

Muuqaal iyo Maqal: Qaran Jabka Soomaaliyeed

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Baryahan dambe waxa soo kordhaya dhaqan xumo iyo bratakool la'aan looga bartay madaxda Soomaaliya marka aay la xaajoonayan dalalka kale ee ay diblomaasiyadda wadaagaan. Astaamaha aan hoos ku sharixi ayaa ka tarjumaya qaran jabka iyo is-quudhsi maskaxda ka galay madaxda dalka (Afrax, 2002).ⁱ Hadii maskaxda iyo maan aad ka dulowdana waa lafjab xoogan. Talooyinka aan ka bixindoono waxay ku qotomaan kuwo si fudud loo dawayn karo iyo kuwo hawlo culus oo kaliya ku dawoobi kara. Hadafka aan qoraalkan ka leeyahay waa in aan dhalinta Soomaaliyeed la qaybsado qiimahaynu lahayn iyo qaran jabka inagu inala soo dersay.

Markii aynu Qiimaha Lahayn

Waxa taarikkhdu sheegaysaa in kacdoonkii wadaniga ahaa ee Sayid Maxamed Cabdulle Xasan (1885-1920) bilaabay uu lahaa sababo qoto dheer iyo kuwo kusoo boodda ah. Mid kamid ah kuwa kusoo boodda waxa laga soo qaadan karaa markii uu Sayidku la kulmay agoono Diintii laga badalay oo Islaamkii laga saaray. Mar uu Berbera kasoo baxay kuna socday Buuhoodle, ayaa waxa uu sii maray xero agoonta loo sameeyey oo ku taalay Daymoole. Markuu waraysi gaaban la yeeshay dhalintii goobta ku jiray, waxay u sheegeen in qareenkoodu yahay Baadariyiinta Masiixiga ah ee meesha ku haya (Catholic Missionaries). Arintaasi waxay Sayid Maxamad ku noqotay niyad xumo iyo dulinimo aan la qaadan karin wuuna ka dhiidhiyay. Markii uu fursad helayna waakii isna Koofi ableey la-dhacay.ⁱⁱ

Astaamaha Soomaalida u gaarka ah waxaa ka mid ah isku kalsooni iyo ka dirir ay ka diriraan waxay dhibsadaan. Hawaynadii reer Kanada ee qarnigii 19 dhulka Soomalida martay ayaa qirtay in ay dadka Soomalidu ay yihiin dad qiimo leh, oo waliba luqad qani ah leh. Waxa isna si waafi ah waxyaabo wanaagsan uga sheegay Sir Richard Burton oo Soomaalida aad u darsay (1885). Prudence Bushnell, Maraykan ambasadoor xiligii Bushkii weynaa (Bush Sr. 1996), ayaa yidhii Soomalidu guryo waaweyn malaha; sanco wax ku ool ah may samayn; waxayse

leeyihiin laba astaamo: luqad qani ah iyo isku kalsooni waafi ah (pride) ayaa lagu yaqaan. Waakii na [Yamyam](#) yidhii.ⁱⁱⁱ

*Soomaali baan ahay,
Sinnaantaan la magac ahay
Sanku-neefle ma oggoli
Inuu iga sarrayn karo.*

*Sida dunida qaarkeed
Sandulaynta ma oggoli
Ninna kabaha uma sido,*

*Anna garasho sogordahan
Sooryo ruux ugama dhigo,*

*Ninna madax-salaax iyo
Kama yeelo seetada,*

*Sasabada ma qaayibo
Sirta waxaan idhaahdaa*

Saab aan biyaha cellin

The English translation goes this way:

*To whom my ways do not appeal; As he wishes I do not comply with
Like some parts of the world; Coercion I do not accept; Nor do I carry any man's
shoes*

I am Somali

*Neither man's stroking of my head; Nor his lace on my legs [duplicity] do I accept
Persuasion I do not approve, As for secrets [about me] I say; A Saab [vessel] that
hold no water;*

I am Somali.

Markii dawladnimaddi curatay (1960hii) ayaa lagu macsuumay madaxdii



Soomaaliya ee xiligaa in shir Afriki leedahay in Addis Ababa ay kaga qayb galaan. Soomaaliya wakhtigaas wax diyaarad ah may lahayn. Boqor Xayla Sellaase ayaa ugu yaboohay in uu dayaarad khaas ah u soo diro oo ku yimaadaan Addis Ababa, isagoo ku andacoonaya “in aad shirka ka baaqataan ma rabo.”

Cabdirisaaq Xaaji Xuseen baa ugu jawaabay: “waxba ha ka war warin in aanu shirka nimaad iyo inkale. Si ay noqotoba anakaa is keenayna...” Wax siinta Xayle waa halkay Soomaali ka gabayday ooy tidhii:

“bakhtigaa karoon Sooray boogi daba taale...”

Bal u dhuur gal markii 1973 uu Xayle Sellaase yimid Muqdisho. Alah u naxariistee Col. Saciid Cabdilaahi Cigaal ayaa ka mid ahaa ragii dawlada Soomaaliya u qaabilsana in aay soo dhaweeyaan isla markaana dabagalaan wafdigii Xayle. Mudo sanooyin ka dambi, waxa Saciid intaanu geeriyoon ii sheegay in uu aad ugu qushuuci jiray kalsoonida uu wakhtigaa ku arkay Siyaad Barre.

Waxa uu yidhii “Xaylasilaase ayaaba ku dhawaaday in uu su-juudo Siyaad Barrei.” Sida sawirkan ka muuqata, Siyaada Barre iskukalsooni iyo tunwayni wadaniyeed ayaa ka muuqata, qoortiisa iyo garbihiisuna way qotonsanyihiin. Waa astaan ka marag kacaysa isku kalsooni.

Tan kale, markii Mangistu iyo Siyaad Barre la isugu geeyey Caddan, 1977, Fidel Castro iyo madaxwaynihii Jarmalka Bari, Enrich Honecker, [xusuus qorkoodii](#) waxay ku sheegeen in Siyaad Barre kalsooni xoogani ka muuqatay, isla markaana keentay in Mangistu cidhiidhi iyo diiq galo. Iyaka oo u cadhaysan oo ka waramaya Siyaad Barre, sida tan bay u dhigeen:

His goal is old fashioned politics: sweet, friendly words. Siyad Barre speaks like a wise man; only he speaks. He is different from the many political leaders that I know. [Egyptian President Anwar] Sadat, [Algerian President Houari] Boumedienne, [Mozambique President Samora] Machel, [Angolan President Agostinho] Neto and many others are strong characters. They can

also listen and do not take a dogmatic attitude. One can speak with them. Siyad Barre really thinks that he is at the summit of wisdom. Until now everything has gone smoothly for him... He likes prestige.

“Siyaad Barre waxa uu isku haystaa ninka buurta ugu saraysa ee aqooneed saaran... . Waxaanu jecelyahy sharafta iyo in la xaq dhawro.”

Sawirkan uu Siyaad Barre soo dhawaynaynayo Julius Nyerere, madax waynihii Tanzania, waxa cad in Siyaad Barre gacanta sare haysto. Inta badan qofku marka inta uu garabka ku qabto shafkiisa kugu riixo waa kalsooni iyo gacan sarayn, saaxiibtinimona la socoto. Sawirka ku xigaana waxa uu tussayaa in Siyaad Barre la facyahay (equal) madax reer Yurubka ah.

Sawiro badan markaan fiiriyayna, Madaxwayn Xasan Sheekh baryahan dambe waa istiilaa marka sawir laga qaadayo, runtiina waa ku amaananyahay in uu qoorta taago. Waxaa ilo ku dhodhow Madaxwayne Xasan ay iisheegeen in lagula taliyey in (1) qosolka badan uu yareeyo marka uu wufuuda qaabilayo; iyo (2) in uu joojiyo shafku qabashada uu inta badan ku sameeyo ma'suuliyiinta uu la kulmo.



Markuu Dhaqankeenu Qiimaha Lahaa

Oday dhaqameedka Soomaalida ayaa laga arki jiray isku kalsooni. Xiiso gaar ah waxaa leh Sheeko dhexmartay Ugaas Maxamuud (Ina Ibraahin Guray) iyo Boqor Xayle Sellaase. Ina Ibraahim Guray waxaa uu aha nin aad u dheer (6 ft. 5inch) quwad jidheedna lahaa. Mar uu Xayle Ugaaska talo bixin uu ugu yeedhay magaalada Adari waxa uu hadalkiisii ku bilaabay, "Hadeeto ina Mokoninow..... hadalkii buu halkaa ka sii watay.



Ninka Turjubaanka ahaa oo Axmaar Af Soomaliga yaqaan baa ku dhiciwaayey in uu Boqorkoo maqlaya hadalkii uu Ugaasku yidhii ku celiyo "Ina Mokoninow." Sababtoo ah, waxa looga bartay Itoobiyaanka qofkastaba in uu aaraartiisu noqoto, "Borkii boqoradow, Libaaxi Isirka u lahaa Reer bani Israaiilow, Haybadle Xayla Sellaasaha koowaadow." Ina Ibraahin Gurayse wax uu ku bilaabay "hadeeto Ina Mokoninow." Ma istidhii "rag waa ragii hore?!"

Markii Juuq laga waayey turjubaankii buu Boqorkii ka dalbaday in loo sheego waxa uu Ugaasku yidhii iyo sida uu u yidhii? Markii loo sheegay ayuu Boqorkii la muraaqooday isku kalsoonida ka muuqatay Ugaaska, waliba in uu Boqorkan lugaha laga dhunkanayo uu Ugaas Soomaaliyeed u la hadlo sidaas oo kale, sujuudna hadalkeedba daa.

Garad Yoonis Garaad Xasan'a, ooy seediyo ahaayeen Ugaaska Maxamuud, waakii markii uu Mangistu Xayle Mariyam yidhii wax dambe oo nabadoon layidhaa majiro, sidatan ugu jawaabay: "markii horeba adigu nabadoon igamaaad dhigin, hadana iga ma qaadi kartid." Intuu Mangistu isku yixyixay buu yidhii, "maanta waxii laga bilaabo Garaad Yoonis oo kaliya ayaa nabadoon ah." Intaa waxaad ku dartaa Ina Cali Shire, oo ka mid ahaa Somali Revolutionary Council (SRC), uu Jaalle Siyaad gudoomiyaha ka ahaa, in uu iska celin jiray Siyaad Barre runtana uu u sheegi jiray. Lama soo koobi karo isku kalsoonida umada Soomaaliyeed astaan u ahaan jirtay.

Gabogabo ahaan, waxa lama dhaafaan ah tirsigii dhexmaray Suldaan Cali Saafi iyo Xayle Sellaase. Markay taariikhdu ahayd dabayaaqadii 1940hii markii uu Xayle dib u qabsaday dhulka Soomaalida (Haud and Reserve Area) ayuu Wardheer yimid. Odayadii ayuu la shiray, wuxuuna ku yidhii. "Iskoolo ayaa la-idiin furayaa oo Af Xabashiga ayaa la idin baridoonaa." Waakii Suldaan Cali Saafi ugu jawaabay, "Xayle maxaad Af Xabashiga nabari, anagaaba Carabi, Ingriis iyo Talyaani naqaanee," isagoo markaa ula danlahaa Axmaaro anagabaa ka ilbaxsan.... *(This is again a good measurement of pride no mater what material power your adversory has. The Sultan had a high level of positive self-image about his community).*

Waxaa iyana tixgalin mudan wariyayaashi maalinta dhow quudhsiga diiday. Mar horaantii March, 2014, uu wafdi Maraykan tagay Muqdisho ayaa lagu taliyey in qofkasta oo raba in uu arko ama maqlo Wafdigan in ay ursadaan aydu. Wariyayaal

Soomali ah oo Muqdisho ku sugan ayaa arintaa ka biya diiday. Hadii maanta Muqdishu sidaa loo abdilo wariyayaasha, barina tolow ma masaajidada ayaa la odhan doonaa aydu ha baadho? Maxaa markaa Soomaali u reeban? Dhilantaa wariyayaashu way ku mahadsan yihinn in ay yidhaahdaan ma qaadan karno waxyaabo qaarkood (“enough is enough”).

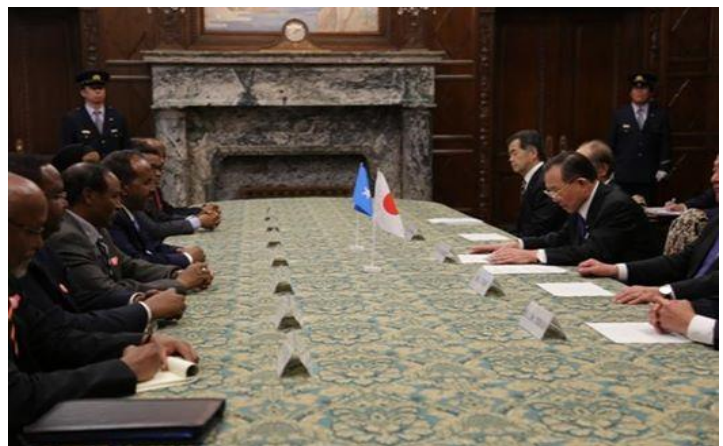
Markaynu Qaran Jabnay

March 14, 2014 ayuu Madaxwayne Xasan Sheekh u dhoofay dalka Jabaan si uu u waydiisto mucaawimo, gaar ahaan sidii loo heli lahaa lacag mushaharka bilayska Muqdisho lasiiyo. Wasiiro tunwayn uu Madaxwaynuhu hogaaminayo ayaa wada hadalo wax ku ool ah la yesheey masuuliyiin katirsan hayado kala duwan. Lakiin sawirkan hoos ku lifaawan waxa laga dheehanayaa wafdi aan wax uu qabto lahayn oo iska tamashlaynaya (tourist).



Maxaa keenay siidii tuuristiga ama dadka tamashlaynaya in meel shaqadii laga baxay madaxweyne iyo wafdigiisu sidan oo kale isku sawiraan? Waxaad iswaydiin kartaa? yey rabaan in aay sawirkan ay la qaybsadaan? Qoysaskoodada, mise dadka Soomaaliyeed? Hadii ay ugu talo galeen umada Soomaaliyeed, kani sawirkii ku haboonaa ma aha. Haduu Madaxwaynaha Soomaaliya rabo xasuus reeb, waa in uu samaystaa hal xirfad yaqaan oo sawiro diiwaan galin ah ka qaada. Sidan hada waxa uu u egyahay nin aan cuslayn, ama “unprofessional.”

Sawirkan kale ee hoos ku lifaaqan waxaynu ku aragnaa dhawr wasiir, oo waliba kuwa wadanka ugu tunka wayn, iyo Madaxwayn Xasan Sheekh, oo lashirayaa saraakiil ay



marti ugu ahaayeen dalka Jabaan. Sawirkan waxa uu tusaayaa labadii dhinac oo is hor fadhya: Sideed Soomaali ah, oo Madaxwayn Xasan ku jiro, iyo after sarkaal oo rer-Jabaan ah.

Afarta reer-Jabaan waxay wataan, waa sida sawirkan ka muuqatee, qodob ay ugu soo talo galeen shirka laba geesoodka ah. Dhinaca Soomaalida, oo runtii u nidaam eeg qolada layidhaa “nation of Islam,” oo ah xulifo-diineed oo ka soo jeeda Maraykanka madow, hogaamiyana uu u yahay Louis Farakhan, wax qodobo ah ama “points of discussion” ooy ugu tala galeen kama muuqato, aan ka ahayn ninka cidhifka fadhiga eed moodo in uu wax qoranayo.

Sida meelo kale lagu sheegay, malaha Soomaalidu waa quraan xaafid oo uma bahna qodobo iyo qorshe. Waxaase dhab ah, in Madaxwaynaha isagu aan laga rabin in uu qodobo sitoo, borotakoolkiisna ma’aha. Hase ahaatee, ragga iyo dumarka la socdaa in ay howsha u qabtaan bay ahay.

Shirarku inta badan waxay qeexaan awood tirsi (power game). Waxa laga rabaa in aad tustid dhinaca kaa soo hor jeeda diyaar garow taam ah, iyo tix galin aad tusaysid qiimaha uu shirku leeyahay.

Waxaad moodaa kooxda Madaxwaynaha la socotaa in ay iska socdaan oo kaliya, ama sida Af-Ingriiska lagu yidhaa “in for the ride.” Wafti tiro yar lakiin tayo badan in ay baxaan baa dhaqankan hada ka roon. Foolxumada kale waxay tahay marnaba in wafdiga dalka ka baxayaa aanu ka tiro badan dadka idin marti galinaya ama idin lashiraya. Shirkan Jabaan, safarkii ayaa ka badan kii wax soodhawaynaya. Waxaan iyana aan la isba waydiin imisa ayaa sanadkii ku baxda socodan isdaba jooga ah ee madaxda SFG ay kaba dagi waayeen. Soomalidu inta u badan waxay rumasan yihiin in shaqsiyaadka madax waynaha raaca in la yareeyo.

Sikastaba ha ahaatee, sawarkani ma qurux badna, umana eka in dhinaca Soomaalidu shirar gudoon (executive level) aqoon u leeyihiin. Insha Allah shirarka soo socda wax in ay iska badalaan bal aan rajayno.

Waxa murugo iyo tiiraanyo leh sawiradan hoos ku lifaaqan. Sideedaba habka uu qofku isku taago (body posturing) waxa laga dhugtaa isku kalsoonidaada/ama la’aanta shaqsigu leeyahay. Qofku marka uu is goddo ama diiq isgaliyo oo uu is uririyo (sida ka muuqata masuuliyiintan Soomaaliyeed) waxay ka turjumaysaa liid

iyo ka hoosayn uu dareensiinayo qofka kale uu salaamayo. Waa qirasho ah “waad iga saraysaa.”

Sadex siyaabood baa liidnimo uu qofku ogol yahay loo muujiyaa:

1. Adiga oo is-yar goda garbahaagan hoos u dhiga, sida Prime Minister Abdiweli Shiekh iyo Afhayeenka Baarlamaanka aad ka aragtaan.
2. Adigo sujuudan baaldhan ee ninkan Aways la yidhaa muujiya.
3. Tan ugu daran oo lugaha aad u soo taabato qofka aad isleedahay wuu kaa sareeyaa. (kissing the feet of the lord like it was done for kings).



Safaarad Room(Aways)



M/Jawaari



PM C/Wali iyo X/Mariyam

Qofkan sujuuda balaadhan siiyay Madaxwaynaha Talyaaniga, Georgeo Napolitano, oo magaciisa hore la yidhaa Aways, waxa uu ka mid ahaa masuuliyiinta safaarada Soomaaliye ee Room. Waa munaasabadii loo sameeyed munaasabada aqoonsi dhiibka iyo soo dhawayta shaqalaha Safaarada Soomaaliya. Wa arin hor leh in Soomaali sidan oo kale u salaamo ajinabiga sujuud balaadhana uu siiyo. Qofku sida uu doono ayuu u dhaqmi karaa. Lakiin marka uu nin mas’uul ahi falkan oo kale ku kaco tiiraanyo xoogan ayey leedahay.

Ma isdhiib iyo qaran jab aan xad lahayn bay arintani tilmaamaysaa? Dhinaca kale, waxaad ka dhugan kartaa in Ra’iisal Baarlamaanku (Jawaari) xagasha iska jabiyeey si uu u tuso liidnimadiisa, halka uu wasiirka koowaad (Prime Minsiter) golxo isku yeelay si uu ugu xaqiijiyo Xayle Maariyam-ka Itobiya in uu awood laha runta ah isagu yahay. Soomaali sheekadeeduba waxay kusoo ururaysaa wiil iyo adeerkii oo sida kala duwan labo Xayle u kala xushmeeyeen (Siyad iyo A/Weli, waana tog iyo taraaf!). Waa qiima jab iyo qaran dumis hor leh oo Soomaali lasoo darsay, kadib markii uu dalku burbursanaa mudo 23no ah.

Talo Bixin:

1. Arimaha basar xumadda la xidhiidha wufooda Soomaaliya si fudu ayaa lagu daweyn karaa:
 - Waa in Madawaynaha socdaaladiisa dadka raacaya yaraadaan;
 - Waa in uu Madaxwaynuhu kaxaysto ruugcadaa dibloomaasiyada iyo dhaqankeeda yaqaan;
 - Inta aanay dalka ka bixin wafdigu waa in ay laylis galaan oo ogaadaan waxyaabaha ay qabanayaa iyo sida ay u muuqanayaa (*a creographed and well reharsed agenda in ay qaataan*). Sawir caruureed-kana ha iska dhaafeen;
 - Haday ka geynwaydo qof socdaalka Madaxwaynaha diwaan galiya haloo sameeyo, sidii wariye Goobdoon oo kale.

2. Arimaha qaran jabkeena waa qota dheer yihiin, lakiin waxa dhow ee la daweyn karo waxa loo marikaraa jidadkan:
 - Shaqsi kasta oo matilaya qaranka Soomaaliyeed waa in uu ka fogaadaa sujuud binaadam la siiyo ama kabo qaad qolo kale loo muujinaya.
 - Waa in Madaxwaynuhu ka soo saaraa raaligalin (apology) ku aadan dadkan gaalada u sujuudaya iyagoo magacii Soomaliya iyo diinta umadda Soomaaliyeed haysato huwan. Arinkaas waa qaran jab aan loo aabo yeelin.
 - Waa in dawladu samaysataa talooyin (Guidelines) iyo tusaalooyin ku aadan carbinta iyo layliska masuulka Soomaaliga ah oo la diyaariyaa.

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Tixraac

ⁱ. *Mawduuca Qran jabka waxaa si waafi ah uga hadlay M. D. Afrar, Dal Dad Waayay iyo Duni Damiir Beeshar, London, 2002.*

ⁱⁱ *In aad ka bogato Taariikhda Sayid Moxamed Cabdulle Xassan, firso: Abdi Sheikh Abdi, The Devin Madness: Mohamed Sayid Abdulle Hassan (1885-1920), Zed Books; Aw Jaamac Cumar Ciise, Taariikhdiid Daraawiishta iyo Sayid Maxamad Cabdulle*

Xasan; Mogadishu: Wasaaradda Hiddaha iyo Tacliinta Sare, Akadeemiyaha Dhaqanka, 1976); Said S. Samatar, Oral Poetry and Somali Nationalism (Cambridge: Cambridge University Press, 1982).

ⁱⁱⁱ*Turjumaad macaan Gabayga Yamaym fiiri maqaalkan Ahmed Ismaciil*
http://wardheer.startlogic.com/Articles_2010/August/Ahmed_Yusuf/04_I_am_Somali.html