

HALABUUR

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Wargeys-xilliyeedka
Suugaanta iyo Dhaqanka Soomaalida

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Waa tirsi si gaar ahaaneed xoogga u saaraya is-maamul-dhaqameedka
Soomaalida oo lagu tusaalaynayo kan Ciisaha

♦ The Issa Xeer: Traditional Democratic System
Ali Muse Iye

♦ Murtiyaynta Xeerka
Aadan Xasan Aadan

♦ Dunta Ismaamul-hiddeedka Ciisaha iyo Duruusta laga Baran karo
Maxamed Daahir Afrax

♦ Qoraa iyo Madaxweyne Qaran
Cabdi Aadan Cabdullah "Ceelow"

♦ Somali Women's Poetry
Lidwien Kaptejns Kaptejns

♦ The Search for the Ugaas in the Xeer Tradition
Susanne Lilius

♦ Reer Summad-doon (Drama)
Muumin Xuseen



Ugaas Mustafe Maxamad Ibraahim

An independent International Periodical in English and Somali for the documentation, dissemination
and study of Somali literature, art and culture.

HALABUUR

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Literature and Culture

Wargeys-xilliyeedka
Suugaanta & Dhaqanka Soomaalida

Waa wargeys-xilliyeed madax bannaan oo isku hawla ururinta, darsidda, faafinta iyo horumarinta suugaanta, afka iyo dhaqanka Soomaalida, meel ay joogtaba.

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The Issa Xeer: Traditional Democratic System with the Potential to Meet some Modern Challenges

Ali Moussa Iye

Pastoral communities are considered to be organised around the rationalisation of the meagre resources available in their environment. This *shortage management* may explain certain characteristics generally attributed to the nomadic peoples, such as their exceptional capacity of survival and adaptation, the austerity of their way of life and their sophisticated system of solidarity.

Due to periodic movement from one place to another within their space of transhumance, pastoral communities are often confronted with other competing groups with whom they often enter into conflict. This is why pastoral societies are generally warrior societies that highly esteem the fighter and provide military training. However, pastoral societies are not violent societies. The cliché of the unlawful hordes of nomads threatening the order of sedentary communities is a sad production of the colonial ethnology that here showed the limits of its capacity to understand communities organised in a different way than the Western hierarchical system of organisation.

On the contrary, societies of warriors in Africa or in the Scandinavian countries are among societies that have developed the most advanced methods of conflict prevention and resolution. This paradox may be explained by one particular psychological factor, i.e. the force of dissuasion that pushed nations having the nuclear capacity to establish mechanisms of negotiation and mediation in order to avoid total and suicidal wars against each others.

In addition to this traditional mechanism to regulate and moderate conflicts, Somali pastoralists, who are the subject of this presentation, also established surprising rules of war that some analysts consider as an early model of the Geneva Convention. Like the Geneva Convention, these rules consist in identifying certain categories of the population as categories that ought to be protected in case of war¹. These categories, called *Birmageydo* "those who do not deserve the sword", include women, children, old

persons, men of knowledge and religion, guests and all those who are not parties to the conflict. The dignity and certain rights of the wounded and war prisoners are also guaranteed by these rules.

This mechanism of conflict resolution and these rules of war are made possible by the strict respect for certain moral values and by a code of honour that severely sanctions transgression. The Somali civil war has shown the limits of such traditional mechanisms when they are dissociated from their ethical and political grounding and subjected to the manipulations of modern politics². However, this civil war has also shown the potential of such traditions, when properly used, to settle peace and reconciliation, as for instance in the case of Somaliland.

The *Xeer* system that I would like to present here is an example of these traditional mechanisms that Somali pastoralists developed in order to cope with the issue of power sharing, justice and social cohesion. It is a concrete illustration of the endogenous responses given by pastoral communities to the critical questions of human existence: the relationship between culture and nature, between individual rights and collective obligations, between ethics and politics, between temporal power and spiritual force, and between authority and power.

In my essay, I will first discuss the *Xeer* as a holistic system to humanise or civilise social relations in a troubled period. I will sum up the historical context of the Horn of Africa in the 16th Century, which gave birth to such a customary law. I will then analyse its two main components, namely:

- the Constitutional laws, which are at the basis of the so called "Pastoral Democracy" of Somalis³;
- the Penal Code, which regulates conflicts and preserves the physical integrity, honour and property of individuals and groups.

In light of the recent political development in Africa and particularly in the Horn of Africa, I will finally discuss the potential contribution of the Xeer to the debate on the issues of democracy and the rule of law in the modern States of the continent and sub-region. What lessons could we draw from the political philosophy of the Xeer? How could some of its principles, dispositions and technical tools be revitalised and readapted to facilitate a democratic approach to decision-making and reinforce the rule of law in contemporary societies? How could the Xeer contribute to the current effort to revisit the political paradigms and institutions in Africa? How could it contribute to the global debate on universality and universal values?

I. The Xeer as an All-encompassing System

The Xeer is part of the African heritage that often aroused the curiosity of foreign observers without encouraging serious studies⁴. The tendency to overly esteem written codes has led most of the experts to lump the Xeer together with what is contemptuously called oral customary laws. Nevertheless, despite its oral nature, the Xeer is a socio-political contract which differentiates itself from the other corpus of knowledge of the Somali-Issa community through the rigor of its structuring and the precision of its codification. It consists of an ensemble of values, norms, and laws that form a coherent system within pastoral culture. It has its own history, doctrine, literature and jargon. Like any system, it has its own institutions and specialists, its own logic and autonomy vis-à-vis the other pillars of pastoral society⁵.

It may appear paradoxical, but the Xeer managed to survive the turmoil of history precisely because it was based on orality and, in particular because it was engraved in the very rigid rhythmic rules of Somali Poetry. Contrary to common belief, the codified structure of the Xeer and the underlying conceptualisation may illustrate the hypothesis that its founders were not illiterate elders from the bush as the legends affirm, but educated peoples coming from Islamic cities around the Red Sea, as I will explain later on. The analysis of the Xeer has led us to think that these founders were familiar with the legal literature written in Arabic and chose the potential of orality to transmit it deliberately, for democratic purposes.

The term Xeer itself gives an indication of its social function. It comprises two related meanings:

- Xeer can be used as a verb describing the action of building a safe shelter to protect oneself against external danger such as floods. By extension the word *Xeero* means the livestock pen, the enclosure where animals are kept to protect them from wild beasts.
- Xeer is also used as a noun and means the rope that is used to put together the two central arches that support the Somali circular house.

Therefore, the concept of Xeer implies the idea of protection, security and togetherness.

The term *Xeer* is frequently used in the Somali language to designate social facts and behaviours related to legality, smartness, uprightness, and equity. It is important to note that, despite the importance of agnatic kinship in Somali society, the *Xeer* gives primacy to legality, to respect for the law over the dictate of kinship, of blood relationships. This is articulated in this precept: **“Give testimony against your brother (if he is wrong), and then help him pay the fine”** – *Walaalkaa markehaatiga ku fur, magtana la bixi*. The Xeer recognises the universality and inalienability of human rights as illustrated by another precept, which says **“Fight the foreigner, but recognise his rights”** – *Gaalka dil, gartiisana sii*. The Xeer is the product of a long reflection on power management within the specific context of a pastoral society. It is part of those systems of laws that privilege the aspirations of the community over the interest of the state and its rulers.

II. The Historical Background of the Xeer

According to the historical and genealogical investigations that we undertook, the Xeer seems to have been elaborated in the 16th century. This period could be considered a turning point for the peoples of the Horn of Africa⁶. In particular, the second half of the 16th century was marked by a series of natural disasters and human upheavals that profoundly changed the social, political, economic and ethnic configurations of the region. It inaugurated a long period of setbacks and harsh conflicts between the competing powers and populations of the region, which led some historians to designate it as the Middle Ages of the Horn of Africa. It was during this period that the rich and prospering Islamic city-states of the Red Sea (such as Harar, Zeila, Berbera, and Tadjourah) experienced a long-lasting process of decline under the pressure of the Abyssinian Christian power supported by

European nations and followed by the expansion of Oromo groups⁷. The political and social system that, since the 11th century, had been elaborated in the Islamic cities fell apart and provoked dangerous entropy. The process of detribalisation and the construction of new identities and citizenship inspired by the development of trade in these city-states were interrupted. These entities lost their capacity to defend themselves against external threats. The climate of insecurity perpetuated by the internecine struggle among the family of *Imams*, *Sultans* and *Garaads* reactivated ethnic and clan atavisms within the different urban communities⁸. The important movements of migration that the Horn of Africa experienced during this period aggravated the decomposition of the model of nation and citizenship created in the walled cities. The whole demographic mapping of the region as well as the relationship between its different peoples changed. Certain groups did not survive this turmoil, while others joined new alliances of communities. Phenomena of re-tribalisation and re-nomadisation of urban populations occurred during this troubled century. In search of security and solidarity, many citizens abandoned the unsafe cities, victims of regular looting, and joined the tribe or clan of their origin or the new clan regroupings that emerged from the ruins of older ones.

The Xeer is a result of this tragic period. It is a response to this general disorder, designed to build a new society based on the rule of law. It is a new socio-political contract, as understood by the French philosopher Jean-Jacques Rousseau, which aims at reconciling individual aspirations with the obligations of the general will and common interest. It is a political response, challenging a situation of anarchy and violence, which might be compared to what is going on today in Somalia. Contrary to common belief, it was not the Issa-Somalis that created the Xeer, it was the Xeer that founded what is called the Issa Tribal Confederation. Like the American Constitution, which reunified around the same fundamental laws different states of the New World, the Xeer brought together scattered groups, with or without a blood relationship, to form a kind of tribal alliance, a "*united tribes*" of the Horn.

Although it was created in the 16th Century, the Xeer is surprisingly modern in certain of its concepts and principles. Long before the Western constitutions that became a model for the whole world, it introduced principles that are at the heart of contemporary political institutions. Let us consider some of these.

III. Fundamental principles of the Xeer

The fundamental principles which form the basis for the political philosophy of the Xeer are couched in a poetic and metaphorical style, probably in order to facilitate their memorisation. They constitute what might be called a rhythmic preamble to pastoral democracy. I have here selected six of these principles to illustrate the depth of its founders' political thought.

1. Principle of Equality

Ciise waa wada ciise, ninna nin caaro ma dheera.

"The Issa are all equal, and no one is more equal than another."

This principle institutes equality among all the members of the Xeer community. Why does the second part of the sentence, *Ninna nin caaro ma dheera*, add further precision? Does it reflect the will of the founders to go beyond the formal equality and their aspiration to a real and total equality? Does it stress the need to challenge the patterns of a past during which this equality was not effective? In any case, this explicit rejection of any exception illustrates the principle of egalitarianism that used to characterise Issa society.

2. The Human Origin of the Law

Eebbahey xogun buu iga abuurey, Aabbahayna xeer buu ii dhigay.

"God created me from semen but my ancestors designed the Xeer for me."

This principle sums up the Xeer founders' concern with the debate on the distinction between nature and culture, divinity and humanity. For them God is the creator of the universe and is responsible for the perpetuation of human species, while human beings are the authors of their own laws. This affirmation may appear to be obvious today. But we should bear in mind that in the 16th century most of the peoples around the world believed in the divine origin of law promulgated by kings and chiefs in order to justify their power. The modernity of this principle resides in the fact that it introduces a new conception of law and emphasises its temporality. This recognition of the human origin of law implies the possibility of questioning the exercise of power and challenging it if necessary. This principle illustrates the philosophical preoccupations of the masters of the Xeer.

3. The Inviolability of the Law

Xeerka Ciise waa geed Jeerin ah.

“The Issa Xeer is like the *Jeerin* tree: it is not possible to jump over it.”

The metaphor of the *Jeerin* tree is meant to illustrate the inviolability of law. The *Jeerin* tree is a small bush of the wild with two characteristics: it is very low and at the same time covers a wide range. It is difficult to either pass under or jump over it.

4. The Necessity of Law

Xeer waa kab lagu socdo.

“The Xeer is like the shoe one wears for walking.”

The metaphor of shoes is very strong in Somali culture. In an environment covered with all sorts of thorn bushes, shoes appear as indispensable tools to move around. It is worth noting in this respect that the different articles of the Xeer are called *dhagaley*, meaning “laces” used to tie shoes.

5. The Recognition of the Rule of Law

Ciise xaragga iyo xeerba wuu isku dilaa.

Ciise boqol ama buulo maahee, biili malaha.

“Issa can fight for right or for wrong, but, once a conflict is resolved through the rule of law, no act of retaliation is permitted.”

This principle, which illustrates the recognition of the primacy of the law, is crystal clear and does not need any explanation.

The Xeer is a holistic system that intervenes in all aspects of the social life. Its ultimate goal is to safeguard peace, consensus and cohesion within society. To that purpose, it develops three kinds of regulations and institutions. Here, I would like to present two of them.

IV. The Xeer as a Political Constitution

As a Constitution, the Xeer defines the attribution of power to different bodies and the process of decision-making among different components of the tribal confederation. The political system built by the Xeer is composed of four bodies, which share three types of power, in a forthright manner.

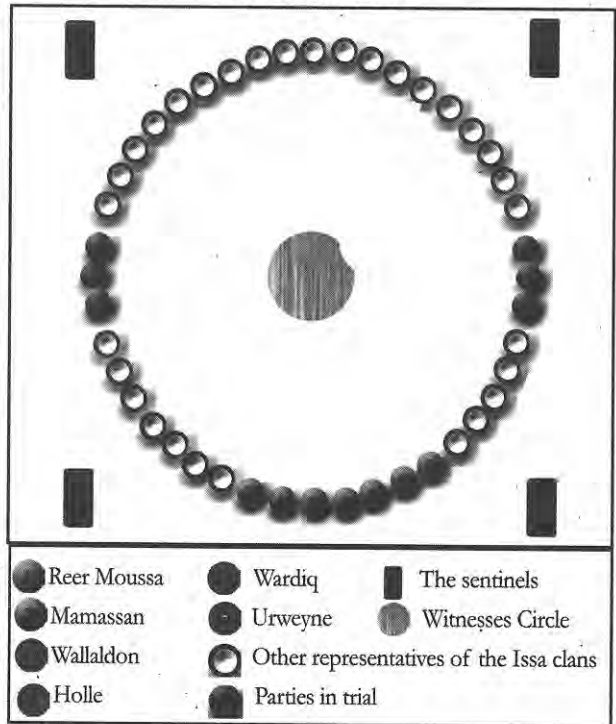
1. The Guddi

Considered as the supreme organ of the system, it is an Assembly of the wise or a body of judges with a very

large set of powers. It plays the triple role of Parliament (legislative power), Court of Justice (judiciary power) and Executive Council. It has competence to deal with social, political and economic matters regarding the community. It also deals with the problems and conflicts between individuals or groups of individuals. The Guddi comprises 44 members, chosen as follows:

- 24 representatives from the 12 tribes of the Confederation according to the ratio of 2 representatives per tribe;
- 20 members selected by the 24 representatives of the tribes according to their wisdom, moral integrity and knowledge.

Schematic of a regular assembly (or Guddi) in a case of blood



2. The Gande

This is a very particular body whose main role is to protect the spirit of the Xeer and safeguard its authenticity. It is also composed of 44 members, with the same representation but chosen through a specific process of selection. It has three different functions:

- as a Constitutional Court, it controls the constitutionality of the decisions of the Guddi and discusses any modification of the laws of the Xeer;
- as a Supreme Court, it handles exceptional cases that were not resolved by the other bodies of the Xeer, notably those cases that passed through the

procedure of the 12 Trees or Appeals without leading to the necessary consensus. In this function, the Gande also handles also conflicts among the tribes and clans threatening the peace and unity of the Confederation;

- as a Training Institution: each member of the Gande is supposed to transmit his experience and the expertise acquired during his term to the community and serve as a trainer and adviser.

3. The Ugaas

The third institution of the Xeer is the Ugaas, the King of the Issa. He is the spiritual father of the community, the symbol of the law and guardian of the unity of the Confederation. Despite the sacralization of his position, the Ugaas neither exercises temporal power nor possesses the force of coercion to impose his will. A precept of the Xeer defines the essence of royal power in Issa society: *Ugaas wnu gudoonshayee ma gooyo* "The Ugaas chairs but does not decide". Like in constitutional monarchies, the Ugaas's task is to facilitate the decision-making of the Assemblies and to bless and promulgate the decisions taken. Like the Amerindian chiefs, the Ugaas has in fact more obligations than privileges. He is given three main roles:

- As guardian of unity and consensus, he plays the role of arbiter in conflicts between members of his community and even between them and other groups not affiliated to the Xeer;
- As political leader, he gives his blessings to, and promulgates the decisions taken by the Guddi and the Gande;
- As spiritual leader, he is asked to pray for his people and use his magic force to call for rain and protect his people against other calamities.

Another particularity of Issa kingship is that the position of Ugaas is neither hereditary nor elective. It is chosen after a long process of collective search as shown by the designation the latest Ugaas in 2009.

4. Mirix

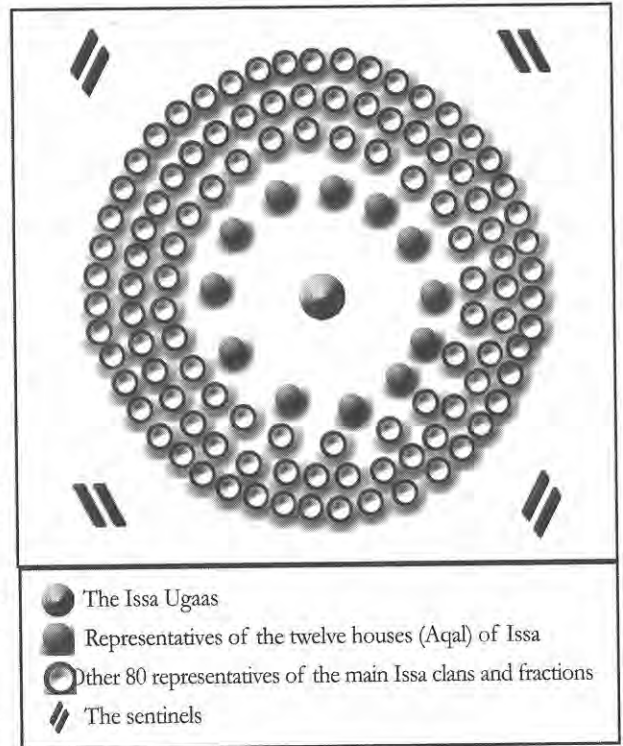
During war or immediate threat facing the community, the Xeer bestows full authority and leadership on the *Mirix* or military Chief, selected by the elders on the basis of his military and strategic abilities. During such a state of emergency, the other institutions' functions are limited and some dispositions of the Xeer are suspended. The

Mirix establishes a military hierarchy and designates the different categories of officers who organise the groups of warriors called Buuto, as follows:

- The *Ul Geydan*, the stick carriers who lead the battalions, organise the evacuation of the wounded warriors and punish the deserting ones;
- The *Illaalo* or the watchmen;
- The *Jilbaati* or suicide-commandos;
- The *Ducayeyyaal* or the men of prayer.

In this Xeer of emergency, the *Mirix* decides on the displacement of the community, the distribution of duties, and the collection of food and animals, side-stepping the usual process of decision-making.

Schematic of a special meeting
So-called "*Boqor iyo boqolka nin*"
(The King and the 100 wise men)



V. The Xeer as a Penal Code

The Xeer institutes rules of justice that focus on reconciliation and compensation and whose ultimate goal is not to punish but to convince, reconcile and restore peace⁹. It is a communal system of justice, which targets the group rather than the individual. Its verdict targets the responsibility of the clan, not the persons directly concerned, as guilty or otherwise.

The Xeer as Penal Code neither demands an eye for an eye nor implements the death penalty or imprisonment. In case of an offence, the first preoccupation of this penal system is to compensate the victim without ruining the culprit. This particularity of Xeer justice is clearly conceptualised and developed through the pleas, hearings and deliberations of the trial. The Xeer as Penal Code is divided into three main technical categories according to the nature of crime:

1. *Xeerka Dhiigga*, or the Xeer of Blood: it includes all offences and crimes regarding attacks on the physical integrity of a person as well as all the corresponding penalties.
2. *Xeerka Dhaqaaqilka*, or the Xeer of Property, concerns all the offences and corresponding penalties related to the usurpation of, or damage to private and tribal properties and goods.
3. *Xeerka Dheerta*, or the Xeer of Honour, addresses all the offences and corresponding penalties related to the honour, prestige and dignity of a person.
4. *Xeerka Dhiblaba*, or the Xeer for Outsiders, concerns the rules of war and other relations with neighbouring communities and foreigners.

The Penal Code is the best known aspect of the Xeer because it is still widely used in the countryside and the urban communities to fill gaps in the modern justice system. Its main characteristics are the following:

- A technical codification of the different offences and crimes;
- Extremely detailed tables to fix compensation levels: for instance, harm to each part of the human body carries a fine (of camels) in accordance with its indispensability to a normal life;
- A specific legal jargon used during the deliberations;
- A series of procedures to be followed in the investigation, the call for witnesses and testimonies, and the presentation of arguments for the purpose of guaranteeing a fair trial;
- A set of ritual acts to facilitate the reconciliation of concerned parties and the prevention of future conflict.

VI. The Political Philosophy of the Xeer

The Founders of the Xeer developed a conceptual framework to explain the coherence of the system and justify the choices they made. During our research, we were

surprised by the rhetoric of the elders that we interviewed, in particular the theoretical and comparative discourse they used to present their arguments. This theoretical articulation confirms our hypothesis that the founders of the Xeer were familiar with different systems of law. We even advance the idea that the Xeer is the result of an early innovative adaptation of Islamic jurisprudence and laws to the specific context of a Somali pastoral society. This capacity of adaptation of Islamic laws developed by these founders is worthy to mention and be compared to the fundamentalist interpretations of Islam that characterise some of today's Islamic societies.

Beyond the astonishing technicality and rationality of the Xeer and its anthropological interest, this socio-political contract introduces a genuine model of democracy that could inspire current reflections on endogenous responses in Africa. It proposes a peculiar balance between the rights of individuals and the duties of the community. Of course, the Xeer is the product of a specific historical and socio-cultural context, which presents its own weaknesses, for instance, in dealing with gender issues or multiethnic societies. But it is not a static system fixed once and for all; it has already passed through critical crises recorded in the history of the Issa Confederation.

Nevertheless, the founders of the Xeer built a theory and a practice of power that transcend the geopolitical and socio-cultural context of their time. The astute balance they designed to constrain the exercise of power shows the profoundness of their political reflection and their knowledge of human relations with power. They attempted to contain power in a net of different institutions. First, they confined the tyranny of patriarchal authority to the *Xeer*, the family level, in order to disconnect it from the public arena and limit its tendency to transform itself into political autocracy. Second, they instituted democracy at the confederation level, giving the same rights and obligations to all groups and individuals who are members of this political grouping. Therefore, power is shared between the clan chiefs (in family matters), the Elders or Judges of the two assemblies (Guddi and Gande), the Ugaas, and, in situations of war, with the Mirix.

The Xeer also managed to neutralize the temptation of royal power towards absolutism. Thus it is confined to the symbolic and magic/spiritual spheres, without being granted temporal power. Burdened by numerous obligations, the Issa Ugaas is not given any room for coercion to impose his agenda. The founders even anticipated the

inherent risks in the empowerment of the royal families and future pretenders' to the kingship. The title of Ugaas is neither hereditary (to avoid competition among the descendants) nor elective (to discourage any competition among the different tribes of the confederation). The Ugaas is chosen by the elders and men of knowledge from among the young people of a specific tribe, after a long search during which all kinds of occult sciences (such as astrology, divination, dream interpretation, psychological testing, and so forth) are used to find the young man who has the signs of being the blessed one. In order to make the title less attractive and to show the sacrifice it implies, the Xeer institutes a strange ritual: the organization of the symbolic rapt (or abduction) of the future Ugaas by the community against the will of his family. His clan is invited to manifest its sorrow for the loss of their young man ¹⁰.

The shrewdness of the Xeer to avoid risks of anarchy that might follow this neutralization of power is also evident from how it makes the deciding bodies responsible for the execution of their decisions. The Guddi that is the legislative Assembly is also the Executive body entrusted with implementing its own decisions. The equal representation of all tribes in the Assemblies and the transparent mechanism of decision-making facilitate this combination of the legislative and executive power, which in modern democracies are generally separated and held by different bodies. The Xeer does not apply the rule of majority in its mode of representation and its decision-making process. It privileges parity, direct participation, and the search of consensus. To that end, it offers the legal possibility to pass through 12 courts or 'trees' in order to maximize the chances for consensus. But as soon as a decision is taken, the application engages the honour and the credibility of those who took it. The decision in question should then be implemented as quickly as possible. In its endeavour to ensure the unity of the Confederation and to protect against the monopolization of power by the strongest tribes, the Xeer presents an original solution for power sharing. The title of Ugaas, which represents the symbol of unity, is held by a minority tribe considered one of the affiliated groups

Although the Xeer system gives primacy to common interest and collective duties, it favours free will and allows choice in adhering to it. The Xeer has no mechanism of coercion. Its great legitimacy is based on strong investment and ownership and a deep awareness of the necessity and utility of the system by the members of the community.

Knowledge of the Xeer is inculcated from an early age in all members of the community, through civic education. The law and the different dimensions of the Xeer are transmitted to the young through different pedagogical tools such as tales, proverbs, games, poetry as well as through the rituals of initiation. From the age of 15, every young man is encouraged to attend the deliberations of the Assemblies to train himself for his future role as an active member. This democratic transmission of the Xeer may explain the strong awareness of, and commitment to notions of legality and respect for the rule of law among the Issa community.

Finally, I would like to mention another aspect of the Xeer that contradicts the common belief in a kind of "mechanic" traditional society: its openness to change. A precept says *Waxaan la arkin waxaan la maqlin baa lagu magaa* "An unseen case requires an unheard judgement". Like the British Common Law, it is based on judicial precedent. Every deliberation of an Assembly should respect the existing jurisprudence, and if an innovation is introduced, it becomes a basis for new jurisprudence.

VII. What Lessons to Draw from the Xeer?

The Xeer is a concrete example of the existence of African endogenous responses to the issue of democracy and governance. Today, we have all witnessed the failure of imported political models developed by and for other societies that were inherited from colonial domination. Most debates and scholarship about this failure focus on analysing the capacities of African societies to assimilate, digest, and use the Western system of democracy presented as a universal model. Thus many efforts are made to identify factors hindering African cultures and societies from making a better use of this borrowed model. Some analysts even question Africans' genetic make-up in trying to explain the failure of democracy in the black continent. Most of these observers, including African scholars who have internalised Western values, continue to raise the wrong question, i.e.: how could we tropicalise, Africanise, and indigenise Western models of democracy in Africa? By doing so, it is not surprising that they are misled in their prescriptions by the wrong answers they received.

Fortunately, since the second disillusion that followed the failure of the so called wave of democratization in the 1990's, some scholars in Africa have begun to challenge these paternalistic analyses of African politics and put the

question differently, that is: how could we modernize, revitalize, readapt African indigenous systems of governance that survived colonial domination? What would be the ideal conditions for their revitalization? What are the possibilities in modern African societies to “think out of the box” and restore African peoples’ capacities to reinvent a new relationship with their political heritage? Such pertinent questions lead to a more proactive and critical approach to comprehend endogenous systems of power. However, some of those scholars have not been able to avoid the trap of nostalgia and have fallen into the romanticisation of their past and their democratic traditions, failing in questioning the relevance of their political heritage. Another risk of this “back to our roots” approach would be to essentialise our difference and imprison ourselves in an irreducible specificity. The purity of ethnicity and culture is an old illusion that led to tragic consequences throughout human history. Each culture is the result of exchanges among diverse groups and therefore entitled to contribute to building commonalities of human beings.

The rethinking of African Laws and Politics is to be placed within the global reflection on the concept of universality, which was so far confiscated by Western societies and cultures. Universality is neither the imposition of one particularity, nor the sum of irreducible specificities. It should be the common fruit of a long standing intercultural dialogue encompassing the diversity of visions and plurality of worldviews. No society can pretend to comprehend the totality of the universal truth; but each society contains a part of it.

The legitimate rejection of the “ready-to-use” kinds of models should not lead us to the denial of the existence of universal principles, values and rights. The freedom to express our opinion and the right to choose our leaders are part of the universal values that each society has tried to address throughout its history. The Xeer is an example that these aspirations were at the heart of African concerns long before the so-called European Enlightenment. No ruler, whether he be African or foreigner, can pretend that African peoples need to renounce to these rights in exchange of economic development.

The first step towards this new thinking is to collect, analyse and compare without romanticising the different traditional models prevailing in Africa. African political anthropologists should explore these fields of scholarships. The second step is to develop new paradigms, concepts

and methodological frameworks based on these traditions that could be applied to our modern, evolving societies. In this process, a multidisciplinary or even transdisciplinary approach is needed to challenge the artificial specializations of Western social and human sciences. This approach should also allow for the development of new modalities of cooperation with the depositaries of traditional knowledge. In this endeavour, the emphasis should not only be put on the theoretical aspects but also on the technical and instrumental dimensions of heritage. All the tools of Western democracy - the law of the majority, the separation of powers, the secret vote, the ballot system, and the method of representation - should be questioned, put into perspective, and not taken as universal and granted. One of the main issues of this reinvention is the analysis of the internal structure of societies and the nature of the relationship between individual and community. It is important to understand how the decision-making process functions at the individual level as well as at the collective level. This sociological and psychological understanding of our societies is paramount in inventing not only the overall governance rules and institutions but also the instruments and tools that should be put in place to help representation and the exercise of power.

In the Horn of Africa, we have many customary laws like the Xeer of the Somali, the Dinka of the Afar, the Gada of the Oromos, the Baynto of the Amhara, show similarities and offer possibilities for revitalization.. It would be interesting to compare these sources and identify common values and paradigms that help us rebuild sustainable modern States. The holistic and critical integration of these different traditions into national politics is important for creating a sense of common ownership and dissipating the fear of hegemony of one tradition over others.

Due to their relative homogeneity, Somalia and the Republic of Djibouti offer good laboratory conditions to engage in this process. Somalia could use the ruin of its system as an opportunity to rebuild a new political system from scratch based on the Xeer ethics. In Djibouti, the prevalence of two democratic customary laws (the Dinka and the Xeer) might help in designing appropriate mechanisms of good governance...

To that end, a step by step approach engaging all the stakeholders concerned should be adopted so as to make a smooth transition. To test their relevance, the frameworks developed should be first experimented with at the

local (town or village) or district level, where the links with the tradition are still strong.

As far as the Xeer is concerned, its political philosophy can inspire this reinvention of a suitable governance through the the following features:

- 1) Its mechanism of consensus building;
- 2) Its rule of parity and mode of representation, which facilitate the integration and empowerment of all member groups;
- 3) Its democratic processes of decision-making, which allow the expression of all opinions before binding decision are reached;
- 4) Its mode of selection of the leadership, which privileges integrity and knowledge over heredity, money and power;
- 5) Its rules for power-sharing between the different institutions;

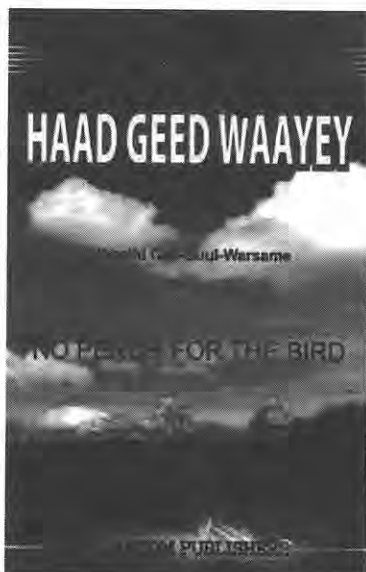
- 6) Its symbolic representation of authority and unity through the valorisation of minority groups;
- 7) Its system of civic education to prepare the young for their roles as citizens;
- 8) Its way of using mythology and religious beliefs to legitimise the system and encourage respect for the rule of law.

This political and legal rethinking necessitates imagination and anticipatory approach, which takes into account the profound transformations brought about by globalisation.

This important conceptual and methodological work constitutes a challenge for the elites and intellectuals of the region. One thing is certain, however: engaging in this work for the revitalisation of endogenous heritage would not require more sacrifice or energy that the enterprise that consists of adopting and imposing e imported models.

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Khaalid Cali-Guul Warsame

Haad Geed Waayey

(No Perch for the Birds)

Published by Scansom 2010

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This book is about environmental degradation and the effects that it has on the wildlife in Somalia.

It discusses many topics such as climate change, deforestrations, pollution and so forth.

Dunta Ismaamul-hiddeedka Ciisaha iyo Duruusta laga Baran Karo

Maxamed Daahir Afrax

1. Gogoldhig

Waynaan dhaagine dadyohow
Abkeen dhaqan buu lahaa
Xeeri uu dhigtay buu lahaa
Hab uu dhawrtuu lahaa
Ku-dhaqan sharci buu lahaa
Caqiido dhabuu lahaa
Dhammaan gacal buu ahaa
Dhaxdiyo dhalashuu ahaa

(Abwaan Cabdulqaadir Cabdi Shube)

Dadka magacoodu yahay ‘Soomaali’ ee uu tixdan kore kula gadlayo abwaan Shube, marka uu leeychay “*dadyohow*”, ma run baa in ay “*abkood*” iyo awooweyaashoodii hore lahaan jireen arrimaha uu tirinayo: “*dhaqan*” xuma-diid ah, “*xeer*” ay “*dhigteen*”, “*hab*” dhisan oo ay isku maamulaan oo la wada “*dhawrtu*”, “*caqiido*” diini ah oo u jahaysa dhanka samaha? Eray kooban, ma run baa Soomaalidu hidde ahaan inay lahayd hab bulsho-siyaasadeed oo ku dhisan wadajir, talo-wadaag, ku-dhaqan sharci la wada ilaaliyo laguna kala dambeeyo; mise waxaa run ah tilmaanta taa ka horjeedda ee ay warbaahinta reer Galbeedka iyo wax-ka-qorayaal ajnabi u badan ku celceliya Soomaalidu hidde ahaan inay tahay raacato aan waxba isku raaci karin, dhaqankooduna ka arradan yahay “*bab*” iyo is-maamul wadareed oo ku dhisan “*xeer*” iyo “*ku-dhaqan sharci*” lagu kala dambeeyo loona wada hoggaansamo? (eeg Ali, 2010). Labadaa aragtiyoo ee iska horjeeda tee baa run ah? Jawaabtu waxay tahay, labada waxaa run ah tii loo helo markhaati ku dhisan xaqiiq la wada arki karo ama la taaban karo. Si ay jawaabtu noogu fududaato, bal aan u fiirsanno arrinta aan kaga xog-warramayo sadarrada soo socda.

Waxaa jira hawgal baaxad weyn oo waayadan socdey, kaas oo muddo sannad ka badan ay u guntanaayeen qayb weyn oo ka mid ah bulshada Soomaaliyeed. Sida laga wada war-hayo, waxaa muddo lagu hawllanaa geeddi-socod lagu xulayey laguna boqrayey ugaas cusub oo ay yeelato

bulshada Ciisaha oo ugaasla’aan ahayd muddo 15 sannadood ah, ka dib geeridii, Allaha u naxariistee, Ugaas Xasan Xirsi oo geeriyooday 1994^{ki}. Geeddi-socodkan dhaqaaqiisii waxaa ka soo baxday arrin la-yaab leh, arrin aan hore u soo marin Soomaalida maanta: hawlgalkan habka loo ambaqaaday, hiddaha loo cuskaday, hilinka loo maray, hawsha dadka u guntaday tiradooda iyo tayadooda, hawl-kalkaalka ka baxsan beesha ee meel walba ka soo gurmadey, warfi-diyeeenka mikrofoonnada la daba yaacay, wax-qorayaasha qalinka haabhaabtay, waxgaradka Geeska Afrika ee hambalyada iyo bogaadintu kala goi’ weydey, beelaha Soomaaliyeed iyo xitaa qowmiyadaha kale (Orommo, Cafar, Amxaaro Adari) ee wufuudda, lacag-ururinta, xafladaha iyo hadiyadaha sawaxankoodu isu baxay, dowladaha ku tartamay damaashaadka lagu soo dhaweynayo Ugaaska la boqray; intuba waxay noqdeen wax aan hore u dhicin, wax soo jiita indhaha dunida danaysa Geeska Afrika. Su’aal baa halkan ka soo boodaysa: arrintani maxay ku mutaysatay xiisaynta heerkaa gaadhey? Maxay uga duwantahay hoggaamiyeha dhaqameeddada Soomaaliyeed ee bil kasta qaar cusub lagu caana-shubo laba Calina is weydiin, ama warkoodu cidhifka dhaafin? Haa, tani way ka duwantahay caleema-saarrada kale ee waqtigan xaadirka ah loogu cimaamado hoggaamiyeha dhaqameeddada ay beelaha Soomaaliyeed marba qaar hor leh sii kala sarrifayaan. Haa, waa arrin mudan intan oo xiisayn ah iyo waliba in ka sii badan. Jawaabtani sida ay sax u tahay waxay noo caddaan doontaa marka aynu gaadhno qaybaha soo socda ee qoraalkan iyo qoraallada kale ee uu xambaarsanyahay tirsigan gaarka ah ee wargeyska Halabuur. Eray kooban oo hordhac ah, in kastoo arrintani salka ku hayso hidde iyo dhaqan Soomaaliyeed, xeerka Ciisuhuna yahay xeer Soomaaliyeed (Aaden 2009), haddana waxaa jira wax badan oo Soomaalida kale ka lumay oo Ciisuhu weli hayo iyo dhaqan-hoosaad aad u qiima badan oo Ciisaha u gaar ah, xeerkiisu ka tarjumayo, in lagaga daydana mudan, sida aan ku arki doonno faahfaahinta dambe.

Intase aanan taa u galin halkan waxaan u soo socdey, anigoo ka mid ahaa qalinleydii uu soo jitey dhaqaaqan la-yaabka leh, waxaan in muddo ah u fiirsi iyo u kuurgal ugu jirey dunta uu ka samaysan yahay, falsafadda uu cuskan

yahay iyo qaabka uu u dhisan yahay *ismaamul-hiddeedka* soo jireenka ah ee bulshada Ciisaha. U fiirsigaas waxaa iiga soo baxay wax aad u xiisa badan. Wax beeninaya sawirka ay Soomaalida iyo Afrikaanka kaleba, ka bixiyaan warfidiyeenka iyo qalinleyda an kor ku soo xusay, kuwaasoo hidde-raacaya tilmaantii maskax-maalkii gumeysiga reer Yurub ka bixin jireen Afrika, sida uu farta ku fiigayo Ali Musa Iye (2010). U fiirsiga Xeerka Ciisah, u kuurgalka dhumucda falsafadeed ee ismaamul-hiddeedkooda, iyo la-socodka waddadii dheerayd ee loo marayey xulidda iyo boqriidda ugaaska cusub, Ugaas Mustafe Maxamed Ibraahim (eeg qaybta dhacdooyinka) intaba waxaa iiga muuqdy wax markhaati cad u furaya erayada Cabdulqaadir Cabdi Shube maansadiisa ku sheegayo: Soomaalidu inay tahay ummad lahayd xadaarad dheer iyo hab-dowladeed sharcigu cid walba ka sarreeyo, kaas oo ay dajiyeen indheer-garad aqoontooda iyo adduun-arag-gooduba aad u sarreeyaan. Waxaa ii muuqatay Ciisaha maanta joogaa inay ka soo jeedaan awoowayaal aad u maskax badnaa aadna u dadaalay. Waxaa cad Ciisuhu inay ku fara adaygeen dhaxal qaali ah oo Soomaalida kale ka lumay, haddaan ku baraarugnana noo wada noqon kara wax aan ku faanno, ka tilmaan-qaadanno, isagana difaacno magac-dilka xilligan burburka loo kala ordayo fool-xumaynta magacan "*Soomaali*".

Qoraalkan waxaan isku dayi doonaa inaan akhristaayaasha kula wadaago dhinacyo muhiim ah oo ka mid ah wixii iiga soo baxay u fiirsiga arrinkan aan siinayo cinwaanka guud ee ah '*ismaamul-hiddeedka Ciisaha*'; Waxaa kaloo qoraalka laga dhex heli doonaa jawaabta su'aashii an ku furay ee ahayd, run ma tahay tilmaanta uu Soomaalidii hore ka bixiyey abwaan Shube.

Arrimaha ku saabsan xeerka iyo Ugaaska Ciise waxay nasiib u yeeshen ururin iyo darsid aaney helin hiddaha ka jira dhinacyada kale ee Soomaalida. Waxaa dadaal weyn sameeyey aqoonyahanno ay hormuud u yihiin Dr. Cali Muuse Ciye, Mud. Mooge Dirir Samatar, marxuum Cumar Macallin iyo rag kale. Qalinley iyo aqoonyahan kale ayaa iyana dhawaan curiyey qoraallo cusub oo ku daaban isla wargeyskan aan gacanta ku haynno.

Sidaa awgeed qoraalkan looma baahna inuu ku celceliyo wax looga hadlay qoraallada kale. Taa beddelkeeda wuxuu diiradda saarayaa gorfaynta iyo iftiiminta dhinacyo aan weli laga hadlin ama wax ku filan laga qorin, kuwaas oo ay ka mid yihiin tilmaanta guud ee ismaamul-hiddeedka Ciisaha, falsafadda uu ku hirto, mabaadi'da asaasiga ah ee uu ku dhisan yahay, tiirarka dhismihiisu ku taagan yahay, xikmadaha u gaarka ah ee uu ku mudan yahay in lagu qiimeeyo lagana faai'daysto, iyo duruusta ama casharrada ku habboon inay

ka barato kagana dayato Soomaalida kale iyo kuwa ay ka baran karto ama kaga cibrad-qaadan karto dunida inteeda kale. Hayeeshee intaas oo dhan ka hor, waxaan guudmar koban ku samaynaynaa muuqaalka guud ee ismaamul-hiddeedka Soomaalida, siiba xeer-hiddeedka ama waxa loo yaqaan '*Xeer-Soomaaliga*' ee uu cuskan yahay ama tusaalaha u yahay Xeerka Ciise.

2. Salka uu ka soo jeedo ismaamul-hiddeedka Ciisuhu

Ismaamul-hiddeedka Ciisuh wuxuu ku abtirsadaa tusaale cadna u yahay hiddaha soo-jireenka ah ee ummadda Soomaaliyeed. Ummadaha ifka ku dhaqan mid waliba waxay leedahay hidde iyo dhaqan u gaar ah. Astaamaheeda gaar ahaaneed waxaa u yeela baya'dda ay ku dhaqantahay, hab-nolleedka ay adeegsato iyo duruufaha waaweyn ee soo mara taariikhdeeda. Soomaalidu ma aha sida si ka duwan. Waxaa la hayaa wax badan (sida luqadda iyo raadka dhulka ku haray) oo muujinaya Soomaalidu inay tahay ummad fac weyn oo qarniyo badan lahayd hab pulsho-siyaasadeed oo ay isku maamusho. Sida ummadaha kale, wuxuu ahaa hab ka dhashay saddexda shay ee kor ku xusan. Waxaa udub-dhexaad u ahaa xeer aan qornayn haseyeeshee la wada xafidsanaa yahay lana wada ilaalin jirey. Wuxuu ahaa "xeer taabbagal ah oo dhan walba ka dhammaystiran" sida uu qoray Ahmed Sheikh Ali Burale "Wax kasta oo jirey qodobbo ku aaddan ayaa xeerka ku jirey. Waxaa dajin jirey duqeyda iyo waxgaradka bulshada waxaana lagu guddoomin jirey shirweyne ay isugu yimaadaan dadweynaha degaanku" (Ahmed, 2008, p.1). Qodobbada Xeerku waxay ahaayeen wax muqaddas ah oo ay u wada hoggaansan yihiin xubnaha bulshadu iyagoon cidna ka baqayn cidina khasbayn, '*Gardiid waa Alle-diid*' ayaa la wada aaminsanaa. Waxaa lagu dhaqmi jirey kala dambayn xeerkaas ku salaysan oo looga dambeeyo guurtida beesha ama gar-wadeenka bulshada (Cassanelli, 1982). Taasi waxay beeninaysaa dadka ku andocooda Soomaalidu ina inay ahayd dad aan hidde u lahayn sharci loo hoggansamo iyo kala dambayn.

Cilmibaaris ay samaysay Xarunta Horumarinta iyo Cilmibaarista Puntland, PDRC, oo ku soo baxday buug magaciisu yahay *Somali Customary Law and Traditional Economy*, (2003) waxay hubisay Soomaalidu inay lahaan jirtey laba nooc oo xeer-hiddeed ah. Kan koowaad wuxuu ahaa xeer guud oo ka dhexeeya beelaha iyo bulshooyinka kala duwan. Wuxuu ahaa mid ku dhisan mabaadi' iyo halbeeyo la wada dhawro, lagu xisabtamo, la isku qaddariyo la isku

kaashado, laguna xalliyo khilaafaadka, colaadaha iyo dhibaatooyinka dadka dhex mara. Arrimaha lagu maarayn jirey waxaa ka mid ahaa mag-dhowga iyo kufsiga.

Nooca labaadna wuxuu ahaa *xeer gaar abaaneed* oo ka kooban qodobbo ku kala aaddan arrimaha ka soo if-baxa dhinacyada badan ee nolol-maalmeedda daka (ipid, p. 20). Xeerkan oo loo dajiyey arrimaha bulsho-dhaqaale, wuxuu lahaa xeer-hoosaadyo loo kala dajiyey qaab-nololeedyada kala duwan ee Soomaalida, kuwaas oo ay ugu waaweyn yihiin xooladhaqasho, qodaal iyo bad-ku-nool. Marka Soomaalida laga hadlayo ama la darsayo waxaa la caadaystey in looga hadlo sidii ay wada yihiin reer guuraa xoola-dhaqato ah; ambaqaadkaasi ma aha mid ka run-sheegaya xaqiiqda jirta. Way jirtaa Soomaalidu inay u badnaan jirtey xoola-dhaqato, taa micneheeduse ma aha inay sidaa wada ahayd ama imminkaba wada tahay.

Ka dib markay diinta Islaamku ku faaftay gayiga Soomaaliyeed waxay raad-reeb weyn ku yeelatay fekerkii Soomaalida iyo xeerarkii la isku maamulayey oo noqday kuwo ay si weyn uga dhex muuqato caqiidada Islaamku. Xilligii ay gumeeytaasha reer Yurub soo galeen gayiga Soomaalida, dabayaaqadii qarnigii 19^{aad}, Soomaalida waxaa u dhisnaa ismaamullo kala gaddisan oo ka kooban saldanado, beelo, bulshooyin iyo magaalooyin, kuwaas oo ay mid waliba lahayd xeer ay isku maamusho. Badankoodu waxay isku maamuli jireen xeer-hiddeedyadii aan kor ku soo sheegnay. Waxaa kaloo jirey ismaamullo ku camal-fala iyo meelo looga camal-falo shareecada Islaamka (eeg buugga kor ku xusan).

Quwadihii gumeysiga reer Yurub markii ay yimaadeen waxay soo kordhiyeen xeer saddexaad: sharciyada casriga ah ee dowladaha maanta jira. Hannaankas cusub ee soo kordhay iyo sharciyadii uu la yimid ee lagu hirgaliyey xoog iyo awood dowladnimo wuxuu si weyn u wiiqay labadii sharci ee hore loogu dhaqmi jirey: xeer-hiddeedkii iyo shareecadii Islaamka. Intaa uun ma ahee wuxuu kala daadiyey guud ahaanba ismaamul-hiddeedkii soo jireenka ah. Wuxuu kala furfuray duntii isu xajinaysey ismaamul-hiddeedkaas (eeg Issa-Salwe, 1996). Wuxuu qiima tiray qiyamkii la tix galin jirey iyo halbeeggii lagu kala sooci jirey xumaha iyo samaha. Wuxuu kala daadiyey tiirarkii waxtarka lahaa ee qaab-dhismeedka ismaamulka beelaha. Arrintan maamulladii gumeysigu way ku sii kala xag jireen. Waxaa ugu darraa kii Talyaaniga. Wuxuu xoojiyey reernimada dhinacyadeedii dhibaataada lahaa. Tusaale ahaan kaalintii hoggaamiye-dhaqameedka wuxuu u rogey xiriiriye dowladdu mushaar siiso una adeegsato danaha ay ka leedahay beesha dhexdeeda (Kapteijns, 1990). Soomaaliya markay xornimada

qaadatay dowladihii hoggaanka qabtay iyana waxay ku sii socdeen uun waddadii maamulkii gumeystuhu u jeexay la-macaamilka beelaha iyo hoggaamiyeyaashooda. Sidaa ayuu ku wiiqmay ismaamul-hiddeedkii soo jireenka ahaa, laguna illaawey wax badan oo ka mid ah qodobbadii xeer-Soomaaliga, haybaddii hoggaamiye-dhaqameedka iyo habkii la isu maamuli jirey hidde ahaan.

Kolkii uu dagaalka Sokeeye burburiyey dowladdii Soomaaliya, 1991^{ku} qabiilkiina dib loogu laabtay ayay meelo badan waxay beelihii dib u bilaabeen inay boodhka ka tumaan hab-hiddeedkii ay mashaakillooda ku xallin jireen iyo xeerarkii ay ku dhaqmi jireen wixii laga xasuusan karey. Taasi meelaha qaar (sida Somaliland iyo Puntland) waxay wax ka tartay soo celintii wadajirka iyo kala dambaynta, waxayna caawisay in la bakhtiiyo dabkii colaadaha lana dhisto ismaamul dowladeed marba intii is oggol. Hayeeshee taa micneheedu ma aha inuu soo noolaaday is-maamul-hiddeedkii “beri-samaadka” maxaa yeelay dadku dadkii ma aha, milaygu milaygii ma aha, meeshuna meeshii ma aha. Waa weel la isku dayayo in lagu rido saab aan saabkiisii ahayn. Wax badan lagama xasuusto sidii uu u ekaa saabkiisii dhabta ahaa, inta xasuusanna kuma badna inta daacadda ka ah in lagu rido, halka berigii hore daacad laga wada ahaa!

3. Ismaamul-hiddeedka Ciisaha

3.1. Tilmaantiisa Guud

Haddaba, ismaamul-hiddeedka ay gaarka u leeyihiin dadka Soomaaliyeed ee ku abtirsada tol-weynaha Ciise, waa mid ka yimi tubtaas dheer ee ay soo qarda-jeexeen geeddi-socodka taariikhda ummadda Soomaaliyeed iyo habkii ay ku soo dhaqmi jirtey. Gaar ahaan wuxuu tusaale wacan u yahay ismaamul-hiddeedka reer guuraaga Soomaaliyeed – waa is-maamul xoola-dhaqato, Haddana waa hannaan habka uu u shaqeeyo iyo dhumucda ay leedahay falsafadda uu ku dhisan yahay cid kastoo u fiirsataa ay arki karto inuu yahay mid la tartami kara, meelaha qaarna ugaba horreeya, hababka castiga ah ee maamulka bulsho-siyaasadeed, sida aan ka arki doonno qaybaha soo socda. Wuxuu muujinayaa inay been sheegayaan kuwa ku andacooda inay guud ahaan xoola-dhaqatadu, gaar ahaanna Soomaalidu yihiin bulsho dambaysa oo aan awood u lahayn inay hirgaliyaan ismaamul hore u marsan. Tusaale ahaan Xeerka Ciisaha halkudhegyadiisa murtiayaysan ee ay ka midka yihiin ‘*Ciise waa wada Ciise, ninnā nin caaro ma dheera*’ iyo qodobbada ka yaal dadka lagu magacaabay ‘*Biri-ma-geydo*’ waxay muujinayaan sida awooweyaashii hore ee Soomaa-

liyeed ugu baraarugeen aqoonsiga iyo ilaalinta mabaadi'da sinnaanta iyo xuquuqul-insaanka boqollaal sano ka hor qoritaankii Axdiiga Geneva ee caalamku maanta ku dhaqmo.

Waxaa xusid mudan, marka arrimahan wax laga qorayo ama laga hadlayo badiyaaba waxaa si gaar gaar ah loo abbaaraa *Xeerka* iyo *Ugaaska* Ciise; waxaa soo raaca guddiyada ku lug leh, sida Gendaha iyo Guddida. Halkan waxaan jeclahay inaan farta ku fiiqo inuu jiro dhisme guud oo haya'dahaasi ka yihiin tiirarka uu ku dhisan yahay. Waa dhisme u samaysan qaab dowladeed. Haddii si kale loo dhigo, waa hab bulsho-siyaasadeed oo ay isku maamusho bulsho leh degaan u go'an iyo dan midaysa. Sababtaa awgeed ayaan u doortay halqabsiga ah *Ismaamul-hiddeedka Ciisaha'* ee hal-ku-dhegga u ah qoraalkan. Ujeeddadaydu waxay tahay inay caddaato in arrintani ay tahay *ismaamul dowladnimo* oo hidde-raac ku dhisan, kaas oo aan loo baahnayn in lagu dhudhumiyo halbeegga dhismaha dowladaha casriga ah ee maanta dunida ka jira. Waxay ahayd dowladnimo ku sargo'an milaygeeda iyo meesheeda, ka jawaabaysa baahida dadkeeda, ku guulaysatay inay maarayso arrimaha bulshadeeda iyo inay si joogtaysan u hesho kalsoonida dhammaan dadka ay khusayso, guul in badan ka weyn tan ay isla arrimahaas ka gaadhaan badi dowladaha casriga ah ee maanta jira. Waa taa sababta aan u leeyahay waxaa jira wax badan oo ay dowladdaas reer-guuraaga ka baran karto dowladnimada casriga ahi.

3.2. Fasafadda iyo mabaadi'da asaasiga ah ee Ismaamul-hiddeedkan

Qof kastoo yare eega dunta uu ka samaysan yahay ama nuxurka ku duugan ismaamul-hiddeedka Ciisaha, waxaa si fudud ugu muuqanaysa qota dheerida dhumucdiisa falsafadeed. Waxaa kaloo u soo baxaya mabaadi'da uu ku dhisan yahay inay yihiin kuwo ay ku dhan yihiin mabaadi'da asaasiga ah ee lagu diiwaan-galiyey xeerarka iyo heshiisyada caalamiga ah ee halbeegga u ah ilbaxnimada casriga ah ee maanta, iyadoo habkani uu ahaa mid in badan ka horreeyey xeerarkan casriga ah. Falsafaddaas iyo mabaadi'deeda waxaa ka mid ah kuwa hoos ku taxan:

3.2.1. Talo-wadaag. *Ugaas ma gooyee wuu guddonsbaa*". Waa dimoqraadiyad loo maro waddo ka duwan kana daacadsan tan loo maro "dimoqraadiyadda" casrigan lagaga dayday reer Galbeedka, taas oo ku dhisan is-tustuska codaynta shicbi-weynaha, u tartanka baarlamaanka iyo ku tartanka axsaab dadka indha-sarcaadisa. Taa beddelkeeda, halkan waxaa yaal talo-wadaag dhab ah. Si uu tal-wadaaggu u

noqdo wax sugan oo aan lahayn daldaloollo, uuna u fududaado, ugu horrayntaba dhismaha waxaa laga bilaabay in la xaddido laba iyo toban *Aqal* ama *Dab* (lafood) oo uu ka koobmo Ciisuhu. Go'aaminta wax kasta oo wada khuseeya beesha waxaa la hubiyaa inay u dhan yihiin laba iyo tobankii dab. *"Ciise ma u dhan yahay"* ayaa hal-hays ah. Gole ay ku dhan yihiin duqey uu waxgaradnimo u soo wakiishay mid kasta oo ka mid ah 12ka aqal ayaa isla gaadhaya dhammaan arrimaha muhiimka ah ee is-maamulka, sida dajinta xeerka, doorashada Ugaaska, dhisidda *Gendaha (Golaha xeer-dajinta)* iyo doorashada guddiyada, sida guddida xulidda Ugaaska oo ka kooban 144 iyo guddida hawl-fulinta ee ka sii farcamaysa guddidaas ballaadhan. Gendaha oo ka dhigan baarlamaankii matalayey 12ka aqal iyo guddi ay sii xilsaaraan ayaa ka baaraandegaya go'aannana ka diyaarinaya dhammaan arrimaha muhiimka ah ee beesha khuseeya, ka dibna Ugaaska ayaa la hor dhigayaa, asaguna wuu ansixinayaa kuna ducaynayaa. Faahfaahinta sida la-yaabka leh ee uu u shaqeyo tala-wadaaggani ka eeg buugaagta Mooge Dirir Samatar (1996) iyo Ali Muse Iye (1990). Waxaad kaloo ka eegtaa qoraallada Cabdillaahi Sheekh Axmed iyo Ismaaciil Cabdi ee ku daabacan isla wargeyskan.

3.2.2. Sara-marinta sharciga. Mabda'a halkudhegga u ah dunideennan casriga ah ee la yiraahdo *sarraynta sharciga'* (supremacy of the law) waxaa muuqata fekereyaashii Ciise inay si weyn ugu baraarugeen una go'aamiyeen boqollaal sano ka hor. Xoogga ay arrintaa saareen waxay ku caddahay sida ay u tira badan yihiin murtida iyo maahmaahyaha dadka maskaxdooda iyo xasuustooda loogu daabacayo mabda'aas asaga ah. Waxaa ka mid ah:
Xeer waa geed jeerin ah.²
Xeer-diid waa Alle-diid.
Xeerla'aan waa la xooloobaa.
Xeer wax ma dhaafo lamana dhaafo.
Eebbahay xugun buu iga abuuray aabbahayna Xeer buu ii dhigay.
Xeer ninkii dhigay waa u darajo.
Ninka ku dhaqma waa u deyr,
Ninka ka danaystana waa ku denbi.

3.2.3. Caddaaladda iyo sinnaanta. Sida saramarinta xeerka, hiddahan an darsayno tixgalinta weyn ee uu siiyey sinnaanta dadka iyo caddaaladda bulshada dhexdeeda waxaa laga garan karaa murtida suugaanaysan ee ku soo aroortay, sida:

Ciise waa wada Ciise ninna nin caaro ma dheera. Walaalkaa maragga ku fur magtana la bixi. Gartu Ilaaheeday taqaan.

3.2.4. Nabad. In kastoo uu Ciisuhu la dego qowmiyado aan Soomaali ahayn oo had iyo jeer colaado ka dhex oogmi jireen, sida Cafarta iyo Orommada, darisna uu la yahay beelo kale oo Soomaaliyeed, haddana xeerkooda iyo hab-dhaqankooda hidde waxaa ka muuqata inuu yahay mid nabadda si weyn u qiimeeya, si weynna uga door bida dagaalka. Dagaalka waxay u arkaan wax la galo marka laga fursan waayo uun. Taas waxaa astaan u ah xeerka oo dhigaya Ugaasku inuu noqdo aabbe nabadeed. Waxaa ka reebban inuu dagaal guddoomiyo, marka laga reebo xaalado aan caadi ahayn, sida marka beesha lagu soo duulo ayna weydo xal aan ahayn inay sharafteeda difaacdo. Tan kale oo muujinaysa dhaqankani inuu yahay dhaqan ay nabaddu u tahay mabda' sare oo la ilaaliyo waxaa weeyaan murtida badan ee lagu diiwaan-galiyey mabda'an. Murtidaas waxaa ka mid ah: Waxaad Geed ku helaysid, Guluf laguma doono'.

Oday dhiig ka tallaabsaday dhabar³ ma noqdo. Colaad ha ku degdegin, tu sokeeyana haba ku darin. Dagaal Ciise waa mar oo mar labaad ma leh.⁴

3.3. Tiiirarka dhismaha ismaamul-hiddeedka Ciise

Kani waa qodob aad u muhiim ah. Waa taan hore u tibaaxay ismaamulkani inuu yahay qaab-dhismeed dowladnimo oo leh waji ku habboonaa waqtigiisii iyo waayihisii (*dowlad xoola-dhaqato*). Halka uu badiyaaba lumay ismaamul-hiddeedkii badi Soomaalida kale, uuna ka soo haray uun xeer lagu ishaafalateeyo oo qudhiisu kala lumay iyo hoggaamiye-dhaqameeddo nuxurkii laga siibey, sidii aan hore u xusay, halkan waxaan haynaa nidaam idil (system) oo aan ku dhisnayn uun hal qof (hoggaamiye-dhaqameed) balse ku dhisan haya'do (institutions) isu buuxinaya hab dowladnimo. Haya'dahaas ah tiirarka uu ku taganyahay ismaamul-hiddeedkani saddex ayaa saldhig u ah, waxayna kala yihiin: *Xeer*, *Ugaas iyo golayaal*. Sadarrada soo socda saddexdaa haya'dood ayaynu midba mar is ag taagi doonnaa.

3.3.1. Xeerka. Xeerku waa tiir-dhexaadka is-maamul-hiddeedka Ciise. Sidaan hore u sheegnay, qodobbadiisa waaweyn qaar badan wuxuu la wadaagaa Xeer-Soomaligii guud; qaar badan oo gaar ahaaneedna way jiraan, kuwaas oo lagu sargooyey ama la waafajiyey baahida gaar ahaaneed ee bulshada Ciise iyo baya'dda ay ku noolyihiin. Tusaale ahaan, qodob caan ah ayaa wuxuu dhigayaa '*Saddex Ciise*

wadaago: dhulka, Xeerka iyo Ugaaska.' Sida ay qabaan taariikh-yahannadu (Mooge, 1996; Ali, 1999; Cabdillaahi, 2010) xeerkan waxaa sida uu imminka yahay loo habeeyey qarnigii 16^{aad}. Wuxuu ahaa xilli degmadaan GeeskaAfrika ay ka socdeen qalalaaso iyo isbeddello baaxad weyn oo ku beegnaa jabkii ku dhacay saldanadihii Muslinka ee ay xarumaha u ahaayeen Harar, seylac, Tojorrah, iwm ayna soo xoogeysteen weerradii masiixiyiintii Abasiiniya iyo dhul-ballaarsigii Orommada, ka dib jabkii Imam Axmed Gurey iyo xukunkiisii Islaamiga ahaa. Xilligaas ayay waxgaradkii Ciisuhu lagama maarmaan u arkeen, si ay bulshadoodu qalalaasahaas uga badbaaddo, inay u baahan yihiin inay dhidibbada u adkeeyaan is-maamul uu saldhig u yahay xeer qodobbadiisu cadcadyihiin. Waxaa lagu guddoomiyey shirweyne uu beesha ugu baaqay indheer-garad la odhan jirey Xasan Gadiidshe oo u dhashay lafta Sacad Muuse. Shirkaas taariikhiga ah oo lagu qabtay meesha lagu magacaabo *Sitti* ayay odayadu sheegeen in lagu guddoomiyey xeerka Ciise wajigiisa maanta la hayo, in kastoo dabcan uu ka soo jeedo soo-jireen xilligaas aad uga horreeyey.

Sida odayadu yidhaahdaan, Xeerka qodobbadiisa oo loo yaqaan *dbagaley*⁵ waxaa lagu kala aadiyey saddex dhinac oo muhiim ah: *wada-noolaha* (dadka tolka ah), *lagu noolaha* (dhirta iyo xoolaha); iyo *kula noolaha* (duur-jooqta iyo dadka ka baxsan tolka).

Qaybin kale oo uu Xeerka Ciise badi la wadaago guud ahaan xeer-Soomaaliga, kana fogeyn isla tan kore, ayaa waxay u kala saaraysaa afarta qaybood ee kala ah:

- i) *Xeerka Dhiigga*, oo la falgala waxyeello loo geystey qof ama dad;
- ii) *Xeerka Dhaqaaqilka*, oo ku wajahan wixii ku saabsan hanti;
- iii) *Xeerka Dheerta*, oo loogu talagalay arrimaha la xiriira sharafta; iyo
- iv) *Xeerka Dhiblaha*, oo loogu tala galay dadka, beelaha iyo qowmiyadaha kale ee aan ahayn Ciisaha.

Guud ahaan, Xeerkani wuxuu isku yahay *beshiis bulsho-siyaasadeed* (socio-political contract), *xeer ciqaabeed* (penal law) iyo ilaaliye *ansbax bulsho* (code of social conduct). Faahfahinta ka akhriso Mooge, 1996; Ali, 1990 iyo Kapteijns, 1993. Waxaa la yaab leh sida qarniyo badan loo xafiday xeer baaxaddaas leh haddana aan qornayn. Xafdaaddaas waxaa caawiyey qodobbada xeerka oo lagu ururiyey murti suugaanaysan iyo halkudhegyo gaagaaban (eeg Aaden, 2010), taas oo dhinac kalena waxtar weyn u yeelatay hodonaynta af-Soomaaliga iyo suugaantiisa.

3.3.2. Ugaaska. Xeerka ka dib, Ugaasku waa tiirka labaad ee ugu muhiimsan tiirarka ama haya'daha uu ka kooban yahay ismaamul-hiddeedka Ciisa. Hiddaha ugaasnimada Ciisaha waxaa ku jira wax badan oo la-yaab leh oo Ciise u gaar ah, mudanna in lagaga daydo (eeg hoos, qodobka 3.4.). Shuruudaha ay tahay inuu buuxiyo qofka ugaaska noqonaya, habka uu u dhaco iyo waqtiga loo huro *geeddi-socodka* xulidda, qabashada, iyo caleema-saarka ugaaska, iyo awoodda loo oggolyahay inuu yeesho ugaas ahaan, intuba waa wax cajiib ah oo ay ku jirto xikmad bada qota dheer. Faahfaahinta waxaan u daynayaa qoraalladii kale ee aan hore u tilmaamay. Qoraalladaas midka ugu kooban xogta muhiimka ahina ku dhantahay waa faallada uu buugga Mooge Dirir samatar ku soo koobay Ismaaciil Cabdi Axmed ee ku daabacan isla wargeyskan.

Tusaale kooban, xikmad la-yaab leh waxay ku jirtaa ugaaska la dooranayo oo khasab laga dhigay inuu noqdo wiil dhawr iyo toban jir ah. Waxaa lagu tala galaa barnaamij sannado socda oo ah tacliin iyo tababar loogu bislaynayo xilka weyn ee la saaray. Tusaale labaad waa wiilkaasi inuu noqdo mid ka dhashay laf yar (Wardiiq) oo la rumaysan yahay inay leeyihiin karaamo gaar ahaaneed, iyo in la siiyo magtiisa, si uu u noqdo Ugaas Ciise u siman yahay ee aaney qolo gaar ahaaneed sheegan karin. Tusaale saddexaadna waa xilka ugaasnimada oo nuxur ahaan ah hoggaamiye ruuxi ah (spiritual leader), balse aan lahayn awood uu keli ahaan arrimaha ku go'aamiyo ama uu amarro ku bixiyo. Wuxuu guddoonshaa uun talada wadajirka lagu gaadho, *'Ugaas wuu guddoonshaaye ma gooyo.'* Arrintaa ah ugaaska in loo arko hoggaamiye ruuxi ah in ka badan inta loo arko hogaamiye siyaasadeed, waxay keentaa in loo wada hoggaansamo, loona wada xurmeeyo si xad-dhaaf ah, taas oo xoojisa kaalintiisa mideeyenimo ama ka dhigta astaanta midnimada beesha. Ugaas Mustafe markii dhawaan la caleema-saaray ka dib, maalmo yar oo uu Jabuuti joogey waxaan la yaabay dadka kumanaanka gaarayey ee maalin kasta ku soo xoomayey aqalkii uu deggenaa hortiisa, si ay mar uun indhaha u saaraan ee uga barakaystaan ama uga 'ducaaystaan'. Dadka waaweyn marka laga yimaado waxaa cajiib ahayd boqollaal ka mid ah ardayda yaryar ee dugsiyada Jabuuti dhigta oo saacado badan maalin kasta xirayey wadooyinka ku dhow aqalkii uu deggenaa. Mar aan qaarkood weyddiiyey, *"Maxaad Ugaaska ka doonaysaa?"* waxay iigu jawaabeen *"Waxaan odhanayaa iigu duce intixaanka inaan ku guulaysto!"*

3.3.3. Golayaasha. Tiirka saddexaad, oo asagu ah mid ay ka caansan yihiin labada hore, waa golayaasha oo ah laba. Labada haya'dood ee aan ku magacaabayoo *"Golayaasha"* waa *Gendaba*, oo ah labada kan caansan, iyo *Guddida*. Mar kale faahfaahinta labadan gole mid waliba waxa uu yahay, hawlaha uu qabto, xubnaha uu ka kooban yahay iyo xilliyada uu shaqeeyo waxaan u daynayaa isla qoraallada kor ku tilmaaman. Keliya waxaa halkan xusid mudan laba qodob oo uu ku jiro micne aad u weyn. Kan koowaad, labadan gole waa astaanta ku-dhaqanka dimoqraadiyaddii ama *talo-wadaaggii* an hore uga soo faalloonnay. Waxaa si cad uga muuqda ku dhaqanka wixii uu I. M. Lewis ku tilmaamay 'dimoqraadiyad reer guuraa'. Qodobka labaadna waa shuruudaha xikmadda weyn ku dhisan ee lagu doorto ama lagu xidho inay buuxiyaan xubnaha golayaashaasi, shuruudahaas oo ay ka mid tahay ninka xubinta laga dhigayaa inuu noqdo nin aan weligiis been sheegin, dil geysan, godob galin, diinta ku wanaagsan, hanti ku filanna leh. Shardigan ugu dambeeya waxaa laga ilaalinayaa qof yeelan kara baahi saamayn karta go'aan-qaadashadiisa.

3.4. Xikmadaha u Gaarka ah Ismaamulka Ciisaha, Soomaalina u Baahantahay

3.4.1. Haya'dayn iyo hoggaan wadareed. *'Ugaas waa guddoonsbaaye ma gooyo.'* Sidii aan hore u soo bandhignay, is-maamulka Ciisuhu kuma dhista hal qof oo hoggamiye ah sida loo badanyahay, balse wuxuu ku dhisan yahay haya'do (institutions) is-buuxiya iyo hoggaamin wadareed (Gande, Guddi iyo Ugaas intaba xeerku jaheeyo). Waxay ku soo kooban sawir ah aqal udub-dhexaadkiisu yahay ugaaska, udbihiisa kale yihiin Gendaha iyo Guddida, xarghiisuna qodobbada xeerka (dhagaley).

3.4.2. Ku midaysnaanta hal ugaas. *'Saddex Ciise wadaago: dbulka, Xeerka iyo Ugaaska.'* Soomaalida maanta waa wax la-yaab leh tol-weyne baaxaddiisu intaa la eg tahay oo weli ku fara adaygaya inay ku midaysnaadaan hal hoggaamiye-dhaqaameed (ugaas), halka beelaha kale jifi waliba ku caana-shubatay hoggaamiye u gaar ah. Saddexda faqraddood ee ay ka kooban tahay dhagaleyda kore (qodob-xeereed), mid kastaaba wuxuu leeyahay qiime weyn. Wadar ahaanna waxay caawiyaaan wadajirka iyo is-maamul-wanaagga. Xilligan lagu jiro kala jjabka iyo colaadaha, hadday belaha waaweyn ee Soomaaliyeed kaga dayan lahaayeen Ciisaha inay mid waliba ku midowdo hal hoggaamiye, waxay noqon lahayd arrin fududayn karta midnimada guud, nabadaynta iyo xallinta khilafaadka.

3.4.3 Boqornimo aan caadi ahayn. Arrimaha ku gaarka ah ismaamulka Ciisaha kuwa ugu cajiibsan waa kuwa ku saabsan ugaaska. Halka sida la caadaystey boqorrada iyo ugaasyadu jagada ama dhaxal ku helaan ama iyagu u dagaallamaan, go'aanka sarena yeeshaan, ugaaska Ciise wuxuu ku yimaadaa xulid iyo "qabasho" *wiil yar* oo aan arrintaba war u heyn⁶, sida badanna raalli ka ahayn. In madax laga dhigo qof aan asagu madaxnimada soo doonan, dhaxalna u helin waxaa ku jirta xikmad badan. Xikmad kale oo weyn waxay ku jirtaa inuu noqdo qof yar oo loo tababbari karo sida ay ku jirto danta dadka madaxda ka dhigtay. Xikmad saddexaadna waa in la baro inuu asagu guddoominta uun leeyahay, go'aamintuse ku timaaddo talo wadareed. Xitaa dumarka uu guursanayo tolka ayaa ugu xula shuruudo adag oo hore loo dhigay, lamana dumaali karo.

3.4.4. Sinnaan. *'Ciise waa wada Ciise, ninna nin caaro ma dbeera?'* Halka ay beelaha kale mid waliba dhexdeeda isu kala qaybiso, yaryar iyo waaweyn, "laan-dheere" iyo "laan-gaab", taasina keento cuqdad iyo colaad, Ciisuhu arrintaas way ka sare mareen waxayna u keentay faaii'do weyn oo kaalmaysay nabadda iyo midnimada.

3.4.5. Ku-fara-adaygga xeerka. *'Xeerta' aan waa la xooloo-baa'.* Xeerku xagga Ciisaha waa shay nool, muqaddas ah, la wada xasuusan yahay, lagu wada halqabsado, leh gole ilaaliya (Gendaha), ay jiraan aqoonyahanno darsa, buugaag-gna ka qoray. Taasi waxay wax weyn ka tartaa kalsoonida dadku naftooda ku qabaan, ilaalinta midnimadooda iyo baajinta colaad ay dhexdooda dagaallamaan.

3.4.6. "Iibsiga" iyo addeecidda ugaaska. *'Ugaas waa aabbo'.* Waa laba qodob oo muhiim ah: in marka ugaas la boqro magtiisa la siiyo jilbikii uu ka dhashay (Wardiic), si uu tol-weynaha ugu wada sinnaado waa caqli weyn. Waxaa iyana cajiib ah in uu Ciise dhammaantiis wada adeeco ugaas mid ah. Si la-yaab leh ayaa ugaaska looga wada dam-beeyaa oo loo ciseeyaa. Waxay dadku ugu wada yeeraan 'aabbo' xitaa hadduu wali yahay ianan da' yar oo dhawaan la caleema-saaray. Waxaa la aaminsanyahay inuu karaamaysan yahay oo Eebbe raalli ka yahay. Waxaa lagu cisay-nayaa inuu astaan u yahay rabitaankii ummadda iyo midnimadeedii.

3.5. Casharrada khibradda Ciisuhu barayso dunida inteeda kale

3.5.1. Inay jiri karto ilbaxnimo sare iyo dowladnimo ay taabba-galiso bulsho xoola-dhaqata ah, halkii hore la isaga dhaadhiyey taasi inay tahay arrin ay awood u leeyihiin

oo keliya bulshooyinka deggen ama ku nagi beero iyo magaalooyin.

3.5.2. Inay bulshadaas reer-guuraaga ahi dunida tusi karto hab kii loo bartay ka duwan, ka daacadsan kana waxtarsan oo loo maareeyo arrimaha dowladnimo ee ay ka midka yihiin hoggaaminta, dimoqraaddiyadda iyo sare-marinta sharciga. In la samaysan karo sharci iyo dowlad ay dadku wada samaysteen, wada hoggaamiyaan, iskood uga wada dam-beeyaan, iyadoon la isticmaalin askar, sanaadiiq lagu codeeyo iyo xisbiyo lagu baratamo.

3.5.3. Inay Soomaalidu tahay ummad ka soo jeedda ilbax-nimo iyo adduun-arag heerkiisu sarreeyo, haseyeeshee la burburiyey oo la dhalan rogey wixii ay lahaan jirtey iyo wixii ay ahaan jirteyba.

4. Gunaanad: Intixaanka waqtiga

Gorfayntii an ku soo falanqaynay ubucda qoraalkan, ilaa imminka arrimaha waxaan ka abbaarayney dhanka wanaagsan. Hayeeshee taa micneheedu ma aha inay meesha ka maqan yihiin dulduleello iyo dhinacyo welwel iyo walaac leh. Faraq weyn ayaa u dhexeeya dhawr iyo siddeetan sano horteed markii la boqray Ugaaskii Xasankii ku xigey ugaaska dhawaan la caleema-saaray, Mustafe Maxamed Ibraahim. Isbeddelka xilligu xilka ugaaska maanta wuxuu ka dhigayaa mid aad uga culus kii ugaasyadii hore.

Sida Soomaalida kale, Ciise wuxuu ku jiraa xilli kala-guur ah, kala-guur wajiyo badan: kala-guur miyi iyo magaalo, kala-guur qabiilnimo iyo qaranimo, kala-guur qolonimo iyo qofnimo. Qofkii shalay haybta qudha ee uu iska dhex arkaa ahayd bahda (reerka) maanta waxaa ku soo biirtay hayb qaranimo oo ay ku wada abtirsadaan dad ka kala yimid qabiilooyin iyo qowmiyado kala duwan. Taa waxaa ka sii daran xubnihii reerka ee shalay ahaa isku dan, isku dabaqad, isku degaan, isku dowlad (dowlad-hiddeedii an soo tilmaannay), maanta inataba way ku kala tageen amase way ku kala duwan yihiin. Magaalowga iyo dowladnimada castiga ah ayaa ugu weyn arrimaha soo biiray ee gilgilay hab-hiddeedkii iska degganaa. Hal tusaale haddaan soo qaadanno, mabdi'ii ahaa saddexda Ciise wadaago, dhulkii Ciise maanta wuxuu noqday dhul ay dowladi leedahay, waliba saddex dowladood oo kala gaddisan kalana xuduud ah. Xeerkii Ciise waxaa garab yimi xeer dowladeed oo lagu khasban yahay in loo wada hoggaansamo.

Duruufahaas adag ee soo kordhay ayaa ah sababta weyn ee ay shan iyo toban sano u qaadatay in la boqro ugaas cusub. Bilmatal, waraysi aan la yeeshay Maxamed

Macallin Cismaan, Guddoomiyihii Guddida Qabanqabada boqriidda Ugaas Mustafe, wuxuu ii sheegay inay muddo qaadatay dood ay isku mari waayeen laba aragtiyood oo kala gaddisan, kuwaas oo qolo soo jeedinaysey ugaaska cusub in laga qabto miyiga qolana magaalada, halka berigii ugaasyadii hore aaney jirin magaalo miyiga la tartanta. Labadii aragtiyood waxaa adkaatay tii magaalada. Waxaa la doortay wiil reer magaal ah oo ku dhashay magaalada Diridhabe.

Ugu dambayn, sida ay qortay Suzanne Lilius, "*Ciise ilaa' iyo imminka wuxuu ku guulestay inuu ku fara adaygo haya'dihiisii hidde abaaneed ... baseyeeshee mustaqbalka inay awood u sii yeelan doonaan inay u sii jilib dhigaan duruufaha kala-guurka ee ku sii fara-adaygaan maamul-hiddeedkooda ku dhisan wada labaanshaba dhulka, xeerka iyo ugaaska, waa la eegi doonaa. Hadday taa ku gunlaystaan markaa waxay noqon doonaan dad ay dunidu wax badan ka barato.*" (Lilius, 2010.).

Qeexid :

1. *Dib ayaan ka micnayn doonaa sababta aan u doortay cinwaankan isaga ah.*
2. **Jeerinku** waa geed aan laga boodi karin lagana dusi Karin. Micnuhu wuxuu yahay, xeerka dhinacna lagama mari karo, sina looma jabin karo.
3. Hoggaamiye, la higsade.
4. Micnaha, Xeerka ciise wuu mamnuucayaa aar-goosiga, ciddii ku kacdana waa godob iyo dambi weyn.

5. Xeerka waxaa laga soo qaadaa **kab** qodobbadiisana **dhagaley** oo ah xargaha isku xira dhinacyada kabta.
6. Ugaas Xasan Xirsiigii ugu dambeeyey wuxuu wariyey inuu cararay oo uu dhuuntay markii uu ka war helay in loo soo socdo. Wuxuu ahaa wiil yar oo reer miyi ah. Sidiis loo baadi-goobayey ayaa markii dambe laga dhax helay geed caday ah, kolkaas ayaa la qabtay sida ugaadha (Ali, 2010).

Ilaha la Tixraacay.

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Ugaasnimada Ku Salaysan Xeerka Ciisaha

Cabdullaahi Sheekh Axmed

Macnaha guud ee ereyga *Xeer* lagu yaqaan ama uu u dhigmaa waa qaanuun ku sal leh dhaqan lagu heshiiyay. Dhaqanka ama hab-nololeedkaas oo ah mid soo jireen ah oo facba facii ka horreeyay ka soo dhaxlay. Haddaba xeer waa qaanuun ama sharciyo iyo nidaamyo isku duuban oo dad kooban, qolo ama qowmiyad isku degaan ahi ku wada dhaqanto.

Dhaqanka Soomaaliyeed ee ku salaysan dhaqaale xoolo dhaqasho, wuxuu dhaliyay xeer guud oo astaan u ah hab-nololeedka ummadda Soomaaliyeed, kaasoo abuuray jiritaanka xidhiidh bulshanimoo oo dhaqan wanaagsan iyo

wadajirba leh. Xeerku waxaa kale oo uu xadeeyay xidhiidhka ka dhexeeya ummadda Soomaaliyeed guud ahaan sidiis ay nabad iyo wadajir istaageerid leh ugu wada noolaan lahayd.

Haddaba xeerkaas ku dhaqankiisu si uu u hirgalo waxay dhalisay baahida loo qabo agaasin ay bulshadu ku soo hirato kuna kalsoonaan karto oo looga arrmiyo markay dhacaan arrimo la xidhiidha tixgelin la'aanta iyo ku xabgudubka xidhiidhyada bulshada ka dhexeeya ee xeerku xadeeyay, taas oo noqon karta ku gabood-falid ruux xuquuqdiisa ama hantidiisa.

Agaasinka ama nidaaminta ay ka mid yihiin u hoggaansanaanta xeerka garnaqa iyo garsoorkaba leh waxaa hirgelintiisa loo xil saaray guurti xubnaheedu ka kooban yihiin dadka bulshadu u aragto waxgaradka iyo waayeeelka ee kalsoonida lagu qabo; taas oo loo raad raacay dhaqanka soo jireenka ah ee ummadda Soomaaliyeed hiddaha u leedahay.

Agaasinka ama nidaamka dhaqaalaha iyo dhaqanka ummadda Soomaaliyeed ku nooshahay waxyaabaha ka dhashay waxaa kaloo ka mid ah hoggaanka bulshada ee la xidhiidha u talinta iyo ka talinta danaha gaarka ah ee reer, qolo ama qabiil u arko in uu iyada ku kooban yahay wax-qabadiisu. Danaha gaarka ah ee xilkooda iyo masuuliyaddooda guud ahaan loo wada lahaa ayaa iyada oo loo wada dhan yahay la iskuna raacsan yahay ilaalintooda, hirgelintooda iyo ka talintooda guud ahaanba loo wakiishay ruux ama shakhsi kalsooni loo qabo oo ka mid ah reerka, qolada ama qabiilka, kaas oo astaan iyo sharafba looga dhigay erey ama magac u gaar ah ruuxaas la wakiishay ama la caleemo-saaray, ruuxaas oo magiciisa lagu ladhayo sida erayada ay ka midka yihiin; boqor, ugaas, wabar, garaad, islaan, suldaan ama amiir¹.

Magacyadan haddii aan taariikh ahaan u baadi goobno waqtiga ay ummadda Soomaaliyeed adeegsan jirtay ama isticmaalkiisa ay billowday waxaan garan karnaa in ay yihiin kuwo soo jireen ah oo lasoo hirgalay dhaqanka ummadda Soomaaliyeed, taas oo ay noo caddayn karto raadraacidda taariikhdiisii qarnigii 16^{aad} ee halgankii Axmed Ibraahim Al-Qaasi (Axmed Gurey) iyo raggii abaanduulayaasha ka ahaa ee Amiir, Garaad, Ugaas iyo Suldaan loo yaqaannay. Ummadda Soomaaliyeed guud ahaan waxay ka siman tahay sharafta iyo mudnaanta ay tixgelintu weheliso ee ay u qabto ama u leedahay hoggaamiye-dhaqameeddadeeda: suldaan, ugaas, ama boqor midkuu doono ha noqdo e'. Hase ahaatee waxay ku kala duwan yihiin habka ay beeluhu u kala doortaan ama u xushaan iyo awoodda uu leeyahay ruuxa loo caleema saaray talada reerka.

Haddaba qormadan waxaan ku soo qaadanaynaa beesha Soomaaliyeed ee Ciisaha iyo ugaasnimada ka tilmaan-qaadanaysa Xeerka Ciisaha taasoo aan ku tusaalayanayo sida uu xeerku u xadeeyay awoodda ugaasnimada si aynan u noqon mid kali-talin ah.

Cali Muuse Ciye sida uu ku sheegay buuggiisa uu ku magacabay *Go'aankii Geedka* ee uu kaga hadlay xeerka Ciisaha iyo arrimaha la xidhiidha; wuxuu wuxuu ku sheegay in qarnigii 16^{aad} la abuuray xeerka Ciisaha, waqtigaas oo ku aaddan dagaallaadii ka dhexeeyay saldanidihii muslinka ahaa ee ka jiray Geeska Afrika gaar ahaan Xabbasiiniya

xudduudda la lahaa ee ay ka midka ahaayeen Awdal (Saylac), Yifaat iyo Harar iyo boqortooyadii Xabbasiiniya ka talin jirtay ee ku koobnayd Waqooyiga Itoobiya maanta (Goonder, Goojaan, Tigray iyo Shawa)².

Xeerka waxaa lagu curiyay laguna dhammaystiray buurta degmada Laas-xadhaadh ku taalla ee "SITT" lagu magacaabo, taas oo dhalisay in mararka qaarkood xeer-kaba lagu magacaabo *Xeerkaa "SITT"*.

Xeerka qoraalkiisa iyo habayntiisaba waxaa ka qayb-qaatay laba iyo tobanka aqal ee beesha Soomaaliyeed ee Ciisuhu ka kooban tahay. Guud ahaan dadka Siti ku go'aansaday xeerku waxay ahaayeen 24 ruux oo wakiillo ka ah 12 ka aqal iyo 20 ruux oo Ciisaha dhexdiisa laga soo xulay iyada oo loo eegayo kasmada ama aqoonta uu mid waliba leeyahay, runsheegnimadiisa iyo daacadnimadiisa. Haddaba Xeer-Ciise waa go'aankii 44 kaas ruux.

Xeer-Ciisuhu wuxuu abuuray awooddiisana uu xadeeyay agaasinka dhexe ee beesha looga arrimiyo ama looga taliyo; waa maamulka beeshu leedahay ee ka kooban saddexda haya'dood: Gande, Guddi iyo Ugaas.

Gande - taariikh ahaan wuxuu ka soo jeedaa afar iyo aftrankii nin ee asalkii hore xeerka Siti ku dajiyey, wuxuuna ka kooban yahay 44 xubnood oo hawshoodu tahay ilaalinta dhagalayda (qodobbada) xeerka iyo ka alla-bariga balaayada iyo u alla-bariga khayrka.

Xeer-Ciise wuxuu xadeeyay agaasinka dhexe markaas leenahay ujeeddadu waxay tahay kala qaybsanaanta hawlaha iyo inta awoodda masuuliyadeed ku kooban tahay taas oo xeerka ku sarjaran.

Gande waxtarka wayn ee uu u lahaa xeerka maantana u leeyahay waxay tahay; ilaalinta jiritaanka xeerka si uunan u dhaqan guurin oo aan dhagalayda (qodobbada) ama xubnaha uu xeerku ka kooban yahay la dhalan rogin, kuwo

- | | |
|------------------------|-------------------|
| 1. Habaqo - Hadhagaala | 7. Harawa |
| 2. Geel-Case | 8. Candha-u-baydh |
| 3. Sitti | 9. Heensa |
| 4. Biyo-Qaboobe | 10. Dix Barkhadle |
| 5. Biyo-Baxay | 11. Beeya Cadde |
| 6. Meete | 12. Harawa |

horay aan loo ansixinna xeer ahaan aan loo adeegsan. Ganduhu wuxuu ahaa xeer-ilaaliye xeerka ka dhawra in si qaraabokiilnimo ah aan loogu isticmaalin oo eex qolannimo iyo mid saaxiibtinimo aan dhagalayda loogu janjeedhin.

Gandaha xubnihiisa shuruudaha lagu doorto waxaa ka mid ah:

- In uu ka mid yahay lixda aqal ee Ciise,
- In ay aabbihii iyo hooyadiiba yihiin Ciise,
- In uu leeyahay xoolo ama hanti ku filan,
- In aan hooyadii la furin oo aanay carmal noqon,
- In uu yahay nin ashahaadada qira oo muslim ah,
- In uu yahay nin caan ah oo run iyo daacadnimo lagu bartay kuna caan baxay.

Genduhu wuxuu ahaa xeer abuure (*legislative assembly*), waxaa kale oo uu ahaa xeer-ilaaliye (*Atorney General*). Habka loo doorto iyo hawlgalkiisuba waxay ahaayeen kuwo u dhaca hab dimoqraadiyadeed oo ku sal leh dhaqan-dhaqaalaha bulshada.

Gandihii u dambeeyay ee lagu dhisay Dixda Waaruf ee ku taal degmada Mille, waxaa tirtiray dowladdii Amxaarada ee taliskii Boqor Xayle Sillaase 1947, markii uu dagaal dhexmaray ciidankiisa iyo beesha Soomaaliyeed ee Ciisaha³.

Guddi - waxaa la abuuraa oo la magacaabaa marka ama doortaa marka arrin dhibaato lehi dhexmarto laba ruux ama reer ama qabiil, arrintaas oo garnaqiddeeda loo adeegsanayo Xeer Ciise. Guddidu waa mid aan joogto ahayn sida gandaha oo ka kooban koox xeryaqaanno ah oo ku xeeldheer arrimahaas garnaqidooda.

Guddidan shuruudaha doorashada xubnaheeda lagu xidho astaantana u ah waxaa ka mid ah:

- In uu ruuxu yahay garyaqaan,
- In uu yahay nin Xeerka Ciise yaqaan kuna dhaqma,
- In uu noqdo ruux u diyaarsan in uu ka hawlgalo arinta loogu doortay in uu ka garnaqo meel kasta oo Ciise deggan yahayba.

Guudidaas ku meelgaadh ahaanta loogu magacaabay in ay ka garnaqdo arrin, hawsheedu waxay ku kooban tahay laba qodob oo kala ah:

1. In ay xeerka ilaaliso iyo,
2. In ay garsoorkeeda Ceer Ciise u adeegsato.

Maxaa yeelay sharci dawladeed tixraaciisa iyo adeegsiisaba meeli ugama bannaana. Tirada xubnaha ee “*guddi*” inta ay ka koobnaanaysaa waxay la xidhiidhaa dacwadda ay qaadayso, taasoo aynan ku jirin garnaqidda dhiiggu ama dhagartu (*dil*) oo uu xeerku u qoondeeyay in ay guddidu ahaato 44 xubnood.

Go’aanka guddidu ay arrin ka gaadho oggolaanshihiisa iyo diidistiisaba waxay ku xirantahay ruuxa gartu ku go’day ama eeddu raacday. Haddii markaas ruux oggolaan waayo gar isaga ku go’day wuxuu xeerku xaq u siinayaa in uu tagi

karo geed (*maxkamad*) kale oo dacwaddaas lagu baadho.

Xeerku wuxuu caddeeyay, tiradooda iyo goobaha ay ku yaallaanna ku xaddiday shirkii Siti, laba iyo tabanka geed (*maxkamadood*):

Saddexda ee agaasinka maamul ee beesha Soomaaliyeed ee Ciisuhu ka kooban yahay, waxaan qormadeenna ugu soo qaadannay labada qodob ee Gande iyo Guddi xidhiidhka saamaynta leh ee ay la leeyihiin Xeer Ciise, qodobka saddexaad ee noo hadhsanna waa Ugaaska iyo xidhiidhka ka dhexeeya xeerka Ciisaha.

Dadka Soomaliyeed oo ah dad reer guuraa ah, waxay lahaan jireen oo maantana sii jira dhaqan, xeer iyo hoggaan kalsooni loo leeyahay oo la tixgeliyo; beel waliba waxay leedahay hoggaamiye u gaar ah oo deegaamada Soomaaliyeed ee kala duwan looga kala yaqaanno magacyo kala duwan sida Suldaan, Ugaas, Boqor, Garaad iwm.

Beesha Soomaaliyeed ee Ciisuhu waxay hoggaamiyaha ee taqaan “Ugaas” oo ah magaca rasmiga u ah. Inkasta oo magaca boqor maqalkiisu unan badnayn haddana waa magac labaad oo u weheliya magaca Ugaas.

Sida ay ku sheegtay Lidwein Kaptiejs⁴ bogga buugdaalacashada ee Wargeys Xilliyeedka Hal-abuur – Ugaasku waa astaanta “midnimada” ee beesha Ciisaha. “*The Ugaas symbolized the unity of all Ciisa and had ritual power and responsibilities (to avert drought, epidemics and longlasting wars)*”. AF-Soomaali waxaa loogu tarjumi karaa sidatan:

“Ugaasku waxa uu astaan midnimo u yahay dhammaan beesha Ciisaha, wuxuuna leeyahay awood caado iyo masuuliyado kaleba”.

Haddaba Ugaasku wuxuu leeyahay masuuliyad xeerka Ciisaha ku qoran kuna qeexan, mid hidde iyo curuf ku sal leh oo la qirsan yahay in Ilaahay ku mannaystay, taas oo la socota ugaasnimada iyo caleemasaarka boqornimo, waana kaalinta duceeyennimada (col, abaar iyo cudur ka ducayn – roob iyo nabad ku ducayn).

Ugaaska Ciisaha habka loo doortaa waa hab dimoqraadi ah oo waafaqsan Xeerka Ciisaha. Ugaaska waxaa soo xula (ama soo qabta sida Ciisuhu yidhaahdo) laba iyo toban oday oo wakiillo ka ah laba iyo tobanka aqal ee Ciisaha. Ka dib ninka ugaaska loo doortay marka saddex sano la baro xeerka Ciisuhu leeyahay ama uu ku dhaqmo ayaa la caleemo saaraa. Sida u caadada ah beesha Ciisaha ugaaska waxaa lagu caleemo saaraa magaalada Saylac iyada oo ay u dhanyihiin laba iyo tobanka aqal ee Ciise-wayne.

Ugaasnimada Ciisaha lama kala dhaxlo, taas oo ka dhigan carruurta Ugaasku ama cid kale oo qaraabadiisa ahi kama dhaxlayaan ugaasnimada. Hase ahaatee sida xerka ku

sugan ugaasnimada waxaa leh ama laga dooran karaa hal reer oo qudha oo Ciisaha ka mid ah; waana reerka “Wardiiq” – waliba gaar ahaan jilib reerkaas ka tirsan oo la yidhaahdo “Reer Xasan”. Haddaba carruurta ugaasku waxay la xuquuq yihiin ulana simanyihiin ugaasnimada jilibkaas ay ka tirsan yihiin ee ugaasnimada leh, laakiinse ugaasnimada waa loo dooran karaa iyada oonan dhaxal ahayn.

Beesha Soomaaliyeed ee Ciisaha waxaa hoggaanka talada u haya ugaas kaliya, muddada uu ugaasnimada xilkeeda hayana ma jirayn ugaas kale oo labeeya. Ciise meeshu doonaba ha deggenaadee wuxuu u hoggaansan yahay “*Xeer Ciise*” iyo “*Ugaaska*”.

Dhaqnka Soomaaliyeed gaar ahaan xeerka Ciisaha iyo agaasin maamuleedka ay bulshada Ciisuhu u hoggaansan tahay in uu soo jireen yahay waxaa tusaale u noqon kara, jiritaanka taxane ugaaseedka oo hadda tiradoodu ku siman tahay ama gaadhayso siddeed iyo toban Ugaas. Siddeed iyo tobanka ugaas ee u soo talinaysay beesha Soomaaliyeed ee Ciisaha marka laga reebo ugaasyadii la casilay ama kuwo talada waqti gaaban hayay magacyadooda oo sida ay isugu daba xigeen loo habeeyay waa kuwan⁵.

1. Ibrahiim “Ugaadh” Makahiil
2. Guleed Ibrahiim “Ugaadh”
3. Xuseen Guuleed Ibrahiim
4. Caafi Guuleed Ibrahiim
5. Cabdale Caafi Guuleed
6. Cali Xuseen Guuleed
7. Cumar Cali Xuseen
8. Guuleed Bookh Cabdale
9. Rooble Guuleed Geelle
10. Xuseen “Bidaar” Rooble Guuleed Bookh
11. Rooble Cali Guuleed
12. Faarax Gunti-weyne Geele
13. Geele Xoosh Cabdilaahi
14. Rooble Faarax Gunti-weyne
15. Guuleed Rooble Guuleed
16. Cabdi-Barre Rooble Cali
17. Wacays Cumar Faarax
18. Xasan Xirsi Ciise

Xeer Ciise wuxuu dhisay maamul bulshada u adeega oo aanay bulshadu ku adeegsan, awoodna bulshada u siiyay haddii ay aragto hoggaan xilkii iyo waajibkii loo caleema saaray ka soo bixi waayay in ay baddasho.

Ugaaska waxa doorashadiisa iyo casilaaddiisaba leh laba iyo tobanka aqal ee Ciise. Taasina waxay na tusaysaa in ugaasnimada beeshu ay Xeer Ciise ku sal leedahay. Xeerka Ciise wuxuu xakameeyay ugaaska si uunan u noqon kaligi-

taliye. Wuxuuna ka xakameeyay labada dhagaley ee xusa doorashadiisa iyo casilaaddiisa, ka dib markay siiyeen xuquuqdiisa awoodeed ee uu u adeegsanayo hoggaaminta dadka.

Xeerku waxaa kale oo uu xadeeyay in ugaasku uunan keligiis qaraar qaadan karin ama aanu gaadhi karin go’aan sameeya danaha guud ee beesha.

Dhagaleydaas dadka qaarkii waxay u arkaan in ay tahay dhagaley ku kooban ugaaska oo aan saamayn ku lahayn dadka kale. Hase ahaatee guud ahaanba xeerka Ciisuhu qof kale oo uu awood u siinayo in uu kelidii qaraar ka gaadho danaha guud ee Ciise-wayne ma jiro. Sidoo kale xeerku ma xadayn ugaaska ama ruux kale oo beesha ka tirsaniba in uu kelidii geli karo waanwaan iyo wada hadal ama xidhiidh aan lala ogayn oo looga dan leeyahay in lagu dhaliyo nabad, taas oo la xidhiidha beelo kale ama dowlad. Hase ahaatee haddii uu galo ma dhammaystiri karo, haddii uu saxee ku dhammaystirana ma hirgalin karo. Maxaa yeelay marwalba su’aasha meesha taalla ayaa ah, arrintaas ama heshiiskaas “*Ciise ma u dhannaa?!*” arrin walba gelitaankeedana qodobka laga duulayo ayaa kaas ah. Markaas waaynu odhan karnaa Xeerka Ciisuhu waa mid ku dhisan iskaashi, wadajir iyo wadatashi.

Guddi sida aan horayba qormadeennan ugu soo sheegnay waa koox xeer-yaqaan ah oo loo magacaabay in ay arrin ka garnaqdo.

Haddaba marka laga hadlayo Xeer Ciise iyo awoodda guud ahaan guddi leedahay iyo gaar ahaan awoodda ugaasku leeyahay marka garta la qaadayo iyo go’aankeedaba, waxaa la soo halqabsadaa dhagalayda ah “*Ugaasku wuu guddoons-haaye ma gooyo*”. Ama sida Waygeyska SAHAN⁶ uu u faah-faahiyay, “*Garta marka loo fadhiyo ugaasku ma goyn karo ee waxaa gooya guddida, ugaaskuna wuu ku duceeyaa.*”

Waa run oo waa dhagaley caddaynaysa dimoqraadimada uu Xeerka-Ciise leeyahay taas oo ruux walba xakamaysay. Hase ahaatee wuxuu heerku awood gaar ahaaneed siiyay ugaaska kelidii, taas oo ah- in uu guddoonsho ama ku duceeyo.

Sida Cali Muuse Ciye uu ku sheegay buuggiisa *Go’aankii Geedka*⁷, Ugaasku waxaa uu leeyahay awood fulineed oo yar marka marka uu ugaasku guddoominayo kulanka Guddi, balse ma gaaro go’aanno⁶.

Agaasinka maamul ee xeerka Ciisuhu waxaa uu abuuray ama dhaliyay in bulshada Ciisaha ee ku dhaqantaa ay siiso hoggaamiye beeleedkeeda ama ugaaskeeda sharafta mudnbaanta iyo qaddarinta ugu saraysa aanay cid kale oo beesha ka tirsani la wadaagin, taas oo ah aqoonsiga

ugaaska loo aqoonsaday in uu yahay *Abbaaha Ciise-wayne*, haweenkiisuna ay yihiin *hooyooyin*. Sidaa darteed haddii uu ka geeriyoodo lama dumaalo.

Ugaaska baaqisa tixgelin ama qaddarin bay beeshu u leedahay. Daryeelka ama daboolista baahidiisa dhaqaale waxaa mas'uul ka ah laba iyo tobanka aqal ee Ciise. Xeerku wuxuu ugaaska xaq u siiyay una xaddiday haddii uu u baahdo sannadkii ama gugiiba in qof wal oo xoolo leh oo beesha ka mid ah hal sabeen looga soo ururiyo, xoolahaas oo uu dhaqaalihiiisa ku kabi karo ama ku kaalmayn karo ciddii baahi ku habsato ee beesha ka tirsan.

Ugaasku waa astaanta nabadda ama dagaal iyo colaad la'aanta. Maxaa yeelay ugaasku ma duulo, ma dagaalgalo mana dilo oo waa aabbihii nabadda. Ciisuhu marka uu dil iyo dagaal ka hadlayo ee bulshada laba qaybood loo kala qaado – *wadaad iyo waranle*, ugaaska waxaa lagu daraa qaybta wadaadka oo waa duceeyaha beesha. Hase ahaatee wuxuu awood u leeyahay inuu dagaal guddoonsado haddii danaha ama dadka iyo duunyada Ciise-wayne halis kama-dambays ahi soo food saarto oo halistaas duulka ama dadka ka dambeeyaa ay yihiin kuwo aan doonayn waanwaan iyo wadahal, ulajeeddadooduna tahay dhac, boob iyo dil lagu tirtirayo beesha Ciisaha. Kolkaas waxaa u bannaan guddoonsiga ama ku ducaynta dagaal.

Xeerka waxaa dadka lagu tusaaleeyaa ama looga digaa in xeer-kudhaqanku ama xeer-yeelashadu ay tahay *colaad iyo dagaal la'aan iyo taran-yeelasbo*. Xeer la'aantuna tahay *ba' iyo baaba'* (Xeer la'aani waa xugun iyo xoolo la'aan).

Xeer Ciise wuxuu go'aamiyay in 'dagaal' guud ahaan yahay *ba' iyo hoog*, gaar ahaan beesha dhexdeeda dagaalka ka dhexdhacaana uu yahay mid beesha tarankeeda iyo jiritaankeeda halis u ah. Waxaana taa markhaati u ah maah-maahda tidhaahda, *Tol wanaag buu ku tarmaa, xumaanse wuu ku tirmaa*.

Haddii ay dhacdo in laba reer oo beesha ka mid ahi ay si lama filaan ah isugu dhacdo wuxuu xeerku digniin ku caddeeyay in uunan dagaalku sii socon oo dhacdada u horraysa lagu soo afjaro ama uu ku ekaado. Taas oo ka dhigan inuunan ka dhaxayn dagaal dib loo soo abaabulo iyo weerarro dambe oo la isku soo qaado. Waxaa la yiraahdaa, *Dagaal Ciise waa mar oo mar labad ma leh*.

Sidaa daraaddeed dhacdada ka dib waxa keliya ee bannaani waa waanwaan iyo wadahal – "*Baane*" iyo xeer Ciise oo lagu kala baxo.

Xeerku wuxuu ugaaska ka qaaday xaqii uu u lahaa sheegashada reerka ama qolada gaar ahaaneed ee uu ka dhashay kana soo jeeday. Hase yeeshee wuxuu xeerku siiyay

una ansixiyay qoys iyo jilib isir ahaan ka sarreeya kana ballaadhan oo ah unuggii 'Beesha Ciise', waxayna qayb ka tahay ugaasnimada Ciise caleemasaarkeeda. Arrintaasi waxay na tusaysaa ugaasku in uunan ahayn ruux lagu sheego qoys ama qolo gaar ah ee uu Ciise oo dhan mid u yahay, Ciisena u siman tahay una dhexeeyo. Taas waxaa looga dan leeyahay sidii uu ugaasku u kasban lahaa kalsoonida iyo qaddarinta beesha, ka dibna uu u awoodi lahaa u arriminta beesha, si fududna uu xal ugu heli lahaa arrimaha kala duwan ee ka dhexdhaca beesha Ciisaha laamaheeda kala duwan.

Ummadda Soomaaliyeed waa ummad xeer leh, xeer-kaas oo ku sal leh dhaqankeeda iyo dhaqaalaheeda xoolo-dhaqasho; xeerka Soomaaliyeed waa xeer dimoqraadi ah oo ka soo jeeda dhaqankeeda.

Xeer Ciise waa xeer Soomaaliyeed oo beesha Soomaaliyeed ee Ciisaha gaar u ah, kaas oo ah mid la habeeyay si fiicanna la isugu dubbariday oo kab iyo yeelmaba la dhammays tiray, kaas oo wqaafaqsan hannaanka sharciyadda iyo qaanuunnada caalamiga ah loo dejiyo, wuxuuna leeyahay qayb iyo qodob (procedure) adeegsigiisa loo tixraaco oo ah '*Kab*' iyo '*Dhagley*'. Xeerku wuxuu ka kooban yahay saddex qaybood oo kala ah:

1. Xeerka Dhiigga – oo saameeya dhaawaca iyo dilka,
2. Xeerka Dheerta – oo la xidhiidha arrimaha dhaxalka, guurka iyo dhibaatooyinka la xidhiidha (ku-gabbood-falidda, meel-kagadhaca, sharaf-jabinta, gardarrada...).
3. Xeerka Dhiblaha – oo saameeya xidhiidhka ama dhibaatooyinka dhexmara beesha iyo beelo kale ama dad kale.

Xeer Ciise waa xeer dimoqraadi ah oo xaq iyo awoodba u siiyay beeshu in ay doorato ama ay casisho hoggaankeeda. Qaab-maamulka ugaasnimada ee xeerka Ciisaha ku salka lihina waa qayb ka mid ah dhaqanka soo jireenka ah ee beeshu hiddaha iyo curufkaba u leedahay. Ugaaskuna waa astaanta midnimo ee beesha Soomaaliyeed ee Ciise.

Tixraac :

1. **Amiir** hadda beel Soomaaliyeed oo hoggaamiyeeheeda ula magac baxda lama yaqaan.
2. **Cali Mususe Ciyee**, *Le Verdict de L'Arbre*, Le Heer Issa, etude d'une Democratie Pastorale, 1990, Djibouti.
3. **Cabdi-kiin Muxamad Cabdullaahi**, "*Lafagurid Xeerka Soomaaliyeed*", Majalladda SAHAN, Caddad I, Tir. I, May, 1993.
4. **Lidwein Kapteijns**, ipid.
5. **Cabdi-kiin Maxamad Cabdullaahi**, *Xeerka Soomaaliyeed*, Majalladda SAHAN, May 1993.
6. **SAHAN**, "*Xeer Soomaaliyeed*", SAHAN, May 1993, bogga I2aad.
7. **Lidwein Kapteijns**, ipid, bogga 34.



Murtiyaynta Xeer-dhaqameedka Soomaalida

“Xeer Ciise” Tusaale ahaan

Aadan Xassan Aadan

Hordhac

Raggu waa.

- Didiye iyo Dabbaale.
- Aayo-reeb iyo Eela-reeb.
- Soof-eeg iyo Suul-eeg.
- Bogsiye iyo Belaliye.
- Hedlade iyo Hurde.
- Xeer-la-joog iyo Xoolo-la-joog
- Talo-keen iyo Talo-raac.

Sidii Soomaalida caadada u ahayd, murtidaa suugaanaysan ee kor ku xusan oo kale ayaa Xeerka lagu kaydiyay. Waa murti ay falaasifada iyo indheergaradku ku waariyeen ereyo kooban oo xanbaarsan macne qoto dheer oo kala saafaya qaybaha ay ka koobantahay bulshadu. Labada erey ee kala ah murti iyo Xeer waxa uu mid walba iskiisa u tilmaamayaa hanti ballaadhan oo ay soomaalidu lahayd welina aan ka sal guurin. Si kale haddii aan u dhigno, Soomaalidu waa dad lagu yaqaanno Xeer-dhaqmeed soo jireen ah kuna caan baxay murtiyaynta dhaqdhaqaaqyada nolosha iyo dhigaalka maahmaahda. Iyada oo uu Xeer-dhaqmeedku yahay dhab la wada ogyahay oo ay ka marag kaceen dadkii soomaalida la dhaqmay, waxa hubaal ah oo aan weli loo fiirsan in uu Xeerkaasi soo-jireenka ahi ku kaydsan yahay weedho-murtiyeed suugaanaysan oo maalin walba loo cuskado dood iyo dardaaran, labada ba.

In kaste oo dadka in badani ay isku qaldaan murtida iyo maahmaahda oo ay si mid ah u wada qeexaan, maahmaahdu waa diiwaan ka mid ah diiwaannada ay soomaalidu murti-deeda ku duugtay oo leh tix iyo tiraabba. Sida uu sheegay Axmad Faarax Cali *‘Idaajaa’*, maahmaahdu *“waxay ku timaaddaa ereyo kooban oo murtida ay ku bulluban yihiin darteed loogu xisba, loona adeegsado.”*¹ Sidaasi mid ka sii qoto dheer waxa u qeexay maahmaahda Maxamad Baashe kolkii uu lahaa: *“Maahmaahdu waa isir run ah oo ka soo jeeda nolol run ah, waxana loo adeegsadaa doc kasta oo nolosha ka mid ah, dhacdo kasta waxa loo heli karaa maahmaab ku babboon oo qabanaysa si fahamkeedu u fududaado.”*² Sidaa aawadeed, aragtidayda, maahmaahdu waa weelkaasi lagu kaydiyay inta ugu badan

ee murtida Soomaaliyeed; si kale haddii aan u dhigno na, maahmaahdu waa murti, murti kastaase maahmaah ma aha. Haban ku sii durkee, waxa hubaal ah oo an marag iyo daliil iiga baahnayn in ay murtidu ku timaaddo suugaanta inteeda kale na sida gabayga, geeraarka, jiftada iyo badaha kale ba.

Haddaan u soo noqonno dhanka Xeerka, waxa lagu qeexaa in uu yahay qodobbo iyo qaynuun ku salaysan dhaqan lagu heshiyay. Kolka laga yimaaddo qeexidda Xeerka iyo salka dhigaalkiisa, waxa ay qoraallada iyo aqoonyahanka soomaaliyeed badhkood sheegaan in uu ahaan jiray Xeerka soomaalidu mid aan qornayn oo ay da’iba da’da ka danbaysa dhaxalsiiso.³ In kaste oo ay dooodaasi jirto, waxa ka sal adag doodda ah in uu Xeerka maanta aan ka hadlaynaa ahaa mid qornaan jiray oo ay duruufaha taariikhiga ah; sida qaxa magaalooyinka iyo colaadihii deganaansho-la’aanta ka abuuray deegaannadeennu ay keeneen in qaabka maanta uu u yaallo ee kor-ka-xifdiga lagu ilaaliyay.

Tusaale ahaan, waxa aan soo qaadanaynaa *‘Xeer Ciise’* oo ah Xeerka maanta uu Ciisuhu ku dhaqmo, mararka qaarkood na loogu yeedho *‘Xeerka Siti’* iyada oo loo tiirinayo meeshii lagu dejiyay ama loo fadhiistay ugu danbayn. Haddaba, sadarrada soo socda ee qormadeennan waxa aan ku eegi donnaa sida quruxda badan ee loo murtiyeeyay looguna ilaaliyay Xeer-dhaqmeedka Soomaaliyeed guud ahaan, tusaale ahaanna ka Beesha Ciisaha.

Xeer Ciise mise Xeer Soomaaliyeed?

Inta aynaan gudagalin nuxurka maqaalka, waxa ila habboon in aan wax ka ifinno weydiinta kor ku xusan. Su’aashan waxa dhaliyay magaca meesha fog ku dhacay ee (Xeer Ciise) iyo xaqiiqda ah in uu Ciise xubin ka yahay bulsha-weynta Soomaaliyeed. Waa mid haddaba la isweydiin karo Xeerku in uu yahay waxyi si gaar ah ugu soo da’ay Beesha Ciise iyo in uu ahaa hanti ay la wadaagaan Soomaalida inteeda kale. Waa midda horee, isaga oo aan Ciisuhu Xeerka lahaanshihiisa u diidin Soomaalida inteeda kale, waxa ay iyagu –waa Soomaalidee- Beesha Ciisaha ku xurmeeyaan Xeerka iyo kala danbaynta.⁴ X. Cabdalle X. Cismaan oo aan ka soo werinnay waxa uu arrintaa u cuskaday dhawr maanso oo uu ka soo guuriyay suugaanley soomaaliyeed oo ku abtirsada soomaali kale oo aan Ciise ahayn. Waxa uu raggaa ugu hoarraysiiyay Gurraase Xaaji Cali Xirsi oo Xeer Qorraxay ahaa:

Tawfiiq Ciise Madoobiyo
Talyankii Faranjaa leh
Teendho reer Berberaad iyo
Turkigii xukumaa leh
Tuhun Shuunka Amxaariyo
Nin la soo tashadaa leh.

* Waxa kale oo uu soo qaatay Abshir Faarax Nuur oo ku magac dheer 'Abshir-Bacdle' kana hadlayay shirkii Carta ee dib-u-heshiisinta Soomaaliyeed:
Yaan la is xaqirine beenta waa, laga xishoodaaye
Ragga noo xanuunsaday dunidu, nama xasuusnayn dheh
Xeerbeegti Geeska Afrikay, xul u ahaayeen dheh
Garta xubinta lala eegto waa, ku xuddunnaayeen dheh

Waxa uu ku sii birshay ragga hore gabayaaga iyo af-yaqaanka caanka ah ee Saalax Xaashi Carab oo yidhi:
Sabankii horoo tegey

.....

Soomaalida tastuuriyo
Sida talada Ciisaha
Tiir Xeerka dhaabiyo
Rag tanaad ah baa jiray
Tol-hoggaamis baa jiray

Tixahaa aan kor ku soo xusnay, waxa ay xoojinayaan sida Xeerku ugu caan baxay magaca 'Xeer Ciise' Soomaalida inteeda kale na ugu ogolaatay. Iyada oo ay sidaa tahay, Xeerasha laga tix geliyo Soomaalida deegaannadeeda qaar ka mid ah waxa loogu yeedhaa: "Xeerkaa Cakaaro, Xeerkaa Gaddoondhave iyo Xeerkaa Yaaqle"⁵ oo ah tilmaanta meelihii lagu dejiyay Xeerashaas. Haddii aan garawsannay in aanay deeggaannadani ahayn dhulka Ciisuhu dego, waxa innoo caddaan karta sida ay Soomaalidu uga sinnayd Xeer-dhaqameedkan. Dooddeennan, waxa marag u noqon karta oo xoojinaysa dhacdo taariikhi ahayd oo ku sinnayd dhammaadkii lixdameeyadii qarnigii 20^{aad} oo ka dhacday Soomaaliya. Ka dib kolkii ay isla qabsan kari waayeen mabaadi'dii dawladda cusub ay ku salaysnayd iyo Xeer-dhaqmeedyadii salka ku hayay Shareecadda Islaamka ee ay Soomaalidii hore ku dhaqnayd, ayay xukuumaddii madaxa uu ka ahaa Maxamad Xaaji Ibraahin Cigaal -Alle ha u naxariistee- ku dhawaaqday guddi wadani ah oo laga soo xulay gobollada dalka oo dhan, kala na taliya arriha khuseeya Xeer-dhaqmeedka Soomaalida⁶.

Han u soo noqdee, waxa hubaal ah inta la ogyahay in aanu jirin qoraal sugan oo caddaynaya taariikhda dhabta ah ee Xeerka Ciisaha la dejiyay.⁷ Waxay iigu muuqataa in Xeerka Ciisaha dejiyay badhtamihii iyo dhamaadkii qarnigii 16^{aad}.

Xilligaasi, waxa noloshu Ciisaha iyo Soomaalida ba guud ahaan ku soo kordhay labo arrimood oo geddiyay hab-nololeedkii isbedello laxaad leh na ku sameeyay dhan walba; waa burburkii ku dhacay dawladdii Harar ee Adal iyo imaanshaha qaxii weynaa ee Gaallada (*Oromo*) iyo dhanka kale, isballaadhintii ka bilaabantay Yurub ee ay Boortaaqiisku hormuudka ka ahaayeen oo guud ahaan Geeska Africa aad u saamaysay gaar ahaan na Soomaalida. Labadaa arrimood iyo dhiillooyin kale oo ka sii dhashay waxa ay keeneen qax ballaadhan iyo barakac aan xad lahayn oo dadkii u ceshay nolol adag oo reer guuraannimo.

Kadib kolkii ay noqotay in nolol cusub la yagleelo oo ay meesha ka baxeen haybaddii dawladeed iyo kala danbayntii ay wadatay, waxa ay talo ku iba beeshay in Xeerkaa wixii laga xusuusto waayaha cusub looga faa'iideysto oo la waafajiyay. Xeerasha la dejiyay iyo mabaadi'da guud ee lagu saleeyay waxa inta badan loo dhigay si suugaanaysan. Sababaha sidaa loo yeelay waxa ugu miisaan culus in aanay haysan qalab wax lagu qoro oo waariya Xeerka lagu na ilaaliyo. Sidaa aawadeed, waxa loo baahday ereyo kooban oo murtiyasan si da'da joogtay iyo dadka iman doona ba uu ugu fududaato kor-ka-qabashada Xeerku. Arrintaa waxa fududeeyay Soomaalida oo ah bulsho murtida ku abtirsata, suugaanta na hodan ku ah oo kalsooni badan ku qabta. In kaste oo uu Xeerku sidaa wada ahaa, haddana suuragal ma aha in aan halkan ku soo wada koobno. Sidaa aawadeed waxa aan soo qaadan doonnaa tusaaleyaal badan oo sugaya suugaanaynta iyo murtiyaynta Xeerka.

Murtida Guud ee Xeerka laga Yidhi

Waa mid la isweydiin karo sababta uu Ciisaha oo ku baahsan saddex dal (Soomaaliya, Jabuuti iyo Itoobiya) noloshiisa casriga ahna uu dhaqanka Reer-Galbeed wax badan ka hadheeyay uu ilaa maanta oo la marayo qarnigii 21^{aad} ugu mintidayo jirashada Xeerka iyo ku dhaqankiisa. Runtii Xeer-dhaqmeedka Soomaalidu guud ahaan, waxa uu kaga duwan yahay Xeerasha la dhashay dawladda casriga ah ee ay Reer-Galbeedku salka u dhigeen, in ay u hayaan kalsooni aan xad lahayn oo ay u arkaan mid aan weligii duugoobaynin. Waxa arrintaa innooga marag ah in ka dib burburkii dawladdii Soomaaliya bilawgii sagaashameeyadii ay dadku u baxsadeen dhankii Xeer-dhaqmeedkii laga tegey. Deganaanshaha ku soo noqday gobollo fara badan oo Soomaaliya ka tirsan sida Somaliland iyo Puntland iyo nabadda laga alkumay ba waxay ka dhasheen u noqoshada Xeer-dhaqmeedkaas⁸.

Aqoonyahankii iyo filosoofiyadii Ciise ee dhigay Xeerku waxa ay ku dedaaleen in ay Xeerka ku saleeyaan qodobbo murtiyaysan oo u dhigan qaab sugaanaansan. Sugaanta ay adeegsadeen, waxa ay u badan tahay tiraabta qaafiyad iyo xarafaac leh oo aad mooddo in ay tahay tixo maanso. Dhinaca kale, waxa ay xoogga saareen in ay ilaaliyeen xurmadii uu Xeerku lahaa oo aanay wax ka dhimin murtiyayntu iyo in ay ereyadaa kookooban qaadsiiyeen inta ugu baaxad ballaadhan ee Xeerar ah. Inta aanay ka hadal dhigaalka Xeerka, waxa ay filosofiinta Xeerka dejisay isa saareen labo qodob oo isku dhafan, dhinac kale na loo akhriisan karo. Waa wax runtii adduunuyada ku yar in ay abwaannada iyo filosofiyanu isku dhafaan-labadan arrimood ee ku dhex duugan murtidan ‘Eebbahay Xugun buu iga abuuray, Aabbahayna Xeer buu ii dhigay’.

Waa midda koowaade, waxa ay aqoonyahankaasi tibaaxeen sida ay aqoonta aadamaha iyo abuurka Ilaahay iskugu xidhan yihiin. Tan labaad na, waxa ay tilmaamaysaa in ay bulsho kastaa ba marto labo marxaladood oo is xiga; tan hore waa marxaladda ay umaduhu dhashaan, laga bilaabo kolka ay lab iyo dhedig yihiin ilaa inta ay bulsho ama beel meel degan ka noqonayaan. Marxaladda labaad na waa kolka ay umaddu is garato oo ay dir ahaan iska soocdo umadaha kale ee deriskeega ah, iyada oo ay u caddaadeen waxa ay la wadaagto iyo waxa ay kaga duwan tahay ba. Sidaa daraaddeed bay odayadii Xeerka ilaalinayay ee danbe ugu doodeen in ay leeyihiin Xeer iyaga ka dir sooca dadka kale sida ay murtida kor ku xusani caddaysay⁹.

Intaa dabadeed, waxa ay odayadu¹⁰ ka hadleen oo ay qaab murtiyaysan u dhigeen hordhac tilmaamaya qiimaha Xeerka iyo sida uu lagama maarmaanka ugu yahay bulsho kaste oo rabta in ay yagleesho nolol aayo leh. In kaste oo ay adagtahay in la soo koobo murtidaas ku nuuxnuuxsanaysa mahuraannimada Xeerka iyo waxtarkiisa, waxa aan ka soo qaadanaynnaa dhawr aan is leenahay waa kuwa ugu macne fog. Murtida odhanaysa ‘Xeer la’aan waa la xooloobaa’.

Waxa si quman loogu habsaday falsafadda ah in ay fikirka, talada iyo hab-dhaqan lagu tashadaa aadamaha ka dir sooco nafleyda kale ee Eebbeheen dunida innagula uumay¹¹. Kolkaa, si da’da yari ay u ilaashato Xeerka iyo dhaqanka soo jireenka ah, waxa loo laqimi jiray ilaa maanta ay Xeer la’aantu la macne tahay in loo guuray bahda xoolaha¹² ee aan xil saarrayn. Kolkaa, haddaan Xeer la dejisan ama la ilaalin oo aan haybaddiisa la dhawrin, waxa iman in uu aadamuhu xoog iyo xeelad ba isku adeegsado si uu u kala xaq baxo.

Isla murtidaa hore macneheega, waxa si qayaxan u macnaynaya murtiyaha kale ee ay ka midka tahay: ‘Xeer waa dayr iyo dallad’. Murtidan xeesha dheer leh waxa lagu daleeyay sawir iyo humaag soo jiidasho leh oo nolosha aadamuhu ka maarmin; waa deyr iyo dallad la hoos galo. Xubin kaste oo ka tirsan bulshadaa Xeerka dhigatay, waxa uu dareemayaa amaan iyo nabad gelyo anf iyo maal ah. Dhanka kale, Xeerku waxa uu daawo u yahay dadka inta ay naftoodu beenta u sheegto oo iskula haasaawa in ay muruqooga wax walba ku gaadhayaan. Sidaa aawadeed baa loo yidhi: ‘Xeer waa xakame’. Sawirka suugaaneed ee isna halkan lagu qurxiyay waa xakamaha ee looma qaadan oo qudha xarafaaca, waxa se loo doortay oo kale macnaha ah in uu xakamuhu yahay qalab loo adeegsado dabbaalidda faraska ee aan loogu talo galin in uu dhaqaaqa uga ba’o. Xeerku, haddaba ma aha kadar adag oo bulshada u diidaysa dhaqaaqa iyo dhaqanka, balse waa xakamaha ka waabinaya gefka iyo galista dabinnada fawdada iyo jaantaaroganta! Kolka labadaa lagu daro midda kale ee odhanaysa ‘Xeer waa ciidankaaga oo aan casho kaa dooneyn’, waxa la ogaan karaa sida ay lagama maarmaanka u tahay in bulshada laga raarido haybadda Xeerku leeyahay iyo qiimaha cadaaladda. Iyada oo dhabtaa ku salaynaysan, waxa ay bulshada Xeerka lihi si xasilloon oo aan welwel lahayn uga adeegataa deegaanka ay kolkaa joogan.

Si kale oo qurxoon waxa looga arkayaa qiimaha Xeerka murtida soo socota ee ‘Xeer iyo xariirba waa la huwadaa’. Waxa halkan lagu tilmaamayaa sida ay bulshadu ugu faani karto Xeerka iyada u gaarka ah ee ay kaga duwan tahay umadaha kale. Faanka iyo dareenka qiimaha ay bulshadu ku yeelanayso Xeerkeega waxa dheer kalsoonida aan ku qabaynno nolosheenna iyo hantideenna kolka aan Xeerkaa hir gelinno. Taasi na waa midda ay ku qotomiyeen murtida ‘Xoolo way ku gabaane Xeer kuma gabo’. Si ka sii xeel dheer, waxa qiimaha Xeerka tilmaamaysa murtidan isbarbardhigtay Xeer iyo xumaan oo innoo tustay in Xeer la’aani tahay xumaan dhamaanteed. Murtidu waxa ay tidhi: ‘Xeer waa lagu tarmaa xumaanna waa lagu tirmaa’. Sidaa aawadeed, bulshadii ilaashata Xeerka iyo caddaaladda ayaa nabad ku taranta oo tanaadda.

Saddexleydan ‘Xeer ninkii dhigay waa u darajo, ninka ku dhaqmana waa u deyr, ninka ka danaystana waa ku denbi.’ oo ka mid ah murtida kuwa ugu xeesha dheer, waxa ay odayadu innagu tusaaleeyeen inta qaybood ee uu bulshada Xeerku saamaynta ku leeyahay ifka iyo aakhro

ba. Waa deelleey la miisaamay oo lagu xusay duulkii tegey ee Xeer-dhaqmeedkan dejintiisa Eebbe Weyne ku ikraamay oo ilaa inta ay ifka joogaan duulku batirsadaa ay ku faani doonaan, abaalka aakhira na hay Ilaahay ku baryi doonaan. Waxa kale oo anay murtidu a tegin cid kaste oo ku dhaqanta Xeerkan in uu yahay deyrkii iyo daladdii aan hore u soo xusnay. Qaybta ugu danbaysa oo ah midda ugu culus waa ciddii Xeerka garanaysa oo eex iyo ogaan u garamarta dan ay leedahay na ku fushata oo cid kale ku duudsida.

Qaybta ugu danbaysa ee murtidaa sare ku xusan, waxa ku cad in uu Xeer-dhaqmeedkani ku salaysan yahay Diinta Islaamka iyo cabsida Eebbe. Dooddaa waxa xoojinaya murtida soo socota ee si toos ah u caddaynaysa xaqiiqda ah in ninka Xeerka ka boodaa uu godob ka galay Ilaahay iyo Diintiisa Islaamka. Sidaa aawadeed, 'Xeer-diid waa Alle-diid' ama 'Xeer wax ma dhaafo lama na dhaafo'!

Murtida Xambaarsan Qodobbada Xeerka Qaar ka mid ah

Kolka laga yimaaddo qiimaha iyo mahuraanimada Xeerka, waxa jira murti fara badan oo lagu kaydiyay qaybo ka mid ah qodobbada Xeerka. Qaybta aad mooddo in si gaar ah loogu fara yaraystay waa xuquuqda qofka iyo bulshada oo lagu tilmaami karo qodobada dustuurka ama '*constitution*'. Waxa murtidaa ugu caansan midda tilmaamaysa sinnaanta, midnimada iyo xuquuqda la wada leeyahay. Waxa ay murtida 'Ciise waa wada Ciise ninna caaro ma dheera' caan ka dhex noqotay Beesha Ciisaha iyo bulshada Soomaaliyeed oo dhan. Waa mid qoto dheer oo aad uga horraysay dhigaalka Xeerka caalamiga ah ee xuquuqda aadmiga ee la dhigay sannadkii 1948^{kii}. Waa murti iyo Xeer ay dadka soomaaliyeed ay ku wada faani karaan.

Waxa innoo xoojinaya oo marag u noqonaya murtidaas qotoda dheer tan kale ee 'Ciise marti ma ahee magan ma laha'. Waxa murtidan ku cad in uu Ciisuhu magan isku lahayn ee uu is marti geliyo. Waa run oo waxa la magan geliyaa cid shisheeye ah oo aan meeshaa la joogo ku tol la'. Waxa ay muridu tibaaxaysaa in uu Ciisuhu yahay tol isku tolane ah oo walaalnimo aawadeed ay ceeb tahay in uu midkood ku kale magan gelyo weydiisto meeshii uu doono ba ha joogee.

Nolosha aadamuhu marna kama madhnaato wax cakira oo kolkol na keenta dhimasho iyo dhaawac dhan walba yeelan karta. Arrimahaa iyo raadka ay keenaan ba, waxa ay odayadu u dhigeen dhegeleyo lagu kaydiyay murti qaafiyadaysan. Tusaale haddaan u soo qaadanno, waxa

murtidaa ka mid ah: 'Dirir haku gegdegin, tu sokeeyana haba ku darin'. Waxa murtidan ka muuqata aqoonsiga ay diriri tahay lamahuraan, hase yeeshee ay haboontahay in laga fiirsado oo aan lagu degdegin. Taasi waxa ay qofka ama kooxda ku khasbaysaa in ay mar walba raadiyaan wejiiyo kale oo lagu furdaamin karo colaadaha. In kaste oo ay colaadi tahay wax reeban oo laga gaashaanto, haddana waxa ka sii reebnaansho badan oo la adkeeyay tan xigtada ka dhexooganta. Siday doonto ba ha ahaatee, haddii ay colaad ama diriri noqoto mid aan la furdaamin karin, waxa la daba dhigay in lagu dhameeyo aqoonsiga gefka dhacay iyo geedkii lagu ala baxayay. Tani waa mid la isku hor taagayo aano iyo colaad sii socota, sidaa aawadeed na 'Ciise Boqol amma Buullo maahee Biili 'Aano' ma leh'.

Dhanka kale, waxa ay odayadu ka hadleen qaabka ay guddidu garta u galayso iyo sida waajibka u tahay in ay caddaaladdu lagamamaarmaan tahay 'Gari Allay taqaan'. Sidaa aawadeed na waxa la innoo dhigay 'Walaalkaa maragga ku fur magta na la bixi'. Haybadda iyo sharafta golaha lagu goynayo garta in la ilaaliyo ayaa laga hadlay oo waxa laga reebay in meeshaa wax lagu cuno ama wax la mid ah lagu mashquulo, 'Guddi raamsanayaa gar ma goyso' ama 'Guddi faadhyoomaysi hadal kama fiirsato'.

Sida uu qabo Sh. Mooge Dirir Samatar, Ciisuhuu kolkii ay dejinayeen Xeerka, waxa ay ahayd xilli ay bulshadu soo gaadhay bislaasho dhanka garashada iyo aqoonta ah oo ay isku tashan karto¹³. Sidaa aawadeed, waxa halkan ku xusan murti lagu kaydiyay dhagarta iyo wixii la xidhiidha. Run ahaantii, dhiiggu waa denbi ugu xun ee uu aadamuhu kala galo, wax uu ka taliyana ugu adag. Waa afeefe, waxa ay odayadu dhagarta iyo aargoosigeeda ku gudbeen in la garnaqsado oo geedka loola dhaco. Sidaa aawadeed, 'Waxaad Geed ku helaysid Geeddan ha ku doonan' ama 'Waxaad Geed ku helaysid, Guluf laguma doono'.

Waxa hubaal ah inuu inta badan dhiiggu ka yimaaddo gef iyo adiyad la geystay oo ay gar iyo geed ka furan yihiin. Hase yeeshee, haddii dhabdaradii lagaga jawaabo addin oo ay dhagari ka danbayso, waxa laga taliyaa waxa uu noqonayaa uun dhiigga ee qofku kuma dacwin karo wixii uu dhabdarro tirsanayay. Kolkaa, waxa ay odayadu ku soo duubeen, 'Dhiig hadduu yimid dhabdarro hadhay'.

Si aan loo moodin in uu dhiigga iyo dhagartu dhex mari karto oo keli ah dad kala fog, waxa ay odayadu tilmaameen in dhiigga ciqaabtiisa aan cid na laga dhaafayn. Waa mid muujinaysa sida looga digay in la dilo qof aadame ah, kolkaa ma bannaana in aad qof u disho in uu yahay ehelkaa aan lagug qabsanayn waayo:

'Dhiig dhawaanshoma leh'.

Tusaale kale oo aan u soo qaadan karno murtiyaynta Xeerka waxa ka mid noqon kara dhegaleyda biri-mageydada. In kaste oo ay odayadu si ballaadhan uga hadleen dadka biri-mageydada ah ee ay waajibka tahay in la dhawro oo aan wax la yeelin xilliyada colaadda, halkan waxa aan meel dhow ka tilmaamaynaa labo kuwaas ka mid ah; waa dadka tamar ay ku dagaallamaan lahayn iyo kuwa maganta ah. Waxa ay kooxda hore sumad uga dhigeen canugga iyaga oo weliba raaciyay sababta ay tahay in loo badbaadiyo oo ah in aanay carruurta iyo ciddii la mid ahi colaad alkumin. Murtidu 'Cunug col ma alkumo', Waxa ay noqon kartaa sal adag oo cuskan karo Xeerka biri-mageydada. Kooxda labaad oo uu Xeerku ilaaliya waa maganta oo ay dilkeega na sharafi ka maqan tahay diimaha adduunkoo idil na ilaaliyeen. Xeerashii uu adduunweynuhu meel mariyay qaybtii hore ee qarnigii 20^{aad}, waxa aad uga horreeyay hawraarta soomaaliyeed ee 'Meel aan magani ku bixin, magac ma yaallo'.

Marka uu Xeerku ka hadlayo xil-wadareedka iyo masuuliyadaha wadaagga ah waxa uu ku soo ururshay dhegaleyda dadka waalan. Waa qodobbo fara badan oo ku saabsan sida kolba ay bulshadu iskugu xidhxidhantahay, guud ahaanse 'Ninka waalan walaalkii baa u fayaw'.

Waxa mid lala yaabo ah in uu Xeerkeenu dhigay dhegeleyo lagu kala baxo haddii dhibaato timaaddo ciyaaraha dhex mara labo qof ama kooxood. In aanu Xeerku waxba ka tegin ka sokow, waxa farxad innoo ah sida ay aqoonyahankii Xeerka dejiyay ay u faahfaahiyeen Xeerasha ku saabsan ciyaaraha. Dhegeleyda gocosta ama kubbadda haddaan soo qaadanno, waxa lagu ciyaarta ba lagu bilaabaa weedh ah 'Yaa il iyo oof la'?. Su'aashani dhan kale waa ogaysiis cad oo dadka la soo hordhigayo in aanu isku gelin gegida ciyaarta qofkii wax sheeganayaa. Si kale haddii aan u dhigno, qofka meesha lagu ciyaarayay wax ku noqdaa ma laha magdhaw iyo Xeer uu ku ashkatoodo oo geed loogu fadhiisto. Waxa doodaasi xoojinaya weedha kale ee ciyaarta lagu soo afjaro oo ah 'Ninba boogtii ha dhaydo' oo si aan cad saarnayn meesha uga saartay in ciddii wax ku noqotay goob ciyaareed Xeerku magayn mawlawana u goyn.

Shaki kuma jiro in bulshada meel degta ama beelaha oodwadaagta ah ay dhex mari karto colaad iyo aano keeni karta dhiig data. Waxa kale oo aanu shaki ku jirin in ay dhiilla walba odayo ka taliyaan. Iyada oo ay sidaa tahay, Xeerku waxa uu ku nuuxnuuxsaday sida ay lagamamaarmaan u tahay in colaadaha lagu dabbaalo nabadayn. Xeerkaa dhe-

gelaydiisa murtiyaysan waxa ka mid ah, 'Oday dhiig ka tallaaabsaday dhabar ma noqdo'. Waxa intaa dheer in ay beelaha colloobaa heshiisyo gaadhaan colaadaha dhexdooda iyo dabdood ba. Sidaa aawadeed na, waxa uu Xeerku dhigayaa in ballamahaa la dhawro oo aan la jebinin waayo 'Wacad jabiyow jab baa la yidhi'. Si ay bulshadu ugu noolaato nabad la mahadiyo oo looga hor tago colaadaha iyo nacaybshaha, waxa uu Xeerku reebay in la isku tiriyo gabayo isku dir, cay iyo xumaan sheeg ah. Waxa ay odayadu taasi na u cuskaday murtida 'Af baa billaawe baxsha'.

Dhinaca siyaasadda dibadda, Xeerka Ciisuhu waxa uu asal ka dhigay in ay dadku wada walaalo yihiin oo ay haboon tahay in ay nabad iyo wanaag ku wada noolaadaan. Taasi waxa ay odayadu u cuskadeen murtida odhanaysa 'Ciise waa wada Ciise, ninna nin caaro ma dheera'.

Waxa la is weydiin karaa meesha ay dadka kale ka soo galayaan murtida aan kor ku xusnay. Jawaabta waxa aan ugu tegeynnaa hawraarta caanka noqotay ee ay Ciisuhu mar walba iyo meel walba oo ay joogaan ba ku doodaan in uu dadka Ilaahay uumay Ciise wada yahay: 'Gaalku ba Ciise ayuu ahaaye camalkiisa¹⁴ ayaa caddeeyay¹⁵'. Iyada oo ay sidaa tahay haddana Xeerku waxa uu dhigay dhegeleyo lagula dhaqmayo ciddii beesha ku soo xadgudubta. Odayadu waxa ay dhigeen murti lagaga gaashaaman karo gefka iyo xadgudubka ka iman kara dibadda sida: 'Nin dalkaaga doonaya dawyadaada lama baro'. 'Nin hantidaada doonaya hubkaaga looma dhiibto'. 'Nin bakhtigaaga jecel baylahdaada looma sheegto'.

Gunaanad

Gebegebada, waxa haboon in farta lagu adkeeyo in ay Soomaalidu guud ahaan ku caan baxday suugaanta iyo murtida qotada dheer ee ay dunidu kale u aqoonsantahay ku na qiimayso. Hantida kale ee ay Soomaalidu wada leedahay waxa ka mid ah Xeerkaa soo jireenka ah oo ay wada lahayd welin wada leedahay haba ku kala danbeeyaane ama haba u kala lexejeclobadnaadaane. Sida aan horeba dooddeenna ugu soo caddaynay, waxa si layaab leh la iskugu dhafay suugaantii iyo xeerkaa oo ay ka dhalatay murtida markii la maqlo ba madaxa loo lulo. Murtidan xeerka xanbaarsan looguma xisho oo keli ah quruxda suugaaneede waxa dheer qiimaha xeerka ay siddo oo la ilaashanayo.

Dhanka kale, haddii soomaalida maanta nool, gaar ahaanna aqoonyahankeegu ay ku bixiyaan ilaalinta hantidaasi dedaal ku filan, waxa hubaal ah in ay da'da yare e soo kacaysa iyo kuwa ka sii danbeeyaa ba ku faani doonaan

dhaqankeenna lagu ilaaliyay Xeerka iyo suugaanta is huwan. Ugu danbaynna, nolosha cusub ee magaalo iyo qaab-dhis-meedka dawladnimo ee maanta, waxa lagama maarmaan ah in lagu daleeyo kalsoonidii aan ku qabnay Xeerkeenna sida uu gabyaagu yidhi:
Xeerkaa awowgey hadduu xerada ii yaallo
Xamdi mahad Allahayow hadduu xoog ba soconaynin.

Tixraac :

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4. **Cabdillaahi Sh. Axmad Buux**, *Ugaasnimada ku Salaysan Xeerka Ciisaha*, maqaal aan weli la faafin.
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9. Akhris intaa dheer waxad ugu laabataa, **Sheekh Mooge Dirir Samatar**, *Al-Ciisaa, Shacabka wa Taariikh, daarul dibaacati wannashri al-islamiyah*, Qaahira 1995, pp. 163-164
10. **Odayada**, waxa loola jeedaa halkan aqoonyahankii iyo filasoofyadii dejiyay ama wax ku soo kordhiyay Xeerka.
11. Filasoofiintii hore ee Giriigga iyo Muslimiintu ba, kolkii ay qeexayeen aadmiga, waxa ay isku raaceen in uu yahay xayawaan hadli yaqaan 'fikira'.
12. **Xoolaha** halkan loolama jeedo oo keliya duurjoogta la dhaqdo e, waxa looga socdaa nafleyda aadamaha aan ahayn oo dhan, sida dugaagga, dabjoogta iyo duurjoogta ba.
13. **Sh. Mooge Dirir Samatar**, *Al-Ciisaa..* p. 161
14. **Camalka gaalka caddeeyay**, waxa ay ula jeedaan in uu Ilaahay ka gaaloobay, isna uu kaga aargoostay in uu baras ku riday oo uu midabkiisa geddiyay.
15. **Eeg Mooge**, p. 161-163



Xeerka Abtiriska Erayga Afsoomaaliga`

Caliqeyr M. Nuur

Arar

Sanadkii 1972^{ku} ayaa rasmi ahaan la go'aamiyey lana hirgeliyey in farta Laatiinka loo adeegsado qoraalka far-soomaaliga. Waagaas iyo wixii ka dambeeyey waxaa si gaabis ah u socday horumarinta fartaas iyo guud ahaan tayo gelinta Af-Soomaliga. Waa marka laga eego dacallada eray-koobidda, eray-bixinta iyo afmaalka.

Aqoontii saddexdaas arrimood loo yeeshay waxaa inteeda badan lagu kaydiyey manhajyadii waxbarashada ee dugsiyadii dalka intii ay talada dalka haysey dawladdii Kacaanku. Taas macnaheedu waa in aanay buurnayn ilaha kale ee laga xigan karo cilmi-baaris intaas ka sii durugsan; ha ahaato mid wixii hore raacsan ama tu diiddan e.

Haddaba mawduucan `Xeerka Abtiriska Erayga Af-Soomaaliga` ee uu qoraalkani xambaarsan yahay waxan qabaa inuu yahay mid wax cusub ku soo kordhinaya aqoontii afmaalka Soomaaliga ee la xiriirtay raadraaca erayga. Waa baaris cusub oo lagu saangurayo erayga firkiisa, dhaqankiisa, adeegsigiisa, kala saafidda waaxyaha uu ka kooban yahay iyo weliba sooyaalkiisa intaba.

Sidaas awgeed qoraalkani wuxuu ay arar ka dhiganayaa in uu xeerkani yahay mid ku cusub cilmibaarista Af-Soomaaliga, waana daahfur hor leh. Taas ayaa dhalin karta in qacda horaba uu maanka aqristuhu iska diido, waxaase laga yaabaa in uu garwaaqsado qoraalka dhurtiisa dambe. Waa iga afeef.

180-KA ERAY EE gundhigga u ah AF-SOOMAALIGA

Af-Soomaaliga iyo guud ahaan afafka Kushigga waxa ay ka suubsamaan 180 eray oo isku soo noqnoqda si ay u sameeyaan magacyo, weero ama dhawaaqyo leh ujeedooyin kala duwan. Kuma dhiirran balse aqoontani waxay u dhowdahay in ay tiraahdo 180-kaas eray waa kuwa mideeya dhammaan afafka uu dadku ku hadlo. Haddii ay aragti-

daasi hesho taageero cilmiyeed ka dib ayey afafka Kushi-tiggu noqonayaan kuwa ugu da'da weyn inta carra-edeg¹ looga hadlo. Soomaaliguna waxuu ahaan doonaa afka qura ee looga martiyo macnaha 180-kaas eray.

Haddaba aan afkayaga u soo laabanno. Far Soomaaligu waa 21 shibbane iyo shan shaqal. Shibbanayaashaas wuxuu xeerkani ka reebayaa xarfaha **c**, **x** iyo **kh** oo uu u aqoonsanayo xarfo u taagan codad afkan ku soo biiray ka gadaal markii ay kala dhambalmeen afguriyada Garre, Tunni, Maay, Maxaa tiri, Boon, Jiiddo, Bayso, Rayndiile iwm. Haddii si kale loo dhigo xarfahaasi codadka ay matalayaan waa kuwo curad ah oo ku yimid horumarkii uu sameeyey afguriga 'Maxaa tiri'gu. Sidaas awgeed mid kastaba dhawaqiisa waxaa loo celinayaa halkii uu ka tarmay oo ah sedan:

X → H
Kh → Q

Xarafka saddexaad ee **C** waa fir-ma-doorshe oo wixii uu raaco waa laga reebayaa oo keli ah. Saddexdaas shibbane ka dib waxaa Far-Soomaaligii ka soo haraya 18 shibbane iyo 5 shaqal. Eeg shaxda hoose.

Shaqallada Iyo Shibbanayaasha Xeerka Lagu Adeegsaday				
A	B	T	J	D
E	R	S	Sh	Dh
I	G	F	Q	K
O	L	M	N	W
U	H	Y		

Sidaas ha ahaatee eray kasta oo Af-Soomaali ah salkiisu waa hal shaqal iyo hal shibbane. Haddii uu shaqalku horgale u noqdo shibbanaha waxa ay isku noqonayaan eray **togane** ah sida *ab, ar, al, an, as iwm.* Haddiise uu shaqalku dibgale u noqdo shibbanaha waxa uu samaynayaa eray **tabane** ah sida *ba, ra, la, na, sa iwm.*

Halkii shibbane iyo halkii shaqalna waxaa ka unkamaya toban eray oo ka kooban shan **tabane** ah iyo shan **togane** ah oo uu mid kastaaba leeyahay ujeeddo ka duwan midka kale. Bal aan tusaale u qaadanino tobanka eray ee ka tarma shibbanaha **B** iyo qeexidda ujeeddadooda.

Shanta tabane ee ka tarma xarfka B.

- Ba:** Geeri; dhimasho, baabba', ba', ciribtir; ayaanka² wadka ee wax jiray baabbi'iyaa. Ayaanka **ba** waxa uu leeyahay tilmaan dheddig. Tusaale: *beertii way ba'day.*

- 2) **Be:** Ayaanka geerida, dhimashada iyo baabba'a. Ayaanka **be** waxa uu leeyahay tilmaan labeebnimo. Tusaale: *miribii way be'een*
- 3) **Bi:** Ayaanka geerida iyo baabba'a oo leh tilmaan labnimo. Tusaale: *ninkaasi way bi'iyey*
- 4) **Bo:** Ayaanka geerida ama ba'a oo leh tilmaan wadareed. Tusaale: *kistani waa han-bo*.
- 5) **Bu:** Bu'asho; burqasho; bufid; si cadaadis ah meel uga soo bixid. **Bu** waa faldhaqan oo uu yeesho ayaanka geerida iyo baabba'u. Tusaale: *isbaas ayey biyuhu ka soo bu'ayaan*.

Shanta togane ee ka tarma xarafka B.

- 1) **Ab:** Ayaanka taranka, dhalashada, xoogga, samaanta iwm. Tusaale, beertii waa la ab-uuray.
- 2) **Eb:** Ayaanka taranka oo leh tilmaan labeebnimo. Tusaale: *waxa ay abayd eber, waase la ebyey*.
- 3) **Ib:** Ayaanka taranka oo leh tilmaan labnimo. Tusaale: *halkaas bay caanuhu ka hibitiqayaan*.
- 4) **Ob:** Ayaanka taranka oo leh tilmaan wadareed. Tusaale: *roobkii waa lagu obsaday*.
- 5) **Ub:** Ruubasho; si cadaadis ah meel u gelid. **Ub** waa faldhaqan uu yeesho ayaanka taranku. Tusaale: *kolkii la ubburiyey ayuu haddana dhub yiri*.

Micnaynta erayadan iyo weliba Shaxda 180-ka Eray ee asaasiga ah faahfaahintooda waxaad uga bogan kartaa buug magaciisu yahay "Abtiriska Erayga Af-Soomaaliga" oo uu allifay qoraha maqaalkan, buuggaas oo Ururka Somali PEN Laantiisa Sweden ku daabacday Stockholm, taariikh 07/01/2010. Balse aan yara milicsanno dheeg ah afarta qodob ee ugu horreeya Xeerka Abtiriska Erayga oo guud ahaan ka kooban toban qodob.

Waaxda Koowaad Ee 'Xeerka Abtiriska Erayga'

1. Eray kasta oo Af-Soomaali ah salkiisu waa hal shibbane iyo hal shaqal oo midoobay. Shaqalku haddii uu shibbanaha dibgale u noqdo waxa uu samaynayaa eray **tabane** ah sida *ba, ra, ma* iwm. Haddiise uu shaqalku horgale u noqdo shibbanaha waxa uu samaynayaa eray togane ah sida *ab, ar, al* iwm.
2. Hal shibbane haddii ay laba shaqal oo isku mid ahi gadaal ama hore ka maraan waxaa shaqalladaas loo qaadanayaa hal shaqal oo keli ah, sida *aad* oo noqonaya *ad* ama *aal* oo noqonaya *al*.

3. Haddii ay laba shaqal hore iyo gadaal ka kala maraan hal shibbane waxaa loo qaadanayaa in waxaasi yihiin laba eray oo midowday sida *ebi* oo ka timid *eb + bi*, ama ari oo noqonaya *ar + ri*.
4. Eraygii ka kooban laba shibbane ama ka badan waxaa loo aqoonsanayaa laba eray ama in ka badan oo midowday sida *hab* oo ka kooban *ba + ab*, ama habar oo ka kooban *ba + ab + ar*.

Bal haddana aan isla aragno dheegag kale oo tusaya habka uu buugga "Abtiriska Erayga Af-Soomaaliga" u saangurayo abtiriska erayada isaga oo raacaya xeerka sare isla markaana ku sugan Shaxda 180-ka Eray. Tusaalahan waxaa lagu kala wandharayaa saddexda magac ee kala ah **hibaad, yabaal** iyo **ugbaad**.

Tusaale.

Hibaad-ka (m): Dib u soo noolaashada geed cendheray ama u dhowaa in uu qallalo.

Waa eray ka unkamay **hi + ib + ba + ad**.

Hi: Ka sare marid intii loogu talagalay; ka badasho (biyo iwm) intii qaadi kartay. Erayada uu la falgalo hi waxaa ka mid ah kuwa hoose.

Hir	Hi + ir
Higaag	Hi + ga + ag
Hirqad	Hi + ir + qa + ad
Hib	Hi + ib
Hindi (Sanskrit)	Hi + in + go

Ib: Duleel yar oo ka furan meel ay wax ku jiraan ama wax galaan sida *ibta* haanta haruubkeeda ama *ibta* naaska iwm. Dhanka kale **ib** waa tilmaanta labnimo ee ayaanka **ab** oo ah ayaanka taranka iyo samaanta.

Ib: Lidkiisu waa **bi** oo isaguna ah tilmaanta labnimo ee ayaanka **ba** oo ah ayaanka geerida iyo baabba'a. Taasi waa macnaha guud ee **ib** iyo **bi**, hase ahaatee waxa ay leeyihiin ujeedooyin fara-badan oo marmarka qaar loo malayn karo in ay is burinayaan. Si aanay taasi u dhicin waxaa lama huraan ah fiiro dheer oo loo yeesho baxaalliga, alabka ama dhaqanka waxa erayadaas (*bi & ib*) loo adeegsado.

Sidii aan hore u soo xusnay, **ib** waxa uu noqon karaa duleel yar oo ka furan meel ay wax ku jiraan sida *ibta* haanta haruubkeeda, *ibta* naaska iwm. Duleelkaasi haddii uu

yahay mid aanay waxba ka soo bixin balse ay wax galaan uun waxa uu noqonayaa **bi**. Tusaale ahaan duleelka dhiisha haruubkeedu waa ib marka aad bannaanka ka jooqto, balse marka aad ku dhex jirto dhiisha waxa uu duleelkaasi kuu noqonayaa **bi**. Sababta oo ah waxa dhiishaas gudaheeda ku jira sida ay ku bixi karaan waa in ay duleelkaas ka **baxaan** iyaga oo sidaas ku **bi**'i.

Israaca **hi + ib** oo samaynaya erayga **hib** waxa ay tilmaamayaan buux soo dhaafay ibtii, ama wax ka sare maray intii loogu tala galay. Sidaas darteed ayaa loo yiraahdaa:

– *cunto ayuu hib ka yiri, biyo ayuu hib iska siiyey* iwm.

Ba: Dhammaadka wax hore u jiray; baabba'; dhimasho; ba'.

Ad: Meel ka tegid oo meel kale tegid.

Ad waa salka **aad**.

Wadarta **ba' + ad (baad)** waa tilmaanta waxa la cunayo oo mar kastaba u socda dhankii baabba'a jeer laga dhammaysto.

Haddaba wadarta **hib + baad** waa weer sheegaysa noole hib iska siiyey baadkii ama wax kale oo si fiican u qaadanaya nafaqadii ay u baahnaayeen. Sidaas awgeed ayaa geedka helay biyo uu ku soo noolaado ama qofka ay wax u tartay dawadii ama cuntadii lagu baaninayey loo yiraahdaa – *wuu soo bibaadayaa*.

Ugbaad –ka (m): Dhirtu kolka ay fiidayso ee ay miruhu soo dhalanayaan. Waa eray ka kooban **ug + ba + ad**.

Ug: Diirin; kululayn iyadoo aanan la gubin; ugid. **Ug** waa awood ama cuf ka dhasha waxa hoostooda oo misana kor u soo cadaadiya. **Ug** waa lidka **gu** oo ah cuf, tamar ama culeys kor wax uga yimaada oo hoos ugu duxa ama u cadaadiya.

Ba: Dhammaadka wax hore u jiray; baabba; dhimasho; ba'.

Ad: Meel ka tegid oo meel kale tegid.

Ad waa salka **aad**.

Israaca **ba + ad** waxa ay sheegayaan wax jira balse dhammaanaya ama u socdo dhankii baabba'a. Taasi waa tilmaanta waxa la cunayo oo mar kastaba u socda dhankii baabba'a ilaa laga dhammaysto. Sidaas darteed **baad** waa magac-u-yaalka dheefta ama waxa la cuno.

Haddaba **ug + baad** waxa ay sheegayaan wax ay tamartii baadku soo ugayso ama ay gudaha ka soo diirinayso. Taasina waa baxaalliga geedka helay roob ama biyo uu ku

soo noolaado. Geedku haddii uu nafaqo helo waxaa soo gala diirrimaad ugaya oo rimman baad ama haddii si kale loo dhigo, geedku marka uu roobsado ayuu la uga baadkii miraha iyo caleenta ahaa.

Yabaal –ka (m): Dib u soo dhalashada geedka salka laga jaray ama gurma-go'an³.

Waa eray ka unkamay **ya + ab + al**.

Ya: Kan; meel; halkan. Si aan dhab u garanno ujeeddada **ya** waa in aan qeexnaa lidkiisa oo ah **ay**.

Ay: Ku tiirsanaan; ku lammaanaansho; ku gabbasho; ku jirid. Ay waxaa afiguriga Maayga lagu yiraahdaa **hooyo**. Dulucduna waa tilmaan la xiriirta ku jifka ilmaha ee dhabta hooyada, ama ku lammaanaan-shada hooyada ee ilmaha yaryar. Afiguriga Maxaaga waxaa isagana **ay** lagu yiraahdaa kaynta isku shiran. Ujeeddaduna waa tilmaan u dhacaysa duggaagga iyo noolaha kale ee ku nag, ku naban, ku dhuunta ama ku jira kayntaas.

Mar kastaba **ay** waxa uu raaca wax leh faldhaqaaq oo wuu ka duwan yahay erayga **ag** oo tilmaama meel ama goob aanan muujinayn wax faldhaqaaq ahi jirin.

Ay lidkiisu waa **ya** oo ah tilmaamaha wax ka yimid halkii ay ku jireen ama ku lammaanaayeen. Sidaa oo kale ya waxa uu magac-u-yaal u noqdaa goobta, meesha ama halka laga yimid lafteeda. **Ya** waa eray wixii uu raacaba u yeelaya tilmaan faldhaqaaq leh.

Aayadaha *Veda* (diinta Hinduuga) oo lagu hilaadiyo in ay soo jireen tan iyo 8000 oo gu' iyo wax ka badan ayaa xirmada *Gitopanisad* waxa uu erayga **ya** ku soo arooray isaga oo leh ujeedkiisii Af-Soomaaliga oo kale. Waa marka laga eego habka uu ya erayada kale ugu milmo.

Bhaktivedanta oo aayadaha *Gitopanisad* Af-Ingiriis u rogay waxa uu erayga *Maya* u dhigay sidan:

Ma - not + ya - this (p. 873). Shaxda hoose ka eeg erayadan oo si xiriirsan u dhigan.

Hindi (Sanskrit)	Ingiriis	Soomaali
<i>ma-ya</i>	<i>not this</i>	<i>ma-ya / kan ma aha</i>

Bal aan haddana isku foodinno labada tiraabood ee **“yaa waayo”** iyo **“anigu ma cuno”** haddii Af-Ingiriisii loo rogo sida ay u xoojinayaan macnaha sare.

Ya	=	This
Waayo	=	Who (is)
Anigu	=	I
Ma	=	Not (don't)
Cuno	=	Eat

Halkaas waxaa iska yeelanaya labadii **ma** iyo labadii ya ee ka soo kala jeeday afkii hore ee Hindiga iyo Af-Soomaaliga. Marka aad loogu dhabbagalo waxaa muuqanaya in afafka dadku ku hadlo ay iskaga mid noqonayaan macnaha 180-ka eray ee aan qaarkood soo xusnay.

Ab: Oo ah dhexroorka **ya-ab-al** ujeedkiisu waa ayaanka taranka. Sidaa oo kale **ab** waa awoodda uu Waaqu wax ku abuur, wixii dhintayna uu ku soo nooleeyo.

Al: Meel la og yahay aallid. **Al** waa salka **aal**, marna waa lidka la' oo ah salka la'aan.

Haddaba israaca **ya + ab + al** waxa ay sheegayaan meel uu yaallo abkii taranku. Tilmaantaasi marka ay la xiriirto dhirta waxa ay sheegaysaa geed uu fufinayo abkii taranku. Eeg shaxda hoose.

<i>ya</i>	<i>ab</i>	<i>al</i>	<i>yabaal</i>
meel	ayaankii ab ee taranku	yaal	

Meesha la' ama aan lahayn ayaankii taranka ee **ab** iyaduna waxa ay noqonaysaa:

<i>la</i>	<i>ya</i>	<i>ab</i>	<i>layaab</i>
la'aanta	meel	ayaankii taranka ee ab	

Yabaal waxa uu ku gaar yahay geedaha waaweyn oo qura. Balse cawska iyo geed-gaabka kale waxaa loo adeegsadaa **dhacrin**. Eraygani marka uu **dhacar** yahay waa jaad ka mid ah geedaha yaryar. Marka uu **dhacrin**, noqdana waa fal oo waxaa loo yaqaannaa dib u soo dhalashada cawska ka soo fufa meel ay jiriddiisu ku harsanayd. Goballada qaar waxa ay dadku iskugu duceeyaan "**dhuroow oo dhacri**" oo loola jeedo:

– **dhur yeelo oo dad badani ha kaa tarmeen.**

Waayadii dambe waxaa **yabaal** loo adeegsanayey nacid; ka maagid; ka xiisa go' id iwm. Mana jirto wax xiriir ah oo ka dhexeeya macnahii eraygani lahaa iyo ujeeddada dambe ee maanta loo adeegsado. Waxaase hubaal ah in uu noqday

sarbeeb marin-habowday.

Bal haddana aan afartii qodob ee Xeerka Abtiriska Erayga ku salaynno Halabuur. Waxaase xusid mudan in uu xeerkani ka kooban yahay toban qodob balse aan ka soo qaadannay afarta u adeegaysa erayada aan qormadeenna u doorannay oo keli ah.

Halabuur –ka (m): Curin wax cusub; qofka leh hibada wax-curinta sida maanso, suugaan ama aqoon kale oo hor leh. Waa eray ka unkamay **h + al + ab + uur**.

Xagga dhawaqa iyo qoraalkaba wax farqi ahi uma dhexeeyo **H** iyo **HA**. Sidaas awgeed waaxda hore ee erayga waxa aan u qaadan doonnaa ha.

Ha: Eray muujinaya farmo oggolaansho ah sida: *–ha la cuno –ha la socdo –ha i raaco iwm.*

Sida aan meel hore oo xeerka ka mid ah ku soo marnay, haddii hal shibbane ay laba shaqal oo isku mid ahi ay hore ama gadaal ka maraan waxaa loo qaadanayaa hal shaqal oo keli ah. Sidaas awgeed erayga **ha** ee oggolaanshada ah ayuu ka yimid erayga **haa** oo isaguna oggolaansho ah. Waa laba eray oo xagga adeegsiga ku kala duwan balse uu firkoodu meel qura ka soo jeedo.

Al: Aallid; ku sugnaan.

Al waa lidka **la** oo ah salka **la'aan**.

Eraygan dambe ee **la** marka uu raaco ba waxa ay samaynayaan tirada ah laba oo ka kooban **la + ba**. **Ba'** isaguna waa lidka **ab**, marna waa ayaanka geerida, baabba'a, dhammaadka iwm. Sidaas awgeed ujeeddada **la-ba** waa wax la' baabba' ama wax aan dhammaanayn.

Tusaale ahaan erayga **aw** ujeedkiisu waa wax ka libdhay meeshii lagu ogaa balse meeshaas ku reebay wax saamayn ah ama raad weli muuqda. Afguriga Maayga waxaa **aw** lagu yiraahdaa aabbaha, dulucduna waxa ay u dhacaysaa aabbaha oo ah wax tegaya ama dhiman doona balse reebaya dad isaga ka tarmay. Sidoo kale waxa ay Soomaalidu **aw** u taqaan awoowihii hore ee laga tarmay iyo weliba buuniga diin-yaqaanka ah. Labadaas qof sababta **aw** loo oranayo waa tiyoo la tilmaamayo saamaynta ay reebeen ee ah aqoonta diinta iyo taranka dadeed.

Dhanka kale, afguriga Maxaaga waa lagu adeegsadaa **aw** iyo lidkiisa **wa** oo ujeedkiisu yahay wax soo muuqday ama ka yimid halkii lagu ogaa. Sidaas darteed ayay erayadani u kala raacaan labada weerood ee kala ah:

Aaway ?	=	<u>aw</u> + ay.
Waa kan	=	<u>wa</u> + ka + an.

Wax waliba inta ay muuqdaan ayaa la hubaa jiritaankooda. Sidaas darteed ayaa xilliga jiritaanka ee u dhexeeya dhimashada iyo dhalashada wax kastaba loo yiraahdaa aw oo ah eray ka yimid wa. Sidoo kale waa waxa uu noqdaa isku darka habeenka iyo maalinta. Xilliga kala bara labada qaybood ee waagaas isagana waxaa loo yaqaan waa-bar oo ujeedkiisu yahay xilligii waaga kala barayey.

Erayga wa wadartiisu waa ow. Ka isagana wadartiisu waa ko. Misana wixii ka soo hara ow. oo ah wax badan oo tegay waxa ay noqonayaan ko-ow (ka yimid awga). Ko-ow (kow) waa wax ama noole keligiis ka soo haray awgii badnaa ee gedmaday. Kowgaasi si uu u tarmo ama u raago waa in uu helo kow kale, haddii kale wuu ba'ayaa. Balse markii uu kow kale helo ayuu noqonayaa mid la' ba' oo ah halka ay ka timid tirada laba oo ujeedkeedu yahay lammaane midoobay oo aanan ba'i doonin.

Haddaba, wadarta ba + al oo samaynaya hal waxa ay sheegayaan meel ay yaallaan wax habban, wanaagsan ama wax "baa" la yiraa oo la rabo (haa aal). Dheddigga geela ayaa la yiraahdaa hal iyada oo looga danleeyahay caanaha badan ee laga maalo.

Ab oo ah dhexrootka "ba-al-ab-uur" waxa uu la xiriiraa diimihii hore ee Soomaalida iyo weliba dhaqamadii hore ee Reer Kooshin. Dhammaan erayada Soomaaliyeed ee ka bilowda ab waxa ay caddeynayaan in erayadaasi ay leeyihiin astaan ama dhaqan ka duwaya waxyaalaha la jaalka ama la jaadka ah (Prof. Dhoorraawi; bogga 48).

Ab waa ayaanka nolosha, tamarta, fayada iwm. Waa ayaan u taagan wanaagga oo lid ku ah ba' oo isagu u taagan ayaanka xumaanta. Haddii si kale loo dhigo ab waa togane (*positive*) ba'na waa tabane (*negative*). Sidaas awgeed ayuu ab-ku u yahay awoodda samaysa taranka dadka isla markaana lagu saleeyo magaca dhalyada sida abboowe, abbaayo, abbe (abbe), abkow, abooto, abuullan, absuxul, absuul, ab-ka, -ab iwm.

Ab waa ayaanka taranka waaxdiisa dheddig. Sidaas awgeed marka uu la falgalo erayada abboowe iyo abbe oo ah magac-u-yaal rageed waa tilmaan la xiriirta biyaha uu dadku ka abuurmo ee ragga ku beeran. Bal aan tusaale arrinkan sii caddaynaya u qaadanno habka uu ab ula falgalay erayga abbaayo oo ah magaca dhalyo ee qof dumar ah.

Abbaayo -da (m): Waxa ay gabadhu u tahay ilmaha la dhashay. Waa eray ka yimid abbayo oo ka unkamay ab + ba + yo.

Ab: Ayaanka taranka, dhalashada, kororka, samaanta iwm.

Ba: Ayaanka geerida, xumaanta, baabba'a iwm.

Yo: Waa wadarta ya oo ujeedkeedu yahay kan; meel; halkan iwm. Yo waxa uu raaco waa wax leh faldhaqaaq oo aan meel ku nageyn ama aan hal meel ku sugnaan. Haddiise aan sidaas loo guda gelin yo waa allane sheegaya in waxa uu raaco ay wadar yihiin sida riyo, dibiyoo, doonyo iwm.

Haddaba, ab + ba + yo waxa ay sheegayaan ayaankii taranka ee ab oo ka dhammaaday ama ka ba'ay wax aan meelna ku nageyn oo leh faldhaqaaq.

Marka dhanka qoyska laga hadlayo ab oo ah ayaanka taranka ama ay dadku ka abuurmaan waxa uu ka yimaadaa aabbaha oo biyaha ama minada ragga ayaa sida abkii taranka. Hooyaduna ilmo ma dhali karto haddii aanu aabbuhu u gudbin minadaas oo xambaarsan abkii uu dadku ka tarmi lahaa. Sidaas awgeed, haweenku ma laha ab-kii taranka. Marka aan sidaas oranayo kama hadlayo aragtidayda ama aqoonta sayniska balse waxa aan tixraacayaa dhaqanka iyo afka uun.

Haddaba odaygu haddii uu wiil dhalo wiilkaas ayaa dhaxlaya abkii taranka. Misana wiilkaas oo u taagan abkii aabbihii ayaa isaguna ilmaha uu dhalaa waxa ay noqonayaan abkii koowaad ee ka tarmay abkii odayga labaad. Sidaas darteed ayaa ninka aabbahaa dhalay loo yiraahdaa abkow (ab-kow).

Balse odaygu haddii uu gabar dhalo waxaa halkaas ku ba'aya abkii taranka ee lagu ab-tirsanayey. Sidaas ayayna gabadhu ku noqonaysaa ab - ba' - yo. Allana yo waxa uu muujinayaa in waxa uu abku ka ba'ay ay yihiin wax faldhaqaaq leh, dhanka kale waxa uu ka muujinayaa in abka halkaas ku ba'ay uu yahay wax badan oo wadar ah.

Bal haddana aan eegno dibgalaha Halabuur ee ah uur. Sida aan ku soo marnay qodobka labaad ee xeerka; hal shibbane haddii ay laba shaqal oo isku mid ahi gadaal ama hore ka maraan waxaa loo qaadanayaa hal shaqal oo keli ah. Sidaas awgeed uur salkiisu waxa uu noqonayaa ur.

Ur: Bartanka hoose ee wax kasta. Ur waa lidka ru oo ah dhaqaaqa ay waxa uurka ku jiraahi kor u soo ruuqaansadaan ama u soo ruqayaan. Haddana aan tusaale kale u qaadanno sida uu ur ula falgalay erayga buur.

Buur -ta/sho (m): Taag aad u sarreeya oo dhulka intiisa kale ka kor mara; intii hore ka weynaan; naaxid. Waa eray ka kooban bu + ur.

Bu: Si xoog iyo dirqi ah meel uga soo bixid; burqasho;

bu'id; butaac; buurasho; bufid iwm. Xagga af-maalmeedka erayga bu waxaa loo yaqaan.

Bu: Isha ay biyuhu ka soo bu'aan

Bu: Caloosha ariga

Bu: Isha noolaha inteeda kulucsan

Bu: Saxarada

Bu: U soo bixitaanka uu qof u soo baxo cid kale si uu ula tartamo ama ula dagaalo

Bu: Dhexda ama bartamaha wax kasta; ubucda

Bu: Oogada qofka dummarka ah inta u dhexeysa xundhurta iyo kaadihaysta; korka sare ee ku beegan minka ama ilma-galeenka

Bu waa lidka ub oo ujeedkiisu yahay si xooggan ama cadaadis ah meel u gelid; ruubasho; cubid iwm.

Haddaba, *bu* + *ur* waxa ay sheegayaan wax ka soo bu'ay uurka hoose ee meel gaar ah. Sidaas darteed erayga *buur* marka lala xiriiriyo taagga dhulka ah waa tilmaan taaggaas ku sheegaysa in uu ka soo bu'ay uurka hoose ee dhulka. Balse *buur* marka lala xiriiriyo cayilka waa tilmaan sheegaysa habka ay caddiintu ku dhalato. Nafaqada la cuno waxa ay ugu horreyn ku dhacdaa caloosha, kaddibna jirka ayey ku duxdaa iyada oo ka soo bu'aysa uurka ama caloosha oo sidaas ayey ku noqotay *bu - ur*.

Haddaba waa tii ay erayada *ha* + *al* sameeyeen weer sheegaysa meel ay yaallaan wax habban oo la oggol yahay ama la rabo. Si taas ka awran, *ab* + *ur* iyaguna waxa ay sheegayaan wax uu uurkooda ku jiro ayaankii **ab** ee taranka oo haddii la beero sii tarmaya.

Wadarta guud ee *ha* + *al* + *ab* + *ur* waxa ay tilmaamayaan meel laga helo wax leh ayaankii taranka ee **ab**. Waa meel ama goob wax-dheef leh, wax ka baxayaan, oo awood iyo tamari ku kaydsan tahay. Abka yaalla halkaas uurkeeda ayey misana u dhacaysaa weerta ah *ha-al-ab-ur*.

“Halabuur” waa magaca dhaqansidaha ay qormadani ku dhigan tahay. Waa meel lagu weeleeyo miidda qorayaasha iyo murtida waxgaradka ku hadla Af-Soomaaliga. Waa agmihii Soomaalida. Erayga **agme** waxa uu ka yimid dhaqankii hore ee bulshada reer guuraaga ah oo waxaa jiray xeer jidaynaya in qofka eedaysanaha ama garwateenka ahi uu doodiisa u xilsaaran karo qof isaga ka aftahansan. Magac-maamuuska qareenkaas ayaa “*agme*” la oran jiray. Halkaas waxaa ka dhashay maahmaahda ah:

– Agme xogtaada moogi arrinkaaga ma xariiro.

Ujeeddada guud ee murtidaasi waa in qof kaa warla' aanu waxba kuu wanaajin karin. Waxaase hubaal ah in uu Halabuur yahay agme xogtayada og.

Waxtarka `Xeerka Abtiriska Erayga`

⇒ Xeerkani waa toban qodob oo lagu dhigay buugga “*Abtiriska Erayga Af-Soomaaliga*”. Balse afarta aan qormadan ku salaynay waxa ay maaraynayaan garashada inta unug ee uu ka suubsamo erayga Af-Soomaaliga ah iyo weliba sida loo kala saaf.

⇒ Dhanka kale, qofkii barta tobanka qodob ee xeerkani ka kooban yahay iyo 180-ka eray ee asaaska u ah Af-Soomaaliga waxa uu dhab u garan doonaa macnaha eray kasta oo Af-Soomaali ah.

⇒ Qofkii barta xeerkan iyo 180-kaas eray waxa uu aqoonsan doonaa ujeeddada guud ee erayada afafka Kushitigga oo dhan.

⇒ Waa xeer u danaynaya xerowga, af-aqoolka iyo weliba qof kasta oo ku hawllan barashada ama barista Af-Soomaaliga.

Eray-qeex :

1. **Af-aqool**: Qofka barta cilmiga afafka (linguist).
2. **Afguri**: Af-hoosaad ay si gaar ahaaneed ugu hadlaan dad isku degaan ah; lahad.
3. **Afmaal**: Aqoonta lagu barto hab-dhismeedka afka; naxwe.
4. **Ayaan**: Awoodda uu Waaqo wax ku abuurto waxna ku baabi'iyo.
5. **Carra-edeg**: Adduunka.
6. **Gurma-go'an**: Laama-go'an; geed laga jaray laamaha kore ee waaweyn.
7. **Eebbe-ka-yare**: Ergay noole ah ama dhintay oo loogu duggaali jirey baryada Waaqa
8. **Reer Kooshin**: Qowmiyadaha dega geeska Afrika kuna hadla afafka Kushigga (Cushitic Family).
9. **Tabane**: Tilmaan qayaayo ah ama wax dhimaysa (negative).
10. **Togane**: Tilmaan wax kordhinaysa (positive).
11. **Xerow**: Qof u ban-baxay aqoon-kororsi; cilmi-daalib.

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Brava's Skullcaps (Makofiya Ya Stunru)

Alessandra Vianello

In the 1950s and early '60s, when coastal trade was still carried out mainly by dhows, the people of Brava were amazed (and vastly amused) at the sight of some sailors coming from the southern Swahili coast, busily engaged in embroidering skullcaps during their free time on shore. Actually, these skullcaps were not a novelty: it was a kind of headgear exceedingly common along the whole East African coast, which could be found from the Comoro Islands to Somalia and Djibouti.¹ After independence, these embroidered skullcaps

became a kind of badge of office for all senior Somali politicians.² In Brava itself, almost all adult men wore the makofiya and the older ones, who routinely shaved their heads, used to wear them both out of doors and at home, taking them off only when sleeping.

The surprise was caused by the fact that this job was carried out by men, because in Brava the sewing of skullcaps was typically a woman's job and arguably the most widespread of all economic activities carried out by women. Traditionally, the women of Brava had always strived to supplement their household income with some financially rewarding domestic activity. According to their level of instruction and manual abilities, they were usefully employed in teaching the Qur'an to groups of young children,³ plaiting straw to make mats and baskets, weaving coloured ornamental borders to lengths of cloth (*taranzizi*), or preparing sweetmeats, biscuits and cooked food to be sold in the market and in the small coffee-shops of the town. Sewing machines were a regular feature in most houses and many women made friends' and neighbours' dresses as well as their own.

Interestingly, the sewing, designing of patterns, em-

broidering, and finishing of skullcaps were not carried out by a single woman or even by different women of the same family, but were considered specialized jobs that involved women belonging to different households, thus spreading the economic benefits of this activity among several individuals.

The women who prepared the skullcaps prior to their embroidery had to buy a length of white cotton cloth

(*bafta nelpe*). They would double the cloth and then cut two different pieces: a square one which would eventually become the crown of the skullcap (*kahfi*) and a long piece, approximately 11 cm. high, which would later be sewn diagonally into a cylinder and provide the lower part of the *ikofiya* (*msharadha*). They then proceeded to draw the patterns to be embroidered, which usually bore tradi-

tional names, such like "the mosque",

"the lorry", the "*Bait al-Ajaib*" (the ceremonial palace of the Zanzibar sultans), the "*kawlabu*" (hook), etc. The most skilled carried out this job using only a pencil and a ruler, and it is amazing to see the perfection of the finished patterns if one thinks that these women had never had any formal instruction in geometry or drawing. However, pattern books were also available.

The crown of the skullcap (the square piece of cloth) was inscribed with several concentric circles, using the base of bowls and glasses. A single floreal motif would fill the central, smaller circle, called *chidira*, while a second circle, very slightly larger than the first, would leave a narrow space ready for the embroidery of a single line of eyelets. A much larger circle would mark the edge of the round crown, while the intervening space (4 to 5 cm. high) was



divided into six parts, called *zjumba*. In each of these sections they would draw the main pattern, which would thus be repeated six times. The second piece of cloth, the *msharadba*, was similarly divided into different sectors. The upper part (the one nearer to the crown) usually bore a simple geometric design, followed by a narrow strip, later to be filled by a straight line of embroidered eyelets. The main part was divided into eight sections, the regularity of the spaces being achieved by folding the cloth, without measuring it in inches or centimetres. Each of these eight compartments would be filled with the same pattern as the crown. Another line of eyelets would follow and, in the lower part (approximately 3 cm. high), two different designs would alternate four times to fill up another eight sectors. After completing the drawing, they would sew the double cloth by machine along all the lines of the pattern. A twin, parallel line of sewing would provide the space along which a strong thread, called *matanvula*, would be later inserted in order to give a certain rigidity to the cap, especially along the edge. The final operation consisted in sewing diagonally this second piece of the cap in order to obtain a cylinder.

The caps thus prepared were called "raw" (*makofiya maniti*) and were ready for sale to other women, who would assess at a glance how much embroidery work each pattern required and would make their selection accordingly. The size of a cap was measured on the cylindrical piece of cloth, in "taka" and "manda". A taka is the distance between the tip of the thumb and that of the small finger of a stretched hand, and the manda is the breadth of a finger. This measurement of half the actual circumference of the hat, could be for example "taka na manda manne", that is one taka and four fingerbreadth.

The embroidery consisted in making small round eyelets, which were then pierced with a porcupine quill. Different kinds of thread could be used for the embroidery, from normal cotton thread, usually in various shades of yellow and brown, to the very fine threads obtained from a piece of raw silk (*luzi la lasi*). The value of the cap on the market would depend on the complexity of the pattern and the number, evenness, and smallness of the eyelets. The embroidery, which required patience and very good eyesight, was mainly entrusted to young girls, who usually worked at it from mid-morning to noon. They would sit on low stools (*gambari*), spread a clean white cloth on their knee, lay the "raw" cap on it and work at the embroidery while chatting or reciting the religious poems so dear to

Bravanese hearts. Those women who were employed as teachers in the Koranic schools could also embroider while listening to their pupils reciting the Qur'an by rote.⁴ After completing the day's work, they would fold the unfinished cap, the thread and the porcupine quill into the clean cloth and put it away.

The most complex patterns would be embroidered with as many as 5,000 eyelets and would require approximately twenty days to one month of work. The simpler ones would have only some hundreds eyelets. Once the embroidery was completed, the two pieces of the skullcaps were sent to other women, who sew the *kabfi* and the *msharadba* together, cutting the surplus cloth from the crown, finishing its internal edge with stitching and inserting the *matanvula* thread to stiffen the cap.⁵ The finished product was the property of the women who had made the embroidery: they had bought the "raw" caps and had also paid for the finishing of the *makofiya*.

Usually the Bravanese ladies sold the skullcaps locally or in Mogadishu; to some shopkeepers they supplied regularly. Every year, however, they kept aside some of the most beautiful ones, to be given as a gift to fathers or other male relatives on the occasion of the Eid al Fitr. Young men were given their first *ikofiya* on the occasion of their wedding; all men would wear their best caps when going to the mosque on Fridays. Old, well-worn caps, bleached by the sun and by repeated washings, covered the heads of most working men: the many eyelets allowed air to pass through the cap and kept the head cool under the sun, while the close-fitting edge absorbed most of the sweat from their foreheads.

Until the early nineteen-seventies, in the relatively poor context of Brava, *makofiya* represented a not insignificant economic resource for the local households to rely on.⁶ While the money earned by selling the most costly caps went to supplement the usually meagre family income, girls were often allowed to keep for themselves the money earned by selling the cheaper ones they had embroidered. This work was therefore the only source of their much-needed pin-money, to be spent on clothes, some finery, or even some small piece of jewellery.

No less important were the social opportunities that this kind of activity generated: it created new bonds of partnership and friendship between women of different households; it afforded women the opportunity to go out of doors to buy the material and the "raw" caps,⁷ and especially the (then still unusual and welcome) diversion of a

trip to Mogadishu to sell the finished *makofiya* and do some shopping. Children of both sexes were to be seen scurrying to and fro to take the caps to be finished or to retrieve them. A whole world of workmanship, economic self-reliance, and social contacts, revolved around this traditional activity.

References

- 1 For Zanzibar, see for example **Mohamed Ameir Mnombwa's** article "Kofia in Zanzibar" (AAP No. 42, June 1995). Although not explicitly stated, it is clear from the text that the kofia of Zanzibar were the work of men. The author speaks of "craftsmen" and "fundi".
- 2 The many political changes that have affected Somalia in the course of the years have apparently not had any impact on the popularity of the makofiya: they were worn by most ministers prior to Barre's revolution of 1969, occasionally by some politicians in the Barre's era and, as late as April 2009, a reportage of Al Jazeera showed the latest President of Somalia, Sheikh Sharif, wearing a brand new ikofiya.

- 3 Unlike most of the Islamic world, Brava had traditionally many Koranic schools in which the teachers were women. London, 1961
- 4 These women had therefore an important role in preserving and spreading the knowledge of the Stenzi (see also Alessandra Vianello "The Poetic Heritage of Brava" in Halabuur, Vol. 3, nos. 1&2, 2008). In the Coranic schools managed by women, teachers often taught their girl-pupils also to embroider makofiya.
- 5 This careful finishing was a characteristic of the Bravanese caps. Those made in Tanzania and Zanzibar, for example, often lack it.
- 6 In the late 1970s and early 1980s many Bravanese men found jobs in Saudi Arabia and the Gulf. Their remittances home allowed their families to rise above subsistence level and enjoy a better life style.
- 7 Most women of Brava did not usually go out of doors during the daytime, except when some special occasions (such as weddings or deaths) required it. Visits to friends and neighbours were paid at dusk. Going to the market was typically reserved for men and young children of both sexes.

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The Nature of a Somali Noun Phrase

Maxamed Xaaji Raabbi

Abstract

This article attempts to deal with the main features of a Somali noun phrase (NP). After a brief introduction, the NP of a simple sentence is identified in section A. Afterwards in section B, the head of an NP (nouns or pronouns) is discussed. In section C, we consider the type of articles suffixed to the head. Nouns as modifiers are looked into in section D. And finally, the paper ends with concluding remarks in section E.

The two main parts of a simple sentence (subject and predicate) in traditional grammars have been restated as noun phrase (NP) and verb phrase (VP) in modern grammars. Most languages share this division in their syntax. The modern terms of NP and VP are preferred to the traditional ones because they are more accurate in naming the nature of the subject and the predicate. Today, an NP is defined as a phrase whose head is always a noun and a VP as a phrase whose head is always a verb, which the traditional terms do not.

In Somali, a noun phrase and a verb phrase have distinct features that are concern its phraseology. A Somali *basic* sentence then always has a sentence particle (sp)¹ in its declarative form.

A: Identifying the Noun Phrase.

In order to identify the NP in a simple, declarative Somali sentence, we apply these two language rules:

- (1) We insert a pause between NP and VP.
- (2) We delete the subject of a sentence - changing a simple sentence to an imperative, for instance.

To apply the first rule, the Somali language does not exhibit a recognizable pause between the NP and VP. For instance: two pauses (/ /) are possible in these sentences:

- 1a. Nin // *baa/ayaa* hadlaya.
Man // sp speak A man // is speaking.
- 1b. Nin *baa/ayaa* // hadlaya.
Man sp // speak A man // is speaking.
- 1c. Naagi *waa* // joogtaa xafiiska.
Woman sp // staying office-the.
A woman // is staying in the office.

1d. Naagi // *waa* joogtaa xafiiska.

Woman//sp staying office.

A woman//is staying in the office.

In sentences 1a-d, it is not possible to judiciously decide, by asking a Somali, educated or not, whether the positions of the pause (/ /) are or where the subject and its predicate meet or separate. Therefore, a different linguistic device other than a pause has to be used.

In applying the 2nd rule, the Somali language accepts the omission of the subject in imperative sentences. For instance, by changing the declarative sentences above (1a-d) into imperative ones, the resulting sentences are only their predicates:

2a. Hadal.

Speak Speak.

2b. Hadal.

Speak Speak.

2c. Joog xafiiska.

Stay office-the Stay in the office.

2d. Joog xafiiska.

Stay office-the Stay in the office.

In the above imperative sentences, their subjects were deleted, together with their particles 'baa, ayaa, and waa', suggesting that these particles are part of the subject NPs and hence noun phrase markers. By shifting the subject NP, however, to another position, the three particles cluster into two groups:

3a. Baa/ayaa hadlaya nin*

sp speak man

sp is speaking a man*.

3b. Waa joogtaa xafiiska naagi.

sp/staying office-the woman

A woman//is staying in the office.

Shifting subjNPs to final positions renders sentence 3a incorrect and b. correct; which means that 'ayaa/baa' is a subjNP marker. But the sp 'ayaa/baa' can also mark other NPs, e.g:

4a. *Xafiiska ayaa ninku* joogaa.

4b. *Xafiiska ayaa naagtu* joogtaa.

In sentences 3b, however, the sp 'waa' does not move with the subjNP. It remains in its relative position; which means that it is an essential part of the predicate or a verb phrase marker. Therefore, we can safely say that a Somali NP always fits into this frame, '____ ayaa/baa ...' (3a, 4a & 4b) and its VP into 'waa ____ ...' frame (3b).

Consequently, a verb phrase is a group of words which move together within a simple sentence and whose nucleus

or head is always a verb and occurs after 'waa ____'. But a noun phrase, with which we are concerned in this paper, is a group of words that move together within a simple sentence and whose nucleus or head is always a noun that occurs before the sentence particle '____ ayaa/baa' or '____ waa plus verb/verb plus noun.

Besides its position, a noun phrase has the basic feature of marked versus unmarked. An indefinite NP is always marked for feminine nouns (1c & 1d, naag : naagi) and unmarked for masculine nouns (1a & 1b, nin : nin). A definite subjNP is, however, marked, for a '____ waa plus verb/verb plus noun' frame (4a *ninku*, 4b *naagtu*) and unmarked regardless of gender for a '____ ayaa/baa' frames (4a, *baabuurka*, 4b, *beerta*) as well as all other positions i.e *xafiiska* (1c, 1d).

Having identified the NP, we now consider the language elements that are part of it. The words that are part of the noun phrase can be dealt with in three stages: the head, affixes to the head and head modifiers. Theoretically, then, depending on the word classes (parts of speech) a language has, a noun phrase may consist of some or all of its word classes.

Of the three (3) word classes (nouns, verbs and particles) the Somali language allows only nouns and some pronouns to be the head of a noun phrase. The rest cluster around it: some, such as articles, affixed to it, and others, such as nouns, verbs and other particles, occurring separately as modifiers after it. The nature of modification in Somali NPs is, moreover, such that it is always post-positioned without exception.

B. The head of an NP.

The head of a Somali NP is either a noun or its substitute, a pronoun. By using the '____ ayaa/baa and '____ waa plus verb/ verb plus noun' frames, we can capture the essential features of a Somali NP. In 'waa' sentences, subjNPs are always marked as in examples 1c and 3b above. But those sentences with 'ayaa/baa', the subjNPs as well as all other NP positions are unmarked as in examples 1a, 4a and 4b above. We begin, then, with pronouns, for some do become marked and some do not.

1. Pronouns as heads of NPs:

i) 'Ayaa/baa' as sp: NPs with modifying words
(*underlined*)

The *italicized* words are pronouns and all serve as heads of the NPs in the sentences below:

5. *Ka guriga jooga* ayaa baabuur wada.
The house-the stay sp car drive
The one staying in the house drives a car.
6. *Kii maqnaa* baa jooga.
The one away sp came
The one who was away came.
7. *Tee gaaban* baa cusub?
Which short sp new
Which one who is short is new?
8. *Tan madaw ee jeexan* baa hadhay.
This black and torn sp left
This one which is black and torn is left.
9. *Isaga ka hadlaya guriga* ayaa cabanaya.
He from speaking house-the sp complaining
The person who is speaking from the house is complaining.
10. *Kooda yaalla qolka* ayaa fiican.
Theirs placed room sp good
Theirs in the room is good.

These six (6) pronouns represent five categories of pronouns: Definite pronouns, *ka, ta, kuwa* and *kii, tii, kuwii* (1&2); interrogative pronouns, *kee, tee, kuwee* (3); demonstrative pronouns, *kan, tan* and *kuman*, (4) which come in three forms: masculine, feminine and plural respectively. But personal pronouns, *aniga, adiga, isaga* etc.(5), and possessive pronouns, *kayga, kaaga, kooda* etc.(6) come in more than three forms. In all the six (6) sentences above, the heads of noun phrases are accompanied by modifying words.

ii) 'ayaa/baa' as sp: NPs without modifying words.

When we delete the modifying words, the resulting sentences below become grammatical or ungrammatical (with asterisk *), e.g

11. *Ka* ayaa baabuur wada.*
12. *Kii* baa jooga.
13. *Tee* baa cusub?
14. *Tan* baa hadhay.
15. *Isaga* ayaa cabanaya.
16. *Kooda* ayaa fiican.

Clearly, # 11 stands out as an incorrect sentence which suggests that pronouns, *ka, ta* and *kuwa* do not occur in this language environment. Substituting 'ayaa/baa' with 'waa', in sentences 5-10 above transforms them into 17-22 below.

iii) 'Waa' as sp: NPs with modifying words.

17. *Ka guriga joogaa* waa wadaa baabuur.
18. *Kii maqnaa* waa joogaa.

19. *Tee gaabani* waa cusub tahay?*
20. *Tan madaw ee jeexani* waa hadhay.
21. *Isaga ka hadlayaa guriga* waa cabanayaa.
22. *Kooda yaallaa qolka* waa fiican yahay.

There are a number of changes in 17-22 sentences. Sentence 19 stands out as incorrect. The other changes are added vowels which are in bold and 'yahay' in 22, confirming and re-enforcing the concept of markedness that mostly distinguishes '____ ayaa/baa' plus verb/noun plus verb' frame from '____ waa plus verb/verb plus noun' frame as mentioned earlier.

Similarly, deleting the modifying words from sentences 17-22 above, results in sentences 23-28 below:

23. *Ku* waa wadaa baabuur.*
24. *Kii* waa joogaa.
25. *Tee* waa cusub tahay.*
26. *Isagu* waa cabanayaa.
27. *Koodu* waa fiican yahay.
28. *Tani* waa hadhay.

Sentences 23 and 25 are incorrect, which means that the definite pronouns '*ku, tu, kuwo* and *tee, kee, kuwee*' do not fit into '____ waa plus verb/verb plus noun' frames; but the rest is grammatical. Other changes are in bold and self explanatory.

2. Nouns as heads of NPs.

We have briefly dealt with nouns, definite and indefinite, as heads of NPs in 1 to 4 sentences above. Now, we will attempt to look at them more closely, using the unmarked frame only, '____ ayaa/baa ...', for two reasons:

- a) all NPs can occur before this;
- b) the sp 'ayaa/baa' serves as a limiter.

The *italicized* words in examples 29a-d are heads of NPs for they fit into '____ ayaa/baa ...' frame.

- 29a. *Qof* baa canbe cunaya.
Person sp mango eating
A person is eating a mango.
- 29b. *Meeqa* ayaa aad rabtaa?
How much/many sp you want
How much/many do you want?
- 29c. *Maanta* ayaa uu tegay.
Today sp he went
He went today/today he went.
- 29d. *Wasaarad* baa ku jirta sartaan.
Ministry sp in building-this
A ministry uses this building.

We said earlier that the Somali language consists of three types of word classes: nouns, verbs and particles.² Now, we shall try to determine, one at a time, which of these can fit between the head and the SP, 'head ____ ayaa/baa'.

C. The type of articles suffixed to the head noun.

In Somali only articles are affixed to the nouns. All the pronouns that serve as heads of NPs mentioned above can serve also as language elements that can become part of the head noun. All the sentences below share the same, indefinite, subject noun phrase, 'Nin'

- 30. *Nin* baa baabuur raacay.
(A man left in a car).
- 31. *Nin* baa kabadhka shandad ka bixiyey.
(A man took a briefcase from the cupboard).
- 32. *Nin* baa xafiiska ka baxay.
(A man left the office)
- 33. *Nin* baa shandad la baxay
(A man left with a briefcase).
- 34. *Nin* baa soo baxay.
(A man came out).

Changing the *indefinite head*, 'nin', to a definite head of the subject NP transforms the above sentences into these:

- 35. *Ninke* ayaa baabuur raacay.
(A man left in a car).
- 36. *Ninkei* baa kabadhka shandad ka bixiyey.
(A man took a briefcase from the cupboard).
- 37. *Ninkee* baa xafiiska ka baxay?
(A man left the office).
- 38. *Ninkeeda* ayaa shandad la baxay.
(A man left with a briefcase).
- 39. *Ninkean* baa soo baxay.
(A man came out).

The *italicised suffixes*, attached to the subject NP, 'nin', are articles or defining language elements. Written Somali suffixes articles to the nouns they define. The Somali language uses more than twenty words as articles. On the relationship between pronouns and articles, the table below sheds some light: (see table)

D. Nouns as modifiers to heads of NPs.

- a) *Adding another noun to the head, results in these sentences:*
- 40a. *Qof* waayeel baa canbe cunaya.*
Person elder sp mango eating
An elder person is eating a mango.

- 40b. *Meeqa* buug ayaa aad rabtaa?
How/many book sp you want
How many books do you want?
 - 40c. *Maanta* salaaddii ayaa uu tegay.
Today morning prayer-the sp he went
He went today early at dawn.
 - 40d. *Wasaarad* caafimaad baa ku jirta sartaan.
Ministry health sp in building-this
A ministry of health is in this building.
- Clearly 40a is ungrammatical, and we will drop it from our example. By correcting it though, we find out the problem: 40ai *Qof* *waayeel ah* baa canbe cunaya.
Person elder be sp mango eating
An elderly person is eating a mango.
This sentence consists of two, collapsed into one, i.e. 'Qof baa waayeel ah + qof baa canbe cunya = 40ai'. OR 'Qof canbe cunaya baa waayeel ah'. The noun phrase that we are dealing here in this paper is that of a basic/simple sentence. Collapsed sentences then do not concern us here.

Table: relationship between pronouns and articles

Category	Pronouns	Articles
1. Definite	M. F. Pl.	M. F
	Ka, ta, kuwa	-ka, -ta
	Kii, tii, kuwii	-kii, -tii
2. Interrogative	Kee, tee, kuwee	-kee, -tee
3. Demonstrative	Kan, tan, kuwan	-tan, -tan
4. Possessive	1st P. 2nd P. 3rd P.	1st P. 2nd P. 3rd P.
	single Kayga Kaaga Kiisa(M) Keeda(F)	-kayga -kaaga -kiisa(M), -keeda(F)
	plural kaayaga kaaga kiinna	-kayaga -kaaga -koodda
	Keenna	-keenna
5. Personal	Aniga adiga isaga(M), iyada(F)	There are no corresponding articles for this category.
	Annaga idinka iyaga	
	Innaga	

- b) *Adding a second noun to the rest, gives us these correct NPs:*
- b. *Meeqa* buug qoraal ayaa aad rabtaa?
How/many book writing sp you want
How many instances of bookwriting do you want?
- c. *Maanta* salaaddii waaberiga ayaa uu tegay.
Today morning prayer-the dawn-the sp he went
He went today early at dawn.
- d. *Wasaarad* caafimaad xoolo baa ku jirta sartaan
Ministry health animal sp in stay building-this

A ministry of animal husbandry is in this building.
Sentence 40di 'Wasaarad caafimaad xoolo baa ku jirta sartaan.' Sounds somewhat rather between correct and incorrect. Adding articles to the nouns, makes it grammatical sound:

40di. Wasaaradda caafimaadka xoolaha baa ku jirta sartaan.
Ministry-the health-the animal-the sp in stay building-this
The ministry of animal husbandry is in this building.

This means that NPs consisting of three nouns: a head (wasaarad) and two others (caafimaad and xool) are ambiguous. Without the definite articles, it is difficult to know whether the nouns in any NP are in a modifying or compounding relationship. Similarly, sentence 'c. *Maanta salaaddii waaberiga ayaa uu tegay.*' consists of three nouns that have a modifying relationship because the three nouns have definite articles suffixed to them. Sentence 'b', however, becomes ungrammatical when articles are added to the nouns, i.e:

40bi. *Meeqa buugga qoraalka ayaa aad rabtaa?**
How/many book-the writing-the sp you want
How many the writing book do you want?

We can say, then, that the two nouns 'buug qoraal' do not have a modifying relationship. Incidentally, 'meeqa' is an interrogative word in an NP position as a head and all the nouns that are part of its NP are always in the definite. Therefore, what is the relationship between 'buug and qoraal' if it is not one of modification?

There are various relationships between nouns, but only two interest us within the scope of this article: modification and compounding. Sentence '40di, Wasaaradda caafimaadka xoolaha baa ku jirta sartaan,' is an example of a modification relationship because of the definite articles suffixed to the nouns in question, as we have already noted.

The relationship between the two nouns in 40b, 'buug qoraal' is not one of modification because the addition of two articles 40bi, 'buugga qoraalka, renders the sentence ungrammatical. Collapsing the two nouns into one word, to form a compound, gives us this sentence:

41. *Meeqa buuqqoraal ayaa aad rabtaa?*
How/many bookwriting sp you want

How many instances of book writing do you want?
Sentence 41 is still grammatical when the two nouns (buug and qoraal) are conjoined. Adding an article to it, moreover, renders the sentence ungrammatical also for the same reason sentence 40di is ungrammatical:

40a. *Meeqa buuqqoraalka ayaa aad rabtaa?**
How/many bookwriting-the sp you want

How many instances of the book writing do you want?
This means that nouns in an interrogative environment are always indefinite. Changing the interrogative sentence to a declarative, we get 42a - d:

42a. Buug qoraal ayaa miiska saaran.
Book writing sp table-the placed
A writing book is on the table
42b. Buugga qoraalka ayaa miiska saaran
Book-the writing-the sp -----
The writing book is -----
42c. Buuqqoraal ayaa miiska saaran.
Bookwring sp -----
The bookwriting is -----
42d. Buuqqoraalka ayaa miiska saaran.
Bookwriting sp -----
The bookwriting is -----

From the above examples, we learn that, if two nouns are in a modifying relationship, they accept two articles 'buugga qoraalka', an exercise book, a dairy, notebook etc. But if they are in a compounding relationship, they accept one article 'buuqqoraalka' a book writing activity. A compound, then, can serve as a head or a modifier.

E. Concluding remarks:

Moving a Somali sub]NP from an initial to a final position in a simple sentence results in two types of subjects: marked and unmarked. The unmarked always fit into the '_____ ayaa/baa plus verb/noun plus verb' frame. The marked fits into '_____ waa plus verb/verb plus noun' frame. The head of a noun phrase is either a noun or its substitute, a pronoun. If it is a noun, articles are suffixed; but pronouns do not accept them.

Besides articles being suffixed to it, a head of a noun phrase can either be a single noun or a compound. The addition of another noun to the head, without compounding, serves as a modifier. When two nouns are in a modifying relationship, they accept two articles. A compounding relationship allows one article after collapsing the two nouns into a single noun that can serve as a head or a modifier.

References

- 1 On the uses of sentence particles, see; RABI's Collected Papers About the Somali Language (pp 157-175) and HALABUUR, Volume 3, Nos. 1& 2, 2008 (pp 37- 45) i".
- 2 On the parts of speech (qaybaha hadalka ee Afsoomaaliga), see Raabbi, 1994 (pp 15 -16)

INTERVIEW / WARAYSIGA TIRSIGAN

*Waraysi Halabuur Diridhabe kula Yeeshay Guddoomiyaha Guddiga Qabanqaabada
Qabashaada iyo Caleemasaarka Ugaaska Ciisaha, Maxamed Macallin*

Halabuur:

Ugu horrayn waxaan jeclaan labayn inaad noo iftiimiso baahida keentay iyo falsafadda ka dambaysa in loo bawlgalo boqriidda Ugaas Cusub oo ay yeelato beesha Ciise?

Maxamed Macallin:

Ugaasku waa xidhiidhiyaha bulshadan iyo dhaqanka. Waa ninkii bulshada u horseedayay midnimada. Ugaasku waa astaan midnimo, waa astaan caddaaladeed, waa astaan nabadeed, waa astaan horumar. Waa astaan khayr. Baahida keentay waxa weeye, sida aan la soconno dadku waxa ay u baahan yihiin nidaamkan jira ee heshiiska ummadeed ah ee dadka ka dhexeeya oo in la dhawro ay tahay aabbihii hagayay, kaasina waa Ugaaska. Markaa waxaa loo baahday in la dhiso oo la wada boqrado oo la karaameeyo garwadeenkii ummadda ee ahaa meeshii loo noqonayay. Ugaasku wuxuu waligiis ahaanayey madaxa ugu sarreeya iyo marjaca u dambeeya ee loo noqdo. Dhaqankaa iyo heshiiskaa bulshadu dhigatay ee ay lahaayeen oo la ilaalin jiray, oo aan lagu xadgudbi jirin wuxuu u baahan yahay hoggaan udub-dhexaad u noqda. Nebiguna (CSW) waa kii yidhi: “*laba baddii aad tibiin mid waa inuu amiir noqdaa*”, micnaha hoggaamiye noqdaa. Haddaba iyadoo taas laga duulayo, dhaqankaas soo jireenka ahna laga dhaqaaqayo ayaa waxa loo baahday in la helo hoggaamiye la daba joogsado. Hogaamiyehaas oo aan ahayn mid digtaator ama keligitaliye ah, laakiinse ah shirguddoomiye; mid ah maskaxdii iyo caqligii ummadda. Gole duqay ayaana la talisa mar kasta oo xagga xeerka hadday damcaan Ugaaska kaba sii yaaqaan, isaguna ugaas ahaan waxa weeye halkii loo noqonayo. Markaa baahida keentay in Ugaas la doorto waxaa weeye in aynan bulshada dhexdeeda fawdo ka dhicin iyo kala-dambayn la'aan. Dadka deriska la ah iyo qowmiyaadka kalena la ilaaliyo oo aan la isku dhicin oo la helo guddi dhexe. Guddigaasina waa inuu yeeshaa hoggaamiye. Markaa baahida keentay Ugaaska waa in la ilaaliyo danta dadka uu hoggaaminaayo iyo danta guud ee kala dhexaysa dadyowga kale. Waa xidhiidhiyaha isku xiraya ummadda oo ka ilaalinaya in khalkhal iyo mashaakil ka



Maxamed Macallin, Guddoomiyaha Guddiga farsaamo ee Qabanqaabada Qabashaada Ugaaska Ciisaha

yimaado. Markaa Ugaasku astaamahaas buu leeyahay; waa astaantii midnimada, caddaaladda, khayrka, nabadda iyo horumarka, taa ayaana ka dhigtay lagama maarmaan.

Halabuur:

Taa garannay, sida ay lagama maarmaan u tahay kaalinta Ugaasku, baseyeeshee waxaa la isweydiin karaa tallaabadan ah in la bogro ugaas cusub maxay u noqotay in la qaado waqtigan oo aan la qaadin sannadibii ina dhaafay ee ka dambeeyey geeridii ugaaskii hore, ama aan loo sii dib dhigan sannadaha soo socda?

Maxamed Macallin:

Wax kasta ammin bay leeyihiin ama milay bay leeyihiin. Shaygana dhalashadiisu qaddar buu ku yimaadaa. Ugaas hadduu dhinto ugaas kale uun baa la doortaa. In kastooy muddo dheer tahay oo muddo dhawr iyo toban sano ah, ilaa shan iyo taban sano, aan la dooran Ugaas, muddadaas abaabulkii doorashada Ugaaska waa lagu jiray; duqay baa ku jirtay, dhallinyaraa ku jirtay, rag masuuliin ah baa ku jiray, in mar uun la arko ugaaskii ka dambayn lahaa Ugaas Xasan, Alle ha u naxariistee. In la helo ugaas la jaan-qaadi kara xilligan maanta la joogo iyo casrigan caalamiyaynta ee dunidu maanta ku jirto. Waji cusub weeye, waayo ugaasyadii horena xilligoodii nooc buu ahaa, ugaaskan cusubna wuxuu ku soo

beegmay xilli ay dunidii waji kale yeelatay oo ay isku xidhantay. Dhaqankii horena wuu sii jiraa. Markaa si castiga maanta la joogana loogu xisaabtamo, dhaqankii soo jiraanka ahaana loo nooleeyo, oo loo daryeelo oo daranyada looga dhabo, oo looga faai'daysto, waxaa loo baahday in la helo aabbihii astaanta u ahaa dhaqankaas. Sidaa daraaddeed Ugaaska shan iyo tobankaa sano hawshiisa waa lagu jiray. Laakiin imminka uun baa Ilaahay qaddaray in lagu guulaysto.

Halabuur:

Marka laga hadlayo arrintan boqriidda ugaaska, waxaa jira arrimo dhawr ah oo Ciisub uga duwan yahay beelaha kale ee Soomaaliyeed, sida habka loo xulo ugaaska, qodobbada xeerka ee lagu saleeyo iyo dhismaha haya'daba ismaamulka beesha. Arrimaha muhiimka ah ee ay habboontahay in ay Soomaalida kale kaga dayato Ciisaha waxaa ka mid ah in lagu midaysnaado hoggaamiye dhaqameed mid ah, guddoonkiisana aaney cidina garab marin. Maxaa u sabab ah ayaad isleedahay in beesha sidaa u ballaadban ay weli ku midaysnaato hal ugaas halka beelaha kale ee Soomaaliyeed badankoodu waayadan dambe laf-laf iyo jilib-jib u kala samaysteen hoggaamiyeyaal magacyo kala duwan leh? Dhanke kale sidee ayaas midnimadaas lagu ilaalin karaa oo ay ku sii socon kartaa mustaqbalka?

Maxamed Macallin:

Horta waxaan ku jirnaa xilli adag, markaa sideedaba maanta waxaa la leeyahay dhaqankii ha lagu noqdo. Indheergaratada Afrika waxay in badani aaminsanyihiin in ay muhiim tahay in dib loogu noqdo habkii soo jireenka ahaa ee bulshado hidde ahaan isu maamuli jirtey. Dabcan, nidaamkii dimoqraadiga ee dibadda la inooga keenay wax badanna wuu ku wanaagsan yahay, wax aad u khaldanna way ku jiraan oo aan ay adagtahay in ay bulshadeennu la qabsato. Xeerku qayb weyn buu ka qaatay in ugaas mid ah la yeesho. Wuxuu ka mid yahay waxyaabaha Ciisuhu wuu wadaagaa la yidhaahdo, kuwaas oo ah dhulka, ugaaska iyo xeerka. Inta uu jiro wadaaggaas xeerku na farayo ninna uma suurtoobayso in uu ugaaskiisa gaar ula baxo. Marka waxaa kow ah oo la dhigay in Ugaasku yahay wax la wadaago. Markaas shan ugaas lama wadaagi karo, lix ugaasna lama wadaagi karo. Hal ugaas uun baa la wadaagi karaa. Maadaama xeerkii xuquuqihii asaasiga ahaa oo uu dhigay ay ku jirto "Ciise waa wada Ciise ninna nin caaro ma dbeera". Inta uu jiro ugaas la wadaagó ma jirto qolo garab mari karta oo gooni u odhan karta ugaas gaar ah ayaan yeelanaynaa. Midda kale ee iyana midnimadaas qayb weyn ka qaadatay

waxaa weeye, Ciisaha oo dhaqan ahaan u jajaban xeerka iyo dhaqanka. Ninka iminka dibadda jooga ee qurba-joogga Ciise ahi waxaa laga yaabaa inuu xeerkii iska aaminsan yahay oo aanu la falgalin nidaamkan dibadda ka jira, in kaste oo laga yaabo waxyaalaha qaar in uu la falgalo, laakiinse wax xeer la yidhaahdo ayuu aaminsan yahay. Xeerkaas oo soo jireen ah taariikh dheerna leh. Waxaa jirta iyana in la isla aaminsan yahay oo heshiis lagu yahay in reer keli ahaate laga qabto Ugaaska. Ciise oo dhan kolba meel lagama qabto balse reer iyo qoys gaar ah ayuu gaar u yahay. Qoyskaas uun baa laga doondoontaa oo kolba qofkii habboonaada laga qabtaa kolkii loo baahdo. Reerkaa keli ah ee lagu ogyahay in iyaga uun laga dhex qabto ugaaska waxay keentay in olole badan iyo damac badan aanu soo gelin reerihii kale. Reer boqor reer la yidhaahdo ayaa jira iyaguna ma wada laha ee haddana jilib gaar ah baa ugaaska laga doortaa. Wax walba asalkoodii baa loo celiyaa. Taa ah in reerkaa uun ugaaska laga qabto iyana qayb weyn bay ka qaadatay midnimadaa ah in ugaas keli ah la yeesho isagoo ka mid ah ugaasku waxyaabihii la wadaagayay.

Ilaa hadda ma dhicin in la yidhi salaaddiin iyo ugaasyo gaar ah ayaan samaysanaynaa. Hal dhacdo ayaa jirtey. Xilligii Ugaas Wacays (oo ahaa Ugaaskii ka horreeyey Ugaas Xasan oo ahaa ugaaskii u dambeeyey) ayaa la keenay ugaas kale oo la odhan jiray ugaas Xuseen kuna caan baxay ugaas Xadiid. Isla reerkaa uun buu ahaa oo ilmo adeer uun bay isaga iyo ugaasku ahaayeen. Arrin ficil ku timiday bay ahayd, laakiin markii dambe, isla markiiba waxaa la gartay arrintaasi in ay Ciisaha midnimadiisa iyo xeerka wax u dhimayso. Sidaas darteed ugaasnimadii Ugaas Wacays baa la sudhay, ugaaskii kale ee Ugaas Xuseen ama Ugaas Xadiid waxyaabo masaalix ah ayaa loo oggolaaday, laakiin ugaasnimo looma oggolaan.

Ummadda Soomaaliyeed waxan odhan lahaa ha laga waantoobo hoggaamiye-dhaqameeddada badan oo marba mid hor leh la abuurayo. Maanta haddii toban ugaas oo laga wada dambeeyo ay Soomaaliya ka jirti lahaayeen oo tobankaa ugaas ay is hor fadhiisan lahaayeen xal ayaa loo heli lahaa dhibaatadan la xallin kari la'yahay. Laakiin marka reerkii keli ahaa uu yeeshay intaa oo suldaan iyo intaa oo ugaas, isma raadin karaan ismana raalli galin karaan, danihiina way badan yihiin. Markaa in Ugaas keli ah reerku yeesho dantaa ku jirta, midnimadaa ku jirta, waana mabda', diini ah. Dhaqan keli ah uma arkee waxaan u arkaa wax xitaa diinteenu

ina farayso in tafaraaruqa la iska ilaaliyo. Xadaarad iyo ilbaxnimaan u arkaa. Markaas in namuudajka ama tusaalahan Ciisaha ee ku aaddan ugaasnimada ay Soomaalida kalena qaadata waan ku talin lahaa.

Dadka in badan baa leh xilligan ugaas looma baahna. Annaguse waxaan leenahay waa loo baahan yahay. Waxay dadkaasi sabab ka dhigaan, magaalo ayaa la yimiday, baahidii ugaasnimada way lumaysaa, baahidii isku xidhnaantu waa lumaysaa. Hase yeeshee, waxaa weeye dhaqankii haddaad dhigto nin summaddiisii dhigay ayaad tahay. Dhanka wanaagsan ee dhaqankana inaan

luminno ma aha, dhanka xun in aan luminno oo faraha ka qaadno weeye.

Marka xilligaan cusub ee dadku ay isa sheeganayaan, waad la socotaan imminka gidaarkii baarliin waa ka la burburiyay. Jarmal baa dib isugu soo

noqday, midnimuu ka maarmi waayey. Jabbaan baa boqortooyo leh, oo Ingiriiska ayaa boqortooyo leh oo waddamadaan teknoolojiyadda ku caanbaxay in badan oo ka mid ah baa leh ugaasyo ama boqorro. Iyagu kama faanayaan ugaasyadooda iyo boqorraddooda. Maxay tahay sababta innagu aan u luminaynno dhaqankeenna iyo fursadda aan haysanno? In sidaa loo hayo oo loo diido inuu lumo boqolaal fac ama jiiil dhaqankii iyo xeerkaa soo jiray ayaa waajib ah. Soomaalidana waan kula talinayaa in ay midnimadaa Ugaasnimada ay ilaaliyaan oo hal ugaas in ka badan aanu reerku yeelan.

Halabuur:

Sababaha tafaraaruqa Soomaalida maanta haysta ka dambeeya waxaa laga yaabaa in ay ka mid tahay xeerkaa oo marba marka ka dambaysa sii lumayay oo lasii illaawayay. Laakiin reerka Ciisub wuxuu ku guulaystay in uu xafido xeerkaasi oo aan la illaawin lana wada oggoyahay oo la wada ixtiraamo xeerkaas dal iyo dibad meel uu joogaba qofka Ciise abi. Maxaa haddaba sal u ah in sidaa loo xafido oo loo hayo kaydka xeerka oo ah weliba mid aan qornayn oo ka mid ah dhaqan-afeedka (oral tradition) bulshadu maskaxda ku hayso oo jiilal badan iyo facyaal la soo xafiday?

Maxamed Macallin:

Xeerkaa waxaa sabab u ah in ay dadku ku dhaataan, xeerka oo kolkii horeba ahaa wax dadku ku heshiiyeen oo ay dhigteen oo ay maslaxaddooda u arkeen. Ilaahay fadligiisa ayuun buu ku ahaaday xeer lagu badbaaday. Xeerkaa baan dhaqaalaysannay xeerkaa baan dhaqaashannay. Dadka badidiisu waxay kolkii hore ku dhaqmayeen miyi, halkaana waxa lagu kala soconayay xeer buu ahaa. Xeerkaasi wuxuu leeyahay qaybo badan wuu na ka xeel dheer yahay nidaamka ama qawaaniinta cusub ee dowladnimada casriga ah lagu dhaqo. Ragga



xeerka wax ku garsooraana way ka aqoon badan yihiin kana cad-daalad badan yihiin nimanka qawaa-niinta casriga ah ku shaqeyya ee xafiisyada fadhiya. Waayo maanta ninka Ciise kalsoonida uu ku qabo xafiiska way yar tahay, balse kalsoonida uu geedka ku qabo aad

ayay u ballaaran tahay. Waayo xeerka geedka ayaa noloshiisa ka tarjumaya. Ma qorna xeerku waa run.

Waxaase maanta nasiib wanaag ah in ay jiraan rag cilmibaadhayaal ah oo aqoon leh, Ciise ah ama aan Ciise ahayn, Soomaali ah ama aan Soomaali ahayn oo xeerkaa dib u baara, oo qoraallo ku eega oo aad wax uga qora. Waxaa jira iyaguna rag dhallinyaro ah oo ay balwad u noqotay xeerbaadhistu oo maanta jira. Markaa waxaa muuqata in ay halkaa ka baxdo baqdintii laga qabay in xeerka Ciise uu burburo ama lumo. Waayo hadda xeerku dhinicii qoraalka ayuu u socdaa oo waqti kala guur ah ayuu ku jiraa; qoraal la'aan ayuu ka guurayaa oo dhanka qoraalka ayuu u socdaa. Dadkiisii, dadkii xeerka lahaa ayaa miyigii ka sii socda oo magaalo galay, markaa xeerkaa isna magaalo ayuu galay, taas oo iyana kala guur labaad ah. Markaa kalsoonida badan oo dadkiisu ku qabo iyo xeerkaa oo dhanka qoraalka u socda ayaa ka hor joogsaday inuu lumo ama baaba'oo. xeerkan waa in fiir gaar ah loo yeesho oo lagu daro waxyaabaha sida gaar ah UNESCO ugu fiirsato ee goonida loo ilaaliyo.

Halabuur:

Maadaama noloshii iyo waqtiguba isbeddelayaan, cilmibaaris badan iyo u-fiirsi badanina ku socdaan xeerka, ma kula tahay

in dedaalkaas lagu daro in la casriyeeyo oo waxyaabo laga beddelo xeerka oo waayaba iyo nolosha cusub la waafajiyo?

Maxamed Macallin:

Xeerka iyo ugaaskuba waa wax loo baahan yahay in ay jiraan. Waa run in ummadda iyo waayahooduba isbed-delaayan, markaana in xeerku la koro oo la noolaado way tahay. Xeerku inuu noolaado ayuu u baahan yahay. Xeerku dayactir ayuu u baahan yahay iyo hurumar. Xeerku nolosha inuu la socdo oo dhankiisa wanaagsan la xoojiyo lana waariyo ayuu u baahan yahay, dhanka unan ka wanaagsanaynna la iska dhaafto oo la saxo.

Halabuur:

Ugaaska dhowaan la caleemo saari doono waa nin aad u da'yar. Haddaba ugaaska oo ah boggaamiyihii ummadda in loo caleemo saaro wiil sidaa u da'yar xikmadda ku jirta maxaad nooga sheegi kartaa?

Maxamed Macallin:

Waxaa jira arrimo badan oo xeerka ku jira oo la tixgeli-naayo marka laga hadlaayo ugaasnimada. Ugaaska yari waa qof tilmaamo iyo sifooyin gaar ah oo ugaasnimada lagu saleeyo laga eegay. Waxaa kale oo jirta waa nin yar oo isaga cuqdad kuma jirto; waa nadiif; dad ay isasoo qabteen, reero uu si xun ula hadlay midna majirto, dad ay dirireen ama ay colaad isu hayaan lama arko. Markaa dhaqankiisii waa nadiif, aragtidiiisii waa nadiif. Nin nadiif ah, ciil iyo cadho aan qabin, xasad iyo xumaani aanay ku jirin oo ka bilaabaya meel cad weeye. Tan saddexaad waa nin yar oo mustaqbal leh oo ummadda mustaqbalkeedii ah lana doonaayo in uu mustaqbalkaas horseedo oo aragtidaa mustaqbal uu lahaado oo ummadda iyo waq-tiga isku xiri kara inahaas iyo kuwo kale ayaa Ugaaska yar loo eegaa oo loo togtaa.

Halabuur:

Qodobbada xeerka ugu muhiimsan ee aad isleedahay Soomaalidu wax bay ka baran karaan loona baahan yahay in ugaasku xoojiyo waa kuwee?

Maxamed Macallin:

Qodobbada sinnaanta iyo midnimada adkaynaya ee xeerka ku jira, sida qodobka yidhaahda "Ciise waa wada Ciise, ninna nin caara ma dbeera", oo tilmaamaya sinnaanta iyo caddaalda ummaddu ku dhaqmayso. Dadka ninkii qolo badan iyo kii qolo tiro yar ka dhashayba xeerka waa u siman yihiin, xuquuq siman baana la siiyay. Sidaas ayaana xeerku caddaaladda dadka ku ilaaliyay oo waa laandheere iyo waa laangaab ma jirto, lagumana kala sarreeyo. Markaa arrinka sinnaanta ayaa xeerku xoojiyay lafdhabarna u ah. Waxa maanta Soomaalidu isku

dilayso ee ay isku laysaana waa sinnaan la'aanta iyo caddaalad xumada.

Haddii reer yar iyo reer weyn ay Ciisaha dhexdiisa wax isku qabsadaan, reerkii weynaa ma odhan karo ma reerkan yar baa aniga wax layla qaybinayaa oo layla mid dhigayaa? Waa ku qanacsan yahay garsoonka. Xeerku waa kala saare, waan ka tiro badnahay iyo waan ka xoolo badnahay e' ha layga roonaado kan yar, kuma jirto. Xeerku dadka nin walba kaalintiisa ayuu u diray. Kii geedka iyo garta yaqaan kaalintiisa ayuu siiyay, kii ceelka ku wanaagsan ceelka, kii geela ku waanaagsan, kii wardoonka ku wanaagsan qof walba kaalintiisa ayuu u diray. Ugaaskuna waa aabbaha xeerka, aabbuhuna carruutiisa uma kala eexo sinnaan ayuu ku dhaqaa. Waxaa la yidhaahdaa "dadku waa wada sabi aabbo leh". Waa masaalix caam ah oo la ilaaliyay hadday dhaqan tahay, hadday dhiig tahay, hadday dhagar tahay, hadday dhul tahay ama wax kale tahay ba. Waana arrin aan isleeyahay ummadda Soomaaliyeed in ay ka tusaale qaadata weeye.

Halabuur:

Muddadii uu dhintay Ugaaskii Ciise (Ugaaskii ndambeeyay ee Ciisaha) waxaa laga joogaa 15 sano ilaa waqtigaas oon ugaas cusub la dooran. Muddadaas ugaas la'aanta ah sidee loo dareemay magnaanshabiiisa?

Maxamed Macallin:

Dadku waxaan idhi waa wada sabi aabbo leh, Ugaaskii -Alle ha u naxariistee- waxaa lagu xasuustaa oo markasta tusaale loogu soo qaataa nabadda, midnimada, caddaalad, intaas oo astaamood ayaa lagu soo xasuustaa. Ugaasku saldhig adag ayuu ahaa, tusaale wanaagsan iyo xeerna waa ka tegay. Kolkaa xeerki waa sii jiray oo odayaa hayay. Markaa nasiib wanaag burbur weyni ma dhicin balse waxaa weeye ugaas la'aan tu waxay keentay isku dhexyaac badan iyo kala daadasho ilaa xad gaartay. Waxaa dhacday in xidhiidhki Ciisaha iyo Soomaalida kale u dhexeeyay dib udhac ku yimi. Ciisaha kolka loo yimaaddo Ugaaska ayaa loo tegi jirey oo lala xidhiidhaayay. Xagga Soomaalida kalena sidaa bay ahayd oo ugaasyo kale ayaa loo imanaayay. Muddadii Ugaas Ciise naga tegay wax badan baa xumaaday; waxaa xumaaday xidhiidhki Ciisaha dhexdiisa ka jiray iyo isku xirnaantiisii, waxaa lumay xidhiidhki u dhexeeyay Ciisaha iyo Soonmaalida kale, iyo xidhiidhki Ciisuhu la wadaagay qowmiyadaha kale een Soomaalida ahayn. Intaas oo dhan waa dhibaato ka dhalatay ugaas la'aanta. Waayo Ugaasku wuxuu ahaa iskuxirihii isku hayay intaas oo

qaybood. Markaa aad baa loo dareemay maqnaanshaha iyo ugaas la'aanta.

Halabuur:

Nooga warran hawsha soo xulidda ama qabashada ugaaska, sidii ay ku soo bilabatay, habka dhaqanka loo waafajiyay, tallaabooyinkii la qaaday, balka la socdo imminka iyo halka looga sii socon doono intaba.

Maxamed Macallin:

Marka koowaad, waxaa hawsha u istaagay dhallinyaro xeerka taqaan oo daacad ah oo dedaal badan gelisay waxayna iskaashadeen rag aqoonyahan iyo waxgaradka reerka ka mid ah, ka dibna waxay la tashadeen xeer beegtida ama odayada xeer-jirka ah.

Ugu horraytii, waxa ay kulan ku qabteen qol-weynaha shirarka ee Ugaas Xasan Xirsi ee ku yaal xaafadda 7^{aad} ee loo yaqaan Xaafad Ciise, magaalada Diridhabe. Halkaa waxaa la isku raacay dhawr qodob: in dadku waa bini aadanoo way isku dhacaane, xurgufina way dhex mari kartaaye la isa saamaxo oo dacaayadda la iska daayo, maadaama kolkii hore la isku eedaynayay ugaaska hebel baa diidan iyo ciddaasaa diidan. Qaddiyadda labaad waxa ay ahayd in ay lamahuraan tahay ama lagamamaarmaan ay tahay in uu Ciise ugaas yeesho. Qodobka saddexaad waxa uu ahaa in loo dhaqaaqo sidii loo gali lahaa hawsha ugaas-qabashada. Arrintaa, waxaa xil gaar ah laga saaray dhallinta aqoonyahanka ah oo markaa iyaga loo xil saaray in ay shirar soo diyaariyaan; shirarkaas oo lagu xulayo odayo meelo fara badan soo mara oo dadka wacyigeliya. Markaa waxaa bilawday in la xulo 24 oday oo loo kala diro lixda degmo ee uu gobolka Shinniile ka kooban yahay iyo ismaamulka Diridhabe. Hawshu siday ku bilaabantay sidaas ay ahayd. Dhallinyaro aqoonyahan ah iyo odayaashaasi iskaashigii ay sameeyeen ayay ku bilaabantay, Ilaahay na way talo saarteen. Waxaa la wada gartay in aanay dhallinyaradu odayada hawshadooda faragelin ku samayn odayadu na dhallinyarada tooda faragelin ku samayn ee ay cid walbia qabato wixii ku habboon. Sidaa ayuu ahaa bilowgii hore.

Halabuur:

Ma jireen intaa wax caqabado idinka hor yimid?

Maxamed Macallin:

Haa wax badan ayaa naga hor yimid. Dadka maantu muddo badan ma arag ugaas la qabanayo sheeko uun ku maqlay mooyaane. sheekooyinka la maqalayna dadka qaar baa ku kala geddisan. Midda kale, waayadii ugaas-yadii hore la qaban jiray ma jirin xadadkan maanta ee dawlada u dhexeeyaa. Arrinta bilawgii na qabsatay

waxa ay ahayd xaqiiqda ah in uu Ciise maanta u dhexeeyo saddex dawladood oo ay tahay in xisaabta lagu wada darsado. Waxaa jirey ra'yi kale oo taa diiddan oo ahaa Ciise waa wada Ciise meeshuu doono ba ha joogee, baahuu na wax ku qaybsadaa e gallin ama degaan wax kuma qaybsado. Kolkaa waxaa xoog weynaa in uu Ciisuhu baaho wax ku qaybsado oo haddii baahadii magaalo keli ah laga wada helo, dadkii hawshaa waa la socodsiiin karaa, haddii laga waayo na meesha ugu dhow baa baahadii loo dooni oo waxa weeyi qaynuun ahaan in ay tiradii la rabay uuni timaaddo uun weeye oo ka kala socota baarlamaankii Ciise ama baahadii Ciise.

Qodobka labaad ee muhiimka ah isna waxa uu ahaa, ugaaska ma waxaa laga dhigaa qof reer magaal ah oo tacliin bartay mise qof miyi jooga. Dadka in badani waxa ay rumaysnaayeen in uu ugaasku noqdo mid ka soo jeeda deegaanka miyiga halka qaar kale na ay door bidayeen in uu noqdo mid ka soo jeeda magaalo. Labadaa ra'yi mid walba waxa uu haystay sababo xoog leh oo ay u cuskanayeen dadka qabaa.. Qolada magaalada lihi waxa ay aaminsanaayeen in uu Ciise maanta magaalo u batay, hawlihiisa u badani magaalo ka socdaan oo wixii baadiyaha ka dhaca na magaalo la keeno. Qoladii lahayd miyiga ha laga raadiyo iyana waxa ay ku doodayeen, ugaaska miyigu arrimaha magaalada wuu la qabsan karaa oo wuu baran karaa lakiin kii magaalada laga qabtaa miyiga lama qabsan karo, wayna ku adkaanaysaa barashada dhaqanku. Calaakullin, ugu danbayn waxaa talo lagu gunaanaday, aan shuruuddii ugaaska loo eegayay uun raacno oo iska dhaafno miyi ha noqdo iyo magaalo ha noqdo: an eegno ayaa noqon kara, ayaa shuruuddii buuxin kara oo xeerkii buuxin kara. Halkaa in laga ambaqaado ayaa la isla gartay. Halkaa ayaa baabkaana la isaga xidhay oo lagu soo gabagabeeyay.

Hawlgal kasta oo muhiim ah waa wax caadi ah in ay ka hor yimaadaan carqalado ama caqabado, hawlgalkan qabashada ugaaskuna sidaa uun bay ahayd, waxaase badnaa dhanka wanaagga. Mar walba dadka niyadda wanaagsan ayaa badnaa. Qofqof feker qaldan aaminsanaa way jireen, laakiin dadka intiisa badan dhanka wanaagsan ayay u fekerayeen. Waxaa la isku raacsanaa in ugaas loo baahan yahay iyo in loo maro waddada saxa ah ee waafaqsan xeerka.. isla markaana inaan la moogaan in lala jaan-qaado xalladda dunidu marayso waqtigan casriga ah ee lagu jiro caalamiyeynta (*Globalization*) ayna jiraan dowlado iyo nolol magaalo oo soo biirtay sidii berigii hore noloshu ahaan jirtey.

Waxaa muhiim ah in xaso, mar kaste oo uu khilaaf ama is-maandhaaf yiaamdo, ama dhallinyarta dhexdooda ha ahaado ama odayada dhexdooda ama dhallinta iyo odayada khilaaf dhex, waxaa la go'aansaday in lagu galo arrinta oo lagu xaliyo khilaafkaasi Waaruf oo ahayd meeshii loo fadhiyay arrinka, sii laago fogeeyo magaaloo-yinka. Taasi waxay ka mid ahayd go'aannadii muhiimka ahaa wsaxayna keentay inay yaraadaan khilaafaadkii. Dadka magaaladu way khilaaf badan yihiin laakiin kolkii la yidhi khilaaf kaste oo yimaadda waa in Waaruf lagu furo oo lala tego, run ahaantii dad badani way ka joogsadeen oo way ka waantoobeen wixii ay ku jireen.

Halabuur:

Intaa dabadeed, garannay in sidaa la isula meel dhigay arrimihii mabda'iga ahaa. Maxay abaayeen tallaabooyinka camaliga ah ee hore loogu sii dhaqaaqay?

Maxamed Macallin:

Waxaa lagu tallabsaday xulshadii iyo qbashadii ugaaska cusub, taas oo loo maray habikii xeerku dhigayey, loona xilsaaray guddi la doortay oo matalayey dhammaanba beesha Ciise. Waxay ahayd hawl aan fududayn oo waqti qaadatay, haseyeeshee, nasiib-wanaag ugu dambayntii waxaa lagu guulaystey in la helo ugaaskii la baadi goobayey. Waxay ishaartii ku dhacday wiil da' yar oo ku nool magaalada Diridhabe, magaciisuna yahay Mustafe Maxamad Ibraahim. Ugaaskii waa la qabtay. Ereyagaas "Qanashada" ayaa la isticmaalaa dhaqan ahaan. Ka dibna, sidii xeeruku na farayey, ugaaskii la qabtay waxaa la soo mariyey gobollo badan oo ah dhulka Ciisuhu dego, dalkii iyo dadkii ayaa la soo baray, damaashaadyo badan iyo soo dhaweyn ayaa meel kasta loogu sameeyey. Galbeed oo idil waa la soo mariyey, waxaa ku xigta in la geeyo bari oo lagu caleemasaaro Saylac, halkaas oo ah halkii lagu caleemasaaray 18^{ki} ugaas ee ka horreeyey ugaaskan cusub, Ugaas Mustafe. Waa halka uu ka dhacayo damaashaadka ugu weyn ee caleemasaarka Ugaaska. Waa halkaa meesha Ugaaska timaha lagaga xiiro oo taajkii ama cimaamaddii ugaasnimada lagu saaro. Sidaa ayay ku dhammaystirmaysaa hawshii waqtiga dheer soo socatey ee boqrida ugaaska cusub. Waa halkaa meesha uu rasmi ahaan ku furmayo xafiiska ugaasku, ama uu ugaasku rasmi ahaan ka bilaabayo shaqadiisii ugaasnimada. Xaflad-weyntaas caleema-saarku waxay leedahay qayb loogu talagalay waxbaridda iyo barbaarinta Ugaaska da'da yar, wsaxbariddaas oo ah mid muddo dheer socon doonta. Waxbariddaasi waxay leedahay dhinac diineed oo ugaaska lagu beerayo taqwad

iyo Alle-ka-cabsi, dhanka kalena lagu adkaynayo ilaalinta caddaaladda iyo ka dhawrsanaanta wax kastoo xun.

Halabuur:

Caleemasaarka ka dib maxaa la rajaynayaa in uu Ugaasku soo biiriyo?

Maxamed Macallin:

Wixii intaa ka danbeeya, waxaa dhismaya xafiiskii Ugaaska. Waxaan u jeedaa waxaa la hawlgalinayaa duqeydii la talin lahayd ee la shaqayn lahad. Dabcan Ugaaska waxaa laga rajaynayaa in uu Ugaas nabadeed noqdo oo hadday noqoto Ciisaha iyo Cafarta khilaafaadka dhex yaalla kaalin ka qaato sidii loo nabadayn lahaa labadaa beelood ama labadaa deegaan ee Cafarta iyo Ciisuhu kala deggan yihiin. Waxa sidoo kale la sugayaa in uu kaalin muhim ah ka qaato wanaajinta xidhiidhka Ciisaha iyo beelaha kale ee Soomaaliyeed ee ood-wadaagta la ah iyo qowmiyadaha kale ee jaarka la ah intaba. Waxaa kale oo laga rajaynayaa inuu daweeeyo wixii khilaaf iyo goldaloolooyin ah oo ka jira Ciisaha dhexdiisa. Waxa laga sugayaa in uu Ciisaha u horseedo horumarka noloshooda, sidii ay qaab-nololeedka reer guuraaga ee dagaallada wata uga bixi lahaayeen ee loo dejin lahaa ee beero iyo horumar loogu tallaabsan lahaa; waxaa laga sugayaa inuu walaaleeyo Ciisaha iyo beelaha kale ee Soomaaliyeed oo laga gudbo waxyaalihii hore u dhici jirey. Micnaha in la furo baal cusub oo nabad iyo wada noolaasho iyo horumar iyo barwaaqo ah. Ta kale ee Ugaaska laga sugayaa waa in uu noqdo isku-xidhiidhka beesha Ciisaha iyo dawladaha ka jira deegaannada ay beeshu ku dhaqantahay; in aanu kala geynine uu ahaado mid isku duwaya danaha beesha iyo nidaamyada dawladaha ka jira gobolka. Markaa waxa aan leenahay hawsha sugaysa Ugaas Mustafe Maxamad Ibraahim waa hawl culus, Ilaahay na waxa aan uga baryaynnaa in uu hawshaa u fudaydsho oo uu ku garab galo una dhib yareeyo. Umadda Soomaaliyeedna waxaan ka codsanaynnaa inay iyaguna u arkaan in uu yahay Ugaas Soomaaliyeed oo u taagan wanaagga ummadda Soomaaliyeed, ee aanu ahayn mid isku koobaya danaha Ciisaha uun. Qawmiyaadka kalena waxa la rabaa in ay u arkaan in uu yahay Ugaas ka talinaya samaha oo xumaha iyo dhib oo dhan ka soo hor jeeda, in ay taa sidaa u arkaan, isna Ilaahay baan uga baryaynnaa in uu hawshaa u fudaydsho.

Halabuur:

Waad mahadsantahay.



LITERARY CRICISM/ANALYSIS

FAAQIDAAD SUUGAANEED

Somali Women's Poetry in the Twenty-first Century

Lidwien Kapteijns, July 2009

Somali women have always had something to say and have always been part of Somali orature. However, in the past, the canon of Somali oral poetry often did not acknowledge their speech as significant and, as a result, women's poetry has not been preserved to the same extent as men's. It is therefore not surprising that, as Somali poets and those who study and/or admire them have increasingly begun to record their poems in writing, men's^{xv} poetry has been published more often than women's. However, women's poetry too has entered the written domain. This essay consists of two parts. In the first part, I will discuss three recently published collections of women's poetry, two in Somali and one bilingual (English-Somali). In the second part, I will present the translation of one contemporary woman's poem, namely Canab Guleed's 1988 poem about ten kinds of husbands.

Part One. Recent collections of women's poetry

Guri waa Haween -- The first book to be discussed here is Maxamed Baashe X. Xasan's collection of women's songs and poetry, old and new, entitled *Guri waa Haween: Kartida Haweenka Soomaalida (The Bedrock of the Family: Somali Woman and her Potential Role)*^{xvi}. In this Somali-language collection, Maxamed Baashe has brought together poetic texts about and by women with his own analytical essays about a wide range of relevant topics including the traditional life cycle and social roles of women, the meanings and significance of women's names, the history of women's education, the impact upon women of war and violence, and Somali family life in the diaspora.

Baashe's rich collection includes many poetic texts composed by women, from women's traditional work songs, religious songs, and folktales, to poems composed in the contemporary period (*i.e.* in the last fifty years) by Somali women such as Aamiina Aw Cali, Caasha Jaamac Diriye,

Canab Guleed, Cibaado Maxamed Cadduur, Idil Jaamac Aadan, Ifraax Maxamed Cabdillaahi 'Cirro,' Khadiija Maxamed Qoodaaf, Saado Cabdi Amarre, Saado Cali Warsame, and Saciido Cilmi Rooble. The former include beautiful examples of the song genres women used while they herded livestock, wove mats, fetched water, pounded grain, soothed their children, celebrated weddings, and honored Fatima, daughter of the prophet. The latter comment on topics as diverse and compelling as marriage, Somali culture, the struggle for independence in Djibouti, politics under the Barre regime, war, and the conundrums facing Somalis in the diaspora.

The compilation of texts brought together in *Guri waa Haween* does not separate women's poetry from men's poetry about them. Thus one finds the voices of women interspersed with old-time favorites about women, such as Carays Ciise Kaarshe's "*Hooyo waa lamaburaan*" ("*Mothers are indispensable*") and Maxamed Ibraahim Warsame 'Hadraawi's' "*Hablaha Geeska Afrika*" ("*The Girls of the Horn of Africa*"). Baashe organized the texts both chronologically and by theme but did not force the texts into rigid categories of any kind. This contributes to making the collection such a pleasure to read and gives it an organic quality that perhaps fits the lives of the women who form its subject-matter.

Murti Dumar -- A second collection of women's poetry is Maxamed Sheekh Xassan's *Murti Dumar: Kaalinta Suugaanta Haweenka Soomaaliyeed* ("*Women's Wisdom: Somali Women's Literary Role*").^{xvii} Like *Guri waa Haween*, this volume also brings together texts in the traditional genres of work- and children's songs with contemporary women's poetry, which consists of laments about clannism and conflict, and prayers to God for peace and reconciliation. Many of the women who composed or memorized the poetry presented in this book live in Finland. This is true for Canab Xasan Jaamac, Tiriig Xasan Cabaade, Sacdiya Cumar Xuseen,

Amran Maxamed Axmed, Caasha Maxamed Faarax, Ardo Xaashi Samatar, Canab Cumar Cilmi, Sahra Xuseen Faahiye, and Batuulo Sh. Axmed Gabbale. The authors of the moving poems about violence and violation with which the volume opens – Xaliima Soofe and Canab Xasan Jaamac – are not introduced to the reader.

There are some poems that feature in both *Murti Dumar* and *Guri waa Haween*, namely, apart from the poem by Canab Guleed that is presented below, the poems by Saado Cali Warsame (famous for criticizing the Barre regime in its dying days) and the late Caasha Jaamac Dirriye of Djibouti, who were the first women to participate in men's poetry cycles in the public sphere.

Murti Dumar is not as carefully put together as *Guri waa Haween*, which includes brief introductions explaining the content and context of each poem and author. However, it nevertheless contains texts that are worth reading and have never been published before. In that sense it too contributes to the growing choir of women's voices in the public sphere.

Saa Waxay Tiri — A third collection of poetry, in this case composed by only one woman, is Faduma Ahmed Alim's bilingual edition of the poetry of her mother, the formidable Hawa Jibril, *Saa Waxay Tiri: Maansadii Iyo Waabihii Xaawa Jibril (And Then She Said: The Poetry And Times Of Hawa Jibril)*^{xv}. This book, roughly divided between the introductory essay and the poetry, traces Hawa's life from her youth in the countryside, where she was born in 1922, to her old age in Toronto, where she found refuge when Mogadishu went up in flames in the early 1990s.

Hawa used poetry to make her feelings clear even at the young age of ten, when she reproached a younger brother and explained herself to a father angry because she lost one of the goats she was herding. In the 1930s, Hawa married, had children, divorced, and married again, this time unhappily. In the poems of this period, Hawa reminds her estranged husband that she is not a 'bridled camel' that must passively bear any burden imposed on it: either "take my life and pay the price," she tells him, or 'set me free.' Hawa arrived in Mogadishu in 1945, just as the nationalist movement and the Somali Youth League, which she joined, gained in fervor. No wonder then that seven of the poems in this collection date from the period 1947–1961. My favorite poem in this section of the book is one from 1952, a response to a male critic who mocked the activist women of the League for wearing bras to keep

up what he called their sagging breasts. Hawa's poem boldly asserts that they are wearing bras "for the sake of elegance" – the title of her poem – that no one would have noticed this if not for a bad-tempered old man, and that men too have organs that lose their vigor!

The periods 1960-1969 and 1969-1991 are well represented in this collection. In these poems Hawa criticizes ministers and parliamentarians who feathered their own nests and neglected the common people. "Their bulging bellies prove that I am telling the truth," she notes scathingly. In 1966, she complained about the lack of recognition women had received after independence had been won: "But, sisters, we were forgotten. We did not taste the fruits of success. Even the lowest positions were not offered. And our degrees have been cast away like rubbish." In 1972, three years after the military coup d'état, she called on women to keep struggling for their rights: "Like roaring commandos, march with united steps. And give the salute with determination. Or else give up and deserve whatever men do to us." Hawa even took on the head of the military regime directly, blaming him for the under-representation of women in high political office (1976) and the sad state of one of Mogadishu's leading hospitals (1981). Whether her poetry was widely heard and whether it actually circulated in the public sphere when it was composed, we do not know.

Five poems in this collection comment on the violence that accompanied state collapse. As cross-clan marriages were common, even customary, Hawa and Faduma, like so many other Somalis, lived in a multi-clan household when the state collapsed in January 1991. They were able to make use of this during the first phase of the violence, when, in driving out the brutal military dictator who himself did not spare civilians, the armed front that took the lead in driving him out, turned against (killed and expelled) the civilians who 'belonged to' his clan family. However, in November 1991, when the USC broke into two parts that fell upon each other's civilians with equal brutality, the two women were attacked in their home and Faduma's husband was seriously wounded. Hawa escaped by climbing over a wall to the house of the neighbors, but - fully in character, it seems - not after rebuking her daughter for humbling herself at the feet of the gunmen who had shot her husband!

Hawa diagnoses and laments the cause of violence in a poem from 1991: "Tribalism is destruction, killing, and retaliation. It is an old disease that is hard to cure. Time and again I have warned against its dangers. But alas, my

voice was left unheeded." In another poem of the same year, she calls on all women to try to end the conflict started by men. "Our men are devoid of compassion and conscience," she argues: "Yet some we carried on our backs [a]nd nourished with the cream of our breasts. Others are our fathers and spouses. So, since they are all part of us, daughters of Eve. Let us end this conflict they have raised." My favorite poem related to the civil war is one from 1993, which Hawa authored spontaneously when some Somali women in Canada asked her for some clannist (hate-) poetry she might have composed during the violence. Hawa put them in their place with a poem. As she had been a member of the Somali Youth League, she was incapable of inciting clan divisions among Somalis, she explained: "And so, you girls who are carried away with tribal fervor, [d]o not be displeased with me." (1993).

In 1993 and 1994, Hawa and Faduma found refuge in Canada. The homesickness and feelings of uselessness, incompetence, and isolation Hawa experienced in the new environment are expressed in three, moving poems. The book ends with a poem against female circumcision, which Hawa came to reject relatively late in life, and with two poems Hawa presented in person in front of the delegates of the Djibouti Peace Meeting in 2000.

The special value of this book lies in three of its features: first, that it presents the full text of both introduction and poems in both Somali and English and is thus accessible to non-Somali readers; second, that, like the collections discussed above, it presents us with women's poetry, and third, that it has been written, translated, annotated, and published with such competence and care that it is both a joy to read and very informative. The Somali literary canon has long devalued women's poetry as insignificant to matters of public interest and this has long been

- and still is - an obstacle to the wider dissemination and memorization of women's poetry. This collection proves that a woman like Hawa Jibril commented on the world around her from the time she was ten years old and offered a sustained criticism of gender inequalities and (male) political greed and lack of accountability throughout her life.

Part Two: Canab Guleed to Cabdalla Xaaji on Ten Kinds of Husbands

The Somali text of the poem whose translation I present below features in both *Guri waa Haween* (pp. 128-132) and *Murti Dumar* . (pp. 61-65). However, the poem reached me independently, in the same way it did the authors of those collections, namely through Canab's proud husband, who was courting Canab when she composed it. Cabdalla Xaaji works at Radio and Television Djibouti and is part of the literary circle that constitutes the Djibouti chapter of Somali PEN and produces *Halabuur*, the bilingual journal of Somali literature and culture edited by Maxamed Daahir Afrax. It is Cabdalla who brought me the Somali text of this poem, which I translated with his help as well as that of Maxamed Cadillaahi Riiraash.

The courtship between Cabdalla and Canab had reached a serious stage, when Cabdalla was distracted by other urgent matters. Canab was concerned about this and composed the poem both to encourage him, it seems, and to caution him that she had been disappointed in a husband once before and would, with God's help, not make the same mistake twice. In the poem, Canab describes nine kinds of husbands from whom she begs God to spare her and, thus, indirectly explains what kind of a husband she would expect Cabdalla to be.

Somali Text:

Adduunyada qisiyo yaab quusayoon gudhine
Marna waa qaflado iyo naxdino qaawan abidkoode
Qorraxdii dhacdiyo waagu way kala qalloocaane
Qosolkiyo farxadaheedu waa qaabaan soconeyne,
Marna waa qabow iyo nimcada laysku qoofalaye
Qof waliba wixii loo qoruu qayb u helayaaye

Qasdigiyo ujeeddada haddaan qodobka sii taabto
Arrintii la qaataba haddii laysla qaban waayo

Qardoofiyo haddaan laga jireyn camal qiyaanoo dhan
Oon qodaxdii laga goyn illayn way qallibantaaye
Qiyaastii qorshaa aadmigaa taas la qaabada'e

Qiimo malaha barashadu haddaan lays qadderineyne
Qalbigaan la dhawrini dhakhsuu qanac u gaadhaaye
Qayrkaa haddaan kuu jeclaa waan ku qoonsadaye
Ka qawadeyna qoyskaan lahaa aysla qabataane
Qormadaan yagleelaayey een qiimo gelinaayey
Qabanqaabadii aan watiyo qaradkii beenowye.

Inkastoo sed aan qaayibiyo qarash la ii sheego
Ama quruxda aad leedihiyo qalin la faalleeyo
Qalbigaygu wuu jabay sidii shay quraarada'e

Qosolkiyo sasabadaad waddaa ka qoto dheer xaale
Qof liita illayn lagu hodaa qaladka ii dhaafe
Haddaad qaafil ii haysatana dhawr qarnaan jireye.
Sharafaydii anigoo qaboon qooni igu oollin
Oon aan qalqaallina ahayn qawlina fududaannin
Qalqalloocna weligey u socon qubinna Diintayda
Nafta inaan qisaasaa waa midaan meesha qabanayne,

Quudhsigu ma fiicnee runtaan kuu qayaxayaaye
Qawlkaan ku leeyahay ma aha been aan kuu qoraye
Qiyaas iiga maqal oo dhegaha qun ugu sii dayso.
Sheekada markaan qaadanniyo quruxda haasaawe
In qallooca laga dhawrayuu qodobku taagnaaye [p. 129.]
Cilladdii la qariyaa dibbay kuugu qaraxdaaye
Qunyar socodka waataan ahaa een ku qaabbilaye
Qiyaaniyo adaa been wato qubay wanaaggiye
Ma qayiro Ilaahay illayn qoonkii daacada'e

Qofkii qool sameeyaa mar buu qalam yidhaahdaaye
Dabinkii aad igu qabo lahayd qoobka kugu roorye
Aadaa qoday dalluuntee ayay kula qadhaadhaane
Waxa qalanja soomaaliyeed inanyow qayrkaaya
Adigaan ku qoondaystay waa qisiyo yaabe
Qufulkaan naftaydii ku xidhay waa qaraar go'ane
Iga quuso adiguna ninyahow qiil kalaad sugiye.
Qayliyo sawaxan iyo ma karo ciil qarracankiye
Qoommaman hadhow qiran lahaa qaladka aan geystey
Ka qad baa runtii igala roon ina-rag qaarkiiye
Qiyaas kooban tiro go'an haddaan toban ka soo qaado
Sagaal buu qalbigu diidey oon qaaddacoon jaraye
Bal aan qeexo kuwaan quudhsadeen qaadan kari waayey.

Qaaddirkeen wixii uu xarrimay kuwaa quud la geyo moodey
Qamradiyo Alkoollada kuwaa sii qudhqudhinaaya
Qaad iyo hadduu buuri cuno amase qiiq nuugo
Qalbigii inuu qoomman yahay waa mid loo qiraye
Qudhun iyo illayn lagama karo qoon-xun daba roore
Gabdho aan Qaaddi loo geyn buu qolal la seexdaaye
Quwaalow Allahayow midkaas nolol hannoo qaybin.

Gar ma qaate keligii qummanoon garannin qaynuunka
Qallafsane midaan nolosha qirin abidna qiimaynin
Oo qallooca oon lala heshiin dabacu waa qaybe
Oo aan qadderintana aqoon qawlina kugu deeqin
Oo haddana qab weyn iyo kas xumo kibir is qaadqaada
Qoys inan-gumeed buu ka yimid oon qorshe lahayne
Quwaalow Allahayow midkaas nolol hannoo qaybin.

Qalbigii aan daacadi ku jirin qoon jinnaa gala'e
Qiyaaniyo midkii been yaqaan ama qudh soo gooyey [p. 131.]
Qabri inuu gelaayiyo marnaba dhimasho qoondaysan
Qaaddirkii abuurio midaan qirin Rasuulkeenna
Oon qawl Ilaahayna baran Diinta waa lagu qaboobaaye
Oo quruxdii dhaqankeenna iyo qodobbadii tuuray
Quwaalow Allahayow midkaas nolol hannoo qaybin.

Qaab miskiin midkii lagu xantee qabow ee sii liita
Qorigiisa uun ba rag kale dhayal u qaataaye
Qarandida sideeduu ka yahay dood rag qaybsado'e
Inkastood qotomisood rabtana qayrkood inuu gaadho
Ama aad xil qarisood ammaan qiimo ku hagoogto
Meel uun baa qalloocdo illayn waad ka qanacdaaye
Almighty God, do not make me share life with someone like that
Quwaalow Allahayow midkaas nolol hannoo qaybin.

Qorqodiyo midkii kugu qabsada qofaf ku soo booqday
Quudkii aad siisiyo hadduu qadada faaleeyo
Quudaad iyo hadduu kugula kaco qaabka saqajaanka
Adoo qiimo luu kugu yidhaa qoyska yaa yimide
Adoo dakharro sii qabey hadduu qolofa kaa qaado
Qolqollada markuu raad ka dayo waad qumbacataaye
Quwaalow Allahayow midkaas nolol hannoo qaybin.

Qiyaas buu dadkuba leeyihiin qaab u gooniya'e
Qof waliba siduu kugu yahaa loo qadderiyaaye
Mid qafiifa oo lagu metelo qodobka ruux waalan
Qasnad iyo midaan lagu ogeyn qoob wax lagu kaydsho
Oo hadallo aan kala qorrayn qubaya oo daadsha
Qarda-jeexa sheekada mar buu qalad rumeeyaaye
Quwaalow Allahayow midkaas nolol hannoo qaybin.

Qalbigaa tijaar laga noqdaa qarashka maahaane
Quudkiyo midkaan hoo aqoon ee lagu qadoodaayo
Midda uu qabiyo uma damqado qoonka uu dhalaye
Ehelkiyo qaraabadu hadday maruun qof soo mooddo
'Qarshi maba hayuu' dhaar qayaxan qac uga siiyaaye
I qarshuu dabeed kugu yidhaa qoon siduu dhacaye
Quwaalow Allahayow midkaas nolol hannoo qaybin.

Ishu waxay u qabataba midkii kelidii qoondaysta. [p. 132.]
Een quud xalaaliyo kala jeclayn qurubka xaaraana
Ma qasoobo oo kama cabsado qool inuu galo'e
Qaadaa-dhigyaa iyo badheed qayd ku shubayaaba
Qani kuma noqdo maal in dhow way ka qubataaye
Qaan iyo wixii cuni lahaa waxaan ka qaaxoobo
Quwaalow Allahayow midkaas nolol hannoo qaybin.

Qacda hore arooskii la galo quruxi weeyaane
Qaar-dambeed hadduu kaaga dhaco qiime laga waaye
Qalbigaad ka raaxaysataa nolosha qaarkeede
Qarjajaas sedkiisii qaboo qoysas badan yeeshay
Qufac buu illayn kugu dilaa quuro iyo taahe
Qotadiisa lama gaadhi karo oo qorshow go'ane
Quwaalow Allahayow midkaas nolol hannoo qaybin.

Allahayow adaa qaaddiroo qaybshey dunidaase
Adiga quruumaha ku nool quudhsey keligaaye
Qalbiyada adaa daalacdoon qodob ku seegayne
Geesi qiimo weyn lagu ogyoo qayrkiba u haysta
Soddonkii Qur'aankiina ay qabatay laabtiisu
Oon qallayn salaaddana siduu Caaddil ugu qeexay
Qaxar iyo dhibaatiyo midaan qaladba ii geysan
Qarkii aad ka eegtaba midaan meella laga qoonsan
Kaasuu qalbigu doortay oon qaadan kari laaye
Qaaddirow i sii ways qadderin layne.

English Translation

The world is fathomless, a story full of wonder.
Sometimes it catches you unaware and brings stark terror,
changing your situation overnight,
for its laughter and joys never last.
At other times it brings you comfort and happiness combined.
Everyone gets the share apportioned to him.

To further explain what I mean,
if people make an agreement but do not implement it together,
do not avoid mischief and deceit
and cut problems at the root, then it will go awry.
That is part and parcel of how people act.

Getting to know one another is meaningless if there is no mutual respect.
Someone whose feelings are not respected will soon loose heart.
I began to dislike you, though I had chosen you over your peers;
and no longer saw value in our plans to build a family together.
I had given much care to prepare fresh ground and build something with you from scratch,
but the purpose of al my preparations turned out to be a disillusion.

Even though they reminded me of the wealth and money I would enjoy
and described how handsome you were,
my heart broke into pieces like something made of glass.

The situation is beyond laughter and sweet words.
Your "please forgive me" would deceive only a simple-minded person.
In case you think I am stupid, I have been around for centuries!
Since my honor is in tact and untarnished
and I am neither a flighty person or give my word lightly,
since I have kept to the straight and narrow and have not discarded my religion,
I have no reason to punish myself and force my feelings.
It is not good to disrespect someone, let me tell you the plain truth.
What I am telling you is not some lie I am making up.
Listen carefully and let it sink in slowly.
When we began to talk to each other -- the sweetness of courtship --
it was imperative that we watch out against dishonesty,
for a defect one conceals will later explode into the open.
I was so cautious when I accepted you as a husband,
but you were devious and dishonest and threw away the good things we had.
God turns only the insincere into something despicable.

Someone who sets traps will one day be caught himself.
The snare with which you planned to catch me, has caught you by the leg.
You dug the deep and narrow hole you find so painful now yourself.
That of all the handsome men of your age-group
I chose you for myself is a strange thing,
but now I have locked my heart – that is a final decision.
Give up on me, friend, and look elsewhere for salvation.
I cannot bear any further shouting and screaming or the heart-ache of impotent rage.
If I made another mistake now, I would come to regret it later.
Staying unmarried is certainly preferable to the company of certain men.
If I survey them in a brief evaluation limited to ten examples,
then my heart rejects nine types – I want nothing to do with them.
Let me specify those I despise and cannot bear to live with.

Those who believe that it is alright to consume what the Almighty has forbidden.
Those who guzzle down alcohol and liquor.
chew qat or tobacco or smoke cigarettes.
That it will sicken their minds is obvious to all.
But with someone who is a low life and keeps bad company
and who beds girls who have not been brought before a Qadi,
Almighty God, do not make me share my life.

Someone who rejects other people's advice and judgment, is self-righteous, and does not know the law,
who is inflexible and does not even know how to live or value life,
someone with whom it is impossible to get along, of twisted character (something one is born with),
who does not know how to respect others or keep his word
and yet is arrogant, stupid, and conceited,
who was raised in a family of vile origin and never thinks of the future
Almighty God, don't make me share life with someone like that.

If there is no sincerity in one's heart, jinn will enter it.
Someone who is dishonest and deceitful or who has blood on his hands,
who refuses to accept that he will die one day and be buried,
and does not believe in the Lord who created us and the Prophet,
who has not learned God's word – religion calms and comforts people --
and has discarded our beautiful culture and customary law,
Almighty God, don't make me share life with such a person.

A man who is timid and who is called weak and worse behind his back,
who cannot defend his interests in dealing with other men,
who when men debate hides his head in the sand,
even though you try to make him stand tall and be equal to his peers,
by solving issues for him or raising his morale with praise,
something will go wrong and you will loose heart.
Almighty God, do not make me share life with someone like that

The meddler who hassles you about the people who visit you,
who interferes with what you gave whom for lunch,
and uses coarse and crude language with you
-- "You have a status to uphold, who are these people visiting you?" --
who keeps reopening the scars of wounds he caused before,
making you sick at heart by searching the house for clues,
Almighty God, don't make me share life with someone like that.

Everybody has a particular and unique way of being,
and we value everyone according to how he treats us.
Someone who is unstable and whom people compare to a madman ,
who is incapable of keeping anything confidential or private,
who blabbers nonsense, rattles on and on,
without rhyme or reason, will at one time or another make a grievous mistake.
Almighty God, don't make me share life with someone like that.

It is not money that makes people rich at heart.
Someone who never says "here you are" and lets you go hungry,
and does not show kindness to his wife and children,
or acknowledge family members in need,
and bluntly and blatantly swears that he has no money,
who orders you to say that he is not there, hiding like a thief,
Almighty God, don't make me share life with someone like that.

Someone who wants to keep for himself anything he sees,
who does not discriminate between halal and haram,
who is embarrassed at nothing and unafraid of punishment,
who now hides his loot and then displays it openly
-- wealth like that will not make you rich for it will not last
and eating such unholy food would make you sick!
Almighty God, don't make me share life with someone like that.

Marrying young is a beautiful thing
and more valuable than marrying later in life.
Everyone deserves to enjoy life some times .
But an old man who already had his share of wives,
who will kill you with his coughing, sighing and snoring,
and will have secretly made up his mind to divorce you,
Almighty God, don't make me share life with someone like that.

Dear God, You are omnipotent and distribute everything here on earth.
You Alone provide for all the nations living here
and can see into people's hearts and miss nothing.
A capable man, with a good reputation, the best of his age-group,
who has memorized the 30 parts of the Qur'an
and regularly performs the prayers the Righteous Lord has set out for us,
who will not cause me trouble and suffering or treat me unfairly,
who has no obnoxious traits from whatever angle you look,
that is the one my heart wants and would be able to accept.
Almighty one, give me someone like that -- we would respect each other.

The Somali men who have collected and published women's poetry, and the Somali husband who helped his wife to extend her poetic voice into the public sphere deserve much credit. It will take the efforts of all of us, men and women, Somalis and non-Somalis, to retrieve those women's voices of the past that can still be recovered and to support contemporary Somali women and girls to find their voices in the public sphere.



Maanso yaab leh: Tusaalaha Tixmaalnimadii Raage Ugaas

Ibraahin Yuusuf Axmed "Hawd"

Xalay waxaa isniintii i helay, toban amuuroode.
Asal gama'na waa is-idhi haddana, uurka kama seexan
Indhahana ma kala qaadahayn, aragna way muuqdey
Afka kama dhawaaqayn haddana, aamus ma an yeelan
Ogaan uma qoslayn oo haddana, iligyaday muuqdey
Aradkana dad kuma weheshanayn, ururna waan jooqey
Albaabbada bannaankaan ka jirey, aqalna waan jiifey
Istanbuuli cadar la ima marin, udugna way saaqaay
Oon baa i diley oo biyaan, ku ag wareegaayey
Onkod iyo hillaac roobna wuu, nagu itaaleeyey
Ufo dhibicdu may wadan haddana, ooduhuu lulayey
Awaartii ma nabin oo haddana, wuu anfacay kaynta
Anfariir xaluun baan hurdada, oog la soo kacaye
Illinkaan tallaabada ku wadey, waan abbaar nahaye
Meeshaan abraarada ku tago, aakhir bal aan eegno!

Waa maxay waxaasi? Ma riyaa? Ma dhalanteed baa? Ma halxidhaalaa? Ma wax waalli ama miyir la'aan lagu arkay baa? Ma dunida oo laga baxay mid kalena la galay baa?

Ujeeddadu ma sida ay u muuqato uun baa, mise wax baa qarsoon?

Raage Ugaas anfariirka hurdada ka kiciyey maxaa uga horreeyey, maxaase uga dambeeyey?

Ma murugo jacayl, mise wax kale? Tixdu ma dhan tahay? Tobankii halba wuu inoo sheegay, saddexda beyd oo ka sii daranna wuu ku gonaanaday, laakiin intaa dhexdooda warbixin badan ayaa qabyo ku ah. Markaa ma wax lumay baa, mise sidaas ayuu ugu talogalay?

Suugaanta somaalida waxaa ka buuxa nooc halxidhaale iyo maaweelo ah. Tixdanna sidaas ayaa la moodi karaa, laakiin ma aha. Aqoonta aynu shakhsiyadda gabyaagan u leh nahay iyo saddexda beyd ee ugu dambeeya ayaa tixdan maaweelo aad uga fogaynaya. Sarbeebtu iyaduna maansada soomaalida waa u caado, laakiin tixdani xataa haddii ay sarbeeb noqoto wax kale ayey sii sarbeebaysaa. Waa sarbeeb sarbeeban. Mise waaba dhab?

Raage Ugaas isaga oo hurda ayuu soo jeedaa. Isaga oo indhaha isku haya ayuu wax arkayaa. Isaga oo aamusan ayuu duryamayaa. Isaga oo aan qoslayn ayuu haddana ilko caddaynayaa. Waa kelidii haddana shir ayuu fadhiiyaa.

Debed ayuu joogaa isla markaa aqal. Meel aan cadar jirin ayuu udug sanko la raacayaa. Harraad ayuu bes la yahay haddana biyo ayuu ku ag waregayaa, oo weliba waxaa haya roob aan dabayl lahayn haddana oodaha la tegey, kaas oo aan habaskii qoyn haddana kaynta doojiyey. Waxaa haddii aynu garashada caadiga ah ku xukunno run iyo riyo midna ma aha ee waa wax kale, wax saddexaad.

Habeen isniin ah ayuu xaalad yaab leh oo aan dabiici ahayn galay, talaadadii xigteyna waxii uu la kulmay ayuu inooga sheekeeyey. Isla marka uu inoo sheekaynayo wuxuu ku jiraa xaalad kale oo aan qudheedu dabiici ahayn oo tii hore ku taxan. Marka uu inoo warramayo masiibadii weli ma ay dhammaan. Socod ayuu sii wadaa uu albaabka ku abbaarayo. Halka uu u socdana haddii uu inoo sheegi lahaa isaguba ma oga. Mise wuu og yahay?

Waxaynu naqaan Raage Ugaas in uu ahaa nin ay noloshiisa murugo iyo xanuun buuxiyeen. Wuxuu isu arkayey qofka dunida ugu ayaandaran. Waxaa qalbigiisa naafeeyey jacayl guuldarraystay oo ka dhashay gabadhii uu calfan waayey. Taa waxaa u raacday isaga oo walaalkii, oo ahaa ugaaska beesha, hiil ka waayey. Intaa waxaa u dheeraa ooridii uu guursaday ee uu tii uu waayey isku illawsiin lahaa oo iyadana libaax kala tegey. Sababahaasi waxaa ay ka dhiigeen baasayste calaacal badan. Sidaa darteed waxaa laga

yaabaa xaaladda uu tixdan ku sifaynayaa in ay tahay mid aan lala fahmi karin. Mise waa lala fahmayaa?

Gabadh yar ayey hooyadeed dhimatay, dabadeed naag kale oo yarta u daran ayuu aabbaheed guursaday. Ilmahaasi ma hesho haba yaraatee daryeelkii iyo xannaanadii uu ilmo da'daas ahi u baahnaa. Aabbaheed inta badan geela iyo golayaasha ragga ayuu ku maqan yahay, inta uu guriga joogana minyaradiisa iyo malaha wiil ay ugu curatay ayuu ku mashquulaa. Sidaa darteed yarta jiritaankeeda wuu illawsan yahay. Maalintii adhiga ayey raacdaa, gaajo iyo harraad ayaana qaybsada. Habeenkiina marka aqal dugsoon iyo gogol debeccsan legga la iskaga jiro iyada waxaa lagu tuuraa illinka. Halkaas ayey dhaxan, cabsi iyo darxumo oo dhan ku weheshataa. Mararka qaar qadoodi ayey ku seexataa, haddii ay ooydo ama cabatana waa la garaacaa.

Ma kula tahay in ay jirto caloolxumo iyo darxumo taas ka weyni? Haddaba Raage Ugaas mar ka mid ah marar badan oo uu xaalkiisa inoo sifeeyey wuxuu iskala mid dhigay yartaa rajada ah. Wuxuu yidhi:

sidii inan yar oo hooyadeed aakhiro u hoyatey
oo aabbaheed aqal mid kale meel illina seexshay
hadba waxaan la urugoonayaa uurkutaallada e

Marka qof aad loo jeclaado waxaa looga fekeraa si joogto ah oo aad u qoddo dheer, waxaana la gaadhaa heer aan wax kaleba laga fekeri karin. Soojeedka uun ma aha ee inta la hurdana riyada oo dhami waxay noqotaa qofkaas la jecel yahay. Taasi sida ay u socoto waxay meesha ugu daran gaadhaa marka hurdada iyo soojeedka, iyo riyada iyo dhabta la kala sooci kari waayo. Dabadeed waxaa ku xigta marxaladda waallida loo yaqaan. Haddaba sida ugu dhow ee aynu tixdan u furi karnaa waa in aynu Raage Ugaas u oggolaanno in uu galay xaalad jacayl oo aad u fog, taas oo ay dhabta iyo dhalanteedku isku darsameen.

In uu seexdo ayuu damcay, dabadeed markiiba waxaa hor timid gabadhii uu jeclaa. Isaga oo indhaha isku haya ayuu arkaa oo daawanayaa. Isaga oo aan hadlayn ayuu had-dana u sheekaynayaa. Qosol iyo farxad uu la joogisteeda ka helay ayuu la riyaaqsan yahay. Kelinnimo ayuu seexday haddana iyadii ayuu la bulshaynayaa. Goobta uu hurday waxay ahayd ardaa, wuxuuse isarkay isaga oo gacalisadiisa aqal kula jira. Habeed geel iyo dhididkiisa doobnimo wax aan ahayni galabta jidhkiisa ma ay taaban, laakiin waxaa saaqay udgoonka cadarkeeda, kaas oo ah nooc caan ahaa oo Istanbul laga keeni jiray. Kalgacal cadaab ka kulul ayaa gubaya, quruxda uu dhabta kaga jifana raaxadeeda weli wuu ka qatan yahay. Onkodka iyo hillaaca baxayaa roob

ma aha ee waa xanuun isaga naftiisa iyo jidhkiisa oo dhan gilgilaya oo gubaya dhuuggiisana karinaya. Waa dhididka ka qubanaya iyo neefsiga kulul ee afkiisa iyo labadiisa dul iska guraysa. Roob lagu qabowsaday naqna laga helay haddana aan ciidda qoyn waxaa la mid ah quruxda iyo naxariista gabadha uu laabta ku hayo, ee aanay haddana naftiisu ku oon bixin.

Ma aha sarbeeb ee waa xaalad nafsadeed oo dareen gooni ah loogu tegayo duni kalena lagu gelayo. Jacayl qalbiga ku raagey iyo filashada dhalanteedka ah ee nafta lagu maa-weelinayo ayaa sababay in la galo duni aan xaqiiqo ahayn haddana xaqiiqo ah. Taasi haddii ay jirto Raage Ugaas keli uma aha ee cid kasta oo dareenkaa nafsadeed la wadaagta ayaa la geli karta. Waa kuma soomaaliga kale ee dareen ahaan Raage Ugaas ugu dhowi? Waxaan hubaa in uu yahay Cilmi Boodhari.

Labadaa nin mar haddii ay isku cudur ahaayeen waa loo kala aragti qaadan karaa. Bal haddaba u fiiro saddex beyd oo ugu dambeeya tix uu Boodhari tiriyey sida ay ula mid yihiin saddexda beyd ee tixda Raage ugu dambeeya: *Raage*.

anfariir xaluun baan hurdada oog la soo kacaye
illinkaan tallaabada ku wadey waan abbaar nahaye
meeshaan abraarada ku tago aakhir bal aan eegno!
Boodhari.

markan inaan wareegaan rabaa webiga dhaafaaye
waddankeeda soomaali waan sii waddacayaaye
waxa Febbahay ii wadciyo waa dambe aan dhawrro!

Boodhari markii uu sidaas lahaa ma ay jirin meel uu u dhoofayey oo lala ogaa. Malaha waa meel uu kaga dhuuma-nayey dunida uu eeday? Raage Ugaas isaguna waa la mid.

Eray-geex

1. *Arad*: Dhul.
2. *Ufo*: Dabayl roob ka soo horraysa.
3. *Awaar ama awaare*: Habaas, siigo, boodh.
4. *Abraaro*: Socod aan ku tashi iyo qorshe lahayn oo la iska dhaqaaqo.



Guri Ba'ay!

Maxamed Baashe Xasan

Daryeel kama dhex muuqdo oo meel waliba way daldalooshaa. Waa wada qabyo iyo baylah. Dhankii aad ka eegtaba waxaa maanka iyo dareenkaaga gudaha mudmudaya mudacyo af dhuuban, docdii aad u kacdana waxaa kaa soo celinaya mindiyo afaysan oo xiiraya. Cabsi ayaad dareemaysaa oo sanqadh-tirashadaad doorbidaysaa, waana meel uu mugdi simay oo aan lahayn iftiin lagu soo hirto iyo wax kale oo la weheshado midkoodna. Jacaylkii iyo isku qanacsanaan oo dhami daaqadda ayay ka baxeen. Weji dadab quus ah iyo dibno qaniin foolgoosi ah ayaa isku soo mutuxan oo beddeley isku soo hilowgii iyo isu soo riyaaqii laga dhex quuddarrayn lahaa aabbaha iyo hooyada qoysas badan oo ka mid ah Soomaalida u soo barakacday ee ku nool dalalka shisheeye ee Yurub, Ameerika, Kanada iyo Ustaraaliya. Sida ay Soomaali badani u khiyaamaynayaan nafahooda iyo lafaha ubadkooda ayaanad mooddaa in uu uga hiilinayo ugana horjeedo hab-nololeedkan kakan ee xiimaya ee ay Soomaalidu ku soo dhex dhacday ee qurbaha.

Cartan waa aabbe ka soo barakacay dhulka xoolodaa-qeenka ah ee ay Soomaalidu degto markii ay dirirta sokeeye Soomaaliya ka qaraxday. Dalkugal ama fiise ayaa waddanka Ingiriiska uga soo baxay. Magaalamadaxda dalka Itoobiya ee Addis Ababa oo ahayd magaaladii ugu horraysey ee uu salka dhigo intii uu noolaa, ayaa waxa uu ku ahaa habeendhax. Dhawr bilood ka dibna waxa uu ka soo degey magaalada isku murugsan ee adag ee London. Keligii Cartan ma ahayn oo waxa la socdey oo safarkaas dheer la soo galay dhawr carruur ah iyo hooyadood oo uu ka soo dhuyaaliyey kudaal ahaan halkii ay xoolaha ku dhaqan jireen.

Haddaba waxaa uu haatan Cartan muddo toban sanadood ka badan ku nool yahay oo carruur kalena uguba dhalatay magaalada London. Ilaa muddadaa Aabbaahaasi (Cartan) wuu is la' yahay oo wuu is doondoonyaa, welina isma uu helin oo wuu is-waayey. Isaga iyo afadiisii ayaa isla ildaran. Way is-afgaran la' yihiin oo xitaa af soomaaligii iskuma fahmayaan. Marka uu midkood geel u heeso, ayaa kooda kalena gorayo u heesayaa. Turjumaan ma haystaan,

luqad kalena kuma wada hadli karaan oo xitaa farta Ingiriiska ma kicin karaan, kuma hadli karaan oo weli lama aanay qabsan. Is-faham la'aantaas labadaasi waalid ka dhex aloosani waxa ay ku butaacdey oo hafinaysaa degaanka ubadkooda ay ula soo hayaameen dibadahan shishe iyo Yurub.

Guriga qoyskaasi ayaa waxa uu u muuqdaa goob ay dirir sokeeye ka oogan tahay, waxaana hirdan iyo dagaal uu ku dhex marayaa saddex ciidan oo uu midba kooda kale ka horjeedo, iskana caabbiyayo. Waa odayga, islaanta iyo ubadkooda. Marba laba xoog ayaa foodda isku daraya, mararka qaarkoodna saddexduba way isla jiidhayaan oo way isku dhex duqaynayaan. Odayga qoyska oo Cartan ahi waa atoore had iyo goor fadhi-ku-dirir ah. Mar kasta waxaa afkiisa ka soo horraysa dalqadda oo waxa uu xaaskiisa ku halgaadaa: "Waan ku furay." Dhawr goor ayuu si dhayalsi ah afadiisa u dalaqay oo uu guriga uga baxay. Laba iyo saddex goorba way ka badan tahay inta jeer ee uu afkiisa kaga tiraabay dalaqda xaasku. Haddana waxa uu u haystaa in haweeneydaasi ay weli xaas u sii tahay. Sida dalaqdu ama furriinku uu agtiisa uga fudud yahay ayay rajactuna ama soo celintuna ugu sahlan tahay; sida uu dalaqu afkiisa uga soo horreeyo ayaa dibnihiisana ereyga xumi saaran yahay; sidaas ay xumaantu uga soo horrayso ayaa gacantiisa halgaadduna uga soo horraysaa. Waxaas oo xumaan ah ayaana shiiqinaysa intii wanaagsanayd ee aabbahaasi yeelan lahaa.

Ma qiro iyo baaxad yara dhibaatooyinka iyo afooyinka ku yuurursaday ee hadhaynaya hannaanka qaab-dhismeedkii qoyska Soomaalida ee qurbuhu. Cambaro waa haweenay aan iyada lafteedu xasarad yarayn. Iyada, odaygeeda iyo ubadkooduba waxa ay Ingiriiska ku soo galeen dariiq la mid ah kii qoyska reer Cartan ay ku yimaaddeen, hase yeeshee waxa ay labada qoys ku kala duwan yihiin halka Reer Cartan ay xoola-raacatada reer guuraaga ah ka ahaayeen intii aan Yurub soo gelin, qoyskan kale waxa uu isagu ahaa magaalo-galeen amaba reer magaal benderka ku dhaqnaa. Labada qoysba waxa ay ku asqoobayaan dawaar-nololeedka xiimaya ee kakan ee ay Yurub ugu yimaaddeen!

Cambaro waxa ay durbadiiba la dhacaysaa, una guuxaysaa markii loo sheegay ee ay ogaatey in degaankan cusub ay dumarku awood dheeraad ah ku leeyihiin, raggana sidii ay doonaan ay ka yeeli karaan. Marka uu Cambaro odaygeedu il gurraan ku eegaba waxa ay iyana ku eegtaa sagaal indhood oo ka sii gurraan. marka uu hadalku sii tarmana waxa ay taabataa lambarka xasaasiyadda ee sad-dexda sagaalaad ka kooban (NO:999). Dhawr jeer ayay Cambaro Xilli wax-saareen ah oo cawo-daran ah ninkeeda guriga dibadda ay ka dhigaysaa, dharkiisana ay bac madow ugu guraysaa oo albaabka u hor dhigaysaa, waxaana aakhirataankii lagu kala xasilayaa in la kala noolaado, lana kala degganaado.

Haddaba waxa isku soo baxsanaya Cambaro iyo ubadkii qoyskeeda, odaygiina suuqa ayuu iska gelayaa oo waxaa uu iska dhiibayaa meel kale, waxaana iska nasinaya oo isu beddelaya murqaanka merfishyada qaadka iyo walaaca iyo walbahaarka dibadyaalnimadiisa. Cambaro iyadu waxa ay raacdaa adduunyada, waxanay aad isugu mashquulisa oo wax kasta oo kaleba ka hormarisa ururinta giniyaadka Isterliiniga ah. Waxa ay Cambaro ku jirtaa hagbad madaxaa ha ku furto ah oo aan dhammaad lahayn inta ay dhimanayso. Kalkeeda waxa ay qaadataa kuusas Giniyaad ah; 10 000 ilaa 20 000. Dusheeda waxba ugama quudho, guriga iyo ubadkeedana kama daryeesho oo inta ay doorkeeda soo qaadataba dhammaanteed way masaafurisaa oo badda ayay ka tallaabisaa oo waxaa lagu bixiyaa dayntii duddumo casri ah (daar kala sarraysa) oo waddankii looga taagey, kuna kacday ilaa 60 kun oo doolar oo u dhiganta 35 000 (shan iyo soddon kun) oo Giniga Isterliiniga ah.

Dhinaca kale Cambaro uma kala abtiriso dharka qaboobaha iyo kan xilliga kulaylaha ee ubadkeeda, waayo uma hayso lacag ay dhawrkii biloodba mar ay dhar soo geliso, waayo waxaa laga sugayaa hagbaddii oo aan jixin jixin lahayn, waxa soo galaana uma qaybsamaan quudinta maalinlaha ah ee dhuuniga ubadkeeda iyo hagbaddaas oo iyadu ah ta wax kasta mudnaanta ka leh. Carruurta waxaa ka muuqda dayac iyo darxumo, arrad iyo nafaqo la'aan iwm. Cambaro waxa ay taas ku eedayaa qaboobaha iyo ubadka oo aan xilliga kulaylaha soo hadh gelin oo dibadda meeraysta, sidaasna nafaqo ugu duuli la' dahay. Carruur badan oo ka mid ah ubadka ay Soomaalida qurbajoogga ahi dibadaha ku hayaan ayaa waxa ay dugsiyada waxbarashada kala soo rawaxaan cadho iyo umal ballaadhan, suuqa ayaana ubadkaasi ku dhaliya muhasho iyo hamuun xoog leh oo ka soo jeedi kara rabitaanka dareenkooda gudaha. Waxa ay carruurta Soomaalidu arkayaan ubadka kale ee ay isku

fasalka ama filkaba yihiin oo ka dhar wanaagsan oo hadba loo soo lebbiso noocii u dambeeyey. Waddamadan Yurub iyo Galbeedka dadkuba waa iska 'Mode'-raac, carruurta waabay ka sii xag jirtaa oo bil kasta waxaa suuqa la soo wadhaa bucsirad loo heesayo, una jihaysan ubadka oo dookhooda lagu iibgelinayo.

Run ahaantii carruurta Soomaalida laguma dhererin karo suuqaasi xaamiga ah ee dookh-raaca ah, waxaase ubadka wax u noqon lahaa oo macne u samayn lahaa haddii sannadkiiba laba jeer dookhooda la ciyaarsiiyo, loona iibiyo waxa uu qalbigoodu la jiro ee caadiga ah, waayo waxa ay suuqa ku arkayaan wax badan oo qalbigooda soo jiidanaya, una baahan yihiin, sida dharkii dhallinyarada ee xarragada iyo casriga, hu'gii dhaxanta, kii kulaylaha, dharkii xilliga roobabowga iyo kii xilliga diirrimaadka qaboobe-xigeenka ah, dharkii ciyaaraha iyo caalamkii carruurta oo dhan.

Cambaro waxa ay isla liitaan ubadkii ay haysey ee ay aabbahood bacda madow dharka ugu gurtay ee ay gabaddanada u saartay. Arrintan ku saabsan dookha carruurta iyo muhashadooda suuqa, ayaa dhibaato weyn ku haysa oo aanay akhriyi karaynin, waayo Cambaro il qudha ayay sideedaba wax ku aragtaa, waana tii hagbadda daa'imanka ah. Dhawr jeer ayaa bileyska xaafaddu Cambaro gurigeeda ku soo booqday, waxaana looga soo dacwoodey ubadkeeda oo lagu eedaynayo in ay dukaamada xaafadda ama suuqa kaleba wax ka qaad-qaadeen amaba ay wax ka xadeen. Cambaro aad ayay uga xumaataa arrintaas ugana xanuunsataa. Waxa ay carruurta kula haaddaa waldeys iyo canaan weji-ka-fiiqis ah. Ma awoodi karto in ay garato sababta ay ubadkeedu u tuugaysanayaan, waxanay ku qanacsan tahay in aanay gaajo kelliiftaa jirin oo ay guriga wax ay cunaan u yaalliin. Waxase Cambaro ka maqan in gaajada carruurta aanay ku koobnayn baahida iyo damqashada caloosha oo qudha.

Xaqiiqadiina waalidiin badan oo Soomaalida qurbajoogga ka mid ahi ma dhaaddana oo kuma baraarugsana xidhiidhka adag ee ka dhaxayn kara alaabta dhal dhalaalka badan ee indhasarcaadka leh ee suuqa wadhan iyo hamuunta carruurta iyo dhallinyarada ku indhadillaacsanaysa caalamkan dookh-raaca ah. Waxaa waalidiin badan ka maqan baahida loo qabo in la yareeyo hamuuntaas iyo muhashada laabqaadi karta da'yarta Soomaalida ee qurbajoogeenka maanta. Waalidiinta Soomaalida qurbajoogga ah waxaa la gudboon in ay dib u eegaan qaab-nololeedkooda qurbaha oo haatan u muuqda mid ragaadsan oo curyaan ah, oofwareenna ku yuurursaday.

Waxaa qumman oo lagama maarmaan ah in la haggajiyo xidhiidhka xubnaha qoyska, gaar ahaan sokeeyennimada

aabbaha iyo hooyada iyo labada waalid iyo ubadkooda. Waxaa kale oo madhaafaan ah in la helo aqoonley ka taageerta waalidiinta la qabsiga dawaar-nololeedkan xiimaya ee qurbaha iyo Yurub, waxaana arrin-biyo-kama dhibcaan ah u muuqanaysa in la xoojiyo isku xidhnaanta waalidiinta iyo meelaha dadka Soomaalida loogu tala galay in loogu adeego, sida masaajidyada iyo meelaha kale ee ay ururrada Soomaalida ee adeegyada bulshada qaabbilsani ka hawl galaan, iyada oo la kordhinayo tayada goobahaasi iyo ta dadka ka adeegayaba. Habkaas iyo wixii kale ee soo raaci kara, ayaa waxa ay u sii janjeedhsanayaan xakamaynta waxyaalaha fududeeya burburka qoyska qurbajoogga Soomaalida iyo tasowga ama lumitaanka ubadkiisa. Baabba'a gurigana bulshadaa u dhaawacan.



Qorra Iyo Madaxweyne Qaran

Cabdi Aadan Cabdallah "Ceelow"

Marka Afrika la joogo labada sawirkan kore ku wada jiraa sow ma ahayn col daahi go'ay oon dab kala qaadan? Miyay heshiis ahaan jireen Madaxweyne Afrikaan ah iyo mufti qalin-maal ah? Waa sawir aan caadi ahayn. Waa sawir kugu dhalinaya su'aasha ah tolow iftiinka Jabbuuti ka baxay ma noqon karaa ilays ay ka tilmaan-qaadato Afrika inteeda kale! Sawirkan ay ku midaysan yihiin muftiga iyo madaxweynuhu wuxuu soo koobaya qiso dhacday: gurmada iyo garabgalka uu madaxweynaha Jabuuti, Ismaaciil Cumar Geelle ku badbaadiyey Aw Jaamac Cumar Ciise iyo dhaxalka qaaliga ah ee qalinkiiisu xardhay. Muftiga iyo murtida uu kaydiyey oo labaduba ku dayacan dalka Kenya ayuu madaxweynuhu u gurmadey oo Jabuuti dajiyey in buugaagtiisa la daabacana amray. Mirihii dadaalkaas ka soo baxay waxay marayaan lix buug oo aan qiimohooda hadal lagu soo koobi karin.

Maskaxdu ma hadasho, waxaa se ka tarjunta gacanta, gacantana waxaa ka sii tarjuma qalinka raadkiisa. Ma aqaan goor aan la boodaye bal hadda "duudka an ka soo rogo, oon maqaalkna dooxo."

Hilib iyo harqad yaraantiisa, bar iyo baaxad li'idiisa, gaabnaanta aan hal naaskeed gaarin, bal garab dhig mug

iyo maax weynida maskaxdiisa gal iyo goofba buuxisay! Madaxweynahu sheegis uma baahnee malaha la faham waxaas oo xifaalo ahi ninka ay ku socotaa in uu yahay qalin-maalka rug-caddaga ah, Aw Jaamac Cumar Ciise.



Haddaba Aw Jaamac waa kuma? Soddonkii sano ee ay Soomaaliyi dawladda ahayd, wax loo qabtay ummaddaan qoristii iyo hirgalintii fartu in ay ugu weyn tahay malaha doodi kama oogna; maxaa se taas labeeya? Suugaan yaqaanka caalamku waa ku midaysan yihiin in Somaalida lagu majeerto suugaan murtideedu ku duuban tahay mullaax macaan oo farshaxannimadeedu sarrayso. Si kale ma u dhigaa oo ma sheegaa in ay suugaantu ka mid tahay khayraadka dabiiciga ah ee ummaddaan Alle ku manaystay. In kasta oo aanan weli arag cilmi-baaris ka hadlaysa, haddana suugaanta Soomaalida qaybteeda tiraabka ahi waxa ay u egtahay in ay dhaqan tahay sida maahmaahaha iyo sheeko xariirooyinka oo kale.

Tixda. meesha turxaantu ka muuqataa waa qaybtaan. Tixdu waxa ay u taagan tahay suugaanta wixii aan tiraab ahayn. Ma aqaan tixda midda ugu heer hoosaysa, haddii aysan huwaayeynta (Lullby songs) ahayn. Waxaa la isla qirsanyahay in gabayga ama guuroowgu tixda ugu horreeyaan. Gabay iyo guuroow xagga dhismaha waxba kuma kala gadisna. Farqiga gabay iyo guuroow wax kala duwan dadka uga dhigaa malahayga waa hababka loogu kala

luuqeeyo; laakiin sida aynu hore u sheegnayba waa isku mid marka laga eego dhanka miisaanka iyo dhismaha guud. Lib iyo abaal waxaa leh bulshooyinkii raacatada ahaa ee suugaantaan xusuustooda ku soo waariyey, oo uu facba fac u soo dhiibay ilaa ay ku soo simeen xilliyadii xaashida iyo dhigaalka.

Waxaan necbahay oraah oraah dadka qaar yiraahdaan “gabayga Raage Ugaas ayaa bilaabay,” balse waxa aan caradayda hullaabtaa waxa aan hubo marka aan haaban waayo. Nuqsantaani waxa ay ku kooban tahay gabayga ama guuroowga oo kaliya, ee badaha maanso intooda kale sida jaadadka heesaha geeraarrada, masafuoyinka, jiiiftooyinka iyo buraanburkaba waxaa la helayaa iyagoo boqolaal sano jira oo shawaahid leh. Uma jeedo in aan eedeeyo oo keliya xoolo-dhaqatadii ama Soomaalidii hore ee aan haysen qalin iyo xaashi toona; balse waxa aan is le’ekayn tixista abtiriska sida loogu xeel dheeraado, ee loogu talax tagay ka sheekaynta awoowayaal la yiri waa laga soo uskumay iyo hayn la’aanta gabay ka horreeyey Raage Ugaas. Suugaanleyda iyo suugaan jecsha waxa aan ugu laab qaboojinayaa in gabaygu la fil yahay maansada inteeda kale, arrinta hore ha jirto balse bir kuma go’na oo waa arrin baaritaankeeda leh. Waxaa jira raadad haddii dib loo raaco ku dul geynaya qubuurihii gabayadii Raage ka horreeyey, laguna hungoobi maayo haddii la qodo qabiyadaa oo ugu yaraan waxaa loogu tagayaa qalfoofkii gabayadii Raage ka horreeyey. Si ka fudud haddii aan u dhigana, waxa aan uga jeedaa mukullaa muuqda! Dabagalka arrintaan iyo qaybaha kale ee maansada waxa aan ku eegi doonnaa qoraallo dambe, hadduu Eebbe idmo; imikase an ku laabto dulucda maqaalkan.

Lafdhabarta suugaanta uruursani waa gabayada Sayid Maxamed Cabdille Xasan. Wax kale ma jiraan macnaheedu ma aha oo ficii hore iyo filkii dhexe rag fara badan baa gabayo fiican reebay, waxna laga dhigaaliyey, waxa aanse u jedaa in kayd-suugaaneedka ugu mug weyn eeaan maanta haynnaa uu yahay diiwaanka Aw Jaamac ku uruuriyey gabayadii Sayid Maxamed iyo intii si uun ula gabayday isaga. Waa suugaantii magaca Somaalida gaarsiisay jaamacadaha adduunka kuwa ugu af dheer. Soomaalidu jifo ha u lahaatee waa suugaan murtideeda iyo macaankeeda caalamka oo dhan loo tarjumay, tusaalena waxaa u ah buugga Marion Molteno. Molteno waa haweenay reer Koofur Afrika ah, waxa ay gabadhu la cajabtay suugaanta Somaalida, waxa ayna gooni u sii jeclaatay gabaygii Sayid Maxamed ee “Xuseenow Hubqaaddaye”. Buug ay laba iyo sagaashankii qortay ayey waxa ay la caashaqday in ay magac uga dhigto rubuc-bayd qurux badan oo gabayga ka mid ah oo tarju-

maaddii Af-Ingiriiska ku noqday (A Shield of Coolest Air - Shola Books, January 1992). kaas ay u xulatay buuggeeda magaciisii, waana rubuc baydka ugu horreeya baydkii lahaa “hagoog layr ah, harac kaa asturan lagugu hoosaasi”.

Diiwaankaan gabayada waxaa webeliyey mid aan ka yarayn oo uu Aw Jaamac ku xafiday taariikhdiisii Daraawiishta dhismahediisii ilaa dhamaadkeediisii. Xilli ay dunida saddexaad badankeeda saarnayd heeryo gumeysi ayay Sayid Maxamed iyo Daraawishtiisii u tafa xayteen inay dalkooda xoreeyaan. Hindisahoodu waxa uu gaaray in ay dawladdimo haamiyaan. Waxa ay dhiseen quwaddii iyo maamulkii xilligaas ugu adkaa bariga Afrika, waxaana war-koodu gaaray oo ay aqoonsi ka heleen dawladihii Islaamka ee ugu waaweynaa adduunkii waagaa jiray. Halgankii daraawiisheed waxa uu bogaadin ku mudan yahay innaguna aan hadda ku faani karraa waligeenna ku faani doonnaa, waa inuu muujiyey fahamkii iyo ilbaxnimadii gayigaan ka jirtay jeer uu dad badani jifay. Waa taariikh faan ku deeqda qaar-radda madow, waa taariikh dhacdooyinkeeda waaweyn ay aqoon-yahanno Afrikaan ahi goobo badan ka xuseen. Wadaadka iyo halgankiisii waraaqahaan meeli ugama bannaana waase malko aan la dhaafi karin oo ay waddada taariikhda Soomaalidu marro.

Afar iyo konton sano ka hor, 1954th ayuu Aw Jaamac Cumar ciise u darbaday badbaadinta suugaanta iyo sooyaalka daraawiisheed. Markii daraawiishti jabtay raggii ka haray ninba buur buu dusha ka fuulay, dad oo dhanna waa ay ka fiigeen. Guure iyo galab carraabo ayuu Aw Jaamac ku galoobbaxay Hawd, Ciid iyo gawdiidka dooxada Nugaaleed. Waxa uu qar u fuulay oo uu qarfe u eexay hadba meeshii loogu baytiyo in uu joogo qof haya tix iyo tuduc Sayid Maxamed leeyahay. Saad iyo sahay waxa uu u qoondaysto hawshii oon fari ka qodnayn waxa ay ka qabyoobaanba mood iyo nool hanti wuxuu lahaa iyo wuxuu haaban karay hungo markii uu ka soo istaagay ayuu go’aansaday in uu gado haddiiba laga yeelo afar geel ah oo isga ku magacawnaa. Si ay ahaydba Soomaalidii waagaas iyo tii ka horaysay nina awood uma lahayn geeliisa sidii uu doono in uu ugu tagri falo, oo geela iyo wiilasha taladoodu waxa ay ka go’dey tolka iyo jifada. Bal qiyaas Aw Jaamac oo jifadiisu ay weydiinayso su’aal waagaas jid ahayd, oo la leeyahay “*war maxaad geela xerada uga saaraysaa oo aad sunqa uga xaraashaysaa?*” Aw Jaamac oo waagaas barbaar ahaana ugu jawaabay “*waxa aan jiscin uga dbiganayaa uruurinta gabayadii bore!*” Nasiib buu lahaa inta geed lagu xiro waa uu waashay haddii aan la oran.

Abaar iyo aaran tubta wax uu ku taagnaadaba, dhalan dhool iyo dheelmad wax uu u yeellaadaba, wax ay dooxo liqdo dulina kor u qaaddaba, Aw Jaamac waa taabay hawshuu u tafaxaytay. Rag iyo dumar dadkii gabayadaan laga uruuriyey goorma ayuu god galay qofkii ugu nolol dambeeyey? Shaqo suugaaneeddaan noqotay bilicda suugaanta Somaalida haddii aan Aw Jaamac buur iyo bohol uga dhaceen bayd bayd gudban iyo jünley ah oo isku barxan mooyee wax kale malaga hayn lahaa? Sida gabayadii Raage ka horreeyey ee raadkood la la'yahay tanna sow raqdeed iyo ruuxeed lama waayeen!?

Bilowgii maqaalkan waxaan ku soo sheegnay muddadii Soomaaliya ahayd dowlad madaxbannaan wax ummaddaan loo qabtay in ay ugu weynayd qoristii iyo hirgalintii far rasmi ah oo lagu qoro af-Soomaaliga. Haddaba hawsha Aw Jaamac qabtay ma lagala soo dhex bixi karaa jawaabta su'aashii ahayd maxaa taas labeeya. Ma la oran karaa buugaagta Aw Jaamac af-Soomaaliga ku qoray waa waxqabadka ugu weyn ee lagu muujiyey waxtarkii laga dheefay qorista af-Soomaaliga? Mashruucii farta rasmiga ah iyo hirgalinta af-Soomaali qoran waxaa lagu qabtay awood qaran, tanse qof baa qabtay bilaabayna xilli aan Somaali dawlada ahayn, 1954^{ku}.

Isagoo gaban ah haddii uu qabtay shaqadaan aynu ku wadno kaalinta labaad wax ummaddaan loo qabtay, hadda oo uu goxosh yahay wali Aw Jaamac shullaha ma dhigin guntigii uu labada low u geystay badbaadinta suugaanta ummaddaan iyo diiwaangelinta taariikhdeeda.

Horraantii sagaashanadii qarnigii tegey, xilligii Somaalidu u kala qaxday daafaha dunida, musiibada dagaalka sokeeye awgeed, Aw Jaamac mooyee ma hubo in uu jirey qof markuu Muqdishu ka qaxayey haleelay wax hanti ah in uu gurigiisii ka qaato. Aw Jaamac qudhiisu hanti iyo xoolo kale midna lama soo qixin, balse dhawr kun oo xaashiyood ayuu xambaarsanaa muddadii dheerayd ee uu ku jirey socdaalkii dhibaataada badnaa ee uu qardha-jeexayey carriga u dhexeeya Xamar oo uu ka qaxay iyo Nairobi oo uu u qaxay. Qol yar oo ku yaalla xaafadda Islii, Nairobi ayaa qayb laga siiyey Aw Jaamac iyo xaashiyihiiisii tirada badnaa. Qalinka iyo qawlka Maxamed Daahir Afrax, oo muddo dhawr iyo toban sano ah u taagnaa rogrogista iyo dawo-u-raadinta qaranka dhulyaalka ah, ayaa qaylo afka ku shubtay markuu arkay Aw Jaamac iyo waraaqaha isku hilan oo Kenya ku dayacan. Qaylo-dhaantii Afrax waxay gaadhey qusuurta madaxweyne Ismaaciil Cumar Geelle. Shanta buug ee suugaanta Somaaliyeed ah ee dhawaanta lagu daabacay Jamhuuriyadda Jabuuti ayey noqdeen waraaqihii Aw Jaamac soo xambaarsanaa ilaa xamar iyo Nayroobi. Bal ka feker waxa

aynu ummad ahaan ku waayi lahayn geeri darxumo ugu soo gabbata oo Aw Jaamac ku haleesha Isliidii Nayroobi. Been ma sheegin gabayaagii reer Afrika ee gadaalkiina madaxweynaha Senegal noqday, Leopold Sengor, markii uu yiri: "geerida oday Afrikaan ahi waa maktabad dhan oo gubatay." Inkastoo Aw Jaamac aqoon yahan yahay haddana marka qiimaynta lagu daro xaaladdii uu ku sugnaa iyo meeshii uu joogay hadalka sengor waa la xasuusanayaa.

Barbaarnimadiisii iyo hadda oo uu da'yahay gashiga iyo abaalka Aw Jaamac ummaddaan ku leeyahay wax guda iyo weel lagu beego midna iima muuqan ilaa aan arkay sawirka kore ee maqaalkan igu dhaqaajiyey, ogaadeyna xogta aan soo taataabtay. Haddaba garabgalka Madaxweyne Geelle iyo erayada uu ku bogaadiyey Aw Jaamac abaal-gud ma ugu filan yihiin? Jawaabta qoraaga ka sugi mayo, waxaanse leeyahay mag-dhaw way ugu filantahay, magaca ummaddan. Haddii aan nahay ummadda somaaliyeed, Madaxweyne Ismaaciil Cumar, mahadi ha ka gaadhee, wuxuu naga gudey abaal-gashi qaali ah.

Kor waxaan ku soo xusnay xiniiftii ka dhexayn jirtay madxda Afrika iyo maskaxmaalka. Haddaba su'aashu waxay tahay, maxaa Ismaaciil Cumar Geelle ka duwan madaxweyneyaasha Afrika ee sharaysta guud ahaan maskaxmaalka gaar ahaanna qorayaahsa? maxaa ugu wacan inuu soo dhaweysto ee ay mar kasta hareero fadhiyaan Mufakarkii,

Muftigii, Qoraagii iyo Caalimkii?

Gabayaa carbeed ayaa hore u tiriyey meeris tarjumaddiisu tahay 'Si kastoo loo laxaamado weel kasta waxaa ka ura waxa gudubiisa ku jira'.

Somaaliya waxay maraysaa xilli ay qormayso taariikh lama illaawan ah. Xilli la xusi doono, la oran doono yaa waa-gaas joogay. Waa taariikh mudan in wax la taarto. Somaaliya waa hal jabtay, cadwgeeduna cayn uu yahayba u soo middiyo listay. Si aan loo middi raacin ayaa madaxweyne Ismaaciil Cumar Geelle galawda iyo gawraca labada gamcood ka saaray. Badbaadinta afka iyo suugaantu waa galawda iyo gawraca madaxweyne Geelle labada gamcood ku hayo. Sida ay qabaan xeeldheereyaasha culuunta bulshadu, ummadi ma jabto inta afkeeda iyo suugaanteedu dhaqan yihiin.

Illaalinta afka iyo suugaanta, daryeelka abwaankeeda iyo aqoonyahankeeda oo keliya ma aha waxa madaxweyne Ismaaciil Somaali u qabtay. Geed dheer iyo geed gaaban wuxuu u fuulay soo celinta gobanimadii Somaaliya. Gole kasta oo siyaasadeed, heer gobol iyo caalamiba, sida IGAD, EU, UN Iyo Jaamacatal Caraba, Madaxweyne Geelle wuxuu ka noqday qareen u taagan oo cid walba sanko ka galiya wax ka qabashada dhibaataada Somaaliya. Waa la wada xasuustaa

gogoshii Carta ee sannadkii 2000 madxweyne Geelle isugu geeyey kumanaanka qof ee matalayey dhammaan qaybaha kala duwan ee bulshweynta Soomaaliyeed, marti-galin socotey muddo sannad ku dhow. Halkaas waxaa ka dhalatay dowladdii ugu horreysey oo ay Soomaaliya yeelatay ka dib toban sano in ka badan oo dowladla'aan ah.

Waa jiraan shaqsiyaad dadaal door ah ku bixiyey wax-ka-qabashada qaranjabkii ku dhacay Soomaalida; haseyeeshee madaxweyne Ismaaciil Cumar mooyee wali ma arag mana maqal qof awood leh oo u ooyey qadiyadda Somaaliya! Taariikhdu ma ilaawi doonto codkii oohinta ku laxamaysnaa ee ergooyinkii shirkii Carta madaxweyne Geelle ku celcelinaayey "walaalayaalow ii hiilka" hiilka uu naga doonayey ma ahayn mid asaga wax loogu qabanayo balse wuxuu ahaa

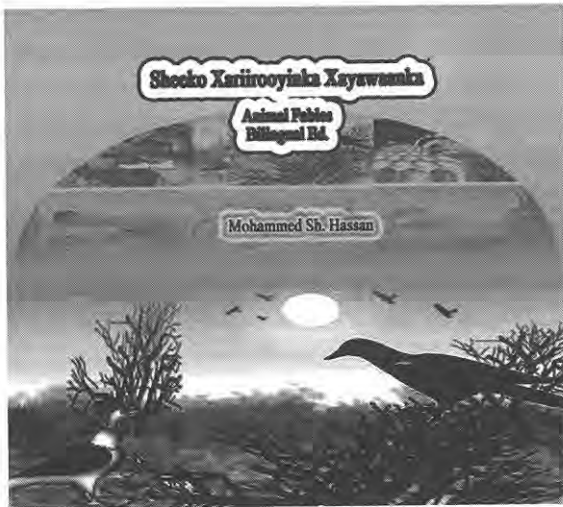
Somaaliyeey isbadbaadiya, heshiia, wax qabsada. Dan kamuu lahayn cadowga badan ee maqlaya markii asagoo ilmaynaya uu ku celcelinayey erayadaas iyo kuwo kale oo ka sii qiiro badan.

Raad aan tirmayn iyo taariikh qof kasta oo Somaali ah qalbigiisa kutaal ayey noqotay taakulaynta madaxwene Ismaaciil Cumar Geelle guud ahaan badbaadinta ummad-deenna gaar ahaanna barabgalka maskaxmaalka murtida ay curinayaan.

Lama illaawi doono maxaa yeelay waa waxtar ku soo beegmay waqtigii ugu dhibaataada badnaa taariikhda Soomaalida inta laga war hayo. Muerti Ingiriisku leeyahay ayaa tiraahda "Saaxiibkaaga dhabta ahi waa kan ku garab jooga xilliga dhibaataada"



Mohammed Sh. Hassan Sheeko Xariirooyinka Xayawaanka



This is a bi-lingual collection of animal fables.

*The book is full of wonderful colour illustrations.
The stories all have some element of traditional wisdom in them.*

Published by Scansom 2010

ISBN: 978 -91-85945-12-2

Politics and Ethics, Tradition and Renewal

On the new book *“The Search for the Ugaas in the Xeer Tradition”* by Ali Moussa Iye.

Suzanne Lilius, Artist and researcher

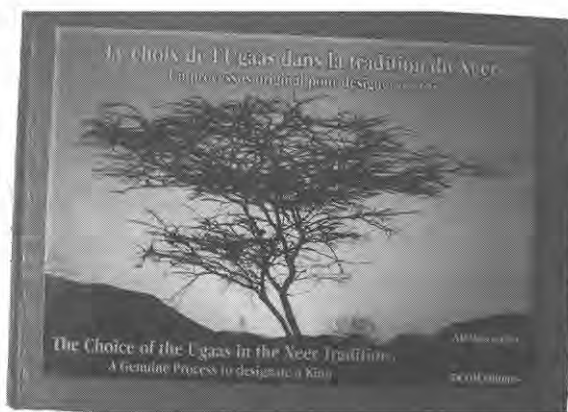
Consider what is common stereotypical knowledge about Somalis today. Refugees from a country torn apart in a twenty year old civil war? Pirates, possibly terrorists? What then about the descriptions offered by previous writers? “A pastoral democracy” – see for example I.M. Lewis’ book of that title, several editions. And before that, “a nation of poets, a fierce race of republicans” – does anyone still remember these once famous assessments made by Richard Burton in his book *First Footsteps in Africa*? Are they relevant? Are they out of date, or only disguised behind the curtain of war? I would say that it is the latter. The lingering war hides what else happens, in spite of it, and outside of it – not all Somalis in the Horn of Africa live within Somalia, and not all Somalis, inside Somalia or not, are busy warring.

Here now comes a new small book, entitled *The Search for the Ugaas in the Xeer Tradition* by Ali Moussa Iye (Djibouti, DCOM, 2010) to offer a refreshingly different view on one branch of the Somali people, the Issa. I know this book well for having translated it into English from the French original – thus I am not your regular neutral reviewer but rather a privileged reader who has had some time to reflect on the text.

The story leading up to this book begins a long time ago and the book itself may be seen as a companion to a previous one by the author, complementing and at times correcting it. It’s based on research carried out by the authors over a long period of time, and it is being published right now for a particular reason, namely to answer some particular questions and demands and to fulfil a need.

In his previous book, *Le Verdict de l’arbre. Le Xeer Issa – Etude d’une “démocratie pastorale”* (Djibouti, 1990), Ali Moussa Iye showed that the Issa in all probability emerged as an independent polity during the 16th century, in a form that is still recognizable today. The story of their founding retells how they liberated themselves from a foreign tyrant and went on to establish a polity based on a strict legal

structure – a state based on the rule of law. They again became embroiled in issues of autonomy and outside rule only with the arrival of the French, British, and Abyssinian colonizers at the end of the 19th century. In spite of these outside pressures, the Issa maintained most their formal state structures well into the 20th century.



Reading and thinking about the history of the Horn of Africa, it comes to my mind that, although new states were set up during the 19th and 20th centuries, no one actually abolished the pre-existing ones. Some states were transformed, such as the collection of Christian kingdoms of the Abyssinian highlands that were gradually brought together by several kings, and Kings of the Kings. These kings succeeded in forming an expanding power, occupying ever more lands and peoples through a combination of armed force and aggressive diplomacy, in close cooperation as well as competition with the Europeans. On the other hand, some new states were built up seemingly from scratch, such as the Republic of Djibouti, on the basis of the French colony. And some simply went on existing - this is where we find the Issa. All these different states partially overlap, geographically and time wise, but also intellectually.

The Issa state is no longer intact, having been subjected to political and military pressure for over a century. But more of it is in place than is at first apparent to the casual outside observer. One way to define the Issa is to look at

what they say they own in common: the land, the law, and the king. The land is the territory they occupy, now crossed by international boundaries so that formally it is divided between Djibouti, Somalia and Ethiopia; the law is their traditional law, the *Xeer*, unwritten but memorized, very detailed, practised by specialists in observance of a strict procedure, and still largely adhered to by the people; and the king – well, this is the Ugaas with whom the present book deals. The Issa call their supreme leader *Ugaas*. He is not a military leader, nor is he a political decision maker. The Issa polity is ruled by law, and the Ugaas is not above the law. He is not divine, but he is sacred.

Reading about the Ugaas, partly in the words of the previous Ugaas himself, through excerpts of interviews included in the book, one is irresistibly drawn to make a comparison with the Dalai Lama, the supreme spiritual and world leader of the Tibetans. Yet there are definite differences, too, for example the difference in religion which reflects, or affects, a difference in philosophical outlook. The Tibetans, who are Buddhists, are quite well known in the world today, largely because of the exceptional character of their present leader, the 14th Dalai Lama, and his moral stance regarding the extremely difficult situation of his homeland, which has been under Chinese rule since 1950. Having fled Tibet in 1959, he must be one of the most famous refugees in the world today. Much has been written about him, but the most fascinating is reading his own words: *Freedom in Exile. The autobiography of the Dalai Lama of Tibet* (Hodder and Stoughton 1990). In fact, I felt a need to read this book in order to get a better perspective on the story of the Ugaas of the Issa.

After the death of a Dalai Lama, the new one, his reincarnation, is identified as a small child. By contrast, the new Ugaas is chosen as an adolescent. He is not seen as a reincarnation of the previous one – we are here among Muslims. Upon the death – or the deposition! – of the old Ugaas, the new one is sought out among the male youth of a particular branch of an Issa subclan. He must possess a particular kind of character; be mature beyond his years, and be patient, a good mediator, and in certain ways pure. Crucially, in a predominantly dry land, he must have a special affinity with rain. While the Ugaas is not seen as a reincarnation of his predecessor, he is seen as the incarnation of the Issa people, who treat him as their father, whatever their respective ages.

An Ugaas has no direct power: no power to make final decisions, no power to give orders, no power to use

force. Instead he must influence the people around him by his moral stance and high ethics, by his wisdom and spirituality. He can, no he must, guide and advice, he must be an example, he must live the ideal. And if he doesn't live up to it, if he isn't beneficial to his people, he can be deposed. In a way, the Ugaas may be seen as a hostage, and this is implicitly recognized in the ceremony of his capture. No one can present himself as the new Ugaas, nor is it a position to which one can be candidate. Once selected, any pretence of an independent life must be forgotten. The demands are great, both practical and abstract, and they would be intolerable to almost anyone. In fact, anyone actually wanting the position would probably be the wrong person for the position and likely to misuse it. Only someone uniquely suited to the position is likely to be able to live the life that goes with the office. How to find that person is at the centre of this book.

The functioning of the Issa polity offers an interesting alternative to ordinary modern day politics. Through its setup it challenges much of current political thinking. It offers a particular interpretation of the meaning of leadership, of the rule of law, of supreme power and the state, of a self-governing people, and of a state run by pastoralists. Ugaas Hassan Hersi of the Issa, 18th in the line, died in 1994, after 67 years as Ugaas – an exceptionally long period as a leader by any standards. During that time, the world around him changed almost beyond recognition. But by his efforts, the Issa have survived and even thrived, and the Issa polity is still recognizable. Replacing him has not, however, been easy. Only last year, in 2009, the procedure to identify a successor was initiated, and a new possible Ugaas was brought forth. The procedure is composed of several steps and dramatic stages, and has not yet, at the time of writing, been completed. Because of the very long reign of Ugaas Hassan, some of the appropriate measures were nearly forgotten, and some of the preconditions underpinning the whole intellectual setup have changed. The need to inform people of the tradition, and the exact extent of its flexibility, is the reason behind the present book.

These are exceptional and exciting times to live. The Issa have largely managed to hold on to their institutions, and thus their identity, until today. Whether they will go on doing this depends on what they decide in their hearts and minds, how they manage the transition and continue to adhere to the Issa ideals and go on owning in common their land, their law, and their Ugaas. If they do, they have more than one lesson to teach the rest of the world.

Yasmeen Maxamuud, Nomad Diaries : A Novel.

Encinitas, California: Nomadhouse Publishing, 2009. ISBN paperback: 0-9708587-3-6; hard cover: 0-9708587-4-4.

Available from www.amazon.com

This is the compelling and beautifully produced debut novel of Somali woman writer Yasmeen Maxamuud, now living in San Diego, California, U.S.A.

Nomad Diaries follows a Somali refugee family from war-torn Mogadishu to resettlement in the U.S. and is a trenchant critique of the social prejudices and inequalities that have marked Somali society in the past and have caused so much suffering, hypocrisy, and rage. Through the unfolding lives of this family's members (young and old), the author depicts the grueling impact of sexual (as well as class-, clan- and race-based) discrimination as inflected by the traumatic events of civil war, flight, and resettlement. The novel also draws a compelling picture of how tragically dysfunctional 'the old ways' can become in the diaspora setting.

The novel takes the reader to Cedar Springs Luxury Apartments in Minneapolis, a run-down high-rise building that does not live up to its promising name. The author introduces her readers to the lives of the Somali refugees living there, as they cope with the best and worst of both their new environment in the U.S. and the society they left

behind. It contains many unforgettable scenes, including the opening one, which describes the horrific violence that drove little Hana and her family out of Mogadishu and Somalia in 1991. This is a moving story whose characters will infuriate as well as evoke compassion and admirations from its readers.

Some readers may feel that the author gives too little attention to those diaspora Somalis who, perhaps like the author herself, have successfully combined the best of both worlds. However, there is no doubt that the deeply flawed characters she has created are fully realistic and, in the end, not completely irredeemable. Perhaps it takes the voice of a Somali woman writer such as Yasmeen Maxamuud – a critical, strong, indignant voice – to cut through nuance, ambiguity, and silence to address certain ugly realities that characterize Somali society at this junction of history: violence against women, male chauvinism and women's implication in it, and male and female ignorance, prejudice, and greed. Whether Somali or non-Somali, the reader will be moved by this novel's cry for justice and respect for all Somalis.

An excerpt from the novel and several reviews are planned for Halabuur's next issue.



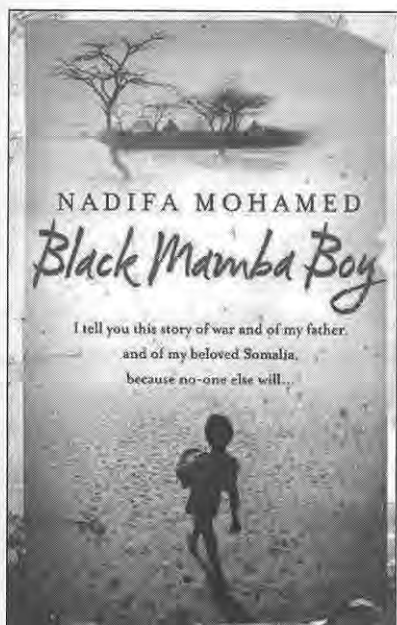
Nadifa Mohamed, Black Mamba Boy.

HarperCollins Publishers, 2010.

ISBN: 0-00-731574-0 / 978-0-00-731574-1 (UK edition). U.S. paperback and hard cover edition expected in August 2010.

This is the debut novel of a Somali woman writer, which is based on the life of her father, who was started life in the streets of Aden.

(See <http://www.fantasticfiction.co.uk/m/nadifa-mohamed/black-mamba-boy.htm>, accessed on March 13, 2010).



التقليد المتوارث في تولية الأوجاس عند العيسى

Hiddaha soojireenka ah Caleemasaarka Ugaaska Ciisaha Mooge Dirir Samatar, Jabuuti, 1995

Ismaaciil Cabdi Axmed

« Dhacdooyinka waawayn ee ummadaha ka dhex dhacdaa waxay horseedaan baraarug ku haga dariiqa toosan iyo habsocodka habboon. Haddiise ummad waaya-aragnimada xasuusteeda kobcisaa ay dhaawacanto ummaddaasi waxay qarka u saaran tahay burbur ku soo foolle iyo kala jabab. »

O dhaahdan dhaxalgalka ah ayuu Mooge Dirir Samatar ku bilaabay hordhaca buuggan uu af-Carabiga ku qoray tarjumadda magiciisuna af-Soomaaliga ku noqonayso *Hiddaha soojireenka ah Caleemasaarka Ugaaska Ciisaha*, buuggan oo, sida ciwaankuba inna tusayo, waddada loo maro boqrida ama caleemasaarka Ugaaska Ciisaha. Qoraha buuggan, Mooge Dirir Samatar, waa siyaasi diinta iyo xeerkaba aad u yaqaan oo reer Jabuuti ah wuxu jagooyin kala duwan oo illaa heer wasiir gaadhey ka soo qabtay dalka Jamhuuriyadda Jabuuti, sida buugga ka muuqatana arrintaasi waxtar ayay u yeelatay qorista buuggan iyo hodonaynta arrimaha uu xambaarsanyahay.

Buuggan oo soo baxay 1995th qoraagu wuxu ku bilaabayaa hordhac uu ku soo bandhigay dhibaatooyinka aqoon la'aaneed iyo ku milanka dhaqannada shisheeye oo burburisay sooyaalka taariikheed iyo habkii ay u dhaqmi jirtey beesha ciise, kaas oo ku dhisnaa kala danbayn iyo is-ixtiraam.

Isaga oo qoraagu taa ka dhaqaaqaya ayuu si cilmiyaysan u soo bandhigayaa sababihii keenay inuu wax ka qoro Ugaaska iyo habka loo caleemo saaro. waxa kale oo uu faahfaahin ballaadhan ka bixinayaa garaadka iyo bislaanshaha indheer-garadkii asaaska u ahaa dejinta xeerka iyo nidaamka kala danbayneed ee ay gaarka u lahayd beesha Ciise oo qayb ka ah dhismaha ballaadhan ee Ummadda Soomaaliyeed. Qoruhu wuxuna farta ku fiiqayaa in tijaabadaasi ahayd mid ay ka dheegteen dhacdooyinkii iyo isbedelledii siyaasadeed iyo dhaqaale ee bulshadu xilligaa ku noolayd iyadoo cadaadis iyo nidaam shisheeye oo dibad uga yimaadda ka madax bannaan.

Waxa kale oo qoraagu hordhaca ku tilmaamay in inta aanay odayadu qabashada ugaaska go'aan ka gaadhin ay horta dhigeen Xeer u adeegaya isla markaana fududaynaya xulidda hoggaanka beesha, xeerkaas oo waliba loo dhigay

sidii loo joogtayn lahaa walaalaynta iyo waarinta xidhiidhka beesha oo ka kooban lix dab oo mid waliba u sii farcamo laba dab. Dabadeedna iyadoo qodobbo (*dhagaley*) iyo kabo la isku ogyahay ka dhaqaaqaya ayay magacaabaan Ugaaska oo u taagan astaan midnimo dhaqan iyo siyaasadeed, oo ay beeshu ku midaysantahay. Mooge wuxuu midaysnaantaas ku matalay in ugaaska iyo xeerku yihiin sida teendho hagoogga sare uu yahay ugaaska tiirarka iyo udbaha hagoogga ku taagan yahayna yahay xeerka, cidda hadhsanaysina tahay bulshadii oo niyad sami iyo farxad ku maalaysa dadaalka iyo wax soo saarka ka soo baxay maskaxda indheer-garadka ah ee duqayda beesha; waxayna noqotay dhaxal ma-guuraan ah oo facba fac u tabiyo.

Buuggani wuxu ka kooban yahay afar cutub. Cutubka koobaad wuxuu qoraagu ku qaadaadhigayaa qaabdhismeedka ismaamulka beesha Ciise iyo is bedelladii siyaasadeed ee beesha soo maray xilliyadii kala duwanaa. Wuxuu u qaybiyay laba qaybood. Ta hore waa qaab-dhismeedka guud ee beesha iyo xidhiidhka ka dhexeeya qaybaha ay beeshu ka kooban tahay. Ta labaadna waa kobocii aragtida indheer-garadka iyo horumarkii lagu abuuray xeerka Ciise, iyadoo la tixgelinayo qaabdhismeedka an soo sheenay oo ka koobnaa lixda aqal.

Cutubka 2aadna wuxuu qoraagu ku qeexayaa martabadda Ugaasku ku leeyahay nololaha beesha, ha ahaato xag siyaasadeed oo uu ugaasku ahaa hoggaanka ugu sarreeya ee hurmuudka u ah midnimada iyo isku duubnaanta beesha, ama ha ahaato dhinaca bulshada oo uu ahaa tusaalaha habboon ee ay beeshu daba socoto ee qof waliba uu u hayo qadarin iyo tixgelin dheeraad ah isagoo u siman dhammaanba beesha meel kasta ha jootee. Waxa kale oo uu qoruhu cutubka 3aad ku soo qaatay habka loo caleemo saaro ugaaska iyadoo la marinayo xeer iyo nidaam beeshu

heshiis ku tahay, dhinaca qabashada, caleemasaarka, guurka, baridda xeerka iyo ku wareejinta dhammaanba goobaha ay beeshu deggen tahay. Qaybta afraad wuxu qoraagu si gaar ah diiradda ugu saaray noloshii iyo haybaddii uu lahaa Alla ha u naxariistee Ugaaskii 18^{aad} ee beesha, *Ugaas Xasan Xirsi* oo dhintay bishii 8^{aad} 1994 oo ahayd xilligii buuggani soo baxay. Wuxuna marxaladdan ku tilmaamay marxalad aad u adkayd, waayo waxa is beddeley hab-nololeedkii siyaasadeed iyo bulsho ee Geeska Afrika. Waxaa yimid gumaysi, waxaa burburay nidaamkii iyo habkii ay u dhaqmi jireen beeluhu - marka beesha Ciise laga reebo. Waxaa xornimo qaatay Dawladda waxaana soo baxay teknoolojiyad iyo horomar wayn oo ka duwan kii horay loo yaqaanay, iyadoo waxaas oo dhammi jireen ayuu Ugaas Xasan ku guulaystay in uu ilaaliyo isku xidhnaantii iyo dhaqankii beesha. Wuxu qoraagu buugga ku soo gabagabeeyay gunaanad uu kaga hadlayo xaaladda beeshu ay ku jirto iyo dhibaatooyinka ka hor iman kara xilliga soo socda marka laga dhaqaaqo isbeddellada waawayn iyo xasaradaha ka aloosan Geeskan Afrika, gaar ahaan beesha oo uu ugaaskii ka dhintay walina mid kale dooran.

Haddaba malkooyinka muhiimka ah iyo aragtida qoraaga ee buuggu si gaar ah u eegayaa waa: a) qoraagu wuxu soo bandhigayaa aragti sheegaysa in nidaamka xeerka iyo qabashada Ugaasku ay timid markii isku duubniddii iyo jihaadkii diiniga ahaa ee ka dhexeeyey muslimiinta gaar ahaanna soomaalida iyo kiristaanku uu hakad galay ee nin waliba reerkiisii iyo hantidiisii ku noqday ayaa la arkay baahida loo qabo nidaam dadka haga oo lagu kala danbeeyo waxaana taas lagu bilaabay in curadku noqdo ninka hoggaanka reerka u haya, ha yeeshee taasi baahidii ma daboolin oo waxa bilaabmay danaysi gaar ah iyo amar ku taaglayn waxana loo baahday hab kale oo lagu kala danbeeyo.

Muddo ayaa guux iyo baraarug socday oo laga fikirayay jid kale oo kan curadnimada dhaama, wuxuse is beddelkaasi hir galay markii waxgaradkii la odhan jirey Xasan Gadiidshe, oo ah tafiirtii Sacad Muuse, uu ku baaqay shir guud oo beeshu isugu timaaddo meesha lagu magacaabo *Siti* (eeg bogga 22) si looga tashado mustaqbalka. Shirkaas waxa ka soo baxay tiirarkii asaaska u noqday nidaamkii markii danbe lagu magacaabay *Xeer-Ciise* oo lagu dhaqmi jiray ilaa afartanndii qarnigii 20^{aad} markaas oo uu Gendihii ama guddigii sare ee beesha Ciise baabi'iyey boqorkii Etoobiya ee Xayle Sillaase. Waxana shirkaa Siti markii ugu horraysay ka soo shaac baxay halhayska Ugaas, waxana halkaa lagu doortay Ugaaskii ugu horreeyey.

b) Fikirka iyo garaadka cuqaasha Ciise ayuu qoraagu u arkaa inay waxyaalo badan kaga duwan yihiin ta ummadihii iyo shucuubtii xilligaa caanka ku ahaa degmada iyo guud ahaan qaaraddaba, wuxunau marag ahaan soo qaadanaayaa labo tusaale : ka koobaad wuxuu leeyahay ummadihii xilligaa joogay waxay fikirkooda iyo garaadkooda saarayeen dhinaca suugaanta iyo muujinta cududda geesinimo ee beeshooda, halka cuqaasha Ciisuhu ay dadaalkooda ku jeediyeen dhinacyada ku saabsan noloshu qofka iyo xidhiidhka uu la leeyahay bulshaada inteeda kale, waana ta keentay in cuqaashu is waydiiyaan hab-nololeed iyo nidaam kala haga, sugana kala danbaynta iyo nabad ku wada noolaansha beesha.

Tusaalaha labaad : xeerka ciisuhu waa natijada dhacdooyin iyo fikrado la ururiyay oo diraaadiisa loo daayo xeeryaqaan iyo indheer garad u gaar ah aqoonna u leh, halka xeerarka dadka kale uu ku tilmaamayo cadooyin aan habaysnayn oo dhaqan iyo hidde ah oo cid aqoon gaar ah u lihi jirin. c) Ugaaska ciisaha waxa laga doortaa beesha wardiiq oo ku caan ah diinta iyo hoggaan wanaagga, kolka Ugaaska la doortana waxa dhammaada ku xidhnaantii beesha wuxuna noqdaa nin ay u simanyihiin bulshadu oo ah hoggaamiye ruuxi ah oo shaqadiisu tahay ducada iyo maaraynta danta guud iyo ka talo bixinta arrimaha asaasiga ah ee la wada wadaago. Fulinta arrimaha joogtada ah iyo habaynta nolol maalmeedka waxa u xilsaaran Gandaha, waana ta keentay in ugaaska lagu magacaabo aabbo oo uu noqdo hadi cid waliba hadhsato. d) ugu danbayn ugaaska waxa la casili karaa haddii ay yimaaddaan sababahani :

1. karti la'aan uu Ugaasku ku fashilmo midaynta beesha.
2. marka talada beeshu farihiisa ka baxdo cadaadis dibadda ka yimid darteed .
3. marka ay dhacaan abaaro iyo dhibaatooyin beesha bacad joojiya.

Qoraagu caleemasaarka ugaaska arrimaha ku saabsan wuxu ka bilaabay bogga 43^{aad} ee buugga wuxuuna sheegay in bulshada Ciisuhu shaqada iyo habka caleema-saarka Ugaasku u yahay wax ay awaw ilaa awaw iska soo dhaxli jireen wuxuna marxaladaha qabashada iyo caleema-saarka u qaybiyay sidatan: marka la go'aamiyo in ugaas la doorto waxa la war geliyaa lana guubaabiyaa dhammaan labiyo tobanka dab (laflood) ee beesha oo dhan. Gendaha oo ah golaha sharci-dejinta iyo fulinta ayaa magacaaba 144 nin oo ka kala socda labiyo tobanka dab ee Ciise. Waxaa lagu magacaabaa guddiga qabashada Ugaaska. Guddigani wuxu xaddidayaa oo dib isku xasuusinayaa shuruudihii ugaaska looga baahnaa wuxuna fulinta hawshan u xil-saarayaa 12nin oo gudiga 144ka ka mid ah. 12 kaa nin waxay beesha Wardiiq gaar ahaanna

labada jilib ee kala ah Guntiweyne iyo Cabdalle u gudbi-nayaan codsi ah inay soo xulaan 7 nin oo diin iyo dhaqan-wanaag lagu yaqaan, iin iyo in xunba ka fayayw, kana soo jeeda qoys xalaal miirad ah oo Ugaaska laga dhex doorto.

Wada tashi iyo fiiri dheer oo eex iyo ujeedo gaara lahayn ka dib xubnuhu waxay toddobadii ka dhex doora-nayaan Ugaaska waxayna magaciisa u tabinayaan xubnihii kale iyo Gendaha. Waxa halkaa ka bilaabmayna u hoggaan-siga Ugaaska iyadoo beelaha Sacad Muuse, Hawlaqaade, iyo wardiiq oo Yeesif ahi ay leeyihiin soo dhawaynta iyo marti gelinta ugu horraysa ee ugaaska loo samaynayo. Waxa Ugaaska la soo marinayaa labiyo tobanka dixood ee Ciisaha waxaana lagu soo gebagebeynayaa dixda arraabbi halkaa oo loogu meherinayo gabadh Odaxgub reer Geeddi ah. Intaa dabadeed Ugaaska waxa la gaynayaa magaalada Saylac gaar ahaanna maqaamka Sheekh Ibraahim Saylaci halkaas oo lagu samaynayo caleemasaarka rasmiga ah. Waxaa la huwinayaa dhar aad u qurxoon iyo cimaamad u qalanta haybadda Ugaaska. Waxaa loogu damaashaadayaa xaflado iyo ciyaaro soconaya toddoba cisho oo is daba-joog ah si loo cabbiro farxadda iyo soo dhawaynta Ugaaska. Wwaxa ugu danbayn lagu soo gebagebaynayaa xaflad lagu qabto meesha la yidhaa Dixda Habaqo halkaas ugaaska waxa loogu sheegayaa inuu iska ilaaliyo isla wayni, xadgudub iyo kelitalisnimo, waxana la barayaa inuu ilaaliyo caddaaladda, sinnaanta, diinta iyo guud ahaan dhaqanka beesha iyo kala danbaynta.

Haddaba kolkaan buuggan si wanaagsan u akhriyay, waxa ii soo baxay in buuggan ay ku kaydsan yihiin xog, fikrado iyo aragtiyo dhaxal-gal ah oo ka tarjumaya aqoonta iyo garaadka Eebbe ku mannaystay qoraaga ee buuggan ku kaydiyay falsafado in diraasaad iyo cilmi baadhis qoto dheer laga sameeyo ku habboon. Waxaan gartay sida uu qoraagu u muujiyay in danta guud oo laga shaqeyay ay tahay ta ummaddu ku heshiin karto. Waxa taas ka markhaati ah ixtiraamka iyo qaddarinta intaa le'eg ee ugaaska loo hayaayaa waxay ku timid sababo ay ka mid yihiin sida aanu ugaasku ugu abtirsanayn qolo gaar ah ee uu u yahay aabbo loo wada siman yahay, sida ay beeshu ula dagaallamayso dulmi iyo isku dulnoolaansho keena caddaalad xumo iyo xumaan aakhirka horseedda isnacayb iyo dagaallo sokeeye. Waxaa buugga iiga soo baxay in diintu ay ayahd asaaska laga dhaqaacayoo ee beeshu ku dhisayso garaadkeeda iyo aqoonteeda siyaasadeed iyo bulsho ahaaneed. Waxaa taas marag u ah ugaaska ducaa lagu soo qabtaa, maqaamka sheekha ayaana lagu caleema saaraa.

Hadal iyo dhammaanti Ciisuhu wuxuu abuuray nidaam aan boqortooyo ahayn kelitalis ahayn, eex iyo qaraaba-kiil ku dhisnayn, caddaaladda iyo sinaantuna tahay udub-dhexaadka uu ilaaliyo. Waxaa hal-hays u ah: "Ciise waa wada Ciise oo ninna caara ma dheera."

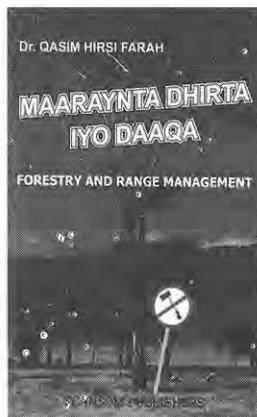
Ugu danbayn, in kasta oo buuggani uu soo bandhigay hidde iyo taariikh aad u qiime badan iyo falsafad aragti dheer, haddana dhanka kale waxaa iiga muuqday dhaliilo dhawr ah oo aan jeclahayn inaan u tilmaamo qoraageenna indheer-garadka ah. Dhaliilahaas waxaa ka mid ah:

1) qoraagu ma sheegin maraajic ama ilo laga soo qaatay oo loogu noqdo macluumaadka ama xogta qiimaha leh ee uu buuggan ku soo bandhigay; 2) mawduuca uu xambaarsan yahay cinwaanka buugu, waxa uu buugga kaga jiraa in ka yar saddex bog; 3) Waxaa jira qaladaad xagga daabacaadda ah oon meella lagu sheegin sixiddooda; tusaale ahaan waxaa ka mid ah "Ina Yoonis" oo uu u qoray "Ina Yarnis"; "Siti" oo uu u qoray "Sinti"; "Xeex" oo uu u qoray "Jabrak" iwm. (Eeg bogga 22-23). 4) Wuxuu xagga danbe ka raaciyay buugga maanso cidda qortay aanu sheegin, miisaankeeda iyo xaraf-raaceeduna ay jaban yihiin.

Gunaanadka, waxaan hoosta ka xarriiqayaa Mooge Dirir Samatar inuu sameeyey dadaal aad u weyn uuna muujiyey xeel-dheerenimo iyo indheer-garadnimo qaddarin weyn mudan, buuggiisanna shaki kuma jiro inuu yahay dhaxal qaali ah oo wax weyn ku soo kordhiyey aqoonta iyo cilmi-baadhista ku saabsan Soomaalida iyo dhaqankeeda.



Qasim Hirsi Farah Maaraynta Dhirta iyo Daaqa (Forestry and Range Management)



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This book is about the disasters of deforestation and its affect on the environment in Somalia. The Deforestation, desertification, degradation, soil erosion, sand dune, hazardous toxic dumping, and wildlife poaching, are all topics discussed in the book.

Wargeyskan Halabuur qaybtiisa maansada waxaa caado ah in tirsi kasta loo xulo maansooyin ku midaysan astaan ay wadaagaanama arrin ay ku wada wajan yihiin. Tirsigan waxaan siinnay maansooyin ku wada saabsan guud ahaan gayiga Soomaalida Itoobiya gaar ahaanna ismaamul-hiddeedka Ciisaha oo ay udub-dhexaad u yihiin Ugaaska iyo Xeerka Ciise ee jaheeya.

Axmad Qawrax Cabsiye “Gabyaaye”

Axmad Qawrax Cabsiye (*Gabyaaye*), oo ah gabyaa caan ka ah deegaanka ismaamulka Soomaalida Itoobiya, gaar ahaanna Gobolka Shinniile, waxa uu maanso fara badan ka tiriyay dhaqanka Soomaalida. Labadan gabay ee hoos ku qoran, waxa uu Axmad kan hore kaga hadlayaa Xeer-dhaqameedka ay Ciisuhu daryeelkiisa iyo dhaqangelintiisa ku mintideen muddada dheer. Waxa uu si gaar ah u tilmaamayaa hawshii loo galay diyaarinta Xeerka iyo qaybo ka mid ah dhegalaydiisa. Gabayga labaad na, waxa uu Axmad ku soo bandhigayaa farxadda qabashada Ugaas Mustafe Maxamad Ibraahin oo ku soo beegantay xilli loo baahnaa. Dhanka kale waxa uu is dul taagay dhibaataada Soomaalida haysata ee salka ku haysa qabyaaladda, wuxuuna iftiiminayaa qiimaha midnimada.

1. XEERKII GARAADADDADU DHIGEEN

Hawshay garaaddadu dhigeen ee la isku wada gaadhay
 Ilbaxnimadu goortaa ayay nagu ahayd gaare
 Siti bay ku gaadheen farsamo kab iyo gaadhkeede
 Hadba geesta maqan saymatay toos u geliyeene
 Dhegelayda heerkay u garteen la isku gacanqaadye
 Gogoshii la baacshiyo dadkii talada loo geeyay
 Go'aankay rideen dawladdimo waw gallamayeene
 Maxkamad garsoora ah ayay suurta geliyeene
 Gendihii la furay baaho yaa loo gardaadsaday e
 Cidna uma ahayn gaadh kolkay goodda furayeene
 Nin walib gartii qaban kartay biro ku gooyeene
 Gulxankii dhacaba dood ayay gaar u dhigayeene
 Waxay kala guraayeen hadday gaaban tahay meele
 Boqolkii shan laga kala gudbay gees u bixiyeene

Goolaftankii hadalladii la isla garan waayay
 Lama guud fadhine waxa la iska dhigay geese
 Hadba goobo dihin baa la galay talo ma guuraane
 Geed labiyo tobanaa la dhigay xeer in loo galo e

Nin kastoo gar sheegtaa hadday kow ku gu'i weydo
 Geed kale inuu uga gudbay talo ku gaadheene
 Iska daa dadkoo garasho loo waa ba gaan sare e
 Eyga gegada jiifsada ayay mag u go'aansheene
 Dad u soo gurmada iyo iyagoy dawladd garab siinin
 Bilo aad u gaaf dheer ayay dhalalo giirteene
 Gaajo kuma hanbaasine jannay laabta geliyeene
 Geel iyo lo' bay reer kastiba soo gudbinayeene
 gadhoodhka iyo caanaha ayuu subaggu goobnaaye
 Galci bay darsanayeen kolkay talada gaadhaane
 Shaah iy bariis laabta guba cid uma geynayne
 Hadba kii ku soo gaadha baa gebi ka weynaaye
 Xeerkey gunteen kuma dhamaan maalmo gudahoode
 Rag baa gego u jiifsaday harraad giringir maalmeede
 Raggaas taallo way gali karaan gob isma weydiine
 Gartii ay sameeyeen ayaan weli ku guurnaaye
 Waaxyaan ku kala goosanaa garashadoodiye

Hadduu beel dagaal kala galoo la isku gacan qaado
 Gurmada odayo loo doortay baa goobta ku ekaaye
 Garta yaa la kala siini jiray labada geesoode
 Geelii la kala qaaday bay daba galaayeene
 Garyaqaannadaa hawsha wada lama gargaarayne
 Reerkooga biil uma go'nayn xoolo loo gado e
 Marna kama gudbayn jeer raggaas nabarka gooyaane
 Beel walliba sumad u gaar ah bay geela mariyeene
 Ma guuroo hidduhu waa halki loo gudoonsado e
 Beesheenna kuma gaasirnayn xaajo-garadkiye
 Reer tolkeen gar waa nagu yaqin guriga Soomaale
 Boqornimada Geeska Afrikaan geesi ku ahayne
 Waxa marag aho lagu garramay heer na laga gaadhay

2. Deyr Dhaxan Cesha

Shan iyo toban sanaan kala danbayn dood na ku ekayne
 Daranyiyo harraad baa na helay hiiqdin iyo daale
 Dariiqiyo waxaa naga xidhnaa dawga nololeede
 Dan kastoon wadna ba kala taggaa nagala doorraaye
 Deyr dhaxan ceshaa noo dhashiyo deeqside ugaase

Dayax baa ka soo baxay waddada darifyadeediye
 Intuu dirir onkoday bay biyuhu dalandalaayaane
 Dooggiyo xareeday nimcadu dibadda joogtaaye
 Dalandoolka reerihii tegaa maanta soo degaye
 Daaq iyo tigaad baa ka baxay beledkii diirraaye
 Waxaan daawanaynaa nimcada dacalladeediye
 Deyr dhaxan ceshaa noo dhashiyo deeqside ugaase

Kolkaan doorannuu naga dul kacay wahabkii duuggiye
 Darifyada ayaan haysanna tanina waa deeqe
 Hadday beeshu kala durugsanayd waa la doogsaday e
 Degta iyo waxaa la is qabsaday labada daafoode
 Deyr dhaxan ceshaa noo dhashiyo deeqside ugaase

Dahaadhkuu ka rogay meel kastoo naga daboollayde
 Damaashaad bay beeshu u kacdo waa la diirsaday e
 Karan lagu dawoobaa da'diyo daalalliyo xayse
 Dhulkii laga dareeray biyuhu dibadda yaalliine
 Dooxyadii ayaa wada hinqaday daad na wuu galay e
 Xidiguhu daleed bay u baxeen nuurka daalacay e
 Waxay dunidu soo eegayaan degelladeenniye
 Xeerkeenay doonayaan inay ku daydaane
 Deyr dhaxan ceshaa noo dhashiyo deeqside ugaase

Sicirbararkii buurtuu dadbaday wuu ka daadegay e
 Deefkiyo bariiskuu khalqigu soo daldalayaaye
 Hibadiisii baa lagu dan helay daalla wuu baxay e
 Cirkoo da'ay tigaad darac tidhi oo maalka lagu doojay
 Qariddoo xareed lagu dan helay la isla daba yaacay
 Ninkii maro ku soo daahirtaa daaqsinta u naqane

Da'da gabaygu duud bay gashiyo meelo doolli ahe
 Marna dawlis uma qaato oo dhuristu waa duuge

Kolkaan riigga daadsado ayuu iba darrooraye
 Cay waan ka daayiyo habaar la isku daakhilo e
 Han dillaacsho maantaa ugaas loo dabbaaldegay e

Qabiil lagu durkaa waa waxaa dilay ninkiisiye
 Waa kaa dugsigii soomaaliyeed meel ba daaf dhigay e
 Qarannimadii waa kaa dunshee cidi u doodayne
 Waa kaa u soo kala daldalay labada daafoode
 Waa kaa lafihii daadiyee cid u danaynayne
 Waa kaa ninkii soo dayiba daalalyo u go'aye
 Dareen bay qabaan inay yihiin duulal kala dheere
 Soomaalinimaa kii la dilay loogu daw galay e
 Waa kay diyaarado laliyo danabyo haysteene
 Wa kay dibaabado arlada dubul u joogeene
 Waa kay rag kala daadiyaa daaqadda hayeene
 Waakay saraakiil is dayi dalabka haysteene
 Waa kuu ninkay mar u digaan daakhilka ahaaye
 Waa kaa siyaasado derderan loogu daw galay e
 Waa kaa loo dabbaal joogsadee maabka loo degaye
 Waa kaa daqiiq laga dhigtee reero loo dubay e
 Waa kaa dabkay niman shideen duudihii gubay e
 Waa kaa diradiraaliyo basaas dhereg is daadsheene
 Waa kaa calankii doogga u ekaa daatay waa hore e
 Waa kaa danba aan laga lahayn sharaftii diineede
 Waa kuwaa misgiiddadii dume kiciyay duufane
 Waa kuwaa dabaaxado noqdiyo degel miskiineede
 Waa kaa ninkii daaya yidhi toorri loo dayay e
 Dhakhaatiirtii waa kaa la dilay damac na loo layne
 Dad haddii la kala caynadayn doorsan baa dhacay e
 Daaniyuhu waa kaa dhex galay ul iyo diirkeede
 Waa kaa dabaqii soomaaliyeed liicay ee dabay e
 Waa kaa raggii dayi lahaa dam iska siiyeene
 Waa kaa hablihii dahabigii diricii iibsheene
 Waa kay nin ay dan u lahay daha la jiifaane
 Waa kaa dal baa ku asturee dibad ka joogaane
 Waxaa iga dardaar na haddaan gabay ni deeqsiyay
 Ugaaskeenu hawshuu dalbado yaana lagu diidin
 Hadba meeshuu nii diro murtida laabta damacsiya
 Hadday iini meel dibada taal nabarka daaweeya
 Qoloqolada waa lagu dumaye deyrasha adkaysta



Yaasiin Idiris Rayaale (*Yaasiin-Muriid*)

Labada gabay ee soo socda waxa tiriyay gabayaa caanka ah ee Yaasiin Idiris Rayaale (*Muriid*). Yaasiin oo deggan Magaalada Diridhabe, waxa uu ahaa dadkii sida joogtada ah ula socday dhaqdhaqaaqa boqrida Ugaaska cusub ee maansada badan ka tiriyay, meelo badanna heellada iyo wilwilaha uga ciyaaray. Labada gabay, kan hore waxa uu ku faahfaahinayaa Xeerka uu Ugaasku ku salaysan yahay iyo qiimihiisa, wuxuuna tilmaamayaa dedaalkii ay sameeyeen aqoonyahankii dejiyay. Gabayga labaad, waxa uu Muriid ku sifaynayaa magaaladiisa Diridhabe ee Ugaaska na xaruntiisa ah. Waxa uu farta ku adkaynayaa in ay tahay magaalo lagu kulmo oo walaalnimo loogu wado noolaado.

1. Xeer

Xoolaha ma dhaanneen haddaan xeer la noo dhigine
 Xikmad kuwii lahaa aqilladii xerada loo ooday
 Xubnihii ka xaajoodayee dhigayay xeerkeenna
 Xooliyo xasuus looga ba'ay xilihii reerkooda
 Xaakim guddoonshaha ahaa xujadii loo dhiibay
 Xaashi lama qoraynine korkay ka xafidaayeene
 Xubin lagama boodine xal bay wada xisaabsheene
 Nin xadgudbay xumaantuu falay xidhe u yeeleene
 Xeer labiyo toban geed ah bay wada xaqiijeene
 Xafiis kama dhacayn guurtidii xeerka loo bogay e
 Xus in loo sameeyaa habboon lagu xurmeeyaaye
 Xeer waa gidaaroo ma lihin xubin qalloocdaaye
 Xeerkaa raggaa hore dhigee xaraf la dhaafaynin
 Ee xukumadoodiyo ka dhicin xeerasha adduunka
 Ee xumaan wixii dhaca tolkeen lagu xallaynaayo
 Xeerbeegti baa loo dayaa xaajo gebigeede
 Xaqiiqada ninkii dhaafsan baa lagu xujeeyaaye
 Xaaraan-quute iyo laguma daro kaan xadba lahayne
 Waa xidhiidh bulshada lagu dhaqoo loo xiddigiyaaye
 Xamdi mahad hadduu Eebbeheen nagu xanaaneeyay

2. Diridhabe

Soomaaliley kala tag waa lagu tasoobaaye
 Isku tiirsi bay labo gacmood tamar ku yeeshaane
 Nin taawooni iyo naguma jiro geesi taliyaaye
 Maantay tiskaaddaye haddii la is tixgelin waayo
 Haddaan tobanba tuur joogsannaa ma lihin taariikhe
 Tuug lama hadhaystiyo ibleys taar ku soo degiye
 Tiridhabe hadigii weeyi iyo meel la hoos tago e
 Waa meel toban qabiil nala degtoon talo wadaagnaaye
 Toggan Eebbe noo dhigay anoo dhab u tilmaamaaya
 Tagtaaggaa wacanee loo dhisiyo weliba teeraanka
 Dhirtan taagan tuurahan hawada Eebbe nagu tiirshay
 Dekedahan la wada toosiye uunku tamashlaayi
 Dugsiyada tacliintaa ka badan tiriyo dheeraade
 Taraansiitka gooshiyo tareen taako lagu haado
 Tog waliba tab uu rag u dhisaan kaga tallawnaaye
 Wax tilmaami karayaa ma jiro sancada taallaaye
 Tukaannadan camiran iyo sarciga meel waliba tuulan
 Wuu tooga beelaa ninkii toos la soo gale e
 Taariikh-wanaag Tiridhabay taydii baad tahay e
 Tariigyadan iftiimiyo warshado suuq waliba teedsan
 Waa tahniyad Ilaah noo dhigoo naga tasoobayne
 Tilmaanteeda kii doonayaw waanigaa tirine
 Taariikhday joogtiyo kuwaa maanta talinaaya
 Uun baa tusaalaha xornimo lagu tibaaxaaye
 Allow nabadda taam nooga yeel waan ku tiirsaday e



Cumar Macallin

Allaha Weyni naxariistii janno ha ka geeyo, Cumar Macalli waxa uu ahaa halabuur iyo aqoonyahan qaddarin iyo xushmayn ku dhex lahaa dadka yaqaan, noloshiisii iyo geeridiisii ka dib ba. Cumar maansooyinkiisii ku saabsanaa calaacalka iyo baroordiiqda Ugaas Xasan Xirsi

ahayd lama soo koobi karo. Wuxuuna - nasiibdarro - dhintay isaga oo aan indhaha saarin ugaaskii uu ku baaqayay hadh iyo habeen. Maansada uu u bixiyay 'Alle-aaminkii', waxa ay ka mid tahay kuwa ugu quruxsan maanso laga tiriyo baroordiiq boqor geeriyooday. Calaacalka ka sokow, Cumar waxa uu Ciisaha xusuusinayaa taariikhdiisii, Gendahana waxa uu ugu yeedhayaa in ay waajibkoogii gutaan oo ay ugaas qabtaan.

Alle-aamminkii

Orraxyahay ha demin
Iftiinyahaw ha gudhin
Udubyahaw ha dhicin
Aqalyahaw ha dumin
Ubadyahaw ha lumin
Ubaxyahaw ha dhadhin
Ilayskii sitiyo
Xeerkii adkaa
Oday daacadiyo
Gende arimiyo
Inta uu irfiq
Indheergaradi jiro
Dhibaatada adduun
Kuma iilatide
Ummadyahay ha jabin

Afartaa halaad
Ducaduu abwaan
Ku aloosi jiray

Siduu Eebbeheen
Aayadaha ku yidhi
In kastuu nafluhu
Ka aguugayoo
Aduunyadan cidnaba
Lagu oolinayn

Hadba urugo iyo
Geeridii albaab
Irrid kugu furtaa
Umul kugu riddoo
Kaa oohisee
Udubkii dhiciyo
Xeer-ilaalshihii
Astaantii midnimo
Ugaaskii ahaa
Mar hadduu arbihii
Aarankii ka tegey
Ummaddiyo dadkii
Agoontii mar kale
Usha yaa u qaban!

Boqor aan awood
Itaal laga cabsado
Askar kugu dirayn
Aflagaado iyo
Erey beenmi ihi
Saa u eega oo
Dulqaad lagu ogyahay

Labadii arrini
Ka aloosan tahay
Xeer u eega oo
Eex lagu aqoon

Alla-aaminkii
Islaamku ba dhamaan
Soo eegan jiray
Ifka haduu ka tegay
Aarankiyo guddiga
Odayadii mar kale
Usha yaa u qaban

Jaarsa ood sitiyo
Gerigoo abley
Afti la isku dilay

Isaaq Habar Jecliyo
Habar Yoonis olol
Ka aloosmay beri
Ugaaskii tegee
Aramidii jirtiyo
Utuntii ba'shee
Umadihii is-dilay
Kala ooliyee
Nabadda u unkiyo

Alla-aaminkii
Islaamku ba dhamaan
Soo eegan jiray
Ifka haduu ka tegay
Aarankiyo gudiga
Odayadii mar kale
Usha yaa u qaban!



Cumar Daahir Cabdi (*Cumar-Kuul*)

Qiyaastii in ka dhow labo iyo toban sano ayuu abwaanka dhallinta yar ee Cumar-kuul dareemay harraadka ugaas-la'aanta iyo oonka kulul oo u hayay in uu arko mar kale Ciise oo uu duddeeyihiisii dhex joogo. Labadan heesood oo labadu ba cod ahaan u duuban, waxa uu tan hore Cumar kaga hadlayay baahida loo qabay ugaas iyo Allebariga in uu Ilaahay soo dedejiyo. Heesta labaad oo la maqlay uun calemasaarkii Ugaas Mustafe, waxa ay jawaab u tahay tabashadiisii hore. Waxa uu iskugu jawaabayaa abwaanku; Alla waa kan inan-doobireedkii dawada lahaa, isaga oo farta ku fiqaya Ugaaska soo hor fadhiya.

1. Ma ugaas la'aan baa ?

Ma Ugaas la'aan baa
Ma walaan agoon nahay
Intuu aabbe iil galay
Saw kan loo abaarsaday

Kolkuu udub-dhexaad jabo
Sidee loo arrimin jiray
Intee baa la sugi jiray
Aaway odayadeennii
Aqligii wax garan jiray

Oonnaye Allahayow
Noo araga Ugaadhmaal

Aamiin Allahayow
Noo arag ilayskii
Indho noo ahaan jiray

Ma aqoonsi li'i baa
Ma awood la'aan baa
Intuu ururshe iil galay
Sawkan amaja' nagu dhacay

Aaway aabbayaashii
Umadda u jahayn jiray

Oonnaye Allahayow
Noo arag Ugaadhmaal

Aamiin Allahayow
Noo arag ilayskii
Indho noo ahaan jiray

2. Golaha Guddiyada

Ugaasku waa deeq Alle oo waxan kunahay dad jira
Geedkii damalkiyo deegaankuu iftiimiyaa
Waxan ka soo doorannaa labiyo toban dixood
Ugu danbayn Seylac baa loo dhigaa dermada
Doonnay doonnay waa kii loo doorsaday
Way waakan habardoobireedkii dawada lahaa
Daa'im baa innoo arkoo ducadu waa maqbuul
Oo duddeeyihii xeerka golihisii waa diyaar

Daacad wiil loo huboo hibana loogu daray
Daydaygiisana wax badan dooxyo loo fadhiyay
Dar-Alle odayo u xuleen dayax shan iyo tobnaad
Doonnay doonnay waa kii loo doorsaday
Way waakan habardoobireedkii dawada lahaa
Daa'im baa innoo arkoo ducadu waa maqbuul
Oo duddeeyihii xeerka golihisii waa diyaar

Daruurta na hadhaysayeey waa daryeel midnimo
Qalbiga diirsaday wanaag buu dareemayaa
Daawidiisa indhuhu kay ku doogsadeen
Doonnay doonnay waa kii loo doorsaday
Way waakan habardoobireedkii dawada lahaa
Daa'im baa innoo arkoo ducadu waa maqbuul
Oo duddeeyihii xeerka golihisii waa diyaar

Dadkiisa iyo derisku boqorkay u dabbaal degeen
Dalkiyo dibadaha ugaaskay ka daalacdeen
Daa'im baa innoo arkoo ducadu waa maqbuul
Duqayda dhaqankiyo diintaan ku mahadinnaa
Doonnay doonnay waa kii loo doorsaday
Way waakan habardoobireedkii dawada lahaa
Daa'im baa innoo arkoo ducadu waa maqbuul
Oo duddeeyihii xeerka golihisii waa diyaar

Dalsan Allow caano iyo nabad la wada degaa
Allow beeldaajiyaha adigu noo daryeel
Duceeyaheenna ka yeel daadeheeya jira
Doonnay doonnay waa ba loo doorsaday
Way waakan habardoobireedkii dawada lahaa
Daa'im baa innoo arkoo ducadu waa maqbuul
Oo duddeeyihii xeerka golihisii waa diyaar.

Daahir Cawaale Miicaad

Mudanow Aabbo Ugaas (Geeraar)

Mudanow Aabbo Ugaas iyo
Mugaweyney madashan
Inta maanta dhex joogtay
Assalaamu caleykum

Mudanow Aabbo Ugaas
Mustafow Aabbo Ugaas
Mudanow milay dheer
Maanku kii u tabaayiyo
Naftay kay muhatayee
An ka maarmi la'aynow
Soo dhowow mahuraanow
Midigtaada na sii

Mudanow Aabo Ugaas
Macaanow Xasan Maahir
Mawlaheen ha janneeyee
Markii uu naga hoyday
Maati baan u ekaanay
Aabbohood laga qaadayee
In kastuu malihii iyo
Meeriskii xeerku dhisnaa
Rag na mooska u joogay
wixii hawla murgaayay
marareeci tiraayay
malkadaan ku dhignaa
madhnaydoo na dalooshayoo
si weyn bay mudanow
naftoo maarmi la'aydiyo
maanku kuu tebayeen

abaaro meeriba waayay baa
maalkiyo cuudkii kaxeeyoo
xoolihii madhiyayoo
qaxootaa loo maganoobay
in kastood maati ahaydiyo
arday meeriska raacda
mashaqadaa waad nala haysoo
maankaaga way ku jirtaa

mudanow Aabbo Ugaas
toban sanaa is muquurto
milaygaan ku sugaynay
ka soo meertay haddeede
umaddaad ka maqnayd
minkii ay rogayeen iyo
malahay rodlinaysiyo
muraadkay ku kacaysayow!

milaygii ka danbeeyay
malaa la isku qubaayayoo
musdanbeedka sidiisa
duqaydaa kugu meersan baa
cidlaa loo mudh baxshoo
maqaamkii Waaruf dhexdiisay
ducada meerinayeenoo
Macbuudowda hayeen

wixii aan ku midawnay
Mulkiilaa naga yeelayoo
marxabuu na yidhoo
midigtuu naga siiyay

mudanow Aabbo Ugaas
markii aan ku hellay
farxad baa na muquurtayoo
muraaqaa na dabooshaye
Mawlihiina abuuray baan
mahaddaa u hibaynnay

mudanow Aabbo Ugaas
mahuraankii an tabaynayow
een kamaarmi la'aynow
mayay noo curtayoo
habaaskii naga maydhay baad
maanka noogu tahee
mid dardaarana hoo!

umadda innagu meersanee
malaha aan la wadaagniyoo
inta aan magacaabinee
madaw iyo caddaan leh
ahaw kii martabeeya
Ilaahay aqbalkiisiyo
ixtiraam ku mutaysta

mudanow Aabbo Ugaas
amaan kuu marin maayo oo
maanta iima habboono oo
milayгаа ku maanayoo
hadduu meydku i daayo
anna waan marin dooniye
ducaan maanta ku siiyay!

Mudanow Aabbo Ugaas
ubax soo mudhayoo
midhif aanan lahay iyo
nuur muraayad iftiinshayow
ahaw kii milay dheer
Mawlaheennu u daayo ee
umaddii mudatay
abidkii u miciina ee
ducada u marinaaya ee
malihiiisu ba deeqo ee
hoodihiisa macaan
caano weyn lagu maalo
ha ka yeelo Macbuudku.



A Resort to History¹ (A poem from Harar)

Emran M. Waber

Emran M. Waber ayaa gabaygan ku qoray buugga *A brief History of Harar; its People and their Literature*, wuxuuna ka hadlayaa magaalada Harar, dadkeedii iyo reerihii degayay, sheekhyadeedii iyo culimadeedii, awliya-deedii iyo maqaamyadeedii iyo ugu danbayn dhibaatadii ka soo gaadhay jabkii Jalaango 'Chelango'.

(In the time of) Amir tambaro,

Green ears of corn were consumed;

Wife of the emir hated

The lion, she really did;

Garad Adam, oh you!

A lamentable death you have,

Haven't you?

Tears we have shed for you!

A true Garad, you are!

Garad in 'Giri', af course you are!

Bokki in 'Aftal'² as well, you are!

Abubakar Pasha, yes, you are!

Genies, we are,

Genies, lunatics, we are,

Sheikhs, Sheriffs, we are,

The seven (clans of) Jarso

And Giri are ours, one, we are.

Aw Abadir, as well, is ours,

Father and children, we are;

The non-observant 'Ali Garad',

Straight for Aftal, has made this Garad;

Oh God, Almighty Lord!

Here were we, each and all,

Together and sundry,

But portion of of ours never reached us,

'it was all given to others;

Granted, we had, 'Hamer'³ to you,

Added, indeed, 'Champer'⁴, to you,

Grand children of yours and you,

May never be satisfied;

Them, in addition to you!

Granted, we had, 'Hamer' to you

Added, we had, 'Chamber', to you,

Nothing was left, wasn't all given

Generously to you?

Kindle not enmity between us,

And the be-loved Asma-Addin,

Beware! Asma-Addin, our son is;

Aw Abadir⁵, lend us your ears,

Vanguard of faith, jewel of homeland,

You are, the custodian of this Land;

Promising Abadir of ours,

Give us your word and promise,

Forbid the haunt of ghosts, and

The wailing of the poor in houses;

Father of ours, bearer of all,

Him, all by himself,

Is the bearer of the burden of all,

Sheikh Abadir is the bearer of all;

Oh Aw Abadir, you, Omer 'Sheikh'!

Our home is thine and in thy custody,

Pray, protect it and be on the ready;

Father of mine, reformer of faith!

You, soul and spirit full of faith,

Dedicated, you are, to the spread of faith,

Immerse us in the wide pool of faith;

Father of mine, you, Imamardin!

You, planter of faith!

Harvester of the yield of faith!

Maker of all, richer in faith;

Patience riches is, it is

Like Noor's and Hussein's,

Who, like the moon, shone they;

Who ever served, revered, Hashim⁶,
 Must be an intrepid lion, ahem,
 On the verge of precipice without fera,
 Must be that lion, who does not err,
 But makes heard his roar;

Imam Mumme's sword, lady of mine,
 Maids of honour shall escort you,
 Oh, lass of mine!

Mascot of mine, accost me,
 Not mine yet, but still come with me;

We judge with clear words and flair,
 Knower of secrets, you are, oh Lord,
 Judge, your word is law and fair;

Do not alulate, do not cry in pain,
 Mother nasra's, mother Batula's
 Noble, endeared daughter,
 Just thank you Lord, just say amen!

Thank God Who is on the Throne,
 My thanks are to you, my only and one;

We seek 'jihad' in a place far away,
 But nearby, my comrade has found one,
 And engaged himself in a real one;

Under the shade rattling subers,
 At Chalanqo⁷, passed away he,
 "Pass!", before he died, cried he;
 At Chalanqo, at that battlefield,
 Covered by the rays of the sun,
 As a shroud, as a shield,

Where trickles of water in the
 Winding stream flowed.
 Where the comrade of mine,
 As a shield, his chest he used.
 Never fel he of thirst, parched,
 But by brothers of his, the Metta,
 Was he lanced, was he felled;

Chalanqo battle makes one mum,
 Warra Bile, devoured by hyenas,
 Makes also one mute, in sum;

Let 'Abdullahi' crown an Argobba'
 Like me, and an ally of mine,
 Forbid being an infidel!
 Ruled by none but by the miserable!

As timid as rabbit, can rule us not,
 Calves tread us must not,
 Worms in rubbish should kill us not.

Notes

- 1 This poem was printed in A brief History of Harar; its people and their literature, by Emran M. Waber.
- 2 Place name in Hadia
3. Place name in Hadia
4. The most venerated saint of Harar
5. Early 16th century saint whose tomp is located in the north of Harar; is visited by pilgrims.
6. The great battlefield in Harar



Don't Come Back No More

By Faisal Ahmed Hassan

I have only the vaguest memories of my childhood, but I vividly remember the day that my parents decided to arrange a marriage for me and gave my hand to a man who was almost 20 years older.

My father and mother were ecstatic about this arrangement, yet it was my life that they were giving away. My parents, though they thought they were doing what was good for me, gave me no input.

My mother and father were mainly motivated by the money they received from the groom's family, though it was only a pittance. Surprisingly, they cared nothing about the man's character. He had a horrible reputation as a moron and an idiot with a bad temper who bullied, harassed, and intimidated everyone that he met; especially the vulnerable people and minority clans in the neighbourhood. He disliked school and dropped out when he had just entered Grade Nine. He was a good-looking man, tall, slim, but extremely lazy. He much preferred long hours of sleep, alternating with eating and gross self-indulgence. His parents were well-to-do and raised him lavishly and carelessly. Anything and everything he wanted and needed, he got. Not only did they provide gourmet cuisine at home, but also took him frequently to the higher class restaurants in Muqdisho, our city, the Somali capital.

Once he saw me while I was crossing a local road in my neighborhood. I was crossing Shaqaalaha Street when he stopped his car and stared. He then came out all of a sudden and said to me:

"Yo - you girl."

As soon as I heard him, I turned around. I didn't recognize him, so I ignored him and walked on. He got out of the car and followed me, yelling:

"You girl, you, I am talking to you."

"What do you want?"

"My name is Egal and what's yours?"

"Why do you want to know my name? What do you want?"

"You are an arrogant girl," he said.

I was too frightened to run. Then he punched me in the face, knocking me to the ground. The next thing I recollect is the faces of people surrounding me, strangers, but they were kind enough to offer me help. Indeed, they were very compassionate. When I regained consciousness, I saw my mother looking at me in relief. My mom and I went home, but not a word was said about police, or prosecution or retaliation for what had been done to me.

About six months later, my parents approached me with a marriage proposal. My mother and my father and the groom's parents had sorted out the details of my marriage before letting me know anything about it. Negotiations were easy because my mother and the groom's parents belonged to the same clan family lineage. As soon as I heard their scheme, I rejected it.

"I don't wish to marry a man that I don't know." I said.

My mother told me:

"Daughter, don't shame us; remember, we are poor and they are rich."

"Mom think about it, why are you doing this to me? Why now? I'm only 18. I'm still in school. How about a little more time to think about this? Why can't I have a life?"

"Daughter, daughter, my parents arranged my marriage as well. It was a good thing for me. Parents know better - it is the way of our culture and community. Don't you trust your Mom and Dad? Your husband comes from a most honored family. Consider your family's name. What would happen if we cancelled the marriage now?"

While I thought hard about my limited options, my father said:

"My daughter, choose a blessing or a curse!"

Of course, I said to my dad:

"What I want is a blessing."

"Alhamdulillah!" exclaimed my dad, grinning from ear to ear.

"Then your wedding is one month from today."

Everything was planned. My Dad and my mom had already concluded the arrangements without me. I didn't really have a choice. I only said yes because I wanted the blessing of my parents. They are very important to me here and in the hereafter. Without their blessing my life would have been disastrous in the next world.

So I said to myself, "I don't want a curse. So even though I am about to marry some unknown guy our city - I don't know what makes him happy and what makes him sad; I don't know his interests, hobbies, and dreams, even though I don't have a clue what he looks like - all I want is the blessing of my parents. So, on with the wedding."

When the night of my wedding came, all the guests arrived on time, at least by Somali standards. They were received at the gate of Hotel Guled by the parking attendants, and seated by the ushers in a ballroom with place settings for 400. From the French maitre d' to the British and Italian waiters, to the gorgeous Swedish barmaids, all could see that Gurguurte, the owner, ran his hotel like a sultan's palace. Many of the guests knew the groom's father, and were related either by blood or by business. Everybody knew Gacanweyne. He was the Minister of Finance, the man with the money in Muqdisho. It was plain to everyone that Gacanweyne knew very well how to manage the government's money - it would have taken half the city's tax receipts for a year to pay for the shindig he threw for his son and me. I shouldn't complain - my father-in-law organized my wedding exceptionally well. He (or the taxpayers) took care of every dime that went into it.

My dad and the elders of the groom's family sat face to face. They did what the culture expected them to do. A representative of the groom's family stood up and said:

"My name is Cabdoow Caalimoow. What brought us here is love. It is the love our son has for your daughter. We want to establish a new family. We want your daughter, Qalanjo, for our son, Egal. We want the hand of your daughter. And we want the wedding ceremony to be conducted now. Join them in matrimony, give your daughter in marriage for our son, Egal."

He quickly sat down.

My uncle spoke on behalf of our family.

"I am not a good orator. I feel inadequate to talk at events like this, but let me simply say, we are honored to join our family to yours. We'll give our daughter Qalanjo's hand in marriage to your son, Egal."

Cabdoow Caalimoow jumped up and waved a new sarong, which he handed to my uncle. In it were \$4,000 for the men of my family. They shook hands, embraced each other tightly and everyone clapped and congratulated Egal. That was how I was given away to my husband. That afternoon the mullah performed the wedding ceremony, with my father representing me, and pronounced us husband and wife. Later that night I was taken to my new home and met my husband. It was the man who had knocked me down on Labor Street. He was sitting on the couch in the living room.

"Qalanjo, wife, come here. Sit by my side," said Egal. I couldn't reply. Egal walked towards me. He grabbed my hand roughly, then tried to give me a hug. I tried to pull away.

"I love you, my wife. The first day I saw you, I decided to marry you. Here we are, husband and wife. God is great, my dream came true."

As he was saying this, he began to kiss me.

I thought to myself, "Love at first sight - then why did you punch me and knock me down?" I felt nothing but disgust, and tried to push him away.

He grabbed my hand, threw me on the bed and, bringing his nose to within an inch of mine, he said:

"You are my wife. I am your husband. I have my rights."

I couldn't reply. I tried to move away but he insisted all the more. When he was finished, I got out of bed, sat on the chair, and cried. I cried the rest of the night. My eyes became as red as my face was black and blue from the squeezing he had given me.

The next morning Egal called my mom to complain about me. My mother came over stayed with me, and convinced me with her blessing and soft words that I needed to stay with him.

By Egal, I had four children, two boys and two girls. As was customary, they took their father's lineage. We lived together in Muqdisho until the civil war started. We used some of his father's resources to escape and came to Canada, though my father remained behind. When we arrived here in Toronto, we rented a three bedroom apartment in Dixon Road, not far from Pearson International Airport. We felt right at home. Somalis were everywhere. Egal could go to the Country Style doughnut shop and talk with his clansmen, and solve the world's problems. I had many friends who spoke my language and knew my family. We had our own little Somalia in Dixon.

Twelve years later, I'd had enough. Egal spent his days buying coffee at the Country Style, and wasting his nights and our money chewing qat and talking to losers like himself. I finally locked him out and said "Don't ever come back no more." He protested at first, but none of the elders of the community backed him. The day he said three times, "I divorce you" was the happiest moment of my life.

I found my divorce liberating. I was now able to marry whomever I fell in love with. I took responsibility for my life and destiny. I still respected both my parents, but now I was able to begin to make decisions for myself. I say "begin" because as much as I left Egal and his domination behind, I could not leave my mother - or rather, she could not leave me.

My mother had lived with me ever since she arrived at Dixon Road 17 years ago. Although she left a nomadic existence when she married my father and moved to Muqdisho, she is still a nomad at heart, reveling in the seasons of rain and prosperity, enduring the seasons of drought and hardship. In many ways she is an example of toughness I can only begin to emulate.

In other ways, however, my Mother is a trial to my soul. Her ingratitude is hard to bear. I am her first born child. I am the only daughter she has. Her boys are living not far away from us, but none of them cares about her. I am the only child who gives her the attention, care, and help she needs, yet my mother, she doesn't appreciate or like me because I am now in love with a Midgan man. Jama is a great guy. He works hard. Jama is a certified high school teacher, with a master's degree. He teaches mathematics in Toronto public schools, and encourages his students to pursue higher education and find a profession. My kids love Jama. He helps them with their school assignments. He's very protective of them. And now I know what love is.

But, all Mom thinks about is, "He's Midgan". In her twisted nomadic thinking, Midgan means "manure." Midgan means the peon class, the guy who does the dirty work. When she looks at Jama, you can see she wants to spit but doesn't quite dare.

Mom doesn't respect me the way she used to before I was married to Egal. My mother and Egal, my ex-husband, belonged to the same clan and they share a family tree, a name, and a lineage. Egal's father lived in the same house that my mother's brother lived in and they attended the same school. But now that Egal is no longer my husband she has changed her feelings towards me.

My mother does nothing now but curse me. She curses Jama. She curses his friends. She curses his family. She hates the Midgan and they reciprocate. Although my mother's friends are all gone to the hereafter, and there's no one left of her clan, although her neighbours and my friends respect her age and treat her as a grandmother, she has alienated everybody

Her hatred intensified when Jama and I got married last October.

I wanted to marry him more than anything I've ever wanted before. My love for Jama makes me sing. It gives me life. He respects me like no one ever did. Every night I sing this song to him:

"My dear companion, let me speak to you sincerely and truly. Our love is greater than fighting and sharing harm and damage. There are crazy people, and when they see romantic couples. They want to destroy them and force them to leave each other. But our love is greater. Only death and fate can make us part. My dear companion, let me speak to you sincerely and truly. Time goes on, but our love grows stronger with each coming week. Usually hearts that join are attacked by others' suspicion. Nothing that happens to us will weaken our pledge. Our love is greater! Only death and fate will ever force us apart!"

It loses a bit in the translation, and being read rather than sung. But, in Somali it says I love Jama. He loves to hear me sing it.

"Thank you, my sweet, I enjoyed your lovely voice," he said.

"You're most welcome, sweetheart."

"My day was fantastic, and how was yours?"

"It was wonderful. But I am worried about my mother, she doesn't like you,"

"Don't worry, she's my mother-in-law regardless."

"You're so good to her but she doesn't acknowledge your existence."

"Don't worry about her," he replied, dismissing the matter.

"Her kind of unreasoning hatred has torn apart Somalia, and now it's threatening us."

It's nothing Jama's done. He's not responsible for his birth-clan family. Jama didn't choose his parents. His character, his integrity, his ethics, his personality, and his kindness have nothing to do with his ancestry. Jama is Jama. He is who he is. The day I married him my mother started cursing me, and anyone who speaks to her about us, she curses them, too.

All she is now capable of is to curse everyone who's sympathetic to us.

Jama and I finally left Dixon Road, our residence for years and my favorite neighborhood in Toronto, because of my mother.

Dixon Road was where I started life in Canada. But now we've moved downtown. My home is in the heart of Toronto. Shopping malls and entertainment centres are nearby. Mostly we don't need to use our car, because everything is within walking distance. Jama likes our neighborhood. He is satisfied that we moved. He's proud of me and compliments me about my looks, my patience, my character and my respect for human beings. Life would be perfect - except for my mom. Mom left the camels, but they really didn't leave her; we moved away from her but her curses linger. After all, we have a phone, and Mom uses it prodigiously.

Jama was rather shocked a few days back when I slammed down the phone.

"This old hag is bothering me," I murmured.

"Who are you insulting?" said Jama.

"I'm not insulting anyone," I growled at him.

"So your mother called again? Just be patient with her, she's your mother."

"Doesn't her hatred and cursing get to you?"

"My sweet, no, it doesn't. It is not justifiable, but nor does it justify your anger. She's your mother, be patient."

"I don't understand. You are a wonderful human being. You're as Somali as she is. Why is my mother refusing to accept you as my husband?"

"Your mother is an old person. She sees things different than we do,"

"She's an old hag and doesn't care about my happiness. You know my uncle Mire's daughter was living with a man from the Caribbean. My mother accepted that man because she attended their wedding the other day. Why is she not blessing me?" I yelled.

"Sweetheart, she's stuck with the old culture, just be patient with her."

"I've been patient for 40 years already."

"I know, sweetheart. Your patience, kindness, and knowledge was what attracted me to you." said Jama.

"My mother knows nothing. My sweet, you are the only man that I feel very comfortable with. How can my Mom think that I would ever leave you?"

"Thank you, my sweetheart. That's why I am in love with you."

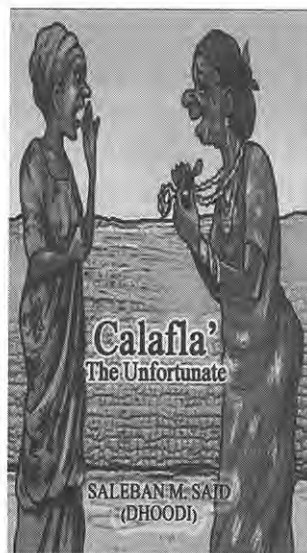
I still pray for my mom. I pity her. I find it hard to love her. Mom's mouth runs to some very annoying places with a very annoying degree of regularity. She's still my mom. I have no desire to take on her prejudices and hatreds. With the help of God and of Jama, I have learned to move on. Some times and some places, some thoughts, and some ways - you just can't go back.

Faisal Ahmed Hassan is a writer, translator, and radio broadcaster educated at the University of Winnipeg in Administrative Studies, Justice, and Law Enforcement.

A volunteer and board member of many groups concerned with refugees and human rights in Winnipeg and Toronto, he contributes to Hanad magazine, the Somali Voice and Somali Link newspapers, as well as the online publications Hiiraan, Nugaal, and Wardheernews. He hosted weekly current affairs shows on CJMR (Ogaal) and CHIN radio (Codka Soomaalida). His novel Maandeeq deals with the early stages of the Somali civil war. He lives in Toronto.



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Published by Scansom 2009

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Dilemma

Ladan Hersi, Djibouti 2007

“I must look like I was in a fight,” she thought, as she dusted off her *diric* and *garbasaar*.” Getting into the gate of Les Salines, Djibouti’s open-air theater, had been tougher than she expected and she had had to push and shove in what she considered a totally un-lady-like manner. “I should have known.” The tickets were only 500 Djibouti francs, so practically everyone who really wanted to attend could afford to do so. Of course the *cayyaal as-suuq* – the city’s young riffraff – had no intention to pay and every intention to enter. From the spot she had now conquered inside the theater, she could hear them clash with the police – excited screams, curses, threats, and “ouches” when a police baton hit its target. For many of these kids, these skirmishes were part and parcel of the experience and excitement of attending a Somali concert or play. This was one reason why none of her friends had been willing to join her when she, almost at a whim, had decided to go and attend the play – or better scenes from a play performed earlier – put on especially for the Ciid holiday. Of course she knew in her heart of hearts that she was here for another reason, but she rationalized her presence among this young crowd in terms of her own interest in writing and directing plays at the university. They were currently working on a play in French that explored the relationship between students’ mother tongues (Afar and Somali) and French, the old colonial language. She had helped write the script, but agreed with its critics like her friend Mustafa that it still was too abstract and “preachy,” too suspended somehow above “the real life” that surrounded them. “Perhaps I am too suspended myself,” she murmured, conjuring up an image of herself on the highest balcony of her parents’ elaborate, new, multi-storied villa by the sea. At the university, the discussion about the meaning and value of “real life” in Djibouti had led to pompous words and abstract notions of theory and praxis. She had seen Mustafa grow quiet and sneak away but had failed to catch up with him. As she defended her seat from some teenage girls, she wondered what would be going on in his mind right now. “The

search for another’s psyche is a lover’s quest,” she had read that afternoon a Canadian novel. Was that why she was here?

She looked around her. The place was packed and people were standing, sitting – even hanging, it seemed – from any high spot that provided a good view of the stage below. More and more girls crowded onto the bench on which she was sitting; she could now smell body odors that, in Djibouti’s notorious humid heat, even deodorants and colognes could not quite mask. The audience seemed to consist almost completely of young women in their teens and twenties. “Was this always the case? Or was it because, on this second day of the Ciid holiday, all of Djibouti’s countless young domestics had one of their rare days off?” If these girls were servants in other people’s houses, they certainly did not look it. Everyone was dressed to kill – most in the colorful *dirics*, large *garbasaars*, and small headscarves that were the latest Suq Duqsileh fashion. But some wore Western-style clothes, tight jeans and shirts that accentuated their nice bums, round breasts, and plump thighs. “There was not an underdressed or ugly girl in the whole place!” The boys, however, especially those too young to impress the girls in other ways, showed some signs of the tussles they had already been in and were likely to further seek out.

No sign of Mustafa, of course. He would enter later, when the concert was about to begin, through the artists’ entrance. She felt nervous and excited for him, or was it for herself? At least she could be sure that he did not expect her in such a low-brow setting and would be unable to detect her in this crowd. “How good would he be?” She had not heard him sing since they had been in high school together and had co-starred in a play in which they had both sung noble texts about flag and fatherland and heroically died for their country. She smiled. He had always seemed so connected to life around him, somehow more Djiboutian than other school-mates and not particularly respected for it. But she had not expected that he would become an artist, a singer – a tricky choice in Djibouti, where the whole nation loved its singers but did not invest in them in any real sense. It was hard to succeed in life as an artist; impossible to quarantine oneself from the lives of the common people, as her family did in their posh house in Héron, with its air conditioning, servants, generators, and four wheel-drive cars. She was keenly aware that, unless you somehow made it big, you would share in the common people’s problems: the high cost of living, the lack of adequate low-cost housing and educational opportunity, unemployment, and an eternal shortfall of cash; the never-ending line of relatives and

friends wanting money, *qaat*, and so forth. And if one did make it big, money and fame would bring a whole other set of nuisances. An artist's life – sharing an artist's life – was really unimaginable to her. “But then, what kind of life did she imagine for herself – the sterile bubble in which her parents lived? The rough and tumble of her grandmother's traditional ways in quartier six? The breakneck-speed high life of studying and living in France?”

She had been little when she lived with her mother's mother and she cherished those memories. If she closed her eyes, she could smell the *laxoox* and spiced tea prepared after the early morning prayer; the blood of the sheep they had slaughtered for the *manlid* put on at their house; the coffee and popcorn prepared in the name of Sheikh `Abd al-Qaadir al-Jilani and shared with poor people at the mosque – there was no Wednesday without it!; the evenings spent sitting in front of the compound door, watching the life of the city pass before them – her grandmother commenting on everything they saw, occasionally in rhyme. Not all memories were good. She had enjoyed her uncles and family friends who spent the afternoons chewing *qaat* in their courtyard. She would diligently help bring their mats and pillows, run their errands for coke and cigarettes from the store next door, and chat with them. And they would indulge her, praise her and tease her as they chewed, talked, and listened to tapes of poetry and love songs. But she also remembered fights over money, especially when her grandmother refused to give or did not have the money for *qaat* demanded from her. In her mind *qaat*, harsh words, and raised hands had become synonymous. Could one be an artist and not chew *qaat*?

“Ouch!” She was brought back to reality by an empty water bottle skillfully used as a projectile. Clearly, the street kids were getting bored with waiting. Thank God the show was about to begin!

* * *

And it was a glorious show, she found. First all artists had been introduced by the presenter and she had been able to catch a glimpse of Mustafa. Then Nimco Jaamac, the voice of the nation as she was sometimes thought of, had brought the house down. Everybody poured onto the small stage, kissing Nimco, emptying bags of sweets over her head, dancing around her, holding her. It was a miracle the woman was able to breathe, let alone sing. But she appeared to enjoy this chaotic expression of the audience's love for her and dismissed the policemen who tried to

prevent them. “Was Nimco trying to be the Wini Mandela of Djibouti?” she wondered to herself.

Finally, after what seemed an eternity, the talkative presenter announced Mustafa. When he stepped into the limelight and began to sing, she lost herself in his voice, in the sadness of the song, the promise broken by the girl he loved. Although bodies were pressing in on her from all sides, she found herself shivering. “Had she not made him a promise once she did not keep? Would she be able to keep it if she made it to him again? Would he want her to?”

* * *

On the afternoon after the show, she had found herself standing at the gate of Mustafa's sister's house. It had just been getting dark and she knew that they would probably be chewing *qaat* in preparation for tonight's performance. Then she had taken courage. She had knocked, had surprised people – Mustafa – with her presence, and had soon been made to feel at home, been offered a few branches of *qaat*, a pillow to lean on, and a Sprite to drink. She fell in the middle of a heated discussion, she soon realized, about the value of art and the intellectual rights of local artists.

“However brilliant and productive,” Mustafa's sister was saying, “local artists were condemned to eternal poverty. Everyone, from private individual to cassette shop and the RTD, was copying and passing on their songs and performances without any recognition or payment. In this city no value is given to anything local, Somali or Afar.”

“But could one put a price on the value of a song, of Somali art in general,” an older man asked, his cheek bulging with *qaat*. “My generation was selfless and patriotic! True Somali art must teach the young our traditional cultural values and save them from the evils of western modernity. That should be enough of a reward for us. We should not imitate western ways in any way, not even in copyright!”

She sighed. This eternal game of pitting tradition against modernity made her depressed. The only thing missing from this scene was the arch-typical religious fanatic who would say “the Qur'an is the only Book you really need, forget about songs and art, Somali or otherwise; they are all *bid'a* and immoral innovation.” She had heard these arguments a hundred times. “If ‘modern’ means what they make it mean, then I will never be ‘good’ and ‘Somali’ enough for Mustafa, just as he will be always be too poor and not ‘French’ enough for my parents. What was I even thinking in coming here?”

Mustafa had been quiet, but now he jumped in, flushed from the high of the *qaat*. “I am sick of fundamentalists of all types. We need art that does not side with some fixed idea of tradition or modernity, but that connects the two, that breaks down the sharp lines that our culture has drawn around these ideas. We are always boxing things in. The ‘traditional culture’ fundamentalists pitch our culture – our authenticity and decency – against the realities of how we dress, how we move, love, sing, and dream; how we live and love to live. Why? And the religious fundamentalists pitch our religion against our culture, as if Islam is not completely interwoven with our cultural heritage. As long as we insist that modernity, wealth, and immorality must be French, and tradition, poverty, and morality Somali, we will not even be able to imagine a successful Djiboutian who does not imitate the French in everything: house, dress, speech, food, and leisure. And we will not be able to imagine that a Somali who does not adopt French ways, who may even be an artist, can earn our esteem, be successful, live a good life, and even have his intellectual rights respected. We must get rid of such hypocrisies and redefine the categories in which we think.”

Everyone fell silent. She too remained quiet. He had touched on the contradictions that seemed to define her. Her dislike of the sterility of her parents’ modernity fought with her fear of the many lacks of her grandmother’s way of life that she had nevertheless loved – lack of comfort, economic security, physical safety, privacy, luxury, and prestige. He wanted to bridge these two worlds and keep the best of both. She blushed. It was suddenly crystal clear to her what she wanted.

She had been aware of the warmth radiating from his body next to her. Now she responded to it, without any hesitation, spontaneously, suddenly certain of herself, of him. She moved her hand and put it in his. They stayed like this for a long time, as the people around them chewed their *qaat* engrossed in their own thoughts. Then, as if the feelings that had swept through their minds and bodies had been audible to all, Mustafa’s sister broke the silence and said to them: “You two better get ready or you will be late for tonight’s show.”



Imtixaan

By Siciid Jaamac Xuseen

Raage waa toban jir..caata ah...da’diisa aad ugu dheer. Rindhahiisa iyo wejigiisa waxaa ka muuqda fariidnimo uu u dhashay iyo firfircooni. Hadalka wuu ku cad-cad yahay mana jecla in inammada faciisa ahi ay sina uga roonaadaan ama uga reeyaan. Yuhuun wanaagsan oon kibir ka marnayn ayuu ku barbaaray.

Sannad ka hor ayaa adeerki Cadan (Yaman) keenay oo korintiisa isu xil saaray. Dugsiga Baasarca ee Cadan ku yaal ayaa fasalka saddexaad ee tacliinta hoose lagu daray.

Dugsiga Baasarca waa dugsi-hoosaadkii Cadan ugu magaca iyo maqaamka weynaa. Maamul ahaan iyo tacliin ahaanba heerkiisa sare ayaa laysla wada qirsanaa oo looga

marag kacay. Akhyaarkii la oran jirey Baasarca ee dugsigaas isaga loogu magic daray dhisay waqfi iyo samafal ayuu ugu talo galay. Ardayda inta awoodi kartana kharash yar ayaa laga qaadi jirey, danyartuna lacag la’aan ayey wax ku baran jireen. Dugsigu waddada Cadanweyn ugu caansan ayuu saaran yahay. Mudiirka dugsiga ee Baaxamiish ee waxbarashada iyo maamulka guud ee dugsiga u xil saaran waxaa lagu wada yaqaan sida uu hoggaaminta iyo nidaamka ugu adag yahay.

Sannadkii waxbarashada ayaa durba dhaqso isu guray. Imtixaankii kala guurka ee fasallada cusub loo guurayey ayaa laga soo jeesgtey. Maalintii natiijooyinka la isa siinayey ayaa isa soo girin-girisay (is keentay).

Raage dhinaca waxbarashada dadaal kuma yarayn oo mar walba wuu ka hadli jirey siduu fasalkiisa uga dhax muuqdo. Qiyaastii lambarka kowaad ayuu meel sii dhigtay. Dhawr saaxiibbadiis ah oo ay isku da’ dhow yihiin wuu ku wargeliyey inay timi maalintii imtixaanka lagu kala baxayey, kana codsaday inay dugsiga u raacaan munaasabaddaas darteed. Raage in si fiican loo galbiyo ayey isu diyaarsheen. Raage wuxuu usoo qoordiitey inuu sannadka afraad ee dugsi-hoosaadka ugu dambeeya isagoo tanaadaya oo fasal-

kiisa calanka u sida u gudbo. Maalintaas boqran wuu usoo labbistay. Shaati cad oo bafta ah iyo surwaal kaaki daba-gaab ah oo kaawiyad lagu jiq siiyey iyo kabo saan ah oo marka waddada laamiga lagu marayo jiiq-jiiqdooda si door ah loo maqli karo ayuu soo xirtay. Saaxiibbadiis way soo garab-galeen si ay munaasabaddaas uga tiiriyaan, farxaddana ula wadaagaan. Qado gaar ah iyo damaashaadkii loogu hambalyayn lahaa marka dugsiga laga soo rogaal celiyo way sii ballamiyeen. Raage inay kedis uga dhigaan ayey ku tala galeen oo lama ay socdsiin.

Tobankii subaxnimo ayey ardaydii dugsiga Baasarca iyo macallimiintoodii koox waliba fasalkoodii is hor safeen markii ay dawanka maqleen. Waa saacaddii la wada dhawrayey ee arday waliba ayaankii iyo halkuu natiijada ka galay la sugayey.

Raage haba yaraatee kama qasna. Natiijadiisa wuu ku kalsoon yahay siduu saaxiibbadiba ugu warramay. Wejigiisa farxad iyo rayrayn ayaa ka muuqata. Ardayda ay isku fasalka yihiin oo Yamantu u badan tahay kama uu da' weyna wuuse ka wada dheer yahay oo si roon ayuu uga dhex muuqdaa. Saaxiibbadiis barbarkiiisa ayey taagan yihiin. Iyaga laftoodu waxay u eg yihiin qaar imtixaankoodii ka dhur sugaya.

Yeerintii lambarrada la kala galay ayaa lasoo gaarey. Shib ayaa la wada yiri. Macallinkii oo miis joog dheer daba taagan natiijadihiina hor yaalliin ayaa bilaabay magac-wiciddii iyo sidii loo kala guuleystay:

Kan kowaad: Wiil Yamani ah ayaa loo yeeray.

“Kaas waan filayey oo tartan kulul ayaa naga dhexeeyey” ayaa Raage saaxiibbadiis ku yiri, isagoo lambarka ku xiga iska iimaansanaya.

Kan labaad: Yamani kale ayaa loo yeeray.

“Kan laftiisu dab yar ma shidayn laakiinse siduu ii dhaafay ma garan karo” ayuu Raage saaxiibbadiis u sheegay.

Kan saddexaad: Ku kaloo isna Yamani ah ayaa la wacay.

“Kolleyba wax baa si ah! Macallinka eex kumaan ogeyn ee wax baa si ah.”

Raagaa saaxiibbadiis oo yaabban la socodsiiyey.

Kan afraad: Arday kale ayuu noqday.

“Malaa magacaygii ayuu macallinku la'yahay, intaasi ima wada dhaafi kareenee! Haddaan kan kowaad waayo, kan labaad waan isku hubey. Ar maa gadaal wax laga saxi doonaa” ayuu cod taag-taagan oo markan kalsoonidii ka yar shuuqsantay ku sawaxay.

Macallinkii oo Raage codkiisa iyo xamxamta saaxiibbadiis

dareemay ayaa isagoo dhinacooda soo eegaya si kulul ugu digey:

“Raage, aammus oo mar dambe yaan hadal lagaa maqlin inta natiijooyinka la bixinayo. Idinkuna (saaxiibbadiis) si asluub leh meesha ku jooga, haddii kale dibedda aya laydin dhigi doonaa. Ma garateen?”

Kan shanaad: Waa wiil kale Raage hadal laga ma hayo. In kolleyba qalad weyni jiro oo mar dhow la saxi doono ayuu isku qanciyeey. Saaxiibbadiisna shibtooday galeen oo sida wax ku dambayn doonaan uun bay sugayeen.

Kan lixaad .. kan toddobaad kan... kan... kan... kan... kan... kan...

Kan shan-iyto-tobnaad (fasalkuna waa kan dugsiga ugu tirada yar oo waa 24 arday) ‘Raage Caateeye Sugulle’ ayaa la yeeriyey. Dhego wax lagu maqlo Raage mar hore ayuu furaystay. Saaxiibbadiis ayaa ku baraarujiyey :

“Raage waa lagu yeeray.” Intuu kala yara miiraabay, isagoo u qaba in qaladkii laga galay gadaal laga soo saxay, ayuu saaxiibbadiis weyddiiyey:

“Lambarkee baan galay?”

“Shan-iyto-toban” ayey ugu jawaabeen.

Sidii qof cirku kor kaga yimi ayaa Raage iyo bedladdiisii cusbayd, halkuu macallinka ka aadi lahaa, natiijadiisana soo qaadan lahaa, ay mar qura isla dumeen oo ciidda wada galeen, isagoo miyir la'. Judhiiba saaxiibbadiis ayaa sii walwaalay oo faarmashiye aan dugsiga ka fogayn kula cararay, si daawo miyir ku soo celisa loola gaaro. Casuumaddiina halkaas ayey ku baaqatay.



Bile M. Hashi **Hammi Adduun iyo Hasaawe Jacayl** (Ambition and Love)



Published by Scansom 2009
ISBN 978-91-85945-15-3

This is a fiction novel about
the struggles to find
your true love.

DRAMA / RIWAAYAD

Reer Summad-Doon

Qore: Muumin Xuseen

Hordhac:

Reer summad-doon waa qoys Soomaaliyeed oo daggan baadiye kana kooban : aabbo Geedi, hooyo Suubban iyo wiilkooda Buux iyo labadooda gabdhoo Sagal iyo Sareedo Waxa aan riwaayaddan gaaban dhexdeeda kula noolaan doonnaa reer Summaddoon maalin maalmahooda ka mid ah iyagoo ay u marti yihiin dhallinyaro magaalada ka timid oo kala ah Sacad, Hibo, iyo Zahra . Maalintiina waatan:

Muuqaalka^{1aad}

(Ardaaga reerka ayay ku kulmayaan.)

Waxaa muuqanaya Sagal iyo Sareedo oo shaqaynaya waxay qaadayaan hees hawleed, dabedeedna Aabbo Geeddi ayaa u imanaya.

Geeddi : Asalaamu calaykum ! subax wanaagsan!

Bal iska warrama?

Sagal : Aabbo ilaahay uunbaa naga wanaagsan.

Geeddi : Arrinkii reer saxardiid ayaannu ku jirnaa oo guddigii ayaa geedka igu sugaya ee reerka daranyada kadhaha gabdhaha iyo wiilka ilma adeeradiin ah na si fiican u soo dhaweeya.

Sareedo: Haye aabbo.

Geedi: Aaway Buuh?

Buuh : Ee waykan aabbo

Geeddi: Geela oodda ka rog oo ina adeerkaa Sacad maanta geela ha kula raaco oo yuuna kugu daba daaline meel dhaw geela gee

Buuh: Waayahay aabbo.

(Waxa soo galaysa booyadood suubban oo wadda laba gabdhoo oo reer magaal ah waa Hibo iyo Zahra)

Hooyo Suubban : Gabdho! Hawsha maanta aad haysaan waa maxay?

Sagal : Kabaddi ayaannu dhamaystiraynaa .

Suubban : Aniguna dhaanka ayaan aroorinayaa waa inoo hadhow . Hibo iyo Zahra waa kuwan ee sida kabada loo tolo bara, oo reerkana daranyada ka sii dhaba.

Sareedo : Haye hooyo *(beestii ayay sii wateen)*

Hibo : Ma waxan ayaa idiin heesa ?

Heeso kale ma taqaaniin?

Zahra : Balan bal shaalay ... waa heestii badawda !

Sagal : Midkeencee baa badawi ah ?

Sareedo: Bahashan maxaa la yadhahaa? Adaa badawiyada

Zahra: Mooyaan c'est pas mon travail !

Sareedo : Waa kabad heestuna, waa heestii kabadda oo waa hees hawleed oo dhaqan keenna weeyaan .

Hibo : Walaal waad mahasantihiin annagu uma baahnin barashada heestan iyo shaqadan ba. Annagu reer magaal baannu nahay oo tacliin baannu barannaa, pas besoin de ça !

Sagal : Walaal dhaqankayaga waannu barannaa oonku dhaadannaa iskoolna waanu tagnaa tacliintana waannu barannaa ee bal i dhagayso :

Halgan baa lay yidhaa

Dhaqankii hooyaday

Ka reebtay dadkii horiyo

Hiddihii baan sidaa

Hu'gayguna waa asluub

Hadal aan xeerba qaban

Waligay hee ma odhan!

Adoo haylaamo xidhan

Dhaqan keenniina hayn

Hallowsan na lagu yidhaa

Dhaqankii baad hoddee

Maxaad heelada la tumi

Hibo: Yaa?

Naa habkii nolol baadiyee

Habeenka la moodayay

Naftaatu u heellantee

Dhaqankii hooyadeen

Haddeed waa laga tagoo
Adduunyadu horumartee
Wixii Yurub laga hantaa
Hormood buu nooyahee
Miyaaad ka habaabsan tahay
Maxaa Sagaley ku helay?

Sareedo:

Afkaarta hawaawigiyo
Haloosiga Yurub ka yimid
Dhaqankay hoojiyaan
Dadka kii hebed ahiyo
Qofkaan hiddihiisa hayn
Islaamkiisana habayn
Hilin bay joojiyaan
Hore kuuma hirjiyaan
Dibna kuuma hiiliyaan
Halkaabay goob cidlaa
Habaaska ku jiifiyaan
Huunow waad seexatoo
Dareenkaagaa hurdee!

Zahra:

Adoo heehaab ku jira
Haweenkii hore ka hadhay
Hiddo beri laga tegiyo
Hinbiriirsaad waddaa
Inaan qaridkii hogoo
Hadhuudhkana kariya oo
Xishood kana habaq idhaa
Hadalkana hoos u dhigo
Hilinkii dib u maraa
Afka hooyana bartaa
Badaawo an soo hantaa
Hayaankii baadiyiyo
Hooggii kuma noqonayee
Huraa loo soconayaa

Sagal:

Naa quraankeenna habkiyo
Siyaabaha loo hormaro
Guyaal hore sheegayoo
Hagaag baa loo arkee
Horta yaa hoos u dayay?
Adiguna heeganey
Waxaad tahay hanaqa iyo
Canaw heehaab ku jira
Wixii dee soo hormara
Hafsiya oo dee liqoo
Waxaad tahay hilib socdee

Haliilaha Yurub ka yimid
Markuu ku haleelo adi
Tareenkaba waad ka hadhi

Hibo: Alla waa yaab ! Badawad ayaa anaga tareen nooga
sheekaynaysa. Naa bal eeg foolxumadeeda iyo raama-
heeda. Naa bal si fiican isku eeg !.

Sareedo: Habkan aanu u labbisan nahay waa hiddeheennii
iyo summaddenii ee bal adu is eeg sidaan u hallowsan
tahay eed bilaa anshaxa iyo astaan u tihiin.

Bal i dhegeysta:

Dhaqan keennu waa hormoodoo
Hidaheennaan ku faannaa
Xishoodkuna waa heeryadaydoo
Xumaan lanaguma yaqaannee
Dawo iskuma xamaarnee
Xariir weeyaan jidhkayaguye
Xeerkii baan sidnaa wali
Dhaxalkii hooyaday
Raggu nalama dhuuntaan
Dhundhunkayga lama qaban
Dhegta Soomaaliyeed iyo
Diintaannu dhawrraa
Oo dhalanrog nama helin
Xumaan waaan ka dheernahay
Oo Allaan ku mahadshaa.

Hibo: (*iyadoo walaasheed la hadlaysa*)

Walaal haddii aan run ku hadlo ina adeerteen Sagal run
bay ku hadlaysaa. Innagu waxba kama naqaanno
noloshii awoowayaasheen, taariikhdeennii iyo dhaqan-
keenna, afaf ummado kale un baan barannaa .

Zahra: Walaal su'aalo maku weydiin karaa Sagaleey ?

Sagal : Haa soo daa.

Zahra:

Murtidaad I leedahay
Buuggay ku dhigantahay?
Noloshii dadkeenniiyo
Wixii dhaxal ay reebeen
Sooyaal dhammaystiran
Halkeebay ku dhiganyiin
Oo aan ka dheegtaa ?
Waligay ma aan dhigan
Dhagahaygu may maqal
Intuu macallin ii dhigay
Xagee baan ka dheegtaa?

Sagal: Walaal haddii ay inniga run tahay ood doonaysaan
inaad barataaan dhaqankeenna, taariikhdeena, ilbaxni-
madeenna iyo diinteenna way fududdahay ee ina keena.

Muuqaalka 2^{aad}

(Buux iyo Sacad ayaa soo galaya. Waxa ay la joogaan geel)

Sacad: Buuh goorma ayaan aqalkii ku noqon doonnaa?
Waa wakhtigii qadadee!

Buux: Qado aa? Waar caawa horteed ma hoyanaynno.
Geela gabbaldhaca la hooyaa.

Sacad: Oo gormaan qadaynaynaa?

Buuh: Qado horta anagu ma nidhaa ee waxan u naqaannaa
'hadhiimo' oo waxba lama cuno. cadceeddaa laga
hadhgala. Reer miyigu laba wakhti ayay wax cunaan,
aroorta hore iyo habeenka fiidkiisa.

Sacad: Waar bal biyaha baagga ku jira i sii waan harraadee,
anigaa miyi isku soo doontee!

Buux: Baaggu waa maxay? Ma sufraarkaad ujeeddaa?

Sacad: *(Sacad biyibuu cabayaa)*

Ummad yaab leh ayaad tihiiin. Noloshiinnu aad ayay
uga duwan tahay nolosha magaalada.

Buux: Habnololeedkan waa hiddaheenna iyo dhaqan-
keenna. Kaad magaalada ku dhaqaantaanna waa ku
dad kale aad kaga dayataan. Tusaale, bal is eeg dharkaaga
iyo kabahaaga.

Sacad: Adiga dharkaaga maxaa la yidhaahdaa?

Buux: Dharkan aan xidhanahay waa astaanta lagu garto
wiilka dhalinta yar ee halyayga ah.

Sacad: Halyeyguna waa maxay?

Buux:

Geesigii halyey ahi

Hiddahaan ku dhaqannahay

Nin u heellan weeyaan

Hilin aabbihii dhigay

Ninka haysa weeyaan

Waxa uu xidho ee lagu garto ayaan kuu tilmaamayaaye
la soco..

Hugaygani gar weeyoo

Duniday igu garatoo

Cadawgaa ka gaabsada

Oo waa calankayga gaarka ah

Go'an caddi waaba nabaddii

Gudhatuhuna waa dayr

Wixii labadaba gaadha

Golxadkaan ku jeexaa

Warankiyo gaashaanka

Cadawgaa lagu gumaadaa

Waa haybaddaydiyo

Hubkaan geesi ku ahayn.

Sufraar qurux u gaariyo
Galaalay kuusha lagu xidhay
Gabdhaheenna weeyaan
Waxa gaar u yeeshee
Biyaha lagu galacsadiyo
Xarragaduu noo galaa

Kabahay gim weeyaan
Gabaarley lo'deennii
Iyo saanta geelaa
Laga soo gamuumaa
Qodax way ka giigtaa
Guuraa loogu talogalay
Lug walbay galaayaan
Dhayal kuma go'aayaan
Gayigaan ku noollahay
Wax u gaar ah weeyaan

Fidhinka geeska laga qoray
Faranno laguma soo gadan
Gurigaan ku samaysannaa
Geesigaa lagu yaqaan

Dhaqankeenna gebigii
Dhaxal weeye gaaroo
Weligii gaboobayn
Dhayal yaana loo gadin
Dhul kaleete laga galin

Sacad: Waa yaab ! walaal waad ku mahad santahay
tilmaamtaa fiican iyo sharaxaa habnololeed iyo dhaqa-
meed ee suubban. Waa inaan aniguna bartaa sidaada
oon baadhis ku sameeyaa. Waayo waa waxaygii.

Buux: Ina keen inta kale aabbo iyo hooyo ayaannu ka
biirsan doonnaaye.

Sacad: Waayahee ina keen.

Muuqaalka 3^{aad}

*(Sagal oo ah curadda reer Summad-doon ayaa u keenaysa
aabbabeed iyo hooyadeed cashadii ay soo karisay)*

Sagal: Asalaamu calaykum aabbe iyo hooyo.

Waalidkii: Wacalaykuma salaam

Sagal: Waatan cashadiinii

Suuban : Martidii si wanaagsan ma u casheeyeen?

Sagal: Haa waa kuwan soo socda

(Waxa soo galaya Sareedo, Hibo iyo Zahra)

Geeddi: Soo dhawaada oo bal iiga warrama sideed u aragtaan nolosha miyiga ?

Hibo: Adheer run ahaan wax badan oon garanayn ayay Sagal iyo Sareedo na bareen aad baannu uga faa'iiday-sannay.

Geeddi: Adna Zahra ?

Zahra: Waxaa aan ogaaday dhawrkii maalmood een idin la joogay inaan anigu badawiyad ama jaahilad ka ahaa nolosha, dhaqanka iyo hiddaheenna. Sagal iyo Sareedo indhaha ayay ii dillaaciyeed oo waxa an ku ballan qaadayaa in haddeed aan baadhitaan cilmiyeed ku sameeyo hab-nololeedkeenna ,diinteenna , dhaqankeenna iyo afkeenna.

Geeddi: Maasha Allaah ! liibaana

Kuwii laynaga dheegee

Ka dhamaaday aduunka

Dhaxalkaannu ka reebnay

Taariikh weeye dhignayd

Oo qarniyaal isku dhiibaye

Mar haddaad dhugateen

Dhallaakiin ma hallaabine

Dhab ! Allow mahaddaa

Hablahaygiyoow waan idiin ducaynayaa oo waan idin waaninayaaye si fiican noo dhagaysta.

Sagal iyo Sareedoow aabbo

Haddaan caawa samo idiin sheego

Sunihii wacnaa iyo haddaan

Caawa soor idin siiyo

Saacaddaad timaadeen

Ifka iyo sabada reerkeena

Suuraddiina goortaan arkaan

Farxadi igu soo degtaa

Sifo quruxsan suubban hooyadiin

Iyo samoow aabbihii Geeddi

Sidooda inaad ahaataan baan

Saatirkay idinka baryayaa

Sareedo addun iyo caafimaad na hela.

Suugaan sarraysiyo tilmaan

Haddaan sadarro idiin sheego

Sal u garta sifaha murtida

Oo sax u guntada weedhayda

Sowdka hore siduu saatir yidhi

Salaad sinnaba haw seegin

Subciyo quraankana baro

Siirada Islamka saatir nagu galladay

Soonoo sakada dhiiboo

Siduu Nabigu noo sheegay

Samaha iyo sareedada adduun

Sidaas baa lagu hantaa

Sinnaba yaan loo dayicin.

Suubban:

Soddonkii sannee tegay

Sulufbaa ku dhacay gabdhaha Soomaali

Hidde soo jireen ah baan lahayn

Iyo sowrac aan go'ine

Summaddiyo hugga dumarka Soomaali

Ha suulina Sidatan weeyaane

Saddex qaydka suunkiyo dhaclaha

Sayku wada saafay oo siinada qurxoon

Subeeciyyadda xariirtee sintiyo sabarka laalaada

Silisyadacunaabiga suurada quruxda kuusheenna

Sindiyada gacmaha sudhan iyo sida timaha loo sooho

Saan megdaysan saanqaad xarrago sanqadha

jaamuuska

Carrabka uu xakamaynaayo xishood aan suulihayn

Summada huga dumarka soomaali iyo sawirkii dhaqanka

Soomaali lagu yiqiin waa si gooniyahe

Asturnaan iyo asluub baa u sala e' hooyooy

sinaba haw daynina

Siddeed iyo toban si wacan

Markaad sannado guur gaadhaan

Seegseegyada ini lama rabo

Iyo suuqya joogyada'e

Saranseerka nimankaa Sharaf la'aan

Silic maryaadaaya

Summad laawaayaashaas silloon

Saqajaannadaa noloshii ka hadhay

Saaqid iyo saaxiibka baas

Nimanka seegay marinkooda

Ayaan hooyooy idinka digayaaye

Sinnaba haw eegina kuwaa

Waa dad saaqidaye.

Gabdhii: Haye hooyo waa naga ballan.

Hibo: Ilaahayoow aabbahay iyo hooyaday sida waalikan noogu soo hadee hanna waaniyaane. Aamiin

Geeddi: Ina keena khaytka iyo wanaagga aan wada faafinee.



Nabadgelyo Abwaan Xasan Cilmi, Muftigii Masraxa Jabuuti

Maxamed Ibraahim Kulmiye

13 kii bisha toddobaad 2009 Jamhuuriyadda Jabuuti iyo ummadda Soomaaliyeedba waxay waayeen abwaan safka hore kaga jirey suugaanta iyo halabuurka Soomaaliyeed ee casriga ah. Waxaa cishadaas god galay abwaan Xasan Cilmi Diiriye (1933 – 2009). Xasan wuxuu ahaa gabayaa, riwaayad-cudhiye, jilaa iyo heesaa intaba. Wuxuu ka mid ahaa aabbayaashii dhidibbada u aasay, heerka sarena gaadhsiiyey masraxa Jabuuti ee af-Soomaaliga ku hadla. Balse inta aynaan sii gudagalin waxqabadkiisii badnaa iyo halabuurkii ka soomaaxdey maskaxdii hodonka ahayd Abwaan Xasan Cilmi an milicsanno dheegag ka mid ah taariikh-nololeeddiisii.

Xasan wuxuu ku dhashay Degaanka Carraweyne oo ku dhow magaalada Gabiley, sannadkii 1933^{kii}. Carruurnimadiisii wuxuu ahaa wiil aad u firfircoon oo maskax badan. Jabuuti wuxuu yimi 15 jirkiisii, waqtigaa oo gumeysiga Faransiisku dalka haystay. Jabuuti Xasan wuxuu shaqaale ka noqday shirkaddii C. M. A. O. ee Boorka Marsada ama dekedda Jabuuti. 1956^{kii} waxaa uu ku biiray Nadigii fanka ee magiciisu ahaa *Bonne Espérance* halkaas oo uu ku soo caanbaxay abwaan ahaan kuna soo bandhigay riwaayadihiisii u horreeyey. Wuxuu udub-dhexaad u ahaa allifaadda riwaayadaha iyo heesaha kooxdaas. Haya'daha uu la soo shaqeeyey waxaa ka mid ah Wasaaradda Waxbarashada, halkaas oo uu ardaydii waqtigaas dhiganesey dugsiga Sare (*Lycée*) ku taba-bbari jirey ciyaaraha Hiddaha iyo dhaqanka. Sannadkii 1964^{kii} ayuu Xassan guursaday Marwo Khadra Cabdillaahi, wuxuuna ifka kaga tagey hal xaas iyo toddoba ubad ah. Aabbo la jecelyahay buu ahaa, qoyskiisa, jaarkiisa iyo bulshada intay is barten oo idilba aad ayay u jeclaayeen.

Xasan Cilmi Diiriye, Allaha u Naxariistee, waxaa lagu tilmaami karaa ugaaskii halabuurka Jabuuti. Wuxuu cudhiyey riwaayado badan, heeso ka sii badan iyo maansooyin aan la soo kaabi Karin. Suugaantiisaas badankeedu waxay ku wajahnayd waddaniyad, sama-talis iyo xuma-diid.

Arrimaha kale ee Xasan suugaantiisa uga hadli jireyna waxaa ka mid ahaa murti guud oo nolosha ka faalloonaysa iyo jacaylka oo uu sawiri jirey sida uu u yahay dareen aad-miga iyo nolosha ku lammaan.



Abwaan Xasan Cilmi Diiriye (1933 – 2009)

Riwaayadihii badnaa ee abwaanku cudhiyey haddaan magacyadooda wax ka tilmaanno waxaa ka mid ahaa: *Han Weynaa Ma Huryaa, Gaax Jacayl iyo Geeri, Habar iyo Habeenkeed, Hunguri Wedkii Ma Arko, Naagaa Rag Is Dhaafsbey iyo Saddex Baa Isku Faantay.*

Maansooyinkiisa caanbaxayna waxaa ka mid ahaa: *Alla-Magan (oo gobannimada ka hadlayey), Qaran, Hooyo, Daxsiis, Saadaal,* iyo kuwo kaloo badan.

Xasan wuxuu ahaa abwaan waddaninimadu ku waantahay oo jecel dalkiisa iyo dadkiisa. Wuxuu qayb libaax ka qaatay halgankii dadka reer Jabuuti uga gilgisheen heeriyadii gumeysiga kuna hanteen gobanimadooda sannadkii 1977^{kii}. Suugaantiisii waddaniga ahayd haddaan dhanka gabayada tusaale ka soo qaadanno waxaa xusid mudan tixdii layaabka lahayd ee Saadaal, taas oo uu tiryey sannadkii 1975^{kii}. Waqtigaas oo gumaysigii Faransiisku waxba ka faai'di waayay xasuuqii iyo cabudhintii uu ku hayay ummadda reer Jabuuti, ka dibna siyaasad ahaan isku dayay in uu kala xado oo kala qaybiyo halgamayaashii xorriyad-doonka. Waagaas

Guddi ka socda Ururkii L.P.A I ee gobonnimo doonka ahaa ayaa u amba baxay xarunta dalka Faransiiska ee Paris, si ay wadahal gobanimo ay ku doonayaan ay ula yeeshaan dawladdii markaa talinaysay ee Faransiiska. Markii xubnihii guddidaasi ay ku soo laabmeen dalka Jabuuti ayuu Xasan Cilmi guddidii ka hor tiriyey tixdani *Saadaal* oo ay meerisyadeeda ka mid ahaayeen kuwa hoos ku qoran:

Guddiyaay la saanyaday,
Subaxii ad dhooften,
Suuradaha Quraankiyo,
Salligii Rasuulkiyo,
Duco innigu sahaynoo,
Samay loolka Baarii
Inaad gacan sarraysaan,
Sama-wade Ilaahay,
Sacabbada u taagnaye,
Safarkii ma nabad galay?

Kii nasiistay lacagtee,
Na simaaday waa hore,
Sawirkii ma legeddeen,
Siigada ma jiifaa?
Waa layni sugayee,
Konton iyo siddeeddii,
Ilaa saaca maantaa,
Calankaan u soognayn,
Ma saxeexay Faransiis?
Summaddii ma lagu dhigay?
Goor maa la sudhayaa
Salikada ciyaartiyo
Saddexleey an tumannee.

Sidaa ayuu goor walba suugaantiisa ugu baraarujin jirey ummadda, kuna tirtirsiin jirey dhallinta in aanay halganka ka daalin. Xornimadii dalka markii la soo gaadhay, 1977^{ki}, waxa uu calanka ku tilmaamay heeskan lagu magacaabo "*Cagaar Baxay*":

agaar baxay iyo ban doogle
Baroor madow car iyo beyle
Badhtanka xiddig lagu bayaanshey
Hillaac biliglaa ban mooday

Abwaan Xasan wuxuu udub-dhexaad u ahaa duqaydii yagleeshay ururkii Gacan-Macaan ee fannaaniinta dalku ay ku midoobeen 1970^{ki} oo Aaden Faarax uu guddoomiyihii u horreeyey ka noqday, kooxdaas oo kaalin libaax ka qaadatay soo hoynta xornimadii la gaadhey 1977^{ki}. Qiimaha waddani-

yadda iyo dal-jacaylka ayaa Xasan kala sarraysey wax kasta oo kale, lamina soo koobi karo suugaantiisii waddaniga ahayd, balse an ka xusno hal hees oo kale:

Agoon koriyaay Jabuutaay
Allaan barinaye ha iilan
Belaayadu ku ma asiibto
Ammaan iyo ubax ku saarnay
Ugbaad na lagaa ma waayo

Haddaan idhi oon abbaaray
Ducadu idil oo ekoone
Aamiinta innoo adkeeya!

Mowduuca jacaylka oo uu qudhiisa ka curiyey suugaan qiima badan oo cabbiraysa aragtiyo kala duwan. An tusaale u soo qaadanno heestan hoos ku qoran oo uu abwaanku jacaylka kula doodayo:

Aadmigu dhammaantood
In kastoy asteeyeen
Ama uurka ku hayaan
Aar laga cabsoodiyo
Inaad tahay adduunyada

Ninka ugu itaal weyn
Anigaa anfiyayoo
Ma ogtahay jacaylow
Weli ku ma aqoonsani
Jeerooon is aragnee

Ma ifkaan ku eegaa
Oo waabad ii iman
Mise iilka hoosaan
Kugu eemameeyaa?

Dhanka kale, Xasan ereyada suugaantiisa waxaa laga dhadhansadaa sida uu ugu xeel dheeraa dhaqanka ummaddiisa oo uu u aaminsanaa iyo aqoonta afkiisa oo uu safka hore kaga jirey abwaannadii waqtigiisa. Fikir baaxaddiisu mug weyntahay buu lahaa oo uu dareenkiisa ugu muujin karo hadba sida uu rabo murti ma-hadho reebtay. Macallin ayuu ahaa weedha iyo oraahda aan u dhigin si qa lalfsan ee dadka si deggan u dhacsiin kara fikradihii iyo dareenkiisa. Maansooyinkii uu ku caan-baxay waxaa ka mid ahaa kuwii uu uga qaybgalay silsiladihii caanka ahaa ee *Siinley* iyo *Deelley* ee ay sannadihii 1970^{nadii} ku baratameen hormuudka maansaleyda Soomaaliyeed meel ay joogeenba. Maansoyahanimadiisa waxaa bili jirey cod wanaagsan oo uu lahaa marka uu maansada ku luuqaynayo.

Qof ahaan Xasan Cilmi wuxuu ahaa nin dabeecad wanaagsan oo la jecelyahay, dadkana idil ahaan u arka wiil iyo walaal. Haybad iyo tix-gelin bay ummaddu na u haysey. Wuxuu ahaa nin garasho dheer oo taladiisa loo wada bogo, dadku markay is qabtaanna si caddaalad ah u kala saara. Suugaatiisa waxaa bar-tilmaameed u ahaa quruxda, dhaqanka, midnimada ummadda iyo horumarka dalka.

Mashaariicda khayrka marna ka ma uu hakan jirin. Haddii fanka iyo diinta ay jiraan dad u arka laba aan is geyin, Xasan baa taa beeniyay, kaalin kastoo uu ka marayo hawsha baaxadda leh ee fanka, hadda na weligii salaadi ma ay dhaafayn. Eedaanka markuu maqlo wax kastoo uu wado dhulkuu dhigi jirey oo masjidkuu u toosi jirey.

Guud ahaan na abwaanimadiisa oo uu bulshada ugu tusmeeyo wanaagga iyo dhaqanka hufan, taas oo ay diintu ubucda uu ka shidaal-qaato ahayd. Wuxuu na Alla-bari iyo Nebi-ammaan badan soo saaray Labaatankii sano ee u dambeeyey noloshiisa wuxuu soo saaray Rabbi-bari iyo Nabi-ammaan badan oo dadka diinta ku hanuuninayey. Dhinaca salliga Nabiga waxaan soo qaadan karnaa tixdan:

Daaha Saaxibal Maqaamil Maxmuud
Sirta An La Koobayn Nebigii La Siiyow
Nuural Makka Wal Mediina
Seynii Nebi Seynii Salaam Caleyk

Dhanka Alle-barigana an ka soo qaadanno:

Garannoo adduun
waa geeddiyoo
Laga guurye
Guullow Allow
Aakhiro na gee
Guryo raaxo badan.

Allaha u Naxariistee Xasan Cilmi wuxuu ummadda uga tagey dhaxal tayo badan oo loo aayi doono. Wuxuu ka mid yahay halyeyyada xasuustoodu ay ku waari doonto sooyaalka ummadda, taasna waxaa lo qirey asagoo nool. Waxaa ka markhaati kacay maamuuskii qaran ee uu Madaxweynaha Jamhuuriyaddu ku sharfay markii uu sannadkii 2002^{adi} guddoonsiiyey billad-sharafta qaran ee xagga dhaqanka.

Nabadgelyo abwaan Xasan Cilmi; naxariistii janno Eebbe ha kugu abaal-mariyo!



Xaflad Sare oo Halabuur Addis Abeba lagu soo Dhaweyey

Maaalin Sabti ah oo ku beegnayd 30^{ki} May 2009 ayaa magaalada Addis Abeba, caasimadda Itoobiya waxaa lagu qabtay xaflad ballaaran oo si heer sare ah loo soo agaasimay. Waxay ahayd xaflad loogu talo galay in bulshada Soomaaliyeed ee Addis Abeba ku nool lagu baro looguna guddonsiiyo Wargeys-xilliyeedka Halabuur tirsigiisii cusbaa ee lagu daabacay isla Addis Abeba.



Xafladda qabanqaabadeeda waxaa hormuud ka ahaa safiirka Soomaaliya u fadhiiya dalka Itoobiya, Mudane Saciid Yuusuf oo la kaashaday hawl-wadeenka kale ee safaradda iyo waxgaradka bulshada Soomaaliyeed ee halkaa ku dhaqan. Waxaa kaloo kaalin wacan ka qaadatay safaaradda Jamhuriyadda Jabuuti oo uu hormuud ka ahaa Safiir Ismaaciil Gulaal oo bahda Halabuur u hayso abaal gaar ahaaneed gacantii hagarla'aaneed ee uu ka geystey taakulaynta iyo safrinta wargeyska.

Xafladdan waxaa ka soo qaybgalay boqollaal qof oo ka mid ah waxgaradka Soomaalida Itoobiya iyo Soomaalida qaxootiga ku ah dalkaas, dadkaas oo wada muujiyey xiise weyn oo ay qabeen inay helaan dhaqanside cilmiyaysan oo ku qoran afkooda hooyo. Ka-qaybgalayaasha waxaa ka mid ahaa ilaa dhawr iyo labaatan xildhibaan oo Soomaali

ah kana mid ah baarlammaaka Federaalka ah ee itoobiya, kuwaas oo uu horkacayey Afhayeen-ku-xigeenka baarlammaankaas. Waxaa kaloo ka soo qaybgalay xildhibaanoo ka tirsan baarlammaanka DFKM ee Soomaaliya oo booqasho ku joogey Addis Abeba.

Xafladda waxaa soo sharfay, odayna ka ahaa Wasiirka Dhaqanka iyo Dalxiiska ee Dowladda Federalka Itoobiya, Mudane Maxamuud Dirir oo madashaa ka jeediyay khudbad qiimo weyn lahayd oo uu ku bogaadiyay Wargeyska Halabuur oo uu ku soo dhoweyyay dalka Itoobiya. Wasiirku waxaa uu ku dheeraaday waxtarka Wargeyska Halabuur iyo qoraallada la midka ah ee Afka hooyo ku qorani ay u yeelan karaan guud ahaan bulshada Soomaaliyeed gaar ahaanna intooda ku nool Itoobiya. Wasiirka oo ka hadlay qiimaha weyn ee uu ku fadhiyo dhaqanka iyo afka ummaddu ay leedahay oo ah dhaxalka ugu mudan uguna qaalisan ee bulshadu leedahay, ayaa dadkii xafladda joogay ku boorriyay in dedaal iyo badan la geliyo badbaadinta iyo horumarinta afka iyo dhaqanka ummaddu ku abtirsato.

Wasiirku wuxuu xusay horumarka sannadahan dambe Itoobiya ay ka samaynayso aqoonta iyo muhimadda la siiyay xagga fidinta iyo horumarinta dhaqanka iyo aqoonta bulshooyinka dalka ku nool, gaar ahaan horumarka laga sameeyay xagga daabacaadda iyo qoraal-faafinta xilligan oo dalku u furfurmayo xagga dimoqraadiyadda, taasina ay suurtagal ka dhigtay qoraallo dibadda dalka ka yimaada sida Wargeyska Halabuur oo markii ugu horreysey lagu abacay Addis Abeba. Taasi oo ah sida wasiirku sheegay, arrin faa'iido u leh gobolka oo dhan ee aan ku koobnayn Itoobiya oo keli ah waxtarna u yeelatay horumarka gobolka ee xagga buug iyo aqoon-faafintaba. *“Waxaa kale oo ay tani faa'iido u leedahay”* ayuu yidhi wasiirku, *“in dhaqamada iyo afafka loo kala faa'iideeyo oo la isu tebiyo. Markaa waxaa is gaaraya dhaqanka, aqoonta iyo qoraalka dadyowga kala dunan ee gobolkan Geeska Afrika ku nool, dabadeedna dunida kale usii gudbin karaya”*.

Wasiir Maxamuud Dirir waxaa uu bogaadin iyo mahadcelin madasha uga jeediyay tifaftiraha Halabuur ahna asaasaha, Dr. Maxamed Daahir Afrax, oo uu si weyn ugu ammaanay in uu ku guulaystay abuurista iyo hirgelinta dhaqansidahaan qiimaha badan iyo in uu soo gaarsiiyay bulshada Soomaaliyeed ee ku nool Itoobiya. Wasiirka ka hor, waxaa isna hadal munaasabadda ka jeediyay Safiirka dowladda Soomaaliya u fadhiiya Itoobiya, Mudane Saciid Yuusuf. Safiirku wuxuu halkaa ka sheegay in isaga iyo

jaaliyadda Soomaaliyeedba ay ku faraxsan yihiin in wargeyska Halabuur uu soo gaadhay ayna maalintaa laga bilaabo ka mid yihiin dadka ka faa'iidayaan doona aqoonta iyo fariimaha wargeysku xambaarsan yahay.

Safiirku isagoo tilmaamaya faa'iidadada qoraalka iyo sida loogu bahan yahay in loo adeegsado qalab lagu badbaadiyo dhaqanka ayuu yidhi, "qalinmaalku waa in uu u hawl galaa in dhaqankii iyo xikmaddii Soomaaliyeed dib loo soo celiyo, in qoraalku noqdo qalabka lagu badbaadiyo dhaqanka ummadda". Safiirku waxaa uu intaa ku daray in dhaqankii iyo aqoontii ummaddu lahayd ay sii lumayaan, isagoo intaa raaciyay in Naadiga Qalinleyda iyo Halabuurka Soomaaliyeed ee PEN, oo uu hormuud u yahay Dr Afrax, ay isku xilsaareen dabaqabashada dhaqankii, aqoontii, dadnimadii iyo dawladdnimadii intaba.

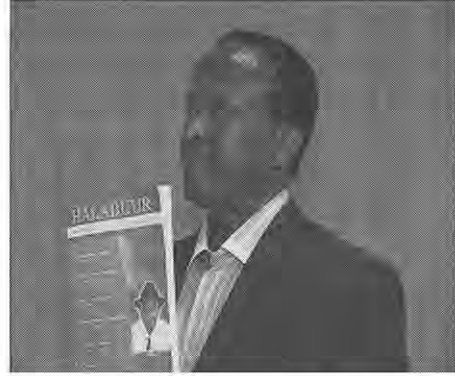
Safiirku waxaa uu magaca Safaaradda iyo ka jaaliyad-daba ku soo dhoweeyay Halabuur iyo tafafitirihisa. Waxaa uuna dadka Soomaaliyeed ku guubaabiyay in ay la socdaan oo ay akhristaan wargeyska.

Xoghayaha koowaad ee Safaaradda Jabuuti ee Addis Abeba, Mudane Keenadiid oo ku hadlayay magaca safaadda, ayaa asaguna soo dhaweeyay in Halabuur uu soo gaadho Addis Abeba. Keenadiid waxaa uu sheegay in dedaal weyn oo xagga dhaqanka iyo afafka hooyoba lagu horumarinayo uu ka socdo dalka Jamhuuriyadda Jabuuti, hawshaas oo uu hormuud ka yahay si gaar ahaaneedna isaga xilsaaray Madaxweynaha Jamhuuriyadda Jabuuti, Mudane Ismaaciil Cumar Geelle.

Intaa ka dib, waxaa mikrofoonkalag soo dhaweeyey Tafafitiraha Wargeys-xilliyeedka Halabuur, Dr Maxmed Daahir Afrax, oo soo jeediyey kalmaddii udub-dhexaadka u ahayd munasabadda. Dr. Afrax wuxuu ugu horrayntii u mahadceliyey dhammaan intii xafladda qabanqabisay, intii ka soo qaybgashay iyo intii asaga iyo Halabuurba ku soo dhaweeyey Itoobiya, oo ay ugu horreeyaan safiirka Jabuuti, Mud. Ismaaciil Gulaal iyo Safiirka Soomaaliya, Mud. Siciid Yuusuf. Mahadcelintaa ka dib wuxuu aad ugu nuuxnuuxsaday ujeedooyinkii laga lahaa abuurista iyo hirgelinta Wargeys-Xilliyeedka Halabuur ee Dhaqanka iyo Suugaanta Soomaaliyeed. Waxaa uu tafafitiruhu ku tilmaamay Halabuur in uu yahay gurmada u dhashay in uu kaalin hore ka galo dedaalka loogu jiro badbaadinta, adkaynta, horumarinta, fidinta iyo cilmibaarista dhaqanka iyo suugaanta bulshada Soomaaliyeed, si guudna uu u derso una baadho dhaqamada iyo suugaanta bulshooyinka gobolkan Geeska Afrika. Asagoo ku halqabsaday oraahdii ahayd "Wixii qoran baa qaruumada hadbee, muxuu badal qiimo leeyahay", ayuu Dr Afrax wuxuu yiri, "Hadafka guud ee Halabuur waa in la

belo madal lagu ururiyo laguna faafiyoo qoraallo tayo sare leh oo lagu kaydiyo dhaqanka qaaliga ah ee ummadda"

Dr Afrax waxaa uu wax ka iftiimiyay qaybaha uu ka kooban yahay iyo waxyaabaha uu xambaaro wargeyska "Halabuur, kuwaas isugu jira qoraal-cilmiyeedyo, halabuur suugaaneed, xog-tabin, iyo falanqayn dhinacyo kala duwan leh".



Dr Maxamed Daahir Afrax, Tafafitiraha Halabuur

Tafafitiraha Halabuur wuxuu wuxuu aad u faahfaahiyay khatarta maanta uu ku sugan yahay dhexal-hiddeedkii qarniyaalka badan lasoo kaydinayay ee ummadda Soomaaliyeed ee lahaa af, suugaan, dhaqan, qoraal iyo aqoon kaleba, kaas oo maanta looga cabsi qabo in uu dabar go' o amaba six un u wiiqmo, Halabuurna waxaan u soo saarnay ayuu yiri, inuu baahidaas wax ka qabo.

Ujeeddada munasabadda mar uu waxa ka tilmaamayey ayuu yidhi, "Kulankani waa kulanka dhaqamed iyo aqooneed ujeeddadiisu tahay in aynu isku baraarujino qiimaha dhaqanka, aqoonaafinta iyo qoraalka iyo in laydin soo gaarsiiyo, lana is-kiin baro adinka iyo Halabuur, si aad saamiga aad xaqa u leedihiin aad beshaan wargeyskan iyo qoraallada kale ee qaybtaka ah iftiinka Jabuuti ka socda ee badbaadinta, daryeelka iyo horumarinta afka, dhaqanka iyo suugaanta, dadaalkaasoo uu had iyo jeer dhiirrigaliyo taakuleeyana madaxweynaha Jamhuuriyadda Jabuuti Ismaaciil Cumar Geelle".

Xubno ka tirsan waxgaradka jaaliyadda Soomaaliyeed iyo bahda dhaqanka oo iyaguna kalmadahooda munaas-baddan ka soo jeediyey ayaa aad u muujiyay in ay ku faraxsan yihiin hirgelinta Wargeys (Halabuur) caynkan oo kale ah oo si gaar ah isaga xilsaaray badbaadinta iyo kobcinta dhaqanka iyo suugaanta Soomaaliyeed ee dib-udhaca iyo burburka weyni kala soo dersay burburkii iyo qaranjabkii ku yimid ummadda Soomaaliyeed iyo qarankoodiiba. Intaa ka dibna tiro badan oo ka mid ah wargeyska Halabuur ayaa la guddoonsiiyay loona qaybiyay martisharafkii iyo dadweynihii ka soo qaybgalay xafladda Soo dhoweynta Halabuur.



Bandhiggii Halabuur iyo Soo Dhaweyntii Reer Norway

Gdii Juun 2009 ururrada iyo waxgaradka Jaaliyadda Soomaaliyeed ee dalka Norway, waxay qabanqaabiyeen xaflad-dhaqameed wayn oo lagu soo dhoweeyay dalka Norway markii ugu horraysay Wargeys-xilliyeedka Halabuur tirsigiisii cusbaa oo uu halkaa geeyey tifaftiruhu, Maxamed Afrax. Xafaldda oo ka dhacday madal-kulameed weyn oo ku taal bartamaha magaalada Oslo waxaa ka qaybgalay xubno badan oo ka tirsan aqoonyahannada, waxgaradka iyo dadka suugaanta iyo dhaqanka jecel iyo kuwa qoraalka daneeya oo ka kala yimid magaalooyin kala duwan oo dalkaas ku yaal, kuwaas oo danaynaayay in ay helaan wageys dhaqankooda iyo suugaantooda xambaarsan afkoodana ku qoran iyo inay la kulmaan qoraa sare Maxed Daahir Afrax. Dr. Afax oo waqtigaas magaalada Oslo booqasho ku joogey laguna casumay inuu ka hadlo shirweynihii aqoonyahannada dunida ee uu qabanqaabiyey Golaha Caalamiga ah ee Fikirka Xorta ah (Global Forum For Free Expression), ayay jaaliyadda Soomaaliyeed u aragtay fursad qaali ah oo ay ka faa'iideysan karaan.

Furitaankii Munaasibada waxaa kalmado qiimo badan oo soo dhoweyn ah ka soo jeediyay dad ay ka mid ahaayeen Guddoomiyaha Ururka Jaaliyadda Soomaaliyeed, Cabdi-wahaab Maxamed Saciid iyo Makko Macallin Maxamed oo ka mid ah madaxa Ururka Haweenka Soomaaliyeed ee Norway. Dhammaantood waxay soo dhoweyn iyo bogaadin u jeediyeen Halabuur iyo tafartirihiisa. Waxay aad ugu dheeraadeen sida loogu baahan yahay in qurbajooga Soomaaliyeed ee Yurub ku nool ay ku mintidaan ilaalinta iyo horumarinta dhaqanka iyo afkooda hooyo iyo sida ay Halabuur iyo qoraallada la midka ahi wax weyn uga tari karaan arrintaas.

Dadkii kale oo xafladdan ka hadlay waxa ka mid ahaa Dr Cabdi Cali Xasan oo ah xildhibaan ka tirsan Baarlamanka Ku Meelgaarka ah ee Soomaaliya oo markaa booqasho ku joogay Norway, Maxamed Axmed Faarax, oo ah aqoon yahan qurba-jooqta Soomaaliyeed ka mid ah, Luul X. Kulmiye oo ka mid ah gabdhaha firfircoon ee hormuudka ka haweenka dibadda ku nool, Cali khayr Cilmi Nuur oo ah wakiilka Naadiga PEN ee Qalinleyda iyo Halabuurka Soomaaliyeed ee dalka Norway, iyo Cabdi Faarax Axmed oo ah qoraa da'yar oo Soomaaliyeed iyo Eng. Cabdirashiid

Cali-guul Warsame. Waxay intooduba ka sinnaayeen niyad wanaagsan iyo xamaasad ay ku soo dhaweeyeen wargeyska Halabuur iyo aagga Wargeysku ku wajahan yahay ee ah daryeelka iyo horumarinta dhaqanka, Suugaanta iyo aqoon-faafinta, arrintaas oo ay sheegeen in ay si wanaagsan u danaynaayan kaalintooda ay ka qaadanayaan. Waxay xuseen in ay ka dabqaadanayaan ilayska iyo shucladda aqooneed ee Wargeyska iyo Bahda Halabuur ay sidaan.

Xafladda waxaa laga soo jeediyay maansooyin xiiso leh, dadkii halkaas ka tiriyayna waxaa ka mid ahaa Abwaan lagu magacaabo Ugaas. Bashiir Maxamed Bashiir.

Khudbaddii gundhigga u ahayd munaasabadda waxaa madasha ka jeediyay Tafaftiraha Wargeyska Halabuur, qoraa sare Maxamed Daahir Afrax, wuxuuna aad ugu dheeraaday sida burburkii ku dhacay qarankii Soomaaliyeed ee hoyga iyo difaaca u ahaa afka iyo dhaqanka uu u saameey dhaqankii, halabuurkii iyo guud ahaanba dhaxalkii ummadda iyo sida loogu baahan yahay gurmada la iska kaashanayo badbaadinta hantidaas qaaliga ah. iyo afkaba. Wuxuu tilmaamay in Wargeyska Halabuur loo asaasay in uu xal u raadiyo kana hortago dhibaataadaasi dhaqanka iyo suugaanta ummadda halista ku ah. Sidaa awgeed na Wargeyska Halabuur loo soo gaarsiiyay Jaaliyadda Soomaaliyeed ee Norway. *"Waxaan ku guubaabinayaa dadka Soomaaliyeed ee dalka Norway ku nool in ay ku dedaalaan adkaynta iyo haynta dhaqankooda, afkooda iyo suugaantiisa carruurtana ay ka ilaaliyaan in ay garan waayaan afkooda iyobayb-dhaqameeddooda"*, ayuu Dr. Maxamed Afrax kusoo gabagabeeyay dardaaran uu u jeediyay qurbo-jooqti u la hadlayay.



Booqashadii Ergada Halabuur ee Diridhabe iyo Harar

Magaalada Diribaba iyo deegaannada ku hareeraysan iyo Magaalada taatiikhiga ah ee Harar waxaa booqasho hawleed ku maray saddex xubnood oo ka tirsan xarunta Dhaqanka iyo Isgaarsiinta ee Halabuur; Waxay kala ahaayeen Maxamed Daahir Afrax, Aadan Xasan Aadan (Beleloo) iyo Cumar Saciid Bile oo saddexduba ka mid ah mas'uuliinta sare ee Xarunta Halabuur. Ujeedooyinka booqashadan waxaa ka mid ahaa: in loo kuur galo geeddi socodka doorrashada iyo calemosaarka Ugaaska Ciise ee Cusub, taas oo ah dhacdo dhaqameed taatiikhi ah, iyo in la soo ururiyo

xog badan oo arrintaa ku saabsan si looga sameeyo daraasado cilmiyeed oo iftiiminaya dhaqan-Soomaaligaas soo jireenka ah; in kulammo toos ah lala yeesho bulshada Soomaaliyeed ee degaankaas, siiba bahda dhaqanka iyo Hal-abuurka, si loo ururiyo suugaan iyo qoraallo ay cudhiyeen dadka degaankaas ee qowmiyadda Soomaalida Itoobiya ah, si taasi u kaabto bandhigga ama soo shaac-bixinta halabuurka degaankaas, taas oo ay weheliso in hadiyad ahaanna loogu geeyo shixnad tirsiiyadii ugu dam-beeyay ee dhaqansidaha Halabuur; in dadkaas looga warramo lalana wadaago dadaalka Jabuuti ka socda ee ku wajahan dalyeelka iyo horumarinta dhaqanka iyo halabuurka qalinka ee uu horseedka ka yahay Madaxweynaha Jamhuuriyadda Jabuuti, Mudane Ismaaciil Cumar Geelle. Ergada Halabuur booqashooda waxay ku bilaabeen kulmo isdaba-joog ah oo ay la yeesheen dhinacyo muhiim ah, kuwaas oo ay ka mid ahaayeen guddida hoggaamisa barnamijka doorashada iyo caleemo saarka Ugaaska Cusub ee beesha Ciise, ururro bulsho, hay'ado dhaqan sida maktabado, matxafyo iyo dugsiga Al-Falaax, iyo qunsiyadda Jamhuuriyadda Jabuuti ee Dirir-Dhabe. Waxay ergada Halabuur waraysiyo Dirirdhabe kula yeesheen Guddoomiyaha Guddiga Ugaaska, odayaal iyo xog-ogaal kale.

Maalinnimadii 22^{ki} bisha ergadu waxay booqasho ku tageen magaalada taariikhiga ah ee Harar halkaas oo ay kulan muhiim ah kula yeesheen Guddida dhaqanka u qaabilsan Ismaamul-Goboleedka degaankaas iyo shaqsiyaad dhaqan yahanno ah. Waxay kala sheekaysteen kana dhegeyteen warbixin waxqabadkooda dhaqan la xidhiidha. Ergaduna dhankooda waxay uga warrameen dedaallada kala duwan ee horumarinta dhaqanka iyo aqoon-fidinta ku saabsan gaar ahaan hawlaha Jamhuuriyadda Jabuuti ka socda. Ergada Halabuur ka socotay waxaa ay reer Harar hadiyad ahaan u guddoonsiiyeen xirmo wargeyska Halabuur ah. Waxaa ergadu reer Harar ku martiqaadeen kana codsadeen in ay keenaan qoraallo iyo halabuur ka tarjumaaya dhaqanka iyo suugaanta Harar. Reer Harar si diirran ayay arrimahaas usoo dhaweeyeen waxayna codsadeen in la xoojiyo iskaashiga dhaqan si la taaban karana loo horumariyo. Waxay xuseen in ay ku talo jiraan in ay Jabuuti booqasho ku yimaadaan ergo ka socota dhaqanyahankooda.

Mas'uuliyiintii reer Harar waxay ergada ka socotay Xarunta Halabuur tuseen goobaha taariikhiga ah iyo matxaf aqoon badani taal oo lagu magacabo Sherif Harar City Museum, halkaas oo uu dhaxal qaali ah kusoo ururiyay nin dedaal badan oo lagu magacaabo Cabdullaahi Cali Sharif.

Habeennimadii 22^{ki} bisha ergada Halabuur waxay kulan dadweyne u qabteen hormuudka ururrada bulshada Soomaaliyeed ee Dirirdhabe iyo qaar ka mid ah ardayda dugsiyada. Kulankan oo ka dhacay Maktabadda Ugaas Xasan Xirsi, ururradii iyo hay'adihii abaabulkiisa hormuudka ka ahaa waxaa ka mid ahaa Ururka Gurmad (*Gurmad Association*), Ururka Dhallinyarada Soomaaliyeed ee Xaafadda 9^{aad}, Madrast Al-Falaax iyo Maktabadda Ugaas-Xasan. Kulanka waxaa ka soo qaybgalay boqolaal qof oo u badan dhallinyaro tacliinley ah. Waxaa iyana goobjoog ka ahaa Golaha Raadiyowga iyo Taleefishanka Jabuuti iyo Dirirdhabe TV laantiisa Af-Soomaaliga, si ay u qaataan kaalintooda warbaahin oo ay u tebiyaan dhacdooyinka kulanka.

Ujeedooyinka kulankan waxaa ka mid ahaa in si buuxda loo gaadhsiiyo wakiillada bulsho weynta Soomaaliyeed ee waddanka Itoobiya dedaalka weyn ee horumarinta dhaqanka iyo aqoonta ee Jabuuti ka socda hormuudna uu ka yahay Madaxweyne Ismaaciil Cumar Geelle, taas oo ay ku lammaanayd in iyagana lagu guubaabiyo in ay dhankooda ka dedaalaan. Arrin kalena waxay ahayd guddoonsiinta hadiyad Jabuuti looga siday, taas oo ahayd shixnad wargayska Halabuur ah. Dambaalladii ay ergadu sideen waxaa lagu faahfahiyay hadallo kulanka ay u jeediyeen Aadan Xasan Aadan iyo Maxamed Daahir Afrax oo ergada Madasha Halabuur ka socday ka mid ahaa.

Intaa ka dib waxaa iyana dhankooda hadallo aad u qiiraysan ka soo jeediyay afartii hoggaamiye ee afarta ururbulsho ee kulanka abaabulkiisa hormuudka ka ahaa. Waxay intooduba isku raaceen soo dhoweyn diirran oo ay ergada u timid u fidiyeen iyo dedaalka ka socda Jabuuti ee daryeelka iyo horumarinta dhaqanka iyo aqoon-faafinta, arrintaas oo ay sheegeen in ay si wanaagsan ugala socdaa warbaahinta. Waxay wada qireen in ay kusoo hiranayaan ilayskaas aqoon-faafinta ee Jabuuti xarunta u noqotay. Qaarkood waxay aad ugu nuuxnuuxsadeen in ay isku tirinayaa ama ku dhaadanayaan Bahda Somali PEN iyo Halabuur. Waxay ka mahadceliyeen hadiyadda qiimaha leh ee reer Jabuuti usoo fidiyeen. Waxay codsadeen in la soo gaadhsiiyo buugaagta iyo qoraallada faafintoodu ka socoto Jabuuti. Intaa dabadeed waxaa lagu ballamay iskaashi iyo dedaal wada jir ah.



Naadiga PEN iyo Kobicinta Hibada ku duugan Da'yarta Reer Djibouti

Taallabo qayb ka ah dedaalka horumarinta hal-abuurka afka hooyo ku dhigan, Naadiga PEN ee Hal-abuurka iyo Qalinmaalka Af-soomaaliga ku hadla oo kaashanaya Ururka qaran ee haweenka Jabuuti (UNFD) ayaa 22^{ka} bishii December 2009, xaflad ka dhacday Xarunta ururka UNFD ee magaalada Jabuuti waxaa abaal marin lagu guddoonsiiyay lix ka mid ah arday kasoo dhex baxay tartan-suugaaneed ku saabsan hal-abuurka qalinka iyo maansada, si gaar ahna loogu tartamay curinta maansada iyo sheekada gaaban.



Tartan curinta maansada iyo sheekooyinka oo uu kolkii hore qabanqaabiyay Naadiga Hal-abuurka iyo qoraaga Soomaaliyeed ee PEN ayaa waxaa ka qaybgalay ilaa lixdan arday oo laga soo kala xulay dugsiyada wax barashada ee dalka Jabuuti, gaar ahaanna ardayda gabdhaha ah.

Hawlahaan oo muddo soo socday waxaa kolkii hore lagu bilaabay tababarro la siiyay ardayda intooda u janjeerta ama jecel suugaanta iyo waxqorista oo la is yidhi waxaa ku aasnaa kara hibo qoraal oo mustaqbalka suurta gelin kara in ay noqdaan qorayaal iyo hal-abuurro maanso-curinta ku wanaagsan. Iyadoo lala kaashanayo macallimiinta, xulkii ardaydaas la isku keenay waxaa loo qabtay warshad hawleed ama tababar (*workshop*) lagu baray farsamooyinka loo isticmaalo sheeko-qorista iyo maanso curinta. Taas waxaa xigay in loo diray in uu qof waliba mowduuca uu jecel yahay wax ka soo qoro, iyaga oo raacaya tilmaahmihii la siiyay iyo farsamooyinkii la baray; sheeko ama maanso kay doonaan na ay ka curiyaan.

Xafladdan haddaba lagu gunaaday tartankaasi ee ka dhacday xarunta UNFD waxay soo koobtay tababarro kiiba saddex cisho socday oo Naadiga PEN uu si wanaagsan

ugu diyaariyay aqoonta la xidhiidha hannaanka sheeko-qorista iyo samayta maansada ee ardada dugsiyada sare, kaas oo markii dambe ardadu ay awoodeen in ay barten habka Af-Soomaaliga loogu qoro maansada iyo sheekada gaaban. Waxa ay runtii ahayd wax lala yaabo in ay ka soo baxdo arday aan hore soomaali loogu dhigin oo sidaa xirfadda leh ugu tartanta afkooga.

Tiro gaaraysa 120 arday oo ka kala yimi dugsiyada dowladda iyo kuwa gaarka ah, sida Dugsiga sare ee Carta, Dugsiga gaarka loo leeyahay ee Al-Zaad, Jimciyadda Al-Birri, Dugsiga sare ee UNFD iyo kuwo kale ayaa markii hore tababarro waqtiyo kala duwan la hirgeliyay waxay ardaydu uga qaybgaleen si firfircoon si ay musharraxiin uga noqdaan tartankaasi ku saabsanaa Af-Soomaali ku-curinta sheekada gaaban iyo maansada.

Lix ka mid ah ardaydii tartanka ku guulaystay oo saddexba kaalimaha hore ka kala galeen qorista sheekada gaaban iyo maansada curinteeda ayaa mid waliba dadweynihii daawanayay ku cajib geliyeen hal-abuurkii ay ku kala guulaysteen. Waxaa xusid mudan in shan ka mid ah lixdaasi arday ay gabdho ahaayeen, iyadoo qorista sheekada iyo curinta maansadaba mid waliba gabadhi kaalinta koowaad ka gashay.



Gabdhii qalinka u qaatay curinta sheeko ama maanso ee raacay habkii lagu tababaray waxay soo bandhigeen sheekooyin iyo maansooyin kala duwan oo dadkii dhegaysatay ama daawaday ay si wayn ugu riyaaqeen. Tusaale ahaan, Maryan Xasan Cilmi oo ka tirsan Dugsiga Sare ee UNFD waxay kaalinta koowaad ka gashay qorista sheekooyinka markii ay soo bandhigtay sheeko la magac baxday "*Naxdin Lama Filaan ah*" oo daarranayd soo gudbinta arrimo marar badan ka dhaca ama lagala kulmi karo xagga waxbarashada iyo dugsiyada gaar ahaan waqtiyada la soo bandhigo najiidoooyinka imtixaannada dugsiyada. Sheekadan "*Naxdin*

lama Filaan ab” ayaa xaaladdaasi si dareenka soo qabsanaysa oo dhabta u eg u sawirtay.

Marayan waxaa dhiggeeda noqotay Nimca Xuseen Yoonis oo iyana guddoontay abaalmarinta kaalinta koowaad ee curinta maansada. Nimco oo ka tirsan Dugdiga sare ee UNFD, ayaa kaalinta koowaad ku soo joogsatay gabay hal-kudheg ay uga dhigtay *“Afka Hooyo”*, kana hadlayay qiimaha iyo muhuraanimada afka hooyo, dadkana faraya daryeelka iyo ku-dhaadashada afkooda. Maansadaasi tuducyadii ku jiray waxa u horreeyay:

Afka hooyo waa horumarkiyo halgan aadamiye,
Nin aan hirgelinayn baan looba helin dow e’
Afka horumarkiisuna inaan ku hadlo weeyaan,
Akhriya horrayntiyo wuxuu heer ku gaadhaayo,
Hiddidiila geliyaay dadkani way hurdaan weliye.

Dhinaca masuuliyiintii qabanqaabisay tababarka kiyo tartanka kana qayb qaadatay xafladda, xildhibaanad Degmo Maxamed Isaaq oo ah xoghayaha Guud ee Ururka qaran ee Haweenka Jabuuti ayaa si ballaaran uga hadashay qiimaha

qoraalka iyo kobcinta hal-abuurku sida ay lagama maarmaan ugu yihiin horumarka bulshada iyada oo tidhi: *“Marka ummaddu ay wax barato da’yarteeda afkooda iyo dhaqankoodana lagu barbaariyo lana horumariyo hibada iyo hal-abuurka da’yarta ayaa la belaa bulsho qurux badan oo hal-abuur leh”*.

Dr. Maxamed Daahir Afrax, Guddoomiyaha Naadiga PEN ayaa isna tilmaan ka bixiyay ujeeddada iyo muhimadda uu leeyahay barnaamijka kobcinta hibada iyo hal-abuurka da’yarta. Dr Afrax waxaa uu yidhi, *“Waxaa in la dhiirri geliyo mudan dballinyarada hal-abuurka ah siiba hablaha. Maskaxda, Mustaqbalka iyo Ma-buraanka, seddexdaa iskaashigooda ayaa loo adeegsaday soo saaridda iyo daabfurka iyo hibada da’yarta”*.

Gebogebadii xafladda mas’uuliyiintii iyo martisharaftii xafladda lagu martiqaaday ayaa abaalmarinnno guddoonsiiyay lixdii arday ee nasiibka u yeeshay in ay kaalimaha hore ka galaan tartankii suugaaneed ee hal-abuurka qalinka iyo maanso curinta. Guushaasi ardayda gaar ahaan habluhu gaadheen waxay astaan u tahay sida uu u kobcaayo heerka aqoonta hablaha dalka jabuuti.



Dhacdooyinkii Xulashad Ugaas Mustafe Maxamed

wadayaa gaar ahaan labada salaadood ee maqribka iyo fajriga dabadood. Waxa kale oo jira qaab loo ducaysto iyo si loo Alle-baryo.

Qaabshadii (doorashadii) Ugaas Mustafe Maxamed Ibraahim Ugaas Wacays, Ugaaska Ciisaha ayaa dhowaan ka dhacday degmada *Mille* oo ka tirsan Gobolka Shinniile ee ismaamulka Soomaalida.

Ugaaska inta aan la qaban waxaa la fadhiistaa dooxa la yidhaahdo *Waaruf* oo magaalada Dirirdhabe dhanka Waqooyi uga tootan qiyastii 90 KM. *Waaruf* sida dhaqanku yahay waa in la fadhiyo afar bilood iyo toban cisho, sidaa ayaana layeeli jiray oo xeer ah markasta oo la dooranayay ugaasyadii horeba, haseyeeshee way ka badan kartaa. Markan na waxaa la fadhiyay toddoba bilood in ku dhow.

Waxaa la soo ururiyay 144 oday; boqol waa guddi, 44 na waa Gende. Ugu horrayn duco ayaa la bilaabaa oo odayadu way duceeyaan, in Ilaahay ugaas wanaagsan oo nabadeed oo khayr qaba uu ummadda siiyo. Ducadii dabadeedna waa la indha indheeyaa; oo si qoto dheer ayaa odayadu ugu fiirsadaan ugaaska. Ducada iyo Alle-barigu ma aha mid ku kooban hal mar e, muddadaa halkaa la joogo ba waa la



Fadhigii 144 ka oday, Waaruf

Ugaaska waxaa laga qabtaa (laga doortaa) hal reer oo ka mid ah Ciisaha, reer kasta lagama qabto, dhaxalna ma noqdo. Reerka *Wardiiq* la yidhaa, waliba jilibka *Reer-Xasan* la yidhaa ayaa ugaasyada laga soo qabtaa. *Yeesif* oo curadka *Wardiiq* ah ayaa marka horeba sii ilaaleeya oo sii baadigooba ninka ugaas noqon kara.

Kolkii fadhigii *Waaruf* dhammaaday ayay *Wardiiq* Ciisihii kale u qabteen bal (ballan), ahaa bishii Ramadaan kowdeedii. Ramadaan kowdeedii ayaa laga soo guuray

Waaruf waxaa lasoo degay *Gugumacad* oo *Mille* meesha la yidhaddo agteeda ah; waa dhulkii ugaasyadii hore laga qaban jiray waligoodba.

Markaa halkaa la fadhiistay waxaa yimiday reerka la yiraahdo *Yeesif*, dabadeedna Ciisihii kale baa weydiiday “*Maxaad noo baysiin ugaas?*”. Afar nin ayay keeneen magacyadood iyo hooyooyinkood qolada ay yihiin; magacda hooyooyinka lama sheego, qolada ay ka dhasheen un baa la sheegaa. Afartii wiil waxa midkood lagu reebay in uu jaadka cuno oo saddex baa hadhay si looga dhex xusho.

Ciisihii markaa bay iska soo saareen 24 oday oo ka kooban 12^{aa} aqal ee Ciise. Odayadu iyagoo markaaba hore usii hayey magacyada loo sheegay, xaalkoodana wax ka sii ogaa ayay sahan u baxeen, waana soo arkeen raggii loo sheegay. Waxay ku horreeyeen kii *Mille* joogay, waxay uga sii gudbeen Dhiridhabe.

Markii odayadu Dhiridhabe ay yimaaddeen bishii Ramadaan dhexdeedii ee ay labii nin soo eegayeen, kii hore ee ay la kulmeen wuxuu noqday Mustafe Maxamed Ibraahim, kii labaad iyagoon u gudbin bay fadhiisteen Diridhaba waxayna go’aansadeen ugaaskii la doonayay in uu kan (Mustafe) yahay. Waayo guddidaasi la soo diray oo tiradoodu tahay 24ka awood bay u leeyihiin in ay iyagu ugaaskii soo tilmaamaan oo soo qabtaan oo dabadeedna go’aankooda Ciisaha ku celiyaan. Dabadeed guddidii waxay go’aansadeen in habeenka bisha Ramadaan 14 ay tahay ay “*Ugaaski waa kan*” yidhaahdaan oo go’aankooda Reerkii Ciise oo dhan u bandhigaan. Sidaa bayna yeeleen. Mustafe waa Ugaaskii u horreeyay ee magaalo laga qabto.

Shuruudaha ugaaska looga baahan yahay iyo calaamadaha kale oo ay odayadu ka eegaan waxaa ugu waaawayn in uu ugaaskaasi noqdo nin da’ yar, nin aan hore duullaan u raacin oon wax dilinba weligii, nin qurux badan waa in uu ahaado, nin aan iin lahayna waa in uu ahaado oo wixii iin ah oo dhan baa laga eegaa; macnaha hadduu il la’yahay ma noqdo ugaas, hadduu lug ama gacan la’yahay ma noqdo, hadduu daqar leeyahayna ma noqdo. Ta kale waa in uu Ciise Ciise dhalay ahaado; waa in labadiisa waalidba (abbe iyo hooyo) beesha Ciise ka dhasheen. Shuruudaha ugu waaweyn ee laga raadiyo kuwaas ayaa ka mid ah.

Haddaba xafladdii qabashada ugaaska subaxdaa (14^{ka} Ramadaan) markay furantay waxaa aayado Qur’aan ah ku furay guddoomiyihii guddiga qabanqaabada Maxamed Macallin. Dabadeedna waxaa bilaabmay in ugaaskii lala kala wareego. Ugaaska waxaa gacanta soo qabtay Curadka *Wardiiqa* oo *Yeesif* ah, weliba qolada *Geeddi Cali* la yidhaahdo. Waxay ku wareejiyeen Ciise qoladii ugaaska u

qabanaysay ee lagu wareejinayay, waa *Sacad Muuse* oo *Reer Gullane* ah. Odayga la yidhaahdo Xaaji Muuse Abokor ayaa ugaaska gacanta qabtay kolkii loo dhiibay. “*Lagu Reeyow Ugaas Rooble*” ninka yidhi kaa buu ahaa, sidii xeerka ahayd.



Xafladii Qabashada, Gugumacad

Dabadeedna waxaa gundhato cad (derin cad oo cusub) ugu goglay dhulka oday kale oo *Sacad Muuse* ah oo *Xasan Gadiidhshe* ah. Halkii baa la fadhiisiiyay ugaaska. Cimaamaddii baa lasoo qaaday. Cimaamadda waxaa saaray oday kale oo *Wardiiqa* ah oo *Yeesif* ah oo waliba *Geeddi Cali* qolada la yidhaahdo ah. Dabadeedna odaygaa ayaa u duceeyay oo ducadii bilaabay. Xafladii Qabashada (doorashada) Ugaaska sidaa ayay u bilaabatay, habkaasi oo ah xeer Ciisaha u gaar ah in ay sidaa u sameeyaan. Intaa waxii ka dambeeyay na “*Lagu Reeyow Ugaas Rooble*” baa la yidhi oo Ciisihii meesha joogay oo dhan baa ku soo ururay oo gacanta wada saaray. Gacantaa la saarayana waa 12ka aqal ee Ciise ayaa gacanta wada saara. Kolkii ninnna kama qadine, nin walba wuu u duceeyoo “*Lagu Reeyow Ugaas Khayrre*”, baa la yidhi. Xafladdii sidaa ayay ku sii socotay illaa uu ku toddoba baxayay oo dabadeed Mille looga sii guurayay.

Waxa Ugaaska loo dhiibay *Reer-Xasan* oo ah reerkii uu ka dhashay oo lagu yidhi: “*Noo haya ugaaska ilaa intaan usoo noqonaynno annaku. Afartan maalmood kadib baan usoo noqonaynnaa, ayay waxba iga gaadhin*” baa la yidhi. Sidii baa lagula wareegay.

Intaa ka dib, ugaaska waa la kaxeeyay waxaana la geeyay meesha la yidhaahdo *Bareenru* oo dhulkaa Ciisaha ee miyiga ka mid ah. *Yeesif* reerka la yidhaahdo ee curadka *Wardiiqa* ah ayaa gacanta laga saaray. Way u duceeyaan iyagu sida xeerka ah. Waxay iyaguna ku wareejiyeen *Sacad Muuse* oo *Reer Guulane* ah. *Reer Guulane* kolkii waxa uu u lisyay hasha Godo la yidhaahdo caanaheedii oo ah tafiriiti xoolihii

odaygii Ciise loona lisay dhamaan ugaasyadii hore ba. Bil kadib Ugaaska waa la ka xee'ay, waxaa la geeyay reer kale oo *Sacad Muuse* ah oo *Xasan Gadiidshe* ah. Kuwaas ayaa iyakuna u lisay laxda la yidhaa *Dharo* oo iyana ka soo jeedda xoolihii Ciise loo na lisay dhamaan Ugaasyadii Ugaas



Waftigii Ugaaska, Af-caase

Mustafe ka horreeyay. Laba maalmood ka dibna wuxuu tegay Ugaasku oo la geeyay reer kale oo *Sacad Muuse* ah oo *Reer Guulane* ah. Iyaguna waxay u liseen ugaaska sac la yidhaahdo *Leefa* oo la dir ah hashii *Goda* iyo laxdii *Dharo*. Saddexdaa neef ee loosoo lisay ugaaska, siddeed iyo tobankii ugaas ee ka horreeyay waa loo soo wada lisay. Xoolaha magacyadooda la sheegay tafiirtii xoolihii *Sheekh Ciise* ayay ka soo jeedaan. Waana xeer in Ugaaska dhulkaa la mariyo xoolahaas magacyadooda la sheegayna caanhooda loo liso.

Ballantuna waxay ahayd, in bisha Muxarram (oo ku beegan December-January) dhexdeeda Saylac la keeno oo lagu boqro (lagu caleemasaro). Haseyeeshee munaasabaddii baa dib u dhacday. Bisha Islaamka ee Mowliid (Rubucul awal) ee sannadkan ayay ahayd kolkii la keenay Ugaaska Saylac ee si rasmi ah loogu caleemosaaray. Halkaa sidii ay xafladda caleemasaarku uga dhacday na qormo gaar ah ayaan idiinka diyaarinnay.



Somali Week Festival 2009 – London

Bandhig-dhaqameedka sannadlaha ah ee lo yaqaan *“Somali Week Festival”* ayaa 23-30^{ki} bishii October 2009 ka dhacay rugta Oxford House ee Bariga Magaalada London. Bandhig-Dhaqameedkan waxaa si rasmi ah u furay ku xigeenka Duqa magaalada London, *Richard Barnes*. Barnaamijkan oo qayb ka ah Bisha Taariikhda Beelaha Madow waxa iska kaashaday ururrada *Kayd Somali Arts and Culture*, redsea-online.com iyo tiro ururra ah oo kale. Bandhiggan oo lagu xusayay astaamaha u gaarka ah fanka iyo dhaqanka Soomaaliyeed. Waxa ka soo qayb galay fannaaniin iyo aqoonyahanno xirfadleyaal ah oo ka kala socday gudaha iyo dibadda dalkan ingiriiska waxana lagu soo bandhigay ciyaaro dhaqan, riwaayado, farshaxanno, cunto Soomaali maadeysyo, maansooyin, aflaam, doodo cilmiyeed iyo faallooyin ay ka qayb galeen aqoonyahanno iyo fannaaniin ruugcaddaa ah.. Waxa si gaar ah xoogga loo saaray oo halkudheggu ahaa faafreebka fanka ama Xorriyadda Iscabbiraadda ee hal-abuurka

Furitaankii Toddobaadka Bandhig-dhaqameedka Soomaaliyeed ee London waxaa ka qaybgalay duqa xaafadda Bariga Axmed Aadan, iyo fannaaniin Soomaaliyeed oo

caan ah sida: Xudaydi, Dararamle, Sahra Axmed, Shukri Shacni, Kaltuun Bacado, Canab Ismaaciil iyo Jookhle. iyo fannaaniin kale. Suugaanyahanno iyo qorayaal uu ka mid yahay Rashiid Gadhweyne. Waxa kale oo madasha ka dhexmuuqday dhaqanyahanno iyo aqoonyahanno waaweyn oo hal-abuurkooda la dhegayso sida: Maxamuud Sheekh Dalmar, Saciid Jaamac, Xasan Cabdi Madar, Maryan Mursal iyo Maxamed Xassan (Alto). Iyo hal-abuurro da'yar oo ay ka mid ahaayeen Cabdi Bahdoon, iyo Cabdiraxmaan Abees ayaa iyaguna kaalin ku lahaa

Mr. Richard oo furay munaasabada ayaa sheegay in jaaliyadda Soomaaliyeed ee London oo tiradoodu gaadhayso konton kun ay yihiin qaar muhiimaddooda gaarka ah leh, isagoo sheegay inuu ku faraxsan yahay in uu ka qayb galo bandhiggan ka turjumaya qiimaha dhaqanka Soomaaliyeed Abwaannadii iyo aqoonyahannadii wacdaraha ka muujiyay dabaaldegga Somali Week Festival waxa ka mid ahaa Rashiid Cabdillaahi (Gadhweyne) Ayaan Maxamed Cashuur oo ah Guddoomiyaha Ururka Kayd Waxa kale oo iyana ka hadlay ahmiyadda qoraalka iyo wax akhrisku ka qaataan horumarka quruumaha iyo hiddaha iyo Af-Soomaaliga. Siciid Saalax Axmed, Rashiid Sheekh cabdillaahi (Rashid-Gadhweyne), Saciid Cali Shire, Cumar Bile, Cabdiraxmaan Abtidoon, Maxamed Sheekh Xasan, Jaamac Muuse Jaamac iyo Maxamed Baashe X. Xasan xagga muusiga iyo heesaha habeenkaa looma kala hadhin waxase farta lagu fiiqay kooxda Aar Band oo madasha la timid qalabkii muyuusigga

oo isu dhammaystiran oo ay garaacayaan dhallinyaro Soomaaliyeed iyo heeso ka soo jeeda dhaqanka iyo hiddaha.

Waxa todobaadka la soo bandhigay Barnaamijyo u gaar ahaa waalidiinta iyo ubadka oo xiise gaar ah lahaa, iyada oo ay boqollaal carruur ahi dhegaysteen sheeko carruureedyo ka soo jeeda kuwii hiddaha ee Soomaalida, daawadaya aflaam ka warramaysa Siiradii Nebi Maxamed "NNKH" oo Afsoomaali ah

Ugu danbayn todobaadka Dhaqanka iyo Suugaanta Soomaalida waxa lagu soo xidhay carwo buugeedka Af-Soomaaliga ku qoran oo ay soo bandhigeen Labada shirkadood ee buugaagta daabaca ee Redsea iyo Scansom, waxana carwada soo booqday illaa 200 qof.

Guud ahaan Bandhig-dhaqameedka Somali Week Festival ee sannadkan wuxuu ahaa barnaamij aad u xiisa badan oo ay si weyn ugu guuleyteen ururradii soo qabanqaabiyey waxtar weyna u lahaa horumarinta dhaqanka Soomaalida.



Xaxflad Madaxweynaha Puntland ku Maamuusay Abwaan Cali Xasan Warsame

Maalintii ku beegnayd 24 November, 2009, xafalad si Maada loo agaasimay oo lagu qabtay Xarunta Horumarinta iyo Cilmibaarista Puntland oo magaceeda loo soo gaabiyo (PDRC) ee magaalada Garwoe ayaa shahaado sharafta kowaad ee maamulka Puntland bixiyo lagu gudoonsiiyay heesaaga qoray kuna luuqeyya heesta "Ku Dayo Puntland" Cali Xasan Warsame Awdoon. Madaxweynaha Puntland Cabdiraxman Sheekh Maxamuud ayaa shahaadadan guddoonsiiyey fannaanka oo ka yimid dalka Ingiriiska oo uu deggan yahay.

Xafladdan lagu sharfay heesaaga Cali Xasan Warsame Awdoon waxaa kasoo qaybgalay Madaxweynaha Puntland, xubno ka tirsan golihisa wasiirrada, mudanayaal baarlamaan, suugaanyahanno iyo dadweyne tiradoodu badan tahay.

Heesta "Kudayo Puntland" ayaa caan ka noqotey gudaha Somalia iyo dibadda ka dib markii taleefishannada afka Soomaaliga ku hadla laga daawaday waqti madaxweynaha Puntland uu safar ku tegay dalka Ingiriiska halkaas oo

xaflad soodhweyn ah oo madaxweynaha magaalada London loogu sameeyay markii ugu horraysay fannaanka Cali Xasan Warsame Awdoon uu ku soo bandhigay heestan "Kudayo Puntland".

Xafladdan soo dhoweynta iyo maamuuska fanaanka isugu jirta ee Garoowe lagu qabtay waxaa laga soo jeediyay maansooyin kala jaad ah oo dhammaantood tilmaamaayey muhiimada ay nabaddu leedahay iyo sida dadka Puntland ugu dedaaleen adkaynta iyo horumarinta nabadda iyo xasiloonida.

Suugaanyahanno ay ka mid yihiin Xasan Xaaji (Xasan-Guuldawade) iyo Cabdulqaadir Cabdi Shube ayaa maansooyin ay madasha jeediyeen ku tusaaleeyay sida nabaddu u tahay halbowlaha iyo tiirka hurumarka, shacabka Puntland laga rabo ilaalinteeda.

Cali Xasan Warsame Awdoon oo lagu soo dhoweeyey Microphone-ka ayaa halkaas ka qaadey Heesta ku Dayo Puntland isaga oo markii dambe ku ammaanay dadka Puntland sida ay nabadda ugu dedaaleen. Fannaanka Cali Xasan Warsame Awdoon ayaa ka codsadey maamulka Puntland in la dhiso xarun lagu ururiyo Suugaanta Somaliyeed codsigaas oo madaxweynuhuna aqabaley.



Fannaanka Cali Xasan oo Qaadaya Heesta
Ku Dayo Puntland

Gagabadii munaasabadda kalmado uu munaasabadda ka jeediyay Madaxweynaha Puntland waxaa ku celceliyay in nabaddu qiimo weyn ugu fadhido shacabka loona baahan yahay in tiirar adag loo mudo iyo in suugaantu noqoto qalab loo adeegsado ilaalinta iyo kobcinta nabadda. Hal-abuurka suugaanta ayaa madaxweynuhu ku dhiirrigeliyay in ay suugaanta ka dhigtaan qalab ay ku ilaaliyaan kuna horumariyaan nabadda iyo wadajirka ummadda.

Mud.Cabdiraxmaan Sheekh Maxamed Faroole ayaa fannaanka Cali Xasan Warsame Awdoon ugu mahad celiyey hal-abuurka heesta "Ku Dayo Puntland" isaga oo sheegey in dadka Somalida qurbo joogga ah loga baahan yahay hal abuur noocaas oo kale ah.



Bandhigyadii Buugaagta Af-Soomaaliga ee Yurub iyo Ameerika 2009

Muddadii udhaxay 24 Julaay ilaa 30th Oktoober, 2009 magaaloooyin kuyaal dalalka Maraykanka iyo Ingiriiska waxaa lagu qabtay Bandhigga Buugaagta Soomaaliyeed (*Somali Book Fair*). Bandhigga taxanaha ahaa waxaa qabanqaabiyayo Shirkadda Buugaagta daabacda ee Scansom Publishers).

Bandhigga Buugaagta Soomaaliyeed waxaa uu kubi-lowday carwo-buugeed lagu qabtay magaalada Boston ee dalka Maraykanka bishii Julaay 24kii ilaa 25 keedii. Waxaa Bandhigga Buugaagta Soomaaliyeed uu halkaa uga sii gudbay magaalada Columbus, ee gobolka Ohio ee carriga Marayka oo uu gaaray bishii Agoosto 7dii ilaa 8 deedii, halkasi oo uu u sii dhaafay magaalada Minneapolis ee gobolka Minisota ee isla dalka Maraykanka 14 kii Agoosto, 2009. Bandhigga Buugaagta Soomaaliyeed waxaa uu ku soo dabayaaqaystay magaalada London ee dalka Ingiriiska 30kii ilaa 31kii) Oktoobar 2009.

Carwo-buugeeddadaas oo badnaa waxaan usaale ahaan uga soo qaadanaynaa kii ka dhacay Minneapolis.



Bandhigga Buugaagta Soomaaliyeed Minneapolis

Bandhigga Minneapolis waxaa uu qayb ka ahaa taxanaha bandhigga Buugaagta Soomaaliyeed ee ay qabato shirkadda Scansom Publishers. Waxaa lagu furay kalmad soodhoweyn ah uu ka qaybgalayaasha u jeediyaay Anwar M. Diiriye oo ah qoraa ka tirsan Gobaad Press iyo Somali Literary Circle group isla markaana ah wakilka Naadiga Qorayaasha iyo Halabuurka Soomalaaliyeed ee PEN ee dalka Maraykanka.

Maxamed Sheekh Xasan oo ah madaxa Scansom ayaa isgoo ka wakiil ah shirkada daabacaadda iyo qoraaga Soomaaliyeed bayaan soo dhoweyn ii guubaabo ah u jeediyaay dadkii Somalayeed ee bandhigga ka soo qabgalay.

Waxqabadkii bandhigga waxaa ka mid ahaa dukamiaysi dhanka buugaagata oo halkaas si xiiso leh dadku u iibsadeen in ka badan 100 cinwaan oo buugaag noocyo

kala duwan goobta lagu soo bandhigay lana milicsaday. Dukaamaysiga waxaa irdaha loo furay kadib markii mowduuc ku saabsan daabaca buugaagta Soomaaliyeed ee qurbaha lagu daabaco uu ka hadlay Maxmed Sheekh Xasan oo qoraa ka tirsan Scansom Publishers oo xarumo ku leh Sweden iyo Canada safka horena kaga jira sharikadaha daabaca suugaanta Soomaaliyeed iyo buugaagta ee qurbaha lagu daabaco. Dhawr aqoonyahan oo bandhigga lagu soo casumay ay faaqideen dhawr cinwaan oo si gaara loo xushay.

Dhacdooyinka xiisaha lahaa ee bandhigga waxaa ka mid ahaa hadallo ay jeediyeen dad mudan, sida Jawaahir A. Faarah oo ka timid magaalada London; Jawaahir waa mid ka mid ah gabdhihii ugu horreeyay ee iskuul loo qoro dalka Soomaaliya sannadkii 1953th. Waxay shahaadada macallinnimada ka heshay macad ku yaal magaalada Bristol ee dalka Ingiriiska sannadkii 1966th, markale sannadkii 1970 shahaada jaamacadeed ee loo yaqaan Bachelor ayay ka qaadatay Macadka Daraasadaha Afrika iyo Barshada Cilmiga Bulshada ee Jaamacadda Jaamacadda Boston (African Studies and Social Science at Boston University). Jawaahir oo waqtigan ah kaalinta hore kaga jirta qoraaga Soomaaliyeed ee wax ka qora suugaanta carruurta ayaa hadda wax ka dhigta iskuul layiraahdo Ealing Ealing schools oo kuyaal London. Jawaahir waxay wax ka curisay buugaag badan iyo qoraallo carruurta ka hadla buugaagtaas oo qayb ka ahaa bandhigga Buugaagta Soomaaliyeed.

Maanso wadaag ayaa qayb ka ahaa dhacdooyinkii Bandhigga Buugaagta Soomaaliyeed. Gabayo uu curiyay Cabdulcasiis M. Liibaan oo deggan magaalada Edmonton ee dalka Canada ayaa si xiiso leh loo dhegaystay gaar ahaan maansooyin uu curiyay sannadihii u dhaxeeyay 1977 iyo 1980. Cabdulcasiis gabayaanimada ka sokow waa riwaayad-qore hore, curiye, tafatiire guud ayuu mar hore ka ahaa Wargeys la odhan jiray Codka Macallinka oo Soomaliya ka soo bixi jiray Soomalia).

Waxaa kale xiiso lahaa qoraallo iyo fikrado laga soo jeediyaay Afka iyo Dhaxal-hiddeedka Soomaaliyeedaha, waxaa mawduuca dooddiisu taabanaysay dhibatooyinka maanta horyaal iyo fursaha u bannaan ee lagu badbaadin karo afka iyo dhaxalka Soojireenka ah.

Bandhigga waxaa lagu soo gabagabeeyay jawaabaha su'aalo aad u badnaa oo laga soo jeediyaay mowduucyadii ku saabsan badbadada Afka iyo dhaxal-hiddeedka Soomaaliyeed, iyo weliba horumarinta hal-abuurka qoran ka hor intii ayan bayaan xiritaanka aanu soo jeedin wakiilkii ururka Somali Literary Study Circle.



Badhig-Dhaqameedka Mooge Festival iyo Carwo Buugeed Lagu Qabtay Hargeysa

Bandhig-dhaqameed loogu magac daray fannaankii weynaa ee Maxamed Mooge Liibaan iyo bandhigga buugaagta Hargeysa (*Hargeisa Book fair*) ayaa 27 July 2009 lagu soo gabagabeeyay Hotel Ambassador ee magaalada Hargeysa, ka dib markii uu lix maalmood ka soconayay Guriga hay'adda shaqaalaha dawladda ee magaalada



Hargeysa iyo Hotel Ambassador.

Bandhigga oo noqday mid si weyn looga qaybgalay waxa uu isugu jiray muqaallo dhaqameed xiiso badan iyo buugaag ku qoran afafka Soomaaliga iyo Ingiriisiga, Gabayo, Masraxiyado riwaayadeed, maadeysyo (*Ila Qasol*), dood-cilmieedyo, falanqayn lagu samaynayay buugaagtii ugu dambaysay ee Afka Soomaaliga lagu qoro, iyo filimo muuqaal lasoo bandhigay.

Ujeedada guud ee bandhig dhaqameedkan la magac-baxay *Mooge Festival* ayaa waxa ay daarranayd soo noolaynta meeqaamkii wax ku oolka ahaa ee dhaqanka ku lahaa noloshu iyo horumarka bulshada, kor u qaadista wacyiga iyo garashada la xidhiidha ilaalinta iyo kobcinta dhaqanka maguuraanka ah ee ummaddu leedahay iyo in bulshada lagu barbaariyo dhaqanka ku saabsan wax akhriska, qorista iyo qoraal-curinta.

Buugaagtii la faaqiday ee doodaha laga sameeyay waxaa ka mid ahaa buug lagu ururiyay suugaanta ka hadasha nabadda iyo colaadda oo uu qoray Rashiid Sheekh Cabdilaahi

(Rahiid-Gadhweyne), isla markaasna ay ka qaybqaateen xog ururintiisa Abwaan Axmed Aw-Geeddi iyo Ismaaciil Aw-Aadan.

Qaybtii koowaad ee bandhigan waxay ahayd dood-cilmieed balaaran oo diiradda saaraysay kaalinta dawladda iyo dugsiyada ka qaadan karaan ku baraarugga iyo kobcinta dhaqanka wax akhriska iyo qorista. Dooddan waxaa ka qaybqaatay aqoonyahanno ay kamid yihiin Dr Xuseen Cabdillaahi Bulxan oo ah Guddoomiyaha Jaamacada Hargeysa, Professor Xuseen Xasan Guuleed, iyo Dr Sacad Cali Shire.

Aqoonyahannada waxa ay dooddooda ku soo bandhigeen talooyin si muc leh u iftiiminaya sida ugu mudan ee loo abuuri karayo dhaqan la xidhiidha akhriska iyo qoraalka, iyo sida ugu waafisan ee dugsiyada iyo Jaamacadaha looga hirgelin karo goobo ku habboon wax-akhriska.

Aqoonyahannadu waxay tilmaameen in gunta abuuritaanka hab-dhaqanka wax-akhriska iyo qoraalka ay asaas u tahay kaalinta uu ku waalidku ku leeyahay kobcinta heerka wax-akhriska ee ilmaha yar.

Riywaayadihii lasoo bandhigay waxaa ka mid ahaa mid cabbiraysay soona gudbisay xanuunka iyo dhibaata ay leedahay caburinta caqliga, xorriyadda hadalka iyo tixgelin la'aanta rayiga xorta ah.

Sidoo kale waxa iyaguna halkaas ku soo bandhigay wax-qabadkooda Naadiyada arkhiska ee kala ah Halkaraan Togdheer iyo Ismaaciil Mire Xikma oo labaduba bulshada ku dhiirrigeliya caadaysiga wax-akhriska iyo qoraalka.

Madasha bandhigga waxaa gabayo iyo heeso kala duwan oo aad u xiiso badnaa kusoo bandhigay abwaanno waaweyn oo ay ka mid yihiin Maxamed Ibraahim Warsame (Hadraawi) iyo Cali Banfas.

Gebogabdhii bandhig Dhaqameedka Mooge Festival iyo bandhigga buugaagta ee Hargeysa Book fair ee socday lixda cisho waxaa lagu bixiyay abaalmarinno iyo shahaadooyin la guddoonsiiyey ururro iyo shakhsiyaad kaalin weyn ka galay bandhigga ballaadhan. Ayaan Maxamuud Cashuur iyo Ururka Kayd ayaa ka mid noqday dadkii lagu sharfay kaalintii hormuudnimo ee ay ka galeen qabanqabda bandhigga.



London Somali Festival 13 November 2009

13 kii November 2009 magaalada London waxaa ka furmay bandhig-dhaqameed weyn oo lagu maga-caabay London Somali Festival (*Bandhig-dhaqameedka Soomaalida ee London*). Waa bandhig Bandhig sannadkiiba mar ka dhici doona magaalada London iyo guud ahaanba dalka Ingiriiska.

Bandhiggan London Somali Festival, oo ah kii ugu horreeyay ee noociisa ah oo lagu qabto dalka Ingiriiska, waxaa daaha looga rogay hees ay si wadajir ah u qaadeen fannaanka weyn Axmed-Naaji Sacad iyo kooxda, heestaasi oo uu allifay Axmed-Naaji oo uu ugu talo galay bandhigga London Somali Festival.



Cabdulqaadir Shire, tifaftiraha wargeyska Kasmoo oo kasoo baxa magaalada London oo ahaa guddoomiyihii Guddiga qabanqabada bandhig-dhaqameedka *London Festival* oo ka hadlay ujeedooyinka laga leeyahay bandhigga ayaa tilmaamay in bandhiggani yahay mid lagu soo noolaynayo isku xirnaanta iyo kor u qaadidda dhaqanka iyo hiddaha Soomaaliyeed, waxaa kale oo uu sheegay in Bandhigga London Festival uu qaybweyn ka qaadan doono isfahamka iyo isdhexgalka bulshooyinka ku nool dalka Ingiriiska ee dhaqamada iyo hiddaha kala duwan leh. *“London Somali Festival waa mid ka madax bannaan siyaasad iyo kooxaysi ujeeddada ugu mubiimsanina waa sidii loo adkayn lahaa hiddaha iyo dhaqankeenna suuban iyo sidii aan ummadaha kale u tusi lahayn in aan dhinacyo badan oo wanaagsan leenahay ee dhaqankeennu aanu ahayn keliya inta xun ee warbaahinta laga faafiyo ee lagu xiriiriyo dagaallada sokeeye,”* ayuu yidhi Cabdulqaadir Shire.

Siciid Jaamac oo ah guddoomiye kuxigeenka Naadiga Qalinleyda iyo Hal-abburka Soomaaliyeed ee PEN ahna qoraa iyo suugaanyahan oo isna munaasibadda ka hadlay ayaa si kooban u xusay taariikhdiisii waynayd ee fannaankii waddaniga ahaa Cabdullaahi Qardhi kaasi oo hore ugu geeriyooday dalka Ingiriiska.

Cumar Faruque Ansari oo ah Duqa xaafadda Camden ee martigalisay bandhigga London Somali Festival oo furitaankii bandhigga ka hadlay ayaa sheegay in Soomaalidu ka mid tahayn qowmiyadaha sida weyn uga qaybqaatay horumarka magaalada London, gaar ahaanna xaafaddiisa Camden. Waxaa taa xigtay warqad madasha laga akhriyay oo uu bandhigga u soo diray Raisul-Wasaaraha dalka Britain Gordon Brown oo hambalyo u diray bandhigga London Somali Festival kuna tilmaamay guul.

Ciyaaro kala duwan oo si heersare ah loosoo agaasimay oo dhaanto, batar iyo noocyo kale leh, heeso iyo suugaan Soomaaliyeed oo madasha lagu soo bandhigay ayaa si weyn u bilay quruxda iyo xiisaha bandhigga. Cabdullaahi Bootaan iyo Rob Inglis ayaa soo bandhigay majajillo iyo maadays dadka ka wada qoslisay. Maxamuud Beeldaa je ayaa isna madasha ka soo jeediyay gabay murti badan aadna loogu riyaaqay gabaygaas oo ka hadlayay qiimaha bandhigga London Somali Festival.

Haweenka ayaa qayb libaax leh ka qaatay kaalinta ciyaaraha, waxaana aad loogu bogay hannaankooda xirashada huga hiddaha iyo dhaqanka. Si gaarawaxaa dadka u soo jirtay geeraar ay soo bandhigatay Ugaaso Mire Cawaale.

Waxaa ugu dambayntii khudbad qaayo badan madasha bandhigga ka soo jeediyay duqa xaafadda Tower Hamlets, Axmed Aadan Cumar oo ah ninkii ugu horreeyay oo Soomaaliyeed oo duq xaafadeed ka noqda London xaafadaheeda mid ka mid ah. Axmed oo si kooban uga hadlay taariikhda jaaliyadda Soomaaliyeed ee dalka Ingiriiska taasi oo uu sheegay in ay tahay taariikh soo jirtay 150 sano. Axmed wuxuu sheegay Soomaalidu in aysan ahayn dad dhowaan dalka soo galay balse Soomaalidu ka mid tahay dadkii dagaalkii labaad dalkan wax ka difaacay, xuquuqna ay ku leeyihiin ee aysan ay kuwa loo yaqaan soogalootida cusub (new immigrants).

Duqa Tower Hamlets, Axmed Aadan Cumar waxay uu Soomaalida ku waaniyay in aysan iskala qoqobin oo aynan jirin meel ay Soomaalidu ku kala tegi karto magacii la doono ha loogu yeero e’.

Khudbadda Axmed Aadan Cumar waxay dadkii faraha badnaa ee bandhigga ka soo qaybgalay gelisay qiir weyn taas oo lagu soo dhoweeyay sacab aad u badan oo

kala go'i waayay. Ugu dambayntiina waxaa bandhigga lagu soo xiray hees uu fannaanka Axmednaaji Sacad oo isaga laf ahaantiisu agaasinka bandhigga kaalin weyn ku lahaa ugu talo galay bandhigga London Soomaali Festival. Habsami u socodka bandhigga waxaa daadahaynayay Axmed Cali Askar oo ka mid ahaa qabqabiyasha bandhigga.



Bandhigga waxaa kasoo qaybgalay dad ka badan 250 oo ay ku jireen shaqsiyaad bulshada dhexdeeda magac iyo sharaf weyn ku leh, hoggaamiyayaal bulsho, ururro bulsho, fannaaniin, dhallinyaro, ururro ciyaareed, qoraayaal, ururro ganacsi iyo hay'ado badan oo warbaahineed.

Qabanqabada bandhigga weyn waxaa iska kaashaday ururrada iyo haya'daha Soomaaliyeed ee kala ah: Wargeyska Kasmoo, Telefishanka Universal, Naadiga Somali PEN, Fannaaniin Soomaaliyeed oo horseed ah, Soohan Somali Arts, Golaha Dhallinyarada Soomaaliyeed ee London (*London Somali Youth Forum*), Ururka Gargaarka Horumarinta Soomaaliyeed ee Samadoon (*Samaddoon Somali Support Development Organisation*), Ururka Horumarinta Soomaaliyeed ee Daadihiye (*Daadihiye Somali Development Organisation*), Ururka Ciyaaraha Soomaaliyeed (*Somali Sport Communities*), Hogmaal Radio, Ururrada Bulshada Soomaaliyeed, Ururka Horumarinta Bulshada ee Soomaaliyeed (*Somali Community Development Trust*), Waxbarashada Soomaalida iyo Hay'adda Horumarinta Camden (*Somali Education & Development Agency Camden*), Hay'adda Gargaar Soomaaliya (*Help Somalia Foundation*), Xarunta Samafalka Soomaaliyeed (Somali Welfare Centre).

Qabanqabiyasha kale iyo shirkadaha ka qaybqaatay Festifaalka London waxaa ku jiray Golaha Ururka Mutadawiciinta Qowmiyadaha Tirada yar (*Council of Ethnic Minority Voluntary Sector Organisation*), Shirkadda Xawaaladda Dahabshiil, Hirda, Aminarts.com iyo kuwo kale.



Nuur Xasan Faarax Sheeko Carruureed

This is a collection of children's stories.



The book is full of wonderful colour illustrations.

The stories are eloquently written and are a great read for both child and adult.

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SUUGAAN-HIDDEED

Suugaan-Hiddeed

Waxaa ururiyay: *Cabdalla Xaaji Cismaan iyo Aadan Xasan Aadan*

Hordhac:

Suugaan-hiddeedda tirsigan waxaa gaar looga dhigay murtida ku saabsan xeerka Ciisaha iyo ugaanimada ku salaysan isla xeerkaasi. Sida Soomaalida caadada u ah, suugaanta jaadadkeeda kala duwan, gaar ahaan murtida iyo maahmaahda ayaa lagu kaydiyaa ama lagu weeleeyaa isla markaana ah diiwaanka koowaad ee xeerka lagu qoro lagana dheehdo mabaadi'diisa asaasiga ah ee uu ku fadhiyo xeerka aan qornayn. Sidoo kale murtidani waxay weelaysaa sawir buuxana ka bixisaa ugaasnimada ama boqornimada dhaqanka iyo Xeer-Soomaaliga ku dhisan. Si gaar ah ayaa tirsigani waxaan ugu xulnay murtida suugaanaysan ee ku soo aroortay xeer-dhaqameedka iyo ugaasnimada beesha Soomaliyeed ee Ciisaha.

Tirsigan waxaan ku soo qaadannay tusaaleyaal kooban oo ku saabsan qaybo muhiim ah, tiirarka waaweyn ee xeerka ka mid ah; sida Ducada Guddida, Ducada Gendaha, Garsoorka Xeerka ku salaysan, Murtida iyo Maahmaahda Xeerka iyo Xikmado gaar u ah Ugaaska.

Murti-dhaqameedda Garsoorka Xeerka ku Salaysan

Guddida marka qof ama qolo u soo dacwooto waxay hadalkooda ku furaa erayadan murtiyaysan:

1) ***Aan fadhiisanno.***

Waxaa loola jeedaa sarajoog gar laguma qaado ee aan u fadhiisanno.

2) ***Aan maqallo.***

Waxay ka dhigan tahay arrinku marka u horraysa dhagahayaga ha ku soo dhaco.

3) ***Aan eegno.***

Ujeeddadu waa mar haddaan maqallay aan hoos u gallo.

4) ***Aan dhageysanno.***

Waxay ka dhigan tahay aan aad dhagaha ugu raaricinno.

5) ***Aan isweydiinno.***

Waxay ka dhigan tahay nin waliba malhiisa ama ra'yigiisa ha ka dhiibto.

6) ***Aan ka fiirsanno.***

Waxay ka dhigan tahay aad iyo aad aan u lafa gurno.

7) ***Aan guddoonno.***

Waxay ka dhigan tahay intaas oo dhan markaan soo indha-indhaynay aan isla aqballo.

8) ***Aan goyno.***

Waxay ka dhigan tahay go'aan wadajir ah aan ka gaadhno.

Guddi kasta oo gar qaadaysa waxaa u xeer ah inay is xasuusiso ereyadan soo socda oo ku saabsan dadka garta qaadaya iyo kuwa loo garqaadayo:

Nin wuu furaa, ninna wuu falanqeeyaa.

Nin wuu gooyaa, ninna wuu guddoomiyaa.

Nin way u go'daa, ninna way ku go'daa.

Arrinka waa la gali, oo nin Alle iyo Nebi yaqaan baa gali.

Sir iyo caad la'aan buu ku gali.

Dhego qabaa dhageysan.

Indha qabaa eegi.

Ma eexdaa ilaalin.

Marag iyo markhaataa la qaadi.

Taakiyaa taakin.

Xusliyaa xuslin.

Gudbiyaa gudbin.

Ducooyinka Ismaamul-Dhaqameedka Ciisaha

Ducada Guddida Ciisaha¹

Guddida fadhidadooda waxaa lagu furaa laguna soo xidhaa duco erayadeeda la wada xafidsan yahay. Guddidu waxay Alle ka baryaan garta ay qaadayaan ama muraadka ay markaa meesha u fadhiyaan inuu waddada toosan u mariyo. Curadka Ciise ayuun baa duceeya haddii guddidu baaho ama total u dhan tahay. Haddii kale kolba guddida halkaa fadhida ninka u curadsan baa duceeya. Ducooyinka soojireenka ah waxaa ka mid ah Rabbi-bariga hoos qoran:

Bismillaahi Raxmaani Raxiim.

Allaahumma salli calaa Sayidinaa Muxamad.

Ururkayaga ururkii malaa'igta Ilaahow ka yeel.

Dad aan is hurayn oo heshiis ah Ilaahow naga yeel.

Wada-jire wada tashada Ilaahow naga yeel.

Taladayada tiir bira Ilaahow ka yeel.

Taan u fadhina na talo lagu heshiyo Ilaahow ka yeel.

Toobadayada toobad la aqbalo Ilaahow ka yeel.

Wixii tegey na Ilaahow noo toobi.

Maradayadu way is dhaafiye, maankayaga Ilaahow ha is dhaafin.

Dambigayaga Ilaahow noo dhaaf.

Dambigii waalidiintayadana Ilaahow dhaaf.

Camalkayaga Ilaahow wanaag ka yeel.

Ceebahayaga Ilaahow astur.

Ceeshka iyo caafimaadkaba Ilaahow cidhiidi ha naga gelin.

Cadaabul qabri iyo cadaabul naar ba Ilaahow naga nabad geli.

Dhibta adduunyada iyo dhibta aakhiraba Ilaahow naga nabad geli.

Dhibta khaas ahaaneed iyo dhibta caam ahaaneed ba Ilaahow naga nabad geli.

Cirka Ilaahow noo irmaanee, carrada na Ilaahow noo fayoobee.

Mudanahayaga, maatiyadayada iyo martidayadaba Ilaahow midna ha qadin.

Ummadda Nebi Maxamad wixii dhintay Ilaahow u naxariiso.

Wixii nasab iyo nikaax nagu lahaa dhammaan Ilaahow u naxariiso.

Sabadka iyo soofkaba Ilaahow nagu ilaali.

Suusta cudur, saraayaha col iyo sabanka abaareed Ilaahow naga nabad geli.

Baadka iyo biyahaba Ilaahow noo shifee.

Diintaada Ilaahow u gargaar, dadkeeda na Ilaahow u gargaar.

Ilaahow adaa Qaadiree waxan qaadi karayn hana saarin.

Islaannimo Ilaahow nagu noolee, udub dhexaadkayaga na Ilaahow ha jebin.

Hoggaanka Ilaahow Ina habar-doobireed noogu dhiib

Halka ninkaya ku maqan yahay iyo neefkaya ku maqan yahayba ammaanadaada Ilaahow ka yeel.

Cadawgayagu hadduu bog ku socdo, hadduu baabaco ku socdo iyo hadduu baalal leeyahayba Ilaahow naga nabad geli.

Ilaahow naga aqbal oo naga ajiib.

Taladayada na Ilaahow isbax ka yeel.

Aamiintayada iyo aamiinta Malaa'igta Ilaahow is waafaji.

Intaas oo Alla idmo oo Alla aqbalo oo Malaa'igtu aamiin tidhaa.

Subxaana Rabbika, Al-Faatixa!

Ducada Gendaha

Genduhu waa xeer-ilaaliye, wuxuu dhawraa jiritaanka xeerka si uunan u dhaqan guurin ama aan dhagalayda (qodobbada) xeerka iyo xubnaha uu xeerku ka kooban yahay loo dhalan rogin, kuwo horay aan loo ansixinna xeer ahaan aan loo adeegsan. Waxay kaloo xeerka ka dhawraan in aan si eex ah, qolannimo ama saaxiibtinimo ah aan qodobada xeerka loogu janjeedhin.

Cutubka hoos ku qoran waa dheeg ka mid ah ducada Genduhu ku ducaystaan marka la doonayo in la qabto ama la doorto Ugaas cusub:

Ilaahow muraadkaan u soo urnay ee boqor ahaa na sii.

Bil dhalatay oo la wada arko Ilaahow nooga yeel.

Ilaahow hoggaankaan doonayno ku khayr qaba na sii.

Ilaahow boqorkaan kaa barinay noo soo dhaadhici.

Ilaahow geel badane kuma waydiisan.

Ilaahow adhi badane kuma weydiisan.

Ilaahow Lo' badane kuma weydiisan.

Ilaahow riyo badane kuma weydiisan.

Ilaahow Ido badane kuma weydiisan.

Ilaahow ku baana badan kuma weydiisan.

Ilaahow ku gaashaan-dhigga yaqaan kuma weydiisan.

Ilaahow ku walaalo badan kuma weydiisan.

Ilaahow ku wiilal badan kuma weydiisan.

Ilaahow ku Alle yaqaan oo Iimaan leh na sii.

Ilaahow ku aan eexa lahayn oo uur fayow na sii.

Ilaahow ku dulqaad leh oo dadka sida na sii.

Ilaahow kii ayaanka lahaa ee udubka ahaa na sii.

Ilaahow noo binniixi².

Garani maynee Ilaahow noo garo.

Doorani maynee Ilaahow noo door.

Ku eex iyo inkaarba ka fayow.

Ku hibo leh oo habeen dhalad ah.

Ku aad adigu noo boqortay.

Afar iyo afartanka oday ayaankooga Ilaahow nagu sii.

Ilaahow waad na dishaaye nama diiddide.

Ducadayada noo aqbal oo noo ajiib!

Allaahuma salli calaa Muxamad, al-faatixa.

Erey-qeex

1 **Guddi iyo Gande** : Waxa ay yihiin iyo hawlaha ay qabtaan ka eeg qoraal-cilmiyeeddada qaybta hore ee wargeyskan.

2 **Binniixi** : Iftiimi ama nagu hanuuni.



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Qoraallada wargeyska loo soo dirayaa waxay noqon karaan lafagur dhaqan-bulsheed, faaqidaad suugaaneed, ka-faalootan iyo ka war-bixin wax-qabad dhaqan ama suugaaneed, taariikh-nololeed kooban, halabuur suugaaneed, sida maanso, sheeko gaaban, riwaayad ama qiso (novel) ; falanqayn buug (buug-daalac), meerisyo (extracts) laga soo qaatey suugaan-hiddeeddii Soomaalida iwm; kuwaas oo ku kala arooraya lixda qaybood ee uu ka koobanyahy dhismaha joogtada ah ee wargeyska (eeg tasmada). Waxaa kaloo wargeysku soo dhaweynayaa wararka dhacdooyinka ama hawlaha laga qabto xagga dhaqanka iyo aqoonta (sida bandhigyo dhaqan, kulammo cilmi iyo kuwo suugaaneed, buugaag iyo riwaayado cusub iwm)

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Qoraallada iyo Waraaqaha dhammaan waxaa lagu soo hagaajinayaa cinwaankan .

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