

# TAXANAHA DHAXALREEB I/2006

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## Kumaa ah Aabbaha Miisaanka Maansada Soomaaliyeed: ma Carraale mise Gaarriye?



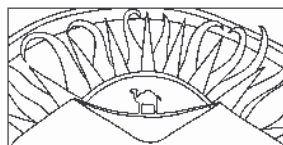
Cabdullaahi Diiriye Guuleed  
"Carraale"



Maxamed Xaashi Dhamac  
"Gaarriye"

Cabdiraxmaan Faarax "Barwaaqo"

Xuquuqda qoraalkan oo dhammi waxay u dhawran tahay qoraaga kor ku magacaaban  
oo laga xidhiidhi karo [hal\\_aqoon@yahoo.com](mailto:hal_aqoon@yahoo.com).



PONTE INVISIBILE

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Jeenarweri 2006 – daabaciddii 1<sup>aad</sup> - Pisa

Taxanaha *Dhaxalreeb*:

[1] Jama Musse Jama, Juun 2005

*Layli Robot: Makiinad iswadda oo ciyaarta Layli Goobalay.*

[2] Cabdiraxmaan Faarax 'Barwaaqo' iyo Mohamoud H. Nugidoon, Noofember 2005

*Qalabka iyo Suugaanta Qodaalka.*

[3] Cabdiraxmaan Faarax 'Barwaaqo', Diisember 2005

*Mahadhadii Muuse Xaaji Ismaaciil Galaal.*

[4] Cabdiraxmaan Faarax 'Barwaaqo', Jeenarweri 2006

*Kumaa ah Aabbaha Miisaanka Maansada Soomaaliyeed: ma Carraale mise Gaarriye?*

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## Kumaa ah Aabbaha Miisaanka Maansada Soomaaliyeed: ma Carraale mise Gaarriye?

Sawirka 1<sup>aad</sup>

*Cabdiraxmaan Faarax  
"Barwaaqo"  
hal\_aqoon@yahoo.com*

Sawirka 2<sup>aad</sup>

**B**eryahan waxa muran weyni ka joogaa sidii loo sugi lahaa ama loo ogaan lahaa ninkii u horreeyey ee tibaaxay aragtida loo yaqaan Miisaanka Maansada Soomaaliyeed, loona siin lahaa ladhka lagu loollamayo ee ah: *Aabbaha miisaanka maansada Soomaaliyeed.*

Intaanan weydiintaa ka warcelin bal aan marka hore isweydiinnee arrintu ma curad baa mise waa ugub? Midka ay tahay kolkaan kala ogaanno ayaan tilmaan yar ka bixin sidii ay Soomaalidii hore mid kasta u maarayn jirtey. Intaa kadib waxan u xuubiiban inaan soo bandhigo aragtida aan qabo. Aniga oo iska dhawraya hawraaraha: waa la yidhi, waan aqiin, waan maqlay, waan akhriyey, ama waxa igu maqaala ah, iwm., ayaan doodayda ku taageeri caddaymo sumad iyo sawrac aan doorsoomin leh. Ugu dambaynta waxaan si aan madmadow lahayn u caddayn una sheegi labadaasi aqoonyahan midka ah aabbaha miisaanka maansada Soomaaliyeed.

Dhaqan ahaan, Soomaalidu kolkay arrin tan oo kale ihi la soo deristo, ee ay garteeda galaan, waxay ugu horrayn isweydiin jireen oo ay odhan jireen: *arrintu ma curad baa mise waa ugub?* Arrinta ugubka ihi waa arrin aan hore loo arag oo ku cusub xeerbeegtida. Xeer hore oo loo dejiyeyna uusan jirin. Ta curaddase ihi waa arrin hore loo arkay ama xeerbeegtida hore u soo martay lana maareeyey. Arrintu haddii ay haddaba, curad noqoto waxa loo maarayn jirey sidii tii hore ama kuwii hore loo maareeyey. Inta badanna dhibaato lagalama kulmijirin. Haddayse arrintu noqoto tu ugub looma kala tegijirin, markaas baana sidii loo maarayn lahaa taladeeda la gelijirey. Waxa haddaba isweydiin leh, arrintan maanta inna hortaal midka ay tahay?

Sida laga wada warqabo, Soomaalidu wax way isku qabsan jirtey, garna waa ka naqsanjirtey. Wax laysku qabsadana waxa u badnaa xoolo. Iney dhacday

si la yaab lehna loo maareeyey waxa caddayn innoogu filan sheekan hoos ku qoran ee ku saabsan ninka la odhan jirey Faarax Maxamed Yuusuf loona wada yiqiin “INA SANWEYNE”:\*

*Beri baa hal geel ah isku qabteen nin baadidoon ah oo reer Danood ahaa iyo Cashuur oo ahaa Ina Sanweyne soddogii oo reer Buuhoodle ahaa. Ninka hasha qabsaday oo carro fog ka yimid baa hal geela Cashuur ku jirta sheegtay. Cashuurna garowshiinyo wuu keeni waayey oo hasha anigaa leh buu yidhi. Arrintu si kastaba ha ahaatee beeshii degaankaas waxgaradkeedii oo dhammi way goyn kari waayeen gartii ama dhinaca Cashuur bay u badiyeen. Taasaa keentay in ninkii la yidhaahdo waadigan samri waayey ee yay gartaadu kuugu go'daa?*

*Isna wuxuu yidhi ninka Ina Sanweyne la yidhaaho ee beeshaa idin xigta lagu sheegay bay iigu go'daa isaga oo aan ogeyn inuu ninka Cashuur soddog u yahay. Cashuur isagu midhkaa aad buu ugu bogay oo waxay la ahayd in Faarax gar iyo gardarraba ugu hiilinayo illayn inantiisuu qabaaye, markaasuu inta innamadiisiina soo kaxaystay soo gole fadhiistay.*

*Faarax baa laysula tegey garna jilibkaa laysu dhigay, mudduci iyo maddaacale waa laysu dhegeystay, nin kastana wixii uu xusuusan karayey iyo wuxuu caddayn u hayey goluhuu keenay laakiin taasi mar kasta waxay sii kashifaysey Cashuur oo ay marba marka ka dambaysa soo baxaysey inaanu hasha lahayn.*

*Waxa soo gashay maalintii ugu dambeysey ee garta la goyn lahaa iyo in go'aankii la sheego. Faarax Sanweyne isagoo aad isugu kalsoon oo ilaahay mooyee cid uu ka baqayaana aanay jirin buu ku tiraabay CASHUUROOW GARI ILAAHAY BAY TAQAAN, EE SODDOG IYO SEEDDI TOONA MA TAQAAN, hashana ninkaa reer Danood baa iska leh.*

Hayeeshee, weli ma maqal goob joogna uma noqon aragti aqooneed oo laysku haysto tan ka hor. Sidaasi darteed, waxan odhankaraa ama dhabtii aan ku tilaami karaa iney tahay arrin, ugub innagu ah, adduunyada kalase curad ka ah. Waxana ila qumman inaan ku maarayno sida ay dadyawga adduunka ee arrimahan oo kale la soo kulmay u maareeyeen.

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\* Waxa qoray Maxamed Ibraahim Ismaaciil, [www.farshaxan.com](http://www.farshaxan.com)

Inta aan ka warqabo, waxa dadka sidaa aragti isugu qabta lagu kala saaraa oo mudnaanta la siiyaa xilliga iyo meesha uu qofkaasi aragtidiisa ku soobandhigay. Haddii labada qof ee aragtida isku haya midkood ku doodo inuu waxan yiqiin intaan hebel soo saarin, dooddiisu waa barkumataal. Waxana la siiyaa garta qofkii wixiisu qoraal galaan dadkana u soo bandhiga. Aragtidaa innaga oo ka duulleyna, bal aan isla eegno qoraalladii labada aqoonyahan, oon labadoodaba gacanta ku hayo, kuwaasi oon ka helidoonno mid kastaa xilliga uu qoray ee uu dadweynaha u soo bandhigay iyo meesha uu ku soosaaray intaba.

Hadal, haddaba, lama ag joogsadee, sida caddaynta halkan ku lifaaqani tilmaamayso, *Maxamed Xaashi Dhamac 'Gaarriye'* wuxuu qoraalkiisii u horreeyey oo ladhkiisu ahaa: Miisaanka Maansada, soo bandhigay bishii Jeen. 17dii, 1976kii. Qoraalkaas oo ku soobaxay wargeyskii \*Xiddigta Oktoobar\* ee soobaxay Sabtidii ay bisha *Jeenaweri ahayd 17ka ee 1976kii — sannadkii 3aad — Bogga 3aad - L.425aad.* Maxamed Xaashi wuxuu qoraalkiisaa ku bilaabay:

*Maqal. Ma jeclaan labayd inaad gabaydo? Mase og tahay inaan abwaannimada loo dhalan uun ee la samayn karo? Waxba ha la yaabin. Ma jiro waxaan qofka aadmiga ihi aanu qaban karin, haddii uu niyad fiican la yimaaddo. Way jirtaa oo waynu aragnaa dad hibo gaar ah u leh gabayaannimada. Hase yeeshee waxa been ah inaan qofkii rabaa aanu noqon karin abwaan. Waxaad iska raariddaa inaad wixii qof samayn karaba aad adiguna sameyn karto. Waa tahay. Aniga ayaa kuugu macallin noqonaya sida loo gabyo ama loo heeso. Hase ahaatee anigu af soomaali ku barimaayo. Waxaan kuu dhigayaa habka loo gabyo iyo shuruudaha la doonayo inaad fuliso.*

Qoraalkaasi wuxuu noqday mid dad badan ididdiilo geshey, qaarna baraarujiyey, inkalana uugaan iyo saalaxwareer ku ridey. *Dr. B.W. Andrezejewski* iyo *Muuse X. Ismaaciil Galaal* baa hormood u ahaa intii ku ididdiilatay. Hambalyo, taageero iyo gacanqaadna waxay u fidiyeen aqoon yahankii kolkaa da'da yaraa ee arrintan la yaabka leh soo bandhigay.

(Sawirka 3aad)



Inta baraarugtey ee xuub indhahooda ka rogmadey waxa hormood u ahaa *Boobe Yuusuf Ducaale* oo, kolkii aragtidaa laysku maan-dhaafay, soo bandhigay qoraal ladhkiisu ahaa: *Xidhbesooraha Miisaanka* (Xiddigta Oktoobar, Sabti, 22kii Maajo, 1976kii, bogga 3aad – sannadkii 4aad – Lr. 102aad).



Qoraalku wuxu ahaa mid uu Boobe ku taageerayey kuna qeexayey sidii uu u fahmay iyo sida aragtidii dad badani ku mergadey u ahayd tu fudud oo la adeegsan karo. Wuxu weliba isku deyey inuu adeegsado ereyo cusub oon ahayn kuwii uu Gaarriye adeegsaday.

Inta uugaanku ku dhacay ee sidii carsaanyada dhan walba u carartay waa intii u arkaysay inuu Gaarriye jagooyinkoodii halis ku noqday. Intaas oo ah in hoos joogtey Akademiyihii Dhaqanka iyo Hiddaha Soomaaliyeed.

Gaarriye looma soo badheedhin. Wax lagu buriyo aragtidiisii la yaabka lahaydna waa la waayey. Hayeeshee, makhaayadaha ayaa laga soo waraabe tuurijirey. Arrinka Gaarriye wuxu kolkaa ku sugnaa: waraabe tuuryana lala gaadhiwaa, af xumana wax lagaga qaadiwaa!

*Ibraahin Xaaji Cawad 'Khoolli'* oo ahaa aqoonyahan ka tirsan Akademiyihii Dhaqanka iyo Hiddaha ayaa isaga oon toos u soo abbaarin Gaarriye isku deyey inuu buriyo aragtidan waxaanu sheegay in dad uu ku tilmaamay *xer fallaagowdey* u arkaan in gefef badani ku jiraan Miisaanka, waxaanu yidhi:

*Isku soo wada duub, war dhiillo ah ayaan u sidaa Shiikh Gaarriye. Miisaankiisii wuu ku hagaagiwaayey gabayadii caanka ahaa oo ay kala tiriyeen Daraawiishyadii (Sayid Maxamed Cabdulla Xasan iyo Ismaaciil Mire).*

*Gabayga "Gudban" oo ka kooban 150 beyd oo Sayidku tiriyeey 1904, kaddib markii Boqor Cismaan ku ballan furay, waxaa ku jira 36 beyd oo ka kooban 22 iyo 23 shaqal, sidaa awgeedna aan ku imanayn Gaarriye miisaankiisa 20 iyo 21 shaqal ku kooban.*

*Eeg gabaygii Ismaaciil Mire tiriyeey 1913 isagoo u dabbaaldegaya guushii colkii uu watey ka soo hooyey*

*dagaalkii Dulmadoobe isla markaana ku diganaya dilkii Abbaanduulihii Ciidanka Ingiriiska ee Koofil. Gabaygaas (54 beyd) ku magac dheer "Jihaad taladii" 19 beyd oo ka mid ah ayaa 22 iyo 23 shaqal leh oo aan waafaqsanayn miisaanka Gaarriye (eeg Tusaale 4, beydka hore). Arrintani dhif iyo naadir ma ahee gabayo badan ayey saamaynaysaa. Xertuna Shiikh Gaarriye ayey jawaab ka sugaysaa.*

*\*Xiddigta Oktoobar\* Sabti, 3da Maajo 1976 - Bogga 3aad - sannadkii 4aad —  
L.86aad*

Qoraalka Khoolli waxaad ka dhadhansanaysaa laba arrimood oo kala ah in dadkii arrintan xiiseynayey laba xero kala noqdeen: Xer Gaarriye taageersan, sida uu qudhiisu tilmaamayna uu Boobe kabiir u ahaa iyo xer aragtidaasi ku noqotay dhibaato una badan rag ka tirsanaa Akademiyada. Taasina waa ta keentay in Gaarriye loo dardaarweriyo!

Khoolli isaga oon sugin warcelintii Gaarriye, hubsanna waxay arrini ku dambayn doonto ayuu u dardaarweriyey oo uu tilmaamay inaan Gaarriye iyo aragtidiisa meeli uga bannaanayn Akademiyada. Arrintaa isaga oo tilmaamayana wuxu yidhi:

*Akademiyada Dhaqanka iyo Hidduhu maxay miisaanka Gaarriye ka qabtaa? "Miisaanka maansadu asalkiisaba", ayey madaxda akademiyaadu leedahay, "Waa dhibic ka mid ah badweynta nalaga sugayo inaannu salkeeda soo xaadhno. Sidaas darteedna, dhaqaalaha iyo shaqaala yrida na haysataa midna nooma oggola inaannu miisaanka fiiro degdeg ag siinno. Qoraalka farteennu waa 3 jir keliya waxaana jira arrimo naxwuhu ka mid yahay oo nagaga kulul miisaanka. Hadal iyo murti, arrintu waxay u baahan tahay samir iyo baaris dheer. In Akademiyadu go'aan (oggol iyo diidmo mid kasta ha ahaadee) ceedhiin degdeg uga gaadho miisaanka Gaarriye ma habboona.*

Waxa haddaba isweydiin leh Khoolli ma af hayeenkii Akademiyadu ahaa? Ma Gaarriyaa ka codsaday inuu u galagalaysto? Maxaase ku kellifey Khoolli inuu Gaarriye ka xigsado Akademiyada ee uu u deeddifeynayey? Qodaxi meesheedee, waxa kale oo iga weydiin ah, intii waxaas oo doodihi dhacayeen *Prof. Cabdillaahi Diiriye Guuleed* xaggu isagu joogey? Ma xertii Gaariyuu ahaa mise tii fallaagowdey ?

Hadal iyo dhammaantii, bal markanna aan qoraalladii *Prof Cabdillaahi Diiriye Guuleed 'Carraale'* u galno. Qoraalkii u horreeyey ee uu Brofisarku qoray wuxu soobandhigay, sida aan caddayntan ku hayo, laba gu' iyo badh (2.5) kadib markii *Gaarriye* bilaabay qoraalladiisa (eeg sawirkan). Qoraalkaas

oo ladhkiisu ahaa 'Hawraarey ninba si kuu qaaday' wuxu soo baxay sabtidii ay bisha Juun ahayd 10ka ee 1978kii



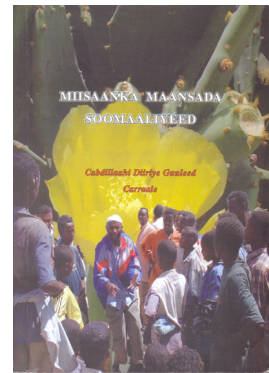
Sawirka 5aad

(Xiddigta Oktoobar, bogga 3aad – sannadka 6aad – Lr. 119aad).

Qoraalku wuxu ku saabsanaa sida laysugu murgiyoo ama aan loo kala aqoon labada erey ee maanso iyo suugaan. Dhab ahaan aragti wacan ayuu *Borfisarku* arrintaa ka bixiyey. Qoraalkiisii labaad ee wargeyskaa ku soobaxay wuxu ahaa qaybtii labaad ee isla ladhkaa aan kor ku soo xusay. Qoraalkiisii saddexaad ayuu *Carraale* miisaanka gabayga kaga hadlay. Qoraalkaas oo uu u bixiyey '*Gabaygeenna Miisaan*' wuxu soobaxay Axaddii bisha Juun ahayd 18ka ee 1978kii. Kaas kii xigey wuxu ahaa '*Jiiftadana Miisaan*' oo isna soobaxay Axaddii bisha Luulyo ahayd 16ka 1978kii.

Qoraallada *Carraale* way badnaayeen. Meel keliya oo ay hawraarta '*Miisaanka Maansada*' ku qorantahayna ku arkimeysid (eeg raadraaca). Haddaba inuu Prof. *Carraale* buuggiisa u bixiyoo ladhka ah: *Miisaanka Maansada Soomaaliyeed* waa gef weyn oo *Gaarriye* laga galay. Waxa habboonayd inuu u bixiyoo: *Gorfaynta Maansada Soomaaliyeed* oo ah ladh uu isagu iska lahaa oo uu ka qoray arrintan iyada ah.

Runtii aragti ugub ah buu dadku ku kala jabaa, oo lagu murmaa, doodina ka aloosantaa. Hayeeshee, arrin soo jireen ah layskuma luro. Sidaasi awgeed kolkaad labada qoraal isu foodiso waxa kaaga dhuroobaya in qoraallada *Gaarriye* yihiin kuwa lagu kalajabay ee doodda xoogga ah bulshada ka dhex aloosay. Halka kuwa *Carraale* aan cidiba ka soo hadal. Haddii aan iska indha tirno taariikhda sugan ee ah inuu *Gaarriye* bilaabay qoraalkiisii u horreeyey bishii Jan. 17dii ee 1976kii iyo inuu *Carraale* bilaabay kiisii u horreeyey bishii Juun





10dii ee 1978kii waxan ku kala saari karraa labada aqoonyahan sida ay qoraalladoodu dadka xiisaha ugu kala lahaayeen (sawrika sare waa Buugga Carraale).



Waxaas oo dhan haddii, haddana, lagu qanciwaayo, waxa xusid mudan inaan tilmaamo aqoonyahankii saddexaad ee arrinta wax ka qoray oo ah Dr. John William Johnson kuna magacdeher 'Heello'. Dr. Heello wuxu qoraalka la yidhaa 'Somali Prosodic System' oo ku saabsanaa Miisaanka Maansada ku soo saaray wargeyskii la odhanjirey Horn of Africa Volume 2, No.3 pp. 46-54.

Dr. J.W.Johnson 'Heello'

Aqoonyahankaasi wuxu tilmaamay in laba aqoonyahan oo Soomaaliyeed ahaayeen kuwa hawshan soo bandhigay. Qoraalladii uu raadraacayna waxay ahaayeen kuwoodii Xiddigta Oktoobar ku soobaxay, sannadihii 1976kii iyo 1978kii, sida ku cad sawirkan aan kalkan ku soo dhejiyey oo ah raadraacii Dr. John Heello. Haddii ay jirilahaayeen qoraallo kale oo kuwan ka horreeyey oo Carraale ama Gaarriye leeyahayna wuu raadraaci lahaa. Sidaasi awgeed ayaan muran ugu jirin inuu Maxamed Xaashi Dhamac yahay ninkii u horeeyey ee aragtidan la yaabka leh soobandhiga.

Ugu dambaytii, qoraalkan oon iskudeyey inaan ku soo bandhigo sida ay labada aqoonyahan ee **Gaarriye** iyo **Carraale** u soo kala hor qoreen aragtiyahooda ku saabsan miisaanka maansada, aniga oo xiganaya qoraalladii dhabta ahaa ee ay soo saareen iyo raadraacyadii uu sameeyey **Dr. Heello**, ayaan rabaa inaan caddeeyo inuu Gaarriye yahay ninkii u horreeyey ee soo bandhiga aragtidan dhaxal galka ah. Waxaan leeyahay, waa halkii Ina Sanweyne, *GARI ILAAHAY BAY TAQAANE* waa dhab ah hawraartii uu yidhi **Dr. Marin Orwin** ee ahayd in **Maxamed Xaashi Dhamac "Gaarriye"** loo aqoonsan yahay inuu yahay: *Aabbaha Miisaanka Maansada Soomaaliyeed iyo Abu Khaliilkii Soomaalida!* In midhkaa la gala masuugana waxan u arkaa gardarro aan geedna loogu soo gabban.



Raadraac

### *Raadraac*

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Si ay hawl yaraato akhriska sawirrada lagasoo minguuriyey wargeyska "Xiddigta Oktoober", waxa halkan lagu soo lifaaqay sawirradaas hore ku sheegan oo la waawayneeyey.

SABTUHA 15/11/2024

# Toddobaadkan iyo Suugaanta

### Waqooyi

Waqooyi ayaa ka mid ah qeybaha ugu badan ee dawladda Somaliya. Waxay ka kooban tahay wasiirka, xubnaha dowladda, iyo xubnaha kale ee dawladda.

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### MUUSHAARADA

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Lifaaqa 1aad

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Waxaan ka hadlaynaa

Waxaan ka hadlaynaa

# Toddobaadkan iyo Suugaanta

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## Xidhbesooraha Miisaanka

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### TACSI

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