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(JAJOLLS)**



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EDITORIAL

Every academic environment is sustained by learning through rigorous methods. Research is one and the focal point for assessment. A serious member of the academic community is measured by the quality and number of academic articles.

In spite of the desire to acquire many research reports, this edition has insisted on standards and quality. It is important to note that many articles have been rejected for not meeting our requirements.

The first and most obvious task of our journal is to provide a level playing field for researchers all over the globe in language-related disciplines, which is the vehicle for conveying knowledge. In this edition, seventeen (17) articles have undergone academic scrutiny from our blind reviewers.

To our esteemed contributors and readers, thought-provoking articles are expected and we are ready to publish them in the next volume.

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The “Jalingo Journal of Linguistics and Literary Studies” (JAJOLLS) is a publication of the Department of Language and Linguistics, Taraba State University, Jalingo, Nigeria. This journal publishes reports in relation to all aspects of linguistics, literary and cultural studies.

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¹Department of Languages and Linguistics, Taraba State University Jalingo. & ²Sashen Nazarin Harshen Hausa, Kwalejin Kimiyya da Fasaha, Mallakar Jihar Adamawa

Sharhi kan Jigon Bijirewa a wasu Waƙoƙin Siyasa na wasu Jihohin Arewa Maso Gabas na Najeriya

Tsakure

Wannan aiki mai taken “Nazarin Jigon Bijirewa a wasu Waƙoƙin Siyasar Arewa Maso Gabas na Najeriya “. Waka rubutacciya ko ta Baka hanya ce ta isar da sakonni ga al`umma, ta hanyar ilmantarwa da fadakarwa da kuma nishadantar da jama`a tsawon lokaci. Waƙoƙin Hausa suna tallafawa wajen yayata harkokin siyasa. Misali a lokacin yankar katin zabe da lokacin kamfen da jefa Kuri`a. Mafi yawancin ayyuka da manazarta suka yi a kan waƙoƙi sun ta`allaka ne a kan zubi da tsari ko salon sarrafa harshe da ma wasu jigogi na musamman. Bincike kan jigon bijirewa bai yi yawa ba a wannan zamani, sai dai a baya akwai waƙanda aka yi a kan siyasar jamhuriya ta ɗaya har zuwa ta huɗu. An ɗora aikin a kan ra`in Markisanci da ke bayani a kan yadda ake amfani da fasaha ta Adabi don jawo hankalin al`umma kan manufofin gwamnati, ko su runguma ko kuma su kauce don illar da manufofin ke iya jawo masu. Akwai waƙoƙin masu jigon bijirewa da ke bayanin bijirewar da ɗan siyasa ya yi wa jam`iyyar da yake ciki ko zuwa wata jam`iyyar ko kuma yana ciki amma yana nuna rashin gamsuwar sa a kan wasu manufofin ko halayen da ake nunawa a jam`iyyar wani lokacin hujjotin na laifin da ya shafi karan kansa ne wani lokacin kuma na a`lumma. A wannan aikin an yi amfani ne da waƙoƙi guda uku, waƙar “Ta Bare Ba da Mu Ba” ta Dauda Kahutu Rarara jihar Adamawa, sai waƙar “Za Ku Ga Hujinsa” Ta Yusuf Dauda Nabargu jihar Bauchi sai kuma “Mun Kaura Zuwa NNPP” wacce Haruna Umar ya yi a jihar Taraba. A cikin wannan binciken an gano cewa lallai akwai waƙoƙin masu jigon bijirewa a harkokin siyasa da mawaƙa kan yi kuma waƙannan waƙoƙin suna ɗauke da bayanan hujjotin bijirewar da ma jam`iyyar da aka nufa bayan an baro wacce ake ciki, tare da nuna irin moriyar da ake ganin an zowa sabuwar da ita da baya ga nuna irin rashin da wace aka baro ta yi. Akwai bukatar fadada wannan aikin ya zuwa wasu sauran jihohi ba arewa maso gabas ba kawai har ma da sauran jihohin kasa baki ɗaya don kara tabbatar da wanzuwar wannan jigon daga wajen masu bincike, wannan shi ne shawarar da na gabatar.

Fitulun Kalmomi: Nazari, Bijirewa, Waƙoƙi, Siyasa

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1.1 Shimfiɗa

Harkar siyasa a kasar Hausa ba sabon abu ba ne, abu ne da ya dade mutum ba zai iya cewa ga lokacin da aka fara ba. Sai dai yanayin yadda mutum ya fassara shi ne zai tantance ko tabbatar da hakan. A wannan nazarin an dubi yadda shiga harkokin siyasa yake a Najeriya, ta yin la'akari da waɗanda ke shiga wato su 'yan siyasa tare da irin rawar da suke takawa a fagen siyasar. Yadda suke taka rawa a siyasa da yadda siyasar take jujjuyawa da su.

A wannan nazarin an dubi rawar da mawaƙan suke takawa wajen wayar da kan al'umma ga shiga harkokin siyasa tare da jawo hankalin su, da jan hankalin jam'iyya da gwamnati da su yi ayyuka ga jama'a don samun dorewa ko su ga akasin hakan. Mawaƙan na kuma yin kofari don jan hankalin gwamnati da jam'iyyu kan za su iya samun bore, ko yin watsi ko bijirewa daga jama'a a duk lokacin da ta zartar da abubuwan da jama'a ba sa so. Idris, (2010)

Yin watsi da abin da jama'a ke so ko rungumar son zuciya ke sa jama'a musamman mawaƙa masu yi wa jam'iyya da 'yan siyasa farfaganda su fito fili su bayyana rashin jin dadin iyayen gidansu, da na jama'a tare da bayyana turjiya ko bijirewa idan shugaba ko jam'iyya ba ta gyara ba.

Har ila yau wannan nazarin ya yi dubi ne a kan wasu waƙoƙi guda uku da mawaƙan suka gina kan jigogin bijirewa, iyayen gidansu tare da bayyana sauya sheka daga jam'iyyar da suke ciki zuwa wata ta daban. saboda haka sun yi gudun haka ne a kullum don samun mafita mai kyau da zai fi masu inda suka baro a ganinsu. Waƙoƙin sun haɗa da ta Dauda Kahutu Narara da ya yi wa Murtala Nyako na Jahar Adamawa mai taken "Ta bare ba da mu ba". In da gwarzon nasa ya bar PDP zuwa APC (Maja). Sai kuma ta Yusuf Dauda Naburgu da ya yi wa gwarzonsa Mansur Manu Soro mai taken "Za ku ga Gurbinsa" daga APC (Maja) zuwa PDP a mazaɓar Ganjuwa, Darazau jihar Bauchi. "Mun Kaura Zuwa NNPP," wacce Haruna Umar ya yi a jihar Taraba daga PDP zuwa NNPP a mazaɓar Gembu.

Yin wannan nazarin zai iya nuna irin yadda waɗannan waƙoƙii ke wanzuwa sosai a fagen siyasar Najeriya. Kuma hakan na iya kara haske ga masu nazari don shiga da nazartar waɗannan waƙoƙin.

1.4 Ma'anar Siyasa:

Masana da dama sun baje kolinsu a kan abun da siyasa ke nufi, misali: Rimi (2010) cewa ya yi siyasa na nufin duk wani abu da ya shafi rayuwar al'umma, wanda ya haɗa da samar da abubuwan jin dadin rayuwa, da kasancewar hukuma da hukunci, da kuma aikace-aikacen raya kasa.

Siyasa na nufin, Tafiyar da al'amuran jama'a ta hanyar neman ra'ayinsu da shawarwari da su. Kamusun Hausa (2006).

Harkokin siyasa ke nan a nan yana nufin tafiyar da shugabancin al'umma ta yadda hakan zai sauya rayuwarsu ta hanyar aikace -aikacen ci gaba ta gefen shugabannin, su kuma talakawa su yi biyayya tare da tabbatar da sun yanki kati kuma su jefa kuri'u, tsayawa takara da shiga jam'iyyun siyasa dama yin kamfe don samar wa jam'iyyar goyon baya.

1.5 Ma'anar Bijirewa:

Encyclopedia Britannica (Vol. 10:143) ya fassara bijirewa da cewa: Yin kunnen uwar shegu ga wani tsari wanda a wani lokacin kan kai ga fito-na-fito kuma a kan kai ga hambare hukumar da ke kan irin wannan tsarin.

Madawaki (2012), ya nuna cewa lokacin da mutum ya dauki makami kowane iri, ya yi amfani da shi wajen nuna kiyayya ga wata hukuma ko shugaba, ko kuma wani abu

da yake ganin ya saba wa ra`ayinsa, to ya bijire ke nan, ko da kuwa da alƙalamin rubutu ne.

Wadannan ra`ayoyin sun nuna ana samun bijirewa a al`amuran rayuwar jama`a musamman shugabancin al`umma a hukuma ko gwamnati. Kuma ba sai ta yi amfani da makami ko bore a hau hanya ana kone - kone da tada hankalin jama`a ba, har ta amfani da alƙalami (rubece – rubece) dama rera waƙoƙi.

1.6 Ra`in Markisanci

Kamar yadda Barry (1995) ya ruwaito, ita falsafa irin ta markisanci ta samo asali ne daga waƙanda suka kirƙire ta wato Jamusawan nan Karl Marx (1818-1883) da abokinsa Friedrich Engels (1820-1850). Su dai waƙannan abokan ba su laƙaba wa falsafar tasu sunan markisanci ba, sun kira ta da sunan kwaminisanci ne. Wannan sunan ya samu ne daga baya. Manufar, markisanci na fafitikar daidaita al`umma ne ta ɓangaren tattalin arziki. A tunaninsu arzikin ƙasa na `yan ƙasa ne. A ganinsu, ba wai wani ne ko wasu `yan tsirraru za su mallake komai ba. Ta hanyar da wannan falsafar ta sha bamban da sauran falsafofi irin su jari-hujja ita ce, ta ƙoƙarin sauya abu daga yadda ta gan shi, domin ta sanya shi daidai da yadda ya dace da falsafar.

Idan aka waiwaya wajen adabi kuwa, ita wannan falsafar ba ta fito ƙarara ba dangane da abin da masana suka ruwaito. Sun dai ce, lallai alaihin matsayin fasihi a cikin al`umma da irin tunanin al`ummar tana da muhimmanci a kan irin fasahar da zai kirƙiro. Abin lura a nan shi ne, ba dole ne fasihi ya danganta fasaharsa da markisanci ba. Abubuwan da ke damun sa a cikin al`umma kawai za a gani a cikin aikin : alal misali, rikice-rikice dangane da yadda mahukunta suke wawure arziki ƙasa su mayar nasu. Da yadda talakawa suke dandana kudarsu a hannun waƙannan`yan tsirarun mutanen. A irin wannan adabin, marubuci zai yi amfani da fasaharsa ne ya nuna yadda talakawa suka jajirce wajen ƙwatar kawunansu daga ƙangin bautar da mahukunta suka tsunduma su ciki. A taƙaice dai, a ganin magajin Marx wato Lenin (1905) dole adabi ya san yadda zai yi ya sauya al`umma ko da ta hanyar farfaganda ce. Manufar wannan aikin dai shi ne a gano yadda marubuta waƙoƙin siyasa ke yin waƙoƙin bijirewa don ƙoƙarin amsa kiran Lenin (1905) a fakaice ta hanyar wayar wa al`umma da kai dangane da yin Hijira ko ƙaura ko bijirewa duk yadda aka kira shi ya yi daidai ga wata jam`iyyar.

1.2 Bayanan Bijirewa daga Bakin Mawaka

A ƙoƙarinsu na bayyana bijirewar gwanayensu mawaƙan sun soma ne da bayyana cewa ai bijirewa a komai ma ba haramun ba ne don yana da tushe.

1.2 .1 Tarihin Dauda Kahutu (Rarara):

Cikakken sunansa Dauda Adamu Kahutu mai inkiya Rarara, mawaƙi da ya yi suna a wajen yin waƙoƙin aure da sarauta da siyasa, an fi saninsa da yi wa jam`iyyar APC waƙa. An haife shi a Kahutu Jahar Katsina, cikin ƙaramar Hukumar Danja yana gudanar da rayuwarsa a garin Kano. Mawaƙin shahara sosai ya yi a fagen waƙa musamman ma ta siyasa kuma yana cikin masu arzikin mawaka. Sannan kuma waƙanda waƙoƙin nasa suna samun karɓuwa a yanzu a duniyar waƙa da siyasa. Waƙoƙinsa da suka yi fice sun haɗa da: “Masu gudu su gudu” da “Buhari ya Dawo”, da “Baba Buhari Dodar”. Idris, (2010)

Dangane da wannan jigo na bijirewa, ga wasu baitoci da suka tabbatar da haka, inda yake cewa a waƙannan baitocin:

bt1 Ta bare ba da mu ba,

Don ko mun bar ta mu ma,
Tun da Nyako ya fita, ban ga sauran zama ba,
Jam`iyyar nan ta PDP Sunan ta gawa,

bt2 Tun da farko da sunan Rabbi mai ban abinci,
Kalifinna da ya yi Guza ya kago kumurci,
Rabbi shi ne yay yo Nyako yay yo Amechi
Rabbai shi ne ya kagi Kano ciki yay yi kunci,
Ubangiji yay yi Sakkwato Rabbi ya kagi Bauchi,
Ubangiji kai ka yo Nyako Gwamnan mu giwa.

bt3 Kara tsira Aminci gun Ma`aiki Habibi,
Dan Amina Muhammadu shi ya zamto madubi,
Alihi har sahabbai MusDafa dukka na bi,
Jalla Sarki ka sa shurafa`u su ratsa kalbi
Rabbi sa Auliya`u cikinsu sunan su gulbi,
Rabbi sa Murtala Nyako na Adamawa.

Dauda Kahutu: “Ta bare ba da mu ba”

Dauda ka hutu Rarara ya soma ne da kunar bakin wake, inda yadda ya bude waƙar da cewa “Ta bare ba da Mu ba, tun da mun bar ta mu ma” sannan ya shigo da roƙon Allah da girmama Manzo (SAW) tare da yi wa Sahabbai da iyalan gidan manzo addu`a.

Haka kuma ga wasu baitoci har wa yau kan wannan jigon a baiti na: 4 da 5 da 6.

bt4 Assalam Salama a gare ku `yan Adamawa,
Ga ni Dauda Kahutu na zo ku dan ba ni dama,
Na shigo ne na gai da gwaninku haskenku kuma,
Ma`ana Murtala Nyako mai Adamawa, Nyako giwa

bt5 Yanzu dai Murtala Nyako ne yay yi kaura,
Ya yi kaura zuwa maja ina wani saura,
Jama`ar Adamawa dukanmu mu mun yi kaura,
Mun biyo Murtala Nyako `yan Adamawa, kowa da kowa.

bt6 Tuni mun dau inamu-inamu mu mun yi kaura,
Don ko Murtala Nyako ne ya yi kaura,
Ya yi kaura zuwa maja ina wani saura,
Babu saura a PDP jahar Adamawa, sunanta gawa.

(Dauda Kahutu Rarara: Ta bare ba da mu ba.)

A nan Dauda Kahutu ya fito fili ya nuna manufa da kuma buƙatarsa ga jama`ar Adamawa da su kaura tare da gwaninsa kuma nasu. Ya yi amfani da kalmar kaura a waƙar wanda ke nufin bijirewa, watau daga jam`iyyar PDP zuwa wacce ya nuna gwaninsa ya koma wato APC (Maja) kamar yadda ya ambata a waƙar kuma ake mata laƙabi. Kamar yadda ya zo a baiti na 7 da 8 da 9.

bt7 Ka san kare ba shi layya idan kawai kun ka hango,
Don ko duk mai bidar `yanci gida za ya waigo,
Duka mai son a gyara Jiharmu to sai ya rugo,
Ya biyo Murtala Nyako `yan Adamawa, kowa da kowa.

bt8 Ku kyale rago a tarihi shi ya saba kuri,
Mun yi kaura cikin ku gidansu gwano da wari,
Mun ɗau Zuma tun da dai mun gane baure da bauri.
Kowa ka tsinta kiyama mutuwa ce mafari,
Ma`ana banga-banga ta tunku ka biyarsu kauri,
Admiral Murtala Nyako ya bad da wawa.

bt9 Masu malfa ku sake shiri ruwa za ya sauƙo,
Don ko kun san akwai hadari da Allah ya aiko,
Don ko na san Buhari Janar ta nan za ya sabko,
Shi da Bola Tinubbu da ba shi wasa da koko,
Kuma ga Murtala Nyako ya kore soko,
`Yan adawa ku kuka da kan ku sunan ku hoho.

(Dauda Kahutu Rarara: Waƙarsa Ta bare ba da mu ba)

Wajen nuna hujjojin da suka sa gwanin nasa ya yi kaura, mawaƙin ya yi nuni ne da irin yadda suka ga Martaba da karbuwar jam`iyyar ta koma baya a Jihar Adamawa in ji shi. Haka ya nuna a yanzu samun `yanci ya fi wanzuwa a jam`iyyar da suka koma fiye da wacce suka baro, kuma akwai mutane masu karanci a wannan sabuwar jam`iyyar sun fiye da ta da, kamar yadda ya ambata a baitukan nan.

bt11 Ashe abun dai azimun ne bara dai na tasu,
Don ko ga Murtala Nyako ya kau da kwalsu,
Mu yi kaura a PDP da sauri mu taso,
Ku fito kar su je su kashe mu sunan ta gawa,

bt12 Kai da kallon Buhari Janar ginin na da kwari,
To haɗa min da Bola Tinubbu shi ba ya kuri,
In kasa Murtala Nyako sun fara kauri.
Na gano Dakta Rabi`u na cikin wanga kwari
Kwankwasiya amana don su gwano da wari,
Sai na koma gurin Wamako ya saba kairi,
Sakkwatawa suna ta yabon sa tun ma a dauri,
Sai mu je Kwara Gwamnan Kwara ya gyara tsari.
Kun ga Abdulfata Ahmad gini ne da kwari,
Muna ayarinku Maja mun kawar da wawa.

(Dauda Kahutu Rarara: Ta bare ba da mu ba)

Dauda Kahutu a nan ya bayyana cewar jam`iyyar da suka koma ita ta fi kwari da fice, kuma ita take da manya gwarazan siyasa, lallai komawarsu cikinta zai iya kai su ga samun nasara. Ba kamar wacce suka baro ba, don ya ambaci sunayen mutane irin su Buhari da Tinubbu, da Kwankwaso, da Murtala Nyako, da Ameachi, da kuma gwamnoni irin su Wamako na Sakkwato, da Abdulfata na Kwara. Duk a matsayin manyan da jam`iyyar ta tara kuma, yake ga suna haskakawa, wanda da alamar za su iya kai wa ga gaci a tafiyar in sun canza shekar.

1.2.2 Tarihin Yusuf Dauda Naburku

An haife shi ne a garin Burku dake karamar Hukumar Ganjuwa a Jahar Bauchi, a 13/5/1985. Yana da mata biyu da yara shida. Ya yi karatun boko har zuwa matakin (PGD) *Public Health* a Azare, ma`aikacin Gwamnati ne a bangaren kiwon lafiya a karamar Hukumar Ganjuwa.

Ya soma waƙa a shekarar 2007, saboda yawan sha'awar waƙoƙin Haruna Aliyu Ningi ne ya sa ya yi sha'awar yin waƙa. Ya yi waƙoƙi da dama da ya ce za su iya kai dari da hamsin (150). Kuma a sanadiyar waƙa ya je jahohi irin su Gombe da Jigawa da Kano. Yana kuma da ilimin Addini iya gwargwado don ya yi haddar izifi 20. Yana yi wa kowa da kowa da kuma kowacce jam'iyya waƙa, amma gwaninsa da ya fi so a fagen siyasa shi ne Hon. Mansur Manu Soro.

Don tabbatar da wannan jigo a waƙarsa, ga abin da yake cewa a baiti na: 2 da 3.

bt2 Allah Sarkin da Shi kaƙai ya ka mulkinSa,
Ba fadawa gare Shi ba fa wazirinSa
Ba SSGinSa balle a ji PEnSa,
Mata ko da babu Ya kaƙaita kaƙaicinSa
Domin Shi ya wadata bai da buƙata ba.

bt3 Sunna ce canza gu idan da akwai cuta,
Domin kuwa Annabi da kansa ya sunnanta,
Kuma yin koyi gare shi Rabbi ya umarta,
Na san wasu za su ƙauracewa fahimtata,
Bautar Allah ba a ha da da siyasa ba.....
Yusuf Dauda: "Za Ku Ga Hujinsa"

Shi kuwa Yusuf Dauda farawa ya yi da roƙon Allah, tare da yabon Manzo (SAW), ya kuma nuna ai tun asali ƙaura ko hijira ba sabon abu ba ne ga musulmi, don Manzon (SAW) ya yi kuma Allah ya ce a yi koyi da shi. Duk da kasancewa a kan siyasa yake Magana, to amma ai matsi ne ya sa wannan ƙaura kamar yadda matsin ya sa Manzon tsira ƙaura daga Makka zuwa Madina, ga ta bakinsa "Sunna ce canza gu idan da akwai cuta." ya kuma nuna cewa Baba Buhari ma ai jifar ba ta wuce kansa ba. Don haka me zai hana gwaninsu Mansur yin ƙaura, ya kwatanta gidadanci ne rashin bijirewa ko ƙaura.

An sake samun wani misali na bijirewa a waƙannan baitocin kamar haka:

bt9 Hijira ita ce abin da zana fitar yanzu,
Domin ita ce ta fid da ni a gida dazu,
Hujjoji zana zazzage a cikin buzu,
Kui adalci na jin ta don darajar Manzo,
Sauyin sheƙa ba aibu ne a ƙasar nan ba.

bt10 Tun komawar ƙasar zuwa ga farar hula,
Manya da suke gwagwarmaya Alhamdulla,
Yau siyasa ban cire wa kowaye hula,
Yawanci sun sassanja sheƙa mun kalla,
Ko Baba Buhari bai fice a sahunnan ba

bt11 To! Mansur ma ba zai zamo bagidaje ba,
Doka ba ta ce iya gwaninmu ta ware ba,
Shi ma ta ba shi dama ƙin da ta ba Baba,
Ai ko waye ya ce ba zai yi decamping ba,
To girma bai iso wa shi a siyasa ba.

Yusuf Dauda Nabargu: Waƙar Za Ku Ga

Hujinsa

Shi Yusuf Dauda, ya fito fili ne Ya a ambaci bijirewarsu da Hijira, ya kuma ambaci karar da turanci don tabbatar da abun da yake nufi “Decamping”, daga wata jam`iyya zuwa wata (APC zuwa PDP) tare da gwaninsu. Yusuf ya nuna ai wannan ba sabon abu ba ne, don kuwa mafi yawan manyan `yan siyasa a kasar nan sun sha sauya jam`iyya daga wata. Kololuwa ya ce Baba Buhari ma ai jifar ba ta wuce kansa ba. To, me zai hana gwaninsu Mansur da su ma yin Hijirar, in da ya nuna zama bagidaje ne rashin yin kaurar.

An sake samun kyakkyawar misali na bijirewa a waƙannan baitocin kamar haka:

bt15 In ya je gun mitin su ce shi ne bare,
Shi ne ke fid da sirrukansu cikin azure,
In kuma bai je ba sai su ce ya yi masu bore,
Kora da hali gudunmu kar su yi mar tare,
Ba za mu bari hakan ta faru da hiro ba.

bt16 Dama ba ku son shi tun farkon tashi ba,
Na san komai ba za ku min tawili ba,
In ban da da kaddarar ya zo ya yi kulli ba,
Amma ban ce dukan ku ne ku ka ki shin ba,
M. E. sanadinsa ba wakilcin fati ba.

bt17 Wasu suna jifansa wai da nuna butulci ne,
To ita fatin tana mutunta su M. En ne?
Ba sa komi da shi abin ku yi dubi ne,
Maja a jiharmu dai ubanta fa M. E. ne,
To ita ma ba ta boye nata butulcin ba.

bt18 Sun dawo ne kawai saboda shirin gaba,
Ba wai manufarsu ce su karfafi fatin ba,
Fansa ita ce a ransu sam ba su boye ba,
To ko ba ma dogare jikin Bayahude ba,
Mun dogara tuntuni ba ma saki Allah ba.

Yusuf Dauda: Waƙar Za ku ga Gurbinsa

Yusuf ya nuna irin halaye marasa daƙi da aka yi ta nuna wa gwaninsa, a waccar Jam`iyyar da suka baro waƙanda su suka sa shi da suma barin ta. Hujjojin sun haƙa da rashin kiransa zaman mtaro duk lokacin da ake yi, in kuma ya je sai a ce yana fid da sirrinsu, in kuma bai je ba a ce ya nuna butulci. Haka kuma da alamar wasu sun sauya sheka zuwa APC da hakan bai yi wa Yusuf da gwarzonsa daƙi ba, har ya sa suka tuna yin Hijira, kamar yadda ya zo a baitocin.

Yusuf ya sake kawo wasu misalan bijirewa a waƙannan baitocin waƙar nan kamar haka:

bt20 In jam`iyya nufin jadda aiki ne
Wallahi irin su Soro za ta yi kishi ne,
Domin manufarsa bautata wa jama`a ne
Fati in mai nufin talakka ya huta ne
Ba ta yi sakin rashin mutum ya su Mansur ba.

bt21 Ga fili to a yanzu to ga mai doki nan,
Ga Mansur Soro yanzu dai ga maja nan,
Za mu ga wa za ya fara koka maraicin nan

Ganjuwa ko Darazau ka adana kalmar nan,
Mansur dai kam ba za ya riski nadama ba.
Son ran ku ba ma bari ya sa mu asara ba,
In mun rasa Soro ba mu ga mai maye gurbi ba,
Illarku da shi saboda bai sake dolas ba,
Amma mai bar ku ko ba za ya yi aiki ba,
Shi ne gwarzon ku ba talakka kuke so ba.

bt25 Gwamna ga danka nan mu ba ka amanarsa,
Tamkar na jikinka ne da za ka ci gadonsa
Duk yanda ka ce a kansa ba mu da sa-in-sa,
In dai ka riƙe shi za ka gane nagartarsa,
Mansur ɗin nan ba zai bari ka ji kunya ba.

Yusuf Nabarku: “Wakar Za Ku Ga Hujinsa”

Yusuf Dauda, ya nuna batan basirar da PDP ta yi a tunaninsa ya yi, don ya ce in dai nufin ci gaba ke gare su (APC) to mene ne na barin Mansur Soro ya fice daga jam'iyyar? Don kamar yadda ya fada ai kasancwarsa a cikinta ne ya kawo mata tagomashi wanda a yanzu da zai fice za ta yi baya, PDP kuma za ta kara tagomashi don irin ayyukan da ya ke yi na ci gaba a mazabarsa ta Ganjuwa da Darazau.

1.2.3 Tarihin Haruna Umar Bauchi

An haife shi ne a garin Bauchi, a karamar Hukumar Bauchi a unguwar Nasarawa. Ya yi karatu Firamari da Sakandare a cikin garin Bauchi. Sannan ya koma Lagos da zama a nan ya sake shiga Sakandare ya rubuta jarrabawar SSCE ta kammala Sakandare a *Epketedo High School*, sannan ya wuce *Lagos State Polytechnic* ya yi Diploma a fannin aikin Jarida. Sai ya je ya karanci Music (fannin waƙoƙi) a wata makaranta mai suna *International Film Accademy* Ilesa Maja Oshodi. Da haka ya ci gaba da Waƙa don a fadarsa tun yana Firamari yake sha`awar waƙa.

Ga yadda sharhin waƙar ya fara a baiti na 1, inda yake cewa:

bt1 Da sunan Rabbis Samawati,
Da ɗa`a waliyyus Sadati,
A salatin sa Ahlul baiti,
Mu tarwatsa masu kuferege,
Kowa ya iya ai ya saba.

Haruna Umar Bauchi: “Wakar Mun Koma NNPP”

Mawaƙin a baiti na sama ya fara da yabon ubangiji, sannan ya ci gaba da bayyana jigon waƙarta hanyar cewa mun tarwatsa masu keferege. Watau masu nuna sun ƙuna ba su tsoron ƙauri, kuma ai su gwanaye ne ba za a iya yi ban da su ba.

Haka kuma ya kara da cewa:

bt2 Nisan tafiya ke sa zango,
Matawalle mun ce kari go,
A siyasa ka zam jigo,
Da wutar ciki gara mu yo chanji.

Haruna Umar Bauchi: “Wakar Mun Koma NNPP”

Haruna a nan ya ci gaba da nuna wa gwaninsa Matawalle da ya ja su bi ba fargaba tun da ai sun daɗe a wannan sana`ar. Musamman inda ya yi amfani da kalmomin aro

wasu “da kari go” da sai kuma kalmomin “jigo” da kuma “mu yo chanji”. Ke nan duk inda suka je za su yi tasiri.

Sai kuma ya kara da cewa a baiti na 3, ga abin da yake cewa:

bt3 Burinsu su take gwarzonmu,
Kuma mai kaunar al`umarmu,
Mai burin share kukanmu,
Wuce gaba Allah Ya fi su.

(Haruna Umar Bauchi: Waƙar Mun Koma NNPP)

A baitin nan, mawaƙin ya bayyana niyar jam`iyyar da suka baro ta su take haƙƙoƙin gwarzonsu. Wanda hakan, na daga cikin abun da ya sa suka lashi takobin barin ta. Suna kuma tare da gwarzon don shi ne mai share kukansu.

A sharhin ƙarshen na jigon bijirewa cikin waƙarsa, cewa yake yi:

bt5 Jirgin sama mai nisan zango,
A siyasa ai ya zam jigo,
Mun dauke biri mun bar goggo,
Tsayuwa na wata wa zai gyara,
Ba za su rage ka da komai ba.

Haruna Umar Bauchi: ‘Waƙar Mun Koma NNPP’

A nan kuma Haruna ya bayyana maigidansa da biri ne don ya fi goggon biri wayo saboda da haka suka dauke shi don alheran da ke tattare da shi da zai iya kai wa jam`iyyar da ya koma su kuma na baya sun yi rashi. Domin shi jigo ne babba a siyasa kamar yadda ya nuna.

1.3 Sakamakon da Sharhi ya kunsu

Duk da kasancewa bijirewa ko ƙaura ko Hijira wanda ya danganci yadda aka yi amfani da shi, na iya zama a na yin hannunƙa mai sanda ne don wanda aka yi da shi ya gyara halinsa, don a zo a ci gaba da zama tare. A waƙannan baitoci mawaƙan sun cewa sam zaman ne ya ishe su, kuma sun nuna ai sun ma riga da sun bar jam`iyyun da suka ce ba ai masu daidai ba, kuma a ganinsu ba za su yi nasara ba in an yi zaɓe. Haka kuma sun nuna cewa ai kamar hanji ne yin hijirar don yana cikin duk wani ɗan siyasa komai daɗewa ko girmansa a jam`iyi.

Kamar yadda waƙoƙin suka nuna lallai halin ba-ni-in-ba-ku ne bijirewa a siyasa, kuma irin wannan jigon na samuwa a waƙoƙin, saboda haka ake ganin bincike a kan irin jigogin na iya ci gaba a hannun manazarta don fayyace wasu abubuwa na fikira da ke samuwa ko wanzuwa a waƙoƙin siyasa.

1.4 Kammalawa

Kamar yadda binciken nan ya nuna lallai an daɗe ana nazari a kan waƙoƙi a fannoni da dama. Musamman jigo, wannan aikin ya tabbatar da wanzuwar jigon bijirewa a waƙoƙin siyasa da dama. Kuma ana samun `yan siyasa na bijirewar daga kowace jam`iyya a duk lokacin da suka ji ba a yi masu yadda suke so ba. Misalai da aka kawo sun ƙara tabbatar da hakan musamman a Arewa Maso Gabas, kuma suna iya buɗe ƙarin shafin ci gaba da irin wannan binciken ga manazarta.

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