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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NAZARIN ADON HARSHE A WASU WAKOKIN KASSU ZURMI

Sirajo Mukhtar

Sashen Hausa, Jami'ar Ilimi Ta Tarayya, Zaria

Corresponding Author: Sirajo Mukhtar

Email: : sirajomukhtar980@gmail.com
LambarWaya: 07066569727

Tsakure

Manufar wannan takarda ita ce zaƙulo irin fasahar da hikimar da Allah ya yi wa makaɗa Kassu Zurmi a fagen waƙa, tare da bayyana irin yadda yake amfani da nau'o'in Adon harshe daban-daban waɗanda ke ƙarawa waƙarsa armashi, kwalliya da karɓuwa ga masu sauraronsa. Makaɗa Kassu Zurmi mashahurin mawaƙi ne na zamaninsa. An yi hira da wasu masu sauraron waƙarsa, kuma an saurari waɗansu daga cikin waƙoƙin nasa, sannan an yi bitar waƙoƙinsa wadda shi ya sanya aka samo waɗansu muhimman bayanai wadda za su taimaka ma takardan da za a gabatar. Inda aka gano cewar *yana amfani da nau'o'in adon harshe daban-daban irin su kamantawa, jinsintarwa, habaici, alamtarwa ko kinaya, abuntarwa da sauransu. A dalilin amfani da waɗannan nau'o'in adon harshen sun saka waƙoƙinsa sun samu karɓuwa da kuma rashin ƙosawa ga masu sauraronsu da kuma manazarta. A wannan takarda an yi nazarin adon harshe ne a wasu daga cikin waƙoƙin Kassu Zurmi. Waɗanda suka haɗa da waƙar Daɗi na Amadu da kuma waƙar 'yan jabanda.*

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1.0 Gabatarwa:

Gusau (2003:54-55) ya bayyana adon harshe da wata dabara wadda ake yi wa harshen wata kwalliya. A wajen adonta harshe a kan zaɓo wasu kalmomi ne a zayyana waƙa, a ƙawata ta sosai, ta yadda za a burge mai sauraro a kuma jawo hankalinsa.

Adon harshe dabara ce ta yi wa magana kwalliya domin ƙara mata armashi da daɗi wanda shi ne ma'auni na gwada iya hikimar zance da balagar da ɗan Adam ke da ita ga harshensa.

Adon harshe wata hanya ce ta ƙara wa zubin waƙa nagarta kamar yadda Hausawa suke cewa “Idan kana da kyau ka ƙara da wanka” (Ɗan Iya, 1997:12).

A taƙaice ke nan za a iya cewa Adon harshe wata dabara ce ko kwalliya ce da Mawaƙi kan yi wa waƙarsa domin ta samu karɓuwa da burge wa ga masu sauraro.

Yanayin Adon harshe a waƙoƙin Kassu Zurmi. Kassu Zurmi na amfani da kaifin basirarsa wajen samar da wannan dabarar ta adon harshe. A cikin kowace waƙa, Mawaƙin kan yi amfani da adon harshe ta zaɓo kalmomin da suka da ce da waƙarsa, domin ya ƙawata waƙar tare da yi mata kwalliya, wanda hakan kan jawo hankalin masu sauraron sa tare da burgesu da rashin ƙosawa da sauraron waƙarsa.

2.0 Tarihin Kassu Zurmi (A Taƙaice)

An haifi Kassu Zurmi ne a wani gari da ake kira Maganya a shekarar 1910, a ƙaramar hukumar mulkin Zurmi dake Jahar Zamfara, amma daga baya ya koma ƙauyen Kadawa, sunan mahaifinsa Muhammadu Ɗangandau, sunan mahaifiyarsa kuma Maimuna. Sunan Kassu na yanka shi ne Abubakar, ana yi masa wannan laƙabi ne a dalilin an haife shi ranar Kasuwar garin (Ranar Lahadi) wato ranar da kasuwar Dauran ke ci.

Kassu Zurmi ya gaji wannan sana’ar kiɗi ne daga wajen mahaifinsa Muhammad Ɗan Gandan wanda ya shahara a wajen kiɗan farauta. Abubakar Kassu Zurmi bai yi karatun boko ba, amma ya yi karatun Alƙur’ani. Alhaji Abubakar Kassu Zurmi ya bar matan aure huɗu da kuma ‘ya’ya da yawa, daga cikin matansa akwai; Zainab (Abu), Sadiyya, Aisha da kuma Juwairiyya. Sai kuma ‘ya’yansa waɗanda suka haɗa da maza da mata. Daga cikin maza akwai; Ummaru Usman, Muhammad na Makka, Sani, Aliyu da sauransu. Ɗiyarsa mata kuwa sun haɗa da Mardiyya, Raula, Nana Asma’u, Salamatu, Balaraba da sauransu.

Abubakar Kassu Zurmi ya taɓa yin kiɗan Noma, bori, fawa, farauta da ɓarayi, sai dai bai mayar da hankalinsa a kan sauran kiɗan ba, watau ya fi mayar da hankalinsa ne a wajen kiɗan farauta da tauri. A taƙaice Kassu Zurmi ya shahara ne a wajen kiɗan maza. Alhaji Abubakar Kassu kafin rasuwarsa ya daina zuwa kiɗan farauta na tsawon wasu shekaru, a lokacin da Gwamnati ta hana farauta. Ya rasu a shekarar 1987. Allah ya gafarta masa da sauran Musulmai ba ki ɗaya.

Kamar yadda bincike ya nuna makaɗa Kassu Zurmi ya na amfani da nau’o’in adon harshe daban-daban a cikin waƙoƙinsa irinsu, kamance, jinsintarwa, karin magana, habaici, dabbatarwa da sauransu. Za a kawo misalan wasu daga cikin nau’o’in adon harshe da makaɗa Kassu Zurmi ya yi amfani da su a wasu daga cikin waƙoƙinsa kamar haka:

Kamantawa:

Tsoho (1987:290) ya bayyana kamantawa da kwatanta wani abu da wani ta hanyar yin amfani da kalmomi waɗanda ke nuna tamka a fili ta amfani da kalmomi, kamar su da, dai da ya fi, da kasa, da sauransu. Makaɗa Kassu Zurmi a cikin waƙoƙinsa ya yi amfani da wannan nau’in adon harshe a wasu daga cikin waƙoƙinsa a ɗiyan waƙa daban-daban. Misali inda ya ke cewa:

> “Ga Hwaru can na Magaji ba ni Hwaɗansu,
> Ban dai hana yaro hawan kuka ba, amma ya bantale takalmi.
> Kuru abun kiɗan ‘yan arna kuma awa rundawa don ba’a kiɗawa,

Don walla bar kiɗama Allah bori.

Mawaƙin ya kamanta 'yan jabanda da 'ya'yan hwaru wanda ba'a hana yaro shanshi ba, amma idan ya shashi ya kuma indiye diyan, to tabbas ya tabbata akwai ƙalubalen da zai fuskanta, musamman a lokacin da yaje wajen ba haya (kashi). A nan mawaƙin yana nufin bai hana wasu 'yan tauri fuskantar 'yan jabanta ba, amma su shirya ma irin ƙalubalen da za su fuskanta a lokacin da ake yin karon batta da su.

Siffantawa:

Ɗangambo (2007:39) ya bayyana siffantawa da cewa kwatantawa ce, sai dai ita kwatance ne na kai tsaye, a kan ɗauki darajar wani abu ko halayyarsa, a ɗora wa wani kai tsaye. Wato a ce kaza ko kaza ne, ko shi ne kaza".h
Gusau (2003:57) ya bayyana siffantawa da cewa dabara ce inda makaɗin yake ɗaukar siffar wani abu ya ba wani abu ba tare da amfani da wani a tsakani ba. A waƙoƙin baka na Hausa akwai siffantawa da yawa.

Jinsintarwa:

Bunza (2009:173) ya bayyana jinsintawa na nufin a ɗauki jinsin mutum a mayar da shi dabba ko a ɗauki dabba a mayar mutum, ko a ɗauki wani abu marar rai a ba shi rai a ci gaba da hulɗa da shi a waƙa.
Makaɗa Kassu Zurmi ya yi amfani da wannan nau'i na adon harshe a cikin wasu waƙoƙinsa a ɗiyar waƙa daban-daban, ga misalai kamar haka:

"Baƙin Alhaji Daɗi na Amadu,

Ko kirzon Kada, 'yan tauri ku yi tambaya".

Nacce Dodo barmashi, kalango so shi kai.

A waɗannan ɗiyan waƙar Kassu Zurmi ya bayyana Daɗi da matsayin gawurtaccen Kada. Mawaƙin ya dabbantar da Daɗi na Amadu, domin ya ɗauki siffar Kada ya ba Daɗi na Amadu ta fuskar jarunta da buwaya.

Alamtarwa:

Ɗangambo (2007:42) ya bayyana alamtarwa da dabara ce ta bayyana wani abu ta hanyar ba shi wata alama wadda za ta tsaya a maimakonsa". Haka kuma,
Gusau (2002:60) ya bayyana cewa Alamci suna ne na kwatance inda makaɗi yake kiran wani abu da wani suna, kuma ya zama a madadin sunansa. Ga misali a wasu ɗiyan waƙar Kassu Zurmi ta 'yan Jabanda in da yake cewa:

"Dagga wanga shingi na gabas, kai wanga shingin yamma yaro in kagga rijiya ga baya 'yan jabanda nat yasa ta.
Ko tsayin wata, koshan doguwa, kun san shan Doguwa da takobi.

A waɗannan ɗiyan waƙar ya alamta saran da aka yi wa mutun daga baya, a matsayin rijiya, sannan ya alamta saran goshi da tsayin wata. Haka kuma ya bayyana alamar shan Doguwa da takobi, da a sarewa mutun hannuwa. A nan Mawaƙin yana bayyana wasu alamomi ne

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da 'yan taurin jabanda suka yi wa abukkan faɗarsu/gabarsu. Misali; rijiya ga baya, tsayin wata, shan doguwa da sauransu

Kanbamawa:

Ɗangambo (2007:43) ya bayyana kambamawa da "Wani lafazi ko furuci da Mawaƙi kanyi wanda sai aga abu ne mai wuya hakan ta auku. Sukan faɗi abin da ba zai yi wu ba. Su nuna ya auku ko zai auku, ko kuma su ce in ma ya auku to ba zai hana wani abu ba. misali, a waƙar Dadî na Amadu in da ya ke cewa:

> "Hwarauta an yarde muna, ita bana yada gudummei za a yi,
> in an yi ta marus za a yi,
> haka ka ji ina waƙar Dadî,
> Jabandawa sun zaka,
> In sun zaka ɓarna za a yi,
> Na Magaji baradayyan faɗa,
> Na Amadu kokirzan Kada"

A waɗannan ɗiyar waƙar Kassu Zurmi ya kambama 'yan jabanda wanda ya ke nuna cewa an yarda a yi farauta, kuma a wajen farautar ana tsammanin za a yi kare jini, biri jini, musamman idan mutanen Jabanda sun zo wajen farautar, to za a yi ta banda hure banda kunne, wato za a yi ta marus, uwa-kwance ɗiya-kwance.

- **Habaici**

Alhassan da Wasu (2007) sun bayyana habaici ko gugar zana da cewa duk abu ɗaya ne. Habaici shi ne yi da mutum a kaikaice; habaici ya fi yawa a inda kishi yake ko ƙyashi. Wani nau'in adon harshe ne wanda ake zagin mutum a kaikaice, wato shi habaici ba zagi ba ne, amma ya ɗara zagi zafi. Mawaƙin ya yi amfani da wannan nau'in adon harshe domin ya munana ma abokan hamayyarsa, wato wasu 'yan tauri da ba sa cikin rukunin jama'ar da yake yi wa waƙa. misali a cikin waƙar Dadî na Amadu inda yake cewa:

> "Wasu 'yan tauri 'yan karma ne, wasu kan gama lalatar kane su basu da kyauta ba faɗa.
> Saboda ina waƙar Dadî, wasu 'yan Tauri na gu ne ma shi.

A waɗannan ɗiyan waƙar, mawaƙin na sukar mutanen Ancana ne saboda ba su daga cikin ƙungiyar ko rukunin waɗan da ya ke yi wa waƙa. Ancana dai fitaccen ɗan tauri ne na zamaninsa, amma saboda basa cikin jama'ar da yake yi wa. Waƙa shi ne dalilin da yasa yake ribanta su. Mawaƙin ya sukarsu da cewa basu da wani tauri sai bagura, kuma ba su da kyauta ba faɗa.

- **Karin Magana**

Alhassan da Was (2007) sun bayyana ma'anar karin magana da cewa "Gajeren zance ne wanda yake ƙunshe da hikima: shi kuwa Muh'd (2003:59) cewa ya yi karin magana wata 'yar gajeruwar jimla ce ta hikima, wadda ta ƙunshi ma'ana mai yawa idan za a yi bayaninta".

A taƙaice za a iya cewa karin magana wata 'yar gajeruwar magana ce mai ɗauke ko ƙunshe da hikima da fasaha a cikinta. Kassu Zurmi ya yi amfani da wannan nau'in adon harshe a wasu daga cikin waƙoƙin sa. Misali kamar inda yake cewa:

"Ban dai hana yaro hawan kuka ba,
Amma ya ɓantale takalmi.
Hayaƙi tukatau, tilas ku ka fitar da na kogo,
Jabanda hurun hurmawa maganin mazugata
Na Magaji ruwan zafi maganin mai zari,
Ko an gunɗa ku ba a haɗe ku.

A wannan ɗiyan waƙar, Mawaƙin yana nuna matsayin 'yan Jabanda, inda yake nuna cewa Mutanen Jabanda ba kanwar lasa bane, sannan ya kwatantasu da ruwan zafi, wato duk yadda aka rena su, to sun buwayi waɗanda suka rena su, domin a wasu ɗiyan waƙar ma ya bayyana cewa Jabanda ɗan Daji ce amma fa ta ci birane.

3.0 Sakamakon Bincike

A wannan bincike da aka gabatar mai taken nazarin adon harshe a wasu daga cikin waƙoƙin Kassu Zurmi, an gano cewa Mawaƙin mutum ne mai kaifin basira da hazaƙa a lokacin da yake gudanar da waƙoƙinsa, duba da irin yadda yake amfani da na'u'in adon harshe daban-daban irinsu; kamantawa, alamtarwa, karin magana, jinsintarwa.

4.0 Kammalawa:

Kamar yadda bayani ya gabata a cikin wannan maƙala ko takarda mai taken nazarin adon harshe a wasu daga cikin waƙoƙin makaɗa Kassu Zurmi, an kawo ma'anar adon harshe tare da nau'o'insa, an kuma kawo ɗan taƙaitaccen tarihinsa. Sannan an bayyana yadda Mawaƙin yake amfani da waɗannan nau'o'in adon harshe daban-daban, waɗanda suka haɗa da kamantawa, jinsintarwa, alamtarwa, habaic, karin magana da sauransu. Wannan ne ya sa waƙoƙin Kassu Zurmi suka samu karɓuwa da kuma rashin ƙosawa ga mai sauraronsu.

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Hira da Ahmad Mande (Ɗangaladiman Ƙayan Maradun) a garin Kasuwar Daji a ranar 10/4/2025. Lambar waya: 07068335594

Hira da Haruna Ɗan Kasun a gidan sa dake garin Kasuwar Daji a ranar 11/4/2025. Lambar waya: 08082308612

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