



Competitive Scramble is an Evil Ingenuity: Proceedings from the International Conference on the Biography and Songs of Alhaji Abubakar Kassu Zurmi in Heroic Poetry

A Publication of the Department of Nigerian Languages, Sokoto State University, Sokoto



ISBN 978-978-62480-5-9 (Print) | ISBN 978-978-62480-5-9 (Online)

DOI: <https://doi.org/10.65760/kassu.i1.38> Website: www.ssu.edu.ng | Issue 1 | April 2025 |

Dabarun Sata a Wakokin Barayi na Kassu Zurmi: Koyar da Sata ko Ankararwa?

Hussaini Hassan,
Bashir Garba

Department of Hausa, Federal College of Education, Pankshin, Plateau State

Corresponding Author: Hussaini Hassan hussainihassan387@gmail.com
07039283077

Tsakure

Waka ta baka ko rubutacciya, tamkar gyada ce, sai an fasa akan san mai kwaya. Wakokin barayi da ake wa wani kallo na daban, su ma suna dauke da wani saƙo na musamman ta fuskar ankarar da jama'a irin dabarun da barayi suke amfani da su wajen sata, domin jama'a su hankalta su kuma kiyaye. Wannan takarda da aka wa taken "Dabarun Sata a Wakokin Barayi na Kassu Zurmi: Koyar da Sata ko Ankararwa? Takarda ce da ta yi nazarin wasu wakokin barayi na Kassu Zurmi guda biyu, domin fito da sakon da wakokin suke dauke da su na ankarar da jama'a dabarun sata da barayi suke amfani da su. An yi amfani da rubutattun bayanai da sauraron wakokin mawakin domin fito da misalai. A karshen an gano cewa akwai wasu lokuta da yanayi da barayi suka fi so domin yin sata, wato kamar yanayi na damina da duhu, da kuma dare, sukan kuma yi sanda da duduƙe domin kada motsin tafiyarsu ya tada mai gida.

Copyright: *Provided that the author(s) and the source are credited, noncommercial use of the article is allowed, including printing and distribution.*

1.0 Gabatarwa

Wakokin barayi suna fama da kalubale na tuhume-tuhume da kallon haddarin kaji da ake musu, a saboda tunanin Hausawa na cewa waɗannan wakokin ba wani saƙo da suke dauke da shi face koyar da sata, ko farfafa wa barayi gwiwa, da zuga su domin su yi sata. Sai dai wannan takarda tana son ta amsa irin wannan tuhume-tuhume na al'umma kan cewa shin wakokin barayi na koyar da dabarun sata ne ko kuwa ankarar da al'umma a

kan dabarun sata domin su kiyaye. Kassu Zurmi yana dāya daga cikin mawakin baka da suke wakokin barayi. A wannan takarda an dubi ire-iren wakokin mawakin na barayi domin fito da dabarun sata da ya bayyana a wakokin da zummar duba su tare da fito da alfanun wakokin ga jama'a. An fara da fashin bakin muhimman kalmomin da aka gina taken wannan takarda, sannan aka dubi irin dabarun da mawakin ya bayyana na sata daga cikin wakokin.

1.1 Fashin Bakin Muhimman kalmomi

Akwai kalmomin da suke jigo ne wajen gina taken wannan batu. Yana da kyau a fara sanin ma'anar wadannan kalmomi domin hakan zai ba mai karatu haske da sanin inda takardar ta sa gaba. Wadannan muhimman kalmomi su ne: dabara, da koyo, da kuma koyarwa.

1.1.1 Dabara

Kalmar dabara kalmar suna ce jinsin mace wadda ke da jam'in dabaru, ko dabarbari, ko dabarce-dabarce. Kalmar tana da ma'anar kyakkyawan shiri, ko wayo ko hikima ko tsari. Misali a kamar a ce abokan gaba sun yi musu dabara (CNHN, 2006:82). Idan aka danganta kalmar da fannin koyarwa ke nan kalmar na nufin kyakkyawan shiri na koyarwa, ko tsari mai inganci da ake amfani da shi wajen koyarwa.

1.1.2 Sata

A cewar Dunfawa (2009:144) Sata ita ce "daukar abin wani ba da izninsa ba" (Maiyama: 2001:11). A cikin kundin dokokin shar'o'i kuwa (Richardson: 1963:189), sata na nufin gusar da wani abu daga wurinsa da niyyar batar da shi ba tare da sani ko yardar mai abun ba.

Nata'ala (2010:205) a kokarin sa na bayyana fannonin da ake samun jarunta ya bayyana ma'anar sata da cewa sata sana'a ce ta dauke abin wani ka mayar naka ba da yardarsa ko amincewarsa ba.

Bunza (2010:229) ya bayyana ma'anar sata da cewa "sata ita ce kokarin mallakar wani abu mallakar wani ko more wa gallonsa ta fuskar wayo da dabara ko nuna farfi ko makami ko yaudara irin ta zamba cikin aminci. Makasudin sata a more wa abin da aka sata ba tare da an wahalar da jiki ko tunani ba. Bayan haka, sai ya kara bayyana cewa babbar bukarar kowanne gogaggen barawo ita ce biyan bukararsa ta wannan dan lokaci ya amfana da abin da ya sato ko ya amfanar da wanda ya so a lokacin da ya so.

1.1.3 Koyo

Kalmar koyo tana da ma'anar neman sanin abu ta hanyar koyarwar wani, wato malami ko mai ba da horo (CNHN, 2006:250).

Umar (2021) daga Rano (2012:11) ya bayyana cewa babu wani wanda zai iya tunkahon bayar da ma'ana guda dangane da wannan kalma. Sai dai masana sun yi yarjejeniya da junansu musamman masana ilimin halayyar dan Adam, cewa koyo shi ne sauyin dabi'a.

1.1.4 Koyarwa

Salihi, (2006) ya bai wa wannan kalma, ma'ana kamar haka; "koyarwa wata hikima ce ta samar ko nuna wa mai koyo wani sabon ilimi wanda zai iya zama karatu ko rubutu ko dai wata hikima da kan taimaka masa wajen wani abu. Dalilin haka, aka samu sauye- sauye a cikin yanayin rayuwarsu kan abin da ya sani da wanda bai sani ba". Koyarwa tana nufin "nuna wa almajirai hanya ta gari da fitar da su daga duhun jahilci, tare da zama masu sanin hakkin sauran jama'a.

Oyetaƙin da Adeyemi (2022) sun bayyana abin da ake nufi da koyarwa ta hanyoyi daban - daban da ya haɗa da cewa: "Koyarwa na da ma'anar yunkurin da akan yi da nufin taimakon mutane domin su samu wasu dabaru da ɗabi'u da ilimi da tunani da kuma nuna godiya. An kara bayyana abin da ake nufi da koyarwa da cewa tana nufin hulɗa tsakanin malami da ɗalibi a karkashin kulawar malami da zummar kawo sauyi a ɗabi'un ɗalibai. Sai aka kuma kara cewa: koyarwa jagoranci ne na ɗalibai ta wata tsararriyar hanya da zummar ɗalibai su azurta da mafi girman arziki na daga abin a suka taɓa sani ko koya a rayuwarsu.

1.1.5 Ankararwa

Kalmar ankararwa tsirarriyar kalmar suna ce daga kalmar aikatau "Ankara" da ke da ma'anar "lura" (CNHN, 2006:17). Kalmar lura kuwa na nufin gani ko fahimci ko kula ko kuma gane ko kiyaye. Idan aka yi la'akari da wannan ma'ana za a iya bayyana kalmar ankararwa da cewa tana nufin fahimtar da mutum kan wani abu da sanya shi, ya gani ya kuma lura, ya gane amfaninsa ko aibunsa a cikin al'umma ko a kan kansa.

2.0 Ra'in Bincike

An dora wannan aiki mai taken '*Dabarun Sata a Waƙoƙin Barayi na Kassu Zurmi: Koyar da sata ko ankararwa?*' a kan hanyoyin da manyan masana, wato Bunza (2002, 2008, 2009, 2010), da Maiyama (2007, 2008, 2010) suka aiwatar da ayyukansu a kan nazarin labaran barayi da waƙoƙin barayi. Ayyukan kuwa su ne "Bunza (2002) "Baki sai da Wasali (Waƙar sata ta Muhammadu Gambo a idon Manazarta Al'ada)", takardar da aka gabatar a taron kara wa juna sani, Tsangayar Fasaha da nazarin Addinin Musulunci, Sokoto: Jami'ar Umanu Danfodiyo, da Bunza (2008). "Asirran Sata a Riwayar Gambo", Takardar da aka gabatar a taron kara wa juna Sani Sokoto: Sashen Koyar da Harsunan Nijeriya, da Bunza (2009). "An Shiga Lafiya An Fita Lafiya (Bitar Tubar Alhaji Muhammadu Gambo Fagada mai waƙar barayi a ma'aunin manazarta Al'ada)" Takardar da aka gabatar a taron kara wa juna sani na musamman a kan tubar Alhaji Gambo, Sokoto: Jami'ar Usmanu Danfodiyo, da Bunza (2010), "Ciwon Sata A Riyawar Gambo", Cikin Funtuwa, A.I. da Gusau, S.M (eds): Al'ada da Dabi'un Hausawa da Fulani, Wallafar Katsina: Sashen Hausa FCE Katsina, sai kuma Maiyama (2007), "Jigon Sata cikin Rubutattun ƙagaggu Labaran Hausa". Kundin MA, Sokoto: Jami'ar Usmanu Danfodiyo. Department Of Nigerian Languages And Linguistics, da Maiyama (2008), "Sata a Zamantakewar Hausawa: Nazarin Waƙoƙin Barayi na Muhammadu Gambo Fagada", Kundin PhD, Sokoto: Jami'ar Usmanu Danfodiyo, da kuma Maiyama (2010) "Wane ne Barawo?" Takardar Taron kara wa Juna Sani, Cibiyar Nazarin Hausa Sokoto: Jami'ar Usmanu Danfodiyo. Dukkan waɗannan ayyuka sun zama share fage ga dukkan wasu ayyuka da suka shafi labaru da waƙoƙin barayi.

3.0 Waƙoƙin Barayi

Waƙa ɗaya ce daga cikin rukunan adabin Hausa. Masana da manazarta da dama sun bayyana ma'anar waƙa a rubuce-rubucensu, wanda kaɗan daga cikin masana da suka bayyana ma'anar waƙa sun haɗa da: Yahya, (2016, 2013,.) da Dangambo, (1984, 2007), da Mukhtar, (2005), Sarbi, (2007), da Gusau, (2003, 2008), Zarruk, da wasu (1987), da Yahaya da wasu (1992), 'Yar 'aduwa, (2010), da sauransu. A fahimtata, duk waɗannan ma'anoni abu guda suke nufi shi ne, waƙa wani zance ne na hikima da akan tsara cikin tsari na musamman da ya shafi ɗango da baiti da kuma kafiya, da manufar isar da saƙo nau'i daban-daban.

Wakokin barayi ana kiransu da kidan maza, wanda shi kuwa kidan maza wani nau'in kida ne da waka wanda makadan baka suke gudanarwa, domin zuga mutum ko tsuma shi ya yi wani abu na jarunta da ba kowa ne zai iya ba. Kidan maza ba wai kida ba ne tsurarsa, yana tafe ne da waka. Akwai sigogin da ake bambance wakokin wadannan mawaka da su. Duk wakokin da na kidan maza ne, ana gane su ta wadannan kamanni da suka hada da ta'addanci da tsura da tsiya da yaji/bajinta da lalaci da kuma rashin tausayi (Dunfwa, 2009:145).

Hausawa sukan kira nau'o'in wake – wakensu da sunan kida, saboda tun farkon al'amari kidan ne aka fara ganowa, sai daga baya ne aka dinga raka shi da waka. Ta haka ne duk aiki da aka raka shi da kida sai ana yi masa raba danni da kida kamar yadda ake cewa "kidan maza" (Gusau, 2008).

Wakokin barayi kuwa bisa asali, wakoki ne da ake wa 'yan tauri. Wani lokaci idan dan tauri ya kasaita, ya ga ya fi karfin kowanne irin makami ya kama shi, sai ya shiga sata. To sai kidan gangi ya zama har barayi ana yi wa. Misali akwai wakar da Kassu Zurmi yake zuga wani barawo mai suna "Mamman Dansale" yana cewa:

"karamin dan duniya ka tonon rai rai,
Mamman ya hwaɗa ma koram mata,
Sai kokarin bantalat tasoshi,
Shegen barayi an nan,
Rangama ba ta zanen suna,
Gamsheka na sani in kai ne,

In ji kuwwa ana buzanci
Ih! Karenka,
Hai! Namiji
Muhammadu in ji ka ba bugaje haushi,
To!
Mala'ikab Bugaje,
Dansale ciyyon cikin 'yan banza,
Tarago mai jan kaya,
Jirgin sama mai yat – jela uway yaye,
Kana gaba rigimarka na biya dab baya Dan – sanda.
Kai masama kowas sami hwan dariya yi maka,
In ya kiya su mai sai ga bara,
Akwai mu da rairai masu maida mutane baya,
Dukiyab bahili ta yadu
Sai masu ci sun kawo.
Alanya hwatake na dare,
Dan sale tayin kura.
Tayin kura kare ba ya son goyo nai."

4.0 Tarihin Mawaki: Kassu Zurmi

Magaji (2016:9) ya bayyana tarihin Rayuwar Kassu Zurmi a littafinsa. An bayyana cewa Alhaji Kassu Zurmi wanda sunansa na yanka Abubakar, an haife shi a wajajen shekarar 1925, a wani gari da ake kira Magarya ta Kasar Zurmi, kuma karaar hukumar Zurmi, a jihar Zamfara ta yanzu. Sunan mahaifin Kassu Zurmi Muhammadu, Mahaifiyarsa kuwa sunanta Maimuna. Mahaifin Kassu Zurmi Muhammadu Ganga, makadin farauta ne, wanda hakan yake nuna cewa Kassu Zurmi gadon kidan farauta ya yi ba haye ba ne, domin kuwa tun da ya isa misali yake bin tsohonsa wurin kidan Farauta. Abin kidan su shi ne kalangu.

Kassu Zurmi bai yi ilimin Zamani ba, sai dai karatun Alkur'ani. Alhaji Kassu Zurmi ya fara waka tun lokaci mai tsawo, domin kuwa Magaji (2016) ya nuna cewa tun a shekarar 1967 gidan Rediyo Nijeriya na Kaduna, suka dauki wasu wakokinsa fayafayan garmaho, wanda hakan ke nuna cewa tun gabanin shekarun Kassu Zurmi yana waka.

Allah maɗaukakin Sarki ya yi wa Kassu Zurmi baiwa ta 'ya'ya masu yawa. A cikin manyan kuwa akwai waɗanda suke tafiya tare da shi wurin kiɗa. A ciki akwai Umaru wanda a da ya yi kiɗan tauri. Sai dai an ce a yanzu dai a cikin 'ya'yan ba wanda ya gaje shi, domin kuwa ɗaya ɗan nasa mai suna Aliyu Na'acci koyar da almajirai karatun Alkur'ani yake. Bayan kiɗan farauta, Kssu ya taɓa kiɗan noma. Kiɗan tauri da na farauta su suka fito da mawaƙi Kassu Zurmi fili har aka san shi a idon duniya. Makada irin su Kassu ana sanya su ne a rukunin makadan Maza. Duk wanda ke iya nuna jarunta, to irinsu Kassu yake wa waka, wato ke nan kamar 'yan tauri, da farauta, da barayi da sauransu. A saboda shahararsa har Sarkin Zurmi ya naɗa shi sarkin makadin maza na kasarsa.

Alhaji Kassu Zurmi makadi ne na kadaita, domin kuwa duk da cewa yana da makadansa guda uku, kowanne da kalangunsa, amma iyakacin waɗannan makada nasa shi ne kiɗa, domin ba a masa amshi a wakarsa, ko kuma kari. Kasuu Zurmi yakan bi 'yan farauta daji, wanda a nan ne yakan ga irin jaruntar mutum da har zai sami abin faɗa idan zai masa waka.

5.0 Dabarun Sata a Wakokin Barayi na Kassu Zurmi

A wakokin Kassu na barayi ya yi ta fokin bayyana barayi daban-daban, da kuma hanyoyi da dabarun da suke amfani da su wajen yin sata. A wata waka da Kassu Zurmi ya yi wa wani barawo mai suna Adamu Dodo, ya fito da dabarar da barawon yake amfani da ita idan ya je sata gidan mutum. Ga dai a bin da yake cewa a waɗannan diyan waka:

Jagora: Taken masu hwaɗa dai,
 Ka ji kiɗin kare gambu,
Kwamshe tahi duke,
Giwa kada ka yi motci,
Dauke kahwakka,
To, kuma ka ka yi twari
 Adamu Dodo kai mai hana karya na Gwamma.
 (Kassu Zurmi: waƙar Adamu Dodo)

A wannan diyan waka an bayyana cewa shi wannan barawo idan ya zo sata gidan mutum yakan yi dudduke, wato ya tafi a duke, sannan cikin sanda, wato ba tare da motsi ba, balle kuma ya yi tari. Na farko dai idan ya duka, to ba lalle ne na nesa ya hango shi ba, sannan in ya fi motsi to wanda yake kwance yake barci ba zai ji shi ba, balle har ya farka ya far masa, ko ya nemi gudummuwa. A nan idan an lura, Kassu yana son ankarar da mu halaye da dabarun barayi idan sun shigo gidan mutum. Sukan yi sanda su tafi a duke. Idan har muka san wannan to lalle za mu lura mu kasa kunne domin duk motsin da ba mu yarda da shi ba, ko yaya yake, sai a fita a duba.

A wannan diyan waƙar kuma, za mu ga cewa, Kassu barayin ma yana ankarar da su cewa sata ba abu ne mai kyau ba. Sana'a ce ta kasada, sana'a ce ta sayar da rai. Ga dai abin da Kassu yake cewa:

Jagora: Adamu Dodo,
 Wane Adamu nac ce za ya yi man doki da kahwahu,
 Jama'a aiki wahala ne,
 Kuma yaƙi wahala ne,
 Addini wahala ne,
Kai ko tahiya sata kasada ce,

***Kakan ishe daka ko a ishe ka,
Akan ishe mai abu hwalke.***

(Kassu Zurmi: waƙar Adamu Dodo)

Kalmar kasada tana nufin, “rashin jin tsoron faɗawa cikin hatsari ko shiga cikin abin da ba a san sakamakonsa ba (CNHN, 2006:236). A she ke nan, mai kasada yana cikin hatsari yana tare da barazanar rasa rayuwarsa. Duk sana’ar da ba kwanciyar hankali kullun mai yi yana ɗar-ɗar, to akwai haɗari. To shi ne Kassu yake ankarar da su kansu barayi da cewa wannan sana’a ta sata kasada ce. Abin tambaya shi ne, ta ina ta zama kasada? Sai Kassu ya bayyana amsar a saɗara biyu ta gaba da cewa barawo kan iya samun mai abu, mai kaya ko mai dukiya a ɗaki a farke, wato ba barci yake ba, daga shi barawo, sai kai mai kaya, ko kuma barawon ya shiga ɗaki a rutsa shi. Barawo bai san irin shirin mai kaya ba, komai yana iya faruwa. Wannan kasada ce.

Wani abu da Kassu ya ankarar da mu shi ne barayi sun fi son duhu, ba su faunar haske. Sannan sun fi son daidai lokacin da ake ruwan sama, yadda ba wanda zai ji motsin tafiyarsu. Ga dai diyan wannan waƙa, da yake cike da nusarwa da ankarar da jama’a kan yadda barayi suke sata, da lokaci da suka fi yin sata, da dabarun da suke sata.

Jagora: Bakin Abarshi an nan na Magaji,
Su ba su kamnah haske,
Mamman so sukai a dai dibga duhu,
Da iske ana yaf-yaf-yaf,
Wada aka takin kare ba a jin karatai,
Maigida bai sani sai sun yi.

(Kassu Zurmi: waƙar Adamu Dodo)

Ashe ke nan, kamar Kassu yana ce mana ne, yana da kyau duk lungu-lungu da saƙo-saƙo a rika sanya haske, domin duhu maboyar barayi ce. Sannan a kula a lura duk lokacin da ake ruwan sama musamman daddare, a taƙaita barci domin mun ji irin wannan lokaci ne barayi kan fito su shiga gida domin yin sata.

A waɗannan diyan waƙa kuwa, Kassu na sake ankarar da mutane su gane in har barayi sun shigo unguwa ko gida. Al’adar Hausawa ce ajiye kare, ko don gadi ko kuma domin farauta. A ɗabi’a ta kare idan ya ga baƙuwar fuska yakan yi haushi. Wannan ya sa Kassu ke ankarar da al’umma yadda za su rarrabe tsakanin haushen karen da kura ta shigo gida da wanda kuma barayi ne suka shigo. Ga dai abin da Kassu ya ce a waɗannan diyan waƙa:

Jagora: Haushin mutun daban da na kura,
In ka ji karenka ya kwashi haushi,
Ya yi bakin gida,
Ya dawo dab baya-baya yana bugun,
Kohwaddakinka kura ce,
Gudummuwa ka so ka yi an nan.

Jagora: Amma haushn barai,
Da ka ji ya kwasa ya kewaye bakin gida,
An kewayo daga gabas ya kewayo,
Shina ga su-ga su-ga su,
Ga su-ga su-ga su-ga-su,
Ga su-ga su-ga su-ga-su,
To kada ka sake, hito masu yi sun kawo.

(Kassu Zurmi: waƙar Adamu Dodo)

Dubi kuma wannan diyan, waɗanda su ma suke cike da ankararwa. A diyan waƙar, Kassu yana koƙarin ankarar da mutane cewa su rage dogon barci, duk motsin da suka ji su fita

su duba, kar su ce bera ne yake motsi. Idan kuwa ma ba haka ba, to da yiyuwar su yi karo da barayi. Ga dai abin da Kassu ya ce:

Jagora: Maganin maz dān Sanda,
Mamman dān Sake maganin sammokin maza,
Masu gigin kwana,
Masu gigin kwana,
Mata na hwaḍin ana motci,
Maigida na hwaḍin kusa na,
“Haba kusan dākinga na,
Kin san dākinga da ‘yan neman kusa”.

Jagora: Kun jiya masama,
Wallahi ka mutun yay kwana,
Yana rena motcin kusa,
Kowar rena su wata zamba na shahwatai.
(Kassu Zurmi: waƙar Adamu Dodo)

A waƙar da Kassu ya yi wa wani barawo mai suna Iro Sai Mame, ya fito da dabarun da barayi suke amfani da su wajen sata musamman a gidaje. Ga dai abin da Kassu yake cewa a waɗannan ɗiya:

Jagora: Wo na gidan Mamman abin tsoro,
Ga dān kusa karen kado,
Kai mai kwana zanka hwalkawa,
Don kash sheri ya hwaḍa ma,
Yaro bai san sherin barawo ba,
Sai in ya iske shi dākinai,
Wallahi barawo bala’i ne in dare ya yi.
(Kassu Zurmi: waƙar suna Iro Sai Mame)

A nan ma dai Kassu nusar da al’umma yake a kan su guji dogon barci mai nauyi, saboda sharrin barawo. Bai tsaya kan haka ba, sai da ya sanar da al’umma irin dabarar da barawo yake in ya doso dākin mutum zai yi sata. Ga abin da Kassu ya bayyana cikin waƙarsa:

Jagora: Sai ya dāgo dākin mutum sannu,
In kaḍḍan hwalka ya dakanta,
Dan banza ka ka gane shi,
Wallahi barawo bala’i ne in dare ya yi.
(Kassu Zurmi: waƙar suna Iro Sai Mame)

A nan Kassu yana nusar da mu cewa idan barawo ya nufo dākin mutum zai yi sata, da ya ji ya yi dān motsi, ya farka sai barawon ya dakata, domin kar a gane barawo ne yake son ya shigo ya yi sata. Ko kuma idan ya ga za ka gane cewa ya doso dākin, sai ya yi wata dabarar ta hanyar yin tafi kaḍan da hannu, domin idan ka ji sai ka dāuka kare ne ba mutum ba. Ga dai abin da yake cewa:

Jagora: in ya aza za ka ganewa,
Sai ya dawo dab baya-baya,
Sai ya yi ma wani allo,
Tabi yaka yi da hannunai,
Wai ya yi ma kakkabin karnai,
Nan ko ba kare ne ba.
(Kassu Zurmi: waƙar suna Iro Sai Mame)

Kai kuma mai gida kana jin wannan kakkaɓin kamar na kare sai ka ɗauka karen makwabta ne. Idan kuma ya ga ka gane, sai ya fasa ya hari wata ranar wani lokacinda zai sake ma wata dabarar. Ga dai abin da Kassu yake cewa cikin waɗannan ɗan waka:

Jagora: “Ina jin karen wane,
Ga ya nan ɗan nema bakin ɗaki”
A nan ko ba kare ne ba,
Dan banza don ka gane shi,
Wallahi ɓarawo bala’i ne in dare ya yi.
(Kassu Zurmi: wakar suna Iro Sai Mame)

Wata dabarar da Kassu ya ce ɓarayi suna yi ita ce inda sukan nemi su ja hankalin maigida ya ɗauka kare ne ya shigo gida, ita ce ta hanyar ajiye ruwa a kusa da ɗakin wanda suka je yi wa sata. A wani ɗiyan wakan ya bayyana mana yadda zai yi da wannan ruwa da ya girke a kofar ɗaki. Ga dai abin da ya ce a wakar:

Jagora: Rannan yai tahiyatai.
Kuma sai wata rana ya ɗauki sa’akka,
Kuma ya yi ma wani allo,
Sai ya ebo ruwa dag gidan wani,
Ya zaka ya girke ga kohwakka,
Ya ciko ƙwaryar ruwa da ruwa ya girke,
Sai ya ɗago ɗakin mutum sannu,
In kadɗan hwalka ya saurara,
Kuma in kak koma shi koma,
In yad dahwa kadɗan motsa shi dakanta.

Jagora: kuma in yaj ji kamaz za ka ganewa,
Sai ya yi ma allo,
Ruwanga yakan motsa da hannunai,
Wai ya yi sha kamar karnai,
Nan kau ba kare ne ba,
Sai ya motsa da hannunai ruwan,
Kacal-kacal kacal,
“ke kin aje ƙwaryar ruwa,
Kin ji karen gidan wane can ɗan nema yana sha”.

Jagora: Nan kau ba kare ne ba,
Dan dai ka ka gane shi ya taho ma,
Wallahi ɓarawo bala’i ne.

(Kassu Zurmi: wakar suna Iro Sai Mame)

Akwai abubuwan da Kassu ya ankarar da mu masu yawa a waɗannan ɗiyan waka. Na farko dai duk lokacin da muka ga an ajiye mana ruwa kofar ɗaki, to da biyu, dabara ce ta ɓarawo. Idan kuma muka ji kare na shan ruwa, mu yi shiri ba kare ba ne, ɓarawo ne, yake son wasa da hankalin mutane, dabara ce ta sata.

Kassu ya sake ankarar da mutane a wannan waka, inda ya bayyana cewa ɓarawo kan iya raba ka da makaman da ka ajiye domin shi, kai ba tare da ka sani ba. Wannan kuwa yakan faru ga masu nauyin barci, waɗanda ko abin gudu ya taso ba su iya gudu, suna nan kwance sharaf. Ga abin da Kassu ya ce wannan ɗiyan waka:

Jagora: Na tambaye ku ku ‘yan kallo,
Da wanda ak kimtce duy ya kikkimtsa harkatai,
Da wanda ak kwance sharkaf kwana na alalaitai,
In an zabura wa ka tcerewa?

Na gidan Mamman abin tsoro,
Dan kusa Iro sai mame.

Jagora: Kuma sai ya dāgo dākin mutum sannu,
Kana barawo ne in yash share ka shi ke nan,
Sai ya ga takobi ya janyakke,
Shi yi wuri ya iza ma yaronai shi dawo,
Akwai wata 'yag gitta ya dāukekke,
Shi yi wuri ya iza ma yaronai shi dawo,
Akwai wata 'yag gora ya janyakka,
Shi yi wuri ya iza ma yaronai shi dawo,
Iro sai mame na gidam Mamman abin tsoro.

Jagora: Sai ya bak k tcinkenka,
Sannan ya taho ya latsa ka,
In da wukag gutsu shi zwage,
In yat taḅa akwai wani dān samu ya ebe,
In kau ba samu ya hunce ka,
Wallahi barawo bila'i ne.

Jagora: sai ya kidaya awazzum mutun sannu,
Ga wata yag guntuwas sanda ya yanke,
Yankan bazara ce,
Sai ya kidaya awazzunka,
Ya kawo hitila ya kanga ma,
Ka tashi kai ta zaluncin kwana,
Ya shirga ma 'yatc tcelen uwa, ka ji bugu ka zabura ka ga dāki
fau,

Ya kashe fitila kuma dāki ya koma dif,
Sai kato ya daburce,
Ka ji ya hwaḁa cikin korai,
Waiyo barawo!"
Wallahi barawo bala'i ne.

Jagora: Dada sai ya ga gudummuwa ta taho,
Sanna ya tuna da gora tai,
Ka ji ya ce "ina gora ta? Ina takobi na?
Kai mai la'ana,
Wallahi barawo bala'i ne in dare ya yi.

(Kassu Zurmi: waḁar suna Iro Sai Mame)

Ka ji dai dabaru nau'i daban-daban na yadda barayi suke raba mutum da makamin da ya ajiye domin ya kare kansa da dukiyarsa, su kḁwace cikin dabaa su shiga su yi sata. Yakan yi amfani da fitila kana ya kashe fitilar bayan ya firgita ka.

6.0 Sakamakon Takarda

A wannan takarda an samu nasarar gano abubuwa wanda sakamakon wannan anzari ya gano su da suka haḁa da:

- Waḁannan waḁoki na barayi da Kassu Zurmi ya kawo sun ankarar da mu irin dabarun da barayi suke amfani da su idan sun je gidan mutum sata.
- An ankarar da mu cewa barayi sun fi son lokacin da ake ruwan sama yif-yif-yif domin zuwa sata gidan mutane.
- A wannan takardar an kara fito mana da cewa lokacin duhu shi ne lokaci da irin yanayin da barayi suka fi so domin yin sata.

- A wannan takarda an fito mana da yadda Kassu Zurmi ke ankarar da mu irin yadda barayi ke kwaikwayon shan ruwan kare idan sun shiga gida domin maigida ya dauka kare ne yake shan ruwa ba wai motsin barawo ba ne.
- A takardar an yi nasarar bayyana mana irin yadda barawo ke fara raba mai gida da duk wasu makamansa tun farko kafin ya fara sata a gidansa.

7.0 Kammalawa

Wannan takarda kamar yadda aka gani kuma bayanai suka gabata, an mata taken “*Dabarun Sata a Wakokin Barayi na Kassu Zurmi: Koyar da sata ko ankararwa?*”, inda aka fara da gabatarwa, sannan aka kawo ma’anonin muhimman kalmomi na taken wannan takarda, waɗanda su ne dabara, da sata, da koyo da koyarwa, da kuma kalmar ankararwa. Sai kuma aka bayyana wakokin barayi da irin sigoginsu. Bayan wannan sai aka kawo tarihin mawaki Kassu Zurmi, sannan kana aka bayyana yadda dabarun sata suke a wakokin mawakin tare da fito da irin yadda wakokin ke ankarar da al’umma a kan dabarun sata domin fita gudun faɗawa komar barayi. An kammala da sakamakon takardar. Idan aka dubi nazarin da idon basira za a ga cewa wakokin barayi ba ana yin su ba ne domin koyar da sata musamman idan an dubi ma’ana da manufar koyarwa. Yana da wuya a ce ga wanda ya koyi sata ta hanyar sauraron wakokin barayi, hasali ma dai, masu sauraron wakokin mafi yawa sun fi sanya su nishaɗi, musamman da yake mafi yawan wakokin suna dauke da salon kwaikwayo da yake cike da barkwanci. A lokaci guda kuma da tu’ajibin irin abin da yake faruwa na dabarun sata, da kuma tausayi da kara tsanar masu waɗannan halaye na barayi.

Manazarta

Bunza, A. M. (2002). “Baki sai da Wasali (Wakar sata ta Muhammadu Gambo a idon Manazarta Al’ada)”, takardar da aka gabatar a taron kara wa juna sani, Tsangayar Fasaha da nazarin Addinin Musulunci, Sokoto: Jami’ar Usmanu Danfodiyo.

Bunza, A. M. (2008). “Asirran Sata a Riwayar Gambo”, Takardar da aka gabatar a taron kara wa juna Sani Sokoto: Sashen Koyar da Harsunan Nijeriya.

Bunza, A. M. (2009). “An Shiga Lafiya An Fita Lafiya (Bitar Tubar Alhaji Muhammadu Gambo Fagada mai wakar barayi a ma’auinn manazarta Al’ada)” Takardar da aka gabatar a taron kara wa juna sani na musamman a kan tubar Alhaji Gambo, Sokoto: Jami’ar Usmanu Danfodiyo.

Bunza, A. M. (2010). “Ciwon Sata A Riyawar Gambo”, Cikin Funtuwa, A.I. da Gusau, S.M (eds): Al’ada da Dabi’un Hausawa da Fulani, Wallafar Katsina: Sashen Hausa FCE Katsina.

Bunza A.M (2010) a“Huce Haushin Rashi a kan Mai Samu: Waiwaye Cikin Tafashen Gambu”, A cikin Makadi a mahangar Manazarta. Jerin Takardun da aka gabatar a Taron kara wa juna sani kan Tubar Muhammadu Gambo Mai Kalangu. Sokoto. Sashen Nazarin Harsunan Nijeriya, Usmanu Danfodiyo University.

CNHN, (2006), *Kamusun Hausa na Jami’ar Bayero*, Zaria: Ahmad Bello University Press

Dunfawa, A.A. (2009) “Gambo a Zubin Mawaƙan Baka”. A cikin *Makadi a Mahangar Manazarta*. Sokoto: Sashen Nazarin harsunan Nijeriya, Jami’ar Usmanu Danfodiyo.

Dangambo, A. (2007) *Daurayar Gadon Fedɛ Waka (Sabon Tsari)* Zaria, Amana Publishers.

Dangambo, A. (1984). *Rabe-Raben Adabin Hausa da muhimmancinsa ga Rayuwar Hausawa*, Kano: Triumph Publishing Company Limited.

Gusau, S.M. (2008) *Wakokin Baka a Kasar Hausa. Yanaye – yanayensu da Sigoginsu*. Kano, Benchmark.

- Gusau, S.M. (2003) *Jagorar Nazarin Wakar Baka*. Kano, Benchmark.
- Gusau, S.M (1985), "Salo da Sarrafa Harshe a Wakokin Baka na Hausa" A Cikin Harshe da Adabi da Al'adu. Jami'ar Bayero Kano.
- Gusau, S.M (1995), "Sako a wakokin Baka: Tsokaci kan Turke da Rabe – Rabensa". A Cikin harshe da adabi da al'adu. Jami'ar Bayero Kano.
- Gusau, S.M, (2005), *Makada da mawakan Hausa Kano*: Benchmark Publishers Ltd.
- Junaidu, I. da Yar'aduwa, T.M (2007) *Harshe da Adabin Hausa A kammale Don Manyan Makarantun Sakandire*. Ibadan: Spectrum Books Limited.
- Magaji, A (2016) *Kassu Zurmi da Wakokinsa*. Ibadan: Spectrum Books Limited.
- Maiyama, U. H. (2007). "Jigon Sata cikin Rubutattun Kagaggu Labaran Hausa". Kundin MA, Sokoto: Jami'ar Usmanu Danfodiyo. Department Of Nigerian Languages And Linguistics
- Maiyama, U. H. (2008). "Sata a Zamantakewar Hausawa: Nazarin Wakokin Barayi na Muhammadu Gambo Fagada", Kundin PhD, Sokoto: Jami'ar Usmanu Danfodiyo.
- Maiyama, U. A. (2009) "Sata a Idon Bahausha (Ma'auninta da Kimarta a Bakin Malaminta Muhammadu Gambo)". A cikin *Makadi a Mahangar Manazarta*. Sokoto: Sashen Nazarin Harsunan Nijeriya, Jami'ar Usmanu Danfodiyo.
- Maiyama, U. H. (2010). "Wane ne Barawo?" Takardar Taron kara wa Juna Sani, Cibiyar Nazarin Hausa Sokoto: Jami'ar Usmanu Danfodiyo.
- Mukhtar, I. (2005) *Bayanin Rubutattun Wakokin Hausa*. Area 7 Garki Abuja: Countryside Publishers Limited.
- Nata'ala A. M. (2010) "Zaruntaka" a cikin *Al'adu da Dabi'un Hausawa da Fulani*. Kaduna: El-Abbas Printers and Media Concept.
- Oyetakin, F. da Adeyemi, B. (2022) *The Teacher: A comprehensive 4 in 1 Course on How to be the Best Teacher Every School, Parent and Student Would Love Have*. (PDF Version)
- Rano, M.I. (2012). *Good Teaching and Pedogogy on the Principle and Method of Teaching*.
- Sarbi S.A (2007). *Nazarin Waken Hausa*, Kano: Samrib Publishers.
- Salihi, T.M. (2006). *Waiwaye A kan Aikin Koyawar*. Dorayi Babba Commercial Press, Kano.
- Tsoho, M. Y. (2009) "Tsabar Rashin Tausayi da Burbushin Tauhidi a Wakokin Barayi na Gambo Mijin Kulu". A cikin *Makadi a Mahangar Manazarta*. Sokoto: Sashen Nazarin Harsunan Nijeriya, Jami'ar Usmanu Danfodiyo.
- Umar, M.B (1978) *Dangantakar Adabin Baka da al'adun Hausawa*. Kano, Shonuga.
- Umar, B. U (2021) *Tsokaci Kan Dabarar Koyarwa Ta Hannu Da yawa*. Unpublished Paper. Gumel: Sashen Hausa na Kwalejin Ilimi ta Jihar Jigawa.
- Yahaya, I. Da wasu (1992), *Darussan Hausa Don Manyan Makarantun Sakandire*: Ibadan. Universty Press Ltd.
- Yahya, A.B. (2016). *Salo Asirin Waka*. Sokoto: Guaranty Printers.
- Zarruk, R. M. (1987) *Sabuwar Hanyar Nazarin Hausa Don Kananan Makarantun Sakandire*, *Littafi Na Daya – Uku*. Ibadan: University Press PLC.