



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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Salon Dibilwa da Azancin Magana a Cikin Wasu Wakokin Makada Abubakar Amadu Kassu Zurmi Haruna Umar Bungudu, Halima Adamu

Sashen Hausa na Tsangayar Ilimin Harsuna, Kwalejin Ilimi Da Kere-kere ta Gwamnatin
Tarayya, Gusau, Jihar Zamfara

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Tsakure

Makada suna amfani da wani nao'in salo da ake kira salon dibilwa, a cikin wakokin baka na Hausa wani salo ne na nuna gwanintar harshe da kwarewa ta yadda sukan kawo wata kalma da a zahiri ba ma'anarta suke nufi ba, sai su bar mai sauraron wakar ya samar ma kansa mafita ta hanyar gano manufar, ko kuma su kawo waso zantuttukan azancin Magana wanda sai mai sauraro ya yi nasa kokarin sannan zai fahimci manufarsu. Makada Abubakar Amadu Kassu Zurmi gwani ne wajen amfani da wannan salon a cikin wakokinsa, don haka ne wannan mukalar ta yi nazarin yadda ya kawo shi a cikin wakokin tare da sharhantawa don amfanin manazartan wakokin Hausa. Manufar wannan mukala ita ce yin nazarin kalamun dibilwa da azancin Magana a wasu wakokin Kassu tare da bayyana sautukan da mawaƙin yake amfani da su domin kulla zaren tunaninsa. An yi amfani da dabarar sauraren wakokimsa da nazarce-nazarcen masana a matsayin hanyoyin da aka bi domin tattara bayanin da aka yi amfani da su a wannan mukala. A kokarin cimma manufa an yi amfani da mazhabar Wakar Baka Bahaushiya wacce ta bayyana hanyoyin da ake nazarin yadda ake nazarin wakar baka bahaushiya (WBB). Wanda ya jagoranci wannan mazhabar shi ne Farfesa Sa'id Muhammad Gusau. Bayan kammala wannan mukala, an an lura da da cewa Makada Kassu Zurmi yana amfani da salon dibilwa da azancin Magana don nuna gwanintar harshe da kuma yin waskiya a cikin wakokinsa.

Zaɓaɓɓun kalmomi: Titif. damrin baki, rimi, 'Yan nalutsa, tara.

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1.0 Gabatarwa

Wakar baka aba ce wadda take bukatar shiryawa da tsara batutuwa a samar da gangar jikinta cikin azanci da hazaka da nakaltar harshe da ake amfani da shi. Daga nan , sai a rera ta tare da amshi a kuma dada fito da armashinta ta amfani da sautin kida. Rerawa da zakin murya da sauran abubuwan da suka danganci rauji abubuwa ne muhimmai a wajen samar da nagartar wakokin baka. wasu sukan ce harshen waka tafadiri ne saboda yakan baude wa wasu ka'idojin nahawu. Kauce wa daidaitacciyar ka'ida kuwa salo ne a waka, amma duk da lalurar da kan sa makadan baka su karya ka'idar nahawu, wakokinsu suna hawa bisa ingantaccen tsari na musamman, mai jan hankali, mai amsa-amon kari da yake daidaita layuka cikin diya. Wakokin baka suna tafiya ne tare da sautin kida, amma akwai wasu wakokin wadanda ba a hada su da wani amon kida, kamar wasu wakokin siyasa da ake hadawa da tafi kurum, misali wakai jam'iyya mai kwando da ta jam'iyyar PRP ta Auwal Isah Bungudu . Harshen da makadan baka suke amfani da shi a bisa kansa cikakke ne, yana da kamalarsa ta daban da harshen yau da gobe da ake amfani da shi wajen furuci ko rubutu. Har wa yau, a wakokin baka ana amfani da hanyoyin adonta harshe da sauran dabarun nuna gwaninta da burgewa. Wakar baka tana tafiya da lokaci na aukumar sababbin al'amura. Muddin dai makadi na raye, yakan so ya yi wa waka dadi ta kawo wasu abubuwan da suke faruwa na rayuwa, wajen yin wannan aikin ne yake fadawa tarkon rage wasu diyan. Haka kuma a wakar baka ba ta da tsayayyar doka ko ka'ida dangane da shirya layuka a diyanta wato babu wata doka da ta kayyade yawan layukan dan waka. Makadan baka ba su tauye kansu wajen shirya layukan diyan waka a kan wani kayyadajjen adadi, sukan numfasa, su kara 'da' inda duk sako karami ya kare, kuma yin haka ba zai ruguza musu tsarin karin murya ba.

2.0 Takaitaccen Tarihin makada Abubakar Amadu Kassu Zurmi

An haifi makada Abubakar a garin Magarya kodayake ya dawo Kadawa a wata shekarar da ba a fayyace ba. Ya sami lakabin Kassu ne a sakamakon haihuwarsa da aka yi a ranar kasuwar kayyansu. Sunan mahaifinsa malam Amadu, ita kuma mahaifiyarsa ana kiranta Maimuna.

Abubakar Kassu Zurmi ya gaji mahaifinsa ne wajen kida domin shi ma makadi ne wanda ya yi kidin farauta da kuma kidin noma. Kassu ya yi kidin noma kafin ya juye ga na farauta wato kidin taurin da yake yi kasancewar jama'ar tasa su ne mafarauta a lokacin, wannan kidan na tauri shi ne ya fito da Kassu sosai har a san shi, sai kuma na barayi da ya yi wanda yake bayar da nishadi ga masu sauraren wakokin nasa.

Kassu Zurmi yan da makadansa guda uku masu yi masa kidan kalangansa a lokacin wakarsa. Makadan suna kida ne kawai ba tare da yi masa amshi ba.

3.0 Dabarun Gudanar Da Bincike

Wannan bincike ya tattaro wasu wakokin Kassu Zurmi ne domin gano wuraren da ya yi wannan salo na dibilwa da kuma zancen hikima. An yi amfani da dabarar shiga manyan dakunan karatu domin bincike a kan wadansu bayanai da manyan masana suka yi don su taimake mu mu kulla zaren tunanin wannan aikin. Sannan kuma an yi hirarraki da wasu jama'a masana wakokin Kassu Zurmi domin fayyace wasu matsaloli.

4.0 Salo

Masana da masu nazarin adabi sun bayar da ma'anar salo ta hanyoyi da dama, duk da yake kusan manufa daya suka fuskanta kalmomin da suka yi amfani da su kawai ne suka bambanta. Ga wasu ra'ayoyin nasu kamar haka:

Masana da manazarta suna ganin cewa salo yana da wuyar a gane shi a bisa kansa, sai dai ana iya gane wasu sigogi nasa dangane da ma'anarsa. To amma muna iya cewa salo shi ne hanyoyin isar da saƙo¹, (Dangambo 2007:34).

Bayanin wannan malami bai tsawaita ba. Ya takaita abin da waɗanda aka fara ambata suka faɗa tare da kara bayyana wahalar bayyana ma'anar salo ta amfani da kalmomi kawai. Duk da haka ya takaita ya ce hanyoyin isar da saƙo su ne salo, waɗanda muke ganin su ne waɗanda waɗancan malamai da mun fara ambata suka faɗa.

Wani malamin kuma cewa ya yi:

Salo a waƙoƙin baka wata hanya ce wadda makadi ke kyautata zaren tunaninsa, ya sarrafa shi cikin azanci don ya cimma burinsa na isar da saƙo a waka. (Gusau 2003:54).

A ra'ayin wannan masani ya nuna salo shi ne dabarun da mai magana ya kunsu a cikin zancensa da nufin isar da saƙo ta hanyar da za a fahimce shi cikin sauƙi ko da wahala, a cikin raha ko cikin kosawa. Duk ta hanyar da masu saurare suka ji jawabin daga hanyoyin da aka ambata, to shi ne irin turken da mai zancen ya yi amfani da shi.

A wata ma'anar da aka bayar cewa aka yi:

Salo yana nufin duk wata dabara ko hanya a cikin waka wadda aka bi domin isar da saƙo. Ita wannan dabara ko hanya tana yi wa waka kwalliya ta yadda sakon waƙar zai isa ga mai saurare ko karatun waƙar. (Yahya 1999:3).

Wannan ma'ana ita ma kusan manufarta daya da wadda ta gabace ta. Bayani yana nuni ne ga irin dabarun da mawaki yake amfani da su wajen isar da sakonsa ga jama'a a cikinsa ba tare da gundura ba. Wato sakonsa ya isa cikin birnin zuciyar masu saurare cikin nishadi da ban sha'awa².

A bisa bayanin masana ana iya cewa, salo wata dabara ce ta isar da saƙo ta hanyar zaɓen kalmomin da suka dace da abin da ake zance ta yadda zuciyar mai saurare ko karatun abun za ta karɓe³ shi, ya Allah a cikin sauƙi ko tsauri.

4.0.1 Salon Dibilwa

Wannan salo yana nufin inda mawaki zai yi amfani da wata kalma daya wadda take da ma'ana fiye da daya a cikin waƙarsa. Kamar dai yadda Shaihun malami Abdullahi bayero

¹ Abin da ake son nuna wa ga jama'a.

² Waɗanda kan sa mutane su yi dariya.

³ Yarda da shi.

Yahya ya ambata a cikin wani littafinsa inda yake cewa “Amfani da kalma ɗaya mai iya ɗaukar fiye da ma’ana ɗaya a wurin da ta fito a cikin waka, ko kuma amfani da kalma ɗaya fiye da sau ɗaya amma kusa da juna (ɗangogi biyu ko kuma cikin baiti guda) amma tare da sabawar ma’ana shi ne ake nufi da salon Dibilwa a fagen nazarin waka. Masanin ya kara da cewa “A takaice bad-da-bami ne”.

Misali a wakarsa ta farautar dajin Rayya:

Jagora : Harautar da munka tai dajin Rayya,
: Shi yac ce in tai da kalangaina,
: Nic ce mashi ba ni zuwa,
: Kau hwa ka sa in take uwayena,
: Yac ce in dai tahi ba komi.

Jagora : Jama’a Garu-garu yal lallashe ni.
: Ka gane mu sai Mayasa,
: Muna ciki har azahar **kato** bai hwasah tahowa ba,
: Hal La’asar tay yi **Babane** bai hwasah tahowa ba.
: Ham Mangariba tay yi **kato** bai hwasah tahowa ba.
: Mun yi hira mun ka shige kwana **kato** bai hwasah tahowa ba.
(Kassu Zurmi: Kwazo Sabbatacce)

Idan dubi waɗannan ɗiyan waƙar za a ga cewa Kassu ya yi amfani da wasu kalmomi mabambanta amma dai da ma’ana gudu. Kato da babane shi a nufinsa duk ‘yantauri ne masu zo wa wajen wannan farautar ta dajin Rayya.

A wata waka kuma makadfa Kassu Zurmi ya yi irin wannan salo:

Jagora : Sai da za mu watcekkewa,
: Kana uwayen matan ga sunka jawo ni,
: Ga ni ga ‘yanmatan ga ga uwayensu,
: Mu kadai cikin zaure,

Jagora : Kassu amanr Allah ka ba mu labari.
: Nic ce wane labari?
: Labarin Shayi ɗan gidan Labbo,
: ‘Yan mata sun walwale baikonsu.
: Sun ce Shayayi za shi rankon su.
: To shi muka son ka ba mu labari in akwai gidan kirki.

Jagora : Nic ce yau kau Dattijo kun ɗamarshe ni.
: Amma dai ku sake dan sheda Na abu ɗan’uwana ne!
: Mutun bai shedar ɗan uwanshi ko hwada,
: Sunka ce amanar Allah ka ba mu labari.
: Ni kau amanar Allah ga ɗai ka sha man kai.
: In nib bi amanar Allah ga na yi batanci.
: Kuma in tuna ba ni kin amanar Allah saboda **Tantiri!**
: Kai Dattijo ku ba shi in kuna ba shi,
: Na Abu **Shayi** dai **Da** ne.
: Ba haka munka so ba ɗanyaro,
: Ai mun san ɗa ne tunda anka haihe shi.
: Ba mu labari in akwai gidan kirki.

(Kassu Zurmi: Shayi Dan gidan Labbo)

A waɗannan diyan waƙar Kassu ya kawo salon dibilwa inda ya baɗ da bami yake cewa Shayi dai da ne. Ai duk wanda aka haifa ya zama da don haka sai uwayen ‘yanmatan suka sake shigewa duhu! Duk a cikin wannan dan waƙar ne Kassu ya ambaci Shayi da Tantiri wanda shi ma bami zai iya dauka wani can Kassu yake nufi.

4.0.2 Azancin Magana

Azancin magana tana nufin yin wata magana a dunkule wadda Hausawa sukan yi a cikin harkokinsu na yau da kullun waɗanda suke neman fayyacewa domin a fahimta.

Makada Kassu Zurmi ya yi azancin magana a cikin waƙoƙinsa waɗanda sai mai sauraro ya yi dogon tunani ne zai iya fahimtar irin waɗannan zantukan da ya yi. Ga wasu misalai da ya kawo kamar haka:

Jagora : Jama’**a Sarki ba ya amai.**
: Taro **Sarki ba ya amai**
: Amma ni na ga wanda yam maishe,

Jagora : Jama’**a Sarki ba ya amai.**
: Amma Sarkin kofam Magarya ya maishe.

(Kassu Zurmi: Shayi Dan gidan Labbo)

Idan mai sauraron wannan waƙar ya ji an ce Sarki ba ya amai wata kila ya fara tunanin amai na zahiri ne sarki baya yi saboda sarauta ko wani dalilin, amma da yake azancin magana ne Kassu ya yi sai mai sauraron ya natsu ya fahimci inda makadin ya mayar da hankalinsa.

A wata waƙar kuma Kassu ya yi wannan azancin maganar kamar haka:

Jagora : Ko hwatara tai yawa takan zan iko.
;

(Kassu Zurmi: Nomau Na Magarya)

A wannan dan waƙar Kassu ya kawo wannan azancin zancen don ya fito da ubangidansa da yake wasawa. Don jama’a su sani cewa ba waɗata kawai kan sa mutun ya riƙa yi iko ba, ko talauci ya yi yawa yakan sa mutun ya riƙa iko a cikin hulɗoɗinsa.

Jagora : Komi son cin mutun ana ba shi abin da ba ya ci.

(Kassu Zurmi: Sale Gidan goga)

Wannan azancin zancen ya yi shi ne don ya nuna irin halayyar mutum ne, domin shi mutum a koyaushe yana son ya sami abin da yake so musamman abin ci ko na wata bukatar, to amma fa mawaƙin ya ce akan ba mutum abinda baya amincewa da shi duk tsananin bukatar tasa! Can gaba ya yi bayanin abin da yake nufi da waɗannan kalamana na azanci da ya yi.

5.0 Sakamakon Bincike

Wannan aikin binciken ya gano wasu waɗansu wurare daga cikin waƙoƙin makada Abubakar Amadu Kassu Zurmi inda ya yi amfani da salon dibilwa da kuma azancin magana a cikin waƙoƙin nasa masu cike da abubuwan amfanin manazarta. Wannan salo

na dibilwa da aka kawo za a ga irin hikimar da Kassu ya nuna a cikinsu wajen isar da sakonsa a wadansu diyan wakokin nasa inda yake yi wa mai sauraro dungu don ya gane wa kansa hanya don fahimtar manufarsa.

A bangaren azancin magana kuwa an zakulo wasu wurare na daga cikin wakokin Kassu inda yake yin maganganu a dunkule wadanda idan ka saurari wakokin shi Kassu da kansa ne wani lokaci yake warwarewa ko kuma ya bar mai sauraro ya warware ma kansa.

6.0 Kammalawa

Muna godiya ga Allah Madaukakin sarki wanda ya nufe mu da kammala wannan binciken wanda ya kalli yadda makada Abubakar Amadu Kassu Zurmi ya yi amfani da salon dibilwa da kuma azancin maga a cikin wasu wakokinsa, an takaita ne saboda rashin wadatar lokaci, domin lokacin da akan ba wannan gabatarwar ba zai isa har a kawo na dukan wakokin na Kassu ba, sai dai a dan taɓa kafin a sake samun wani lokacin domin abin da yawa “wai mutuwa ta je kasuwa”.

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