



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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Dabarun Jan Hankali A Wakokin Baka: Nazari A Cikin Wasu Wakokin Kassu Zurmi

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Tsakure

Wakokin baka na Hausa cike suke da dabarun jawo hankali. Wannan ya sa a kodayaushe za a ga wakokin suna cike da armashi da salo mai ban-sha'awa. Gusau (2003 da 2023) ya kira waɗannan dabaru da adon harshe. Dangambo (2007) yana ambaci waɗannan dabaru da dabarun salon sarrafawa. Abba da Zulyadaini (2011) sun kira su da dabarun fitar da salo. Haka kuma Auta (2017) ya kira su da dabarun jawo hankali. Ashe kenan, dabarun jawo hankali wani reshe na salo da makaɗan baka na Hausa suke amfani da shi wajen isar da sakonni iri daban-daban a cikin wakokinsu. Babbar manufar wannan takarda ita ce yin nazarin dabarun jawo hankali na *kwatantawa* da jinsintarwa da siffantawa da kuma alamtarwa a cikin Diyan wasu Wakokin Kassu Zurmi. An dora wannan takarda a kan ra'in Wakar Baka Bahaushiya na Gusau (2003, 2014 da 2023). An yi amfani da dabarar bincike bi-bayani wajen fito tare da sharhantar diyan wakoki masu kunshe da wannan salo ma dabarun jawo hankali. Takardar ta gano cewa Kassu Zurmi ya fi yin amfani da dabarar mutuntarwa a cikin wakokinsa sama da kowace dabara ta jawo hankalin mai sauraron.

Fitulun Kalmomi: Dabarun Jaho Hankali, Waka, Kassu Zurmi

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1.0 Gabatarwa

Wakar baka aba ce wadda take buƙatar shiryawa da tsara batutuwa a samar da gangar jikinta cikin azanci da hazaka da nakaltar harshe da ake amfani da shi.

A duk lokacin da makadın baka na Hausa ya ta shi zai shirya waka, to ana sa ran a ga wannan waka cike da fasaha da kwarewa ta hanyar amfani da adon harshe da sarrafawa. Duk mawaƙin da yake gabatar da waƙoƙinsa ba tare da yana amfani da yin kwalliya ba ko adon harshe, to wannan mawaƙi bai cika mawaƙin da za a gani a yaba ba. Adon harshe wata dabara ce wadda ake yi wa harshe waka kwalliya. A wajen adonta harshe akan zaɓo wasu kalmomi ne a zayyana waka da su, a kawata ta sosai, ta yadda za a burge mai sauraro.

Kasancewar Kassu Zurmi makadın mafarauta da 'yab tauri da farayi, wannan ya ba shi dama wajen zaɓo kalmomin da suka dace wajen yaba su da kwarzanta su da kuma zuga. A yayin da yake kulla waɗannan sakonni, yana yin amfani da adon harshe domin ya janyo hankalin masu sauraro zuwa ga sakon da yake son isarwa gare su ko waɗanda abin ya shafa.

Wannan takarda ta yi nazarin adon harshe ne a cikin diyan waƙoƙin Kassu Zurmi. Wato an yi nazarin kamantawa da jinsintarwa da siffantawa da alamtarwa da kuma karangiya a cikin waƙoƙin Kassu Zurmi guda biyar (5), waɗanda suka haɗa da waƙar Shayi ɗan Labbo da waƙar Sha-yayi da waƙar Maitantabara da waƙar Rabi'u ɗan manyan mutane da kuma waƙar Dammande

Haka kuma, an yi amfani da dabarar bincike ta bi-bayani wajen yin sharhin daidaiƙun diyan waƙoƙin Kassu Zurmi masu dauke da waɗannan dabaru na adonta harshe. Haka kuma, an yi amfani da matakan nazarin waƙar baka bisa tsari da tanadi na Mazahabar Waƙar Baka Bahaushiya (WBB) na Gausa (2014).

1.1 Takaitaccen Tarihin Kassu Zurmi

Alhaji Kassu Zurmi sunan sa na yanka Abubakar an haife shi a wani gari da ake kira magarya ta kasar Zurmi karamar hukumar Zurmi a jahar Zamfara ta yanzu nisan wannan gari lilo mita ashirin da hudu ne daga Zurmi, Kassu Zurmi ya zauna a kadawa Garin da nisan kamar kilo mita biyu kafin karasawa zuwa magarya wato mahaifarsa. Shi wannan garin wanda ake cema kwata kamar sabon gari ne, sunan mahaifin Kasu Zurmi Muhammadu mahaifiyarsa maimuna.

Mahaifin Kassu Zurmi Muhammadu Ganga gadon farauta yayi, saboda haka Kassu Zurmi gadon kiɗa ya yi bada rana tsaka ya fara ba ko da ya ke bai yi karatun zamani ba, amma Kassu Zurmi ya ɗan taba na alƙur'ani tun kuwa lokacin da ya isa misalin mutum ne ya fara bin tsohonsa wurin kiɗin farauta. Allah maɗaukaki ya yi ma Kassu baiwa ta ya ya masu yawa a cikin manyan 'ya'yansa akwai waɗanda suke tafiya tare shi wurin kiɗa. A ciki akwai Ummaru wanda a da ya yi kiɗin tauri wannan ya nuna a yanzu Kassu Zurmi baya da mai gadonsa.

1.1.1 Haihuwa da Kuruciyar Kassu Zurmi

Kamar yadda tarihi ya nuna Alhaji Kassu Zurmi dai mutumin garin Magarya ne kuma a nan ya yi har ya buɗe idanunsa. Sai daga baya ne da yai wayo ya koma a garin kadawa watau Kassu dai ko da ya tashi yana yaro hatsabibi ne a cikin tsaransa, domin ba da tsoro, kuma shi Kassu Zurmi mai kuzari ne kuma mai ƙarfi, saboda duk warinsa ba a samun mai buge shi a wajen faɗa.

Bugu da ƙari kuma Alhaji Kassu Zurmi lokacin da yake akan ƙuruciyarsa yaro ne mai kwarzjini ga jama'ah tun daga yara abokanansa har zuwa manya. Saboda zaman Kassu

Zurmi hatsabibi tun yana yaro yakan hada abokansa yara kokowa, yana zuga su. Kuma har takakka yake kaiwa abokansa a gidajensu (Dodo hari: juma'a 2021).

1.1.2 Neman Ilimin Kassu Zurmi

Kassu Zurmi bai samu yin karatun boko ba na zamani amma ya taɓa karatun Alkur'ani. Kassu Zurmi ya yi karatunsa a wajen wani malami mai suna Ladan. Kuma a nan hannun malamin ya sauke alkur'ani mai Girma sannan ya fara yin karatun littafai sai dai bai yi nisa ba, sai sha'anin kiɗa ya dauke masa hankali, inda yake tara yara samari yana yi masu kiɗa suna yin kokowa da junansu (Gusau 2005:225).

1.1.3 Koyon Wakar Kassu Zurmi

Kassu Zurmi ya fara bin mahaifinsa wajen kiɗin farauta tun yana yaro karami. Bayan koyon kiɗan farauta da yake yi daga wajen mahaifinsa, ya taɓa kiɗan noma, amma bai mayar da hankali sosai a kansa ba. Shi dai kiɗan farauta ya gada, ya tarar ubansa yana yi. Don haka ya himmatu a kansa, har Allah ya ba shi rabo mai yawa a ciki.

A matsayinsa na makadin farauta da yan tauri, bawai gidajensu kawai yake bi idan suna taron suna, ko biki ya kama ba, a'a tare da shi ake zuwa dajin farauta, duk abin da ake yi a farauta a gabansa ba wani mai bashi labari. Shi kansa a wasu diyan wakokinsa ya nuna cewa da shi ake farauta dubi abin da yake cewa.

Tahiya madoka ko dajin kuna,
Ko waji yan kalangana na tashi an nan,
Sai da kai ake neman daji
(wakar garu-garu na maga),
(Gusau 2005:225-226).

1.1.4 Kassu Zurmi a Matsayi [an Gado

Hausawa na cewa "Gado mala" Kassu Zurmi ya gaji kiɗin fawa a wajen mahaifinsa Amadu. Amadu makadin fawa ne, kuma yana kiɗan 'yan bori. Daga baya sai ya koma yana yi wa mafarauta kiɗa. Saboda haka Kassu Zurmi ya gaji kiɗa ne a wajen mahaifinsa don haka waka a wajen Kassu gado ya yi ba haye ba, domin mahaifinsa ya yi.

1.1.5 Kayan Kiɗan Kassu Zurmi

Kamar yadda kowane makadi yake da abin kiɗansa haka shi ma Kassu Zurmi ba a bar shi a baya ba, yana da nasa abin kiɗan. Kayan kiɗan Kassu Zurmi su ne kalangu, kamar yadda muka sani, kalangu wani abin kiɗa ne da ake amfani da shi a wajen kiɗa. Kuma shi kalangu yana da baki biyu kuma ana buga shi da (kurya Maladi).

Shi dai kalangu wani ice ne da ake sassakawa masassaka kan sarrafashi a daji su kuma maidashi kalangu, kashi biyu ne akwai mazan kalangu, sune dake da sauti mai tsauri-tsauri kuma kanana ne basu yi girman wasu ba. Irin waɗannan kalangun ne Alhaji Kassu Zurmi, da sani Sabulu, da 'Danba'u buwai suke amfani dasu.

1.1.6 Yaran Kassu Zurmi a Fagen Kiɗa

Bayan yaransa na tsatso yana da waɗansu yara waɗanda yake tare da su wajen gudanar da sana'arsa ta kiɗa da waka. Yaran Kassu Zurmi na sana'ar kiɗa, sune kamar :

- i. Dodo
- ii. Tunau
- iii. Shata
- iv. Namakka
- v. Ummaru kaho

Shi Shata dai yaron sa ne ta fuskar kiɗa, amma shi Dodo taubashin sa ne kuma abokinsa ne. Shi kuma Tunau zaman da yake ga Kassu Zurmi saboda kawunsa ne. Su kuma sauran ya'yansa ne na tsotso shi ya haife su.

1.1.7 Nau'o'in Wakokin Kassu Zurmi

Kassu Zurmi ya yi nau'o'in kade-kade a matsayinsa na makadin kalangu. Daga cikinsu akwai.

1. Kiɗan Noma
2. Kiɗan Farauta Na'yan Tauri
3. Kiɗan Yan Caca
4. Kiɗan Barayi
5. Kiɗan Fawa.

1.1.8 Iyalan Kassu Zurmi

Kassu Zurmi ya yi aure kuma Allah ya arzurtashi da 'ya'ya da yawa. Daga cikin 'ya 'yansa ne Ummaru ya zama makadin tauri kusan shi ne mai gadonsa.

Amma shi Usman, ya zabi hanyar almajiranci inda ya yi karatun allo mai zurfi har ya zama malamin makarantar allo yana koyar da yara karatu (Gusau 2005:229). Kassu yana da "yaya goma sha biyu (12) da matan aure huɗu :

1. 'Yar jari
2. Auta
3. Abu
4. Karɓa

1.1.9 Rasuwar Kassu Zurmi

Kassu Zurmi ya rasu bayan ya yi fama da wata gajeruwar rashin lafiya wadda har ta sa kwantawa a asibitin Gwaji na Gusau a shekara 1987 (Gusau,2005:229).

2.1 Waƙar Baka ta Hausa

Ana hasashen an fara samun hasken waƙoƙin baka na Hausa ne a kasar Hausa a sanadiyar farauta da noma da kuma yaƙe-yaƙe. Daga bisani aka samar da waƙoƙin fada. Wasu masanan kuma na ganin an fara samun waƙoƙin ne a sanadiyar aikace-aikacen bauta na kirare-kiraren bauta da ake yi wa isakokai da dodanni. Alal misali Barbushe da Tunburbura a kasar Kano da sauransu.

Waƙoƙin baka suna tafiya da zamani na al'umma. Wannan ya sa waƙoƙin suke kunshe da hikimomi da fasahohin al'ummar Hausawa da kuma al'adunsu daban-daban. Waƙoƙin baka na Hausa sun sha bamban da rubutattun waƙoƙi ta hanyar rerawa da kullawa da kuma sadarwa.

Gusau (2003) yana cewa, " Waka wani zance ne shiryayye cikin hikima da azanci da yake zuwa gaba-gaba bisa ka'idojin tsari da daidaitawa a rere cikin sautin murya da amsa-amon kari da kiɗa da amshi. Daidaituwar da ake yi wa layukan waka, ya sa ba ta zuwa a shimfiɗe ko kuma ta zo gaba ɗaya, a'a, tana zuwa ne gutsere-gutsure tare da maimaita gindinta a tsakaninsu".

Wakar baka wani zance ne tsararre kuma shiryayye da yake zuwa gaba-gaba cikin azanci da hikima da fasaha da ke ɗauke da wasu sakonni manya da kanana a cikinsa, wanda kuma ake rerawa da sadarwa ta amfanin ha hawa da saukar murya.

3.1 Dabarun Jawo Hankali (Adon Harshe) a Farfajiyar Nazari

Dabarun jawo hankali, su ne Gusau (2003 da 2023) da Dija, Dan'Iya suka kira da adon harshe. Muhammad (1990) ya fassara adon harshe da *figure of speech* a Turance. Satatima (2015) ya kawo cewa, a kamusun Merriam Webster an fassara adon harshe da "adon harshe kalma ce ko tarin kalmomi ne masu ma'ana sabanin ta yau da kull don a bayyana wata manufa ta daban domin bayyana wasu abubuwa na daban". Haka kuma, ya kara bayyana cewa, " ma'anarsa (adon harshe) hanya ce ta yi wa zance ko wani aikin adabi kwalliya".

Akwai ma'anoni da dama da masana suka bayar dangane da adon harshe, misali Gusau (1985 da 1988 da 2002 da 2003 da 2013) da Dangambo (2007) da Dija (1997) da Satatima (2015) da Umma, Ado (2016) da Mainasara (2016) da Yakubu (2012) da Ahmad (2018). Misali Dija, Dan'Iyya (1997) tana cewa,

Adon harshe (dabarun jawo hankali) dabara ce ta yi wa magana kwalliya domin kara mata armashi da dadi wanda shi ne ma'auni na gwada iya hikimar zance da balagar da dab'Adam ke da ita ga harshensa da kuma sauran abubuwa da ke kewaye da shi. Adon harshe dai a takaice yana nufin wasu hikimomi ne ko dabaru da ake bi wajen kaucewa wa mikakkiyar hanyar fadar Magana a rubuce ko a baka.

Dangambo (2007) ya kira adon harshe da 'salon sarrafawa', inda yake cewa " yawanci dabaru ne na jawo hankali ta hanyoyi iri daban-daban". Gusau (2002) yana cewa " Adon harshe ya kunshi dabaru ne waɗanda ake bi ta kansu ana yi wa harshe ko sakon waka kwalliya ko zayyana. ta yadda za a kawata shi ya zama abin kwarjini, abin son kowa".

Wato adon harshe wata fasahar baka da hikimomi da makada suke amfani da wasu dabaru wajen zaɓen kalmomi domin nuna gwanintar harshe da zalaka, kuma a kawata waka, duk domin tsaida tunanin masu sauraro wuri gua, a kuma jefa musu sakonnin da ake son isar gare su.

Gusau (2023) ya fayyace nau'o'in adon harshe waɗanda ake samua cikin waƙoƙin baka na Hausa. wato akwai kamantawa da siffantawa da jinsintarwa da kinaya da kuma alantarwa.

3.1 Dabarun Jawo Hankali (Adon Harshe) a Waƙoƙin Kassu Zurmi

bisa bincike da aka gudanar a kan waƙoƙin Kassu Zurmi, an lura cewa waƙoƙin nasa suna kunshe da nau'o'in adon harshe waɗanda yake yin amfani da su wajen yi wa harshensa kwalliya kuma ya isar da sakonnin da yake son isarwa ga al'umma ko waɗanda abin ya

shafa. Daga cikin nau'oin adon harshen da yake yi akwai 'kamantawa' da 'jinsintarwa' da kuma 'alamtarwa'.

4.1.1 Kamantawa a Wakokin Kassu Zurmi

Kamantawa, kwatance ne inda makadi yake auna darajojin abubuwa daban-daban ta hanyar daidaita ko bambantawa, ko fiftawa ko nakasarwar wani kan wani (Gusau 2002, sh.57). kamantawa wani yanayi wanda makadi yake kwatanta wasu abubuwa biyu ta fuskar daidaita tsakani ko bambantawa ko kuma gazawa ta amfani da wani ayyanannun kalmomi na kamar da irin da awa da sauransu.

An samu irin wannan nau'in na adon harshe a cikin wasu diyan wakokin Kassu Zurmi, inda yake cewa,

Jagora : Garin bida' bashi,
: Ya sha raba *kamak karen* daji,
: Ya sha rana *kamat tukin daki*,
: Maidabo dan auta za ya ba shi yah hwasu.
(Wakar Shayi, da na 4).

A wannan dan waka, makadin ya kwatanta abubuwa biyu masu rai, wato dukkanin su 'yan ajin suna ne dangane da yanayi. Wato ya kwatanta yanayin yadda Shayi dan Labbo ya sha raba da yanayin yadda kare yake shan raba a daji. A nan, mawaƙin ya nuna tsananin yadda Shayi ya sha raba, ta yadda bai iya guje mata sam-sam. Wannan dalili ya sa, ya kwatanta shan raƙarsa da ta kare. Wato a lokacin da kare yake cikin daji, yana shan raba, babu inda zai je domun ya gujewa wannan raba.

Haka kuma, a sadafa ta uku, mawaƙin ya kara kwatanta yanayin yadda Shayi ya sha rana da tukin daki domin ya nuna matuƙar yadda ya wahala da kuma juriya don dole. Shan rana ta tukin daki, wani yanayi wanda ba za a iya guje masa, dole rana ta duke shi. Saboda haka, ya yi wannan kwatanci ne domin ya nuna wani hali da Shayi ya shiga na wahala wanda kuma ba za ya iya kauce mas aba, abu daya ne kawai zai fitar da shi, wato juriyarsa.

Haka kuma, makadin ya kara amfani da wannan dabara ta janyo hankali a cikin wani dan waka, inda yake cewa:

Jagora : *Irin gidan Bawa dan Galadima*,
: Sai da Bawa yab ba shi sai Tafari tafkwace,
: Tac ce sabilin Sha-yaya ba a bashe su,
: Dan nema bai raga ma kowa ba,
: Wata yag gona garai cikin tabki,
: Bara yat tashi yana kashin awakinmu,
: Tac ce masalin mai kato gudan *awa* Shayi,
: An nan ka bida' bashi.
(Wakar Shayi dan Gidan Labbo, da na 4-5).

A wannan dan waka, mawaƙin ya yi amfani da dabarar kamantawa ta daidaito a wurare biyu. Wato ya yi amfani da kalmar kamantawa ta 'iri' a sadafa ta daya (1) da kuma kalmar kamantawa a sadafa ta bakwai (7). A sadafa ta daya, mawaƙin ya yi fofarin kwatanta darajar gidan Bawa Jan Gwarzo da ta Shayi dan Labbo. Wato ya yabi Shayi ne ta hanyar kwatanta shi da Bawa Jan Gwarzo domin ya nuna jarumtakarsa da kuma gwarzantakarsa.

Dalili kuwa shi ne, Bawa namijin gaske ne a wajen jarumtaka da gwarzontaka. Saboda haka, idan ana so a nuna irin jarumtakar wani mutum, sai a hada shi da Bawa Jan Gwarzo.

Haka kuma, a sadara ta bakwai, ya kwatanta wani yanayin kirar jikin wani mutum da ta Shayi dan Labbo domin yay aba irin kirar jikinsa da kuma yadda kirar jikin nasa take yi masa amfani wajen aiwatar da sana'arsa.

4.1.2 Jinsintarwa a Wakokin Kassu Zurmi

Gusau (2003) yana cewa, " Jinsintarwa dabara ce ta daukar daraja ko siffa ko hali ko yanayi ko aiki na wani jinsi a ba wani jinsi na daban"

Umma Ado, (2016) ta bayyana jinsintarwa da cewa, " Salon jinsintarwa salo ne da mawaƙi yake amfani da shi ta hanyar daukar siffar wani abu wadda ta danganci halayyar wani ko dabi'a ko darajar wani ya dora wa wani mutum, ko ya dauki na mutum ya dora wa dabba ko wani abu marar rai". Jinsintarwa wani salo ne inda makadi yake daukar daraja ko yanayi ko dabi'ar wani jinsin ya dora wani jinsin daban da nufin isar da wani muhimmin saƙo ga al'umma.

Akwai nau'o'in jinsintarwa guda uku, wato mutuntar da dabbantarwa da kuma abuntarwa da Kassu Zurmi yake yi a cikin wakokinsa.

Jagora : Gagara daga *karen Iro* ba a ga jininka ba,
: Danmande mai taurin jiki,
(Wakar Dammande, da na 1).

A cikin wannan dan waka, mawaƙin ya yi amfani da dabarar dabbantarwa domin ya bo ga Dammande. A cikin sadara ta daya, ya siffanta Dammande da kare kai tsaye, inda ya kira shi da 'karen Iro. Makadin ya yi wannan dabbantarwa ne domin ya nuna irin biyayyar da Dammande yake yi wa uban gidansa Iro. Kare dabba ce mai matuƙar biyayya ga uban gidanta tare da rikon amana. Saboda haka, mawaƙi ya yi amfani da wannan dabara ce cikin kalmomi kaɗan domin ya isar wa da al'umma irin jarumtakar Dammande da amanarsa da kuma irin biyayyar da yake yi wa uban gidansa Iro. A cikin dan wakar ya nuna cewa, ba a taɓa sarar jikin Dammande ba saboda irin taurin yake jikinsa. Wannan yana da alaƙa da irin biyayyar da yake yi wa uban gidansa ne Iro.

Ga wani misalin dan waka wanda aka samu dabarar jinsintarwa a cikinsa:

Jagora : *Wo jikan zaki,*
: *A jan zaki ba a haye ma barde,*
: Im ba managab banza ba,
: Mani bay yi idon tsoro ba,
: Ko kusa ba shi da tsoron kowa,
: Kowan nune shi yana sare nai,
: *Halin gidan Jumfi kay yi jikan zaki.*
(Wakar Mani, da na 9).

Zaki dabba ce ta dawa, karfaffa kuma jaruma. Hasali ma, ana cewa zaki shi ne Sarkin dawa saboda karfinsa da ikonsa. A sadara ta daya (1) da ta (2) da kuma ta bakwai (7), mawaƙin ya yi amfani da kalmar zaki domin ya yabi Mani na Makera. Mawaƙin ya yi amfani da dabarar jinsintarwa ta dabbantarwa domin ya nuna wa al'umma cewa, Mani jarumi ne kuma sarkin dawa, wannan ya sa ya ambace shi da zaki kai tsaye. Haka kuma, a cikin dan wakar, ya haska cewa, Mani na Makera gadar jarumtaka ya yi a wurin iyaye da kakanni.

Za a gane ne haka ne idan aka dubi yadda mawaƙin yake dabbantar da kakannin Mani ta hanyar ambatonsa da jikan zaki. Duk mutumin da aka kira da zaki, ana nufin wannan mutum jarumi. Wato dai, mawaƙin ya ɗauki daraja da ɗabi'ar zaki ya ɗora wa Mani da shi da kakanninsa domin yabo ga Mani ta hanyar bayyana jarumtakarsa a fagen daga ko a daji.

A ɗan waƙar da yake kasa, mawaƙin ya yi amfani da dabarar jinsintarwa ta abuntarwa domin yabon karfin Rabi'u ɗan manyan mutane. Wato za a ga inda yake cewa:

Jagora : *Dutcin hwashin tama ɗan Musa,*
: Rabi'u zakka awon maza ɗan Maidamma na Kande.
(Waƙar Rabi'u ɗan Manyan Mutane, ɗa na 12).

Dutse abu ne mara motsi kuma mai tauri. Haka kuma, dutse abu ne mai karfin gaske, wanda sai an sha wahalar gaske kafin a fasa shi. Mawaƙin ya yi amfani da dabarar jinsintarwa ta abuntarwa, inda ya ambaci Rabi'u da cewa, shi dutse ne, dutsen ma wanda idan karfe ya yi karo da shi yake fashewa saboda karfinsa. A bisa al'ada, akan yi amfani da karfe ne wajen fasa dutse. Amma a nan domin mawaƙin ya bayyana irin karfin Rabi'u, sai ya kira shi da cewa, shi dutse wanda shi ne yake fasa karfe, ba karfe ba ne yake fasa shi. Wato sakon a nan shi ne, mawaƙin ya bayyana a lokacin zamanin Rabi'u babu wani mutum wanda yake yin galaba a kansa kuma yake iya cimma sa a fagen daga.

Ga misalin wani ɗan waƙa a kasa mai ɗauke da dabarar jinsintarwa ta mutuntarwa:

Jagora : Sai da Sha-yaya yaɗɗogo ɗaki,
: *Dam mazan tantabaringa na yi mai guda,*
: Shina kudunguru Shayi ɗan gidan Labbo,
: Kudunguru Shayi ɗan gidan Labbo,
: Shi ko kokirzon,
: Shi ko kokirzonai ya watsa yas tsaba sai ya watsa yas tsaba,
: Kai ko tsuntsu tcintce tciyakku ta bi ku,
: Kai ko tsuntsu tcintce tciyakku.
(Waƙar Shayi ɗan Gidan Labbo, ɗa na 11).

A wannan ɗan waƙa, mawaƙin ya ɗauki sifar da mutum kaɗai aka sani da ita kuma ya ɗora wa tsuntsu (tantabara). Magana sifar mutum ce, kuma a al'adance ba a san dabba ko wani tsuntsu da yin magana ba. Amma mawaƙin ya bayyana yadda tantabara ta yi magana a cikin wannan ɗan waƙa domin ya janyo hankalin mutane izuwa sakon da yake son isar musu na bayyana wani yanayi na farin ciki da suke ciki ko wanda wanda yake waƙewa yake cikin ko kuma jama'ar da suke tare da shi.

4.1.3 Siffantawa a Waƙoƙin Kassu Zurmi

Gusau (2023) yana cewa, " Siffantawa ita kuma dabara ce inda makadi yake ɗaukar siffar wani abu ya ba wa wani abu ba tare da amfani da wani tsakani ba. A siffantawa ba a buƙatar amfani da wasu kalmomi na siffantawa".

Ga misalan wasu ɗiyan waƙa waɗanda Kassu Zurmi ya yi siffantawa a cikinsu,

Jagora : Sai da Sha-yaya yaɗɗago ɗaki,
: *Dam mazan tantabaringa na yi mai guda,*
: Shina kudunguru Shayi ɗan gidan Labbo,
: Shina kudunguru Shayi ɗan gidan Labbo,

: *Shi ko kokirzon,*
: Shi ko kokirzon sai ya watsa yas tsaba sai ya watsa yas tsaba.
: *Shi ko tsuntsu tcintce tciyakku ta bi ku,*
: Shi ko tsuntsu tcintce tciyakku ta bi ku.

(Wakar Shayi dan Labbo, da na 11).

A cikin wannan dan waka an samu siffantawa a wurare guda biyu, wato akwai a sadara ta biyar da ta shida (5-6) a kalmar 'kokirzon' da kuma sadara ta ta bakwai da ta takwas (7-8). A nan mawakin ya siffanta Shayi dan gidan Labbo da gawurtacce, wato kasaitacce a cikin sana'arsa ta amfani da kalmar 'kokirzon'. Haka kuma, ya siffanta wani mutum da cewa, shi mutum ne mai matuƙar wayo ta hanyar amfani da kalmar 'tsuntsu'. Wato wala'alla, wannan mutum marowaci ne ba ya yi masa kyauta, kuma yana da abin da zai yi kyautar, saboda Kassu Zurmi yana ganin wannan tsagwaron wayo ne. wannan dalili ya say a siffanta shi da tsuntsu.

Akwai wani misalin inda Kassu Zurmi ya yi siffantawa a cikin dan wakarsa inda yake cewa,

Jagora : Mazan jiram maza Danjijji Danguru,
: Shiriritad duniya na bayan tanda,
: *Ibilishim masussuki Danjijji,*
: Da kai ne mai koda nag gani tar ruƙe.

(Wakar Danjijji, da na 7).

Wannan dan waka, dan waka ne wanda yake dauke da siffantawa ta hali da dabi'a. wato Kassu Zurmi ya siffanta Danjijji da mutum mai matuƙar hatsari da barna da kuma halakarwa ta hanyar amfani da kalmar shaidan. A duk sanda aka siffanta wani da shaidan, to ana yin nuni ne izuwa wasu halaye nasa marasa kyau kuma waɗanda ya yi fice a cikinsu, har yana iya koyar da wsu ko dora wasu mutane a kan wannan layi nasa. Wannan ya sa Kassu Zurmi ya siffan Danjijji da shaidan saboda watakila yana ya riki duniya wurin zama na dindin, wannan ya sa ya dinga yin abin da ya ga dama a cikin na barna da kuma halakar da wasu.

4.1.4 Alamtarwa a Wakokin Kassu Zurmi

Mustapha da Bello suna cewa "Asalin kalmar alamtarwa daga Larabci take, wato 'alamun' wadda ke nufin 'wata alama'. A sakamakon shigowar Larabawa kasar Hausa tare da kuma karɓar addinin Musulunci da Hausawa suka yi, ya sa suka ari kalmar suka yi mata kwaskwarima ta zama 'alama'. Daga baya sai Bahausha ya saka ta cikin gungun kalmominsa na sunan aikata, ya yi mata daɓin keya ta zama 'alamtarwa'.

Gusau (2002) za a ga yana cewa "Alamci suna ne na kwatanci inda makafi yake kiran wani abu da wani suna kuma ya zauna a madadin sunansa. Domin haka, salon 'alamtarwa' ko 'alamci' dabara ce wadda ake ba wani abu suna kuma ya tsaya a madadin sunan da aka san shi da shi wato ya zama wani alami a gare shi. Akan yi 'alamci' ta amfani da kalma daya ko kuma tarin kalmomi".

Alamtarwa wata dabara ce wadda mawaka suke amfani da hikima wajen zaben wata kalma ta musamman domin su yi amfani da ita a madadin wata kalmar.

Wakokin Kassu Zurmi wakoki ne masu kunshe da wannan dabara ta alamtawa. Ga misalin dan waka wanda aka samu dabarar alamtarwa a cikinsa:

Jagora : Tauri wuya ga rai sai a yi kokari,
: *A sha malamai a ebi sayyu a yi kariya,*
: In an kiya ana cim ma sanin wani,
: Ina ruwanmu ba ni k agama ku ba,
: Tunda kuna wurin hwaɗa goma ina gidanmu,
: Sai ya gamu in ji wai,
: Da ni da wane sai mun gamu Kassuwa,
: Amma ina gida ina tad da zuga-zuga,
: Kun ji kalangai suna hwaɗin wani ya kashe wani.
(Wakar Maibarbara, ɗa na 3).

A cikin wannan ɗan waƙa an samu dabarar alamtarwa ta madadi a saɗara ta ɗaya. Malamai wasu mutane ne waɗanda Allah ya zaɓe domin su taimaki al’umma ta hanyoyi daban-daban. Daga cikin hanyoyin da suke taimakon al’umma akwai hanyar bayar da magani ta rubutun sha ko kuma amfani da itatuwa da saiwoyi. Saboda haka, idan aka dubi saɗara ta ɗaya, za a ga mawaƙin yana faɗin “a sha malamai”. Ai yana nufin a sha rubutu. Wato ya yi amfani da kalmar malamai a wannan wuri a maimakon ‘rubutun sha na allo’ domin kalmar ta wakilci manufarsa. Malamai kaɗai aka sani da yi wa al’umma magani ta hanyar rubutun sha, wannan dalili ya sa ya yi amfani da kalmomi biyu ‘yan gida ɗaya domin ɗaya ta wakilci ɗaya wajen isar da saƙon da yake son isarwa ga al’umma.

Jagora : *Ya sam mu tare da tsoho nai,*
: Ko da yam mutu shi dai bai saki ba,
: Rabi’u ɗan manyan matcata,
: Dan manyan kasake,
: Rabi’u ɗan manyan matcata,
: Rabi’u zakka awon maza ɗan Maidamma matccaci.
(Wakar Rabi’u ɗan manyan mutane, ɗa na 11).

A wannan ɗan waƙa ma, a saɗara ta ɗaya, an samu dabarar alamtarwa ta amfani da madadi a ciki. Kalmar tsoho tana nufin mutum babba wanda shekarunsa suka tura daga sittin zuwa sama. Mawaƙin ya yi amfani da wannan kalma ta ‘tsoho’ a madadin kalmar ‘mahaifi’ ko ‘uba’. Idan aka dubi saɗara ta ɗaya, za a ga mawaƙin yana cewa, “ya sam mu da tsoho nai”. Wato yana nufin ya san shi da mahaifinsa. A nan, kalmar tsoho tana nufin mahaifi.

Haka kuma, a cikin wani ɗan waƙa, mawaƙin ya yi amfani da dabarar almatarwa ta dangantawa/mallaka, wato inda yake cewa:

Jagora : Katakoron Lando, Iron na Ummar,
: Kura mai guzurin kunya,
: Sha-yaya Magarya ta yi ma *doro*,
: Tana nan ta bar ka, Atu ta tcere,
: Dauri an bar maka tsohuwa ta cishe ka,
: Tsohuwag ga ta tuzge,
: To daɗa sha w aka cishe ka?
(Wakar Shayi ɗan Gidan Labbo, ɗa na 8).

A cikin saɗara ta uku ta wannan ɗan waƙa, mawaƙin ya yi amfani da dabarar alamtawa ta madadi. Inda yam aye grubin ‘wuyar zama’ da ‘doro’. Doro wani ɗan tudu ne da yake

fitowa a tsakiyar wani abu, ko bayan mutum ko dabba. Saboda irin tudun da doro yake da shi a tsakiyar wani ya sa cewa, ba shi da dadin zama. Wato ba a jin dadin zama idan aka zauna a kan kowane irin doro kuwa. Sanin wannan yanayi da doro yake da shi ne, ta sa mawaƙin ya zaƙi kalmar domin ta maye masa gurbin 'rashin dadin zama'. Wato ya yi amfani da kalmar 'doro' a maimakon 'rashin jin dadin zama' domin ya bayyana wani hali da Sha-yaya yake ciki a garin Magarya na rashin jin dadin zama a cikinsa.

5.1 Kammalawa

Wakokin baka na Hausa, wakoki ne waɗanda suke kunshe da dabarun janyo hankali, wato adon harshe ko kwalliya, waɗanda kuma suke amfani da su wajen isar da sakonni daban-daban a cikin saɗaru da ɗiyan wakokinsu. Masana da manazarta sukan yi amfani da duban yanayin yadda makadi ya yi amfani da adon harshe a cikin wakokinsa domin ya zama wani ma'auni wanda za a auna shi da shi a fagen kwarewa da hikima da kuma iya waka. Akan ce wannan makadin fasihi ne idan aka lura yana yawaita amfani da kwaliya a cikin wakokinsa.

Wannan takarda ta yi nazarin adon harshe ko dabarun janyo hankali ko kwalliya a cikin wasu ɗiyan wakokin Kassu Zurmi. Wato an zaƙi wakoki guda shidawaɗanda aka ciro misalai daga cikinsu yayi rubuta wannan takarda. Wakokin kuwa su ne; 'wakar Shayi dan Labbo' da wakar 'Rabiu' da wakar 'Danjijji' da wakar 'Dammade' da wakar 'Maibarbara' da kuma wakar 'Mani'. Haka kuma, an yi nazarin adon harshen ne ta duban wasu sassansa. Wato an yi nazarin jinsintarwa inda aka kawo misalai na ɗiyan waka guda uku a farkashinsa da kamantawa, inda aka kawo misalai guda biyu da alamtarwa, nan ma an kawo misalai guda uku da kuma siffantawa, inda aka kawo misalai guda biyu.

Wannan takarda ta gano cewa, Kassu Zurmi ba ya amfani da dabarar adonta harshen a kinaya wajen isar da sakonni a cikin ɗiyan wakokinsa. Haka kuma, ta fahimce cewa, Kassu Zurmi ya fi amfani da kalmomin 'kare' da 'kura' a cikin wakokinsu domin su wakilci wata manufa tasa a matsayin dabarar jinsintarwa ta dabbantarwa. Wala'alla wannan yana da alaƙa da kasamcewarsa farauci kuma yana kiɗan farautar.

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