Da Tsohuwar Zuma...: Fasalta Narambaɗa da Shata da Ɗanƙwairo ga Matasan Yanzu

Alhaji Ibrahim Muhammad (Ɗanmadamin Birnin Magaji)
1 Faɗar Mai Martaba Sarkin Birnin-Magaji (Ɗan Alin Birnin-Magaji), Jihar Zamfara

Tsakure:
Arewacin Nijeriya wani yanki ne a ƙasar Hausa da ya haɗa tarin fasihai ta ɓangaren makaɗa da mawaƙa. Mafi yawanci suna gwada hikimarsu cikin harshen Hausa. Da wannan masaniyar aka nemi gwarazan mawaƙa uku (3) waɗanda aka yi ittifaƙin hikimominsu da zalaƙa irin tasu a awon baka, ta yi zarrar da babu mai tababa. Bayan dogon shaƙo wajen nazarin rayuwar mawaƙan baka, an so a ƙara bayani ga ayyukan da magabata suka yi kan Narambaɗa, domin mu taya shanu ciri. An dai fahimci har yanzu akwai buƙatar a ci gaba da nazari a cikin waƙoƙin tsofaffin mawaƙan baka na Hausa, domin a yaba da ƙwazonsu, a kuma amfana da tarin hikimomin da suka naɗe a cikin waƙoƙinsu.

Fitilun Kalmomi*: Matasa, Ɗanƙwairo, Shata, Narambaɗa.*

Gabatarwa

Ɗimbin ayyukan da aka sha cin karo[1] da su, da shirye-shiryen da hukumomin wayar da kan jama'a[2] sun kasance abin dogaro wajen fahimtar waƙoƙin baka da mawaƙan baka na Hausa. Masana sun yi tarayya wajen amincewa kan waƙoƙin baka da mawaƙan baka sun zama rumbu wajen adana tarihin kowace alumma. Haka nan mawaƙa suka zama tsani wajen wayar da kan jama'a da ilmantarwa. Da wannan masaniyar wannan tattaunawa ta zama babu ya tamka ga zaɓo manyan mawaƙan baka guda uku domin tattaunawa kan fasihanci.

A ɗan tsakuren da za a gabatar kan Makaɗa Ibrahim Narambaɗa Tubali, an nemi ƙarin haske kan waƙoƙin da ya gabatar daga 'yan uwansa da masoyansa, da kuma masu sauraren waƙoƙinsa domin bayar da gudummuwa ga nazarin wannan mashahurin mawaƙi. Wasu waƙoƙi da aka yi tsokaci a kansu a cikin wannan maƙala, sun fara nisa a hannun manazarta, wato ma'ana mafi yawa daga cikin waɗanda suka yi sharhi kan waƙoƙin Narambaɗa ba su yi tsokaci ko sharhi a kansu ba. Mai yiwuwa hannuwan waɗannan manazarta ba su kai gare su ba. Wannan maƙala ta zama tamkar cike giɓi ga ayyukan magabata.

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[1] Wallafaffun Litattafai, da kundayen bincike da muƙalu kan mawaƙan baka da waƙoƙin baka.
[2] Shirye-shiryen gidajen rediyo da na Talabijin na jihohin arewacin Nijeriya.

Waɗannan waƙoƙi za a kawo su a shafin rataye domin nazari. Kafin tsunduma a cikin aikin zan faɗi wane ne Narambaɗa a takaice. Sa'annan zan kawo waƙoƙi guda uku (3) waɗanda Narambaɗa ya rera, amma a tunaninmu suna neman salwanta a hanun mutane saboda ba a samu ayyukan da suka ruwaito su tare da yin sharhi a kansu ba. Akwai bayanin taƙaitawa da shafin manazarta bayan an yi makimancin sharhi kan waƙoƙin.

Makaɗa Ibrahim Narambaɗa Tubali

Akwai Tarihin rayuwa da waƙoƙin Makaɗa Ibrahim Narambaɗa Tubali a cikin Littafi mai suna Narambaɗa wanda Farfesa Aliyu Muhammad Bunza ya wallafa. Yana da kyau ɗalibai su karanta wannan wallafa kan Narambaɗa domin a fahimci wane ne Narambaɗa da kuma sharhi kan waƙoƙinsa da gudummuwarsa ga harshen Hausa ta fuskar adabi da al'ada da kuma harshe. Littafi ne mai shafuka ɗari shida da biyu (602).

Akwai kuma wata maƙala da mai wannan tsokaci ya taɓa gabatarwa kan Narambaɗa, wadda a cikinta an yi ƙarin haske kan rayuwarsa kamar haka Birnin Magaji, I. (2019) "Makaɗa Ibrahim Narambaɗa a Fadojin ƙasar Hausa" Takardar da aka gabatar a taron ƙasa da ƙasa kan Makaɗa Ibrahim Narambaɗa Tubali.

Wasu Daga Cikin Waƙoƙin IbrahimNarambaɗa

Waƙoƙin da za a gani a ƙarƙashin wannan rukuni an same su a hannun mutane daban-daban[3]. An zaɓi waɗannan waƙoƙin su zama misalan da za a yi tsokaci a kansu, saboda bitar wasu ayyuka[4] game da rayuwar Narambaɗa da waƙoƙinsa da aka yi, aka fahimci ba a ambaci waɗannan waƙoƙin ba. Waɗannan waƙoƙi ga su kamar haka:

Waƙar Sarkin Musulmi Abubakar na Uku (III) (1938-1988)

Ita wannan Waƙar ana tunanin an gabatar da ita ga jama'a shekaru saba'in (70) da suka wuce. An yi waƙar ne domin gwarzanta Mai Alfarma Sarkin Musulmin Daular Usmaniyya Alhaji Abubakar na Ukku (III). Alhaji Abubakar III shi ne Sarkin Musulmi na goma sha-bakwai, kuma ya yi shekaru

[3] Sarkin Gobir na Isa na yanzu, Alhaji Nasiru Usman Ahmad II, da Alhaji Ummaru mai Sa'a (Mai rera waƙoƙin Narambaɗa bayan da shi Narambaɗar yayi wafati), da Alhaji Attahiru Ahmad I (Ahmad Bawa).

[4] Akwai kundin Jerin tarin Makalu waɗanda aka gabatar a Jami'ar Bayero ta Kano domin tunawa da karrama Narambaɗa. Akwai Littafin Narambaɗa wanda Farfesa Aliyu Muhammad Bunza ya wallafa a shekarar 2009 mai suna Narambaɗa.

hamsin (50), matsayinsa a cikin al'ummarsa, ya sa Narambaɗa ya shiga cikin jerin Makaɗan wannan shugaba na al'umma mai tarin daraja da ɗaukaka[5].

Waƙar Makaman Sakkwato Alhaji Sani Dingyaɗi (19??-1963)[6]

Wannan waƙa Narambaɗa ya gabatar da ita a shekarun 1950[7]. Kasancewar sarautar makama babbar sarauta daga cikin jerin sarautun da ke taimaka wa Sarkin Muslmi, ya sa Narambaɗa ya waƙe mai sarautar. Shi dai Alhaji Sani Dingyaɗi an naɗa masa wannan sarauta a shekarar 1952. Kafin naɗa shi wannan sarauta, ya riƙa muƙamai kamar Ajiyan Sakkwato da kuma Kansila a Majalisar Sarkin Musulmi. Alhaji Sani Makaman Sakkwato mutumen ƙasar Dingyaɗi ne wadda ke ƙarƙashin Ƙaramar Hukumar Bodinga ta jihar Sakkwato a yanzu. Matsayin wannan Sarauta a daular Usmaniyya shi ne a nan ana iya cewa Narambaɗa ba karamin mawakin fada ba ne, domin ma fi yawa daga cikin waɗanda ya waƙe shahararrun Sarakuna ne.

Waƙar Magajin Garin Isa, Madugu Ɗan Hassan (1930-1933 da 1950-1960)[8] Wannan waƙa an gabatar da ita a shekarar 1940. Sarautar Magajin Gari babbar Sarauta ce a kowace masarauta ta ƙasar Hausa. Wanda aka bai wa muƙamin Magaji na daga cikin masu taimaka wa Sarkin Musulmi wajen tafiyar da masarautarsa da mulkinsa. Kuma yana riƙon masarauta idan Basarakensa ya yi tafiya, haka nan yana daga cikin masu zaɓen Sarki idan sarautar gari ta faɗi. Sarkin Gobir Muhammadu Na'ammani shi ne ya naɗa Madugu Ɗan Hassan bayan shekaru uku sai ya cire shi daga Sarautar saboda rashin jittuwa da ta shiga tsakaninsu. Sarkin Gobir Ahmadu Bawa I, shi ne ya sake mayar da Ɗan Hassan kan mulki a matsayin Magajin Garin Isah.

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[5] Na samu wannan bayani a bakunan Alhaji Lawal Isah da Malam Sanda Adamu Tsafe. Alhaji Lawal da Malam Sanda, sun samu wannan bayani a bakin Alhaji Ummaru mai Sa'a a lokacin da suka tattauna da shi a giɗan Rediyo Nijeriya na Kaduna a ranar 8/11/1974. Malam Ummaru mai Sa'a shi ne halifan Marigayi Makaɗa Ibrahim Narambaɗa.

[6] Ban samu shekarar da aka haifi Makama Alhaji Sani Dingyaɗi ba, amma na san ya rasu a shekarar 1963.

[7] An samu bayanai kan wannan Waƙar a hannun Sarkin Gobir na Isa Alhaji Nasiru Usman Ahmad II a lokacin da na kai ziyarar neman bayanai. Alhaji Nasiru Usman Ahmad II jika ne ga Sarkin Gobir na Isa, Ahmadu I (Ahmadu Bawa). Haka nan mun sake tattaunwa da Alhaji Attahiru Ahmad I, wanda da ne ga Sarkin Gobir na Isa, Ahmadu I (Ahmadu Bawa) a ranakun 21/9/2019 da 13/7/2021.

[8] An naɗa shi Magajin Garin Isa a 1930, bayan shekaru uku a 1933 aka sauke shi. Aka sake naɗa shi a cikin shekarun 1940 ya ci gaba har lokacin rasuwarsa.

Bunza, (2009: 34) ya bai wa Narambaɗa matsayin makaɗin sarauta ganin irin gidajen Sarauta da Sarakunan da ya yi wa waƙa. Marubucin ya sake tabbatar da hakan a inda ya bayyana waƙoƙin da Narambaɗa ya yi wa Sarakunan Maraɗi da Sarakunan ƙasar Zazzau, duk sai da suka nemi izini daga Sarkin Gobir na Isa domin shi Narambaɗa ya dauru ga gidan Sarautar Isa a matsayin mawaƙinsu.

Dangantakar Narambaɗa da Shata da Ɗanƙwairo ta Fuskokin da suka haɗa da Yawan waƙoƙi da Salailai

Rukunin Mawaƙa Fitattun ayyuka kan Shata[9] da Narambaɗa[10] da Ɗanƙwairo[11] duk sun shaidar da ba a san iyakacin waƙoƙin da waɗannan bayin Allah suka samar ba a rayuwarsu. Su kansu Makaɗan sun shaidar da hakan da bakinsu a lokutta daban-daban da aka yi hira da su. A nan ba sai an je da nisa ba, ta fuskar waƙoƙi, dukkaninsu sun yi waƙoƙi da yawa.

Akwai Salailai da yawa da Mawaƙan suka yi tarayya wajen aiwatar da su, akwai kuma inda suka bambanta. Misali:

Narambaɗa da Ɗanƙwairo sun yi tarayya wajen yanayin tsara Waƙarsu ta fuskar ‘yan’amshi domin ‘yan amshinsu ana kiransu‘yan karɓa-karɓa, ma’ana Ubangida (jagoransu) yana fara rera ɗan waƙa yaransa suna cika masa, wato suna ida rera sauran sashen ɗan waƙar. Idan za a kwatanta yanayin yadda ‘yan amshin Shata ke amsa masa tasa waƙar, sai a ga cewa suna rera abin da ubangidansu ya faɗa ne na farko, ko kuma abin da ya umurce su da amsawa. Amshin ‘yan amshin Shata, yana ɗaya daga cikin kason ‘yan amshi na waƙoƙin baka. Misali a waƙar Malam Babba na ƙofar Gabas, ‘yan amshin Shata suna rera “Malam Babba na kofar Gabas” a matsayin amshin waƙar.

Salon amfani da kiɗa da salon amfani da ‘yan amshi duk salailai ne a waƙar baka. Wasu mawaƙan baka ba su da ‘yan amshi, kamar yadda wasu ba su

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[9] Sheme, I. da Kankara, A. da Aliyu, M. da Yusuf, T. (2006) a littafin Shata Ikon Allah, Madaba’ar Informant.

[10] Bunza, A. (2009) Narambaɗa, Madaba‟ar Cibiyar Musulunci ta Ibrash.

[11] Birnin Magaji, I. (2021) “Kasar Zamfara a Bakin Makaɗa Alhaji Musa Ɗanƙwairo”, an gabatar da wannan Maƙala a Taron kasa da kasa na kara wa Juna ilmi kan rayuwa da gudummuwar Makaɗa Musa Ɗanƙwairo Maradun, wanda Cibiyarnazarin Harsunan Nijeriya da aikin Fassara ta Jami‟ar Bayero ta Kano ta Shirya.

waƙa da kiɗa sai dai taɓi (tafi)[12] a nan mawaƙan sun yi tarayya a salon amfani da kiɗa da kuma waƙa.

Akwai salon koɗa kai wanda mawaƙan guda uku suka yi tarayya a kai. Misali, a waƙar Hajiya Halimatu Usman Nagwaggo Katsina (Kilishi) wadda Shata ya rera kamar haka:

A.

Jagora: Da sauya waƙar Kilishi Jikkar Dikko,

Yara suna ta dukan fata,

Kiɗan sai ka ce fitar harsashi.

'Yan amshi: Ranar Kilishi Jikan Dikko Jagora

Zuba waƙa nikai,

Jagora: Zuba waƙa nikai kama da ta Alfazazi,

Kama ana Alburda

'Yan amshi: Rana Kilishi Jikar Dikko

(Gindin waƙa: Ranar Kilishi Jikkad Dikko)

Alhaji Mamman Shata Katsina

Ita dai Kilishi (Hajiya Halimatu) Babbar mace ce, domin ɗiyar Sarkin Katsina, Alhaji Usman Nagwaggo ce, ta kuma auri Sarkin Daura, Alhaji Muhammadu Bashar tun yana Wamban Daura a shekarar 1964. Kilishi ƙanwa ce ga Janar Hassan Usman Katsina (Ciroman Katsina). Hajiya Kilishi tana da danganta da manyan mutane da dama a arewacin Nijeriya. A wannan waƙa ta ce Dr. Mamman Shata ya gwarzanta kansa da Alfazazi. Waƙar da ke biye wato Bakandamiyar Narambaɗa, Narambaɗa ya danganta kansa da Alfazazi. Alfazazi kamar yadda sunan ya nuna, ba Bahaushe ba ne, ga bayaninsa nan biye kamar yadda za mu gani.

Waƙar Ibrahim Narambaɗa shi ma ya yi wannan kamancen kamar haka:

[12] MarigayiShamsuPooryayiwaAlhajiUmmaruMusa'Yar‟aduwawaƙaalokacindayakeGwamnan Katsina, kafin ya zama shugaban ƙasar Nijeriya. Akwai Waƙar Shugaban kasa Janar Ibrahim Babangida wadda Garba Gashuwa ya rera da tafi. Alhaji Amadu Mailauni Bakura ya fara gabatar da waƙoƙinsa na farko-farko da tafi a shekarun 1970.

B.

Waƙar Sarkin Gobir na Isa Ahmadu I

Jagora: Kullum ji nikai azanci na hudo min,

In wani ya hi ni martaba,

Ni kau na hi wani,

Ai kyawon mafarauci,

Ya dau kare ya yi kiwo shi yah hi

……………………………………

Jagora: Ni ko kun gane ni na gyare turuna,

'Yan amshi: Sai zuba waƙa nikai kama da ta Alfazazi,

Gwarzon Shamaki na Malam toron Giwa, Babban Dodo ba a tamma da batun banza. (Bunza, 2009:350)

Bakandamiyar Narambaɗa: Gindin Waƙa: Gwarzon Shamaki na Malam Toron Giwa, babban Dodo ba tamma da batun banza Ɗanƙwairo bai ambaci Alfazazi ba a cikin waƙoƙin da ya koɗa kansa da kansa ba, amma ga nasa ƙaulin nan a waƙe. Misali:

Jagora: Batun kiɗi,

Ko ba ku nan yi mukai,

Kun karantar da mu,

Mun yi kiɗan baƙi, Mun yi wasilla,

Mun yi ta yi,

Yanzu ilmi mukai tunda mun sabka,

In hwa waƙa ta,

Don mun san yadda za mu kulla ta,

Jagora/'Yan'amshi: In an ce mutum mai tujara ne,

Sai ya haihwa ɗa mai tujarannan,

Jagora: In an ce mutum ga shi samna ne,

Jagora/’Yan’amshi: Sai ya haihwa samna haƙiƙanne,

Jagora: In Allah ya wa mutum ƙwazo,

Jagora/’Yan’amshi: Ya bah haihwa ɗa nai ya lalace,

Tun da gado ne,

Jagora: Mun gani tun ga ɗiyan masara,

Jagora/’Yan’amshi: Ga abu goye kowa da gemenai

Gindi Waƙa Shirya Kayan Faɗa mai gida Tcahe,

Ali ɗan Iro bai ɗauki reni ba[13]

A ɗan waƙar da ke sama Musa Ɗanƙwairo ne ke bayyana kansa ta hanyar danganta fasaharsa da ta kakaninsa. Ya yi amfani da salon siffantawa inda ya kawo hoton rabon mutane a cikin al’ummarsa da ɗiyan masara wadda bututunta tana goye da ɗiya da yawa, amma kowane ɗan masara yana da wasu zaruruwa tamkar gemu. Wato wannan misali na ɗiyan masara sai aka danganta shi da mutane a matsayin al’umma ɗaya amma kowa da halayyarsa. Misali akwai mutanen da halayyarsu ta tujara[14] ce, wasu kuma samnoni ne, wasu kuma lalatacci ne, wasu kuma masu ƙwazo ne. Magabatan Musa Ɗanƙwairo tun daga kakaninsa su masu ƙwazo ne, saboda haka da bazar magabatansa yake ta rawarsa domin ɗan-na-gada ne.

Danganta Shaharar Shata da Narambaɗa da Abu-Zaidi AbdurRahaman Ibn Yaktalafan Ibn Ahmad Alfazazi

An haifi Alfazazi a garin Fez ta ƙasar Morroco, a shekarar 1230AH. Waƙarsa mai suna Alwusa’i ta yabon fiyayyen Halitta Annabi (SAW) wato Ishiriniyar Alfazazi ita ce ta fitar da shi a duniya. Ba ɓoyayyen abu ba ne a ƙasar Hausa, duk wani al’amari wanda ya shafi yabon Annabin Rahama tun daga haihuwa har zuwa yau, to ba abin wasa ba ne. Bayanai na Annabi SAW ba su da tamka wajen ƙima ga jama’ar musulmi ko’ina suke ba ma na yankin Arewacin Nijeriya kaɗai ba. Shaharar da Ishiriniyar Alfazazi ta yi, shi ne ya fitar da sunan mawallafinta wato Abu-Zaid ibn Ahmad. Har ya zuwa lokacin da ake rubuta wannan maƙala, ba a kammala gardama ta ilmi ba kan wane ne ya fi

[13] Waƙar ‘Yandoton Tsafe Alhaji Aliyu (1960 – 1991), an nade wannan Waƙar a Giɗan Rediyon Rima da ke Sakkwato , 20 ga watan Apirilu 1995, a lokacin ina aiki a Giɗan Rediyon a matsayin jami‟i mai farauto labarai.
[14] Mutum matujarci yana nufin mafaɗaci, mai yawan satiru, da yajin magana a maimakon magana ta ladabi da lumana. Mai tujara yana iya zama hatsabibi wanda ba ya son zaman lafiya.

shahara tsakanin Shata da Narambaɗa da Ɗanƙwairo ba. Hasali ma, gardamar ta fi tsananta a tsakanin masoya Narambaɗa da Shata.Wannan wataya ra'ayi a ilmance, ya ƙara fito da fasihancin mawaƙan, da fitar da wasu bayanai a kan rayuwarsu daga iyalansu da masoyansu domin nazari da tambihi daga manazarta da masu sauraro. Shata da Narambaɗa suna ganin shahararsu a wajen waƙa da matsayin waƙoƙinsu ga jama'a, tamkar Shaharar Alfazazi ne ga duniyar musulmi da kuma karɓuwar waƙoƙinsu ne ga jama'a tamkar *Alburda ko Ishiriniya*.

Ƙarin shahara da koɗa kai ya sake fitowa ta bakin Makaɗa Ibrahim Narambaɗa a wata waƙa da ya shirya mai suna ***Dokin Iska Ɗanhilinge.***

Waƙar Ɗanhilinge a sharhin Bunza (2009: 326), akwai dokin da ake kira Dokin Iska Ɗanhilinge wanda aka sawo daga garin Filinge na jihar Maraɗi domin yin wasan sukuwa. Dagacin Ƙware wadda a da ke a ƙarƙashin tsohuwar gundumar Isa amma a yanzu gunduma ce a masarautar Shinkafi ta jahar Zamfara, shi ne ya fara mallakar wannan Doki. Sarkin Gobir na Isa Ahmadu I (Ahmadu Bawa 1935-1975) ya mallaki wannan Dokin na Ɗanhilinge a lokacin da Dagacin Ƙware ya yaba da ƙwazon dokin ya aika masa da shi (Ɗanhilinge). Wannan shahara da Narambaɗa ke bayyanawa a cikin Waƙar Dokin Iska ba ta kai haka nan ba. Wannan waƙa da gwarzanta dokin Narambaɗa ya shirya ta ne domin a sake bayyana martabar Sarkin Isa Ahmadu I (Ahmadu Bawa 1935-1975), da irin ƙarfin Ikonsa. Amma wasu ɗaliban Nazari suna ganin akwai wannan doki kuma ya shahara wajen tsere wa sauran dawaki a lokacin da duk aka fita wasan sukuwa. Ɗanhilinge ya shekara goma sha biyar (15) ana sukuwa da shi kuma yana samun nasara, kusan tsakanin waɗannan shekarun ba a taɓa samun wasar da dokin ya shiga ba, bai yi nasarar lashe gasar ba[15]. Abin lura a nan shi ne, akwai Dokin Iska Ɗanhilinge, kuma an yi sukuwa da shi ya ciyo kyautttuka da yawa. Dokin gwarzon doki ne. Ɗanhilinge ya tsufa har ya bar sukuwa. A shekarar 1964 dokin ya mutu a hannun mahayinsa Malam Ibrahim Dattijo.

[15] An samu wannan bayani a shirin Jiya Ba Yau Ba na Giɗan Rediyon Nijeriya na ranar 14/01/2018 da na ranar 21/1/2018, inda Malam Muhammed Magaji Sayaya ya tattauna da Mahayin Dokin Ɗanhilinge, Malam Ibrahim Dattijo Isa. Malama Ibrahim Dattijo ya warware Zare da Abawar tarihin Dokin Iska Ɗanhilinge da yadda aka kawo shi a giɗan Sarkin Gobir na Isa.

Taƙaitawa

Da Narambaɗa da Shata da Ɗanƙwairo duk shahararrun mawaƙan baka ne a Arewacin Nijeriya. Masoya waƙoƙin waɗannan Makaɗa suna da yawan gaske. Nazarin rayuwa da ƙumshiyar waɗannan mawaƙa zai kawo tarin ilmi ga ɗaliban adabi da kuma masu sauraron waƙoƙin. Ƙarin bayani kan abin da ya gabata shi ne, waƙoƙin waɗannan fasihai suna da tarihe-tarihe na dauloli da mutane da garuruwa da sarakuna da sana'o'i da al'adu da halayyar jama'a. Babu wanda zai nemi tarihin ƙasar Hausa ya same shi cikkakke ba tare da nazarin ƙumshiyar waƙoƙinsu na baka ba, domin waƙoƙin baka su ne rumbun adana tarihin kowace al‟umma.

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Ratayen Wasu Waƙoƙin Makaɗa Ibrahim Narambaɗa

A- Waƙar Sarkin Musulmi Abubakar

Jagora: Rinjayayye Dattijo na Gatau,

Abubakar Uban Sarakuna

'Yan amshi: Tattaki Maza ɗan shehu na gatau,

Abubakar uban Sarakuna

Jagora: Garba na Alhaji Sha da arna makaye,

'Yan amshi: Garba na Alhaji tura Haushi Ɗan Hassan

Jagora: Garba na Alhaji Sha da arna makaye

'Yan amshi: Garba na Alhaji Sha da arna ɗan Hassan,

Jagora: Namijinƙwazoginshimin Magajin Rwahi

'Yan amshi: Garba ya biya kidi

Ya ban doki Abu na Amadu

Jagora: Rinjayi maza ɗan Shehu na Gatau

Abubakar Uban Sarakuna

Jagora: Da Bauchi da Kano da Katchina da Adamawa kai muka dibi,

'Yan amshi: Dama da hauni Shehu ad da su shi ag gaba shi am Mujaddadi ta tabbata Sakkwato maza suke,

'Yan Amshi: Tattaki maza ɗan Shehu na Gatau Abubakar Uban Sarakuna

Jagora: Tattaki maza ɗan Shehu na Gatau Abubakar UbanSarakuna

'Yan amshi: Tattaki maza ɗan Shehu na Gatau Abubakar Uban Sarakuna

Jagora: Ɗan Shehu Uban Gazobi, Ka yiƙwazoAllah yayyi ma gudummuwa

'Yan amshi: milkin ga da Shehu yayyi ka yi shi

Jagora: Ɗan Shehu Uban Gazobi ka yi ƙwazo,

Allah yayyi ma gudummuwa

'Yan amshi: Milkin da Mu''azu yayyi ka yi, shi

Jagora/'Yan amshi: Duk milkin da Mu''azu yayy i ka yi shi,

Tattaki maza ɗan Shehu na Gatau,

Abubakar Uban Sarakuna Jagora: Da kai wanga mai hakon Giwadiba,

'Yan amshi: Ta take hakon da kayyi tawuce,

Jagora: Da kai wanga mai hakon Giwadiba,

'Yan amshi: Ta take hakon da kayyi ta wuce,

Jagora: Kai diba kissa, Kai ji munahucci,

Diba wane in za ya gaisuwa,

'Yan amshi: in ya zamna, Makyarkyata yakai,

Jagora: Ai diba Kissa,

Ka ji munahucci diba wane in za ya gaisuwa

'Yan amshi: In ya zanna makyarkyata ya kai,

Bai san muni garai ba ba an sani,

Tattaki maza ɗan shehu na Gatau,

Abubakar Uban Sarakuna.

Jagora: Garba na Alhaji shada arna makaye,

'Yan amshi: Garba na Alhaji tura Haushi ɗan Hassan.

Jagora: An ce mana wane ya ci ya kihe,

'Yan amshi: Ya ɗangana sai bidaw wurin gudu

(Alhaji Ummaru Mai Saʿʿa, 1974)

B- Waƙar Magajin Garin Isa Madugu Ɗanhassan

Jagora: Na sani tana haka,

Na zo gaida ɗan Hassan, Allah ya baka MagajinIsa

'Yan amshi: Na sani tana haka,

Na zo gaida ɗan Hassan,

Allah ya baka MagajinIsa

Jagora: Magaji cirin Giwa

Ba dai da cirin Shanu ba

'Yan amshi: Giwa in tai girgiza,

Sai ka ji duk dawa ta amsa

Jagora: Magaji Atsatsageni buzu ne,

Bai san maganas Sarki ba

'Yan amshi: Na sani tana haka,

Na zo gai da Ɗan Hassan Allah ya baka Magajin Isa

C- Waƙar Makaman Sakkwato Alhaji Sani Dingyaɗi

Jagora: Makama Amintacce kake,

Kowag gaka,

Ya san yagaka.

'Yan amshi: Makama Amintaccekake,

Kowag gaka, ya san yagaka.

Jagora: Kullum rokon Allahmukai,

‘Yan amshi: Ya aza maka girman duniya,

Makama amintacce kake,

Kowag gaka ya san ya gaka