



## 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 Aikatau a Cikin Wasu Waƙoƙin Kassu Zurmi

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#### Tsakure

Wannan takarda mai taken “Nazarin Aikatau a Cikin Wasu Waƙoƙin Kassu Zurmi” ta yi sharhin aikatau dangane da abin da ya shafi giredi, musamman dangane da Hausar Yamma. Harshen Hausa kamar wasu harsunan duniya, shi ma yana ɗauke da ajin aikatau a cikin sa. Manufar wannan takarda ita ce fito da kuma yin nazarin wasu kalmomin aikatau da makada Kassu Zumi ya yi amfani da su a cikin wasu daga cikin waƙoƙinsa, domin aza su bisa ga sikeli a ga wane giredi za su iya hawa da wanda ba za su iya hawa ba. An yi amfani da hanyar sauraren waƙoƙin ne kamar sau biyu ko uku ko ma fiye da haka a wani lokaci domin a fitar da nau’o’in aikatau da ake nema tare da karanta littattafan da aka rubuta waƙoƙin. An yi amfani da hanyar bayanin aikatau da F.W Parsons ya assasa a shekarar 1960, wanda Amfani ya fadada a 1995 da 2005. Wannan takarda ta gano kusan dukkan aikatau sha-rinjaye da aka yi amfani da su masu gaba biyu ko uku suna iya ɗaukar mafi yawa giredin ko darajojin nan guda bakwai, amma za a yi amfani da aikatau mai gaba bibbiyu, musamman wanda ya shafi giredi na biyar domin ganin yadda suka bayyana a Hausar Yamma.

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#### 1.0 GABATARWA

Wannan takarda, ta yi nazarin wani ɓangare ne na harshe a cikin waƙoƙin baka waɗanda Kassu Zurmi ya gabatar. An ɗauki wasu daga cikin waƙoƙinsa ne aka yi nazarin wasu kalmomin aikatau da ya yi amfani da su domin a aza su bisa sikelin giredin aikatau musamman ta fuskar Hausar Yamma saboda wasu kalmomi kusan sun fi keɓanta ga Hausar Yamma bisa ga ta Gabas, wanda Parsons ya fara lura da shi a cikin Hausa, daga

baya malamai suka yi ta faɗaɗa bayanin kamar Amfani (1995) da Zarruk (1989) da Bagari (1886) da sauransu. An ɗauki giredi ne biyar a wannan nazarin, an kuma zaɓi aikatau mai gaɓa bibbiyu domin sauƙaƙawa ga mai bincike, inda aka kawo misalansu a cikin saukakan jimlooli tare nau'oin giredin.

## 2.0 TAKAITACCEN TARIHIN MAWAKI

Alhaji Kassu Zurmi wanda sunansa na yanka Abubakar, an haife shi a wani gari da ake kira Magarya ta kasar Zurmi a Karamar Hukumar Zurmi a jihar Zamfara. Kassu Zurmi ya zauna ne a Kadawa kafin a karasa zuwa Magarya wato mahaifarsa. Sunan mahaifin Kassu Zurmi Muhammadu, mahaifiyarsa kuwa Maimuna.

Mahaifin Kassu Muhammadu Ganga, kiɗan farauta ya yi, saboda haka ya yi gado ne ba da rana tsaka ya fara ba. Da yake bai yi ilimin zamani ba, amma Kassu ya ɗan taɓa na Alkur'ani. Tun kuwa lokacin da ya isa misali mutum ne ya fara bin tsohonsa wurin kiɗan farauta. Allah Maɗaukakin Sarki ya yi wa Kassu Zurmi baiwa ta 'ya'ya masu yawa. A cikin manyan 'ya'yansa akwai waɗanda suka tafiya tare wurin kiɗa. A ciki akwai Umaru wanda a da ya yi kiɗan tauri, (amma ya bari). Wannan ya nuna a yanzu Kassu Zurmi ba ya da mai gadonsa ke nan (a wajen kiɗa). Daga cikin 'ya'yansa akwai wanda ya kama hanyar (makaranta wato koyar da yara yadda ake karanta ko) karatun Alkur'ani wato Aliyu Na'acci.

Abin lura a nan, Kassu Zurmi ya taɓa kiɗan noma. Abin da yake kaɗawa kuwa shi ne kalangu, amma kiɗan farauta da kiɗan tauri su ne suka fito da shi fili har jama'a suka san shi sosai da sosai. A matsayinsa na makadin farauta ba wai gidajen kawai yake bi idan suna biki ko suna ya kama ba, tare da shi ake zuwa dajin farauta. Kafin rasuwar sa Kassu ya yi fiye da shekara 20 rabon sa da zuwa wajen farauta. (Magaji, 2016).

## 3.0 Aikatau na Hausa

A ra'ayin Zarruk (1989:1) "Aikatau a nahawu kalma ce mai nuna aikatawa ko aukuwa ko wakana. Kullum tana bin wakilin suna, dangin 'sun da 'zaa su' da sauransu, kamar haka: (1). a. Sún sàuka b. Yaa sàuka da c. Zaa sù karàntaa d. Zài karàntaa

### 3.1 Ire-Iren Aikatau

Aikatau ya kasu kashi biyu akwai (a) Ki-karɓau da (b) So-karɓau.

(a). Aikatau ki-karɓau shi ne wanda aikinsa bai shafi karɓau ba. Yana aukuwa shi kansa ne, ba lalle ne wata kalma ta biyo bayansa ba. wato ba ya karɓar wata kalma kenan. In ma wasu kalmomi sun biyo bayansa ba na dole ba ne. Suna yi masa cikon ma'ana ne kurum. Saboda haka ake kiran su kalmomin cikamako. Misali,

- (2) a. Yáa cìká  
b. Sún màkàrà  
c. Náa dáawó da sauransu.

(b). Aikatau so-karɓau kuwa yana aikata wani abu ne. Shi ne wanda aikinsa yake faɗawa ko yake faruwa a kan karɓau, kamar haka:

- (3) a. Taa húurà wútaa  
b. Naa ɗàndànà gíshirii  
c. Sún fàllàshi kânsù.

A misalan da suka gabata kalmomin da suka biyo waɗannan aikatau, wato **wuta** da **gishiri** da **kansu** dukkansu a misalan (3a-c) sunansu karɓau. Suna karɓar abin da aka aikata ne ko kuma a ce, aikin yana faɗawa a kansa ne.

Ita kuma kalmar karɓau iri biyu ce, akwai karɓau kai-tsaye, wato wanda aikin ya faɗa a kansa. Misali,

- (4). a. Taa jíkà maaganí
- b. Taa jíkàa shi
- c. Taa jika dǎn kàdǎn

Kuma akwai karɓau kaikaice, wato wanda aiki ya faru a kan wani abu daban dominsa. Misali,

- (5). a. Taa jíkàa wà(a) yáarôo maagàni
- b. Taa jíkàa wà(a) yáarôo shii
- c. Taa jíkàa wà(a) yáarôo dǎn kàdǎn ( Zarruk, 1989 )

#### 4.0. Giredin Aikatau Na Hausa

Amfani (2005) ya yi cikakken bayani kan wannan batun don haka za a zakulo bayanin kamar haka. “ Duk cikin nahawun Hausa babu wani lamari mai ban sha’awa da birge manazarci irin tsarin giredin aikatau na Hausa. Wani shahararren masani nahawun Hausa mai suna F. W. Parsons ne ya fara lura da shi wanda ya yi bayani a wata takarda a shekarar 1960. Amfani (2005) ya cigaba da cewa “ masana masu nazarin nahawun Hausa sun yi ta rubuce-rubuce suna nuna irin fahimtarsu game da giredin aikatau na Hausa. Sun lura cewa akwai aikatau iri biyu masu bin tsarin giredi da marasa bin tsarin giredi. Aikatau masu bin tsarin giredi su ake kira sha-rinjayen aikatau. Sha-rinjayen aikatau, aikatau ne da yake da tushe da wasalin karshe, amma kowane yana da tashi ma’ana irin ta nahawu. Misalin su ya hada da: **kaamàa** da **barzàa** da **zubàa** da sauransu. Su kuma dǎidǎikun aikatau ba su bin tsarin giredi domin ba su da tushe da wasalin karshe. Wasu daga cikinsu su ne **ci** da **shaa** da **zoo** da sauransu.. Amfani ya fara da cewa tsarin giredi shi ne tsarin da ya nuna cewa aikatau yana da sassa biyu, tushen aikatau da wasalin karshe, sannan kuma da karin sauti. Waɗannan su ne suka hada suka yi giredin aikatau a Hausa. Parsons ya kasa giredin aikatau zuwa gida bakwai (7). Bugu da fari, tushen aikatau yana iya haɗuwa da kowane giredi, ya bayar da cikakken aikatau. Abin sha’awa a nan shi ne wani tushen aikatau dɪn yana iya dǎukar giredi na 1 ko na 2 ko na 5 ko ma ya dǎuke su duka. Wani tushen aikatau kuma sai dai ya dǎuki giredi dǎya kawai. Kasancewar wannan takarda tana magana ne kan giredi na biyar (5), za a kawo bayanin wannan giredin kawai. Ga yadda giredin yake kamar haka:

#### 4.1 Giredi Na Biyar (5)

Duk gaɓoɓin aikatau giredi na biyar suna dǎukar karin sautin sama ne SS. Kuma aikatau dɪn kullum yana karewa da **-ar**, kuma a kan yi amfani da harafin **da** tsakanin aikatau dɪn da karɓau dɪnsa. Sawa’un karɓau dɪn suna ne ko lamiri (Bagari, 1986:109). Bagari ya fara da cewa, aikatau giredi na biyar a kullum yana kunshe ne da ma’anar ‘sakawa’ (causation) wato a saka wani ya aikata/zama wani abu. Kowane irin aikatau (mai karɓau ko maras karɓau) yana iya zama a wannan giredi na biyar. Idan aikatau marasa dǎukar karɓau ya hau wannan giredi, sai ya zama mai dǎukar karɓau (dǎya). Misali,

- (6). Audu ya zauna - Garba ya zaunar da Audu.

Idan kuma mai dǎukar karɓau ne, sai ya zama mai dǎukar karɓau biyu. Misali,

- (7.) Audu ya sayi **mota** – Audu ya sayar da mota ma/wa Garba.



Ida aka dubi kalmar da aka kaurara rubutunta za a fahimci cewa bambancin wannan da daidaitacciyar Hausa shi ne harafin 'r'.

A cewar Zarruk (1989), ana iya canza sigar wasu kalmomi na wannan aji don takaitawa. Wasu kalmomi masu gaba bibbiyu suna zama masu gaba daidai. Misali:

(7) a. Naa **ɓatar** da shii sai ya koma

b. Naa **ɓad da** shii. Zarruk (1989)

Kàmar yadda Zarruk ya bayyana haka wasu misalai suka bayyana cikin wasu diyan wakokin Kassu. Misali,

Jagora : Da majanunai su kashe man shi,

Gara a **mai da** irin ka gida,

An zo a riƙe man shi,

Yac ce karya maye yas sha

Kassu: (Wakar Garu-garu)

A cikin wani ɗan waka kuma yana cewa:

Jagora : Jan zakara na shibo,

: Malam yanka ka mutu,

: Katakoron zakaran burtu,

: A buge ka ka **mai da** hwaɗa sabo

Kassu : (Wakar Gar-garu)

A wannan misali na wannan ɗan wakar, mawaƙin ya yi amfani da **mái dà**, wadda daidai take da **máyár dà** a daidaitacciyar Hausa. A wurare da dama mawaƙin ya yi amfani da waɗannan kalmomi, inda aka mayar da kalma mai gaba biyu gaba ɗaya. Ga wasu kamar haka:

A cikin wakar Iro Mai Mame, a cikin wani ɗan waka yana cewa

Jagora : Hwaradàn Kusa karen kado,

: In kai kassamu ka iske ni,

: In kai tas samu ka mance ni,

: His she ni ka **hid da** dangina

: Wallahi barawo bila'i ne in dare ya yi.

Kassu: (Wakar Iro ɗan Kusa)

A cikin wannan ɗan waka ma, mawaƙi ya yi amfani da giredi na biyar (5) wato, **hid da** . A daidaitacciyar Hausa ana amfani da **fitar da**. Za a kawo shi cikin jimla mu gani, kamar haka:

(8). a. Addu yaa **hítás** ko ya yaa hissuwa

b. Addu yaa **hísshée** su

c. Addu ya **híd da** kaya

d. Addu ya **híd dam** ma Sani magani

waɗannan kalmonin, a nau'i na 5A ana iya faɗin su da nau'i biyu wato **hitas** ko **hissuwa**. Ya kara da cewa, a maimakon hannun aikatau wato 'da' ana iya ɗafa '-shee' ga wannan siga ko kuma ga cikakkiyar kalmar aji biyar. Misali,

(9). a. Naa **báashée** shi

b. Sun **físshée** ni

c. Taa **máishée** shi

A cikakkiyar kalma, kuma misali,

(10). a. Naa **huutasshee** ka

b. Zai **karantasshee** ku Zarruk (1989)

Haka suma irin waɗannan misalan, ana samun irin su a cikin waɗansu diyan waƙoƙin Kassu. Ga inda yake cewa, misali,

A cikin waƙar Shayi ɗan Gidan Labbo, makada Kassu na cewa

Jagora : Irin gidan Bawa ɗan Galadima,

: Sai da Bawa yab ba shi sai Tafari tafkwace,

: Tac ce sabilin Sha-yayi ba a **bashe** su ,

: Dan nema bai raga ma kowa ba,

Kassu : (Wakar Shayi)

A cikin wannan misali na ɗan waƙa, mawaƙin ya yi amfani da kalmar **báashée** su, wanda a daidaitacciyar Hausa ba haka ake faɗin wannan kalma ba, a maimakon haka kalmar za ta kasance da sigar da aka san ta da ita, wato **báayár** da yake mawaƙin daga yankin Yamma ya fito sai ya yi amfani da yadda ake faɗi a Hausar Yamma wato **báashée** su. Ana iya aza wannan aikatau bisa sikeli, kuma ya hau dukkan waɗannan nau’o’in giredin nan guda huɗu. Wato idan ba a yi amfani da karbau ba, ko aka yi amfani da wakilin suna ko aka yi amfani da suna ko kuma aka yi amfani da karbau kaikaice. Misali,

(11). a. Addu yáa **báayás**

b. Addu yáa **báashée** su

c. Addu yáa **bá da** kuɗɗi

d. Addu yáa **bá** Binta kuɗɗi

A misalan da aka kawo a (11a-d) a Hausar Yamma a nau’in 5a ana iya amfani da **baayas** ko kuma a yi amfani da shi a matsayin **baasuwa**

A wani ɗan waƙa kuma, mawaƙin ya koma kawo wata kalmar aikatau da ta shafi giredi na biyar (5) kamar haka:

Jagora : Daukash Sha-yayi munka sha daula,

: Mun sha ‘yannalutsa mun sha mai,

: Mun sha zabbi ga ɗan gidan Labbo,

: Nic ce ma ‘yan yarana, ku sha ahaha ce,

: Tunda ba ya **maishe** ta

Kassu : (Wakar Shayi )

Ga inda kuma yake cewa:

Jagora : Nic ce ‘Wane labari,

: .....

: Shi muka son ka ba mu labari,

: In akwai gidan kirki,

: Nic ce yau kam dattijo kun ɗamar **she** ni

Kassu : (Wakar Shayi)

A wannan misali, wannan kalma ta **maishe**, wadda a daidaitacciyar Hausa ita ce **mayar**. Amma da yake mawaƙin Hausar yamma yake amfani da ita shi ne dalilin da ya sa ya faɗe ta **maishee** ni a madadin **mayar da** ni. Wannan misalin kuma zai iya hau bisa wannan giredin na biyar, ya kuma hau dukkan nau’o’in nan guda huɗu. Misali:

(12) a. Addu yáa **máyás**

b. Addu yaa **máishée** sú

c. Addu ya **mái da** kaayaa

d. Addu ya **mái dam** ma Bello kaya

wannan kalmar ita ma ana iya amfani da ita ta fuska biyu a 5A ko dai a yi amfani da **mayas** ko a ce **maisuw**.

A cikin wani ɗan waƙa kuma yana cewa:

Jagora : Labbo yac ce katon gidan na banza ne,

: .....

: .....

: Na-Abu hak ka lalace tsohuwa ta **cishe** ka

: Na-Abu hak ka lalace ts

Kassu : (Wakar Shayi)

A wannan misalin ɗan waƙar ma an yi amfani da giredi na biyar (5) wato, **cishee** ita ma wannan kalma yadda take a daidaitacciyar Hausa shi ne **ciyar** sai mawaƙin ya yi amfani da **ciishée** kamar yadda karin Yamma ke amfani da ita. Wannan ma za ta hau bisa wannan sikeli ta bayar da waɗannan nau'o'i kamar haka:

(13). a. Addu yaa **ciyás**

b. Addu yaa **ciishée** shi

c. Addu yaa **ci da** Aali

d. Addu ya **ci da** Ali tuwo

Ashe da gaskiyar Sarkin Fada (2011) da ya kalubalanci Parsons kan rashin saka kare-karen harshe a cikin tsarin giredin aikatan Hausa. Saboda a cewarsa akwai waɗansu kalmomi yadda ake faɗin su a daidaitacciyar Hausa, ba haka ake faɗin su a karin harshen Yamma ba, ya kuma bayar da hujja da wasu kalmomi kamar haka. Misali a daidaitacciyar Hausa ana faɗin

(14). Ali yaa káamaa taa

Amma a karin yamma ana cewa

(15). Alu yaa káamee ta.

## 8.0. Kammalawa

Bisa ga bayanan da suka gabata an kawo taƙaitaccen tarihin mawaƙin da bayanin aikatu na Hausa da kuma giredin aikatan Hausa, wanda daga baya aka yi nazarinsu. A cikin takarda an fahimci cikin kalmomin da ya yi amfani da su na aikatau, wasu suna tarayya da na daidaitacciyar Hausa a yayin da wasu kuna sun kebanta ga karin harshen yamma kurum. Wannan ne dalili da ya sa aka samu 'yan bambance-bambance tsakanin giredin Hausa kamar yadda Zarruƙ da Sarkin Fada suka bayyana a ayyukansu. A cikin aikin kuma, an fahimci cewa ana iya amfani da wasu tushen aikatau ga giredi daban-daban na Hausa.

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