

## **BABI NA XAYA**

### **SHARE FAGE**

#### **1.0 Gabatarwa**

Wannan bincike an gudanar da shi ne a kan finafinan Hausa, inda aka kalli wani muhimmin vangare da ya shafi adabin Hausa a cikin finafinan wato salo da sarrafa harshe. An dubi yadda salo yake a cikin finafinan da kuma yadda ‘yan fim suke sarrafa harshensu, kamar irin su karin magana da kirari da habaici da saye da sauransu.

Wannan aiki ya xauki kowanne daki-daki ya fara bayar da ma’anarsa, da ire-irensa da nau’o’insa da kuma irin muhimmancinsa.

‘Yan fim kan yi amfani da hikimomi da suka shafi sarrafa harshe a cikin tattaunawarsu a lokacin da suke qoqarin isar da saqonninsu ga ‘yan kallo, misali fim xin “Zaurawa”, na kamfanin Maiqwai Movies an yi amfani da karin magana a wurare da dama. Wani abin sha’awa kuma duk waxannan karin maganganu an yi su ne a gurbin da ya dace. Kaxan cikin irin karin maganganun da aka yi amfani da su, su ne.

- Gafara sa, har yanzu banga qaho ba.
- Sana’ar da babu riba,bacci ya fita.

- Yaro bai san wuta ba, sai ya taka.
- Ruwa ya daki babban zakara.
- Garin banza, a faraufaran wofi yake wucewa.
- Sai na ga abin da zai ture wa Buzu naxi.
- Idan vera da sata, daddawa na da wari.

Ga kuma misalin zaurance daga cikin wani fim mai suna “Basaja Takun Qarshe.”Ko da yake wannan zaurance an yi shi ne a rubuce a kan allo ga yadda abin yake: An nuna ‘yan sanda masu gudanar da bincike suna tattaunawa a kan wani rubuceccen saqo da aka yi tsakanin Jabir da Dauda:

Dauda: Na san kana son ka san ina Zee take, zan bincika zan zo

Jabir: Ka gaggauta ina son ba ta ? Yobe na azabar 12 hurry.

Ga yadda Zee ta bayyana wa ‘yan sanda abin da wannan saqo ya qunsa “ idan kuka qirga kowacce kalma ta ukun ita ce saqon ake son isarwa idan kuka kirga xaya biyu wato: Na san kana son kasan ina zi take zan bincika zan zo. Idan muka ciro kalmomin da aka jawa layi zamu gasun ba mu haka *Kana ina zan zo*. Haka kuma itama xaya jimlar an yi bayaninta kamar haka ka gaggauta ina son bata Yobe. Saqon da ke ciki shi ne *ina Yobe*?

An yi rubuce-rubuce da dama a baya da suka danganci finafinan Hausa, amma hannu bai kai kan wani aiki da aka yi irin wannan ba. Domin

shiwannan aiki ya kalli irin yadda salon sarrafa harshe yake a cikin finanfinan wasu Hausa.

### **1.1.3 Asalin fim da yaxuwarsa a duniya**

Tahiri samuwar fim a duniya ya yi kama da tarihin samuwarsa a Arewacin Nijeriya domin kuwa ya fara ne daga wasan kwaikwayo. Ga abin yadda yake. Wasan kwaikwayo abu ne mai daxaxxen tarihi a rayuwar al'ummar nahiyar Turai wanda ya samo asali tun shekaru da dama da suka wuce daga daulolin Girkawa da Romawa. Ana yin wasan kwaikwayo domin nishaxi ta hanyar yin kwaikwayon wasu abubuwan na rayuwar yau da kallum. A Turai, masu mulki da kuxi su akan shirya wa wasanni iri daban-daban don xauke musu kewa da kuma basu nishaxi. Irin waxannan wasanni su suka haifar da samuwar rubutaccen wasan kwaikwayo daga 'yan kallo. A qasar Italiya aka fara samun rubuta wasan kwaikwayo sannan sauran qasashen Turai suka fara yi. (Encycolopedia Britannica vol. 5:983).

Wani abin da ya haifar da samuwar fim shi ne yawan na'urorin xaukar hoto. Tun a wajen 1800 ne masana kimiyya suka qirkiri wata na'ura a Turai da arewacin Amurka wadda ake xaukar hoto mai motsi. Wani Baturen qasar Belgium mai suna Joseph Antoine ne ya fara qirqiro na'urar hoto ta farko. (Encycolopedia Britannica vol. 5:983). A 1832 Plato ya sake qirqiro wata

na'ura ta xaukar hoto da ya ba ta suna "phenakistoscope" wadda ake amfani da faya-faye wajen xaukar hoton. Waxannan faya-faye suna biye da junansu bisa tsarin hoton da ake so ya fito mai motsi. (Encyclopedias Britannica vol. 5:983). Daga nan sai aka ci gaba da qirqire-qirqiren na'urorin hoto mai motsi a Birtaniya da qasashen Amirka. Masana sun yi ta aiki a wannan vangare waxanda suka haxa da:

- Charles F. Jenkis
- Woodville Lantham
- Thomas A. Adison
- Robert W. Paul da sauransu

Edison ya yi aikace-aikacen samar da na'urar xaukar hoto mai motsi a shekara ta 1889 mai suna "kinestoscope" a siffar akwati wanda ake juya shi da sanda don samar da hoto mai motsi. A Ingila da Faransa da Amirka da wasu wurare a Turai an samar da wasu shagunan kallo da aka kakkafa irin waxannan na'urori na "kinestoscope" inda mutane suke zuwa su jefa kuxi a cikin akwatin su leqa hotunan suna fitowa tare da motsi (Encyclopedia Britannica vol. 5:983)

Ana nan sai aka sami fitowar wata na'ura da aka kira "projector." a 1895 aka fara nuna fim da ita. Projector tana bayar da haske tare da hotuna. Haka aka

yi ta qirqire-qirqire har aka sami qirkiro kyamara a wasu qasashen Turai da Amirka, suka yawaita har suka iso nan qasar Hausa.

#### **1.1.4 Ma'anar Fim**

'Yar adua, (2007:30) Fim wata hikima ce ta hoto mai motsi da take dauke da mutane, wato hotunansu maza ko mata, yara ko manya ko kuma ma wanin mutane, wanda aka dauka ta hanyar yin amfani da na'urar xaukar hoto ta musamman, tare da bai wa mutanen (kowannensu) dammar tafiyar da wasu ayyuka ta fuskar kwaikwayo ko waninsa, a wani lokaci da aka kebe, wanda shi wasan kwaikwayon yake dauke da wani sako na musamman kan nishadi da gargadi da wa'azi da soyayya da tarihi ko wanin haka; zuwa ga al'ummar duniya .

Musa (2008:56) "Hausa fim", ya ce "shi ne wanda ake magana da harshen Hausa, kuma ya qunshi adabi da al'adun Hausawa. Duk fim xin da ya siffantu da waxannan shi ake kira "Hausa Fim." Harshen sadarwarsa ya zama Hausa zalla kuma karvavviya wadda ba gwaranci a ciki, sannan Hausar ta siffantu da maganganu waxanda suka shafi adabin baka kamar irin su karin magana da habaici da azanci da kirari da waqoqi da sauransu. Haka kuma a al'adance shiga ta tufafi ta yi daidai da shiga irin ta Hausawa."

Dan haka a iya cewa fim xin Hausa a yanzu ya zamo wata hanya ta isar da saqo da nishaxantarwa a wani lokaci kuma a kan sami raya al'adu da ilmantarwa jifa-jifa, amma fim xin Hausa a yanzu bai cika sharruxan wakiltar kamanceceniyar al'ummar Hausawa kamar yadda ma'anar wasan kwaikwayo take tunda fari, a iya cewa ya maye gurbin wasan kwaikwayo amma bai wakilci tsantsar yadda rayuwar Hausawa take ba, sai dai a ce fim ne da ake yi da harshen Hausa, kuma Hausa fim a yanzu ya sava wa ra'ayin Musa, 2008.

### **1.1.5 Samuwar finafinan Hausa da bunqasarsu**

Al'ummar Hausawa, al'umma ce da ta sami sauye-sauyen rayuwa sakamakon zuwan baqin al'ummomi. A lokacin da Turawa suka zo qasar Hausa ne, a qarni na 20, aka fara samun wasan kwaikwayo rubutacce. Hausawa suna da wasanninsu na gargajiya iri daban-daban, sai dai kamar yadda waqar baka take, wato a yi ta da baka, a adana ta da ka, haka ake aiwatar da wasannin gargajiya da baka a kuma adana su da ka, kuma ana aiwatar da su a lokuta mabambanta kamar lokacin kaka a inda ake yin wasan kalankuwa (Umar M.B. 1980) da kuma wasannin tashe na lokacin azumi da wasannin yara na dandali na yau da kullum (Dembo, U. 1981). An sami rubuce-rubuce na zube da waqoqi, bayan zuwan Turawa a qarni na 20. Wasan kwaikwayo rubutacce ya samu ne daga baya, bincike ya nuna an sami rubutaccen wasan kwaikwayo na farko a cikin tsohuwar hanyar rubutun Hausa na Muhammadu Agigi na

Haji Ahmad Masukwani Kano a 1902. Bayan kafa makarantun zamani da Turawa suka yi sun tsara a cikin manhaja a rinqa gabatar da wasanni a lokutan shaqatawa saboda haka aka sami wasu daga cikin xalibai suka nuna sha'awarsu a wannan vangare. Misali Malam Aminu Kano ya rubuta wasannin kwaikwayo guda biyu domin gabatarwa, ga su kamar haka:

-Gudumar Dukan N.A en Kano?

-Kai wane ne a Kasuwar Kano.

Waxannan duk ba a buga su a matsayin littafi ba. Tun daga shekarar 1930 da aka sami wasanni shida na Hausa da R.M. East ya rubuta kuma, Hukumar fassara ta wallafa , ba a sake samun wani rubutaccen wasan kwaikwayo na Hausa ba, sai a shekarar 1944 da taimakon Hukumar 'NORLA' wadda Gwamnatin Arewa ta kafa don samar da littattafan adabi a harshen Hausa. Littattafan da aka samu a wancan lokaci su ne :*Wasan Marafa* wanda Malam A. Abubakar Tunau ya rubuta da kuma Wasan da ake kira *Malam Inkumtum* wanda M.A. Dogondaji ya rubuta . Masana tarihin adabin Hausa musamman Farfesa Ibrahim Yaro Yahaya ya nuna an wallafa waxannan wasanni guda biyu kafin kafa NORLA, amma a shekarar 1955 NORLA ta sake buga su. ('Yar'aduwa,2007:12)

Daga nan aka ci gaba da samun rubuce-rubuce kan wasan kwaikwayo a aikace kuma xalibai suka yi ta nunawa ga jama'a da 'yan 'uwansu 'yan makaranta. Sarakuna da manyan gari da gwamnati kuma suka ci gaba da bayar da taimako domin bunqasa wasan kwaikwayo. Ana nan da tafiya ta yi nisa, aka fara samun wayewar kai, jama'a suka fahimci amfanin wasan kwaikwayo sai gidajen radiyo da talabijin suka fara gabatar da wasan kwaikwayo domin wayar da kan jama'a kan wata manufar gwamnati da gargaxi kan al'amuran rayuwa na yau da kullum.

A shekar 1963-1965 , aka fara wasan kwaikwaiyo mai suna “Kukan Kurciya” domin nusar da hanyoyin rayuwa da mu'amala da zamantakewa mai kyau a tsakanin al'umma wanda mutane irin su Furaira Katsina da Kasimu Yaro da Alhaji Bawa Garba suka fito a ciki masu gabatar da wasan a gidan Talabijin na Tarayya, Kaduna. Daga nan aka ci gaba da samun wasannin kamar haka:

<b>Wasa</b>	<b>Kafar Yaxa Shi</b>
Zaman Duniya Iyawa	Radiyo Tarayya, Kaduna
Komai Da Ruwanka	Gidan Rediyon Kano
Basafce	Radiyon Tarayya, Kaduna
Zamanin Nan Namu	Radiyo Najeriya ,Kaduna
Jatau Na Kyallu	Radiyon Najeriya , Kaduna
Kasagi	Gidan Talabijin , Kaduna
Karambana	Gidan Talabijin , Kaduna

Bakin Gizo	Gidan Talabijin, Jihar Kano
Xan Magori	Gidan Talabijin, Jihar Kano
Saja Mamman	Gidan Talabijin na Tarayya, Kano
Tumbin Giwa	Gidan Talabijin na Tarayya, Kano

Haka kuma an sami qunjiyoyin wasannin kwaikwayo kamar na Maitama Sule Drama Group da Timbin Giwa Group da Danhaki Drama Group a tsakanin 1976-1977.

Idan muka koma da baya kuma za mu iya cewa majigi da sinima sun taka muhimmiyar rawa wajen samuwar fina-finan Hausa. A wajen 1933 aka nuna majigin na farko mai suna “Baban Larai.” An shirya shi ne a kan kiwon lafiya da aikin noma domin da noma ne gwamnatin Jihar Arewa ta dogara wajen samun kuxin shiga. Haka kuma aka yi ta nuna majigi kan amfanin ilimi da kiwon lafiya. Ta haka ne Turawa suka jawo hankalin sarakuna da jama’ar gari don sha’awa da kallon majigi domin koyon kiwon lafiya da harkokin noma. (Northern Province News 23<sup>rd</sup> July 1933).

Daga nan ne sai kamfanoni masu zaman kansu suka fara bin sawun gwamnati wajen nuna majigi saboda a wayar da kan jama’a da yaxa manufofinsu ko tallata abin da suke sayarwa . Misali kamfanin Taba na NTC (Nigeria Tobacco Company) a 1969-1970 ya shiga fim na magiji domin jawo hankalin

manoma su noma ganyen taba da kuma koyar da shan tabar. An yi fim mai suna “Musa”. An shirya fim xin ne don tallata taba “Mai Dagi” da “Mai Zobe” da “Taget.” Shi ma kamfanin sukari mai iyali (Tale And Lyle) ya yi amfani da majigi domin tallata sukarin da yake samarwa ga jama’a. (Mabjume, o. 1987)

Baya ga wasannin kwaikwayo na kafofin yaxa labarai da kuma majigi da Turawa da kamfanoni suka dinga nunawa ga jama’a sai kuma qungiyayoyin ‘yan wasa suka qara cusa sha’awar wasan kwaikwayo ga jama’a har samari da ‘yan mata da kuma tsofaffi a vangaren shiryawa da samar da wasannin kwaikwayo suka kafa qungiyo nasu na kansu domin yin fim . Haka kuma bunqasar rubuce-rubucen soyayya ya haifar da samuwar fim a qasar Hausa, haka kuma yawaitar na’urorin xaukar hoto ta bidiyo da sauransu.

Abbas, Umma Ado (2008:67) ta bayyana cewa wani abu da ya qara bunqasa samuwar finafinan Hausa shi ne samuwar waqoqi da raye raye a cikin finafinan na Hausa , inda ta bayyana samuwar waqoqin a finafinan Hausa. Akwai ra’ayoyi guda biyu dangane da samuwar waqoqi a finafinan Hausa qauli na farko wasu sun ce waqokin finafinai sun samo asali ne daga mawaqan Ussha’u na yabon Ubangiji da begen Manzoon Sallallahu alaihi wasallam, masu wannan ra’ayi sun ce mutane irin su Mudassir Kassim da Sani Yusuf Ayagi da Xa’azumi Baba da Alkhamis Bature da sauransu, su

suka rikixa suka zamanto sun qago dabarar sakaxa waqoqi a finafinan Hausa a inda furodusoshi kan buqaci su da rubuta musu waqar begen masoyi ko abokai da sauransu. (Adamu da wasu, 2004Vol. 1:324).

Wani ra'ayin da ya goyi bayan wannan qauli sun ci gaba da bayyanin cewa rubucecciyar waqar fim ta farko ta fito ne afim xin Dausayi Soyayya a shekarar 1986, wanda Gidan Talabijin na Tarayya da ke Kano (NTA Kano) ya gabatar wadda aka fi sani da Jamila da Jamilu. An yi waqa ta bege tare da kixa. Tauraron wasan Ibrahim Mandawari shi da kansa ya rerata a inda yake cewa:

Soyayyata ta tsantsa

Gun ki Jamilatu xiyar Manyan dattawa

Dangane da masu ra'ayi na biyu kuma cewa suka yi daga finafinan da 'yan wasan kwaikwayo gargajiya suka fara yi ne na "Baqar indiya".(Gyaranya Drama Group). Waqa da kixa suka fara cusa kai a finafinan Hausa. Ado Ahmad Gidan Dabino yana daga cikin masu goyon bayan wannan ra'ayi a inda ya yi bayanin cewa:

.....finafinan Hausa na bidiyo an fara samun su tun daga

Shekarar 1980 zuwa 1984 , sakamakon irin hovvasar da

Qungiyoyin marubuta littattafai da na wasan kwaikwayo

Na dave da na al'adun gargajiya da kuma na wasan motsa jiki da gwada qwanji (kareti) suka fara jarraba shiryawa ba tare da wasu ma'aikata qwararru ba.....”

Muhimmin abin lura a nan shi ne yadda waqa ta samu ta goma shi da xaukaka ta kawo cigaban fim xin Hausa.

Akwai kamfanoni da mutane daban-daban suka samar domin gabatar da wasannin kwaikwayo na bidiyo, kaxan daga ciki sun haxa da:

- *Gidan Dabino International Film Production*

- *Ibrahimawa Production, Kano*

- *FKD Production, Kano*

- *City Production, Kaduna*

- *2 Square Multimedie, Kano*

- *Maikwai Movies, Kano*

- *Abnur Entertainment, Kano*

- *Faidhat Production, Abuja*

- *G-Top Multimedia, Kano*

- *Soso Film Production, Jos*

- *Kabugawa Production, Kano*

- *2 Ster Entertainment, Jos*

- *U. K . Entertainment, Kano*
- *3 SP International ltd, Jos*
- *Al-Ameen Production, Kano*
- *Saira Movies, Kano*
- *Kamal Inernational, Kano*
- *Asmasan Pictures, Kano*
- *Sadiq Movietone, Jos*
- *TIT Entertainment, Kaduna*
- *2<sup>nd</sup> Team Empire, Kaduna*
- *Dabo Film Production, Kano*
- *R.K Procuction, Kano*
- *Supreme Production, Kaduna*
- *Prince Adam Zango Production*
- *Iyantama Multimedia Production*
- *Habib Vantures*
- *Home Alone Production Kano*
- *Lerawa Film , Kaduna*
- *Dambazau Entertainments, Kano*
- *Koli Trading Company, Kaduna*

*-Madobi Enterprises, Kano*

*-Dukku Production , Kano*

*-Ayagi Production Kano*

Samuwar waxannan kamfanoni ya zama ruwan dare , ya kuma sa an mayar da fim ko xaukar nauyin fim zama sana'a ga masu yi.(Adamu da wasu, 2004 )

An sami sababbin 'yan wasa matasa waxanda suka haxa da Ali Nunu (Sarki) da Adam Zango da Yakubu Muhammad da Sadiq Sani Sadiq da Sani Musa ( Danja) da Adam M. Adam da Falalu Xorayi da Nuhu Abdullahi da Zaharadden da Kabiru Na kwango da Tahir Muhammad Fagge da Ibrahim Muhammad Mandawari da Shehu Hassan Kano da Ado Gwanja (Xandaudu) da Rabi'u Daushe da Tanimu Akawu da Al-amin Buhari da Ibrahim Maishinku da Sha'aibu Lawan (Kumurci) da Jazuli Muqaddas (Qazaza) da Tukur S. Tukur (Xandugaji) da Aisha Xankano da Ladidi Fagge da Rahama Hassan da Hadiza Gabon da Hadizan Saima da Ldidi Tubeless da Aina'u Ade da Rahama Sadau da Ladi Mutu-ka-raba da Halima Atete da Hafsatu Sharaxa da Maryam CTV da Lubabatu Madaki da Saratu Gixaxo da dai sauransu.

Timbin Giwa Drama Group wadda aka kafa a 1979 ita ce qungiyar da gidan talabijin na tarayya na Kano (NTA) ya qirqiro domin yin fim , sun gabatar da wasa mai suna “Ma Ji Ma Gani” wanda ya qunshi ‘yan wasa irin su Ibrahim

Muhammad Mandawari . Dagan an sai a 1987 gidan talabijin na jihar Kano (CTV 67) suka kirawo su domin gabatar da wani wasn kwaikwayo , a wannan lokaci suka gabatar da fim din “Jamila da Jamilu” kuma duk Ibrahim Mandawari ne ya rubuta wasannin biyu . A 1999 ne Timbin Giwa Drama Group ta za qungiyar yin wasannin kwaikwayo da ke gabatar da fim domin sayarwa a kasuwanni don neman riba . Sun yi finafinai kamar haka:

- a- Turmin Danya 1990
- b- Rikicin Duniya 1991
- c- Gimbiya Fatima na 1 1992
- d- Gimbiya Fatima na 2 1993
- e- Gimbiya Fatima na 3 1994
- f- Gimbiya Fatima na 4 1995
- g- Gimbiya Fatima na 5 1995

Gidan Dabino Production kuma sun gabatar da fim xin “In Da So Da Qauna” a 1995 . A dai wannan shekarsa 1995 ne qungiyar Jigon Hausa Birnin Kudu ta gabatar da fim mai suna “Munkar” .A 1996 kuma an sami fim mai suna “ Bakandamiyar Rikicin Duniya” daga Xan’azumi Baba .

Tun daga wannan lokacin ne zuwa yau ake ta samun finafinan Hausa tare da samun cigaba a vangaren inganci da kuma vullar sababbin ‘yan wasa.

### **1.1.6 Rabe-raben Finafinan Hausa**

Za a iya raba finafinan Hausa zuwa manya–manyar kaso guda biyu (2) waxanda suka haxa da finafinan zamani da kuma na gargajiya. Finafinan zamani su ne waxanda jigonsu da yadda aka shirya su, suna nusantarwa ne a kan harkokin zamani, sannan kayayyakin da aka yi amfani da su ma na zamani ne, misali tufafi da gidaje da yanayin zamantakewa. Bayan haka a qarqashin wannan kaso za a iya samun waxanda suke jigonsu na faxakarwa ne ko ban-dariya ko soyayya ko siyasa waxanda suke su ne mayan jigogin finafinan Hausa.

Finafinan gargajiya kuma su ne waxanda aka yi amfani da kayayyakin gargajiya da jigogin gargajiya wajen shirya su. Sannan aka yi amfani da kyawawan al’adun Hausawa misali kunya da kara da kawaici da kuma sanin ya kamata. Haka kuma waxannan finafinai suna iya kasancewa jigonsu na faxakarwa ne ko ban-dariya ko siyasar gargajiya ko soyayyar gargajiya, wanda idan aka rarraba waxannan kaso ma za a iya samun waxannan qananan jigogi a qarkashinsu. (Chamo,2005:41)

### **1.2 Manufar Bincike**

Manufar wannan bincike ita ce fito da salo da sarrafa harshe daga cikin finafinan Hausa da kuma yadda ‘yan fim ke amfani da shi.

Yana daga cikin manufar wannan bincike, ya fito dairin salon da masu shirya finafinan Hausa suke amfani da shi da kuma irin yadda taurarin finafinan Hausa suke aiwatar da harshe.

Wata manufar ta wannan bincike ita ce fito da ximbin hikimar da ke tattare a cikin finafinan Hausa da suka shafi sarrafa harshe domin alkintawa don gudun vacewa domin amfanin gaba.

Bayan waxannan kuma ni ma ina son bayar da tawa gudunmawar wajen qara havaka finafinan Hausa da kuma inganta su domin amfanin al'umma da manazarta.

### **1.3 Dalilin Bincike**

Babban dalilin gudanar da wannan bincike shi ne, na fuskanci akwai rubuce-rubuce da nazarce-nazarce da dama da aka yi a kan finafinan Hausa tun daga vullowarsu, amma babu wani aiki da hannu ya kai kansa da ya kalli wannan vangare na salon sarrafa harshe a cikin wasu finafinan Hausa. Hakan ya sa ake neman izinin a dubi wannan fanni daga cikin finafinan Hausa domin fito da shi.

Wani dalilin shi ne taskace ire-ire maganganun hikamar da ake amfani da su a cikin finafinan Hausa da adana su a rubuce. Saboda gudun vacewa da kuma amfanin gaba.

Haska wa masana da manazarta irin salon da taurarin finafinan Hausa da masu shirya fim xin suke bi wajen sarrafa maganganun hikima na Harshen Hausa.

Wani dalilin shi ne domin cikasa wani vangare na samun shaidar samun digiri na na biyu a kan adabin Hausa domin amfanin gaba.

#### **1.4 Iyakancewar Bincike**

An gudanar da wannan bincike ne a kan finafinan Hausa waxanda kamfanonin samar da finafinan Hausa daban daban suka shirya a garuruwan Kano da Kaduna da Abuja da kuma Jos. Haka kuma an zavi finafinai guda goma domin gudanar da wannan bincike. Waxannan finafinai wasu daga ciki na 1 da na 2, wasu kuma na 1 ne zuwa na 3 yayin da wani kuwa yake na 1 zuwa na 4. Dangane da abin da za a fito da shi sun haxa da karin magana da kirari da kuma Zaurance.

Domin haka a wannan bincike za a duba finafinai ne guda goma gasu kamar haka:

- a- Zaurawa na 1 zuwa na 4
- b- Maida lili 1-4
- c- Daga Murna 1-2
- d- Harshen Wuta 1-2

- e- Andimali1-4
- f- Qafar Ungulu1-4
- g- Wuta Sallau 1-2
- h- Basaja 1-2
- i- Basaja Takun Qarshe 1-4
- j- Ina Mazan suke
- k- Tashar Daji 1-2
- l- Xankuka 1-2

## **BABI NA BIYU**

### **BITAR AYYUKAN DA SUKA GABATA**

#### **2.0 Gabatarwa**

A wannan vangare an yi bitar wasu ayyukan da manazarta daban-daban suka aiwatar dangane da fina-finan Hausa da sauran littattafai masu dangantaka da wannan aiki.

An yi bitar waxannan ayyukan ne domin samun haske kan wannan bincike da aka gabatar. Sannan kuma ta haka ne za a daxa fahimtar inda wannan nazari ya dosa.

Ayyukan da aka yi bitar su ne kundayen bincike na ilimi tun daga babban digiri na uku zuwa na biyu da babar diploma ta gaba da digirin farkon da kuma digiri na xaya. An kuma a duba bugagun littattafai da maqalu tare da mujallu, da sauransu.

#### **2.1 Kundayen Bincike**

A nan an yi bitar ayyukan da manazarta daban-daban suka gabatar a matakan digiri na farko har zuwa na uku, waxanda suke da dangantaka da wannan aiki.

Abbas (2008) a kundin binciken da ya gabatar domin samun digiri na uku mai suna “Sassaquwar Adabi Cikin Adabi: Nazari Adon Harshe A Waqoqin

Finafinan Hausa.” A taqaiƙe marubuciyar ta yi tsokaci ne kan adon harshe a waqoqin finafinan Hausa, ta kuma tava abubuwa kamar, yadda adon harshe yake a cikin waqoqin finafinan Hausa musamman waxanda aka samar a 1998–2006. Haka kuma ta kawo tarihin vullowa da havaƙar finafinan Hausa. Ta kuma yi waiwaye kan wanzuwar wasannin kwaikwayo na Hausa. Wannan bincike da ta gabatar ya bambanta da nawa domin ya yi duba ne ga abin da ya shafi adon harshe a cikin waqoqin finafinan Hausa; nawa binciken kuwa ya yi duba ne kan salo da sarrafa harshen a cikin finafinan Hausa.

Inuwa (2009) a kundin digirinta na uku mai suna ‘Kutsen Baqin Al’adu Cikin Finafinan Hausa’ ta yi qoqarin kawo kutse ne na al’adun Larabawa da Turawa da Indiyawa a cikin Finafinan Hausa. Wannan bincike ya bambanta da nawa domin ya yi duba ne ga abin da ya shafi al’ada, ni kuwa nawa ya yi duba ne ga abin da ya shafi salo da sarrafa harshe a finafinan Hausa.

Chamo (2012) a kundin digirinsa na uku mai suna “The changing Code of Communication in Hausa Film.” binciken ya yi nazari a kan sauye-sauyen da ake samu ta hanyar sadarwa a finafinan Hausa, inda ya bayyana ma’anar sadarwa da ire-iren sadarwa da yadda ta faxyo cikin finafinan Hausa da ire-iren sauye-sauyen da ake samu ta hanyar sadarwa a finafinan Hausa. Nawa binciken ya dubi salon sarrafa harshe a cikin finafinan Hausa.

Mukhtar (1990) a cikin kundin digirinsa na uku mai suna “A Stylistic Study of Sulaiman Ibrahim Katsina’s Hausa Novels” ya yi nazarin salon da Sulaiman Ibrahim ya yi amfani da shi a cikin littattafansa guda uku da suka hada da : *Mallakin Zuciyata* da *Turmin Danya* da kuma *Tura Ta Kai Bango*. Haka kuma ya kawo ra’ayoyin masana daban daban dangane da yadda suka kalli salo, sannan kuma ya qalailaice dukkan abubuwan da suka danganci dabarun magana a cikin waxannan littatafai day a duba. Akwai alaka tsakanin wannan aiki da wannan saboda dukkan ninsu suna karkashin adabi ne, sai dai bambanci shi ne wannan aiki nawa shi an yi nazarin salo ne a wasu finafinan Hausa.

Adamu (2002) a cikin kundin digirinsa na uku mai suna “ A Stylistic Study Of Hausa Classic Novels: *Shehu Umar*, *Ruwan Bagaja* and *Kitsen Rogo*, ya yi nazarin salon ko wanne labari da salon da aka bi wajen bayar da shi. Haka kuma ya yi nazarin salon amfani da sarrafa harshe, inda ya duba ire iren adon harshe da nahawun da aka yi amfani da shi a littattafan. Ya kuma yi qoqarin fito da yadda kowanne mawallafi ya gina jigonsa ta yadda kima da darajar littafin za su fito. A qarshe ya yi qoqarin daidaita hanyoyin nazarin salon Harshen Turanci da na Hausa domin samun daidaito wajen nazarin salo qagaggun littattafan harshen Turanci da na Hausa.

Alaqar da ke tsakanin wannan bincike da nawa ita ce dukkan su sun shafi salo sai dai shi nasa binciken an yi shi ne a cikin wani littafi na qagaggun labarai aka kuma haxa da wata waqa, ni kuwa nawa binciken an yi shi ne a cikin fina-finan Hausa.

Inuwa (2000) a kundin digirinta na biyu mai suna “Tarbiyya cikin Fina-finan wasannin kwaikwayo na Hausa” ta yi nazarin tarbiyya da dangoginta kumar yadda suka yi naso a cikin fina-finan wasannin kwaikwayo waxanda aka yi tsakanin shekarar 1989 zuwa 1999. Wannan bincike ya bambanta da nawa nazarin domin ita tarbiyya da dangoginta ta duba wannan aiki kuwa ya yi duba ne a kan salon sarrafa harshe ne.

Adam (2012) a kundin digirinsa na biyu mai suna “A Study of the Challenges Faced by Female Executives Producer of Home Video in Kannywood” binciken a takaice ya duba yadda mata masu shirya fina-finan Hausa suke fuskantar matsaloli a fagen shirya fina-finan Hausa da kungiyoyin wasannin Hausa. Nawa nazarin ya yi duba ne a kan abin da ya shafi salon sarrafa harsahe a cikin wasu fina-finan Hausa.

Ahmad (2003) a kundin digirinta na xaya mai suna “Fina-finan Hausa Matsalolinsu ga Jama’ a ta Fuskar Al’adu da Hanyoyin Magance su.” Ta kawo ma’anar al’ada sannan ta danganta wasu fina-finan Hausa waxanda suka shafi

al'adun Hausawa da kuma hanyoyin magance wasu matsaloli da suke fuskantar al'adun da suke cikin finafinan Hausa. Ni nawa ya yi duba ne a kan salon sarrafa harshe a cikin wasu finafinan Hausa.

Abdulkadir (1997) a kundin digirinsa na xaya mai suna “Rayuwar Malam Ibrahim Mandawari ta fuskar wasan Kwaikwayo Da Yunqurin Samar da Finafinan Hausa.” ya kawo, tarihin rayuwarsa da aikace–aikacensa wajen havaka harkar fim. Haka kuma binciken ya yi nazari a kan biyu daga cikin irin Finafinan da ya yi. Wannan bincike yana da bambanci da nawa domin ya dubi tarihin rayuwar xaya daga cikin masu shirya finafinan Hausa, nawa kuma ya yi duba ne a kan abin da ya shafi salon sarrafa harshe a cikin wasu finafinan Hausa.

Kundila (2002) a kundin digirinsa na xaya mai suna “Yadda ake shiryawa da Gudanar da Finafinan Hausa.” mai binciken ya yi qoqarin bayyana samuwar finafinan Hausa da ma'anar fim. Haka kuma ya bayyana sassa daban–daban da ake buqata kafin a iya gudanar da fim. Idan muka dubi wannan bincike za mu ga yana da bambanci da wannan aiki, domin ya yi magana ne a kan yadda ake shirya fim, wannan aiki kuwa ya dubi salon sarrafa harshe ne a cikin wasu finafinan Hausa.

Abdullahi (1998) A kundin binciken da ya gabatar don neman digiri na xaya mai suna “Bambancin da ke tsakanin Wasan Kwaikwayo na gargajiya da Finafina Hausa: Nazari Kan Jigo.” ya yi qoqarin ganowa da bambantawa tsakanin jigogin wasan kwaikwayo da kuma tsakanin finafinan Hausa. A cikin binciken ya yi qoqarin kawo manufofin wasan kwaikwayo kafin a yi su da bayan an yi su da kuma yadda manufofin nasu suka bambanta da na finafinan Hausa na zamani.

Babu shakka, wannan rubutu da wannan marubuci ya yi, ya cancanci a xaga masa tuta. Wannan bincike an yi shi ne akan bambanci jigo tsakanin wasan kwaikwayo na gargajiya da kuma Finafinan Hausa na zamani, don haka ya bambanta da wannan aiki; domin wannan aikin ya duba yadda salo da sarrafa harshe yake a cikin finafinan Hausa.

Gusau (2006) a kundin bincike da ya gabatar, don samun shaidar digirin farko mai suna “Nazari a kan jigon Addinin Musulunci A Finafinan Hausa.” marubuci ya fara ne da kawo tarihin samuwar Musulunci a Qasar Hausa sannan ya kawo taqaitaccen tarihin samuwar finafinan Hausa. Marubucin ya kawo ma’anar jigo sannan kuma ya faxi rabe-rabensa dangane da finafinan Hausa. Idan ba don an gudanar da nazarin ne a kan finafinan Hausa ba na iya cewa ina ruwan Biri da Gada domin kuwa ya yi nasa binciken ne a kan abin

da ya shafi jigo (Jigon Addini) ne a finafinan, wannan bincike kuwa ya dubi yadda salon sarrafa harshe yake a cikin Finafinan Hausa.

Abdulkadir, (2012) a kundin binciken da ya gudanar don neman digirin farko mai suna “Amfani da Karin Magana Cikin Waqoqin Finafinan Hausa”, wannan bincike nasa ya yi qoqarin kawo ma’anar karin magana da kuma ire-irensa sannan kuma ya dubi yadda ake amfani da karin maganar a cikin waqoqin finafinan Hausa. A gaskiya wannan bincike ya yi kama da nawa domin kuwa ya yi magana ne akan karin magana acikin waqoqin fim, inda muka banbanta shi ne idan an dubi nasa binciken za a ga cewa ya kewanta ne ga karin magana kaxai, yayin da nawa binciken da na gudanar ya dubi Adon Harshe ne cikin Finafinan Hausa.

Umar (2003) a kundin digirinsa na xaya mai suna “Gudunmawar Finafinan Zamani A Vangaren Adabin Hausa.” ya fito da yadda finafinan Hausa na zamani suka taimaka wajen bunqasa adabin Hausa ta fuskar waqoqi da zube da kuma wasannin gargajiya. Wannan bincike ya sha bamban da nawa domin ya yi magana ne a kan irin gudunmawar da finafinan Hausa suke bayarwa wajen cigaban adabin Hausa. Nawa binciken kuwa ya yi duba ne a kan abin da ya shafi salon sarrafa harshe.

Hausawa (2006) a kundin digirinsa na xaya, ya yi aiki a kan “Mujallun Finafinan Hausa, Samuwarsu da Havakarsu”, da farko ya fara da ma’anar Sadarwa da ire-iren sadarwa, haka kuma ya kawo ma’anar mujallun finafinan Hausa da samuwar mujallun finafinai da kuma abubuwan da mujallun suka qunsa. Sannan kuma an ci gaba da bayani a kan tasirin da mujallun finafinai suke da su ga al’umma. Idan mun duba za muga cewa wanann bincike an gudanar da shi ne kan irin rawar da mujallun finafinan Hausa suke takawa da irin tasirinsu a kan al’ummar Hausawa, savanin wannan bincike da ya kalli salo da sarrafa harshe a cikin finafinan Hausa.

Muhammad (2002) a nasa kundin binciken da ya gabatar don samun shaidar digiri na biyu mai taken “Gudunmawar Mata A Cikin Finafinan Hausa”, an kawo bayanin samuwar finafinai ne da cigabansu da havakarsu da tarihin finafinan Hausa da kamfanonin shirya finafinan da kayayyakin da ake amfani da su. Sannan an dubiirin rawar da mata suke takawa da matsalolin da suke fuskanta. An kuma yi nazarin mata ‘yan wasa guda uku. A qarshe kuma an kawo dangantakar finafinan Hausa da al’ada da addini da kuma ra’ayoyin malaman addini dangane da shirin finafinai da ra’ayoyin masu kallo da kuma irin rawar da Hukumar Tace Finafinai take takawa.

A jimlace nazarin ya fito da irin gudunmawar da mata suke bayarwa a harkar fim da dalilan shigarsu harkar finafinan da matsalolin da suke fuskanta. Wato

dai nazari ne kan irin rawar da mata suke takawa cikin finafiann Hausa. Duk binciken a fagen finafinan Hausa ne amma mun sha bamban ta hanyoyi da dama. Yayin da bincikensa ya taqaita ga gudunmawar mata a finafinan Hausa, wannan binciken ya dubi yadda salo da sarrafa harshe yake, a cikin finafinan Hausa.

Chamo (2005) A nasa kundin binciken da ya gabatar don samu digiri na biyu, mai suna “Saƙo A Finafinan Hausa: Nazari kan Jigo Da Rabe-rabensa, wannan nazari ya qunshi bayani ne kan saƙo a Finafinan da nau’o’insa da hanyoyi isar da shi da tubalan gina saƙo sai magana kan jigo da rabe-rabensa a fim. A duncule dai wannan bincike yana magana ne a kan abin da ya shafi harkar finafinan Hausa, sai dai shi ya kalli jigo ne da rabe-rabensa da hanyoyin da ake amfani da su wajen isar da manufa a finafinan Hausa. Wannan aiki kuwa, ya fito da salo da sarrafa harshe ne daga finafinan Hausa. Yusuf (2000) a kundin digirinsa na biyu mai suna “Salon Sarrafa Harshe: nazari Cikin Rubutattun Waƙoƙin Hausa a Qarni na Ashirin (1980-1990)” ya yi bayani a kan salo a cikin waƙa. Ya kawo nau’o’in salo yadda ake amfani da salon sarrafawa na kamance da alamtarwa da kinaya da jinsintarwa da makamantan su.

Wannan bincike yana da alaka da wannan aiki ta fuskar nazarin salon sarrafa harshe bambanci shi ne shi nasa ya yi duba ne a kan salon sarrafa harshe a

waqoqi ni kuma nawa binciken an gudanar da shi ne a kan salon sarrafa harshe a cikin wasu finafinan Hausa.

Tanko (2004) a kundin binciken da ya gabatar don samun shaidar digirinsa na farko mai suna “Gudunmawar Finafinan Hausa wajen havaka tattalin Arziqin Qasa”, wannan bincike ya yi qoqarin bayyana gudunmawar da finafinan Hausa suke bayarwa dangane da havaka tattalin arziqin qasa ta hanyar samar da kuxaxen shiga ga hukuma da kuma samar da abubuwan ciniki a kasuwanni da samar da abin yi ga jama’a. Binciken ya qara da ba da shawarwari a kan yadda za a qara bunqasa samar da kuxaxen shiga da kuma ciniki a kasuwanni dangane da wannan vangaren.

Wannan bincike yana da bambanci da nawa domin ya dubi abin da ya shafi tattalin arziqi ne da kuma havakar tattalin arziqin da kuma samar da aikin yi ga al’umma; wannan aikin kuwa an gudanar da shi ne kan salo da sarrafa harshe a cikin finafinan Hausa.

Usman, (2011) a kundin binciken da ya gabatar domin samun shaidar babbar difloma ta gaba da digirin farko mai suna “Alaqar Wasan Kwaikwayo da Fim.”, wannan kundin bincike ya kawo bayanin abin da ake nufi da wasan kwaikwayo, haka kuma ya kawo ma’anar fim ya kuma yi bayanin samuwarsu da nau’o’insu da yadda ake shirya kowanne. Haka kuma ya kawo dangantakar

da ke tsakaninsu da kuma bambance-bambancen da ke tsakanin wasan kwaikwayo da fim. Daga qarshe kuma ya qarqare da kawo muhimmancin wasan kwaikwayo da fim ga al'umma. Wannan kundin bincike nasa ya sha bamban da nawa domin nasa ya yi duba ne ga alaqar wasan kwaikwayo da fim, wannan aikin kuwa ya dubi yadda salo da sarrafa harshe yake a cikin finafinan Hausa.

Salisu (2006): A kundin bincike na babbar difloma ta gaba da digiri na xaya mai suna "Gudunmawar Hausawa A Fagen Finafinan Hausa Na Zamani", mai nazarin ya yi qoqarin fito da yadda harkokin finafinan Hausa suke tare da irin gudunmawar da suke bayarwa ga al'umma. Har wayau, binciken ya fito da irin matsalolin da masu shirya finafinai suke fuskanta wajen fitar da su kasuwa domin sayarwa da kuma irin nasarorin da shirin fim xin Hausa ya samu. A qarshe an bayar da shawarwari da za a bi wajen magance matsalolin. A wannan bincike an waiwayi irin rawar da finafinan Hausa suke takawa a tsakanin al'umma musamman abin da ya shafi faxakarwa da zamantakewa. Ni kuma na fito da salo da sarrafa harshe ne daga cikin finafinan Hausa.

Chamo (2001): A kundin digirinsa na xaya mai suna "Tasirin Al'adun Turawa A Cikin Finafinan Hausa" ya fito da ainihin ma'anar fim da samuwar finafinan Hausa. Ya kawo amfani da rashin amfanin finafinan Hausa. An ci gaba da kawo bayanin yadda al'adun Turawa suka yi tasiri a finafinan Hausa

tare da kawo misalai daga wasu finafinan. A qarshe an zo da dalilan cakuxuwar al'adun da yadda za a magance su. Gaba xaya dai, nazarin ya yi bayani kan al'ada da taqaitaccen tarihin samuwar finafinan Hausa da yadda al'adun Turawa suka yi tasiri a finafinan Hausa tare da kafa hujjoji daga wasu finafinan Hausa. Wannan bincike an gudanar da shi ne kan finafinan Hausa amma an dubi wani fanni ne na ilimi wato al'ada. Nawa binciken kuwa ya yi duba ne a wani fannin na daban wato adabi.

## 2.2 Bugaggun Littattafai

Akwai littattafai da dama da masana suka buga masu dangantata da wannan nazari, wadansu an buga su ne a kan abin da ya shafi sassan adabi kamar waqoqi da qagaggun labarai. Waxansu kuwa sun shafi salo ne kai tsaye. Kaxan daga ciki littattafan sun haxa da:

Dangambo, (2007) a littafinsa mai suna *Xaurayar Gadon Fexe Waqa* ya bayyana hanyoyi guda biyu da za a iya nazarin waqa ta gargajiya da ta zamani. Littafin ya fi bayar da qarfi a hanyar zamani, wato rubutacciyar waqa. A ciki ya yi cikakken bayani dangane da hanyoyin nazarin jigo da zubi da tsari da kuma salo da sarrafa harshe. Haka kuma ya kawo misalai daban-daban na wasu baitoci daga rubutattun waqoqi, ya kuma fexe su. Sannan kuma ya kawo salon sarrafawa na dabarun jawo hankali, tare da abubuwan da ake la'akari yayin da za a yi nazarin sarrafa harshe a cikin waqa. Wannan littafi yana daga cikin littafin da za a xora ra'in nazarin a kansa, musamman abin da ya shafi sarrafa harshe a cikin finafinan Hausa.

Mukhtar, (2004) a littafinsa mai suna *Introduction to Stylistic Theories, Practice and Criticism Vol. 1*, ya zayyano yadda masana daban-daban suka bayyana ra'ayoyinsu a kan salo, sannan kuma ya kalli salo a rubutattun waqoqin Hausa, a inda ya xauki wasu waqoqin ya fito da irin salon da aka yi

amfani da shi da nahawun da aka yi amfani da karin waqoqin. Duk da haka bai tsaya a nan ba, sai da ya kalli salon finafinan Hausa, sannan kuma ya bayyana yadda salon ginin jimloli yake a qagaggun labaran Hausa. Ya kawo misalai a littafin *Turmin Danya* da *Mallakin Zuciyata* na Sulaiman Ibrahim Katsina ya qalailaice su.

Ko shakka babu wannan littafi da waxanda aka bayyana a sama, sun zamo wa binciken da aka gudanar tamkar fitila mai haske a cikin duhun dare , saboda alakar da take tsakani littafin da kuma wannan bincike. Littafin ya yi nazarin wasu qagaggun labarai ta hanyar fito da salon da marubucin ya yi amfani shi, sai dai aikin ya bambanta ne domin na yi nazarin salo ne da sarrafa harshe a finafinan Hausa kodayake littafin ya ba ni haske wajen yadda za a yi nazarin salo a finafinan Hausa.

Mukhtar (2004) a littafinsa mai suna *Jagoran Nazarin Qagaggun Labarai*, ya yi bayani dangane da hanyoyin da za a iya bi domin a yi nazarin qagaggun labarai. Haka kuma ya bayyana salo a matsayin ginshiqi, wanda daga kansa ake yanke hukunci a ce salon marubucin ya qayatar, ya yi armashi ko kuwa raggon salo ne. Ya kawo abubuwa da ake la'akari da su yayin nazarin salon marubuci a wajen gina labarai da suka haxa da nazarin kalmomi da ya yi amfani da su a qagaggun labarai kamar adon magana da karin magana da maganganun hikima da kuma tsarin ginin jimloli.

Haka kuma ya kawo dabarun bayar da labari. A qarshe, ya kawo ra'ayoyin masana daga mazahabobi daban-daban a kan salo da duk wani abu da ya shafe shi.

Wannan littafi ya yi matuqar taimakawa wajen gudanar da binciken musamman idan aka yi la'akari da abubuwan da ya qunsa ta fuskar salo inda aka yi nazarin salo da sarrafa harshe a cikin finafinan Hausa.

Yahya (2001) a littafinsa mai suna *Salo Asirin Waqa*, ya bayar da ma'anar salo da muhimman tubalansa. Haka ya kawo muhimmancin salo da nau'oinsa sannan kuma ya bayyana salon siffantawa da nau'oinsa. A qarshe ya bayyana sauran salalai irin su kamance da gamin-bauta da sauran su.

Wannan aikin da kuma nawa nazarin suna da alaka sosai musamman idan aka yi la'akari da yadda aka gina littafin a kan salo. Littafin ya yi jagora wajen gudanar da wannan nazari.

Adamu (2006) a cikin wani littafi mai suna "*The Hausa Home VedioMedia: Parenting and Changing Popular Culture in Nigeria*", ya yi bayani ne a kan yadda kafafen sadarwa suka yi tasiri wajen miqa saqon wata al'umma zuwa ga wata. Wannan nazarin ya yi bayani a kan yadda ake baddala wasu finafinai na Indiyawa da na Turawa zuwa na Hausa batare da la'akari da bambancin al'ada ba. Ma'ana littafin duba yake yi ga yadda masu shirya finafinan Hausa

suke xaukar wasu finaƙinai na Indiyawa da na Turawa su mayar da su da Hausa, ba tare da kula da cewa akwai bambancin yanayin wurin zama da na al'adunsu ba. Wannan dalili ne ma kan sanya wani fim xin da ka gan shi, ka san an shirya fim xin ne da harshen Hausa amma ba ya wakiltar Hausawa. Bambancin wannan littafi da nawa binciken shi ne, marubucin wannan littafi ya mayar da hankali ne kan yadda ake xaukar finaƙinan Indiyawa da na Turawa ana mayar da su harshen Hausa, ni kuma nawa aikin ya yi duba ne ga abin da ya shafi salo da sarrafa harshe a cikin finaƙinan Hausa.

### 2.3 Muqalu da Mujallu da Sauran Takardu

A qarqashin wannan kashi an kawo Maqalu da Mujallu sauran takardu wanxanda masana da manazarta suka bayar ko suka gabatar a tarukan qara wa juna sani.

Dangambo (1981) a maqalarsa da ya gabatar mai suna “Rikixar Azanci: Siddabun Salo da Sarrafa Harshe Cikin Tabarkoko, Tahamisin Aliyu Xansidi Sarkin Zazzau”, ya yi sharhi a kan ma’anar salo da rabe-rabensa a cikin waqar “Tabarkoko” da salo da sarrafa harshe, kamar yadda marubucin waqar ya yi amfani da su. Wannan takarda ta ba ni haske yadda za a yi nazarin salo da sarrafa harshe a cikin adabi duk da cewa shi ya dubi salo da sarrafa harshe ne a waqa ni kuma na yi nazarin salo da sarrafa harshe ne a cikin finafinan Hausa.

Mukhtar (1987) ya gabatar da maqala mai suna “Bitar Nazarce-Nazarcen Salo a cikin Rubutu.” A maqalar ya bibiyi ra’ayoyin masana da dama dangane da salo, wanda a qarshe ya bayyana cewa, “Salo ba abu ne mai sauqin ganewa ba, saboda duk inda aka vullo da ma’anarsa a cikin rubutu, to, babu shakka za a iya samun kishiyar wannan ma’ana.” Domin haka ne ya qara bayyana cewa, “Ba za a iya faxa kai tsaye a ce abu kaza shi ne salo ba” Domin haka ya bayyana shi da cewa “Sha’aninsa gagara koyo ne.” Wannan takarda tana da

alaqa da wannan aiki da na gudanar, domin ta fito da salo ta baje shi a faifai yadda dukkan wani mai nazari zai fahimci abin da ake kira salo. Haka kuma ta taimaka min wajen gane yadda za a iya yi nazarin salo da sarrafa harshe daga cikin wani abu da ya shafi adabi wato kamar yadda na yi nazarinsa cikin finafinan Hausa.

Musa (2008) a wata takarda da ya rubuta mai suna “Tasirin Niganci A Finafinan Hausa.” Wadda ta fito a cikin *Mujallar Harsunan Nijeriya*, a wannan takarda, ya kawo tarihin samuwar finafinan Hausa da kuma irin finafinan da gidajen talabijin suka rinqa yi, wanda hakan shi ne tushen samuwar finafinan Hausa. Haka kuma ya kawo bayanin kafuwar kamfanonin shirya finafinan Hausa. Takardar ta kuma yi bayanin yadda taurarin finafinan Hausa suke sanya qananan kaya a cikin finafinan da kuma yin magana irin ta Turawa da kuma haxa harshen Hausa da Turanci a yayin magana, wato ingausa. Wannan maqala ta bambanta da wannan bincike domin kuwa marubucinta ya yi magana ne a kan tasirin niganci a cikin finafinan Hausa, wannan bincike kuwa, an yi shi ne a kan salon sarrafa harshe a cikin wasu finafinan Hausa.

Satatima (2011) a takardarsa da ya gabatar mai suna: “Salon Amfani da Karin Magana a Cikin Rubutattun Waqoqin Siyasa: Tsokaci Daga Jamhuriya ta Huxu Zuwa ta Bakwai,” ya kawo ma’anar waqa ta mahanga daban-daban da

rubutacciyar waqa da siyasa da sauransu. Haka kuma, ya dubi rubutattun waqoqin siyasa a Nijeriya ta dukkan yadda aka yi amfani da adon harshe na karin magana. A cikin takardar an kawo cewa mawaqan suna amfani da karin magana ta fuskoki guda uku: cikas karin magana da mai qari ko ragi da kuma mai ambaton ma'ana. Sannan a qarshe, ya dubi irin tasirin da karin magana yake da shi a cikin rubutattun waqoqin siyasa. Wannan takarda ta Satatima tana da alaqa da wannan bincike musamman ta fannin da aka dubi salon amfani da adon harshe kamar Karin Magana da Zaurance da Habaici da sauransu.

Adam (2003) ya gabatar da wata takarda mai suna "Hindi Film factor in Hausa popular Music." A wannan takarda ya yi bayani ne a kan samuwar sinima da finafinan Indiya da kuma yadda suka karvu a qasar Hausa. Haka kuma ya bayyana al'ummar Hausawa hankalinsu ya raja'a ga kallon irin waxannan finafinai na Indiya haka kuma ya bayyana cewa sanadiyyar kallon finafinan Indiya ne, ya sa wasu daga cikin Hausawa suka fara kwaikwayonsu wato ta qoqarin shirya fim da kuma saka waqa a cikin fim xin da kuma cewa waqoqin finafinan Indiya su ne qashin bayan samuwsar waqoqin finafinan Hausa. Idan mun dubi wannan maqala za mu ga cewa ta yi duba ne ga yadda finafinan Hausa suka sami tasiri daga finafinan Indiya musamman ta vangaren kaxe-kaxe da waqe-waqe.

Don haka nawa binciken ya bambanta da wannan maqala domin ya yi duba ne ga abin da ya shafi salon sarrafa harshe a cikin wasu finafinan Hausa.

Chamo (2011) a cikin maqalar da ya rubuta mai suna “Jigon Finafinan Hausa.” da ta fito a mujallar *Algaita* (Journal) ya bayyana ma’anar jigo da kuma nau’oi’in saqonni waxanda ake qullawa a cikin zubin finafinan Hausa. Wannan takarda ta bambanta da wannan bincike da na gudanar, domin shi ya yi duba ne ga wasu jigogi na finafinan Hausa, ni kuma na gudanar da nawa binciken ne ga abin da ya shafi salo da sarrafa harshe a cikin finafinan Hausa.

Ado (2000) a cikin maqalar da ya gabatar a bikin makon Hausa, Sashen Koyar da Harsunan Nijeriya, Jami’ar Bayero, Kano mai suna “Rikixar Marubuta Zuwa Finafinan Hausa.” Ya yi qoqarin kawo yadda marubuta kan rikixa daga masu rubutun qagaggun littatafai zuwa masu shirya fim. Ya kuma kawo ra’ayoyin marubuta a kan dalilan rikixar da suke yi zuwa harkar finafinan Hausa, sannan ya kuma bi diddigin tarihin samuwar finafinan Hausa a Kano. Daga qarshe ya qarqare da fito da amfanin wasan kwaikwayo da finafinai ga al’umma. Wannan maqala tasa ta bambanta da wannan bincike da na gudanar, domin ita maqalar ta yi duba ne ga yadda marubuta kan rikixa zuwa ga harkokin finafinan Hausa, ni kuwa nawa binciken ya dubi yadda salon sarrafa harshe yake a cikin wasu finafinan Hausa.

Gwammaja (2013) a maqalar da ya gabatar a wajen taron qara wa juna sani na haxin guiwa da aka yi tsakanin Hukumar Tarihi da Raya Al'adun Gargajiya da kuma Sashen Koyar da Harsuna na Jami'ar Katsina, a takarda mai taken "Kitso da Kwarkwata: Wakilcin Al'adun Hausawa A Finafinan Hausa", maqalar tasa ta yi magana ne a kan yadda masu shirya finafinan Hausa suke amfani da wasu al'adun Hausawa ba a yadda suke ba. Ya kawo misalai kamar sayen baki da kai amarya da raka ango da dai sauransu. Sannan kuma ya kawo yadda suke a Bahaushiyar al'ada. Don haka idan muka dubi wannan takarda za mu ga ta bambanta da nawa, domin tana magana ne a kan abin da ya shafi al'adu musamman na aure. Wannan bincike kuma ya dubi salon sarrafa harshe a cikin wasu finafinan Hausa.

Abbas (2008) a maqalar da ya gabatar mai suna "Waqoqi A Finafinan Hausa", da ta fito a mujallar *Algaita* (Journal), ta qunshi bayani ne a kan waqoqi a cikin finafinan Hausa. Ta fara da kawo tarihin samuwar waqa a finafinan Hausa. Haka kuma ta kawo nau'o'in waqoqin finafinan Hausa da wasu mawaqan fim xin Hausa suka yi. Idan mun duba abin da wannan maqala ta qunsa, za mu ga cewa ta yi magana ne a kan waqoqin finafinai. Don haka wannan maqala ta bambanta da wannan aikin, domin ya yi duba ne a kan abin da ya shafi salon sarrafa harshen a cikin wasu finafinan Hausa.

Abbas (2009) a maqalar da ya gabatar mai suna “Nazarin Jigon Soyayya A Wasu Waqoqin Finafinan Hausa.” Wadda ta fito a cikin Universita Degli Studi Di “L’Orientale” Dipartimento Di Studie Ricerche su Africa E Paesi Arabi, ta qunshi bayani a kan yadda Jigon Soyayya yake a cikin Waqoqin finafinan Hausa. An yi bayanin tarihin samuwar waqoqi a finafinan Hausa an kuma kawo ra’ayoyin masana dangane da abin da ake nufi da jigo da waqa da kuma soyayya. Haka kuma wannan takarda ta yi qoqarin fito da yadda jigon soyayya yake, inda aka yi nazarinsa a cikin wasu waqoqin fim xin. Idan mun yi duba ga wannan takarda, za mu ga cewa ta yi magana ne a kan jigon soyayya a cikin finafinan Hausa. Wannan bincike an gudanar da shi ne ga abin da ya shafi salon sarrafa harshe a cikin wasu finafinan Hausa.

Mwani da Qanqara (2013) a cikin maqalar da suka gabatar mai suna “The Role Of Film In Moral Decedence Among Hausa Yourth And The Emergenece Of Kauraye Miscrent Activities In Katsina.” wadda aka buga a cikin littafin Excerpts Of International Seminer (Tavarvarewar Al’adun Hausa) *The Deterioration Of Hausa Culture* Katsina. Wanda yake na haxin guiwa ne tsakanin Hukumar Tarihi da Raya Al’adun ta Jihar Katsina da kuma Jami’ar Umaru Musa ‘Yar adu’a dake Katsina sun tabo yadda ake nuna munanan halaye a finafinan Hausa wanda suke ganin shi ne ya yi tasiri na

gurbacewar al'ummar Hausawa musamman yadda ake nuna 'yan shaye-shaye ba tare da nuna sakamakon abin da shaye-shayen ya haifar ba.

Bavura a cikin Adamu da wasu (2004) a maqalarsa mai suna "From Oral to visual: The Adoption of Daskin da Rixi to Home Vedio," an yi bayanin muhimmancin canza tatsuniya zuwa fim saboda ximbin darasin da ke cikin ta. Haka kuma ya yi kira ga sauran kamfanonin shirya fina-finan Hausa da su yi koyi da kamfanin Sarauniyya kasancewarsa na farko da ya mayar da wata tatsuniya zuwa fim, sannan an yi bayanin rashin dacewar yadda marubuta suke satar saqon fina-finan wasu al'ummomi na duniya su mayar da su na Hausa, da yadda fina-finan suka samu da kuma havakarsu. A qarshe kuma an yi bayanin darasin da ke cikin tatsuniyar 'Daskin da Rixi'.

Sulaiman (2016) A cikin maqalar da ya gabatar mai taken "Hanya Mai Haxin Zumuntar Dole: Zumuntar wasan kwaikwayon Hausa da na Fina-finai" ta fito a cikin *The Hausa People Language And History Past, Present, And Future* ya bayyana yadda wasan kwaikwayo na Hausa ya haifar da samuwar fina-finan Hausa. Da farko ya yi qoqarin kawo tarihin samuwar wasannin kwaikwayo na Hausa a taqaike tun daga irin wasannin kwaikwayo da kamfanoni suka samar da waxanda gwamnatoji suka xauki nauyin domin wayar da kan al'umma. Haka kuma ya tavo alaƙar ko zumuntar da ke tsakanin shirye-shiryen guda biyu ta fito da kamancinsu da kuma irin bambance-

bambancen da ke tsakaninsu. Babu ko shakka wannan maqala ta taimaka min qwarai wajen gano tarihin samuwar finafinan Hausa da kuma saka ni a hanya wajen fayyace wane ne wasan kwaikwayo wane ne fim xin Hausa.

Sulaiman (2013) a cikin maqalar da ya gabatar mai suna “Ta’addancin Fyade A Finafinan Hausa Ga Tavarvarewar Al’adu A Yau,” wadda aka buga a cikin littafin *Excerpts of international seminer (Tabarbarewar Al’adun Hausa) The Deterioration of Hausa Culture*, wanda yake na haxin guiwa ne tsakanin Hukumar Tarihi da Al’adun Gargajiya ta Katsina da Jami’ar Umar Musa ‘Yar adua ta yi magana ne a kan yadda ake nuna mummunar xabi’ar nan ta fyade a cikin finafinan Hausa musamman a lokacin da aka yi wani ta’addanci kamar fashi da makami da sauransu da kuma yadda ta yi tasiri a tsakani matasa saboda yadda ake yawan nuna wancan mummunan abu a cikin finafinan Hausa.

Shehu (2013) A tasa makalar mai suna “Drama And Cultural Diplomacy:Case Study of ‘Amina’ a Nigerian Film” wadda aka buga a cikin littafin da aka tattara takardun da aka gabatar a taron qara wa juna sani mai suna *Excerpts of international seminer (Tabarbarewar Al’adun Hausa) The deterioration of Hausa Culture*. Taron na Hadin guiwa ne tsakanin Hukumar Tarihi da Al’adu ta Jihar Katsina da Jami’ar Umaru Musa ‘Yar adua dake Katsina.

Alamuna (2015) A cikin makala da ya gabatar mai suna “Tattalin Arzikin Hausawa A Idon Mawaqan Finafinan Hausa” wadda aka buga a cikin Kadaura Journal of Hausa Multi Discriplinary Studies

Ba shakka, waxannan rubuce–rubuce da waxannan manazarta suka yi tun daga kundayen bincike da littattafai da kuma maqalu sun cancanci a xaga musu tuta, sai dai duk waxannan bincike–binciken da aka yi a kan finafinan Hausa an yi sun ne a wasu vangarori daban da wannan binciken.

## **BABI NA UKU**

### **RA'I DA DABARUN GUDANAR DA BINCIKE**

#### **3.0 Gabatarwa**

Ba shakka kowanne bincike na ilimi akwai hanyoyi da dabaru da ake bi domin gudanar da shi, saboda masana da dama sun samar da hanyoyi da ya kamata a xora nazarin bincike musamman irin wannan nazarin da nake gudanarwa. Xaga cikin dabarun da masana suka bayar domin gudanar da binciken nazari akwai ra'o'i da mazahabobi na nazari, saboda haka a wannan nazari akwai ra'o'in guda biyu da aka zava domin a xora wannan nazari (Dangambo, 2007 da Gusau,2011) kuma a wadannan ra'o'i za a yi amfani da vangaren sarrafa harshe ne na cikin ra'o'i domin cimma burin wannan bincike mai suna "Salon Sarrafa Harshe A Cikin Wasu Finafinan Hausa." A wannan vangare an bayyana hanyoyin da aka bi aka tattaro bayanai waxanda da su aka yi amfani aka samu nasara kammaluwar wannan bincike cikin nasara.

Domin kaiwa ga nasarar kammala wannan bincike mai suna Salon Sarrafa Harshe A Cikin Wasu Finafinan Hausa. An bi waxannan hanyoyi da nufin samun bayanai da tace su da tsara su, kamar haka:

### **3.1 Ra'i da Dabarun Gudanar da Bincike**

A wannan bincike an yi amfani da wani vangare na ra'in Gusau (2003) wanda ya bunqasa a shekarar 2008 da 2011 da 2014 da 2015 da kuma 2016. A wannan ra'i an zavi vangaren salo da sarrafa harshe, an yi amfani da shi a wannan bincike. Ga vangaren da wannan nazari ya bi don ya kai ga nasara.

An xora wannan nazari a kan ra'i Gusau (2003) wadda ta qunshi abubuwa kamar haka:

- Karin Magana
- Kirari
- Sara
- Zaurance
- Habaici
- Ba'a

### **3.2 Dabarun Bincike**

A wannan bincike an yi amfani da waxannan muhimman bayanai waxanda suka danganci ruhin gabatar da shi. Bayanan sun haxa da:

- a. **Kaset-kaset/CD/Bidiyo:** An nemo kwafin finafinan Hausa guda ashirin da biyar inda daga qarshe aka zavi wasu finafinai domin a yi amfani da su wajen wannan nazari. Waxanda aka zava a wannan nazari domin a

fito da salo da sarrafa harshe a cikinsu. Finafinan da aka duba sun haxa da:

- Zaurawa
- Gidan Magajiya
- Maidalili
- Uwar Gulma
- Harshen Wuta
- Tashar Daji
- Xankuka
- Ina Mazan Suke
- Hedimasta
- As'habulkhafi
- Hindu

b. **Kamfanonin shirya finafinan Hausa:**An ziyarci kamfanonin da suke shirya finafinan Hausa da wuraren da ake sayar da kaset-kaset domin samun ingantattun kwafi na finafinan Hausa. Kamfanonin da aka kai ziyara su ne:

- Sarauniyya Fim Production Gwammaja Kano
- Iyan Tama multi media Sharaxa Kano
- Mandawari Enterprises El-duniya Ibrahim Taiwo Road Kano

- FKD Fim Production Hausawa Gidan Xan'asabe Zoo Road Kano

Haka kuma an samu damar ziyarar kasuwanni da shagunan sayar da finafinan Hausa. Waxanda aka samu damar ziyarta su ne:

- Kasuwar Qofar Wambai 'yan kasat Kano
- Musa Nasale Post Office Road Kano
- Alhaji Musa Maikaset El-duniya Ibrahim Taiwo Road Kano

**c-Laburare da Wuraren Adana Bayanai:** An duba litattafai da kundayen bincike a matakan digiri na xaya zuwa na uku (1 – 3) da Maqalu da suka shafi fannin finafinai da wasannin kwaikwayo. Wuraren da aka samu damar ziyarta su ne :

- Babban xakin karatu na Jam'ar Bayero, Kano.
- Xakin karatu na sashen koyar da harsunan Nijeriya na jami'ar Bayero Kano.
- Cibiyar nazarin harsunan Nijeriya da hikimomin al'umma da fassara ta jami'ar Bayero, Kano.
- Babban xakin karatu na Kwalejin Ilimin ta tarayya dake Kano (FCE Kano)
- Babban xakin karatu na Kwalejin Shari'a da Nazarin Addinin Musulunci ta malam Aminu Kano, Kano.

- Babban xakin karatu na Kwalejin Sa'adatu Rimi Kano.
- c. **Rediyo da Talabijin:** Haka kuma an saurari shirye-shiryen da kafafen yaxa labarai suke gudanarwa a kan finafinan Hausa misali, wani shiri da gidan Rediyon Freedom suke gabatarwa mai suna shirin finafinan Hausa da makamantan wannan shiri.
- d. **Mujallu:** An karanta mujallun da ake shiryawa domin masu gudanar da sana'ar shirin fim xin Hausa. Mujallar Fim da Madubi da kuma Garkuwa da dai duk wani bayanin da zai taimaka ga samun nasarar wannan bincike.
- e. **Mujallar Gani Da Ido:** An kalli irin wannan mujalla wadda akan shirya ta a faifan bidiyo domin tattaunawa da taurari da masu shirya finafinan Hausa da daractoci da dai duk wani mai ruwa da tsaki a harkar finafinan Hausa domin ji daga gare su kan yadda harkar finafinan Hausa take .
- f. **Hira:** An gana da masu gudanar da wannan sana'a ta shirya finafinan Hausa tun daga kan taurari da masu bayar da umarni da masu shiryawa da kuma marubuta finafinan Hausa. Haka kuma masu kallo su ma an tattauna da su duk dai domin kaiwa gaci na wannan bincike. A bangaren masu ruwa da tsaki a harkar fim (Masu shiryawa da Taurari

da Marubuta da Daraktoci da Masu Xaukar hoto da sauransu) Waxanda

aka tattauna da su , su ne :

- Tukur S. Tukur ( Xandugaji)
- Balarabe Murtala Baharu
- Nasir Nid

## **BABI NA HUXU**

### **SALO DA NAU'O'INSA A FINAFINAN HAUSA**

#### **4.0 Gabatarwa**

A cikin ‘yan shekarun nan an sami yin bincike da dama dangane da salo .masana harshe da nahawu sun yi rubuce-rubuce da yawa a kan salo. Haka kuma masana adabi su ma sun yi rubuce-rubuce da dama a kan salo. Wannan ya nuna tasiri a magance da kuma rubutu. Saboda haka babu wata fassara tilo da ta isa ta sami karvuwa dangane da shi. Salon a da tasiri kan maza da mata da matasa ko samari. Dukkan masana imam sun yi magana kan salo a rubutu ne ko kuma yin magana. Haka kuma sun yi tsokaci kan zaven kalmomi da kuma yin magana iri daban-daban a wurare daban-daban. Don haka salo harka ce ta lokaci da kuma zamani. (Xantumbashi, 2008:18)

Haka kuma wannan babi ya yi bayani ne a kan abin da ya shafi harrafa harshe a finafinan Hausa wato abin daya shafi Karin Magana da Zaurance da Habaici da Kirari da Ba’a da Sara.

Dan haka wannan bincike ya yi tsokaci ne a kan yadda ake amfani da salon sarrafa harshe wajen isar da saqonni a cikin finafinan Hausa.

#### 4.1 Ma'anar Salo

Masana da dama sun bayar da ma'anar salo ga wasu kamar haka:

i-“Salo wani abu ne da ya qunshi zavi cikin rubutu ko furuci . Wato abin da ya shafi yin amfani da wata kalma ko lafazi maimakon wani.

ii-Salo wani qari ne na daraja a cikin rubutu ko furuci wanda ba lallai ba ne a same shi cikin kowane rubutu ko furuci ba.

iii-Salo ya shafi kauce wa dadaidaitacciyar qa'ida (misali karya dokar nahawu)

iv-Salo harshen wani mutun ne, wato yadda salon Audu ya bambanta da na Tanko.( Xangambo,37:2007)

Abin da ake nufi da salo shi ne yadda mawaqi ya zana tunaninsa a takarda. Za a duba shi a gani yana da manufa ko kuma bayaninsa yana da qarfi ko rarrauna ne ana fahimtarsa cikin sauqi ko kuma sai an yi lalube kafin a gane manufarsa. Haka kuma za a duba qwarewarsa da gwanintarsa wajen sarrafa harshe da ya yi amfani da shi. Dole ne salo ya siffatu da abubuwa kamar haka:

i-Sauqin fahimta

ii- Qarfin harshe

iii- Gwaninta da harshe (Sa'id,1978:72)

Yahya (1997) ya ce “salo yana nufin duk wata hanya wadda mawaqi ya bi domin ya isar da saqonsa cikin waqarsa. Muna iya cewa salo na nufin dabara ko dabarun da waqa ta qunsa domin bayyana saqon da take xauke da shi.

Gusau (1985) ya ce “salo shi ne hanya da aka nuna gwaninta da dabara a cikin furuci ko rubutu, kuma yana nuna yadda mutum ya shirya wani abu ta bin yanayin harshensa da zavar abubuwan da suka dace game da abin da yake son bayyanawa. Daga nan ne za a fahimci salon nan mai sauqi ne ko tsauri, mai daxi ne da armashi ko mai karsashi ko marar karsashi da dai sauransu.

Mukhtar (1984) yana ganin “salo a cikin rubutu ya qunshi nagartar mawallafi dangane da kaifin hankalinsa wajen zavar kalmomi da tunaninsa wajen iya tsara magana”.

Salo na nufin dabarun da mawaqi kan yi don ya sa mai karatu ko mai sauraro ya ji daxin waqar kuma za a gane ko tana da sauqin karantawa da kuma sauqin fahimta ko kuma tana da wuyar karantawa (Kafin Hausa, 1983:54)

To ashe ke nan ba wani abu ba ne salo face wata dabara da ake amfani da ita wajen isar da saqo a cikin magana ko waqa ko rubutu. Haka kuma muna iya

cewa salo dabara ce ta qara wa zance armashi ko gishiri domin ya yi zaqi da jan hankalin mai sauraro.

#### **4.1.1 Nau'o'in Salo**

Xangambo (2007:37) ya fito da nau'o'in salo ya kuma yi bayaninsu kamar haka:

i-Miqaqqen salo: wato na kai tsaye , mai sauqin ganewa. Wannan salo yana iya zama kamili, mai iya isar da saqo ba tare da “ado” ko “qaqale”ba. Wato a irin wannan salo ana buqatar mawallafi ko mawaqi daya gabatar da zantukansa cikin sassauqan harshe ba tare da amfani da dabarun sarrafa harshe. Ba a buqatar wasu tsauraran kalmomi ko sakaya zance ko masu zurfin ma'ana. Dangane da wannan salo, ana buqatar amfani da sassauqan harshe da gabatar da batutuwa a cikin sauqin fahinta.

ii-Salo mai armashi mai karsashi: shi ne salon da ya gamsar ta hanyar karsashi, qaqale da burgewa, da sauransu. Wannan yana nufin duk wata dabara da mawallafi ya yi amfani da ita har ya gamsar da mutane da shi musu karsahi da kuma qirqiro hikimomi na burge masu sauraro.

iii- Ragon salo: shi ne salo mai kashe jiki kuma marar gamsarwa. Wannan hanya ceta isar da saqo cikin lami da rashin xanxano, ba ta isar da saqo yadda

ya kamata. Domin an lura babu dabarun jan hankali da sauran hanyoyi masu xarsa sha'awa a zukatan masu sauraro.

iv- Tsohon salo ko sabon salo: salon da ne yin amfani da tsofaffin hanyoyi ko sabbin don isar da saqo yana iya zama maigamsarwa ko akasin hakan.

v-Salo mai sarqaqiya ko mai tsauri, shi ne salo mai wahalar ganewa saboda tsaurin saqar manufofi ko tsauraran kalmomi. Abin da ke faruwa a nan shi ne mawallafi yakan saqa zantukansa cikin kalmomi masu wahalar ganewa . Ana iya gane haka idan kalmomin da ya yi amfani da su ba a amfani da su a yanzu ko kuma masu harshen damo ne ko kuma an sakaxa wani harshe daban wanda ba shi ne aka gina wannan batu ko wallafa da shi ba. Waxannan abubuwa na iya kawo sarqaqiya da cikas wajen assasa fahimtar manufa cikin hanzari.

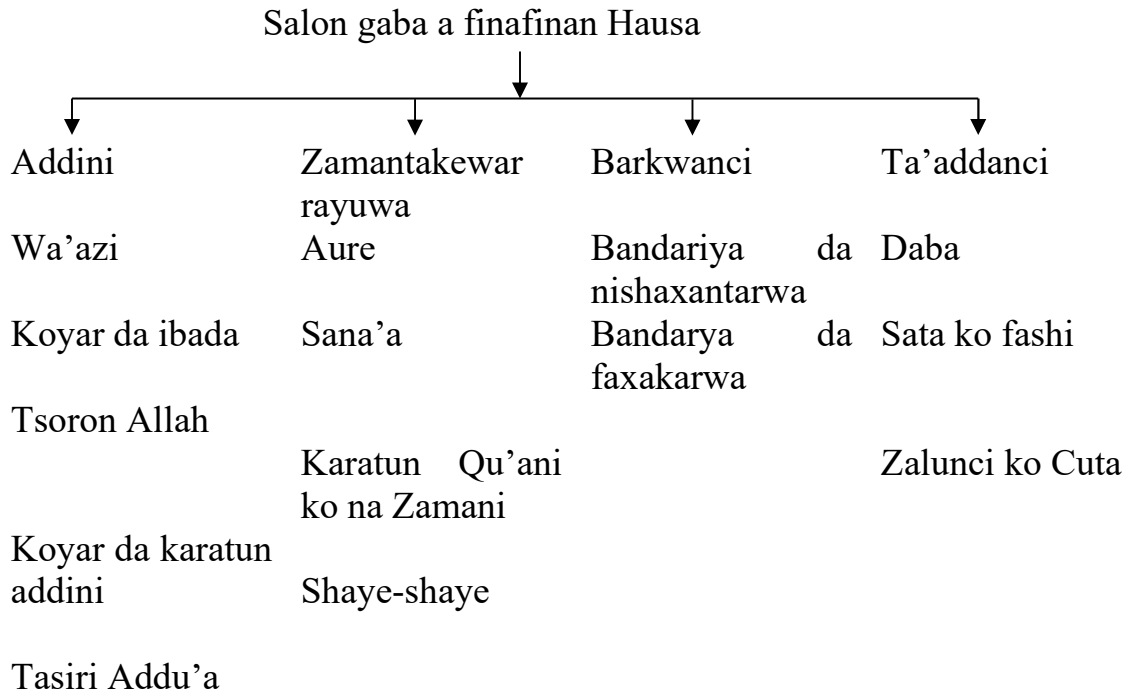
#### **4.1.2.Ire-iren Salo a finafinan Hausa**

Salon finafinan Hausa ya rabu zuwa manyan sassa biyu wato salon gaba xaya da kuma salon Taurari.

#### **4.2.1.1 Salon gaba xayan fim**

Salon gaba xaya a fim na nufin hanya da dabarun da masu shirya fim xin Hausa suka bi wajen isar da saqon da fim xin ke xauke da shi. Abin lura a nan shi ne salo ba shi ne jigo ba, sai dai ana amfani da shi ne a isar da manufar ko jigon ko saqon da fim yake son isarwaga masu kallo. Misali: Fim din “Ga Duhu Ga Haske” na Saira Movies, fim ne wanda yake xauke da jigon soyayya tsantsa amma sai masu shirya fim xin suka yi amfani da salon addini wajen isar da saqon fim xin. Wato soyayya wadda aka sanya a tsakanin Adam zango (Tauraro) da Zainab Indomie (Tauraruwa). Adam ya fito a matsayin Kirista, mahaifinsa Tanimu Akawu Da mahaifiyarsa Ladidi Tublice ita kuma Zainab musulma ce. Iyayenta ma haka wanda ya fito a matsayin mahaifinta shi ne Kabiru Nakwango mahaifiyarta kuma ita ce Hajara Usman wato Hajjo.

Za a iya karkasa salon gaba xaya a finafinan Hausa kamar haka



A nan za a yi bayanin wasu daga cikin finafinan Hausa ta kallon salonsu nagaba xaya bisa lura da jadawalin dake sama:

#### 4.2.1.2 Salon gaba xaya a fim xin As'habulkhafi

Wannan fim an gina shi daga wata sura daga cikin Alkur'ani duk da cewa an xan baddala qissar daga yadda take a cikin qur'ani gwargwadon da cewar saqon da ake son isarwa ga jama'a.

Labarin fim xin As'habulkhafi an gina shi ne a kan jigon addinin musulunci wato kaxaita Allah (Tauhidi) amma kuma sai aka yi amfani da salon addini domin isar dasaqon da fim xin yake xauke da shi. Tun da farko an nuna Tahir (Tauraro) a matsayin wani babban sarki (Daqayanusu) wanda yake bin tafarkin addinin gargajiya, inda aka sami 'ya'yan wasu daga cikin masu taimaka masa da wani daga cikin masu yi masa hidima, suka fahimci cewa wannan hanya ta addinin gargajiya ba ita ce mafita ba a gare su face kaxaita Allah (SAW) Su riqe shi a matsayin abin bauta. Haka aka yi inda daga qarshe Daqayanusu yake kashe iyayen yaran, su kuma yaran suka kawo qarshen mulkin Daqayanusu suka kafa daular musulunci. A haqiqanin gaskiya salon da suka yi amfani da shi salo ne mai armashi da karsashi kuma sassauqan salo ne domin saqon yanada sauqin fahimta.

#### **4.2.1.3 Salon gaba xaya a fim xin Garbati**

Garbati fim ne mallakar kamfanin UK Entartaiments. Yasin Awwal shi ne ya ba da umarni, Ali Nuhu ya fito a matsayin tauraro. Jigon fim xin shi ne kishi a tsakanin matan aure guda biyu, sai aka yi amfani da salon ban dariya domin isar da saqon da shirin yake xauke da shi. Ali Nuhu ya fito a matsayin mai dukiya amma kuma matsolo ne, wanda koda matarsa ma bai yarda ta ci dukiyarsa ba a cikin haka kuma ya qaro aure inda ya auro shuwa'arab, wadda ta shigo da niyar cin dukiyarsa. Wani lokaci Ali Nuhu (Garbati) ya shiga

xakinsa ya kulle yana zaune yana cin tsire yana kuma qirga kuxinsa sai matar ta buga masa qofa yana jin bugunta sai ya yi sauri ya tattara kuxin ya voye sannan ya buxe mata tana ganin haka sai ta nemi ta xauki naman nan ta ci sai ya qi ta kuma nemi ya bata kuxi ya qi. Ita kuma amaryarsa da taga abin ta zo nema ba za ta samu ba sai ta tayar da qayar baya suka rabu. Ta irin wannan hanya ne ta bandariya aka isar da saqon da fim xin yake xauke da shi,anyi amfani ne da sassauqan salo mai armashi.

#### **4.2.1.4 Salon gaba xaya a fim xin Zaurawa**

Zaurawa fim ne dake nuna yanayin zamantakewar Hausawa, shirin an gina shi a kan jigon faxakarwa amma sai ka yi amfani da salon zamantakewa (auratayya da zawarci) inda aka yi amfani da wannan salon domin fitar da saqon fim xin, an gina labarin fim xin a kan irin halin da mata zaurawa sukan samu kansu da kuma irin yadda al'umma suke kallon zaurawa a Bahaushiyar al'ada, haka kuma an shigo da tasirin zamani inda aka nuna yadda zaurawa suka kafa qungiya ta kare haqqoqinsu da na qananan yara. Kuma an nuna irin yadda waxannan qugiyoyi sukan fake da guzuma su harbi karsana, wato fakewa da qungiyar kuma suna aikata abin da bai kamata ba. Salon ya qayatar matuqa an yi amfani ne da sassauqan salo, saqon ya dire daga farkon shirin har zuwa qarshen shirin.

#### **4.2.1.5 Salon gaba xaya a fim xin Hindu**

Shirin fim xin Hindu, an yi amfani da salon ta'addanci duk da cewa fim xin dauke yake jigon soyayya amma kuma aka yi amfani da salon ta'addanci domin cimma manufar, tun da farko wata budurwa ce 'yar wani sarki wadda 'ya 'yan sarakuna dama sukanemi aurenta amma kuma duk ta qi zavar kowanne maimkon haka sai ta ce "sai dai a yi gasar harbi ga dukkan wanda yake ganin ya kai jarumi" haka aka yi inda wani maharbi Xanfashi ya shiga wannan gasa ya kuma samu nasara, inda sarki yake ganin ta wulaqanta shi saboda yana ganin kamar shi a ce'yarsa na auren Xanfashi mai sace 'yan mata mai kwace dukiyar mutane don haka Sarkin ya nemi ya ba shi wani abu maimakon 'yarsa da ya yi nasara akai saboda haka shi kuma ya sace ta ya kai ta gidansa can a tsakiyar wani daji haka akayi ta xauki ba daxi har zuwa qarshen shirin inda maharbin ya tuba ya bar fashi. An yi amfani da salo mai sarqa wajen isar da saqon da shirin yake xauke da shi. Fim xin cike yake da siddabaru sai mai kallo ya bi shi a hankali zai fahimci saqon da shirin yake son isarwa.

#### **4.2.1.6 Salon gaba xaya a fim xin Hedimasta**

Fim xin Hedimasta fim ne da aka yi shi a kan jigon ilimi (amfanin ilimi) amma kuma aka yi amfani da salon bandariya domin yake isar da saqon.

Salon da aka yi amfani da shi wajen isar da saqon fim xin salo ne na bandariya. An nuna yadda shugabannin makarantun qauye suke xaukar yara zuwa gonaki suna yi musu noma maimakon zama aji suna xaukar darasi a cikin haka ne aka sami wani malami wanda aka yi masa canjin wajen aiki zuwa wannan makaranta, da ya fuskanci abin da ake yi a makarantar bai kamata ba sai ya kai qara wajen maigari, shi kuma mai gari sai ya kawo ziyara wannan makaranta yasa aka tara masa xaliban wannan makaranta domin ya tambayesu abin da ake koya musu sai shugaban makarantar ya ce da su “bana koya muku I love you mai gari” sai yara suka ce ee” daga nan sai ya fara rera wa yara waqa yana cewa “I love you mai gari” su kuma yaran sun amsa masa suna cewa “I love you mai gari”.A gaskiya salon da aka yi amfani da shi salo ne mai armashi da karsashi haka kuma salon ya dire har qashen shirin fim xin.

#### **4.2.2 Salon Taurari**

Salon taurari na nufin irin rawar da kowanne tauraro yake takawa a cikin fim xin da ya fito. Taurari na taka irin rawa daban daban kodayake wasu na da wani fage na musamman da suka shahara da shi misali vangaren bandariya da nishaxi wannan muhimmin vangare na da nasa taurarin da suka shahara duk da cewa akan samu wani lokacin tauraron da ya shahara a wani vangare wataran sai kaga ya ci-rani a wancan vangare na barkwanci Misali Jamila Umar Nagudu ta fito a finafinan barkwanci da dama waxanda suka haxa da :

Fim xin Duduwa da fim xin ‘Yar Jami’ a da fim mai suna Wuta Sallau da Mai Ciki da Na Hauwa da Ni Da Matata da Direban Hajiya da Kama da Wane da sauransu. Duk waxannan finafinan barkwanci ne waxanda Jamila ta fito a ciki ta kuma sauya daga salon da aka santa da shi zuwa salon barkwanci.

Ali Nuhu symbolize the true heart of a young mind that knew how to speak eloquently and win the heart of young lady. He hardly appears in full Hausa attire all through. His voice sends signals into the heart of young ladies with the expectations that he is going to be a promising husband in the future. Mr. Nuhu hardly appears in films without dancing, for example in the film “Mujadala”(2000) and also in the film titled “So” (2000). Mukhtar (2010:66)

Ali Nuhu ya bayyana ne a fim a matsayin saurayi gwanin iya magana da kuma iya sace zuciyar ‘yan mata. Yana da wahala Ali ya sanya cikakkun tufafin Hausa. Muryarsa mai jan hankali ce matuka ga ‘yan mata. Yana da matuqar wuya Ali Nuhu ya yi fim ba tare da sanya rawa da waqa ba misali mu dubi fim xin Mujadala da So.

The character Tahir Fagge and of course Ibrahim Mandawari normally play the same role one may wish see their performance in the films “ Gaskiya Dokin Qarfe” (1999) and “Muqaddari” (2000), they most of times , appear in the role of leadership as emirs , as governors , as well to business executives,

wealthy individuals and so forth as in “Kara da Kiyashi” 1& 2 (1999).  
Mukhtar (2010:67)

Idan muka dubi irin salon da Tahir Fagge da Ibrahim Mandawari suke yi za mu ga suna taka rawa iri xaya ne, zan so a ce xaya ya ga irin rawar da suka taka a fim xin “Gaskiya Dokin Qarfe” (1999) da Kuma fim xin “Muqaddari” (2000), a mafi ya wannan lokuta sukan bayyana a matsayin sarakuna ko gwamnoni ko a matsayin manyan ‘yan kasuwa ko kuma wasu hamshaqan masu dukiya kamar yadda suka fito a fim xin “Kara da Kiyashi” 1 da na 2.

### **4.3 Karin Magana**

Masana da manazarta da dama sun, yi ta ba da luguden ma’anoni da bayanai a kan karin magana domin daxa fito da ximbin hikimomin Bahausha wajen samar da magana ‘yar qil mai tarin ma’anoni in aka yi mata filla-filla.

Misali :

Xangambo (1984:38) “Karin magana, dabara ce ta dunduwa magana mai yawa a cikin zance ko ‘yan kalmomi kaxan, cikin hikima . Karin magana , yawanci, yana da vari biyu: vari na farko, yana yin jimlataccen bayani ko furuci na wata manufa, vari na biyu kuwa , yana yin sharhi ko qarin bayani , kan abin da vari na farko ya faha.

Umar (1987:21) Ya bayyana karin magana da “wani

irin shiryayyen zance ne da Hausawa kan yi, ta dabara da hikima , su yi magana cikin magana a taqaice. sauda yawa, karin-magana a Hausa, dunculaliyar jumla ce ‘yar qil, mai sassa biyu, da ta qunshi zanzurutun ma’ana, a lokacin da akai bayani.

Harshen Hausa kuma, cike yake da karin-magana ma ximbin yawa da suka qunshi ma’anoni iri-iri”.

Gwammaja (2014:11) Ya bayyana karin magana da “wata ‘yar taqaitacecciyar magana ce ta hikima da basira wadda ta qunshi ma’ana mai tarin yawa idan har za a yi bayaninta dalla-dalla”. Haka kuma ya qarada cewa karin magana yakan nuna gaskiyar abin da aka faxa”.

Xanhausu (2012:12) Ya bayyana karin magana ne kamar haka “karin magana wasu gajerun jimlooli ne wanda ba kasafai ma’anar kalmominsu ta zahiri kan nuna abin da suke nufi ba. Wannan na nufin a karin magana a kan sakaya ma’anar abin da ake nufi.

#### **4.3.1 Ire-iren Karin Magana A Finafinan Hausa**

Masu shirya finafinan Hausa suna amfani da karin magana da dama, ya danganta da irin taurarin da suke maganar misali idan tauraron malami ne to za ka ji irin karin maganar da yake amfani da shi karin magana ne mai nasiha, idan kuma kishiya da kishiya ne suke faxa a tsakaninsu to za ka tarar suna amfani da karin magana na habaici da dai sauransu.

Ga wasu karin maganganu da aka yi amfani da su a waxansu finafinai kamar haka

- a- Ina abin yake, wai maye ya ci Jariri
- b- Ana ga yaqi,kana ga qura
- c- Yau a gari, in ji maqi baqo
- d- Wanzami, ba ya son jarfa
- e- Sata gidanvarawo, rance
- f- Matar mutum , kabarinsa
- g-Kowa ya ci ladan kuturu, sai yai masa aski
- h-Duk abin da ka shuka, shi za ka girba
- i- A bari ya huce, shi ke kawo rabon wani
- j- Da sake, an ba wa mai kaza kai
- k-Ciki da gaskiya, wuqa ba ta huda shi

#### **4.3.2 Tasirin Waxannan Karin Maganganu A Finafinan Hausa**

A- Ina abin yake maye ya ci jariri

Wannan Karin Magana an yi shi ne a fim xin Matan Gida, wanda aka gina shi a kan yadda ma'aurata sukan ci amanar junansu ta yin ma'amala da wasu a waje. A fim xin an nuna matan aure su kan yi ma'amala da wasu mazan a waje, ba ta re da sanin mazajansu ba, sannan an nuna wasu mazajen sukanci amanar matansu na aure ta hanyar yin ma'amala da wasu matan a waje. A taqaike fim xin faxakarwa ne ga ma'aurata masu cin amanar aure.

A cikin fim xin anyi wata taqaddama a tsakanin Ali Nuhu (Tauraro) wanda a fim xin ya ke cin amanar matarsa ta hanyar mu'amala da matan banza a waje da Halima Atete (Tauraruwa) wadda ta kecin amanar mijinta ta hanyar bibiyar mazan banza a waje, wannan taqaddama ta harxe a tsakaninsu a lokacin da shi Ali Nuhu ya nemi Halima Atete ta shiga motarsa domin su wuce sheqe ayarsu, wannan ne ya haifar da furta karin magana daga bakin Halima Atete a inda ta ce "Ina abin yake, wai Maye ya ci Jariri" A taqaice wannan taqaddama ita ce ta haifar da wannan karin magana a fim xin.

Wannan karin magana "Ina abin ya ke, wai Maye ya ci Jariri" an furta ta dai dai lokacin da ya dace, domin Hausawa su kan furta irin wannan karin magana ne a lokacin da su ke tunanin raina matsayin mutum ko rashin cancantar mu'amala da shi, kamar yadda Halima Atete ta furta wannan karin magana ne yadda abin yake, wai maye ya ci jariri" ga Ali Nuhu domin ta nunawa masu kallo ta raina ajinsa kafin ma su shgiryar mu'amala.

b- "Ana ga yaqi , kana ga qura" wannan karin magana ya faru ne a fim xin Matan Gida , wadda ta furta shi ita ce Halima Atete , lokacin da suke magana da Ali Nuhu ma'anarsa a Hausa ita duk lokacin da ake

nuna wa mutun wani abu shi kuma yake qoqarin kawo wani abu na daban to an iya amfani da wannan karin magana. Ga misalan wasu karinmagana waxanda suke da ma'ana xaya da wannan karin magana

Ana ga annabi , kana lumshe idanu

Ana ruwa ya ci makixi, kana cewa ganga ta jiqe.

Duk waxannan karin maganar ma'anarsu xaya da wancan wanda ta yi

amfani da shi.

c- “Yau a gari, in ji maqi baqo”, furucin wannan karin magana ya fito ne daga baki A'isha Xankano a fim xin Zaurawa daidai lokacin da qawarta Yahanasu muguwa (Anty Network) ta ziyarce ta. Akan yi amfani da wannan karin magana ne domin nuna mamaki musamman ga waxanda suka kwana biyu ba su haxu ba , ma'anarsa a Hausa ita nuna cewa lallai an kwana biyu ba a haxu ba, da kuma nuna cewa wannan baqon akwai kusanci tsakaninsa da wanda ya ziyarta. Wani karin magana dake da dangantaka da wannan shi:

Kowa ya ga na gida, ya kasha ahu

d- “Wanzami baya son jarfa” an sami furucin wannan karin magana ne a cikin fim xin Tashar Daji daga bakin tauraro matar tauraro Sulaiman

Bosho lokaci da Boshon yake qoqarin hana ‘yarsa fita dandali wajen samari tun da tasan shi mijin nata an sha kamo shi ya yi lalata da ‘ya ‘yan wasu amma kuma shi yana qoqarin killace tasa ‘yar , an amfani da wannan karin magana domin yi hannunka mai sanda ga wani wanda yake aikata wani laifi amma kuma shi baya son ganin an yi irin wannan laifi ga nasa dan haka Bahaushe kan ce Wanzami baya son jarfa , wato baya son wata aska da yake amfani da ita wajan yi tsaga tunda yasan zafinta

e- Sata a gidan Varawo Rance

Wannan Karin Magana an yi shi ne a fim xin Maidalili, wanda aka gina shi kan labarin wata mata Maidalili (mai dalilin aure), wannan mata ta na tara mata da yawa a gidanta masu neman mazajen aure, haka kuma ta na da yara maza masu yi mata tallan ‘yanmatan da ta tara a gidanta, wannan karin magana na “Sata a gidan Varawo Rance” Ya fito ne daga bakin wani yaronta kuma abokun mijinta wato Alasan Kwalle a gidan ita maidalili a lokacin da aka kawo kayan lefen ‘yar gwal, sai Alhajin da zai auri ‘Yar gwal ya ba su kuxi , amma sai ya bayar a hannun mijin Hajiyar to shi Alasan Kwalle sai ya nemi sai an raba wannan kuxi dai-dai wa dai-da, shi kuma sai yaqi domin haka sai Alasan Kwalle ya ce “Sata gidan Varawo Rance” Ma’ana shi ma zai rama, wannan karin magana ya yi dai dai kuma

ya dace da muhallin da aka yi amfani da shi. Domin haka yake a Bahaushiyar al'ada kuma haka Hausawa su ke faxa.

f-“Matar mutum, kabarinsa” wannan karin magana an sami furucin ne daga bakin tauraruwa Jamila Nagudu a cikin fim xin Maidalili lokacin da Ali Nuhu ya zo neman aurenta da yake nuna mata kamar abin ba zai yiwu ba sai ta yi amfani da wannan karin magana dan jawo hankalinsa. Wannan Karin Magana yana da takwarori a harshen Hausa kamar haka:

Rabon kwaxo, baya hawa sama.

#### **4.3.3 Yanayin Aiwatar Da Karin Magana A Finafinan Hausa**

Ana aiwatar da karin magana ne a cikin fim xin Hausa ta bakin taurari, domin isar da saqon da ake so a isar ko dai ya zamo martani ne daga wata magana da aka yi ko kuma ya zamo yabo ko horo ko ba da shawara ko kuma cin fuska da dai sauransu.

#### **4.3.4 Aiwatar da karin Magana mai nuna martini a fim xin Zaurawa**

Taurari a cikin finfinan Hausa kan yi amfani da karin magana domin mayar da martani ga abokin magana kamar yadda ya faru a cikin fim xin Zaurawa lokacin da Aminu Sharif yake marda martani ga wata magana da suka yi tsakaninsa da Ali Nuhu.

Aminu Sharif :*Ai duk xaya, makafi sun yi dare* .

Makafi jam'i ne na makaho . Makaho shi ne mutumin da ba ya gani

(Qamusun Hausa:2006)

Dare da rana duk xaya ne a warin makaho saboda wannan nakasa ta rashin gani . Domin haka a yayin da makafi suka yi dare ba su da wata fargabar duhu, balle a ce za su nemi fitila.

Da wannan ma'ana Aminu Sharif (A ji Xaxi) yake son ya bayyana abin da Ali Nuhu (Anakwanda) ya aikata babu bambanci da abin matar ta yi , wato laifin su xaya.

Idan muka kalli wannan karin magana da Aminu Sharif ya yi amfani da shi martani ne ga maganar da Ali Nuhu ya yi tun da fari, inda shi Ali yake nuna cewa ai ba laifinsa ba ne, amma shi kuma Aminu Sharif ya nuna masa cewa tun da ya biye mata, to ai duk xaya ne.

Haka kuma an sake samun wani karin maganar ta bakin wata taurauwa wanda ta yi domin mayar da martani ga abokan maganar ta wato Ali Nuhu da Aminu Sharif.

Halima Atete: *Daga ganin sakin fawa, sai miya ta yi zaqi.*

“Fawa” sana’ a ce ta sayar da nama. Tana daga cikin manyan sana’ o’ in Hausawa na gargajiya. Sarkin Fawa, shi ne mutumin da aka naxa ta hanyar gargajiya domin ya shugabanci mahauta, masu sana’ ar sayar da nama.

Nama yana sa miya ta yi zaqi , miyar da aka yi ko da an tsame naman, za a ji xanxanonta ya fi na wadda aka yin a wadda aka yi babu nama, irin wanan miyar da ba a sa nama a cikin ta ba, ita ake kira ‘lami’.

Sai dai a wannan karin magana ana nuna mamaki yadda miya ‘lami’ ta yi zaqi domin akwai sarkin fawa ya zo wurin. Abin da kamar wuya.

A cikin fim Zaurawa jaruma Halima Atete wadda ta fito da sunan (‘yar lob) ta yi amfani da wannan karin magana ta mayar da martini ga abokan maganar ta (Anakwanda da A ji Xaxi) wato Ali Nuhu da Aminu Sharif, domin ta nuna abin da suke nema ba zai yiwu ba.

Wannan karin magana ya da ce da abin da suke magana domin kuwa tana faxarsa sai suka fahinci ba za su samu abin da suke nema ba a wannan lokaci.

#### **4.3.5 Aiwatar da karin magana mai nuna horo a fim xin Gidan Magajiya**

Masu shirya fim sukan yi amfani da karin magana domin yin horo cikin hikima da takaiqa Magana wannan ce ma ta faru a cikin fim xin Gidan

magajiya lokacin da Ali Gwanja yake qoqarin yin horo ga wata mai zaman kanta ga abin da ya ce

Ado Gwanja (Xandaudu) :..... *Ke kuma ai sai ki shiga xaki , kin wani  
zo kin tsaya a kofa , da ma duk wanda bai yi  
sharar masallaci bay a yi ta kasuwa.*

Masallaci, wuri ne da aka keve ginanne ko kewayayye don yin salla.

Kasuwa, kevantaccen wuri ne da mutane ke taruwa suna saye da sayarwa.

A wurin musulmi, tsaftace masallaci ibada ce, yana kuma sa ran samun lada daga ubangijisa cikin cikin hakan. Savanin kasuwa wurin da yake mattara ce ta jama'a da qazanta da shara, sakamakon irin harkokin saye da sayarwa da ake gudanarwa a ciki.

Bahaushe, musulmi ya san fifikon masallaci a kan kasuwa, don haka ya yin da wani mutum ya qi abin da ya kamata, ya yi koma bayan haka, sai a yi wannan karin magana, domin a nuna masa , lallai a cikin abu biyu , idan ya qi yin abin da zai amfane shi, to zai yi wanda, ba zai amfane shi da komai ba.

Wannan horo da Gwanja ya yi cikin azanci ya yi tasiri matuqa ga wannan 'yar gagara.

#### **4.3.6 Aiwatar da karinmagana mai nuna yabo a fim xin Maidalili**

Taurarin cikin finafinan Hausa kan yi amfani da karin magana domin yin yabo kamar yadda ya faru a cikin fim xin Maidaliliinda ya yi amfani da wannan Karin Magana ga ita Hajiya Maidalili domin nuna yabo a gareta da nufin cewa halinta ba tsinta ta yi ba .

*Alasan Kwalle: Xan buzurwar Akuya, ko bai yi komai ba, ya yi gashin katara.*

Buzurwa, na nufin Akuya ko Tunkiya mai dogon gashi.

Akuya, xaya daga cikin dabbobin gida mai qaho da gajeriyar jela, xage a tanqware, ana kuma cin namanta ana shan nononta. (Qamusun Hausa:2006)

Katara, na nufin cinya.

Karin maganar na nuna, xan da buzurwar Akuya, wato Akuya mai dogon gashi ta haifa, ko rashin sa'a bai yi gashi irin na uwarsa ba, to ba a rasa gashi a katararsa ba (cinya).

Bahaushe na yin wannan karin maganar domin nuna gudu ga xan gada gado, kuma barewa ba ta yi gudu ba, xan ta ya yi rarrafe.

A cikin wannan fim maidalili an yi amfani da wannan karin magana domin a nuna yabo ga Hajiya maidalili cewa halinta ba tsinta ta yi ba.

Wannan karinmagana ya yi mutuqar tasiri domin kuwa daga faxarsa sauran taurarin da ke wajen sun nuna cewa Hajiya maidalili ta fi su.

#### **4.3.7 Aiwatar da karin magana mai nuna cin fuska a fim xin Uwar**

##### **Gulma**

Masu shirya fim sukan yi amfani da karinmagana domin cin fuska ga abokan taxinsu musamman lokacin da aka sami savani a tsanin wasu taurari a cikin fim xin Uwar Gulma.

Halima Atete :*Kyale su ai sai an kula kasha, yake xoyi*

Kashi, ko bayan gari ko tutu kamar yadda qamusun Hausa (2006) ya nuna abu ne mai tauri-tauri ko ruwa- ruwa mai xoyi wanda yake fitawa ta duburar mutum ko dabba ko tsuntsu ko kwari.

Shi kuwa xoyi,

To, amma fa yadda ake nuna a wannan karin magana, ba kowa yake jin xoyin kasha ba , sai wanda ya nuna ya san da shi.

Wannan karinmagana cin fuska ne ga Hauwa Waraka domin kuwa Halima Atete ta yi shi ne domin nuna qasqanci ga abokiyar maganarta.

### **4.3.8 Aiwatar da karin magana mai bada shawara a fim xin Harshen**

#### **Wuta**

Taurari sukan yi amfani dakarin magana domin ba da shawara kamar yadda ya faru a cikin fim xin Harshen Wuta inda ta bawa ‘yar ta shawara ta hanyar amfani da karin magana kamar haka:

A’isha Xankano :*Matar na tuba, ba ta rasa miji.*

Haqiqa wannan karin magana ya yi tasiri domin kuwa da jinsa ‘yar tata ta dawo cikin hayyacinta ta xauki shawarar domin komawa gidan mijinta.

### **4.4 Ma’anar Tasiri**

Tushen wannan kalma daga harshen Larabci ne, a Larabci Kalmar tasiri tana nufin yadda wani abu ya shiga cikin wani abu ya sauya halayyarsa misali haxuwar al’umar Hausawa da Larabawa, yadda al’umar Larabawa ta yi tasiri a kan al’umar Hausawa ta fuskoki da dama kamar abinci an samu alkubus da algaragis da kuma tufafi kamar hartum da tunus sauransu. Dan haka wannan kalma Bahaushe ya xauke ta ne bisa ma’anarta ta Larabci kuma ya yi amfani da ita yadda take a harshen Larabci.

Tasiri na nufin muhimmanci ko dangantaka ko qarfi. Qamusun Hausa (CNHN2006:431)

Ashe ke nan tasiri a iya xaukar sa wani saqo da ya karvu ga mai sauraronsa nan take, in ana magana ta fuskar zantukan mutane. Shi tasiri ta fuskar nazari ana kallonsa ne a dukkan wani abu da yake da matuqar muhimmanci a kan wani na daban misali yadda da an furta karin magana sai ya yi tasiri ga mai saurarosa ba tare da an yi masa wani sharhi ba alal misali yaro ne yake fitina ko rashin kunya a iya nusasshe shi domin ya gyara halinsa ta hanyar faxar wannan karin magana kamar haka:

- Ina ruwan makaho da kunya

Ashe ke nan karin magana kan yi tasiri ga mai jinsa ya kuma fahinci saqon cikin sa ya yi aiki da shi nan take, kamar yadda yake faruwa a cikin finfinan Hausa wajen taqaita furucin taurari ta hanyar yin amfani da karin magana.

#### **4.3.9 Tasiri Karin Magana A Finafinan Hausa**

Ba shakka karin magana yana da tasiri a finafinan Hausa domin duk tauraron fim xin da masu shirya fim suka ba shi damar yawaita furta karin maganganu yakan zamo abin so a ji maganarsa a wajen masu kallo, wato masu kallo za su so, su ji ya furta magana, misali A'isha Xankano da Ado Gwanja (Xandaudu) a duniyar finafinan Hausa ta yau.

Karin magana a cikin finafinan yakan fito ne ta bakin taurarin, kuma yakan zamo kwalliya ga fim xin gaba xayansa, sannan yakan daxa xaga darajar tauraro, shi ya sa Ciroki ya yi shuhura saboda yawaita furta karin maganganu a lokacin da ludayinsa ke kan dawo.

Karin magana kan yi tasiri akan fim, domin a yanzu a kan yi tallar fim da furucin karin magana na wani tauraro domin jawo hankalin masu kallo. Idan aka samu taurari gwanayen iya kawo karin magana a muhallin da ya dace to za ka tarar fim xin ya samu karvuwa ko da kuwa fim xin ba shi da wata cikakkiyar manufa (Jigo).

#### **4.3.10 Tasirin Karin Magana A Finafinan Hausa Ga Masu Kallo**

Ba shakka masu kallo suna son jin furucin taurarin da suke yawan amfani da karin magana, shi ya sa taurarin da aka fi bai wa damar yin karin magana a cikin finafinan Hausa kan samu karvuwa a wajen masu kallo. Yana kuma daga irin tasirin da karin magana ya yi ga masu kallo har takai ga indan an yi wani karin magana ka ji an ce in ji wani tauraro wanda aka samu ya na yawan amfani da wannan karin magana misali: Sabon salo, kiran salla da qusur, in ji Lubabatu Madaki saboda ta na yawan amfani da wannan karin magana.

A wani bincike da na gabatar na fahimci cewa masu kallon fim xin Hausa a yau suna son kallon fim xin da waxannan taurari A'isha Xankano da Ado

Gwanja (Xandaudu) suka fito a ciki domin jin irin maganganun azanci (karin magana) da suke zaqulowa. Na kuma samu bayani daga wasu masu shirya fim xin Hausa cewa wani lokacin taurarin ne da kansu suke yin wata maganar da suke ganin zata burge masu kallo ma'ana ba masu shiryawa ba ne suka ba su wannan magana, wanda hakan kan ba wa taurari damar nuna gwaninta a cikin harshen Hausa inda za su yi ta fito da karin magana a wurin da ya da ce, inda su kuma masu kallo kan rinqa jin daxin sauraron maganar tauraro wane da tauraruwa wance da dai sauransu.

#### **4.5 Habaici**

Masana daban-daban sun bayyana ma'anar habaici kamar haka:

Xangambo (2008:74) ya ce : “ *Habaici magana ce mai voyayyiyar manufa . Akan yi magana. Da niyyar nufin wani abu ga wanda aka yi maganar dominsa.*”

Gusau (2002:37) ya bayyana habaici da:

*“wasu kalmomi ne da ake fada a fakaice don vata wa wani mutum rai ba tare da an bayyana mutumin da ake nufi quru-quru ba . Habaici ya fi zambo sauki akwai sakaya zance a cikinsa wato ba a fitowa fili qarara a yi wa mutum shi . Kuma ba a faxin wata fitacciyar siffa ta mutum ko wani fitaccen halinsa . Kalmomin sakayawa ake amfani da su a yi habaici sun hada ‘wane’ ko ‘wagga’ ko ‘wadanga’ da sauransu.*

Wushishi (1998) ta kawo cewa Gusau (1976) ya ce :

*“Habaici, wasu maganganu ne da ake fada a fakaice don vata wa wani mutum rai ba tare da bayyana mutumin da ake nufin vata wa quruquru ba. Amma shi wanda ake nufi wani lokacin da wuya ya gane abin da ko ake nufi da shi”.*

Umar (1980) bayyana habaici ya yi da cewa *“Habaici wani nau’i ne na zancen hikima da ake amfani da shi a yi da mutum a fakaice. Yawanci, habaici kan qunshi wasu abubuwa ne da nufin nuna gazawa ko raini ko mayar da martani ga wanda ake yi da shi”.*

A cikin Qamusun Hausa na CNHN cewa aka yi habici shi ne :

*“Sukan mutum a fakaice ta hanyar magana.(CNHN,2006:187)*

To ashe ke nan habaici wata dunculalliyar magana ce wadda ke cike da ma’ana . Haka kuma Hausawa kan yi ‘habaici’ domin yin nunin wani hali ta hanyar shaguve . Hakika akan samu habaice habaice a cikin fim xin Hausa domin mayar da martini a tsakanin taurari musamman waxanda suka fito a matsayin kishiyoyin juna wato mata waxanda suke auren mutun xaya ko kuma’yan gida xaya da ake nuna bambanci a tsakaninsu da dai suaran dalilai duk dai domin nuna fifiko ko kuma domin a qasqantar da wanda aka yiwa.

#### **4.5.1 Habaici A Shirin Fim xin Maidalili**

A fim xin Maidalili daidai lokacin da aka dawo da Aisha Tsamiya daga gidan maidalili an samu habaici a wannan lokaci saboda a baya ana ta raxe-raxin karuwanci take yi a birni amma sai gashi ta samo miji har an rako ta tare da kayan lefe ga abin daya faru kamar haka:

Mahaifiyarta: *Hajiya dubi abin arziki*

Kakarta: *Ai da ma mu gadon arziki ne ba masu kashin tsiya ba  
Irin waxancan tun jiya da aka kawo kaya sun haxa kai  
da guiwa 'yarsu ba ta samu miji ba ballantana ya haxo  
mata abin arziki irin wannan.*

Da ma Bahaushe kan ce “maso habaici maso faxa wanda ya tanka ya fi shi”  
domin kuwa nan take kishiyar mahaifiyarta ta mayar da martini ga abin da  
take cewa :

Kishiyar mahafiyarta: *Ai shiyasa ba a gammu wajen rawa ba  
na xauka duk abin da aka yi da mu aka yi shi  
kuma idan irin wanana abin arzikin ne ba yi wa 'yata  
fatansa ko an xauka ba mu san abin da take yi a birnin ba.*

#### **4.6 Zaurance**

Zaurance na xaya daga cikin hikimomin da harshen Hausa ke dasu wannan  
hikima na qarawa harshen kwalliya sannan akan yi zaurance domin burgewa  
da vadda kama ga wani da ake so a voye wa abin da ake magana a kai.  
Wannan ce tasa masu shirin finafinan Hausa su ma suke amfani da zaurance a  
cikin wasu finafinansu.

Masana sun bayyana ma'anar zaurance kamar haka

Dangambo (2011:71) Zaurance, shi ma sarrafa harshe ne, da ke cike da  
hikima. Zaurance kirkiraren harshe ne. Akan kara wa kalmomi ko kuma  
gavovin kalmomi wasu kalmomi da gavovin, a mai da su sababbi yadda idan  
mutum bai naqalci yadda abin yake ba, wato ba zai gane abin da ake nufi ba.

Danhausu (2012:20) Zaurance vadda bami ne na magana wato akan jirkita  
kalmomi ko gavovinsu, domin a canza lafazin magana don kada a gane, wani

lokaci har akan ce vadda-bami, gagara gwari, yawanci yara da ‘yan mata da samari suka fi yin zaurance .

Zaurance salon sarrafa harshe, yadda ba kowa ne zai gane maganar ba, saboda karairayar harshe da ke cikinta an fi yin sa musamman tsakanin samari da ‘yan mata. (CNHN :2006:492).

Ashe ke nan zaurance wata hanya ce ta sarrafa harshe cikin hikima da lura akan kara wasu sababbin kalmomi a cikin wata jimla domin voye ma’anar ko manufa.

#### **4.6.1 Ire-iren Zaurance**

An karkasa zaurancen Harshen Hausa kamar haka :

- i- Zaurance mai qarín harafi
- ii- Zaurance mai gaba koma baya
- iii- Zaurance qarín kalma
- iv- Zaurance na kinaya ko waskiyya

#### **4.6.2 Zaurance A Shirin Fim xin Matan Gida**

Ana samun zaurance a fim din Hausa domin boye wata magana a tsakaninsu wadda basu son wani ya fahimci abin da suke nufi. An fi samun zaurance na kinaya ko waskiya a cikin finafinan Hausa.

A fim mai suna Matan Gida an sami irin wannan zaurance a tsakanin Ali Nuhu da Abubakar Shehu wato lokacin da suke waya Abubakar Shehu yake faha wa Alin abin da matar Shehun ta yi wajen nusar da matar Ali kan yadda

mazajensu suke yi zaurance yadda su matayen ba za su fahimci abin da suke yi ba na neman mata. Ga yadda abin yake:

Abubakar Shehu: *Wata makwarwa ta tone shukarka da ka yi a filinka awon Gwamnati .....saurara bokanyar gida na karaba ta warware wa kirikon gidanka zare da abawa don haka sai kasan yadda zaka yi domin ka ci gaba da ban ruwa.*

Wannan magana an yi ta ne, ta waya lokacin da Abubakar Shehu ya kira Ali yake bayyana masa cewa matarsa (Abubakar) ta warwarewa matar Alin irin zaurancen da mazajen nasu suke amfani da shi domin vatar da matan kar su gane abin da suke nufi.

Idan muka duba wannan magana za mu ga cewa mai maganar ya yi amfani da zaurance ne na kinaya domin ya kira sunayen waxanda yake magana a kan su da wasu sunaye misali ya kira matarsa da makwarwa ya kuma kira matar abokinsa da karaba sannan ya yi maganar fili awon gwamnati

Haka kuma a cikin wasan dai matar Abubakar ta yi wa matar Ali wato Halima Atete bayanin abin da mazajensu suke nufi da filoti awon gwamnati ga abin da take cewa:

.....: *Idan kin ji sun ce filoti awon gwamnati to suna nufin Mace mai ilimi wayayyiya mai zaman kanta.*

(Matan Gida)

Wannan kuwa matar (Abubakar) ce take yi wa matar Ali Nuhu bayanin irin zaurancen da mazajen nasu suke amfani da su.

Zaurance a fim xin Basaja Takun Qarshe

Ga kuma misalin zaurance daga cikin wani fim mai suna “Basaja Takun Qarshe.”Ko da yake wannan zaurance an yi shi ne a rubuce a kan allo ga yadda abin yake: An nuna ‘yan sanda masu gudanar da bincike suna tattaunawa a kan wani rubutaccen saqo da aka yi tsakanin Jabir da Dauda:

Dauda: Na san kana son ka san ina Zee take, zan bincika zan zo

Jabir: Ka gaggauta ina son ba ta ?

Ga yadda Zee ta bayyana wa ‘yan sanda abin da wannan saqo ya qunsa “ idan kuka qirga kowacce kalma ta ukun ita ce saqon da ake son isarwa idan kuka kirga xaya biyu wato : Na san kana son ka san ina zi take zan bincika zan zo. Idan muka ciro kalmomin da aka ja wa layi za mu ga sun ba mu haka. Kana ina zan zo. Haka kuma ita ma xaya jimlar an yi bayaninta kamar haka: ka gaggauta ina son bata Yobe . Saqon da ke ciki shi ne *ina Yobe* ?

#### **4.7 Kirari**

Masana da dama sun bayyana ma’anar kirari. Ga wasu da cikin :

Dangambo (2011) ya bayyana kirari da cewa yana iya zama yabon kai , kamar yadda ‘yan tauri ko ‘yan dambe ke yi ko kuma yabon wani, kamar yadda maroqa ke yi da sauransu.

A cewar Muhammad (2012:26) Kirari wata sarrafaffiyar magana ce wadda akan yi da baki domin kambama ko kururuta wata halitta ko wani abu .Ana za a iya yi wa wani kirari kuma wani zai iya yi wa kansa.

Danhausu (2012:135) Kirari wasu lafuzza ne da akan yi na hikima don nuna balagar harshe, kuma mutum yakan koxa kansa da kansa sannan akan yi wa mutum idan bukatar hakan ta taso.

Kirari na nufin zavavvun kalmomi da ake furta a tsare don zuga ko kambamabawa ( CNHN:2006:246).

Don haka kirari lafazi ne na koxa wani ko mutum ya zama yadda masu magana kan ce magori wasa kanka da kanka.

#### **4.7.1 Ire-iren Kirari**

Duk da kirari iri-iri ne domin haka kowanne abu da irin kirarin da ake yi masa laqabi da shi ko za a iya masa laqabi da ya dace da shi.

Sharifai (1990:14) ya bayyana cewa “an rarraba kirari zuwa rabo uku kamar haka :

a-Wanda mutum ko mutane suke yi wa kansu

b-Wanda wani ko wasu suke yi wa wani mutum ko wasu mutane

c-Wanda mutum yake yi wa wani ko wasu abubuwa.

Duk ana samun irin waxannan ire-iren kirari a finafinan Hausa a tsakanin taurarin wato dai a samu wani ko wasu taurari su yi wa kansu kirari domin kuranta kai da nuna fifiko. Haka kuma a na iya samun wani ko wasu taurari su yi wa wani ko wasu taurarin ya danganta da irin manufar da ake son a isar.

#### **4.7.2 Kirari A Shirin Fim xin Zaurawa**

A fim din zaurawa lokacin da ake bikin qaddamar da qungiyar zaurawa an samu kirari daga baki xaya daga cikin taurarin shirin wanda ta yi wa shugabar qungiyar sakamakon haka ne ma ya sa shugabar ta ce a xora ta a network ga abin da take cewa :

Halima Atete : *Allah ya kiyaye ki Hajiya Gado.*

*Mai xauke da xawainiyar marayu da zaurawa  
tauraruwarki dake haskaka zukatan zaurawa*

*Maman Abba kowa ya ja da ke ya ci qasa albarkar ma'aiki.*

Wannan kirari ya faru ne lokacin da Hajiya Gado ta tashi za ta gabatar da jawabinta a taron qungiyar zaurawa, ya fito ne daga bakin jaruma Halima Atete ('yar lob) wanda hakan ya faranta wa Hajiya Gado matuqa gaya, inda nan take ta umarci mataimakiyarta wato Hajiya Network da ta xora Halima Atete wato 'yar lob a kan network.

Hausawa na cewa a cikin ido ake tsawurya dan haka baya ga kirari da aka samu a wannan fim an samu zaurance da suke cewa a xora mutum akan Network ma'ana a haxa 'yar lob da maza masu kuxi wanda suke neman mata masu zaman kansu.

Haka kuma an samu wani kirarin wanda Aminu Sharif ya yiwa Ali Nuhu ga abin da yake cewa:

Aminu Sharif: *Anakonda Anakonda maciji sarkin hadiya zarge mugun  
qulli wanda bai sanku ba ka cuce shi.*

Wannan kirari Aminu sharif (A ji daxi) ya yiwa Ali Nuhu (Anakonda) a fim xin zaurawa lokacin da suka haxu da wasu 'yan mata wato Hauwa Waraka ('yar landan) da kuma Halima Atete ('yar lob) domin nuna irin yadda Anakonda yake da zarar ya samu abin da yake nema.

## 4.8 Ba'a

Masana daban daban sun bayyana ma'anar Ba'a kamar haka:

Muhammad (2001:38) "Ba'a wata gajeriyar magana ce wanda ake kwatanta da wani abu biyu wato amfani da abubuwa biyu domin yin ba'a". Misali:

- a- Doro kamar zabo
- b- Ido kamar gululun mazari
- c- Tsawo kamar lisha

Ba'a na nufin zolaya ko muzantawa cikin wasa (Kamusun Hausa CNHN: 2006:25).

Danhausu, (2012:24) "Ba'a ta shafi ambaton wasu siffofin mutum ana danganta su ko kamanta su da wasu abubuwa makamantansu don muzantawa".

Ana samun ba'a a wurare da dama a fim din Hausa musamman finaifinan barkwanci inda taurarin kan rinqa yi wa junansu ba'a ko yi wa kansu da kansu ba'a duk dai da nufin bayar da dariya ga masu kallo.

### 4.8.1 Ba'a A Fim xin Andimali

A shirin fim din Andimali Rabilu Musa (Dan Ibro) ya yi wa xaya daga cikin abokanwasansa ba'a, Ga abin da yake cewa da shi:

Ibro :*Baki kamar an yaga hammata*

Ibro : *A daure a sake hula, hula kamar murfin makewayi.*

Dukkan wannan ba'a an yi su ne a cikin fim xin Andimali.

#### **4.9 Sara**

Dangambo (2011:72) ya kawo ma'anar Sara da cewa , wani salon magana ne da zamani ko yayi, ya kawo a wani lokaci irin wannan yayi yakan wuce a manta da shi sai kuma wani sabo ya shigo.

Anan ma ana samun irin wannan nau'i na salon magana wato sara a finafinan Hausa musamman finafinan bandariya a kan samu a rinka yin wata sara domin a bayar da dariya ga masu kallo.

##### **4.9.1 Sara A Fim xin Tashar Daji da kuma shirin fim xin Xankuka**

A fim xin Tashar Daji an samu wata sara a tsakanin tauraro Xan Ibro da sauran Taurarin . Ga yadda abin yake da zarar sun ga Ibro wanda a fim xin yake tallan mangwaro sai ka ji sun ce:

Taurari “ Bar ganin ka tara”

Inda shi kuma Ibro sai ya ce

“ Ka kiyayi mai nema”

Haka kuma a wani fim wanda shi ma na bandariya ne mai suna Xankuka shi ma ana samu irin wannan nau'i na salon magana wato sara . Abin da ya faru kuwa a fim xin shi ne wasu shakiyai aka samu qarkashin Sulaiman (Bosho) inda da sun ga wani babban mutum ya zo zai wuce sai ce “sama da shi” inda sai wani ya xaga wannan mutum sama su cilla shi suna cafewa suna cewa “sama da shi.” Haka ya faru lokacin da Liman ya zo zai wuce sai kawai Sulaiman (Bosho) ya ba su umarni suka yi ta xaga shi suna cafewa.

Wannan ya yi daidai wata sara da ta tava faruwa shekarun baya ta fafalolo bas hi da nauyi inda aka sami wasu da sun ga wani mutum a tafe sai kawai su ce “Fafa-lolo ba shi da nauyi.” Haka za su yi ta xaga mutum sama suna cafewa, sannan kuma su lalube masa abin da ke cikin aljihunsa.

Wannan ita ceirin nau’o’in sara da aka iya lalibowa daga finafinan bandariya guda biyu wato fim xin Tashar Daji da kuma fim xin Xankuka.

## **BABI NA BIYAR**

### **KAMMALAWA**

#### **5.0 Gabatarwa**

Dukkan godiya ta tabbata ga Allah Maxaukakin Sarki, Mai qaddara abin da ya so a lokacin da y a so. Tsira da amincin Allah su qara tabbata ga annabi Muhammadu S.A.W, shugaban annabawa da ya zo a qarshensu. Na shaida babu abin bautawa da gaskiya bisa cancanta sai Allah, kuma Annabi Muhammadu S.A.W bawansa ne kuma manzonsa ne.

Wannan aiki mai suna “Salon Sarrafa Harshe A Cikin Wasu Finafinan Hausa” ya zo ne a babi guda biyar. Babi na xaya ya kawo Asalin Fim da yaxuwarsa a duniya, sannan ya tavo samuwar finafinan Hausa da Bunqasarsu haka kuma an kawo ma’anar fim tare da rabe-rabensa an kuma kawo manufar wannan bincike da dalilin bincike da kuma iyakancewar binciken. Babi na biyu kuwa an yi bitar ayyukan da suka gabata da suke da alaqa da wannan aiki ya kawo kundayen bincike a matakan digiri daban-daban wato tun daga digiri na uku da na biyu da babbar difloma da kuma digiri na xaya da kuma maqalu da mujallu da kuma bugagun littattafai da suka shafi salo da kuma waxanda suka shafi finafinan Hausa. Babi na uku ya kawo hanyoyi da dabarun gudanar

da bincike waxanda aka bi domin kaiwa ga nasarar wannan bincike. Babi na huxu wanda yake qunshe da gundarin aikin, ya kawo ma'anar salo da nau'o'insa ya kuma kawo sarrafa harshe a finafinan Hausa inda aka fito da karin magana da Habaici da Zaurance da kirari da Ba'a da sara da kuma baqar Magana duk daga cikin finafinan Hausa. Babi na huxun bai tsaya a nan ba sai da ya yi bayanin irin tasirin da waxannan salalai ke da su ta fuskoki guda biyu fuskata farko irin tasirin da ake samu ga masu kallo fuska ta biyu kuma irin tasirin da ake samu a tsakanin taurari ya yin da aka samu furucinsu. Haka kuma ya yi qoqarin bayanin ma'anar matanonin karin maganar da aka yi a cikin finafinan Hausa waxanda aka yi nazari. Babi na biyar kuwa xauke yake da kammalawa da suka haxa da taqaitar abubuwan da suka gabata da matsalolin da aka fuskanta yayin gudanar da wannan bincike, haka kuma ya kawo shawarwari da kuma kammalawa.

Wannan bincike an gudanarda shi kan finafinan Hausa, abin da ya shafi salo da sarrafa harshe, an duba salon finafinan Hausa an fito da shi, wanne irin salo ne misali, an duba salon a gaba xaya sannan kuma a duba salon a daidaita su, wanda salonsu na gaba xaya ya rabu biyu kamar haka, salon marubucin labarin da salon mai bada umarni, salonsu na daidai ta shi kuma ya shafi taurari, haka kuma wannan bincike zai tava abin da ya shafi sarrafa harshe wato abin da ya shafi karin magana da salon maganar da habaici da zambo da

kirari da makamancinsu, kamar yadda suke amfani da su ta fuskar isar da saqo da kuma qawata finafinan da kuma janhankalin masu kallo.

Sannan an yi amfani da finafinan da aka yi a Jihar Kano da Jigawa da Kuma birnin tarayya wato Abuja.

## **5.1 Matsalolin Bincike**

A wajen gudanar da wannan bincike an haxu da matsaloli da dama da suka haxa da:

- a- Rashin samuwar hasken lantarki wanda zai bada damar kallon finafinan domin gudanar da nazarin dan haka aka yi amfani da kwamfuta da kuma waya domin kallo, duk da irin illar da hakan ke da shi ga lafiyar idanu.
- b- An samu rashin samun cikakken haxin kai daga wajen masu shirya fim xin Hausa musamman domin samun wasu bayanai waxanda za su taimaka wajen gudanar da binciken.
- c- Yawancin kaset-kaset da cd – cd na matsala ta rashin ingantaccen sauti da kuma hoto mai kyau.
- d- Rashin ingantattun kayan aiki kamar kyamarori domin samar da hotuna masu inganci.

- e- Rashin cikakken ilimi gudanar da sana'ar shirin finafinai ta yadda za su kyautata sana'ar.

### **5.3 Shawarwari**

Akwai shawarwari da dama da zan bayar ga masu shirin wasannin fim na Hausa da kuma xalibai da kuma masana, kamar haka:

- a- Ya kamata masu shirya finafinan Hausa da kuma masu ruwa da tsaki a harkar fim su rinqa bawa duk wanda ya zo neman wani bayani game da sana'arsu haxin kai da basu cikakken bayanin abin da suke nema.
- b- Ina kira ga xalibai dasu daina kyamatar wannan fanni domin gudanar da nazari a kai maimakon haka su rinqa yin bincike da kuma ayyuka domin fito da hanyoyin da za a gyara wannan vangare na shirin Finafinan Hausa.
- c- Haka kuma ina bai wa masana na wannan fanni shawara su rinqa qara wa xalibai qarfin guiwa da yi musu gyare-gyare da suka kamata wajen gudanar da irin wannan bincike. Duba ga irin gudunmawar da suke bayarwa, domin ina iya cewa fim shi ne nagge daxi goma, a fim ne ake samun dukkan sassan da ake nazari a fannin Hausa misali idan ka xauki fim xin Hausa kana iya nazarin al'adun Hausawa daga cikinsa haka

kuma kana iya nazarin adabi kamar yadda na yi wato fito wani abu da ya shafi adabi Hausa daga cikin shirin finafinan Hausa haka kuma ana iya nazarin harshe.

d- Zan yi amfani da wannan damar in yi kira ga masu kallo da su daina yi wa masu gudanar da wannan sana'a ta shirin finafinan Hausa mummunar fahimta.

e- Zan yi da wannan da na yi kira ga qugiyoyi masu shirya finafinan Hausa da surinqa shirya tarukan bita domin horar da samu gudanar da sana'ar shirya finafinan Hausa. Wato a rinqa kirawo mana domin ilimantar da masu sana'ar.

f- Masu harkar sana'ar shirya finafinan Hausa su xauki manazarta dam asana tamkar 'yan uwansu a sana'a, wato su daina xaukar su abokan gaba, domin gyara kayanka ba zai zamo sauke mu raba ba,

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## **RATAYE NA 1**

Sunayen Finafinan da aka yi nazari

-Zaurawa na 1 zuwa na 4

-Maidalili 1-4

-Daga Murna 1-2

-Harshen Wuta 1-2

-Andimali 1-4

-Qafar Ungulu 1-4

-Wuta Sallau 1-2

-Basaja 1-2

-Basaja Takun Qarshe 1-4

-Ina Mazan suke

-Tashar Daji

- Xankuka

## **RATAYE NA 2**

Sunayen Mutanen da aka yi hira dasu.

Nasir Nid Arewa Television Behinde Rice Course Road

Balarabe Murtala Baharu Amara Creative Studio SKY Zoo Road Kano.

Kamilu Kamilu Dahiru Gwammaja BUK Labrary

Tukur S. Tukur (Xandugaji) Qofar Gida Xanburan

## **Rataye Na Uku**

Labarin Finafinana da Aka Nazarta A Takaice

**Fim:** *Maidalili 1 & 2* **Labari :** *A'i'sha Danka*

**Tsara Labari :** *Maje El-Hajj da Fauziyya D. Sulaiman*

**Kamfani :** *Yari Production Tare da Abnur Entertainent*

**Daukar Nauyi :** *Nura M. Inuwa*

**Bada Umarni :** *Falalu Dorayi*

**Jarumai :** *Ali Nuhu da Jamila Umar ( Jamila Nagudu) da Rahama*

*Sadau da A'i'sha Dankano da Rabbilu Musa (Ibro) da A'i'sha Aliyu*

*(Tsamiya) da Hadiza Gabon da Yusuf Haruna da Halima Atete da Maryam*

*CTV* da Sauransu.

An somo fim din da nuno wani gurin daukar hoto inda aka nuna mata na ta yin kwalliya yayin da Hadiza Gabon (First Lady) ta fito tana sanar wa Hajiya cewa an bar su suna ta kwalliya kar su bata fuskokinsu fa Hajiya A'i'sha Dankano (Maidalili) da Sulaiman Boshu (manaja) suna cewa ai wannan a

karkashin offishinki yake , sai ta fara binsu daya bayan daya tana gyara musu kurakuran da suka yin a adon.

Halima Atete ( Silindiyon ) tare da Rahama Sadau ( Zillaziyya ) suka isa gidan Maryam CTV ( Maidalili ) inda suka shiga fasalta mata irin mazan da suke so taimusu dalilinsu ita kuma ta ce ba haka take ba sai iyayensu sun zo sunnan ta karbi hotonsu kuma ita mutum maimutunci take dubawa idan za ta yi hanyar aure domin haka su je su zo da iyayensu , suna fita suka ce ba gidan da suke nema ba ne , mai adai-daita sahan da ya dauke su ya ce yasan inda suke nema , saboda haka sai ya kai su kofar gidan A'i'sha Dankano (Hajiya maidalili) bayan sun shiga Salindiyon ke fadar ita miji mai kyau take so yayin da Zallaziyya ke cewa ita fa ko tsoho ne indai zai cika mata Jakarta da kudi an gama Hajiya maidalili ta ce ai yanzu ba a duba kyau gurin zabar miji sai kudi don kuwa iya kudin ka iya shagalinka.

Alhaji Muzuru (Rabbilu Musa Ibro) ya zo neman matar da zai aura first lady ta gabatar masa 'yan mata nata kiran sunansu daya bayan daya Zinariya (A'i'sha Aliyu) 'Yar gwal (Jamila Nagudu) Salindiyon (Halima Atete ) domin ya zabi daya daga cikin su sannan aka ce dukkansu su koma Alhaji muzuru ya ce ya ga kaya sun yi kyau amma ya fison siririya amma kuma hadaddiyar mace mai gashi gadon bayanta take , sai first lady ta ce sai nan da sati biyu ya dawo , bayan fitarsa Hajiya maidalili tace ina za a samo masa wannan mata

nan take first lady ta ce Zillaziyya kawai zan shirya masa idan kuma daga baya ya gano ai an riga an yi auren dolensa ya hakura haka. Sai kuma wani saurayi kintsattse ma'aikacin banki Yakubu Muhammad ya zo don ya samu mata aka gabatar masa da kayan ya ce shi ba haka yake so ba domin kuwa sun zo ne suna ta yin karairaya a gabansa. Anan karshen shiri na farko (1) da na biyu (2) ya qare.

**Fim:***Maidalili 3 & 4*

**Labari :***Ai'sha Xankano*

**Tsara Labari :***Maje El-Hajj da Fauziyya D. Sulaiman*

**Kamfani :***Yari Production Tare da Abnur Entertainent*

**Daukar Nauyi :***Nura M. Inuwa*

**Bada Umarni :***Falalu Dorayi*

**Jarumai :***Ali Nuhu da Jamila Umar ( Jamila Nagudu) da Rahama*

*Sadau da A'i'sha Dankano da Rabbilu Musa (Ibro) da A'i'sha Aliyu  
(Tsamiya) da Hadiza Gabon da Yusuf Haruna da Halima Atete da Maryam*

*CTVda Sauransu.*

An ci gaba da fim din da zuwan Alhaji Muzuru ya zo first lady ta gabatar masa da Zillaziyya (Rahama Sadau) inda ya ce ta yi masa shi ko yanzu a daura aurensu da ita , dama ta zuwa Abuja yake nema idan ya ci zabe . Sadik (Ali Nuhu) ya zo wurin maidalili yana son mata amma ‘yar masu hali yadda zai samu kayataccen falo da daki domin ya burge abokansa , anan Hajiya

maidalili ta ce ya danganta da irin lefen da ya yi da kuma irin kudin auren da ya kai to idan ya yi da kyau suma iyayen yarinyar za su yi kokari sosai wajen kayan dakin daga nan sai aka kirawo masa ‘yar gwal wato Jamila Umar (Jamila Nagudu) kuma ya c eta yi masa ita kuma ta shaida masa cewa mahaifinta jakadan Najeriya ne a wata kasa. Baban Cinedu wato Yusuf Haruna shima ya zo neman aure gidan maidalili A’i’sha Xankano inda ya nuna cewa ya na son mace ‘yar duma-duma kuma Bahaushiya inda daga nan sai kawai aka haxa shi da Zinariyya (A’i’sha Tsamiya) .Daganan sai aka sanya ranar bikin inda aka haxa za a yi bikin ‘yan matan uku da mazajensu rana xaya.

Mahaifiyar Zinariyya ta buqaci in za a kawo lefen ‘yarta to a kai shi can qauyensu saboda ana ta zumxenta cewa ta sanya ‘yarta karuwanci a birni domin tana son ta nuna wa masu surutu cewa ‘yarta ta samu miji mai arziqi . Haka kuwa aka yi domin an kai lefen qyauyen inda aka shirya motoci a layi xauke da mata har da maza masu xaukar kayan lefen daga nan mahaifiyar Zinariyya murna kamar ta kashe ta nan suka haxa kai ita da kakar Zinariyya suka shiga yiwa kishiyarta habaici .

Ranar bikin ko wane daga cikin angwayen ya zo amma ban da Sadik wato Ali Nuhu wanda shi ne zai auri ‘yar gwal ana tsaka da cashewa a wajen bikin inda wani mawakin zamani ce yi waka Baballe Hayatu, sai Sadik ya shigo da ‘yan

sanda anan aka kama Hajiya maidalili da manaja aka nemi first lady aka rasa sai daga baya aka ganta a bayan kujera itama aka kamata domin girben abin da suka suka anan ne ma Ali Nuhu yake cewa “wannan bikin bigibagiyo ne”. Bayan tarewa Alhaji muzuru ya fahimci cewa yaudararsa kawai aka yi duk gashi da ya gani karya ne.

Inda aka kamala fim din da nuna Yakubu Muhammad a gidan maryam CTV domin ya yi mata godiya na matar da ta hada shi da ita ina yake mata albishir da yabiya mata kujerar hajji.

**Fim** :*Zaurawa*

**Labari** :*Maje El-hajj*

**Tsara Labari** :*Maje El-hajj*

**Kamfani** :*MaikwaiMovies*

**Daukar Nauyi** :*Abubakar A.S. Maikwai*

**Bada Umarni** :*Ali Gumzak*

Jarumai :*Ali Nuhu da Aminu Sharif Momo da Yakubu Muhammad da Shehu Kano da Jamila Umar da A'i'sha Dankano da Hauwa Waraka da Yahanasu Sani da Halima Ateteda sauransu.*

Fim xin ya faro ne da taron qungiyar zaurawa inda shugaba Hajiya Gado wato A'i'sha Xankano tai so wurin taron tare da aminiyarta kuma mataimakiyarta ta wannan kungiya Anti Network (Yahanasu sani) mai gabatarwa ya gabatar da isowarsu inda wata daga cikin mambobin kungiyar wato 'yar lob (Halima Atete) ta tashi ta yi wa Hajiya Gado kirara wanda ya kayatar da ita ta ce a saka ta a network.

Anaconda (Ali Nuhu) suka taho tare da Laila (Jamila Umar) suka hadu da Aji-daxi (Aminu Sharif) wanda ya basu shawarar su yi qoqari su mai da aurensu koda bayan ta yi auren kisan wuta da wannan zaman da suke yi da

juna nan take ta nuna laifin anaconda ne da bai maida hankaili ba kan maganar gashi a gida har an fara damunta da maganar Ibrahim (Yakubu Muhammad) wanda dama tsohon saurayin ta ne Anaconda ya kasa shi. Dajin haka Anaconda ya nuna kishinsa ya kuma ci alwashin zai nemo musu mafita kafin wancan kalataccen ya shiga huruminsa . Anaconda da Aji dadi sun taho tare a mota inda suka hangi wasu ‘yanmata inda suka nemi kulla kawaance dasu bayandogon zaurance a tsakaninsu daga kasha dai suka bi su inda Aji dadi ya nemi su fada musu sunan su ‘Yar lob Halima Atete da ‘Yar landan Hauwa waraka daga nan alaka ta kullu tsakaninsu.

Hajiya Gado wacce tsohuwar mata ce ga ceyaman (Shehu Hassan Kano) wanda ya kasance yana yawan lallabata da ta amince a mayar da aurensu ita kuma ta bayyana masa cewa indai matarsa na nan ita ba za ta yi kome ba domin kuwa matarsa ba sake hali za ta yi ba . Anty Network ta kira ‘yar lob domin ta bayyana mata dokokin hawa network kamar haka ba a son yawan surutu kuma ta san irin karyar da zata yi a gida domin kuwa Abuja za a kai ta wajen Alhaji , saboda haka aka ci gaba da gyarata . Inda daga nan ta dauke ta zuwa gidan hajiya Gado domin su karasa sauran shirye-shirye a nan ne Anty network ta ga Xan Beauty (Nuhu Abdullahi) wanda ya kasance yaro matashi abokin hajiya Gado, Anty Network ta nemi day a kawo mata ziyara gidanta amma kar ya bari hajiya Gado ta sani nan take ya amince da bukatarta.

Laila (Jamila Nagudu) mahaiƴiyarta sun hanata fita da kuma yin amfani da waya wanda hakan ya tashi hankalin Anaconda (Ali Nuhu) inda ya sami Aji daxi tare da ‘yar Landon ya sanar da su halin da yake ciki ‘yar Landon ta ce indai yana so akwai mutumin da za ta haxa su da shi domin su yi auren kisan wuta shi kuwa ya ce babu wata matsala daga nan sai ta kaisu wajen Alhaji Bushasha (Alhasan Kwalle) inda suka bayyana masa yadda suke so shi kuma Alhaji Bushasha ya faxi kuxin da za a biya daga nan fim na xaya da na biyu suka qare.

## **Rataye Na Huxu**

Finafinan Hausa dangane da samuwarsu bisa zango-zango . Haqiqa finafinan Hausa sun samu ne a zango daban-dabam gasu kamar haka:

Zango na farko ya fara ne daga shekarar **1955** zuwa **1989** ga su kamar haka:

Halilu A. (1978) *Kanta of Kebbi* , Nijeriya:Jihar Sokoto

Halilu A. (Darakta). (1976). *Shehu Umar* ,Nijeriya: Ma'aikatar yaxa labarai ta Arewa, Kaduna.

Joda. A. (Darakta). (1956). *Baban Larai*, Nijeriya: Ma'aikatar yaxa labarai ta Arewa, Kaduna.

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Muhammad, D. Z. (Darakta). (1985). *Ga Fili ga maidoki* ,Nijeriya: C.T.V, Kano.

Mutuwa Dole, S. (1982), *Idon Matambayi*, Nijeriya : N.T.A Sokoto, Sokoto.

Nuhu, L. (Darakta). (1987). *Ruwan Bagaja*, Nijeriya Kaduna.

Umar, S. (1988) .*Maitsire* , Nijeriya: Kano.

Yakasai, M.B. (Darakta). (1973). *Kuliya manta sabo*, Nijeriya: Maitama Sule Group, Kano.

## **Finanin Hausa Zango Na Biyu 1990-2000**

Ado, A. (Darakta).(1997). *Ki yarda Da Ni*, Nijeriya:Timbin Giwa Production, Kano

Alkanawy, A.S.(Darakta).(1995). *Dawayya*, Nijeriya: Iyantama Multi-media Kano.

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Baba, D. (Darakta).(1993). *Munkar*, Nijeriya : Jigon Hausa Production,Kano.

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Xanjuma, U. (Darakta). (1993) *Kulva na varna* , Nijeriya :Kaduna.

Gidan Dabino, A.A. (Darakta).(1994). *Inda so da kauna*, Nijeriya: Gidan Dabino Video Production, Nijeriya.

Ibrahim, T.(Darakta).(1997). *Ki yarda Da Ni 1*,Nijeriya: Bilkisu Production,Kano.

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- Mudi, B. (Darakta). (1995). *Badaqala*, Nijeriya: Iyantama Multi-Media, Kano.
- Muhammad D. (1994).*Wata rana*, Nijeriya: Birnin Kudu Drama, Jigawa.
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Zayyanu, W. (Darakta). (2000). *Babban Gida*, Nijeriya: Waziru Movieton, Jos.

## **Finafinan Hausa Zango Na Uku 2001 Zuwa Yau.**

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Ahlan, A. S. (Darakta).(2008). *Masu gari*, Najeriya: Nagari & Sons Enterprises Ltd, Kano.

Ahlan, A. S. (Darakta). *Babban yaro*, Najeriya: Nagari & Sons Enterprises Ltd, Kano.

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Xorayi, F. (Darakta). (2009). *Sandar kiwo*, Najeriya: Gidan Dabino Films, Production, Kano.

Esy, S. B. (Darakta). *Ka'ida*, Najeriya, Happy Entertainment, Kano.

Ezet, A. A. (Darakta). *Rayuwar Dan'auta*, Najeriya: Minna Films, Niger.

Garba, S. (Darakta). *'Yar indiya*, Najeriya: Young Boys Films, Kano.

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- Mohd., U. A.(Darakta). (2007). ‘*Yankasuwa*, Najeriya: Nagari & Sons Enterprises Ltd, Kano.
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## Rataye Na Biyar

Rukunin Finafinai dangane da irin salon da aka yi amfani da shi wajen isar da saqon da fim kexauke da shi:

Finafinan Hausa masu salon addini:

<b>FIM</b>	<b>KAMFANI</b>	<b>DARAKTA</b>	<b>SHEKARA</b>
Ashabulkahafi	Maiqwai Movies	Aminu Saira	2015
Ana Musulum	3SP International	Abubakar S.	2014
Karabuti	Al-balash	Ali Gumzak	2013
Ga Duhu Ga Haske	Prince Zango	Falalu Xorayi	2012
Ahalul Kitabi	Prince Zango	Adamu Zango	2011
Babu Sarki Sai..	Abnur Entertainment	Ali Nuhu	2015
Ina Mazan Suke	3SP International	Abubakar S.	2015

## Finanin Hausa masu salon Zamantakewa

<b>FIM</b>	<b>KAMFANI</b>	<b>DARAKTA</b>	<b>SHEKARA</b>
Maiari Dalili	Yari Production	Falalu A. Dorayi	2014
Zawarawa	Maikwai Movies	Ali Gumzak	2014
Harshen Wuta	Vidio Web International	Ali Gumzak	2014
Wuta Sallau	Abnur Entertainment	Nasiru Ali Koki	2014
Zaman Gida	Yari production	Falalu Xorayi	2013
Halacci	Nuhu Movies	Ali Nuhu	2015
Uba da Xa	Kamfa Movies	Ali Nuhu	2015
Halwa	Kamfa Movies	Ali Nuhu	2014
Ina Mazan Suke	3SP International	Abubakar S. Shehu	2013
Bakin Mulki	3SP International	Abubakar S. Shehu	2014
Zinat	Abnur Entertainment	Mu'azu Idi Yari	2014

Kafar Ungulu	Flying Bird	Mansoor Sadiq	2014
Rabi'atul Badawiyya	Al-balash	Sani Mu'azu	2014
Ali ya ga Ali	Kabugawa Production	Aminu Saira	2014
Ni da Mijina	Kajal Production	Isiyaku Abubakar Jalingo	2013
Daga Murna	Friuend Studio	Shaik Isa Alolo	2014
'Yan Talla	2 Square Multimedia	Rabi'u Garba	2014
Gidan Kitso	Alrahuz Film Production	Aminu Saira	2016
Garbati	UK Entertainment	Yaseen Auwal	2015
Ina Kika Je	Kamal International	Kamal S. Alkali	2015
Dakin Amarya	Asnanic Movietone	Ali Gumzak	2014
'Ya Mace	Zamani Movies	Hamisu Ali	2014
Ranar Wanka	Dan'muazzam Investment	Yaseen Auwal	2013

Daga Murna	Friend Studio	Isa Alolo	2015
Masu Zaman Kansu	S R K Movies	Hassan Giggs	2014
Ali ya ga Ali	Kabugawa Production	Aminu Saira	2014
Sarina	I M Y Investiment	A s Mada	2013
Sarkakiya	Amana Movie Tone	Ali Nuhu	2013
Ranar Wanka	Dan ma'azu Investment	Yaseen Auwal	2013
Ladan Aure	Mai Kwai Movies	Ali Gumzak	2014
'Yan Talla	2 Squire Multimedia	Rabi'u Garga	2014
Mugun Ice ( Mai Dadiro)	Bright Star Entertainment	Rabi'u Ibrahim	2014
Ban Gujeki Ba	Soso Film Production	Yusif Khalid	2014
Dakin Amarya	Asnanic Movie Tone	Ali Gumzak	2014

Uba da Da	Nuhu Movies	Ali Nuhu	2016
Hannu da Yawa	City Production	Ali Gumzak	2014
Baya da Kura	G. G. Production	Aminu Saira	2015
Shi ne Nawa	Roja Sound Studio	Jamilu Roja	2014
Matan Gida	Mai Kwai Movie	Ali Gumzak	2013
Dan Fari	3 Blievers Media	Imrana S I Ashir	2014
Masu Zaman Kansu	S R K Movies	Hassan Giggs	2015
So	Prince Zango Production	Adam A. Zango	2015
Uwar Gulma	Friends Studio	Sheik Isa Alolo	2015
Idan Haka ne	G. G. Production	Kamal S. Alkali	2014
Uwa TA fi Uwa	Mikiya Entertainment	Aminu Saira	2016

## Finanin Hausa masu Salon Barkwanci da Bandariya

Anan kusan na iya cewa dukkan wani fim da Ibro ya yi yana karkashin wannan kaso ga wasu misalai

<b>FIM</b>	<b>KAMFANI</b>	<b>DARAKTA</b>	<b>SHEKARA</b>
Hassana Da Husaina	Faidaht Production	Hassan Giggs	2014
Naira	Royal Film Production	Falalu A. Dorayi	2014
Hedimasta	Trust Media Arts	Aminu Saira	2016
Gidan Magajiya	L.K.L Entertainment	Hamisu Yusif Ayagi	2014
Bakanike	Global Time Movies	Sunusi Oscar 442	2014
Teburin Mai Shayi	Royal Film	Iliyasu Abdulmumin	2014
Maja	Faidhat Production	Sadiq N./ Mafia	2014
Mu Ne Kannywood	UK Entertainments	Bello M. Bello	2014
Babbar Yarinya	Dorayi Film	Adam Zango	2014
Indon Qauye	Burmi Movies	Hassan Giggs	2016

Gidan Mari	Rablaj Production	Hassan Giggs	2013
Gidan Magajiya	L.K.L Entertainment	Hamisu Yusif Ayagi	2015
Karfen Nasara	Faidhat Production	Kamal S. Alkali	2015
Bakanike	Global Time movies	Sanusi Oscar 442	2016
Garbati	UK Entertainments	Yasin Auwal	2015
Direban Mahaukata	Mai Kwai Movies	Kamal S. Alkali	20014
Ashakata	Hijra Film Production	Baffa S. Alkali	2013
Naira	Royal Films	Falalu Dorayi	2014
Mai Hawan Jini	Bass Studio	Babangida Bangis	2016

**Finanin Hausa masu salon Ta'addanci:**

<b>FIM</b>	<b>KAMFANI</b>	<b>DARAKTA</b>	<b>SHEKARA</b>
Ta'addanci	Dorayi Film	Adam Zango	2016
Siyasa Ko Kabilanci	Flyin Bird Prod.	Nasir Ali Koki	2015
Hawan Dare	Prince Zango	Falalu Dorayi	2015
Dare	Friend Studio	Mu'azzam Idi Yari	2015
A Duniya	Al-Rahuz		
Gwaska	Prince Zango	Adam A. Zango	2016
Basaja	Dorayi Film	Adam A. Zango	2015
Basaja Takun Farko	Dorayi Film	Falalu A. Dorayi	2014
Basaja Takun Kashe	Prince Zango	Falalu A. Dorayi	2016
Hindu	Flyin Bird Prod.	Hassan Giggs	2016
Zuciyar Makiyi	Zali Global Serv.	Auwal Y. Abdullahi	2013
Kisan Gilla	Asmasan Picture	Aminu Saira	2013
Gadar Zare	TIT Entertainments	Falalu Dorayi	2014

Hawan Dare	Asnanic Tone	Movies	Falalu A. Dorayi	2014
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**SALON SARRAFA HARSHE A CIKIN WASU FINAFINAN HAUSA**

**NA**

**ISMA'IL ALIYU WAZIRI**

**SPS/12/MHA/00003**

**BINCIKE DA AKA GABATAR DOMIN CIKASA WANI VANGARE NA  
SAMUN DIGIRI NA BIYU A FANNIN HAUSA A SASHEN KOYAR DA  
HARSUNAN NIJERIYA, JAMI'AR BAYERO, KANO.**

**FABURAIRU, 2018**

## SHAI DAR AMINCEWA

Wannan bincike, an karanta shi a tsanake, kuma an amince cewa ya cika sharruxan domin bayar da digiri na biyu vangaren Adabin Hausa.

-----  
Jagoran Bincike

-----  
Kwanan Wata

-----  
Mai Duba bincike na Cikin Gida

-----  
Kwanan Wata

-----  
Mai Duba Bincike na Waje

-----  
Kwanan Wata

-----  
Dakta Aliyu Mu'azu

-----  
Kwanan Wata

Shugaban Sashen Koyar da Harsunan Nijeriya

Jami'ar Bayero, Kano.

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A'isha Lami Yahaya da Abu Usman da A'isha Bashir Wudilawa da Hamza Shiek da Usman Sanusi da sauransu.

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Shahada da Malama A'isha Umar da Malama A'isha Lami Yahaya da Malama Hansa'u da Malama Hauwa Tanko da sauransu.

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## ABUBUWAN DA KE CIKI

Taken Bincike-----	i
Shaidar Amincewa-----	ii
Sadaukarwa-----	iii
Godiya-----	iv
Abubuwan Da Ke Ciki-----	v
Abstract-----	vi
Tsakure-----	vii

## BABI NA XAYA

### SHARE FAGE

1.0 Gabatarwa-----	1
1.1 Asalin Fim Da Yaxuwarsa a Duniya-----	3
1.1.2 Ma'anar Fim-----	5
1.1.3 Samuwar Finafinan Hausa da Bunqasarsa-----	15
1.1.4 Rabe-raben Finafinan Hausa-----	16
1.2 Manufar Bincike-----	17
1.3 Dalilin Bincike-----	18
1.4 Iyakar Bincike-----	18

## BABI NA BIYU

### BITAR AYYUKAN DA SUKA GABATA

2.0 Ayyukan da Suka Gabata-----	20
2.1 Kundayen Bincike-----	20
2.2 Bugaggun Littattafai-----	32
2.3 Maqalu da Sauran Takardu-----	36

## BABI NA UKU

### HANYOYI DA DABARUN GUDANAR DA BINCIKE

3.0 Gabatarwa-----	45
3.1 Ra'i da Dabarun Gudanar da Bincike-----	46
3.2 Ginshiƙan Bayanai-----	46

## BABI NA HUXU

### SALON SARRAFA HARSHE DA NAU'O'INSA

4.0 Gabatarwa-----	51
4.1 Ma'anar Salo da Nau'o'insa-----	52
4.1.1 Nau'o'in Salo-----	54
4.1.2 Ire-iren Salo a Finafinan Hausa-----	55
4.2.1 Salon Gaba Xayan Fim-----	56
4.2.1.1 Salon gaba xaya a fim xin As'habulkhafi-----	57

4.2.1.2 Salon gaba xaya a fim xin Garbati-----	58
4.2.1.3 Salon gaba xaya a fim xin Zaurawa -----	59
4.2.1.4 Salon gaba xaya a fim xin Hindu-----	60
4.2.1.5 Salon gaba xaya a fim Hedimasta-----	60
4.2.2 Salon Taurari-----	61
4.3 Ma'anar Karin Magana-----	63
4.3.1 Ire-iren Karin Magana A Finafinan Hausa-----	64
4.3.2 Tasirin Waxannan Karin Maganganu A Finafinan Hausa-----	65
4.3.3 Yanayin Aiwatar Da Karin Magana A Finafinan Hausa-----	69
4.3.4 Aiwatar Da Karin Magana Mai nuna Martani a fim xin zaurtawa-----	69
4.3.5 Aiwatar da Karin Magana mai nuna Horo a fim xin Gidan Magajiya-----	71
4.3.6 Aiwatar da Karin Magana mai nuna Yabo a fim xin Maidalili-----	73
4.3.7 Aiwatar da Karin Magana mai nuna cin fuska a xin Uwar Gulma-----	74
4.3.8 Aiwatar da Karin Magana mai ba da Shawara a fim xin Harshen Wuta--	75
4.3.9 Tasirin Karin Magana A Finafinan Hausa-----	76
4.3.10 Tasirin Karin Magana A Finafinan Hausa Ga Masu Kallo-----	77
4.5 Habaici-----	78
4.5.1 Habaici A Shirin Fim xin Maidalili-----	79
4.6 Zaurance-----	80

4.6.1	Ire-iren Zaurance-----	81
4.6.2	Zaurance A Fim xin Matan Gida-----	81
4.7	Kirari-----	83
4.7.1	Ire-iren Kirari-----	84
4.7.2	Kirari A Fim xin Zaurawa-----	84
4.8	Ba'a-----	86
4.8.1	Ba'a A Fim xin Tashar Daji-----	86
4.9	Sara-----	87
4.9.1	Sara A Fim xin Tashar Daji-----	87
<b>BABI NA BIYAR</b>		
<b>KAMMALAWA</b>		
5.0	Gabatarwa-----	89
5.1	Taqaita Abubuwan da suka Gabata-----	90
5.2	Matsalolin Bincike-----	91
5.3	Shawarwari-----	92

Manazarta-----	95
Rataye na 1-----	100
Rataye na 2-----	101
Rataye na 3 -----	102
Rataye na 4-----	111
Rataye na 5-----	129

## ABSTRACT

*The research is a stylistic study of some selected Kannywood films, which attempts to identify some stylistic devices and rhetorical devices used by the artists and traces the origin of Kannywood films production. The research examine what other have found and discussed and which are revant to this research work. Similarly, the research critically examines the stylistic and rhetorical devices used in this selected Kannywood films, which include provebs, epithets satirical expression, etc,. The analysis each and also idenfies their roles in the film as well as their profound impact on the audience. The study shows that the usage of stylistic devices seen in the these selected films, are used within certain periods or conditions. This presupposes that stylistic and rhetorical are not used arbitrary, they are informed by some societal situation, as the usage entails the way in which a particular language is situation, by particular speaker and for a particular purpose.*

Isma'il Aliyu Waziri

SPS/12/MHA/00003

## TSAKURE

*Wannan bincike mai suna salon sarrafa harshe a cikin wasu finafinan Hausa, an gudanar da shi ne ta hanyar lalubo yadda ake amfani da salon sarrafa harshe a cikin wasu finafinan Hausa. Wato yadda taurarin cikin fim suke yin amfani da harshe. Binciken ya duba tarihin vullowar finafinan Hausa tare da yin waiwaye tun daga wanzuwar wasannin kwaikwayo na Hausa. Haka kuma ya kawo ma'anar fim daga wajen masana daban-daban kana ya yi duba a kan salo da nau'o'insa inda aka kawo ma'anar salo dab akin masana sannan aka kawo nau'o'insa a finafinan Hausa, wato dai kamar haka salon addinni, da salon zamantakewa, da salon barkwanci, da kuma salon ta'addanci inda aka kawo misalan finafinan Hausa. Haka mkuma bincikenya kawo yadda ake sarrafa harshe a cikin finafinan Hausa, wato ya yi duba a kan karin magana, da habaici, da sara, da zaurance, da kirari, da sauransu. Haka kuma an fito da misalansu da wasu zavavvun finafinan Hausa da aka yi nazari, an kuma bayyana irin tasirin da suke da shi a finafinan da yadda al'umma masu kallo suke kallonsu.*