



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 Takidi a Wasu Diyan Wakokin Kassu Zurmi

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Tsakure

Manufar wannan takarda ita ce yin nazarin dabarar takidi a cikin diyan wakokin Kassu Zurmi ta duban takidi na saɗara ɗaya da farkon ɗan waƙa da tsakiyar ɗan waƙa da farken ɗan waƙa da kuma maimaita ɗan waƙa guda. A wannan takarda an yi amfani da Mazahabar Waƙar Baka Bahaushiya (WBB) ta Gusau a matsayin ra'in da aka ɗora wannan takarda a kansa. Haka kuma, an yi amfani da dabarar bincike bi-bayani wajen yin sharhi da bayanin diyan wakokin Kassu Zurmi masu ɗauke da dabarar takidi. Binciken ya gano cewa, Kassu Zurmi ba ya yin takidi na karbebeniya da Bayayyeniya a cikin wakokin a sanadiyar kasancewarsa makadin kadaita.

Fitulun Kalmomi: Takidi, Diya, Kassu Zurmi, Waƙa

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1.0 Gabatarwa

Wakokin baka na Hausa wakoki ne da suke kunshe da fasahohi na baka da kirƙirarru. Wannan ya sa makadan bakan suke shirya wakokinsu bisa tsari da zubi na matanonin wakokin nasu bisa salo mai burgewa ta hanyar amfani da adon harshe. Awon baka na ɗaya daga cikin sassan abubuwa nazari waɗanda masana da manazarta suke nazarinsu a cikin wakokin baka na Hausa.

Takidi na ɗaya daga cikin sassan awon baka. Takidi wata hikima ce ta maimaita wani ɓangare na matanonin wakokin baka ta hanyoyi daban-daban domin isar da sakonni a cikin wakokin nasu. Takidi ɗaya ce daga cikin hanyoyin da makadan baka na Hausa suke amfani da su wajen sarrafa hikimominsu domin isar da sakonni a cikin saɗarun diyan wakokinsu.

Wannan takarda ta kawo takaitaccen tarihin Kassu Zurmi da bayani a kan waƙar baka ta Hausa. haka kuma, takardar ta yi bayanin ma'anar takidi da nau'o'insa a cikin waƙoƙin baka. Sannan an yi nazarin nau'o'in takidi guda bakwai, wato na saɗara ɗaya da rabin saɗara da tsakiyar ɗan waka da karshen ɗan waka da farkon ɗan waka da kuma na ɗan waka guda.

Haka kuma, an yi amfani da dabarar bincike ta bi-bayani wajen yin sharhin ɗaiɗaikun diyan waƙoƙin Kassu Zurmi masu ɗauke 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 Tarihin Kassu Zurmi

Magaji (2016) ya ce 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 huɗu 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 taɓa na alkur'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 Umbaru wanda a da ya yi kiɗin tauri wannan ya nuna a yanzu Kassu Zurmi baya da mai gadonsa.

1.1.1 Haihuwarsa Da Kuruciyarsa

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 karfi, saboda duk warinsa ba a samun mai buge shi a wajen faɗa.

Bugu da kari kuma Alhaji Kassu Zurmi lokacin da yake akan kuruciyarsa yaro ne mai kwarjini ga jama'ah tun daga yara abokanansa har zuwa manya. Saboda zaman Kassu Zurmi hatsabibi tun yana yaro yakan haɗa abokansa yara kokowa, yana zuga su. Kuma har takakka yake kaiwa abokansa a gidajensu (Dodo hari: juma'a 2021).

1.1.2 Iliminsa

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 kokawa da junansu (Gusau 2005:225).

1.1.3 Koyo Da Fara Waƙarsa

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 kidan 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 wakofinsa 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 Gadon Kidansa

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

1.1.5 Abin Kidansa

Kamar yadda kowane makadi yake da abin kidansa haka shi ma Kassu Zurmi ba a bar shi a baya ba, yana da nasa abin kidan. Kayan kidan Kassu Zurmi su ne kalangu, kamar yadda muka sani, kalangu wani abin kida ne da ake amfani da shi a wajen kida. 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 tsauro-tsauro 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

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

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

Shi Shata dai yaron sa ne ta fuskar kida, 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 Wakofinsa

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

1. Kidan Noma
2. Kidan Farauta Na'yan Tauri
3. Kidan Yan Caca
4. Kidan Barayi
5. Kidan 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 yayi fama da wata gajeruwar rashin lafiya wadda har ta sa kwantawa a asibitin Gwaji na Gusau a shekara 1987 (Gusau,2005:229).

2.1 Wakar Baka ta Hausa

Wakokin baka na Hausa sun samu tun farkon kafuwar Hausawa. Wannan ya sa wakokin suke kunshe da hikimomi da fasahohin al'ummar Hausawa da kuma al'adunsu daban-daban. Wakokin baka na Hausa sun sha bamban da rubutattun wakoki ta hanyar rerawa da kullawa da kuma sadarwa.

Akwai hasashe-hasashen daban-daban a kan asalin samuwar wakokin baka na Hausa. Wasu masanan na ganin wakokin baka na Hausa sun samu ne a sanadiyar kirare-kirare da ake yi wa jarumai ko dodanni musamman a lokacin bauta. Haka kuma, wasu na ganin wakokin Hausa sun samu ne a sanadiyar kirare-kirare yaki da na noma da sauransu.

Masana da manazarta iri su Bungudu (1990) da Yahaya (1996) da Dangamo (2007) da Magaji (2016) da Kaura (1991) da Bunza (1988 da 2009) da Habibu (2001) da Zurmi (2006) da Ammani (2009) da Gusau (2003 da 2005). Alal misali, Gusau 2003 yana cewa, " Waka wani zance ne shiryayye cikin hikima da azanci da yake zuwa gaɓa-gaɓa 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".

Ashe kenan, za a iya bayyana waka da cewa, wani zance ne da ake shiryawa cikin hikima da kwarewar harshe cikin azanci ta hanyar amfani da zaɓen kalmomi, a rera su bisa tsari da daidaitacciyar hawa da saukar murya domin samar da rauji da amsa-amon kari.

3.1 Takidi A Wakokin Baka na Hausa

Takidi na daya daga cikin dabarun jawo hankali waɗanda makadɓn baka na Hausa suke amfani da su wajen janyo hankalin masu sauraro da nufin isar musu da wasu muhimman sakonni da suke kunshe a cikin matanin wakokin nasu. Haka kuma, takidi na ɗaya daga cikin abubuwan da masana da manazarta suke auna irin fwarewa da zalaka da kuma fasahar da makadɓn suke da su.

Akwai ire-iren takidi da makadɓn baka na Hausa suke yi a cikin wakokinsu domin cim ma wata manufa ta musamman, ko dai a dalilin tsinkewar tunani ko jaddada wata manufa ko daidaita karin waka da sauransu.

Makadɓn baka na Hausa sukan yi takidi a muhallai daban-daban a cikin wakokinsu. Wato sukan yi takidi a wurare daban-daban kamar na farkon ɗan waka da tsakiyar ɗan waka da karshen ɗan waka da rabin saɗara da saɗara ɗaya da ɗan waka guda da na karɓeɓeniya da kuma ba bayayyeniya. Sai dai ba kowane makadɓi ba ne yake iya yin dukkanin waɗannan nau'o'in takidi a cikin wakokinsa ba a dalilin yanayin tsarin rerawa.

3.1.1 Ma'anar Takidi

Masana da manazarta sun bayyana ma'anar takidi a cikin ayyukansu na adabi. Gusau (2003) yana cewa "Makadɓi yakan yi amfani da dabarar takidi inda yake maimaita wani zubin ɗan ko sake rera shi domin wata manufa ta musamman. Maimai a magana ta yau da kullum illa ce, amma a zubin wakokin baka dabara ce ta tsari da ke kara kyautata shi". Haka kuma shi na Labaran (2024) ya ayyana takidi da cewa "takidi shi ne maimaita abu domin kara karfafa shi... Wata dabara ce ta maimai a cikin waka, ko dai a saɗara ɗaya ko ɗan waka gaba ɗaya domin kara nauyaya saƙo ko jan hankali ko tsinkaye ko tsinkewar tunani". Wato dai takidi shi ne maimaita rerawa wani ɓangare na cikin waka domin wata manufa ko dalili na musamman.

4.1 Takidi a Wakokin Kassu Zurmi

Takidi shi ne maimaita wani gurbi na waka a wani gurbin daban. Akwai wurare da dama inda Kassu Zurmi yake yin takidi a cikin ɗiyan wakokinsa. Wato akwai nau'o'in takidi da yake yi kamar na saɗara ɗaya da rabin saɗara da farkon ɗan waka da karshen ɗan waka da tsakiyar ɗan waka da kuma na ɗan waka guda.

4.1.1 Takidi na Saɗara ɗaya

Labaran (2024) yana cewa, " Takidi na na saɗara ɗaya shi ne, makadɓi ya rera wata saɗara sama da sau ɗaya a ɗan waka ɗaya, a wurare daban-daban, musamman bayan tarbe. A takidin saɗara ɗaya, makadɓi kan sake rera wata saɗarar be ba tare da sauya ko baddala kalma ko tsari ko ma'ana ba ta wannan saɗara.

Takidi na saɗara ɗaya shi ne inda makadɓi zai dinga sake rera wata saɗara a cikin ɗan waka bayan rerawar farko da ya yi. Labaran (2024) ya nuna cewa takidin saɗara ɗaya iri biyu ne, wato akwai wanda yake a cikin ɗan waka da kuma wanda ake samu a cikin waka guda a cikin ɗan waka daban-daban.

Kassu Zurmi ya yi takidin saɗara ɗaya a cikin wakokinsa a wurare daban-daban. Daga ciki akwai:

Jagora : Labbo yac ce katon gidan na banza ne,
: Komi yab biɗa na mata ne,
: *Yaƙƙamnatai tana yi mai wazu,*
: *Yaƙƙamnatai tana yi mai wazu,*
: La'ananne ba ya jin batun kamnai,
: La'ananne ba ya jin ba,
: Tana hwaɗin,
: Tana hwaɗ Shayi ga ka dai da karhin,
: Shayi ga ka dai danka,
: Na Abu hak ka lalace tsohuwa ta cishe ka,
: Na Abu hakka lalace.

(Wakar Shayi, Da na 6).

Idan aka dubi wannan ɗan waka na wannan waka mai suna 'Shayi', za a ga yana da saɗaru guda goma sha ɗaya (11). An samu takidin saɗara ta uku a muhallin saɗara ta huɗu. Wato Kassu Zurmi ya maimaita rera saɗara ta uku a gurbin saɗara ta huɗu ba tare da ya sauya komai na saɗarar ba. Saboda haka, Kassu Zurmi ya yi wannan takidi ne saboda jaddada ma'ana. Wato ya maimaita ne domin kara janyo hankalin masu sauraro a kan abin da yake magana a kai, musamman idan aka lura za a ga ya yi amfani da kalmomi masu nauyi da kuma jan hankali.

Haka kuma a wannan ɗan waka da yake kasa, an kara samun takidin saɗara ɗaya :

Jagora: Ba a san kai ne ba na Musa,
: *Kassu abin da za a yi du a yi in gani,*
: *Kassu abin da za a yi du a yi in gani,*
: Amma kuma ba ni son ana tad da hwaɗa gida,
: Don kada mu tara wasu ku yi yamutci,
: Ku dai sassabta samu jallin tahiya gid mu samu jallin tahiya gida,
: Ka biya ni ba ka shanye kiɗin gaba,
: Ka ji kiɗin Shehu masu banna da ido wuri.

(Wakar Mai Babarbara, Da na 5).

Wannan ɗan waka yana ɗauke da saɗaru guda takwas (8), kuma a cikinsu an samu takidi. Wato an samu maimaita saɗara ta biyu a gurbin saɗara ta uku. Za a ga a cikin waɗannan saɗaru guda biyu, wato ta ɗaya da ta biyu, za a ga suna da siga da yanayi da kuma ma'ana iri ɗaya. Wato babu sauyin ma'ana duk da cewa a wurare daban-daban aka rera su.

4.1.2 Takidi na Rabin Saɗara

Takidi na rabin saɗara shi ne, jagora ya rera wasu kalmomi iri ɗaya a farkon saɗaru na ɗan waka. A farshen kowace saɗara kuma, ya sauya kalmomn karshe, ko kuma a bambanta farko na saɗarun amma a maimaita rera kalmomin karshe na kowace saɗara (Labaran 2024, sh. 95).

Akwai wurare da dama inda Kassu Zurmi ya yi amfani da dabarar takidi na rabin saɗara a cikin wakokinsa. Daga cikinsu akwai:

Jagora : Gaudɓe ba ka matanki,

: Baba kaɗe ba ka baka,
: Na Magaji kankari,
: Ko Allahu na ruwa ba ka jika,
: Dakokiso ko ba ka jiji batun mash gari,
: *Ba ka ya da* cukurhwa ba,
: *Ba ka ya da* taimakon yaƙi ba,
: Bunu ko kuɗin gari a shahwa su hita,
: Nomau in an atce ka ce ba ka da su,
: Ban ga abin da za su diba ba garai.
(Wakar Nomau, Da na 15).

A Wannan ɗan waƙa, idan aka dubu saɗara ta biyar (5) da ta shida (6), za a ga Kassu Zurmi ya maimaita rera wasu kalmomi a farkon kowace saɗara ba tare da sauya koda kalma guda ba. Haka kuma, a farshen kowace saɗara sai ya yi amfani da kalmomi mabamban wajen farasa cika ma'anar waɗannan saɗaru.

Akan samu takidin Rabin saɗara a farko ko a tsakiya ko kuma a farshen saɗara. Saboda haka, wannan takidi na rabin saɗara da aka yi a wannan ɗan waƙa, an yi shi ne a farkon saɗara domin ya zama ya janyo hankalin masu sauraro izuwa wani abu da ake so su fahimta.

Haka kuma, ya kara amfani da wannan dabara, inda yake cewa:

Jagora : Yara ku san daɗinta da Gobirawa,
: Du inda sunka zam ba su hukunutuwa,
: *Ina wani mai* gardama a ɗebo mashi ɗoriya,
: *Ina wani mai* son hwaɗa a jirge mashi kan kwari.
(Wakar Bagobiri, Da na 11).

A Wannan ɗan waƙa ma, a cikin saɗara ta uku (3) da kuma ta huɗu (4) an samu irin wannan dabarar jan hankali ta takidi a rabin saɗara. Wannan takidi da aka yi, takidi ne na zahirin ma'ana, wato inda ake yin jemagen kira mai korewa domin a nuna irin jarumar Bagobiri.

4.1.3 Takidi na Farkon Da

Labaran (2024) ya bayyana cewa, " Takidi a farkon ɗan waƙa shi ne inda jagora ko 'yan amshi suke maimaita wata saɗara ko rabin saɗara tun a farkon ɗan waƙa da nufin jaddada wata manufa, ko kuma daidaita karin waƙa ko kuma sautin kiɗa". Ha kuma ya kara nuna cewa, ana yin takidi a farko ɗan waƙa domin janyo hankalin mai sauraro izuwa wani abu da ake son ya fahimta a cikin waƙar ko ɗan waƙar.

Ga misalan wasu diya waɗanda Kassu Zurmi ya yi takidi a farkon ɗan waƙa.

Jagora : *Kyauta ta baci*,
: *Kyauta ta baci*,
: Kyauta ta share,
: Na Amadu gogan dare,
: Kana hwasu karnai na Attine.
(Wakar Sale na Gidan Goga, Da na 19).

Idan aka lura da wannan ɗan waƙa da ke sama, za a ga Kassu Zurmi ya maimaita rera saɗara ta ɗaya (1) a gurbin saɗara ta biyu (2). Wato ta fuskar kalmomi da zuba da tsari da ma'anar saɗara ta biyo, ita ya ɗauko kacokan ya maimaita rerawa a matsayin saɗara ta biyu. Ya yi hakan ne domin ya karfafa cewa, lalle wannan ɗan waƙa yana ɗauke da wani saƙo mai nauyi wanda ya kamata masu sauraro su ji shi.

Idan aka dubi wannan ɗan waƙa da yake kasa, za a ga inda mawaƙin ya kara yin takidi tun a farkon ɗan waƙar, duk da cewa an samu giftawar wata baren saɗara a tsakaninsu. Ga abin da yake cewa:

Jagora : *Barka da hwada ɗan Dawai,*
: *Jikan zaki bari tsoron Arna,*
: *Barka da hwada ɗan Dawai,*
: *Jikan zaki bari tsoron Arna,*
: Ba ka da tsoro,
: A ba ka da tsoro,
: Mani jikan zaki da shiri yak kwana,
: Ban dai rene ma kiram Mani ba,
: Da yag gani wadda akai man yay yi,
: Sai ga doki da karhwahu yai man.
(Wakar Mani, ɗa na 10).

A nan, mawaƙin ya yi takidi a farkon wannan ɗan waƙa ta hanyar amfani da sarƙe ko sarƙa saɗarorin guda huɗu a cikin juna domin ya daidaita karin waƙarsa. Za a gay a maimaita rera saɗara ta ɗaya a gurbin saɗara ta uku. Haka kuma, ya maimaita rera saɗara ta biyu a gurbin saɗara ta huɗu ba tare da an samu wani sauyi ba.

4.1.4 Takidi na Tsakiyar Dan Waƙa

Takidi na tsakiyar ɗan waƙa shi ne inda makafi yake ɗaukar numfashin masu sauraro kuma ya janyo hankalinsu ta hanyar sare rare wata saɗara a tsakiyar ɗan waƙa domin kara karfafa wani saƙo na musamman.

Akwai wurare da yawa a cikin Kassu Zurmi inda aka samu wannan dabara. Alal misali inda yake cewa:

Jagora : Sai da Sha-yaya yaɗɗago ɗaki,
: Dam mazaɗan tantabaringa na yi mai guda,
: *Kudunguru Shayi ɗan gidan Labbo,*
: *Kudunguru Shayi ɗan gidan Labbo,*
: Shi ko kokirzon,
: Kai ko tsuntsu tcintce tciyakku ta bi ku,
: Kai ko tsuntsu tcintce tciyakku.
(Wakar Shayi, Da na 11).

Mawaƙin ya shirya wannan ɗan waƙa ne bisa saɗaru guda bakwai (7). Haka kuma, ya shirya ya jaddada wata manufa a cikinsa, wannan ya sa ya maimaita rera saɗara ta uku (3) a gurbin saɗara ta huɗu (4). Ya yi wannan maimaicin ne ba tare da sauya koda wata kalma ba. Wato yanayin tsarin saɗarun da ma'anar da suka kunsu duk iri ɗaya ne.

4.1.5 Takidi na Karshen Dan Waƙa

Labaran (2024) yana cewa " Takidi a karshen dan waka, shi ne inda makadi yake sake maimaita rera wata sadara ko rabin sadara a karshen dan waka, domin jaddada wata manufa ko alamar kare waka gaba daya.

Jagora : Kai ubangidan shanu da Gambu,
: Na delu albarkacinka nis sabu da Gambu,
: Kuma nis sabu da Shata hay yay yi man kujerah Hajiniz zo,
: Doki ba a san ka hwasu daukal lihidi ba,
: Arziki ba riga na ba ko a zwage ma mutun shi,
: *Ba ka gudun gaba dan Haruna dam mai hana noma na Delu,*
: *Ba ka gudun gaba dan Haruna dam mai hana noma na Delu.*
(Wakar Alhaji Isa, Da na 3).

A Wannan dan waka, sadara ta shida (6) da ta bakwai (7) su ne sadarun karshe na wannan dan waka. Sadarori guda biyu wadanda mawaƙin ya rera su a gurbi daban-daban, duk da cewa kuwa suna da kamance na sifa da yanayi da kari da gini da kuma ma'ana. Wato ya maimaita rera sadara ta bakwai ne a sadarar karshe ta rufe dan waka. Akan yi irin wannan takidi ne a sanadiyar tsinkewar tunanin domin mawaƙi ya samu damar gina sabon tunani a cikin dan wakar da yake biya da wannan da aka yi takidin a cikinsa.

An kara samun wani nau'i na takidi na karshen dan waka, inda yake cewa:

Jagora : Yak kai kurwah hwaɗa,
: Mata kuma sun sheka suna kuka,
: *Ku yo gudummawa Hillani sun kashe Musa,*
: *Ku yo gudummawa Hillani sun kashe shi.*
(Wakar Musa, Da na 8).

A wannan dan waka, mawaƙin ya maimaita rera sadara ta uku (3) a muhallin sadara ta huɗu (4). Wato ya yi wannan takidi ne domin ya bayyana irin girman sakon da yake son isarwa na nuna alhini da ban tsari, domin janyo hankalin masu sauraro. Duk da kasancewar ya gina sadarun ne a bisa zubi na bayyana. Wato a zubin labari, saboda haka, sai ya yi takidi a wannan muhalli domin ya nuna irin tashin hankalin da aka shiga a lokacin da abun ya faru.

4.1.6 Takidi na Dan Waka Guda

Takidi na maimaita dan waka wata dabara ce da makadi ke amfani da ita wajen rera dan waka sama da sau daya a cikin waka guda daya a wurare daban-daban, ba tare da sauya kalmomi ko sadaru ko kuma sauya ma'ana ba (Labaran 2024, sh.8).

Jagora : *Sarkin Rahi Haruna ya jai mani rakumi,*
: *Sarkin Rahi Haruna ya jai mani rakumi,*
: *Dandawaki na mailalle ya kai mani rakumi,*
: *Dandawaki na mailalle ya kai mani rakumi,*
(Wakar Bagobiri, da na 4).

Idan aka dubi wannan dan waka da yake sama, za a ga mawaƙin ya gina ne gaba dayansa a bisa tsari na takidi. Wato mawaƙin ya tikidin sadarun cikin dan wakar gaba dayansu. Dan wakar yana kunshe da sadaru guda huɗu a rarrabe. Amma a dunkule sadaru biyu dan waka ya kunsu. Wato dai yayin kulla wannan dan waka, mawaƙin ya maimaita rera sadara ta daya a gurbin sadara ta biyu. Haka kuma, ya maimaita rera sadara ta uku a gurbin

safara ta hudu. Mawaƙin ya yi wannan takidi ne domin gwaninta da kuma wasa da harshe da kuma jaddada wani saƙo na bayyana kyautar da aka yi masa saboda ya nuna jin dadinsa ga kyautar da aka yi masa.

5.1 Kammalawa

Kowace waƙar baka ɗauka za a ga tana da wasu sassa na awon baka waɗanda mai waƙar ya fi mayar da hankali ko amfani da su wajen sarƙa sakonnin da yake son isar wa ga al'umma. Kassu Zurmi yana yawan yi amfani da takidi wajen sake jaddada wasu sakonni muhimmai waɗanda yake son al'umma su fahimta. Haka kuma, yakan yi takidi a matsayin wata hanya wadda yake yin amfani da ita domin nuna gwaninta a harshe da salon kulla diyan waƙoƙinsa.

A wannan takarda, an zaɓi waƙoƙin Kassu Zurmi guda biyar waɗanda aka ciro misalai na wuraren da ya yi takidi a cikinsu domin wani dalili na musamman. haka kuma, takardar ta yi nazarin nau'o'in takidi guda shida (6) a cikin waƙoƙin Kassu Zurmi. Wato akwai takidi na farkon ɗan waƙa da na farshen ɗan waƙa da na rabin safara da kuma na safara guda, wanda kuma aka kawo misalai bibbiyu na waɗannan nau'o'in takidi daga cikin wasu zaɓaɓɓun waƙoƙinsa. Sannan akwai takidi na ɗan waƙa guda da takidi ma tsakiyar ɗan waƙa, wanda su kuma aka ciro misalai ɗaiɗai daga cikin waƙoƙin nasa.

Wannan takarda ta gane cewa, Kassu ba ya yin takidi na bayayyeniya da karɓeɓeniya a cikin waƙoƙinsa. Wannan yana da alaƙa ne kuwa da kasancewarsa maƙaɗin kaɗaita.

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