



Wasaaradda Hiddaha iyo Tacliinta Sare
AKADEEMIYAH DHAQANKA

Taariikhdiid Daraawiishta

iyo

Sayid Maxamed Cabdulle Xasan

(1895 - 1921)

Waxaa Qoray
 Aw Jaamac Cumar Ciise

MUQDISHO — 1976

F.A.



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Muuqaalkii Sayid Maxamad Cabdulla Xasan



*Abshir Dhoora Xasan, La-taliyaha Sayid Maxamad,
Ammaanduulihii Darcawiishta*

H O R D H A C

Taariikhda SAYID MAXAMED CABDULLE XASAN waa taariikhda dhaqdhaqaaqa Daraawiishta gudaheeda oo muddo 21 sano ka soo horjeedday qabsashada isticmaarka ee Dalka Soomaaliyeed. Maanta waxaa marag ma-doonto ah in dagaalladii Daraawiishta ay ahaayeen kuwo gobonnimo doon ah oo ku dherarsan jiitintii halganka Ummadda Soomaaliyeed ay u soo martay madax-bannaanideeda kunkii sano oo aynu soo dhaafnay.

SAYID MAXAMAD CABDULLE XASAN wuxuu ahaa geesi aan gabbasho aqoon, xeeldheere diineed oo dood adag iyo gabayaa fiir iyo fahmaba ku ebyanyihiin. Sifaalahan wada-jirkoodu waxay siiyeen Sayidka shakhsiyad la yaab leh oo tayi sare ah. Shakhsiyadda qudheedu waa tan u suura gelisay inuu Sayidku, kor u hayo calankii jihaadka muddo sidaa u dheer.

Si buuxda uma ayaan dareemin taariikh-goreyaashii hore qiimaha gaarka ah ay leedahay gabayaanimadii Ina Cabdulle Xasan, marna ma ay garan xoogga aydiyoolojiyada iyo doodda caaradda leh ee ku dheehnayd tixihiisa iyo tiraabkiisa. Taariikh qoreyaashii hore waxay dabciga Sayidka ka falanqeeyeen xagga wadaadnimaddiisa, iyaagoo taas sabab uga dhigaya «DAD-QALAAD-NACAYBKA» ku jiray iyo arrinta qur ah ay Soomaalidu ku raacday dhaqdhaqaaqa Daraawiishta.

Waxaa run ah inuu Sayidku ka dhiidhiyey Xukunkii Dalka Soomaaliyeed oo dad qalaad gacanta ku dhigay. Wuuna rumaysnaa inuu yahay waajibka sare ee qofka Soomaaligu inuu dhulkiisa xoraynta, una soo celiyo sharaftii iyo maamuuskii Ummadda Soomaalida ay lahayd isticmaarkuna waxyeelleeyay. Sayidku waxay ula muuqatay in Daraawiishtu dagaalka ay ku leedahay safka hore. Sidaa awgeed, waxaa xusuus gaar ah mudan IIMEY oo ah meeshuu Sayidku ku geeriyooday 1921kii isagoo ku tala jiray inuu colal cusub isu keeno oo dagaalkii xoogagga gumaysiga uu kula jiray cusboonaysiiyo, isla magaaladaa (Iimay) waxay ahayd meeshuu 30 sano ka hor (1891) uu qabsaday RAS-MOKANNEN, naa'ibkii MENELIK oo fadhigay HARAR, si uu u cuna-qabateeyo xornimada Ummadda

Soomaaliyeed. Arrimahan wax uun iskooda isugu beegmay ma aha. Waxayna ka markhaati kacayaan tixnaanta halganka Ummadda Soomaaliyeed iyo himilada taaganta ah ay midnimadeeda ugu jirto.

Inkastoo aanu buuggani Sayid Maxamad iyo noloshiisii gaar u ahayn ee uu guud ahaan taariikhdiis Daraawiishta uga warramayo, haddana Sayid Maxamad baa Daraawiish abuuray calankana u sidey.

SHEEKH JAAMAC CUMAR CIISE oo wax badan isku taxallujiyay ururinta murtida iyo taariikhda Daraawiishta, wuxuu ku dadaalay inuu buuggan ku soo shaac baxsho dhinacyo badan oo ku saabsan taariikhda Daraawiishta oo aqoon habboon aan hore loogu lahayn; waxaan shaki ku jirin in, sidaa aawadeed, aqoonyahannada iyo guud ahaan dadweynaha wax badan buuggani u faa'iidayn doono.

Ugu dambeyntii, **SHEEKH JAAMAC CUMAR CIISE** wuxuu u garsooray **SAYIDKA** oo wax badan taariikh qoreyaashii shisheeyaha ay ka eexdeen, marar kalena ay muunad jebiyeen, iyagoon dhab u garan shakhsiyadda labalafoodka ah ee Ina **CABDULLE XASAN**.

Dr. SAALAX MAXAMED CALI

Xoghayaha Hiddaha iyo Tacliinta Sare



ARARGUUD

Intaannaan tilmaan ka bixin taariikhda buuggani ka warramayo waxa habboon inaannu wax yar ka tusaaleyno markii gumeysigu dalka Soomaaliya soo galay, dantuu ka lahaa iyo waxyaaluhuu ku markaday ama u geystey.

Sida runta ah, waaxdii dambe ee qarnigii sagaal iyo tobnaad, guud ahaan Afrika waxa ka dhacay tartan kulul oo dhex maray dawladaha reer Yurub. Dawladahaas qaarkood, waxay doonayeen dhul ay ka gurtaan waxyaalaha qaaliga ah — **Dahabka, dheemanta, cudbiga, naxaasta, dhuxusha, foolmaroodiga** iyo alaabta warshadaha lagu socodsiiyo — qaarkoodna waxay doonayeen dhul ay ka helaan cuntooyinka aan dhulkooda laga helin; qaar kalena waxay doonayeen dhul ay ka duulaan haddii uu dagaal ka dhaco dunida guudkeeda ama ay dawladaha kale ciriiri ka geliyaan, xagga ganacsiga. Tartankaas ay qolo weliba dooneysey inay danteeda gaarto ayaa wuxuu keenay heshiiskii magaalada Baarliin lagu kala qortay 1884kii .

Heshiiskii labaad ee Baarliin ka dhacay bishii Febraayo 1885kii ee Afrika lagu qaybsaday ayaa wuxuu furay tartan cusub. Heshiiskaasna qodobbadiisa waxa ka mid ahaa in dawlad kasta oo heshiis la dhigata dad dhul deggan ay gar u leedahay inay ceshiimaysato ganacsiga dhulkaas markay ogeysiiso dawladihii heshiiskaas ka qayb galay.

Wax badan bay Afrika waagaas aragtay ama la kulantay nin cad oo reer Yurub ah oo ku socda duq dad meel deggan madax u ah oo uu magaciisa maqlay, ama boqor

ummad meel deggan u taliya, isagoo gacanta midig ku sita xoog iyo maal u dawladdiisa ka wato, gacanta kalena waraaq cad oo uu doonayo inuu boqorkaas ama duqaas heshiis ganacsi ama saaxiibtinnimo kula qorto; hase ahaatee ay taas ujeeddadiisu ka fog tahay oo niyadda uu ku hayo inuu dhulka taabo, dadkana gumeysto.

Sidaas daraaddeed, ayaa 1884kii Ingiriiska oo am-mintaas gumeysiga ammaanduule u ahaa uu degey Xeebaha Waqooyi iyo Gobollada Koonfur galbeed ee dalka Soomaa-liyeed. Sidaasoo kale, ayaa 1883kii Faransiisku saldhig uga samaystay Obokh oo ah Xeebta Jabuuti..... 1892kii ayaa Talyaanigu Xeebta Banaadir ka ijaartay Suldaankii Sanjibaar. Talyaaniga iyo Suldaankaana waxa dillaal u ahaa Ingiriiska oo Jarmalka ka fogeynayey Xeebta Afrikada Bari.

Xabashida oo ahayd dawlad Afrikaan ah ayaa iyana tartammadaas ka qayb gashay; waxayna boobtay Herer 1897-kii, iyadoo Ingiriisku ku taageeray qabsashadeedii. Isla markaas Xabashidu Herer kuma ay ekaan ee iyadoo Ingiriisku uu mar walba gacan siinayo ayey dalka Soomaalida hore u soo gashay oo saddex jeer oo kala duwan marba meel qabsatay, ilaa ay soo gaartay xuduud-ku-sheegga beenta ah ee haatan u dhe-xeeya, Xabashida iyo Soomaalida.

Haddaba in kastoo duullaamadaas iyo weerarradaasu ay ahaayeen kuwo gumeysigu xoog iyo maal ugu tala galay, uguna tabaystay, dhibo badan buu kala kulmay, dad iyo maal badanina waa kaga baxeen. Dagaalkii Daraawiishta oo keliya maahee waxa jirey dagaallo badan oo ka dhacay meelo badan oo kala duwan oo dalka gudihiisa ka mid ah. Waxa xusid leh dagaalkii dhex maray Talyaaniga iyo Biyamaal 1904-1912, ee ka dhacay dhulka haatan loo yaqaan Shabeellaha Hoose, iyo dhawr dagaal oo kala dambeeyey, kana dhacay Kismaayo, Afmadow, Sarinley iyo Luuq; dagaalkii Sheekh Xasan Bar-sane, Ceelbuur iyo dagaallo ka dhacay Butiyaalo, Casayr, Baargal, Hurdiya oo ah Xeebaha Gobolka Bari, 1926kii.

Dagaalkii Daraawiishta ee Sayid Maxamed ammaan-duulaha ka ahaa, wuxuu socday 1900-1920, wuxuuna gaarey

dhiig-mayr, ilaa dani geyeysiisey Ingiriiska inuu diyaarada kula dagaallamo.

Haddaba, aan isweydiinnee Sayid Maxamed muxuu ahaa? Dadka qaarkiis waxay qabaan inuu ahaa, mujaahid waddani ah oo dalkiisa, dadkiisa iyo diintiisa daafacaayey. Qaar kalena waxay qabaan inuu ahaa dhiigyacab dhacaaya oo dad iyo duunyo arlada rogey. Markaynu labadaa qolo si dhex-dhexaad ah oo aan eexo lahayn u eegno, aan garsoor u soo qaadanno waraaqaha uu qoray, gabayaduu mariyey, dagaalla-duu dhigay. Hase ahaatee, waxa jirta dicaayad iyo xumaan been ah oo isticmaarka iyo dadkuu watay fidinayeen, waxana laga yaabaa in da'aha dambe taa rumeystaan, haddii aynaan runta taabsiin.

Buuggani wuxuu ka warramayaa daraawiish iyo gaalo wixii dhex maray oo keliya, wuxuuna u qaybsan yahay shan qaybood oo qayb waliba xilli gaar ah ka hadlayso:

- 1) Qaybta kowaad, waxay ka warramaysaa Sayid Maxamed iyo taariikhdii noloshiisa tan iyo intii dagaalku qarxay 1901dii.
- 2) Qaybta labaad waxay ka hadlaysaa shantii dagaal ee ugu waaweynaa dagaalladii dhacay 1901 - 1905tii.
- 3) Qaybta saddexaad waxay wax ka sheegeysaa wixii dhacay 1905 - 1911kii, waana qaybta wada hadalladu bilawdeen oo siyaasadda iyo dagaalladu ay wada socdeen.
- 4) Qaybta afraad waxay tilmaan ka bixinaysaa, wixii dhacay markay Daraawiishtu Ayl iyo Ilig ka soo guurtay 1911 - 1917.
- 5) Qaybta shanaad waxay wax ka tilmaamaysaa wixii gaalo iyo daraawiishi laysla markaday 1917 - 1921.

Qayb waliba waxay u go'an tahay qaarkeeda, waxay-na xagga hore ku wadataa hordhig yar oo kooban kuna saabsan qaybtaas iyada ah.

Waxaa buuggan ku dhex jira waraaqo badan oo ay isweydaarsadeen Sayid Maxamed iyo Ingiriis, Talyaani iyo Sayidka; waraaqahaasina waxay ku qornaayeen afaf kala duwan — Ingiriis, Talyaani iyo Carabi, — hase ahaatee waxaannu isku daynay inaannu badankooda u rognu Af Soomaali si dadka aan afafka qalaad aqooni ay u gartaan. Waxaannu ku dadaallay wax kasta oo aannu buuggan ku sheegnay in aannu u helno marag cad si runta iyo beenta loo kala saaro.

Sayidku waraaqaha wuxuu ku qori jirey Carabi;

Ingiriiska ayaa tarjamay, waxa laga yaabaa in aan si-dii runta ahayd loo wada tarjamin oo hadallada qaarkood la dooriyey ama la dhaafay, maxaa yeelay Sayidku aad buu u hadallo kululaa markuu runta sheego ama boogta taabto waxaa hubaal ah inuu ninka Ingiriiska abi ka xumaanayo, sidaa daraaddeed waxaa suura gal ah in erayadii si kale loo tarjamey ama la dhaafayba. Taasi waa dhacday, Douglas Jardine oo ugu fiicnaa intii Daraawiish wax ka qortay waraaqaha intooda badan macnaha guud buu ka qaatay, ee sidey ahaayeen uma tarjamin, taasna waxa la arkay markii dhawr waraaqood oo asalkii ah la helay laysuna eegay.

Waxaa hubaal ah haddii markii hore Carabigii af Ingiriis loo tarjamay dabadeedna Ingiriiskii af Soomaali loo rogey in hadalka macaankiisii iyo macnihiisii kala dhantaalmayaan, maxaa yeelay, waxa la yir: «laf jabtay sideedii ma noqoto». Waraaqaha Ingiriiska ah waxaa af Soomaali u rogey rag lagu kalsoon yahay: Axmed Cartan Xaange, Cumar Aw Nuux Maxamed, Axmed Faarax Cali «Idaajaa» oo dhammaan Gud-diga af Soomaaliga ka tirsan iyo Yuusuf Cabdi Geelle oo bare ka ah Dugsiga Sare ee Wasaaradda Waxbarashada iyo Barbaarinta.

Waxa laga yaabaa in dadka qaarkiis yiraahdaan maxaa labada afba loo qoray, maa mid keliya lagu ekaado. Haddaba, sidaas waxaanu u yeellay, dadaal iyo inaannaan runta ka fogaan.

RAAD-RAACA TAARIIKHDA

Taariikhdaas aannu qornay waxaannu u cuskannay:

- 1) Gabayadii, geerarradii iyo wilgooyinkii waagaas la mariyey, ama Daraawiish dhexdeeda ha laga mariyo ama dadkii dibadda ka ahaa ha mariyeene.
- 2) Sheekooyinkii ay weriyeen raggii Daraawiishta runta ahaa oo dagaalladii iyo qalalaasihii goobjoog ka ahaa oo aannu nolol ku aragnay iyo kuwii aan daraawiish noqon, hase ahaatee aad ugu warhayey. Raggaa waxaa ka mid ahaa:

Magaca Weriyaha	Meeshaan kula kulmay	Taariikh. la kulmay
1) Cabdi-yaar Cali Guuleed	Buuhoodle	1953-58
2) Maxamuud Cilmi Faarax	»	» »
3) Xaaji Maxamed Cawl	»	» »
4) Xaaji Aadan Cawad	»	1957-58
5) Garaad Soofe Durraan	»	» »
6) Gallaydh Cabdi Ismaaciil	»	» »
7) Maxamuud Xoosh Dheere	»	1971-73
8) Saliid Baynax Aadan	Marqaan weyne	1955
9) Xaaji Jaamac Ismaaciil Dhoon	Laas-caanood	1957-58
10) Faarax Baqardhe	»	» »
11) Garaad Jaamac Garaada Cali	»	» »
12) Xaaji Maxamed Biixi Boos	»	» »
13) Aw-Cabdille Ibraahim	Boocame	1956-73
14) Xaaji Axmed Aadan Surgo	»	» »
15) Cali Darmaan Garaase	Taleex	» »
16) Warsame Geeldabar Ciise	»	» »
17) Ciise Fikad Faarax	Qardho	» »
18) Xaaji Cabdiraxmaan S. Max'd	Muqdisho	1955
19) Xareed Duubi Deero	»	1959
20) Xuseen Aabi Cilmi Cabdille	»	1973
21) Caasho Sheekh Cabdille	Muqdisho	1972
22) Abokor Seed Cali	»	1973
23) Aadan Aw-Yuusuf Dhacdhaco	»	1973
24) Xaaji Isaaq Muxumud Daadh	»	1970-76
25) Sheekh Maxamed X. Xuseen	»	1970-76
26) Aadan Cawl Jaamac	Ayl	1973
27) Soofe Cali Buraale	Muq. Hargeysa	1965-73
28) Maxamed Nuur Cali	Iskushuban	1964

3. Waraaqihii la isu diri jirey wixii laga helay

4) Kutubtii ay qoreen raggii goobjoogga ahaa ama waa-gaa dagaalka la socdey iyo kuwii iyaga raad raacay.

Inkastoo ragga buugaggaa qoray ay ka warramayeen dhinaca dawladahooda, libintana siinayeen, haddana dagaalkii Daraawiishta iyo ragannimadii Sayid Maxamed waa qarsoomi weydey. Sidaa daraaddeed ayaa had iyo jeer waxaad aragtaa iyagoo runta ag maraaya ama daqarradii dawladahooda loo geystay been aan hu' lahayn ku daboolaya.

Inkastoo taasi dhacday kutubtey qoreen qaarkood aad baan u tixgeliinney.

Waxaa laga yaabaa, inaad meelaha qaarkood ku aragtaan arrin si kale in loo maamulo ku habboonayd, haddaba talada ku dar adduunku waagaa siduu ahaa iyo heerkuu maanta maraayo.

Wixii gaalo iyo daraawiih iyo Soomaalida kale dhex maray 1895 - 1921, afna lagama sheegi karo buugna la-guma abyi karo. Hase ahaatee halkaasaa faraskaygii na gaarsiiyey.

Haddaad buuggan ku aragtaan waxyaalo gef ah ama qalad ahaan u dhacay ulakac nagama aha ee aqoon baa sida naga noqotay. Waxa laydinka filayaa inaad hagaajisaan.

Waxa habboon inaan u mahadnaqo dadkii buuggan qoristiisii igu kaalmeeyey, dadkaa abaalkooda Eebbaa gudi kara, ninba wuxuu shaqaystana marbaa loogu shubi weelka, sidaas iyo akhris wanaagan.

Aw Jaamac Cumar Ciise

XAMAR — 1976

R A A D R A A C

*KUTUBTA AANU TAARIIKHDA DARAAWIISHTA U CUSKANNAY
OO AAN AAD U RAAD RAACNAY WAA KUWAN, GAAR AHAAN
(MAD MULLAH)*

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- 2) Richard Corfield of Somaliland, by H.F. Prevost Batters, London, 1914.
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- 4) La colonizzazione Europea nell'Est Africa, - Italia - Inghilterra, Germania, da Gustavo Chiesi, Italia 1909.
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- 6) The modern history of Somaliland, by I.M. Lewis, London 1965.

QAYBTA KOOWAAD

Qaybta kowaad, guud ahaan waxay ka hadlay-
saa: dhalashadii Sayid Maxamad, korriimadiisii, bar-
baarintiisii, waxbarashadiisii iyo siduu dadka iyo dalka
u bartay, tegiddiisii Xajka iyo ka soo noqoshadiisii,
Berbera iyo wixii uu kala kulmay iyo markuu ka baxay,
degiddii Qoryaweyn, abaabuliddii Daraawiishta iyo
siduu isugu dubbariday, warbixin Ingiriisku qoray, iyo
bilowgii dhaqdhaqaaqa, dilkii Garaad Cali iyo wixii
keenay, markay daraawiishi Ogaadeen u guurtay iyo
waxay ka muteen, dagaalkii Xabashida ee Jigjiga,
duullaankii u horreeyey, kalakicii Gurdumi, Gonda-
gooye iyo wixii ka dhacay, duullaankii Xabashida iyo
markay daraawiishtu Nugaal ku soo noqotay tan iyo
dagaalkii Afbakayle, markuu dhacay.

DHALASHADII SAYID MAXAMED

Wax lala yaabo ma aha haddii nin wadaad ahi dadkuu ka dhashay ka tago ama ka guuro oo degmo kale dhex dego; ha yaqaanno ama yuu aqoonne, ha ka fogaadeen, ama ha u dhowaadeene, sidaasuna waa culimada alabkeeda, meel kasta ha joogeen; maxaa yeelay ninka wadaadka ahi wuxuu rumaysan yahay meeluu joogaba ama meeshuu tagaba inuu Ilaahay maganti yahay oo dadka meeshaa uu tegey deggan la walaal yahay, oo iyaguna diinka ka baranayaan, isna xoolo iyo xurmaba ka helaayo.

Taariikh aan la xusuusnayn, cidina sheegi karin ayaa Shiikh Xasan Nuur oo Sayid Maxamad awowgiis ahaa ka teyey Gobolka Qallafo, oo ah dhulka Webi Shabeelle ku magacaaban, halkaas oo beeshuu ka dhashay degganayd. Wuxuu u kacay Nugaal oo ahayd dal wanaagsan, duunyadana hodan ka ah, si fiicanna loogu noolaan karey, culimaduna had iyo jeer u xoola doonan jireen.

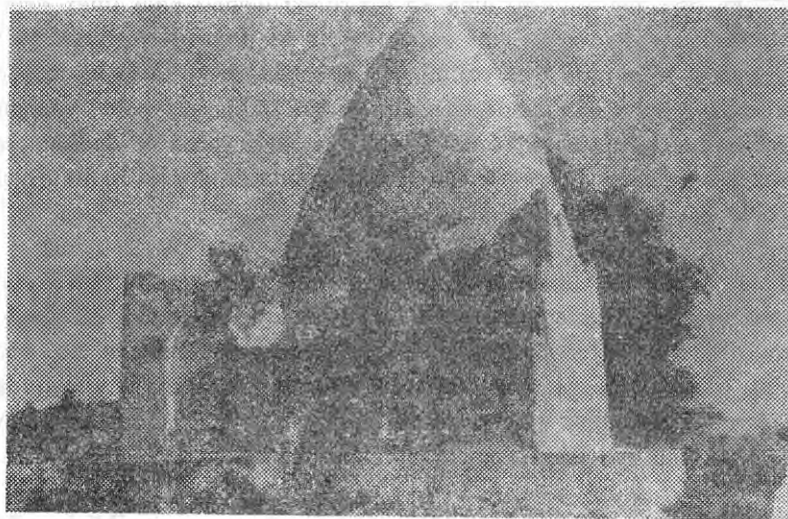
Shiikh Xasan markuu Nugaal mudda joogey oo uu dadkii iyo dalkii kala bartay, xoolo fiicanna ka helay waxa gashay hawo guur, daba-deedna wuxuu guursaday gabar reer Nugaaleed ah oo magaceeda lagu tibaaxay Khadiijo Jaamac(1). Shiikhu Nugaal wuxuu ku guursaday afar dumar ah oo u dhalay carruur badan, carruurtaa tiradooda waxa lagu sheegay 12 wiil iyo 11 gabdhood. Waxaa la weriyey in Shiikh Cabdille oo Sayid Maxamed aabbihiis ahaa carruurtaas ugu weynaa.

Shiikh Cabdille Xasan wuxuu ku dhashay, sida la weriyey, doxada la yiraahdo «Casuura» oo magaalada «Laascaanood» dhinaca waqooyi Galbeed ka xigta, una jirta hilaadda dhawr iyo soddon mayl. Wuxuu ku koray kuna barbaaray diintana ku bartay gobolka «Nugaa-

¹⁾ Lama oga in afadaasi min weyntii ahayd iyo in kale.

leed» oo barwaaqo ahaa, dabadeedna reerkoodii wuxuu noqday dad Nugaal rasmi ahaan u deggan. Waxa la weriyeey Shiikh Cabdille isagoo 26 jir ah inuu guursaday gabadha la yiraahdo Timiro Seed Magan, kuna caan baxday «Carro Seed». Waxa la yiri, waxay u dhashay 10 carruur ah. waxaana u weynaa Maxamad, hase ahaatee Shiikh Cabdulle carruurtii uu dhalay wexey tiradoodu gaareysaa soddomeeyo.

Shiikh Cabdille Xasan Daraawiish dhiskeedii waa ka qayb galay, dagaallada badankoodiina waa ka tala galay, wuxuuna ku dhintay Xaruntii Daraawiishta «Taleex» 1913, qabrigiisuna waxa laga dhisay qubbad caan ah.



Qabrigii Shiikh Cabdulla Xasan (Taleex)

Maxamad Shiikh Cabdille Xasan wuxuu ku dhashay dhulka loo yaqaan Ciid-Nugaaleed ama Laaso oo ah degmada Buuhoodle, balliga la yiraahdo «Sacmadeeqo» oo magaalada Buuhoodle toddoba mayl u jira, kana xiga dhinaca waqooyi. Wuxuu dhashay guga la baxay «Gobeysane», waxaana la sheegay inuu ahaa gu' barwaaqa ah oo dad iyo duunyo wixii dhashay ay hanaqaad noqdeen. Wuxuu dhashay abaaraha markay taariikhdu ahayd 1856⁽¹⁾. Daraawiish badankeedu waxay yiraahdeen: Sayid Maxamad saddex meelood ayuu Nebi Maxamed kala

¹⁾ Rag taariikhda Daraawiishta wax ka qoray waxay yiraahdeen Sayidku wuxuu dhashay 1864, hase ahaatee ta Daraawiishi waa diidey.

mid ahaa : Magaca, da'da iyo jahaadka. Hase ahaatee, sheekadaasi inoo caddayn mayso guguu dhashay. Wuxuu ku koray Nugaal, dadkooduna wuxuu ahaa xoolaley daaqsato ah. Guud ahaan xoolaha markaas la haystay waxa ugu badnaa geel iyo fardo, reer beedahana waxa u taliya roobka, dhaqankooduna wuxuu yahay inay guggii iyo dayrtii hadba dhinac u guuraan, mar haddaan dhulku magaalo iyo beero midna lahayn. Dabeecadda ayaa qof walba waxay ku abuuraysaa inuu xoolaraac noqdo.

Sidaas daraaddeed, waxaan oran karnaa : Sayid Maxamad carruurnimadiisii wuxuu ahaa xoolaraac, lamana sheegin carruurta kale wuxuu kaga duwanaa ama dheeraa.

Sidii dhaqanka Soomaalidu u badnaa ama raaskuu Sayid Maxamad ka dhashay hiddo u lahaa, toddoba jir baa quraanka loogu bilaabay. Macallinkii quraanka u dhigi jirey waxa lagu naanaysi jirey «Kud-quraan». Maxamad toban jirkii buu Quraanka ku dhammeeyey, taasina wax lala yaabo ma aha oo ardada ayaa sidaas u badnayd. Wiilnimadiisii waxa lagu sheegi jirey fahmo badnaan iyo firfircooni. Waxa hubaal ah haddii wiilku quraanka dhammeeyo in calaamooyinkii macallinimadu ka muuqato, isla markaasna cilmiga barashadiisa lagu gargaaro. Sidaas daraaddeed, ayaa Maxamad aabbihis kutubta cilmiga ah ugu bilaabay, taasina waxay dhalisay inuu culimada xerta ah oo cilmiga raacanaysa la fariisto, markay degmada dhex marayaanna raaco oo la socdo. Hase yeeshee, gadaalkii xertii buu ka mid noqday, taasina waxay dhaxalsiisay in lagu magacaabo Aw Maxamad Shiikh Cabdille. Magacaasu wuxuu siiyey ama u kordhiyey xurmo iyo xushmo gaar ah oo uu ku helay diinta xaggeeda.

Dhulku masaajid iyo madaaris midna ma lahayn, oo wuxuu ahaa miyi, waxaase jirey meela xeri deggan tahay iyo dugsiiyo Quraanka lagu barto iyo meela laysugu yimaado xilliyo aan go'nayn iyo meelo lagu shiro ama diinta lagu akhristo, ama lagu kala warqaato ama wixii dan ah la isku weydaarsado. Waxa kaloo jirey waqtiyaal caan ah oo sharciga islaamku jideeyey in laysu yimaado sida labada iidood oo kale oo wacdi iyo waano la kala qaato.

Haddaba, waxaa hubaal ah in Aw Maxamad shirarkaas culimada diintu markay dadka wacdiga iyo waanada u jeedinayaan ka faa'ideysan jirey.

Sheeko ku-tiri-ku-teen ah waxaannu ku maqanay in Aw Maxamad soddomaadkiisii dhul badan oo dalka gudahiisa ah oo kala duwan maray isagoo cilmi doon ah, hase ahaatee taasi run iyo been miday tahay lama oga, waxaase la weriyey inuu cilmiga ka bartay Shiikh la oran jirey Shiikh Abokor Shiikh Ibraahin laguna naanaysi jirey Abokor-fool-dheere, oo degmadiisu ahayd dhinaca waqooyi ee Webi Sha-beelle, waxa la weriyey Sayid Maxamad baa eegay Ceelka Walwaal, kolkaasuu dhererkiisii la yaabay oo wuxuu yiri, «Cilmigii Abokor-fool-dheere ayaa buuxin lahaa». Meel kasta cilmiga ha ka barto, nin kastaba ha ka akhristee, waxaa hubaal ah inuu Sayid Maxamad diinta Islaamka iyo afka Carabiga aad u yiqiin, gaar ahaan qaybta loo yaqaan «Cilmi-aale» oo afka Carabiga furaha u ah, markaasna wuxuu la baxay Shiikh Maxamad Shiikh Cabdille.

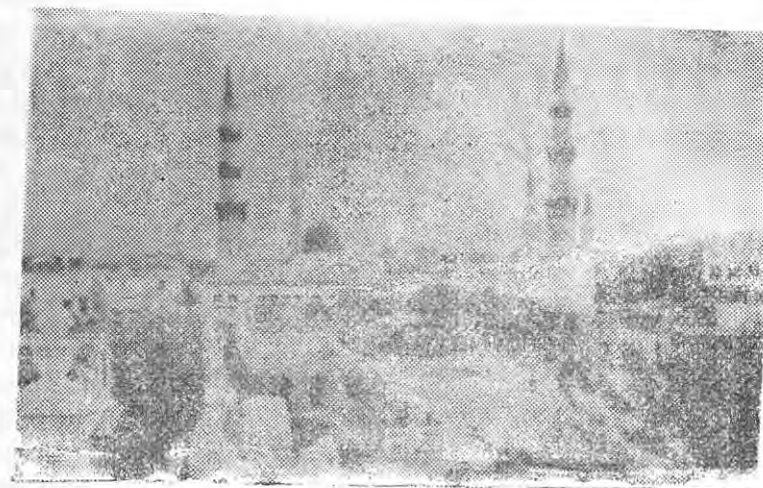
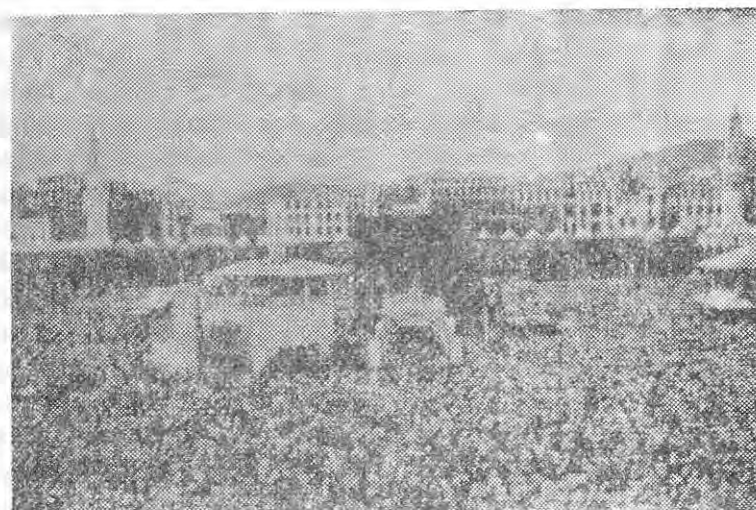
TEGIDDIISII XAJKA

Waxa caado u ahaa wadaadka iyo ninka waayeelka ah oo magac ku yeero inuu had iyo jeer xajka hammiyo. Sidaa daraaddeed kolkuu Shiikh Maxamad sano soddomaad ku jirey wuxuu u sodcaalay dalka (Xijaas) si uu xajka u soo guto diintana u soo kororsado, waxaana sii raacay koox culimo ah oo reer Nugaaleed u badan. Lama caddayn karo inuu isagu madax u ahaa iyo in kale, waxaase kooxdaas ka mid ahaa labo abtiyaashiis ah «Xaaji Aadan Seed iyo Obsiiye Seed». Waxa hubaal ah raggaas qaarkiis inuu isaga ka da' weynaa, kana cilmi roonaa, tiradoodana waxa lagu sheegay «saddex iyo toban». Hase ahaatee magacyadoodii waa lagu kala bayray. Qaarkood wuxuu ku dhintay Maka iyo Madiina, oo sooma noqon, qaarkoodna waxa lagu diley dagaalladii iyo jahaadkii, qaarkoodna waxay ku beexameen lama oga.

Shiikh Maxamad hadduu Xajkii gutay wuxuu isku deyey inuu culimada «Maka» joogta cilmiga ka kororsado, waayadaasna ninkii Xaramka soo galaa intuu doono ayuu joogi karey, xeer u diidaayeyna ma jirin, dabadeedna culima badan oo reer «Maka» ah iyo kuwo kala duwan oo dalal dibaddaa ka soo xajiyey ayey isbarten, sheekona waa dhex martay.

Arrinta weyn oo beryahaas socotey oo culimada iyo dadka kaleba aad afka ugu hayeen ama laga sheekaysanaayey, Shiikh Maxamadna dhegihiisa ku maqlayey waxay ahayd: Dagaalkii ka socdey «Soodaan» oo uu Maxamad Al Mahdi ammaanduulaha ka ahaa. Culimo badan oo dariiqooyin kala duwan haysata oo jahaadka iyo falligiisa had iyo

jeer faallayn jireyna waa joogeen. Iyadoo arrintu sidaa ahayd, in kastoo qof goob joog u ahaa aannaan arag, haddana waxaa hubaal ah inuu si rasmi ah ugu tegi jirey, kana qayb geli jirey fadhiyaal caadi ah oo lagu qaban jirey «Majliska Sayid Maxamad Saalax» oo reer Soodaan ahaa, dariiqada Saalixiyana abuuray, madaxna u ahaa. Dabadeedna Shiikh Maxamad Saalax iyo xertiisii baa lays bartay, taasina waxay dhaxalsiisay inuu u riyaqo dariiqada «Saalixiya» oo ahayd



Maka iyo Madiina

laan ka mid ah dariiqada «Axmadiya». Dabadeedna wuxuu qaatay «Saalixiya» oo Jameecadeeda ka mid noqday, Shiikh Maxamad Saalaxna fadhiyo gaar ah buu la qaatay, si looga wada hadlo dariiqada «Saalixiya» sidii loogu faafin lahaa dalka Soomaaliya, siyaaradana «Maka» loogu soo diri lahaa.

Lama oga Shiikh Maxamad Cabdille markaa ka hor dariiqadu ahaa ama haystay, hase ahaatee dadka qaarkii waxay leeyihiin wuxuu ahaa qaaddiriya, in kastoo aan dalka dariiqooyin kale soo gelin, haddana lama hubo.

Hilaadda laba gu' hadduu Xaaji Maxamad Xaramka gudihiisa joogey oo Shiikh Maxamad Saalax xer u ahaa, xagga diinta ha ahaato xagga dariiqada Saalixiyase ha ahaatee, amar buuxana ka helay inuu Shiikhudariqa berri Soomaal ka noqdo, wixii tala ah ama dardaaran ahaana ay kala dhammaysteen, wuxuu u soo kacay dalkiisii hooyo. Markaasna wuxuu gaaray derejooyinkii xagga diinta ee dalka Soomaaliya lagu yiqiin tii ugu korreysey. Kuwaasoo ka koobnaa : Macallin, Aw, Wadaad, Xaaji iyo Shiikh.

Lama hayo wax caddaynaaya markuu Maka ka soo noqday inuu doonni soo raacay oo badda soo maray iyo inuu baadiyaha «Yamaneed» soo maray iyo inuu meel kale u kacay. Dadka qaarkii waxay qabaan war ku-tiri-ku-teen ah inuu Masar tegey; taasna lama hubo wax raad ahna looma hayo. Midda aan muran ka joogini waxay tahay dhinac kasta ha ka yimaadee inuu sodcaalkiisii «Cadan» soo maray oo dhawr bilood joogey. Ammintaasna Soomaali badan ayaa magaalada «Cadan» degganayd, dhaqaalaha dalka Soomaaliyana aad buu «Cadan» ugu xirnaa.

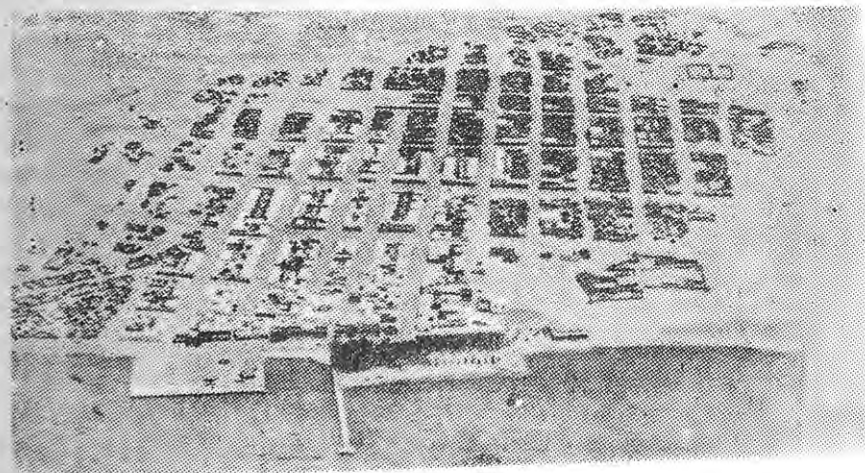
SAYID MAXAMAD IYO BERBERA

Berbera waxay ahayd magaalo fil weyn oo magac dheer. 1884kii ayaa dawladda Ingiriisku maamulkeeda qabsatay. Turki baana uga horreeyey oo waxay ka dhiseen masajiddo iyo meelo cilmiga lagu barto diinta islaamkana tusaale u ah. Waxay kaloo ahayd magaalo ganacsiga adduunka caan ku ah, badda casna fure u ah, xagga berrigana aan magaaloooyin kale ka xigin «Adari» mooyee. Soomaalida badan-keedana magaalay u ahayd oo meel kasta waa uga soo safri jireen. Sidaa daraaddeed ayaa waxa lagu tilmaami jirey ama ay ahayd ma-

gaalo badda iyo berrigaba u furan oo culimo iyo caamo nin waliba yimaado, gaar ahaanna culimada cilmi-doonka ahi soo tammadiso.

Xaaji Maxamad intaanu iman waxa magaalada Berbera joogey guuto culimo ah oo dariiqada Qaadiiriya u badan. In kastoo dariiqada Axmadiya ay dalka Soomaalida xoog ku lahayd, haddana geesta waqooyi itaal weyn kuma lahayn; in yar oo laanta Andaraawiya ka mid ahayd oo Berbera joogtey mooyaane. Xaaji Maxamad oo dariiqada Saalixiya wata ayaa «Cadan» doonni ka soo raacay, oo wuxuu ka soo degey Berbera. War lagu kalsoon yahay wuxuu sheegayaa markuu xeebta yimid oo damcay alaabtiisii inuu qaato, ayaa nin Ingiriis ah oo dekedda ka shaqaynaayay ku yiri, «Alaabta cashuur ka bixi, adaan cashuurtii bixinna alaabta qaadi maysid». Taasi Xaaji Maxamad waxay ku noqotay la yaab iyo fejeciso, hase ahaatee wuxuu ku yiri, «Adiga yaa cashuur kaa qaaday markaad halkan ka soo degtey? Waddankase maadaa leh, maxaad cashuur iiga weyddiinaysaa?».

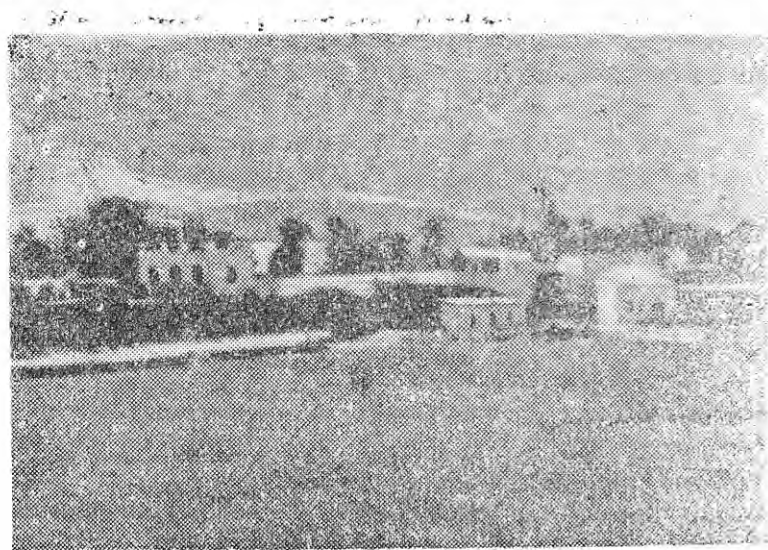
Gaalkii wuxuu damcay inuu ninkaa amarkiisa diidey xiro. Hase ahaatee turjubaankii iyo rag kaleeto oo meesha joogey ayaa ka masla-xay oo waxay yiraahdeen, «Wadaad waalan wecyee iska dhaaf». Waxa la leeyahay magacaa la yiraahdo «Mad Mullah» halkaas buu ku baxay. Dabadeedna gaalkii isagoo hadalkiisii la yaabsan ayuu faraha ka qaaday.



Magaalada Berbera 60 sano ka hor.

Xaaji Maxamad wuxuu degey Berbera, wuxuuna guursaday afo la oran jirey Barni Xirsi oo u dhashay carruurtiisa wiilkii ugu weynaa Mahdi Sayid Maxamad. Wuxuu halkaa ka abuuray majlis dariiqada Saalixiya leedahay oo ijaasada(1) lagu bixiyo, wuxuuna bilaabay wacdi iyo waano fara badan oo diinta Islaamka fidinteeda ku saabsan, iyo ammaanta dariiqada Saalixiyada. Taasina magaaladii waxay gelisey bulaan iyo xiisad hor leh, wadaaddadii magaalada horey u joogeyna waa laysku maandhaafay. Maxaa yeelay wadaaddada Qaadiiriya ma oggolaayn in dariiqa cusub waddanka la soo geliyo. Hase ahaatee gaalkii waxay noqotay in la wada hadlo, kutubtana la isu soo gurto oo masalooyin diinta ah laysla wada eego. Culimadii markaa Xaaji Maxamad ka soo hor jeeddey waxa ka mid ahaa Shiikh Cabdillaahi Caruus, Shiikh Ibraahim Xirsi Guuleed, Shiikh Kabiir Aw Cumar, Aw Gaas Axmed iyo culimo kaloo fara badan.

Xaaji Maxamad wuxuu ahaa nin aftahan ah oo siyaasad badan dadkana soo jiidan og. Haddiiba magaaladii wuxuu ku yeeshey saaxiibba u hiiliya iyo wedeeyo garab taagan iyo xer badan oo uu diinta u mariyo oo isaga gaar u ah iyo rag kale oo dariiqadiisa raacsan. Bu-



Masaajid magaalada Berbera Turkigu ka dhisay

¹⁾ Waa hadal gaaban oo qofka la baro oo ballan qaad ah.

laankii iyo doodihii badnaa waxa ka dhashay inuu Xaaji Maxamad yiri, «Qaadka cuniddiisu waa xaaraan, gaalada in xiriir lala yeesho ama meel lala degaana waa xaaraan». Taasna culimadii kuma jeclaysan.

1891 ayaa xeebta Berbera waxa ka soo degey «Mission» Kirishtaan ah oo diinta masiixiga mad-habteeda kaatooligga ah faafinaya oo magaciisa la oran jirey «French Roman Catholic Mission». Waxaana madax u ahaa Baaderi magaciisa la oran jirey, «Father Cypriana», dhalashadiisuna ahayd Beljik. Dabadeedna magaalada Berbera gudaheeda iyo laba meelood oo dibadda ka ah oo la kala yiraahdo «Dhavmoote» iyo «Majacaseeye» ayay ka fureen dugsiyo Kirishtaan ah oo carruurta Soomaalida diinta masiixiga lagu baro. Xaaji Maxamad Cabdille Xasan aad buu gaaladaa gumeysiga ah iyo waxyeelladoodaba wax uga sheegay, dadkana uga digey.

Iyadoo arrintii halkaa taagan tahay ayaa waxa dhacay argagixiso fool xun oo Xaaji Maxamad siyaasaddiisii aad u taageertay. Taasoo ahayd mid Berbera dabayl ka kicisay.

Waxa jirtey in Turkigii Xeebta Maakhirkoos u talin jirey 1865 ka hor ay magaalada Berbera ka dhiseen daar weyn oo dawladdu leedahay iyo masaajid ku qabsan. Dabadeedna daartii waxa degey nin Ingiriis ah, masaajidkana sida caadada Islaamku tahay had iyo jeer waa laga addimi jirey, waana lagu tukan jirey. Dhawr goor haddii gaalkii ka cawday oo culimadii la hadlay oo ku yiri qaylada iga daaya, hase ahaatee aan hadalkiisii dheg loo dhigin, ayuu maalintii dambe wadaadkii masaajidka ka addimaayey xabbad ku dhiftay(1). Taasina aad bay magaaladii u kicisay, Xaaji Maxamad wuxuu sheegaayeyna marag bay u noqotay, isagana caro iyo caloolxumo bay u kordhisay, hadallo waa-weynaa wuu ka geystey, isagoo dadka ku guubaabinaya dagaal, jahaad iyo in gaalada la laayo. Hase ahaatee niman doxorayaal ah baa gaalkii magaalada Berbera maamulaayey u tegey oo waxay ku yiraahdeen, «Wadaad dhiirran oo dawladda iyo dadka daacadda u ahba aad war uga sheegay, ummaddana isku diraya ayaa jira».

Arrimaha weli raadkoodii sii nool yahay oo aan la allaawin waxa ka mid ahaa wadaad la oran jirey Aw Gaas Axmed ayaa markuu hadalladii Xaaji Maxamad eegay, fanfanka ka soo baxayana arkay, gaalkii

¹⁾ Arrintaa sheekaan ku maqallay ee wax qoraal ah iyo dad goob joog u ahaa midna ma arag.

u tegey oo wuxuu ku yiri, «Wadaadkaasu wax buu soo wadaa. Had-daan haatan la qabanna meel fog baa laga dooni doonaa». Hase ahaa-tee gaalkii hadalkaa dheg uma raaricin. Aw Gaas Axmed wuxuu wey-diistey in hadalkaas uu sheegay loo qoro. Dabadeedna markii hadalkii rumoobey Aw Gaas mushahar baa loo qoray, intuu noolaana waa qaa-dan jirey.

KABIXIDDIISII BERBERA

Iyadoo arrintii sidaa u socoto, Xaaji Maxamad gadaalkii wuxuu goostay inuu Berbera ka baxo oo reer baadiyaha dhex tago. Ujeeddada weyn ee reer miyiga uu u doortayna waxay ahayd saddex hal :

- 1) Ammintaas Soomaaliya 99% waxay degganayd baadiyaha.
- 2) Dadka baadiyaha degganaa Ingiriiska wax xiriir ah ama he-shiis ah lama lahayn.
- 3). Reer baadiyaha maskaxdooda lama qaldin oo gumeysiga iyo xeeladihiisaba waa ka fayooabaayeen xaajiguna ujeeddadiisa wuu dhacsiin karay.

Dabadeedna 1897 dabayaaqadiisii ayaa Xaaji Maxamad ka baxay magaalada Berbera, isagoo koox wadaadda ahi la socdaan, wuxuuna sii maray meelihii «Mission»ku degganaa, isagoo doonaya inuu ogaado heerka arrinkoodu marayo iyo shaqada ay halkaa ka wadaan. Waxa la weriyey Xaaji Maxamad inuu u yeeray wiil ku jira dugsiga «Mis-sion»ka oo uu ku yiri, «Magacaa?». Wiilkii wuxuu yiri, «Magacayga waxa la yiraahdaa «Joon Cabdillaahi». Dabadeedna yaa tahay buu ku yiri, wiilkiina wuxuu yiri reer «Father» baan ahay. Halkaa waxa uga caddaatay in diintii la beddeley, carruurtiina la magacdooriyey, dalkiina la qaatay. «Douglas Jardine» oo arrintaas ka warramayna wuxuu yiri⁽¹⁾ :

«To some extent this propaganda was assisted by the labour of a French Roman Catholic Mission in Berbera, which fed and educated the starving and homeless children of the country with a view to converting them to the Christian Religion.

¹⁾ *THE MAD MULLAH OF SOMALILAND, by Douglas Jardine, O.B.E. (Secretary of the Administration, Somaliland, 1916-21) First Edition; London 1923; p. 48.*

Hadalkaas af Soomaali waxay loogu tarjami karaa sidatan :-

Inta badan, iidhehdaas fidinteeda waxaa si weyn u caawiyey hawlihii baaderiyada Katooligga Faransiiska ee Berbera fadhiyey oo cunto iyo tacliinba siinaayey carruurtii dalka ee bakhtiyeysey oo aan hoyga lahayn, si loogu abaabiyo diinta Kiriistada.

Markuu meelahaa indha indheeyey, horay buu u sii dhaafay oo wuxuu tegey Shiikh oo Dariiqo Qaadiiriya ahi tiil. Culimadii joog-teyna wuxuu kala hadlay gaalada diinta Masiixiga ah faafinaysa oo dooneysa inay diinta Islaamka beddelaan. Dariiqada Shiikh hadduu ka soo kacayna, wuxuu yimid Burco oo markaa ahayd ceel xooluhu ka cabbaan. Dabadeedna wuxuu u dhaafay dhinaca Oodweyne oo uu kula kulmay Suldaan Nuur Axmed Ammaan oo dalkaas magac weyn ku lahaa. Halkaasna si wanaagsan baa Xaaji Maxamad loogu soo dhoweeyey, Suldaankiina wey is-afgarteen.

DEGIDDII QORYAWEYN

Qoryaweyn waa Ceel magaalada Caynaba geesta galbeed ka xiga oo hilaadda 29 mayl u jira oo aan saas biyo badan u lahayn, Sayid Maxamadna halkaasaa ugu horreysey meel uu Daraawiish asaaskeeda ka bilaabo, dariiqada Saalixiyana ka fidiyo.

1898 ayaa Sayid Maxamad Ceelkaa Qoryaweyn hooso ama waab lagu tukado kutubtana lagu raacdo ka dhisay. Muddo gaaban ka dibna wuxuu u rogey masaaqid weyn wuxuuna dadka ugu baaqay in diinta la barto, Dariiqada Saalixiyana la galo, xoolahana siyaaro laga bixiyo, Daraawiishna la noqdo; wuxuuna bilaabay dicaayad iyo wax-ka- shee-gid gaalada ka hor jeedda, si dadku u garto uguna digtoonaado gu-meysiga iyo waxyeellada uu leeyahay. Muddo gaaban dhexdeed dad fara badan baa u riyaaqay dariiqada Saalixiya, magaca darwiish la yi-raahdana waa hirgalay dadkiina wuxuu siiyey duub cad iyo tusbax «KUUK» ah. Digrigii dariiqada Saalixiya iyo tawasulkii Shiikh Ma-xamad Saalax astaanta u ahaa baa halqabsi u noqday, taasina waxay dhalisay inay meeshii xarun noqoto oo culimo iyo caamo nin waliba yimaado isagoo reerkiisii wata, diintana baranaya.

Markuu reer baadiyaha dhex tegey wuxuu ku dadaalay inuu xumaantii dadka ku kala dhex jirtey ka saaro oo heshiis iyo walaalnimo

dhax dhigo taasna aad baa loogu jeclaystay, waxaaba la yiri, «Waa weli Ilaah ummadda u soo diray».

Sayid Maxamad wuxuu gaar ahaan u muujiyey baahida uu u qabo hub iyo fardo inuu helo, wuxuuna dadka ku waaniyey ninkii diinta daacad u ahow ama janna doonayow buntuqaaga iyo faraskaaga dariiqada keen. Xeeladda labaad oo la yaabka leh oo uu ku kacayna waxay ahayd ninba ninkuu ka waxtar roona ayuu si wanaagsan u soo dhoweeyey oo gacanta qabsaday.

1899 waxa dhacday arrin sheeka lala yaabo leh. Waxa la yiri dhawr nin oo ilaalo ah oo ciidammada Ingiriiska ka tirsan, ayaa Sayid Maxamad u tegey. Nimankaas lama oga in Ingiriisku soo diray iyo in kale. Markuu sooray aadna u maamuusay ayuu ku yiri, «Dabkaad sidataan, gaal baa leh ee maad daraawiishta kaalmo u siisaan ama naga iibsataan?». Dabadeedna nin raggaa ka mid ahaa oo la oran jirey Ducaale Xirsi ayaa hadalkii u guuxay oo buntukhiisii afar geel ah Sayid Maxamad ka siistay. Ragga taariikhda qora qaarkood waxay yiraahdeen markuu ninkaasu ka xog warramay, wuxuu war ku bixiyey in buntukhii Sayid Maxamad ka xaday. Hase ahaatee daraawiishti waxay tiri sidaa ma ahayn. Ninkaasi xogwarrankiisii wuxuu ku yiri, buntukhii Sayid Maxamad baa iga xoogey. Si kastaba arrintu ha ahaato ama ha u helee waxa hubaal ah in buntukhii Sayidka gacantiisa galay. Sida runta ah hubka ey Daraawiishti ku dagaal gashay badankiisa wexey ka furteen ciidankii ingiriiska, gaar ahaan labada goobood oo kala aahaa «Beer-dhiga» iyo «Cagaar-weyne». Buntukhaasina wuxuu ahaa kii ugu horreeyey ee gacantiisa gala, marka loo eego hubka ey furteen. Ninkii ma-gaalada Berbera Ingiriiska u fadhiyey waraaq erayo kululi ku qoran yihiin oo uu buntukhaa ku doonayo buu Sayidka u soo diray. Sayidkuna wuxuu ugu war celiyey waraaq la mid ah oo uu buntukhii ku diidayo.

Labadii waraaqood waa kuwakan⁽¹⁾ :-

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London 1923; p. 41-2.

حرفي بربر ٢٩ مارس ١٨٩٩
١٩ ذى القعدة ١٣١٦

من حاكم بربر الى الحاج محمد عبدالله
بلغنا ان واحد رجل يدعى دعالة حرسى من امم
العيطان كوكس هوب ببندى كان سرقة وان
الرجل المذكور اقام ببندى الكم فخر هذا الكتاب
مننا فنجبكم انه اذا كان هذا التندى لديكم يزم
ارساله حالاً الى بربره والى الله

محمد عبدالله
كورد وصام
البربره



Warqad Ingiriisku Sayid Maxamed u diray

لا اله الا الله محمد رسول الله
بلى رجل عاتق منى شيا ولا من عتقك فخر منادى منى
مى قى فاحل منى اختوك منى هذا التندى

Warqad Sayid Maxamed Ingiriis ugu jawaabay

WARBIXIN QARSOON

Bilihii Daraawiishtu Ceelka Qorya-weyn degganayd waxaa la faa-fiyeey, ama la fidiyeey, dicaayad guubaabo hanjabaad iyo faan oo waxa la is dhexmariyeey. «Berbera waa la gubi gaalana waa laga saari, baddaana waanu tallaabi, beri waxaanu dhigno ha la ogaa-do» iyo wax la mid ah. Sayidku waraaq buu u diray Suldaan Diiriye Suldaan Xasan, isagoo uga digaya (in carruurtooda la gaalaysiiyo) waraaqdaas markii laga dhex akhriyeey shir weyne Suldaan Diiriye ka talinaayo waxa kacay bulaan xagga diinta ah iyo dabayl bari ka soo dhacaysa (Douglas Jardine) oo arrintaas wax yar ka qoray wuxuu yiri:

«Do you not see», the Mullah wrote to the Aidagalla tribe in July 1899, «that the infidels have destroyed our religion and made our children their children?» With a religious revival in view he laboured, legitimately enough, for four years from 1895 - 1899, but with scanty success».

Bishii Luulyo 1899, Sayidku waraaq buu u diray degmada Ciidagale isagoo ku leh, «Saw ma aragtaan inay gaaladii baabi'iyeen diinteennii oo carruurteennii ay ka dhigeen carruurtoodii». Sayidku isagoo doonaya inuu sameeyo kacaan diiniya garna u leh afar sano oo ka bilaabata 1895 - 1899 ayuu ku hawllanaa, in kastoo aanu guul weyn ka gaarin».

Sayidku markii hore Siyaasaddiisa wuxuu ka bilaabay dhinaca diinta wuxuuna ku kacay inuu masiixiga iyo maxamadiyada isku diro; sida runta ah taasna guul buu ka gaarey. Waana arrinta qur ah oo uu dadka ku kiciyeey ama lagu raacay. Waagaas waxa jirtey haddii waraaq daraawiish ka timi la helo badanaaba ingiriiska ayaa loo gudbin jirey si kalsooni iyo xoolaba looga helo. Sida laga xigtey xog warran uu u qoray qunsulkii guud ee markaa dalka Soomaaliya Ingiriiska u fadhiyey Taliyaha Guud ee Cadmeed oo shaqadiisu ku xirnayd.

Muddo ka dib ayaa waraaqdaas loo geeyey qunsulkii guud ka dibna faalla dheer buu ka bixiyeey wuxuse aad ugu dheeraaday mishinkii Berbera fadhiyey dabadeed waraaqduu diray 20kii Agoosto 1899 oo weliba siyaasad qarsoon lagu diray waa tan⁽¹⁾:

(1) Waxaa laga dhex helay waraaqihii dagaallada Daraawiishta.

To :

Her Majesty Principal Secretary of State
for Foreign Affairs
London.

Hargeysa, 20th August, 1899.

No. 69.

Political - Confidential.

My Lord

I have the honour to enclose translation of a letter from the Mullah Muhammad Abdullah to the Aidagalleh, as a specimen of the manner in which he has been trying to seduce the tribes from their allegiance to us. Although this letter has only now come into my hands there is reason to believe that it reached Sultan Deria of the Aidagalleh some two months ago, for the Sheikh Madar tells me that about that time Sultan Deria sent a message to him saying that he had heard from the Mullah and asking his advice as to whether he should join him or not.

The allusion to «making our children their children» evidently refers to the Roman Catholic Mission at Berbera, about which it is known that Sultan Nur sent and took false reports to the Mullah, probably with the view of ingratiating himself with him.

I may here explain that the Mission consists of three members - two Fathers and one Brother - and 69 boys. The mission has been established for many years in Berbera, and though it was looked upon with suspicion at first that feeling has worn off and the people are now well accustomed to the presence of the Fathers, and pay little attention to their educational proceedings. No boy can be received into the Mission without the consent of a near relation who has to sign a paper in the presence of the Vice-Consul that he leaves the boy of his own free will and that he will not withdraw him before a certain age, which is generally fixed at eighteen. As a rule the boys are brought to the Mission by their parents to save the latter the expense of keeping them. The fathers take great pains with the education of the boys but they have not been altogether fortunate in those they have turned out; and in the case of the few converts they have made these revert to their people. As Medical Missionaries the Fathers have done a great deal of good in dispensing medicines and healing the sick in the town, and this is appreciated by the town people.

Attached to the Mission, but in a separate building, are a Lady Superior and two Sisters. They never have more than three or four small girls from the wives and trays of the town, who stay but a short time with them. The institution is a failure; the Sisters are generally ill, and I have more than once suggested to the Fathers the impropriety of subjecting the Sisters to the deleterious effects of residence for consecutive hot weathers on the Coast for such poor results.

It is the hope of the Mission that they may be allowed to move on to the upland of the Protectorate. Such a question, they have been told, cannot be considered for some years to come.

I do not consider that the presence of this Mission in Berbera has had anything to do with the movement that originated in the Dolbahanta, though it is doubtless a useful lever with which to try and raise disaffection amongst our Mahomedan tribes. I showed the letter to which allusion has been made above to Sheikh Madar, the head of the religious community here and he at once said «Why, it is the writer who is destroying our religion».

I have very little to report regarding the Mullah, he is still in the neighbourhood of Bohotele, but Rumours are current that he is shortly making a move towards Burao. On the other hand the sections of the eastern Habr Yunis who have all along been reported to be with him, have now written in asking to be allowed to go to Berbera. They have been told to send their headmen to Berbera where they will be told the conditions on which they will be permitted to bring in their caravans. I propose to allow these people to trade as usual with our ports as it is my object to detach them quietly from the Mullah, but in order to have a hold over them after the caravan season is over I shall take a cash security from each section before it is permitted to bring its caravans.

Habr Yunis tribes, where I shall be in close touch with Berbera and better able to sift the reports from the eastern districts than I am here.

I have the honour to be
Your Lordships most obedient
Humble Servant
H. B. M. Consul General
Somali Coast Protectorate.

A copy of this Despatch is being sent to Cairo.

Warqaddaas waxa Af Soomaali loogu tarjumi kara sida soo socoto:

Ku : Xoghayaha Guud ee Boqoradda
ee Arrimaha Dibedde — London

No. 69

Hargeysa

Sir-qarsoon

20kii Agust 1899

Mudanahaygii,

Waxaa sharaf ii ah inaan halkan kuugu soo lifaago tarjamad wadaadka Maxamed Cabdulle uu u diray Ciidagale, gaar ahaan sida uu isugu deyey inuu u beerlaxawsado oo ka gooyo daacadda ay noo yihiin. Iyadoo warqaddaan ay haatan i soo gaartey, waxaa la maleyn karaa in Suldaanka Ciidagale oo ah Suldaan Diiriye uu helay warqaddaas muddo laga joogo labo bilood, maxaayeelay Shiikhaa wuxuu iigu sheegay warqaddiisa u uu ka helay farriin wadaadka uu ku weydiisanayo inuu kala taliyo hadduu ku soo biiri lahaa dariiqada iyo haddii kale.

Marka uu leeyahay (Carruurtaayadii ayey carruurtoodii ka dhiga-yaan) wuxuu ula jeedaa Kaniisadda Masiixiga ah ee ku taal Berbera taasoo la ogsoon yahay in Suldaan Nuur warar been ah wadaadka, ka siiyey, lagama yaabo inuu naftigiisu damacsan yahay inuu wax la qabsado wadaadka. Waxaan halkan kuugu tifaftiri karaa Mishinku inuu ka kooban yahay, saddex qofood : Labo Baadri (wadaad) iyo hal baadri ku xigeen iyo 69 wiil. Kaniisaddani waxay ka dhisnayd Berbera sanooyin fara badan, intkastoo markii hore aad looga tuhun qabay, haatan waxaad mooddaa dadku inuusan dan ka lahayn habka waxbariddooda. Canugna loomo oggola inuu Mishinku qabto isagoo eyan la socon wixii markaa ehel ugu dhaw, iyadoo weliba Qunsul ku-xigeenka hortiiisa lagaga saxiixayo warqad uu ku caddaynaayo inuusan ka saari doonin Mishinka ilaa uu ka gaaro 18 sano.

Waxaa caado ahayd in wiilasha ay keenaan Mishanka waalid-kood, si ay ugu fursadaan kharashka korintooda iyo waxbariddooda.

Baadiiriyaashu dhibaato xoog leh ayay kala kulmeen waxbaridda carruurtaas, laakiin nasiibdarradu waxay ahayd, inta yar oo ay gaaleysiiyaan, marka ay reerahoodii dib ugu laabtaan ayay waxay ku noqdaan diintoodii Islaamka.

Marka aan ka eegno hawsha Baadiiriyaasha xagga caafimaadka, waxay qaybshaan daawooyin, waxay daweeyaan kuwa jirran ee magaalada taasoo reer magaalku aad ugu qaddariyo.

Waxaa Mishinka la xiriira oo gooni u deggan saddex gabdhood oo wadaadda ah (Soorrooyin) oo midni madax tahay. Weligood ma helin wax ka badan saddex ama afar gabdhood oo yaryar ah oo aan waalid lahayn ama wax daba jooga, kuwaasoo ay ka soo kaxaystaan dariiqyada magaalada, waxayna la joogaan muddo gaaban, ku abuurista Mishinka halkan waa lagu khasaaray, gabdhaha wadaaddada ah, inta badan waa bukaan, dhawr goor waxaan kula taliyey Baadariyasha, inay ka kaxeeyaan gabdhaha wadaaddada ah hawadga xeebta oo aad u kulul, mar haddii natiijada ay soo saarayaan eyan u dhigmin dhjbaatada gaaraysa caafimaadkooda.

Mishinku wuxuu rajeynayaa in loo oggolaado inuu u guuro Maxmiyadda gudaheeda oo uu ka fogaado xeebta, arrintaas waxaa horay loogu sheegay, jnaan sannadaha soo socdota lagu tashan karin. Aniga ilama aha joogista Mishinka magaalada Berbera iney lug ku leedahay dhaqdhaqaaqa Dhulbahantaha, inkastoo aan shaki ku jirin iney taasi ka careysiineyso muslimiinta raaciyadda inoo ah. Warqadda aan horay u soo sheegnay waxan tusay Sheekh Madar, oo madax u ah dariiqada halkan joogta, wuxuuna igu yiri markiiba «Maxaa dhacay, ninka warqaddan soo qoray ayaaba duminaya diintayadiiye».

War fiicga kama hayo wadaadka, laakiin war ku tiri ku teen ah wuxuu sheegayaa in dhowaan uu u guuri doono xagga iyo Burco.

Midda kale qolooyinkii reer Bari ee Habar Yoonis, oo horay u raacsanaa wadaadka, haatan warqad bay soo qoreen oo ay ku waydiisanayaan in loo oggolaado iney tagaan magaalada Berbera. Waxaa loo sheegay iney u soo diraan madaxdooda Berbera, halkaasoo loogu sheegi doono shuruudaha loogu oggolaanayo inay safarradooda soo geshaan magaalada. Waxaan soo jeedinayaa in Habar Yoonis loo oggolaado iney ka ganacsadaan dekedahayaga ulajeeddadaydoo ah iney ka soo go'aan wadaadka, ama aan gacanta ugu hayo, marka uu xilliga safaruhu dhammaado, jilb walba waxaan ka qaadayaa dammaanad lacageed, inta aan loo oggolaan iney safarradooda kaxaystaan.

Berrito qalcaddayda waxaan u rari doonaa xagga iyo Habar Yoonis galbeed, halkaasoo aan u dhowaanayo Berbera, si aan si haggaaagsan ugu kala saaro wararka ka imaanaya degmooyinka Bari.

Waxaa sharaf ii ah inaan kuu ahaado Mudane, adeegahaagii daacadda qahaa.

H. B. M. Qunsulka Guud
Maxmiyadda Xeebta Soomaaliyeed

Nuqul ka mid ah warqaddan waxaa loo diray Qaahira.

Ugu dambaystii Mishinkii (Kirishtaanka) ahaa Soomaaliya waa laga saaray, Kaniisaddiina waa la xiray, markii Ingiriisku saadiyey, haddii Mishinku dalka ka guuro, dagaalka iyo werarradu waa damayaan, hase ahaatee malahaasi waa beenoobey, sida uu sheegaayo arji uu qoray nin Baadari ah oo Cadan fadhiyey 1911kii isagoo dawladda Ingiriiska weydiisanaya, in loo oggolaado inuu mar labaad, magaalada (Berbera) kaniisad Kirishtaanka ah ka furo taana waa laga diidey.

1899 bartamihisii ayaa Sayid Maxamed isku dubba ridey dad lagu qiyaasay hilaadda 5,000 oo qof oo rag iyo dumar isugu jira, magaca daraawiisheedna wata, xoolo ku filan oo geel iyo fardo u baddanna haysta, iyo laba boqol oo buntukh. Dadkaasina wuxuu u baddanaa dadkii Nugaal degi jirey. Arrimaha Sayidka ay u taageereenna waxa ugu wacan laba hal :

- 1) Sayidka oo ka dhashay oo ey aqoon dheeraad ah u lahaayeen, dadkana Diinta Islaamka iyo Dariiqada Saalixiya ugu baaqay.
- 2) Iyagoo Ingiriiska wax xiriir ah ama heshiis ah aan la lahayn. Xeebahana aan wax ganacsi ah la lahayn iyo iyagoo reer baadiya ahaa.

1899 bishii Abril ayaa Ingiriisku dhab u rumaystay in meeshaas dhaqdhaqaaq iyaga ka soo horjeedaa jiro, hase ahaatee waxsaan la hubiin dhaqdhaqaaqaasu inuu horay u socon doono iyo in kale. Goor gumeysigu damacsan yahay bal in rag ciidammada wardoonka ka tirsan halkaas loo diro si loo ogaado waxa meeshaa ka socda ayaa daraawiish-tii Qoryaweyn ka guurtay oo waxay u kacday dhinacaas bari. Geeddi-gaasu wuxuu baabbi'iyey cabsidii Ingiriisku ka qabay mar haddii waadadkii iyo wuxuu watay baadiyaha bari u guureen waxba tari maayaan.

Dariiqadii hadday Qoryaweyn ka guurtay waxay degtey balli la yiiraahdo «Dareemacaddo» oo Buuhoodle dhanka waqooyi galbeed ka xiga. Gugaa waxa loo bixiyey «Tawasulley» maxaa yeelay tawasulkii halkudheggiisu ahaa «Shay Lillaahi Sheek Maxamad Saalax» oo dariiqada Saalixiya astaanta u ahaa ayaa aad u faafay, dadkii Ciid iyo Nugaal degganaa iyagoo aan hambayn cidina ka harin ayay daraawiish noqdeen. Dad kaloo culimo u badan oo muhaajir ahina waa yimaadeen, warkoodiina kor buu u kacay, dadkuna waa jeclaaday.

Sayidku wuxuu ku caan baxay Aftahamo, deeq, wax qaradnimo iyo isagoo diinta islaamka aqoon dheer u lahaa markaasaa dadkii meel walba uga yimid si ay u dhegeystaan hadalladiisa murtida leh iyo waanadiisa maacaan, taasi waxay keentaay in la yiraahdo ninku waa weli xagga Eebbe looga warramo.

Odayaal warkooda lagu kalsoon yahay waxa laga weriyey nin danley ah oo aan magaciisii la helin ayaa nin la oranjiyey «Firin Qodax Faahiye» oo hodan maal qabeen ahaa, geela u raaci jirey, waxana lagu heshiiyey inuu gugii la arkaba qaalin geel ah hawl u siiyo. Hase ahaatee markuu dhawr gu' geelii ilaalinaayey ayuu hawlkiisii weydiistey. Firin wuxuu yiri, «Waxba ku siin maayo». Taasna ninkii geeljirka ahaa waa ka xumaaday. Dabadeedna wuxuu goostay mar haddii xaqiisii loo diidey inuu xoolaha Firin wax ka dhaco. Wuxuuse ka yaabay in laga daba yimaado oo la dilo ama dadka uu dhex marayaa waxyeello u geystaan.

Markii dambe ayuu wuxuu sheeko ku maqlay iyadoo la leeyahay wadaadka soo baxay wuxuu jecel yahay fardaha oo ninkii faras u geeya wuxuu ka siistaa toban geela. Ninkii geela raaci jirey wuxuu goostay inuu faras Firin leeyahay la baxsado, dabadeedna wadaadkaa u geeyo oo geel ka siisto. Taasina waa u suura gashay, habeenkii dambe ayuu Faraskii la tegey.

Firin Qodox waa raacdo galay oo wuxuu ninkii iyo faraskii ugu tegey Dariiqadii, wuxuu arkay faraskiisii oo fardihii Daraawiishta ku jira, wuxuu yiri, «Faraskan anaa layga soo dhacaye ha lay siiyo». Ninkiiina arrintu siday ahayd ayuu ka waramay. Dabadeedna waxaa Firin Sayidkii ku yiri, «Ninkanu xaq buu kuu sheeganayaaye ka gar bax».

«Ninku hadduu wax ii sheeganayo Ferenjiga haw tago oo hayga dacweeyo, «anigase faraskayga ha lay siiyo» Firin baa yiri.

Sayidkii wuxuu yiri, «Mar haddaad gar qaybtii muslinka diiddey oo tan gaalka oggoshahay, gaal baad tahay, oo waad xujawdey, sharciguna waa ku dilayaa». Dabadeedna waa la diley, ninkaasaana ugu horreeyey nin xaruntii daraawiishta ku dhinta, Garaad Calina wuxuu ahaa ninkii labaad.

BILOWGII DHAQDHAQAAQA

Abbaaraha bishii Oktoobar 1899 ayaa daraawiishtii talo ku gaartay mar haddaynu damacsannahay inaynu diinta noolayno, dariiqada Saalixiyana faafinno, gaaladana ku jahaadno, dad iyo duunyo urursano, waxaa lagama maarmaan ah inaynu garab iyo gaashaan ka helno, degmooyinka galbeed Togdheer, Burco, Oodweyne iyo intii ka dhaxaysa deggan. Dabadeedna hub iyo faras wixii markaa la heli karo inta la urursaday ayaa waxa la guddoonsaday in galbeed shir loogu baxo. Sidaasna waxa looga jeedey laba hal :

- 1) In gaalada la cabsi geliyo oo dhaqdhaqaaq la sameeyo.
- 2) Aadane waa indho kumiyirre e in Israacooda iyo wadajirkooda degmooyinka galbeed deggan ku soo jiitaan.

Beryahaasna waxa Daraawiishta dhexdeeda laga faafiyey ninkii aan ina raacin oo waxaynnu wadno innala wadin waa gaala caawin ee ha la xujeeyo, xoolahana ha laga dhaco. Si arrintaas loo beeniyo darteed ayaa rag shan kun oo nin lagu qiyaasay, Sayid Maxamadna hor socodaa ay galbeed u ambabaxeen. Dabadeedna colkii wuxuu tegey Beer, Burco iyo Oodweyne. Wuxuu dareemay mooyee, markii Beer la maraayey ayaa Garaad Cali Garaad Maxamuud dib uga noqday.

Dadkii arladaa degganaa dhiilaa gashay oo waxay moodeen in iyaga lagu soo duuley, hase ahaatee waxa lagu yiri, «waxaan ku jahaadeynaa gaalada iyo dadka raacsan», dabadeedna waxay gubeen dariiqo Qaadi-riya ah oo Shiikh degganayd. Douglas Jardine wuxuu qoray: «Waxaa beryahaa la faafiyey in wadaadku Berbera gubi doono, Mishinkana baabi'in doono, dabadeedna cabsi daraaddeed ayaa Hindigii iyo Carabtii maalqabeenka ahaa magaaladii ka qaxeen oo Cadan u dhoo-feen⁽¹⁾».

In kastoo gadaalkii ballan fur foolxumi dhacay oo talo iyo arrinba lagu kala boodey, haddana markaas aad baa loogu dabbaal degey, daraawiishta ujeeddadeeduna waxay ahayd dhoolka tusad iyo hanjabaad siday doonayeenna waa u meel martay. Iyagoo xoolo siyaaro loo siiyey oo geel iyo fardo u badan wata ayay dib u soo geddoomeen.

(1) *The Mad Mullah of Somaliland, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London, 1923; p. 42.*

Dayrta la oran jirey «Tawasulle» Gugeedii ayaa Daraawiishtii xagga bari u sii guurtay, warkoodiina aad buu dalka ugu baahay, dadkiina ugu riyaaqay, geeddigaasna waxa ugu wacnaa laba hal :-

- 1) Sayid Maxamad oo doonaayey inuu reer abtigii dhex tago si uu garab iyo gaashaan iyo gargaarba uga helo, iyo raggii la socdey oo jiitey.
- 2) Ololaha daraawiishta oo dalka bariga deggan lagu fidiyo, laguna faafiyo dabadeedna dariiqadii waxay tagtay Dhuugliri, Widhwidh iyo Hareerhiisa, dadkiina waa batay; dabadeedna waxa la gartay saddex hal :-
- 1) In la abuurto niman magacooda la yiraahdo «Qusuusi» oo had iyo jeer Sayidka la taliya.
- 2) In la sooco «Gaarhay» xarunta gudaheeda iyo Sayidka ilaaliya.
- 3) Qofkii la garan waayo ama loo maleyo inuu Daraawiishka meel yahay ama doonaya inuu is hor taago marka hore in la waaniyo oo lala taliyo, hadduuse taladaas iyo waanadaas qaadan waayo in laga tashada.

Ingiriisku wuxuu sheegay : Bishii Oktoobar 1899, inay Boosaaso u gudubtay dooni wadata calanka Faransiiska oo sidda banaatiikh iyo saanad, waxa hubkaa iibsaday Boqor Cismaan, dabadeedna wuxuu u gudbiyey Sayid Maxamad¹⁾.

Haddaba haddaynu hadalkaas runtiisii baadi doono, Xaaji Xasan Aw Faarax oo ka mid ahaa ragga ganacsatada waagaas taariikhda Daraawiishtana aad ula socdey, wuxuu yiri :

Laba nin oo la kala oran jirey Xaaji Cismaan Cali Guuleed iyo Cali-Askar Maxamad Meecad ayaa Sayid Maxamad u geeyey labaatan buntukh oo waxay ka siisteen midkiiba toban geel ah. Waxa laga yaa-baa in nimankaasi dabka ka keeneen «Jabuuti», waxase hubaal ah in banaatiikhdu Daraawiishta Boosaaso uga iman jirtey mar hore iyo mar dembeba.

¹⁾ *Official History of the operations in Somaliland, 1901 — 1904 Vol. I, p. 50.*

DILKII GARAAD CALI

Garaad Cali Garaad Maxamuud oo ammintaas reer Nugaaleed Boqor u ahaa iyo rag kale oo talada ku raacsanaa ama la talin jirey ayaa run ahaan arrinta Sayid Maxamad wado diiddanaa oo dariiqada. Dabadeedna rag xigaalo u ah ayaa loo diray oo waxa la yiri, «Bal Garaadka ha lala hadlo». Hase ahaatee Garaadka markii xaajadii loo geeyey oo lagu yiri, «Dariiqada qaado, jahaadkana nala gala», wuxuu soo jeediyey talo ah : Wadaadku wixii diin ah ama diinta ku lug leh ha xukumo. Wixii reer ah ama dadka Nugaal deggan xaalkooda ah ha dhafo, dhulkayagana gaalo ma joogto, tan xeebaha iyo magaalooyinka lagu sheegayana dagaal ku doonaan mayno.

Maantii dambe ayaa Sayidkii Garaadkii cid u diray oo wuxuu ku yiri, «Garaad bal aan tashannee noo kaalay». Dariiqadana rag badan oo Garaadka la dhashay ama la xidid ah baa jooga, isla markaas Garaadkii inuu dariiqada tago oo Sayidka iyo raggiisa la xajoodo waa oggolaaday. Ammintii ballanku ahaa ayaa Garaadkii iyo rag la socdaa dariiqadii yimaaddeen. Dabadeedna Sayid Maxamad baa yiri «Garaad labadeennu aan aqal gaar ah tagno oo wada hadallo» Hase yeeshee Garaadkii waa diiday oo wuxuu yiri, «Anigu raggayga kama faqo». Markaasaa Sayidkii ku dedaalay si uu u hagaajiyo aqal weyn oo ragga wada qaada. Kolkaasaa Garaadkii xan wuxuu ku yiri, «Kabash-kabashley, wallee aniga iyo adigu Nugaal kama wada talino». Hadalkaa ayaa Sayidkii loo sheegay. In kastoo hadal waayeel oo hufan lagu wada hadlay Garaadkii wuxuu yiri, «Nugaal iyo dadka deggan anaa Boqor u ah. Taladooda nin iiga dambeeya maahee ninna uga dambayn maayo!».

Bishii Oktoobar 1899 ayaa waxa sir lagu ogaaday in Garaadkii laba warqadood oo kala duwan diray : middood wuxu u diray Boqor Cismaan oo u talin jirey Gobolka Boosaaso iyo xeebaha Bari oo ku yiri, «Wadaad Ogaadeen ah oo dariiqo aan dhulkan laga aqoon wata ayaa dunidii walaaqay, dadkiina kaxaystay. Dab iyo askarba ii soo dir». Midkalena wuxu u diray Ingiriiska. Hase ahaatee waraaqdaa uu Ingiriisku u diray waa la qabtay¹⁾. Markii taa la ogaaday, horena loo tuhumsanaa, waxa loo qaatay inuu daraawiishka ka soo hor jeedo. Dabadeedna rag baa loo diray oo waa la xujeeyey waana la diley isagoo war ma qabto ah.

¹⁾ *THE MODERN HISTORY OF SOMALILAND, by I. M. Lewis, London 1965, p. 70.*

Taasi hadday dhacday, dadkii waxa gashay dhiillo, raggii madaxda ahaa qaarkoodna waa ka xumaaday, Daraawiishtiina waxay ku sigatay inay kala yaacdo. Markaasaa Sayid Maxamad iyo raggiisii waxay ka baqeen in arrintu xumaato; waxayna la noqotay inay Nugaal ka guuraan oo Ogaadeen u kacaan. Kolkaasaa dariiqadii guurtay oo waxay u kacday arla Ogaadeen.

DARAAWIISH IYO OGAADEEN

Daraawiishi Ciid iyo Nugaal hadday ka guurtay oo u kacday arlo Ogaadeen, waxay saldhigtay Haradigeed oo ah bartamaha degmada reer Subeer. Cabdi Maxamed Waal, oo ahaa nin karmeed la yaqaan ayaa daraawiishta hor maray, si wanaagsanna waa u taageeray, dabadeedna waxa Sayidka u dhisay walaashiis Tooxyar Shiikh Cabdulle. Si maamuus iyo xarrago leh ayaa loo soo dhoweeyey looguna soo shiray. Markii Sayidkii u warramay, ujeeddadiisii iyo wuxuu damacsan yahayna u sheegay, aad baa werdigii dariiqada Saalixiya loo qaatay. Waxa aad loola sii dhacay markuu degmooyin badan oo colaa-di ka dhexeysey heshiis dhex dhigay, dadkiina wanaag iyo walaalnimo loogu baaqay.

Markuu Haradigeed tegey wuxuu soo saaray xukun ku saabsan Nabadgelyada dadka wuxuuna ku dedaaley inuu nabad dadka dhex dhigo oo wixii xaq isku lahaa kala siiyo, ninkii xumaan geystana xaraasho. Taa waxaa marag u ah Geeraar uu markaa mariyey Xuseen Dhiqle. Wuxuu yiri :-

Niman baa Cagaciidiyo, Camuudoo ka horreysey iyo

Cabaydhii Gacan-dhiille, Ciilkoodii la buka oo

Ku cadgoosan xaraashka, inaanaan cawsna ku tuurin,

Sayidii waa nagu ceebe caynkee baan tashannaa!

Muddo gaaban dabadeed, ayaa Sayidku dadkii dhulka degganaa isugu yeeray oo wuxuu weydiistay in jahaad loo guntado, diinta iyo dadkeedana loo hiiliyo, dab iyo faras wixii la hayana daraawiishta loogu deeqo. Taasna dadka badankiisii waa u riyaaqay oo waxay la noqotay wanaag iyo samafal Ilaah loogu dhowaanayo.

Waxa jirtey in 300 oo Xabashi ahi Galbeed ka soo duuleen oo Webi Shabeelle hoos u soo raaceen iyagoo doonayay inay dadka reer

guuraaga ah xoolo sed ah ka gurtaan. Dabadeedna dagaal baa dhex maray Soomaalida xoolaleyda ahayd iyo colkii xabashida ahaa. Markaasaa Xabashidii waxa laga furtay 72 buntukh. Sayid Maxamadna wuxuu maqashiisnaa in dabkaas la hayo, ujeeddadiisuna waxay ahayd inuu helo si uu ku helaba.

Sayid Maxamad shiddo badan kalama kulmin dabkaa heliddiisii. Muddo dhawr toddobaad ka yar ayaa loogu keenay 72 qori iyo rasaas-toodii iyo boqollaal far'le ah. Taasina waxay Sayidka u kordhisay kal-sooni iyo niyadsami siday isaga la ahayd. Markuu dabkaa, faraskaa iyo rag badan oo raacsan helay, tolkiisna dhex joogo wuxuu la soo baxay taba cusub oo aan la filayn, tabahaasna waxa ka mid ahaa :

- 1) Wuxuu yeeshay gaadh adag oo aan amar la'aan loo geli karin iyo rag ilaaliya.
- 2) Rag khaas ah oo uu gooni ahaan ula tashado.
- 3) Dil, dhac, xaraash iyo xukun Sayidka ku siman oo aan ninna la tixgelin iyo arrima kale oo dadkii ka diday.

Markii Daraawiishtu Nugaal ka soo guurtay waxa muuqday inay ka soo fogaadeen Ingiriis iyo dhulkuu taliskiisa sheeganaayey; base yeeshee Ingiriisku xabashiduu la hadlay oo wuxuu ku yiri, «Nimankii fallaagada ahaa oo wadaadka waalani watay, dalka Ogaadeen ayey soo galeen, waxaannuna war ku helnay inuu degey Haridigeed. Waa inaad ciidammo u soo dirtaan oo wax ka qabataan⁽¹⁾». Sidaa daraaddeed ayaa boqorkii Xabashidu wuxuu Harar ka soo diray ciidan hubkiisii u dhan yahay. Ciidankaas Xabashida ahi wuxuu weeraray degmooyin reer baadiya ah oo degganaa Dhagaxbuur iyo hareerihiisa, kuwaasoo ay ku tuhmeen inay daraawiish xiriir la leeyihiin, waxayna ka dhaceen xoolo fara badan. Taasna waxay uga jeedeen inay dadka cabsi iyo baqdin geliyaan, xoolihiina waxay geeyeen Jigjiga.

Daraawiishtii markay maqashay waxa meesha xabashidu ka geysatay col bay abaabuleen oo duullaan bay humeen si looga hor tago cadowgaas garadarrada u soo duuley oo dadka dhacay.

(1) *The Mad Mullah of Somaliland, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition, London 1923.*

Bishii Maarso 5tii 1900, ayaa daraawiishta iyo Xabashida dagaal ku dhex maray Ceelka Jigjiga. Si ba'an ayaa goobtaas laysugu diley. labada geesoodna dad badan baa kaga dhintay. Ragga taariikhda qora ee goobtaas ka hadlay waxay yiraahdeen, waxa xabashida laga diley 230 nin in ka badan, daraawiishna 170 nin. Xabashidu waxay ku warrantay sidaas si ka duwan oo waxay yiraahdeen, faanna haw ahaa-tee, «Annagaa wax jebinnay oo daraawiish laynay, xoolihiina kaxaysan-nay». Haddaba si kasta arrintu haw dhacdee, markii colkii Xabashida laga soo noqday xoolihiina laga soo dhacsaday, hub doorana laga fur-tay, ayaa daraawiishi xaruntii dib ugu soo noqotay. Goobtaasina waa dagaalkii ugu horreeyey oo daraawiish iyo dawlad gumeysato ah dhex mara.

Sayidku aftin iyo waraaquu u diray degmooyinkii degganaa Koo-furta Bari ee Hargeysa, isagoo uga dhigaaya gumeysiga iyo tabihiisa iyo kirishtaanka carruurta kaxaysanaya, waxaana la mariyey tixahan:

Ninkii heer u weynaa inuu hawsha galo baw eg,

Hal nin raray horseed uma ekee soo hitigin bow eg,

Ninkii aabbihii hawsha waday inuu hayaa baw eg,

Wiilkii halyeeyihii jahaad inuu holaa bow eg,

Gaalada in laga soo haraa habar magaadlow eg!

Bishii Juun 1900, yaa daraawiishtu ku duushey beelo degganaa Gaaroodiga u dhexeeya Hargeysa iyo Oodweyne. Kuwaasoo siday da-raawiishtu sheegatay lagu tuhmay inay Ingiriiska xiriir la lahaayeen. Geel lagu qiyaasay 2 kun oo halaad bay degmooyinka ka soo dhaceen. Duullaankaasi wuxuu caan ku yahay oo loo yaqaan «Dayax-weerar». Ragga taariikhda sheegaa siday weriyeen kaasi waa duullaankii ugu horreeyey oo daraawiish qalqaalo ugu kacdo, xoolo Soomaaliyeedna la-gu dhaco. Iyadoo laysku ogaa in diinta kor loo qaado, dalkana gaalo laga daafaco, ayaa colkaa la ambabixiyey. Nin Shiikh ah oo la oran jirey Shariif Cabdulle Shariif Cumar ayaa ilaalo u ahaa, Sayidkuna waa diray. Markii colkii dareeray, culimadii diintuna hor socoto geelaana la soo dhacay ayaa nin arrintaas ka yaabay geeraar mariyey oo wuxuu yiri :-

Col Shariif; waceysiyoo, Caalin reero dhacaaya,

Cilmi geel lagu qaado, Sayidkii Calmanaayow,

Cimri yuu ku simaayoo, ciribteeda ogaada!

Geela beeshaas laga helay iyo xoolo ka horreeyey oo dad iyo duun-yaba lahaa oo banka Jigjiga laga soo dhacay ayaa daraawiishi xoog ku yeelatay, tabarna ugu horreeyey, hase ahaatee markii dambe Sayidku waa ka qoomamayey oo waa kii lahaa :

Ciida gale ma daaroo, an danqaabi maayoo

Duubigey calaamayn Diiriyaanu xididnoo

Dayax weerar jeer hore rag baa igu dukhuloo

Dagaalkii Jigjiga oo Xabashida lagaga gol roonaaday markuu dha-cay gadaalkiisii ayaa Boqorka Xabashida oo ahaa «Minilig» talo Ingiriiska u soo jeediyey oo wuxuu yiri, «Waxaan ku talinayaa in daw-ladda Xabashida iyo dawladda Ingiriisku wadajir col u qalqaaliyeen si loola dagaallamo nimankaa fallaagada noqday oo wadaadka waalani wato, intayan dunida kharribin». Taladii Minilig Ingiriiska u soo jee-diyey oo aanu soo xiganey waa tan⁽¹⁾ :-

«In the meantime, the Negusa Negust «King of Kings» the Empe-ror Menelik, more correctly styled Conquering Lion of the Tribe of Judah, Menelik II, the Elect of God, King of Kings of Ethiopia, had proposed a combined movement of British and Abyssinian forces against the Mullah, and in November it was decided to raise a levy of 1.000 Somalis, including the mounted companies, with British Of-ficers, under Captain «Local Lientenant-Colonel» E. J. E. Swayne, In-dian Army, to cooperate with the Abyssinians. The plan was that the Abyssinians should drive the Mullah from the Ogaden, while our force would attack him from Burao, should he retreat to Bohotle in accor-dance with expectations. Thus, preparations were begun for the first expedition against Somaliland's turbulent priest»:*

Hadalkaas waxa af Soomaali loogu tarjami karaa sidatan :-

Markay arrintii saas ahayd, Boqorkii Boqorrada Itoobiya Imbra-door Menelik II oo badanaaba la yiraahdo Libaaxii Guusha ee qabiil-ka Judah, kuu Ilaah Doortay wuxuu soo jeediyey in la dhiso ciidan ka kooban Ingariis iyo Xabashi oo ka hor taga wadaadkaas. Bishii

¹⁾ THE MAD MULLAH OF SOMALILAND, by Douglas Jardine, O.B.E. (Secretary of the Administration, Somaliland, 1916-21), First Edition; London 1923; p. 43.

Nofember waxa lagu taliyey in la abuuro ciidan 1.000 nin oo Soomaali ah ka kooban oo ay ka mid yihiin laba cuntub oo fuushan Fardooley iyo rakuubley ah, ayna u taliyaan saraakiil Ingiriis oo uu madax u yahay dhame, meeshaanse u ah Gaashaanle Sare, E.J.E. Swayne, oo ka tirsan ciidamada hubka sida ee Hindiya oo ay iskaashadaan Xaba-shida.

Taladu waxay ahayd inay Ciidammada Xabashidu Sayidka ka oryaan Ogaadeenya, Ciidammadayaduna ka weeraraan xagga Burco, had-duu u baqdo dhinaca Buuhoodle sida laga filaayo. Sidaasaa lagu tabaabulsheeyey colkii ugu horreeyey ee lagu saaro wadaadka Soomaaliyeed ee manacgagga ah».

Ingiriisku intaanu taladii «Minilig» soo jeediyey jawaab ka bixin ayuu bishii Sebtembar 1900, waraaq Sayid Maxamad ka helay digniin ah; taasoo uu ku leeyahay dalkayga nooga guura oo dalkiinnii u kaca ama waa idin la dagaallamaynaa ee ogaada. Taasina Ingiriiska waxay gelisey welwel iyo cabsi oo weligood waxay ka baqaayeen in wadaadku noqdo wadaadkii Soodaan ka kacay oo kaleeto «Al-Sheekh Maxamad Al Mahdi», waraaqadii Sayidku dirayna waa tan⁽¹⁾:

«From Mohammed Bin Abdulla Hasan to the English.

«this is to inform you that you have done whatever you have desired. You have oppressed our ancient religion without cause. Further, to inform you that whatever people obey you they are liars and slanderers.

«Further to inform you that Mohammed, your Akil, came to ask from us our arms; and we, therefore, send you this letter. Now choose for yourselves. If you want war, we accept it, but if you want peace, pay the fine. This and salaams».

Iyadii oo Af Soomaali ahna waa tan :-

«Waxay ka timid Sayidkii waxayna ku socotaa Ingiriis.

«Waxaan ku ogeysiinayaa in aad wax kasta oo aad rabteen samayseen, diintaydii qadiimka ahaydna waad cadaadiseen sabab la'aan. teeda kale waxaan idin ogeysiinayaa inay dadka idin raacsani yihiin beenaalayaal iyo fidmad wadayaal. Waxaan kaloo ku ogeysiinayaa in

¹⁾ THE MAD MULLAH OF SOMALILAND, by Douglas Jardine, O.B.E. (Secretary of the Administration, Somaliland, 1916-21), First Edition; London 1923; p. 47.

uu caaqilkiinnii Maxamad noo yimi isagoo na weyddiisanaya hubkayaga. Sidaa daraaddeed annaguna warqadan baannu kuu soo dirnay. Haddaba kala doorta, haddaad dagaal dooneysaan waannu oggol nahay laakiin haddaad nabad dooneysid sedo bixi». Intaas iyo nabadgelyo.

SHIRQOOLKII GURDUMI

Dadku wuxuu ahaa reer guuraa roobku u taliyo oo hadba meeshii naq leh ama deegaantu u badato u guura; sidaasoo kale ayaa dariiqaduna u guuri jirtey. Iyadoo la yaal balliga Gurraati ayaa waxa xujobey sida la leeyahay iyagiyo ku allahoode nin la oran jirey Shide Dhabarjilic, oo ragga madaxdaa ka mid ahaa, waana la diley. Dilkiisana waxa sabab u ahaa: markuu Sayidku habsaday inuu daraawiish xoog leh haysto ama arkay sida yaabka leh oo loo raacsan yahay ama dariiqada Saalixiya loo qaatay ayuu intuu kala batay culimadii iyo raggii madaxda ahaa isugu yeeray oo wuxuu ku yiri, «Waxa laydinka doonayaa in nin waliba beeshuu madaxda ka ahaa soo raro oo dariiqada keeno». In kastoo taassi arrin culus ahayd, haddana rag baa yeelay, ragga badankiisiina waa diiday, waxa la weriyey Shide Dhabarjilic oo sheekadiisu gadaal ku iman doonto inuu ka mid ahaa raggii taladaas si caddaan ah u diiday, dilkiisiina iyadaa sabab u ahayd, Dabadeed Sayidku wuxuu guddoomiyey in ninkaas la dilo; hase ahaatee waxa loo diley si qaab daran oo laga jir naxo. Oo waa sidee? Inta markii hore xabbad lagu dhufatay, ayaa meydkiisii fardo lagu tunsiiyey. Dabadeedna qoobkii fardaha ayaa hilibkiisii googooyey.

Iyadoo ninkaas dilkiisii laga xun yahay, hase yeeshee la qabo in diintu dishey ayaa sir qabiil ku lug lihi Sayidka ka fakatay. In kastoo sheekadu isku mid tahay haddana weriyayaashii waxay ku kala bayreen sidii arrintu u dhacday. Ragga taariikhda weriya qaarkood waxay yiraahdeen Sayidka ayaa shir u qabtay dadkuu ka dhashay, waxaana la fariistay dundun hoosteed, wuxuuna yiri, «Shirkan nin aan Xaliimo Geri iyo Sheekh Baahilaawe iska dhaleen mooyee nin kale caawa yuu iman». Markii shirkii la fariistay ayuu wuxuu yiri, «War Shide Dhabarjilic Xasan-jijiile maw aar galaa?». Waxa la yiri, «Sayidii haa». Kolhaasuu wuxuu yiri, «War nin aan buti ahayni meesha ma joogaa?». Bal nin walbowba ninka ku xiga eeg». Haddii lays wada eegayna waxa la yiri, «Sayidii waxa inala fadhiya Duux Warsame oo weligiisba ahaa nin inaga mid ah». Sayidkii wuxuu yiri, «Wixii caawa meesha lagaga hadlaa waa ballan Ilaah, ninkii sheegaana ballankii Ilaah buu furay».

Dhuux Warsame waxa laga weriyey : wixii habeenkaa meeshaa laga hadlay «Shide Dhabarjilic Xasan-jijiile ma u aar galaa?» oo bal-lanka ka horreeyey maahee inta kale aboor baa iga jeexi kara». Waxay ku dareen hadalkii wuxuu u sheegay Xuseen Iljeex «Xuseen Xirsi Dalal». Rag kalena waxay weriyeen sidaas si ka duwan oo waxay yiraahdeen : Sayidka oo faras la yiraahdo Caynab-sonkor la daba taxaa-bayo, koox jifidiisa ahina la socoto oo aan filayn in hadalkiisa cid kale maqlayso ayuu wuxuu yiri, «War Shide Dhabarjilic Xasan-jijiile ma u aar galaa?». Isla markaa waxa gadaalkiisa taagan, hadalkana maqlaaya Xuseen Xirsi Dalal «Iljeex». Sayidkii intuu naxay ayuu wuxuu yiri, «Xuseen, Xuseen. Xuseen! toban faras iyo boqolbaa xalay barkinka kuugu soo baxay ee ha qaadan aqoon waayin. Bal Caynab-sonkor ama Qaac guddoon, sagaalkii kalena ha qaadan waayin» Markaa ka dibna fadhiyo badan buu la qaatay si aanu warkaas u sheegin, wuxuuna ku dedaalay inuu Xuseen xoolo ku qanciyo, hase ahaatee Xuseen ma yee- lin hadalkiina ma qarin ee wuxuu u sheegay rag Shide ay ilma adeer ahaayeen; taasina waxay dhalisay aammin-ka-bax.

Iyadoo hurgomooyin badan oo taasi ka mid tahay la qabo, dabkii iyo faraskii hore loogala wareegeyna laga qoomamaynayo, ayaa nin la oran jirey Xasan Bidde Khalaf Dalal oo ragga madaxda ah ka mid ahaa sidiisana nin karmeed ahaa habeenkii oo dhan loox quraan ku dhigaa- yey. Subaxdii baa looxii oo khaddii qoyan tahay wiil Sayid Maxamad dhalay sacabka mariyey oo Quraankii ka baabi'iyey. Markaasaa Xa- san intuu carooday wiilkii dhirbaaxo ku dhiftay. Markaasuu wiilkii sida kubbadda u duulay. Sayidkii markuu qaaqdii maqlay ayuu intuu aqalkii ka soo boodey, wuxuu yiri, «War yaa wiilka diley?» Markaasaa dadkii Quraanka dhiganaayey oo boqollaal kor u dhaafay dhammaan waxay yiraahdeen, «Sayidii Xasan Biddaa diley». Kolkaasuu aqalkiisii dib ugu laabtay. Waxa la weriyey Xasanbidde intuu kacay oo aqalkii- sii tegey ayuu jiifsaday. Hase ahaatee saacad dabadeed ayaa waxa u tegey Axmed Xassan Yuusuf oo wuxuu ku yiri, «Waaryaa ma og tahay inaad saaka xujawdey?». Wuxuu yiri, «Waan ogahay, maxaanse yee- laa?». Markaasaa Axmed wuxuu yiri, «War kacoo isxuja furfur, da- badeedna aan tashanno?».

Rag xaajo ma maarayn waayo e Xasan intuu kacay ayuu marada dactalkeeda wuxuu ku qaatay guntin saanad ah oo wuxuu la wareegey ooddii aqalka Sayidka ku meersanayd. Waxa la yiri, Sayid Maxamad fardaha waa ka arag dheeraa. Wuxuu arkay Xasan oo marada dactal- keeda wax ku sida oo odda la meeraya. Markaasuu, wax u sheegay

lama yaqaannee. intuu af labadii yeeray, wuxuu yiri, «War ninka gaar- ka ahow, Xasanbidde ii soo daa». Markaasuu ka wareegay. Waxa la yiri kolkuu Xasan aqalkii soo galay, ayaa Sayidkii wixii marada ugu guntanaa ku boodey oo wuxuu ku yiri, «War maandhow ma saanad baa?». Wuxuu yiri, «Sayidii haa». Wuxuu yiri, «Maandhow ma qo- rigii baad waagii dhoweyd ka reebtay?». Xasan wuxuu yiri, «Sayidii maya ee nin gabar annaga ah qaba ayaa Adari iiga soo dhiibay oo xa- lay baa la ii keenay». Markaasna Sayidkii dhawr goor wuxuu ku noqnoqday «Cimrigaaga allaha dheereeyo, cimrigaaga alaha dheere- yo, war maandhow bahasha iigu dedaal». Habeenkii baa waxa isu tegey labadii ballanku ka dhexeeyey oo ahaa Xasan Khalaf Dalal iyo Axmed Xasan Yuusuf. Biyo kodoy u dhacaan, hadalna dan buu u go'aaye waxay ku heshiiyeen in Sayid Maxamad laga tashado. Dabadeedna waxay taladii ula tageen Maxamed Xasan Geeddi oo ahaa nin waaya arag ah. Markay u sheegeen waxey doonayaan ama ay da- macsan yihiin, Maxamad wuxuu yiri, «War bal korkayga eega. Der- madii aan ku jifey oo aan feker daraaddii ku galgalanaayey ayaa jir- kayga murxisay oo sidaa u gashay. Dabadeedna waxay ku tashadeen:

Ninka Sayid Maxamad la yiraahdaa wuxuu sameeyey wax ka daran buu soo wadaa ee inta goori goor tahay aan iska qabanno. Taas haddii laysla gartay waxay kaloo ku heshiiyeen inay ku dedaalaan in taladaas la meel mariyo. Haddii arrintii la hogahogeeyey oo dhawr toddobaad la waday waxa kaloo laysku af gartay laba hal inay lagama maarmaan tahay:-

- In si qarsoodi ah loogu sheega ragga ay ku kalsoon yihiin.
- Arrinta in degdeg loo fuliyo intaanu wadaadku dhulka ku xididdaysan.

Isla markaa waxay bilaabeen hebel u sheeg, hebelna u yeer, taa- sina waxay qaadatay dhawr bilood. Maantii danbe ayaa nin magaciisa lgau tibaaxay Calikilin oo talada wax ka ogaa hase ahaatee arrinta fulinteedii raagsadaya waqtigiina u dheeraaday, geeraar mariyey oo wu- xuu yiri :-

<i>Ogaadeen habilaawow,</i>	<i>Ina hoos ka le'eedow,</i>
<i>Hiil waxaan geli hayninow,</i>	<i>Geed weynaan har lahaynow,</i>
<i>Hugladii ban ku tuloo,</i>	<i>Har qooley an ku deeqinow,</i>
<i>Darmaan heenso wanaagsan,</i>	<i>Aan orodkii hollinaynow,,</i>
<i>Ohey way iyo way eey!.</i>	

Dabadeed Sayidkii markuu geeraarkaas maqlay dareen baa galay hase ahaatee meeluu wax u qaado ayuu garan waayey. Dabadeedna colkiisii gaarka ahaa ayuu faray inay feeyigaadaan, aqalladiisiina waa isu soo raray.

Muddo ka dibna waxa is-helay 80 nin oo kala daran iskuna kal-soon. Dabadeedna waxay ku ballameen saaddambe in laysugu yimaaddo Balliga la yiraahdo Gurdumi, nin walibana hubkiisa soo qaato, farskiisana soo heensaysto.

Haddii taladii loo fariistay waxay gooyeen sidii rag kale looga qayb gelin lahaa iyo sidii arrinta loo fulin lahaa, waxayna isla garteen in nin waliba ninkuu aamminka ku qabo talada gaarsiyo, laguna dedaalo inaan xogtooda la ogaan, muddona waa inoo maalintaas iyo meel hebla.

Waxay arrini hadba geed harsataba, wax Sayidka iyo dariiqada madaxa la tusaba, dayrtii arrinta la bilaabay dayrteedii kale ayaa shirkii ugu dambeeyey la qabtay. Markii la habsaday inay habboon tahay ayaa lays weydiiyey sida ugu fudud oo arrinta loo fulinaayo ama loo maamulaayo. In kastoo ujeeddadu isku mid tahay waxa la weriyey labo siyood oo kala duwan :

- 1) Rag waxay weriyeen iyagoo taladoodu u qorshaysan tahay ayay Sayidka la hadleen oo waxay yiraahdeen : Sidaad noogu timid kuuma aannu dabbaaldegin. waxaannu garannay inaan dariiqada u soo shirno oo kuu dabbaaldegeno ee muddo noo qabo. Markaasuu muddo maalin la yaqaan ah u qabtay, sidaasayna dariiqada ku yimaadeen.
- 2) Rag kalena waxay yiraahdeen : Dabbaaldeg ma jiro ee toos bay u soo shireen.

Si kastaba arrintu haw dhacdee ugu dambaystii rag dhawr boqol tiradiisu gaarto ayaa waxay guddoonsadeen inay berri oo kale isugu yimaadaan balliga la yiraahdo Gurdumi oo biyihiisu gamashi yihiin dadkuna daba goosanayo. Isla maalintaas sidii awelba caadada u ahayd, ayaa Sayidka, khusuusida iyo daraawiishta gaarka ka ahi waxay yimaadeen balligaas oo salaaddii duhur ku tukadeen. Markaa wa-

xay ku tashadeen intay fardaha soo fuulaan inay balliga tagaan oo sida la sheegay Sayidku waa war jecel yahay, intay u yeeraan oo ku yiraahdaan war baannu helnaye kaalay, markay gooni ula soo baxaan afar waran isu dhaafiyaan.

Iyadoo talada lagu soocdaa ay sidaa tahay ayaa markii Balliga Gurdumi la soo galay, Maxamad Xasan Geeddi wuxuu arkay, Cabdi Garaad Yuusuf oo talada laga qarshay asaan laga maarmi karin oo daraawiishta ku dhex jira. Markaasuu wuxuu ka baqay markay qarxato in la dilo. Kolkaasuu intuu raggii ka leexday Balligii qarkiisa la wareegay oo Garaadkii dhegta afka u saaray oo wuxuu ku yiri, «War shirqool la doonayo in Sayidka lagu dilo baa jira e, meesha ka soo bax». Markaasaa Garaadkii intuu naxay wuxuu arkay ragga horraantiisii oo Sayidkii kaabiga u jira iyo iyagoo u yeeray. Markaasuu intuu sidii libaax u boodey, Sayidkii gacanta ku dhegey, «Sayidii in lagu dilaa loo dan leeyahaye meesha ka baxso». Markaasaa Sayidkii intuu boodey oo daraawiishtii gaarka ahayd ku dhex dhacay wuxuu yiri, «War cabbaysta, war cabbaysta». Kolkaasay «Aw Cabbas» oo meeshii duhurka lagu tukuday fadhiya waran ku dhufteen oo waxay yiraahdeen, «xujoy ku har». Isla markaas laba saf baa loo kala dillaacay, maydkiiina wuxuu noqday sida kashkaashka. Dabadeedna qoladii shirqoolka wadday waa baqeen, waana la kala qaxay, galabtaasna ninba wixii xoola ahaa oo uu gacanta la helay ayuu horay u kaxaystay ama u buubsaday.

Daraawiishtii intay is-uruursadeen ayay qaxii ka daba duuleen, Weerarkiina waxay gacanta ku dhigtey geela la baxay Garbacase, goobtaas waxa loo yaqaan «kala kicii Gurdumi», gabaya badan baa laga mariyey.

GONDAGOOYE

Qalalaasihii Gurdumi hadday dhaceen kaddib ayaa daraawiishtii raqdii ka guurtay oo waxay degtay meel la yiraahdo «Dhiita» oo laba geeddi-guur u jirta Gurdumi, kana xigta dhanka waqooyi. Rag talo kama dhammaatee, haddii dib laysugu noqday oo xaajadii la hileeyey waxa nimankii shirqoolkii abaabulay ku tashadeen in daraawiishta ergo loo diro, si wixii dhacay looga wada hadlo, loogana heshiiyo, dabadeedna 32 nin oo caqli iyo codkarnimaba rag laga xulay ayaa loo diray, hase yeeshee taladaas guuli kama dhalan oo markay dariiqadii taageen ayaa labo labo laysugu xiray oo lugaha bir lagaga jebiyey. Dabadeedna Sayidkii farduu diray oo waxa la faray inay raggoodii u sheegaan, wuxuuna yiri, «Waxaa ku tiraahdaan, ragga furta oo waxaad ku furataan labo buntukh oo daraawiishta galabtii Gurdumi lagala cararay».

iyo ninkiiba 100 halaad, hase ahaatee iyagaaba Sayidka geel ka doonayey Muddana waa u qabtay, muddadiina laguma iman. Haddana muddo ka laa loo qabtay, taana waxba waa la keeni waayey. Dabadeedna muddo saddexaad buu u qabtay, markii waxba laga waayay waxa nimankii lagu xukumay in la laayo, taana waxa loo yaqaan «Gondagooye»¹⁾.

Waxa la weriyeey, subaxda la layn doono habeenkeeda Sayidku wuxuu ku taahaayey :

«Cashadu Aw Cabbaas ila ballamay, caaway saw maaha».

Raggii la laayey waxa ka mid ahaa, Cabdi Maxamad Waal oo Sayidka walaashiis qabay, waxa la weriyeey Tooxyar waxay ku dadaashay inaan ninkeeda la dilin, hase ahaatee qob iyo qadan midna kuma helin, markii la dileyna waa oydey dabadeedna wax la yiri naa yaan lagu dilin, aamus waxayna marisay buraanbur waxay tiri :-

Bilaawahakan daabka la hayaa ha hadduu i dilo

Dadkiiba idlaaye aakhira haddaan u dego

Cabdi haddii la igu daro derejadee ka roon.

Dariiqadii waa guurtay oo waxay degtey balliga la yiraahdo «Caa-do», rag Xuseen Xirsi Dalal «Iljeex» wato ayaa Xabashi qayla geys ugu kacay markay ka war heleen in raggii la laayey. Dabadeedna Amxaarada ayaa col Adari ka soo qalqaashay, colkaasuna wuxuu soo maray jid aan laga filayn, garwadeennaa waxa u ahaa niman Soomaali ah. Intay Xabashidii marin geddiyeen oo hoos iyo Doollo ka wareejiyeen ayay arladii daraawiishi degganayd geesta bari kaga keeneen.

Ammintaas Xabashidu hub fiican ma haysan, waxay ku dagaal gashana waxa u badnaa seef qalloocan iyo buntukhii jikraha ahaa, daraawiishuse buntukha xoog bay u haysatay, waase saanad la'aayeen. Hase ahaatee, intay xoolihii qaxiyeen ayay baqe-beenle ku dagaal galeen. Si kastaba arrintu ha u dhacdee daraawiishtu waa baqatay, xoolo aan yarayn oo mood u badanna waa ka carareen. Waxay u kaceen Nugaal iyo dhulkay markii hore ka yimaadeen.

1. Garaad Cali waa tii la diley.
2. Jigjiga waa tii Xabashida lagu weeraray.
3. Dayax-weerar oo ka danbeeyey baa la dhigay.
4. Kala-kicii Gurdumi baa dhacay.

Maxaa xigi?

¹⁾ Waxa jira gabay yaab leh oo Cabdi Xirsi Gondagooye ka tiriyeey ee doon.

In kastoo Daraawiishi nabaddii geed dheer oo aan laga soo rogi karayn ku laashay, haddana Nugaal bay dib ugu soo laabtay. Maxaa taa ka dambayn? Dariiqadii waxay degtey Baaraan ... oo magaalada Laascaanood koonfur Hawd ka xigta. waana xarunta la baxday «Fadhiweyn», dabadeedna dabayshoodii ayaa dhulkii gilgishey. Waxa la ogaaday, in Ingiriisku col soo dumay oo dagaal ku qalqaalo jiro, inuu daraawiish ku duulana goostay, dhaqsana u soo bixi doono. Hase ahaatee taas Daraawiishi heegan bay u tahay.



QAYBTA LABAAD

Qaybta labaad waxay ku saabsan tahay, dagaalladii dhex maray Daraawiish iyo Ingiriis, 1901 tan iyo 1904, bilowgii dagaalka iyo shantii goobood oo dagaallada ugu waaweynaa, ama ugu caansanaa, Afba kayle, Fardhiddin, Beerhdiga iyo guushii laga gaaray, Cagaarweyne iyo wixii ka dhacay, Daratoole, Faan iyo Gooddi, tabaabu/shihii Jidbaale, goobtii Jidhaale iyo wixii ka dhacay, qaxii gaala-eri, degiddii Eyl, faalla gaaban iyo waxyaala kale oo la xiriira.

DAGAALLADII DARAAWIISHTA

arkaannu waraysannay odayaashii dagaallada ka qayb galay, badankooduna ku dhaawacmay iyo raggii goobjoogga ka ahaa kuwii la sheekaystay, ama aannu akhrinay kutubtii dagaalladaas laga qoray iyo gabayadii laga mariyey, markaanu tagnay meelihii dagaalku ka dhacay oo rasaastii daadatay iyo qashirkii weli yaal, haarihii iyo calaamooyinkii weli ka muuqdaan, markaan toyannay raggii goobaha lagu diley tiradoodii iyo raggii madaxda ahaa magacyadoodii, waxaannu hubinnay in meeshaa guuldarro weyni ka dhacday oo rag go'ay, guryo badanina ku rogmadeen, guutooyinna ku hoobteen.

Taa waxaa marag cad u ah tuducyo ka mid ah gabay calaacal ah oo uu mariyey darwiishkii Ismaaciil Mire, oo dagaalladaa ka qaybgalay, wuxuuna yiri :

*Gumburo iyo Cagaarweyne iyo Geedkii Daratoole
Goobtii Jidbaaliyo Xargaga guuldarradii joogtey
Gembigii ka dhacay Ruugga iyo gudurigii haagay
Gaboodeeda Beerdhiga wixii la isku gooraamay
Meydkii gabraday seerigey Good ku tumanaysey
Gawarkaad maraysaba laftaad galayaxaa mooddo*

Goobihii dagaalladu ku dhex mareen Ingiriis iyo Daraawiish waxa tiradooda lagu sheegay 42 ku dhowaad dagaalladaasna badankooda si weyn baa dad iyo duunyaba loogu dhintay ama loogu dhaawacmay.

Qaybtan oo ah 1900 - 1904, waxaannu wax kaga sheegeynaa dagaalladii Ingiriis iyo Daraawiish dhex maray lixdii ugu waaweynaa, kuwaasoo lagu kala magacaabay :

Afbakayle, Fardhiddin, Beerdhiga «Eeragoo», Cagaarweyne «Gumburo», Daratoole iyo Jidbaale.

Goobahaasu magacyaday la leexeen iyo meeshey goobtu ka dhacday iyo taariikhdiidagaalku dhacay waxaa loo tilmaami karaa sida tan.

MAGACA GOOBTA	TAARIIKHDAY DHACDAY
Afbakayle «saamaale»	3 Juun 1901
Weyla xir	» »
Caana xarigle	» »
Kur-garaad	» »
Oodagooye	» »
Fardhidin	16 Luulyo »
Buurihili	6 Okoobar »
Beerdhiga «eeragoo»	4 Abriile »
Cagaarweyne (Gunburo)	17 Abriile 1903
Daratoole	22 Abriile »
Yeed	30 Maajo »
Taargooye	» »
Jidbaale	10 Jannaayo 1904
Jiidali	Maarso »
Ilig-daldala	12 Abriile 1905
Xallin	» »
Higlagaab	» »
Baran	» »
(Ruuga (Dulmadoobe)	9 Agoosto 1923
Berbera	12 Maarso 1917
Shimbibiris	27 Noofembar »
Indho	8 Oktoobar 1917
Oog	18 Oktoobar 1919
Yanqarax	» »
Badweyn	» »
Mirashi	23-3 Diseembar »
Galbarabuur	25 Jannaayo 1910
Jiidali	» »
Ceel dheer	» »
Baran	28 Jannaayo 1920
Taleex	1 Febraayo »
Bixin	Febraayo 1921
Shiniile	» »

Haddaynu dhinaca Ingiriiska eegno iyo wuxuu dhaqdhaqaaqa da-raawiishta ka qabey ama fikradduu wadaadka ka haystay iyo siduu u arkaayey, aad buu uga dareen qabay in meeshaa olole xoog lihi ka socdo, in lagu duulaana ay lagama maarmaan tahay, inteyan dhulka ugu fidin, hase ahaatee waxaan la hubin inta dagaalkaasi socon doono. Dadka warka keena qaarkood waxay Ingiriiska ugu warrami jireen, «meesha waxa joogaa waa wadaaddo keliya oo aan macna lahayn, maalin keliyana la kala eryi kara». Qaar kalena waxey ugu warrami jireen, «meesha rag xoog leh oo dagaal geli karaa jooga!», hase ahaatee 1900 dabayaaqadiisii ayaa la hubiyey in dhaqdhaqaaq run ah oo Ingiriiska ka soo hor jeedaa halkaa ka socdo. Sidaa daraaddeed ayey lagama maarmaan u noqotay in ciidan ka hortaga lagu saaro.

Aan marag u soo gaadanno hadal uu qoray H. F. Prevosi Battersby oo ku saabsan afartii duulaan ee ugu horreeyey, oo Ingiriisku daraawiishta ku soo kiciyey wuxuu yiri :-

The Four Expeditions⁽¹⁾

«With the Mullah's power thus objectionably declared we were forced to assert ourselves. In November 1900, at the instance of the Consul-General, as our representative in Berbera was then called, an expedition was determined on to cope with the offender.

In order to illustrate the conditions obtaining in the country, which Richard Corfield was expected to keep in order but the mere passing shadows of 100 men, it will be useful to give a brief summaray of the expedition sent against the Mullah during the next four years.

There were, first of all, the two Anglo-Abyssinian Expditions in 1901. The first started in January, was composed of 10.000 men, and marked into Ogaadeen; but owing to defectipe supply and water difficulties, hardships was forced to halt ay GeGrlogubi, not havivng met th Mullah.

The second, of 14.000 men with 2 British officers, started in May, marched by Gerlogubi to Galadi and Bur, and, after suffering great hardships from lack of food and water, returned to Harrar in July having accomplished nothing but a little raiding.

¹⁾ Richard Corfield of Somaliland, by H. F. Prevosi Battersby, London 1914; p. 35.

Hadalkaas waxa af Soomaali loogu tarjami karaa sida tan:

Afartii Duullaan

Ayadoo xooggii wadaadku si aan loo dul qaadan karin u muuqday ayaa waxa lagama maarmaan noqotay in aannu annaguna ismuujinno oo tallaabooyin qaadno.

Bishii Nofembar 1900, ayaa waxa la goostay in duullaan lagu ki-ciyo fidmawalaha iyadoo ay taasi waafaqsan tahay codsashadii wakiil-kayagii markaas Berbera joogey, sidii xilligaas lagu magacaabi jirey. Si loo caddeeyo xaaladaha markaas dalka ka taagnaa ee Koofil laga sugaayey inuu wax ka qabto isagoo boqol nin oo keliya wata, waxa habboon in la soo koobo duullaamaddii wadaadka lagu saaray muddo afar sano ah gudahood:

Ugu horrayntii waxa jirey laba duullaan oo ay u wada jireen Ingiriiska iyo Xabashidu. 1901dii. Kan hore oo bilawday bishii Jannaayo wuxuu ka koobnaa 10.000 oo nin wuxuuna u kacay dhulka Ogaadeeniya; hase ahaatee ayadoo ay ugu wacnayd dhibaatooyin ah xagga biyaha iyo sahayda ayay ku qasabtay inuu Garloogube ku joogsado isagoo aan wadaadkii la kulmin.

Kan labaad oo ka koobnaa 14.000 oo nin laba sarkaal oo Ingiriis ahi la socdaan wuxuu bilawday bishii Mey, wuxuuna dhex qaaday Garloogube, Gallaadii iyo Buuro, dabadeedna markii dhibaatooyin badan oo biyo la'aan iyo cunta la'aan ahi ay soo gaareen ayuu Harar ku soo laabtay bishii Lulyo isagoo wax u taray aysan jirin dhac aan macna lahayn maahee.

Markii la eego ciidamada Xabashida iyo sida loo tabaabsheeyey ama heshiiska Xabashida iyo Ingiriisk u dhexeeya, waxa qof waliba garan karaa in Xabashidu dagaalkii Daraawiishta qayb weyn ka qaaday, haddaba taasi wax lala yaabo ma aha, maxaa yeelay colaadda Xabashidu Soomaalida u heyso mid cusub ma aha ee waa colaad ab ogaa ah, waxaana saldhig u ah diinta Islaamka soo geliddeedii geehka (Afrika) oo ay Soomaalidu fidinteedii qayb weyn ka qaadatay.

BILOWGII DAGAALKA

Waxa habboon intaynaan dagaalka ka warramin inaynu in yar ka tusaalayno bal siduu Ingiriisku markaas daraawiish u arkaayey iyo waxay iyagu kolkaa ku sugnaayeen. Daraawiishtu markii ay Doollo ka soo guureen waxay degeen dhulka Nugaaleed, maalinba maalinta ka

dambaysana xoog ayaa u sii kordhaayey. Ingiriisku isagoo xaaladda daraawiishta aad uga war hayey ayaa waxa u sii caddaatay in siyaasaddiisii Soomaaliya ku saabsanayd khatar gashay markii uu arkay fanka daraawiish ka baxaaya ama uu maleeyey waxa ka iman kara nimankaas wadaadku hor socdo ee ragga iyo hubka urursanaya. Bishii Nofembar 1900 ayaa barlamaanka Ingiriiska waxa laga gooyey talo ah in nimankaas khatarta ah la dabar gooyo inta aanay dadka iyo dalkaba ku faafin, dhaqdhaqaaqooduna uusan taabbagal noqon.

Waaligii Ingiriiska ee waqtigaa Berbera fadhiyey waxay la ahayd in ciidammadoodu goor barqo ah cagta marinaayaan wadaadka iyo wuxuu wato, dabadeedna say doonaan arlada ugu talin doonaan, taasi ma ahaan, malahaasina meel mar ma noqon. Markii la guddoomiyey in Daraawiish lagu duulo. Waaligu waraaq dardaaran ah buu u qoray ammaanduulihii ciidammada wadaadka ku duulaayey, intaan duullaan-ku bixin ka hor isagoo talooyin iyo tilmaamo siinaaya, wixii markaas gumeysigu ku shaqaynaayey wax ka tusaalaynaaya. Waxaa wax ka soo qaad leh saddex hadal oo la yaab leh oo waraaqdaa ku qoran:-

1. Waaligu wuxuu yiri, waa in wadaadka la qabtaa, Daraawiish dhaqdhaqaaqeedana dadka dhexdiisa laga cirib tiraa.
2. Waa in dawladda looga qaandhabo xoolaha wadaadka laga soo dhaco kharashka badan ee dawladda duullaankan kaga baxaaya.
3. Iyadoo aan la filayn in wadaadku isdhiibo wax shuruud ah oo laga oggolaan karo ama noloshooda dambe loogu ballan qaadi karaa ma jiraan, isaga iyo kuwa la jira.

Aan isweydiinee, maxaa ka dambeeyey, sidee bayse arrimi noqotay? Waraaqdii waaligu qoray ee dardaaranka ahayd waa tan:

Berbera, April 11th, 1901⁽¹⁾

Sir;

I have the honour to address you in connection with the operations you are about to undertake against the Mullah Mohammed bin Abdullah. The object of the expeditions is to capture or defeat the Mullah and to put end to his movement in the Dolbahanta. Your operations will accordingly be directed against the Mullah and those who may now be found to be actively supporting him.

¹⁾ Official History of the Operations in Somaliland. 1901-1904 Vol. I p. 54.

Of the tribes who are now reported to have dealings with the Mullah, with the exception of the Ali Gheri, who may be expected to stand by him to the last, it is not certain which will continue to maintain his cause once he is confronted with our force. I enclose a note I have drawn up of our dealings with the tribes after the disturbances of 1899, and I have noted therein, so far as information is available, the present attitude of the Dolbahanta tribes from the reports which have from time to time been received. This you will be able to check with informatioin you will yourself acquire. But little reliance can be placed on the reports received as to the attitude of the Dolbahanta tribes, and it is probable that accurate information as to the attitude of the respective tribes will not be obtained till the expedition enters the country. It is, however, believed that, with the exception of the Ali Gheri and possibly other sections of the Girad Farah, the majority of the people who have joined the Mullah in Dolbahanta have done so either through fear of him or for personal gain, and that a large seceding from his following may be expected when our expedition takes the field.

I have briefly recorded in the note our past dealings with the tribes in order that you may know what settlements were arrived at, and in the case of those who are not now actively supporting the Mullah take no action which will conflict with those settlements.

For instance, the past mis deeds of the Habar Toljaala and eastern Habar Yunis tribes have been dealt wih, and unless any of them now actively support the Mullah, which I do not anticipate if all goes well they should not in any way be interfered with.

Several of them have to settle up for loots, but this is a matter not immediately connected with the expedition and which can be attended to afterwards.

The past and present conduct of the Ali Gheri necessitates that they should be punished, and I propose to inflict a fine of 1,000 camels on them, should be punished. which you can proceed to enforce after the Mullah has been dealt with. As regards the Ararsamah, the Ba Ararsamah and the Barkad, much will depend upon the attitude they assume when our expedition is in the field. If they do not actively support the Mullah, I should be inclined to deal leniently with them, our object being to suppress the Mullah and restore order.

The chief danger of a large coalition of the Dolbahanta against us will lie in the possibility of our expedition being looked upon as an Ishak invasion of the Dolbahanta country.

You will doubtless take all possible measures to allay any suspicion of the kind; steps in this direction have for some time past been taken here. With your knowledge of the country and people I need hardly warn you that any looting by our people of tribes who, though formerly with he Mullah, have since left him, and are not now opposed to us, besides being impolitic, would create a dangerous scare and play into the hand of the Mullah by giving him the very means to effect a powerful combination against us which he is seeking, and which it might seriously tax our resources to meet.

It is for this reason that it is specially desirable to confine our operations to the Mullah and those tribes who are now found to be actively supporting. Above all, those who secede from the Mullah and assist us against him must be protected, even if the tribes who accompany our force have any claims against them. These will be matters for settlement after the conclusion of the expedition.

There are many claims by our tribes for damage done by the Mullah and his followers; it is reasonable that Government should be reimbursed, if possible, and portion of the heavy expenses incurred in connection with the expedition; and the force will expect something in the way of prize money. These should be met from any loot which is found with the Mullah, or the tribes now actively supporting him, and I am inclined to think tha a fair proportions would be one third to the force, one-third to satisfy claims for damage done, and the remainder for Government. This question is, however, a very subsidiary one, and you will doubtless not allow it in any way to prejudice the main object of the expedition.

So far as is known the Mijjarten are hostile to the Mullah. But information was received yesterday that four emissaries of this tribe have been received in secret conference by the Mullah. The object of their visit is not known. Despatches have lately been sent by the Vice-Concul for Italy at Aden to the Consul-General for the country, who is now at Ras Alula, to move the Mijjerten under Sulan Osman Mahammud and Sultan Yusuf Ali to cut off the Mullah's retreat should he attempt to escape to the coast through their country. And I have

lately addressed the Resident at Aden with a view to similar warnings being given to the chiefs on the southern Arabian littoral.

I shall be glad to know if there is any further action which it may occur to you can now be usefully taken from here to promote the object of the expedition.

In the unlikely event of the Mullah offering to surrender, in his case and in that of the following-Ahmed Warsamah know as Haji Sudi, Deria Arale, and Deria Gure-only an unconditional surrender should be accepted, no guarantee of any kind as to future treatment being given. Nur, the late Sultan of the Habar Yunis, may be guaranteed his life.

I have, & c.

(Signed) J. Hayes-Sadler

Waraaqdaas waxa af Soomaali loogu tarjami karaa sida tan :
Saab,

Waxaa sharaf ii ah in aan kuu soo jeediyo arrin la xiriirta weerarka aad ku qaadayso wadaadka Maxamed Cabdulle Xasan. Ujeeddada ololaha dagaalkani wuxu yahay in la qabto ama la jebiyo wadaadka, dhaqdhaqaaqiisana laga ciribtiro Dhulbahantaha dhexdiisa. Weerarradaadu waxay toos u abbaari doonaan Wadaadka iyo kuwa haatan sida muuqata ugu gargaaraya isaga.

Qabaa'ilka xiriirka la leh Wadaadka, marka laga reebo Caligeri oo la filayo inay la jiri doonaan ilaa iyo ugu dambaysta, lama hubo intooda la sii jiri doonta marka ciidammadeennu ka hor yimaaddaan.

Waxaan halkan kuugu soo lifaaqayaa waraaq aan ku muujiyey sidaan wax uga qabannay qabaa'ilka qulquladihii 1892kii ka dib. Halkaas waxaan ku caddeeyey ujeeddada Dhulbahante leeyahay imminka, sida lagaga war hayo xogwarrankii hadba waqti na soo gaarayey. Waxaad kari kartaa inaad taas la kaashato wararka aad adiguba heli doonto. Hase yeeshee, kalsooni weyn lama siin karo wararka imminka la hayo ee la xiriira ujeeddada Dhulbahante, waxana laga yaabaa in aan war dhab ah laga helin ujeeddada qabaa'ilka kale ilaa duullaanku dhulkooda gaaro. Waxa la ogyahay marka laga reebo Cali-Geri iyo malaha qolooyin Garaad Faarax ah, giddiba dadka Dhulbahante ee Wadaadka raacay waxay saas u yeeleen cabsi ay isaga ka qabaan ama danaysi gaar ah. Waxa kale oo la filayaa in qayb weyni ka soo fakato dadka isaga raacsan marka duullaankeennu goobta qaato.

Waxaan si kooban ugu qoray lifaaqa sida aannu horay wax uga qabannay qabaa'ilka. Ujeeddadoo ah inaad ogaatid heshiisyadii la gaarey. Sida daraaddeed waxba ha yeelin dadka aan haatan Wadaadka si muuqata u raacsanayn si aan heshiisyadaasi u baabbi'in.

Ka soo qaad Habar Jeclo iyo Habar Yoonista bari, xumaantii ay faleen waa loo ciqaabay, markaa haddii aan midkoodna imminka Wadaadka si cad u raacsanayn, taasna aanan filayn inay dhacdo haddii wax weliba hagaagaan, haddaba yaan sina arrimahaas loo fara gelin. Qaarkood waa inay dhac habeeyaan, taasise ma aha mid degdeg ah oo duullaanka ku xiran, waana mid dib laga samayn karo. Wixii Caligeri ku kacay ama haatan ay ku kacayaan ayaa qasab ka dhigaya in la ciqaabo, waxaana soo jeedinayaa in 1,000 halaad lagu ganaaxo; taa soo aad adigu fulinteeda leedahay ka dib marka Wadaadka wax laga qabto. Xagga Ararsame, Bah-Ararsame iyo Barkad, sida wax looga qabanayaa waxay ku xiran tahay hadba meeshay iska taagaan markuu dullaankeennu dagaalka galo. Haddii aanay caddaan Wadaadka ugu gargaarin. waxaan oran lahaa si debecsan ha loola dhaqmo, ujeeddadeenna oo ah Wadaadka oo la baabi'iyo iyo xasilloonida oo la soo celiyo.

Khatarta ugu weyn ee dhalin karta isbahaysiga Dhulbahante waxa weeye iyadoo loo qaato in duullaankeennu uu yahay mid Isaaqu dhulka Dhulbahantaha ku soo kiciyey.

Haddaba waa inaad ka qaaddo tallaabooyin kasta oo suuragal ah sidii loo baajin lahaa tuhunka noocaas ah, waxana jirtey tallaabooyin horay looga qaaday arrintaas iyada ah.

Adigoo aqoon u leh dalka iyo dadkaba looma baahna inaan si adag kaaga digo dhicidda qabaa'ilkeena oo markii hore Wadaadka la jirey, haatanse aan inaga soo horjeedin. Haddii ay taasi dhacdo, foolxumo ka sokow, waxay abuuri kartaa waxyeello halis ah oo innaga hor yimaadda, taasoo ah siduu wadaadku doonaayo, iyo dhaqaaleheenna oo kharaj weyni fuulo. Sababtu waa taas, siiba tan loo baahan yahay waxay tahay in dagaalkeennu ku koobnaado Wadaadka iyo qabaa'ilka imminka, sida bareerka ah u raacsan isaga; ugu horrayntii waa in la ammaan geliyo qabaa'ilka ka goostay Wadaadka ee imminka innaga ina gargaaraya, in kastoo qabaa'ilka ciidammadeenna la socdaa ay iyaga qaan u sheeganayaan. Arrimahaas waxa laga heshiin doonaa marka duullaanku dhammaado kaddib.

Waxaa jirtay dacwooyin badan oo ay qabaa'ilkeennu ka qabaan waxyeelladii ay u geysteen Wadaadka iyo kuwa raacsan; waxaa gar ah in dawladda looga qaandhabo, haddii ay suurtoowdo, qayb ka mid ah kharajkii badnaa ee ku baxay duullaanka, iyadoo ciidanka naftiisuna ku xisaabtamayo abaalgud lacageed. Kharajka waa in laga bixiyaa maalka laga soo dhaco Wadaadka ama qabaa'ilka bareedhka u raacsan, waxayna ila tahay saamiga xaq ahi inuu noqdo saddex-dalool (1/3) oo ciidammada la siiyo. saddex-daloolna khasaarihii lagu kabo. inta soo hartana dawladdu qaadato. Arrintani waa mid ishaafalato ah, adiguna waa inaadana sina ugu oggolaan inay waxyeesho danta ugu weyn ee duullaanka laga leeyahay. Taniyo hadda inta la ogyahay Majeerteenku Wadaadka, waa la col. Ha yeeshee war shalay nalloo keenay wuxuu sheegayaa ergo afar ah oo Majeerteen ahi inay kulan qarsoodi ah Wadaadka la yeesheen, ujeeddada imaatinkoodana lama yaqaan. Ku-xigeenka Danjiraha Talyaaniga ee Cadan fadhiya wuxuu dhowaan waraaq u diray Waaliga Talyaaniga oo haatan jooga Raas-Caluula si uu Majeerteenka Suldaan Cismaan Maxamuud iyo Suldaan Yuusuf Cali ay xukumaan loogu dhaqaaqo inay jidka gooyaan Wadaadka, hadduu holliyo inuu xeebta u cararo oo dhulkooda dhex maro. Anigu waxaan dhowaan u sheegay Waaliga Cadmeed : digniin taas oo kale ah in la siiyo boqorrada Xeebta Koonfurta Carbeed.

Waxaan jeclaan lahaa in aan ogaado hadday jirto tallaabo kale oo u baahan in laga qaado tabaabulshaha duullaanka, adigana kugu soo dhici karta.

Iyadoo aan loo malaynayn marnaba in Wadaadku isdhiibo, hadana isaga iyo kuwa raacsan oo kala ah : Axmed Warsame oo loo yaqaan (Xaaji Suudi); Diiriye Carraale iyo Diiriye Guure waxa qur ah oo laga oggolaan karaa isdhiibid aan shuruud lahayn; wax sugan oo ballanqaad ah oo noloshooda dambe laga siin karaa ma jirto. Ha yeeshee Nuur oo ah Sudaanka Habar Yoonis, nabadgelyada naftiisa waa loogu ballan qaadi karaa.

(Saxiixay)

J. Hayes - Salder

AFBAKAYLE

Afbakayle waa goobtii ugu horraysey goobihii badnaa ee dagaalku ku dhex maray Ingiriis iyo daraawiish. 1901, bishii Juun 3dii ayaa goobtaasi dhacday, waxay ka dhacdy meel balli ah oo hilaadda 45 mayl Laascaanood u jirta, kana xigta dhinaca galbeed. Haradaas waxa waagii hore la oran jirey Afbakayle, hase ahaatee tan iyo maantii dagaalkaasi ka dhacay iyo haddaba waxa loo yaqaan Haradhiig; magacaasna waxay kula baxday wixii dhiig dad ahaa oo ku daatay maalin-taas.

Ciidamada Ingiriiska waxa diyaar laga dhigay, bishii Janaayo bartameheedii, taladuna waxay ahayd in markaasba Daraawiish lagu duulo, hase ahaatee waxa muddada dib u dhigay, xilligii roobku di'i jirey oo gadaal u dhacay, sidaa daraaddeed waxa laga baqay in colka biya la'aani ku dhacdo, Daraawiishta qudheeda taasi waa u fiicnayd, maxaa yeelay xoolaley bey ahaayeen oo jiilaashinka dagaalku waa ku xumaan lahaa.

Dabadeed, bishii Abriile, sannadkii 1901 ayaa Ingiriisku col saddex madax ah soo saaray. Colkaas ciidankiisu wuxuu isugu jirey caddaan aan badnayn, Hindiga Banjaabka la yiraahdo. Soodan, Sawaaxil iyo Soomaali. Dadyowgaasi waxay aahaayeen kuwii, markaas, Ingiriisku dhulalkooda gumeysiga ku haystay. Waxa ciidammada Ingiriiska Ammaanduule u ahaa oo dusha sare ka xukumaayey «Gaashaanle Dhexe» (Swayne) oo gadaalkii Daraawiishtu u bixisay Suweyn Cawar, waxa tiradoodu ka koobnayd ama u habaysnaayeen siduu qoray Xoghayihii maa-mulka Ingiriiska dalka Soomaaliya (Douglas Jardine) wuxuu yiri:

Nin colka Ingiriiska dagaallaminayey wuxu yiri:

The numbers and dispositions of the two opposing forces were as follows on June 1st.⁽¹⁾ :

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary of the Administration, Somaliland, 1916-21) First Edition; London, 1925 p. 76.

BRITISH FORCES

Main Body Somali Levy under Swayn

50 Mounted Infantry

20 Camelry

1,200 Infantry

3 Maxims

Two 7-pounder Guns

1,000 Transport Camels

At

Wadamago

Reinforcements, 3rd King's African Rifles

400 Mounted Infantry

and Camelry

50 Infantry

On the March

from Burao to

Wadamago.

DETACHED SOMALI LEVY

450 Rifles

Operating from the
Haud towards
Bohotle.

GARRISONS

150 Infantry

1 Maxim

One 7-pounder Gun

100 Infantry

1 Maxim

Burao.

La Dureh Blockhouse

MULLAH'S FORCES

12,000 Horsemen

1,500 with rifles

3,000 Foot, with livestock
and families

Near Baran (i.e. the
Baran in the south).
Moving southwards
from Damot.

CIIDAMMADA INGIRIISKA

50 Ciidanka lugta oo fardooley ah,

20 Rakuubley ah,

1,200 oo ah ciidanka lugta ah,

3 Madfac oo xabbaddoodu 7

rodol tahay,

1,000 Rati oo gaadiid ah,

Intaasi waxay

fadhiday Wadaamagoy.

COLALKA 1aad IYO KAN 2aad

Gargaarrada, ciidanka 3aad (King's African Rifles)

400 Ciidanka lugta oo fardooley

iyoo Rakuubley ah,

50 Ciidanka lugta,

Waxay ka yimaadeen

Burco iyagoo u

jeeda Wadaamagoy.

CIIDAN GOONI AH OO DALKA SOOMAALIDA LAGA QORAY

450 Buntukh oo ka dagaal gelaaya

Hawd iyo Buuhoodle.

CIIDANKA (GARRISONS)

150 Ciidanka Lugta

1 Madfac oo xabbaddiisu 7

Rodol tahay,

100 Ciidanka lugta ah,

1 Boobe.

Burco.

Laas-dhuure

CIIDANKA WADAADKA

12,000 oo fardooley ah,

1,500 oo dabley ah,

3,000 oo wada xaasaska

iyoo xoolaha.

Waxay joogeen

Baran waxayna u

socdeen dhinaca

koonfur iyo Docmo.

Nin colka Ingiriiska dagaallaminaayey wuxuu yiri:

On the 6th, despite the sudden panic on the left, the compaines had rapidly recovered, as has already been shown, but during the 7th the severity of the fighting had sunk deep into minds already imbued by a superstitious awe of the Mullah.

In kastoo bisha lixdeedii, dhinaca bidixda argagax iyo jaah wareer ku dhacay, cuntubyadayadu dhaqsay uga kabteen, sidaannu marar badan u tusaalaynay, hase ahaatee 7dii bisha dagaalkii kharaaraa wuxuu saameeyey dadkii ay maskaxdooda ka buuxday cabsida iyo sheekooyinkii wadaadka laga qabey».

Ciidammadaasu waxay wateen hub wanaagsan iyo wareego ku filan oo loogu talagalay inay intii muddo ah ay ku dagaallamaan, maxaa yee-lay arladu jidad ma lahayn, ammaanna ma ahayn wax-isaarsiintuna dhib bay ahayd. Waxaa ammaanduule u ahaa oo dusha sare ka xuku-mayey nin gaashaanle ahaa oo la oran jirey «Swayne» Soomaaliduse wa-xay u tiihin «Suweyn-cawar». Gaadiidka ciidanka Ingiriisku watay wuxuu ahaa awr labo jaad ah, mid rakuub ah oo la fuulo iyo mid la rarto, fardo iyo buquul. Wuxuu ka soo ambabaxay waddada kiridh, wuxuuna ka soo biyo qaatay ceelka Caynaba. Saldhigiisa laga maamulana wuxuu ka dhigtay balliga Afbakayle maalintaas dabadeedse loo bixiyey Haradhiig.

Xarunta Daraawiishtu waxay degganayd meel la yiraahdo «Baaraan» oo magaalada Laascaanood dhinaca Hawd ka xigta, hilaaddana labaatan mayl u jirta. Kolkii ay ka war heleen colkaas soo maahmaah-day ayaa Daraawiishi isu ciidansatay, waxayna u gurmata rugtii ciidanka Ingiriisku fadhiyey. Hub badan ma wadan, waxay haysteenna waxa ugu waxtar roonaa qiyaasta 200 oo qori oo isugu jira Maadhin-yare, Jikre, Labasuul, Saddexmaar iyo Labomaar. Dabkaas intiisa badan xabashi ayaa laga furtay dagaalkii Jigjigaad ee dhacay 1899, intiisa kalena Sayidka ayaa degmo reer Qabridaharre ahi siyaaro ugu keenay.

Bishii Juun 3dii, sannadkii 1901 ayaa laysku hor fariistay, food-dana laysku gashaday balliga Haradhiig goor barqo ah. Ninka darwiishka ahi wuxuu rumaysnaa labo hal midkood; in cadowga laga adkaado oo uu hub wanaagsan furto, dabadeedna isagoo lib wata xaruntii ku noqdo iyo in goobta lagu dilo oo uu jannadii Ilaahay galo.

Qorraxdu markey nin jooggii leekayd ayaa dagaal kharaar lay-sar qar saaray. Ingiriisku qorigiisii girligaanka ahaa wuxuu saaray buur yar dusheed geed qurac ah oo ku yaal hoostiis, askartiina wuxuu u kala

jeediye afarta gar jaho si uu uga feeyigaado weerar lama filaan ah oo meel walba ka iman kara. Waxaa la wariyey in daraawiishi saacado yar ka dib xeradii cadowga ugu galeen iyagoo aan cabsi innaba lagu ogeyn.

Geeridu labada geesood hayb ma yeelan, hase yeeshee, daraawiishi waxay goobta ku weyday rag badan wax la diley, iyo wax la dhaawacay Ingiriiska iyo dadkuu wateyna dad badan baa halkaas kaga qur baxay.

Xogwarran Ingiriisku qoray waxa lagu sheegay in Daraawiishta goobtaas khasaaraha ka gaarey ahaa 200 oo laga diley iyo 300 laga dhaawacay(1), hase ahaatee Daraawiish waxa laga hayaa ragga naga dhintay 50 kama badnayn.

Buug la yiraahdo «Thaa'ir Mina-Soomaali» oo ay wada qoreen Xaaji Cabdiraxmaan Sayid iyo Cabdisabuur Marsuuq waxa ku yaal in daraawiishta goobtaas 70 lagaga diley, 20 ninna lagaga dhaawacay, Ingiriiska iyo dadkii la jireyna 70 lagaga diley, 80 ninna lagaga dhaawacay.

Gabayadii Sayidka haddaynu u noqonno waxaynu garan karraa inay goobtaasi ka mid ahayd goobihii waaweynaa, oo Ingiriisku ku baraarugay oo garansiisay in daraawiishi xoog leedahay. Waa kii Sayidku lahaa isagoo goobihii gabay ku soo koobahaya :-

*Afbakayle nimankii kufriga uraya ii keenay
Ee Oodagooyiyo i dhigay ayda Daratoole.*

In kastoo ciidammadii Ingiriiska nabarro waaweyn loo geystey, haddana dib uma noqon ee ciidan cusub oo sii xoogeeyey ayaa lagu soo kordhiyey, dabadeedna waxay isku dayeen inay dadka reer beeda-ha ah oo daraawiishta taageersan xoolaha ka dhacaan. Daraawiishi kolkaas buuraha Laascaanood geesta bari ka xiga bay u qaxeen, ciidankoodiina heegan bay u reeben.

Tan iyo bishii Mey dabayaaqadeedii ee isla sannadkaas waxa dhacay goobo yaryar oo ay ka mid ahaayeen: Waylaxir, Caanaxarigle, Kur-garaad iyo Oodagooye.

(1) *Official History of the Operations in Somaliland, 1901-1905.*

FARDHIDDIN

Fardhidin waa goobtii labaad, ee ka mid ahayd goobaha caanka ah, waxay ka dhacday hawdka Garoowe iyo Laascaanood u dhexeeya.

Dagaalkii Afbakayle ee aynu horay uga soo sheekaynay si doora ayaa Ingiriiska iyo Daraawiishtuba uga faa'iideysteen. Kolkii uu Ingiriisku ogaaday Daraawiishta xoggeeda, dabkeeda iyo ragga dagaallamaya, geesinnimada iyo tirada ragga iyo fardahooda wuxuu goostay inuu xarunta weerarro iyadoo war maqabta ah. Dabadeedna wuxuu qalqaalay duullaan lixaad leh oo ka kooban ciidankii Afbakayle ka dagaal galay iyo mid lagu soo kordhiyey, markuu ogaaday xaruntii inay deggan tahay (Fardhiddin) oo 50 mayl Laascaanood xagga bari ka xigta ayaa duullaankii la bixiyey. (Fardhiddin) waa meel doox ah, buuraha Hawdka dhexdooda ah oo afar dul leh, gees walbana waxa ka xiga bookh bannaan oo laga galo; lagana baxo.

Sida la weriyey ama la garan karo, Ingiriisku dhuka reer miyigu dego iyo dabeecadda Soomaalida ma aqoon. Sidaas daraaddeed waxa horsocday dad Soomaali ah oo garwade u ahaa oo hawdka aad u yaqaan. Daraawiishtu waa ka war qabeen colkaasu markuu soo ambabaxay. Waxa la weriyey in labo dumar ah oo Soomaaliyeed daraawiishta soo war geliyeen kolkii ay dhaqdhaqaaqii cadawga dareemeen, sidaasaa daraawiishtu u kor socotey intii uu ciidanka Ingiriisku waddada ku soo jirey oo dhan.

Bishii Lulyo 16dii 1901 ayaa colkii Ingiriisku goor arooryo ah meeshii xarunta daraawiishtu ahayd soo weeraray, hase ahaatee habeenka gelinkiisi: hore ayaa daraawiishtu meeshii ka guurtay oo maadaadii iyo xoolihii ka qaxiyeen. ciidankoodiina heegan ka dhigeen. Labo buurood oo waddadii colka Ingiriisku soo mari lahaa labada dhinac ka xigta, hawdna ah ayay kaynta dhexdeedii u galeen. Markii waagu dilaacay oo ay himhimow tahay ayaa ciidankii cadawga oo raaba-raabe u socdaa waddadii soo maray, isagoo ku tala jira inuu xarunta qabsado.

Hase ahaatee dagaal bay ku bilaabeen, kalana hormareen. Ilaa iyo barqo dheer ayaa rasaas laysku qasaayey ka dibna gacanta laysula tegey.

In kastoo labada geesoodba geeridu eyan hayb lahayn haddana Daraawiish ayaa goobtii u hartay, dab iyo maal wixii gaalku watayna waa ka meersadeen iyagoo lib iyo gallad toona nina uga hayn.

Daraawiish dagaalkaas ka qayb galay Alla ha u naxariistee, ee la oran jirey Xaaji Jaamac Ismaaciil Dhoon wuxuu weriyey sheekadan soo socota, wuxuu yiri, «Gaal aannaan magaciisa garanayn, asay daraawiishtu u bixisay «Afcarbeedle», oo colka Ingiriiska aad u dagaallamaninayay ayaa darwiish la oran jirey Xaaji Maxamuul Dheri oo geesinnimo loo ogaa, ka dibna dagaalkii Cagaarweyne lagu diley ayaa ku dhaartay inuu ku janno tago dhibaato kasta ha kala soo gudboonaatee. Xaajigii intuu qorigiisii garabka gashaday; seeftiisiina gacanta midig ku qabsaday ayuu colkii dhex qaaday isagoo baraad la' oo aan la moodin in geeriyi u qoran tahay. Inkastoo Afcarbeedle uu Xaajigii dhawr xabbadood oo bastoolad ah ku riday, haddana dan iyo daarad toona uma geline, intuu hoosta ka soo galay ayuu seeftii madaxa kaga gooyey». Xaaji Jaamac oo sheekadaan weriyey wuxuu yiri, «Labadayada indhood waxaan ka qaaday isagoo darwiishkaasii madaxii gaalka wata oo uu luqunta faraskiisa ka laalaado, isaguna ku joogo».

Sheekadaas Xaaji Maxamuud Dheri waxa laga garan karaa tilmaamihii ay daraawiishi lahayd, baqdin la'aantoodii iyo sidii ay mabda'ii ay ku heshiiyeen ugu adkaayeen, kuwaasoo ahaa badbaadinta diinta iyo la dagaallanka gaalada dadka iyo dhaqankiisa dhalan rogaya. Waxaannu ku doodi karnaa in qofkii Xaaji Maxamuud Dheri iyo boqol-laal la mid ahaa oo daraawiish ah uga qiyaas qaataa uusan gefin ee uu hagaagsan yahay, maxaa yeelay, haddaad odayaasha waaweyn waraysato, waxay kuu sheegayaan sheekooyin badan oo taas la mid ah ama ka daran oo dagaalladii daraawiishta la xiriira.

Haddaynu goobtii Fardhiddin dib ugu noqonno, in kastoo Ingiriisku dafiray, Daraawiishi goobtaas guushay ka heshay oo yiri wadaadkii waa la eryey, Daraawiishi libin bay ku geeraartay cadowgiina hub badan bay ka furteen; hase ahaatee haddana intii laga diley ama laga dhaawacay wax si tifaftiran u sheega ma arag. Ingiriiskuse wuxuu yiri waxaannu ka diley 69 Xaajiyaal iyo Mashaa'ikh u badan, qaar kalena intaas in ka yar bay sheegeen; runtuse waxay tahay tirsi kastaaba ha ka geeriyooddee, in dagaalkaasi taliskii Ingiriiska cabsi iyo caloolxumo weyn u kordhiyey. H. F. Prevosi Battersby oo arrintaa hadal gaaban ka qory wuxuu yiri:⁽¹⁾

«These defeats, such as they were, had no effect on the Mullah.

(1) RICHARD CORFIELD OF SOMALILAND, by H.F. Prevosi Battersby, London 1914; pp. 36.

He was raiding again by the end of December, and in January was within twenty-five miles of Burao, committing atrocities on men, women and children, and looting vast quantities of stock.⁽¹⁾

Hadalkaas waxa loo tarjami karaa sida tan:

Wadaadku waxba kama dhigan guuldarradii goobahaas ka soo gaartey. Wuxuu bilaabay inuu duullaan ku soo qaado meel 25 mayl Burco u jirta dhammaadkii bishii Disember iyo Jannaayo, isagoo si fool-xun u laynaya rag, naago iyo carruurba, xoolo aad u tira badanna dhacaya.

Dagaalkii «Fardhiddin» markuu dhacay ka dib Ingiriisku ciidamadiisii wuxuu ku ururshey Nugaal si uu uga fiirsado tallaabada labaad oo uu qaadi doono. «Swayne» oo ciidammadii Fardhiddin iyo kuwii ka dagaal galay Afbakayle madax u ahaa ayaa markuu arkay khatarta Daraawiishta iyo kalsoonida ama niyadsamida ay naftooda ku qabaan dagaalna heegan u yihiin, Soomaali oo dhanna in gaalada lala diriyo ugu baaqeen, wuxuu dawladdiisii u qoray xogwarran gaaban oo uu kaga faalloonayo wadaadka xaaladdiisa iyo daraawiish khatarta ka soo socota, waraaqdiina waa tan: ⁽¹⁾

«I was impressed with the danger of the Dervish movement. Until I actually saw the Mullah's men fighting, I had no idea that a Somali could be so influenced by fanaticism. I am speaking of the Dervishes, the men who, following the custom of the Suakin Dervishes, have thrown over father and mother and their own tribe to follow the Mullah. They have passwords, wear a white turban and special bravery, and have sworn to throw up all worldly advantages. Of course a certain number even of these Dervishes have joined the Mullah simply for the sake of loot, but there are, on the other hand, a considerable number who are pure fanatics. At Ferdiddin and at McNeill's Zeriba these were the men who led and who were shot down. At Ferdiddin, after the others had fled, a number of these men remained behind to fight to end, and were shot down as we advanced.

When recording the name of the enemy's dead, I found that a large number were Hajis or Sheikhs».

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary of the Administration Somaliland, 1916 - 21) First Edition; London 1923 p. 71.

Iyadoo af Soomaali loo tarjameyna waa tan :

«Anigu waxaan la yaabsanaa khatarta dhaqdhaqaaqa ciidammada daraawiishta. Intaannaan arag ciidanka Sayidka oo dagaallamaya ma aan malayneyn in jeceylka diintu Soomaalida sidaas oo kale u saameynaayo. Anigu waxaan ka hadlayaa daraawiishta Sayidka raacsan ee aabbe iyo hooyo iyo qabiilba xoortay iyagoo raacaya caadadii daraawiishtii Soodaan. Erayo baaqida bay lahaayeen, duub cadna waa xiran jireen; werdi iyaga khaas u aahna waa lahaayeen, waxayna ku dhaarteen inay hanti adduun oo dhan tuuraan. Run ahaan, in badan oo daraawiishtaas ka mid ah ayaa Sayidka u raacay inay xoolo dhacaan, hase ahaatee waxa jira rag badan oo jacaylka diineed u raacay. Raggaasi waxay ahaayeen kuwii madaxda ahaa ee qaarkood lagu laayay «Fardhiddin» iyo sariibaddii McNeill's. Markii ragga qaarkii ay dagaalkii Fardhiddin ka cararsan, raggaasi waxay ahaayeen kuwii haray si ay dagaalka u wadadaan ilaa iyo ugu dambaysta; waana la wada toogtey intaannu weerarka waday. Markaannu qoreyney magacyada raggii cadawga ka dhintay, wadaannu ogaannay in badankoodii xaajiyo iyo shiikhyo ahaayeen».

Inkastoo ingiriisku sidaas daraawiish u arkaayey, gu'gaas waxa dhacay, jaah wareer, dhac iyo duullaamo, iyo weerarro cusub, oo dagaalka daraawiishta iyo ingiriiska dhex maray loogu gabaday, hase ahaatee, laguma liibaanin.

Beerdhigi waa goobtii saddexaad oo goobaha waaweyn ka mid ahayd waxay ka dhacday meel la yiraahdo Xodayo oo Gaalkacyo waqooyi ka xigta una jirta hilaada 70 mayl.

Dagaalkii (Fardhiddin) oo aan hore uga soo sheekaynay ka dib daraawiishi waxay u guurtay hawdka dhinaciisa koonfur iyo Mudug xaggiisa Sare. Dantay ugu guureenna waxay ahayd tigaaddii oo dhankaa u badatay iyo iyagoo ku tala jirey inay dagaal isu diyaariyaan.

Isagoo ciil hore qabay, canaan kululina ku dhacday ayaa Suweyn-cawr duullaan lixaad leh, oo dhawr madax u kala socdaa Nugaal ka soo ambabixiyey oo daraawiish ka daba duuley. Xilliga markaa la joogaana wuxuu ahaa kaliil gu oo sammadda iyo kulaylka ka baxaya haadka duulaa bakhtiyo. Hase yeeshee ciilkii iyo caradii waadadka iyo daraawiish loo qabay daraaddeed, ayaa ciidanka Ingiriisku la koran waayey inta xilligu isbeddelaayo.

Cadowgu isagoo isku kalsoon, ilaaladii garwadaha u ahaydna hor socoto ayuu kaliisha bartamaheedii Hawd soo dhambalay oo togga Eeraggo, xagga sare kaga soo dhacay. Isagoo raabe isu daba jooga ama u kala socda wuxuu saldhiggiisii ka ootay meel la yiraahdo Sallax Eeraggo oo ceelka (Roox) waqooyi galbeed kaga aaddan.

Daraawiishi iyagoo dagaal u darban colkaana tallaabo tallaabo ula socda ayay ciidankoodii afar madax ka dhigeen oo xaruntii iyo xoolihii-ba halkii colka laga filaayey uga dibad baxeen.

In kastoo «Swayne» Golaha Sare ee Ciidammada Ingiriiska aad looga soo canaantay sababta ciidammadooda Fardhiddin loogu jebiyey awood ayaa haddana hub, ciidan iyo wax alla wuxuu u baahnaa intaba loo soo diray waxa amar buuxa lagu siiyey inuu daraawiish ku duulo; ciidankuu wataana wuxuu ka koobnaa sida hoos ku qoran :-

At the time of the action at Erigo the troops in Somaliland under Colonel Swayne's command were as follows:⁽¹⁾

⁽¹⁾ THE MAD MULLAH OF SOMALILAND, by Douglas Jardine, O.B.E. (Secretary of the Administration, Somaliland 1916-21) First Edition; London 1923; p. 88.

At the time of the action at Erigo the troops in Somaliland under Colonel Swayne's Command were as follows :

Intaas oo af Soomaali ahina waa tan:-

Markii dagaalkii Eerago dhacay askarta Soomaalida ee Gaashaanle Sare Swayne uu u talinaayey tiradoodu waxay ahayd sida hoos ku qoran :-

Q A Y B Corps	Nationality TOL	Strength TIRO
1st Batt., King's African Rifles Ururka 1aad - Kings African Rifles	Sikhs	60
2nd Batt., King's African Rifles Ururka 2aad - Kings African Rifles	Yaos	300
6th Batt., King's African Rifles Ururka 6aad - Kings African Rifles	Somali	500
Local Levies Ciidammada dalka laga qoray	Somali	1500
1st Bombay (now 101st) Grendiers Ururka 1aad ee Bambada qarxiya oo Bumbey (haatan ah kan 101aad)	Hindi	270
1st Company, 3rd Batt. King's African Rifles Ururka 1aad - Ururka 3aad K.A.R.	Soodaan	100
5th Batt., King's African Rifles Ururka 5aad - King's African Rifles	Sikhs	100
1st Batt., King's African Rifles Ururka 1aad - King's African Rifles	320 Yaos 50 Sikhs	370
2nd Batt., King's African Rifles Ururka 2aad - King's African Rifles	Yaos	345
Tira Guud		3,549

Ilaalada iyo wararku waxay xarunta u soo gaarayaan si isdaba-joog ah oo dhaqso leh, dhaqdhaqaaq kasta oo colka gaalku sameeyana wey kor joogeen aadna waa ula socdeen. Daraawiish qaarkood waxay ku warrameen inaan Ingiriisku ogeyn, kana war hayn in arrimihii-sa lala socdo, dagaalkiisana laga digtoon yahay.

Nin kastaa ha gabbado, nin kastaase ha gooddiyee, lixdii bishii Oktoobar 1902, ayaa jilibka laysu dhigay balliga la baxay Xodayo iya-doo immintu arooryo tahay. Dagaalkaas ba'ani wuxuu socday tan iyo habeenka gellinkiisii dambe, inkastoo rag badan daraawiish laga laayey guushii iyagay raacday. Swayne-cawar hawadu qabeyna waa beenow-dey, hub iyo maal wuxuu watayna gacantaa daraawiishi ku dhigtay, Cawar, naanaystaa oo dabadeed (Swayne) loogu magac darayna maalin-taasey baxday, xabbad nin darwiish ahi soo riday ayaa isha kaga dhacday saa isagaa galabsaday. Wixii Fardhidin ka qabsaday wax laba iyo toban jeer ka daran ayaa dagaalka dambe ka qabsaday.

Ciidammadii Ingiriisku khasaarooyin aad iyo aad u weyn baa dagaalkaas loogu geystey, rag iyo maal badanna goobtaas waa ku waayeen, taliskoodiina waxay ku noqotay waxaan la filayn iyo sharaf dhac. Bal qabsoo waxaan dhegta dhiigga loo daray kun iyo dheeraad nin, waxaana laga dhaawacay sagaashan ay badankoodii isla goobtii ku dhinteen. Ingiriisku wuxuu qoray ciidammadooda in laga diley 150 nin oo 3 caddaan tahay Daraawiishna 62 nin oo 6 muqadimiin tahay, (1) hase ahaatee, Eebbe mooyee wax sheegi kara ma jiraan dadkii goobtaas ku dhintay gees kastaba ah ka dhintee. Waxay daraawiishi goobtaas cadowgii kaga furatay 400 oo rati oo rasaas, sahay iyo khamro ku raran tahay, laba madfac oo waa-weyn iyo laba qori oo ah kuwa girligaanka loo yiqiin. Hase ahaatee daraawiishtu 200 rati oo khamro ku raran tahay dib ayay gaalkii ugu celiyeen, say waxba ku fali maayaane.

Daraawiishtu, in kastoo ay goobtii heleen, haddana guushaas dhibaato la'aan kuma helin, iyaguna taas fili mayn. Xaaji Jaamac Ismaaciil Dhoon waxa laga weriyey, «Habeenkii ayadoo maydkii daraawiishta la aasaayo, Sayidku wuxuu ku maansa-boolyaayey qasiido Carabi ah oo laga hayo labadan beyd» :-

¹⁾ THE MAD MULLAH OF SOMALILAND, by Douglas Jardine, O.B.E. (Secretary of the Administration, Somaliland, 1916-21) First Edition; London 1923; p. 83.

وامواتنا من خير اهل المغار * واحياؤنا من خير اهل المعاشر

Kuwayagii dhintay ayaa ugu khayr roon inta qabuuraaha ku jirta, adduunka joogtana waxaa ugu khayr roon kuwayaga nool.

Dagaalkii Beerdhiga ee daraawiishi ku adkaatay markuu dhacay ka dib ayaa warkii bari, galbeed, koofur iyo gees walba loo tebiyey oo durba waxa la isu sheegay liibaanta daraawiishtu heshay. Markaasa dad badani safro dhar iyo dabba leh u soo rareen iyagoo weliba ugu bo-gaadinaya guusha weyn ee daraawiishtu gaartay. Safrahaas dariiqada tegey waxa ka mid ahaa 40 rati oo banaatiikh, rasaas iyo dhar sida oo ka timid reer Boqor. Intaa waxa dheeraa gabayo qoomammo iyo is-ciilkaambi ah oo rag daraawiish ka fogaa oo inay goobtaas joogaan jeclaa mariyeen, waxaana ka mid ahaa gabay uu mariyey Yuusuf Sharma'arke Cismaan oo ka mid ahaa lataliyayaasha Boqor Cismaan; wuxuuna yiri :-

Ragga yimi risaalada la sido libinta rooraysa
Oo Sabarradii Roox ka yimid saaka lagu reeye
Anigaa ragcagaye raggii tegey ka liibaanye
Reerkoodii waxay dhaafsadeen raaxo aakhiro e
Maantana in gaaladii la rogey raylku noo yimiye
Nimankaa kufriga raabayaan ahay rafiiqoode
Hortii baan rabbigay tuugi jirey inuu rakeeyaaye
Ragcadahaan tukaday iyo sunaha faralka raacaaya
Werdigaan ratibay iyo tusbaxa raatubka aan haysto
Ruugga ha dhigtee waan la rabay riiqashiyo ceebe
Reer guurey reer negi qalbiga waa iska raacaaye
Anigana rikaab suul gelyoo waa i ruxayaaye
Sayid Maxamad ruunkuu fadhiyey rugihii loo jeelye
Rayraye ii qabo qalbigaa raba daraawiishe!⁽¹⁾

Dhowaan waxaan soo xusnay dagaalkii Beerdhiga kaddib in safro badan oo dab iyo dhar wadaa ay reer Boqor iyo Bari ka yimaadeen oo (xaruntii) tageen. Safrahaas iyo raggii waday hadday muddo dhawr bilood ah xaruntii joogeen, xurmo iyo wanaagna loo galay Sayid-kii wuxuu soo jeediyey inuu reer Boqor la xidido oo la siiyo Qaali Boqor Cismaan; taasna wuxuu uga jeeday xididnimo meeshii soo gashay in lays xurmeeyo, lana kala xishoodo. Iyana taa waa oggolaadeen oo

¹⁾ Yuusuf Sharma'arke Cusmaan.

Sayidkii gabadhii waa la siiyey. In kastoo aan Boqorku meeshaa joo-
gin haddana waxa xeer iska ah in gabadha adeerradeed iyo ilma adeer-
radeedba bixin karaan. Sayidkii wuxuu gabbaati u bixiyey 277 hilaad
halkaasna waxa ka dhacay heshiis xididnimo iyo mid tolnimo oo is-
huwan.

Ergada wixii xoolo ahaa ee la siin lahaa iyo wixii loogu tala galay
markii loo dhammeeyey ayaa gabaygan sagootiga ah lagula ballamay,
waxaana mariyey Xuseen Dhiqle, sida la sheegay Sayidku markaa ga-
bay ma aqoon. Sidaa daraaddeed ayaa Sayidku yiri Xuseen safraha
la ballan, Xuseen Dhiqlena gabay buu kula ballamay oo wuxu yiri:

*Sodcaalladatan joogow berraad socod damceysane
Safar yahayow salaama e haddaad saaka naga guurto
Saagootigii iyo haadday sooryo idin raacdo
Saraar yeelan meel siman bannaan suudi iyo guure
Jidku waa sursuure e haddii eebbe idin saabsho
Sabadii baddii waxaad u dhixi laba siddeedaade
Hadday idin salaamaan kiwii sahanka dhawraayey
War haddii lagaa sugo adoo daal la socon waayey
Sunne maaha xaajaduye yey idinka seeraarin
Abtiyaal sidaan idin fariyo sawd yar naga geeya
Ku salaama boqorkii adduun seegid baw darane
Gabay waa nin seegiyo nimuu saabka kaga yaalle
Sakhilaa la mariyaa birtaan soofa kicinayne
Waan kala sifneeyaa sidii saayaqoo kale
Afartaa ma saranseerinine siin ma ka higgaadshey
Sawd kalena waa hadal yaraan sixi akhbaartiisa.
Sallax Eeragoo maalintay samadu gaadootey
Sumuc iyo jikraa maaylintay saannadu isdhaaftay
Saraakiisha maantuu tukuhu saabka kaga joogey
Ee suunniyaalow kufriku baqaha siigeeyey
Waa siin Ilaahay wuxuu gaalku noo sidaye
Ingiriis sidii loo galiyo saxalka Iidoora
Sanbab dooxan iyo xiidma sayan sabar wixii yiilley
Saf dhan baa la gawracay sidii sadaqo reeroode
Cawar waxa surkii lagaga jaray sulub dharaareede
Saddex alifleyaashaan gudneyn sedatey naartiye
Sumuca iyo seefaha dabkiyo saanadda aan taabnay*

«O»

Tagoo seeddiyaal kaga warrama suuqa iyo xeebta

*Ku sayaxa safkii ferenjigiyo saaxilka kharaabay
Ku salaama boqorkii adduun seegid baw darane
Suddigeynu leennahay haddaan anigu suureeyey
Sifadooda reer Boqor halaan yare ku soo sayray
Niman yahaw sokeeyaynu nahay saxar la'aaneede
Saalixiya diinteedu waa ina simaysaaye
Samaan iyo kalgacal Eebbahay wayna kala siine
Sayidkuna jeclaa idinka iyo socotadiinniye
Soomaali hadalkeedu yuu suruq inoo yeelin⁽¹⁾.*

Dagaalkaasi wuxuu soo jiidey in ammaanduulihii Suweyn lagu ma-
gacaabi jirey jagadii laga qaaday, iyadoo lagu eedeeyey maamul-xumo
iyo tabaabusho darro. Ninkaasi wuxuu eersaday dagaal aqoontii iyo
geesinnimadii daraawiishta, waxaana halkiisii la keenay General Man-
ning oo isagu dagaalka afraad ee Cagaarweyne ama Gumburo la baxay
ciidammada Ingiriiska ammaanduule u ahaa.

DUULLANKII SADDEXAAD

Duullaanka saddexaad waxa loo habeeyey si ka duwan habkii duul-
laamadii hore, waxaana lagu wadey in duullaankaasi guul kama dam-
bays ah soo hoyn doono oo Daraawiish la xasuqi doono, hase ahaatee
ciidammadii Ingiriiskaa la xusuuqay.

Intaa waxa u dheeraa xirribtii iyo xeeladdii cadowgu doonayay
iyo habkii dagaalka loo maamulaayey si daraawiish maalintaa loo qabto
oo Ingiriisku ku male khasaaray. Ammaanduulayaashii ciidammada
Boqortooyada Ingiriisku waxay garteen in daraawiish duullaan saddex
madax ah lagu saaro si eyan dhinacna ugu qaxin.

Midka kowaadna waa inuu badda maraa oo Hobyo ka degaa, da-
badeedna Mudug iyo Ceelcad ka soo baxaa oo daraawiish dhinaca
koonfur ka weeraraa.

Midka labaad waa inuu Berbera ka ambabaxaa oo waddada
«Buuhoodle» maraa, daraawiishna dhinaca waqooyi ka weeraraa.

Midka saddexaadna waa inuu Jigjiga ka ambabaxaa oo waddada
Dhagaxtuur maraa, dabadeedna daraawiish dhanka galbeed iyo Doolla
ka weeraraa.

Isla markaa Ingiriisku qorshayntaa uu damacsan yahay wuxuu u
sheegay Talyaaniga si taladaa loo meel mariyo. Waxa jirey heshiis
dhex maray laba la dawladdood 1897 oo ku saabsanaa in laga wada sha-

qeeyo wixii xuduudda u dhexaysa ka dhaca. Markii taa laysla oggolaaday ayaa waxa Talyaaniga loo hawl saaray inuu Suldaan Cali Yuusuf oo Hobyo u talin jirey u sheego in col Ingiriis ah oo daraawiish ku duulayaa Dekedda Hobyood ka soo degi doono, wixii taageera ah oo colkaasi u baahan doonaana Suldaanka la dhammeeyo, dabadeedna Qunsulkii Talyaaniga ee Cadan u fadhiyey ayaa Suldaankii u yeeray, wuxuu weydiistey inuu oggolaado ciidankaas oo la damacsan yahay in Hobyo laga rogo, dabadeedna Mudug dhex mari doona, wixii loo baahdo oo gaadiid, ama hilib ahna la siiyo, intaa wuxu u raacshey in nin Talyaani ah oo danaheenna ilaalinaayaa Hobyo ka raaci doono taasna Suldaankii waa oggolaaday.

Sidaasoo kale ayaa Xabashida arrintaa Ingiriisku ula dhammeeyey, waxaana colka Xabashida la socdey oo Lataliye u ahaa laba nin oo Ingiriis ah.

Bishii Disembar 26, 1902, ayaa markabkii ciidanka Ingiriiska si-day Hobyo tegey, dhawr toddobaad ayaa hubkii, rasaastii, raashinkii iyo alaabtii la dejinayey. Cali Yuusuf colkaa Ingiriiska waa ka xumaaday, ciidan u dhigma iyo wax itaal ah oo uu kaga hor tago midna ma haysan, wax gacan ah iyo wax taageero ah midna ma heli karin. Sidaas daraaddeed haddii colkii muddo bil iyo dheeraad ah fadhiyey, wax awr ahna aan lahayn ayay waxay dareemeen in Cali Yuusuf arrinta ka xun yahay, wax gargaar ahna aan laga filayn. Sidaas daraaddeed, Ingiriiska iyo Talyaanigu waxay goosteen in la qabto oo la xiro, kaddibna arlada loo tashado. Dabadeedna maalin maalmaha ka mid ah ayaa waxa lagu marti qaaday markabka dushiisa, talada qarsoonina waxey ahayd in lagu xiro.

Isla markaas waa la qabtay, waxaana loo dhoofiyey Casab oo ahayd dal markaas Talyaanigu gumaysto. Kaddibna waxa la boobay wixii arlada joogey oo gaadiid ahaa. Sidaas ayaa colkii Ingiriiska ee Hobyo ka soo degey Mudug uga soo ambabaxay isagoo laba qaybood ah, Hobya wuxuu ka soo baxay bishii Maarso 1903. Sheeko ku tiri ku teen ah waxaannu ku maqalnay 40 fardooley ah oo daraawiish ah ayaa Ceelgaala oo Hobyo u dhow ciidankaas Ingiriiska ka raacday. Markuu minqaad guraba labay hore u diraaheen.

Colkaas saddexda madax ah si kastaba ha u socdeene ballankooda guud wuxuu ahaa in 15ka Abril col waliba gaaro meeshii loogu tala-galay. Amarradii ka soo baxay ammaanduulaha ciidammada Ingiriiska

oo la farayey Janaraal Manning oo ciidammada daraawiish la dagaalamaya madax ka ahaa iyo tilmaamihii la siiyey waa sidan hoos ku qoran(1), waxaana u qoray Field-Marshal, Earl Roberts, oo ahaa Taliyaha Guud:

«I am to state that the object of your operations should primarily be the expulsion of the Mullah from the oasis of Mudug, which has formed the bases of this recent raids on the Somaliland Protectorate.

The Italian Government have made it a condition of their assent to the disembarkation of a force of His Majesty's troops at a port within the Italian sphere of influence, that so far as the Military situation will permit, the direction and distribution of the troops in their subsequent advance on Mudug should aim at preventing the Mullah from retreating south-ward into the Webbi Shebeli valley. His Majesty's Government have accepted this condition, as it is obvious that the retirement of the Mullah into the Webbi might result in his ultimately becoming a serious menace not only to the Italian Protectorate, but also to the Jubaland province of British East Africa. The details of your final dispositions for the advance from Obbia to Mudug must, however, depend on your latest intelligence as to the enemy's movements, and are, therefore, left entirely to your discretion.

If the Mullah should be driven from the Mudug, or should retire there from without contesting your seizure of that district, you should endeavour, if the conditions of the country and of your force permit, to pursue him with mounted troops; but his pursuit should not be pushed to any greater distance than four or five day's march to the south or westward.

The Italian Government are anxious, if possible, to establish at Mudug some form of administration, and with a view to this it has been agreed between His Majesty's Government and the Italian Government that an Italian officer will accompany your advance from Obbia as political officer. Probably it would be found expedient to reinstate Yussuf Ali at Mudug, and to assist him in making his position there secure for the future; but as to this you should be guided by the views of the Italian political officer.

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London, 1923; p. 92.

You will be good enough to report to the Secretary of State for War your occupation of Mudug and the results achieved by that occupation, with a view to further instructions being issued for your subsequent guidance.

It is hoped that an Abyssinian force, accompanied by two British Officers, will occupy the eastern Abyssinian frontier, and thus act as a stop to the Mullah should he retire in that direction. You will be informed, however, by telegram later if the Emperor Menelik consents to carry out this arrangement.

You will bear in mind that as the south-west monsoon will make the use of Obbia as a port dangerous, if not impracticable after the end of April, it will be necessary to embark all troops and stores left at that base before that date. The Commander-in-Chief considers, however, that it will probably be desirable that the Obbia column should not return to the east coast, but should march through the country, via Bohotle, on Berbera. His Lordship is of the opinion that this movement is likely to have a salutary effect on the tribes.

His Majesty's Government attach much importance to the construction of good roads and the improvement of water supplies by the of the Haud. It is believed that if the country is opened up by these sinking of wells in the Protectorate, especially on the northern fringe means a feeling of security will be engendered, and the maintenance of internal order much facilitated. For this reason it has been decided to place a Pioneer Regiment on the Lines of communication from Berbera to Bohotle in lieu of the Bombay Rifles and the remainder of the Bombay Grenadiers originally proposed by you. You should, therefore, impress the importance of this work strongly on the officer commanding the troops in the Protectorate. The work is to be taken in hand immediately on the arrival of the Pioneer Regiment from India. The direction of the roads constructed and the sites chosen for sinking wells must be selected primarily having regard to military considerations; but, subject to this limitation, the permanent development of the Protectorate must be carefully borne in mind. On this point you should consult with His Majesty's acting Commissioner for the Protectorate.

Finally, I am to remind you that on the termination of the operations it will be desirable that the British, Indian, and the greater part

of the African troops should return to their normal stations. You will therefore consider carefully what should be the strength and composition of the future garrison of the Protectorate, and you will report fully your views on these points for the consideration of His Majesty's Government».

Waraaqdaas waxa af Soomaali loogu tarjabi karaa sida tan :

«Marrada soo socda waxa la siiyey Janaral Manning, waxayna ka soo fuleen ammaanduulaha ciidammada Ingiriiska, Earl Roberts :-

«Waxaan ku ogeysiinayaa ulajeeddada duullaankaasi inay tahay in wadaadka laga eryo meelaha biyaha leh ee Mudug, oo ahaa saldhigyadii uu dhowaan kaga soo duuley Soomaaliya aynu u talino.

Dawladda Talyaanigu waxay oggolaatay inay ciidammadeennu ka soo degaan dekedaha Talyaanigu u taliyo, ciidammadaasoo ka dagaal geli doona Mudug, shaqadooduna noqon doonto inay wadaadka u diidaan inuu koonfur iyo dalka Webi Shabeelle u qaxo. Dawladda Ingiriisku way oggolaatay arrintaas, maxaa yeelay waxa la ogsoon yahay in wadaadka u kiciddiisa dhinaca Webi Shabeelle ayan cabsi gelinayn dalka Soomaalida Talyaanigu u taliyo oo keliya ee Gobolka Jubaland oo ka mid ah Afrikada Bari ee Ingiriisku u taliyana ay cabsi gelineyso. Sidaas daraaddeed, ayaa bixiti lagu ka bilaaban doona Hoobyoo oo aad Mudug ka soo aadeyso wuxuu ku xiran yahay ama ku xirraan doonaa hadba sidaad uga war heshaan meesha cadowgu ku sugan yahay. sidaa awgeed adigay kula jirtaa hadba sidaad uga tashan lahayd arrintaas.

Haddii wadaadka Mudug laga eryo ama uu iski uga baxo isagoo aan kugula dagaallamin gobolka qabashadiisa, waa inaad isku daydaa haddii ciidankaagu kuu suura geliyo inaad fardo ku erido, laakiin waa inuusan cayriskaasu ka dheeraan masaafo afar ama shan maa-linsocod oo ah dhinaca koonfur ama galbeed. Dawladda Talyaanigu waxay ku tala jirtaa hadday u suurawdo inay Mudug hab maamul u samaysato, sidaas awgeed, dawladda Ingiriiska iyo Talyaanigu waxay isla oggolaadeen inuu sarkaal Talyaani ah oo arrimaha siyaasadda maa-mula ciidammadeenna Hoobyoo ka soo baxaya raaco. Arrintu waxay ku fiicnaan lahayd in Yuusuf Cali la siiyo awoodda talada Mudug lana kaalmeeyo si aayatiinkiisa dambe loo sabata bixiyo, laakiin taa waa inaad uga dambaysaa fikradda uu qabo sarkaalka Talyaaniga ee siyaasiga ah. Waxa wacan warbixin ku saabsan qabashada Mudug iyo waxay

qabashadaasi dhaliso inaad u soo qorto Xoghayaha Dawladda ee Ar-rimaha Dagaalka si mar dambe dhabba aad raacdo laguu soo siiyo. Waxa la filayaa in ciidamma xabashi ah, oo laba sarkaal oo Ingiriisi la socdaan ay ka dagaal galaan xuduudda bari ee xabashida, si ay isu hortaagaan haddii wadaadku damco inuu dhinacaas u qaxo. Hase ahaatee, taar baa lagugu soo ogeysiin doonaa haddii Boqorka Itoobiya arrintaa oggolaado.

Waa inaad xusuusnaataa in bisha Abril dabayaaqadeeda ka dib ay dabaysha moosinka ah ee ka dhacaysa koonfur galbeed khatar ka dhigi doonto dekedda Hobyood, waa in askarta iyo alaabta saldhiggaa ku hartay oo dhan la soo dejiyaa taariikhdaa ka hor. Ammaanduulaha waxay la tahay inay fiicnaan lahayd inaan ciidanka Hobyaad ku noqon xeebta bari, hase ahaatee uu dalka soo dhex maro oo Buuhood'e ka soo tallaa ilaa Berbera. Waxay kaloo mudanaha la tahay inay arrintaasi tusaale fiican u tahay qabaa'ilka.

Dawladda Ingiriisku waxay ku tala jirtaa inay Maxmiyadda ka dhiso waddooyin wanaagsan, ceelalna ka qoddo siiba waqooyi hawd. Waxa la ogsoon yahay haddii dalka sidaas loo furo in nabadgeliyadu xoogoobeyso, taliska gudahana sahal noqonayo. Sidaas awgeed waxa la guddoomiyey in ciidammada dhismaha oo Hindiya ay ka shaqeeyaan waddooyinkaas war isgaarsiinta ee Berbera tan iyo Buuhoodle, iyagoo ciidammadaasu beddelaaya kuwa Bumbay iyo kuwii ka haray oo aad adigu markii hore ku talisay.

Waa inaad haddaba ka dhaadhiciso saraakiisha u talisa askartaa-da maxmiyadda siday shaqadaasi muhim u tahay. Waa in shaqada durba la bilaabaa markay Hindiya ka yimaadaan ciidammada dhismuhu tubta waddooyinku raacayaan iyo meelaha ceelasha laga godaayo. Waana in la doorto iyadoo la fiirinaayo waxtarka ay u leedahay dhinaca mileteriga. Laakiin waa in fiira gaar ah loo yeesho dhismaha guud ee Maxmiyadda. Arrintaas waa inaad kala tashataa wakiilka dawladda ingiriiska u fadhiya Maxmiyadda.

Ugu dambeystii waxaan ku xusuusinayaa in dagaalka ka dib loo baahan doono ciidammada Ingiriiska kuwa Hindiya iyo kuwa Afrika badidoodu inay ku noqon doonaan saldhigyadoodii caadiga ahaa. Waa inaad haddaba ku jekertaa tirada iyo nooca ay noqon doonaan ciidammada joogtada u daafici doona Maxmiyadda, waana inaad war-

bixin abyan oo arrintaas ku saabsan soo dirtaa si ay dawladda Ingiriisku ula socoto arrintaas.

Ingiriisku kalsooni weyn buu ku qabay qaroomayntaas, wuxuuna filaayay in colkaas saddexda madax u qaybsani guul soo hoyn doono. Jaraawiish dhaqdhaqaaqooda dambena aan la arki doonin, sida laga garanaayo talooyinka Janaraalka la siiyey; taana waxa ugu wacnaa habka colalka loo maamulay iyo tiro badnaantaas ama tabaha cusub ee ay ku dagaal galayaan iyo wareego ku filan oo loogu tala galay. Ciidankaa tiradiisu waxay ka koobnayd sida soo socota :-

The Third Expedition⁽¹⁾

The expeditionary forces in Somaliland were to be composed as follows :-

OBBLA FORCE (2,296 strong)

From South Africa :-

- 1 Company (141) British Mounted Infantry.
- 1 Company (100) Boer Mounted Infantry.

From Berbera :-

- 1 Company (150) Punjab Mounted Infantry.
- 550 King's African Rifles.

From India :-

- 200 Bikanir Camel Corps ;
- 1 Section Native Mountain Battery (2 guns).

The Second Sikhs.

- 1 Company Sappers and Miners.
- 1 Native Field Hospital ; and
- 1 Section British Hospital.

BERBERA - BOHOTLE FORCE (1745 strong) :-

Protectorate Flying Column, viz., 650 Sikhs and Yaos from the 1st and 2nd Battalions King's African Rifles.

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916 - 21) First Edition; London, 1923; p. 91

From India :-

- 1 Pioneer Regiment (737)
- 3 Companies (300) Ist Bombay (Now 101 st) Grenadiers.
- 1 Native Field Hospital.

From England :-

- 1 Telegraph Section (58) Royal Engineer
- The Commands and staffs are shown in Appendix (B).

Inaats waxa af Soomaali loogu tarjami karaa sidatan :-

Ciidanka Saddexaad

Ciidammada Ingiriisku Sayidka ku soo saaray waxay ka koobnaa-yeen sida soo socota:

CIIDANKA HOBYO (2296 nin)

Ciidanka waqooyi Afrika laga keenay :-

- 1 Horin (141) ciidanka lugta ee Ingiriiska oo fardooley ah.
- 1 Horin (100) ciidanka lugta ee (Boer) oo fardooley ah.

Ciidanka Berbera laga keenay :-

- 1 Horin (150) ciidanka lugta ee (Pujaub) oo fardooley ah.
- 550 «King's Africa Rifles».

Ciidanka Hindiya laga keenay :-

- 200 (Bikanir) ah oo rukuubleh ah.
- 1 Koox dalka laga qoray oo fardooley ah watana laba madfac.
- 1 Koox takhtarra ah oo dalka laga qoray.
- 1 Koox takhtarra ah oo Ingiriis ah.

Ciidanka Berbera - Buuhoodle (1745 nin) :-

Ciidanka duula ee Maxmiyadda oo ka koobnaa:

650 Siikhis iyo Yaos lagana keenay Ururka kowaad iyo kan labaad ee King's African Rifles.

Ciidanka Hindiya laga keenay :-

- 1 Guuto dhismaha (737).

- 3 Horimood (300) ciidanka kowaad ee Bombay (haatanse ah kan 101d) ee bamka qarxiya.

- 1. Koox takhtarro ah oo dalka laga qoray.

Ciidanka (England) laga keenay :-

- 1 Koox siinley ah (58) Injaneerada reer Boqor.

CAGAARWEYNE

Cagaarweyne waxay ahayd goobtii afaraad ee goobaha waaweyn ee daraawiishi Ingiriis kaga guuleysatay hub badanna kaga furatay. Haddii dhinac kale laga eegana waxay ahayd goobta Ingiriis ku jabay, colkiisiina ku riiqday, ciidammadiisuna garabka midig ku dhigeen.

Daraawiishi way ka war qabtey waana la socotey colalkaas saddexda madax ah oo foolka ku soo haya, intii itaalkoodu ahaana way u tabaabulshaysteen, Ingiriiskuse taa kama war qabin oo wuxuu rabay inuu kedo ku weeraro iyagoo xog moog ah. Maalintii bisha Abril 14ka ahayd ayaa galabnimadii colkii Hobyo ka soo degey ceelka gallaadi yi-maadeen, halkaana wuxuu kula kulmay nin darwiish ah oo awr dhaan ah wata. Haddii la waraystay wuxuu yiri, «Anigu daraawiish kama war qabo, dabadeedna waa xireen, hase yeeshee habeenkii buu ka fakaday. In kastoo ilaaladu colkaas dul joogtey ninkii dhaanka watay daraawiish war cad buu u geeyey, tiradooda, hubkooda, haasaawahooda iyo wixii ay ku faalloonaayeen. 15kii Abril ayaa colkii tegey Gumburaha Cagaarweyne, wuxuuna ka samaystay xero weyn oo uu ku gabbado. Darwiishka la yiraahdo Cismaan Boos ayaa ilaaladii ugu dambeeyey oo habeenkaa ka hoydey. Habeenkaa daraawiishi waxay ahayd rikaah-ku joog, waxayna ku guddoonsadeen waagu markuu dhag yiraahdo in jihaad lagu kiciyo, colkoodiina waxay ka dhigeen laba meelood.

(Douglas Jarine) oo colka Ingiriiska ka warramay wuxuu yiri(1) :

«Within the encampment there was a strange medley of men drawn from many different corner of the Empire: From the British Isles, from South Africa, from Frontier of India, from Kenya, from the Nile,

(1) The Mad Mullah of Somaliland, by Douglas Jardine, O.B.E. (Secretary of the Administration. Somaliland, 1916 - 21) Second Edition; London 1925; p. 94.

from the uplands of Central Africa. Boers and Sikhs and Sudanese: Their race had battled against the Empire not so many years before, but had since found contentment and prosperity under British rule. Now they were to be united in an imperial adventure, that like of which had seldom, if ever, been essayed before, in a campaign against an inscrutable enemy, whose range of movement extended from Cape Guardafui to the equator, from the sea into Abyssinia, who offered no target for attack, no city, no fort, no land, and no possessions save those of others which, if lost, could be replaced as easily as they had been acquired. In short, there was no tangible military objective; odds were in his favour and how to scuttle across waterless and barren deserts when the odds seemed against him.

Hadalkaasna waxa loo tarjumi karaa sidatan:

Xerada waxa joogey rag laga keenay dalal badan oo Ingiriisku u taliyo, dalka Ingiriiska, Koonfur Afrika, Hindiya, Kiinya, Webiga Niilka. Afrikada Dhexe, Holand, (Boers), Siikhis, Suudaan. Raggaas dalalkoodii sanooyin aan fogeyn dagaal bay kala soo hor jeedeen dawladda Ingiriiska, laakiin waagaas ka dib horukac iyo nabad gelyey ku heleen xukunka Ingiriiska hoostiisa haatan waxay ku wada jiraan xilligan aan isagoo kale marin oo ay taageerayaan dawladda Ingiriiska, waxayna la dagaallamayaan cadow ku meeraaya dhulka ka bilawda Raas Gardafii ilaa dhulbarka iyo badda ilaa Xabasha, iyadoo aan marnaba la ogeyn dhul laga qabsado, ama duunyo kale oo ay haysataan, in aan ka ahayn waxay markii laga dhaco markiiba si sahlan ah beddelkoodii u heli karaan. Hadalkii oo kooban wax la hubaa oo lagu duulaa ma jiraan, intaan ka ahayn nin burcad ah oo isagu markuu libinta haysto xeelad oo dhan yaqaan, markay arrintu ku xumaatana si sahlan uga fakan kara ama u carara».

Waxaa la ogyahay in daraawiishi fardo badan haysteen, kuna dagaallami jireen, fardahana aqoon u lahaayeen jaad waliba markuu dagaalka ku fiican yahay. Sidaas daraaddeed ayay ku tashadeen in jaadka Xamarka loo yaqaan uu gelinka hore dagaalka galo, maxaa yeelay qorraxda uma adkeysan karo, jaadka Baroorka la yiraahdana gelinka dambe galo, jaadkaas oo adkaysan iyo karti lagu yaqaan.

16kii Abril 1903, aroornimadii ayay daraawiishtu ciidankii Ingiriiska soo dul fariisatay. Kolkuu waagu dillaacay oo ay salaaddii tukadeen ayay afarta geesood kaga dhufteen. Muddo yar kaddib da-

raawiishtii raasaastii waa joojisay oo nin waliba inta buntukhiisa garabka gashay ablaydiisii gacanta ku qabsaday oo iyadoo xabbaddii sida roobka u dhacayso cadowgii la dhex galay, gacantana laysula tegey.

Abbaaraha saacaddu markay ahayd 11.00 subaxnimo ayaa ciidankii kowaad ee daraawiishtu dagaalkii ciidankoodii labaad u bannacayey, kaasina isagoo carcartiisii qaba ayuu si habsami ah u dagaal galay. Daraawiishta ciidankeedii hore wax bedqaba kama ay iman ciidankii dambena wax nool kama uu iman.

Daraawiish badan oo dagaalkaas ka qayb gashay, waxay weriyeen in Ingiriisku ciidankiisii silsilad bir ah lugaha ka geshay, oo labo labo isugu xiray si ayna u kala baqan ama u cararin, taasina daraawiish wax weyn bay u tartay, waxayna awood u siisay inay labo labo u gawraacaan, oo ruuxna aanu goobtaa ka fakan.

Abbaaraha kowdii duhurnimo markay ahayd ayaa wax dhaqdhaqaaq ah ama wax rasaas ah dhinac kasta laga waayey. Maxaa wacay gacan baa dagaalkii tegey. Daraawiishi iyagoo gabayo iyo welgooyin digasho ah ku maansoonaya, ayay dabkii, rasaastii girligaankii iyo wixii maal ahaa ee gaalku watay gurteen.

Waxa la weriyeey in ciidankii Ingiriiska ee dagaalka galay wax nabad qabaa goobtii ka tageen lix nin oo keliya, sidaa waxa qoray H. F. Prevosi Battersby wuxu yiri⁽¹⁾ :-

«After fighting magnificently, the British force, its ammunition exhausted, was overwhelmed, only 41 men rejoined Colonel Cobbe's column, of whom but 6 were unwounded; our loss being British officers and over 200 men.»

Intaasna waxa loo tarjumi karaa sidan soo socota :

«Si fiican markay u dagaallameen ayaa ciidammadii Ingiriiska laga adkaaday iyadoo ay ugu wacnayd rasaastii oo ka dhammaatay, waxa ka fakaday 41 nin oo keliya oo ciidankii Kornayl Cobbe ku soo biiray, kuwaasoo lix nin ma ahee inta kale ay dhaawac ahaayeen; hasaarana dayadu waxay ahayd 8 sarkaal oo Ingiriis ah iyo 200 nin in ka badan».

¹⁾ Richard Corfield of Somaliland, by H. F. Prevosi Battersby, London 1914; p. 38.

Douglas Jardine isna wuxuu ka qoray (2):

«As has already been stated, all the British officers with the force had been killed. In addition to Plunked and Olivey, our dead included Captain J. John-Stewart, Argyll and Sutherland Highlanders, Captain H.H. de B. Morris, East Kent Regiment, Captain L. McKinnon of the Nottingham Derby Regiment, Lieutenant J.A. Gaynor 2nd Regiment. Our total casualties were 9 British Officers killed, and 187 men killed and 29 wounded. There were only six unwounded survivors. But it had almost Pyrrhic victory for the Dervishes; and the dead bodies lying in leaps around the spot where the square had stood were a grim movement to the gallant defenders. Indeed, it subsequently transpired that, so far from gaining prestige from Gumburu, the Mullah found that it was not long before the rejoicings of his victorious Dervishes yielded to depression as they grimly reflected that the small indeed force, before being overwhelmed by vastly superior numbers, had inflicted a loss in killed and wounded heavier than they had ever suffered on any previous occasion.»

Hadalkaasna waxa loo tarjumi karaa sidatan :-

Sidaannu kol hore u niri saraakiishi Ingiriiska ahayd oo dhan waa la laayey, Plunket iyo Oliver, waxa kaloo la dilay kabtan J. Johnson Stewart. Argyll iyo Sutherland Highlanders, Habtan H.H. de B. Morris, East Kent Regiment, Kabtan L. MacKinnon of the Notes iyo Derby Regiment, Biytenent J. A. Qaymar, 2nd Regiment, tirakoobkii khasaaraha na soo gaaray waxa ka mid ahaa 9 sarkaal oo Ingiriis ah iyo 187 askar ah oo la diley iyo 29 dhaawac ah, gootaas lix nin oo keliya oo aan la dhaawicin baa nooga fakatay, laakin goobtaas guusheedii annagaa lahayn meydii goobtaas tuunsanaa wuxuu marag ka ahaa geesinimada raggaas. Sida runta ah wuxuu wadaadkii dhaqso u ogaaday in ayan guusha daraawiishta Gumbura ka heshay ahayn mid sidaa u sii weyn, maxaa yeelay ciidankaygii yaraa oo ay dhawr goor ka badnaayeen dhaawac weyn oo aan hadda ka hor ku dhicin bay daraawiish ku dhigeen intaan la baabi'in ka hor».

(2) *The Mad Mullah of Somaliland*, by Douglas Jaridine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition London 1923; p. 139.

In kastoo muraadkooda weyni uu ahaa aad hub furatiin, haddana Daraawiishtu waxay gacanta ku dhigtey wax alla wixii gaalku watay wax kastaba ha ahaadeene, sidaannu kol dhoweyd u soo sheegnay.

Ciidankii Ingiriiska wax nabad qaba oo aan la dhaawicin waxa goobtii ka baxay lix nin oo keliya; daraawiishtuna goobtaas lib iyo guul bey kala laabatay, Ingiriisna jab, calool xumo iyo baroor buu kala laabtay.

Dagaalkii Cagaarweyne sidii aannu u soo sheegnay waxaa si weyn ugu guuleystay daraawiish, waxaana ku riiqday ciidammadii Ingiriiska iyo kuwuu soo urursaday. Goobtaasi waxay Ingiriis u noqotay cashar aad u kharaar oo uusan horay u filayn, si hawlyarna u halmaami karin; daraawiishina baal dheer oo lib iyo geeraar leh bay ku gashatay. Gabayo badan iyo sheekooyin kala duwan ayaa goobtaa laga tirshey; ama laga mariyey; giddigoodna waxay muujinayaan guushay daraawiishi haikaa kala laabatay.

SHEEKO LAYAAB LEH :-

Sheekooyinka Cagaarweyne ee layaabka leh waxaa ugu daran mid-datan oo uu wariyey «Maxamed Xaaji Xuseen» oo ku magac dheer «Sheekaxariir»; wuxuu yiri, «Dagaalkii Cagaarweyne markuu dhacay waxaan ahaa kuray yar, waxaannuna degganayn meesha la yiraahdo Faaf oo degmada Qabridaharre ah. Xerada geelayaga raarteeda dambe meel u dhow waxaa ahaa geed qurac ah, geedkaa waxaa ugaxi u tiil gorgor. Sidii loo joogey ayaa gorgorkii la weeyey. aabbahay ayaa wuxuu yiri, «War gorgorkii geedkan fadhiyi jirey xaggee buu u kacay, ayaantan lama arkine!»

Wuxuu maqnaadaba dhawr casho ka dib iyadoo guriga raartiisa la fadhiyo ayaa gorgorkii soo muuqday. Aabbahay iyo rag kale ayaa kolkaas isweydiiyey meeshuu ku maqnaa. Intii hadalkii la hayey ayuu geedkii ugaxdu u tiil ku degey, kolkaasay laantii la jabtay, dabadeedna dhulkuu habsadey oo kici waayey, markaasey raggii yiraahdeen : «War culeys ku soo kordhay aawadiis baa laantu ula jabtaye, gorgorka dooxa oo bal eega waxa ku soo kordhay».

Nin la oran jirey Maxamuud Gurey ayaa gorgorkii dooxay, waxaana calooshiisii laga soo saaray 500 oo xiniinyo rag ah. Inta dha-

bannada la qabsaday ayaa lays wada eegay oo waxa la yiri «War maanta geyiga Soomaaliyeed wax weyn baa ka dhacay oo aan horay loo arkin bal aan war dhawro!».

Laba maalmood haddii la joogey ayaa warkii noo yimid oo naloo soo sheegay in daraawiish iyo Ciidammadii Ingiriis ay isku birjabeen, Cagaarweynana oo dagaal ba'ani ka dhaceen».

Sheekadaasi waxay ina tusinaysaa guuldarrada goobtaas ka dhacday iyo wixii rag haadka loo goglay. Bal waxaa la yaab leh haddii uu gorgor keliyi sidaas maydkii uga dhergey, inkastoo sheekadu maskaxda ka fog tahay, maxaad mooddaa dugaaggii iyo haadkii kale oo raqdii yimid saamiigiisii !

Ingiriisku kolkii dagaal daraawiisheed uu u baxaayo wuxuu tumi jirey teneg iyo waxyaalaha dadka in wax jiraan lagu ogeysiyo, waxa dadka lagu oran jirey, «Soo baxa daraawiish baa loo duulayaaye, cad-daan. Hindi (Yamyam, iyo Suudaan dagaalyahan ah baa diyaar ahe. Soo baxa, daraawiish aad geel ka hesheene. Soo baxa daraawiishi tabar ma lehe; fardahoodu ruqo weeye oo weerar iyo raacdo toona ma geli karaan; rasaasna ma haystaan ! Soo baxa nin waliba xero muggeed buu heli doonaaye!».

Nin magaciisa la oran jirey Qaaje Maxamed Ciise, lagu naanaysi jirey Qaaje-Balas, ayaa hadalladaasi hodeen oo intuu run mooday ku darmaday ciidankii Ingiriisku goobtii cagaarweyne u dumayey. Nin-kaasi wuxuu ka mid ahaa raggii yaraa oo caradii iyo warmihii daraawiisheed ka nabad galay. Markuu reerkiisii nabad tegey ayuu geeraarkan mariyey, isagoo Eebbe weyne mahad u naqaya mar hadduu naftiisii badbaadiyey, Ingiriiskana haaraamaya ragguu damaca baas geliyey oo beenta ku hoday; wuxuuna Qaaje yiri :-

*Raxanraadkiyo hawsha, kama raalli ahayne
Rag baas bay damciyey, Rabbina wayla iraday
Geel baana raadi lahaa, waxba yaan rimaydiisiyo
Ratigiisa rareeriyo, Ramaggiisa kaxayne,
Kol haddaan rubaddayda reerihii nabad geeyey
Rabbiyow mahaddaa !!!*

*Hindigaa ridi doona, Soodaantaa rogi doonta
Yamyamaan rinjiijirsan, Rag cad baynnu u geyn
«Reedhi» baynnu ahaan, Ruqe weeye farduu
Rasaastoodu ma fiicna, Rabbigay talin maayo
Rugtoodaynu galnaa, ninba reer ha kaxaysto
Sow wixii na hor roorayee, Raggii ay qoranaysiyo
Rogay gaalyada maaha eey !!!*

Geeraarkaasi wuxuu ina tusayaa maragna uu ka yahay sidii ciidammadii Ingiriiska Cagaarweyne looga gol roonaaday ama hawadey qabeen ugu beenowday. Hindiga, Soodaanta iyo Yamyamku waa ummadihii berigaas Ingiriisku dalalkooda gumeysanaayey, wuxuuna u soo urursaday dagaalkii Daraawiishta.

Xaaji Saalax Guuleed oo ka mid ahaa culimada waaweyn oo Boqorka la fadhida, xagga diintana kala talisa waxa laga weriyey : «Dagaalkii Cagaarweyne markuu dhacay gadaalkiisii ayaa Sayid Maxamed Boqorka waraaq u soo diray; waraaqdaa hadalladii ku qornaa waxa ka mid ahaa :

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«Caddaankii waxaannu ka dilley lixboqol iyo xogaa, intii kalena waxaannu ka dhignay koronkorro la kala firdhiyey».

Dagaalkaasi wuxuu ku dhammaaday guul, dhinaca Daraawiishta, guuldarro iyo gacna maran dhinaca Ingiriiska.

Waxa jira qasiida Carabi ah oo Sayidku goobtaas ka mariyey iyo gabayo.

Waa goobtii shanaad ee ciidammada Ingiriiska iyo Daraawiishi ku kulmeen. Daratoole waa balli ka mid ah ballida Haraxagarrey oo Dannood ugu magac dheer tahay. Ciidankii labaad ee Ingiriiska oo Berbera ka soo baxay, looguna tala galay inuu Daraawiish dhinaca waqooyi ka weeraro, waxa madax u ahaa Colonel Sweyn. In kastoo colkaasi markii hore Berbera ka yimid, haddana Buuhoodle ayuu beryo ku hakaaday.

Bishii Abril 15dii 1903, ayaa colkaasi isagoo hummaysan ka ambabaxay Buuhoodle oo Hawd Koonfur u kacay. 19kii Abril ayuu balliga Dannood tegey isagoo aan wax war ah ka helin waxa Cagaarweyne ka dhacay iyo waxa colkoodii ku dhacay midna, maxaa yeelay daraawiish baa ku kala dhex jirtey, halkaasuuna ka samaystay xero ama gabbaad uu ku war helo, dabadeedna draawiish ka weeraro.

Taniyo Buuhoodle ama taniyo Berbera daraawiishi colkaa waa la socdeen, waana ka war hayeen tiradiisa iyo taladiisaba. Habeenkuu Dannood soo degeyna iyagoo digniin qaba waxay ka dab shideen balliga Daratoole. 22kii Abril ayaa colkii Ingiriiska oo dumani u kacay dhinaca bari ee ballida Haraxagarrey, si ay u hubiyaan waxa meelaha jooga. Markay xeradii inyar ka socdeen ayay dad aroor ah heleen, dabadeedna waxay ka war heleen in colkoodii Hobyo ka soo baxay Gumburo lagu jebiyey, daraawiish oo dagaal heegan u ahina hor fadhido oo sugaayaan.

In kastoo rag ilaalo ah oo dusha sare ka eega loo diray, markii hore daraawiishtu colkaa uma bixin, hase ahaatee iyagoo markay milidu kululaato oo cadawgu harraadka dagaalka la eeganyaa ayay afarta geesood weerar kaga dhifteen, in kastoo saacadihii horeto lays mari waayay oo hadba gees laysula dillaamay duhurka dabadiisa markay ahayd ayaa colkii Ingiriisku baqday.

Waxa qosol leh hadal uu ka qoray Dougl's Jardine oo ahaa :-

«Ciidnkayaga oo dagaalkii ku jira ayaa waxa la dhaawacay sarkaal Ingiriis ah oo la oran jirey «Captain Bruze». Markaasaa waxa la isku dayey in ninkaas dhaawiciisii la qaado, isagoo buste lagu sido ayaa askari Sikhs ah waxa lagu yiri, «War awr ninka lagu qaado soo qabo». In kastoo askarigii awrkii soo qabtay, haddana isagoo soo wada ayaa rasaastii dhacaysey daraaddeed awrkii ka diday. Sidaas daraaddeed ayaa nacaskii awrkii u sii daayey. Dabadeedna ninkii oo la sido ayaa mar labaad xabbaad kale ku dhacday, waana uu naga dhintay».

Dagaalkaas rag badani daraawiish kagama dhiman, goobtiina iyagaa ku adkaaday, colkii Ingiriiskuna waa laga xoog roonaaday isagoo baqe ah ayuu Buuhoodle ku noqday, isagoo aan war fiican ka hayn ciidammadii kale waa la jebiyey mooyee.

Aan marag ahaan u soo qaadanno hadal gaaban oo uu qoray H. F. Prevosi Battersby oo goobtaa ku saabsanaa, wuxuuna yiri(1) :

«Three days later the Bohotleh Column, some 500 strong, under Major Gough, reached Danod, 45 miles from Gumuru, ignorant of the disaster. On the way of Daratoleh the mounted men under Majour Gough, numbering about 200, were attacked, and after several hours severe fighting forced to retire to Danop; losing 2 officers and 13 men killed and 4 officers and 28 men wounded».⁽¹⁾

Hadalkaas tarjumaddiisiina waxa weeye :-

«Saddex maalmood dabadeed, ciidankii Buuhoodle oo ka kooban 500 oo nin, madaxna uu ka ahaa Gaashaanle Gough ayaa Dannood oo 45 mayl u jirta Gumburo soo gaaray isagoo aan khasaaraha dhacay waxba ka ogeyn. Iyagoo ku jeeda Daratoole, ayaa rakuubleydii uu Gaashaanle Gough ammaanduulaha u ahaa oo tirsigoodu ku dhow yahay 200, la soo weeraray; saacado dhawr ah kaddib markuu dagaal kululi socdeyna waxa lagu khasbay inay u cararaan Dannood iyadoo laga diley laba sarkaal iyo 13 nin lagana dhaawacay 4 sarkaal iyo 28 nin».

FAALLA GAABAN:

Labadaa dagaal haddaynnu faallo gaaban ka bixinno, waraaqdii ammaanduulaha Ciidammada Ingiriiska (Chief Commander) uu u qoray Janaral Manning oo lagula dardaarmaayey waxa hadalladii ku qornaa ka mid ahaa : «..... Haddii wadaadka Mudug laga eryo ama uu isagu iskii uga baxo isagoo aan kugula dagaallamin gobolkaas qabashadiisa waa inaad isku daydaa inaad wadaadka fardo ku erido». Hadalkaasi waa beenoobey (waxaad mooya qooqaaratiyo maluhu waa beene).

Douglas Jardine; wuxuu qoray: «Goobtaas (Cagaarweyne) annaga guushii helnay»; isla markaa wuxuu yiri, «Wax aan la dhaawicin lix nin oo keliya ayaa ka fakaday colkayagii». Haddaba labadaa hadal markii la isbarbar dhigo ma suura geli karaan? Wax nabad qaba lix

¹⁾ Richard Corfield of Somaliland, by H. F. Prevosi Battersby London 1914; p. 39.

nin baa ka baxay iyo guushii annagaa hellay! Waa laba hadal oo kala fog. Dantii Ciidammada Ingiriiska loo diray waxay ahayd laba mid-kood :-

1. In wadaadka qudhiisa la qabto.
2. In ciidammadiisa la kala eryo si aanay dagaal dambe u soo kicin. Labadaa midna lama helin. Haddaba waa maxay guusha ay ciidammada Ingiriisku heleen? Runtii waxa sheegay H. F. Prevosi Pattersby oo isaguna qoray(1):

«After these two defeats, the worst that had ever been inflicted upon a British force in Somaliland, General Manning, falling back, moved across the Haud to Bohotleh, which was reached on 26th June. The Mullah, feeling the pressure of the Abyssinians, crossed our frontier between Bohotleh and Dannot and entered the Nogal with the whole of his following.

So in the most unsatisfactory manner the campaign ended, the most disastrous that had befallen the British arms»⁽¹⁾.

Hadalkaas waxa loo tarjami karaa sidatan :-

«Markii ay dhaceen labadaas goobood oo ahaa kuwii ugu xumaa ciidan Ingiriis ah oo Soomaaliya jooga kuwii la soo gudboonaada ayuu Jeneral Manning dib u gurtay oo intuu Hawd dhex maray Buuhoodle tegey, 26kii Juun. Isagoo wadaadku dareemaya culayska xagga Xabashida ka saaran ayuu soohdintayada ka gooyey Buuhoodle iyo Docmo dhexdooda oo Nugaal galay isagoo dhammaan dadkii raacsanaa wata :-

Sidaas daraaddeed ayuu duullaankaasi ku dhammaaday habkii ugu fool xumaa, wuxuuna ahaa khasaare ciidammada Ingiriiska la soo gaarsiiyo kii ugu weynaa».

FAAN IYO GOODDI

In kastoo Ingiriiska dagaalladaas dhaawac xumi ku gaaray, haddana wuxuu ahaa dawlad xoog leh oo aan jabkeedu muuqan, horaana waxa loo yiri, «Gaalo jabkeeda waa qarsataa»; hase ahaatee Daraawiishi libintaa yar oo ay gaartay waxay u ahayd guul weyn oo ay soo hooyeen, sidaa daraaddeed, markuu dagaalkii dhammaaday ka dib ayaa

(1) Richard Corfield of Somaliland, by H. F. Prevosi Battersby, London 1914; p. 39.

Sayid Maxamed Ingiriiska waraaq u diray, **dulucdeeduna tahay** dalkayaga nooga guura haddii kale weynoo dagaal. In kastoo waraaqda lagu xusay inay tahay waraaqdii ugu horreysey, haddaba annagu waxaanu leennahay waa tii labaad, iyadoo af Carabi lagu soo tarjamayna waa tan(1):

From Mohamad Abdulla to the English People :

«I say listen to my words and mark them. First, I send you this letter. It is the first letter I write about the former and present doings. We have fought for a year. I wish to rule my own country and protect my own religion. If you wish send me a letter saying whether there is to be peace or war. You do not listen to my words. Listen now and consider. Before this I have sent letters which you have not listened to. We have both suffered considerably in battle with one another. You have heard that the dervishes have run away. They have not done so. I have moved my camp, but I have not run away. I have got horse, camels, and cattle. When I get news of good grazing I go to that place. You are in Bohotle now, and before that you went to the Ogoden country. Before our fights I was at Harrar-diggit, and have been moving about according to where there was good grazing from Mudug to Mudug and from Danod to Danod up to the present time. I intend to go from Burao to Berbera. I warn you of this; I wish to fight with you. I like war, but you do not. I have with me camels and goats and sheep in plenty. Last year I fought with you and Musa Farah was with you. God willing, I will take many rifles from you, but you won't get any rifles or ammunition from me, and I will not take your country. I have no forts, no houses, no country. I have no cultivated fields, no silver or gold for you to take. I have no artificers. Musa Farah has gained no benefit by killing my men and my country is of no good to you. If the country was cultivated or contained houses or property; it would be worth your while to fight. The country is all jungle. and that is no use to you. If you want wood and stone you can get them in plenty. There are also many anti-heaps. The sun is very hot. All you can get from me is war, nothing else. I have met your men in battle and have killed them.*

(1) The Mad Mullah of Somaliland, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London, 1923; p. 122.

We are greatly pleased at this. Our men who have fallen in battle have won paradise. God fights for us. We kill, and you kill. We fight by God's order. That is the truth. We ask for God's blessing. God is with me when I write this. If you wish war I am happy; if you wish peace I am aslo content. But if you wish peace, go away from my country to your own. If you wish war, stay where you are. Listen to my words. I wish to exchange a machine-gun for ammunition. If you do not want it, I will sell it to someone else. Send me a letter saying whether you want war or peace».

(Signed)

«Mohamed Bin Abdulla».

Waraqddaas waxa af Soomaali loogu tarjami karaa sidatan :-

«Waxa soo diray Maxamed Bin Cabdulla Xasan, waxaa loo diray dadka Ingiriiska ah :-

«Waxaan idin leeyahay, hadalkayaga maqla oo u fiirsada. Marka hore waraaqdan baan idiin soo dirayaa, waana waraaqdii ugu horreysey oo ku saabsanayd arrimihii hore iyo kuwa haddan socda. Sanad baynu haatan dagaallameyney. Inaan dalkayga u taliyo oo diintayda daafaco baan doonayaa. Haddaad rabtid waraaq ii soo dir aad ku caddaynayso nabad ama dagaal kii aad rabto. Idinku hadalkayga ma maqashaan. Hadda i dhegeysta oo ka fiirsada. Tan ka hor waraaqo yaan idiin soo diray, mase aydin dhegeysan. Labadeennaba dhaawac weyn baa dagaalkii inaka soo gaarey. Waxaad maqashaan daraawiishi way carartay. Ma ay yeelin sidaas. Xaruntii baan meel kale u raray ee ma aan cararin. Waxaan haystaa fardo, geel iyo lo'. Markaa meel naq leh maqlo waan u guuraa. Adigu haatan Buuhoodle ayaad joogtaa, markaas ka horna carro Ogaadeen baad tagtay. Dagaalkeenna ka hor Haradigeed baan joogey, waxaanna u guur guuraayey hadba meeshii daaq fiicani jiro. Mudug baan u guuray oo Mudug baan ka guuray, Dannood baan ka guuray oo Dannood baan u guuraayey ilaa waqtigan la joogo. Inaan Burco ka tago oo Berbera aado ayaan damacsanahay. Anigu tan waa kaaga digayaa; inaan kula dagaallamaan doonayaa. Dagaal baan jecelahay, adiguse ma jeclid. Anigu geel, ido iyo riyo badan baan haystaa. Sannadii hore waa kula dagaallamay. Muuse Faaraxna waa kula jirey. Haddii Ilaah idmo bundukhyo badan baan kaa furan doonaa, adiguse banaadiikh iyo rasaas toona iga heli maysid, anigu dalkaaga ma furan doono. Anigu qalcado ma lihi, guryana ma lihi, dalna ma lihi. Sannacaaniin ma lihi. Muuse Faarax dheef kama helin raggayagii uu laayey, adigana dalkayagu waxtar kuuma leh. Haddii dalku beero falan, guryo iyo

adduun badan lahaan lahaa dan bay kuu ahaan lahayd inaad u dagaallantaa. Dalku waa wada duur, faaiidana adiga kuuma laha. Haddaad dhir iyo dhagax dooneyso badi baad u helaysaa. Dundumooyin badan-na waa leeyahay. Qorraxdu aad bay u kulushahay. Waxaa kaliya oo aad iga heli kartaa waa dagaal, wax kale ma leh. Raggaagii dagaal baan kula kulmay waana laayey. Taasna aad baan ugu faraxsanahay. Raggaygii dagaalka lagu laayay jannay tageen. Eebbe ayaa noo dagaallamaya. Annagu waa ku dili, adna waad na dili. Annagu amar Eebbaan ku dagaallamaynaa. Runtii waa taas. Naxariista Eebbaannu dalbaynaa. Eebbaa ila jira markaan tan kuu soo qoraayo. Haddaad dagaal dooneyso waan ku faraxsanahay; haddaad nabad dooneysana raalli baan ka ahay; laakiin haddaad nabad rabtid dalkayaga ka tag oo kaagii tag. Haddaad dagaal rabto halkaaga joog. Hadalkayga maqal. Waxaan doonayaa inaan mishigaan rasaas ku beddesho. Haddaadan doonayn cid kalaan ka gadayaa. Warqad ii soo dir iina soo sheeg haddaad dooneyso dagaal ama nabad.

Waxaa Saxiixay

«Maxamad Bin Cabdalla»

25kii bishii Luliyo 1903, Sayidku waraaq buu u diray Qunsulkii Talyaaniga ee Xamar fadihiyey, sideedana Talyaaniga wuxuu ula dhaqmi jirey si ka duwan siduu ula dhaqmo Ingiriiska, maxaa yeelay daraawiishtu Ingiriiska waxay u haysteen cadowga kowaad.

Sida runta ah Talyaanigu dagaalka Daraawiishta waa ka warwareegaayey tan iyo 1912kii, inkasto uu siyaasadda qorsoon Ingiriiska kala socdey in Daraawiish la dilana heshiis lagu ahaa. Waraaqdii Talyaaniga loo dirayna waa tan(1):

¹⁾ LA COLONIZZAZIONE EUROPEA NELL'EST AFRICA, — Italia — Inghilterra — Germania — da : Gustavo Chiesi, Italia 1909.

من محمد بن عبد الله بن القيسر التلياني
 ونزولك بآلة الإنكسار خير من ولادته وحالته
 فلو أنه ما وجدنا نأخذ لأن الجنة وحدها من
 عنده والجنة وحدها من التلياني
 به وحده نأخذ عنده والعقود وحده نأخذ عنده
 فكانت عداوته أيضا نأخذ أيضا كعادته
 محاربة معاوية عليا فأموت راحة
 لنا فإن معاوية الجنة وإن عشنا ما
 عشنا إلا طاعة نسرهم فأموت طريفة
 إلى الجنة والجنة غاية مرادنا فلان
 الحمد على جميع الأحوال وأيضا
 طلب منك بأن حالنا وحالكم
 تكف العهود وكف الهدايا
 والرسالة والمعاونة في مقامهم
 حب الخواتم التي عندك أم في الآن
 نأخذ في الإنكسار (ص)

Waxa soo diray Maxamad iBn Cabdilla Xasan, waxayna ku soco-
taa Qunsulka Talyaaniga :-

«Waxaannu ku ogeysiinaynaa in Ingiriisku naftiisii, dalkiisii iyo
raggiisiiba kharribay; haddaannu noo imanna khayr ma helleen, maxaa
yeelay jannada isagaan ku hellay, hodannimadana isagaan ku hellay,
hubka iyo dabkana iyagaan ka hellay, xooggana iyagaan ka hellay.
Colaaddiisu wanaag bay noo ahayd, dagaalkiisuna kaalmuu noo ahaa;
dhimashadu waa noo raaxo, haddaannu dhimanana waxaannu helaynaa
Janno, haddaannu noolaanana muddo yar baannu noolaanaynaa. Gee-
ridu waa jidka jannada lagu gaaro, waxaannu dooneynaa waa Janno,
mar la arkana mahad Eebbaa iska leh.

Midda kale, waxaannu kaa dooneynaa inaad soo caddaysaan halka
arrimaheennu marayaan. Ballantii waa sidee? Isdhexgalkii, waraaqihii,
kaalmihii iyo xaajadaydii waa sidee? Waxaad ka qabtaan jawaab noo
soo dir if iyo aakhiraba».

Waxa Saxiixay

«Maxamad Cabdille Xasan»

TABAABULSHIHII DAGAALKA

Rag hadduu mar colloobo ama kala dhiig galo kii lib helay iyo
kii laga lib helay, inuu is dhigtaa waa barkuma taal. Mar haddii
Ingiriis, Talyaani, Xabashi dagaalka daraawiishta u heshiiyeen inay
aayahooda dambe ka tashadaan waa lagama huraan. hawraarta mar
kaa laga talinayo waxay ahayd xoolaha aynu haysanno waxaa u foo-
laada geel iyo fardo dalka aynu joognaana waa oommame biyaha dool-
loodna inakuma filna cadawgeenniina ma foga ee waa kan maxaynu
yeelnaa. Hadalna wuxuu ku ibabeelay in ergo loo diro Boqor Cismaan,
xaashi afdheerna loo sii dhiibo, lagana afdhawro. Waxaana ka hor-
reysey sidaanu horay u soo xusnay inuu Sayidku boqorka xoolo badan
u diray gabadhna ka doonay».

Dhawr toddobaad ka dib ayaa ergadii soo noqotay iyagoo boqorkii
xaashi ka sida uu ku leeyahayna xaggaa iyo Bari u soo guura, saddex
hal oo bari leeyahayna ugu soo guura :-

1. Buur, dagaalka lagaga gabbado.
2. Biyo maatada iyo xooluhu kuugu noolaadaan.
3. Bad dab iyo hub iyo xoolaba laga helo.

Daraawiishi haddii warkaasi soo gaartey, reerkii caynkey hoosta ka geliyeen Bari iyo Nugaal bayna foolka saareen. Daraawiishtu geeddigaa wexey dhexda kula kulantay weerarro aan la filayn oo xagga Ingiriiska ka yimid waxaana dhacay dagaalka la baxay «Taargooye» hayaan dheer iyo harraad kulul baa aad wax u gaarsiiyey, waxay tageen Nugaal.

Sidaannu horeyba u soo sheegnay daraawiishtu libin iyo guul bay Ingiriiska ka wateen tan iyo goobtii Fardhiddin, Beerdhiga iyo Taar-gooye.

Madaxdii Ingiriiska waxa ka degi weydey sida ciidankooda maa-lin walba loo jebiyo, iyo waxyaalaha guuldarradaas ugu wacan, sidaas daraaddeed waxaa la magacaabay guddi arrintaas iyo sababaheeda soo baara. Guddigaasi waxay talo ahaan u soo jeediyeen in habka daraawiish loola dagaallamayo Soomaalida Ingiriiska raacsan qayb weyn laga siiyo, lagana talo geliyo. Ingiriisku go'aankaas waxa uu uga jee-day fikrad ah Soomaalidu iyadaa is dagaal taqaanna ee iska hor keen, caddaanka dhimanayaana ha yaraado. Waxa la guddoomiyey in ciidan Soomaali ah oo ciidammada Ingiriiska lagu kordhiyo la abuurro iyo odayaasha qaarkood in mushahaaro loo qoro si ay lataliyayaal dagaalka uga noqdaan. Kolkaas ayaa Soomaalida wadda cusub loo furay.

Taladaa fulinteeda waxa loo magacaabay Sarreeye Gaas Egerton isagoo ay la shaqaynayaan raggii dagaalladii hore madaxda ka ahaa iyo askartoodii oo dhan, waxaana lagula ballamay inuu dumo oo isku dubbarido duullaan cusub.

H.F. Prevosi Betterby oo arrintaas wax ka qorayna wuxuu yiri(1):

«It was obvious that such a termination could not be accepted, and Major General Sir Charles Egerton was at once instructed to organise a new expedition. Reinforcement consisting of 300 British infantry, an Indian infantry regiment 700 strong, and 300 Indian mounted infantry, were dispatched to the scene of action, and India furnished also transport animals, camels, and mules, as well as many staff and departmental officers. Two corps of local irregulars — the Gadabursi Horse and the Tribal Horse — were also recruited, as well as a corps of Illaloes, or irregular mounted Scouts. General Egerton arrived at Berbera on 3rd July 1903, and expectations for starting the campaign continued for some time to be falsified. The size of the force, 6000

(1) RICHARD CORFIELD OF SOMALILAND, by H.F. Prevosi Betterby, London 1914; pp. 39.

strong, necessitated preparation never before attempted, and its composition, including British troops, increased these by geometrical progression».

Hadalkaas waxa af Soomaali loogu tarjami karaa sida tan:

«Waa iska caddayd inaan sidaas ay arrintu ku dhammaatay la aqbali karin; sidaas baana durbadiiba waxaa amar lagu siiyey Sarreeye Gaas Charles Egerton inuu diyaariyo duullaan cusub. Ciidammo kororsiimo ah oo ka kooban 300 oo ah ciidanka madaafiicda ee Ingiriiska, 700 oo ah Guuto ka tirsan ciidanka madaafiicda Hindiya, 300 rakuubley Hindi ah ayaa goobihii loo soo diray; Hindiya waxay soo dhiibtay xoolihii gaadiidka ahaa; awr iyo baqal iyo saraakiil badan oo shaqaalaha iyo waaxaha maamula. Waxa kaloo dadka meesha deggan laga qoray labo kooxood oo aan joogto ahayn, kana koobnaa fardooley Gadabursi ah iyo fardooley qabaa'ilka kale ah, iyo koox Ilaalo ah ama eegi rakuubley ah. Sarreeye Egerton 3dii Luulyo 1903 ayuu Berbera yimid, duullaankiina intii waqti ah ayuu dib uga dhacay markii la filaaey, iyadoo looga jeeday si dadka loo jah wareeriyo. Ciidankaas oo xooggiisu ahaa 6000 oo nin wuxuu u baahday isdiyaarin aan weligeed iyadoo kale la arag, dadka uu ka koobnaana aad bay u kala jinsiyad ahaayeen, iyadoo askar Ingiriis ahina jirtey».

Markii taladaas la meel mariyey dagaalkii Cagaarweynena hal sano ka soo wareegtay ayaa Ingiriisku col kuwii hore ka faro badan kana hub roon daraawiish ku soo bixiyey. Colkaasi oo lagu magacaabay Duullankii 4aad wuxuu ka koobnaa ama u habaysanaa sida soo socota(1) ;

The Fourth Expedition

In the meantime, Manning's command which owing to the absence of the Galadi garrison and convoy, had been reduced to one company Somali Mounted Infantry, 550 King's African Rifles, 50 Sappers and Miners, and 110 Illaloes, was directed to move from Bohotleh to Yaguri, via Lassader. While this move was in progress, General Egerton received news that the enemies fort at Jidbali was daily increasing. There was now every reason to believe that the Mullah's main fighting force was established

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary of the Administration, Somaliland, 1916 - 21) Second Edition; London, 1923; p. 137.

there, although the Mullah himself was said to be at Halin. Manning was, therefore, directed to drop the bulk of his supplies at Yaguri and to meet General Egerton on the 9th January 1904, at a point twenty miles east of Badwein with five days' supplies, two days' water, and the following troops :-

550 King's African Rifles.
6 Maxims.
125 Somali Mounted Infantry.
500 Gadbursi Horse (Somalis).

About noon on the appointed day, General Egerton met Manning at the rendezvous with the following troops :-

Mounted Troops

Lieut. Colonel Kenna, V. C., D. S.O., Commanding.
No. 1 Corps, Nos. 1 and 3 Companies, British Mounted Infantry.
No. 2 Corps, Nos. 6 and 7 Companies, Indian Mounted Infantry.
Bikanir Camel Corps.

No. 3 Corps, Tribal Horse.

2nd BRIGADE

Brigadier-General Fasken, Commanding.
Artillery

No. 28 Mountain Battery, 1 Section.
Infantry

Hampshire Regiment, half-Battalion.
27th Punjaubis, half-Battalion.

52nd Sikhs.
Sappers and Minors

No. 19 Company.
Maxims

Six.

Hadalkaas oo af Soomaali loo tarjamayna waa kan :

DUULLAANKII AFRAAD

Waqtigaa la joogey ciidanka Manning oo ay ka maqnaayeen ciidankii joogtada ahaa ee Gallaaddi iyo gaadiidkoodii waa la dhimay oo waxa lagu ekeeyey horin ciidanka Soomaalida ee lugta ee fardooleyda ah, 550 nin oo ah King's African Rifles, 30 nin oo miinada qarxiya iyo 100 Ilaalo ah; waxaana lagu amray inuu ka soo kaco Buuhoodle oo Yagoori tago isagoo soo maraaya Laasaddaar. Markii raridda ciidankaasi ay socotey, «Janaral Egerton» wuxuu war ku helay in tirada cadawga «Jidbaale» joogaa maalin walba sii kordhayso. Waxa markaas si weyn loo rumaysan karaa in ciidanka Sayidka ee dagaallamaya badiiisu uu halkaas joogo, in kastoo la sheegay in Sayidka qudhiisa uu «Xalin joogey. Sidaas daraaddeed «Manning» waxa lagu amray in uu raashinka badiiisa Yagori dhigto oo 9ka Jannaayo 1904 kula kulmo Janaral Egerton meel 20 mayl bari ka xigta Badweyn isagoo wata shan maalmood raashinkood, laba beri biyahood iyo askarta hoos ku qoran :-

550 Kingse African Rifles.

6 Madfac.

125 Askarta Soomaalida lugta ah oo fardooley ah.

500 Gadabuursi fardooley ah (Soomaali).

Galabnimadii maaintii la ballamay, ayaa Janaral Egerton kula kulmay Manning meeshii lagu ballamay, isagoo askarta hoos ku qoran :-
Xubnaha Fardooleyda

Waxa xukumaayey Gaashaanle Dhexe Kenna.

Qaybta kowaad, horinta 1d iyo tan 3d, Ingiraska lugta ee fardooleyda ah.

Qaybta 2aad, horinta 6d iyo tan 7d, Hindida lugta ee fardooleyda ah.

Qaybta Bikanir oo rakuubleh ah.

Qaybta saddexaad fardooley, tolalka Soomaaliyeed.

Waxa xukumaayey Sarreeye Guuto Fasken.
Ciidnaka Madaafiicda

28 Xubinta Madaafiicda ee jardooleyda, 1 koox.
Ciidanka lugta

Guutada Hampshire, Urur barkiis.

Ciidanka 27d ee Punjaubis, Urur barkiis.

Ciidanka 52d Sikhs.

Kuwa Miinada Qarxiya

Lam. 19 Horimood.

Boobeyaal

Lix.

Ingiriisku ciidankiisa qaar wuxuu ku ururiyey Ceelka Badweyn oo Nugaal xaggeeda sare ah (Cayn), qaar kalena wuxuu joogey Buuhoodle iyo Hawd, qaar saddexaadna waxa laga keenay ciidamada Ingiriiska ee Soomaaliya ka baxsan; kuwaasoo bishii Disembar 1904tii Berbera ka soo ambabaxay. Dhammaan ciidammadaas waxa laysugu keenay Nugaal; colkaasina ciidammadii hore waa ka duwanaa xagga tirada iyo hubka iyo tabaha loo maamulaayo.

Taa waxa marag u ah hadallo uu qoray Douglas Jardine wuxuu yiri(1) :

«This was not the mere handful they had fought at Samala, at Gumburu, or at Daratoleh. It was no reconnaissance, nor yet was it a hastily recruited tribal levy such as they had faced at Ferdhiddin or Erigo. In comparison General Egerton's force at Jidbali must have seemed to them a mighty army; and, in very truth, it comprised some of the best seasoned British, Indian, and African troops at the Empire's disposal. On the other hand, the Darwishes numbered from 6,000 to 8,000 fighting men, representing the pick of the Mullah's forces»⁽¹⁾.

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London 1923; p. 139.

Hadalkaas waxa af Soomaali loogu tarjami kara sidatan :-

Kuwani ma ahayn kooxdii yarayd oo ay kula dagaallameen Samala, Gumburo, ama Daratoole(1). Ma ahayn ilaalo, mana ahayn dad qabaa'ilka laga qoray oo tababarka degdegga ah qaatay, sidii kuwii ay Fardhiddin ama Eerago kula kulmeen. Haddii la garab dhigo ciidankuu watay Janaral Egerton ee Jidbaale joogey, shaki ma leh inay iyaga la noqotay mid xoog weyn, sida runta ahna wuxuu ciidankani ka koobnaa kuwii ugu fiicnaa askarta Ingiriiska, kuwa Hindiya iyo kuwa Afrika ee dawladda Ingiriisku markaas haysatay. Dhinaca kale, ciidanka daraawiishta tiradiisu waxay u dhaxaysey 6.000 ila 8.000 oo ahaa xulanshadii ciidammadda Sayidka».

Daraawiishi waxay guddoonsatay inay ciidankaas ka hor tagaan si aan xarunta iyo xoolaha dhexdooda dagaalku uga dhicin. Taasiina waxay ka mid tahay tabaha Soomaalida ee xagga dagaalka. Daraawiishi wexey maagganaayeen iney Gaalka badweyn ku doontaan, hase ahaatee isagii baa ka hor soo duuley oo wuxuu degey Jidbaale. Ciidanka Daraawiishtu wuxuu fariistay bohol ceelka Jidbaale u dhow oo Nugaal bartamaheeda ah.

Waxa la weriyey markii dagaalka la qorshaynaayey ayaa darwiish la oran jirey Xayd Aadan Gallayr wuxuu yiri, «Jidbaale waa bannaan oo gabbaad ma lehe; aan ka kacno oo fariisanno bohosha Shimbiraley oo Ceelka Xuddun ka soo hoosaysa, bohoshaasoo labo buurood u dhaxaysa ama bohosha dhanaha Xuddun, maxaa yeelay haddii gaalku Jidbaale innaka waayo labadaas dhul midkood buu soo mari doonaa».

Jaamac Boos ayaa diiday oo wuxuu yiri, «Annagaa Nugaal degi jiray oo Jidbaale ka kici mayno, maxaa yeelay jahaad baynu ku jirraa, maantoo kalena maalin gabbaad iyo dhufays la raadsado maaha». Labadaas talona tan hore ayaa fiicnayd.

GOOBTII JIDBAALE

Jidbaale waa goobtii shanaad ee goobaha waaweyn ka mid ahayd, wexey ka dhacday dhoojida Nugaaleed bartamaheeda, ceel Laascaanood waqooyi ka xiga, oo hilaadda u jira 30 mayl.

Bishii Jannaayo, 1903 ayaa Ingiriisku colkiisii daraawiish ku soo saaray, ilaalada iyo weranweryahaduna intaas waa isdhaafeysey. Daraawiishi meel bohol jeexan ah oo caday dhexdeeda ah ayay dhufays u gashay. Waxay talo ku goosteen inayan Ingiriiska oo deggan mar-

(1) Bal dib ugu noqo ciidankii goobtaas ka dagaal galay tiradii.

naba dagaal la gelin ee waa in la sugaa isagoo raran oo ciidamadu soconayaan. Taas waxay uga jeedeen : Ingiriisku wuxuu watay hub culus oo aanay iyagu haysan; hubkaas oo haddii la soconayaan inta la furfuro awrta lagu raro, markii la deggan yahayna la rakibo oo dagaal loo diyaarsado, daraawiishina taasay ka gaashaamanaayeen.

Aynu sheekadii dib ugu noqonnee, daraawiish oo bohoshedii deggan ayaa ciidankii cadowgu soo dul fariistay. Dhawr casho haddaan laysu bixin ayaa nin Soomaali ah oo la oran jirey Cawka Jabane oo Ingiriiska la socday wuxuu yiri, «Saab annagaa daraawiish naqaan oo bohoshay ku jiraan. Waxaan ku talinayaa in Gidhligaanka loo calla-qo madaafiicdana la rakibo rag xabbadeeyana loo diro, dabadeedna fadhiyi maayaane markay bohosha ka soo baxaan mishigaan ha la mariyo».

Taladaasi way meel martay; waxaana la diray laba cuntub oo ciidankii gaalka ah, waxaa la faray inay colka daraawiishta dhawr tacshii-radood ku ridaan, dabadeedna soo baqdaan. Markay sidaa yeeleen, daraawiishi intay bohoshii ka soo baxeen ayay weerar ku qaadeen. Iyagoo eryaya ragga intiisii badnaydna la haray ayay girligaankii rakibnaa ula soo galeen. Ingiriisku waa siduu rabaye, rasaas buu oodda kaga qaaday, aad buuna ugu naafeeyey, hase yeeshee isna ma nabad gelin, dagaal baa jilibka la isu dhigay.

In kastoo rag aan yarayna Ingiriiska laga laayey haddana goobtaas Ingiriiska baa ku adkaaday, daraawiish badankeediina halkaas bay ku hoobteen si xunna waa loo baqa eryey, taana waxa ku taliyey Cawka Jabane. Daraawiish waa tii ku wilgooneysey:-

«Allow Cawka Jabane joof gaallow, Allow jebi adiyo jaalkaa!»

«Calool-dibilaw ciqaab aragtaye, cadaabna ma kuu dambeeyaa!»

Ragga daraawiishta maalintaas laga diley tiradoodii run ahaan lama hayo, ninna ma sheegi karo, waxase ingiriisku yiri waxa laga diley 600 nin iyo 200 oo laga dhaawacay. Ingiriiska iyo dadkii uu watay waxa laga diley hilaadda 100 nin ku dhowaad. Daraawiishta intaas waxa u raacay dicaayad cay ah iyo gabayo ku digasho u badan oo rag Soomaali ahi mariyeen. Dicaayadaas tirada badan waxa wadey Ingiriiska oo xoolo badan ku bixinaayey.

Ciidammadii Ingiriiska oo libaysan laba maalmood kaddib bey daraawiish ku duuleen iyagoo ku tala jira inay xarunta ka qabsadaan. Hase ahaatee daraawiish intaan colkii soo gaarin bay arladii ka qa-

xeen; isla markaa Ingiriisku Sayidka waraaq buu u diray uu ku leeyahay isdhiib; waraaqdaa hadalladii ku qornaana waxa ka mid ahaa:⁽¹⁾

«While the preparations for these farther movements were in progress, the general wrote to the Mullah stating the terms on which his surrender would be accepted. If he brought in with him the two Maxims he had captured at Erigo and Gumburu, and 1400 rifles, his life and the lives of his family would be spared. His future residence would be decided by his Majesty's Government. No reply was received to this letter; and it is doubtful whether it even reached the Mullah».

Hadalkaas waxa af Soomaali loogu tarjami karaa sidatan :-

«Intii ay socotey isu diyaarinta dhaqdhaqaaqyadan dheeraadka ah, ayaa Janaraalku waraaq u qoray Wadaadka isagoo caddaynaya shuruudaha isdhiibiddiisa lagu aqbalayo : Haddii uu keeno labadii boobe ee uu ku furtey Eerago iyo Gumburo, iyo 1400 oo banaatiikh wanaagsan ah, noloshiisa iyo nolosha xaaskiisa waa la badbaadinayaa. Meesha uu degi doonana waxaa u doori doonta dawladda Ingiriiska. Warqaddan wax jawaab ah lagama helin; waxaana shaki weyn laga qabaa inay wadaadka gaartay iyo in kale»:

QAXII GAALA ERI

Markii daraawiish Jidbaale lagaga adkaaday waa filayeen, wayna garanayeen inaan cadawgu ka harayn oo uu isku deyi doono inuu si kama dambays ahi u dabargooyo. Hase ahaatee, laba maalmood ka dib, ayaa daraawiishi siday yeeli lahayd talo u fariisatay, warna waxa lagu helay in Ingiriisku damacsan yahay Xaruntii oo aan Jidbaale wax badan ka fogeyn inuu qabsado.

Iyadoo kumanyaal talo aqoon ah ama dagaalyahan ahi xarunta joogaan ayaa Sayidka waxa caado u ahayd inuu u yeero Faarax Maxamuud Sugulle oo ka mid ahaa madaxda Daraawiishta. Iyadoo markaa talo ribbatay Sayidkii wuxuu yiri: «Faaraxow tali».

¹⁾ *THE MAD MULLAH OF SOMALILAND*, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) Second Edition; London 1923; p. 144.

Faarax markaas wuxu yiri, «Sayidii talo ma aqaan». Mar labaad ayaa Sayidkii ku celiyey oo wuxuu yiri, «Faaraxow tali». Wuxuu yiri, «Sayidii, maantoo kale nin walba talo lama weydiyo ee Carab Illaawe talo weydii». Markaasaa Carab Illaawe wuxuu yiri, «Sayidii, maantoo kale waxaa la oran jirey dad cadaabeed dal cadaabeed baa laga galaa». Dad cadaabeed wuxuu ula jeedaa gaalada iyo dadka la jira dal cadaabeedna wuxuu ula jeedaa dhulka dhagaxa iyo buuraha ah oo cagaagga iyo kulaylka badan. Subaxaas ayaa daraawiishi Nugaal ka kacday oo waxay ka baxday waddada la yiraahdo Damer. Waxay afka saartay Calmadow iyo waqooyi, hiyigooduna wuxuu ahaa inay calmadow iyo calimskaad miduun galaan, dabadeedna waxay tageen togagga la yiraahdo Gebi iyo Cawsane oo haatan degmada Laas-qoray looga taliyo. Ingiriisku markuu ogaaday inay Nugaal ka baxeen waa ka daba duulay, hase ahaatee, daraawiishi markay ogaatay in colkaasi daba socdo qax bay cusbooneysiyeen, waxayna afka saareen Calmiskaad iyo Bari.

Waxa jirtey in Sayid Maxamed iyo Boqor Cismaan dayrtaas iyo gurguud ka horreeyey hadallo tolnimo iyo xidid-tinnimo leh dhex maraayeen; Sayidkuna muddo badan buu doonaayey inuu Boqor Cismaan iyo dadkiisaba xiriir wanaagsan la yeesho.

Daraawiishtuna waxay fileysey hadday dalkaa Boqor Cismaan u taliyo glaan iney nabadgelyo iyo soo dhoweyn wanaagsan helidoonaan sidaas daraaddeed ayay dhanka Bari iyo Boqor ugu leexdeen. Ceelka la yiraahdo Madha oo togga Dharooreed bartamihiiisa ah ayey kula kulmeen safro reer Boqor oo Boosaaso ka yimid, dabadeedna rag baa lagu daray oo waxa la yiri, «Boqorka u sheega; gaalaa na wadda oo tol iyo taagba idinkaanu idin soo moodney oo magan baannu idiin nahay, Sayidkuna waa kii lahaa:

Kufraa noo cudud sheegtay, Muslim ciidan ka weynaye.

Yaa Cismaan Maxamuud aheeye!

Hase ahaatee hadalladaas iyo kuwa ka horreeyey oo dhex maray Sayidka iyo Boqorka ama ballammadii uu qaaday midna meelmar ma noqon, waxtarna ma yeelan; wax la taro ama soo dhoweyn iska daaye waxyeello, col, dhac iyo duullaamo baa laga hor keenay. Guga arimahaasu dhacayaanna waxa loo yaqaan «Gaal-eri».

Daraawiishi waxay qabaan Ingiriisku markuu ogaaday in Sayidkii u kacay Boqor Cismaan iyo dalkiisa wuxuu ka baqay inay heshiiyaan oo xooggoodu iscusado, dabadeedna dagaalka dawladda Ingiriis meel looga soo wada jeesto. Markaasuu boqorka ergo u diray oo wuxuu ku yiri, «Haddaad wadaadka la heshiiso, ama wax la qabsato ama dalkaaga u oggolaato, badda waannu kaa xiraynaa, xoolahaagguna waa waras». Dadka reer Bariga ahna dhaqaalahoodu wuxuu ku xirnaa badda, sidaas daraaddeed ayaa Boqorkii daraawiish ku ballan furay.

Boqor Cismaan markuu isu qiyaasay magan-gelyadii daraawiishka iyo hadalladii Ingiriiska wuxuu tixgeliyey kan dambe, sidaas buuna uga hor keenay ciidan aanay filanayn; colka Boqorku wuxuu kula kulmay daraawiish oo war-ma-qabto ah oo geeddi ku ah Boqor iyo magangelyadiisii ku tashan, meesha la yiraahdo «Ufayn» oo Calmiskaas hoosteeda ah. Halkaasana daraawiish col ku galay oo si xun loogu baabi'iyey. Dabadeed Sayidkii oo ka calaacalaya isku hallowayntii iyo kalsoonidii uu Boqor u qabay iyo sida loogu ballan furay wuxuu mariyey tixo gabay ah, oo waxa ka mid ahaa:

Casha waxaan u soo galay tollimo caashaqnimadeeda

Cadaawaa na geeyaye kungelis kama caweyneene

Waxa kaloo uu Sayidku calaacalkiisa iyo ballan furaada Boqorku u geystay si fiican ugaga warramay laba gabay (Arag Diiwaan-ka Gabayadii Sayid Maxamad; gabayga 21, baal 58 iyo gabayga 95, baal 269.

Geeddigaa maqiiqanaha ah iyo qaxaa dheer oo gaala-ka-cararka ah, Ingiriisku waa la socdey. Markay Boqorkii ka soo caaqiba waa-yeen bay dhinaca Koonfur u geddoomeen. Markay Iyax-geed-gaaban iyo Aboob marayaan itaalkooduna aanu fiicnayn ayaa Ingiriisku ku duuley oo 200 oo rakuubley ah ku weeraray. Daraawiishi iyagoo naf-ku-dirir ah bay jilibka u dhigeen, gaaladiina garabkeeda Allaa ka baxay, wixii wareega ahaa oo ay wateen iyo rakuubka badankiisiina waa laga furtay, xoolahaasana daraawiish caaqiba u noqday oo ay ku noolaadeen.

Daraawiishi waxay ahaayeen niman dadka iyo dalka Soomaalida degto aad u yaqaan, dhulka Aylna waxay u doordeen waa dal wanaagsan oo badda Hindiya ku sariiran oo biyo badan; buuro iyo bannaan isugu googo'an, laago, jeexyo iyo togag hawd ka soo rogmada iyo dula bannaan, godbo kala rorgan, intaaba isugu jira oo xoolaha afarta waryahaad meeshi walba u fiican siiba ariga. Intaa waxa u dheer waa meel gabbaad leh oo cadowga lagaga dhuuman karaa badda iyo berrigaba, si col aan layska ogeyni u soo galaana way adag tahay.

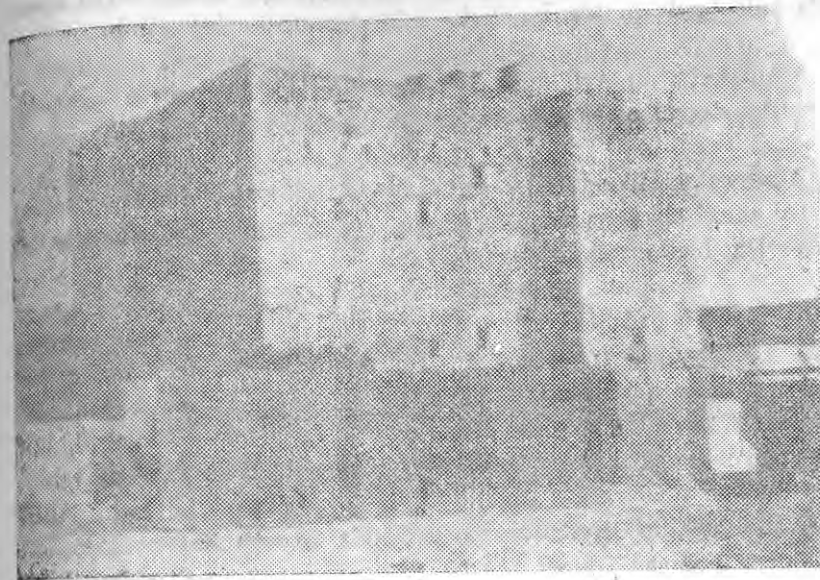
Arrimalaas aan soo sheegay iyo kuwa kaloo ka daran ayay Daraawiishi u dooratay meeshaas degiddeeda. Gu' iyo laba dayrood markii halkaas la degganaa Daraawiishi dad iyo duunyaba hodan baa ka noqotay. In kastoo Soomaalida jeerkaas dhaca, dilka iyo duulaanku aanay ceeb ku ahayn oo ay caado u noqotay, geeluna xilliba qolo u meeraayey. Daraawiishi waxay guddoon ku gaartay dadka laga ogaado inay gaalada gacan siinayaan ama laga maleeyo inay xiriir la leeyihiin in la colaadiyo oo la caayo, lana cambaareeyo, xoolahana laga dhaco, taasna waxay uga jeedeen iyaga aqoontooda in gaalada agteeda laga cararo, culimada Daraawiisheedna waxay la ahayd in sidaas sharcigu qabo. Isla markaa waxa bilawday wax-sheeg gabayo iyo guubasho. Bishii walba, toddobaadkii walba iyo maalintii waageedu baryaba war cusub baa xarunta imanaayey ama ka baxaayey, maalin kastana waxaa la diraayey ergo iyo waraaqo ummadda loogu sheegaayo in gaalada lagu jahaado, dalkana laga saaro, Daraawiishna gacan la siiyo; taasna dad badan baa u riyaaqay, dadna waa ka soo hor jeeday.

Waxa xeebta badda u jeedda laga dhisay afar qalcadood oo dagaal, waana kuwii u horreeyey daarihii badnaa ee daraawiishtu dhistay.

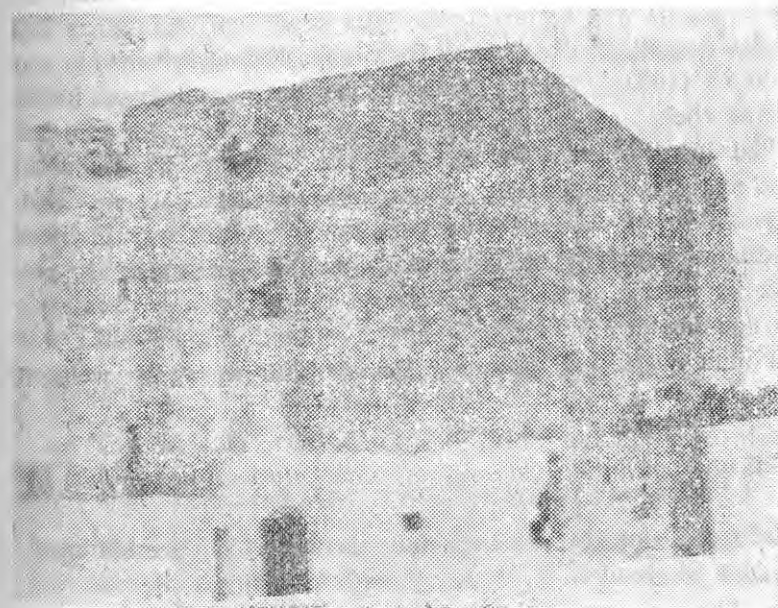
DAAWAD : waxa laga dhisay Ayl oo ah meel gees walba ka awdan, cadowguna aanu geli karin, madfacna aan xagga badda lagala heli karin.

BADEY : waxa laga dhisay meel Guha ah oo xeebta Ayl qarkeeda ah, waxaana laga ilaalin jirey wixii badda maraaya.

ILIG : waxa laga dhisay qalcad yaab leh oo badda iyo berriga laga ilagliyo oo hilaadda Ayl u jirta 60 mayl, kana xigta dhinaca Koonfur-Galbeed.



(Daawad) waxa laga dhisay (Ayl) 1904, waana daar daraawiishi dhisto jii ugu horreeysay, hualanna waa tabteedii, oo waxa deggan C. Booliiska.



taasna wuxuu uga jeeday inay daraawiish xagga badda ka cabsi geliyaa, n gadaalkiina wuxuu Ingiriisku ku dadaalay inay Talyaaniga xagga siyaa-sadda kala socdaan sida aynnu ku arki doonno qaybta dambe.

GABBAC : oo Ayl dhinaca Xeebta Bari ka xigta waxa laga dhigay qalcad dagaal oo badda iyo berrigaba eegi ka ah.

Afartaas qalcadood mid kasta waxaa la fariisiyey ciidan xoog leh oo dad iyo duunyaba dhaqan, Xaruntuna waxay ahayd Gelin-Gaalle oo Ayl iyo Ilig badhtamahooda ah.

Heshiiskii «Baarliin» ee Afrika lagu qaybsaday 1884kii markuu dhacay kaddib ayaa Ingiriiska iyo Talyaaniga waxaa dhex maray heshiis ku saabsan qaybsashada dhulka Soomaalida. Sidaas daraaddeed, arladaas Daraawiishtu markaa degganayd waxay ka mid ahayd dhulkii Talyaanigu saamiga u helay, Ingiriiskuna inuu xoog ku galo ma rabin. isagoo ku xaq dhawraya Talyaaniga. Hase yeeshee 21kii bishii Abril 1904tii ayaa markab Xarbi ah xagga badda ka weeraray oo qalcadkii Ilig-daldala dumiyey, dhowr nin oo daraawiish ahna halkaa ku diley,

FAALLO GAABAN

Shantaa goobood oo aannu taariikh-doodii wax ka soo sheegnay, wixii ka dhacayna wax ka tusaalaynay waa kuwii ugu waaweynaa ama ugu kululaa dagaalladii dhex maray Ingiriis iyo Daraawiish muddo afar sannadood ah (1901 - 1904). Daraawiishku wuxuu rumeysnaa haddii la dilo inuu ehelu-janno yahay, hadduu wax dilana inuu janno ku heli doono, had iyo jeerna wuxuu aaminsanaa : «Kolba waad dhiman lahayd oo marna ma noolaateene,, yaan jannada lagaaga horrayn. Haddaad horuu dhiman weydana yaan gaal aan kula dad ahayni, diinna kula wadaagini kuu talin ee dalkaaga dabayshiisa wanaagsan iyo geedihiisa harka qabaw, geelaaga, fardahaaga iyo xoolahaaga dhexdooda xornimo ugu noolow». Waxay la ahayd, «ninkii aan jahaadka wax ka gelini inuu naarta geli doono». Daraawiishtu waxay ku welgoon jireen :

Ninkii noolaan horuu luminow, naftaada ha geynin naartii !

Hadal iyo dhammaan daraawiishku wuxuu ahaa nin geerida oggol, dhimashadana okobaadsan.

Ingiriiska waxay dantiisu ahayd inuu dalka Soomaaliya u taliyo, dadka degganna gumeysto, danitiisa siyaasadeedna ka fuliyo, dhaqaa-lihiisana ilaaliyo, wixii ujeeddadiisa ka hor joogsanaayana araxda qabto. Dagaalkii Daraawiishtu markuu qarxay Ingiriisku si weyn buu uga hor tegey. Wuxuu ku dadaalay inuu Daraawiish cirib tiro, magaceed dam-bena aan la maqal, wadaadkana la gubo, hase ahaatee, taasi waa suurogeli weydey. Qorayaasha Ingiriiska qaarkood waxay sheegeen in goob kasta ciidammada Ingiriisku guul ay ka gaarayaan, haddaba aan isweydiinnee guusha Ingiriisku heli lahaa waa maxay ? Waxay ahaan lahayd sidaanu horaba u soo xusnay laba midkood :

- 1) In wadaadka gacanta lagu dhigo 2) in ciidammadiisa la kala eryo, labadiina midna lama helin. Haddii hadalkaasi run yahay, maxaa dagaalka 20 sano gaarsiiyey? Ugu dambaystiina maxaa ku kallifay inay dayuurado kula dagaallamaan? Runtu waxay ahayd inay goob kasta ciidammada Ingiriisku guuldarro iyo gacmo maran kala laabmaayeen.

Mr. H. F. Prevosi Battersby oo runta ugu dhowaa, isagoo hadalkiisii soo koobaaya wuxuu yiri:⁽¹⁾

«Such is the story of British Expeditions in Somaliland, none of which can be said to have attained its object. They may perhaps best be summarised by the battles which brought all but the last of them to a conclusion.

The British Expedition, 1901. — Lieut. Colonel E. J. E. Swayne. Samala, 2nd June 1901. — Mullah defeated.

Ferdiddin, 17th July 1901. — Mullah defeated, but British force obliged to retire.

Second British Expedition, 1902. — Lieut. Colonel E. J. E. Swayne. Eriga, 6th October 1902. — Mullah driven off, but British force obliged to retire.

Third British Expedition, 1902-1903. — Brig. General W. H. Manning.

Galadi, 17th April 1903. — British force cut to pieces.

Daratoleh, 22nd April 1903. — British driven back.

¹⁾ *Richard Corfield of Somaliland, by H. F. Prevosi Battersby, London 1914; p. 42.*

Fourth Expedition, 1903 - 1904. — Major-General Sir. C. Egerton.

Jidbali, 10th Janunary 1904. — British victory, but no decisive consequences.

Ilig, 21st April 1904. — Town captured, but British force withdrawn.⁽¹⁾

Intaas tarjumaddeediina waa sidan hoos ku qoran :-

Sidaas bay ahayd sheekadii duullamadii Ingiriisku dalka Soomaaliya ka sameeyey, mana jiro mid la oran karo wuu gaarey dantii laga lahaa. Sida ugu habboon ee lagu soo koobi karaana waa iyadoo la xuso goobihii ilaa tii ugu dambeysey :-

Duullaankii Ingiriiska, 1901. — Gaashnaale Sare E. J. E. Sweyne.

Goobtii Samala, 2dii Juun 1901. — Wadaadka ayaa la jebiyey.

Goobtii Fardhiddin, 17kii Lulyo, 1901. — Wadaadka ayaa la jebiyey, hase yeeshee, ciidankii Ingiriiska ayaa dib loo caabbiyey.

Duullaankii 2aad ee Ingiriiska, Gaashaanle Sare E. J. E. Sweyne.

Goobtii Erago, 6dii Oktoobar, 1902. — Wadaadkaa la eryey, ciidankii Ingiriiskana waxa lagu qasbay inuu dib u noqdo.

Duullaankii 3aad ee Ingiriiska, 1902 - 1903. — Sarreeye Guuto W. H. Manning.

Goobtii Gallaadii, 17kii Abril, 1903. — Ciidankii Ingiriiska cad cad baa loo jarjaray.

Goobtii Daratoole, 22kii Abril, 1903. — Ciidankii Ingiriiska ayaa dib loo baqa eryey.

Duullaankii 4aad ee Ingiriiska, 1903 - 1904. — Sarreeye Gaas C. Egerton.

Goobtii Jidbaale, 10kii Jannaayo, 1904. — Ingiriiska ayaa guuleystay, hase ahaatee, natiijo kama-dambays ah lagama gaarin.

Goobtii Ilig, 22kii Abril, 1904. — Magaaladii ayaa la qabsaday, laakiin ciidammadii Ingiriisku dib bay u gurteen.

QAYBTA SADDEXAAD

Qaybta saddexaad oo ah tan ugu ballaaran waxay ka hadleysaa nabad iyo sidii lagu heli lahaa, kulan-kii iligeel, gogoldhiggii heshiiskii, Ilig-daldala iyo go'lo waliba dantay heshiiskii ka lahayd; sheekadii Xaaji Cail Faahiye iyo wixii ka dhacay, Nugaal Daraawiish baa leh, iyo dhismhii ciidamada Daraawiishta is dhexgal iyo kala dabaal doodii daraawiish iyo Ingiriis dhex martay iyo wixii barlamaanka Ingiriiska lagaga hadlay, geelii Daboolane iyo wixii ka dhacay, dood aan jawaab lahayn, dagaal waa lama huraan, shirqoolkii gumeysiga, afgembigii Canjeel-talawaa, wax yaala badan oo la xiriira.

HESHIIS NABADEED

A far sano iyo dheeraad haddii gumeysiga Ingiriiska ku dedaalaayey inuu dhaqdhaqaaqa Daraawiishta xoog iyo xabbad ku muquunsho, hase ahaatee ay taasi suura-gal noqon weydey ayaa waxaa Ingiriiska iyo Talyaanigu isla garteen bal in dagaalkii kululaa looga wareego dagaal qa-bow oo laysku dayo wax is-afgarad ah ama heshiis ah in daraawiish laga helo; dabadeedna Talyaaniga ayaa loo tala saaray inuu isku dayo wax wadahal ah la yeelan karo, wadaadka si uu uga dhaadhiciyo in wadahal heshiis nabadeed ku saabsan la isugu yimaado.

Waxa adkaatay sidii nin caddaan ah ama reer Yurub ahi xarunta ku tegi lahaa, ama Sayid Maxamad u arki lahaa; maxaa yeelay koodii isyiraahda Daraawiish u tag waa inuu kafantiisa garabka midig ku sii qaataa.

Nasiib wanaag Xaaji Cabdulla Shixiri oo markaa ahaa ergeyga gaarka ah ee Daraawiishta, Sayid Maxamadna aad ugu kalsoonaa, ayaa qunsulkii Talyaaniga Cadan u joogey u tegey. Dabadeedna wada-hallaa dhex maray, waxaana Qunsulkii Xaaji Cabdalla Shixiri weydiis-tay inuu Sayid Maxamad waraaq ka gaarsiyo.

Daraawiishtu ma jeclayn mar hadday xabashida iyo Ingiriiska dagaal kula jiraan in ay cadow saddexaad yeeshaan. Sidaas daraad-deed, Xaaji Cabdalla Shixiri wuxuu oggolaaday inuu warqaddii qaado, albaabku waa xirnaa, hase ahaatee, waraaqdaas ayaa fure u noqotay wada hadalkii dhex maray Talyaaniga iyo Daraawiish. Mar labaad ayaa Xaaji Cabdalla Shixiri qunsulkii Talyaaniga Cadan kula kulmay. Had-day wada hadleen, si fiicanna u sheekeysteen, Talyaanigu wuxuu u caddeeyey inay doonayaan in heshiis nabadeed dhex maro Talyaaniga, Ingiriiska, Xabashida iyo dadka kala raacsan ee Soomaalida ah iyo Daraawiish.

Xaaji Cabdalla Shixiri arrintaa waa u guuxay, hase ahaatee wuxuu Talyaaniga weydiistey in erga lagu daro, si Sayidka hortiisa halka looga jeediyo. Taasna Talyaanigu waa oggolaaday, waxaana Xaajiga lagu daray markab xarbi ah iyo ninkii watay oo magaciisa la oran jirey (BALATI BERONI); dardaarankuna wuxuu ahaa in aan nin-kaas Talyaaniga ahi markabka ka degin oo Xaaji Cabdalla Shixiri waraaqaha iyo farriimaha u kala qaado, Sayid Maxamed iyo Balati.

Xaaji Cabdalla Shixiri si fiicana buu arrintii u fuliyey, dhinaca Sayidka iyo dhinaca Talyaanigaba; ugu dambaystiina waxa laysla gartay in Talyaanigu nin erga ah Daraawiish u soo diro, si arrinta halkaas loogaga wada hadlo, waxa Talyaanigu wadana loo ogaado, maxaa yee-lay had iyo jeer daraawiishta dareen weyn baa gaalada kaga jirey. Xaaji Cabdulla Shixirina markabkii buu (Cadan) kula noqday si uu arrinta ula socdo.

Bishii Jannaayo 1904kii, ayaa Xaaji Cabdalla Shixiri Xaruntii ku soo noqday. Markuu Sayidkii iyo Daraawiishtii u warramay oo u sheegay waxa Talyaanigu doonayo, Sayidkii wuxuu yiri, «Waxa hab-boon inaynu xeeshooda ogaanno intayna inoo iman». Isla markaa Sayidkii wuxuu gartay in Xaaji Cabdalla Shixiri noqdo oo u tago qunsulka Talyaaniga Cadan u fadhiya oo ujeeddadooda iyo xeeladdey wadaan aad u soo tabbaaso, una soo ogaado heshiiska ay doonayaan wuxu ku saabsan yahay iyo waxey uga dan leeyihiin.

Xaaji Cabdalla markuu Cadan tegay waxay is arkeen qunsulkii Talyaaniga, wuxuuna u caddeeyey inay doonayaan in la suura geliyo heshiis nabadeed oo ay ka qayb galaan Ingiriis, Talyaani, Xabashi iyo labada boqor, Cismaan Maxamuud Yuusuf iyo Yuusuf Cali Keenadiid».

Si kastaba arrintu haw socotee (Commandatore Pestalozze ayaa Talyaanigu u gartay inuu naftiisa biime geliyo oo isku dayo bal inuu wadaadka wax hadal ah la yeelan karo, run ahaantana colaadda Ingiriiska iyo Daraawiishta ka dhex taagnayd meeshay gaartay ma gaarin xagga Talyaaniga, gaala nebcaan mooyee daraawiishta iyo Talyaaniga dagaal marna ma dhex marin.

Bishii Agoosto 1904 ayaa (Pestalozze) ka soo ambabaxay dhulka Talyaaniga oo u soo kacay Cadan, dabadeedna wuxuu tegey «Boosaaso» si uu u sahmiyo waddaduu wadaadka u mari lahaa.

1904, bishii Sebtember 12dii ayaa (Pestalozze) waraaq ka diray Boosaaso isagoo Sayidka weydiisanaya inuu Ilig kula kulmo 25 maalmood ka dib. Warqaddii waa tan:(1)

In nome del Dio misericordioso-lode a lui solo ! Al molto distinto ed elevato Sceik Mohammed ben Abdalla, che Iddio lo conservi in salute e prosperita'; chiediamo di Voi e delle vostre cose e preghiamo Iddio perche' siate in prosperita' e pace. — Noi stiamo bene e siamo in pace e ne ringraziamo sempre Iddio.

Sono venuto in queste regioni mandato dal Governo della potente Italia per studiare la pace, la tranquillita' e la sicurezza dei paesi Somali.

Che Iddio asseconi il nostro scopo e ci aiuti a rellizzarlo, con le rette intenzioni e con la purezza del cuore, che Iddio dia taranquilita' e pace a tutte queste regioni.

E poiche' dalle lettere che avete indirizzato al Governo d'Italia o sono piu' di quattro mesi, risulta pure la vostra intenzione e la vostra inclinazione per la pace con tutti, che Iddio ascolti i vostri ed i nostri voti. La buona intenzione si dimostra con la buona azione, e se tale e' il vostro intento, e che siete realmente disposto a lasciare la guerra per il Libro Santo, fatemelo immediatamente conoscere e mandatemi un vostro messo fidato, perfetto di spirito e di consiglio, latore dei vostri desiderii, affinche' tra me e lui vi sia scambio d'idee e di consigli, che sottoporro' al Governo d'Italia per averne a suo tempo la risposta.

Iddio e' testimonia della retta mia intenzione e la fede in Dio e' tra me e voi (posto davanti a Dio) e tra noi e il vostro messo.

E' qui in mia compagnia il vostro devoto Abdallah Sceri : egli coadiuva tra noi. Ecco quanto vi faccio conoscere e in grazia di Dio risponderemi subito, mandando un vostro fidato ad Illig, egli dovra' essere cola' dopo venticinque giorni da questa data. Io mi trovero' in Illig e lo aspettero' a bordo della nave. La fede e il patto di Dio sono tra me e voi : che l'Onnipotente vi conservi.

Scritto da Bender Gassem il giorno di Lunedi', secondo el mese di Ragiab 1322 corrispondente al 12 del mese di Settembre 1904. Da fido del Governo Italiano.

PESTALOZZE

(1) *La Colonizzazione Europea nell'Est Africa, - Italia-Inghilterra-Germania, da: Gustavo Chiesi, Italia 1909, p. 157.*

Wanaaqdaas af Soomaali waxa loogu tarjami karaa sida tan :

*Bismillaahi Raxmaani Raxiim, Mahad Eebbe keliyaa is kale, we-
xey ku socotaa Sarreeye, Mudane Sheekh Maxamad Bin Cab-
dulle, Ilaahay caafimaadkiisa iyo horukaciisa ha dhawree. Waxaan
Ilaahay idiinka baryaayaa, inaad horukac iyo nabad ku waartaan. An-
nagu waan ladan nahay nabad gelyona waan qabnaa, «Ilaahay baannuna
had iyo goor uga mahad naqaynaa. Waxaan arladan u imi, ayadoo
ay i soo dirtay dawladda xoogga weyn ee Talyaaniga inaan eego na-
badda, xasilloonaanta iyo ammaanka dalka Soomaaliyeed. Ilaahay dan-
teenna hayna waafajiyo, ayadoo ujeeddadeennu xaq tahay, kana timid
qalbi wanaagsan, dalkan oo dhanna hawgu deeqo nabad iyo xasilloo-
naan.*

*Intaas ka dib warqaddii aad u dirtay dawladda Talyaaniga, mud-
do 4 bilood ah ka hor, waxaa ka muuqatay ujeeddadaadii iyo taayada-
ba. Qasdiga wanaagsan waxaa lagu muujiyaa ficil wanaagsan. Haddii
markaas qasdigii sidaas yahay oo aad tihiin runtii kuwo u diyaar
ah inaad dagaalka joojisaan, idinku kitaabka muqaddaska ah, degdeg
ii soo ogeysiya, iina soo dira qof aad aammintaan oo niyad suuban oo
wax garad ah oo wixii muraadkaaga ah, aniga iyo isagu talo aanu is
dhaafsanno iyo ra'yiba. Aana hoos dhigo dawladda Talyaaniga oo aynu
iyadana ka heli doono jawaabta. Ilaahay baa ka marag ah niyaddeenma
xaqa ah, Ilaahay ballankiisuna hay noo dhexeeyo, annaga iyo ergadiin-
na.*

*Halkan waxaa ila jooga suubane Cabdullaahi Shixirigini, waanu
ina la shaqayn doonaa. Intaasaan ku soo ogeysiye, Ilaahay baana
naxariis lehe dhakhso iigu soo jawaab, idinkoo u soo diraaya
kaad aamintan Ilig, waana inuu halkaas joogaa 25 maalmood guda-
hood oo ka bilaabata taariikhda. Anigana waxaa layga heli doonaa
Ilig, waxaan ku sugi doonaa Markiiska oogadiisa Axidiga iyo bal-
lanka Ilaahay baa inoo dhexeeya. Qaadirku haydin dhawro.*

*Waxaa laga soo qoray Bender Qaasir, maalmintii Isniinta 2dii bisha
Rajab 1322. Ka timid lagu kalsoonihii dawladda Talyaaniga.*

PESTALOZZE

KULANKII ILIG-DALDALA

Laba toddobaad ka dib ayaa jawabtii Sayidku (Pestalozze), soo
gaadhay, wuxuuna ku yiri, «Wanaaqdaadii waan helay aad noogu shee-
geysey inay dawladdaada Talyaanigu wakiil kaaga soo dhigtay inaad

hadallo nala yeelato. Sidaas daraadda, codsashadaadii aad tiri Ilig
aan ku kulanno, waa oggolaannay, kulankeennuna wuxuu ahaan doonaa,
haddii Eebbe idmo, 6da bisha Shacbaan hana ku soo raaco Cabdulla
Shixiri iyo ninkii kale oo aad dooneyso Ingiriis maahee».

Bishii Oktoobar 15dii, 1904 ayaa xeebta Ilig-daldala waxa soo
dhigtay markab Talyaani ah oo sida (Pestalozze), habeenkaasna waxay
baryeen markabka dushiisa. Maalinta hore ayaa Sayidku meel walba
fardo u diray oo wuxuu amar ku bixiyey in berri xoog loo soo shiro.
Subaxdii baa waxaa la keenay laba kun iyo dheeraad fardo ah oo fa-
ras walba uu ku joogo Darwiish hubaysan oo indha libaax leh. Far-
dahana intii isku midab ahba waa la is xigsiyey. Haybadda, iyo
huruudka iyo quruxda ka muuqatana lala yaabo. Taas Sayidku wu-
xuu uga jeeday inuu beeniyo war aan raad lahayn oo Ingiriisku faafi-
yey oo Ergada Talyaaniga tuso xoogooda iyo niyaddooda.

Maxaa yeelay Ingiriisku wuxuu ahaa dawlad gabawday oo gu-
meysiga tabihiisa aad u taqaan, wuxuuna haanka ku hayey, goor ay
noqotaba, in xoogga Daraawiishtu hoos u dhici doono, dad badan oo
xarunta ka tegeyna waxay ugu warrameen wadaadka agtiisa waa laga
kala tegey oo ciidan badan ma haysto. Dabadeedna Ingiriisku wu-
xuu faafiyey wadaadkii iyo wuxuu watay waannu kala eriney. Tal-
yaaniga qudhiisu wuxuu maskaxda ku hayey bal inuu ogaado oo hub-
sado, xarunta daraawiishta xoogga joogaa intuu le'eg yahay iyo waxa
Ingiriisku sheegayo waxa ka jira.

Bishii Oktoobar 16dii, 1904, ayaa (Pestalozze) markabkii ka soo
degey markuu Sayidku ugu ballan qaaday ammaan isagoo ay la soc-
daan Lataliye Talyaani ah oo magaciisu ahaa Signor Sylos Socarsal iyo
Xaaji Cabdalla Shixiri iyo laba af celiye oo la kala oran jirey Xirsi
Afdiir iyo Xuseen. Waxase la yaab ku noqotay markuu arkay waxa
aanu filayn, oo waa maxay?

Wuxuu arkay boqollaal Daraawiish ah oo banaatiikh wata oo buu-
raha saaran iyo dhawr boqol oo fardo ku jooga oo gegi bannaan oo
qalcadda hareerahaada raaba raabo u taagan iyo qiyaasta lixdan nin
oo dhar wanaagsan qaba oo si haybad leh u taagan meel bannaan oo
daarta horteeda ah. Sayidkuna isagoo fuushanaa faras baroor ah
wuxuu ku dhex jirey raggaas. (Pestalozze) iyo raggiisii laba wareer
baa ku dhacay. Kan hore isagoo Sayidkii ka garan waayey lixdankaa
nin oo Qusuusida Daraawiishta ahaa, in kastoo uu dhamaan fiican ka

haystey, una maleeyey ninka faraska quruxda badan ku jooga. Tan lahaad wuxuu la yaabay ciidankii ama xooggii meeshaa joogey lixaadkiisa oo hab colaadeed ka muuqdo.

War badan oo la tixo waxa inakaga filan, war bixintii (Bestalozze) oo uu qoray (Gustavo Chiesi), kuna saabsan tegiddii (Pestalozze) Ilig tegey wuxuuna yiri(1):

«La mattina del 16 Ottobre 1904, il Comm. Pestalozze, accompagnato del viaggiatore signor Sylos Sersale di Napoli, del confidente Abdalla Sceri, dai due interpreti Hersi ed Hussen scace a terra. Mentre la piccola comitiva saliva l'etna del ciglione, sbucavano da ogni parte uomini armati di fucile, che dietro cumuli di pietre, scogli e cespugli, stavano in vedetta ed a difesa del luogo. Sul ciglione di Illig si apra una vasta spianata rocciosa, con leggero declivio verso l'interno sulla quale e' eretto un recinto murato, in mezzo a cui si innalza una piccola casa all'araba, con uhica porta e feritoie nelle pareti. Nel recinto erano schierati circa centocinquanta uomini armati di lancia e di fucili: ed a cinquecento metri un centinaio di cavalieri stavano schierati sulla spianata. Dal gruppo dei cavalieri se ne staccano due, che avvicinandosi ai signori Pestalozza e Sylos, scendono, e con molto garbo li fuggano per accertarsi che non portino armi.

«Cio fatto-narra il comm. (Pestalozze) ritornarono al loro gruppo e, tutti insieme, quei cavalieri si avanzarono di fronte dirigendosi verso la casette. In mezzo si distacca il Mullah, montato come gli altri sopra un cavallino Somalo di color baio chiaro: le bardature sono prettamente Somale con testiere e frontali tutti guerniti di fiocchi di lana rosso-vivo, che spiccano sul vestimento bianco-nitido dei cavalieri, tutti col turbante bianco all'uso dervisc; l'azione e la spalliera della sella del solo Mullah esageratamente alti ad uso marocchino; il Mullah, ispezionando la fronte, riprende il suo posto al centro, sino a che dividendosi la linea di frone in tre gruppi, ogni squadrone si avvanza di fronte in posizione avvolgente attorno al recinto, fermandosi ad un centinaio di metri dal madesimo; continuando tutti assieme la nenia intonata al primo muoversi, che e' la preghiera della confraternita.

(1) La Colonizzazione Europea nell'Est Africa, - Italia-Inghilterra-Germania; da: Gustavo Chiesi, Italia 1909, p. 158.

Solo un piccolo gruppo di otto notabili o dignitari si e' avanzato sino al recinto; col gruppo di destra e il Mullah. Finita la preghiera e dopo qualche sosta, il Mullah si avvanza verso la cosetta seguito dei cavalieri del suo gruppo. Egli a cavallo entre nel recinto e si ferma a dieci passi davanti a noi, mentre i cavalieri ci fanno cerchio attorno; con cappello lo salutiamo ricoprendoci poi. Dopo un silenzio generale il Mullah rivolgendosi a noi dice :-

- Siete i primi Europei che siano venuti in mezzo a noi Dervishi: quale oggetto vi ha portati?
- Come te l'ho gia scritto, rispondo io, siamo venuti a scopo di pace.
- Sei tu Pestalozza?
- Si, lo sono, e giacche' tu sei uomo di legge e osservante del Libro Santo, credo che accetterai di sentirmi nell'interesse di tutti i Somali.
- Ma tu vieni da parte degli Inglesi?
- No assolutamente; io vengo mandato dal Governo Italiano.
- Sei tu plenipotenziario autorizzato a definire?
- Non sono persona di piena fiducia del Governo d'Italia, ma non posso ne' decidere ne' definire; portero' al Governo quello che avrai tu pensato a deciso, e se quello sara' anche approvato dal Governo, te ne riporterò la risposta e le conclusioni.
- Perche vuoi la pace e per chi vuoi la pace?
- Per tutti i Somali che da tanti anni soffrono, e specialmente per i Migiurtini che da noi dipendono — ma la pace non puo essere sincera e duratura se non e' conchiusa con tutti indistintamente-non puo' chiudere le finestre e lasciare la porta aperta.
- Tu vuoi dunque che io faccia la pace anche con gli Inglesi?
- Lo voglio il bene, e per questo sono semplicemente venuto

a consigliarmi teco nell'interesse di tutti i Somali, che tu ami indistintamente come uomo savio ed ispirato. — Di tutte cio' si potra' meglio parlare quando sedremo assieme nella tua casa, perche' la questione e' lunga.

— Hai ragione, tu hai visto il ricevimento pomposo che vi ho fatto, come a nessuno fu fatto. Voi siete sicuri di piena immunità, non vi sarà fatto alcun torto, e presto ripareremo.



Nel dire cio' il Mullah scendeva da cavallo e si avviava all'unico stazione della sua casetta suddivisa in due ambienti terrani; ivi lo seguimmo e sulle stuoie a terra ognuno presa posto, mentre tutti i notabili ed i fidi armati di fucili formavano cerchio attorno allo stuzione⁽¹⁾.

Hadalkaa waxa af Soomaali loogu tarjami karaa sida tan:

Subaxdii 16aad ee bishii Oktoobar, 1904tii, ayaa Taliye (Pestalozze) oo uu la socdo dhoofaagii Signor «Sylos Sarsal» oo ahaa reer Napoli iyo lagu-kalsoonihi Cabdulla Shixire, iyo labadii turjubaan (afhayeenno): Xirsi iyo Xuseen berriga u soo degey.

(1) La Colonizzazione Europea nell'Est Africa, - Italia-Inghilterra-Germania; da: Gustavo Chiesi, Italia 1909, p. 157.

Dhinac kastaba niman hub wata (banaatiikh) ayaa buuraha dushooda iyo geedaha korkooda ka muuqanyaayey oo meeshaas ilaalinaayey iyagoo halkaas daafacaayey. Taagga Iligeed waxa ka muuqday dhul ballaaran oo dhagax ah iyo hgil xagga gudaha u sii fog, kaasoo uu korkiisa ka taagan yahay derbi dhagax ah oo uu dhexdiisa ku yaallo guri yar u dhisan nooca carabta oo albaab keliya leh. Deyrka gudihiisa waxa ku wareegsanaa qiyaasta boqol iyo konton nin oo hubkoodu yahay warmo iyo banaatiikh; 500 oo mitirna waxa safnaa fardooley gaar ah. Guutadaa fardooleyda ah waxa ka soo dhex baxay 2 nin oo markay u soo dhowaadeen Signor Pestalozza iyo Seylos ka soo degey fardihii, iyagoo hubinaaya inaanu hub wadanno iyo in kale taasna waxa shaaca uga qaaday Taliye (Pestalozze) ka dibna waxay ku noqdeen guutadoodii. Dhammaantood fardooleydii waxay u kaceen xagga guriga. Dhexda waxa taagnaa wadaadka keligiis, isagoo fuushan sida kuwa kale faras, nooca Soomaalida ah oo midabkiisu yahay xamar ifaaya korkiisuna yahay oo lagu qurxiyey Kullado Soomaali suuf guduudan ah oo kaahaaya oo kala nooc ah. Lebbiska fardooleyda qabaan waa caddaan, dhammaan waxay wataan duubkii caddaa ee Daraawiishta, farasamada kooraha wadaadku aad bay u korreysey oo caynkii reer Marrokey u ekayd. Wadaadku markuu soo jeedkoodii isha mariyey, ayuu meeshii dhexda ahayd istaagay, markaasaa safkii hore u qaybsamay 3 kooxood koox walibana intay hore u soo dhaqaaqday bay meelhoodii istaageen, iyagoo deyrka wareeggiisa ku soo jeeda, markay istaageen deyrka boqol mitir bay qasiido qaadeen iyagoo isla jira baryo Ilaah iyo walaalnimo keliya ah.

Koox yar oo 8 nin ah, madaxna ah oo sharaf leh ayaa u soo dhaqaaqay deyrkii, kooxdii xigtey iyo wadaadka. Markay qasiidadii dhammaatay ka dib oo hal in ah la joogey, ayaa wadaadkii u dhaqaaqay xagga guriga, isagoo taxaabaaya kooxdii fardooleyda ahayd. Isagoo faras ku jooga ayuu deyrkii galay, toban tallaabo markuu noo jirey buu istaagey hortayadii, iyadoo fardooleydii nagu wareegsan tahay; koofiyadihi baannu ku salaannay. Markaannu hal in ah kala aamusnayn ayaa wadaadkii su'aalo noo soo jeediye isagoo leh:-

- Waxaad tihii dad reer Oroobba ah nimankii u soo horreeyey oo dhex yimaadda annaga Daraawiishta ah. Maxaa idin keenay?
- Sidaan hore kuugu soo qoray baan kuugu jawaabayaa, waxaannu u nimid himilo nabadeed.

— Adigu ma waxaad tahay Petsalozza?

— Haa, waan ahay, adigu waxaad tahay nin saaxiib sharci ah oo dhawraaya Kitaabka Daahirsan, waxay ila tahay inaad iga maqli doonto wixii Soomaali oo dhan dan u ah.

— Laakiin adigu ma waxaad ka socotaa xagga Ingiriiska?

— Maya, aslanba, anigu waxaan ka imid oo i soo dirtay dawladda Talyaaniga.

— Ma waxaad tahay nin awood loo siiyey inuu wax walba dhammeeyo.

— Maya, waxaan ahay ruux kalsooni weyn dawladda Talyaanigu ku qabto, hase yeeshee arrimaha kama talin karo mana dhammayn karo, wixii aad garato ama aad fakirto ayaan dawladda gaarsiinayaa, haddii dawladdu kugu raacdana waan kuu keenayaa jawaabta iyo go'aankaba.

— Maxaad u rabtaa nabadda, yaadse u rabtaa?

— Soomaalida oo idil sannado badan dhibaataa haysey, khaas ahaanna Majeerteenka oo annaga nagu tiirsan, hase yeeshee nabaddu ma ahaan karto tii Iillaahi ah oo waarta haddaan dhammaan loo wada jirin, iyadaan lays kala soocin, daaqa-dahana lama xiro albaabkoo furan.

— Adigu ma waxaad rabtaa inaan Ingiriiskana nabad la dhigto?

— Waan rabaa wixii wanaagsan, taas keliyaanna u imid, inaan kaala taliyo wixii dan u ah Soomaali oo dhan oo aad adiguna jeceshahay, kala sooc la'aan adigoo ah nin wax garad ah oo himmad u leh. Dhammaan intaas oo dhan waxaan si fiican uga wada hadli doonaa markaynu fadhiisanno gurigaaga, maxaa yeelay arrintu way dheer tahay.

— Jid baad leedahay, waad aragtay saan kuu qaabiley ee sharafta leh, oo aanan ruuxna weli u yeelin, adigu waxaad tahay runtii xor, wax qallooc ah laguma geysanaayo, dhaqsana weynnu u wada hadli doonaa.

Markuu taas lahaa baa wadaadku ka soo degey faraskii, waxaanu u kacay qolkiisii kelida ahaa ee gurigiisa oo u qaybsanaa laba dhismo oo dhul ah, halkaasaan u daba kacay, dermooyinkii dhulka fidsanaa

baa midkayaba meel kaga fadhiistay, iyadoo dhammaan madaxdii iyo intii la aaminsanaa ee banaatiikhdaa wadatay ay teedsanaayeen ku wareegga qolka.

(Pestalozze) oo arrintan goobjoog u ahaa waxa laga wariyey inuu yiri maalintay 17ka ahayd annagoo hadalkii noo socdo Sayidku Ingiriiska waa diidey, caradii ka haysey iyo cadaawadii uu u qabayna waa qarsan waayey, taasina waxa keenay markaan soo jeediyey ingiriisku wuxuu yiri: Daraawiishta iibka hubka ha laga joojiya.

GOGOLDHIGGII HESHIISKA

wuxuu weydiistay in laysla sheegsheego qodobbada heshiiskaasu ka koobnaan doono. Dabadeed waxa laysla oggolaaday 7 (toddo) qodob oo kala duwan in laga wada hadlo; kuwaasoo ahaa :-

1. In heshiis nabadeed oo ay ka wada qayb galaan Talyaani, Ingiriis, Raciyaaddooda, Xabashi iyo Daraawiish waxa soo jeediyey (Pestalozze).

In kastoo qodobkaas markii hore Sayidku diidey oo aad isu hor taagey, haddana gadaalkii waa oggolaaday in wixii khi-laaf ah ama is afgaran waa ah oo dhaca ergo lagu dhammeeyo.

2. In la soo celiyo Yuusuf Cali (Keenadiid) oo Talyaanigu Casab ku xiray 1903 asagoo aan wax dembi ah lahayn. (Sayid Maxamad baa soo jeediyey). (Pestalozze) taas waa oggolaaday, wuxuuna ku taliyey in aan la qorin kol hadday tahay arrin Talyaani iyo Daraawiish u gaar ah.
3. In nalaga qaado hareeraynta iyo cadaadinta Ingiriisku xagga ganacsiga nagaga hayo (Sayid Maxamed baa soo jeediyey). Taana Pestalozza waa oggolaaday wixii aan ka ahayn hub iyo addoonsi.
4. In Talyaanigu ka haro doodda uu u doodayo boqor Cismaan iyo dadkuu u taliyo, maxaa yeelay doonyakaad uma noqon karo, haddii kale in daraawiish loo magdhabo xoolo dab ay u dirsatay oo Boqor Cismaan dhacay iyo geel 257 halaad ah oo Sayidku gabar Boqorku dhalay gabbaati uga bixiyey dabadoodna lagaga ballan furay oo gabadhii iyo geeliiba laysku darsaday (Sayid baa yiri). Taa (Pestalozze) waa diidey, maxaa

yeelay waxa jirey heshiis Febraayo 1890 dhex maray Talyaaniga iyo Boqor Cismaan oo boqorku oggolaaday in Talyaanigu ilaaliyo; hase ahaatee in xoolahaas wixii ganasci gala uu talyaanigu u ergeeyo wuu oggolaaday.

5. In waanwaan nabadeed ay jirto muddo konton habeen ku siiman. Muddadaas gudaheedana in uu Pestalozza xarunta ku soo noqdo isagoo dawladihii lagu sheegay qodobka 1aad heshiis ka wada, taasna waa laysla oggolaaday.
6. Ugu dambaystii (Pestalozze) wuxuu ku ballan qaaday in aan wax dagaal ah ama rabshad ahi ayan ka iman 3da dawladdood oo uu doonyaqaadka u yahay ama u hadlaayo muddadaas kor lagu sheegay.

(Pestalozze) waa noqday si uu ugu war celiyo dawladdiisii dabadeedna Talyaanigu arrintaa u gaarsiyo dawladihii uu qareenka u ahaa. Daraawiishi talay isugu noqotay. Dabadeedna waxa la soo qaaday afar arrimood :-

1. Daraawiish haddeynu nahay, mabda'eennu wuxuu ku dhisan yahay diinta Islaanka, gaalka inaynu heshiis la dhiganaa shareecada Islaanka ma ku bannaan tahay, mise maya?
2. Haddaynu heshiis gaalada la dhiganno in aynu ku ballan furnaa ma inoo bannaan tahay, mase ma bannaana?
3. Heshiiskaa gaalka maxaa faa'iido ah oo inooka kordhaaya, haddaynu oggolaanno?
4. Daraawiish badan baa Ingiriis laayey; duunyo badanna waa inaka dhacay, ma u sheegannaa mase maya?

Haddii qusuusidii oo Sayidku madax u yahay arrintaas ka taliyeen si fiicanna looga hadlay waxay gooyeen sidan soo socota :-

1. Ineynu heshiis la dhiganaa sharci ahaan waa bannaan tahay, siduu Nebi Maxamadba ula dhigtay heshiiskii (Xudeybiya).
2. Ineynu ku ballan furnaa waa bannaan tahay siduu Ilaahayba Quraankiisa ku sheegay. Suuradda 8aad aayadda 52aad.
3. Waxa uga kordhaya, ama faa'iidada ugu jirtaa waa inay dagaalka waqti u helaan; si ay dad, rasaas iyo hubba u helaan farduhuna ay ugu naaxaan

Taasina amminta markaa la joogey waxay ahayd lagama maarmaan.

4. Daraawiishtay gaaladu laysay iyo duunyadey qaaddeen waa in haatan laga aamusaa waase inaan duudsi laga yeelin.

Mar labaad ayaa Pestalozza isla sannadka soo noqday hase ahaatee wuxuu arkay Sayid Maxamad oo aan kii ahayn oo durba ballankii ka baxay oo leh saddex hal iyadoo la ii yeelo mooyee wax heshiis ah ma oggoli :-

1. Ingiriiska oo dalka Soomaaliya ka bxaa.
2. Boqor Cismaan oo xooluhuu naga dhacay ama yaradka iiga qaatay ii keena.
3. Cali Yuusuf oo 210 Buntukh oo daraawiish laga furtay ii soo celiya.

Maxaa yeelay waxaa dhacday in Ingiriisku daraawiishtii Nugaal fadhiday weeraray oo ragna ka laayey, xoolana ka dhacay waxa kaloo jirtey in bishii Sebtember 12dii 1904tii col dhanka bari ka soo duuley oo Boqorka ina adeerkiis Bile Samantar wato ay daraawiish weerareen iyagoo taa ka aar gudanaya ayaa Daraawiishi dhawr meelood oo kala duwan colal kala gelisey dabadeedna arrintii waa qasantay markaa Talyaaniga waxay dani ku kalliftay inuu arrintii dib ugu noqdo. Waxaa la weriyey intii heshiiskaasu socdey waraaqihii lays dhaafsaday in ay afartan kor u dhaafeen.

In daraawiish loo aqoonsado dhul ay degto oo u gaar ah oo inta u dhaxaysa Garacad iyo Gabbac-Nugaal oo dhan tan iyo Buuhoodle Hawdoo dhan taniyo Dannood.

3dii bishii Maarso 1905tii, ayaa Pestalozza, Daraawiish rasmi ahaan ugu soo noqday isagoo doonaya in heshiiska la saxiixo; Ingiriisku wuxuu sheegay in Sayidku danta uu heshiiskaa ka lahaa ay ahayd si uu waqti u helo, wuxuuna yiri, «3dii bishii Maarso 1905tii ayaa Pestalozza soo noqday isagoo la socda markab Talyaani ah, isagoo wada Suldaan Yuusuf Cali Kenadiid oo Talyaanigu ku xiray «Eretria» laguna eedeeyey dagaalkii Cagaarweyne «Gumburo» markii uu diidey inuu gacan siiyo ciidankii Ingiriiska ee Hobyo ka soo degey oo Daraawiish ku socdey». talo Ingiriiska iyo Talyaanigu u wada jireen. Taasoo ku saabsanayd

In kastoo aan taa la qorinna waxa qodobbadii heshiiska ka mid ahaa in Yuusuf Cali dalkiisii lagu soo celiyo.

Pestalozza markuu markabkii ka soo degey oo xeebta cagaha soo dhigay, waxay Daraawiishtu ku dhawaaqayeen geeraarkan gaaban:-

Talyan koofiyad weynow, dabadeed aad kalaantoo.

Kidibkii aad shubtee, Keenadiid ma waddaa !

Pestalozza markii hadalladaa loo sheegayna waa qoslay oo wuxuu yiri : «Haa, waan wadaa».

HESHIISKII ILIG-DALDALA

28kii bishii Arrafo 1322 Hijriga ahaa (5tii Maarso 1905) ayaa heshiis nabadeed lagu kala saxeexday qalcaddii Ilig. Heshiiskaasu wuxuu ku magac dheer yahay «Heshiiskii Ilig-daldala» ama «Pestalozze Agreement» isagii oo Carabi laga soo tarjamey lagana soo guuriyey buugga la yiraahdo «The Mad Mullah of Somaliland» ee uu qoray Douglas Jardine, London Feb. 1924, pp. 156 - 8; waa kan :-

After much parley between the British and Italian representatives, the agreement known as the Pestalozza, or Illig Agreement was drawn up and signed at Illig on the 5th March, 1905. It may be translated from the Arabic as follows :-

«Praise be to the merciful God.

«In accordance with the common desire of the contracting parties to afford peace and tranquility to all Somalis, Cavaliers Pestalozza, the special envoy acting under the authority of the Italian Government, and Sayid Maxamad bin Abdalla, acting for himself and for the chiefs and notables of the tribe following him, have agreed on the complete acceptance of the following clauses and conditions :-

1. *There shall be peace and lasting accord between the above-mentioned Sayid Mohamed, with all the Dervishes dependent on him, and the government of Italy and all dependents among the Somali Mijertein and others.*

«In view of this and in relation thereto, there shall also peace and accord between Sayid Mohamad, with his above-mentioned Der-

vishes, and the British Government, with all its dependents among the Somalis and others. So likewise shall there be peace between the Sayid, with his above-mentioned Dervishes and the Government of Abyssinia with all its dependents. The Italian Government guarantee and pledge themselves on behalf of their dependents, as also on behalf of the British Government.

«Every disagreement and difference between the Sayid and his people and the dependents of the Italian Government, or those for whom the Government have pledged themselves, as for example, the English and their dependents, shall be settled in a peaceful and friendly manner by means of an ergo or envoys from the two parties under the presidency of an Italian delegate, and also in the presence of an English envoy whenever British interests are concerned.

2. *Sayid Mohamad bin Abdulla is authorised by the Italian Government to establish for himself and his people a fixed residence at the point most convenient for communication with the sea, between Ras Garad and Ras Gabbe. This also with the approval of Yusuf Ali and of Sultan Osman Mohamud. «That residence, and all its inhabitants; shall be under the protection of the Italian Government and under their flag». If and when the Italian Government so desire, they shall be at liberty to instal in that residence and representative of Italian nationality or other person as governor, with soldiers and custom-house (or tithes).*

«Sayid Mohamad shall in every way afford help and support to the Government in all matters, and, until the Government appoints a special representative of their own, the said Sayid Mohamad shall be their procurator. The Government of the tribes subject to him in the interior shall remain in the hand of Sayid Mohamad, and shall be exercised with justice and equality.

«Moreover, he shall provide for security of the roads and the safety of the Caravans.

3. *«In the above-mentioned residence commerce shall be free for all, subject to the regulations and ordinances of the Government, however, from henceforth the importation and disembarkation of firearms, cartridges, lead, and powder necessary for the same is prohibited. Sayid Mohamad himself and his people pledge themselves by a formal*

and complete pledge, as also by oath before God, to prevent the traffic, importation, and disembarkation of slaves and firearms, whencesoever they may come, whether by sea or land. Whoever shall infringe this ordinance shall be liable to such punishment as shall be considered fitting by the Government.

«The territory assigned to Sayid Mohamad and his followers is that of the Nogal and the Houd, comprised within the limits of the Italian sphere of influence. But in view of the special agreement between the Governments of Italy and England after the despatch and return of the ergo sent to establish peace with the English, according to the Somali customs, and to settle certain formalities necessary for the general tranquillity; the English shall authorise Sayid Mohamad and his followers to enter their territories (those of the English) in the country of Nogal; to feed their cattle there, according to their former custom

«But the said cattle shall not be permitted to pass beyond the pasturage of the wells enumerated here after, they are the wells of Halin; and from these to those of Hudin; and from Hudin to Tifajleh; and from Tifajleh to Danot. In the same manner also, in the case of the Mijjertein, there shall be accord and peace between them all, and Sayid Mohamad and all his Dervishes.

«The question of the pasturage, which is at issue between these latter and the Esa Mohamoud, as also between them and the Omar Mohamoud, shall be settled with the approval and consent of the parties, according to former custom. The lands of Mudug and Galkayu shall continue to belong to Yusuf Ali and his sons.

All questions between the Dervishes and their neighbours shall be referred to the examination and the decision of the Italian Government. In confirmation of all that is above stated, and as a pledge of the contracting parties, this document has been signed in duplicate by Sayid Mohamad bin Abdulla for himself and the Dervishes, his followers, and by Cavaliere Pestalozza, the authorised delegate of the Italian Government at Illig, Sunday, the 28th of the month of Zelhegia in the year 1322 of the Hegira, corresponding to the 8th March in the year 1905.

I have read the above document, and have understood its entire

contents, have accepted it all in perfect sincerity, and have signed it in short, Cavaliere Pestalozza, representative, knows my state in good faith,

Sayid Mohamad Bin Abdulla

Illig, March 5. 1905.

C. Pestalozze

Seen for translation, in conformity with the original in Arabic.

Hadalkaa af Soomaali waxa loogu tarjami karaa sida tan :

Markay wakiilladii Ingiriiska iyo Talyaanigu wada doodayeen mud-do dheer kaddib, ayaa la gaaray heshiiska loo yaqaan heshiiskii «Pestalozze» ama «Illeg Agreement» oo lagu saxaaxey Illig, 5tii Maarso 1905tii. Ulajeeddadii heshiiskaas oo Carabi laga tarjamay waa sida soo socota:

Ammaan Eebbah Raxmaanaa iska leh. Iyadoo la eegaayo inay labada dhinacba nabad iyo xasiloonaan Soomaaliyoo dhan u doonaayeen; mudane Pestalozza oo ka wakiil ah dawladda Talyaaniga iyo Sayid Maxamed Cabdulle Xasan oo magaciisa ku hadlaya, kana wakiil ah qabaa'ilka la socda, waxay oggolaadeen heshiiskaan ay qadobba-diisu hoos ku qoran yihiin :-

1. Waa in nabad waartaa ka dhexdhacdaa Sayid Maxamed iyo Daraawiishtuu u taliyo iyo Dawladda Talyaaniga iyo dadkay u taliso oo ay ka mid yihiin Soomaalida Majeerteen iyo kuwo kale. Sidaasoo kale, waa in nabad waartaa ka dhex dhacdo Sayid Maxamed iyo Daraawiish iyo dawladda Ingiriiska iyo Soomaalida ay u taliso oo dhan. Sidaasoo kale kaa in nabad waartaa ka dhex dhacdo Sayid Maxamed iyo Daraawiish iyo dawladda Xabashida iyo dadka ay u taliso. Dawladda Talyaanigu heshiiska waxay ku ballan qaadaysaa, iyadoo ka wakiil ah dadkay u taliso iyo dawladda Ingiriiskaba is-afgaranwaa kasta oo ka yimaadda Sayid Maxamed iyo dadkiisa iyo dawladda Talyaaniga iyo dadkay u taliso ama dawladda Ingiriiska iyo dadkay u taliso lagu dhammeeyaan si nabadeed iyadii laysu diro ergo ka socota labada dhinac oo Talyaanigu ka madax yahay oo nin Ingiriis ah ka qayb galo markii danaha Ingiriiska laga hadlayo.

2. Dawladda Talyaanigu waxay u oggolaatay Sayid Maxamed bin Cabdulle iyo dadka uu u taliyo inay degaan Haadka Talyaanigu u taliyo meelaha baddu uga furan tahay oo u dhexeeya Garacad iyo Raas Gabbac, sidaana waxaa oggol Yuusuf Cali iyo Suldaan Cismaan Maxa

muud. Saldhiggaas iyo dadka deggan oo dhan waxay magan u yihiin dawladda Talyaaniga iyo Calankeeda. Markay dawladda Talyaanigu doonto waxay keensan doontaa saldhiggaas nin wakiil uga noqda oo Talyaani ah ama qolo kale ah oo Badhasaab uga noqda oo Askar wata cashuuraha qaada.

Sayid Maxamed waa inuu mar kasta dawladda arrin kasta ku gargaaraa ilaa ay dawladdu wakiil keensato isagaa ka qareen ah oo maamulaya. Waana inuu caddaalad iyo sinnaan ku maamulaa, teeda kale waa inuu magan geliyaa waddooyinka iyo safarrada.

Saldhiggaasi waa inuu qolo kasta xor u yahay iyadoo xeerka dawladda la ilaalinayo. Hase ahaatee waxaa mamnuuc ah soo gelinta hubka, baaruudda saanadda iyo naxaasta. Sayid Maxamed iyo dadkiisu waxay ballan qaadeen, Ilaahay hortiiisana ugu dhaarteen, inay joojiyaan soo gelinta biddoodka iyo dabka meel kasta haka yimaadee, ama badda ama berriga, ninkii xeerkaas jebiya dawladdu waa ciqaa-baysaa.

Dhulka Sayid Maxamed iyo dadkiisa la siiyey waa Nugaal iyo Hawd oo ku guda jira Haadka Talyaaniga, hase ahaatee ayadoo la eegayo heshiiskii Talyaaniga iyo Ingiriisku yeeshee markay ergadii soo noqotay ka dib, heshiis nabadeedna Ingiriis lala yeeshay sida caadada Soomaalidu tahay, arrimo badan oo nabadeedna la dhammeeyey, dawladda Ingiriisku waxay Sayid Maxamed iyo dadkiisa u oggolaatay inay dhinaca Nugaaleed oo Ingiriisku u taliyo galaan oo lo'dooda daaqsadaan siday caadadu ahayd, hase ahaatee waa inaan lo'doodu dhaafin daaqa iyo ceelasha hoos lagu magacaabayna ka mid yihiin : Ceelasha Xalin ilaa Xuddun, tan iyo Tifafile ilaa Dannood. Sidaasoo kale waa in Majeerteen giddigood nabadyeeshaan, Sayidka iyo aDraawiishna nabad la yeeshaan, arrinta daaqana Cumar Maxamuud waa inay ka heshiiyaan sidii caadadu ahayd; dalka Mudug iyo Gaalkacyo waa in wiilasha Cali Yuusuf yeeshaan. Arrinta daraawiishta iyo deriskooda waa inay dawladda Talyaanigu ka talisaa iyadoo la eegayo arrintii kor lagu soo qoray oo dhan.

Labada dhinac waa oggolaadeen heshiiskaan oo laba nuqul ah waxa saxiixay Sayid Maxamed Cabdulle oo Daraawiish iyo dadka raacsan ka wakiil ah iyo Mudane Pestalozza oo Dawladda Talyaaniga ka wakiil ah, Ilig baana lagu saxiixay, Axad 28 bishii Dal-xaja 1322 Hijriga ahaa oo ku beegan 8dii Maarso 1905.

Anigu waraaqdaas waan akhriyey, ulajeeddadeediina waan gartay, daacad baanna ku oggolaaday, waana saxiixay, Kabayeeri Pestalozza oo wakiil ka ahaana daacadnimadayda waa og yahay.

Sayid Maxamed Cabdulla Xasan
Ilig, 5tii Maaajo 1906
C. PESTALOZZE

Markii Talyaaniga iyo Daraawiishta heshiisku Ilig ku dhex maray, waraaqdiina la kala saxiixday waxaa lagama maarmaan noqotay in dhinaca Ingiriiskana saxiix laga helo, maxaa yeelay Pestalozza dhinaca wada hadalka oo keliya ayuu wakiil uga ahaa ee xagga saxiixa wakiil ugama ahayn. Sidaas daraaddeed ayaa waxaa lagu heshiiyey in ergo Sayidka ka socota iyo Pestalozza ay Berbera tagaan, si heshiiskaa Ingiriiska loola dhammeeyo. Waxan la kala caddayn karin in Pestalozze iyo ergada Daraawiishta Ilig ka ambabaxeen iyagoo farda ku jooga, dabadeedna Nugaal Xuleen oo xagga miyiga Berbera ka galeen iyo in Pestalozza markab Ilig ka raacay, ergaduna Nugaal fardo ku mareen oo Berbera laysugu tegey.

Si kastaba arrintu ha ahaatee, 24kii Maarso 1905tii, 19 maalmood ka dib heshiiskii Ilig ayaa mar labaad Berbera lagu kulmay, si loo adkeeyo heshiiskii aan horay u soo sheegnay, dabadeedna heshiiskaa qodobbadiisii dambe ee Berbera lagu kala saxiixday waa kuwan⁽¹⁾ :-

Sayid Mohammed Bin Abdillah is represented by :-

- 1) Abdallah Shihiri — Habar Toljaala — Aadan Madhoba;
- 2) Diriye Arrialeh — Habar Toljaala — Adan Modhooba;
- 3) Adan Egal — Mejertein — Rer Egaleh;
- 4) Moalim Mohammed Nor — Dolbahanta — Kayet.

Followers of the Sayid Mohammed bin Abdillah, brought to Berbera by Cavaliere Pestalozza, the Diplomatic Representative of the Italian Government.

His Britannic Majesty's Commissioner for the Somaliland Protectorate is represented by Mr. W. Malcolm Jones, the acting Deputy Commissioner for the Said Protectorate.

(1) Trattati, Convenzioni, Accordi Protocolli ed altri Documenti, relativi all'Africa, 1825-1906 - Roma 1906.

Whereas a state of war has existed for some time passed invasions parts of the Italian and British Protectorates between the Sayid Mohammed bin Abdillah and his followers and the troops and followers of the two Protectorates, and whereas an agreement for peace, on the 5th day of March 1905 has been concluded at Illig between the said Sayid Mohammed bin Abdillah on behalf of himself and his followers and the the Representative of the Italian Government on behalf of his Government, which Agreement is in accord with the views of His Britannic Majesty's Government, and whereas the said Sayid Mohammed bin Abdillah has now sent a deputation, which is accompanied by the Cavaliere Pestalozza, as aforesaid, to Berbera. with a views to confirming the understanding already arrived at and to explain the same to His Britannic Majesty's Commissioner.

Now therefore the said deputation, on behalf of the said Sayid Mohammed bin Abdillah and his followers, and the said Mr. W. Malcolm Jones, on behalf of H. B. M.'s Commissioner, have further agreed as follows :-

1. There shall be peace between the said Sayid Mohammed bin Abdillah and his followers and H. B. M.'s Commissioner and the people of the British Somaliland.
2. Disputes that may from time to time occur within the British boundary, between the followers of Sayid Mohammed bin Abdillah and the people of the British Somaliland, shall be settled by arbitration, according to the Somali custom.
3. Seeing that peace and friendship have long existed between the Italian Government and the Government of His Britannic Majesty, and seeing that the Sayid Mohammed bin Abdillah and his followers now have a fixed place of abode in Italian territory and enjoy the Protection of the Italian flag, it follows naturally that there shall now be peace and friendship between said Sayid Mohammed bin Abdillah and his followers and His Britannic Majesty's Commissioner and the British Somaliland.
4. Seeing, however, that a state of war has until now existed between us, and that there by the people of both sides have been much disturbed, it will rest with H. B. M.'s Commissioner to say when and to what extent trade and intercourse between the people shall be resumed.

5. It is understood that when the followers of the said Sayid Mohammed bin Abdillah enter British Somaliland for the purpose of trade, or for any other purpose whatever, they shall be in all respect subject to the regulation for the time being in force in the Protectorate.⁽¹⁾

W. M. Jones

Berbera, March 24th, 1905.

Sayid Maxamed Bin Abdulle waxaa ka wakiil ah :-

1. Cabdalla Shixiri — habar tol jecla — Aadan Madoobe;
2. Desa Carraale — habar tol jecla — Aadan Madoobe;
3. Aadan Cigaal — majeerteen — reer — Cigaal;
4. Macalin Maxamed Nuur — dhulbahante — Khayaat — oo ahaa dad Sayid Maxamed Cabdulle Xasan raacsanaa.

Waxaa dadkaas Berbera keenay Kabalyeeri (Pestalozze) oo ahaa wakiilka dawladda Talyaaniga u qaabbilsan Arrimaha Siyaasdda. Dawladda Boqortooyada Ingiriiska waxa ka wakiil ahaa Barasaabkii dalka Ingiriiska u talin jirey oo la oran jirey W. Malcolm Jones, iyo barasaab ku xigeenkii dalka Soomaaliyeed, oo la soo sheegay iyadoo in mudda ah colaadi meela ka mid ah dalka Soomaaliyeed ee Talyaaniga iyo Ingiriisku u taliyaan iyo Sayid Maxamed bin Cabdille iyo askartii iyo dadkii raacsanaa dawladda u talin jirey dalka Soomaaliyeed, iyo iyadoo la yeeshay heshiis nabadeed 5tii Maarso 1905tii⁽¹⁾ laguna dhammeeyey Ilig oo dhex maray Sayid Maxamed bin Cabdulle oo magaciisa iyo dadka raacsan magacood ku hadlaaya iyo wakiilkii dawladda Talyaaniga oo ku hadlaya magaca dawladdiisa. Heshiiskaas oo waafaqsan ra'yiga dawladda boqortooyada Ingiriiska iyo iyadoo Sayid Maxamed bin Cabdulle oo kor lagu soo sheegay u ergo u soo diray Berbera. Iyagoo la socda (Cavaliere Pestalozze) oo kor lagu soo sheegay si loo adkeeyo heshiiskii kol hore la yeeshay iyo si loogu tifaftiro heshiiskaa barasaabka dawladda Boqortooyada Ingiriiska. Haddaba ergadaas kor lagu soo sheegay, iyagoo ka wakiil ah Sayid Maxamed bin Cabdille iyo dadka raacsan iyo Mudane W. Malcom Jones oo kor lagu soo sheegay isagoo ka wakiil ah barasaabka dawladda Boqortooyada Ingiriiska, waxay ka loo ku heshiiyeen :-

1. Inay nabad yeeshaan Sayid Maxamed iyo dadka raacsan iyo Barasaabka Boqortooyada Ingiriiska iyo Soomaalida Ingiriisku xukumo.

2. Is af garan waaga waxaa ka dhalan kara xuduudda Ingiriiska dhexdeeda, ama dadka Sayid Maxamed Cabdille Xasan raacsan iyo dadka Ingiriisku u taliyo dhexdooda. Waa in lagu dhammeeyo maslaxo. Sida caadada Soomaalidu tahay.
3. Iyadoo la eegayo in nabad iyo saaxiibnimo muddo dheer dhex tiil dawladda Talyaaniga iyo dawladda boqortooyada Ingiriiska iyo iyadoo la eegayo in Sayid Maxamed bin Cabdille iyo dadka raacsan haatan leeyihiin dal ey joogta ahaan u deggan yihiin oo dhulka Talyaaniga ah si ammaan ahna ugu hoos nool calanka Talyaaniga waa lama huraan inay haatan yee shaan nabada iyo saaxiibnimo Sayid Maxamed bin Cabdille iyo dadka raacsan iyo barasaabka dawladda Boqortooyada Ingiriiska iyo Soomaalida Ingiriisku xukumo.
4. Iyadoo inkastaba la eegayo inay weli colaadii ina dhextaal iyo dadka ku nool labada dhinacba dhibaato weyni soo gaartay. Waxay la gudboon tahay Parasaabka dawladda Boqortooyada Ingiriiska inuu caddeeyo goortii iyo sidii ay u suurtoobi lahayd inay dadka labada dhinacba joogaa yeeshaan xiir ganacsi.
5. Waxaa laysku afgartay in markii ay bucshiro gadanayaan, dadka raacsan Sayid Maxamed bin Cabdille ay soo galaan dalka Soomaaliyeed ee Ingiriisku xukumo bucshiro awgeed, ama sababa kale, waa iney u hoggaansamaan xeerka markaas u dhigan dalka Soomaaliyeed ee Ingiriisku xukumo.

Berbera, 4tii Maarso 1905

W. M. Jones

DANIHII HESHIISKA

Heshiiskaas qolo waliba dan iyo xeel iyada u gaar ah bay ka lahayd dantaasina qolada kale waa u caddayd in kastoo ujeeddada aan dhab loo hubin oo gaaladu ka rajo qabtay inaan wadaadku dagaal dambe soo celincyn mar hadduu heshiis nabadeed saxiixay. Hase ahaatee malahaasi waa beenoobey.

- a) Ingiriisku dantuu ka lahaa waxa ugu weynaa inuu dhaqdhaqaaqa daraawiishta hor joogsado si dabka halkaa ka baxayaa u damo ama dalka iyo dadka kale ugu fidin oo uu ku koobnaado meelaha daraawiishtu joogto oo keliya. Tan labaad inuu wadda u helo si daraawiish loo dhex galo

oo loo kala firdhiyo ama qas iyo wareer looga dhex abuuro ama laysugu diro.

Tan saddexaad inuu daraawiishta ka ilaaliyo wax hub ah ama dab ah oo debedda uga yimaada.

- b) Talyaanigu danaha uu ka lahaa waxa ugu weynaa inuu dhinaca daraawiishta nabad ka helo oo aan wax dagaal ahi kaga iman intuu xeebaha Banaadir ku xididdaysanaayo oo xoog u degaayo.

Tan labaad inay u suura gasho inuu hore u galo dhulka baadiyaha ah dabadeedna dadka deggan heshiis la dhigto si uu uga ilaaliyo inayan daraawiish noqon.

Tan saddexaad inuu waqti u helo si uu ciidan Soomaaliya dalka gudhiisa uga qorto, dibaddana uga keeno; dabadeedna daraawiish ugu duulo.

Tan afraad wuxuu ku tala jirey inuu daraawiishta siiyo hub iyo maal dabadeedna isku dayo inuu wax heshiis ah ka helo ama ay ogolaadaan in Talyaanigu ilaaliyo.

Wax kastaba danta Talyaanigu ha ahaatee wuxuu sheegtay inaanu heshiiskaa mahadin oo wuxuu yiri, «Annaga heshiiskaasi dan noome ahayn oo waa ku male-khasaaray oo dhibaato aannan fileyn buu keenay, barnaamijkaannu dooneyney oo hore ugu tala galnayna waa naga dheereeyey; maxaa yeelay awel waxaannu rabney inaanu qabanno labada Suldaan Boqor Cismaan iyo Cali Yuusuf, dabadeedna nin saddexaad oo iyagii ka xoog weyn ayaa meeshii soo galay(1).

t) Danta Xabashidu ka lahayd waxa ugu weynaa inay ka baxsato dhibaataada kaga imanaysa dagaalka Ingiriisku daraawiishta kula jiro oo iyagana uu ku dirqiyeey inay dagaalka ka qayb galaan, dabadeedna raggoodiina ku go'ay, maalkoodiina ku dhammaaday, naftoodiina ciriiri ku gashay.

Tan labaad Xabashidu waxay ka hawo qabtay haddii waanwaan nabadeed la helo inay daraawiishtu ka tanaasusho dalka Ogaadeeniya dabadeedna ay dagaal la'aan ku qabsadaan, dalkoodana ku darsadaan.

(1) *Orizzonti D'Impero de Vecchi di Val Cismon.*

j) Daraawiishtu danaha ay heshiiskaa ka lahayd waxa ka mid ahaa inay ciidan xoog leh urursadaan, daraawiish xoog lehna ka abuuraa Doh iyo Ceelgaab iyo arladaa la xiriirta.

Tan labaad inay hub lagu dagaal galo helaan, haddana xiriir kala yeelato dawlada muslimka ah si ay gargaar uga helaan iyo in farduhu u naaxaan; maxaa yeelay dad iyo duunyaba dagaalladii horay ku wiiqmeen; dadka dhulkaa degganna dagaalka iyo jahaadka ku booriyaan si ay gacan iyo gaashaan uga helaan.

Arrimahaas aanu soo sheegnay iyo kuwo kale oo u qarsoon ayaa ka mid ahaa qolo waliba dantii gaarka ahayd oo ay heshiiskaa ka lahayd. Qolo kastaana wax u meel maray iyo wax aan u meel marin labadaba waa lahayd.

NUGAAL DARAWIISH BAA LEH

Heshiiskii Ilig-daldala markii la kala saxiixday ayaa Sayid Maxamed waraaq Ingiriiska u qoray isagoo ku leh, mar haddii heshiis nabadeed dhacay waa inaad dalkayaga nooga guurtaa. Maxaa yeelay arlada markaa Daraawiishi deggan tahay waxay ahayd dhulka Garacad iyo Gabbac u dhaxeeya, haddii xagga Badweynta Hindiya laga eego, Garoowe iyo Ayl dhulka u dhaxeeya, haddii miyiga laga eego, dhulkaasu waa dhagax iyo buuro iyo togag, xagga dagaalka ku fiican, hase ahaatee xilliyada qaarkood waa kulayl oo geela uma roona.

Daraawiishi Nugaal kama maaranto oo waa dhulkay asalka u lahayd waa dalkii loo gartay inay iyagu ka taliyaan siduu qoraayo Heshiiskii Ilig-daldala qodobkiisa labaad, hase ahaatee ciidammada Ingiriiska ayaa dhawr meelood ka degganaa, kana guuri waayey.

Reer beedihii Daraawiishta iyo xooluhu kor bay u soo guureen dagaalkiina sidii buu u taagan yahay, dhawr goorna qalalaaso iyo iska hor imaad baa dhacay waraaqana waa laysu diray, waxse kama meel marin, sidaa daraaddeed Sayidku waraaq buu Ingiriiska u diray, isagoo ku leh dhulkaannu deggan nahay waa buuro iyo dhagax oo waa soo guureynaa ee dhulkayaga nooga guur, waraaqdii oo Af Carabi ku qoran oo aan asalkii ka sawiray waa tan⁽¹⁾ :

¹⁾ Waxa laga dhex helay waraaqihii la isu dirijirey.

صدرت من محمد بن عبد الله و خاتمة الدراويش
عموما و خصوصا الى دولة الانكليزي عموما و
خصوصا الى من كان واليا في بندر بربر وحواليها
و مراد الورقة امور اولها ان الوراق التي
ارسلتم اليها و احدنا احدى ابيك جمع اليكم على
شان كل احد منا خافوا منكم بسبب لس الامان
عندكم لانكم ما منون المرسل اليكم من ابتداء
الفتنه الى وقتنا هذا وانتم تدررون على ذلكم
والامر الثاني اعرفكم بانني قد كتبت اليكم اوراقا
عديدة وانتم لا تتالون اوراقى و حاملها ولا
تسمعون رايي وانا بعد ذلك نويت ان لا اكتب
الا وراق الحكم ابدا الى يوم القيامة والان
اعرفكم على ما حملني هذه الرسالة وهو لما
وقع الصلح والامان بين العام والحاصر وكان
الامر كاوله نويت ابرد الفتنه وانبهكم على
المفسدين بين الناس واقول يا دولة الانكليزي
اسمعوا كلامي ولا تجعلوا رايي لا غيا واعلموا
ان العقول لها حق الرعية وان الفاعلين لها التباه
والبلاد له حق الحفظ واعني كلامي نبغي منكم
ان تقوموا من ارضنا ساعة واحدة لان الارض التي

Ciidammada Daraawiishtu waxay ka koobnaayeen afar qaybood oo kala duwan, oo mid waliba haybad gaar ah iyo hawl loo yaqaan leedahay :

1. Qusuusi, oo badankoodu ahaa culimo iyo la taliyayaal, kuwaa oo ahaa nimanka xarunta ka taliya.
2. Gaar haye, oo ahaa colka xarunta ilaaliya.
3. Maara weyn, oo ahaa ragga dagaalka iyo jahaadka u taagan, daraawiishna daafaca.
4. Reerbeede oo ahaa kuwa xoolaha dhaqaaleeya.

Xagga maamulka, iyo talada wexay u kala soconayeen toddoba guuto oo mid waliba gaar u fadhido xoola gaar u ah iyo madax u talisana leedahay, waxaana magacyadooda la kala oran jirey :

- | | |
|-----------------|--------------|
| 1. Shiikhyaale. | 5. Miinanle. |
| 2. Golaweyne. | 6. Dharbash. |
| 3. Taargooye. | 7. Ragxun. |
| 4. Indha badan. | |

Habkaa waxa si fiican u tilmaamaaya gabay Sayidku mariyey oo uu guutooyinkaas ku ammaanay, wuxuu yiri:

*Shiikhyaale gaade iyo col weyn, haatan laga gaarye
Goor iyo ayaan nimanku, waa gaardiyahayaane*

*Goleweyne maantii la galay, gaaladii jebiye
Girligaanka waatuu la dhacay, gureygi fiicnaaye*

*Taargooye kama soo gabbado, guuyadiis dhacane
Gaaleyska waa gelin hayaan, nimay la gaaraane*

*Indhabadan rag wada guurtiyoo, geesiyaa dhalaye
Ninna uma garaabine dan baa. looga gees maraye*

*Gobta Miinanlaan laga eryoon, Geydho iyo Laane
Abidkoodba goob laysku galay, geeri ma la'aane*

*Dharbash Eebbahay baa galladay. goob u dirirkiiye
Abidkoodba ceeb lala god galo, guri ma keenaane*

*Ragxuntii gafuurrada xumayd, taa la garan waaye
Geelooda waatuu la tegey, guncun Majeerteene.*

Ingiriiska qudhiisu sidaasuu u tilmaamay, inkastoo warkiisu ku tiirsan yahay dad daraawiish ka tegey oo sida runtaa aan hoos ahaan ugu war hayn, war Dawladda Boqortooyada Ingiriiska loo tebiyey waxa loo qoray sida tan :

نحن الآن فيها لها جبال طوال واحفار كثيرة و
اشجار ولا توافق اموالنا على الجبال والحفارات
ولا تحب ان يكون اموالنا على الجبال وارضنا
منهوية ونحن احياء وهذا دل علينا وعيب
ونبغى ايضا تعطي لنا شيا ونعطيك شيا ونبغى
منكم ايضا اذا هرب منا احد ترد الينا مع فيه
ونحن نفعل كذلك لان المفسدين كثير
فبعض ينهبكم وتجيئنا وبعض ينهبنا وتجيئكم
ولا المراجعة بيننا ما حمدت الفتنة وهذا اري
عجيب فان وافقكم فانفذوه واعلموا ان
الناهيين منكم نفعنا
والناهيين من لا تنفعكم فلو نهبوا منكم مائة
بندق اودونه ينفع لنا ولو نهبونا الف بندق
ما ينفعكم لانكم اموال السلا ح كن الفتنة اشد
واعبر من كل شي



DERVISH ORGANIZATION AS REPORTED BY PERSONS
COMING FROM «HAROUN» DURING SEPTEMBER
AND OCTOBER 1908

	Men	Rifles
1. SHEIKH YALE, followers of obedient to largest and most important division, probably looked upon as the reserve composed of Ba-Ararsama, Aligheri, Kayad, Mahomed Gerad and many Hassan Agaz, under command of Mullah's uncle Omar Hassan and brothers	1000	800
2. GALO — WEIN, referred to as the men who made the Gallas run away at Ergo composed of Nur Ahmed, Rer Khiueh, Yehya and Wais Deria, Musa Abdilla and Yusuf Abdilla headmen	700	200
3. MEN — ALLAH, Some Aligheri, chiefly Ogaden and Bagheri under the Mullah and his uncle Abdu-rahman Hassan	600	200
4. DARBASH, (people who God helps in a fight) Adan Madhoba, Ba-arasama, Ararsama	400	200
5. TAR — GOYE, (men who cut the Telegraph) Hassan Doreh, 3rd wife of Mullah nominally controls them, Mijjertein men	500	200
6. INDO — BADAN, (many eyes) Tribes Rer Adan Naleya and half Kayad. Berni Mahamed 5th wife nominally controls	400	200
7. RAH HUN, (bad men) so called because they had many camels taken from them by Mijjertein (Ogaden and half Alighdri)	400	73
8. Called BA OGDON after Adone wife all lived in Bagheri country since last year, Fareh Kharashi Kayad headman	400	Not known
9. WARSANGELI, men in «Haroun» nominally under Shanneh Ali 6th wife of Mullah	200	30
	4.600	1.703

These divisions and numbers have been checked as far as possible by statements of various refugees, but can only be considered as approximate and by no means permanent. The Biamal and Hawiya known to be in the «Haroun» apparently have been attached to any of them. The Adones are said to be about 2 to 3 hundred with 200 rifles acting as personal guard to the Mullah. They receive all cows looted. Most of information given here received from Kadija Abdi Aligheri who had lived with the Mullah's uncle Omar Hassan in whose house the division of force was arranged, and she says it was carried out, but this by no means follows.

Besides these divisions there are certain Posts of dervishes not included, such as 40 Mounted men all with rifles at Bohol Waraba, 100 riflemen at Halin and about 400 rifles and some ammunition stored in each of the nine houses built in the «Haroun» for Mullah and his relatives, he is said to have about 10 rounds 303 ammunition for each Rifle of that calibre, quite 20% of the total number of rifles must be Muzzle loaders.

Rifles issued to Bur-aad and Godwein can be deducted from this divisions.

(Signed) C. E. Dansey,
Political Officer

Dhismihii Ciidammada Daraawiishta sidii ay sheegeen dad

«Xarunta» ka yimid bishii Sibtembar iyo Oktoobar 1908

Rag Qorye

1. SHIIKHYAALE, qaybta ugu daacadsan, ugu weyn oo ugu muhimsan waxaana laga yaabaa in kayd ahaan loo haystay, waxay ka koobnayd Bah-Haransame, Caligeri, Qayaad, Maxamuud Garaad iyo Xasan Ugaas faro badan, waxaana u talin jirey wadaadka adeerkiis Caamir Xasan iyo walaalihiis	1000	800
2. COLAWEYNE, oo lagu sheegay inay yihiin raggii gaalada (Eeragoo) ku bajiyeey waxayna ka koobnaayeen Nuur Axmed, reer Khayreh, Yaxye iyo Wacays Diiriye. Waxaana madax ka ahaa Muuse Cabdulle iyo Yuusuf Cabdulle	700	200

3. Caligeri aan badnayn, waxaana u badnaa Ogaadeen iyo Bahgeri. Wadaadka iyo adeerkiis Cabdiraxmaan Xasan ayaa madax u ahaa 600 200
4. DHARBASH, (Kuwa uu Ilaah goobaha dagaalka ku guuleeyo). Waxay ahaayeen Aadan Madoobe Bahhararsame iyo Ararsame. 400 200
5. TAARGOOYE, (Kuwii taarka jiray) Xaadsan Dhoorre oo naagtii 3d ee wadaadka ayaa loogu magac daray rag Majeerteen ah ayaa ku jirey. 500 200
6. INDHABADAN, waxay ka koobnaayeen Aadan Naaleeye, barka kalana Qayaad bay ahaayeen Barni Maxamuud oo ahayd naagtii 5d ee Sayidka ayaa magac ahaan ugu talin jirtay 400 200
7. RAG — XUN : Sidaa waxaa loogu magacaabay iya-goo Majeerteen kadhacay geelal badan oo ay hayeen. Barna Caligeri buu ahaa, inta kalena Ogaadeen 400 73
8. BAH-UDGOON : Waxaa loogu magac daray naag addoon ah. Giddi waxay joogeen dhulka Bahgeri ilaa sannadkii tegey, waxaa madax u ahaa Faarax Qarshi Qayaad 400 Lama yaqaan
9. RAGGA WARSANGELI: Waa dadkii «Xarunta» joogey, waxa loogu magac daray Shacni Cali oo ahayd naagtii 6d ee Wadaadka 200 38

4.600 1.703

Qaybahaas iyo tirsigaas waxaa laga ogaaday dad kala duwan oo soo fakaday, hase ahaatee waxaa loo qaadan karaa qiyaas keliya ee marna ma ah wax joogto ah oo wada sax ah. Biyamaalka iyo Hawiye oo la og yahay inay «Xarunta» joogaan qaybahaas midkoodna laguma darin. Addoonta waxaa lagu sheegay inay yihiin 2 ilaa 3 boqol oo 200 oo qori sidata, waxaa ilaalada gaarka ah ee wadaadka. Waxaa la siiyaa wax alla wixii lo' ah oo la soo dhaco. Wararkan intooda badan waxaa laga helay Khadiija Cabdi oo Caligeri ah, lana joogi jirtay wadaadka adeerkiis Caamir Xasan, kaas oo gurigiisa qaybaha lagu dhisay, waxayna sheegeysaa in laga dhammeeyey, hase ahaatee marna lama oran karo waa wax wada sax ah.

Qaybahaas mooyaane waxaa kaloo jira meelo ay Daraawiishtu fadhido oo aan kor lagu soo sheegin, sida 50 nin oo fardooley ah oo qorya leh Boholwaraabana fadhida, 100ka nin oo qoryaha leh, oo Xalin fadhida iyo 400 oo qori iyo rasaastooda lagu kaydiyo sagaalka guri ee wadaadka «Xarunta» looga dhisay. Wadaadka iyo qaraabadiisa waxaa la soo sheegay inay heystaan 10 qori iyo 303 rasaasood oo qori walbaba loogu tala galay. 20% qoryahaas ka mid ah waxaa la rumeysan yahay inay «Muzzle» yihiin.

Qoryaha la siiyey Burcadde iyo Garweyn qaybahaas ayaa laga garan karaa.

(Saxiixan) C. E. Dansey
Sarkaalka Siyaasadda

Heshiiskaa markii la kala dhigtay ayaa daraawiishi degdeg ugu dhaqaaqday dantii ay ka lahayd; arrimaha gudaha siday u maamuli lahayd iyo siday cadawga ka soo horjeeda uga hor tegi lahayd. Daraawiishi isma dhigan oo hadiyo jeer waxay ka cabsi qabeen ama ka digtoonaayeen in heshiiskaas lagu dago oo iyagoo war-ma-qabto ah la weeraro. Dabadeedna ilaaladoodii iyo feeyigiddoodiiba waa kor-dhiyeen, meel walbana waxay u direen wardoona.

Isla markaa waxay ku dhaqaaqeen laba arrimood oo kala duwan: Tan hore oo ah in daraawiish gaadh ah oo xarunta iyo xoolaha kor jooge ka ah loo diro Nugaal xaggeeda sare si ay u ilaaliyaan duullaan xagga Ingiriiska ka yimaada iyo wax fara-gelis ah oo uu ku sameynaayo dadka reer beedaha ah, taasna waa la meel mariyey oo ciidamada la diray. Ismaaciil Mirena waa kii lahaa :-

*Waxaan oodagooyiyo daryare urur taxaabaaba
Allaylkiyo aroortii waxaan daray urquuntaaba
Ingiriiska Eebbahay ka go'ay waxaan ilaashaaba
Oofaha mar uun baanu goyn aniyo Aarey e*

Tan labaad : dhulka Doh iyo Ceelgaab la yiraahdo iyo ariada webi Shabeelle ku sariiran daraawiish in laga abuurto xarun laga maamula-na loo sameeyo si daraawiishta Nugaaleed iyo taasi isu garabsadaan, dabadeedna waxaa la diray darwiish la oran jirey Faarax Qashe iyo dhawr nin oo la socda. Isla markaa halkaa waxay ka abuureen daraawiish markii dambe la baxday Reer Webi oo Khaliif Sh. Cabdulle u talin jirey; kuwaasoo maamulkoodii iyo wax qabadkoodii loo bogey, waxa la weriyey in Sayidka halkaa afo magaceeda la oran jirey Udgoon Jaamac Barre u joogtey oo xarunta wax ku lahayd hase ahaatee waxa la yiri marna Sayidku uma iman.

Hubaal waxa ah in heshiiskaa daraawiishi ka faa'ideysatay xagga dhibaataada dadka ka soo hor jeeday ama dhaqanka xoolaha, ama xagga ragga iyo hubka lagu dagaallamo, ama xagga dicaayad faafinta, ama degmooyinka kale dhexdooda; intaasba tallaabooyin waxtar leh ayaa uga kordhay.

Waxtarkay heshiiskaa ka heleen waxa ugu weynaa dadkii kala go'doomay oo isu socday, safrihii waddada ka ufooday oo xaruntii nabad ku tegey iyo degmooyinkii kala qaxay oo isu soo guurey. Daraawiish oo badda u dhooftay oo dab iyo wax alla waxay doonayeen ka soo iibsaday, in kastoo laba doonyood iyo wixii saarraa Ingiriisku

ka dhacay. Waxay kaloo ku dedaaleen inay xiriir la yeeshaan dadka Soomaalida ah ee ay u malaynayaan inay gaalada neceb yihiin, ama dariiqada wax ugu filan yihiin, gaar ahaan culimada. Sidaa daraad-deed, waxa xaruntii ku soo biiray dad badan oo shisheeye ah oo Berri Carab ka yimid, gaar ahaan niman Carab ah oo daraawiish daaraha u dhisi jirey. Intii itaalkood ah waxay isku dayeen ama holliyeen inay dhinac walba ujeeddadooda u fidiyaan dadkana olole jahaad ku abuur-raan.

- a) Berbera iyo inta raacsan ama la xiriirta;
- b) Banaadir iyo inta raacsan oo Talyaanigu soo galay.
- t) Bari iyo Boqor Cismaan dadkuu u talinaayey;
- j) Ogaadeeniya iyo inta la halmaasha;
- x) Ceerigaabo, Laasqoray iyo xeebaha loo yaqaan Maakhirkoos.

Dhulkaa oo mid walba talis gaar ahi ka talinaayey. Run ahaanna markii hore guul bey ka gaareen. Cabdi Warsame oo loo yaqaan Cabdidheere oo haatan Ceerigaabo ku nool wuxuu yiri, «Annagoo 40 dhal-linyaro ah oo da'doodu u dhaxayso 20-30 sano ayaannu Ceerigaabo ka tagnay oo Sayidkii Ilig ugu tagnay. Wuxuu na siiyey 400 oo geel ah, nin iyo faras iyo buntukh. Dabadeed cidahaygii oo dhammi daraawiish bay soo raaceen». Taasina waxay muujinaysaa sida dadku koox koox daraawiish ugu soo biiraayey.

XAAJI CALI FAAHIYE

Guyaashi Daraawiishtu gumeysiga la dagaallamayeen, nin kasta oo gaalada necbaaba ama waddani ahaa meel kasta ha joogee wuxuu u kaca-yey Xaruntii Daraawiishta si uu garab iyo gaashaan uga helo, ama iyaga ha la dagaal galo ama dab iyo duunyo ha ka soo qaato oo iskii ha u dagaal galee sidii dagaalkii Talyaani iyo Biyamaal ku dhex maray Gobolka Marka oo kale.

Abbaaraha 1906dii ayaa xaruntii Daraawiishta oo Ayl deggan waxaa tegay nin la oran jirey Xaaji Cali Faahiye Geeddi, magaala ahaan haddaynu u tilmaannana ahaa reer Qandale. Xaruntana wuxuu keenay dhowr buntuukh.

Sayidkii hadduu ninka raganimadiisii iyo waxtarkiisii u bogay wuxuu ku yiri : Nala joog oo xarunta ha ka tegin; afka waxaad ka tiraahdo iyo uurka waxaad ka rabtaba waa heleysaaye. Hase yeeshee Xaaji Cali wuxuu yiri : Sayidii soo geddoonkayaga danbe waxay arimi ahaataba haatan waa tegaayaa oo dab baan Darwiishta u doonayaa. Xaaji Cali aabbihii wuxuu ahaa maal qabeen mood iyo noolba hodan ka ah, madaxda magaalada Qandala u talisana ka mid ah, bo-qorka iyo raggiisan xiriir adag la leh.

In kastoo arrintii Xaaji Cali Faahiye ay Talyaaniga wareerisay,

Xaaji Cali markuu tegey «Qandala» wuxuu arkay calan Talyaani oo ka taagan daartii aabbihiis. Haddii uu dadka waraystayna waxa loo sheegay in boqorkii iyo Talyaanigu ku heshiiyeen in calanka Talyaaniga laga taago magaala kasta oo boqorka taliskiisa raacsan.

Xaaji Cali, Darwiish buu ahaa oo wuxuu ku dhaqaaqay inuu taa wax ka qabto, dabadeedna calankii buu la soo degey oo gubey.

1907 ayaa markab Talyaanigu leeyahay oo basaas ihi xeebaha Soomaa-lida soo galay, «*dhugi geel dhaantay, dhex socotona dhul dhaantay*», dad baa wexey ku yiraahdeen, nin Xaaji Cali la yiraahdo oo ina Cabdulla Xasan ka yimi ayaa calankii Talyaaniga ee saarraa Qandala gubey. Dabadeedna Talyaanigii wuxuu u ergoodey boqorkii, isagoo ku doodaaya in boqorkii axdigii jebiyey ballankiina furay. Dabadeedna boqorkii wuxuu guddoonshey in Xaaji Cali la soo qabto, Talyaanigana gacanta loo geliyo si ay uga abaal mariyaan wuxuu falay. Xaaji Cali dareen baa galay dabadeedna wuxuu tegey Boosaaso.

Axmed-Taajir oo boqorka walaalkiis ahaa buu wuxuu weydiistey inuu magan geliyo magannimo allaa lehe. Rag tab iyo xeeladi kama dhammaatee, waraaq buu u qoray Sayid Maxamad oo wuxuu ku qariyey maro bafto ah oo saddex dhudood ah wuxuuna u sii dhiibay nin safar wata oo la odhan jirey Cabdi Cali Guuleed oo Sayidka saaxiib la ahaa; xaashidaa wuxuu Sayidka ugu tifaf tiray wixii dhacay iyo waxa la damacsan yahay. Ammintaasina waxay ku beegan tahay markii Pestaloza Ilig tegi doono. Markab Talyaaniya ayaa muddo ka dib soo dhigtay marsada Boosaaso. Talo qarsoon qoolad iyo xeelad baa jirtaye. Xaaji Cali waa la qabtay, Talyaanigii baana la guddoonsiiyey, markabkii baana lagu qaaday; markabkaasoo qunsulkii Ilig u raaci doono.

Xaaji Cali oo lixdanaadkii dhintay waxaa laga wariyey markii gaalkii iyo raggiisii markabka ka degayeen ayaan turjubaankii wa-xaan ku iri «War Sayidka ii sheeg» hase ahaatee Daraawiish buu farriintaydii u sheegay, dabadeedna Darwiish baa warkaygii Sayidka gaarsiiyey. Dabadeedna Talyaanigii markuu Sayidkii u tegey su'aalana lays dhaafsaday ayaa Sayidkii wuxuu yiri, isagoo iska dhigaaya, nin xagga Eebbe weyne looga warramay : Xaaji Cali Faahiye Geeddi mee? Qun-

sulkii inuu qariyo ka xishoo oo wuxuu yiri, markabkuu ku jiraa, Sayidkii wuxuu yiri, waa in la soo dejiyaa.

Talyaanigii taa waa ka dooday oo wuxuu yiri, ninkaasu calankii Dawladda Talyaaniga buu gubey oo laba dawladdood baa isu dhiib-tay, adiguna shaqo kuma lihid. Sayidkii wuxuu yiri, Daraawiish mooyee dawlad kale ma jirto. Haddaan degdeg loo keenin wada hadal ma yeelanayno isagaadna u curaaran tihiin.

Intaan laba tuke isdeyin ayaa caraad iyo cargaagtankii daraawiish caadada u ahaa camal guhaadoodeen. Hase ahaatee degdeg baa Xaaji Cali Faahiye Geeddi markabkii looga soo rogey. Markuu Sayidkii gacanta midig qabtay wuxuu yiri :-

*Ninka gaalka la siiyey, Talyan loo garba duubay
Markab guudkii la saaray, gacal sow ma lahayn ?
Waxa gaalada siiyey, garacdii bah dir weeye
Gadhkiisoo la jaraa, ma gooyaan dhammidood !
Warka gaaray Islaanoo, geyigoo dhan dhammeeyey.
Giddi reer tolkii ceebtu, guudka saw kama saarra -
Qaladii Alla gaabshoo, gaasiroo fara weydaa
Gambadhaa oggolaatee, reer Calow lagu guursaye
Ma gabdhaydin tihiney !
Dhirtu waa laba geedoo waa galoollo isdhaafayoo,
Mid haddii la gunguumo, kan kalaa godol noolba,
Godin loo rabinaaye waxa loo gabbinaayo,
Allah sow ma gartaanay !
Hadday guuto baxayso, geesigii la ogaa
Ninkii uu gabri doono, hadba waa gujiyaa
Gundhiyaa hinqiyaayoo, geesi looma badheedhee
Waxa loo garbinaayo, Alle sow ma gartaanay !
Mowdku waa gar Ilaahoo, geeri Eebbe ma diidnee
Waxaannaan ka gam'aynin Cali Faahiye Geeddi,
waa siday u galeeney !*

ISDHEXGAL IYO KALA-DABBAAL

1906 — 1907 si fiican baa Daraawiishta iyo degmooyinka wa-qooyi isu dhex galeen. Sayidku wuxuu guursaday Bullo Cali Shire oo Garaad Maxamuud Cali Shire walaashiis ahayd. Dab geel iyo fardo ba-

danna waa siiyey, intaa waxa dheeraa xooluhuu gabadha yaradka uga baxshay. Nuurxaashi Cali Ibraahim oo madaxda degmadaas ka mid ahaa wuxuu guursaday Sayidka walaashiis Rooxa Shiikh Cabdille. Xi-didnimadaas iyo is-dhexgalkaasi wuxuu kordhiyey in dadkii arladaas waqooyi degganaa tan iyo «Laasqoray» Daraawiish noqdaan oo badidoodii xaruntii u guuraan.

Heshiiskii Ilig-daldala ka dibna daraawiishi Cadan, Mukulli iyo Berri Carab oo dhan bay u dhoofeen, si ay dab, rasaas iyo xoolo kale uga soo iibsadaan; hase ahaatee doonyahoodii Ingiriiska ayaa qaarna qafaashay, qaarna qulquladeeyey, raggii la socdeyna waa xirxiray, xoolihiina waa dhacay, waxyeello weyn iyo aflagaaddo xunna waa u geystey. Isla markaa wuxuu ogaaday ama arkay daraawiish oo heshiiskii ka faa'iideysatay oo gabayo, hadallo, sheekooyin iyo dicaayad meel walba ku fidisey iyo dadkoodii oo meel walba tegey.

Taasu aad bay siyaasaddii Ingiriiska u cabsi gelisey oo wuxuu ka baqay inay arlada qasaan. Hadiyo jeerna Ingiriisku wuxuu cabsi weyn ka qabay dadka Nugaal deggan oo iyagu markaas daraawiish runa ahaa iyo degmooyinka ku dhereran cashaa Ceerigaabo tan iyo Laasqoray in ay isu leexdaan. Wuxuu rumaysnaa hadday taasi dhacdo oo ey dagaal ku qaadaan in ay maalin gelinkeed isaga iyo wuxuu wataba badda ku shubi karaant. Sidaa daraaddeed siyaasaddiisu waxay ahayd in uu kala ilaaliyo oo kala dabbaalo ama isku diro si aan heshiis u dhexmarin.

Bishii Noof. 1908, xogwarran laga diray Berbera oo loo diray Wakiilka Dawladda Boqortooyada Ingiriiska Cadan u fadhiyey waxa si caddaan ah loogu sheegay in siyaasaddii Daraawiishtu ka xoog roonaatay siyaasaddii Ingiriiska degmooyin badan oo markii hore Ingiriiska xiriir la lahaa ayaa ka go'ay. Iyadoo Dawladda Boqortooyadu ku dadaaleysay inay wadaadka heshiis ku soo dabaalaan taasi waxay ku noqotay dhabar jab iyo xagal ka daac, xogwarran oo sir lagu diray waa kan:

COMMISSIONER'S OFFICE
BERBERA

Somaliland Protectorate

26th Feb. 1908

Sir,

I have the honour to transmit for your information the accompanying copy of a letter which I have addressed to the Mullah Seyyid Mohamed bin Abdillahi.

Owing to the existing entente between the Dervishes and the Warsangeli, it was represented to me by Abdillahi Shahri that the Mullah might receive the impression that recent punitive action which it has been necessary to take against the Warsangeli was directed against himself. I accordingly considered it advisable to take advantage of the approaching return of the Mullah's messengers to send him the letter referred to direct, in order to save delay. I understand, however, that owing to the sudden recall of Abdullahi Shahri to Aden, the messengers have not been despatched, and that my letter is with Abdullahi Shahri in Aden. Under the circumstance I should be obliged if you would forward the letter to the Mullah by the earliest opportunity that may offer itself.

As has been noted in Intelligence Reports for the last few months, the Mullah has been endeavouring to win over the Warsangeli to his side, and has to a great extent succeeded in this object. Large numbers of the Warsangeli have joined his «haroun», and on the other hand a considerable body of armed Dervishes have settled down in the principal Warsangeli port of Las Khorai, where they are practically controlling affairs under the leadership of Ibrahim Hassan, (Alias «Boghol»), one of the Mullah's lieutenants.

There is little doubt that the present unfriendly attitude of the Warsangeli is due to the instigation of this man, and to the presence of armed Dervishes at Las Khorai. Whilst on exception can be taken to the Dervishes trading probably through Las Khorai or any other port in the British protectorate, you will no doubt agree with me that any armed occupation of such port, or any form of interference in the internal affairs of tribes having treaty-relations with the British Government, is opposed to the terms of the Illig agreement. It is not known to what extent Ibrahim Hassan and his party of armed Dervishes may be acting by the orders or with the knowledge of the Mullah, and to avoid possible complications in the future, I trust you will consider the desirability of representing the matter to the Mullah at an early opportunity.

*I have the honour to be, sir
Your most obedient servant,
(Signed) H. E. S. Cordeaux
H. M. Commissioner*

His Italian Majesty's Representative,
ADEN

MAXMIYADDA DHULKA SOOMAALIYEED
XAFIISKA WAALIGA — BERBERA
15kii FEBRAAYO 1908kii

Mudane,

Waxa sharaf ii ah inaan kuu soo gudbiyo nuqul ka mid ah warqaddii aan u diray Wadaadka Sayid Maxamad Cabdulle. Iyadoo ay ugu wacan tahay waanwaanta hadda dhex taalla Daraawiishta iyo Warsangeli, waxaa Cabdalla Shixiri ii sheegay dhowaan tallaabooyinkii ciqaabta ahaa ee Warsangeliga loo geystey inuu u qaatay gef iyo daandaansi isaga loola dan leeyahay. Taas aawadeed waxaan dan mooday inaan ka faa'iideysto ergadii wadaadka oo dhowaan soo laabanaysa si aan wadaadka durbadiiba waraaq ugu diro, daahid la'aan. Ha yeeshee, iyadoo Cabdalla Shixiri si degdeg ah Cadan loogaga yeeray daraaddeed, ergadii ma ay imaan, taasina waxay i tustay inay warqaddaydii Cabdalla Shixiri Cadan kula maqan tahay. Anigoo arrimahaas eegaya waxa qasab igu ah inaan waraaqdaas kuu soo gudbiyo, si aad wadaadka ugu dirtid marka ugu horreysa ee ay kuu suurageli karto.

Sida laga ogaaday xogwarramadii basaasidda ee soo baxay bilihii na soo dhaafay, wuxuu wadaadku u halgamayey inuu Warsangeliga dhinaciisa u leexsado, taasna guul buu ka gaaray. Dad badan oo Warsangeli ah ayaa xaruntii ku biiray, dhinaca kalana Daraawiish hubaysan ayaa shalmadda dhigay furdda weyn ee Laasqoray Warsangeligu ku leeyahay, halkaasoo si dhab ah ay uga taliyeen, iyagoo uu madax u yahay Ibraahim Xasan oo lagu naanayso Ibraahim-Buqul kana mid ahaa naa'ibada wadaadka.

Shaki weyni kuma jiro cadaawadda ay imminka Warsangeligu muujiyeen inuu ninkaasi ku abuurray iyo guud ahaan Daraawiishta hubaysan ee Laasqoray fadhidey. Inkastoo aan la diiddanayn inay Daraawiishtu si nabadgelyo leh uga ganacsato Laasqoray ama furdo kale oo ku yaal Maxmiyadda Ingiriiska, haddana shaki la'aan waxaad ila oggoshahay furdadaas oo xoog lagu qabsado ama hab kale oo lagu faragelinayo qabaa'ilka dawladda Ingiriiska heshiiska la lihi, inuu ka soo horjeedo qodobbadii heshiiskii Iligeed. Lama hubo inuu amar siiyo ama la ogyahay wadaadka Ibraahim Xasan iyo Daraawiishta haubaysan ee uu wataa, si mustaqbalka qalalaase looga fakadana waxaan ku kalsoonahay inaad ka fekeri doontid sida loogu baahan yahay inaad arrintaas iyada ah wadaadka uga ergeyso marka kuugu horreysa oo suuragal ah.

Adeegahaagii daacadda ahaa

(Saxiixa) H. E. S. Cordeaux

Wakiilka Boqorka Talyaaniga — Cadan Waaliga Berbera

ISKU DIR EE U TALI

Isku dirkii Ingiriiska iyo ka horteggeedii daraawiishtu waxay dhaliyeen in rag la laayo oo xoolo la kala dhaco oo dadkii reer beedaha ahaa waranka isgeliyo. Siyaalahaan aan soo sheegnay daraaddood ayaa Ingiriisku ciidammadiisii ugu soo diray dhawr meelood oo soohdinta daraawiishta ah; meelahaasna waxa ka mid ahaa : Buuhoodle, Ceeldhaab, Badweyn iyo meelo kale oo u tusan isagoo ku af gobaabsanaaya nabad-day ilaalinayaan.

Dhinaca kale Ingiriisku wuxuu la shiray degmooyinka deggan Ceerigaabo iyo Laasqoray, wuxuuna ugu gooddiyey haddaad wadaadka raacdaan ama daraawiish wax la qabsataan, dawladdu waa idin ciqaabaysaa baddana waa idinka xiraysaa, doonyihiinnana waa idinka dhacaysaa. Taasna wuxuu u cuskaday heshiis beenbeen ahaa oo markaas ka hor dhex maray, hase ahaatee aan wax qiima ah loo yeelin.

Ingiriiska iyo Talyaanigu waxay heshiis ku ahaayeen in daraawiish badda laga xidho, cid wax uga keentana laga ilaaliyo, hase ahaatee, daraawiishi heshiiskaa kama warqabin. Markaa iyadoo war ma qabto ah bay u dhoofeen beri carab. Waxayna ka soo iibsadeen Dab, Rasaas iyo xoolo kaleba. Haddaba dadkii Laasqoray iyo inta raacsan degganaa, oo sidaan hore u soo sheegnay badankoodii daraawiish ka mid noqdeen, ayaa hub badan iyaguna badda ka keenay. Markaa ingiriisku isaga oo daraawiish ku xumaynaya, ayuu doonyohoodii iyo waxay sideenba dhacay, inay mar danbe badda u dhoofaanna waa ka xidhay. Markaa rag-gii laga dhacay doonyaha, iyaguana gamcaha ma laabane waxbay fara gelyeen, daraawiishina waa ku taageertay.

Haddaba sababaha aawadood, dhawr goorbaa ingiriiskii doonay inuu ugu duulo daraawiish. Hase ahaatee, Libaax geedkiisii hadhsanaya laguma dhiirrado, oo waxaa laga yaabaa inuu kaaga daro.

Iyadoo arrimahaasi jiraan hoostana la iska dilaayo ayaa Sayidkii laba waraaqood Ingiriiska u diray isagoo ku eedeynaya waxa dhacay oo dhan inuu mas'uul ka yahay, kagana eed sheeganayey doonyihii badda u dhoofay iyo dadkii saarraa xumaanta loo geystey, ama rag daraawiish ahaa oo la laayey ama xoolo la dhacay. Taasoo daraawiish cabsi iyo dhiillo weyn gelisey dhinac kalena uu ka leeyahay in kastoo aan ogaaney inaad col noo soo dumeysaan haddana hadday nabadda aad dooneysaa run kaa tahay doonyahaygii aad qafaalatay, raggeygii aad xirxirtay, xoolahaygii aad dhacday, iyo waxaad naga hayso oo dhan, dhaqso noogu soo celi, dadka aad nagu direysaan oo Talyaaniga, Xabashida iyo Soomaalidu ka mid yihiin naga daa, dabadeedna waxa dhacay jiriibban iyo muran iyo in waraaqo badan la is weydaarsado, hase ahaatee samaan iyo kalgacalo lagu ma kala helin, maxaa yeelay Ingiriisku wuxuu ahaa nin wax gaadaya oo

shabaagi u taal, daraawiishina waxay ahaayeen niman ugaaroobey oo fiig ah, sidaa daraaddeed ayaa hadalkii lagu heshiin waayey sida inoo iman doonta, waraaqahaas mid ka mid ah oo Sayidku Ingiriiska u diray iya-doo af Carabi laga soo tarjamey waa tan(1):

To Captain Cordeaux, " ,

General of Somaliland Protectorate.

This my present letter is very serious and important.

I. After compliments I beg to inform you, that I have sent you two men by name Osman Dervish who was formerly sent by me to you, and you have done as you did in Aden. The second man is Ibrahim Hassan, and both of them are men of high rank among the Dervishes. Also they are my true Confidential men and sharers of my secrets, and not only that, but they are now sent by me, so if you have any speech concerning me, your honour may send through them and also you may trust and believe their words for me, and do not believe any other men who may present themselves to you on my behalf and in any way, because all other men are nothing but disturbers of the peace, and this is my speech.

II. I beg to inform you that Adullah Shahari and Mohamuud Habarwah, the Italian Interpreter, informed me that your force against me has been long ago formed ready to proceed against me, and that also you at first intended to despatch a strong force against the «Bagheri» but after you changed your mind as to despatching the force, and that finally you ordered the Abyssinian Government to despatch force against the «Bagheri».

Further they have clearly informed me that the British Government are constantly preparing their forces for fighting against the Dervishes. Also they have informed me, that the cause of my fighting with Mijjertain, Ogaden, and Abyssinians etc., is the British Government. Also they informed me, that you have given order and prevented the Sambuks of the Warsangeli from going to Aden, and stopped them from trading. Further they informed me, that your honour has openly told the Warsangeli, that if they will have any trading with me, it will be

(1) Inkastoo waraaqdaas laga dhex helay, waraaqihii la isu dirayey (arag The Mad Mullah of Somaliland, p. 164).

their look-out for the result. Moreover, many similar stories were brought to me by the above-named two men, and if this is true, it is not fair, and you should not do so, as it causes more disturbances, and if you have not done so, please send me answer, but if you are ignorant of all these tales, please let me know, and I shall certainly find out the composers of all these stories and cut their throats.

III. I beg to inform you that I am in peace with the British Government, and I shall never attempt to tell you lies. All that I mentioned to you in my letters, is true, but most of the people who talk to you about me are telling lies, and you must know that all the Somalis are talking and dealing against me, and no doubt always they tell you that the Dervishes have done so and so.

And note for me that this is the only day I have produced to your honour my complaints, and you hear the liars, and the disturbers, but you never hear of believe our complaints, and even now I think you will not hear our complaints, and the cause of this is the continual complaints produced to your honour and imprinted on your mind.

Further I beg to inform you that between us there are very few men who wish for peace between us.

General Cordeau, if you are a good judge and will deeply see into the claims between me and others, I inform you that the Mijjertain have killed and looted us, and although we were in peace together, they have raised the trouble between them, and their Sultan was the cause of the trouble, and what the Sultan has done against us previously you are aware of and witness if you are judge. Also the Ogadens have done the same to us, and you are aware and witness if you are judge. Also all Somalis are the same. Further I have to inform you that the Mijjertain are now robbing us day and night, and we are ignorant and do not know the way of robbing, but when they have been continually robbing us then we have risen up against them. However your honour did not hear about their continual robbery, but have heard only the movements of our forces against them, a good judge should know everything, and consider each side of the question.

Although I have been treated as above mentioned by the Somalis, yet I am considered by them and called a bad man, such as «old singer», and «killer», «looter», disturber of peace «thief», and therefore you must consider into this and see both sides.

My request from you now is for «Aman» and «peace», and I also request you to put your hand and make peace between me and the other Somalis, and I beg to inform you that the animals looted from the Ogaden are now in my hands and I am ready to hand them over to you for the owners. And at the same time your honour may recover for my animals and then create peace between them and us. And the same for the Mijjertain as I have their animals in my hands too. Also I request you to settle between me and the Abyssinians and create peace, and warn them not to despatch forces against me nor against the Bagheri and my followers.

We also request you, Captain Cordeaux, to be sole judge and settler between the British Government and subjects and all the other Somalis, and create peace between your Subject and all the other Somalis, and if your honour will comply to this, know that I am willing and will humbly observe the same.

Further I beg to request from you for respect for me, and also for these two men sent to you with the letter, and especially to treat more friendly the man by name Osman Dervish and make him pleased for my sake.

Further I have to inform you that Abdullah Shahari and his friend Mohamud Habarwah, the Italian Interpreter, have seceded from me and are no longer my men, and that whatever you require from me your honour may ask these two men sent with the letter, and if my proposals will be confirmed by you and peace will take place, then the disturber of peace will be dealt with. And the tribes and nations I want to take peace with are view:

- No. 1 Abyssinians;
- No. 2 Mijjertain;
- No. 3 Ogaden.

Finally I inform you that the men I sent to you are these two men by name Osman Dervish and Ibrahim Hassan, and I do not want any one else, from my side.

Abdullah Shahari and Mohamud Habarwah are disturbers of the peace. And all the above-mentioned news were given by them, which are all lies. This and Salaam!

IV. Please note also that the bearers of this letter have another letter, addressed to your honour which you also must read.

(Signed) Sayyid Mohamed Abdullah

DHAMME CORDEAUX

JENERAALKA MAXMIYADDA SOOMAALIDA

Warqaddani waa mid aad dhab u ah oo muhiim ah.

I. Salaan ka dib, waxaan ku ogeysiinayaa inaan kuu soo diray labo nin oo mid yahay Cismaan Darwiish oo ah ninkii aan hadda ka hor kuu soo diray ee aad Cadan ugu gashay sidii la ogaa. Midka kalana waa Ibraahim Xasan labaduna Daraawiishta dhexdeeda meel sare ayay ka joogaan, waana rag runtii lagu kalsoonaan karo oo aan sirteyda ku aamino. Intaas keliyana ma ahee aniga ayaa imminka soo diray oo ay ergadeydi yihiin, sidaas daraddeed haddii aad wax war ah ii haysid iyaga iigu soo dhiib. Waa inaad ku kalsoonaataa oo aad rumeysataa wararka ay aniga iga wadaan, hana rumaysan dadka kale oo laga yaabo inay kuu yimaadaan iyagoo sheeganaya inay aniga iga wakiil yihiin, maxaa yeelay dadka kale dhammaan waa fidmooleyaal nabadda qasaya. Hadalkii aan ku oran lahaa waa kan:

II. Waxaan ku ogeysiinayaa Cabdalla Shixiri iyo Maxamuud Habarwaa oo turjubaanka Talyaaniga u ahi inay ii soo weriyeen inaad goor hore abaabushay colkaa aad aniga igu soo weerari lahayd iyo inaad markii hore damacsaneyd in «Bahgeri» guluf xoog leh ku bixiso. Hase ahaatee waxaad beddeshay fikraddadii ahayd inaad Bahgeri ku duusho oo markaa waxaad amar siisay dawladda Xabashida.

Waxay kaloo si caddaan ah iigu sheegeen dawladda Ingiriisku inay si aan kala joogsi lahayn u dumayso ciidammo ay Daraawiishta kula dagaallanto. Waxay haddana ii sheegeen inay dawladda Ingiriisku ka dambayso colaadda na dhex martay annaga iyo Majeerteen, annaga iyo Ogaadeen iyo Xabashidaba. Waxay kaloo ii sheegeen inaad amar ku bixisay doonyaha Warsangeliga inayan Cadan u dhoofi karin oo aad ganacsigii u diidday. Waxay kaloo ii sheegeen inaad Warsangeliga ku tiri: «Haddii aad ninkaas ganacsi la yeelataan idinka ayey idiin daran tahay oo wixii idin soo gaara u qoolan». Warar kuwaas ka badan ayay ii soo sheegeen labadaas nin ee aan kor ku soo magacaabay, haddii ay run sheegayaanna waa arrin xun, waana inaad iska deysaa, maxaa yeelay, waxyeellooyin baa ka imaan kara. Haddiise ay been tahay waxaan kaa codsanayaa inaad ii soo jawaabtid oo aad i soo ogeysiisid, si aan u soo saaro kuwii sheekooyinkaas sameeyey oo aan cunahooda u gooyo.

III. Waxaan jeclahay inaan ku ogeysiyo dawladda Ingriiska in ay nabadi na dhex taal oo aanan marna been kuu sheegeynin. Wax alla wxii aan warqadahayga kuugu soo sheegay waa wada run, ha yeeshee, inta badan dadka iiga kaa warramayaa been bay kuu falkiyaan, waana inaad ogaataa Soomaalida oo idili inay col ii yihiin, shakina kuma jiro inay naga been sheegayaan oo ay oranayaan: Daraawiishi sidaas iyo sidaas bay faleen.

Waxaadna meel iigu qortaa inaan weligay maanta oo qura kuu soo ashtakoodey, adiguna waxaad maqashaa beenaalayaasha iyo fid-moolayaasha, mana maqashid, mana rumaysatid ashtakadayda. Haddana u malaynmaayo inaad wax naga dhegeysan doontid, maxaa yeelay awal bay horay kaaga dhergiyeen warar aan jirin oo aan raad lahayn, waxaanna ku ogeysiinayaa inay labadayda dhinacba ay jiraan oo keliya rag aad u yar oo nabad ina dhex marta ka talinaya.

Jeneraal Cordeaux, haddii aad xaakin fiican tahay oo aad si wacan u dhex geli doontid dacwadaha aniga iyo kuwa kale na dhex yaal, waxaan kuu sheegayaa inuu Majeerteen na laayey oo na dhacay, in kastoo ay nabadi na dhex tiilna haddana qalalaasey abuureen, Suldaan-koodaana sababtaa lahaa. Wixii uu Suldaanku horay noogu sameeyeyna waa wax aad qiri karto, haddii aad garsoore wacan tahay. Sidoo kale ayuu Ogaadeen nagu sameeyey, adiguna waad og tahay, maragna waad ka tahay haddii aad garsoore tahay. Soomaalida oo dhammi waa wada caynkaas. Waxaan ku ogeysiinayaa inuu Majeerteen habeen iyo maalin weerar noola taagan yahay, annaguna waxaas ma naqaan, sida wax loo weerarana garan mayno, ha yeeshee markay nagu soo duulaan oo keliya ayaannu annaguna ku kacnay oo iska celinnay. Sidaasoo ay tahay, haddana adigu dhacoodaas ma danaysid, waxaadna maqashaa oo keliya markaan anigu iska dhicinaayo. Garsooraha wanaagsani waa inuu wax walba ogaadaa oo arrinta dhinac walba ka baaraa.

In kastoo ay Soomaalidu sidaan soo sheegay noo galeen oo la iga gardaran yahay, haddana waxay ii heystaan nin xun, waxayna igu magacaabaan (Gabyaagii hore), (Dilaa), (Nabad baabi'iyey), (Tuug). Sidaas daraaddeed, waa inaad arrintaas eegtaa oo aad labada dhinacba u rogtaa.

Waxaan hadda ku weydiisanayaa (ammaan iyo nabadgelyo) waana inaad faraha la gashid oo aad aniga iyo Soomaalida nabad na dhex dhitid. Waxaan ku ogeysiinayaa xoolihii Ogaadeen laga dhacay inay

gacantayda ku jiraan oo aan diyaar u ahay inaan dadkii lahaa adiga kuugu dhiibo. Isla markaa kuweygii ayaad ilga soo celin karaysaa, dabadeedna waa inaad nabad iyo heshiis naga dhex dhalisaa. Sidaas oo kaleeto ayaan Majeerteen ka rabnaa, maxaa yeelay iyaga xoolahoodiina gacantayda ayay ku jiraan, sidaas si le'eg waxaan kaa codsanaynaa aniga iyo Xabashida inaad na dhex gashid oo aad nabad abuurtid, ugana dhitid inay aniga col igu soo bixiyaan, Bahgeri iyo dadka i raacsan oo kalena ayan ku soo bixin.

Dhamme Cordeaux, waxaan kaloo ku weydiisanayaa inaad qaalli noqotid oo aad dawladda Ingiriiska iyo dadkeeda oo meel ah iyo dhammaan Soomaalida aad heshiis nabadeed ka dhex riddo dadka aad adiga kuu raacsan iyo Soomaalida oo dhan. Waxaadna ogaataa haddii aad sidaas ku soconayso inaan aniguna ku soconayso oo aan si wacan u ilaalin doono.

Waxaan ku weydiisanayaa inaad maamuustid aniga iyo labadaas nin ee lagu soo diray, waraaqdana kuu wada, gaar ahaanna aad si wacan u soo dhoweysid ninka Cismaan Darwiish la yiraahdo oo aad aniga dartay u wanaajisid.

Intaas ka dib waxaan kuu sheegayaa Cabdalla Shixiri iyo saaxiibkiis Maxamuud Habarwaa oo ah turjubaan'cii Talyaaniga inay ka tageen oo aysan maanta ka dib raggeyga ku jirin. Sidaas daraaddeed wax alla wixii aad iiga baahato labadaas nin ee warqadda wada ayaad weydiin kartaa, haddii aad talooyinkeysa oggolaatidna oo ay nabadi jiri doonto waa in markaas wax laga qabtaa kuwa nabadda fashahadinaaya. Qabaa'ilka iyo Ummadaha aan nabadda ka rabaa waa kuwan:

1. Xabashida;
2. Majeerteen;
3. Ogaadeen.

Ugu dambaystii waxaan ku ogeysiinayaa ragga aan kuu soo diray inay yihiin labadaas nin ee la kala yiraahdo: Cismaan Darwiish iyo Ibraahim Xasan oo aanan doonayn cid kale oo damacda inay magacayga ku hadasho.

Cabdalla Shixiri iyo Maxamuud Habarwaa waa nimanka nabadda ku cayaaraya. Wararka kor ku qoran ee beenta ah waa iyaga kuwa bixiyey ee abuuray. Intaas iyo nabad gelyo.

IV. Waxaad ogaataa nimanka warqadda sidaa inay wadaan mid kale oo adiga kuu socota, waana inaad iyadana akhrisataa.

(Saxiixan): Sayid Maxamed Cabdulle

DOOD IYO ISMARIWAA

1908dii si aada ayaa Ingiriiska iyo Daraawiishta hadallo la isugu tebiyey waraaqana la isugu diray inkastoo qolo waliba wixii danteed ah ay taageereysey. Waxa qalloocii iyo khiyaanadii Ingiriisku wadey soo ifbaxday markii Sayidkii saddex jeer waraaqo si isdabajooq ah u diray, hase ahaatee, Ingiriisku ka aamusay oo wax jawaab ah aanu ka bixin, sidaa daraaddeed ayaa colaaddii, dhacii, tuugadii ay u sii badatay, siyaasadiina sii qasantay. Ugu dambaystii ayaa Sayidku Ingiriiska waraaq ku celiyey; waraaqdaas oo ay ku qoran tahay eed sheegasho, hanjabad iyo dhaar. Wixii xumaan ahaa oo dhan oo arlada ka dhacay Ingiriiskuu dusha ka saaray wuxuuna u sii dhiibey waraaqadii darwiish la oran jirey Xirsi Liibaan. Barasaabkii Berbera fadhiyey markii waraaqdaa loo geeyey wuxuu u qaatay in Daraawiish weerar ka soo baxay sida caadadooda lagu yiqiin. Tan ka yaabisayna waxay ahayd markii waraaqda Sayidka laga akhriyey hadallo ay ka mid yihiin: askartaada ka kaxay Buuhoodle, Cayn iyo Badweyn; doxorayaasha iyo jaajuusyada aad soo direysana jooji, maangaabyada aad la tashaneysana ka har, xoolahaygii layga dhacayna ii keen. Haddii aadan sidaa yeelin in khasaarihii hore mid ka badani ku gaarayo ku tasho. Waraaqadii Sayidku dirayna waa tan :

To General Cordeux,

«This letter has two objects. I have sent you many letters before on the subject of peace, and about our looted property and wives, and also to prevent disturbances on both sides; but you did not send me an answer nor did you send me my rights or make reforms. I, however, have made reforms and have stopped the disturbances of the Buraad, and I have also made peace for travellers. You yourself are aware of this.

And now I inform you that the son of Egarreh and his people are bad men and are breaking the peace between us, and I know this well. For instance, when he sent a party to Bohotle; also when he ordered them to take their horses as far as Badwein and the Ain Valley; and also when he sent spies to Jidbali, and the chief of them is

1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London 1925; p. 172.

Yusuf Habarreh, and he was instructed to go as a spy secretly, and not only he but many other spies were sent. And I know all about this.

And now I inform you that I intended not to send you any more letters, as my previous letters were not replied to, but now I have sent this letter purposely to stop the disturbances between us. For my part, I do not like disturbance and fighting; so, if you want peace as I do, remove your party from Bohotle and also remove the horses from Badwein and the Ain Valley, and call back your speis from Jidbali and other places. As I have stopped the disturbances of the Buraad, you must do the same. And if you do not want peace, but only wish disturbances and fighting, then you need not move the party from Bohotle nor the spies nor the horses.

Further know that I am honest with all men. But the son of Egarreh and his people are creating disturbances in the country. They never consider the result which will happen afterwards. There was peace before the previous disturbances was raised. You never sent Sepoys nor did I send any, and then we were not looted. You gave my son Osman a mule.

General Cordeaux, take my advice and do not hear the words of Egerreh's son. If we start fighting he will not be of any use to you in the fight, because he is a coward. In the expedition he applied medicine to his sound eyes when he was called for the expedition, and this is due to his fearing from us, and he nearly lost his sight. At the last he went to Mecca and Medina on account of fear. As you know, a brave man would not have shrunk from fighting.

And now I tell you that he is a grey and old man, and he is doing harm to you. If we start fighting again, many of your men of high rank will be killed and you will suffer much loss of property and men. But there will be no loss to me of money and property. I tell you that my property is in your hands and the stock I have at present is very poor.

Further, if we fight again now, I will burn all my huts and use my stock for food, and you would only see horsemen in the saddle ready for fighting; and the stock I have, such as camels, cows, and

sheep, I swear that I would eat up in one single hour, and then I would take the property of others for food.

I do not possess any land nor cultivation nor gardens; and I pray to God the country may be turned upside down, and these words are true. If you also wish this, listen to the words of Egarreh's son. But if, on the other, you want peace between us, do not hear the words of the intriguers.

Further, a party of Isak tribes have recently killed 17 men from Warsangeli, and looted some she-camels. Again, the Isak tribes looted property from the Warsangeli, and a portion of this stock was mine, namely 170 cows. Again, the Isak tribes killed from the Warsangeli 12 men. This is the news about the Warsangeli, who are now proper Dervishes.

And I and the Warsangeli have sworn to each other that they are proper Dervishes and we are with them; and, if you want peace in the country, let me settle between the Isak and the Warsangeli, and, if you do not want peace, and you hear the words of the son of Egarreh, let it be so.

Also I inform you that the Dervishes are like white milk (kind hearts), and I inform you that words of Egarreh's son are lies. His conscience is bad and he does not like the peace. He wants to destroy men and property. But I like your peace, despite what you hear from the words of this man. And now I inform you, and you are aware, that if we now fight again, you will lose more men than you lost before. You must know this. We are men and not women. Allah is our protector and He will give us victory.

From one who may be poor and small and mazlum (i. e. oppressed), but who relies on God for mercy and victory and assistance.

Sayid Mohamad Abdalla

Intaa oo Af Soomaali loo tarjameyna waa tan :-

Janaral Cordeaux,

«Warqaddani waxay leedahay laba ujeedo: «Tan hore waxaan kuu soo diray waraaqa badan oo ku saabsan nabadda iyo xoolihii iyo ha-weenkii nalaka dhacay iyo joojinta fidmada labada dhinacba; ha yeeshee, adigu jawaab iima soo dirin, xaqaygiina ma soo celin, wanaagna ma samayn. Ha yeeshee anigu waxaan sameeyey wanaag, fidmadii

Burcadda ahaana waa joojiyey, socotadiina nabadgelyo ayaan siiyey. Waxaan dagaal guba waad og tahay.

Intinkana, waxaan ku ogeysiinayaa in Ina-Igarre iyo dadkiisuba ay rag xun yihiin, nabadda dhexdeenna taallana jebinayaan. Taana si weyn baan u ogsoonahay. Markuu u soo diray colka Buuhoodle isla markaana ku amray inay fardaha geeyaan ilaa Badweyn iyo dooxada Caymeed, iyo markuu jaajuusta u soo diray Jidbaale, ka ugu weynina yahay Yuusuf Habarreh, kaasoo lagu amray inuu u socdo sidii jaajuus qarsoon, keligiiina ma ahayne waxa la soo diray jaajuusyo badan. Waxaasoo dhan waan ogahay.

Intinkana waxaan ku ogeysiinayaa in aanan rabin in aan waraaqa dambe kuu soo diro, maxaa yeelay waraaqahaygii horaan laga soo jawaabin, hase ahaatee, waraaqdan aan kuu soo diray ujeeddadeedu waa inay fidmadu dhexdeenna ka joogsato. Xaggayga anigu ma jecli fidmada iyo dagaalka midnaba, haddaadse adiguna nabad dooneyso sidayda, ka qaad colkaaga Buuhoodle, fardahaagana ka celi Badweyn iyo dooxada Caymeed ugana yeero jaajuustaada Jidbaale iyo meelaha kaleba. Sidaan u joojiyey rabshadii Burcadda si la mid ah yeel. Haddiise aanad nabad rabin oo fidmo iyo dagaal doonaysid, marka uma baahnid inaad colkaaga Buuhoodle ka celisid, jaajuusta iyo fardahaagana la noqotid.

Hubaal waxa ah in aan daacad u ahay dadkoo dhan. Hase yeeshee ina Igaare iyo dadkiisa ayaa fidmo ka abuuraya waddankan. Kamana fekerayaan aayaha la dhalan doona marka dambe. Markii hore nabad baa jirtey intaan fidmadu dhicin.

Duullaan weligaa iima soo dirin, anna kuuma soo dirin, ismana aynu dhicin. Inankayaga Cismaan waxaad siisay baqal. Waryaa, Janaral Cordeaux, qaado taladada, hana maqlin hadallada ina-igarre. Haddaynu bilawno dagaal waxba kaaga fari maayo dirir, waayo waa fuley. Markii duullaanka loogu yeedhay wuxuu indhaha iskaga shubay dawooyin, sidaasna waxa ugu wacan cabsiduu naga qabay, wuxuuna ku sigtay inuu indhabeelo. Baqdin buu la aadey Maka iyo Madiina. Sidaad og tahay nin geesi ahi dirir kama warwareego. Im-minkana, waxaan kuu sheegayaa inay tahay oday caddaaday oo ga-boobey, kuna dhibaataynayo. Hadda mar kale dagaal, bilawno waxa la dili doonaa rag badan oo ka mid ah raggaaga dereiiooyinka

waaweyn leh, dad iyo duunyana waa kaa rogmanayaan. Anigase mood iyo nool midna iga lumi maayo. Waxaan kuu sheegayaa in duunyadaydii gacantaada ku jirto, xoolaha aan imminka haystana aad u yar yihiin. Waxaan kuu raacshey taas, haddaynu haatan dagaallano guryahayga oo dhan waan gubayaa xoolahaygana sahay baan ka dhiganayaa, waa xaadna arki doontaa fardooley koore saaran oo keliya dagaalna u heegan ah.

Waxaan ku dhaaranayaa xoolahayga ay ka mid yihiin geela, lo'da iyo adhiga inaan saacad ku qasho, dabadeedna dadka kale waxooda la cuno. Ma aan lihi dhul, dhir iyo beero, Ilaahayna waxaan ka barayayaa inuu dhulka rogo; hadalkaasna wayga run. Haddaad adna si daas rabto maqal hadalka Ina Igarre. Haddaadse dhexdeenna nabad ka rabto ha maqalin hadalka nabiibiyaha.

Ta kale, col Isaaq ah ayaa dhowaan diley 17 nin oo Warsangeli ah halo geelna ka dhacay. Mar kalena Isaaq baa Warsangeli xoolo ka dhacay, xoolahaana qayb ka mid ah anaa lahaa; haddaan magacaabo 170 sac baan lahaa. Haddana Isaaq wuxuu diley 12 nin oo Warsangeli ah. Waa kaa warkii Warsangeli; kuwaasoo ah Daraawiish run ah. Aniga iyo Warsangeli waxaannu isku dhaarsannay inay yihiin Daraawiish run ah, annana waa la jirraa, haddaba haddaad doonaysid wadanka nabaddiisa, ii daa aan heshiisiiyo Isaaq iyo Warsangeliye, haddiise aanad nabad doonayn, hadalka Ina-Igarrena maqashid, weligaaba maqal.

Waxaan kuu sheegayaa in Daraawiishtu naxariisato waxaanna ku ogeysiinayaa in Ina Igarre beenaale yahay, waxgaradkiisuna xun yahay, nabaddana aanu jeclayn. Wuxuu doonayaa inuu waddanka baabi'iyoo. Aniguse nabad baan rabaa in kastoo aad maqlayso hadalka ninkaas.

Imminkana waxaan kuu sheegayaa adiguna aad og tahay haddaynu mar kale dagaallanno in khasaare kii hore ka badani ku gaadhayo. Ogow sidaa. Rag baannu nahay ee naago ma nihin, Ilaahay baa na ilaasha guushana na siin doona.

Waxay ka timid kii miskiinka ahaa ee yaraa ee madluunka ahaa, laakiin ku xidhnaa naxariista, guusha iyo gargaarka Ilaahay.

Sayid Maxamed Cabdille

Waraaqdaa Sayidku diray Wakiilkii Ingiriiska ee Berbera fadhigay wareer bay ku riddey waana sal kicisay, maxaa yeelay wuxuu haddadiisii ka gartay in wadaadkii weyraxay oo haatan damacsan yahay inuu dunida walaalo ama weerarro soo kiciyo. Haddaba maxaa laga filayaa maxaase laga yeelayaa? In kastoo talada wadaadku caddahay haddana waxay la ahaatay in waraaq barbarrays ah loo diro oo geesna nabad iyo hadalla qabow laga tusayo, geesna colaad loo gooddi laga tusayo hadduu soo duulo, hase ahaatee waxa caddaan loogu sheegay in aan dawladda Ingiriisku ciidammadeeda ka soo celiyayn meelaha ay geysey, kuwa kalaaba lagu sii kordhinayaa, dadka fidmada wadaana inay yihiin kuwaad adigu xoolaha iyo dadka siisey ee ogow.

Waraaqdii Ingiriisku diray waa tan(1) :

To Sheekh Mohammed Bin Abdulle :

«After compliments. This is to inform you that I have received your letter sent by the hand of Hirsi Liban». «First, I wish to inform you that the British Government still desires to maintain the peace between our tribes and the dervishes». «Secondly, with regard to the men whom the Government sent to Bohotle and the Ain, you must know that the reason of this is because of troubles caused by the Buraad and the Warsangeli, and not because our mind has changed and turned from peace». «Thirdly, I wish to inform you, and you are aware, that the peace». I am informed that your messenger was molested by the British Government alone for their acts of hostility. Recently they have raided the British tribes close to Badwein and the Ain. For this reason I cannot call my men back from these places but must send still more men to protect the people from these raids, and to keep the peace. I am informed that your messenger was molested by the Jama Said and they will answer for this to the Government. But I wish to remind you that the men who did this are the people to whom you gave presents of rifles and camels when they came to see you. For this reason they speak one way to you, but their speech to the Government is very different. This and salaams.

H. E. S. Cordeaux

(1) The Mad Mullah of Somaliland, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London 1923; p. 172.

Hadalkaas waxa af Soomaali loogu tarjami karaa sida tan:
 «Waxay ku socotaa Shiikh Maxamed Cabdulle Xasan.

Salaan ka dib. Waxaan ku ogeysinayaa in aan helay waraaqdaadii uu siday Xirsi Liibaan.

Tan u horraysa, waxaan jeclahay inaan ku ogeysiiyo in dawladda Ingiriisku weli dooneyso inay adkayso nabadda dhex taal qabaa'ilka ay u taliso iyo Daraawiish. Tan labaad oo ku saabsan ciidammada dawladdu u dirtay Buuhoodle iyo Cayn, waa inaad ogaataa sababta loogu diray inay tahay rabshad ay geysteen niman Burcad ah iyo Warsengeligu ee ma aha inaan maskaxdayada ka saaray nabadgelyadii. Tan saddexaad, waxaan ku xusuusinayaa, adiguna aad og tahay, in Warsangeli uu yahay racyad Ingiriis; xumaantay geystaanna waxa ka abaal mariyaya dawladda Ingiriis oo keliya. Dhowaan waxay weerareen tolalka aannu u talinno ee u dhow Badweyn iyo Cayn. Sidaa daraaddeed, ciidammadaannu dhulkaas u dirnay kama soo celin karno, waana kor-dhinaynaa si ay dadka u ilaaliyaan nabaddana u adkeeyaan.

Waxaa i soo gaartay in dhambaal-sidahaagii ay xumeeyeen Jaamac Siyaad, taana dawladda ku ciqaabi doonta. Laakiin waxaan jeclahay inaan ku xusuusiyo ragga waxaa ku kacay inay yihiin kuwaad dabka iyo geela siisay markay kuu yimaadeen. Sidaa daraaddeed adigana af bay kugula hadlaan dawladdana af kale oo ka duwan bay kula hadlaan. Sidaa iyo salaam.

H. E. S. Cordeaux

DALKA MALIHID

Waxaannu dhowaan soo xusnay in qolo waliba damacsanayd inay heshiiskii Ilig-daldala ku gabbato oo danaha ay leedahay ku fuliso, meelo kala duwanna waxaan ku sheegnay in Daraawiishtu xagga ilaalada iyo war-helkaba Ingiriiska kaga horreysey. Gabayada Sayidka iyo falsafadda Daraawiishta, waxaa ka muuqda inay si fiican u garansoc-naayeen khatar weynna ey iyaga u tahay haddii alaabta wararka laysugu tebiyo iyo gaadiidka wax lagu qaado dhulka Soomaalida la keeno.

Haddaba, sida warqaddan laga garan karo waxa Daraawiish loo soo sheegay wār oranaaya «Ingiriisku wuxuu Berbera ka dhisayaa (Ogaad) waddo tareen (reelwey), isagoo ku gabbanaaya heshiiskii Ilgeed. Taas ayaa Sayid Maxamad aad u diiddan yahay oo wuxuu Ingiriiska ku leeyahay: «Waxaad doonaysaan inaad heshiiskii nagu khiyaamaysaan oo magaalada Berbera (reelwey) ka dhistaan. Waxaannu idin leennahay ha ka dhisina. haddeydinaan dhaafayna (Awdal iyo Maandaah) geeya, haddii kale w.xii ka yimaada idinkaa u qoolane ogaanteed lahaa».

Warqdiina waa tan:(1)

(1) Waxaa laga helay Dawladda Ingiriiska.

الا حريف من محمد بن عبد الله وكافة المسلمين
 الى دولة الانكليزي وخصوصا الى الوالي حق
 البربر وحواليها ونقول سمعنا انكم نويتم الاصلاح
 بين العام والخاص فكذلك لنا قبلنا بكم معروف
 واحسان والاصلاح بين العام والخاص ولكن
 سمعنا انكم نويتم ان تضعوا اكاط من بربر الى ما
 شئتم فحين ما قبلنا ذلك بل تحققنا انكم اردتم الحيانه
 وذكركم الاصلاح هو خباله الصبيد والذي
 حملكم على ذلك امران احدهما انكم وضعتم التار
 في ارضنا فاما استوى سالما خطر في انكم لو وضعتم
 اكاط لكان هو سالما والا امر الثاني الذي حملكم على
 ذلك هو الذي ادع الفتنه من اول الامراعي
 الذين قالوا السومال ما تقدر الحاربه وكما
 ناخذ الوداد وجماعته بالاعتب والان لا يجتمعان
 الصديق والكذب والصالح والعداوه والامان والحيانه
 فلو يتم ان تضعوا هذا الشئ فابتدأوا من اول
 الى ما نراه فان ابستم من ذلك ووضعتم في ارضنا
 فانتظروا عواقبه



DOODDII BARLAMAANKA INGIRIISKA

Waxa jirtey in dhawr nin oo Barlamaanka Ingiriiska ku jiraa wax badan dood kulul dawladda Ingiriiska u soo jeediyeen, in ay dalka Soomaaliya iskaga guurto, ama wadaadka heshiis wanaagsan lala dhigto oo mushahar loo qoro, sidii Hindiya la yeelay. Maxaa yeelay dad badanna dawladdu waa ku weydey, maal badanina waa kaga baxay wax faa'iid ah oo ka soo gelaayana lama arko. Sidaas daraaddeed ayaa muddo toban sannadood ku dhow arrintaa barlamaanka Ingiriiska sannad walba lagu soo qaadayey loogagana doodaayey oo sannad walba arrintaa Barlamaanka la hor keenaayey.

Ugu dambeystii taladii waxay ku soo ururtay, mar haddii heshiis wadaadka lala dhigtaa taabbagal noqon waayey waa in dawladda Ingiriiska laba arrimood miduun ku dhaqaaqdaa:-

1. In wadaadka gaas xoog leh lagu saaro oo isagiyo wuxuu wato la baabi'yo si aan magacood dambe loo maqal.
2. In dalka Soomaaliya laga guuro, wadaadku siduu doono hawga taliyo ama haw maamulee.

Taladaasi madaxdii dawladda Ingiriiska waxay la noqotay arrin meesha ku jirta oo lagama maarmaan ah xagga siyaasadda dawladda ha ahaato xagga dhaqaalahase ha ahaatee, hase yeeshee waxa la isweydiiyey laba arrimood: Wadaadka heshiis ma laga helayaa mase oggolaan doonaa? Dagaalse ma lagu qaban karayaa? Maxaa wacay meel loogu hagaago ma leh meeshii galabtay lagu ogaa subaxdii loogu iman maayo ee caawuu ka guurayaa ama habeenkii buu ciidammada Ingiriiska meeshooda ku weerarayaa; waxaana hubaal ah haddii loo gacan qaado inuu dad badan oo ciidammada dawladda ka mid ah la dhacaayo. Sidaas daraaddeed dawladda Ingiriis waxay garatay in guddi siyaasadeed loo diro si ay u soo hubiyaan bal in wadaadka heshiis ka suura geli karo iyo in kale. Dabadeedna waxaa loo diray ergo uu ka madax yahay «General Sir. Reginald Wingate» oo ciidammada Ingiriiska iyo Masar oo is bahaystay madax ka ahaa lana dagaallameyey Mahdigi Suudaan Sheekh Maxamed Mahdi.

Bishii Abril dabayaaqadeedii 1909kii ayaa ergadaasi Berbera timid, isla markaana waxay guda galeen waraysi iyo wax baarid; wadaadkana waxay u direen waraaq iyagoo weydiisanaya waxyaala kala duwan

oo nabad iyo heshiis ku saabsan una bandhigaaya inuu heshiis oggol yahay iyo in kale; waraaqdiina waa tan: (1)

«From General Sir Reigonal Wingate, Governor-General of the Anglo-Egyptian Sudan and Sirdar of the Army, and General Sir Rudolf Baron Von Slatin, Inspector-General of the Sudan (generally known by the name of Stalin Pasha) to the Fakir Sayid Abdulla Bin Mohammed Hassan. May God keep him.

After salutations, we desire to inform you that we have arrived at Berbera, by command of the Government of Great Britain, with the object of studying the condition of the country and the natives and Arabs under her protection, as well as that of the neighbouring tribes..

We have made full inquiries concerning the state of affairs, and have obtained all available information about the various localities; we have also read all your letters to the representative of the Government Captain Cordeaux. We have in this manner been enabled to appreciate the real situation.

Granted, as you state in your letters, that you wish to secure justice and establish peace in the land, thereby contributing towards its improvement, and giving rest and tranquillity to its inhabitants, so much and even perhaps more earnestly does the Government desire this end, and would spare no effort to attain it.

«With regard to the complaints which you make in your letters relating to the raids of Government tribesmen on your people, we desire to inform you that we have made all inquiries on this subject, and it appears to us that your people were the aggressors in the first place, and it was they who began these disturbances which have resulted in the outbreak of hostilities between your Arabs and our Arabs, and a consequence, between your people and our troops.

(1) The Mad Mullah of Somaliland, by Douglas Jardine, O.B.E. (Secretary of the Administration, Somaliland, 1916-21) First Edition; London 1923; p.

«Without doubt you are aware that the outbreak of fitna (criminal intrigues or conspiracies) is far more noxious and alarming, yes, even more criminal, than murder, and to kill peaceable people is not only against the commands of God the Almighty, but tends to produce most distressing it to ruin and desolation. It is this, and not lack of power, which is the chief reason which prevents the Government from sending a great army to this country.

Undoubtedly, in the years that are past, you have, or should have learn thoroughly well that the Government is averse to all trouble and agitation, and moreover, you must be well aware that the Government has taken nothing whatsoever of the looted property to which you refer in your letter. No proof is necessary in support to this statement; the fact that the Government takes no taxes or duties on the herds actually owned by our Arabs is sufficient, as it is illogical to think that Government would renounce its legal rights while receiving unlawfully a share of property looted from the worshippers of God, the Almighty.

It is to obtain these results that the Government endeavours to open roads and facilitate communications, these being among the chief factors in benefiting the people at large. If your aims are similar, and you wish to give effect to them, their realisation rests entirely in your own hands. You may rest assured that if you try and prevent your Arabs and followers from raiding the Arabs living under the protection of the Government the Government will also restrain its Arabs from doing the same, and will also open roads and improve communication.

We have read in your letter a complaint in which you state that a steamer captured a boat belonging to you. This boat was not captured by a British steamer, and, if it was actually taken by some other Government the motive for so doing was no doubt to intercept any firearms, ammunition, or other equipment destined for the use of such of your people as may be inclined to loot, and who are at enmity with the other Arabs.

In any case, even if anything has occurred which you consider to be wrong, we assure you that it could never be attributed to the representative of the Government, Captain Cordeaux, who conforms in all his dealings and decisions with what is right and strictly just, and

whose whole endeavours are for the improvement of the country and the prosperity of its inhabitants. Should others, who have their own ambitions, tell you the contrary, you should not believe it, as it is absolutely untrue.

«We intend to remain here about 25 days, and should you be willing to send envoys, chosen from your wise and faithful men to meet us here and consult with us on all questions, giving us the reasons for the complaints you make in your letters to the representative of the Government, Captain Cordeaux, we do hereby give them the aman (free conduct) of God and His Prophet, the aman of Great British, and our own aman, and we promise that, after meeting them and hearing from them your intentions, and explaining to them our own aims and ideas, we will send them back to you in perfect safety, and we trust, by the will of God, that on their return they will report to you how thankful they are for the good treatment which they receive here.

You will then be perfectly free to choose whatever course you like to follow.

Your envoys should know the Arabic Language, as that is the language we speak ourselves, and we wish to talk with them without the necessity of using interpreters».

Waraaqdaas waxa af Soomaali loogu tarjami karaa sida tan:

Dhammaadkii April 1909kii waxaa timi Maxmiyaddii Soomaaliyeed ee Ingiriisku haystay ergadii Wingate, isla markaana 30kii April waraaq af Carabi ku qoran baa loo diray wadaadkii, waana tan:

«Ka timid Sarreeye Gaas (Sir) Reginald Wingate, oo ah Guddoomiyaha Sare ee Ingiriis ee xukuma Masar iyo Soodaan, ahna Taliyaha ciidammada qalabka sida iyo Sarreeye Gaas (Sir) Rudolf Boron von Stlin, oo ah kormeeraha Sare ee Soodaan(kuna magac dheer Stalin Baasha); kuna socota miskiinkii Sayid Maxamad Cabdulla Bin Xasan Ilaah ha dhawro.

Salaan dabadeed, waxaan rabaa in aan ku ogeysiyo in aanu Berbera ku nimi amarka dawladda Ingiriiska sababtoo ah xogeysi la xiriira waddanka warkiisa, Soomaalida iyo Carabta deggan iyo qabaa'ilka la deriska ah: Wxaannu samaynay baaris buuxda oo la xi-

riira arrimaha waddanka haysta, wxaannuna helnay dhammaan warkii jirey ee ku saabsanaa degmooyin badan; waxaan akhrinay waraaqaad haad u soo dirtay wakiilka dawladda Dhamme (Cordeaux). Sidaa daraaddeed waxaa noo suurtagalay in aannu ku rayrayno xog ogaanshaha runta ah. Guddoonku wuxuu ahaa: Sidaad ku tiri waraaqdaadii caddaynaysey in aad rabto adkaynta caddaaladda iyo dejinta nabadda dhulka, taasoo daryeelaya horukaca iyo xasilloonaanta, dawladduna si degdeg ah u rabto in arrintaas laga gun gaadho, xoogna la hadhimayso ilaa taas la helo. Arrinta ku lug leh waraaqdaadii keentay dacwadda la xiriirta dhicii dawladdu ku qaadday qabaa'ilka dadkaaga ah, waxaanu jecellahay in aannu kuu sheegno in aannu arrintaas baaris dheer u yeelanay, dabadeedna noo muuqatay in dadkaagu kuwii wax hororay ugu horrayntii iyo kuwii bilaabay fidmooyinkii dhaliyey colaadaha dhexmaray (Carabtaada) iyo carabtayda aayihiina noqday is herdiga dadkaaga iyo ciidammadayada qalabka sida. Shaki la'aan, adiguba waad og tahay in fidmadii dillaacday ay ka hoog iyo argagaxiso badan tahay dilka iyo ruuxgoynta lagu sameeyo dad nabadeedka taasuna aanay amarka Ilaahay keliya khilaafsanayn ee waddanka guuldarro u keenayso, horukaciisa iyo barwaaqadiisa curyaaminayso, kana yeelayso meel rogmatay oo madhan.

Sababaha daraaddood bay dawladdu ciidammo laxaad leh ugu soo diri weydey waddankan ee ma aha taag waa. Shaki la'aan, waad ogayd sannadkii hore, waadna ogaan doontaa gebi ahaan in dawladdu ka jeedo rabshadaha iyo diradiraalaha misana waa in aad ogaataa in aanay dawladdu waxba ka qaadan xoolihii dhaca ahaa ee aad waraaqdaada ku soo tilmaantay. Warkaasina waa marag ma doone. Hubsiino waxa ku filan, in aanay dawladdu ka qaadin cashuur ama ajuuro xoolaha (carabtayadu) leedahay, waxaa taas la mid ah in ay dawladdu iyadoo xaqeadii ka laabatay haddana qayb sharcidarro ah uga hesho laga dhacay dad Ilaah weyna caabuda. Waa in la helaa dawladdoo waddooyin dhista isgaadhsiintana hawl yaraysa, marka sidaa wax loo qabto waxaa imanaya dadkoo ka faa'iideysta. Hadday u jeeddadaadu sidaa u eg tahay, wax qabashana ku darto, hirgelinteeda gacantaaday ku jirtaa. Ogsoonow, haddaad iskudaydo in aad ka joojiso carabtaada iyo kuwa ku raacsan dhaca ay ku qaadayaan carabta kale iyo dadka ku nool xukunka dawladda hoostiisa, in dawladdu celinyso carabteeda waxaasoo kale samaynaysa dawladduna dhisi doonto waddooyin cusub isgaarsiintana hagaajinayso. Waxaanu waraaqdaadii ka akhrinay dacwo odhanaysa, in markab kaa afduubay dooni. Doonta ma afduubin

markab Ingiriis leeyahay, haddiise markab dawladda kale xabbaadhay, sababtuu sidaa u yeelay, shaki la'aan waxay ahayd in uu halqafo hubka iyo rasaasta ama qalabka kale ee loo sidey in ay dadkaaga carabta la colka ahi wax ku boobaan. Si kastaba ha noqotee, hadday dhacaan wax aad qalad ku tirineyso, waxaannu kugu adkaynaynaa in aanad ka qarin wakiilka dawladda Dhamme (Cordeaux), kaasoo had iyo goor xaq ku caddaay wax qabadkiisa iyo go'aankaba, aamminna ah, iskuna deya inuu waddanka hagaajo dadkiisana barwaaqeeyo. Kuwa dantooda raacatada ahi, si guraac been ah bay wax kugu sheegaan, ee ha rumaysan. Waxaannu ku tala jirraa in aannu 25 maalmood halkan joogno, waxaadna yeeshaa in aad soo dirato ergo aad ka soo xulatay raggaaga wax aqoonka ah daacaddana kuu ah, si ay noogula kulmaan halkan, oo noogala tashadaan wixii su'aalaad ah oo dhan, noona siiyaan sababaha ay foodda saarayaan dacwadahaagii ku yiil waraaqdaadii aad u soo dirtay wakiilka dawladda, Dhamme (Cordeaux). Waxaannu siinaynaa ergada nabaddii Ilaahay iyo tii Nebigiisa, nabadda Ingiriiska weyn iyo nabaddayadaba, waxaanna ku ballan qaadaynaa markaannu la shirno, kana dhegeysanno ujaaddadooda, kana dhaadhicino ujeeddadayada iyo afeeftayadaba, in aannu nabad gelyo dib kuugu soo celino, waxaannuna aaminsanahay amarka Ilaahay soo laabadka inay kuu warkeenaan iyagoo ka mahad sheeganaya xannaanaday halkan ka heleen. Warkan xor saafi ah baad u tahay jid allaale ka aad jecelahay in aad raacdo. Ergadaadu ha taqaanno af carabiga, kaasoo ah afkaannu ruuxayagu ku hadalno, waxaannuna rabnaa in aannu iyaga la hadalno iyadaan afhayeen loo baahan.

Wadaadkii jawaab lagama helin muddadii loo qabtayna waa dhammaatay, ergadii markay dadkii dawladda Ingiriiska Soomaaliya u jooqey waraysteen waraaqihii Sayidku soo diri jireyna akhriseen, wararkii Daraawiish ka imanaayeyna dhegeysteen, heerka Daraawiishtu maraayana xoogeysteen iyo siyaasadda dabaysha waddanka ka soo dhacaysana qiyaaseen, xogwarran ballaaran bay dawladda Ingiriiska u qoreen (waxa la weriyey xogwarrankaas inaan weli la daabicin dadku iney akhristaan looma oggolayn).

1909 bishii Nofembar ayaa waxaa Boqortooyada Ingiriisku talo ku gaartay dhulka baadiyaha ah oo dhan in laga guuro oo xeebta keliya la dego si rebeshka iyo weerarka dadka looga durko. Bisha 6dii ayaa dawladdu taar u soo dirtay wakiilkii u fadhiyey Berbera iyadoo amray-sa in uu fuliyo taladaas dawladdu goosatay. Sidaa daraaddeed ayaa Ingiriisku ka guuray dhulka Oogo loo yaqaan oo dhan oo wuxuu isugu tegey xeebaha Berbera, Saylac iyo Bullaxaar, dadkii racyadda ahaa ama raacsanaa wuxuu u sheegay inaan dawladda Ingiriisku ninna dib u ilaalinayn, waxayse idin siinaysaa hub idinku filan si aad Daraawiish isaga celisaan.

Isla markaasna wuxuu siiyey dab iyo rasaas, hase ahaatee waxa dhacday waxaan la fileyn..... Taasoo ah dadkii intuu hubkii isu qaatay isagii gudihiisa iskula wada jeestey oo Daraawiish ka sokow isagii dhexdiisa iswada diley oo isdhacay oo nin waliba ninkuu ka itaal roonaa ku duuley. Taana waxa ka dhashay inuu dad badani Daraawiish u guuro. Lama koobi karo, lagamana sheekayn karo wixii meeshaas ka dhacay, waxaana gugaas loo yaqaan «Xaaraamacune». Dilkaa, dhacaa, weerarkaa iyo xumaantaa waxa u badnaa dadkuu Ingiriisku ka dhex baxay iyo dhulkuu ka guuray ee dhinacii daraawiishta waxba kama dhicin. Waxaad mooddaa in Daraawiishtu dagaalkii iyo rabshadihii ka gaabsadeen markii Ingiriisku xeebta isugu guuray, hase ahaatee, siyaasaddooda qabow waa xoojiyeen.



Corfield oo hub qaybinaya

Haddii xogwarrankii la akhriyey arrintana la eegay, waxaa la gartay in dhulka miyiga ah oo dhan laga guuro, hase ahaatee xeebaha la sii haysto oo hadba siday arrintu u dhacdo lagu ishaafalateeyo.

Richard Corfield oo markaa joogey Burco oo Daraawiishta gaar ka ahaa oo malaha farriimo guurista ku saabsan Waaliga ka helay isagoo talo iyo xogwarran bixinaayey wuxuu yiri⁽¹⁾ :

«The Mullah had been reported as intending to kill and eat all his remaining stock before the Ramadan fast at the end of September, after which he would be compelled by sheer desperation to assume the aggressive. In that event, the Commissioner pointed out two possible courses :-

1. *Hold on the Burao and Sheikh forts and endeavour to keep open Berbera-Sheikh-Burao line of communications until the arrival of reinforcements; or*
2. *Withdraw to the coast. Of these two courses I am of opinion that the first is the only possible one».*

At the same time the Commissioner proposed to remove any cause of provocation by withdrawing the British force from the Ain Valley, leaving only 40 tribal militia at Eil Dab as an observation post.

To this scheme, which erred, if at all, on the side of surrender, Lord Crewe gave his consent, and at once took steps to render it effective.

It was arranged that 1500 men should be requisitioned for service in the country, 400 from Aden, 300 from Uganda, 400 from the East Africa Protectorate, and 400 from Nyasaland, and the India office, as well as the Governors of Uganda and the Protectorate, were at once warned to that effect; permission being accorded the Commissioner to put the forts at Sheikh and Burao in a state of defence, and hold on to them if neccary till the arrival of reinforcements⁽¹⁾.

Hadalkaas waxa loo tarjami karaa sidatan :-

Waxa la soo sheegay in wadaadku damacsanaa inuu cuno dhammaan xoolaha uu haysto inta ka horraysa bisha Soonqaad, dhammaad-

(1) Richard Corfield of Somaliland, by H. F. Prevosi Battersby, London 1914; p. 91.

ka Sebtember, markaasoo ay kolleyba qasab ku noqon doonto inuu weerarro soo kiciyo. Markaa ayaa waaligii wuxuu farta ku jiiqay in laba waddo middood la raaci karo :-

1. In gacanta lagu sii hayo qalcadaha Burco iyo Sheekh, laguna dadaalo in jidka Berbera-Sheekh-Burco uu war-isgaarsiinta u furraado intii war kale ka imanaayo.
2. In xeebaha dib loogu qaxo oo halkaas lagu ekoonaado. Anigu waxaan qabaa in labadaa waddo tan hore ay tahay midda keliya ee suuragalka noqon karta.

Isla waqtigaas waaligu wuxuu soo jeediyey in laga digtoonaado wax alla wixii iska hor imaad keenaya ayadoo ciidammada Ingiriiska Cayn laga kaxaynayo, Ceeldhaabna lagu dhafo 40 Ilaalada Soomaalida ah.

Mashruucaas oo qalad ahaa, haddiiba isdhiibid looga jeedey, (Lord Crew) waa oggolaaday, isla markiibana waxa la qaaday tallaabooyinkii taas lagu fulin lahaa.

Waxa la amray in 1500 oo nin la diyaariyo si ay dalka uga shaqeeyaan, 400 Cadan laga keeno, 300 Yugaandha ka yimaaddaan, 400 Maxmiyadda Afrikada Bari laga keeno iyo 400 Niyaasalaand laga keeno. Xafiiska Hindiya iyo Waaliyaasha Yugaandha iyo Maxmiyadda waxa la siiyey digniin caynkaas ah, waaligiina waxa loo oggolaaday inuu qalcadaha Burco iyo Sheekh heegan ku ahaado oo uu ku adkaysto ilaa ciidammadaasi soo gaarayaan.

Ka guuriddaasi markay hirgashay sarkaal Ingiriis ah oo saraakiishii Soomaaliya joogtey ka mid ahaa oo malaha guurista ka xumaa maga-ciisana la oran jirey (C. E. Dansey) ayaa markuu dalka Soomaaliya ka tegey waxyaalihii dhacay ka warramay isagoo ku qoray wargeyska la oran jirey «Morning Post»⁽¹⁾, wuxuu yiri :-

«I left Somaliland when the evacuation began, and, owing to the part I had been compelled to play then, nothing will ever take me back to face the natives (despicable as many of them are), who believed the word of the British Government as passed to them by men To go back to the beginning of the Somaliland scuttle, in 1970, Mr. Winston

(1) Richard Corfield of Somaliland, by H. F. Prevosi Battersby, London 1914; p.

ca. Captain Cordeaux, the Commissioner in Somaliland, was away on leave when Mr. Churchill (then Under Secretary of State for the Colonies), travelling in one of his Majesty's ships, appeared at Berbera. Churchill started on his well-known, well-advertised tour in East Africa. He remained there, I think, some twenty-four hours, rode nine miles away from the coast, interviewed a few coast Officials and one military officer, and retired knowing all about Somaliland.

I was at the time in Burao. Within a few days of Mr. Churchill's departure the news reached me that he had announced as his opinion to all and sundry that the evacuation of Somaliland was his policy. News travels apace in Somaliland; within a few weeks every native knew of this, and then our troubles began, culminating in 1908 by the Mullah writing an offensive letter to His Majesty's Government ordering them to leave «his country». Mr. Churchill had thus found an able and powerful colleague.

Thus do politicians complicate the problem of government for the unfortunate officials on whom its administration devolves.

But Mr. Churchill's inability to keep his opinions to himself did much more harm than that; it upset the country that was inclining to settlement, bread renewed hope in a rascally marauder, and thereby cost the British people many thousands of pounds, a number of deedless lives, poor Cordfield's among them, and a loss of prestige for which it is at present impossible to estimate.

Hadalkaas waxa Af Soomaali loogu tarjami karaa sidatan :-

«Dalka Soomaaliya waxaan ka soo kacay markii miyiga laga guuray oo xeebaha loo qaxay, ayadoo ay iigu wacan tahay qaybtii qasabka igu ahayd inaan ka qaato, ayaanay jirin wax igu celin karaa inaan mar dambe ku laabto Soomaalida (oo badankoodu ay xaqiiriin yihiin), hadalka dawladda Ingiriisna sidaan ugu tebiyey u rumaystay ... Haddii dib loogu laabto socodkii degdegga ahaa ee uu Mr. Churchill ku yimid dalka Soomaalida markii uu ku jirey socdaalkiisii caanka ahaa, sida ballaaranna dicaayadda fiican loogu fidiyey ee uu ku maraayey Afrikada Bari 1907dii. Dhamme Cordeaux oo markaa ahaa Waaliga dalka Soomaalida fasax buu ku maqnaa kolkii Mr. Chureaux (oo isna ahaa Kuxigaha Wasiirka Mustamaraadka) uu yimid Berbera isagoo ku jooga markab ka mid ah maraakiibta Boqortooyada Ingiriiska. Wuxuu sidaan filayso halkaas joogey muddo 24 saac ah xeebtana 9 mayl buu ka fogaaday isagoo faras fuushan, dhawr sarkaal oo xeebta jooga iyo

sarkaal Milateri ahna wax buu weydiyey, dabadeedna dib buu uga laabtay dalka Soomaalida isagoo wax walba ke og aan war ugu dhinayn.

Anigu waqtigaas waxaan joogey Burco; dhawr maalmood ka dib markuu Churchull tegey ayaa warku igu soo gaaray inuu ku dhawaaqay inuu isagu sal iyo baar u lahaa siyaasadda ah in dalka Soomaalida laga baxo. Warku dalka Soomaalida degdeg buu u socdaa, dhawr toddobaad kaddibna nin kasta oo Soomaali ahi taas waa ogaa, markaas baana dhibaatooyinkaygii bilawdeen iyagoo heerkii ugu sarreeyey gaaray 1908 markii uu Wadaadku dawladda Boqortooyada Ingiriis u soo qoray warqad weerar ah oo uu amar ku siinaayo inay «dalkiisa» uga baxaan. Sidaas ayaa Mr. Churchull ku helay saaxiib awood badan iyo xoogba leh».

Sidaas baa ragga siyaasaddu ay u qasayaan arrinta xukunka ayadoo ay taasi dhibaato u keeneyso saraakiisha ayaanka daran leh ee taliska gacanta ku haya.

Mr. Churchull oo awood u heli waayey inuu ra'yigiisa isagu isku koobo, waxay keentay dhibaatooyin intaas ka badan. Waxayna khal-khal gelisey dal u janjeeray in dejinta arrimihiisa xalli laga gaaro, wuxuu dhiirri geliyey dhagar iyo isdil, sidaa daraaddeedna wuxuu dadka Ingiriiska u soo jiidey kumanyaal gini, geeri badan oo aan loo baahnayn oo Marxuumkii Corfield ka mid ahaa iyo sharaf dhac weyn oo aan suuragal ahayn in waqtigan hadda ah la qiyaaso.

Ingiriiska iyo dadka raaciyadda u ah oo dalkaa degganaa waxay rumeysnaayeen mar haddii dawladdu miyiga ka guurto inay daraawiishi calan cad u qaadan doonto. Hase ahaatee siday malaynayaan ma noqon ee waxay ku dhaqaaqeen tabaabulsho qabow. Hase ahaatee waxa jirey dad xoola doon ah, magaca daraawisheedna huwanaa oo had iyo jeer dadka xoolaha ka dhacaayey.

Daraawiishi waxay isku dayeen dhulka gaalku ka guurey dadka deggan inay siyaasaddooda ku faafiyaan si ay u soo jiitaan. Dhawr gabay oo yaab leh oo dadkana magaca daraawishta ugu yeeraya ayaa soo baxay. Meelaha laga tilmaami karo Cayn, Saraar, Gar-adag, Ceel-afweyn iyo Ceerigaabo horay bay u galeen xagga degmada iyo xagga siyaasaddaba, maxaa yeelay waxay filayeen inuu Ingiriisku dhulka Soomaalida iskaga baxayo.

GEELII DABOOLANE

Sayidku markuu waraaqdii Wingate helay wuxuu u qaatay sida markii dambe arrintu u dhacday, in Ingiriisku daraawiish quursanaayo ama aanu aqoonsanayn, maxaa yeelay markii hore waraaqihiisii lagama jawaabin, markii xigeyna siduu doonaayey lama yeelin, eeddii iyo garradiina daraawiish baa la saaray. Sidaa daraaddeed Sayidku waa ka xumaaday iyadoo arrintii halkaa taagan tahay oo aan daraawiishi wax tallaabo ah qaadin ayaa waxa hoos u tashaday 600 oo daraawiish waxay ku guddoonsadeen inay degmooyinka Soomaaliyeed ee Ingiriiska raciyadda u ah xoolo ka soo dhacaan. Iyagoo aan la ogeyn bay Ilig ka ambabaxeen, jidkii toobiyaha ahaana waa ka leexdeen oo waxay dhambaleen hawd iyo ciid, dad ay is arkaanna waxa ugu horreeyey Dannood. Halkaasay ka ilaalo dirsadeen. Dabadeedna meel la yiiraahdo Xaguuga iyo Deerafadad oo Burco hawd koonfur ka xigta ayey geel xeraadda soo fidda baxay ku galeen. Geelba geel ka tilman lehe geelaa la baxay (Daboolane) ayay soo dheceen; raacdaa ka daba timid oo waxay ku soo gaartay (Gallaaddi). Si xun baa loogu dagaallamay, hase ahaatee geelii daraawiish baa u xoog roonaatay. Geelaa markii xaruntii la geeyey aad baa loogu farxay, hase ahaatee nimankii laga soo qaaday caloolxumo iyo hurgumo weyn buu geliyey, colaad xunna waa reebey.

Markii geelii daboolane xarunta la keenay waxa muuqatay in nabad la helo daayoo in hadal laysugu yimaadaa aanu suuraggaleyn, daraawiishi waxay filataa waa col Ingiriis iyo dadka raacsan ka soo baxa ciidankoodii waa heeggan faraskana waa heensaysan yahay in kastoo hasaawohoodu sidaa ahaa haddana siyaasadda Ingiriisku wadaa kama qarsoonayn.

Dhinaca daraawiishita haddaan u noqonno waxa jirtey markii Tal-yaaniga iyo Biyamaal dagaalku ka dhex dillaacay dhawr boqol oo nin ahaa Banaadir ka tegey oo xaruntii daraawiishita u kacay si ay dab iyo hub ay ku dagaal galaan uga helaan, dabadeedna waxay mareen waddada (Tubjanno) la baxday oo Gallaaddi iyo Docmo isu marta, toobi-yaha Mudugna waxay uga ufoodeen askartii Keenadiid.

Raggaas iyo daraawiish la socotaba waxa helay col ogaadeen u badan oo Ingiriisku dab iyo rasaas soo siiyey, waxaana laga diley boqol ku dhowaad. Taasna aad bey daraawiishi uga xumaatay, eeddiina waxay saareen Ingiriiska ayagoo leh nabaddii ayuu jebiyey.

Bishii Maarso 1909kii ayaa qusuusidii tala u fariisatay si ay uga tashadaan aayahooda dambe iyo gardarrada xad dhaafka ah oo lagu sameeynayo Saydkii waraaq hadalla waaweyni ku qoran yihiin buu Ingigriiska u diray hadalladii ku yiilna waxa ka mid ahaa markii hore waraaqo badan baan idiin soo diray si wanaagsan baan idiin la hadlay, hase ahaatee hadalkaygii lama maqlin codsashadaydiina lama yeelin, hadaadan doonyahaygii, raggaygii iyo xoolahayagii la ii keenin oo dawladda Ingiriis nala heshiin, geelana waa qaybsanaynaa xaqayaga maqanna waa doonaynaa waraaqdaas faallo gaaban oo (Douglas Jardine) uu ka bixiyey wuxuu yiri:(1)

Whatever the Mullah's eventual intentions may have been, it is clear that for the moment he proposed to mark time until the break of the rains, before which it was impossible for him to cross the waterless southern Haud without abandoning the greater part of his property and stock. In his letters he revealed no very genuine desire for a settlement; and the reader can best judge of his attitude from the following effusion which was received in March, 1909 :-

Intaas waxa af Soomaali loogu tarjami karaa sidatan:-

Wax kasta ha ahaato tabta Sayidku ee waxaa cad inuu haatan doonaayo inuu waqtiga dib u dhigo ilaa roobku da'o, maxaa yeelay goortaa ka hor kama tallaabi karo Koonfur Hawd isagoon xoolihiisa qayb weyn ka tegin waraaqihiisa wuxuu Sayidku ku muujiyey inuusan heshiis dooneyn; qofkii akhriya waraaqda hoos ku qoran ee jahawa-reerka leh oo laga helay Sayidka bishii Maarso 1909, wuxuu garan ulajeeddadiisa:-

Waraaqdii Daraawiishi dirtay oo af Carabi laga soo tarjamay waa tan :

«This letter is sent by the Dervishes to the English Government, and the object of writing this letter is because of the dispute which has aken place between us and the Government. «First, we inform you that this dispute was caused by Swayne, Cordeaux, and Musa Egarreh. These three persons have spoiled the country altogether. At first the country was quite, and the people were contented, also there*

(1) *The Mad Mullah of Somaliland, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21 (First Edition; London 1923; p. 186-7.*

was much stock in the country. After a while Swayne went away from the country, and the orders of the Government passed into the hands of the intriguers mentioned above. The country is spoiled as before. We are looted, our men are killed and imprisoned, and our dhows were seized; we are taxed, and our country is taken away from us by force.

We sent letters to Cordeaux, and we wrote and said : «You must return our stock, release our women and our dhows, and depart from our country». We were not listened to, and our request was not granted. This gave rise to all this agitation. «Secondly, we inform you that we have in our possession the camels belonging to the Ishaak. These I will distribute among the Dervishes unless Government makes a settlement with us, return our stock, and grants our requests and releases our dhows and leaves our country, and abstains from pressing us. If your request is granted we shall be content and happy and peace. If not, then we will say it is the will of God, and divide the camels and eat them up. We will send out our men in every direction to safeguard our interests and to secure our protection.

Signed : The Seyid Hashimi Maxamad Bin Abdulla
and all the other Dervishes.

P.S. : — *If you make peace with us we ask you to return to us the 95 men that were killed at Galadi and the 15 men killed in the Nogal, also 15 rifles, 88 she-camels that were looted from us by the Jama Said, and the dhows with their crews and cargoes, and finally to leave our country.*

Our chief grievance and the main cause of this dispute is that the Government has forgotten us, also the money which was the cause of Deria Araleh's death; and the other matters which I have written above».

* * *

Waraaqdaas waxa af Soomaali loogu tarjami karaa sida tan :

«Waraaqdan daraawiish baa u soo dirtay dawladda Ingiriis, ulajeeddadeeduna waa is afgaran waaga na dhex yaalla annaga iyo dawla-daaas. Marka hore, waxaan idin ogeysiinayaa inay is afgaran-waagaas sabab u yihiin Suweyn, iyo Cordeaux iyo Muuse Igarre. Saddexdaas nin baa dalka oo dhan beleyey. Awel dalku waa xasilloonaa, dadkuna raalli buu ahaa, dalkana xoolaa ka buuxay. Muddo ka dib ayaa Suweyn dalka ka tegey, awooddii dawladduna waxay u wareegtey gac-

maha khaayimiinta kor lagu sheegay. Dalka sidii horaa loo beleeyey, waa nala dhacay, raggayagiina waa la laayey, waana la xirxiray, doonyahaygana waa la maroorsaday, waana la cashuuray, dalkayagiina xoog baa nalakaga qaaday.

Cordeaux waraaq baannu u dirnay aannu ku leenahay: «Waa inaad xoolahayagii noo soo celisaa, haweenkayagii iyo doonyahaygiina noo soo furtaa, dalkayagana ka baxdaa». Nalama maqlin, codsashadaya-diina nalakama yeelin. Taasaa kicisay bulaanka oo dhan. Tan labaad, waxaannu ku ogeysiinaynaa inaanu geelii Isaaq haysanno. Geelaasna daraawiish baan u qaybinayaa, haddii aan dawladdu nala heshiin, xoolahaygiina la soo celin, codsashadayadiina naloo yeelin, doonyahayagiina naloo deyn, dalkayaga aan laga bixin, cadaadintana nalaka deyn. Haddii codsashadayada la yeelo raalli baannu ahaan doonnaa, farax iyo nabadna waa ku noolaan doonnaa, waana qalan doonnaa. Gees kastana raggayagaan u diri doonnaa si ay u ilaaliyaan danahayaga nabadgelyadayadana u hubiyaan.

Waxaa saxiixay : Sayid Maxamad Bin Cabdille Alhaashimiye iyo Daraawiishta kale.

«F. G. : — Haddaad nabad nala samayncyso, waxaannu ku weydiisanaynaa in aad noo soo mag-dhawdid 95 nin ee lagu diley Galladi, 15 nin ee lagu diley Nugaal, iyo 15 buntukh, 89 halaad ee Jaamac Siyaad naga dhacay, labadii doonyood iyo shaqaalahoodii iyo badmareenadii wadey iyo wixii saarraa, iyo ugu dambaysta oo aad waddankayaga nooga guurto.

Urugada weyn ee na haysata iyo sababta keentay muranka waa dawladda oo na illowdey, iyo lacagtii ahayd sababtii lagu diley Diiriye Carraale iyo arrimaha kale ee aan kor ku soo qoray».

* * *

Warqaddaasi markey Ingiriiska gaartey degdeg buu uga jawaabay in kastoo hadallada warqadda ku qornaa kuwii hore ayan waxba kaga duwanayn hadallo tifaftiran ayaa laga helay waraaqdiina waa tan⁽¹⁾:

After compliments :

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21 (First Edition: London 1923; p. 172.

«To Sheekh Mohammad Abdulla.

This is to inform you that I have received your letter, in which you speak of the English Government and your people. First, I wish to inform you again that the English Government has no desire to quarrel with its neighbours or to interfere in their affairs. But, on the other hand, the English Government expects that its neighbours shall do the same, and will not allow any interference with its own affairs. Secondly, I inform you that, if there be any fitna, the cause of it is that you have been interfering in the affairs of tribes under the English Government. Formerly the Warsangeli were contented and obedient. Then you interfered in their affairs, and they became disobedient, and you assisted them with men and rifles. You were warned that they are British subjects, and that you should not interfere. But you paid no heed, and now all the troubles and punishments which the Warsangeli will have to bear are due to your interference. In the same way you tried to persuade the Ishaak tribes to follow the example of the Warsangeli, and to cease from obeying the Government. But they would not listen, and have shown me the letters which you were constantly sending them. In these letters you were abusing the Government in every way, and at the same time you were sending me words of peace. Also you persuaded the Buraad to steal camels from the English tribes, and to take them to you. And all this time your words to me were of peace.

Thirdly, with regard to your request, know that the English is in no way concerned with the 95 men killed at Galladi. These men were Biamal, and they were killed by the Ogoden, who are not British subjects. This you know well. But, if you really think the Ogoden are British tribes then why do you constantly raid them? This is not according to the peace. With regard to the 15 men killed in the Nugal and the 15 rifles, you must know that these men were Warsangeli, and they received the reward of their disobedience. If they were your people as you say, why did you send them to attack the English tribes in the Nugal? This is not in accordance with peace. With regard to the buggalows, or their crew, or their cargo, the Government cannot return what it has not taken.

Lastly, I wish to tell you this. You have written me many letters saying that you desire to maintain the peace, and I was willing to believe your words. But all the time you were sending men and letters secretly to the tribes, persuading them to leave the Government, and

abusing the Government and all those who obeyd the Government. You now write to me again saying that you desire peace, but now I find it difficult to beleive your words after what has happened. Now, therefore, if you really wish for peace, return to methe camels which you took from the Ishaak without cause, and withdraw your men and rifles from the Wrsangeli, and cease from interfering with them and other British tribes. If you do this without delay, I shall know that you really desire peace. Otherwise I shall know that you words are not true, but are intended to deceive me. This and Salaams.

H. E. S. Cordeaux Commissioner

Warqaddaas waxa af Soomaali loogu tarjami karaa sida tan :

«Waxay ku socotaa Sheekh Maxamad Cabdulle Xasan. Waxaan ku ogeysiinayaa inaan waraaqdaadii helay, aad kaga hadlaysey fidmada ka dhexdhacday qabaa'ilka dawladda Ingiriisku u taliso iyo dadkaaga. Marka hore, waxaan doonayaa inaan mar labaad ku ogeysiyo inaan dawladda Ingiriisku dooneyn in ay la muranto deriskeeda, ama farageliso arrimahooda. Hase ahaatee, dhinac kale, dawladda Ingiriisku waxay filaysaa in deriskeeduna sidaas oo kale yeelo, dawladda Ingiriiska ma oggolaanayso in arrimaheeda la fara geliyo. Tan labaad, waxaan ku ogeysiinayaa haddii ay wax fidmadi dhacdo inay sabab u tahay faragelinta aad arrimaha qabaa'ilka ay dawladda Ingiriisku u taliso soo faragelisey.

«Warsangeligu awel hore raalli buu ahaa, dawladda oggol. Dabadeedna arrimahooda ayaad faragelisey, markaasay caasiyoobeen, rag iyo banaadiikhna waad ku caawisay. Adiga waa laguu digay inay yihiin raaciyad Ingiriis oo aadan soo faragelin. Hase ahaatee dan uma aad gelin, dhibaataada iyo ciqaabta Warsangeli haatan la marinaayana waxay ku mutaysteen fara-gelintaadii. Sidaasoo kale, waxaad isku dayday inaad kiciso tolalka Isaaq oo ay Warsangeli ku daydaan, dawladdana ku caasiyoobaan. Hase ahaatee kuma ay dhegeysan, waxayna i tuseen waraaqihii aad mar walba u soo diri jirtey. Waraaqahaas dawladdaad si walba ugu cayday, isla markaana nabad baan doonayaa baad i lahayd.

«Waxaad kaloo burcadda ku dirqiday inay tolalka Ingiriisku u taliyo geela ka soo dhacaan oo kuu keenaan. Waqtigaas oo dhanna hadalladaadu waxay ahaayeen kuwo aad nabad ku dooneyso.

Tan saddexaad, arrintii ku saabsanayd codsashadii waa inaad aqoonsataa inayan dawladda Ingiriis waxba ugu jirin 95kii nin ee Gallaaddi lagu diley. Raggaasi Biyamaal bay ahaayeen, Ogaadeen banna laayey oo aan ahayn racyadda Ingiriis. Taasna si fiican baad u og tahay. Hase ahaatee, hadday kula tahay inay Ogaadeen racyad Ingiriis yihiin maxaad mar kasta u weerartaa? Taasi ma waafaqsana nabadda.

Arrinta ku saabsanayd 15kii nin ee lagu diley Nugaal iyo 15kii bundukh, waa inaad ogaataa inay nimankaasi Warsangeli ahaayeen; waxayna heleen caasinimadooda abaalkeedii. Hadday dadkaaga ahaayeen sidaad tidhi, maxaad ugu soo dirtay inay weeraraan tolalka Ingiriisku u taliyo ee Nugaal deggan? Taasi ma waafaqsana nabadda. Arrinta ku saabsan doonyaha ama baxridoodii ama shixnaddooda, dawladdu ma soo celin karto wax ayan qaadin.

Ugu dambaystii, waxaan doonayaa inaan kuu sheego sidan soo socota :-

Waraaqo badan baad ii soo dirtay aad ku leedahay nabad baan doonayaa, anna waxaan aad u rabay inaan hadalladaada rumeysto. Hase ahaatee mar kasta rag iyo warqado sir ah baad u direysey tolalka, adigoo ku dirqiyaya inay dawladda ka tagaan, dawladda iyo wixii oggol oo dhanna caayaya.

Haatanna warqad baad ii soo qortay aad ku leedahay nabad baan rabaa haddase dhib bay igu tahay inaan hadalladaada rumaysto wixii dhacay ka dib. Haddaba, hadday dhab kaa tahay nabad doonista, geelii aad sabab la'aanta Isaaq kaga dhacday ii soo celi; raggaaga iyo banaadiikhdaadana Warsangeli kala noqo hana fara gelin arrimahooda iyo kuwa tolalka kale ee Ingiriisku xukumo. Haddaad taas dhaqso u samayso, waxaan aqoonsanayaa inaad run ahaan nabad dooneyso; haddii kale waxaan ogaanayaa inayan hadalladaadu run ahayn oo aad uga jeeddo inaad igu khiyaanto. Sidaas iyo salaam.

H. E. S. Cordeaux

DOODAYE MAXAAD ORAN !

Laba sano iyo dheeraad haddii waraaqo iyo farriimo iyo ergo laysu diraayey wax garowshaana haba yaraatee aan la kala holin Daraawiish waxay la noqotay in wax wanaag ah oo Ingiriis laga filaa ama laga dhawraa aaney jirin, waraaqaha ka imanaya ayaana u marag ah. Intaana

waxa socotey dood la isku afgaran waayey oo ka koobnayd shan qodob.

Ingiriisku wuxuu ku doodaayey saddex hal, Daraawiishina wexey ku doodaayeen saddexdaa hal, tan Ingiriiskana ma diiddanayn ee shuruud bey ku xireen.

1. Ingiriisku wuxuu lahaa (Warsangeli) waa raaciyad Ingiriis ee doc uga leexda, Daraawiishina waxay lahayd maahee waa Daraawiish.

2. Ingiriisku wuxuu lahaa nimanka dabatada ah oo Nugaal fadhiya naga celiya, Daraawiishina waxay lahayd annagu nimankaa idinkuma soo dirin Daraawiishna ma aha.

3. Ingiriisku wuxuu lahaa geelii daboolane soo celiya, Daraawiishina waxay lahayd anana xoolaa naga maqan aan wax is dhaafsan.

4. Daraawiishi waxay lahayd doonyahaygii iyo waxay sideen dad iyo maal ha naloo soo cesho Ingiriiskuna wuxuu lahaa doonyaha Talyaani baa qabsaday.

5. Daraawiishi waxay lahayd xoolihii Caado nalaga dhacay ha naloo soc celiyo, Ingiriiskuna wuxuu lahaa Ogaadeen iyo Xabashi baa dhacay.

Si kastaba arrintu ha ahaatee markii waraaqdii Ingiriisku soo diray oo aan dhowaan soo xusnay xarunta soo gaartey si fiican baa loo akhriyey isla markaa waxaa soo baxay Jiifto uu Sayidku ku caddaynayo inuu Ingiriisku khiyaamo wado hadal dambe oo la isugu yimaadana oodda loo rogay, jiiftadiina waa tan :

Ogaadeen ha ii dirin, dacwad baan ka leeyahay
Duul haad Amxaaraa kaa dooni maayee
Wuxuu aniga iga dilay diyo hayga siinnine
Doofaar inuu yahay anigaa u diin lehe
Amba waa ku daba geli dakanka iyo qaankee
Dirham haddii aan kaga tago anaa been dabaadee
Waxaan kaa dalbaayaa duunkaagu wuxuu qabo
Intaad dawladduu tahay adigaw damiinahe
Ma waad diidi nimankaad dumataye i soo dhacay
May kor u dabbaalaan waxay naga dadduubeen?
May dowga Caadood, galbeed uga dareershaan?
Dalkaad adigu joogtiyo, Burca maxay ka dooneen?
Dar alliyo heshiis iyo ma daawaad lahaydeen?
Mase waa dayoobeen dogon baa habowdee?
Dabeedna saw maalkii dacalkaaga kuma shuban?

Sow daabacaagiyo daftarkaaga kuma qoran?
Sow duhur dharaareed dibnahaaga kama qiran?
Sow sida dameer raran dusha kaama fuushaan?
Miyaan duudsiyaayaa kulaan Dabacayuun helo?
Haddaad daacad ii tahay, doodaye maxaad oran?
Dafir miyuu wax kuu tari daliilkii ku siiyaye?

* * *

Warsangeli doc uga bayr, dacwad baan ka leeyahay
Mar hadday ku doortaan, isku dirad mihiine
Dabcigaygu ma oggola, nin kuu daalasaayee
Daraawiish hadduuyahay, sidee doc uga leexdaa?
War Daarood Ismaaciil, dir miyaad wadaagtaan?
Durriyadii adoogay, miyaad iigu duurxuli?
Sow deero iyo cawl, dorraad adigu kama dhigin?
Sow dukaamadoodii, daarahaaga kuma guran
Sow doonyahoodii, dookhaan naara kuma ridin?
Sow dooraweynow ma deldelin raggoodii?
Inay kuu dudaayaa sow maba dareensanid?
Inaad dooc lilaynayn diyaar kuu ogaadee
Dikrigiyo shareecada labadaad ka duudiye
Durdurkii firdowsiyo jannadaad ka daahiye
Darbaddii cadaabkiyo dukhaankii baad ku tuuriye
War inaad dagaysana sow dareemi maayaan?
Ma ku diirsanaayaan deelqaadkan aad tiri?
Dumarkii ma furayaan xilihii dalaqee?

* * *

Doonnidii ma aan arag, dacwad baan ka leeyahay
War maxaad durduradiyo, dan la'aanta ugu dhiman?
Hadal aan dawo lahayn, sow kama diqootaan?
Dakhalkiyo shiraaciyo, badda yaa u dowlada?
Talyan waa dadkaagiyo, daayicin aad wadataa
Haddii aanad duqlaalayn Dannood sooma aadeen
Diraac Doolo iyo Ciid, duullan kuma yimaadeen
Diigaanyo ciidana darka nooma keeneen
Dildillaaca waaberi, weerar naguma daacsheen
Durqun nama dhex joogine, adaa hiil ka daalibay
Adigaa durraamiyo, docogaysi ula tegey
Adaa yiri Daraawiish, dirirteeda ii raac
Asna diradirayntaada, iga deyso kuma oran
Intaad dacatiyaysana, sow kulama daalayn?

Sow dab iyo xooliyo, daabbad kuguma caawin?
 Sow daraaddii kuma imaan, Hobyo wixii ka soo degey
 Sow duubcaddaydii, raggii dooxay ma ahayn?
 War nin shalay damiinyahow, igu dilay daraaddaa
 Berri haddaynu dirirrana, dusha iga wareentayn
 Daawadayda maahayn, na ku daysamaayaa?
 Durrufayda gaalaad, adaa daaqsanaayee
 Miyaan kala deyaayaa, adiga iyo deriskaa.

* * *

Geela soo dareeriya dacwad baan ka leeyahay
 Anigaba dunqaariyo dacaataa i gaaraye
 Dibirrootigaagaa lawyada i diiraye
 Qayradii daruurayd adaa damug ka siiyey
 Dulbaxii Gallaaddiyo dudmaa ii horreysaye
 Daa'imaan wax garannine digniin iima laabnee
 Dabarka Ciise lagu xiray anaa laygu dooniye
 Degdeg haddaan looga furin dunidaa ifsaadiye
 Dantay baan la yeeraye yaan laygu diimine
 Deeqi igama juustee wax ma kala dillaallaa?
 Oo wixii inoo dana, durba maysu yeellaa?
 Mase ways daboolnaa nin dulmiyan allaa oge,

* * *

Dabatada aad sheegtana dacwad baan ka leeyahay
 Adigaa dulleeyoo duunyada ka qaadoo
 Adaa degalladoodii digaxaarka mariyoo
 Adaa deebalahoodii daabaqad ku jiidaye
 Diinkiyo dugaaggiyo adaa duufka siiyaye
 Intaasoo darxumadaa adigaa u diiqaye
 Hadday daqaqamaanoo wuxuun kaa danqaabaan
 Oo waxaan dux gelinayn duleeddada ka xaabaan
 Iyagaba dan gaajiyo diihaal baa u geeyey,
 Adiguna dan haw gelin anna haygu diga gubin.
 Dayib haddaadan odhanayn dabuubtaan ku leeyahay
 Oo doxorayaashii been kugu dakhaakhuli
 Bal inaan dugsuu ahay amaan idinku soo diray
 Haddii aadan dambaabayn daahir maraga soo taag.

SHIRQOOLKII GUMEYSIGA

Muddo shan sano iyo dheeraad ah haddii Ingiriisku Daraawiish la dagaallamayey oo ciidammadaan qaybta 2aad ku soo sheegnay lagu soo saaray, goobahaan magacyadooda soo sheegnayna lagu kulmay, ayaa ballan la qaado iyo heshiis la kala dhigtaa markii midna meelmar noqon waayey ayaa Ingiriisku ku fakiray oo malaha wuxuu isyiri «waa maxay xarigga adag oo isu haya wadaadkaiyo dadka raacsan? Waa diinta islaamka ee sidee loo kala furfuri karaa? Sida la og yahayna siyaasadda Daraawiishta iyo mabaadii'da ey ku shaqaynaayeen waxay ku dhisnayd diinta Islaamka iyo werdiga dariiqada Saalixiya oo xarunteedu magaalada Maka ahayd.

1908dii dabayaaqadiisii ayaa Ingiriisku abaabuley siyaasad foolxun oo Sayid Maxamad ka hor jeedda. Wuxuu u yeeray koox culimo ah oo dariiqooyin kala duwan madax u kala ah: Qaaddiriya, Axmediya, Saalixiya iyo Andaraawiya. Wuxuu ku yiri, «Sayid Maxamad wuxuu doonayaa inuu dalka iyo diintaba madax u noqdo, hadday taasi dhacdana waxa iman doona inuu dariiqooyinkiinna baabbi'yo tiisana dhulka ku faafiyo, dabadeedna isaga keliyi arlada u taliyo, wuxuuna amar xoog leh ka haystaa Sayid Maxamad Saalax oo Maka fadhiya waxa xun oo uu samaynaayana aan ka war qabin. Maxay idinla tahay haddaad Shiikh Maxamad Saalax u tagtaan oo wuxuu wadaadku arlada ka wado uga warrantaan? Dawladduna taa waydiinku taageereysaa».

Waxay yiraahdeen waa oggol nahay wixii suuragal ah; waxaana laysku af gartay in arrintaa la socdsiiyo oo Sayidka Shiikhiis oo Sayid Maxamad Saalax ahaa lagu diro si uu sharafka uga qaado, ama xiriirka uga goosto.

Qunsulkii Talyaaniga ee Cadan fadhiyey ayaa arrintaa ka war helay, dabadeedna Ingiriiska wuxuu u sheegay in dawladdiisu taa qayb xoog leh ka qaadaneysa; si kastaba arrinta ha loo maamulee, ugu dambaystii waxa la diray rag ey ka mid ahaayeen: Shiikh Calinay-roobi oo fadhiggiisu ahaa magaalada Laamo, dariiqada Saalixiyana shiikheedii ahaa, dhinaca koofur oo dhan, Soomaalida dhexdeedana magac weyn ku lahaa, dadkuna si weyn u raacsanaa Shiikh Ismaaciil Shiih Isaxaaq oo Berbera fadhiyey, dariiqada Saalixiyana madax ka ahaa dhinaca waqooyi dadkuna aad u raacsanaa laguna kalsoonaa. Labaduna waxay saaxiib la ahaayeen jaasadana la qaatteen Shiikh Maxamed Saalax, agtiisana magac weyn bay ku lahaayeen. Dabadeedna

waxay u sheegeen in Sayid Maxamad dunidii wareeriyeey : dil, dhac iyo sharcidarro ku kacay; diintii Maxamadiya iyo dariiqada Saalixiya daw. goodii ka weecday; waxayna weydiisteen inuu taa wax ka qabto.

Shiikh Maxamad Saalax hadalkoodii ma rumaysan, hase ahaatee wuxuu ku yiri; «Anigu u malayn maayo waxaad sheegeysaan in wax ka jiraan, bal hadalkiinna wax rumaynaya ii keena». Dabadeedna Xaaji Cabdulla Shixiri oo nin caana ahaa, Daraawiishna magac weyn ku lahaa, Sayid Maxamadna aad ugu kalsoonaa, Cadanna wakiil uga ahaa oo danaha Daraawiishta oo dhan ka fulin jirey, hase ahaatee marka dambe Daraawiish ku ballan furay ayaa Cadan Markab laga saaray oo Maka la geeyey. Dad badan oo xajka gudanaayeyna waa la raaciyey.

Cabdulle Shixiri wuxuu halkaa ka caddeeyey waxa Sayid Maxamad laga sheegayaa inay run yihiin, Sheekh Maxamad Saalaxna sidaas buu ku oggolaaday inuu Sayid Maxamad waraaq canaan ah u qoro.

Wadaadda xaruntii Daraawiishta joogey oo arrintana u war haysay waxay yiraahdeen, «Sheekh Maxamad Saalax wuxuu u yeeray Karraanigiisii oo wuxuu ku yiri, «qor waxaan kuu yeeriyo». Isla markaa wuxuu qoray waraaq hadallo qabaw oo wacdi iyo waano ahi ay ku qoran yihiin.

Sheekh Maxamad Saalax wuxuu waraaqaha ku saxiixi jirey kaatun caan ah oo loo yaqaan, magaciisuna ku daabacan yahay; kaatunkaasna fartiisa kama bixin jirin markuu suuliga gelaayo maahee, maxaa yeelay waxa ku qornaa magaca Ilaahay. Hase ahaatee raggii xarigga baas maleegaayey karraanigii bay hoos kala heshiiyeen oo waxa la qoray warqad kale oo ka duwan tii Sheekh Maxamad qoray, hadallo aad u foolxumina ku qoran yihiin. Dabadeedna markuu suuliga galay ayaa karraanigii kaatunkii ku dhufatay.

Haddaynu taas u fiirsanno. waxaad mooddaa inay ma jirto tahay maxaa yeelay culimadii madaxda ka ahayd dariiqada Saalixiya oo Soomaalida ahayd oo dhan wuxuu u diray waraaqo kala duwan oo Sayid Maxamad lagu ceebaynaayo.

Si kastaba arrinta ha loo maamulee, bishii Maarso 1909 ayaa wadaadadii ayagoo hawshii loo diray soo ebyey, waraaqdii Shiikh Maxamad Saalax Sayidka u soo qorayna sida Cadan yimaadeen; dabadeedna warqaddii waa la badiyey si culamada waaweyn u Soomaaliya loogu qaybsho; kaddibna waxa la guda galay sidii arrinta loo fulin lahaa.

1909kii bishii Maarso dhexdeedii ayaa waxa Cadan ka soo ambabaxay Markab Talyaani ah oo la oran jirey «Elba» oo sida; qunsulkil Talyaaniga Cadan u fadhiyey, Sheekh Ismaaciil Sheekh Isaxaaq, Sheekh Calinayroobi Sheekh Xaaji Cabdulle Shixiri. Isla bishaa Maarso dabayaqadeedii ayaa Markabkii maalin maalmaha ka mid ah, soo dhigtay Marsada Ilig-daldala. Nin dhambaalwade ah ayaa waraaqdii iyo kuwii kaleba loo sii dhiibay oo inta sixiimad la saarya xeebta la geeyey, waxana lagula ballamay waraaqahaas dariiqada gey, maanta maallinteeda ayaa inoo muddo ah ee xeebta imaw sixiimad baannu kuu soo diraynaaye; dabadeedna markabkii Xamar buu u kacay.

Sida caddaanka ah, mabda'a kowaad ee Daraawiish haysatay ama ku socotey ama dastuurkaba u ahaa wuxuu ahaa diinta Islaanka, waana xarigga isku xiraayey, sidoodana dhinaca kale haddaynu ka eegno dhammaantood ma ahayn niman diinta wada yaqaan, hase ahaatee, waxay ahaayeen niman yuhuuntoodu wanaagsan tahay oo diinta in ay daafacaan qasad u leh. Markii waraaqdii la geeyey dariiqada oo markaas ahayd meel la yiraahdo Gelingalle oo Ayl iyo Ilig u dhaxaysa waxa lagu akhriyey meel fagaara ah oo culimadii diinta badankeedii fadhido. Waraaqdii waa tan Ingiriis lagu tarjamay waa tani: (1)

«Praise be to God To my brother and friend the powerful Sayid Mohamad Abdulla. After compliments to you and your people, praying for your long life and for your welfare. If you want to know about me, I am well, by the grace of God

I have always been anxious and enquiring about your doing and welfare. I know that you have not grown weak, and are capable of fighting. I have this news before my eyes — that you your people have got into bad ways; you are no longer minding the Sharieh law. I have proofs that you have ceased to abide by that law in that you loot and enjoy other men's wives, you shed their blood and rob them and their property. You can be called now neither a Moslem nor a Christian; you have ceased to know your proper religion, because do not go according to it, and do all sorts of bad things. I do not approve of this, because it is not according to the Sharieh law. The prophet has laid down.

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London 1923; p. 185.

«I think God will punish you for your misdeeds in this world, only do not forget that He is not blind to all that you do

«Henceforth I wish to have nothing to do with you and your belongings. I will not write to you, and I do not want you to write to me. Those who walk in the way of God are sure to be protected by Him, and those who do evil are sure likewise to be punished by Him.» You call yourself «Sayid», but whence you obtained this title is not known. You do not conduct yourself like Sheekh, or walk in the path shown to you by our prophet Maxammad....

«You had better leave off calling yourself, «Sayid» and would do well by keeping to your self respect and instructing your people in the path of God and religion, and by ceasing to call yourself Seyid, «Mah di», or any such thing. By assuming these titles, which do not belong to you, you will forget what you know of religion ...

«Mohammedians are not those who take their neighbours' blood on their hands, or those who deserve their neighbour's curses Leave off all this and fear God and the judgment day, when children will have to separate from mothers .. You are at present like a shipwreck, tossing and drifting this way and that way, unable to know or to make for any harbour. In think you are quite old and wise enough, and do not therefore require any instruction. «Wearken to all I have said, and it is for you to choose whethe you will liisten or not; but if you do not listen to me or continue in your present state, it will be with the protest of myself and all the other Muslims, who will at once raise their voice and might againta you and your people. «It is enough what you have already done, and now leave off your bad habits and ways, or else I will not write or have anything to do with you in the future, and will take care to inform all our Mohammedan bethern of your doings, and you will cease to belong to our tarika ...»

28 Del Hejja

Seyid Mohamad Bin Salih Rashid

Successor to Sayid Ibrahim Rashid

Waraaqdaas waxa af Soomaali loogu tarjami karaa sida tan :

«Ammaan Eebbaa leh waxay ku socotaa walaalkay iyo saaxiibkaygii awoodda lahaa Sayid Maxamad Cabdulle Xasan. Salaan adiga iyo dadkaaga ka dib, waxaan kuugu ducaynayaa cirimi dheer iyo barwaaqo. Haddaad dooneysyo inaad warkayga ogaato, mahad Eebbe waan nabaddoon nahay.

Anigu weligey waxaan quuddarraynaayey oo warsan jirey inaan ogaado arrimahaaga iyo ladnaantaada. Waan ogahay inaad dan degdeg oo aad dagaallami karto. Warka indhahayga hor yaal waxaa weeye inaad adiga iyo dadkaagu jid xun ku socotaan, ka fakari maysid xeerka shareecada. Run cad baan hayaa inaad iska deysey u hoggaansanaantii shariicada oo aad dadka dhacdo, kuna raaxaysato ragga kale haweenkooda, dhiiggooda inaad qubto, xoolahoodana dhacdo. Hadda Muslim iyo Kiristaan midna laguma sheegii karo; diintaadii runta ahayd aqoon-tee diina waad joojisey oo kuma socotid siday ku farayso, xumaan oo dhanna waad samaysaa. Anigu ma oggoli sidaas, maxaa yeelay ma waafaqsana xeerka shareecada Islaanka, nebigii wuxuu jideeyey...*

«Waxaan filayaa in Eebbe kugu ciqaabi doono xumaha aad aduunka ku samaynayso, ha u malayn inuu ka indhala' yahay waxaad samaynayso oo dhan.....

Hadda ka dib ma doonayo inaan lug ku yeesho adiga iyo waxaad leedahayba, waraago kuuma soo qori doono, mana doonayo in aad ii soo qorto. Kuwa ku socda waddada Eebbe waxay hubaan inuu gargaarayo, kuwa wax xun sameeyaane, sidaasoo kale waxay hubaan inuu ciqaabi doono «Sayid» baad isku magacawday, goortaad darejadaa heshayse lama yaqaan. Uma dhaqantid sidii Sheekh, kumana socotid waddadu ku tusay Nebiigeennii Maxamad.....

Waxaa door roon inaad isku magacaabin «Sayid» ee aad dhawratid sharafkaaga oo ku amarto dadkaaga inay raacaan waddada Eebbe iyo diinta, aadna joojiso inaad isku magacawdo Sayid, Mahdi ama wax la mid ah. Haddaad isa siiso derejooyinkaas oo aadan lahayn, waxaad illaawi doontaa waxaad diinta ka taqaan.

Dadka Maxamadiyada aaminsan ma aha kuwa dhiigga deriskooda gacanta gasha, ama mutaysta habaarka deriskooda Waxaasoo dhan ka tag oo Eebbe ka cabso iyo maalinta xisaabta, oo carruurta ka carari doonto hooyoyoinkood haatan waxaad la mid tahay markab jabay oo liicliicaaya oo u sabbaynaya dhinacan iyo dhinacaas oo

aan aqoon karin, gaarina karin marsadii. Waxaan filayaa inaad nin weyn oo caqli leh tahay oo aadan wax amar ah u baahnayn. Dhug u yeelo waxaan ku iri oo dhan, adayna kula gudboon tahay inaad kala doorato inaad maqasho iyo in kale hase ahaatee haddaadan dhegeysan ama aad ku sii waddo sidaad haatan tahay, waxay noqon doontaa in aanu cabanno oo aniga iyo muslinka oo dhammi dhaqso coda-shadayada iyo awooddayada ku kicinno adiga iyo dadkaaga. Way kugu filan yihiin waxaad hadda ka hor samaysay ee iska daa hababka iyo caadooyinka foolxumada leh ee aad ku jirto, haddii kale kuuma soo qori doono, wax dambeyna kugu darsan maayo mustaqbalka, waxaa aad samaynaysana waxaan ogeysiin doonaa walaalaheenna Maxamadiyada ah, waxaadna noqon doontaa nin aan ka tirsanayn dariiqada Saalixiya.

28 Dul Xija

Sayid Maxamad Bin Saalax Rashiid
oo dhaxlay Sayid Ibraahim Rashiid

Saddexdii Sheekh ee Sayid Maxamad Saalax u tegey, oo aan magacyadooda iyo shakhsiyadoodaba horay u soo sheegnay, oo «Cadan» markabka ka soo raacay, wexey tageen (Xamar) dabadeedna wexey la kulmeen culimadii Saalixiya ee (Banaadir) joogtey, waxayna ku dadaaleen inay ka dhaadhiciyaan xumaanta Sayid Maxamad. 7dii Sheekh oo dariiqada Saalixiya iyo Axmadiya madax ka ahaa culimada Banaadirna ugu waaweynaa ayey wexey u geeyeen waraaqdii Sheekh Maxamed Saalax soo qoray kuwaasoo kala ahaa:

1. Sheekh Maxamad Guuleed oo dariiqada Saalixiya Jameecada tuulada Misra ee Balcad madax u ahaa.
2. Sheekh Cabdulwaaxid Maxamad Guuleed oo Jameecada Misra ee Balcadna ka tirsanaa.
3. Sheekh Daa'uud Cali Culusow oo isna Jameecada Misra ee Saalixiya ahaa.
4. Sheekh Mursal, Jameecada Misra oo Saalixiya ahaa.
5. Sheekh Cali Abbaw Sheekhey, Jameecada Misra oo Saalixiya ka mid ahaa.
6. Sheekh Cali Maye, oo dariiqada Axmediya ahaa; Markana degganaa.
7. Sheekh Cusmaan Qaaddi, Axmediya; Markana degganaa.

Wexey ku dadaaleen iney dadka (Banaadir) deggan, ka dhaadhiciyaan Sayid Maxamad xumaantiisa iyo inuu qaldan yahay, oo waddadii sharciga islaamka ka bayray, ka dibna waa noqdeen.

Dabadeedna bishii Abril 6dii 1909kii ayaa markabkii ey la socdeen Qunsulkii Talyaaniga iyo 3dii Sheekh ee la socdey soo dhigtay xeebta Ilig si uu uga war helo waraaqdii iyo ninkii sidey iyo wexey ku beexaameen.

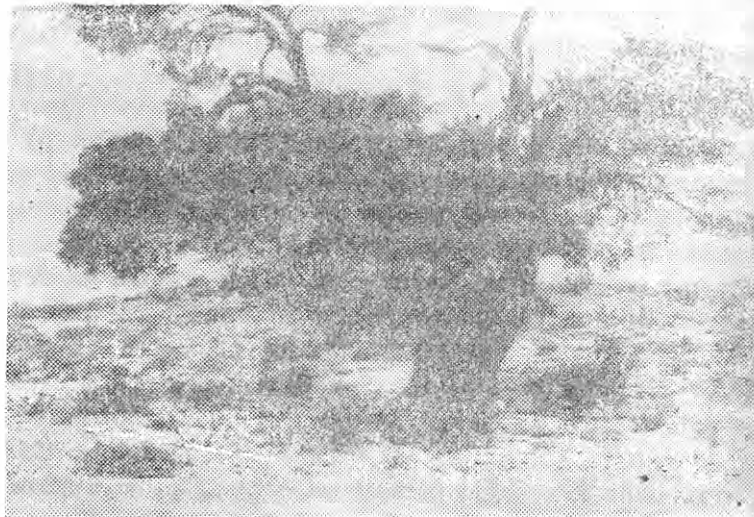
Sayid Maxamad farriin buu u diray oo wuxuu ku yiri, «soo degaan wada xaajoonnee», hase ahaatee waa ka cudur daarteen. Wuxuu ku ceshey waraaq kale uu ku leeyahay, «Ammaan baa tihiin ee soo dega». Wuxuuna u raacshey tusbaxiisii si ay ugu kalsoonaadaan in ammaanku run yahay. Wuxuuna u sheegay inay ammaankiisa yihiin oo aan cidi taabanayn; hase ahaatee in kastoo Sayidku ku dedaalay inay soo degaan naf baa diiddey inay daraawiish u yimaaddaan. Waxay rumaysnaayeen hadday degaan inaan kibis dambe u laabnayn. Iftiin dambe oo adduunka ahna ayna arkayn, waxayna yiraahdeen soo degi mayno ee wixii arrin ah oo aad noo leedahay Cadan noogu soo dir(1).

Waxay nala tahay hadday maalintaa deggan, 3da wadaad ee Soomaalida ahna waa layn lahaa, Qunsulka Talyaaniga ahna waa iska dirii lahaa. Maxaa ka dambeeyey Maxayse waraaqdii Daraawiish ku sheex abuurtay.

(1) Silaa waxaa qoray «Ferro e Fuoco in Somalia».

AFGEMBIGHII (CANJEEL)

Canjeel : waa geed weyn oo ka baxa gobolka Bari, geedkaasi waa ku yaal togga la yiraahdo Cubad oo magaalada Eyl dhinaca koonfur galbeed ka xiga, una jira hilaadda 30 mayl.



Geedkaasu wuxuu ka mid yahay dhirta gaarka ah ee gobolka bari mooyee aan dalka Soomaaliyeed meel kale ka bixin, waa geed har weyn oo dad iyo duunyada la harsado. Hooskiisa waxa ku kulmi kara boqollaal qof, had iyo jeerna waxa lagu qabtaa shirarka.

Gabyagii wuxu yiri:

Har ma leeka haadiga

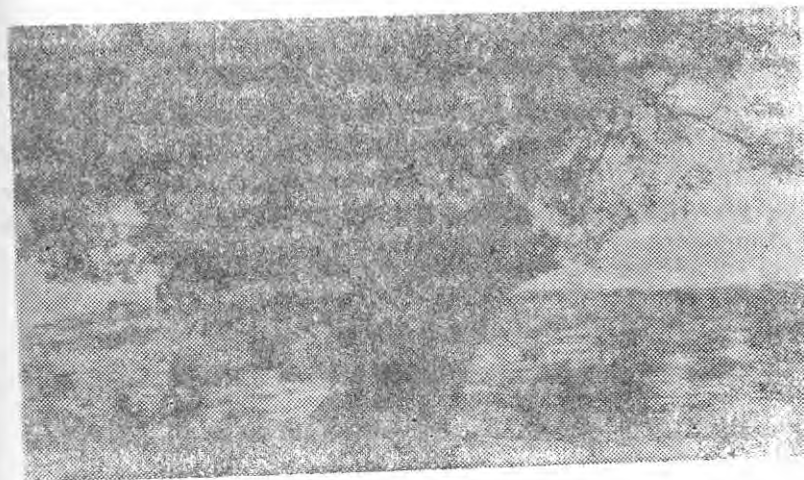
Canjeel qurac la hoosaayee.

Sheekh Maxamad Saalax xarunta magac weyn buu ku lahaa, waraaqihiisana aad baa loo tix gelin jirey, waraaqdaas musuqmaasuqa ahna Daraawiishtii wexay ku abuurtay wareer iyo bulaan qarsoon oo xagga diinta ah, mana garan in gumeysigu waxaa abaabuley, rag tirsan baa hoos u tashaday oo waxay yiraahdeen «Mar haddii wixii aynu wadney iyo waddadii toosnayd ee aynu ku taagneyn la yiri waa baad-dil, diintana waa garab marsan tahay, maxaa inooga habboon in aynu iskaga guurro?» Hase ahaatee, siduu ninba kii uu ku kalsoonaa ugu sheegaayey ayaa raggii arrintaa ka walaacsanaa lix boqol kor u dhaafay, dabadeedna waxay ku shireen geed Canjeel ah oo xarunta u jira hilaadda 2 km. Haddii arrintii la faaqidey waxa la soo qaaday 3 talo mid uun in lagu dhaqaabo :

1. In Sayidka la dilo oo nin kale Daraawiishta madax looga dhigo, jahaadkii iyo dagaalkiina halkiisii laga wado.
2. In Sayidka maamulka, sharafka iyo haybadda uu Daraawiishta ku leeyahay laga tuuro; taladana lagala wareego oo nin kaloo Shiikh ah Daraawishta madax looga dhigo, hawshiina halkeedii laga wado.
3. In xarunta laga kala guuro oo meesha la cidleeyo, dabadeed meel Ilaahay ferej ka furaba, reer waliba Soomaali weyn iyo dadkiisii baal ka raaco.

Saddexdaa talo tan u dambaysa ayaa loo guuxay, iyadaana gudoon ku go'ay, hase ahaatee intaan shirkii lagu kala dareerin ayaa ragga qaarkiiis fardo hoos ka diray oo raggiisii ku yiri, reerka rara. Hase ahaatee, nin raggii talada wax ka gooyey ka mid ahaa, magiciisana la oran jirey (Shire Cumbaal) ayaa hoos ka dusey oo Sayidkii iyo raggiisii u warramay. Wuxuu yiri, «Rag caawuu geedkii Canjeel ku shirey, waxayna ku tashadeen inay xarunta ka guuraan».

Maxaa ka dambeeyey?



Canjeel Talawaa

Buunkii baa la yeeriyey, Daraawiishtii gaarka ahayd baa la kiciyey. farax wixii xarunta joogeyna heensaha baa la saaray, weerarkaa gees walba u kacay.

«Allow sahal libaax seexday bay niman salaaxeene!!

Wixii guureyna rag faras ah baa laga daba diray wixii xarunta joogeyna waa la qabtay, in kastoo raggii Canjeel ku tashaday nin koo-geed miiran ahaa, tirsigiisuna lix boqol ka badnaa aan ka soo qaadno 3 nin oo aan la halmaami karin:

1. Xaaji Xasan Cawl oo ka mid ahaa caalimiinta Daraawiishta, laguna tilmaamay daraawiish ninka ugu geesisan, ahaana ninkii arrinta abaabuley.
2. Shiikh Cabdille-Qoryow oo ahaa garsoorihii Xarunta.
3. Faarax Maxamuud Sugulle oo ahaa daraawiish ninka ugu xoo la badan. Sayidkuna walaashiis Barni Maxamuud Sugulle qabay.

Kan u horreeyey waa la diley, kan labaadna waa la dayriyey oo magacii iyo sharaftii uu xarunta ku lahaa baa laga qaaday, kan saddexaadna aabihiisaa shirqoolka hortiiisa dariiqada lagu diley oo gaar isha ka eegaba la daba dhigay wax lala maagganaase Eebbe weynaa og-Hase ahaatee ugu dambaystii waa fakaday oo Ingiriis buu u galay, ga-daalkiina Daraawiish baa dishey.

Taasi waa sheekadii shirqoolkii la baxay «Canjeel» waxa laga mariyey gabayo, wilgooyin badan oo ay ka mid ahaayeen:

(Ninkii ku cirraystay diintanoo, Canjeel u faqaw cadaab mudo). Halqabsiyaal badanna waa leeyahay, Ingiriiska iyo Talyaanigu waxay filaayeen inay qulquladdaas guul ka gaarayaan, hase ahaatee, taasi uma meel marin, in kastoo qaskii iyo wareerkii maalintaa Daraawiish dhex galay aanu ka bixin tan iyo dayuuraddii.

QAYBTA AFARAAD

Qaybta afaraad waxay ka hadleysaa guuriddii Ingiriiska, ka soo bixiddii Eyl, dagaalkii Habar Humbulle, degiddii Taleex iyo qalcadihii Daraawiishtu dhis-tay, Dooxato iyo sidii loo abuuray, Ingiriiska soo no-qoshadiisii, Daraawiish iyo dad intiisa kale, degiddii Beledweyne. iyo dagaalladii ka dhacay, weerarkii Beledweyne, Corfield iyo Daraawiish, dagaalkii Ruuga (Dulmadoobe) iyo siduu u dhacay, xiriirkii dhex maray Ligyaasu iyo Daraawiish, dhisiddii Shimbiris iyo sidii cadawgu u burburiyey, Gubiddii Berbera iyo sidii loo maamulay, xiriirkii Daraawiishta iyo Dawladda Turkiya, qabiil iyo Daraawiish iyo wixii kale qabsaday.

KA SOO GUURIDDII AYL iyo ILIG

1909kii dabayaaqadiisii ayaa xaruntii daraawiishta laga soo raray Ayl iyo Ilig oo waxa loo soo wareejiyey godanka Nugaaleed, waxaana laga dhigay dooxada Cada-dheero. Lixdii gu' oo daraawiishi Ayl iyo Ilig degganayd aad bey kor ugu kaceen xagga xoolaha iyo xagga ragga ama dabka iyo maamulka; taasna waxa ugu wacnaa xilliga oo u toosay, dalka oo wacnaa iyo nabad ay barwaaqo ku heleen. Laba gu' oo xaruntu ahayd dooxada Cadadheero iyo Jednugul waa sii karaareen, waxa la weriyey maalintii xarunta Cadadheero laga raray oo ay Taleex kor ugu guurtay xoolihii kale iska daayoo geelii Nugaasha maraayey rag baa waxay isku qabteen waa leexa daruur noqotay iyo waa geel. Hadal iyo dhammaantii in kastoo dhowr goor xoolaha col dhanka bari ka soo duuley weeraray waxna aan la yeelin heer wanaagsan bey gaareen. Laba sano ka dib ayaa la soo raray oo waxa la keenay Dameer oo ceelka Taleex ka sarraaysa, waxaana halkaas laga dhisay daar lagu magacaabay «Daar Cad» oo haddan weli dhisan.

Daraawiish waxa caado u ahaa in uu jiro gaar dibadeed oo xarunta iyo xoolaha dibedda ka ilaaliya, sidaa daraaddeed ayaa laba daarood laga dhisay ceelka la yiraahdo Buraan oo Taleex waqooyi bari kaga toosan hilaaddana u jira 90 mayl. Taasina waxay cabsi gelisey Garaad Maxamuud Cali Shire oo markaa ka hor Xarunta ka guuray iyo Boqortooyadii Cismaan Maxamuud. Labadaa Boqor oo Daraawiish cadow ku ahaa wadajir bay u tashadeen oo waxay yiraahdeen, «Mar haddii Daraawiishi ceelkii Buraan fariisatay oo dhuunta inoo soo galeen waxa xiga inay Boosaaso iyo xeebta qabsadaan. Taasuna waxay halis u tahay labadeenna boqortooyo». Waxay guddoon ku gaareen in labada geesood lagaga duulo si ceelkaas Daraawiish looga kiciyo.

Muddo dhawr bilood ah haddii si qarsoodi ah warar laysu wey-daarsanayay sidii ciidammada laysugu dubaridi lahaa iyo ammintabiya kama dhacaanka ah oo meeshaa la gelaayo, ugu dambaystii gees walba waxa ka soo ambabaxay col lixaad leh.

Sida la weriyey, guutada geesta bari ka soo duushey, waxa tiradeedu ahayd 6666, waxa lagu jaangooyey aayadaha Quraanka, ammaanduulewaxa colkaas u ahaa 3 nin oo ilma boqor Cismaan ah, guutadaasi wexey ka soo ambabaxday Dharoor, waxaana soo ambabixiyey oo qiyaasta 30 mayl sagooti u soo raacay Boqorka iyo rag lataliyayaal ah.

Colka kale ee xagga Waqooyi ka soo baxayna waxa tiradiisa lagu sheegay 4500, waxaana ammaanduule u ahaa Garaad Maxamuud Cali Shire iyo Maxamuud Jaarig oo lataliyihiisa 1aad ahaa.

1911kii, bishii Lulyo dabayaaqadeedii ayaa col waliba meeshiisii ka soo ambabaxay iyadoo ceelka Buraan oo Daraawiishi haysato lagu ballamay, ilaalada iyo waranwaryaduna u kala dhex socoto. Waxay dadka qaarkiis yiraahdeen Ingiriiska iyo Taliyaaniguba gacan bay ku lahaayeen, annaguse waxaannu hadalkaas ku rumeysanno ma helin. Colkaasi wuxuu soo gurguurtaba, muddadii la ballamay ayuu soo dul fadhiisteen labadii daarood ee Daraawiishi ka dhisatay ceelka oo markaas lixdan darwiish joogto, madaxna uu u ahaa nin la oran jirey Maxamuud Fayte. Dhawr casho haddii la dul fadhiyey, loona geli waayey, ayaa dab hareeraha daartii lagaga shiday. Sidaa daraaddeed 45 darwiish baa halkaa ku dhintay, daarihiina waa la qabsaday.

Markii ceelkii Buraan la hantiyey ayaa waxa la qaybshey 40 nin oo uu wato Maxamuud Jaarig; waxaana la faray inay Warsangeli u tagaan oo xeradii xoolo galaanba, ari ha ahaato geelse ahaatee, neef hilib ah ka keenaan. 400 oo rati oo Maxamad Boqor watana waxa loo diray Boosaaso oo waxa la yiri colka raashin u keen.

Laba darwiish ayaa dar Ilaahay ku fakaday oo xaruntii u war geeyey. Intaan laba tuke isdeyin ayaa qusuusidii laysu wacay si arrintaa looga tashado. Durba haddii xaaladdii la indha indheeyey waxa la soo qaaday 3 talo middood in lagu dhaqaaqo:-

1. Dagaal waa lama huraane, colka Buraan qabsaday tallaabada

xigta waa inuu xarunta ku soo duulaa ee ma ka hor tagnaa intaanu ina gelin oo ceelkii Buraan beynu ku dagaallannaa?

2. Ma xarunta iyo xoolaha dhexdoodaynu ku sugnaa oo nimay guuli raacdaba kula dagaallannaa?
3. Ma dhabarjab baynu ku dhifannaa oo arladay ka soo duuleen iyo rugtoodii beynu weerar gelinnaa, dabadeed waxaynu kala mutaysannaba?

Guddoonkii wuxuu ku go'ay, laguna duceeyey tan u dambaysa oo ah in rugtoodii iyo reerahoodii loo daba marteeoyo. Taasi waa xirrib la yeel leh oo ku tusaysa dagaal aqoonta Soomaalida. Guuto 2 kun agi qiyaasay oo lug iyo faras ah ayaa xaruntii Taleex ka duushey, guddoonna u yahay in ragga lugta ah la fan geliyo, laba caanamaal ihexdood degmada Raacin, Gebi iyo Cawsane fadhida la weeraro. Taasuna waa suura gashay.

Bisha August 10dii isla sannadkaas ayaa colkaasi weerar ku ballaariyey degmadii Warsangeli oo markaas Cal ka soo degtey, gu' wa-naagsanina u da'ay, raggiina ka maqan yahay oo belo aan barbarna ka fi-anayn ayaa dad iyo duunyo degelka loo qaaday. Maxamuud Jaarig oo ahaa lataliyaha Garaad Maxamuud Cali Shire lagana soo diray Buraan oo loo soo diray inuu xoolo hilib ah colka Buraan fadhiya u keeno oo ku jooga faraska la yiraahdo Jiire oo in yar weerarka ka hor cidda tegey ayaa ka baxsaday.

In kastoo daraawiishi ku dedaashay inay ninkaas qabato, haddana waa la gaari waayey, maxaa yeelay faras dheereeya ayuu ku joogey. Maxamuud hadduu arkay in daraawiishi xoolihii taabtay, dagaalna lagu hor joogsan karayn waxay la ahaatay inuu ciidankii gaashaanbuurta ahaa ee Buraan fadhiyey u war geeyo; markaasuu faraskii halkaa ka jeed-laday oo Buraan afka saaray.

Duhur dabadii goor ay tahay ayuu Ceelkii Buraan colkii ugu tegey, markii la yiri warran, wuxuu yiri, «Wax iga soo horreeyey ma arag-teen?» Waxa la yiri, «Maya». Wuxuu yiri, «Wax iga dambeeyana arki maysaan oo degmadii aan u kacay iyo arladay degganaydba da-raawiish baa gashay oo dad iyo duunyaba wey baabi'isay. Sidaa daraad-deed ayaan wax nool oo iga dambeeya loo arkayn». Waxgarad baa la

soocay, talaa loo fadhiistay sida arrintaa laga yeelayo, hadalkiina waxa lagu ururshey laba hal inoo kala doora oo midkood inoogu guddoomiya.

1. In colkaa xoolaha wata laga hor tago oo caydha iyo maatada xoolaha loo dhiciyo, dabadeedna xarunta lagu dabreeyo.
2. In xaruntii daraawiishta la beego oo xoolo waxa jooga la taabo, colkaa xoolaha watana lagu dabreeyo.

Taladii Garaad Maxamuud Cali Shiraa loo dhiibay oo waxa la yiri, «maanta adaannu kaa dambaynaa ee tali». Haddii taladii la baanjiyey, guddoon wuxuu ku go'ay in colkaa xoolaha soo dhacay oo xaruntii daraawiishta ku wada laga hor tago xoolahana laga reebo, dabadeedna xaruntii lagu dabreeyo. Taasna waxa ugu wacnaa Garaad Maxamuud Cali Shire oo colka Gaashaanbuurta ah ka codsaday in maatada xoolaha loo dhiciyo dabadeedna xarunta lagu dabreeyo.

Duhurkii dambe ayaa halkaa laga raacdo galay, faras iyo lugba. Qayla dhaanta iyo waranwaryadu ha iska soo daba dhacdee, sidii loo socdey iyo habkii loo raacdo galay iyo qorshihii dagaalka ayaa xumaaday. Taasna waxa ugu wacnaa colka oo farihiisii la yaabay, tiro iyo tabarba.

11kii Agoosto 1911 markii waagu dillaacay ayaa daraawiish oo xoolihii habeenkii gebagebeysey Banka Turruje lagu weeraray, daraawiishina jilibkay u dhigtay. In kastoo labada geesoodba la go'ay; geeriyina ayan meel dayan, daraawiish baa goobtii ku adkaatay xoolihiina la tagtay. Dagaalkaasu wuxuu caan ku yahay oo loo yaqaan (Habar Humbulle), Sayid Maxamed wuxuu ka mariyey gabay yaab leh: (1)

Dagaalkii Habar Humbulle ka dib ayaa nin afmaal ah oo la oran jirey Odacadde Boqorkii Bari ugu tegey oo wuxuu ka warramay wixii meeshaa ka dhacay iyo waxa habboon, wuxuuna yiri:

*Casha raarka u dheer leh, annaagoo rug ka joogna
Oo reerkii wadi weyney, cawsna uu rujmo beesha
Raroo reerkana geeyaa, talo loogu rujuucay
Rad baa Eebbe na geeyey, Majeerteen kulan weeye*

(1) *Arag Diiwaanka Gabayadii Sayid Maxamad, Gabayga 28 Bogga 84.*

*War taluu Garaad sheegay, rag raggii laga dooray,
Ruug maraawo Sange ah, iyo rafiiqaynnu dirray,
Geel raggii Murka deeqay, yaa Garaad reerka ka soocay
Habeenkii ka dambeeyey rabka ceelka u dhow buu
Ku risteen farduhu. Goor waagu rakoobey
Oo Rabbigiis nin yaqaan, u rukuucay salaadda
Yaan Majeerteen ku rareeyey, rigtii baannu maqleyney
Oo halkaasaannu ka roorray. Daarahay rakibeen baa
Daraawiishi ku ruuftay. Annagoo iska roonoo
Meydkii rogrogayna, raggu ceelka raqaayoo
Duullaan loo ra'yi keentay, wiil rooraayaa na salaamay
Reero raacin ku dhuuntiyo riyoooley an ma sheegine
Wax ruuxle ma reebin yaa wiilkii ku raftay
Kuma raynin, warkaas. Raacdaannu galnay
Lugi hayska raqlaysee.
Faras raabaha qaad. Kobtay reerka marsheeniyo
Raadkii baan ku dhacnay. Raabbiyoo ololeysiyo
Raqdii baannu tagney, buntukhii rig lahaa
Intaannu riishadda gaarin baa, raggeennii iska roorray
Isagaaba isreebayoo, gadaalkii isku ruufshay
Soo rogoo diriroy rag lahaana la sheeg
Raqdii baan ku dambeeyeyoo ruuxii baan ka sidaa
Suldaanow Alla raaji, rabbigeen ninku maaha
Oo raalliyuu noqonmayno, raggii waa is ogeyne
Rag kaleeto mar dhaafi. Rash wixii dhulka yiiliyo*
Rasaastaadaba qaado, waa la soo rajciyaaye
Raxanreebka wadaada rugtiisii mar tagnee
Sayidkoo la rido, Daraawiishoo la ruufsho
Reerkiiyoo la wado yaan run ka sheegi lahaaye
Waa rawraw hadalkaygu !-!*

*Inkastoo ereyada qaarkood aan la garan karin, waxa gabayga laga garan karaa guuldarradii meeshaa ka dhacday.

Inkastoo ingiriisku dhulka baadiyaha ah ka guuray oo uu xeebaha isugu gurtay, haddana Siyaasaddiisa foosha xumi meel walba waa ku baahsanayd. Daraawiishtana dibindaabyo iyo tahlukoooyin badan buu u geystey.

Dagaalkii Habarhumbule markuu dhacay ka dib, Daraawiishi waxay u muuqatay si kale, xoog iyo tabo aan laga filayna waa la soo baxeen, hase ahaatee, laba geesood ayaa waxa kala colloobey dad xoog leh oo ey kala dhiig galeen. Daraawiish qudhoodu waxay qabeen in dagaalka loogu soo qaaday Ingiriis iyo Talyaaniba tala weyn ku lahaayeen waxna ka soo abaabuleen. Dhinac kale Daraawiish waxay la ahayd mar hadday taasi dhacday in arrintii sidii hore ka hurbilaatay, oo la damacsan yahay in dagaal kedis ah lagu soo qaado, sidaa daraadeed Sayidku waraaq 10 arrimood ku qoran tahay buu Ingiriiska u diray, waraaqdaas wuxuu ku qoray hadal kulul iyo hanjabaad, waraaqadii oo Af Carabi laga soo tarjamay waa tan:(1)

Traslation of an Arabic letter from Mohamed bin Abdilla, received on the 27th February 1912.

This letter is addressed to the British Authorities.

The objects of this letter are ten. The first is to give notice to the people that the Authorities have ruined the country because they rule the people according to their own ideas and trust the words of liars and destroyers, and do not listen to the words of people who speak the truth who are wise. Also they instigate destruction and cause annoyance in their ignorance of what is best. They also do not consider the final result of their dealings with affairs; and I have had experience of this. How many letters have been sent by me in which I suggested good arrangements for all the people; and how many times have I asked them for peace and settlement; yet I found none of these things.

How many times have I told the Authorities to give us justice and equity, but they gave us none. How many times have I also told them not to listen to the words of the Somalis, but they did not follow my advice; and not to give arms to the Somalis because they will destroy themselves and they will kill themselves, but the Authorities did not listen to my words. I have also told them not to give arms to the So-

(1) Waxa laga dhex helay waraaqihii la isu diri jirey.

malis because they will drive no benefit from doing so, nor will they be able to do any harm to the Derwishes; but they did not listen. I have also told them not to prevent us from entering the towns, nor to stop our caravans, but they did not listen. How many times have I sent many letters to them from the sacred book, but they did not answer me. They abuse us and revile us, and when I saw that this was so I was disappointed with them.

And when heard that the accursed destroyers have gone from this country I have become very glad, and expect better behaviour from the rest; and for this reason I have sent this letter to the representative of the Authorities who may be at present in the country, so that I may ascertain his attitude, and in the hope of justice. I have written this the said letter respecting ten things. The first is mentioned above, the second is to inform you, Oh Authorities that I ask you for peace and settlement, and for the improvement of the country.

Thirdly, I respect you not to abuse or revile us. Fourthly, I request you, that Somalis should not make mischief between us and you, for they are a people accursed wherever they may be: like Enb Shehri and his company. The fifth thing is to inform you that I ask you for a straightforward quarrel if you desire it, as has been said by the previous authorities. Sixthly I inform you that I ask for necessary supplies if you wish for an honest fight. Seventhly, I inform you that I ask you not to interfere with anyone belonging to us, or fulfilling our orders before you. Eighthly, I ask you to return our rightful claims for men dhows, and properties. Ninthly, I inform you that I have asked you to build the minaret or high tower of my late master Sheikh Ibrahim Rashidi; because the late Sheikh was my master and my teacher, and he died in Mecca, and for him we built a cupola which was destroyed by some of your subjects; but you have delayed this matter; and I request you to order the rebuilding of it with your entire diligence, your skill, and your science. The tenth thing is that I ask you to send me the answer to my words very soon. This is about the important matters.

Regarding other news, I inform you that your previous authorities have done ill between us and the other Somalis, and gave them arms to fight us. So all the Warsangeli have joined with Mijertein and raided our people who were in Baran. Our people were few,

numbering 45, so they surprised them and took them by tricks and deceits. And when we heard about this we arose against them, and have finished them. If you have been informed about it, then it is so, otherwise you may know it now. I heard that the Sultan of Mijjertein deceived the Italians, telling the Italians «Your arms, and other things than your arms have ruined us, otherwise we would have defeated the Derwishes».

Oh British Authorities you must know that these words are lies and tricks, and the Italians must not believe them. The fact is, if the Italians had not helped them, they would not have dared to come against us.

I also inform you that Adan Ali (Gureh) before his arrival here had written to us a letter and declared that he was making mischief between the British and the Somalis; and in the meantime I informed the British Authorities, but they did not listen to my words, and then things happened as I foretold.

Now I inform you that all the Dolbahanta are like this, and you should not regret it. Also the Rer Samathar Khalaf, and you must know this news.

From the poor man and slave of God, Mohamed bin Abdilla the Derwish.

This letter is from the poor man Mohamed bin Abdilla to the one who is in Berbera of the British.

This letter has two objects: the first is to inform you that you did not send an answer to our letter. We were waiting very long and why no answer? And I have sent many letters. And the second thing is that I am asking you to send us an answer soon. If you send an answer containing no good words I agree to that; and if you send an answer containing no good words or benefit, I shall see it and remember.

This and salaams,

from the poor man Mohamed bin Abdilla.

Warqad Carabi laga soo tarjamey oo uu qoray Sayid Maxamad Cabdulle Xasan, lana helay 27kii Febraayo 1912.

Warqaddan waxay ku socotaa Dawladda Ingiriiska. Ulajeeddoo-yinka warqaddan waa toban. Marka hore waxaa la ogeysiinayaa dadka in dawladdu dalka kharibtay, maxaa yeelay, waxay ku maamushaa fik-radaheeda u gaarka ah iyo iyadoo aaminta wararka ay keenaan bee-naalayaasha iyo kuwa wax baabi'iya, mana dhegeysto wararka runta ah dadka sheegaya ee wax garadka ah. Ma tixgeliyaan natiijada ka soo baxda hawlaha ay qabtaan, taasna anigu horaan u ogaaday. Intee war-qadood baan u diray oo aan ugu sheegay sidii ay u wanaajin lahaa-yeen dadka maamulkiisa, intee goor baan nabad iyo xasilloonaan aan weydiistey welina arrimahaas wax ka qabsoomay ma hayo.

Intee goor baan ku iri Dawladda; waxaan u baahanahay sinnaan iyo caddaalad, hase yeeshee waxba noogama qaban, intee goor baan ku iri ha dhegeysannina wararka Soomaalida, hase yeeshee taladaas igama yeelin, intee goor baan ku iri ha siinnina hub Soomaalida, maxaa yeelay waa isku laynayaan, laakiinse Dawladdu ima dhegeysan, waxaan ku iri ha siinnina Soomaalida hub, maxaa yeelay taasuu Daraawiishta waxba kagama qaadayaan. Waxaan ku iri ha noo diidina inaan galno magaalooyinka oo ha celinnina safarradayada. Intee goor baan u qoray warqado ay ku qoran yihiin aayado Quraan ah, laakiinse iima soo jawaabin. Waa ay nagu xadgudbaan waana na quursadaan, markaan taas arkay ayaan nimanka ka calool go'ay.

Markaan maqlay kuwii inkaarta qabay oo wax baabi'inayey wad-dankii way ka tageen aad baan u farxay, waxaanse filayaa inta hartay iney wanaagsanaan doonaan, sidaa awgeed ayaan warqaddan ugu soo qoray dadka dawladda wakiilka ka ah oo laga yaabo iney dalka joogaan waxaan rajeynayaa iney wax is beddelaan oo caddaalad la helo.

Waxaan warqaddan u soo qoray in la dhawro toban arrimood. Tan hore kor ayaa lagu soo sheegay, tan labaad waxaan idiin sheegayaa Dawladyahay, oo aan idin weydiisanayaa nabad, xasilloonaan iyo in dalka la wanaajiyo. Tan saddexaad, waxaan idin weydiisanayaa ineydan nagu xadgudbin oo na quursan. Tan afraad waxaan idinka codsanayaa inyesan Soomaalidu isku keen dirin, maxaa yeelay waa dad inkaar qaba meeley joogaanba, sida ina Shixiri iyo koxdiisa. Tan shanaad, waxaan idiin sheegayaa inaan idin weydiisanayo haddii aad jeceshihiin, inaan

dagaal fool ka fool ah isaga hor nimaadno, sida ay qabaan kuwii idinka horreeyey. Tan lixaad, waxaan idinka codsanayaa inaad i siisaa, waqti aan isku diyaariyo haddii aad dooneysaan inaan isku qaadno dagaal eyan ku jirin khiyaamo. Tan toddobaad, ineydan soo faragelin dadka annaga naga tirsan oo awaamirtayda fulinaya. Tan siddeedaad, inaad noo soo celisaan xoolihii aad naga dhacdeen oo aad isla markaa bixisaan raggayagii aad leyseen magtoodii. Tan sagaalaad, inaad dhistaan Masaajidka macallinkeygii Sheekh Ibraahim Rashiid oo ku dhisan Maka, kaasoo annagu markii hore aan u dhisnay, laakiinse ay burburiyeen dad ka mid ah raaciyaddiinna, waxaan idinka doonayaa inaad si qurux badan oo aad ku farayaraysataan u dhistaan masaajidkaas. Tan tobnaad, inaan jawaab degdeg ah idinka helo. Intaanu waa arrimaha ugu waaweyn.

Haddii aan eegno wararka kale, waxaan idiin sheegayaa in dawladihii idinka horreeyey ay dhexdhigeen xumaan annaga iyo Soomaalida kale oo waxay siiyeen hub ay nagula dagaallamaan. Warsengeli iyo Majeerteen oo is wata ayaa weerar ku qaaday dadkaygii degganaa meesha la yiraahdo (Buran). Dadkayagu waa yaraa, tiradooduna waxay ahayd 45 qof, waa la kediyeey dagaal khiyaamo ahna waa lagu dhufatay. Markii aan arrintaa maqallay dagaal baan ku qaadnay labadii qolaba oo waa uga aarnay dadkayagii. Haddii horay la idiinku sheegay arrintaas waa sidaas, haddii kale haddaba ogaada.

Waxaan maqlay Suldaanka Majeerteen inuu u caddeeyey Talyaaniga oo uu ku yiri, «waxaa na kharibay hubkiinnii ee Daraawiish waan jebin lahayn». Dawladda Ingiriisku waa iney ogaataa in hadalladaasu ay yihiin been iyo khiyaamo Talyaaniguna uusan rumeysaneyn.

Runtu waxay tahay, haddii Talyaanigu uusan hub siin lahayn, kuma dhaceen iney na soo weeraraan. Waxaan kaloo idiin sheegayaa in ninka la yiraahdo Aadan Cali Gurey, intuusan halkan iman uu noo soo qoray warqad uu ku leeyahay waxaan isku dirayaa idinka iyo Ingiriiska, waxaan u sii sheegay Dawladda Ingiriiska arrintaas, hase yeeshee, waxba dheg jalaq iima siin, haddaba arrintu sidan horay uga afeeftay bay u dhacaysaa. Haddaba waxaan idiin sheegayaa in Dhulbahantohoo dhan sidaa uu yahay, idinkuna waa ineydan ka qoomameyn. Sidoo kale reer Samatar Khalaf; idinkuna waa inaad taas ogaataa.

Waxay ka timid miskiinkii ahaa addoonka Ilaahay, Maxamad bin Cabdulle «Daraawiishka».

SOO NOQOSHAADII INGIRIISKA

1912kii ayaa Ingiriisku dib ugu soo noqday dhulkii baadiyaha ahaa oo uu kaal horaadkii ka guuray, markaana waxa la amray in la abuurro ciidan Rakuubley ah oo dhulka baadiyaha ah ka shaqeeya, danaha dawladdana ilaaliya, daraawiishna daafaca; hase ahaatee, intii taladaas la hirgelinaayey ayaa waqti dheer qaadatay, maxaa wacay war-iskaarsiinta ayaa liidatay.

Haddaba haddaynu qiyaasno waxaa Ingiriiska inuu baadiyaha dib ugu noqdo ugu wacnaa dhawr arrimood oo kala duwan:

Tan u horraysa Daraawiish iyo Boqorkii Xabashida ee Muslinka ahaa oo xiriir dhex maray; waxana dhici kara inuu Ingiriisku ka baqay inuu daraawiish Boqorku kaalmeevo ama ku gargaaro dagaalka si ay meel walba u qabsadaan dabadeedna (Jarmal) iyo Turkiya ayaa Daraawiishtii xiriir la yeeshay oo arrintii si kaley u muuqatay.

Tan labaad Faransiiska iyo Talyaaniga oo dhul durugsi doonayey; waxana suura geli lahayd haddii Ingiriisku ka tago inay dhulkaa isku ballaarin lahaayeen.

Tan saddexaad, markii Juqraafiga geeska Afrika la eego, Ingiriisku waa ka maran yahay, waana dhul laba badood u dhaxeeya oo lagama maarmaan ah; markaasna dagaalkii kowaad ee adduunka ayaa dabayshiisii dhaceysey. Haddii arrimahaas laga soo tago waxaan oran karnaa, waxa soo noqoshadaas ugu wacnaa saddex hal:

A) Ciidammadii Ingiriiska Cadan u fadhiyey waxay hilibka iyo subagga ka qaadan jireen dalka Soomaaliya, markii nabaddii baadiyaha xumaatay ayaa waxa la waayey xoolihii miyiga ka iman jirey oo Cadan u dhoofi jirey iyo safrihii magaalada soo geli jirey dabadeedna taasi dhibaato weyn bey Cadan u geysatay.

B) Waxa muuqatay inaan dawladda Ingiriisku badyarada Cadmeed ka maarmi karin, maxaa yeelay waxay marin u tahay maraakiibteeda ka gooshta Hindiya, Bariga Fog iyo Yurub, sidaa daraaddeed baayacmushtarigeeda iyo nabadgelyadiisaa ku xiran.

T) Inuu dalka Soomaaliya ku ilaaliyo danaha uu ku leeyahay Afrikada Bari iyo badda Cas.

Sababahaas aan soo sheegnay iyo gumeysi jeclaan baa Ingiriiska soo celisay. Daraawiishi labadaa gu' 1911-12 tallaabooyin wanaagsan bay qaa-deen xagga siyaasadda, meelo badanna way qabsadeen, dad badanina waa raacay gaar ahaan dhinaca waqooyi iyo dhinaca koonfur galbeed (Ogaadeen) dhul badanna waa ku fideen. Daraawiishna wax xoolo la yiraahdo ayaa gacantooda Ilaahay geshey. Hase ahaatee, dadoo idil baa ku soo duuley oo xoolihii ku galay, markaasay waxay noqotay maanta dhac, berrina ha lagaa dhaco. Taasina sideedaba waxa ay noqotay caado xun oo Soomaaliya gees walba ugu fidday, tacab doona-shadiina waxay noqotay dhac, duullaan iyo wixii la mid ah.

Sidaas daraaddeed ayaa daraawiishi waxay gashay laba col oo aan midna u tudhayn dhexdood. Maxaa yeelay Soomaalidii xoolihii bay ka dhacday, raggiina waa ka laysay, Ingiriisna dab buu siiyey, waana ku diray, daraawiishina gaashaankay u qabatay oo dilkii iyo dhaciiba waa ka qayb qaadatay. Sidaas daraaddeed bay u noqdeen laba col oo aan u kala roonayn. In kastoo dadkii waraaqo badan oo wacdi, waano, gabayo iyo afeefba leh loo diray, haddana xumaan-tii, dhacii iyo weerarkiiba waa hadal beeleen.

DEGIDDII TALEEX

Markay daraawiishi rasmi ahaan Nugaal u degtay ayaa waxa lagu taliyey in la ood saaro meel xarunta laga dhigo oo daraawiish laga maamulo ama saldhig dariiqada u noqota. Kaddibna waxa la gartay in xarunta laga dhigo Taleex; sababaha lagu doortayna waxa ka mid ahaa kuwan soo socda :-

1. Iyadoo nimankii dalka waagii hore degi jirey ay Sayidka ku dirqiyeen in Nugaal la dego si aaney gacantooda uga bixin iyo geelii oo meel kale ku dhaqmi waayey.
2. Waa meel bartama u ah xeebta badweynta Hindiya iyo xeebta bad-yarada Cadmeed oo labadaba markaas daraawiishi meela ka degganayd.
3. Waa meel dhinac kastaba looga safri karaa, loogana iman karaa.
4. Waa meel baad iyo biyaba hodan ka ah; xoolaha afarta war-yahaadba ka dhaqmi karaan, sool, hawd, Ciid iyo Nugaalba u daaqi karaan.

Isla markaas waxa la soo qaaday dhawr arrimood oo in laga gaashaantaa ay habboon tahay, waxaana ka mid ahaa:

a) Ingiriis iyo dadka raacsan iyo daraawiish waxa ka dhexeeya colaad guun ah oo aan damihayn, haddii ay heli karayaanna maalin gelinkeed ayay daraawiish dab marin lahaayeen, Nuguulina waa col wadeen aan gabaad lahayn, sidee beynu taa uga gaashaamannaa?

b) Maxamuud Cali Shire waynu dagaallannay oo xumaan baa inoo dhexaysa. Ingiriis buuna dab ka soo qaatay, waa col.

t) Boqor Cismaan iyo raggiisii Talyaani baa dab ku afuufay oo iyaguna horeynu u collownay, berri ama saaddambe waa ina gelayaan.

j) Cali Yuusuf iyo raggiisu Talyaani bay la heshiiyeen oo xiriir la leeyihiin, nabadna inooma aha.

x) Ogaadeen in yar mooyee Xabashi baa dabada ka wadda oo dagaalkii Gurdumi bay inooku dudayaan iyana waa inoo col.

kh) Talyaani Xamar waa ka soo baxay oo Webi Shabeelle ayuu kor u soo raacay wuxuuna maaggan yahay inuu Beledweyne qabsado. Maxaynu ka yeelnaa?

Afarta garjaho meel aynu galabta nabad ka filayno lama oga, dhexna waa ku jirraa, gaalo iyo cawaankeed inaan ku jahaadnana ayaan guddoonsannay. Inkastoo aynu xagga buntukha hodan ka nahay rasaas badan ma haysanno, maxaa talo ah oo innala gudboon?

Rag fiican oo talagal ah ama dagaal yaqaan ahaa ayaa ammintaa xarunta joogey. Haddii xaajadii rag aqoon leh iyo odayaal loo saaray, aadna loo faaqiday waxa la gartay saddex talo:

1. Taleex in laga dhiso qalcad adag oo wixii gudeheeda gala aanu cadawgu u mari karin.
2. In la abuurto Daraawiish dhawr kun ah oo fardooley ah, magacoodana la yiraahdo «Dooxato» oo had iyo jeer galoo baxa oo argagixiso iyo cabsi ku rida dadka cabsida laga qabo.
3. In la dhiso dhawr iyo afartan qalcadood oo Qardho iyo Jarriiban bari ugu xigaan, Jiidali, Cirshiida iyo Shimbabirisi waqooyi ugu xigaan, Kiridh iyo Qorraxeyna galbeed ugu xigaan, Baledweynana koonfur ugu xigo, inta kalena u dha-

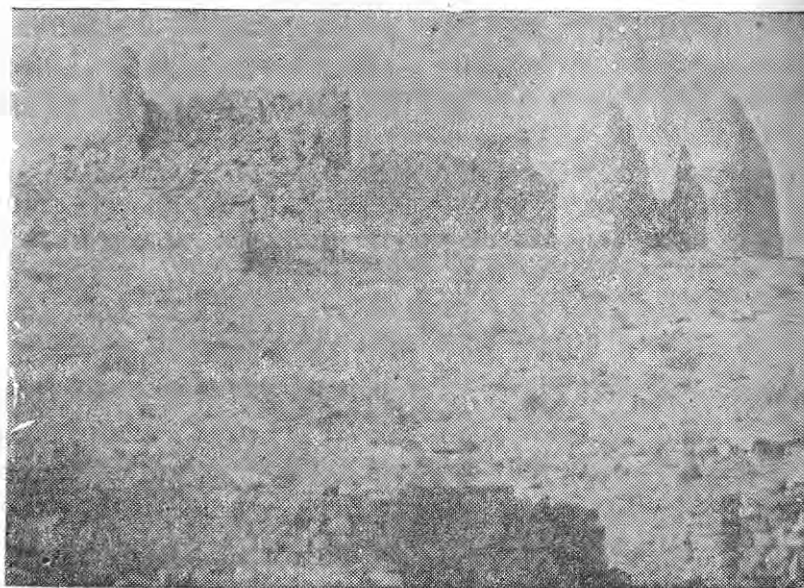
xeeyaan. Daarahaas intooda badan farduhu waa iska bar. qayaan ama waysaga hargalaan ama waa isaga hoydaan.

Saddexdaas arrimood oo la soo qaaday muddo gaaban ayaa sidii la rabey loogu fuliyey; maxaa yeelay ciidan waxtar ah baa dariiqada joogey.

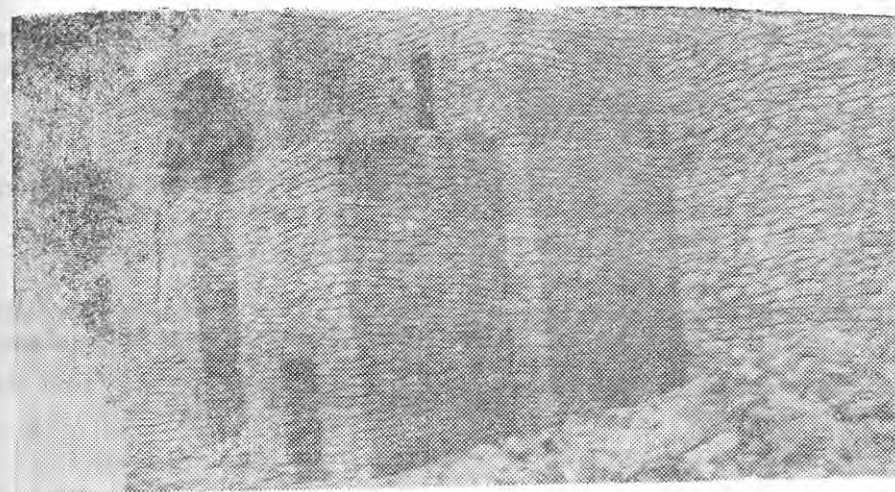
T A L E E X

Taleex waxaa laga dhisay afar qalcadood oo kala ahaa:

- a) Silsilad oo loogu tala galay 2.000 oo nin in ay ka dagaal galaan iyo 5.000 oo xoolo ah: Geel, Lo' iyo Faras gudaheedu qaadi karaa.
- b) Falaad oo loogu tala galay Sayidka, iyo ragga gaarka ka ah.
- t) Daawad oo loogu tala galay dadka martida ah oo xarunta imanaya.
- j) Eegi ama Daar-Ilaalo oo kur yar dhaladeeda laga dhisay oo loogu tala galay in saddexdaas qalcadood laga ilaaliyo;



Taleex



Taleex



Taleex

wixii xarunta soo gelaya ama ka baxayana laga eego.

Ka dibna waxa la dhisay toddoba daarood oo xarunta ku maageera oo hilaada u jirta 10 mayl ilaa 40 mayl, meelaha laga dhisana Bari iyo wixii ka soo duula.

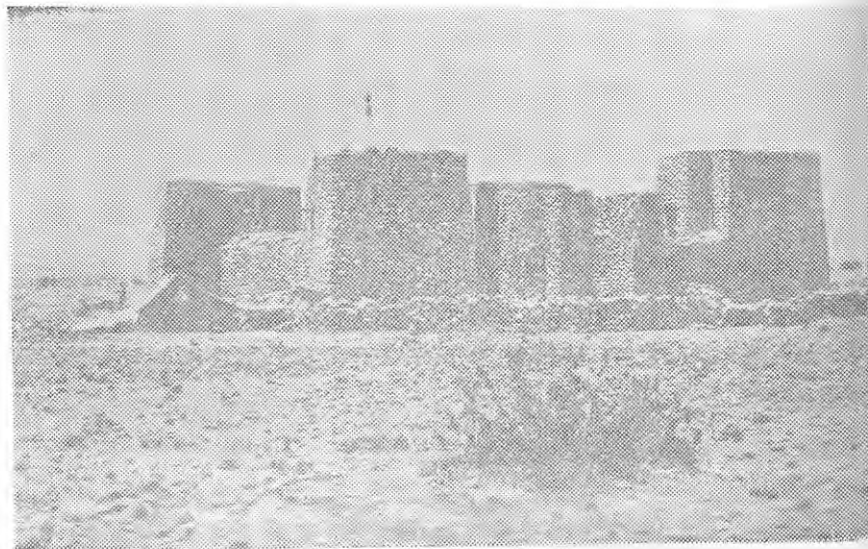
- | | | |
|-----------------|------------------|---|
| 1. D'aar Cad, | 5. Geeda mirale, | } Daarahaasi wexey gaar ka ahaayeen xarunta Taleex. |
| 2. Gacal-guule, | 6. Cawshaan, | |
| 3. Xalin, | 7. Nuguul. | |
| 4. Dhumay, | | |

Daarahaas sida loo dhisay ama loo adkeeyey ama dagaal loogu hannaanshey waa si la yaab leh, wax dhulka mara waa ka gaashaanteen, waxa cirka ka yimaaddase ma filayn, nin maqlay iska daayoo nin arkay daarahaas sida loo dhisay kama sheekayn karo.

QALCADIHII DIBADDA

Isla guyaashaas waxa la dhisay 23 qalcadood oo afarta garjaho u kala tusan. Afar waxa laga dhisay dhinaca Taleex bari kaga toosan, ama ka xiga kuwaasoo ahaa :-

- | | |
|---|--|
| 1) Buraan; | } Intaas waxa laga ilaalin jirey Bari iyo ragga Boqor Cismaan. |
| 2) Qardho; | |
| 3) Kalyaxeed; | |
| 4) Ayl iyo Gabbac iyo Ilig oo horay u dhisnayd. | |



Ceel-la-qoday (Qardho)

Afarna waxa laga dhisay dhinaca waqooyi:

- | | |
|---------------|---|
| 1) Baran; | } Intaa waxa laga ilaalin jirey xeebaha Laas Qoray iyo Badda Cadmeed. |
| 2) Jiidali; | |
| 3) Cirshiida; | |
| 4) Surad. | |

Lixna waxa laga dhisay Waqooyi-galbeed:

- | | |
|------------------|--|
| 1) Orgiya; | } Intaa waxa laga ilaalin jirey Ingiriis iyo dhinac Burco iyo Berbera iyo dadka raacsan. |
| 2) Laascaanood; | |
| 3) Sool-Daryare; | |
| 4) Dabdheer; | |
| 5) Shimbabiris; | |
| 6) Kiridh. | |

Saddexna waxa laga dhisay dhinaca Galbeed; kuwaasoo ahaa:

- | | |
|---------------|--|
| 1) Qorraxey; | } Intaa waxa laga ilaalin jirey Xabashida iyo dadka raacsan. |
| 2) Wardheer; | |
| 3) Gallaaddi. | |

Saddex daaroodna waxa laga dhisay dhinaca Koonfur; kuwaasoo ahaa:

- | | |
|---------------|---|
| 1. Docmo; | } Intaa waxa laga ilaalin jirey Talyaani iyo dadka raacsan. |
| 2. Jarriiban; | |
| 3. Lababaar. | |

Daarahaas tiradaas leh mid walba waxa lagu jaaday oo la fariisiiyey ciidan hub ku filan haysta, daar la arkana waxa laga dhisay ceelka meesha ugu dheer, si wixii biyaha u soo arooray loo arko. Meelaha qaarkoodna waxa laga dhisay labo daarood oo kala korreeya, taasna waxa keenay markii biyaha iyo meesha daarta wax laga ilaaleeyaa kala durugsan yihiin mid meel kore ka dhisan oo cadowga laga ilaaleeyo iyo mid ceelka iyo meesha biyaha leh ku foororta oo wixii cadow ahaa oo ceelka u soo arooraya laga arko.

D O O X A T O:

Waxa la abuuray rag daraawiish laga xulay oo boqollaal ah, karti iyo geesinnimana loo og yahay, fardahana sida haadka u fuula. Boqol walbana waxa lagu jaaday meel, waxana la faray dil iyo dhac mid kastaba ha ahaatee inay dadka laga baqaayo cabsi iyo argagixiso geliyaan. Ragaasi waa nimanka Berbera gubey oo gaalo u xiiray; waa nimanka Laasqoray galay oo Boosaaso gubey, Hobyana dabka geliyey oo dad iyo duunyo arlada rogey.

DAD IYO DARAAWIISH

Magaca Daraawiish la baxay wuxuu caanbaxay 1897kii, wuxuu-na jirey 25 sano. Hase ahaatee labadii sano ee u horreysey hanaqaad ma ahayn; saddexdii sano ee ku xigeyna waxa daraawiishi ku jirtey dad iyo duunyo urursi, ujeeddadoodana lama garan, Sayidkuna ma caad bixin. Hase ahaatee maalintii «Kala-guurkii Gurdumi (Kala-kicii)» dhacay ayaa la dareemay in arrin qoto dheeri meesha ka socoto. Dadka qaarkiis waxay oran jireen wadaadku Boqornimuu doonayaa, qaar kalena waxay oran jireen waa weli soo daahiray ee ha la raaco.

Sayidka qudhiisu markii hore wuxuu arrinta ka bilaabay diin barid, waano, wacdi iyo waxsiin. Sidaasaana dadku ku raacay, laguna jeclaaday. Magaca Qabiil la yiraahdaana xaaraan buu ka dhigay; Boqor, Garaad iyo wixii la mid ahaa iyo kuwa ku adeegtana waa baa-bi'iyeey.

Daraawiishi siday u guri degtey 1897-1910kii waxyeello Gonda-gooye ka weyn oo dariiqadii ka dhaca lama sheegin. Rag Daraawiish ah oo warkooda lagu kalsoon yahay waxay yiraahdeen, «Muddo 10 sano iyo dheeraad ah, Sayidku dadka sabaal, wacdi iyo waxsiin buu ku waday. Wax dil ah ama xumaan kale ah xarunta gudaheedii kama dhicin, waxase jirey dad badan oo xoolo laga soo dhacay, taasna iya-gaa dhaca daraawiish kaga horreeyey, ninkii ku dhacana waa la dhacaa».

Markii waanadii, wanaaggii iyo waxsiintii waxba tari waayeen, walaalnimadii iyo darwiishnimadiina lagu deyn waayey, gaaladiina la-la saftay ayaa daraawiishi faraska u fuushay oo Bari iyo Galbeed,

Koonfur iyo Waqooyi meel walba weerar geliyeen, wax la dilo, wax la dhaco, wax la mooradduugo iyo wax degel ka kaca ayaa dadkii noqday. Iyaguna ma nabad gelin oo markii dambe birtaa laga aslay, ar-ladiina waxay noqotay daraawiish iyo dad intiisa kale. Hase ahaatee, mar baa magaca darwiish la yiraahdo waxa looga baqay sida melegga wax dila looga baqo.

Afgembigii Canjeel siduu u dhacay, daraawiish gudaheeda dareen baa kala galay oo waa kala aammin baxeen, xaruntiina waa xumaaray, dadkana aad baa xarunta loogu laayey dibaddeeda iyo gudaheedaba. Ninba ninkuu ka itaal roonaa ama utun hore u qabay ayuu waranka daray, hase ahaatee waxa jirey in xumaantaasi guud ahaan geyiga oo dhan saabatay oo meel walba laysku dilaayey ama laysku dhacaayey. Dilkaa xarunta ka dhacaayey waxa sabab u ahaa saddex hal:

1) Markii hore dadku sida daadka ayuu xarunta u tegey dhawr sano ka dibna waa laga yaacay; in kastoo aan ujeeddadii laga lahaa la tilmaami karin waxa dhacday in markaas ninkii daraawiish tegey dadkiisii iyo wixii dad ugu xigey oo xarunta joogey la laayey, daraawiish ha ahaadeen ama yey ahaane xoolahoodiina waras baa laga dhigay, halhaysna waxa laga dhigtay, «Ninkii tegey diintu tebi meysee, dadow yaan ferenji kuu talin!».

2) Markii taas hore dhacday ayaa dad badani ka faa'iideystey oo ninba ninkuu u ciil qabay ama aano hore ka qabay ka cad goostay isagoo leh waa gaaloobey ama waa xujoobey. Taasina waxay dhalisay cabsi, baqdin, iyo aammin darro xaruntii iyo daraawiish dhexdeeda ka dhacday; dicaayad iyo cay xunna dibadda ayaa lagaga afuufay iyagoo caddaalad-darro lagu tilmaamayo.

3) Waxaa jirey dad si caddaan ah gaalada u raacay oo garwade, ilaalo iyo indhaba u noqday oo daraawiish ka hiilinaayey, iyo kuwo xoolo doon ahaa oo daraawiish dhac iyo weerar ka bixin waayey. Kuwaasna waxa loo laayey sidii kuwan kaleba loo laynayey.

Sida runta ah waxay Sayidka iyo Daraawiishtaba la ahayd in iyaga mooyee dadka kale gaalo yahay oo dawgii sharciga ahaa waydaarsan yihiin. Taasina waxay dhalisay in dadka loo kala saaro Muslim iyo Gaalo; sida gabayada iyo warqadaha ka muuqanaysa, dadkii daraawiish noqday oo raacay ama la dagaal galay ama taageero u geys-

tay, cadawga oo laysaga digaba ha ahaatee, waxaa la yiri waa muslim. Dadkii ka soo horjeeday oo daraawiish soohdinteeda ka baxsanaa, ha la dagaallameen ama yey la dagaallamine, waxa la yiri waa gaalo, dil-kooduna waa bannaan yahay, xoolahooda in la dhacaana waa bannaan tahay oo waa xalaal.

Dhinaca kale haddaynu eegno, run ahaantii iyagana waxay la ahayd in daraawiishtu xeerkaa Ilaahay ka taliaabsatay oo wixii sharcigu reebay ay falayaan, muslimnimada ay sheeganayaanna been tahay. Hase ahaatee, markii taas culimadii loo bandhigay waxay yiraahdeen, «Dhaca iyo dilku waa dembi weyn ee Islaamka lagagama baxo, lagumana gaaloobo».

Waxa jirtey in culimadii, meel kasta ha joogtey ay arrintaas ku wareertay; maxaa yeelay niman dilkii iyo dhaciiba xalaashaday waa muslim dhab ah lama oran karo. Mar Sayid Maxamad taas la weydiiyey oo la yiri, «Nin Ashahaadada qiraya, salaaddiina tukanaaya, seka-dana bixinaya oo soomaaya, maxaad u dishaan, maalkiisana u dhacdaan idinkoo ku xujeynaya waa gaal?». Wuxuu yiri:

*Nin aqdaamo Ferenji ah, maantiyo abuurriin
Ama aaladduu sida, ama awrta baw rara
Ama ariga baw qala, ama laba ugaarsada
Ama uba ilaalaha ah, ama uurka kala jira
Ashahaado beeniyo, Islaamnimo ha lagu dhaqo
Ilaahayna nama oran, anna ma oggolaan karo!!*

Waxa la weriyey Sheekh Cabdullaahi Quddub oo Boqor Cismaan la fadhiya magaalada Baargaalna jooga, ayaa waraaq Sayid Maxamed buu ka waraystay oo wuxuu yiri, «Wadaadkan soo baxay ee Ina Cabdille ka waraystay oo wuxuu yiri, «Wadaadkan soo baxay ee Ina Cabdille Xasan nooga warran? Nin wax yaqaan ma yahay?». Sheekh Cabdullaahi wuxuu yiri, «Boqor, ninku nin wax yaqaan maaha ummaddiina waa habaabiyeey». Isla markaas Boqorkii wuxuu Sheekh Cabdullaahi tusay waraaqadii; kaddibna wuxuu sheekhi yiri, «Bal su'aalo diinta ku saabsan baan weydiinayaaye, hadduu nin diinta yaqaan yahay ha ka soo jawaabo». Dabadeedna qasiido Carabi ah buu Sayidkii u diray, ninkii qaadayna xoolo meelmar ah baa la siiyey. Sayidkuna markii qasiidda loo geeyey waa ka jawaabay. Labadii ra'yi ee daraawiish iyo dadka kale kala qabeen xagga caqiidada iyo diinta waxa kala caddaanaya labadaas qasiiddo oo midiba dhinac taageereyso sida arrintu tahay; qasiidadii Sheekh Cabdullaahi (Qoddob); waa tan wuxuu yiri:

مشقعا به بسم الله
* لحضرة ويرجع النبي
مع همدا واله والتافى
لدى الذى ارسلته بلا خلل
سلطاننا عثمان محمود بلا
طينا الى رفعا اوصلوا
تبه علمته فهدسته ووى
شيبه مثل سيبويه ياله
مستلثما مستنقيا لطلى
لما به يحويه لا التمثالى
م هابه البحر الخيوس همها
قد قدر عليه الرب فاثبتن

ابدا نائظما بيسم الله
* همدا به يرتفع النبي
* صلاتنا بسلامنا على الشف
* وبعد ما عرفته فعد وصل
* لكن بعض الخط جاوز الى
* فبعد حين وأوان ارسلوا
* وبعد امان لنظرة راي
* فهو اذا يم غزير لا ليه
* لما رايته تركت شقلى
* احلته في القرف المعالى
* مؤير هامع هتون وهما
* مصارب مجاهد انت لمن

ثم عرفت فيه بأن الناس ليسوا
بكنار بل فيهم الصالح والطالح
متمما لمراهم فقلت :

محمد المورث للذاع
ويندعو النهج القويم هيمما
ضجيج والضجيج والفسيد
جمر جرين جامع شواظ
وينبأ الججاج والدلاج
بنبيه يهجع في الدجا هو
وقارى لربه يستطعم
ويرتظون مثل عيس سالكا
لعمل الله يدري حالنا
لجهلهم وعميهم ابهرار
من بعد استنابة على الاحكام
بنوبة وشيرها يغز
عكم لما في شانهم يايهها

فبيننا اتسننسى والذراع
* يتبع ما يهواه والرجيمما
* وبيننا المارق والريد
* وبيننا الجعطرى الجواظ
* وبيننا الهداج والهراج
* وبيننا النبيب والاوله
* وبيننا مدرسس معلم
* وبيننا رط بدون ذالكا
* وداخلون هم لبيت ربنا
* وما نقول كلهم كفار
* الا الذى فر عن الاسلام
* ما لهم قهرم المميز
* وكلهم ينظرون الصلحا

ثم اعتدلت عن تفسير ما كتبه للمسلمين بقولى :

لا ترسل الاناس الاعارفا * مبرشقا مواغيا مناصفا
* مشتغل في لم سفر نافع * مؤمن لقصر باعى ناجح

هذا زمان والبلاد *
 والعرف فيه منكر *
 والحق مر يجتنب *
 والعذر للجهال والا *
 دأنهم ابرار او *
 يهان ذو علم كما *
 يا ويح ماذح قبا *
 قد افصح القرآن فى *
 وقال فى شأنهم *
 يا ويح داني فاجرا *
 يا ويح هاشم مفسدا *
 يا ربح من دار الفتا *
 يا ربح من نفالهدى *
 يا ويح سامى طالعا *
 وعثر كفر من لعا *
 ومن تقضى عيننا *
 يا ويح من على المش *
 وقال محبى الدين كف *
 وبنا عتقاد اهل عص *
 ومن كلام شيخنا *
 من حرم اعتقاد اهل *
 والادعى الطامع *
 فذاك مغرور غبى *
 والسيد الخواص لم *
 وقد رويننا شيخنا *
 عن شيخه بانه *
 لعن الاله للبدى *
 وليعلم كل مؤمن *
 قال اللقانى انما *
 فى طعن طرق من طرق *
 قال للسوقى للولد *
 اله فى امرهم *
 والحب كل الاولياء

فى البلاد عمما *
 ونكر فيه قد نما *
 والظلم امر يهنا *
 فسوف اعنى المجرما *
 انجاب اقطاب سما *
 يهان من تجسما *
 على اللعين رجما *
 المنافقين المشتما *
 صم وعمى بكما *
 يا ويح قاصى حازما *
 والمصلحين لتما *
 دكى يقول كيخما *
 لضم قطا درهمما *
 والصالحين هتما *
 والمؤمنين رطما *
 والفحش فيه عكما *
 يخ المتهدين ذمما *
 ر من عدى للعلما *
 ر ياقضى الزما *
 ابي المواهب سما *
 ل وقته قد قطما *
 عن اعتقاد قد عما *
 كذاب فيما زعما *
 يرض حصول ما رما *
 ايضا بما قد حكما *
 قد قاله فى جمجما *
 انكر طرقا سخما *
 موجد مستسلما *
 يخشى بسوء الخاتما *
 على الذى تكلمنا *
 فى امر قوم كرمنا *
 وحسن ظن احجما *
 قرض على الناس كما

مسافر منصرفه دخييل *
 لاجل ذا كضائق صدر واجما *
 نستبقا طريقه عليه *
 نظمها قصيدة تسمى *
 ارسل لنا الجواب فى البحرين *
 نظمته بالرجز المشطور *
 فكل ما تراه من احراف *
 لان الشعر ليس يخلو عنه *
 مع الهموم والغموم رينا *
 ارخت نظمي وسعدت ريسى *
 اكرم رسولنا مع الاجلال *
 ثم الصلاة والسلام ابدا *
 عبد مضاف لاسم ربه الطلى *
 وارجز المالك فى الاشعار

فى كل موطن انا كلميل *
 ولا ابوح ما يبطنى ناظمنا *
 اصحابها تقبسه نقبسه *
 النفقة المسكية هلمنا *
 وقرر المعنى لما فى البيبن *
 مرتبا بويته بالنور *
 فيضرورة بلا انصراف *
 من نوع عذر ستر استقرته *
 سهل امورنا ويسر عسرنا *
 (يشغل) فى دهرنا بذنى *
 مستخبرن بحالنا الامالى *
 على النبى واله ما انشدا *
 بعبدالقادر الشهير الجلى *
 ميسملا محمدا اثارى

فلما وصلت هذه القصيدة لى السيد عرضها على العلماء للاجابة
 عنها، فاعتذر الجميع ، أما لتأدب اولعجز، فتولاها بنفسه ، واجاب عنها
 بمائتين وخمسين وثلاثين بيتا قال :

*Waxa la weriyeey markii qasiiddadaasi Sayid Maxamad soo gaartey
 culimadii (xarunta) joogtey buu faray iney jawaabaan, hase ahaatee,
 waa ka gaabsadeen.*

ابدا فى نظمي ببسم *
 مائتيا بحمده *
 صلى عليه رينا *
 واله المظهر *
 وبعد هاك يا اخى *
 فى جزء رجز سا *
 مهذب وقد خلا *
 والخبين والطلخا *
 ومثل ذاك خبلهم *
 مؤرخا جل شفا *
 وانظر بعين انتصا *
 لتطورها فى رقمها *
 وانشر معان رقمها *
 والكم داء فى الحشا

الله خالقنا ارحمنا *
 به ارتقى الى العما *
 نبينا وسلمنا *
 وصحبه المقدمنا *
 جوابنا المتمنا *
 بع مطلب ليفضنا *
 من الزخاف والصما *
 فيه وجوز حذما *
 فيه كثيرا هجما *
 او فى جبارى كرضنا *
 ف مع قبول صمنا *
 وقل لها ما احكما *
 وغمدها كى تكما *
 يا ويل من تضمنا

وسارق هذا وهو *
 وناهب هذا وهو *
 هذا نمام مقطن *
 ومفتن هذا الكدو *
 وجاسر هذا الخنى *
 والناس كاذب مذهب *
 لكننا بذنب ما *
 وانما تكفيرنا *
 من كافر وجنده *
 وحزبه طغامه *
 وعربه وعجمه *
 يهوده سوداقه *
 ومن له يعظم *
 يهرول للقيسه *
 كذا المحب والذي *
 والبيرق يقوله *
 والطائعين والذي *
 والجار سكتا والذي *
 وحارس وقنصل *
 وخازن وحاسب *
 وجالب البضاع فنى *
 وفارس مهيبى *
 وعسكر مصالح *
 من كابل وساجن *
 عين وجاسوس على *
 واهل نحو عدن *
 والشيطنى المارد *
 هذا الذى ذكرته *
 ايضا وبعض قد جرى *
 ومنه ما قد قلت لى *
 مرتباً رؤية المش *
 ومن يقل هذا المفا *
 والروى للمتاع فى *

هذا فى المكاس خصما
 وقى الرقاب قصما
 مسعر جهنما
 ب دانما طلق للثما
 والجور طبع الحكما
 وصل من قد سلمما
 تكون الامما
 على المهيمن المسلمما
 وكل من تحلسما
 وعوبه والمخذامما
 وهنداء ويميمما
 ومن لرعو انضمما
 يوفوره هينمما
 يسلمه قائمما
 ياروى وينصل الحما
 بصرائى القنر عنما
 يرضى بحكم كسئما
 عن لعظه ترجمما
 كهمهم قزمما
 بعد مال للمما
 ارضى العداء ساسمما
 على الكمييت ازما
 ترمى رهاصا دمدمما
 وترجمان مهمما
 الصوراء اجير عشمما
 والحاكمين الدسمما
 صوب زيغا ايهمما
 بان شرعاً اثمما
 قاضييه منمنما
 بالعزم امرا برشمما
 طور ذاك وهمما
 ل حقا فهو رصمما
 اللقة جبل جلمما

المسلمين المكرما
 ما قد اثاثا منطمما
 قد صار عندى مفهمما
 فى غير شرع فاعلمما
 يؤذى علينا صلنما
 يمكنه التعلمما
 ان ليس اثم عصما
 مع ردة محكمما
 بعد استتباب كصما
 ميمد من انتمما
 بذنبه من عتمما
 من الحال المرجما
 فالنص فيه حرما
 ففيه رد وقمما
 مع عمل غشمشما
 يقول ذاك لتمما
 مع ردة تهممما
 هذا كلام قنما
 من ارتدى وكلصما
 والخير فيه لعثما
 وقصد بيت احرمما
 واورد الماء زمزما
 سبعا وجبا تمما
 معد فيه سئما
 بعد استتباب عدما
 ضاع الصلاة فرضما
 غوث الانام الديما
 قال بهذا خصما
 ع لدميم كرد ما
 ضوء السها ما قد شمما
 ما بالسموم شمما
 فعدما لن يحسمما
 ك فى هروج الحرما

فرض ذاك بالجميع *
 هذا ومنك وصلا *
 وكل ما حررتة *
 لكن بعض قد جرى *
 من ذاك مدح الظالم *
 ومضرة جاهل *
 وان عبادة ثبت *
 كذا قبول العمل *
 وان كفر محصر *
 وان طرق احمدما *
 وانما تكفر *
 وكلها مزرور *
 اما ثناء الظالم *
 اما اعتداء جاهل *
 اما الذنوب لم تضر *
 فمرجىء المذاهب *
 اما قبول العمل *
 فمن دحا ورفعا *
 فالبعد والسخط على *
 وآبو بنسبن قد اتى *
 وللصلاة حافظما *
 والعسكرين حضرا *
 وطاف سبعا وسهى *
 اما المفكرات فالـ *
 فالحصص فى المجد الذى *
 وذاك شرط قتل من *
 اما بتكبير على *
 حاشا وكلا والذى *
 قد قيل قبل لايشما *
 من لم يبرشمس الضحى *
 من لم يشم ريح الصبا *
 اما المعاصى تكثر *
 فزان هذا قد ينو *

اما المعروض فهو ما *
 اما الضروب فهو عك *
 ان استوى بيت مع الا *
 وان خالف نحو المور *
 م وهو الوافي يد *
 وان بجزائين حذف *
 ونصف بيت ان سقط *
 وسم منهوكنا اذا *
 وغيرن ثانی السبب *
 سكن وحرك ساكن *
 واول اضمارهم *
 وثالث وضمهم *
 والطحى حذف رابع *
 عصب بخامس وقد *
 ثلاثها اضمارهم *
 وما لسكن سابع *
 طى وكف بعد خبن *
 وبعد اضمار وعص *
 هذا زحاف جائز *
 اما فواج الجزء من *
 اذ سببان اجتماع *
 او واحد ذلك المعاي *
 فان لاول زحاف *
 يدعى بصدر او بعد *
 حلت طلا بمهمة *
 تهكم وهج حر قل *
 حتى اذا البرد اتى *
 وقل برائيا ان بها *
 ومنع الصدين في ميا *
 وذلك بالمراقبة *
 اما مكاتفاتهم *
 من لم تكن مما مضى *
 ترفيل تدبيل وتب *

اخر الصدر لهما *
 سهم بما تقدما *
 اجزاء فوافي سما *
 ض الحشو والا بالتما *
 خلان في كوز كما *
 فذاك مجز قطعا *
 فقل بعشطور كما *
 حذف نصف ولما *
 لاجل شعر فرضما *
 وحذف دين درما *
 ثالثهم خبن فاعلما *
 من قصر اوارتما *
 وان يحرك سلما *
 ض عقل ايضا لهما *
 خبنا ووقصا واما *
 يقال كف كمما *
 خبل مشكل كما *
 ب خزل نقض اقسما *
 وليس حكما لهما *
 ذلك حتما احتما *
 مع سلمة كلاهما *
 قبة تال حتما *
 او ثان او طرفيهما *
 طرفين تكما *
 تطل دوحا فلقما *
 يميلها وكحما *
 ترعى النمام الغما *
 نيك الزحاف عدما *
 دي لم نيمما داما *
 قبصرن لا اكهما *
 قجب طسيما زما *
 فعله ترجملا *
 بيع وخزم اجما

وفي اصطلاح هو *
 وذاك لا يدخل نى *
 لان كل شطر بيت *
 ومن عجيب ما قرى *
 ان ادعيت روايا *
 ورجز ومجزه *
 ان جملة البحر *
 فمطول مديهم *
 فوافر فكمال *
 فرجز الذى به *
 فرمل سريع ن الم *
 خفيف ن المضارع *
 وبعد من متقا *
 لكنها الف من *
 ورتبوا فيها على *
 من الف وهكذا *
 اوزانها فى دائرا *
 من مختلف والمؤلف *
 والمجتلب الخفف *
 والاختلاف طاب ما *
 والائتلاف زال وج *
 والاشتباه هب روا *
 والاجتلاب سرما *
 مولى طيب ورده *
 خبر زكى ياسر *
 مقسط بدر *
 مهد طوى وعرا كدى *
 مجدد يسر فزر *
 والاتفاق مرؤما *
 وانما المصراع من *
 والبيت منه فهما *
 اما القصيدة فهي من

حشر مستعصيا *
 بمشطور سم دائما *
 بت فهو شعر يما *
 او يسمع بشارما *
 مرببا شاعرا *
 بحرن بحرا لهما *
 عور ضبطهن راما *
 بسيلة حد ما انما *
 شرج تغمما *
 رمرا بزاء رسما *
 سرح الياء كدما *
 مفتضت قد هدمما *
 رب وزادو توامما *
 جزاين فرعين هما *
 حروف ايجاد كدما *
 الى بيا خنما *
 ت (مفتضلق) علما *
 والمشتبه المزما *
 هن لجزء بهما *
 زمت بيوم حنما *
 عدا قد كوى حشوا فما *
 حازم الزاء واجما *
 لدو وطام اقوما *
 عذب وفي ارما *
 زهد وبدر تما *
 بورد ثغر بسما *
 بحر وغر نسما *
 زود بوابا سدما *
 وقاه ربي وحما *
 اجز البحور خيما *
 اثنان كبيت فافهما *
 ابيات بحر ادما

مع نبذة من العسرو *
 قتشهد ان ربها *
 تقول بلسانها *
 كان هو صارم *
 فسار من عارضها *
 فنسئل الله الكر *
 هذا وتوفيقا لنا *
 وان يزين هالنا *
 وان يكون ساترا *
 وان يقيّل عثرنا *
 ويغفر ن ذنوبنا *
 ومصلحا اعمالنا *
 وان يقوى جيشنا *
 هربنا يعيتنا *
 وان يسكن روعنا *
 وانصر لنا اغث لنا *
 وانقم على اعدائنا *
 اجر لنا يا ربنا *
 صلى الاله الواحد *
 محمد حبيبنا *
 ما دام عقل يرتقى *
 وسبح الفكر بها *
 وسبح حال بارق *
 وفاح مسك عابق *
 واله وصحبنا *

هن بالرموز رقما *
 اهل لرد الخصما *
 لها معاد طرسما *
 على الرقاب ضكما *
 نسيمر بسحر نادما *
 يم والمان النعما *
 ومن كتاب رائما *
 وبالجميل عمما *
 عيوبنا ورمما *
 وزلنا وئمما *
 ويعف عنا مائما *
 ومجيرا ما وئما *
 وبالقلوب لجمما *
 اذا الحروب التحما *
 اذ الزميل التدمما *
 اذ الخيول لجمما *
 ومن علينا حزمما *
 من الهول الهما *
 على النبي وسلمما *
 الانبياء ختما *
 من المعاني المعما *
 ورعد ايضا في السما *
 في الارض كلا فعمما *
 وريح طيب فقما *
 ومن بحق الهما *

حذف وقطف قصران *
 صلح ووقف كشهم *
 ثلما وسرما شترهم *
 عقصا وتشعثنا ولد *
 رفل بخف زائد *
 ديل بنون ثامن *
 ايضا كما زيد بها *
 وزد لواقي بطبي *
 واسبقن بثامن *
 ان زدت صدر شطرين *
 والحذف للحق الذي *
 اطع بمن وهبا جرى *
 واثر سكن ان جرى *
 والقصر حرفا ساكنا *
 في قم بمجراب كذا *
 والقطع مثل ما ذكر *
 في جبهة كريمة *
 حذف بمجموع وذا *
 وان مفروقا حذف *
 حرك بحرف سابع *
 سكن وسقط رتبين *
 وبقرهم قطع مع *
 في شطر اطرى سمل *
 والخرم في فعلهم *
 وان مفاعلين حذف *
 وذاك مع القبض سمو *
 من قبضهم وكفهم *
 ومع قبض شترهم *
 يقال ذاك خرابهم *
 غضب وقصهم في مفا *
 وفيه ايضا عقصنا *
 واقطعوا شعث واضمرن *
 هذا نظام جومر *

القطع وحد اي حزمما *
 ايضا وهالك الخرمما *
 عضبنا وقصما جمما *
 كن ذاكر حذف انجمما *
 بضرب مجز كعمما *
 مسكن في كومما *
 في ضرب مجز يزما *
 جيد ورسن سخما *
 مسكن في رضما *
 البيت قسم خرمما *
 في طار مهري خمما *
 وكل خير سمما *
 قطف لقى تدومما *
 مع سكن حرف قدما *
 وحالطن الرستمما *
 لكن بفرق فاعلمما *
 روين بها وشمما *
 دعوى بحد دكما *
 في طلبي قل ذا سلما *
 وقفا وكشفا طلسمما *
 وفي طلسم وسمما *
 المحذوف في يمن سما *
 وهن لدود خرمما *
 قد وضعوه ثلما *
 بميمه فقد سمما *
 بان هذا ثرمما *
 خرمما خليل سلما *
 ومع يكف انما *
 فاسمع مقالى كلسمما *
 علثنا والجمما *
 نقصا وايضا خرمما *
 بغيك خيرا قد نما *
 فيه عقيق لزمما *

DHISIDDII BELEDWEYNE

Beledweyne wuxuu ahaa malko lagama maarmaan ah oo dhulka daabkiisii ah qolo walba haanka ku hayso in aan looga horrayn oo Talyaani, Cali Yuusuf iyo Daraawiishiba tartan u galeen. Hase ahaatee Daraawiish baa ugu dedaal badnayd oo ugu dheeraysay.

1912kii bishii Maarso ayaa waxa war lagu helay in Talyaanigu ku talo jiro inuu tallaabo tallaabo u qaado webi shabeelle oo in yar in yar u qabsado, waxaana la ogaaday in Sahankiisii hore soo gaaray Mahadday oo doonaayo inuu dadka dhulkaa deggan dhex galo oo hub iyo xoolaba siiyo si uu Daraawiish ugu diro inay la dagaallamaan. 500 oo faras ah iyo 900 oo lug ah ayaa Talcex laga soo diray, waxaana la-gula soo dardaarmay inay ku biiraan Daraawiishta Doh iyo Ceelgaab fadhida oo Khaliif Shiikh Cabdulle madaxda ka yahay, dabadeedna Khaliif hor kaco oo ay Beledweyne degaan, dadka dhulkaa degganna ugu yaraan inay Daraawiish noqdaan, jahaadkana soo galaan.

Beledweyne waxba kama dhisnayn markaa ka hor. oo wuxuu ahaa dhufays yaab leh, waxaana degganaa oo u talinaayey niman xoog leh oo la oran jirey «Hormadiid», waxaana madax u ahaa nin la oran jirey Nincadde Dacaa «Baxaar» oo aan oggolayn in dalkaa cid kale cagaha soo dhigto, taasna awood u lahaa.

Khaliif Shiikh Cabdulle isagoo Daraawiish xoog leh wata ayuu fariistay meel la yiraahdo (Qollad) oo Beledweyne u dhow. Wax badan hadduu warqado iyo farriimo u diray ayaa niman dhawr ah oo ergo ahi u yimaaddeen, waxayna u caddeeyeen inayan Beledweyne cid u oggolayn, dagaal mooyaane wax kalena ayan ka qabin «taa lama oga in Talyaanigu aftin ku lahaa iyo inay sidooda daraawiish u diidayeen». Muddo haddii hadallo la waday, qolo walba meesheeda ku geel qalatay, ciidanna ku urursanaayey ayaa daraawiishi goosatay inay B/weyne dagaal ku gasho.

1913kii ayaa daraawiishi weerar ku kicisay B/weyne oo gacanta ku dhigtay wixii xoolo ahaa ee meeshaa joogeyna waa dhaceen, dabadeedna qalcad dagaal ayay ka dhisteon «saldhig» dhismaha daartaasna waxa macallimiin ka ahaa (Cali-Jalax) iyo rag kale. Waxaana daraawiishtii halkaa fariisatay madax looga dhigay Maxamuud Macallin (Cagadhiig). Degiddaasina waxay halis gelisey dantii Talyaanigu dhul-

kaas ka lahaa, gaar ahaan isagoo doonaayey inuu Webi Shabeelle gacanta ku dhigo. (

Muddo ka dib wuxuu Talyaanigii soo degey oo ciidammo dhigay Mahadday Buqcaqable iyo Tayeeglow, taasna wuxuu uga jeeday inaan daraawiishtu horay u sii fidin, dabadeedna wuxuu hadallo la yeeshay Cali Yuusuf oo wuxuu ka dhaadhiciyey in daraawiishta Beledweyne degtey halis u tahay saldanada Hobyoood, siyaasadda Talyaaniga iyo dadka racyadda ah ee Webi Shabeelle deggan. Sidaas daraaddeed, waa in wax laga qabtaa; waxaana habboon in ciidammo askarta Cali Yuusuf iyo ciidammo Talyaani ah iyo wixii kalee raaci karaa ay ku duulaan. Labo gu' iyo labadoodii dayrood iyo intii u dhaxaysey ayaa Beledweyne waxay noqotay xarun saddexaad oo isku filan oo aan dagaal lagu holi karayn; hase yeeshee Talyaanigu kama gaabsan inuu dagaal isku dayo, wixii uu awood lahaana wuxuu isugu geeyey si daraawiish Beledweyne looga kiciyo, dabadeedna wuxuu la heshiiyey Ina Diinle iyo Cali Yuusuf, waxaana go'aan kama dambays ah lagu gaaray in la abaabulo col loo wada dhan yahay, B/weynena lagu kiciyo dagaal loo wada jiro oo ceelkaas B/weyne oo halbawlaha ah la qabsado. (Amminta dagaalkaas habboon yahayna waxa soo sheegi doona Talyaaniga. Sidaas baa lagu heshiiyey oo meel laysla dhigay, taladiina ku dhammaatay.

WEERARKII BELEDWEYNE

Danta weyn ee gumeysiga Talyaanigu Soomaalida koonfur qabsashadeedii ka lahaa waxay ahayd isagoo doonaayey inuu biyaha shabeelle taabo, dabadeedna halkaa dalka Amxaarada kaga duulo sidii waagii dambaba uu yeelay. Sidaa daraaddeed, siyaasaddiisu ma oggolayn in daraawiishi arlada ka soo dhowaato ama xukun ku yeelato. Markuu maqlay inay B/weyne qabsadeen oo daar ka dhisteon aad buu uga wareeray, wuxuuna isku deyey afiyo addinba inuu ka kiciyo inteyan ku xididdaysan ama tigimmada ku dhaaban; dabadeedna wuxuu la heshiiyey Cali Yuusuf iyo Ina Diinle, banaadiiq iyo saanadna waa siiyey, waxaana laysku af gartay in daraawiishta B/weyne fadhida mar loo gacan qaado oo webi shabeelle laga saaro.

Talyaaniga waxa u soo warrami jirey Soomaalida dhulkan deggan, run iyo been labadana waa u sheegi jireen, iyagoo daraawiish garab siinayana waxa la faafiyeey ama Talyaanigii loogu warramay in daraawiishi B/weyne ka guureyso. Taasi daraawiishna waqti bay siisay Talyaanigana dib bay u ridday.

Sannadkii 1913kii bartamihisii ayaa gumeysiga Talyaanigu wuxuu goostay inuu siyaasadda daraawiishta ka xiro kana hor joogsado si aanay dhinaca koonfur ee Webi Shabeelle iyo Banaadir ugu fidin ama dadka dhulkaa deggan u dhex gelin, ama u kaxaysan. Markaa wuxuu isku deyey inuu abuuro ciidan daraawiishta ka hor taga oo ka kooban askar iyo racyad, dab, saanad, lacag iyo raashiinba la siiyo, laguna boorriyo ama lagu guubaabiyo inay daraawiish la dagaallamaan oo meelaha deggan yihiin u diidaan oo ka eryaan. Taladaasi ma mira bixin meelmarna ma noqon maxaa yeelay daraawiishta ayaa xoog xarriib iyo xeeladba Talyaaniga ka roonayd, hase ahaatee nin maajoor ah oo B/Berde joogey, askar xoog lehna ku haystay ayaa daraawiishtii far dheeraatay ku noqday. Waa kii lahaa iyagoo kuhaamaaya :-

Sidii meel dab maray madoobaadow, Maxaa nagu maagay maajoor !

Allow meleggii wax layn jirey iyo Masuuba u meeri maajoor !

1915kii ayaa nin darwiish ah oo caan ahaa, magaciisana la oran jirey Indhaceel Daamey Raage oo wata 40 nin ayaa tegey B/Barde oo Talyaanigu fadhiyo. Waxay qaadeen webiga degtiisa koonfur, markay tuulada geeskeeda joogeen ayay fardihii iyo ragga badankiisii ka tageen. Shan nin oo Indha-ceel wato ayaa Talyaanigii u galay oo waxay ku yiraahdeen, «Daraawiish baannu ka soo fakannay oo Talyaanigaannu magan u nahay». Maajoor kii meesha xukumayey intuu kala batay ayuu afar talyaani ah oo ka hoos shaqeynaayey u yeeray si ay raggaa dabkana uga qabtaan, una soo dhoweeyaan, hase ahaatee waxa dhacday waxaan la filayn maskaxdana lagu hayn.

Shantii darwiish intay isha qoodheeda iskala hadleen ayay shantii Talyaaniga ahaa shan xabbadood ku kala dhufteen, shanna ku ruuxtoogen. Waa la berdedey oo si la yeelo la garan waayey, maxaa yeelay waa ka naxsadeen oo waxay noqotay kediso, kuwii badnaana durba intay horay u soo kaceen ayay saldhiggii oo dhan rasaas ku afuufeen si aan qofna bunduqiisa u haleelin. Shantii Indhaceel wateyna markay habsadeen in shantii Talyaaniga ahayd dhimatay ayay gadaal gadaal u baxeen oo durba shantoodii faras baa loo keenay iyana degdeg u fuuleen. Taasi Talyaanigii waxay ku noqotay fejeciso iyo layaab, hase ahaatee wuxuu sii kordhiyey ciidammadiisii iyo feeyigadiisii.

1915kii, bishii Maajo 3 ciidan oo kala duwan ayaa Beledweyne lix meelood kaga soo duuley oo 3 goor oo kala dambeeya weerar ku kiciyey. Ciidamadaas oo kala ahaa :-

1. Ciidan Talyaanigu wato oo saddex madax u kala socda oo ka soo baxay :-
 - a) Buulabarde;
 - b) Buqcaqable;
 - t) Teyaglow.
2. Ciidan Cali Yuusuf oo laba madax ah oo ka soo baxay :-
 - a) Mudug;
 - 2) Ceelbuur.
3. Ciidan Ina Diinle oo hal madax ah oo ka soo baxay Qallaafe.

Bishii Maajo 9kii, 1915kii, oo ahayd maalintii dagaal loogu ballamay ayaa qolo waliba meesheedii ka soo duushey oo daraawiishtii Beledweyne fadhidey dagaal afarta geesood lagaga soo dhufatay, hase ahaatee daraawiishi gaashaankay u qabatay.

Daraawiish dagaalkaas goobjoog ka ahaa oo markaa noolaa wuxuu noogu warramay: «Toddoba caanamaal haddii rasaas laysku garaacaayey oo dhawr iyo labaatan madfac qalcaddii saldhig lagu ridey, waxyeello yar oo albaabka ku siman mooyee, dhagax keliyi aanu ka dhicin, ayaa subaxdii dambe madfac afkiisii xabbad lala helay, ninkii ridayeyna la diley. Dabadeedna cadawgii iyo wixii la socdeyba waa jabeen, dab badan oo laga gurtayna waa lagala haray».

Waxa la weriyey intaan madfaca xabbad lala helin ayaa nin darwiishi wuxuu yiri, «Allow adigaa cuskiina lehe, allow ciidan khayr leh noo keen». Warka darwiishkaas waxa marag u ah geeraar xogwararan ah oo uu mariyey Ismaaciil Mire oo dagaalkaas isaguna goobjoog u ahaa. Isagoo xaruntii Khaliif madaxda ka ahaa oo Qalqallooc taal u warramaya wuxuu yiri :-

*War ninkii iga dooniyow
Deleb heensaha saarayoo
Daraawiish balamayno
Damdambaysi ma yeeshoo
Durba weerar na taabay.
Doofaartii Raxanweyniyo*

*Anoo doola u jeeda
Gooruu waagu dillaacay
Adduun saad ka damcaysiyo
Waa dawaara sideede
Maajoor doora qurmuun iyo
Majeerteen dunjigiisiyo*

*Daacusley askareediyo
Dulmi noogu heshiyyeyoo
Beryey Deex ololeysayoo
Candhadii dubayowdeyoo
Rasaastii dam lahaydoo
Baqihii ay dillaameen
Derbibaan ku masaallay,
Daayinow mahaddaa boo !!*

*Ina Diinle dhashiisaa
Duulba maalin na beegayo
Dundunku u rogmaayo
Daaqsin ayan u foofinoo
Dagaal baan kala roorrayoo
Dabkii aannu ka reebnay
Daarahaannu rasaynay
Daraawiishi lahaydey*

Daraawiishi dagaalka ka dib Beledweyne aad bay u xoogeysay oo waxa la dhisay qalcaddii Aammin iyo Labamataanood, Talyaani iyo dad kalena waa ka gaareen, colal isdabajoog ahna waxay u direen webiga xaggiisa hoose, Teyeglow, Baydhabo iyo jihada koofur kaga toosan oo dhan. Tan iyo Aw Dheegle iyo Ceel Garas. Intii muddadaa ka dambeysay inuu Talyaanigu naftiisa daafaco mooyaane, weerar dambe Beledweyne uguma noqon, maxaa yeelay wuxuu rumeysnaa inaan libin laga keeneyn; waxaana ugu wacnaa laba hal :-

1. Qalcadihii Beledweyne daraawiishtu ka dhisatay oo madaafiicdii wax ka tari weydey maxaa yeelay si adag baa loo dhisay.
2. Xaaji Maxamuud Macallin (Cagadhiig) oo ammaanduule u ahaa daraawiishta Beledweyne fadhida oo naftiisu ahaa nin rag ah oo dagaalka iyo tabiitiisa iyo maamulkaba aad u yaqaan oo loo mari waayey, siduu Talyaanigu sheegay⁽¹⁾.

Daraawiishiina weerar iyo duullaan bay ku haysey taniyo 1919kii:

DARAAWIISH IYO «CORFIELD»

«Corfield» wuxuu dalka Soomaaliya yimid 1904 isagoo ka soo shaqeyey dhawr dal oo Afrika ah oo ay ka mid ahaayeen Koonfur Afrika iyo Nijeeriya; markaasna waxa madax looga dhigay ciidammada wax fuula oo magacooda guud la oran jirey (Camel Corps) «Rakuubley» oo had iyo jeer wareegeysan jirey soohdinta u dhaxaysa daraawiish iyo dadka dawladda Ingiriisku u taliso.



Corfield iyo Askartiisii

Dadka baadiyaha deggan waa dhibay, xoolahana waa ka dhici jirey, sidan daraaddeed dalka laguma jeclayn. Sheekooyin badan Soomaaliya dhacdeeda kuma lahayn, hase ahaatee, wuxuu caan baxay markii la diley ka dib oo gabaya laga mariyey, dabadeedna nin kasta oo gabyaa ahi waa ku hal qabsaday, daraawiishkii dadka guubaabinaayey, wuxuu yiri :

Annaba Koofil googoyneye, adinna Laaran gawraca;



Daraawiishi waxay yiraahdeen, run ahaan annagu (Corfield) markii hore ma aqoon, maxaa yeelay nin sare ma ahayn, waraaqa nooma soo diri jirin, annaguna uma diri jirin; sideedana gaalada ma kala aqoon mana kala jecleyn nin hoose iyo nin sare. Waxaanu dooneyney oo ke-liya inaanu gaalada dalka ka saarno.

Sida la wariyey Corfield wuxuu ahaa nin daraawiishta iyo magacooda aad u neceb oo iyaga iyo wixii raacsan ama xiriir la leh la col ah oo qawleysato Burcad ah u yaqaan oo had iyo jeer jecel inuu ku duulo. Hase ahaatee dawladda Ingiriisku waa u diidi jirtey, isagoo xogwarran dawladdiisa u dirayana waxa hadalladiisii ka mid ahaa⁽¹⁾:

«The cream of the jest at present is that although the Mullah rails our so-called protected tribes indiscriminately, the troops lie idle, and our tribes are forbidden by Government to retaliate on the Mullah, for fear of prejudicing chances of negotiation. Isn't that rich? As far as negotiations are concerned, one might as well make an agreement with a mule not to kick you».

Hadalkaas waxa af Soomaali joogu tarjami karaa sida tan:

«Arrinta gunta ah ee qosolka lihi waxay tahay inkastoo wadaadku uu safmar u soo weerarayo qabaa'ilka lagu sheego inaanu ilaalinoo ayaa haddana ciidammadayadii iska hoganayeen qabaa'ilkiina dawladdu u diiddey inay wadaadka ka aar gutaan ayadoo laga cabsi qabay inay buraan wadahalallo la jilayey in isaga lala yeesho. Miyeyan taasi wax lagu qoslo ahayn? Xagga wadahalallada naftooda haddaynu ka eegno, baqalkaba heshiis waad la samaysan kartaa inuusan ku dambaabin».

Sida buuggan qaybihiisa kala duwan ku qoran, heshiiskii Ilig-dal-dala ee la kala saxiixday 1905 intii ka dambeeysey, waxay dawladda Ingiriisku ku dedaaleysey in mar uun wadaadka heshiis laga helo. Sidaa daraaddeed ayaa saraakiisha Ingiriiska waxa amar lagu siiyey inay wax alla wixii iska hor imaad keenaya ay ka fogaadaan. Haddaba mar Waaligu Corfield farriin u diray isagoo uga digaya in aan wax iska hor imaad ahi ka dhex dhicin isaga iyo daraawiishta wuxuu ku yiri, «Wadaadka wadahalallo ayaa noo socda oo heshiis baan ka fileynaaye wax

(1) *Richard Corfield of Somaliland*, by H. F. Prevost Battersby, London 1914; p. 124.

alla wixii waanwaantaas wax u dhimaaya ka fogow». Corfield isagoo arrintaa aan raalli ka ahayn waraaq buu qoray hadalladiisiina waxaa ka mid ahaa⁽¹⁾ :

«During my last trip I have been negotiating with Nur Jama, the Majertain headman, trying to use him as a kind of buffer between us and the Mullah. The whole of the Warsangei, one of our tribes, have gone over to the Mullah's cause. I chased a raiding party the other day, but they had too long a start of me».

Hadalkaas waxa loo tarjami karaa sida tan:

«Safarkaygii ugu dambeeyey waxaan wada hadal la yeeshay Nuur Jaamac (Dhalbaas) oo ahaa caaqilka Majeerteenka, anoo uga jeeday inuu noqdo derbi u dhexeeya annaga iyo wadaadka. Warsangeli oo ahaa qabaa'ilka na raacsan waxay dhammaan raaceen wadaadka, waxaanma caydhsaday duullaan ay soo kiciyeen; hase ahaatee way iga il horreeyeen, waana iga fakadeen».

Richard Corfield wuxuu ahaa nin kibir badan oo sanko ka hadla, nin xukun adag oo aan naxariis lahayn, dadkana ciqaaba oo had iyo jeer ujeeddada dawladdiisa fuliya ama ku dedaala inuu fuliyo.

Waxaan la allaabi karin, dagaalkii Ruuga intuuusan dhicin ka hor, ayaa Corfield reero Gaaroodiga Burco iyo Hargeysa u dhaxeeya yxalla xoolo ka dhacay, dadkiina si xun u galay. Dabadeed nin la oran jirey (Ina Weysaxume) oo ka mid ahaa dadkaa Corfield dhacay ayaa gabay kuhaan ah u mariyey, dagaalkii Ruugana waxa Corfield loogu diley siduu gabayga ku yu'day, wuxuuna yiri :-

*Sayidkoo wax galay raacadadoo, la isku soo gaaray
Adiga iyo gubniga aad waddaa, goobataal noqoye
Girigaanku kaa joogsay oo, guuxa kaa damiye
Ku googooste nimankii kufriga, gaajaduu qabaye
Afkuna «gaw» ku yiri xaajadaad, gees u badisaaye
Guga ha gaarin adigaa tolkay, gaajadaas badaye.*

(1) Richard Corfield of Somaliland, by H. F. Prevosi Battersby, London 1914; p. 87.



Corfield iyo rukuubkiisii

RUUGA

1912 dabayaaqadiisii ayaa ciidankii Ingiriiska ee rakuubleyda ahaa oo (Corfield) madaxda ka ahaa....., baadiyaha hore loogu durkiyey, Sayidkana waraaq baa loo diray oo waxa lagu yiri, «Nabad iyo wada-hadal bay dawladda Ingiriisku dooneysaa». Muddo sannad ah ayaan wax dagaallo ah ama rabsho ahi ayan dhicin.

1913 ayadoo xaruntii daraawiishta Taleex tahay oo gaado, tuugo iyo faras qawle mooyee aan colweyne dal shishe ka soo duula laga ba-qayn, daraawiish daaraha dibadeed ilaalinaysa iyo rag reer Beede ah oo xoolaha la jira mooyee, ragga xooggiisii xarunta joogo, ayaa niman dhaawac ah oo firxadi xaruntii yimaadeen, waxayna ku warrameen war aan lagu farxin.

Waxaan marar badan soo xusnay oo daraawiishta caada u ahayd haddii xarunta war yimaado inuu Sayidku ahaa kan u hor ogaadaa ama sheegaa. Safar la dhawraayey oo dab, saanad iyo dhar xarunta u wada oo Khaliif Shiikh Cabdulle soo diray, markii horena ka yimid Ilyaasu-Raasmakaahiil oo hadiyo ahaan daraawiishta ugu soo dhiibey, ayaa mar-kuu Qorraxay soo marayo waxa arkay niman socdaal ah oo Burco ku socda, dabadeedna waxay ku warrameen, «Waxaannu aragnay safar ciiraya oo Taleex ku socda oo aan ciidan wadan».

Col qawle ah oo nin la oran jirey Axmed-Ilkacase madax u yahay ayaa ku duuley. Safarkii markuu maraayey dooxo Laascaanood ka sar-aysa oo cidla' ah ayaa colkii qawlaha ahaa helay. Dabadeedna raggii safarka wadayna waa la laayey, xoolihiina waa la dhacay, kaddibna niman ka firxaday ayaa xaruntii tegey. Warkaasu hadduu xaruntii te-gey, Sayid Maxamad iyo qusuusidii aad bay uga xumaadeen, daraawiishina aad bay uga carootay. Haddii talo lays weydiiyey guddoon wuxuu ku dhammaaday in duullaan laga daba geeyo. Col aan isasuginna lagu bixiyo oo nin waliba meeshiisa ka raacda galo. Sayidkii wuxuu maalintaa amar ku bixiyey inaan fardaha daraawiishta la kala xigin dabka daaraha yaalna la tashiilin, raggana loo kala doorin, markaas nin waliba intuu xakamihii iyo koorihii gacanta ku qaatay ayaa fardihii la-gu dhex dhacay. Amar guudna waxa qusuusida lagu siiyey inay dabka iyo saanadda daaraha yaal gacantooda ku dhiibaan.

Raggii muhaajirka ahaa oo markaa xarunta joogey wuxuu ku yiri, «Jahaad miyaad nala geleysaan?» waxay yiraahdeen, «Sayidkii maanta

ma maalin jihaad loo kala haraa baa?». Wuxuu yiri, «Waxaad ku qaybtaan dabka daaraha yaal bixintiisa».

Ugu dambaystii colkii wuxuu ku hilib qashay ceelka Caynaba, ka-na ilaalo dirsaday, warkii ugu dambeeyeyna waxay ilaaladii colweyne ugu keentay togga Ulasan oo Caynaba iyo Beer u dhaxeeya bartamihii-sa; daraawiishina waxay guddoon ku goysey in halkaa laga weerar galo.

Waxa la weriyey Corfield wuxuu diray 20 askari oo ilaalo ah wuxuu ku yiri, «Buurdhaab taga oo haddaad daraawiish aragtaan dab shida. Degmooyinkii halkaa degganaana wuxuu ku yiri, haddaad oog aragtaan ama la idin weeraro xagga Burco u soo qaxa farda qayla geysana soo dir.

Waxaanu marar badan ku celceliney Ingiriiska iyo dadka raaciyad-da u ah inay daraawiish isugu mid ahaayeen. Sidaas daraaddeed, ayaa daraawiishtii waxay weerartay beelo degganaa agagaarka ceelka Burco, maal waxay lahaayeen gacantay ku dhigeen.

Qayla roorkii baa wuxuu ku dhacay ciidankii Ingiriiska ee Burco fadhiyey; maalintaa gudaheedana waxa ceelka Burco yimid ku-simihii Badnasaabka Ingiriiska Waqooyi u fadhiyey Sir. G. F. Archer, hase ahaatee fasax buu ahaa oo markii weerarkaasi dhacay buu Shiikh dib ugu noqday. Daraawiishina waxay faafiyeen waa cararay gabayna waa u mariyeen waxay yiraahdeen :-



(Corfield) oo duullaan ah

Markaan Koofil cocbihii jaray, miyaa kufrigii calaalay
Markaan Caarsha-dheere weeraray, miyuu baqa ceeri kala dhacay
Markaan ku callaqay rasaastii miyuu sida habas candhaaqsaday
Markaan ku caddibay cagaaggii miyuu camashcamash u baydaday.

Dabadeedna col Corfield u madax yahay ayaa soo gurmaaday oo xoolihii daraawiishtu dhacday soo raacdeeyey iyagoo ujeeddadoodu tahay inay xoolaha ka reebaana, nimankaas dadka dhacayana edbiyaan. Hase ahaatee kashiisa ma gelin in la loodin karo. Aan soo qaadanno Ismaaciil Mire hadalkiisii ahaa :-

Adaa dunida kelidaa leh baa Koofil eersadaye,
Kashiisaba ma gelin wiilal baa, keebka kuu qabane,
Ragow kibirka waa lagu kufaa, kaa ha la ogaado.

Daraawiishti xoolihii markay isu duween iyagoo casar qaadoo caawo ciirso ah ayay waddada Beereed ka carraabiyeen, habeenkiina waxay fariisiyeen Beer iyo Dulmadoobe meel u dhaxaysa.

Saddex boqol oo nin oo ka soo gurmatay beelihii la dhacay ayuu habeenkii dab iyo rasaas u qaybshey si ay dagaalka wax uga galaan; hase ahaatee ciidankii Ingiriiska iyo raggii xoolaha lahaa oo isbiirsaday waa barbar mareen. Ingiriisku wuxuu ku dedaalayey inuu war helo. Habeenimadii baa colkii la qaybshey oo Corfield wuxuu amar ku biixiyey sidan soo socota :-

«Daraawiishti markuu waagu beryo bay xoolaha soo kicin doonaan, ciidanka dawladdu horay buu u fadhiisanayaa si aan xoolahaas halkaas loo dhaafin, idinkuna markaannu ku bilawno gadaal kala xarbiya».

Colkaa Ingiriiska ee Corfield wato waxa la socdey Dhamme Mi-lateri ah oo la oran jirey «Captain Summers» oo tabaha dagaalka aad u yiqiin. Ninkaas qudhiisu habeenkii wuxuu ku taliyey in la ogaado daraawiishta xooggeeda iyo siday u deggan yihiin, dabadeedna Burco lagu noqdo hase ahaatee taa Corfield waa diidey. Dabadeed Dham-muhu markuu subaxii arkay arrintu inay si kale tahay, wuxuu Corfield u jeediyey, «Waar aan u dagaallanno tabta afar geesta». Taasna Cor-field waa ku diidey oo wuxuu yiri, «Waxaynu u dagaallamaynaa dhe-rer». Maxaa yeelay wuxuu ka baqay in safka cadawga ka horjeedaa gaabto ama yaraado oo wuxuu doonaayey in rasaastu meel wada marto.

9kii Agosto 1913kii markii waagu dillaacay, qorraxdiina soo bax-day ayaa sidii la filaayey daraawiishti xoolihii soo kicisay. Waxayna qaybiyeen gaar hore iyo heegan dambe in kastoo xoolaha rag xoog lihi watay. Maxaa yeelay habeenkii ayay war ku heleen in gaalkii soo duuley. In yar ka dib ayaa gaarkii hore waxay arkeen colkii gaalka oo hor fadhiya. Isla markaas xoolihii waa la hojiyey, dagaalna waa loo faarumaystay.

Daraawiishtu waxay u kala socotey shan madax oo kala ahaa :- Shiikhyaale, Taargooye, Golweyne, Miinanle iyo Ragxun. Madax wa-liba wuxuu lahaa ammaanduule gaar ah, korna waxa magacu u saar-naa Sayidka walaalkiis Yuusuf Shiikh Cabdille.

Markii u horreysey waxa dagaalkii galay Shiikhyaale iyo Taargoo-ye, in yar ka dibna waxa ku biiray Miinanle. In kastoo markaasba dagaalkii gabaabsi ahaa waxa ku kordhay Ragxun oo ahaa niman in-kaaran dagaalkana aqoon u leh.

Corfield oo colka Ingiriiska ammaanduule u ahaana halkaas baa lagu diley. Dabadeedna taladii waxa la wareegey «Captain Summers».

Darwiish dagaalka ku jirey wuxuu yiri, «Corfield waxa hadal ugu dambeeyey «Bes Bes Bes» ujeeddaduna tahay iga daa». Dara-wiish dhexdeeda hebel baa diley iyo hebel baa diley laguma aqoon, nin kastaaba guusha ha soo hooyee. Hase ahaatee waxa la weriyey inuu diley darwiish la oran jirey Ibraahin Xoorane, rag kalena waxay yiraah-deen waxa diley Ismaaciil Mire. Qolo saddexaadna waxay sheegeen waxa diley Aaray oo rakuubkiisii iyo salabkiisiiba furtay.

Nin kastaaba Corfield ha dilo, nin kastaaba dilkiisii ha ku faano, runtun waxay tahay dad badan oo gaalada iyo dadkii raacsanaa ka mid ahaa inay halkaa ku hoobteen oo galabtii naartii u carraabeen. Si-daasoo kale dad badan oo Muslin ahaa iyana inay halkaas ku dhinteen oo galabtii Jannadii u carraabeen.

Dagaalka libintiisii daraawiish baa heshay, xoolihiina kaxaysatay. Goobtaas dhinaca gaalada waxa looga yaqaan (Dulmadoobe), dhinaca daraawiishtana waxa looga yaqaan (Ruuga). Sheekadeeda iyo faalla-deeda ku dheeraan mayno, maxaa yeelay waxa inakaga filan gabayadii ay goobtaas iyada ah ka kala mariyeen Ismaaciil Mire iyo Sayid Ma-xamad Cabdille Xasan(1) (Arag Diiwaanka Gabayada Sayid Maxamad, Baal 63 & 65).

Waxa la weriyey in Barlamaanka Ingiriisku uu dawladda weydiiyey sida «Corfield» u dhintay, ama loo diley, dabadeedna dawladdii waxay ku jawaabtay «ninkaasi wuxuu ahaa geesi madax adag oo amar ma qaate ah, meesha lagu dileyna Barasaabku uma dirin amarkiisana kuma tegin». Hadalkaa waxa ka xumaaday dadkii ay «Corfield isxigeen iyo saaxiibbadiis, dabadeedna nin gabyaa ah oo Ingiriis ah magaciisana la oran jirey «Sidney Low» ayaa gabay taci iyo calaacal ah mariyey; Soomaaliduna waxay tiraahdaa markii gabayga Sayidka la maqlay ee xataa London gudaheeda laga mariyey ayaa nin Ingiriis ahi isaguna gabay calaacal iyo oohin ah mariyey, wuxuuna yiri:

«BEYOND THESE VOICES»(1)

*We strive to pierce the veil, and deem,
Not wholly vain it is, the dream
That they who pass beyond our ken
Near echoes from the world of men.
Ah, wistful hearts! Ah, straining eyes!
Do we not know that death is wise!
That death is merciful to spread
His veil between us and our dead!
Lest they should taste the keener sting,
To hear Earth's evil rumours ring;
The cankered taunt, the venom'd lie,
The honour stained they held so high.
May we not praise him: young and brave,
Who lies there in his desert grave!
May we not say that, after all
He fell as Englishmen should fall!
No! We must deprecate and scold;
Hint he was rash, was over-bold;
Throw lurking shows round his name,
Deny him his poor need of fame.
Then rest, O valiant soul! nor know,
We rate your gift of life so low;
And death be tender still, and keep
Our shameful voices from your sleep.*

Gabaygaas af Soomaaligiisiina waa kan :-

(1) Richard Corfield of Somaliland, by H. F. Prevosi Battersby, London 1914; First p.

«CODADKAAS SHISHADOODA»

Waxaannu isku dayeynaa inaannu daaha(1) ka qaadno, waxaannu moodnaa,

*Riyadayadii inaanay ahayn gebigeed waxaan jirin,
Taasoo ay tahay in dadkii naga qarsoomay
Ay maqlaan daryaanaka dadka dunida ku nool(2)
Qalbiyada murugsanow! Indhaha aad wax u fiirinayow!
Miyeydinaan aqoon inay geeridu tahay abwaan wax garad ah!
Geeridu way naxariis badan tahay maxaa yeelay, way dhigtaa,
Daah u dhexeeya annaga iyo qaraabadaydii dhimatay
Kaasoo ka reebaya qaniinyo kulul
Oo ka iman lahayd hadal xun ee dunida ka shanqadhaya
Oo ah faan cambaar leh iyo been sumaysan,
Iyo magacyadoodii ayaga qiimaha u lahaa ee la uskageeyey
Saw xaq ma aha inaynu ammaanoo: Geesigii dhallinyarada ahaa,
Oo jiifa qabrigiisii lamadegaanka looga qoday!
Saw naguma habboona inaan nidhaahno wax kasta ha ahaadeene
Wuxuu u dhintay sidii waajibka ku ahayd in nin Ingiriis ahi
u dhinto,
Maya! Waxa inoo habboon inaynu canaananno oo eedeynno
Hadalka sheegaya inuu ahaa geesi degdeg dagaal u gala oo aan
fiiro lahayn
Waa inaynu diidno in magaciisa si qarsoon loo hadheeyo
Ama in la dafiro magac caan ah oo marxuumku u baahan yahay.
Naso, nafta geesiga ahay! Hana ogaan,
In aannu yasnay deeqsinnimada naftaada.
Geeriyey jilicsanow, kana celi isaga,
Hurdadiisa codadkayaga xishoodka daran leh!*

(1) Daaha dhex yaalla dadka aakhiro iyo kuwa adduunka.

(2) Dadka qaarkiis waxay rumaysan yihiin warisgaarsiini in ay ka dhaxayso dadka ifka iyo kuwa aakhiro; ninkii gabayga qorayna waxa ka muuqata inaanu taas rumaysnayn.

XIRIIRKII DARAAWIISHTA IYO ILIGYAASUU

Mar iyo labo in ka badan waxaannu hore u soo sheegnay in daraawiishi lahayd lix (6) cadow oo kala daran oo isku siyaasad ahaa, si kastaba haw kala xoog roonaadeene.

Xabashidu waxay ahayd cadawga saddexaad ee daraawiishta geesta Galbeed kala dagaallamaayey; hase ahaatee ninka dagaalkaa hurinaayey ee Ingiriiska heshiiska la dhigtay, saaxiibkana la ahaa wuxuu ahaa Boqorkii Xabashida ee la oran jirey «Boqor Minilik.



Lig-yaasu (Boqorkii Xabashida 1913-1916)

1913kii markuu dhintay Imbradoor Minilik, waxa xukunkii Xabashida qabsaday «Boqor Iligyaasuu Raas Makaahiil» oo ay dhashay Boqor Minilik inantiisii. Xumaantii Xabashida iyo Soomaalida dhex tiilleyna guud ahaan wuxuu boqorkaasi u beddeley wanaag. Markuu «Harar» yimid wuxuu guddoomiyey inuu nin madow boqor u yahay muslin iyo gaalo mid kasta ha ahaadee, hadalkaa Soomaalidu aad bey ugu riyaaqday wilgane waxay yiraahdeen (leex-leex ilays yimiyo Abbeed ma jirtee Amxaarka uraaya Ableyda geshey), gaar ahaanna daraawiishta

wuxuu la yeeshay xiriir wanaagsan. Waxana jirtey inuu boqorkaasi Sayidka waraaqo u soo diray uu ku muujinaayo walaaltinimo, saaxiibtinimo iyo xiriir wanaagsan inay yeeshaan iyo inuu isagu yahay Boqorkii Geeska Afrika, gaalada Afrika duulaanka ku ahna col la yahay oo hortaagan yahay; waraaqdaasna wuxuu u sii dhiibey laba nin oo Soomaali ah, oo la kala oran jirey: Shariif Daahir iyo Xaashi Aadan Barre.

Nimankaasi markay Xaruntii daraawiishta warqaddii geeyeen, si wanaagsan oo kalgacaltooyo leh ayaa loo soo dhoweeyey, kaddibna waxa lagu daray oo sii raacay daraawiishka la oran jirey Xaaji Firxad iyo nin kale; waxaana Boqorkii hadiyad ahaan loogu sii dhiibey saddex faras oo Nugaali ah, daraawiishtuna u tiqiin: (1) Dab-la-tuuray. (2) Layr iyo (3) Tooxyare oo fardihii Daraawiishta laga xulay. Xaaji Firxad waxa soo raacay xabashi la oran jiray AGLEBI ee Xarunta wakiil uga ahaa Xabashida; ka dibna ciidammada Ingiriiska ayaa ku diley 'Waw' 1920kii.

Xiriirkii halkaa ka bilawday daraaddii ayaa lagu keenay farsamayaqaankii Jarmalka ahaa xirribtii ninkaas lagu keenayna waxay ahayd boqorka xabashida oo markaas daraawiish gargaarayey ayaa la hadlay danjirihii Jarmalka Harar u fadhiyey oo wuxuu weydiistey in nimankaa daraawiishta ah ee Ingiriis la xarbiyaaya la gargaaro, daba-deedna wuxuu ka ballan qaaday inuu si dedaal leh ugu soo diri doono nin farsamayaqaan ah ama farsama-dhaari ah oo daraawiishta saannadda u sameeya xagga dagaalkana kala taliya, maxaa yeelay Jarmalku markaas wuxuu dagaal kula jirey Ingiriiska iyo dawladehey isbahaystay. Muddo ka dibna wuxuu soo diray nin Jarmal ah oo banaadiikhda sameeya rasaastana shuba oo magaciisa la oran jirey Emil Kirsch, waxa la weriyeey markaa ka hor wuxuu joogey Jabuuti oo looga yeeray. Ninkaasi isagoo konton awr u raran tahay ugu yaraanna boqol askari oo xabashi la socoto ayaa la keenay xaruntii Khaliif madaxda ka ahaa oo markaas ahayd Hangoollaxun, ka dibna waxa loo qalqaaliyey 200 oo nin oo jid mariya oo xaruntii iyo Taleex geeya, waxaana lagula ballamay in ay nabad-gelyadiisa u feejigaadaan, maxaa yeelay waxa aad looga cabsi qabay in Ingiriisku col u soo diro oo ninkaa dhexda ka qabto ama dilo isagoo ujeeddadiisu tahay inuu waxtarka uu daraawiish u gey-sanaayo kala tuuro. Hase ahaatee nabadgelyo ayuu Taleex ku tegey, ka dibna laba sano iyo dheeraad ayuu daraawiish u shaqaynayey oo rasaasta u shubaayey.

Muddo ka dib wuxuu Sayidka weydiistey in loo oggolaado inuu dhulkiisii u kaco, hase ahaatee lagama yeelin. Markuu falaadkii iyo

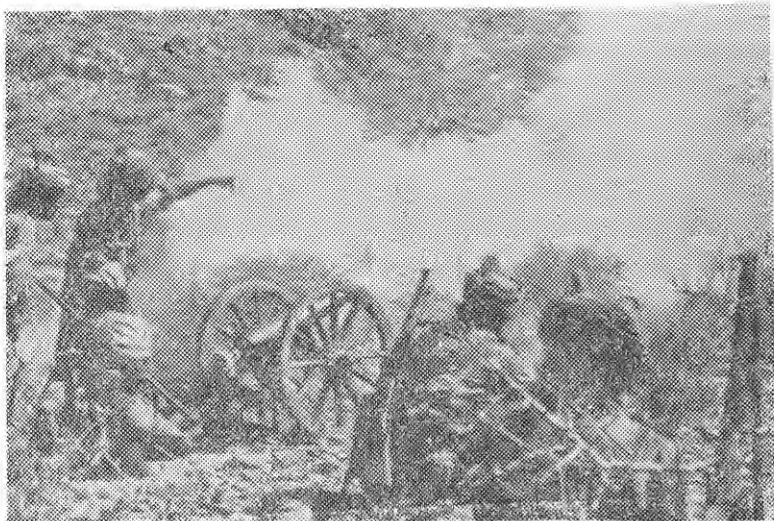
maamulkii daraawiish joogey arkay, wuxuu goostay inuu xarunta ka baxsado.

Sheeko aan goobjoog loo ahayn waxaannu ku maqalnay, markuu juqraafigii dalka eegay waxa bad ugu dhowaatay xeebta Maakhirkoos (Laasqoray) dabadeedna habeen buu Taleex ka gudey isaga iyo nin u shaqayn jirey, Ceelka Buraan intaanu gaarin ayuu dhanqalmay, halkaasuuna ku dhintay.

S H I M B I B I R I S

Dagaalkii Ruuga markii laga soo noqday ayaa daraawiishtii tala waxay ku gaartay in Ceelka (Shimbibiris) oo hilaadda 28 mayl magaalada Burco u jira, laba qalcadood oo dagaal laga dhiso, daraawiish xoog lehna la fadhiisiyo, dabadeedna dab dheer la dhiso, gaaladana dhuunta loo galo. Maxaa yeelay Shimbibiris waxay xeebta u jirtaa hilaadda 160 mayl oo keliya. Intaasina daraawiish waxay u ahayd galab carraabe. Iyadoo ujeeddadu tahay taladaa xarunta ka soo baxday in la fuliyo ayaa waxa la diray 600 oo darwiish, waxana lagula ballamay inay Shimbibiris dhisaan. Dbadeedna ceelkaa waxay ka dhiiseen 3 Qalcadood oo dagaal.

Haddii aynu tilmaan gaaban ka bixinno, ceelka Shimbibiris wuxuu ku yaal jeex laba buurood dhexdood ah. Jeexa meesha laga soo galo labadiisa barbar ayaa daraawiishtu ka dhistay laba daarood, midna buurta guudkeeda, kore buurtaas oo dhulka ka korraya, kun ca-



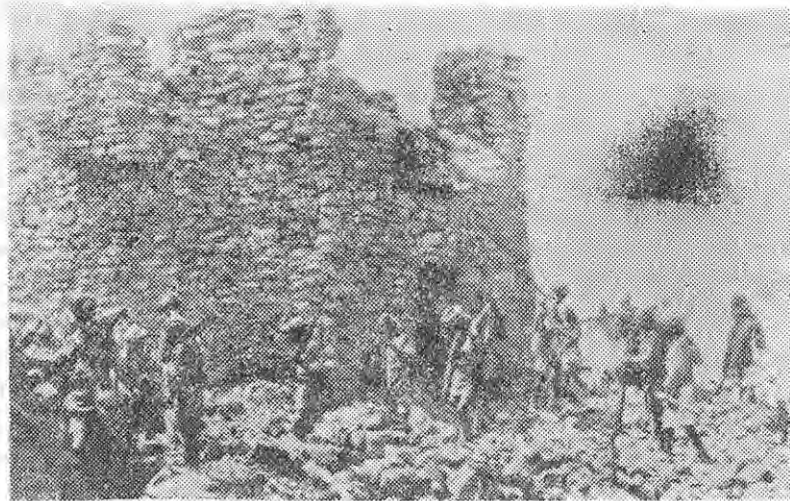
Dagaalkii Shimbibiris

good. Taasna waxa looga jeedey in la cabsi geliyo Taliska gumeysiga iyo dadka raacsan. Dabadeedna Ingiriisku wuxuu u tabaabusheystey si uu daraawiish meesha uga kiciyo. 17kii Novembar 1914kii ayaa col Ingiriis ah oo uu wato Gaashaanle Ingiriis ahi Burco ka soo duuley isagoo amar ku qaba inuu ceelkaas qabsado, cabsi weynna daraawiishtu kama qabin, hase ahaatee, Ingiriisku wuxuu qabay ninkii daraawiish la dagaal galaa inaanu nabadgelyo ku soo noqonayn - waxaba jirtey in uu dhimasho ku tala galo. -

Daraawiishi waa ka war haysey inuu colkaasi ku soo socdo. Xoolihii waa qaxsadeen ciidankoodii, wareegadii, biyihii iyo xaabadiina waa meelaysteen. Sebtembar 1914kii ayaa colkii Ingiriiska qalcaddii Shimbibiris weerar ku qaaday. Daraawiishi gaashaankay u qabatay, 11 saac markii dagaalkii socdey oo cadawgii qalcaddii geli waayey, waxna ka tari waayey ayuu ka tegey. Hase ahaatee galabtii ayuu gaadaal ugu soo noqday, hase ahaatee si xun baa loogu laayey, gaalkii colka Ingiriiska wateyna waa la diley.

Daraawiishi kolkii colkii cadawgu dul fariistay oo ka tegi waayey, ciidan bay dirsadeen. Colka Ingiriiska wuxuu u dul fariistay markuu ogaaday inaan daraawiishta qalcadda Shimbibiris loogu geli karayn, si looga saaraana ay adag tahay, ayay waxay weydiisteen saldhigga ciidanka Ingiriiska ee Cadmeed bamka daaraha lagu qarxiyo iyo rag yaqaan sida wax loo qarxiyo, si mar labaad laysugu dayo qalcadahaas.

Daraawiishi taladaa Ingiriisku damacsan yahay iyo tallaabooyinka uu qaadayo, waxba kama ogeyn. Meeshooda ayey ka caytamayeen oo waxay lahaayeen «Gaalo qudhunley, qiiq ma kaa karay». Hase ahaa-



Shimbibiris oo cadowgii dumiye

tee bishii Febraayo 1915kii, ayaa colkii Ingiriisku mar labaad Shimbibiris galay, labadii qalcadood oo hoosena digada ka dhigay markii lagu aasay bamkii Cadan laga keenay, daraawiishtii ka dagaallamay-seyna wax yar baa ka fiigey. Taasi waxay ahayd dhaawac weyn oo daraawiish gaarey, gaar ahaan dhinaca siyaasadda, iyo raggii halkaas lagaga laayey ama meeshii malkada ahayd oo laga qabsaday. Hase ahaatee, maxaa ka dambeeyey?

GUBIDDII BERBERA

Mar laga joogo laba bilood dagaalkii Shimbibiris qalcadihii ka dhisnaana la burburiyey ayaa xaruntii waxa laga diray 40 nin oo daraawiish laga xulay, dedaal iyo kartina loo og yahay oo wata 40 senge oo waab-ku-jir ah, madaxna uu ka yahay Xaaji Mursal Aw Saacid. Waxa lagula ballamay inay Berbera xabbadeeyaan hadday u suura gashana gubaan si ay Ingiriiska cabsi iyo argagax ugu ridaan.

Bishii Maarso 7-8, 1915kii ayaa 40kaa nin tageen fedada Cillaan Bidoole, xogtooda ninna uma sheegin, cidna isma tusin markay halkaa ku hilib qasheen, fardihiina ku waraabsadeen ayay ka ambabaxeen; waxaana dalyaqaan u ahaa darwiishka la oran jirey Seeraar Shawe. Markii ay gudbeen dhulka bannaan oo dhan oo cidla ahaa oo buuraha dhex galeen ayay waxay ka war heleen in waddadii ay mari lahaayeen, degmo xoog leh oo col u ah ama Ingiriiska raacsanayd guban tahay, tan labaad, waddada ay inay maraan ku tala jiraan waa ciriiri, dhagax ah oo aanay farduhu mari karin, dabadeedna waxa galay walaac. Hase ahaatee casarkii dambay ku tashadeen inay tawakal habeennimo ku dhaafaan, waxayna ku heshiiyeen in ay dadka dhulkaa deggan, wixii ay arkaan ku yiraahdaan, «Daraawiish baannu ka nimi oo nabad baannu wadnaa, gaalka iyo odayaasha Berbera fadhiyaanu is-arkaynaa iyagaannu ku soconnaa».

Kani waa gabay yar oo uu mariyey Ismaaciil Mire oo ragga ka mid ahaa, markii walaac galay, isagoo saaxiibbadiis ku dhiirri gelinaya marista waddadaa, wuxuuna yiri:

*Nin wahsaday Wacaysow ma helo war iyo liibaane
Nimankaa waddada joogsadee laga wayiigaayo
Ee siday wax dilayaan qalbiga inaka waansheegey
Wallaahaan ku dhaartaye naagahaa igala waaweyne
Waddadaan ku diifaynhayaa walaahsayow boode
Walaabiga dhashiisa fardaha loo wanaagsadaye*

*Waagoo guduutaa Berbera lagu waraayaaye
Rabbi wuxuu ka qaybshaba walle wegerdkuu giijey.*

Habeenkii bisha Maarso 11da ahayd, 1915kii, subaxdiisii ayay waddadii Murriyey mareen, habeenkii guurey ahaayeen. Maalintii dambe oo dhanna boqoole. Habeenkii waa dhaxeen ay bishu ahayd 12 iyo 13ka, gelinkiisii dambe, markii ooggu istaagay ayay Berbera rasaaseeyeen kadibna ka jeedladeen oo waxay mareen xeebta Bari dadna waxay ku laayeen Biyaguure. Taasi Ingiriiskii waxay ku noqotay la yaab iyo fajaciso, waxayna ku kalliftey dhibaato ku saabsan xagga nabadgel-yada; magaaladaa dad badan baana ka cararay oo Cadan u dhoofay.

40kii nin nabad bay ku soo noqdeen nin faras la oran jirey (Dhaayane) ku joogey oo faraskii tufay, dabadeedna isagoo lug ah lagu diley (Negeegir) maahee.

XIRIIRKII DARAAWIISHTA IYO TURKIGA

Intaan gumeysiga reer galbeed arlada iman ka hor, dadka Soomaalidu waxay qabeen in dawladda Turkiya ay tahay tan adduunka ugu xoog weyn, diinta Islaanka iyo dadka Muslinka ahna wakiil u tahay, cadawga inay ka celiso sharafkiisana ilaaliso, xaq u leedahay oo aan ninna kula doodi karin.

Haddaba markii gumeysigu dalka Soomaaliya gees walba kaga soo duuley, dadka badankiisiina xaggooda u iishay si ay xoolo iyo xulquun uga helaan daraawiish, dagaalkii waa kululaaday ka dibna waxay isyiraahdeen, «Xaggee muslin idiinku dhow? Xaggeese garab iyo gaashaan ka heshaan»?

1915kii Sayidkii waraaq buu u diray wakiilkii dawladda Turkiya Laxaj u fadhiyey, waraaqdaas oo uu ku leeyahay kufri baa noo xoog sheegtay ee noo hiiliya. Wakiilkii markuu dawladdiisii arrintii kala tashaday waraaq buu u soo celiyey uu ku leeyahay ergo noo soo dir; dabadeedna waxa loo diray (Axmed Shirwac Jaamac), kaasoo heshiis magangelyo iyo isbahaysi ku siman la soo dhammeeyey. Ingiriiska iyo Talyaanigu waxay heshiis ku ahaayeen in Sayidka laga ilaaliyo inuu dawlad kale xiriir la yeesho. 1917kii ayaa Talyaanigu Ingiriiska waraaq u diray uu ku leeyahay waxaannu ogaannay in wadaadkii dawladda Turkiga xiriir la leeyahay, waxa habboon in taa wax laga qabto.

Waraaqdii heshiiska ay ku oggolaadeen iyo jawaabtii lagu aqbala waa kuwa kan : (1)

في عام ١٢٣٥هـ بعث السيد محمد عبدالله حسن، هذه الرسالة السي باب العالي - محمد رشاد خان الخامس سلطان الدولة التركية، يستنجد به لاندفاع الاستعمار عن البلاد الصومالية .
ويليه الجواب، من قائد القوات التركية بلحج، في ذلك الوقت بالنيابة، عن الدولة التركية .
ونقلت من الكتاب :-

بسم الله الرحمن الرحيم

حرر في ٩ محرم سنة ١٢٣٥هـ الموافق ٢٣ تشرين الاول سنة ١٢٣٢ الواقع على هذه الحماية السنية - بالدولة العلية ، العثمانية ايدها الله بفتحها، ونصره، الششيخ احمد الشروع بن محمود الصومالي، المنسحب المفوض الامور بالتوقيع، على حجة الحماية السنية ، بالدولة العلية العثمانية، من حضرة السيد محمد عبدالله حسن نور، امير قبائل الصومال، بافريقيه الصومالية، القريبة، الشمالية، النائب عنه، القائم مقامه بالنيابة المفعولة المعبرة عن الامير السيد المثار اليه ، وعن التابعين له ، من العلماء والمشائخ قبائل الصومال، والتابعين لهم، على العموم بقوله اننا نعرف، ونعترف، لخليفة المسلمين السلطان الاعظم محمد رشاد خان الخامس - ولدولة العلية العثمانية ايدها الله بالحماية المطلقة، واليد الطول القوية، لاننا من التابعين لها، المتمسكين بعرش الخلافة الاسلامية العثمانية، ولسلاطينها من آل عثمان العظام، ايدهم الله مد الازمان، واننا لا نعترف ولا نعرف لغير خليفة المسلمين بتبعية دينية وعلاقة السياسية، ونرفض رفضا كلياً، ما انزعما دولة الانجليزية، والدولة الايطالية، علينا او على ارضنا، من المزايم الوهمية التي لا ظل لها من الحقيقة بل معلنين عليهما * بالحرب المستمر، وقد زحزحنا جيوشهما في الحروب السابقة بيننا وبينهما المشهور، واننا لا نعترف لها بحق ولا لغيرهما من الدول الاستعمارية، في ارضنا غير لدولة العلية العثمانية، نحن النائبون عنها، والقائمون مقامها المسلمين، بارضنا، الناقدة فيها احكامنا، في حدودها المعروفة، الواقع المركزها غربي الشمال في افريقيه الصومالية بين حدودها الاربعة شرقا قبائل المجيرتيفيا من الصومال والبحر، وغربا حدودها الحبشة، جنوبا مقدشوه، وشمالا قبائل ورسنجلي والبحر، هذه حدود ارضنا المستقلين بها من قديم الازمان المحتوية على جبال ورمال ووديان وسهل ووعر وشعوب وقبائل من الصومال .

وبناء على اعلان خليفة المسلمين الجهاد المقدس، في هذه الحرب

بسم الله الرحمن الرحيم
الحمد لله الذي جعل في هذه الحماية السنية - بالدولة العلية ، العثمانية ايدها الله بفتحها، ونصره، الششيخ احمد الشروع بن محمود الصومالي، المنسحب المفوض الامور بالتوقيع، على حجة الحماية السنية ، بالدولة العلية العثمانية، من حضرة السيد محمد عبدالله حسن نور، امير قبائل الصومال، بافريقيه الصومالية، القريبة، الشمالية، النائب عنه، القائم مقامه بالنيابة المفعولة المعبرة عن الامير السيد المثار اليه ، وعن التابعين له ، من العلماء والمشائخ قبائل الصومال، والتابعين لهم، على العموم بقوله اننا نعرف، ونعترف، لخليفة المسلمين السلطان الاعظم محمد رشاد خان الخامس - ولدولة العلية العثمانية ايدها الله بالحماية المطلقة، واليد الطول القوية، لاننا من التابعين لها، المتمسكين بعرش الخلافة الاسلامية العثمانية، ولسلاطينها من آل عثمان العظام، ايدهم الله مد الازمان، واننا لا نعترف ولا نعرف لغير خليفة المسلمين بتبعية دينية وعلاقة السياسية، ونرفض رفضا كلياً، ما انزعما دولة الانجليزية، والدولة الايطالية، علينا او على ارضنا، من المزايم الوهمية التي لا ظل لها من الحقيقة بل معلنين عليهما * بالحرب المستمر، وقد زحزحنا جيوشهما في الحروب السابقة بيننا وبينهما المشهور، واننا لا نعترف لها بحق ولا لغيرهما من الدول الاستعمارية، في ارضنا غير لدولة العلية العثمانية، نحن النائبون عنها، والقائمون مقامها المسلمين، بارضنا، الناقدة فيها احكامنا، في حدودها المعروفة، الواقع المركزها غربي الشمال في افريقيه الصومالية بين حدودها الاربعة شرقا قبائل المجيرتيفيا من الصومال والبحر، وغربا حدودها الحبشة، جنوبا مقدشوه، وشمالا قبائل ورسنجلي والبحر، هذه حدود ارضنا المستقلين بها من قديم الازمان المحتوية على جبال ورمال ووديان وسهل ووعر وشعوب وقبائل من الصومال .

Abbaaraha 1916kii ayaa dawladda Turkiga xaruntii waxay u soo dirtay nin La-taliye ah oo magaciisa la oran jirey Axmed Cali, gadaalkiina waxa lagu diley (Badweyn) isaga iyo Xaaji Tamiinlaaye, waxana diley ciidammadii Ingiriiska. Waxa jirtey qasiido Carabi ah oo Sayidku ku ammaanay boqorkii Turkiga, Ingiriisna ku ceebaynayo; markuu heshiiskaasi dhacay; qasiidadiina waa tan:

بسم الله الرحمن الرحيم

أهدى سلام من دحا *	سبعا وسبعا وشحا ^١
ما اسود ليل جنحا *	واقبلت شمس الضحا ^٢
واشدت يوم صمدحا *	اذ السراب ضحطضحا ^٣
والحر وجهها لفحا *	وقرصن نفححا ^٤
والريح ارضا كسحا *	وهز غصنا رنحا ^٥
وحن مزن وودحا *	والبرق فيه لوحا ^٦
وصاب وطف وسحا *	وفى الوهاد طفححا ^٧
وغيث خصب الححا *	والطيب عرقا نفححا ^٨
والديك سحرنا صدحا *	وفى الصباح صيححا ^٩
وعير حمل دلحا *	وبالحمول رزححا ^{١٠}
والخيل عدوا ضبححا *	وقارس قد كبححا ^{١١}
وعال خطب فدحا *	على الكفار طحطحا ^{١٢}
وذو يسار سرححا *	وفى المساء روهحا ^{١٣}
وما طيب سرححا *	وتو مجاع صيححا ^{١٤}

هذه التعليقات لولده الحاج عبدالرحمن السيد محمد :

(١) دحا، بسط ومهد. (وشحا)، زينها بالنجوم والمعنى اهدى سلام الله تعالى الذى مهد الارضين السبع وزين السموات السبع بالنجوم الى الحبيب الاتى فى (١٧) (٢) انجح ، اقبل بظلامه . (٣) صودح ، اشدت حره . ضحضح ، تترقق السراب من شدة الحر . (٤) لفح ، احرق . القر البرد . الصن ، اسم الليلة الاولى من الليالى السبعة التى تكون فى آخر الشتاء وهى المسماة بليالى العجوزه . نفح ، النفح للبرد مثل اللفح للشمس . (٥) كسح ، كنس . رنح ، تمایل . (٦) حن، صوت. وحى، ارسل مائه . لوح ، اشار من بعيد . (٧) صاب، جرى. وطف السحاب حينما تدلت اذيالها . سحا ، الصب من فوق . الوهاد، الارض المنخفضة. طفح، ملاء . (٨) الح دام مطره. نفح ، انتشرت رائحته الذكية . (٩) صدح ، رفع صوته . (١٠) دلح ، مشى بحمله منقبض الخطوات لاجل الثقل رزح ، سقط فى الاعياء . (١١) ضبح، سمع من افواهها صوتا ليس بصهيل ولا حممة . كبح ، جذب لجام الدبة لتقف . (١٢) عال، اعجز ، خطب، امر جسيم . فدح ، اثقل . طحطح ، ضحك . (١٣) صرح ، خلص اللبن من الماء . ضيح ، مزج بالماء . (١٤) سرح ، سرح الغنى ماشيه صباحا .

العمومية، على دولة الانجليز، والطلليان، والمتفقين معهما، نعلن ايضا جهادنا الان عليهما، وعلى كل من قام بنصرهما، ضد خليفة المسلمين . ومن الالاف فصاعدا نلزم انفسنا ونوجب عليها، القيام التام، بحقوق الدولة العلية العثمانية وما وجب لها عينا، وديانة، والسياسة، من رفع اعلامها، وموالات من والاه، ومعادات من عاها حسب نوجب علينا ديننا الاسلامية بمقتضى الفتوى الشريعة ونراعى رضاها، ونجتنب مداخلية، او مخالفة، او معاهدة او صداقة اجنبية لا نرحبها على التأييد هذا عنا وعن ابنائنا واتباعنا، ما دمت، وما دامت دولة العلية العثمانية، فى الوجود ثم اننا نلتزم من رجال دولتنا العلية العثمانية ايدها الله اعلان حمايتنا ونشرها الى جميع الدول الاوربية، ليعلموا حقيقة احماننا، بالدولة العلية العثمانية ليؤد ذلك .

ويثبتوه فيما يوجب العدالة والحرية الواجبتين على كل دولة متمدنة شد ازرها . كتبنا هذا على انفسنا واراضيها، واخترانها، بانفسنا، وعاهدنا الله على الوفاء، والقيام به لقوله تعالى: «اوفا بالعهد ان العهد كان مسئولاً» .

امضاه والزم من اتا به العمل بمقتضاه

الشيخ احمد شروع

مع ختمه

بسم الله الرحمن الرحيم

بناء على حجة الحماية السينة ، بالدولة المذكورة اعلاه ايدها الله ، تعهد قائد الجيوش العثمانية بلحج امير اللواء على سعيد باشا المفوض، من طرف دولة العلية العثمانية، للشيخ احمد شروع بن محمود الصومالى المفوض، بالنيابة من الامير السيد محمد بن عبدالله حسن نور، امير قبائل الصومال، المقيم بافريقيه الصومالية الغربية الشمالية وللتابعين له المتقادين لاحكامه من العلماء ومشائخ الصومال على العموم بحماية انفسهم واتباعهم واموالهم وارضهم سهلها، ووعرها، وبحدودها وما اشتملت عليه حدودها، المذكورة اعلاه من كل عدوان اعتناق، من أى دولة كانت، بعد حصول الصلح، فى هذه الحرب العمومية يعنى الدول، وواجب تعهده على دولة العلية العثمانية، ايدها الله القيام التام بحقوق الحماية حسب توجيه عليها قواعد الدول المتمدنة .

قائد قوات العثمانية بلحج

امير اللواء على سعيد باشا

مع ختم القائد

ونو كرام منحا *
 وجعد كفا اكلها *
 الى الحبيب ركها *
 بعزة توشحها *
 ودوح مجد جالحا *
 منقردا قد اوجها *
 وفوق فوق جردحا *
 سلطان كل فقها *
 وعين كفر لتحا *
 وشوكلهن رضحا *
 والعظم منهم نقحا *
 وكل طرف بدحا *
 وما لديهم فتحا *
 اذ العلوج ررححا *
 فالراى فيه مصحا *
 وكم به تبدحا *
 والكفر لما افتضححا *
 ندم ان قد ولحا *
 ويعد عبد اونححا *
 والناس طرا قسحا *
 والانجليز قد كحا *
 ايضا وطورا كريححا *
 ايضا وطورا نافححا *
 ايضا وطورا فضححا *
 ومرة تنصححا *
 ويكثر اجرححا *
 فالهول فيه فدحا *
 فاعتاده بما شححا *
 ام بوجه اوقصحا *
 وهو يرجو المنحا *
 وفى العطاء ندحا *
 عند السواهل نحنحا *
 لركن دين اركحا *
 وفى العلاء تبجححا *
 من فيض رب نشحا *
 عن غيره ترجححا *
 والواصفين اوكلحا *
 اهل الطقات نبححا *
 وهامهن صححا *
 على الرقاب وكحا *
 وما تحلوا انقصحا *
 وكالفصيل بنححا *
 وما اليهم دوححا *
 سما صميما جزحا *
 فى شأنه تريححا *
 برزئه سلمححا *
 فى ظل قمر نتححا *
 وما الى به تنوححا *
 عليه جمع كبححا *
 به وكل مجححا *
 به فطورا نظححا *
 ايضا وطورا كوححا *
 طورا عليه ووححا *
 ويدوام جدححا *
 ومرة تذقححا *
 وباطلا تكدححا *
 وبهج نوره مححا *
 وباقتحام المرححا *
 ولسان الححا *
 من السلطان محمحا

* عندما هزمت انجليز فى حروبنا معها ، افتضحت امام العالم ، حتى ان جيشها المهترم استصمغ فى ظل القمر .

Waxaan horay u soo sheegnay in markii Daraawiishi saldhigtay ee Taleex la degey Daraawiishtu aad bey ugu fidday arlada Nugaal woqooyi ka xigta, gaar ahaan dhulka Ceerigaabo iyo inta raacsan. Wada deggaas iyo is dhexgalkaas waxaa ka dhashay sidii xilligii markaa la joo-gey ahaa dhac iyo duulaamo iyo xoolo la kala qaado iyo tahluu-kooyin fara badan, sida gabayada iyo hadallada Sayidka laga garan karo. Ma jeclayn raallina kama ahayn in xumaani dhex marto dadka halkaa deggan degmooyinka halkaa degganna aan wax dhibaato ah loo geysan, maxaa wacay wuxuu doonaayey inuu dadkaa Daraawiish ka dhigo kalsooni weynna waa ku qabey, abaaraha 1917kii horraantiisii Sayidku waraaq buu u diray, madaxdii dadka dhulka deggan. Ergo Arlada nabad iyo degganaan ugu baaqdana waa ka daba diray.

Waxaynu oran karnaa taa guul buu ka gaarey, waxa marag u ah Daraawiishi hal sano kaddib waxaa xaruntii loo raray Ceerigaabo, si-duu Ingiriisku ku warramay iyadoo dagaallo dheceen ayaa kuwa In-giriiska wax la hayey waraaqdii u geeyeen Sayidka diray. Dawladda Ingiriisku markii loo keenay fikrad weyn bey ka qaadatay, waraaqdii oo af Carabi lagu soo tarjamay waa tan:(1)

«Thanks be to God, prayers and salutations to the Prophet. This message is beign sent by the poor man of God, Mohamed bin Abdulla, to the tribe Rer Hamood bin Osman, all, especially to Haroun bin Ahmed, Yussuf bin Deria, Mohamed bin Ahmed, Mahamoud bin Farah, Mohammed bin Mahamoud, Ismail bin Guleid, Abdi bin Jama, Salih bin Ali and his brother Farah, Arraleh bin Warsama, Fod bin Ahmed, and all their wise men.

«The object of this letter is towofold. One is o give you salaam; may God's mercy, blessing and salaams be upon you; and the other is to inform you that you are oppressed from all sides. I mean from the side of the Warsangeli, the Dolbahanta, the infidels and the hypocritis, and the Dervishes; may God sympathise with you and give you good patience and make Heaven your dwelling-place.

«I also inform you that it is no offence in you to fight the infidels and hypocrites, for fighting them is the duty of every Moslem. You tire Moslems, and they are infidels, and it is not good to repent of annoying the infidels. And regarding the Dervishes, there is no blame to you, but all the blame is on the Dervishes, as they have looted and

(1) The Mad Mullah of Somaliland, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London 1923; p. 211.

killed their brothers, and everyone will see the punishment of his ill-deeds in this or in the Resurrection. For God has said, if anyone kill a Moslem intentionally, his punishment will be hell, to remain in it for ever; and God's anger and curse and a great rack will be for him⁽¹⁾ But I inform you, oh, my brothers, and my heart's children, that I am aloof from anyone who ever annoys you; by God I am, by God I am, by God I am. The great God does not like those who annoy you, and I always preach that God will destroy those who oppress our brothers, the Rer Hamood, and I pray the Almighty to destroy those who looted you. And this is a thing well known.

«I also inform you that I am a pilgrim and a holy fighter and have no wish to gain power and greatness in this world, neither am I of the Dolbahanta, the Warsangeli, the Mijertein, nor the Ogoden. And I am not of the hypocrites, I am a Dervish, hoping for God's mercy and consent and forgiveness and guidance, and I desire that all the country and the Moslems may be victorious by God's grace. But I am a poor man, and have no devout men with me except a few, one or two or three persons, and the remainder of the people who are with us are oppressors. May God defend us against the oppression, jealousy, enmity and deceit of all oppressive, jealous, hostile, and deceitful people.

«And now, oh, my brothers, this is a time of patience, this is a time of oppression, this is a time in which corruption and adultery spread, this is a time in which the infidels defeat the Moslems, this is a time in which your brother deceives you, it is a time in which your friend kills you, it is a time in which your companion loots you, and it is a time in which the learned men do serve the Christians. This is the end of all things. May God guide us, may God guide us, may God guide us. May God prosper our ends, may God prosper our ends, for the Prophet and his companions.

«Oh, my brothers, be patient, and Satan and his friends will not mislead you. Regret not what you have lost, for God will compensate you fully in this world or in the Resurrection, or both. I also beg you that I may be with you yourselves may also be with me, and the first thing should be a visit between us.

Surely I have regretted the friendship of the hypocrites, and the friendship of the Dolbahanta, and I know that if I alone had fought the Christians I would have defeated them in one hour, and if you and I together had fought them we would have defeated them, and if I

fought others also, namely, the Dolbahanta, I would have defeated them. But the difficulty is with the Dolbahanta, as their conscience is not clear and their hearts are not directed towards their God, with the exception of a few men. Even as God said: «But few of my servants are grateful». This is my message, and my word is to inform you that everybody who has looted you has suffered in consequence of my prayers, for some of them have died, some have become infidels, and some have become weak.

From your brother
Mohammed Bin Abdulla

Waraaqdaas waxa af Soomaali loogu tarjami karaa sida tan:

Mahad Ilaah baa iska leh, naxariis iyo nabadgelyana Nebiga kor-kiisa ha ahaato. Farriintan waxaa soo diray miskiinkii Ilaahay, Maxamad Cabdulle Xasan, oo u diraya qabiilka reer Xaamud Cismaan dhammaantood, siiba Haaruun Axmed, Yuusuf Diiriye, Maxamed Axmed, Maxamuud Faarax, Maxamed Maxamuud, Ismaaciil Guuleed, Cabdi Jaamac, Saalax Cali iyo walaalkiis Faarax, Carraale Warsame, Food Axmed iyo idil raggooda waxgaradka ah.

Ujeeddada waraaqdani waa labo arrimood: Midda hore waa saalaan, Ilaahay naxariistiisa, barakadiisa iyo nabadgelyadiisu korkiinna ha ahaato. Tan kale waxaan ogahay in dhan walba laydinka dulmiyey; waxaan taa ula jeedaa dhanka Warsangeli, Dhulbahante, Gaalada, doxoreyaasha iyo Daraawiishtaba. Ilaahay ha idin la jiro, samir wacan ha idin siiyo, jannadana hoygiinna ha ka dhigo.

Waxaan kaloo idin ogeysiinayaa inayan dembi idinku ahayn la-dagaallanka gaalada iyo doxoreyaasha ee uu yahay waajib qof kasta oo muslim ah dusha ka saaran. Muslim baad tihiin, iyana waa gaalo; markaas ma fiicna inaad ka waabataan. Tan ku saabsan Daraawiishta, idinku dhib ma geysan, ha yeeshee Daraawiishta oo dhan ayaa eeddaas iska leh, sida ay u dheceen, una dileen walaalahood, qof kastaana xumaanta uu falay ifka ama aakhiro ayuu abaalkeeda heli doonaa. Ilaahay wuu yiri, «Haddii qof muslim ah qof ulakac u dilo, ciqaabtiisu waa cadaabta oo lagu waariyo, iyadoo ay sugayaan nacaladda iyo carada weyn ee Ilaaha!

Ha yeeshee waxaan idin ogeysiinayaa, kuwii aan jeclaayow, inaan ka calool xumahay cid kasta oo idin qulquladaysa, taasina wayga run oo wallaahiya. Ilaaha weyni ma jecla kuwa idin qulquladeeya, aniguna waxaan weligey wacdigayga ku sheegaa in Ilaah baabbi'in doono kuwa walaalahood reer Xaamud dulmiya. Eebbe weyne waxaan ka

(1) Wuxuu u jeedaa quraanka, suuradda 4aad, aayadda 92aad.

baryayaa inuu baabbi'yo kuwa idin dhacay, taasina waa wax la og yahay.

Waxaan kale oon idin ogeysiinayaa inaan ahay nin weli dagaallamaya oo aan ku dooneyn derejo iyo weynaan adduunyadaan ah. Ma ihi Dhulbahanta oo Warsengeli ma ihi, Majeerteenna ma ihi, Ogaadeenna ma ihi. Ma aan ihi beenaale. Waxaan ahay darwiish naxariis ka sugaya Ilaahay, aqbal dembidhaaf iyo hanuun. Waxaan, idamka Ilaahay, rabaa in adduunka oo dhan ay muslimiintu ku guuleystaan, hase ahaatee waxaan ahay nin miskiin ah, mana haysto, in yar mooyee, rag daacad ah. Labo saddex qof mooyee inta hadhay ee i wehelisaa waa dad dulmifalyaal ah!

Ilaahay ha inaga jiro dulmiga, Ilaahay ha inaga ilaaliyo dulmiga, xaasidka, colaadda, khiyaamada, hinaasaha iyo dadka sirta ku dhaqma.

Walaalayaal, ammintu waa ammintii samirka, waa waqtigii dulmiga, waa waqti ay musuqmaasuqa iyo sinadu faafeen, waa waqti ay gaaladii muslinkii jebiyeen, waa waqti walaalkaa ku sirayo, waa waqti saaxiibkaa ku gawracayo, waa waqti jaalkaa ku dhacayo, waana waqi culimadii ay kufriga u adeegeyso.

Waa aakhir sebene, Rabbi ha ina hago! Rabbi ha ina hago! Rabbi ha ina hago! Ilaahay aakhirka ha ina baraareeyo! Ilaahay aakhirka ha inagu braareeyo, Nabigii iyo intii raacday.

Haa, walaalayaal, samir yeesha, shaydaanka iyo saaxiibbadiisuna yaanay idin duufsan! Ha ka qoomamaynina wixii idin ka lumay, maxaa yeelay Ilaahay baa kulli idiin soo magdheebaya ifka iyo aakhiraba. Waxaan kaloo idin ka baryayaa inay laabaheennu wada jiraan oo aynu isgarabsanno, ta u horraysana waa inaynu is-arag yeelannaa.

Runtii waan ka qoomameeyey la-saaxiibkii doxoreyaasha iyo Dhulbahante, haddeerna waxaan hubaa haddii aan keligey la dagaallamo gaalada inaan saacad qur ah ku jebin lahaa, haddii idinka iyo anigu aan la dagaallannana inaan jebin lahayn. Haddii aan la dagaallam kuwa kale, siiba Dhulbahante in aan ka adkaan lahaa. Dhibaataadu waa kuwaas, maxaa yeely garashadoodu ma cadda, qalbigooduna uma jeedo xagga Ilaahood, marka laga reebo rag yar.

Ilaahay baa Qur'aankiisa ku yiri «Addoomahayga in yar baa ii mahad naqa! Waxaan idiin sheegayaa qofkii idin dhacayba inuu ku silcay kuhaanka habaarkayga oo ay qaarkoodba dhinteen, qaar kale gaaloobey, qaar kalena taag iyo tabarba gabeen.

Walaalkiin
Maxamed Cabdulle Xasan

QABIIL IYO DARAAWIISH

Iyadoo daraawiishi Ingiriis, Talyaani, iyo Xabashi iyo dadkii raacsanaa dagaaka kula jirtey ayaa waxa dagaal dhabarka kaga dhiftay oo ugu gacan qaaday saddex col oo qabiil ku dhisan. Waxana dantooda guud ahayd:

Inay taliskooda gaarka ah ilaaliyaan, gaaladana xiriir la yeeshaan.

Wexey duleedintaasi kaalmo weyn u noqotay danihii gumeysiga. Saddexdaas col midkood ka imanaayey Bari iyo Boqor Cismaan loona yiqiin «Garcas», hubka ay wataanna ahaa shanle dheere iyo lixle aan saanadda loo waayin oo Talyaanigu siiyey oo Col weyne, gaade iyo qawle dirkaba lahaa, oo habeen iyo dharaar daraawiish kansho u diidey. Xoolahay daraawiish ka dhaceenna lama qiyaasi karo. Hase yeeshee, waxa xusuus leh saddex raysin oo geel ah oo tirada ku kala darnaa, daraawiishna gumaro u ahaa:

- 1) Geela la baxay (Miinanle), tiradiisana lagu sheegay 40,000 oo halaad oo laga qaaday Iyax 1916kii, dagaalna aanu ka dhicin. Geelaas xagga bari waxa looga yaqaan «Soodadab». Wiilkii geelaas ka saami galay ee gabadha la heesay wuxuu yidhi:

Naa Soodadab sidii loo helay, dab aan soo fadhiistiyo,

Dagagar maygu aragteen!

Hase ahaatee geelaas gadaalkii dambe waa la eeday, maxaa yeelay 3 col oo kala daran ayaa daraawiishi ka daba geysey, sidaan gaadal ku soo sheegi doonno.

- 2) Geela la baxay «Haylaawe» oo tiradiisa lagu sheegay 20,000 oo halaad, lagana qaaday Qawlo iyo geedka Haylaawe inta u dhaxaysa, dagaalna aanu ka dhicin.
- 3) Geela la baxay «Gondadhiigle» oo Dhooddi iyo Xaysimo laga qaaday, hase ahaatee, in kastoo rag badani labada geesoodba ka dhintay ugu dambaystii daraawiishi geelaa soo dhacsatay.

Nimankaas oo habeen iyo dharaar colkoodii dami waayey, qawlahoodiina joogsan waayey oo hadba si lama filaan ah xoolaha dariiqada u weerarayey, gaade iyo bareeraba, ayaa qaati billaahi daraawiishtu ka joogsatay.

In kastoo daraawiishi gaashaanka u qabatay oo dhawr col oo kala daranna ku saartay, oo laga tilmaami karo 3 guuto oo lagu kala magabay Casardega, Isumara iyo Lufato. Kan u horreeya waxa madax u ahaa Xaashi-gaabane, kan labaadna Caamir-cagoole, waana colka Haashira gebagebaha dhigay ee bixiyey «Barbar celisoy baday lagu baray»,... «Miinanley cuntee madax u ballaari»; sida la weriyey colkaasi wax noolna kama iman, iyagana wax nooli kama soo noqon.

Colka labaad ee daraawiish kaga imaanayey dhinaca waqooyi (Warsangeli) oo Maxamuud Cali Shire madax u haa, Ingiriiskana dab iyo rasaas ka soo qaatay oo intay Calaha u fuuleen daraawiish nag ka dhigay duunyadiina ka dhacay kaasina daraawiish waxyeello weyn buu u geystay. In kastoo iyagana markii dambe lagu saaray guutada la baxday «Rasan» oo nabarro xun loo geystey, guutadaas oo buuraha ka dhaadhacday oo xeebta magaalada Laasqoray gashay dad iyo duunyo wixii dhulkaa joogeyna gacanta ku dhigtay; hase ahaatee iyagana markab xarbi ah oo Ingiriis leeyahay badda «Kanooni» kala dhacay oo si xun ugu galay, rag badanna ka laayey.

Haddaba labadaas col oo Boqortooyo qabiil ku dhisan huwanaa, Ingiriiska iyo Talyaanigu hub iyo xoolaba ku gargaarayaan gacan xoog lehna siinaayey ayaa daraawiish lugta dambe jiidey, waxana hubaal ah hadday dadka kale ka nabad galaan, gaar ahaan labadaas qolo oo aan soo sheegnay inaan gumeysigu waxba ka tareen; waxayna la mid noqdeen, geedkii yiri : Godinteereey gobolkay baa kugu jira e ima goyseen!».

Waxaan dhawaan soo xusnay in Savid Maxamad, xiriir saaxiibtinnimo iyo isbahaysi la yeeshay boqorkii Xabashida Lig Yaasuu iyo dowladda Turkiga, heshiisyana la dhigtay, taa Ingiriisku markuu ogaa-dey Sayidku waa ku dhaliilay, 1917kii waraaq buu u diray oo wuxuu yiri : waa itaal darayseen waxaana marag u ah Xabashida iyo dawladda Turkiga baad la heshiiseen oo hiil iyo gargaar weydiisateen, waxaad dooneysaa inaad ciidan aad dowladda Ingiriis kula dagaallanto ka hesho» Sayidku waraaq buu ugu jawaabay oo wuxuu ku yiri «Adigaa wa-

xaa yaqaan oo ku shaqeysta oo dadyow dhul kala duwan ku nool soo arursaday, oo daraawiish oo soo kaxaystay adiga ayaa dadka xaabada ah iyo dhillooyinka ciidan mooda. Waraaqdii Sayidku Ingiriiska u diray oo Af Carabi laga soo tarjamey waa tan:(1)

Enclose to despatch, Secret of 15th April 1917.

I have received the last letter from the British Camp.

In this letter there is one noteworthy remark, viz. a reference asking what Ali Kenadid has done to the Dervishes and also what Ina Ali Shireeh has done to the Dervishes, and also what Sultan Osman Mohamed has done to the Dervishes.

«In that letter it was suggested that we were in communication with Lij Yasu and had dealings with the Germans and the Sultan of Turkey; that feeling weak we required assistance. The suggestion in your letter is that if we were strong people we should not have had recourse to such friendships. This is the outstanding feature of the letter, and now for the reply. I tell you, you fool, by now you will know that I have done to the Mijertein and the Warsangli, and you know, and I know, what the Turks have done to you and what the Germans have done to you, you of the British Government. The suggestion is that I was weak and had to look outside for friends; and if, indeed, this were true and I had to look for assistance, it is only because of the British, and the trouble you have given me. It is you who have joined with all the peoples of the world, with harlots, with wastrels, and with slaves, just because you are so weak. But if you were strong you would have stood by yourself as we do independent and free. It is a sign of your weakness, this alliance of yours with Somalis Jiberti (Mogadishu people and sweepers), and Arabs, and Sudanese, and Kaffirs, and Perverts, and Yemenis and Nubis and Indians and Baluchis, and French and Russians and Americans and Italians and Serbians, and Portuguese and Japanese and Greeks and Cannibals, and Sikhs and Baniyas and Moors and Afghans and Egyptians. They are strong, and it is because of your weakness you have had to solicit as does a prostitute. So much for my answer to you. Beyond

(1) *The Mad Mullah of Somaliland, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London 1923; p. 249.*

this I would say one word. If your people have sense, and you desire peace, think deeply and pour water where you have raised fire: and arrive at a mutually satisfactory agreement and open all the seaports to me. If you harken to my word, let caravans pass. That is one thing. Again, there is an Arab, ibn Durmoon by name, from whom, when I was in Berbera, I took coffee valued at 80 rupees. So now I send for ibn Durmoon by the hand of my two messengers 200 skins. Finish.

(Seal) «Seyid Mohamed Bin Abdulla Hassan
The Dervish»

Dhambaalkii ku jirey Boostada Sirta ah, ee 15kii Abriil 1917.

Waxaan ka helay xarunta Ingiriiska warqaddii ugu dambeysey.

Warqaddaa waxa ku qoran arrin qudh ah oo ka faallood leh, taas oo ah, dood oranaysa waxa Cali Keenadiid, Ina Cali Shire iyo Suldaan Cismaan Maxamuud, Daraawiishta ay u geysteen.

Waraaqdaadii waxaad ku soo qaadday inaanu xiriir la leennahay Liji Yaasuur iyo Jarmal iyo Suldaanka Turkiga oo aannu kaalmo weydiisannay iyadoo taagdarro ay noogu wacan tahay. Waxa warqaddaada ka dhadhamaysa inaad qabto in aanan saaxiibnimada dadyowgaas raadinneen haddii aan xoog leenahay. Taasi waa astaanta weyn ee xaashidaadii, haddana jawaabtaadii waa tan:

Waxaan ku leeyahay, waxyohow nacaska ahi, waad og tahay hada waxa aan Warsengeli iyo Majeerteen u geystey. Adna waad og tahay anna waan ogahay haddaad dawladda Ingiriis tihiin waxay Jarmal iyo Turkigu idinku markadeen. Ra'yigaagu wuxuu ahaa inaan taagdarrahay oo saaxiibbo dibadda u raadsaday, haddii ay taasi dhab tahay oo ay jirto waxa taa i geyeysiiyey Ingiriiska oo dhibaatooyin ii geystey. Adiga weeye kan xiriirka la samaystay ee hiilka weydiistey dadyowga adduunka oo idil, dhillooyinka iyo addoontaba, taasna waxa kuu geeyey tabar xumo. Haddii aad xoog lahaan lahayd, keligaa ayaad wax qabsan lahayd sidaydoo kale. Taagdarridaada ayey astaan u tahay gaashaanbuursiga aad bahaysatay Soomaalida, Jabartiga (dadka reer Muqdisho iyo dhulfiiqayaasha) Carabta, Suudaanta, Kaafiriinta, Yamanta, Nuubiyiinta, Hindiga, Baaruujiga, Faransiiska, Ruushka, Maraykanka, Talyaaniga, Seerbiyaanka, Burtuqaalka, Jabbaanka, Giriigga, Kaani-baalka (Dadqalatada), Siikha, Baarniyaaska, Muuriyiinta, Afgaanka iyo

Masaarida. Kuwaasi xoog bey leeyihiin adiguna taageeriddaada darteed, ayaad sida dhilladu yeesho u soo sasabatay. Waa taas jawaabtaadii, ayaad sida dhilladu yeesho u soo sasabatay. Waa taas jawaabtaadii, eray baase ii dheer. Haddii ay dadkaaga garasho leeyihiin, adiguse aad dhab ahaan nabad dooneyso, dabkii aad ololisey waa inaad bakhtiisaa oo aad la timaadaa heshiis inna wada kulmiya oo caqlii gal ah, deke-daha oo idilna waa inaad ii furtaa. Haddii dhego kuu daloolaan oo aad wax maqleysid, safarradu ha socdeene faraha ka qaad. Taasi waa mid. Midda kale waxa jira nin Carab ah oo magaciisa la yiraahdo Ibna (Durmuun) oo markii aan Berbera joogey aan ka qabay qaxwe aan u soo diray laba nin oo ugu soo dhiibay 200 oo harag; u daa hargahaas ha qaatee.

Waa dhammeeyey.

Sayid Maxamed bin Cabdilla Xasan
oo Darwiish ah.

QAYBTA SHANAAD

Qaybta shanaad waxay ka warramaysaa, Hiyikicii Daraawiishtu Caal u guurtay rariddii Xarunta, duullaankii Ingiriiska, weerarkii cirka, dhulka, badda, qabashadii Taleex, qaxii Daraawiishta, waraaq Ingiriis ka timid, jawaabtii Sayidka, erga Ingiriisku soo diray, noqoshadii ergada, Talyaani iyo Sayid Maxamad, jabiddii Daraawiishta, qabsashadii Beledweyne, degiddii Iimey, geeridii Sayidka, kasaariddii Xabaasha, sheekadii Daraawiish ugu dambeysey iyo faalla guud iyo waxyaalo kaloo la xiriira.

HIYIKACII DARAAWIISHTA

Daraawiishi xagga dalka iyo xagga degmadaba Nugaal baa sal u ahayd arladana waa ugu jeclaayeen, maxaa yeelay waa dhulkay ka bilaa-batay kuna barbaartay. Heshiiskii Ilig lagu kala qortay 1905tii wuxuu dhigaayey in dalka Nugaal loo yaqaan degmo iyo daaqba daraawiishi leedahay, oo loo aqoonsado. Sidaa daraaddeed ayaa waxa la gar-tay in xarunta (Taleex) oo Nugaal bartamaheeda ah laga dhigo. Sida gabayadii Sayidka iyo sheekooyinka daraawiishta ka muuqata hiyiga kuma hayn in ay meel kale uga guuraan, ama ka rug doorsadaan; arrimahey ku doorteenna waxa ka mid ahaa:

1. Sida badan haddii abaari dhacdo waa dal aan biyo iyo baad midna laga waayin oo xooluhu sida badan ku dhaqaaloobaan.
2. Waa meel badweynta Hindiya iyo badyarada Cadmeed u dha-xaysa, markii dhinaca bari, galbeed, koonfur iyo waqooyiba loo eego bartame u ah, gees walbana looga duuli karo, cadawgana lagala dagaallami karo.
3. In kastoo markii dambe dad badani xaruntii isugu tegey had-dana daraawiishta xooggeedu wuxuu u badnaa dadkii Nugaal degi jirey.

Arrimaha aan soo sheegnay iyo kuwo kale oo danahoodaa ayaa Nu-gaal degiddeedu ay lagama maarmaan u noqotay daraawiishina wa mahadisay; waana dal xagga beeraha iyo xoolaha daaqoodaba ku fiican, magaalooyinkana looga safri karaa dhinac kastaba.

Iyadoo Daraawiishi Nugaal deggan tahay, ayaa dar Ilaahay dhawr xilli oo isxiga deegaantii waxay u badatay dhinaca waqooyi, dabadeed, na reer guuraagii wuxuu u batay gobolka haatan loo yaqaan (Sanaag) iyo Casha Ceerigaabo ku sariiran. Markaa ka horna waxa dhawr qalcadood oo dagaal daraawiishtu ka dhistay, Jiidali, Baran, Sur-rad iyo Gal-baribuur oo badda Xiis iyo Mayr laga ilaaliyo, qalcad wal-bana waxa fadhiyey ciidan daraawiish ah oo Maarraweyn ka tirsan.

Sidaa daraaddeed, in kastoo xarunta weyni Taleex ahayd, haddana xoolihii iyo dadkiiba waxa loo batay dhanka waqooyi.

Rag Daraawiish ahaa oo aan la kulannay waxay yiraahdeen: Oogle Seed oo Sayid Maxamad abtigiis ahaa, wuxuu yiri: Iyadoo (Taleex) la deggan yahay, Beeydi iyo Barwaaqana lagu haysto, ayaan Sayid Maxamad saddex arrimood hoos ahaan ugula taliyey. Kuwaasoo sida loo maleynayo uu uga jeeday inuu Daraawiish jebiyo. Sayidkii halista ku jirta ma garan oo talooyinka waa yeelay. Daraawiishina waa ku jabtay.

Talooyinkaasuna waxay ahaayeen sida soo socota:

1. Sayidii safraha Berbera iyo dadka Ingiriiska ka imaanaya aan iska joojinno, maxaa yeelay, tahlukaada Daraawiish ugu jirta. Basaaska, ilaalada, tuugada, gaaddaha, colweyne Ingiriis iyo cadaw oo dhan baa inoogu soo gabbanaya.
2. Beeraha faliddooda aan dhaafno, maxaa yeelay, Daraawiishi waa xoolaley, oo haddii Nugaal beero laga falo xooluhu waa ka guurayaan. Haddii xooluhu inaga guuraanna Xaruntu cidley noqoneysaa.
3. Caamir Sheekh Xasan oo loo yiqiin Caamir Cagoole) wuxuu ku talo jiraa inuu madaxnimada Xarunta kaa qaado, talada Daraawiishna la wareego. Haddaan haddaa wax laga qabanna hadhow meel fog baa laga dooni.

Saddexdaa talaba Sayidkii waa la dhacay, oo waa iga yeelay safrihii waa la joojiyey, beerihiina waa la dhaafay, Caamirna waa la xujeeyey.

Xaruntii oo Taleex fadhiday ayaa waxa soo foodsaaray laba dhibaato oo kala daran:

1. Colweyne, gaade, qawle iyo tuugo aan damayn oo habeen iyo maalin isdhaafaya oo ka imanaya bari iyo dadkuu Boqor Cismaan u talinaayey; talyaaniguna buntukhii Shanlaha ahaa iyo rasaas fara badan siiyey oo daraawiish ku soo diray, taana Nugaal waa fadhiyi waayey, qaatina waa laga joogsaday oo geelii xarunta loo caanateeli jireyna waa dheceen.
2. Madaxda daraawiishtu in badan bay maskaxda ku hayeen oo ku taahaayeen ama ku tala jireen inay xeebta Maakhir-

koos meel marso ah ay dalka Carabta uga dhoofaan ama xiriir kala yeeshaan ka samaystaan, maxaa yeelay badda Hindiya waxtar weyn uma lahayn.

Labadaa arrimood oo aan soo sheegnay daraaddood ayaa guyaashii dambe oo dhan waxa la jeclaa in cal loo guuro, hase ahaatee waxa laga cabsi qabay haddii xarunta cal loo raro in daraawishta Nugaaleed iyo tan Koonfur iyo Xeebta Eyl fadhidaa kala fogaadaan.

Inkastoo taasi jirtay waxaa la soo qaaday afar talo, rag wuxuu yiri aan Eyl iyo Ilig ku noqono. Ragna wuxuu yiri aan koonfur u guurro oo daraawiishteena reer Webi ku biirro.

Ragna wuxuu yiri, aan Cali iyio Ceerigaabo u guurro, ragna wuxuu yiri, dhibaati kastaa hayna soo gaartee Nugaal yeynaan meelna ku doorsan.

Iyadoo arrintu sidaa tahay ayaa Aw Cabdulle Ibraahin oo daraawishta fadhida daarta la yiraahdo (Cirshiida) oo badda u jeedda madax ka ahaa xaruntii yimid. Haddii la waraystay wuxuu yiri, «Gaalo ka warramay oo Geeldooray soo degtey, daraawiish ka warramay oo lo'dii wax lisa oo lula waa la waayey, subaggiina weelkii buu ka batay, daarihii buu ka batay. Dareen intaa ka weyn ma ogi». «Waar barwaaqo iyo subag arladii ka batay dareen ma ahee, maxaad og tahay?». Daraawiish baa tiri.

«Wixii xaddi-dhaafaaba daraawishey waa dareen ee sidaa maw og tihiin?». Habeenkaasaa xaruntii cal u hiyi kacday, dabadeedna waxa lagu tashaday in la guuro, hase ahaatee mar haddii daraawishti reer beedaha ahayd waqooyi u badatay, xaruntii weyneyna hiyi kacday, waxa lagama maarmaan noqotay in degmooyinka dalka deggan wanaag iyo nabadgelyo laga helo. Taasna waxa loo baahday intaan xarunta la rarin in dadkaas loo sheego xaruntii inay soo guurayso, sidaas daraaddeed waxa la diray rag madax ah oo dalka iyo dadkaaba aqoon u leh, Sayidkuna wuxuu mariyey geeraar uu kula hadlaayey degmooyinka Garweyn(1).

RARIDDII XARUNTA

1918kii bartamihii ayaa xaruntii daraawishtu Taleex ka guurtay. Afar geedi iyo barqodeg hadday dhexda ku jirtey waxay saldhigtay Jiidali oo

(1) (Arag Diiwaanka Gabayada Sayid Maxamad, Bogga 54).

Qalcad dagaal ka dhisnayd, daraawiishina fadhiday. Dhawr toddobaad ka dib ayaa waxa lagu taliyey, «Jiidali waa raq, waana meel bannaan ah oo aan gabbaad lahayn, arladuna waa arla colaadeed ee Xarunta Mirashi oo Jiidali 7 mayl u jirta, kana gabbaad roon ha loo raro»; dabadeedna halkaasaa kor loogu gurtay. Mirashi waa durdur buuro dhexdood ku yaal; waa meel cadawga lagaga gabban karaa, lagagana gaashaaman karaa, dagaalkana ku habboon. Waxa laga dhisay halkaas shan daarood oo isu tusan, waxaana la amray in laba jid oo buuraha dhexdooda mara baddana u furan la jaro si aan cadawgu u soo marin iyo in qoray la jaro oo doonyo badda loogu dhoofa la sameeyo, daraawiishi markaa waxay ku welgooneysey oo daaraha lagu dhisay:

Haddaan jiq ka siiyo Jiidaaliyey, Xaggee Kufri joogsan doonaa eey!*

Libaax laba jeeni dhiig ku lehoo, Badweyn ka jibaadey baan ahay!*

Markaa Ingiriiska ciidammadiisa waxa u sokeeyey «Dhuurcillaan», «Laasciiddle» iyo «Burco», wax col ah oo markaa laga filaayeyna ma jirin. Hase ahaatee waxa dhacday in socotadii go'day safrihiina joogsadeen oo wax war ah laga waayey. Ammintaas Ingiriisku wuxuu ku tala jirey ama ku hawllanaa duullaankii afraad qalqaaladiisii iyo sidii colkii ugu dambeeyey daraawiish loogu saari lahaa iyo sida loo qorshaynaayo iyo tabaha wadaadka iyo daraawiish loola dagaallamayo. Taa daraawiishtu kama war hayn, maxaa yeelay, Ingiriisku wuxuu ku dadaalay inaan sirtiisa la ogaan, duullaanka baxayana laga war helin.

Waxa dhacday in daraawiishtii kala fogaatay, dhulkiina kala dheeraaday oo tii Eyl fadhiday iyo Beledweyne ama Doh iyo Geelgaab fadhiday iyo tii Nugaaleed xiriirkoodii go'ay oo ay kala war heli kari waayeen. Taasina waxay noqotay afo saddexaad oo daraawiish soo food saartay oo aan laga gaashaaman karin. Intaa waxa u weheshay dagaalkii dheeraa ee la soo maray ha ahaato, dadkii faraha badnaa oo xarunta lagu laayeyse, ha ahaatee, in daraawiishtu niyad jabtay oo badankoodii meesha nacay.

DUULLAANKII INGIRIISKA

Sanndakii 1919kii oo dhan dawladda Ingiriisku waxay ku foogneyd ama ku hawllanayd sida daraawiish loogu duulaayo ama loo baabi'in lahaa, sidaa daraaddeed, waxay meel marisay barnaamij loogu tala galay rag daraawiish ka xujoobey in dagaalkaas lagaga jibo keeno.

(Sheeko ku tiri ku teen ah waxaannu ku maqalnay : Dawladda Ingiriisku inay ku tala jirtay haddii dagaalkaas wadaadka wax lagaga qaban waayo inaan duullaan dambe loo celin oo xornimadiisa loo dhaafto, maxaa yeelay waxay shaki ka qabeen in weerarkaas guul laga gaaray iyo in kale. waxay maskaxda ku hayeen weerarradii ka horreeyey sidii loogu mala khasaaray).

Berbera oo daraawiishtu u tiqiin «Belbela» oo markaa ahayd xaruntii Ingiriisku dalka ka maamulaayey, waxa lagu ururshey ciidan lixaad leh oo saddex madax u kala fadhiya :-

1. Ciidanka badda oo ka koobnaa 3 Markab oo xarbi ah, siduu qoray Douglas Jardine wexeyna kala ahaayeen:
 - a) Ark Royal oo Masar laga keenay;
 - b) Odin; iyo
 - t) Clio.

2. Ciidanka cirka oo ka kooban 8 dayuuradood;

3. Ciidanka lugta oo 3 madax u qaybsanaa.

Sida ciidammadaa dagaalka loogu qorsheeyey iyo ciidan waliba meeshuu ka ambabaxaayo iyo halkuu ka dagaal gelaayo, isagoo dayuuraduhu gargaarayaan waxay ahayd sida soo socota :-

- a) Madax kowaad oo loogu tala galay inuu Dhuur-cillan oo ka ambabaxo Ceel-Afweyn maro oo Mirashi iyo Xaruntii beego;
- b) Madax loogu tala galay inuu ka ambabaxo Burco oo Caynabo iyo Nugaal maro oo Taleex beego;
- t) Madax loogu tala galay inuu badda maro, dabadeedna Laas-qoray ka dego kana ambabaxo oo Qalcaddii Baran beego. Daraawiishtana Bari ka celiyaan haddey u qaxaan.

Xoghayaha Guud ee Wakiilka Dawladda Boqortooyada Ingiriiska markaa Waqooyi u fadhiyey; (Sir Douglas Jardine) oo arrintaas goobjoog u ahaa wuxuu ciidammadaas tiradooda ku tilmaamay sida soo socota:

The forces available comprised⁽¹⁾ :

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. Secretary to the Administration, Somaliland. 1916-21) First Edition: London 1923.

- a) One flight of aeroplanes (D.H.9), with six spare machines, known as «Z» unit, Royal Air Force.
- b) His Majesty's ships Odin, Clio, and Ark Royal.
- c) The Somaliland Camel Corps, 700 Rifles.
- d) A Composite Battalion, 6th and 2nd Kings African Rifles, 700 Rifles.
- e) A half battalion, the 1st/101st Grenadiers, Indian Army, 400 Rifles.
- f) An irregular Somali tribal levy, 1,500 Rifles, and
- g) 300 Ilaalos.

Hadalkaas waxa af Soomaali loogu tarjami karaa sida tan:

Ciidammada la hayey waxay ka koobnaayeen :-

- a) Koox dayaarado (D.H.9) oo haysta lix mashiin oo kayd ah, loona yiqiin Xubinta «Z» Ciidanka Cirka ee Reer Boqor.
- b) Maraakiibtii reer Boqor Odin, Clio iyo Ark Royal.
- i) Rakuubleydii Soomaaliyeed, 700 Buntukh.
- j) Urur isugu jira kii 6aad iyo kii 2aad ee ciidanka Buntukhleyda Afrika ee Boqorka, «Kings African Rifles», 700 buntukh.
- x) Urur barki, ka 1aad/101aad ee ciidanka Bamka Qarxiya, ciidanka Hindia, 400 Buntukh.
- kh) Askar laga ururshey qabaa'ilka Soomaalida oo aan joogto ahayn, 1,500 buntukh, iyo
- d) 300 Ilaalo ah.

«Sir Archer» oo ahaa Wakiilka dawladda Boqortooyada Ingiriiska u fadhiiyey (Maxmiyadda) markii dagaalkaasi socdey, ciidammadaas qorshayntoodana ka talinaayey oo amarka oo dhan gacanta ku hayey iyo raggii la shaqaynaayey waxay ku dedaaleen, kuna guddoonsadeen inaan wax war ah oo duulaankaa ku saabsan iyo talaabooyinkay qaadayaan dibadda uga bixin, ciidanka ambabixiisana aan la ogaan. Sidaasna waxay u yee-laayeen inaan Daraawiish looga digin, jidadkii la mari jirey waa la xiray, wax safar ah oo u kacaayana waa la mamnuucay.



(Archer) oo ahaa ninkii Daraawiish jebiyey

30kii bishii Disembar 1919kii barasaabku wuxuu soo saaray waraaq cad oo uu ciidammada iyo dadka kaleba ku guubaabinayo inay wadaadka iyo Daraawiishta ku weeran la ciribtiro, guud ahaanna wuxuu dadka ugu ballan qaaday in ninkii soo qabta ama soo gacan geliya ama soo dila oo meydkiisa keena dhawr iyo toban nin oo daraa-

wilsh ka mid ahaa oo aan qaarkood madaxda ku jirin, hase ahaatee iyaga u qornaa in laga siin doono lacag abaalgud ah. Waraaqdii inta la badiyey ayaa 21kii Jannaayo meel walba laga daadiyey waraaqdii waana tan (1). :-

«Questo messaggio proviene dal Governatore britannico del Somaliland ed e' diretto ai dervisci al seguito di Mohamed Abdulla Assan — gli ufficiali che portano questo messaggio sono come gli uccelli per aria, volano rapidamente per portarsi da me a voi impiegano meno di un'ora.

Udito la mia notizia; e' arrivata l'ora di schiacciare il Mullah e distruggere le sue forze. Egli e' uomo perfido ed ha portato la rovina in tutti i paesi. Chi mai puo' punire quest'uomo? La mano del Governo britannico che e' lunga. Sappiate pero' che io dichiaro guerra al Wadad e alla gente grande che gli sta vicino, ma non alle popolazioni che si trovano ancora al suo seguito. In passato io ho accordato sempre il perdono di dervisci che hanno abbandonato il Mullah e si sono spontaneamente presentati al Governo britannico, molti di essi sono passati al servizio del Governo stesso, molti altri han fatto ritorno nei loro villaggi coll'animo in pace e ad essi si son lasciate le armi che avevano. Nessuno e' stato ucciso e nessuno ha subito la minima molestia. Chiche' vi possa dire il Dadad, consegnativi nelle mani del Governo, io vi perdonero' e vi proteggero', ma se all'approssimarsi degli ascari voi scappate o vi recate fra altre cabile, non potro' più assicurarvi la mia protezione.

Sappiate che i miei ascari inseguono velocemente. Per i santoni, per i capi grandi, per i condottieri che stanno intorno al Mullah non esiste perdono, essi saranno puniti e chi fara' la consegna di uno di essi (i nomi figurano appresso) riceverà in premio la somma che accanto a ciascun nome verro' indicando appresso :-

- | | |
|---|-------------|
| 1. Mohamed bin Abdulla Assan (Ogaden - Bagheri - rer Amar) | Rs. 5000.00 |
| 2. Amar Assan (Ogaden - Bagheri - rer Amar) | » 500.00 |
| 3. Iusuf Scek, au Iusuf, au Iusuf Der (Ogaden - Bagheri - rer Amar) | » 500.00 |

(1) Ferro e Fuoco in Somalia, da Francesco Saverio Caroselli, Roma 1931; p. 258.

- | | |
|--|-----------|
| 4. Ali Abdalla Assan Ogoden - Bagheri - rer Amar) | » 500.00 |
| 5. Agi Ahmed Uarsama, Agi Sudi Habar Tolgiala - Adan Medobe) | » 1000.00 |
| 6. Califa Abdalla Fratello del Uadad) | » 1000.00 |
| 7. Abbas au Mussa Dolbahanta, Baharar Same) | » 500.00 |
| 8. Nur Asci (Uarsangheli) | » 250.00 |
| 9. Agi Farahat (Auija) | » 500.00 |
| 10. Abscir Dorre (Migiurtino) | » 250.00 |
| 11. Agi Giama Iusuf detto Taminlaie (Rer Saad Iunis) | » 250.00 |
| 12. Ibrahim Gioode (Habar Tolgiaila - Aden Medobe) | » 250.00 |
| 13. Ibrahim Bogal (Habar Tolgiala - Adan Medobe) | » 500.00 |
| 14. Ussen Iusuf, Agiuran (Dolbahanta, Giama Siad) | » 500.00 |
| 15. Mahadi Mohamed (Figlio del Uadad) | » 500.00 |
| 16. Ahmed Omar bin Omar Taghe (Dolbahanta Bahararsame) | » 500.00 |
| 17. I figli del Uadad sono all'incirca 20 persone per ciascuno | » 100.00 |

Chiunque fra i dervisci o genti Isak mi aiuta a catturare una di queste persone o a indicarmi il posto ove si trova, anche cadavere, avra' dal Governo britannico il premio che gli spetta nella misura piu' sopra indicata.

Al Governo poco interessa se volete o meno arrendervi, ha creduto semplicemente avvertirvi e mettervi in guardia nel caso intendiate di salvarvi; altrimenti cio' che vi e' destinato.

F.to Archer, Governatore del Somaliland

30 Dicembre 1919.

Warqaddaas af Soomaali waxa loogu tarjami karaa sidatan :-

Farriintani waxay ka timid barasaabka Ingiriiska ee dalka Soomaaliyeed, waxayna ku socotaa Daraawiishta raacsan Maxamad Cabdulle Xasan, saraakiisha wadda farriintani waa sida haadku hawada ku yahay, waa kuwo degdeg u lalaaya, kuna jiiraayo saacad wax ka yar, intay iga soo qaadayaan ee idiin keenayaan.

Dhegeysta baraarujintaydan; waxa timid saacaddii wadaadka la jebin lahaa, oo xooggiisa la xasuuqi lahaa. Waa nin axdi laawe ah,

dalkii oo dhanna waa kharaabshey. Yaa ninkaas ciqaabi kara? Gacanta dheer ee Dawladda Ingiriiska. Waxaan guddoomiyey dagaal (Xarbi) aan ku qaado wadaadka iyo dadka waaweyn ee isaga ku dhowdhow, aanse ahayn ummadda weli raacsan; in badan oo Daraawiishta ka soo fakata, ee akhliyaarkooda ugu yimaada Dawladda Ingiriiska, waxaan ugu deeqi jirey inaan cafiyo. In badan oo iyaga ka mid ahina waxay ku wareegeen shaqada Dawladdaas iyada ah, in badan oo kalena, waxay ku soo noqdeen tuulooyinkoodii iyagoo nabad helay, waxaana loo dhaafey hubkoodii (dabkoodii) ay haysteen. Qofna lama dilin, qof la cidhiidhiyeyna ma jiro. Gacanta Dawladda isu soo dhiiba, waan idin cafiyayaa, waana idin daafacayaa. Haddii aad askarta ka carartaan ama aad qabaa'ilka kale aaddaan, ma awoodo inaan idiin ballan qaado in aan id  nabad geliyo.

Ogaada, in askartayda Rakuubleys ay aad u dheereeyaan, madaxda waaweyn iyo hoggaamiyayaasha ku wareegsan wadaadka, cafis ma laha, waxayna ahaan doonaan kuwii la ciqaabo. Qofkii midkood-keenaana (magacyada halkan ka muuqda), wuxuu abaadgud u heli doonaa lacagta ku hor taal magac kastoo lagu tilmaamay halkan :-

1. Maxamad bin Cabdulle Xasan -- Ogaadeen - Bah Geri - reer Xamar	Rs. 5000
2. Caamir Xasan -- Ogaadeen - Bah Geri - reer Xamar	» 500
3. Cali Cabdulle Xasan -- Ogaadeen - Bah Geri - reer Xamar	» 500
4. Yuusuf Sheekh Cabdille Aw Yuusuf-dheere -- Ogaadeen - Bah Geri - reer Xamar	» 500
5. Xaaji Sheekh Warsame (Xaaji Suudi) -- Habar Toljeclo - Aadan Madoobe	» 1000
6. Khaliif Cabdulle -- (Wadaadka Walaalkiisa)	» 1000
7. Cabbaas Aw Muuse -- Dhulbahante, bah Ararsame	» 500
8. Nuur-xaashi -- Warsangeli	» 250
9. Xaaji Farxad -- Hawiye	» 500
10. Abshir Dhoorre -- Majeerteen	» 500
11. Xaaji Jaamac Yuusuf (Tamiinlaaye) -- Sacad Yoonis	» 250
12. Ibraahin Buqul -- Habar Toljeclo, Aadan Madoobe	» 250
14. Xuseen Yuusuf (Ajuuraan) -- Dhulbahante; Jaamac Siyaad	» 500
15. Mahdi Maxamad (wiilka wadaadka)	» 500
16. Axmed Cumar bin Cumar tage -- dhulbahante - Bah Ararsame	

17. Ilmaha Wadaadka oo ay tahay qiyaastoodu 20 qof, midkiiba

» 100

Qof kasta oo Daraawiishta, ama dadka Isaaga ka mid ah oo igu kaalmeeya qabashada dadkaas midkood ama ii tilmaama meesha laga helayo, xataa meydhooda, wuxuu Dawladda Ingiriiska ka heli doonaa abaalgudkuu leeyahay sida kor lagu tilmaamay.

Dawladda maslaxad uguma fadhido, haddaad rabtaan inaad ad-deecdaan, iyo haddii kale waxay la ahaatay oo keliya in laydiin digo oo laydiinka ilaasho, haddii aad doortaysaan inaad badbaadaan haddii kale fisha wixii idin soo qaabila.

Archer — Taliyaha Somaliland

Bishii Jannaayo 9dii, 1920kii ayaa ciidankii kowaad oo lug iyo dayuuradba lihi wuxuu tegey (Dhuurcillaan) oo laga sameeyey saldhig weyn iyo gegi bannaan oo dayuuraduhu ka duulaan, maraakiibtii iyo ciidankay siddayna waxay u ambabaxeen Laasqoray si ay gaadiid halkaa loogu diyaarshay uga rartaan. Kii Burco fadhiyeyna wuxuu u ambabaxay Kiridh. Guud ahaan ciidammadaas waxa lagula ballamay inay bisha Jannaayo 20da, 1920ka keeb-la-yuurur ahaadaan, weerarna diyaar u ahaadaan.

Waxa meeshaa ka socda ama Ingiriisku maleegaayo ama duullaanka lagu soo ambabixiyey daraawiishti waxba kama oga, wax war ahna kama hayn, maxaa yeelay wax xaggaa ka yimaadda iyo wax iyaga ka taga midna ma jirin, guud ahaanna sidaan mar hore u soo xusnay daraawiishtu markaa ma niyad fiicneyn. maxaa wacay dagaalkii-na waa ku dheeraaday, dadkii dariiqada lagu laynayeyna waa ka calool xumaadeen, waxna markay xaruntii naceen oo joogi waayeen waa iskaga tageen, sidaa daraaddeed ayaa inta joogtanna aanay ammintaa u niyad samayn, in kastoo ayan gaalo rabin.

Qorshaha dagaalku wuxuu ahaa in 19ka Jannaayo ay dayaaraduhu Dhuurcillaan tagaan oo 21ka, 22ka iyo 23ka meesha wadaadku joogo duqeeyaan, ciidanka baddana qalcadda Galbadhi-buur oo badda Xiis iyo Maydh ku foorartay Weeraro, dabadeedna Laasqoray u gudbo Douglas Jardine mar uu qalcaddaa sidii loo weeraray wax ka taabtay wuxuu yiri:(1)

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. Secretary to the Administration, Somaliland, 1916-21 (First Edition; London 1923; p. 279.

«Tusaale ahaan, qalcaddii Daraawiishta ee Galbaribuur ka dhisnayd nimankii ilaalinayey waxa oodda lagaga qaaday bambooyin dayuuradaha laga soo tuurayey, ka hor intaan xagga dhulka laga weerarin. Hase yeeshee, guutadii ciidanka baddu halkaas kuma ay weerarin ilaalo dayuuradihii niyad jebiyeen. Iskaba daaye waxay la kulmeen «geesiyaasha kuwa ugu geesisan», qalcaddiina lama qabsan ilaa koodii ugu dambeeyey la diley. Haddaynu soo qaadno xogwarrankii rasmiga ahaa ee dagaallada, galbaribuur waxaa loo daafacay si dhiirranaan leh, waxaana daafacay koox aad u jidbaysan oo dhimashada oggol, kuwaasoo aan isdhiibin ilaa kii u dambeeyey la diley».

Ciidanka Laasqoray iyo Mashacaleed ka soo baxo oo bisha Jan-naayo 22ka Baran qabsado. Si kastaba barnaamijkoodu ha ahaadee, 21kii, 22kii iyo 23kii ayaa dayuuradihii Ingirisku weerareen Jiidali, iyo Midhashi; markii hore waraaqey daadiyeen bankii iyo xabbadduna waa ku xigeen, wax kasta ha dileen ama ha duqeeyeen intay geysteen waxa u darnaa xoolihii oo dayuuradaha qayladoodii ka diday oo arladii joogsan waayey, taasina waxay ahayd tii ugu darrayd.

Sayidka iyo boqollaal daraawiish ah oo goor subax ah fadhiya meel xaysin ama xagi ah oo daar laga dhisaayey oo togga Midhashi daantiisa Koonfur ah ayay bankii ugu horreeyey ku tuurtay. Nin la taliye u ahaa oo dawladda Turkigu xarunta u soo dirtay oo Sayidka la fadhiyey ayaa sheegay oo wuxuu yiri, 'Sayidii dayuurad weeye meesha inaga kici'. Waxay halkaa ku dileen dad tiradooda 30 lagu qiyaasay, waxase hadiyo jeer la sheegaa, Caamir-Cagoole oo Sayidka adeerkiis ahaa, iyo Af Qarshe.

Dayuuradda wareeggeedii labaad ayaa koox daraawiish ahi rasaas ku rideen. Waxa la sheegay in dayuuradda xabbad lala helay, dabadeedna ay (Ceeldheer) ku dhacay. Daraawiishi waxay sheegtay in rasaas toodii jikraha ka dhacaysey ay dayuuraddaas waxyeello u geysatay, dhiciddeediina xabbaddaasi sabab u ahayd. Hase ahaatee, Ingiriisku wuxuu sheegay in dayuuraddaas (mishiinku) ka xumaaday, dabadeedna ay halkaas ku dhacday.

Sayidka iyo wixii ag joogey waxay ku carareen daartii la dhisaayey. Ma qiyaamihii baa kacay? Ma adduunkii baa qarxay? Ma buunkii baa la afuufay? Qayladii baa willatay; qararkii baa daryaamay. Meel la galo iyo meel cid qarisa la waayey. Markii la wareeray Sayidkii iyo raggii gaarka ka ahaa waxay galeen godka (Xeela), waa

meel irrid keliya leh oo dusha sare ka daboolan oo lagu xarbiyi karo, hase ahaatee, welwel iyo cabsi baa Eebbe ku riday. Nin waliba harkiisii buu ka diday, ama haadkii buu ka cararay.

Habeenkaasna xaruntii waxaa ka tegey rag badan oo madaxdii daraawiishta ka mid ahaa, waxaa laga tilmaami karaa Ismaaciil Mire, Xirsi Jeedlade, Xirsi Cartan, Ducaale Ileeeye iyo rag kale.

Habeenkii bishu 24ka ahayd ayaa waxa la soo sheegay in ciidankii lugta ahaa kaabiga u jiro oo berrito soo weerari doono, isla markaa waxa la soo qaaday inaan naf-ku-dirir mooyee dagaal kale la awoodin, meesha ay joogaanna fadhi lahayn, maxaa yeelay waxay joogaan meel buur ah oo waxa laga yaabaa in la hareereeyo oo meel ay ka baxaan waayaan, dabadeedna ay halkaa ku go'doomaan. Sidaa daraaddeed, ayaa waxa lagu tashaday in meeshaa khatarta ah laga baxo oo Nugaal iyo dalkii la yiqiin oo markii hore laga soo guurey loo qaxo. Habeenkii baa Sayidkii iyo wixii raaci karey (Xeela) ka baxeen oo Taleex u kaceen.

Aw Cabdulle Ibraahim oo daarta Cirshiida oo badda ku foororta madax ka ahaa wuxuu yiri, 'Waraaq baa la ii soo diray oo waxa lay amray inaan daraawiishta daartaas fadhida kaxaysto wixii xoolo ah oo Casha dusheeda fadhiyana soo kiciyo; muddona waynoo Taleex, ninba meeluu soo maraba, hadalkaas baannu ka garannay in arladii gaalo qabsatay, taasina hawl badan naguma qaadan oo muddo gaaban ayaan dad iyo duunyo wixii meeshaas joogey war geliyey oo soo kiciyey. Maalintii dambena Soofe Gaalleef ayaa madaxnimadii igala wareegay. Ka sheekayn kari maayo wixii maal ahaa oo maalintaa meeshaa maraayey waxaanse ka yaabay siigadii xooluhu kiciyeen markay cirka xushay oo daruur noqotay. Ciidankii gaalku wuxuu noo fariistay marinkayaga ahaa Ceeldheero oo waa ku dagaallannay, hase ahaatee, wixii adduun ahaa oo aannu wadannay geel, fardo, lo', ari aqal, soor lama tirin karee halkaasaa nala kaga qabsaday; annagoo cayr fara madow ah ayaan Nugaal ka dhacnay Sayidkiina Jeexa Buuxiso oo Hawd ah ugu tagnay'. Ingiriisku waa sheegay taas oo wuxuu yiri:(1)

«The captures comprised many of the Mullah's personal belongings his correspondence, his clothing and jewellery and, in addition; 1.400 camels, 450 cows, 50 ponies, 51 rifles, 2.000 rounds of ammunitions, and 300 camel loads of supplies».

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. Secretary to the Administration, Somaliland, 1916-21 (First Edition; London 1928; p. 274.

Anigoo wax aan doonayaba derejaday haysta

*Iyo duni wixii nagaga lumay dararkii Ceeldheero
Dab wax gubi dayuurado kufrigu nagu dul gawdiidshey
dumbukh sumuca degelkaan ka kacay dahab wixii yiilley
Dakhal jabay wixii daar burburay ama bukaar duugmay
Dedibtii bannaanayd wixii dadiyo maal jiiifey
Diric iyo waxay sheekh dileen ama duq waayeela
Lo' durdura wixii deebila geel nalaga sii daayey
Dullihii shareerraa wixii daal na caga gooyey
Dirrawgii qabsaday reerkayga dalankicii gaaray
Bal dayooy waxay nagu dayeen darab nijaaseedku!*

QABSASHADII TALEEX

Lataliyayaashii Soomaalida ahaa oo ciidammada Ingiriiska waday waxay ammaanduulaha ciidammada watay ku yiraahdeen, «Xirribta iyo xooladda Sayidka waxay tahay inuu Xuddun maro oo habeenimo Nugaal ka tallaabo». Sidaa darteed ayaa ciidankii kowaad la kala qaybshay oo qayb waxa loo diray Xuddun iyo hoos si ay u taageeraan ciidankii Nugaal qaabbilsanaa ee Burco ka soo ambabaxay, si Sayidka looga celiyo inuu Hawd u tallaabo, qaybna waxa lagu jaaday inay ciidanka Sayidka daba socda iyo xoolaha qaxa ah ee Casha ka soo degey horjoogsadaan oo qabtaan, ka dibna ciidankii Laasqoray ka soo baxay oo markaas Baran jooga ku darmadaan, oo la shaqeeyaan.

Sayidkii sidii laga filaayey ama ay maleeyeen ma yeelin. Taleex buu abbaaray, wuxuuna aftin ku bixiyey, «Ninkii noolow meel aad soo martaba waa inoo Taleex». Sidaana waxa loo yeelay laba arrimood:

- 1) Inay ciidanka Ingiriiska foolkiisa ka leexdaan oo dhinaca bari uga fogaadaan.
2. Taleex oo ahayd qalcad adag oo ay suuragal noqon karto in dayuuradaha lagaga gabado, raashin badanna lagu malaynaayey, maxaa yeelay waxay ahayd meel sal ah oo xoolo yaalliin, ciidan daraawiish ah oo fiicanna lagu ogaa.

2dii ama 3dii bisha Febraayo ayaa Sayidkii iyo wixii la socday Taleex tageen. Habqankii daba socday iyo qaxiina tan iyo Ceerigaabo ayuu soo qubnaa oo hadba cadowgu koox meel ka helaayey kana haf-

siinaayey. 4tii Febraayo ayaa dayuuradihii Ingiriisku Taleex bam la dheceen oo duqeeyeen, wax sidaas u weynse ma yeelin.

Douglas Jardine isagoo ka warramayey qabsashdii Taleex iyo sidii diyaaradaha loola xarbiyey wuxuu yiri:



Taleex oo dayuuradihii Bam la dhacayaan

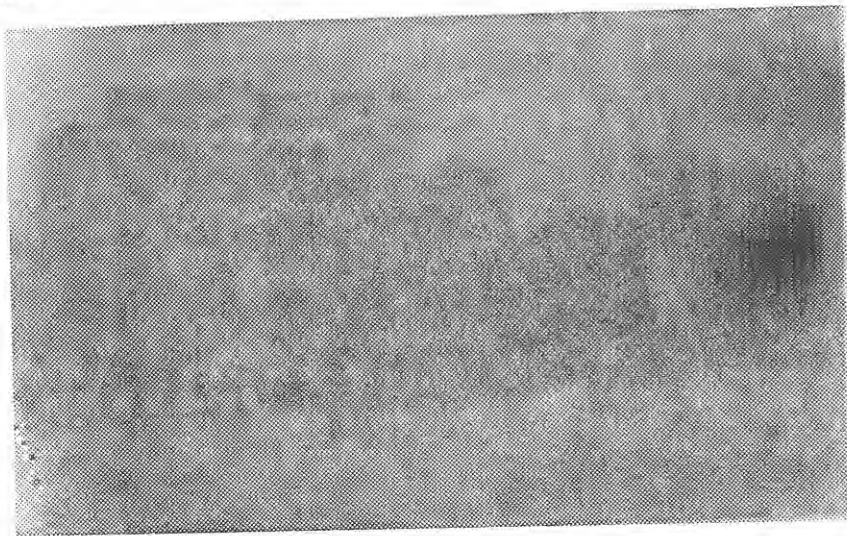
«Despite the terrible novelty of attack from the air, and the havoc that surrounded them, the Dervish Garrison to their credit be it said, valiantly returned the aeroplanes' fire».

Hadalkaas waxa loo tarjami karaa sida tan:

«Inkastoo weerarka hawadu ku cusbaa, dhan kastana argagax aaney filayn kaga yimid, haddana ciidankii daraawiishta ee qalcadda ilaalinaye, jaanba haw ahaatee, si geesinnimo leh ayay uga jawaabeen dabkii dayuuradaha».

Maalintii 5aad subaxnimadeedii ayaa ciidankii Ingiriiska buuradkiisii isugu yimid Cawlo oo qiyaasta 10 mayl u jirta Taleex, kana xigta dhinaca Koonfur galbeed, xataa Barasaabkii «Sir Arche» halkaasuu yimid. Male maahee Ingiriisku ma hubin, kamana war hayn in Sayidkii qalcadda Taleex ku jirey iyo in kale, cabsi iyo shaki weyn baana laga qabay. Hase ahaatee, habeenkii baa waxa fakaday Sayidka wiilkiisii Cabdiraxmaan Sayid Maxamad iyo Sheekh Yuusuf Cismaan Xasan (Yuusuf-xayle) oo Sayidka adeer iyo soddog labadaba u ahaa,

waxay u galeen Ingiriiska oo Qawlo fadhiyey, kuwaasaa caddeeyey in Sayidkii qalcadda Silsilad ee Taleex ku jiro, ciidan xoog lehna haysato, hase ahaatee, ay niyad jabeen, raashin 3 sano ku filanina daaraha yaallo.



Maalintii Ingiriisku «Taleex» qabsaday 1919kii

Taleex waxa la degay 1912, ka horna waxay ahayd ceel waayeer ah oo xooluhu ka cabbaan, waxa Daraawiishi ka dhistay 4 Qalcadood:

1. (Falaad) waxay ahayd aqalka Sayidka, gooni u ahaa. Waa kii Daraawiishku lahaa: Ninkii jakadow farriin geeyoo, Falaad fasaalkeeda sheeg, sheeg.
2. (Daawad) oo martida xarunta timaadda loogu tala galay.
3. (Eegi) ama daar ilaalo oo qofka ku jooga 50 m. wax ka arko
4. (Silsilad) oo ahayd Qalcadda ugu weyn oo hulkka iyo raashinku yaalliin, Qalcaddaasi waxay ka koobnayd siddeed Qalcadood oo isku qabsan, oo sidii deyr u dhisan, Qalcaddii walba waxa gudaheeda ka qodan afar ceel iyo afar luukaarood oo haruurka lagu shubo, Qalcadahaa dhexdooda waxa ah dooxa yar oo xoolaha la geliyo haddii dagaal dhaco, derbiga baaxaddisu waa laba mitir iyo bar dhagaxana lama qori jirin, waa kii Sayidku lahaa:
Hadduu malxaf yahay, marfaca ma ceshee,
maandhow midka buuran ii keen.

Subaxdaasaa daraawiish tashatay oo waxa la yidhi, «ma meeshey-naynu ku dagaallannaa wixii dhinta iyo wixii noolaada, mise waa ka baxnaa oo waxaynu qabannaa Koofur?» Taladii waxay ku dhammaatay in laga baxo oo loo kaco daraawiishtii Koonfur ee Khaliif Shiikh Cabdulle madaxda u ahaa. Idii duhurnimo ayaa Ingiriisku ciidankiisii ku soo kiciyey, iyadoo taladu tahay in qalcadda Taleex la hareereeyo si Sayidka gacanta loogu dhigo; faraskii, rakutbkii, lugtii iyo dayutradihii ayaa arladii gariirtay. Abbaarta 4tii galabnimo ayaa Sayidkii iyo wuxuu watay Taleex ka baxeen, wixii ummad ahaa ee Eebbe meeshaa isugu keenayna waa ka daba yaaceen. Wax la qabto iyo wax la dilo waa la kala garan waayey, maxaa yeelay arladii baa gariirtay. Rag Soomaali ah oo ciidanka Ingiriiska ka socday waxay yiraahdeen, Sayidku markuu baxay waa arkayney, hase ahaatee in uu gaalada gacanteeda galo ma aannu doonayn.

Daraawiish la yiraahdo Maxamuud Xoosh oo aanu nolol kula kulannay galabtaasna meeshaa joogey, hadalkiisana la qaban karo wuxuu yiri: «Sayidku galabtaa wuxuu ku joogey faras la yiraahdo (Dhiibic) oo loogu tala galay inuu cadawga kala baxsado xoog iyo dheeraynba, waxana loo taxaabaayey Fookheeye oo isagana loogu tala galay haddii kaasi hayn waayo ama dakaamo in loogu nasiyo oo Sayidku kaga wareego».

Fiid dambe ayaa laga war helay in Sayidkii qalcadda Taleex ka baxay, si weyn baa Ingiriisku uga qoomameeyey. 700 oo faras, rukuub iyo lug ah ayaa raacdo gashay oo ka daba duulay, colka intiisii ka-lena waxa lagu jaaday qabsashada Taleex. Nin aanu nolol ku aragnay oo lug ka jabnaa oo daarta fooqeeda sare saarraa, magaciisana la yiraahdo Yuusuf Barre oo haystay buntukh kow iyo tobnale ah iyo rasaas baa loogu geli waayey, markii dambena rag daraawiishtii ka haray ayaa la hadlay oo ku yiri, «Rasaasta jocii waa lagu bixinayaa-ye». 7dii Febraayo 1920kii ayaa Taleex gacanta Ingiriiska gashay.

Sayidkii wuxuu habeenkii xaasaskii iyo dadkii qaxa ahaa dhex socdaba, subaxdii buu dhinaca galbeed uga bayray, isagoo koox daraawiishi la socoto. Kooxdaa waxa laga tilmaamay Abshir Dhoorre, Cismaan Boos, iyo laba gabdhood oo walaalihiis ah.

Waxa la weriyey dadkaa qaxa ahaa socodkoodii waa la kala duway oo waxa loo qaybshey dhawr waddo oo kala duwan, hase ahaatee isbarbar socota sidaana waxa loo yeelay in cadowgu garan waayo meeshuu Sayidkii maray oo ku wareero.

Ciidankii Ingiriiska wuxuu raacdo ahaadaba markuu arkay raadka leexday ayaa koox sarkaal caddaan ahi wato raadkii leexday raaceen, ciidanka Ladnaana budulkii weynaa raacay. Qoladii yarayd markay Sayidkii iyo raggii la socdey kaabiga u jiraan ayay ka soo noqdeen. Daraawiih haatan Ceerigaabo ku nool oo la yiraahdo Cabdi Warsame, laguna naanayso Cabdidheere wuxuu yiri, «15 sano ayaan qusuusidda daraawiishta ka mid ahaa, 6 bilood markaa ka horna xaruntaan ka baxsaday, aniga iyo Cabdi Nuur Xiddig, xagga dalka iyo dadkaba aqoon baanu u lahayn. Sida daraawiishi u dagaallanto iyo xirribahooda iyo xeeladaha Sayidka waa niqiin, maamulkii lagu dagaal galay annagaa soo samaynay, ciidanka Ingiriiskana annagaa garwade u ahayn, galabtaa in Sayidka la qabtana aad baannu u jeclayn, fardahay ku joogeen oo faanadoodii qiiqii ka baxaayo markaannu aragnay, qiyaastana aannu isleennahay dhir qaydar ah ayaa idinka qarinnaysa ayaa gaalkii na watay wuxuu yiri, «Innaga celiya». Markaa waxaan xusuustay gala galbaha ka mid ah annagoo Taleex joogna ayaa Sayidku wuxuu yiri, «Anigu gacanta Rabbi baan ku jiraaye wixii igala haxa ayaan ee gayaa».

Col weyne wuxuu ka dhacay raadkii iyo budulkii, daba socdaba duhurkii huu ku gaaray dooxda «WAW» oo magaalada Garoowe ka xigta dhinaca waqooyi galeed. Dagaal xun baa meeshaa ka dhacay oo dadku ku boobtay, dadka galabtaas la laayey waxa ka mid ahaa 40 carruur ah oo 7 wiil oo Sayid Maxamad dhalay ka mid yihiin, Xaaji Suudi Shabeelle, Ibraahim Buqul, Obsiye Seed, Fitawaraari oo Xabashi ah oo Dariiqada joogey iyo boqollaal qusuusidii Daraawiishta ka tirsanaa. Wixii dad ahaa ama duunya ahaana gacanta gaalka ayey galeen.

Sayidkii iyo kooxdii la socotay waxay galeen buuraha (Boocame) iyo (Biratable). Abshir Dhoorre oo maalintaa ku joogey faras la oran jirey Shaluumaray oo hadba gees u wiifinaaya, si uu dadka firdhadka ah ama habqanka baxsodka ah oo dayuuraddu waalisay isugu soo urursho dad iyo duunyo wixii maalintaa gaalku qabtay, wixii la diley maahce wixii kale waxa la geeyey Qawlo; hooggii maalintaa meeshaa ka dhacay wixii dad la laayey ama darxumo lagu falay wixii daar burbutay ama degel rogmaday, wixii duunyo la dhacay ama adduun la mooraduugay, afna lagama sheegi karo, qalinna laguma qori karo maahugii Daraawiish haystay galabtaasuu wareegey.

QAXII DARAAWIISHTA

Hilaadda rag kun lagu qiyaasay oo firxad iyo dhaawac u badan iyo xaasas raggoodii ku dagaallamay oo aan wax xoola ah lagu ogeyn ayaa isugu tegey Jeexa Buuxiso; Nugaal waa haawaneysaa; dagaal waa laga hawa dhigay, duunyana lama hayo, daraawiishi waa dulugle, adduun ma saasuu ku dambeeyey? Sayidku muxuu ku talin doonaa? Arrini maxay ku dambeyn doontaa? Allow jid u bixi.

12kii bisha Febraayo 1920kii Sayidku wuxuu diray laba nin, wuxuu yiri, «Bal daartii Laascaanood qooraansada, haddaad geli kartaan daraawiish baa lagu ogaaye habsada gaalo iyo xaalkeedna ka soo warrama». Laba kalena wuxuu u diray daartii Docmo; wuxuu ku yiri, «Daraawiishta joogta waxaad ku tiraahdaan ceelka noo maaxiya». Lixdan ninna waxa loo dhiibay 30 gudimo iyo 30 hangool oo waxa la yiri, «Dhulka inaka horreeya waa hawd oo dhirtii baa isqabsatay ee Sayidku waddada uu marayo laangooya.

Labadii nin ee Laascaanood loo diray waxay soo sheegeen in gaaladii meel walba qabsatay, daraawiishna ninba meeshuu naf biday u kacay, sida la weriyeey Sayidkii waraaq buu Ingiriisa u diray. Wuxuu ku qorayna lama yaqaan, hase ahaatee waxa loo malaynayaa inuu ku qoray, «hadday kula tahay inaad guul gaarteen sidaad malaynaysaan ma ahaan doonto, dadka ha laayna, ee dhagaaleeya, xoolahana ha ka dhicina». Dabadeedna wuxuu ku guddoonshey, hadalna ku iba beelay ninba meelu maraba waa inoo Xaruntii Khaliif Shiikh Cabdille.

Sayidkii awr la yiraahdo «Gaagaab» baa la saaray, fardihiina waa loo taxaabay Waxay mareen waddada isu marta daarta (Docmo), daarta (Gallaaddi) iyo daarta (Wardheer). Heshiis Ingiriiska iyo Talyaaniga u dhexeeyey wuxuu dhigaayey in Talyaanigu dagaalka daraawiishta qayb weyn ka qaato. Haddaba markii Ingiriisku duullaanka abaabulaayey waxa barnaamijkii u dhignaa ahaa haddii daraawiishtu dhinaca koonfur u qaxdo; askarta Cali Yuusuf iyo Talyaanigu inay hor joogsadaan. Sidaa daraaddeed markii la ogaaday in wadaadkii Hawd u tallaabay, xagga koonfurna u jeedo ayaa Mudug waxa laga diray ciidan uu madax ka yahay Xaaji Cismaan Sharmarke oo ka mid ahaa naa'ibbada Cali Yuusuf, talada uu ku socdaana waxay ahayd inay Sayidka Dhudub iyo Gallaaddii u joogsadaan, halkaasoo hadduu dhinaca Koonfur u soo kaco aanu huri doonin, maxaa yeelay daar baa Gallaaddii ka

dhisnayd, daraawiish baana joogtey, meel kale oo biyo loo raacaana ma jirin; xilliga markaa la joogayna wuxuu ahaa kaliil Gu'.

Sayidku maalin gelinkeedii horé ayuu Gallaaddii joogey galabtiina waa ka carraabay, laba iyo saddex maalmood midkood isagoo ka sii maqnaa ayaa askartii Cali Yuusuf Gaallaaddii tageen markay ogaadeen inuu gudbeyna dib bay u soo noqdeen.

Sayidkii iyo raggii uu watay iyo dadkii daba socday oo qaxootiga ahaa, waxay hadba habeen meel ku sii dhaxaanba, waxay heedadaa-baanba, waxay harraad iyo gaajo la tiicaanba, waxay tageen ceelka Wardheer, dabadeedna waxay u dhaafeen Afyaraaddo oo Wardheer ka shisheeya, hilaaddana 30 mayl u jira. Afar habeen bay halkaa joogeen, arladaasu waxay ahayd dhul aan col iyo abaar midna ka dhicin oo barwaaqa ah. Khaliif Sheekh Cabdille iyo daraawiishtuu u talinaayey oo warkii gaaray ayaa geel hilib iyo irmaan u badan iyo xoola kale ka hor keenay, si daraawiishta oo jabtay loogu gargaaro, ka dibna waxa loo guray dhulka Dhooboweyn. Sayidka iyo Qusutsidii la socotey waxay degeen Shinniile; halkaasoo Daraawiishtii daaraha dibadda jirtay ugu yimaadeen.

WARQAD INGIRIISKA KA TIMID

Bishii Febraayo 1920kii waraaq baa Sayidku Ingiriiska ka helay uu ku leeyahay ama ujeeddadeedu tahay: «Dadkaagii waxna annagaa laynay, waxna waa kaa tageen, xoolahaagii waa dhacnay, daraawiishi waa taag darraysay, dagaalkiina waa idinkaga adkaanay, hadda waxa kula gudboon inaad isdhiibtaa, dawladduna waa kuu dembi dhaafaysaa».

Waraaqdii oo Carabi laga soo tarjamey waa tan(1).

This letter is sent from the hand of the British Wali at Taleh to the Dervish Mohamad bin Abdulla Hassan. Three weeks ago I wrote a letter to the Dervishes offering them aman if they surrendered, I do not desire to see Somali killed; and our weapons and your weapons are not the same. You are a Somali wadaad. I represent the British Government, who have just beaten in war the German and the Turkish

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London 1928; p. 187.

people. Your strength and our strength thus is not the same. But until now you have regarded yourself as strong and it was thus no use my writing to you. Today the position is different. Every man's hand is against you for the wrong you have done. On one side there is Osman Mohamoud and on another Ali Kenedid. They are your enemies. You cannot go to them. In Abyssinia (Lij Yasu) has gone and Ras Taffari, who is a friend of mine, rule in his place. He and I make our arrangements in agreement. And you know you cannot fight against us. In this war I have had one soldier killed at Baran. That is all. Your losses you know; so do I. You wadaad, are now a fugitive and your people are in my hand. You have lost your leaders and your stock and your women and children, you forts, and everything you possess. With me your people are safe. It is not for me to kill Somalis. Therefore, now I say this to you. If you yourself will surrender to me, as have your people, and within forty days from now, then I will give you aman. I am the British Wali, and I do not break my word. I will give you a place where you can live in your tarika and follow your din. I am not concerned with religion, but only with the Government of the people. If you ask Sheikh Ismail Isahaak and the other Somali Sheikhs with me they will tell you I speak truly. For forty days therefore I make you this offer of aman. I do not wish to carry the war further, for it is my work to restore peace amongst Somalis. And if you come in, you will be given safe conduct to me by my people. But a letter is no use. It is no time for words. And if you do not come yourself within forty days then I shall know you do not wish aman. Your wife carries this letter from me to you.

Gaalo, 17th February, 1920.

Signed: G. F. Archer Governor

Waraaqdaa waxa af Soomaali loogu tarjami karaa sidatan:

«Waraaqdan waxaa laga soo dhiibey gacantii Waaliga Ingiriiska oo Taleex jooga, waxayna ku socotaa Darwiishkii Maxamad Cabdulle Xasan:

Saddex toddobaad ka hor baan waraaq u soo diray daraawiishta aan ugu ballan qaadayo inay nabad heli doonaan hadday isdhiibaan. Ma doonayo in aan arko Soomaali la laynayo; hubkayaga iyo hubkaaguna isku mid ma aha. Waxaad tahay wadaad Soomaaliyeed. Anna waxaan wakiil ka ahay dawladda Ingiriis, taasoo dagaal ku jebisey Jarmalka iyo Turkiga.

Xooggayga iyo xooggaaguna sidaa darteed isku mid ma aha. Ha yeeshee ilaa haddeer, waxaad ismoodaysay nin xoog leh, sidaa darteed baanay qiima u lahayn in aan waraago kuu soo qoro.

Maanta arrintu waa si kale. Nin waliba dhan buu kaa yahay. waayo dembi baad gashay. Dhinac waxa kaa haysta Cismaan Maxamuud, dhinaca kalena Cali Keenadiid. Labaduba waa cadowgaaga, umana tegi kartid. Xabashidana Liij Yaasu waa ka dhacay, waxaana qabsaday «Raas Taffaari» oo ah saaxiibkay.

Aniga iyo isaguna waxaannu ku tala jirraa heshiis cusub. Adiguna waad og tahay in aanad nala wada dagaallami karayn. Dagaalkii ina dhex maray askari qudha ayaa Baran laygaga diley, iyo bes! Waad og tahay khasaaraha ku gaarey anna waa ogsoonahay.

Wadaadow, imminka dalak baad tahay, dadkaagiina gacantayduu ku jiraa, way kaa lumeen taliyayaashii, xoolihii, haweenkii, caruurtii, qalcadilii iyo waxaad lahayd oo dhammi. Waan nabad geliyey dadkaaga ila jooga. Ma ahi anigu ninka Soomaalida luaya. Sidaa daraaddeed, waxaan ku leeyahay, haddaad isu kay dhiibto sida dadkkaagu yeelay, marka laga bilaabo imminka afartan maalmood ka dib, waad nabad geleysaa. Waxaan ahay waaligii Ingiriiska, ballantayduna ma jebiyo. Waxaan ku siinayaa meel aad ku noolaato, Dariiqadaadu iyo diintaadana ku haysato. Dantayada diinta ma aha, ee waa dawladda dadka waxaan u dan leenahay.

Haddaad weydiiso Shiikh Ismaaciil Isaaq iyo mashaa'iikhda kale ee Soomaaliyeed waxay kuu sheegi doonaan in aan run ku hadlayo. Sidaa daraaddeed afartan maalmood oo keliya baan nabad kuu oggolahay, maxaa yeelay, shaqadaydu wexay tahay inaan Soomaalida nabad ku dhex rido. Haddaad soo gasho, dadkaygu waa ku nabad gelinayaan, warqadi haatan waxba tarimeyso; hadalna waa dhammaaday.

Haddii aanad afartan casho dhexdood ku iman, waxaa ii caddaaneeyso in aanad nabad rabin. Waxaan waraaqdaa kuugu soo dhiibay haweenaydaadii.

Oawlooh, 17kii Febraayo 1920.

Saxiix: G. F. Archer — Waaliga

In kastoo aaney Sayid Maxamed ka suuroobi karin, hadduu maallintaa taladaa Ingiriiska yeelo oo isdhiibo, sidee buu u geli lahaa? Waxay nala tahay inuu gashirad badda dhexdooda ah ku xiri lahaa tan iyo geeri ka horow!

JAWAABTII SAYIDKA

Sayidku jawaabtii uu ka bixiyey waraaqdaas wuxuu u sii dhiibay Sheekh Cali Xaaji Axmed «Guuxaa» oo daraawiishtii Taleex ka timid ka mid ahaa iyo adeerkiis Xaaji Cismaan Shiikh Xasan Nuur, Sayidku waraaqdaa ma saxiimin, siduu Ingiriisku sheegay saxiix la'aantaa wuxuu u qaatay inuu haatan doonaayo inuu dagaal dambe waqti u heko. Waraaqdii Sayidku qorayna oo Af Carabi laga soo tarjumay waa tan(1) :-

Thanks be to God : that is all.

These few words are from the man who is oppressed, bin Abdulla Hasan, to the oppressor without cause. I am a Hashimi by descent, Shaffei by doctrine, a Sunni and belonging to the Ahmedieh tarika. This is for my part.

After that, I state I received your letter on the 22nd Jummad el akhir, and on the same night I replied without delay to what it contained. You say that the Dervishes have become weak and I am alone without following, all my people having run away, that on your side you have lost but one man, while many of mine have been killed, and that you have caught all my intimates, relatives and family; and that you have beaten the Turks and the Germans. And then you tell me to rejoin my people, otherwise you will not let me be. That is the meaning of what you have written.

«And to this I reply. To what you have said about the Dervishes growing weak I can say nothing, neither yes nor no. God is almighty, and if He desires to confer power or to weaken, it is for Him to do so. You say my people have run away. My answer is yes. Some of my people have run away and some will never leave me until I die. But those who have left me will be of no use to you. You say you had only one man killed, I cannot question that. You say you have killed many people, that statement also I cannot contest or deny. You say you have beaten the Turks and the Germans. It is not for me to enter into that. You say you have caught all my closest relatives; that is perfectly clear. You then tell me to return to my family; there is something in this as even a fool would appreciate. But if there were sincerity in your words, then you would not have declared that you

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. Secretary to the Administration, Somaliland, 1916-21) First Edition; London 1923; p. 188.

were going to send my family away on ships. For if you wanted, to make peace between us, you would have done better by me than this. In the first place and in the middle you have never done me any good, you should now have offered me some consolation.

«And now, if what you say is true and you want to offer me terms, then let me be myself among the people. But if you are not agreeable to this, that is to say, that we arrange amongst ourselves, then I want the right to place my case before you and I want justice from the people. And if there is anything proved against me, then I have no complaint to make. And by this means, if I have my rights I shall be satisfied, and I shall never get up again, I shall never trouble the Habar Yunis nor the Habar Awal nor the Habar Toljaala.

«As to Abdi Derreh, he says he killed Sheikh Yusuf because he alleges he killed 60 of his people. But, in name of God, I ask you to inquire whether this wadad ever killed as much as a goat in the whole of his life. I, too, I have killed nothing. And if I killed anything from you in the world, or it has been done under my orders or with my consent or with my knowledge, then show.

This and Salaams

(Unsigned)

Waraaqdaas waxa loo tarjami karaa sida tan:

Mahad Ilaah baa leh, bes!

Hadalladaan yari waxay ka yimaadeen nin la dulmay — Ina Cabdulle Xasan, waxay ku socdaan hororka sabab-ma-haysta ah. Anigu waxaan ahay Haashimi, mad-habtaydu waa shaafici iyo sunne, waxanna taabacsanahay dariiqada Axmadiya. Intaasi waa xaggayga.

Dabadeedna waxaan ku leeyahay waan helay waraaqdaadii 22kii Jumaad al Akhir, isla habeenkaasna waa ka soo jawaabay wixii ku yiilna lama daahin. Waxaad tiri, «Daraawiishi waa taag darraysay adiguna cidlaad keligaa taagan tahay, dadkii oo dhammina waa kaa yaacay, anigana nin qura ayaa iga dhigtay markii adiga wax badan lagaa diley.

Saaxiibbadaa, xigaalkaa iyo xaaskaagii oo dhan waan qabqabtay; Turki iyo Jarmalna waan jebiyey; waxaadna ii sheegtay in aan dadkayga soo raaco haddii kale aad i baabi'inayso. Waa kaa waxaad soo qortay macnihiisu. Waan kaaga jawaabayaa :-

— Haddaad tiri daraawiishtu way taag yaraysay, waxba kaa oran maayo, haa iyo maya, midnaba. Ilaahay baa xoog leh, haddii uu doonayo inuu cid xoogeeyo ama liciifiyo isagey jirtaa siduu yeelaayo.

Waxaad tiri dadkaagii way kaa yaaceen. Jawaabtaydu waa haa. Dadkaygii qaar ka mid ah ayaa iga yaacay, qaar kalena weligood iga tegi maayaan ilaa ilka la i geliyo. Ha yeeshee kuwa iga tegey, anna iga tage, adigana wax kuu tari maayaan.

— Waxaad tiri, nin keliyaa dagaalkii igaga dhintay, taas waxba kama lihi.

— Waxaad tiri, dad badan baan kaa diley, dooddaas kugu raaci maayo, dafirina maayo.

— Waxaad tiri, Turki iyo Jarmal baan jebiyey. Maaha anigu in aan galo arrintaas waxna igagama jiraan.

— Waxaad tiri waan qabqabtay eheladaadii oo dhan. Taasi run weeye.

— Waxaad igula talisay in aan u soo noqdo xaaskaygii, hadalkaas waxa ku jira xataa nacasku waa u bogi karaa.

— Haddii hadalkaaga daacadnimo ku jirto kuma aad dha-waaqdeen in aad xaaskayga maraakiib dibadda ugu dhoojin doonto. Haddad nabaq dhexdeenna ka doonayso sidaa si dhaanta baad ii la dhaqmi lahayd. Mar hore iyo mar dhexeba iima aad falin wax wanaag ah, waxaana kugu habboon in aad haddeer iiga tacsiiyayso waxaad igu markatay.

Imminka haddii waxaad sheegeysaa run tahay oo aad doonayso in aad ballan i siiso, iddaa dadka aan ka mid ahaadee. Haddiise aanad sidaa aqbalayn, waxay tegeysaa in aynu isu tabaabulshaysano, aniguna awood u hello in aan gartayda ku hor keeno, dadkana garsoor ka helo.

Haddii wax yar gar la iigu helo, anigu dacwo kama qabo. Sidaa daraaddeed, haddii xaq lay mariyo raalli baan noqonayaa, far dambena fiiqi maayo, dhibi maayo Habar Yoonis, Habar Awal iyo Habar Jecloba. Waxaana ka leeyahay Cabdi Dheere, markuu yiri «anaa diley Shiikh Yuusuf, waayo Shiikh Yuusuf wuxuu diley 60 qof

oo dadkayaga ka mid ah. War magaca Ilaahay baan kugu weydiinayaa in aad baarto in wadaadkaasi weligii wax diley, ina allaha ka dhige, aniguna wax ma dilin.

Haddaan weligay adduunkana wax ku diley ama amarkayga wax lagu diley ama raalliniimdayda iyo ogaanshahayga soo cadday.

Saxiix ma lahayn

Isla markaa Sayidku waraaq buu Talyaaniga u diray, wuxuuna u sii dhiibay Xaaji Firxad oo ahaa Darwiish la hubo inuu isaga iyo Ingiriiska dhex galo, isla markaa waa ogaa inay yihiin laba cadow oo u heshiiyey. Waxaad mooddaa in Sayidku ka cabsi qabey in Talyaanigu ku soo duulo, oo uu waraaqda uga dan lahaa siyaasad. Siduu ku qoray waraaqdaasi Waaligii Talyaaniga Banaadir u fadhiyey waxay soo gaartey bishii Abril horaanteedii 1920kii, warqaddii waa tan⁽¹⁾ :-

«Ai primi di aprile giungeva, a mezzo di corrieri dervisc di Belet Uen, una lettera diretta dal Mulla «Agli Italiani» con la quale, in sostanza, giustificando la sua rapida sconfitta coll'attriburla a defezione dei suoi seguaci Dulbohanta, chiedeva la nostra mediazione presso gli Inglesi.

Sappi: quando hai consegnate le armi ai Migiurtini per distruggerci noi ci siamo a te rivolti per avere armi. A mezzo di Taminlaie ti abbiamo mandato una lettera che pero non ha servito a nulla poiche la nostra parola non e' stato ascoltata. Allora ci siamo rivolti agli

Inglesi in vece tua sperando nel loro aiuto o che, per lo meno, ci avessero lasciati indisturbati. E dopo aver scritto la lettera, mentre ci preparavano a partire, l'inganno e' caduto sopra di noi che eravamo sparsi per i diversi paesi: alcuni in guerra contro i Migiurtini, alcuni intenti a fabbricare le case, alcuni a coltivare i campi, alcuni a costruire strade per la montagna e altri infine nella regione del Nogal.

(1) Ferro e Fuoco in Somalia, da Francesco Saverio Caroselli, Rome, 1931; p. 272.

Gl'Inglesi che sapevano questo ci son piombati addosso con tutta la gente e con sei volatili (aeroplani). Per tal fatto ci siamo sabandati e non c'e' stato piu' accordo fra di noi: i Dulbohanta nella maggior parte si sono arresi agli inglesi e han loro consegnato ventisette garesi case) ricolme di fucili, munizioni e danaro. Senza tema di errare, quelli che hanno defezionato, passando agli inglesi, ammontano a dodicimila persone, la maggior parte armati. I pastori si sono impossessati dei nostri beni, il personale di fiducia ha trattenuto le nostre famiglie, i nostri figli, e ogni cosa essi hanno consegnato agli inglesi.

Circa la notizia dei sei volatili(aeroplani) sappi che li abbiamo abbattuti. Per quel che riguarda i morti sappi che non c'e' stato contatto fra noi e gl'inglesi per la guerra, pero' vi sono stati circa dieci uomini dei nostri uccisi e mille fra bambini e donne vecchie: questa notizia e' certa.

E ora diciamo: siamo arrivati a questo confine e desideriamo tu faccia qualcosa per noi nel senso di intervenire fra noi e gli inglesi per restituirci le nostre famiglie, figli, beni, territori. E cosi c'impegnamo sopra la nostra anima di stare in pace, tranquilli e di non disturbare mai piu' le altre genti ee prenderemo la te la bandiera. Questo abbiamo scritto. Saluti.

Warqaddaas af Soomaali waxa loogu tarjami karaa sidatan :-

Bisha Abriil, horraanteedii, waxaa ka yimid daraawiishta Beled Weyne, warqad dhambaal wadaadku ku soo toosiyey Talyaaniga, oo uu kaga cudur daaranaayo jabkiisa soo degdegey, una nisbeynaayo kala tagga dadkiisa raacsanaa ee Dhulbahante ahaa, codsanayana inaan u dhex galno isaga iyo Ingiriiska.

K/S. Talyaaniga,

Ogow, markaad Majeerteen hubka gacanta ka saarteen, si ay noo baabi'yaan, waxaannu kaa barinnay inaad hub na siiso. Tam waxaannu kuugu dhiibney waraaq, waxbase ma tarin, hadalkayagiina dhegba looma jalaqsiin. Markaasaanu ka codsannay Ingiriiska, waxaan ku weydiisannay, annagoo rajaynayna gargaarkiisa, ama nagala daayo qulquladaha. Markii warqadda la qoray ka dib, annagoo u diyaarsanayna inaan soo noqono, baa nala dhagray, annagoo kala maqan nagu

*dhacday oo dhawr meelood kala jira, qaarkayo la dagaallamaayo Ma-
jeerteen qaarkayona guryo dhisayo, qaarkayona beero falaayaan, qaarna
jidad buuraha ka qoraayaan, qaarna Gobolka Nugaaleed jiraan ayaa
dhagartii na qabsatay.*

*Ingiriiska oo saas ogaa, ayaa dagaal nagu qaaday, isagoo dham-
maan wata col iyo 6 dayuuradood, sidaas awgeed baa naloo furtay,
muwaafaqona dhexdayadii waa ka dhalan weydey. Dhulbahantaha
intii badnayd waxay isu dhiibtay Ingiriiska, gacantana ka saareen 27
qalcadood oo banaadiikh, rasaas iyo lacagi ka buuxdo, iyagoo aan ka
baqayn gefka ku saabsan kala kacaas, ay ku wareegeen, iyagoo tira-
doodu tahay 12.000 oo qof, oo inta badani hub wadato. Xoola raac-
diina waxay gacanta ku dhigeen maalkayagii, shaqaalihii aamminka
ahaa waxay ceshadeen xaasaskayagii, iyo carruurtayadii, wax walbana
Ingiriiskay u gudbiyeen.*

*Lixdii dayuuradood khabaarkooda, ogow, inaanu soo ridney. Tan
ku saabsan dhimasha, ogow, annaga iyo Ingiriisku dagaal kuma kulmin,
waxase jira 10 nin oo annaga naga mid ah ayaa la diley, iyo kun car-
ruur ah, naago gaboobey. Warkaasi waa hubaal.*

*Hadda, waxaan leennahay, waxaanu nimid xuduudkan, waxaanu
rabnaa, inaad wax noo qabatid, oo aad na dhex gashid annaga iyo
Ingiriiska, si uu noogu soo celiyo xaasaskayagii, carruurtayadii, xoola-
hayagii iyo dalkayagii, sidaas baannu ku ballan qaadaynaa nabadgelyo
iyo degganaansho (xasillooni) oo aanaan carqaladeynayn weligayo dad
kale, waxaannuna kaa qaadaan doonnaa calan. Intaasaan soo qorey.
Salaamaad.*

Maxamad Bin Cabdulle Bin Xasan Nuur

ERGADII INGIRIISKA

*Intii labadaas waraaqood iyo raggii qaaday laga war dhawraayey
waxa daraawiishtu isku deydey in ciidan la dumo oo col la qalqaalo,
wareegana loo meelceyo, maxaa yeelay waxa lagu tala jirey in Ingiriis
lagu rogaal celiyo. Iyadoo weli ururintii iyo tabaabulshihii lagu jiro
ayaa waxa yimid dariiqadii ergo Ingiriiska ka socota oo ka kooban
10 nin oo maqaawiirta Soomaalida Ingiriisku u taliyo ah danta loo soo
dirayna ay ahayd inay Sayid Maxamed la hadlaan ama dhexdhexaadi-
yaan daraawiish iyo Ingiriiska, magacyadoodiina wexey ku yaalliin wa-
raaqda inoo iman doonta :-*

*Niimankaasi waxay ahaayeen xagga diinta, xagga doodda, xagga
dariiqooyinka iyo xagga dadnimadaba rag la soo xulay oo loo gartay
inay Sayidka iyo raggiiisa u dhigmi karaan, hase ahaatee, waxa la weri-
yey markii waaligii ku yiri daraawiish iyo Sayid Maxamad baad u ka-
caysaan in qaarkood ay hugii tuureen habeenkiina dardaarmeen, maxaa
yeelay waxay la ahayd ama ay rumaysnaayeen hadday Ina Cabdille Xa-
san hortiiisa tagaan inuu qoorta ka guri doono, waayo agtiisa gaalay ka
ahaayeen in qoorta laga guraana waajib bay ahayd. Hase ahaa-
tee Ingiriiskaa wuxuu ku yiri isagoo dhiirrinaya, «waxba idin yeeli
maayaan, maxaa wacay diinta Islaanku waxay qabtaa inaan ergada la
layn, waxna la yeelin. Sidaas daraaddeed anaa idiin ballan qaaday
inuusan waxba idiin geysan oo aad nabad ku soo noqotaan».*

*Ergadaas waxa la socdey Sheekh Cali Guuxa oo ahaa ninkii Sa-
yidku waraaqda u sii dhiibay; markay yimaadeen daartii Qorraxey oo
weli daraawiishi fadhido ayaa Saydkii laba nin oo faras ah horay loogu
diray si loo war geliyo. Ka dib markii nimankaasu xaruntii tageen
degdeg bay Saydkii ula kulmeen warqaddii Ingiriisku sii diray oo afar
shardi ku qoran tahayna waa u dhiibeen. Hase ahaatee Sayidku wa-
raaqdaa qiime uma yeelin maxaa yeelay wax faa'iida ah ama waxtar
ah kama garan waraaqdii waa tan (1):-*

*The following is a translation of the letter continuing the peace
terms which the ergo took with them:*

*«To Sayyid Mohamed bin Abdulla. May God preserve him in
good health. After compliments, I inform you this letter is sent
with importan people, recognised leaders of the din(religion), the
Government, and the tribes. Their names are:*

- 1. Sheikh Ismail bin Sheikh Ishaak, head of the Salihieh tarika*
- 2. Sheikh Abdillah bin Sheikh Maddar, head of the Kadarieh
tarika*
- 3. Sheikh Mohamed Hussein, head of the Andarawieh tarika*
- 4. Akil Ali Adan, Habar Yunis, rer Sugulleh, baha Deria*
- 5. Akil Jama Maddar, Habar Yunis, rer Sugulleh, rer Robleh
Sugulleh*
- 6. Akil Haji Ibrahim Warsama, Habar Yunis, rer Sugulleh,
baha Sugulleh*

*(1) The Mad Mullah of Somaliland, by Douglas Jardine, O.B.E. (Secre-
tary to the Administration, Somaliland, 1916-21) First Edition:
London 1928; p. 191. ,*

7. Akil Hirsi Hussein, Habar Yunis, rer Hussein
8. Akil Haji Abdillahi Jama, Habar Tojala, rer Dahir
9. Akil Axmed Yasin Habar Tojala, Sulamadoo
10. Akil Ali Guleid, Habar Awal, rer Ahmed.

These men are being sent to you as an ergo to discuss aman and to offer terms. And you are aware that under Somali custom the Mohamadan sharieh as well as under Government practice, an ergo has safe conduct from all, and is entitled to the hospitality extended to strangers, so do not abuse this rule. They are my delegates and the words they bring are sincere and true. If you do not accept the terms I offer, then return the ergo in the way in which they have come, i.e. in safety. God is the judge of what is right. But if you accept my terms, then come with my delegates in aman so that all men may know you come in this manner. I have treated your ergo with kindness, and I now send them back to you. That is one thing.

Now, with regard to your letter I need say nothing, for it does not make your intentions clear; and in sending a reply many people advise me I am wasting time. This may be true. But your ergo swear on the Q'oran that you desire aman: and I feel it is better to effect peace by settlement than war, if it is possible. So I have sent you this letter under my signature, offering you terms of peace in case you wish to end a quarrel of 21 years and live in immunity for the rest of your days. You have tasted the bitterness of war. You will do well to try the consolations of comfort.

The conditions I offer are:

Frist, I will assign to you a locality on the Galbeid (western) side, suitable for grazing stock and making gardens where, with your people, you can establish a Dervish tarika. And I will restore to you your children and your relatives now in my hand. Their names are recorded by your envoys Sheikh Ali Guhar and Osman bin Sheikh Hassan.

Secondly, the stock you bring with you will be yours, and if it is not enough then I will restore to you sufficient to meet the requirements of your people, stock, pay, and so forth, so that your tarika will be on the same footing as other tarika under the protection of

the Government. I will not interfere with your religion: and if you desire to go to Mecca you will be able to go as others, in raha, Government affording facilities.

Thirdly, you on your part will have nothing to do with the ordering of the tribes by government; for this is a matter dealt with through Akils, not Sheikhs, who are concerned only with the administration of the Sharieh Mohammedieh.

Forthly, if any disputes arise between you and the tribes - people the matter will be referred for the orders of Government. And the Court will be open to you as to others for the hearing of cases and for the giving of fair and impartial judgements. It is now for you to accept these terms or to reject them. There is nothing between yes or no. And if you accept, come with my ergo within a space of forty days.

(Signed) G.F. ARCHER,

Governor, British Somaliland.

Warqadaas waxa af Soomaali loogu tarjami karaa sida tan:

Ku: Sayid Maxamed Bin Cabdalla. Ilaahay caafimaad wanaagsan ha ku siiyo. Salaan ka dib, waxaan ku ogeysiinayaa in warqadda laguugu soo dhiibay rag ikhyaar ah oo loo aqoonsan yahay inay yihiin culimo, kuwo dawladda ka socda iyo tolalkaba. Magacyadooduna waa:-

1. Shiikh Ismaaciil Bin Shiikh Isaaq oo madax u ah dariiqada Saalixiya.
2. Shiikh Cabdullaahi Bin Shiikh Madar oo madax u ah dariiqada Qaadiye.
3. Shiikh Maxamad Xuseen, oo madax u ah dariiqada Aldaraawiya.
4. Caaqil Cali Aadan, Habar Yoonis, reer Sugulle baha Diiriye.
5. Caaqil Jaamac Madar, Habar Yoonis, reer Sugulle reer Rooble.
6. Caaqil Xaaji Ibraahim Warsame, Habar Yoonis, reer Sugulle baha Sugulle.
7. Caaqil Xirsi Xuseen, Habar Yoonis, reer Xuseen.
8. Caaqil Xaaji Cabdullaahi Jaamac, Habar Tol-jecle reer Dahir.

9. Caaqil Axmed Yaasiin, Habar Tol-jecle, Sulamaadow.
10. Caaqil Cali Guuleed, Habar Awal reer Axmed.

Raggaas ergo ahaan baa laguugu soo diray si ay kaagala xaqjoodaan arrima ku saabsan heshiis nabadeed. Waad ogsoon tahay in ay qasab tahay xeerka Soomaalida iyo sharciga Muxamadiya iyo weliba xeerka, dhaqanka dawladda, in ergada la nabad geliyo, iyo in la sooryeeyo sida martida; waana in aadan jebin xeerkaas. Raggaasi waa wafdi iga wakiil ah farriinta ay kuu sidaanna waa daacad iyo run, haddii aadan aqbalin shuruudaha aan kuu soo jeediyey waa inaad ii soo celisaa ergada sidii ay kuugu yimaadeen oo kale taas oo ah nabadgelyo. Allaa og wixii xaq ah. Haddiise aad oggolaatid shuruudahayga ama soo raaca ergadeyda si dadkoo dhammi u ogaado in sidaasi dhab kaa tahay. Ergadaadii si habsami ah ayaan u qaabbilay, haddana waa kuu soo dirayaa. Taasi waa arrinta kowaad. Haddaba wixii ku saabsanaa waraaqdaadii waxba ka oran maayo, maxaa yeelay caddeyn mayso waxa aad damacsan tahay, dad badanina waxay igula taliyeen in aanan kaaga soo jawaabin oo wakhtigeyga ku lumin, sidaasi inay run tahay baa suurtaawda, laakiin ergadaadii Quraankay ku dhaarteen inaad nabad dooneyso, anigana waxay ila tahay in nabad la gaaro hadday suurtoowdo intii la dagaallami lahaa. Haddaba waxaan kuu soo dirayaa warqaddan oo saxiixeygu ku yaal oo aan ku muujinayo shuruudo aan nabad ku doonayo haddii aad dooneysid in aad dhammaysid colaaddii 21ka sano jirtey iyo in aad rabtid oo lagu siiyo magangelyo inta cimrigaaga ka hartay. Waad dhadhamisay kharaarka dagaalka. Haddaba way habboon tahay in aad isku daydo nolol deggan oo raaxo leh.

Shuruudaha aan kuu soo jeedinayaa waxay yihiin : Waa marka hore e, waxaan adiga iyo dadkaaga u goynayaa dhul dhinaca galbeed ku yaal oo daaqsan leh dad ilaalinayana aan u yeelno halkaas oo aad ka abuurato dariiqo daraawiish ah. Waxaan kuu soo celinayaa caruurtaadii iyo garaabadaadii oo haatan gacantayda ku jirta. Magacyadoodii waxay u qoran yihiin ergadaadii oo ahaa Shiikh Cali Guuxaa iyo Cismaan Bin Shiikh Xasan.

Tan labaad xoolaha aad wadato adaa yeelan doona. Haddeeyan kugu fillayn waxaan kuu soo celinayaa xoolo dadkaaga baahida ka haqab tira, ha ahaadeen xoolo nool, mushaar iwm., si dariiqadaadu ugu noolaato heerka ay ku nool yihiin diriiqooyinka kale ee dawladda ma-

ganta u ah. Diintiinna faragelin maayo, haddii aad dooneysid in aad Maka aaddana waa kuu suuroobi doontaa. Sida dadka kale si raaxo leh dawladdaana ku siineysa awooddaas.

Tan saddexaad adiga nafsaddaadu waxba kuma darsan doontii taliska tolalka ee dawladdu mas'uulka ka tahay. Maxaa wacay taasi waa arrin ay mas'uul ka yihiin caaqilladu ee ma aha arrin ay faragelin karaan shiikhyadu oo hawshoodu tahay maamulka arrimaha shaareecada maxamadiyada.

Midda afraad haddii doodi ka dhex dhalato adiga iyo tolalka, arrintaas waxa mas'uul ka ah dawladda. Maxkamadahu way kuu furan yihiin sida dadka kale si dacwooyinka kiisaska loo dhegeysto, xukun caddaalad lehna loo rido. Haddaba adigey kula gudboon tahay in aad oggolaato ama diiddid shuruudahaa. Haa iyo maya waxba uma dhexeeyaan. Haddii aad oggolaatid soo raac ergadeyda, afartan maalmood gudahoodna ku imow.

(Waxaa saxiixay)

G. F. ARCHER

Governor, British Somaliland.

Aad baa nimankaa ergada ahaa xaruntii daraawiishta loogu xurmeeyey, weji wanaagsan iyo qalbi furan baa lagala hor yimid, aqal loo dhisayna waa la geeyey, sooryo haqabla', hadal macaan, haasaawe gobeed, hawraar wacan iyo hagar la'aan baa wax loogu qabtay. In kastoo mar iyo labo Sayidku ku tashady in uu laayo haddana waa la ahaan weydey. Hadduu maalintaa nimanka ergada ah laayo maxaa dhici lahaa? Waxay nala tahay waxba, maxaa yeelay waxay ahayd wax Sayid Maxamad laga filaayey horuuna hadalkiisa u caddeeyey oo wuxuu yiri:

Dembi ma leh cadaawaha ninkii, deli ka xoraaye

Derejuu Ilaahiis ka heli, labada daarroode

Dubku iima naxo nimay kufriga, deris wadaagaane.

Hase ahaatee, in toddobaad ka yar markay xarunta joogeen ayaa inta jiscinkii loo adkeeyey la ambabixiyey. Rag daraawiishta taariikhdeeda wax ka sheegay wexey yiraahdeen gabaygan ergadaasaa loo mariyey, hase yeeshee, raad malaha:

Sagaal nin oo walaala ah sideennaas

Siddeed isku bah tahay sidiinnaas

Ninkuna bah gaar yahay sidaydaas

Siddeeduna ninkii siri sidiinnaas

Ninkuna sirtii garan sidaydaas

Haddaynu isa siri sideennaba

Mayska kala tagnaa sideedaba!

Ka dibna waraaq aan qiima weyn lahayn ayaa Ingiriiska loogu dhiibey iyadoo aannu ka soo guurrinnay buugga la yiraahdo «The Mad Mullah of Somaliland» waa tan:(1)

He clearly desired that the assembled Ogaden might know the reply and see that he was making a peace under which he would be given back the great wealth he had lost. The reply ran as follows:

«This letter is sent by me to His Excellency the Governor Archer. I inform you that your messengers reached me safely in good health, and all here were pleased with them. I have accepted the peace terms they brought me willingly, but not compulsion, namely:

1. You are to return to me my stock, consisting of camels, cattle, sheep and goats, ponies, mules, and donkeys, my slaves, firearms, coins, anbar scent), diamonds, pearls, feathers, and reading books.

The golden coins amount to £ 100,000

The feathers are feathers of 900 ostriches

Piastres, 30,000

Dollars, 20,000

Other small coins not counted

20 boxes of anbar (scent)

Five boxes of diamonds

1,000 pearls

Tw pieces of ipory.

Very many firearms, among which there were four machine guns (two large and two small), four other guns one of four shells, one of two, one of one, and the other small), thirty maxim guns, many revolvers, and all kinds of rifles.

(1) *The Mad Mullah of Somaliland*, by Douglas Jardine, O.B.E. (Secretary to the Administration, Somaliland, 1916-21) First Edition; London 1923; p. 301.

This is one condition :-

2. The other is that you return to me all those of my men who may have fallen into your hands either on desertion from me or captured by you in war.

3. The third condition is that you give me back all my land as well as the buildings demolished by you, and that you also afford me aman with no enmity on the part of the Warsangli, Mijjertein, or others.

Further, where should be no trickery or ill-conduct, and no one is to interfere with our religion or business, there should be no interference with this.

Oh, Governor Archer! I am Sayid Mohammed! I know you! When lately I was ill-treated by the Italian Government, who caused trouble between myself, the Mijjertein, the Hawiye, and the Ogaden by givin firearms to my enemies, I warned the Italian Government that I was offended with them on account of their ill-treatment, and that I had moved to the British side of the border to avoid all fitna quarrels). My inention then was to send you a letter with some of my elders and a caravan, but, before his could be done, you attacked me without any cause or fault of mine, and I am oppressed. Further, the aeroplanes have oppresively attacked me, and this is a great abuse ta a man in my position. You have also killed forty of my children who were infants and innocents. You are, therefore, liable for their blood-money.

I have heard that you are a good man and there are others who are my enemies. I am, therefore, quite willing to undertake your settlement.

Warqaddaas waxa af Soomaali loogu tarjami karaa sidatan:-

Wuxuu rabey in dadka Ogaadeen oo meesha ku soo ururay inay Ogaadeen jawaabtiisa oo arkaan in uu nabad doonayo loona soo ce-liyo xoolihii badnaa ee ka lumay.

Jawaabtaasi waxay ahayd sida hoos ku qoran:

Warqadatan waxaan u diray Mudane Taliye Archer, waxaan ku soo ogeysiinayaa in ay ergadaadii nabad iyo caafimaad noogu yimaa-

deen, annana waanu ku faraxnay imaatinkooda. Anigu waan oggolaaday qodobbadii heshiiska oo ay ergadaadu ii keeneen, laakiin khasab ku oggolaan meyno gaar ahaan:

1. Waa inaad ii soo celiso xoolahaygii oo ka koobnaa: geel, lo', ido, riyo, fardo, buquul, dameero, bidood, banaatiikh, lacag, cambar, dheeman, luul, baal gorayo iyo kutub.

— Dahab qiimihiisu dhan yahay £ 100.000.

— 900 oo baal goroyo ah.

— 30.000 oo qarshi.

— 20.000 oo doollar.

— Lacag kale oo googgo ah oo aan tirsanayn.

— 20 santuukh oo canbar ah.

— Shan santuukh oo dheemman ah.

— 100 xabbo oo luul ah.

— Labo fool-maroodi.

— Banaatiikh badan oo ay ka mid ahaayeen afar doobe (labo waaweyn iyo labo yaryar), afar qori oo kale (mid afar-qaad ah iyo mid labo-qaad ah, mid xababad-keliyaale ah iyo mid yar), soddon gidhligaan (Maxim), tamuujado badan yo banaatiikh jaad walba leh.

Kuwaasu waa qodobka koowaad.

2. Qodobka kale wuxu yahay inaad ii soo celisid dhammaan raggii aad haysatid, ha ahaadeen kuwo aad dagaal ku qabateen ama kuwo iga soo fakaday.

3. Waa inaad ii soo celisaa dalkaygii oo dhan iyo daarihii aad iga dumiseen, waa inaad i nabad gelisaan, colaadii na dhexmarin aniga iyo Warsangeli, Majeerteen iyo Tolol kale wax ka qabataa. Teeda kale, waa inaysan jirin khiyaamo iyo falaad-xumo, cidina ayan nagu faro gelin diintayda iyo hawlahayga».

Waryaa Taliye Archer! War anigu Sayid Maxamad baan ahay! Anigu waan ku aqaan! Beri dhoweyd si xun bay ii gashay dawladda Talyaanigu, taasoo dhibaato ka dhex abuurtay aniga iyo Majeerteen, aniga iyo Hawiye iyo aniga iyo Ogaadeen cadowgii aan lahaana hub bay ku bantookhday. Faalad-xumadaas dawladda Talyaaniga waan uga digey, waanna u sheegay in la i xumeeyey, dhinaca soohdinta Ingiriiska waan u guuray si aan fidmadda uga baxo. Waxaan magganaa inaan duqowdayda iyo garawaan ay wataanba warqad kuugu soo dhii-bo, hase ahaatee, inaan taasi suurgal noqon ayaad sabab la'aan igu soo weerartay, anigoo aan waxba geysan, waanna dulmanahay. Teeda

kale, si gardarro huwan ayay dayuuradihii igu soo weerareen, taasina nin sidayda oo kale ah xumaan weyn bay ku tahay. Waxaad kaloo disheen carruurtaydii oo idil, kuwaasoo ahaa dhallaan yaryar, oo aan dembi lahayn. Sidaas daraaddeed, waxaa lagaaga fadhiiyaa inaad di-yadoodii bixisid.

Ergadii Ingiriisku soo diray danta weyn oo loo soo diray waxay ahayd laba hal:

1. Inay Sayidka la taliyaan oo tusaan inay wanaagsan tahay in uu dagaalka joojiyo oo Ingiriiska la heshiiyo oo shuruud adagaa la dhigto sida Ingiriisku doonayo si arlada nabadi uga dhacdo, oo dalku u xasilloonaado.

2. Inay soo ilaaleeyaan, daraawiishta xooggeeda iyo xoolahooda si loo ogaado ama loogu tala galo ciidankooda inta uu le'eg yahay iyo siday xoolo u haystaan.

In kastoo aan rag si wax u wada ilaalayn, sahankuna si wax u wada arag, qaarkood waxay yiraahdeen: Sayid Maxamad dagaal mooyee heshiis lagama filo, dad iyo duunyana daraawiishi waa dhaqan tahay lagumana duuli karo, dagaal loogu jilib dhigo mooyee si kale wax loogama tari karo, qaar kalena waxay yiraahdeen meesha xoolaa joogey ee rag dagaal geli karaa ma joogin, Sayid Maxamadna talo iyo tabar midna ma hayo.

TALYAANI IYO SAYID MAXAMAD

Xaaji Tamiinaaye oo Talyaani ergo ugu maqnaa ayaa soo noqday oo wuxuu keenay waraaq talyaanigu kaga soo jawaabay waraaqadii loo diray, hase ahaatee, Sayidku siduu Talyaaniga ka filaayey kama helin maxaa yeelay gaalo waa is og tahay waraaqadii Talyaanigu soo diray waa tan⁽¹⁾ :-

Gli fu, dgl Governatore, risposto con la seguente lettera:
«A Sech Mohamed bin Abdalla bin Sech Assan Nur,

Saluti. E dopo i saluti sappia che ho ricevuto la tua lettera ee ho capito tutto. Ho fatto conoscere al potente Governo d'Italia a Roma, che Dio lo proegga sempre, quqli sono i tuoi desideri e le tue intenzioni ed aspetto che venga una risposta per poterla comunicare subito.

(1) Ferro e Fuoco in Somalia, da Francesco Saverio Caroselli, Roma 1931, p. 273.

Intanto ti dico che, per quanto la tua domanda abbia valore e meriti attenzione, pure non e' possibile dimenticare quello che e' avvenuto da quando facesti atto di sotto missione al Governo fino ad oggi. Allora, dopo avere fatte tante promesse e aver firmato un patto scritto a Ilig, ti sei subito dato a compiere razzie contro le pacifiche popolazioni dei Sultani che sono protetti dalla nostra bandiera. Ti sei ritirato all'interno ed hai continuato ad aggredire le tranquille nostre genti razziando loro il bestiame, mentre era ai pascoli ed hai fatto questo violando il patto di Ilig che doveva essere sacro. Le nostre popolazioni si sono dovute armare e difendersi dalle incursioni dei tuoi armati. Ora sei venuto a (Daba Uen) e, dalle informazioni che mi sono pervenute, pare che anche da quel posto tu cominci a stabilire accordi con gli Ogaden di oltre confine, che sono stati finora nostri amici, allo scopo di compiere razzie ovunque.

Ora ti dico: se tu oggi sei venuto animato da intenzioni amichevoli, occorre che tu dimostri coi fatti quello che hai scritto nella tua lettera e cioe' devi ordinare alle tue genti e ai tuoi capi di non com-

Italia-Inghiltera-Germania- da: Gustavo Chiesi, Italia 1909, 273. mettere nessuna razzia contro le nostre popolazioni, perche' da parte mia io devo far sapere al mio Governo, che Dio lo protegga, che tu sei effettivamente mutato da quello che eri una volta.

Il garande Governo d'Italia prendera' sostanzialmente da quello che io scrivero' a Roma a tuo riguardo.

Se quindi tu e le tue gente riuscite a vivere tranquilli e a non dare molestia alle nostre popolazioni io potro' far conoscere al mio Governo quanto vale la tua parola e solo cosi il Governo potra' prendere in benevole considerazione la tua lettera e quanto in essa hai scritto.

Voglio sperare che ti comporetrai nel modo come ti ho spiegato e ti invito a rispondermi al piu' presto che hai tutto capito e che vivrai tranquillo in attesa di una risposta decisiva del Grande Governo d'Italia. Aspetto, dunque una tua risposta. Saluti.

IL GOVERNATORE DEL BENADIR
F.to: iGiovanni Cerrina Feroni.

Warqaddaas af Soomaali waxa loogu tarjami karaa sidatan :-

Waxa Taliyuhu ugu jawaabey waraaqqadan soo socota:

K/S. Sheekh Maxamad Bin Cabdulle Bin Sheekh Xasan Nuur, Salaamaad. Salaan ka dib, ogow inaan helay waraaqdaadii oo aan gartey dhammaan. Waxaan ogeysiyeey dawladda Talyaaniga ee awoodda leh waxaad rabtey iyo waxaad damacsanaydba, waxaan sugayaa inay tiimaado jawaab aan degdeg kuugu soo tebiyo.

Haddaba, waxaan ku leeyahay, bacdamaa codsashadaadu qaayo leedahay oo ay mudan tahay in loo dhug yeesho, misna ma suura gasho in la ilaawo wixii dhacay, ka bilaabata intii ku siman markaad qiratey inaad u hoggaansanto dawladda, ilaa iyo maanta. bacdamaa aad ballanno badan qaaddey oo aad saxiixdey heshiis qoran — Ilig, ayaad ahaatay isla markiiba kii dhacay ummaddii nabadda ahayd ee Suldaan-nada, kuwaasoo calankayagu daafacaayey.

Waxaad dib ugu guratay duurka, waxaanad ku qaaddey weerar, dadkayagii nabad ahaa, adigoo dhacaaya xoolohoodii oo daaqaaya, saasna waxaa keenay inaad heshiiskii Iligeed jebiso, taasoo ahayd in la dhawro.

Dadkayaga waxaa khasab ku noqotey iney hubka qaataan si ey isaga daafacaan dhibaatooyinka kaga imanaaya colkaaga. Hadda, waxaad timid Dhooba-Weyn akhbaarta i soo gaarteyna, waxaa iiga muuqata, inaad halkaas ka bilaabi doonto inaad heshiis la suubsato Ogaadeen-ka, xuduudka ka shisheeya, kuwaasoo ah ilaa hadda saaxiibbadaya, adigoo dantaadu tahay inaad meel dhac ka riddo.

Haddaba, waxaan ku leeyahay: haddaad maanta la timid niyad saaxiibtinimo waxa loo baahan yahay inaad ficil ku muujiso, wixii aad ku soo qortey warqaddaadii, adigoo ku amraaya dadkaaga iyo madaxdaada in ayan wax dhac ah dadkayaga u geysan, xaggayagana waa inaan war geliyaa dawladdayada, ilaahay ha dhawree in aad is beddeshay oo aanad ku noqonayn, wixii aad horay u dhigtay.

Dawladda weyn ee Talyaaniga, wax bay ka qaban doontaa wixii aan Rooma ugu qoro, ee xaggaaga ah.

Haddaba, haddii adiga iyo dadkaagu aad awooddaan inaad ku noolaataan si nabadeed, oo aydiinaan cidhiidhi gelin dadkayaga, waan awoodi karaa inaan ogeysiiyo dawladdayada, intuu hadalkaagu qiimaha leeyahay. Sidaas keliya baa dawladdu ku awoodi kartaa inay ka qaadato warqaddaada iyo wixii aad ku qorteyba taqdiir wanaagsan.

Waxaan jeclahay, oo rajaynayaa inaad u ad— doontid sidaan kor kuugu soo asteeyey, waxaan codsanayaa inaad ii soo jawaabtid, si dhakhso leh, inaad garatey dhammaan oo aad degganaansho ku noolaan doontiin, idinkoo dhawraaya jawaab ka soo fusha dawladda weyn ee Itaaliya. Waxaan kaa sugayaa, haddaba jawaab, salaamaad.

*Waaliga Banaadir
Saxiixay : Giovanni Cerrina Feroni*

JABIDDII DARAAWIISHTA

Killiyadii ergooyinka iyo waraaqaha la isu diraayey daraawiishta waxa ku habsaday furuq, duumo iyo tacluus aad u naafaysay, waxyeello weynna u geystay. Waxay daraawiishi halkaa ku weydey dad badan oo aan tiro lahayn oo uu ka mid ahaa Sayidka walaalkiis Khaliif Sheekh Cabdulle; kaasoo geeridiisii Daraawiishi garabka midig ku dhigtay. Sheeko run u dhow waxaanu ku maqallay wax alla wixii Sayid Maxamad dhibaata naxdin leh soo arkay saddex goor baa indhihiisa ilma lagu arkay.

1. Khaliif Sheekh Cabdilla markuu dhintay.
2. Maryama Sheekh Cismaan markay dhimatay.
3. Indha-heel Daamey Raage markuu dhintay.

Dhibaatada xagga Ilaahay ka timid waxay kala tuurtay ama dib u dhigtay duullaankii lagu tala jirey in Ingiriis lagu rogaal celiyo, hase ahaatee, ma suura gelin, maxaa yeelay raggii madaxda ahaa ammaanduuleyaashii dagaalka maamuli jirey, iyo ciidankii qalalaasaha iyo weerarka kartida u lahaa badankoodii waa dhinteen, qaarkoodna waa taagdarreeyeen, qaarkoodna daraawiish waa ka tageen, inta meesha joogtaana in kastoo ayan gaalada jeclayn ma niyad fiicnayn.

Ingiriisku markuu ogaaday daraawiishi inay dhaqan tahay Sayid Maxamadna dagaal mooyee aan heshiis laga filayn, duullaan lagu saaraana aanu suura geleyn wuxuu abaabulay guuto Soomaali ah oo u daba

taagan yahay; wuxuu kiciyey degmooyinkii arladaa degganaa isagoo ku adeeganaya Caaqillo dadka qabaa'ilkaa madax u ahaa isagoo siinaya hub, saanad, wareego iyo waxay u baahnaayeen oo dhan, kuna af gobaadsanaya wadaadkii ciidan ma haysto oo laga kala teg ee xoolaha cidlada iska jooga kaalaya soo kaxaysta dawladduna waydinku taageereysaa, sidaa daraaddeed, ayaa waxa lagu soo saaray guuto afar madax u kala socda oo uu dusha sare uga talinaayo Xaaji Warsame Bullaale (Xaaji Waraabe) waxa garwade u ahaa rag daraawiish ka baxsaday. Iyadoo daraawiishi tabarxun tahay oo aan talo iyo tabar midna hayn, arrintooduna tahay gorayo habeen ku dumay oo kale ayaa guutadaasi goor subax ah weerar ku ballaarisay, adduun waxay daraawiishi haysatayna waa taabay. Xoolo kale ha joogeene geelii maa-lintaa daraawiish laga helay wuxuu la baxay «Hagoogane». Magacaas waxa loogu bixiyey ninkii colkaas la socday oo geelaas wax ka saanyoodey kibir la hagoogtay, ninkii ka haray markuu arkay raggii ka saami qaatay siday u hodmeen ciil buu la hagoogtay. Ninkii laga dhacayna calool xumuu la hagoogtey.

Mar labaad ayaa daraawiishi halkaa ku naafatay oo ninba meeshuu naf biday u kacay. Sayidkii iyo rag la socodaa waxay u careeren dhinaca koonfur galbeed waxayna nafta la galeen buur weyn oo la yiraahdo Qarrijiqood oo Webi Shabeelle dhinaca waqooyi ka xigta. Dhawr boqol oo daraawiish ah oo aan marnaba ku tashan inay Sayidka ka haraan ayaa ka daba tegey, degmooyin meelahaas yiilna wax yar oo cunta ah laga helay, daraawiishi waa cayr, waxar geedo daacda laguma oga, dadna meelu joogaba waa u col. Habeenkaasu Sayidku u yeeray raggii meesha joogey oo wuxuu yiri «Adduun waa sidaad aragtaan, ninkii caawa tala garanayow tali». Rag wuxuu yiri, «Aan Adari iyo Xabashi gallo». Ragna wuxuu ku taliyey, «Aan Tal-yaani iyo Xamar u galno». Ragna wuxuu soo jeediyey, «Beer ka falannayaa iyo meel kale Ilaah daa'iro inaka siiyaaba, aan biyaha Webi Shabeelle u kacno».

Aw Cabdille Ibraahim oo aanu nolol ku aragnay ayaa Sayidkii u yeeray oo wuxuu ku yiri: Aw Cabdilloow rag sidaasuu ku taliyey ee caaway tali». Wuxuu yiri, «Sayidii talo maaqaan». Waa ku celiyey oo wuxuu yiri: «Cabdilloow tali». Wuxuu yiri, «Sayidii talo garan maa-yo». Mar saddexaad buu ku celiyoo wuxuu yiri «Cabdilloow tali». «Sayidii, Adari iyo Xabashi inaan u galno ma garan; Sayidii inaan Tal-yaani u galnana ma garan; Sayidii ninkii ku taliyey aan biyaha Webi

Shabeelle u kacno meeshuu ka qaaday baan ka qaaday, oo meeshuu dhigay baan dhigay». Taas baana talo ku dhammaatay oo laysku raacay.

Hadduu maalintaa Talyaaniga u galo, maxaa dhici lahaa? Waxay nala tahay laba hal:

- 1) Marka hore Talyaanigu baal dheer buu ku gashan lahaa isagoo ugu faanaya Ingiriiska iyo dawladaha reer Yurub;
- 2) Tan labaad si xun iyo silic buu u dili lahaa haddaanu maalinta horeba karin.

Hase ahaatee, waxa suuragal ah in Ingiriisku Talyaaniga weydiin lahaa oo oran lahaa ii dhiib, Talyaaniguna waa u dhiibi lahaa. Hadday taasi dhacdana Ingiriisku ma dileen ee gasiirad buu ku xiri lahaa.

Waxa la weriyey in Sayidku habeenkii sheeko iyo majaajillo dadka ku maaweelinaayey si uu naxdinta iyo qalbi jabka haysto uga baabi'yo. Waxa la yiri Intuu Halac-dheere maro weyn kula hagoogtay ayuu wuxuu yiraahdaa, «Daraawiishay yaan Halacdheere tusaa oo caaway qaalin geela i siinaaya?»

Aw Cabdille Ibraahim ayaa Sayidku laba waraaqood u sii dhiibay oo wuxuu ku yiri «Mid Cismaan Gabbaa Duube boqor u ah u gee, una warran; midda kalena Cali-inteli Dhaadhi oo Caruusa boqor u ahaa u gee, una warran, arlada iyo dadka degganna ilaalay, naf-taadana u feeyigow, meel aynu degnana inoo horseed, berri meeshaad maraysaan miraa ka bixi jirey ee laba nin kaxayso oo hadba waxaad ku aragtaan dib noogu soo celi».

KA GUURIDDII (BELED WEYNE)

Waxaan horey u soo sheegnay in Talyaanigu intii itaalkiisa ku dadaalaayey inuu Beledweyne qabsado, danta uu ka lahaana ey ahayd laba hal:

1. Qorshaha Talyaaniga u dhigan oo ahaa inuu taabo biyaha webi Shabeelle oo markaas isku xira webiga iyo Benaadir.

2. Inuu markaas Cali Yuusuf iyo Boqor Cismaan ku duulo, daba-deedna Xabashida duullaan ku kiciyo, maxaa yeelay, kama sam-rin dagaalkii Cadwa wixii ka gaarey iyo dantuu dalka Xabashida ka lahaa.

Hase ahaatee, daraawiish baa uga itaal roonaatay dabadeedna markii askar badan iyo xoola lixaad lihi kaga lumeen ayuu dib uga hakaday aktoodana ka gaaray.

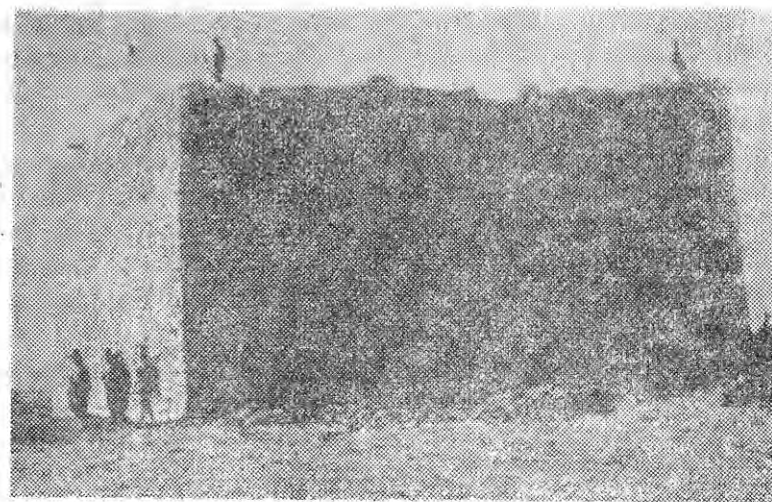
Markii Sayidku Xaaji Firxad iyo laba darwiish oo la socda waraaqda Talyaaniga ugu sii dhiibey ayuu waraaq gaar ahaaneed u diray daraawiishtii Baladweyne fadhidey. Darwiishkii goobjoogga ahaa oo aannu xog warranka ka helnay wuxuu yiri: «Goor subax ah ayaa waxa daartii Aammin soo galay saddex nin oo awr u raran yahay, in laba saac ka yar hadday joogeen waa tageen. In yar ka dib ayaa Buunkii la afuufay. Markii laysu soo baxay ayaa Xaaji Maxamuud Macallin (Cagadhiig) hadlay oo wuxuu yiri, waraaq baa Sayidkii laga helay, Sayidkii iyo raggiisii xalay Qalqalooc bay ku hoydeen daraawiishi meel kasta ha joogtee qola innaga fiican waa la waayey ducaa laynnoo akhriyey derajana waa hesheen jahaadkuna Xamar buu u jeedaa hadalka intiisa kalena mar kalaan idiin sheegi doonaa. Markaasaanu farax daraaddeed rasaas badan ridney. Annagoo sidaa ku joogna mud-dadiina hilaadda saddex bilood na gudubtey ayaa goor galab ah anoo beer doofaar ka dhawraaya waxaan arkay sagaal nin oo awr laba haamood u saaran tahay oo aan ninna nin la socon oo wada tiicaaya, markaasaan waxaan is iri nimanku waa beleysan yihiin, ma bukaan, mase beley og yihiin, nimankaasu waxay ahaayeen sagaal darwiish oo nin la oran jirey Faarax Daad wato, markii colku daraawiishta Qorra ku galay ayey ka soo firxadeen, markay xeydaankii Aammin galeen oo loo gartay daraawiish ayaa Xaaji Maxamuud qalcaddii la fuuley daba-deedna Faarax Daadna qol gaar ah buu la galay si uu u waraysto sid-deedii kalena qol gaar ah ayuu geeyey oo wuxuu yiri cunto siiya, Faarax Daad wuxuu Xaajigii ugu warramay in daraawiishi ay jabtay duunyo waxay haystayna laga dhacay, Sayidkii iyo boqol nin oo la socota xaggaa iyo Iimay bay u carareen, inta awrkoodii yicib iyo masaggo loogu raray ayaa la ambabixiyey, isla habeenkii ayaa Xaaji Maxamuud ii yeeray oo wuxuu yiri, Gobi waa tii abaal gudda, waxaan iri, kaaga marag, Xaaji daraawiishi waa jabtay, daraawiish aan innaga ahayn oo maanta dhaqan lama oga, Sayidkii iyo boqol nin oo la socotaana iyagoo Iimay iyo xaggaa u cararay ayaa la sheegay,

caaway sagaal boqol oo darwiish ayaa Beledweyne ku soo hoydey, rag-gaa adaan kaa doortay, Beledweyne waa ka baxaynaa, haddaynu ka tagnana Talyaani baa qabsanaaya, muslinka iyo gaaladana muslinkaa u xaq leh, orod oo ragga Cali Yuusuf oo Ceel Buur fadhiya ugu yeer, waxaa tiraahdaa daraawiishi waa jabtay oo daartii Beledweyne waa ka baxeynaa. Talyaanina ayaa webiga labadiisa dhegood ka fadhiya, yuu idinka soo horreyne ka soo gaara shan habeen baan ku sugayaa Maxamuud Falaashna ha ku raaco oo cidlada ka wehesho.

Subaxdii baan Beledweyne ka ambabaxay laba habeen haddaan dhexda ku jirney ayaa ninkii labaad socon waayey cidlaan kaga dhaqaayey oo waxaan ku iri, ceelkii ku noqo oo waxaad tiraahdaa ninkii gaalow oo ferenjuu u galay, in kastoo aan sigtay laba habeen haddaan dhaxay ayaan Ceelbuur tegey.

Xirsi Guushaa iyo Cumar Samatar baa ka taliya degdeg iyo si dadaal leh baan ugu warramay waxay dantu tahayna waa u sheegay iyana ma dib dhigine si dedaal leh bay u tabaabusheysteen, barqaan u tegey duhurkiina way dareereen anigana gaar baa lay dul dhigay. Daraawiishi waxay ahayd dad Soomaali weyn isaga yimid oo magaca Sayidkaa isu hayey. Habeenkuu ka dhex baxana labo laba bixinayn, maantaannu ka tagnay maantii ku saddex ahayd ayaa Xaajigii dareen galay, nin xeel badan buu ahaa, intuu daraawiishtii isugu yee-ray ayuu wuxuu yiri, digniin baan helay, rasaas baan idiin qaybina-yaaye nin walibow shakaddaada deyrka ka soo tuur waa leydinku saami qaybinayaaye, ninkii shan xabbadood haystaa. Wuxuu ahaa bal inuu wax siiyo daaye, markuu xabbad xabbaddii ugu jirtey kala baxay ayuu wixii dab ahaa ama saanaad ahaa oo daarta yiil webiga raacsiyey dabadeedna daraawiishta wixii uu kalsooni ku qabay iyo xoolihii intuu kaxaystey, Sayidkii ka daba tegey. Dhawr habeen haddaannu soo dhaxnay shan boqol oo faras iyo lug ah anoo wada Xirsi Guushaana u madax yahay ayaan 29kii Luliyo 1920kii subaxnimadii soo geliyey Beledweyne, nafdhaqaaqda laguma oga, gabar lug la' oo kici weydey ayaa dhex fadhida saasaa colkii Cali Yuusuf ku qabsaday.

Talyaanigii markuu maqlay taa waa ka xumaaday dabadeedna Cali Yuusuf buu u dacwoodey lix boqol oo buntukh oo hadiyad ahna waa u geeyey wuxuu yiri Beledweyne ha la iiga kaco Cali Yuusufna waa ka oggolaaday dabadeedna waraaq buu u diray askartiisii wuxuu yiri, Talyaaniga uga soo kaca sidaasaa Talyaanigu Beledweyne ku qabsaday, dagaalla aan 4tii bishii Sebtembr 1920; hase ahaatee taladu gacanta uma gelin tan iyo 1925 ka hor.



Qalcaddii Aamin (Beled Weyne)

Markaannu buugaggii Talyaaniga akhrinay taariikhdii Beledweyne dib u raacnay, sida darwiishkaasi wariyey iyo sida Talyaanigu qoray waa isku mid, hase ahaatee, Talyaanigu wuxuu yiri, (Xaaji Maxamuud Cagadhiig markuu laba wargeys u diray askarta Cali Yuusuf wuxuu uga jeedey inuu annaga Suldaan Cali Yuusuf xumaan ka dhex abuuru).

DEGIDDII IIMEY

Labo casho ka dib ayaa dariiqadii guurtay oo Iimey afka saartay. Wexey sii kackufaanba, webi shabeelle degtiisa waqooyi bay degeen. Aw Cabdulle waa yimid, hawshii loo dirayna waa ka soo warramay. Cismaan Gabbaa iyo raggiisii waxay ku shireen webiga degtiisa koonfur, daraawiishina waxay fariisatay degta waqooyi, webiguna daafuhu mar- yaa, hadalkase waa laysla gaaraa. Sayidku Aw Cabdulluu ku yiri, ni- manka la hadla. Aw Cabdulle oo wilgada caan ku ahaa waxa uu yiri:-

Ninkii san yaraa Subaac noqoyeey, sanweynta allow siyaadee !

Saddex nin baa soo gudbey oo Sayidkii u yimid. Saddex maa- dhiinyare ayuu kala siiyey kolkaasuu la hadlay :-

Nin wuxuu ku yiri, «Walaashaa baan doonay»;
Ninna wuxuu ku yiri, «Gabar baan ku siiyey»;
Ninna wuxuu ku yiri, «Cabaddhaadaan doonay».

Guud ahaanna wuxuu yiri, gaalaana na wadda oo magan baanu idiin nahay. Dhawr doonyood bay u keeneen oo waxay yiraahdeen degta kale u soo tallaaba, daraawiishtiina habeenkii iyo galabtii bay gudbeen, lix nin iyo laba faras baa Yaxaas ka qaaday.

Arladu nabad maaha oo dhac iyo duullaan, weerar iyo qaad iyo wax xillaa ka taagan. In kastoo aad mooddo in garwade dalka aqoon u lihi daraawiishta hor socdey ama lataliye daacad ah oo dhulka degi jirey garab taagan yahay, waxay degeen Go'ana Iimey Xaysinkeeda (Iimey waa buur aan weyneyn oo garangarsan oo dhinac webiga ku haysa, dhinaca kalena waa dhagax aan la fuuli karin).

Talo nagama waalla, socodna naguma jiro, itaal iyo awoodna mahayno. Subaxdii dambe ayaa Sayidkii iyo afar nin buurta fuuleen, darwiishkii warka soo weriyey oo afartii nin ee buurta Sayidka la fuulay ka mid ahaa wuxuu yiri, «Sayidka hilibkii iyo culayskii baa ka batay oo markaanu buurta fuuleyney Abshir Dhoorre iyo Cismaan Boos waa garab galeen, anna waa badhi taaraayey». Wuxuu yiri, «Markaanu buurtii indha indhaynay Sayidku intuu cabbaar aamusay oo hamiyey buu wuxuu yiri, «Halkan dhaafi mayno, berrina xoolaa inoo imanaya, waa inaynu buurta illin laga soo koro u samaynaa, dusheedana laba daarood ka dhisnaa». Sidaasaannu Iimey ku degney laba daaroodna looga dhisay. Waa meeshii ugu dambaysey oo daraawiishti Qalcad dagaal ka dhisato, magacoodana ugu dambeysey.

GEERIDII SAYIDKA

Horay waxaannu u soo sheegnay in guddoon lagu gaaray labo qalcadood oo dagaal in laga dhiso buurta Iimey dusheeda, illin laga galana loo sameeyo. Markaana qalcad Sayidka looga dhiso buurta dusheeda. Iyado laysla oggolaaday taa in la meel mariyo, hawshiina lagu dhex jiro ayaa goor subaxa Sayidku laba nin kaxaystay oo wuxuu tegey meel webiga jiinkiisa ah oo meesha daarta weyn laga dhisayo aan ka fogeyn. Wuxuu damacsanaa inay labadaas nin gooyaan labo geed oo siiq ah oo webiga jiinkiisa ku yaal si daarta lagu qori saaro.

Iyadoo labadii nin geedkii goynayso, Sayidkiina ag fadhiyo oo dheri labada nin meseggo ku karsanaayeen hadba isku raacinaayo ayaa xanuun yar oo caajis lagu tilmaamay qabtay. In kastoo cabbaar uu is adkeeyey mar dambe ayuu kor u soo baxay oo wuxuu galay aqalkiisa, ka dibna waa jiifsaday, nimankii gaarka ahaa wuxuu ku yiri, «Yaan la ii iman, hase ahaatee, duhurka dabadiisii ayuu u yeeray laba gabdhood oo walaalihiis ahaa Jamaad iyo Rooxo oo wuxuu u sheegay in xanuun hayo. casarkii markay ahaydna wuxuu u yeeray Abshir Dhoorre. Wuxuu ku yiri, «Galabta culays baa i saaran ee daraawiishta kala maamul».

Makhribka gadaalkiisiina labadii gabdhood buu iska diray oo wuxuu yiri, «Abshir Dhoorre ha ii yimaado. Sida la weriyey Abshir wuxuu u tegey Sayidkoo naftu deysay. Markuu habsaday inuu meyd yahay intuu maradii ku awooday oo aqalkii daaha u rogey ayuu labadii nin oo gaarka ahaa ku yiri, «Aqalka yaan cidi gelin. Isla markaas wuxuu u yeeray dhawr nin oo qusuusidii daraawiishta ka mid ah si uu arrinta ugu sheego. Raggaas waxa laga tilmaamy Sheekh Yuusuf Cabdille; walaalkiis iyo Xuseen Faarax (Dhiqle) iyo Aw Cabdille Ibraahin, haddii adoo meel saymo ah jooga arrin culusi jilibka ku soo saarto oo talo kugu barraahsato waxaad cuskataa ragannimo calool adayg iyo labo kelyood. Sideedana daraawiishti waxay ahaayeen niman calool adag oo yuhuun leh. In yar ka dibna waxay u yeereen dhawr nin oo tabar iyo farsamo aqoon la bidaayey, in warku dibadda uga baxana way ka af-haysteen. Isla markaana waxay ka hawl galeen xabaashii. Qalcaddii la dhisayey oo markaa qorisaar joogta dhexdeedii ayay qabri ka jeexeen, in kastoo meeshu dhagax ahayd. Markay nin jooggi aroortayeen bay hoos qabrigii ka soo dhiseen, markaasey kafeen oo iilkii jiifiyeen, dabadeedna ku qori saareen, dabadeedna kuud hal mitir le'eg ka dul dhiseen, kolkaasay albaabkii dibadda uga baxeen oo daartii oo dhan malaaseen. In kastoo dadkii dusha sare joogey mooyee aan dadkii hoos degganaa geerida Sayidka ogaan, subaxdii bay dadkii u sheegeen.

Ummaddii Daraawiish ku abtirsan jirtey oo maalintaas meeshaas joogtey wexay noqdeen laba meelood:

1. Wixii reer Shiikh Cabdille ahaa iyo dadkii aan ka hari karin waxaa loo raray Gindhir iyo gurigii reer Daadhi, had iyo jeerna waxa la yiraahdaa Sayidkaa ku dardaarmay, oo wuxuu yiri, Xaasaska waxaan ku ogahay reer Daadhi, halkaasoo ilaa dhowaan dad badan oo reer Cabdulla Xasan ahi ku dhaqnaayeen.
2. Intii kale nin Bari iyo Nugaal u kaca iyo nin webiga shabeelle hoos u qaada oo Talyaani u galay. Nin waliba meeshii ay la ahaatay ayuu nafta la aaday.

Sayid Maxamad sidaasuu ku god galay, isagoo aan gumeysiga gacantiisa gelin, dhaqdhaqaaqii daraawiishtu halkaasuu ku dhammaaday, guubaabadii Sayidkana waxa ugu dambeeyey gabayga la baxay «Dar-daaran», aan soo qaadanno tuducya ka mid ah gabaygaas wuxu yiri:

*Dadow maqal dabuubtaan ku iri, ama dan how yeelan
 Ama dhaha darooryiba jiryaye doxorka yeelkiisa
 Nin ragey dardaaran u tahay, doqon ha moogaado.
 Dow lagama helo gaal haddaad, daawo dhigataane
 Waa idin dagayaa kufriga, aad u debcaysaane
 Dirhankuu idiin qubahayaad, dib u goysaane.
 Marka hore dabkuu idinka dhigi, dumar sidiisiye
 Marka xigana daabaqadda yuu, idin dareensiine
 Marka xiga dalkuu idinku oran, duunya dhaafsada e.
 Marka xiga dushuu idinka rari, sida dameeraayee
 Mar haddaan dushii Adari, iyo Iimey dacal dhaaftay
 Maxaad igaga digataan beerruu, siin la soo digaye.*

Daraawiish ragii ka noolaa oo aannu la kulannay jahaadkiina ka qayb galay waxay yiraahdeen «in kastoo Ingiriisku xooggiisii aanu waxba noola harin haddana weligiina nagama guul heleen, waxna nagama tareen, dagaalkuna waa dheeraan lahaa, guyaal badanna waa socon lahaa nimay guuli raacdaba, ee waxaa daraawiish naafeeyey oo garabka u dhigay waa dayuuradihii iyo dadkii Soomaalida ahaa oo na duleedshey, waxana sii tabaaleeyey furuqii, tacaluustii iyo bugtadii ku dhacday», sidaanu marar badan soo niri; nacasku ha rumaysto dicaayadda gumeysiga iyo doxoraayaasha warkooda, hase ahaatee, «waxa hubaal ah in magaca daraawiishta iyo magaca Sayid Maxamadba jiri doonaan intii reer Soomaaliyi dhaqan yahay oo meel deggan yahay. Waxaa jirey markii dagaallada daraawiishtu socdeen rag badan oo magac iyo martabad lahaa oo Sayid Maxamad hortaagnaa oo gaalada la jirey, daraawiishna ka hiiliyey. Daraawiishi waxay noqotay geedkii yiri, «Godin-yahay gobolkay baa kugu jira e ima goyseen».

Raggaas wax magac ah ama taariikh ah oo ay ka tageen ama maanta laeyihiin lama arko. Taasna waxa ugu wacan gaaladii dalka iyo dadkaba boobeysey oo ay gacan siiyeen iyo kuwii gaalada la dagaallamaayey oo ay duleedsheen. Haddaba Ummadda Soomaalidu mar hore iyo mar dambeba waa og tahay ninkii dalkiisa iyo dadkiisa wanaag u galay iyo kii tahluka u geystey, hadalna waxaannu ku soo gabagabayney, «Ninba wuxuu shaqaystaba mar baa, loogu shubi weelka!».

KA SAARIDDII XABAASHA

Rag warkooda lagu kalsoon yahay oo aanu la kulanay waxay weriyeen in dhowr sano kaddib Ingiriisku doonay in Sayid Maxamad meydkiisii qabriga laga soo saaro, si lafihiisa iyo maskaxdiisii loo baaro.

Maxamed Xaaji Xuseen «Sheekaxariir» iyo rag kale waxay weriyeen. Iyadoo afar sano daraawiish jabkeedii laga joogo ayaa. (Archer) oo ahaa ninkii Daraawiish kiciyey, Hargeysa ka diray safar ujeeddadaasa qarsooni tahay in meydkiisii Sayid Maxamed la soo saaro. hase ahaatee, Xabashida oo dhulkaa taliskiisa sheeganeysey arrinta laga qarinaayey oo waxa dusha sare laga tusaayey safar ganacsato ah.

Safarkaas oo Hargeysa ka soo ambabaxay limeyna ku jeeda ayaa habeen meel (Dhagaxbuur) u dhow oo la yiraahdo (Higlaaley) degey. Nin degmada Dhagaxbuur ka tirsan oo magaciisa la oran jirey Muuse Cabdullaahi Shebeele ayaa wuxuu diley nin la oran jiray Xuseen Hoorri Ibraahin Wacaysi, dabadeedna askar Xabashi ah oo Dhagaxbuur fadhiiyey ayaa habeenkii guurgashay iyagoo doonaya inay ninkaas wax diley degmadiisii weeraraan. Wuxuu ciidankii ku soo baxay safarkii «Archer» oo meel degey, dabadeedna ninkii gaarka ahaa baa col mooddey oo xabbad ku ridey. Isla markaas Xabashidiina rasaas bay safarkii oodda kaga qaadday. ujeeddadiina halkaas bay ku baaba'day, taa Ingiriisku Xabashida waa ku gawriyey waana ku jid helay.

Xaaji Isaaq Daadhi oo ka mid ahaa qoyskii Sayidku xaasaska kula dardaarmay, wuxu yiri: mar kale ayaa Ingiriisku Xabashida weydiistey in arrintaas loo oggolaado adduunna waa ku bixiyey, ka dibna waxa la diray Saraakiil Ingiriis ah, waxayna u tageen Xayla-Selaase, Boqorkii Xabashida, waxay weydiisteen in loo darbo daabad, loona qalqaaliyo siday (Iimey) ku tegi lahaayeen, dabadeedna markii awr iyo buquul iyo askarba loo darbay, labo meelood bay iska dhigeen, mid walba nin Ingiriis ah ayaa watay. Ardisababa bay ka ambabaxeen, webi Shabeelle labadii degood baa qolaba deg qaadday. Sida la weriyeey, iyadoo qoladii degla Harar martay habeenkii meel degeen, xoolana ku qasheen ayaa dhurwaa raqdii soo raacay baqalihii ka dideen, ka dibna amxaar baa intuu sasay xabbad ridey. Kaddibna waxay moodeen in col miray, oo dhammaantood rasaas bay isku fureen, arrintiina halkaasay ku baaqatay, waxaana Ingiriisku u qaatay in Xayla-Salaase shirqoolka u dhigay.

Xaaji Isaaq Maxamad Daadhi oo ah nin warkiisa lagu kalsoon yahay wuxuu yiri: Annagoo Gindhir joogna ayaa waxaa noo timi waraaq uu soo diray walaalkay Suldaan Nuux Maxamad Daadhi isagoo noo digaaya oo leh : Qabrigii Sayidka ayaa gaalo ku soo duushey, waxaa la doonayaa in meydkiisii lala baxo; ka gaara oo qabriga ka saara. Dabadeedna aniga iyio Xaaji Axmed Cabdille Xasan iyo Shiikh Xasan Shiikh Cabdille ayaa rag iyo awr kaxaysanay oo meydkiisii Sayid Maxamad qabrigii ka saaray, hilibkii-

sii ma dhinmin, midabkiisiina ma doorsoomin, mar baanu is niri, waa nool yahay, awrkii aannu ku qaadnayna culayskii waa hayn waayey waxaynu ku aasnay meel la yiraahdo (Jaljali) oo degmada Gindhir ah. Markaannu weydiinnay oo niri, qabrigii haatan ma garan lahayd? wuxuu yiri «In kastoo xabaalo kale lagu daray haatan, aad baan u garan lahaa.

Si kastaba arrintii ha ahaatee, waxaan lagu kala bayrin, in Sayid Maxamed qabrigii laga saaray oo meel kale lagu aasay, ragga warkaas weriyana goobjoog bey u ahaayeen. Haddaba waxaan oran karnaa, Sayid Maxamad gaalada, adduunka iska daayoo aakhirana waa kaga ammaan waayey.

SHEEKADII DARAAWIISH UGU DAMBEYSEY

Daraawiishi waa jabtay, Sayid Maxamad waa dhintay, dariiqadii waa laga kala yaacay, dadkiina wuxuu noqday dibir laxdii laga riday. Horay waxaannu u soo sheegnay in dadkii kala yaacay oo xaasaskii reer Xasan Nuur iyo wixii raaci karay Gindhir iyo gurigii reer Daadhi loo raray; taasoo had iyo jeer la yiraahdo Sayid Maxamad baa ku dardaarmay; haddaba in kastoo dhulka Xabashidu u talin jirtay waxa talada haysta koox walaala ah oo Muxumed Daadhi oo Caruuso boqor u ahaa dhalay. Daraawiish wixii halkaa tegeyna iyagay la degeen oo magan u noqdeen, dab waxay wateen waa laga qaaday, xoola badanna waa laga dhacay. Iyadoo arrintu sidaa tahay ayaa rag hawo kama marnee gabdhihii reer Sayid iyo dumarkii daraawiishtii le'atay qabi jireen nin waliba wuxuu doonay inuu wax ka helo. Qacdii horeba gabar magaceeda la oran jirey Naada Buraale Cabdi Cumar oo uu Khaliif Shiikh Cabdulle ka dhintay, dabadeedna Sayid Maxamad dumaalay ayaa waxaa guursaday Cali Diniqo oo guriga Cali-Inteli Daadhi ka tirsanaa. Sida la weriyey Nuux Muxumud Daadhi oo Boqor ahaa markaana Xabashidu siisay darejada xagooda loo yaqaan.

Qiyaash-maash ayaa wuxuu doonay; Jamaad Sheekh Cabdulle oo Sayid Maxamad walaashiis ahayd. Kaddibna wuxuu la hadlay Sheekh Yuusuf Sheekh Cabdulle oo Sayid Maxamad walaalkiis ahaa, xaasaskii reer Xasan Nuurna oday u ahaa, wuxuuna weydiistey in gabadhaa la siiyo, Sheekh Yuusufna taa waa oggolaaday. Hase ahaatee, Jamaad guurkaa waa diiddey. Nuux wuxuu ahaa boqor oo diidmadaa ma garaysan. Dabadeedna wuxuu la hadlay Xuseen Maxamuud Faarax oo ku magac dheeraa Xuseen-dhiqle, ahaana ninkii gabayga Sayid Maxamad marin jirey, guriga reer Sayidna ka tirsanaa tan iyo intuu godka ka galay. Wuxuu ku yiri, «Jamaad Shiikh Cabdulle ayaan doonayaa

inaan guursado ee ha lay siiyo». Xuseen wuxuu ka baqay hadduu yiraahdo ku siinay inuu ku naar muto siday isaga la ahayd, hadduuse yiraahdo ma oggoli, in boqorku taa garaysanwaayo ama ka xumaado; haddaba wuxuu ku jawaabay gabayga la baxay qayb libaax oo wuxuu yiri :-

Qiyaashow libaax baa dhurwaa qaybi yiri soore,
Wuxuu yiri hilibaha jeex dhan qolo qoon dhan baan nahaye
Markaasuu qalbabaalihii qoonsadoo dilaye
Dharbaaxuu il kaga qaaday o hoor ka soo qubaye
Afqashuushle goortuu dhintuu sii qataabshadaye
Qambaruursi iyo oohin buu qoob dunuunucaye
Dawacuu markaas soo qabsaday sida qisaaseede
Iyadoo qarqari buu ilkaha qoorqabkii xogaye
Wuxuu yiri qanjaafulaxumay tali qaddaarkaaga
Adeer gacalle qaar iyo dalool qaaxo iyo feero
Qummud iyo baruur iyo leg iyo qawdhihii kuruska
Kuu wada qorsheeyaye Islaw neefka wada qaado.
Markaasaa wixii qaday qabsaday qoobab kadalay e
Wax la yiri qabiil male dayay qaybiyaha aare
Innagoo quruun dhana maxaa qado inoo diidey
Qacdii hore haddaan deyey kobtii weerku sii qulushey
Bar baa kuu qisma ah waa wuxuu eeday qaaryare e
Aniguna qudhaasaan ahoo lay qulqulateeye
Duqii noo qab weynaa wakaas qooqa loo dialye
Qaddarkii Ilaah iyo Rabbaan quud ka sugayaaye
Anigaan qudraba hayn miyaan qumaash ka soo waaqsan.
Qudhaydaan u yaabaye miyaan ina qasaarteeyey
Anna qayb libaax weeye taad igu qasbaysaane
Dadka igu qoslaayiyo kobtaan ka qalbi diidaayo
Qadayeey adduunyo uma socon waad i qaxarteene
Qadankii dariiqiyo hadaan qadimadii waayey
Labadii qofee nagaga haray qaafadii dumarka
Tii quruxda roonayd hadday Cali la qooqeyso
Qudhoo keliya baa nagu hadhee qalabku noo yiille
Tanna quata Ndaba rag bay qaac u shidataaye

Dalka ammintaa la joogo waa dal Caruuso waxa lagu soo hirto oo talada u hayaana waa reer Muxumed Daadhi oo caruusa jeerkaa boqorro u ahaa. Arrini waa tan Ilaah iyo siday doonaan; Jamaad awood ay ku diiddo iyo itaal lagula diriyo midna ma laha, hase ahaatee in kastoo aaney guurkaa la dhacsanayn oo ka xuntahay boobkii, dhacii

loo geystey iyo dumarkii la booliyey oy ka mid ahayd Naado oo aan xeerkaa magani lahayd aan la marin, iyadoo arrimahaas calool xumo iyo tiiraanyo ka hayso ayay had iyo jeer Jamaad waxay xusuusnayd maa-mulkii dariiqada iyo martabadii daraawiishta. Intaa waxaa u dheeraa iyadoo halyeygii Sayid Maxamed la dhalatay, raggii Ingiriis hoorka ka qubayna la soo hilba dubatey iyo adduun meeshuu maanta ku furay. Haddaba iyadoo la hadlaysa madaxdii Reer Daadhi, waayaha adduun meeshuu ku furayna ka warramaysa, walaalkeed Sheekh Yuusuf dhalileysa, guurka reer Daadhi iyo waxay ka qabtana tusaaleynaysa waxay marisay gabayga soo socda, gabay qof dumari mariso oo ka mur-ti weyn nama soo marin, waxay tiri :-

Xuseenow qof meel laga hayoo maaksan baan ahaye
 Murugeygu raagtoo qalbigu way madow yahaye
 Mid yeroon ku faro iiga gee madaxda reer Daadhi
 Muddaday shiraan iyo ka weri madasha geedkooda
 Axmad iyo mukhtaar iyo u sheeg qoonka Maxamuud leh
 Xasan iyo qayaashmaash abtow dhab ugu maaweeli
 Malow dhimo e reer Muxumedow waad i moog tahay dheh
 Maxaad iigu muhateen sidii Naada miis daran dheh
 Magaceed ba' falan baad hesheen oo maraado ah dheh
 Malaamalida Khalaf Yuusuf baad igu masleysaan dheh
 Najiskaas manjaha dhuuban baad moodi ina Shiikh dheh
 Ma wuu aabbahay dhalay dad wayn miro yaqaannaa dheh
 Ninkii aniga ii muhanayow ma ihi icaynkaas dheh
 Waxaan ahay qof godobtiisa maqan minyadeed qaba dheh
 Murdud baan habeen iyo dharaar meel la duub nahay dheh
 Macna malaha xaajada sidaad milicsanaysaan dheh
 Maroor kuma godlado goodirkaan loo macnayn igare
 Malaa baan ku suusuci lahaa lay mag bixiyaa dheh
 Xaqaad iga mihiibteen intuu jiro makaankiinna
 In kastoo mudaahana warqado laygu madadaasho
 Maqli maayo guur reer tarrey maalg baa jira e
 Macbuudkii i uuntaa qaddaray mooggan saan ahaye
 Majnuun waalan baan samir aqoon mawd hadduu helo e
 Mishmishiiqsigii iyo ka tegey mirif-ka-boodkiiye
 Magac iyo martabo loo xishiyo muuno ina Aadmi
 Maantaan lahaa lama hadleen magaca reytaade
 Muquunoobey caawaba haddaad igu murmeysaane
 Magantiinna goortaan noqdee idin miciiin moodey
 Markab jabay sidiis weydiinkii noo mahoobbiyaye

Maatada dabbii laga dhiciyo maalka noo celiya

Waxay gobi ku maamulan jirtana waa milgo ee yeela.
 Muslin idnka kiin iga xigsada meetan laga waaye
 Marantaan idiin noqon haddaan helo muraadkay e
 Marxabbaan la taag nahay haddaan la iga maarmayne
 Dabadeedna hay meheriyeen maqaddimiintinnu
 Haddii kalena waa iga maxruum magac caruusaadba.

Waxa la yiri: gabaygaas ka dib, arrintii si wanaagsan baa wax looga qabtay, dad iyo duunyaba wexay daraawiishtu tabanayeenna waa loo celiyey, hase ahaatee, Suldaan Nuux iyo nin kale toona Jamaad ma guursan dabadeedna, Nuux wuxuu guursaday Deggan Mahdi Sayid Maxamad, markuu ka dhintayna waxa dumaalay Xaaji Isaaq Maxamad Daadhi, Sheekh Cabdi Sheekh Cabdillena waxa la siiyey Muslima Daadhi, sidaasaa arrintii wanaag iyo xiditiimo ugu dambaysay.

Hadalkii waxaan ku soo gebagebeynaynaa hadallo aan ka soo qaadnay gabayga la baxay «Darbadaley» oo uu leeyahay Aw Muuse Ismaaciil. Wuxuu yiri :

Allahayow cisyaaankaan daldalay derejo ii dhaafi

Allahayow waxaan horuu dulmiyey ha igu deymeynin

Dabka ololi naartii Allow derekadaa hoose

Allahoyow ibleys haygu darin duulka lagu biirsho.

Ama:

Allow jirabbada adduunkaa iyo Allow naar nooga jeer dhaaf
 Allow jid siraaad na dhaafsiyoo Allow jaarkaaga naga yeel.



FAALLO GUUD

In kastoo falasafaddii Sayid Maxamed iyo ragannimadiisii aan si fudud looga faaloon karin, had iyo jeer waxaa ku hor taal su'aal ah: Sayid Maxamed muxuu ahaa? Taa waxaa kaaga filan hordhac uu qoray Dr. Shariif Saalax Maxamed oo ku qoran bogaagga Buugga ugu horreeya iyo faalladaan kooban oo uu qoray Axmed F. Cali «Idaajaa» kuna yiri:

Qarnigii sagaal iyo tobnaad sanooyinkii ugu dambeeyey iyadoo ay mugdi tahay oo geyiga Soomaaliyeed hurdo dheer lagaga jiro, dadkuna ay garan la' yihiin dulucda shishe ee ay caddaanku xeebaha uga soo degeen ayuu xiddig iftiin badani markii loogu baahi weynaa dhulka ka gees iyo ka gees kaahiisa wada gaarsiiyey. Xiddiggaas oo ahaa Sayid Maxamed Cabdille Xasan wuxuu sabab u noqday dad kumanyaal qof gaaraya oo Soomaali ahi inay markii ugu horreeyey ul iyo diirkeed noqdaan oo intay tol-sheegadkii sanku ka qabsadaan ay dan guud iyo gumeysi nacayb isku dhaarsadaan.

Sayid Maxamed wuxuu ahaa madaxdii dalkeenna ka soo baxday kii ugu horreeyey oo gartay inuu tol-sheegadku yahay sababta uu gumeysigu ugu soo dhiirraday goor barqo ah inuu Berbera ka soo dego, kuna guuleysto isagoon qori lagu tuurin, inuu shiddo yari dalka, dadka iyo diintaba ku weeraro. Runtaas iyada ah ayaa u horseeday inuu abuur bulsho uu tol-sheegadku ka xaaraan yahay oo «Daraawiish» lagu magacaabo, markii la rabana «Dariiqo» lagu naanayso. Dadku wuxuu u ahaa Daraawiish, gaalo iyo gaalo-raac, labadaa qolo ee dambena uma kala soocnayn, wuuna ku haagaagsanaa, nin walboo kalena sidaas bay ula ekaan lahayd.

Wuxuu ahaa xiddigii suurageliyey in magaca «Soomaaliya» xarumaha Yurub lagaga haasaawo oo Ingiriis oo aduunka ballaaran ugu xoog weynaa xasil iyo hoyasho sanba geed dheer uga laalay, ummaddiina dawladdoodii ka soo horjeediyey ilaa ay wargeysyadii af buuxa ku yiraahdeen, «Waa inuu Ingiriisku dalka Soomaaliya ka baxaa! Gacanta ha kala baxo dagaalka «wadaadka» ee geerida saraakiisha iyo baaba'a hantida mooyaane aan guushu ka soo dhoweyn!».

Maragga uu cadawgaagu kuu furo ayaa looga kalsooni badan yahay midka ay inta kula jirtaa kuu furto, Sayid Maxamedna waxaa marag u furay raggii ay tiirrida ahaayeen ee ay iswarmaynayeen. Geesinnimadii, tab-aqoontii, abaabulkii dadka iyo daljeclidii uu ku tilmaannaa ayaa ka xoog batay beentii ay ka faafiyeen cadawyadii uu dibadda iyo gudahaba ku lahaa; markaas bay marar badan ku qasabtay inay runta carrab baabaan oo ay qoraalladooda ku sheegaan wixii uu dhabtii ahaa, iyagoo weliba maamuusaya!

Soomaali aan tiro yarayn ayaa beentaas la faafiyeey ku sirmay oo weli laga dhaadhicin la' yahay inuu Sayid Maxamed ahaa nin aan magac-doon iyo dan gaar ah u halgamayn ee uu ku hammiyi jirey oo keliya danta guud iyo gobeynta geyiga uu ku abtirsado. Ha yeeshee inta sida dhabta ah u fekertaa way garan karaan sida fudud ee - hadduu rabo - uu Ingiriiska iyo Talyaanigaba uga heli lahaa xariir aan cid kale horay loo huwin. Haddii uu «hawraarsan» ku oran lahaa gumeysigii uu la dagaallamayey wuxuu Ingiriis iyo Talyaaniba ka heli lahaa tixgelin ka weyn tii ay heli jireen Garaad Maxamed Cali Shire, Boqor Cismaan, Keenadiid, Cali Keenadiid, Suldaan Cabdiraxmaan Cali Ciise, Muuse Igarre iyo cuqaashii badnayd ee gumeysiga hor socotey.

Boqorradii iyo suldaannadii Soomaalidu ma ahayn oo keliya dadkii Sayid Maxamed colaadiyey amaba Daraawiish naafeeyey. Waxaa kuwaas uga halis badnaa aftahannadii Calidhuux lahaa, Cali Jaamac Haabiil lahaa, Yuusuf Ibraahim lahaa (Yuusuf-dheere) oo in badan ku dedaaley inay dhismaha Daraawiisheed kala furfuraan, dadweynaha taageersanna ka yaaciyaa. Markaad u dhabbo gashid maansooyinkii ay raggaasi Sayid Maxamed u tirin jireen ku arki maysid wax da'reen ah oo ay taliskii shisheeyaha ka qabeen. Waxaad moodaysaa colaad qabyaaladeed inay shidaysey, isla markaasna ay u qaadan la'aayeen wadaad gabayaa ah oo iyaga oo kale ahi inuu intaas oo xarumood ka taliyo, boqollaal kun oo qofina ay ka talo dhawro! Taas waxay ku qarir jireen inay goor walba ku celceliyaan dadkii Soomaaliyeed ee gulufyadii daraawiisheed sababsan jirey ama xoolahooda ku waayi jirey, waxse loo baahnaa inaan dooddoodu taa ku ekaane ay si uun isugu dayaan

inay heerka fekerka Sayidka soo gaaraan, indhahoodana u furaan halistii uu dalku ku jirey iyo danta fog ee halganka laga lahaa.

In badan ayuu Ingiriisku raadiyey tab uu kaga hortago dicaayaddii ballaarnayd ee Sayid Maxamed iyo guubaabadii badnayd ee uu Soomaalida ku dhex fidin jirey. Taas kuma uu guuleysan, waxsuu helay cid u fulisa. Aftahannadii Soomaaliyeed qaar ka mid ah ayaa iyaga oo aan garanayn, gumeystayaashii kaalmo weyn u geystey, maxaa yeelay maansadoodu waxay ahayd hub Sayidka lagu heeri karey oo aan Ingiriis gacanta ugu jirin, Cali Jaamac iyo Calidhuuxse sahal u ahaa! Sayid Maxamed isagoo aan cabsan oo aan u debcin aftahanna-daasi ceebayntii ay u soo diri jireen ayuu gaashaanka u qabtay oo giddigood lugaha isugu duway. Mid mid ula hadal, wadarna wax u wada yiri, kol walbana carrabkiisii seefta ahaa ayuu kaga adkaan jirey. Mar uu aftahannadaas wadar ahaan ula hadlayey oo uu u sheegayey dandarrada ay qaayibeen, dulliga u dambeeyana uu dareenkooda gelinayey wuxuu ku maansooday :

*Ha'i tiri horaa rag ugu lumay himiladoodiye
Hawadooda beentaa ayay hebello eedeene
Waxay hoosta gaal uga jiraan inuu u hiishaaye
Isna inuu halaaguu rabaa hogob ka tuuraaye
Uu u hor kacaa naarta iyo holacyadeediye
Hunguraa u geeyaye anfaco hooya muu orane
Hantidooda inuu dhoofiyuu haabka ku hayaaye
Oo weliba uu ugu hanjebi dhiifna ku hadlaaye
Ay hoos indhaha uga rogaan sida haweenkiise
Habaar baa ku biiriyo cuqubo waalidoo hore e
Inuu hoysto mooyee wax kale show umay harine !!*

Waxaa hubaal ah taariikhdu inay Sayid Maxamed u xusuusan doonto aftahannimo iyo waddaninimo, Cali Jaamac iyo raggii la midka ahaana ay ku xusuusan doonto aftahannimo keliya iyo dhaqdhaqaaq waddani ah inay colaadin jireen.

Qofkii raba Sayid Maxamed wuxuu dhabtii ahaa inuu ogaado ha akhriyo meerisyadan aan leexleexadka lahayn ee uu ku leeyahay :

Dagaalkii Nasaarada anaa daalib ku ahaaye
Dalka ma lihid anigaa ku iri dooro weynaha e
Daliilkii Rasuulkii anaa doonayoo helaye
Anaa diidey maantuu lahaa deeqan iga hooye
Diinkayga anigaan ku gadan dabaqi naareede
Anaan labada daarood ta hore derejadaynayne !

Sayid Maxamed in lagu murmaa gar weeye, maxaa yeelay wax weyn buu ku dhaqaaqay, had iyo goorna ninkii wax weyn ku dhaqaaqaa gef buu ku dhacaa. Ninka aan gefini waa midka meel iska fariista oo danta uu leeyahay iyo midda xaaskiisa uun ka welwela, Sayid Maxamedna nin jaadkaas ah ma ahayn, kana han weynaa. Taas markii maskaxda la geliyo oo la isu miisaamo wanaaggii uu Soomaali u qabtay iyo dhibaataadii ay Daraawiishi qaarkeed u geysatay ayaa loo garaabi karaa, lana oran karaa, «Allaylehe wanaaggii uu muujiyey iyo dabkii uu oogey ayaa ina halmaansiin kara gefalkii uu ku dhacay iyo goldalooladii uu taliskiisu lahaa». Fekerka wacani sidaas buu wax isu barbar dhigaa, mana aha inaynu waqtigeenna qaaliga ah ku luminno wax-dhacsiinta ruuxa canbaaraynta qayaxan u jeeda ama aan xukunkiisu kala hari karin.

Sheekh Jaamac oo lagu tilmaami karo inuu yahay nin ururinta taariikhda Soomaalida, gaar ahaan taariikhda Daraawiisheed xoog iyo maalba u huray, waxa uu buuggan si tifaf-tiran uga sheekaynayaa taariikhdii Sayidka iyo Daraawiishtii uu bilagwii qarnigaan dalkeenna ka abaabuley. Si fudud oo macaan suugaaneed ku dhafan yahay, qof walibana garan karo ayuu taariikhdaas u soo bandhigayaa, isagoo aan ee-xanayn, jidbo baarista cilmiga ka fogeysaana aysan sheegista runta ka ilduufin. Waxaan arki jirey isagoo xafiis iyo guri, saacad shaqo iyo saacad nasasho, habeen iyo maalin, dharaar fasax ah iyo dharaar hawleed intuba ayan u kala soocnayn oo mar walba ku taamaya maalintii uu Sayid Maxamed iyo dadweynaha Soomaalida si qumman isu tusi lahaa. Buuggiisan ku hor yaal markaan akhriyeyna waxaan iskula hadlay, «Qoor iyo xero dantii uu ku taami jirey guul buu ka gaarey, taariikhdii Daraawiisheed qofkii dooni jireyna buuggan buu ka aflixi karaa». Kama uu daalin, sheekhu, in uu meelo fogaan badan u socdaalo, si uu ula kulmo oday

Sayidka arkay ama ka sheeko qaba, kama daalin inuu raadiyo buug aan maanta si fudud loo heli karin oo taariikhda Da-raawiisheed lagu xusay, kamana daalin inuu hantidiisa koo-ban ku bixiyo, wax walba oo u suuragelin kara ogaanshaha taariikhdaas iyada ah oo aad mooddo inay maanta buuggan ku dhan tahay.

Isagana taariikhda ayaa u abaal gudi, innaguna aan isku dayno inaynu si qumman u garanno falsafaddii Sayid Maxamed iyo dad ninkuu ka ahaa.

(Axmed F. Cali Idaajaa»).

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