

## Idaacada VOA oo isu badshay Radio Muqdisho: Jawaab Axmed Faarax Idaajaa iyo Daaroodeynta xarakadii Daraawiishta

*Suldaan Maxamud Cali Shire (Hindi) oo ahaa nimankii Ingiriiska kala saftay Daraawiishta oo bilad ka gadoomaya Boqorada Ingiriiska Elizbeath II Magaalada Cadan 1956.*



Haday la socodeen akhristayaasha (hadhwanaagnews, oodweynenews iyo Togahere) Maqaalkan kii ka horeeyay kuna saabsanaa wuxu Jaale Idaajaa ka afuufo idaacada isubadshay **Radio Muqdisho** ee **VOA** hada laga faafiyo taariikhaa **neo-Daaroodism** oo si yar oo maldahan daddka lagu beerlaxawsto Wadanimu aan jirin ka dibna si reer-raysan oo sibiq-sibiq ah , taariikh kaste la hoos galiyo amaan Ina-Carro oo dadyowga ku abtirsada heybta Jaale Daarood magaca **Sayid** oo awowgoodna loogu wan-qalin ula baxeen, hayse yeeshee magacaas Aal-al-Beyt ku shaanbadeeyay duuflaalkii ina Carro Seed Magan.

Maqaalkii hore wuxu ku saabsanaa sida dadban ee u Jaale Idaajaa reerka Isaaq si maldahan ugu gaaleeyo kuna tillmaamo daba-dhilif Ingiriis isagoo adeegsanaya eryada **“Tolalkii somaliyeed ee gaalada raacay”** , **“Ingiriis iyo kuwo watay** , **“ingiriis Kuwii la socoday”** , **“ Gaalo iyo Cawaankood“** **“ sayid maxamed oo mar kaste reerkaa Diintooda muran galin jiray”** waa weedhaha ee u ku isticmaalay programkiisii 58naad-61aad iyo 40kii sanadood ee u danbeeyay isaga iyo Jaale Aw Jaamac Cumar Ciise ayagoo markaas xalaalaynaya taariikh xumadii **Ina Carro Seed Magan** ee markaste ku dheehan gabayadiisa.

Jaalayaashuu se marna dadkana ma xasuusinyaan mana sheegaan wuxu Ina Carro isla Daarookiisa ku sheegi jiray iyo reeraa kale ee Somali , sabab ujeedadda ayaa ah reeraa Somali ee kale Isaaq gaar ahaan uga sooca , si la moodo in wax gaar ah Ina Carro Isaaq ku tilmaami jiray, waana dhaqan u caadaystay ilaa waagii Kacaankii Afweyne inu mar kaste isaga iyo Aw Jaamac ka reebaan reerka Daaroodka af xumadii ina Carro kula dul dhici jiray , reerka Isaaqana mar kaste far-waaweyn lagu iftiimiyoo afarlaydu hoga uga soo tiring jiray, inkastoo aanay badnaynba gabayada ina Carro u tiriyay Isaaqa maadama

Isaaqaba ay Daraawiish iska arkiin jilibada H.Y bari iyo H.J bari halka Daaroodka gebi ahaanba Daraawiishtu dhex dagtay habeen iyo maalina dhici jireen maatadooda ,Harti iyo Absame ba. Haduu Isaaqa gaalo ku sheegay , Idaajaa iyo Aw Jaamac waxay ahayd inay noo sheegaan cida aanu ina Carro gaalayn ? . Gabayada ina Cabdulle Xasan hadii cay qabiil loo adeegsado waxan qabaa oo muran-l'aaneed ah in gabayada kuwa ugu xun iyo cay inta ugu xun u Daaroodkiisa ku shaanbadeeyay oo muranba galiyay ragnimadooda , tusaale marku hadal ku soo koobay Daaroodka:

*Waa niman sidii dumar haween laga danaystaaye*

### **Maxay ku caan baxeen labada Jaale ee Somali ku baratay**

Jaale Idaajaa iyo Aw Jaamac Cumar Ciise oo labadoodaba taariikhda somaliyeed ku soo biiray magacoodu kacaankii Maxamed Siyad Bare ka dib , kana soo baxay labadudba xarumihii Daaroodismka 1970gii. Waxay labadaa shakhsiyadood dawladii Afweyne mar kaste ku halayn jirtay kaalinta Daaroodeynta-Taariikhda Somaliyeed, ilaa ay gaadhsiiyeen heer waali ah oo Axmed Ibraahim Al-Ghazi iyo Araweelo midna Mareexaan laga dhigay midna Dhulbahnate Ogaadeena loo hanbeeyay fulaygii Cigaal Shidaad. Isbahaysiga Mareexaan , Ogaadeen iyo Dhulbahnate oo isagoo awal baa ahaa isbahaysi siyaasadeed M.O.D ka dibna mid taariikh gacan ku rimis ahna laysu gaashaanbuuraystay.

Intii dawladii Jaale Daarood jirtay 1969-1990 waxa “**akaadmiyada fanka iyo suugaanta**” **The Somali Academia Of Literature and Art** , oo hogaankeeda loo kala qeybiyay Aw Jaamac Cumar Ciise iyo Axmed Faarax Idaajaa , loo adeegsan jiray fidinta iyo abuurida taariikh somaliyeed oo reeraysan . **Madbacada Qaranka** buugaagta Somalia ku saabsan nooc kaste ha noqotee waxa haysan jiray Axmed Faarax Idaajaa inadeerkii (**Ina-Caano-Geel**) , buugaagta la daabici jirayna waxay soo mari jireen Idaajaa sidu afkiisa ka qirtay mar ay dhawaan waraysi ka qaadeen Idaacad somaliyeed oo reerkisa u badan carrada USA (waraysiga [www.youtube.com](http://www.youtube.com) ).

Waxa alaale iyo wixii madbacada qaranku daabciday manhajayada iskuulka gaar ahaan taariikhda somaliyeed wixii khuseeya iyo suugaanta , wax aanay Daarood isku mahdin isbaarada Idaajaa iyo Aw Jaamacna soo marin lama daabici jirin. Taas oo kaliya kuma eekayn programka Daaroodeynta Taariikhda Somali ee waxa dheeraad ah magaacbida goobaa loogu magac dhabay “hormoodkii xornimada iyo tacaliinta” kuwaasna waxa laga daba geeyay meelo lagu magco daray niman reer miyi ahaan jiray oo gabayaada Somali ama salaadiinta Somali ka mid ah se waxba dheerayn gabayaagii dhegooda ahaa , waxa ka mid ah , iskuulada **Wiilwaal** iyo **Raage Ugaas**.

Markii si kale loo suuro-galin kari waayay waxay ragaas ku mutaysteen ku magaacibda iskuulo (dadkoo ogsoon inaanay midkoodna wax akhriyi jirin waxna qori jirin) Jaalee idaajaa wuxu ku jawaabi jiray “**Raage Ugaas gabayada somaliyeed wuxu ku soo kordhiyay Hoyaleeyay Hoyaale**” muuji meeshu ka keenay macaluumaatkaas iyo wuxu daliil uga dhigay.

Wixii wakhtigii dawladii Afweyne la ilaaway in la Daarooddeeyo ooy ugu weyntay qorista farta Somaliga iyo abwaankii lahaa heesta Calanka, hawashaasna dhawaan ayay qurbaa ka bilaabeen Aw Jaamac Cumar Ciise iyo Axmed Faarax Idaajaa. Qoraal dheer oo arintaas ku saabsan ayuu dhawaan labada jaale mid soo bandhigay , waraysi shabakada www.oodweynews.com dhawaan ka qaaday Aw Jaamac Cumar Ciise oo nin yar oo warayi ah waraysanayaan aan arinta iyo shakhsiyadu waraysanayba wax ka ogayn wuxu Aw Jaamac soo tiriyay dhowr nin oo wada beeshiisa ah inay qoreen farta af Somaliga .

Farta af-Somalia waxaba la odhan karaa Europeaniki dhulka Somali gumaystay ayaa qoray , hadaynu tusaale soo qaadano Ltd Kirk buugiisa af Somali ku qoray 1905 , waraysigan Ltd Kirk af Somali ku qoray waa waraysi askari Somali ah oo ka sheekaynaya dagaaladii 1901:

Firdhidin. July 16 1901 Kirk's Somali ethnography

*'Ollki o dan iyu Bohotle iss ugu yimid. Dabad^dna ilalo iyannu ka dinei. Kurmis iyei gel badan ku so araktei. Ilalodi ba so nokhotei, gel badan iyannu aragnei, 'ollki o dan iya gurei, dabadedna Kurmis iyannu tagnei. Allegheri gel badan laga so ghadei. Shan iyo t6ban 'asho iyannu fadine. Dadki hdlahalaha ba no yimid. Dadki iyu " Colonel "-ki u yimaden. Wuhhu yidahhei, " Edinkannu idin ra'ena, adigi iya lo 'elin " (will be recovered). Kolkasu yidi, " Hadeidin ra'esdn adigi iyan idin ku 'elfneya. Reraha o dan so rera o agteda kena." Kolkasi Allegheri na ra'ei. Kolkasu yidi, " Wadadki bannu idin la d6nena." Dabad^d iyannu gurrei. B6hotle iyannu nimid. Ragi buka o askarrtaaha iya B6hotle lagu rebei (were left behind), dabaddna Bohotle iyannu ka gurrei. Wahhannu degnei Wudwud, dabadd ilalo Wudwud iyannu ka dirrei. Wahhai yidahhen, "Wadadku wa f6gyahai." Kolkasannu ka gurrei, shan haben iyo shan dararod so so'onei. Dararti dambe iyannu 'ollki wadadka iss hellei (met). DabadM iyannu dirirrei. Wahhai kaga dilen shan iyo t6ban askari iyo sirkdlki af-Arabad (i.e. Capt. Friedrichs). " Dickinson " sahib rasas ba ku da'dei, b6dodi kaga da'dei. Shan iyo labaton askari iyei rasasti ku da'dei, an dimanin (without being killed). Kolkas iyannu biyo wehna (could not find) o so nokhonei. Wahhannu ka so baghanei, askarri hadanei biyo haison, wa bakhtiyesa. Shan iyo t6ban 'asho iyannu Berberah u so dahhnei. Kolkannu halkan nimid, askarri gel badan la siyei, hawildarki sadehh halod iya la siyei, ninki jemadarkaaha afar ba la siyei. Askarri fasahh, nin ba bil fasahh iyu helei. " Force "-kan halkas iyu ku damadei.*

Firdhidin July 16 1901 Kirk's English translation

*The whole force came together to Bohotle. And afterwards we sent out illalos, and they found many camels at Kurmis. The*

illalos came back and we saw many camels ; the whole force loaded up, and we went to Kurmis. The Allegheri were looted of many camels. We stayed fifteen days. The owners of the animals came to us. The people went to the Colonel and said, " We will follow you, and the sheep will be brought back." Then he said, "If you follow I will get you back your sheep, load up all your karias and bring them close in." Then Allegheri followed us. Then they said, " We will look for the Mullah with you. Afterwards we loaded up and came to Bohotle. The askaris who were sick were left behind at Bohotle, and then we left Bohotle. We halted at Wudwud and afterwards sent out illalos from Wudwud They said, " The Mullah is far off." Then we started and marched for five nights and five days. On the next day we met the Mullah's force. Then we fought, 15 askaris were killed, and the Sirkal who talks Arabic. Dickinson sahib was struck with a bullet, he was struck in the thigh. Twenty-five askaris were struck with bullets, but not killed. Then we found no water and came back. We were afraid, if the askaris have no water they will die. We spent fifteen days marching to Berbera. When we came here the askaris were given many camels. Every havildar was given 3, every jemadar 4, milk camels. The askaris received a month's leave.

*A Grammar Of The Somali language*

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Farta af Somalia asalkeedii inay European ku isku dayeen inay ku qoraan xarfaha **Latiin** ka ugu yaraan 100 sanadood ka hor 1974kii waa "undisputed fact". Waxay somalidu soo kordhisay waa hagaajin iyo sixid , sixidaasna inu Muuse Galaal kaalin qeyb libaax ka qaatay waa hubaal lana barbar dhigin Karin qolyahan Daaroodismku dabada ka soo riixayo oo waxaba inagu filan markhaatiyaashii Europe sida:

*Prof B.W. Anderzejewski " Muuse Xaaji Ismaaciil Galaal: a founding father of written Somali" Horn Of Africa ,No.2, Vol 4.*

**And**

*Lee Nichols. Conversation with African writers , VOA Washington, D.C, 1981.*

Kolay arintan u suurto gali mayso Aw Jaamac Cumar Ciise iyo Jaale Axmed Idaajaa , se waa hubaal inay dhowr jeer isa soo maqiiqi doonaan oo indho sarcaad xaqiiqada isku tijaabin doonaan inay jiidhaan, waxa se kuwaas ka daran qolyaha beenta ka maala oo ayagu dhag la qabto lahayn oo la wada moodo umad warshad lagu abuuray oo mid kaste ka buuxdo intu ka maqlay labada Dajaal.

Jaale Idaajaa maaha nin is qariya oo anshax xumada Daaroodismku waa nin dacyda mar kaste ka saarantay , waxase

ka daran abriska duqa iska dhiga ee Aw Jaamac Cumar Ciise oo isagu yahay ninka udubka u aslay propaganda Daarood 30kii sanadood ee u danbeeyay suntana si maldahan u tufa, af soomaaligu adeegsadana ka wada daba qaateen ,inkastoo jilibka Aw Jaamac ee Hayaag iyo nimanka Tuur-yar la yidhaahdo oo 50kii sanadood ee u danbeeyay lagu talaalay abtirisga Dhulbahnate oo midna sal ku lahayn kolay Aw Jaamac maanta baasaboorkii Daaroodism iyo dheeraad ba shaqaysay.

Sanadkii 2005 ayaa shir lagu qabtay USA oo lagaga hadlayay arinta Heyb-sooca waxa la casuumay Idaajaa iyo Sin-gub, idaajaa ayaa hadalkiisii wuxu ku bilaabay " Waqooyiga dadka Madhibaanka ah xaafadahay dagaan waxa loo bixiyay Hargaysa Daami, Burcana waxa loo bixiyay Urayso" Isagoo sidiisii Isaaqa si gaar ah u abaaraya, nin madasha fidhiyay Oo jufada Idaajaana si fiican u yaqaan siday ula dhaqamaan gabooyaa ayaa wuxu safka danbe isagoo fadhiya yidhi " **Idaajaayow maxaad uga reebtay Habar Yacquub** ".

Habar Yacquub waa jilib ahaan jiray Madhibaan sida jilibka Tuur-yar ee Dhulbahnate qarameeyay 1970 ayay Mareexaankuna u qarameeyeen oo ku dareen abtirsigooda Daarood.

Waxa taas ka daran mar Jaale Idaajaa isagoo sidii caadadu ahayd reerka Isaaq ugu dhuumnaya taariikhii hore sida barnaamij laga diyaariyay Balaayo-Cas ayaa isagoon wax badanba ka taaban taariikhda Balaay-Cas ayaa wuxu isla goobtii Radio Muqdisho ka soo daayay wuxu ku tilmaamay gabay amaan ah oo "**nin reer Hargaysa ah tiriyay**" (waa sidu hadalada u dhigo marku umada qabiilkoda sheegayo)" uDuke Ingiriis ah oo 1956kii Hargaysa yimi , baraanburkii Idaajaa abuuray waxa ka mid ahaa eryada :

Sidii habar dhali weyday  
Oo eebo ka dhaxal reebay  
Ingiriis Dhallaanow  
Halkeenu kaa dhunkanaa.

Markii beentii fakatay ayaa la waydiiyay Jaale Idaajaa inu bal sheego ninkaas barnaaburka xun magaciisa ilay dadku ways wada yaqaane, Idaajaa oo og xaqiiqada iyo asalka baraanburkan cidii samaysay wuu ka gaabsaday oo hadal wuxu ku soo gooyay "**wuxu ahaa uun nin reer Hargaysa ah**".

Hal qoraal laguma soo koobi karo taariikhii Somaliyeed eey ka siniaysteen labada Jaale waa Idaajaa iyo Aw Jaamac ee dawladii Maxamed Siyaad Bare u sahashay maadama Akaadmiyadaa taariikhda ilaa Radio Muqdisho ilaa buugaagta taariikhda somaliyeed mariinka la soo mariyo u sareeyeen labadaas shakhsi, buug aanay ayaga tolkood lagu qurxnayn reeraa kale na lagu xagxaganayn lama soo dayn jirin. Bugaagta xarumaha Daaroodismka ka soo baxay 1974kii wuxu ka danbeeyay , dhamaanba iskuuladii Jamhuuriyada Somaliyeed wixii suugaan lagu dhigi jiray waxa ku dheehnaa weedhaha iyo farta labadaas Jaale, meelaha qaarkoodna waxa ka muuqata waxyaabo caruurto ku qososho, tusaale,

Gabayaagii Faarax Nuur oo geedku faraskiisii Asraar kaga hoos gabay jiray ilaa 1980gii ku yaalay Hargaysa ayaa hadana xarumihii Daaroodismka bugaagtay qoreen ee fasalada sugaanta secondaryga lagu dhigi jiray waxa ku taalay **“Faarax Nuur oo ahaa nin reer Burco ah dhashayna 1856” faarax Nuur nin reer Burco ahna ma ahayn , 1856kiina ma dhallan** . Xuseen Xasan rooble Guuleed (1848-1899) oo ka mid ahaa hal-aburadii maansada soomaaliyeedba u bixiyay eriga **“Suugaan”** waxay kaga soo dareen “nin bari Berbera lagu xidhay” ka dibna afar lay caruurta looga dhigi jiray, halka xataa Daaroodkii baraanburi jiray bog kaste laba kaga jireen. Aw Jaamac Cumar Ciise diiwaankiisa Ina Cabdulle Xasan gabay kaste oo af xumo ahaa wuu ku soo diray , sida gabayga u ku caayayo Isaaqa iyo Cali Jaamac Haabiil oo wax yaabo qosol ah oon qof weyni ku gabayn ku soo daray sida :

### **Waa nimanka hooyadood odhan habartu wey dhuustay**

Garan maayo anigu nin hooyadii waxaas u sheega , malaa ina Cabdulle Xasan islaanta dhashay wuu u sheegi jiray. Isagoo waxaas oo kale ku soo daray diiwaanka maansada ina Cabdulle Xasan hadana Aw Jaamac marna jawaabii Cali Jaamac Haabiil inkastoon Isaaqu gabayada ku cayatmin hadana kuma soo darin jawaabii Cali marku ka yaabay ninku halku ka eegay :

### **Huluq dheeridayda iyo siduu ku arkay hoostayda Ma haweenadii ii dhaxaa haatan lala yaabye**

Jaamacada **Indiana University** ayaa laga wada helayaa ayagoo Online ah bugaagtii Fasalada Suugaanta Kacaankii Daaroodism ardayda somaliyeed bari jiray 15kii sanadood ee Af-somaliigu qornaa (1974-1990). Buugaagtaas dhamaantood waxa ka buux si xad dhaaf ah shakhsiyaad Daarood ah Wiil-waal, Ina Carro, wiilkii Ismaaciil Mire iyo Raage Ugaas.

Maqaalkan 2aad hadaan dluucdiisa u daadago wuxu ku saabsanyay program 61naad ee Jaale Idaajaa ee idaacada VOA , barnaamijkan **61naad** iyo kii 58naad waxa u dhaxeeyay ilaa 3 program oo Idaajaa reerkiisa kaga sheekaynayo waxan dhagahayga soo jiiday sidu Jaale Idaajaa isagoo gabayadii dhibane-Cali Dhuux u tiriyay Ina Carro iyo Daraawiish, Jaale Idaajaa mar kaste gabayada Cali Dhuux ka dhigaya wax kaftan reereed ah oo iska ah **“ all within the family”** isla programka Cali Dhuux Jaale Idaajaa hordhaca wuxu ku sheegay inay Daraawiishtu reerkii Cali Dhuux ka dhigeen wax ay ku dilaan **“wuu xujoobay”** iyo wax ay **“dabada-u-xaydaan oo jeedal kala daalaan”** waa sidu isago afkiisa ka sheegay, isagoo intaas yidhi ayuu misne odhanayaa Cali Dhuux sumacada ayuu ka dilayay Ina Carro ee waxaasi waxba kamay jirin, waxa is weydiin le 20kii gabayaa ee waagaas noolaa oo dhan miyay ka wada been abuurayeen Ina Carro oo ina Carro tiisa ayuun baa qumanayd.

Dheeldheelka Idaajaa iyo Aw Jaamac u tiriyaan gabayada ku lidka ah Daraawiishta markay yihiin gabayo nin Daarood waxa waajib ah in la barbardhigo siday afka ugu xunbeeyaan markay tirinayaan gabayadu Cali Jaamac Haabiil , Salaan , Saalax Maxamed iyo Dirir Warsame u tiriyeen Daraawiishta, tusaale Aw Jaamac oo kale wuxu yidhaahdaa

Cali Jaamac Haabiil Ingiriiska ayaa mushahaar siin jiray oo u shaqayn jiray , Aw Jaamac waxa haboon in la weydiiyo gabayaday Daaroodku ku caayi jireen Daraawiishta ma bilaash bay ugu shaqayn jireen Ingiriiska mise tabaruc ayay kuwa Daarood ahaayeen

Barnaamijki ugu danbeeyay 61naad wuxu Idaajaa soo qaatay dhacdadii la magac baxday Dhulmadoobe ama Rugga , waxay ahaa dhac iyo boob 1913kii doxtadaii Daraawiishta u gaysteen reer miyi ka dhawaa xaramahooda. Dadka aan taariikhda Daraawiishta si waafi ah u hayn waxa waajib ah inay ogaadeen in 1905kii wixii ka danbeeyay aanay jirin Gaalo ku sheeg lala dagaalamo ee Daraawiish iyo Talyaani iyo Ingiriis heshiisyeen , Daraawiishna heshiis Muxamiyadeed la saxeexdeen Talyaaniga oo la dajiyay Majeerteenia Garoowe ilaa xeebta Gar-cad iyo Eyl. Si ujeedada qoraalka iyo airnta laysku hayo loo fahmo waa lagama maarmaan in xoogaa ku saabsan dagaaladii bilowga ahaa ee dadka lagu qaldo in si fiican loo fahmo si looga sooco 14kii sanadood ee ka danbeeyay 1905kii oo hal goob isticmaal iyo Daraawiish isku arkin. Waxan isku tijaabinayaa labadaas nin taariikhahay kufsadeen sedex arimood oo had iyo jeer ku Mahdiyaaan reerkooda reerka Isaaqana ku qaloociyaan inaan siday ahaayeen u sheego anigoo weliba adeegsanaya wuxu isticmaarku ka qoray labada reer ba.

### **Asaaskii Daraawiishta iyo Hogaankeedii sare 1895-1905 PartII.**

Mudadadii dagaaladu socodeen 1900-1904kii waxa taariikhda Daraawiishta loo adeegsadaaba waa qabaaalka Daraawiish galay iyo kuwa diiday, arintaas oo Aw Jaamac Cumar Ciise badanaa reerkiisa ku mahadiyo , kan Idaajaa isago waa iska doc-ka-yeedh oo Marexaanku ka dhashay wax Daraawiish kaga jiray oo magic le ma jiraan ee Daaroodnimo ayuu baa shidaysa. Hadaba ma Aw Jaamac 12ka Dhulbahnate buugisa ka qoray baa run sheegaya marku leeway “Dhulbahnate ayuun baa Daraawiish ahaa” mise Ingiriiskii goob joog ahaa ee dawlada ahaa!! Ingiriis qabaaalka Daraawiish ka dagaalamayay 4tii sanadood ee dagaalku socoday sidatan ayuu u dhigay:

*The Habr Awal and Habr Garhajis except the Musa ismail, always rejected his advances , while the Habr Toljaala, always a trubulent tribe, and the Dolbahanta were his only active supporters in British territory. Of the former the Adan Madoba were not only responsible for supplying him with arms , but also assisted him on all his raids. The reer Yuusuf and ahmed Farah, like the Musa Is, were with the Mullah in 1900. The Dolbahanta, all except the south-eastern portion, made submission to the British force in 1901.*

*Since the conclusion of the operation in 1904, a number of Ali Gheri and Kayat refugees from the Mullah have sought our protection , and have been provided with live-stock and arms and located in posts on the frontier , the Ali Gheri at bohotle and the Kayat at Eil Dab.*

*In Abyssinian Somaliland the Mukabil Ogaden originally supported the mullah ,*

*especially the Ibrahim subtribe which made submission to the British force at Bohotle and Kurmis in 1901. The Miyirwalal or western Ogaden embittered against the Abyssinians owing to frequent raids, accepted the Mullah in 1900, but apparently did not actively supported him.*

*The Adonis in the south are numerous, but are said to be unwarlike. They have however , on more than one occasion fought in the Dervish ranks and are well disposed towards the mullah.*

*In Italian Somaliland, during Swayne's operations, the Mijjarten, except Yusuf Ali's following , supported the Mullah and many Mijjarten fell in his ranks at Samala and Firdhidin, but in 1903-1904 they were at least professedly opposed to him. The Hawiye and Marehan, who are under Yusuf Ali, suffered heavily from the Mullah's raids and were forced to join him. These last are not warlike, though comparatively numerous.*

*Qabaabilka Daraawiishta ciidanka u ahaa 1900-1904 waa sidatan sidu Ingiriisku u sheegay:*

*1- Habar Jeclada waxa kaga biiray , Axmed Faarax , reer Yuusuf iyo Adan Madoobe oo u badnaa, hogaaminayay Xaaji Suudi.*

*2- Habar Yoonista waxa kaga biiray H.Y bari oo Muuse Ismailia u badanaa hogaaminayayna Suldaan Nuur.*

*3- Dhulbahnataa waxa kaga biiray Cali Geri iyo markii hore Mahamoud Garaad ka dib dagaaladii ugu horeeyay Maxamud Garaad wuxu ka soo jeeday dhanka Ingiriiska gaar ahaan dagaalkii Firdhidin.*

*4- Majeerteenka waxa kaga biiray wax aan ahayn qolada saldanada haysata ee Cismaan Maxamuud , inta kale way ka qeyb qaataan dagaaladii hor dhaca ahaa gaar ahaan Firdhidin.*

*5- qabiilka Jareer weynta ah (Adonis) , iyo Hawiye iyo Mareexaan.*

*6- Ogaadeenka waxa kaga biiray Ba-Xawaadle ( Gunde-Gooye ka hor ) iyo Abraahim oo Makaahiil ah.*

*Qabaaalkaas midba mar ayuu dagaalada ka qeyb qaatay marna ka baxeen marna ku soo laabteen , qabiil si joogta ah ugu jiray Daraawiish ma jirin , nimanka la buunbuuniyo ee Cali Geri wiixi aan ahayn 4ta abtiyaashii ee ilma Seed Magan mooyaane Cali Geri qabiil ahaan wixii ka danbeeyay dagaalkii ugu horeeyay kumay jirin oo way ka baxeen , ayagoo qaxoontiya oo la qaxiyay ayay Ingiriiska u galeen ka dibna hub ayaa loo qeybiyay ay dhulkooda kaga ilaaliyaan Daraawiishta , wixii ka danbeeyay 1904 Cali Geri shaqo kuma lahayn Daraawiishta , shakhsiyaad se waa kaga jireen oo Aw Jaamac Cumar ciise magacyadoodii diiwaan galiyay sidu u buunbuuniyo oo ka dhigo in qabiilka oo dhan ay meesha ku jireen , Cali Geri haduu Daraawiish wada galay , Darawiish Majeerteenia ayay u wada guarantee ma Cali Geri oo dhan*



*baa ka daba guuray oo dagay xeebta Ilig iyo Eyl.?*

***“Since the conclusion of the operation in 1904, a number of Ali Gheri and Kayat refugees from the Mullah have sought our protection , and have been provided with live-stock and arms and located in posts on the frontier , the Ali Gheri at bohotle and the Kayat at Eil Dab.”***

Wuxu malmaluuqay Aw Jaamac Cumar Ciise waagii Kacaankii Afweyne hadii la barbardhigo qoraalada Ingiriisku ka qoray qabiiladii Daraawiish u dagaalamayay iyo shakhsiyaadkii hogaaminayay wuxu ogaanayaa heerku Aw Jaamac Cumar Ciise reerkisa Dhulbahnate Daraawiishtaba ugu talaalay ilaa ilaalo yar oo dhiboo ah ayaa lagaaga dhigayaa nin faraa lagaga gubtay. Aw Jaamac waxa dhulbahnate ah ee buugiisa ka buuxa midna dawladii Ingiriisku uma aqoonsanayn inu wax ka ahaa Daraawiishta , meeshu magacyadan ka keenay waa in isaga loo raaco iyo 12kii Qurjiile ee u waxan ka soo ururiyay.

Waxa waajib ah in qoraalkan aan ku eekaado waxa cadayn loo hayo , meel kaste oon xaqiiqo iska indho tireen labada Jaale aan ku sheegayo waxan daba dhigayaa daliil si shakhsiga wax dheeraad ah u baahan isagu baadho buugaagtaas ka dibna isagu go'aankiisa shakhsi gaadho oo aniga iyo labada Jaale ba daliiladaas isagoo cuskanaya ka runta sheegaya isago tilmaanto.

***In Major Hunter's personal opinion the attack on the Berbera live stock by Sultan Nur was instigated by Duali Idris***



**Ducaale Idriis waxa igu maqal ah inu Wasiir Xuseen Cali Ducaale yidhaahdo waa awowgay se ma hubo.**

### **Dariiqooyinkii dalka ka jiray Qaadiiriya, Axmediya iyo Saalxiyada.**

Dadka somalidu wixii ka horeeyay 1980gii oo salafiyadu soo gashay iyo maanta oo ay Wahaabiyadu qabsatayba Somalia ka hor somalidu waxay ahaan jireen umad Suufiyada ka mid ah , Somali kaliya maahee Yemen ilaa Harar iyo bariga Afrikaba Suufiyada ayaa kaga badnayd fikradaa kale ee Islaamka. Dariiqooyinkaas waxa ugu d'a weynaa Dariiqada Qaadiiriya oo dada Somalida ah soo gaadhay qarnigii 14naad wakhtigii Axmed Guray , waxa la sheegay in dariiqada Qaadiiriya oo loogu magac daray (Sheekh Cabdiqaadir Al-Jaylaani oo Iraan ku aasan kana mid ah All-al-Beyt) in dhulka Yemen

Somalia uka keeneen niman reer Ba-Calawi ah.

Dariiqada Axmediya oo loogu magac daray asaasiheedii Sayid Axmed Al-Faasi oo ah nin Maghribiya waxa qoran inu Somaliland ergo u soo diray 1870 Dariiqadiisa ka dhex bilowda Somalia , dariiqadaas saldhigeedu wuxu ahaa Makka , Axmed Al-Faasina wuxu ahaa Sanuusi, khanate ku dagaalama magaca Al-Sanuusiya waxa ugu danbeeyay Cumar al-Mukhtaar

**The Somalis are Sunni Mohammedans and originally belonged, as do many of them still, to the Kadariyeh sect. About 1870, however, an Arab Sheikh, Seyyid Ahmed by name, sent a representative to Somaliland, who established a *tarika* and gained many disciples. The Ahmedieh, as this sect came to be known, soon became stronger than the Kadariyeh; and a hostile feeling arose as between the two schools of thought. In 1887, however, the teaching of a certain Arab Sheikh, Mohammed Salih, penetrated from Mecca to the Somali coast and found many converts among the Ogaden and Dolbahanta. This movement split the Ahmedieh into two branches—the Anderawieh, who remained faithful to Seyyid Ahmed, and the Salihieh, which is the name given to the sect founded by Mohammed Salih. Although the Anderawieh and Salihieh do not meet together to perform *zika*, or religious ceremonies, they are on good terms and are both alike hostile to the Kadariyeh. With an Ogaden father and a Dolbahanta mother, Mohammed naturally became a disciple of Mohammed Salih, and sat at his feet during his pilgrimages to Mecca. The Salihieh are insignificant enough either at Mecca or in the Mohammedan world generally outside Somaliland ; but, at the same time, they are extremely fanatical, and their tenets are of a harsh and uncompromising order compared with the more complaisant Kadariyeh, or Anderawieh.**

Dariiqada 3xaad ee Saalxiya waa isla Axmediyada oo markii Axmed Al-Faasi dhintay sheekh Maxamed Saalax Al-Rashiidi oo isba ahaa Axmediya ayaa qoladii Somalida ahayd awal Axmediyada, ayaa wadaadkan cusub hogaan ka dhigtay karaamooyina ugu abtiriyay Axmediyadii asal ahaan dalka ka jirtay fadhigoodu ahaa Magaalada Sheekhna ka falaagoobay. Saalxiyadu meel aan ahayn Somaliland kama jirin aduunka qolyaha dariiqadaas sheegtana waxay marna sheegan jireen Axmediya marna Saalxiya ( somalidu balanced waxay isku qaldaan Axmediyada Pakistan iyo Axmediyada dalka Somali ka jirtay). Dariiqada Axmediya/Saalxiya ayadoo dalka ka jirta xarakada Al-Sanuusiya iyo Al-Mahdiyaba somalidu dagaaladooda la socdeen ayay dhalatay xarakadan al-Daraawiish ee Somaliland “ **nothing came out of a vacuum**“ Sanuusiya iyo Mahdiyinta Sudan ba labaduba Somaliland waxay ku lahaayeen taageerayaal sidu qoray “waaligii“ ugu horeeyay ee Muxamiyadu yeelato Mr Walsh:

Taariikhdi ay faafiyaan qolyahii “**kacaanku u barakaysnaa**” taabcasanaa, waxay sheekada Daraawiishta kaga bilaabi jireen Ina Cabdulle Xasan baa Berbera ka soo dagay (1895kii) oo “cashuur” la waydiiyay oo diiday, mudo ka dibna arkay ciyaal “john” iyo “david” yidhi waa nala yidhaahdaa, oo sheekada Daraawiishtu ahayd wax hal nin oo kaliya abuuray, ka dibna Dhulbahnate reerka la yidhaahdo u tagay oo dagaal hubaysan

lala galay Isticmaarkii , se waxaasi waa iska sheeko xariireed lagu buunbuuninayo Duuflaalka.

Eriga “Darwiish” waa eri asal ahaan ka soo jeeda “falsafada” Suufiyada, waa “**nin dunida ka saahiday oo Ilaahay u go’ay**” , **Darwashada** ( dhaqanka darwiishnimada) **Imaam Axmed Ibnu Taymiya** waxay ka mid ahayd wuxu ku naqdin jiray Suufiyada, Daraawiishtu aduunka meel kaste hal arin bay ka midaysanyiin laga bilaabo Turkey nimanka is wareejiya (the whirling Devrishi) ilaa kuwa Sudan gidigood waa wada Suufiyiin. Erigo qariib kuma aha aduunyada Islaamka laakiin waxa ku ugub ah Suufiyiin dagaal gasha oo dagaalanta , Suufiyintu siyaasada faraa lama galaan oo Diinta ayay u go’een.

Dhulka Somaliyeed ama Somaliland “**Ber-al-Somal**” oo ah magacan hadaba la yidhaahdo dagaanka Waqooyi, waa eri ka horeeyay Isticmaarkii Ingiriiska , 1840gii marku Ingiriisku soo dagay Cadan ayuu magacii Carabiga ahaa ee “ber-al-somal” u tarjumay afkiisa oo ku noqonaya “**the land of the Somal**” kuna soo gabaiyeen Somaliland. Somaliland ama Ber-Al-Somal eriga Daraawiish iyo dariiqada Axmediyada/Saalxiya iyo dariiqada Darandaawiya labadaas dariiqadoodba dhulka Somali way ku cusbaayeen oo waxay yimaadeen dibqaayadii qarnigii 19naad.

Laga bilaabo qarnigii 14naad ( 1300’s) arrayed somaliyeed aduunyada Islaamka ayay u wax barasho tagi jireen ka dibna waxay ku soo laaban jireen dagaankay u dhasheen oo halkaas malcaamad ka furan jireen ku salaysan Madahab/dariiqada ay raaceen , dadkana madhabkaas ama dariiqadaas ku soo xarayn jireen. Ardaydaas somaliyeed intii ka diiwaan ashamed Azhar university “Riwaaq Al-Zaylac “ waxa bugaag qoray oo ka caan ah aduunyada Islaamka :

- 1- Cuthmaan Bin Ali Al-Zaylici (d. 1342) Fakhardiin al-Zaylici qorayna buuga “kitaab Al-Baxar Al-Raa’q : Sharx kanz al-Daqaa’iq”
- 2- Jamaaladiin Abdulllah Ibn Yuusuf )al-Xaafid Al-Zaylici( d . 1380)

Waxa ugu caansan nimankaas Cabdiraxmaan Al-Jabarti oo awowgii 4aad Zaylac ka yimi kuna soo biiray ardaydii Jamaacada Azhar, Cabdiraxmaan al-Jabarti Al-Zaylici wuxu qoray “**Taariikh Misr Fi Cahd Al-Mamaaliiks**” 1780. Siday u badantay dariiqyooinkan Axmediya/Saalxiya waxa dalka keenay uun culimadaas somaliyeed ee dibadaa u hoorayed ka dibna ku soo laabanayay allodia hooyo, waana dhaqan soo jireen ahaa , ka dibna reeraa dhex dawaafi jiray ayagoo siyaaro doon ah. Waxa la hubaa oo magaciisa la hayaa **Dariiqada Andaraawiya** oo ah farac ka mid ah Axmediyada ninkii ugu horeeyay ee keenay Somaliland, masaajidna uga dhisay Magaalada Sheekh 1870gii , iyo Dariiqada AlAweesiya oo sheekh Awees al Baraawi bilaabay ahaana ardaygii sheekh Cabdiraxmaan Al-zaylici oo asal ahaan ka soo jeeda reeraa Jareerweyn , waxa kaloo la hubaa inay Dariiqada Saalaxiyad oo ayaduna ahayd farac kale oo isla Axmediyada ka mid ahayd inay ka horaysay Ina Cabdulle Xasan, waxa kaloo la hubaa dhulka somaliyeed wakhtiigi Ingiriiska iyo ka hor ba inay wadaado Sudaan iyo Waqooyi Afrika ka yimi inay soo dhex

Markaas arinku waa ka gun-dheeryay wadaad reer Buhoodle ah oo cashuur diiday , si

kasteba ha ahaatee Daraawiishta somaliyeed waxa lagaga dhawaaqay markii ugu horaysay burco 1898kii oo reeraa jiidaas iska soo gaadha Habar Yoonis/Habar Jecllo iyo Dhulbahnate ku wada biireen Daraawiishta shirweyne Burco ka dhacay sanadkaas. Waxa kaliya ee laga garan karaa daraawiishta cidii ku dhawaaqaday ama asaastay nimankii wakhtigaas Ingiriisku ku tuhunsanaa hogaanka Daraawiishta oo u wada daliishaday Hayes-Sadler waana 5ta nin ee wakhtigaas u sareeyay Daraawiishta 1898-1905, shantaas nin waxa dheeraad ahaa Cabdulaahi Shixiri oo dibada u joogay.

***In the unlikely event of the Mullah offering to surrender , in his case and that of the following: Ahmed Warsame (known as Haji Sudi) Deria Araale , Deria Gure Only an unconditional surrender should be accepted , no gurantee of any kind as to future treatment being given. Sultan Nuur the late sultan of the Habar Yunis, may be guaraunteed his life" J. Hayes-Sadler, His Britannic Majesty's Consul-General, Somali Coast Protectorate. Aden April 30th, 1901***

Sedexdii sanadood ee ugu horeeyay 1901-1904 ayuun bay Daraawiish iyo Ingiriis dagaalameen, dagaalkii u horeeyay ee Ingiriis iyo Daraawiish dhex mara wuxu ahaa dagaalkii **Jun 2<sup>nd</sup> July 16 1901** dagaaladaas oo ahaa laba goobood , **Sacmala June 2<sup>nd</sup> iyo Firdhidin July 16**. Ka hor dagaaladaas ugu ayuu **Hays Saddler Her Majesty's Consul-General, Somali Coast Protecorate** oo ahaa sarkaallka Cadan ka maamulayay xeebaa Somaliyeed (Zaylac-Laasqori) ee Ingiriisku heshiis kula galay qabaaalka somaliyeed amar uga soo dirayaa ninka hogaaminayay ciidamada Ingiriis oo la odhan Swayn somalidu u taqaanay Swayn Cawar. Hays Saddler wuxu soo faray ciidankiisa habkay ula dhaqmi lahaayeen hogaanka Daraawiishta isagoo ku adkaynaya Sawayn Cawar in 4ta hore waa **Ina Cabdulle Xasan 1865-1921** (Ina Carro) , Axmed Warsame (Xaaji Suudi) **1856-1920** Diiriye Caraale (**wax taariikh ah oo ninkaas loo raaco aan ahayn magaciisa iyo jilibkiisa oo Ingiriisku ku sheegay Adan-Madoobe mooyaane weli maan helin wax tafaasiil dheeraad ah** ) Iyo Diiriye Guure 4taas nin xataa noloshooda inaan loogu balan qaadin in la damiinto hadii la qabto, **Suldaan Nuur Axmed Amaan 1837-1906** oo ah suldaanka H.Y kaliya noloshiisa (inaan la daldalayn) hadii la qabto haloo damiinto bas.

5taas nin ee Hogaanka Daraawiishta wakhtiyadii dagaaladu socodeen u sareeyay xarakada daraawiishta hal nin oo ahaa **Ina Cabdulle Xasan** ayuun baa reerka Jaale Aw Jaamac iyo Jaale Idaajaa ka ahaa, 4ta kale , labada Diiriye, Xaaji Suudi ( kana soo shaqeeyay Suudaan wakhtii Maxamed al-Mahdi lala dagaalamayay, waa ninku Ingiriisku sheegay inu magaca “daraawiish” iyo duubka iyo astaamii sudaanta ku soo kordhiyay xarakada , 20 sanadoodna hayay hogaanka Abaanduulmimada Daraawiish 1920 lagu dilayna dagaalkii ka dhacay qalacada Taleex ilinkeeda isaga iyo Darwiish Ibrahim Buqul):

### **Maxamed Cabdulle Xasan Nuur hogamiyaa Daraawiishta 1896-1921**

Taariikhda ina Cabdulle Xasan ka sokow meeshu ku dhashay oo ah dagaankan maanta Buhoodle barbaarintiisi hore waxba kama duwanayn jiilkii lodkisa ahaa , Wadaadku wuxu dhashay 1860's badhtamahiisii ama se dhamaadkiisii, noloshiisii caruurnimo wuxu

Qoraaladii Kacaanku ku xardhay taariikhda **Wadaadka Waalan**, waxa laga bilaabaa aabihii Cabdulle Xasan Nuur oo Dhulbahantaa soo dhex dagay, ma cada arintaas inu aabihii oo Ba-Geri ah inu daganaa jiida Kiridh ee Buhoodle. Waxay odayaasha Ba-Geri 1960 iyo 1970 laga soo gaadhay in islaanta dhashay ina Cabdulle Xasan safar u raacday dhankaas iyo Ba-Geri. Ka dibna wiilkan isagoo dhowr jir ah ula timi reerka Faaraax Garaad. Ma cada intay wada qoys ahaayeen Carro Seed Magan iyo Cabdulle Xasan Nuur. Waxa dagaanka Taleex ku yaal laba daarood oo gaagaaban oo Aw Jaamac yidhaahdo waxa ku aasan Carro iyo Cabdulle Xasan , se arintaas waxba kama jiraan, odayaasha Ba-Geri ee taariikhda Ina Cabdulle Xasan ku xil dheer ka hor intaanu kacaanku afduubin waxa laga hayaa inaanu Cabdulle Xasan sooba gaadhin xarakadii Daraawiishta.

Waa hagaage, sidee bay markaas xabaasha/qudbiga Cabdulle Xasan ugu yaalaa maanta degmada Taleex, Taleex waxa la dhisay 1913kii , meelna taariikhda Daraawiishta ku maqli maysid Cabdulle Xasan oo nolol ahaan ku soo gaadhay bilowgii Daraawiishta. Waxa hubaal ah inaanu Cabdulle Xasan dagaanka Dhulbahnate iman oo Carro Seed isku qabeen dagaanka Ba-Geri, oo ayadoo Heeran ah sidaas ugu gashay wadaadka Cabdulle Xasan, ka dibna sidaas lagu kala tagay, oo ayadu ku soo laabtay dagaankeeda.

Carro Seed Magan sida taariikhda la qariyo lagu hayo waagii Daraawiishta waxay u dhaxday nin Muuse Ismailia (reer Xaamud) ah oo la odhan jiray “**Dhalo-Mudhe**” wuxu canastas kula baxay wuxu ahaa nin aad u laxaad dheer, waxa sheekooyin lagu hayaa inaanay Mudhe iyo ina Cabdulle Xasan isku fiicnayn oo markii Taleex laga guurayay loo guurayay dagaanka Muuse Ismaaciil ee Jiidali iyo Midhisho in faras la jiidsiyay ninka Mudhe oo boqonta ka jabay , Caro Seed Magan iyo isagoo dhaawac ahna ku hadheen Taleex. Qabaaikii ay is hayeen Daraawiishta waxay odayaashoodu odhan jireen Carro Seed Magan ayadoo gabowday oo d’ ah bay “**Sabeenowday**” ka dibna Dhalmo-Mudhe sidaas ugu dhaxday. Ninka Dhalmo-Mudho waxa lagu xaman jiray nin laayaan ah , “**dhilonimada mooyee, walee Dhalmo-Mudhe rag buu dhalay**” waa hadaladii lagu hal qabsan jiray marka la soo hadal qaado magaciisa, waxana loogu abtiriyaa ina Cabdulle Xasan weedhaas.

Jaale Aw Cumar Ciise khuraafaadkisa waxa ka mid ah Wadaadku marku Berbera yimi Cashuur inu bixiyo ayuu diiday , waase iska khuraafdkii iyo buunbuunintiisa , waxa ka mid ah karaamadaa u Aw Jaamac ku someday Wadaadka inu magaca ka shaabho Nabi Maxamed , Isniina dhashay iyo bahaabaahaa noocaas ah.

Wadaadku marku Berbera yimi 1892gii wuxu dhibaata ah ma gaysan se waalida waxa loogu bixiyay waxaaybu odhan jiray waa xaaraan, ay ka mid tahay “shaaha” , iyo “badhida” oo Somalida reer miyigu cabi jireen. Wax camal ah ma lahayn marku Berbera joogay oo wuxu ku noola “dawarsi” ama sadaqaday wadaada somalidu siin jirtay “alms“. Dariiqada Saalxiyada oo farac ka mid ah Axmediyada ayuu ina Cabdulle Xasan fidin jiray falsified hogaanka Qaadiriyada doodo ku dhex mareen Berbera Sheekh Ismaaciil Isxaaq iyo sheekh Madar iyo Cabdilaahi Caruus oo qaar ka mid ah nimankaasi ay ahaayeenba macalimiintiisi.

**From time to time he corresponded with the Vice-Consul at Berbera about tribal matters, and occasionally he would send down as prisoners to the Vice-Consular Court Somalis who had been guilty of criminal offences in the interior. Thus, he acquired very considerable influence over the tribesmen by adjusting their grievances and ensuring that his decisions were put into effect; for the Somalis were not slow to realise that his rough and ready justice was preferable to the long journey to Berbera and the prospect of the Government not being in a position to enforce its decision in the interior, when given.**

Ina Cabdulle Xasan maamulkii Ingiriiska ee Berbera xidhiidh fiican baa ka dhaxeeyay oo dhanka arimaa reeraa waa kala shaqayn jiray ilaa marku Berbera ka guuray ee u dhex dagay reer abtiyaashi dagaanka Buhoodle, halkaas lafteeda nimanka doonan ee danbi lagu hayo Ina Cabdulle Xasan xeebta Berbera iyo maamulka Ingiriiska ayuu u soo gacan galin jiray.

1899kii markii H.J da (Maxamed Abokor) iyo Habar Yoonista Burco ku biireen saalixiyada oo markaas gobolka Togdheer qabaalka Dagan ku biireen ayaa ayagoo tiro ilaa 5000 oo Ciidan ah Burco iskugu yimaadeen.

**The Mullah, paramount among the Dolbahanta, was making overtures with varying success to the Habr Toljaala and Habr Yunis tribes, with a view to extending his authority towards the central area of the Protectorate. In August, 1899, with a force of 5,000 men, of whom 1,500 were mounted and 200 armed with modern rifles, he arrived at Burao, a position of considerable strategical importance, commanding as it does the dry season water supply of the Habr Yunis, Habr Toljaala, and Dolbahanta.**

Shirweynii Burco oo ay iskugu yimaaden 3 qabiila ee hadaba daga dagaanka Togdheer waxay ku dhawaaqeen Jihaad lala galo gaalada. Waxay qolyaha Jaalee Daarood ka dhigaan arintan duulaan la qabsaday Burco , ee wax dagaal ah kama dhicin Ina Cabdulle Xasan iyo wuxu watayba waxa Burco ku soo dhaweeyay Suldaan Nuur oo markaas fadhigiisu ahaa jiidaas. Dagaaladii ugu horeeyay waxa lagu qaaday Habar Yoonista Oodweyne oo ayagu Suldaan Nuur col ahaayeen kana raacay suldaan Madar Xirsi. Kii ku xigayna waxa lagu qaaday fadhiga Dariiqada Qaadirayada ku lahayd Magaalada Sheekh oo Axmediyadu kaba bilaabmatay se ay la col ahaayeen Qaadriyada. Qabaalkii ciidanka Daraawiishta ee markaas Burco isugu yimi waxay kala ahaayeen , **Adan Madoobe, reer Yuusuf, Axmed Faarax, Muuse Ismaaciil, Cali Geri, Abraahim, Ba-Xawaadle** , nimankii hogaanka Daraawiishta u sareeyay wakhtigaas intii magacyadoodu Ingiriisku sheegay waa Madawaska , Xaaji Suudi iyo Suldaan Nuur:

**“In 1895 after which he returned to his tariga , Kob Fardod, in the Dolbahanta. Here he guardly acquired influence by stopping inter-tribal warfare, and eventually started a religious movement in which the Rer Ibrahim (Mukabil Ogaden) Ba Hawadle (Miyirwalal Ogaden) and the Ali Gheri (Dolbahanta) were the first to join. His emissaries also soon succeeded in winning over the Aden Madoba, notable amongst whom was Haji Sudi, his trusted lieutenant, and Ahmed Farih and**

reer Yuusuf , all Habr Toljaala, and the Musa Ismail of the Eatsern Habr Yunis , Habr Gerhajis with Sultan Nur.”

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### Darwiish Xaaji Suudi abaandullii ciidamada Daraawishta 1896-1920.

Waxa hubaal ah hadii canaasiirta Daaroodismku madax maray ka daayaan qabyaalada iyo cuqdada taariikhda xarakada Daraawishta in ninka ugu magaca dheer taariikhda Daraawishta noqonayo muran l'aan Xaaji Suudi, 1850's-1920 ka sokow bilowgii Daraawishta o u ku jiray waxa u dheer inu isago magaca , astaanka iyo nimaadkii Mahdiyinta isagu ku soo kordhiyay Daraawishta Ingiiriskuna uga markhaati ahaa.

**“His purely political adherents were almost solely confined to a few *degornmes* and disgruntled Somalis residing in Aden, who cherished some personal grudge against the British Government. Typical of these was Haji Sudi, an ex-interpreter of the Royal Navy, who had been at Suakin and was conversant with Dervish customs, many of which he imported into Somaliland. For one and twenty years he was the Mullah's trusty lieutenant, and was killed in action near Tale on the 5th February, 1920, during the final expedition.” page 49-50.**

Xaaji Suudi ka sokow astaanka iyo magaca daraawishta uu kala yimi Sudaan wakhtigu joogay Suakin oo ahayd goobtii Mahadiyiintii ku jabeen , wuxu khibrad dheeraad ah u lahaa siyaasadaa aduunku halakay kala maryaan , Af-Carabi, Ingiriisi iyo Sawaaxilba wuu ku hadli jiray , qoriga darandooriga u dhaca ee somalidu u taqaan Gildhigaan wuxu ahaa ninka kaliya ee yaqaanay habka loo xidho qoriga.

Xaaji Suudi dagaalkii ugu horeeyay ee Fardhidin ilaa dagaalkii ugu danbeeyay ee duqaynta qalcadaa Midhisho iyo Taleex iyo dhacdo kaste oo Daraawishta taariikhdooda kaalin kaga jirtay sidii dagaalkii Daraawishta hexode ka dilaacay Ilig ee lagu kala jabay (Canjeel Talo-Waa) markii reero Hartida ka mid ah la baxeen xoolii iyo saanadii Daraawishta Xaaji Suudi ayaa 1908kii ka daba duulay oo saanadii iyo hubkii Daraawishta ka soo celiyay. (Suudiyow sedkaa waa jannee samaca kalaamkayga , Sala-Alla la yiilyow adaan saajic ku ahaaye) Gabaygii Can-Jeel-Talo-Waa

Geel-qaadkii geela Dhulbahnate lagu qaaday Koofilna lagu dilay 1913kii Xaaji Suudi wuxu ka mid ahaa maqadimiintii ayaantii Koofil ku dhintay aaga Caynaba. 1970-1990 ayay ku qaadatay dawladii Jaale Daarood inay Xaaji Suudi ku badasho wiil kuray ah oo meel iyo kaalin u kaga jiray Daraawishta la aqoon wax aan ahayn 1 gabay oo geelii Koofil dhicanyay ahayn iyo ilaa 3 gabay oo waagii Daraawishta ka danbeeyay u kaga calaacalayay makhaayad waab ah u ka furtay Buhoodle.

Sanadkii dayruuadaa weerarkii ugu horeeyay ee qalcada Midhisho (waxa Midhsiho iyo Jidali keenay niman Muuse Ismaaciil ah u watay Darwiish Cabdi Dheere) Ina Cabdulle Xasan iyo juhalaadii la socoday dayaarada waxay u qaateen shinbir-malaaigeed , ka dibna ina Cabdulle Xasan wuu hoos cararay dayaaradii isagaa la sheekaysanaya oo le waa “awaliya Ilaahay ii soo diray” Xaaji Suudi oo goobta joogay ayaa markiiba yidhi waar



waa dayaarad , se yaa u garan “dayaarad” markii dayaaradii soo rogaal celisay Ina Cabdulle Xasana gaalkii waday ku beegay miinii ayuu ku sii daayay , nasiib waxba kuma noon dharkii ayuun baa ka gobtay , waxay se la he shay Caamir oo ku dhintay goobtaas, Caamir wuxu ka mid ahaa sedex nin oo Khsuusi ah oo Midhisho iyo Taleex ku dhintay. Xaaji Suudi waxa lagu dilay qalcada Taleex Februray 1920 isaga iyo Ibraahim Buqul siday soo wariyeen hogaamiyaashii ciidamada Ingiriiska D.C Of Zeila Henry Rayne.

Ninka taariikhdiisu ilaa Mahdiyintii sudaan soo taxnayd ilaa 1920 Aw Jaamac Cumar Ciise oo Daaroodismku ku fogaaday buugisii Kacaankii Maxamed Afweyne qandaraaska ku siiyay wax ka yar 2 sadar ayuu kaga soo daray dhimashdii Xaaji Suudi ee qalcada Taleex isagoo ka horaysiiyay amaantii faradii qolayaa Daarood ku baxsadeen sida faraskii Shaluu-Maray oo Abshir Dhoore oo Majeerteen ah ayaantaas ku baxsaday iyo baqashii Dhibic oo ina Cabdulle Xasan oo aad u naaxay ku baxsaday, sidaas kumu dayne wuxu weliba hadalka u dhigay sidatan“ ayaantaas qalacada taleex waxa ku dhintay Xaaji Suudi rag u ku jiro iyo caruur iyo dumar fara badan” Nin ragi waa fahmayaa , doqona uma baahna ujeedada Aw Jaamac Hayaag. Waxa arintaas kaba daran wuxu buugiisa “Divine Madness” 1993, Jaalle Abdi Sheekh Abdi , dagaalkii Taleex marku ka waayay wax Daarood ah oo ku dhintay ayuu doodii wuxu Jaale Daaroodkaasi u dhigay sidatan “ Isaaq umay naxariisan Xaaji Suudi oo d’a ah ee waxay ku dileen irada qalcada Taleex horteeda” Tollow siduu ku ogaaday inu nin Isaaqi xabadaas lahaa ?? Mida kale haduuba sidaas u naxariis badanyay muxu isu weydiin waayay kan u caabudayo ee ina Cabdulle Xasan wuxu Daaroodkiisa sidaa ugu galayay 20 sanadood?

### **Suldaan Nuur Axmed Amaan asaasayaashii Daraawiishta 1898-1906.**

*Hali waa iga salaan  
Halna wa iga sacab-qaad,  
Halna wa iga suaal.  
Hal wa i sacabqaad, ,  
wa i Suldaanka amaanti,  
Siraadki Berberad,  
iyo wa haldhaa subax joga,  
baalashi kala sidoo  
wax la sisto la waa  
Halna wa iga salan.  
Geela, Seenyo iyo Laan  
Sangayaasha qararystay,  
Gabhahaa suurta la moodo  
iyo seyaxaanu ku jifna.  
Sadadaada nabad ba leh.  
Greeting to Sultan Nur on his visit to the Habr Toljala.  
1885.*

Wuxu Cabdi War same (Gahayr) mar isagoo u gabyaya niman ay isku haysteen dagaanka Hargaysa 1947kii tuduc gabaygiisa ka mid ahaa ayuu ku guhaamayaa caaqil reer Axmed ah la odhan jiray Guud-Cade oo ku gabayay inay Sacad Muuse , Arab u qayshanayaan dagaalkii Awal iyo Garxjis waxa ka mid ahaa tuducyada Gahayr:

**Lagu eed sidii ina Carro iyo reer Axmed Amaane**

1874-1880 mudo u dhaxaysa aya waxa dagaal lagu dilay suldaan Xirsi Amaan, ma cada cidu saldanada ka dhaxlay Xirsi ma apogee Diiriye Sugulle mise adeerkii Jaamac Diiriye laakiin Axmed Amaan oo ka weynaa sidu Drake Brockmen buugisa British Somaliland ku sheegay saldanada ma qaban aabihii Amaana ma qaban mana noolayn Axmed iyo Amaan intu Xirsi saldanada hayay oo ka hor ayuu dhintay. Markii Xirsi la dilay ayaa saldana waxa isku qabsaday reer Amaan iyo Bah-Diiriye iyo reerka H.Y oo qaarba mid la safteen. Reer Amaan oo watay Nuur Axmed 1847-1906 iyo Baho-Diiriye oo watay Cawd Diiriye 1840-1893,

Ilaa mudo 13 sanadood ah Nuur iyo Cawd Diiriye midba suldaan ayuu dhinaciisa ka sheegan jiray midba isagoo qollo gaar ah wata , Nuur oo Daroor iyo Banka Tuuyo reeraa daga boqreen iyo Cawd oo H.Y Burco dhankooda boqreen. Isticmaarka Ingriisku markii 1884 u dalka yimi qabaalkana la saxeexday heshiiska muxamiyadeed labada suldaan ba wey jireen. Labada suldaan se waxay ku kala duwanaayiin arima saldanada ka sokow xidhiidhkay la lahaayeen Ingiriiska xeebaa soo dagay, Suldaan Cawd wax colaad ah ama diidmo ah kama qabin Ingiriis oo si toos ah ayuu Berbera marku doono u tagi jiray , halka suldaan Nuur Ingiriiska la col ahaa.

Colaadii ugu horaysay waxa dhacday 1886kii mar ciidan Berbera weeraray lagu eedeeyay Inu suldaan Nuur ciidankaas watay geelaa 15000ka halaad ahna isaga iyo reerkiisu qaadeen, Ltd Walsh oo ahaa maamulaa Berbera ee Ingiriiska ayaa waraaq kaga codasaday suldaan Nuur inu xoalli la dhacay soo celiyo suldaan Nuur kama soo awaking fariintii laakiin Walsh wuxu yidhi waxa “karaal kiisa“ waa dagaankiisa lagu soo arkay wadaado Sinuusiyyiin ah:

*“Ten days elapsed, but no reply to my letter came from Sultan Nur. I heard, however, that two Senousi Akwan were guests in his kraal ; and this was a very significant fact, since it showed that these guests, members of a very influential community, were hatching a scheme to retaliate on and injure the Administration.”<sup>1</sup>*

Ingiriiska , dagaalkii ugu danbeeyay ee lagu jabiyay Mahdiyyiintii ka dib , aduunyada Islaamka Makka ilaa dhulka Somaliyeed waxa yimi wadaado Mahdiyyiin iyo Sanuusiyyiin ah oo Muslimiinta Gaalada ku Kakinada Ltd Langton Walsh waraaq u dira

**The Senousi sent emissaries to Berbera, and we afterwards ascertained from documentary evidence found on the body of a dead Mugrubi (a Western Arab) that a number of these rascals had been specially sent to create riots and disorder at Berbera. Their object was to promulgate hatred against all Christians, to preach the doctrine of "Africa for the Africans" and the total exclusion of the white man. Now the Somali is at heart a trader ; yet**

many of them, in order to show sympathy with the Mahdi and his cause, agreed not to supply camels or sheep, or to allow the recruitment of drivers and coolies for the British Army then fighting Osman Digna and the Dervishes at Suakin. Owing, however, to their deep-rooted commercial instincts, they were unable to bring themselves in practice to cut off trade relations with us, or to exclude the British from Somaliland. These views and actions brought about many serious fights in Berbera and inland between the Senousi and the Mahdists, at which I greatly rejoiced, since these differences of opinion and policy rendered my position very much easier. Page 212 Under The Flag: Somali coastal Stories 1887.

Danjirii Ingiriiska ee Mercer Hunter ee heshiis qabaaalka magacuusu ka wada muuqdo iyo Walshe oo ahaa sarkaalkii ugu horeeyay 1884 ee maamulka muxmiyada inu dhiso u xil saaray Hunter wuxu dhacdaaas ku eedeeyay Ducaale Idriis, Ducaale Idriis wuxu ka mid ahaa nimanka fara ku tiriska ah ee waagaas ilaa Congo-Zair safarada Europeanka hogaamin jiray markii Africa European ku ka raadinayeen halka webiga Nile ku bilaabmo, wuxu safar Congo ah u raacay Henrey Stanely oo baadi doonayay Livingstone, ganacsi fara badana wuxu ku lahaa Berbera oo nimanka reer Axmed dhowr jeer khilaaf dhex maray .

Maxamed Sharmaarke Saalax oo 1880gii ka hor intaanu Walsh iyo Ingiriisku iman Magaalada Berbera ka ahaa ‘Chief Native’ xaakinka Turkishkaoo xidhiidhkii aabihii Sharmaarke Cali Saalax la yeeshay Turkishka 1827-1861 aad uga faaiiday.

**I was myself Administrator in sole charge of Berbera in 1884, thirty years after Burton's visit there, and I was particularly struck by his word-picture of Akil Mahomed Shermarki, who was the Governor of Berbera in 1854, and in 1884 was the senior Stipendiary Akil in the pay of the British. When El Haj Shermarki was ousted from the Governorship of Zeila, his son Mahomed was compelled to abandon his control over Berbera. And he never regained it, although always a man of importance and great influence in Berbera.**

Ma cada sababta dhabta ah ee Maxamed Starmark u colaadin jiray Suldaan Nuur , laakiin qoraalada yar ee Ingiriisku wax ku iftiimiyeen waxay cadaynaysaa uun in arimo ganacsi iyo talada beesha H.Y uun ay arintu ku seasoned , una badnayd arin Ducaale Idriis iyo Maxamed u badan. Maxamed Sharmaarke oo Nuux Ismaaciilka la col ahaa xifilantkii wuxu gaadhsiiyay inu reerkaas kala safto Ducaale maamulka Ingiriiskana ku diro Ducaale isagoo ku eedaynaya inu Ducaale suldaan Nuur iyo colkiisa isago xidhiidh hoosaad la leeyay.

Arintaasi waxay sababtay in maamulka Ingiriiska ee Berbera xaaskii suldaan Nuur oo ka soo jeeday beesha Dhulbahnate ( Ingiriisku ula baxeen al-Garaada) ay ka afduubeen doon ayadoo xeebta Karin ku sugan. Ka dibna suldaan Nuur ku qasbaan inu xoolii la dhacay soo celiyo . Wax heshiis ah se ma dhex marin suldaan Nuur iyo maamulka Berbera oo

ilaa markii Daraawiishta la sameyay safarada Ingiriiska way ka wareegi jireen dhulka hoos yimaada maamulka saldanada Nuur oo dhanka suldaan Cawd iyo Burco ayay mari jireen sidu sheegay L.F James oo webi shabeele dhankaas u maray 1886kii.

Suldaan Nuur 1884kii ilaa 1906kii marku dhintay maamulka xeebta ee Ingiriiska col bay ahaayeen , dhulku ka talinaya safarada Ingiriisku ma mari jirin reerkiisana Ingiriisku wixii u cadan ku qabtay 1886kii dhacdadaas ka dib wuu soo wada tarxiilay. 1893kii ayaa waxa dagaal Ogaadeen iyo H.Y dhex maray ku dhintay suldaan Cawd Diiriye, una saamaxday dagaan aanu awal Suldaan Nuur ka talin jirin inu gaadho 1893gii wixii ka danbeeyay ilaa ku dhawaaqdii Daraawiishta 1899, Suldaan Nuur wuxu ahaa suldaanka guud ee beesha H.Y, dagaaladii bilowga ahaa ee Daraawiishta Habar Yoonisu watay waxay ahayd Habar Yoonis bari (Muuse Ismaaciil iyo Sacad Yoonis) ,

*In Major Hunter's personal opinion the attack on the Berbera live stock by Sultan Nur was instigated by Duali Idris. Duali Idris had relations with Sultan Nur (the most powerful of all the Gerhajis chiefs) which did not tend to our own advantage. Moreover, since Duali Idris had failed to induce me to give Sultan Nur certain exclusive privileges and favourable terms with respect to his own raiding caravans, and others visiting Berbera under his auspices, Sultan Nur was led to believe that the British at Berbera were hostile to him and to his rights and interests. Both Major Hunter and I did all in our power to establish cordial relations with Sultan Nur, but he never became friendly, and always regarded us with suspicion and distrust. Under The Flag and Somali Coast stories 1887.*

Lama hubo markii ugu horaysay ee Ina Cabdulle Xasan iyo Suldaan Nuur is arkaan, Ina Cabdulle Xasan oo baxsad ah iyo Suldaan Nuur oo mudo dhowr iyo toban sanadood la col ah Ingiriiska ayaa Burco isugu yimi 1899kii. Mudo ka horaysay wakhtigaas ayaa Suldaan Nuur inadeerkii Suldaan Madar Xirsi Amaan oo wata tol badan saldanadii ku qabsaday oo lagu gar naqsaday Burco, ninka Ina Cabdulle Xasan oo garta joogay , markii hore Ina Cabdulle Xasan oo magan ku joogay Burco wuxu raacay Suldaan Madar u gartii siiyay isagoo tix raacayay reeraa tiradooda u wato Madar ( nin tolkiis wata iyo nin bilaa tol ah),. Taageeradu ku tuhamayay Suldaan Madar marku ka waayay ayay dani ina Cabdulle Xasan ku qasabtay inu raaco Suldaan Nuur oo tolkii wadan Habar Yoonis bari mooyaane .

**suldaan Nuur Ayaa xolleeyay Daraawiishta oo markaas bilow ah sida laga soo wariyay Bashiir Cabdulle Xasan, suldaan Nuur qiyaas wuxu dhintay 1906-1907, wax yar ka hor dhacdadii Canjeel oo sababtay niman u adeer u yahay oo reer Axmed Amaan ah ka soo baxaan Daraawiishta lagana dhadhasan karo inaanu wakhtigaas Suldaan Nuur noolayn , iyo gabayga u ina Cabdulle Xasan ugu jawaabayay Xaaji Suudi oo markaas duulaan la damacsan beesha Garxajis..** Gabay/geeraarkaas u tiriyay ninka ina Cabdulle Xasan wakhtig ku dhow sanadihii Xaarmo-Cuno oo u ugu jawaabay Xaaji Suudi oo yidhi nimanka Garxajiska ah hala gallo sida ka muuqata Suldaan Nuur wakhtigaas ma noolayn markaas qiyaas ahaan Suldaan Nuur Ilig Treaty waxba kama danabayn:

**Dibindaabyo Habar Yoonis dabicigu ima qabnoo  
Dagaal Sugulle Caynaashe durqinkii ka dhaartoo  
Danabadu Amaan dhalay daawo naga dhaxaysoo  
Dabaq haduu ka baydho duubkaa ii xanuuniye  
Danbi igama raacee daacad weeye sidaasiye  
Darwiishkii Suldaan nuur duudkiisu ka beermo  
Ciidagalan daar la'aan danqabi maayoo  
Duubigii calaameed Diiriyaanu xididnoo  
Dayax-Weerar jeer rag baa igu dukhuuloo**

Waxa haboon in intaas la raaciyo salaadiinta Daarood , suldaankii ugu horeeyay ee ku gacan saydhay arinka Daraawiish wuxu ahaa Garaad Cali Garaad Maxamud oo ahaa garaadka guud ee beeshaan imika ku waalatay magaca Daraawiish ilaa Saado Cali oo heesta. Durbdiiba waraaq ayuu Ingiriiska u qortay isagoo le “ **Wadaad waalan baa dadkaygii iyo duunyadaydiiba iigu haysta ee hub iyo caawinimo halayla soo gaadho**”

**“The Gerad Ali Farah, the Sultan of the Dolbahanta, made so bold as to send a message to the Consul-General to the effect that his old friendly relations with us remained unchanged although, owing to the evil influence of the Mullah, his orders were no longer obeyed by his tribe. For this act the Sultan was treacherously murdered by the Mullah's command ; and the bodies of the twelve principal sheikhs in the Dolbahanta country were seized.”**

Garaad Cali markiiba Daraawiishtu waxay dileen 1901kii, dilkii la dilay Garaad Cali garaad Maxamud wuxu keenay inay Dhulbahnatii dhanka Ingiriiska ka soo jeestaan dagaaladii Sacmala iyo Firdhidin , garaadka kale ee beesha Maxamud Garaad (reer Nugaaleed) isagu orodkii wuxu ku galay Ingiriis. Suldaan Maxamud Cali Shire oo ina Cabdulle Xasan walaashii qabay mudo yar isna wuxu u galay Ingiriiska labada suldaan ee Majeerteen Cismaan Maxamuud iyo Yuusuf Cali Keendiidna ayagu waxay noloshoodaba ku dhamaysteen ayagoo Boniito-Italiyaano ah, Ugaaska guud ee Ogaadeen Ugaas Xaashi wuxu la saftay boqortooyada Ethiopia, waxa madaxdhaqmeedyadii Somali daraawiish ku biiray inta la ogyay waa suldaankaas uun.

### **Darwiish Cabdilaahi Shixiri 1895-1909**

Waxay dadku la yaabi doonaan hadii ay is barbardhigaan qoralaadii dawlada Ingiriisku ka qortay xarakada Daraawiishta iyo waxay ka qoreen nimankii qandaraaska ku siisay dawladii Afweyne sida labada jaale ee qoraalkan ku xusan , waxa ugu horeeya ee kaaga soo baxayaa waxa weeye in nimankan Aw Jaamac buugiisa ku xusan ee wada Dhulbahnate u badan amase Daaroodba inaanu Ingiriisku midna xusin oo hogaanka Daraawiishta ka duwanyahay waxan Aw Jaamac qoray. Shantaas nin ee Hayes Sadler kor ku xusay ee Ingiriisku u Yamane Hogaamiyaasha Daraawiishta waxa ku xigay oo Ingiriisku aad u qoralaadooda uga faaloonayaan Cabdilaahi Shixiri oo ka mid ahaa asaasyaashii xarakada oo isugu kaba horeeyayba Suudi iyo Nuur iyo labada Diiriye.

Cabdilaahi Shixiri ka hor Daraawiishta iyo ina Cabdulle Xasan waxay isku barteen Makka oo wadaadka Sudaaniga ah ee Maxamed Saalax fadhi u ahayd.

**“The Mullah had received a severe rebuff from a somewhat unexpected quarter. A certain Dervish, by name Abdulla Shahari, an extremely astute and able man, had been the Mullah's most intimate friend from his youth upward, and when Mohammed as a young man was invested at Mecca by Seyyid Mohammed bin Salih Rashid as the Khalifa of the Salihieh *tarika* in Somali-land, he had firmly believed in his friend's divine mission. He had been one of the Mullah's first adherents, had taken an active part in all the early fighting.”**

**Cabdilaahi Shixiri** dagaaladii hordhac ahaa oo dhan waa ka qeyb galay, Firdhidin 1901 ilaa Jidbaale 1904. Waxaanu ahaa ninamankii Khusuusiga isku magacaabay ee Daraawiishta u sareeyay. Xarumaha Daaroodismka lagama xuso taariikhda Cabdilaahi Shixiri halka laga xuso 20 waranle ahaa oo maamulka Daraawiishta ku jirin se ka ahaa askar hoose. Ninka Aw Jaamac oo buugiisa ka soo qoray 12 nin oo beeshiisa ah wuxu ku sameeyay taariikhda Daraawiishta a safayn “Purge” framed adeegsadayna waxa weeye in nin kaste oo Dhulbahnate ah xataa haduu ka ahaa arrant Dhoobi geela Daraawiishta u raaca inu far waaweyn ku xuso ka dibna u raaciyo wuxu dhulbahnate ka ahaa reer hebel hebel, sidaas marka la adeegsadao oo ilaa 20 nin oo isku beel ah laga xuso ciisan dhamaa marmarka qaarkood 16 kun dada dhagahooda waxa ka bad Anaya 20ka dhoobi ee mar kaste la xusayo. Wax alaale iyo wuxu Aw Jaamac buugiisa kaga xuso Daraawiishta nina magic kuma lahayn Daraawiishta 1899-1905.

Cabdilaahi Shixiri dagaaladii ilaa 1904kii ka dib wuxu u ware gay Makka iyo Cadan oo u kala gooshi jiray, heshiiskii Daraawiishta iyo Isicmaarkana wuxu kaga qeyb galay isagoo jooga Cadan:

**“After some years spent in the *haroun*, he had taken a prominent part in the negotiations which led up to the Pestalozza Agreement, and had subsequently been sent to Aden as the Mullah's accredited representative. For some time previously, however”**

**Cabdilaahi** Shixiri sidan hore ugu sheegay khilaafka isaga iyo saaxiibkii ina Carro wuxu ka daarmay gabadh Majerteen oo markii 1905kii ka dib la dagay Garoowe iyo Ilig , lama hubo cidii ku gar heshay geladas, se khilaafkaasi wuxu gaadhay in ilaa sheekh Maxamed Saalax laysla gaadho, isagoo Magalia Cadan jooga ayuu Cabdilaahi Shixiri ku dhawaaqay inu Daraawiishta ka baxay ka dibna waraaq u soo diray xaruntii , markii waraaqda la helay ayay inamadiisii mid ka mid ah oo wada jooga xarunta midi yidhi “

**“when his letter announcing this decision was received at the *haroun*, his son, a lad of fourteen summers, went to the Mullah and said, " When you get hold of my father, do not kill him, because I would wish to do so myself, for the unbelieving father should be killed by his own son/' Such was the spirit among the true Dervishes.”**

Taariikhdii Kacaanku qoray/duubay qolyaha Daarood ee ka xunbeeya cajaladii lagu duubi jiray gabayada ina Cabdulle Xasan gabayada cayda ah markay tirinayaan sida:

### **Ina Shixirihii wadalsanaa welad nijaas weeye.**

Marna eeda ma saari jirin inu ina Cabdulle Xasan xarakadii Daraawiishta ku galgashay oo wax ka xaaraan ah diinta iyo dadkaba kula dhaqmay , ee ayagoo afka ka xunbaynaya ayay odhan jireen “laaluush” baa la siiyay ina Shixiri oo Xaaji Muuse Faarax ayuu u raacay Makka , waxan filayaa ninka cajalada gabaygaas kor ku xusan tiriyay inu ahaa Daahir Afqarshe cida u bahaan cida Daaroodaysan ee nimankaas wuxu ka dhagaysan karaa gabaygaas iyo sheekada ina Shixiri siday u dhigayaan [www.golkhatumo.com](http://www.golkhatumo.com) ama [www.doollo.com](http://www.doollo.com) sumada gabayadaasna waa “Canjeel-Talo-Waa”.

### **Dilkii Koofil iyo macmalayntii “Invention Of” Ismaaciil Mire .**

**“The competitive spirit of the somal is intense when working with other natives in domestic service. A Dulbahanta boy Omar G'al, came to me at Sheik as cook's-intern , later he became cook and accompanied my wife and me to Uganda when he was a head boy at the government house. He finally ended up as head servant in the palace at Khartum. page 88 Personnel and historical memoir of an east african administartor by Sir Jeffry Archor.”**

**Richard Corfiled 1913 oo dagaalkii ka hor Dhulbahantaa u qeybinaya hubka**



**“The Constabulary were joined by some 300 Dolbahanta who were anxious to recover their lost stock from the Dervishes; and some ammuniton from the precious**

**reserve was distributed to them.” The Mad Mullah of Somaliland page 228 Dul Madoobe.**

Intaan la dhex dabaalan arinka yar ee Dul-Madoobe dawladii kacaankii Afweyne guluf ka dhigtay dagaal jihaad ah oo aad loo buunbuuniyay waxa haboon in si tafatiran loo lafa guro mudadadii u dhaxaysay 1905-1913 , Heshiiskii Ilig ilaa dhacdadii Dul-Madoobe ayadoo laga horaysiinayo gulufyadii iyo dagaaladii Xaaraamo-Cune oo ahaydba sababtii Ingiriisku u sameeyay ciidanka Koofil. Xarakadii Daraawiish sid akhristayaashu u fahamaan waa in 3 marxaladood loo qeybiyo:

1- Marxaladii 1895-1905 tobanka sanadood ee asaaskii Daraawiishta iyo dagaaladii 4ta dufacadood ahaa ( Sacmala-Firdhidin, Ergo, Daraatoole-Gumburo iyo Jidbaale) marxaladaas Aw Jaamac iyo Idaajaa ma Daaroodayn karaan oo qabaalkii ka qeyb qaatay dagaaladaas reer kaste way lahaayeen, shakhsiyaadka ugu cadcadaa Daraawiishna waxa Daarood ka ahaa ina Cabdulle Xasan, markaas kuma mashquulaan marxaladaas.

2- Marxaladii 1906-1920, waa marxaladii **Canjeel Talo-waa , Xaaraama-Cune , Dhul-madoobe, Sanadkii Dayuuradaa iyo Hagoogane** waa marxaladii Daraawiish isu bad shay dooxato dhiiga umada miirta , xoolaa dhaca , waa marxaladii Ogaadeen, Majeerteen, Dhulbannate iyo Warsangali lagu xasuuqay, waana marxaladii 100ka gabay ee loogu abtiriyo ina Cabdulle Xasan la mariyay ( gabayada badankood wax aan lahayn sumadiisa faan iyo Caracalla iyo gabayga oo Shakhsiyah ah (**anigaa waxaas yeelay iyo anigaa waxaas laygu sameeyay**) mooyaane gabayada kale ee bilaa sumad ah waxa tiriyay kumanaankii kun ee reer miyiga ahaa ee marmarka qaarkood ku soo biiray Daraawiishta). Marxalada hadaba la Daaroodayyaa waa marxaladaas 2aad.

### **Kala-jabki Canjeel iyo Waraadii Sheekh Saalax 1909**

Qolyaa ka soo baxay xaraumihii Daaroodismka, ka sokow ragay “sheeleen” een kor ku wada xusay waxan ku xigsiinayaa dhacdooyinkay fadhataysteen ee sida qaloocan u dhigeen. Waxa jira hada iyo jeer markaad maqashid cajaladii lagu duubay gabayadii ina Cabdulle Xasan 1978-1988 qolooyinka tiriya sida Daahir Af-Qarshe oo ka mid ah qolyaa ku qiirrada marku marinayo gabayda Ina carro se taariikhda dhanka reerkiisa Dhulbannate ka yara qurxiya, tusaale, Daahir Af-Qarshe cajaladu u duubay u kaga sheekaynayo waraaq laga keenay Makka sheekh Saalaxii Sudaaniga ahaa ee madaxa Dariiqada Saalixiyada ee Daraawiishba ku sawaxi jireen “ **Sheekh Saalax, Sheekh Saalax**” kaga buriyay Ina Cabdulle Xasan dariiqada Saalixiyada/Axmediyada, Waraaqdaas ayuu Daahir Af-Qarshe iyo Aw Jaamac Cumar Ciise ba midna buugiisa midna cajaladu duubay ku sheegayaan inay raggi Makka tagay wada ahaayeen Isaaq!!! , sheekh Salaaxna ka been sheegay oo Kaatunkiisa ku shaanbadeeyay Waaraaqda tuugo ah, ayagaa markaas ka duulaya urinate ina Cabdulle Xasan. Marku intaas sheego ayuu gabayo cay ah dudubiyaa isgoo qiiraysan.

Cabdilaahi Shixiri iyo ina Cabdulle Xasan wuxu xurgufkoodii ugu horeeyay ka dhacay Gabadh Majeerteen ah oo laysku qabsaday sida ku taal buuga **Leadership In Eastern**



**Africa: Six political Biographies by Norman Robert Bennth.** Cabdilaahi Shixiri waxa la socoday Sheekh Ismaaciil Isxaaq oo ahaa hogaanka Dariiqada Saalxiya iyo Sheekh Cali Neyroobi labadooduba Dhulbahnate ahaayeen, marku waraaqdii ka keenay Makka sheekh Saalax dariiqada kaga buriyay ina Cabdulle Xasan waxa dhacday arintii Canjeel-Tala-Waa oo lays yidhi Ina Cabdulle Xasan ka buriya Daraawiishta , una yaqaanaan taabiciyiinta xarumaa Daaroodismka arintaas “shirqool”, shirqool se ma ahayn ee culamada badankood waxay la safteen sheekh Maxamed Saalax. Waxay labada Jaale odhanayaan Xaaji Muuse Faarax Igire iyo Darwiish Cabdilaahi Shixiri ayuu Ingiriisku Makka u dirayaa oo been abuur iyo mala awaal ah, oo waxa beenaynayaa reprotki Ingiriisku arinta ka qoray, wuxu Ingiriisku sheegay in 2 sheekh iyo Cabdilaahi Shixiri Makka wada tageen .

Sidu Aw Jaamac Cumar Ciise u tixgaliyo been abuurka ah Daarood kaliya bay ahaayeen Daraawiishtu dadka kale na Gaalo raac , ayuu xaqiiqadaas daliilka loo hayo isaga iyo wiixi qandaraaska Daaroodism la qaatay 1970gii arinta sidaan u dhigeen , laakiin dhibka haysta nimankaas beenta la fakaday wuxu yahay “**qalinkii Ferenjiga**”. oo isagu cidna u tudhayn markay noqoto arimaa Somalida.

Sidaan hore ugu sheegay qeybta Cabdilaahi Shixiri khilaafkii wuxu markii danbe gaadhay Sheekh Maxamed Saalax oo labadaba aqoon fiican u lahaa , ka dibna sheekh Maxamed Saalax dariiqadii Saalixyada ee magacedaba lagu dagaalamayay waa laga cayriyay ina Cabdulle Xasan waxa ka mid ahaa sheekha fariintiisa:

**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 you 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. . . .**

**" 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 ' Seyyid,' but whence you obtained this title is not known. You do not conduct yourself like a Sheikh, or walk in the path shown to you by our prophet Mohammed. . . .**

**" You had better leave off calling yourself ' Seyyid,' 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 ' Seyyid,' ' Mahdi,' or any such thing. By assuming these titles, which do not belong to you, you will forget what you know of religion. . . .**

**" Mohammedans are not those who take their neighbours' blood on their hands, or**

those who deserve their neighbours' 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. I think you are quite old and wise enough, and do not therefore require any instruction.

*11*  
Hearken to all I have said, and it is for you to choose whether you will listen 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 Mussulmans, who will at once raise their voices and might against you and your people.

*1*  
' 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 brethren of your doings, and you will cease to belong to our *tarika*. . . .

(Signed) " SEYYID MOHAMMED BIN SALIH RASHID." " Successor to Seyyid Ibrahim Rashid." 28 Del-Hejja."

Markii waraqdii sheekh Maxamed Saalax meel kaste gaadhay , ayaa qolyihii sida jooqtada ah Daraawiishta ahaa ahaa iyo qabiiladii u ahaa 'waranlayaasha' lagu kala jabay heer inan iyo aabihii ku coloobaan sida wiilku dhalay Cabdilaahi Shixiri.

**“Great was the effect produced on the minds of the Dervishes who have always gone into battle invoking the name of Mohammed Salih. The Mullah's Q'adi, who had great influence with the Dervishes, boldly declared before his master that the Sheikh's condemnation was well merited, and was promptly murdered for his pains. The Sheikh's denunciation and the murder of the much respected Q'adi caused considerable disaffection in the Dervish camp, which culminated in the desertion of the Mullah's brother-in-law and 400 other Dervishes, who took with them a number of ponies and rifles “**

Dhacdadaas Cabdilaahi Shixiri iyo ina Cabdulle Xasan dhex martay kuna dhamaatay in dariiqada laga eryo ina Cabdulle Xasan lafteeda Aw Jaamac Cumar Ciise iyo “ Inginiiradii” Daaroodismka waxay ka dhageen arimo beelo dhex martay , Aw Jaamac Cumar Ciise marku ka sheekaynayo arintan wuxu carabaabiyaa qabiilo sida reer Khalaf iyo wax la mid ah oo isagu ku eedeeyo wuxu u bixiyay “shiroqoolkii geedka Canjeel-Talo-Waa” ka dibna u yidhi niman u badan Majeerteen baaa is yidhi “Sayidka inqilaaba” ka dibna la soo sheegay oo la laayay, arintu sidaas se ma ahayn ee isagaa jeclaystay inu qabiil meesha galiyo oo ka dhigo jilibo is qabtay. Kana dhiga waraqdii sheekh Maxamed Saalax waraaq been abuur ah sidu manhajkiisi xalaalaynta fusuqii **Khawaarjika** Daraawiish u marin habaabin.

Erigaas “**Khawaarij**” maaha eri anigu aan ku shaanbadaynayo Daraawiishta , waa eri soo jireen ah oo somalidu se maanta ku baratay Al-Shabaab , erigaas waa erigii culumada Somali ku tilmaameen Xarakada Daraawiishta, dood aad u cilmiyaysan oo lagaga

badiyay cilmiga iyo daliiladaba ayaa waxay dhex martay isaaq iyo sheekh Cabdilaahi Macallin oo Biyo-Maal ah doodahaasi waxay ku jiraan keydka sumadiisu tahay **“Risalaat Al-Biyomaal”** ama fariimihii Biyomaal.. Sheekh Cabdilaahi Macallin siday Diintu sheegtay qofka umada “malodour iyo dhiigooda xalaalaysta isagoo qiil ku dhigaya waa gaalo-raac” inay yihiin Kawaarij , ina Cabdulle Xasana wuxu ku dooday marku “dadka takfiro gaaleeyo” si inu isagu umada caqiiqadooda gacanta ku hayo, in ka dib dhiigoodu iyo xoolahoodu xalaal yihiin. Shaki ma laha inu Sheekh Cabdilaahi Macallin ku saxsanaa erin bixintaas oo Daraawiish ahaayeen Khawaarijkii ugu horeeyay ee soo mara dalka Somali Al-Shabaab ka hor. Somalida maanta noolna way qiyaasi karaan dhibkay leeday “ dad inta la yidhaahdo waa gaalo raac lala digamma” oo maanta waxaas waxa degrade qolyaaa dharka Pakistanta intay xidheen gafuurka duubtay ee umada ku tamaruda.

Waraqidii u Cabdilaahi Shixiri ka keenay sheekh Maxamed Al-saalax markay meel kaste gaadhay ayaa wadaado ka mid ah Daraawiishta oo awalba la socoday tacdiyada iyo ku takar falka ujadeeda Dariiqada ayaa markiiba damcay inay Xarunta ka buriyaan ina Cabdilaahi Xasan , arintii markay cadaatay ayaa daraawiishtii qaarna raaceen Ina Cabdulle Xasan qaarna wadadaadadii sidaasna dagaal culus dhex maray qeyb ilaa 400 oo nin ah iyo qeyb ay wateen ina Cabdulle Xasan iyo Xaaji Suudi sidaasna lagaga guulaystay nimankii sheekh Maxamed Saalax iyo Cabdilaahi Shixiri raacay, nimankaas oo la baxay hub iyo rakooba waa laga daba duulay , oo ciidan u wato Suudi ayaa ka daba duulay hubkii iyo fardii qaar ka soo reebay , ka hor durance ayuu ina Cabdulle Xasan gabay ku farayaa :

### **Suudiyow sedkaa waa janee samaca kalaamyaga Salla-Alla la yiilow adaan saajic ku ahaaye.**

Halku Xaaji Suudi ka noqday garabka Ina Cabdulle Xasan, inadeerkii Diiriye Caraale oo ka mid ahaa raggi Daraawiishta markii la dhisayey ka qeyb qaatay , Diiriye na wuxu raacay kooxdii ka soo hor jeeday , Diiriye markii ay jabeen nimanku raacay waa la qabtay oo si arxan daro ah ayaa loogu dilay xarunta 1907kii.

Heshiiskii Ilig Treaty wixii ka danbeeyay wax xurguf ah oo Daraawiish iyo dhex maray Isticmaarka ma jirin , waraaqaa Ina Cabdulle Xasan oo mar kaste xoolo iyo wax ka maqan dhankooda ama rag ay ka mid yihiin Xaaji Muuse kaga cabanayo ama qabiilada Somali mooyaane, wax dagaal ah ma dhicin waxa la odhan karaaba xidhiidh aan xumayn baa markaas baa labada dhinac u dhaxeeyay.,

Reerka dhulbahnate oo isa siiyay Daraawiish oo imika maraya **“darwiisha Saado Cali”** oo imika noqotayba Islaantii Miido-Tuura ( **Miido waxay ahayd islaan aan xarunta Daraawiish ka seexan jirin oo Tuur lahayd xantana dhagaa aad ugu jalqsiin jirtay waa Islaantu yidhi ina Cabdulle Xasan hadaad aragtaan laba , (waa Ismaaciil Mire oo watay ciidan yar ee Sahanka ah iyo Miido Tuura) xataa hadaan xilahayga u galmoonayo ii soo daaya war bay ii sidaane**) wixii ka danbeeyay 1905 ilaa 1914kii u badnaa waxay Daraawiishtu layso oo dhacdo. Daraawiishtu inta xarakada ka mid ah mooyaane badanaa hadaba qabiiladay dagaankooda dagaan ayaa u ciidan ahaa,

Dhulbahnate qabiil ahaan waxba kama duwanayn reeraa kale ee la dariska ah , Daraawiish colaad baa ka dhaxaysay xidhiidhka Dhulbahnate iyo Ingiriisna wuu wacnaa oo ilaa 250 ciidan dhulbahnate ah ayuu Ingiriis hubeeyay ilaaliya aaga Buhoodle .

**Since the conclusion of the operation in 1904, a number of Ali Gheri and Kayat refugees from the Mullah have sought our protection , and have been provided with live-stock and arms and located in posts on the frontier , the Ali Gheri at bohotle and the Kayat at Eil Dab.**

1905kii ilaa 1907ki maadaama dagaanka Majeerteen la joogay ciidamada Daraawiishtu waxay u badanaayeen reerahaas, barigii la joogay gobalada Togdheer 1895-1901 na ciidamada Daraawiish waxay u badnaayeen Dhulbahnate, Habar Jeclo iyo Habar Yoonis , dagaaladii Gumburo iyo Daraatoole oo ka dhacay dhulka Somalida Ethiopia ciidamadaas waxa u badnaa Ogaadeen ,Hawiye, Sheekhaal iyo Jareer-weyn , gaar ahaan dagaalkii Gumburo waxa la odhan karaa 80% ciidanka dagaalmayay waxay ahaayeen Jareer-Weyn oo wakhtigaas loo yaqaanay magaca “Adoonis” waxa dhamaanba lagu laayay dagaalkaas ciidamadii Ingiriiska iyo sarkaalki watay Plunkett , waana dagaalka kaliya ee Daraawiish kaga guulaystay Ingiriis , marku se ku mashxaradayo guushaas Aw Jaamac Cumar Ciise wuxu arinta ka dhigaa inay reerkiisu libtaas soo hoyeen.

**The attack on 17th April was mainly by Adonis, who showed remarkable bravery. I consider retirement would be very inadvisable. I have a month's rations here and tow months in buhotle. Buhotle must be able to ration us provided transport can be obtained. page 185 Official History Of The Operation.**

Waxaas oo macluumaat iyo xaqiiqooyin ah ma sheegaan qolyaha ka soo baxay jamaacadaa Kacaankii Afweyne sida Aw Jaamac iyo Idaajaa oo waxay qalin daaraysaa ujeedadooda oo ahayd “Daaroodaynta” wixii la odhan jiray Daraawiish. Xaqiiqooyinkaas oo dhan waxa lagaga takhalusay “Daarodeynta” Daraawiishta oo maanta qof aan aad ula socon marxaladaa Daraawiish soo martay waa laga dhaadhicin karaa Saado Cali baa ah reer Darwiish iyo mala-awaalkii Dhulbahnate loo sameeyay 1970gii , lagana wada dhaadhiciyay inay reerkoodu raali ka ahaayeen Daraawiish oo iska been rajiis ah 80 nin oo u badnaa Caro Seed Magan ehelkeed iyo dhowr nin oo si joogta ah u galay Daraawiishta mooyaane , Dhulbahnate boqolkii ba 99% way diidanayeen Daraawiish, oday, suldaan , wadaad iyo gabayaaba. Waxa daliil inagaga filan cidu ina Cabdullaahi Xasan ku tiring jiray Dhulbahnate , ma Daraawiish mise Ingiriis raac, waraaqadan ina Cabdulle Xasan wuxu u soo diray Commissioner Cordeaux oo ku leeway

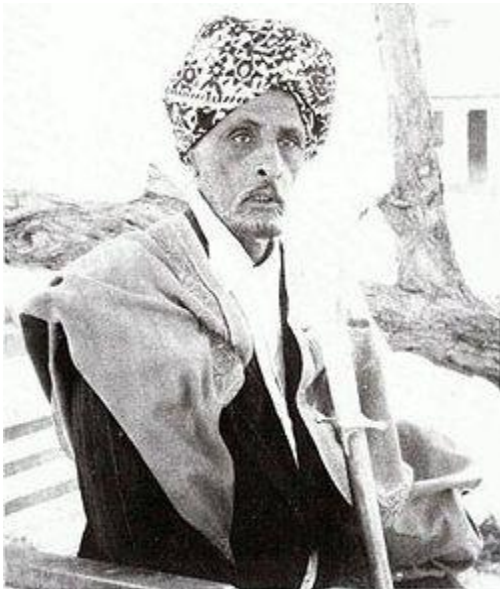
**“ Daddkaagii baa xoolo naga dhacay , qabiilkaaga Dhulbahnate , waxay naga dileen 15 nin 84 geelena way naga dhaceen. Ma ogi inu Cabdilaahi Shixiri kuu sheegay mooyaane , hadaanu kuu sheegan imika ogow, waxaanu kaa dalbanaynaa inaad noo soo celisaan xoolahay dadkaagu naga dhaceen.**

**SEYYID MOHAMMED TO COMMISSIONER CORDEAUX.\***

**" Your letter has been received and its contents understood. We have learnt from it**

**that you have arrived from your country, and that you are pleased to find the country in peace and tranquillity, that you are prepared to do your utmost to promote this as long as you live, and I am perfectly content with all you have written. I am likewise very pleased to make peace, as I am more desirous to have peace and tranquillity than anybody else, and I am most honest. If you are prepared to maintain peace, I am also prepared to do so, and you shall hear nothing wrong about me or see any error. Your people, the Dolbahanta tribe, have killed fifteen of our men and looted eighty-four camels. I do not know if Abdulla Shahari reported this to you: if he did the fault lies with you; if not, I do hereby acquaint you of it. You are requested to restore to us our camels and the blood shed by your people.**  
" SEYYID MOHAMMED."

1908kii ilaa 1914kii Daraawiishta waxa soo galay jilibo Warsangaliya oo ayagu awalkii hore ku jirin Daraawiishta dagaaladuna dagaankooda ka dhawayn, waxa xididay Suldaan Maxamud Cali Shire oo askiisu ahaa Hindi hooyadiina ahayd xaaskii hore ee suldaan Cali Shire laakiin se aabihii ahaa Hindi bad mareen, garan mayno waxa ki kalifay qolyahay qabyaaladu jaah wareerisay waxa ku kalifay inay xaqqiadaas qariyaan ama is ilaawsiyaan :



**“The Sultan of the Warsangli was one Mahmoud bin Ali Shirreh. It may be recorded to his credit that he was the last of the tribal Sultans in British Somaliland to retain any influence over his people. But this influence was maintained by tyrannical methods not far removed from those employed by the Mullah himself. The son of the former Sultan's wife by an Indian trader, he has the face of a fox, and his face does not belie him.”**

Bulla Cali Shire oo xaga hooyo ay ka walaalo ahaayeen Maxamud ayaa loo dhisay ina Cabdulle Xasan sidaasna Warsangali mudadadaas 5ta sanadood ah Daraawiish u noqday ciidanka “waranlaa” sidii qabiiladii hore ee dagaankooda marba la joogay noqdeen oo kale.

**“From 1905 onwards his fulsome protestations of loyalty to the British raj had always been overshadowed by an alliance with the Mullah, to whom he had married his sister. But his thinly-veiled friendship with the mammon of unrighteousness might have stood his isolated tribe in good stead, had it not been that, like most mongrel orientals, he was temperamentally incapable of keeping faith with anyone ; and early in 1916 he made a senseless and unprovoked raid on the Dervish stock grazing round Jidali. Retribution quickly followed. “**

Warsangali se waxa loo adeegsaday xasuuqa Dhulbahnataa oo Daraawiish ugu debase wakhtigii 1899-1901 qabiil ahaan laakiin shakhsiyaad ka hadheen daraawiishta sida ina Cabdulle Xasan abtitaashi reer Seed Magan oo ayagu mar kaste si jooqta ah hadba ula guuri jiray Daraawiishta, dadku waxay isku qaldaan mar kaste shakhsiyaadka 100 ba ha mundane mar kaste si jooqta ah u raacay Daraawiishta iyo qabiiladay ka soo jeedeen. Aw Jamaac Cumar Ciise arintaas wuu afduubaa oo wuxu ka dhigaa hadba reerkisa Dhulbahnate inay ahaayeen 100 nin oo hadba Daraawiishta la guura.

**“The Mullah instigated certain of the more reckless sections of the Warsangli to launch a series of raids on the Dolbahanta on a large scale, in the hope that the test of physical force would compel the latter to throw in their lot with him. In these raids the Warsangli were stiffened by a considerable accession of Dervishes. But, with typical astuteness, the Mullah was most careful not to attack in his own name in case he should precipitate hostilities with us before he was assured of Dolbahanta support; and the Dervishes of the raiding party were, therefore, instructed by their master to suppress their identity by posing as *Buraad* (i.e. roving bands of robbers). In the face of these raiders, Dervish-inspired and Dervish-supported, and Dervish in all but name, the Dolbahanta were characteristically apathetic and helpless. When asked why they took no adequate measures to protect themselves, they invariably replied that the raiders were Dervishes and that, if they killed any of them, they would have to answer for it to the Mullah some day or other. “**

Dagaaladaas Warsangaligu ku soo qaadi jireen jilibada Dhulbahnate gaar ahaan kuwwa Maxamud Garaad Dhulbahnatu wax iska caabin ah ma samayn jirin marka la waydiiyana waxay odhan jireen Warsangali waa Daraawiish hadaanu far taagnana Wadaadka ayaa na laynaya. Maamulka Ingiriiska oo dhowr jeer ka decode dhibaataada lagu hayo Dhulbahantaa

**" Thirdly, with regard to your requests, know that the English Government is in no way concerned with the 95 men killed at Galadi. These men were Biamal, and they were killed by the Ogaden, who are not British subjects. This you know well. But, if you really think that the Ogaden 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 Nogal and the 15 rifles, you must know that these men were Warsangli, 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 Nogal ? This is not in accordance with the peace.**

" **This and salaams.**  
" **H. E. S. CORDEAUX,**  
" **Commissioner**

Ina Cabdulle Xasan wuxu mar kaste ugu jawaabI jiray Daraawiish maaha ee waa niman "Budh-cad " ah nimanka dhulbahnataa dhacaya ee weeraraya sida waraaqdiisan ka muuqata:

" *To General Cordeaux.*

" **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 Aain Valley ; and also when he sent spies to Jidbali, and the chief of them is Yussuf Habarwaa, 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 I and the Warsangli 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 Ishaak and the Warsangli; and, if you do not want peace, and you hear the words of the son of Egarreh, let it be so. " From one who may be poor and small and mazlum (i.e. oppressed), but who relies on God for mercy and victory and assistance.**

Ciidamada bariga Somaliland waxay ahaayeen ilaa 500 oo nin oo 20 jilib ah jilib kaste 25 nin jilibadaas waxa loo kala qeybiyay Dhulbahnataa , Habar yoonista iyo Habar Jeclada fadhiyadooduna waxay kala ahaayeen Ceel Dhaab ilaa Buhoodle. Jilbada Dhulbahnate ee markaas hubaysnayd ee maamulku hubka siiyay waxay u badnaayeen jilibada Faarax-Garaad oo dhankan Buhoodle ayagu ah, nimanka la laynayo waa Dhulbahantii reer Nugaal , gaar ahaan Maxamuud Garaadka.

**“The Tribal Militia, consisting of some twenty sections of twenty-five men each, armed with Martini-Henry carbines, whose duty it was to protect the tribal grazing grounds.in the Ain Valley, there were outposts, manned by the Tribal Militia, the furthest flung being those at Bohotle and Eil Dab.”**

Jilibada H.Y ee bariga fog daga ay isku dagaan yihiin Maxamud Garaad sida Muse Ismaaciilka iyo Sacad Yooniska oo markaas Daraawiish weli ku biirin ( Habar Yoonis bari Daraawiishta waxay ku betrayal markii Warsangali ka baxay 1913kii Daraawiishna ka soo guurtay Taleex ay soo dageen Jidbaale iyo Midhisho 1914-1919). Jilibadaasi way ka ayaan roonaayeen Maxamud Garaadka (Jaamac Siyaad iyo Ugaadhyahan Siyadka). Oo ayagu wakhtigaas la joogo Warnsangaliga hubaysan waa iska caabin jireen maadama

Xaaji Muuse Faarax ninka ciidamada beeledka bari arimahooda gacanta ku hayay isla heyb ahaayeen sida ku cad cabashooyinka Ina Cabdulle Xasan oo mar kaste arimaa iyo dhibaatooyinka bari ka taagan ku eedaynayo Muuse Faarax.

1913kii ayaa dagaal u dhaxeeyay Warsangaliga iyo Gadhweyn , niman Warsangaliya waraaq ka heleen nin Gadhweyna, waraaqiina waxay keeneen Berbera oo Ingiriiska u geeyeen

**Later in the month (Januray 1913) the Warsangli brought to Berbera a letter written by the Mullah to the Gadwein, which they had captured from the latter during a raid in the Gadwein country. It is interesting to compare the delightfully rococo style of this epistle with the studied restraint of the letters addressed to the Government:—**

"

**Thanks be to God, prayers and salutations to the Prophet.**

**" This message is being sent by the poor man of God, Mohammed bin Abdulla, to the tribe Rer Hamood bin Osman, all, especially to Haroun bin Ahmed, Yussuf bm Dena, Mohammed bin Ahmed, Mahmoud bin Farah, Mohammed bin Mahmoud, Ismail bin Guleid, Abdi bm Jama, Salih bin Ali and his brother Farah, Arraleh**

**" The object of this letter is twofold. One is to 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 Warsangli, the Dolbahanta, the infidels and the hypocrites, and the Dervishes ; may God sympathise with you and give you good patience and make Heaven your dwelling-place.**

**" 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 and 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 Dolba-hanta, 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."**

Mar kaste waraaqaa ina Cabdulle Xasan waxa ka muuqata sidu qabaaalka kolba qaar ku



lid ah kuway isa seegeen u soo jiidan jiray, waxay maraysay Warsangali oo loo adeegsado xasuuqa iyo sandulaynta Dhulbahnate , hadana waxa la gaadhay wakhtigii Habar Yoonis bari loo adeegsan lahaa la dagaalnka Warsangaliga, imikana warsangaligii wuxu ku noqday Ingiriiska 20ka sanadood ee arimaha xarakada Daraawiish socotay qabaailka Somali sidaas bay isu kala badbadlai jireen oo midba labada dhinac uga kala talaabi jiray.

Inkastoon la xaqiijin Karin Wakhtiga rasmiga ah ee Warsangali ka wada baxay Daraawiish , Muuse Ismaaciilna u weydaarteen hadana se waxa laga qiyaasi karaa gabayada ay is dhaafsadeen Ina Cabdulle Xasan iyo Adan Dube Gabay-Xoog 1916kii. Waxa dhacday 1916kii Suldaan Maxamud col Warsangalia oo ka amar qaata ayaa geel Daraawiisheed ka qaaday aaga Jiidali :

Raga bixitamayow  
Bela laga xijaabyow  
Ayaantaad badbaadaan  
Aadan weyga Baab mida  
Bayin waxad tidhaahdaan  
Sagaal hal ku bari  
Warsangaliga baydhee  
Balankii ilaah furay  
Bidca falayaal nagu yidhi  
Xaafda badaal ka ah  
Ee baara-weynow Cawar (sawyne)  
Beydka ugu galay  
Iyaga iyo Berberwiguba  
Baha gaali weeye  
Baayacada Cadmeed  
Iblays baw ugu baaqoo  
Boqorkaa gudoonshaa  
Bastalaawi weeyee  
Adiguba ugu baantaye  
Waaliga bidoodkiyo  
Boonlaha ku sheegaye  
Baraar all-yeelow  
Adigaa ii baajaye  
Bedel inaad ka dhigtaan  
Baqalka kuugu soo diray.

**“Early in 1916 he made a senseless and unprovoked raid on the Dervish stock grazing round Jidali. Retribution quickly followed. On a Saturday night, the 6th May, 1916, some 2,000 Dervishes swooped down from their mountain fastness at Jidali and surrounded the town of Las Khorai. The western quarter was captured at once, and some 300 women and children were put to death.”**

**Warsangaliga dagaalkii lagu qaaday Laas Qori suldaankii waa baneeyay oo Cadan ayuu u cararay gabayga digashada ah sumadiisu tahay “ Ma Duqaynay reer Bari” waa**

ka ka tirinaya ina cabdulle xasan jilibada weerarka lahaa ee Muuse Ismaaciilna ku xusaya markaas halkaas baa laga qiyaasi karaa bixitaankii Warsangali iyo ku soo biiradii Daraawiishta reerka Muuse Ismaaciil. Qoladan Daaroodkismku waalay ayaa gabaygaas halka tuduc ee reerka Muuse Ismaaciil lagaga sheegayo jeclaysan oo ku badalay tuduc ah :

Duco Alley qabaan dagaha-Tuurwaaye

Tuducaasna u badalay :

Duco Alley qabaan dagaha Taar-gooye

Sanadkii Dayuuradaha horaantiisii ayay reerka Muuse Ismaaciil ka dareeen Daraawiishta oo col u wato Cabdi War same ( Cabdi Dheere ) kala baxay xarunta ina Cabdulle Xasana geeraar dalab ah ka daba diray:

Nimanyow Gadhweyn  
Gaalo hayga raacina  
Geel hadaad rabtaan  
Guryahayga kaalaya  
Gabdhaa hadaad rabtaana\*  
Hablaaha Ararsame iyo  
Hartaan idinku geedaami  
Gilihigaan hadaad doontaana  
Giib beynu kala hadhi.

\* tuducaas Gabadhaa, Aw Jaamac wuu yara diidaa inu sheego wuxu ku joojiya Geel hadaad rabtaan ([www.youtube.com](http://www.youtube.com) , sumada Tuurwaa ka daawo cajalada Video ga ah ninka Ciise ku celinayo tudacaas Aw Jamaacna diidanyay inu hore u wado Geeraarka.

Warsangali Daraawiish waxay ka riixeen Las Qori , Badhana qalcad bay ka dhiseen , reerkii dhulka lahaana waxay noqdeen wax firxaday oo suldaankii la galay Cadan iyo wax ka qaxay dagaamadoodii, 1916kii ayay Dawlada Ingiriiski Laas Qori ka xoraynaysaa nimankii Daraawiishta ahaa ee qabsaday meesha

The sequel is vividly described by Conrad Cato\* in the following words :

" The range was just over 6,000 yards, the shell was lyddite. After the first round the compact mass was compact no longer, but small groups showed themselves from time to time, each one of them receiving its dose of high explosive, until finally the pass was reached. Here the *Northbrook* hove-to, and, as the rabble came together in that narrow neck, whose range was calculated to a nicety, so the shells dropped plumb on top of them. It was diabolically easy—so easy that the sporting instinct must have revolted from it, even as our men at Omdurman sickened at the sight of the havoc that their machine-guns created. After twenty-four rounds the *Northbrook* ceased fire. The number of her victims will never be known, for many dead and wounded were carried off by their comrades ; the only available evidence of the

**result of these few minutes of gunnery was afforded by the 171 corpses lying at the entrance to the pass.**

Suldaan Maxamud Cali Shire oo farxadii waraaq u soo qoray Ingiriiska se waraaqdii ku dhacday “ Hayda Ka Masuulka ah la dagaanalka Adonisga “ (the anti-slavery society)

**" Surely we have found in Commander Turton a saviour of our place and people. God may give him long life and prosperity to enhance such heroic works. Praise and gratification have been in the mouths of us all since the success achieved by the genius and talents of Commander Turton, R.N., of H.M.S. *Northbrook*. The results of his success are truly colossal for us. . . . May God keep the British flag for ever and perpetual upon us, under whose shelter we are happy and thriving in content."**

**Inkastooy amakaag ku noqotay Ingiriiska iyo qoladii Anti-Slavery ga sultanku la yaab ma lahayn oo waxa laga dul qaaday inkaar iyo aafu ku haabsatay oo Warsangaligii reerkaa Harti ugu ganacsi badnaa waxa laga dhigay maato macaluul u dhimanaysa.**

**“Thanks to the Dervishes and the depredations of their Sultan, the Warsangli present almost as melancholy an appearance as their town. Once a prosperous trading and seafaring tribe, they have been reduced to the most desperate straits. Whenever rations were landed for the troops, hundreds of *misikin*, or destitutes, would scramble in the sand for any grains of rice that might fall from the gunny-bags on their way from the ship to the fort; and, even more horrible to relate, they would search through the dung of the Government ponies and camels in the hope of finding some undigested grain of corn.”**

### **Xaaraamo-Cune 1909-1912**

**On the 12th November, 1909, the fateful telegram conveying the decision of His Majesty's Ministers to withdraw from the interior of Somaliland and to concentrate at the coast was despatched to the Commissioner.**

Dibiyaaqadii 1909 ayaa dawlada Ingiriiski ku dhawaaqday inay ku laaban doonto xeebihii awal hore ba ay joogtay maadam wixii Daraawiish la odhan jiray ee markii hore ba u soo jiiday gudaa dalka imika arinkoodu noqday budh-cad dada boobta oo wax halis ah ku ahayn maamulka xeebta. Maamulkii muxamiyada qabailki gudaa dalka u badnaa ee jilibada laga soo uririyay hub waxay haysay dawlada Ingiriiski way wada hubaysay Daarood iyo Isaaqba si ay iskaga caabiyaan haday Daraawiish dhulkooda iyo xoolahooda Boobaan:

**“The overpowering dread of the Dervishes was disappearing, and General Manning felt sure that, if we supported with arms and ammunition the Darod ex-Dervishes, they would collect and form a number of combinations capable of holding the main body of Dervishes and preventing them from making any serious raids. The Ishaak tribes must**

**be responsible for the Warsangli and Bagheri Dervishes.” page 194 the Mad Mullah Of Somaliland.**

Jaalayaasha Daarood arintaas waxay ka dhigaan in Isaaq oo kaliya hubka la siiyay ka dibna dagaaladii qabaaalka wakhtigaas dhex maray waxay mar kaste jabkooda qiil uga dhigaan “Ingiriis baa Isaaq hubeeyay” ee hubka qabaaalka oo dhan waa loo qeybiyay Warangal , Dhulbahnate , Garxajis iyo H.Jeclaba , nimanka hubka laga qadiyay runtii waa qabaaalka Habar Awal oo ayagu xeebaa joogay oo weli dawladii Ingiriisku maamusho.

**“As for the tribes, arms and ammunition and ponies and mules were issued to them, and they proceeded to make their own defence arrangements. They were expressly informed that they should not look to us in the future either for military assistance or to settle their inter-tribal disputes. We should in no way interfere or attempt to control their actions in the interior and their disputes must be settled among themselves in accordance with Somali custom. “**

Isla markii maamulka Ingiriisku u jiiday xeebaa qabaaalkii hubkii la siiyay waxa kula jeesteen qabaailladay utuntu u dhaxaysay , Habar Yoonis markiiba weerar bay ku qaadeen Ogaadeen , Habar Jeclana waxa ka dagaal ka dhex qarxay Faarax Cabdulle reerka Ciidagale na ayagii baa iskula jeestay hubkii:

The various sections of the Habr Toljaala were continually at each other's throats. Similarly, **the Aidegalla split into two main sections and carried on a desultory warfare with one another. The eastern Habr Yunis came into frequent collision with the western sections of the tribe ; and the tribe as a whole attempted to recuperate its strength by a large and successful raid upon the Ogaden, which culminated in an enquiry by a British officer in Abyssinian territory, as the result of which the Habr Yunis were called upon to return a balance of no less than 1,330 camels to the Ogden “**

Dagaaladaas Xaaraama-Cune waxay dhibaataada ugu culus ku dhacday reerka Habar Awal iyo reerka Dhulbahnate oo Dhulbahnataa waxa isu raacay Daraawiishtii oo dagaalo b’an ku soo qaaday Buhoodle oo ka wada qixisay Dhulbahnate oo sanadkii Cali Dhuux u carari jiray Berbera, waxa kaloo u raacay meel ay ku badbaadaan sida xeebta Berbera oo qabaaalka Isaaq awogood u soo gaadhi waayeen, Sanadkii dawlada Ingiriisku dib ugu laabtay Xeebaa , isla markiiba ciidankii Cali Geri ee Ingiriisku hubeeyay Daraawiish baa cagta marisay wax la laayay , wax cararay laga dhigay, Douglas Jardin oo sanadahaas Somaliland ka ahaa secretary ga Muxmiyada wuxu Dhulbahnate ku tilmaamay “**Ismaaciiliyad (shiyacada laga xaqiro dhulka Misir ) dhex maxaayasa oo ka dawarsanaysa dhulka Isaaq)**

**“As might be expected, the coastal Habr Awal were an easy prey to the more virile tribes of the interior ,until, emboldened by adversity, they retaliated by waylaying and looting traders' caravans as they passed to and from the coast .In this holocaust, in which it is estimated that not less than one-third of the male population of Somaliland perished, there was no tribe that did not suffer either from internal schisms or from attacks by their neighbours. But the most pitiful lot of all fell to certain sections of the**

**Dolbahanta. Ousted from their ancestral grazing grounds by the Mullah's advance and bereft of all their stock, the remnants wandered like veritable Ishmaelites in the Ishaak country, deprived of asylum and almost of access to the coast, owing to the inveterate hatred which the Ishaak harbour for the Darod.” In the following month, Bohotle was occupied as a Dervish post. Thus were the Mullah's forces re-established in British territory. Their success had been gained by striking sudden and unexpected blows when the Dolbahanta were scattered, and had been attended by the artistic mutilation of the vanquished and many unspeakable atrocities.**

Dhibaatooyinka ugu badan , haday noqoto dhac iyo boob waxa gaystay qabiilka Habar Yoonis oo ilaa Bulaxaar weerary, markii xeebii dhibaataadu soo gaadhay ayuu Ingiriiskii sameeyay ciidankii Koofil si looga hortago qabaaalkaas dhaca iyo boobka samaynayay, markii ciidanka lagu dhawaaqay ayuu dilkii iyo boobkii sii batay si ay oga gaadhsiyaan qabaaalka ciidanka ka hor dhaca iyo boobka, ujeedada laga lahaa ciidanka Koofil waxay ahayd laba arimood , qabaaalka wax boobaya in la xakamadeeyo oo badnaa H.Yoonis iyo Habar Jeclo arinta labaadna waxay ahayd Dhulbahnataa Daraawiishtu laynayso in laga ilaaliyo boobka”

**(b) The main objects for which the corps had been raised were to keep open the trade routes for caravans visiting the coast and to put an end to the constant internal warfare which rendered the tribes incapable of resisting Dervish aggression.**

**Axmed Idaajaa ayaa programkiisa 61naad ka been abuuray ujeedada Ciidanka Koofil isagoo markaas ka dhigaya Koofil nin kibray oo dada bilaash u layn jiray , wuxu Idaajaa yidhi**

**“ Koofil heerku kibir ka gaadhay reer geel dhacay oo diiday inay soo celiyaan geela ayuu Koofil geelii intuu xooq ku soo daayay ayuu reerkii lahaa u geeyay”**

In January, 1913, the Camel Constabulary moved across from Mandera to Burao to effect settlements between the eastern tribes. Mr. Corfield's success in this work exceeded the most sanguine expectations ; and even the hitherto intractable Habr Yunis vied with each other in rapid compliance with his orders. By mid-March, all serious matters of dispute had been dealt with in this district, and in one instance only had there been any reluctance to carry out the Commandant's instructions. One section of the Habr Toljaala failed to comply with an order to pay over stock within a fixed time, and Mr. Corfield, with the Commissioner's approval, made a rapid descent upon them and drove off more than the amount of stock required to meet their liabilities and to pay the additional fine to Government .

Waa wax lala yaabo “**logic**” Idaajaa se isagu waxaas wuxu u yeelayaa sidu u xalaaleeyo budh-cadkii Koofil ka dhicinayay geela Dhulbahnate hadhow u yidhaahdo Koofilkii kibir badnaa waxa dilay Darawiish oo wixiisii xilka lahaa bilaabo. Ka dibna Ismaaciil Mire oo Koofil weligii arag yidhaahdo isagaa dilay oo gabay ka tiriyay isagoo guaranties laalaadinaya.

Dagaaladii Xaaramo-Cune ee socday labada sanadood sidaas bay ku soo af jarmeen markii xasiloontii dib u soo noqtay badh-cadkiina arlada laga xakamadeeyay. Daraawiish oo ayagu qabaaalkii Xaaramo-Cune ka masuulka ahaa boobka iyo dhaca ayagu wax dagaal ah iyo boob ah

may gaysan ee reerkii Dhulbahnate ayay dagaankii ka soo riixeen xooliina ka dhaceen waa dhacdadii Dhul-Madoobe oo halkaas markay taariikhdu marayso kaalinteedu ku haboontay in la soo galiyo ka dib heshiiskii Ilig, dagaalkii Canjeel iyo Xaaraamo Cune..

### **Dhul-Madoobe iyo Koofil iyo mala-awaalka Ismaaciil Mire**

Sanadkii 1912 ayay Daraawiish qabsadeen Nugaal , reerkii Dhulbahnate la siiyay mudo bil ah inay ku soo biiraan Daraawiishta , waxa loogu balan qaaday in xoolahoodii hore looga dhacay dib loogu celiyo nin kaste oo Xarunta galena 100 halaad in la siin doono , laakiin dhulbahnate waa diiday ayagoo tixraacaya dhibaataaday kala kulmeen Daraawiishta laakiin nin u jawaaba Caamir Sheekh Cabdulle oo colka qabsaday Nugaal hogaaminayay oo cabashadooda u sheega kuma jirin Dhulbahnate oo nin kaste wuu baqayay:

From July to December, 1912, the Dervishes had remained concentrated in the Gerrowei district; and the Ain Valley was left deserted not only by the Mullah's forces, but also by the lawful occupants, most of whom were afraid to return to this danger zone. Amir, the Mullah's uncle and emissary in the Ogaden country, spent this period of quiescence in obtaining supplies of food, clothing, and ammunition from Abyssinian sources. No reply to the Commissioner's suggestion for an armistice had been received, and there was no doubt that the Mullah was temporising to see whether the formation of the Camel Constabulary was a prelude to a Government expedition, as was generally rumoured. In December, however, he established a small party of 150 Dervishes at Ainabo, with instructions to win over the Dolbahanta to his cause. The various sections of the tribe were offered the return of all stock captured during the past three years if they would but join him ; and a reward of 100 camels would be made to any individual rifleman or horseman deserting to the *haroun*. The Mullah pointed out to the Dolbahanta that they had been severely punished for their allegiance to an infidel Government which afforded them no real protection ; and they were advised to throw in their lot with their own kith and kin. If they declined these terms, they must step aside entirely and afford the Dervishes a free passage through the valley. One month he allowed for deliberation and upon their decision depended their future safety or destruction.

Waxa taariikhda ku cad oon muran ka taagnayn inaanu ninka Ismaaciil Mire dagaaladii 1901-1905 mid ka mid ahna soo gaadhin shaqana ku lahayn, se si qasab ah loogu tolayo dilkii Koofil ee Dagaalkii Dhulmadoobe, Aw Jaamac Cumar Ciise iyo Axmed Faarax Idaajaa oo markii Af Somaligaba la qoray buug qallinka ugu duugay uguna magac dhabay **Gabayadii Darwiish Ismaaciil Mire 1974 ka kalana la soo orday buug la yidhaahdo Sayid Maxamed cabdulle Xasan iyo Taariikhdii Daraawiishta**

Ismaaciil Mire waxa aad loo buun-buuniyaa waa halka gabay ee **“Taleex”** Jaale Idaajaa iyo Aw Jaamac ayaa khuraafaadkooda waxa ka mid ah inu Ismaaciil Mire , Koofil dilay meel alaale iyo meel ay ka keeneen taariikhdaa gacan-ku-rimiska ah la garan maayo. Sababta oo ah haday jirto hal dhacdo oo Ingiriisku si fiican u baadhay oo dhowr reports ka qoray waa arintaas Richard Corfeild, sidu dagaalku u dhacay, cida geela qaaday, reerkii geela lahaa si kaste arintaas Ingiriisku wax walba uga qoray oo House Of Lords ka ayaa malady baadhistaas. Meelna kuma taal wiil la yidhaahdo Ismaaciil Mire ayaa iska daa inu cid dilaye xataa inu Daraawiish ka mid ahaa oo nin caan ahaa meelna Ingiriisku kuma sheegin , laakiin Ingiriisku wuxu u sheegay raggi maalintaas ciidanka ku

dagaalamay Dhulmadoobe watay raggii ugu cadcadaa oo ah ilaa 13 nin oo xataa u ka mid yahay mid Warsangaliya oo kabo-tole u ahaa Sheekh Maxammed Salaxii Makka:

- 1- Abdirahmaan Ali Dhicis (Ba-Geri )Khusuusi
- 2- Xaji Sudi (Adan Madoobe) Khusiisi
- 3- Sayid Saadiq (Arab) Khusiisi
- 4- Xaaji Firxad (Hawiye) Khusuusi.
- 5- Obsiye Seed (Magan seedigii/inlaw)reer Khayr Khusuusi b.1880
- 6-Jaamac Seed Magan (reer Khayr inlaw) Khusuusi b. 1888
- 7-Abdille Adan Ali-Geri Khusuusi born 1888
- 8-Mahmud Guray (nefew/walaashii dhashay) B/Ararsame Khusuusi b 1887
- 9- Yuusuf Hassan Nuur (uncle/adeerkii) Ba-Geri Khusuusi
- 10- Jaamac Gusuf (Sacad Yoonis) army
- 11-HajI Ismaaciil Khayre Warsangali ( **formerly a shoemaker at Mecca under sheekh Mohamed Saalax**)
- 12- Abshir Dhoore (Majeerteen )Khusuusi (**killed on June 1918 during Majeerteen raid**)
- 13- Seeraar Jaamac (Jaamac siyad) b.1880's

Haduu Ismaaciil Mire balaayo laga quustay ahaa maxaa looga waayay halka raggi Dhulmadoobe colka watay midmid loogu xusay ilaa kii kabo tolaa ka ahaan jiray Makka Ismaaciil Mire imisa jir buu ahaa 1905kii?? Waxa hubaal ah Ismaaciil Mire oo dhintay 1960'kii xataa haday si kaste d'diisa u weyneeyaan wakhtigaas isaga ah marna da'diisu ma ahayn d'a Daraawiishta wax lagaga noqdo, meelna Ismaaciil Mire kagama jirin halgankii dagaalada 1901-1904. Hadan sidu caan u yahay iyo wuxu caan ku noqday waa arin u baahan baadhis fog.

Gabayada Ismaaciil Mire markaad eegtid ood si fiican u daristid meelna Ismaaciil si toos ah ku sheegan maayo inu goob joog ka ahaa dagaaladii ilaa 1904 ,Sacmalla- Firdhidin, Ergo , Gumburo -Daraatoole ilaa Jidbaale. Ninka se Aw Jaamac wuxu ku andacoodaa inu Ismaaciil Mire ka qeyb qaatay dagaalkii Gumburo 1903, isagoon wax daliil ah u hayn oo Ismaaciil goobna gabaydiisa ku sheeganayn inu joogay se si guud iskaga guud maraya isagoo waayo danbe ka sheekaynayay.

Ujdeeda qoraalkan dheer ee taariikha ah igu kaliftay waa arintan oo Axmed Faarax Idaajaa ku soo qaatay programkiisii 61naad isagoo sidiisii reerka Isaaq si maldahan ku duraya , waxa se amakaag igu noqotay indho adaygiisa marku yidhi Geelii Koofil Lagu Dilay Isaaq baa laga qaaday raacdaddi ka daba tagtayna Isaaq bay ahaayeen:

Weedhaas ah **“meel Burco u dhow geel laga qaaday”** waxan markii ugu horaysay ku arkay Buugaa Suugaanta Fasalka 2aad ama 3xaad ee dalkii laysku odhan jiray Jamhuiriyaada Somaliyeed lagu dhigi jiray iskuulada, yaab bay igu noqotay waxa u diiday inay yidhaahdeen meel Caynaba u dhow, ilay geela meesha laga qaaday waa la garanayaaye. Ujeedada laga lahaa arintaas waxay tahay **“si ardayga loogu sheego si maldahan inu geelu ahaa geel Isaaq, si maldahana ardaygu u fahmo inu Koofil xoolo Isaaq dhicinayay marka la yidhahado “kuwu watayna“ in loo fahmo =Isaaq”**

Juhalaada Daaroodismku indho-tiray malaa maskaxdooda ma galin in ayagoon dhallan walaa Aw Jaamac walaa Idaajaa, Col. Summer iyo Captain Dunn oo la socoday Koofil inay Baarlamaanka Ingiriiska hor keeneen xaqiiqadii siday wax u dhaceen “investigation”:

**“The force marched south-east towards Ber, and, on the road, retreating tribesmen reported that the Dervishes in large numbers, under the command of Ow Yussuf bin Abdulla Hassan, the Mullah's brother, having raided and pillaged in all directions, were withdrawing the looted stock in the direction of Idoweina, thirty miles south-east of Burao, which they had made their rendezvous. The force was halted eleven miles northeast of Idoweina; and here fifteen men of the Constabulary, mounted on ponies, who had been sent on ahead, confirmed the news which had been received on the road. They had exchanged shots with the Dervishes whose strength they estimated at over 2,000 footmen all armed with rifles and 150 horsemen. At 8 p.m. the Constabulary moved slowly on again, and at 9 p.m. they halted for the night within four miles of Idoweina. A zariba was made, and the Constabulary were formed up in column of sections, with the Maxim gun mounted and ready for action on the left front and the camels in the centre. All military precautions were taken to guard against a night attack. From the enemy camp occasional shots were heard throughout the night, and the African sky, radiant with a myriad stars, was also aglow with the reflection of the Dervish camp-fires. The Constabulary were joined by some 300 Dolbahanta who were anxious to recover their lost stock from the Dervishes; and some ammunition from the precious reserve was distributed to them. The immediate object was to prevent the Dervishes from driving off the stock they had looted from the Dolbahanta, and the ultimate object was to restore our damaged prestige. In both these objects we failed lamentably.**

**For the Dervishes got away with the stock\*, Estimated at 5,000-6,000 camels and 20,000-30,000 sheep. The numbers were so large that the Dervishes had to send to the haroun for assistance to drive in their loot.”**

Waxay Summer iyo Dunn sheegeen in geela laga qaaday meel ka mid ah dagaanka (Axmed Garaad -Ararsame) (Ido-Weyn) March 1913 reerka geela laga qaadayna ahaayeen beesha Dhulbahnate weliba jufada Ismaaciil Mire ee Axmed Garaad oo Daraawiishtu caadaysatay iny biliqaystaan had iyo jeer. Markii geelii laga maroorsaday Dhulbahnate ayay Dhulabahntii u soo ashtakoodeen Richard Corfiled oo markaas watay booliskii la odhan jiray **“Somaliland Camel Constabulary** “ Koofil ooy la socdaan 350 Dhulbahnate ah ayaa intaanu dagaalku blabbing min nin iyo 40 rasaas ah u qeybiyay Dhulbahntii raacdada ahaa ee geela laga dhacay, isla markii fooda lays daray ayaa reerkii Dhulbahnte ee geeloda u dhicinayay Koofil cagta waxa ka dayeen. Koofil oo ku foorara qorigii loo yaqaanay gilidhi-gaanka (Maxims Gun) oo meel ku dhagay is le fur ayay xabad tashiirad ah ku dhacday cid riday la aqoon . Dhacdadaas basiidka ah ee geel laga kala dhacay ahayd iyo boolis ayaa Kacaankii Daaroodism ka dhigi jiray dhacdooyinka Wadnimada somaliyeed kuwii ugu weynaa **Allen Giib Camel Constabulary la maamuli jiray Koofil isna waxa dishay tacshiirad cidii riday la aqoon 1923gii Burco**



Heer bay Idaajaa iyo Aw Jaamac gaadheen ay yidhaahdaan Ismaaciil Mire oo gacantii mise kurtii Koofil sita ayaa ula tagay “**saydikii**” waxba se kama jiraan mala awaalkaas Koofil isagoon xataa la taaban ayaa dib maydkiisii loogu celiyay Burco. Ciidamadii geela dhicinayay waxa ka dhintay 30 nin , tiradooduna waxay ahayd ilaa 150 askar ah iyo 350 dhulbahnate oo raacdo ah, ciidanka Daraawiishtana waxa laga dilay ilaa 200 oo nin.

Idaajaa iyo Aw Jaamac si ay u xalaaleeyaan xaaraantaas 2 siyaabo ayay u dhigaan , kow ta hore geela waxa laga dhigaa xoolo Isaaq (**laga qaaday Burco Agteeda**) ayagoo halkaas ka yara saraya runta , laba, Koofil ayay u sameeyaan taariikh aanu lahayn oo ah Gaal-dadka cuni jiray “**exageration**” ka dib taariikhda sidaa loo badalo qofka Somaliga oo u ciil qaba gaalkan kibirka badan. Sedex gabayga Ismaaciil Mire ee Taleex ayay arintan daba dhigaan ayagoo is le ku sawira inu Ismaaciil Koofil dilay colkana watay.

Gabayga Taleex loo bixiyay meelna Ismaaciil Mire xataa kaga sheegi maayo in Koofil la dilay iska daa inu isagu xataa arkaye, wuxu kaga hadlayaa uun geel la qaaday oo inoocu geelu ahaa iyo hashii gabyaaga u ka rabay geela. waxa ka muuqata Ismaaciil inaanu xataa dhacdadan 1913 ee taariikhda loogu sameeyay isagu goob-joog ka ahayn xataa.

Togga Ulasameed dooyadii horay u tuuryeynay  
Intay timacad noo soo arkeen marada noo taage  
Annaguna jihaad kama tagnee tiimbad ugu roorray  
Sengeyaal tabaadiyo gool weerarka u tooxnay  
Tiiraanya ololkii dhulkii Taani naga qaaddday  
Tallaala'ayda qaylada Berbera tahan la weydaari  
Taambuuglayaashiyo kuway tebeysey soo gaare  
Teysaha gugii oo hanqaray tininigtii yedhay  
Talaxumada awrkuu u xiray baqe taraarsiinnay  
Girliigaanka meeshuu turqaday lagu tunsii geela  
**Tirsan maayo uunkii tirmiyo gaalo taabaco'e \***  
Gaaladu waxay tacab lahayd taabnay galabtaase  
Maadhiin turaabkaa ka badan tuurta kaga qaadnay  
Tukihii intaan niman u waray tobanle soo qaatay  
Gebagaba u tooxnoo kufriiga maarre kaga teednay  
Tafwareeman maynine intaan tubay ku aynshaaday  
Galabtaa carraabada ku timi turugga Buuhoodle

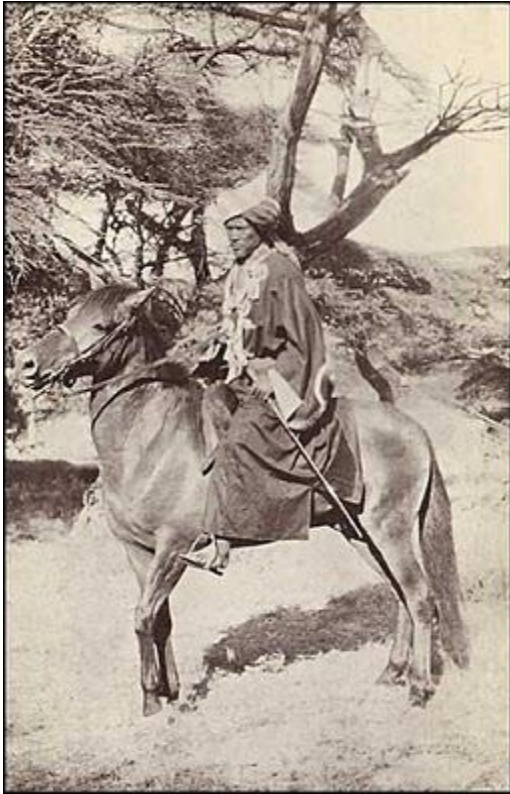
\* tuducaas oo asalkiisa sida hore ahaa ayaa Aw Jaamac iyo Idaajaa markii arintan laga dhigay geel Isaaq, raacadna raacdo Isaaq ayay tuducaas u **badasheen “ Tirsan Mayno uunkii tirimay iyo tulushe Idoore”**. Laakiin tuduca ujeedadiisu wayska caday oo maadaama Ismaaciil tollkii lagu laayay lagana dhacay geela Koofil na awgood u dhintay arinkiisu waa “**Tirsan maayo Dhulbahnataa tirmiyo gaalo taabaco'e**” .

Waxa dhawaan soo baxday hees ay Saado Cali ku luuqaynayso midhiheedana waxa ka mid ahaa “ **kalshaale anigaa le oo Koofil iyo dabadhilfkiisii ku dilay**” inay amakaag

tahay maskaxda la maydhaa qoomiyadaas dhan weli waxay aaminsanyiin inay ayagu Koofil dileen oo Koofil xoolo Isaaq dhicinayay,

**Kabashada cilmiga gaaban waa lagu kadeedmaaye**

**Hagoogane iyo jabkii Daraawiish iyo xorayntii harooyinka Doollo 1920 Part III dhamaad.**



Risaldar-Major Haji Musa Farah, L.S.O., of the **Habr** Yunis tribe, who has so often figured in these pages. Was born about the same time as the Mullah in the early 'seventies and he enlisted in the Aden Water Police. His high qualities earned for him rapid promotion in the non-commissioned ranks and subsequently a transfer to Bombay. When Sir Eric Swayne was on his way to command the first expedition against the Mullah, he "discovered" Musa Farah at Bombay and took him to Berbera. Outstanding abilities and successes in the field, when in command of tribal levies, soon earned promotion to Risaldar-Major, then the highest rank to which even a native of India could attain. But it was in a civil rather than in a military capacity that Musa Farah won his laurels. His shrewdness in council, his natural intuition, his exceptional knowledge of the Somali character, fitted him admirably for the post of Chief Native Adviser to His Majesty's representative, a post which he has now held with distinction for some twenty years or more. A man whom the King has delighted to honour on several occasions, Musa Farah has been the trusted confidant of successive British rulers of Somaliland for two decades. But the most eloquent testimony to his personality is the hatred for "Musa Egarreh," to which the Mullah's letters so often give expression. For a Somali, he is a rich man, possessing camels

galore and many a fine herd of cattle. He has the affection and respect of the many British officers who have been proud to account him their colleague and friend. His fellow countrymen know full well that there is nothing, be it good or ill, which they may do that is hid from him. Consequently, they fear him. Wealthy and distinguished and influential, he has achieved as much as any Somali may achieve by legitimate methods under British rule.

**Jaalle Jaamac Cumar Ciise iyo Axmed Faarax Idaajaa marka laga waraysanayo BBC programyada taariikhda somaliyeed , sida program labada-mooge ee Isaaq loo dhiibay waa Hereri iyo Cawke oo geeridii Nebiga ogayn, oo la yidhi Daraawiish ka waraysta Aw Jaamac , oo labadooduba sheeko lagu qaloocinayo reerkooda hor booda, maaha markii ugu horaysay ee ninka Cawke propaganda Daarodeynta Daraawiish hor boodo. Dadka dalka Somaliland gudisiha ku nool iyo jaaliyada qurba joogaba way xasuusanyihiin cajalad Cawke hor boodayo oo la duubay 1980yadii , laguna duubay saldhigyadii faqashta gaar ahaan guriigii af-dugaagii Axmed Saleebaan Dafle. Waxa dhacday in dhowr jaale oo faqash ah casuumeen ilaahay haw naxariistee odaygii Ciise Muuse ee gabayada ururin jiray Lamumbe ayagoo ugu dhuumnaya gabayaanu kaa waraysanaynaa. Cawke oo microphone ka warysiga isagu daadihinayay ayaa cayda Saajinkii Carab Dheere aad ugu dheeraaday isagoo amaanaa Ismaaciil Mire , markaas ayuu Lamube yaabay oo yidhi “ dee malaa ninkaad iga waraysanaysaanba idinkaa igu dhaama “ wuxu ka yaabay nagnagta Cawke iyo iska dhaadhicinta saraakiisha faqashta. Cajalada gebigeedba waxa lo duubay faanka iyo amaanta wiilka Ismaaciil Mire iyo duqaynta Carab-Dheere oo qolyahan faqash mar kaste reerka Isaaq ugu duur-xula.**

**Waxa lagama maarmaan ah qolyahan Isaaq ee Hargaysa hilibka geedaysan ku cuna ka dibna cawska cagaaran raamsada inay ugu yaraan la xisaabtamaan Cawke iyo Hereri iyo ficiladay ku kacayaan, maaha in ayaga waraysada buunbuunita Daraawiish loo dhiibo ayagoo reerkooda logu duur xulayo. Ninka Moogaa ah ee Hereri waxa igu maqal ah in isagu u sareeyo Idaacada VOA ee waxani ka socodaan , been iyo buunbuunin Daarood wuxu Idaajaa marayaa program 67aad weliba sidaas baa isagoo jooga Neyroobi halkaas waxiisa ka soo gudbiyaa, waa maxay sababta Hereri Muuse Cali Faruur oo Hargaysa jooga program taariikh halkaas isna qeybtiisa looga ogalaan waayay. Barnaamijka 64aad ama 63aad wuxu Idajaa marayaa in Isticmaarka ka hor inanay jirinba Somali salaadiin iyo maamul lahayd Daarood mooyaane, malaa dada kale waxay ahaayeen riciyad.!!!**

Waxay labada Jaale mar kaste taariikhda Daraawiishta ka reebaan dagaalkii Hagoogane ayagoo libta Isaaq u diidaya , waxayna yidhaahdeen Taleex ka dib ina Cabdulle Xasan limay ayuu u cararay oo Kaneeco baa dishay , marmarka qaarkood bay yara xishoodaan oo ay si yar oo oo teel-teel ah uga gudbaan dagaalkaas ayagoo marka hore yidhaahda Fanto iyo Furuq baa laysay Daraawiishta , Idaajaa oo caabuda ina Cabdulle Xasan wuxu u dhigaa sidatan anigoo hadalkiisa oo duuban qoraal u badalaya wuxu yidhi

**“ Sayidku haduu Ilaah ku roonyahay markaas wuxu joogay dhulka Nugaal iyo dhulka la yiraahdo Sanaag, way ka soo guureen waanay ka soo qaxeen, meel dhexe markay mara-hayaan meesha la yiraahdo Wardheer iyo soonaha Shiniile ayagoo**

**mara-haya ciidan Ingiriisku ku soo kiciyay , oo qabaailka ah , qabaalkii Ingiriiska taabacsanaa ah, halkaas waa lagu laayay , si xun baa loogu laayay inta geel badana laga soo qaaday , inta la gaaday, ayagoo markaas furuq iyo fanto ku dhacday oo aad u liita markaas ayay ka guureen hadii Alla Kuu Roonyay waxay tageen xagaa iyo Webiga Shabeel**”.

### **1920 sanadkii Dayuuradaa**

Markii la duqeeyay qalacdi Jidali ,Madhisho ( dhulka Muuse Ismaaciil) iyo Badhan (Dhulka Warsangali) dagaalo goos goos ah oo Daraawiishta qaarna dagaalameen qaarna yaaceen ka dib waxay Daraawiish badankood u soo carareen dhankii qalcada Taleex (dhulka Dhulbahnate). Ciidamada dhulkaas ka dagaalamayay waxay u badnaayeen qabaailka jiidaas daga labada dhinacba , taariikhada Daaroodismka ee u faafiyo aw Jaamac se waxay u dhigaysaa Daarood oo wada Daraawiish ahaa iyo Isaaq oo wada Ingiriis ahaa , laakiin akhristayaashu marba hadaynu marayno dhamaadkii dagaaladii Daraawiishta kolay goorahan waxay yaqiinsadeen inaan siday nimankaasi u dhigaan taariikhdu ahayn, markaas mecenno ma laha hantaataca Aw Jaamac iyo Idaajaa hada inaan markii kumanaad hadana beenayno.

**The tribal levy of 1,500 men was to hold various posts on the Mullah's line of retreat southward to the Bagheri and to intercept Dervish fugitives and stock.**

Ciidankii qalacada Taleex weerary waxa isu keenay 13 caaqil oo H.Y , H.J iyo Dhulbahnate ah ciidankaasi wuxu dhamaa 500 hogaankiisa sare na waxa hogaaminayay Risladaar Xaaji Muuse Faarax. Waana cidankay isku dhaceen ciidankii qalcada Taleex ku dagaalamay ee u hogaaminayeen Ibraahim Buqul iyo Xaaji Suudi laguna dilay halkaas, ninka la yidhaahdo Aw Yuusuf Bare (Yuusuf Xasan Nuur) oo ina Cabdulle Xasan advertise ah oo ahaa mujirmiyadii ugu waaweynaa isagoo dhaawac ah ayuu ayaantaas isu dhiibay Adan Giib oo u la socodo Mahdi Cabdulle Xasan oo isagu judhii ugu horaysaba marku aabihi firdhaday is dhiibay, waxa lagu xantaa dhowr nin oo Isaaq ah sida Xasan Xuseen (H.J, reer Yoonis waa ninkii faraskii Weysaysane la hadhay) iyo dhowr nin oo kale inay ogaan maalintaas u sii daayeen ina Cabdulle Xasan oo baqashiisii Dhibic saaraan.

**Captain Gibb, assisted by that other Nestor of Somaliland warfare, Risaldar-Major Haji Musa Farah, I.S.O. By the 19th January, two days before the first aerial bombardment of Medishe, 500 riflemen under 13 *akils* had been posted at Gaolo with orders to watch Tale, and the rest of the force was holding various posts on the Yaguri-Gerrowei line, Gibb himself having made Duhung his head-quarters. At first the levy, isolated and without means of communication with the other forces employed on the operations, knew nothing of the march of events. But on the 1st February, the Governor was enabled to communicate by aeroplane both with Gibb and with the Somali leaders at the various outposts, informing them of the Mullah's retreat south and instructing Gibb to gain touch with the Camel Corps as soon as possible. On the morning of the 4th February, tribal horsemen arrived at Duhung from Gaolo and reported that the Mullah**

and a few men had entered the Tale fortress at midnight on the 2nd/3rd February, followed in the early morning by some 60 horsemen. A later message, while confirming the arrival of Dervish parties at Tale, expressed doubt whether the Mullah himself had entered the fortress. Gibb immediately left for Gaolo with all available tribal rifles. Meanwhile small parties of Dervishes were continually arriving at Tale, but many were being intercepted and killed by members of the levy. It was now apparent that all the remnants of the Dervish force from the Medishe and Jidali area were converging on Tale ; and the tribal leaders, although they had no proof, were convinced that the Mullah was in the fortress. A large party of Dervishes escorting the Mullah's main caravan had been successfully engaged by the Tribal Levy while trying to make their way into Tale. During the fight many notorious Dervishes had been killed, including Haji Sudi, the ex-naval interpreter, and Ibrahim Boghol, the commander of the Mullah's forces in the northern area. 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 ammunition, and 300 camel loads of supplies. Page 273 The Final Expedition , The Mad Mullah Of Somaliland.”

Sidu u baxsaday lama oga laakiin Ina Cabdulle Xasan inkastoo ahaa nin aad u booran oo xataa faraska la saaro , hadana arimaa baxsadka iyo dhuumashada xariif buu ku ahaa , ergadii 3da sheekh ee dariiqooyinka wateen waxay soo wariyeen inaanu lugaa laabi karin marku fadhiisanyo oo sidii gabadh gudan intuu lugaa fidiyo caloosha weyn sii daayo gacmaana gadaal fadhiga ku taageero. Farskiisana marku fuulayo 4 nin baa mid ba lug qaban jiray oo si qaab-daran loo xamaali jiray, ayagoo arkayay sida faraska loo saaray ayuu maalin ugu faanay “**darmaanta Daraawiishta mid kaste anaa jabiya**” markaasu intuu yara guleeyay yidhi waabaan ku boodayaa, wax yar marku faraskii u jiray ayuu buur la noqday ka dibna arinkii iska daayay.

**He visited the ergo in the morning and told them to start. This was the first intimation they had of any move. Leading their camels for some 200 yards until they were level with the Mullah, they saw four men assist him to mount, lifting his leg. Some forty Midgan and Adone danced in front of him. He then attempted to convince the ergo of his prowess as a horseman. He was, in actual fact, mounted on an aged and early expeditionary days. He still enjoys perfect health. very docile hack; but he jerked the Somali curb and kicked its flanks so vigorously that it reared slightly. He remarked to the ergo, " I always have to break in all our wild young Dervish horses." He then moved past, straining at the curb, followed by six women mounted on ponies,\* wearing bandoliers, and carrying small carbines.**

waxa la soo wariyay in isaga iyo Xaaji Firxadkii Hawiye u baxsadeen dhanka Ogaadeen oo walaalkii Khaliifa ciidan ku dhex lahaa reerkiisa Ba-Geri. Inkastoo reerka Ba-Geri labaan sanadood Darawiish ahaayeen hadana arbush iyo dagaalo kamay ridin dagaankooda oo qori xabashi kumay tuurin, wuxu caqliga saliimka ah yeeli lahaa in guryahooda xoreeyaan marka hore intaanay dagaanada umadaa kale qasin. Aw Jamaac iyo Idaajaa oxidise marna isma weydiyaan sababtu Ina Cabdulle Xasan Ogaadeenkiisa oo ku jira isticmaar kii ugu xumaa oo oo sanad kaste fardo iyo col iyo xoog lagaga qaadi jiray gibirka boqor Menelik waxay iskaga xoreyn waayeen, 130 askari iyo 4 sarkaal oo Ingiriis ah dalkana qabaail keeneen heshiis la galay intuu isku mashquulinayay,

jawaabtuna waxa weeye filinkay Daraawiish matalayeen wuxu ku qurux badanaa INGIRIIS baanu la dagaalamaynaa ee kuma qurux badnayn Xabashi baanu la dagaalamaynaa maadama ay iska dhigi jireen Mahdiyyiintii Suudaan oo kale.

25 March 1920 ayaa fariintii ugu horaysay ka timi ina Cabdulle Xasan sidii u uga baxsaday Taleex waxa waraaqda siday Xaaji Cusmaan oo adeerki ah:

**" 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 Habr Yums nor the Habr Awal nor the Habr Toljaala.**

**" As to Abdi Derreh, he says he killed Sheikh Yussuf because he alleges he killed 60 of his people. But, in the name of , God, I ask you to enquire whether this *wadad* ever killed as much as a goat m 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.**

Sheekh Yuusufku sheegayo waa Aw Yuusuf Bare waana adeerkii , waa ninkii ciidankii geela Dhulbahnate dhacay dagaalkii Dul-Madoobe watay , Cabdi Dheeraa u leeyey wuu dilayna waa Cabdi Warsame ( Gadhweyn) oo isagu Daraawiishta ka baxay wax yar ka hor dagaalka Dayuuradaa. Aw Yuusuf Bare isagoo dhaawac ah ayuu isu dhiibay ciidankii Allen Giib .

### **Ergadii Wadaada iyo Cuqaasha 1920 iyo Ina Cabdulle Xasan oo waalidii la soo hubiyay.**

Ninka Carshe Dheera ayaa ka cods day niman wadaado ah iyo cuqaal inay Duuflaalka ugu tagaan sladhigiisa kana soo dhaadhciyaan inu ka waantoobo fadqalada , sheekh Ismaaciil Isxaaq (Dhulbahnate ) oo ahaa madaxa dariiqada Saalxiyada ah ayaa u sareeyay ergada oo ka koobnayd:

- 1- Sheekh ismaaciil Isxaaq (madaxa saalxiyada , Dhulbahnate)
- 2- Sheekh Cabdilaahi Madar (madaxa qaadriyada , Habar Awal)
- 3- Sheekh Maxamed Xuseen (madaxa dariiqada Axmediyada)

Cuqaasha:

- 1-Akil Ali Adan, Habu Yunis, rer Sugulleh, baha Deria.**
- 2- Akil Jama Madder, Habr Yunis, rer Sugulleh, rer Robleh Sugulleh.**
- 3-Akil Haji Ibrahim Warsama, Habr Yunis, rer Sugulleh, baha Sugulleh.**

**4-Akil Hirsi Hussein, Habr Yunis, rer Hussein.**

**5- Akil Haji Abdillahi Jama, Habr Toljaala, rer Dahir. "**

**6-Akil Ahmed Yasin, Habr Toljaala, Sulamadoo. "**

**7-Akil Ali Gulaid, Habr Awal, rer Ahmed.**

Markii cuqaasha iyo wadaadu soo gaadheen Qoraxay ayaa ciidan Ogaaden ah oo fardoolay ah ka hor tageen , ninkii u sareeyay ciidanka ayaa Cuqaashi iyo Odayaashii ku yidhi : “ Marku wadaadku idin waydiiyo warkeena waxad tidhaahdaan waxanu nahay ergadii Ingiriiska waxna naga danbeeya col beeleed u wato Xaaji Muuse faarah oo Ogaadeenka duulaan ku ah”

**" When the Mullah asks you for your news, say that you are the ergo from the British Government, but that there is a large army of British Somalis just behind you under Musa Farah coming to attack the Ogaden/'**

Wuxu arintaas uga dan lahaa Ina Cabdulle Xasan in ogaadeenku baqdin ku raacaan markay maqlaan ciidan baa ku soo fool le , isagaana ilaalidiisa fariintaas u faray ergada si markay kaga dhex dhawaaqaan Ogaadeenka oo Malaya in ciidan Muuse wato soo socodo ay Daraawiishta ku soo biiraan.

Markii ergadii hor yimaadeen kooxdii ina Cabdulle Xasan ayaa Darwiish Firxad (Hawiye) waydiiyay ergada “ **shirkani ma shir gaaleed baa mise waa shir muslinka oo kaliya**” ayagoon awaking weli ayaa waxa la maqlay dikiri keymaa ka soo buqranaya “ sheekh saalax “ qasiidooyinkiisii 500 oo ciidan ah ina Cabdulle ku dhex jiro.

Cali Guhar oo ergada la socoday oo ahaa gadhweednkii ergada oo isagu awalba ina Cabdulle Xasan u diray Berbera ayuu ina Cabdulle Xasan Yidhi:

Ina cabdulle Xasan : waayo ninkaas bidixda kaa xigaa

Cali : waa Ibraahim Warsame Saydii

Ina Cabdulle Xasan : kaa ku xigana

Cali : waa Ibraahim Jaamac saydii

Ina Cabdulle Xasan : Ilaahyow, Ilaahyow ! Waar ma Ibraahim Jaamacbaa, bal wejigiisa eega, bal eega gaalnimadu waxay wajiga umada ku samayso!, Ilaahyow, aabihii baan aqaanay Jaamac Xaashi, oo nin aad u fiican ah, oo nin aad u qurux badan ah, ninkana isagoo yar baan garanayaa wuu casaa, bal imikana eega madowga ka muuqda. Waayo ninkaas kale Caliyow.

Cali: Cabdilaahi Madar

Ina cabdulle Xasan : oo maxaad u odhanaysaa Cabdilaahi Madar maad tidhaahdid ina sheekh Madar. Waayo kaa ku xigana?

Cali: waa Ismaaciil Isxaaq.

Ina Cabdulle Xasan: maxaad tidhi ku celi?

Cali: waa Ismaaciil isxaaq.

Ina Cabdulle Xasan intuu indhaa isku qabtay ayuu madaxa ruxay: Ilaahyow, Ilaahyow, bal eega gaalkan, waxa lay kaa sheegay inaad imika Dhulbahante sheegatid, ma tihid! Waxad ahaan jirtay adoonkayga, aabahaa wuxu ahaa aabahay adoonkii, cid taqaan aabahaa wuxu ahaa ma jirto, duurkaa laga helay isagoo dhicis ah, dumar guursada waa la waayay, anigaa u guuriyay Faaduma Kub-Cad (naag Dhulbahante ah)

Intaas ka dib ayuu dadkii oo dhan ku yidhi, gidigiin gaalaad tihiiin, oo Quraankay ku taal, cid Quraanka iga badisana ma jirto, dada Madiina iyo Makka xataa waa wada gaalo, ilaa Maxamed Saalax waxba ma ahayn anaa wax ka dhigay,

Intaas marku yidhi ayuu intuu shaadirkisii duuduubtay ayuu kacay oo buulkiisii iska galay.

**On the next day the Mullah visited them in their *zariba* and, again using Ali Guhar as the intermediary, he enquired from the *ergo*, whom he always addressed as soldiers, whether they would like to become Mohammedans. They discreetly said that they would, and he then brought a Q'oran and made them say after him, " There is no God but God and Mohammed is the Prophet of God." He then instructed them to read the Q'oran, but Sheikh Ismail, admittedly the chief Somali exponent of the Q'oran, wisely replied that they were illiterate and could not read. The Mullah then pretended to read to them from the Q'oran :**

**" This man whom they call the Risaldar\* is an infidel. Any Jemadar is an infidel. Havildars are infidels. All Naiks are infidels. The Police are infidels. Every one who wears a red pugareef is an infidel. The transport drivers are infidels. Men who receive medals are infidels. Men who wear crowns on their shoulders are infidels. Men who wear Christian trousers and coats are infidels, and the men who sit with them are infidels."**

Ayaantii labaad markii laysu yimi ayuu ku yidhi Cali Guxar waydii "askarta" waa erigu u adeegsan jiray ergada, bal inay Donovan inay musclemman ka dibna ashaahaadii ayuu u laqimay. Intaas ka dib ayuu faan bilaabay isagoo le cid Quraanka ka badisa inaanay jirin ka dib ayuu iska dhigay nin Quraanka akhriyaya isagoo le :

**"Ninkay u yaqaanaan Risaldar ( Xaaji Muse) waa kaafir, Jemadar na waa kaafir, Havildarkuna waa kaafir. Koofiyad case waa kaafir. Bilad Qaate waa kaafir, darays xidhe waa iyo kuwa la fadhiistaaba waa kufaar".** Intaas ka dib ayuu Cali u soo diray ergadii oo u yidhi maadaama hada ay "musclemen" u sheeg inaan siiyay sagaal gabdhood

**One night a man whom the Mullah had posted on picket duty desired to go off on his own with some Bagheri and raid the Abdulla. His intention was discovered, and the Mullah then collected all the various *ergo* in the camp to witness his punishment. He**



**was stripped naked and terribly chastised with a Somali whip over face, chest, and belly ; and, at last, when he fell senseless to the ground, they placed grass round him and set fire to it.**

Habeen habeenada ka mida ayaa nin Ilaalo ahaa hawshiisii ka raacay guluf Bageri ah oo duulaan ku ahaa reer Cabdile, ninkii ayuu ina Cabdulle Xasan intu yidhi soo qabta ayuu ergadiina ugu yeedhay daawashda. Ninkii inta wejia iyo beerka laga jeedleeyay ayaa marku suuxay caws iyo xaabo inta la barbar dhigay nolol lagu gubay.

Isagoo u sheekaynaya ergada ayaa wuxu yidhi , ayaantii dayaaradaaa (Midhisho) xaarkii shinbiraa waxba ma yeelin ( hubkii dayaarada) ee waxa wax kaste igaga darnaa waraaqahay soo daadiyeen waxa ku qornaa , waxan ku arkay anigoo lay bixiyay “Maxamed Cabdulle Xasan Ogaadeen Ba-Geri-reer-Xamar” naxdin weynaa, waar ma anaa Ba-Geri ah bal maw eegay reer Xamar, waa midgo, ma anaa midgaan ah , bal eega quruxdaydaya”.

**" I was troubled by the Mijjertein j and I, therefore, moved to Jidali in the hope of peace and quiet. I intended to arrive at a settlement with the British Government. But without any provocation whatever the Government attacked me. I did not mind the birds (aeroplanes). They cannot hurt me. Their droppings fell on the top of my white canopy, but could not touch me. The only thing that did hurt me was that in the Arabic letter which the aeroplanes dropped, I was described as Mohammed bin Abdulla, Ogaden, Bagheri, rer Hamar. That was dreadful. Do I look like a Bagheri, rer Hamar ? They are Midgan, outcasts. Do I look like a Midgan ? Just look at my beauty.\* page 303 the Mad Mullah of Somaliland.**

Maalintii shanaad ayuu waraaqidii farinta ahayd ee Cali Guxar iyo ergadu sideen jawaabteedii bixiyay:

***" 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 under 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 the 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.***

***" Two pieces of ivory.***

***" 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.\****

*" 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 War-sangli, Mijjertein, or others.*

*" Oh, Governor Archer! I am Seyyid Mohammed! I know you! When lately I was ill-treated by the Italian Government, who caused trouble between myself, the Mijjertein, the Hawiya, and the Ogaden by giving 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 intention then was to send you a letter with some of my elders and a caravan but, before this could be done, you attacked me without any cause or fault of mine, and I am oppressed. Further, the aeroplanes have oppressively attacked me, and this is a great abuse to 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."*

900 oo baal-goryo, 20 sanaduuq oo Canbar ah, sanaadiiq luul iyo dheeman ah iyo waali maskaxdiisa ka buuxda marku sheegtay in loo soo celiyo , ka dib wuxu waraaqda ku soo gabagabaynayaa “ Carshow waa Sayid Maxamed waan ku aqaan, Talyaaniga ayaa Majeerteen , Hawiye iyo Ogaadeen igu soo hubeeyay sidaasna igu kaliftay inaan xadka Talyaaniga ka soo guuro, ee anigoo is le fariin ku soo dir ayaad colkii igu soo saartay, dayaaradana waad igu soo dirtay, mida kalana 40 ka mid ah caruurtaydii baad dishay, intaasna magtooda adaa qaba oon kaa doonayaa, waxa igu maqaal ah inaad nin fiican tahay sidaas awgood diyaar baan u ahay inaan yeelo gartaada (is dhiibka”. Ninkaasi waa ninkii ku gabyi jiray:

Gaalada dirayska leh anaan, daabadda u qabane  
Anaa diiday dagal inaan la galo, daalin ii colehe  
Dalka ma lihid anigaa ku idhi, doora weynaha e  
Anaa diiday nabadiisa aan, daacad noqonayne  
Anaa diiday deeqdiisa ay, naari dabataale  
Dahabkii uu waday waanigii, daadiyee qubaye  
Dagaalkiisa anigow xishoo, daalib ku ahaaye  
Durdurada Fardowsaad anaa, doortay oo rabaye  
Anaan labada daarood tan hore, darajo moodaynin.

Shaki ma laha ina Cabdulle Xasan inu ahaa axmaq dantii yaqaan ah oo marku jabana waxar ka yaraada marku awood helana maatada ka xishoon, hadaba sidu isagu jeclayayna u dhiga gabayadiisa oo dadku balanced maqleen laakiin ficiladiisa ayaa gabayadiisa ka xaqqiyo iyo qiyaas fiican, nin kaste geesi iyo balaayaan ahay waa ku gabyi karaa laakiin

ficilkiisaa laga gartaa. Sidaas bay ergadu ku laabtay , caruurtii iyo maatadiisiina loo soo daayay ina Cabdulle Xasan ayagoon wax dhibaato ah loo gaysan.

Waxa sanadkii 1999kii dalka Sweden buug ku malmaluqay nin la yidhaahdo Abdullaahi Hassan Rooble oo qolada Daaroodka ah sida naxliga buugiisa ka muuqada , buugaas wuxu ugu magac daray gabayadii Guba una bixiyay buuga **“Silsiladda Guba”** wuxu buugiisa ku andacoonayaa inay dadkuba kala ahaayeen Daarood raacay Daraawiish iyo Isaaq raacay Ingiriis **“typical Daarood narrative”** , taariikhda Gubana wuxu ka bilaabayaa hantataataacay ka barten gurboodka Daarood dajaalka Aw Jaamac aa ah eriga **“gaalo iyo cawaankoodii wuxu yidhi ninka Abdullaahi “markii Ingiriiska iyo Soomaalidii cawaanka u ahayd dagaal ballaaran oo cir iyo dhulba leh ku qaaday Daraawiishta fahiday Nugaal 1920kii”** cawaaqib xumaday leeday xarumaa tacliinta ee Daaroodism waa taas, umad 30 sanadood laga dhaadhicnayay Daarood baa ingiriis diidanaa iyo Daarood baa ka maqanaa dagaaladii Taleex iyo Badhan, hadii xataa been la sheegayo waxa la sheegaa been runta u sansaan eeg , waa ogsoonyay xaqiiqada ninka Abdullaahi isaga iyo waxa la hayb ahiba ee se cida lala hadlayaa maaha dadka Xoog-ogaalka ah ee waxa lala hadlayaa waa maxasta Daarood waa irbada sunta ah ee ku mud intaanay korin, waa ciyaalka Daarood ka dhaadhici inay bari ahaayeen wada Daraawiish , Isaaq iyo Ingiriisna isu jabiyay.

**“iyaga (Isaaq) oo ka faaiidaysanaya fursada qaaliga ah ayuu ciidan tiro badan oo somaalidii Ingiriiska raacsanayd oo sooc ah oo uu abbaanduulle u ahaa Xaaji Maxamuud Waraabe oo Habar Yoonis ahaa , waxaana abaabulay janan Ingiriis ah oo magaciisa la oran jiray Sir Geoferry Archer”**

Isagoo sii wada mala awaalkii armada Daaroodism ka laga shubo ayaa wuxu odhanayaa

**“markii daraawiish laga soo jeestay waxa mammalian Ingiriiska dadkii jacana go’aansadeen in qolooyinkii Daraawiish taageereyay ciidamo iyo cudud la dul dhigo si aanay mar danbe madaxa ula soo kicin . Kolkaas ayaa habar Jeclo Dhulbahnate dhulkisa ku durugtay oo Nugaal ka saartay. Habar yoonis iyo ciidagale ba waxay markiiba ku duuleen carro Ogaadeen , waxayna qabsadeen oo isku ballaariyeen Walwaal, Wardheer , Bulaale. Labada qolo midtown ma lahayn awood ay iskaga celiyaan Isaaqa hubkiisa, Ingiriisku markii uu daraawiish iyo taageerayaasheediiba meel ku habsaday ayuu u soo jeestay iny dhulku haystay nidaam dawladeed ka dhaqangaliyo.”**

Waxa kaliya ee ku filan beentaas Is-mahdinta ah in cidu leeyey dhul baa laga qaaday oo Daraawiish bay la socodeen waa reer Hagar oo reer Caynaba ahaa iyo Maxamed Subeer oo gaar ahaan reer Cali (Bulaale) iyo reer Cabdille (Doollo) labadaas reerba inaanay maalin fooda galin Daraawiish. Waxa se qosol ah kuwu leeyey (waa H.Y iyo H.J) Ingiriis bay raacsanayeen, hadii la barbar dhigo kuwu Daarood ahaan Daraawiish ku sheegayo (waa reer Hagar iyo Maxamed Subeer) jilabada Sacad Yoonis iyo Muuse Ismaaciil ama jilabada H.J sida Adan Madoobe iyo reer Daahir , inay ba kaga badnaayeen Daraawiish labada jilib ee u leeyey daraawiish bay ahaayeen. La yaab ma laha dadkani oo horaa loo

iyidhi **“Daarood kal naxduu leeyee kal xishoota ma laha”**. Ingiriis oon dalkaba joogin ayay Garxajis harooyinka Daroor, Gar Duur iyo ceelka Awaare ba qabsadeen 1865-1870 , laakiin malaa Jaalluu dagaanada la kala qaaday wuxu ka bartay Doollo iyo Caynaba.

Abdullaahi Hassan Rooble Guba buug kama qorin ee wixii uurka reerkiisa ku jiray ayuu buug ku daabacay, Taleexdu leeyeeey cid baa lagu weeraray iyo Midhisho iyo Jiidali iyo Barran, Taleex iyo Barran ba waxa cods day in Daraawiish looga xoreeyo qabiilada Harti oo ceelashoodii iyo daaqoodiiba Daraawiish ka xoogtay maatadoodiina u soo qaxeen marsada Berbera , Maxamud Garaad, iyo Faarax Garaad ilaa duqoodii Cali dhuux waxa loo soo qixiyay Berbera , Hagar Adan iyo Wacays Adan laga bilaabo 1903 sidu Ltd Kirk buugiisa ku sheegay waxay u magan galeen Habar Yoonis Burco . Waxa taariikhahaas ka markhaati kacaya **“British House Of lords debate “** doodii dawlada Ingiriiska baarlamaankeeda kaga doodeen waxay ku saabsanayd sidii looga badbaadin lahaa Daraawiish maatada Dhulbahnate waxa ugu hal qabsi haboon dood Lord Ingiriisi ka jeediyay Fadhiga Golaa Odayaasha ee Ingiriiska isagoo le

**“ waxad ii sheegtaan waxay ku kala duwanyiin dadkaa Ingiriiska ee cashuurta (the british tax payers” bixiya iyo reerka Dhulbahnate oo weligoodba ina jacana (our freindly tribes), waa maxay sababtay dawlada ingiriiska uga cago jiidaysaa inay horarka Mad Mullah ka difaacdo maatada berbera loo soo qixiyay ee Dhulbahnate” 1911 Debate of British House of lords.**

Haday Daraawiish ahayd Isaaq Vs Daarood siday u dhigayaan Jaalayaasha kacaanku , Dhulbahnate uma soo qaxeen galbeed Sacad Yoonis iyo Muuse Ismaaciilna kumay hadhi lahayn Jiidali iyo Midhisho, malaa jaalahan waxa ka qaldan inu dhulkaasi yahay dhul Isaaq. Dhulbahnte baa taabcsanaa Daraawiish oo waxay ka soo qaxeen Daraawiish Ingiriisna way u soo qaxeen !!! Isaaq baa Ingiriis taabcsanaa oo Midhisho iyo Jiidali bay awood ku joogeen ??, waxaas oo dhan waxa burinaya dhacdada markii Daraawiish laga saaray Taleex cida masharaxada la wareertay oo wada ahayd Daarood dhulkoodii looga xoreeyay horarkii ina Cabdulle Xasan oo waatu Cali Dhuux ku lahaa tonkaad na haysay waanu ka raysanay:

**Tunka layma soo qaban tani iyo taadi dabadeede  
Hadlkii la tuug-tuugi jiray waa ka toognahaye**

**Iyo**

**Waa lagu digtaa duul haduu kuu darnaan jiraye  
Daaduunka ku dhacay aw Maxamed waa ku diirsadaye  
Bal dayaay Wadaadkii waakaa sii dabayshadaye  
Darmaan qalay wuxu duunyo offside’s**

Wadaadku laftiisuba taas waa ka marag-kacayaa oo gabaygiisa Dardaaran ee waxyaabaa badan lagu daro waaka arintaas mashaxarada iyo faraxada Daarood ku sheegaya inay ayagu jabkiisii u qaateen xorinimo ay xoroobeen. Maadama dagaanada Isaaq (H.J iyo H.Y) Daraawiish aanany weligood qabsan jabkii Daraawiish wax sidaa u weyn Isaaq

kuma soo kordhin .

Garbage enter

Waxa Guba iyo Taariikhdaas Hagoogane inagaga filan ragii goob-joog ka ahaa dhulkaas la hantiyay , Gubana ka gabyay , waa Jaamac Xirsi Guuleed oo cajalad aad u qiimo badan Ina Diiriye Caraale kaga duubay Jaamac oo gabobay 1974kii. Inkastoo aanu jirin nin nolal ku soo gaadhay taariikhdiisii Guba marka laga reebo Ina Dube (Jaamac Xirsi Guuleed) cajaladiisana u maqlay Jaallaa buuga qoray , hadana wuxu ka doortay ku-tiri-ku-teentii Daaroodku isla dhex marin jiray ee ahayd **“cali baa afka la qabtay”** iyo **“gabay baa laga maqlay Makhaayad”** . Jaamac wuxu yidhi Daraawiish oo markaas haysatay dhulkan Doollo gaar ahaan ceelka Wardheer intay Daraawiish qoriga ka soo jeediyaan labada Daar ee Wardheer ee Ilaalada ah ayaa wax alaale iyo wixii Ogaadeen ah ee ceelkaas ka caba bartaas lagaga toogan jiray, Jaamac Xirsi wuxu yidhi Isaaq Daraawiish bay dhulkan ka riixeen kana xoreeyeen ee Ogaadeen carada ma joogin oo Daraawiish baa qixisay oo markay Habar Yoonis qabsadeen Doollo ayaabu Ogaadeenkii la qixiyay dib u soo laabtay oo dib ceelsha uga cabeen , :

Nin dulmiyay Ogaadeen hadii cdi ka doonayso  
Dunjigeeda Soomaali baad ugu darnaydeene  
Duuflaal Wadaadkii noqdaad daawo ahaydeene  
Idinkaa Danood iyo ka hiray degalladiisiiye  
Daraatoole iyo Faafan oo wada duraabaya  
Deegaanta haro oo dhan baad dacar ku dheehdeene  
Deex iyo madheedhkaa baxaan goroyo daaqayne  
Dixidii Qarandi waa taad qalfado dab u samayseene  
Dubuqaad ka soo bedizen loogu degi waaye  
Jeeraan daqiiqaha ka dhigay Dollo laga caagye  
Darandoori loogama horayn dararkii Gafoowe  
Dukaanada waxa dhigay raggi dahay wadaadkiye  
Waxan ugu dabbaal degay markaan helay dallalkaase  
Aan dirita kaga qaaday kii dawladda ahaaye

Xaqiiqaduna waa taas oo gabayada Guba ayaabay ku wada jiraan doodadaa lays weydaarsanayo. Meel u Ingiriis iyo Sawaaxili cid intu shiriyay yidhi dhulka halaga riixo iyo madaxa yaanay la soo kicina ma jirto ee waa khayaaligay ku murqaamaan qoloyaha Jaale Daarood, oo nina ma jecla inu yidhaahdo waa nala jabiyay oo cudud iyo awood baa nala dul saaray. Hadii hub laysa siiyo dhul lagu qabsan lahaa Abdullaahi Hassan Rooble qoladiisaa ku qabsan lahayd oo hub qabiil Somali helo taariikhda Somali cidna kagamay badnayn hubkay Daaroodku ka heleen Dawladii Afweyne , dhul ay ku qabsadaan iska daayoo intii hore ay daganaayeen ayaabay ka haluuleen. Hadii hub-gaal darajo aanu qabiil awal lahayn hominy , cid ka hub badnayd Majeerteen iyo Warsangali ma jirin hadana weligood may dhaafin afarta cariish ee xeebaa Bandar Caluula.

Inkastoo dagaalada Daraawiish iyo reerka Isaaq ba iska yaraayeen oo reerka dhibta ku hayeen ahaa isla Daaroodka, Duuflaalku hadana tiro dhowr guluf iyo dagaalo baa dhex

maray reero ka mid ah H.J iyo Garxajis ,tusaale geelii Dayax Weerer 1899kii iyo Geelii Daboolane 1912 oo Dooxatadu reero iska dagan mirtay, dhanka kale na tiro ilaa 5 Goobood oo Isaaq kaga guulaystay xoolana ka qaaday Dooxatada ay ka mid ahaayeen goobtii Caado 1917kii , goobtii Kal-Xoor . Geelaas Caado waxay Daraawiishtu ka qaadeen reer Subeerka Ogaadeen aadna loogu laayay, markii la caydheeyay Ogaadeenka ayuu ina Cabdulle Xasan gabay digosho ah weliba u raaciyay reeruhu caydheeyay :

**Ogaadeenka Ciideed ma dhamo caano loo shubaye**  
**Geelli cashuuraa lahaa coodidii helaye**  
**Camankayga waxa loogu riday calaf Ilaahaye**

Sidaa laguma dayne Ogaadeen xoolli laga dhacay waxa loo fadhiisiiyay ceelka Caado oo lagu cariyay inay ku soo dhacaan, Ogaadeen xoolihii kumay dhicin col aan la filayn oo dhowr boqol oo fardoolay beesha Habar Yoonis ah ayaa geelii Daraawiishta ka gacan maroojisay , Ina Cabdulle Xasan oo sidiisii marna caytamaya, marna calaacalaya ayaa hadana yidhi:

**Hashaan Habar-Siciid iyo hunbandii u weeraray**  
**Hashaan haro u oodee nina se igu hulin**  
**Hashaan huuro weynow Maxamed Zubeer ka hantiyay**  
**Hashaan heybta reer Magan waxba aan u hanbayn**  
**Walee maanta kii holay(H.Y) hoga dhiig kaga qoday**

Goobaa kale waxa ka mid ahaa Ilko-Cad , Gebagabo iyo Kal-Xoor uguna danbeeyey dagaalkii Hagoogane. Duulkaans waxay taariikhdu xustaa in markii la soo didiyey colkii 6da kun ahaa ee Daraawiish xoolii ugu badnaa taariikhda somalina la soo qaaday ayaa raggi guulaystay kibir la hagoogteen , marna sababta waxa lagu tilmaamaa inay markii labada col fooda is dareen si labada col ee tirada badan loo kala garto ayay Hagoogteen ciidankii Xaaji Waraabe.

**Almost before the *ergo* had voiced these sentiments there was to be striking proof of the wisdom of their forecast. For a party of Khalifs Dervishes and Ogaden made a successful raid on our tribes living near the southern frontier, driving off a large number of stock and killing many men, women, and children. For some years past the British Government had forbidden its tribes to raid the Ogaden in Abyssinian territory; but the latter, uncontrolled by their Government, had been free to advance into British territory and loot our tribes living near the frontier whenever they wished. On the whole, our subjects had abided loyally by the Government order, but, in so far as they were by far the stronger, it had naturally been most irksome to them to do so. They now decided that the only course open to them was to advance in force against the u Dervish-Ogaden elements and smash them before they could become a yet more serious menace.**

Sida Secretray ga mustcamarada Ingiirsaba sheegay Douglas Jardin 1916-1921 qabiilada Xuduuda Ethiopia daga (Garxajis) ayaaba ku dulmanaa maamulka Ingiiriska oo sababtuna ahayd Garxajis duulaan Ogaadeen ku qaado na waa lagu mamnuucay , Ogaadeenka oo Xabashi hoos yaalay duulaankiisa dan kamay lahayn inay xakamadeeyaan. Duulaankaas Khalifa iyo Ogaadeenkiisii ka dib waxay qabiiladu

go'aansadeen inay markan hogooda ugu gali doonaan Ogaadeen iyo Daraawiishba .

**All the responsible leaders were of this opinion, and when they approached the local Government to ask if they might put their project into effect, there seemed to be no further justification for adhering to a one-sided arrangement whereby our people, though the stronger, were restrained by their Government from raiding across the border while the Ogaden, free from all the shackles of civilised government and openly hostile to us, were at liberty to attack British subjects in British territory as and when they pleased. Consequently Akil Haji Mohammed Bullaleh, commonly known as Haji Waraba, or the holy hyaena, on account of his truculent and martial qualities, was allowed to organise a tribal army of some 3,000 Habr Yunis, Habr Toljaala, and Dolbahanta fighting men. Towards the end of July, 1920, they reached the Mullah's *haroun* at Gora'h, west of Shinileh, where the Mullah and some 800 Dervish and Ogaden riflemen were concentrated. Khalif and the Mullah's eldest son Mahdi had but recently died of the smallpox which was ravaging the district. The attack was delivered at dawn.**

Halkaas waxa ka cad inaanay wax shaqo ah ku lahayn Ingiriis qabaaalkii guutada Hagoogane isu keenay oo ay been xaaraan ah tahay waxay sheegaan jaalyaashaa Daarood, laakiin dawalada Ingiriiska oo awal dagaalada lagu qaado Ogaadeen mar kaste hor joogsan jiraty xoolaa laga soo qaadana dib u calin jirtay markan way iska indho tireen duulkaanay qaadayaan qabaaalku.

Colki Hagoogane dawlad Ingiirsna shaqo kuma lahayn qabaaalkii ay awal ka hir jogtay duulaan ay ku qaadaan dhulka Ogaadeen ayay se markan fashadaday oonay hor joogsan siday awal u hor joogsan jirtay oo xataa marmarka qaarkood xoolaa Ogaadeenka laga qaado loo celin jiray sidii kuwii Xaaraama-Cuno. Ciidanka waxa loo abaanduuleeyay Xaaji Waraabe 3000 oo H.Y iyo H.J iyo Dhulbahnate ah goor subax hore ah ayuu coolkii soo galay Qoraxay.

Ciidankaas waxa ka mid ahaa 12 gabayaa iyo 20 faaliye sidu u soo wariyay taariikhyahnkii Xaaji Maxamuud Daallin (1868-1990), habeen ba nin ayuu Xaaji waraabe odhan jiray gabay habeenba nin baa faalin jiray. Ciidankaas oo dhex ku soo jira oo ka soo kicitimay Buhoodle .

Colkii "Daraawiishta" oo ayagana imitaankoodii Qoraxay ku beegnaa colka Buhoodle ka soo duulay, ayaa waxay la soo dageen beeshii gabayaagii Qamaan Bulxan Qamaan Bulaxan iyo reerkiisuba la col bay ahaayeen Dooxatada oo sanadkii Dayuuradaa waakii Qamaan Bulxan iyo Xarbi Dheere Ba dhaantada u ciyaarayeen sarkaalkii Ingiriisiga ee Carshe Dheere Qamaan maalintaas wuxu ku heesay taageeraday Ingiriiska u hayaan isagoo le:

Raggi Qoraxay iyo Qalaafoo jiroo  
Qamaan u hormood-yaahan nahaye  
Daraawiish raggii ka diiday colkoo  
Dagaal ka horjeediyaan nahaye  
Ragaan ka baqayn balaayada oo

Badheedh u beer dhigaan nahaye.

Sidii oolka iftiin badanow  
Caarshow wiil amiiraad tahaye

Sidii onkodkii arkaa baxayaa  
Dhaandhaamo afkoodii weeyaan  
Daraawiish raggii ku duuli jiroo  
Deldeler doorarkoodii baanu nahay  
Taleex ninka degay ku deyn meynee  
Annana waan ku daafacaynaa  
Inu Xarbi xoolo gabay cuno  
Xalaalnimo kuma istaahilo  
Ninkii cududlaa ciyaari karee  
Caleen iyo ubax carfoon badanbaa  
Caarshoo mudan caawa loo sidaye  
Ninkii calan le baa caweyn karayee  
Ingiriis cududiisu weynaa.

Dhaantaas Qamaan Bullxan iyo Ogaadeen waxay ka daadagi wayday Aw Jaamac iyo  
Idaajaa , bari dhawayd ayuu Axmed Idaajaa ku daray arintaas in Qamaan u ku xigay Cali  
Jaamac Haabiil oo isna tiriyay baraanburkii “ Sidii Habar Dhali Weyday” isagoo weliba  
hore cajoled ku dubay inu baraanburkaasi ahaa 1956 , ayaa sidu Qamaan Bullxan arinta  
uga duwo ayuu Cali Jaamac Haabiil oo noolaynba 1919kii ku masabiday baraanburkaas u  
isagu alifay.

Markii Qoraxay laysugu yimi ayaa iyadoo la wada cawaynaayo ayaa Duufalaal ina  
Cabdulle Xasan yidhi "**waar anaku hadaanu nahay reer Taleex weys naago-niqiine  
qoladiinan reer Qorraxay dumarkiina tee u qurux-badan**"  
Duufaafka oo ku caan baxay dumarka faraa badan oo hadba gabadhu damco ninkeeda ka  
qaada oo markaas ilaa 32 dumar ah wuxu furay iyo wax u qabayba lagu oгаа ayaa marku  
hadlakaas yidhi qoladii Ogaadeenkii yara aamuseen, nin isla beesha dagaanka ah baa ugu  
jawaabay "sayidii" naag waxa noogu qurux badan Naado Buraale, dee Naadana adaaba  
qaba" Duuflaalkii baa yidhi " waar Naado waa laydin ogyahaae yaa kale" nin la odhan  
jiray Gaashaan baa markaas yidhi "sayidii" lagu waran:

Gaashaan wuxu yidhi:

Qoraxay badhtankeeda iyo  
Billaadkan naagaha jooga  
Bilcaan reero qabaan iyo  
Carmal waa hore la buubshiyo  
Inan feedha baarkiyo  
Boojaal weyn iyo dhoocil  
Isu soo bixiyo  
Barni sheekh Cabdillaa



Bilaadkan u qurxoon  
Cadaanta wa bil Iftiinta  
Guduudka waa Barni luula  
Dhararka iyo baaxda joogta  
Geri weeye bidhaanto  
Timuhu waa bulay-cad  
Cirridku waa bad madow  
Laxaadkeeda balaadhan  
Marka ay babacdee  
Bidixda laafiyo qurxoon  
Baxaaligeeda hanaanka  
Dabciga loo bohologyoobo  
Marka aad barato  
Biligeeda hufnaanta  
Edebtuu lagu beeray  
Aduunku waa wax balaadhane  
Hadii aad dhex butaacdo  
Il iyo baal kama qaadid  
Barni sheekh maqalkeeda  
Barigee kuugu horreysay

Markuu Gaashaan tixida dhameeyay baa Duuflaalkii yidhi Barni Sheekh yey u dhaxday , marku yiqiinsaday inay u dhaxday Qamaan, buu hadana yidhi isagoo Qamaan la hadlaya " **Adigu Qamaanow gaal baad tahay oo meher kuuma qabtee maad naagta ii keentid**" Qamaan baa intuu naxay yidhi " **sayidii hada Muslin Daraawiish ah baan ahay**" Duuflaalkii baa yidhi " bal aan naagta kuu daayee horta i tus" Qamaan oo tallo ku ciirtay baa qiil wuxu ka dhigtay cudur isagoo geeraaraya

Qamaan Bulxan wuxu yidhi

Sayidii cudur seexshaa  
dadka oo soconayyo  
fantaasabatay reerkee  
Beriga uu safku dhaafee  
Caafimaad nala siiyaan  
Taa ku soo tusayaaye  
Ha ahaato sidaase  
Sayidii ma sugnaa?

Qamaan habeenkaas wuxu ku talo goostay inu geeliisa iyo xaaskiisba la goosto oo ciidanka Daraawiishta ee hadheeyey ina Cabdulle Xasana dul dhigay reerka dhinacuun u dhaafto oo si uun uga baxsado. Ilaahay amarkii dhanka kale colkii Hagoogane ayaa Qoraxay soo dul fadhiistay, Xaaji Waraabe oo ilaaladiisii ilaalinayso ayaa raggi gabayaa ahaa isugu wada yeedhay iyo raggi faalin jirayba wuxu xaaji Waraabe yidhi " raggi gabyi jiraw caawaa gabayga idinku danbaysa caawa bahalkaa sumad ku dhig , raggi faalin

jirowna bahalkaaga sumad ku dhig , maxaa yeelay bari waxaynu is galaynaa Huwan iyo Daraawiish caawa nin walawba waxba hala hadhin" nin baa kacay la odhan jiray Dhaban Leexshe wuxu yidhi " caawaan sheegayaa ninkii i watay, halkay nimankaasi wax dhigeena eri dhigi maayo, murankaanu diidayaayo cidlaan u kacayaa muran l'a ah"

1- aroorta markaynu dareerno ee dhabadaa marayno garanuugta lamaan ee dhasha wadata ee xagaafka ordaya ee guutada meel ay ka dhaafto weyday sii daaya hayna dhaaftee.

2- midna waa muran l'a , markaynu taas dhaafno ee xarunta in yar u jirno qaalinta madow ee dhagaa go'an ee abeerka ah ee geela xarunta fadhiiya ka soo fool dhacday, hashasna sii daaya hayna dhaaftee

3-midna muran la weeye, markaynu xarunta galo dameerka madow ee marku in arko danaaniyi doona ee xarunta kicin doona nin boqor ah oo madax ahoo madi ah ayuu durayaa, xabada ugu horaysa Xaaji Waraabow dhafoorka kaga dhufo. Gabayagaai

Gamuute wuxu yidhi habeenkaas:

Ilaahii i abuurayee  
Illaliinka ahaa iyo  
Udgoonoow Nebigii  
afartii amaranaa  
awowgay sheekh Isxaaqow  
arrinkaan la tiraabo  
Aqbalkiisa i sii  
Eeraaney ku kaxaynay  
Asluubey ku xabbaadhay  
Arbow Xaaji Waraabe  
haddaan geela Awaadho  
Haddaan Oohow idhaahdo  
Illintuu ka gelaayo  
Haddaan Oodda ka jiido  
Haddii Eebbe ku siiyo  
Markaas aad aragtaan  
Hashaan geela ka aawo  
In lay (iiri) doono  
Axdigeeda i sii  
Ugub weeye guduudanoo  
Aydhin weeye maqaarloo  
Ayaamii Toddobkiibay  
Awr madow ka qaleenoo  
Afarteeda Iboodna  
Sidii Laas la af gooyey  
uun dhabay harqisaa.

3dxdii arimood ee faalayaa markii la arkay ee labadii col is galeen , ayaa sidii caadada u ahayd ina Cabdulle Xasan firdhaday isagoo dhaawac ah oo dhaawax halkaas naaska dabaddii ka gaadhay, colkiisiina kala yaacay, gidii maalintii wuxu maadhiinku qalceeyaba

Isla markii dagaalku bilaabay Xaaji Waraabe isagoon dhinaca eegin ayuu toos u weeraray hoygii Ina Cabdulle Xasan oo aqalkiisii daaha ka jaray oo u galay:

**All who stood and fought were killed by our tribal army; and some 60,000 head of stock and 700 rifles, numbers which give some idea of the growing strength of the Dervish-Ogaden concentration, were afterwards brought back into British territory. At the first onslaught, Haji Waraba himself, anxious to win the price set on the Mullah's head, had made straight for the Mullah's hut only to find that its occupant had fled. He must, however, have been taken very much by surprise : for his tea was still hot in its cup and his skull cap lay beside it on the ground. After calling upon the riflemen to hold up the attack until he had had time to get away, he had galloped out of the camp with a few of his intimates, intent as usual on saving his own skin.\***

**Inkastoo dharagu dabka u saarnaa oo u qaxwo u cabayay weli kululaa koofiyad u xidhanaana meesha taalay , ina Cabdulle Xasan oo ilaahay hibo gaar ah oo dada shilis siin ku manaystay ayaa isagoo weliba faraskiisa fuuli Karin ilaa la saaro mooyaane hadana baxsaday siday caadadu ahayd.**

Qamaan col soo duulay ayuu ku badbaaday Barni intu gacanta qabsaday isagoon xoolana haleelin isna cararay. Markii xaruuntii la qabsaday Daraawiish ku sheegiina laga dhigay waxa dhintay iyo wax carary ayaa Gamuute ku soo laabtay Xaaji Waraabe isagoo baadi goobaya hashii Gabayaaga oo ka luntay kana raacday xoogaagii Dhulbahnate ee ku jiray guutada Hagoogane,Gamuutaa yidhi " inadeerow Xaaji Waraabe , aduun waa yaabe , hashii aad ogayd waxay iga raacday colkii Dhulbahnate bay iga raacday, inadeer hadii la guuro ka xulan kari maayee, Col igu dar aan kala dhex baxee". Xaaji Waraabe ayaa intu laba nin amray yidhi "Ismaaciil Faarax Waab iyo Xaaji Khalaf waxad tidhaahdaan , bari nin guuraa ma jiro ninkaas 100 nin oo dab le ha raacaan ,ardaa wal oo dhulbahnate ah halaga baadho," markii hashii la helay ayaa isagoo qoslaya Xaaji Waraabe ku yidhi Gamuute "abaahaa la janeeye hada maxaad odhan lahayd adaa hashii lumiyeey" markaasuu Gamuute yidhi:

Gaanniga Waraabe iyo hashaan guuriska u soocnay  
Raggii wada gammuurraa hashuu golongolee dhuubtay  
Gaadiidka xoogga leh hashii garabku iimoobey

Gurguurshaa awrka ah hashii Galawga loo taabtay  
Gahaydhkii Dannood iyo hashaan gudurigaw ruugey  
Gaaliyo hashaan ula col baxay gaasamo is raacay

Wixii gacal cid ii xigey hashaan goonni uga duuley  
Nin xigaaladii gaanji tahay geel ma saanyado'e

Solamadow hashaan ula gedbaxay Gulufki reer Daahir

Guutada faraa badan hashii goob isugu keentay  
Galaayuuska subaxdii hashuu Galawgu dhiillaabay  
Feedhaha hashaan uga guntaday gocor ma yeeleene

Gurraati iyo haddaan Hara-Digeed Gocay horuu dhaafshey  
Geyigiiba waxa iiga hadhay galab carrawtiine  
Anigoo gacmaa laabtayoo gibil madow yeeshay

Mar haddii raggaa ila ged ihi geeyo haliihiisa  
Gadhcaddihii adoogay ahaa way garnaqayaaye  
Markaan gurigi geeyana Libaax geesta haw rido e  
Guullow Allahayoow hashaa galabta hay seejin

Guutadii Hagoogane waxay soo dhiciyeen xoolii Daraawiish somali ka dhacayeen 20ka sanadood eey lahaayeen Gaalaanu la dagaalamaynay oo dhamayd 50,000 oo neef iskugana jirta geel, lo' iyo fardaba. Ina Cabdalle Xasan wuxu u cararay xagaa iyo Iimey oo ka dib gabadh 14 jir ah ku guursaday qabayna ilaa 6 bilood dhawaacii Hagoogane uga dhintay (gabadhu waxay 2005kii ku noolayd Beledweyn ayadoo d'a ah sheegtayna inu dhaawacaas u dhintay mar laga waraystay internet ka " Jamaad Cabdulle Xasan oo ina Cabdulle Xasan walaashii ah iyo Naado Buraaladii ugu qurux badnayd xaasaskiisa marku ka cararay waxa qasab ku guursaday sultaankii Oromada oo waatu Xuseen Dhiqle ka tirinayo gabayga "Qeyb Libaax" ee calaacalka ah, Xuseen markii Jaamaad iyo Naado oo ahayd xaaskii ina Cabdulle Xasan midna walaashii ahayd ka cararay ayuu Xuseen Dhiqle oo jeclaa Jamaad la baxsaday oo magan u noqddeen Oromda Caruusiga ah, maalintii danbe ayaa loo soo geed fadhiistay labadii naagood , Xuseen ooy ogyiin Oromadu inaanu ninka u magan ka ah naagaa u diidi karin baa gabayga Qeyb Libaax ku calaacalay markay kaxayatseen labadi naagood Caruusuu, Xuseen wuxu yidhi:

Qiyaashow libaax baa dhurwaa, qaybi yidhi soore  
Wuxuu yidhi hilbaha jeex bal qabo, qoon dhan baan nahaye  
Markaasuu qabbabaalihii, qoonsadoo dilaye  
Dharbaaxuu il kaga qaadayoo, hoor ka soo qubaye  
Afqashuushle goortuu dhintuu, sii qataabsadaye  
Qambaruursi iyo oohin buu, qoon dunuunucaye  
Dawacuu kolkaa soo qabsaday, sida qisaaseede  
Iyadoo qadhqadhi buu ilkaha, qoorqabkii xoqaye  
Wuxuu yidhi qanjaafula xumeey, tali qaddaarkaaga  
Adeer gacalle qaar iyo dalool, qaaxo iyo feedho  
Qummud iyo baruuriyo legiyo, qawdhiihi kuruska  
Kuu wada qorsheeyeye Islow, neefka wada qaado  
Markaasuu wixii qaday qabsaday, qoobab kadafleeye  
Wax la yidhi qabiil ma leh dayooy, qayliyaha aare  
Innagoo quruun dhanna maxaa, qado inoo diiday?  
Qacdi hore haddaan dayey kobtii, weerku sii qulushay

Badhbaa kuu qisma ah waa wuxuu, eeday qaar yare  
Aniguna qudhaasaan aho, lay qulqulateeye  
Duqii noo qab weynaa wakaa, qooqa loo dilaye  
Qaddaarkii Illaah iyo Rabbaan, quud ka sugayaaye  
Qudhaydaan u yaabaye miyaan, idin qasaarteeyey  
War ma anoon qudraba haynin baa, qamash ka soo waaqsan?  
Anna qayb libaax weeye taad, igu qasbaysaane  
Dadka igu qoslaayiyo kobtaan, ka qalbi diidaayo  
Qadayeey adduunyo uma socon, waad i qaharteene  
Qadankii dariiqiyo haddaan, qaniimadii waayey  
Labadii qofee nagaga hadhay, qaafadii dumarka  
Tii quruxda roonayd hadday Cali, la qooqayso  
Qudhoo kaliya baa nagu hadhoo, qalabku noo yiile  
Tana qaata Naadaba ragbay, qaac u shidataaye

Jamaad Cabdulle Xasan oo dhinacna duraysa reerka Naado Buraale (khalaf Yuusuf ooy iskugu yimaadaan jilibada reer warfaa, Amaadin iyo Maalin-guurku) kuna tuhmaysa markiiba inay Oromadii u godlatay ayaa gabay ay ku sheeganayso waxay tabanayso oo iskugu jira shuruuda guurkeeda iyo ayay Xuseen Dhiqle oo baqdin awgeed Oromadii gacanta ka saaray faraysa tidhi Jamaad cabdulle Xasan:

Xuseenow qof meel laga hayoo maadsan baan ahaye  
Murugaa igu raagtayoo qalbigu wey madwayahaye  
Mid yaroon ku faro iiga gee madaxada reer Dhaadhi  
Mudaday shiraan iyo ka wari madasha geedkooda  
Axmed iyo Mukhtaar iyo u sheeg qoonka Maxamuuda  
Xasan iyo Qiyaash-Maash abtow dhab ugu maaweeli  
Malaw dhimo'e reer Muxumadow waa i moogtahaye dhe  
Maxaad igu mu'ahateen sidii Naado miis darane  
Magaceed ba' falan baad hesheen oo muraadoah'e  
Malaamida Khalaf Yuusuf baad igu maslaysaane  
Marwo aabahay dhalay dad weys midho yaqaanaaye  
Ninkii aniga ii muhanayow ma ihi caynkaase  
Waxan ahay qof godobtiisa maqan miiyeydeed qabo'e  
Ee murdad baan habeen iyo dharaar meel la doobnahaye  
Macno ma laha xaajada sidaad milicsanaysaane  
Maroor kuma godlado goodirkaan micnayn igadh'e  
Inkastoo mudaahanada warqado laygu madadaasho  
Maqli maayo guur reer Dhaadhi maalik maa jiro'e  
Macbuudkii uuntaa qadiray moogan sidan ahaye  
Majnuun waalan baan samir aqoon mood haduu helo'e  
Mishmishiikhsigii iyo ka tagay milif ka boodkiye  
Magac iyo martabo loo xusho iyo muuno ina Admi  
Muquunabay caawaaba hadaad igu murmaysaane  
Magantiina goortaan noqday idin miciin mooday  
Markab jabay sidiisii weydinkii noo mohoobiyeye

Maatada dabkii laga dhacay iyo maalka noo celiya  
Waxay gobi ku maamulan jirtay waa milgo ee yeela  
Muslin idinka kii naga xigsada meesha laga waaye  
Marantaan idiin noqonayaa hadaan helo muraadkay'e  
Marxaba baan la taaganahay hadaan layga maarmayne

Waxan qoraalkan dheer ku soo gabagabaynayaa wax dada qaarkiina la fajacaan dada  
qaarkiina qosol ka keena , oo ah heerkay la marayso Jaale Axmed cibaadada qabyaalada  
Daaroodismka ah, isagoo ka sheekaynaya dhimashadii ina Cabdulle Xasan wuxu yidhi :

**” Subax ayuu xanuunsaday fiidkiina naftii bay kala tageen ka dibna waxa lagu aasay buurta Sarmaayo ee Iimay. Mudo ka dib ayaa wuxu Ingiriisku soo diray niman u safar ku magacaabay oo u safar ka dhigay , oo u yidhi lafii iyo qalfooftii Sayidka soo bixiya , markii la maqalay ayaa qolfoofii xabaasha waxa ka saaray nimankii Caruusada madax u ahaa ee reer Dhaadhi, oo Xaaji Isaaq Dhaadhi u ka mid ahaa oo Xamar nala joogay 1970 iyo 1980gii meesha Leegada ee Walanweyn, raggi ka saaray waxay yidhaahdeen wax iska badalay ina ma jirin jidhkiisii iyo lafahiisii , mararka qaarkood inu noolyahay ayaanu moodaynay”.**

**From this time onwards the movements of the Mullah became difficult to ascertain. He seems to have wandered for some time, but eventually he settled down at Guano Imi, a hill, half a day's march from Imi, at the head waters of the Webbi Shebeli in the Arussi country. Here he arrived with some three or four hundred followers in October, 1920. Feverishly, they built thirteen forts which they made as strong as possible. As soon as the Fitaaurari, commanding the nearest Abyssinian garrison, heard of the arrival of the party, he sent one of his officers to ascertain who the invader might be, and why he had entered Abyssinian territory. The Mullah received the officer well, and said that he had been beaten in battle by the British and had come to Abyssinia for protection. He sent the Fitaaurari four rifles and a revolver as presents and asked for some provisions in exchange. But none were forthcoming and the Mullah's messengers were thrown into chains. Then sickness, probably influenza, and famine fell on the Mullah's camp and on the 23rd November, 1920, he himself died after six days' illness. He was buried in a hut, a small tomb with a dome being erected over his body, the doors and windows of the building being then filled in with bricks. Most of his remaining followers died of sickness and hunger at the same time ; and the few that were left are said to have dispersed after his death to eke out a precarious livelihood by begging.**

**Wadaadkii Cadceed iyo cadceed laga cabsoonaayay  
Isagoo carrtiisa qaba cidana taataaban  
Qabiil kale ciyaar uma dhaceen culus hashiisiye  
Guutada camuudka ah kolkii ciiciiro loo galiyay  
Caamir hooyadii iyo kolkay calastu ooyaysay  
Waakii Caruusaha u galay caydhkii barigiye  
Nimankii calqadaa ka riday ma cid kalaad mooday**

Hadaba qabaalkii Somali iyo Daraawiish yaa gar darnaa? Idaajaa wuxu yidhi Somali oo dhan baa qaldanayd oo waxa saxsanaa daaquudkaaas dhiiga iyo xoolaa umada xalaalaystay, horaa loogu maah-maahay “wadar iyo waxed kumara waalan”, Ingiriiskan belaaayada laga dhigayo sidu dalka u yimi, xoog kuma qabsan ee hadaba goobtii u heshiiska qabaalka kula galay ayuu soo dagay, ka dibna dhulkii nidaam iyo kala danbayn somalidu u baahnayd ayuu u yeelay, dagaamada xeebaa ee Ingiriisku xukumaayay kama dhici jirin qabiil awood le inu sidu doono ka yeelo qabiilada yaryar, at ugu weyn ee meesha taalayna waxa weeye Somali ma ara baahi loo qabo nin aad adigu keentay iska xorayntiisa.

Aw Jaamac Cumar Ciise iyo Idaajaa Daraawiish miyay buunbuunin lahaayeen hadaanu hogaankeeda haysan lahayn nin Daarood ah? Waa maya Kawabata , Xarakada Al-Shabaab iyo Daraawiishtii 100ka sanadood ka hor ahayd wax alaale iyo waxay ficiladuudu ku kala duwanyiin ma jirto, waxa laba odhan karaaba Al-Shabaab ayaaba ka “jihaad” roon oo Al-Shabaab dad ay wax siiyaan mooyaane xoolo iyo geel umada ayagoo boobaya lama arag. Hadana waa mustaxiil inaad aragtid Aw Jaamac ama Idaajaa oo amaanaya al-shabaab oo hogaanka u hayaan niman aan Daarood ahayn.

Cajalada codka ah ee Idaajaa difaaca Ina Cabdulle Xasan ku duubay qiiro-jabaan mooyaane wax xaqiiqooyin ah oo u daliil ah manage Wadaadka Idaajaa wuu soo bandhigi kari waayay, doodihiisa waxa ka mid ahaa inaanu Wadaadku xoolaa umada dhici jirinba , waa yaab wuxu ninkaas madaxu cadaaday ku doodayo, ina Cabdulle Xasan ku faanka variant sawtan gabaydiisa ka buuxda:

**Nijaaskaan shalay mudmuday waa maqdinkoodiye  
Muusnowga Caynaashe waa mahad ilaalhiye  
Marasdi Berbera hawla kaceen Maatadaan dhacaye.**

Ninka waxaas ku faanaya ee kibirka noocaas ah ka muuqday ayuu Idaajaa cajaladiisa ku yidhi “ halala ooyo Ina Cabdulle Xasan oo halala qiirodo” intu gabaygiisii Gudban xoogaa tiriyay , eesh **calaa qiira waa halki dhanxiire.**

Ina Cabdulle Xasan isagoo fadhanfadh ka liita oo is xabaalay oo baxsad ah oo dumarkiisii Oromo ku duul guaranty ayadoo raaliya waliba Naado Buraale oo daiquiri uurka weynaa ka ray stay ayuu ku dhintay meel cidlo ah, kuwa maanta kaas tabayaa waa isla kuwa tebaya Dawladii Afweyne Bare, ma kala hadhaan labada Maxamed.

Waxay reerka Aw Jaamac iyo Idaajaa (Daarood) iyo reerkayga (Isaaq) anigaygan qoraaga ah, ku kala dawning reerka Daarood ma waayo daaquut ay daba nashleeyaan ka dibna ay la qaxaan ooy la daaduumaan , sida labadaas Maxamed iyo Cabdilaahi Yuusuf oo imika lagu hayo Yemen isagoo u eekaaday “**Darculla-vampier**” wax aanad u arkayn Isaaq cidla ku daaduumaa, Isaaq nin tuug ah ma daba nashleeyaan oo Isaaq ninkooda xun waa ka hadhaan ama dada waa ka qabtaa, arki maysid Isaaq ku naaloonaya daalinka Ina Godane ama hadal hayaba, sidaas awgeedna **Risaldar Muuse Xaaji Faarax (waxan dawlada Somaliland ka codsanayaa ina taalo loogu dhiso Xaajiga Taleexdu**

**xoreeyay**) isagoo karaamadaysan ayaa sidii boqor logu aasay Burco , **ina Xajii Ibraahim Cigaalna** loogu aasay Berbera, Afweyne iyo Ina Cabdulle Xasana ayagoo baxsad ah ayaa Somali ugu war danbaysay.

Daarood baraanburay haduu dux iga qaadaayo  
Dhaaxeeey habaar dareersheen dic iyo waayeele  
Dakhar nimu ku yaal waa gartii inu dawaamaaye  
Dameerkuba dushoo laga rartuu dookhad kiciyaaye  
Duunyaduu ugu liitaye si kale uma dinaahsheene.

Hayska dinaaheeyaan Aw Jamaac iyo Idaajaa.

Wa Salaamu Calaykum Wa Raxmatallaa Wa Barakaatu.

Kayse Jaamac  
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