

# Sharhi Da Nazarin Wasu Waqoqin Hausa: Tsokaci Daga Taskar Alkantamawi (A Study And Commentary Of Some Selected Hausa Poems: A Glimpse From 'Alkantamawi's' Collection)

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## Executive Summary

It is known that the themes of written poems in Hausa were purely religious especially from 17<sup>th</sup> up to early 20<sup>th</sup> century but some poets seem to deviate from such tradition by coming up with multi-purpose themes while others, like Alkantamawi, stick to the former tradition in their poems with little changes in approach. The fundamental aims of this research is to study some poems written by Abubakar Ibrahim Alkantamawi in order to pin point the contents, forms and styles the poet uses in composing his poems. The method applied for the research include: collection of some written text and recorded audio of his poems as well as conducting interview and visitation of relevant places for gathering data. The findings reveal that the poet uses different contents, forms and styles in composing his poems. Xangambo's Xangambo's Theory of Appreciation on Hausa Written Poetry is adopted throughout the research work.

**Key word:** sharhi, nazari, taska and tsokaci.

## I. GABATARWA (INTRODUCTION)

Abubakar Ibrahim Alkantamawi, yana xaya daga cikin marubuta waqoqin Hausa na wannan zamani. Ya rubuta waqoqi da dayawan gaske a kuma fannoni daban-daban waxanda hannun manazarta bai kai kansu ba. Wannan ne ya ja hankali wajen tattaro ire-iren waqoqin da wannan maburuci ya rubuta a nuna wa duniya irin gudummawar da yake bayarwa wajen raya adabin Hausa, musamman ma rubutacce. An yi tsokaci ne ta fuskar duba manufofi da sigogi da salo da sarrafa harshensu. A qarshe aka bayyana inda manufofin waqoqin suka fi karkata da yanaye-yanayen sigoginsu dakuma irin salo da sarrafa harshe na

waqoqin marubucin. Binciken ya tavo taqaitaccen tarihin mawallafin da kawo sunayen wasu daga cikin waqoqin da ya rubuta da adadin waqoqin da ya rubuta tun daga lokacin da ya fara waqa zuwa wannan lokaci. Haka kuma, binciken ya bibiyi wasu ayyuka da magabata suka gudanar waxanda suke da alaqa da wannan aiki domin kalato bayan da za su taimaka wajen samun nasarar gudanar da binciken cikin sauqi. Sannan an yi amfani da wasu dabaru wajen gudanar da binciken a cikin ruwan sanyi. A qarshe, aka fayyace sakamakon da binciken ya haifar.

### 1.1 Dalilin Bincike(Problem Statement/ Justification)

Bincike ya qaranta a kan waqoqin da Abubakar Ibrahim Alkantamawi ya rubuta, duk da ximbin yawan da suke da shi. Wannan dalili shi ne ya haifar da gudanar da wannan bincike. Wasu dalilan kuma sun haxa da: bunqasa adabin Hausa da fito da waqoqin marubucin domin su ma su shiga cikin rukunin waqoqin da ake nazari da haska wa manazarta marubucin don su ankara da irin gudummawar da yake bayarwa a wannan vangare na adabin Hausa.

### 1.2 Muradun Bincike (Objective of the Study)

Dukkan bincike yana da muradun da ake son a cima a kansa. Babban muradun wannan bincike su ne:

- Fayyace wa duniya wane ne Abubakar Ibrahim Alkantamawi?
- Tattaro wasu matanonin waqoqin Abubakar Alkantamawi wanxanda ya rubuta.
- Tallata wa duniya waqoqin da Abubakar Alkantamawi ya rubuta domin kwaxaitar da

manazarta.

- Fito da manufofi da sigogin da salalai na wasu waqoqin da Abubakar Alkantamawi ya rubuta.

- Yin tsokaci a kan wasu daga cikin waqoqin da Abubakar Alkantamawi ya rubuta.

### **1.3 Taqaitaccen Tarihin Abubakar Ibrahim Alkantamawi (Short Biography of the Poet)**

Yana da kyau kafin a ce komai dangane da tsokaci a kan waqoqin Abubakar Alkantamawi a xan ce wani abu dagane da abin da ya shafi tarihinsa.

#### **1.3.1 Haihuwa (His Birth)**

An haifi Abubakar Alkantamawi a qauyen Kantama da ke qarqashin qaramar hukumar Mijibir a jihar Kano a shekara ta 1976. Sunan mahaifinsa Malam Ibrahim. Abubakar ya taso ne qarqashin kulawar mahaifansa har ya zuwa lokacin da ya isa sawa a makaranta.

#### **1.3.2 Neman Ilimi (His Educational Background)**

Bisa al'ada Alkantamawi ya fara da karatun allo ne a wajen mahaifinsa kafin daga bisani aka kai shi makarantar firamare da ke qauyensu mai suna Kantamar Chiroma Primary School. A shekara ta 1989 ya kammala firamarensa. Bayan ya kammala firamare mahaifinsa da kakansa ba su bar shi ya wuce zuwa makarantar sakandare ba. Maimakon haka sai aka tura shi wani gari a jihar Gwambe da ake kira Dukku. A can ne ya yi karatun Alqur'ani tsawon shekara uku. Bayan ya dawo gida ne ya halarci wata makaranta da ake kira Aliya da ke unguwar Shahuci a cikin birnin Kano. Daga nan kuma sai ya tafi garin Danbatta a nan dai jihar Kano xin inda ya yi karatun Difloma na shekara uku, a wata makaranta da ake kira Ma'ahad Dr. Ibrahim El-Tayyib Centre Xambatta. Wato ya fara wannan makaranta ne a shekara 2005, ya qare a shekara ta 2008. A shekara ta 2009 kuma sai ya tafi qasar Sudan inda ya yi karatun digiri, ya kammala a shekara ta 2012.

Dangane da malaman da suka koyar da shi kuwa, akwai: mahafinsa Malam Ibrahim da kakansa da Sheikh Usaini Mukhtar Dukku da Malam Bello Adamu. Waxannan ta fuskar karantu allo ke nan. Malamansa na firamare kuma sun haxa da: Malam Xanlami Uba Wusai da Malam Abdulmuminu Salihu Kantama da Malam Abdullahi Usman Kantama da Malam Saminu Alasan Kantama da Malam Nuhu Albasu Gumel da Malam Abdulqadir Bello wanda aka fi sani da Malam Bala da Malam Sale Hassan Geranya. Malaman da suka koyar da shi a Aliya kuwa, akwai: Malam Usman Zakariya da Malam Suleman

Sheshe da Malam Abdullahi Sagagi da kuma Malam Tijjani. A Xanbatta kuma, wato inda ya yi karatun diflomarsa malaman da suka koyar da shi a can su ne: Sheikh Alhaji Abubakar Sale da Malam Kabiru Mu'azu Ajumawa. A qasar Sudan kuma, akwai malamai irin su: Sheikh Sha'arani da Sheikh Umar Musxafa da Sheikh Tajusur da Dakta Umar Sa'id da Dakta Qasum da Ustaz Mustapha Yasir Mustapha. (Tattaunawa da Abubakar Alkantamawi, rana Lahadi 17/12/2022).

#### **1.3.3 Sana'a (His Occupation)**

Alkantamawi a halin quruciya ya yi sana'ar kiwo da qwadago da tallan waina da xanwake da rake da alewa rimus da sauransu. A halin yanzu Abubakar malami ne na firamare a qauyen kantama wato qauyen da aka haife shi. Haka kuma, yana harkar ta wa'azantarwa. (Tattaunawa da Abubakar Alkantamawi, rana Lahadi 17/12/2022).

#### **1.3.4 Aure da Yawan Iyali (Marriage and Children)**

Abubakar Alkantamawi yana da mata biyu (2). Allah kuma ya albarkace shi da 'ya'ya goma sha xaya (11).

#### **1.3.5 Fara Waqa (Beginning of Poem)**

Abubakar ya fara waqa ne a shekara ta 1997 zuwa 1998. Amma a shekara ta 1999 ne ya kasance sananne a fagen waqa a garin Dukku. Abin da ya kawo haka, shi ne, yi wa makarantun Islamiyya waqa da kuma wuraren da aka gayyace shi na maulidi. Wannan shi ya haifar da yin sunansa a fage waqa. Sannan abin da ya ja hankalinsa wajen fara waqa shi ne, kasancewar mahaifiyarsa ma'abociyar sauraron waqoqin Shata da Haruna Uji da Xanmaraya Jos da Xanqwairo ce. Wannan sai ya sa shi ma ya tashi da wannan sha'awa. Ya qara da cewa idan yana rera waqar Xanqwairo kai ka ce Xanqwairon ne. Daga baya sai shauqin ya koyi rubuta waqoqi ya taso masa. Waqoqi irin na su Abubakar Ladan da Aqilu Aliyu da waqoqin Imfiraji sun taimaka masa matuqa wajen cusa masa sha'awar rubuta waqoqi. Saboda haka 'yan nasihohin da ake yi wa xalibai a Islamiyya, shi kuma sai yake yin su a waqe. Wannan shi ne sila na rubuta waqoqinsa. (Tattaunawada Abubakar Alkantamawi, rana Lahadi 17/12/2022).

#### **1.3.6 Adaddin Waqoqin da Ya Rubuta (The Total Number of Poems He Wrote)**

Dangane da waqoqin da ya rubuta kuwa, Abubakar ya rubuta waqoqi masu yawan gaske wanda shi kansa bai san iya adadin waqoqin da ya

rubuta ba. Amma yana ganin waxanda ya rera za su kai kimanin xari ko sama da haka. Waxannda kuma bai rera ba, bai san iya adadinsu ba. Wani lokaci har kunya takan kama shi idan an tambaye shi yawan waqoqin da ya rubuta ya ce bai san yawansu ba. Da aka tambaye shi a game da waqar da ya rubuta ta farko, sai ya ce, waqar da ya rubuta ta farko ita ce waqar Yabon Annabi Muhammad sallallahu alaihi wassalam. Amma yanzu haka bai san inda waqar take ba. sai dai ga amshin waqar an kawo a qasa:

“Muhammadu xan Aminatu,  
Manzon Allah kai na sa a gaba”.

### 1.3.7 Sunayen Wasu Daga Cikin Waqoqin da Abubakar Alkantamawi ya Rubuta (List of Some

#### Poem Written by Abubakar Alkantamawi)

Ban da waqar Yabon Annabi (sallallahu alaihi wasallam), wadda ita ce ta farko da ya rubuta, Abubakar ya rubuta wasu waqoqin kamar haka:

Waqar Wahadaniya

Waqar Mafakar Bayi

Waqar Xiyar Manzo

Waqar Bahaxejiya

Waqar Ni'imomin Nijeriya

Waqar Varawon Waya

Waqar Afrika T. V.

WaqarManara T. V.

Waqar Masoyiyata

Waqar Ummul Qura

Waqar Istigasa

Waar Bayan Wuya sai xaxi

Waqar Haqurin Zama Makaranta

Waqar Allah ya isa Ban Bari ba

Waqar Ga ni ga ka

Waqar Muhimmancin Tsaro

Waqar Harshe da Kyawawan Al'adun Hausawa

WaqarSha Tara ta Arziki da sauransu

## II. BITAR AYYUKAN DA SUKA GABATA(LITERATURE REVIEW)

Masana da manazarta sun gudanar da ayyuka da dama dangane da abin da ya shafi rubutacciyar waqa. Wasu daga cikin manazartan sun fi mayar da hankali ne a kan waqoqin qarni na goma sha tara (19). Misali:Xangambo, A. (1980) da Sa'id (1978 da 2002). Wasu manazartan kuma ayyukan nasu sun fi karkata ne kan waqoqin qarni na ashirin (20). Kamar: Muhammad (1970) da Dumfawa (2003) da Auta (2008) da Aisha (2012) da Dumfawa (1990) da Usman (2008) da Omar (2013) da sauransu.

Haka kuma, akwai wasu manazartan dasuka gudanar da wasu ayyukan nasua kan xaixaikun hanyoyin nazarin rubutacciyar. Kamar: jigo da salo da aruli/ma'aunin waqa. Misali: Yahya(2001) da Xangambo (2007) da Abdul-Qadeer (2014) da Bello(2015) da Lawal(2016) da Sa'id(2016) da sauransu.

Sannan wasu manazartan sun duba marubata waqoqin ne suka kwatanta waqoqin nasu ta fuskoki daban-daban. Misali: Abdul-Rahman (2007) da Abubakar (2008) da Yakasai (2014) da sauransu.Ban da waxannan ayyuka da aka ambato, akwai kuma waxanda aka gudanar a kan marubucin da su ma sun taimaka matuqa wajen samun nasarar gudanar da binciken cikin ruwan sanyi kamar: Mainasara (2020) da Ammani da Mainasara (2021) da Adamu (2022) da sauransu.

## III. HANYOYIN GUDANAR DA BINCIKE (METHODOLOGY)

Dabarun da aka yi amfani da su wajen gudanar da wannan bincike sun haxa da: tattaunawa da marubuci tare da karwar matanin wasu daga cikin waqoqin da ya rubuta da waxanda ya rera da ziyarar wasu xakuna na karatu da bin diddigin sawun ayyukan magabata. Waxannan su ne wasu daga cikin hanyoyin da mai bincike ya yi amfani da su domin cim ma burinsa.

## IV. TSOKACI KAN WASU WAQOQIN ABUBAKAR ALKANTAMAWI(GLIMPSE OF ALKANTAMAWI V. COLLECTION)

Waqoqin Abubakar Alkantamawi su ma sun bi sahan waqoqin qarni na goma sha tara da na ashirin ta fuskar manufofi da sigogin da salalai. Duk wasu manufofi da sigogi da salalai na waqoqin qarni na goma sha tara da na ashirin waqoqin Abubakar Alkantamawi suna da su. Wannan ya danganta ga irin qudurin da ya xauka na rubuta ita waqar da kuma irin saqon da yake so ya isar ga jama'a. A wannan bincike, an bibiyi wasu daga cikin waqoqin da Alkantamawi ya rubuta aka yi tsokaci a kansu ta yin la'akari da batutuwa da aka ambato a sama.

### 4.1 Tsokaci kan ManufofinWasu Waqoqin Abubakar Alkantamawi (A Glimpse on Some Themes of the Abubakar Alkantamawi's Poems)

Manufofi jam'i ne na manufa. A fagen nazarin rubutattun waqoqi, wannan kalma tana nufin jigo. Jigo kuwa kamar yadda Xangambo (2007:17), cewa ya yi: “shi ne saqo, ko manufa ko abin da waqa ta qunsa, wato abin da take magana a

kai”. Bisa nazarin da aka yi, mafi akasarin manufodin waqoqin Alkantarawu sun fi karkata ne ga al’amuran addini kamar: wa’azi da yabo da nasiha da ta’aziyya da ilimi da ayyukan da suka danganci ibada da sauransu. Wannan ce ta sa wasu suke masa laqabi da mawaqin sunna. Amma duk da haka wannan bai hana mawaqin tofa albarkacin bakinsa a kan wasu batutuwa da suka shafi al’amuran duniya ba. Kamar: tsaro da soyayya da kishin qasa da kishin harshe da murna da sauransu. Duba waxannan baitoci da aka kawo a qasa ka ga irin manufodin da waqoqin mawaqin:

“Ku taho gaba xai nai kira ku matso ku ji,  
Wata ‘yar nasiha’ zan yi ba wata tankiya”.

(Waqar Bayan Wuya Sai Daxi, bt. 2)

“Maqaginmu na zo bixar agaji,  
Ka ban lamuni kadda son in gaji,  
A aikin kirawo mutane su ji,  
Mu farka mu wa sharruka bangaji,  
Mu kautar da su don mu bar shan wuya.

Waqar Muhimmancin Tsaro, bt. 2)

Na zo taya muku murna a buki na Makon Hausa,  
Taro na sa mana qarfin kishi ga harshen Hausa,  
Harshen da ya xaga tutar matsayin da babu kamar sa.

(Waqar Sha Tara Ta Arziki, bt. 4)

Manufar waqa ta farko ita ce nasiha, ta biyu kuma bixar agaji yayin da manufar waqa ta uku kuma ta shafi taya murna, waxannan wasu ke nan daga cikin manufodin waqoqin Alkantarawu.

## 4.2 Tsokaci Kan Sigogin Wasu Waqoqin Abubakar Alkantarawu (A Glimpse on the Form of Some Abubakar Alkantarawu's Poems)

Sigogi jam’i ne na siga. Ita kuwa siga, a nazarin rubutattun waqoqin Hausa ta shafi zubi da tsari na waqoqi ne. Xangambo (2007:19), ya kasa zubi da tsarin waqa gida biyu: zubi da tsarin waqa na gaba xaya da zubi da tsari a cikin baitoci. Zubi da tsarin waqa na gaba xaya, ya shafi yadda aka shirya waqa gaba xayanta da yadda mawaqi ya shirya carbin tunaninsa, yana kwan-gaba-kwan-baya ko maimaita batutuwa ko sassarqa su yadda sai an sha wuya wajen sake shirya su yayin da aka zo karkasa waqar wajen taqaita ta. Sannan za a duba ‘yancin baitoci da dangantakarsu a cikin waqar da kuma sashe-sashe na waqar.

Zubi da tsari a cikin baitoci kuma, ya shafi dangantakar xango a cikin baiti da kuma cewa ko baitocin sun qunshi jumlatattun manufodi a bisa kansu ko kuwa sun dogara da juna don cikas ma’ana. Wato za a duba savi-zarce da gangara da jumlole masu gava/sarqar ko guntaye da sauransu.

Haka kuma, za a duba yawan xango a baiti da yawan gavovin muryoyi da ke cikin xango da yawan ma’anonin da ke qunshen cikin baiti da sauran abubuwan da suka shafi zubi da tsari a cikin baitocin waqa.

A bisa nazarin wasu waqoqin Alkantarawu da aka yi, za a iya cewa kashi casa’in da tara na duk wata siga ta rubutacciyar waqar Hausa, waqoqin Alkantarawu sun siffantu da ita. Misali:

### 4.2.1 Yabon Buxe Waqa Da Rufewa (Opened and Closed Decxology)

Mafi akasarin waqoqin Alkantarawu duk sukan fara da addu’a su kuma qare da ita. Duba waxannan baitoci da ke qasa:

“To bismilla Ilahu wahidu,  
Gami da salatina ga Ahmadu,  
Ali sahabu da ba su yin gudu,  
Salli ala kullin wa sallama,  
Ummul qura Allah qara xaukakar,  
Ki ta yawan zaqi kamar sukar,  
Nan na tsaya ni ne Abubakar,  
Na Kantama Abban Nana Fatima.

(WaqarUmmul Qura Science Academy, bt. 1, 19)

A waxannan baitoci da aka kawo na sama, baiti na farko da shi mawaqi ya buxe waqar tasa. Kamar yadda aka gani a baitin mawaqi ya fara ne da ambaton ASAllah tare da salati ga manzo da alaye da sahabbansa. Baiti na biyu kuwa da shi ne baitin da mawaqin ya rufe waqar tasa da shi. Idan aka duba xango na farkonsa za a ga nan ma mawaqin ya ambaci Allah. Wannan ya nuna cewa lallai Alkantarawu yana fara waqoqinsa da ambaton Allah ya kuma qare da shi.

Ga wani misalin da Alkantarawu ya sake amfani da irin wannan tsari na yabon buxe waqa da rufewa. Duba waxannan baitoci da ke qasa:

“Allah ka ban ilmi da himma don na yi,  
Maganar ruwa samadin halittu bai xaya”.  
Tsira aminci Rabbi kai wa abin yabo,  
Alai sahabu dukkansu hasken duniya.  
Nan zan tsaya Allah ka yi mana agaji,  
Ka tsare mu duk sharrin halittun duniya.  
(Waqar Ga ni ga ka, bt. 1-2, 20)

Baiti na xaya da na biyun waxannan baitoci da aka kawo na sama, da su ne Alkantarawu ya fara wannan waqa. Sannan baiti na ukunsu kuma, da shi ya rufe waqar. Idan aka lura da kyau za a ga a dukkan baitocin, Alkantarawu ya ambaci sunan Allah a cikinsu. Wannan ya sake tabbatar mana da cewa lallai Alkantarawu yana amfani da tsari na yabon buxewa da rufewa a waqoqinsa.

#### 4.2.2 Tsarin Baiti (Structure of Stanza)

Tsarin baiti ya shafi adadin xango na baitin waqa. Rubutattun waqoqin Hausa wasunsu akan tsara su da xango xaya, wasu kuma da xango biyu, waxansu kuma da xango uku ko huxu, yayin da wasunsu kuma akan tsara su da xango biyar biyar. Shi ma Alkantamawi yakan tsara wasu waqoqin nasa da tsarin baiti mai xango bibbiyu, wasu kuma da xango uku wasu da xango hurhu yayin da wasunsu kuma yakan tsara su da xango biyar biyar. Za a iya ganin wannan tsari na baitoci a waxannan waqoqi da aka kawo a qasa:

**‘Yar tagwai (Couplet):** na nufin waqa mai xango ko layi biyu

“Don na ga yau birni da dukkan qauyuka,  
Kukan yawan qunci ake baki xaya.  
Tashin farashin mai da dangogi nasa,  
Kuma ga dala ta tashi zancen gaskiya”.  
(Waqar Bayan Wuya Sai Daxi, bt. 3-4)

**Qwar Uku (Triplet):** na nufin waqa mai xango ko layi uku

“Yarenmu kwai shi da sauqi hikimar cikinsa da daxi,  
Sannan da dunqule saqo me fa’ida me faxi,  
A cikin salo na kamala lafazin ciki tattausa.  
Yare na yin Tafsiiri ko tarjamar kalmomi,  
Harshe na sauqaqa hanyar gano dukan ilmomi,  
Wannan ya sa yarenmu kullum yake daxa nisa”.  
(WaqarSha tara ta Arziki, bt. 7-8)

**Qwar Huxu (Quatrain):** na nufin waqa mai xango ko layi huxu

“Rabbi ka san nau dalili,  
Son mu kai Islamu qoli,  
Ne ya sa na baro iyali,  
Har da ‘ya yaran da ban sani ba.  
Wansu sun xau rayuwarsu,  
Sun sayar don dukiyarsu,  
Koko don mulkin garinsu,  
Shi ya zam manufarsu ba sani ba”.  
(WaqarHaqurin Zaman Makaranta, bt. 11-12)

**Qwar Biyar (Quintet):** na nufin waqa mai xango ko layi biyar.

“Dole dukkanmu mu xaure fuska,  
Sun mana alqawari na iska,  
Har suka dinga faxa a taska,  
Mene aikin su kaska?  
In ba tsotse jini kawai ba.

Namu jini duka sunka sharve,

Sun shafa mana mai a leve,  
Kan mu tava tuni sun qi karve,  
Karda ku yi man rave-rave,  
Mu ba shashashai ba ne ba”.  
(Waqar Allah Ya Isa Ban Bari Ba, bt. 6-7)

#### 4.2.3 Tsarin Amsa-Amo (Rhyme Scheme)

Bayan tsarin baiti, Alkantamawi yana amfani da tsarin amsa-amo (qafiya) a baitocin waqoqinsa kamar yadda yake a rubutattun waqoqin Hausa na qarni na 19 da na 20. Sai dai tsarin amsa-amon da ya fi amfani da shi mai harafi ne. Sannan a harafin ma ya fi da “ba”. da “ya”. Amsa-amo na nufin harafi ko kalma da ke zuwa a qarshen kowane baiti na rubutattun waqoqin Hausa. Wato duk harafin ko gavar kalmar da ta zo a qarshen baiti, wannan ake kira amsa-amo ko qafiya. Misali:

“Ya jijjigen shiriya ga mai son tsira,  
Kowa ya shiryu da kai ya zam shiryayye.”

Ya mai cika da takai cika kimtsattse,  
Duk zahirinka da voye ba tauyayye”.  
(Waqar Kukan Zuci, bt. 6-7)  
"Harshen da Rabbu ya bai wa matsayi da tarin baiwa,  
Ya zamo abin tinqaho me kwarjini gun kowa,  
A Gabas da Yamma ka leqa ka tarar ana begensa.  
Don ya haxo duka sirri da a ko'ina kan nema,  
Wannan ya sa aka kama shi riqo da hannun dama,  
Lungu da saqo in ka shiga za iske Hausa.  
(Waqar Sha tara ta Arziki, bt. 5-6)

Idan aka duba misalin da aka kawo na baitocin da ke sama, waqa ta farko za a ga baitocinta da harafin ‘‘ye’’ suke qarewa. Waqa ta biyu kuwa, baitocinta da harafin ‘‘sa’’ suke kowannensu yake qarewa.

#### 4.2.4 Kari(Mitre)

Yana daga cikin sigogin rubutacciyar waqar Hausa ta hau kan xaya daga cikin karuruwan nan da aka aro daga Larabci ake xora rubutattun waqoqin Hausa a Kansu. Bello da Sheshe (2013:20) sun bayyana kari da cewa: wanzuwar qafafuwa masu bibiyar juna cikin tsari, a baitin waqa ko da baitin mai layi nawa ne”. Da yawa daga cikin waqoqin Alkantamawi sukan hau kan xaya daga cikin karuruwan da aka aro daga Larabci. Idan aka yi nazarin waxannan baitoci da ke qasa za a iya tabbatar da haka:

v - -/v - - /v - - /v -<sup>1</sup>  
Da sunan Ta’ala gwani Qadiri,  
v - -/ v - - /v - - / v -  
Gwani me/ tsare da/zuka har/ gari,  
v - -/v - - /v - - /v -

Salatan/mu dubbai/ a kan Xa/hiri,  
v - - /v - - /v - - /v - -  
Da 'ya'yan/sa har Sa/hiban Mun/ziri,  
v - - /v - - /v - - /v - -  
Da duk mu/minan duk/kanin na/hiya.  
v - - /v - - /v - - /v - -  
Maqagin/mu na zo/ bixar a/gaji,  
v - - /v - - /v - - /v - -  
v - - /v - - /v - - /v - -  
A aikin/ kirawo/ mutane/ su ji,  
v - - /v - - /v - - /v - -  
Mu farka/ mu wa shar/ruka ban/gaji,  
v - - /v - - /v - - /v - -  
Mu kautar/ da su don/ mu bar shan/ wuya.  
(WaqarMahimmancin Tsaro bt. 1-2)

Idan aka lura da kyau za a ga cewa, mawaqin ya xora wannan waqar tasa ne a kan karin Mutaqaarab wanda qafa ta xaya take maimaita kanta, wato Fa'uulun+Fa'uulun+ (Fa'uulun). Duk da cewa illa ta hazafi ta afku a qarshen kowane xango na baitocin waqar. Illar Hazafi illa ce da teke shafe doguwar gava a qarshen qafa, tana afkawa qafa ta xaya (v - -) da qafa ta biyu (v - - -) da kuma qafa ta bakwai (- v - -). Bello da Sheshe (2013:50), cewa suka yi: "illar Hazafi, ita ce take shafe doguwar gavar qarshen ta qafa. Wannan Illa ana iya samun ta a cikin duk qafafuwan ban da qafa ta tara".

v v - v - /v<sup>1</sup>- v - / v v - v -  
Bisimil'ila/hi Kaliqin/mu madauwami,  
v v - v - /<sup>2</sup>- - v - /v v - v -  
Subahana wan/zajje Gwanin/ Rahamaniya.  
<sup>2</sup>- - v - /<sup>2</sup>- - v - /v v - v -  
Tsira amin/ci jaddada/wa Nabiyuna,  
<sup>2</sup>- -<sup>3</sup>- /v v - v - /<sup>2</sup>- - v -  
Ahli sa/bu da nasa ma/ta bai xaya.  
<sup>2</sup>- - v - /<sup>2</sup>- - v - /<sup>2</sup>- - v -  
Bayan sala/ti yanzu Su/dan zan tafi,  
v v - v - /<sup>2</sup>- - v - /<sup>2</sup>- - v -

A cikin qasi/dar nan da zan /yo marsiya.  
(WaqarTa'aziyar Sheikh Sani Gwani Sudan, bt.1-3)

Ita kuma wannan waqar mawaqin ya xora ta ne a kan karin Kamil wanda ake maimaita qafa ta takwas, wato mutafaa'ilun+mutafa'ilun+(mutafailun). Sai dai an samu zihafin Ilmari da Waqasi da kuma illar Kaxa'i sun afku a wasu daga cikin xangwayen baitocin waqar. Zihafin Ilmari shi ne, a samu qafa wadda gavovinta biyu, na farko, gajeru ne masu zaman kansu, a haxe su, su zama guda xaya mai tagwayen da'ira. Za a sami wannan zihafi ne a qafa

ta takwas kawai, shi kuwa Zihafin Waqasi ana samunsa ne a qafar da take farawa da da'irori biyu, masu zaman kansu, (gajeru gavovi biyu), watau a qafa ta takwas. Irin wannan zihafi idan ya zo sai ya sami da'ira ta biyu ya shafe. Bello da Sheshe (2013:40-41). Illar Kaxa'i kuwa takan faza a kan haxaxxen turke (0 00) sai ya koma (00). Kaxa'i yana shiga kogin Basix da Rajaz da kuma Kamil. (Dala 2018 : 22).

Duk inda aka ga alamar lamba xaya (1) yana nufin an sami afkuwar zihafin Waqasi. Idan kuma alamar lamba biyu (2) aka gani, ta nuni ne da wurin da zihafin Ilmari ya afku. Yayin da alamar lamba uku (3) take nuni da wurin da illar Kaxa'i ta afku.

### 4.3 Tsokaci Kan Salon Wasu Waqoqin Abubakar Alkantomawi (A Glimpse on The Style of Some Abubakar Alkantomawi's Poems)

Xangambo (2007:37-40), ya bayyana ma'anar salo da cewa: Salo shi ne hanyoyi ko dabarun isar da saqo. Ke nan salo dabara ce ko hanya da mawaqa kan yi amfani da su wajen isar da saqonsu. Ya nuna cewa ana duba salo ta fuskoki guda biyu: salon marubuci na gaba xaya da kuma salon marubuci a waqa.

Alkantomawi yakan yi amfani da dabaru daban-daban wajen isar da saqonsa ga al'umma. Dagane da salon waqoqinsa, yakan yi amfani da sassuqan salo ne ba tare da yin wani qaqale ko amfani da kalmomi tsaurara ko masu tsauri ba, a mafi akasarin waqoqin da yake rubutawa. Alkantomawi yakan yi amfani da dabarun salon sarrafawa daban-daban kamar: kwatantawa wadda ta shafi kamantawa da siffantawa da jinsintarwa. Haka kuma, yakan yi amfani da kambamar zulaqe da qarangiya da sauransu.

Sannan ta fuskar sarrafa harshe yakan yi amfani da kalmomin aro da karin harshe da makantansu. Za a iya ganin da yawa daga cikin abubuwan nan da aka ambato a cikin waxannan baitoci da aka zuba a qasa:

"A koyarwa dukkansu sun zamo,  
Gwanaye ga **haquri kamar damo**,  
**Qira'o'insu** daban wajen amo,  
Dukansu **madubai** ne ga al'uma".  
(Waqar Ummul Qura, bt. 10)  
"**Hakanga** ya sa duk xalibai nasu,  
A duk yankin nan ba kama tasu,  
Gama ko **exam** anka yi musu,  
A **maki** suke qoli can sama".  
(Waqar Ummul Qura, bt. 11)

A baiti na farko da aka kawo a sama, mawaqin ya yi amfani da dabaru guda uku wajen isar da saqonsa: dabara ta farko ita ce kambamar zulaqe inda ya kambama malaman makaratar Ummul Qura ta hanyar kwarzanta su da xora su a kan qololuwar matsayi wanda ba lallai ba ne su iya kasancewa haka.

Sannan dabara ta biyu da mawaqin ya yi amfani da ita, ita ce aron kalma. kalmar da ya aro ita ce Qira'o'i kuma ya aro ta ne daga harshen Larabci. Jam'i ne na qira'a. Abin da kalmar take nufi shi ne karatu.

Dabara ta uku ita ce kamantawa, inda ya kwatanta haqurin malaman makarantar da damo. Damo dai wata qaramar dabbata ce ta daji mai kama da guza. Hausawa sukan kira mutum mai haquri sosai da damo sarkin haquri. Shi ne mawaqin ya yi amfani da wannan kalma ya kwatanta malaman da ita.

Dabara ta huxu da mawaqin ya yi amfani da ita wajen isar da saqonsa ita ce abuntarwa. Abuntarwa kuwa, shi ne mawaqi ya xauki abu mai rai ya mayar da shi maras rai. Abin da mawaqin ya yi a nan shi ne, kwatanta malaman Ummul Qura da madubi. Madubi abu ne da ake amfani da shi wajen duba fuska, wato ya xauki malamai waxanda aka sani mutane ne da suke da rai, ya mayar da su madubi wanda yake abu ne maras rai.

A baiti na biyu kuma, mawaqin da dabaru uku ya yi amfani. Dabara ta farko ita ce karin harshe wanda ya qunshi xan bambance-bambancen furuci ko lafazi da ake samu a tsakanin al'umma mai magana da harshe xaya. Mawaqin ya yi amfani da kalmomi irin su: **hakanga** da **anka**. Waxannan kalmomi a karin harshen Sakkwatanci ake amfani da su. A daidaitacciyar Hausa sai dai a ce **haka ko haka xin**. Ita kuma kalmar **anka** a daidaitacciyar Hausa **aka** ake cewa.

Dabara ta biyu da mawaqin ya yi amfani da ita a wannan baiti ita ce, kambamar zulaqe, wato xora abu a kan matsayin da ba lallai ne ya kai ko bai isa ma ya kai wannan matsayin ba. A nan mawaqin nunawa ya yi cewa, xaliban makarantar Ummul Qura sun fi na kowace makaranta da ke yankinsu qoqari. Ba lallai ba ne wannan magana ta kasance hakan. Ya yi ta ne kawai don ya ja hankalin mai sauraro ko karatu zuwa ga manufarsa. Sai dabara ta uku wadda ta shafi kalmomin aro. Mawaqin a wannan baiti ma ya yi amfani da kalmomin aro da suka shfi Turanci. Wato exam da maki mark. Dukka waxannan kalmomi na Turanci ne mawaqin ya aro ya yi amfani da su a baitin waqar tasa. Exam na nufin jarrabawa yayin da maki mark kuma yake nufin sakamakon da ake bayarwa a jarrabawa.

A wasu misalan kuma, mawallafin yana cewa:

“Ya me isar da ta kai isa me sa isa,  
Ta iso ga mai raunin da babu ta raunana.  
Ya me buwayar sa buwaya baibaye,  
Bawan da babu ta baibaye shi ta ko'ina.  
Daga jinqayinka nake bixa ya Sayyidi,  
Sam kar ka kalli kura-kurai da zunubana”.  
(Waqar Istigasa, bt. 7-8, 21)

A baiti na farko da na biyu mawaqin ya yi amfani da dabarar kakkarya harshe ko qarangiya wajen isar da saqon nasa. Qarangiya ta qunshi maimaita wasu sautuka ne masu amo iri xaya wanda ba kowa ba ne zai iya furta su cikin sauqi ba. To irin wannan dabara ce Alkantarawu ya yi amfani da ita a baiti na farko da na biyu da aka kawo a sama. Da ma mawaqin sukan yi amfani da irin wannan dabara domin su nuna qwarewarsu a harshe.

A baiti na uku kuwa, mawaqin ya yi amfani da wasu kalmomi na karin harshen Haxejanci da Sakkwatanci ne. Waxannan kalmomi su ne: **jinqayi** (Haxejanci ko Gudduranci) da **bixa** (Sakkwatanci). **Jinqayi** a daidaitacciyar Hausa jinqai ake cewa. Bixa kuma a daidaitacciyar Hausa **so**, ake cewa.

A waxannan baitoci kuma da aka kawo na qasa, mawaqin ya yi amfani da dabaru ne guda biyu: dabara ta farko ita ce dabarar aron kalma ta uku kuma azancin magana. Karanta abin da mawaqin yake cewa:

“Komai a yau ya qara tsada ba musu,  
**Fuqara'u** na wahala a halin gaskiya.  
Domin ko gyara ba a yin sa a sauqae,  
**Kowac ci zomo yai gudu** har zamiya”.  
(Waqar Bayan Wuya Sai Daxi, bt. 8, 17)

Idan aka duba waxannan baitoci na sama, a baiti na farko (8) za a mawaqin ya yi amfani da kalma **fuqara'u**. Wannan kalma ya aro ta ne daga harshen Larabci ya gina baitin waqar da ita. Abin da kalmar take nufi shi ne, **talakawa**.

A baiti na biyu, wato na goma sha bakwai (17), mawaqin da karin magana nan da Hausawa suke cewa: “kowa ya ci zomo ya sha gudu” ya yi amfani. Amma maimako ya faha kamar yadda ake faha sai ya baddala ta kamar haka: **Kowac ci zomo yai gudu har zamiya**. Ta yiwu mawaqin ya yi hakan ne domin ya daidaita qafafuwan waqarsa. A dai wannan baiti mawaqin ya yi amfani da karin harshen Sakkwatanci inda yake cewa **kowac ci**. Wannan a karin harshen Sakkwatanci ne ake faha. A daidaitacciyar Hausa **kowa ya ci** ake cewa. Karanta waxannan baitoci guda biyu kuma da ke qasa ka ga yadda mawaqin ya sake amfani da ire-iren waxansu dabarun:

“**Fitilar** gusar da duhu gwanin Jibrilu,  
Kai ne kaxai nau tanadi ajiyayye.  
Kowa ya qi ka a nan da can ya tave,  
Ya zan na sau reshe na kama ganye”.  
(Waqar Kukan Zuci, bt. 12, 14)

A baiti na farko (12) mawaqin ya yi amfani da dabarar abuntarwa ne wajen yabon Annabi Muhammad sallallahu alaihi wasallam ta hanyar kwatanta shi da haske. Abin da mawaqin ya yi a nan shi ne, ya mayar da abu mai rai zuwa maras rai.

A baiti na biyu (14) kuma, da karin magana nan ne da Hausawa suke cewa: “ya saki reshe ya kama ganye”. Wannan karin magana ce mawaqin ya yi amfani da wani karin harshe ya baddala ta kamar haka: ya zan na sau reshe na kama ganye. Mawaqin sukan yi haka ne saboda lasisi da suke da shi na karya dokar nahawu domin su daidaita qafafuwan waqarsu.

A waxannan baitoci guda biyu kuma da aka kawo a qasa, mawaqin ya yi amfani da dabaru guda uku ne. Dubi abin da mawaqin yake cewa:

“**Veraye** suke gun xabi’a,  
Sun riqi yin qarya sana’a,  
Tun tuni nai masu ma **bara’a**,  
Ko a aji kuma ko kara,  
Ba za mu sauqaqa addu’a ba”.  
“Sun yi xaraf bisa kan kujera,  
Mu kuma sun **maishe** mu yara,  
Ka ji **dila** sarkin dabara,  
Ga shi **kamar gudumar maqera**,  
Ba don ya shiga riguna ba”.  
(Waqar Allah Ya Isa Ban Bari, bt. 8, 12)

Idan aka nazarci waxannan baitoci guda biyu za a ga a farkon baiti na farko (8) mawaqin ya yi amfani da kalmar **veraye**. Dabarar da mawaqin ya yi amfani da ita a nan ita ce, siffantawa. Abin da siffantawa ta qunsa shi ne, xaukar daraja ko halayyar wani abu a kwatanta ta da wata. Halayyar da ake danganta veraye da ita, ita ce sata. Sai mawaqin ya yi amfani da wannan halayya ta veraye ya danganta wasu mutane da ita. Irin wannan dabara ita ake kira da gajeriyar siffantawa. Wato a xauki wani abu a kwatanta shi da wani kai tsaye. Dabara ta biyu da mawaqin ya yi amfani da ita a baitin ita ce aron kalma. Idan aka lura da kyau za a ga mawaqin ya yi amfani da kalmar **bara’a**. Wannan kalma ya aro ta ne daga harshen Larabci. Abin da kalmar take nufi shi ne, **bijirewa** ko **tawaye**.

A baiti na biyu (12) xango na farko, mawaqin da dabarar doguwar siffantawa ya yi amfani. Ita kuwa doguwar siffantawa yaxo take yi.

Takan fito da abu ne yadda mutum zai iya ganin wannan abu a cikin hoton zuciyarsa. Akan kira irin wannan dabara da hoto cikin bayani. Ga abin da mawaqin yake cewa: **Sun yi xaraf bisa kan kujera**. A nan abin da mutum zai hararo a zuciyarsa shi ne, mutane a zaune a kan kujera. To irin wannan ita ake kira doguwar siffantawa. A xango na biyu kuwa, mawaqin da karin harshe ya yi amfani. za a ga mawaqin ya kawo kalmar **maishe**. Wannan kalma a karin harshen Sakkwatanci ne ake amfani da ita. A daidaitacciyar Hausa **mayar da** ake cewa. A xango na uku kuma, mawaqin dabarar gajeriyar siffantawa ya sake yin amfani da ita, inda ya xauki halayyar dila ya kwatanta ta da wani mutum. Dila kamar yadda aka sani wata dabbar daji ce mai kama da kare sai dai shegen wayo gare ta. Wannan halayya ta wayo ce mawaqin ya yi amfani da ita wajen danganta ta ga wani mutum. Sai dabara ta uku da mawaqin ya yi amfani da ita a baitin, Wannan dabara ita ce, dabarar kamantawa inda ya kwatanta wani mutum da gudumar maqera. Waxannan su ne dabarun da mawaqin ya yi amfani da su a waxannan baitoci da aka kawo.

## VI. SAKAMAKON BINCIKE (RESULT/OUTCOME OF THE STUDY)

Wannan bincike kamar yadda aka gani an gudanar da shi ne a kan wasu rubutattun waqoqin Hausa. Binciken ya shafi tsokaci ne a kan sharhi da nazarin wasu rubutattun waqoqi da Abubakar Ibrahim Kantama ya rubuta. Bisa nazarin da aka yi an gano yankin dashi wannan marubuci ya fito da irin ilimin da yake da shi da lokacin da ya fara waqa da dalilin da ya ja hankalinsa wajen rubuta waqoqi. Ta wani vangaren kuma, binciken ya gano wasu daga cikin adadin waqoqin da marubucin ya rubuta. A nazarin da aka yi an fahimci mafi akasarin waqoqin marubucin sun fi karkata ga addini. Ta fuskar sigogi kuwa, an gano cewa marubucin ya rubuta waqoqi masu tsarin xango bibbiyu da masu uku uku da masu hurhuxu da kuma masu xango biyar biyar. Sannan an gano waqoqin marubucin suna xauke da tsarin nan na rubutattun waqoqi da sukan fara da yabon Ubangiji su kuma rufe da addu’a. Haka kuma, waqoqin marubucin sukan hau kan xaya daga cikin ma’aunan da ake amfani da su wajen auna rubutattun waqoqin Hausa. Ta vangaren salo kuma, an gano marubcin yakan yi amfani da dabarun jawo hankali da suka shafi kwatantawa da kambamar zulaqe da karin magana da qarangiya da sauransu. Har wa yau an gano marubucin yakan yi amfani da sarrafa harshe wanda ya qunshi aron kalmomi da karin harshe da sauransu.



## VII. JAWABIN KAMMALAWA(CONCLUSION)

A wannan aiki da aka gudanar an yi tsokaci ne a kan wasu rubutattun waqoqin Hausa da Abubakar Alkantamawi ya rubuta. Idan aka lura da kyau za a ga an kasa aikin zuwa gida shida: A kashi na farko an kawo gabatarwa wadda ta qunshi: dalilan gudanar da bincike da muradan bincike da kuma taqaitccen tarihin mawaqi. Kashi na biyu kuma, ayyukan magabata aka waiwaita inda aka yi bitar wasu littattafai da kundayen bincike da mujallu da maqalu. Kashi na uku kuwa, bayanai aka kawo game da hanyoyin da aka bi wajen gudanar da aikin kamar: karance-karance da hira da amfani da fasahar sadarwa ta zamani. Kashi na huxu kuma, ya shafi tsokaci ne a kan manufofi da sigogi da salalai na waqoqin da aka nazarta waxanda wannan mawaqin ya rubuta. Sai kuma kashi na biyar inda aka bayyana irin sakamakon da aka gano a binciken. Sai kashi na shida wanda ya qunshi jawabin kammalawa wanda kuma da shi ne aka kawo qarshen bincike.

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