Competitive Scramble is an Evil Ingenuity: Proceedings from the International Conference on the Biography and Songs of Alhaji Abubakar Kassu Zurmi in Heroic Poetry
A Publication of the Department of Nigerian Languages, Sokoto State University, Sokoto

| ISBN 978-978-62480-5-9 (Print) | ISBN 978-978-62480-5-9 (Online)
DOI: https://doi.org/10.65760/kassu.i1.60 Website: www.ssu.edu.ng |Issue 1 | April 2025|

KALAMAN GASKIYA DA KIRKIRA A BAKIN KASSU ZURMI: NAZARI DAGA WASU WAKOKINSA

Maryam Tukur Ibrahim
Sashen Hausa, Kwalejin Ilimi Ta Shehu Shagari, Sokoto

Corresponding Author: Maryam Tukur Ibrahim
Email: : tukurmaryam1@gmail.com
LambarWaya: 08061192456

Tsakure

Wannan maƙala mai taken Kalaman Gaskiya da na Kirƙira a Bakin Kassu Zurmi Nazari Daga wasu Waƙoƙinsa: Ta Kalli irin yadda Kassu ke fitowa da mazaunin gaskiya da yadda yake furta wasu kalamai na ƙirƙira a cikin waƙoƙinsa domin ya kwarzanta waɗanda yake yi wa waƙa. Gaskiya da ƙirƙira kuma, al'amura ne masu buƙatar bayanin gaske a rayuwar Ɗan'Adam ta yau da kullum, Don haka maƙalar ta kawo ma'anar waƙa da gaskiya da ƙirƙira. An kuma kawo misalai na wasu waƙoƙin Kassu Zurmi inda yake furta wasu kalamai da suka danganci gaskiya da kuma waɗanda suka danganci ƙirƙira domin yin yabo ko zuga ga gwanayensa. Don kwarzanta su su yi suna, Har ila yau maƙalar ta kalli yadda mutane suke kallon maganar ƙirƙira da maganar gaskiya a rayuwar yau da kullum. Da yake mafi yawan mawaƙan, Hausa da masu saurarensu Musulmi ne kuma addininsu ya nuna masu ƙa'idojin rayuwa ta duniya da ta lahira da abubuwan da ke iya wanzuwa da waɗanda ba su iya wanzuwa, kuma babu mai iya wanzar da su in ba Allah (S.W.A) ba. An kammala da bayar da shawarwari an kuma kawo manazarta domin kafa hujja.

Copyright: *Provided that the author(s) and the source are credited, noncommercial use of the article is allowed, including printing and distribution.*

1.1 GABATARWA

Wannan maƙala ta karkata ne a kan maganar gaskiya da ƙirƙira kamar yadda Kassu Zurmi ya fito da su a wasu daga cikin waƙoƙinsa.

Waƙar baka kamar sauran abubuwan da ke faruwa a cikin rayuwar mutane daɗaɗɗen al'amari ce da Hausawa suka samu kansu ciki tun lokaci mai tsawo.

Abubakar Kassu Zurmi tsohon mawaƙi ne lokacin da yake waƙa ilimin addini da wayewa ba su kankama ba kamar yanzu a ƙasar Hausa. Mawaƙa suna amfani da kalamai na ƙirƙira

da gaskiya a cikin waƙoƙinsu domin yabo da zuga, da girmama gwanayensu ba tare da duba ƙa'idodin da addini ya shimfiɗa ba, sai dai don neman suna da samun abin duniya. Kassu Zurmi ya shahara a kan waƙoƙin maza, musamman Ƴantauri da masu farauta kai wani lokaci har ma da ɓarayi. Kasancewar waɗanda yake yi wa waƙa Ƴan'tauri ne da aka ɗauka ba su da imani. Shi ya sa ake tsintar wasu kalamai da suka saɓa wa addini da mawaƙa ke amfani da su don su zuga gwanayensu.
Maƙalar ta dubi ma'anar waƙa da gaskiya da ƙirƙirarrar magana a mahangar Kassu Zurmi. Ta kuma duba wasu misalai daga waƙoƙin da ke kama da gaskiya ko ƙirƙira, duba da kasancewar Hausawa da mawaƙansu duk Musulunci ne addininsu ya kuma tsara al'amuran rayuwarsu ta duniya da ta lahira a kan ƙa'ida ba wai kara zube ba.

1.2 Ma'anar Waƙa Mahangar Masana:

Gusau, S. M. (1984) cewa ya yi "Waƙar baka wani zance ce shiryayye cikin hikima da azanci da yake zuwa gaɓa-gaɓa bisa ƙa'idojin tsari da daidaitawa, a rera ta cikin sautin murya da amsa-amon kari da kiɗa da amshi, Dangambo, A. (2007).

A ganin Ɗangambo A. (2007) cewa ya yi: "waƙa wani saƙo ne da aka gina shi a kan tsararriyar ƙa'ida ta baiti, dango, rerawa, kari (bahari), amsa-amo (ƙafiya) da sauran ƙa'idojin da suka shafi daidaita kalmomi, zaɓen su da amfani da su cikin sigogin da ba lalle ne haka suke a maganar baka ba.

A tawa Ƴar fahimta waƙa wata tsararriyar maganar hikima ce da ta Kunshi saƙo cikin zaɓaɓɓun kalmomi da aka auna domin maganar ta reru ba faɗa kurun ba.

1.3 GASKIYA A IDON MASANA:

Gaskiya na nufin nuna ko faɗar ko aikata abu a ainihin yadda yake (CNHN 2006: 161) Gaskiya na nufin bincike da yi wa kai hisabi da yin bauta da ƙasƙantar da kai ga Allah (S.W.T) da jin tsoronsa Maɗaukaki da kuma mutuwa da tsoron lahira, da son shiga tafarkin gaskiya.

Masana na cewa "wanda duk gaskiya ta bayyana gare shi to haƙiƙa ya gano ta ne, kuma ya san masu gaskiya ne" Imam Ali (AS) yana cewa: "ka san gaskiya za ka san masu ita". (Islam }uest).

Imam Bakir (AS) ya yi wasiyya da cewa "ka yi haƙuri kan gaskiya komai ɗacinta". (Islam }uest).

Bayani ya muna matsayin gaskiya a kowane hali na rayuwa mutum ya fadi gaskiya ya kuwa yi mu'amala da masu gaskiya da kare mutuncinsa ta kowane hali.

1.4 TAKAITACCEN TARIHIN (KASSU-ZURMI)

Abubakar Kassu Zurmi mutumin Kwata ne, gari wanda wasu ke kira Magarya a Karanmar Hukumar Zurmi a jihar Zamfara ta yanzu.

Abubakar Kassu Zurmi yana ɗaya daga cikin mutune ƴan kaɗan waɗanda Allah ya hore wa fasaha ta shirya zance mai motsa rai, mai jan hankali, mai kuma saka tunani. Kassu Zurmi makaɗi ne wanda ya yi fice a kiɗan farauta da kiɗan tauri da kuma kiɗan ɓarayi. Sunan mahaifin Kassu Zurmi Muhammadu Ganga, Mahaifiyarsa kuma Maimuna (Kande). Mahaifin Kassu Zurmi makaɗin ganga ce ta noma da farauta.

Wannan ne kila ya yi tasiri ga Kassu ya zama makaɗin mafarauta. Kassu Zurmi ya auri mata huɗu (4) ya samu zuri'a maza da mata har goma sha biyu (12).
Kassu Zurmi ya rasu bayan wata rashin lafiya da ya yi har ya kwanta asibitin Gwamnati ta Gusau a 1987.

1.5 GASKIYA DA KIRKIRA A WASU WAKOKIN KASSU ZURMI WAKAR SHAYI ƊAN-GIDAN LABBO.

"Kassu amanar Allah ka ba mu labari.
Ni kau amanar Allah nan ka sha min kai,
In na ci amanar Allag ga na yi ɓatanci,
Kuma in tuna ba ni cin amanar Allah saboda, tantiri".

A nan an nuna a addinance amana na nufin gaskiya, cin amana na nufin rashin gaskiya. To nan dai dattawa suna son Kassu ya ba su labarin gaskiya. Shi kuwa yana jin tsoron faɗin gaskiya don ba ta da kyau, amma kuma ba ya son ya faɗi abin da ba gaskiya ba, saboda Shayi don ba ya son ya saɓa wa Ubangijinsa saboda tantiri.

Ke nan a ganin Kassu duk wanda yake da amana mai gaskiya ne, wanda bai da amana maras gaskiya ne. An ci gaba da cewa:

"Amma hwa ku ba shi in kuna ba shi
Na abu Shayi dai ɗa ne,
Ai mun san ɗa ne tun da anka haiho shi"
"Ba mu labari in akwai gidan kirki?"
Ni ce gaskiyakka dattijo,
Mutum kau ba za ya kai ɗiyatai ba,
Gidan da ba abin kirki "gaskiya"

A nan ma Kassu ya ƙara faɗaɗa abin da yake kira gaskiya da kalmar kirki. Watau duk da walankeluwar da Kassu ya yi wa- dattawa na cewa Shayi dai ɗa ne. Sun gano babu gaskiya a cikin lamarin, don sun ƙara fito masa da labarin gidan kirki. "Halayen kirki na cikin alamomin gaskiya".

Kassu Zurmi ya kuma nuna duk wanda ake kira shaida, ana so ne ya faɗi gaskiya duk yadda take. Dole wasu shaidun idan akwai zumunci ko sanayya sukan ɓoye gaskiya don ceto ɗan' uwansa, amma Kassu ya dage da gaskiya yake son faɗi.

"Nicce wane labari?
Labarin Shayi ɗan gidan Labbo
'Yanmata sun walwale baikonsu
Sun ce Shayaya za shi ramkonsu
Shi muka so ka ba mu labarin in akwai gidan kirki.
Ni ce yau kam dattijo kunka maishe ni.
Ya hi ku koma ku sake ɗan shaida"
Na Abu ɗan'uwana ne mutum ko bai shaidaɗ ɗan' uwanshi ko hwada.

1.6 WAKAR NOMAU NA MAGANAR KANKARI BA KA JIKA

"Dan kalgo ba ni ƙaunaƙ ƙarya
Wa ka sai mani doki Magarya
Ba ni da komai
Kai Nomau ne ko abin tuwo
ba shi da shi
(wakar Nomau Namagarya)

1.7 WAKOKIN BARAYI

Kassu ya ci gada da bayyana gaskiya da ƙirƙira a wasu waƙoƙin ɓarayi, inda yake cewa:
Wada "Adamu nacce za ya yi man doki da ƙahwahu,

Jama'a aiki wahala ne kuma yaki wahala ne
Addini wahala, Kai ko tahiya sata kasada ce,
Kakan ishe ɗaka ko a ishe ka,
Akan ishe mai abu hwalke,
Yara akan ishe mai abu hwalke
Sai dai Allah ya kiyaye,
Amma ka ga mai abu na ja,
Ka iske mara abu na ja,
Kai saki mai abu ka ya gama ma".
"In ka ga maras gaskiya na jayayya sakam mai wallahi."
(Waƙar Adamu Dodo)

A nan, Kassu Zurmi yana kallon yadda gaskiya take jayayya da ƙarya, Mai kaya shi ke da gaskiya, marar abu ko shi ke da ƙarfin hali na ƙarya. "Hausawa na cewa ba a jayayyar bushiya da mai agalemi". Kassu Zurmi ya ba ɓarawon da yake yi wa waƙa shawara. Cewa tun da bai da gaskiya, idan ya iske mai abu (mai gaskiya) falke to ya saki. Kuma ya nuna idan ka ga maras gaskiya ya dage yana jayayya, to ya san abin da ya taka. Don haka sai a ƙyale shi gaskiya za ta yi halinta.

1.8 KIRKIRA A WASU WAKOKIN KASSU ZURMI

Ma'anar ƙirƙira: Karya ita ce maganar da ba ta gaskiya ba ce (CNHN 2006: 278) Bayyana abu saɓanin yadda yake, wato akasin abin da yake gaskiya ne.

Kirƙira: wani abu da ba gaskiya ba mummunan laifi ne da yake mayar da mutum mai kima ya zama maras kima, haka kuma ya na mai da babba ya koma ƙarami.
Rashin gaskiya na rage kima, cikin ƙanƙanen lokaci ko lokacin jahiliyya.
Haka kuma yana rage daraja, ɓata tarihi ko lokacin jahiliyya.

Rashin gaskiya ba ɗabi'ar ƙwarai ba ce. Hausawa suna hana yaransu da faɗin abin da ba gaskiya ba tun suna ƙanana. Saboda su tashi da halayen ƙwarai.

1.9 MISALAN WASU WAKOKI MASU ƊAUKE DA KIRKIRA: NA KASSU ZURMI.

WAKAR MAIDABO:

"Maidabo na ji an ce ku as shaggun duniya, kowa tsoro nai yakai,
Yac ce! mu a shaggu duniya, kuma mu a shaggu lahira,
Kuma mu a shaggun lahira mun taho,
Kowa tsorona yakai,
had da kai ma kau sai ka jiya".
"Nan yas samo sallama,
Saboda ya hwara mai gardama,
Ya sa tsaurin ido."
"Yac ce sai ka sani?
Nakiri yad dahi gabanai,
Yac ce sai na sani?
Kai kac ce sai na sani?"
"Maidabo to nan hwa ba a tauri,
koma duniya yi gida.
Jikan bawa buzun kura,
Garere ne mazaizan duniya."
(maidabo Nagidan Duwa)

A nan Kassu Zurmi ya yi wata ƙirƙira wadda hankali bai ɗauka wato cewa Nagidan Mamman ya je lahira suna taƙaddama da Wanakiri, wanda bai taɓa yiwuwa don ba wanda ya je lahira ya dawo, balle ya fadi abin da ke faruwa a can. ƙirƙira ce a ce ka je lahira, Wanakiri ya ce wai ka koma gida duniya saboda ka yi masa tsaurin ido.

1.10 WAKAR SHAYI

"Jama'a sarki ba ya amai,
Rannan sarkin koɗan magarya ya maishe".
"Magaji yac ce baccin ina cikin dajin da yanzu ko mun yi
shukka ga ba mu noman ta dud da Shayi ya wahalshe mu."
(Wakar Shayi)

A nan Kassu Zurmi ya nuna sarki ba ya magana ya tashe ta. Amma ga Sarkin Magarya ya yi magana kuma ya tashe ta, da ya ga bala'i daga Shayaya. Don haka sarki ya yi rashin gaskiya ke nan.

Akwai Kuma inda yake cewa:

"Tauri ya kyauta mai duniya,
Kuma ya kyauta mai lahira,
Yanzu wani ya ce ƙarya ni kai"
"Bariya can masassara annoba tam matsa,
Da anka yi yayin kwallara"
"Ka ji wani ƙato can ya mutu,
Ka ji wani ƙato can ta buge ihim"
"Masassara tas same shi shabiyun dare
Tun da swahe kulkin Badau yam mutu".
"Yaz zo ya iske Nakiri, yana wankin idanu,
Yaɗ ɗibga mai sallama,
Yac ce mai Musa Kirta-kirta,
Dibo man wa'annan kai man sallama,
Ka san kullum baƙi ɗai Mukai"
"Bai dai tanka ba yana kurumi nai,
Hwaɗin rainai ɗai yakai,
Da anka yi yayin kwallara kullum baƙi ɗai Mu kai".
"Sannan mala'ika yac ce, tanka ka ga baranai ya zaka"
"Maidabo yac ce bai jiya ba, sai manya nai sun zaka".
"Yaz zo yac ce Nakiri wai ya ce sai ka zaka,
Nakiri ya ce shin ko kai ne,
Na gidan duwa?
Yac ce ainina duk sa sani,
Ni na duk ka sani"
(Wakar maidabo Nagidan Duwa)

A nan saboda Kassu Zurmi yana so ya gaskata tauri, shi ne ya yi wannan ƙirƙira ta cewa Na gidan Duwa saboda tsaurin idonsa har gardama yake yi da walakiri.

Nan ma Kassu Zurmi ƙirƙira ce ya yi don dai ya gwarzanta wanda yake yi wa waƙa. Gaskiya ta nuna ba mai zuwa Lahira ya dawo, sai dai a yi doguwar suma. Wadda watakila ita ce Nagidan-Duwa ya yi.

Inda za a tabbatar da Kassu Zurmi ƙirƙira ce ya yi, wai har da magana Mala'ika ya yi wa Nagidan Duwa.

1.11 SAKAMAKON BINCIKE

Wannan maƙala ta taimaka ga sanin ma'anar waƙa, da sanin maganar gaskiya da kuma ƙirƙira an kuma ga yadda makaɗa Kassu Zurmi ya yi amfani da waɗansu kalamai na ƙirƙira da gaskiya a cikin waƙoƙinsa domin yabon mutanensa.

Kassu Zurmi tsohon mawaƙin Hausa ne tun lokacin da ilimi bai haɓaka ba kamar yadda aka gani a can farko.

Kasancewa Kassu Zurmi Bahaushe, haka mafi yawan masu sauraren waƙoƙinsa Hausawa ne, kamar yadda aka gani a can baya kuma Musulunci ne addininsu. Dalilin haka ne addinin ya yi hani ga rashin gaskiya ga dukkan al'amurra na yau da kullum.

Mawaƙan Hausa na amfani da kalaman ƙirƙira da gaskiya wajen zuga da yabo da wasa gwanayensu cikin waƙoƙinsu na baya da kuma na wannan zamani. Dalilin samun ilimi ga wasu mawaƙan zamani kalaman ƙirƙira sun rage saboda wasu sun fara samun fasahar waƙoƙinsu ne daga makarantun Islamiyya da suke halarta kamar yadda suke yin bayani idan ana yin hira da su.

Wannan maƙala za ta taimaka wa mutane su san aibun rashin faɗin gaskiya da kuma fa idar gaskiya a zamansu na rayawar yau da kullum.

1.12 NADEWA

Wannan maƙala da aka gabatar ta yi tsokaci ne a kan gaskiya da ƙirƙira a mahangar wasu waƙoƙin Kassu Zurmi.

Kasancewar mawaƙi Kassu Zurmi da masu sauraren waƙaƙinsa Musulmi ne za su gane matsayin maras faɗin gaskiya da mai faɗin gaskiya a fuskar al'umma. Mawaƙan Hausa da dama suna amfani da yabo da zuga da wasa gwanayensu cikin waƙoƙinsu domin samun abin duniya.

A ƙarshe ina ba da shawara ga al'umma mawaƙa da masu saurare ko karanta waƙoƙinsu da su rinka faɗin gaskiya su bar yin ƙarya a cikin al'amurransu na rayuwa, saboda su kare mutuncinsu daga son abin duniya. Ba komai ba ne Hausawa ke cewa "Gaskiya dokin ƙarfe". "Kuma mutunci ya fi kuɗi".

Manazarna

Abba, M. Da Zulyadaini, B. (2000). Nazari Kan Waƙar Baka ta Hausa. Zaria: Gaskiya Coroporation.

CNHN. (2006). Kamusun Hausa, Kano: Jami'ar Bayero.

Ɗangambo, A, (2007). Ɗanrayar Gadon Feɗe Waƙa, Zaria: Amana Publishers limited, Kaduna .

Gusaum, S. M (1984). "Waƙoƙin Baka na Hausa sigoginsu da yanayen da yanayensu" cyclostyled Edition, Kano. Sashen koyar da Harsunan Nigeriya, Jami'ar Bayero.

Ibrahim, M. S. (2003). Kowa ya Sha Kiɗa. Ibadan: Longman Nigeria Plc.

Magaji, A (1980). "Nazarin Rayuwa da Waƙoƙin Kassu Zurmi", Kundin Digiri na Daya. Kano: Sashen Koyar da Harsunan Nijeriya, Jami'ar Bayero, Nijeriya.

Magaji, A. (2016). Kassu Zurmi da Waƙoƙinsa. Ibadan: Spectrum Books Limited, Spectrum House.

Yahya, A.B. (1997). Jigon Nazarin Waƙa. Kaduna: Ɗab'in Fisbas Media Services Akwatin Gidan Waya, 10773.