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SARRAFA HARSHE A WAKOKIN MAKAƊA KASSU ZURMI

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Tsakure

Sarrafa harshe lamari ne mai ƙayatarwa da ke bayyana ƙwarewar harshe. Sanin harshe yana tattare da sanin nahawun harshe da yadda ake sarrafa shi. Makaɗa Alhaji Abubakar Kassu Zurmi fitaccen makaɗin maza ne da yake da baiwa ta waƙa. Manufar wannan maƙala ita ce fito da sarrafa harshe da makaɗa Kassu ya yi a cikin wasu waƙoƙinsa, tare da fayyace su da misalansu domin ganin yadda sarrafa harshe yake. Maƙalar za ta yi amfani da dukkan hanyoyin biyu na bicike wato manya da ƙananan hanyoyi. A cikin hanyoyin kuwa za a yi hrarraki da karance-karancen kundaye da mujallu da litattafai duk domin samun wata gudummuwa da za ta gina wannan maƙala. Za a kuma yi amfani da hanyar ɗora aiki ta amfani da karin maganar Hausawa mai cewa "ɗan na iya wanda ya fi ɗan na koya". Sakamakon wannan maƙala ya gano cewa makaɗa Kassu tantagaryar Bahaushe ne wanda ya naƙalci harshen Hausa kuma yake sarrafa shi a cikin mafi yawan waƙoƙinsa.

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Gabatarwa

Sarrafa harshe yanayi ne na amfani da harshe cikin salo da tsari mai burgewa. Sarrafa harshe a waƙoƙin baka na Hausa wata hanya ce da makaɗa suke amfani da ita wajen jan hankalin masu sauraro. Makaɗi kan yi amfani da ƙololuwar tunani da azanci domin ya fizgi hankalin mai saurare. Makaɗa Kassu Zurmi yana daga makaɗan baka na ƙasar Hausa da suke da tarin basirar waƙa. Mafi yawan waƙoƙin Kassu Zurmi waƙoƙi ne na maza wato 'yan tauri da mafarauta. Wannan yasa dayawa a cikin waƙoƙinsa akan ji kirari, salon

magana, da azanci da karin magana da sauransu. Sarrafa harshe ya ƙunshi wannan dabarar da karin magana da salon magana da azancin magana da makamantansu. Kuma shi sarrafa harshe sai wanda ya ƙware da harshen ke iya sarrafa shi. makaɗi kan yi amfani da waɗannan nau'ukan sarrafa harshe a cikin waƙoƙinsa domin ya isar da saƙonsa cikin sauƙi da raha da annushuwa ga masu saurarensa.

Taƙaitaccen Tarihin Makaɗa Kassu Zurmi

An haifi Alhaji Abubakar Kassu Zurmi ne a shekarar 1923 a garin Magarya ta ƙasar Zurmi, kuma a ƙaramar hukumar Zurmi, a jihar Zamfara ta yanzu. Makaɗin ya sami wannan suna ne (na Kassu) daga laƙabin *MaiKassuwa,* wanda aka gutsure ya koma "Kassu". Wai mahaifiyarsa ta haife shi ne a ranar kasuwar Dunfawa bayan ta dawo daga cin kasuwa (Kaura 2017:13)

Kassu ya gaji kiɗa ne a wajen mahaifinsa Muhammadu Ganga, wanda makaɗin farauta ne. Tun da Kassu Zurmi ya tasa, ya fara bin mahaifinsa yawon kiɗa da waƙa. Hakan ya sa idon Kassu ya buɗe dangane da salo da dabarun kiɗa da waƙa da kuma sanin wasu 'yantauri da mafarauta. Bayan rasuwar mahaifinsa sai Kassu Zurmi ya gaje shi a fagen kiɗa da waƙa, musamman na mafarauta da 'yantauri. Amma, shi Kassu ya shahara a fagen kiɗan farauta da na tauri da kuma kiɗan ɓarayi ta hanyar amfani da kayan kiɗa na kalangu. A sakamakon sharaharar Kassu, Sarki Zurmi ya naɗa shi Sarkin makaɗan maza na ƙasar Zurmi. Bayan kiɗa da waƙa kuma, Kassu yana taɓa noma. Kassu yana da kyakkyawar al'aƙa da makaɗan baka na Hausa a zamanin rayuwarsa. Hakan ya sa Alhaji (Dr.) Mamman Shata Katsina ya biya masa kujera ta aiki hajji, wanda ya je ya sauke farali. Haka kuma, Kassu Zurmi yana da abokan aiki guda uku waɗanda suke yi masa kiɗan kalangu, amma a tsari na rera waƙa, Makaɗa Kassu Zurmi makaɗin kaɗaita ne, wato shi kaɗai yake rera waƙoƙinsa ba a yi masa amshi. Allah ya yi wa Kassu Zurmi rasuwa a shekarar 1987 (Gusau, 2011:225-229 da Magaji, 2016:9-12 da Usman, 2011:154-156).

Mene ne Salo

Salon waƙar baka wata hanya ce wadda makaɗi ke kyautata zaren tunaninsa ya sarrafa shi cikin azanci don ya cimma burinsa na isar da saƙo a waƙa. Salo a waƙoƙin baka abu ne wanda yake daɗa fito da ainihin kyan waƙa ko muninta, ta haka ne za a iya gane waƙoƙi masu karsashi masu hikima da balaga da kuma waƙoƙi maarasa ma'ana, marasa inganci. Salo ma'auni ne na rarrabe zaƙin waƙa ko ɗacinta, salo wata dabara ce da za a iya yi wa harshe ado da ita, kuma hanya ce ta sarrafa ta sarrafa hashe a jujjuya shit a yadda za a iya taƙaita mahufa ko sakaya ma'ana ko kuma a kaifafa tunani. Kalmar salo tana da ma'auni biyu, ta lugga da kuma ta manɗiki. Daga cikin ma'aunin lugga akwai '' Hanyoyi na ƙirƙirar wani abu ko yanayin wani abu ko dabaru ko kuma fasali (Abraham 1962:772).

Kamus kuma ya bayar da ma'anar salo ta lugga da cewa ''Yayi ko sauyi ko launi ko fice ko hanya ko siganta (CNHN 2006:635) Kalmar salo a fannu kuwa masana da yawa sun beje kolin tunaninsu ta hanyar bayyana madosarta inda suka tsayu a kan wata ''Wata dabara ce wadda ake kyautata zance ko batu ko waƙa ko labara tare da ƙawata zaren tunanin, ta yadda za a sarrafa shi cikin azanci da zaɓen kalmomi ko sakaya furuci a isar da saƙo wanda ake ginawa ta hanyar kaifafa tunani da balaga mai armashi. (Ɗangambo 1981:2 da Said 1981:35 da Yahaya, 2002:220)

Salon Adon Harshe a Wasu Waƙoƙin Kassu Zurmi

Adon harshe wata dabara ce wadda ake amfani da ita wajen yi wa harshe kwalliya a yayin isar da ƙananan saƙonni, wanda ya ƙunshi gwalagwalan kalmomi masu ƙawata zance da zuƙatar mai sauraro tare da kambama wanda aka yi wa. (Muhammad, 2012:190). Adon harshe hikima ce da mawaƙan baka suke yin amfani da ita domin ƙara wa waƙarsa armashi (Umma, 2008;40).

Akwai hanyoyi da yawa waɗanda ake bi a yi wa waƙa ado, domin ƙara mata armashi da isar da saƙonta cikin jan hankali. Ga bayani da misalan waɗannan dabaru na adonta harshe da ke cikin wasu waƙoƙin Kassu Zurmi.

Karin Harshe

A harshen Hausa akwai kare-karen harshe da suka haɗa da Sakkwatanci da Kananci da Zazzaganci da Guddaranci da Haɗejanci da sauransu. (Abba da Zulyadaini 2000:157) Gusau (2003) yana cewa

Amfani da Karin harshe a waƙa ya danaganta da nahiyar da mawaƙi ya fito, amma duk da haka Karin harshe Sakkwatanci shi ne fitaccen karin harshe waƙar Hausa. Ta yiwu saboda Sakkwatanci na da ishasshiyar balaga da rumbun kalmomi masu ɓuɓɓuga da sauƙin sarrafawa a karin waƙa, shi ya sa mawaƙi na kowane nahiya yana tsarma karin harshe Sakkwatanci ya yin rere waƙa ko ta baka ko rubutacciya. (Gusau 2003:64) Alhaji Abubakar Kassu Zurmi yana gina ɗiyan waƙoƙinsa ne cikin harshen Sakkwatanci da Zamfaranci. Wannan baa bin mmaki ba ne, saboda idan ka duba mafi yawan waƙo1insa ya yi amfani da harshensa na sakkwatanci. Sakkwatanci karin harshe ne wanda mutanen yamma suke amfani da shi, kaɗan daga cikin wuraren da Kassu Zurmi ya yi amfani da harasa a wurare da dama, inda yake cewa: Harshen Magana ginshiƙi ne na al'umma. Ta harshe ake gane tare da fahimmatar al'umma da jama'arta suka fito.Harshen Kassu Zurmi, harshe ne wanda ya nuna ya fito daga yankin Sakkwato a a rewacin Nijeriya. A mafi yawancin ɗan waƙoƙin Kassu Zurmi ya fi amfani da yanayin ɗauri wanda aka samu daga Karin harshen Sakkwatanci., inda yake cewa:

Jagora: Nomay yaz zo yac ce
:Saraki ka ga shi doki
:Sabod da shi za ni hwashe,
:Shegen dai ya shige gida ya ƙi hita,
:To hak kau ya yi rantsuwa ka tak kasai,
(Waƙar Nomau Namagarya)

Har ila yau kuma akwai waƙoƙi na Kassu Zurmi ya yi amfani da kalmomin Sakkwatanci ne da yawa waɗanda mafi yawan waƙoƙinsa ya fi amfani da harshen Sakkwatotanci. Ga wani misalan

:Jagora:Ɗaukas sha yaya munka daula,
:Mun sha *ɗan nalutsa* mun sha mai,
: Mun sa Zabbi ga ɗan gidan Labbo,
:Nic ce ma yarana ku sha *ahaha* ce
:Tunda kowac ci ta ba shi mai she ta.
(Waƙar Kudunguru Shayi Yaya)

Aron Kalmomi

Kalmomin aro suna cikin salon sarrafa harshe a nazarin waƙoƙin baka, kuma makaɗi Kassu Zurmi ya yi amfani da kalmomin aro a cikin wasu ɗiyan waƙarsa na `yan tauri da mafarauta da kuma ɓarayi. Inda yake cewa: Aron Kalmomi yana bai wa mawaƙi damar ya yi amfani da kalmar da ya aro daga wasu harasa ne, irin wannan aron mawaƙa suna da zaɓi guda uku, zaɓi na farko za iya zaunar da kalmar da aka aro daga wani harshen daidai da yadda yake a ɗaya harshen, zabi na biyu kuma mawaƙi yana da damar da zai yi mata kwaskwarima, zaɓi na uku kuma mawaƙi zai iya Hausantar da ita. Kassu Zurmi ya yi amfani da aron kalmomi a cikin ɗaiyan waƙoƙinsa, inda yake cewa :

Jagora: Akwai ladabi ga ɗan nema,
:Ka ji ya ce `` Maigida Allah ya ba ka hanƙuri``
:Ba kau tuba ce ba Lacca[1] yay yi ma,
:Wallahi ɓarawo bila'i ne.
(Waƙar Iro Sai Mame)

Kambamar Zulaƙe

Kambamar zulaƙe, wata dabara ce ta jawo hankali fiye da ƙima. Hanya ce ta kambama abu fiye da yadda hankali zai amince. Akan yi amfani da wannan dabara musamman domin yin yabo. Ana nuna cewa mutum ya yi wani abu wanda a zahiri ba zai yiwu ba, ko ya mallaki wani abu da ba zai iya mallaka ba.

Jagora:Yara akan ishe mai abu hwalke,
:Sai dai Allah ya kiyaye,
: Amma ka ga mai abu na ja,
:Kai saki mai abu ka y agama ma.

Jagora: In ka ga marag gaskiya na jayayya,
:Sakamamai wallahi,
:Adamu Dodo kai mai hana ƙarya na Gwamma,
:Na koma ga ɓarayi,
:In kun samu ku ishe ni,
:In ku tas samu a shamama,
:Sai an dawo ka a biya man.
(Waƙar Adamu Dodo)

Mutuntarwa

Mutuntarwa dabara ce ta jawo hankali, inda mawaƙi zai ɗauki halayya ta mutum ya ɗora wa dabba ko wani abu. Misali a ce Tsuntsu yana da rowa. Waƙoƙin Hausa cike suke da irin wannan dabara. Misali a cikin waƙar Kassu Zurmi ya yi amfani da mutuntarwa a wurare da dama, inda yake cewa:

Jagora:Don an game da Labbo yana tattalin ɗiyan dangi,
:To daɗa ra amren sha, Labbo ya wahala,

[1] Lacca darasi da ake yi wa ɗalibai a ji, wannan Kalmar an aro ta ne daga harshen AIngilshi.

:Ra amren sha, Labbo yai yawo,
:Yay yawo,

:Amren sha yaya, Labbo ya yi jidali,

Jagroa: Garin biɗaɗ bashi,
:Ya sha raɓa kamak Karen daji,
:Ya sha rana kamat tuƙin ɗaki,
:Labbo ya tawaiwaye walki shina ginah hanya,
:Maidabo ɗn auta za ya ba shi yah hwasa.
(Waƙar Shayi Ɗangidan Labbo)

Haka kuma a wani ɗa a cikin waƙa shayi ɗan gidan Labbo, inda yake cewa:

Jagora:***Ta Ɗangiwa Hauwa na yi mai biɗa***,
:Ba ta da ƙarhi bat a biyak kuyya,
:Yat tahwasa taka ɗiba a bat a sadare,
:Ta kau ci hat ta cishe shi,
: Taro kun san ko ha uwa uba nai ce.

:Jagora :Katakoron Lando, Iro na Ummaru,
:Kura mai guzirin kunya,
:Sha yaya Magarya ta yi ma doro,
:Tana nan ta bar ka, Atu ta tcere,
: Ɗaurin an bar maka tsohuwa ta cishe ka,
:Tsohuwag gat a tuzge,
:To daɗa sha wa ka cishe ka?
(Waƙar Shayi Ɗangidan Labbo)

Jinsantarwa

Jinsantarwa wata dabara ce ta ɗaukar darajar ko siffar ko hali ko yanayi ko aiki na wani jinsi a ba wa wani jinsi na daban. Misali a ɗauki wata hallayya da kawai jinsin mutum aka san shi da ita a ɗora wa jinsin dabba ko tsuntsu. Yahya (2002:226) Misali daga cikin ɗan waƙar Kassu Zurmi inda yake cewa:

Gauɗe ba ka matanki,

:Baba kaɗe ba ka baka.

(Waƙar Kassu Zurmi ta Shayi Ɗangidan Labbo)

Karin Magana

Karin magana gajeruwar jimla ce wadda ta ƙunshi ma'ana mai faɗi. Karin Magana hikima ce da ta shafi fasahar dunkule Magana mai yawa wuri ɗaya. A fagen nazarin waƙa ana yin la'akari da irin yadda marubuci ya yi amfani da karin magana a cikin waƙarsa. Lamiɗo da Maikadara (2024:210) Sarrafa harshe ya ƙunshi gwanintar harshe a waƙa ta yadda za a yi amfani da wasu dabaru na sarrafa shi ko a aiwatar da shi a cikin hikima domin burge masu sauraro. Duk wani abu da ya shafi karin magana da salon magana da ƙarangiya da aron harshe yana a ƙarƙashin sarrafa harshe. Daga sarrafa harshe da aka samu a wata waƙa ta Makaɗa Kassu Zurmi akwai karin magana a wani ɗan da yake cewa:

Jagora: Kai banawa Jabanda ɗan daji ce,
:Amma hwa ta ci birane,
:Ba dai wanga ɗan shayi ba,
:Sai Jangeru ta yo gayya,
:Jangerawa iyalin ƙumba,
:Kila a hwal ma `yan Jabanda,
***:Ban dai hana yaro hawan kuka ba*[2]*,*
:Na Amadun amma hwa ya ɓantale takalmi,
: Don ka a hau ya katcikke,
: Maraɗi ta Jatau,
: Maraɗi ta Jatau,
: Kowaj ja ku ya ja ɓanna.
(Waƙar Labbo na Magaji)

Haka kuma a cikin ɗan waƙar ya sake cewa:

Jagora:Ku sha malammai,
:Daji kada a koma abutta,
:Bari dai a yi ba sani ba sabo,
:Kowash sha wuya wa aiki
:Shanun Gandau masu kiwon mutum da takobi.
(Waƙar Labbo na Magaji)

Kirari

Kirari hanya ce ta zuga ko koɗa mutum. Kirari kalmomi ne da ake amfani da su da nufin zuga mutum ko wani abu don kambama shi. Haka kuma mutum na iya yi wa kansa kirari, kuma yana iya yi wa wani abu. Hatta gari ma ana yi masa kirari don a yaba ko ɓatanci. A cikin waƙoƙi da dama Kassu Zurmi ya yi amfani da kirari. Ga misali:

Jagora: Gaskiya mugunyar magana,
: Ba a sonki sai kin tsohwa,
(Kassu, Waƙar Labbo na Magarya)

A waɗannan ɗiyan na sama Kassu ya yi wa gaskiya kirari, wato ɗaci gare ta kuma gaskiya dokin ƙarfe, ma'ana gaskiya a lokacin da aka faɗe ta ba ta daɗi ko kuma ba ason ta, sai idan an aikata ta sai a ga amfaninta ko kuma idan aka ƙi yin aiki da ita sai a yi da-na-sani. Makaɗa Kassu ya sarrafa harshe a nan domin ya yi amfani da adon harshe ya yi wa gwarzonsa kirari. Ga dai abin da yake cewa:

Jagora :Maza-maza luddai gako ya daɗe ga mai jin yunwa,
:Gyara-gyaran gudun mai goda in ka ji kyangyaras ya hwaɗi.
(Kassu Zurmi: Waƙar Ibrahim Maishibra Jabanda)

A wani ɗan waƙar kuma ya ci gaba da yin kirarin inda ya ce:

Jagora: Aradu ka horon kurma,
:In ba ya ji ta tattarɗe shi.
:Iro sai daji mai gume ka ɗaukag giwa.

[2] A wannan Karin maganar yana nuna cewa shi Kassu Zurmi yana nuna cuwa bai hana a hau kuka ba, amma idan za hau a cire takalmi.

(Kassu Zurmi: Waƙar Ibrahim Maishibra Jabanda)

Duk dai a cikin wannan waƙar Kassu ya ci gaba da koɗa gwarzonsa yana yi masa kirari tare da yaba shi. Wannan ko shakka babu makaɗa Kassu ya nuna ƙwarewar harshe inda yake yi wa gwarzonsa kirari yana wasa shi. Ga dai abin da yake cewa a cikin wannan waƙar:

Jagora: Wawa mugunyar tcirhwa,
:Radda za a ka hwara ta uba na hwaɗa uwa na kuka.
:Nata hwaɗin a bari ba ka jin wa'azun kowa
:Sai waɗanga tcwhhin banza,
:Sai kau malamin da kay wa ƙarya.
(Kassu Zurmi: Waƙar Ibrahim Maishibra Jabanda)

Sakamakon Bincike

Wannan maƙala ta fito da salo da sarrafa harshe a cikin wasu waƙoƙin makaɗa Kassu Zurmi waɗanda suka haɗa da:

Karin magana a cikin waƙoƙinsa. Don haka wannan ya nuna Makaɗa Kassu Zurmi yana amfani da adon magana a cikin waƙoƙinsa.

Haka kuma akwai salon magana wanda shi ma ya bayyana a cikin wasu waƙoƙinsa kamar yadda aka gani a wannan maƙala.

Da yake sarrafa harshe ya ƙunshi kirari, an samu Makaɗa Kassu Zurmi ya yi amfani da kirari a cikin wasu daga waƙoƙinsa a kuma dabaru na sarrafa harshe da ya shafi jinsantarwa da mutumtarwa da kambame da kuma amfani da harshen Sakkwantanci, duk da dai daga can yankin ya fito. .

Kammalawa.

Wannan maƙala ta ƙunshi bayanai a kan sarrafa harshe a cikin waƙoƙin Makaɗa Kassu Zurmi. Maƙalar ta nazarci wasu waƙoƙin Makaɗa Kassu Zurmi inda ta fito da wasu misalan sarrafa harshe da suka haɗa da karin magana da salon amagana da adon magana da kuma kirari da makaɗin ya yi amfani da su a cikin wasu waƙoƙinsa. Haka kuma ta fito da irin dabarun da Kassu Zurmi ya yi amfani das u wajen bayyana yadda yake amfani da adon harshe a cikin wasu waƙoƙinsa. Inda aka zakulo irin abin da ya shafi aron kalmomi daga wasu harasan da kuma yadda Kassu Zurmi yake amfani da jinsantarwa da mutuntarwa duk a cikin waƙoƙinsa.

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