

## Wafir Da Hazaj a Mahangar Ra'i Raba-Gardama

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### Tsakure

Akwai ra'o'i daban-daban kan yadda ake yanyanka baitocin rubutattun waƙoƙin Hausa domin fitar da karuruwan da suka dace da ire-iren waƙoƙin. Masana da manazarta Arulin Hausa na da ra'o'i aƙalla guda huɗu da suka haɗa da mai nasaba da Larabci, wanda M.K.M. Galadanci (1975) ke jagoranta sai kuma mai nasaba da Tsarin Sautin da ake jingina da Junaidu (1981) da kuma mai nasaba da Adabin Baka da ake dangantawa da Muhammad (1973 da 1979 da 1981). Akwai kuma ra'i Raba-Gardama na Bello (2014). An tattauna yadda ake amfani da waɗannan ra'o'i inda kafa ta takwas (8) v v – v – da ke samar da karin *Kamil* da kuma kafa ta shida (6) – – v – mai samar da karin *Rajaz* kan zo a baitocin waƙa ɗaya, kuma bai kamata su zo a haka ba, tare da yadda za a warware matsalar. Ana iya duba Bello (2014 da 2015 da 2017) domin karin bayani. Wannan maƙalar ta kara ƙarfafa ra'in Raba-Gardama ta hanyar tabbatar da cewa wannan ra'i na iya yin aiki sosai a kan *Wafir* da *Hazaj*, idan kafa ta uku (3) v – v v – da ke samar da karin *Wafir* ta zo tare da kafa ta biyu (2) v – – – da ke samar da karin *Hazaj* a baitocin waƙa ɗaya. Ma'ana, kamar yadda kafa ta 8 da ta 6 (8 + 6) ba sa zuwa a gwame wajen samar da kari, haka ma kafa ta 3 da ta 2 (3 + 2) ba sa zuwa. Inda kuma aka sami irin wannan hali a kowace irin rubutacciyar waƙa, wannan ra'i na raba-gardama zai fayyace komai ƙarara ta hanyar ƙididdigar bayyanar kafa mafi rinjaye, da za a dora karin waƙar a kai. An kuma bayyana haka a wasu baitocin waƙa guda takwas (8) inda a ƙarshe aka dora karinsu a *Hazaj* inda kafa ta biyu v – – – ta zo sau hamsin (50) akasin kafa ta uku v – v v – mai samar da *Wafir* da ta zo sau talatin (30) kurum.

### Gabatarwa

Kamar yadda masana da manazarta Aruli suka kawo a rubuce-rubuce da wallafe-wallafe nasu daban-daban, akwai aƙalla ra'o'i huɗu na fitar da karuruwan rubutattun waƙoƙin Hausa. Waɗannan ra'o'i sun haɗa da na Khalili, wanda Galadanci (1975) ya fara kawowa cikin rubutattun waƙoƙin Hausa. Wannan ra'i na da sunaye daban-daban da suka haɗa da ra'i mai nasaba da Larabci ko balaraban ra'i ko ra'i mai sarrafa ƙafafuwa ko ra'i Khalili. Ana kuma kiran wannan ra'i *quantitative* da Ingilishi. Wannan ra'i na sarrafa ƙafafuwa guda goma 10 (da ke kunshe da gabobi da ka iya kasancewa gajeru ko dogaye) waɗanda kan zo a sigar maimaitau ko gwamau wajen samar da karuruwan rubutattun waƙoƙin Hausa har guda goma sha shida (16) da suka haɗa da; **Dawil** da **Madiid** da **Basiid** da **Wafir** da **Kaamil** da **Hazaj** da **Rajaz** da **Ramal** da **Sarii'ii** da **Munsarih** da **Hafiif** da **Muktalib** da **Mujtath** da **Mutakaarab** da **Mutadaarak** da **Mudaari'ii**, a bisa zubin farko na kawo su daga Larabci. Akwai kuma ra'i mai nasaba da tsarin sauti. Shi wannan ra'i yana da nasaba da nagartar gaɓa da ka iya zama mai nauyi ko maras nauyi da kan zo a layukan waƙa domin samar da karinta. Ana kiran wannan ra'i *phonological ko qualitative* da Ingilishi. Sai kuma ra'i na uku mai nasaba da adabin baka, musamman waƙoƙin 'yammata da kuma na maƙaɗa da mawaƙan Hausa. Ana kiran wannan ra'i *oral* da Ingilishi. Na huɗunsu kuma shi ne ra'i raba-gardama wanda yake la'akari da ƙididdigar bayyanar kafa wajen samar da karin waƙa musamman idan tana ɗauke da ƙafafuwa da ba sa haɗuwa a cikinta domin kawo wani sanannen kari gwamau. Wannan ra'i na da makusanciyar alaƙa da balaraben ra'i na Khalil da Galadanci (1975). Ana ma iya cewa ra'in raba-gardama ya ginu ne daga ra'i mai nasaba da Larabci mai ƙafafuwa a baitocin waƙa. Ra'i

Raba-Gardama yana da sunaye iri-iri kamar 'Badimokiradiyye' ko mai 'ƙafafuwa ƙirge' ko kuma *quantificational* da Ingilishi.

Wannan maƙalar za ta kawo yadda ra'in raba-gardama ke aiki a rubutattun waƙoƙin Hausa tsakanin karuruwan *Waafir* da *Hazaj*. Misali, wani lokaci akan sami matsala wajen tantance karin waƙa idan ƙafa ta uku (3)  $v - v - v$  - mai maimaita kanta wajen samar da karin *Waafir* ta zo tare da ƙafa ra biyu (2)  $v - -$  -, ita ma mai maimaita kanta wajen kawo karin *Hazaj*, a baitocin waƙa ɗaya kamar yadda hakan kan faru a wani lokaci idan ƙafa ta takwas (8)  $v - v - v - v - v - v - v - v$  - mai maimaita kanta wajen samar da karin Kaamil ta zo da ƙafa ta shida (6)  $- - v - -$  -, ita ma mai maimaita kanta wajen kawo karin *Rajaz* idan sun zo a baitocin waƙa ɗaya. An yi amfani da wannan ra'i na raba-gardama wajen tantance matsalar da akan samu a haɗuwar ƙafafuwa masu samar da *Kamil* da *Rajaz* a waƙa ɗaya, kamar yadda aka gabatar a ayyukan Bello (2014 da 2015 da 2016 da 2017) da Usman (2020) da Alhassan da Hauwa (2021). A bisa wannan nasara da aka samu ne aka ga ya cancanta a faɗaɗa wannan ra'i wajen ƙara gano yadda zai yi aiki a karin *Waafir* da na *Hazaj*, idan ƙafafuwa masu samar da su, sun zo a baitocin waƙa ɗaya.

Yanzu bari a kawo misalan wasu baitocin waƙa masu ɗauke da karin *Waafir* da kuma waɗanda ke ɗauke da karin *Hazaj* zalla, kafin a zo kan yadda ƙafafuwan da ke samar da waɗannan karuruwa kan zo a gwame a baitocin waƙa ɗaya, da yadda ra'i na raba-gardama kan yi aikinsa a irin wannan hali.

### **Karin *Waafir***

Karin *Waafir* na ɗaya daga cikin karuruwa guda goma sha shida (16) da ake da su a rubutattun waƙoƙin Hausa masu nasaba da Larabci, wato ra'in Khalil da Galadanci da ke amfani da ƙafafuwa. A wannan ra'i, Galadanci (1975:2) ya bayyana cewa akwai ƙafafuwa guda goma (10) waɗanda marubuta waƙoƙin Hausa da Larabci suke amfani da su wajen rubuta waƙoƙinsu. Ana iya kawo waɗannan ƙafafuwa da yadda ake wakiltarsu a nazarin Aruli kamar haka:

1. Fa-uu-lun	$v - -$	$0 \underline{00} \ 00$
2. Ma-faa-ii-lun	$v - - -$	$0 \underline{00} \ 00 \ 00$
3. Mu-faa-a-la-tun	$v - v v -$	$0 \underline{00} \ 0 \ 0 \ 00$
4. Faa-i-laa-tun	$- v - -$	$00 \underline{0} \ 00 \ 00$
5. Faa-i-lun	$- v -$	$00 \underline{0} \ 00$
6. Mus-taf-i-lun	$- - v -$	$00 \ 00 \ \underline{0} \ 00$
7. Faa-i-laa-tun	$- v - -$	$00 \ \underline{0} \ 00 \ 00$
8. Mu-ta-faa-i-lun	$v v - v - -$	$0 \ 0 \ 00 \ \underline{0} \ 00$
9. Maf-uu-laa-tu	$- - - v$	$00 \ 00 \ \underline{00} \ 0$
10. Mus-taf-i-lun	$- - v -$	$00 \ \underline{00} \ 0 \ 00$

Abin lura a nan duk da an rubuta sunayen ƙafafuwan da Larabci ne, amma duk suna wakiltar gabobin da ke cikin kowace ƙafa wajen lafazi da furuci. Kuma an wakilci kowace gaba ta hanyoyi biyu ta amfani da 'v' ko 'o' wajen nuna gajeruwar gaba.

Ita kuma doguwar gaba ana wakiltarta da ‘ – ’ ko ‘00’. Sannan kuma an jajja layuka a farkashin wasu gabobi domin nuna alamar turakunsu da ke iya zuwa a farkon kafa ko a tsakiyarta ko kuma a karshenta. A wannan zubi na kafafuwa, waƙanda suka zo da turke a farko, na ɗaya zuwa na huɗu (1 – 4) su ne **na-asali** ko **ginshikƙai**. Sauran guda shidan kuma (5 – 10) masu turke a ƙarshe ko tsakiya su ne **‘yan-goyo** ko **‘yan-rakiya**. Kuma su waɗannan huɗun farko su suka haifar da guda shidan da suke biyo su ta hanyar jujjuya turken nasu. Idan ana neman ƙarin bayani a kan wannan a duba Bello (2014:40-46)

Karin *Waafir* na samuwa ne a dalilin zuwan kafa ta uku (3) v – v v –, ita kaɗai, a baitocin waƙa, tana maimaita kanta kamar yadda ta zo a waɗannan baitoci.

v – v v – / v – v v –  
 Ku riƙa zamaa / kuna ladabii  
 v – v v – / v – v v –  
 Ku daina zamaa / kuna gararii

v – v v – / v – v v –  
 Mu zam na ƙwarai / da yin haƙurii  
 v – v v – / v – v v –  
 Mu saami raboo / ga mai gafarii

Za a iya ganin kafa ta uku (3) v – v v – da ta zo a waɗannan baitoci kamar haka:

v – v v – / v – v v –

A nan ƙafar ta maimaita kanta sau biyu a kowane layi na baitocin domin kawo wannan kari na *Waafir*, wanda yake *maimaitau*. Bincike ya nuna cewa wannan kafa ta uku (3) ba ta zuwa haɗe da wata, don samar da wani kari. Ma’ana, ba ta haɗuwa da wata kafa domin haifar da kari gwamau, Bello (2014:52). Kamar yadda masana da manazarta Aruli suka kawo, a yanzu akwai karuruwan waƙoƙin Hausa guda goma sha shida (16) ta wannan ra’i kamar yadda ake da su a waƙoƙin Larabci. An kawo waɗannan duka bisa sabon zubi da tsari da ma laƙabobin da aka sanya masu saboda sauƙaƙawa daliban Aruli fahimtarsu sabanin yadda aka fara kawo su daga Larabci, Bello (2014:47). Ana iya duba Bello (2014:62-64) domin ƙarin bayani.

**Karin Hazaj**

Karin *Hazaj* yana samuwa a lokacin da kafa ta biyu (2) v – – – ta zo, tana maimaita kanta a baitocin waƙa.

v – – – / v – – – / v – – –

Abookii yaa / zamantoo ɗan/uwaa nce shii

v – – – / v – – – / v – – –

Mu yoo duubaa / mu kauce cin / amaanaatai

Bello da Sheshe (2013:25)

v – – – / v – – – / v – – –

Muzuuruu yaa / kasancee ɗan/gidaa nce shii

v – – – / v – – – / v – – –

Yanaa can gun / iriinai don / su zam daidai

Bello (2014:35, 2019:3)

A wadannan baitocin guda biyu za a iya ganin kafa ta biyu (2) v – – – na maimaita kanta sau uku kamar haka:

v – – – / v – – – / v – – –

a kowane layin baiti domin samar da wannan kari na *Hazaj* wanda yake *maimaitau*. Amma ita wannan kafar ba kamar ta uku (3) ba ce da ba ta haɗuwa da wata domin kawo kari gwamau. Ita wannan kafar, kafa ta huɗu (4) mai siffar – v – –, na biyo ta kamar haka:

v – – – / – v – –, domin samar da karin *Mudaari’ii* wanda yake gwamau kamar yadda suka zo a wannan baiti:

v – – – / – v – –  
 A da can muu / ɗaalibai baa  
 v – – – / – v – –  
 mu kooyon har / shee na Hausa

v – – – / – v – –  
 Munaa can wai / muu kimiyyaa  
 v – – – / – v – –  
 Kimiyyar ai / baa ya Hausa  
 Zariya (2013)

### **Wafir da Hazaj da Ra’in Raba-Gardama**

Duk inda aka sami kafa ta uku (3) v – v v – mai samar da karin *Wafir* da kafa ta biyu (2) v – – – mai samar da karin *Hazaj*, sun zo a baitocin waƙa ɗaya wani lokaci, za a nuna cewa ra’i na raba-gardama shi ne mafi dacewa wajen tantance karin irin wannan waƙa ba tare da kokwanto ba. Kafin a zurfafa sosai, ya kamata a yi tsokaci kaɗan a kan wannan ra’i. Ra’in raba-gardama na ɗauke da hanya mai nasaba da kididdigar bayyanar kafa a kowane kari na waƙa musamman kari mai ɗauke da kafafuwa waɗanda ba sa zuwa a gwame domin kawo wani karin waƙa bisa ra’in Khalili. Kuma a karshe ana ɗora waƙar ne a kan kafar da ta fi rinjaye bisa sahihancin kididdiga ga nazari ko bincike na ilimi. An yi amfani da wannan ra’i a waƙar ‘yanci ta Malam Na’ibi Sulaiman Wali, inda aka sami zuwan kafa ta takwas (8) v v – v – mai samar da karin *Kaamil* da kafa ta shida (6) – – v – mai samar da karin *Rajaz* a baitocin waƙar. Kuma a karshe an ɗora wannan waƙar a kan *Rajaz* saboda kafa ta shida (6) – – v – ta fi rinjaye a baitocin waƙar, Bello (2015:110-144).

A wannan maƙalar an kara faɗaɗa wannan ra’i ne na Raba-Gardama a kan karuruwan *Wafir* da *Hazaj* domin su ma akan sami kafa ta uku (3) v – v v – da kafa ta biyu (2) v – – – na zuwa a baitocin waƙa ɗaya kuma bai kamata su zo a haka ba, domin samar da wani kari a ra’in Khalili.

### **Fidar Wafir da Hazaj Bisa Ra’in Raba-Gardama**

Bari a kawo baitoci guda takwai (8) daga Dala (2018:1-2) domin a feɗe su bisa ra’in Raba-Gardama. Wadannan baitocin waƙa suna ɗauke da v – – – mai samar da karin *Hazaj* da v

– v v – mai samar da karin *Waafir* kamar yadda za a gani wajen fidar. A fidar an ba kafafuwan lambobi kamar haka: v – – – lamba 2, v – v v – lamba 3, domin sauƙin fahimta wajen ƙididdigarsu, tare da taƙaitawa a ƙarshen kowane baiti.

1. 
$$\begin{array}{c} 2 \quad + \quad 2 \\ v - - - / v - - - \\ \text{Aruulin Hau/sa tsabgaa cee} \\ 2 \quad + \quad 2 \\ v - - - / v - - - \\ \text{Ta zaanee wan/da yai kwancee} \\ 2 \quad + \quad 2 \\ v - - - / v - - - \\ \text{Ya bar waafaa/ta laalaa} \\ 2 \quad + \quad 2 \\ v - - - / v - - - \\ \text{A ƙarshee tai/kamar zancee} \\ 2 \quad + \quad 2 \\ v - - - / v - - - \\ \text{Zubee bai kai /ga waafaa baa} \\ \textbf{Taƙaitawa} \\ v - - - \times 10 \end{array}$$

2. 
$$\begin{array}{c} 2 \quad + \quad 3 \\ v - - - / v - v v - \\ \text{Aruulii mai /wuyar sha'anii} \\ 3 \quad + \quad 3 \\ v - v v - / v - v v - \\ \text{Shigaa sha'anin/sa sai masanii} \\ 2 \quad + \quad 3 \\ v - - - / v - v v - \\ \text{Akwai koogii /cikii su sanii} \\ 3 \quad + \quad 2 \\ v - v v - / v - - - \\ \text{Idan wani yai /karambaanii} \\ 2 \quad + \quad 3 \\ v - - - / v - v v - \\ \text{Ba zai cee ban /gayaa masa baa} \\ \textbf{Taƙaitawa} \\ v - - - \times 4 \\ v - v v - \times 6 \end{array}$$

3. 
$$\begin{array}{c} 3 \quad + \quad 2 \\ v - v v - / v - - - \\ \text{Abinda ya saa /na zaabee shii} \\ 2 \quad + \quad 2 \\ v - - - / v - - - \\ \text{Ganii nai zaa / a dannee shii} \\ 2 \quad + \quad 2 \\ v - - - / v - - - \\ \text{A saashen Hau/sa an bar shii} \end{array}$$

$$\begin{matrix} 3 & + & 2 \\ v - v v - & / & v - - - \end{matrix}$$
 Sabooda wuyar /fahimtar shii  

$$\begin{matrix} 2 & + & 3 \\ v - - - & / & v - v v - \end{matrix}$$
 Na cee baa zaa /ya kunyata baa  
**Tafaitawa**  

$$v - - - \times 7$$

$$v - v v - \times 3$$

**4.**

$$\begin{matrix} 3 & + & 2 \\ v - v v - & / & v - - - \end{matrix}$$
 Ganin haka sai /na daukce shii  

$$\begin{matrix} 2 & + & 2 \\ v - - - & / & v - - - \end{matrix}$$
 Na cee Allah /ya hooren shiii  

$$\begin{matrix} 2 & + & 2 \\ v - - - & / & v - - - \end{matrix}$$
 Na saa tsaurin /sa yai laushii  

$$\begin{matrix} 3 & + & 2 \\ v - v v - & / & v - - - \end{matrix}$$
 Ya zoo ya fi au /dugaa taushii  

$$\begin{matrix} 3 & + & 3 \\ v - v v - & / & v - v v - \end{matrix}$$
 Tabaaraka bai/hanaa mani baa  
**Tafaitawa**  

$$v - - - \times 6$$

$$v - v v - \times 4$$

**5.**

$$\begin{matrix} 2 & + & 2 \\ v - - - & / & v - - - \end{matrix}$$
 Idan mai yin /sa zai faaraa  

$$\begin{matrix} 3 & + & 2 \\ v - v v - & / & v - - - \end{matrix}$$
 Gabaa ita cee /abar luuraa  

$$\begin{matrix} 2 & + & 3 \\ v - - - & / & v - v v - \end{matrix}$$
 Gamaa koomai /ta nan ya tsiraa  

$$\begin{matrix} 2 & + & 2 \\ v - - - & / & v - - - \end{matrix}$$
 Idan yaa san/ta zai zarraa  

$$\begin{matrix} 2 & + & 2 \\ v - - - & / & v - - - \end{matrix}$$
 Gabar baa mai/wuyaa cee baa  
**Tafaitawa**  

$$v - - - \times 8$$

$$v - v v - \times 2$$

**6.**

$$\begin{matrix} 3 & + & 3 \\ v - v v - & / & v - v v - \end{matrix}$$

Gabaa aka cee /kashii biyu cee

$$\begin{matrix} 2 & + & 3 \\ v - - & - / & v - v v - \end{matrix}$$

Ta farkoo doo/guwaa aka cee

$$\begin{matrix} 3 & + & 2 \\ v - v v - & / & v - - - \end{matrix}$$

Dayar suka cee/ gajceeraa cee

$$\begin{matrix} & + & 2 \\ v - - - & - / & v - - - \end{matrix}$$

Ga mai neeman / ya tantancee

$$\begin{matrix} 3 & + & 3 \\ v - v v - & / & v - v v - \end{matrix}$$

Ya bii ni a bai / tukaa na gabaa

**Takaitawa**

$$v - - - x 4$$

$$v - v v - x 6$$

7. 
$$\begin{matrix} 2 & + & 3 \\ v - - - / & v - v v - \end{matrix}$$

Gaboobii gaa/su yadda sukee

$$\begin{matrix} 2 & + & 3 \\ v - - - / & v - v v - \end{matrix}$$

Ta farkoo dai/ a buude take

$$\begin{matrix} 3 & + & 3 \\ v - v v - / & v - v v - \end{matrix}$$

Bakii wasalii/ zubinta yakee

$$\begin{matrix} 3 & + & 3 \\ v - v v - / & v - v v - \end{matrix}$$

Dayar a rufaf/fiyarta take

$$\begin{matrix} 3 & + & 3 \\ v - v v - / & v - v v - \end{matrix}$$

Bakii wasalii/ bakii a gabaa

**Takaitawa**

$$v - - - x 2$$

$$v - v v - x 8$$

8. 
$$\begin{matrix} 2 & + & 2 \\ v - - - / & v - - - \end{matrix}$$

Anaa luuraa/ da sautin nee

$$\begin{matrix} 2 & + & 2 \\ v - - - / & v - - - \end{matrix}$$

Da daaceewar/sa harshen nee

$$\begin{matrix} 2 & + & 2 \\ v - - - / & v - - - \end{matrix}$$

Idan an jaa /shi doogoo nee

$$\begin{matrix} 3 & + & 2 \\ v - v v - / & v - - - \end{matrix}$$

Idan ba a jaa / gajceere nee

$$\begin{matrix} 2 & + & 2 \\ v - - - / & v - - - \end{matrix}$$

Abin baa mai / wuyaa nee baa

**Takaitawa**

$$v - - - x 9$$

v - v v - x 1

A waɗannan baitoci guda takwas (8) da aka ɗauko daga littafin Dala (2018) mai suna *Arulin Hausa A Waƙe*, za a ga cewa a ƙarshen kowane baiti an kawo taƙaitawar aukuwar kowace ƙafa, wato v - - - ko v - v v - domin a ga komai ƙarara. Kuma ana iya ƙara yin sharhi a kan waɗannan baitoci kamar haka:

1. Waƙar ‘yar-biyar ce, kuma kusan kowane baiti na ɗauke da ƙafafuwa masu siffa v - - - ko v - v v - .
2. Kowane ɗango ko layi na baitocin waƙar, na ɗauke da ƙafa ko sawu 2. Saboda haka a baiti ɗaya mai layi biyar, akwai ƙafafuwa ko sawaye biyu sau biyar kenan, wanda zai kasance goma. Ma’ana, a lissafe  $2 \times 5 = 10$ .
3. Saboda haka waɗannan baituka takwas (8) inda kowannensu ke da ƙafafuwa goma-goma, za a sami ƙafafuwa  $10 \times 8$  kenan inda zai ba da jimillar ƙafafuwa tamanin (80).
4. Idan aka lissafa komai kamar yadda aka taƙaita a ƙarshen kowane baiti, za a iya tantance bayyanar kowace ƙafa a baitocin kamar haka:
  - (i) Lamba 2, da ke da sigar v - - - mai nasaba da *Hazaj* ta zo sau hamsin (50).
  - (ii) Lamba 3, da ke da sigar v - v v - mai alaƙa da *Waafir* ta zo sau talatin (30).
  - (iii) Idan aka tara 50 da 30 za a sami tamanin (80) cif-cif. Wannan kuma ya yi daidai da yawan zuwan waɗannan ƙafafuwa guda biyu a waɗannan baitocin da aka nazarta

### **Kammalawa**

Dangane da waɗannan baitoci da aka nazarta ana iya ganin cewa idan aka bi ra’i mai nasaba da Larabci ko Khalilin ra’i wanda Galadanci ya kawo a harshen Hausa, duk inda aka sami v - - - wato ƙafa ta biyu (2) mai zuwa a sigar maimaitau domin samar da *Hazaj*, to ba haka abin yake ba a nan. Babban dalili kuwa shi ne, a waɗannan baitocin dai an sami zuwan v - v v - wato ƙafa ta uku (3) da ke zuwa a maimaitau domin samar da karin *Waafir*. Kuma wannan ƙafar ce kurum ke da wannan siga mai gaɓoɓi gajeru ko marasa nauyi, wato ‘yan sakayau, bibiye da juna ƙut-da-ƙut a gaɓoɓi na uku da na huɗu. Kuma waɗannan gaɓoɓi gajeru (v v) na iya rikidewa zuwa gaɓa ɗaya doguwa (-) idan aka sami gwauron zihafi na *Asabi* a ƙafar. Saboda haka wannan ƙafa ta uku v - v v - sai ta rikide tamkar ƙafa ta biyu (2) v - - - a sakamakon aukuwar wannan zihafi na *Asabi*. Idan ana son karin bayani kan zihafai (gwauro da tagwaye) ana iya duba Bello da Sheshe (2013: 38-48).

Saboda haka idan aka bi ra’i mai nasaba da Larabci, za a dora wannan waƙa a kan karin *Waafir* tare da bayanin cewa duk inda aka ga v - - - asalinta ƙafa ta uku ce v - v v - ta koma haka a sanadiyyar aukuwar zihafin *Asabi*. Za kuma a yi haka duk da cewa v - - - ta zo sau hamsin (50) ne a baitocin waƙar, inda v - v v - ta zo sau talatin (30) kawai. Amma kamar yadda bayani ya gabata, a ra’i na Raba-Gardama, ana dora karin waƙa mai ɗauke da ƙafafuwa irin waɗannan, a bisa ƙafar da ta fi rinjaye a baitocin waƙar bayan an ƙididdiga komai dalla-dalla.

A ƙarshe, ba tare da wata ja-in-ja ba, ana iya bugun kirji a ce, karin waɗannan baitoci da aka nazarta sun fi cancanta a dora su a kan *Hazaj* ba *Waafir* ba. An kuma cimma haka ne ta wannan ra’i na



Raba-Gardama mai nasaba da kididdigar bayyanar kafar waƙa bisa hujjar sahihancin kididdiga ga nazari ko bincike na ilimi, inda v – – – ta zo sau hamshin (50), ta rinjayi v – v v – da ta zo sau talatin (30) kawai, kamar yadda komai ya fito fili.

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