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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Kalmomin Bayanau a Cikin Wasu Waƙoƙin Abubakar Kassu Zurmi

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Tsakure

Wannan maƙalar ta yi tsokaci ne game da rukunin kalmomi na Bayanau da ma'anarsa da yanayin yadda akan yi amfani da su a cikin jumlolin Hausa. Mawaƙi Kassu Zurmi yana daga cikin mawaƙan Hausa, waɗanda sukan yi amfani da irin waɗannan kalmomi na Bayanau acikin waƙoƙinsa. Maƙalar ta nazarci irin kalmomin Bayanau da yakan yi amfani da su, waɗanda hakan shi ya ƙara fito da zurfin fahimtarsa da naƙaltarsa ga harshen Hausa. Saurare da kuma nazartar waƙoƙinsa su ne hanyoyin da aka yi amfani da su a yayin gudanar da wannan maƙalar.

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1.0 Gabatarwa

Ilmin harshe ilmi ne mai matuƙar muhimmanci a rayuwar al'umma, musamman idan aka zo wajen sha'anin sadarwa. Bugu da ƙari, lamurran da suka danganci al'ada mawuyacin abu ne a gudanar da sub a tare an yi amfani da harshe ba. Kamar dai yadda lamurra irn na adabi su ma gudanar da su zai yi wuya ba tare da an yi amfani da harshe ba. Don haka, Marubuta da mawaƙa daban-daban sukan yi amfani da azuzuwan kalmomin Hausa iri daban-daban wajen gudanar da ayyukansu. Marigayi Abubakar Kassu Zurmi shi ma kamar sauran mawaƙa yake wajen yin amfani da azuzuwan kalmomin Hausa. Don haka, wannan maƙalar za ta kalii nau'o'in bayanau na Hausa, waɗanda Abubakar Kassu Zurmi ya yi amfan da su a cikin wasu waƙoƙinsa, don fito da su fili da kuma gane matsayinsu.

1.1 Taƙaitaccen Tarihin Kassu Zurmi

Marigayi Kassu Zurmi yana ɗaya daga cikin shahararrun mawaƙan ƙasar Hausa. Ana ganin cewa an haife shi ne a garin Magarya ta ƙasar Zurmi a ƙarƙashin ƙaramar hukumar mulki ta Zurmi a jihar Zamfara a shekara 1910. Sunansa na Yanka wanda aka raɗa masa

Shi ne Abubakar. Sunan mahaifinsa kuwa shi ne Muhammadu Ganga. Shi mahaifin nasa maƙadin farauta ne sananne a yankinsu. Don haka makaɗi Kassu Zurmi ya gaji kiɗa da waƙa ne a wajen mahaifinsa wato Muhammadu ganga. Don haka shi ɗan gado ne a fannin kiɗa da waƙa ba haye ya yi ba. Bayan haka kuma ya yi karatun allo amma bai samu yin karatun boko ba a rayuwarsa.

Makaɗi Kassu Zurmi ya yi aure da mata huɗu da kuma 'ya'ya masu yawa. Kamar yadda Haussawa sukan ce; Kyawun ɗa ya gaji ubansa. Lallai haka lamarin yake, domin daga cikin 'ya'yan Kassu Zurmi, akwai suka gaji kiɗan taurin da yake yi, kamar su Ummaru. Amma kuma sauran kowa yana yin harkar gabasa ne kawai. Sai dais hi ɗansa guda mai suna Aliyu Na'acci ya mayar da hakali ne wajen ilimin addini da karau da karantar da Alƙur'ani. (Magaji, 2016)

Kamar yadda aka sani Kassu Zurmi makadin maza ne, domin kuwa yana yi ma mafarauta kiɗa da waƙa, yana kuma yi ma 'yan tauri kiɗa da waƙa, sannan kuma yakan yi wa ɓarayi ma kiɗa da waƙa a cikin harkokinsa.

Shahara da ɗaukaka da Kassu Zurmi ya samu a cikin harkar waƙa, ta sanya aka naɗa shi a matsayin Sarkin makaɗan maza na ƙasar Zurmi. Abubakar Kassu Zurmi ya samu alheri iri daban-daban a lokacin rayuwarsa ta kiɗa da waƙa. domin ta Dalilin kiɗa da waƙa ya samu zuwa aikin Hajji domin sauke farali. Bugu da ƙari Kassu yana yin noma sosai a lokacin rayuwarsa.

Kassu ya tabbatar da hazaƙarsa da ƙwarewarsa wajen waƙa domin shi kaɗai yake waƙarsa ba tare da 'yan amshi ba, sai dai yana da masu kaɗa masa kalangu shi kuma yana waƙarsa. Ya yi waƙoƙi masu matuƙar yawa, waɗanda suka danganci Tauri da Farauta da noma da ma na ɓarayi. Kassu Zurmi ya rasu a cikin shekarar 1987, kuma ya bar mata huɗu da 'ya'ya goma sha biyu. Allah ya jiƙan sa da rahama ya kuma albarkaci bayansa.

2.0 Harshe A Idon Masana

Rawar da harshe yake takawa a cikin rayuwar al'umma ba ƙarama ba ce, domin kuwa shi harshe kusan ana iya cewa, idan babu shi, to tamkar babu al'umma ne, domin ita kanta al'ummar ba ta rayuwa ba tare da harshe ba domin sadarwa da isar da sakonni.

Saboda muhimmancin da harshe yake da shi a tsakanin al'umma, ya sa masana da manazarta da dama suka bayyana ra'ayoyinsu game da ma'anar harshe, ta la'akari aikinsa da irin rawar da yakan taka a muhallai daban-daban. Kaɗan daga cikin ra'ayoyin da wannan maƙalar ta samu haɗuwa da su akwai; Janju (1990) da Gobirawa da wasu (2022) da Kawujo (2022) da kiyawa (1983) da Yunusa (2003) da dai sauransu.

Yakasai (2012) a cikin Sapir (1956:1) An bayyana harshe da cewa: : "wata hanya ce ta bayyana kai da kuma hulɗa tsakanin mutane wadda dabbobi ba su da irinta."

Argungu da Argungu (2015:10) sun bayyana ma'anar harshe da cewa: "Harshe abu ne mai matuƙar muhimmanci ga rayuwar kowane Ɗan Adam. Da shi ne sadarwa ke gudana da sauran mu'amala da take haifar da hulɗa ingantatta a tsakanin jama'a ko al'umma daban-daban".

A taƙaice dai idan aka ambaci harshe, to za a ga cewa ana magana ne a kan sha'anin sadarwa tsakanin ɗaiɗaikun mutane ko kuma jama'a da dama. Domin shi harshe ɗabi'arsa ita ce isar da soƙonni ta hanyar sadarwa. Dukkan waɗannan masana a cikin wasu ayyuka nasu waɗanda suka gudanar, sun kalli haeshe da irin rawar da yakan taka musamman a ɓangaren sadarwa da nazarin harshen kansa. Don neman ƙarin bayani sai a dubi ayyakan Amfani (2005) da Bukhari (2020) da kuma Zaruƙ (1989).

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2.1 Ilmin Tsarin Ginin Jimla

Masana da dama sun tofa albarkacin bakinsu game da abin da ake nufi ilmin tsarin ginin jimla. Shi Ilmin tsarin gin jimla, ilmi ne wanda yake bibiyar tsari da kuma ƙa'idojin da akan bi wajen ginin jimla dmin ta bayar da ma'anar da jimla ta ƙunsa da saƙon da take isarwa. Dun haka, ilimi ne mai matuƙar muhimmanci

2.2 Bayanau da Nau'o'insa

Bayanau yana ɗaya daga cikin azuzuwan kalmomin da ake amfani da su a cikin tsarin jimlolin Hausa. Bayanan masana da manazarta sun nuna cewa; bayanau wani aji ne na kalmomin Hausa waɗanda suke yin ƙarin bayani game da aikatau a cikin jimla. A wani ƙaulin, kalmomin bayanau suna bayani ne game da yadda aiku ya wakana ko ya gudana a cikin jimla. Shi irin wannan ajin kalmomin na bayanau, masana sun kasa shi ne kashi uku kamar haka:

i. **Bayanau na Wuri**
Shi irin wannan nau'in na bayanau shi ne wanda yake nuna muhalli ko wurin da aka aikata wani a cikin jimla. Alal misali, kalmomi irin su; **can** da **nan** duk kalmomi ne da ke ƙarin bayani wurin da aiki ya gudana a cikin jimla.

ii. **Bayanau na Lokaci**
Shi kuma irin wannan nau'in na bayabau, yana nuna lokacin da aka gudanar da wani aiki ne a cikin jimla. Shi kuwa misalan irin wannan bayanau sun haɗa da kalmomi irin su; **jiya** da **yau** da **gobe** da **safe** da **marece** da **shekaranjiya** da **bara** ko **bariya** da sauransu. Duk waɗannan kalmomin suna ƙarin bayani ne game da lokacin da wani aiki ya gudana a cikin jimla.

iii. **Bayanau na Yanayi**
Shi kuwa irin wannan bayanau yana nuna yanayin yadda aikin ya wakana ne a cikin jimla. Alal misali, kalmomi irin su; **tas** da **fes** da **wulik** da **ƙirin** da **sharkaf** da **ƙalau** da **ƙalai-ƙalai** da **fatau** da **ƙurmus** dai sauransu, duk kalmomi ne da ke nuna yanayin yadda aik ya wakana a cikin jimla.

3.0 Bayanau A Cikin Wasu Waƙoƙin Kassu Zurmi

Haƙiƙa waɗannan nau'ukan na bayanau sun yi matuƙar tasiri a cikin waƙoƙin Kassu Zurmi. Domin kuwa yakan yi amfani da su a wurare daban-daban a cikin waƙoƙinsa.

i. Bayanau na Lokaci a Cikin Waƙar Basare (Gwamma): a cikin wannan waƙar ta Basare Gwamna akwa inda ya yi amfani da bayanau na lokaci, inda yake cewa:

"Yac ce a kawo a kawo bunsura goma da kaza ukku da rigas saƙi
A kawo manyan bunsura da buhun shinkafa da tsaba da garwas suga
***Gobe** tun **da swahe** ina hisshe ta……………………'*

ii. Bayanau na Lokaci a Cikin Waƙar Bawa Jikan Dogo: har ila yau a cikin wannan waƙar ya kuma yin amfani da bayanau na lokaci, inda yake cewa:

'Ka ga shi rogon ga ba ya samun gyara
Sun mance ina da manyan ann
***Sha biyun dare** nit tashi*
Niw wuce gidan mai ƙarhi
Nic ce Bawa Jikan Dogo
Na Tumba ƙaton banza

Yac ce na Abdu maikiɗi a'a kaka so?
Yac ce muna zuwa jira mu ***da swahe***
Dan nan sai nit tahi gidan Ɗanduna
Ɗanduna ya shige kwananai…………'

iii. Bayanau na Lokaci a Cikin Waƙar 'Na Gidan Mamman Abin Tsoro: a cikin wannan waƙar ya yi amfani da bayanau na lokaci, inda yake cewa;

Ba ya iske ka
Sai in ka mance da ka ɓatai
Shegen in an ***shekara*** *ba ya mancewa………………'*

iv. Bayanau na Wuri a Cikin Waƙar 'Na Gidan Mamman Abin Tsoro: A cikin wannan waƙar ya yi amfani da bayanau na wuri, inda yake cewa:

'Iro ko ba ni ***nan,***
In kas samu ka iske ni,
In kai tas samu a darzaza,
Sai an dawo – ka mance ni,
In dai ka ɗauk aka iske ni,
In kai taɗ ɗauka a sulla ***can***
Hisshe ni ka hid da dangina
Wallahi ɓarawo bila'i ne in dare ya yi……….'

v. Bayanau na Wuri a Cikin Waƙar 'Na Gidan Mamman Abin Tsoro: a cikin wannan waƙar ma ya yi amfani da bayanau na wuri inda yake cewa;

'Wai ya yi ma kakkaƙin karnai,
Nan *ko ba Karen ne ba*
Ina jin Karen wane
Ga ya ***nan*** *ɗan nema bakin ɗaki*
A ***nan*** *ko ba kare ne ba*
Ɗan banza don kak ka gane shi
Wallahi ƙarawo bila'i ne in dare ya yi

vi. Bayanau na Yanayi a Cikin Waƙar Na Gidan Mamman Abin Tsoro: a cikin waƙar ya yi amfani da bayanau na yanayi ainda yake cewa:

'Ya kawo hitila ya kanga ma
Ya tashi kwancin kwana
Ya shirga ma 'yar tcelen uwa
Ka ji bugu ka zabura ka ga ɗaki ***Fau***
Ya kashe hitila kuma ɗaki ya koma ***ɗif…..'***

vii. Bayanau na lokaci a Cikin Waƙar Shaye ɗan gidan Labbo: a cikin wannan waƙar ma ya yi amfani da bayanau na lokaci inda yake cewa:

Ko shi ko don yana yi mai waƙa
Inda ***swahiya*** *taw waye ya ɗora mabanci*
Tantabai na rig aka tasowa
Kai g aka da ranak kwana
Sai ***luhwa*** *ta shiuɗa*

viii. Bayanau na Lokaci a Cikin Waƙar Na Gidan Duwa: a cikin wannan waƙar ma ya yi amfani da bayanau na lokaci inda yake cewa:

Allah ya sa mu kwana Sakkwato
In shiga rediyo
*Sai **yau** ɗai niz zaka*
Ga Kassu yana ɗumi
Sai yau ɗai niz zaka
*A'a sai **yau** ɗai niz zaka*

ix. Bayanau na Wuri a Cikin Waƙar 'Shaye Ɗan Gidan Labbo': a cikin wannan waƙar ma ya yi amfani da bayanau na wuri a inda yake cewa:

Na Abu yab biɗo dutci
***Nan** inda yad duƙa kurciyag ga tat tashi*
Yad diba yad diba bai ga inda tah hau ba
Ashe ko tsuntsayen daji na da azanci
*Sai da yay yadda ditcin **nan***
Ya wuce bisa ya sari gargare ukku
***Can** yana sarawa tac ce*
Bari dai mu yi mai mugama

x. Bayanau na yanayi da na wuri a Cikin Waƙar Na Gidan Duwa: a cikin wannan waƙar ma ya yi amfani bayanau iri biyu a cikin ɗiyan waƙarsa inda yake cewa:

*Mun zo wurin bukin dangi wajjen **duhu***
*Amma ba mu kwan **can** ba*
*Sansanin yaƙin yay yo **gabas***

3.1 Kididigar Bayanau

Bayan bin diddigin nau'o'in bayanau da wannan maƙalar ta nazartar, domin tabbatar da alƙalumna ƙididdigar kalmomin, da kuma tabbatar kasancewa marigayi Abubakar Kassu Zurmi yana yawan yi amfani da ajin kalmomi na bayanau, maƙala ta lura da cewa; a cikin waƙaoƙin da maƙalar ta nazarta, mawaƙin ya yi amfani da kalmomin bayanau ne kamar haka:

- **Kalmomin ajin bayanau na wuri:**
  A cikin waƙar Na Gidan Duwa ya ambace su kimanin sau tara (9)
  A cikin waƙar Shaye Ɗan Gidan Labbo ya ambace su sau shidda (6)
  A cikin waƙar Na Gidan Mamman Abin Tsoro ya ambace su sau bakwai (7)
  A cikin waƙar Bawa Jikan Dogo ya ambace su kimanin sau biyar (5)
  A cikin waƙar Basare (Gwamma) ya ambace su kimanin sau biyu (2)

- **Kalmomin ajin bayanau na lokaci:**
  A cikin waƙar Na Gidan Duwa ya ambace su kimanin sau shida (6)
  A cikin waƙar Shaye Ɗan Gidan Labbo ya ambace su sau uku (3)
  A cikin waƙar Na Gidan Mamman Abin Tsoro ya ambace su sau takwas (8)
  A cikin waƙar Bawa Jikan Dogo ya ambace su kimanin sau huɗu (4)
  A cikin waƙar Basare (Gwamma) ya ambace su kimanin sau uku (3)
- **Kalmomin bayanau na yanayi:**
  A cikin waƙar Na Gidan Duwa ya ambace su kimanin sau ɗaya (1)
  A cikin waƙar Shaye Ɗan Gidan Labbo ya ambace su sau ɗaya (1)

A cikin waƙar Na Gidan Mamman Abin Tsoro ya ambace su sau biyu (2)
A cikin waƙar Bawa Jikan Dogo ya ambace su kimanin sau biyar (5)
A cikin waƙar Basare (Gwamma) ba a samu inda ya ambace shi ba.

4.0 Sakamakon Bincike

Bayan bin diddigi da nazarin yadda Abubakar Kassu Zurmi yake gabatar da waƙoƙinsa, wannan maƙalar ta gano waɗannan abubuwan da take ganin za su kasance a matsayin sakamako bincike ga wannan maƙalar. Waɗannan abubuwan kuwa su ne kamar haka:

- Maƙalar ta gano cewa marigayi Abubakar Kassu Zurmi yana amfani da ajin kalmomi na bayanau a cikin waƙoƙinsa.
- Haka nan maƙalar gano cewa marigayi Kassu ya fi yin amfani da ajin kalmomi na bayanau na wuri da bayanu na lokaci a cikin waƙoƙinsa.
- Bugu da ƙari maƙalar ta ƙara gano cewa marigayi Abubakar Kassu Zurmi ba yawaita yin amfani da nau'in ajin kalmomi na bayanau na yanayi a cikin waƙoƙinsa.

5.0 Kammalawa

A ƙarshe dai wannan maƙalar ta bayan gabatarwa, an kawo ma'anar harshe daga bakin masana, sannan aka kawo ma'anar ilmin tsarin ginin jimla. Bayan haka, maƙalar ta kawo taƙaitaccen tarihin makaɗa Abubakar Kassu Zurmi, sannan aka kawo ma'anar bayanau da nau'o'insa. Bayan haka, maƙalar ta misalan bayanau daban-daban a cikin waƙoƙin Kassu Zurmi, sannan aka kawo ƙididdigar nau'o'in bayanau da mawaƙin ya yi amfani da su a cikin wasu waƙoƙinsa da maƙalar ta yi nazari a kansu. Daga ƙarshe maƙalar ta kawo sakamakon binciken da kuma kammalawa. A ƙarshen maƙalar dai an fahimci cewa marigayi Abubakar Kassu Zurmi fitaccen masanin harshen Hausa ne, wanda kan iya sarrafga azuzuwan kalmomin Hausa kamar yadda suka dace, kamar dai yadda aka gani a cikin waƙoƙinsa waɗanda wannan maƙalar ta nazarta.

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