



Competitive Scramble is an Evil Ingenuity: Proceedings from the International Conference on the Biography and Songs of Alhaji Abubakar Kassu Zurmi in Heroic Poetry

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Nazarin Neman Auren Hausawa a Cikin Wakar Makada Abubakar Kassu Zurmi Ta Shayi Dan Gidan Labbo

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Tsakure

Wannan makala ta yi nazarin neman auren Hausawa a cikin wakar Makada Abubakar Kassu Zurmi ta Shayi dan gidan Labbo. Manufar wannan makala ita ce, fito da wasu al'adun neman aure, da kuma nuna irin hanyoyin da Hausawa suke bi domin tantance wanda za a aura, kamar yadda Kassu Zurmi ya bayyana a cikin wakar Shayi dan gidan Labbo. An bi hanyar nazarin rubuce-rubucen ilimi da sauraren wakar Makada Abubakar Kassu ta Shayi dan gida Labbo domin fito da yadda ake neman aure a al'adar Bahausha. Sakamakon binciken ya gano cewa, Bahausha yana gudanar da bincike kafin ya yarda ya aurar da diyarsa. Haka kuma an gano Bahausha yana ba 'ya'yansa mata damar zaɓen wanda suke so su aura.

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1.0 Gabatarwa

Makada Kassu Zurmi mutum ne da ya goge ga sanin zamantakewa. Hakan ya sa ya ta yawo da hankulan mutane a cikin wakar Shayi dangidan Labbo. Wakar ta zama kamar kukan kurciya ce, sai mai hankali ke ganewa. Mafi yawan mutane sukan dauki cewa, waƙoƙin Kassu Zurmi sun kunshi nishadi da barkwanci ne kawai wajen tadda waɗanda yake yi wa waka. A idon manazarta da daliban ba haka abin yake ba, domin sukan nazarci sakon da waka take dauke da shi. Yakasai (2024:215) yana cewa: "Daya daga cikin abubuwan da kan wahalar da masu sauraron waka shi ne rashin fahimtar sakon da ke cikin waka". Wakar Shayi dangidan Labbo tana daya daga cikin daɗaɗɗun waƙoƙin Makada Abubakar

Kassu Zurmi, wadda ta yi fice. A cikin nishadi da barkwanci mawakin ya fito da wani tsarin zamantakewar Hausawa, musamman a sha'anin neman aure.

Idan aka nazarci waƙar za a fito da abubuwa masu yawa da suka shafi al'adar zamantakewar Bahaushe, musamman a zaman kauye. Misali, wajen neman aure da baiko. Sannan mutum ba ya dɔukar diyarsa ya kai wurin da za ta wahala. Haka kuma ba a auren wanda bai da hatsi ko wata sana'a ko mutunci.

Wannan makala an dɔra ta bisa karin maganar Hausawa da ke cewa "Aiki na ga wanda yas so aure". Wannan karin maganar tana nuna mai son yin aure dole ya tashi tsaye wajen ganin ya yi kyakkyawan shiri na tanadar muhalli da sana'a da sauran abubuwan da al'ada ta tanada na aure. Irin wannan shiri ne ya buwayi Shayi dangidan Labbo har aure ya so ya yi masa wahala.

2.0 Waiwayen tarihin Makada Abubakakar Kassu Zurmi

An samu bambancin ra'ayi a wajen manazarta game da shekarar da aka haifi Makada Abubakar Kassu Zurmi. Akwai waɗanda suka yi kirdadon shekarar haihuwarsa, akwai kuma masu ra'ayin cewa ba a samu takamammar shekarar haihuwarsa ba. Gusau (2011:225) ya ce: "An haifi Kassu Zurmi a shekarar 1923". Wasu kuma sun ce ba a samu takamammen shekarar da aka haifeshi ba.

An haifi Makada Abubakar Kassu Zurmi a garin Magarya da ke kusa da wani gari da ake kira Dumfawa. Dumfawa babban gari ne a cikin gundumar Moriki a karamar hukumar Zurmi tajiha Zamfara. Dangane da shekarar haihuwarsa kuma, ba a samu takamammar shekarar haihuwarsa ba. Makada Abubakar ya samu sunan Kassu ne saboda an haife shi a ranar kasuwar Dumfawa. Tun ana masa laƙabi da mai Kassuwa, har aka gunce sunan aka dawo ana kiransa KASSU. Wannan suna ya yi tasiri a wurinsa domin ya doshe sunansa na yanka wato Abubakar.

Asalin kakansa mutumen Kurawa ne ta kasar Gobir, sunansa Gandau. Bayan ya bar Kurawa sai ya koma Dumfawa da zama. A nan ne aka haifi mahaifin Kassu Zurmi, sunansa Amadu. Shi kuma mahaifin Kassu Zurmi ya tashi daga Dumfawa ya koma Magarya. A nan ne aka haifi Makada Abubakar Kassu Zurmi. Daga baya mahaifin Kassu Zurmi ya koma Kadawa tare da dansa Abubakar Kassu.

Makada Kassu Zurmi ya yi gadon kiɗa ga mahaifinsa Amadu. Baban Kassu Zurmi makadin duma ne. Yana kiɗa da waƙar noma da farauta da kuma bori. Tun Kassu Zurmi yana yaro ɗan shekara goma ya fara tara yara yana sa su su yi kokawa ko dambe ko yaƙi domin a ga jarumi a cikin su. Shi kuma yana yi masu kiɗa da waƙa da baki. Haka ya tashi, har ya fara dɔukar duman da ya gada ga mahaifinsa yana kiɗan bori. Wani mafarauci da ake kira sarki Bahago mutumen wani kauye da a ke kira Tataka da ke kusa da Magarya shi ya saya masa ganga. Sarki Bahago shi ne mutum na farko da Makada Kassu Zurmi ya fara yi wa waƙar farauta. Abubakar Kassu Zurmi ya rasu a shekar 1983. Allah Ya gafarta masa".

3.0 Wane ne Shayi Dangidan Labbo

Shayi dangidan Labbo sunansa Ibrahim. Kuma babu wata alaƙa ta zumunci tsakaninsa da Kassu Zurmi. Kassu Zurmi Bagobiri ne, shi kuma Shayi dangidan Labbo Bazamfare ne. Ana zaton wasar barkwancin da ke tsakanin Bagobiri da Bazamfare ne ya sa Kassu ya yi masa wannan waƙa ta barkwanci¹.

¹ Shi ma, hira da aka yi da Alhaji Ibrahim ([anmadamin Birnin Magaji) a cikin shirin kundin mawaƙan Hausa. Sashen Hausa na gidan rediyon Nijeriya na Kaduna. 31/03/2019

Wakokin 'ya tauri musamman biyun nan wakar Nomau na Magarya da ta Shayi dan gidan Labbo, su ne suka fito da Kassu Zurmi sarari har aka san shi. Haka kuma suna daga cikin tsofaffin wakokinsa da aka fara sanyawa a fayafayan garmaho, Magaji (2016:10).

4.0 Neman Aure a Cikin Wakar Makada Kassu Zurmi ta Shayi Dangidan Labbo

A nan za a yi nazarin wakar Shayi dangidan Labbo, a fito da yadda tsarin neman aure yake a al'adar Bahausha. Sanin ma'anar aure zai zamo tamkar wata fitila da za ta haska yanyar fito da al'adun neman aure a fili.

4.1. Ma'anar Aure

Aure halartacciyar Zamantakewa ce tsakanin namiji da mace. Aure ya kasance wani muhimmin mataki na cikas kamala ga kowane mutum, namiji ko mace. Idan mutum ya yi aure, akan dube shi a matsayin wanda ya dace da mutuntawa, wani lokaci har ma abokin shawara. Wannan kan sa kowa, namiji da mace na son yin aure idan suka balaga, kuma suka sami abokin aure da hankali ya natsu da shi, (Bunza 2019:507).

Daga cikin abubuwan da kan kawo natsuwa ga wanda za a aura, akwai sana'a ko noma. Idan babu waƙƙannan, ko an yi auren ba zai yi daƙi ba.

4.2 Sana'a

Masana da manazarta sun bayyana sana'a da hanya samun samun abinci, kamar yadda C.N.H.N. (2006 :387) suka ce: "Sana'a ita ce aikin da mutum yake yi don neman abinci". Shi kuma Lawali (2023:15) ya bayyana sana'a da cewa: "Sana'a ita ce amfani da duk wata baiwa da ƙan'Adam yake da ita, ta gaɓoɓin jiki da kaifin basira da azanci domin samar wa kai abin dogaro don biyan bikatunsa na rayuwa".

A tsarin auren ƙauye, sana'a ko noma suna da matuƙar muhimmanci. Kuma dole ne ga mai son yin aure. Rashin takamammen abin dogaro da kai kan sa a sha wahala wajen neman matar da za ya aura. Ga yadda Kassu ya labarta mana:

Jagora: Ku hwalka na kai ga masu don gashi,
: Lalle Sha-yaya ad da don gashi,
: Ya yi bid'a amre bara sai da yas samu,
: Iro ya kai ta gidan maigidansu yah hwaɗi,
: Yam mutu yab bas shi ba abin amren,
: Kana ba hatcin d'iba.

Jagora: Don an game da Labbo yana tattalin diyan dangi,
: To daɗa ra amren Sha, Labbo ya wahala,
: Ra amren Sha Labbo yai yawo
: Yai yawo,
: Amren Sha-yaya Labbo ya yi jidali.

A wani ƙan waƙa Kassu Zurmi ya ƙara da cewa:

Jagora: Kakab bana tai kyawo,
: Ko ta bara mun gode,
: Sai dai Sha-yaya bai yi komai ba....

Ba karamin abin kunya ba ne a tsarin zaman ƙauye a ce mutum baya noma. Kassu ya nuna Shayi ba ya noma, kuma bai da abin da zai yi aure. Sannan barin baligi tazuru a cikin ƙauye ba aure matsala ne ga al'umma. Idan ba a yi hankali ba zai kama tattalin diyan dangi. Jin tsoron faruwar haka ya sa al'umma suka matsa Shayi masa sai ya yi aure. Babbar madogarar shayi ita ce maigidansa, shi zai yi masa aure, kuma Allah Ya yi hukuncin Sa ga

maigidan. Yanzu zama bai ga Shayi ba, dole ya fita bid'ar bashi. Rashin abin dogaro da kai ya sa ya wahala wajen bibar bashin. Domin da wuya a samu wanda zai yarda ya ba shi bashi tun da ba ya da abin da zai biya idan ya karɓa. Ga yadda Kassu ya faɗa:

Jagora: Garin bid'ar bashi,
: Ya sha raɓa kamak karen daji,
: Ya sha rana kamam tukin daki,
: Labbo ya tawaiwaye walki shina ginah hanya,
: Maidabo dan auta za ya bashi yah hwaso.

A nan Kassu Zurmi ya nuna Shayi ya yi iya kokarinsa wajen nuna yana son ya yi aure. Shayi ya bidi taimakon dangi Allah Ya yi ikonSa ga Maigidansa, ya bidi bashi domin ya yi aure bai samu ba. Matsalar Shayi dangidan Labbo daya ce, ita ce rashin sana'a.

4.3 Zaɓen Miji

Al'ada ba ta hana mata nuna mazajen da suke so ba. Mata sukan so su yi aure a wurin da za su huta ba wurin da za su wahala ba. Babbar hanyar da ake gane mai abin hannu musamman idan baƙo ne, suturar sa. Ganin suturar da Shayi Dangidan Labbo ya saka ta zanen saki da shadda, sai mata suka kyautata masa zaton mai arziki ne, har suna wasosonsa. Ga yadda Kassu ya ce:

Jagora: Wasan da munka zo tare da 'yan Magarya,
: Tai kyawo,
: Rannan Sha-yaya yas shigo sa'a,
: Ga ya da dogon baki da 'yaw wutaɓ fota,
: Na Abu yankan bakinka ya yi ma kyawo,
: Ya samu gama aron zanen saki,
: Had da tsamiya yaddauro da 'yab bakas shadda.

'Yanmata ba su damu da dogon bakin Shayi ba, kuma ba su damu da kyawon yankan bakin sa ba. Damuwarsu suturar sa don ita ta ja hankalin su suka zaci mai arziki ne har suna wasosonsa. Wannan ta ce nata ne, waccan ta ce nata ne. Kamar yadda Kassu ke cewa:

Jagora: 'Yammata sun gane shi sun je mai,
: Anka dora wasoso
: Ni wan'in Shayi ni ka jide shi,
: A'a kina karya na riga ki zaɓo shi,
: Kamasu buga ga su nan cikin gebe,
: Na ce kak ku buga ya ishe ku jidarwa.

Kassu Zurmi ya san 'yanmatan nan sun yi zaɓen tumun dare. Kuma dole ya yi shiru da bakinsa ba zai ce komai ba, sai dai ya yi magana a cikin ransa, tun da Shayi dan'uwansa ne.

4.4 Fallako

C.N.N.N (2006:132) ya bayyana fallako da cewa: "Abincin da masoyiya ke yi ta kai wa masoyinta". "Fallako wata al'ada ce da 'yanmata ke yi ta dafa abinci kala-kala a kai wa

sauryin da za a aura a gidansu ko wurin sana'arsa ko wurin da yake yin hira tare da abokansa ko masaukinsa idan baƙo ne"².

Hausawa sun ce "Baƙonka Annabinka". Idan mace ta yi baƙo, musamman a gidan da akwai hali, a al'ada akan karrama wannan baƙo da abinci na musamman a kai masa masaukinsa don a nuna girmamawa gare shi. Kamar yadda ya faru da Shayi. An soya mashi zabbi da 'yannalutsa da abinci da man shanu. Ga yadda Kassu ya bada labari:

Jagora: Daukas Sha-yaya munka sha daula,
: Mun sha dānnalutsa mun sha mai,
: Mun sha zabbi ga dān gidan Labbo.

A nan Kassu ya nuna irin hidimar da 'yanmatan nan suka yi wa Shayi ba karama ba ce, har su ma su Kassu sun amfana don sun ci sun sha. Masu iya magana na cewa: "Yaba kyauta tukuici". Idan wanda aka kawo wa fallako zai mayar da kaya, yakan zuba tukuici a cikin kwanonin abincin na kuɗi da sabulai da man-shafi da dai sauransu. Rashin bayar da tukuici abin kunya ne ga wanda aka yi wannan hidima. Kassu Zurmi ya san halin gogan nasa. Shi ya sa bai yi kasa a guiwa ba wajen cin abincin, kuma ya umurci yaransa su ma su ci don ya san Shayi zai tabka abin kunya.. Ga yadda Kassu ya ce:

: Nic ce ma 'yan yarana ku ci ahaha ce,
: Tunda ba ya maishe ta.

Jagora: Katakoron Lando, Iro na Umbaru,
: Kura mai guzurin kunya.

A wannan al'ada ta fallako ake gane matsayin mutum. Idan wanda ke kashe kunya ne za a gane. Idan mai kyauta ne ko marowaci ta nan za a gane. Haka kuma idan akwai halin kirki duk za a gane. Wannan abin kunya da Shayi ya yi, ya jefa shakku a zukatan uwayen waɗannan 'yammata duk da cewa baƙo ne. Wannan dalili ya sa suke son sanin halayen Shayi kafin a yi baiko.

4.5 Baiko

Baiko neman amincewa ne tsakanin iyayen yarinya na su yarda za su aurar da ita ga wanda take so. C.N.H.N. (2006:29) ya bayyana baiko da cewa: "Alkawalin da iyayen yarinya ke yi kan cewa sun bayar da 'yarsu ga wanda suka ambata don ya aura; wannan ana yin sa kafin lokacin dāura auren".

A bisa al'ada ana binciken halayen wanda za a yi baiko da shi kafin a tabbatar masa; musamman idan baƙo ne. Kassu Zurmi ya fi kowa sanin Shayi a cikin garin tunda Shayi baƙo ne. Kuma 'yanmatan gari sun walware baikon da aka yi masu da wasu mazan sun ce Shayi suke so. Ga yadda Kassu ya ce:

Jagora: Sai da za mu watcikkewa,
: Kana uwayen matan ga sunka jawo ni,
: Ga ni ga 'yanmatan ga ga uwayensu,
: Mu kaɗai cikin zaure,
: Kassu amanar Allah ka ba mu labari,
: Nic ce wane labari,

² Tattaunawa da Malama Halima Salihu Koko ta wayar hannu 10/08/2024

: Labarin Shayi dangidan Labbo,
: 'Yanmata sun walwale baikonsu,
: Sun ce Sha-yaya shi ka ramkonsu,
: Shi muka son ka ba mu labari,
: In akwai gidan kirki,
: Nic ce yau kam dattijo kun ka maishe ni,
: Ya yi, ku kuma ku shaida na Abu dan'uwana ne,
: Mutum kau ba ya shaidad dan'uwanshi ko hwada.

A tsarin zamantakewa yana da wahala aboki ko dan'uwa ya fadi wasu munanan dabi'un abokimsa idan an tambaye shi ga sha'anin aure. Wannan ya sa ba a cika tambayar wanda ke da alaƙa da wanda ake bincike ba.

4.6 Shaida

Shaida ita ce a tambayi a tambayi mutum bayanin wani abu da ya sani domin debe tantama. C.N.H.N. (2006:406) ya ce shaida shi ne: "Mutumin da ya tabbatar da wani abu da ake tantama a kai, musamman a wajen shari'a".

Bayar da shaida ga harakar aure amana ce. Kuma duk wanda aka nema ya bayar da shaida ana son ya ji tsoron Allah ya fadi gaskiyar abin da ya sani. Idan ya boye gaskiya ya ci amanar Allah. Kassu ya fadi yadda ta kaya tsakaninsa da uwayen 'yanmata kamar haka:

Jagora: Kassu amanar Allah ka ba mu labari,
: Ni kau amana Allan ga ka sha min kai,
: In na bi amana Allan ga na yi batanci,
: Kuma in tuna ba ni cin amana Allah saboda tantiri....

Kassu ya shiga tsaka-mai-wuya. Shayi dan'uwansa ne, kuma akwai mutunci tsakaninsa da uwayen 'yanmatan nan. Hasali ma ba su san Shayi ba Kassu suka sani. Kuma Kassu yana jin tsoron amanar Allah. Duk da haka sai ya zaɓi ya yi masu hannunka- mai-sanda don kada zumuncinsu da shayi ya baci. Sai Kassu ya ce:

: Amma hwa ku ba shi in kuna ba shi,
: Na-Abu Shayi dai da ne,
: Sun ka ce ba haka mun ka so ba dan yaro,
: Ai mun san da ne tunda anka haihe shi,
: Ba mu labari in akwai gidan kirki?

Ba abin da ya rage ga Kassu Zurmi face ya fito ya fadi gaskiya don ya tsira da mutuncinsa, kuma ya kauce cin amanar Allah. Sai ya ce:

Jagora: Ni ce, i gaskiyakka dattijo,
: Mutum kau ba za ya kai diya tai ba,
: Gidan da ba abin kirki,
: Amma hwa ku ba shi in kuna ba shi,
: Sai diyad dattijai ka amren,
: Sha-yaya dangidan Labbo, na Abu,
: Tun da kowa amre shi ita ka cishe shi,
: Ta biya kudin garin karen kyasko,

: Sannan ta yi mai abin ruhwa,
: Kana ta koma ta yi dabbalin abin dāuri.

Wadannan halaye na Shayi da Kassu Zurmi ya zayyana wa uwayen ‘yanmatan nan babu hali dāya na dāuka. Wannan ya sa dattijon ya husata, cikin hushi ya bar su Kassu nan zaune. Kamar yadda Kassu ya ce:

Jagora: Dattijo yat tashi,
: Yab buge riga yai cikin zaure.

5.0 Kammalawa

Wannan waƙa da Kassu Zurmi ya yi wa Shayi dangidan Labbo, za a iya cewa kukan kurciya ce. Shayi dai dān tauri ne, wanda Kassu ke son nuna cewa ya kai matakin koli ga tsira. Saboda rsahin hatsi ko wata takamammar sana’a ya sa ya Shayi dangidan Labbo tsufa ba aure. Amma a dāyan ɓangare sai aka samu bayan barkwanci, waƙar tana tattare da wasu darussa na zamantakewar Hausawa a kan sha’anin aure. Wannan tamkar tsintar guru ne cikin sufi. Waƙar ta nuna muhimmancin noma da sana’a ga rayuwa, kuma idan babu dāya daga cikinsu abu ne mai wahala a iya aurar mutum. Haka waƙar ta fito al’adar baiko cewa kafin a yi shi sai an yi binciken halayen wanda za a yi baiko da shi; musamman idan bako ne. Hausawa na yi wa bako kirari da cewa: “Bako ba a san halinka ba”. Idan akwai abin kirki a kulla baikon, in kuma babu a haƙura. Sannan kuma an nuna irin dabarar da Hausawa suke amfani da ita wajen gano matsayin wanda za a kulla zamantakewar aure da shi. Bugu da ƙari, waƙar ta fito da karancin tunanin ‘yanmata na saurin mika wuya ga wanda aka gani da dān abun kyalekyali wajen zaɓen miji. Hakan ke sa uwaye shiga cikin sha’anin zaɓinsu da niyar bincike kar a bar su su yi zaɓen tumun dare.

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RATAYE

Wakar Shayi Dangidan Labbo

Jagora: Mai kwana ya tashi,
: Mai tahiya ko ya dakata shi kau,

: Ku tashi kun ji kiɗin Shayi dangidan Labbo.

Jagora: Ku hwalka na kai ga masu dangashi,
: Lalle Sha-yaya ad da dangashi,
: Ya yi biɗa amre bara sai da yas samu,
: Iro ya kai ta gidan maiginsu yah hwaɗi,
: Yam mutu yab bas shi ba abin amren,
: Kana ba hatcin diba.

Jagora: Don an game da Labbo yana tattalin diyan dangi,
: To daɗa ra amren Sha, Labbo ya wahala,
: Ra amren Sha, Labbo yai yawo,
: Yay yawo,
: Amren Sha-yaya Labbo ya yi jidali.

Jagora: Garin biɗab bashi,
: Ya sha raba kamak karen daji,
: Ya sha rana kamat tukin daki,
: Labbo ya tawaiwaye walki shina ginah hanya,
: Maidabo dan auta za ya bas hi yah hwas.

Jagora: Irin gidan dan Galadima,
: Sai da Bawa yab bashi sai Tafari takkwace,
: Tac ce sabilin Sha-yaya ba a bashe su,
: Dan nema bai raga ma kowa ba,
: Wata 'yag gona garai cikin tabki,
: Bara yat tashi yana kashin awakinmu,
: Tac ce masalin mai kato gudan awa Shayi,
: An nan ka biɗab bashi.

Jagora: Labbo yac ce katon gidan na banza ne,
: Komi yab biɗa na mata ne,
: Dum mata sun bi Iro sun kofe,
: 'Yakkamnatai tana yi mai wazu,
: La'anannen ba ya jin batun kamnai,
: La'annen ba ya jin ba,
: Tana hwaɗin,
: Tana hwaɗin Shayi ga ka dai da karhin,
: Shayi ga ka dai danka,
: Na Abu hak ka lalace tsohuwa ta cishe ka,
: Na Abu hak ka lalace ts!

Jagora: Ta Dangiwa Hauwa na yi mai biɗa,
: Ba ta da karhi ba ta biyak kuyya,
: 'Yat tahwasa taka diba a ba ta sadare,
: Ta kau ci hat ta cishe shi,
: Taro kun san ko Ha uwa uba nai ce.

Jagora: Katakaron Lando, Iro na Ummaru,

: Kura mai guzurin kunya,
: Sha-yaya Magarya ta yi ma doro,
: Tana nan ta bar ka, Atu ta tcere,
: Dauri an bar maka tsohuwa ta cishe ka,
: Tsohuwag ga ta tuzga,
: To daɗa Sha wa ka cishe ka?

Jagora: Kakab bana tai kyawo,
: Ko ta bara mun gode,
: Sai dai Sha-yaya bai yi komi ba,
: Na ga 'yan tantabaru cikin ruhewassu,
: Tantabara goma,
: Amma yanzu ba su sun kare,
: Yanzu kam saura nai guda baki namiji,
: Ko shi kam dan yana yi mai waka,
: Inda sahiya taw waye ya dora mabanci.

Jagora: Tantabari na rigan ka tasowa,
: Kai ga ka da ranak kwana sai luhwa ta shuda,
: Sai tsuntsu ya hito yana shan hantci,
: Yana gashin keya,
: Shina dubin inda za ka hudowa,
: Shi kau yana cikin daki,
: Tantabari na gyaran jiki nai.

Jagora: Sai da Sha-yaya yaɗ dago daki,
: Dan mazan tantabarin ga na yi mai guda,
: Shina kudunguru Shayi dangidan Labbo,
: Kudunguru Shayi dangidan Labbo,
: Kudunguru Shayi dangidan Labbo,
: Shi ko kokirzon,
: Shi ko kokirzon sai ya watsa yat tsaba,
: Sai ya watsa yat tsaba,
: Kai ko tsuntsu tcintce tciyakku ta bi ku,
: Kai ko tsutsu tcintcen tciyakku.

Jagora: 'Ya'ya an nan dubu kamas Shayi,
: Babu kayan turwa ruhewakku.

Jagora: Wasan da munkan zo tare da 'yam Magarya,
: Tai kyawo,
: Rannan Sha-yaya yas shigo sa'a,
: Ga ya da dogon baki da 'yaw wutaɓ bota,
: Na Abu yankan bakinka ya yi ma kyawo,
: Ya samu gama aron zanen saki,
: Had da tsamiya yaɗ dauro da 'yab bakas shadda.

Jagora: 'Yammata sun gane shi sun je mai,
: Anka dora wasoso,
: Ni wan'in Shayi ni ka jide shi,

: A'a kina karya na riga ki zafo shi,
: Kamas su buga ga su nan cikin gebe,
: Na ce kak ku buga ya ishe ku jidawwa.

Jagora: Daukas Sha-yaya munka sha daula,
: Mun sha dānnalutsa mun sha mai,
: Mun sha zabbi ga dangidan Labbo,
: Nic ce ma 'yan yarana ku sha ahaha ce,
: Tunda ba ya maishe su.

Jagora: Katakoron Lando, Iro na Ummaru,
: Kura mai guzurin kunya.

Jagora : Sai da za mu watcikkewa,
: Kana uwayen matan ga sun ka jawo ni,
: Ga ni ga 'yammatan ga ga uwayensu,
: Mu kadai cikin zaure,
: Kassu amana Allah ka ba mu labari,
: Nic ce wane labari,
: Labarin Sha-yaya dangidan Labbo,
: 'Yammata sun walwale baikonsu,
: Sun ce Sha-yaya shi ka ramkonsu,
: Shi muka son ka ba mu labari,
: In akwai gidan kirki,
: Nic ce yau kam dattijo kunka maishe ni,
: Ya yi ku kuma ku shaida na Abu dan'uwana ne,
: Mutum kau ba ya shaidad dan'uwanshi ko hwada.

Jagora: Kassu amana Allah ka ba mu labari,
: Ni kau amana Allan kadai ka sha min kai,
: In na bi amana Allag ga na yi batanci
: Kuma in tuna ba ni cin amana Allah saboda tantiri,
: Amma hwa ku ba shi in kuna ba shi,
: Na Abu Shayi dai da ne,
: Sun ka ce ba haka mun ka so ba dan yaro,
: Ai mun san da ne tunda anka haihe shi,
: Ba mu labari in akwai gidan kirki.

Jagora: Ni ce, I gaskiyakka dattijo,
: Mutum kau ba za ya kai diya tai ba,
: Gidan da ba abin kirki,
: Amma hwa ku ba shi in kuna ba shi,
: Sai diyad dattijai kadai ka amren,
: Sha-yaya dangidan Labbo na Abu,
: Tunda kowa amre shi ita ka cishe shi,
: Ta biya kudin garin kyasko,
: Sannan ta koma ta yi dabbalin abin damri.

Jagora: Dattijo yat tashi,
: Yab buge riga yai cikin zaure.