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Dabarun Bayar Da Labarai A Wasu Littattafan Balaraba Ramat Yakubu

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By

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SADUKARWA

Na sadukar da wannan aiki ga mahaifana marigayi Malam Suleiman da mahaifiyata Malama Halima da matana Lami da Mariya. Allah ya yi musu sakamako da gidan Aljanna.

CERTIFICATION

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TSAKURE

Sunan binciken shi ne “Dabarun Bayar Da Labarai A Wasu Littattafan Balaraba Ramat Yakubu.” Binciken an xora shi ne a hanyar nazari ta Mukhtar (2004). Wajen gudanar da binciken an duba yadda mawallafiyar littattafan Budurwar Zuciya da Alhaki Kuykuyo Ne da Matar Uba Jaraba ta yi amfani da dabaru iri-iri wajen gina labaran cikinsu. An gano cewa ta yi amfani da magana ta kai tsaye da maganar wani da kuma faxi-in-faxa a matsayin dabarar bayar da labari. Wani abin da aka gano wajen gudanar da binciken shi ne yadda aka yi amfani da murya ta ban tausayi da ta ban tsoro da ta wulaqanci da kuma ta raini. Binciken bai tsaya nan ba, sai da ya gano yadda mawallafiyar ta yi amfani da sarrafa harshe a matsayin wata dabara ta bayar da labari. A nan an gano yadda ta sarrafa harshe domin ta cim ma buri na sanyaya gwiwar mai karatu ko tunzura shi, ko sa ya tsani wani tauraro, ko ya so shi ko kuma ya sa masa zargi saboda wani dalili. Har ila yau, an yi amfani da sarrafa harshe a cikin labaran domin a yaxa al’adar Bahaushe ta aure da ta haihuwa. Haka nan kuma binciken ya zaqulo yadda aka yaxa Addinin Musulunci, wanda ya haxa da karatun Qur’ani da sallah da tafsiri, da tsarin rayuwar Hausawa da kuma nuna irin tattalin arzikin qasar Hausa ta hanyar kasuwanci. Wajen gudanar da binciken an gano yadda mawallafiyar ta cusa baqin al’adu a cikin labaran. Binciken bai tsaya nan ba, sai da ya gano yadda mawallafiyar ta kawo sharhi daban-daban a cikin labaran, waxanda suka haxa da, sharhin da ya shafi zance kai tsaye, da na qayatar da labari, da na cim ma buri da kuma na karin magana. Wajen gudanar da binciken, an fito da yadda mawallafiyar ta nuna kawaici domin ta qyale mai karatu ya yanke hukunci da kansa, da kuma dalilan yin kawaicin a cikin labaran. Binciken ya fito da ra’ayoyin mawallafiyar dangane da qimar talakawa da ta sarakuna a cikin labaran. Haka nan kuma an gano matsayin addini a wurin mata, da matsayin ilimin Addinin Musulunci da na boko, da tattalin arziki da kuma matsayin maza a wajen mawallafiyar saboda kasancewarta mace.

ABSTRACT

The title of this research is 'Dabarun Bayar Da Labarai A Wasu littattafan Balaraba Ramat Yakubu' (Narrative Techniques in Some Novels of Balaraba Ramat Yakubu). The research was based on Mukhtar's (2004) approach. In the process of conducting the research, it is discovered that the author uses different techniques in writing Budurwar Zuciya, Alhaki Kuykuyo Ne and Matar Uba Jaraba. In the process, direct and indirect speeches and conversations are utilised as narrative techniques. The author has manipulated the characters' voice and tone to achieve sympathy, fear, disgrace and or belittle a character in the stories. The author uses narrative technique in order to prompt or tilt the reader's thought on certain issues. She uses technique in the stories to make the reader hate, love, accuse or view a character in bad light because of his or her attitudes. In addition to that, the author uses figurative speeches to propagate Hausa culture of marriage and child delivery. The research also pin-points how the author uses techniques to propagate Islamic religion which includes, showing believers' attitudes towards recitation of Qur'an, daily prayers and exegesis (tafsir). It also explains the life style of Hausa people and economic condition of Hausa land through business. In the process of conducting the research, it has been discovered that the author includes foreign cultures in the stories. The research also explains different comments of the narrator, which include comment directly related to the story, comment on an achievement and comment related to proverbs. It further explains the author's use of silence to allow the reader form his or her own judgement on certain issues in the stories. The views of the author in relation to the status of the poor and the rulers have also been discussed. Finally, the research discovers the status of religion and women, the Islamic education and Western education, the economy of Hausa land and the status of men in the story from the author's point of view as a woman.

BABI NA XAYA

SHIMFIXA

1.0 Gabatarwa

Masana daban-daban sun bayyana ma'anar rubutun zube ta hanyoyi da dama. Xangambo (1984:9) ya bayyana cewa: "Bisa jimla, rubutun zube shi ne duk wani rubutu ko wata wallafa da ba waqa ba ce kuma ba wasan kwaikwayo ba ne." A wata ma'anar kuma, idan aka sake dubawa Yahaya da wasu (1992:2) sun bayyana ma'anar zube da cewa: "Zance ne na hikima da ake shiryawa cikin azanci a kara zube mai xan tsawo, mai ban sha'awa da koyar da dabarun zaman duniya ta hanyoyi da mata kai daban-daban." A wata ma'anar kuma, Mukhtar (2004:11) ya bayyana cewa: "Zube ana nufin tsagwaron rubutu kai tsaye wanda aka yi shi cikin shafi ko shafuka da sakin layi daban-daban, a rubuce ko a maganance, wato ta hanyar magana." Daga waxannan ma'anoni da aka gani, za a iya cewa zube dogon rubutun e da ya haxa har da qagaggun labarai. Saboda haka za a duba ma'anar qagaggun labarai kamar yadda wasu masanan suka kawo.

Magaji (1982) ya bayyana ma'anar qagaggun labarai da cewa: "Qagaggun labarai su ne labarai da mawallafa suka shirya da ka, sannan kuma suka rattaba a zube." A wata ma'anar kuma Mukhtar (1993) ya bayyana ma'anar qagaggen labari da cewa: "Wani irin zance ne wanda ake faxarsa da baka ko kuma a rubuce, wanda kuma zai bayar da labarin yana bayyana

yiwuwar wani al'amari ne wanda zai iya faruwa a zahiri, amma bai faru ba ko kuma ba zai tava faruwa ba.”

Dangane da abin da ya shafi nazarin qagaggun labarai, za a iya cewa abu ne da ba a daxe da fara shi ba idan aka kwatatnta da nazarin rubutacciyar waqa. Wani abin lura a nan shi ne, irin famar da aka sha dangane da matsalar rashin wadatattun abubuwan karantawa a lokacin da aka kakkafa makarantun boko a larduna daban-daban na qasar Hausa. A bisa wannan dalili ne ya sa aka yi yunquri domin samar da fassararrun da qirqirarrun littattafai na karatu ga xaliban da ke makarantun elementare na wancan lokacin. Daga nan kuma aka ci gaba da samar da littatafan karantawa a makarantu, har ma da na hira. Da tafiya ta fara nisa, sai waxannan xalibai suka fara zama manazarta, inda suka ci gaba da nazarin irin waxannan littattafai na qagaggun labaran Hausa. A sakamakon samun irin waxannan fassararrun da qirqirarrun littattafai, sai aka fara samun wasu manazarta suka duqufa wajen nazarin qagaggun labaran. Sannu a hankali, wasu daga cikin manazartan suka duqufa wajen gudanar da bincke, wanda hakan ya sa a kwana a tashi, suka zama masana da za a iya tinqaho da su in ana maganar nazarin adabin Hausa. Ana cikin wannan tafiya sai waxannan masana suka fara fito da hanyoyi dabarun nazarin rubutattun qagaggun labaran Hausa. A irin wannan rukuni ne aka sami ayyukan Mukhrar inda ya kawo wasu dabarun nazarin qagaggun labaran Hausa.

1.1 Ra'o'in Adabin Tsaikon Bincike

Tarke wata kalma ce da ke nufin wani ra'ayi ko manufa ko kuma makaranta da wani ya qirqira ko ya qaga kuma yake ganin cewa ita ce ta fi dacewa ko cancanta a yi nazari da ita. Nazarin irin wannan hanya ko duk wani mai yin nazarin adabi domin gano kimarsa a nazarce, shi ake cewa mai tarke. Hanyoyin tarke guda ake da su waxanda suka haxa da: Na farko shi ne tarken adabi ta hanyar yin amfani da dabaru daban-daban na nazarin adabi don fitar da qimar adabi wadda ake kira *Relativistic Critic*. Na biyu kuma shi wanda ke nazarin adabi ta yin amfani da hanya xaya, wanda yake ganin cewa wannan hanya ita ce rattababbiya sannan ta fi dacewa a yi nazari da ita, wadda ake kira *Absolitic Critic*.

Abin lura dangane da waxannan hanyoyi biyu akwai abin lura. Wasu na ganin ma'anar adabi cewa ya keanta ne ga duk wani abu da ya shafi amfani da harshe (Oral Formulaic). Wasu kuma na ganin cewa adabi ya keanta ne ga rubuce-rubucen yamma. Wasu kuwa na ganin cewa adabi ya shafi qagaggun labarai, da labarai na haqiqua, da abubuwan da suka shafi tarihi da shari'a da fina-finai da tallace-tallace da sauransu. Wasu masu nazarin al'adu kuma suna ganin cewa abubuwa irin su wasan qwallon qafa da tarzoma da abin da ya shafi ado ko kyau a matsayin adabi waxanda suke buqatar sharhi. Dangane da abin da sya shafi nazarin adabi, za a iya cewa abu ne da aka daxe ana gudanar da shi a wurare daban-daban na duniya. Idan har za a iya cewa ga lokacin da aka fara

shi, to lallai za a iya cewa ga ainihin lokacin da adabin al'umma ya samu. A yanzu akwai hanyoyin nazarin adabi da masu tarke na fexe adabi suka vullo da su masu tarin yawa wanda da wuya a ce an iya qididdige su. Wasu daga cikin irin waxannan ra'o'i za su iya dacewa ko hawa kan nazarin Adabin Hausa, yayin da wasu kuma ba za su iya hawa kan nazarin Adabin Hausa ba. Hasali ma dai, irin waxannan ra'o'i an gina su ne kan nazari Adabin Turawa.

Kundin nazarin tarihin adabi na farko shi ne wanda Aristotle ya rubuta mai suna *Poetics*. A cikin kundin, Aristotle ya bayyana ma'anar waqa da kuma abubuwan da wasan kwaikwayo ya kamata ya qunsa, sannan ya yi bayanin yadda ake sarrafa taurari a cikin wasa mai ban tausayi, wato *Tragedy*. Wannan aiki na Aristotle ne ake kyautata zaton cewa ya buxe qofa ga duk sauran hanyoyin nazarin adabi, ciki kuwa har da hanyar da Mukhtar (2004) ya samar. Wani abin lura a nan shi ne kundin na Aristotle bai tavo batun qagaggun labarai ba.

Sauran matarka adabin na wannan lokacin sun haxa da Longinus, wanda ya rubuta *On the Sublime*. Shi kuma Horace ya rubuta *The Art of Poetry*, inda ya tattauna a kan iri-iren waqoqi da taurari, sannan ya shawarci marubuta waqoqi da su riqa rubuta waqoqi don nishaxantarwa da faxakarwa. A cikin littafin nasa (*On the Sublime*), Horace ya tattauna a kan batun taurari. Ba Horace ne kaxai ya tavo batun taurari ba, Mukhtar (2004) ma ya tavo, inda har ma ya qara faxaxa batun da wasu nau'o'i na taurari, waxanda suka haxa da

tauraro miqaqqe da tauraro mai gammo da kuma tauraro mai walqiya. Sauran waxanda suka biyo bayan Horace, sun haxa da Plato da Dionysius da Halicarnasussus da Plutarch da Lucian da Cicero da Senecas da Petronius da kuma Macrobius. Dukkansu sun fi ba da qarfi ne gabatun waqa. Duk da cewa sun fi ba da qarfi ga waqa, amma sun tavo batun salo, wanda kuma shi ne kanwa uwar gami dangane da dabarun bayar da labari na marubuta littatafan qagaggun labarai. Batun nan na salo ne ya kusantar da waxannan ayyuka da dabarun da Mukhtar (2004) ya samar.

Waxanda suka biyo bayan su Aristotle sun fi mayar da hankali ne ga nazarin waqoqi da balaga da kuma nahawu, na waxanda suka gabace su. Babban abin da suka fi ba da qarfi a kai shi ne ilimin sanin Allah, wato *Theology*, inda suke ganin adabi baiwa ce ta ilimin sanin Allah da kuma falsafa. Daga cikin mutanen da aka samu a wancan lokacin akwai irin su St Augustine na Hippo (430 BC), wanda ya riqa ba da gudunmuwa musamman ga qagaggen labari.

Haka dai abin ya ci gaba da tafiya har lokacin sake farfaxowa, wato Renaissance a qasar Italiya, inda aka sami wasu masu tarke da suka yi yunquri wajen raba nazarin adabi da ilimin sanin Allah, suka buqaci nazarin adabi ya kasance mai cin gashin kansa. Ire-iren waxannan masu tarke sun haxa da: Vida da Robertelli, da Daniello da Minturno da Giralda da Cinthio da J.T. Scaliger, da Castelevetro, wanda ya rubuta sharhi a kan *Poetics* a shekara ta 1570. Haka a

qasar Faransa an sami masu tarke irin su: Sibitel wanda ya rubuta *Art of Poetry* a shekarar 1570. Sauran matarkan sun haxa da Macheba da Chapelain da Crelle da Le Bossu da sauransu.

A cikin qarni na goma sha tara (Q19) an qara samun ci gaba a harkar tarke, inda aka sami wasu matarka daga qasashe daban-daban da haxa da qasar Ingila da Jamus, inda a wannan lokaci ne ake duba ko adabi yah au kan nazari. Har wa yau a wannan qarni an sami hanyoyi da dama kamar *German Romanticism* da *Classicism* (wato soyayya da tubarakallanci). A wannan lokaci ne kuma aka sami wasu fitattun masu tarke da suka yi fice a kan tarke fiye da rubuta adabin kansa, irin su Matthew Arnold wanda ya rubuta *Defence of Poetry* a shekarar 1821 da kuma *The Function of Criticism*.

A qarni na ashirin kuma an sami bayyanar hanyoyi da daman a tarke da suka yi fice. Za a iya cewa hanyar nazarin sabon tarke ta, wato New Criticism, ta yi fice tun farkon qarni na ashirin har zuwa cikin shekarar 1960, inda daga baya aka sami bayyanar sababbin hanyoyi irin su *Structuralism* (Bi-tsari) da *Post Structuralism* (Bayan Bi-tsari), da sauransu, har zuwa wajen tsakiyar shekarar 1980.

Masana irinsu Dorson da I.A. Richards sun yi qoqarin tattara ra'o'i ko hanyoyi na zamani da za a iya amfani da su wajen nazarin adabin al'umma, sai dai daga cikin waxannan ra'o'i ko hanyoyin tarken adabi akwai waxanda za a iya amfani da su wajen nazarin Adabin Hausa, yayin da wasu kuma ba za su iya

hawa kan Adabin Hausa ba. A bisa hasashe ana iya cewa waxannan hanyoyi na nazarin adabi, su suka yi tasiri da naso wajen samara da hanyar nazarin adabi da aka yi wa suna da Dabarun Bayar da Labari. Yanzu za mu duba wasu daga cikin waxannan hanyoyin nazari.

1.1.1 Hanyar Nazarin Asali Da Bunqasarta

Hanyar nazarin asali da bunqasarta, hanya ce ta nazari da ake kwatanta adabin qabilu daban-daban domin a gane asalinsu. A irin wannan hanya akan tattara labarai ne mabambanta a kwatanta makamantan dangoginsu don gano asalinsu ta hanyar bibiyar magudanarsu. Yin haka yana qoqarin bayyana cewa adabi yana da tushe guda, sai dai yakan warwatsu zuwa sassan duniya. Misali idan aka sami wata tatsuniya da aka qirqiro tat un zamani daxaxxe fiye da shekaru xari biyar, sannu a hankali ta yi ta tafiya ta watsu a uwa duniya. Ta yiwu labarin ya tavu a yayin wannan tafiya da yanaye-yanayen wuraren da zai ci karo da su.

Irin wannan hanya ta nazari ba ta buqatar labaran da ba za a iya tabbatar da asalinsu ko tushensu ba. Bincike ya nuna cewa labarum baka na gargajiya suna tafiya daga qasashen da suka ci gaba zuwa qasashe masu tasowa. Saboda haka bunqasar Turai a qarni na goma sha huxu zuwa na goma sha biyar (Q14-15). Turawan Mulki sun tafi da labaran gargajiya na Turai zuwa wasu vangarorin arewacin da kudancin Amurka da Afirka, amma kuma su labaran gargajiya na Afirka da na Amurkawan Indiya, ba su sami shiga suka watsu sosai

a cikin al'ummar Turai ba. Ta haka ne aka amince da wasu mashahuran labaran gargajiya da ake taxawuli da su a duniya waxanda suka samo tushe da asali daga Indiya da Yammacin Turai. Bincike ya nuna cewa qasashen Asiya da wasu sassan qasar Turai ne manya da qananan cibiyoyi na yaxa da baza waxannan labaran gargajiya zuwa sauran qasashen duniya. Wannan hanya ta nazari ba ta dace da binciken da ake gudanarwa ba, domin ta fi mayar da hankali ne kan yadda labaran gargajiya ke watsuwa da bazuwa zuwa wasu sassa na nahiyoyin duniya. Binciken da ake gudanarwa kuma yana qoqarin kawo bayanai ne dangane da dabarun bayar da labarai na marubuta qagaggun labaran Hausa kamar yadda Mukhtar (2004) ya samar.

1.1.2 Hanyar Nazarin Adabi Ta Bi-Tsari (Structralism)

Hanyar nazari ta Bi-tsari ta ba da qarfi ne wajen qirar adabi wadda ta vullo tun kafin shekara ta 1960. Bayan Ta vullo ne aka sami wasu manazarta adabi da suka gabatar da ayyuka a kanta tun wajen shekarar 1928 irin su Vladimir Propp da Dundes da sauransu.

Propp (1928) wanda ya fara bayyana makarantar nazari ta tsarin adabi ko qirarsa, yana cewa wannan nazari ya qunshi bayanin sigar labari ne dangane da ginshiqansa da kuma yaxuwarsu da juna. Shi kuwa Dundes (1965) ya faxaxa wannan hanya ta fuska biyu: A hanya ta farko ya nuna cewa tsarin labarai na bisa jayayya ne tsakanin daidaituwa ko rashinta, wato dai samu ko rashi, misali dodo ya kwashe duk rowan gari (a cikin tatsuniya) rashi ne, amma wani ya

qwato wa mutane samarwa ne. Fuska ta biyu kuwa ta qunshi yadda yake ganin cewa ginshiƙan adabin labarai na iya zama kashi huxu, kamar a tatsuniya za a iya samun :

- Doka
- Sava dokar
- Sakamakon sava doka
- Yunqurin tsira

Misali dangane da wannan shi ne kamar a tatsuniyar Gizo da San Mutuwa. Qin amsar san shi ne bin doka, amma amsar kuwa keta doka ken an, dawowar mutuwa wajen Gizo ne sakamakon sava (keta) doka, dabarar da Gizo ya yi ita ce yunqurin tsira.

Idan aka duba da wannan hanya ta nazarin adabi za a fahimci cewa duk da cewa ta yi magana kan qagaggun labarai, amma ta fib a da rinjaye ne kan labarai na baka, musamman waxanda a yanzu ake wakilta a rubuce. Misali yanzu tatsuniya an fi wakiltarta a rubuce. Saboda haka wannan hanya za ta fi dacewa da nazarin matanoni na adabin baka, amma ba lamari na qagaggun labarai ba. Yin amfani da wannan hanyar ba zai wadatar ba, musamman tun da ana magana ne a kan dabarun da marubuta qagaggun labarai na Hausa ke

amfani da su. Hanyar da Mukhtar (2004) ya samar ta fi dacewa wajen nazarin irin hikimomin da marubuta qagaggun labarai na Hausa ke amfani da su.

1.1.3 Hanyar Nazari Adabi Ta Sabon Tarke (New Criticism)

Wannan hanya ce ta zama gada a qarni na ashirin, domin ita ce ta fara bayyana hanyoyin nazarin adabi na zamani, kuma tam aye gurbin tsofaffin hanyoyin nazari masu suna *Traditional Criticism*. Hanyar ta samo sunanta ne daga wani littafi mai suna *The New Criticism*, wanda wani Bature mai suna John Crowe Ransom (1893-1979) ya wallafa a shekarar 1941. A lokacin yah axe duk wasu hanyoyi na zamani da aka qirqira a zamanance. Hanyoyin nazari da suka gabaci sabon tarke, sun fi mayar da hankali ne a kan tarihin mawallafin wani abin da ya shafi adabi fiye da shi adabin kansa, don fahimtar alaqar marubuci da adabin.

Ita wannan hanyar nazari ta sabon tarke tana ganin cewa ya kamata adabi ya kasance mai cin gashin kansa. Saboda haka bai kamata a duba tarihin mawallafi da tarihin adabi ba, saboda rashin muhimmancinsa a wajen yin tarke. Manufar wannan hanya ita ce mayar da hankali kan rubutun adabin da ma'anarsa zalla da aka gano shi a kai. Wannan hanyar nazarin tana ganin adabi qunshe yake da abubuwa da dama, waxanda suka shafi wasu abubuwa fiye da wan a cikin rubutun da aka gina adabin a kai. Saboda haka suke ganin duba abubuwa irin su kalmomi masu harshen damo, da kalmomi na ado da su tamka, da makamantansu a cikinn rubutun adabi, shi ne ya fi muhimmanci don a fitar

da ma'anarsu ta ainihi da aka gina wannan adabi a kai. A taqaiƙe dai manufar wannan adabi ita ce gano ainihin qimar adabi don su nuna qimar ga makaranta masu hazaqa, sannan su kare qimar adabin ga suka irin ta zamani da aka gada.

A nan za a iya samun wasu dabaru da za a iya xora nazarin adabin Hausa a kai, duk da cewa wasu dabarun in an yi qoqarin xora su ba za su hau ba.

Wannan hanya ta sabon tarke tana qoqarin cewa, kawo tarihin marubuci ko na adabi a wajen yin tarke ba shi da muhimmanci. Abin da ke da muhimmanci shi ne a duba kalmomi masu ma'ana fiye da xaya da dangoginsu a cikin adabi don a fitar da ma'anarsu ta haƙiqa da aka gina adabin a kai saboda mai karatu ya fahimta.

Mai yiyuwa ne kawo tarihin mawallafi da na adabi a wajen yin tarke yana da muhimmanci. Ta hanyar kawo tarihin marubuci da na adabin ne za a iya gano irin alaƙar da ke akwai tsakanin marubucin da abin da ya rubuta. Idan har aka kalli rubutattun waqoqin Hausa ko na baka da wasu vangarori na adabin Hausa, za a gane cewa tarihin marubuci ko na adabi yana da rawar takawa wajen fahimtar adabin. A duba misalai daga wasu waqoqin Hausa, kamar na Aqilu Aliyu mai suna *Kwanciya Ba Mutuwa Ba*, da waƙar wani makaho mai xauke da suna *Idi Wanzami*, da waƙar Dr. Mamman Shata mai suna *Gagara Badau* da sauransu. Duk waxannan waqoqi ba za a fahimce sub a sai an fahimci tarihin waqoqin.

Idan kuma aka duba ire-iren karin magana kamar Gaba ta kai ni, gobarar Titi a Jos, da qunar baqin wake gyaran gangar Auzunawa da kuma jifar gafiyar Vaidu, in ba an yi maka bayani ba, ba za ka gane abin da ake nufi ba.

Dangane da abin da ya shafi qagaggun labarai kuwa, sanin tarihin marubuci wani ginshiqi ne a wajen gudanar da nazari. Duk da cewa wannan hanya ba ta nuna yadda marubuta ke amfani da dabarun bayar da labari a cikin rubuce-rubucensu na qagaggun labarai ba, amma ta fito da batun tarihin marubuci wanda a cikin binciken da aka gudanar an kawo tarihin marubuciyar littattafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da *Matar Uba Jaraba*. Saboda haka yana da kyau a faxaxa bincike ya zuwa wannan sabuwar hanyata nazari da Mukhtar (2004) ya samar domin a yi nazarin dabarun bayar da labari. Wannan hanya ta Mukhtar (2004) ta kawo buqatar a sami shimfixa na sauran dabarun nazarin qagaggun labarai, kamar sanin tarihin marubuci da jigo da tsari da makamantansu.

1.1.4 Hanyar Nazarin Adabi Ta Ma'anoni (Reconstruction)

Hanyar nazarin adabi ta ma'anoni ta karkata ne ga nazarin ma'anonin da ke tattare da qunshen a cikin adabi. Masu amfani da wannan hanya suna ganin cewa za a iya nazartar adabi ta la'akari da yadda ma'anar abu take tun asali. Ta amfani da wannan hanya za a iya gano manufin marubuci da alaqar rubuce-rubucen marubuci da ayyukan da suka gabata. Jacques Derrida shi ne ya qago

wannan hanya , ya kuma qarfafa amfani da ita , musamman wajen nazari da fixar littatafai na zube. Wannan hanya tana da alaqa da hanyar nazari da Mukhtar (2004) ya samara, saboda ba ta tsaya ga nazarin adabi ta fuskar gargajiya ba. Hanyar ta ba da dammar a yi nazarin al’umma ta la’akari da irin ma’anonin da ke qunshе cikin wannan adabin da ake nazarta. Raunin wannan hanya shi ne ba ta yi nla’akari da yadda juyawar zamani kan tilasta qirqiro sababbin hanyoyi na nazarin adabi ba. Hanyar ta fib a da qarfi wajen nazarin abubuwa kamar yadda suke da can. Akwai buqatar a qara faxaxa nazari ta yadda zai qunshi dukkan abubuwan da zamani ya kawo.

1.1.5 Hanyar Nazari Ta Bi-Qa’ida (Formalism)

Wannan hanya ta samo asali ne daga qasar Rasha a cikin qarni na ashirin . Hanyar tana da vangarori biyu: Vangare na farko ana ce da ita OPOYAZ wadda a harshen Rashanci ke nufin Qungiyar Nazarin Saqonnin da Waqa ta Qunsa. Qungiyar ta sami kafuwa ne tun cikin shekara ta 1916, qarqashin jagorancin Victor Shklovsky. Vangare na biyu kuwa ana kiransa ‘Moscow Linguistic Circle’ wato Da’irar Nazarin Harshe ta Mosko. Waxannan qungiyoyin suna amfani ne da dabarun nazarin harshe na Ferdinand De Saussure. Manufar hanyar ita ce a nazarci adabi ta hanyar la’akari da sananniyar alamar wannan adabin , musamman abin day a shafi tsarin rubutu da bambance-bambancen da ke cikin adabi da harshe. Wannan hanyar nazarin adabi za ta iya dacewa da nazarin adabin Hausa, musammamn vangaren waqa da zube, amma

zai fi kyau wajen nazartar harshe, kamar yadda masanin nazarin harshen nan Ferdinand De Saussure ya samar. Wannan hanya ta so yin kamanci da hanyar nazari da Mukhtar (2004) ya samar, domin ta ba da dama wa mai nazari ya nazarci abubuwan da suka shafi zube, ciki kuwa hard a qagaggun labarai. Abin lura a nan shi ne hanyar ta fi ba da qarfi wajen nazarin harshe, ita kuma hanyar da Mukhtar (2004) ya samar ta fib a da qarfi ne ga nazarin dabarun da marubuta ke amfani da su wajen ba da labarai a cikin littatafai. Hanyar ta bi-tsari da sabon tarke sun sha suka a qasar Rasha saboda rashin tavuka kome ta vangaren siyasa da zamantakewar al'umma. Daga qarshe dai waxannan hanyoyi biyu ne suka maye gurbin wannan hanya ta bi-qa'ida wajen nazarin adabi.

1.1.6 Hanyar Nazari Ta Tubarakallanci (Classical Criticism)

Shi wannan ra'i na tubarakallanci na qunshe da salo da dokoki da kuma sauran tsare-tsare hard a jigon marubuta masu wannan ra'i. A lokacin daulolin Girkawa da Rumawa, ra'in adabin tubarakallancin ne abin koyi. Kasancewar a lokacin ba wani ra'in sai shi, don haka dole ne masanan wannan zamanin su cika qa'idodin da ra'in ke buqata kafin aikinsu na adabi ya sami karvuwa a wurin jama'a. Tubarakallanci ya qunshi abubuwa kyawawa, haka kuma dole ne a gabatar da abubuwan nan daidai kuma yadda ya kamata. Mawallafan da suka yi tashe a wannan zamani sun haxa da Corneille da Raccine da Moliere, sannan da Voltire a Faransa. A cikin qarni na goma sha takwas zuwa na goma sha tara, wannan ra'i ya sami turjiya. Idan aka kwatanta rubutattun labaran Hausa na

‘yan qasa na farko, waxanda suka haxa da *Ruwan Bagaja* da *Shaihu Umar* da *Ganxoki* da *Jiki Magayi* da kuma *Idon Matambayi*, za a iya cewa suna da siffofi irin na tubarakallanci. Haka kuma waxanda suka biyo bayan waxannan ma suna da wannan siffar, kamar *Magana Jari Ce* da *Qaramin Sani Ququmi Ne* da makamantansu, duk suna da jigogi da siffofi na qwarai. Hatta littattafan da aka samu a sakamakon gasa ta uku ma suna da wannan siffa ta tubarakallanci. Daga baya sai aka fara samun littattafan labaran soyayya waxanda suka zo da wani sabon salo wanda ba a sani ba game da labari. A wannan lokaci ne aka fara samun maganganu kai tsaye babu sayawa a kan soyayya tsakanin saurayi da budurwa. Saboda haka za a iya cewa an samun tawaye ga tubarakallanci ke nan. Idan ko haka ne hanyar nazari da Mukhtar (2004) ya samara, hanya ce da za ta iya dacewa da nazarin dukkan vangarori na Adabin Hausa, musamman ma vangaren qagaggun labarai. Littattafan da ke yawo kuma suka yawaita a kasuwanni a yau, yawancinsu na soyayya ne waxanda suka sha bamban da littafan farko. Kasancewar akwai nazarce-nazarce masu tarin yawa, don haka yana da kyau a waiwaici irin waxannan littattafai na Adabin Kasuwar Kano domin a fito da waxanda al’umma za ta amfana da su. Ba kawai littattafan da maza suka rubuta ne kaxai ke ba da gudunmuwa ba, har ma waxanda mata suka wallafa, waxanda daga cikinsu akwai littattafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da kuma *Matar Uba Jaraba* da sauran rubuce-rubucen mata. Wannan ya nuna cewa akwai ra’in da ke qarfafa nazari kan rubuce-rubucen mata a fagen adabi.

1.1.7 Hanyar Nazari Ta Matantaka (Feminism)

Wannan hanya ta nazari ta qarfafa ne kan fafutukar neman matsayin mata ya kasance daidai da na maza, kamar abubuwan da suka shafi ilimi da aiki da siyasa da sauransu. Dangane da abin da ya shafi adabi ma ba a bar su a baya ba. Abin da ake buqata dai shi ne kamar yadda za a nazarci rubuce-rubucen maza, su ma ya kamata a nazarci nasu ba tare da an nuna wani bambanci ko wariyar jinsi ba. Binciken da aka gudanar yana da alaqa da rubuce-rubucen mata, domin mawallafiyar littattafan da ake nazari mace ce. Haka kuma a littattafan nata ta yi amfani da wasu dabaru na bayar da labari. Irin waxannan dabaru ne Mukhtar (2004) ya samar da hanyar nazarinsu. Wannan ya nuna cewa mata ma suna taka rawar gani wajen ba da gudunmuwa dangane da bunqasa adabin Hausa.

1.2.0 Hanyar Nazarin Qagaggun Labaran Hausa Daga Wasu ‘Yan Qasa

Qasar Hausa ta haxu da sauye-sauye na tsarin rubutu, tun daga kan zuwan Larabawa har zuwa kan Turawa da shigo a lokuta mabamabnta bisa wasu manufofi daban-daban. Larabawa sun shigo tare da Addinin Musulunci tare salon rubutun Larabci. Su kuma Turawan mulki sun shigo ne da salon rubutunsu na boko. Bayan Hausawa sun qware wajen karatu da rubutu ta hanyar boko, sai suka ci gaba da amfani da haruffan bokon wajen rubuce-rubucensu. A sakamakon zuwan Turawan an sami sauye-sauye na tsarin rayuwar Hausawa. Wannan ne ya haifar da samuwar makarantun boko, tun daga kan ilimin yaqi da jahilci har zuwa kakkafa makarantun firamare da sakandare da kwalejojin ilimi

har zuwa kan jami'o'i. A sakamakon kakkafa irin waxannan makarantu ne aka sami gagarumin ci gaba na bunqasar Adabin Hausa da kuma hanyoyin da za a bi wajen yin tarke a kan adabin.

An sami malamai da yawa da suka ba da gudunmuwa wajen samara da mata kai na nazari tun daga kan fassaro kalmomin nazari na wasu harsuna kamar Larabci da Ingilishi, har zuwa fito da mata kai da hanyoyi na fixar adabi. Da tafiya ta yi nisa, sai aka sami xaliban waxannan malamai da suka ci gaba da bibiyar wannan aiki, suna qara faxaxa shi da inganta shi da kuma bunqasa shi. Za a iya cewa a yanzu akwai hanyoyin nazarin Adabin Hausa da yawa, sai dai a nan za a fito da misalai daga wasu masanan ganin yadda suka yi fice wajen samar da hanyoyin da za a yi amfani da su domin fexe qagaggun labaran Hausa.

1.2.1 Hanyar Nazarin Adabi Daga Farfesa Abdulqadir Xangambo

Wannan mashahurin marubuci ya taka rawar gani a fagen nazarin Adabin Hausa, musamman yadda ya kasance manazarci mai son ganin an haxa hanyoyin nazarce-nazarce su tafi bai xaya. Ya yi qoqarin bibiyar nazarce-nazarcen da aka gabatar daga mabambantan manazarta, sannan ya shimfixa hanyar fixa tsarriya. Ya bad a gudunmuwa wajen fassaro kalmomin nazari tare da qirqirarso su. Farfesa Xangambo ya zo da wasu qaqale-qaqale da sanabe-sanabe waxanda suka qara wa hanyoyin nazarin armashi. Ya gudanar da ayyuka da yawa waxanda suka bunqasa tare da faxaxa fagen nazarin Adabin Hausa duk da cewa sun fi karkata ga nazarin rubutacciyar waqa.

Mashahurin malamin ya raba hanyar nazarin Adabin Hausa zuwa kashi uku da suka haxa da, hanyoyin fexe waqa rubutacciya da hanyoyin fexe qagaggun labarai da kuma hanyoyin nazarin wasan kwaikwayo. Kasancewar wannan binciken ya karkata ne ga nazarin qagaggun labarai, don haka za a duba hanyar nazarin zube kamar yadda malamin ya kawo.

1.2.1.1 Hanyar Fexe Zube Ta Farfesa Abdulqadir Xangambo

Daga cikin gudunmuwar da Farfesa Abdulqadir Xangambo ya bayar, akwai fito da wasu hanyoyin nazari da za a iya amfana da su wajen fexe qagaggun labarai. Ya zayyana waxannan mataakai dangane da yi wa adabin zube na qagaggun labaran Hausa tarke kamar haka:

- Share fage (Gabatarwa)
- Tarihin Mawallafi
- Sharhi A Kan Jigon Littafi
- Zubi Da Tsari Na Gaba Xaya
- Zubi Da Tsari Na Filla-Filla:
- Tsarin Jimloli
- Tsarin Sakin Layi
- Tsarin Babi-Babi

- Tsarin Qulla Labari
- Sharhi A Kan Salon Littafi:
- Salon Littafi Na Gaba Xaya
- Salon Filla-Filla
- Dabarun Jawo Hankali:
- Ba-Xoki
- Xaga Hankali
- Amfani Da Addini
- Hoton Zuci (hoto cikin bayani)
- Lokacin Da Labari Ya Auku
- Amfani Da Hotuna Da Zane-Zane
- Amfani Da Kalmomi Cikin Hikima
- Kalmomin Aro
- Tsofaffin Kalmomi (Tsohuwar Hausa)
- Karin Harshe
- Ginin Jimloli

- Sharhi A Kan Mutanen Cikin Labari:
 - (i) Sunayensu Da Siffofinsu
 - (ii) Sharhi A Kan Babban Tauraron Cikin Littafi
 - (iii) Qimar Jimilla (Sharhi A Kan Ingancin Littafi)

Ba iya waxannan hanyoyin nazari ne malamin ya kawo ba, hatta a wurin babban taron tsara kevavvun kalmomin nazarin Hausa ma ya kawo waxanda aka amince da su. Saboda haka Farfesa Abdulqadir Xangambo ya bad a gagarumar gudunmuwa wajen bunqasa ayyukan Adabin Hausa, sannan ya sadaukar da rayuwarsa kan wannan hidima wanda ta haka ne ya sami damar gina shimfixaxxiyar hanyar wa adabi fixa da tarke.

1.2.2 Hanyar Nazarin Qagaggen Labari Ta Farfesa Isa Mukhtar

Farfesa Isa Mukhtar ya ba da gagarumar gudunmuwa wajen havaka da bunqasa nazarin Adabin Hausa, musamman abin da ya shafi sanabe-sanaben salo a vangaren qagaggen labari na Hausa. Shi dai xalibi ne ga Farfesa Abdulqadir Xangambo, kuma mai sha'awa da qoqarin qalailaice zubi na littatafan zube na Hausa da nau'in saqonnin da suka qunsa. Daga cikin hanyoyin da ya shimfixa na nazarin qagaggun labarai akwai:

- Zubi Da Tsari
- Jigo

- Taurari
- Babban Tauraro
- Qananan Taurari
- Ire-Iren Taurari
- Tauraro Miqaqqe
- Tauraro Mai Gammo
- Tauraro Mai Walqiya
- Samar Da Tauraro
- Salo
- Dabarun Bayar Da Labari
- Yanaye-Yanayen Ruwaita Labari
- Bayar da Labari Daga Bayan Fage
- Bayar Da Labari Daga Cikin Fage
- Magana A Cikin Labari
- Bayar Da Labari A Cikin Kwaikwayo
- Mawallafi

- Muryar Mawallafi
- Sharhin Mawallafi
- Kawaicin Mawallafi
- Nuna Ra'ayi A Cikin Labari

Ba iya waxannan ne Farfesa ya kawo a cikin littafin nasa, akwai batutuwan da dama da aka sanya su cikin wannan bincike ba. Don haka ana iya duba littafinsa mai suna *Jagoran Nazarin Qagaggun Labarai* domin neman qarin bayani.

1.3 Dalilan Zaven Hanyar Nazarin Qagaggun Labarai Ta Mukhtar (2004)

Duk da cewa an kawo wasu hanyoyin nazarin adabi da dama, amma bas u dace da buqatar da ake da ita ba. Ita kuwa hanyar nazari da Mukhtar (2004) ya samar, ta dace da hanyoyin nazarin Adabin Hausa, musammamn ma kana bin day a shafi qagaggun labaran Hausa. Mukhtar (2004) ya kawo dukkan misalansa daga littattafan qagaggun labarai na Hausa, waxanda kuma Hausawa ‘yan qasa ne da kansu suka rubuta. An wasu wasu manarta da suka xauki wannan hanya suka fara amfani da ita a fagen nazarin Adabin Hausa, kamar Yahaya (2004) da Suleiman (2005) da Waziri (2010) da Maimota (2014) da kuma waxanda suka biyo bayansu.

Idan aka duba hanyoyin nazari kamar yadda wasu masana ‘yan qasa suka kawo, duk da cewa akwai waxanda suka tavo batun zube, amma dai yawancinsu sun fi karkata ne ga hanyoyin nazarin waqa. Wasu sun tavo batun irin hanyoyin da za a iya bi wajen nazarin zube, amma ba su kawao yadda za a iya amfani da waxannan hanyoyi a yi nazarin qagaggun labaran Hausa ba. Hanyar nazarin adabin zube da Farfesa Abdulqadir Xangambo ya vullo da ita ingantacciya ce, amma shi ma bai fito da yadda za a yi nazarin dabarun bayar da labari ba. Shi ma Dakta Tanimu Musa ‘Yar’aduwa ya yi qoqari ne wajen qarfafa nazarin zube da wasan kwaikwayo. Duk da cewa mai nazarin zube ba zai yi watsi da hanyoyin da Farfesa Xangambo da Dakta Tanimu Musa ‘Yar’aduwa suka kawo ba, amma idan yana zai gudanar da bincike kan irin dabaru da hikimomi da marubuta ke amfani da su a littattafan qagaggun labarain Hausa wajen isar da saqo ga jama’a, sai ya duba hanyar da Mukhtar (2004) ya samar ta ‘Dabarun Bayar da Labari.’ Saboda haka an xauki wannan hanya ta nazari domin fito da saqonni masu dama cikin littatafan da aka nazarta.

1.4 Manufar Bincike

Idan ana zancen manufa, abin da ake qoqarin bayyanawa shi ne buri ko qudirin da mutum ke da shi kan wani abu ko wani al’amari. Duk wani abin da xan’dam ya sa a gaba, ana iya cewa yana da wani qudiri dangane da shi. Saboda haka babu wani abu da mutum zai aiwatar ba tare da wani maqasudin yin hakan

ba. Bisa la'akari da wannan ma'ana ta manufa, za a iya cewa wannan bincike na xauke da wasu manufofi kamar:

Manufar binciken ita ce a karanci littafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da *Matar Uba Jaraba* na Balaraba Ramat Yakubu domin a fito da irin dabarun da ta yi amfani da su wajen rubuta su. Irin waxannan littatafai suna qunshe da hikimomi da fasahohi iri daban-daban. An fito da su, sannan an bayyana su dalla-dalla tare da misalai, ta yadda mai karatu zai fahimce su ba tare da shan wahala ko samun wani ruxani ba.

Yana daga cikin manufofin wannan bincike a qara zurfafa wannan fanni na nazarin dabarun bayar da labari domin a cike wani givin da ke akwai. Irin waxannan dabaru ne ke taimakawa wajen isar da saqonni mabambanta ga mai karatu ko ga al'umma.

Har ila yau wata manufar wannan bincike ita ce a ba da muhimmiyar gudummuwa dangane da nazarin qagaggun labaran Hausa, musamman kan abin da ya shafi amfani da dabarun bayar da labari. Akwai buqatar shigo da wasu dabarun da ake amfani da su wajen nazarin qagaggun labaran Ingilishi, cikin rubuce-rubucen Hausa domin a nazarce su, wanda daga nan za a iya sanin cewa ko za su dace da wannan hanya ta nazari .

Wata manufar binciken ita ce domin xalibai su fa'idantu da wasu abubuwan da aka nazarta na dabarun bayar da labari, sannan su xora kan yadda

wannan binciken ya tsaya. Wannan zai qara kwaxaitar da su, musamman ma idan aka yi la'akari da yadda aka fito da bayanai da misalai masu inganci.

1.5 Hasashen Bincike

A qarshen wannan binciken akwai hasashen cewa za a fito da dabarun bayar da labari da marubuciyar ta yi amfani da su a cikin wasu littattafan qagaggun labaran Hausa da ta wallafa. Xora binciken a kan hanyar nazari ta Mukhtar (2004) na iya hawa ya zauna kuma ya dace da nazarin dabarun bayar da labarai a littattafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da kuma *Matar Uba Jaraba* na Balaraba Ramat Yakubu.

Binciken zai kasance abin sha'awa ga masu son zurfafa bincike a wannan fanni na adabi, musamman ta yadda za su ga irin misalan da aka kawo na dabarun bayar da labarai da mawallafiyar ta yi amfani da su wajen rubuta qagaggun labaran Hausa.

Wannan bincike zai kasance wata fitila ce mai haskakawa ga masu son faxaxa bincike a wannan fanni na adabi, musamman ma saboda kasancewar ba a daxe da fara amfani da wannan hanyar ba wajen nazarce-nazarce a rubutattun qagaggun labaran Hausa.

1.6 Farfajiyar Bincike

Za a gudanar da wannan bincike ne a kan waxansu littattafan qagaggun labaran Hausa na Balaraba Ramat Yakubu. Idan aka duba za a ga cewa

marubuciyar ta wallafa waxannan littattafai tara (9), amma binciken ya taqaita ne a kan uku (3) daga cikinsu, waxanda suka haxa da:

Budurwar Zuciya - 1987

Alhaki Kuykuyo Ne - 1990

Matar Uba Jaraba - 2006

Duk da cewa Mukhtar, (2004) ya kawo waxannan dabaru da yawa, amma an xauki biyar (5) daga cikinsu ne domin a xora su a kan wannan bincike. Abubuwan da aka nazarta sun haxa da:

Magana A Cikin Labari

Muryar Mawallafiya A Cikin Labari

Sharhin Mawallafiya A Cikin Labari

Kawaicin Mawallafiya A Cikin Labari

Nuna Ra'ayin Mawallafiya A Cikin Labari.

An zavi waxannan littattafai ne domin a duba yadda aka yi amfani da dabarun bayar da labaran a cikinsu. Wannan zai ba da dama a gano cewa ko an sami wasu sauye-sauye wajen amfani da dabaru daban-daban wajen rubuta littattafan domin isar da saqo ga mai karatu ko ga al'umma.

1.7 Hanyoyin Gudanar Da Bincike

Akwai hanyoyi da dama da aka yi amfani da su wajen gudanar da wannan bincike waxanda suka haxa da:

- (1) Karance-karancen littattafai da kundayen bincike na digirori daban-daban da mujallu da kuma maqaloli. Yin haka ya ba da dama wajen duba wasu ayyukan da aka gudanar saboda samun qarín haske dangane da wasu abubuwa da suka shafi hanyoyin nazari daban-daban da za su inganta aikin gudanar da binciken. Kundayen bincike da aka duba sun fito da irin dangantakar da kuma bambancin da ke tsakanin binciken da aka gudanar da kuma ayyukan da suka gabace shi. An mujallu da maqaloli da dama inda aka samo misalai da suka taimaka wajen kammala binciken.
- (2) Hanya ta biyu ita ce hira da marubuciyar waxannan littattafai na qagaggun labarai, wato Balaraba Ramat Yakubu Yin haka ya sa an sami bayanai daga bakin mawallafiyar dangane da rayuwarta da kuma irin ayyukan da ta yi na adabi, kamar yadda Bahaushe ke cewa, “Waqa a bakin mai ita, ta fi daxi.” Bugu da qari, an tattauna da wani masanin rubutaccen adabin Hausa, wato Farfesa Isa Mukhtar, ranar 11/10/2017 inda aka qara samun haske game da binciken.
- (3) Hanya ta uku ita ce kai ziyara xakunan karatu da wuraren ajiye littattafai a jami’o’i da kwalejojin ilimi da sauransu, domin neman qarín bayanai. Daga cikin wuraren da aka ziyarta akwai xakunan karatu na J kan

abubuwan da suka jivanci ayyukan rubutaccen adabi, musamman abubuwan da suka shafi qagaggun rubutattun labaran Hausa. Daga cikin wuraren da aka ziyarta akwai xakunan karatu na Jami'ar Usmanu Xanfodiyo da ke Sakkwato da Jami'ar Ahmadu Bello da ke Zariya da kuma Jami'ar Bayero da ke Kano. An kai ziyara xakunan karatu da ke Kwalejin Ilimi ta Aminu Saleh da ke Azare, da Kwalejin Shari'a da Nazarin Addinin Musulunci ta Misau da ke Jihar Bauci. An ziyarci waxannan wurare a lokuta daban-daban, inda aka samo wasu kundayen bincike da mujallu da maqaloli da suka taimaka wajen gudanar da binciken.

- (4) Hanya ta huxu ita ce shiga yanar-gizo domin neman qarin bayanai a kan wasu abubuwan da suke da alaqa da wannan batu da aka gudanar da bincike a kansa. Shiga yanar-gizo ya taimaka wajen samar da ingantattun bayanai da suka ya qara wa aikin armashi. Misalai daga cikinsu akwai webs.anokaramsey.edu>Exercise>2016

www.businessdictionary.com/analysis/2016

1.8 Wasu Ra'ayoyin Masana Dangane Da Sigar Nazarin Salo

Akwai hanyoyi da dama da masana suka vullo da su domin yin nazarin dabarun harshe. Daga cikin irin waxannan masana akwai Guiraud (1971) wanda ya nuna cewa, an kasa nazarin salo na zamani zuwa gida biyu. Waxannan sun haxa da hanyar nazarin salo ta gargajiya wadda ta samo asali daga Bally da

kuma hanyar nazarin salo ta zamani da ta samo asali daga wata makarantar nazari ta Prague qarqashin Jacobson. Shi ma Chatman (1971) ya nuna cewa hanyar nazarin salo ta zamani, wadda ta samo asali daga wasu fannoni kamar nazarin harshe da tarken adabi da tarihin rubuce-rubuce da ra'in adabi, ta samar da dabarar sharhin rubuce-rubuce. Daga cikin hanyoyin nazarin akwai:

1.8.1 Sigar Nazarin Salo Ta Bi-Tsari (Structural Stylistics)

Sigar nazarin salo ta bi-tsari ta shafi nazarin vangaren harshe ta yadda ake bayyana amfani da shi domin a fito da tsarinsa da gininsa. A sakamakon haka ne sai Crystal, (1980:334) ya bayyana cikin Ingilishi cewa:

“Structuralism is “a term used in linguistics referring to any approach to the analysis of language that pays explicit attention to the way in which linguistic features can be described in terms of structure and system.”

“Hanyar nazari ta bi-tsari ana amfani da ita a nazarin harshe domin bayyana duk wata hanya ta sharhi da ta fi mayar da hankali kan abubuwan da suka shafi gini da tsarin harshe.”

Nazarin dabarun harshe na bi-tsari hanya ce da ta samo asali daga qasar Farisa tun farkon shekarun 1960 qarqashin Roland Barthe kamar yadda Rutherford (1977) ya bayyana. A wani yunqurin qara fito da bayanin nazarin dabarun harshe ta bi-tsari, sai Taylor (1980:16) ya ce:

“The discipline of structural stylistics, as it appears in the writing of Charles Bally, Micheal Riffatterre, Roman Jacobson and the generative stylistics, arose

in order to explain certain common sense intuitions about verbal communication that are not explicable.”

“Fannin nazarin dabarun harshe, kamar yadda abin ya bayyana a rubuce-rubucen Charles Bally, da Micheal Riffatterre, da Roman Jacobson da salon taciyar harshe, sun vullo ne domin bayyana wasu abubuwan sadarwa ta baka ba tare da kawo wani cikakken bayani ba.”

Saboda haka za a yi qoqarin bayyana wasu ra’ayoyin masana kan nazarin salon dabarun harshe kamar ra’ayin Bally, da na Riffatterre da na Jaconson a matsayin waxanda suka fara fito ra’in, kamar yadda ya bayyana a aikin Tylor (1980).

Bally xalibin Saussure ne, kuma ya kawo sauye-sauye cikin aikin Saussure mai suna ‘*Saussure Cours de linguistic generale*’ wanda ya yi qoqarin bayyana tunanin Saussure game da sadarwa ta baka .Tylor (1980:20) ya bayyana cewa aikin Bally kan salon dabarun harshe abin la’akari ne domin ya yi qoqarin fito da abubuwan da suka shafi sadarwa ta baka, fiye da yadda Saussure ya rarraba fasalin nazarin harshe.

Aikin Bally (1952) kan salon dabarun harshe ya vullo ne a sakamakon neman bayani game da yadda masu sadarwa ke haxa zance da fito da manufa fiye da gundarin ma’ana. Tylor (1980) ya bayyana cewa akwai wasu manufofi guda huxu da suka gina ra’ayin Bally waxanda suka haxa da:

1. A language is a tool which obeys certain structural laws and yet which adapts itself to the requirements of the task for which it is used.

Harshe abu ne da ya qunshi kiyaye wasu qa'idojin tsarin harshe, sannan da yadda ake amfani da shi.

2. Thought has two aspects, the conceptual, which is as a result of convention and non-conceptual thought which is as a result of personal experiences and emotions.

Tunani yana da vangaroru biyu, akwai daidaituwar tunani wanda ya shafi yardar al'umma da kuma rashin daidaituwar tunani wanda ya shafi kevantacciyar gogayya ta mutum guda.

3. Since thought consists of two aspects, that there must be something about the structure of a language which is the source of non-conceptual thought communication. Thus stylistics investigates and explains how thought adopts and makes possible the communication of non-conceptual thought.

Tun da tunani ya shafi vangarori biyu, to dole akwai abin da ya shafi tsarin harshe, wanda shi ne tushen rashin daidaituwar tunani na sadarwa.

Ta hanyar nazarin salon dabarun harshe akan bincika kuma a bayyana yadda sadarwa ke tafiya tare da tunanin xan'adam.

4. An adequate model of stylistics should discover the structural source of non-conceptual communication by examining the relations between elements of the language from the view point of their potential, for communicating non-conceptual thought.

Amfani da salo mai inganci kan sa a gano tushen rashin daidaituwar sadarwa tare da duba dangantakar da ke tsakanin abubuwan da suka qunshi bayanin harshe da tasirinsa wajen bayyana rashin daidaituwar tunani.

1.8.1.1 Jacobson

Tylor (1980:45) ya bayyana cewa Roman Jacobson na daga cikin mabiya mazhabar bi-tsari kan tarken adabi da ke qasar Rasha. Ya ba da gagarumar gudummuwa wajen bunqasa nazarin salon dabarun harshe. Yunqurinsa kan nazarin harshe ya bayyana irin tasirin da miqa saqo ke da shi kan sadarwa. According to Tylor (1980:45):

“Bally’s (1909) method of analysis seems to be very weak compared with that of Jacobson. Bally left off: after providing an interesting account of the function of language in communication, he provided no method of analysis by which one could identify the functions of any particular expression.”

“Aikin Bally (1909) kan sharhi yana da rauni idan aka kwatanta shi da aikin Jacobson. Bally ya bar wani givi, bayan ya kawo bayani mai tasiri kan harshe wajen sadarwa, amma bai bayyana dabarun sharhi ta yadda wani zai gane tasirin kowane zance ba.”

A sakamakon wannan givi da aka samu kan aikin Bally (1909), sai Tylor ya qara da kawo wani bayani cikin Ingilishi, inda ya nuna cewa:

“...Jacobson has never written of himself as a stylistician. In his works which have had such a great impact on contemporary stylistic theory, he does not even mention the word style” (Tylor 1980:42-3).

“Jacobson bai tava rubuta cewa shi masanin ilimin dabarun magana ne ba. A cikin ayyukansa da suka yi tasiri kan ra’in nazarin salon a zamani, bai ma ambaci kalmar salo ba.”

Wannan ya nuna cewa Jacobson bai bayyana kansa a matsayin masanin salon dabarun harshe ba, amma qwazonsa ya sa ayyukansa kan nazarin harshe suka yi tasiri wajen nazarin salon zance. Bisa wannan dalili ne ya sa Tylor (1980) ya bayyana cewa aikin Jacobson (1960) kan tasirin harshe na iya cike givin da Bally (1909) ya bari.

1.9 Riffatterre

Micheal Riffatterre xalibi ne mai nazarin salo wanda ya qware wajen ilimin sanin tsari da hanyar nazarin harshe. Hanyar nazari ta Riffattere ta fi mayar da hankali ne kan bambancin da ke tsakanin haqiqanin ilimin nazarin salo da na harshe. According to Riffatterre (1962):

“Stylistics.... Studies the act of communication not as merely producing a verbal chain, but as bearing the imprint of the speaker’s personality, and as compelling the addresses’ attention.”

“Ilimin salon dabarun harshe.... nazari ne kan yadda ake sadarwa, ba kawai ta hanyar zuba zance ba, har

da yin la'akari da kare mutuncin mai magana da kuma jan hankalin wanda ake magana da shi.”

Manufa a nan ita ce, a wajen maganganu na sadarwa akan so a kiyaye irin kalmomin da za a faza domin kare mutuncin shi kansa mai magana, sannan kuma da yadda za a ja hankalin mai sauraro.

Riffatterre (1959:154) had argued that:

“For one to study style, at structural level, he has to apply a method and a criterion that can adequately analyses the message, as portrayed in the grammar of the code. He also contends that stylistics phenomenon “must have a specific character since otherwise they could both be distinguished from linguistic facts.”

Riffattere (1959) ya bayyana ra'ayinsa cewa:

“Idan mutum zai yi nazarin salo a matakin bi-tsari, ya kamata ya yi amfani da dabara da bin qa'idar yin cikakken sharhi game da saqo, kamar yadda abin yake a qa'idar nahawun harshe. Ya qara da cewa salon dabaru mai inganci ya kasance xauke da tsari na musamman da in an gani za a iya bambantawa da ayyukan harshe.”

Manufa a nan ita ce, salon dabarun harshe kan bambanta matsayin harshe ne, amma ba zai ware nau'o'in nazarin salo ba. Har ila yau ya qalubalanci ra'ayin Jacobson (1960) inda ya yi amfani da dabarun nazarin harshe wajen sharhi. Ya soki ra'ayin Jacobson (1960) inda ya yi amfani da hanyar nazarin sharhin harshe.

1.9.1 Ra'ayin Riffatterre Kan Salon Sadarwa

Tunda hanyar sharhi ta amfani da harshe wajen miqa saqo ba a la'akari da gundarin saqon, musamman wajen mu'amalar sadarwa tsakanin jama'a, sai Riffatterre (1972) ya bayyana cewa:

“Our only solution is to observe and rearrange the data from a different angle. A proper consideration of the nature of the poetic phenomenon will give us the vantage point,”
Riffatterre (1972:373).

“Mafitarmu kawai ita ce lura da sake tsarin bayanai daga vangarori mabambanta. La'akari da zalaqar zance zai iya ba mu damar gano matsaya.”

Haqiqa ra'ayin Riffatterre ya kasance tamkar tsarin horar da mai karatu ne wanda ake ce da shi dangantakar salo. Tylor (1980). A yadda Riffatterre ke ganin nazarin salo, wanda ake magana da shi yana da rawar takawa wajen sadarwa. A yadda yake gani, masu sauraro kan fahimci manufar saqo ta hanyoyi mabambanta, ba kamar yadda ake bin hanyar sharhin nazarin harshe kamar yadda Jacobson (1960) ya kawo ba. A qarqashin wannan ra'in, an fi mayar da hankali ne kan matsayin karvan saqo.

Riffatterre (1972:49) had earlier indicated that “...*the object of the style is the illusion that the text creates in the mind of the reader.*” Batun salo tamkar wata qawalweniya ce da rubutu kan wanzar a cikin zuciyar mai karatu. Wannan sna nufin yadda manufar mai magana take a cikin zuciyarsa. Tylor (1980:66) ya qara bayyana cewa, abin da Riffatterre ya kira qawalweniya, shi saqon ke

sanyawa a cikin zuciya, wanda yana daga cikin abubuwan da ake buqata wajen qirqirar halayya da xabi'ar salo.

Wani masanin da ya qara bunqasa nazarin dangantakar salo shi ne George Dillon (1978). A cikin bayani an bayyana cewa:

“Dillon’s argument is that if stylistics wants to be as scientific as other science related disciplines are, it has to evolve a model that can explicitly show how the reader reads. The network of mental mechanism that the reader undergoes in processing a text, according to Dillon’s (1978) should be the concern of stylistics.”

Abin da Dillon ke qoqarin bayyanawa a nan shi ne:

Idan nazarin salon harshe na son zama kamar yadda sauran vangarori masu dangantaka da kimiyya suke, sai ya samar da wata hanyar da za ta nuna yadda mai karatu ke yin karatu. Hanyar sarrafa tunani da mai karatu zai bi wajen sarrafa rubutu, ita ce abin lura game da ilimin salon sarrafa harshe.

Daga qarshe dai , nazarin salo da sigarsa da halayyarsa kan bayyana a cikin aikin sadarwa. Shi Bally aikinsa ya qunshi yadda harsh eke sanya tunani cikin sadarwa. Shi kuwa Jacobson ya xauki awon baka ko salon waqa a matsayin hanyar isar da saqo. Riffaterre ya soki ra'ayin Jacobson kan salon amfani da waon baka, wanda ya mayar da hankali ne kan irin tunanin da rubutu ke sanyawa a cikin zuciyar mai karatu. Salon sadarwa ta amfani da harshe ko bayyana manufa a cikin harshe, na qunshe da abubuwan nazarta kamar maganganu masu ratsa jiki.

A wajen Jacobson (1960), cewa ya yi ana samun salon da aka sanya a cikin saqo, sannan a nuna dangantakarsa da yanayin maganar. Saboda haka abin nazarta shi ne yadda saqon ya fi mayar da hankali. Shi kuwa Riffaterre (1972) yana ganin cewa salo kan samu ne a sakamakon yadda marubuci kan sanya wani abin da ba a tsammani a cikin saqo saboda cika wata qa'ida ta sadarwa. Don haka abin nazarta a nan shi ne yadda marubuci ke sanya wani tunani ko zato a cikin zuciyar mai karatu.

1.10 Dabarun Bayar Da Labari

Dabarun bayar da labari na marubuci suna qoqarin bayyana duk abubuwan cikin labari ne gaba xaya. Ta hanyar amfani da irin waxannan dabaru ne mawallafa ke bayyana manufofinsu cikin rubutu domin isar da saqo ga mai karatu. Dukkan wata gwagwarmaya ta rayuwar mawallafi, ko kuma a cikin rayuwa ta bai xaya da sauran jama'a, yakan fito da manufofinsa domin ya varje gumin labarinsa. Schorer, (1969) ya bayyana cewa, "*Technique is the writer's means of exploring and exploiting his subject.*" Dabara ita ce hanyar da marubuci ke amfani da ita wajen bayyana manufarsa cikin rubutu.

An yi amfani da wannan hanyar nazari ta Mukhtar, (2004) domin a nazarci dabarun bayar da labarai da Balaraba Ramat Yakubu ta yi amfani da su a cikin littatafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da kuma *Matar Uaba Jaraba*. A cikin littafin ya kawo hanyoyin nazarin qagaggun labarai na zube

waxanda aka jima ana amfani da su, da suka haxa da: Zubi da tsari, da jigo da taurari da kuma salo.

Baya ga waxannan hanyoyi da ake amfani da su wajen nazarin qagaggun labarai, ya kawo wata hanyar nazari wadda aka qara a kan waxanda ake amfani da su a fagen nazarin. Wannan hanya ita ce ta nazarin **Dabarun Bayar da Labari**. Wannan ya qunshi bayanai a kan wasu dabarun da marubuta suke amfani da su wajen rubuta qagaggun labaran Hausa. An sami wasu manazarta da suka bad a gudunmuwa wajen bunqasa wannan hanyar nazari da Mukhtar (2004) ya samar, kamar:

Yahaya, (2004) ya gudanar da bincike inda ya yi nazarin sigogin bayar da labari, waxanda suka qunshi hikimomi da fasahohi da marubuta qagaggun labarai ke amfani da su wajen isar da saqo ga al'umma. Binciken ya qunshi dabarun bayar da labari guda uku na marubuta qagaggun labaran Hausa, waxanda suka haxa da: sigar amfani da lokaci da nazarin hoton gurbi da aiwatarwa da kuma sigar magana. Ya kawo misalai da dama na yadda aka yi amfani da wannan siga a littattafan *Amadi Na Malam Amah da Tauraruwar Hamada*.

Wani aikin da ya qunshi dabarun bayar da labari shi ne na Suleiman, (2005) inda ya yi shimfixa da kawo taqaitaccen tarihin wasu marubuta guda biyu, wato Abdullahi Ka'oje da Balaraba Ramat Yakubu. A babi na biyu ya dubi ayyukan da aka gabatar masu dangantaka da rubutattun qagaggun labaran

Hausa. A cikin babi na uku ya fito da tarihin mawallafan littattafan biyu, sannan ya fito da jigoginsu. Har ila yau a cikin babin ya yi nazarin nisa, inda ya bayyana cewa akwai nisa tsakanin mai karatu da mawallafi, da nisa tsakanin mawallafi da taurari da kuma nisa tsakanin mai bayar da labari daga cikin fage da mai bayar da labari daga bayan fage. Wajen nazarin lokaci, ya bayyana yadda aka yi amfani da lokaci wajen rubuta labaran , da lokacin cikin labari, da savanin lokaci, da zamani a cikin lokacin labari da kuma auna saurin marubuci a cikin labari. A babi na huxu ya kwatanta dabarun marubutan biyu da aka yi amfani da su a cikin littattafan da aka nazarta. A babi na biyar ya kawo taqaitattun bayanai dangane da aikin gaba xayansa, sannan ya fito da wasu shawarwari da za su amfani xalibai masu sha'awar gudanar da bincike kana bin day a shafi dabarun bayar da labari.

An sami binciken Waziri, (2010) inda ya yi nazarin amfani da lokaci da muryar mawallafi da kawaicin mawallafi da kuma nuna ra'ayi a cikin labari. Binciken yana qunshe da taqaitaccen bayanin littafin *Ba a yi min Adalci ba* da tsarin sa, sannan kuma da jigonsa. Ya kawo bayanai dalla-dalla game da yadda aka yi amfani da waxannan dabarun bayar da labaran da ke cikin littattafin na *Ba A Yi Min Adalci Ba* na 1 da na 2.

Maimota (2014) ta gudanar da wani bincike wanda ya qunshi kwatanta wasu dabarun bayar da labari a *Tauraruwa Mai Wutsiya* da *Tauraruwar Hamada*. Binciken nata yana qunshe da bayanai a kan sharhin mawallafi a cikin

labari da nuna ra'ayin mawallafi a cikin labari da kuma qulla zance a cikin labari. Har ila yau binciken ya qunshi ra'ayoyin masana dangane da ma'anar kwatantawa da nau'o'inta. Ta kawo misalai wadatattu dangane da yadda ake samun sharhin mawallafi a cikin littattafan *Tauraruwa Mai Wutsiya* da *Tauraruwar Hamada*. A ciki ta kawo yadda ake samun karin magana domin ta zama sharhin mawallafi. Wani lokaci kuma akan sami sharhi na kai tsaye a cikin zance. Binciken nata ya kwatanta nuna ra'ayin mawallafi a littattafan biyu, sannan kuma ya kwatanta qulla zance a cikin labari na tsakanin littattafan biyu.

BABI NA BIYU

BITAR AYYUKAN DA SUKA GABATA

2.0 Gabatarwa

Wannan babin yana xauke ne da bayanana da suka shafi ayyukan da wasu magabata suka yi. Masana da manazarta sun gudanar da ayyukan bincike da dama a wannan fanni na rubutaccen adabi. Akwai ayyukan a cikin kundayen bincike na digirori daban-daban, da mujallu da jaridu da kuma bugagun littattafai. An sami irin waxannan nazarce-nazarce da suka shafi qagagun labaran Hausa. Masana a wannan fanni na ilimi, wato rubutaccen adabi, sun kawo wasu hanyoyi na nazarin littattafan qagagun labarai. Daga nan kuma an sami wasu manazarta da suka duqufa wajen nazarin yadda marubutan ke gina qagagun labaran da suka rubuta. Ta haka ne ake gano dabaru iri-iri da yawancin marubutan ke amfani da su domin fahimtar da mai karatu ko al'umma.

2.1 Tarihin Samuwar Labaran Baka Na Hausawa

Hausawa kan ce “Kunne ya girmi kaka.” Saboda haka a nan an bi diddigin tarihin samuwar labaran baka na Hausa irin waxanda aka gada daga iyaye da kakanni. Irin waxannan labarum an gaje su ne tun daga iyaye da

kakanni kafin zuwan baqi qasar Hausa, wato kamar Larabawa da Turawa waxanda su ma kowanensu ya zo da irin tasa hikimar.

Labari abu ne da yake daga cikin zube irin na adabin baka. Wannan shi ne nau'in adabi da yakan zo a shimfixe ratata, akasari ba tare da wata qa'ida ta musamman mai kula da sigar zubinsa ba. Misalan zube a adabin baka su ne: Tatsuniyoyi da labaran gargajiya da almara da qissoshi da sauransu, (Muhammad, 2005:4). Shi kuma Magaji, (1982:47) ya ce, "labarin zube (qagaggen labari) ya qunshi labarai masu xan tsawo kamar tatsuniya (Ga ta na) da almara da hikayoyi da qissoshi da sauransu." Sabe, (2010:42) cewa ya yi "qagaggen labari ya qunshi waxansu labarai masu xan tsawo, ana kuma yin su ne a lokacin hira, kamar labarai na jarumai ko 'yan fashi ko na almara, irin su labaran hikima ko wasa qwaqwalwa da kuma tatsuniyoyi irin na su gizo da qoqi da hikayoyi na iskokai ko kuma aljannu."

A taqaice ana iya cewa qagaggen labari yana nufin qirquirriyar magana ce mai xan tsawo wadda ta qunshi warwarar bayani bi-da-bi kuma cikin lafazi mai kyau. Ana iya xaukar qagaggen labari a matsayin labarin da ba shi da asali ko tushe. Saboda haka babban abin dogaro a nan shi ne za a iya kallon qagaggen labari a matsayin wata hikima da basira da ke zuwa cikin tunanin xan Adam har ya kai ga qirquirar labari, da nufin isar da wani saqo ga al'ummar da ke tare da shi. Irin waxannan qagaggun labarai suna cike ne da abubuwa na ban sha'awa da kuma karantarwa a kan al'amura na rayuwar xan Adam da sauran

dabarun iya zaman duniya. Daga cikin abubuwan da suka shafi zube na baka akwai tatsuniya da labaran gargajiya da tarihihi da sauransu, kamar yadda za a gani a gaba.

2.1.1 Tatsuniya

Tatsuniya tana xaya daga cikin rassan adabin baka na Hausa da aka gada tun iyaye da kakanni. A matsayin tatsuniya na qagaggen labari, Bahaushe kan yi amfani da ita don ya tarbiyyantar da 'ya'yansa ta yadda za su tashi a matsayin masu hankali da tarbiyya da hikimar iya zamantakewa a cikin al'ummar da suka sami kansu. Masana da dama sun kalli tatsuniya ta fuskoki daban-daban dangane da ma'anarta. Don haka sun ba da ma'anarta.

Tun kafin Bahaushe ya fara haxuwa da yin wata mu'amala da baqi, yana da hanyoyin da yake amfani da su domin ilimantar da tarbiyyantar da 'ya'yansa ta yadda za su tashi cike da dabaru da ilimin zamantakewa. Waxannan hanyoyi kuwa su ne ire-iren qagaggun labaran da ya tanadar da suka haxa da maganganunsa na azanci da sauransu, (Sabe, 2010:43).

Idan aka duba da idon basira, za a fahimci cewa daga adabin baka na al'umma ne aka samar da maganganun azanci. Masana da dama sun nuna cewa wannan ba sabon abu ne ba, domin ko a zamanin ci gaban Girkawa, ire-iren waxannan sassan adabin baka aka fi ba muhimmanci wajen tarbiyyantar da jama'a. Labarai da maganganun azanci da suka yi tashe a wancan lokacin, da baki ake aiwatar da su, daga wannan birni zuwa wancan, (Malumfashi, 2004).

Tarihi ya nuna cewa a nahiyar Asiya irin waxannan al'adu na fasahohin baka sun ginu, yadda a fadojin masu mulki da masu arziki, aka samar da manyan masana labarai da maganganun azanci don su zama makaranta ta koya wa 'ya'yan masu mulki da sauran masu arziki tarbiyya, sannan su kuma nishaxantar da al'ummar nahiyar, (Sabe, 2010:43).

A qasar Indiya da maqwabtanta an sami labaran Sansikirti waxanda duk irin wannan fasalin suka xauka, kuma yawanci ire-iren waxannan labaran asalinsu da tushensu guda ne, Malumfashi, (2004) a cikin Sabe, (2010:43).

Dangane da yadda tarihi ya nuna, kamar sauran wasu qasashen duniya, a qasar Hausa ma irin wannan adabi ya yi tashe, musamman ma a lokacin jahiliyya ko maguzanci. Akwai masu ganin Musulunci ya shigo qasar Hausa ne tsakanin qarni na 10 zuwa 11, Wato shi ne lokacin da za a iya cewa Hausawa ba su waye ba, wato kafin haxuwarsu da baqi. A wancan lokacin ana neman matakan da za a fara rayuwa ta kansu, lokaci ne na neman wurin zama da abinci da gina shugabanci da yadda za a tsara shi, da kuma tsarin sana'o'i daga wurin mutane. Don haka ilahirin wancan lokacin ya qunshi fafutukar gina al'adu na gargajiya. Wannan shi ne zangon da ya samar da adabin baka da sassansa da lokacin da ake cewa ana da adabin ka, kamar yadda Sabe, (2010:44) ya bayyana a sama.

A wannan lokaci ne aka samar da kirare-kirare na bauta, da waqe-waqe da kirarin noma da na farauta da waqe-waqen mata da labarun gargajiya da

labarun tatsuniya da na jaruntaka da kuma na ban dariya, (Muhammad, 2005:53).

Xangambo, (2008:30) ya kalli tatsuniyoyi da labarai a matsayin makarantar 'ya'yan Hausawa, inda suke koyon tarbiyya ko halayen kirki, da hani kan miyagun halaye da kuma dabarun zaman duniya, kamar dabarun kare kai da samun abinci da sauransu.

Yahaya, da Zariya, da Gusau, da 'Yar'aduwa, (1992:7) kuma sun bayyana ma'anar tatsuniya da cewa "Wani tsararren labari ne mai xan tsawo na hikima da nuna qwarewa da ya qunshi wata shiryarwa da nuni zuwa ga halaye da ilimin zaman duniya, sannan da saka nishaxi da kuma cinye lokaci".

Yahaya, da Zariya, da Gusau, da 'Yar'aduwa, (1992) da Xangambo, (2008) sun yarda cewa akwai koyar da hikimomin zaman duniya a cikin tatsuniya. Za a iya cewa tatsuniya wani irin labari ne da Bahaushe kan qirqira, sannan ya tsara da nufin ilimantar da 'ya'yansa kan al'amuran da suka shafi rayuwa. Wannan ya nuna cewa lallai tatsuniya na da muhimmanci a cikin al'ummar Hausawa. Tatsuniya aba ce da ake amfani da ita tun kafin bayyanar ilimin addinin Musulunci da ilimin boko a qasar Hausa. Hasali ma an nuna cewa ita ce makarantar farko ga 'ya'yan Hausawa, inda suke koyon tarbiyya da jarunta da dauriya, sannan a nan ne suke koyon sadaukar da kai da fafutukar neman abinci da kuma yadda za su zauna tare da 'yan'uwansu. Baya ga ilimantarwa, tatsuniya tana sanya nishaxi a zukan masu saurare.

A al'adar Bahaushe, yawanci tsofaffi mata ne ke tara yaran gida, wani lokaci har da na maqwabta suna yi masu tatsuniya da daddare. Ita tatsuniya yawanci ba a yinta sai da dare a lokacin da ba wasu ayyukan da za a yi, wato lokacin hutawa. Saboda tsawon lokaci da aka xauka, yawancin labaran da ake shiryawa na tatsuniyoyi ba za a ce ga ainihin lokacin da suka faru a cikin rayuwar xan Adam ta haqiqa ba. Sai dai akan yi kirdado ne zuwa ga wani gyara ko wata maslaha da aka hango a shirya labari da ya danganci horo da yin abu idan mai kyau ne, ko yin hani ga barin yinsa idan mai muni ne wanda babu nagarta a cikinsa, (Yahaya, da Zariya, da Gusau, da 'Yar'aduwa, 1992:7).

Wannan ya nuna cewa a cikin tatsuniya, abubuwan da ake qirqira suna da matuqar muhimmanci saboda ana yi wa mai saurare hannunka mai sanda, sannan ana samun horo da hani a cikinta da nufin aikata abu mai kyau da barin aikata mai muni wanda kan taimaka wajen gyara rayuwar al'umma. Duk da cewa an xauki tatsuniya a matsayin zance ko labari qirqirarre, amma tana da amfani, musamman ma ganin irin tarin darussan da ake koyo daga gare ta.

2.1.2 Tarihihi

An tsago wannan kalma ne daga kalmar "tarihi" ta yi mata qarin xafe da gavar "hi", sai ta zama "Tarihihi" (Yahaya, da Zariya, da Gusau, da 'Yar'aduwa, 1992:16). Wannan ya nuna cewa kalmar "Tarihihi" an samo ta ne daga tarihi. Asalin ma'anar tarihi ita ce labari na gaskiya da ya tava faruwa ko aukuwu a wani shuxaxxen lokaci. Ganin cewa Allah ya halicci xan Adam da

mantuwa, sai ya kasance kai ba ma'adana ba ce, dole ne za a iya manta wani abu ko wani al'amari da ya faru. Saboda haka a lokacin da aka zo ba da tarihi na wani abin da ya faru, sai an yi tuntuve wajen faxin zahiri ko haqiqanin abubuwan da suka faru. A sakamakon haka sai aka fara cakuxa tarihi na gaskiya da wasu abubuwan da ba su wakana ba. Wannan ne ya haifar da samuwar kalmar tarihihi.

A bisa samun cakuxa gaskiya da qarya, sai masana irin su Yahaya, da Zariya, da Gusau, da 'Yar'aduwa, (1992:16) suka bayyana cewa "Tarihihi shi ne gurvataccen tarihi wanda aka cakuxa shi tsakanin gaskiya da qarya, aka cusa masa labarai marasa kan gado, na soki burutsu, har ya fita daga ainihin lamarinsa na gaskiya, ya wofinta daga siffarsa ta asali."

A taqaice duk wani labarin da ya fita daga kamarsa ta asali, wato aka sami gaurayar abubuwan da suka auku a zahirance da waxanda ba su auku ba, za a iya kiransa tarihihi. Sannan yawancin abubuwa na tarihihi an fi samunsu a wurin tsofaffi. Yawanci tarihihi ya qunshi labarai ne na kunne ya girmi kaka, wato babu tabbacin aukuwar ko faruwar wasu daga cikin abubuwan. A qasar Hausa za a iya xaukan misalan tarihihi kamar labarin Bayajida da Barbushe da Amina Sarauniyar Zazzau da makamantansu. Abu na gaba da za mu duba shi ne tarihin yadda rubutun zube ya ginu a qasar Hausa.

A wannan lokaci ne aka samar da kirare-kirare na bauta, da waqe-waqe da kirarin noma da na farauta da waqe-waqen mata da labarun gargajiya da

labarun tatsuniya da na jaruntaka da kuma na ban dariya, Muhammad, (2005:53).

Saboda haka ana iya cewa a hankali adabin ka na Hausa ya ginu har ya kai ga matsayin da ya sami kansa kafin haxuwarsa da baqi. Ta wannan hanya ce Hausawa ke amfani da adabin baka na zube (qagaggun labarai) wajen tarbiyyantar da ‘ya’yansu, wato ta yin amfani da sassan adabin baka waxanda suka haxa da tatsuniyoyi da labarai da kacici-kacici da zaurance da makamantansu. Abu na gaba da aka duba ya haxa da wasu daga cikin waxannan sassan qagaggen labari na Hausa.

2.1.3 Labaran Gargajiya

Labaran gargajiya na daga cikin abubuwan da Bahausha ke tinqaho da su a matsayin wata hanya ta isar da saqo. Wani lokaci idan Bahausha zai ba ka labari, yakan ce da kai “Kunnenka nawa?” Duk da cewa an san mallakar kunnuwa biyu na daga cikin cikar halittar xan’adam, amma saboda muhimmancin da Bahausha ya ba labari, sai ya ce “Ka qara na uku ka sha labari.” Abin da Bahausha ke qoqarin bayyanawa a nan shi ne, mai saurare ya tara hankalinsa wuri guda domin ya fahimci labarin sosai. Don haka natsuwa da tara hankali wuri guda shi ne kunne na ukun da mai ba da labari ke magana a kai. Saboda muhimmancin da labari ke da shi, sai masana suka dube shi ta yadda suka qara fito da ma’anarsa da kuma matsayinsa a wurin Bahausha.

A qamusun Hausa na Cibiyar Nazarin Harsunan Nijeriya, an bayyana ma'anar labari da cewa, "Bayyana wani abu da ba a sani ba."(C.N.H.N. 2006:296). Su kuwa Yahaya, da Zariya, da Gusau, da 'Yar'aduwa (1992:38) sun bayyana ma'anar labari da cewa, "Zance ne tsararre wanda ake bayarwa tsakanin mutane da ya danganci samar da wani abu. Zance na labari yakan zamo mai xan tsawo, sannan yakan zamo mai daxi ko marar daxi, wanda aka gina ne ta hanyar abubuwan da suka tava faruwa, ko kuma waxanda ba su tava aukuwa ba." Shi kuwa Sabe, (2009:50) cewa ya yi, "Labari shi ne wani zance da yake abkuwa tsakanin mutane ko tsakanin mutum da mutum wanda ya wuce tsayawa a gaisa kurum."

Saboda haka za a iya cewa labari zance ne mai daxi ko marar daxi da mutum kan tsara kuma ya bayyana shi ga wani da nufin sanar da shi. Al'ada ce ta Bahaushe, idan yana zaune lokacin hutawa, yakan yi qoqarin bayar da wani labari ga abokan hirarsa da nufin cinne lokaci. Yawancin labaran da ake bayarwa kan xauki wasu darussa na musamman, kamar koyar da jaruntaka da haquri da son gaskiya da nema da nishaxantarwa da makamantansu. Labari a wajen Bahaushe abu ne da ke da matuqar muhimmanci, wanda idan ana bayar da shi, sai kowa ya tara hankalinsa wuri guda domin kada a tafi a bar shi, ko wani vangaren labarin ya wuce shi.

2.2 Tarihin Ginuwar Rubutun Zube A Qasar Hausa

Bayanan da suka gabata sun nuna mana cewa zube na baka, ba wanda zai ce ga lokacin da aka fara amfani da shi. Don haka sai masana suka yarda cewa an fara amfani da shi bayan al'ummar Hausawa sun fara zama wuri guda tare da 'yan'uwansu. Amma dangane da abin da ya shafi tarihin ginuwar rubutun zube a qasar Hausa, masana sun ba da bayanai dalla-dalla kamar haka:

Xangambo, (2008:20) ya bayyana cewa "Rubutun zube shi ne duk wani rubutu ko wata wallafa da ba ta waqa ba ce kuma ba wasan kwaikwayo ba ne". Shi kuwa Mukhtar, (2004:11) cewa ya yi "Rubutun zube ana nufin rubutun da ba waqa ba, ba kuma wasan kwaikwayo ba. Zube ana nufin tsagwaron rubutu kai tsaye wanda aka yi shi cikin shafi ko shafuka da sakin layi daban-daban a rubuce ko a maganance, wato ta hanyar Magana." Gusau, (2008) kuwa cewa ya yi "Zube fasaha ce wadda ta qunshi bayyana wani abu cikin zance mai armashi tare da amfani da dabaru da jan hankali da kuma saka karsashi da kuma xoki".

Idan aka tattara waxannan ma'anoni na masana daban-daban za a iya cewa zube ya qunshi duk wani dogon rubutu mai qunshen da wata manufa mai ma'ana. A cikin rubutun zube ana iya samun rubuce-rubuce na tarihi da sauran al'amura na rayuwa. Saboda haka shi rubutun zube bai tsaya kaxai a kan abin da ya shafi qagaggun labarai ba, ya haxa da duk wani dogon rubutu ko magana mai xan tsawo wadda ta qunshi wani bayani. Ta wannan hanya ce ake adana duk wasu bayanai har ma na baya su amfana da wasu abubuwan da aka gudanar a

lokacin da ba su zo ba. Haka zalika an fahimci cewa zube da waqa da wasan kwaikwayo ba xaya suke ba, sun bambanta ta fuskoki da dama. Ita waqa tana da wani tsari na musamman ta yadda ake amfani da xiya da gunduwa (a waqar baka), ko kuma xango da baiti (a rubutacciyar waqa). Haka zalika akwai damar karya qa'idar nahawun harshe ga mai tsara waqa. Wasan kwaikwayo shi ma yana da wani tsarin da ya bambanta shi da zube. A wasan kwaikwayo akan sami 'yan wasa, sannan akan tsara shi kashi-kashi da kuma fita- fita, sannan kowane xan wasa da tasa rawar da zai taka. Akwai ire-iren littattafan zube na qagaggun labaran Hausa waxanda suka haxa da *Ruwan Bagaja* da *Jiki Magayi* da *Shaihu Umar* da *Dare Xaya* da *Budurwar Zuciya* da makamantansu. Za a iya kallon tarihin ginuwar rubutun zube a qasar Hausa ta fuskoki biyu, wato bayan zuwan addinin Musulunci da kuma bayan zuwan Turawa, waxanda za a yi bayaninsu dalla-dalla.

2.2.1 Samuwar Rubutun Zube A Qasar Hausa A Sakamakon Zuwan Musulunci

Musulunci addini ne da yake tafiya tare da wayar da kan al'ummar da ta karve shi, ta hanyar ilimantarwa cikin karatu da rubutu da amsa fatawa da kuma faxakarwa cikin wa'azi da sauraro, (Yahaya, 1988:8). Duk da cewa ba dole ne kowane musulmi sai ya haddace Alqur'ani mai tsarki ba, amma wajibi ne ya iya karanta wani abu daga cikin ayoyin da ke cikinsa. Wannan ya nuna cewa lallai Addinin Musulunci yana tafiya ne tare da karatu da rubutu domin ilimantarwa.

Wasu masana ilimin tarihi sun nuna cewa kafin addinin Musulunci ya iso qasar Hausa, sai da ya biyo ta wasu qasashen Afirka ta Yamma kamar Senegal da Mali tun wajen qarni na goma sha xaya (Q11). Hulxar cinikayya da ziyarce- ziyarce tsakanin qasashen Larabawa da qasar Hausa ta daxe, wanda sakamakon haka ne Addinin Musulunci ya rarrafo sannu a hankali har ya kai ga matsayin da yake a yanzu.

Yawancin littattafan tarihi sun yarda cewa Addinin Musulunci ya qara qarfafa a qarni na goma sha biyar (Q15) ne, musamman lokacin da aka fara samun qungiyoyin Fulani Toronkawa da Sulluvawa malamai, lokacin sarkin Kano Yakubu wanda ya yi zamani a shekarar 1452 zuwa 1463. Waxannan qungiyoyin malamai sun taho da littattafan koyar da addinin Musulunci masu tarin yawa, waxanda suka yi tasiri wajen harkar koyo da koyarwar addini.

An sake samun wata qungiya ta Wangarawa qarqashin jagorancin Malam Abdulrahman Zagaiti/Zaite waxanda suka taso daga Senegal da niyyar zuwa aikin hajji, suka je Gobir, wasu suka wuce zuwa Katsina. Mutane arba'in (40) daga cikinsu suka wuce zuwa Kano a zamanin sarkin Kano Muhammadu Rumfa, wanda ya yi sarauta daga shekarar 1463 zuwa 1499. Sai dai a wani qaulin (a cikin littafin Kano ta Dabo) an ce su Wangarawa sun iso Kano ne a zamanin sarkin Kano Aliyu Yaji wanda ya yi sarauta kafin Muhammadu Rumfa, wato daga 1349 zuwa 1383. Sun tunvuke al'adun tsafe-tsafe, sannan sun

yaxa Addinin Musulunci da gina masallatai da makarantu ana koyar da littattafai na Addinin Musulunci.

Bayan zuwan Wangarawa, sai zuwan wani malami mai suna Shehu Abdulkarim Al-Maghili wanda ya taso daga qasar Morocco ya iso Katsina a zamanin sarkin Katsina Ibrahim Maje a shekarar 1494. Ya kafa makarantar koyon Addinin Musulunci da ilimin shari'a. Daga nan ne ya zarce zuwa Kano inda ya tarar da Muhammadu Rumfa. Sarkin ya roqe shi da ya rubuta masa wani littafi da zai zama masa jagora a kan hanyoyin gudanar da mulki. Al-Maghili ya rubuta masa wani littafi wanda ya qunshi hanyoyin tsarin mulki mai suna *Taj al-Din Fi Ma Yajibu Ala al-Muluk* . Al-Maghili ya sa an gina makaranta da masallaci a unguwar Sharifai, wanda daga baya ya tashi ya koma gabas, (Yahaya, 1988:10-12). Musulunci ya shigo qasar Hausa, sannu a hankali a qananan garuruwan Hausa bisa ayyanannun lokuta har zuwa lokacin da ya game farfajiyar qasar Hausa baki xaya, (Gusau, 2008:20).”

Bincike ya nuna cewa an fi shekaru xari biyu (200) ana amfani da rubutun Ajami a qasar Hausa kafin shigowar rubutun boko. Rubutun Ajami shi ne hanyar rubuta Hausa ta amfani da haruffan Larabci, (Mukhtar, 2004:12). Wannan hanya Hausawa ne suka qirqiro abarsu ta hanyar rubuta sunaye na gargajiya a jikin fahami ko gavar kara da makamantansu. Har yanzu malaman zaure na qasar Hausa idan za su yi rubutun zube a cikin Ajami suke qaddamar da shi. Sannan akwai jaridu da akan buga cikin Ajami kamar Albishir da Alfijir.

Duk da haka Ajami bai sami cikakkiyar gata ba a qasar Hausa sai a shekarar 1985 a Jami'ar Usmanu Xanfodiyo da ke Sakkwato, inda aka kira taron qasa na kwana uku, yadda manyan malamai na qasar Hausa suka haxu domin tattauna hanyoyin da za a bi a kyautata rubutun Ajami. An fara zaman taron daga ranar 28-30/1/1985. Sai kuma aka sake kiran wani taron daga ranar 19-21/8/1985. Daga qarshe an samar da nagartacciyar hanyar rubuta ajami, (Mukhtar, 2004:11-12).

Yawancin makarantun koyar da Addinin Musulunci da aka buxe a garuruwan Kano da Katsina, da kuma wallafe-wallafe na malaman farko duk cikin harshen Larabci aka yi su. Daga baya, lokacin da Addinin Musulunci ya ci gaba da qara yaxuwa da bunqasa, ga kuma shigowa da littattafan addini iri-iri, sai aka fara wallafe-wallafe cikin harshen Hausa ta hanyar amfani da haruffan Larabci. Ta wannan hanya ce malamai Hausawa suka qirqiro rubutun ajami. Kalmar ajami an aro ta ne daga harshen Larabci, wadda take nufin duk mutumin da ba Balarabe ba a duniya. Kasancewar amfani da haruffan Larabci a rubuta wani harshe daban, sai Bunza ya bayyana cewa "Ajami na nufin rubutun harshen Hausa cikin haruffan Larabci, waxannan haruffan ana yi musu gyaran fuska, ko qare-qare ko rage-rage, domin su dace da ma'anar da Bahaushe ke son ya isar. Duk rubutun Hausa da aka yi ta wannan sigar shi ne rubutun ajami" (Bunza, 2002:17).

Yawancin malaman Addinin Musulunci da sarakunan qasar Hausa sun yi amfani da wannan hanya ta rubutun ajami wajen aika saqo daga wannan malami zuwa wancan, ko daga wannan sarki zuwa wancan. Malamai sun yi wallafe-wallafe da dama cikin rubutun ajami domin yaxa Addinin Musulunci a tsakanin al'umma, musamman cikin tsarin waqoqin Musulunci. Wasu waqoqin an fassara su ne daga Larabci zuwa harshen Hausa, kamar littafin *Jiddul Ajizi* a waqe na Malam Shitu xan Abdurra'uf. Amma wani abin lura shi ne dukkan wallafe-wallafe da aka yi a wancan zamanin, ba a sami wani littafi na qagaggen labari cikin rubutun ajami ba.

Rubutun zube ya qara bunqasa a qasar Hausa a lokacin jihadin Shehu Usmanu Xanfodiyo, domin an yi wallafe-wallafe da dama cikin ajami a fannin mulki da shari'a. Akwai wani littafi mai suna '*Liya'ul Hukam*' (Hasken Mahukunta) na Shehu Abdullahi Xanfodiyo wanda shi ma zube ne da ya qunshi abubuwan shari'a. Yawancin rubuce-rubucen da aka yi a kotunan shari'a da wasu muhimman takardu da suka shafi sha'anin mulki, duk cikin ajami aka riqa yinsu. Haka nan dai aka ci gaba da amfani da salon rubutun ajami ana rubuta Hausa har lokacin zuwan Turawa.

2.2.2 Samuwar Rubutun Zube A Qasar Hausa A Sakamakon Zuwan Turawa

Rubutun Hausa ya samu ne ta hanyoyi guda biyu kamar yadda abin ya tabbata na daga tarihi. Hanya ta farko ita ce ta samuwar rubutun ajami kamar

yadda bayani ya gabata, wadda ta samu a sakamakon hulxa da qasashen Larabawa da kuma shigowar addinin Musulunci. Wannan hanya ta taimaka wa Hausawa wajen fitar da su daga qangin jahilci na bautar aljanu da sauran tsafe-tsafe. A sakamakon shigowar addinin Musulunci, Hausawa sun sami wayewar kai ta hanyar rabauta da ilimin karatu da rubutu cikin harshen Larabci da kuma rubutun ajami.

Ita kuma hanya ta biyu ta samuwar rubutu a qasar Hausa ita ce ta sakamakon zuwan Turawa qasar Hausa tare da salonsu da tsarinsu na rubutun boko. Yahaya, (1988:72) ya bayyana cewa “Tsarin rubutun boko na abacada, watau baqaqe da wasulla a jere, waxanda suka samo asali daga rubutun Latin, harshen Romawa kimanin shekaru 3,100 da suka wuce” Wannan ya nuna cewa yawancin mutanen qasashen Turai kamar Ingila da Faransa da Jamus da Fotugal (Portugal) da kuma Denmark sukan yi amfani da waxannan baqaqe da wasula a tsarin rubutunsu a makarantu da littattafai da makamantansu.

Kasancewar waxannan qasashe suna amfani da tsarin rubutu na abacada, sai ya zama cewa duk wata al’umma da suka riska kuma za su yi mu’amala da ita, sukan yi amfani ne da irin wannan salon rubutu don rubuta wani abu na daga tarihin rayuwar mutanen, wato kamar harshe da adabi da al’ada na wannan al’umma.

Tarihi ya nuna cewa Turawa ba su sami wani cikakken labari da xumi-xuminsa na Afirka ta Yamma ba, amma sun sami wasu rubuce-rubuce na wasu

Larabawa masu yawon buxe ido kamar Ubaidallah Muhammad Ibn Batuta da Umar Muhammad Ibn Khaldun. Yahaya, (1988:72) ya bayyana cewa “Sai a farkon qarni na goma sha shida (Q16) ne, a wajen shekarar 1535 aka sami wani Balarabe haifaffen Afirka ta Arewa mai suna Alhassan Ibn Muhammad Al-Wizas Al-Fasi wanda a lokacin da ya yi zaman kurkuku a qasar Italiya ne ya canza sunansa zuwa Leo Africanus. Kuma yana tsaren ne ya sami damar rubuta littattafai bakwai cikin harshen Larabci masu bayar da labarin tafiye-tafiyensa cikin daulolin Afirka, aka fassara su zuwa Turanci da wasu harsuna na qasashen Turai. A cikin littafinsa na bakwai ne ya bayyana ziyararsa da ya kai qasar Barno da wasu dauloli na Hausa a tsakanin shekarar 1513 zuwa 1515.” (Yahaya,1988:72-73).

A sakamakon karanta waxannan littattafai na Leo Africanus, sai Turawan suka tashi haiqan domin gano yanayin ciki da wajen Afirka. Daga nan suka kafa qungiyoyi masu manufofi daban-daban. A Ingila an kafa qungiyar Afirka (African Association) a shekarar 1788 don gano farko da qarshen kogin Neja, da kuma nazarin yiwuwar shirya hulxar ciniki tsakanin Ingila da mazauna kewayen kogin. A qarqashin wannan qungiya ce Turawa irin su Mungo Park da Clapperton da Denham da Landers suka shigo Afirka ta Yamma a tsakanin shekarar 1795 zuwa 1830. A tafiye-tafiyen da suka yi, wasu daga cikin Turawan sun ziyarci wasu garuruwan qasashen Hausa kamar Kano da Sakkwato, kuma sun rubuta labarin rayuwar mutanen wuraren. Dukkan abubuwan da Turawan

suka tattara domin ba da rahoto, sukan yi amfani da haruffan boko ne wajen rubuta Hausar. Turawan da suka shigo Afirka ta Yamma, musamman qasar Hausa, ba a lokaci guda ne ba. Sun shigo ne a lokuta daban-daban bisa qudirori daban-daban. An sami zuwan Turawan farko ‘yan yawon buxe ido da masu yaxa Addinin Kirista, sannan kuma aka sami Turawan mulkin mallaka, waxanda za a ga bayaninsu a taqaice.

2.2.2.1 Zuwan Turawan Farko

Tun kafin bayyanar Turawan mulki a qasar Hausa, an sami wasu Turawa da suka sha zuwa Afirka ta Yamma domin gudanar da bincike da ciniki da yaxa addinin Kirista, sannan wasu daga cikinsu sun sami isowa wasu qasashen Hausawa. Turawan sun yi rubuce-rubuce cikin harshen Turanci, wasu kuma cikin harshen Hausa, game da Hausawa da qasarsu da al’adunsu da kuma harshensu. Tarihi ya nuna cewa Turawa irin su B.G. Neibuhr da Henrich Barth da J.F. Schon da Robinson da sauransu, duk sun yi rubuce-rubucen zube, (Xangambo, 2008:22). Daga cikin waxannan Turawa a wancan lokacin, ba wanda ya kai J.F. Schon yawan rubuce-rubuce a kan harshen Hausa. Tun kafin qarni na ashirin (Q20) J.F. Schon ya yi rubuce-rubuce da dama waxanda suka shahara, daga ciki sun kai goma sha huxu (14), a tsakanin shekarar 1841 zuwa 1886. Wasu daga cikin rubuce-rubucen nasa sun haxa da Address to the Chiefs and People of Africa (in Hausa), 1841 da Vocabulary of the Hausa Language, 1843 da The Gospel According to St. Matthew, (translated into Hausa), 1857

da African Proverbs, Tales and Historical Fragments (Hausa texts), 1886 da sauransu. Wani abin lura shi ne, yawancin waxannan littattafai da Schon ya wallafa sun fi ba da qarfi ne ga bayanin addinin Kirista da tarihin qasar Hausa da karin magana da kuma bayanin harshen Hausa da makamantansu. Babu wani rubutun da ya shafi qagaggen labari daga rubuce-rubucen na Schon.

An ci gaba da samun ayyukan rubuce-rubuce a kan Hausa waxanda Turawan Ingila da na Jamus da na Faransa suka yi cikin littatafai da mujalloli waxanda aka buga a Turai kafin qarni na ashirin (Q20). Yawancin rubuce-rubucen da Turawan suka yi labarai ne ko tatsuniyoyi ko karin magana ko bayanin al'adu da kuma yanayin rayuwa a qasar Hausa. Yawancin bayanan an tattara su ne cikin Hausa, sannan aka fassara su zuwa Turanci ko Jamusanci ko Faransanci. Wasu littattafan kuma fassare-fassare ne na addinin Kirista da aka fassara daga Turanci ko wasu harsunan qasashen Turai zuwa harshen Hausa. Akwai wasu littattafan da suke koyar da wasu Turawa harshen Hausa, musamman masu niyyar zuwa Afirka saboda gano wasu wurare ko aikin soja ko na mulki ko ciniki ko kuma yaxa addinin Kirista, (Yahaya, 1988:79).

Turawan da suka yi rubuce-rubuce a kan Hausa daga qarni na goma sha tara (Q19) zuwa farko-farkon qarni na ashirin (Q20) suna da yawa, amma kaxan daga cikinsu sun haxa da : James Richardson da William B. Baikie da Fredrich Muller da J. Lippert da J. Numa Rat. Sannan akwai P. Standinger da Frank Edgar da R.S. Rattray da Fletcher da A.J.N. Tremearne da kuma C.E.J.

Whitting da sauransu. Wasu daga cikin Turawan sun yi rubuce-rubucen ne cikin harshen Hausa ko Turanci ko Jamusanci ko Faransanci ko kuma wasu harsuna na qasashen Turai.

2.2.2.2 Zuwan Turawan Mulkin Mallaka

A farkon qarni na ashirin (Q20) ne wato a shekarar 1900 Turawan mulkin mallaka suka fito da manufarsu qarara ta qwace mulkin qasar Hausa daga hannun sarakunan da ke mulki a zamanin. Wannan ta haifar da zaman doya da man ja a tsakanin mahukuntan qasar Hausa da Turawan. Daga qarshe sai da ta kai ga qaddamar da yaqе-yaqе a tsakanin sarakunan qasar Hausa da waxannan Turawa masu qudirin kafa tsarin mulkin mallaka. Bayan gwabzawa tsakaninsu da wasu garuruwan qasar Hausa, sai suka tsayar da mulkinsu a shekarar 1903, bayan yaqi da daular Usmaniyya mai hedikwata a Sakkwato. Daga nan sai suka kafa makarantun boko na farko mallakar gwamnati a Sakkwato a cikin shekarar 1905 da Zariya a 1907 da kuma Kano a 1909, sannan kuma suka fara amfani da harshen Hausa domin koyarwa a makarantun, (Gusau, 2008:24-28).

A shekarar 1909 ne Gwamna Lugga ya zavi Hans Vischer a matsayin Jami'in Ilimi na Jihar Arewa. Bayan an tura shi ya ziyarci Misra da Sudan da Gwalkwas, sai ya yiwo nazarin irin tsarin da suke bi wajen gudanar da ilimi domin ya ga yadda zai dace da Jihar Arewa. Bayan dawowarsa sai aka kafa makarantar gwamnati a Nasarawa ta Kano a shekarar 1909. Ya zavi qwarrarun malaman Arabiyya ya zuba su a makarantar don su taya shi gudanar da aikin

koyarwa. Ana koyar da fannoni daban-daban cikin harshen Hausa, sannan ana koyar da Turanci a matsayin harshe ne kawai, (Yahaya, 1988:90-91).

Bayan an buxe makarantu a garuruwa daban-daban na qasar Hausa, sai wata babbar matsala ta kunno kai, wato ta rashin wadatattun littattafan karantawa. Ganin wannan matsala sai Hans Vischer da wasu malaman da ke koyarwa a makarantar suke tsara abubuwan koyarwa da kansu kafin a sami littattafan da suka dace. Daga baya an buga wasu littattafai da suke amfani da su waxanda suka haxa da: Karatu Hausa (1909), Littafin Koyon Lissafi (1914), Labarin Qasashen Afirka (1918) da Littafi Na Koyon Karatu (1923). An samar da waxannan littattafai ne da nufin inganta harkar koyo da koyarwa a makarantun elementare na lokacin.

Turawan mulkin mallaka sun kakkafa makarantun boko a Jihar Arewa ne saboda wasu manufofi waxanda suka haxa da:

- a) Samar da malamai waxanda za su koyar a wurare daban-daban na Jihar Arewa.
- b) Ba wa ‘ya’yan sarakuna ilimin gudanar da mulki ta hanyoyin zamani.
- c) Koyar da ilimin ayyukan gwamnati ga waxanda suka nuna qwazo don Turawa su ba ‘yan qasa damar gudanar da wasu ayyuka na gwamnati, (Yahaya, 1988:91).

A tsakanin shekarar 1914 zuwa 1919, an sami yawaitar makarantu a larduna daban-daban na Jihar Arewa. Yawancin xaliban da aka yaye a makarantar Xan hausa su aka xauka aiki, sannan aka tura su domin su riqe makarantun larduna a matsayin malamai. Ganin cewa makarantun boko sun yawaita, sai aka xauke hedikwatar ilimi daga Kano ta koma Kaduna domin a sami damar kulawa da makarantun larduna na gwamnati su goma sha xaya (11). Saboda a sami cikakkiyar kulawa, sai aka yi yunquri domin samar da littatafan karantawa na qagaggun labaran Hausa a waxannan makarantun.

2.3 Samar Da Rubutattun Labarai Ta Hanyar Fassara

Yawaitar makarantun boko ne ya qara haifar da matsalar littatafan karantawa a makarantu. Domin a warware wannan matsala, sai gwamnatin Jihar Arewa ta yi hovvasa wajen kakkafa hukumomi da kamfanoni waxanda za su kula da harkar xab'in littatafan da za a riqa amfani da su. Waxannan hukumomi da kamfanonin xab'i, qarqashin mutane daban-daban, sun taimaka wajen samar da rubutun zube na qagaggaun labarai, (Xangambo, 2008:23).

Hukumar da aka fara kafawa ita ce Hukumar Fassara a shekarar 1929, sannan aka buxe mata ofishinta na farko a gidan Xan hausa qarqashin shugabancin C.E.J. Whitting. Bayan shekara biyu da kafa ta, wato a shekarar 1931 sai aka mayar da ita ofishinta na dindindin a qofar Tukur-Tukur da ke Zariya. Wani abin la'akari shi ne ko da Hukumar Fassara ke qoqarin tabbatar da zaunuwarta, tana hulxa da hukumomi irin na talifi da tsangayoyi masu

sha'awar fassara da talifi. Tsangayar da yi tasiri sosai, ita ce wadda ke kula da harsuna da al'adun Afirka da aka kafa tun a shekarar 1905. Wannan tsangaya ita ce wadda ta fara shirya gasa tsakanin 'yan Afirka domin samar da littattafai na karantawa a maimakon fassara su kawai. A nan Arewacin Nijeriya kuwa Hukumar Fassara ce ta taimaka wa 'yan qasar da suka shiga cikin waccan gasar ta Afirka, domin ta hanyar ta ne aka miqa littattafan da suka shiga waccan gasar, (Usman, 2012:41).” A shekarar 1931 Kyaftin Taylor ya amshi shugabancin Hukumar Fassara, ya iske cewa an soma gauraya aikin fassara da na talifi a hukumar. A shekarar 1932 F.W. Taylor ya bar aiki ya koma gida Ingila da zama, wannan ya sa aka rufe Hukumar Fassara na wani lokaci, sai a ranar 7 ga watan Mayu, 1932 aka miqa shugabancinta a hannun wani Bature mai suna Dr. R.M. East. An xora wa Hukumar ta Fassara nauyin abubuwa huxu waxanda suka haxa da:

- (a) Fassara littattafai daga waxansu harsuna, musamman Larabci da Turanci, zuwa Hausa.
- (b) Wallafa littattafai cikin harshen Hausa.
- (c) Shirya littattafai manya da qanana don karantawa a makarantu.
- (d) Taimaka wa 'yan qasa su dinga wallalafa littattafai, Yahaya, (1988:93-94).

Hukumar Fassara ta yi ayyuka da dama na fassare-fassare daga wasu harsuna, musamman harshen Larabci zuwa Hausa. An buga littattafai, sannan

aka ci gaba da amfani da su a makarantu. Har yanzu ana amfani da wasu daga cikin littattafan da Hukumar Fassara ta buga. Daga cikin ayyukan wannan hukuma, an sami fassara littattafai kamar:

- *Dare Dubu Da Xaya (Alfu Laila Wa Laila, na Larabci)*
- *Labarun Hausawa da Maqwabtansu* (Fassara daga Larabci na ayyukan rubuce-rubucen malamai game da tarihin sassa daban-daban na qasar Hausa)
- *Labaru Na Da Da Na Yanzu*
- *Saiful Muluki* (Fassara daga Larabci)
- *Al'amuran Duniya Da Na Mutane* (Fassara daga labaran Larabci da na Turanci)
- *Koyarwar Labarin Qasa da Tarihi*
- *Magaurayi (Combined Reader)*
- *Abdulbaqi Tanimuddari* (Fassara daga littafin Larabci)
- *Littafi na Bakwai na Leo Africanus* (Fassara daga littafin Turanci)
- *Littafin Lissafi*
- *Xan Littafin Taimako Ga Malamai Don Makarantu Na Fari*
- *Taimakon Masu Ciwon Kutturta*
- *Littafi Na Farko Na Kiwon Lafiya A Cikin Qasashe Masu Zafi*
- *Six Hausa Plays (Wasan Kwaikwayo Guda Shida Cikin Hausa), a cikin (Yahaya, 1988:94).*

Waxannan littattafai da Hukumar Fassar ta buga, ba dukkansu ne na zube ba, akwai na lissafi da na wasan kwaikwayo. Ko da a cikin na zuben ma, akwai waxanda ba na qagaggun labarai ne ba, wato akwai na tarihi da na sana'o'i da na kiwon lafiya.

2.4 Samar Da Rubutattun Qagaggun Labaran Hausa Ta Hanyar Gasa

Duk da cewa an yi ayyukan fassare-fassare da dama na littattafai daga wasu harsuna kamar Ingilishi da Larabci zuwa harshen Hausa, amma Hukumar Fassara ta ci gaba da xab'in littatafai da aka rubuta cikin harshen Hausa. Hasali ma wannan hukumar ce ta shirya gasar rubuta littafafi na qagaggun labarai daga 'yan qasa. An duba yadda gasar ta kasance a tsakanin waxanda suka shiga domin bayar da tasu gudummuwar don bunqasa rubutaccen adabin Hausa.

2.4.1 Rubutattun Qagaggun Labaran Hausa Na Gasar Farko

Hukumar Fassara ta tsara shirya gasa tsakanin 'yan qasa daga shekarar 1932 zuwa 1933, (Usman, 2012:44).” Kafin a shirya wannan gasar sai da shugaban Hukumar Fassara, Dr. R.M. East ya kai ziyara wasu sassan qasar Hausa kamar Katsina da Kano da Sakkwato da Bauci da Birnin Kebbi. Ya tattauna da malamai da xalibai da ake da su a waxannan wurare. Ya bayyana musu abubuwan da yake so su rubuta na littattafan labarai da ake so a samara. An jaddada wa masu shiga gasar cewa hukumar ba za ta amince da littafin da ba qagawar marubucinsa ba. Duk wanda ya rubuta labarin da ya qaga, za a buga littafin, sannan kuma a ba shi goro. Wannan ya jawo hankalin malamai da 'yan

boko da ma'aikatan en'e da dama sun wallafa, sun aika domin shiga gasar. Ga yadda littatafan gasar suka kasance:

Ruwan Bagaja Malam Abubakar Kagara

Ganxoki Malam Bello Kagara

Shaihu Umar Malam Abubakar Bauci

Idon Matambayi Malam Muhammadu Gwarzo

Jiki Magayi R.M. East da Tafida

Daga baya an canza wa Hukumar Fassara suna zuwa Hukumar Talifi daga ranar 2 ga watan Afrilu, 1937. An yi wa Hukumar canjin suna ne saboda dalilan wuce-gona-da-iri wajen aikin xab'i da kuma yadda hukumomin gwamnati ke tura mata ayyukan da ba domin su aka kafa ta ba. Saboda rubuce-rubucen wasiqu da aka yi ta yi na qorafe-qorafe kan yin wasu ayyuka daban da ake kawo wa Hukumar, sai R.M. East ya rubuta amsar wata wasiqa mai xauke da lamba NAK/AND/764/VOL.3/311/1936 kamar haka:

“A halin yanzu da ake ciki dukkan ma'aikatan hukumar na fama da aikin rubuta littattafan labarai (Magana Jari Ce). Ba na so na matsa musu da wani aiki ba, ganin cewa ba mu da isashen lokaci, domin kuwa aron Malam Abubakar aka ba mu na watanni. Za mu fassara waxannan dokoki nan gaba idan ba aikin gaggawa ba. In so samu ne a bari mu kammala aikin rubutun Magana Jari Ce. Ko kuma in mun sami wani sabon ma'aikaci. Idan ba ka manta ba, tuni ka ba mu dama mu dinga yin irin wannan aiki

(na talifin labarai), tun a shekarar 1935.” (Usman, 2012:48).

Daga wannan bayani na R.M. East, za a gane cewa a shekarar 1937 ne aka canza wa Hukumar Fassara suna ta koma Hukumar Talifi. Idan aka duba ansar wasiqar ta nuna cewa an rubuta tat un cikin shekarar 1936 ne.

2.4.2 Rubuta Qagaggun Labaran Hausa Na Gasa Ta Biyu

An shiga wata yarjejeniya a tsakanin Gwamnatin Jihar Arewa da wani kamfanin tallan littattafai na Ingila mai suna Macmillan Publishers, sannan aka kafa Kamfanin Xab’i na Arewacin, (wato Northern Nigeria Publishing Company Limited). An yi wannan yarjejeniya ce tun kafin a karve ayyukan Kamfanin Gaskiya a miqa wa Kamfanin Littattafai na Nijeriya ta Arewa. A cikin yarjejeniyar, Kamfanin Gaskiya yana da kashi 51, shi kuma Kamfanin Macmillan yana da kashi 49 cikin 100 na jarin da aka zuba a sabon kamfanin na NNPC. An yi wa kamfanin NNPC rajista a watan Oktoba na shekarar 1966, sannan aka ware masa ofishinsa kusa da Kamfanin Gaskiya da ke Tudun Jukun, Zariya. An ba wa kamfanin damar sake buga littattafan da ya ga za su sayu daga cikin tsofaffin littattafan da aka buga tun kafin a kafa Hukumar NORLA da waxanda aka buga a zamanin NORLA da kuma waxanda Kamfanin Gaskiya ya buga kafin a kafa NNPC. Kamfanin ya yi gagarumin aiki wajen sabunta yawancin littattafan da aka tsara aka buga tun daga lokacin Hukumar Fassara. Har ila yau Kamfanin na NNPC ya buga sababbin littattafai a fannoni daban-

daban, kamar addini da ilimi da waqoqi da labarai da kuma wasan kwaikwayo, (Yahaya, 1988:108).

Domin a qara samar da littattafan karantawa daga ‘yan qasa, sai kamfanin NNPC ya saka wata gasa ta rubuta littattafan qagaggun labaran Hausa a shekarar 1981. Marubuta da dama sun shiga wannan gasar, amma an zavi guda takwas, sannan aka yi masu kyautuka. An buga guda uku daga cikinsu waxanda suka haxa da:

-So Aljannar Duniya, na Hafsat Abdulwahid

-Amadi Na Malam Amah, na Magaji Xanbatta

-Mallakin Zuciyata, na Sulaiman Ibrahim Katsina

Wannan ya nuna cewa kamfanin NNPC ya yi qoqari wajen kwatanta dawo da irin ayyukan da Hukumar Fassara ta yi a shekarar 1933. Manufa dai a nan ita ce yadda kamfanin ya tsara gasar rubuta littattafai don bunqasa rubuce-rubuce cikin harshen Hausa, da kuma qoqarin qara wa marubuta qwarin gwiwa ta hanyar ba da kyautuka ga waxanda suka yi nasara a gasar rubuta littattafai na qagaggun labaran Hausa.

2.4.3 Rubutattun Qagaggun Labaran Hausa Na Gasa Ta Uku

Duk da cewa an sami hukumomi da kamfanoni waxanda suka ba da gagarumar gudummawa wajen havaka da bunqasa rubuce-rubuce cikin harshen Hausa, za a iya cewa buqatar samar da littattafai na qagaggun labaran Hausa ba

ta qare ba. Saboda a qara ba da gudummawa, sai Hukumar Al'adu ta Tarayya wadda aka fi sani da Turanci "Federal Department of Culture" ta yi yunquri domin samar da littattafai na qagaggun labaran Hausa ta hanyar shirya wata gasa a shekarar 1982. An sami marubuta waxanda suka shiga wannan gasa ta rubuta qagaggun labarai cikin harshen Hausa. An zavi waxanda suka yi nasarar shiga gasar, sannan kuma aka buga littattafan guda huxu kamar haka:

-*Turmin Danya*, na Sulaiman Ibrahim Katsina

-*Tsumangiyar kan Hanya*, na Musa Muhammad Bello

-*Qarshen Alewa Qasa*, na Bature Gagare

-*Zavi Naka*, na Munir Mamman Katsina , (Mukhtar, 2004:20-21).

Dukkan waxannan wallafe-wallafe da aka yi a sakamakon yin gasanni daban-daban, an yi su ne domin bayar da gudummawa wajen havaka rubuce-rubuce cikin harshen Hausa. Idan aka lura za a fahimci cewa harkar rubuce-rubuce da bunqasar qagaggun labaran Hausa sun hau mata kai da dama kafin su kai matsayin da suke a yanzu, wato tun daga matakin fassara daga wasu harsuna zuwa harshen Hausa, har zuwa kan gasannin da aka yi ta gudanarwa a lokuta daban-daban.

A taqai ce dai samuwar irin waxannan rubuce-rubuce cikin harshen Hausa ya haifar da sha'awar karance-karance a tsakanin Hausawa, wanda kuma ya taimaka wajen samuwar sababbin marubuta da dama. A cikin shekarun 1980 an

sami yawaitar irin waxannan marubuta a inda Balaraba Ramat Yakubu ta faxa cikinsu.

2.5.0 Adabin Kasuwa A Qasar Hausa

Duk da cewa kalmar ‘Adab’ ararriya ce daga harshen Larabci, amma masana da manazarta a wannan fanni na ilimin adabin Hausa, sun yi ta qoqari wajen fito da ma’anarta gwargwadon yadda za ta dace da yanayin rayuwar Bahausha domin ya fahimce ta sosai.

Wasu masanan kamar Junaidu da ‘Yar’aduwa, (2007:66) sun bayyana cewa “adabi yana nufin wata hanya ta musamman wadda bil-Adam (mutum) yake bi don sadar da abubuwan da suka shafi rayuwarsa da ta ‘yan’uwansa. Abubuwan da yakan sadar xin kuwa mafi yawansu abubuwa ne da suka daxaxa masa, watau na annashuwa, ko suka munana masa zuciya don nuna baqin cikinsa da qin abin; watau a taqaice dai adabin yana nufin rayuwar xan’adam dukkaninta”.

Shi kuma Xangambo, (2008:2) ya bayyana ma’anar adabi da cewa “zantuttukan da suka qunshi fusahohi ko suke bayyana nau’o’in azanci a fannonin rayuwa iri daban-daban domin koya wani darasi ga al’umma, walau cikin furuci ko a rubuce”.

A binciken Mustapha, (2013:137) an bayyana cewa “adabi wata babbar hanya ce da xan Adam yake yin amfani da ita don ya sadar da abubuwan da

suka shafi rayuwarsa da ta ‘yan’uwansa, ga su ‘yan’uwansa ko wasu daban, ya zama hannun-ka-mai-sanda ko darasi ga rayuwa ko nishaxi. Abubuwan da yakan so ya sadar xin nan kuwa sukan shafi wani abu ne da ya daxaxa masa zuciya ko wanda ya sosa masa rai ko wanda ya shafi siyasa ko addini ko wayar da kai, wato ilimi”.

Cuddon, (1999) a cikin (bambadiya.blogspot.com/2016/01) ya bayyana ma’anar adabi a luggance, inda fassarar ta zo cikin harshen Hausa cewa “adabi na iya kasancewa abubuwa da dama da suka haxa da wasan kwaikwayo da waqa da gajerun labarai da rubutattun littattafai da dai sauransu.” Ya qara da cewa “idan aka ce wannan aikin adabi ne, to maqunshiyar aikin ta bambanta da sauran kwashe-kwashe na yau da kullum, musamman abin da ya shafi gaskiyar lamari ko kuma faxar tarihi, ke nan adabi yana da wasu siffofi da suka bambanta shi da wasu ayyuka da ba su da tasiri irin nasa.”

A taqaiice Mustapha, (2013) da Junaidu da ‘Yar’aduwa, (2007) da Xangambo, (2008) sun amince da cewa adabi ya shafi rayuwar xan’adam da yadda yake sadarwa cikin fasaha tsakaninsa da ‘yan’uwansa a kan abin da ya daxaxa masa ko ya sosa masa zuciya da koya wani darasi ga al’umma da sauran abubuwan rayuwar yau da kullum. Abubuwan da suka shafi wasannin kwaikwayo da waqoqi da labarai da sauransu, duk suna daga cikin abubuwan da hoton rayuwar al’umma ta qunsa.

Adabin Hausa abu ne da ke da tsohon tarihi, wato tarihinsa na iya zuwa daidai da tarihin zamantakewar Bahaushe. Kamar yadda Bahaushe ya yi ta cin karo da baqi da al'adunsu mabambanta, haka nan shi ma adabin Bahaushe ya yi ta cin karo da adabobin wasu al'ummomi mabambanta. Irin wannan ya faru ne a sakamakon irin sauye-sauye daga abubuwa na gargajiya zuwa na zamani da suka yi ta shigar wa adabin Bahaushe a sanadiyyar gwamatsuwa da baqin al'amura. Manufa a nan ita ce da farko ana adanar adabin a gargajiyance a cikin kai, sai daga baya aka fara samun hanyar zayyana shi a takarda. Wannan ya nuna cewa haxuwa da baqi kamar Larabawa da Turawa ne qashin bayan samuwar waxannan sauye-sauye, waxanda a sakamakon haka suka haifar da gagarumin tasiri wajen bunqasar adabin Bahaushe.

A farkon qarni na 19 da kuma cikin na 20, yawancin marubuta malamai ne waxanda ke da ilimin Larabci, suna nazarin Alqur'ani da kuma fannoni daban-daban na kimiyyar Musulunci. A cikin qarni na 19 an yi amfani da waqoqin Musulunci waxanda aka rubuta cikin harshen Hausa domin yaxa addini a tsakanin mazauna qauyuka da birane na qasar Hausa. Haka kuma miskinai, musamman ma makafi sukan bi qauyuka da gidaje suna rera waqoqin Musulunci na lokacin jihadi, sannan ana ba su sadaka. (Hiskett, 1975) a cikin (Furniss, 1996:53).

A tsarin ilimi na Musulunci, ba kuxi ne aka fi ba da muhimmanci wajen yaxa addini a cikin al'umma ba. Yawanci akan yi rubuce-rubuce ne cikin ajami

wanda ake yi da hannu ba da keken rubutu ba. A lokacin da aka fara samun na'ura mai xaukar hoton rubutu, sai aka fara samun hanya mai sauqi wajen samar da takardu masu yawa. Ta wannan hanya mawallafi zai kai abin da ya rubutu a juya masa da yawa, ko ya biya da kansa ko wani ya taimaka masa a sami kwafe da yawa. Saboda rashin kamfanonin xab'i masu aiki a cikin shekarun 1980, sai marubuta qagaggun labarai suka fara sama wa kansu hanya ta xab'i kamar yadda masu waqoqin ajami suka yi, (Furniss, 1996:53). Wannan ya nuna cewa tunda maxaba'un da hukuma ta san da zamansu, kuma suna da kayan aiki masu inganci, amma kuma ba sa ayyuka yadda ya kamata, sai waxannan marubuta littattafan qagaggun labarai suka fara zuwa wuraren buga littattafai da ke bakin tituna ko cikin kasuwanni domin samun biyan buqata.

An sami qungiyoyin marubuta da yawa da suka vullo a Nijeriya xauke da kundayen tsarin mulki da sunayen shugabanni da sauran muqamai. A vangaren waqoqi akwai qungiyoyi kamar Hausa Fasaha da Hikima Kulob da Qungiyar Nazarin Hausa da Qungiyar Marubuta da Manazarta Waqoqin Hausa da Qungiyar Mawallafa Hausa. A vangaren qagaggun labarai, akwai Qungiyar Raina Kama da kuma Kukan Kurciya. Har ila yau daga cikin qungiyoyin marubutan akwai Qungiyar Himma da Mikiya da Xan Hakin da ka Raina da Soyayyar Zamani da Qungiyar Marubuta ta Nijeriya da kuma Qungiyar Marubuta ta Bushara, kamar yadda (Furniss, 1996 da Mukhtar, 2004) suka bayyana. Dukkan waxannan qungiyoyin marubuta sun samu ne saboda yunqurin

da ‘yan qasa suka yi da nufin qara bunqasa rubuce-rubuce cikin harshen Hausa domin amfanin masu karatu.

Adabin kasuwa a qasar Hausa abu ne da za a ce bai daxe da samuwa ba, musamman ma idan aka kwatanta shi da sauran rubuce-rubuce na gangariyar adabi da suka bayyana kafin shekarar 1980. Duk da kasancewarsa jaririn adabi ne, amma yana taka rawa wajen bunqasar rubuce-rubuce na qagaggun labarai a cikin harshen Hausa. Za a xauke shi a matsayin wani matakin qara samar da abubuwan karantawa na soyayya da na yanayin zamantakewar aure da siyasa da tattalin arziki da faxakarwa da makamantansu. A cikin wannan sashe an duba yadda Adabin Kasuwar Kano ya samu, sannan a duba irin siffofin da yake xauke da su, waxanda idan aka ga littafi da su, to lallai za a iya cewa yana daga cikin rukunin littattafan Adabin Kasuwar Kano.

2.5.1 Samuwar Adabin Kasuwar Kano

Kamar yadda aka bayyana, sassa daban-daban na duniya suna da gangariyar adabi, haka nan kuma akwai wasu sassan da ke da adabin kasuwa. Bincike ya nuna cewa al’ummomin duniya daban-daban kamar Ingila da Jamus da Faransa da qasashen Larabawa da makamantansu, duk suna da adabin kasuwa. Idan aka duba cikin gida Nijeriya ma, akwai Adabin Kasuwar Anacha wanda ya yi tashe a cikin wasu shekaru da suka gabata. Saboda haka za a iya cewa ba sai lallai qasashen da suka ci gaba ne kaxai za su iya samar da adabin kasuwa ba. Haka kuma ba sai cikin harshen Turanci ko Jamusanci ko Larabci

ko kuma Faransanci ne kaxai za a iya samar da adabin kasuwa ba. Qasashe masu tasowa har ma da waxanda ba su ci gaba ba, suna iya samar da adabin kasuwa domin amfanin mutanen da ke buqatarsa. Buqatar karance-karance ta haifar da wallafa irin waxannan littattafai a cikin al'ummar Hausawa. Saboda haka samuwar irin waxannan littatafai ne ta haifar da samuwar adabin kasuwa domin biyan buqatun wani gungun mutane, wato talakawa ko waxanda ba su da wadata.

A cikin shekara ta 1981 kamfanin buga littattafai na Arewacin Nijeriya (NNPC) ya gudanar da wata gasar rubuta qagaggun labaran Hausa, inda ya buga littattafai uku daga cikin waxanda suka yi nasara, kamar:

-*So Aljannar Duniya*, na Hafsar Abdulwaheed

-*Amadi na Malam Amah*, na Magaji Xanbatta

-*Mallakin Zuciyata*, na Sulaiman Ibrahim Katsina.

Da ganin iri n waxannan littattafai, za a fahimci cewa akwai virvishin soyayya dangane da saqonnin da ke cikinsu. Saboda haka daga lokacin ne aka fara ganin bayyanar littattafan qagaggun labarai cikin harshen Hausa masu xauke da jigo irin na soyayya.

Littattafan da aka wallafa na gasar shekarar 1981 sun yi wa al'umma hannunka mai sanda na irin littattafan da za su biyo bayansu. A sakamakon haka sai aka danganta littafin *Rabin Raina* na Talatu Wada Ahmed wanda aka

wallafa a shekarar 1984 a matsayin tushe ko tubali ko ginshiqin samuwar adabin kasuwa a qasar Hausa.

Bincike ya nuna cewa yawancin littattafan da aka wallafa tun cikin shekarun 1980, suna kama da littattafan adabin kasuwa. A cikin shekarar 1984 aka sami wata al'adar rubuce-rubuce na qagaggun labarai, wadda ta kunno kai. Yawancin jigon irin waxannan littattafai bai wuce soyayya ba, kuma ya yi tasiri a cikin wannan adabin, (Mukhtar, 2004:21).

Baya da samuwar littafin *Rabin Raina*, an sami wasu marubutan da suka wallafa littattafai ba tare da sun yi wata yarjejeniya ko tattauna yadda za su rubuta labaransu ba. Yawancin waxannan marubutan sun fito ne daga garuruwa daban-daban. Idan akwai waxanda suka fito daga gari xaya ma, za a ga cewa wasu suna xalibta ne a makarantu daban-daban. Don haka ba wani taro aka kira don raxa wa Adabin Kasuwar Kano suna ba. Bayan gudanar da wani bincike a cikin shekarar 1994, sai Malumfashi, (1994) ya ga ya dace da a kira shi da suna Adabin Kasuwar Kano, a sakamakon abin da ya gani masu kama da juna tsakanin littattafan da irin waxanda aka samar a Anacha, a cikin Sabe, (2009:106).

Whitsitt, (2003) ya bayyana irin juyin da aka samu dangane da adabin Bahausha. Haka zalika ya bayyana cewa shi Adabin Kasuwar Kano yana da alaqa da Adabin Kasuwar Onitsha. Ya nuna cewa su waxannan marubutan Adabin Kasuwar Kano tamkar sun bi sahan marubutan ne na kasuwar Anacha.

Ya gudanar da binciken ne a cikin littattafan da suka haxa da: *Ki Yarda Da Ni da Allura Cikin Ruwa da Wa Ya San Gobe?* da sauransu. Sannan ya kalli yadda marubuciyar ke kallon danne ‘yancin mata da ake yi. Dangantakar aikin nasa da wanda ake gudanarwa ita ce yadda ya kawo bayani a kan rubutattun qagaggun labaran Hausa. Abin da ya bambanta su shi ne yadda shi ya kalli danne ‘yancin mata da ake yi. Binciken da aka gudanar kuma ya kawo bayanai ne a kan irin dabarun bayar da labaran da Balaraba Ramat Yakubu ta yi amfani da su a cikin wasu littattafanta na qagaggun labaran Hausa.

Saboda haka irin waxannan littattafai sun yi tasiri a cikin rayuwar al’ummar Hausawa, duk da cewa an sha samun kushe daga wasu masana da manazarta da xaliban ilimi, kai har ma da malaman addini da sarakuna da wasu jama’ar garuruwa daban-daban na qasar Hausa. Wani abin lura shi ne, kushen ya fi bayyana musamman a manyan makarantu kamar jami’o’i da kwalejojin ilimi inda ake nazartar harshen Hausa.

Babban abin da ya haifar da samuwar irin waxannan wallafe-wallafe shi ne ganin irin tazarar da aka samu ta wajen shekaru 20 na rashin mayar da hankali wajen xab’in littattafan hira daga maxaba’u. Kamfanonin xab’i irin su Gaskiya da NORLA (Northern Regional Literature Agency) da NNPC (Northern Nigeria Publishing Company) da UPL da Ganuwa da Triumph da Longman da Macmillan da sauransu, su ne ke samar da kuma rarraba littattafan

ilimi cikin Hausa, amma sai suka yi watsi da wallafa littattafan adabi, (Malumfashi, 2004:152).

Waxannan shekarun 1980, shekaru ne masu tarihi dangane da abin da ya shafi samuwar ilimin boko da karatu a Arewacin Nijeriya, musamman ma a qasar Hausa. A wannan lokaci ne aka fara yaye xaliban UPE waxanda suka samu a sanadiyyar wani shiri na gwamnatin tarayya da aka fara daga shekarar 1976. Wannan shiri ya sa xaliban da aka fara yayewa daga shekarar 1982 suka fara shiga kasuwar rubutu da karatu da rububin neman abubuwan karantawa. A daidai wannan lokaci ne Kamfanin Xab'i na Arewacin Nijeriya (NNPC) da ke xab'I, ya daina buga littattafan hira da na nishaxi, duk da cewa akwai matasa da yawa da aka yaye a tsarin ba da ilimin firamare (Universal Primary Education), waxanda suka yunquro domin samun abubuwan karantawa cikin harshen Hausa, (Sabe, 2009:101).

Malumfashi, (2002) ya gabatar da wata maqala inda ya kawo salsalar samuwar littattafan qagaggun labaran Hausa da ake wa laqabi da Adabin Kasuwar Kano. Ya bayyana dalilin da ya sa ake kiran su da sunan kasuwar ta Kano. Har ila yau ya bayyana yadda mawallafan suke kwaso kayan aikinsu daga cikin littattafai da fina-finan Turawa da makamantansu. Ya bayyana cewa ana xaugar labaran cikin littattafan, ana mayar da su fina-finan Hausa.

Malumfashi, (2004) ya bayyana cewa rubuce-rubucen farko na qagaggun labaran Hausa suna da ingaci saboda lura sosai da aka yi. Ya bayyana cewa

saboda sakaci da aka samu ta vangaren kamfanonin xab'i, sai aka sami matsalar qarancin littattafan, wanda ya haifar da buqatun masu karanta su suka qaru. A sakamakon haka ne jama'a ke sauraren shirye-shirye na gidajen rediyo daban-daban. Haka zalika ya bayyana cewa ganin manyan kamfanonin xab'i sun yi wa al'amarin riqon sakainar - kashi, sai aka fara samun wasu matasa suka fara kwaikwayon irin abubuwan da suka saurara a gidajen rediyo. Irin wannan saurare ya haifar da fara samuwar rubuce- rubuce daga matasan marubutan a cikin shekara ta 1984. Wadda ta fara ita ce Talatu Wada Ahmed inda ta wallafa littafi mai taken *Rabin Raina*, daga nan wasu suka bi bayanta. An laqaba wa irin wannan wallafa suna Adabin Kasuwar Kano. Daga qarshe ya bayyana cewa an sha samun qiqi-qaqa na ra'ayoyin jama'a dangane da litattafan na Adabin Kasuwar Kano.

Kafin waxannan xalibai da aka yaye su fara wallafa littattafai, sai da suka fara aika rubutattun labaran nasu zuwa gidajen rediyo kamar Rediyon Tarayyar Nijeriya na Kaduna, inda ake karanta labaran a filin 'Shafa Labari Shuni.' Sannan akwai Gidan Rediyo Rima da ke Sakkwato da Gidan Rediyon Jihar Kano da Gidan Rediyon Jihar Bauci da makamantansu, inda duk ake aika labaran da aka rubuta domin karantawa ga masu saurare. Ganin cewa wasu da dama da suka aika labaran nasu ba su ji an karanta ba, sannan an jibge wasu a kantoci, wasu kuma an qona, sai suka fara tunanin neman mafita a kan

al'amarin. Daga cikin littattafan da aka wallafa waxanda suka biyo bayan na Talatu Wada Ahmed akwai:

-*Soyayya Gamon Jini*, a shekarar 1986 na Ibrahim Hamza Abdullahi.

-*In Da Rai*, a shekarar 1987 na Idris S. Imam.

-*Budurwar Zuciya*, a shekarar 1987 na Balaraba Ramat Yakubu.

-*Kogin Soyayya*, a shekarar 1988 na A.M. Zaharaddeen.

-*Idan So Cuta Ne*, a shekarar 1989 na Yusuf M. Adamu.

Baya ga waxannan an sami marubuta da dama da suka bayyana kamar Ado Ahmed Gidan Dabino da Xan'azumi Baba da Aminu Abdu Na'inna. Akwai kuma Bala Anas Babinlata da Badamasi S. Burji da Yusuf Lawan Gwazaye da Alkhamees Bature. Sauran sun haxa da Ibrahim Mandawari da Ibrahim Sheme da Bashir Sanda. Sauran mata da ake da su akwai Bilkisu A. Funtuwa da Hadiza S. Aliyu da Hauwa Aminu da Atika S. Sidi.

Bayan vullowar wasu qungiyoyin marubuta kamar Raina Kama da Kukan Kurciya da Qungiyar Matasa Marubuta, an sake samun Qungiyar Jigon Hausa a Kano. A Kaduna kuma an sami Qungiyar Ruwan Dare. An sami Qungiyar Matasa Marubuta ta Jihar Sakkwato. Dukkan waxannan qungiyoyin marubuta sun taimaka wajen havaka da bunqasa adabin Hausa, musamman ma rubutattun qagaggun labarai, sannan sun ba da gagarumar gudummawa wajen qara fito da Adabin Kasuwar Kano a idon duniya.

Dangane da qungiyoyin makaranta kuma, an sami wasu a cikin birnin Kano irin su Dakata Readers Association da Kabuga Readers Association da Tudun-Wada Readers Association da kuma Hotoro-South Readers Association. Haka zalika akwai wuraren sayar da irin waxannan littattafai na Adabin Kasuwar Kano waxanda ke garuruwa daban-daban na Arewacin Nijeriya, kamar Kano da Kaduna da Zariya da Bauci da Jos da Gusau da Sakkwato da Gombe da sauransu.

Shi kuwa Whitsitt, (2002) ya bayyana cewa ana samun rubutattun qagaggun labaran Hausa a Kano da Kaduna da Zariya da kuma Sakkwato. Ana kiran su da ‘Adabin Kasuwar Kano.’ Yawancin littattafan suna bayani ne a kan soyayyar samari da ‘yanmata da matsalolin auren mata fiye da xaya da kuma tauye hakkin mata wajen neman ilimi. Har ila yau binciken ya nuna cewa rubuce-rubucen na samun suka daga wasu saboda gurvata tarbiyyar ‘ya’ya mata, yayin da wasu kuma ke kare ra’ayin muhimmancin irin waxannan rubuce-rubucen. Binciken ya fito da irin matsalar tauye hakkin mata da maza ke yi tsakanin kishiyoyi, kamar yadda abin ya bayyana a littafin *Budurwar Zuciya*. Whitsitt, (2002) ya gabatar da wata maqala inda ya kawo bayanai daga littattafan Adabin Kasuwar Kano dangane da neman ‘yancin mata daga Musulunci ta hanyar la’akari da abin da Balaraba Yakubu ta rubuta a cikin littattafanta kamar *Budurwar Zuciya* da *Alhaki Kuykuyo Ne*, da *Wa Zai Auri*

Jahila? da sauransu. Sannan ya yi bayani a kan abin da ya shafi auren dole kamar yadda aka samu a wasu littattafan nata.

2.5.2 Taqaitattun Siffodin Adabin Kasuwa

Tun da dai ana cewa akwai adabin kasuwa da kuma wanda ba na kasuwa ba, to, ba shakka za a sami wasu siffodin da in an gan su za a iya cewa akwai bambanci a tsakaninsu. Saboda haka an duba irin siffodin da Adabin Kasuwa Kano ke xauke da su kamar haka:

-Adabin da ke yin tashe a wani zamani, sannan daga baya ya gushe ko kuma ya kau.

-Adabi ne da ke gudana a tsakanin wani gungun mutane, amma ba kowa da kowa ba.

-Adabi ne na talakawa ko marasa wadata.

-Adabi ne da ke da dangantaka ko alaqa da wani wuri ko gari ko zamani ko kuma yanayi.

Idan aka duba da idon basira za a ga cewa tun da dai adabin kasuwa yana xauke da irin waxannan siffodi da aka bayyana a sama, to, ba shakka littattafan Adabin Kasuwar Kano sun cancanta a kira su da wannan suna, kuma suna iya shiga sahan adabin kasuwa. Su irin waxannan littattafai na Adabin Kasuwar Kano sun samu ne a wani ayyanannen lokaci, manufa daga farko-farkon shekarun 1980, wato daga tsakanin shekarar 1983 zuwa 1984 har ya zuwa

farkon qarni na 21, (Sabe, 2009:117). A daidai wannan lokaci da muke ciki an sami sama da shekaru 30 ana wannan harka ta rubuce-rubuce na littattafan Adabin Kasuwar Kano a qasar Hausa. Daga lokacin da aka fara samar da wannan adabin, ya yi farin jini a wurin wasu, kuma ya sha kushe daga wasu masana da manazarta. Adabi ne na matasa, ba na kowa da kowa ba. Adabi ne na talakawa, waxanda suke da qaramin qarfi. Ba lallai sai masu kuxi ko attajirai ko sarakuna ne za su iya sa kuxi su saya ba. Wannan ya nuna cewa adabin kasuwa ba kamar yadda al'amarin yake a gangariyar adabi ne ba. Da tafiya ta fara nisa sai farin jininsa da tashensa suka fara dushewa, domin harkar fina-finai ta shigo kuma ta fara sha masa gaba. Saboda haka shi ma kamar sauran adabin kasuwa irinsa, ya sami wani lokaci da ya fara da lokacin da ya havaka, sannan kuma da lokacin da farin jininsa zai ragu har ma ya dushe, ya kasance ya koma cikin taskar tarihi a cikin wani lokaci mai zuwa, (bambadiya.blogspot.com/2013/07).

Kasancewar Adabin Kasuwar Kano, adabi ne na gungun matasa, ba na kowa da kowa ba, sai yawancin waxanda suka yi ruwa suka yi tsaki a cikin wannan harka matasa ne. Yawanci shekarunsu ba su wuce daga 18 zuwa 35 ba. Ko da yake ana iya samun kaxan daga cikinsu waxanda shekarun nasu suka wuce 35, kamar Balaraba Ramat Yakubu da Qamaraddeen Imam, a lokacin.

Idan aka ce adabi irin na talakawa ne, ana nufin na masu qaramin qarfi waxanda ba su da wadata sosai. Saboda haka yawancin farashin irin waxannan littattafai na Adabin Kasuwar Kano bai fi qarfin talaka ko mai qaramin qarfi ya

fitar da kuxinsa ya saya ba. Wato talaka da kuxinsa qalilan sai ya sha labari ya more. Kasancewarsa adabin talakawa sai yakan zo da nasa siffofin. Yana da sauqin karantawa, domin yawancin jimlolinsa ba sarqaqiya a cikinsu. Idan aka duba nahawun cikinsa ma mai sauqi ne, ba mai sarqaqiya ba. Saboda qarancin ilimin marubutan yawancin marubutan, sai rubuce-rubucen littattafan Adabin Kasuwar Kano ba su kasance masu yawan shafuka ba, don haka cikin taqaitaccen lokaci ana iya karance littafi ba tare da an qosa ba. Irin waxannan littattafai sun kasance masu sauqin karantawa ga xaliban firamare ko sakandare ko kuma waxanda suka koyi karatu da rubutu ta hanyar yaqi da jahilci.

Dangane da abin da ya shafi alaƙanta adabin kasuwa da wani wuri ko wani gari ko zamani ko kuma yanayi, za a iya cewa lallai haka abin ya faru ga Adabin Kasuwar Kano. Kamar yadda aka samar da Adabin Kasuwar Elizabeth a Ingila a zamanin Sarauniya Elizabeth (1558-1603) da Adabin Kasuwar Kitsch a Jamus (1860-1870) da kuma Adabin Kasuwar Anacha (1947-1969) a Nijeriya, haka nan aka samar da Adabin Kasuwar Kano (1984) a Arewacin Nijeriya. Bincike ya nuna cewa kasuwar Anacha ta yi fice a faxin Afirka, har ta kai ga duk wani littafi da aka wallafa a wannan vangare, to, ana iya samunsa a wannan kasuwar, kuma shi ya ba da dama aka sa masa suna Adabin Kasuwar Anacha. Bayan an gama cin kasuwar a kudu maso gabashin Nijeriya (Yankin Inyamurai), tsakanin shekarun 1947 zuwa 1969, sai kasuwar ta watse a shekarar

1975, sai aka yi wa wannan rayuwa da abin da ta haifar laqabi da Adabin Kasuwar Anacha, (Okoro, 2002) a cikin (Sabe, 2009:88).

Shi kuma Adabin Kasuwar Kano an sanya masa wannan suna ne kasancewar Kano ce cibiya ta kasuwanci a Arewacin Nijeriya, wadda ake zuwa daga wurare daban-daban domin cinikayya. Kano matattara ce ta mutane daban-daban waxanda suka kwararo daga garuruwa da qasashe mabambanta, kuma birni ne na kasuwanci. Tarihi ya nuna cewa fiye da shekaru 1000 da suka wuce an san Kano a matsayin cibiyar hada-hada ta kasuwanci, tun lokacin da ake cinikin bayi, (Sabe, 2009:119). Har a wannan zamani da ake ciki ana zuwa Kano daga garuruwa daban-daban na qasar Hausa har ma da qasashen da ke maqwabtaka da ita. Saboda haka bai kasance abin mamaki ba domin an laqaba wa wannan adabi suna Adabin Kasuwar Kano. Irin haka abin ya faru a Ingila, inda aka samar da Adabin Kasuwar Sarauniya. A can Jamus ma haka abin ya kasance , inda aka samar da Adabin Kasuwar Kitsch. Don haka za a iya cewa dukkansu tamkar Xanjuma ne da Xanjummai.

A cikin shekara ta 1984, lokacin da Talatu Wada Ahmed ta fito da littafinta mai suna *Rabin Raina*, Kano aka kai shi domin sayarwa ga sauran sassan duniya. Bayan fitowar littafin da irin karvuwar da ya samu, sai wasu Kanawa suka fara sarar duk wani littafi da ya fito suna sayarwa, sannan suna biyan marubutan a hankali. Wasu masu sayar da littattafan sukan bayyana wa

marubuta irin labaran da suke so a rubuta, sai su kuma su sa kuxinsu su buga, su rarraba har su sami riba, (Adamu,1998 da 2002).

Wannan ya nuna cewa baya ga samun wata hanya ta bunqasa harshen Hausa da samar da abubuwan karantawa, har ila yau Adabin Kasuwar Kano ya samar da wata hanya ta bunqasa tattalin arziki a cikin al'umma. Saboda haka za a iya cewa duk da kushen da wannan adabi yake sha a wurin wasu, ya yi wani tasiri a cikin rayuwar al'umma, musamman ma ta Hausawa.

Daga bayanan da suka gabata, an fahimci cewa adabin kasuwa yana da bambanci da gangariyar adabi. Idan ko haka ne, to, lallai adabin kasuwa yana iya zuwa tare da wasu siffofi waxanda suka bambanta shi da gangariyar adabi.

2.6 Jigo A Rubutattun Qagaggun Labaran Hausa

Masana da manazarta sun bayyana ma'anar jigo gwargwadon fahimtarsu. Wani lokaci akan sami wasu masanan da ke da ra'ayi iri xaya dangane da fahimtar jigo, wani lokaci kuma a sami savanin fahimta. Shipley, (1955:417) cewa ya yi "Jigo na nufin abin da mawallafi ke magana a kai, ainihin saqon da ke qarqashin ayyukan taurarin; ko kuma saqo na gaba xaya wanda wannan mawallafi ke tabbatarwa." Xangambo, (1995:22) cewa ya yi "Jigo shi ne ginshiqin da kowane abu ya dogara a kansa a cikin littafi ko waqa." Mukhtar, (2004:33) ya nuna cewa "Jigo shi ne qashin bayan labari, wato maqasudin da aka gina labarin a kansa, akan sami babban jigo da kuma qananan jigogi a cikin labari."

Yahaya, da Zariya, da Gusau, da ‘Yar’aduwa, (1992:71) sun bayyana cewa”Mai nazari zai yi qoqari ya gano jigon labarin, wato manufar da labarin yake bayarwa.” Ita kuwa Ahmad, (2013:70) ta bayyana cewa “Bisa ma’anar nazari, kalmar jigo na nufin manufa. Jigo shi ne ruhi ko ginshiqin wani abu, misali lambu.... To a cikin labari ma, ko ma a kan me ake yinsa, dole ne ya kasance yana da manufa, wato dalili ko maqasudin yin rubutu.”

Maigari, (1988) ya yi nazarin qagaggun labarai gaba xaya, sannan ya rarraba su gida-gida dangane da irin jigoginsu. A ciki ya yi nazarin jigon soyayya da jigon jaruntaka da jigon faxakarwa. Sannan ya yi nazarin jigon kasada ko sayar da rai da jigon nagarta da jigon qaddara da kuma jigon raha.

Isa, (2009) ya gudanar da wani bincike a kan wasu littattafan Bilkisu Ahmed Funtuwa waxanda ke cikin rukunin littattafan nan na ‘Adabin Kasuwar Kano’, wasu kuma sukan kira su da’ Littattafan Soyayya’. Ya kawo muhimman bayanai a kan jigo a cikin labaran. Ya xauki ‘Soyayya’ a matsayin babban jigo na waxannan littattafai. Sauran qananan jigogi kuma sun haxa da:’ Illar auren dole’, da ‘Matsalolin da kishi ke haifarwa’ da maganar ‘Auren farko’ da kuma ‘Auren zumunta.’ Sannan ya duba batun zaven kalmomi da ginin jimla da amfani da adon harshe da kuma karin harshen Katsinanci a cikin wasu littattafai goma sha huxu (14) na Bilkisu Ahmed Funtuwa.

Waziri, (2010:102) ya bayyana cewa, “Jigo shi ne muhimmin saqo da marubuci yake son isarwa ga jama’a, wato maqasudin da aka gina labarin a

kansa, akan sami babban jigo da kuma qananan jigogi a cikin labari.” Ya xauki soyayya a matsayin jigon littafin *Ba A Yi Min Adalci Ba*.

Daudu, (2013) ya fito da ma’anar ruwan bagaja da kuma yadda aka fara ba da labarin cikin littafin *Ruwan Bagaja*. Ya fito da bayanin manyan taurarin cikin labarin, wato Alhaji Imam da Malam Zurq da yadda suka fara haxa tafiya da kuma yadda suka rabu. Ya yi bayani a kan babban jigo da qananan jigogi. Ya bayyana amfani da harsunan Hausa da Turanci da kuma Larabci a cikin labarin. Har ila yau ya kawo bayanin sunayen wurare da kwanaki da watanni da kuma shekaru a cikin labarin na littafin *Ruwan Bagaja*.

Ahmad, (2013:70) ta bayyana cewa, “Bisa ma’anar nazari, kalmar jigo tana nufin manufa. Jigo shi ne ruhi ko ginshiqin wani abu, misali lambu.” Ta kawo bayanin jigo da rabe-rabensa, inda ta ce akwai jigo jimla da jigo tahaqiqi. Jigo-jimla kamar yadda ta bayyana, kalmomi ne da ake amfani da su wajen bayyana irin tunanin da zai zo wa mai karanta littafin qagaggen labari da zarar ya ga sunan littafi, ko ya ji sunansa kawai. Shi kuma jigo-tahaqiqi shi ne qwaya ko qwayoyin jigon da mai nazarin littafi ya gano bayan ya yi cikakken nazarin littafi. Shi jigo tahaqiqi ana bayyana shi bisa ra’ayin manazarci, amma bisa hujjoji da misalai masu gamsarwa, gwargwadon fahimtar manazarcin. Haka nan kuma ta yi sharhi a kan jigon littafin *Ruwan Bagaja* dangane da manufa.

Sa’idu, (1985) ya gudanar da wani bincike inda ya qunshi gabatarwa kan aikin, sannan kuma yana qunshe da nazarin littattafan da suka shafi gasar

farko. A cikin kowane littafi ya yi nazari mai zurfi kan jigo da salo da darussan da labaran ke koyarwa ga mai karatu. Haka kuma ya nazarci littattafan da aka samu a sakamakon gasa ta biyu. Ya yi nazari mai zurfi kan jigo da salo da irin darussan da labaran ke koyar da mai karatu. Ya yi nazarin littattafan da aka samu a sakamakon gasa ta uku. Ya nazarci labaran dangane da jigo da salo da kuma darussan da suke koyar da mai karatu. Daga qarshe ya bayyana yadda ya dubi sakamakon da alqalan da suka yi hukunci kan waxannan gasanni daban-daban har uku suka yanke.

Buhari, (1988) ya gudanar da wani bincike a kan littattafai goma sha shida (16) na qagaggun labarai, sannan ya kawo jerin jigogi guda takwas (8), sannan a kan kowane jigo ya xauki littattafai guda biyu (2) a kansu. A cikin binciken ya kawo hujjoji da suke mara wa kowane jigo baya. Jigogin sun haxa da soyayya da jaruntaka da faxakarwa da kuma kasada. Sauran jigogin kuma sun haxa da nagarta da qaddara da xaukar fansa da kuma raha. Shi kuma Dunfawa, (2002) ya gabatar da wata maqala inda ya fito da matsalar jigo a cikin littatafan qagaggun labaran da kuma fina-finan Hausa. A taqaice, jigo na nufin qashin bayan labari da mawallafi ya yi amfani domin ya isar da saqo mai karatu ko jama'a domin koyar da wani darasi.

2.7 Salo A Rubutattun Qagaggun Labaran Hausa

Duk da cewa ba a daxe sosai da fara nazarin salo a nazarce-nazarcen Hausa ba, amma akwai salo a cikin harshen in aka bi diddigin tarihi tun kafin a

fara karatu da rubutu a qasar Hausa, wato kafin lokacin ayyukan masu jihadi. A lokacin ayyukan masu jihadin, ana alaƙanta salo ne da waƙa. A ayyukan farko akwai dangantaka tsakanin salo da qagaggun labarai, wato salon sarrafa harshe.

Wasu daga cikin ayyukan farko kan salo a rubutattun qagaggun labaran Hausa sun haxa da na Wali, (1976) inda ta yi bayanin salo a cikin babi na biyar na bincikenta, amma ta taqaita bincikenta kan ginin jimla da amfani da kalmomi masu burgewa kamar karin magana da aron kalmomi daga Larabci da Ingilishi da karuruwan Hausa da kuma baƙin kalmomi.

Magaji, (1982) a bincikensa ya yi nazarin misalai daga rubutattun qagaggun labarai ta fuskar zubi da tsari, da jigo da taurari da kuma salo a cikin *Ganxoki* da *Nagari Na Kowa* da *Tauraruwa Mai Wutsiya* da *Dare Xaya* da kuma *Mallakin Zuciyata*. Ya gano cewa akwai karin magana da kirari da virvishin tatsuniya da almara. Haka kuma akwai habaici da waƙa a cikin yawancin waxannan littattafai na qagaggun labaran Hausa. Binciken nasa ya ta'allaƙa ne a kan irin tasirin da adabin baka yake da shi a kan wasu rubutattun qagaggun labaran Hausa.

Yahaya, da Xangambo, (1986:8) sun bayyana cewa, “Salo yana da dangantaka da tunanin mutum, saboda haka salon mutum yana iya ba da hoton zuciyar mutum da tunaninsa.” Saboda salo ba qaramin abu ban e a cikin labari. Yana da muhimmanci wajen qara wa labari armashi da farin jini a wajen mai

karatu. Shi salon rubutu mai daxi kamar gishiri ne a cikin miya, idan da shi ta yi daxi, idan kuma babu shi daxinta ya ragu.

Mukhtar, (1987) ya gudanar da wani bincike inda ya kawo ra'ayoyin masana daban-daban dangane da ma'anar salo. Masana kamar Turner, (1973) da Ullman, (1973) sun bayyana cewa nazarin salo cin gashin kansa yake yi, sannan yana da sashe-sashe kamar na ilimin nazarin harshe. Ya bayyana cewa wasu masana irin su Dolezel, (1971) da Clusenaar, (1976) sun bayyana cewa nazarin salo bai shafi ilimin nazarin harshe ba ko kaxan. Binciken na Mukhtar, (1987) ya nuna cewa salo ba abu ne mai sauqin ganewa dangane da ma'anarsa ba. Wato duk yadda aka fashi ma'anar salo, za a iya samun kishiyar wannan ma'ana.

Mukhtar, (1990) ya gudanar da wani bincike inda ya kawo bayanin salo da rikittattun abubuwan da suka shafe shi. Ya tattauna dangane da samuwa da kuma ci gaban rubutaccen labari na Hausa. Haka zalika ya kawo bayanin salon warwara a labaran Sulaiman Ibrahim Katsina, kamar irin lokuta da muryoyi na taurarin da ya yi amfani da su a labaran. Ya kawo bayanin irin adon harshen da marubucin ya yi amfani da su a labaran, sannan kuma ya yi bayani dangane da yadda ya yi amfani da jimloli a cikin labarin. Binciken nasa yana da alaqa da nazarin rubutattun qagaggun labaran Hausa.

Binciken Xan'iya, (1997) yana qunshe da bayanai dangane da adon harshe da marubuta ke amfani da shi a rubutattun qagaggun labaran Hausa. An gudanar da binciken ne a kan wasu littattafan da aka wallafa daga shekarar 1933

zuwa 1960. A cikin binciken an yi bayani a kan kwatantawa, wanda ya haxa da siffantawa da kamantawa da jinsintarwa da kuma alamtawa. Ta yi bayani a kan adon harshe na azancin magana, wanda ya shafi ire-iren zantukan hikima waxanda suka haxa da kirari da habaici da ba'a da kuma karin magana. Har ila yau binciken yana qunshe da bayani a kan adon harshe a cikin qagaggun labaran Hausa, inda ta kawo misalai daga waxansu littattafan da aka wallafa daga shekarar 1960 zuwa 1997.

Abba da Zulyadaini, (2000:63) sun bayyana cewa, "...masana na ganin cewa salo abu ne da ke qunshe da abubuwa da dama wajen isar da saqo. Wannan ya sa, duk yadda wani yake ganin salo, to kuwa za a samu wanda yake duba shi ta akasin hakan. Don haka ma muke ganin tumbin giwa ne." Sun bayyana cewa salo yana da rassa. A cikin bayaninsu, sun bayyana cewa littafin *Ganxoki* shi ne na farko da Hukumar Talifi ta fara bugawa. A binciken nasu sun kawo dabarun fitar da salo a littafin *Ganxoki* waxanda suka haxa da kwatantawa da kamantawa da siffantawa da kuma jinsintarwa. Sun bayyana cewa akwai gajeriya da kuma doguwar siffantawa tare da misalansu daga cikin littafin *Ganxoki*. Sannan akwai jinsintarwa, wadda ta haxa da mutuntawa da dabbantarwa da abuntarwa da kuma alamtarwa. Haka zalika sun kawo bayanai da misalai na jinkirta faxar sakamako da sarrafa harshe wanda ya haxa da karin magana da habaici da kirari da adon magana da zuga da kuma waqa. Akwai misalan aron kalmomi da amfani da karuruwan harshe a cikin littafin *Ganxoki*.

Adamu, (2002) ya fito da bayani kan abin da ya qunshi nazarin ire-iren salo a wasu littattafan qagaggun labaran Hausa, waxanda suka haxa da *Shaihu Umar* da *Ruwan Bagaja* da *Kitsen Rogo*. Ya duba tsarin labaran da maganganun ciki, da adon harshe da kuma tsarin nahawu a cikin littattafan. Haka kuma binciken ya yi qoqarin daidaita hanyoyin nazarin salon harshen Turanci da na Hausa da nufin cike givin da ke akwai wajen nazarin salon qagaggun littattafan harsunan biyu. Binciken na Adamu, (2002) ya karkata ne ga nazarin salo a waxannan littattafai da aka ambata.

Akwai binciken Mukhtar, (2004) ya kawo bayanai dangane da ra'ayoyin masana a kan ma'anar salo, sannan ya kalli salo a rubutattun waqoqin Hausa. Ya fito da salon da aka yi amfani da shi a wasu waqoqin da karin waqoqin da kuma tsarin nahawu. Binciken ya fito da salon fina-finan Hausa, sannan kuma ya fayyace salon ginin jimloli a qagaggun labaran Hausa, inda ya xauki *Mallakin Zuciyata* da *Turmin Danya* na Sulaiman Ibrahim Katsina ya qalailaice su. Wannan bincike ya bambanta da wanda za a gudanar domin shi ya kawo nazarce-nazarcen salon ginin jimloli da sharhi a kan wasu littattafan qagaggun labaran Hausa ne.

Muhammad, (2005) ya gudanar da wani bincike inda ya fito da ma'anar adabi da rabe-rabensa, sannan da bayani a kan sarrafa hikimomin baka na Hausa. Ya kawo hanyoyin nazarin littattafan Hausa, inda ya ce mai nazarin littafi zai yi la'akari da tarihin mawallafi da bayanin inda aka sami littafi. Haka

nan kuma da jigo da rassan jigogi da zubi da tsari da salo da sarrafa harshen littafi. Sauran abubuwan sun haxa da tauraro da sauran taurari da halayen mutane da sauran halittu da kuma sunayen muhimman garuruwan da aka yi abubuwa na musamman. Har ila yau ya kawo samfurin nazari a kan littattafan *Ruwan Bagaja* da *Ganxoki*. A littafin *Ruwan Bagaja*, ya kawo bayanin tarihin marubuci da jigo da salon da aka yi amfani da shi wajen rubuta littafin. A littafin *Ganxoki*, kuma ya yi bayanin salo da tsari da kuma jigon littafin.

Haruna, (2006) ya gudanar da binciken da ya qunshi bayanin salon marubuta guda biyu, wato Maje El- Hajeej da Nazir Adam Salih, musamman dangane da yadda suke ba da gudummuwa wajen samar da littattafan qagaggun labaran Hausa. Haka kuma binciken ya fito da salon marubutan, musamman a kan abin da ya shafi kamanci da bambanci. Ya yi tsokaci a kan yanayin labari da tsarin zamananci da yawan amfani da alamomin ajiye magana da sauran qa'idojin rubutun Hausa. Bugu da qari ya fito da bayanai dangane da amfani da hoto ko zanen jikin bangon littafi, da amfani da adon harshe da sauran dabarun bayar da labari.

Akwai binciken Hassan, (2010) wanda ta yi tsokaci a kan yadda marubuta mata suke amfani da harshe a cikin rubutunsu na qagaggun labarai. Ta yi nazari a kan littafi mai suna *Matsalarmu A Yau*, sannan ta yi qoqarin fito da yadda marubuciyar ta yi amfani da suna da aikatau da bayanau da siffatau da kuma ginin jimla.

Tsoho, (2013:30) ya bayyana cewa “Salo yana nufin yadda ake gabatar da wani saqo, na ji (waqa ko habarce/zube ko wasan kwaikwayo) ko na gani (aiki a fili/ wasan kwaikwayo ko majigi) da nufin jan hankalin mai sauraro ko mai kallo ga zuwa saurare ko kallon abin da ake so ya saurara ko ya kalla.” Ya bayyana littafin *Ruwan Bagaja* a matsayin wanda yake cike da hikimomi da salo iri-iri na labaran Hausawa. Ya kawo mata kai daban-daban na ayyukan da aka gudanar a kan littafin, wato daga fassara shi zuwa harshen Turanci domin waxanda ba Hausawa ba su karanta don su fahimci saqon da ke cikinsa. Ya yi nazarin jigo har zuwa kan waxanda suka kalli littafin ta fuskar tarihi da yanayin samuwar littafin. Ya kawo ma’anar salo daga bakin masana daban-daban. Ya yi bayanin salon barkwanci da aka yi amfani da shi a cikin littafin, sannan kuma ya kawo misalai da dama na barkwanci daga cikin littafin.

Bagari, (2013:43) ta bayyana cewa, “Salo dai wata dabara ce da mai magana ko rubutu yake amfani da ita domin ya qawata rubutunsa yadda zai ba mai karatu ko saurare sha’awa. Akasari kuwa salo yana kevanta ne ga mutum. Kowa yana da irin yadda ya zavi ya sarrafa kalmominsa domin saqonsa ya yi tasiri.” Ta fito da maganganu na adon harshe da azanci waxanda aka yi amfani da su a cikin littafin *Ruwan Bagaja*. Haka kuma ta nuna cewa *Ruwan Bagaja* littafi ne mai armashi da nishaxantarwa.

Abbas, (2013) ta gudanar da wani bincike da ya qunshi rabe-raben adon harshe inda masana suka yi nazarinsa ta fuskar ma’ana ta lugga ko ta isxilahi.

Ta kawo bayanai tare da misalai na salo da adon harshe, inda ta bayyana cewa, “Adon harshe wani nau’i ne mai zaman kansa a adabin Hausa. Ya qunshi hanyoyin sarrafa harshe cikin hikima da balaga da qwarewa daga mai magana ko rubutu, a yayin isar da wani saqo ga waxanda suke amfani da wannan harshe.” (Abbas, 2013:59).

Ahmad, (2013:81) a bincikenta ta bayyana cewa, “Kalmar salo na nufin amfani da hanyoyi da dabarun jawo hankalin mai karatu ko mai sauraro da marubuci ya yi amfani da shi, domin ya qara ma rubutunsa armashi.” Ta bayyana yadda aka yi amfani da wasu dabarun jawo hankali da suka haxa da: Ba-xoki da xarsau da nason addini da amfani da hotuna da zane-zane da maganganun hikima da sauransu. Bugu da qari ta bayyana cewa tun kafin zuwan Turawa qasar Hausa, an adana abubuwa na adabin gargajiyar Bahaushe cikin rubutun Ajami. Zuwan Turawa ya haifar da samuwar karatu da rubutun boko, inda suka koyar da wasu ‘yan qasa yadda za su juya abubuwan da aka rubuta cikin Ajami zuwa salon rubutun boko. Waxannan xalibai sun ba da gagarumar gudummuwa wajen gina adabin Hausa. Ta bayyana shekarar da aka yi gasar rubuta littattafai na qagaggun labaran Hausa, da dalilin yin gasar da kuma littattafan da aka zava waxanda suka ci gasar. Ta duba tsarin jimloli da tsarin rubuta labari na babi-babi. Ta bayyana tsarin qulla gavovin labari da kwan-gaba kwan-baya. Bambancin kuma shi ne nata ya shafi salon sarrafa harshe a littafin *Ruwan Bagaja*. Wannan binciken kuma ya kalli dabarun bayar

da labarai da aka yi amfani da su a wasu littattafan qagaggun labaran Hausa na Balaraba Ramat Yakubu.

Mustapha, (2013) ta gudanar da wani bincike inda ta kawo taqaitaccen tarihin Alhaji Abubakar Imam da littattafan da ya wallafa. Ta nuna cewa ya shimfixa labarinsa ta hanyar fitar da gasar ba da labari tsakanin mutane biyu, wato Koje sarkin labari da Alhaji Imam. Ta ce ya yi amfani da salon zuba gasa irin na tarihin Annabi Musa da Fir'auna. Haka nan kuma ya yi amfani da salon ramuwar gayya domin ya cim ma manufarsa. Ta fito da yanayin agolancin Saqimu da na Alhaji Imam, sannan ta nuna tare da misalai yadda aka yi amfani da salon yaudara da makirci tun daga kan mutum guda ko xaixaikun mutane har zuwa kan jama'a a cikin littafin. Daga qarshe an kawo qarshen yaudara da makirce-makircen da aka yi ta samu a cikin labarin yayin da Malam Zurqe da Alhaji Imam suka yafe wa junansu irin cutar da ta shiga tsakaninsu.

2.8 Zubi Da Tsari A Rubutattun Qagaggun Labaran Hausa

Zubi da tsari yana xaya daga cikin abubuwan da ake yin nazarinsu a littattafan qagaggun labaran Hausa da rubutattun waqoqi da kuma wasan kwaikwayo. A nana bin da za a fi mayar da hankali shi ne yadda zubi da tsari yake a littattafan qagaggun labarai na Hausa, kamar yadda masana suka bayyana.

Yahaya, da Xangambo, (1986:115) sun kawo jerin abubuwan da ke qunshe cikin zubi da tsari na rubutun zube, waxanda suka haxa da buxewa da

rufe labari, da dabarun qulla labari, da tsarin babi-babi ko sakin layi da sauransu. A wani binciken Xangambo, (1974) ya fara da qalubalantar zaven babban tauraron cikin littafin Nagari Na Kowa kamar yadda aka nuna a gabatarwar littafin. A ganinsa Xanduna ne babban tauraron littafin ba Salih ba, kamar yadda ya kawo dalilansa. Sannan ya bayyana cewa littafin ya bambanta da yawancin littattafan qagaggun labaran Hausa waxanda yawancinsu ake amfani da tatsuniyoyi, ko almara ko kuma a gauraya tarihi da almara. Ya ce littafin ya qunshi bayanai ne a kan yadda rayuwar xan Adam ya kamata ta kasance, wato hali mai kyau da nagarta da gaskiya da riqon amana. Dangane da zubi da tsarin littafin, an karkasa shi gida biyar bisa la'akari da yadda aka gina labarin. Ya fito da halayen Xanduna na nagarta, sannan da halayen mutanen da ke cikin labarin, kamar Salih da Maidubu da Zibu da Sarki da kuma Alqali.

Shi ko Isa, (2009) ya kawo bayani ne a kan zubi da tsari kuma, binciken ya qunshi zubi a farko da qarshen labari. Haka kuma yana qunshe da bayanai a kan wuraren labari da murya da kuma gina taurari.

Mashi, (2013) a bincikensa ya bayyana cewa mawallafin littafin *Ruwan Bagaja* ya yi amfani da hikima da basira da hazaqa wajen Hausantar da hikayoyi da qissoshi daga harsuna daban-daban tun daga kan na maqwabtan Hausawa na kusa har zuwa kan na nesa. Ya fito da yadda mawallafin ya yi amfani da salo da zubi, kamar yadda ya yi amfani da tatsuniyar 'Yar Mowa da 'Yar Bora da kuma tatsuniyar 'Ma'ul Hayati', wato 'Ruwan Rai' wajen gina

labarin cikin littafin. Har ila ya ce qashin bayan binciken shi ne yadda mawallafi ya yi amfani da muhimman littattafan qissoshin Larabawa da hikayoyinsu da kuma wasu littattafan adabi da saqafa daban-daban. Ya bayyana salon haxuwa da rabuwa tsakanin taurarin cikin labarin, yadda wani lokaci a rabu cikin lalama wani lokaci kuma a rabu dutse hannun riga. Ya fito da salon barkwanci da ban dariya da salon ba da labari ga wani mai mamakin abin da ya gani na wadata. Ya kawo salon ba da labarin abin da zai faru ta hanyar mafarki da salon tafiye-tafiye zuwa birane da qauyuka don neman wani muhimmin abu. Daga qarshe ya kawo shawarwari a kan yadda za a qara inganta da bunqasa harshe da adabi da kuma al'adun Hausa ta hanyar kafa wata cibiya da sauran hanyoyi.

Mustapha, (2013) ta gudanar da wani bincike inda ta kawo taqaitaccen tarihin Alhaji Abubakar Imam da littattafan da ya wallafa. Ta nuna cewa ya shimfixa labarinsa ta hanyar fitar da gasar ba da labari tsakanin mutane biyu, wato Koje sarkin labari da Alhaji Imam. Ta ce ya yi amfani da salon zuba gasa irin na tarihin Annabi Musa da Fir'auna. Haka nan kuma ya yi amfani da salon ramuwar gayya domin ya cim ma manufarsa. Ta fito da yanayin agolancin Saqimu da na Alhaji Imam, sannan ta nuna tare da misalai yadda aka yi amfani da salon yaudara da makirci tun daga kan mutum guda ko xaixaikun mutane har zuwa kan jama'a a cikin littafin. Daga qarshe an kawo qarshen yaudara da makirce-makircen da aka yi ta samu a cikin labarin yayin da Malam Zurqe da Alhaji Imam suka yafe wa junansu irin cutar da ta shiga tsakaninsu.

Ahmad, (2013:75-84) ta kawo bayani dangane da zubi da tsari na littafin *Ruwan Bagaja*. A ciki ta duba zubi da tsari na gaba xaya, inda ta bayyana yadda aka tsara manufofin labarin. Haka nan kuma an duba tsarin labarin na babi-babi, inda ta kawo misalan babi na xaya zuwa na uku. A qarqashin kowane babi an bayyana manufa guda xaya ce. Ta duba tsarin jimlooli inda ta bayyana cewa an yi amfani da jimlooli masu sauqi, sannan a kowane sakin layi ana iya samun jimlooli uku zuwa biyar. Ta bayyana tsarin qulla gavovin labari da kwan-gaba kwan-baya da ke cikin labaran cikin littafin.

2.9 Karin Harshe A Qagaggun Rubutattun Labaran Hausa

Harshen Hausa harshe ne da Allah ya wadata da wasu karuruwa masu dangantaka da juna. Duk da cewa akwai wasu bambance-bambance tsakanin karuruwan harsunan, amma sukan yi sadarwa da junansu ba tare da samun wata gagarumar matsala ba. Sukan fahimci junansu a lokacin da suke musayar ra'ayi ko wasu zantuka a tsakaninsu. Samuwar irin waxannan karuruwan ya ba wa masana dammar tofa albarkacin bakinsu kamar haka:

Ahmed da Daura, (2011) sun kawo bayanin wasu kalmomi a cikin wani littafinsu. Sun kasa littafin gida biyu, wato kashin Hausar rubutu da kashin karuruwan harshen Hausa. Sun fara daga babi na1 zuwa na 11. Sun nuna cewa tsawon lokacin da aka xauka na alaqar harshen Hausa da na Larabci, ya fi na tsawon lokacin da aka xauka na alaqar Hausa da harshen Igilishi. Sun kawo wasu kalmomi tare da jimlooli cikin Hausa da Larabci da kuma Ingilishi. Haka

kuma sun kawo na harsunan Tamajek da Kanuri da Yarabanci. Sun fito da wasu kalmomi daga wasu guntattakin labarai. Binciken yana bayani ne a kan karuruwan harshen Hausa da ake da su. Sun kawo misalan kalmomin daga guntattakin rubutattun labarai da wasannin kwaikwayo da kuma waqoqi na Hausa, sannan suka kawo yadda kalmomin suke a Hausar rubutu.

Gusau, (2011) ya kawo nau'o'in adabin Hausa tare da bayanansu. Ya kasa shi gida biyu, wato adabin baka da rubutaccen adabi. Ya bayyana cewa a qarqashin adabin baka ana samun waqoqi da kaxe-kaxe da bushe- bushe. Akwai adabin baka na zube da na azancin magana. A qarqashin rubutaccen adabi kuma ana samun rubutattun waqoqi da rubutun zube da kuma wasan kwaikwayo na Hausa. Haka zalika ya kawo wasu kalmomin nazarin waqa da na qagaggun labarai da kuma na wasan kwaikwayo na Hausa.

BABI NA UKU

TAQAITACCEN TARIHIN RAYUWAR BALARABA RAMAT

YAKUBU

3.0 Gabatarwa

Wannan babin ya fara ne da ba da tarihin rayuwar marubuciyar littattafan da aka zava domin gudanar da bincike a kansu. Wannan zai ba wa mai karatu haske game da tunaninta da manufofinta zuwa ga zamantakewar al'umma da yadda ta yi gwagwarmaya a cikin rayuwarta, musamman ma a kan abin da ya shafi rubuce-rubuce na qagaggun labaran Hausa. Haka zalika ta hanyar ba da tarihinta ne za a fi saurin gano irin gudummawar da ta bayar wajen havaka rubuce-rubuce na qagaggun labarai cikin harshen Hausa, musamman idan aka yi la'akari da jerin littattafan da ta wallafa.

3.1 Rayuwar Balaraba Ramat Yakubu

Wannan mashahuriyar marubuciya, Balaraba Ramat Yakubu an haife ta ne a unguwar Kurawa da ke birnin Kano, a ranar Lahadi 14 ga watan Satumba, shekara ta 1958. Ta ci gaba da rayuwa a nan cikin garin Kano har shekarunta suka kai na shiga makarantar firamare. Ta sami ilimin firamare ne a makarantar firamare da ke Jarqasa cikin Qaramar Hukumar Kano 'Municipal' da ke cikin birnin Kano, daga shekarar 1965 zuwa 1972. Haka zalika ta sami ilimin

Addinin Musulunci a wata makarantar allo ta Malam Muhammad a unguwar Shahuci da ke birnin Kano, daga shekarar 1965 zuwa shekarar 1980.

Daga ranar 1 ga watan Agusta zuwa 30 ga watan Nuwamba, shekarar 1975, ta halarci kwas da ma'aikatar Yaqi da Jahilci Sashen Mata, da Jihar Kano ta shirya a kan koyar da sana'o'in hannu da suka haxa da xinki da saqa da girke-girke. Har ila yau ta yi wani kwas na taimakon kai da kai, nan ma a qarqashin Ma'aikatar Bunqasa Harkokin Jama'a, Sashen Havaka Karkara na Jihar Kano, yadda aka sake ba su horo kan Ilimin Riqon Gida da Sana'o'i a shekara ta 1976, a wani tsohon Xakin Karatu da ke cikin birnin Kano, inda Balaraba Ramat Yakubu ta sami takardar shaidar qwarewa (Certificate).

3.2 Rayuwar Zaman Aure

Balaraba Ramat Yakubu, kamar sauran mata ta xanxana rayuwar zaman aure. An cire ta daga makaranta inda aka aurar da ita ga mutumin da ba ta so. Mahaifinta ya aurar ta ita ga wani mutum da ya kai shekaru arba'in (40) a duniya. Xan'uwanta da suke uwa xaya, wato marigayi Janar Murtala Ramat Mohammed, tsohon Shugaban Qasar Nijeriya, bai goyi bayan yi mata aure da wannan mutumin ba. Mahaifinta ya yanke shawarar cewa sai ya aurar da ita ga wannan mutumin. Duk da irin qoqarin da wasu daga cikin 'yan uwanta suka yi domin kada a yi wannan auren, sai da abin ya ci tura. Daga qarshe dai kowa ya haqura, aka bi zavin mahaifinta. Ya aurar da ita tun tana 'yar shekara goma sha

uku. An aurar da ita a shekara ta dubu xaya da xari tara da saba'in da xaya (1971).

Bayan an aurar da Balaraba Ramat Yakubu, sai babbar matsala ta taso saboda rashin soyayyar da ke tsakaninta da mijin. Daga nan sai aka yi rashin sa'a yadda auren bai wuce shekara xaya da wasu watanni ba ya mutu, wato a tsakanin shekara ta 1972 zuwa 1973. A lokacin da aka kashe xan'uwanta tana 'yar shekara goma sha bakwai (17), saboda haka ta bayyana cewa wannan rana ce da ba za ta tava mantawa da ita ba a cikin rayuwarta.

Bayan aurenta na farko ya mutu, ta sake aure a karo na biyu inda Allah ya albarkaci auren da samun qaruwar 'ya'ya biyar (5). Daga cikin 'ya'yan akwai maza uku (3) da mata biyu (2). Waxannan 'ya'ya maza sun haxa da, Mahe da Muhammad da kuma Abdurrahman. 'Ya'ya matan kuma su ne Maryam da Rahama. Har zuwa cikin wannan shekara ta 2018, Balaraba Ramat Yakubu na da jikoki tara (9). Daga cikin jikokin akwai maza bakwai (7) da mata biyu (2). Waxannan jikoki maza sun haxa da, Umar da Baffa da Ahmed da Imam da Ammar da Aiman da kuma Amir. Jikoki mata biyun kuma sun haxa da, Zahra da Maryam. Har zuwa lokacin da aka kammala wannan binciken, ba a sami bayanin samuwar qari kan adadin yawan jikokin da ta bayyana ba.

3.3 Ayyukan Da Ta Yi

Balaraba Ramat Yakubu ta kama aiki a qarqashin Hukumar Bunqasa Ilimin Yaqi da Jahilci ta Jihar Kano, a shekarar 1980, a matsayin malama mai

koyarwa. Wannan ma'aikatar ta tura ta wani kwas don qaro ilimi a wata Cibiyar Horar da Malaman Yaƙi da Jahilci da ke garin Bauci, domin samun takardar shaidar ilimin malanta a vangaren Yaƙi da Jahilci (*Certificate*), daga ranar 10 ga watan Oktoba, 1983 zuwa watan Mayu na shekarar 1984. Ta bar aikin gwamnati a wannan shekara ta 1984, a sakamakon sake aure na biyu. Balaraba Ramat Yakubu ta ci gaba da zama tare da sabon mijinta bayan ta ajiye aikin gwamnati. Bayan shekaru uku da ajiye aikin, sai ta koma harkar rubuce-rubuce na qagaggun labaran Hausa. A halin yanzu ba ta da miji, Allah ya yi masa rasuwa.

Balaraba Ramat Yakubu ce shugaba kuma Daraktar gudanarwa ta kamfanonin *Ramat General Enterprises* da *Muqaddas Nigeria Limited* da kuma *Ramat Production Limited*. Ita ce Mataimakiyar Shugaban Qungiyar Marubuta Littattafan Hausa ta jihohin Arewacin Nijeriya a '*Qungiyar Raina Kama*' mai hedikwata a garin Kano, tun daga shekarar 1993 zuwa wannan shekara ta 2018 da muke ciki. Ita ce Shugabar Qungiyar Mata Zalla ta '*Kallabi Writers Association*' tun daga shekarar 2005 zuwa yau. A halin yanzu, Balaraba Ramat Yakubu tana hada-hadar kasuwanci ne tsakanin cikin gida Nijeriya zuwa qasashen waje, kamar Dubai da Saudi Arabiya da makamantansu. Kada a manta, a lokacin da ta shigar hada-hadar kasuwanci ba ta da aure domin an riga an bayyana a baya cewa mijinta da suke tare Allah ya yi masa rasuwa.

3.4 Dalilan Shigarta Harkar Wallafe-Wallafe

Bahaushe kan ce “ruwa ba ya tsami banza”. A duk lokacin da aka ga mutum ya tashi haiqan kan wani al’amari, lallai idan an bincika za a taras cewa akwai dalilinsa na yin haka. Don haka dukkan al’amura da mutum ya sa kansa , ba ya rasa wani dalilin da ya kai shi ga haka. Balaraba Ramat Yakubu ta shiga harkar wallafe-wallafe na qagaggun labaran Hausa ne a bisa wasu dalilan da ta bayyana cikin wata hira da na yi da ita a ranar Asabat, 21 ga watan Fabrairu na shekarar 2015. A cikin wannan hira, Hajiya Balaraba Ramat Yakubu ta yi bayani cewa:

“Na shiga harkar wallafe-wallafe saboda sha’awar karance-karancen littattafai da nake tattare da ita. Duk da cewa ina da sha’awar karance-karance, amma na fi mayar da hankali ne a kan littattafan labaran Hausa, musamman ma waxanda aka rubuta a lokacin gasar farko da waxanda suka biyo bayansu.”

Wannan marubuciya ta daxe tana sha’awar karance-karance na qagaggun labaran Hausa kamar yadda aka gani a bayanin da ya gabata. Wannan ya nuna cewa yawan karance-karance na qagaggun labaran Hausa na iya sanya sha’awar rubuce-rubuce ga mai karatu kamar yadda abin ya faru da Hajiya Balaraba Ramat Yakubu.

3.5 Rubuce-Rubucenta

Balaraba Ramat Yakubu ta tsunduma a fagen rubuce-rubuce na qagaggun labaran Hausa masu koyar da zaman duniya da ilimantar da jama’a kan

abubuwan da suka dace da rayuwarsu, tun a cikin shekara ta 1987. Littattafan da ta rubuta sun haxa da:

1. Balaraba Ramat Yakubu (1987). *Budurwar Zuciya* Published by Zaria: Gaskiya Corporation Limited.
2. Balaraba Ramat Yakubu (1994). *Kyakkyawar Rayuwa (Wasan Kwaikwayo)*. Published by Kano: Ramat General Enterprises, Dogarai Quarters.
3. Balaraba Ramat Yakubu (1990). *Alhaki Kwikwiyo Ne*. Published by Zaria: Gaskiya Corporation Limited.
4. Balaraba Ramat Yakubu(1990). *Wa Zai Auri Jahila?* Published by Kano: Ramat General Enterprises, No. 50 Dogarai Quarters.
5. Balaraba Ramat Yakubu (1995) *Ilimi Gishirin Zamani*. Published by Kano: Ramat General Enterprises, No.50 Dogarai Quarters.
6. Balaraba Ramat Yakubu (1995). *Wane Kare Ne Ba Bare Ba?* Published by Kano: Ramat General Enterprises, No. 50 Dogarai Quarters.
7. Balaraba Ramat Yakubu, (1996). *Badariyya*. Published by Kano: Ramat General Enterprises, No.50 Dogarai Quarters.
8. Balaraba Ramat Yakubu, (1999) *Ina Sonsa Haka*, Published by Kano: Ramat General Enterprises, No. 50 Dogarai Quarters.

9. Balaraba Ramat Yakubu. (2006), *Matar Uba Jaraba*. Published by Kano: Ramat General Enterprises, No.50 Dogarai Quarters.

Baya ga waxannan jerin littattafai na qagaggun labaran Hausa da ta rubuta, akwai wasu rubuce-rubuce na wasannin kwaikwayo da wasu hukumomi masu zaman kansu suka suka xauki nauyi, ita kuma ta rubuta musu. Waxannan littattafan sun haxa da Wasan Dare da Sannu Ba Ta Hana Zuwa da Ga Ta Nan Ga Ta Nanku.

3.6 Tsara Fina-Finan Hausa

Balaraba Ramat Yakubu ta tsunduma cikin harkar fina-finan Hausa tun cikin shekarar 1996, a lokacin da Abdulkarim Muhammad ya tunkare ta don neman izinin mayar da littafinta mai taken *Alhaki Kuykuyo Ne* zuwa fin na Hausa. Daga lokacin da ta amince, ta bayyana masa cewa za ta xauki nauyin samar da wasu kayayyakin wasa da za su taimaka.

Bayan kimanin shekaru uku da shigar ta harkar fina-finan Hausa, a shekara ta 1999 ta shirya wani fim mai suna ‘Sai A Lahira.’ A sakamakon shirya wannan fim ta sami nasarar karvar kyauta don samar da babban tauraron shekara da ya fi burgewa.

A shekara ta 2001 ta sake shirya wani fim na Hausa mai suna ‘Ina Sonsa Haka.’ Shi wannan fim an samar da shi ne daga wani littafin da ta rubuta mai suna *Ina Sonsa Haka*.

A shekara ta 2013, bayan gudanar da wani zuzzurfan bincike, ta shirya wani fim mai suna ‘Juyin Sarauta.’ Wannan fim ne ya ci nasarar zama zakara mafi burgewa da aka shirya cikin harsunan Nijeriya, kuma a kansa ta karvi kyautar shekara ta 2017 a lokacin da aka shirya bikin fina-finai na qasa da qasa, wato ‘Zuma International Film Festival, Abuja.’

3.7 Hanyoyin Da Ta Sami Bayanan Littatafan Da Ta Wallafa

Marubuta da dama sukan bayyana cewa suna samun wasu bayanai daga wasu rubuce-rubuce na littatafan Larabawa ko Turawa da ke taimaka musu a lokacin da suka tashi rubuta littatafai na qagaggun labarai. Hajiya Balaraba Ramat Yakubu ta bambanta da irin waxannan marubuta. A cikin hirar da aka yi da ita a ranar Asabat, 13 ga watan Yuni na shekarar 2015 ta bayyana cewa:

“A duk lokacin da na fara rubutu na qagaggen labari, nakan sami bayanai da misalai ne na wasu maganganun hikima, kamar karin magana da habaici da makamantansu daga wurin mahaiiyata. Wannan ba qaramin taimaka min ya yi ba wajen rubuce-rubucen da na yi.”

Balaraba Ramat Yakubu ta bayyana cewa, mahaiiyarta Ramatu kan ba ta gagarumar gudummawa a duk lokacin da take buqata, musamman ma a kan abin da ya shafi rubuta qagaggen labari. Bugu da qari, ta bayyana cewa ba ta tava xaukan wani littafi na Turanci ko rubutun wani domin ta sami abin da za ta qara a kan tunaninta ba. A bisa wannan dalili ne ya sa yawanci idan an kawo mata rubutun da wani ya yi na qagaggen labari, ba ta tsayawa ta duba, musamman ma a lokacin da ta sa rubuta wani labari a gaba. Don haka sai ta aika

wa Ado Ahmed Gidan Dabino domin ya duba labarin da aka aiko mata. Takan yi haka ne domin kada ta gauraya tunaninta da na wasu marubutan. Shi kuma Ado Ahmed Gidan Dabino marubuci ne, kuma shi ne shugaba a qungiyarsu ta marubuta qagaggun labaran Hausa, wato qungiyar *Raina Kama*.

Saboda sha'awar kallace-kallace na fina-finan Hausa, Hajiya Balaraba Ramat Yakubu ta qara samun wasu hanyoyi na bunqasa rubuce-rubucen qagaggun labaran Hausa. Wannan ya ba ta wata dama ta bunqasa tunaninta, saboda haka idan ta fara rubutu sai kawai abubuwan da suka dace su riqa zuwa mata. Don haka kallace-kallace na fina-finan Hausa na taimaka wa marubuci wajen inganta da kyautata wallafarsa ta qagaggen labari.

Wani lokaci kuma takan yi hira da wasu mata inda suke bayyana mata wasu matsaloli na yanayin zamantakewarsu da mazansu na aure. Wannan yakan taimaka mata wajen gano matsaloli daban-daban na ma'aurata. Daga irin waxannan hirarraki, ana iya samun bayanai masu muhimmanci dangane da yanayin rayuwar ma'aurata. Irin waxannan hirarraki da matan aure ko zawarawa ko kuma matan da ke tare da mazansu kan taimaka wajen rubuce-rubucen nata. Bahaushe kan ce, "Waqa a bakin mai ita ta fi daxi" don haka sai marubuciyar ta bayyana cewa:

"Wani lokaci nakan sami wasu bayanai da suke taimaka mini wajen rubuce-rubucena na qagaggun labaran Hausa daga irin rigingimun da suke faruwa tsakanin ma'aurata a cikin gidaje. Nakan sanya irin waxannan matsaloli na

ma'aurata a cikin rubuce-rubucen nawa, sannan kuma na kawo hanyoyin warware su. Waxannan su ne yawancin hanyoyin da nake bi a duk lokacin da na sa rubuta labari a gaba.”

Wannan ya nuna cewa wasu ma'auratan sukan tafi gidanta domin neman wasu shawarwari da za su taimaka wajen kyautata zamantakewarsu ta aure a tsakaninsu da mazansu. Hajiya Balaraba Ramat Yakubu takan lura da irin waxannan abubuwan da ke faruwa na zamanin da ake ciki, sannan ta rubuta wani labari. Takan yi qoqarin fito da hanyoyin da za a bi domin a warware irin waxannan matsalolin. Irin wannan gogewa da qwarewa sun taimaka mata wajen samun nasarori a wannan harka ta rubuce-rubuce na qagaggun labaran Hausa.

3.8 Nasarorin Da Ta Samu A Harkar Wallafe-Wallafe

Balaraba Ramat Yakubu tana daga cikin sahan farko na marubuta qagaggun labaran Hausa da ake da su a wannan zamani da muke ciki a qasar Hausa. Littafin da ta fara rubutawa shi ne *Kyakkyawar Rayuwa* na wasan kwaikwayo. Da farko ta rubuta shi a matsayin aiki da wani malaminsu mai suna Garba Jalam ya bayar lokacin da take kwas a Cibiyar Horar Da Malaman Yaqi Da Jahilci a garin Bauci. Aikin nata ne ya fi burgewa, don haka malamin ya ba ta shawara cewa ta mayar da shi littafi. Da ta xauki shawarar malamin sai ta mayar da shi littafin wasan kwaikwayo, ta sa masa suna *Kyakkyawar Rayuwa*. Duk da cewa ta mayar da shi littafi, amma ba a buga shi ba, sai a shekara ta 1989. Balaraba Ramat Yakubu ta bayyana cewa ya zuwa cikin shekara ta 2015,

an buga yawan kwafe da ba su gaza dubu hamsin (50,000) ba. Hakan ya faruwa ne saboda farin jinin da littafin ke da shi a wurin jama'a masu karanta shi.

Balaraba Ramat Yakubu tana xaya daga cikin mutane bakwai (7) da suka kafa wata qungiyar marubuta mai suna 'Raina Kama' a cikin garin Kano. Ita kaxai ce mace, sannan da wasu maza su shida (6) waxanda suka haxa da: Ado Ahmed Gidan Dabino da Xan'azumi Baba da Aminu Abdu Na'inna da Aminu Hassan Yakasai da Alhaji Hamisu Bature da kuma Badamasi S. Burji.

Balaraba Ramat Yakubu ce mataimakiyar shugaba a '**Qungiyar Raina Kama.**' Haka zalika ta tava riqe matsayin ma'aji a Qungiyar Marubuta ta Nijeriya (Association Of Nigerian Authors), reshen Jihar Kano. Gwamnatin Jihar Kano ta zavi huxu (4) daga cikin littatafan, sannan aka sa a manhajar karatu ta qananan makarantun sakandare da ke jihar, a shekara ta 1995. Waxannan littatafan sun haxa da:

-Budurwar Zuciya

-Kyakkyawar Rayuwa (wasan kwaikwayo)

-Alhaki Kuykuyo Ne, da kuma

-Ilimi Gishirin Zamani.

Tana xaya daga cikin sahan farko na marubutan da suka share fage a rubuce-rubuce na Adabin Kasuwar Kano. Sannan ita ce mace ta biyu da ta rubuta littafin qagaggen labari na Hausa, mai suna *Budurwar Zuciya*, a shekarar

1987, wato bayan Talatu Wada Ahmed wadda ta rubuta *Rabin Raina* a shekarar 1984. Sauran marubutan sun xauke ta a matsayin uwa, domin sukan ba ta girma, kuma sukan nemi shawarwari daga gare ta.

Saboda ficen da ta yi a harkar rubuce-rubuce na qagaggun labarai da shirya fina-finan Hausa, Balaraba Ramat Yakubu ta sami kyaututtuka (awards) da dama. Waxannan kyaututtuka sun haxa da:

(1) Agency For Mass Education, Kano State Award, 1992.

(2) RARE GEMS 2003 Award, International Women's Day. Lagos, Nigeria.

(3) Award of Arewa Literary Excellence. 1st Northern Nigeria Summit, Minna, 2008.

(4) Arewa Films Award, The Millenium Award – Best Sound, 2002

(5) Lifetime Achievement Award. Kano State Censoship Board, 2013.

(6) Takardun Shaida (certificates) da yawa a harkar rubuce-rubuce da na qungiyoyi da shirya fina-finai.

(7) Samun wasiqu fiye da dubu biyar (5,000) daga xalibai da wasu mutane daban-daban.

A sakamakon irin waxannan rubuce-rubuce masu muhimmanci da ta yi, da kuma irin shiga tsakani na sasanta ma'aurata a sanadiyyar samun matsalolin zamantakewar aure, Hajiya Balaraba Ramat Yakubu ta sami qawaye da dama

daga wurare daban-daban. Yawancin waxanda suka aiko mata wasiqu sun karanta littattafan labaran Hausa da ta wallafa ne da kuma irin gudummawar da ta bayar wajen sasanta ma'aurata wadda ta taimaka wajen kyautata zaman iyali da kawo ci gaba a harkokin rayuwar aure.

Idan aka yi la'akari da waxannan kyaututtuka da ta samu, sannan da irin rawar da take takawa ta hanyar amfani da alqalami wajen sasanta ma'aurata a kan matsalolin zaman aure da ma wasu al'amura na rayuwar yau da kullum, lallai Balaraba Ramat Yakubu ta cancanci a jinjina mata, kuma a gudanar da bincike a kan irin abubuwan da ta wallafa na qagaggun labaran Hausa. Bayan waxannan kyaututtuka da ta samu, Hajiya Balaraba Ramat Yakubu ta sami wasu qalubale a cikin harkokinta na rubuce-rubucen qagaggun labaran Hausa waxanda za a bayyana wasu daga cikinsu.

3.9 Qalubalen Da Ta Fuskanta A Harkar Wallafe-Wallafe

Rayuwar xan Adam cike take da qalubale, musamman ma idan zai fita ya yi gwagwarmayar neman abin da zai rufa asirin kansa ko neman abinci ko ilimi ko fatauci ko faxin gaskiya da makamantan waxannan. Don haka Balaraba Ramat Yakubu ta fuskanci wasu qalubale a lokacin da tauraronta ya fara haskawa a harkar wallafe-wallafe na qagaggun labaran Hausa. A cikin wata hira da na yi da ita a ranar Asabat, 13 ga watan yuni, na shekara ta 2015, ta bayyana mini cewa daga cikin qalubalen da ta fuskanta akwai:

(1) Matsala daga al'ummar da ke tare da ita, musamman ma a cikin garin Kano. A lokacin da ta tsunduma gadan-gadan a cikin wannan harkar, sai wasu mutane daga cikin al'ummar garin Kano kamar sarakuna da malaman addini da ma wasu mutane daga wurare daban-daban, suka raja'a sosai don nuna rashin goyon baya a kan al'amarin. Sun yi ta addu'o'i har ma da karanta 'Tabbatyada' da nufin Allah ya watsa al'amarin marubutan irin waxannan qagaggun labarai na Hausa. Wasu na ganin cewa marubutan sukan sanya kalmomin batsa ne a cikin rubuce-rubucen nasu, don haka sun sava da koyarwar Addinin Musulunci da kuma kyawawan al'adun Bahaushe. Wasu ma suna ganin cewa abubuwan da Balaraba Ramat Yakubu ta rubuta a cikin littafin *Budurwar Zuciya*, lallai irin abin da ke cikin zuciyarta ke nan kuma ita ma haka take. A ganin irin waxannan mutanen, ta rubuta littafin ne domin ta lalata tarbiyyar matasa a cikin al'umma. Amma cikin ikon Allah, da tafiya ta yi nisa, sai aka wayi gari wasu daga cikin masu yin addu'o'i na la'antar, sun zo an haxe da su a kan wannan harka ta wallafe-wallafe na qagaggun labaran Hausa.

(2) Wata matsalar kuma da ta fuskanta dangane da wannan harka ta rubuce-rubuce ita ce ta kuxi. Ta bayyana cewa wani lokaci idan ta zuba jari mai yawa, sai ya rushe. Don haka wani lokaci ma ba ta gane ribar da ta samu ba saboda rashin fitowarsa a duncule.

(3) Wani lokaci kuma akwai matsalar qarancin kuxi wadda takan sa a sami jinkiri wajen kammala rubutu da bugun littafi. Don haka dole sai an tanadi kuxi

kafin a kai wurin xab'i. Wannan ya sa wani lokaci bayan an gama rubuta littafi, sai an xauki lokaci mai tsawo kafin a fito a fara sayar da shi.

(4) Wata babbar matsala da ta fuskanta ita ce lokacin da ta nemi Cibiyar Binciken Ilimi ta Jihar Kano (Kano State Education Resource Centre) ta karvi littafin *Budurwar Zuciya* domin amfanin xalibai a makarantu. Saboda haka sai ta buga kwafe dubu biyar (5,000), amma daga baya suka ce ba za su saya ba. Wannan ya haifar da hasara mai yawa a cikin harkar.

(5) Wata matsalar kuma ita ce daga wasu masu ilimi. A nan ma an yi ta ceceku-ce a tsakanin masana da manazarta Adabin Hausa ta yadda wasu ke goyon bayan al'amarin, wasu kuma suna kushewa. Kowa dai da irin bayanan da yake kawowa gwargwadon yadda ya kalli abin.

Waxannan sun e kaxan daga cikin irin qalubalen da Hajiya Balaraba ta fuskanta wajen harkar rubuce-rubuce na qagaggun labaran Hausa. Hakan bai sa ta yi qasa a gwiwa ba, ta ci gaba da rubuce-rubucenta. Daga qarshe, ta bayyana cewa, wani lokaci, idan ba ta da kuxin da za ta biya a buga mata littafi, mijinta ke ba ta, don haka ba ta sami wata matsala a tsakaninta da shi ba. Wannan dalili na samun haxin kai daga wurin mijinta ya qara mata qwarin-gwiwa a kan harkar wallafe-wallafe.

3.10 Shahararta A Rubutattun Qaggagun Labaran Hausa

Hajiya Balaraba Ramat Yakubu ta shahara a cikin harkar rubuce-rubuce na qagagun labaran Hausa bayan fuskantar qalubale daga farko-farkon lokacin da ta fara. Abin tambaya a nan, shi ne, me ya sa ta shahara a wannan harka ta rubuce-rubuce? Kaxan daga cikin dalilan da suka sa ta shahara sun haxa da:

(1) Kasancewarta mace ta farko a Jihar Kano, kuma ta uku a Arewacin Nijeriya da ta fara rubuta littafi na qagaggen labari cikin harshen Hausa. Wannan abin a jinjina ne domin ta buxe wa sauran mata hanyar rubuce-rubuce na qagagun labaran Hausa.

(2) Samun qarancin kura-kurai na qa'idojin rubutun Hausa ya sa mutane da dama daga cikin masu sha'awar karance-karancen littattafanta ya sa su raja'a. Ta wannan hanya ma an sami yaxuwar littattafan zuwa wurare da dama.

(3) Kasancewarta mai yawan shekaru fiye da yawancin marubutan, sai take qoqari wajen kauce wa maganganun batsa a cikin littattafan da ta wallafa. Wannan ya taimaka mata wajen jawo mata farin-jini.

(4) Yawancin rubuce-rubucenta sun ta'allaqa ne a kan rayuwar zaman iyali. Manufa a nan ita ce, yawancin su suna magana ne a kan abubuwan da suka shafi rayuwar zaman aure da irin matsalolin da ke cikinta. Yawancin soyayyar da ke cikin labaran takan zama irin ta gargajiyar Bahausha, amma ba irin ta Turawa ba.

A taqaiƙe za a iya cewa wannan mashahuriyar marubuciya, Hajiya Balaraba Ramat Yakubu ta shahara a wannan vangare saboda waxannan dalilai da aka zayyana a sama. Ta ba da gagarumar gudummuwa wajen bunqasa adabin Hausa, musamman ma a kan abin da ya shafi qagaggun labarai da rubutaccen wasan kwaikwayo da fina-finan Hausa.

BABI NA HUXU

DABARUN BAYAR DA LABARAI A LITTATTAFAN *BUDURWAR ZUCIYA DA ALHAKI KUYKUYO NE DA MATAR UBA JARABA*

4.0 Gabatarwa

Marubuta qagaggun labarai sukan yi amfani da dabaru iri-iri a lokacin da suke rubuce-rubucensu. Iren-iren waxannan dabaru sukan taimaka wajen qara wa labari armashi a wurin mai karatu. Haka kuma sukan qara fito da irin basirar da Allah ya yi wa marubuci dangane da abin da ya rubutu, musamman ma yadda yake jan zaren tunaninsa. Wani lokaci ma mai karatu ba zai so ya tsaya da karatun littafi ba, matuqar mawallafi ya yi amfani da dabarun da za su ja hankalin shi mai karatun.

A cikin wannan babi an kawo bayanai ne a kan wasu muhimman dabarun bayar da labari da mawallafiyar littattafan (*Budurwar Zuciya da Alhaki Kuykuyo Ne da Matar Uba Jaraba*) ta yi amfani da su. Ta hanyar amfani da dabarun da

suka dace, mawallafiyar na iya jan hankalin mai karatu har ya goyi bayan ra'ayinta dangane da irin saqon da take son isarwa.

4.1 Magana A Cikin Qagaggen Labari

Masana da manazarta sun kawo ma'anar magana ta hanyoyi daban-daban gwargwadon fahimtar kowanensu, kamar yadda suke a cikin littattafai da kundayen bincike da sauransu.

Magana tana nufin “Jerin kalmomi da aka furta da baki, kuma masu ma'ana, (C.N.H.N, 2006:316)”. A wani binciken kuma (The New Encyclopedia Britanica, vol IX), an bayyana ma'anar magana da cewa:

“Speech: The study of the physical basis of spoken communication. While most animals rely on non-verbal means of transmitting information, human beings depend heavily on the uttered word.”

Fassara: Magana tana nufin nazartar yadda ake sadarwa ta hanyar furta zance. Yayin da yawancin dabbobi ke miqa saqonni ba ta hanyar magana ba, mutane kuma sun dogara ainun ta hanyar furta kalma.

A wani qamusun Turanci an bayyana ma'anar magana (speech) da cewa: *“The power or action of speaking, (Hornby, 1995:1142).”* Fassara: “Magana tana nufin samun damar ko iya furuci da harshe.” Idan kuma aka duba (Merriam Webster's Dictionary/2016), an bayyana ma'anar magana da cewa, *“The*

communication or expression of thoughts in spoken words.” Fassara: “Magana na nufin sadarwa ko bayyana tunani cikin furucin kalmomi.”

Idan kuma aka duba Encyclopedia Britanica Library Student and Home Edition, (2009) an bayyana ma’anar magana, wato ‘speech’ da cewa, *“Communication, expression, or interchange of thoughts in spoken words.”* Fassara: “Sadarwa ko bayyanawa ko kuma musayar tunani cikin furucin kalmomi.”

Daga waxannan ma’anoni da wasu masana suka bad a, za a iya cewa, magana na nufin amfani da jerin kalmomi cikin furuci bisa qa’idar harshe ta hanyar sadarwa ko bayyana tunani domin isar da wani saqo mai ma’ana.

Magana a cikin qagaggen labari tana bayyana ayyukan taurari ne. Ta hanyar amfani da magana ne taurari suke bayyana irin saqon da marubuci ke son isarwa ga mai karatu. Wani lokaci sai mai karatu ya ji kamar ba marubucin ne ke bayar da labarin ba. Wannan ya nuna cewa shi mawallafi na iya samar da mai wakiltarsa a wajen aikin bayar da labari. A sakamakon samun irin wannan wakilcin magana, sai wani lokaci mawallafi ya sakar wa tauraro ragamar aikin bayar da labari. Idan haka ta kasance, akan ce mawallafi ya fake a bayan tauraro, ko kuma a ce tauraro ya ari bakin mawallafi ya ci masa albasa. Saboda haka irin wannan wakilci na magana yana da matuqar tasiri a cikin aikin bayar da labari. Domin a qara fito da ingancin zancen da kuma tasirinsa, sai Mukhtar, (2004) ya bayyana cewa:

“Idan ana zancen wakilcin magana a cikin aikin bayar da labari na qagaggun littattafai, a nan ana nufin mawallafi yakan qaddamar da wakilinsa ya yi magana da mai karatu tun daga shafin farko na littafinsa, sannan kanun labarai da sauran bayane-bayane su biyo baya a cikin labarin. Wakilin kuma wato wani daga cikin taurarin labarin wanda shi ne mai aikin bayar da labarin, shi zai tsaya wa mawallafin a cikin labarin gaba xaya, yana aron bakinsa yana ci masa albasa.” (Mukhtar, 2004:43).

Idan aka duba wannan bayani za a fahimci cewa mawallafa sukan yi amfani da irin wannan dabara ta bayar da labari ta hanyar danqa ragamar bayar da labari a hannun wani tauraro ko wasu taurari. A irin wannan aiki na bayar da labari ne akan ce mawallafi ya saki ragamar bayar da labari a hannun wani ko wasu taurari a cikin labari. Duk abin da tauraro ya faxa a cikin labarin, to ya faxa ne a madadin mawallafin littafin. Wannan ya nuna cewa akwai dangantaka tsakanin mawallafi da waxanda ke wakiltarsa a cikin aikin bayar da labari. Idan haka ta kasance, to, lallai ana iya samun masu magana a madadin mawallafi ke nan a cikin labari.

A binciken Adamu, (2002:39) ya bayana cewa: “Speech presentation is fundamentally of two forms in a fictional novel (a) The direct and (b) the indirect forms, but they are not the only ones.” Fassara: “Gabatar da magana a cikin qagaggun labarai na littafi tana zuwa ne a vangare biyu, ko dai (a) magana kai tsaye ko (b) magana kaikaice, duk da cewa ba su ke nan ba.” Wannan ya

danganta da yadda marubuci ya yi amfani da kalmomin bakinsa wajen gabatar da maganarsa ko ya qyale qirqirarrun taurarinsa su yi magana da kansu.

Shi kuwa Mukhtar, (2004) ya bayyana cewa:

“Nazarin da aka yi, ya nuna cewa a cikin dukkanin qagaggun littattafai na Hausa ana ruwaito labarinsu ne ta bakin mai magana a cikin labari ko ta bakin wanda ake magana da shi a cikin labarin, (Mukhtar, 2004:44).”

Wannan ya nuna cewa mawallafa qagaggun labarai kan yi amfani da kalmomin wakilin suna kamar *ni, na, ina, mu*, wajen bayyana mai magana na xaya. Haka nan kuma sukan yi amfani da kalmomin wakilin suna kamar *ka, kai, ki, ke, da ku*, wajen bayyana mai magana na biyu. Sukan yi amfani da wasu kalmomin wakilin suna waxanda suka haxa da *shi, ta, ita, dasu* wajen bayyana mai magana na uku a cikin labari. Wannan ya nuna cewa qagaggen labari yana buqatar maganganun taurari wajen bayyana yanayinsu da ra'ayoyinsu ta hanyar amfani da harshe domin isar da saqo, kamar yadda (Yahaya, 2010:77) ya kawo bayanin. Saboda haka a cikin qagaggen labari ana samun wanda zai yi magana kai tsaye ko kuma a ruwaito maganar da wani ya faxa domin a faxa wa wani daban. Wannan ya nuna cewa a cikin magana ana samun mai magana kai tsaye ko maganar wani a cikin qagaggen labari.

4.1.1 Magana Ta Kai Tsaye

Domin a qara fito da bayanai, sai masana da manazarta sun bayyana ra'ayoyinsu dangane da yadda kowanensu ya kalli al'amarin magana kai tsaye.

A nan an duba ra'ayoyin wasu masana da manazarta dangane da yadda suka ba da gudummuwarsu wajen fito da ma'anar.

A wani bayaynin an bayyana cewa, *"In direct speech we have the exact words of the speaker,* (Ogundipe, Eckersley and Macaulay, 1983:25)." Fassara: "A magana kai tsaye, ana samun haqiqanin kalmomin da mai magana ya faha."

Shi kuma Eteh, (2000) cewa ya yi *"Direct speech refers to the actual words of the speaker and these words are enclosed in inverted commas."* (Eteh, 2000:66). Fassara: "Magana kai tsaye ita ce haqiqanin maganar da mai magana ya yi, wannan magana ana saka ta a cikin alamar zancen wani."

Latilo da Olooku, (2001) sun bayyana cewa: *"A direct speech is the exact words of the speaker. This is in the first person that is the person speaking at the time."* (Latilo and Olooku, 2001:51). Fassara: "Magana ta kai tsaye ita ce ainihin kalmomin da mai magana ya faha. Wannan ana samunta a lokacin da mai magana na farko yake magana."

Shi kuma Mukhtar, (2010) cewa ya yi,

"One fundamental thing about direct speech is that it has two outstanding features which manifest the presence of the narrator that is, the quotation marks and the reporting clause." (Mukhtar, 2010:93).

"Wani abu mai muhimmanci dangane da Magana kai tsaye shi ne tana xauke da siffofi biyu da ke nuna kasancewar mai bayar da labari, wato alamar zancen wani da kuma alamar ruwaito magana."

Za a iya bayyana cewa magana kai tsaye na nufin kalamana da suka fito daga bakin wanda ya yi furuci kai tsaye. Idan kuma a rubuce ne, akan sanya ta cikin alamar zancen wani, kamar haka “...” Wannan ya nuna cewa furucin na mai magana kai tsaye ne, ba tare da wani ya canza maganar ko ma’anar da shi mai magana ya yi ba.

A duk lokacin da ake bayar da labari za a ga cewa ko dai mawallafin ne da kansa yake maganar ko kuma ya kasance ya wakilta wani daga cikin taurarin cikin labarin domin ya yi magana a madadin mawallafin. A wannan yanayi ne akan sami wanda yake magana kai tsaye da wanda ake yi wa magana da kuma wanda ake magana a kansa. Saboda haka za a iya cewa ana samun mai magana na xaya da mai magana na biyu, da kuma mutum na uku a cikin labari.

Idan aka duba ajin magana a cikin labarin, za a ga cewa irin wannan magana ta kai tsaye, ta yi tasiri a wurare da dama a cikin labarin. A shafin farko na labarin cikin littafin, mawallafiyar ta qaddamar da labarin ta hanyar miqa ragamar bayar da labarin a hannun wasu daga cikin taurarin. Waxannan taurari kuwa su ne Asama’u da Alhaji Usman inda suke bayyana abubuwan kansu da kansu a cikin labarin. A lokacin da Alhaji Usman da matarsa Asama’u ke hira, sai ta gargaxe shi game da yawan auri-saki da ya sa kansa, shi kuma yake mayar mata da martani kamar haka:

“Ni, wai ina ruwanki da aurena ne? Ko ke kike ba ni kuxin aurensu ne? To daga yau, kada ki qara yi mini wata magana. Ki bar ni, in yi abin da na ga

dama. In ba za ki zauna da duk wace na kawo ba, to ki san inda dare ya yi miki. Aure kuwa yanzu na fara.” (Yakubu, 1987:1).

A rukunin kalmomi da ke nuna magana kai tsaye, akwai wakilin suna ‘ni’ da ‘na’ da ‘mini’ da ke nuna cewa lallai magana ce wadda ta fito daga bakin mai magana kai tsaye a cikin labari. Dukkan waxannan kalmomi guda uku suna bayyana cewa Alhaji Usman ne ke magana. A wuraren da aka sami kalmomin wakilin suna ‘ke’ da wakilin suna mai xauke da manunin lokaci ‘kike’ da ‘ki’ da kuma lamirin maqasudi ‘miki’, duk suna bayani ne a kan Asama’u. An sami wasu kalmomin wakilin suna da ke bayyana mutum na uku a cikin labari waxanda suka haxa da ‘su’ da ‘wace.’

Idan aka duba za a ga cewa a nan mai magana na farko shi ne Alhaji Usman mijin Asama’u, domin shi ne wanda yake magana kai tsaye. Ita kuma Asama’u da ke wurin tare da mijinta, kuma take sauraron sa, ita ce mai magana ta biyu, sannan mutum ta uku kuma ita ce wadda ake magana a kanta, kuma ba ta wurin, wato amaryar da Alhaji Usman zai aura.

An sake samun irin wannan magana kai tsaye da ta fito daga bakin xaya daga cikin taurarin labarin, kamar yadda Asama’u take cewa:

“Babu inda za ni. Aurenka kuwa, ba zai hana ni zama in lura da yarana ba, wata ta zo, ta wulaqanta mini su. Ga gidan nan ta zo. Kai kanka ka san sai ranar da ka mutu sannan za a haifi wata ‘ya maccen.” (Yakubu, 1987:1).

A nan akwai kalmomi kamar ‘ni’ da ‘na’ da ‘mini’ da ke nuna wakilin suna da wakilin suna mai xauke da zagin aikatau a cikin zancen. Saboda haka suna bayani ne a kan Asama’u matar Alhaji Usman. A inda aka sami ‘ka’ ana so a nuna mutum na biyu ne, wato Alhaji Usman. An sake samun wasu kalmomi na wakilin suna da ke nuna bayani a kan mutum na uku, waxanda suka haxa da ‘wata’ (mafayyaciya) da ‘ta’ (wanin lokaci) a matsayin wakilin suna mai wakiltar mutum na uku da ba ya wurin da ake zancen.

A nan za a ga cewa Asama’u ce mai magana ta farko domin ita ce take bayani wa mijinta Alhaji Usman. Shi kuma da yake sauraron ta shi ne mai magana na biyu, sannan amaryar da ake magana a kanta kuma ba ta wurin, ita ce mutum ta uku.

Baya ga waxannan akwai wasu misalai na yadda aka yi ta samun maganganun taurari ta hanyar magana kai tsaye. A nan an nuna cewa an sami tasirin magana kai tsaye a wurare da dama a cikin labarin kamar yadda taurarin suka faxa da bakunansu cewa:

Sa’adiya ta ce, “Ni abin da nake tunani kawai shi ne karatuna.” Shafi na 9

Sa’adiya ta ce, “To sai mun zo hutu ke nan.” Shafi na 10

Alhaji Usman ya ce, “Ni ba wai hana ki zuwa zan yi ba.” Shafi na 6

Yayar Alhaji Usman ta ce, “Wallahi ni ma ba don na gayyato mutane ba, da tafiyata zan yi, ya nemo wanda zai kula masa da dangin amaryar.” Shafi na 81

Idan aka duba waxannan maganganu za a ga cewa an yi amfani ne da ire-iren waxancan misalai na wakilin suna da suka haxa da ‘ni’(mutum na xaya namiji ko mace) ‘na’ da ‘mun’ da ‘nake’ domin a fito da maganganu na kai tsaye. Saboda haka a nan tauraro ne da bakinsa yake bayyana wa mai karatu abin da ke faruwa a cikin labarin.

Har ila yau idan aka sake duba labarin cikin littafin *Alhaki Kuykuyo Ne*, akwai lokacin da aka saki ragamar bayar da labari a hannun xaya daga cikin taurarin. A lokacin da Kabiru ya tafi gidan mahaifinsa Alhaji Abdu domin ya xauko littattafansa, sai yake bayyana wa Rabi irin abubuwan da suka faru, inda yake cewa:

“Yana ganina kawai, sai ya hau ni da faxa wai me ya kawo ni gidansa, ba ya ce kada ya qara ganin wani a cikinmu ba? Kuma ni da abokina ne a wurin. Da na gaya masa abin da ya kai ni, sai ya shiga gida da fushi, ya xebo mini littattafan, ya watso su qofar gidan daga cikin soro.” (Yakubu, 1990:53).

Idan aka duba cikin wannan zancen, za a gane cewa magana ce ta kai tsaye aka yi amfani da ita a cikin labarin. Xaya daga cikin taurarin cikin littafin *Alhaki Kuykuyo Ne*, wato Kabiru, ke ba da labarin abin da ya faru tsakaninsa da mahaifinsa Alhaji Abdu. Saboda haka an sami kalmomin wakilin suna ‘ni’ da shuxaxxen lokaci na xaya ‘na’ da kuma lamirin maqasudi ‘mini.’

A nan mai magana na xaya shi ne Kabiru, domin shi ne yake ba da labarin abin da ya faru. Ita kuma Rabi ta kasance mai magana ta biyu domin ita

ce mai sauraron mai bayar da labarin, sannan mutum na uku shi ne Alhaji Abdu wanda ake magana a kansa, amma bay a wurin.

Baya ga wannan misalin, akwai wasu misalai na jimlooli da ke nuna alamaun magana ta kai tsaye kamar haka:

Alhaji Abdu ya ce wa Rabi, “Da ma na kirawo ki ne don in yi miki albishir xin cewa, yau zan yi miki qanwa.” Shafi na 28

Wannan ya nuna cewa an yi amfani da magana ta kai tsaye da ta fito daga bakin xaya daga cikin taurarin cikin labarin. A nan an yi amfani da kalomin wakilin suna da suka haxa da: ‘na’ da ‘zan.’

“Ni ko za ka auri mace goma Alhaji, kayan faxar kishiya ba zai dame ni ba.” Shafi na 28

Kalmomin wakilin suna da aka yi amfani da su a cikin jimlar suna nuna cewa magana ce ta kai tsaye aka yi, wato, ‘ni.’

Rabi ta ce wa Alhaji Abdu, “Ai ni Allah ne shaida ta a tsakanina da kai.” Shafi na 29

A cikin wannan jimlar ma an sake samun wakilin suna ‘ni’ da ‘na’ domin a nuna cewa mai magana kai tsaye ne ke faxin maganar, wato Rabi matar Alhaji Abdu.

Rabi ta ce wa Delu “Ni na wuce banza a banza.” Shafi na 34

Alhaji Sule ya ce wa Alhaji Abdu, “Ni yanzu abin da na ga ya fi, shi ne a daina tayar da maganar, ba ta da wani amfani.” Shafi na 39

“Ni wallahi ba na sonsa Baba.” Shafi na 49

“Na ji. Ai ba dole ne shiga motar taka ba, zan tafi a ta kuxina.” Shafi na 75

“Zama da ni ba dole ba ne.” Shafi na 82

“Allah-Allah nake ka zo don in koma gida in sha magani in kwanta.” Shafi na 87

“Ai ni na ba ku, kuma yaba kyauta tukwici.” Shafi na 105

A waxannan misalai da aka kawo, an nuna cewa dukkansu maganganu ne da aka yi su kai tsaye. Duk tauraron da ya yi magana, namiji ko mace, na amfani da kalmomin wakilin suna kamar ‘ni’ da ‘na’ da ‘mini’ a matsayin tilo. Idan kuma jam’i ne akan yi amfani da ‘mu’ da ‘mun’ da kuma ‘mana.’

A lokacin da aka sami savani tsakanin Ladidi da mijinta Sa’idu har ya kai ta ga barin gidan, ta koma gidan mahaiƙinta. Lokacin da Sa’idu da abokinsa Musa suka tafi biko, sai shi Sa’idu yake bayyana cewa:

“Kawu faha kawai na yi mata. Ni ban san ba ta gidan ba ma sai da na dawo yanzu, ake ce tun safe ta baro gidan, (Yakubu, 2006:18).”

A nan za a ga cewa xaya daga cikin taurarin ne yake ba da labarin kai tsaye, wato Sa’idu mijin Ladidi. Sa’idu shi ne mai magana na xaya, saboda shi

ne yake ba da labarin. Wanda ake ba shi labarin shi ne Kawu qanin mahaifin Ladidi , shi ne mai magana na biyu domin shi ne mai sauraron mai bayar da labarin. Ita Ladidi da ba ta wurin da ake zancen, ita ce a matsayin mutum ta uku, saboda a kanta ake maganar. Don haka a nan ma an sami mai magana da mai saurare da kuma wadda ake magana a kanta. An yi amfani da wakilan suna da suka haxa da ‘na’ da ‘ni’ domin a nuna cewa mutum na farko shi ne ke maganar.

Irin wannan dabara ta magana kai tsaye ta yi tasiri a wurare da dama a cikin labarin. Wasu daga cikin misalan maganganun taurari kai tsaye da aka samu sun haxa da:

Musa ya ce wa Sa’idu, “Yanzu ka zo mu je mu ba su haquri, don Allah.” Shafi na 17.

Wannan jimlar tana bayyana cewa mutane biyu ne za su tafi ba da haquri gidan su Ladidi, don haka an yi amfani da wakilin suna mai nuna alamar mutum na farko jam’i, wato ‘mu.’

Ladidi ta faxa wa babban wansu cewa, “Don Allah don Annabi ka bari na mutu, tun da ba mai qaunata.” Shafi na 21

Umaru ya faxa wa sauran mutanen da ke cikin gidan cewa, “A bar ta sai ta huta kada a yi mata maganar komai.” Shafi na 25

Ladidi ta faxa wa Dagacin Daqwale cewa, “Ba ni da kwana ba ni da yini, in ba zai yarda da sharuƙƙan aure ba ni ba zan koma gidansa ba.” Shafi na 39

Daso ta ce wa Ladidi, “Kar ki manta na gaya miki kada ki qara aikar mini ‘ya’yana.” Shafi na 43

Hassan ya ce wa Alhaji Sani, “Ni ma ban san sunana ba.” Shafi na 72

Modina ta ce wa Alhaji Sani, “Ni na gaji ka san yadda za ka yi, ka je ka dawo da varauniyar matarka, da ma ai kai ba ajina ba ne.” Shafi na 81

Shola ta faxa wa Aminu cewa, “Na yi maka alqawari har qarshen rayuwata zan jira ka.” Shafi na 88

Aminu ya faxa wa Alhaji Sani cewa, “Na gaya maka ni ba zan iya auren kowa ba in ba Shola ba.” Shafi na 93

Aminu yace wa sauran jama’ar da ke wurin, “Ni xan Alhaji Sa’idu ne, kuma ni ‘yan biyu ne ga xan’uwana nan, shi ne abokin tagwaitaka ta.” Shafi na 189.

Waxannan misalai da aka kawo suna bayyana cewa kowace magana an yi ta ne kai tsaye daga bakin tauraron da abin ya shafa. Kalmomin da suka nuna haka sun haxa da ‘na’ da ‘ni’ da ‘a’ da ‘zan’ duk a matsayin maganganun kai tsaye da suka fito daga bakin wasu taurarin cikin labarin.

Wannan ya nuna cewa mawallafa qagaggun labaran Hausa kan yi amfani da irin wannan dabara ta bayar da labari ta bakin mai magana kai tsaye a cikin

labari domin mai karatu ya qara fahimtar labarin, kuma ya aminta cewa tauraron ne da kansa yake ba shi labarin kansa da kansa, ba wani daban ba.

Wani lokaci kuma akan sami shi mawallafi ne da kansa ke ba da labarin. A wannan yanayi yana ba wa mai karatu ne labari kai tsaye. Saboda haka a nan ba zancen mutum na xaya da na biyu da na uku. An sami irin wannan yanayi na magana kai tsaye a cikin littafin *Budurwar Zuciya*, wato yadda marubuciyar ta karvi ragamar bayar da labarin daga hannun wasu taurari, kamar yadda take cewa:

“Alhaji ya tashi da fushi, ya fita daga gidan ma gaba xaya. Da ma dai haka irin wannan yake faruwa tsakanin Alhaji da matarsa Asama’u. Ga ta dai matarsa ce ta fari, kuma tun ba shi da kome suke tare, har Allah ya yi masa arziki. Yanzu ya yi qarfi, kuma ya fi qarfin kome.” (Yakubu, 1987:1).

A nan marubuciyar ce da kanta take bayyana wa mai karatu irin yanayin zaman Alhaji Usman da matarsa Asama’u. Duk da cewa Alhaji Usman ya fita daga gida cikin fushi, sai aka nuna cewa ai da ma hayyarsa ce. I dan aka duba za a ga cewa tsakanin mawallafi da mai karatu babu wani hijabi. Don haka ka ga a nan shi mai karatu yana jin cewa tamkar yana tare ne da marubuciyar , wato kamar ga shi ga ta, sannan take ba shi labarin abubuwan da ke faruwa.

A cikin littafin *Alhaki Kuykuyo Ne* an sami irin wannan magana ta kai tsaye daga bakin mawallafiyar, tun daga shafi na farko (1) har zuwa na goma sha huxu (14) inda take cewa:

“Alhaji Abdu xan kasuwa ne, yana da jarinsa daidai gwargwado, kuma rumfarsa a nan kasuwar Sabon Gari take. Yana sayar da yadudduka, atamfofi da ‘yan kwalaye. Ba za a ce rumfar Alhaji Abdu a cike take da kaya tab ba, sai dai a ce akwai kaya na sama da Naira dubu xari da ashirin a ciki.” (Yakubu, 1990:1).

A nan za a ga cewa mawallafiyar ce da kanta ta fara bayar da labarin ba tare da ta qaddamar da xaya ko wasu daga cikin taurarin domin bayar da labarin ba. Saboda haka dukkan kalaman da suka fito a farkon labarin cikin littafin , maganganu ne na mawallafiyar kai tsaye.

A cikin littafi *Matar Uba Jaraba* ma an sami irin wannan yanayi na mai magana kai tsaye daga bakin mawallafiyar, wato a nan ma ita ce da kanta take bayar da labarin wa mai karatu, inda takes cewa:

“Daqwale ya shahara wajen fataucin dabbobi. Babbar kasuwar da take ci duk Juma’a a qauyen kuma ita ce ta sa qauyen ya yi fice. Kusan a ce kaf qauyen babu wani attajiri kamar Sa’idu. Xan shekara ashirin da biyu duniya, jama’arsa sun yarda da shi, domin ko da tafiya Makka ce ta tashi, za ka gan su suna zuwa gurinsa su zauna, sai ya karvi kuxinsu na tafiya, domin sun yarda da shi fiye da kowa. Qiri-qiri sai da ya zama jagaban mutanen qauyen wajen aikin Hajji.” (Yakubu, 2006:11).

A taqaice dai dukkan waxannan maganganu kashi uku da suka fito daga mawallafiyar, sun nuna cewa takan yi magana kai tsaye tsakaninta da mai karatu. Ta ba wa mai karatu labari ne kai tsaye ba tare da sanya wani daga cikin taurarin ya san abin da ake yi ba. Saboda haka ashe za a iya cewa akwai wata alaqa ko dangantaka ta sirri tsakanin mawallafiyar da shi mai karatu, wadda

taurarin cikin littafi ba su san da ita ba. Wannan ya nuna cewa mawallafa qagaggun labaran Hausa kan yi amfani da magana kai tsaye a matsayin dabarar bayar da labari.

4.1.2 Faxi-In-Faxa

Maganganun taurari na da muhimmanci sosai a cikin labari, domin sukan sa a ga girman mas'ala a cikin labarin. Wata hanya ta gano mai magana kai tsaye a cikin labari, ita ce ta taxi na faxi-in-faxa a tsakanin taurari biyu ko fiye da haka. Wato a sami wasu taurari su kaure da taxi a tsakaninsu dangane da wani al'amari da ya faru. Wannan shi ne abin da za a duba nan gaba.

Faxi-in-faxa a cikin labari yana da muhimmanci sosai domin marubuta qagaggun labaran Hausa na amfani da shi a matsayin wata dabara ta bayar da labari. Faxi-in-faxa ya ana yin sa ne tsakanin mutane biyu ko fiye da haka. Ita kuma magana ana iya samun ta kai tsaye ko kuma maganar wani, amma dai mutum guda ne ke yin ta.. Irin wannan tsari na taxin faxi-in-faxa yakan taimaka wajen qara jan zaren labari ta yadda zai sa marubuci ya warware zaren tunaninsa ta hanyar sanya wasu daga cikin taurari su bayyana wasu ra'ayoyinsu. Muhimmancin irin wannan taxi na faxi-in-faxa ga mai karatu shi ne cewa zai ji zancen ne daga bakin taurarin kai tsaye ba tare da wani shamaki a tsakaninsa da su ba. Wannan ne ya sa wasu masana da manazarta suka bayyana yadda suka fahimci al'amarin taxi na faxi-in-faxa.

Mukhtar, (2004) ya bayyana cewa:

“A cikin qagaggen littafi abin da kawai zai iya kasancewa a ce ya zo ta bakin wanda ake magana da shi ba zai wuce irin su taxi ba, tsakanin tauraro da tauraro, ko kuma lokacin da wani tauraro yake bayani a game da yadda wani tauraro xan’uwansa zai aiwatar da wani abu.” (Mukhtar, 2004:44).

Faxi-in-faxa taxi ne wanda yawanci ba ya wuce jimla xaya ko biyu tsakanin taurari biyu ko fiye da haka. Haka nan kuma ana iya samun tambaya da ba da amsa ko kuma mayar da jawabi kamar yadda Mukhtar, (2004) ya bayyana.

Shi kuma Akporobaro, (2012:204) ya bayyana cewa:

“Dialogue is often used in novels to reveal character or develop relationship between characters. An author will often give a character a distinctive idiolect, an individual way of speaking that reflects the character’s personality and attitudes.”

” Fassara: “Ana amfani da taxin faxi-in-faxa a cikin littattafan qagaggun labarai domin a bayyana tauraro ko qarfafa dangantaka tsakanin taurari. Mawallafi zai qaddamar da tauraro ta yadda zai yi maganar da ta dace don kare mutunci da kuma xabi’ar tauraron.”

Akporobaro (2012:197) ya qara da cewa:

“Characters are also revealed through what they say and think. As well as what characters say, you should consider how they say it: a character’s idiolect, or use of language, is often significant.”

Fassara: “Akan bayyana taurari ne ta hanyar maganarsu da tunaninsu. Kamar yadda suka faxi magana, sai ka yi la’akari da yadda suka faxe ta, kuma yanayin maganar tauraro ko yadda yake amfani da harshe yana da tasiri.”

A cikin wani bayanin kuma an bayyana cewa, “When characters speak, their exact language should be in quotes, and the reader should know who’s speaking,” (webs.anokaramsey.edu>Exercises>2016). Fassara: “Lokacin da taurari suka yi magana, kalamansu za su kasance cikin alamar zancen wani, sannan mai karatu kuma ya san wane ne ke magana.”

A taqaice dai taxi yana nufin musayar maganganu ta hanyar bayyana ra’ayi tare da yin tambayoyi da ba da amsa ko mayar da jawabi tsakanin taurari biyu ko fiye da haka a cikin labari. Saboda haka ana nuna cewa a cikin yanayi irin na taxin faxi-in-faxa, ana samun taurari masu musayar ra’ayi ko tunani dangane da wani abu ko al’amari. Don haka sukan yi taxi ne xaya bayan xaya, sannan kuma maganganunsu sukan kasance cikin alamar zancen wani domin a san wanda ya yi magana a lokaci guda. Wannan ya nuna cewa mawallafiyar waxannan littattafai ta yi amfani da irin wannan dabara wajen isar da saqonta ga jama’a ko mai karatu. Irin wannan dabara ce za a duba domin a ga yadda aka yi amfani da ita a cikin littattafan.

A cikin littafin *Budurwar Zuciya* an sami irin wannan taxi na faxi-in-faxa a tsakanin taurari biyu, a lokacin da mahaifin Alhaji Usman ya ziyarci Malam Isa, mahaifin Asama’u. A lokacin da Alhaji Aminu ya ga Asama’u, sai ya ce:

“Wannan ‘yarka ce?’” Alhaji Aminu ya tambaya.

“I, ‘yata ce.” In ji Malam Isa.

“Da za ka ba ni ita, da na ba wa nawa xan Usman.”

In ji Alhaji Aminu.

“Ai wannan mai sauqi ne. In har suna son juna, mai zai hana?” In ji Malam Isa. (Yakubu, 1987:3).

A nan an sami taxi na faxi-in-faxa tsakanin Malam Isa da wani attajiri, wato Alhaji Aminu, mahaifin Alhaji Usman. A jimla ta farko an fito da tambaya dangane da yarinyar da Alhaji Aminu ya gani a lokacin da ya ziyarci Malam Isa, mahaifin Asama’u. Daga nan ba da amsar tambayar Alhaji Aminu, wato yadda Malam Isa ya amsa masa cewa ‘yarsa ce. Wannan ya nuna cewa a cikin taxin akwai tambaya da ba da amsa ko kuma mai da jawabi a tsakaninsu.

A al’adar Bahaushe ta asali uba na iya nema wa xansa aure a wurin iyayenta. Saboda hangen nesa irin na mai ilimi, sai Malam Isa ya bayyana masa cewa baa bin da zai hana in dai suna son junansu. A nan bai nuna kwaxayi saoda kuxin Alhaji Aminu ba. Ya nuna cewa sai idan akwai son juna a tsakaninsu ne za a yi auren.

Littafin *Alhaki Kuykuyo Ne* ma na qunshe da irin wannan taxi na faxi-in-faxa, musamman ma lokacin da Rabi ta yi wa Alhaji Abdu sallama, kamar haka:

“Salamu alaikum. Ga ni, yara sun ce na zo kana kirana.” In ji Rabi.

“Yauwa uwargida. Da ma na kirawo ki ne don in yi miki albishir xin cewa, yau zan yi miki qanwa. Ga

waxannan kayan, na ba ki ne na faxar kishiya.” In ji Alhaji Abdu.

“Idan kayan kin ga sun yi miki kaxan ne, ai sai ki faxa a daxa miki, amma kya vata rai kamar an yi miki mutuwa?” In ji Alhaji Abdu.

“Ni ko za ka auri mace goma Alhaji, kayan faxar kishiya ba zai dame ni ba.” Rabi ta ce.

“Ka sayo zanin gado don auren Saudatu ka ajiye, ya fi ka kawo mini turmin atamfa goma.” In ji Rabi.

“Yanzu ba kya so ke nan, ko kuwa me kike nufi da wannan maganar?” In ji Alhaji Abdu.

“Ba so ne ba na yi ba. Na gode Allah ya saka da alheri. Amma ni a ra’ayina, kafin ka yi aure, ai gara ka aurar da budurwar da ke gabanka.” In ji Rabi.” (Yakubu, 1990:28-29).

Idan aka duba za a fahimci cewa taxi ake yi tsakanin mata da mijinta dangane da kayan faxar kishiya da ya ba ta. Ya nuna mata cewa ta vata rai saboda ya faxa mata cewa zai yi aure. Ita kuma ta bayyana masa cewa a maimakon turamen zannuwan da ya ba ta, da ya sayo zanen gado ya ajiye don auren Saudatu da ya fi. A nan ta nuna masa cewa aurar da Saudatu ne ya fi dacewa kafin ya yi nasa auren. Wannan ya nuna cewa a cikin faxi-in-faxa ana samun rashin fahimtar juna, matuqar kowa ya tsaya a kan ra’ayinsa.

A cikin wannan taxi na faxi-in-faxa tsakanin waxannan taurari guda biyu, a wani lokaci akan sami jimlooli fiye da biyu, sannan kuma an sami yadda jawabai biyu ke zuwa xaya bayan xaya daga bakin tauraro guda, kamar yadda aka gani a misalan da suka gabata.

A cikin littafin *Matar Uba Jaraba* ma an sami irin wannan taxi na faxi-in-faxa. A wannan karon, an sami taurari har guda huxu da ke taxin a tsakaninsu. A lokacin da Ladidi ta yi yaji zuwa gidansu, sannan kuma ta faxa rijiya saboda baqin cikin mijinta da ke damun ta a zuciya. A sakamakon haka sai aka sami taxi kamar haka:

“ Ta mutu ne na ga ba ta motsi? Umaru ya tambaya.

“Ta mutu ka ce? Ta mutu?” Baba Adama ta tambaya.

“Don Allah ku yi shiru, ku bar su su ceci ranta tukunna.”

In ji Bala.

“Ai ba ta mutu ba. Baba zo ki tava ta don ga shi nan tana shure-shure?” In ji Sarkin Ruwa. (Yakubu, 2006:23).

An kawo faxi-in-faxa ne domin a nuna yadda al’amarin faxawa rijiya yake da hatsarin gaske. Bayan an fitar Ladidi daga rijiyar, sai mutane suka dinga tofa albarkacin bakinsu. Wasu na tambaya cewa ko ta mutu saboda sun ga ba ta motsi, wasu kuma na cewa ai ba ta mutu ba. Baba Adama makauniya ce, ba ta gani, don haka sai ta tambaya ko ta mutu? Shi ne Sarkin Ruwa da ke wurin ya bayyana mata cewa tana da rai ba ta mutu ba.

A cikin wannan littafi an sami taurari har guda huxu da ke taxi na faxi-in-faxa ta hanyar yin tambaya da ba da amsa ko mayar da jawabi. Idan an duba za a ga cewa yawanci an fi samun jimla xaya ko biyu a kowane jawabi ko tambaya, amma wannan bai nuna cewa ba za a iya samun jimloli fiye da biyu ba. Idan tambaya ce, a qarshenta akan sami alamar tambaya kamar haka, (?)

Idan kuma mayar da jawabi ne ko ba da amsa, akan sami cikakkiyar dakatawa, a yi amfani da alamar aya kamar haka (.).

A taqaice dai irin wannan taxi na faxi-in-faxa yakan faru ne tsakanin taurari biyu ko fiye da haka a cikin labari, kamar yadda aka ga misalai daban-daban da aka tsakuro daga cikin littattafan da aka nazarta. Wannan ya nuna cewa irin wannan faxi-in-faxa yana taimaka wa marubuta qagaggun labarai wajen jan zaren labaransu. Saboda haka ashe ke nan za a iya cewa wannan ma wata dabara ce da su irin waxannan marubuta ke amfani da ita domin cim ma burinsu na isar da saqo ga mai karatu.

4.1.3 Maganar Wani

Maganar wani a cikin qagaggen labari takan zo ne a lokacin da ake bayyana abin da wani tauraro ya faxa, amma ta bakin wani da ba ya daga cikin taurarin cikin labarin. Ragamar bayar da labari tana hannun mai bayar da labari ne na gaba xaya, kuma shi ne mawallafin littafi. Don haka a wannan lokaci ba maganar aron bakin mawallafi a ci masa albasa, ko a yi magana da yawunsa ake yi ba. Mawallafi ne da kansa yake jan ragamar bayar da labarin, sannan yake bayyana abubuwan da taurarin suka faxa ko suka aiwatar, amma ta bakin wani da ba ya daga cikin taurarin. Wato a nan ana so ne a kawo bayanin maganar wani, kamar yadda wasu masana da manazarta suka bayyana.

Latilo da Olooku, (2001) sun bayyana cewa:

“An indirect speech refers to the speech or words of a speaker as reported by someone else. In indirect speech the actual or original speaker is now the third person, while the person to whom the speech is reported becomes the second person, and the person reporting what the original speaker said is the first person. Indirect speech is also referred to as reported speech.” (Latilo and Olooku, 2001:52).

Fassara: “Maganar wani na nufin kalaman ko kalmomin da mai magana ya fahi ta bakin mai ruwaitowa. A maganar wani, mai magana na ainihi ko na asali shi ne mutum na uku, sannan wanda aka ruwaita masa maganar shi ne mutum na biyu, wanda kuma yake ruwaito maganar da wani ya yi shi ne mai magana na farko. Har ila yau maganar wani na nufin maganar da aka ruwaito ta bakin wani.”

Shi kuma Eteh, (2000) ya bayyana cewa, *“An indirect speech is called reported speech, (Eteh, 2000:66).”* Fassara: “Maganar wani ita ce wadda wani daban ya faxe ta.”

A wani bayanin kuma Ogundipe da wasu (1983) sun bayyana cewa, *“In indirect speech we have the words of a speaker reported/indirectly by another speaker, (Ogundipe et-al, 1983:25).”* Fassara: “A maganar wani ana samun wani ya ruwaito ta kamar yadda ta fito daga bakin wanda ya faxe ta.”

Duk wata magana da wani ya faha sannan aka sami wani daban ya ruwaito ta kamar yadda mai magana na asali ya yi, ita ce ake kira maganar wani. A nan za a duba yadda maganar wani ta yi tasiri a labarin cikin littafin

Budurwar Zuciya, wato wani ne yake ruwaito maganar da wani ya faxa a cikin wani lokacin da ya shuxe. Wasu daga cikin misalan sun haxa da:

“Sani ya ce “ai ya ce zai dawo.” Shafi na 3

“Ta ce kuwa ita mai tsaka take so.” Shafi na 4

“Sai ranar nan ya zo ya ce “ya yi wani sabon gida.” Shafi na 5

“Ta ce da yarinyar “ta tashi su tafi.” Shafi na 17

“Likita ya ce , ai da ma shi irin wannan aiki da daddare yake yi.” Shafi na 25

“Alhaji ya ce da shi “ya je ya ce masa a qyale ta , sai ta huta tukun.” Shafi na 40

Idan aka duba waxannan misalan da aka bayar, za a gane cewa a kowace jimla, xaya daga cikin taurarin ne yake ba da labarin abin da wani tauraro daban ya faxa. Saboda haka dukkan jimlolin ba su nuna cewa wani tauraro ya ce na yi kaza da kaza ba, sai dai a ce ya yi kaza, ko ta yi kaza ko kuma sun yi kaza, da sauransu.

A cikin littafin *Alhaki Kuykuyo Ne* akwai wuraren da maganar wani ta yi tasiri, wato yadda ake samun wani tauraro ya ruwaito maganar da wani tauraro daban ya faxa. Wasu daga cikin misalan da za a iya kawowa sun haxa da:

“Da ya tambayi dalilin wannan tashin hankali sai ita ‘yar’uwar Fatima ta ce, “ita ba za ta faxi abin da ya sa ba.” Shafi na 24

“Shi ma Alhaji Bello ya ce da shi “sai da magariba su je wurin Alhaji Abdu xin su ji yadda abin yake.” Shafi na 37

“Idan ya sake yi miki maganar, ki ce “na yi miji kawai.” Shafi na 49

“Ta ce tana zaune ba ta sana’a tana son ta dinga yin qanqarar sayarwa da kunun zaqi.” Shafi na 56

“Lokacin da za ta shiga xakinta, sai da Hajiya Tasidi ta ce da ita “ta fara shiga da qafar dama.” Shafi na 115

Waxannan jimloli ma suna bayani ne a kan maganganun da wasu taurari ke bayyanawa kamar yadda masu maganar suka yi. A nan ma ba cewa aka yi mun yi abu kaza da abu kaza ko na yi abunkaza da kaza ba. Abin da kawai aka nuna shi ne yadda wasu taurarin ke bayyana maganganun wasu taurarin daban.

Idan aka duba labarin cikin littafin *Matar Uba Jaraba* za a ga yadda maganar wani ta yi tasiri a wurare daban-daban kamar haka,

“Ta ce a gaya maka ga kayanka ba ta so, ta gode.” Shafi na 37

“Da ma ina son in sanar da kai, ya ce “a gaya maka zancen wannan motar, wai yana shayin ya gaya maka da kansa.” Shafi na 100

“Wata a cikin masu aikin gidan ta ce , “kai ku kama ta, ku kai ta xaki mana.” Shafi na 137

“Ai Alhaji ba gado ya raba ba, ya ce “ya yi kyauta da dukiyarsa ne.” Shafi na 174.

Waxannan maganganu guda huxu sun nuna cewa wasu daga cikin taurarin cikin labarin ne ke ruwaito maganganun da wasu taurari daban suka faha. Saboda haka su ma sun bi sahan sauran misalan da aka samu daga sauran littattafan da aka bayyana.

A taqaiƙe dai an ga yadda marubuciyar ta yi amfani da irin wannan dabara ta bayar da labari ta hanyar yin magana kai tsaye daga bakin tauraro, wato ta yadda tauraro yake faxin magana kai tsaye dangane da abin da ya aikata a cikin labarin. Sannan kuma an ga yadda ake samun taxi na faxi-in-faha a tsakanin taurarin cikin labari. A nan ma taurarin ne da kansu suke bayyana wasu abubuwan da suka faru a cikin labarin. Daga qarshe kuma an ga yadda wani tauraro daban yake ruwaito maganar da wani tauraro ya faha.

4.2.0 Muryar Mawallafiya A Cikin Labari

Kalmar murya, kamar yadda bayani ya zo a qamusun Hausa, tana xauke da ma’anoni biyu, wato, (i) “Yanayin sautin magana (ii) yanayin amon ganga ko wani abin kixa, (CNHN, 2006:353).”

Shi kuma Hornby, (1995) ya bayyana murya, wato ‘voice’ da cewa:

“The sound or sounds produced through the mouth, especially by a person speaking or singing, (Hornby, 1995:1332).”

Fassara: Murya tana nufin”Sautin ko sautukan da aka furta ta baki, musamman ga mai magana ko waqa.”

Bisa waxannan ma’anoni za a iya bayyana ma’anar murya da cewa amfani da sauti domin samara da wani furuci wajen magana ko waqa. Idan kuma aka duba ta fuskar rubutu, za a iya cewa murya na nufin amfani da wasu maganganu cikin rubutu domin isar da saqonni ga mai karatu. Wannan ya nuna cewa rubutu a cikin labari yana wakiltar muryar wanda ya yi shi, kuma ana iya samun saqonni mabambanta a cikin labarin.

Shi kuma Jahn, (2002) domin ya qara fito da ma’anar fili sai ya bayyana cewa:

“In a more general definition, voice indicates the relation of the subject of the verb to the action which the verb expresses. In narratology, the basic voice question is “who speaks?” (who narrates this?).” (Jahn, 2002:10).

“A ma’ana ta bai xaya, murya kan bayyana dangantakar suna da aiki, wanda aiwatar da aikin ke bayyanawa. A nazarin labari, babban abin tambaya dangane da murya shi ne “wane ne ya ba da labarin nan?”

Saboda haka murya a cikin qagaggen labari ta kasance yin amfani ne da kalmomi masu ma’ana waxanda ke taimaka wa marubuci wajen jan hankalin mai karatu domin ya fahimci saqon da aka rubuta. Bisa wannan ma’ana za a iya cewa amfani da murya yana da matuqar tasiri a cikin aikin bayar da labari.

Idan mawallafa suna ba da labari a kan wani al’amari da ya shafi gogayyarsu a rayuwa ta musamman ko wani abu da ya shafi rayuwa ta bai xaya

tare da mutane, ko kuma wani tunani ya zo musu wanda suke so su rubuta, to babu shakka kowane daga cikin marubutan akwai hanyar da zai bi domin ya kawo hoton abin a cikin zuciyar mai karatu. Hanyar da marubuci ya bi ya sarrafa kalmominsa domin ya jawo hankalin mai karatu ya yarda, kuma ya aminta da ra'ayin da ya kawo masa, su ne za su tattaru, su zamanto a kwatankwacin muryar mawallafi ke nan.” (Mukhtar,2004:48).

Idan mutum ya kalli fim na talabijin ko na sinima, yana iya jin sautin kaxe-kaxe domin su yaudarar da mai kallo, ko a yi masa bushara da wani abu da zai faru a cikin fim. A cikin qagaggen labari abin ba haka yake ba. A nan sai dai mawallafi ya yi amfani da sautin murya ta hanyar sarrafa harshe domin cim ma manufa. Mawallafi yana iya zaven nau'in magana wadda za ta kanannaxe tunanin mai karatu har ya yarda da ra'ayin marubuci, (Mukhtar,2004:49).

Shi kuma Akporobaro, (2012) ya bayyana cewa:

“The character of a narrator is created partly through the opinions and attitudes they express, and partly through the language the narrator uses. The narrative voice might, for example, reflect the narrator’s personality, age or regional background.” (Akporobaro, 2012:192).

“Ta wani vangare akan qirqiri halayyar mai bayar da labari ne ta hanyar fito da ra'ayoyi da xabi'un da suke bayyana, sannan ta wani vangare kuma da irin harshen da mai bayar da labari ya yi amfani. Muryar ba da labari kan bayyana mutuntakar mai ba da labarin ko shekarunsa ko kuma asalin yankin da ya fito.”

Wannan bayanin ya nuna cewa kowane mawallafi yana da irin nasa dabarun da zai yi amfani da su domin ya nuna hoton rayuwarsa da mutuntakarsa a idon mai karatu. Don haka hanyar da marubuci ya bi wajen sarrafa kalmominsa har mai karatu ya yarda da ra'ayoyinsa, su ne za a xauka a madadin muryar mawallafi a cikin labari. Saboda haka ana iya samun muryoyi daban-daban da marubuta qagaggun labarai ke amfani da su.

Muryar mawallafiya a cikin qagaggen labari tana iya kasancewa ta ban tsoro ko ta ban tausayi ko ta wulaqanci ko kuma ta raini, duk da nufin isar da wasu saqonni ga mai karatu, kamar yadda za a gani a bayanin da ke biye.

4.2.1 Murya Ta Ban Tausayi

Kalmar tausayi kamar yadda aka bayyana a qamusun Hausa tana nufin, “Jin qayi ko nuna damuwa kan abin da ya samu wani na rashin jin daxi, (C.N.H.N, 2006:434).” Kamar yadda aka bayyana, marubuta qagaggun labarai kan yi amfani da murya ta ban tausayi a cikin labarai domin su ja hankalin mai karatu ya aminta da ra'ayinsu. A cikin littafin *Budurwar Zuciya* an sami irin wannan dabara ta amfani da murya ta ban tausayi a lokacin da Alhaji Usman ya auri yarinyar da xansa Magaji ke so, inda aka bayyana cewa:

“Asama’u ta yi salati, ta ce, “Assha watau ka sani sarai, yana son yarinyar, don abin kunya ka je, ka auro ta? Amma kuwa irin wannan rashin mutunci, yana da yawa. Kafin Alhaji ya ce wani abu, sai Asama’u ta fice daga xakin, tana kuka don irin wannan abin kunya na Alhaji, ta shige xakinta.

Ran nan, yini ta yi a xaki, ko leqowa ba ta yi ba,
(Yakubu, 1987:85).”

An yi amfani da kalmomin “abin kunya” da “kuka” da “yini a xaki” domin a nuna halin da Asama’u ta faxa na baqin ciki da vacin rai. Duk wanda ya ji wannan bayani na Asama’u zai tausaya mata saboda yadda take magana tana kuka, domin irin abin kunyar da shi Alhaji Usman ya aikata na neman budurwar da xansa yake so. A tsarin zamantakewar Hausawa abin kunya ne uba ya haxa neman aure da xansa, idan an yi la’akari da maganar nan da Bahaushe ke cewa, “ana barin halal don kunya.” Don haka saboda vacin ran da ya sami Asama’u, har sai da abin ya kai ta ga wuni cikin xaki ko waje ba ta leqo ba. Duk mutumin da zai zauna cikin xaki na tsawon wuni guda, ai ka san cewa ya faxa cikin wani yanayi ne na damuwa. Mutumin da ke cikin damuwa ai abin tausayi ne. Wannan ya nuna cewa lallai Asama’u ta zama abin tausayi saboda irin halin ko yanayin da ta sami kanta.

Idan aka duba labarin cikin littafin *Alhaki Kuykuyo Ne*, nan ma an sami yadda mawallafiyar ta yi amfani da murya ta ban tausayi a lokacin da Alhaji Abdu ya tafi wurin Rabi domin yin bikonta, kamar yadda aka bayyana cewa:

“Alhaji Abdu ya fara yi wa Rabi maganar biko, ya marairaice yana faman ba ta haquri yana cewa, “sha’anin duniya duk haquri ake yi da shi Rabi.... To tsaya mana ki ji ai maganar ba ta haka ba ce, Rabi ki tsaya....” Kafin ya qarasa maganar tuni Rabi ta shige gida ta bar Alhaji Abdu a tsugune abin tausayi ya yi tagumi, tun yana tsugune har ya miqe tsaye. In ya yi kamar zai tafi sai ya fasa ya

kuma leqa qofar gidan yana ganin kamar Rabi za ta fito, (Yakubu, 1990:16).”

Wannan bayani yana xauke da wasu kalmomi da ke nuna alamun tausayi. An yi amfani da kalmomi kamar “marairaiƙe” da “ba da haquri” da “tsugune abin tausayi” da kuma “tagumi” domin a nuna wasu abubuwa na tausayi ga mutumin da ya faha cikin wani yanayi. Da jin irin kalaman da suka fito daga bakin Alhaji Abdu da yadda ya marairaiƙe mai karatu zai ji wata alama ta tausayi a cikin zuciyarsa. Kalmar marairaiƙe na nufin “qasqantar da murya da nuna halin qaqa-nika-yi don neman a tausaya, (C.N.H.N:2006:332).” Marairaita alama ce ta qasqantar da kai da mutum kan yi domin a ji tausayinsa, a taimaka masa kan wata buqata da yake da ita.

An bayyana ma’anar tagumi da cewa “Xora kunci ko hava a tafin hannu saboda tunani ko takaici, (C.N.H.N, 2006:419-420).” Tagumi dai alama ce ta damuwa. Saboda haka Alhaji Abdu ya yi tagumi domin a nuna irin halin da ya sami kansa, wato ya faha cikin damuwa wanda ya kai shi ga yin tagumi a sakamakon abubuwan da ya aikata wa matarsa Rabi. Ba a yin tagumi sai wani abu na vacin rai ya faru. A lokacin da abu ya faru ne ake tsunduma cikin zurfin tunani da nufin yin nadama ko neman mafita a kan al’amari.

Duk wanda ke ba da haquri, to, ba shakka ya yi ta’adi ko kuma a ce ya aikata wani laifi cikin kuskure ko ganganci. Alhaji Abdu yana ba wa Rabi haquri ne saboda laifukan da ya aikata mata cikin ganganci. Wani abin lura a nan shi ne duk da haqurin da Alhaji Abdu ke ba wa Rabi, ba ta tsaya ta saurare

shi ba. Don haka sai ta koma cikin gida ta bar shi nan tsaye ya kasa tafiya. Ya kasa tafiya saboda yana tunanin cewa za ta tausaya masa har ta saurare shi.

Tsuguno alama ce ta qasqantar da kai. Duk wanda ya tsuguna a gaban wani daban, lallai ya nuna alamar cewa wannan mutumin ya xara shi game da wani abu. Wani lokaci kuma ana iya cewa akwai wata alfarma da yake nema, shi ya sa ya tsuguna. Saboda haka Alhaji Abdu ya tsuguna ne a gaban Rabi domin ya qasqantar da kansa, kuma ya nemi alfarman ta yi haquri ta koma gidansa. Abin lura a nan shi ne Alhaji Abdu ne ya fara wulaqanta Rabi da ‘ya’yanta, sannan da duniya ta yi masa xaurin dila, ta taka masa burki, sai ya yi waiwaye wajenta. A wannan lokacin ne Alhaji Abdu ya gane kuskurensa, ya yi nadamar abin da ya aikata mata. Daga qarshe an nuna cewa Rabi ba ta tsaya domin sauraren Alhaji Abdu ba, ta kama hanya zuwa cikin gida, inda ta bar shi a nan tsugune abin tausayi. A nan mawallafiyar ta yi amfani da murya ta ban tausayi, yadda ta kawo jerin waxancan kalmomi domin ta ja hankalin mai karatu har ya yarda ya tausaya wa Alhaji Abdu saboda halin da ya shiga.

A labarin cikin littafin *Matar Uba Jaraba* ma an sami irin wannan dabara ta amfani da muryar mawallafiya domin ta sanya tausayi a cikin zuciyar mai karatu. Wannan ya faru ne musamman a lokacin da aka sami matsala tsakanin Sa’idu da uwargidansa Ladidi da kuma amaryarsa Daso, kamar yadda aka bayyana cewa:

“Domin duk wani abu da Sa’idu ya yi mata, ko kuma ya gani Daso ta yi mata, to, ba za ta iya yi musu magana ba, kuma ba za ta gaya wa wani cewar ga abin da aka yi mata ba. Wannan hali nata shi ya sa ta zama koma-baya a zamantakewarta da jama’a. A cikin wannan baqin ciki ta zauna har tsawon wata tara. In magana ta yi ba mai xaukarta da muhimmanci. In ta yi dariya, a yi mata kallon shashasha. In ta zauna ita kaxai, a ce tana baqin ciki don Daso na da ciki.” (Yakubu, 2006:19).

Idan aka duba wannan bayani, za a fahimci cewa akwai abubuwa guda huxu da ke iya sanya kowane xan Adam zama abin tausayi. Abu na farko shi ne zurfin ciki, wato kamar yadda Ladidi ke iya haxiye duk wani abin baqin ciki da Sa’idu da Daso ke yi mata ba tare da ta faxa wa kowa ba. A cikin mutane akwai masu irin wannan hali na haxiye duk wani abu na baqin ciki ba tare da kowa ya san halin da suke ciki ba. Idan irin haka ta faru ga mutum, ana iya cewa yana da zurfin ciki. Irin wannan ne ya haifar da koma-bayan zamantakewar Ladidi da jama’a. In da a ce Ladidi na bayyana wa jama’a irin abubuwan da ke faruwa tsakaninta da mijinta Alhaji Sa’idu da kuma kishiyarta Daso, wata qila da ba a sami irin wannan koma-baya na zamantakewa ba.

Abu na biyu shi ne idan ka yi magana, ba mai xaukanta da muhimmanci. Saboda haka duk wanda ya sami kansa a matsayin wanda ba a xaukan maganarsa da muhimmanci, ai ka ga a nan ana yi masa kallon maqaryaci ko marar gaskiya ne. Don haka Ladidi ta faxa cikin irin wannan yanayi tsakaninta da jama’a. Da zarar mai karatu ya ji halin da Ladidi ke ciki, zai riqa ji a cikin zuciyarsa cewa yana tausaya mata.

Abu na uku shi ne in ka yi dariya ana yi maka kallon shashasha. A nan duk wanda zai buxi baki ya yi dariya saboda wani abu na farin ciki, sai jama'a su xauke shi a matsayin shashasha. Idan haka ta faru ga mutum, ai ka ga abin a tausaya masa ne. Abin da ake qoqarin bayyanawa a nan shi ne, ko da abin farin ciki ne ya faru, idan an raina wa mutum hankali sai a fassara dariyar da wata manufa daban.

Abu na huxu kuma shi ne, duk lokacin da ake maganar kishi saboda rashin haihuwa, mata kan zargi kishiyoyin da ba su haihuwa. Idan mace ta zauna ta yi shiru, sai sauran mata su xauka cewa ta yi haka ne saboda kishin ita ba ta haihuwa ko ba ta sami juna biyu ba. Wannan ya zama abin gori ga matar da ba ta haihuwa. Irin wannan matsalar ce Ladidi ke fuskanta saboda a lokacin ba ta sami haihuwa ba. A nan ai ka ga Ladidi ta zama abin tausayi, domin ta tsunduma cikin wani mawuyacin hali. A wurin mijinta da kishiyarta da kuma wasu jama'ar gari, duk ta zama saniyar ware. Yawancin jama'ar gari ba su yin mu'amala da ita. Wannan ya nuna cewa mawallafiyar ta yi amfani da irin wannan murya ta ban tausayi domin ta nuna wa mai karatu halin da Ladidi ke ciki, kuma take so ya goyi bayan ra'ayinta, ya tausaya wa wadda abin ya shafa.

4.2.2 Murya Ta Ban Tsoro

Wani lokaci marubuta qagaggun labarai sukan yi amfani da murya ta ban tsoro a cikin rubutu. Allah ya halicci xan adam, sannan ya sanya masa tsoro lokaci-lokaci a cikin rayuwarsa. Bargery ya kalli ma'anar tsoro da cewa,

”Razana; woba; tuna fargaba.” (Bargery, 1934:1177). A wata ma’anar kuma an bayyana kalmar tsoro da cewa tana nufin “fargaba.” (Newmann, 1997:96). Saboda haka Bargery, (1934) da Newmann, (1997) suna da ra’ayi iri xaya dangane da ma’anar tsoro. Sun nuna cewa duk abin da ya razana ka, ya ba ka tsoro.

Shi kuma Bunza, (2013) ya yi wa kalmar fashin baqi inda ya bayyana ta da cewa:

“Tsoro wani halittaccen abu ne a cikin jikin mutum. Babu rayuwar da za ta ce, ta kuvuta ga jin tsoron abu a duniya.... Tsoro wata damuwa ce da ke da alaqa da rai ko abin da mai rai ya mallaka ko yake xokin ya mallake shi.... Damuwa ce mai tava hankali da wayon mai ita, har sai ta bayyana an fahimce ta ga jikinsa.” (Bunza, 2013:354-355).

Daga waxannan ma’anoni na masana dangane da kalmar tsoro, za a iya cewa tsoro yana nufin fargaba ko firgita da kowane xan Adam ko wata halitta mai rai kan iya samun kansa ko kanta, musamman cikin sani ko rashin sani. Wannan ya nuna cewa ba kasafai yawancin halittu ke rayuwa ba tare da wani nau’in tsoro a cikin zuciyar ba. A cikin qagaggen labari, wani lokaci marubuta kan yi qoqarin sanya wani nau’in tsoro a cikin zuciyar mai karatu. A lokacin da marubuci ya yi amfani da murya ta ban tsoro, mai karatu zai ji tamkar da shi ake maganar, har ya sanya wani tsoro a cikin zuciyarsa.

A cikin littafin *Alhaki Kuykuyo Ne* an sami irin wannan dabara ta amfani da murya ta ban tsoro a lokacin da ake bayanin gobarar da ta tashi a kasuwar Sabon Gari da ke cikin birnin Kano, kamar yadda aka bayyana cewa,

“Mutane da ke da rumfuna a wannan kasuwa, sun ga tashin hankali matuqa gaya a wannan lokaci. Domin akwai wasu ma faxawa suka dinga yi cikin wutar suna qonewa a ciki. Waxansu ma sun ma mutu aka kwashe su zuwa asibiti. Wasu kuma suna qoqarin faxawa wutar ana riqe su. Ihu da kururuwa da ajiyar zuciya kuwa babu dama.” (Yakubu, 1990:139).

An yi amfani da wasu kalmomi da za su sanya tsoro a cikin zuciyar kowane xan Adam. Kalmomi kamar “tashin hankali matuqa” da “faxawa cikin wuta” da “qonewa” da “ihu” da “kururuwa” da kuma “ajiyar zuciya.” Duk inda aka ce akwai tashin hankali dole tsoro ya shigo ciki. Saboda haka tashin hankali matuqa yana tafiya ne tare da tsoro domin ba a san qarshen al’amarin ba.

Abin da ka ga ya kai mutum ga faxawa cikin wuta, wata qila ya fi wutar zafi, kamar yadda masu iya magana kan faxi. Ganin irin yawan hasarar da aka yi ne ya sa wasu daga cikin ‘yan kasuwar ke ta qoqarin faxawa cikin wutar, wasu ma sun qone wajen neman fito da wasu kayan domin a rage hasara. A maimakon haka sai a rasa rai ko dukiyar ko kuma dukka biyu.

Idan aka yi maganar ihu da kururuwa, kowa ya san cewa akwai tsoro cikin al’amarin. Ihu da kururuwa kan faru ne a lokacin da aka hango wani mummunan al’amari na faruwa ko qoqarin faruwa. Duk wanda ya ji irin abin ban tsoro da ya faru, dole ne tsoro ya kama shi. Saboda haka mai karatu zai yi

mamakin cewa idan da shi ne yake wurin da wannan al'amarin ya faru, to, da yaya zai yi? Idan da shi ne ya faxa cikin irin halin da waxannan 'yan kasuwa suka sami kansu, musamman ma yadda aka yi bayanin gobarar da mutanen da suka qone qurmus da dukiyar da ta salwanta da kuma waxanda suke asibiti, da yaya zai ji? Ai ka ga a nan wani tsoro zai iya shiga cikin zuciyar shi mai karatun. Idan haka ta kasance, mai karatu na iya sanya tsoro a cikin zuciyarsa duk da cewa ba shi ne abin ya faru da shi ba.

A cikin littafin *Matar Uba Jaraba* an sami irin wannan dabara ta amfani da murya ta ban tsoro domin a qara jan zaren labarin da qara masa armashi. A cikin labarin, an bayyana cewa lokacin da Daso ke qoqarin haihuwa, sai zaqi ya malala kamar an sheqar da ruwa. A sakamakon haka sai Ladidi ta sanya tsoro cikin zuciyarta, ta yi waje da gudu domin neman yadda za a taimaka wa Daso ta haihu. A qofar gida ta haxu da mijinta Sa'idu, kuma aka bayyana halin da ta shiga, inda ake cewa:

“Duk da kullen da suke yi, ba ta san lokacin da ta dandamalin qofar gida sai suka yi kicivis da Sa'idu da yaronsa. Tsoron da ya koro ta daga cikin gida, sai ya haxu da razanar da ta yi don ganin mijinta a qofar gida.... Nan ta tsaya a gabansa jikinta yana rawa kamar mazari....Ransa ya vaci, ya dube ta, ya daka mata tsawa irin tsawar da kan ruxar da mai jinta. Ba ma ita da aka yi wa tsawar ba, hatta yaronsa da yake xauke da kayan cefane a kwanon kaya, bai san lokacin da ya saki kwanon kayan ba.” (Yakubu, 2006:20).

Wani abin zai bayyana tsoro shi ne yadda aka yi amfani da wasu kalmomi a cikin zancen, kamar ‘razana’ da ‘rawar jiki’ da ‘tsawa’ da ‘sake kwanon kayan cefane.’ An yi amfani da razana domin a nuna yadda matsayin tsoron day a kama Ladidi. Wannan tsoro ne ya haifar mata da rawar jiki, wanda kuma ba ta san yadda al’amarin zai kasance ba tsakaninta da Alhaji Sa’idu. Tun kafin Sa’idu ya yi wa Ladidi tsawa jikinta ya fara rawa. Bayan ya daka mata tsawa, ba Ladidi kaxai ba har ma da yaron Sa’idu da ke xauke da kwanon kayan cefane said a ya zubar da kayan. Wannan ya nuna cewa a lokacin da mutum ya tsorata, zai iya fita daga hayyacinsa, sannan yana iya yin fitsari ko kashi a jikinsa.

A nan mai karatu zai iya kwatanta yadda wannan tsawar take, kuma zai ji kamar shi ne jikinsa yake rawa kamar na Ladidi ko kuma yaron Sa’idu wanda ya zubar da kayan cefane a lokacin da aka yi tsawar. Wannan dabara ta amfani da murya ta ban tsoro, marubuta kan yi amfani da ita a lokacin da suke rubuta qagaggun labarai wanda lallai ne a ce da saninsu ba.

4.2.3 Murya Ta Wulaqanci

Kalmar wulaqanci na nufin, “Rashin darajanta mutum ko abu.” (C.N.H.N, 2006:473). A cikin rubutattun qagaggun labarai akan sami murya ta wulaqanci. Akan yi amfani da ita domin a wulaqanta wani ko wasu daga cikin taurarin cikin labari. Amfani da murya ta wulaqanci kan yi tasiri a cikin qagaggen rubutaccen labari, musamman idan an so a tozarta wani tauraro.

A cikin littafin *Budurwar Zuciya* akwai irin wannan amfani da murya ta wulaqanci a lokacin da Alhaji Ahmed da abokinsa Alhaji Ahmadu suka tafi gidan su Ummi domin su xauke su zuwa gidan da suka saba hira. Bayan Ummi ta qi amincewa da ta fita a wannan lokacin saboda mahaifinta yana gida, sai rai ya fara vaci, inda shi Alhaji Ahmed ya fara faza mata baqaqen maganganu na wulaqanci inda ya fara da cewa:

“Ki yi iskancinki yanzu, mu kuma, in mun gamu da naki uban a gidan karuwai, ma rama a kansa. Ko da yake ke ma karuwar ce. In ce ko ma shi yake nemanki, shi ya sa yake so mu ‘yan cin arziki ya kore mu?” (Yakubu,1987:60).

Duk wanda aka laqaba masa kalmar iskanci akwai alamar wulaqanci. An yi amfani da wannan kalma domin a wulaqanta Ummi ‘yar gidan Alhaji Usman. An nuna mata cewa ita ‘yar iska ce, kuma ubanta yakan tafi gidan karuwai, don haka in sun haxu da shi a can sa rama abin da ta yi musu a kansa. Idan aka ce wa mace karuwa, ai an qare mata wulaqanci domin ba ta da sauran mutunci a wurin jama’a. Alhaji Ahmed ya jefi Ummi da waxannan munanan kalamai domin ya wulaqanta ta. Wani babban wulaqanci shi ne yadda ya nuna mata cewa wataqila ma mahaifinta Alhaji Usman na nemanta. A nan mawallafiyar ta yi amfani da irin waxannan kalmomi domin ta wulaqanta Ummi ‘yar gidan Alhaji Usman.

Duk da cewa Ummi ce ta fara wulaqanta kanta, amma an yi haka ne domin a tozarta ta, a ci mutuncinta domin abin ya zama darasi ga ‘yan mata

masu irin wannan halayya. Waxannan abubuwa da suka faru a sakamakon zuwan waxannan Alhazai guda biyu, tozartawa ce da cin mutunci ba ga Ummi kaxai ba, har ma da mahaifinta Alhaji Usman.

A cikin littafin *Alhaki Kuykuyo Ne* an sake yin amfani da murya ta wulaqanci a lokacin da Alhaji Abdu ya shigo cikin gida, ya tarar da matarsa Rabi da ‘yarsa Saudatu da qannenta suna kuka saboda ta sami labarin rasuwar mahaifiyar babanta, wato kakarta. Daga zuwan Alhaji Abdu, maimakon ya tambaye su dalilin kukan cikin ruwan sanyi, sai kawai ya tambayi Delu cewa:

“Me ya faru, wannan kuka haka Delu?” “Ba ni za ka tambaya ba Alhaji. Wannan tunkiyar matar taka za ka tambaya. Ban da dabba kawai, sai ta saka yara a xaki, ta cika wa mutane kunne da koke-koke.... Wannan ai aikin banza ne aikin wofi. Ban da rashin hankali kawai, ki sa yara a gaba kuna kuka, dalili da me? Ke har abada ba za ki yi hankali, ki nutsu ba?” (Yakubu, 1990:33-34).

An yi amfani da wasu kalmomi guda biyu, wato ‘tunkiya’ da ‘dabba’ domin a wulaqanta Rabi. Duk inda aka ce wa mutum tunkiya, ai an wulaqanta shi. Tunkiya dabba ce wadda aka yi mata shaida da rashin hankali. Saboda haka an faha wa Rabi tunkiya domin a nuna mata cewa ba ta da hankali. Domin a qara wulaqanta ta sai aka qara da cewa ita dabba ce. A nan ai ka ga kowace dabba ba ta da tunani ko hankali ko kuma hangen nesa. Wannan wulaqanci bai tsaya kan Rabi ita kaxai ba, a’a, har ma da ‘ya’yanta, domin tare da suke kuka a lokacin da Alhaji Abdu ya shigo gidan. Har ila yau Alhaji Abdu ya faha wa Rabi cewa har abada ba za ta yi hankali ba. Ai ka ga a nan ma ya qara

wulaqanta tan e a gaban kishiyarta. Saboda haka mawallafiyar ta yi amfani da wannan dabara domin ta nuna wa mai karatu irin wulaqancin da aka yi wa Rabi.

A cikin littafin *Matar Uba Jaraba* an sake samun yadda aka yi amfani da murya ta wulaqanci a lokacin da Sa'idu ya tarar da Ladidi a zauren qofar gida ta fito domin neman wanda za ta aika gidan Kaka saboda ganin halin da Daso ta shiga na yunqurin haihuwa. A nan sai aka bayyana cewa:

“Ita kuma Ladidi sai ta rufe fuskarta da hannunta ta fashe da kuka, ta juya da sauri za ta koma gida, sai Sa'idu ya funciko ta har rigarta ta yage, ya faxa ta da duka a qofar gida, jama'a na kallonsu.... A nan jama'ar unguwar suka yi ta kiciniya da Sa'idu, da kyar aka qwace ta a hannunsa. Kuma a gaban jama'a, ba kunya ba tsoron Allah, ya ce ya sake ta....Ba yadda jama'ar nan ba su yi a kan ya bar ta ta shiga gida ta xauko mayafinta don ta suturta jikinta, tun da rigar jikinta ta yage qirjinta na waje. Amma fafir ya qi yarda yana kallonta ta keta jama'ar nan da yagaggiyar riga, rabin jikinta a waje....” (Yakubu, 2006:20-21).

Wasu misalan jimlolin da aka yi amfani da su domin a nuna wulaqanci sun haxa da:

“Ya funciko ta har rigarta ta yage.”

“Ya faxa ta da duka.”

“Qirjinta a waje.”

“Rabin jikinta a waje.”

Idan aka duba waxannan jimloli za a gane cewa Sa'idu ya aikata abubuwa na wulaqanci ga matarsa Ladidi. Duk wanda ya funciko ka har ya yage maka

riga, ai ya wulaqanta ka. Bayan wannan kuma ga duka da Alhaji Sa'idu ya yi mata, wanda ya sa daga qarshe har sai da ya yayyge mata kayan da ke jikinta, qirjinta a waje wanda kuma ya haifar da bayyanar rabin jikinta.

Duk da cewa ya kamata Sa'idu ya yi kishin matarsa wajen kare mata mutuncinta, to amma sai ga shi da kansa ya aikata mata waxannan abubuwa na wulaqanci. Ai ka ga a nan an wulaqanta Ladidi a kan abin da bai kai ya kawo ba. Hasali ma ta fita waje ne domin neman hanyar da za ta taimaka wajen ceto rayuwar Daso da ke fama da naquda.

4.2.4 Murya Ta Raini

Murya ta raini na xaya daga cikin dabarun da marubuta qagaggun labarai ke amfani da su wajen rubuce-rubucensu. Shi raini ya jivanci yi wa wani kallon banza ko na qasqanci. A cikin littafin *Budurwar Zuciya* an yi amfani da murya ta raini a lokacin da ake maganar cewa Alhaji Usman ya saya wa 'ya'yansa Abba da Magaji motocin shiga. Domin a fito da yadda aka yi amfani da murya ta raini a fili, sai Magaji ya fara faxa wa mahaifinsa wasu maganganu marasa daxi, inda yake bayanin cewa:

“Na ji ba ka da kuxi. Amma ka tuna, nawa ka kashe, yau bai fi wata biyar ba, a kan wannan yarinyar da za ka aura? ‘Yan’uwanta uku ka kai Makka da guzuri da kome. Sannan tun da ta zo gidan nan, kake zuwa London da ita. Zuwanku uku ke nan. Yau kuma bai fi kwana goma ba, kuka dawo daga Amurka da ita.... Mota kuma ka riqe ba na so. Karatu kuma, ko in yi, ko kar in yi, babu ruwanka.” (Yakubu, 1987:30).

Yawanci akan sami raini ne a lokacin da qarami yake faxin maganganu marasa daxi ga wanda ya girme shi. Magaji xa ne ga Alhaji Usman, amma sai ga shi yana faxa masa maganganun da ya ga dama saboda Alhajin ya zubar da girmansa. Duk lokacin da babba ya jefar da girmansa, yaro zai iya raina shi. Rashin adalci na xaya daga cikin abubuwan da kan ja wa mutum raini. Alhaji Usman ne ya ja wa kansa raini saboda irin rashin adalcin da yake nuna wa Asama'u, wadda kuma ita ce mai manyan 'ya'ya a gidan.

A cikin wannan bayani an nuna cewa lallai an yi amfani da murya ta raini, musammamn ma yadda Magaji yake faxa wa mahaifinsa irin waxannan maganganu na raini marasa daxi. Idan aka duba qarshen zancen an yi amfani da kalamai marasa daxi, musamman ma lokacin da Magaji yake faxa wa mahaifinsa cewa ba ya son motar, sannan kuma dangane da karatu ya nuna cewa ko ya yi karatu ko kar ya yi, babu ruwan mahaifin nasa. Duk da cewa Alhaji Usman ba ya kyautawa, amma bai dace a sami irin waxannan kalmomi na raini a tsakanin xa da mahaifi ba. Mawallafiyar ta yi amfani da wannan dabara ce domin ta nuna wa mai karatu illar da ke tattare da rashin adalci, wanda shi ne ya haifar da amfani da irin waxannan kalamai.

A cikin littafin *Alhaki Kuykuyo Ne* an sake samun yadda aka yi amfani da murya ta raini a lokacin da Alhaji Bello da Alhaji Sule suka je wurin Alhaji Abdu domin su ba shi haquri ya mayar da matarsa Rabi, bayan ya sake ta. A nan

sai Alhaji Abdu yake faxin wasu baqaqen maganganu ga xan uwansa, kuma yayansa, Alhaji Bello cewa:

“Idan mun rabu wata tsiya ce za ta same ni? Ka san ba kai kake ba ni ci ko sha ba, ba kai ne kuma ka yi mini arziki ba, don haka in mun daina gaisawar mene ne zai same ni? Ni ma ba ni ba kai. Ko mene ne ya faru da ni kada ka nemi inda nake.... Ka je ka yi wa Allah fadanci ya tsiyata ni, kai ya ba ka.” (Yakubu, 1990:41).

An sami bayyanar wasu maganganu na raini, musamman inda Alhaji Abdu ya nuna cewa idan ya rabu da Alhaji Bello ba wata tsiya ba ce, kuma ba shi ne ya yi masa arziki ba. Idan suka daina gaisawa ba abin da zai same shi, don haka kowa ya kama gabansa. Ya faxa wa Alhaji Bello cewa ya je ya yi wa Allah fadanci ya tsiyata shi, ya arzuta Alhaji Bello.

Duk da cewa Alhaji Bello yaya ne ga shi Alhaji Abdu mijin Rabi, sai ga shi Alhaji Abdun ya faxa masa maganganun da ya ga dama saboda shi mai arziki ne, ya raina xan'uwansa. Har ila yau ya yi butulci ga Allah wanda shi ne ya ba shi wannan arziki, ba qarfinsa ko dabararsa ba. Idan aka duba a nan, za a ga cewa mawallafiyar ta yi amfani da murya ta raini a cikin labarin a matsayin dabara domin ta nuna wa mai karatu cewa raini ba abu ne mai fa'ida a cikin rayuwar xan Adam ba. Cika baki da dukiya, ko yi wa wani gorin rashinta ko kuma butulci ga Allah, kan haifar da lalacewar dukiyar.

A cikin littafin *Matar Uba Jaraba* an sami irin wannan dabara ta amfani da murya ta raini a lokacin da ake rikici tsakanin Ladidi da kishiyarta Daso. A

nan Daso ta bayyana cewa: “Na dungure mata kan! Don me za ta aikar mini ‘yata....” (Yakubu, 2006:44).

Dungure kan wani mutum alama ce ta raini. Daso ta yi haka ne domin ta nuna wa Ladidi cewa ta raina ta, kuma ba ta isa ta yi mata kome ba. Har ila yau ta nuna wa Ladidi cewa ba ta isa ta yi iko da ‘ya’yanta Daso ba, don haka kada ta kuskura ta aike su.

Haka zalika an sake samun murya ta raini a lokacin da Alhaji Sa’idu ya mari Daso saboda ta kama wuyan rigar Ladidi. A nan ne kuma aka bayyana cewa:

“Daso ta kalli Ladidi. Sai Ladidi ta yi mata gwalo ta juya ita ma ta yi shigewarta xaki, ta bar Daso tsofoma a tsaye, ga baqin cikin ya ba ta rashin gaskiya, ya doke ta a gaban Ladidi, sannan don samun guri, wai yau Ladidi ce za ta yi mata dariya da gwalo,” (Yakubu, 2006:44-45).

An yi amfani da kalmomin “dariya” da “gwalo” a matsayin alamomin raini. A duk lokacin da mutum ya yi maka gwalo da dariya, ya mayar da kai sakarai. Ladidi ta yi wa Daso gwalo da dariya domin ta xau fansar irin abubuwan da ta aikata mata. Wannan ya zo daidai da maganganun masu iya magana da suke cewa, “rama cuta ga macuci ibada ce.”

Idan aka duba waxannan maganganu za a gane cewa lallai akwai abubuwa na raini da suka wakana tsakanin waxannan kishiyoyi guda biyu. To,

ai ka ga a nan ma an yi amfani ne da wannan dabara domin a nuna irin rainin da ke tsakaninsu.

4.2.5 Cimma Manufa Ta Hanyar Sarrafa Harshe

Idan marubuci yana so ya cim ma wata manufa, yakan yi amfani da basirar da Allah ya yi masa ta wajen sarrafa harshe. Wannan zai taimaka masa wajen fito da labari mai ma'ana da armashi. Ahmad, (2013:81) ta bayyana cewa:

“Ta hanyar amfani da harshe ne ake samun hanyoyi da dabarun jawo hankalin mai karatu ko mai sauraro da marubuci ya yi amfani da shi domin qara wa rubutunsa armashi.”

A cikin qagaggun labaran Hausa ana amfani da irin wannan dabara ta hanyar sanya kalmomin sanyaya gwiwar mai karatu, ko kuma a sanya kalmomin da za su tunzura shi. Haka kuma mawallafi yana iya amfani da kalmomin sa tsana da na sa soyayya da kuma na sa zargi domin a cim ma manufa ta hanyar sarrafa harshe. Waxannan su ne abubuwan da aka duba kuma aka kawo bayani dalla-dalla kamar yadda za a gani a cikin bayani da ke tafe.

4.2.5.1 Amfani Da Kalmomi Masu Sanyaya Gwiwar Mai Karatu

A cikin qagaggen labari, marubuci yakan yi amfani da dabarar sarrafa harshe domin ya sanyaya gwiwar mai karatu. Akan sami irin wannan ne a lokacin da marubuci ya yi ta jan zaren labari domin kawo yadda wani al'amari zai auku. A cikin littafin *Budurwar Zuciya* an sami irin wannan dabara ta

sanyaya gwiwar mai karatu tun daga farkon labarin, wato a lokacin da Alhaji Usman yake hira da matarsa Asama’u, inda yake cewa:

“Ni wai ina ruwanki da aurena ne? Ko ke kike ba ni kuxin aurensu ne? To daga yau kada ki qara yi mini wata magana. Ki bar ni in yi abin da na ga dama. In ba za ki zauna da duk wace na kawo ba, to ki san inda dare ya yi miki. Aure kuwa yanzu na fara.” (Yakubu, 1987:1).

Duk wanda ya ji irin hirar da aka yi tsakanin Alhaji Usman da matarsa Asama’u, zai gane cewa lallai an yi amfani da wasu kalmomi da za su sanyaya gwiwar mai karatu. Misali, yadda aka ce “ina ruwanki da aurena? Wannan ya nuna cewa lallai ba za sami kwanciyar hankali a cikin hirar da ake yi ba. Haka nan kuma an nuna mata cewa ai ba ita ce take ba da kuxin da ake auren matan ba. Ya nuna cewa kada Asama’u ta qara yi masa magana, kuma idan ba za ta zauna da duk wacce ya auro ba, to sai ta san inda dare ya yi mata. Ka ga a nan an nuna mata cewa sai ta san inda za ta shiga, amma shi ba zai fasa yin aure ba. Yana so ta san cewa shi fa yanzu ne ya fara aure. Wato dai bai san lokacin da zai daina aure ba.

A nan duk wanda ya fara karanta labarin, zai fahimci cewa lallai za a sami matsalar zamantakewa a tsakanin waxannan ma’aurata guda biyu. Saboda haka a nan gwiwar mai karatu za ta yi sanyi dangane da tunanin abin da zai iya biyo baya a cikin labarin.

Idan aka duba cikin littafin *Alhaki Kuykuyo Ne* an sake samun irin wannan dabara ta sarrafa harshe domin a sanyaya gwiwar mai karatu. A lokacin

da xaya daga cikin matan Alhaji Barau ta sami ciki, bayan ya xauki shekaru da yawa yana roqon Allah ya ba shi haihuwa. Bayan samun cikin da Fatima ta yi, sai uwargidan ta yi ta bin malamai da bokaye domin a lalata cikin. Duk wurin malamin ko boka da ta je, sai a ce mata wannan cikin sai ya taka qasa. A sakamakon haka sai aka bayyana cewa:

“Sai ta canja shawara, ta ga cewar in cikin ba zai zube ba, ai ta haukatar da hankalin uwar xan kafin ta haifi cikin. Nan ma uwargida ta yi sabuwar dabara, ta shiga neman maganin da za ta sa wa Fatima ciwon da ba zai warku ba. Ko kuma ta saka mata ciwon hauka gaba xaya. Ba dai sai tana da qoshin lafiya sannan za ta haihu lafiya ba.”
(Yakubu, 1990:22).

Mawallafiyar ta yi amfani da wannan dabara domin ta sanyaya gwiwar mai karatu. Duk da cewa ana murnar samun ciki, kuma ana sa ran cewa idan Allah ya yarda za a haife shi, sai ga shi kuma ana qoqarin a fito wa al’amarin ta bayan gida. An yi amfani da magani domin a nuna yadda wasu kishiyoyi ke faxi-tashi domin lalata cikin da abokiyar zamansu ta samu. Wannan abu ne da zai iya sanyaya gwiwar mai karatu. Idan har mai karatu ya fahimci irin yunqurin da uwargidan Alhaji Barau ke yi domin lalata cikin Fatima ko kuma neman yadda za ta haukatar da ita, gwiwar mai karatu za ta yi sanyi, ko kuma a ce murna za ta koma ciki. A nan mawallafiyar ta yi haka ne domin ta nuna wa mai karatu cewa a duk lokacin da ake murna kan wani abu na qaruwa, idan aka sami wani cikakke dole gwiwa ta yi sanyi.

Idan aka duba cikin littafin *Matar Uba Jaraba* za a sake samun irin wannan dabara ta sarrafa harshe domin a sanyaya gwiwar mai karatu. Wannan ya faru ne a lokacin da Ladidi ta sami haihuwar ‘ya’ya maza tagwaye, ita kuma kishiyarta Daso tana da ‘ya’ya mata. Daga wannan lokaci ne Daso ta lashi takobin cewa sai ta kashe waxannan tagwayen ‘ya’ya maza na Ladidi, ko ta haukatar da su ko kuma ta sa su bi uwa duniya. Don haka sai ta tafi wurin wani boka da ke garin Ningi cikin Jihar Bauci, inda ya nuna mata wasu magunguna guda uku, sannan ya bayyana mata cewa:

“In dai an yi amfani da waxannan magunguna, za a sami biyan buqata, kin gansu guda uku, kin ga shi wannan ko shakka babu za a mutu, in an mutu ba dawowa, wannan xayan kuma za a haukace, wannan kuma tabbas za a shiga uwa duniya. Kowanne dai a ruwan wanka ake sawa, in mutum ya yi wanka da shi, to, ko shakka babu ba zai rufa kwana bakwai ba maganin zai yi aikinsa.” (Yakubu, 2006:55).

An yi amfani da wasu magunguna iri uku domin a nuna wa mai karatu cewa kowane xaya akwai aikin da zai yi. Akwai wanda in an yi amfani da shi za a mutu, da wanda za a haukace da kuma wanda za a shiga duniya. Wannan ya nuna cewa malaman tsubbu da bokaye kan bayyana wa duk wanda ya je neman irin waxannan biyan bukatu. Ya rage ga mutum ya zavi irin wanda yake so. Abin da ya shafi mutuwa ba zancen dawowa, amma dangane da shiga duniya ko hauka, ana iya samun sauqi idan asirin ya karye.

A nan ma ai ka ga duk mai karatun da ya san cewa ana neman haihuwar xa namiji, sannan daga baya Allah ya bayar da tagwaye maza, kuma ana neman yadda za a hallakar da su, dole ne a sanyaya masa gwiwa, jikinsa ya yi sanyi. Saboda haka marubuciyar ta yi amfani da wannan dabara domin ta sanyaya gwiwar mai karatu dangane da abin da zai iya biyo baya a sakamakon samun tagwayen maza da Ladidi ta yi.

4.2.5.2 Amfani Da Kalmomin Tunzura Mai Karatu

A cikin qagaggen labari akan sami wasu kalmomi da marubuci ke sanyawa domin su tunzura mai karatu. Irin wannan yakan faru ne a lokacin da aka kauce wa gaskiya ta hanyar goyon bayan marar gaskiya ko azzalumi ko marar tausayi ko kuma a xaure masa gindi, a ba shi damar cin mutunci ko tozarta wani daga cikin taurarin cikin labari. Irin wannan ya faru a cikin littafin *Budurwar Zuciya*, musamman ma a lokacin da Alhaji Usman yake magana da Sa'adiya game da shirin tafiya Umra tare da sauran matansa. A sanadiyyar haka sai matsala ta taso tsakaninsa da Sa'adiya, inda aka bayyana cewa:

“Sai kuwa ta tashi, ta miqe tsaye ta ce da shi, “ai wannan hira kake yi. In ba za mu tafi mu biyu ba, sai dai a fasa zuwa, don ni ba zan haxa tafiya da waxannan sauran matan gidan naka ba.” (Yakubu, 1987:39).

Da jin yadda Sa'adiya ta tunkari Alhaji Usman, ta miqe tsaye, ta ce hira yake yi, da kuma cewa in ba za su tafi su biyu ba sai dai a fasa, duk maganganu ne da za su iya tunzura mai karatu. Zancen cewa Sa'adiya ba za ta haxa tafiya

da sauran matan gidan Alhaji Usman ba, shi ma na iya tunzurar da mai karatu, ya fusata.

Duk wanda ya karanta labarin zai fahimci cewa Asama’u da Rakiya suna zaman haquri da Alhaji Usman, amma sai ga Sa’adiya kuma tana qyamarsu saboda ta sami ranar yin shanya. To, ai ka ga a nan mai karatu zai iya tunzura saboda irin kalamam da Sa’adiya ta yi game da matan Alhaji Usman. Wani lokaci ma zai iya ji a ransa cewa idan da shi ne aka yi masa haka, zai xauki kyakkyawan mataki a kan Sa’adiya. Wannan ma ya nuna cewa an yi amfani da wannan dabara ta sarrafa harshe domin a tunzurar da mai karatu.

Idan kuma aka duba labarin cikin littafin *Alhaki Kuykuyo Ne* akwai irin wannan amfani da kalmomin tunzura mai karatu. An sami irin wannan a lokacin da ake rikici tsakanin Alhaji Abdu da Rabi da kuma amaryarsa Delu. A nan ne Delu ta aikata abin da take so saboda xaurin gindi da take da shi a wajen mijinta, kamar yadda aka bayyana cewa:

“Kafin Rabi ta rufe bakinta, Delu ta yi wu ta share ta da mari. Kabiru kuma da ya ga ubansa a tsaye, bai varkata kome ba, sai shi ma ya zuciya, ya kuwa miqe ya sa hannu, ya sharare Delu da wani wawan mari, wanda zafinsa ya sa sai da Delu ta kai qasa.”
(Yakubu, 1990:36).

Kasancewar Delu ta sharara wa Rabi mari, sannan Alhaji Abdu na gani bai ce kome ba, sai Kabiru ya tunzura ta yadda ya xau fansar abin da aka yi wa mahaifiyarsa. To, idan da wa shi mai karatu aka yi haka da yaya zai ji a cikin

zuciyarsa? Abin da zai fara zuwa masa a zuciyar shi ne ya rama wa mahaifiyarsa abin da aka yi mata.

Duk wanda ya karanta labarin zai tunzura, har ma ya ji ransa ya vaci saboda abin da Delu ta aikata. Wannan ya nuna mana cewa sauri kai hannu jikin mutum na iya tunzura da shi ko wani nasa. Babu xan da za a mari mahaifiyarsa yana gani ya qyale bai rama mata ba. A nan Delu ta aikata haka ne saboda irin xaurin gindin da take da shi a wajen mijinta, wanda yin haka xin zai iya tunzura mai karatu.

Haka a labarin littafin *Matar Uba Jaraba* an yi amfani da kalmomin da za su iya tunzura mai karatu. A cikin labarin Daso ta yi wa Ladidi gorin haihuwa. Wannan ya haifar da ce-ce-ku-ce a tsakanin Ladidi da Daso kamar yadda Ladidin take faxin cewa:

“Tun ran da kika yi cikin Safiya kike yi mini gorin haihuwa. Kin manta cewa haihuwar ta Allah ce? Kin san ba zan iya tilasta Allah ya ba ni ba, sai ran da ya so? Kuma ba a sayarwa? Da ana sayarwa, kafin ki zo gidan nan, shekara uku da na yi da na cika gidan nan da ‘ya’ya.” “Ki cika gida da ‘ya’ya ko dai da kashi? Gori kuwa yanzu na fara. Kar ki qara aikar mini ‘ya’ya na faxa.” (Yakubu, 2006:33).

An yi amfani da wasu kalamai na tunzura mai karatu, musamman a lokacin da Daso ta yi wa Ladidi gorin haihuwa. Wannan abu ne da ke haifar da rashin zaman lafiya a tsakanin iyalai. Haka nan kuma Ladidi ta nuna wa Daso cewa Allah n eke bad a haihuwa, kuma da ana saya da kuxi, da tun kafin Daso

ta zo gidan da ita Ladidi ta tara ‘ya’ya da yawa. Zancen cika gida da ‘ya’ya ko cika gida da kashi wani gorin ne, don haka wannan ma na iya sa mai karatu ya tunzura har ya riqa tunanin abin da zai aikata idan da shi ne aka yi masa haka.

Ga duk mutum mai hankali da tunani ba zai yi gorin haihuwa ba, domin Allah ne ke ba da ita. Saboda haka duk wanda ya karanta labarin zai riqa ji a ransa cewa Daso ba ta yi wa Ladidi adalci ba, domin ba kuxi ake sawa a sayi xa ba. Duk wanda ya ji an yi gorin haihuwa, zai tunzura saboda bai dace a faxi haka ba. Mai karatu zai riqa ji a ransa cewa tamkar shi ne ake yi masa gorin haihuwar, don haka zai tunzura. Wannan ya nuna cewa marubuta qagaggun labarai kan yi amfani da wasu kalmomi a matsayin wata dabara ta bayar da labari domin su tunzura mai karatu har ya fusata.

4.2.5.3 Amfani Da Kalmomin Sa Tsana

Saboda qwarewa irin ta wasu marubuta qagaggun labarai, sukan yi amfani da wasu kalmomi domin su ja ra’ayin mai karatu har ya riqa ji a cikin ransa cewa ya tsani wani daga cikin taurarin da suka taka rawa a cikin labari. Yawanci haka takan faru ne idan marubucin ya fifita wani tauraro a kan sauran taurarin cikin labari, musamman ma idan ya kasance marar gaskiya ko azzalumi ko mayaudari ko kuma marar tausayi. Wani lokaci kuma akan sami tauraro mai haquri da hankali da hangen nesa, amma sai a kawo wani tauraro marar haquri ya riqa musguna masa, amma daga qarshe sai qaiqayi ya koma kan masheqiya.

Wannan ma zai iya sa mai karatu ya sa karan tsana ga wannan azzalumin tauraron.

A cikin littafin *Budurwar Zuciya* an sami faruwar al'amura daban-daban tsakanin Alhaji Usman da matarsa Asama'u. Duk wanda ya karanta labarin, sannan kuma ya fahimce shi sosai, zai sa karan tsana ga babban tauraron cikin labarin saboda irin halayen da ya nuna na rashin adalci tsakaninsa da matarsa Asama'u kamar yadda aka bayyana cewa:

“Ganin Alhaji ya auri ‘yar masu arziki, sai ya shiga wulaqanta Asama'u, yana nuna mata bambanci tsakaninta da Kyauta. Haka ta zauna da shi a wannan hali, yau da daxi gobe ba daxi har misalin shekara huxu...(Yakubu, 1987:5).”

An yi amfani da kalmomi kamar ‘bambanci’ da ‘yau da daxi gobe ba daxi’ domin a nuna irin yanayin zaman da ake yi tsakanin Asama'u da mijinta Alhaji Usman. A cikin irin wannan hali mai karatu zai iya sa karan tsana ga wannan tauraro saboda bambancin da yake nunawa tsakanin matansa. Saboda haka marubuciyar ta yi amfani da irin waxannan kalmomi a matsayin wata dabara ta bayar da labari, domin ta sa mai karatu ya sa karan tsana ga shi wannan tauraro.

Idan aka duba cikin littafin *Alhaki Kuykuyo Ne za* a tarar da irin wannan dabara ta amfani da kalmomin tsana a cikin labarin. A sanadiyyar wani rikici, sai Alhaji Abdu ya kori xansa Kabiru daga gidan. Ita kuma Rabi sai ta nuna cewa ba inda Kabiru zai je. Daga nan sai Alhaji Abdu ya ce: “Ke ma fice, na

sake ki, ba na aurenki. Kwashe tarkacen ‘ya’yanki, ku fita daga gidana. Ba na son kowa a cikinku, (Yakubu, 1990:37).”

Duk wanda ya karanta labarin cikin littafin, zai fahimci cewa Alhaji Abdu ya yi saurin yanke hukunci, kuma bai yi wa Rabi adalci ba. Maimakon ya yi bincike a kan abin da ya faru, sai kawai ya yanke hukuncin da bai dace ba. Saboda haka a nan ma mai karatu zai iya sa karan tsana ga shi wannan tauraro saboda rashin adalcin da ya yi wa Rabi, ya goyi bayan amaryarsa Delu.

A cikin littafin *Matar Uba Jaraba* an sake samun irin wannan dabara ta amfani da kalmomin tsana a cikin labarin, musamman ma yadda aka yi ta samun matsala tsakanin Sa’idu da matansa Ladidi da Daso. A lokacin da Ladidi ta sami haihuwar tagwaye maza, sai hankalin Daso ya tashi ainun. Daga nan sai ta shiga bin bokaye da malaman tsibbu da kuma ‘yan bori. Bayan ta sami labarin wani boka a Ningi cikin Jihar Bauci, sai wata qawarta ta raka ta. Malamin ya nuna mata cewa akwai magunguna kashi uku, da na mutuwa da na hauka da kuma na shiga duniya. Ita kuma sai ta buxe baki ta ce:

“Ai malam duk gaba xaya nake so ka ba ni. Da xaixai sai na talauta mata zuri’arta gaba xaya.... Malam ka ba ni kawai. Duk abin da kake tunani ma ni na xauka, kowanne irin hakki ne yana kaina, kuma ko nawa ne zan biya ka kuxinka. Kada ka damu, ba ni kawai.... Nan take aka xaure mata miyagun magungunan, aka miqa mata, ta sa hannu biyu ta karva, ta sa su a jaka, ta taho da su Kano. A hanya tana ta annashuwa da qwafa, domin a wannan karon kam, ta san ta gama samun magani, in dai ta sa wa Hassan da Hussaini ta san

mutuwa ce ko hauka, in an qi ko a bar gari,
(Yakubu, 2006:56).”

Malaman tsibbu da bokaye ne xaurin gindin wasu miyagun ayyuka da mata ke aikatawa ga kishiyoyinsu. Idan aka duba wannan bayani za a gane cewa a lokacin da zuciyar mace ta bushe, ba abin da ba za ta iya aikatawa ba. Wannan ne dalilin day a sa Daso ta ce duk abin da malam ke tunani ita ta xauka, kuma za ta biya shi kuxinsa. Duk mutumin kirki idan ya ji halayen Daso, dole zai ji a ransa cewa ya tsane ta saboda rashin tausayi da rashin imani. Wannan ma dabara ce ta bayar da labari da marubuta qagaggun labarai suke amfani da ita domin mai karatu ya sa tsana ga tauraro mai irin wannan hali.

4.2.5.4 Amfani Da Kalmomin Sa Soyayya

A cikin qagaggen labari ana iya samun yadda ake amfani da kalmomi domin a cusa wa mai karatu soyayyar wani tauraro. A irin wannan yanayi mai karatu kan ji a ransa cewa yana son wani tauraro saboda wasu dalilai kamar sanin ya kamata ko aikata wani abu na burgewa ko jarunta da makamantansu.

A cikin littafin *Alhaki Kuykuyo Ne* an yi amfani da wasu kalmomin da za su sa mai karatu son Saudatu ‘yar gidan Rabi matar Alhaji Abdu. Irin wannan soyayya za ta kasance ne saboda irin haqurin da take da shi, kamar yadda aka bayyana cewa:

“Damo sarkin haquri. Ko a makaranta, sunan Saudatu Abdu ke nan. Tun da ta je makarantar nan, ba ta tava zuwa gaban firinsifal da sunan faxa ko laifi ba. A kowane lokaci tana cikin natsuwa da

kamun kai. Qawayenta ma halayensu irin nata ne,
(Yakubu, 1990:15).”

Idan aka duba za a gane cewa an yi amfani da kalmomi kamar ‘haquri’ da ‘natsuwa’ da kuma ‘kamun kai.’ Abubuwan da ake so ga matar da za a aure ba su wuce haquri da natsuwa da kuma kamun kai ba. Hausawa kan ce “ Mai haquri yakan dafa dutse, har ya sha romonsa.” Idan ko haka ne, ai ka ga mai haquri zai ci ribar rayuwa. Haka nan kuma akan ce Abin da haquri bai bayar ba, rashinsa ba zai bayar ba.

Natsuwa na xaya daga cikin abubuwan da ke sa a so mutum. Duk wanda ya rasa natsuwa yana iya rasa jama’a, sannan kuma ba zai yi farin jini a wurinsu ba. Natsuwa ce ke sa mutum ya yi kowane abu cikin tunani, sannan kuma ya yi abin da ake so daidai. Matar da ba ta da natsuwa ba a xaukan ta a matsayin mai cikakken hankali. Matar da ake yi mata ganin marar hankali kuwa, ba a faye mu’amala ko wata muhimmiyar shawara da ita ba.

Kamun kai babban al’amari ne ga kowane xan’adam. Duk wanda ba shi da kamun kai, ba shi da mutunci a idon jama’a. Idan ‘ya mace ce ba ta da kamun kai, ba kasafai take samun mijin aure a kan lokaci ba. Idan namiji ya fito neman ta da aure, nan da nan akan sami masu bayyana masa halayenta. Shi kuma da ya ji, sai ya janye jikinsa daga neman aurenta. Idan kuma namiji ne ba shi da kamun kai, da ya fara neman aure za a bayyana wa mace cewa ta fita daga hanyarsa ba mutumin kirki ne ba. Wannan na iya haifar masa da matsala

dangane da neman aure. Ko a cikin unguwar da yake zaune, manya da yara kan yi masa kallon banza saboda rashin kamun kai.

Yawanci idan irin waxannan kalmomi suka bayyana game da tauraro ko tauraruwa, mai karatu kan iya ji a cikin zuciyarsa cewa yana sonsa ko sonta. Saudatu yarinya ce mai hankali da haquri da natsuwa, don haka mawallafiyar ta yi amfani da waxannan kalmomin ne domin ta sa mai karatu ya so ta a cikin zuciyarsa.

A taqaiƙe dai mawallafiyar ta yi amfani da wannan dabara ta sarrafa harshe domin ta nuna wa mai karatu cewa duk matar da ta rasa haquri da natsuwa da kamun kai, ba ta cin nasara kan wasu abubuwa na rayuwa. Haka kuma ta nuna cewa halaye irin na Saudatu ake nema ga ‘ya mace. Wannan ya zama hannunka mai sanda ga masu neman aure. Idan za a nema, to, a nema wadda take da halaye irin na Saudatu.

4.2.5.5 Amfani Da Kalmomin Sa Zargi

Wani lokaci mawallafa qagaggun labarai kan yi amfani da wasu kalmomi na sa zargi domin mai karatu ya ji a ransa cewa bai yarda da wani tauraro ko tauraruwa ba. Duk lokacin da mawallafi ya ja ra’ayin mai karatu har ya yarda cewa tauraro wane yana da wani hali marar kyau, kamar cin amana ko munafunci da makamantan waxannan, to, zai sanya zargin wannan tauraro a cikin zuciyarsa.

A cikin littafin *Budurwar Zuciya* an nuna cewa Alhaji Usman ba kamili ne ba, mutum ne wanda ba shi da kamun kai, kamar yadda aka bayyana a cikin labarin cewa: “Duk karuwar da ya gani, yana gindinta. ‘Yan mata masu talla, su ma bai bar su ba. ‘Yan makaranta kuwa, sai dai wadda ba ta yarda da shi ba....” (Yakubu, 1987:2).

Dangane da al’amuran da ke sanya zargi tsakanin ma’aurata akwai neman matan banza, kamar karuwai ko ‘yan mata masu talla ko kuma lalatattun ‘yan makaranta. Neman ire-iren waxannan mata kan zubar da mutuncin mutum. Mutumin da ya ta’allaqa rayuwarsa da neman matan banza, yana tare da cin amana da kunya da kuma nadama. Bugu da qari, duk wanda ked a irin wannan hali bay a rasa wani daga cikin ‘ya’yansa da ke gadon halayensa. Bahaushe kan ce “barewa bat a gudu, xanta ya yi rarrafe.” Abin da mutum ya yi, shi za a yi masa. Idan mutum ya lalata ‘ya’yan wasu, shi ma za a lalata masa nasa.

A nan mai karatu zai zargi Alhaji Usman saboda irin halayensa na rashin kamun kai da suka bayyana. Mawallafiyar ta nuna cewa a guji neman matan banza saboda kauce wa zargi daga jama’ar cikin gida ko na waje. Ta yi amfani da waxannan kalmomi na zargi a matsayin wata dabara ta bayar da labari domin ta cusa wa mai karatu sa zargin Alhaji Usman a cikin zuciyarsa.

Idan aka duba cikin littafin *Alhaki Kuykuyo Ne* nan ma an yi amfani da kalmomin sa zargi. Kamar yadda labarin ya nuna, Talatu ta tafi gidan Alhaji Abdu domin ta sanar da qawarta Delu saqon Alhaji Qaranta na son haxuwa da

ita. Daga baya Delu ta yi wa Alhaji Abdu qaryar cewa qawarta ta haihu, don haka tana so ta je wurin hidimar. Bayan ya kai ta gidan da Talatu take, sai aka bayyana cewa:

“Yana jan motarsa, yana tafiya, Delu da Talatu na tarar tasi. Ba su zame ko’ina ba, sai gidan hutawar Alhaji Qaranta. Suka same shi kuwa a gidan yana jiransu. A nan dai Talatu ta bar Delu da saurayinta, ita ta taho gida. Tun qarfe sha xaya na rana dai Delu ta je wannan gida, amma ba ita ta fito daga gidan ba, sai qarfe huxu da rabi na yamma.” (Yakubu, 1990:59).

Abu na farko da za a lura shi ne, qawance da wadda ba tagari ba, kamar yadda abin yake tsakanin Delu da qawarta Talatu. Dukkansu biyu ba mata ne nagari ba. Sun yaudari Alhaji Abdu, bayan tafiyarsa sun shiga tasi zuwan gidan Alhaji Qaranta domin Delu ta yi fasiqanci. Saboda rashin kula da hakkin aure Delu ta sami wuri ta shantake da farkanta har tsawon awoyi biyar. Wannan ya nuna cewa wasu matan auren da ba su da kamun kai, sukan bi mazan da ba nasu na aure ba. A nan duk wanda ya karanta littafin, zai sanya zargi mai qarfi a kan Delu saboda irin abubuwan da ta aikata. Lallai mai karatu zai yi tunanin cewa babu abin kirki ko riqon amana a wurin Delu dangane da yanayin zamantakewar aure. Don haka zai sa zargi a kan irin zaman da ake yi tsakanin Delu da mijinta Alhaji Abdu. A nan ma mawallafiyar ta yi amfani da wannan dabara ta bayar da labari domin ta sa mai karatu ya riqa zargin Delu saboda abubuwan da ta aikata a cikin labarin.

Idan kuma aka duba cikin littafin *Matar Uba Jaraba* an sake samun irin wannan dabara ta bayar da labari, yadda aka yi amfani da kalmomi sa zargi, musamman ma a lokacin da Ladidi ta shiga xakin Sa'idu domin ta ga ko ya dawo, amma sai aka bayyana cewa:

“Can dare ta farka firgigit kamar wacce aka mara, nan take ta miqe ta yiwo waje da fitilarta a hannu ta ga ko ya dawo. Tana shiga xakinsa kuwa abin mamaki da takaici da baqin ciki, sai ga shi a kan gado shi da Daso, sun bushe fitilar xakin, sai ta hannunta ce ta haske su.” (Yakubu, 2006:13-14).

Abubuwa da daman a munafunci kan faru cikin dare. An yi amfani da cikin dare domin a nuna wa mai karatu cewa hatta a cikin gida akan aikata wasu abubuwa marasa kyau kamar satar lokaci. Irin wannan ne ya faru tsakanin Alhaji Sa'idu da Daso. Ya saci lokacin Ladidi ya ba wa Daso. Daso dai ta shiga xakin Alhaji Sa'idu a lokacin da ba nata ba har suka tara shimfixa, don haka ita da Sa'idu sun saci lokacin Ladidi. Irin wannan satar lokaci kan haifar da rashin zaman lafiya a tsakanin kishiyoyi, har ma da shi kansa maigidan.

Idan aka duba a nan za a ga cewa mai karatu zai zargi Sa'idu da Daso saboda jin labarin yadda aka same su, kasancewar ba ranar kwananta ne ba. Saboda haka dole za a zarge su da cin amanar Ladidi. A taqaice, daga waxannan bayanai, an fahimci cewa mawallafiyar ta yi amfani da wannan dabara domin ta sa mai kataru ya zargi Daso da Sa'idu.

4.2.6 Sarrafa Harshen Mawallafiya

Marubucin littafin qagaggen labari kan yi amfani da dabaru iri-iri a lokacin da yake rubutu. Irin waxannan dabaru na da matuqar tasiri ga mai karatu. Saboda haka za a iya cewa dabarun bayar da labari kan taimaka wajen isar da saqo cikin sauqi, wato ta yadda mai karatu zai fahimce shi ba tare da ya sha wahala ba. Don haka mawallafi ke amfani da harshensa ta yadda zai sarrafa wasu kalmomi a matsayin wata dabara ta isar da saqonni mabambanta a cikin labarai. Aliya Ahmad Adamu ta bayyana cewa:

“Dabarun sarrafa harshe dabaru ne kuma da suka qunshi dokokin sarrafa harshe (nahawu) da ake amfani da su wajen isar da saqo. Waxannan dokoki su ne mawallafa ke sarrafa su ta hanyoyi mabambanta, wasu lokutan ma sukan karya dokokin don su sami cim ma manufar da suke buqata, kuma su gamsar da jama’ a cikin ban sha’awa.” (Ahmad, 2013:84-85).

Idan mawallafi ya iya sarrafa harshensa yadda ya kamata, yana iya fito da labari mai armashi da zai burge mai karatu. Wannan ne zai sa labarin ya yi farin jini a wurin mai karatu. Akan yi amfani da irin waxannan dabaru domin a yaxa wasu manufofi da suka shafi mawallafin labari ko al’ummarsa ko kuma wata al’umma da ke maqwabtaka da shi. Saboda haka marubuci yana da damar zavin irin dabarar ko dabarun da zai yi amfani da su domin su yi tasiri wajen isar da saqo ga mai karatu, (Mukhtar, 2004:50).

Xangambo, (2007:38) ya bayyana cewa: “Zavin da duk mutum ya yi wajen isar da saqon da yake so ya isar zai yi tasiri ga wanda ake isar da saqon

gare shi.” Saboda haka idan mawallafi ya yi amfani da wasu kalmomi na jan hankalin mai karatu, akan ce ya yi amfani da dabarar sarrafa harshe domin ya yaxa wata manufarsa ko wasu manufofinsa ko na al’ummarsa. Irin waxannan manufofi da mawallafi ke qoqarin yaxawa ta hanyar sarrafa harshe aka duba, kuma aka yi nazarinsu a cikin wannan bincike.

4.2.6.1 Sarrafa Harshe Domin Yaxa Al’ada

Dangane da ma’anar al’ada an sami masana da manazarta da suka kawo bayanai dalla-dalla. Saboda haka a nan za a bayyana ra’ayoyin wasu daga cikin masanan da manazartan dangane yadda suka fito da ma’anar.

Umar, (1981:263) ya bayyana cewa: “Al’adu dai su ne dukkan hanyoyin rayuwar al’umma.... Sun qunshi dukkan abubuwan da suka shafi zaman al’umma.” Bayaninsa ya nuna cewa al’ada ta shafi dukkan abubuwan da mutum ke aiwatarwa a cikin rayuwarsa ta yau da kullum. Wannan kan haxa da yanayin zamantakewa da bukukuwa da sana’o’i da muhalli da sauran abubuwa na yau da gobe.

Shi kuma Bunza, (2006) ya qara faxaxa ma’anar al’ada inda ya bayyana cewa:

“Al’ada tana nufin dukkan rayuwar xan Adam tun daga haihuwarsa har zuwa kabarinsa. A ko’ina mutum ya samu kansa duk wata xabi’a da ya tashi da ita tun farkon rayuwa ya tarar a wurin da ya rayu, ko yake rayuwa, ita ce al’adarsa da za a yi masa hukunci a kai.” (Bunza, 2006:xxxii).

Mai wannan ra'ayi ya nuna cewa al'ada bat a bar kome ba dangane da rayuwar xan'adam. Dukkan abubuwan da mutum zai aikata tun daga haihuwarsa har zuwa lokacin mutuwarsa, suna cikin al'adarsa da ya tashi ya tsinci kansa ciki. Ya nuna cewa lallai wannan al'adar ita ya sani, kuma da ita ya tashi a iya tsawon rayuwarsa.

Ibrahim, (2016) a nasa ra'ayin cewa ya yi:

“Al'ada ta shafi dukkan abubuwa waxanda al'umma take aiwatarwa a rayuwarta ta yau da kullum, ta kuma lamince wa 'ya'yanta da su ma su gudanar da su. Hasali ma al'ada aba ce mai numfashi (rai) mai yaxo, mai sassauyawa lokaci bayan lokaci.” (Ibrahim, 2016:137).

Wannan ra'ayin ya nuna cewa ita al'ada ta shafi kome da kome na rayuwar 'ya'yan cikinta, sannan kuma ta amince wa 'ya'yan nata da su gudanar da abubuwan kamar yadda ta tanada. Har ila yau an nuna cewa ita al'ada tana da rai, domin tana yaxuwa a tsakanin 'ya'yanta. Tana numfashi idan har tana bunqasa. Wannan bunqasar ce ke haifar da samuwar sassauyawar wasu abubuwa na cikinta daga lokaci zuwa lokaci.

A taqaiƙe za a iya cewa al'ada tana nufin abubuwan da xan Adam ya tashi cikinsu kuma ya saba yin su, ya rayu a cikinsu har zuwa qarshen rayuwarsa. Kowace al'umma ta duniya tana da irin nata al'adun da suka bambanta ta da na sauran al'ummomi. Yawancin marubuta qagaggun labarai sukan yi qoqari wajen fito da al'adunsu a cikin rubuce-rubuce domin su yaxa su a idon duniya.

A cikin littafin *Budurwar Zuciya*, mawallafiyar ta fito da al'adar nan ta kayan lefe da ake yi a lokacin aure a qasar Hausa. Wannan ya faru ne a lokacin da Alhaji Usman ya auri Sa'adiya, yarinyar da ya hana ta qarasa karatunta a makarantar sakandare. A cikin labarin an bayyana cewa:

“Kada ka so ka ga irin abin da ya kashe mata da iyayenta kafin a yi bikin. Har saitin nan na gwal ya saka mata a kayan lefe, wato zannuwan aure.”
(Yakubu, 1987:18).

A ma'ana ta asali idan an ce kashe, to ana nufin raba abu mai rai da ran nasa, ko kuma kawo qarshen wata magana a kotu ko a wurin ‘yan sanda da makamantan waxannan. Shi kuma kuxi ba abu ne mai rai ba, amma sai aka danganta shi da kisa. A maimakon a ce “kada ka so ka ga abin da ya vatar mata,” sai aka yi amfani da kashe domin a qayatar kuma a qarfafa irin vatarwar da aka yi. Kamar yadda ake kisan maciji ko wani abu mai rai, haka nan aka kashe mata kuxi tare da iyayenta. Duk inda aka ambaci kashe kuxi, to an san cewa ba kuxi kaxan ake magana ba. Saboda yawan kuxin ne ya sa aka ce kada ka so ka ga abin da aka kashe. Wato idan da mutum zai ga yawan abin da aka kashe, wataqila da tsoro ko mamaki ya kama shi saboda yawansa.

Idan aka sake dubawa za a ga cewa mawallafiyar ta yi amfani da kayan lefe a maimakon kayan aure domin ta fito da wata al'adar Bahaushe, ta qara wa zancen armashi kuma ta burge mai karatu. Kalmar lefe tana nufin wani abu da ake saqawa da kaba wanda ake amfani da shi don saka kayan kaxi ko kayan aure. Duk da cewa a zamanin da muke ciki ba a yin amfani da lefe wajen saka

kayan aure, amma har yanzu sunan yana nan kamar yadda aka sani a matsayin abin da ake amfani da shi wajen sanya kayan aure, don haka ake kiransa kayan lefe. A wasu garuruwan qasar Hausa akan kai kayan lefen ne kafin a xaura aure, yayin da a wasu garuruwan kuma sai an xaura aure a kai kayan.

Idan kuma aka duba cikin littafin *Alhaki Kuykuyo Ne*, nan ma an yi qoqarin yaxa al'adar Bahaushe ta kai kayan toshi, wato yadda ake haxa kaya a cikin kwalla domin 'yan uwan saurayi ko mai neman aure su nuna cewa xansu ko xan uwansu yana son wannan budurwar. Irin wanna ta kasance a lokacin da Alhaji Abubakar yake hira tare da Saudatu, lokacin da yake tambayarta cewa:

“Xazu da rana kin ce akwai kwallaye a ajiye. To, tun da yake an amince da ni, ai sai a yi qoqarin mayarwa da waxannan nasu, don kuwa a gobe zan kawo nawa, ko yaya kika gani?” (Yakubu, 1990:80).

A nan an yi amfani da kwalla a matsayin abin da ake zuba kayan toshi. A zamanin da idan ana zancen neman aure, to za ka ji yawan kwallayen da aka kai gidan su budurwa. A nan an nuna cewa yawan kwallayen da aka kai gidan su, shi ne gwargwadon yawan farin jininta a wajen samari. Idan budurwa tana da samari da yawa, iyayenta kan yi farin ciki ainun saboda samun kyautuka. A cikin kwallayen da ake kaiwa akwai wasu kayayyaki, kamar tufafi da man shafawa da turare da kayan qarau da kuma sauran kayan kwalliya. Abin da ake so a bayyana dangane da kwalla a nan shi ne amfaninta wajen sanya kayan toshi saboda canje-canje da aka samu na zamani. Kafin a fara amfani da kwalla wajen

kai kayan toshi, akan yi amfani da fantimoti. Sannu a hankali sauye-sauye ke samuwa lokaci-lokaci.

A taqaice dai mawallafiyar ta nuna cewa akwai al'adar nan ta kai kayan toshi gidan su yarinyar da saurayi ke nema da aure. Wannan ba baquwar al'ada ba ce a qasar Hausa, sannan kuma tana nuna shaidar cewa lallai saurayi da gaske yake son yarinyar ba da wasa ba, kuma ba domin ya yaudare ta ba. Wannan kalma tana nuna cewa kai kayan toshi yana daga cikin al'adun da suka shafi neman aure a qasar Hausa.

Idan kuma aka duba littafin *Matar Uba Jaraba*, nan ma za a ga wata al'ada ta Hausawa da aka fito da ita, wato yadda ake haxa kayan qauri a lokacin da aka sami qaruwa ta haihuwa. Akan haxa kayan qauri kamar qafafun saniya da kayan yaji domin yi wa mai jego biqi. Irin wannan al'adar an kawo bayaninta ne a lokacin da Ladidi matar Sa'idu ta haifi 'ya'ya maza tagwaye, inda aka bayyana cewa:

“Ranar qauri kuwa qafofin sa ya sa aka sayo daga Kano, aka yi qauri da shi, ban da alawa da goro huhu guda xan Shagamu.” (Yakubu, 2006:47).

A ma'ana ta asali idan ce qauri ana nufin irin warin da ake ji idan an qona gashi ko tsumma (C.N.H.N, 2006). A nan mawallafiyar ta yi amfani da kalmar qauri domin ta fito da alaƙar da ke tsakanin nama da wuta a wajen gashi ko dafi. Saboda haka qauri a cikin labarin yana nufin wani nau'i na nama da ake dafawa

a bayar wa mai jecho ta ci domin ta kwantar da kwaxayinta. Haka zalika akwai ranar da ake warewa domin dafa wannan qauri.

Abin da ya shafi alawa da goro kuma, ana amfani da su ne wajen hidimar bukukuwa a qasar Hausa. Shi kansa goron da ake magana, ba kowanne ne ba sai wanda aka kawo daga Shagamu. Shagamu gari ne da ya shahara wajen kasuwar goro, sannan garin yana nan a kudu maso yammacin Nijeriya, wato yankin Yarabawa.

A taqaiƙe dai mawallafiyar ta yi amfani da kalmar qauri ne domin ta nuna gwanintar harshe kuma ta burge mai karatu, sannan ta tallata al'adar a idon duniya. Saboda haka kayan toshi da na lefe sun shafi al'adar neman aure a qasar Hausa. Shi kuma kayan qauri ya shafi al'adar haihuwa a gargajiyar Bahaushe.

4.2.6.2 Sarrafa Harshe Domin Yaxa Addini

Wani lokaci a cikin wasu rubutattun qagaggun labarai akan sami abubuwan da suka jivanci addini. Wasu mawallafan sukan yi haka ne domin su tallata addininsu, su yaxa shi a duniya domin a san irin wasu dokoki na shari'a da ke cikinsa. Irin wannan yakan taimaka wa mai karatu har ya fahimci irin addinin da shi mawallafi ko al'ummarsa ke bi. Sannan wani mawallafin yakan nuna yadda addinin ya yi tasiri a cikin rayuwar wasu daga cikin taurarin labarin.

Idan aka duba labarin cikin littafin *Budurwar Zuciya* za a ga yadda addinin Musulunci ya yi tasiri a cikin rayuwar wasu daga cikin taurarin, wato kamar yadda aka bayyana matsayin mahaifin Asama’u inda aka ce:

“Mahaifinta yakan yi tamsiri a unguwarsu, kuma duk wani abu da ya faru a unguwar, ko aure ko jana’iza ko suna, shi ake kira.” (Yakubu, 1987:3).

Idan aka duba za a ga cewa kalmar tamsiri an samo ta ne daga kalmar “Tafsir” wadda ta samo asali daga Larabci. Mawallafiyar ta canja wa kalmar suna daidai da yadda Bahaushe yake faha. Saboda haka a nan za a gane cewa kalmar tamsiri kamar yadda ta yi amfani da ita, tana da alaqa da addinin Musulunci. A cikin addinin Musulunci ne aka san cewa akwai tamsiri da ake yi domin a yi bayani tare da sharhi a kan ayoyin Alqur’ani mai tsarki. Idan ana tamsiri, yawanci ana bayani ne kan horo da hani ko kuma wani abu na tarihi da ya gabata domin wata koyarwa. Don haka a nan mawallafiyar ta fito da wannan kalma ta tamsiri ne domin ta qara yaxa addinin Musulunci.

Idan kuma aka duba cikin littafin *Alhaki Kuykuyo Ne za a sake samun* yadda mawallafiyar ta qara yaxa addinin Musulunci domin ta qara fito da shi fili, kamar yadda ta bayyana cewa:

“Ita Rabi ba ta ce musu komai ba. Maimakon ma ta bi su xakin, sai kawai ta xauki butar da ke nan qofar xaki, ta nufi ban xaki abinta. Lokacin da ta fito, sai ta ji an yi kiran sallah daga nan babban masallacin Juma’a, sai kawai ta yi alwala, ta shiga xaki, don ta yi sallah.” (Yakubu, 1990:92).

Domin a qara fito da addinin Musulunci a cikin labarin, sai mawallafiyar ta yi amfani da kalmomin ‘kiran sallah’ da ‘Masallacin Juma’a’ da ‘alwala’ da kuma ‘sallah.’ Dukkan waxannan kalmomi suna da alaqa da addinin Musulunci kai tsaye, kuma sun shafi aikata ibada ta hanyar yin sallah.

Kowane Musulmi ya san cewa sallah tana xaya daga cikin shika-shikan Musulunci. Hasali ma idan sallah ta inganta, sauran ayyuka ma sun inganta. Saboda haka idan lokacin sallah ya yi, to, ba sauran wani aiki sai ita. Idan an idar da sallah, sai a shiga sauran hidindimun duniya. Yin sallah ne ke bambanta tsakanin Musulmi da wanda ba Musulmi ba.

Idan kuma aka duba cikin littafin *Matar Uba Jaraba* an sake kawo wasu abubuwan da suka jivanci addinin Musulunci, wato lokacin da Safiya ‘yar gidan Daso ke fama da rashin lafiya na tavuwar hankali. A nan an bayyana cewa:

“An tattaro wasu malamai da suka duqufa a kan Safiya, ana ta faman addu’a da sauke Alqur’ani, masu karanta Dala’ilu na yi, ga vangaren masu karanta Ashafa suna karantawa.” (Yakubu, 2006:61).

Wannan ya nuna cewa an yi amfani da wasu littattafai da kundaye da suka shafi addinin Musulunci. Waxannan sun haxa da ‘Alqur’ani’ da ‘Ashafa’ da kuma Dala’ilu.’

A ma’ana ta zahiri, kalmar ‘sauke’ tana nufin a xauke abin da yake sama a mayar da shi qasa. Amma a cikin labarin mawallafiyar da ta ce sauke Alqur’ani, tana nufin karance dukkan ayoyin Alqur’ani mai tsarki gaba xaya da

nufin neman waraka daga cutar da ke addabar mutum. Har ila yau Alqur’ani ana karanta shi a matsayin neman lada ko ibada lokacin da ake yin sallah. Haka kuma ana karanta shi domin neman tsari daga sharurrukan xan Adam da na aljannu da sauransu. Ana karanta Ashafa da Dala’ilu domin neman waraka daga wasu cututtukan kamar yadda aka yi amfani da su a cikin labarin.

A taqaice dai za a iya cewa wasu marubutan sukan sanya abubuwa na addini domin su yaxa shi a idon duniya. Wannan ya nuna cewa addinin mawallafi yakan iya yin tasiri matuqa a cikin rubuce-rubucensa, kamar yadda abin ya faru ga marubuciyar waxannan littattafan.

4.2.6.3 Sarrafa Harshe Domin Nuna Tsarin Rayuwa

Al’ummomin duniya suna da hanyoyi daban-daban na tafiyar da rayuwarsu, sannan ko da a tsakanin al’ummomin da ke maqwabtaka da juna akan sami wasu ‘yan bambance-bambance na tsarin tafiyar da rayuwa. A cikin littafin *Budurwar Zuciya* an sami irin wannan tsarin rayuwa na yanayin zamantakewar iyali, musamman ma yadda Alhaji Usman ke zaune da matarsa Asama’u, sannan da irin matsalar da ta taso tsakaninsu a sakamakon shirin sa na qara aure, lokacin da Asama’u ta bayyana masa cewa:

“Babu inda za ni. Aurenka kuwa, ba zai hana ni zama in lura da ‘ya’yana ba, wata ta zo, ta wulaqanta mini su. Ga gidan nan ta zo. Kai kanka ka san sai ranar da ka mutu sannan za a haifi wata ‘ya maccen...” Alhaji ya tashi da fushi, ya fita daga gidan ma gaba xaya. Da ma dai haka irin

wannan yake faruwa tsakanin Alhaji Usman da matarsa Asama'u." (Yakubu, 1987:1).

Wannan ya nuna cewa lallai akwai abin nan da Hausawa kan ce "kishi kumallon mata." Mawallafiyar ta yi amfani da wasu jimloli da ke nuna kishi. An nuna cewa wasu matan Hausawa kan wulaqanta 'ya'yan kishiyoyi, musamman ma idan mahaiyyar yaran ba ta gidan. Sauran jimlolin da aka yi amfani da su domin a fito da kishi sun haxa da:

(1) "Ga gidan nan ta zo." Ana so ne a bayyana cewa idan ma aka auro wata matar ai za ta zo ta ga irin zaman gidan idan ma da daxi ko ba daxi. Sannan ko da ta zo ma, ba yadda ta iya da ita domin ita ce ta fara haihuwar 'ya'ya a gidan. Don haka ai na gaba ya yi gaba.

(2) "Sai ranar da ka mutu sannan za a haifi wata 'ya maccen." Wannan ma wata magana ce ta hikima wadda ke bayyana cewa mata masu kyau ba su qarewa. Sai ya qare aure-aurensa ya bar mata masu yawa kuma kyawawa. Wannan ya nuna cewa waxannan maganganu ne na kishi da ake samu a tsarin rayuwar zaman aure a tsakanin kishiyoyi a qasar Hausa.

Bugu da qari, daga wannan jayayya da aka yi tsakanin Alhaji Usman da matarsa Asama'u, za a gane cewa yawanci a cikin al'ummar Hausawa akan sami matsala tsakanin miji da mata lokaci-lokaci, kamar yadda Bahaushe kan ce "Zo mu zauna, zo mu sava," musamman ma idan ya nuna sha'awarsa ta qara aure. Saboda haka mawallafiyar ta fito da wannan matsala ta rashin fahimtar

juna da ake samu a yanayin tsarin rayuwar zaman aure tsakanin mata da miji a qasar Hausa.

A cikin littafin *Alhaki Kuykuyo Ne* an sami kishi a tsakanin matan Alhaji Barau, saboda xaya daga cikin matan, wato Fatima, ta sami juna biyu. Daga wannan lokacin ne sauran matan suka fara kishi da ita, musamman uwargidan. A lokacin da ta sami Alhaji Barau da Fatima a xaki, sai aka bayyana cewa:

“Tana shiga kuwa sai ta fara yi wa Alhaji surutai cewar mene ne abin voye-voyen da ake yi, ai ba shi da wani amfani, su ma masu taya shi murna ne, don Allah bai ba su ba, ai bai kamata ya qi su har ya ware su ba. Ta dai shiga surutu iri-iri na vacin rai, don kuwa kishi ya cika ta a lokacin.”
(Yakubu, 1990:21-22).

An fito da wasu zantukan kishi domin a nuna wani salon magana na qorafe-qorafen da ake samu daga wurin matan da ba su sami haihuwa ba a gidan miji. Dangane da irin waxannan zantuka na kishi da suka bayyana a cikin labarin sun haxa da:

(1) “...mene ne abin voye-voyen da ake yi?”

Wannan ya nuna cewa an yi amfani da wani salon magana domin a fito da qorafi a kan voye ciki. Akan yi irin wannan voye zancen ciki domin gudun sharrin kishiyoyi. Duk da cewa dole ne daga baya cikin ya fito fili, amma akan voye saboda gudun wasu matsalolin da ke iya faruwa na asirce-asirce na kishiyoyi.

(2) “....don Allah bai ba su ba, ai bai kamata ya qi su har ya ware su ba.”

A nan ma an yi amfani da sarrafa harshe ne domin a sake fito da wani qorafi na wariya tsakanin matar da ta sami juna biyu da sauran matan da ba su samu ba. Yawancin kishiyoyin da Allah bai ba su haihuwa ba, sukan nuna kishi ga wadda ta samu. Wani lokaci ma akan sami matan da ke yunqurin kashe kishiyar ko lalata cikin da aka samu ta hanyar yin asiri. Mawallafiyar ta nuna cewa yawanci irin wannan matsalar takan haifar da rashin jituwa tsakanin matar da ke haihuwa da wadda ba ta haihuwa a gidan miji.

Idan kuma aka duba labarin cikin littafin *Matar Uba Jaraba* , nan ma za a ga wani irin kishi, wato yadda aka bar kishi a kan miji, aka koma kishi a kan sana'a. Irin wannan kishin ya samu ne tsakanin Daso da Ladidi, wato a lokacin da Ladidi ta fara abincin sayarwa ana kai mata kasuwa. A nan an bayyana cewa:

“To wannan ciniki da Ladidi ta kama gadan-gadan, sai kishin miji ya saki Daso, na ciniki ya kama ta. Saboda in yau ta ce an cika gida da hayaqi, gobe sai ta ce almajirai sun cika gidan da surutu, jibi ta ce ‘yan aikin Ladidi sun yi mata rashin kunya.” (Yakubu, 2006:50).

Idan aka duba za a gane cewa an yi amfani da wasu maganganu masu nuna kishi kamar haka:

(1) “....an cika gida da hayaqi.”

An jefa magana ce ba tare da an kama suna ba. Wannan ya nuna cewa an voye sunan wadda ta cika gidan da hayaqin. A maimakon a fito fili a kama sunan Ladidi, sai aka sakaye sunan. Ana so a nuna cewa Ladidi ce ta cika gida da hayaqi saboda abincin sayarwa da take yi. Saboda haka wannan wani salo ne na magana wanda ya shafi gugar zana. Ita kuma Daso ba ta sayar da abinci, sai dai abubuwan sha waxanda ba sai an yi amfani da wuta ba wajen sarrafa su.

(2) “....almajirai sun cika gidan da surutu.”

Wannan wata magana ce da ke nuna alamar kora da hali. Wato an fake da surutun almajirai a cikin gida domin Alhaji ya hana su shiga xauko abincin sayarwa.

(3) “....’yan aikin Ladidi sun yi mata rashin kunya.”

An yi amfani da rashin kunya domin a bayyana rashin kara tsakanin Daso da ‘yan aikin Ladidi. Ai ka ga a nan idan har ‘yan aiki za su yi wa matar gida rashin kunya, sannan idan maigidan ya ji labari zai iya dakatar da su. A taqaice idan aka duba waxannan jimloli guda uku, za a ga cewa suna nuna alamun kishi ne da ke gudana tsakanin Daso da Ladidi. Wannan ma wani tsarin rayuwa ne na zamantakewar aure tsakanin matan Hausawa kuma kishiyoyi.

Wani kishin da aka samu a cikin littafin *Matar Uba Jaraba* shi ne a sakamakon samun haihuwar ‘ya’ya maza. A lokacin da Ladidi ta haifi tagwaye maza, sai Daso ta fito da kishi a fili. A sanadiyyar haka ne ta tafi wani gari wai

shi Ningi a cikin Jihar Bauci domin ta sami maganin da za ta yi amfani da shi ta kashe ‘ya’yan Ladidi. Bayan boka ya nuna mata magunguna iri uku, na mutuwa da na haukacewa da kuma na shiga duniya, nan take sai ta bayyana masa cewa:

“Ai malam duk gaba xaya nake so ka ba ni. Da xaixai sai na talauta mata zuri’arta gaba xaya.... Malam ka ba ni kawai. Duk abin da kake tunani ma ni na xauka, kuma ko nawa zan biya ka kuxinka. Kada ka damu ba ni kawai.” (Yakubu, 2006:56).

An yi amfani da wasu kalamai domin a nuna yadda wasu matan Hausawa ke furta wasu miyagun kalamai domin neman biyan bukatunsu na son rai. Irin waxannan kalamai, kamar yadda aka yi amfani da su a cikin labarin, sun haxa da:

(1) “Da xaixai sai na talauta mata zuri’a.”

A ma’ana ta zahiri kalmar ‘talauta’ tana nufin qarewar dukiyar kuxi ko wata kadara ko kuma wani abu da aka mallaka. A cikin labarin an yi amfani da kalmar domin a nuna wani salon magana na kishi kan yadda za a salwantar da ‘ya’yan Ladidi, su qare kamar yadda dukiya ke qarewa a wurin mai ita. Wannan ya nuna cewa ‘ya’ya ma ai dukiya ce, domin ba a sa kuxi a saye su. Saboda haka an yi amfani da zancen talauta zuri’a domin a nuna za a lalata ko a xaixaita ‘ya’yan da aka haifa tamkar yadda kuxi ke lalacewa. Irin wannan yakan faru ne ko dai ta hanyar yi musu asiri su mutu, ko su haukace ko kuma su shiga duniya.

(2) “Duk abin da kake tunani ma ni na xauka”

An yi amfani da wani salo domin a voye wani al'amari, wato tunani a kan irin nauyin da mutum zai xauka. A nan ana qoqarin bayyana cewa abin da ake tunani bai wuce zunubi ba. Shi zunubi abu ne mai nauyin gaske. Idan idon mace ya rufe, takan ce ta amince ta xauki zunubin ko da mene ne zai faru da ita.

Idan aka duba wannan bayani za a gane cewa a lokacin da kishi ya ratsa mace, idonta kan rufe, sannan tunaninta ya gushe har sai ta aikata abin da take so, ko da kuwa za ta yi nadama daga baya. Zafin kishi kan sa mace ta yi kisan kai ko ta haukatar da mutum ko kuma ta sa a shiga duniya ba shiri ta hanyar amfani da asiri. Irin waxannan abubuwan akan same su a wasu rubuce-rubuce na qagaggun labaran Hausa domin a nuna tsarin rayuwar wasu matan Hausawa masu tsananin kishi da quille-quillen makirce-makirce a gidan miji.

A cikin littafin *Alhaki Kuykuyo Ne* an sami wani tsari na rayuwar Hausawa, yadda ake bayyana yanayin rayuwar gidan Alhaji Abdu dangane da qunci da qazantar gidan da kuma irin rashin kulawa ta a-zo-a-gani da yake yi kamar yadda aka bayyana cewa:

“Da ka shiga gidan za ka san cewa lallai babu wani jin daxi a tare da masu wannan gida. Igiyar tsumma ma daban take a gidan. Ga wata rariyarsu ta kwatami a tsakiyar gidan. Sannan a gefe xaya kuma, ga wurin da suke yin girki, hayaqin girkin ya baqanta gidan gaba xaya.” (Yakubu, 1990:2).

An bayyana yanayin qunci a cikin wasu gidajen da ke cikin birni saboda yawan jama'a ko qarancin fili a cikin gidajen. Haka kuma an bayyana yanayin

cikin irin waxannan gidajen ta yadda aka kawo maganar ‘igiyyar tsumma’ da ‘rariyyar kwatami’ da kuma ‘hayaqin girki’ da ya baqanta gidan. Dukkan waxannan abubuwa da aka ambata suna da nasaba da qazanta. A nan an yi amfani da wani salon magana ne domin a nuna irin tarin qazantar da ke cikin gidan da kuma kusacin wurin dafa abinci da wuri mai qazanta.

Daga wannan bayani za a gane cewa wasu mutanen suna zaune ne a cikin qunci da matsi a unguwanninsu. Saboda haka duk lokacin da jama’a suka sami kansu cikin irin wannan yanayi na qunci, to ba shakka akan sami matsala ta qazanta da rashin walwala sosai. Daga qarshe idan ba a dace ba sai a kamu da wasu cututtuka.

A cikin littafin *Matar Uba Jaraba* an fito da wani tsarin rayuwar Hausawa, wato yadda abinci bai rufe idon Bahaushe ba. An sami irin wannan a lokacin da Sani ya tarar da Sa’idu da Musa sun gama cin abinci, inda yake cewa:

“Salamu alaikum. Kai amma na daki gurbi, ina ta sauri kada dai a ce an mai da kwanukan abincin gida?” “Wa’ alaikumu salam Sani, sannu da zuwa. Shiga gidan ka ce su zuba maka abinci, mun cinye wanda aka fito da shi.” (Yakubu, 2006:17).

A nan an yi amfani da salon magana domin a nuna gwanintar harshe, wato inda aka ce “Kai amma na daki gurbi.” Manufa a nan ita ce rashin sa’a ko rashin dacewa. Wato an sami gurbin da aka ajiye abincin, amma babu shi an cinye. Saboda haka ba a dace ba ke nan.

Wannan ya nuna cewa a cikin tsarin rayuwar Hausawa akwai wasu abubuwan ban sha'awa, musamman ma yadda za ka tarar da maigida ya fito da abinci daga gidansa domin ya sami waxanda za su ci tare. Ba kasafai Bahaushe ke son zama ya ci abinci shi kaxai ba. Yawanci yakan so ya ci tare da abokansa ko 'yan uwansa. Wannan tsari ne mai kyau a cikin rayuwar al'ummar Hausawa. Don haka a nan an nuna cewa Hausawa mutane ne masu son kyautatawa, ba masu rowa ga duk wanda Allah ya haxa su zaman tare ba. A taqaice mawallafiyar ta nuna cewa a tsarin rayuwar Hausawa akwai qauna da mutuntawa da kuma taimakon juna, musamman ma a shekarun baya.

4.2.6.4 Sarrafa Harshe Domin Nuna Tattalin Arziki

An bayyana kalmar tattalin arziki (*economy*) cikin Ingilishi da cewa, “*Use of available resources in a way that saves money, time, etc or avoids waste.*” (Hornby, 1995:368). Fassara: “Tattalin arziki na nufin amfani da albarkatu ta yadda za a adana kuxi da lokaci da sauransu ko hana almuƙazzaranci.” Shi kuma Suleman, (2007:128) ya bayyana ma'anar tattalin arziki da cewa, “Tsari ne na ingantawa da bunqasa hanyoyin shigar kuxi da sauran abubuwan buqatun xan adam: musamman shikashikai daga cikinsu, wato abinci da muhalli da sutura.”

Daga waxannan ma'anoni da aka gani, za a iya bayyana ma'anar tattalin arziki da cewa dukkan wasu hanyoyi na samar da kuma sarrafa albarkatun qasa ta yadda za su kawo kuxi ko wasu abubuwan domin biyan buqatun qasa da

al'ummar da ke cikinta. Wannan ya nuna cewa wani lokaci mawallafa sukan yi amfani da wata dabara ta sarrafa harshe domin su nuna irin tattalin arzikinsu ko na al'ummar da suke tare da ita. Irin wannan yakan shafi harkar kasuwanci ko ta noma da kiwo ko haqar ma'adinai ko kuma aikin gwamnati da makamantansu. Balaraba Ramat Yakubu ma ba a bar ta a baya ba wajen qoqarin nuna tattalin arziki irin na al'ummar da ta fito daga cikinta, wato al'ummar Hausawa.

Idan aka duba cikin littafin *Budurwar Zuciya* za a ga yadda mahaifin Usman (wato Alhaji Aminu) ya buxe masa shago domin gudanar da harkar kasuwanci kamar yadda aka bayyana cewa:

“...kwanan Asama’u bakwai a gidan aka buxe wa Usman qaton shago, duk an cika masa shi da tasa. Daga nan arziki sai gaba yake yi, sai ma ya daina zama a kantin, sai yaransa yake bari, don shi yana zuwa qasashen kusa da mu saro kaya, kamar su Ghana da Togo. Ba dai ya zama a gida sosai. Bayan wannan shagon ma ya buxe wasu.”
(Yakubu, 1987:4).

Buxe qaton shago ga Usman ba ana nufin cewa da shagon a rufe yake ba, ana nufin sabon shago da aka buxe domin gudanar da harkar kasuwanci. Ana so a bayyana cewa an zuba masa kaya domin gudanar da harkar saye da sayarwa. An ambaci tasa domin a nuna nau'in kayan da ake sayarwa a cikin shagon. Haka nan kuma an ambaci kalmar kanti domin a fito da wani sunan da ake kiran shagon sayar da kaya. Haka zalika an ambaci ‘saro kaya’ domin a nuna cewa akan sayo kaya daga wasu wurare daban domin a sayar a ci riba.

Idan aka duba wannan zance za a ga cewa mawallafiyar ta bayyana wa mai karatu irin tattalin arzikin al'ummar da take ciki. Kasancewar Kano gari ne na kasuwanci, sai mawallafiyar ta fito da harkar saye da sayarwa a cikin labarin domin ta nuna babbar hanyar tattalin arzikin al'ummar da ke garin Kano da kewaye. Mawallafiyar ta yi amfani da wannan dabara domin ta nuna cewa kasuwanci wani vangare ne na bunqasa tattalin arziki a qasar Hausa.

Idan kuma aka duba cikin labarin *Alhaki Kuykuyo Ne* za a ga cewa an qara fito da wani nau'i na kasuwanci da ke bunqasa tattalin arziki, kamar yadda aka bayyana cewa:

“Alhaji Abdu xan kasuwa ne, yana da jarinsa daidai gwargwado, kuma rumfarsa a nan kasuwar Sabon Gari take. Yana sayar da yadudduka, atamfofi da ‘yan kwalaye. Ba za dai a ce rumfar Alhaji Abdu a cike take da kaya tab ba, sai dai akwai kaya na sama da Naira dubu xari da ashirin a ciki, (Yakubu, 1990:1).”

Kasuwanci sai da jari. Duk kasuwancin da ba jari, to akwai sauran zance a baya. An fito da wasu kalmomi kamar ‘jari’ da ‘rumfa’ da ‘kasuwa’ da ‘yadudduka’ da ‘atamfofi’ da kuma ‘yan kwalaye’ domin su ne suka haxu suka gina irin kasuwancin da ake magana a kansa. Daga samun jari sai rumfa, sai kuma kayan da za a zuba ciki domin fara harkar saye da sayarwa. Wannan ya nuna cewa a wajen harkar kasuwanci, akwai nau'o'in kayan sayarwa daban-daban kamar yadda aka gani a cikin bayanana da suka gabata.

A qasar Hausa , harkar saye da sayarwa tana xaya daga cikin tsofaffin sana'o'in da ake da su. Wannan ya nuna cewa an yi amfani da sarrafa harshe a matsayin dabara ta bayar da labari domin nuna irin wannan tattalin arziki na al'ummar Hausawa.

Abin bai tsaya nan ba, sai da mawallafiyar ta qara nuna irin wani tattalin arziki na kasuwanci da ake da shi a cikin al'ummar da ta fito. Idan aka duba labarin cikin littafin *Matar Uba Jaraba* za a ga yadda aka sake fito da wani tattalin arzikin ta hanyar kasuwancin sayar da kayan koli. A cikin labarin an bayyana cewa mahaifin Ladidi ne sanadiyyar samun arzikin Sa'idu, wato bayan ya aurar masa da ita Ladidin, kamar yadda aka bayyana cewa:

“Ya kawo kuxi wuri na gugar wuri har sule talatin ya ba shi, ya ce ya dinga bin sa Kano saro kayan koli. Da haka ya samu ya zama xan koli cikakke, duk qauyukan qasar in ana cin kasuwa zai je. Tun yana kasa kayansa a tabarma ranar kasuwa, har ya samu ya yi teburin katako a kasuwar, tafi-tafi sai ga shi da ginanniyar rumfa, (Yakubu, 2006:12).”

An yi amfani da wani salon magana inda aka ce ‘wuri na gugar wuri’ domin a nuna yawan kuxin ko adadinsu da aka ba wa Sa'idu a matsayin jari domin ya yi harkar kasuwanci. Wuri wani nau'i ne na kuxi da aka tava amfani da shi domin harkar kasuwanci, wato a ba ka kaya, ka ba da wuri. Duk da cewa a yanzu ba a amfani da wuri a wajen cinikayya, amma sai aka kawo shi domin a nuna cewa yana da muhimmanci a vangaren tarihin tattalin arziki a wani lokaci da ya gabata.

A nan an kawo harkar saye da sayarwa, wato kasuwancin sayar da kayan koli. Kalmar koli na nufin, “sayar da tarkace da dama kamar su kwalli da masoro da allura da zare da ulu da rumi da sauransu, (C.N.H.N, 2006:249).” Sana’ar koli tana xaya daga cikin sana’o’in da Hausawa ke tinqaho da su, domin sana’a ce da ke kawo riba mai dama. Domin a nuna irin ci gaban da aka samu a wannan harka ta kasuwancin, sai aka kawo zancen kasa kaya a tabarma da farko, sannan daga baya aka koma kasawa a kan teburin katako. Daga qarshe kuma da harkar ta qara bunqasa, sai aka gina rumfa. Bahaushe kan ce “gaba-gaba qwaryar roro.”

A harkar kasuwanci, mata ma ba a bar su a baya ba. Wasu matan sukan yi kasuwanci ne domin su sami xan abin biyan buqatunsu na cikin gida. Har ila yau a cikin littafin *Matar Uba Jaraba*, an bayyana yadda matan Sa’idu ke irin nasu harkokin kasuwancin, inda aka bayyana cewa:

“Daso na da qaton firji inda take sayar da zovo da ruwan sanyi, kullum za a cika manyan robobi a kai mata qofar rumfar Alhaji Sa’idu, a sayar mata da shi tas, a qirgo mata kuxinta a kawo mata da yamma, (Yakubu, 2006:49-50).”

Da ganin jerin sunayen abubuwan da aka ambata an san cewa abokan tafiyar juna ne, ko kuma a ce magani ne da abin haxi. Kalmomin “firji” da ‘zovo’ da kuma ‘ruwan sanyi’ suna tafiya ne tare. Yawanci mai yin kasuwancin sayar da zovo da ruwa, har ma da sauran kayan shaye-shaye yana haxawa ne da firji idan yana so harkar ta bunqasa. Akan sanya irin waxannan kayayyakin

cikin firji domin ya ba da sanyi. Mutane sukan saya, su sha, musammamn ma lokacin zafi.

Idan aka sake duba cikin labarin *Matar Uba Jaraba* za a ga yadda aka qara fito da wata sana'ar mata da ke bunqasa tattalin arziki, inda aka bayyana cewa:

“Farawar Ladidi ke da wuya sai ciniki ya tashi. Ba ta shekara da farawa ba, da tana da yaro xaya sai ga shi yaranta masu kai abinci Kwari su shida ne. Kowa da irin abin da yake sayarwa, mai xaukar taliya daban, sai mai xaukar doya da shinkafa, farfesun kayan ciki, soyayyar kaza da qwai.” (Yakubu, 2006:50).

An yi amfani da wasu kalmomi da ke nuna wasu nau'o'in abinci daban-daban kamar 'taliya' da 'doya' da 'shinkafa' da 'farfesun kayan ciki' da 'soyayyar kaza da qwai' domin a nuna ire-iren abincin Hausawa da aka faye amfani da su a zamanin da muke ciki. Irin wannan sana'a takan taimaka wa matan da ke cikin gidajensu wajen bunqasa tattalin arzikinsu. Mata ma suna da rawar da suke takawa wajen kawo bunqasar tattalin arziki a qasar Hausa. An ga irin kasuwancin da wasu matan aure ke yi a cikin gidajensu, kuma yakan taimaka musu wajen samun abin biyan buqatunsu na cikin gida ba tare da sun xora nauyinsu gaba xaya a kan maigida ba.

A taqaice dai mawallafiyar ta yi amfani da wannan dabarar bayar da labari ta hanyar sarrafa harshe domin ta fito da wasu nau'o'in kasuwanci a matsayin xaya daga cikin hanyoyin bunqasar tattalin arziki a qasar Hausa,

musamman ma a garin Kano da kewayenta. Har ila yau kasancewar mawallafiyar ta tashi ne a wurin da ake harkar kasuwanci, sai harkar kasuwancin ta yi tasiri ainun a cikin rubuce-rubucenta da aka nazarta.

4.2.6.5 Sarrafa Harshe Domin Nuna Baqin Al'adu

Al'umma takan ci gaba ta hanyar samun sauye-sauye na rayuwa a sakamakon cuxanya da wasu baqi. Waxannan baqi sukan bar matsuguninsu na asali, su koma wani saboda wasu dalilai. Sukan tafi tare da al'adunsu, sannan su yi cuxanya da mazauna wurin da suka tarar. Wani lokaci kuma akan yi tattaki ne zuwa wasu wurare a zauna, sannan sai a xauko wasu al'adun a dawo da su. Wannan ya nuna cewa kowace al'umma ta duniya ba ta cika ta tumbatsa ta fuskar ci gaba ba, sai tare da cuxanya da wasu al'ummomi daban-daban. Irin wannan cuxanya ta al'ummomi mabambanta al'adu takan haifar da gwamatsuwar al'adun. A sakamakon irin wannan cuxanya ce ake samun gaurayar wasu baqin al'adu na kusa ko na nesa a cikin al'ummar da aka tarar a wuri.

A binciken Mu'azu, (2006) ya kawo bayani dangane da yadda marubutan littattafan soyayya suke saka al'adun baqi a rubuce-rubucensu, sannan aka xauke su tamkar al'adun Bahaushe ne na asali. Haka zalika ya yi qoqari wajen fito da jirwayen al'adun baqi a littattafan na soyayya. Misalan irin waxannan littattafai sun haxa da *Gajen Haquri* da *Farar Aniya* da *Auren Qaddara* da *Haquri ba ya Vaci*. Duk waxannan littattafai sun yi bayani dangane da suturu da

abin hawa (mota) don xaukar amarya, waxanda dukkansu baqin al'adu ne da marubuta suka sanya a cikin rubuce-rubucensu.

Mu'azu, (2013) ya rubuta wani littafi inda ya fito da bayanan wasu hanyoyin cuxanyar Hausawa da baqi, waxanda suka haxa da kasuwanci da fatauci da tafiye-tafiyen buxe ido da ziyarar wuraren tarihi da kuma yaqe-yaqe. Bugu da qari ya fito da irin baqin al'adu na nesa da waxanda ke maqwabtaka da Hausawa. Baya ga wannan kuma, ya bayyana yadda aka yi amfani da irin waxannan baqin al'adu a cikin rubuce-rubucen littattafan labaran soyayya na Hausa. Baqin al'adun na nesa sun haxa da na Larabawa da na Turawa da kuma na Indiyawa. Akwai kuma baqin al'adu na maqwabtakansu Hausawa waxanda suka haxa da na Yarabawa da na Fulani da na Barebari da kuma na Nufawa.

Mu'azu, (2013) ya bayyana baqin al'adu da cewa:

“Idan aka ce baqin al'adu na nesa, ana nufin al'adun al'ummomi waxanda suka zo suka riski Hausawa daga uwa duniya mai nisa.” (Mu'azu, 2013:52).

Wannan ya nuna cewa a sakamakon cuxanya da aka samu tsakanin al'ummar Hausawa da baqi, sai al'adun baqin suka fara gauraya da na Hausawa, wanda ya haifar da kutsen da suka yi cikin rubuce-rubuce na qagaggun labaran Hausa da ake da su a wannan zamani.

Idan kuma aka duba cikin wani littafi mai suna *Rayuwar Hausawa*, an bayyana cewa:

“Tarihi ya nuna dukkan inda aka sami wata al’umma ta shigar wa wata al’umma, waxanda tilas ne ya zamana al’adunsu sun sha bamban; to za ka taras al’adar al’ummar da ta fi qarfi ta yi tasiri a kan rarraunar. In ma ba an mai da hankali ba sai a wayi gari a tarar qaqqarfafar ta mamaye rarraunar baki xaya.” (C.N.H.N. 1981:32).

Saboda haka a duk inda aka sami al’adun al’ummomi mabambanta sun gauraya a wuri guda, to galibi wadda ta fi qarfi ita ce ke rinjaye a kan mai raunin. A irin wannan yanayi ne ake nuna wa mai karatu cewa al’ada mai qarfi takan iya mamaye wadda ba ta kai ta qarfi ba, ko da a wurin aka tarar da ita. Daga qarshe sai a wayi gari ba ita ba alamarta.

Idan aka duba cikin littafin *Budurwar Zuciya* za a ga yadda baqin al’adu suka shigo cikin labarin kamar yadda aka bayyana cewa:

“Ummi da Hadiza kuwa, suka je, suka fece kwalliya. Ba su sa ma kayanmu na gargajiya ba, watau zani da riga ba. Ummi dai wani wando ta sa da qaramar riga. Kanta kuwa sai ta taje gashin kawai, kamar mai zuwa London. Ita kuwa Hadiza sai ta sa wata ‘yar riga, ko gwiwa ma ba ta rufe mata ba. Ga xankwali; amma sai ta xaura shi a wuya, kamar za ta shaqe wuyan nata da shi. Kuma suka kawo wata irin hoda, suka shafa a ido da fuska.” (Yakubu, 1987:45).

Abin lura a nan shi ne yadda aka yi amfani da ‘wando’ da ‘qaramar riga’ da ‘taje gashin kai’ da xaura xankwali a wuya’ da riga sama da gwiwa’ da kuma ‘hoda.’ “A nan sun yi amfani ne da kayan da ba na Bahaushiyar al’ada ba, wato sun yi amfani da tufafin sanyawa da kayan kwalliya irin na matan Turawa ba na matan Hausawa ba. Don haka a nan an shigar da baquwar al’ada qarara

domin a nuna yadda waxannan ‘yan matan Hausawa ke cin karensu ba babbaka ta hanyar sanya irin tufafin da suka ga dama a gida ko a makaranta.

Har ila yau idan aka duba cikin littafin *Matar Uba Jaraba* za a ga nan ma yadda aka shigo da wata baquwar al’ada, wato yadda Aminu ya kama hannun Shola a gaban mahaifanta, kamar yadda aka bayyana cewa:

“A nan ubanta ya buxe qofar gida ya ga Aminu a tsaye. Nan da nan ya kama Aminu ya rungume shi kamar xansa....Tana shigowa ya miqe, ya kama hannunta. Za ta sa kuka sai ya girgiza mata kai, ya yi murmushi, ya zaunar da ita kusa da shi.”
(Yakubu, 2006:91-92).

Idan aka duba za a ga cewa a al’adar Bahaushe, abu ne mawuyaci a ce saurayi ya kama hannun budurwarsa, musamman ma a gaban iyayenta. To, amma sai ga shi haka ta faru ga Aminu ya kama hannun Shola a gaban iyayenta. Irin wannan ya sava da al’adar Bahaushe. Ko da yin haka bai sava da al’adar Shola ba, ai shi abin ya sava da tasa al’adar. Don haka ake kallon al’amarin a matsayin baquwar al’ada. Wannan ya nuna cewa mawallafiyar ta sanya baquwar al’ada a cikin rubutunta na labarin cikin littafin domin ta nuna wa mai karatu cewa zaman Aminu a qasar Yarabawa ne ya haifar da haka. Wato ya xauki al’adar Yarabawa ya sanya ta cikin tasa.

A taqai ce wannan ya nuna cewa lallai mawallafa littattafan qagaggun labaran Hausa kan yi amfani da irin wannan dabara ta sarrafa harshe domin su nuna wasu baqin al’adu da suka cuxanya da na Hausawa. Marubutan sukan

sanya baqin al’adun ne a cikin rubuce-rubucensu domin su nuna wa mai karatu cewa Hausawa mutane ne da ba su qyamar wasu al’ummomin da suka zo domin su zauna, kuma su yi cuxanya ko mu’amala tare. Wani lokaci kuma akan qyamaci wasu al’adun saboda yadda suka ci karo da al’adun Bahaushe da kuma sava wa shari’ar Addinin Musulunci.

4.3.0 Sharhin Mawallafiya

A cikin ‘Advanced Learners’ Dictionary’ an bayyana ma’anar kalmar sharhi cikin Ingilishi da cewa:

“Analysis is the study of something by examining its parts and their relationship.” (Hornby,1995:38).

Fassara: Sharhi nazari ne na wani abu ta hanyar lura da sassansa da kuma dangantakarsu.

Idan kuma aka duba *Qamusun Hausa*, an bayyana ma’anar sharhi da cewa “Rubutaccen bayani don qara fahimtar abu, (CNHN, 2006:409).” Saboda haka za a iya bayyana sharhi da cewa bayar da qarin bayani dalla-dalla ga mai karatu domin ya qara fahimtar saqon da ake so a isar masa a cikin labari.

A rubutattun qagaggun labarai akan sami wasu gurabe da mawallafa ke yin sharhi. Irin wannan sharhi yana da matuqar tasiri a cikin aikin bayar da labari. Sharhi yakan yi tasiri, musamman ma idan mawallafi yana so ya qara wa labarin da ya rubuta armashi da farin jini da kuma karvuwa a wurin mai karatu. Haka zalika ta hanyar sharhi akan gane gwanintar harshen mawallafi, sannan kuma yakan sa mai karatu ya daxe yana karanta littafi ba tare da ya qosa ba.

Saboda haka sharhi a cikin labari wata dabara ce da yawancin mawallafa ke amfani da ita domin inganta labaran da suka rubuta.

Mukhtar, (2004) ya bayyana cewa, “To amma abin da sharhin mawallafi yake nufi shi ne, irin sharhin da mawallafi yake yi bayan an gama wani zance a cikin labari, wanda kuma sharhin ya shafi zancen ne kai tsaye. Haka kuma sharhin zai iya shafar gurbin da aka aiwatar da zance, (Mukhtar, 2004:51).”

Wannan ya nuna cewa mawallafi yakan yi sharhi ne a inda ya ga ya dace, wato inda ya ga buqata ta taso a cikin zance. Sai dai wani abin lura a nan shi ne, ba a ce dole sai a wuri kaza mawallafi zai yi sharhi ba. Mukhtar, (2004) ya bayyana cewa ana iya samun sharhi iri-iri a cikin qagaggen labari waxanda suka haxa da: Sharhi da ya shafi zance kai tsaye a cikin labari da sharhi domin a daxe qayatar da labari. Akwai sharhi domin a cim ma wani buri da kuma sharhi na karin magana. Mukhtar, (2004:51-53). Waxannan sharhi-sharhin aka duba a cikin littattafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da kuma *Matar Uba Jaraba* kamar yadda za a gani bayanin da ke biye.

4.3.1 Sharhin Da Ya Shafi Zance Kai Tsaye

A cikin rubutattun qagaggun labarai, akan sami yadda mawallafi ke sharhi a kan abin da ya shafi zance kai tsaye. Idan aka duba cikin littafin *Budurwar Zuciya* akwai irin wannan sharhi da ya shafi zance kai tsaye, a lokacin da Alhaji Usman ya tafi domin ya xauko Jamila da qawarta Kubura daga gidan wata qawarsu inda ake cewa:

“Na san yanzu in yaron ya je, ya faxa mata, duk ranta zai motsu. Ban sani ba ko tana so na, ko ba ta so na, don ni na fi son tad a xayar, saboda ta fi kyau diri fiye da Kuburar. Amma kuwa da yarinyar nan za ta yarda ta aure ni, ai da kuwa na warke.” “ Don Allah jama’a ku ji tsohon nan. Sai ka ce da ciwo yake yi. Allah dai ya raba mu da tsufan bariki, (Yakubu, 1987:66).”

A nan an yi amfani da kalmomin da aka ja layi qarqashinsu domin a yi sharhi a kan abin da ya shafi zancen da ake yi kai tsaye. Abin nufi an yi sharhi kan kalamam da Alhaji Usman ya yi . Ya nuna cewa da yarinyar za ta aure shi, ai da ya warke. Sharhin da mawallafiyar ta yi shi ne yadda ta bayyana cewa jama’a ku ji tsohon nan, sai ka ce da ciwo yake yi. Wanda ke fama da ciwo ne ke neman waraka, amma ba neman budurwa ba. Daga nan ne fa ta kammala sharhin da neman tsari da irin tsufan Alhaji Usman wanda ke yin abubuwa irin na tsofin bariki. A maimakon ya manyanta, ya rage sha’awar ‘yan mata, amma a kullum sai qaruwa take yi, wato an girma amma ba a san an girma ba. A sakamakon haka ne aka saw a littafin suna *Budurwar Zuciya*.

A taqaice dai an ga misali na sharhin da ya shafi zance kai tsaye da aka yi amfani da shi a cikin wannan littafi na qagaggen labari wanda Balaraba Ramat Yakubu ta wallafa domin qara wa labarin armashi.

4.3.2 Sharhi Domin Qayatar Da Labari

Wani lokaci akan sami sharhi wanda ake yi domin ya qayatar da labari. Irin wannan sharhi yakan qara wa labari armashi da farin jini a wurin mai karatu. Domin ta burge mai karatu, mawallafiyar littafin *Budurwar Zuciya* ta yi

amfani da irin wannan dabara ta yin sharhi, yadda ta sanya wasu kalamai kamar haka:

“Bayan haihuwar Asama’u ta biyu, sai Alhaji ya ga wata yarinya qanwar abokinsa, ana kiranta Kyauta. Ya ce yana sonta. Bai daxe yana nemanta ba, aka ba shi ita, aka yi biki irin na masu kuxi, don nata iyayen su ma masu kuxi ne irin na bakin kasuwa. Biki dai sai wanda ya gani.” (Yakubu, 1987:4-5).

A cikin wannan bayani mawallafiyar ta yi sharhin ne a dunqule dangane da irin bikin da aka yi a sakamakon auren Kyauta da Alhaji Usman. Sannan ta nuna cewa bikin ya sha bamban da wasu bukukuwan, domin ita amaryar ‘yar masu kuxi ce. Don haka sai aka nuna cewa duk bayanin da za a yi wa mutum ba zai gamsu ba, sai dai wanda ya gani da idonsa.

Idan aka duba cikin littafin *Alhaki Kuykuyo Ne* akwai irin wannan sharhi da aka yi domin a qayatar da labarin. A lokacin da ake yaba halaye irin na Saudatu da kuma haquri irin nata, sai aka ce:

“Damo Sarkin Haquri.” Ko a makaranta, sunan Saudatu Abdu ke nan. Tun da ta je makarantar nan, ba ta tava zuwa gaban firinsifal da sunan faxa ko laifi ba. A kowane lokaci tana cikin natsuwa da kamun kai. Qawayenta ma halayensu shigen irin nata ne. Har Saudatu ta kai aji na biyar watau daga shi sai fita, ba ta tava shiga cikin halin qaqa-naka-yi ba.” (Yakubu, 1990:15).

Tun daga farkon zancen, sai da mawallafiyar ta kawo sharhin kafin ta ci gaba da bayyana halayen Saudatu na kirki, musamman ma yadda take nuna haquri a kan al’amuran da suka shafi makaranta da kuma mu’amalarta da sauran

qawayenta. Sannan a cikin bayanin, mawallafiyar ta nuna cewa qawayen Saudatu ma halayensu kusan irin na Saudatu xin ne. Wannan ya nuna cewa duk wanda ya yi abokantaka da mutumin kirki, to shi ma zai iya zama mutumin kirki, idan kuma aka sami akasin haka shi ma zai iya zama mutumin banza.

A cikin littafin *Matar Uba Jaraba* an sake samun irin wannan sharhi domin a qayatar da labarin. A nan an kawo sharhin ne a lokacin da aka aurar da Ladidi ga Sa'idu. Mahaifinta ne ya ba da sadakin Ladidi har sule biyar. A sakamakon haka sai aka bayyana cewa:

“Jama’a sun yi mamakin wannan sadaki, don wasu ma gani suke yi ya yi yawa. Sannan kuma ya gyara wa Sa’idu xakinsa a gidansu inda aka kai Ladidi. Kuma ya kawo kuxi wuri na gugar wuri har sule talatin ya ba shi, ya ce ya dinga bin sa Kano saro kayan koli.” (Yakubu, 2006:12).

Mawallafiyar ta kawo irin wannan sharhin ne domin ta nuna cewa an kashe kuxi mai yawa a lokacin auren Ladidi. An bayyana cewa baya ga ba da sadaki da gyaran xakin Sa’idu da mahaifin Ladidi ya yi, har ila yau ya ba shi maqudan kuxi domin ya yi kasuwanci. An yi amfani da sharhi inda aka ce wuri na gugar wuri, wato domin a nuna adadin kuxin da mahaifin Ladidi ya ba wa Sa’idu, kuma kyauta ya ba shi ba bashi ba.

4.3.3 Sharhi Domin cimma Buri

A rubuce-rubucen qagaggun labarai, akan sami wani yanayi da zai sa a yi sharhi dangane da wani buri da aka cim ma. Wani lokaci ma da an ga alamar nasara, sai a kawo sharhin, duk da nufin cim ma buri.

A cikin littafin *Budurwar Zuciya* an sami irin wannan sharhi domin cim ma wani buri, kamar yadda ake cewa: “Shi kuwa Magaji likkafa ta yi gaba, don har ya riga ya fara aiki a kamfanin ubansa.” (Yakubu,1987:72). A nan wannan mawallafiyar ta kawo sharhin ne domin ta nuna cewa Magaji ya fara cim ma burinsa na samun aikin yi saboda aikin da ya fara a kamfanin mahaifinsa Alhaji Usman. Idan aka ce likkafa ta yi gaba, to, ana nuna cewa an sami abin da ake nema domin buqata ta biya. Burin Magaji shi ne ya sami aikin yi, kuma sai ga shi aikin ya samu a kamfanin mahaifinsa Alhaji Usman.

Idan kuma aka duba cikin littafin *Matar Uba Jaraba*, za a sake samun irin wannan sharhi domin cim ma buri. A lokacin da Daso ke xaugar kuxi ta kai wa malaman duba da bokaye, sai suke nuna mata cewa Ladidi ce take yi mata sammu. Daga jin wannan bayani sai Daso ta yi ta miqa wa waxannan mutane kuxi domin a shawo kan al’amarin. Daga qarshe dai sai aka kawo, inda ake cewa:

“To, Allah Maji rogon bawansa ne, kafiri ko musulmi. Ana nan kwatsam sai Daso ta sami sa’ar wani magani wanda ya qara birkice wa Alhaji Sa’idu kai, sai ga shi kullum sai sun yi rigima shi da Ladidi. Abu bai kai ya kawo ba, sai Alhaji ya

tsaya a tsakar gida yana zage-zage, ko da a gaban almajiranta ne masu yi mata hidima, ba ya jin kunyar ci wa Ladidi mutunci.” (Yakubu, 2006:52-53).

A nan an kawo wannan sharhi ne domin a nuna cewa burin Daso ya cika na ganin an sami matsala ta rashin zaman lafiya tsakanin Ladidi da mijinsu Alhaji Sa’idu. Tun da dai an fara samun matsala tsakanin Ladidi da Sa’idu, to ai burin Daso ya cika ke nan, domin da ma abin da take so ta gani ke nan. Allah yakan karvi addu’ar bawansa, ba sai wanda yakasance Musulmi ba ko da kafiri ne. Idan bawa ya roqi Mahaliccinsa, za iya biya masa buqata idan ya ga dama.

4.3.4 Sharhi Na Karin Magana

Sharhi na karin magana na nufin irin sharhin da mawallafi ke kawowa a lokacin da mai bayar da labari daga cikin fage ke aikin bayar da labari. Mawallafin kan yi haka ne ta hanyar sanya baki domin kawo wani karin magana da ya dace da zancen da ake yi. Duk inda aka kawo sharhi irin na karin magana, yakan yi daidai da abin da ake magana a kai domin a qara wa zancen armashi, sannan a burge mai karatu.

Masana sun bayyana ma’anar karin magana ta hanyoyi daban-daban. Wasu daga cikin ma’anonin da suka kawo sun haxa da:

Muhammad, (2005:59) ya bayyana cewa “ Karin magana wata ‘yar gajeriyar jimla ce ta hikima; wadda ta qunshi ma’ana mai yawa in za a tsaya a yi bayaninta”.

Junaidu, da ‘Yar’aduwa, (2007:79) kuma sun bayyana ma’anar karin magana da cewa “Wata ‘yar jimla gajeriya da mai magana zai faxa ta hikima, kuma ta qunshi ma’ana mai yawa idan an tashi yin sharhinta”.

A wata ma’anar kuma Zaruk, da Kafin Hausa, da Alhassan, (2009:45) sun bayyana cewa:

“Karin magana gajeren zance ne wanda yake qunshe da hikima. A cikin karin magana ana samun hikima iri biyu. Ta farko ita ce yadda jama’a ke lura da al’amura...Hikima ta biyu ita ce karin magana yana qunshe da ra’ayin al’umma.”

Daga waxannan ma’anoni da wasu masana suka bayar, za a iya cewa karin magana na nufin dunqulallen zance ne cikin hikima mai xauke da saqo mai yawa idan aka warware shi filla-filla. Saboda haka akan yi amfani da karin magana ne a muhallin da ya dace ba kara-zube ba.

Idan aka duba cikin littafin *Budurwar Zuciya*, za a ga yadda aka yi amfani da karin magana domin a nuna cewa sharhi ne. Haka ta faru ne a lokacin da Alhaji Usman ya sami rikici tsakaninsa da amaryarsa Sa’adiya a dalilin tafiya umra, inda ta nuna cewa ita ba za ta tafi tare da sauran matan nasa ba. Daga qarshe dai suka yi rabuwar tsiya, inda aka kawo sharhi na karin magana kamar haka:

“Asama’u ta shiga, ta riqe Alhaji. Sadiya ta fito da gudu. Alhaji ya ce da ita kar ta yarda, ta shiga xakin. In kuwa ta shiga a bakin ranta. Yana cewa “Da ma auren ‘yar matsiyata ke nan.” Sa’adiya

dai sai mayafin mai tuwon gidan ta karva, ta yafa zuwa gidansu. Qarshen aurensu ke nan da Alhaji. Da ma masu iya Magana suna cewa, “Idan za ka gina ramin mugunta, ka gina shi gajere. Wannan shi ne qarshen mulkin Sa’adiya a gidan Alhaji Usman.” (Yakubu, 1987: 39-40).

An yi amfani da wannan karin magana domin a nuna cewa idan mutum ya tanadi rashin kirki, to kada ya rufe qofa domin zai dawo kansa. Sadiya ta fito da wasu halaye ne domin ta kori sauran matan Alhaji Usman daga gidan, sai kuma ga shi ita ce ta fita ta bar gidan. Karin maganan da aka yi amfani da shi ya zo daidai da zancen da ake yi.

A cikin littafin littafin *Alhaki Kuykuyo Ne*, an sami irin wannan sharhi na karin magana a lokacin da Alhaji Abdu yake qoqarin isa rumfarsa da ta riga ta kama da wuta a cikin kasuwar Sabon Gari. A ciki an kawo sharhi na karin magana , inda ake cewa:

“Aikin gama ya gama, domin Alhaji Abdu ko quda ne shi, to, ba zai iya isa inda rumfarsa take ba. In kuwa ya isa, to babu shakka zai soye tsaf. Tun yana salati da dai ya hango rumfunan da ke gefen inda nasa suke, ai sai kawai ya sa ihu, (Yakubu, 1990:140-141).”

A nan an yi amfani da karin maganan domin a nuna cewa duk abin da zai faru, ya faru. Abin tinqahon Alhaji Abdu dukiya ce kuma ta qone, wato arzikin da yake yiwa mutane gori babu shi. Rumfar Alhaji da abin da ke cikinta sun zama toka sai sabon nema. Wannan darasi ne ga duk wani mai kowace irin wadata, ya lura cewa Allah ba yadda bai iya ba. Yakan arzuta mutum dare xaya,

sannan ya tsiyata wani dare xaya kome yawan dukiyarsa. Saboda haka ba a yin gorin dukiya ballantana a yi wa Allah butulci.

A cikin wani bayanin kuma ana cewa:

“Masu iya magana na cewa, komai lalacewar naka, naka ne. Alhaji Bello ya sa aka tsayar masa da tasi, shi da wani suka taitayi Alhaji Abdu, aka sa shi a mota, shi kuma abokin cinikin Alhaji Bello ya tsaya nan kan kayansu, (Yakubu, 1990:142).”

An kawo wannan karin magana ne domin a nuna qarfin dangantaka ta jini. Idan mutum xan uwanka ne na jini, duk irin savanin da aka samu tsakaninka da shi wata rana zai wuce. Hausawa kan ce, “haquri maganin zaman duniya.” Idan aka duba tsakanin Abdu da xan uwansa Alhaji Bello, za a gane cewa haquri ya yi tasiri a cikin labarin. Duk da cewa Alhaji Abdu ya wulaqanta Alhaji Bello da abokin cinikinsa a lokacin da suka tunkare shi saboda maganar aurensa da Rabi, sai ga shi kuma Alhaji Bellon ne ya tsaya a kan sa domin ya kai shi asibiti. Shi Alhaji Bello bai yi la’akari da lalacewar Alhaji Abdu ba, don haka ya tsaya domin ya ceto rayuwarsa daga halin da ya faxa. Wannan ya yi daidai da maganar Bahaushe inda yake cewa, “Naka naka ne, dakin zama sai bare” ko kuma “Hannunka ba zai ruve, ka yanke shi ba.”

A cikin littafin *Matar Uba Jaraba* an yi amfani da sharhi irin na karin magana, a lokacin da Alhaji Sa’idu ya aikata abin da ba daidai ba ga matarsa Ladidi, wato lokacin da ya yi satar lokacinta, ya kai wa Daso. Da suka tafi bikon Ladidi, sai bayani ya kasance kamar haka:

“Kawu ya yi wa Sa’idu kallon banza, ko da yake dai a duhu ne, amma ya gano idonsa da xan hasken farin wata. Nan take Sa’idu ya sha jinin jikinsa. To ka san dai masu magana kan ce “abin da ya koro vera ya faxa wuta, to ko shakka babu ya fi wutar zafi.” Yanzu ka tashi ka tafi, amma har abada ba za ta koma gidanka ba. Yana gama faxar haka, sai kawai ya miqe da sauri ya shuri takalminsa, ya bar qofar gidan.” (Yakubu, 2006:18).

Da ganin wannan karin magana za a gane cewa akwai abin vacin rai da ya faru. Idan mutum ya nemi ya faxa cikin wani qangi a sakamakon faruwar wani al’amari, to ba shakka qangin da yake ciki na baya ya fi wanda yake qoqarin faxawa. Wani lokaci mutum kan yi qoqarin hallaka kansa a dalilin faruwar wani al’amari. Idan irin haka ta kasance, lallai ana ganin cewa al’amarin ya kai maqura. Irin wannan matsalar ce ta faru ga Ladidi har ta gwammaci faxawa cikin rijiya a maimakon zaman gidan Alhaji Sa’idu, saboda tana ganin cewa ya fi mata sauqi da kwanciyar hankali.

Idan kuma aka koma cikin littafin *Alhaki Kuykuyo Ne* an sake samun irin wannan sharhi na karin magana, musamman ma lokacin da ‘yan uwan Alhaji Abubakar suka kai kayan baiko gidan su Saudatu ‘yar gidan Rabi. Domin a kawo sharhin, sai aka bayyana cewa:

“Tun da dai an yi sa’ar kowa yana so a cikin ma’aura, to su ma iyaye dole ne su so, domin masu iya magana sun ce inda baki ya karkata ta nan yau yakan zuba.” (Yakubu, 1990:94).

An yi amfani da wannan karin magana domin a nuna cewa ta yadda aka fuskaci al'amari, sai a bi shi da haka. Idan an sami nrinjaye a kan wani abu, sai a goyi bayan abin idan har bai sava ba addini ko al'ada ba. Irin haka ta kasance dangane da soyayyar da ke tsakanin Alhaji Abubakar da Saudatu. Dukkansu suna son juna, don haka sai iyayen ma suka goyi bayan a yi auren. Wannan ya nuna cewa mawallafiyar ta kawo sharhin ne a qarshen zancen domin ta nuna cewa idan an sami soyayya tsakanin masoya, to ya kamata iyaye ma su nuna goyon bayansu a kan al'amarin.

A taqaice, an ga yadda ake yin amfani da karin magana domin a yi sharhi a kan wani al'amari. Ire-iren waxannan maganganu kan iya zuwa a farkon zance ko a tsakiyarsa ko kuma a qarshensa. Wannan ya danganta ga yadda zancen ya kasance ko kuma yadda mai sharhin ya ga ya dace ya kawo shi. Don haka mawallafiyar ta yi sharhin ne a duk wuraren da ta ga cewa ya dace ta yi. Haka zalika irin wannan sharhi-sharhi da ake samu a cikin labari, ya nuna irin qwarewar mawallafiyar wajen sarrafa harshe a cikin rubuce-rubuce na qagaggun labaran Hausa.

4.4.0 Kawaicin Mawallafiya

Kawaici kalma ce da ake amfani da ita domin a bayyana kaucewa daga barin wani abu bisa wasu dalilai. An bayyana ma'anar kawaici ta hanyoyi guda biyu kamar yadda aka nuna a Qamusun Hausa cewa, "(i) Alkunya ko kau-da-kai da kuma (ii) haquri ko shiru-shiru, (CNHN, 2006:241)."

Shi kuma Mukhtar, (2004:53) ya bayyana ma'anar kawaicin mawallafi da cewa:

“Abin da ake nufi da kawaicin mawallafi shi ne, a cikin labari inda shi mawallafin yakan yi shiru da zance sannan ya bar mai karatu tare da wani tauraro wanda zai faxi labarin kai tsaye, a kan abin da ya shafi shi tauraro xin. A wani lokacin kuma kawaicin mawallafi yakan bayyana idan ya yi shiru da wani zance a cikin labarin ya qi faxa ko ya qi qarasawa, ko ya qi fara labarin da wannan zancen, domin dai kawai ya bar mai karatu ya cikasa da kansa.”

Daga waxannan ma'anoni guda biyu, za a iya cewa a ma'ana ta adabi, kalmar kawaici na nufin kawar da kai daga barin wani zance ko al'amari saboda wasu dalilai. Wannan ya nuna cewa lallai a cikin qagaggen labari ana samun yadda mawallafi ke barin wani zance domin ya nuna kawaicinsa. Hausawa sukan ce “ruwa ba ya tsami banza.” Wato a duk lokacin da aka sami kawaicin mawallafi ba a rasa dalili. Wannan shi ne abin da za a duba nan gaba, sannan a fito da wasu misalai na yadda mawallafiyar littattafan ta nuna kawaicinta.

4.4.1 Dalilan Da Kan Sa A Sami Kawaicin Mawallafa

Kamar yadda aka bayyana a sama, lallai mawallafin qagaggen labari yakan nuna kawaici a cikin labari. Wannan ya nuna cewa ita ma mawallafiyar waxannan littattafai, ba a bar ta a baya ba wajen nuna irin wannan kawaici. Haka zalika takan nuna kawaicin ne saboda wasu dalilai na aiki da dabarun bayar da labari kamar yadda yake a cikin bayanin da ke biye.

4.4.1.1 Domin Jaddada Labari

Kalmar jaddada na nufin “Qarfafa abu, musamman magana, (C.N.H.N, 2006: 210).” A cikin aikin bayar da labari, wasu mawallafan kan nuna kawaici domin jaddada labari. Wannan yakan faru ne a lokacin da mawallafi ya kauce wa bayar da labari na kai tsaye daga bakinsa. Wato yakan qyale xaya daga cikin taurarin ne ya bayar da labarinsa da kansa domin ya sami jaddada dangane da labarin, (Mukhtar, 2004:53).

A cikin littafin *Budurwar Zuciya*, an sami kawaicin mawallafiyar domin a nuna jaddadawa game da labarin. Wato a lokacin da Alhaji Usman ya kai matansa unguwar Kurnar Asabe, inda ya gina sabon gida, sannan ya ce Kyauta ta xauki gini mai xakuna biyu da falo a tsakiya. Ita kuma Asama’u aka bar mata xaki xaya da falo kawai. Domin a nuna jaddadawa a cikin labarin, sai mawallafiyar ta miqa wa xaya daga cikin taurarin, wato Asama’u, ragamar bayar da labarin, inda take cewa:

“Malam ni ba na son wannan xakin. Yaya ni mai ‘ya’ya biyar za ka ba ni xaki xaya da falo, ita mai ‘ya’ya uku za ka ba ta xaki biyu har da falo da banxaki. Wato ni ba mace ba ce, ko kuwa ta fi ni ne? In haka ne, to ni ka bar ni a wannan gidan, ita ka tare da ita a sabon gidan.” (Yakubu, 1987:5).

A nan an sami jaddadawa dangane da labarin domin Asama’u ce da bakinta take bayyana matsayarta game da rabon xakunan da Alhaji Usman ya yi. To a nan mai karatu ya ji daga bakin tauraruwar cikin labarin, kuma wadda abin ya shafa kai tsaye. Idan da a ce mawallafiyar ce ta ba da labarin abin day a

faru tsakanin Alhaji Usman da Asama'u, da ba a sami jaddadawar da ake tsammani ba.

Idan aka duba cikin littafin *Alhaki Kuykuyo Ne* mawallafiyar ta nuna kawaici domin samun jaddadawa a cikin labarin. An sami haka ne a lokacin da ake rikici tsakanin Rabi da kishiyarta Delu da kuma mijinsu Alhaji Abdu. A lokacin da mawallafiyar take bayar da labarin, sai kuma ta saki labarin a hannun taurarin domin a sami jaddadawa game da labarin, inda Rabi take cewa:

“Ni na wuce banza a banza.” Ta miqe a tsaye ta ci gaba da cewa, “Yar iska ragowar ‘yan gwangwani. Kin samu ya rufa miki asiri, ya auro ki. Shegiya komaxaxxiyar wofi. Ai shi ne ya xaure miki gindi, don haka kike xaucar mutane banza. To na gaji wallahi. Idan kika qara yi mini wata magana, ubanki za ki ci a gidan nan.” (Yakubu, 1990:34).

A nan ma mai karatu ya ji daga bakin taurauwar da abin ya shafa kai tsaye ne, ba daga bakin mawallafiyar ba. Wannan ya nuna cewa lallai mawallafiyar ta nuna kawaici a cikin labarin domin a sami jaddadawa dangane da labarin. Ita kuka Rabi da abin ya shafa kai tsaye, ta ba wa maikaratu labarin kanta da kanta yadda ta nuna cewa ita ba banza ce ba a gidan Alhaji Abdu.

Idan kuma aka duba labarin cikin littafin *Matar Uba Jaraba*, za a sake samun yadda mawallafiyar ta nuna kawaici a cikin labarin domin a sami irin wannan jaddadawa da ake magana a kanta. A lokacin da aka dawo da Daso daga asibiti, bayan likita ya tabbatar musu da cewa ciwon Daso ba na asibitinsu ba

ne. Ana riqe da Daso, tana tafiya, tana surutai har ta yi tuntuve da mesar ban ruwan filawa. Daga nan sai ta yi tangal-tangal za ta faxi, sai Ladidi ta yi sauri ta kama ta, ita kuma sai ta ce:

“Kada ki sake riqe ni, kin qwace mini fada a gurin mijina sai na rama.... zan koma gurin malam.... Hussaini xin ma sai na saka shi uwa duniya, kamar yadda na vatar da Hassan xin naku.... Shi ma sai na vatar da shi.” (Yakubu, 2006:123).

Idan aka lura a nan za a fahimci cewa mawallafiyar ta yi kawaici yayin da ta bar tauraruwar take bayyana kanta da kanta. Daso ce ke bayyana wa Sa’idu da Ladidi irin abubuwan da ta aikata da kanta. Kasancewar bayanana sun fito daga bakin wadda abin ya shafa kai tsaye, sai aka sami irin jaddadawar da ake tsammani. Da mawallafiyar ba ta saki ragamar bayar da labarin a hannun tauraruwar ba, ai ka ga da jaddadawar ba ta samu kammar yadda ya kamata ba. Wato a nan ta bayyana abubuwan da suka faru da kuma irin hanyoyin da ta bi har aka sami aukuwar wasu munanan abubuwa kamar mutuwar Umami da yadda Hassan ya shiga uwa duniya. Saboda haka a nan mawallafiyar ta bar mai karatu ya ji daga bakin wadda abin ya shafa.

4.4.1.2 Rage Nisa Tsakanin Mai Karatu Da Mawallafiya

A cikin harkar karanta qagaggen labari akan sami yadda mai karatu ke tarar da mawallafi ya kauce daga aikin bayar da labarin. Shi mawallafin yakan yi haka ne domin ya rage nisan da ke tsakaninsa da mai karatu. Don haka a nan sai shi mawallafin ya jawo mai bayar da labari daga cikin fage ya haxa shi da

mai karatu. Shi kansa tauraron da ke bayar da labarin, kan sami rakiyar mawallafin. Abin lura a nan shi ne, wani lokaci idan mai karatu na jin labari daga bakin mai bayar da labari daga cikin fage, sai mawallafi ya sako maganarsa domin yi wa mai ba da labari daga cikin fage rakiya, (Mukhtar, 2004:54-56).

A wasu lokutan mawallafiyar waxannan littattafan qagaggun labaran Hausa da ake magana a kansu, kan koma gefe xaya, ta bar mai karatu tare da mai bayar da labari daga cikin fage. Ba shakka takan yi haka ne domin ta rage irin nisan da ke tsakaninta da mai karatun. Akwai wasu misalai daga littattafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da *Matar Uba Jaraba* na yadda mawallafiyar ta sakar wa mai ba da labari daga cikin fage. A cikin littafin *Budurwar Zuciya* an sami misali kamar haka:

“Sai Alhaji ya ce a’ a kada ya tafi. Yana son ya yi shawara da shi. Shi ke nan ya sake zama. Alhaji ya ce da shi, “Yanzu yaya ka ga zan yi da yaran nan? Abin nasu fa ya yi yawa. Har ma ni na rasa abin da zan ce.” (Yakubu, 1987:31).

Idan kuma aka duba cikin littafi *Alhaki Kuykuyo Ne* akwai wani misalin kamar haka:

“An fi minti goma sha biyar kafin Alhaji Abdu ya fito wurin masu sallama da shi. Ya fita kuwa a murtuke, fuskarsa a xaure kamar sun zo roqon gafara a gunsa. Suka dai kanne, suka rabu da shi. Bayan sun gama gaisawa, sai Alhaji Bello ya ce da Alhaji Abdu, “Xazu ne Malam Shehu ya je gidana, ya gaya mani wata maganar da ban ji

daxinta ba. Don a kan faxan mata, ai bai yi daidai a yi saki ba.” (Yakubu, 1990:38).

Haka zalika idan aka sake duba labarin cikin littafin *Matar Uba Jaraba* an sake kawo wani misali na yadda mawallafiyar ta saki ragamar ba da labarin a hannun wani tauraro domin a rage nisan da ke tsakaninta da mai karatu kamar haka:

“Nan da nan malaman nan suka sami gangara a gurinta yayin da jarinta ya fara yin baya. Sai ta gaya musu, sai su ce, “Ai Ladidi ce take yi miki sammu, ai qara dagewa za mu yi.” (Yakubu,2006:52).

Idan aka duba waxannan misalai daban-daban guda uku, za a gane cewa mawallafiyar ce ke yi wa taurari rakiya a cikin labaran. Daga nan kuma sai ta saki ragamar bayar da labaran a hannun taurarin. Wannan ya nuna cewa a lokacin da take yi wa taurao rakiya, tana rage irin nisan da ke tsakaninta da mai karatu ne. Wato tana nuna wa mai karatu cewa tana nan kusa da shi, ba ta yi nisa ba.

Daga waxannan misalai za a gane cewa mai bayar da labari daga bayan fage kan yi shiru a wani lokaci, sannan ya qyale tauraro ya yi magana da bakinsa domin ya kusantar da shi ga mai karatu. Saboda haka a nan akan bar mai karatu ya ji kalamannan daga bakin shi tauraron kai tsaye ba tare da wani ya shiga tsakani ba.

4.4.1.3 Qyale Mai Karatu Domin Zantar Da Hukunci Da Kansa

Wani lokaci a cikin qagaggen labari akan sami ra'ayin mawallafi da na mai ba da labari ya zama iri xaya. Idan haka ta kasance, za a iya duba dangane da sirrin sadarwa wanda ke tsakanin mawallafi da mai karatu. Wannan ya nuna cewa irin wannan sadarwa kan faru ne ta bayan fage, wanda shi mai ba da labari daga cikin fage bai san abin da ke akwai ba, tsakanin mai karatu da mawallafi. Irin wannan ta fi faruwa musamman idan an bar mai karatu da wani tarqoqo a labarin kuma ana buqatar ya warware abin da kansa. Haka kuma zai iya kasancewa ba tare da mawallafi ya faxi ra'ayin da bakinsa ba. (Mukhtar, 2004:56).

Idan aka duba za a ga cewa qyale mai karatu ya kwance qullin labari da kansa zai taimaka wajen bayyana ra'ayinsa game da labarin da kuma ra'ayinsa game da mawallafin shi kansa. An sami irin wannan kawaici na mawallafiyar a labarin cikin littafin *Budurwar Zuciya*, a lokacin da Ummi ta je Kantin Kwari domin yin magana da saurayinta da na qawarta Hadiza, wato Alhaji Ahmed da Alhaji Ahmadu. A nan ne Ummi ke bayyana saqo ga wani mutum inda take cewa: "To, don Allah in sun zo, ka ce da su, Ummi ta yi musu waya, kuma ta ce...." (Yakubu, 1987:58).

A nan an bar mai karatu ya yi tunanin sauran zancen da ba a kawo ba. Wannan ya nuna cewa lallai akwai wani tarqoqo da ake so mai karatu ya

warware da kansa. To, ai ka ga a nan rashin qarasa maganar yana nufin cewa an bar mai karatu ya yi qiyasi da kansa domin ya kawo cikon zancen da ya rage.

Idan kuma aka duba cikin littafin *Alhaki Kuykuyo Ne* an sami irin wannan kawaici na mawallafiyar domin mai karatu ya yi hukunci da kansa dangane da zancen Alhaji Abdu na qwace Ladidi daga hannun Rabi domin ya ba wa Delu, inda ya fara da cewa: “Inna kin ga ita tana zaune babu kowa a gabanta, kuma a gaskiya in kin lura, za ki ga cewar, Ladidi wahala take sha a wurin....” (Yakubu,1990:31).

Wannan ya nuna cewa akwai sauran zance, don haka ana buqatar mai karatu ya yi hukunci da kansa wajen fito da ra’ayinsa game abin da ya rage da ba a faxa ba. Hukuncin da mai karatu ya yanke game da sauran zancen, shi ne zai kasance ra’ayinsa dangane da labarin. Wannan wata dabara ce ta bayar da labari domin a nuna yadda mawallafiyar ta yi kawaici a cikin labarin.

Har ila yau an sake samun kawaicin mawallafiya domin qyale mai karatu ya yi hukunci da kansa game da zancen da aka fara amma ba a qarasa ba. A nan akwai Bilkisu ‘yar Alhaji Abdu, lokacin da take bayyana wa mahaifiyarta Rabi dangane da haxuwar da ta yi da mahaiifinta Alhaji Abdu, inda take cewa: “Wallahi ya gan ni. Abin da sai da muka haxa ido da shi san....” (Yakubu,1990:90).

A cikin wannan zance an rage wani vangare, don haka ana buqatar mai karatu ya kawo abin da yake jin cewa shi ne ya rage. A nan ma an yi kawaicin ne domin a ba wa mai karatu dammar yanke hukunci da kansa, ya fito da ra'ayinsa dangane da labarin.

Wasu misalan shafukan da aka sami kawaicin mawallafiya don qyale mai karatu ya yi hukunci da kansa a cikin littafin *Alhaki Kuykuyo Ne* sun haxa da:

“Ki yi haquri Hajiya, don na ga dare ya yi ne a lokacin shi....” Shf na 66

“Ke fa ba ki da kunya. Ki dake ta, kuma ki ce za ki yi wa mutane surutun banza me kike nufi ne? Ko....” Shf na 130

“Ba sai ka rama mata ba, da ita ‘yar mutane, ni ‘yar jakai, da ma ai kai ka xaure....” Shf na 130

“Alhaji Abdu ai sai haquri. Rumfarka kam, duk wannan layin ta qone. Wurin ma ba a iya isa, domin....” Shf na 140

“Delu, Delu ai na tsiyace. Delu rumfata da kayan ciki da kuma kuxina wajen naira dubu sittin duk sun qone, motar tawa ita ma an sace. Yanda nake xin nan shi ken an Delu na....” Shf na 144

“Allahu Akbar in ji mai kiran sallah. Yau ni kam ai ban san abin da zan....” Shf na 149

“Ai Baba tun da nake aure ban tava samun matar arziki irin Saudatu ba, tun da ta zo nan gidan ban tava yi mata kasshedi sau biyu ba, duk abin da na ce ba na so to shi ke nan ta....” Shf na 151

“Ai madalla ma Baba, Allah ya qara masa. Wallahi ni ba zan je asibiti don na gan shi....” Shf na 152

“Saude ce ta ce a kawo mani wannan kayan har da....” Shf na 156

“To tsaya mana ki ji ai maganar ba ta haka ba ce. Rabi ki tsaya....” Shf na 160

“Ka san yanzu likita ya zo ya ce ka daina wata ranka. Masu irin wannan ciwon ba a so su riqa yawan...” Shf na 167

“Kome ya same ni ma, ai alhakinku ne. Alhaki kwikwiyo ne...” Shf na 167

“Yanzu ba ga shi ku xin ne a wurina ba. Naka ai komi lalacewarsa, shi ne naka. Don Allah don Annabi ku yafe mani. Ko da mutuwa zan yin a sami sauqin wata azabar. Don Allah ku yafe...” Shf na 167

Dukkan waxannan misalan an tsakuro su ne daga shafuka daban-daban domin a nuna cewa akwai su da dama a cikin labarin. Kowane daga cikinsu idan an duba, za a ga cewa yana buqatar mai karatu ya yi hukunci wajen kawo cikon zancen da ba a qarasa ba.

An sake samun irin wannan kawaici na mawallafiyar a cikin littafin *Matar Uba Jaraba* domin a qyale mai karatu ya yi hukunci da kansa. Wannan ya faru ne a lokacin da Alhaji Sani yake tunanin yadda zai yi da yaron da ya tsinta, wato Hassan, inda yake cewa:

“To, wannan yaron yaya zan yi da shi? Ina zan kai shi? Duk inda ma na kai shi, cewa za a yi sato shi na yi. Tun da Kurmi za ni, sai kawai na tafi da shi tun da ba ya iya tuna komai, sai na canza masa suna. Tun da ni Allah bai ba ni haihuwa ba sai in riqe shi kamar ni na haife shi, kuma...”
(Yakubu,2006:73).

Alhaji Sani ya fara bayanin yadda zai yi da yaron da ya tsinta, domin yana tunanin cewa duk inda ya kai shi za a gane cewa ba xansa ne ba. Bayan yanke shawarar tafiya Kurmi da shi kuma ya riqe shi a matsayin xansa, sai kuma ya yanke sauran zancen. A nan ana buqatar mai karatu ya yi tunanin

sauran zancen da Alhaji bai qarasa ba. To, ai ka ga a nan ma an bar shi mai karatun da wani tarqoqon da ake so ya warware da kansa.

Har ila yau a cikin littafin *Matar Uba Jaraba*, an sake samun irin wannan kawaici na mawallafiyar domin ta qyale mai karatu ya yi hukunci da kansa, a lokacin da Barmo ya raka Aminu Fanshekara, kuma yake cewa:

“Ai ina da wata matsala ce, don Alhaji nawa yana asibiti tun jiya, to mun zo nan garinsu Fanshekara ni da Aminu, don mu gaya musu, shi kuma Aminu ya yi nan. Wai ya gane makarantar, shi ne ya bar ni a nan a tsaye ina....” (Yakubu, 2006:145).

Wani lokaci akan sami kawaicin da ake yi wanda mai karatu ba zai sha wahalar yanke hukunci a kansa ba. Idan aka duba bayanin da Barmo ya yi, sannan kuma ya yanke sauran zancen da bai qarasa ba, za a gane yana so ne ya bayyana cewa yana jiran Aminu. Saboda haka ashe ana iya samun kawaici mai sauqin yanke hukunci.

Akwai misalai da dama a cikin labarin da ke nuna cewa akwai kawaicin da mawallafiya ta yi domin ta qyale mai karatu ya yi hukunci da kansa waxanda suka haxa da:

“Wallahi Abba na je Fanshekara neman dangin uwata domin....” (Yakubu, 2006:156).

“Ranka ya daxe, a gaskiya dai to....” Shf na 39

“Ni dai na gaya muku rance-rancen nan naku ya yi yawa don....” Shf na 101

“In na je gida zan gaya wa Ummi cewar an ga wani mai kama....” Shf na 106

“Ni ma zan je na gan shi da safe, ni ai zan gane shi in....” Shf na 110

“Wallahi Abba na je Fanshekara neman sanin dangin uwata domin....” Shf na 156

“Aminu, ka je neman dangin.... Barmo kai ka ba shi wannan shawarar? Aminu ba na gaya....” Shf na 156

“Aminu ni kake gaya wa haka? Barmo dubi Aminu. Barmo....” Shf na 156

“Kai ne wannan yaron Aminu. Kai ba xana ba ne, ba ni na haife ka ba. Tsintarka na yi. Tsoron rabuwa da kai ne yake sawa kullum in ka yi maganar dangin uwarka, sai hankalina ya tashi, ba na son kowa ya san cewar ba ni na haife ka ba. Aminu ba na son na rabu da kai.... Aminu....” Shf na 166.

Daga waxannan misalai da aka gani, za a fahimci cewa mawallafiyar ta yi kawaicin ne domin ta ba wa mai karatu damar yanke hukunci a kan waxannan zantuka ko wani tarqoqon da ba a warware shi ba. Saboda haka wannan ma wata dabara ce da mawallafa ke amfani da ita wajen bayar da labari domin isar da saqo ga mai karatu. An gano cewa mawallafiyar littattafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne da Matar Uba Jaraba* ta yi amfani da wannan dabara ta kawaici domin barin mai karatu ya yi hukunci da kansa dangane da duk wata magana da aka fara, sannan ba a qarasa baa ka katse ta.

4.5.0 Nuna Ra'ayin Mawallafiya A Cikin Labari

A yawancin lokuta marubuta qagaggun labarai sukan fito da ra'ayinsu dangane da abin da suka rubuta. Idan mai karatu ya xauki littafin qagaggen labari, sannan ya karanta tun daga farko har qarshensa, zai gane cewa lallai

mawallafin yana son bayyana wani ra'ayinsa ne a ciki. Saboda haka bayyana ra'ayi a cikin labari ya danganci irin matsayin da mai bayar da labari ya xauka a kan al'amura na rayuwa.

Mukhtar, (2004:56-57) ya bayyana cewa:

“Nuna ra'ayi a cikin labari ya shafi irin matsayin da mai bayar da labari ya xauka a kan al'amura, a lokacin da yake bayar da labarin nasa. Mai bayar da labari yana bayar da labarin a yadda yake ganin labarin a nasa ra'ayin. A vangare xaya kuma mai karanta labarin, yana kallon mai ba da labari kuma yana sauraronsa, kamar yadda mai kallon Talabijin yake kallo da saurare. Bayan da mai karatu yake kallon mai ba da labari daga waje xaya, haka kuma a xaya vangaren yana kallon labarin.”

Saboda haka a nan ana bayyana cewa a lokacin da mai ba da labari ke ba da labarin aukuwar wani al'amari, shi kuma mai karatun yana bin sa sau da qafa ta yadda shi kuma yake kallon labarin tare da sauraro. Yin haka zai ba shi damar bayyana irin nasa ra'ayin dangane da labarin da kuma yadda yake kallon mai bad a labarin..

Maimota, (2014:99) ta bayyana cewa, “Nuna ra'ayi a cikin labari wata dabara ce da mawallafa qagaggun labarai ke bi domin samun shigar da abin da yake zuciyarsu a labarin.” Saboda haka a nan an fahimci cewa shi dai mai bayar da labari yana bayarwa ne a nasa ra'ayin dangane da yadda ya fahimci al'amura na rayuwa.

Kamar yadda aka ga bayani cewa marubuta kan yi amfani da dabara ta yadda za su nuna ra'ayinsu dangane da wani al'amari na rayuwa, ita ma marubuciyar waxannan littattafai ba a bar ta a baya ba. Saboda haka a lokacin da ake nazarin ra'ayin mawallafiya, ana so mai nazari ya nazarci wasu muhimman abubuwa kamar yadda Mukhtar, (2004) ya bayyana cewa:

“To amma mai nazarin ra'ayin mawallafi a kan yadda ya xauki al'amura a cikin littafinsa, da farko dai zai duba ya ga cewa shin, mene ne ra'ayin mawallafin wannan littafi, dangane da qimar talakawa a idanunsa, da yadda ya xauki sarakuna ko kuma tsarin sigar sarautar. Yaya ya xauki matsayin addini da mata a cikin littafinsa, mene ne ra'ayinsa dangane da siyasa kuma wace irin sayasar yake mara wa baya. Sannan wane irin ilimi ne da shi, yaya kuma ya xauki sauran fannoni, ilimin boko da na addini da kuma tattalin arziki.” (Mukhtar,2004:57).

Wannan ya nuna cewa a lokacin da ake nazarin ra'ayin mawallafi, akwai wasu muhimman abubuwa da ake dubawa sannan a nazarci ra'ayin mawallafi dangane da su kamar yadda aka gani a cikin bayanin da ya gabata.

Idan mai karatu ya karanta littattafan qagaggun labarai na *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da kuma *Matar Uba Jaraba*, zai fahimci cewa mawallafiyar tana qoqarin bayyana wasu ra'ayoyinta ne dangane da wasu al'amura na rayuwa a cikin labaran. Wasu daga cikin ra'ayoyin nata sun yi tasiri a cikin rayuwarta ta zahiri. Haka kuma an yi qoqarin fito da yawan taurari manya da yara da talakawa da masu kuxi da ke cikin labaran waxannan

littattafai da aka nazarta. A cikin bayanin da ke biye, an duba irin ra'ayoyin mawallafiyar gwargwadon fahimtar mai gudanar da bincike.

4.5.1 Ra'ayi Dangane Da Qimar Talakawa

Bayanan da ke qunshe a nan sun shafi yadda mawallafiyar ta xauki talakawa a cikin labarin. Shin ta xauke su da mutunci ko kuma ta bari an wulaqanta su a cikin labarin? Dangane da labarin cikin littafin *Budurwar Zuciya*, ana iya cewa ba a wulaqanta talakawan ba. Masu kuxin cikin labarin ba su nuna wa talakawa gadarar dukiya ba, ballantana su wulaqanta su, duk da cewa akwai taurari da yawa.

A cikin littafin *Budurwar Zuciya* akwai yawan taurari maza da mata hamsin (50). Daga cikin wannan adadi akwai maza manya goma sha uku (13) da manyan mata goma sha bakwai (17) da samari takwas (8) da 'yan mata biyar (5) da yaro xaya (1) da kuma yara mata shida (6). Daga cikin adadin maza manya goma sha uku (13) akwai masu arziki huxu (4) waxanda suka haxa da: Muhammadu Aminu da Alhaji Usman da Alhaji Ahmed da Alhaji Ahmadu. Haka zalika mawallafiyar ta da ra'ayin cewa a daina cire 'ya'ya mata daga makaranta ba tare da sun haxa ba ana yi musu aure.

A cikin littafin *Alhaki Kuykuyo Ne* akwai kimanin taurari sittin da shida (66). Daga cikin wannan adadin akwai maza manya ashirin da biyu (22) da manyan mata ashirin da shida (26) da samari huxu (4) da 'yan mata huxu (4) da yara maza biyar (5) da kuma yara mata biyar (5). Daga cikin adadin maza

manya ashirin da biyu (22), akwai masu arziki shida (6), waxanda suka haxa da Alhaji Abdu da Alhaji Barau da Alhaji Qaranta da Alhaji Ado da Alhaji Abubakar da kuma abokin Alhaji Abubakar. Daga cikin waxannan masu arziki an sami waxanda ke ganin qimar talakawa, kamar Alhaji Abubakar da mahaifinsa Alhaji Barau.

Idan kuma aka duba labarin cikin littafin *Matar Uba Jaraba*, an sami kimanin taurari saba'in da shida (76). Daga cikinsu akwai maza manya ashirin da takwas (28) da manyan mata goma sha huxu (14) da samari ashirin (20) da 'yan mata tara (9) da yaro xaya (1) da kuma yara mata huxu (4). Daga cikin adadin maza manya ashirin da takwas (28), akwai masu arziki uku (3) waxanda suka haxa da Alhaji Sa'idu da mahaifin Ladidi da kuma Alhaji Sani.

Mawallafiyar ta fito da ra'ayinta cewa a cikin al'umma akan sami wasu masu kuxin da ba su ganin qimar talakawa, kamar yadda aka bayyana abin da ya faru tsakanin Alhaji Abdu da waxanda suka zo wurinsa saboda sakin matarsa Rabi da ya yi, inda ake cewa:

“An fi minti goma sha biyar kafin Alhaji Abdu ya fito wurin masu sallama da shi. Ya fita kuwa a murtuke, fuskarsa a xaure kamar sun zo roqon gafara a gunsa, (Yakubu, 1996:38).”

Wannan ya nuna cewa a cikin labari akan sami masu kuxin da ke ganin mutuncin talakawa. Wasu masu arzikin kuma ba su ganin talakawa da wata qima ta a-zo-a-gani. Don haka mawallafiyar ta fito da irin waxannan masu

kuxin da ba su ganin qimar talakawa a cikin labarin, sannan kuma ta bayyana yadda qarshensu ke kasancewa kamar yadda abin ya faru ga Alhaji Abdu.

4.5.2 Ra'ayi Dangane Da Sarakuna

Sarakuna su ne iyayen qasa kuma su ke lura da sha'anin gudanar da mulki tare da kare mutuncin talakawansu da duk wanda ke zaune cikin wannan al'ummar. Dangane da abin da ya shafi sarakuna a cikin labaran nata, mawallafiyar ba ta yi amfani da sarakuna a labaran cikin littattafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* ba. Don haka ba a sami wata rawa da sarakuna suka taka ba.

Idan kuma aka duba labarin cikin littafin *Matar Uba Jaraba*, an yi amfani da sarakuna da kuma nuna irin muhimmiyar rawar da suka taka a cikin labarin. An yi amfani da Dagacin Daqwale da kuma Dagacin Fanshekara. Dagacin Daqwale ya taka muhimmiyar rawa a lokacin da ya sasanta tsakanin Alhaji Sa'idu da matarsa Ladidi, wanda ya sa ta koma gidan mijinta kuma ya karwa mata haqqinta na kuxin kujera da Sa'idu ya biya wa Daso, ita bai biya mata ba.

A nan an bayyana cewa:

“...ta dawo ne cikin arzikin domin kuxinta jaka da rabi cif, Dagaci ya karwar mata a hannun Sa'idu. Ba yadda Sa'idu bai yi ba a kan ya sami sauqi, amma Dagaci ya ce bai san wannan ba. A cikin kuxin ne aka saya mata kiwo da shi, karsanarta biyu da tumakai huxu da akuya huxu da kuma raguna shida, sannan aka canza mata gadonta da tabarma.” (Yakubu, 2006:42).

Mawallafiyar ta fito da ra'ayinta dangane da sarakuna. Ta nuna yadda sarakuna iyayen qasa ke taka muhimmiyar rawa wajen qwato haqqin wanda aka zalunta. Har ila yau ta fito da ra'ayin cewa qarfin mulki kan sa a fito da haqqin wanda aka zalunta. A nan an ji yadda Alhaji Sa'idu ya zalunci Ladidi, amma da zancen ya kai gaban Dagacin Daqwale, sai ga shi an qwato mata haqqinta. Wannan ya nuna cewa sarakuna masu adalci kan shige gaba wajen qwato haqqin talakawansu, musamman ma waxanda aka zalunta. Saboda irin qoqarin da Dagacin ya yi, sai ga Ladidi da shanu da tukaki da kuma awaki waxanda za su tallafa mata wajen zaman gida miji tare da samara da hanyar bunqasa tattalin arziki.

Shi ma Dagacin Fanshekara da liman sun taka muhimmiyar rawa a lokacin da Alhaji Sani ya nemi su zo tare da 'yan uwan Alhaji Sani domin ya yi musu wasiyya a kan yadda za a yi da dukiyarsa bayan ransa. Waxannan shugabannin sun taimaka wajen aiwatar da wasiyyar da Alhaji Sani ya bari dangane da yadda ya ce a yi da dukiyarsa. Saboda haka mawallafiyar ta bayyana ra'ayinta game da kyakkyawan shugabanci da ake samu daga sarakunan gargajiya a qasar Hausa.

4.5.3 Ra'ayi Dangane Da Matsayin Addini Da Mata

Wasu marubuta qagaggun labarai sukan sanya al'amura na addini a cikin rubuce-rubucensu. Sukan bayyana ra'ayoyinsu dangane da yanayin gudanar da rayuwa tare da tasirin addini a cikin rubuce-rubucensu.

A cikin littafin *Alhaki Kuykuyo Ne* mawallafiyar ta bayyana ra'ayinta dangane da matsayin addini da mata. Mawallafiyar tana da ra'ayin kula da addini, kamar yadda ta bayyana cewa:

“Ita Rabi ba ta ce musu komai ba. Maimakon ma ta bi su xakin, sai kawai ta xauki butar da ke nan qofar xaki, ta nufi ban xaki abinta. Lokacin da ta fito, sai ta ji an yi kiran sallah daga nan babban masallacin Juma'a, sai kawai ta yi alwala, ta shiga xaki, don ta yi sallah.” (Yakubu, 1990:92).

Duk wanda ya ji wannan bayani zai gane cewa mawallafiyar ta fito da ra'ayinta dangane da riqon Addinin Musulunci. Idan da ba ta da ra'ayin riqon addini, da wata qila ba ta mayar da hankali wajen kiyaye lokacin sallah ba. Wani abu zai iya xauke hankalinta ba tare da ta ambaci bayanin sallah ba, a maimakon haka sai kawai ta ci gaba da ba da labarin faruwar wani abu daban ba sallah ba. A cikin labarin an kawo bayani dangane da tsarki da alwala da kiran sallah da kuma yin sallar. A nan ta nuna cewa Rabi ta yi alwala, sannan kuma ta yi sallah. Daga nan mai karatu zai gane cewa ba shakka mawallafiyar ta nuna ra'ayinta dangane da mata wajen riqon addini.

Haka kuma idan aka sake duba cikin littafin *Alhaki Kuykuyo Ne*, mawallafiyar ta sake bayyana cewa:

“Bayan wannan hali na Saudatu abin da ya fi birge qawayenta a makaranta shi ne addininta. Duk runtsi, Saudatu ta je masallacinsu na makaranta sau huxu a rana. Sallar asuba ce kaxai takan yi a xakinsu. Har limamin wannan masallaci ya san Saudatu saboda yawan zuwa masallaci, (Yakubu, 1996:15-16).”

To, ai a nan ta fito da ra'ayinta na cewa mata sukan taka muhimmiyar rawa ta fuskar addini, kamar yadda Saudatu ta kula da ibada. Saudatu 'yar gidan Rabin ta kasance mai yawan zuwa masallaci da kuma yin sallah. Wannan ya nuna cewa mawallafiyar tana da ra'ayin cewa mata ma ba a bar su a baya ba wajen kula da addini.

A cikin littafin *Matar Uba Jaraba*, mawallafiyar ta nuna ra'ayinta na zancen alwala da sallah, musamman ma lokacin da Ladidi ta yi alwala, ta shiga xakinta , ta yi sallar asuba. A nan ma ta nuna ra'ayinta cewa mata ma ba a bar su a baya ba wajen bautar Allah Maxaukakin Sarki. Domin ta qara fito da ra'ayinta dangane da addini, mawallafiyar ta nuna cewa a duk lokacin da mutum ya sami wata biyan buqata da yake nema a wurin Mahaliccinsa, to, ya yi alwala, ya yi sallah, kamar yadda Alhaji Sa'idu da Ladidi suka yi a lokacin da ake tsammanin xansu Hassan da ya vata shekaru goma sha takwas baya, ya fito.

4.5.4 Ra'ayi Dangane Da Ilimin Addini Da Na Boko

Idan mai karatu ya duba rubuce-rubucen Balaraba Ramat Yakubu, musamman ma a littattafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da kuma *Matar Uba Jaraba*, zai fahimci cewa ta fito da ra'ayinta dangane da ilimin addini da na boko. Idan aka koma kan zancen ilimin addini a cikin littafin *Budurwar Zuciya*, mawallafiyar ta bayyana yadda Asama'u ke koyar da yara a gidan Alhaji Usman, kamar yadda ta bayyana cewa:

“Mahaifinta babban malami ne a nan bakin kasuwa unguwar Qoqi. Lokacin ma da take ba ta fara haihuwa ba, har nan gidan Alhaji ake turo mata yara, tana koyar da su.” (Yakubu, 1987:3).

Domin ta fito da ra’ayinta dangane da karatun ‘ya’ya mata ta vangaren addini, mawallafiyar ta nuna cewa Asama’u kan koyar da yara a nan gidan Alhaji Usman, musamman lokacin da ba ta fara haihuwa ba. Ai da Asama’u ba ta da ilimin addini, da ba a tura mata yara gidan aurenta domin ta koyar da su ba.

Domin ta qara fito da ra’ayin nata, sai ta nuna yadda Sa’adiya ta bayyana wa AlhajiUsman cewa tana tunanin karatunta ne ba aure ba, kamar yadda take cewa: “Ni abin da nake tunani kawai shi ne karatuna, don saura shekara xaya da wata uku mu gama.” (Yakubu, 1987:9). Kasancewar Sa’adiya tana makaranta, kuma ga maganar aure ta taso tsakaninta da Alhaji Usman, sai ta fara tunanin karatunta a maimakon zancen auren. Idan da mawallafiyar ba ta da ra’ayin karatun boko na ‘ya’ya mata, da ba za ta kawo illar rashin kammala karatun Sa’adiya ba.

Idan aka duba labarin cikin littafin *Matar Uba Jaraba*, mazan ma Hajiya Balaraba na da ra’ayin a riqa barinsu su qare makaranta har zuwa jami’a kafin su kama harkar kasuwanci ko aikin gwamnati. Ra’ayin nata ya bayyana a lokacin da take cewa:

“Batun tafiya jami’ar ya tashi. Nan ma Aminu ya tagayyara, domin Malam Sani ya ce ba zai je

jami'a ba, kasuwanci zai yi. Ya yi kuka kamar ransa zai fita, yana ganin 'yan ajinsu waxanda suke da sakamako iri xaya suka tafi jami'a, amma shi yana kasuwa tsakanin shanu da raguna yana sayarwa." (Yakubu, 2006:82).

A nan mawallafiyar tana da ra'ayin maza su riqa samun wadataccen ilimi kafin su kama harkar kasuwanci. Ta nuna cewa iyaye su daina tauye wa 'ya'ya haqqi wajen neman ilimi. Idan yaro na da qwazo a bar shi ya ci gaba da karatu a maimakon tafiya kasuwa.

Idan aka duba littafin *Alhaki Kuykuyo Ne* an qara fito da ra'ayin mawallafiyar dangane da ilimin boko da na addini kamar yadda aka bayyana cewa:

"Hajiya Amina ta yi karatun boko, sai dai ta yi karatun ne a irin makarantar nan ta boko haxe da Islamiyya. Don haka ta tashi ne da sanin baqaqen Qur'ani da na bokon." (Yakubu, 1996:63).

A nan ma Balaraba Ramat Yakubu ta nuna cewa ana iya gwama karatun addini da na boko a makaranta guda, kamar yadda Hajiya Amina ta yi. Shi ma Kabiru bai tsaya nan ba sai da ya nemi shiga jami'a domin qaro ilimin zamani, kamar yadda aka bayyana cewa:

"Ranar Kabiru farin ciki ya kwana yana yi. Gari na wayewa kuwa, ya je har jami'ar Bayero, ya sayi takardar shiga ta wannan shekarar. Allah dai ya taimake shi, ya sami shiga wannan jami'a fannin koyon aikin injiniya, (Yakubu, 1996:55)."

A taqaice, duk da cewa Balaraba Ramat Yakubu ba ta yi wani karatun zamani mai zurfi ba, amma ta nuna ra'ayin cewa a riqa tura 'ya'ya maza da

mata makaranta domin samun ilimin addini da na zamani. Idan so samu ne, su tafi har jami'a. Ta haka ne al'umma za ta ci gaba. Ta bayyana cewa haqar Kabiru ta cim ma ruwa domin ya sami takardar shiga jami'a don yin karatu a fannin aikin injiniya.

4.5.5 Ra'ayi Dangane Da Tattalin Arziki

A cikin littattafan qagaggun labarai, akan sami wasu hanyoyi da ke nuna qarfi ko bunqasar tattalin arziki. Wasu mawallafan sukan sanya kasuwanci ko noma ko kwangila ko sufuri ko aikin gwamnati ko kuma wasu makamantan waxannan a cikin rubuce-rubucensu. Idan ko haka ne, to ba shakka a wannan hali, mawallafi yana qoqarin bayyana ra'ayinsa ne dangane da nau'in tattalin arzikin al'ummar da ya fito daga cikinta.

A cikin littafin *Budurwar Zuciya*, mawallafiyar ta yi qoqarin bayyana ra'ayinta ne dangane da irin tattalin arzikin da ta kawo a cikin labarin. Ta nuna cewa daga cikin abubuwan da za a gani har a yarda cewa akwai bunqasar tattalin arziki a wuri sun haxa da: Motocin shiga da kantunan ciniki da kuma gidajen haya. Irin wannan ra'ayi nata ba zai rasa nasaba da kasancewar ta fito daga wurin da ake hada-hadar kasuwanci ba. A cikin labarin ta bayyana cewa:

“...kwanan Asama'u bakwai a gidan aka buxe wa Usman qaton shago, duk an cika masa shi da tasa. Daga nan arziki sai gaba yake yi, sai ma ya daina zama a kantin, sai yaransa yake bari, don shi yana zuwa qasashen kusa da mu saro kaya, kamar su Ghana da Togo. Ba dai ya zama a gida sosai.

Bayan wannan shagon ma ya buxe wasu.”
(Yakubu, 1987:4).

Mawallafiyar ba ta tsaya nan ba sai da ta sake kawo yadda ake wata hada-hadar kasuwanci, a littafin *Alhaki Kuykuyo Ne*, kamar yadda ta bayyana cewa:

“Alhaji Abdu xan kasuwa ne, yana da jarinsa daidai gwargwado, kuma rumfarsa a nan kasuwar Sabon Gari take. Yana sayar da yadudduka, atamfofi da ‘yan kwalaye. Ba za dai a ce rumfar Alhaji Abdu a cike take da kaya tab ba, sai dai akwai kaya na sama da Naira dubu xari da ashirin a ciki.” (Yakubu, 1990:1).

Idan kuma aka duba labarin cikin littafin *Matar Uba Jaraba*, mawallafiyar ta sake fito da ra’ayinta dangane da tattalin arziki. A cikin labarin, ta nuna cewa babban tauraron, wato Alhaji Sa’idu xan kasuwa ne, kuma yana sana’ar koli. Wannan sana’a takan ba da riba sosai. A nan ma an nuna cewa ana iya fara kasuwanci da qaramin jari, sannu a hankali sai ya bunqasa, kamar yadda aka bayyana cewa:

“Ya kawo kuxi wuri na gugar wuri har sule talatin ya ba shi, ya ce ya dinga bin sa Kano saro kayan koli. Da haka ya samu ya zama xan koli cikakke, duk qauyukan qasar in ana cin kasuwa zai je. Tun yana kasa kayansa a tabarma ranar kasuwa, har ya samu ya yi teburin katako a kasuwar, tafi-tafi sai ga shi da ginanniyar rumfa.” (Yakubu, 2006:12).

Dangane da tattalin arzikin mata, mawallafiyar na da ra’ayin cewa mata su rinqa yin sana’o’i ta yadda za su rage dogaro da mazansu. Za a iya danganta wannan da yadda Rabi matar Alhaji Abdu ke yin abicin sayarwa domin xaumar

xawainiyar ‘ya’yanta, kamar ciyar da su da biya musu kuxin makaranta. A lokacin da Rabi ta koma unguwar Rimin Qira, an bayyana cewa:

“Rabi na tarewa a wannan unguwar, sai kawai ta fara abincin sayarwarta, ta fara da kaxan-kaxan, kullum ta qare sai an zo tambaya. Abu dai yana gaba yana gaba kafin dai wani lokaci, sai ga shi Rabi na dafa shinkafa kwano biyar, doya, taliya, wake, abin gwanin ban sha’awa.” (Yakubu, 1996:44).

Idan aka duba littafin *Matar Uba Jaraba* mawallafiyar ta sake fito da ra’ayinta na cewa mata su yi sana’o’i domin rage dogaro da maza, kamar yadda ta bayyana cewa:

“Daso na da qaton firji inda take sayar da zovo da ruwan sanyi, kullum za a cika manyan robobi a kai mata qofar rumfar Alhaji Sa’idu, a sayar mata da shi tas, a qirgo mata kuxinta a kawo mata da yamma.” (Yakubu, 2006:49-50).

A taqaice dai za a iya cewa mawallafiyar tana da ra’ayin cewa kowa ya kama sana’ar da yake ganin cewa za ta kai shi ga nasara a maimakon zaman banza da wasu ke yi. Matan da ke zaune cikin gidajen mazansu na aure suna ta sana’o’i daban-daban domin neman rufa asirin kansu. Mawallafiyar ba ta goyi bayan zaman kashe-wando a cikin gidan aure ba, don haka kowace mace ta tashi ta nemi na kanta.

4.5.6 Ra’ayi Dangane Da Matsayin Maza

A rubuce-rubuce na qagaggun labarai, akwai mawallafa maza da kuma mata. Abin da za a fara dubawa dangane da wallafa shi ne wanda ya wallafa

litafin, namiji ne ko kuma mace. Idan namiji ne ya rubuta, to, sai a duba wane matsayi ya xauki mata a cikin labarin. Shin ya kare musu mutuncinsu saboda kasancewarsu mata, ko kuma an wulaqanta su a cikin labarin? Sannan kuma za a duba domin a ga cewa an ba su haqqinsu kamar yadda ya kamata, ko kuma an tauye shi. Za a duba a ga cewa ya kare mutuncin maza ‘yan uwansa, ko kuma ya bari mata sun wulaqanta su a cikin labarin. Idan kuma mace ce ta rubuta, to, ita ma sai a duba matsayin da ta xauki maza a cikin labarin. Shin mata sun yi wa maza biyayya a cikin labarin, ko kuma ba su xauke su da muhimmanci ba, sun wulaqanta su? Har ila yau za a iya dubawa ko mawallafiyar ta wulaqanta ‘yan uwanta mata, ko kuma ta kare musu mutuncinsu a cikin labarin.

Littattafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da *Matar Uba Jaraba*, mace ce ta wallafa su. A nan za a duba a ga yadda ta xauki maza a cikin labaran. Irin yadda ta bayyana halayyar maza a cikin labaran, za a iya cewa haka ta xauke su a cikin rayuwa.

Idan aka duba labarin cikin littafin *Alhaki Kuykuyo Ne*, mawallafiyar ta nuna ra’ayinta dangane da matsayin maza a cikin labarin. Ta nuna cewa wasu mazan kan nuna bambanci a tsakanin matansu na aure, ko dai ta hanyar kyautatawa xaya a voye ko a bayyane. Wannan ra’ayin nata ya fito fili a lokacin da ta bayyana irin abubuwan da suka faru tsakanin Alhaji Abdu da amaryarsa Delu cewa:

“Da farko dai, sai da ta kwashe kwana bakwai cif tana kwana a turakar Alhaji Abdu. Abinci kuwa a kullum ita ce mai dafa masa da safe da rana da dare. Da aka kwana biyu ma, sai ya zamanto ko da a ranar girkin Rabi, Alhaji Abdu ba ya cin abincinta, sai dai na Delu....” (Yakubu, 1990:30-31).

Idan bazawara ta yi aure, takan yi kwana uku ne tare da mijinta, sannan daga baya a zauna a daidaita adadin kwanakin da zai rinqa yi a kowane xaki. A gidan Alhaji Abdu abin bai kasance haka ba, domin an wuce qa'idar da aka sani kuma aka saba da ita. Shi ya sa mawallafiyar ke da ra'ayin cewa lallai wasu mazan ba su kyautata wa matansu. An sami yadda Alhaji Abdu ya wulaqanta matarsa Rabi, saboda ya ba da dama wa Delu ta wuce gona da iri dangane da yanayin rabon kwana. A nan mawallafiyar tab a da qofa wajen wulaqanta 'yar uwarta mace.

Irin wannan matsala ta sake fitowa a cikin littafin *Matar Uba Jaraba*, tsakanin Sa'idu da matarsa Ladidi. A cikin labarin an nuna cewa Alhaji Sa'idu mutum ne da ba ya kyautata wa matarsa Ladidi, kuma bay a ganinta da qima. Bahaushe kan ce “Sai bango ya tsage kadangare kan sami wurin shiga.” Wannan dalilin ne ya sa Daso ke yi wa Ladidi abin da ta ga dama. Tun da Sa'idu bai mutunta Ladidi ba, ai Daso ma ba za ta mutunta ta ba. Mawallafiyar ta fito da ra'ayinta cewa wasu mazan na nuna rashin adalci ko rashin kyautatawa tsakanin matansu, kamar yadda aka bayyana cewa:

“Wato komai aka yi sai ka goyi bayanta? Duk gorin haihuwar da take yi mini, ba ka tava tsawata

mata ba, sai ni za ka dinga zare wa ido.” (Yakubu, 2006:33).

A taqaice dai an ga cewa a cikin waxannan littattafai, akwai nuna rashin adalci da rashin kyautatawa daga vangaren maza. Wannan ne ma ya sa wasu matan ke cewa, “Kowa ya riqi namiji uba, to zai mutu maraya.” Saboda haka gargaxi ne ga maza masu irin wannan hali da su tuba, su daina, sannan su riqa kwatanta adalci a tsakanin iyalensu. Zaman lafiyar iyalai, shi ne zaman lafiyar maigida.

4.6 Sakamakon Bincike

A bayanan da suka gabata dangane da binciken da aka gudanar, an fito da jigon littattafan nan guda uku (*Budurwar Zuciya da Alhaki Kuykuyo Ne da Matar Uba Jaraba*) waxanda Balaraba Ramat Yakubu ta rubuta. A cikin binciken an kawo misalai da dama da suka mara wa jigon littattafan baya, waxanda kuma ake sa ran cewa duk wanda ya karanta zai gamsu da cewa jigon shi ne ‘Tauye Hakki.’

Wannan bincike ya fito da wani sakamako da ya nuna yadda mawallafiyar ta sanya dabaru daban-daban cikin rubuce-rubucenta. Balaraba Ramat Yakubu ta yi amfani da irin basirar da Allah ya yi mata wajen qoqarin fito da matsaloli daban-daban na zamantakewar aure. Sannan kuma ta kawo wasu hanyoyi da za su zama darasi ga ma’aurata domin su kiyaye miyagun tanade-tanade, musamman ma ga mata masu neman cutar da kishiya ko ‘ya’yanta.

Binciken bai tsaya nan ba, sai da ya yi hannunka mai sanda ga maza masu wulaqanta matansu ko wasu abokan mu'amalarsu, saboda ganin dukiyoyin da suka mallaka. An nuna cewa dukiya ba ta da tabbas, don haka za ta iya qarewa, ta bar ka da xan'uwanka, kamar yadda abin ya faru ga Alhaji Abdu, wanda ya wulaqanta xan'uwansa da uwar gidansa.

Bugu da qari binciken ya fito da yadda ake samun wasu Alhazan birni da ke sheqe ayarsu tare da 'yan mata ko a makarantu ko kuma idan suka zo gida hutu. Irin waxannan 'yan matan kan yi wa iyayensu qarya a duk lokacin da suke son fita yawan shaqatawa da samarinsu, musamman idan sun tafi gida hutu. Idan kuma a makaranta suke, sukan haxa baki da maigadi ta yadda za a ba shi abin goro domin kada ya hana su fita. Irin wannan matsalar kan iya haifar da samuwar ciki, wanda ke yi wa yarinya sanadiyyar kora daga makaranta. Wani lokaci kuma Alhazai kan nuna wa 'yan mata da iyayensu kuxi domin su bar makaranta, su kuma su aure su. Idan ba a dace ba, daga qarshe sai auren ya mutu, an yi biyu babu ke nan, ba Hamza ba goxiyar Hamza. Wato abin nufi ba makaranta kuma ba aure.

A binciken an gano cewa maganar taurari a cikin labari ko ta mai bayar da labari daga bayan fage wasu dabaru ne da mawallafiyar ta yi amfani da su a cikin rubuce-rubucenta. Wannan ya haxa da yadda ake samun magana kai tsaye da taxi na faxi-in-faxa tsakanin taurari biyu ko fiye da haka da kuma maganar

wani, wato yadda wani tauraro yake ruwaito maganar da wani tauraro daban ya faxa.

Har ila yau binciken ya nuna yadda mawallafiyar ta yi amfani da sarrafa murya domin cim ma wata manufa. An kawo wasu misalan yadda ta yi amfani da muryoyi daban-daban kamar, murya ta ban tausayi da murya ta ban tsoro da murya ta wulaqanci da kuma murya ta raini, duk da nufin isar da saqo ga mai karatu. Haka zalika mawallafiyar ta yi amfani da sarrafa harshe domin ta yaxa al'adar Hausawa da wasu baqin al'adu da kuma sarrafa harshe domin yaxa addini. A nan ne ta yi qoqari yaxa Addinin Musulunci inda ta fito da wurare daban-daban da ake yin sallah ko karatun Al'qur'ani.

Sakamakon binciken ya nuna yadda aka sami kasuwanci a matsayin babbar hanyar tattalin arzikin al'ummar da ta fito daga cikinta, wato Kano da kewaye. Irin wannan kasuwanci ya haxa har da matan da ke cikin gidajen aure da yadda suke taka rawa wajen bunqasa tattalin arzikinsu ta hanyar gudanar da sana'o'i iri-iri.

Mawallafiyar ta kawo wasu kalamai domin yin sharhi a kan wasu al'amura da suka faru a cikin labaran. Daga cikin irin sharhin akwai wanda ya shafi zance kai tsaye, da wanda yake qayatar da labari da kuma na cim ma wani buri. Haka zalika an sami sharhi na karin magana da suka zo daidai da wasu zantuka da ke buqatar cikawa da karin maganar. Akwai kawaicin mawallafiya da aka fito da shi a cikin labaran. Irin wannan kawaicin akan yi shi ne domin a

jaddada labarin ko a rage nisan da ke tsakanin mai karatu da mawallafi ko domin ba wa mai karatu damar yanke hukunci da kansa dangane da wani al'amari da ya faru a cikin labari. Binciken ya fito da ra'ayin mawallafa dangane da kimar talakawa da sarakuna da matsayin mata da addini da ilimin addini da na boko.

Wannan binciken ya nuna yadda ake cire 'ya'ya mata daga makaranta a aurar da su ba tare da sun kammala karatu ba, ko a yi musu auren dole. Irin wannan aure yakan haifar da qiyayya da rashin zaman lafiya. Daga qarshe sai a sami matsala.

A binciken an gano cewa ana samun bambanci da maza ke nunawa tsakanin matansu wanda hakan ke haifar da rashin adalci da tauye hakki. Wasu matan ba su kare mutuncin aurensu, don haka sai a sami kwartanci , daga qarshe kuma auren ya lalace saboda rashin yarda ko zargi da ke biyo baya.

A binciken da aka gudanar an gano cewa akwai iyayen da ba su son 'ya'yansu su auri mace daga cikin wata al'ummar da ba tasu ba, wanda hakan ya so haifar da matsala tsakanin masoyan.

Har ila yau binciken ya nuna cewa shugabannin al'umma na taka muhimmiyar rawa wajen warware wasu matsaloli da kan taso a cikin al'umma. An sami irin wannan a lokacin da ake neman sanin dangin mahaifiyar Aminu da

kuma lokacin da Alhaji Sani ya bayyana yadda za a yi da dukiyarsa bayan ya rasu.

A taqaice dai an ga cewa binciken ya fito da wasu muhimman abubuwa waxanda yawancinsu sun shafi yanayin zamantakewa ne na al'umma. Yawancin abubuwan da suka faru a cikin labaran, za a iya cewa suna faruwa a rayuwa ta zahiri.

BABI NA BIYAR

KAMMALAWA

5.0 Jawabin Kammalawa

A cikin wannan binciken an ga yadda aka yi amfani da wasu dabaru na bayar da labari domin a isar da wasu saqonni mabambanta ga mai karatu. Irin waxannan dabarun ne yawancin marubuta qagaggun labaran Hausa ke amfani da su domin su birge mai karatu. Dabarun da ake amfani da su kan taimaka wajen qara wa labari armashi da farin jinni a wurin mai karatu, domin ta nan ne zai gano irin naqaltar harshe da Allah ya hore wa mawallafi. Qwarewar mawallafi kan harshe ba qaramin ginshiqi ba ne a harkar rubuce-rubuce na qagaggun labarai. Rubitaccen qagaggen labari tamkar haja ce da aka kasa a kasuwa, idan tana da kyau jama'a su yi tururuwa wajen sayen ta. Duk rubutun da ke da armashi, ba shakka zai yi farin jini a wurin mai karatu, idan kuma ba armashi to ba zai yi farin jini ba.

5.1 Waiwaye

Wannan binciken da aka gudanar yana xauke da babi-babi guda biyar, waxanda suka qunshi bayanai a kan abubuwa daban-daban. Babi na xaya yana xauke da bayani dangane da gabatar da bincike da bayanin tubalan taken binciken da kuma dalilin gudanar da binciken. Sannan kuma binciken ya fito da dalilin da ya sa aka zavi batu da hasashen binciken da manufar binciken da

kuma fa'idar binciken. Haka zalika akwai bayani dangane da farfajiyar binciken da hanyoyin gudanar da binciken da kuma ra'in da aka xora binciken a kai.

A cikin babi na biyu an yi qoqarin fito da taqaitattun bayanai a kan qagaggun labaran Hausa waxanda suka haxa da ma'anar qagaggun labarai da tarihin samuwar qagaggun labaran. Wannan ya samo asali ne daga wasu maganganun hikima na Hausawa da suka haxa da tatsuniyoyin baka na Hausa da karin magana da take da kirari da habaici da zambo da zaurance da makamantansu. Akwai bayanai dangane da labaran baka da qissa da hikaya da tarihi da kuma tarihihi. Har ila yau binciken ya kawo bayanin tarihin ginuwar rubutun zube wanda ya samu a sanadiyyar zuwan addinin Musulunci qasar Hausa tun wajen qarni na goma sha xaya (Q11). A sakamakon haka sai aka sami ayyukan rubuce-rubuce na malaman jihadi, waxanda suka fi ba da qarfi wajen rubuce-rubucen waqoqi don jaddada Addinin Musulunci. Baya ga wannan kuma, binciken ya kawo bayanai dangane da samuwar rubutun zube a sakamakon zuwan Turawa waxanda suka shigo qasar Hausa a lokuta daban-daban. Wato dai an sami Turawan farko masu yawon buxe ido da ziyarce-ziyarce da Turawan bincike da kuma masu harkokin cinikayya da masu yaxa addinin Kirista. A cikin babin da ake magana akwai bayani a kan tarihin zuwan Turawan mulkin mallaka, waxanda suka shigo qasar Hausa a farkon qarni na ashirin (Q20). Haka zalika an zaqulo bayani a kan abin da ya shafi tarihin samuwar rubutattun labarai ta hanyar fassara, sannan daga baya aka sa gasar

rubuta littattafai na qagaggun labarai cikin harshen Hausa a shekara ta dubu xaya da xari tara da talatin da uku (1933). Sai kuma gasar rubuta qagaggun labaran Hausa ta biyu da aka yi a shekara ta dubu xaya da xari tara da tamanin da xaya (1981). Haka zalika an sake sa wata gasar rubuta littattafan qagaggun labaran a shekara ta dubu xaya da xari tara da tamanin da biyu (1982). Baya ga waxannan akwai bayanin adabin kasuwa a qasar Hausa wanda ya haifar da samuwar Adabin Kasuwar Kano.

Haka zalika a babi na biyun an kawo bayanai a kan ayyukan wasu masana da manazarta da suka gudanar a matsayin gudummawa da suka bayar. Bitar ayyukan na qunshe da bayanai kan rukunin littattafai da kundayen bincike na matakan digirori daban-daban da kuma dubi cikin mujallu da maqalu.

A cikin babi na uku an kawo tarihin rayuwar marubuciyar littattafan *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da kuma *Matar Uba Jaraba*, wato Balaraba Ramat Yakubu, wadda ta kasance mace ta farko da ta fara rubuta littafin qagaggen labari cikin Hausa a Jihar Kano, sannan ta biyu a Arewacin Nijeriya. A cikin tarihin, an kawo bayani kan rayuwarta da matsayin ilminta da ayyukanta na rubuce-rubucen qagaggun labaran Hausa. Har ila yau an kawo bayanin nasarorin da ta samu da kuma qalu-balen da ta fuskanta a sakamakon shigarta harkokin rubuce-rubuce na qagaggun labaran Hausa. A qarshen babin an kawo bayanai tare da misalai a kan jigon littattafanta na qagaggun labaran

Hausa waxanda suka haxa da *Budurwar Zuciya* da *Alhaki Kuykuyo Ne* da kuma *Matar Uba Jaraba*.

Babi na huxu an qalailaice bayanai a kan wasu dabarun bayar da labari da marubuciyar ta yi amfani da su a rubuce-rubucenta na qagaggun labaran Hausa. Waxannan dabaru sun haxa da magana a cikin labari. Wato yadda ake samun magana kai tsaye wadda ta haxa da maganar tauraro kai tsaye da taxi na faxi-in-faxa. An fito da bayanai da misalai kan maganar wani ko maganganun wasu daga cikin taurarin cikin labaran. Wato yadda wani tauraro ke ba da bayani ko kuma ya ruwaito maganar wani tauraro daban dangane da abin da ya faxa.

A cikin babin, binciken ya fito da bayanai dangane da wasu dabarun bayar da labarai waxanda suka haxa da: Amfani da murya da sharhi da kawaici da kuma nuna ra'ayin mawallafiyar a cikin labari.

Daga qarshe kuma an ga yadda aka naxe tabarmar binciken ta hanyar kawo jawabin kammalawa da kuma bayanin sakamakon binciken a taqaice. Don haka binciken ya kasance tamkar wata qofa ce da aka qara buxewa ga masu sha'awar gudanar da bincike a wanna fanni na ilimi.

5.2 Shawarwari

Idan aka tara hankali wuri guda za a gane cewa lallai dabarun bayar da labari na qagaggun labarai sun kasance abubuwan ban sha'awa a fagen nazari. Yana da muhimmanci ga xaliban ilimi su zurfafa bincike a wannan fanni domin

zaqulo wasu abubuwan da da ba a san da su ba. Irin wannan binciken zai zamo abin alfahari ga xalibai domin wata hanya ce ta ba da gudummuwa wajen bunqasa adabin Hausa.

Shawara ta ga xalibai da manazarta a wannan fanni na ilimi ita ce su kasance masu kishin harshen Hausa ta yadda za su rinqa ba da gagarumar gudummuwa domin ci gabansa. Duk da cewa harshen Hausa yana bunqasa, amma Bahaushe kan ce, “Idan kana da kyau, ka qara da wanka.” Hovvasar da za mu yi wajen rubuce-rubuce ita ce za ta taimaka wajen bunqasar harshen, musamman ma vangaren zube na qagaggun labaran Hausa.

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