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 Jinsintarwa Cikin Wasu [iyan Waƙoƙin Alhaji Abubakar Kassu Zurmi

Fauziyya Muhammad Hassan

Corresponding Author: Fauziyya Muhammad Hassan Fauziyyahassan46@gmail.com
+2348072515470

Tsakure

Takardar ta yi bayani a game da Nazarin Jinsintarwa ne a waƙar baka. Jinsintarwa na nufin yadda mawaƙa suke bin wasu dabarun kwatance daban-daan wajen kambama ko kururuta ko zuga ko kushe kansu ko iyayen gidansu ko kuma wasu makusantansu. Mawaƙan maza suna amfani da salon jinsintarwa wajen fito da martaban mafarauta ko 'yan dambe ko ɓarayi da wasu iyayen gidansu, kamar yadda aka sami hakan a wasu ɗiyan waƙoƙin Alhaji Abubakar Kassu Zurmi wanda hakan ya haifar masa da wani tasiri da shura da kuma tabbatar da irin sunan da ya yi a idon duniya. Takardar ta bi hanyoyin tattara bayanai kamar shiga ɗakunan karatu inda aka dubi ayyukan magabata da suke da alaƙa da wannan batu. An kuma saurari faya-fayan waƙoƙin Kassu Zurmi tun daga na kaset-kaset waɗanda ake saurara a ji da kuma faya-fayan (CD) waɗanda ake saurara a ji kuma a gani. Binciken ya tabbatar da cewa Alhaji Abubakar Kassu Zurmi ya bayar da gudummuwa musamman wajen kare martaban harshen Hausa da kuma adana wa harshen wasu hikimomi da tarin kalmomi da baiwar da Allah ya yi masa.

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1.0 Gabatarwa

Jinsintarwa a nan na nufin yadda mawaƙin ke nuna yanayi ta hanyar zaɓar kalmomi ko ayyuka ko siffofi da ke alaƙa da jinsin mutum a ɗorawa wani jinsi da ba na mutum ba. Haka kuma, nau'o'in jinsintarwa da dama da masana suka tantance kamar alamtarwa wadda ke nufin amfani da alamu ko wakilci domin nuna wata ma'ana ta ɓoye kamar yadda mace ke iya wakiltar ƙauna ko lalaci, yayin da namiji ke iya wakiltar ƙarfi ko shugabanci a wasu lokuta. Akwai kuma dabbantarwa da mutuntarwa da abuntarwa da

dai makamantansu. A cikin waƙoƙin Alhaji Abubakar Kassu Zurmi, ana iya gano amfani da irin waɗannan dabarun salo wajen bayyanar da tunani mai zurfi game da jinsi. Mawaƙin na amfani da harshen zalla, azanci da alamomi na rayuwar yau da kullum domin ya gina wata fahimta ta musamman dangane da rawar da jinsi ke takawa a cikin zamantakewar al'umma. Don haka wannan takarda tana so ta rairayo wasu daga cikin ire-iren salon jinsintarwa da ire-irenta da yadda suka kasance adon harshe a waƙoƙin Kassu, tare da tantance irin saƙon da ke ɓoye a cikinsu.

2.0 Taƙaitaccen Tarihin Kassu Zurmi

Magaji (2016) ya ce An haifi Alhaji Abubakar Kassu Zurmi a garin Magarya, kusa da Zurmi, a Jihar Zamfara ta yanzu. Ya kasance mutum mai kuzari saboda duk warinsa ba a samun mai buge shi a wajen faɗa (Zamfara, 2022). Yana ɗan asalin zuriyar mafarauta, inda mahaifinsa ya kasance mashahurin makiɗin farauta. Kassu ya taso yana bin mahaifinsa farauta, inda ya koyi waƙoƙin farauta da ya riƙa rerawa a taruka da bukukuwa.

Kassu Zurmi ya rasu bayan ya yi fama da wata geruwar rashin lafiya wadda har ta sa kwantawa a asibitin Gwaji na Gusau a shekara ta 1987 (Gusau, 2005:229).
Waƙoƙin Kassu Zurmi sun taka rawa wajen raya harshen Hausa da adana al'adun gargajiya. Ya kasance ginshiƙi wajen isar da saƙonni cikin hikima da nishaɗi, tare da adana tarihi da al'adun Hausawa.

Kassu Zurmi ya kasance maaɗi mai ƙwarewa a waƙar baka, musamman a tsakanin 'yan tauri da mafarauta da 'yan caca da ɓarayi da kuma masu sana'ar fawa . Waƙoƙinsa sun shahara wajen amfani da salo na jinsintarwa, kamar dabbantarwa, mutuntarwa, alamtarwa da abuntarwa, da abuntarwar abuntarwa don yabon manyan mutane da iyayen gida.

3.0 Nazarin Jinsintarwa a Waƙoƙin Kasssu Zurmi

A waƙoƙin Alhaji Abubakar Kassu Zurmi ya yi amfani da dabarun jinsintarwa wajen saƙa ɗiyan waƙoƙinsa domin wasa da kambama iyayen gidansa da ma wasu daga cikin fitattun mutane da suke da alaƙa ko abokan iyayen gidansa. Wato ambato ne na abubuwan ƙasaita ko burgewa da mutum yake da su ko yake aiwatarwa akan wani jinsi da ba na mutum ba. Hakance tasa wani bi akan haɗa da wuce gona da iri inda mawaƙi zai ɗauki halayya da aka san kawai jinsin mutum aka sani da shi a ɗora wa jinsin dabba ko tsuntsu. Masana sun yi bayani gwargwadon fahimtarsu a kan irin hanyoyin da mawaƙa suke bi wajen jinsarwa a cikin salon waƙoƙin su na baka ko rubutattu.

3.1 Tubalan Dabbantarwa

Dabbantarwa na nufin a maida mutum ko wani abu dabba ta fusakar bayyana siffa ko halayya ko kuma ɗabi'a. Abubakar Kassu Zurmi ya riƙa wasa mutane da dama a waƙoƙinsa kamar yadda ya faru a waƙarsa ta Ibrahim Shayi, kuma a jerin irin yadda ya riƙa kambama mutane ya yi ne da nufi nuna su zaƙaƙurai ne, kuma yana nufin su daban suke ba kamar sauran mutane ba. Kassu Zurmi ya yi amfani da salon jinsarwa na dabbantarwa da nufin kambama su. Domin ya riƙa kiransu da wasu sunaye na wasu dabbobi da ake jin da wasu halaye da suka bambanta a cikin dabbobi 'yan'uwansu a cikin jeji ko ma a gida. Haka Kassu ya riƙa danganta wasu fitattun mutane da irin waɗannan nau'uin dabobbin, ga ma dai abin da yakan faɗa:

Jagora: *Don an game da Labbo yana tattalin ɗiyan dangi,*
To daɗa ran amren Shayaya Labbo ya wahala,
Ra amren Sha Labbo yai yawo,
Amren Sha Labbo ya yi jidali
Garin biɗab bashi,
Ya sha rana kamak karen daji
Ya Sha raɓa kamat tuƙin ɗaki.

"Ya sha rana kamar karen daji" Wannan siffa ce ta jarumtaka da juriya. "Karen daji" yana rayuwa ne a cikin zafi, yunwa da hatsari. Don haka, idan aka kwatanta mutum da karen daji, ana nufin shi ma mutum ne mai juriyar wahala da ƙwazo. Kassu na amfani da wannan siffa domin yabon jarumta da ƙarfin hali na Sha Labbo.

A wata waƙar ma Alhaji Abubakar Kassu Zurmi ya yi amfani da irin wannan salo, inda ya jero wasu ɗiyoyin waƙa da suke nuna zuga ko kambamawa ta amfani da salo na dabbantarwa waɗanda suke nuni ga Nomau na Magarya, ga ma dai yadda suke:

Jagora: *Nomau tushen hwaɗa karem masu gari,*

Torankwan tciya uban mai rogo,

Ko hwatara tai yawa takan zama iko,

Haka ma ya sake ambata wannan ɗiyar waƙar;

Jagora: *Doki da gangami sai Nomau na Magarya,*
Uban Balindo shi ya ishe ni haka Kadawa,
Yac ce Kassu ana biɗak ka da doki,
Ga ka akan alhwarma.

Haka kuma a wata ɗiyar cewa yake:

Jagora: *Ɗankalgo ba ni ƙamnaƙ ƙarya,*
Waka sai mani doki Magarya?
Nomau ne ko abin tuwo ba ya da shi,
Kahiri karen Bunu Baƙo,
Yanzu kau karen Alhaji ne.

Kare *ne,* wato kamar masu yadda masu hikimar magana kan ce, "kare ɗan raƙumi, ba ya cin abincin mai gida, ko da yunwa na kashe shi". Haka kuma a wannan ɗiyar waƙar ta Nomau na Magarya Kassu Zurmi ya nuna shi da *Karen alhaji ,* wato ko a cikin yaran alhaji ma shi ɗan amana ne.

Haka kuma a cikin waƙar Mani Maƙera Kassu Zurmi ya yi amfani da irin wanna salo kamar yadda yace:

Jagora: *Barkakka da gaba mani,*
Taho jikan zaki bari tsoron arna,

Hwaɗa ma Maƙera ina bankwana,

"Jikan Zaki" Wannan kalma ce mai nauyi sosai a dabbantarwa. Zaki dabba ce da ake xauka tamkar sarkin daji – alama ce ta ƙarfin hali, jarumta, da iko. Anan, ana kwatanta mutum da jinin zaki, ma'ana jarumi ne da ba ya tsoro. *"Bari tsoron arna"* Wannan yana ƙara jaddada cewa jikan zaki ba ya jin tsoro, har ma da wanda ake ɗauka a matsayin abokin gaba.

Haka kuma yace:

Jagora: *Wo* <u>*jikan Zaki,*</u>
Ai <u>*jan zaki*</u> *ba a haye ma barde,*
In ba maganab banza ba,
Mani bai yi idon tsoro ba,
Ko kusa ba shi da tsoron kowa,
Kowan nune shi yana sara nai,
Halin gidan Jimfi kay yi <u>*jikan Zaki*</u>

Har wayau an cigaba da siffanta Nomau na Magarya da "jikan zaki". *"Jan zaki"* ma'ana zaki ya tashi, yana cikin hargagi ko motsi, alamar fushi ko shiri na yaƙi. *"Ba a haye ma barde"* Barde a Hausa na nufin jarumi ko gwarzo. Ma'ana, idan zaki ya farka ko ya fusata, ma barde ba ya iya haye masa, alamar cewa wannan mutum ba kowane gwarzo zai iya tinkararsa ba.

Waɗannan su ne kaɗan daga cikin ɗiyan waƙoƙi Alhaji Abubakar Kassu Zurmi, waɗanda ya ɗora bisa dabarar Dabbantarwa domin isar da saƙonsa cikin hikima da azanaci.

3.2 Tubalan Mutuntarwa

Mutuntarwa kamar yadda Ɗangambo (2007) ya bayyana ita ma kwatantawa ce. A nan mawaƙi yakan ɗauki wasu halaye ko siffofi ko darajoji da makamantansu da mutum ne kawai aka sani da su, a laƙaba wa wani abu marar rai ko dabba ko tsuntsu ko ƙwaro da sauransu. Irin wannan Jinsarwa ana samu a cikin ɗiyan waƙoƙin Alhaji Abubakar Kassu Zurmi da kan yiwa 'Yan Tauri da Manoma da sauransu. Ga dai yadda Kassu yake kawo ɗiyan a waƙoƙinsa:

Jagora: *Katakoron Lando Iro na Ummaru,*
<u>*Kura*</u> *mai guzurin* <u>*kunya*</u>*,*
Sha Yaya Magarya ta yi ma doro,
Tana nan tabar ka, Atu ta tcere,
Haka kuma ya ce a wata ɗiyar waƙar:
Jagora: *Naga 'yan tantabaru cikin rushewarsu,*
<u>*Tantabara*</u> *goma,*
Amma yanzu ba su sun ƙare,
Yanzu kam saura nai guda baƙi namiji,
Ko shi kam don yana yi mai <u>*waƙa*</u>*,*
A wani ɗiyan waƙar kuwa cewa yake
Jagora: <u>*Tantabari*</u> *na rigan ka tasowa,*
Kai ga ka da ranak kwana sai luhwa ta shuɗe,
Sai <u>*tsuntsu*</u> *ya hito yana* <u>*shan hantchi*</u>*,*

Yana gashin ƙeya,
shina duban inda zaka hudowa,
Shi kau yana cikin ɗaki.
Ya ƙara da cewa:
Tantabari na gyaran jikinai,
Sai dai Shayaya yaɗ ɗago ɗaki,
Ɗam mazan tantabarin ga na yi mai guɗa,
Shina ƙudungurun Shayi ɗan gidan Labbo,
Kudungurun Shayi ɗan gidan Labbo,
(Gusau,2009)

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Kassu Zurmi cikin waɗannan ɗiyar waƙa ya lissafo sunayen dabbobi kamar su '*kura'* *'tantabari'* inda ya alaƙantasu da halayen da suka keɓanta ga ɗan Adam, kamar *'kunya'* '*shan hantchi' 'waƙa''hudowa''guɗa'* duka a ƙoƙarinsa na saƙa zaren waƙar domin samar da salo mai armashi da karsashi.

A cikin waƙar Mani Maƙera kuwa cewa yake:

In ba maganab banza ba,
Mani bai yi idon tsoro ba,
Ko kusa ba shi da tsoron kowa,
Kowan nune shi yana sara nai,
Halin gidan Jimfi kay yi jikan Zaki

Wannan yana ƙara bayyana halayen jarumta, kuma yana amfani da jiki(*ido*) don bayyana hali. *Bai yi idon tsoro ba* wata hanya ce ta fasaha domin cewa mutum jarumi ne ƙwarai.

3.3 Tubalan Alamtarwa

Alamtarwa ita ma takan zo cikin sigar kwatantawa (Ɗangambo, 2007). Dabara ce ta hanyar bayyana wani abu ta hanyar ba shi wata siffa ko alama da za ta tsaya a maimakonsa, wato wannan alama da aka siffanta wani da ita za ta bayyana wane ne shi ba tare da an ambace shi ba.

Mawaƙa sukan yi amfani da wannan salo wajen kambama ko kushe mutum ko wani jinsi cikin ɗiyan waƙoƙinsu, kamar yadda akan samo cikin waƙoƙin Kassu Zurmi, misali:

Waƙar Nomau na Magarya

Jagora: *Gauɗe baka matanki ,*
Baba kaɗe ba ka baka,
Na magaji ƙanƙari,
Ko Allahu na ruwa ba ka jiƙa,
Doƙoƙiso ko baka jin batun masu gari?

A cikin wannan ɗiyan waƙa ta Nomau na Magarya, mawaƙin ya haɗa da kalmar salon kinaya kamar" *Doƙoƙiso"* da kuma alamtarwa kamar *"Gauɗe"* da *"ƙanƙari"* duk waɗannan kalmomi Kassu ya yi amfani da su ne domin nuna fatara da tsiyar Nomau (Atuwo, 2017)

A taƙaice "Doƙoƙiso" kalma ce ta Hausa da ake amfani da ita don siffanta mutum mai rashin hangen nesa, marar ƙima ko wanda ba shi da tasiri. A waƙar Kassu Zurmi, "Doƙoƙiso" na nuna tsananin fatara da wulakanci. An haɗa kalmar da sauran kalmomin alamtarwa kamar "Gauɗe" da "Kanƙari" don ƙarfafa fahimtar talauci da ƙarancin daraja. Kassu ya yi amfani da wannan don ya siffanta Nomau da mutumin da ba shi da wani tasiri a cikin al'umma, yana nuni da irin furucin kushe ko rage ƙima.

Haka ma cikin waƙar cikin waƙar Ɗantauri Labbo na Amadu Jabanda cewa yake:

Jagora: *Ban dai hana yaro hawan kuka ba,*
Na Amadu amma hwa ya ɓantale takalmi,
Hayaƙi tuƙaƙau,
Cilas ku ka hidda na kogo,
Jabanda hurunhurma maganin masukaya,
Kiris ɓata kayan Jakki
Ruwan dare ɓata kayan baƙi ya ɗora hwaɗi don ba gari nai ne ba,

Na Magaji ruwan zahi maganin mai zwari,
Ko dai an gunɗe ku ba a haɗe ku.

A wannan xiya waƙar Kassu Zurmi ya yi amfani da kalmomi na zuga, a inda ya yi yabo ga wannan Ɗantauri Labbo na Amadu Jabanda da nufi bayyana wa duniya irin matsayi da yake da shi ta hanyar amfani da salo na alamtawa.

"Ban dai hana yaro hawan kuka ba" "Hawan kuka" a nan ba wai hau kan bishiyar kuka ba ne kai tsaye, yana iya nufin shiga wahala, damuwa ko halin tausayi. Bishiyar kuka kan zama alamar baƙin ciki. Wannan ɗiyar yana iya alamta shigar yaro cikin wani hali mai raɗaɗi ko wahala.
"Na Amadu amma hwa ya ɓantale takalmi" Alamtarwa "Ɓantale takalmi" na iya nufin rasa mataki ko tushe. Takalmi yana wakiltar *daidaito* da tafiya cikin natsuwa. Idan mutum ya rasa takalmi, yana alamta matsala a tafiyarsa ko rayuwarsa.
"Hayaƙi tuƙaƙau" hayaƙi ne mai duhu, mai nauyi. Ana iya fassara hakan a matsayin alamar munin hali ko wani abu mai ɓarna da ƙazanta ko alamar gazawa, ɓarnatar da daraja ko halin rashin tsabta (ko a zahiri ko a ɗabi'a).
"Cilas ku ka hidda na kogo" *Cilas* yana iya nufin dole ko tilas. Amfani da shi tare da "kogo" wuri mai nuni da matsuguni, na iya zama alamar korar wanda aka tarar a waje. Wato, da zarar ya zo waje to tamkar abin da Hausawa ne kan ce "mai guri ya zo mai tabarma ya naɗe".

3.4 Tubalan Abuntarwa

Abuntarwa na nufin a mayar da mutum ko dabba ko tsuntsu ko ƙwaro ko kuma duk wani abu mai rai bya zama mara marar rai. Irin wannan salo shi ma ɗaya ne daga cikin ire-iren jinsintawa ne da ake samu cikin waƙoƙin Hausa na baka, Alhaji Abubakar Kassu Zurmi ya bi wannan salo wajen saƙa ɗiyan waƙoƙinsa kamar yadda za mu gani cikin Waƙar Ɗan Tauri Basare Shanawa kamar inda mawaƙin yake cewa:

Jagora: *Gagara dako Uban ɗan Anna,*
Basaren Gabas ga gulbin yamma na Abdu,
Ɗan Isaka na Nomau,
Basare dutcin hwashin tama na Jibo ɗan Zaki,
Katakoron Cibau Daudu,
(RNK, 1977)

A nan Kassu Zurmi ɗango na farko ya siffata Basare da '*Gagara dako'* wato mutum wanda ba ya jira a duka lamuransa, haka kuma da yace *'gulbin yamma'* wannan ya nuna Basare mutum gabas ne amma jarumtarsa da tarihinsa ta karaɗe kowanne yanki daga gabas har yamma, ya ƙara da '*dutcin hwashin tama'* Dutse wani abu ne dasakararre, mara rai, wato ba ya motsi. Amma Kassu Zurmi ya yi amfani da shi. A bisa al'ada, da ƙarfe ake fasa dutse, amma a nan, Kassu ya nuna cewa, da dutse ake yin amfani domin a fasa ƙarfe.wato a nan, makaɗin ya nuna irin gwarzontaka da jarumtaka ta wanda yake waƙewa ta nuna cewa, shi dutse ne wanda ƙwarinsa ya kai har yana iya tarwatsa ƙarfe, har ma ya mayar da shi gutsire. Haka kuma inda yace **"Katakoron Cibau Daudu"** "Katakoro" wani irin ita ce ne mai tauri da girma da wuya a sare. Idan Kassu Zurmi ya siffanta mutum da katakoro, yana nufin mutum ne da ba a iya murɗe masa ra'ayi, wanda ke da ƙarfi da jajircewa. Wannan salo yana daga cikin abuntarwa inda mutum mai rai aka kwatanta shi da ita ce mai girma domin bayyanar da ƙarfi da faɗa.

3.5 Tubalan Abuntarwar abuntarwa

Abuntarwar abuntarwa na nufin kwatanta wani abu maras rai da wani maras rai daban. Wato wata hikima ce da makaɗa ke amfani da hikima da azanci waje zaɓo abu sandararre (maras rai) a kwatantashi da wani abu maras rai daban domin taƙaice zance ko kinaya ko dunƙule ma'ana ko kuma wani abun daban domin bayyana wata manufa da saƙon yake ɗauke da shi. Misali

"In na ga <u>inuwa</u> in so shigarta in ga <u>ƙaya ɗai</u>"

A nan inuwa aba ce maras rai, to amma kuma aka kwatanta ta da "ƙaya" ita ma kuma aba ce maras rai.

Ga misalan wasu ɗiyan waƙa waɗanda Kassu Zurmi ya yi amfani da dabarar Abuntarwar abuntarwa domin yabo ga wani:

Jagora: *Torankawan tciya uban Mairogo,*

Ko <u>hwatara</u> tai yawa takan zama <u>iko</u>,

A'a Nomau ko ba ka jin batun masu gari?

A nan hwatara aba ce maras rai, wadda take nufin talauci ko matsin rayuwa, wato hali na raashin wadatar arziƙi, inda mutum ba shi da wani isasshen abinci ko tufafi ko wurin zama. To amma an kwatanta ta da "iko" abu ne maras rai wanda yake nufin ƙarfi ko yin wani abu yadda ake so ko sarrafa wani abu. A taƙaice, Kassu yana nuna cewa hwatara idan ta wuce kima, tana iya sauya tunanin mutum har ya daina jin kunya ko rauni da ita, kuma ya ɗauke ta tamkar wani irin ƙarfi ko mulki a rayuwarsa.

4.0 Kammalawa

A ƙarshe, wannan bincike ya tabbatar da cewa tubalan turken jinsintarwa na da muhimmiyar rawa a cikin ɗiyan waƙoƙin Alhaji Abubakar Kassu Zurmi. Waƙoƙinsa na Kunshe da salo iri-iri na jinsintarwa kamar dabbantarwa da mutuntarwa da kuma alamtarwa. Wannan ya bayyana irin hangen nesa da wayewar tunani da mawaƙin ke da ita wajen gina al'adu da kyautata salo cikin waƙoƙinsa.

Haka kuma, an fahimci cewa Zurmi na amfani da tubalan turke ne ba kawai domin bayar da saƙo ba, har ma domin nuna zalaƙa da fasahar zance cikin harshen Hausa. Saboda haka, wannan bincike ya ba da gudunmawa wajen fahimtar yadda adabi musamman waƙa ke zama wani rumbu na adana fasaha da kuma tarin kalmomi da jumloli wajen zuga ko kambama ko kuma kushe kan al'umma, musamman a fannin jinsintarwa.
A ƙarshe, binciken ya buɗe ƙofa ga masu nazari da masana adabi da su ci gaba da gudanar da zurfaffan bincike a kan yadda tsarin jinsintarwa ke bayyana a adabin Hausa, musamman ta hanyar amfani da tubalan turke. Hakan zai ƙara ƙarfafa fahimta da wayar da kan jama'a game da tasirin adabi wajen sauya tunani da gyara al'umma.

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