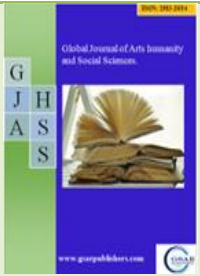
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“O Lord, Sovereign over all Humankind”: An English Rendition of Muhammadu Gawo Filinge’s “Ya Rabbi, Sarki Mai Jima’a”

By

Professor Muhammad Lawal Amin¹ Abubakar Ayuba, Ph.D²

¹Department of African Languages and Cultures, Faculty of Arts, Ahmadu Bello University, Zaria.

²Department of African Languages and Cultures, Faculty of Arts, Ahmadu Bello University, Zaria. **ORCID ID** 0000-0003-0178-3548



Abstract

This paper presents an English rendition of the Hausa song “Ya Rabbi, Sarki Mai Jima’a” composed by the Nigerian Hausa poet Muhammadu Gawo Filinge (1938–2016). The song, structured in twenty-one stanzas, reflects on the events surrounding Apollo 13. In the composition, the poet responds critically to the perspective of the renowned Nigerian singer Mamman Shata, particularly regarding enthusiasm for space exploration. Instead, Filinge advocates that global superpowers redirect their scientific and technological advancements toward addressing pressing socio-economic challenges in Africa, especially agricultural development and poverty reduction. The aim of this paper is to provide comparatist scholars with access to a translated version of the song and to disseminate its thematic and cultural insights to audiences beyond Hausa-speaking communities. The authors transcribed and translated the song after carefully listening to the recorded performance and documenting the lyrics as rendered by the poet. During the transcription process, informants were consulted to ensure the accuracy and reliability of the data. The translation retains the original structural features of the song, following approaches adopted by other translators of Hausa oral poetry and musical compositions. In preparing the translation and contextual background, the authors consulted a number of written sources, including materials on the biography of the poet. Linguistically, the song incorporates lexical borrowings from several languages, including French (e.g., Tarezu), Arabic (e.g., Kursiyyu, Al-Hayyu Al-Qayyum etc), and English (e.g., Eleven). Beyond its linguistic diversity, the composition serves as a cultural repository of Hausa worldview and Islamic metaphysical perspectives. The singer’s Francophone ideological orientation is particularly evident in his playful critique of the Anglophone tradition associated with Mamman Shata, a Nigerian artist. Furthermore, the song situates the theme of space exploration within the broader geopolitical context of the rivalry between the United States and the Soviet Union during the Cold War.

Keywords: “Ya Rabbi, Sarki Mai Jima’a”; Muhammadu Gawo Filinge; Apollo 13; Apollo 11; Cold War.

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Introduction

The Nigerian Hausa poet Muhammadu Gawo Filinge composed the song “Ya Rabbi, Sarki, Mai Jima’a” (“O Lord, Sovereign over all humankind”) in response to the events surrounding Apollo 13 during the period of the Cold War. This paper aims to present the

original Hausa text of the song alongside its English rendition for scholarly purposes, thereby making the composition accessible to a wider academic audience beyond Hausa-speaking communities.

The song contains numerous loanwords drawn from Arabic, English, and French, reflecting the linguistic diversity of the Hausa



cultural environment as well as the strong influence of Islamic learning on the poet's expression. In addition, the composition illustrates aspects of the Hausa worldview, particularly in relation to environmental consciousness and a reverence for the natural order. These themes are conveyed through rich figurative expressions that invite readers and listeners to reflect deeply on the relationship between humanity, nature, and divine authority.

Furthermore, the song engages with broader historical and political contexts. References to colonial legacies and the ideological tensions of the Cold War serve as important background elements within the composition. In particular, Muhammadu Gawo Filinge highlights the contrasting orientations of Anglophone and Francophone societies while responding critically to the views of the renowned Nigerian Hausa musician Mamman Shata, whose song on Apollo 11 expressed admiration for space exploration. In contrast to Shata's perspective, Gawo Filinge adopts a more cautious and reflective stance toward the space race, emphasizing the need for scientific and technological advancements to address pressing social and economic concerns, particularly within the African context.

Muhammadu Gawo Filinge (1938–2016)

Muhammadu Gawo Filinge was born in 1938 to Malam Isa in Gawo-Horodo, located in the Filinge Ward of Telebere in the Niger Republic. According to Gusau (2016, pp. 8–10), Muhammadu Isa Gawo-Horodo began his early education in an Islamic school under the guidance of Sheikh Malam Inusa Gawo-Horodo. There, he completed his Qur'anic education before proceeding to advanced Islamic studies.

During his studies under Sheikh Malam Inusa, he engaged with several classical Islamic texts, including works on Islamic jurisprudence, prophetic traditions (Hadith), and Arabic poetry. Among the poetic texts he studied were Ishiriniyya, Al-Burda, Diwani, and Qurdabi, which significantly influenced his poetic development.

In addition to his scholarly pursuits, Muhammadu Gawo Filinge was involved in farming and agricultural business from an early age. His interest in music and poetic performance later developed during the political era of Diori Hamani, the then President of Niger Republic. Political figures of the time encouraged him to compose and perform songs praising political leaders. Before embarking on this path, he sought permission from his teacher, Sheikh Malam Inusa, who granted him approval.

Gawo's early compositions were accompanied by the *molo* musical instrument. In later years, he incorporated additional traditional instruments such as the *kalangu* and the *kuntukuru* into his performances.

Muhammadu Gawo Filinge worked as an independent composer and performer, producing various forms of songs, including court songs, political songs, and songs for general audiences. He led a musical group consisting of several members: Jatau, Sarkin Noma, Muhammadu Sule I, Muhammadu Sule II, Hafsatu Haruna, Fatima, Zainabu, Tammaha, and Fatsimatu. Jatau and Sarkin Noma played

the *kalangu* drums, while Muhammadu Sule I and II were responsible for the *kuntukuru* instruments. The female members of the group served as choral singers.

Throughout his life, Muhammadu Gawo Filinge married several wives; however, two of them, Hauwa'u and Maryam survived him. He was also survived by four children: Mamudu, Kaltume, Rabi, and Fatima.

Muhammadu Gawo Filinge passed away in the early hours of 25th January, 2016.

Methodology

According to Biguenet and Schulte (1989: vii–xvi), translation is a complex and demanding intellectual exercise. They argue that a translation can never fully replicate the original text but can only approximate it. Consequently, the translator must work diligently to convey the linguistic, cultural, and historical dimensions embedded in the source text. In this regard, translation involves interpreting the original message and rendering it into another language while attempting to preserve its meaning and cultural context. However, translators face significant challenges when attempting to transfer the linguistic features and cultural content of a text from one language to another.

Biguenet and Schulte further emphasize that diction is a central concern in translation and that translation itself is an ongoing interpretive process. Effective translation requires careful reading and critical thinking, as the translator must first understand the meanings and nuances of the words in the source language before conveying them accurately in the target language. Through attentive reading, the translator engages with the text at multiple levels by examining vocabulary, sentence structure, and contextual meanings in order to interpret both explicit and implicit messages. This process also allows the translator to evaluate the text critically and to render its meanings in ways that are meaningful to the target audience.

Moreover, translators must give careful consideration to every word within the original text, particularly when dealing with linguistic and cultural phenomena. Since languages differ in their expressive capacities and cultural frameworks, translators must remain attentive to semantic distinctions and contextual nuances. This requires sensitivity to the ways in which certain concepts or expressions may be more richly articulated in one language than in another. As a result, translators must employ semantic comparison and interpretive judgment when rendering meanings across languages.

In translating the song "*Ya Rabbi, Sarki, Mai Jima'a*", several issues were taken into consideration beginning from the transcription stage. Certain terms such as, *Sama* (Heaven), *Kasa* (Earth), *Wata* (Moon), *Rana* (Sun), *Tarezu* (Thirteen), *Ilabin* (Eleven), *Ingilishi* (Anglophone), *Faransi/Hwaranshi* (Francophone), Allah (The one true God/ Creator of everything/all-Powerful, all-Knowing, and Merciful), Lillafi (for Allah), Tabaraka (Blessed/Exalted), Rabbi (The Lord), Jalla (The Exalted/Glorious), Alkayyumu (The Self-Existing), Alhayyu (The Living), Dafi' (The

one who repels/The Remover/Defender), *Mani'* (The Protector), *Kursiyyu* (Divine Throne), *Gaibi* (The Unseen), *Sama jannati* (Astronaut), and *Shukura* (thank you/very grateful/very appreciative) are fundamental within the Hausa worldview; therefore, a clear understanding of their meanings is essential for an accurate rendering in English. Likewise, the word *jima'a* carries more than one interpretive meaning, referring either to humankind or to Friday. In similar manner, the term *guna* may also vary in meaning; however, through interaction with speakers of the Western Hausa dialect, it is understood that *guna* in the song "*Ya Rabbi, Sarki Mai Jima'a*" refers to watermelon.

Particular attention was given to complex expressions and culturally embedded terms within the Hausa text, especially those relating to space exploration and references to the Apollo 11 and Apollo 13 missions, as well as elements associated with Hausa and Islamic cultural traditions. For this reason, several relevant sources were consulted, including Burrell and Daher (2008), CNHN (2006), Amin (2002), Al-Hilali et al. (1996), Grenville (1994), Bargery (1993), Muhammad (1990), Abraham (1978), and NASA (1969; 1970). These sources among others contribute significantly to producing a more accurate and meaningful English rendition of "*Ya Rabbi Sarki Mai Jima'a*".

Although translators of poetry often enjoy a degree of creative freedom, the translation process required careful deliberation and interpretive sensitivity. The guiding principle throughout this work was to preserve the original meaning and message of the song in English while maintaining, as much as possible, the structural and stylistic features of the Hausa text. At the same time, due consideration was given to the linguistic and cultural differences between the source language (Hausa) and the target language (English).

Conclusion

The song "*Ya Rabbi, Sarki, Mai Jima'a*" ("O Lord, Sovereign over all humankind") was composed and performed in the Western Hausa dialect by the Nigerian Hausa poet Muhammadu Gawo Filinge. In preparing this study, the translators deliberately preserved the dialectal features of the singer during the transcription process in order to maintain the originality and authenticity of the composition. The Hausa text of the transcribed song therefore reflects several aspects of the composer's linguistic competence, including elements related to phonetics, phonology, morphology, syntax, semantics, pragmatics, sociolinguistics, language contact, language change, and the broader sociocultural context of language use.

In the process of transcription and translation, the translators employed insights from both core and applied subfields of linguistics in order to capture the linguistic and cultural nuances of the original composition. The song also reflects broader historical contexts, particularly themes associated with colonial legacies and the geopolitical tensions of the Cold War. Within this context, Muhammadu Gawo Filinge's composition responds critically to the perspective of the Nigerian Hausa musician Mamman Shata, who composed a song celebrating Apollo 11 and expressing

admiration for its successful mission of landing humans on the moon.

In contrast, Gawo Filinge's response expresses apprehension and skepticism toward the space race, particularly in relation to Apollo 13 and the broader competition between the United States and the Soviet Union. Through his composition, the poet cautions both superpowers against excessive investment in space exploration and instead urges them to redirect their ideological and financial resources toward addressing pressing socio-economic challenges in Africa, particularly agricultural development and poverty reduction.

Furthermore, Muhammadu Gawo Filinge's narrative techniques provide detailed reflections on both Apollo 11 and Apollo 13, demonstrating the poet's engagement with global events through the lens of Hausa cultural discourse. Linguistically, the song incorporates lexical borrowings from Arabic, English, and French, illustrating the dynamic nature of Hausa as a language shaped by historical contact and cultural interaction. These linguistic features also reinforce the presence of Islamic intellectual traditions and Hausa cultural values within the composition.

Finally, in translating the song, careful attention was given to the linguistic, cultural, and historical dimensions embedded in "*Ya Rabbi, Sarki, Mai Jima'a*". The translation process required close reading, critical interpretation, and thoughtful reflection in order to convey the meanings of the original text while preserving its cultural significance and poetic character for an English-speaking scholarly audience.

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- : A taimakan mu dai ranal Jima'a." Jagora: Wakal ga tamu ta yau da mukai, : Ta Kumban Afolo Tarezu mukai. Karbi: Kumban Aholo wanda anka buga, : Na sha ukku din nan ran Asabar, : Muna da kwana hudu ga Sahwar, : Wannan bai safka ba kai ga wata. Amshi: "Ya Rabbi, Sarki, mai jima'a! : A taimakan mu dai ranal Jima'a." Jagora: Don Shata yai maganar *Ilabin*, : Ni ko da Tarezu nake magana. : Shata a *Ingilishi* yake, : Ni, ko Mamman a *Faransi* nake. Karbi: *Ingilishi* ruwan sanyi ga kashi, : Ni, *Hwaranshi*, reza yanke wuya! Amshi: "Ya Rabbi, Sarki, mai jima'a! : A taimakan mu dai ranal Jima'a." Jagora: To za ni tambaya taro jima'a, : Ina da tambaya domin ni sani. Karbi: Mai tambaya don ba shi bata, : A sai da tambaya ne za a sani. Amshi: "Ya Rabbi, Sarki, mai jima'a! : A taimakan mu dai ranal Jima'a." Jagora: Shirin ga da nij ji Amirka sukai, : Na halba kumba kai ga wata, : In shina da unfani mu jiya. Karbi: In shina da unhwani su matsa, : In bai da unhwani su bari, : Ba mu son suna sauka ga wata. Amshi: "Ya Rabbi, Sarki, mai jima'a! : A taimakan mu dai ranal Jima'a." Jagora: Dan na ga abin ga da sunka nufa, : Yawan shirin ga da sunka matsa, : Na halba kumba kai ga wata; Jagora/Yara: Shi/Ya kai mutane can shi aje/aza, Karbi: Su debo ruwan can kai ga wata, : Su kwaso reran kai ga wata, : Suna ta ginari ramu ga wata, : Su bar dwage-dwage nan da yawa, : Kash shi tai shi hwardo muna mu mace! Amshi: "Ya Rabbi, Sarki, mai jima'a! : A taimakan mu dai ranal Jima'a." Jagora: A fada ma Amirka da Rasha duka, : Su bar dwage-dwage nan da yawa, Jagora/Yara: Kas su tai su dwago wata hitina! Amshi: "Ya Rabbi, Sarki, mai jima'a! : A taimakan mu dai ranal Jima'a." Jagora: Allah Sarki yab ba su sa'a, : Kuma shi yal ba su sani da yawa, : Yadda sunka so dus sai su yi yau, : Amma su bar safka ga wata. Karbi: Su yi kofari su yi wata hikima, : Su zan yin ruwa in an yi hwari, : Ko ko da hwari su yi hadari;

Text of the Song and its English Rendition

Turke: "Ya Rabbi, Sarki, mai jima'a!

: Ka taimake mu dai ranal Jima'a."

Karbi: Mun shirya waka ran Jima'a,

: Mun yi ta kan ronin jima'a,

: A yau za mu yi kowa shi jiya.

Amshi: "Ya Rabbi, Sarki, mai jima'a!



: Hi yo ruwa dan unhwani jima'a.

Amshi: "Ya Rabbi, Sarki, mai jima'a!

: A taimakan mu dai ranal Jima'a."

Jagora: Kasar Afirka noma munka fake,

: Inda dur ruwa yal fadi kasa,

: Sai maza mu tashi mu darma gaba,

: In munka kamma noma ba mu bari.

Karbi: Ko mu ma kanshi muke magana,

: Mun riga mun sarahw hwadama;

: Mu sa miyal kubewa hal da guna,

: Sannan mu kai irin Sure mu zuba,

: Mu kama yin tuwo mu hada da miya,

: Koway yikon talauci yaw wahala.

Amshi: Ya Rabbi, Sarki, mai jima'a!

: A taimakan mu dai ranal Jima'a."

Jagora: Sarautal Allah sai Allah,

: Sanin gaibi sai shi Lillafi,

: Ba ni son su binciki *Kursiyyu*,

: Har su zo suna safka ga wata.

Karbi: Du' abin da Allah yaɓ boye,

: Ba shi son a tai a gani a hwaɗi,

: Kuma in Tabaraka yai ajiya,

: Ka' a zo a dauko don jima'a!

Amshi: "Ya Rabbi, Sarki, mai jima'a!

: A taimakan mu dai ranal Jima'a."

Jagora: Ku san Jalla Sarki ya yi hani,

: Ya Rabbi mai horo da hani,

: *Alkayyumun* na *Alhayyu*,

: Allah me rayawa shi kashe.

Karbi: Ku san ya yi horo gun jima'a,

: Mai buɗe sirinai shi bari,

Jagora: Shi bari!

: Dum gani garari yah waɗi,

: Wannan shina sabo da yawa.

Jagora: Lallai!

Amshi: "Ya Rabbi, Sarki, mai jima'a!

: A taimakan mu dai ranal Jima'a."

Jagora: Jalla yay yi rana yay yi wata,

: Kuma yay yi tarmamu da yawa,

Jagora/Yara: Yaɗ daukaka yak kai su sama,

: Bay yi su ba dan a gani a taɓa.

Jagora: A'a!

Amshi: "Ya Rabbi, Sarki, mai jima'a!

: A taimakan mu dai ranal Jima'a."

Jagora: Za ni yin misalin wata magana,

: Mai hankali ya saurara ya jiya.

: Kamal wanda yai baɗo ga gida,

: Kay yi shimfiɗa domin shi kasa,

: Kab ba shi ruwa da hurash shi kasa,

: Kum kay yi tuwo kab ba shi kasa,

: Sai kaf fito bakin garka,

: Ko da kash shigo ya faɗaɗaɗa,

: Hal ya hau kai ga gadonka sama,

: Ku ba ni amsaw wannan magana,

: Mai gidan da baƙon yanda sukai.

Karbi: Lallai, baƙo ya ɗau magana,

: Tun da yash shige gona da iri,

: Yadda kay yi mai duk ba mu hwaɗi,

: Shi yab biɗa ma kanshi baƙar wahala,

: Kuma shi bar garin nan babu shiri.

Amshi: "Ya Rabbi, Sarki, mai jima'a!

: A taimakan mu dai ranal Jima'a."

Jagora: Mu diyan Adam an yo mu kasa,

: Kum da kasa ne anka yi mu,

: Za mu zam kasa haka Jalla ya ce,

: Rabbi Jalla ya raya mu kasa,

: Har da mu da dabbobinmu duka,

: Ya ba mu abinci iri da iri,

: Nan cikin kasa ya ce mu gina.

Jagora/Yara: In ba wauta ba da son rigima,

Karbi: Mik kai mutum bisa kai ga wata?

: Har shi ɗora tuta can shi kahwa,

: Su ɗebe ruwan can kai ga wata,

: Su ɗauki hotuna bisa kai ga wata,

: Su sauka duniya domin shi hwaɗi.

Amshi: "Ya Rabbi, Sarki, mai jima'a!

: A taimakan mu dai ranal Jima'a."

Jagora: Sun kashe kuɗaɗe masu yawa,

: Dan aika mutum bisa kai ga wata,

: Abin da za su ɗebo wal su ga sa,

: Bai biyal kuɗin ga da sunka kashe,

: Ko rabin rabin ma ba ya biya.

Karbi: Ba hwatauci sai dai rigima,

: Abin da bai da riba sai ka hwaɗi,

: Sai dai a ce ya zo ga wata.

Jagora: Iyakat ta kenan!

Amshi: "Ya Rabbi, Sarki, mai jima'a!

: A taimakan mu dai ranal Jima'a."

Jagora: Kumban Afolo da sunka buga,

: Na sha ukku ɗin nan ran Asabar,

: Muna da kwana huɗu ga Safar,

: Wannan be safka ba kai ga wata.

Karbi: Yak kama gun zangon tahiya,

: Cikin hanyoyi na ka hwaɗi,

: Kumban Aholo da anka buga,

: Yau shina da mummunat tahiya,

: Don shina cikin hatsari da yawa,

: Kai har mutan ciki na ta hwaɗi,

: Yau wagga rana sun halaka.

: Su ko Amirka suna ta hwaɗi,

: "A yi taimakonshi da yin addu'a,

: Ha' Allah yam mai dawo da kasa."

Jagora: Amin!

Amshi: "Ya Rabbi, Sarki, mai jima'a!

: A taimakan mu dai ranal Jima'a."

Jagora: Nay yi suntulum kuma nai sujada,

: Naj ji tausayi bisa ran jima'a,

: Waɗannan da anka nasa ga wata.

Karbi: Don rai duka ɗai ɗaya ne gun jima'a.

Amshi: "Ya Rabbi, Sarki, mai jima'a!

: A taimakan mu dai ranal Jima'a."

Jagora: Sai na roki Allah mai rahama,
: "Ya Rabbi, Sarki mai jima'a!
: Ya Dafi'un!" bai kyale kira,
: Kowak kirayi Allah jin ka yakai,
: 'Ya Mani'un!' kuma ba ya hani,
: Kowab biɗa ga Allah ba ka yakai,
: 'Kay yi taimako gun 'yan tafiya,
: Sama jannatin nan kai ga wata."

Karbi: "Allah Sarki maido su kasa,
: Shi sauka duniya ba wata wahala."

Amshi: "Ya Rabbi, Sarki, mai jima'a!
: A taimakan mu dai ranal Jima'a."

Jagora: Allah ma ji rokon jima'a,
: Sai ya karbi rokon nan da nikai,
: Sai ya jid da su ranal Jima'a,
: Kuma can ga teku cikin ni'ima.

Karbi: "Muna ta marhabin da maraba duka,
: Muna ta lale ho da zuwa!
: A tun da kunka sabko sai shukura."

Amshi: "Ya Rabbi, Sarki, mai jima'a!
: A taimakan mu dai ranal Jima'a."

Jagora: Sauran mawaƙa har da faɗin,
: A kai su Amirka suna tafiya,
: A sa su cikin Kumba a nasa,
: Wai, Afolo mai sabka ga wata.

Karbi: Mu matsorata muke ba mu zuwa,
Jagora: Ba mu zuwa.
Yara: Kuma ba mu son kowa ya zuwa,
: A ba mu son suna sabka ga wata!
Amshi: "Ya Rabbi, Sarki, mai jima'a!
: A taimakan mu dai ranal Jima'a."

Jagora: Dama ta ba da ciral haure,
: Da an ciro muna ɗan ijiya.

Karbi: Dama tab ba da hawa ga wata,
: Ga rana nan a gani a bari.

Jagora: Wane mutum!
: Yaro da ruwa shika warginai,
: Kwah hau ma wuta kunasshi sukai.
: Ka hi ka hi girki ne gari yau,
: Mai kahwa shi taka gada ragadam.

Stem: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."

Chorus Respondents: We organized this song on a Friday,
: Reflecting on the weakness of humankind.
: Today it shall be proclaimed loudly
: For all people to hear.

Chorus: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."

Leader: The song we are chanting today
: Concerns the Apollo *Tarezu*.

Chorus Respondents: The Apollo Capsule XIII,
: Which was launched
: On Saturday, the fourth of Safar,

: That one has not yet gone to the moon.
Chorus: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."
Leader: Shata once sang about Apollo Eleven,
: But I am singing about Apollo *Tarezu*.
: Shata is from Anglophone region,
: While Mamman from Francophone region.
Chorus Respondents: The English tongue is gentle and soft-
spoken,
: whereas the French language is a razor that cuts the
throat.
Chorus: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."
Leader: I wish to ask a question, O people.
: I have a question because I seek knowledge.
Chorus Respondents: Indeed, the one who inquires never loses the
way;
: It is through questions that one learns.
Chorus: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."
Leader: As I have heard, the Americans planned
: To launch a capsule toward the moon.
: Let us consider whether this has significance.
Chorus Respondents: If it proves beneficial, they may strive
forward;
: But if it proves worthless, they should desist.
: We remain uncertain about their landing on the moon.
Chorus: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."
Leader: Their mission, as it is said,
: Is to send a capsule to the moon.
Leader/Choral Members: To land men upon its surface.
Chorus Respondents: To obtain water from the moon,
: To gather its soil,
: To explore its surface.
: Yet they should reconsider these efforts,
: Lest danger befall them or others.
Chorus: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."
Leader: Let us appeal to both America and Russia:
: They should discontinue this rivalry,
Leader/Choral Members: So as not to bring about catastrophe.
Chorus: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."
Leader: The Almighty Allah grants them success
: And endows them with knowledge.
: Today they possess the power to manipulate many
things.
: Yet perhaps they should refrain
: From striving to explore the moon.
Chorus Respondents: Instead, they might pursue another wisdom:
: They could bring rainfall to relieve famine,
: Or first create clouds
: That would rain upon humanity.
Chorus: "O Lord, Sovereign over all humankind,

: Bestow Your help upon us on the day of Friday.”
 Leader: Africa depends upon agriculture.
 : When the rains come,
 : We rise swiftly and diligently,
 : And once we commit to our labor, we do not retreat.
 Chorus Respondents: We too take pride in our work.
 : We clear our farmland in the lowlands,
 : Plant okra and watermelon,
 : And sow the seeds of red sorrel (*soborodo*).
 : From these we prepare *tuwo* and soup.
 : Whoever tolerates poverty invites hardship.
 Chorus: “O Lord, Sovereign over all humankind,
 : Bestow Your help upon us on the day of Friday.”
 Leader: The Almighty Allah holds supreme power above.
 : He alone knows the unseen.
 : I dislike the exploration of the Divine Throne,
 : And even the exploration of the moon.
 Chorus Respondents: Whatever Allah has concealed,
 : He does not desire it to be exposed.
 : If the Almighty Allah has kept something hidden,
 : It should remain concealed.
 Chorus: “O Lord, Sovereign over all humankind,
 : Bestow Your help upon us on the day of Friday.”
 Leader: Therefore, be mindful: it is unlawful.
 : O Lord of the Resurrection,
 : The Living and Self-Existing one,
 : Allah gives life and causes death.
 Chorus Respondents: Be aware of His warning:
 : One should refrain from exposing what the Lord has
 concealed.
 Leader: Desist!
 : Such actions lead only to danger
 : And constitute a grave sin.
 Leader: Indeed!
 Chorus: “O Lord, Sovereign over all humankind,
 : Bestow Your help upon us on the day of Friday.”
 Leader: The Almighty Allah created the sun and the moon
 : And the countless stars.
 Leader/Choral Members: He placed them in the heavens.
 : They were not created
 : For human manipulation.
 Chorus: “O Lord, Sovereign over all humankind,
 : Bestow Your help upon us on the day of Friday.”
 Leader: Let me present an example.
 : Imagine that you host a guest:
 : You prepare a place for them on the floor,
 : Provide drinks and refreshments,
 : And serve them food with care.
 : Then you leave them for a while
 : Only to return and find them in your bedroom,
 : Lying upon your bed.
 : Consider this situation
 : Between host and guest.
 Chorus Respondents: Indeed, the guest has overstepped the
 bounds.

: Such behavior provokes resentment beyond measure.
 : The host may justly react,
 : For the guest has invited misfortune
 : And may depart in disgrace.
 Chorus: “O Lord, Sovereign over all humankind,
 : Bestow Your help upon us on the day of Friday.”
 Leader: We were created to live upon the earth.
 : We were formed from dust
 : And shall return to dust.
 : We are sustained on this earth
 : Together with all other creatures.
 : He has provided us with abundant food
 : And commanded that the earth be our dwelling.
 Leader/Choral Members: Where it not for ignorance and
 mankind’s quarrelsome
 nature,
 Chorus Respondents: What then would have taken him the moon?
 : To plant a flag upon its surface,
 : To obtain water,
 : To take photographs,
 : And return to earth merely to recount the tale?
 Chorus: “O Lord, Sovereign over all humankind,
 : Bestow Your help upon us on the day of Friday.”
 Leader: They spent enormous wealth
 : To send men to the moon.
 : Yet whatever they might observe there
 : Cannot repay the cost.
 : Indeed, it will not yield even a fraction.
 Chorus Respondents: It is not a trade that brings profit.
 : Its only reward is to say:
 : “I have been to the moon.”
 Leader: That is all.
 Chorus: “O Lord, Sovereign over all humankind,
 : Bestow Your help upon us on the day of Friday.”
 Leader: The Apollo Capsule XIII that have been shot,
 : On the Saturday,
 : which is equivalent to fourth Safar,
 : Which did not land on the moon.
 Chorus Respondents: While on its journey through space,
 : It faced grave danger.
 : Many feared that
 : The astronauts might perish that day.
 : The Americans said
 : It needed prayers:
 : “May God return it safely to the earth.”
 Leader: Amen.
 Chorus: “O Lord, Sovereign over all humankind,
 : Bestow Your help upon us on the day of Friday.”
 Leader: I was deeply moved and bowed my head in shock.
 : I felt compassion for those people
 : Who had traveled toward the moon.
 Chorus Respondents: Indeed, one must pity those travelers.
 Chorus: “O Lord, Sovereign over all humankind,
 : Bestow Your help upon us on the day of Friday.”
 Leader: I prayed to Allah, the Most Merciful:

: "O Lord of humankind,
: Remover of tribulation,
: You who never deny a sincere call.
: You hear whoever calls upon You.
: You who may withhold yet remain generous
: Whoever asks You receives Your bounty.
: O Allah, assist those travelers,
: The astronauts."

Chorus Respondents: "We too ask Almighty Allah
: To return them safely to the earth."

Chorus: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."

Leader: Allah, the Hearer of all supplications,
: Answered my prayer.
: He returned them safely on a Friday,
: By His blessing, into the ocean.

Chorus Respondents: We welcomed their return, saying:
: "You are welcome!
: Thanks be to Almighty Allah
: Who brought you back safely."

Chorus: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."

Leader: Some singers have suggested
: That people should be sent into space from America,
: Placed inside a capsule and launched,
: As Apollo once landed on the moon.

Chorus Respondents: But we are fearful, so we will not go.

Leader: We will not go. X2
: Nor do we need everyone to go.
: In truth, there is no need
: For people to land on the moon.

Chorus: "O Lord, Sovereign over all humankind,
: Bestow Your help upon us on the day of Friday."

Leader: A chance given to remove a tooth
: May risk the loss of an eye.

Chorus Respondents: A chance has been given to land on the
moon,
: Yet no one approaches the sun.

Leader: It is impossible!
: A child may play safely with water,
: But whoever plays with fire will be burned.
: Stand firm and act wisely,
: While strength and health remain.