



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. Aabbihii Yuusuf Cali oo ku magac dheeraa **Keenadiid** oo Saldanada Hobyo abuuray, wuxuu ku dhashay Caluula, 1837, wuxuuna ku dhintay Hobyo, 28.9.1911.

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

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

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

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

Magaalada labaad oo Cismaan aad u saamaysay waa Hobyo (Hobya,Hobayo ama Hobyo-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, wargeesyada iyo xaashiyaha la isu qoro, ... ay nolosha bulshada hadda kaga jiraan, waayadaas, hawlahaaas oo dhan, gabayadaa qaban jirey. Inkasta oo ayan jirin dayuurado, tareenno, baaburro, 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 **Hobyo**. Dadka gabayada keena aad baa loo xurmayn jirey oo wax loo siin jirey. Nin kasta oo gabayaa, wuxuu uurka ku hayn jirey inuu kol Hobyo tago oo gabayadiisa bandhigo. Ragga gabya oo waweyn oo sababtaas Hobyo 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 Cumarr Gacaney, Gurraase, JaamacLugey, Khayre-gabay, Axmed-busur, Xasan Xoday, Afubudo, 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 jeelaanta 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 tiriyo 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 yihiin, 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 yihiin 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 xuruuftu tahay tan carabiga oo qaardeed calaamooyin loo yeelay. Kutuba wuxuu u yeeli jirey magacyo u dhisan sida kuwa Carabta. Kuwaas mid ka mid ah oo ku saabsanayn riyada iyo fasirkeeda oo la oran jirey , **Tacbiir ar-Ru'yaa'** wuxuu u bixiyey , **Riyofasire**. Sheekofurfure', isaga oo raacaya sajciga 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 tusale oo shicirradas ah:

i)	انوک ابىالباج خراب موی مرن سلاح	وھان ک بریا الاه او آدن ارک ابدنکا
	(Waxaan ka baryayaa Ilaah oo aadan arag abadankaa	Inuu ku anbadaa libaax, kharaab mooyee marna salaax)
ii)	هداد ایسد جرعو مدولب تھی برعو	وانمان وحب مقلین او هدن سدت انطو
	(Waa nimaan waxba maqlayn oo haddana sita indho	haddaad u babbisid jar 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 jiidey 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 sanadhihi 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 yihiin 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 dhawaqyada 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).

Xuruuftu waxay u qormi jirtey bidix midig, ismana hays haysan oo xaraf walba gooniidiisa ayuu u taagnaa sida farta daabaca. Waxay ahayd far cod waliba ama dhawaqa waliba astaan u gaar ah lee yahay. Farta taariikhdeeda oo guudmar ahi waa sidatan. Dhibo badan oo isdabajoog ah baa ka horyimid. Reer Hobyo, inkasta oo qaarkood barteen, haddana si qabow bay u soo dhoweeyeen, intooda carabiga tiziin badankood weliba waa ka soo horjeedeen. Talyaanigii dhulka qabsaday oo

Fashiistada ahaa, farta gebigeedaba waa uu mammuuueay, hase ahaate waxay xoogaa ku faafay dhulka Mudug, miyiga iyo magaalooinka ka wax. Kolkii Talyaanigu jabay oo Ingiriisku dhulka qabtay, siiba kolkii xisbiga Kulanka Dhallinyarada Soomaalida oo loo yihiin **S.Y.L (Somali Youth League)** uu Cismaaniyada far u qaataay oo rasmi ahaan dastuurkiisa ugu darsaday, dugsiyo lagu bartana u furay, baa faafiddeeda dhab ahi bilaabatay.

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(21)

S N 9 4 A S 8 M 5 G N 9 O S

alifka soomaalida 'Somali alphabet'
furayaashii 'vowels'

4 2 8 9 9 8

i	g ----- g	8 ----- 8 (ii)
e	u ----- u	u ----- u ee
a	s ----- s	g ----- g aa
o	h ----- h	m ----- m oo
u	a ----- a	h ----- h (uu)

q q w w s s f f

shibbanayaashii 'consonants'

h	g	H	k	r	t	7
'	ð	h	g	l	n	o
x	M	l	j	m	s	d
c	y	g	y	n	z	f
q	H	ð	s	dh	b	w
kh	R	g	sh	t	d	yy



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 istiqlaal 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. Nolosha 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 rasmiyeyo oo la qaato, Cismaan isla sanadaas (bisha Agoosto) buu dhintay.

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

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

- **Diiinka iyo shareecada** :(inaan laga tegin ee la qabsado, oo loo hiilliyo- caqido wanaagsan in la yeesho - tan gaalada iyo bideeda 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 duufsanayso);
- **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 fikradihiisa 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 debesan 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 doodaa haya u kala eexanayn.

Firkadaha 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 sanka 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 qarin jirin.

Hadalka oo kooban, **maxaa Cismaan lagu tilmaami karaa? Ma waddani baa?: Ma waxyqaan far curiyey baa? Mase waa gabayaa? Saddexdaba waa yahay**, laakiin Soomaalida agteeda ama sida qorayaasha shiheeyuhuba 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 gabayaa** - 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 tarantarsiiyaaye 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 dheguhu taraddamaayaane

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

Taagsiga kuddada markuu tabarti boodaayo Inkastuu wadaagaha tudcoo tuumiyyaha haysto **Ninkaan taabi kara hayn inuu tuuro waw halise;**

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

Taftarruu ku yaal baa jiroo loo tammadiyaaye . Temmin haddii an loo yeelin waa turunturroodaaye 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 tawsii ka heshaaye Inkastoo tixduu ku habbanaa laga tallaabsiyo Inuu toosan yahay baa ninkii tirihey moodaaye

Ninbana taagtii xarafkiisa waa tooxana hayaaye Nimanyow turaabkaa wax le'eg tuumiyyaa jira e Tuduc yar baa ka roon waxakanay tirabbadneeyene

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

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

Intii tobantasho 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
Dhabbuuhu ku tiixaynayaa lagu taxaabaaye
Sidaydaa tastuuraha maddada lagu tilmaamaaye

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

Afartaas ta'da intaan ka deyey maysku wada tiirshey
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

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

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

Toobadda iyo diinkii haddii tiginka loo qaaday
Tiirrida cad qaardeen 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 jiey haddii kalataggiis joogo
Tallaahidiyo dhaartii haddii layska wada tuuray

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

Tashigiiba sida loo gefaan weli tebaayaaye
Tawfiiq ma noqon wiilashii taajka loo xiraye
Tacadadan 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 sheegye

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

SAMOW MAXAMEDOW – (Sansaan xornimo)

Samow Maxamedow xalay war bay nagu salaameene
Siyadiyo khabaar lagu farxaa saabay beledkiyi
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 muujiya sagal aroortiyye

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

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

Siyaasadatan 'Leegadu' waddiyo waxay samaynayso
Sifaalahadakii 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 Eebbwaga turay siirihii hore e
Samir lagama rooniyo ninkii suga Ilaahiise
Saan 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 safayntiyye

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

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 ragga 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 Khurduum nimanka Soodaan ah
Sawaakin iyo siinkii Asmara soohdintii Xabashta

Sokay iyo Danaakilada taal saaxillada xeebta
Sifka Adari saaqii Shawiyo Sababa guudkeeda
Amxaaruuhu intuu saaran yahay tanivo 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 hoyadao
Saracii Karaashivo Bengaal sadarradii Kaabul

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

Siyaadada betroolkiyo Kuweyt samaha loo dhiibey
Salaaddiinta Iiraan fadhida sulubyadii Faaris
Arlada Samargandaa iyo Bukhaar suxaradii Baabul

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

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

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

Sankuuneeble meeluu jiraba saaqvey khaharkeene

Telgraafka seeraarayiyo siligyadaw geyne
Subax noolba 'jornaalistaha' 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 II

\mathcal{Y}_b	\mathcal{L}_t	$\mathcal{I}_{\check{s}}$	$\mathcal{N}_{\check{z}}$	$\mathcal{K}_{\check{c}}$
O_d	T_r	Z_s	$E_{\check{s}}$	R_g
$\mathcal{O}_{\check{d}}$	\mathcal{Y}_c	$\mathcal{E}_{\check{f}}$	\mathcal{H}_q	\mathcal{Y}_k
N_e	S_m	Z_n	U_h	
\mathcal{O}_e	\mathcal{Z}_u	\mathcal{R}_o	\mathcal{S}_a	L_e
$\mathcal{E}_{\check{z}, \check{e}}$	$\mathcal{K}_{w, \bar{u}}$	$\mathcal{M}_{\bar{o}}$	$\mathcal{G}_{\bar{a}}$	$\mathcal{U}_{\bar{e}}$
S_1	E_2	K_3	\mathcal{O}_4	L_5
Y_6	T_7	C_8	U_9	X_0

(Yaasiin Cismaan Keenadiid)

Yassin Osman Keenadiid



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* (Firenza 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 attività 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.

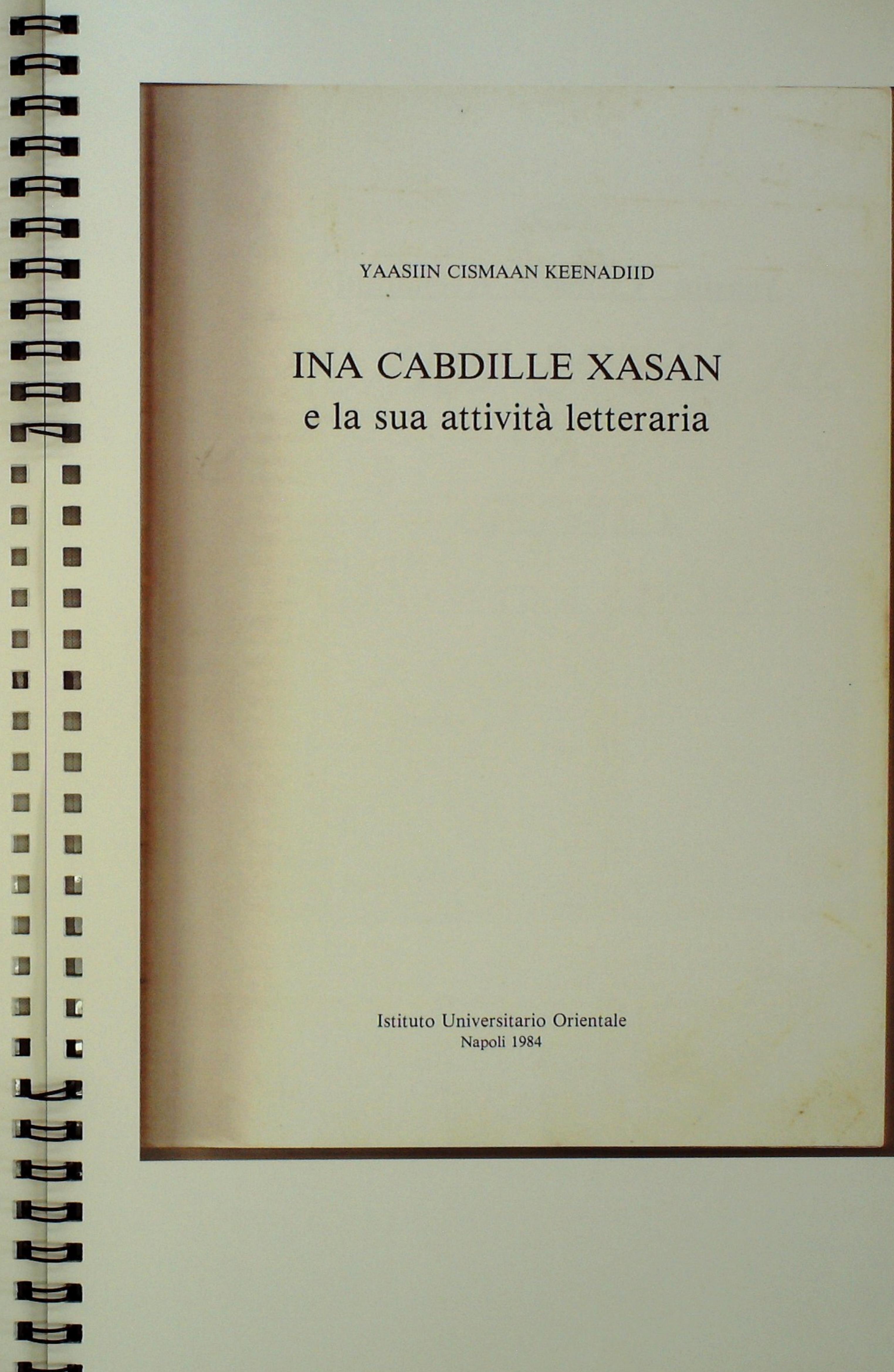
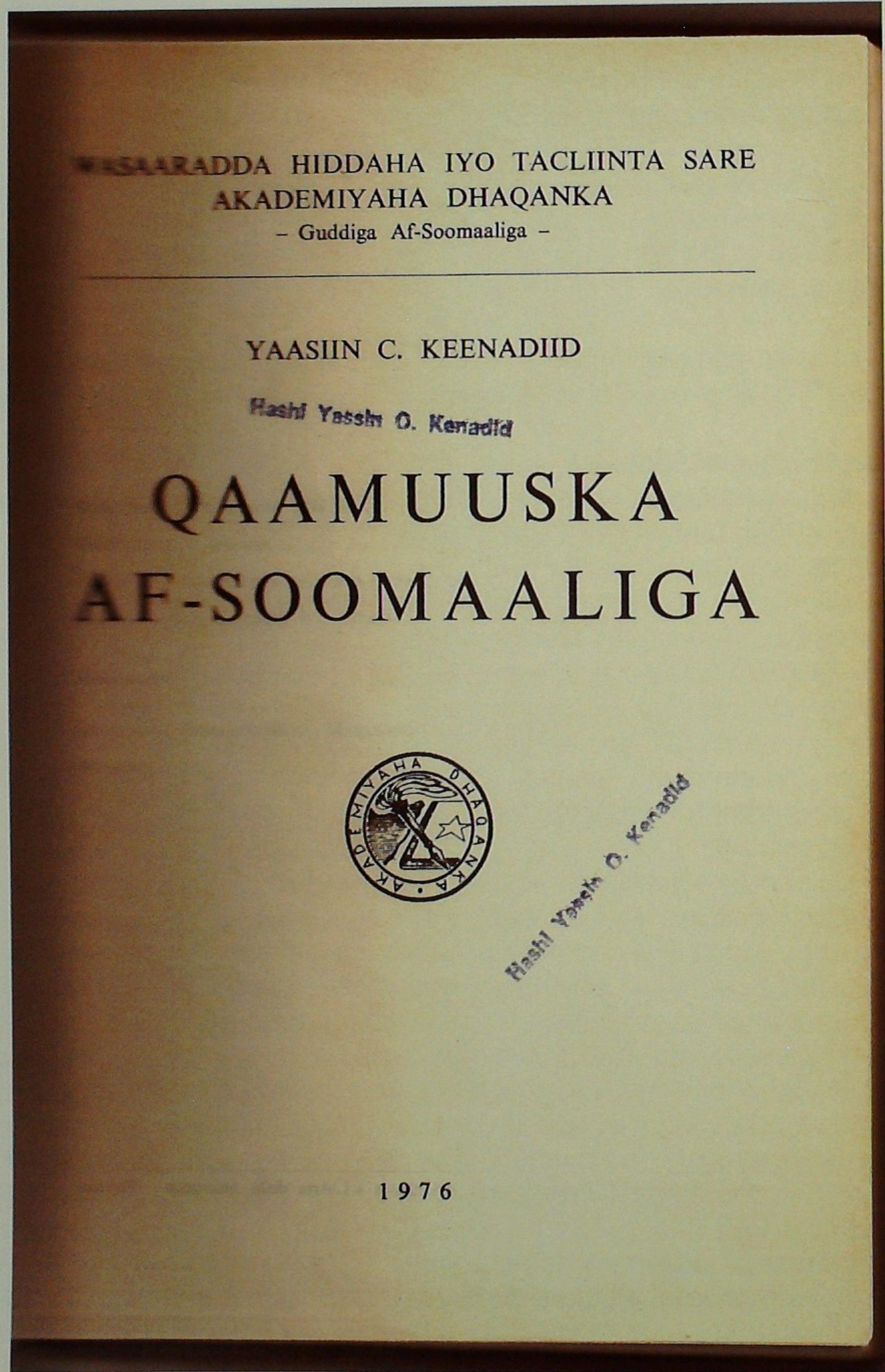
The book contains a short historical introduction and a section devoted to Somali poetry which includes poems by several authors including Sayid. The nucleus of the poems - which were already present in the thesis – is formed by 17 'gabay' and two 'masafo'; they give the reader a general idea of Sayid's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



Istituto Universitario Orientale
Napoli 1984

Yaasiin Cismaan Keenadiid

Gabayada

CISMAAN KEENADIID

1980

Xamar



SISSOOS EGYSHS RL
m
OSOHS

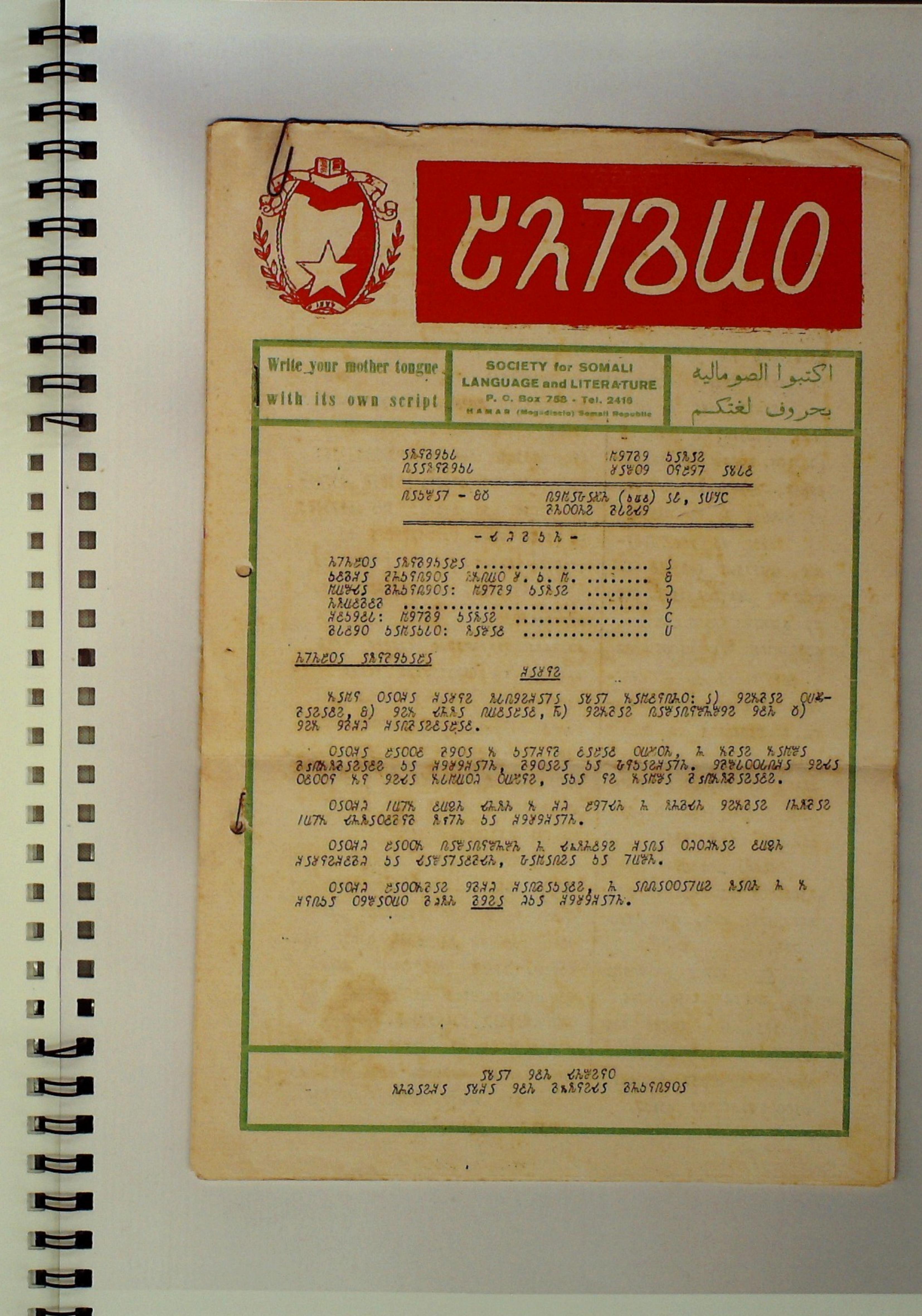
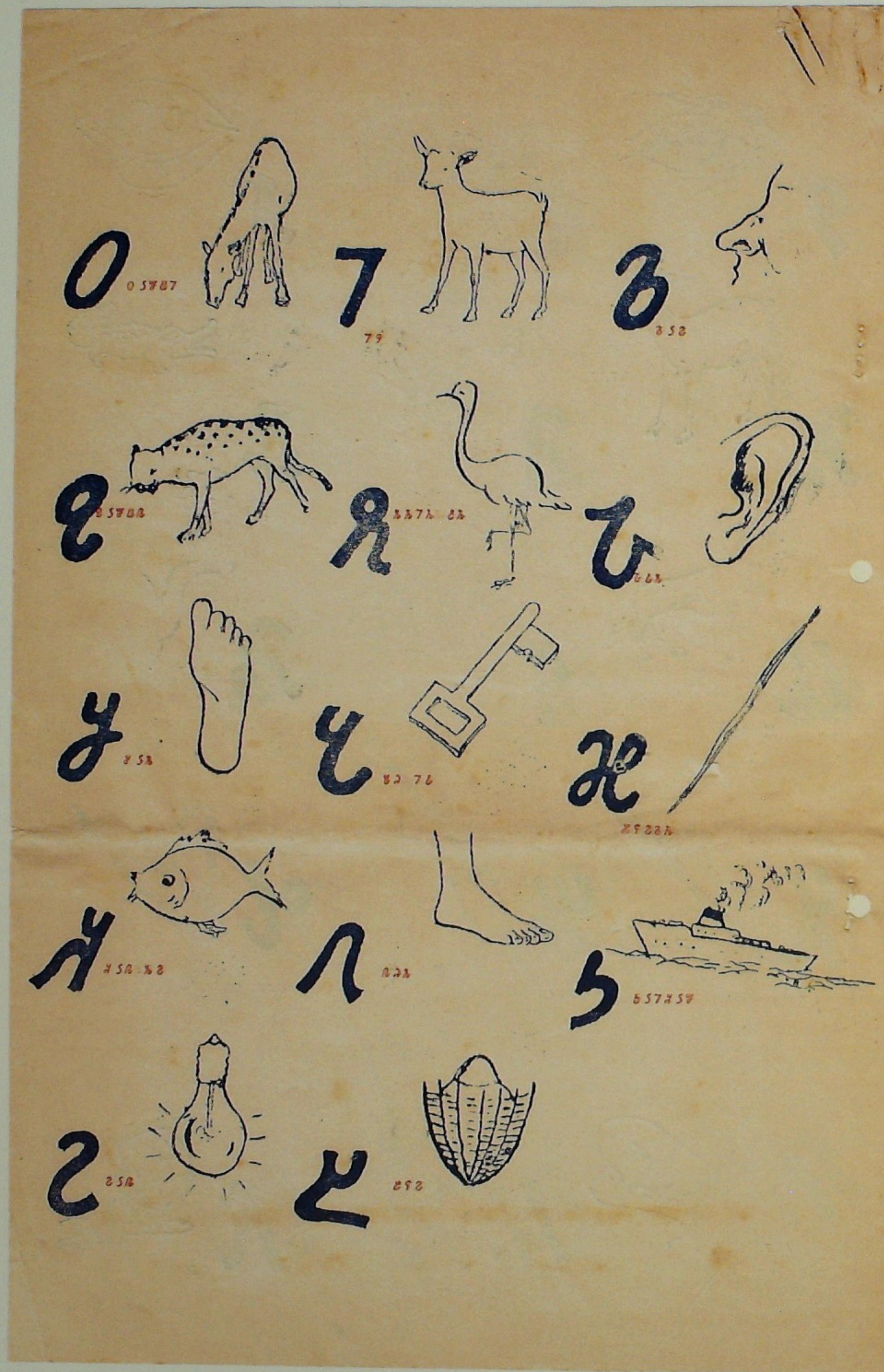
SHABAKA

0305200 292592 23888

TAVOLA I

w	v	/	M	h
b	t	g	ñ	k
o	7	3	e	r
d	z	s	õ	g
7	y	g	h	q
d	c	l	l	k
n	5	2	ñ	ñ
ñ	m	n	ñ	ñ
9	2	h	s	l
r	u	o	a	e
8	h	m	g	ll
y, i	w, u	ó	á	é
1	2	3	4	5
9	0	c	u	x
6	7	8	9.	0





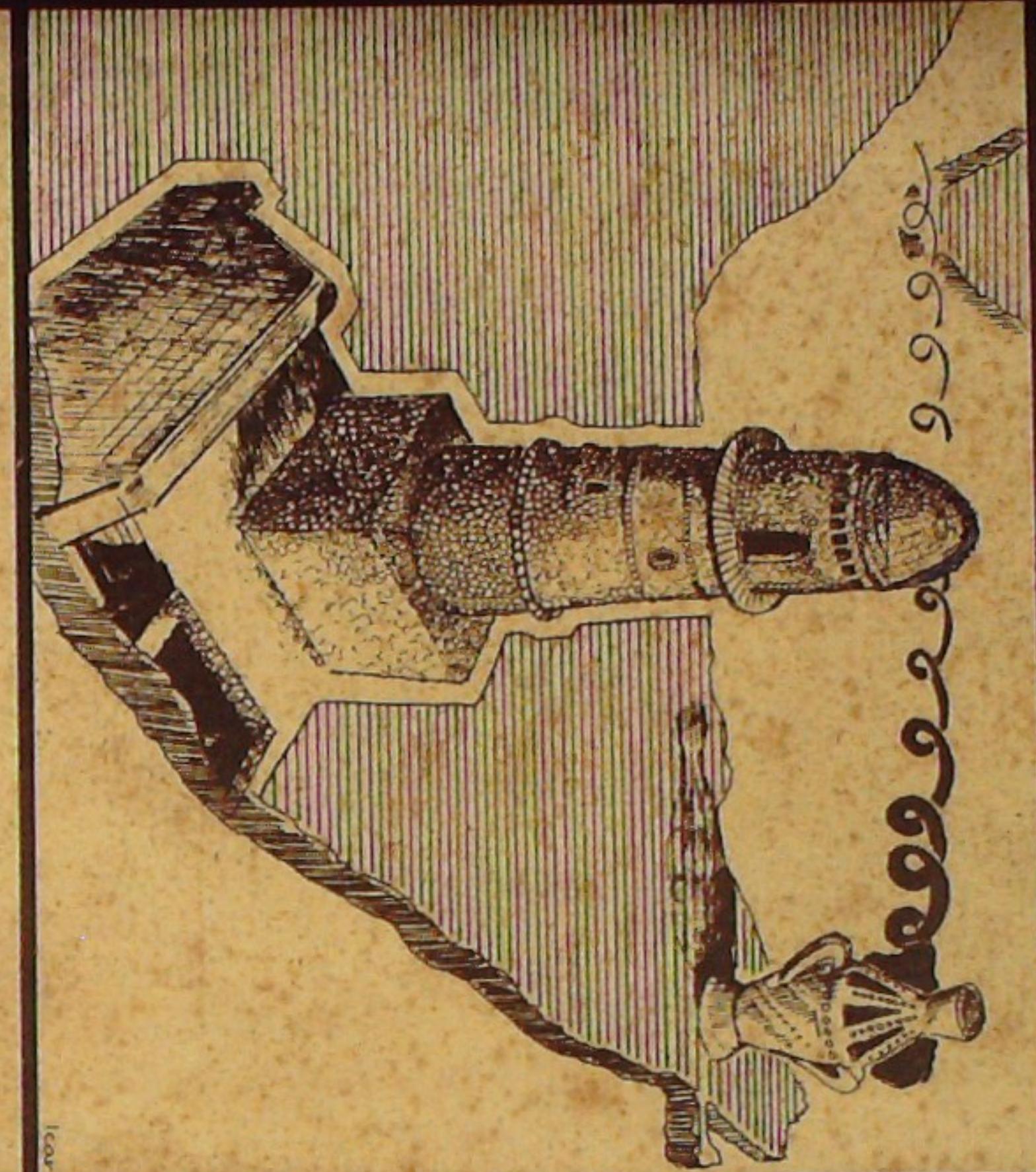
jamhuriyadda diimoruudiga soomaalida

wasaarudda waxbarashada



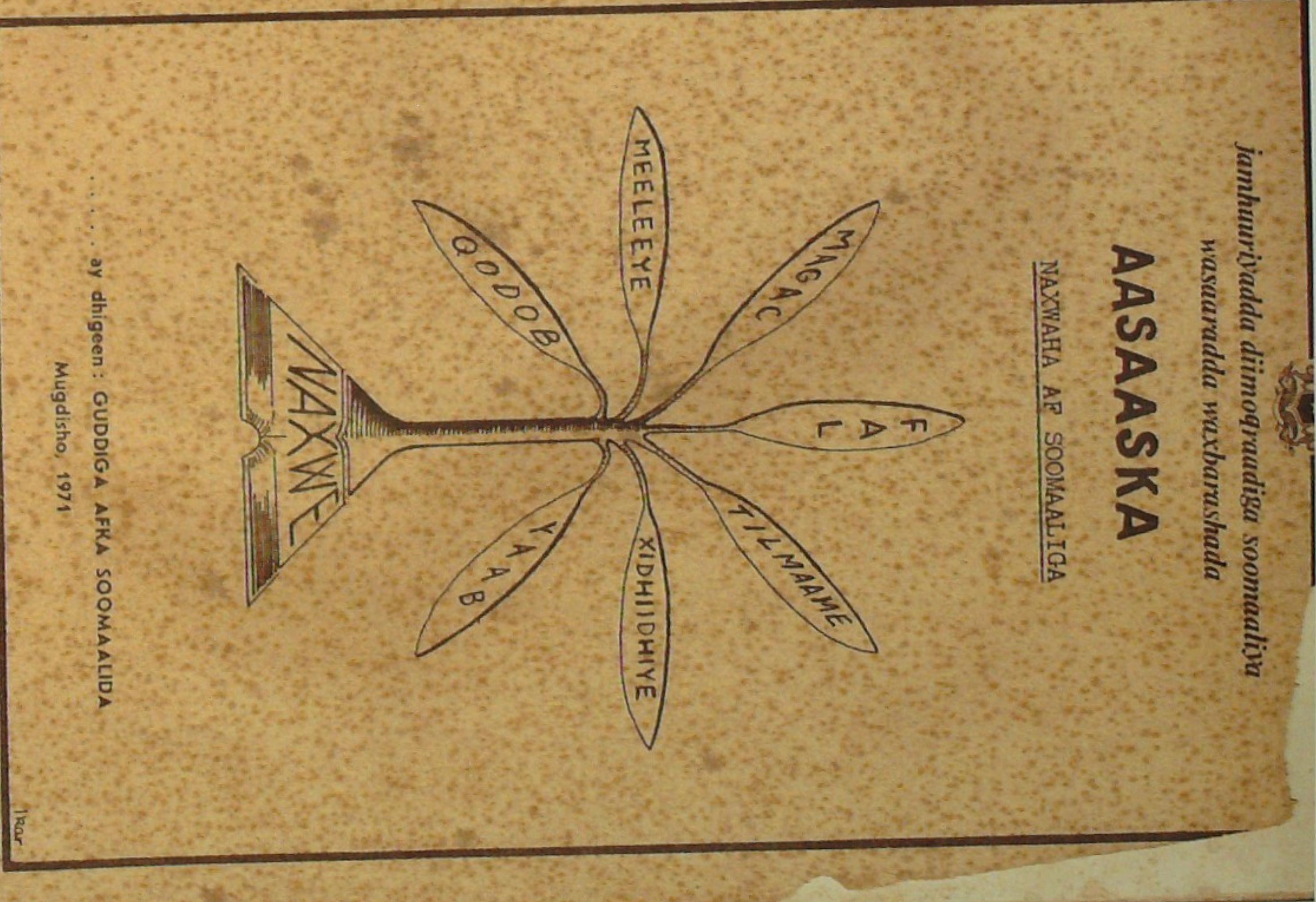
BUUGGA TAARIIXIIDA

DUGSIYADA HOOSE



ay dhigreen: GUDDIGA AFKA SOOMAALIDA

Mogadisho, 1971



ay dhigreen: GUDDIGA AFKA SOOMAALIDA

Mogadisho, 1971

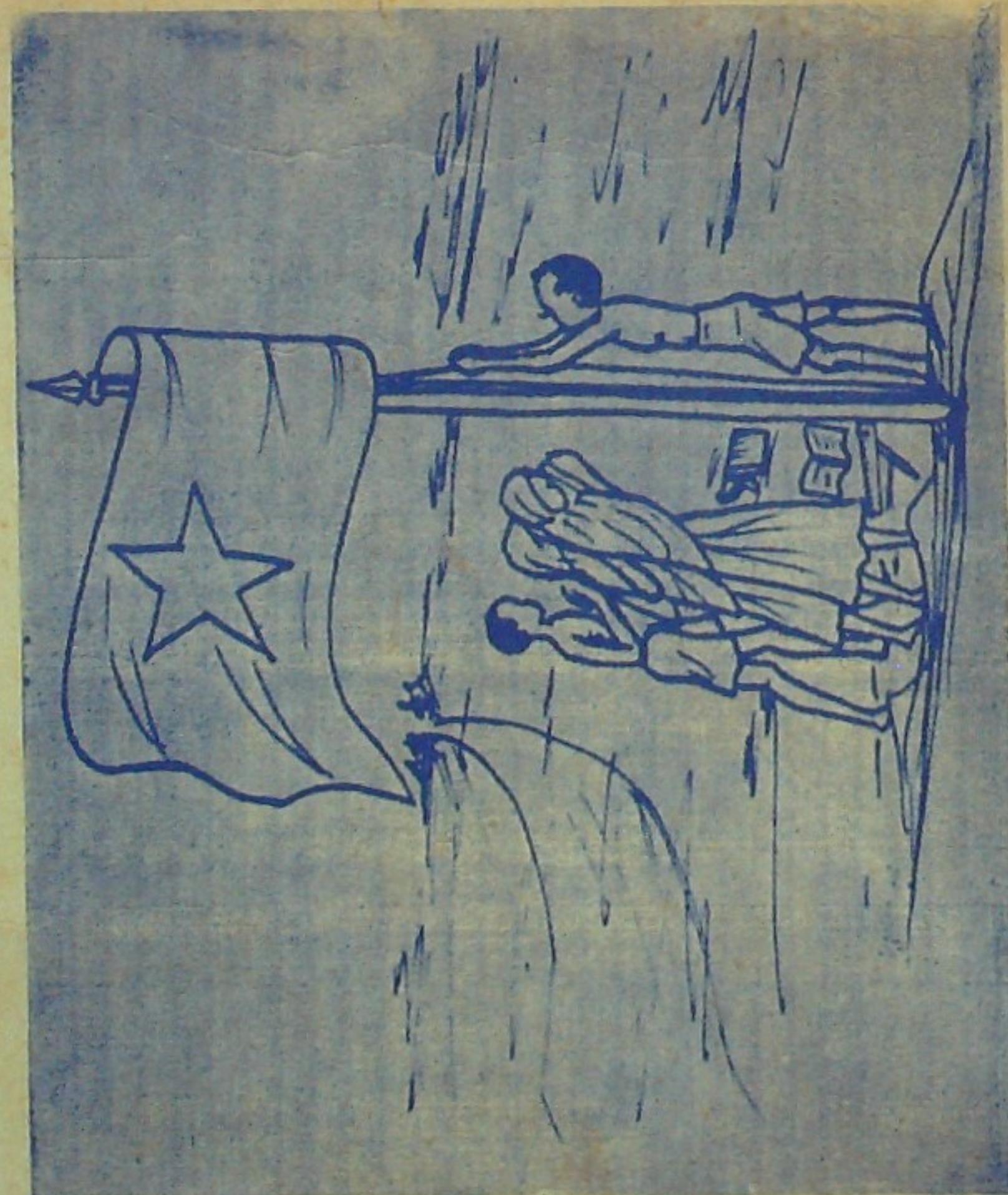
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ay dhigreen: GUDDIGA AFKA SOOMAALIDA

Mogadisho, 1971



SOCIALIST SOVIET SOCIALIST
LAWYERS' SOCIETY OF SOMALIA
LAWYERS' SOCIETY OF SOMALIA
SOCIETY OF LAWYERS OF SOMALIA
LAWYERS' SOCIETY OF SOMALIA
SOCIETY OF LAWYERS OF SOMALIA

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AASAASKA

NAXWAHA AF SOOMAALICA

jamhuriyadda diimoruudiga soomaalida
wasaarudda waxbarashada





JAMHURIYADDA DIMOQRAADIGA SOOMAALIYA
WASAARADDA HIDDHA IYO TACLIINTA SARE

"HALGANKII NOLOSHA,,

Waxa qoray :
Jaalle Shire J. Ahmed

XAMAR 1973



JAMHURIYADDA DIMOQRAADIGA SOOMAALIYA
WASAARADDA HIDDHA IYO TACLIINTA SARE

SHEEKOYIN SOOMAALIYEED



HOODYADA IYO HAWLEHEEDA



WAXAA QORAY: DAHABO FAARAX XASAN IYO
RAAQIYA XAAJI DUCAALE



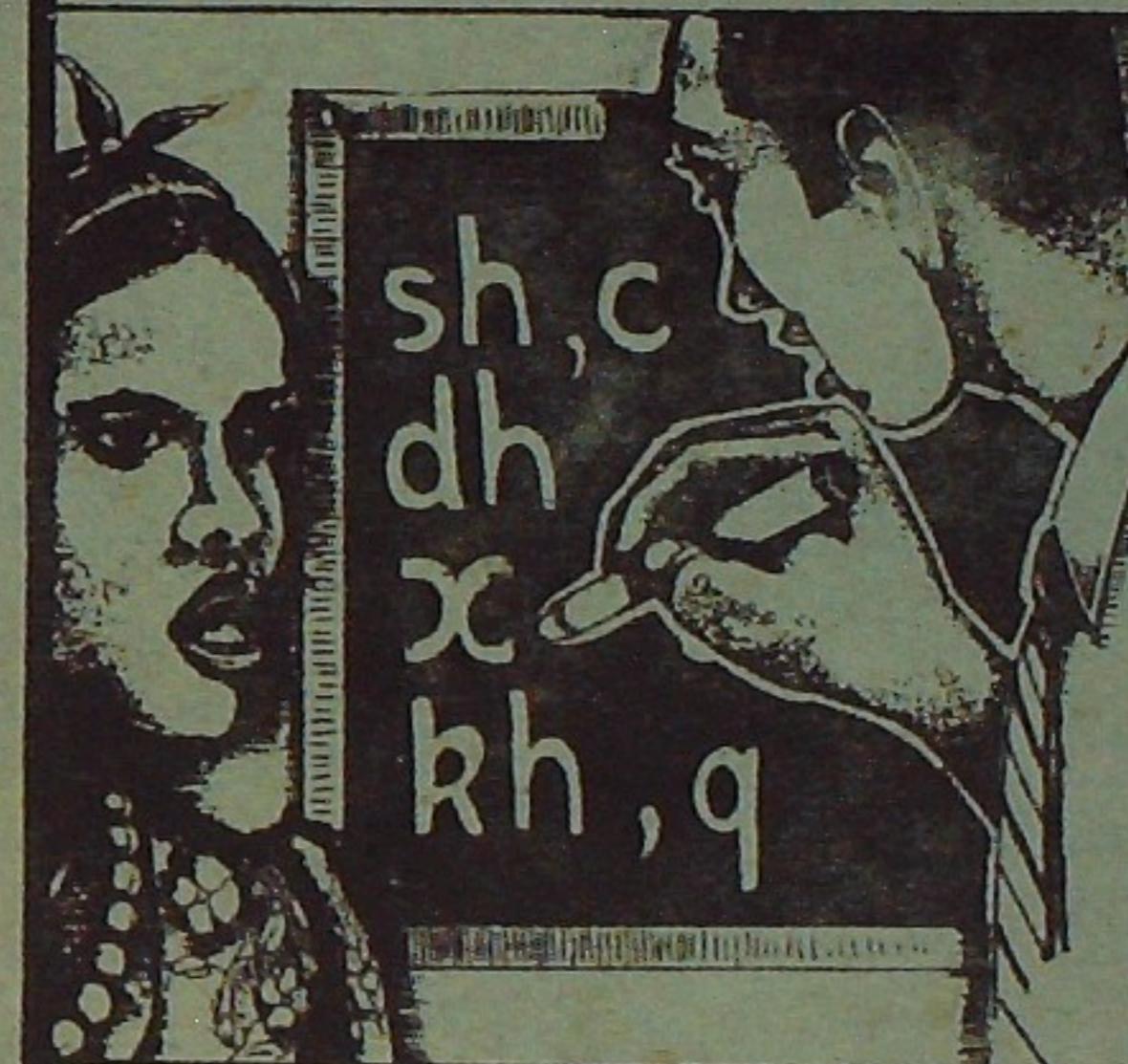
JAMHURIYADDA DIMOQRAADIGA SOOMAALIYA
Wasaaradda Hiddha iyo Tacliinta Sare

AASAASKA AQOONTA CAAFIMAADKA



Jamhuriyadda diiromoqraadiiga soomaaliya
wasaaradda waxbarashada

Li Bilaaba Farreena



WAXA QORAY JUDDIGA AP SOOMAALIGA
NUQDISHO, OKTOBAR 1972

STELLA D'OTTOBRE

QUOTIDIANO NAZIONALE

PUBBLICATO DAL MINISTERO
DELLE INFORMAZIONI
E ORIENTAMENTO
NAZIONALESTAMPATO PRESSO
LA STAMPERIA DELLA
MOGADISIO — TE
PREZZO Sh. So. 1ESPRESSA DAL PRESIDENTE BOKASSA NEL COMUNICATO CONGIUNTO SOMALO-CENTRAFRICANO LA PROFONDA AMMIRAZIONE
PER I NOSTRI CONSEGUIMENTI RIVOLUZIONARI

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

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 secondo 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 loro collettivo del nostro popolo, si sono inferti duri colpi mali che affliggono la nostra società quali la miseria, le salattie 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 ed 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 piccole 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 allo scambio commerciale tra i vari centri della capitale, onché 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 orzi e di sacrifici: ciò vale a dire che è il nostro popolo,

**D'OTTOBRE**

QUOTIDIANO NAZIONALE

STAMPATO PRESSO
LA STAMPERIA DELLA
MOGADISIO — TE
PREZZO Sh. So. 1**INSTANTANEE SULLA VISITA DI BO**

Il Centro di Orientamento Rivoluzionario «Abdulle Halane» è stato il luogo dove è stato accordo tra la RDS e la Repubblica Centrafricana avvenuto il conferimento di onorificenze. Le foto (dall'alto in basso) il Presidente a vita della d'Armata Jean-Bedel Bokassa, mentre consegna onorificenza centrafricana al Presidente del C. Gen. Mohamed Siad Barre, ed il nostro amato (Continua a pag. 4)

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 Arreh Ghalib, a Cuba dal 15 al 18 Luglio 1972. Il Ministro degli esteri cubano, Raul Roa, ha accettato l'invito estesogli dal

sciatore Somalo Nazioni Unite, Abby Farah, è stato dal Presidente svaldo D. Torredon.

Durante la permanenza in Cuba, la nostra delegazione

membri del Gove

di cui faceva parte l'Amba

Partito Comunista

verso pacifici negoziati e nello spirito africano.

Entrambe le parti hanno espresso la necessità di promuovere relazioni bilaterali e la cooperazione in tutti i campi. Le due parti sostengono la causa dei movimenti di liberazione per liquidare la dominazione coloniale e razzista nell'Africa, come previsto nella «Dichiarazione di Mogadiscio».

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

Carlo e la RDS hanno pu

Ricevuto da Jaalle
l'inviato di Idris Am

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



من توجيهات
الرئيس

استجابة جماهير شعبنا
لتحية التبرع الشامل خير دار
استدلالها لواصلة الكتاب
احفل نفس الغبار عن كامل
لقتنا عربية المطرورة



السبت ١٥ ربیع الاول ١٤٥٥ م - صحیفة يومیہ تصدرها وزارة الاعلام والارشاد للنوم بجمهوریة الصومال الدستوریة العدد ٥٠٧ - المعنون ٥ سنتا
تبلیغات التوزیع ٢١٠١٢ - الاعلانات ٢٠٨٦٥ تحریر ٢٢٦٥٥ - مس - ب - ١١٧٨ مقدیشو

وذكر الرفق لن الذي تحت يدوره
في تلك المناسبة بين زيارة وفوده
والاعلامي الذي تزرت بعد الزيارة التي
نام بها وزير الاعلام بجمهورية
الصومال للمقاطعة الرئيس محمد عمر
بمشادة الانجازات التي حققها
جيس الذي اجرى مع المسؤولين
الصينيين محادثات لتدعيم علاقات
التعاون في هذا المجال وفي تلك الزيارة
الرافق لن يوازن متاح دورها في
الميدان متوجهة تفاوضات للتعاون
في مجالات الثقافة والاعلام والتثقيف
والرياضة .

وغير ذلك لجمهورية الصومال
لبيه زاكيلا وجمهورية الصين الشعبية
البقاء على ص ٦

وزير العدل يحضر الاحتفال بالمولد النبوى

مديشو - سونا
البقاء على ص ٦
والاعتنى بها قولاً وعملاً

انتربك وزير العدل والشئون الدينية
الرئيسي الشيخ حسن عبدالله شارح
بابليونية الاسلامية بعبدالله الشيشي
واسترک احمد ليلة امس حللة بيته
اقليم بنادر وجمهور غدير

عليه وسلم وذلك بمسجد التقاضي
الاسلامي بعدينة مديشو

وتحضر ايضا مدير المسجد الشيشي
دم عبدالله والشيخ ياسين محمد
شيو العائدة الزهرية .

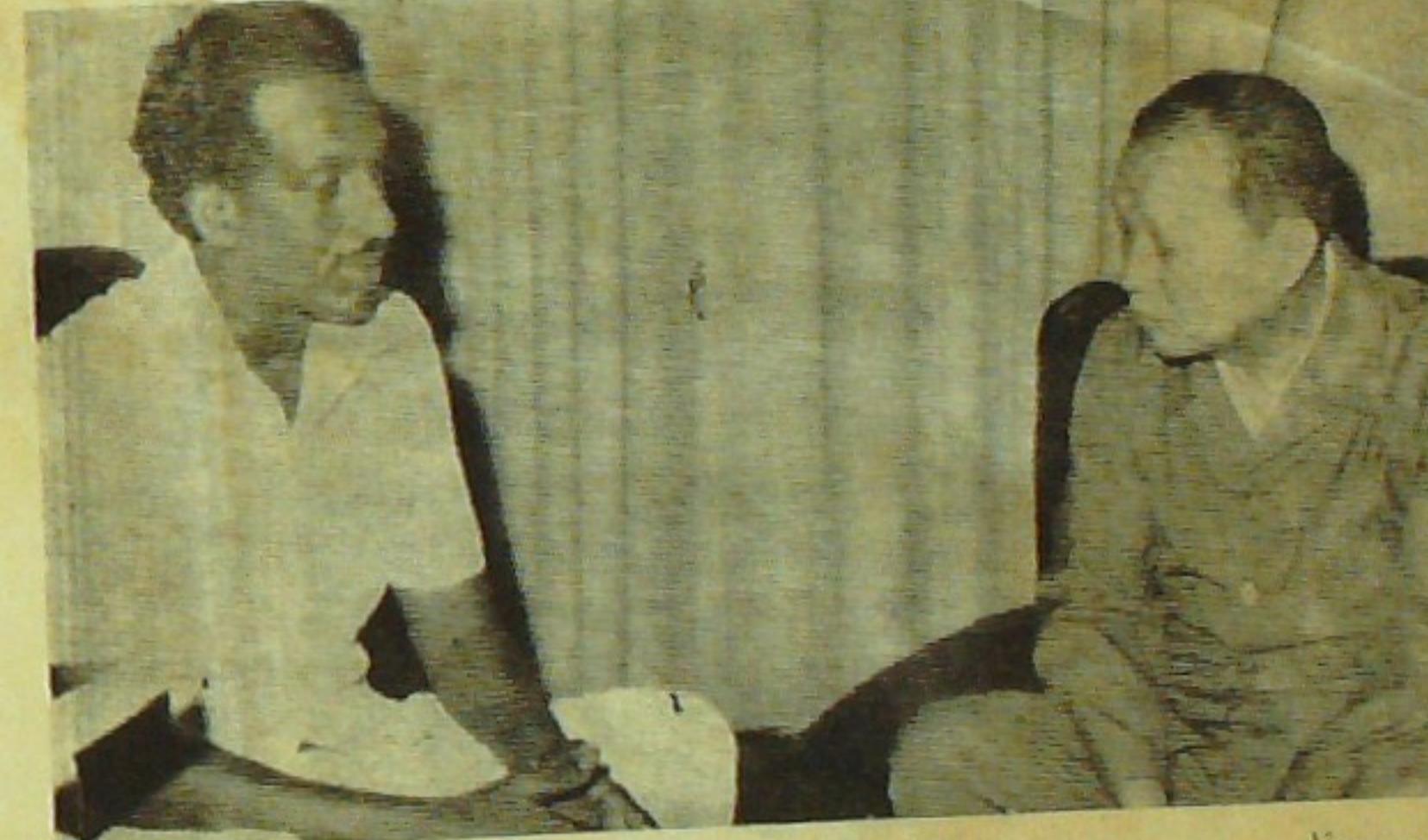
هذا والجدير بالاشارة ان جميع
المحافظات للواحد والقرى بجمهورية
الصومال للمقاطعة قد اقيم لها
الفرائض التي يفرض الله عنها وتصلح
والسلام بتاريخ ١٢ ربیع الاول حيث

ان فيها ماقرر عن سيرة الرسول
عليه العصالة والسلام .

واسراف الوزير باته بات مرسى

لصهريجي السنى عن توسيع نشر

سابقاً في مجالات الثقافة والاعلام .



الاقتصاد الصومالي ورعاية مجتمعه
هذا وقد استعرض الرفق خليف
وقدم الرفق لن الذي تحت يدوره في
ذلك المناسبة شكره لزملاء الحسوار
علاقات التعاون بين البلدين وخاصة
البالغة التي تلقاها هو ووفده خلال
لزيارته في البلاد وقال أنها تترجم عن
رغبة الصومال حكمته
وشعراً في توسيع علاقات التعاون
بين الجانبين .

وذكر نائب وزير الاعلام الرفق
خلف موسى سعفان بن زيارة ومد

حليف موسى سعفان امس بغير الزيارة
الصين الشعبية الى الصومال تزكي

الرقيق لن زكريا نائب وزير للثقافة
وتنفذ الاتفاقيات المرمرة بينهما
جمهورية الصين الشعبية والصومال
الرقيق لن .

ـ سونا
تقبل رئيس دائرة الشئون الدينية
باعية باللجنة المركزية للحزب
ـ عبدالقادر حاج محمد مختار
ـ امس ينصر الشعب والوحدة
ـ الذي يترأسه نائب وزير
ـ الرفق لن .

ـ د. العبدالله الشيشي

ـ عن شعور الشعب الصومالي

ـ معاونات التي تقدمها جمهورية

ـ الشعوب الى الصومال وحال

ـ مونات تأخذ دوراً كبيراً وتنمية

Kiiddigta Oktobar

Waa Wargeys maalin walba ka soo baza Wasaaradda Warfaafinta iyo Hanninta Ummadda, dalka JDS.

Wasana lagu daabacaa M. Qaranka, qimhiisuna 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, Jle Maxamed Siyaad Barre, wuxuu shalay kormeer ku tegay Degmada Balcad, isagoo intuu joogay halkaast sood indha-indheeyey Mashruuca Biyo Xireenka ee Degmadaasi.

Jle Siyaad, intii uu marayen

Madaxweynaha waddanka Soomaaliya, Jle Maxamed Siyaad Barre, wuxuu kaloo soo kormeeray Degmada Balcad, isagoo fiiro ah eer sinayey heerka horumartina guud ee Degmadaasi halkaa uu marayo.

Wasiirka Beeraha oo booqday Degmada Agooye iyo Tuulooyinka la xiriira

MUQDISHO, Jan. 14 (SON-NA) — Wasiirka Beeraha, Jle S. Guuto Bile Rafie Guuleed oy la socdeen Wasir Ku-xigeennada Wasaaradaha Beeraha iyo Warshadah, Jle Dr. Maxamuud Cabdi Nuur iyo Inj. Maxamed Nuur Caliyow, aaya shalay galab ku soo laabtay magaalada Muqdisho, markay kormeer maalin ah ku tageen Degmada Agooye iyo Tuulooyinka la xiriira kaddib-

Shirweynihil UDHS oo si habسامي وو سودا دوغسiga ساره ee بوليسكا

MUQDISHO, Jan. (SON-NA) — Shirweynihil 2aad ee Ururka Dhaqdhaqaqa Iskaashatooyinka Soomaaliyeed oo hogaan kaa haataan ka sode Dugsiga Sare Boolska ee magaalada Muqdisho, aaya dorraad 4tili galabnimoo hawlkaa ka sil waaqay jendooinkii la xiriiray doonaha shirkasati.

Shirkasati oo ku bilowday jawi aad u flican, waxa si weyn loogu lafa-guray xiriirkha Iskaashiga iyo wada shaqeynta ka dhexaya Iskaashatooyinka iyo hay-adaha dawida, taasoo langeyn dheer kaddib ay ergooyinkii ka qayb qaadanayey shirkasati u arkeen doodaha noocani ay yihiin kuwo si dhab ah uga tarjumaya bartilmameed

ka ay higsaneyo Ummadda Soomaaliyeed oo ah isku filaaansho dhinac walba leh.

Doodahaasi ka sokow ergooyinka shirkha ka qayb gelaya waxay isku dhaafsa nayaan talooyin iyo aaraas' saldhig u ah taabba-gelinta himilooyinka Ururkaasi oo ku qotonta kordhinta wax soo saarka iyo horumartina buishada.

Warku, wuxuu kaloo sheegayaan in Guddoomiye-ha Hoggaanka Iskaashatooyinka Golaha Dhexe XHKS oo hoggaaminayey ergooyinkii ka qayb galay Shirweynihil 2aad ee Ururkaasi ay shalay boqasho maalin ah ku soo mareen Gobolka Shabeellaha Hoose.

TUSAALOOYINKA MADAXWEYNAHA



Midnimadu waa saldhigga gobannimada qaaliga ab taasoo ku dhalata dhiliga iyo dhibaatada bani'aadmi ga, xornimona aanay suur toobeyn la'aanteed.

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 dhaawaan Koox Burcad ah oo ay soo kireysteen Xabashidu iyo Xulafadeeda ay weerar kedis ah ku soo qaadeen Xabsiga Mandheera oo ka tirsan Degmada Berseem, halkaasoo ay ku baxsadeen dad Maxaablis ah oo tiradoodo gaareyso 12.

Jle Siyaad oo shalay galab ku soo laabtay magaalada Muqdisho muddadii uu kormeerka gooba-haast ku marayeyna waax wehiliyeey Guddoomiye-ha Bisha Cas ee Soomaaliyeed, Jle S. Guuto Cabdinuur Yuusuf iyo madax kale.

Warku, wuxuu intaa nayaan.

Wuufud ka socota Golaha Dhexe oo Kormeeraya Gobollada Qaarkood

MUQDISHO, Jan. 14 (SON-NA) — Wafdigli Golaha Dhexe ee XHKS ee uu hog gaaminayey Guddoomiye-ha Ku-xigeenka 2aad ee Guddiga Qaranka Xisaabi XII Maash, Jle Xuseen Cabduqla-qaadir Qaasim oo beryahanba kormeerka ku maryaay Gobolka Jubbadha Hoose, aaya ku soo laabtay magaalada Kismaayo, kaddib markii ay kormeer ku soo mareen Degmooyinka Afmadow iyo Badhaadhe oo labaduba ka tirsan Gobolka J. Hoose.

Guddoomiye Ku-xigeenka 2aad ee Guddiga Qaranka ee Xisaabi XII Maash, Jle Xuseen Cabduqla-qaadir Qaasim wuxuu dadka uga warramay xaaladda maanta dalku marayo i sideways ay lagama maarmaka u tahay in qof kast Soomaaliyeed uu nafla maalba u huro difaaca qof ka iyo taakuleynta ciida mada qalabka sida, si ciida iyo calankaba loo difaaco.

Guddoomiye Ku-xigeenka, wuxuu Degmada Eeg bogga 8aad

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