



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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Dangantakar 'Yantauri Da Sarauta A Zamantakewar Hausawa: Nazari Daga Wasu Wakokin Alhaji Abubakar Kassu Zurmi

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Tsakure

Babbar manufar wannan takarda ita ce fayyace yanayin dangantakar 'yantauri da sarauta da masaurata a wasu wakokin Alhaji Abubakar Kassu Zurmi, musamman ta la'akari da tsarin zamantakewar al'ummar Hausawa. Haka kuma, an yi amfani da hanyar nazarin wakar baka Bahaushiya, wato (Gusau,2023) domin yin gajoranci wajen kalailece misalan wannan nazarin. Har ila yau, hanyoyin da aka yi amfani da su a wajen tattaro bayanai da misalan diyan wakokin da aka yi amfani da su, sun hada da sauraren wasu wakokin kai tsaye a MP³ sannan aka juyar da su a rubuce kuma tsamo wasu diyan wakokin daga Diwanin Wakokin baka na Hausa (Gusau, 2009 da 2014), da kuma littafi mai dauke da wakokin Kassu Zurmi, wato (Magaji, 2016) da Kundin Kaura (2017). Har wa yau, an yi amfani da hanyar bi-sharhi, wato (*Qualitative Research*). A wannan takarda an fahimce, Kassu Zurmi yana amfani da dabarun na bibiyar yanayin dangantakar masu sarauta da 'yantauri a tsarin zamantakewar al'umma Hauswa, musamman a kan abin da ya shafi gudanar da mulki irin na sarauta a kowa ne mataki. Har ila yau, an lura, a wasu wakokin Kassu Zurmi an nuna yadda kyakkyawar dangantaka take tsanin masu sarauta da 'yantauri, musamman ta fuskar samar da tsaro da kuma bayar da kariya ga masarauta da masu sarauta da kuma tabbatar da hukunci. Sannan kuma an lura 'yantauri mutane masu nuna jajircewa da juriya da kuma kuri don tsoratarwa. Wanda hakan ta sa kusan kowane mai sarauta, musamman mai gunduma yake da sarkin tauri.

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1.0 Gabatarwa

Alhaji Abubakar Kassu Zurmi shaharar makadin maza ne, wato makadi ne wanda yake shiryawa tare da aiwatar da wakokin jarumtaka, musamman wakokin 'yantauri da na barayi da kuma wakokin mafarauta. Wakoki hanyoyi ne na sadarwa da kuma isar da sako cikin sauri a tsakanin al'umma, sannan kuma suna zaburar da mutane ma'abuta jarumtaka domin su nuna bajinta tare da kare martabar gado ga 'yan gado. Hakan ta sa wakokin baka na Hausa suke tafiya bisa tsarin zamantakewar Hausawa musamman ta yadda ake gina wakokin da abubuwan da suke wakana a cikin al'umma da kuma sauran abubuwan da suke tattare da su. Hakan ta ba wa Kassu Zurmi fito da dangantakar sarauta da kuma 'yantauri ta la'akari da al'adun zamantakewa na Hausawa. Haka kuma, masana da manazarta adabi da al'adun Hausawa irin su Gusau (2011 2014 da 2023) Alhassan da wasu (1988) da Yahya (1997 da 2001) da Bunza (2006 da 2009 da 2014) da Magaji (1980 da 2016) da Satatima (2009) da Funtua (2015) da Kaura (2017) da Lawal da Tahir (2024) da sauransu. Wadannan masana da manazarta sun yi hasashen dangane da yadda wakar baka ta wanzu da kuma ginuwarta a tsakanin al'ummar Hausawa da kuma samar da wasu hanyoyin da mata kai na nazarin wakokin. Haka kuma, wasu masana da manazarta sun yi sharhi da tsokaci dangane da wasu al'adun al'ummar Hausawa, amma ba su bato yanayin dangantakar 'yantauri da sarauta ba a zubin diya wasu wakokin Alhaji Abubakar Kassu Zurmi ba. A wannan dalili ne ya ba da damar yin waiwaiye dangane da dangantakar sarauta da ayyukan 'yantauri a bisa tsari al'adun Hausawa don fayyace yanayin wannan dangantaka.

Magaji (2016:4-5) ya bayana tauri a al'ummar Hausawa, tauri yana nufin wani abu wanda bay a huduwa ko ba ya yankuwa. To abin nufi a nanshi ne, wasu magunguna da Hausawa suke amfani da su domin kare kansu daga yanka ko sara ko kuma hudawa na duk wani makami, musamman na karfe mai kaifi ko mai tsini. Ainhin sunan abin shi ne maganin sanya tauri jiki, wanda shi ne har ya komo ana kiran sa tauri kawai. Shi dai maganin tauri ko kuma tauri, ana harhadu shi ne daga sassake-sassake na bawo ko saiewoyi ko kuma ganyayen bishiyoyi daban-daban. Askwai magungunan tauri iri-iri, kowane kuwa akwai hanyar yin amfani da shi. Misali, wani maganin yakan kasance gari ne, wanda lasar sa za a yi. Wani garin kuma sanya shi ake yi a ruwa a sha ko a sanya a abinci a ci. Amma wani ana zubawa ne a ruwan wanka a yi wanka da shi. Wani kuma sassake-sassaken da sauyoyin ake zubawa cikin tukunya wadda za a cika da ruwa a dafa. Sannan idan ya hauce sai a juye shi cikin sabuwar tukunya, sai ya zamana shi ne ruwan sha har ya kare. Wasu kuma kambuna ne ake daurawa a jiki.

Haka kuma, 'yantauri sun kasu kasha-kashi, akwai wadanda suka yi gado akwai kuma wadanda bag ado suka yi ba, wato 'yan haye. 'Yan gado su ne wadanda tun kaka da kakanni sun gaji abinn. Hausawa suna cewa, "Yaro nemi magani ga ubanka, uban wani bay a b aka magani karya ne". babu shakka wadansu iyayensu ne suke shirya su, tun suna fankana. Wani ma tun daga ruwan dauri zai fara shan tauri har ya girma. Irin wadannan idan sun tasa kuma sai a yi ta ba su na wanka tare da guraye da kambuna. Kassu Zurmi ya bayyana haka a wakar Musa na Kasar Dan'ali, inda yake cewa:

Jagora : *Tsoho bai bata rainai ba,*
: *Bai kai ko ga kainai ba,*
: *Sain yai ta jikon Kareranai,*
: *Ya san ya shirya yaranai.*

Haka kuma, bayan da aka matsa a kan lalle sai ubansu Musa ya je gano, ga abin da ya ce in ji Kassu Zurmi kamar haka:

Jagora : *“Ja dan nan ba ni son karaya,
: Ba ta bugu ba, ba sara,
: Ba kau yakin takobi ba,
: Don su Musa na tahowa gida.”*

Wadansu ‘yantauri kuwa ba su gaji tauri ba, sha’awa ce kawai ta kais u. masu himma daga cikin irin wadannan sukan yi kokari su shirya kansu sosai, wani lokaci ma fiye da ‘yan gadon (Magaji, 2016:5-6). Ga shawarar da Kassu ya ba wa ‘yantauri, musamman ‘yan haye kamar haka:

Jagora : *Ku sha magani Banawa,
: Kad da kato ya dauki horon uban wani,
: Don kad dak ku ce an aba ku gaskiya,
: Daji wadanda sukka gad aka birgima ciki,
: Ko ku dangi ku yanke walki ku sha tuwo.*

Tauri shi ne maganin da ya fi fice da shahara ko’ina a kasar Hausa. Maganin tauri zai hana kowane irin karfe ya huda jikin mutum (Bunza , 2006:51). Amma wasu na ganin tauri ya samo asali ne daga farauta, musamman ta yadda mafarauta suke neman maganin tsari daga dabbobi da da kuma maganin kuskure harbin abokin farauta da farayi a daji da kuma kari daga abokan hameya ta farauta. Haka kuma wasu ‘yantauri sukan hada da asirin karya tambaya da tsatsuba da kuma wankin ido, saboda masu yin ba-duhu. Ga shawarar Kassu ga Anca bayan ba-duhu ta fi yin aiki, wato hadu da masu wankin ido:

Jagora : *Anca ya gwada ba-duhun bai bace ba,
: Sai, nij ji su Bako na hwaskatatai,
: Nic ce “Shina nan bayan duhun bai wuce ba”.
: Sai suka yi suna hwaskatatai na Buwai,
: Na ji yana hwaɗin kaico kainai,
: Ya ga mala’ika za ta cizai,
: Nic ce “Ba-duhu ba tai tashi tcere gida”.*

Sarauta tana nufin mulki ko iko, ko kuma daukar nauyin jagorancin al’umma wanda ya hada da yi musu shugabanci ta hanyar tsara hanyoyin kiyayewa da lafiyarsu da ta dukiyarsu, da shirya musu ka’idojin zaman tare ta fuskar shari’a da gudanar da hulda tsakanin kasarsu da kasashen mafwabta da kuma kasashen waje (Yahaya da wasu, 1992:73).

Sarauta mataki-mataki ce a tsarin zamantakewar Hausawa, wato tun daga mai unguwa zuwa Sarki, wanda sarki shi ne kololuwar mataki a tsarin sarautun Hausawa. Har ila yau, akwai fadawa da kuma masu riƙe da mukaman sarauta. Waɗanda sukan taimaka wa sarki ko hakimi ko dagaci wajen tafiyar da sha’anin mulki a masarautarsa ko gundumarsa ko yankinsa.

Haka kuma, Gusau (2019:64) ya bayyana cewa, Sarki mutum ne komi da ruwanka a cikin al’amuran al’ummar da yake shugabanta. Sarki yana lura, yana sa-ido, yana damuwa da damuwar jama’arsa, yana karfafa buƙatun jama’a, yana kafafa addinin jama’a, yana shiryar da jama’a a kan kyawawa ayyuka, yana dakushe munanan ayyuka. Waɗannan

wasu hasaloli ne na sarki mai jagoranci da adalci, idan kuma ya yi wasu akasin waɗannan ajizanci ne na sarki a matsayinsa na ‘Dan’dam.

1.1 Takaitaccen Tarihin Makada Kassu Zurmi

Alhaji Kassu Zurmi wanda sunansa na yanka Abubakar, an haifi Kassu Zurmi ne a shekarar 1923 a garin Magarya ta kasar Zurmi, kuma a karamar hukumar Zurmi, a jihar Zamfara a yau. Haka kuma, Kassu Zurmi ɗan gado ne ta fuskar kiɗa a wajen mahaifinsa Muhammadu Ganga. Wanda makadin farauta ne, amma, shi Alhaji Abubakar Kassu Zurmi ya sharhara a fagen kiɗan farauta da na tauri da kuma kiɗan ɓarayi ta hanyar amfani da kayan kiɗa na kalangu. Har ila yau, bayan tumbatsar Kassu Zurmi, Sarki Zurmi ya naɗa shi a matsayin Sarkin makadan maza na kasar Zurmi. Kassu Zurmi bayan kiɗa da waƙa kuma yana taɓa sana’ar noma, sannan kuma yana da kyakkyawar al’afka da makada baka na Hausa a zamani rayuwarsa. Hakan ta sa Alhaji (Dr.) Mamman Shata Katsina ya biya masa kujera ta aiki hajji, wanda ya je ya sauke farali. Haka kuma, Kassu Zurmi yana da abokan aiki guda uku waɗanda suke yi masa kiɗan kalangu, amma a tsari na rera waƙa Makada Kassu Zurmi, makadin kaɗaita ne, wato shi kaɗai yake rera waƙofinsa ba a yi masa amshi. Allah ya yi wa Kassu Zurmi rasuwa a shekarar 1987 (Gusau, 2011:225-229 da Magaji, 2016:9-12).

2.0 Yanayin Dantakar ‘Yatauri da Sarauta

Waƙoƙin baka na Hausawa, waƙoƙin da ake ginawa ta la’akari da yanayin zamantakewar al’umma. Hakan ta sa Kassu Zurmi ya yi amfani wannan dama don yi wa ‘yantauri da masu sarauta da kuma sauran al’umma hannunka-mai-sanda a kan wasu al’amurra a tsarin zamantakewarsu na yau da kullum, musamman waɗanda suka shafi kyautata dangantakrsu da kuma kowa ya san matsayinsa a yanayi na dangantakar zamantakewa. Ga misali, kamar haka:

2.1 Tsarin Ubangida da Bara

Yawancin dangantakar ‘yantauri da sarauta ta shafar tsari yaro da ubangida, wato sarakuna da masu rife da muƙaman sarauuta sukan taimaka wa ‘yan taura wajen ɗaukar dawainiyar hidindimunsu na yau da kullum. Su kuma ‘yantauri sukan kare darajar sarauta da mai sauru daga fuskatar barazana, musamman daga wasu gagaranro a cikin da wajen masarauta. Ga misali kamar haka:

Jagora : *Nomau tushen hwaɗa karem masu gari,*
: *Toronkawa tciya uban Maigoro,*
: *Ko hwatara tai yawa takan zam iko,*
: *Nomau ko b aka jin batun masu gari.*

A wannan ɗa Kassu ya nuna yadda dangantakar take inda ya kira Nomau da Karen masu gari, wato yaron masu gari. A cikin salon a raha ya kuma nuna yadda masu gari suke tausaya wa ‘yantauri, musamman wajen hukunci, misali inda Kassu yake cewa; *Ko hwatara tai yawa takan zam iko, Nomau ko baka jin batun masu gari.* A nan Kassu ya fito da yanayin dangantaka ta bara da ubangida, domin yawanci lokuta sarakuna sukan kauda kai ko yin sauki wajen hukunta ‘yantauri idan su yi wani laifi, saboda tausayi da kuma ɗaukar girma na ubangida kuma uban fasa. Abin lura a nan shi ne, ‘yantauri nan suna da rana a wajen sarauta, musamman wajen samar da tsaro da tabbatar da hukunci da kuma

kare dukiya da rakukan talakawansu. Wannan dalalili ne ya haifar da kyakkyawar danagantaka a tsakaninsu, musamman danagantakar bara da ubangida.

Jagora : *Jama'a Sarki ba ya amai,*
: *Amma, Sarkin ko dan Magarya ya meshe,*
: *Shayi bai zo ba sai garin shuka,*
: *An dimga ruwan shuka,*
: *ga kwari da takobi ga dan gidan Labbo,*
: *Yac ce, " A taho daji yanzu dut mu bar shukat,*

Jagora : *Sai ga Magaji Danmani an yi kwace had da ahi,*
: *Mu dai mun tuba dan gidan Labbo,*
: *Tsaya a ba ku gonarku,*
: *sheku Saraki don Allah,*
: *Kai hanzartu komi ankai kai kas sa,*
: *Muna hwaɗa ma ba a saida gonar mutum yana da da namiji,*
: *Ka ji an koma cikin Kahiri dole Na'Abu an ga ta baci.*
(Kassu Wakar Shayi dan gidan Labbo: MP³).

A waɗannan diyan waƙa, Kassu a salon a nishadi ya nuna yadda Magaji Danmani na wancan lokaci ya nuna tausayi ga Shayi, amma sai Kassu ya yi amfani da wannan tausayi da Magaji ya nuna ya kambama Shayi. Shi dai Magaji ya sa an mayar wa da Shayi gonarsu ta gado, amma don Kassu ya kambama Shayi sai nuna Magaji ya kwace ganar, amma da Shayi ya tada tsiya sai ka mayar masa da gonarsu. A nan za a iya fahimtar irin kyakkyawar alaka da take tsakanin 'yantauri da sarakuna da masu rike da saurata wanda wani lokaci sai mutane su fahimci kamr akwai tsoro ko lallashi, amma abin bah aka yake ba, kawai kyakkyawar dangantaka ce take haifar da hakan.

2.2 Yaba Kyautar Masu Sarauta ta Dalilin Wasu 'yantauri

Makaɗan 'yantauri sukan sami kyatuttuka daga sarakuna da masu rike da mukaman sarauta a dalilin waƙa ko waƙoƙin wasu 'yantauri, musamman idan aka lura da cewa, yawanci 'yantauri bas u da wander yi wa makaɗansu kyauta ta bajimta ko ta zo-a-gani. Haka kuma, ta ɓangare sarakuna sun lura makaɗan 'yantauri suna taka muhimmiyar rawa ga rayuwa da ayyukan 'yantauri.

Jagora : *Doki da gangami sai Nomau na Magarya,*
: *Uban Balindo shi ya ishe ni hak Kadawa,*
: *Yac ce Kassu ana bidik ka da doki,*
: *An dimga ruwan shuka,*
: *Ga ka kana alhwarma,*
: *Kai ka ga bani kamnak karya,*
: *Wa ka sai mani doki Magarya?*
: *Nomau ne ko abin tuwo baya da shi.*

Jagora : *Yac ce da tarbace za a saye,*
: *Da tarbace na san kowa Magarya,*
: *Zana man su, su wa suwa suk ka shiga,*
: *Yac ce masalan Saraki yac ce a saye,*
: *Gardaye Sanda yac ce a saye,*
: *Danmani Magaji yac ce a saye,*

: Haba Sarkin makera yac ce a saye,
: Sarkin fawa Audu yac ce a saye.
(Kassu Zurmi, Wakar Danbuzu).

A wannan diyan waka Kassu bayyana yadda Balindo ya shaida masa cewa, Nomau na Magarya zai ba shi kyauta doki, to, amm Kassu ya san Nomau bas hi iya yin kyautar doki tuun da shi da halin yin haka. Sai amma sai Balindo ya nuna cewa ta karo-karo za a sayi dokin. Inda ya ambaci sunayen wasu masu sarauta cewa, su za su sayi dokin kamar sarki da gardaye da Danmani Magaji da kuma sarkin makera. Kenna a iya cewa, wannan wata gudummuwa ce ta sarakuna don taimaka wa 'yantauri ya fita kunya wajen makadi saboda yanayin kyakkyawar danagantakar da take a tsakaninsu a tsarin zamantakewa nay au da kullum.

Kassu ya ci gaba da cewa:

Jagora :*Yaz zaka yac ce ma Dangaladima dai kai ga cikon kudɗi ba,*
: *Ni nac ce abin da kas samo,*
: *Kawo a cikama saura,*
: *Amadu ya rumtce ido yak kai mai,*
: *Yaz zo yac ce ma Dangaladima ga nai da kwabo na samo,*
: *Kai ar wohin banza,*
Jagora :*Na gode ma Dangaladima Cibau na Tudun Shanawa,*
: *Ga dokin ya bayas,*
: *Kai ko har nai da kwabon uya bar ma.*
(Kassu Zurmi, Wakar Danbuzu).

A wannan da Kassu ya nuna cewa, a karshe dai Dangaladima Cibau na Tudun Shanawa na wancan lokacin ya sayi dokin ya kuma ba shi. Domin kuwa Kassu ya nuna yadda cewa, Danbuzu da ya yi alkawalin bayar da kyautar doki an nemi da ya kawo wani abu a cika a sayi doki, amma ya bubbuga ya samo nai da kwabo. Hakan ta sa Dangaladima ya tausaya wa Danbuzu ya sayi doki y aba Kassu Magana ta kare. A al'adun Hausawa haka ake son danagantakar maigida ko ubangida da yaro ko bara, wato laifi karami kuiwuya, laifin babba rowa. Irin wannan hali na tausaya da hakuri da kuma gudummuwa da sarakuna suke ba wa 'yantauri ita ce sirrin kyakkyawar dangantakarsu da 'yantauri.

2.3 Samar Tsaro a Taro ga Masu Saurata

Yanwanci a taroroka, musamman irin na siyasa ko gudanar da ayyukan gwamanati ko na sarauta, 'yantauri suka bi iyayen gidansu don ba su kari, wato tsari ko-ta-kwana, musamman don nuna biyayya da goyon baya da kuma tsorata mikiya da abokan hamayya. Irin wannan tsari har yau yana da tasiri a tsakanin 'yantauri da sarakuna ko masu riƙe da mukaman sarauta da siyasa ko gwamnati. Ga abin da Kassu ya cewa a wakar *Mai babarbara Shehu Guraguri*:

Jagora :*Rat tariyit Firimiya an bidi yamutci Kaura,*
: *Ranat tariyat Firimiya an bidi yamutci*
: *Sai ga Magaji ya dora gadauniya.*
Jagora :*Mai babarbara Shehu Guraguri na Musa,*
: *Ka biya nib a ka shanye kidin ga ba,*
: *Dada mahaukaci ya tsare unguwa,*

: *Amma dai ka na hwakewa da hayaniya tai,*
: *Wa bai san kai ne ba ne Musa,*
: *DaShehu masu banna da ido wuri.*

A wadannan diyan waka Kassu ya nuna yadda Mai babarbara ya bayar da kariya ga taron da Firimiya ya zo Kaura, musamman a lokacin da ‘yan adawa suka nemi tayar da hatsaniya. Wannan dama al’ada ceta taro, musamman taro siyasa ko na sarauta tun da sarauta da siyasa bas u rabuwa da ‘yan adawa da kuma makiya. Hakan ta sa wanda ya fahimci haka duk lokacin da zai shirya taro ko zai je taro yake yin shiri don gudun sharri ‘yan adawa da abokan hamayya. Asali a tsarin zamantakewar Hausawa ‘yantauri su ne daya daga jami’an tsaro na sarakuna da manyan mutane da kuma masarauta. Kenan a iya cewa wannan yana daya daga cikin amfani ‘yantauri ga sarakuna da sauran iyayen gidansu.

2.4 Taimaka wa Zartar da Hukunci

Yawanci a fada ‘yantauri sukan taimaka wa fada wajen zartar da hukunci, musamman wani lokaci akan sami ‘yantauri daga cikin fadawa sarki ko fada. Wannan tsari yana taimaka wa fada wajen tabbatar da hukunci. Ga abin da Kassu ya fada kamar haka:

Jagora : Dan Allah saraki zaburo za ya hita
: Don Allah saraki zaburo za ya hita
: Yara ashe saraki bay a takama
: Ya ga abin da za ya hwadama gari
: dole ya’e sai nig ga saraki
: An hito ba rawani
: *Nij ji yana hwaɗin ku kama mani shi*
: *Ku kame mani shi*
: *Ku kame mani shi*
: *Ku kame mani shi*
: *Yas sa haɗe sun ka kame mashi shi*
(Kaura, 2017:189).

A dan waka da ya gabata, Kassu ya nuna yadda sarakuna suke yin amfani da ‘yantauri wajen zartar da hukunci ga jama’a ko kuma a kan ‘yantaurin idan buƙatar haka ta taso. Misali kamar yadda Nomau yake koƙarin yin barna a gari a zo ka ssanar da sarki, sarki kuma ya zaburo y aba da umarnin a kama Nomau. Wanda kuma ‘yantauri ‘ya’uwansa suka kama shi. Wand da babu su da Nomau ya yi aika-aika. Wanda al’ada ta tauri, tana sa ‘yantauri su gawurta ko su gagara, wato takai duk mutanen gari suna tsoronsu. Wasu ma ‘yantauri har ‘yan’uwansu ‘yantauri suna tsoronsu, saboda gagarsu. Ga misalign wani kambame¹ da Kassu ya zuga Maidaba, wato a nan Kassu ya nuna har lahira ma tauri yana da amfani, amma a salon a kambame kamar haka:

¹ Dangambo (2007:43) ya bayyana kambame da “Wani lafazi ko furuci da mawaƙa kan yi wanda sai a ga abu ne mai wuya haka ta auku. Sukan fadi abin da ba zai yiwu ba, su nuna ya auku ko zai auku; ko kuma su ce in ma ya auku to ba zai hana haddasa wani abu ba. Wannan dabara ce ta kambamawa don jawo hankali”. Shi kuma, Yahaya (1997:159) ya bayyana kambame da “Salon kambamawa salo ne wanda mawaƙi kan kara wa magana gishiri. Wato ya bayyana abu fiye da yadda yake a zahiri. Wani lokaci yakan yi haka ne domin ya kara fitowa da bayani sosai ko ya jaddada saƙosa ko kuma ya kawo raha cikin waƙarsa” Kenan a iya cewa, kambame na nufin kururu abu ta hanyar kai shi wani matsayi na kololuwa, musamman wanda ya saba tunani da hanakalin mutane.

- Jagora : *Maidaba yay yi yamutci da mutane Lahira,*
: *Hah! Sha biyun dare masassra tas same,*
: *Tun da swahe Sarkin Badau yay mutum,*
: *Yaz zo ya iske Nakiri na wankin ido ya dimga mai sallama,*
: *Hah! Ya ce ma "Musa cirka-cirka bara nai dubu,*
: *Mai man sallama ka gani wana nai yas zaka",*
: *Cirka-cirka yas zaka ya ce "wa ak kai mai sallama",*
: *Bai dai tanka ba kurumi zahin rai nan dai yakai*
: *Gare mazaijen duniya.*
- Jagora : *Wa ak kai mai sallama,*
: *Bai dai tanka ba shi na kurumi nain kwarin rai nai dai yakai,*
: *Gare mazaijen duniya.*
- Jagora : *Sannan Mala'ika ya ce "Nagidan Duwa tanka ka ga Barade ya zaka",*
: *Ya ce "Kai ban jiya ba sai manya nai sun zaka"*
: *Yara ku yadda tauri ba karya ba ne,*
: *Sannan Musa yay koma yak kai gami,*
: *Yaz zo ya ce Nakiri wai ya ce sai ka zaka,*
: *Ya ce sai na zaka kuma wa annan ma-tsauri ido,*
: *Maidaba yac ce da zuci kowa na ne ka sani sai dai ka taho,*
- Jagora : *Nakiri yak gamo salla tai,*
: *Duk ya sa kayan hwaɗa yay jawo sanda tai fasa yaz zaka ya*
: *kwakware mai ido,*
: *Ya aza wai shi tsoro nai yakkai,*
: *Wa annan kai man sallama,*
: *Bai dai tanka ba shi na kurumi nai zahin rai nai dai yakkai.*
- Jagora : *Kai wa annan kai man sallama,*
: *Bai dai tanka ba shi na kurumi nai dan yaki Nagidan duwa,*
: *Sannan Nakiri ya ce Bawan wa nai kai?,*
: *Sannan Maidaba ya ce ba Bawan kowa ba ne,*
: *Ba bawan kowa ba ne?,*
: *Ko kai ne na gidan Duwa?,*
: *E ni na nan duk ka sani*
: *Ya ce duk na sani?.*
- Jagora : *Maidaba na ji ku ash shegun duniya,*
: *Dan gare su kowa tsoro nai yakkai,*
: *Ya ce, "E mu ash shegu duniya kuma mu ash shegun Lahira mun*
: *taho,*
: *Kowa tsorona yakkai had da kai ma kau sai ka sani,*
: *Sannan Nakiri ya hyadi gaba nai,*
: *Yac ce sai na sani, kai kac ce sai na sani?,*

: *Maidab to hwa nan ba a tauri koma duniya,*
: *Yi gida,*
: *Sabidda ya dimga mai sallama,*
: *Gare mazaijen duniya.*

(Kassu wakar Nagidan duwa Gare Mazaijen Duniya: MP³).

A wadannan diyan Kassu ya nuna yadda ake jin tsoron 'yantauri, musamman wadanda suka shahara. Hakan ta sa Kassu ya yi kambame ga Maidaba, wato ya nuna ya je lahira su yi karo da walakiri, amma, walakiri ya cewa wa Maidaba ya koma duniya don ba a yi tauri lahira. Kenan a iya cewa, Kassu Zurmi ya yi amfani da wannan dabara ko salo don nuna tasirin 'yantauri ga masarauta da ma sauran al'umma baki-daya a bisa tsarin zamantakewar al'ummar Hausawa ta yau da kullum.

Har ila yau, duk da wannan dangantaka da take a tsakanin masu saurata da 'yantauri, wani lokacin sarakuna suna bari a hukunta ;yantauri, musamman idan su yi barna mai yawa ko ta wauta, saboda tabbatar da adalci na kula da rayuka da dukiyoyin talakawansu. Ga misalign abin da Kassu yake cewa kamar:

Jagora : *Shi kau wanda yay yi bannai,*
: *Yai bursuna yak koma,*
: *Gidansu shi kau in tahi ce mai barka,*
: *In ce barka da santak kerame,*
: *Ka yi ta gata,*
: *in sake mai launi,*
: *Tunda Kassu ba ni hwaɗa,*
: *Mi nash sha min kai.*
(Magaji, 2016:94-95).

A wannan dan waka na sama Kassu ya nuna an daure 'yantauri duk da suna da kyakkyawar alaƙa da masu sarauta. Saboda ya bayyana a ciki zuga da yake yi wa 'yantauri cewa, irin wannan barnar kamar bajimta ce. Haka kuma, duk wanda ya yi barnar da aka daure shi, to idan ya kamala zaman gida jari, zai ya gaishe shi ya yi masa murna, sannan kuma, ya sakae masa take, saboda ya yi abin a yaba a bangaren tauri. Har ila yau Kassu ya nuna shi ba dantauri ba babu abin da ya haɗa shi da faɗa don haka, bas hi da wata damuwa a kan faɗan ko barnar 'yantauri, shi dai iyakarsa ya yi jaje da kuma murna.

3.0 Kammalawa

A wannan nazari an yi sharhi ne a kan danagantakar 'yantauri da sarauta, ta hanyar kawo takaitaccen tarihin Makada Abubakar Kassu Zurmi. Ta haka ne, aka kawo tsokaci game da yanayin dangantakar inda aka fito da tsarin ubangida da bara da yaba kyautar wasu masu sarauta daga makada a dalilin waniko wasu 'yantauri da samar da tsaro da kuma taimakawa wajen tabbar da hukunci. Haka kuma, an fahimci Kassu Zurmi yakan yi la'akari da yanayin danagantaka ta fuskar zamantakewa tsakanin sarauta da 'yantauri, musamman ta fito da wasu halaye da sarki suke nuna wa 'yantauri, misali kawaici da kyauta da tausayi da hakuri da da bayar da gudummuwa. Haka suma 'yantauri suka nuna hali na biyayya da kuma kare kima da darajar sarakuna da kuma masarauta. Duk da haka, wani lokaci masu sarauta suna bari a hukunta 'yanatauri, musamman idan su yi barnar

da ta munana, don tabbatar da adalci ga talakawa, wato adalci na tsaro ko kula da rayuka da dukiyoyin al'ummar masarauta.

Haka kuma, an lura da yadda Kassu Zurmi ya nuna yadda shaharar 'yantauri masarauta ko sarki suke kari wa masarauta da sarauta kwarjini a idon jama'a domin a san wadannan 'yantauri a masarauta suna jiran ko-ta-kwana. Har ila yau, an gano cewa, 'yantauri suna matsayi a cikin al'ummar Hausawa, musamman ma a matsayinsu na jarumai ko masu tabbatar da tsaro ga gari ko kasa. Hakan ta sa kowane mai sarauta atsaru al'adun Hausawa yana da sarkin taurinsa, domin an tabbata jama'a suna tsoron fushin 'yantauri wannan dalili ne ya sa Kassu Zurmi yin kambame wajen zuga 'yantauri kamar yadda ya yi a waƙar Maidaba.

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