



Cismaan Yuusuf (Keenadiid)

(1899 - 1972)

Cismaan Yuusuf (Keenadiid) - Taariikh Kooban
(Waxaa laga soo xulay Buugga „Gabayada Cismaan Keenadiid“
ee uu qoray Yaasiin Cismaan Keenadiid) – Diyaariye: Xaashi Yaasiin Cismaan



Cismaan wuxuu ku dhashay Ceelhuur, 1899, wuxuuna ku dhintay Xamar, 31.8.1972. Aabihii Yuusuf Cali oo ku magac dheeraa **Keenadiid** oo Saldanada Hobyood abuuray, wuxuu ku dhashay Caluula, 1837, wuxuuna ku dhintay Hobyoo, 28.9.1911.

Cismaan carruur badan buu dhalay- inta yaraanta ku dhimatay haddii laga reebana- waxay yihiin 12 wiil iyo gabar: Waxaa hadda ka nool Axmed iyo Caydaruus.

Xagga midabka Cismaan wuxuu ahaa maarriin dhiig furan waana lixaad weynaa.

Cismaan fadhigiisu wuxuu u badnaa Ceelhuur, Hobyoo, Gaalkacyo iyo waayadii danbe Xamar, hase ahaatee waa labada hore kuwa uu ku koray oo wax ku bartay oo noloshiisa aad u saameeyey.

Ceelhuur waa magaalo yar oo Hobyoo xagga koofur ka xigta una dhow. Waxay ku taal xeebta, iyada iyo Hobyana iyadaa fil weyn.

Magaalada labaad oo Cismaan aad u saamaysay waa Hobyoo (Hobyaa, Hobyoo ama Hobyoo-godan).

Waayadaas suugaanta Soomaalidu – siiba maansadu - heer sare bay maraysey. Gabayada aad baa loo jeclaa maxaayeelay wax kasta oo Soomaalidu samayso, iyagaa lagu cabbiri jirey oo la isku gaarsiin jirey. Meesha raadiyaha, telefisyoonka, taarka, taleefanka, shineemada, masraxa, buugagga iyo kutubta, wargeysyada iyo xaashiyaha la isu qoro, ... ay nolosha bulshada hadda kaga jiraan, waayadaas, hawlahaas oo dhan, gabayada qaban jirey. Inkasta oo ayan jirin dayuurado, tareenno, baabuurro, maraakiib, Iyo waddooyin fiicfiican, haddana wararka iyo gabayadu, si yaab leh bay dalka iyo dadka u dhex xuli jireen. Xagga gabayada waxaa jirey niman u go'an oo gabayada la tiriyo, siiba kuwa la isu tiriyo oo xiisaha leh, qaada oo faafiya oo wax lagu siin jirey. Meelaha caanka ah oo gabayadu isugu soo biyashuban jireen waxaa ka mid ahayd ama uguba weyneyd **Hobyoo**. Dadka gabayada keena aad baa loo xurmayn jirey oo wax loo siin jirey. Nin kasta oo gabyaa, wuxuu uurka ku hayn jirey inuu kol Hobyoo tago oo gabayadiisa bandhigo. Ragga gabya oo waweyn oo sababtaas Hobyoo u yimid waxaa ka mid ah: Cali-dhuux, Ammaan,

Buraale Cali Seexde, Muxumud-Guure, Saalax Mallayddiray, Candha'eeg (= Maxamuud Ducaale), Yuusuf-Madoobe, YuusufDheere, Sharmaarke Cilmi Xaryan, Cali-Uurgub (= Cali Maxamed Cismaan), Cabdi Ismaaciil Looti. Colkaas dibadda ka imanaya ka sokow Hobyo waxay iska lahayd raggeeda gabya, kuwaas oo aan la tirin karin, laakiinse ay ka mid ahayeen: Gooni, Ilma Sharmaarke(Cali iyo Cismaan), Geyllan Nuur, Cali Cumar Gacaney, Gurraase, JaamacLugey, Khayrre-gabay, Axmed-busur, Xasan Xoday, Afbudo, Salaad Faarax Ciid, Shire Cilmi Islaan, Muuse Islaan, Nuur Cali Qonof, Xuseen Cali Jiis, Xasan - Kharaab, Cali-Faarax, Ayax, Faarax Cismaan Kawte.

Cismaan magaalada jaadkaas ah buu ku koray. Isaga oo yar baa jeclaanta suugaantu ku abuurantay, kolkuu weynaadeyna wuxuu yeeshay aqoon suugaaneed oo ballaaran. Xagga gabayada waxaa la oran karaa, waa dhif nin gabya oo magac leh oo Soomaali ah oo Cismaan uusan wax ka hayn gabayadiisa iyo taariikhdiisa. Gabayada laga tiriy gobollada Soomaaliya (Galbeed, Woqooyi, Bari, ..) isku si buu isugu hawli jirey oo u uruurin jirey, oo intooda badan dibadda uga qaban jirey. Cismaan Ceelhuur buu wax ku bartay. Culuumta ku saabsan ilbaxa iyo dhaqanka Muslinka aad buu uga warqabey. Wuxuu si gaar ah u yiqiin, oo u jeclaa suugaanta Carabta, tan Soomaalida iyo tan gaarka ah oo labada dad (Carabta iyo Soomaalida) wadaagaan oo aad isugu dhow.

Af- Carabiga oo uu aad u yiqiin una jeclaa, aad buu u saameeyey. Waxyaalaha uu isku deyey oo saamayskaas laga dhadhamin karo waxaa ka mid ah:

- Kutub carabi ah (badanaa Kuwo gaaggaaban) oo uu afsoomaali ku tarjumay, af- soomaali xuruufu tahay tan carabiga oo qaarkeed calaamooyin loo yeelay. Kutubta wuxuu u yeeli jirey magacyo u dhisan sida kuwa Carabta. Kuwaas mid ka mid ah oo ku saabsanaa riyada iyo fasirkeeda oo la oran jirey , **Tacbiir ar-Ru'yaa'** wuxuu u bixiyey , **Riyofasire**. Sheekofurfure', isaga oo raacaya saajiga iyo miisaanka carabiga.
- **b)** Tarjumadda ka sokow, Cismaan wuxuu isku deyey oo tirin jirey gabayo '**shicir'** ah oo dhinac af-soomaali ka ah, dhinacna u dhisan sida 'shicirka' Carabta oo beydku is wada jaangooyo le'eg yihiin, isku xarafna ku wada dhammaada, shicirkaas oo fartiisuna tahay carabi.

Labo tusaale oo shicirradas ah:

- i)

انوك انبدا لباح	وحنان ك بريبا الاله
خراب موى مرن سلاح	او آدن ارك ابدنكا

(Waxaan ka baryayaa Ilaah Inuu ku anbadaa libaax,
oo aadan arag abadankaa kharaab mooyee marna salaax)

ii)

هداد ايسد جرعو	وانمان وحب مقلين
مدولب تهى برعو	او هدن سدت انطو

(Waa nimaan waxba maqlayn haddaad u babbisid jar
oo haddana sita indho mid waliba tahay burco)

Waxyaalaha waaweyn oo magaca Cismaan ku xiran, waxa ugu weyni waa farta uu af-soomaaliga u sameeyey. Haddaba *fartu far side ah bay ahayd, goormuu soo saaray, maxaase ku jidey inuu far hor leh curiyo?*

Horta lama oran karo maalintaas ayuu soo saaray. Waxa la hubaa waxaa weeye, kolkii uu isku deyey, in sanadu ahayd 1920, isku dubbadhaceeduna uu ahaa sanadihii xigey (1921-22). Ceelhuur baa farta lagu hindisey ama Hobyya lagu hindisey midna lama oran karo, maxaa yeelay Cismaan waayadaas labada magaalaba waa u kala socon jirey, waana uu wada degganaa (in kasta oo Ceelhuur uu u badnaa). Cismaan kolka uu farta soo saarayo, waa uu ka warhayey in adduunka faro badani jiraan, kuwa uu dhab u yiqiinse waxay ahaayeen labo: far-carabida iyo far-laatiinta, labadabana wax buu ku qorqoray. Qoraalladaas kuwa uu far-carabida ku qoray baa badnaa oo in hadda wax laga heli karaa dhici karto; kuwa far-laatiinta lagu qoray waa yaraayeen, heliddooduna waa dhib.

Cismaan wuxuu labadan faroodba faraha ka qaaday kolkii uu ka waayey dhawaaqyada iyo codadka af soomaaliga qaarkood. Wuxuu hindisey '**alifba' cusub** oo hor leh, taasoo isaga loo nisbeeyey oo lagu magacaabay '**Cismaaniya'**. Waxay ka koobnayd 29 (sagaal iyo labaatan) xaraf oo u qaybsama 19 shibbane oo sida far-carabida u kala horreeya: b,t,j (c), x kh, d, r, s, sh, g, dh, c, f, q, k, l, m, n, h, iyo 10 shaqal -5 gaaggaaban: i, u, o a e, iyo 5 dheerdheer: ii,uu oo, aa, ee. Labo xaraf (ii/y iyo uu/w) kol shibbaneyaashaa lagu tirin jirey kolna shaqallada. Waxaa weheliyey 10 lanbar (1,2,3,4,5,6,7,8,9,0).

Xuruufu waxay u qormi jirtey bidix midig, ismana hays haysan oo xaraf walba goonidiisa ayuu u taagnaa sida farta daabaca. Waxay ahayd far cod waliba ama dhawaaq waliba astaan u gaar ah lee yahay. Farta taariikhdeeda oo guudmar ahi waa sidatan. Dhibo badan oo isdabajooq ah baa ka horyimid. Reer Hobyo, inkasta oo qaarkood barteen, haddana si qabow bay u soo dhoweeyeen, intooda carabiga tiqiin badankood weliba waa ka soo horjeedeen. Talyaanigii dhulka qabsaday oo Fashiistada ahaa, farta gebigeedaba waa uu mamnuueay, hase ahaate waxay xoogaa ku faaftay dhulka Mudug, miyiga iyo magaalooyinka ka wax. Kolkii Talyaanigu jabay oo Ingiriisku dhulka qabtay, siiba kolkii xisbiga Kulanka Dhallinyarada Soomaalida oo loo yiqiin **S.Y.L (Somali Youth League)** uu Cismaaniyada far u qaatay oo rasmi ahaan dastuurkiisa ugu darsaday, dugsiyo lagu bartana u furay, baa faafiddeeda dhab ahi bilaabatay.

5 6 9 4 5 3 7 5 9 6 9 0 5

alifka soomaalida 'Somali alphabet'
furayaashii 'vowels'

4 2 8 9 2 8

i	g	-----	9	.....	8	-----	8	(ii)
e	l	-----	b	.....	u	-----	u	ee
a	s	-----	s	.....	q	-----	q	aa
o	h	-----	h	.....	m	-----	m	oo
u	a	-----	a	.....	h	-----	h	(uu)

2 9 4 5 2 5 8 9 2 8
shibbanayaashii 'consonants'

h	2	H	k	r	7		
'	8	h	g	l	6	0	d
x	h	l	j	m	b	4	f
c	y	8	y	n	2	h	w
q	h	8	s	dh	7	y	b
kh	h	2	sh	t	4		



Cismaan Yuusuf (Keenadiid) & wiilkiisa Yaasiin

Weligeed waa iska jireen dad ka soo horjeedey (Talyaani, Ingiriis, Carab, Soomaali). Kolkii Ingiriiska iyo xisbiga S.Y.L. siyaasadda ku kala boodeen oo Soomaalidu Ingiriiska u dooran weydey inuu istiqtaal gaarsiiyo, Ingiriisku siyaasadda S.Y.L oo dhan buu ku dadaalay inuu curyaamiyo; xagga af-Soomaaliga, meelo badan oo Soomaalida deggani farta ka baran jirtey (Soomaaliyada Woqooyi, Kenya, Itoobiya, Cadan iyo Mukulli, ...) dugsiyadii buu ka xiray. Noloshu fartu waxay ku xirnayd tan xisbiga. Kolkii Tayaanigu soo noqday oo dadaalkii xisbiga S.Y.L. soo shiiqay, baa fartiina soo shiiqday kolkii uu dhintayna waa ay la dhimatay. Kacaanka dalka ka dhashay sanadii 1969 baa arrinta farta dhammaystiray. Kolkii sanadu ahayd 1972 (bisha Oktoobar) buu wuxuu guddoomiyey in farlaatiinta la rasmiyeeyo oo la qaato, Cismaan isla sanadaas (bisha Agoosto) buu dhintay.

Cismaan gabayga tirintiisa wuxuu bilaabay isaga oo **dhallin yar**. Kuwii ugu horreeyey wuxuu tiriyey intaan **Saldanada Hobyood** la qaban. Waxaa xigey kuwo uu tiriyey intii uu xabsiga ku jirey. Kuwa ugu badani waa kuwa uu tiriyey waqtigii isticmaarka, xorriyaddoonka iyo waayadii qarannimada la helay. Maansada Cismaan, gabay, geeraar iyo jiiftaba waa leedahay.

Gabayada Cismaan waxay taataabanayaan waxyaalo badan oo kala jaad ah, Hase ahaatee, waa la garan karaa fikradhiisa kuwa ugu waaweyn, kuwaas oo ah:

- **Diinka iyo shareecada** : (inaan laga tegin ee la qabsado, oo loo hiilliyo- caqiido wanaagsan in la yeesho - tan gaalada iyo bidcada inaan la raacin- cuskashada iyo tawakalidda Ilaah);
- **Soomaalida** : (xumida isticmaarku ku markaday - talaxumida iyo tabaryarida haysa guubaabo: cilmi barasho, hub samysasho, is nabad gelin); S.Y.L (wanaagga xisbiga - siduu xorriyad u keenay - siduu gadaal u soo xumaaday);
- **Adduunka iyo dhaqanka beddelmaya** :(sida ay u soo xumaanayaan oo looga soo darayo oo dadkii gaalo u duufsanyo);
- **Xagga risqiga** : (inuu yahay arrin xag Ilaah laga maamulayo, ceebna ay tahay in si foolxun lagu doono - shaqo sharaf leh iyada oo aan Ilaah laga tegin).

Cismaan fikradhiisa si kala duwan buu u muujin jirey. Kolkol wuxuu tirin jirey gabay dheer oo arrimo kala jaad ah taataabanaya, oo arrinta Soomaalida ama mid kale oo uu u dan leeyahay, si kooban meel uga soo gelin jirey. Wuxuu oran jirey, dadku ma wada jecla gabayga dheer oo isku wax ka hadlaya. Gabayada jaadkaan ahi ma yara, waana wada tusaalooyin guud. Kolkol kale, wuxuu tirin jirey gabayo debecsan oo lagu qoslo ama kaftan u eg, laakiin haddii loo sii fiirsado aan kaftan ahayne 'dhab' ah. Habku waa dad wada hadlaya, sida labo qof oo murmaya ama wax iska sheegaya, ama isu faanaya, oo qofkii aan u fiirsani moodayo inaan Cismaan dadkaas dooda haya u kala eexanayn.

Firkradaha Cismaan waxaa kaloo ka mid ah, oo aad gabayadiisa ugu badan, inaan gaalada lagu dayan oo la isu ekayn, oo aan dharka loo qaadan siday u qaataan, oo cunnada siday u cunaan loo cunin ama waxay cunaan oo dhan la cunin. Xagga dharka, waxa xusidda mudan, waa sida Cismaan laftiisu dharka u qaadan jirey. Wuxuu qaadan jirey macawis hoosgunti ah, gashi iyo go'labaad oo milmil ah ama khafiif ah oo uu korka ka huwado. Wuxuu lahaa hagoog gaar ah oo bannaynaysa wejiga qaarki, indhaha iyo sanko keliya. Dhegaha iyo garku weligood waa qarsoonaan jireen, afkana sida oo kale, weligi waa uu duubi jirey oo lama arki jirin. Dad badan baa waxay qabeen inaan xataa xaaskiisa iyo carruurtiisu afkiisa arki karin! . Marka uu gurigiisa joogo, ama uu cunno cunayo, ama uu weesaysanayo, ama loo xiirayo, afkiisa ma uu qarir jirin.

Hadalka oo kooban, **maxaa Cismaan lagu tilmaami karaa? Ma waddani baa?: Ma waxyaqaan far curiyey baa? Mase waa gabyaa? Saddexdaba waa yahay.** laakiin Soomaalida agteeda ama sida qorayaasha shiheeyhuba u arkaan, waxaad mooddaa in Cismaan ku magac dheer yahay tan dhexe o farcurinta ah, taasna waxaa ugu wacan farta (Cusmaaniyada) oo taariikh weyn oo iyada u gaar ah yeelatay iyada oo magaciisa sidata. Magaca Cismaan wuxuu ku xiran yahay magaca Cismaaniyada, kan Cismaaniyaduna wuxuu ku xiran yahay kan Cismaan. Labada sifo oo kale - **waddani** iyo **gabyaa** - iyagana waa loo qirsan yahay, waxayna ku kala xiran yihiin taariikhdiisa guud iyo kaalintii uu halganka iyo xarriyaddoonka ka'qaatay iyo taariikhda gabayadiisa..

Laba ka mid ah gabayadii Cismaan Keenadiid

SENGOOD AAD U TABARAYSTAY

Sengood aad u tabaraystay oo tamashle loo haysto
Dhallinyaro tilmaamani hadday talo ku soo fuusho
Tijaabada ayaantaas wax baa lays tusa hayaaye

Kol hadday isugu tookhayaan tabaha fuullaanka
Mid waliba baxdowguu tabcuu toocina hayaaye
Tawal kama hayoo waa waxay hor u tacliimeene

Ducaqabe tallaabsiga fudayd togaya caynaanka
Tiigsiga kabtiga jeenyuhuu tarantarsiyaaye
Tumashada kulkiyo xawlliguu taransanaayaaye

Tinhawleedka guudiyo hadduu tiirsho madaxiisa
Tartarradiyo feeraha hadduu tahan ka reemaayo
Aburkuu tufaa suuncalyaha qaar tif lee yahaye

Tafta marada iyo jeedalkuu tuhunsanaayaaye
Toogaysigii nadiga iyo tirinta geeraarka
Tabaalahakan salowgay dheghu taraddamaayaane

Magaankaan tamcaarrayn haddii looga tago boorka
Timihii qanaantiyo markuu taagayo halqooqa
Sida taarka duuloo hawada sii tafa hayaaye

Taagsiga kuddada markuu tabarti boodaayo
Inkastuu wadaagaha tudoo tuumiyaha haysto
Ninkaan taabi kara hayn inuu tuuro waw halise;

Gabayguna haddaan tiis la marin waa tabtoo kale e
Tusmaddu lahaa iyo haddaad tubaha dhaafsiisid
Ama adan ta'wiishiis aqoon tacaddi kaa raacye

Taftarruu ku yaal baa jiroo loo tammadiyaaye .
Temmin haddii an loo yeelin waa turunturoodaaye
Toolmoonidiis waa naxwaha inaad taqaannaaye

Xigmad lagu tebaayaan darteed ugu tacjiilaaye
Fahmuu nagu tallaaliyo cilmina wayna tarayaaye
Taariikhna waw yahay raggii tegey xusuustiise

Tif waxaan dhammayn oo yar bay tawsi ka heshaa
Inkastoo tixduu ku habbanaa laga tallaabsiiyo
Inuu toosan yahay baa ninkii tiriye moodaaye

Ninbana taagti xarafkaa waa tooxana hayaaye
Nimanyow turaabkaa wax le'eg tuumiyaa jira e
Tuduc yar baa ka roon waxakanay tirabbadneeene

Aniguna ma tahandhaafiyee waa tukubiyaaye
Rag goortuu taraarsiiyo baan yare tashiilaaye
Tigimmo aan u aasaa jiriyo tiirar xoog badane

Waana tabaabulyayn jirey halkiyo tabargalkaygiye
Waxaan taaban jirey goor ay dani igu tahbiibtaaye
Mararna waygu tiixaa anaan kuba tashoonayn e

Intii toban casho ah baan kolkaan taxo u kaadshaaye
Sida telmiid arday ah baan laxniga uga tiraayaaye
Goortaan tartiibshaan in uun kaga tiraabaaye

Laguma taago meel jiir ah iyo taallo dhaladeed e
Dhabbuhuu ku tiixaynayaa lagu taxaabaaye
Sidaydaa tastuuraha maddada lagu tilmaamaaye

Tooraha jidkiisa ah hadduu taako ka habaabo
Inuu tacab khasaar noqon hayoo tegayo qaabkiisu
Waatan laysku wada tacalluqshaye taa ha la ogaado

Afartaas ta'da intaan ka deyey maysku wada tiirshay
Ma tuurtuuro maansada ninkii tirin yaqaannaaye
Ma isku taaray teelteel ma galo tayda weligeede

Teedkaan ku meershiyo waddada taam ma kaga yeelay
Tub ma mariyey Soomaali waad igu tebeyseene
Tu yarna waa dhexdeenniyo rabshada taalla gudaheenna

Istiqlaalkii lagu taami jirey tiinki soo durugye
Haddaan tabar u lee nahay xomimo timid waraaqdeed e
Waataa Talyaanigu sallimey tacabbadii qaare

Taxkumadi ma fududee haddaan taag u heli weynney
Tiiraanyo ciil iyo hadday taawo nagu reebtay
Tadbiirxumo darteed xaal hadduu toosi kari waayey

Toobadda iyo diinkii haddii tiginka loo qaaday
Tiirrida cad qaarkeen hadduu taabac u ahaaday
Ajnebi aan turaynnini hadduu ina taxaabaayo

Tabcadiyo sirtuu wado haddii taxaddar loo waayey
See lacag u tacabnaa hadday toogadeen noqotay
Nin waliba tawaantiyo hadduu tiisa ku ekaday

Xurmaa taqaddun keentee haddii lays tixgelin waayey
Toltol iyo anaaniyo haddii la ina taabsiiyey
'Teersana' rag aan baran haddii talada loo dhiibey

Taageerki 'Leegada' haddii laysku tuhumeystey
Dadkii tuunsanaan jey haddii kalataggiis joogo
Tallaahidiyo dhaartii haddii layska wada turay

Tafarruqa kuwii inaku ridey toodii suubsade e
Taws aan baxayn iyo bugtay nagu tallaaleene
Tubtii inaka leexshiyoo jidkii inaku toosnaaye

Tashigiiba sida loo gefaan weli tebaayaaye
Tawfiq ma noqon wiilashii taajka loo xiraye
Tacaddaan yarayn baa ka dhacay tay ku kacayeene

Ninkii tiro yar maalkiisa waa laga takooraaaye
Maraykaanku nagu taaganoo taabyey jahadiiye
Amxaarana tahdiid iyo waxay tiri naloo sheegyey

Cadowga soo tartamayyo cabsida loo tawalay ruuxa
Laye tamashle keliyay hayaan tiilka madaxdiiye
Dowladnimo tabtaa lagu dhaqaa tacaddii sow maaha?!

SAMOW MAXAMEDOW – (Sansaan xornimo)

Samow Maxamedow xalay war bay nagu salaameene
Siyaadiyo khabaar lagu farxaa saabay beledkiye
Sidii aan jeclayn iyo waxaan sugayey weeyaane

Gu sidkiis dhammaadiyo haddii semenku dheraado
Waxaan sare u eegnaba kolkuu saymo di'in doono
Isba saadda waa muujiyaa sagal aroortiiye

Adduunkuna salaax iyo kharaab subaxba waa cayne
Samaan iyo xumaan labadu waa suu ahaan jiraye
Saacado isdhaafiyo ammuur socota weeyaane

Dadkuna waa saluugaa ninkii sigan ayaantaase
Wax badan baa nabsigu nagu sugnaa ama na saarraaye
Sansaankii xornimo haatanaa suuraheed yimide

Siyaasadan 'Leegadu' waddiyo waxay samaynayso
Sifaalaha dadkii wada anfacay ama siyaadaaya
Saha maanta joogaa nasriga sahanki weeyaane

Wixii Eebbahay sahal ka dhigi sabab ma waayaane
'Soojada' axwaalkeeda kale waa saraad culuse
Sucduu noogu daalacay burjigii saaqidka ahaaye

Soomaali Eebbawga turay siirihii hore e
Samir lagama rooniyo ninkii suga Ilaahiise
Saac baa u soo degey hadday si xun ku noolayde

Hadday sax u ogaadeen waxay seegayeen beriye
Suxullada birtii kaga jirtiyo seetadii jare e
Surkana qool haddii lagaga wadey siibe xariggiye

Saxariir addoon laga dhigtiyo silic ma qaataane
Sarajoogga ceebeed kufriga kuma salaamaane
'Sinyorow' intay ku celceshaan 'si'da ma hayaane

Si baa loo tixgeliyaa intay salabka qaateene
Soofkooda iyo ruuxa way sadaqadaysteene
Surweellada waxay ugu jiraan sah iyo duullaane

Rabbi baa ku saacidey waxay sebenno waayeene
Niman soori ku cayaartay oo sixirtay mooyaane
Sifohooda kale maanta waa wada salaaddiine

Subbad iyo kuwii nagu dhex wadey sir iyo ceebaalka
Kolkay calanka noo suran arkeen ama saxiix yaalla
Ama qaar la sababay malaha wada sukuudeene

Niman baa silsilay oo arlada saayid ku ahaaye
Goortii la kala soocmay buu suuley amarkoode
Sedkay hor u cunaayeen sidii sun u xaraaraaye

Sinji laysu sheegto iyo faan seere laga yeelye
Sabuubooyinkii iyo dhicii waa la saamaxaye
Sulux iyo heshiis baa beddeley kala safayntiye

Saymiyo colaaddii la daa salowgi taagnaaye
Wixii siigadii hore ku baxay laga sokeeyowye
Waa kaas saqiir iyo kabiir siman makhluuqiye

Safka Meheri Seyxuud inta leh amase Reer-Suurka
Mukulliga sawaacigu galiyo suuqa Cadan- Weyn ah
Sanca iyo intaa laga xukumo seeraha Imaamka

Saldanada Ciraaq iyo raggaa Suuriyada haysta
Sucuudiga bilaadkiisa iyo siinaddii Xaramka
Arlada suubban samihii Xijaas sabarradii Daa'if

Saldanada Bengaasiyo Tabruug saajacyada jooga
Sunuusi iyo Liibbiya kurteed saadada u qiiman
Kuwa bidixda kaga saabsan iyo siibadaha Tuunis

Bur-Siciid Suweys iyo Misriyo socotadii Niilka
Sengaal iyo sariiraha Khurdum nimanka Soodaan ah
Sawaakin iyo siinkii Asmara soohdintii Xabashta

Sokay iyo Danaakilada taal saaxillada xeebta
Sifka Adari saaqii Shawiyo Sababa guudkeeda
Amxaaruhu intuu saaran yahay taniyo Siidaamo

Suud Afrika siiqii Kilwiyo saraha Neyroobi
Siimawaranga Daaraha Salaam ama sinnaadkooda
Sinjibaar Sawaaxili kurteed sararihii Keenya

Jahaduu sakino Reer-Hindigu sudaha Raanguun leh
Bunbay sooreheediyo intii Siiggu ku hoyaado
Saracii Karaashiyo Bengaal sadarradii Kaabul

Meeshuu ku sagan yahay Jabbaan surinnaduu yaallo
Sangafuura Sayloon dhulka leh Siina iyo Jaawa
Surwada Awstraaliyo xirfada lagu sancaynaayo

Siyaadada betroolkiyo Kuweyt samaha loo dhiibey
Salaaddiinta liraan fadhida sulubyadii Faaris
Arlada Samarqandaa iyo Bukhaar suxaradii Baabul

Saaxiibbadii Holanda iyo siirka Filibbiini
Serbiyada Isbaanyiyo Madriid sidatan loo qaabay
Saamaha ka haray Reer Andalus semennadii Daariq

Sakadahakan Mooskiyo halkuu sal u lahaa Rooshan
Faransuhu halkuu saacitiyo sadaxyadii Baaris
Sijiilyo Talyaaniga fadhiya sabadka Miilaano

Suldaannada Giriig iyo Turkiya Reer Suweysarada
Iglan sabarradeediyo Berliin saamka laga meershey
Sinbayr iyo Maraykaanka yaal badaha seenkooda

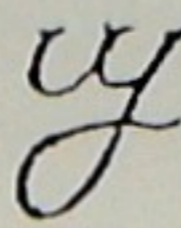


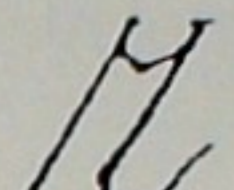
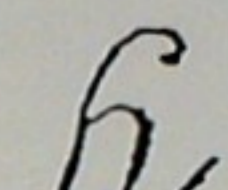

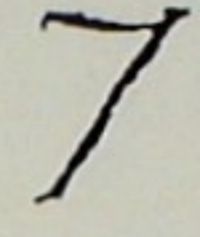
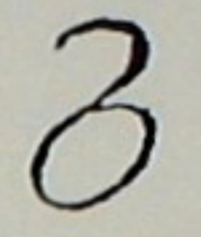
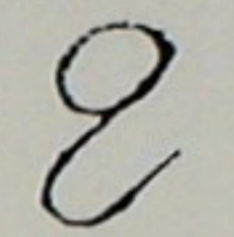
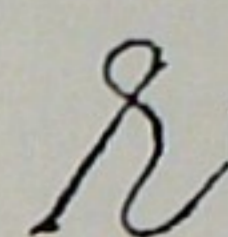
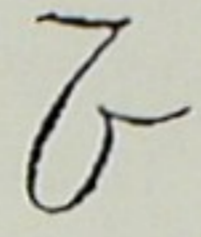
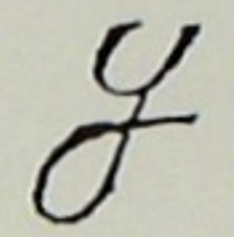
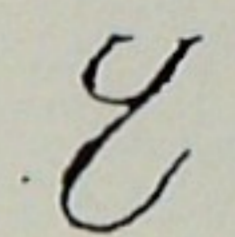
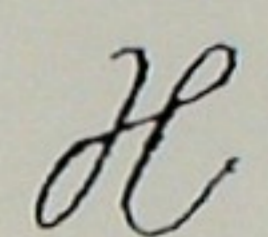
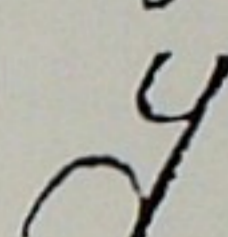
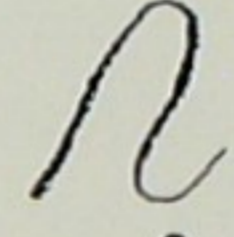
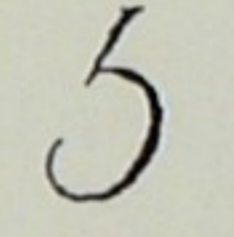
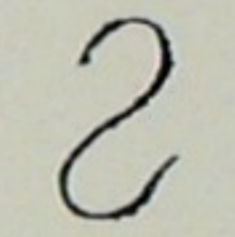
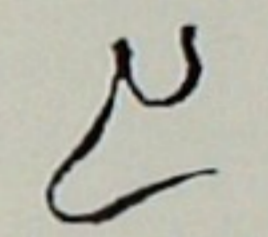
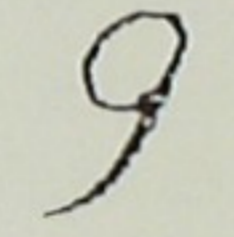
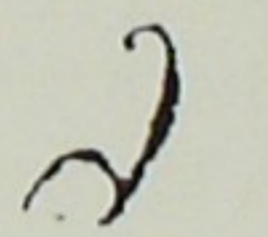
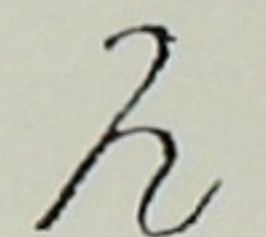
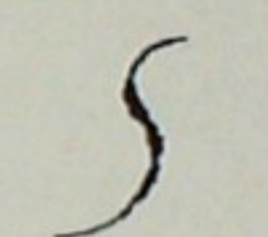
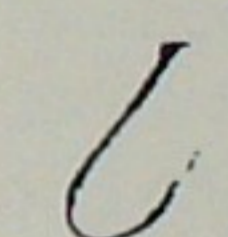
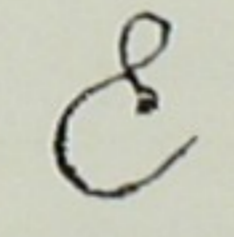
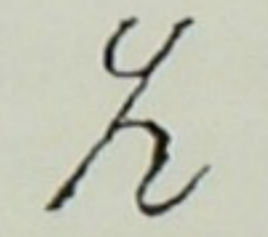
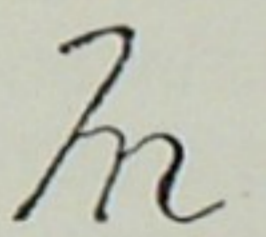
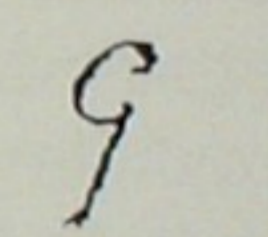
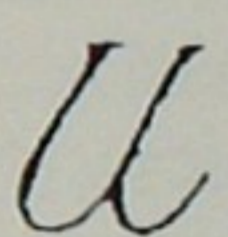

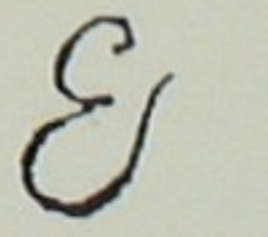
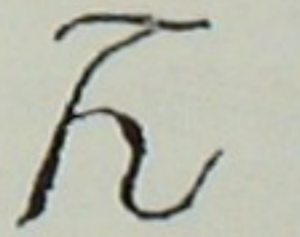
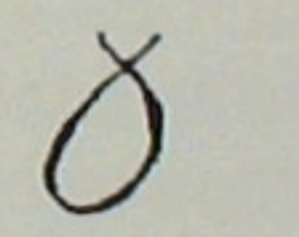
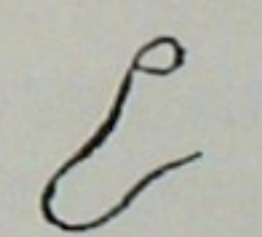
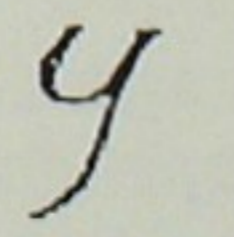
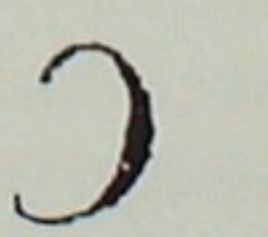
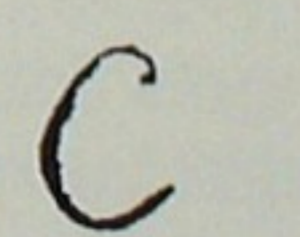
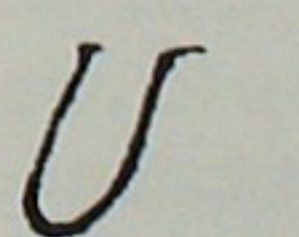
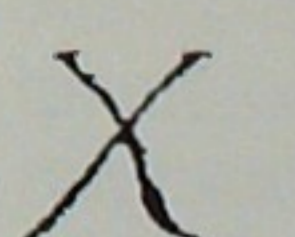
Sankuuneeffe meeluu jiraba saaqyey khabarkeene

Telgraafka seeraarayiyo siligyadaw geyne
Subax noolba 'jornaalistahaa' sugaya xaalkeene

Naloo sayngaree qarantinnimo semenka maantaah
Saraakiisha iyo dowladuhu saare 'feermada' e
Salaan iyo in laynoo shugriyey siimankaa wadey e

Niyada noo sifowdiyo himmada socon ayaan noolba
Iyo waxa ka sii suubbanaan weli sugaaleynno
Allaha noo sakhiro waa adduun sanac ku laabnaaye

TAVOLA I

				
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(Yaasiin Cismaan Keenadiid)

Yassin Osman Kenadid



Yaasiin Cismaan Keenadiid was born in Somalia at Ceelhuur(Obbia) in 1919 and died on 27th November 1988 in Roma (Italy). He was the son of Cismaan Yuusuf Keenadiid, the poet scholar, who invented the first phonetically standard script for the Somali language in 1920s. This script called in Somali Far Soomaali 'Somali alphabet' is also known as '**Osmaniya script**' after his name.

Yaasiin studied linguistics and classical languages (Greek and Latin) at the universities of Roma and Perugia (Italy) in 1955 – 1957, and Slavic philology at the University of P. Lumumba in Moscow (ex USSR) in 1962. He got his Arts degree (Lettere) at the University of Roma – La Sapienza – in 1963.

In 1949, he founded *Goosanka Afka iyo Suugaanta Soomaalida - GASS* "the Somali language and literature society" within the 'Somali youth league'. The aim of the society was to open schools and print Somali language and literature books, with the Osmaniya script. His perception to transform the Somali culture from oral to written was highly evident at that time.

He was the director of the Department of Culture of the Ministry of Education of Somalia, member of the Somali Academy of Arts and Culture in Moqdishu and one of the Somali intellectuals of the Somali Language Committee. In 1971 this Committee, made up of Somali intellectuals and foreign experts,

had the commitment to decide about which writing script to be adopted officially for the writing of Somali, by selecting one of the three competitors: Arabic, Osmaniya and Latin characters. Finally the decision was taken and Latin characters were adopted as the writing system for Somali that has become in 1972 a written language.

Yaasiin wrote numerous articles and essays for the newspapers and magazines in Somalia and abroad. He was the founder of two monthly journals –Sahan (the explorer) and Horseed (the Vanguard). He was the director of the series "Somaliya – anatologia storico- culturale" – (Somalia – histo - cultural Anthology) printed in Somalia.

In 1980, he wrote *Gabayada Cismaan Keenadiid* "the Poems of Cismaan Keenadiid" published in London, UK in 2007.

His translation of the 30th chapter (Juz) of the Koran into Somali in 1982, is due to be published.

His best known and most important books are *Qaamuuska Af Soomaaliga* (Firenze 1976) and *Ina Cabdille Xasan e la sua attivita letteraria* (Napoli 1981).

The *Qaamuuska Af Soomaaliga* (the dictionary of Somali language) is one of the few dictionaries existing for an African language; the first monolingual dictionary written for this language after its official transcription, and its adoption as language of instruction in the Country. It includes 15.000 words and represents a milestone for Somali lexicography. It has become the indispensable reference for all successive lexical works on this language.

The *Ina Cabdille Xasan e la sua attivita letteraria* is based on the thesis he wrote for his degree, but is also the result of additional work. The aim of this work is to give a more complete picture of the Sayid (as he is often simply called), an important and complex character in the history of Somalia. The aim is to show that he struggled – not only with arms but also with other means such as poetic duels – against foreign colonial powers, opponents and uninvolved people among Somalis.

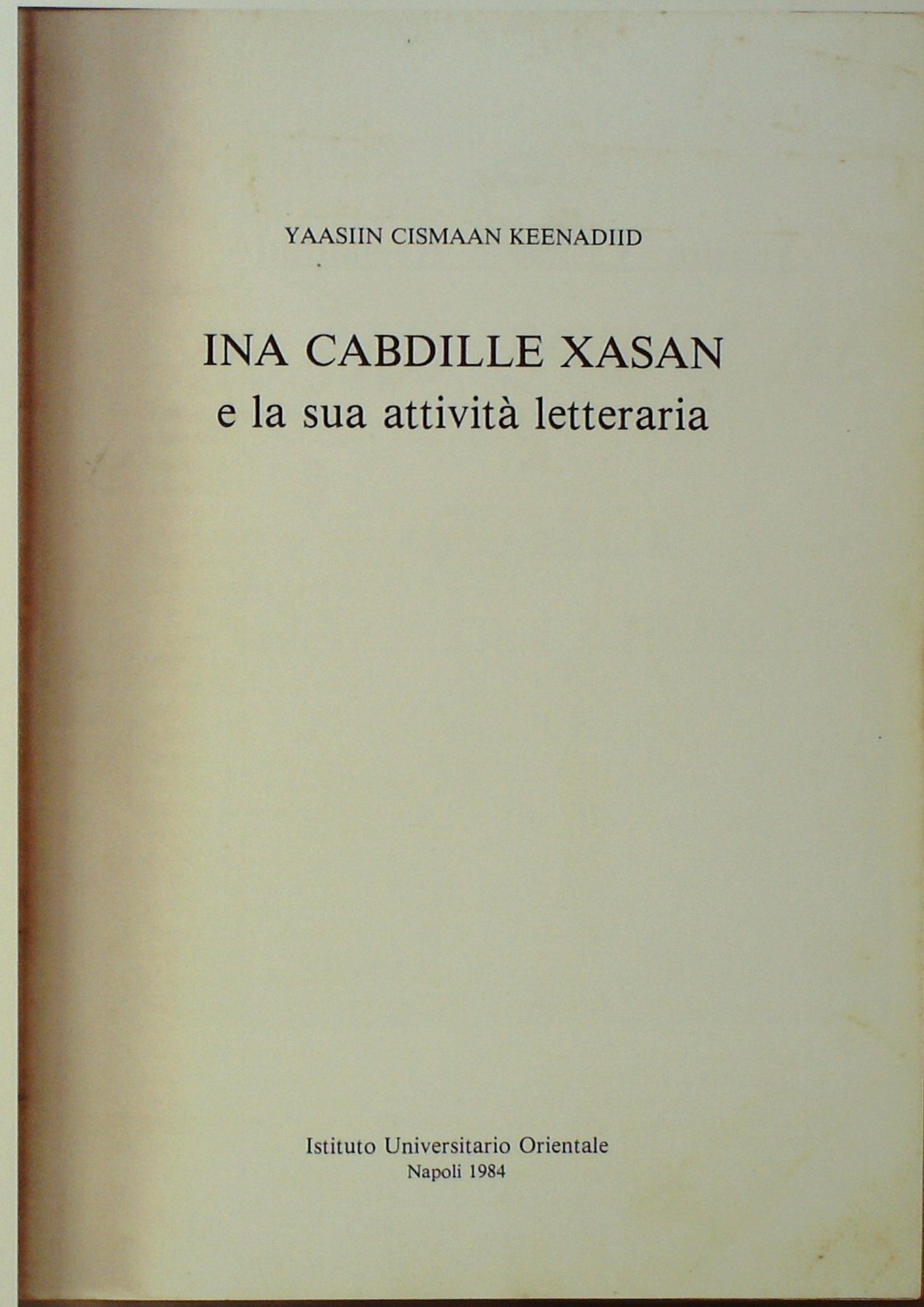
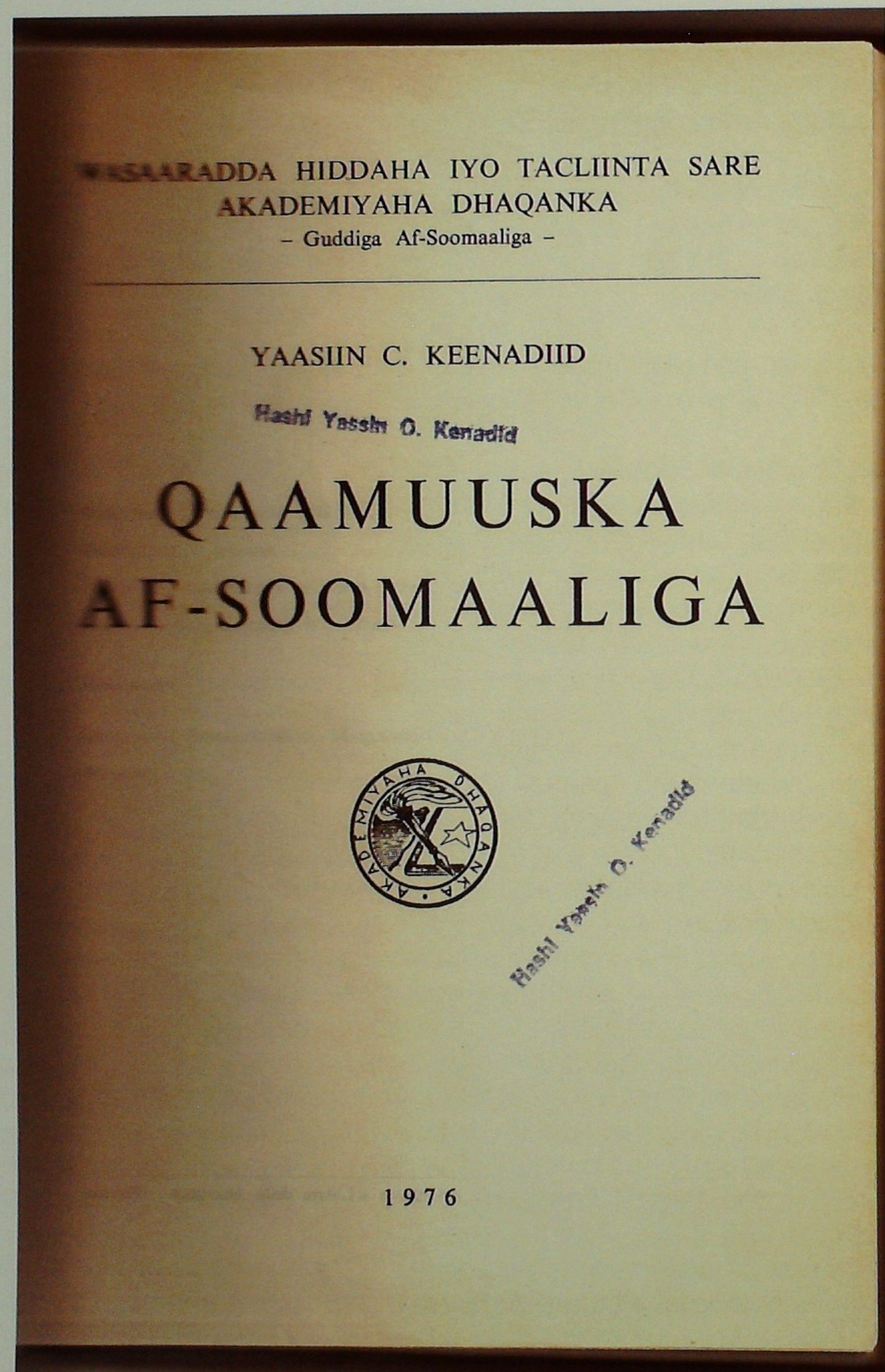
The book contains a short historical introduction and a section devoted to Somali poetry which includes poems by several authors including Sayid. The nucleus of the poems - which were already present in the thesis – is formed by 17 'gabay' and two 'masafo'; they give the reader a general idea of Sayid's personality and way of thinking.

Some of these poems are not complete and as it always happens in transcriptions from oral tradition, there exist variations due to different sources. More writings and poems are added where the Sayid mentions tribes and Somalis - who did not share his ideals - relevant in the context of his time.

The book contains poems by different poets who express positions in line or against those of the Sayid, and finally some documents and pictures are

included. All the texts are translated into Italian, and that makes the content available to a wider public; there are plenty of footnotes that illustrate and explain the meaning and the context of each poem as well as particular language usages and idioms.

Yaasiin is considered as one of the most important scholars in last century Somalia, and a teacher for the coming generations.



Yaasiin Cismaan Keenadiid

Gabayada

CISMAAN KEENADIID

1980

Xamar



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ገንዘብ
ወጪ

ጥቅም ላይ ገንዘብ

የገንዘብ ጥቅም ላይ ገንዘብ

TAVOLA I

У b	Л l	І g	Н h	К k
О d	Т r	З s	Е s	Ж g
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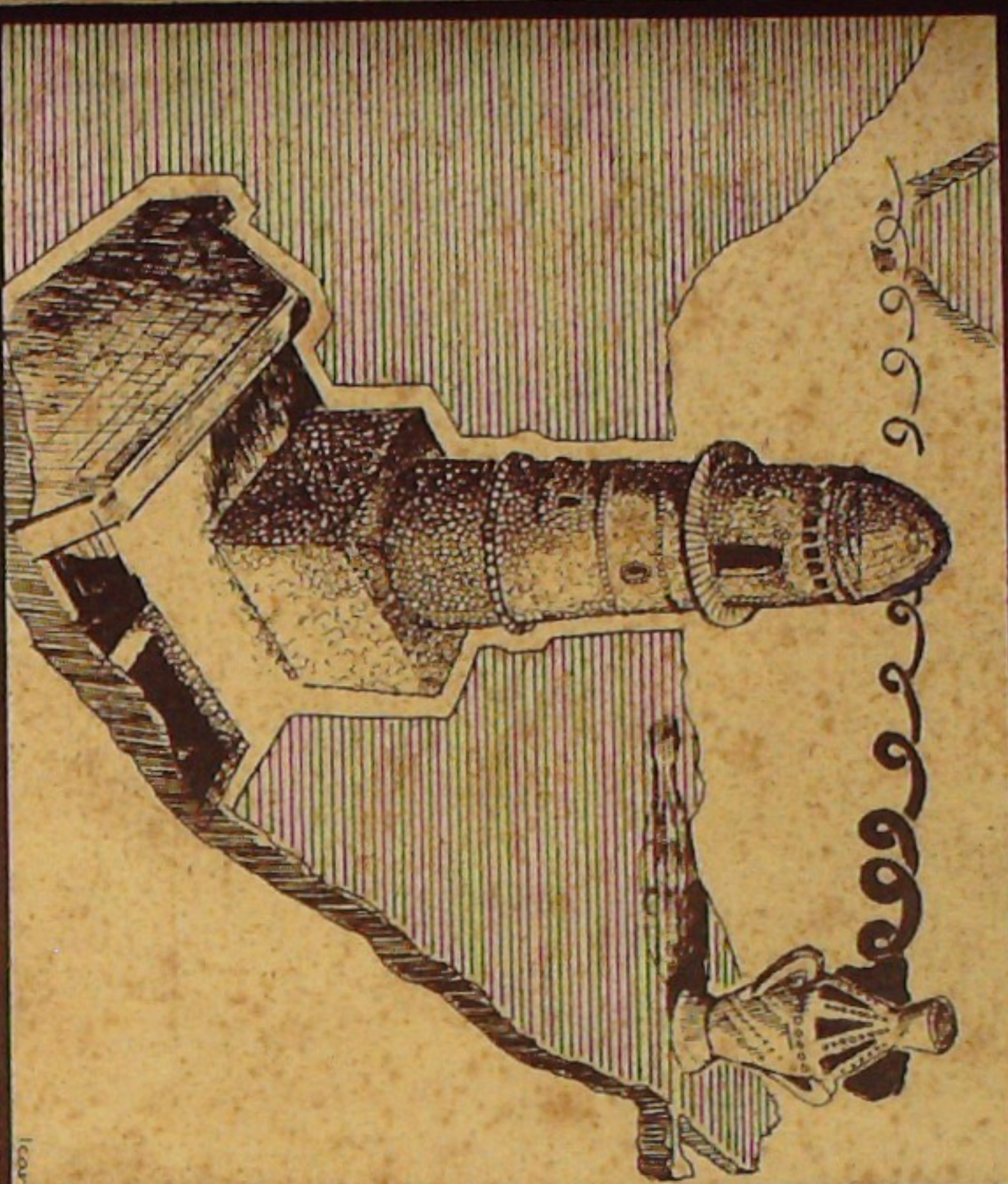




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wasaaradda waxbarashada

BUUGGA TAARIIXIIDA

DIGSIYADA HOOSE

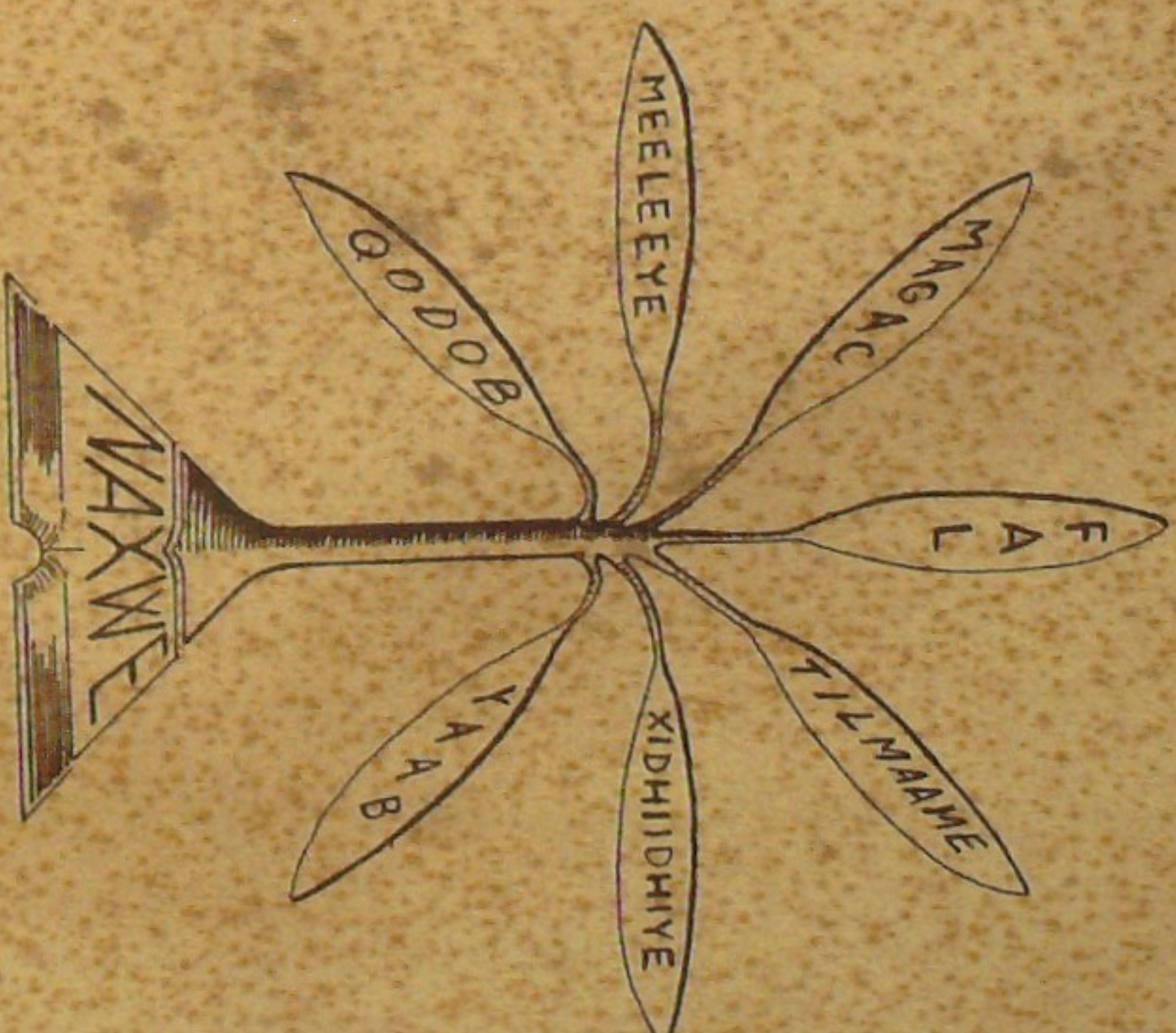


ay dhigeen : GUDDIGA AFKA SOOMAALIDA
Mugdiisho, 1971

Jamhuuriyadda diimoqradiga soomaaliga
wasaaradda waxbarashada

AASAASKA

MAXWAHA AF SOOMAALIGA



ay dhigeen : GUDDIGA AFKA SOOMAALIDA
Mugdiisho, 1971



SOCIETY FOR SOMALI
LANGUAGE AND LITERATURE
P. O. Box 158 - Tel. 2
Mogadishu - Somalia

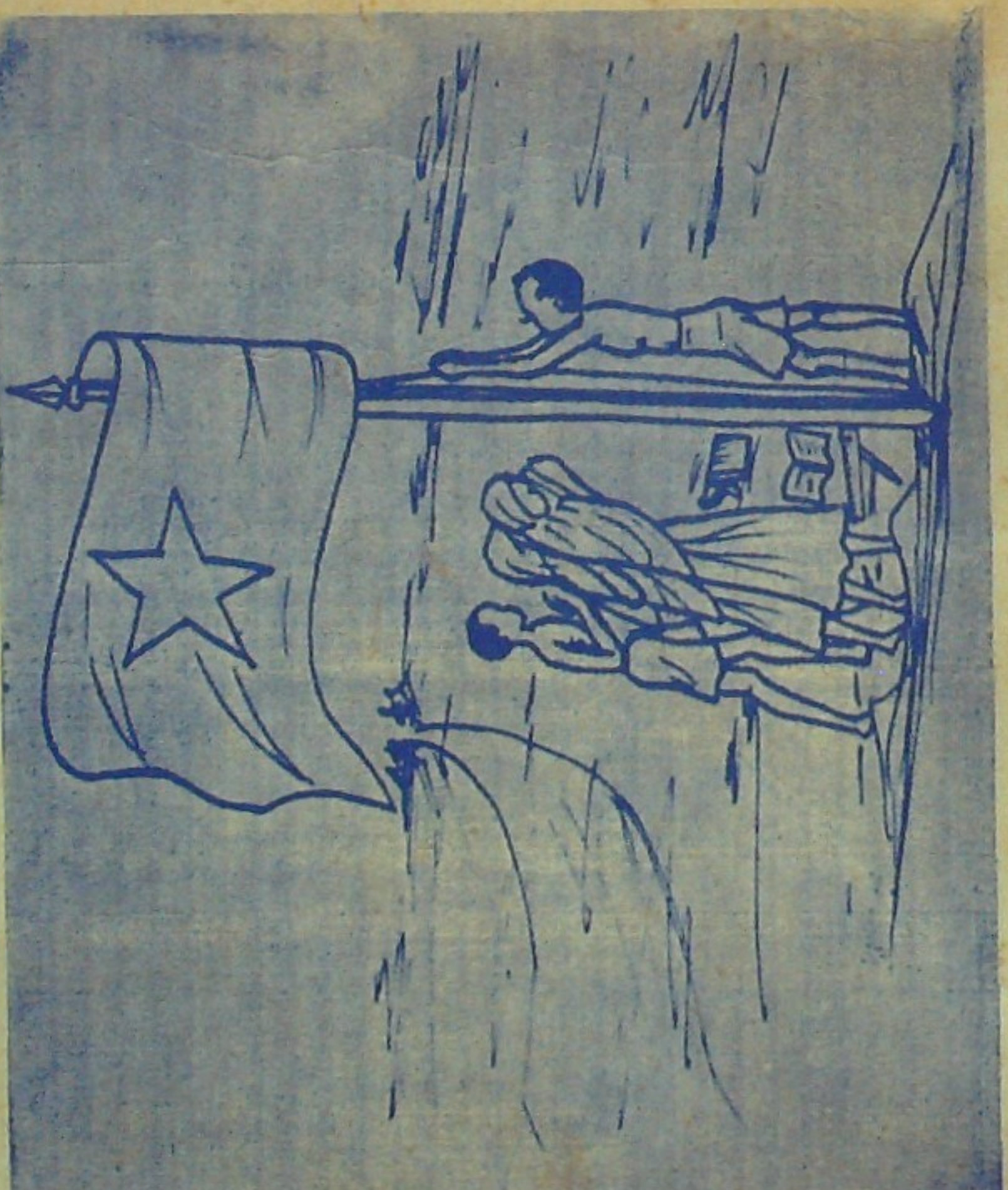
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INDUSTRIE GRAFICHE DELLA SOMALIA

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JAMHUURIYADDA DIMOQRAADIGA SOOMAALIYA
WASAARADDA HIDDHAHA IYO TACLIINTA SARE

“HALGANKII NOLOSHA”

Waxa qoray:
Jaalle Shire J. Axmed

XAMAR 1973

**HOOYADA
IYO
HAWLEHEEDA**



WAXAA QORAY: DAHABO FAARAX XASAN iyo
RAAQIYA XAAJI DUCAALE



JAMHUURIYADDA DIMOQRAADIGA SOOMAALIYA
WASAARADDA HIDDHAHA IYO TACLIINTA SARE

SHEEKOYIN SOOMAALIYEED



JAMHUURIYADDA DIMOQRAADIGA SOOMAALIYA
Wasaaradda Hiddaha iyo Tacliinta Sare

**AASAASKA
AQOONTA CAAFIMAADKA**



Jamhuuriyadda diimoqraadiga soomaaliya
wasaaradda waxbarashada

Li Bilaaba Farteena

WAXA QORAY JUDDIGA AF SOOMAALIGA

MUQDISHO, OKTOBAR 1972

STELLA D'OTTOBRE



PUBBLICATO DAL MINISTERO DELLE INFORMAZIONI E ORIENTAMENTO NAZIONALE

QUOTIDIANO NAZIONALE

STAMPATO PRESSO LA STAMPERIA DELLA MOGADISCIO - TE PREZZO Sh. So. 1

ESPRESSA DAL PRESIDENTE BOKASSA NEL COMUNICATO CONGIUNTO SOMALO-CENTRAFRICANO LA PROFONDA AMMIRAZIONE PER I NOSTRI CONSEGUENTI RIVOLUZIONARI

La RDS e la RCA si impegnano di promuovere una stretta cooperazione in importanti settori

(SONNA). — I Presidenti della RDS e della Repubblica Centrafricana hanno lanciato un appello all'Organizzazione dell'Unità Africana affinché operi per instaurare una cooperazione il più presto possibile tra gli Stati africani nei settori delle comunicazioni e delle telecomunicazioni.

L'appello è contenuto nel comunicato congiunto emesso ieri a seguito della visita ufficiale di sei giorni nella RDS del Presidente a vita della RCA, Gen. d'Arma Jean-Bedel Bokassa.

Dopo aver deplorato l'assenza di comunicazioni tra gli Stati Africani ed in particolar modo tra quelli dell'Africa Orientale e Centrale, i due presidenti hanno riaffermato la loro ferma convinzione che il rafforzamento ed il consolidamento dell'OUA sono una premessa indispensabile per liberare i popoli africani che languono ancora sotto la dominazione coloniale e razzista.

Le due parti si sono impegnate di dare appoggio morale e materiale alla giusta lotta dei popoli dell'Angola, Mozambico, Guinea-Bissau e Namibia. Esse appoggiano altresì le risoluzioni dell'OUA che chiedono l'autodeterminazione e l'indipendenza del popolo della Costa Francese dei Somali in un'atmosfera libera e democratica.

ISTANTANEE SULLA VISITA DI BO



Il Centro di Orientamento Rivoluzionario Abdulle Halane è stato il luogo dove è stato accordato tra la RDS e la Repubblica Centrafricana l'accordo di conferimento di onorificenze. In alto (dall'alto in basso) il Presidente a vita della RDS, Gen. d'Arma Jean-Bedel Bokassa, mentre consegna onorificenze centrafricane al Presidente del Centro di Orientamento Rivoluzionario, Gen. Mohamed Siad Barre, ed il nostro amico (Continua)

CITAZIONI DEL PRESIDENTE DEL CRS

— L'istruzione per noi viene prima di ogni altra cosa poiché abbiamo bisogno di cittadini colti in grado di sfruttare le risorse naturali del nostro paese.

(21 Luglio 1972 - Indirizzo agli atleti della seconda competizione interregionale).

— La gente privilegiata tra i dipendenti civili è nemica del paese: io non intendo dire che tutta questa gente sia compresa in tale categoria. Vi sono uomini nazionalisti ed integerrimi nella pubblica amministrazione. Il traditore non esce mai dalle file delle vaste masse lavoratrici: prendete atto di queste mie parole. Questa è la verità.

(29 Luglio 1972 - Indirizzo ai partecipanti al vostro corso al Centro di Orientamento Rivoluzionario «Mohamed Abdulle Halane»)

PROGRESSO ATTRAVERSO L'AUTO-ASSISTENZA

Con una grandiosa manifestazione svoltasi venerdì nella capitale, i nostri lavoratori hanno festeggiato il secondo anniversario dell'istituzione del sistema di Iska Wah Ugabo. Attraverso questo sistema di lavoro collettivo condotto nell'ambito dell'auto-assistenza, molti progetti di pubblica utilità sono stati realizzati nel corso di due anni in ogni parte del territorio.

La maggior parte di questi progetti riguarda la realizzazione di pozzi, di «wara», di canali, di strade, di ambulatori, di edifici scolastici, di mercati e di altre opere di pubblico interesse. Attraverso questi progetti, realizzati dal lavoro collettivo del nostro popolo, si sono inferti duri colpi ai mali che affliggono la nostra società quali la miseria, le malattie e l'analfabetismo. La costruzione con il sistema di Iska Wah Ugabo di pozzi, di «wara» e di canali ha contribuito considerevolmente a promuovere l'agricoltura ed a riservare ed accrescere il patrimonio zootecnico, migliorando così le condizioni di tanti nostri contadini e nomadi alleviando la situazione di miseria in cui si trovavano.

La costruzione di dispensari e di ambulatori, unitamente a tutte le misure democratiche prese dal regime rivoluzionario per potenziare il settore della sanità pubblica, ha contribuito notevolmente a realizzare in molte località grandi e piccoli del paese dei centri di prevenzione e cura delle malattie.

La costruzione di edifici scolastici ha contribuito intensamente ad intensificare la lotta che stiamo conducendo per debellare l'analfabetismo. La costruzione di strade ha contribuito concretamente allo sviluppo della produzione e dello scambio commerciale tra i vari centri della capitale, nonché alla promozione della conoscenza, comprensione e amicizia tra la popolazione di detti centri, un tempo completamente separati tra loro per mancanza di collegamenti stradali.

Tutte queste realizzazioni sono state conseguite dal nostro popolo con le sue stesse mani, senza risparmio di sforzi e di sacrifici: ciò vale a dire che è il nostro popolo,

COMUNICATO CONGIUNTO SOMALO-CUBANO

CUBA APPOGGIA LA POLITICA DELLA R

(SONNA). — Cuba e la RDS si sono appellati alla Francia affinché crei le condizioni per porre il popolo della Costa Francese dei Somali in grado di esercitare liberamente e pienamente il suo legittimo diritto all'auto-determinazione e indipendenza.

L'appello è contenuto in un comunicato congiunto emesso ieri a seguito della visita del Segretario di Stato agli Esteri, Omar Arteh Ghalib, a Cuba dal 15 al 18 Luglio 1972. Il Ministro degli Esteri cubano, Rauí Roa, ha accettato l'invito esteso dal nostro popolo di visitare la

bogia e dalla Corea del Sud, nonché a favore della cessazione dell'occupazione da parte delle forze israeliane dei territori arabi occupati. Durante la permanenza in Cuba, la nostra delegazione di cui faceva parte l'Ambasciatore Somalo Nazioni Unite, Abby Farah, è stata salutata dal Presidente sverdalo D. Torredemier Fidel Castro, membri del Governo del Partito Comunista

Ricevuto da Jaalle l'invio di Idi Am

(SONNA). — Il Presidente del CRS Gen. Mohamed Siad Barre, ha ricevuto ieri Akongo, inviato del Presidente ugandese



من توجيهات الرئيس

استجابة حاضرة شميما لخطبة التعريف الساميل خير دليل استمدادها لواصله الكفاح اجل نقض الغبار عن كامل اطلنا عربية المغدورة



السبت 15 ربيع الاول 1405 هـ صحيفة يومية تصدرها وزارة الاعلام والارشاد القومي بجمهورية الصومال الديمقراطية العدد 5097 - امس 50 سنتا - الوفاق 8 ديسمبر 1986 - تلفونات للتوزيع 21012 - الاعلانات 20865 لتقريب 22600 - مس - ب - 1178 مقديشو

وقدر الرفيق لو الذي تحدث بدوره في تلك المناسبة بأن زيارة وفد الصومال التي نتجت له الفرصة بمشاهدة الإنجازات التي حققتها جمهورية الصومال الديمقراطية بصفة عامة وخاصة في مجالات الثقافة والتعليم. وفي نفس الوقت صرح الرفيق لو بأن وزارته تأخذ دورها في تطوير علاقات التعاون الثقافي والاعلامي بين البلدين.

وقد شكر بالذكريات جمهورية الصومال لدية راقية وجمهورية اليمن للشعب والرفيق لو الذي تحدث بدوره في تلك المناسبة تسلم الرفيق لو بالمواد النبوية البقية على ص 6

وزير العدل يحضر الاحد بالمواد النبوية

مقديشو - سونا

اشترك وزير العدل والشؤون الدينية الرفيق الشيخ حسن عبدالله فراس واسب الوزير الدكتور عبدالرشيد شيخ احمد ليله امس حفلة دينية اقيم بمناسبة مولد الرسول صلى الله عليه وسلم وذلك بمسجد التقاسم الاسلامي بمدينة مقديشو.

وتحدث ايضا مدير المسجد الشيخ نعم عبدالله والشيخ ياسين محمد شمسو البعثة الازهرية.

هذا والى الوزير المناسبة كلمة لشار فيها بصورة مستفيض عن تاريخ حياة الرسول محمد عليه الصلاة والسلام وذكرته دراسة الثقافة الاسلامية واجب تقديس على كل فرد مسلم وذلك لاداء الفرائض التي يرضى الله عنها وتتمتع احسرتسه.

واضاف الوزير بأنه بات مسر للضرورة السعي عن توطيد تشر

رئيس دائرة الشؤون الاجتماعية للحزب يستقبل الوفد الصيني الزائر



سونا - سونا

الاتحاد الصومالي ورعاية مجتمعه وقدم الرفيق لو الذي تحدث بدوره في تلك المناسبة شكره لراه الخسارة البالغة التي لحقت بها هو وجمعه خلال نواجده في البلاد وقال انها تترجم عن رغبة الصومال حكومة وشعبا في توسيع علاقات التعاون القائم بين البلدين.

وذكر نائب وزير الاعلام الرفيق خلف موسى ستمر ستمر امس بقرار الوزارة الرفيق لو زكان نائب وزير الثقافة بجمهورية الصين الشعبية والوفد الرفيق لو.

تقبل رئيس دائرة الشؤون الاجتماعية بالحزب المركزي للحزب عبدالقادر حاج محمد استقبل امس بقصر الشعب والوفد الذي يقوده نائب وزير الرفيق لو.

هذا الرفيق عبدالقادر للوفد من شعور الشعب الصومالي لمواطن التي تقامها جمهورية الشعبية الى الصومال وقال ان مونات تأخذ دورا كبيرا في تنمية الرفيق لو.

Xiddigta Oktoobar

TUSAALOYINKA

MADAXWEYNAHA



Midnimadu waa saidhigga gobannimada qaaliga ah taasoo ku dhalata dhiliga iyo dhibaataada bani'aadmi ga, xornimona aanay suur toobeyn la'aanteed.

Waa Wargeys maalin walba ka soo baxa Wasaaradda Warfaafinta iyo Hanninta Ummada, dalka JDS. Wazana lagu daabacaa M. Qaranka, qiimihitsuna waa 50 Sent. Tel. 30057-28065-30012. S.B. 1178. Muqdisho. Sabti, 15ka Janaayo 1981

Jaalle Siyaad oo u Kuurgalay Fulinta Hawlaha Mashruuca Biyo-xireenka Degmada Balcad

MUQDISHO, Jan. 14 (SON-NA) — Madaxweynaha dalka JDS, J.le Maxamed Siyaad Barre, wuxuu shalay kormeer ku tegay Degmada Balcad, isagoo intuu joogay halkaasi soo indha-indheeyey Mashruuca Biyo Xireenka ee Degmadaasi.

J.le Siyaad, intii uu marayey Mashruucaasi oo isagu ah mid waxtar weyn u leh horumarinta tacab soo saarka iyo guud ahaan waraabinta beeraha, wuxuu Madaxweynuhu aad ugu kuurgalay fulinta hawlaha Mashruucaasi hal-

ka ay marayaan.

Madaxweynaha waddanka Soomaaliya, J.le Maxamed Siyaad Barre, wuxuu kaloo soo kormeeray Degmada Balcad, isagoo fiiro dheer sinayey heerka horumarinta guud ee Degmadaasi halka uu marayo.

J.le Siyaad oo shalay galab ku soo laabtay magaalada Muqdisho muddadii uu kormeerka goobahaasi ku marayeyna waxa wehiiyey Guddoomiyaha Ururka Bisha Cas ee Soomaaliyeed, J.le S. Guuto Cabdiniur Yuusuf iyo madax kale.

Wasiirka Beeraha oo booqday Degmada Afgooye iyo Tuulooyinka la xiriira

MUQDISHO, Jan. 14 (SON-NA) — Wasiirka Beeraha, J.le S. Guuto Bile Rafle Guuleed ay la socdeen Wasiiir Ku-xigeennada Wasaaradaha Beeraha iyo Warshadah, J.le Dr. Maxamuud Cabdi Nuur iyo Inj. Maxamed Nuur Caliyoow, ayaa shalay galab ku soo laabtay magaalada Muqdisho, markay kormeer maalin ah ku tageen Degmada Afgooye iyo Tuulooyinka la xiriira kaddib.

gobolkaasi, wuxuu soo booqday Bacaad-celinta, dhireynta xeebaha iyo qaar ka mid ah waraha biyaha ee ay xooluhu ka cabbaan.

Wafdigii uu horkacayey Wasiiir Ku-xigeenka Wasaaradda Maaliyadda, J.le Maxamed Faarax Ciise «Gaa-shaan» oo beryahanba joogay gobolkaasi ayaa isna soo kormeeray Warshadda ITOP, Warshadda Labanka, Isbitaalka Degmada, Xarunta Dhallinta Kacaanka iyo goobo kale.

Shirweynihii UDHS oo si habsami uga socda Dugsiga Sare ee Booliska

MUQDISHO, Jan. (SON-NA) — Shirweynihii 2aad ee Ururka Dhaqdhaqaaqa Iskaashatooyinka Soomaaliyeed oo haatan ka socda Dugsiga Sare Booliska ee magaalada Muqdisho, ayaa dorraad 4tii galabnimo halkii ka sii waday ajendooyinkii la xiriiray doo qaha shirkaasi.

Shirkaasi oo ku bilowday jawi aad u fiican, waxa si weyn loogu lafa-guray xiriirka iskaashiga iyo wada shaqeynta ka dhexaysa iskaashatooyinka iyo hay'adaha dawladda, taasoo faalanteyn dheer kaddib ay ergooyinkii ka qayb qaadanayey shirkaasi u arkeen doodaha noocani ay yihiin kuwo si dhab ah uga tarjumaya bartilmaameed

ka ay higsaneyso Ummada Soomaaliyeed oo ah isku fiilaansho dhinac walba leh.

Doodahaasi ka sokow ergooyinka shirka ka qayb gelaya waxay isku dhaafsanayaan talooyin iyo aaraa' saldhig u ah taabba-gelinta himilooyinka Ururkaasi oo ku qotonta kordhinta wax soo saarka iyo horumarinta bulshada.

Warku, wuxuu kaloo sheegayaa in Guddoomiyaha Hoggaanka Iskaashatoo yinka Golaha Dhexe XHKS oo hoggaaminayey ergooyinkii ka qayb galay Shirweynaha 2aad ee Ururkaasi ay shalay booqasho maalin ah ku soo mareen Gobolka Shabeellaha Hoose.

Kooxo Burcad ah oo Xabashidu soo Kireysatay

MUQDISHO, Jan. (SON-NA) — Nin ku hadlayey magaca Wasaaradda Warfaafinta iyo Hanuuninta Dadweynaha ee dalka JDS wuxuu caddeeyey in dhaqaan Koox Burcad ah oo ay soo kireysteen Xabashida iyo Xulafadeeda ay weerar kedis ah ku soo qaadeen Xabsiga Mandheera oo ka tirsan Degmada Berbera halkaasoo ay ku baxsadeen dad Maxaabils ah oo tiradoodu gaareyso 12

ku daray, in kooxdaasi weerarkaa burcadnima ah ku dileen laba qof ka mid ah Ciidammada Ibad Ilaalinta, saddex ka na ay dhaawacmeen.

Ninkaa ku hadlayey magaca Wasaaradda Warfaafinta, wuxuu intaa raaciy in laba ka mid ah maxaabiista baxsatay ay ciidamada nabadgelyadu gacinta ku dhigeen, intii ka iyo burcadnimo ay ciidamada nabadgelyadu raadinayaan.

Warku, wuxuu intaas

Wufuud ka socota Golaha Dhexe oo Kormeeraya Gobollada Qaarkood

MUQDISHO, Jan. 14 (SON-NA) — Wafdigii Golaha Dhexe ee XHKS ee uu hoggaaminayey Guddoomiye Ku-xigeenka 2aad ee Gud-diga Qaranka Xisaabi Xil Maash, J.le Xuseen Cabdulqaadir Qaasim oo beryahanba kormeerka ku marayey Gobolka Jubbada Hoose, ayaa ku soo laabtay magaalada Kismaayo, kaddib markii ay kormeer ku soo mareen Degmooyinka Afmadow iyo Badhaadhe oo labaduba ka tirsan Gobolka J. Hoose.

wafdigu intii uu marayey goobahaasi wuxuu shirar iyo kulamo kala duwan la yeeshay Mas'uuliyiinta Degmooyinkaasi iyo madaxda laamaha dawladda, ururrada bulshada, samadoodnada iyo nabadoona da, culumaa'udlanka iyo

dadweynaha ku dhaqdegmooyinkaasi, wuxuu ugu horreyntii u gudbiy salaam uu ka sidey Xoghayaha Guud ee XHKS, Maxamed Siyaad Barre.

Guddoomiye Ku-xigeenka 2aad ee Guddiga Qaranka ee Xisaabi Xil Maash, J.le Xuseen Cabdulqaadir Qaasim wuxuu dadkaga warramay xaaladda maanta dalku marayo iyo sida ay lagama maarma ka u tahay in qof kastoo Soomaaliyeed uu naf iyo maalba u huro difaaca dalka iyo taakuleynta ciidamada qalabka sida, si ciidamada iyo calankaba loo dhaco.

Guddoomiye Ku-xigeenka, wuxuu Degmada E

Eeg bogga 8aad

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