

Notes

<sup>1</sup> In the forty years preceding the civil war in 1991, the theatre was the leading form of cultural expression in Somalia. As the *gabay* or classical poetry in general had begun to go out of fashion by the 1960s, theatrical drama was taking over, gradually becoming the most influential art and the most popular form of cultural entertainment in Somali urban life. Regrettably, this once vibrant theatrical tradition has been disrupted by the civil war. Although the practice is not dead and is fully alive in Djibouti and, to a lesser extent, in the Diaspora, it has suffered a tremendous setback.

<sup>2</sup> This refers to Prophet Muhammad (cws).

<sup>3</sup> Ali Bin Abi Talib

<sup>4</sup> [www.afbuhar.com](http://www.afbuhar.com), accessed on 20 October 2007.

<sup>5</sup> I gratefully acknowledge Cabdullaahi Yuusuf Farey, a well known Somali actor, whom I met in Nairobi in October 1997 and who kindly gave me an audio cassette with poems composed by himself and others. The poems by Cismaan Yuusuf referred to here are included in this collection and were recorded with introductory comments by Cabdullaahi.

<sup>6</sup> The full texts of the poems are available on an audio tape recording in the possession of the author.

<sup>7</sup> *Cambulo* is boiled maize or sorghum served at funerals; it is also considered as one of the main dishes in certain rural areas.

<sup>8</sup> *Cashar* and *tabliil* are traditional religious treatments in which a man of religion writes some Quranic verses on a piece of wood, washes it off and gives the water to the patient.

<sup>9</sup> For an elaborate discussion of the thesis-orientedness of Somali classical poetry, see Said, 1982: 70.

<sup>10</sup> Somalis call older persons 'aunt' or 'uncle' to show respect.

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"Maana-Faay":  
Muraayad Bulshadeenu  
iska Dhex Aragto

Ibraahin Yuusuf Axmed "Hawd"

Wargeyskii lagu magacaabi jiray Xiddigta Oktoobar, ee ugu caansanaa wargeysyadii ka soo bixi jirey Somaaliya toddobaatannadii iyo siddeetannadii qornigii tagey, aad ayuu u tayo xumaa. Maadaama uu ku hadli jirey magaca maamulkii kelitaliska askarta, markii uu dadku maamulkaas nacay Xiddigta Oktoobarna waa lala nacay. Taas oo jirta haddana maalmaha qaar waa lagu xoomi jiray oo la kala boobi jiray. Goobaha lagu gado ayey dhallinyaradu aroorta hore saf u geli jireen, qaarkood dugsiga ayeay ka soo dhuuman jireen si ay u helaan wargeyska, qaarkoodna inta ay kumiyo isku dardarsadaan ayay kooda ugu dheereeya u diran jireen hadhowna koox koox isku mar u akhriyi jireen. Kuwaas ayaan ka mid ahaa.

Maalintaasi ma ahayn maalinta wargeyska lagu daabaco khudbadda kelitaliyaha iyo sawirradiisa, waxayse ahayd maalinta la hubo in ay ku qoran tahay qayb kale oo ka mid ah sheeko faneed taxane ahi. Wargeyskaas nuxurka iyo barakada darani wuxuu ugu roonaa maalmihii lagu daabici jiray sheekooyin ay ka mid yihiin "Maana-Faay", "Ayaan Daran" iyo "Xididdo, qisadii qoys maraykan ah". Waa kala guurkii sannadihii 70-nadii iyo 80-nadii.

Sheekooyinkaas, oo ay qaarkood markii dambe buugaag noqdeen, bulshada oo dhan, gaar ahaan dhallinyarada, waxay u ahaayeen dareen wadareed iyo dood maalmeed xiiso badan. Waxay midaynayaan dareennada keli keli ahaaneed ee la qabo. Waxay daboolayeen baahi xaddaaradeed oo jirtay. Waxay abuurayeen dhaqan-suugaaneed hal-abuurka umadda ku cusub. Waxay toosh ku ifiiminayeen anshaxyo nololsha ku soo kordhay oo uu dhaqanka magaaladu siday. Waxay madaddaalinaayeen kumanyaal iyo kumannaan dhalliyaro ah oo

kumanyaal iyo kumannaan dhalliyaro ah oo haddii kale dhaqammo shisheeye ka doonan lahaa madaalada ay u baahan yihiin. Ugu dambayn waxay kobcinayeen wacyiga nololeed iyo siyaasadeed. Cid walba oo akhrida waxay kaga yeedhsiiyayeen:

*ALLA WAA RUN!*

Sheekooyinkaasi waxay xoqeen oo maasha ka soo daadiyeen boogo halis ah oo bulshada ku yaallay. Waxay fashiliyeen ceebo jira oo la qarsanayey amaba aan lagu baraarugsanayn. Waxay ahaayeen hal-abuur cusub oo galay bado aan la geli jirin. Waxay ahaayeen tallaabo dheer oo uu dhaqankeennu hore u qaaday. Kuwaas ayey qisada caanka ah ee **"Maana-Faay"** ka mid ahayd.

Mid ka mid ah sheekooyinka Agatha Christie ayuu nin doonayaa in uu sheeko allifo, wuxuuse ka cabanayaa in ay ku adkaatay sidii uu u bilaabi lahaa. Dabadeed waxaa niyadda lagaga hiifayaa canaan macnaheedu u dhow yahay: "Waa kan bilawga la rafanaya ee wuxuu moog yahay sida sheeko loo gunaanadaa in ay ka sii adag tahay sida loo bilaabo."

Haa, waxaa dhici karta sheeko wanaagsan laakiin gunaanadku akhristaha ku rido niyadjab iyo xanaaq. Sidaas oo kale sadarrada ugu horreeyaa iyaguna sheekada waxay ku yeeshaan saamayn aad u weyn. Bilawgu akhristaha wuu soo jittaa ama wuu didiyaa, wuu xiise geliyaa ama xiise jebiyaa, wuu dardar geliyaa ama daaliyaa. Haddaba, qisadan Maana-faay, **Maxamed Daahir Afrax** isaga oo taas og, isla markaas awooddeeda hal-abuur leh, ayuu si buuxda ugu guulaystay judhaba in uu dareenkeenna iyo xiisaheenna hantiyo.

Gabadha sagaal iyo toban jirka ah ee goortan sariirta bilqan, ee jidhkeeda kala daatay ururin kari la, ee dharkii dugsiga iska bixin kari la, ee buugaagta dhulka ku daadatay soo qaadi kari la, ee nafteeda iyo dunidaba hiifaysa, maxaa si ka ah? ayaa ah weydiinta ay markiiba maskaxdeenna faduuliga ahi warcelinta u raadinayso. Muuqaalkaas xiisaha badani waa bilawga buugga ee maaha bilawga sheekada, qoraaga ayaase meel dhexe inooga soo xaday si uu inooga sasabto.

Waa si ka mid ah siyaabaha badan ee sheeko-faneed loo bilaabo.

**"Maana-Faay"** waa magaca sheekada, waana isla magaca qalanjada qisada. Waa mid ka mid ah sheekooyin-faneedka soomaaliyeed kuwii qoraal ahaan ugu horreeyey, haddana waa kuwa ugu qurux iyo qiimi badan. Waa qiso si walba u dhammaystiran, haddii ay noqoto hab-qoraalka, farshaxannimada, af soomaaliga iyo fudaydka intaba. Hibada hal-abuurnimo ee qoraaga ka sokow shaki la'aan guushan waxaa door weyn ku yeelatay aqoonta uu qoraagu markaas ka hor u lahaa fanka sheeka-qoridda.

Waxaa iyaduna aad u xiiso badan mushkiladda meesha taal, fadqalallada oogan waxa wada, shakhsiyaadka ku jira iyo sida ay waaqica uga run sheegayaan. Guud ahaan waa legdanka iyo loollanka dabiiciga ah ee xumaha iyo samaha. Waa jacayl curdan ah oo hufan, iyo tumasho silloon oo lagu meelmarinayo xadgudub. Waa xilka umadda loo hayo oo laga dhiganayo awood ujeeddo xun lagu gaadho. Waa laba kartiyood iyo laba anshax oo midba si u arko ilbaxnimada iyo qiimiga nolosha. Waa damac aan habboonayn oo wanaagga ka ambanaya iyo dan wanaagsan oo waddo qumman ku taagan. Ugu dambayn waa nabsigii oo sidii lagu yaqaannay ciqaab daran riixaya iyo nuuradii oo abaalgud qurux badan sidida.

Reer Xaaji Muumin waa qoys Banaadiri ah oo ku kooban dhaqan hoosaad ay qoysas ay qoysas xigto ahi la wadaagaan. Qoyskaas ayey ka dhalatay Maana-Faay, waa gabadh da yar oo kollayba sidii ay caadadu ahayd ina adeerkeed loo dhisi doono. Waa dhaqankii lahaa "Wax aad taqaan gurso wax aad taqaan ha lagu dhalee". Qorshahaas waxaa dhabqiyey jacayl lamafilaan ah oo wax walba xagga kale ka rogay. Maana-Faay ma ku dhiirran kartaa in ay jacaylkeeda dartii u burburiso caadadii soojireenka ahayd?

Injinneer Axmed Jaamac waa barbaar ay tacliinta iyo ilbaxnimadu ka xoreeyeen dhaqammada gaboobay ee aan xumaha mooyee wanaaggu ku jirin. Wuxuu ku qanacsan yahay in aan la joogin xilligii ninku ku guursan jiray

"reer hebel la xidid". Jacaylkiisa xalaasha ahi haddii uu god abeeso galo wuu kaga daba gelayaa. Laakiin qiimo iyo nafhurid intee la eg ayuu diyaar u yahay taas in uu ku bixiyo? Tabtii Maana-Faay isagana aabbihiis ayaa la hortaagan "Wax aad taqaan guurso wax aad taqaan ha lagu dhalee".

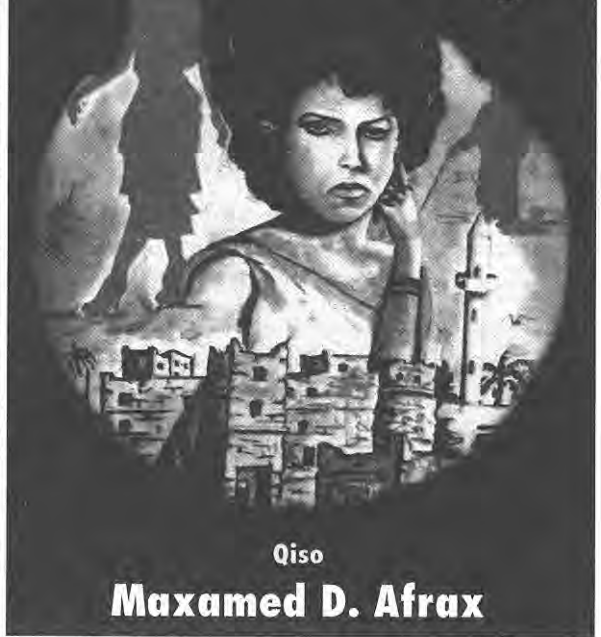
Axmed aabbihi, Jaamac-Dhegey noloshiisii hore waxay doontaba ha ahaatee maanta wuxuu hayaa xil qaran. Degaan miyi ha ku soo koree maanta wuxuu ku dhaqan yahay magaalo-madaxda. Haddaba isbeddelka dhaqan iyo nololeed ee uu galay, kana duwan geel-jirennimadii uu ku soo barbaaray, sidee ayuu uga dabbaalan doonaa? Ma shilimmada uu qaranka ka booliyey ayuu wax walba ku gadanayaa, xitaa gabadha yar ee uu soddogga u yahay? Anshaxu haddii uu sidaas u dumo fadeexad ma loo dhintaa?

Bayddan Shabeel hadba ninka ladan ee tumashad u laacayso inay dookhiisa raalli geliso haddii risiqeedu galay, xirfadda keliya ee ay taqaanna tahay sida gabadh miskiinad ah ee aan waayo'aragnimo lahayn loo dabo, weligeedna nolol aan taas ahayn dhadhamin, iyada sidaas laga dhigay iyo bulshada sidaas ka dhigtay koodee cadow ah, koodeese dembi weyn?

Shakhsiyaadka sidaas u kala fog ama isugu dhow, xilka isku leh ama xilka kala leh, ayey qisada "**Maana-Faay**" isu keenaysaa. Dabadeed waxay isu gubayaan sida ay dabka iyo gaastu isu gubaan.

Muujiinta dabecadda dhabta ah ee shakhsiyaadka qisada, dhaqan iyo hadalba, waa halka ay "**Maana-Faay**" ku muujisay heerka ugu farshaxan sarreeya sheeka-qorista Soomaalida. Waxaad mooddaa dad nool nool oo ina hor taagan. Run ahaantii "**Maana-Faay**" qodobkaas waxay ku helaysaa billadda ugu sarraysa dhammaan sheekooyinka soomaalida inta aan ilaa imika arkay. Qof walba codkiisa iyo erayadiisu waxay si run ah u soo gudbinayaan haybtiisa dadnimo, dabaqadeed, degaan ama da'eed. Marnaba cidda innala hadlaysaa ma aha sheekeeyaha qisada inoo warinaya ee waa shakhsiyaadka hadlaya qudhooda.

# Maana-faay



Waxaase iyaduna jirta mar ay arrintu ku dhacayso heer hoose. Waa jeerka ay dhacayso fadqalallada ugu weyn ee sheekada ku shareeraysa fiidda ugu sarraysa. Waa marka uu Axmed ka soo duldhacayo gacalisadiisii uu dhawrsanaanta iyo xishoodka ku hubay oo gole lagu qayilayo fadhida laan jaad ahna gacanta ku haysata. Dhacdadan oo ah barta ay dabka iyo baaruuddu iska daarayaan qoraagu wuxuu u falkiyay si wahsi ku jiro oo tayada sare ee sheekada hoos u jiidaysa. Arrimo badan oo yar yar ayaa isku mar iyo lamafilaan isku wada beegbeegmaya si ay u dhaliyaan qaraxa loo dan leeyahay. Taasi ma wanaagsana. Sheekadu waa in ay isu waddaa si dabiici ah oo akhristaha bisil qancinaysa.

Kedisada, ama lamafilaantu, sheeko-faneedda waxay siisaa xiise, dhadhan iyo diirrimaad. Laakiin ma aha in ay badato, mana aha in ay garashada bisil iyo dabciga noloshu diidaan. Tusaalahan soo socda ayaan u qaataa kedisada aan sheekada qurxin ee qarribta: nin baa wuxuu ka soo dhacayaa dabaqa labaatanaad hoteelkii uu degganaa. Sida uu u soo kankoonsan yahay



wuxuu ku malaasmi doonaa waddada laamiga ah ee ay baabuurto qulqulayso. Waxaanse ahay qoraa miskiin ah, ninkaas oo aan lacag ku leeyahayna waxaan rabaa in aan badbaadiyo. Haddaba maxaan yeelaa? Waxaan yeelayaa sidan: isla markii uu ninku laamiga ku dhici lahaa waxaa meeshii soo maraya baabuur weyn oo cudbi ku raran yahay, saaxiibkayna cudbigii ayuu dhex muquurayaa oo waxba noqon maayo! Maashaa Allaah!

Marka ay fadeexadda **"Maana-Faay"** dhacayso sababta ay sidaas wax u noqdeen waxaynu u heli karraa cudurdaar aad u yar, waxaana aynu siin karraa qaddar aan buumayn oo garawshiinyo ah. Taasina waa haddii aynu taxanaha sheekada oo dhan xusuusta dib ugu soo celinno. Haa, waxaa jirta cillad aan hubo in ay qoraaga hoosaasisay taas oo ah qalanjada sheekada oo ah qof jilicsan, waayo'aragnimo liidata, oo aan gacal iyo nacab kala garan karin. Sida neef xoolo ah ayaa dhankii la doono loo kaxaysanayaa sidii la doonana laga yeelayaa. Maana-Faay Xaaji Muumin ma doqon baa? Weydiintaas haddii lagaga jawaabo "maya" waa in la raadiyaa qiil kale. Haa, waxaynu ognahay gabadhu in ay ka soo jeedo dhaqan-hoosaad aad u urursan oo ka bulshada kale ka go'doonsan. Waxay ka soo degtay saraha Xamarweyne, halkaas oo gabdhaha aqalka lagu huuriyo, marka ay guurgal noqdaanna nin xigaalkood ah loo xereeyo. Maana-Faay in kasta oo ay iyadu heshay fursad waxbarasho haddana dhaqankaas urursan ayey ku jirtaa. Sahra Yuusuf baa ina bartay ee maba aynaan baranneen.

Shakhsiyadda Maana-Faay jileceeda run ahaantii waa aynu ka xanaaqaynaa. Bal hadda day, iyada oo xalay la geliyey fadeexaddii ugu weynayd nolosheeda, iyada iyo gacaliyaheediina la kala dilay, ayey haddana fataaladdii sidaas u gashay aroortii iska daba gashay oo meel daran u raacday! Maxaa daba dhigay? Maxaa u diiday in ay maskaxda kaga shaqaysiiso oo golaha ceebeed ka kacdo? Ka kacdaye maxaa ku soo celiyey? Haddiise ay dan ugu soo noqotay (boorso ay ku illawday) miyaa la sixray may ka tagto? Maxaa habar fataalad ah iyo niman kha-

siisyo ah ag dhigay? Run ahaantii uma eka qof caadi ah ee waxaa la moodaa axad falan, haddiiba aanay doqon ahayn. Shakhsiyadka sheekada ku jira oo dhan iyada ayaa ugu karti iyo garasho liidata.

Gunaanadkuna waa si habboon oo nafta u wanaagsan, walow ay tahay si la isla yaqaan oo badanaa fanka soomaalidu ku gunaanadmo. Run ahaantii dhammaadka **"Maana-Faay"** waxaa lagu xusuusanayaa ruwaayadaha soomaaliyeed marka laga reebo dhawr ay ka mid ahayd **"Qabrigii Jacaylka"**. Sideedaba **"Maana-Faay"** waxaa ka dhadhamaya fan ruwaayadeed. Hal-gankii dheeraa ee xumaha iyo samaha ka dhex aloosnaa ka dib fashil iyo fadeexad kama dambays ah oo dulmiga gaamuray ku dhaca, iyo wanaagga madaxa lagaga taagnaa oo libin ku geeraara ayey nafta akhristuhu higsataa. Gaar ahaan sidaas ayey mar walba jecel yihiin dadka da'da yar iyo bulshooyinka uu heerkooda aqooneed iyo wacyi hooseeyo. Natijada hal-ganku guul iyo guuldarro ka ay tahay wax door ah kuma laha tayada shaqo faneedda, waayo aayaha noloshu labada wejiba wuu ku idlaadaa. Waxaa uun loo baahan yahay dhammaadkaasi in aanu ka go'naan ee qayb ka yahay ujeeddada iyo nuxurka hawl-faneedda uu ku dhammaanayo, si habboonna uga run sheegayo abuurta ama dabciga shaqada uu ka midka yahay.

**"Maana-Faay"** shiddo isgelin mayso ee waxay ku dhammaanaysaa sidii loo baahnaa. Dadkii ay khusaysay oo dhami waa kuwan horteenaa tuban. Xitaa yartii adeegtada ahayd waa tan. Waa yoomal qiyaamihii, waana la xisaabtamayaa. Qof waliba waxa uu qabo iyo waxa laga qabo ha sheegto. Xitaa islaanta fataaladda ah ee dunida qarribtay waa in ay gardhigataa. Oo maxay u gardhigan wayday iyadaba sow ilaa gumaysigii Talyaaniga lama soo dulmayn? Dadnimadeedii iyo dumarnimadeedii iyada oo yar la baylahsaday dawladdnimadu maxay u tartay?

Dabadeed sidii dacwad maxkamadeed ayuu garsoore dhawaaqayaa. Hebel iyo hebla ceddooda inaga daaya oo aynu sidan samayno: Dhaqankeenna oo dhan baa sumoobay ee waa in aynu carrageddinaa. Wax walba waa in aynu dib u qaabaynaa oo dib u hagaajinnaa.

Rubuc qarni in ka badan ayaa laga joogaa maalintii ay **"Maana-Faay"** sidaas ku talisay, welina baahidaasi waa ay taagan tahay. Isirka soomaaligu wuxuu u baahan yahay carragaddi, in ciidda xagga kale loo rogo si ay waxa xun oo dhami u aasmaan wax cusubina u soo baxaan.

**"Maana-Faay"** sidaas ayey u hadlaysaa, maxayse ka hadlaysaa? In ay tahay sheeko-faneed aynu iska dhex aragno, bulshadeennana ka dhex aragno, akhriskeedana ku raaxaysanno ma ku qancaynaa? Maya iyo haa labadaba. Waxaase jirta sidoodaba fanka iyo suugaantu in ay leeyihiin awood inagu khasabta, ama ugu yaraan inoo oggolaata, in aynu kala baxno nuxur aan ahayn inta muuqata uun. Labada eray ee "sarbeeb" iyo "duurxul" waxay ku mataansan yihiin, oo ay mar la abuurmaan, magacyada "fan" iyo "suugaan". Intaas waxaa dheer xilligii ay **"Maana-Faay"** soo baxday maamulkii talada haystay waxaa ku bilawday "buufis" uu bulshada oo dhan ka qaaday siiba hal-abuurka. Buufiskaas ayuu dadweynuhuna colaadinta maamulka u adeegsaday, wax walbana waxaa laga soo tuujiyey mucaaridnimo. Haddii aayad Quraan ah la akhriyo waxaa la odhan jiray "waxaa loola jeedaa Kacaanka".

Sidaas darteed **"Maana-Faay"** qofkii doonaa wuxuu ka dhigi karayey riddo siyaasadeed oo

sarbeeban. Markaas dhammaan shakhsiyaadka sheekada ku jira mid walba waxaa la siin karaa kaalin ka mid ah kaalimihii isdiiddanaa ama is-oggolaa. Jacayl ugub oo nadiif ah oo aan dembi lahayn, iyo awood sheydaan oo jacaylkaas burburinaysa iyada oo ku foogan tumasho foolxun, danyartana ku dullaynaysa awooddii dawladnimo ee lagu daryeeli lahaa, waa dhambaallo si dhab ah qisada uga dhex muuqda.

Haddaba waxaa yaab iyo amakaag leh qoraaga rubuc qarni ka hor curiyey sheekada caykan ah, iyo tii ku xogtey ee la magacbaxday Galtimacruuf, intii ka dambaysayna aqoon iyo waayo'aragnimo badan koror-saday waxa hal-abuurkii sheekoqorista ka garbaduubay! **Afrax** isla beryahaas ayuu Soomaaliya ka firxaday. Maana-Faay iyadana waxaa cid ugu wardambaysay 1997 iyada oo Stockholm iyo London midba mar u qaxaysa (waa labadii meelood ee ay ku soo kala baxeen labadii daabacadood ee ugu dambeeyey).

Maqaalkanna waxaan ku xidhayaa, qoraaga **"Maana Faay"**, **Maxamed Daahir Afrax**, waxaan u hayaa abaal ah sheekadiisani in ay ka mid ahayd kuwii ugu horreeyey ee i jeclaysiiyey akhriska iyo qoraalka sheeko soomaalida. Waxaan u hibeeyay sheekadayda cusub ee magaceedu yahay "Aanadii Negeeye".



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