

COURSE GUIDE

NATIONAL OPEN UNIVERSITY

**DEPARTMENT OF LANGUAGES
FACULTY OF ARTS**

COURSE:

**COURSE TITLE: SURVEY OF THE LITERATURE
IN HAUSA (2 CREDIT UNITS)
HAU:201**

COURSE GUIDE
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IN HAUSA (2 CREDIT UNITS C)
HAU:201

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HAU:201: BAYANI GAME DA WAƆA DA ZUBE DA WASAN KWAIKWAYON HAUSA

Gabatarwa (Introduction)

Wannan darasi na HAU 201, yana da muhimmanci wajen koyar da darasin Hausa, musamman abin da ya shafi nazarin adabi baki xayansa, adabin kuma ya qunshi muhinman sassan nan guda uku, wato waƆa da zube da kuma wasan kwaikwayo.

Kamar kowane darasi wannan ma ya kasu zuwa rukunai uku da kashi 15. A cikin rukuni na an fara ne da bayani kam waƆa da rabe-rabenta da kuma yadda ta samo asali daga baki zuwa rubutatta,

Kamar kowane darasi daga qarshe kuma an zo da fasalin tambayoyi da xalibai za su gani domin nazari kafin zuwan jarabawa a qarshen karatu. An kuma zuba waxansu ayyukan nazari da mai karatu zai iya amfani da su domin qarir nazari da tushi a gida. Haka kuma an samar da dama da xalibai za su iya tuntuvar malami domin qarir haske a duk lokacin da wani abu ya shige duhu.

Manufar Kwas (Course Aim)

An dai tsara kwas xin ne ta yadda kowane kashi na da tasa manufa bayan babbar manufar kwas xin ta baki xaya da aka zo da ita a farkon darasi. Ke nan abin da xalibai za su yi

domin sauqaqa wa karatun nasu shi ne su karanci kowace manufa da ke liqe da kowane kashi na darasi domin gane ciki da wajen darashin, ba tare da an samu matsala ba.

Idan an kula da kyau, manyan darussan da ke tattare da kwas xin suna da dama, sai dai za a iya taqaita su zuwa kamar haka:

- Ma'anar adabi da rabe-rabensa
- Ma'anar waqa da kashe-kashenta
- Bayani kan zuben Hausa a taqaice
- Sai kuma tattauna batututwan wasan kwaikwayon Hausa na gargajiya da na zamani.

Yadda Za A Nazarci Kwas (Working Through the Course)

Domin ganin sa samu shawo kan wannan darasi an tsara darasin ta yadda xalibai za su iya jan ragamar karatun ba tare da tutsu mai yawa ba. An dai rarraba kwasa xin zuwa rukuni-rukuni da yake qunshe da kashe-kashe masu biye da juna, kuma kowane kashi an rarraba shi yadda xalibi zai ga dangantakarsa da xan uwansa da ke biye. Saboda haka fahimtar darasin zai biyo karatun ta-natsu da xalibai za su yi wa darasin, su kuma auna fahimtarsu ta amfani da tambayoyin da aka zo da su a qarshen darasin. Da yake kuma akwai aikin jinga da malami zai dinga bayarwa bayan kowane kashi na kwas, xalibi zai samu damar ganin fasalin yadda jarabawa za ta kasance in an gama darasin baki xaya ba tare da ya dogara da malami ba a wannan lokaci. Ana fatar a kammala kwas xin cikin mako 15, wato kowane kashi a cikin mako guda.

Daga qarshe xalibai su sani cewa idan suna nazarin kwas xin, malaman da za su dinga tuntuva ba koyaushe za su kasance tare ba, saboda haka sai su yi jadawalin karatunsu ya dace da kowane kashi na karatu, su kuma dinga ziyara da leqa abubuwan da malami ya tanada domin qarın nazari domin faxaxa sani da qarın haske.

Me ya kamata xalibai su mayar da hankali kai a lokacin gabatar da wannan darasi? Su tabbata sun fahimci abubuwa da ke qasa:

1. Kowane darasi ko kwas yana da rukuni ko 3 ko 4.
2. Kowane rukuni yana da kashi 3 ko 4 ko 5.
3. Kowane kashi yana da yankin auna fahimta.
4. Kowane darasi na da jingar da za a yi a gida.
5. Kowane darasi ko kwas na tafe da manazarta da wasu ayyukan qara nazari.

Kashe-Kashen Kwas (Study Units)

A cikin wannan kwas akwai rukuni 3 da kuma kashi 15, kowane kashi yana a matsayin mako guda ne na darasi, ke nan za a kammala shi cikin mako 15. Ana kuma fatar a amsa tambayoyi auna fahimta a qarshen kowane kashi, daga qarshe kuma a amsa tambayoyi na jinga don ganin ko darasin ya zaunu da kyau.

Domin kyautata karatun kwas xin an ratayo manazarta da wasu ayyukan da za a iya cewa suna da muhimmanci ga wannan kwasa xin, za su qara haske fiye da qma,

musamman ma dai Malumfashi, (2019) da Xangambo, 1984. Samun waxannan littattafai da wasu irin su a laburare zai inganta nazari da karatu sosai. Ke nan a shiga gonar xakin karatu a gida ko inda ake ajiye littattafai a kusa ko nesa zai inganta nazarin wannan kwas.

A kula da liqau da ake sa wa a cikin kowane kashin darasi, za su taimaka wajen qara haske na nazarin kwas xin baki xaya, sai dai a tabbata liqau xin suna aiki yadda ya kamata, kada a bari sai lokacin da ake buqatar su, a laluba a ga ba su aiki, wato dai a gwada komi kafin qarshen kwas xin.

Auna Fahimta (Assignment).

Shi wannan kwas na tsarin da ba ruwanka da malaminka ne, ko na tafi-da-gidanka, shi ya sa ake jaraba fahimtar karatu ta hanyoyi UKU, hanya ta farko ita ce ta auna fahimta a qarshen kowane kashin darasi, sa'annan kuma a zo da jinga da za a ba xalibi qarshen kowane kashi, shi ma, sai daga qarshe a yi jarabawar qarshen zangon karatu, wanda zai nuna an zo qarshen darasin.

Auna fahimtar da ake yi a qarshen kowane kashi za ta kasance qaramar jarabawa ce, za ta zo da maki 30 daga cikin 100. Ke nan, ana buqatar xalibi ya amsa tambayoyi uku inda za a zavi 2 su kasance su ke xauke da maki 30, maki 15 kowace tambaya. Sauran maki 70 za su zo ne a jarabawar qarshen kwas.

Jarabawa dai kamar kullum za a gabatar da ita ce daga gida, ita ma ba a cikin cikin aji ba, kuma za ta kasance ta Intanet ne, ke nan sanin na'ura mai qwaqwalwa abbu ne mai muhimmanci ga xalibi.

JINGA (Tutor Marked Assignment)

Jingar aji tamkar gwajin jarabawa ce ga xalibai, saboda haka amsa jingar da ke qarshen kowane kashin darasi zai ba xalibi damar fahimtar yadda jarabawar qarshe za ta kasance ne. Yana da kyau xalibai su mayar da hankali domin amsa irin waxannan samfur na tambayoyi, domin za su sauqaqa amsa tambayoyin jarabawa a qarshen darasin baki xaya.

Jarrabawar Qarshen Darasi (Final Examination and Grading)

Ita dai jarabawa ita ce hanyar da ake gane ko xalibi ya gane darasi ko kuma ya samu naqasu a wani vangare, saboda haka tana xauke da kaso mafi tsoka na 70 cikin 100. Ba wani dabo a cikin wannan fasali domin ana xauko samfurin jarabawar ne daga tambayoyin da aka dinga turawa na auna fahimta da kuma jinga. Ke nan mayar da hankali wajen amsa waxanan tamayoyi a lokacin darasi zai rage zafin tamayoyin qarshen darasi.

Ga yadda darasin kwas jin zai kasance:

RUKUNI NA 1

KASHI NA 1

- 3.0 Gabatarwa
- 3.1 Me Ake Kira Adabi?
 - 3.1.1 Ma'ana Ta Zahiri
 - 3.1.2 Ma'ana A Luggance
 - 3.1.3 Ma'ana Daga Bakin Masana
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 2: Wa}a Da Samuwarta A {asar Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
 - 3.1 Me Ake Nufi Da Wa}a?
 - 3.1.1 Ma'anar Wa}a Ta Zahiri
 - 3.1.2 Ma'anar Wa}a A Luggance
 - 3.1.3 Ma'anar Wa}a Daga Bakin Masana
- Auna Fahimta
- 4.0 Kammalawa

- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 3: Tsari Wa}ar Baka Ta Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Tsarin Wa}ar Baka Ta Hausa
 - 3.1.1 Matsayin Murya
 - 3.1.2 Matsayin Rauji
 - 3.1.3 Matsayin [iyan Wa}a
 - 3.1.4 Ire-Ren Wa}ar Baka
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

Kashi a 4: Bayani Game Da Rubutacciyar Wa}a Ta Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi

- 3.1 Bayani Game Da Rubutacciyar Wa}a Ta Hausa
 - 3.1.1 Zuwan Larabawa
 - 3.1.2 Zamanin Masu Jihadi
 - 3.1.3 Zamanin Zuwan Turawa
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

RUKUNI NA 2: BAYANI GAME DA ZUBEN HAUSA

KASHI NA 1: Ta}aitaccen Bayani Game Da Zuben Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
 - 3.1 Ta}aitaccen Bayani Game Da Zube
 - 3.1.1 Zube A Zahirin Rayuwar Hausawa
 - 3.1.2 Zube A Littatafan Ilimi
 - 3.1.3 Zube Daga Bakin Masana
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 2: Bayani Game Da Ire-Iren Zuben Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Bayani Game Da Ire-Iren Zuben Hausa
- 3.1.1 Karin Magana
- 3.1.2 {issa
- 3.1.3 Take Da Kirari
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 3: Samuwar Rubutun Zube A {asar Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Samuwar Rubutun Zube A {asar Hausa
- 3.1.1 Zube A Zamanin Zuwan Musulunci
- 3.1.2 Zube Zamanin Zuwan Turawa
- 3.1.3 Zube A Zamanin Kafa Hukumomin Inganta Adabi

Auna Fahimta

4.0 Kammalawa

5.0 Ta}aitawa

6.0 Jingar Aiki

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

RUKUNI NA 4: Wasan Kwaikwayo A {asar Hausa

KASHI NA 1: Mene Ne Wasan Kwaiwayon Hausa?

Abin Da Ke Ciki

1.0 Gabatarwa

2.0 Manufar Darasi

3.0 {unshiyar Darasi

3.1 Mene Ne Wasa Kwaikwayo?

3.1.1 Ma'ana Ta Zahiri

3.1.2 Wasa Da Kwaikwayo A Hausa

3.1.3 Ma'ana Daga Baki Masana

3.1.4 Bambancin Wasa Da Wasan Kwaikwayo

Auna Fahimta

4.0 Kammalawa

5.0 Ta}aitawa

6.0 Jingar Aiki

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 2: Samuwar Wasan Kwaikwayon Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Samuwar Wasan Kwaikwayon Hausa
- 3.2 Asalin Wasan Kwaikwayon Hausa
- 3.3 Wasan Kwaikwayon Hausa Na Gargajiya
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 3: Ire-Iren Wasan Kwaikwayon Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Ire-Iren Wasan Kwaikwayon Hausa
- 3.1.1 Wasan Bori
- 3.1.2 Wasan Kalankuwa
- 3.1.3 Sauran Wasanni
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 4: Samuwar Rubutaccen Wasan Kwaikwayo

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Samuwar Rubutaccen Wasan Kwaikwayo
- 3.1.1 Zuwan Larabawa {asar Hausa
- 3.1.2 Rashin Samuwar Rubutaccen Wasan Kwaikwayo A Zamanin Zuwa Larabawa
- 3.2 Samuwar Rubutaccen Wasan Kwaikwayo Bayan Zuwan Turawa
- 3.2.1 Wasannin Hausa Shidda
- 3.2.2 [aliban Farko Da Samuwar Ruutacce Wasa Kwaikwayo Hausa Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 5: Fasalce-Fasalcen Wasan Kwaikwayon Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa

- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Fasalce-Fasalcen Wasan Kwaikwayon Hausa
 - 3.1.1 Wasan Yara Maza da Mata
 - 3.1.1.1 Langa:
 - 3.1.1.2 Dan akuyana:
 - 3.1.1.3 Wasan ‘Yar Tsana:
 - 3.1.1.4 Tsoho da gemu:
 - 3.1.1.5 Jatau Mai Magani:
 - 3.1.1.6 Bori:
 - 3.1.1.7 Dabo-Dabo:
 - 3.1.1.8 Kalankuwa:
 - 3.1.1.9 Sauran misalai:
 - 3.2 Wasannin Kwaikwayo Na Majigi Da Rediyo
 - 3.2.1 Wasannin Gidan Rediyo
 - 3.2.2 Wasanni Gidan Talbijin\
 - 3.2.3 Wasannin Kwaikwayo A Bidiyo
 - 3.3 Sauyin Yanayin Wasannin Kwaikwayon Hausa Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

COURSE:

**SURVEY OF THE LITERATURE IN HAUSA (2
CREDIT UNITS) HAU:201**

KWAS:

**BAYANI GAME DA WA{A DA ZUBE DA WASAN
KWAIKWAYON HAUSA :HAU:201:**

RUKUNI NA 1

KASHI NA 1: Me Ake Kira Adabi?

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Me Ake Kira Adabi?
 - 3.1.1 Ma'ana Ta Zahiri
 - 3.1.2 Ma'ana A Luggance
 - 3.1.3 Ma'ana Daga Bakin Masana
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

1.0 GABATARWA

A cikin wannan kashi na darasin da ake fatar ya nusar da kai game da samuwar adabi da rabe-rabensa, musamman daga ginuwar adabin gargajiya zuwan a zamani ko na ka zuwa rubutacce, kafin nan za a }o}arta fitar maka da ma'anar adabi tukuna. Za a gabatar da adabin da ma'anarsa ta fuska uku, wato ma'anar adabi a zahirance da kuma ma'ana ta lugga da kuma abin da masana adabin suka fasalta mana.

Fara darasin da wannan tsari ya dace ne domin a nan ne za ka fahimci me ya sa ake kiran zuben gargajiya da kuma na zamani a matsayin 'yan ahalin adabi. Idan har ba ka gane mene ne adabi ba, to kuwa akwai damar da kake da ita ka kasa fahimtar darasin baki]aya.

Ke nan sanin mene ne adabi da irin matakan da ake bi a gane shi a rayuwa da littatafai da kuma ta bakin masana tamkar yin shimfi]a ce mai armashi domin fahimtar mee zube da ire-irensa da kuma yadda ya sauya kamannu a tsawonn rayuwa, mudsamman daga gargajiya zuwa yau da yake kwance a littatafai da na'u'rorin zamani irin su Intanet. Kafin mu yi nidsa a wannan darasi bari mu kawo ka]an daga cikin wasu manufofin wannan darasi.

2.0 MANUFAR DARASI

Idan mun kai }arshen wannan darasi, mua fatar ka fahimci abubuwa da suka ha]a da:

- Cikakkiyar ma'anar kalmar adabi
- Ma'anar adabi a zahiri
- Ma'anar adabi a luggace
- Ma'anar adabi daga bakin masanan Hausa

3.0 ABIN DA KE CIKI

3.1 Mene Ake Kira Adabi?

Kalmar adabi ba Bahaushiyar kalma ba ce, ba}uwa ce, wadda Hausawa suka aro daga Larabawa, bayan da suka cu}anya da juna tun da da}ewa. Tushen kalmar dai shi ne ADAB, Hausawa ne suka yi mata kwaskwarima daga baya ta }ara mata wasalin (i) ta ADABI, domin ta dace da yanayin ginuwar kalmomin Hausa.

A Larabce kalmar a nufin abubbuwa da yawa, sai an kasa ta zuwa gida biyu, adabi a gargajiyance da ke nufin 'halayen }warai da nagartattun }abi'u' kamar yadda yake a cikin <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/arabic-literature>, haka ana kallon adabi da bukukuwa ko walima ko abubuwan annashuwa da jin da}i, musamman wa}anda suka shafi rawa da ki}a da wa}e-wa}e. Su kuma Hausawa da suka aro kalmar sai suka ba ta tasu ma'anar. Sai dai ba wai yana nufin Hausawa ba su da adabi ko abin da ya }unsa a cikin tunaninsu ba, sai da Larabawa suka zo }asar Hausa.

3.1.1 Ma'ana Ta Zahiri

Ko kafin zuwan ba}i }asar Hausa Hausawa na da wani abu da suke ala}anta shi da ayyukan da adabi yake yi, said ai ba wanu suna da suke bas hi takamaimai. A zahirance in ka tambayi al'ummar Hausawa me suka fahimta da adabi a Zahiri kafin aron kalmar daga Larabawa za su bayyanna ta kamar haka:

- Iya yi
- Gwaninta
- Abubuwan sa nisha}i
- Wa}a ko tatsuniya ko maganganun azanci

Saoda haka ana iya cewa adabi a zahirance ya shafi wata gwaninta da Hausawa ke yi ta amfani da sarrafaffun zantuka don nuna iyawa ko gwaninta ko kuma isar da sa}o.

3.1.2 Ma'ana A Luggance

Idan kuma muka le}a cikin }amusu-}amusu da manyan littattafai na ilimi da aka yi a can da za a ga wasu ba su tanka kan ma'anar wannan kalma ba. Alal misali }amusun Bargery (1934) da na Abrahams (1965) duk a su zo da ma'anar adabi ba domi a lokacin ba su shiga ciki taskar nazari ba sosai. Amma idan aka dubi }amusun Jami'ar Bayero (2006), za a ga ya bayyana adabi da cewa:

Fannin ilimi ne wanda ya }unshi labarai da wa}o}in baka da rubutattu da wasannin kwaikwayo da al'adu da abubuwan fasaha da na hikima.

Shi kuwa }amusun **Literary Terms ad Literary Theory** na Cuddon (1976) ya bayyana Literature, wato adabi da:

Kalma ce da ba ta da wata ma'ana]aya tsayayya. Sai dai ta fi tafiya da ayyukan da suka shafi wa}a da was an kwaikwayo da zube da gajerun labarai. A nan ana nufin aikin adabi ya fi wanda ba shi ba, musamman a rubuce armashi da nuna gwaninta wajen amfani salo da bayanai na burgewa... da kuma sa nisha]i.

3.1.3 Ma'ana Daga Bakin Masana

Daga irin yadda a zahirance da kuma a luggance aka ga ma'anar adabi ne ya sa masana wannan fage daga cikin masanan Hausa suka kalli adabin ta wa]annan fuskoki, ga wasu ka]an daga cikin su.

Farfesa Abdul}adir [angambo a cikin littafinsa na **Rabe-Raben Adabin Hausa Da Muhimmancinsa** wanda aka buga a 1984 ya bayyana adabi kamar haka:

Ma'anar kalmar da Larabci, 'ita ce 'halin]a'a, fasaha, }warewa. To amma a Hausa, har ma da Larabcin, wannan kalma, tana nufin abubuwan da suka shafi al'adu da rayuwa da fasaha na al'umma; wani lokaci da kuma nazarinsu. A ta}aice, munna iya cewa, adai, shi ne madui ko hoto rayuwa na al'umma. Wannan ya }unshi

yadda al'adusu,]ai'usu, harshensu, halayyar rayuwarsu, abincinsu, tufarsu, makwacinsu, hul]o]insu, tunaninsu, da ra'ayoyinsu da sauran abubuwan da suka shafi dabarun zaman duniya don ci gaba da rayuwa; kai har ma da auuwan da suka shafi mutuwa.'

Daga }arshe daga abin da muka gani za mu iya cewa a wani au ba e adai face wa]annan ayyuka da al'umma ke gudanarwa da suke]auke da al'adu da halaye da]abi'u da Nisha]i, amma suna kasancewa tamkar madubi ko hoto na kallon rayuwar al;ummar tu daga haihuwa har zuwa mutuwa.

AUNA FAHIMTA

Bayyana me ka fahimta dangane da wa]annan ma'anoni na adabi da ke biye?

1. Ma'anar adabi a luggance.
2. Me [angambo (1984) ya ce game da ma'anar adabi?
3. Adabi MADUBI ne. Tattauna

4.0 KAMMALAWA

A wannan darasi mun kawo bayani ne game da adabin Hausa da yadda ake gane ma'anarsa ta zahiri da lugga da kuma ta bakin masana adabin na Hausa. An yi haka domin ka fahimci gundarin abin da ke jan ragamar tunanin masana game da matsayin wa}a da zube da was an kwaikwayo da wasu batutuwa irin su.

5.0 TA{AITAWA

A wannan darasin ana fatar ka fahimci:

- Ma'anar adabi?
- An ga kuma yadda Hausawa da masana ke kallon adabi, wato ko dai a matsayin ba}uwar kalma ko 'yar gida.
- An ga kuma yadda ma'anar adabin take a cikin littattafai na lugga da kuma daga bakunan wasu masana adabin Hausa.

6.0 JINGA

1. Yaya ma'nar adabi take kafin zuwan Larabawa }asar Hausa?
2. Tattauna tunanin Malumfashi (2009) ta fuskar ma'anar adabi?

7.0 MANAZARTA DA WASU AYYUKAN {ARIN NAZARI

bambadiya.blogspot.com

www.rumbunilimi.com.ng

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KASHI NA 2: Wa}a Da Samuwarta A {asar Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Me Ake Nufi Da Wa}a?
- 3.1.1 Ma’anar Wa}a Ta Zahiri
- 3.1.2 Ma’anar Wa}a A Luggance
- 3.1.3 Ma’anar Wa}a Daga Bakin Masana Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

1.0 GABATARWA

A cikin wannan kashi za a tattauna abin da ake nufi da wa}a a }asar Hausa, za a kuma dube ta fuskar ginuwarta a adabin gargajiya zuwan a zamani ko na ka zuwa rubutacce. Bayan nan za a kalle ta a zahirance da kuma ma'ana ta lugga da kuma abin da masana adabin suka fasalta mana.

2.0 MANUFAR DARASI

Idan mun kai }arshen wannan darasi, mua fatar ka fahimci abubuwa da suka ha}a da:

- Cikakkiyar ma'anar ma'anar wa}a.
- Ma'anarta ta zahiri
- Ma'anarta a luggace
- Ma'anarta daga bakin masanan Hausa

3.0 ABIN DA KE CIKI

3.1 Mene Ake Nufi Da Wa}a?

A wannan fasalin na darasin za a tattauna ma'anar wa}a ta fuskoki ne guda uku, wato a zahiri da kuma a luggance da kuma ta bakin masana adabinn Hausa.

3.1.1 Ma'anar Wa}a Ta Zahiri

Kamar yadda muka saba sai mu soma da qoqarin gane abin da kalmar waqa ke nufi ga mutumin da ya tashi a qasar Hausa. Idan ka haxu da mutum a kasuwa ko bakin titi ko a wani wuri na

gargajiya ka tambaye shi abin da ake nufi da waxa da Hausa abin da zai iya faxa maka ba zai wuce, ‘yawan son yin abu ba’ ko kuma ‘jan magana ko nanata zance kan wani batu da ake son yi.’ Shi ya sa za ka ji mutum na cewa kullum ina waxar zan zo mu gaisa amma abin ya faskara. Ma’ana yana ta saqar zuci na son zuwa inda wancan aboki yake, amma bai je ba. Ke nan waqar abu na nufin ka yi ta kururuta batu ko jan batun a zuci na tsawon lokaci, amma ba a aikatawa.

Ke nan idan aka natsu aka yi nazarin waqa a zahiri za a ga wani zance ne ko magana da ake ta ja har ta yi tsawon gaske. Amma ga masana waqa na nufin abubuwa da yawa.

3.1.2 Ma’anar Wa}a A Luggance

Bargery (1934) ya bayyana waqa ta fuskoki da dama, da farko dai ya kira waqa da abin da akle rerawa domin saurare, wato waqe, wadda ke nuni da buxe baki domin furta wani abu da za a ji ko saurare, ko kuma mayar da abin da yake zube zuwa waqa. Wato dai waqe ko waqa yana tafe da yage ko wage ko wangale baki wani abu ya fito domin a ji sauti ko amonsa.

Shi kuwa Qamusun Bayero Bayero (2006) ya bayyana waqa da wata tsararriyar Magana da ake rerawa a kan kari da rauji domin saurare ko ji.

3.1.3 Ma’anar Wa}a Daga Bakin Masana

Ga Farefesa Xangambo, (2007) waqa na nufin saqon da aka gina bisa tsarariyar qa'ida ta baiti ko xango ta hanyar rerawa da kuma samun kari ko bahari da amsa amo ko qafiya. Ke nan za a iya cewa waka ta bambanta da zance na yau da kullum ta fuskar tsarawa da qa'idoji.

Gusau (1984), ya bayyana waqa a matsayin ; “wani saqo ne cikin zance da azanci da ake rerawa ba faxa kurum ba, ta hikima da fasaha da zavavvun kalmomi waxanda suka dace da saqon, kuma tana zuwa gunduwa-gunduwa da sautin murya da kixa da armashi da gaxa da tafi mai saka zuciya jin daxi.”

Ana iya raba waqa zuwa gida biyu, akwai ta baka da kuma rubutacciya. Ita wakar baka ita ce wadda mawaqan baka irin su Shata da Xankwairo da Choge mai Amada kan yi. Haka akwai waqoqin baka na dandali da ‘yan mata da na dave da daka da sauran su. Dukkan waxannan sun wanzu ne kafin zuwan baqi a qasar Hausa. Saboda haka ko da baqi suka zo, musamman Larabawa abin da suka fi mayar da hankali kai shi ne canza wa waqa riga daga gargajiya zuwa zamani, wato Ajami da Larabci da kuma Hausar Boko.

AUNA FAHIMTA

Me aka fahimta da wa}a a zahirance, ta yaya kuma za a bayyana ta a gargajiyance?

Me [angambo (1984) y ace game da wa}a a Hausa?

4.0 KAMMALAWA

A wannan darasi an kawo bayani ne game da ma'anar wa}a a zahiri da ta fuskar lugga da kuma ta bakin masana.

5.0 TA{AITAWA

A wannan darasin ana fatar an fahimci:

- Ma'anar wa}a a Zahiri!
- An ga kuma yadda ma'anar take a cikin littattafai
- Da kuma yadda masana ke kallon wa}a.

6.0 JINGA

- 1 Yaya Hausawa ke kallon wa}a kafin zuwan ba}i?
- 2 Me {amusun Bayero y ace game da ma'anar wa}a?

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

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KASHI NA 3: Tsari Wa}ar Baka Ta Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Tsarin Wa}ar Baka Ta Hausa
- 3.1.1 Matsayin Murya
- 3.1.2 Matsayin Rauji
- 3.1.3 Matsayin [iyan Wa}a
- 3.1.4 Ire-Ren Wa}ar Baka
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa

6.0 Jingar Aiki

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

1.0 GABATARWA

A cikin wannan sashe na darasin za a tattauna yadda tsarin wa}a yake ta hanyar dubin yadda ake tsara murya da raujin muryar da]iyan wa}a da kuma sauran hanyoyin da za a iya gane wa}o}in baka na Hausa.

2.0 MANUFAR DARASI

Idan mun kai }arshen wannan darasi, muna fatar ka fahimci abubuwa da suka ha}a da:

- Yadda ake tsara wa}ar Hausa.
- Yadda ake rera wa}a
- Da kuma yadda ake tsara]iyan wa}a
- Daga }arshe kuma a dubi ire-iren wa}ar baka ta Hausa

3.0 {unshiyar Darasi

3.1 Tsarin Wa}ar Baka

Kowace irin wa}a ta Hausa tana tafe da tsarinta na musamman, domin ta yi armashi. Da yake kuma wa}a ta sha bamban da zube, za a ga cewa tana zuwa ne da wani tsari da ita ka}ai ke da shi. A wanna sashe abin da za a duba ke nan.

3.1.1 Matsayin Murya

Rerawa wata dabara ce ta daidaita murya a cikin halin wa}a. Mawa}i kan daidaita rauji da ki}a a yayin furta gabar kalma a lokacin rerawar wa}a.

Wata babbar sifa ce daga cikin siffofin wa}o}in baka na gargajiya. Bayan mawa}i ya }ulla zaren tunanin shirya baitocin wa}a da }udirin da yake da shi kan fannin da zai wa}e da bayanan da zai jeranta na tunani a cikin wa}a, sai kuma ya yi tunani sigar da zai rera wa}ar ta yadda za ta fito da sa}on da yake da shi, ya sadar da shi ga al'umma. Kowane mawa}i yana da nasa azanci da kuma murya da za ta fito da baitukansa ga fili. Murya wani wani ta sha bamban da ta wani wajen rera wa}a. Sau da yawa ko wa}a tana da ma'ana, idan ba ta samu rerawa mai kyau ba, sa}on wa}ar ba zai samu isa ga al'umma yadda ya kamata ba, kuma ba za ta yi armashi ba. (Gusau, 2018).

3.1.2 Matsayin Rauji

Rauji na nufin masaukar murya a gaba. A cewar Gusau, (2014) inda ya kawo ma'anonin rauji a luggance da kuma a ilmance. Murya kan tashi sama, ko ta fa}i }asa, ko kuma ta sunkuya. Wa}o}in da ake rerawa tare da ki}a su suka fi yawa a rukunin wa}o}in baka na Hausa. Littafin Maka}a da Mawa}an Hausa na I & II na Gusau,(2000) yana }auke da bayani dalla kan rerawa da rauji a cikin wa}o}in maka}an Hausa.

Kenan hauhawa da sakewa da muke ji a cikin wa}o}inmu nab aka na gargajiya, shi ma wani hikima ce da mawa}a ke amfani da ita wajen rera wa}o}insu. Da za a ce wa}o}in su tafi bai }aya ba tare da lan}wasa ba, ko hayi da gangare, abin ba zai bayar da ma'ana ba. Amma sai a samu wata ga~a a cikin baiti da idan an kawo kanta, an san za a }aga murya ne ta tashi sama, wata ga~a kuwa idan aka zo gar eta ba makawa ko mai biyar wa}a ya san da cewa sauke murya za a yi. Wannan hawan da sauka ba }aramin }ayatar ba ne da ke tattare a cikin wa}o}in baka na gargajiya.

3.1.3 Matsayin [iyan Wa}a

Dukkanin maganganun da muke furtawa nay au da kullum suna tafiya ne bisa tsarin ga~a. Ga~o~i ne ake ha}awa daban-daban su bayar da kalmomi masu ma'ana wa}anda ake za~owa daga cikin rumbun kalmomin da muke da su don gabatar da zance. Wa}a ma zance ne, sai dai tana da wasu sigogi da suka bambantata da maganarmu ta yau da kullum, sa'anna a }o}arin samar da biyan bu}ata a fagen wa}a, ana karya dokar maganarmu da muka saba yi, don a samu biyan bu}ata.

A fannin wa}a, gaba na nufin sashen kalma. Kalmomin da ake jerawa a cikin wa}a domin su ba da ma'ana suna cikin siffar gabobi ne. Misali kalmar wa}a tana da gaba biyu. *wa* da *}a* idan ana rera wa}a, to wajen furta kowace gaba ne ake samun rauji. Mun ga ma'anar rauji bayanin da ya gabata mailamba.

3.1.4 Ire-Iren Wa}ar Baka

Kamar kowae tsari na zube wa}a ma tana da kasha-kashe da za a iya gani a cikinta. Akwai wa}a ta gargajiya, wato wa}o}in baka ko wa}ada aka gada daga kaka da kakanni irin su wa}o}in ga}a da dandali da kuma na fada ko jama'a. Haka kuma akwai wa}a ta zamani, wadda ta samu bayan zuwan karatu da rubutu a }asar Hausa, su kuma kowane na da nasa kashi na musamman da za iya gani domin bambancewa.

AUNA FAHIMTA

Me aka fahimta da tsari a wa}ar Hausa, ta yaya murya da rauji ke agazawa waje gina tsarin wa}a a gargajiyance?

Yaya jiya wa}a suke a wa}ar baka ta Hausa?

4.0 KAMMALAWA

A wannan darasi an kawo bayani ne game da tsarin wa}ar Hausa da yadda ake rarraba wa}ar ta Hausa.

5.0 TA{AITAWA

A wannan darasin ana fatar an fahimci:

- Yadda tsarin wa}ar Hausa yake.
- Ya matsayin murya yake a wa}a?
- Ya matsayin rerawa take a wa}a?
- Tsarin jiya wa}a.
- Da yadda za a iya karkasa wa}a zuwa gida-gida.

6.0 JINGA

- 1 Yaya tsarin wa}ar Hausa yake a gargajiyance?
- 2 Yaya ake tsara jiya wa}a ta Hausa?
- 2 Kawo matakan da ake bi domin rera wa}ar Hausa.

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

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KASHI NA 4: Bayani Game Da Rubutacciyar Wa}a Ta Hausa

Kashi Na 4: Bayani Game Da Rubutacciyar Wa}a Ta Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Bayani Game Da Rubutacciyar Wa}a Ta Hausa
- 3.1.1 Zuwan Larabawa
- 3.1.2 Zamanin Masu Jihadi
- 3.1.3 Zamanin Zuwan Turawa
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

1.0 GABATARWA

A cikin wannan kashi za a tattauna yadda rubutacciyar wa}a ta samu a }asar Hausa tun daga zamanin zuwan Larabawa da lokacin masu jihadi da kuma bayan Turawan mulkin mallaka sun shigo }asar Hausa

2.0 MANUFAR DARASI

Idan mun kai }arshen wannan darasi, ana fatar a fahimci dogon tarihin da rubutun wa}a ya biyo a }asar Hausa da yadda rubutacciyar wa}a ta kasance a tsawon zamani.

3.0 ABIN DA KE CIKI

3.1 Bayani Game Da Rubutacciyar Wa}a Ta Hausa

Bari mu bi a ta}aice mu ga shin yaya wa}ar Hausa ta kasance bayan zuwan rubutu. Kamar yadda masana suka nuna hanya ta farko da aka samu karatu da rubutu a kasar Hausa ita ce ta hanyar shigowar Musulunci. Masana tarihi sun nuna cewa Musulunci ya shigo kasar Hausa tun zamani mai tsawo. (bambadiya.blogspot.com)

3.1.1 Zuwan Larabawa

Sarrafawar da Hausawa suka yi wa haruffan Larabci ta hanyar kwaskwarima da kago haruffan Hausa a ajamance, wadanda babu su a Larabci misali. /b/, /ky/, /kw/, /ts/, /‘y/ da sauran su, shi ya haifar da rubutun ajamin Hausa. Rubutu ya kankama, musamman daga karni na 17 zuwa na 19, domin an sami bunkasar ayyukan addini a rubutun ajami ta hanyar fassara littattafai da sauran ayyukan addini da kuma rubuta wakokin addinin cikin ajami domin fadakarwa da ilmantarwa.

Hasashen binciko lokacin da aka fara rubuta waka da Hausar ajami ya nuna cewa a wajajen karni na 17 ne aka fara. Masana sun kafa hujjarsu ne da cewa akwai wasu wakoki na Hausa wadanda suka bayyana tun kafin haifuwar su Mujaddadi Shehu Usmanu. A littafin Yahaya (1988) ya yi bayanin cewa ana tsammanin akwai dadaddun wakoki wadanda aka rubuta da Hausar ajami misali ‘Shi’ir Hausa’ da ‘Wakar Jamuyah’ na Sheikh Ahmad Tila da ‘Tarikh El- Sudan’ wadda Sheikh Abdulkadir Tafa ya rubuta da Hausa, amma sunan wakar ya sa da Larabci. Haka nan akwai waka mai suna ‘Shi’ir Hausa’ ta Abdurrahman Tajuddin da mai suna ‘Sartse’ ta Mallam Alin Abubakar bin Kutunkura da kuma wasu wakoki guda uku wadanda aka sa musu suna ‘Wakar Hausa’ amma ba a rubuta wanda ya yi su ba. A karni na 17/18 akwai waka daya ta Wali dan Masani wadda ya rubuta mai suna ‘Wakar yakin Badar’. Wannan waka ta yabon Annabi (SAW) ce da kuma bayanin yadda Yakin Badar ya kasance. Bayan wannan waka an ci gaba da samun wasu wakoki a karni na 18 wadanda jigonsu suka ginu a kan addinin Musulunci. Akwai wani babban malami Malam Shi’itu dan Abdurra’uf wanda ya rubuta wakoki cikin Larabci da Hausa. (bambadiya.blogspot.com)

Cikin wakokinsa na Hausa akwai ‘Jiddul Ajizi’ Ba’ajamiya, an kira ta Ba’ajamiya saboda fassarar ‘Jiddul Ajizi’ ce wadda ya rubuta da Larabci. Ita wannan waka littafin Mukhtasar ne, mawakin ya fassara a wake da Larabci da Hausa. Malam Shi’itu Dan Abdurra’uf ya ci gaba da rubuta wakoki wadanda jigonsu duka na addini ne, kamar ‘Wakar Tuba’ (Jimiya) saboda wakar na karewa da harafin Ja, da ‘Wawiya’ wadda harafinta ke karewa da harafin Wa.

3.1.2 Zamanin Masu Jihadi

A karni na 19 ne aka sami ilmi ya kara zurfafa, karatu da rubutu suka kara bunkasa, ayyukan addini suka ci gaba da wanzuwa , rubutu da ajami ya kara bunkasa. Duk wannan ya faru ne saboda bullowar Mujadaddi Shehu Usmanu Danfodiyo a kasar Hausa. Shehu ya yi karatu mai zurfi, kuma saboda ilminsa da tsoron Allah da buri na gyaran al'umma sai Allah ya ba shi daukaka ya kuma cika masa wannan buri na gyaran al'umma ta hanyar ilmantarwa da wa'azantar da jama'a da yakin duk wata hanya ta alfasha da yin fito-na-fito da sarakunan Hausa masu zalunci a kan talakawa. Shehu ya tarar da al'ummar da ke cike da ayyukan masha'a da sharholiya, don haka ya tashi tsaye don kawo adalci da kawar da barna. Ta haka ne da shi da iyalansa da mabiyansa suka yi jihadi, suka kafa Daular Musulunci, suka kafa al'umma ta jama'a masu bin gaskiya da tsarin Musulunci.

Wannan yunkuri da suka yi ba zai dore ba sai da samuwar ayyuka na ilmi, saboda haka Shehu Usmanu da kanensa Abdullahi Fodiyo da 'ya'yansa Muhammadu Bello da Isan Kware da Abubakar Atiku da Nana Asma'u da sauran su, suka tashi tsaye domin yin rubuce – rubuce na fadakarwa. Haka nan sauran malaman jihadi suka bi wannan hanya don karantar da al'ummarsu.

Malaman jihadi sun yi namijin kokari wajen yin rubuce – rubuce da suka shafi fannonin addini kamar Tauhidi da Fikihu da Tarihi da siyasar Musulunci da sauran su. An yi bayanin cewa Shehu Usmanu shi kadai ya wallafa wakoki fiye da dari hudu da tamanin

a cikin harshen Larabci da Fillanci da Hausa. Haka nan sauran malamai na wannan karni sun dukufa, kuma sun yi amfani da rubutacciyar waka wajen watsa addinin Musulunci da kau da zaluncin sarakuna da shugabanni da horo da alheri da hani da mugun aiki da ilmantarwa. Ke nan a wannan karni ne aka fi samun bunkasar rubutattun wakoki a kan yabon Ubangiji da madahu da fikihu da wa'azi da sauran fannoni na rayuwa.

Masu jihadi sun wallafa wakoki a kan addini domin kauce wa wakokin hululu. Shehu Usmanu da makarrabansa sun yi rubutun wakoki da dama, misali Shehu ya rubuta wakar "Ma'ama'are" da "Tabban Hakikan". Malam Abdullahi kuwa ya yi wakar "Murnar cin Birnin Alkalawa" da wakar "Tsarin Mulki na Musulunci". Sun ci gaba da rubuta wakokin ilmantar da jama'a a kan ma'amala da rayuwar Musulunci da mulki da kasuwanci, misali, wakar "Alhakin Mumuni Bisa Mumuni" ta Isan Kware da wakar "Gargadi Ga Masu Shan Azumi" ta Nana Asma'u, (Sa'id, 1978). Bayan su Shehu sun yi aiki tukuru sun sami gyara al'umma, daga baya kuma sai shagala ta fara kunno kai, bidi'o'i suka fara yaduwa; sai malamai suka sake tashi tsaye don fadakar da tunatar da jama'a ta hanyar rubuta wakoki, misali Waziri Buhari wanda ya rubuta waka a kan "Juye – juyen Zamani" da wakar "Shirin Guzuri Don Karatowar Mutuwa". (Yahaya, 1988)

A takaice za a iya cewa a karni na 19 ne aka sami habaka da bunkasar rubutacciyar wakar Hausa, ba wani abu ya sa haka ba sai don saboda zaman ta mafi sauki wajen isar da sakon addini da ilmantar da jama'a. A littafin, ya yi bayanin cewa masu jihadi sun yi rubuce - rubucen wakoki a kan jigogi 10, wato Tauhidi da Sira

da Furu'a da Madahu da Nujumu da Hisabi da Wa'azi da Alhini da Tawassuli da Ilmantarwa. Kusan dukkan wadannan wakoki suna da mabudi da marufi, wato farawa da rufewa da ambaton Allah da salatin Annabi. Haka nan tsarinsu na amsa-amo da ma'auninsu duk irin na wakokin Larabci ne.

3.1.3 Zamanin Zuwan Turawa

Karni na 20, karni ne da Turawan Ingila, 'yan mulkin mallaka suka shigo Arewacin Nijeriya. A farkon karnin ne, suka ci wannan yanki da yaki suka rusa daular Musulunci suka kafa makarantu domin koyar da ilmin boko wato maimakon amfani da haruffan Larabci wajen rubuta ajamin Hausa, sai suka kawo amfani da harufan Latinanci watau na Romawa wajen karatu da rubutu. Haka nan zuwan Turawa ya kawo sauye – sauye ga rayuwar Hausawa ta fannin tsarin mulki da ilmi da al'ada da siyasa da kere - kere da sauransu.

Tun da al'amarin tsarin mulki da ilmi ya koma hannun Turawan mulkin mallaka sai suka dukufa wajen samar da littattafan da za a yi amfani da su wajen koyarwa a makarantun boko, suka kuma fara rubuce – rubucen adabin Hausa, misali. J.F Schon ya rubuta littafin *Magana Hausa* da *African Proverbs* da sauran su; C.H. Robinson kuwa ya rubuta littafin *Specimens of Hausa literature*; Frank Edgar ya rubuta nasa littafi na *Tatsuniyoyi na Hausa*.

Turawa sun ci gaba da kokarin bunkasa karatun boko ta hanyar bude makarantu a manyan garuruwa kamar Kano da Sakkwato da Katsina, kuma harshen sadarwa shi ne harshen Hausa. Da abu ya

yi nisa ne aka kafa Hukumar Fassara da Talifi da Kamfanin Norla da Hukumar Gaskiya da sauran su domin samar da ayyuka na ilmi. (bambadiya.blogspot.com)

Wadannan sauye–sauyen da aka samu a karni na ashirin sun kawo sauye–sauye a fannin rubutun waka. A karni na sha tara yawancin wakokin Hausa da aka rubuta jigoginsu na addini ne, haka nan tsarin rubuta su, amma a karni na ashirin da kida ya sauya sai rawa ma ta sauya, domin duk da cewa an ci gaba da taka tsohuwar rawa, wato rubutun wakoki a kan addini, sai sabon salo ya bayyana na rubuta wakoki wadanda ba na addini ba. Haka nan marubuta waka sai suka fara gamin - gambiza, su dau tsarin addini a wani bangare su kawo wanda ba na addini ba a wani bangare. Cikin marubutan da suka fara bude kofa game da wannan salo akwai Sarkin Zazzau Aliyu dan Sidi, domin duk da yake wakokinsa sun kasance na wa’azi da gargadi da ilimi, amma ya kawo wani salo wanda ya saba wa salon wakokin karni na sha tara. Wannan bayani ya fito fili a wakarsa ta “Tabarkoko”, wadda wasu ke kira “Tahamisin Aliyu Dansidi”, inda ya bude wakar a baiti na farko ba da ambaton Allah ko salati ga Annabi ba, yana cewa:

Aboka zo nan mu bata,
Ka dubi dan dai ga wata,
Wada daban da batta,
Haske na rana da wata,
Ba za su zam daidai ba.
(N.N.P.C., 1980)

Haka nan jigon wakar sai ya kasance habaici. A baiti na sha bakwai yana cewa;

Kwaddo ina kadangare?
Na ji kafarsa ta kare,
Ya bar diyanshi gangare,
In ya yi nan sai a tare,
Ni ban gano zai kai ba. (N.N.P.C.,
1980)

Sarkin Zazzau Aliyu dan Sidi ya rubuta wata waka mai suna “Wakar zuwa Birnin Kano”, a inda ya yi bayanin kasaitaccen taron da aka yi a wannan gari.

A karni na ashirin marubuta sun ci gaba da rubuta wakoki a kan jigogi na addini, akwai irin su Aliyu Namangi da Nasiru Kabara da Akilu Aliyu da sauran su. Duk da an ci gaba da wallafa wakoki cikin Hausar ajami, masu ilmin boko suna rubuta wakokinsu da Hausar boko kuma suna rubutu a kan jigogin addini da sauran al’amurra. An yi rubutu a kan neman ilmin boko da siyasar zamani da soyayya da kiwon lafiya da harkokin noma da na tattalin arziki da sauran su.

Ke nan za a iya cewa a wannan karni na ashirin aka sami ‘yan boko masu kishin addininsu da kasarsu da al’adarsu, suka tashi tsaye wajen fadakar da al’umma ta hanyar rubuta wakoki, cikin su akwai Mu’azu Hadeja da kuma wasu irin su Sa’adu Zungur, wanda ya rubuta wakar ‘Arewa Jumhuriya ko Mulukiya’ da Akilu Aliyu da ya rubuta ‘Hausa mai ban haushi’ da Gambo Hawaja mai wakar, ‘A yau ba maki NEPU sai wawa’. Sai kuma Na’ibi

Sulaiman Wali mai wakar, ‘Damina’ da Hauwa Gwaram wadda ta rubuta wakar, ‘Ta’aziyar Sardauna’ da sauran mawaka wadanda suka rubuta wakoki a kan jigogi daban – daban.

AUNA FAHIMTA

Me aka fahimta da matsayin wa}ar Hausa a rubuce tun daga zamanin zuwan Larabawa da Turawa a }asar Hausa?

4.0 KAMMALAWA

A wannan darasi an kawo bayani ne game da tarihin samuwar rubutacciyar wa}ar Hausa da yadda ta canza kamanni a zamanin masu jihadi da bayan su da kuma yadda wa}a take rubuce zuwa yau.

5.0 TA{AITAWA

A wannan darasin ana fatar an fahimci:

- Matsayin wa}a a rubuce a zamanin zuwan Larabawa
- Yadda wa}a ta kasance a zamanin masu jihadi
- Da yadda ta kasance bayan zuwan Turawa
- Da yadda wa}a take a rubuce a yau

6.0 JINGA

- 1 Yaya wa}ar Hausa ta kasance bayan zuwan Turawa?

- 2 Wace gudunmuwa masu jihadi suka bayar wajen rubuta wa}ar Hausa?
- 3 Yaya wa}ar Haysa ta kasance bayan zuwan Turawa?

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

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RUKUNI NA 2 : BAYANI GAME DA ZUBEN HAUSA

KASHI NA 1: Ta}aitaccen Bayani Game Da Zuben Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Ta}aitaccen Bayani Game Da Zube
- 3.1.1 Zube A Zahirin Rayuwar Hausawa
- 3.1.2 Zube A Littatafan Ilimi
- 3.1.3 Zube Daga Bakin Masana
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

1.0 GABATARWA

A wannan kashi za a zo da bayani ne kan yadda zuben Hausa yake ta hanyar nazarinsa ta zahiri da kuma in an bu}a }amusu da kuma yadda masana adabi suka tattauna shi.

2.0 MANUFAR DARASI

Idan mun kai }arshen wannan darasi, muna fatar a fahimci abubuwa da suka ha}a da:

- Ma'anar zube a zahirin rayuwar Hausawa
- Me littattafan lugga suka bayyana game da zube
- Yaya masana adabi suka bayyana mana zuben Hausa.

3.0 {unshiyar Darasi

3.1 Bayani Game Da Zube

A wannan sashe za a dubi yadda zube yake a Hausa, wato iri ma'aarsa ta zahiri da yadda zube yake ake kallonsa a luggance da kuma yadda masaa suka tattaua shi a littattafai

3.1.1 Zube A Zahirin Rayuwar Hausawa

Zube kalma ce ta Hausa da ke da fuskoki guda biyu, da farko akwai fuskar lugga sa'annan akwai fuskar zahiri. A zahirance zube na nufin abu ne a watse ko wanda bai da wani tsari ko dokoki da ke tafiyar da shi, alal misali kara a zube, na nufin yadda karan ke warwatse ba tare da wani shiri ko tsari ba. Ke nan zube na iya nufin duk wani abu da aka yi shi ko aka tsara shi ba bisa bin wasu }a'idoji ko tsari ba. (bambadiya.blogspot.com).

3.1.2 Zube A Littattafan Ilimi

Amma idan ana magana kan zube na lugga, yana nuna abin ya samo asali daga aikatau zuba, wato kamar ka zuba ruwa a kwano ko }asa, wannan shi ya haifar da kalmomi irin su zubar da ko zubewa ko zube ko kuma zubo daga cikin kalmomin aikatau na

harshen Hausa, duk dai waɓannan na nufin abin da aka aikata na watsarwa ko yasarwa ko makamantan haka. (bambadiya.blogspot.com).

3.1.3 Zube Daga Bakin Masana

A adabance kuwa zube na nufin guntattakan jawabai ko bayanai da ke zuwa kara zube ba tare da wasu dokoki ko }a'idoji ba, sa'annan ana yin su ne domin a sa nishaɓi ko jin daɓi ga mutane. A nan ana iya bambanta zube da wa}a da wasan kwaiwayo ta fuskar adabi, wato ana iya cewa a wa}a da wasan kwaikwayon sai an tsara, an kuma shirya, sa'annan kuma a daidaita tunani kafin a aiwatar da su alhali kuwa a zube ba a bu}atar waɓannan abubuwa. Ke nan zube na na nufin abubuwa irin su tatsuniya da karin magana da tarihi da tarihihi da kirari da zambo da almara da }issa da }arangiya ko salon magana ko ba}ar magana. Bari mu }auki wasu daga cikin waɓannan domin mu ga yadda fasalinsu ya kasance. (bambadiya.blogspot.com).

AUNA FAHIMTA

Ya zube yake a zahirace a Hausa?

Me littattafan ilimi suka zo da shi game da ma'anar zube?

Yaya masanan Hausa suka kalli zube?

4.0 Kammalawa

Idan an kammala wannan darasi za a fahimci fuskoki da ma'anonin zube a Hausa ta fuskar talakawa da littattafan lugga da kuma masana adabi.

5.0 Ta}aitawa

A wannan darasi a }o}arta sanin ma'anonin zube a Hausa ta fuskar mutanen gari da littattafan lugga da kuma masana adabi.

6.0 Jingar Aiki

1 Yi ta}aitaccen bayani game da zube a zahiri.

2 Kawo ma'aar zue daga littattafan lugga

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

(bambadiya.blogspot.com)

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KASHI NA 2: Bayani Game Da Ire-Iren Zuben Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Bayani Game Da Ire-Iren Zuben Hausa
- 3.1.1 Karin Magana
- 3.1.2 {issa
- 3.1.3 Take Da Kirari
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

1.0 Gabatarwa

A wanan kashi za a maida hankali ne ka fahimtar ire-ire zube da za a iya samu a Hausa, a kuma tattauna wasu daga cikin za~a~~un zube gargajiya a Hausa da suka ha}a da karin magana da take da kirari da kuma }issa.

i

2.0 Manufar Darasi

Babbar manufar wannan darasi ita ce a nusar da Jalibai game da ire-iren zuben Hausa na gargajiya da misalansa.

3.0 {unshiyar Darasi

3.1 Bayani Game Da Ire-Iren Zuben Hausa

A nan kuma za zo da fasalce-fasalce ne dagamne da ire-iren zuben Hausa na gargajiya da misalan wasu daga cikin sa..

3.1.1 Karin Magana

Kafin mu shiga cikin fagen sanin karin maganar Hausa ya dace mu fahimci kalmomin nan biyu da suka gina zancen, wato karin da kuma magana. Shi dai kari na nufi wani ~angare ko rabi ko karyayye ko kuma rababbe. Alhali kuma magana na nufin zance ko furuci ko kalami da mutum kan yi domin a fahimci abin da ke cikin zuciyarsa. Ke nan idan muka dubi batun a yadda yake a zube za mu ce ba wani abu ba ne karin magana face zancen da aka yi wa gi~i ko aka karya shi ko raba shi ko kuma aka kawo wani ~angare aka yi watsi da wani ~angaren. (bambadiya.blogspot.com)

Sai dai bisa tunanin masana suna ganin cewa za a iya bayyana karin magana da wata gajerar magana ce wadda ke Jauke da dogayen ko kuma ~oyayyen bayani ko zance a cikinta. Wasu masanan kuwa suna ganin karin magana da cewa Hausa ce aka

dun}ule a waje]aya wato zance ne dogo a dun}ule wuri]aya, wato ta}aitacce.

Saboda haka muna iya cewa za a iya rarraba karin maganar Hausa zuwa sassa biyu wato sashen farko da kuma sashe na biyu mai bayani game da sashen farkon. Alal misali Zuciya da }una da kaza ta kwana kan dami. Sashe na farko shi ne Zuciya na }una, sashe na biyu shi ne mai bayyana abin da zuciyar ta ji, wato da kaza ta tashi da safe ta gan ta kan dami. Ke nan muna iya cewa siffar farko ta karin magana shi ne ta zo da ~angare biyu, domin kuwa yawancin karin maganganun Hausa ~angare biyu gare su.

Bayan wannan siffar kuma ana iya sake rarraba karin maganar Hausa zuwa irin ‘yan kalmomin da ke ma}ale a jikinsu, alal misali akwai masu]auke da in ji, (bambadiya.blogspot.com).

- In Ji: Allah suturi bu}ui in ji kishiyar mai doro
- An Ce: In gani a }asa, an ce da kare ana biki a gidansu
- Sai : Sai bango ya tsage }adangare ke samun wurin shiga
- Daga: Daga }in gaskiya, sai ~ata
- Ko: Ko a Kwara, mai arziki yana sayar da ruwa.
- Dole: Dole zama da]uwawu
- Har: Cin dan}o har da su kaza
- Ta: Ta malam, ba ta wuce amin ba.

Baya ga wannan kuma ana iya sake rarraba karin magana zuwa ga karin magana ta kai tsaye da kuma mai labari, wato duk wadda take haka nan ba wani labari a cikin ta ita ce ta kai tsaye, ita kuma wadda sai an fasa ta a samu cikakken bayani ita ce mai labari, (bambadiya.blogspot.com), alal misali:

- Cin }anzon kurege
- Kamun gafiyar |aidu
- Gobarar Titi
- Bu}in bakin Baba
- Cin }wallon Ndah

wakarsa ta “Tabarkoko”, wadda wasu ke kira “Tahamisin Aliyu Dansidi”, inda ya bude wakar a baiti na farko ba da ambaton Allah ko salati ga Annabi ba, yana cewa:

Ko ba komai, karin magana ta kasance wani babban rukuni na adabin baka, wadda galibi da ka ake shirya ta a kuma aiwatar da ita da ka a kuma adana da ka, kuma irin gudunmawar da take bayarwa a cikin harshe ba }arama ba ce, musamman wajen nuna armashinta da watsuwarta. Dangane da abubuwan da ke faruwa na yau da kullum kuwa, an fi yawan samun karin magana a bakin mata da kuma rukunin wa}ansu jama’a dangane da yanayin sana’arsu da kuma hul}arsu. Wannan shi ya sa gwargwadon kasancewar al’umma, gwargwadon kasancewar harshenta da kuma amfani da karin maganganu. Zamantowarta (karin magana) a rubuce bai samu ba sai bayan da ilmi da wayewar kai suka }ara samuwa a }asar Hausa. Misali, kafin zuwan Turawa a }asar Hausa, akwai shaidar wanzuwar rubutaccen adabin cikin ajami da

ya ha]a da karin magana da Turawa suka zo ci gaba kawai aka yi ta hanyar mayar da su cikin rubutun boko. (bambadiya.blogspot.com)

Daga }arshe muna iya karkasa yawancin karin maganganun da muke da su bisa irin fannin da suke bayani kai, alal misali akwai na:

Fanin siyasa da sha'anin mulki:
Da dama sarki bisa jaki
Sarkin yawa ya fi sarkin }arfi
Babba juji ne
Tambari sai sarki
Fannin addinin gargajiya
Duk bori/dodo]aya ake wa tsafi.
An huta, bori ya kashe boka
Maye bai fidda maitarsa a fili
Tsafi gaskiyar mai shi
Fannin kasuwanci
Kasuwa ta mutum biyu ce, idan ka ga na uku ~arawo
Da rashin tayi akan bar arha
Daga ganin sarkin fawa, sai miya tai za}i
Fannin rayuwar aure
Arha, aure bashi
{irmisisi tusa gaban miji
Mai kar~a surukin mai kyauta
Fannin zamantakewa
Kowa da kiwon da ya kar~e shi, ma}wabcin mai akuya ya sayi kura

Sauna ke gane]an banza
[an uwa rabin rayuwa/jiki
Fannin sana'a
Na-du }e tsohon ciniki
Sana'a goma maganin takaici
Kakarsa ta yanke sa }a
Ko]an ri }o ya san kifinsa
Fannin nisha }i
Baki ya fi son ana motsa shi
Gemu ba ya hana wasa

3.1.2 {issa

{issa kalma ce da aka samo daga harshen Larabci wadda ta shige tsundum a cikin adabin Hausa. Ita dai wannan kalma tana]auke da ma'anoni biyu ne a cikin harshen Larabci. Wato ma'ana ta lugga da kuma ta zahiri. A luggance, }issa na nufin bibiya ko }ididdigewa. Watau mutum ya bi diddigin wani abu har ya zuwa }arshensa. (bambadiya.blogspot.com)

A ma'ana ta zahiri kuwa, kalmar }issa na nufin bada labarai dangane da mutanen da suka shu }e, ko kuma bada labarai a kan wa }ansu abubuwa da suka auku a da. Ko kuma wani labari da ke kara zube da ya }unshi shiryarwa zuwa ga addini ko gaskiya ko neman tsira kan wani abu. A ra'ayin masana da dama sun yi nuni da cewa an fi danganta ma'ana da manufar }issa a kan labarun da suka danganci addini kawai. Watau bayanai a kan rayuwar annabawa da sahabbai da waliyyai da sauran su. Duk da haka

akwai wasu labarai na }ayatarwa da jawo hankali da za a iya kiran su da }issa, kamar irin }issoshin da suka shafi soyayya. Don haka akan ce }issa wata hanya ce ta cusa wata manufa cikin zukatan masu saurare. (bambadiya.blogspot.com)

Duk da irin wannan hasashe game da }issa ana da fahimtar cewa ta shafi abin da ya bibiyo labarin annabawa kamar yadda ya zo cikin Al}ur'ani mai girma, inda ake da surori da suka bayyana labaran annabawa da aka zayyana a cikin Al'}ur'ani. Sai dai ita }issar da Bahaushe ke bayani ta shafi wadda aka gina ne bisa tunanin Bahaushe, wato ga yadda labarin yake a zahiri amma a }ara masa wani abu ko dai don da}in labarin ko kuma domin a }ara }ayatar da mai sauraro. Alal misali }issar Annabi Yusuf ko ta Annabi Sulaiman ko kuma ta Annabi Nuhu za a same su da }an bambanci da wadda {ur'ani ya zo da ita. Shi ya sa masana suka raba }issar zuwa gida biyu:

- i) {issar Cinye Dare: Wadda ta }unshi labarai da zantuttukan da mutane suke yi don cinye dare.
- ii) {issar Addini: Wannan ta }unshi labarai ne da ake tsarawa a kan wani abu da ya auku na addini a lokacin annabawa da sahabbai da waliyyai da shaihunnai da sauran su.

3.1.3 Take Da Kirari

Take da kirari tamkar 'yan uwan juna ne, domin kuwa tare suke tafiya, sai dai shi take shi ne tamkar Hassan shi kuwa kirari ya

kasance Hussaini ko kuma mu ce abokan wasan juna ne. Shi take ya samu ne daga kalmar takawa, wato a yaba ka ko }warzanta ko zuga ka, da zai sa ka jirga ko ka taka saboda ka ji da}in abin nan da ka ji ko saurara. (bambadiya.blogspot.com)

Shi ma kamar sauran sassan adabin bakan Hausawa muna iya cewa take abu ne da ya shafi ki}a da wa}a kuma galibi wa}ar baka da ta zo da ki}a to bu}inta shi ne take. Shi ya sa masana ke cewa 'take wani guntun amo ko zance ne na share fage wata}ila kafin kirari ya iso'. Yana zuwa ne a salon ki}a ko busa ko wanin wa}annan wanda akan fassara cikin magana. Haka kuma take na iya zama wani ~angare na }o}arin yabo ko kushewa ga abubuwan da jama'a suka sa gaba na ra'in kansu shi yake haifar da take da kirari. Akan yi wa maza tuni da wani kakansu jarumi ko wanda ya yi fice kan wata sana'a ta wannan fasali. Muna iya cewa ke nan take wata shimfi}a ce ta amfani da harshe wajen tayar da tsinkar jikin mutum, kuma abin da zai biyo a kan wannan shimfi}ar shi ne kirari, kuma take bai cika tsawo ba. Alal misali farauta na }aya daga cikin sana'o'in farko na Bahaushe, don haka ga al'ada kafin fara farauta ki}a ake yi domin sanar da jama'a cewa za a fita, kuma galibi wannan ki}an yakan zo a matsayin taken wani }an farauta. Jin haka yakan sanya wanda aka ka}a masa takensa ya tsimu kuma abokan adawarsa na gida da waje su ma su }imauta da niyyar idan aka tafi daji za a yi yadda za a yi. Kaddarta a yi nasarar kama wani nama, abin da zai biyo baya shi ne kuwwa da kirari kafin a ~arke da fa}a. (bambadiya.blogspot.com)

Saboda haka za a samu cewa take na zuwa ne da fasalin ki}a ko busa ko gogawa ko makamantan haka. Shi da yake ba zance ko

furuci ne ba yana zuwa da amo ne, da zarar aka yi wa mutum take tana yiwuwa ya ~uge da yin kirari. Shi kuma kirari kirari yana]aya daga cikin rukunin adabin bakan Bahaushe da ya gada tun kaka da kakanni, don haka ba wata al'umma da za ta yi i}irarin cewa ita ta koya wa Bahaushe hikimar aiwatar da kirari. Masana adabin Hausa sun ba da ma'anar kirari gwargwadon fahimtarsu, dangane da yadda ya shafi al'amurran Hausawa da kuma yadda su suka cu]anya da shi. Bargery ya bayar da ma'anar kirari a }amus]insa da cewa wa]ansu maganganu ne da ake yi wa sarakuna ko muhimman mutane da suke bayyana halayensu da kuma kamanninsu ta hanyar kambamawa.

Wasu masanan na ganin kirari da cewa wani abu ne wanda ya yi kama da yabo, haka kuma a duk lokacin da]anma'abba yake rera shi za ka ji kamar wa}a, ko kuma wani irin jawabi ne aunanne da ake fa]a da baka, a yayin da masu wasanni, kamar mafarauta ko 'yan dambe ko 'yan kokawa suke yi. (bambadiya.blogspot.com)

Haka kuma ana iya cewa kirari irin wasa da kalmomin hikima ne ko kalmomin cicci~awa da aka yi wa wani mutum don a kambama shi ko wani abu don a fito da kyawonsa da armashinsa ga idon jama'a.

Saboda haka muna iya cewa ba inda Bahaushe bai ajiye kirari a rayuwar Hausawa. Miji na yi matarsa uwargida ko amarya, mata na iya yi wa]anta,]an fari ko]an auta. Ana iya yi wa basarake ko talaka da dai makamantansu. Alal misali

Amarsu ta ango, ba kya laifi ko da kin kashe]an masu gida.

Haka ma Hausawa na yi wa kishi kirari da cewa, kishi asalin kissa, mafarin mutuwa, mai kai mutum ga ramin halaka.

Su kuma 'yan farauta na yin kirari mai kamar haka :

Ayye hoho! Ihu...
Sai ni kahiri na Amadu danja
Dije na gida tana aza sanwa
In ratsa daji in kuma ratsa
In tai da gyauga da geza
Yaro na gani kwa}ai na ci nai
Yaro ba mutum ba sai an girma.

Ana kuma iya yi wa mutum kirari kamar haka:

Gamji }an }warai
Naira yayinki a kai ko'ina...
Gamzaki mai fita da subahi
Zaki mai }ashi guda...
Giwa kin wuce }aho...
}auna sanuwar sake ...

Babbar hikimar da ke tattare a nan ita ce, amfani da harshe wajen yabo da }o}arin cire wa kai }ai}ayin damuwa da kasalar zuci. Har ila yau ga nuna gwaninta ta harshe wajen }o}arin jera kalmomi da zantuttuka makusanta da nisantar juna a wuri }aya. Wannan ba }aramin al'amari ba ne, kuma har kwanan gobe abin tin}aho ne a

cikin sha'anin rayuwa. Dubi a cikin tawai yadda mata kan yi kirari da cewa:

[an fari gilashi.
Sai na goya na kuma tarye
Nuhuna Nuhu!
Nuhu]an Buhari.

Auna Fahimta

4.0 Kammalawa

A wannan darasi an }wan}washi kan abin da ya shafi ire-iren zuben Hausa na gargajiya, sa'annan aka zo da misalai iri uku na zuben, wato karin magana da }issa da take da kirari.

5.0 Ta}aitawa

Darasin da aka gabatar ya zo da bayani ne ka ire-iren zuben Hausa na gargajiya, sa'annan ya bayyana mana yadda karin magana da }issa da take da kirari suke a Hausa.

6.0 Jingar Aiki

- 1 Yaya za a iya rarraba zuben Hausa na gargajiya?
- 2 Me ake nufi da Karin Magana?
- 3 Mene ne bambancinn take da kirari?

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

(bambadiya.blogspot.com)

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KASHI NA 3: Samuwar Rubutun Zube A {asar Hausa Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Samuwar Rubutun Zube A {asar Hausa
- 3.1.1 Zube A Zamanin Zuwan Musulunci
- 3.1.2 Zube Zamanin Zuwan Turawa
- 3.1.3 Zube A Zamanin Kafa Hukumomin Inganta Adabi

Auna Fahimta

4.0 Kammalawa

5.0 Ta}aitawa

6.0 Jingar Aiki

7.0Manazarta Da Wasu Ayyukan Karin Nazari

1.0 Gabatarwa

A wannan kashi an dubi yadda zuben Hausa ya samu a takarda tun daga zamannin zuwan Larabawa da addinin Musulunci da kuma yadda ya kasance bayan zuwan Turawa da mulkin mallaka. Haka kuma a dubi matsayinsa a zamanin da aka kafa wasu daga cikin hukumomi inganta adabin Hausa.

2.0 Manufar Darasi

Manufar darasin ita ce a sanar da Jalibai yadda zuben Hausa na gargajiya ya koma a rubuce a zamanin zuwan Larabawa da addinin Musulunci da kuma yadda ya kasance bayan zuwan Turawa da mulkin mallaka. Haka kuma a nuna matsayinsa a zamanin da aka kafa wasu daga cikin hukumomi inganta adabin Hausa.

3.0 {unshiyar Darasi

3.1 Samuwar Rubutun Zube A {asar Hausa

Kafin mu san yadda rubutu ya wanzu a }asar Hausa da kuma yadda zuben malam Bahausha ya canza kama daga kai ya koma

takarda ya dace mu san wani abu game da }asar Hausa da ma yadda suka samu cu]anya da ba}in da suka taimaka wajen samar da zuben a takarda. (bambadiya.blogspot.com)

Su dai mutanen da ke zaune a }asar Hausa sun sami kansu a wannan yanki da da]ewa; suna kuma gudanar da rayuwarsu mani'imciya ta hanyar inganta da kyautata al'adunsu da kuma]abi'unsu na yau da kullum. Ana iya ganin gudanuar rayuwar al'ummar ta hanyar lura da abubuwa da dama. Da akwai al'amurran da suka shafi zaman tare da yanayin ciyar da kai da hanyoyin gudanar da addini da kuma tattalin arziki. Tattare da su ne da wasu makamantan haka aka gina yanayin rubutun Hausawa, musamman ganin cewa hanyar rubutu ita ce ke }ara tabbatar da shigar al'umma cikin tsarin wa]anda suka ci gaba.

A kowace irin al'umma, ana soma rayuwa ne ba da hanyar rubutu ba haka nan kurum, ana soma gudanar da al'amurra ne da adabin gargajiya ko abin da wasu ke kira adabin baka ko zuben al'umma, wanda ke gudana ne tattare da yadda al'amurran al'ummar ke wakana. Saboda haka, ana iya cewa tun farkon samuwar al'ummar }asar Hausa su ma ba da rubutu suka fara ba da adabinsu na gargajiya ne suka wanzu. Ba a da wata tabbatacciyar shaidar da ta nuna cewa ga lokacin da wannan al'umma ta kafu, ballatana a fahimci yadda adabin al'ummar ya kasasnce a lokacin kafuwa. Ko a tsakanin masana tarihi, an kasa samun matsaya dangane da lokacin da wannan al'umma ta }asar Hausa ta kafu. Wasu masana tarihi na ganin cewa kafuwar al'ummar Hausawa ya faru ne saboda }afewar da hamadar Sahara ta yi shekaru aru-aru da suka gabata. (bambadiya.blogspot.com)

Sai dai abin da aka fi dogara da shi dangane da kafuwar al'ummar Hausawa shi ne ha]uwa da jama'a suka yi a wani zamani da ake kira na tsintar 'ya'yan itace da farauta. Daga baya kuma jama'ar suka koma manoma, wasu na zaune a garuruwa, wasu a dokar daji, lokacin nan ba wata }asa ko daula, sai dai zaman rayuwa a tungaye da 'yan'uwantaka da ke gudana a tsakanin wannan gida da wancan, tare da amfani da maigida a matsayin shugaban gida ko kan-gida, kamar yadda (Smith (1987:67) ya yi nuni, shi ya haifar da unguwanni, wa]anda suka ha]u suka samar da }auyuka, inda dangantakar ta zama ba ta jini ka]ai ba, ta ha]a da sana'a. Su wa]annan }auyuka su suka gina garuruwa na ka-zo-na-zo, daga bun}asar gari, mai tattare da wasu garuruwan zagaye da shi zuwa birni, aka sami manyan biranen }asar Hausa da masu mulkar su. Wannan zaman tare shi ya haifar da jama'a masu mabambantan sana'o'i, suka sami damar zama waje]aya, birane suka ci gaba da kafuwa.

A bisa wannan tsari ne adabin bakan Hausa ya soma ginuwa, aka sami ha~akar zube da wa}o}i kala-kala. Wasu don yabo ko kyautata sana'o'in Hausa kamar noma, wasu kuma don jin da]in zaman yau da kullum, kamar da dare a yi tatsuniyoyi ko kuma yara da samari da 'yan mata su yi wa}e-wa}e da raye-raye a dandali da sauran abubuwa masu ala}a da ayyukan adabi wa]anda ba a rubuce suke ba domin a wancan lokaci ba wata hanyar rubutu da ta isa ga Hausawa. (bambadiya.blogspot.com)

Bayan wannan zama irin na ciyar da kai, akwai kuma zama irin na danganta rayuwa da abin bauta, wadda ita ma da]a]]iyar al'ada ce.

Masana da dama sun yi nuni da cewa mazauna wannan yanki na }asar Hausa a rayuwarsu ta farko ba su da wani addini da ya wuce na gargajiya, wato bautar gumaka da dodanni. A kowane gida da akwai abin da ake ce wa Kangida, wasu suna da macizai ko }adangaru ko zakaru ko duwatsu ko wata bishiya ko saniya ko kuma uwar-gona. Haka abin yake a unguwanni, inda ake bauta a gindin duwatsu. A Kano akwai wuraren bauta na dutsen Magwan da na Gwauron dutse. A wasu birane kuma akwai bauta irin ta Tsumburbura a dutsen Dala na Kano da ta [antalle a Dutsen Wai, a Katsina da kuma bautar Magiro a dutsen Kwatarkwashi, a Zamfara.

Dangane da haka za a iya fahimtar cewa gudanuwari al'ummar Hausa a rayuwarsu ta farko ta danganta ne bisa tsarin neman hanyoyin ciyar da kai da tsarin bauta irin ta maguzanci, wa]anda suka taimaka musu wajen gina adabin bakansu na gargajiya duk kuwa da yake cewa ba wata hanyar rubutu da suke amfani da ita domin adana irin wannan rayuwa.

Yaushe ke nan Hausawa suka sadu da hanyar rubutu irin na zamani? Kafin mu amsa wannan tambaya ya dace mu fahimci cewa hanyar sadarwa da Hausawa suka saba da ita tun azal hanya ce ta gargajiya da ta }unshi alamtarwa da nuni da sassa}a da ajiye alamu da ka]e-ka]e da amfani da muryoyi daban-daban. Saboda haka muna ita cewa hanyoyin sadarwa na gargajiya su ne suka wadatar ko kafin a mayar da harkoki ga takarda ko makamantanta. (bambadiya.blogspot.com)

Hasashen da aka fi yi shi ne Hausawa sun fara yin rubutu irin na zamani tun da da]ewa, wasu sun yi nuni da cewa ko kafin rubutun Larabci da Ajami da Boko Hausawa sun yi rubutu irin na Girkanci ko Romanci, domin tunanin wata rijiya da ake da ita a Kano ta Akwa mai nuni da ruwa ko wurin samar da ruwa a wasu harsuna na Romanci ko Girkanci. Wannan bai tabbata ba domin kuwa ba wani rubutu a cikin Romanci da muka gada da zai iya nuna cewa an yi wannan rubutu. Saboda haka ba wata hanyar rubutun zamani da Hausawa suka sani da ta wuce ta Larabci da Ajami ko kuma Boko. Domin tabbatar da haka muka ga ya dace a bibiyi tarihi domin ganin yadda wannan batu ya wanzu.

3.1.1 Zube A Zamanin Zuwan Musulunci

Kasancewar bautar gargajiya ta sami gindin zama a wasu sassan na }asar Hausa har zuwa }arni na 14, bai hana addinin Musulunci ya sami kutsa kansa a cikin wannan yanki tun da jimawa ba. Domin haka, ba kamar yadda wasu ke hasashen cewa Musulunci ya shigo }asar Hausa a daidai }arni na 13 ko na 14 ba, ko da Wangarawa suka zo }asar Hausa, har suka iso Kano a zamanin Sarkin Kano Yaji [an Tsamiya (1349-1385), sun iske akwai ~ir~ishin addinin Musulunci a wannan nahiya.

Kafin addinin Musulunci ya shigo }asar Hausa sai da aka }addamar da shi a nahiyar Hijaz a tsakanin }arni na 7 da na 8, sa'annan ya watsu zuwa sassan daban-daban na duniya, gami da }asar Hausa. Daga Gabas ta Tsakiya addinin Musulunci ya ratso zuwa nahiyar Afirka da Turai, musamman sassan Magrib da Andalusiya. Addinin Musulunci ya barbazu a ko'ina, inda sannu a

hankali ya zama addinin duniya. Daga Afirka ta Arewa ne Musulunci ya cuso kai zuwa Yammacin Afirka, ta amfani da a}alla hanyoyi guda biyu muhimmai. Wa}annan hanyoyi sun amfanar ne ta hanyar hada-hadar ciniki da saye da sayarwa. A irin wa}annan tafiye-tafiye ne, Musulunci ya biyo 'yan kasuwa zuwa wuraren mazauna Yammacin Afirka, kuma duk da cewa ba musuluntar da jama'a aka zo yi kai tsaye ba, amma sai da Musulunci ya sami wurin zama a Daular Borno wadda ma}wabciya ce ga }asar Hausa. (bambadiya.blogspot.com)

Wata hanyar da kuma Musulunci ya shigo cikin }asar Hausa ita ce daga yankin Daular Ghana da Mali na dauri. Bayanai sun nuna cewa a lokacin da dakarun Al-Murabid suka fatattaka Daular Ghana a shekarar 1076, ya jawo fa}uwar daular, aka maye ta da daular Mali. A wani zango na mulkin daular Mali, a zamanin hawan karagar Mansa Musa a 1240, ake jin cewa Musulunci ya bazu a kusan duk fa}in yankin Afirka Ta Yamma, ciki har da yankin da ake kira Nijeriya a yau.

Shigowar Wangarawa daga Mali (Melle) a zamanin Sarkin Kano Yaji (1339-1385) ya sa Musulunci ya }ara samun gindin zama a }asar Hausa. Wangarawa sun sa hannu cikin harkokin gudanar da mulki ka'in da na'in da kuma inganta ayyukan Musulunci ta fuskar Limanci da Ladanci da Al}alanci da rubuce-rubuce dangane da addini. A wannan lokaci ne aka giggina makarantu da masallatai don bun}asa Musulunci a wannan yanki, musamman a Kano da Katsina. (Yahaya, 1988).

A zamanin Sarkin Kano Yakubu (1452-1463), wasu gungun Fulani }auke da littattafai suka shigo }asar Hausa daga Mali (Melle) }ar}ashin shugabancin Musa Jokolo, wanda yake kaka ne ga Shehu Mujaddadi [anfodiyo. Shigowar wa]annan Fulani ya }ara wa addinin Musulunci martaba da }aukaka a idon jama'a. A wannan lokaci ne aka inganta zuwa aikin Hajji, kuma }asar Hausa ta sake jadadada dangantakarta da sauran }asashe Musulmi da ke a Gabas ta Tsakiya. Haka abin ya dinga gudana har zamanin zuwan mashahuran malamai masu wa'azi kamar Almaghili.

Daga wannan zamani ne Musulunci ya bar fada, ya warwatsu cikin garuruwa da }auyuka na }asar Hausa. Ta haka ne ko da malamai irin su Almaghili suka ziyarci garuruwan Katsina da Kano, sun iske ilmin addinin Musulunci ya ginu. Abin da kawai suka yi shi ne }ara rubuta littattafan addini, kamar wa]anda suka danganci sha'anin mulki da shari'a. Sannu a hankali, Musulunci ya zaunu sosai a }asar Hausa. (Yahaya, 1988).

Ke nan ana iya cewa tun daga }arni na goma sha }aya (11) zuwa }arni na sha bakwai (17) tadojin Hausawa suka cu}anya da a}idojin Musulunci. Ta haka ne Hausawa suka fara fahimta da lizamtar halin rayuwa da al'adun Larabawa. Hakan ya sanya suka na}alci harshen Larabci da yadda ake rubuta shi. Wannan yun}uri na }o}arin iya karatu da rubutun Larabci da Hausawa suka himmatu a kai ya ba su damar }ir}iro wata hanyar rubutu ta kansu da sunan Ajami, wato rubutun Hausa, ta amfani da haruffan Larabci. Kodayake ba a sami daidaito dangane da lokacin da Hausawa suka fara rubutun Ajami ba, duk da haka an amince

cewa rubutun Ajami ya da}e a }asar Hausa, musamman tun a }arni na 14 da na15.

Samar da hanyar rubutun Ajami a }asar Hausa ya jawo rubuta adabin Hausa cikin yanayin zube. A }arni na goma sha bakwai (17), an sami rubuce-rubuce cikin ajami, kamar littattin *Riwayar Annabi Musa*, wanda Abdullahi Suka ya wallafa. Bugu da }ari kuma an samar da wa}o}i cikin Ajami gwargwadon hali, wa}anda suka ha}a da Shi'irar Hausa da Jumuyyah ta Sheikh Ahmed Tila. Har wa yau, a cikin }arni na goma sha bakwai (17) ne aka sami mashahuran waliyan nan guda biyu a Katsina, wato Wali [anmarina da Wali [anmasani. Duk da cewa wa}annan waliyai sun fi mayar da hankali ne wajen koyar da Musulunci, sun yi rubuce-rubucen wa}o}in Hausa da dama. An nuna cewa Wali [anmarina yana da wa}o}in Hausa gwargwado. (bambadiya.blogspot.com)

Haka aka ci gaba da samar tare da wanzar da rubutun Hausa, musamman na wa}o}i, har zuwa }arni na goma sha takwas (18). A daidai wannan lokaci ne malamai, kamar Malam Muhamamdu Al-Katsinawi da Malam Muhammadu Na Birnin Gwari da Malam Shi'ittu [an Abdurrra'uf, suka inganta rubuce-rubucen Hausa. Shi Malam Muhammadu Na Birnin Gwari ya wallafa wa}o}in Hausa cikin Ajami. Shi kuma Malam Shi'ittu, wa}o}insa na Larabci da Hausa sun kai }ari biyu (200), wa}anda suka shahara su ne wa}ar Tuba da wa}ar Wawiya da Jiddul Azizi da wasu da dama.

Daga wannan lokaci har zuwa }arni na goma sha tara (19), lokacin da Shehu Usmanu ya jaddada addinin Musulunci a }asar Hausa rubutun Larabci da Ajami ya sami ci gaba da inganta ta hanyoyi

mabambanta, musamman ta fannin wa}o}I da zube. Shugabannin jihadi irin su Shehu Usmanu [anfodiyo da]ansa Muhammadu Bello da }anensa Abdullahin Gwandu da 'yarsa Nana Asma'u da autansa Isan Kware da kuma wasu malamai da dama, sun agaza wajen rubuta wa}o}in Hausa da kuma ayyukan zube. A wancan lokaci na su Shehu Usmanu, ba wai ana rubuta wa}o}i ne cikin Ajamin Hausa kawai ba, a'a, har da a cikin harshen Fulfulde. Haka kuma an mayar da wasu ayyukan zube na gargajiya cikin Ajami da kuma Larabci.

3.1.2 Zube Zamanin Zuwan Turawa

Ko da Turawa suka shigo sassan }asar Hausa ba su shigo }asar a jahilce ba, domin suna da wata masaniya a kan mutanen wurin da kuma yanayin }asar. Labaran farko sun je gare su ne daga ayyukan matafiya da suka ratsa {asar Hausa, suka wallafa littattafai game da }asar da mutanenta, daga cikin irin wa]annan marubuta da masana akwai Ibn Batuta da kuma Leo Africanus. Shi Leo Africanus a cikin littafinsa na 7 ya bayyana labarin abubuwan da ya gani ko ya ji a lokacin ziyarar da ya kai Afirka. Saboda haka tun a }arni na goma sha tara (19) }ungiyoyi daga jinsin Turawa, sun aiko da masana don su binciki yadda }asashen Afirka suke da yadda al'adunsu ke gudana da yanayin harsunansu da kuma addinansu. Sa'annan kuma su bincikio hanyoyin sadarwarsu ta ruwa da ta }asa da kuma matakan da suke amfani da su ta fuskar ciniki da saye da sayarwa. Wannan }o}arin sanin yanayi da al'ummar nahiyar Afirka da Turawa suka yi ya kawo kakkafa }ungiyoyin Turawa masu manufofi daban - daban. A Ingila an samar da Kungiyar Afirka a 1788. Wannan }ungiya ita ta

turo su Mungo Park da Clapperton da Denham da 'yan uwan nan guda biyu wato Landers Brothers, wa]anda suka ziyarci yankunan }asar Hausa. (bambadiya.blogspot.com)

Baya ga wa]annan }ungiyoyi na neman sanin halayen da }asashen Afirka suke ciki, akwai kuma }ungiyoyin Mishau da Turawa suka turo don bincike, musamman kan al'adu da harsuna da addinan }asashen Afirka a tsakanin }arni na 18 da na 19. Shahararru daga cikin wa]annan 'yan mishau su ne Barth da Schon. Ta fuskar ayyukan Barth da Schon ne labaran }asar Hausa da jama'arta suka isa Turai, kai tsaye. Barth ya wallafa littafi mai }auke da bayanan abubuwa da ya ji, ko ya gani a arewaci da tsakiyar Afirka a tsakanin shekarar 1857 zuwa 1859. Ya kuma wallafa wani littafi mai }auke da bayanan harsunan Hausa da Fulani da Barebari da Wangala da Bagurma a shekarar 1862. Wanda ya wanzar da rubutun adabin Hausa sosai ta fuskar amfani da haruffan Romanci shi ne J.F. Schon. Ya zo Yammacin Afirka ne a }ar}ashin }ungiyar Mishau ta C.M.S, inda a 1832 ya ziyarci Senegal. A takanin 1841 har zuwa 1847 ne ya ziyarci }asar Hausa da wasu yankunan }asar Neja. (Yahaya, 1988).

Wa]annan yawace-yawace da Schon ya yi sun sa ya iya wasu harsuna da yawa har ya sami }warewa a cikinsu, musamman harsunan wuraren da ya ziyarta. Ta haka ne kuma ya sami damar yin nazari da rubuce-rubuce a kan wasu harsunan, musamman harshen Hausa. Ya wallafa littattafai kan kalmomin Hausa a 1843 da }amus na harshen Hausa a 1876 da Littafin Karin Maganganu da Labarai da Tatsuniyoyin Hausa a 1886 da kuma Littafin

Magana Hausa (1885) da wasu da dama da suka shafi addinin Kirista. (Yahaya, 1988).

Ayyukan da su Schon suka gabatar sun bada haske wajen samar da wata kafa ta mayar da adabin bakan Hausa a rubuce. Domin haka, tun kafin a kafa mulkin mallaka a }asar Hausa aka mayar da wasu sassan adabin bakan Hausa a rubuce cikin haruffan Romanci. Misalan wa}annan rubuce-rubuce sun }unshi tattara labarai da tatsuniyoyi da karin maganganu da sauran maganganun azanci da al'adun Hausawa wuri guda a takarda. Daga shekarar 1891 aka sami littattafai da yawa da suka }unshi irin wannan fasali. Daga cikin littattafan da suka yi fice akwai *Specimens of Hausa Literature* na C.H. Robinson (1896) da kuma *Hausa Stories and Riddles* na H.C. Harris (1908) da *Littafi na Tatsuniyoyi* na Frank Edgar (1924) da *Hausa Sayings and Folklore* na Fletcher, R.S (1912) da sauran su.

Wannan tafarki da Turawa suka bi shi ne ya wanzar da abubuwan amfani dangane da rubutun bokon Hausa. Ta haka aka sami damar zama don kyautata nazari da kuma rarraba sigogin rubuce-rubucen zuwa azuzuwa mabambanta. Shi ya sa ko da Turawa suka mallake }asar Hausa, ayyukan adabi ta fannin tatsuniyoyi da labarai da maganganun azanci sun sami kar~uwa ta amfani da haruffan Romanci. Dangane da haka, zuwan Turawa }ara taimakawa ya yi wajen kafa makarantun koyar da nazarin ilmi, inda ta haka ne aka da]a fa]a]a hanyoyin wanzar da rubutun Hausa.

A wannan lokaci ba a yi wani tanadi dangane da tsarin da za a bi na kyautata ilmin boko ko kuma yadda za a yi da na Musulunci da aka iske ba. Abin da Turawa suka mayar da hankali a kan sa shi

ne, tattaunawa kan batutuwan da suka shafi gudanar da ilmi, ba }o}arin wanzarwa ba, sai }an abin da ba rasa ba da masu aikin Mishan suka yi Lokwaja da Wusasa Zaria kafin tabbatuwar mulkin mallaka. (bambadiya.blogspot.com)

3.1.3 Zube A Zamanin Kafa Hukumomin Inganta Adabi

Hukumomin inganta adabin Afirka ba su da wata fuska takamaimiya sai wadda gwamnatin mulkin mallaka ta samar a kowace }asa da take mulki, sai dai domin abubuwa su daidaita an samar da hukumar {asa da {asa Ta Nazarin Harsuna da Al’adun Afirka da {ungiyar Afrika da kuma Mujallar da take bugawa ta Afrika tun daga 1908. Wa}annan hukumomi sun taimaka wajen }ora harsashin samar da adabin Afirka a cikin boko, musamman na Hausa da aka fara jin }uriyarsa tun daga 1929. A wannan shekara ce hukumar {asa da {asa Ta Nazarin Harsuna da Al’adun Afirka ta shirya gasar rubutun Hausa (}agagge ko zube). (bambadiya.blogspot.com).

Tun da farko an tsara abin ne daga London }ar}ashin kulawar shugabannin Hukumar Nazarin Harsuna da Al’adun Afrika. Wannan hukuma da ha}in kan hukumomin kula da ilmi na }asashen Afirka daga farkon shekarun 1920 sun shirya gasar rubutu tsakanin }alibai da malaman makarantun }asashen a cikin harsuna ‘yan gida kan zube da }agaggun labarai. A }asar Hausa yawancin wa}anda suka shiga gasar malaman makarantun boko ne. Alal misali gasar da aka yi a 1929, littattafan da aka samu har guda 37 ne, 10 a cikin harshen Hausa, 15 a cikin harshen Suto, 9 a cikin harshen Ganda da 2 a cikin harshen Madingo da kuma 1 a

cikin harshen Mende. Littafin Komane mai taken Esela e isang phethehong a cikin harshen Suto da kuma na Lwanga mai taken Ebyafayo bya Baganda a cikin harshen Ganda, su ne suka zo na biyu, ba wanda ya yi nasarar zama na Jaya, saura kuwa duk sun sami yabo ne kurum. (bambadiya.blogspot.com)

Idan aka yi nazarin littattafan da suka sha yabo daga harshen Hausa za a ga cewa sun kasance kamar haka; akwai na H.B.G. Nuhu mai taken Hausa Stories da na Malam Dodo shi ma Hausa Stories, sai na Malam Ahemet Metteden, mai suna Zaman Dara da na Malam Bello Kagara mai taken Littafin Karatu Na Hausa, sai kuma na Malam Nagwamatse, mai suna Takobin Gaskiya. Daga wannan gasa mun fahimci cewa tuni wa]anda za su yi wani abin a-zo-a-gani game da }agaggen adabin Hausa sun fara bayyana; Malam Bello Kagara yana daga cikin wa]anda suka cinye gasar da hukumar fassara ta shirya a tsakanin 1932 zuwa 1933 da littafinsa Gan]oki, shi kuma Malam Nagwamatse duk da cewa bai ci wani abu a gasar 1932/1933 ba, amma ya sha yabo da littafinsa na Boka Buwaye. (Malumfashi, 2009).

Daga abin da muka gani a sama ko da shekarar 1929 ta }arasa cika akwai hukumar Fassara a }asar Hausa, domin ita ce ta kasance unguwarzoma a lokacin waccan gasa ta farko. Saboda haka }aruwar makarantu da }alibai na gwamnati, ya }ara sabon nauyi ne ga hukumar ta Fassara. Saboda a sami hanyar samar da littattafan karantawa da sauran kayan aiki a wa]annan makarantu, aka yi shawarar kafa wannan hukuma wadda za ta kula da wannan al'amari a tsarin hukuma ta dindindin. Tun daga 1924 wannan batu ya kunno kai, jami'o'in kula da sababbin makarantu na }asar

Hausa sun sha aike wa da rahotanni zuwa Kaduna dangane da amfanin da ke tattare da manufar kafa wata hukuma da za ta samar da kayan aiki na ma'aikatar ilmi da kuma raya adabi, amma hakan ba ta faru ba, sai a 1929, lokacin da aka kafa Hukumar Fassara. Wannan hukuma ta fassara ta fara zama ne a cikin ofisoshin makarantar [an Hausa da ke Kano. Hukumar ba ta sami mazauninta na musamman ba sai a 1930, inda aka gina shi a {ofar Tukur-Tukur, Zariya. (bambadiya.blogspot.com)

Babban aikin wannan Hukuma shi ne shirya littattafan Hausa don karatu da koyarwa a makarantu. Hukumar ta soma gudanar da ayyuka ne }ar}ashin jagorancin Mista C.E.J. Whitting wanda ya hannunta aikin gudanar da hukumar ga Mista R.F.S.Parry (Jami'i mai kula da ilmi da ke Zariya). A ran 2/4/1931, Kyaftin F.W. Taylor ya amshi ragamar shugabancin hukumar tare da ma'aikata 'yan }asa da suka ha}a da Malam Sule Isa da Malam Tafida da Malam Umaru, da kuma Malam Shekarau. (Malumfashi, 2009).

A shekarar 1931 Hukumar Fassara ta fuskanci aikin fassara gadan-gadan tare da shirya littattafai don samar da abin karantawa da koyarwa a makarantun gwamnati. Littattafan da wannan hukuma ta fara fito da su sun ta'alla}a ne kan tarihin }asar Hausa, inda aka shirya littafin Hausawa da ma}wabtansu da kuma fassara littafin Koyar Da Kiwon Lafiya (I). Daga nan kuma aka tsara littafin Jimlolin Hausa Zuwa Ingilishi. Akwai kuma littafin Koyarwa na Lissafi da Littafin karantawa na fari. Har wa yau, a shekara ta 1931 aka tsara littafin Labaru Na Da Da Na Yanzu (NAK/KAD/EDU/746).

A ranar 18 ga Fabrairu 1932, Kyaftin Taylor ya ajiye aikin shugabancin hukumar fassara, wannan ya sa aka rufe hukumar na wani lokaci, sai a ran 17 ga watan Mayu aka sake buje hukumar a Katsina, a }ar}ashin shugabancin Mista R.M. East.

Daga watan Disamba na 1931 zuwa watan Fabrairu na 1932, hukumar fassara ta samar da littattafai da suka ha}a da Darussan Koyarwa Don Makarantun Elementare da littafin Bayani Kan Cututtuka da kuma Magaurayi. A wannan shekara kuma aka kammala fassara littafin Koyar Da Kiwon Lafiya (II), aka kuma sake wa Aljaman Yara fasali, aka sake buga shi. Hukumar ta yi gyare-gyare ga littafin Labaru Na Da Da Na Yanzu, inda aka fassaro sassan tarihin }asar Hausa da suke rubuce cikin harshen Larabci, aka zuba su a cikin wannan littafi. (bambadiya.blogspot.com)

Tun daga shekarar 1932 R. M. East ya soma nuna damuwarsa dangane da yadda hukumar fassara ke gudanar da ayyukanta. A nasa tunanin, ya ga cewa ayyukan da ya kamata hukumar ta yi sun wuce fassara kawai. Shi ya sa yana hawa bisa ragamar shugabancin hukumar ya shiga fiddo da sababbin abubuwa da za su inganta aikin hukumar. Baya ga fassarar ayyukan gwamnati da littattafan Elementare, hukumar ta tsara da buga littattafai da dama, ga kuma buga Jaridar Nijeriya Ta Arewa da aka soma a 1932. Haka kuma a sakamakon wannan tunani na R.M. East na }o}arin inganta adabin Hausa ya sa aka soma tunanin yadda za a samar da }agaggun labarai daga ‘yan }asa domin nisha]antar da al’umma. Haka kuma an ha}a har da yin talifi da kuma sayar da littattafai da aka rubuta a cikin harsuna daban-daban na }asar

Hausa don samun riba. Hukumar ta tsara yarjejeniya da mawallafa da masu buga littattafai da kuma tsangayoyi na ilmi na Larduna kan tafarkin da ya dace su bi a ga an sayar da littattafan da hukumar ta tsara, ta kuma buga. (bambadiya.blogspot.com)

Har zuwa farkon shekarar 1933, hukumar fassara ta ga ba a sami littattafan adabin da take bu}ata da suka shafi }agaggun labaran Hausa ba. Sai dai wani abin la'akari ko da hukumar ke ta wannan fafutika, su 'yan Misahu tuni sun yi nisa a wannan fage na samar da }agaggun labarai, domin kuwa W.R.S Miller da }ungiyar Mishau ta C.M.S tuni suka fahimci amfanin wannan fasali na }aga labari, domin isar da sa}o, saboda haka sun fitar da littafin }agaggen labari na farko da aka buga da harshen Hausa mai suna Fatima, na Miller a 1933. Wanda da alama bai gamsar ba, shi ya sa ba a ji amonsa ba a cikin karikitan }agaggun labaran Hausa tun wancan lokaci. Kila ba wani abu ya sa haka sai domin ba ya }auke da komi sai wa'azin kirista da ya}a manufofin addinin Kiristanci. Wata}ila ganin irin rawar da C.M.S da Miller suke neman takawa ya sa aka shirya gasa ta biyu da ta taimaka wajen samar da littattafan adabin Hausa na farko ta fuskar zube daga 'yan gida. An dai shirya wannan gasa ne da manufofi biyu. Da farko a samar da ingantattun littattafan adabi, na biyu a sayar da littattafan, ba a raba kyauta ba kamar yadda aka saba yi a da.²⁵ Wannan gasa ta samar da littattafai da suka inganta tare da kyautata adabin Hausa, an gudanar da ita ne a shekarar 1933. (Malumfashi, 2009).

Bayan gasar da littattafan da ta samar, an sake tsara tare kuma da juya sigar wasu littattafai guda biyu wato A handbook On The Teaching Of The Elementary School History and Geography da

aka fassara da Koyarwar Labarin {asa Da Tarihi da littafin Al'amurran Duniya Da Na Mutane. (bambadiya.blogspot.com)

Ganin irin }wazon da Abubakar Imam ya nuna a gasar da aka yi ta 1933 da littafinsa na Ruwan Bagaja da aka buga a 1935 ya sa a shekarar 1936 aka gayyaci Abubakar Imam domin ya wallafa littafin Magana Jari Ce (I-III). Ya dace a yi bayani a nan game da yadda aka yi aka tsara littafin Magana Jari Ce, da irin yadda rubutun littafin ya jawo sauya sunan hukumar daga ta fassara zuwa ta talifi. Kamar yadda Abubakar Imam ya bayyana a cikin littafinsa na tarihi, ko da aka nemi ya tafi Zaria don aikin Magana Jari Ce ya isa ofishin hukumar ne da tunanin yaya wurin yake. Yana zuwa kuwa abin da ya soma magana kai shi ne sunan hukumar, nan take kuwa ya nuna cewa ya dace a sake dubar sunan, wato na Ofishin juye-juye ,domin kuwa ayyukan hukumar sun fi na fassara kawai, kamar yadda ya gani kuma ga shi ya zo yin aikin talifi ne ba fassara ba. An bada aron Abubakar Imam domin aikin Magana Jari Ce daga 21/5/36 zuwa 19/11/36, saboda haka ko da East a ranar 24/10/1936 ya aika da wasi}a ga Babban Sakatare Mai Kula Da Harkar Ilmi domin a sauya sunan hukumar ta fassara da alama shawarar Abubakar Imam ce ya }auka, domin kuwa a daidai lokacin Abubakar Imam na tare da East a Zariya, sai dai ba a sami damar yin wannan sauyi ba sai a ranar 2/11/1937, inda aka kira shi da 'Hukumar Talife-Talifen Harsunan Afirka,' inda daga baya ya koma Hukumar Talifi a ta}aice. (bambadiya.blogspot.com)

A shekarar 1937 a sakamakon yarjejeniyar da aka yi da Mishan-Mishan da Hukumar Talifi aka amince su fitar da littattafai don amfani a makarantunsu, musamman a }ananan azuzuwa na

makarantun Elementare, amma an hana su danganta littattafan da wani addini. Littattafan da aka fara samar wa a }ar}ashin yarjejeniyar sun ha}a da Ka Koyi Karatu (1938) da Ka {ara Karatu (1938) na }ungiyar S.I.M da ke Jos.

Wa}annan littattafai su suka jawo hankalin Hukumar Talifi ta sake neman Abubakar Imam ya wallafa littattafan karantawa a }ananan azuzuwan Elementare don Magana Jari Ce an ga ta yi girma ga wa}annan azuzuwa. Ya rubuta littattafai guda biyu a Katsina, su ne {aramin Sani {u}umi Ne (I-II) a cikin watan Satumba, 1938. (Malumfashi, 2009).

A shekarar 1938 ne aka soma maganar buga wata jaridar Hausa, wadda za ta }unshi abubuwa daban daga wa}anda tsohuwar jaridar Nijeriya ta Arewa ke }unsa, aka kuma na}a Mista L.C. Giles a matsayin Edita, Malam Abubakar Imam a matsayin mataimaki, ta fara fitowa a Janairun 1939. Na}a Abubakar Imam a bisa wannan mu}ami ya }ara fa}a}a ayyukan Hukumar Talifi. Samar da jaridar Gaskiya Ta Fi Kwabo ya bayar da kafa ta inganta ginuwar ayyukan adabin Hausa. Fitowar Gaskiya Ta Fi Kwabo ya sa jama'a suka raja'a kanta, inda a bugun farko a watan Janairu na 1939 aka sayar da kwafe dubu biyar (5,000), a watan Fabrairu aka sayar da kwafe dubu takwas da }ari tara (8,900), a watan Maris aka sayar da kwafe dubu goma sha }aya da }ari biyu, (11,200).

Kafa jaridar Gaskiya Ta Fi Kwabo ya }ara jawo ra'ayin jama'a dangane da saye da karanta ayyukan adabi. A cikin jaridar, akwai filaye da aka fito da su don makaranta wa}anda ke aiko wasi}u na bayyana ra'ayoyinsu, ana samun irin wa}annan wasi}u sama da

ƙari (100) a kowane wata. Kuma akan buga waƙoƙin da wasu suka rubuta da amsa gasar wasannin wasa }wa}walwa da sauran su.

Haka ayyukan Hukumar Talifi suka ci gaba da gudana har zuwa 1944, lokacin da ayyuka suka fara yawa sosai. Sa'annan ga kuma aikin buga jaridar Gaskiya Ta Fi Kwabo, wadda daga 1940 aka soma buga kwafe dubu sha biyar (15,000), dalilin da ya sa ta koma fitowa sau biyu a wata. Tsara da fassara littattafai, su ma suka yawaita, dalilin da ya sa tun daga 1939 aka dinga }aukar }wararrun ma'aikata 'yan }asa don su agaza. Daga cikin wa}annan ma'aikata 'yan }asa akwai Malam Nuhu Zariya da Alhaji Sani Kwantagora, wa}anda aikinsu shi ne fassara dokokin gwamnati da wasu jawabai da aka yi a majalisar sarakai. A wannan lokaci ne aka samar da fassararrun jawaban gwamnan Arewa zuwa ga sarakuna da wasu da dama. (bambadiya.blogspot.com)

Dukkan wa}annan ayyuka da aka gudanar a Hukumar Fassara da ta Talifi ba wata ma}aba'a da ake da ita ta hukuma. Sau da yawa ana zuwa Ingila ne ko kuma Jos a buga wa}annan ayyuka. Wannan ne ya sa gwamnati ta soma tunanin kafa wani kamfani da zai dinga buga wa}annan littattafai. Da taimakon gwamnatin Ingila, a shekarar 1945, aka kafa kamfanin Gaskiya (Gaskiya Corporation) a kusa da ofishin hukumar Talifi a Zariya.

Daga wannan shekara sai aka mayar da shirya littattafai da fassara da kuma buga su a rumfa }aya. Ta haka ne aka samar da littafin Mungo Park Mabu}in Kwara da Bala Da Babiya na Nuhu Bamalli da Yawon Duniyar Haji Baba na Tunau Mafara da sauran su.

Daga }arshen 1949, makarantun boko suka }ara yawaita a }asar Hausa. Kuma shirin gwamnatin Arewa na ya}i da jahilci ga wa}anda ba su sami zuwa makaranta ba ya kankama. Wannan ya sa daga 1950 zuwa 1953 ayyukan ya}i da jahilci suka tsayu sosai, domin haka aka kafa kwamitoci da za su gudanar da azuzuwan karatu da hanyoyin da za a bi wajen koyarwa da kuma shirya littattafai don makarantun da aka bu}e. Wannan yun}uri shi ya haifar da kafa Hukumar NORLA a shekarar 1954. Hukumar ta gudanar da ayyuka da dama, musamman tsara da kuma buga littattafai da buga jaridun Larduna. An wallafa littattafai masu yawan gaske, wa}anda suka }unshi darussa daban-daban da suka ha}a da addinin Musulunci da labarai kamar su Ibada Da Hukunci. Wasu littattafan sun }unshi tarihi kamar, Zuwan Turawa Nijeriya Ta Arewa da Tarihin Fulani da kuma Hanyoyin Koyar da Sana'o'in Hausa da littattafan hira da nisha}i daban-daban, tare da wa}o}in Hausa, nau'i-nau'i. (bambadiya.blogspot.com)

Ana iya cewa Hukumar NORLA ita ce ta ha}akar da ayyukan adabin Hausa fiye da sauran hukumomin da aka yi a baya. Ta ci gaba da gudanar da wannan aiki har zuwa 1959, lokacin da aka rushe ta, aka mayar da aikinta hannun kamfanin Gaskiya. A wannan lokaci ne aka buga littafin Gangar Wa'azu da Zamanin Nan Namu da Jatau Na Kyallu. Haka aka ci gaba da gudanar da aikin inganta adabi har lokacin da aka samar da yarjejeniya tsakanin gwamnatin Arewa da wani kamfani na Ingila mai suna Macmillan, wanda ya haifar da kamfanin wallafa littattafai na Arewa (NNPC) a 1966. Samuwar wannan kamfani ya sa saiwar gina littattafan adabi ta dasu zuwa wasu sassa na }asar Hausa. A wannan kamfani ne aka sake tsara da buga wasu tsofaffin

littattafan da hukumomin baya suka samar. Shi ma wannan kamfani na NNPC ya taka muhimmiyar rawar wajen bun}asa tare da samar da hanyoyin ha~aka cigaban wanzuwar littattafan adabin Hausa.

Auna Fahimta

- Me aka fahimta game da rayuwar zuben Hausa a zamanin zuwan Larabawa?
- Wace rawa Turawan mulkin mallaka suka taka wajen samuwar rubutaccen labarin Hausa?
- Hukumomi da dama sun taimaka wajen raya zuben Hausa, a tattaua gudumuwar Hukumar Fassara.

4.0 Kammalawa

A wannan darasi an ga yadda zubbenn Hausa ya koma a takarda ne a zamanin zuwan Larabawa da Turawa da kuma gudunmuwar da wasu daga Hukumomi da aka samar a tarihi suka bayar domin ci gaban fannin.

5.0 Ta}aitawa

Kammala darasin zai ba }alibai dama su fahimci yadda aka gina rubutun zuben Hausa tun daga zamanin zuwa Larabawa da Turawa zuwa yau.

6.0 Jingar Aiki

- Yi ta}aitaccen bayani yadda zuben Hausa ya kasance a zamanin zuwan Larabawa }asar Hausa.
- Yaya zuben Hausa ya kasance a zamanin zuwan Turawa }asar Hausa?

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

bambadiya.blogspot.com

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RUKUNI NA 4: Wasan Kwaikwayo A {asar Hausa

KASHI NA 1: Mene Ne Wasan Kwaiwayon Hausa?

Abin Da Ke Ciki

1.0 Gabatarwa

A wannan rukuni a kuma cikin wannan kashi an dubi ~angare na }arshe ne na dukkan darasi, wato Wasan Kwaikwayo a Hausa, inda aka fara da yin bayani dangane da ma'anar wasan kwaikwaiyo ta fuskoki mabambanta.

2.0 Manufar Darasi

Babbar manufar darasin ita ce a fayyace abin da ake nufi da wasan kwaikwayo a Hausa ta hanyar bayyana ya wasa da kwaikwayo suke da yadda wasan kwaikwayo yake a Turai da }asar Hausa.

3.0 {unshiyar Darasi

4.0

3.1 Mene Ne Wasan Kwaikwayo?

A wannan yanki an zo da bayani ne kan ma'anar wasan kwaikwayo ta fuskar saninsa a zahiri da kuma daga bakin masana ko littattafan da aka rubuta.

3.1.1 Ma'ana Ta Zahiri

Ba da an tsawaita bincike ba ana jin cewa ma'anar wasan kwaikwayo a Hausa a bayyane take daga lura da kalmomin da suka gina shi, wato abu ne mai alamun wasa da kuma kwaikwayo. Shi dai wasa na nufin duk abin da ba gaskiya ba, yana kuma dauke da raha da ban dariya da nishadi, akwai kuma kwaikwayo, wanda

ke nuni da aikata wanin abu don kwatanta yadda yake, ko yadda ake yin sa, ko don a kyansa ko kuma muninsa. (Malumfashi, 2016)

Abin la'akari a nan shi ne, za a ga cewa wasan kwaikwayo a Hausa ba kamar su daya da *drama*, a Ingilishi ba, domin su Turawa sun dauki *drama* ko wasan kwaikwayo a matsayin wata basira da za a shirya a rubuce ta fuskar zube ko waka, mai nuni da yadda rayuwa take gudana ko halayen wadansu, ta hanyar fadi-in-fada da alamtarwa, an kuma fi gudanar da shi a dandali. bambadiya.blogspot.com.

Duk da cewa akwai 'yar tazara tsakanin wasan kwaikwayon Hausa da yadda yake a cikin Ingilishi, za a fahimci cewa abubuwan nan da Hausawa suka fi mayar da hankali a kai wajen gane wannan abu, suna nan rakube a cikin dukkan wani wasa mai kama da haka a kowane harshe ko al'ada ta duniya.

3.1.2 Wasa Da Kwaikwayo A Hausa

Yaya wasa yake a cikin wasan kwaikwayo, shi kuma kwaikwayo yaya ya kasance? Duk irin wasan kwaikwayo na gargajiya da ka yi nazarin kayan cikinsa za ka ga alamun nan biyu na wasa da kwaikwayo a cikinsa. (Malumfashi, 2016) Misali:

Wasan langa
Wasan 'yar tsana
Wasan kalankuwa
Ko Wasan Marafa (a rubuce)

Dangane da haka duk wani tsarin wasa da aka sa gaba idan bai da wadannan siffofi to ba wasan kwaikwayo ba ne. Haka kuma dole ya kasance da wadannan kamannu.

- 1) Sake kama ko canza tufafi ko murya.
- 2) A sami wani wuri na musamman (wato dandali ko dandamali)
- 3) Ya kasance yana dauke da wani sako
- 4) Dole a sami tanka-in-tanka

3.1.3 Ma'ana Daga Bakin Masana

A ra'ayin wani masani Yahaya (1988), ya ce "a al'adance ko a gargajiyan wasan kwaikwayo na nufin dukkan abubuwan nishadi da ban dariya, da tsokana da annashuwa, da kuma motsa jiki, da akan yi a wurare daban-daban, musamman a wuraren bukukuwa, da bakin kasuwa, domin a nishadantar ko kuma a fadakar da al'umma".

Haka kuma a wani hadin gwiwa a tsakanin masana biyu, a nasu ra'ayi, watau Danganbo da Yahaya sun ce "wasan kwaikwayo wasa ne inda akan aiwatar da wata matsala ta rayuwa cikin siffar yakini ko kuma a rubuta shi".

Haka Danganbo (1984) ya ce "wasan kwaikwayo kamar yadda sunansa ya nuna, wasan ne da ake gina kan kwaikwayon wani labari ko wata matsala ta rayuwa da ake son nuna wa ga jama'a".

Shi kuwa 'Yar 'aduwa (2007) ya bayar da ma'anar wasan kwaikwayo kamar haka, "wasan kwaikwayo kamance ne na wasu halaye ko yanayin rayuwa, wadda masu hikima sukan shirya su gabatar da shi ta hanyar annashuwa da raha da nishadi don cimma wata manufa".

A wani aiki da su Sadiya Omar Bello suka yi wa edita, sun ce "wasan kwaikwayo wani tsararren abu ne wanda ake kwatanta wata rayuwa ta wani yanayi don bayyana wa mutane ta hanyar wasa".

Har wa yau Dunfawa ya ce “wasan kwaikwayo shi ne duk abin da aka tsara kwaikwayonsa don nuna cewa jama’ a su gani, kuma shi wannan abin da za a nuna yana iya kasancewa ya taba faruwa, yana kuma kasancewa bai taba faruwa ba, sai dai an zauna ne an kago shi da kwakwalwa don nuna wa jama’ a”.

Bugu da kari, za mu iya fahimtar cewa wasan kwaikwayo ba abu ne na gaskiya ba, kirkirarsa ake yi, don haka idan muka dauki wadannan kalmomi guda biyu, wasa da kuma kalmar kwaikwayo za su tabbatar mana da cewa, wasa dai wani abu ne da Hausawa ke nufin duk wani abu da aka gabatar wanda ba gaskiya ba ne, sannan kuma kowa ya amince ana yin sa ne domin samar da raha, da ban dariya, ba don cin mutunci ko cin zarafin wani ko wata kungiya ba. Shi kuma kwaikwayo na nufin aikata wani abu ta hanyar canza kama, ko murya, ko jiki, ko siffa, ko muhallin yin aikin, da nufin nuna kwaikwayo ko nunin abin da ake so juya. (Malumfashi, 2016)

A bisa wadannan bayanai za mu iya fahimtar wasan kwaikwayo yana da siffofi biyu a al’adar al’ummar Hausawa. Da farko dai akwai wasu al’adu masu tsari irin na wasan kwaikwayo. Na biyu kuma, akwai wasan kwaikwayo irin wanda muka sani ana shiryawa, ana gudanarwa a dandamali, ko a gidan rediyo da talbijin.

3.1.4 Bambancin Wasa Da Wasan Kwaikwayo

Wasan Kwaikwayo	Wasa
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Koya darussa	Nishadi da jin dadi
Akwai kwaikwayo	Ba kwaikwayo
Canza kamanni	Ba canzawa
A dandali don a gani	Ba dole don a gani ba
Ba daukar lokaci mai tsawo	Ana daukar lokaci mai tsawo
Akwai lokutan gabatar da shi tsayayye	Ba wani lokaci

Wannan ya nuna cewa, ta hanyar kwaikwayo ne dan Adam yake koyon magana da kuma dabarun sarrafa harshe, hakan kuma ta kwaikwayo ne yake koyon yadda ake sarrafa abubuwan da ke kusa da shi, ta hanyar samar da muhalli, tufafi, makamai da sauran su. Kuma ta kwaikwayo ne dan Adam yake koyon sana'a kamar noma, farauta, kira da sauran su.

Ke nan wasan kwaikwayo dadaddiyar al'ada ce a cikin rayuwar Hausawa, saboda haka ana kallon sa ta hanyoyi da dama.

Auna Fahimta

5.0 Kammalawa

Wannan darasi ya zo da bayani kan ma'anar wasan kwaikwayo a zahirance da kuma yadda masana suke kallonsa. An kuma uuna bambanci da ke tsakanin wasa da kwaikwayo da misalan gane haka.

6.0 Ta}aitawa

A nan an ga yadda wasan kwaikwayo ya kasance a Hausa da kuma yadda za a iya bambanta wasa da kwaikwayo.

6.0 Jingar Aiki

- Me ake nufi da wasa?
- Me ake ce da kwaikwayo?
- Me ya bambanta wasa da kwaikwayo?

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

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KASHI NA 2: Samuwar Wasan Kwaikwayon Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Samuwar Wasan Kwaikwayon Hausa
- 3.2 Asalin Wasan Kwaikwayon Hausa

- 3.3 Wasan Kwaikwayon Hausa Na Gargajiya
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 2: Samuwar Wasan Kwaikwayon Hausa

1.0 Gabatarwa

A nan kuma an zo da bayani ne kan yadda wasan kwaikwayon Hausa ya samu da yadda asalinsa ya kasance da kuma yadda yake a gargajiyar Hausawa.

2.0 Manufar Darasi

Manufar darasin ba ta wuce ta fayyace yadda asalin wasan kwaikwayon Hausa ya kasance ba, musamman ta dubin yadda wasan kwaikwayon Hausa na gargajiya ya wanzu.

3.0 {unshiyar Darasi

3.1 Samuwar Wasan Kwaikwayon Hausa

Shi dai wasa irin na nishadi ko na kwaikwayo ko kuma na motsa jiki dadaddiyar al'ada ce a kasar Hausa kamar yadda muka yi bayani a baya, musamman ganin cewa ya girmi rubutacce,. Ke nan dole ne a amince cewa tun fil azal akwai wasan kwaikwayo a

rayuwar kowace al'umma kafin zuwan rubutu. Saboda haka idan aka koma kan batun tarihin wasan kwaikwayo a kowace al'umma ya dace ne a koma ga al'adu da adabin gargajiya domin ganin ko akwai masu kamannu da irin wannan abu, a nan abin da ke da muhimmanci ba yanayin da ake sami abin ba, wato a rubuce ko a ka, irin amfanin wannan abu a tsakanin jama'a. Haka kuma ba maganar rana ko wata ake yi ba, a'a, lokacin da ake jin cewa ya samu ginuwa a tsakanin al'ummar.

3.2 Asalin Wasan Kwaikwayon Hausa

Saboda haka a takaicce za mu iya cewa wasan kwaikwayo ya samo asali ne tun farkon ginuwar al'ummar Hausawa. Ita wannan al'umma tana tafiya ne da al'adunta na gargajiya da suka hada da wasannin gargajiya da sauran wasanni. Saboda haka za mu iya karkasa wasannin zuwa gida-gida kamar haka:

- Wasannin gargajiya na wasa kurum: Wasan kura ko na maciji ko na kunama.
- Wasannin sana'a da suka hada da wasan gardawa (hawan kaho) da na 'yan tauri (wasan tauri) da na 'yan kama da na 'yan dabo.
- Wasannin dandali ko wasannin yara da suka hada da A sha ruwan tsuntsaye da Dan akuyana da na 'Yar tsana.
- Wasannin bukukuwan al'ada da suka kunshi wasan Giwa sha laka da Bikin budin daji da na Kallankuwa da wasan bori. (Malumfashi, 2016).

Sai dai kafin mu shiga cikin takaitaccen bayani kan tarihin wasan kwaikwayon Hausa bari mu dubi asalinsa da alakarsa da sauran na sassan duniya. Kusan duk an yarda cewa wasan kwaikwayo shi ne ginshikin hanyoyin da dan Adam ke bi yana koyon yadda zai rayu. Watakila, ke nan za a iya danganta asalin wasan kwaikwayo da farkon bayyanar dan Adam a doron kasa. (bambadiya,logspot.com).

Akwai ra'ayoyi da dama game da asalin samuwar wasan kwaikwayo, akwai masu ra'ayin addini shi ne asalin wasan kwaikwayo. Masu wannan ra'ayi suna ganin cewa wasan kwaikwayo ya samo asali ne ta hanyar bautar gumaka da kabilun Girkawa ke yi a wani biki wanda ya dimanci addininsu. Suna gudanar da wannan bauta a wani kayyadajjen lokaci na shekara. Kuma wannan biki a gaban 'yan kallo ake gudanar da shi.

Haka kuma akwai wani ra'ayi mai nuna cewa a Gabas ta tsakiya da kuma kasar Indiya har ma da wasu sassa na Afirka mutanen sukan yi wani abu mai kama da wasan kwaikwayo musamman a lokacin da suke yin ta'azziyar bikin mutuwar muhimmin mutum don nuna girmamawa a gare shi.

3.3 Wasan Kwaikwayon Hausa Na Gargajiya

Saboda haka wasan kwaikwayo na nishadi, ko wanda ake yi don motsa jiki, ko na addini abu ne wanda ya samo asali da dadewa a kasar Hausa. Wasan kwaikwayo ya samu ne tun wanzuwar al'ummar Hausawa. Kuma muna hangen cewa abubuwan gargajiya sun girmi na zamani ko wadanda ake rubutawa. Abin

nufi a nan shi ne wasan kwaikwayo ya samu ne ga al'ummar Hausawa tun kafin wanzuwar ilmin zamani na karatu da rubutu. Da dadewa akwai wasu al'adu da yara ko samari suke gabatarwa ta hanyar kwaikwayo a tsakaninsu, shekaru aru-aru kafin al'ummar Hausawa su fara hulda da cudanya da wasu al'umman da ba su ba, wato na ketare.

Auna Fahimta

4.0 Kammalawa

Kamar yadda aka yi bayani a can farko, darasin ya zaunu ne domin ya bayyana yadda wasan kwaikwayo Hausa ya samu da kuma wanzuwarsa a tsawon zamani. An kuma dubi wasan kwaikwayo na gargajiya da yadda ya ginu.

5.0 Ta}aitawa

Shi dai wasan kwaikwayo ya samo asali ne daga gargajiya, saboda haka wannan darasi ya bibiyi wannan tarihi ne domin haskaka wa jalibi inda aka fito da ida ake a halin yanzu.

6.0 Jingar Aiki

- 1 Yaya aka samar da wasan kwaikwayo Hausa a tsawon zamani?
- 2 Me ake nufi da wasan kwaikwayo na gargajiya?

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

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KASHI NA 3: Ire-Iren Wasan Kwaikwayon Hausa

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Ire-Iren Wasan Kwaikwayon Hausa
- 3.1.1 Wasan Bori
- 3.1.2 Wasan Kalankuwa
- 3.1.3 Sauran Wasanni
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

1.0 Gabatarwa

Shi kuma wannan fasali an dubi abin da ya shafi ire-iren wasan kwaikwayon Hausa ne na gargajiya tare da kawo misalai na wasu daga cikin su do gane abin da ake nufi da su.

2.0 Manufar Darasi

Manufar darasin ita ce a fayyace ire-iren wasan kwaikwayon Hausa na gargajiya.

3.0 {unshiyar Darasi

3.1 Ire-Iren Wasan Kwaikwayon Hausa

Daga cikin irin wadannan al'adu na Hausawa akwai: wasan langa; a cikin wannan wasa yara za su kwaikwayi yadda ake yaki. A nan yara za su kasu gida biyu ne wannan langon da wannan, kuma kowane gida yana kokarin ture langon dan uwansa ko abokin wasansa. Kuma su wadannan gidaje biyu suna daukar kansu a matsayin abokan gaba na garuruwa guda biyu. Sannan kowane gari yana karkashin sarkinsa. Da ganin wasan kansa yaran na kwaikwayon dabi'ar yaki ne a cikin wasa. Bayan wannan akwai bikin 'yartsana: galibi yara 'yan mata su ne suke yin wannan wasan. Wasa ne wanda idan yarinya ta mallaki 'yartsana, sai ta rinka yi mata raino irin na gaske, ta rika kwaikwayon ciyar da ita, tana yi mata wanka, idan ta girma ta yi mata kunshi, ta yi mata ado na tufafi da sauransu har ta kai fagen yi mata aure da sauran

hidimomi. A irin wannan wasa ‘yanmata na kokarin su kwaikwayi yadda ake renon mutum tun yana karami har ya girma, har a yi masa aure a cikin wasa. Babu ko tantama tunda aka sami wasa da kuma kwaikwayo, to ya zamo wasan kwaikwayo ke nan.

3.1.1 Wasan Bori

Bayan wannan hasali ma manya da kansu baya ga irin wadannan wasannin gargajiya na yara, akwai wadansu al’adu da sukan yi masu siffar wasan kwaikwayo. A cikin irin wadannan al’adu, akwai:

Bori: wannan wata al’ada ce a kasar Hausa wadda Hausawa kan yi don neman kubuta daga wata cuta da ta kama mutum tana wahalar da shi. Idan ana neman waraka daga wannan cuta mai rikitarwa, to wani lokaci a ce sai an yi wa mutum mai irin wannan cuta girka kafin ya sami waraka. To sai ‘yan bori su taru ana yi musu kida da goge, ko garaya, ko molo, ko duma, ko dundufa. Su ko sai su hau bori suna tuma suna faduwa. Ta wannan haujin sukan kwaikwayi iskokin da ke tare da su ta hanyar jirkita magana da siffofinsu.

3.1.2 Wasan Kalankuwa

Haka kuma akwai wasan kallankuwa: Kallankuwa wani wasa ne da samari da ‘yanmata kan shirya suna kwaikwayon aikin mulki da gudanar da shari’a a karkara da kuma yanayin zamantakewa a cikin kaka. Akan gabatar da irin wannan wasan a gaban manyan gari da sauran mutanen gari a matsayin masu kallo. Kuma akan tanadi wuri na musamman don gudanar da wannan wasa, kuma a

cikin wannan wasa akan kwaikwayi wasu halayya da dabi'un mutane.

Kuma masana na hangen cewa tun a wajen sana'ar Bahaushe ta farko, watau farauta akwai birbishin wasan kwaikwayo a ciki. Wannan yana da alaka da irin abubuwan da suke faruwa can daji idan an je wurin farauta. Domin wani lokaci akan sami 'yan farauta da irin su Bikin budin daji ko Shan kabewa da sauran su.

3.1.3 Sauran Wasanni

Kamar yadda tarihi ke maimaita kansa, wasan kwaikwayo ya samu ginuwa a tsakanin al'ummar Hausawa tun azal. Wannan shi ne ya sa aka rarraba shi zuwa gida uku kamar haka: Na daya akwai wasannin gargajiya na Hausa. Na biyu wasannin dandali watau wanda samari maza da 'yan mata ke yi. Na uku, wannan ya kunshi bukukuwa .

Auna Fahimta

- Me aka fahimta da wasan bori?
- Yaya ake yin wasan kalankuwa?

3.0 Kammalawa

A wannan darasi an ga yadda za a rarraba wasan kwaikwayon Hausa zuwa gida-gida da kuma wasu ire-iren wasannin da ake da su, da yadda ake gudanar da su.

4.0 Ta}aitawa

Wasannin kwaikwayon Hausa na gargajiya suna da kamanni iri-iri, domin gane da fahimtar su aka gina wannan darasi, inda aka zo da guda biyu a matsayin misali.

5.0 Jingar Aiki

- Ya za a iya karkasa wasan kwaikwayon Hausa?
- Me za iya za a iya cewa kan bori a matsayi wasan kwaikwayo?

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

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KASHI NA 4: Samuwar Rubutaccen Wasan Kwaikwayo

Abin Da Ke Ciki

- 1.0 Gabatarwa
- 2.0 Manufar Darasi

- 3.0 {unshiyar Darasi
- 3.1 Samuwar Rубutaccen Wasan Kwaikwayo
 - 3.1.1 Zuwan Larabawa {asar Hausa
 - 3.1.2 Rashin Samuwar Rубutaccen Wasan Kwaikwayo A Zamanin Zuwa Larabawa
- 3.2 Samuwar Rубutaccen Wasan Kwaikwayo Bayan Zuwan Turawa
 - 3.2.1 Wasannin Hausa Shidda
 - 3.2.2 [aliban Farko Da Samuwar Ruutacce Wasa Kwaikwayo Hausa Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

1.0 Gabatarwa

A nan an zo da bayani ne kan yadda wasan kwaikwayon Hausa ya samu kan sa bayan zuwan Larabawa da Turawa. An zo da baynai cikin tsawon tarihi na yadda wasan kwaikwayon ya kasance a zamannin zuwan Turawa da Larabawa.

2.0 Manufar Darasi

Manufar darasin ita ce ta nuna wa jalibai yadda wasan kwaikwayon Hausa ya samu kan sa bayan zuwa rubutu a zamanin Larabawa da Turawa.

3.0 {unshiyar Darasi

3.1 Samuwar Rubutaccen Wasan Kwaikwayo

A wannan yankin an kawo bayani ne kan yadda rubutaccen wassan kwaikwayon Hausa ya samo asali daga zamanin zuwan Larabawa da Turawa.

3.1.1 Zuwan Larabawa {asar Hausa

Larabawa dai sun shigo kasar Hausa ta hanyoyi mabambanta, da farko dai a lokacin shigo da addinin Musulunci wanda aka ce ya samu karbuwa tun nwajajen karni na 8 zuwa na 9, daga baya kuma ta hannun masu cinikin bayi da saye da sayarwa addinin Musulunci ya zaunu sosai a kasar Hausa. Daga tsakanin karni na 13 zuwa na 15 kuwa addinin Musulunci ya warwatsu zuwa garuruwa da kauyukan kasar Hausa, ta yadda kusan kowane sashe na kasar Hausa ana gudanar da addinin Musulunci. Wannan ya sanya ilmin addinin Musulunci da makarantun allo suka wanzu a kusan ko'ina a fadin kasar Hausa. Wannan ne ya sa al'ummar yankin suka nakalci harshen Larabci ta yadda har suka iya rubutu da shi, suka samar da hanyar rubutu ta ajami. Saboda haka har zuwa lokacin da aka jaddada addinin Musulunci a kasar Hausa a karni na 19, za a ga cewa yawancin Hausawa sun iya karatu da rubutu cikin Larabci da ajami ta yadda aka samar da rubutaccen adabin Hausawa ta wadannan hanyoyin rubutu. Yawancin ayyukan adabin da aka samar sun fi a fagen waka da kuma zube. Ke nan wannan ya nuna mana cewa ba a samar da wasan

kwaikwayon Hausa a rubuce a cikin Larabi ko kuma ajami ba. (Malumfashi, 2016).

3.1.2 Rashi Samuwar Rubutaccen Wasan Kwaikwayo A Zamanin Zuwa Larabawa

Kila tambayar da wani ka iya yi ita ce me ya sa wasan kwaikwayo a rubuce a zamanin zuwan Larabawa ko cikin rubutun ajami bai samu tagomashi ba?

- a) Ajami ya zo ne da addini, addini ba wasa ne ba, sai aka dinga wa'azi da amfani da waka,
- b) Su kan su Larabawa wasan kwaikwayo bai je gare su ba sai a karni na 18, wanda a lokacin addinin Musulunci da Larabci da ajami sun dade da ginuwa a kasar Hausa.
- c) Addinin musulunci ya hana al'adu na wasannin banza da labaru na karya da wake-wake na hululu.
- d) Lokutan koyar da karatu a makarantun allo ba a da wani wuri na koyar da wasan ko yin wasan. (Malumfashi, 2016).

Bayan zuwan ajami da Larabawa suka kawo, sai zuwan masu jihadi, su ma ba su bada karfi wajen rubuta wasan kwaikwayo ba. Saboda suna ganin rubutun ajami, rubutun addinin Musulunci ne, babu wasa a cikinsa. Amma an sami wani mawallafi a dab da zuwan Turawa kasar Hausa a 1902, mai suna malam Muhammadu Ajingi, wanda ya yi rubutu a kan tafiye-tafiyensa a tsakanin kasar

Hausa da kuma Afirka ta Arewa kasashen Larabawa, wanda suka kama da wasan kwaikwayo a rubuce, kamar yadda U.B Ahmed ya bayyana ya samar da wasannin Turbar Turabulus da Turbar Kudus da ‘Yan matan Gaya .

3.2 Samuwar Rubitaccen Wasan Kwaikwayo Bayan Zuwan Turawa

Ko da da Turawa suka zo sun yi kokari ne su mayar da wasannin gargajiya da na kwaikwayo su kasance na zamani wato a rubuce. Wannan ne ya sanya wasan kwaikwayo zamani ya kasu kashi biyu. Akwai rubitaccen wasan kwaikwayo na zamani. wanda aka rubuta kurum ba a dab'a ba da wanda aka rubuta aka buga ko aka yi wa dab'i. (bambadiya.blogspot.com).

3.2.1 Wasannin Hausa Shidda

Kamar yadda muka yi bayani a can baya kafin zuwan Turawa dukkan wasan Hausa na gargajiya ne ba a kuma rubuta su ba ko da ajami, Da yake a can Turai al'adar rubutu ta dade, sun koyi dabbakar da ita a rayuwarsu ba abin mamaki ba ne da suke mamaye kasar Hausa suka assasa wannan al'ada, sai dai ba kai tsaye ne aka samar da rubitaccen wasan kwaikwayon Hausa irin na Turawa ba. A lokacin da Turawa suka kafa hukumar fassara a 1929 aikin wannan hukuma ya hada da samar da littattafai don karantawa, bisa wannan tsari ne shugaban hukumar Dr. R. M. East da malam Abubakar Imam da masinjar hukumar malam Basankare suka tsara wasan kwaikwayo na farko da Hausa a

shekarar 1936, wanda suka sa wa suna Six Hausa Plays (Wasannin Hausa guda shida). (Malumfashi, 2016).

Daga cikin dalilan da ya sa aka soma wannan al'ada bai wuce neman nuna wa jama'a yadda ake tsara wasannin kwaikwayo a rubuce ba, musamman ta hanyar canza tatsuniyoyi da tarihi da tarihihin kasar Hausa zuwa wasannin kwaikwayo. Ganin wannan littafi ya amsu, yara kuma suna karantawa ga kuma lokutta da aka ajiye a azuzuwa domin yin wasannin da kuma shirya wasannin kwaikwayo, sai wannan al'ada ta shige rayuwar jama'a, daga wannan lokaci yara da malammai suka shiga rubuta da aiwatar wasannin kwaikwayo a makarantu da lokutan karatu da bukukuwa.

3.2.2 [aliban Farko Da Samuwar Ruutacce Wasa Kwaikwayo Hausa

Daga cikin daliban farko da suka rubuta wasannin kwaikwayo aka gabatar sun hada da irin su malam Aminu Kano, Alhaji Yusuf Maitama Sule, Alhaji Abubakar Dogondaji da Alhaji Abubakar Tunau Mafara, Wasu kamar na malam Aminu Kano Kai Wanene a Kasuwar Kano? Da Gudumar dukan en-en Kano, ba buga su ba, sai littafin Alhaji Abubakar Tunau Mafara, Wasan Mafara (1949) da na Alhaji Abubakar Dogon Daji, malam Inkuntum, (1953), wadanda aka buga daga baya.

Daga wannan lokacin aka shiga cin kasuwar rubutun wasan kwaikwayo, aka kuma ci gaba da samar da su daga madaba'u

daban-daban har zuwa yau da ake da wasannin kwaikwayon Hausa a rubuce masu tarin yawa.

Baya ga wadannan kuma an samar da kungiyoyin wasan kwaikwayo masu yawa a makarantu da hukumomin al'adu na gwamnati da kungiyoyin taimakon kai, ta haka ake ci gaba da raya da gudanar da wasannin kwaikwayo a rubuce da kuma a aikace ire-iren wadannan kungiyoyi suna da tsari irin na shugabanci, sun kuma rubuta wasanni suna aiwatarwa daga lokaci zuwa lokaci, wasu da taimakon hukumomin al'adu na jiha da na tarayya, wasu don kashin kan su. Bamadiya.blogspot.com.

Auna Fahimta

- Yaya rayuwar wasan kwaikwayo ta kasance a zamanin zuwan Larabawa }asar Hausa?
- Me ya faru da wasan kwaikwayo bayan da Turawa suka shigo }asar Hausa?
- Wace gudunmuwa 'yan }asa suka bayar wajen raya wasan kwaikwayon Hausa a rubuce?

4.0 Kammalawa

Kamar yadda aka gani, a wannan kashi an zo da bayani ne ka yadda wasan kwaikwayon Hausa ya koma a takarda a zamanin zuwa Laraawa da Turawa }asar Hausa.

6.0 Ta}aitawa

Zuwan Larabawa da Turawa }asar Hausa ya nuna mana yadda wasan kwaikwayon Hausa ya koma a rubuce da matsalolin da ya fuskanta a zamanin zuwa Larabawa da yadda ya bun}asa a zamanin zuwan Turawa.

6.0 Jingar Aiki

- 1 Me ya sa wasan kwaikwayo bai bun}as a ba a zamanin zuwan Larabawa }asar Hausa?
- 2 Ta yaya aka samar da Wasannin Hausa Shidda a shekarar 1936?

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KASHI NA 5: Fasalce-Fasalcen Wasan Kwaikwayon Hausa

Abin Da Ke Ciki

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1.0 Gabatarwa

A nan kuma za mu fasalta yadda wasan kwaikwayon Hausa yake a zahiri da ya shafi maza da mata, yara da manya da sauran su.

2.0 Manufar Darasi

Manufar darasin ita ce a gane yaya wasan manya yake daban da na yara da kuma yadda na mata ya bambanta da na maza da yadda na'u'ororin zamani suka kawo sauye-sauye a fasalin wasan kwaikwayon Hausa na zamani.

3.0 {unshiyar Darasi

3.1 Fasalce-Fasalcen Wasan Kwaikwayon Hausa

Ta yaya za a iya gane wasan yara da na manya? Ya na mata yake daban da na maza? Wannan shi ne abin da aka yi a wannan yanki.

3.1.1 Wasan Yara Maza da Mata

An fara darasin ne da nuna yadda wasan maza suka bambanta da na maza, kamar haka.

3.1.1.1 Langa:

A irin wannan wasan yara maza su ke kasuwa gida biyu, kuma kowane gida yana kokarin ture lagon dan uwansa. Watau a nan yara sukan kwaikwayi yadda ake yaki ne. Don haka wadannan kungiyoyi guda biyu suna daukar kansu garuruwa ne masu gaba da juna suka zo filin daga na yaki. Kuma kowane gari yana karkashin sarkinsa mai suna ruwa da kuma barden yakin sarki wanda ake kira ko aka lakabawa suna dokin ruwa. Kuma duk

kungiyar da ta bari aka ture lagonsu to an fi su karfi kuma an cinye su da yaki ke nan.

3.1.1.2 Dan akuyana:

A irin wannan wasa yara maza kan yi da'ira ne rirrike da hannun junansu, ma'ana suna zagaye fili ke nan. A cikin da'irar za a sami yaro daya wanda aka ritsa da shi a ciki. Wannan wasan yana siffanta da'irar da rumbun hatsi ne, shi kuma yaron da aka ritsa da shi ciki dan akuya ne wanda ya riga ya yi barnar hatsi. Kuma wannan yaro da aka rutsa yana son ya fita kuma ga shi ko'ina an gewaye shi, don gewayen matsayin rumbu shi ke, don haka idan yana son fita sai ya yi wani babban yunkuri ko kuwa ya sha duka.

3.1.1.3 Wasan 'Yar Tsana:

Yara 'yanmata zalla su ne suke yin wannan wasan. Yarinya takan mallaki 'yartsana sai ta rinka yi mata reno irin yarinya ta gaske, ta rika yi mata wanka da kwaikwayon ciyar da ita. Har yarinya ta girma. Idan ta girma ta yi ma ta kunshi da ado da tufafi wanda teloli suka dinka da kyallaye. Daga haka har yarinya ta kai fagen aure, sai ta raba goro ga kawayenta, ta gaya musu ranar biki. Sai ta tanadi kanaan kwanuka da tasoshi, har ma da gado, da matasan kai.

Su kuwa kawayenta su zo ranar kamu, su siffanta duk abubuwan da manya suke yi na bukukuwan aure tun daga ranar kamu har ya zuwa kunshi da kuma tarewa zuwa gidan miji. Kawaye kan kawo

nasu tallafi ko gudummuwa ga uwar diya. Hasali ma sukan bi duk wani tsarin bikin aure su siffanta shi a cikin bikin auren ‘yartsana. Wasannin Tashe

Wadannan wasanni yara suke shirya su dai-dai a cikin watan azumi bayan shan ruwa da daddare su rinka bi gida-gida suna wasa manya na kallo suna nishadi da raha. Misalin irin wadannan wasanni su ne masu siffanta irin wadansu halaye na tausayi, kamar su:

3.1.1.4 Tsoho da gemu:

Kungiyar masu tashe sai su yi wa waninsu ado irin na tsofaffi a cikin tsohuwar riga, rawani, gemun kada, sanda da carbi. Su bi shi suna cewa wannan tsoho ga shi nan da gemunsa, ba shi da karfin ciyar da kansa, saboda sai an tallafe shi da abin da zai ci. Shi kuwa ya dinga wani yakunewa yana ‘yan tari da mamular baki kamar na marar hakora, yana yi yana jan carbi, masu kallo suna dariya.

3.1.1.5 Jatau Mai Magani:

A nan yara masu tashe suna siffanta ko nunin yadda boka yakan lakanci magunguna. Bokan shi ne ake kira Jatau. Yara samari kamar hudu ko fiye da hakan suke raka dan uwansu zuwa gida-gida yana nuna tsirrai, saiwowi da kunshe-kunshen magani, da layu da guntayen fatu da kasusuwa. Yana nuna wa mutane wadannan daya bayan daya yana kuma fadin sunayen su da irin maganin da suke yi.

Mairama da Daudu: ‘Yan mata suke da wannan wasa. Yara ‘yan mata kamar shida ko fiye, suna biye da yarinyar da suka yi wa lullubi (amarya, Mairama) da kuma wadda suka sanyawa kayan maza (ango, Daudu) suna bin su da kayan daki kamar su kwanuka da tabarmi da kujeru. Su kuma ‘yanmatan duk sun ci ado irin na ‘yan biki. Idan sun shiga gida sai su yi wa Daudu shimfida can waje daya, su sa Maryama tana daukar abinci tana kai masa, tana mai nuna yadda ya kamata mace ta yi wa mijinta, kamar murmushi, ladabi da sauransu. Kuma duk jama’a gida sun taru suna kallo ana raha.

Bayan irin wadannan wasannin gargajiya na yara ‘yan mata da samari, akwai kuma wadansu al’adu na manya da sukan yi masu siffar wasan kwaikwayo. A cikin irin wadannan al’adu na gargajiya akwai:

3.1.1.6 Bori:

Hanyar addinin gargajiya ce na Hausawa tun asali. Hausawa kan yi amfani da Bori don neman biyan buka ta ko kubuta daga wata cuta. Idan muka dauki hawan bori da kuma irin yanke-yanken da ake yi wa iskoki don neman waraka daga wata cuta wadda ta shige wa mutane duhu. Irin wannan biki na bori da kuma girka za a iya kwatanta shi da bikin addinin Girkawa na bauta wa wadansu irin gumaka, wanda sukan yi lokaci-lokaci na shekara, kamar lokacin hunturu da kuma lokacin bazara.

Kuma wannan al’ada ta Girkawa (Greeks) tsohuwar al’ada ce kwarai, don ana ganin wannan ya fara ne a wajan karni na 5

(biyar) watau kafin haihuwar Annabi Isah (ma'ana sama da shekara dubu biyu). Idan aka dubi cikin Encyclopaedia Britanica, a littafi na 15 (sha biyar) kuma a shafi na 983 (dari tara da tamanin da uku) an nuna cewa buduri da ake yi na wannan bautar gumaka a gaban 'yan kallo shi ne ya haifi asalin wasan kwaikwayo rubutacce na kasar Italiya wanda daga gare shi ne kasashen Turai suka gaji wasan kwaikwayo.

Shi kuma Bori irin na kasashen Hausa, wanda ake neman magani ko kubuta daga wata riga ta karuma mutum, musamman na wata cuta mai rikidarwa akan shirya wa majinyacin girka, a yi gagarumin biki, boka da sauran 'yan bori 'yan uwansa suna hawa iskoki daban-daban ana kada masu garaya ko goge ko molo.

A al'adar girka kowace irin iska da nata irin kida, su kuma da irin magana ko karar da za su yi, mai nuna kwaikwayon irin iskar da ta ke kansu a daidai wannan lokaci.

A irin wadannan iskoki akwai kuturu, malam Alhaji, da doguwa, da Halima 'yar buzaye, danko da kuma sarkin rafi da dai sauransu. Misali idan dan bori ya hau iskar kuturu, sai ya dinga karaji irin na kutare, ya kadandame yatsu kamar kuturu.

Irin kidan da ake yi wa masu iskoki yana da tasiri kan fitar da hankalinsu ke yi, suna tumami, suna tsalle, suna karaji, suna faduwa warwas a kasa kumfa na fita daga bakinsu su sandare. A lokacin da suka kai ga hakan to sun fita a matsayinsu na mutane sun zama iskar da take kansu.

3.1.1.7 Dabo-Dabo:

Wannan wasa ne na nunin mutum-mutumi. Mutane kimanin hudu ne suke yawo tare da makada ganga biyu suna nuna dabo. A kan yi nunin irin wannan wasa a bakin kasuwa ko wurin taron mutane, su shaci fili su kafa sanduna hudu. Tsakanin kowace sanda akwai fadin kimanin kafa biyar kuma tsawon kowace sanda kimanin kafa biyu da rabi, sai su kawo babbar riga su kifa ta kan wannan tsaikon ta rufe shi sosai ya yi kamar dan daki da kofar rigar a sama.

Sai mai nunin dabon ya shiga cikin tsaikon an kewaye shi masu kida na yi, ga masu kallo suna kallo, kowa ya kagara ya ga abin da zai nuna. Lokacin da ya shiga sai ya dinga fito da wadansu ‘yan mutane kamar ‘yan mutum-mutumi sai ka ji suna magana. Wani lokaci ya nuno saurayi da budurwa suna zance, ko ya nuno mutum wanda wani malami ya yaudara ya sa shi yin rawa. Da ya farga da cewa yaudarar shi aka yi, sai ya kai kara wajan alkali wanda zai yanke musu hukunci, ko kuma wannan mai nuni ya nuno ‘yan dambe za su kara.

3.1.1.8 Kalankuwa:

Wasan kalankuwa, wasa ne da samari da ‘yan mata kan shirya suna kwaikwayon aikin mulki da shari’a a karkara cikin kaka, bayan an girbe abinci da sauran amfanin kaka an mai suwa gida.

Dagacin gari shi ne kan nada sarkin Samari, shi kuma sarkin samari shi ne zai nada mataimakansa kamar su galadima, madaki, waziri, alkali, gwamna da sauran su. ‘Yan mata su suke zabin

sarauniya a tsakaninsu. Sai a zabi fili a kofar fada ko bakin kasuwa, ko wani fili. Sai sarkin samari ya zo ya kafa fadarsa, can waje guda kuwa ga makada, ana kida taken sarkin samari da na mataimakansa, ana he, ana ba su kudi. A cikin filin idan wani saurayi ya bata da wani abokinsa ko budurwarsa, sai a kai su gaban sarkin samari wanda zai bi diddigin laifin. Idan ya ga abin sai an hada da shari'a, sai ya aika da su gaban alkali don yanke hukunci. Ana daukar kimanin kwana hudu ana yin wannan bikin kalankuwa na yammacin kowace rana.

A cikin kwanaki hudu na kalankuwa dagacin gari kan nemi sarkin samari da su yi wani aikin gayya, kuma akan hukunta duk wanda ya ki yin aikin a lokacin wannan bikin.

3.1.1.9 Sauran misalai:

Akwai sauran misalai da dama na al'adun Hausawa masu kama da wasan kwaikwayon Hausa. Misali, 'yankama da 'yan gambara sukan kwaikwayi halaye da dabi'u na mutane daban-daban a cikin wasansu don ban dariya. Wawan sarki shi ma yakan kwatanta siffon abubuwa daban-daban wajen sa sarki raha. 'Yan hoto kuma su ne masu bi wuri-wuri suna nuna gwanintar sarrafa garma ana yi musu kidan manoma, da dai kama-kaman irin wadannan al'adu da dama na Hausawa.

3.2 Wasannin Kwaikwayo Na Majigi Da Rediyo

Ci gaban da aka samu dangane da rubuta wasan kwaikwayon Hausa ana kuma aiwatarwa a makarantu da dandali shi ya sa ko da abubuwan zamani irin su majigi da rediyo suka kutso kai a kasar

Hausa sai aka sami damar mayar da yawancin wasannin kwaikwayon Hausa zuwa a aikace ko dai a saurara a rediyo ko a gani ta dodon bango, wato majigi.

Shi dai majigi shi ne ya fara kutso kai, tun daga shekarun 1950, an kuma zo da shh ne domin yin farfaganda da wayar da kan mutane domin su amince da al'amurran da suka shafi mulkin mallaka, musamman wajen noma da kiwon lafiya. Yawancin shirin wasannin kwaikwayon ana yin su ne don jama'a su ga fa'idar noman kudi ba na ci ba. Alal misali noman audugu da gyada da kuma amfani da takin zamani. Ana gabatar da majigi ne a kofar fadar Sarko ko bakin kasuwa ko filin kwallo ko wani wuri makamancin haka.

Su kuwa gidajen rediyo sun zama ruwan dare daga shekarar 1960 sukan tanadi 'yan wasa masu zuwa su aiwatar da wasannin domin jin dadin jama'a masu saurare, wata sa'a kuma ire-iren wadannan kungiyoyin gama-kai sukan je da nasu wasan don a ba su dama su gudanar, ta haka sai wasannin kwaikwayo suka kara samun martaba da daukaka a idon jama'a, yau a yi wannan sabon shiri da sunan sa daban, gobe wani ya fito, amma jama'a ba sa mantawa da su.

3.2.1 Wasannin Gidan Rediyo

Irin wadannan wasanni jin su kawai ake yi amma ba a ganin masu aiwatarwa. Watau suna irin wadannan wasanni tsara su ake yi a rubuta a kuma kwatanta su a cikin akwatin rediyo ta hanyar daukar sauti.

Misalin irin wadannan wasanni: ‘Yau da Gobe na gidan rediyon Rima, da ke Sakkwato, da Samanja Mazan Fama, da Duniya Budurwar wawa na gidan rediyon tarayya na Kaduna, da kuma ‘Taskira Asirin Mai Daki’ da Bakandamiya na rediyon jahar Katsina. Akwai kuma wasan ‘Duman Kada... na Rima rediyo Sakkwato da sauransu.

Su irin wadannan wasanni akan ba su wani suna ne, amma kuma idan wannan wasa ya yi yayi ya gama akan jingine shi a waje guda a kuma sake wani wasa da kuma salon suna wanda zai dace da yanayi da kuma lokacin da ake ciki.

Su dai irin wadannan wasannin akan shirya su ne domin ilmantarwa, ko fadakarwa, ko gargadi, ko nishadantarwa ga jama’a a kan fa’ida ko muni ko kuma illar wani abu.

3.2.2 Wasanni Gidan Talbijin\

Wasannin gidan talbijin su ne ake jin sauti kuma a kalli hoto. Irin wadannan wasanni su ma akan rubuta su ne, sa’annan a shirya a aiwatar da su tare da mutane a cikin akwatunan talbijin ko a fina-finan majigi.

Ana tsara irin wadannan wasannin domin kwatanta halayyar rayuwar al’umma cikin wasa domin bayyana wadansu matsalolin da ke tattare da rayuwa.

Wasannin gidan talbijin irin wadannan sun hada da wasan “Baban Larai da Idon Matambayi na gidan talbijin na Sakkwato, da Taskira da Kuliya manta sabo da Dankurma da Karo da Goma da Kaikayi da kuma Kwaryar Kira na gidan talbijin na Kano.

Haka kuma akwai “Bakan Gizo na gidan talbijin na Kano mallakar jiha. Kuma akwai “Baba Soja da Kwashi kwaram da Golobo” na gidan talbijin tarayya da ke Sakkwato.

Da yake dama dukkanin wasannin akwai alamar ana zama ne a rubuta su, sa'annan a gabatar, shi ya sa wadansu daga cikin wasannin suka koma littafi daga baya. Alal misali, Zamanin namu da Jatau na Kyallu na Shu;aibu Makarfi, an buga su daga baya. Haka kuma Zaman duniya Iyawa ne na Yusuf Ladan, wannan ya nuna mana cewa kamar yadda ake samu a kasashe da suka ci gaba ta fannin wasan kwaikwayo a gidajen rediyo da talbijin, a kasar Hausa ma wasannin a rubuce suke, ba a dandali kawai ake yi da ka ba, a ci gaba da aiwatarwa.

Wani abin la'akari a nan shi ne, yawancin wasannin ba sa kasancewa na dindindin, yau a yi wannan, gobe a yi wancan, wasu su bace su dawo, wasu su bace har abada, sai dai su bar sunayen gwanaye ko wadanda suka yi suna a wasan, suna watayawa, alal misali:

Kasimu Yero	-	Karambana
Alh. Usman B. Pategi	-	Samanja
Dauda Galadanchi	-	Kuliya
Mustapha Muhammad	-	Dan Haki

Umaru Ilu Ambursa - Baba Soja
Umaru Danjuma Katsina - Kasagi

3.2.3 Wasannin Kwaikwayo A Bidiyo

Sinima ko fim a wasan Hausa sabuwar al'ada ce, wadda ba ta shigo cikin kasar ba sai a tsakanin shekarun 1950-1960. A can da majigi ne da gwamnatocin jihohi ke nunawa a filin kallo, kofar fada ko kuma a makarantun firamare, yawancinsu majigin a wancan lokacin bai wuce na koyar da tsafta ba ko noman gyada da auduga da sauran ayyukan farfaganda na mulkin mallaka. Daga baya sai aka dinga hadawa da na **Cow Boy**, wato Amurka don a nishadantar da masu kallo.

Sha'awar da jama'a suka nuna na kallon wannan majigi, da kuma 'yan kasa da suka fara fitowa fili wajen gabatar da wasannin majigi, kamar su Baban Larai ya sa wasu masu ido a Naira suka ga ai za su iya samun kudi ta wannan hanya, sai suka shiga gina gidajen sinima a biranen Kano, Kaduna, Katsina, Sakkwato da sauransu.

Ta haka ne al'adar zuwa sinima don kallon fim din indiya da Amurka da Chanis ta kafu, ta kuma yi kaka-gida. Yara tun suna kanana sun saba shiga sinima, sun san 'yan wasan Indiya da Amurka har ma suke kwaikwayon su. Da kasashen da suka ci gaba suka shigo da bidiyo, sai aka raja'a zuwa ga bidiyon domin ta fi saukin gudanar da al'amurra, don ba sai ka je wajen kallo ba a gida da kai da iyalanka za ku yi kallon duk abin da kuke so.

Wannan cigaba, shi ya haifar da ‘yan gida masu neman kudi suka ga cewa lallai za a iya samun kudi ta haka, sai yawancin kungiyoyin wasannin kwaikwayon Hausa da kungiyoyin marubuta littatafai, musamman na Adabin Kasuwar Kano suka auka ga wannan sana'a, wadda a halin yanzu ta yi suna da samun karbuwa wajen jama'a.

Yawancin fim din bidiyo da ake da su a yanzu sun samu ne ta fuskar littatafan Adabin Kasuwar Kano, wasu kuma an samar da su ne ta hanyar shirya labari mai ban sha'awa, ba tare da tsarin wasan kwaikwayo ba ko kuma labari don dai bidiyon kawai.

3.3 Sauyin Yanayin Wasannin Kwaikwayon Hausa

Daga ire-iren wasannin kwaikwayon Hausa da muka nazarta, mun ga cewa, wadansu na baka ne ko kuma na gargajiya, wadansu zamani ya kawo su, wato rubutu (musamman na boko). Wasu ana aiwatar da su a gidajen rediyo da talbijin da bidiyo. Wani abin sha'awa shi ne yadda wadansu marubutan Hausa suka fassaro wadansu littatafan wasannin kwaikwayon Turawa da Larabawa zuwa Hausa, saboda a kwatanta tsarinsu da kara fahimtar sigogin wasan kwaikwayo.

1. Ibrahim Yaro Yahaya ya fassara **Twelfth Night** na Shakespeare daga ingilishi zuwa Hausa a matsayin **Daren Sha Biyu**.
2. Ahmed Sabir ya fassara littafin **Ahlul-Kaf** na Tawfiq Al-Hakim daga Larabci zuwa Hausa a matsayin **Mutanen**

Kogo

3. Dahiru Idris shi ma ya fassaro littafin **Merchant of Venice** na Shakespeare zuwa Hausa da sunan **Matsolon Attajiri**

Baya ga wadannan, akwai kuma littattafan labaran Hausa da dama da aka mayar wasan kwaikwayo, aka kuma aiwatar a dandali da gidajen talbijin

1. **Shaihu Umar** na Tafawa Balewa wanda Umar Ladan da Dexter Lyndersay suka baddalar zuwa Shaihu Umar.
2. **Ruwan Bagaja** da Ahmad Amfani ya baddala a bidiyo daga Hukumar Fina-finai Ta Jos ta mayar fim.
3. **Magana Jari ce** da NTA Lagos ta mayar wasan kwaikwayo a talbijin da Ingilishi da kuma na Hausa da NTA Kaduna ta baddalo.

Auna Fahimta

- Me aka gane game da wasannin kwaikwayon Hausa na maza da mata?
- Me za a iya cewa game da wasannin majigi da rediyo da talbiji?
- Yaya wasannin bidiyo na Hausa suka bijiro?

4.0 Kammalawa

A wannan darasi an zo da bayani ne dangane da wasannin kwaikwayo na maza da mata da yara da manya da kuma sauye-sauyen da suka samu a tsawon zamani.

5.0 Ta}aitawa

Ana fatar a wannan darasi a fahimci yadda wasannin kwaikwayo na yara da manya suke da kuma yadda na maza da mata suke da kuma bayani kan wasannin majigi da rediyo da talbijin da bidiyo.

6.0 Jingar Aiki

- 1 Kawo ta}aitaccen bayani game da wasannin kwaikwayo na mata kawai.
- 2 Yi sharhi mai ma'aa ka]aya daga cikin wa]anna:
 - a. Wasannin Rediyo
 - b. Wasannin Talbiji

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

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