriyeey Saado).
- ²⁰⁹ **Cali:** Cilmi Afyare.
- ²¹⁰ **Daafi:** af Xabashi lana mid ah nooc ah canjeelada oo Xabashidu (Amxaaradu) aad u cunto.
- ²¹¹ **Ruush:** Midowga Soofiyeeti, oo bahaystay Amxaarada, dagaalkii gobannimadoonka Soomaali Galbeedna ka hiiliyey soomaalida.
- ²¹² **Xayle:** Mingiste Xayle Maryam, hoggaamiyaha Itoobiya.
- ²¹³ **SODUF:** (Somali Democratic United Front); magaca fallaagada soomaaliyeed oo xaruntoodu tahay Itoobiya.
- ²¹⁴ **Seylac:** Awdal, gobolka Awdal.
- ²¹⁵ **Camuud:** Dugsiga Sare ee Camuud (Boorame).
- ²¹⁶ **Dayaxa:** Dugsiga Sare ee Dayaxa oo ku yaalla Ceerigaabo (Sanaag).
- ²¹⁷ **Dawreed (Torah):** Diintii ummaddii Nebi Muuse.
- ²¹⁸ **Injiil:** Diintii ummaddii Nebi ciise.
- ²¹⁹ **Sabuur:** Diintii ummaddii Nebi Daa'uud.
- ²²⁰ **Furqaan:** Diinta ummadda Nebi Maxamed.
- ²²¹ **Janan:** derejada millateriga oo ka sarraysa Gaashaanle sare, kana hoosaysa marshaal.
- ²²² **Paris:** Caasimadda dalka Faransiiska.
- ²²³ **England:** dalka Ingiriiska.
- ²²⁴ **Bombay:** magaalo ku taalla dalka Hindiya.
- ²²⁵ **Risaalad:** af C. lana mid ah farriin.
- ²²⁶ **Kafa:** magaalo ka tirsan dalka Itoobiya.
- ²²⁷ **Jidbaale:** Goob dhex-martay Daraawiish iyo Ingiriis 10.1.1904 (eeg sharaxa⁶⁷).
- ²²⁸ **Daratoole:** goobtii dagaalkii Daraawiishta (eeg 67) oo lagu jebiyey Ingiriiska 22.4.1903, kuna taalla woqooyiga Walwaal (Soomaali Galbeed, Taariikhda D. Bogga 80 – Aw-Jaamac C. C.).
- ²²⁹ **Beerdhiga:** Goobtii dagaalkii daraawiishta ee 4.4.1901, kuna taalla 110 km woqooyiga Gaalkacayo, Mudug (Taariikhda Daraawiishta, bogga 60 - Aw-Jaamac Cumar Ciise).
- ²³⁰ **Il-cad:** ceel ku yaalla Sanaag.
- ²³¹ **Afbakayle:** Goobtii dagaalkii Daraawiishta ee 3.6.1901 (eeg 67), kuna taalla 72 km galbeedka Laascaanood, Sool (taariikhda Darawiishta, boogga 51 – Aw-Jaamac Cumar Ciise).
- ²³² Wuxuu malaha xusayaa gabaygii digashada ahaa oo uu Cali-dhuux Aadan Gorayo (eeg sharax 19) ka tiriyeey jabkii Daraawiishta oo meerisyadiisa ay ka mid ahaayeen:
 “waa lagu digtaa duul hadduu kuu darraan jiraye

bal dayaay wadaadkii wakaa sii dabayshadaye!”

²³³ **Derisyoona (Direzione)**: Xarunta Xisbigii Leegada (S.Y.L.) oo dhaliyey gobannimada soomaalida ama “Lega Dei Giovantu’ Somali).

²³⁴ **League**: S.Y.L. (eeg sharax 233).

²³⁵ Jamhuuriyadda Dimoqraaddiga Soomaaliya (J.D.S.).

²³⁶ **Gallon**: af I. lana mid ah kalax ama labo koombo.

²³⁷ Magac-qaafiyadeed malaha lagu metelayo sifaha qoyska soomaalida; (gaar ahaanna hooyada).

²³⁸ **Daji**: nooc ka mid ah khamriga loo yaqaan biir oo caan ku ah dalka Xabashida.

²³⁹ **Book**. af I. lana mid ah kitaab (ma aha kitaabka Quraanka).

²⁴⁰ **Cuba**: (Kuubba) dal ku yaalla Laatiin Ameerika, oo ka mid ah dalalkii la soo saftay Amxaarada dagaalkii gobannimadoonka Soomaali Galbeed.

²⁴¹ **Salaan Carrabey Maxamad**; gabyaa ay isku xilli ahaayeen Cali-dhuux iyo Qamaan Bulxan.

²⁴² **Ismaaciil Mire Cilmi**, Darwiish gabayaa ah oo noolaa 1862-1951, kana mid ahaa Janannadii Sayid Maxamed Cabdille Xasan (eeg sharax 67, arag buugga “Ismaaciil Mire” – Axmed F. Cali “Idaajaa”, Xamar 1974).

²⁴³ **Karammaan**: ban u dhow Xuddun, Gobolka Sool.

²⁴⁴ **Cadar**: magac-qaafiyadeed loola jeedo dawladda, oo laga tixraacayo dalqadihii Singub (eeg Deelley 13).

²⁴⁵ **Ducaale**: Maxamuud Cabdi Cali ‘Ducaale’, oo markaas weriye ka ahaa Raadiyo Muqdisho.

²⁴⁶ **Cawke**: Axmed Xasan Cawke, weriye caan ah oo ka tirsan Raadiyo Muqdisho.

²⁴⁷ **Bigil**: erey af Ingiriisi ah (beagle) lana mid ah caroog ama buun.

²⁴⁸ **Diil**: meel laga rug-doorsanayo

²⁴⁹ **Dannaba**: meel u dhow Jigjiga iyo Dhagaxbuur.

²⁵⁰ **Dubur**: meel u dhow Jigjiga iyo Dhagaxbuur.

²⁵¹ Hindise la soo qaaday bartamihii toddobaatameeyadii oo ku saabsanaa in dalku isku-fillaansho dhaqaale higsado sannadka 1980.

²⁵² **Ilig-daldalo**: jar aad u dheer oo ku yaalla coonka badda Eyl (Gobolka Nugaal). Jarkaas waxaa la oran jiray Ilig. Hase yeeshee, markii Daraawiishtu degtay Ilig bilowgii qarnigan ayaa colaadi ka dhex-oogantay Daraawiishta iyo dadkii degganaa Ilig iyo agagaarkeeda, dabadeedna ragga diiddan Daraawiishta ayaa laga tuuri jirey jarka. Halkaas ayuu jarkii kula baxay magaca Ilig-daldala, Deelleeyduna macnahaas ayay xiganaysaa.

²⁵³ **Waarso**: caasimadda dalka Boolean (Poland) oo xarunta u ah Gaashaanbuurta dalalka Shuuciga ah oo uu hoggaamiyo Ruushku.

3. Raadraac*

Ilaa akhristuhu uu u dhabbe-galo duruufihii jirey xilligii dihdad suugaanta Deelleyda, ma uu garan karo macnaha sarbeebta qotada dheer oo ku marriiman maansadan. Si uu u fahmo duruufahaasna waxaa shardi u ah inuu horta derso oo fahmo taxanaha taariikhda halganka ummadda Soomaalida. Sidaas daraadeed, ujeeddada xulka raadraacani waxaa weeye inuu akhristuhu helo tilmaamo ku kaaliya inuu wax ka fahmo taariikhda ummadda soomaalida iyo duruufihii xilliga silsiladda Deelleyda.

Labada raadraac oo ugu dambeeyaa waxay tebinayaan siyaabihii loo ururiyey suugaanta Deelley.

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DHAMMAADKA KA DIB: DILKII “KHOOLI”

Barqin baas bay ka hor-yimaadeen. Durbadiiba way aqoonsadeen. Say rasaas bay roobka kaga dhigeen Way ku dhugtameen Dhiiggiisii bay dhulka qaadsiiyeen. Waxba kama uu qabin. Waxba kama uu sidan Sidaas oo ay ahaydna way dileen!

* * *

Isagu, tolow, haddii ay u dagtaan ma dili lahaa? Xaashaa-lillah! Qalbi dhiig daadin kareyba, laabtiisa kuma jirin! Sidaas oo ay ahaydna way dileen!

* * *

Salabka kiisa qarxa iyo kiisa la tunto, weligiis wax kuma yeelan... Aqalkiisa abadankiis ma uu dhigan... Si loo adeegsadona, waan hubaayoo, muu aqoon. Sidaas oo ay ahaydna way dileen!

* * *

Siyaasad kuma uu jirin, darteedna cid kulama colloobin... Jago dawladeed uma xusul-duubin... Qabashadeedana wax ma moodin... Buug cusub oo uu akhriyo ayuu ka jeclaa nooca siyaasadeed ee ay soomaalidu tiqiin, welina ay taqaan... Ka-hadalka qabyaaladdu waqti kama lumin... Mid badanise wuxuu kaga lumay la-socodka suugaanta iyo horumarka maansadeenna... Sidaas oo uu ahaana ay dileen!

* * *

Wuxuu u haystey in qabyaaladda laga kori karo... Qoloqolo in dadweynaha soomaalida lagala tacaali karo ayay la hayd... Inay soomaalidu maalin uun qaran fayow noqon karto ayuu rumeeyey... niyad-sami badnaayaa! Sidaas oo ay ahaydna way dileen!

* * *

“Maxay u dileen’ baa?
Bal adba! Bal malee:
Waxba ha isku daalin,
saa anaaba kuu sheegi doonee:

Sababta loo diley ee aan kuu soo tebin doonaa waa run, hayeeshee kuma qanci doontid, gaar ahaan haddii aad tahay qof da’ yar oo dalka soomaalida dibadihiisa ku koray ama wax ku bartay. Iyada oo kooban, reer-hebelkii uu ahaa ayuun buu darteed u god-galay! Qabiilki uu u dhashay buu eersaday! Iyaga inuu noqdon, isagu ma doorane, ogow!

* * *

Haddii kale, jannaayo 1991kii, maxaa loo diley? Xamar iyo dagaalladii ka socdey isaga oo ka soo qaxay, maxaa looga dabo-yimid oo burseynta loogu furay? Ma askari buu ahaa? Ma xukuumaddii lala diriraayey ayuu wasiir u ahaa oo sidaas baa loogu ciil-qabey? Ma wuxuu ahaa jabhadihii hubaysnaa ee talada dalka u tartamaayey dagaal gaar ah nin ku hayey oo

xukuumaddii jirtey la safnaa? Intaba jawaabtu waa “maya!” Askari weligiis ma noqon. Xukuumaddii lala diriraayey iyo kuwii ka horreeyey midna! Abidkiis sokeeye gaar ahaaneed uma ahaan. Jabhadihii hubaysnaa ee qabiil-qabiilka ku dhisnaa, middood intuu ku biiray mid kale kuma jeedin.

* * *

Intaas oo jawaaboodba haddii ay yihiin run biyo-kama-dhibcaan ah, maxaa, haddaba, loo diley? Bal muxuu galabsaday? Mar kale aan ku noqdo, kuuna sheego inuu u dhintay tolkii uu u dhashay aawadeed oo keliya! Haddii uu hadal i maqashiin kari lahaa, isaga oo sidiisii qoslaaya ayuu igu oran lahaa, “Oo Axmadow, qofku reerka uu u dhalan doono, ma isagaa horay u doorta?!”

* * *

Maya, Ibraahinow, hayeeshee aqoondarro si dheh! Taloxumadii aad u dhimatayse, keligaa kuguma koobnaan. Kumanyaal baa gadaaashaa la diley oo genbi iyo gaajo aan gar ahayn loo gabawarey. Iyaguna, sidaada oo kale, waxay eersadeen Tolkii ay u dhasheen! Samigaa buuni Ibraahin Maxamuud Ebyan, qoraagii Faarax Maxamad Cawl iyo boqollaal kale oo aad ifka ku tiqiin ayaa waqti yar ama iilka kaaga horreeyey ama aan in badan kaa dambayn. Waxay u dhinteen haybtooda ee, haba yaraatee, wax ay galabsadeen lagama goyneyn!

* * *

Saaxiibow, iilkuba ha kugu yaraadee, ma kuu warramaa: Maalintii aad god-gashay ayay dawladnimadiina god-gashay! Waxaa iishay wax alla wixii ay ku tiirsanayd oo idil! Madfac indho la’ baa la tegey magaaladii Xamar ee ugu weyneyd taariikhda aynu, ummad ahaan, ku dhaadan karayney. Dhismeyaashii Shangaani iyo Xamarweyne ee kunka sano jirey, dhulka ayaa lala simay!

* * *

“Ma arkine, ma aragtay?” waxaa maanta ah; jaamacaddii iyo wixii yiilley, Akademiyaadii iyo wixii lagu kaydiyey, labadii matxaf ee dalkaba lagu arkey, warshadihii kaalmada dibadeed lagu helay dugsiyadii iyo qalabkii ku urursanaa, dhammaantood, diiwaannadii Dawladihii Hoose, Meel dab maray ka soo qaad! Laba toddobaad gudahood baa lagu leefay!

* * *

Ibraahinow, iilkuba ha kugu yaraadee, ma kuu sii warramaa: Taallooyinkii awelba tirada yaraa ee halganka siyaasadeed ee ummadda xusuusta u ahaa lama hanbayn! Inta la soo fujiyey baa dhulka la soo dhigay, dabadeedna loo dhoofiyey Abuu-dabey, si loo iibsado macdantii maarta ahayd ee hortii laga sameeyey!

* * *

Bal malee taalladii Sayid Maxamad Cabdille Xasan Markii la iib-geeyey inta ay baxday? Iyaga iyo ku-allahooda, Raggii arrintaas u war-hayey waxay ii sheegeen kharashkii soo-dejinta iyo dhoofinta inay soo celin weydey kolkii la lacageeyey! Nimankii safriyey iyo kuwii u dhiibtay waxay ka heleen (30) kun oo doollar oo aan doollar dheerayn! Show ceeb looma dhinto! Anigu ma arage, burburka ku dhacay qaybihii taariikhiga ahaa ee Xamar ninkii iiga soo warramay, iina soo koobay wuxuu igu yiri; “haddaad Weliyow-cadde istaagto, xeebta Liido ayuun baa hagaag kuugu muuqan!”.

* * *

Bilo yar gudahood, iyada oo kumanyaal qofi ay gardarro u dhimatay, kumanyaal kalena ay dunida meel walba u qaxeen, iyada oo dalkiiba uu degmo-degmo u kala go’an yahay ee uu afar sano la’yahay madax iyo cid loo irkado, waxaynu ku faannoba, iyada oo aynu ka xishoonayno inaynu soomaali sheeganno; iyada oo ay arrimuhu caynkaas yihiin, miyay habboon tahay taallooyin iyo dhismeyaal gaboobey in loo baroorto?

Haa, way habboon tahay, maxaa yeelay taallooyinka iyo dhismeyaaashu waxay u taagan yihiin taxanaha abuurmida qarannimada, waxaana loogu talo-galaa inay muddo dheer ka dambeeyaan facii dhisay. Waa qayb ka mid ah silsiladda xiriirisa da’dii hore iyo kuwa dambe ee ka farcamay. Waa astaamaha aamusana ee wax badan kaaga sheegi kara tagtada ummadaha. Burburinta aan ujeeddada lahayn ee astaamaha taariikhda soomaalida waxaa, malahayga, eeddeeda xambaari doona nimankii dhallinyarada reermiyiga ah inta soo hubeeyey magaalada dhan ee dhigaysan ku fasaxay ee, dilka naflaha ay arkaan ka sokow, wixii qaran ahaan loo wada lahaa mushaarka uga dhigay! Haddii ay ummad waliba sannadaha soo mara mid walba ay wax ku xussusato, sannadihii 1991kii iyo 1992kii waxay soomaalidu ku xusuusan doontaa labadii sano ee uu sida xun u kala daatay hannaankii qarannimo ee dalkeedu; kaas oo soo dhismaayey boqolkii sano ee ugu dambaysey. Haddii aanay labadaas sano sidaas ku tilmaannayn, bal adigu ku tilmaan sida kale ee ku habboon!

* * *

Allaha u naxariistee, aan u noqdo “Khooli”. Ibraahim Cawad Maxamad oo ay saaxiibbadu “Khooli”u yiqiinneen, iyadoo kooban, ma ahayn ummad qarannimo hiyiga ku haysaa nin ay iska disho! Wuxuu ahaa saaxiib gaar ah oo la-jooggiisa ay aqoon dheeraad ahi ka kordhi jirtey. Aqoonyahan aan maalinna waxbarasho ka daalin ayuu ahaa. Wuxuu ahaa raggii lixdameeyihii qarnigan dhidibbada u aasay warfidintii da’da yarayd ee, gobannimada ka hor, ay shisheeyuhu socod-bareen. Waxqore dhallin yar ayuu ka ahaa wakaaladdii wararka ee *SONNA* loo yiqiin iyo toddobaadlihii af-ingiriiska ku soo bixi jirey ee *SOMALI NEWS* lagu magacaabi jirey, kuna hadli jirey afka dawladda soomaalida.

* * *

Muddo dheer wuxuu *Maareeye guud* ka ahaa Wakaaladdii Filimmada Soomaaliyeed, intii uu xilkaas hayey hawlihii uu fuliyeyna waxaa ugu weynaa filinkii loo bixiyey *Darwiishkii Soomaaliyeed* ee bartamihii siddeetanaadkii la daawan jirey, haatanse tacabka ba'ay dhexda ka galay! Isla muddadaas wuxuu Ibraahim asaasay *Bandhigga Filimmada Afrika ee Muqdisho (Mogpafis)* ee wakaaladdiisu sannad walba ay Xamar ku kulmin jirtey agaasimeyaasha filimmada sameeya ee qaaradda Afrika, si loogu tartamo, looguna kala faa'idaysto.

* * *

Dhammaadkii siddeetanaadkii, wuxuu Ibraahin ku soo biiray Akademiyadii Cilmiga iyo Fanka, wuxuuna halkaas ka noqday Guddoomiye-ku-xigeen aad ugu xoog-furraa hawlaha aqoonta iyo baahintooda. Wuxuu ahaa ninkii abaabulay shirweynihii 4d ee Ururka Cilmibaarista Soomaaliyeed ee afka qalaad loogu yeero (*Somali Studies International association*), laguna qabtay *Golihii Shacabka* ee Xamar sannadkii 1989kii. Ugu damabaystii wuxuu Ibraahim ahaa, asii aan dad badani ogeyn, hal-abuur maanso oo wax-ku-tirinta miisaanka jiftadu uu aad ugu fududaa. Wuxuu soo saaray cajalado badan oo uu qaarna keligiis ku ahaa, qaar kalena ay saaxiibbo isugu jawaabeen. Waxay tiisu u badnayd maanso-bulshadeed uu dhalliilo ugu soo jeedinaayey hababka ay soomaalidu u dhaqanto qaarkood, gaar ahaan intii uu dadka qaar reer-magaaloobey.

* * *

Noloshaas aqoonta hu'geeduu ahaa, noloshaas anshaxa iyo asluubtu ay astaanta u ahaayeen, noloshaas kartida iyo dedaalka ku tilmaannayad, noloshaas gaabnayd, asii milgaha lahayd, waxay galbatay oo kasgaab gacan-ku-dhiigle ah loogu daw-galay 26kii Jannaayo 1991kii.

* * *

Siddeed sano ku-dhowaad markii annu maansada Diiwaankan Deelley ururinayney ee annu tifaq-tirayney, dabadeedna wixii annu helnay aan isugu soo dubbe-ridney sidaan uu kuu hor-yaal ayuu, allaha u naxariistee, goor galab ah Ibraahim wuxuu iigu yimid hoygaygii magaalada Xamar. Waxaannu istusnay inta aan silsiladda daabucid loo gudbin in loo baahan yahay in lagu daro *bog-horaad* ay ku qoran yihiin dhawr eray oo 'hibeyn' loo bixiyo. Si toos ah ayuu su'aal iigu soo jeediyey, isaga oo leh; "ayaynu Diiwaaankan Deelley u hibeynaa ee aynu ku xusnaa?". Aniga oo aan in badan ka fekarin ayaan u jawaabey; "*Cabdillaahi Suldaan "Timocadde"* aan u hibeyno, marba haddii maansadan Deelley qabyaaladda iyo arrimaha ku saabsan lagu falanqaynaayo, isaguna uu ahaa gabayaa qabyaaladda aad ula diriray, ayna ka dhab ahayd, taana uu ku caan-baxay". Wuxuu yiri: "Waa hagaage, maynu ballaarinno oo boggaas 'hibeynta'raggii *Timocadde* la midka ahaa ku xusno, isla markaasna ugu barooranno dhammaan dadkii qabyaaladda aawadeed loo diley, una god-galay".

* * *

Waa yaabe, ma garabdaar buu lahaa?! Hadalka ma iska yiri, mase si uun baa habka iilashadiisa loogu sheegay? Dadka qabyaaladda eersaday ee “Deelley” loo hibeyn doono inuu ku jiri doono, miyaa la ogeysiiyey? Ma mooddaa galabtaas inuu si dadban iigu lahaa: **“Axmedow, Deelley kolka la daabcaayo, an ma joogee, yaan la i illoobin!?”**.

* * *

Siduu afar sano ka hor ii soo jeediyey intaan yeelo, Deelley aan mar kale u hibeeyo, soomaalida tirada beeshay ee reer-hebelkii ay ahaayeen darteed loo laayey, iyada oo uu **Ibraahim Cawad** mooggan ku jiro! Eebbe-weyne ha u naxariisto. Aamiin!

Mey, 1994

*A. F. Cali “Idaajaa”
Roma, Itaaliya*

DOPO LA FINE: L'UCCISIONE DI "KHOOLI"

Una mattina maledetta gli sono andati incontro e subito lo hanno riconosciuto. Così hanno aperto una pioggia di fuoco su di lui. Su di lui hanno fatto gara di tiro, spargendo il suo sangue dappertutto sulla terra. No, lui non aveva fatto loro nulla. Né aveva nulla che appartenesse a loro. Ciò nonostante l'hanno ammazzato!

Ma lui, se avesse avuto l'occasione di essere al posto loro, li avrebbe uccisi? Per carità! Non vi era, in lui, un cuore capace di spargere sangue!

Non ha mai fatto nulla con le armi di alcun genere... Non le ha mai tenute in casa... sono sicuro che non sapeva nemmeno come utilizzarle. Ciò nonostante lo hanno ammazzato!

Non era coinvolto nella scena politica, né aveva mai avuto liti con nessuno. Non entrava in competizione per ottenere una posizione di privilegio nella gestione del governo... Per lui non era importante. Preferiva leggere un nuovo libro piuttosto che parlare del sistema politico che i somali conoscevano e del quale continuano ancora a parlare... Non perdeva tempo a parlare del tribalismo, ma trascorreva le sue ore a tenersi aggiornato sulla letteratura e sugli sviluppi della nostra poesia... Pur essendo così, l'hanno ammazzato!

Pensava che si potesse superare il tribalismo... credeva che si potesse combattere con impegno la divisione clanica del popolo somalo... Credeva come cosa certa che un giorno i somali avrebbero potuto essere una nazione sana... Che animo buono aveva! Ciò nonostante l'hanno ammazzato!

Perché l'hanno ucciso?
Dimmi tu! Cerca di immaginare:
Non ti affaticare molto,
perché te lo dirò io:

Anche se il motivo per cui l'hanno ucciso, che ora ti dirò, è quello vero, non ti convincerà, specialmente se sei giovane e sei cresciuto o hai studiato fuori dalla Somalia. In breve, egli è finito nella tomba solo perché discendeva da un determinato clan. Ci ha rimesso la vita per essere nato nel suo clan. Però sappi che lui non aveva scelto di nascere in quel clan!

Se non per questo motivo, perché allora è stato ucciso quel gennaio del 1991? Mentre scappava dalla guerra che c'era a Mogadiscio, perché l'hanno inseguito e gli hanno sparato? Era un soldato? Era uno dei ministri del governo contro il quale si combatteva e dunque si aveva risentimento nei suoi confronti? Era uno schierato con il governo contro cui combattevano i guerriglieri che erano in competizione tra loro per prendere possesso del potere? La risposta a tutte queste domande è "no". Non è mai stato soldato, né per il regime con cui si stava combattendo, né per il governo che lo aveva preceduto. Non ha mai avuto alcun rapporto particolare con nessuna delle fazioni armate, fondate su divisioni claniche per mettere gli uni contro gli altri.

Se tutte queste risposte corrispondono alla verità, allora perché è stato ammazzato? Che cosa ha fatto per meritarglielo? Lasciami tornare al mio punto di partenza per ripeterti che è morto soltanto per il fatto di essere discendente del suo clan! Se ora lui potesse farmi sentire la sua voce mi direbbe, sorridendo "Oh Axmed, una persona mica può scegliere il clan in cui nascere!"

No, Ibraahim, però penso che esiste l'ignoranza. Non sei stato solo tu a morire per quel motivo sbagliato. Migliaia dopo di te sono stati ammazzati, sono stati esposti alla guerra e alla fame, ingiustamente. Pure loro come te ci hanno rimesso a vita per il fatto di essere nati in un determinato clan! Il tuo omonimo, il dotto Ibraahim Maxamad Cawl e altre centinaia di persone che tu conoscevi, in breve tempo, prima o dopo di te, sono finiti nella tomba. Sono morti per la loro origine e non hanno fatto nulla per meritare ciò!

Alla fine degli anni '80 Ibraahim divenne il vice presidente dell'Accademia delle Scienze e delle Arti, dove era il più capace nell'attività di ricerca e nell'opera di divulgazione. Era la persona che ha organizzato il IV Congresso Internazionale degli Studi Somali tenuto a Mogadiscio nel 1989. Infine, Ibraahim, come molti non sanno, era poeta. Gli era molto facile comporre dei *jiifto* e ha registrato molte cassette di poesie; in alcune era da solo mentre in altre dialogava con gli amici che rispondevano in poesia. La sua era in prevalenza poesia di impegno sociale, con la quale criticava alcuni giovani, specialmente quelli che conducevano una vita particolarmente urbanizzata.

Vita tradizionale, il tuo mantello era la sapienza! Una vita caratterizzata dalla buona educazione, una vita caratterizzata dalla capacità e dal forte impegno. Quella vita, breve ma dignitosa, è stata cancellata il 26 gennaio 1991 da qualche stupido criminale!

Dopo circa otto anni che raccoglievamo le poesie di *Deelley*, facendo tutte le rifiniture e le precisazioni e sistemando la raccolta, infine, nel modo in cui ora ti è davanti, un pomeriggio venne a trovarmi a Mogadiscio Ibraahim, che Dio gli sia clemente. Insieme abbiamo pensato che prima di pubblicare la raccolta di poesie, era necessario aggiungere una pagina iniziale in cui vi fossero alcune parole di dedica. Egli mi rivolse la domanda in modo diretto, dicendo: "Chi citiamo e a chi dedichiamo la raccolta *Deelley*?" Senza pensarci sopra risposi: "Cabdillaahi Suldaan "Timocadde". La dedichiamo a lui perché nelle poesie di *Deelley* si tratta molto la questione del tribalismo e lui è stato il poeta che più di tutti ha lottato contro il tribalismo. Lo faceva con sincerità e per questo fu famoso." Mi disse: "Va bene. Però, perché non estendiamo la dedica e menzioniamo in quella pagina anche tutti quelli che erano come lui e, allo stesso tempo, commemoriamo le persone che sono state uccise e sono finite nella tomba per il tribalismo?"

Che strano! Ha forse avuto una premonizione? Queste parole le ha dette per caso, oppure in qualche maniera gli era stato detto il modo in cui sarebbe finito? Gli avevano forse riferito che anche lui avrebbe fatto parte di quelli a cui sarebbe stata dedicata la *Deelley*? Non vi sembra che quel pomeriggio lui mi stesse dicendo, anche se in modo indiretto: "Oh

Axmed, quando sarà pubblicata la *Deelley* io non ci sarò più, quindi non dimenticatevi di me!!”

Così come mi ha suggerito quattro anni fa, lasciatemi dedicare la *Deelley*, ancora una volta, ai numerosi somali che sono stati uccisi solo perché appartenevano ad un dato clan, incluso *Ibraahim Cawad*, che Dio onnipotente gli sia clemente, che ancora non sapeva che ne avrebbe fatto parte.

Maggio 1994

A.F. Cali “Idaajaa”

