

COURSE

GUIDE

NATIONAL OPEN UNIVERSITY

DEPARTMENT OF LANGUAGES

FACULTY OF ARTS

COURSE:

**HAU:209: INTRODUCTION TO HAUSA POPULAR
FICTION**

COURSE GUIDE
INTRODUCTION TO HAUSA POPULAR FICTION
HAU:209

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HAU:209: GABATAR DA ADABIN KASUWA A HAUSA

Gabatarwa (Introduction)

Wannan darasi na HAU 209, gabatarwa ce ta wani vangare na adabin Hausa da ya shafi zamani da kuma yadda yayi ko kasuwa ke jan ragamar aikin adabi a duniya da kuma a qasar Hausa.

Duk da cewa wanni vangare ne na zubbe da rubutunsa, duk da haka ya fi mayar da hakali ne kana in da ya shafi zube na zamani, musamma daga shekarun 1980 zuwa yau.

Kamar kowae darasi da aka gai, shi ma a kasa shi zuwa rukunai da kashe-kashe da suka faro daga sanin mene ne adabi da kuma ire-iren zube da raba-rabensa. Haka kuma ya qunshi tarihin samuwar zube na gargajiya da rabe-rabensa da yadda ya wanzu a zamanin zaman gargajiyar Hausawa zuwa zamanin zuwan Musulunci da zuwan Turawa.

Daga can kuma an bibiya ginuwarsa tun daga shekarun 1920 har zuwa shekarun 1970. Daga nan ne kuma aka zo da bayani kan zuben zamani da ake kira da Adabin Kasuwar

Kano, an kuma dubi dukkan fasalce-fasalcensa da yadda ya samu mabambantan yanaye-yanaye har zuwa yau.

A cikin darasin an zo da cikakken bayani kan dukkan zubi da tsarin kwas xin ta yadda xalibai za su naqalce shi ba da wahala ba. A qarshen kowane kashi an zo da tambayoyin auna fahimta da kuma yanayin gane ko darasin ya zauna sosai da gindinsa.

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 qarin nazari da tushi a gida. Haka kuma an samar da dama da xalibai za su iya tuntuvar malami domin qarin haske a duk lokacin da wani abu ya shige duhu.

Manufar Kwas (Course Aim)

Domin kyautata karatu da koyarwa 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 zube da kashe-kashensa
- Asali da samuwar zuben Hausa na gargajiya da na zamani.
- Fara rubutun zube da yadda ya wanzu daga 1927 zuwa 1980.
- Bayani game da Adabin Kasuwar Kano
- Fasalce-fasalcen Adabin Kasuwar Kano
- Samuwa da tarihin Adabin Kasuwa a Turai da qasashe Larabawa da Afirka
- Zanguna da aka bi aka samar da Adabin Kasuwar Kano tun daga 1980 zuwa yau.

Yadda Za A Nazarci Kwas (Working Through the Course)

Kamar kullum 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 bite 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 qarshenn 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 qarin nazari domin faxaxa sani da qarin 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 1, kowane kashi yana a matsayin mako guda ne na darasi, ke nan za a kamala 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 kyaутата karatun kwas xin an ratayo manazarta da wasu ayyukan da za a iya cewa suna da muhimanci ga wannan kwasa xin, za su qara haske fiye da qma, musamman ma dai Malumfashi, (2019). Samun wannan littafi da wasu irin sa 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 qwaqwälwa 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 tsarin kwas Jin zai kasance.

RUKUNI NA 1

KASHI NA 1

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Mene Ne Adabi?
 - 3.1.1 Adabin Kasuwa A Ta}aice
 - 3.1.2 Adabin Yayi A Ta}aice
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 2

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Bayani Game Da Zubon Hausa
 - 3.1.1 Zubon Gargajiya
 - 3.1.1.1 Tatsuniya
 - 3.1.1.2 Labari
 - 3.1.1.3 Kiss
 - 3.1.1.4 Tarihi
 - 3.1.1.5 Tarihihi
 - 3.1.2 Zube Na Zamani
- Auna Fahimta
- 4.0 Kammalawa

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

KASHI NA 3

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Takaitaccen Tarihin Rubutun Zube
 - 3.1.1 Zuwan Larabawa
 - 3.1.2 Zuwa Turawa Da Samuwar Zube
 - 3.1.3 Bayanin Kan Rubutaccen Zube Daga 1927 zuwa 1982
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

RUKUNI NA 2

KASHI NA 1

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Bayani Game Da Adabin Kasuwa
 - 3.1.1 Adabin Kasuwa Na Elizabeth
 - 3.1.2 Adabin Kasuwa Na Kitcsh

- 3.1.2 Adabin Kasuwa Na Larabawa
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 2

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Adabin Kasuwa A Nahiyar Afirka
- 3.1.1 Adabin Kasuwa Na Onitsha
- 3.1.2 Adabin Kasuwar Kano
- Auna Fahimta
- 4.0 Kammalawa
- 5.0 Ta}aitawa
- 6.0 Jingar Aiki
- 7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 3

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Bayani Game Da Adabin Kasuwar Kano
- 3.1.1 Mene Ne Adabi?
- 3.1.2 Mece Ce Kasuwa?
- 3.1.3 Me Ya Sa Kano?

Auna Fahimta

4.0 Kammalawa

5.0 Ta}aitawa

6.0 Jingar Aiki

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

RUKUNI NA 3

KASHI NA 1

1.0 Gabatarwa

2.0 Manufar Darasi

3.0 {unshiyar Darasi

3.1 Tarihin Samuwar Adabin Kasuwar Kano

3.1.1 Daga Shekarsar 1980

3.1.2 Fasalin Littatafan Farko

3.1.2 Rabin Raina Da Talatu Wada Ahmed

4.0 Kammalawa

5.0 Ta}aitawa

6.0 Jingar Aiki

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 2

1.0 Gabatarwa

2.0 Manufar Darasi

3.0 {unshiyar Darasi

3.1 Ginuwar Adabin Kasuwar Kano

3.1.1 Rayuwar Farko : 1984-1989

3.1.2 Balaga: 1990 zuwa 1995

Auna Fahimta

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

KASHI NA 3

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Manyancin Adabin Kasuwar Kano

3.1.1 Tsufa Da Hayayya: 1996 zuwa 2001

3.1.2 'Ya'ya Da Jikoki: 2002 zuwa 2010

3.1.3 Gyauron Adabin Kasuwar Kano

Auna Fahimta

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

KASHI NA 4

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

3.1 Jigogin Adabin Kasuwar Kano: Aure Da Soyayya

3.1.1 Soyayya

3.1.2 Aure

3.1.3 Ilmin ‘Ya Mace

Auna Fahimta

4.0 Kammalawa

5.0 Ta}aitawa

6.0 Jingar Aiki

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 5

1.0 Gabatarwa

2.0 Manufar Darasi

3.0 {unshiyar Darasi

3.1 Jigogin Adabin Kasuwar Kano: Zamantakewa da Tattalin Arziki

3.1.1 Tattalin Arziki

3.1.2 Zamantakewa

Auna Fahimta

4.0 Kammalawa

5.0 Ta}aitawa

6.0 Jingar Aiki

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

RUKUNI NA 4

KASHI NA 1

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Siffofin Adabin Kasuwar Kano

3.1.1 Hotuna

3.1.2 Bugun Littafi

3.1.3 Yawan Shafi

3.1.4 Arha

3.1.5 Ba ISBN

Auna Fahimta

4.0 Kammalawa

5.0 Ta}aitawa

6.0 Jingar Aiki

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

KASHI NA 2

- 1.0 Gabatarwa
- 2.0 Manufar Darasi
- 3.0 {unshiyar Darasi
- 3.1 Hadiman Adabin Kasuwar Kano

3.1.1 Marubuta

3.1.2 Makaranta

3.1.3 Masu Saye Da Sayarwa

Auna Fahimta

4.0 Kammalawa

5.0 Ta}aitawa

6.0 Jingar Aiki

7.0 Manazarta Da Wasu Ayyukan Karin Nazari

RUKUNI NA 1

KASHI NA 1: Mene Ne Adabi?

1.0 Gabatarwa

Wannan ~angaren na darasin ya }unshi bayanai da tattaunawa a kan wannan darasi na gabatarwa kan Adabin Kasuwa na Hausa. Akwai bu}atar a fahimci abin da ake kira da Adabin Kasuwa na Hausa, ke nan idan akwai na Hausa, to akwai wa]anda ba na Hausa ba ke nan, kuma idan har akwai wanda ake ce wa Adabin Kasuwa, to akwai wanda ba na Kasuwar ba ke nan, wato wanda aka fi sani da na gangariya ko kuma original. Saboda haka a wannan darasin ko kuma wannan ~angaren na wannan darasin, za a Tattauna da kuma bayanai game da abin da ake kira da Adabin Kasuwa da wanda ba na Kasuwa ba domin ganin yadda kowannensu yake gudana.

Wannan gabatarwar za ta yi cikakken bayani na yadda ake samun Adabin Kasuwa a sauran sassan Duniya har zuwa yadda ya zo Afirka ko Najeriya har zuwa }asar Hausa.

2.0 Manufar Darasi

A }arshen wannan ~angaren za a fahimci:

- Ko me ye Adabin Kasuwa?
- Me ya sa ake ce masa Adabin Kasuwa, kuma ma Kasuwar Kano ba ta Kaduna ko Sokoto ko Katsina ba?
- Fahimci yadda yake a sauran sassan duniya
- Fahimci siffofi da kamanni da kuma jigoginsa.

3.0 {unshiyar Darasi

3.1 Mene ne Adabi?

Adabi dai kamar yadda masana suka yi nuni, kundi ko hoto ko madubi ne da ke Jauke ko nuna hanyar gudanar da rayuwar al`umma (Dangambo, 1984, da Gusau, 1995 da Malumfashi, 2002). Za a iya fahimtar irin wannan adabi ta yin la`akari da abubuwa guda biyu; Na farko shi ne harshen da ake amfani da shi, wanda yake ma}unshin tarihi, kuma linzamin bayyana tunani ko kuma wata manufa. Na biyu kuma ita ce fasaha, wadda ita ke bayyana tunanin da ke cikin zuciya a aikace, kamar yadda Muhammad, (2001) ya bayyana.

Shi kuma Cuddon da yake }o}arin fitar da ma'anar adabi a luggance, cewa ya yi adabi na iya kasancewa abubuwa da dama da suka ha]a da wasan kwaikwayo da wa}a da gajerun labarai da rubutattun litattafai da dai sauransu. Ya ci gaba da cewa idan har aka ce wannan aikin adabi ne, to ma}unshiyar aikin ta bambanta da sauran kwashe-kwashe na yau da kullum, musamman idan abin ya shafi gaskiyar lamari ko kuma fajar tarihi, ke nan adabi yana da

wasu siffofi da suka bambanta shi da wasu ayyuka da ba su da tasiri irin nasa. Duk da haka akwai ayyuka ko rubuce-rubuce da dama wa]anda ba a yi su don su kasance na adabi ba ne, amma kuma za a iya sanya su cikin aikin adabi; saboda ingancin aikin da asalinsa ko kuma irin kyawo da kuma fasahar da aka nuna wurin rubuta shi, kamar yadda (Cuddon, 1999) ya nuna.

3.1.1 Adabin Kasuwa a Ta}aice

Idan ana magana kan Adabin Kasuwa ana magana ne kan Adabin nan da ake samu a bakin hanya ko kuma wa]anda ake samara a kasuwanni ko wa]anda ba su bi wani tsari na musamman wurin samar da shi ba. Adabi ne da baya]aukar wani tsawon lokaci wurin samar da shi, kuma baya zuwa da manya ko shafuka da yawa, sanann yanayin samar da shi ya sha bamban da gangariyar Adabi. Mafi yawa masu samar da shi da kuma masu amfani da shi iliminsu bai yi zurfi ba ta yadda za su wataya kamar yadda wa]anda ke samar da Gangariyar Adabi kan wataya ba.

3.1.2 Adabin Yayi a Ta}aice

Adabin yayi kuwa shi ne Adabin da akan samu daga wannan lokaci zuwa wuncan lokacin. Wato Adabi ne wanda yake zuwa cikin wani lokaci ya kuma kauce daga wani lokaci, wato dai Adabi ne da za ya yi tashi daga baya kuma ya ~ace. Saboda haka, Adabin yayi Adabi ne da ke wanzuwa ya yi tashe ya kuma sauko ko ya ~ace cikin zamani.

Da Adabin Kasuwa da Adabin yayi a iya cewa [anjuma ne da [anjummai, domin kuwa bay a yakin ko tashe da yake yi, Adabin yayi na Jaukar siffa ko kammanu na Adabin Kasuwa. Saboda haka, kusan dukkansu suna shahara daga wannan lokaci zuwa wancan musamman ganin cewa ba a bi wani tsari irin wanda ake bi wurin samar da Gangariyar Adabi aka samar da wa]annan ba.

A ta}aice a iya cewa kamar yadda kowane sashe na duniya yake da gangariyar adabi, to haka a wasu sassan duniya ake da adabin kasuwa, (*Market Literature*) ko kuma adabin yayi (*Popular Literature*). To amma idan muka ce adabin kasuwa, nan zai iya kasancewa na yayi, domin kuwa duk abu jaya suke magana. Duk abin da ya kasance na kasuwa to yana da ala}a da yayi. Kasuwa dai wuri ne da ake saye da sayarwa na dukkan abubuwani rayuwa, duk wanda ke cikin wannan al`umma yana iya zuwa cikinta domin yin kasuwancinsa. Saboda haka adabin kasuwa wani ~angare ne na adabin al`umma da kowa zai iya shiga cikin kogin ya yi iyo ko kurme; masani ko malami ko manazarci ko akasin haka. Ke nan irin wannan adabi wani abu ne ko dai wa}a ko wasan kwaikwayo ko }ananan labarai, ko rubutattaun litattafai da aka tsara a wani zangon rayuwar jama'a, ake kuma tsintar su a tsakanin jama'ar ba tare da wani kandagarki ba. Ta fuskar sayar da su ba a yi wani tanadi na wurin da ya dace ba, ko dai a same su a kasuwa ko wurin hirar matasa ko tsakanin matan aure ko makarantu ko kuma ma duk inda jama'a ke tururuwa domin karatu da rubutu. Haka kuma idan aka ce adabi na yayi ne ana nufin cewa zai rayu daga wani lokaci zuwa wani, wato akwai lokacin da yake tashe, akwai kuma lokacin da yake sallacewa, sai a bar masana da yin rubdugu kansa, (Malumfashi, 2002).

AUNA FAHIMTA

Me ya bambanta Adabin Kasuwa da na yayi?

4.0 Kammalawa

A wannan darasi mun kawo bayani ne game da ma'anar adabin Hausa da abin da ake nufi da adabin kasuwa da kuma na yayi, domin ya kasance matashiya game da kwas]in baki]aya.

5.0 Ta}aitawa

A wannan darasin ana fatar ka fahimci:

- Mene ne adabi?
- Yaya adabin kasuwa yake?
- Yaya kuma ake gane adabin yayi.

6.0 Jinga

1. Me ake nufi da adabi a Hausa? Tattauna
2. Mene ne adabin kasuwa?
3. Me ake nufi da adabin yayi?

7.0 MANAZARTA DA WASU AYYUKAN {ARIN NAZARI

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KASHI NA 2: Bayani Game da Zubon Hausa

1.0 Gabatarwa

A }asar Hausa an samu fasalin adabin da ya yi tashe a lokacin maguzanci ko jahiliyya. Wato wato lokacin da Bahaushe yake cikin duhun kai, lokacin shi ka]ai yake yana ta fafutuka da neman share wurin zama da yadda za ya rayu, lokaci ne da ake kira da gargajiyar Bahaushe, lokacin da al`ummar Hausawa ba su waye ba ko kuma lokacin ba su ha]u da wasu ba}i ba, wannan zango ne tsakanin }arni na 10 zuwa na 11. A wannan lokacin ana neman matakai wa]anda za a fara rayuwa ta kan su, lokaci ne na neman wurin zama da abinci da gina shugabinci da yadda za a tsara shi, da kuma tsarin sana`o`i daga wurin mutane. Don haka, ilahirin wannan lokaci ya }unshi fafutukar gina al`adu na gargajiya. Wannan shi ne zangon da ya samar da adabin baka da sassansa da lokacin da ake ganin ana da adabin ka na tsantsar Hausawa. Adabin baka ko zuben baka shi ne na farko a wurin malam Bahaushe, daga baya ne ya samu abin da ake kira da Adabin

zamani. Wannan Adabin kamar yadda ya gina sauran al'ummu na Duniya, haka ya kafa al'ummar Hausawa.

2.0 Manufar Darasi

A }arshen wannan ~angaren darasi za a fahimci:

- Abin da ake nufi da zuben a Hausa.
- Haka kuma a gane rabe-rabensa zuwan a gargajiya da zamani.
- Sa'annan a ga yadda wasu daga cikin zuben gargajiya suke.

3.0 {unshiyar Darasi

3.1 **Zuben Gargajiya**

Zuben gargaji ko Adabin baka shi ne wanda ya gina al'ummar Hausawa kamar yadda aka faja a sama. A lokacin da aka samar da shi, lokaci ne na gargajiyar Bahaushe, a wannan lokacin ne aka samar da kirare-kirare na bauta da kirarin noma da na farauta da kuma wa}e-wa}en mata da labarun gargajiya da labarun tatsunniya da na jaruntaka da kuma na ban dariya (Muhammad, 2005:6).

Saboda haka ko da irin wannan adabi na baka ya ginu, ya tashi ne kurum ya gan shi cikin al`ummar Hausawa, ta yadda Hausawan ke koyar da `ya`yansu dabarun zaman duniya ta yin amfani da sassan adabin baka na zube (}agaggun labarai) da suka ha}a da tatsuniyoyi da labarai da makamantan su. Bari mu dubi wasu daga

cikin wa]annan sassan }agaggen labarin Hausa, mu ga yadda suke a ta}aice.

3.1.1 Tatsuniya

Tatsuniya na daga cikin manyan rasa na adabin bakan Bahaushe, kuma }agaggen labari ne da Bahaushe kan ba `ya`yansa domin tarbiyya ta yadda za su tashi cikakku kuma kamilan mutane. Masana da dama sun da]e suna kallon tatsuniya ta fuskoki dabandaban, Umar (1978: 25) yana cewa “tatsuniya wani }agaggen labari ne da magabata kan shirya, musamman don tarbiyya bisa ga tsarin gargajiya”. Amma shi kuma (Gusau, 2006:112) cewa yake “tatsunniya wani tsararren labari ne wanda magabata (musamman tsofaffin mata) suke shiryawa cikin hikima da nuna }warewa da na}altar harshe da ya }unshi wata shiryarwa da nuni zuwa ga halaye da ilmin zaman duniya, sannan da saka nisha]i da raha ga rayuwa da kuma cinye dare”. Duk da irin yadda tunani ya bambanta tsakanin masana game da ma’anar tatsuniya, sai dai masana da dama (Yahya, 1972 da Umar, 1978 da Alhassan da wasu, 1982 da [angambo, 1984) duk sun yarda da cewa tsofaffi ne kan shirya tatsuniya, kuma }agaggen labari ne da akan shirya domin ilimantarwa ga yara.

Tun can farkon al`amari Hausawa suna da labaransu na tatsuniyoyi wa]anda su ne suka }ir}iro su da kansu don nisha]i da koyerwa. Sun mallaki wannan hanya ta bayyana matsayinsu, musamman ga yara, tun jimawa, ba sai da suka yi cu]anya da wata al`umma ta koya musu ba. Hasali ma dai ba za a iya bugun gaba a ce ga lokacin da aka fara yin ta ba. Tatsuniya gadon gado ce, ta ginu a sakamakon tasirin al`adar rayuwa ta Hausawa, har ta zama

ruwan dare game duniya (Yahya da wasu 1992). Haka kuma, labari ne }agagge ake harha]awa a tayar da gangar jikin tatsuniya, har a kaja ta, ta bayar da wani amo da ake son sadarwa ga masu saurare.

3.1.2 Labari

Labari wani zance da yake abkuwa tsakanin mutane ko tsakanin mutum da mutum wanda ya wuce tsayawa a gaisa kurum. Kusan duk wani abu da ya danganci samar da wani abu game da wani abu mai tsawo ko gajere ana iya kiranshi labari. Shi dai labari zai iya kasance wa tsararre mai ma`ana sannan kuma yana da farko da kuma }arshe wanda kuma zai iya cusa tarbiyya ko kuma a koyi wani darasi daga cikin shi. Kazalika, labari na iya kasancewa a rubuce ko a magance.

Labari na zuwa ta hanyoyi daban-daban, kamar Yanayin abinda labarin yake Jauke da shi ta fuskar jigo ko siffa, wato dai a ta}aice abinda yake koyerwa. Kamar labarai na jaruntaka, da tarbiyya, da girmamawa, da zaman duniya da sauransu da dama.

3.1.3. {issa

{issa kalma ce da aka samo daga harshen Larabci wadda ta shige tsundum a cikin adabin Hausa. Ita da wannan kalma tana Jauke da ma'anoi biyu ne a cikin harshen Larabci. A ma'ana ta lugga }issa na nufin bibiya ko }ididdigewa , wato mutum ya bi diddigin wani abu har zuwa }arshensa.

A ma'ana ta fannin ilimi kuwa, }issa na nufin ba da labarai dangane da mutanen da suka shuje , ko kuma ba da labari 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 (Gusau,1995:68) an fi danaganta ma'ana da manufar }issa a kan labarun da suka danganci addini kawai. Wato bayanai a kan rayuwar annabawa da sahabbai da waliyyai da sauransu. 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.

Duk da irin wannan hasashe game da }issa an fahimci cewa ta shafi abin da ya biyo labaran Annabawa kamar yadda ya zo cikin Al}ur'ani mai girma, inda ake da surori da suke bayyana labaran annabawa da aka zayyana a cikin Al}ur'ani. Sai dai ita }issar da Bahaushe ke bayani ta shafi wadda aka gina 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. Misali }issar Annabi Yusuf ko ta Annabi Sulaiman ko kuma ta Annabi Nuhu za a same su da]an bambanci da wadda Al}ur'ani ya zo da ita.

- i) {issar Cinye Dare: Wadda ta }unshi labarai da zuntuttukan da mutane suke yi don cinye ko }arasa 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 shehunnai da sauransu.

A Hausance ke nan, }issa labari ne na gaskiya da aka bayar a kan rayuwar Annabawa da sahabbai ko waliyyai ko shehunnan malamai, ko wasu bayin Allah da sauransu wa]anda suka shafi addinin Musulunci, musamman wa]anda Al}ur”ani da hadisai suka kawo bayanansu.

Masana (Gusau, 1995: 69) sun raba }issa zuwa gida hu]u;

- I) {issar Annabawa wadda ta bayyana rayuwarsu ta ha}i}a da irin gwagwarmayar da suka sha wajen isar da sa}on Ubangiji.
- II) {issar sahabbai da waliyyai da shehunnai wadda ke }unshe da rayuwarsu.
- III) {issar sauran bayin Allah wadda ke nuna rayuwar wasu bayin Allah nagartattu wa]anda suka mi}a wuyansu]ungurungum zuwa ga addini Allah
- IV) {issar kangararrun mutane wa]anda suka bijire wa addinin Allah.
- V)

3.1.4 Tarihihi

Asalin wannan kalma ta tarihihi an samo ta ne daga kalmar tarihi ta hanyar li}a wa kalmar]afe-}eya na ‘hi’, sai ta koma ‘tarihihi’. Sai dai abin lura a nan shi ne tarihi dai yana nufin wani labari ne na ha}i}a da ya ta~a faruwa a cikin al’umma. To amma shi

tarihihi za a iya cewa wani labari ne na wasu abubuwa da suka ta~a wakana na ha}i}a a cikin al'umma, sai dai irin wannan labarin yana caku]e da wasu abubuwa da ba a tabbatar da faruwarsu ba. Don haka idan aka ce tarihihi, a ta}aice ana nufin gur~ataccen tarihi, wanda aka caku]e shi tsakanin gaskiya da }arya.

Tarihihi labari ne na da ake ri}e da shi a kai, kuma kasancewar kai ba mari}i ba ne, ballantana har ya yi ajiya, sai wajen ruwaito abubuwan da suka faru a rayuwa ake gwama su da wa]anda ba su faru ba. Wato dai yawancin tarihihi ya }unshi labarai ne na kunne-ya-girmi-kaka, wa]anda ba a iya tabbatar da abkuwarsu.

Akwai tarihihi kala-kala a }asar Hausa, sai dai wa]anda suka yi tashe sun haja da na tarihihin zuwan Bayajidda }asar Hausa, da na sarkin Katsina Korau, da Wali [anmarna, da Wali [anmasani, ko na [anwaire da sauran su.

3.2 Zube na Zamani

Bayan zuwan ba}i }asar Hausa, sai Hausawa suka samu hanyar karatu da rubutu. Ba}in da suka zo wa Hausawa kuwa iri biyu ne; Larabawa da kuma Turawa. A hannun Larabawa Hausawa suka fara sanin yadda za su yikaratu da kuma rubutu, sai dai wannan karatun da rubutun ya ta'alla}a ne ga abin da ya shafi addini. Shi ne kuma ya ba Hausawa dama suka }ir}iro hanyar rubutu ta Ajami da ake amfani da haruffan larabci wurin rubuta Hausa. Daga nan sai suka }ara samun wasu }agaggun labaran daga Litattafan addini irinsu almara, }issa, Hikaya da sauransu.

Bayan Larabawa sun gama kara}e }asar Hausa sai Turawa ma suka kunno kai, su ma sun zo da nasu tsarin fasalin karatu da rubutun wanda wannan shi ne ya haifar da samuwar Hausar boko. Iya karatu da rubutu da Hausar boko a wurin Hausawa, sai suka juyar da duk wa]ancan sassan Adabin bakan da suke samarwa da ka, su adana da suka maida su a rubuce cikin Hausar boko.

Auna Fahimta

Wane irin bambanci aka samu tsakanin zuben gargajiya da na zamani a cikin tarihi?

4.0 Kammalawa

A wannan darasi mun kawo bayani ne game da zuben Hausa da abin da ake nufi da zuben gargajiya da na zamani. Haka kuma an zo da ta}aitaccen bayani ka ‘ya’ya zube gargajiya irin su tatsuniya da labari da sauran su.

5.0 Ta}aitawa

A wannan darasin ana fatar ka fahimci:

- Mene ne zube?
- Yaya zuben gargajiya yake?
- Yaya kuma ake iya rarraba zuben gargajiya

6.0 Jinga

1. Me ake nufi da zube a Hausa? Tattauna
2. Mene ne zuben gargajiya?

7.0 MANAZARTA DA WASU AYYUKAN {ARIN NAZARI

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KASHI NA 3: Takaitaccen Tarihin Rubutun Zube

1.0 Gabatarwa

Kasancewar rubutun zuben Hausa na baka sun sauya fasali bayan haJuwar Hausawa da ba}i, musamman Larabawa. A wannan ~angaren kuma an kalli yadda waJannan zuben suka samu asali a

cikin al’ummar Hausawa da kuma yadda suka kasance a zamanance bayan sun koma a rubuce, ta yadda maimakon a kai da ake ri}e su, sai yanzu suka koma a rubuce, a zamanin zuwan Larabawa da Turawa.

2.0 Manufar Darasi

A nan an zo da bayanni ne game da zube Hausa a rubuce da zangunan da ya biyo a tarihi kafin ya zama yadda yake yanzu. Wato tun zamanin zuwan Larabawa da Turawa.

3.0 {unshiyar Darasi

3.1. Kashi na 3: Ta}aitaccen Tarihin Rubutun Zube

3.1.1 Zuwan Larabawa

Rubutun zube na Hausa sun sauya fasali ta wata hanyar daban bayan da Hausawa suka haju da Larabawa, ta inda a wannan karon aka mai da wasu daga cikin wa]annan }agaggun labaran a rubuce a maimakon a ka da suke adane. Daga binciken masana an fahimci babu adabin gargajiyar Bahaushe da ake da shi a rubuce, sai lokacin da Hausawa suka haju da Larabawa, inda suka fara yin rubutun su cikin Ajami. Masana da dama (dubi Magaji, 1982, Dokaji, 1978, Yahya, 1988, Gusau, 2008 da kuma Malumfashi, 2009) duk sun yarda da Musulunci ya shigo }asar Hausa da da]ewa, tun wajen }arni na goma sha]aya zuwa na goma sha uku. Su kuwa Magaji, 1982, da Abdullahi, 1997 sun ruwaito cewa, ‘a wajen }arni na 12 zuwa na goma sha uku, wato lokacin da sarkin

Kano Naguji [an [ari]u (1194-1247) wasu Larabawa `yan kasuwa suka fara kawo Musulunci Kano. Daga bayा kuma zamanin sarkin Kano Aliyu Yaji (1349- 1385) wasu Wangarawa mutanen }asar Mali suka fara zuwa }asar Hausa don }arfafa addinin musulunci. Sun zo Kano tare da litattafan koyar da addinin Musulunci, kuma suka kafa makarantu da masallatai. Tarihi ya nuna kafin zuwan addinin Musulunci }asar Hausa, Hausawa ba su da wata hanya tasu ta karatu ko rubutu. Adabin Hausa a lokacin na baka ne, ana kuma watsa shi ta baka, a kuma adana shi da kai. Saboda haka zuwan wa]annan malamai shi ne matakín farko na koyon karatu da rubutu a }asar Hausa.

To sai dai, duk da bayyanar wa]annan malaman da kuma samun cikakkiyar hanyar karatu da rubutu bayan watsuwar addinin Musulunci da kuma samar da sababbin masu ilmi cikin al`umma, wannan bai haifar da wani abun a-zo-a-gani ba game da samuwar adabin Hausa da ta shafi addinin Musulunci ba. A wannan lokacin, duk fa]i-tashin da malamai da almajirai suka yi ta yi, ta tsaya ne a kan yadda mutane za su fahimci addinin Musulunci, da kuma yadda za su yi aiki da shi cikin al`amurransu na yau da kullum. Wannan ya sanya adabin Hausa bai samu wani canji ba, yana na dai a adane cikin }wa}walwar mutane, duk lokacin da ake bu}ata sai a aiwatar da baki kuma a inda ya dace, kamar dai yadda Sulaiman, 2008 ya ruwaito daga Hisket (1975).

Daga bayा ne malaman addini da sarakuna suka yi amfani da rubutun Ajami }warai da gaske wajen aikawa da sa}onni zuwa ga `yan uwansu sarakuna da malamai. Malamai sun yi wallafe-wallafe da dama cikin ajami don watsa addinin Musulunci, wasu a

tsarin wa}o}i, wasu kuma maganganun azanci ne suka rubuce, wasu kuma fassara suka yi. Wannan ya sanya yawa-yawan ayyukan adabin Hausawa, musamman wa]anda suka shafi }agaggun labarai na gargajiya da wa]anda aka tsinto daga Larabci suka shigo da sabuwar riga ta rubutun Ajami da Larabci ta yadda daga bayza za ka Jauka cewa tun can asali da wannan rigar aka haife su.

3.1.2 Zuwan Turawa da Samuwar Zube

Turawa sun zo sun iske }asar Hausa cike da ilmin abin da ya shafi karatu da rubutu a cikin Hausar ajami, ke nan ko da Bature ya zo }asar Hausa ya iske su da ilmin zamani. Masana da dama kamar su (Magaji, 1982 da Sa`idu, 1985 da Hafsat Tsiga, 1987 da Yahya, 1988 da Ampah, 1989 da da Dogara, 2008 da Sulaiman, 2008 da Gusau, 2008 da Malumfashi, 2009,) sun kawo bayanai gwargwado masu gansarwa game da samuwar rubutun boko da yadda ya yi tasiri a }asar Hausa.

{asashen Turawa sun samu haske game da al'ummar da ke zaune a wannan yankin, kuma wannan haske da }asashen Turai suka samu game da }asashen Afirka, shi ya sanya suka fara }o}arin turo mutanensu domin su dubo musu abin da ke faruwa a wannan yanki na Afirka. An samar da }ungiyoyi masu manufofi dabandaban, musamman wa]anda za su binciko ainihin yanayin ciki da wajen Afirka. (Yahaya, 1988:75) ya ruwaito Turawa masu yawon gano Afirka na farko hankalinsu ya fi karkata ne kan labaran }asar wuraren da suka ziyarta kamar kogunansu, tuddai, tsirrai, bishiyoyi, albarkatun }asa, sunayen garuruwa da fasalin

mazaunansu, da tsarin mulkinsu, da cinike-cinikensu da sauransu. Saboda haka, su ba su }arfafa bincike kan harsunan wa]annan mutanen ba.

Daga }arni na 18 zuwa na 19 ne aka fara turo masu bincike, musamman bincike kan al`adu da harsuna da addinan }asashen Afirka. Akwai }ungiyar `yan mishan wadda ta zo Afirka a daidai wannan lokaci }ar}ashin jagorancin J.F Schon, da C. H. Robinson, da Hans Vischer, da G.P Bargery da wasunsu da dama. Daga hannun wa]annan `yan mishan]in da `yan le}en asiri labaran }asar Hausa da jama`arta suka isa }asashen Turai. Wasunsu kuwa kamar su Robinson, da Miller, da Richardson, da Ryder, da Burgin dama sun zauna a Tripoli sun koyi harshen Hausa, wannan ya sa ko da suka zo }asar Hausar ba su sha wata wahala ba, kuma wasu daga cikin su sun zagaya, kuma sun zauna a sassan }asar ta Hausa, daga bayा suka koma gida suka bayyana abubuwān da suka gano, wasu kuma suka ci gaba da rayuwa a }asar suna ayyukan ya]a addini. (Malumfashi, 2009).

Zaman wa]annan mutane a }asar Hausa ya ba su damar fara samar da abubuwān karantawa daga abin da suka ji, wanda wannan ya taimaka }waran-gaske wurin gina adabin Hausa da al`adun Hausawa. J.F Schon shi ne za}a}uri, kuma fitacce wurin rubuce-rubuce cikin Hausa a Turai a cikin }arni na 19. Bayan shi akwai irin su G.P Bargery, da W.R. S. Miller, da Hans Vischer wa]anda duk }ungiyar mishan ta C.M.S ta turo su.

Wannan zuwan ba}in Turawa ya zama tubali wajen juya adabin bakan Hausa ya koma a rubuce a karo na biyu. Za a iya cewa

kusan tun daga wannan lokacin ne aka fara mai da labarai da tatsuniya da karin maganganu da maganganun azanci da kuma al`adun Hausawa a rubuce cikin Hausar boko. Kusan daga }arshen wannan }arni na 19 zuwa farkon }arni na 20 ne aka samar da litattafai masu yawa da suke]auke da wannan fasalin, wasu daga cikinsu sun haja da ; *Hausaland* na C.H. Robinson (1893), da *Spécimens of Hausa Literature* na C. H. Robinson (1896), da *Hausa Notes* na W.R. Miller (1901), da *Batu Na Abubuan Hausa* na W.H. Brooks (1903), da *Littafe Na Tatsunniyoyi Na Hausa* na Frank Edgar (1911), da *Hausa Superstitions and Customs* na Tremearne (1913), da sauransu dai da dama. (Yahaya, 1988:81).

Bayan `yan Mishan da suka mamaye }asar Hausa, sai kuma Turawa `yan mulkin mallaka suka diro wa }asar. A daidai 1900 ne gwamnatin Ingila ta mi}a wa Gwamna Lugga jan ragamar mulkin Nijeriya ta arewa. Daga kama aikin shi na Gwamna ya fara aiwatar da wasu canje-canje. Ya tum~uke tutar Royal Niger Company a Lakwaja ya sanya ta mulkin Ingila. Ya tashi hedikwatar jihar arewa daga Lakwajar ya mai da ta Zungeru. Ya dinga aika wa sarakunan }asar Hausa da su ba da kai, wasu sun bi, wasu kuwa suka }i. Ya tura da sojiji garuruwan na }asar Hausa kamar Zariya da Yola da Daura da Bauci da Barno da Katsina sai Sakkwato, inda bayan hijirar sarkin musulmi Attahiru suka }ulla yarjejeniya bayan anfafata (Yahaya, 1988:89).

Bayan Turawan mulkin mallaka sun ci }asar Hausa, dama sun iske harsashin da }ungiyoyin mishan suka assasa na koyon karatu da rubutun boko, ga kuma na ajami da Larabci da ya daje tare da

al'ummar, sai suka gina makarantun boko bisa wannan harsashi, duk rubutu da karatu aka ci gaba da yin su cikin Hausar boko.

Saboda haka, kusan daga wannan lokacin ne aka fi samar da ayyuka wajen adana labaran gargajiya na Hausa a rubuce. Daga wannan lokacin ne, wato a farkon }arni na ishirin lokacin da Turawan mulkin mallaka suka mamaye }asar Hausa }ar}ashin jagerancin gwamna Lugga, sun yi iyakar bakin }o}arinsu domin su tafi da hanyar rubutu ta Ajami da Larabci, don cimma burinsu na mulkin mallaka da ayyukan mishan, amma ba a je ko`ina ba suka kasa. Wasu daga cikinsu suka ba hukumomin mulkin mallakar shawarar lallai hukumar ta sake salo, domin kar a bar Hausawa wurin samun ayyukan gwamnati. Shi kan shi gwamna Lugga sai ya hango cewa dole ne ya sami ma`aikata `yan }asa wa]anda za su taimaka masa wajen gudanar da harkokin mulki a ofisoshin gwamnati a bisa tsari irin na Turai, kafin a samu yin haka kuwa, dole sai an kafa makarantun ilmin boko, haka kuma hukumomi sun lura ya kamata a ba al`ummar Hausa ilmin da mulkin mallaka ya zo da shi, wato karatu da rubutu irin na Ingilishi, maimakon wanda suke da shi na Larabci da Ajami. Wannan shi ne ya haifar da bu]e makarantun boko a arewacin Nijeriya daga Turawan Mulkin Mallaka.

3.1.3 Bayani Kan Rubutaccen Zube Daga 1927 zuwa 1982

Bayan samuwa da bun}asuwar makarantu da malamai a sassa da Lardunan arewa, sai wata matsala ta kunno kai, wannan matsalar kuwa ita ce ta samar da litattafan koyarwa a wa]annan makarantun. Ganin wannan matsalar na neman kawo tsaiko ga

makarantun nan, sai Gwamnatin jihar Arewa ta kafa hukumar fassara (Translations Bureau) a shekarar 1929, An Jora wa wannan hukuma ta fassara nauyin samar da litattafai ta hanyar fassara daga wasu harsuna musamman Larabci da Turanci zuwa Hausa. Sannan kuma ta taimaka wurin wallafa litattafai cikin harshen Hausa, ta kuma shirya litattafai domin manya da }anana don karantarwa a makarantu, daga }arshe kuma ta taimaka wa `yan }asa su yi wallafar }agaggun labaran cikin Hausa. Wannan hukuma ta yi aiki }warai da gaske wurin samar da litattafan da aka sa ta samar.

Domin fa]aja aikin wannan hukuma ne ya sanya a shekarar 1933, aka canza wa wannan hukuma ta fassara suna zuwa hukumar Talifi (Literature Bureau) domin ta fa]aja daga aikin da hukumar fassara ke yi. Wannan hukuma ta Talifi ta yi ta }arfafa bayar da ilmin boko, ta kuma samu goyon baya daga `yan }asa, daga baya ta ga ya kamata a fa]aja wannan shirin ya ha]u da tarihin }asa da suransu. Saboda haka sai aka samar da Jaridar mai suna ‘Jaridar Arewa’ wadda ake bugawa cikin harsunan Hausa da Larabci, da kuma Turanci, har zuwa shekarar 1939 da aka samar da *Gaskiya ta fi Kwabo*.

Ayyukan wannan hukuma sun ci gaba har cikin 1945, amma fa duk wannan aikin da wannan hukumar ke yi, ba ta da injunan]ab`i nata na kanta, sukan tsara aikinsu, su aika da su ma]aba`a ta Jos, ko Kaduna ko kuma Ikko, in kuma ta yi }amari sai a tura da shi Ingila. Domin a samu wurin buga litattafai da jarida da sauran talife-talifen da hanzari a hukumar, sai Gwamnan Nijeriya na wannan lokacin Sir Arthur Richards ya nemi Gwamnatin Ingila ta

taimaka wa hukumar Talifi da ku]in sayen Injunan buga litattafai da kuma na gina kamfanin wallafa. Wannan ne ya sa aka kafa kamfanin Gaskiya wanda ake kira Gaskiya Corporation a Tudun Jukun cikin garin Zariya a shekarar 1945. Shi wannan kamfani na Gaskiya Corporation shi ne ya ci gaba da Jaukar nauyin wallafa duk litattfaid da jaridar da Hukumar Talifi ke samarwa. Ire-Iren waJannan litattafn sun ha]a da ; *Ka Koyi Karatu*, da *Ka {ara Karatu*, da *Ka Yi Ta Karatu*, da *Bala Da Babiya*, da *Yawo Duniya Haji Baba*, da *Mango Park Mabu]in Kwara* da sauransu da dama. (Yahaya, 1988:97).

A shekarar 1953, Gwamnan jihar arewa na lokacin Sir Bryan Sherwood Smith (Mai Wandon {arfe) ya kafa wani kwamti na ya}i da jahilci, wannan kwamitin ya duba hanyoyin da suka kamata a bi domin samar da ilimin zamani. Sannan kuma suka ba da shawarar hanyar da za a bi domin a yi ya}i da jahilci, ita ce a samar da litattafai cikin Hausa rubutun boko da na ajami da kuma wallafa litattafai cikin harsunan arewa.

Wannan ne ya sa aka samar da Hukumar Ya}i Da Jahilci Ta Arewacin Nijeriya, Northern Region Literacy Agency, (NORLA) a shekarar 1954, aka naja mata shugaba wani Bature W.F. Jefferies, daga nan sai aka Jauke nauyin buga Litattafai daga Gaskiya zuwa NORLA, kuma yawancin ma`aikatan Gaskiya Jin suka koma NORLA Jin. Hukumar NORLA ta yi matu}ar }o}ari wurin samar da litattafai, domin a iya cewa babu wata hukuma da ta yi aikin da hukumar NORLA ta yi. Baya ga litattfan ya}i da jahilci da wannan hukuma ta samar, ta kuma wallafa litattfaid don makarantu da sauran jama`a masu son abin karantawa don }aruwa

da ilimi ko don nisha]i. Haka kuma NORLA ta sake buga wasu litattafai da hukumomin bayा suka samar, daga cikin litattafan da NORLA ta samar akwai na addini; *Ibada Da Hukunci*, da *Jagorar Mai Sallah*, da *Tarbiyya ga mutum*, da sauransu. Akwai na labaran hira ; *Bayan Wuya sai Daji*, da *Sauna*, da *Nagari Na kowa*, da *Tauraruwar Hamada*, da *Da'u Fataken Dare* da sauransu. Akwai kuma na tarihi kamar su ; *Sarauniyar Zazzau*, da *Zuwan Turawa Nijeriya ta Arewa*, da *Wali Janmarna* da sauransu.

Bayan litattafai da hukumar NORLA take tsarawa, ta kuma rin}a buga jaridu na kusan kowane lardi, duk da cewar kuma jaridar Gaskiya wadda dama ita ta kowane lardi ne tana nan tana fitowa .

Ita dai Hukumar NORLA duk da wannan jan aiki da ta yi, ta samu matsala, inda a 1959 ta dur}ushe saboda hada-hadar siyasa da ta mamaye arewacin Nijeriya, `yan ku]a]en da hukumar ke samu daga Gwamnatin Jihar Arewa suka tsaya, daga nan sai hukumar ta mutu. Ita dai wannna hukuma ta NORLA ta yi zamani ne daga 1954 zuwa 1959, amma sauran kayan aikin hukumar sai suka koma kamfanin Gaskiya inda aka ci gaba da kula da su, sannan kuma kamfanin na Gaskiya ya ci gaba da buga litattafan da hukumar NORLA take bugawa.

Da tafiya ta yi tafiya ne Gwamnatin jihar arewa ta lura ayyukan sun yi wa kamfanin Gaskiya yawa, wannna ne ya sanya aka Jauke aikin buga jaridar Gaskiya ta fi kwabo daga kamfanin Gaskiya, domin a rage masa aiki, aka bar su da buga litattafai kurum. Da gwamnati ta ga aikin ya yi yawa, sai ta yi }o}arin samun wani kamfani wanda zai ci gaba da wannan aikin. Wannan ne ya sanya aka nemo kamfanin Macmillan daga Ingila inda aka }ulla

yarjejeniya da shi aka samar da kamfanin wallafa na NNPC (Northern Nigeria Publishing Company) a watan Oktoba na 1966.

An sakar wa kamfanin NNPC mara na ya za~i duk littafin da ya ga dama bugawa, shi kuma kamfanin Gaskiya sai aka bar shi kurum a matsayin kamfanin kasuwanci. Sannan kuma shi wannna kamfani na NNPC yana kar~ar litattafai daga marubuta Hausa domin ya buga musu. Wannnan kamfani shi ma ya sake buga wasu daga cikin litattafan da hukumomin bayu suka samar, wasu daga cikin litattafan da suka samar sun haja da ; *Tauraruwa Mai Wutsiya* na Umaru Dembo, da *Uwar Gulma* na A.M. Sanda, da *Daren Sha Biyu* na Ibrahim Yaro, da *Iliya [an Mai {arfī* na Ahmadu Ingawa, da *Matar Mutum {abarinsa* na Bashir Roukbah, da dai sauransu da dama, wasu na addini ne, yayin da wasu wa}o}i ne ko labarai ko kuma wasa kwaikwayo.

Bayan wannan kamfani na NNPC da gwamnati ta samar, akwai wasu kamfanonin wallafa na raya al`adun Hausawa da samar da }agaggun litattafan Hausa. Akwai kamfanin litattafai na Oxford wanda ya koma Úniversity Press Limited' (U.P.L), akwai kuma kamfanin Longman, shi ma na tallar litattafai ne, akwai kamfanin Thomas Nelson, akwai kamfanin Alhuda-huda Publishers, da Ilesanmi, da Truimph Publishers da dai sauransu da dama .

A shekarar 1978 ne, kamfanin NNPC ya sanya gasar samar da }agaggun labaran Hausa da kuma wasan kwaikwayo. A tarihin }agaggun labaran Hausa, a iya cewa wannan gasa ita ce ta biyu, marubuta da yawa sun shiga wannan gasa, amma daga }arshe aka fitar da wa]anda suka lashe gasar kamar haka;

Mallakin Zuciyata na Sulaiman Ibrahim Katsina

So Aljannar Duniya na Hafsat A. Abdulwaheed

Amadi Na Malam Amah na Magaji [anbatta

Bayan wannan gasa da kamfanin NNPC ya samar, akwai wata gasa da za a iya kira ta uku a shekarar 1982, wadda ma`aikatar al`adun gargajiya ta tarayya ta shirya don bun}asa manyan harsunan Nijeriya. Mutane wajen 30 sun shiga wannan gasar, amma dai an za~i guda bakwai wa]anda ake jin sun yi fice aka buga su, wa]anda aka za~a kuwa su ne;

<i>Turmin Danya</i>	Na	Sulaiman Ibrahim Katsina
<i>Za~i Naka</i>	Na	Munir Mohammed Katsina
<i>{arshen Alewa {asa</i>	Na	Bature Gagare
<i>Tsumangiyar Kan Hanya</i> Na		Musa Muhammad Bello
<i>Dausayin Soyayya</i>	Na	Bello Sa`id
<i>Soyayya Ta Fi KuJi</i>	Na	Hadi Al}anci
<i>Wasa {wa}walwa</i>	Na	Mohammed Yahuza

Daga wannan lokaci ne abubuwani Jab`i suka fara sauya fasali a arewacin Nijeriya, harkar samar da }agaggun labaran Hausa suka fara Jaukar wani sabon salo, samar da litattafan sai suka tashi daga kamfanonin na hukuma ko wa]anda hukumar ta amince da su, sai marubuta suka fara samar da litattafansu, suna fiddo su, sannan kuma fasali da jigon litattafan duk suka sauya daga yadda aka san su, suka koma na wasu jigogi dabani, wannan sabon fasali shi ne masana suka bayyana da Adabin Kasuwar Kano ko Labaran

Soyayya, ko }agaggun Labaran Hausa da sauransu, kamar yadda za mu gani a babi na gaba.

Auna Fahimta

Wane bambanci aka samu tsakanin zuwan Larabawa da zuwan Turawa }asar Hausa ta fuskar zube?

4.0 Kammalawa

A wannan darasi mun kawo bayani ne game da rubutacce zuben Hausa tun daga zamai zuwan Larabawa da Turawa da kuma daga shekaru 1927 zuwa 1982 da da sauran su.

5.0 Ta}aitawa

A wannan darasin ana fatar a fahimci:

- Tarihi zuben Hausa a rubuce
- Yaya ya kasance a zamanin Larabawa da Turawa?
- Me ya faru tsakanin shekarun 1927 zuwa 1982?

6.0 Jinga

3. Yaushe aka fara rubuta zube da Hausa? Tattauna
4. Yaya zuben Hausa ya kasance a rubuce a zamanin Larabawa?

7.0 MANAZARTA DA WASU AYYUKAN {ARIN NAZARI

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RUKUNI NA 2

KASHI NA 1: **Bayani Game da Adabin Kasuwa**

1.0 Gabatarwa

A cikin wannan darasi za a tattauna yadda Adabin Kasuwa ya samu da kuma wanzuwarsa a zamani da ire-iren da za a iya samu a wasu sassa na duniya da kuma kamannunsa,

2.0 Manufar Darasi

Babbar manufar darasin ita ce a bayyana dalilin samuwar adabin kasuwa da irin yadda za a iya gane shi in an gan sa a wasu sassa na duniya, wato kamar a }asar Larabawa ko Turawa ko Afirkawa.

3.0 {unshiyar Darasi

3.1 Bayani Game Da Adabin Kasuwa

Idan aka lura da kyau za a ga cewa adabin kasuwa ko na yayi yana tafiya ne kafa]a da kafa]a da gangariyar adabin al'umma. Shi gangariyar adabin yana kasancewa ne tsakanin masu ilmi ko hannu da shuni ko kuma iyayen }asa. Duk wani abu da ba na wannan gungun mutane ba, yawanci shi ake wa lakabi da adabin kasuwa ko yayi. Alal misali kusan duk yawancin ayyukan adabi da suke da wannan siffa a Turai ko Amurka ko sauran sassan duniya an samar da su ne tsakanin karni na 16 da 17 da na 18, daidai lokacin da fasahar dab'i ko buga littattafai ta yi tashe a

duniya. Kamar yadda bayanai suka yi nuni, yawancin jama'a da masana idan ana maganar adabin karni na 16 da 17 da na 18, ana maganar gangariyar adabi ne ko na masu ilmi ko mulki ko dukiya, amma ba su kadai ne suka kwashi nasu kason ba daga rayuwar adabi, akwai adabin talakawa ko na kasuwa, wato na kowa da kowa. Ma'ana, an samar da adabin da aljihun talaka zai iya biya, ya saya don karantawa. Wannan dama ta samu ne domin an samar da injinun buga littatafafai na bakin hanya da suka ba talaka damar ya sami gurbin da zai buga nasa adabin. Ire-iren wadannan ayyukan adabin su ne ake ba sunaye daban-daban da suka hada da *Grub Street Literature* ko *Chapbooks*. Wadannan lakabobi sun wanzu ne saboda la'akari da irin yadda aka samar da adabin ko wuraren da ake samar da littatafan ko kuma yanayin buga da sayar da su. Su dai *Grub Street Literature* su ne ayyukan adabin da aka samar daga wuraren buga littatafafai da ke kan Titin *Grub* a Landon. Da yake a tsakanin karni na 16 da 17 da na 18 an samar da marubuta na kwarai, sai dai rubutun nasu ya fi mayar da hankali ne ga masu-fada-a-ji, bai ta'allaka ga sauran jama'a ba, ga shi kuma sun fi sauran jama'ar yawa, wannan ya sa aka shiga neman wasu da za su agaza da nasu rubutun. Sai dai yawancin irin wadannan marubuta ba su da sanayya ta zamani game da fasahar rubutu da kaga labarai, shi ya sa idan sun yi rubutu ake biyan su kudade kadan, wannan ya sa suke rayuwa a cikin talauci da kunci. Shi kansa inda suke zama a bakin titin domin yin aikin nasu na adabi, wuri ne na kazanta da yawan lalata da tashin hankali; nan ake samun barayi da mabarata da dai ire-irensu; nan ne marubutan da injinan buga ayyukansu suka daura aure.

Su kuwa *Chapbooks* littattafai ne da ake wa lakabin littattafai masu arha, su ne ayyukan adabin da suka kasance na yayi ko na jama'a a karo na farko a wuncan zamani na karni na 17 da 18. Ba ruwansu da kamfanonin hukuma ko na gwamnati, ba kuma ruwansu da manyan kamfanonin dab'i da ke neman kazamar riba. Ana kuma shirya da buga irin wadannan littattafai domin isar da sako ga talakawa ko masu sha'awar adabi, amma ba su da kudin sayen gangariyar adabin da ke wanzuwa a lokacin. Wannan damar ce marubutan da masu karatu ke amfani da ita domin su isar da sako ga sauran jama'a ba tare da kamfanin dab'i ya sa baki ba, yawancin abubuwan da ake samarwa sun hada da wake-wake da labarai da ayyukan addini da sakonnin siyasa da makamantansu.

Tarihi ya nuna cewa ko da hada-hadar dab'i da rubuce-rubuce ta kankama daga karni na 15 da na 16 akwai ire-iren wadannan ayyuka masu arha, yawancinsu sun fita kasuwa ne daga karni na 17 da na 18 a Ingila, an nuna cewa sun kai kokoluwa ne a shekarar 1775, ta yadda ake samar da littattafai sama da 200,000 a kowace shekara.

Wa]annan littattafai sun taimaka wajen raya ayyukan adabin Ingila a wuncan lokaci, sun sanya son karatu ga wadanda ba su yi nisa a karatun ba, ko suka yi karatun suka watsar daga baya. Yawancin wadannan littattafai ba su da yawan shafi, ba a yi musu bugun kwarai, sa'annan ana sayar da su da arha, daga wannan titi zuwa wuncan, a maimakon wuraren da aka tanada domin sayar da gangariyar adabi.

3.1.1 Adabin Kasuwa na Sarauniya Elizabeth A Ingila

Da yake an ga yadda wannan adabi ya kasance da kuma tasirin da ya yi tsakanin al'umma a Ingila, zai dace a nan mu fadada kan wannan batu domin mu ga yadda fasalin adabin kasuwar ya kansance ta hanyar bayar da misalai. Da yake tun da farko mun yi nuni da cewa harkar ta adabin kasuwa ta samo tushe ne daga Ingila, ya dace mu fahimci yadda al'amarin ya kasance, kafin mu shiga wasu sassan na duniya mu ga su kuma irin nasu fasalin.

An fahimci cewa akwai bambance-bambancen da aka samu a tsawon zamanin aikin adabin Ingilishi, tunanin farko dai ya fara ne daga `yan Sukotlan ba daga Ingila ba, shi wannan adabin ne ya ci gaba da watayawa a tsakanin karni na goma sha biyar zuwa farko, da tsakiyar karni na goma sha shida. Wannan ne ya samar da gagarumin aikin Tottel a shekarar 1557. Shi dai wannan littafin ya shahara ne saboda dalilai da dama; Na farko dai abin da ya fi jan hankalin sababbin makaranta a wannan lokacin shi ne mafi yawan abin da littafin ya kunsa abu ne wanda ba a san da shi ba ba, haka kuma akwai hasashe ba yakini ba a cikin labarin, wanda kuma wannan shi ya fi burge masu karatun ayyukan adabin wannan lokacin, ba kamar ayyukan wasu da suka wallafa ba wadanda ko dai sun mutu ko kuma sun dade kwarai da yin rubutun, (Saintsbury,1920).

Wannan zamani na Sarauniya Elizabeth kamar yadda muka yi bayani akwai aikin manyan masana a kasar Ingila, kamar fitaccen marubucin nan na wasan kwaikwayo, Christopher Marlowe da marubuta wakoki irin su Edmund Spenser, da kuma shahararrun masana kimiyya irin Francis Bacon.

Marubuta da dama na wannan lokacin sun ji dadin yadda `yan majalisar Sarauniya ke amsar su in sun kai ziyara, duk da cewa suna daga cikin talakawa, (Saintsbury, 1920). Wannan kuwa ya faru ne domin tun farkon mulkin Sarauniya Elizabeth, ita ta kasance tamkar Uwar kungiyar, kuma mai bada taimako ga marubuta labaran wasan kwaikwayo, kai har aiwatar da wasan kwaikwayon ake yi a gabanta. A shekarun 1560 aka fitar da wasan Kwaikwayo na *Blank Verse Tragedies*, wanda za a iya cewa shi ne ya bude kofa wurin samuwar kimiyyar wasan kwaikwayon da ake nazari har zuwa yau. A shekarar 1568 ne aka aiwatar da wasan kwaikwayon a gaban sarauniya a bisa dandamali.

Irin yadda aka samar da litattafai da ayyukan adabin Elizabeth ya taimaka kwarai wurin ceton adabin Ingilishi daga shiga cikin hadari na kwasar ayyukan da ‘yan kasuwa suke yi, wadanda kuma ake samarwa da tsada. Misali, a lokacin da Tottel ya fiddo littafin shi na *Miscellany* ba dukkan mawallafa na lokacin suka san da wannan hanyar ta fiddo da littafin kai tsaye ba, wato ba tare da an mika shi ga masu wallafar zamani ba, (Saintsbury, 1920).

Ta bangaren rubutun zube ma, lokacin mulkin sarauniya Elizabeth ya samu tagomashi sosai, saboda a lokacin ne aka samu ayyukan adabi wadanda suka yi tashe ko kuma suka zama na yayi, domin a lokacin malaman da ke koyarwa a Jami`ar Kambirij (Cambridge) sun taimaka kwarai da gaske wurin samar da ayyukan masana irin su Ascham da Wilson, da sauransu ta fuskar zube. Duk da cewar akwai ayyukan magabata irin su Thomas Hoby, amma dai za a iya cewa Roger Ascham shi ne ya fara bude fagen da littafinsa

Toxophilus da ya rubuta aka kuma wallafa shi a shekarar 1545, amma dai littafinsa da ya fi tashe, wato *Schoolmaster* bai fito ba sai bayan da ya mutu, (Saintsbury,1920). Shi dai Ascham fitacce, kuma shahararren malami ne domin har sarauniyar Ingilar ma sai da ya koyar da ita a makaranta.

Kamar yadda muka gani a sama, Adabin Elizabeth na Ingila ya ratsa zangunan mabambanta. Misali, mun dai ga cewar akwai ayyukan adabi da aka yi kafin lokacin Elizabeth din kamar na su Thomas More wanda ya yi rubuce-rubuce, musamman na wakoki da kuma Wyatt da sauransu. Ko a lokacin mulkin Sarauniya Elizabeth din ma, ayyukan adabi da suka fi tashe su ne wakoki da wasan kwaikwayo da kuma kagaggun labaran, amma dai masu sarrafa wakokin da wasan kwaikwayo sun fi yawa da tashe, wato kamar masana irin su Edmund Spenser da sauransu, (Saintsbury,1920).

A bangaren wasan kwaikwayo da kagaggun labarai kuwa dole ne masana irin su Shakespeare su shige gaba, sannan ga Marlowe wanda zakakuri ne, wanda ayyukansa suka yi tashe, ga kuma Ben Jonson wanda ya kwaikwayi ayyukan magabatansa, ya samar da nasa. Ta bangaren kagaggun labarai kuwa akwai marubuta irin su Philip Sidney da Richard Hakluyt da Francis Bacon da sauransu da dama.

Daga wannan takaitaccen bayani mun fahimci cewa a kasar Ingila ne aka samar da wannan fasali na adabin jama'a ko na kasuwa, mun dai fahimci cewa irin wannan adabi na yayi ko kasuwa ya wanzu tsakanin karni na 16 da na 17 lokacin da adabin sarauniya

Elizabeth ya yi tashe tsakanin shekarar 1558 zuwa 1603. Shi dai adabin Elizabeth ba yana nufin ita Sarauniyar ce ta wallafa ko buga shi ba (kodayake ita ma ta jefo wakokinta da aka karanta, musamman *On Monsiuer's Departure*), sai dai ana iya cewa a lokacin mulkinta ne aka samar da yawancin ayyukan adabin da ake wa lakabi da na yayi ko kasuwa, duk kuwa da cewa ayyuka ne na kwarai. Abin da ya sa wannan gangariyar adabi ya kasance adabin kasuwa shi ne ya samu karbuwa a hannun yawancin jama'ar Ingila a cikin kankanan lokaci. Duk da cewa akwai kagaggun labarai cikinsa, abin da ya fi yin tashe shi ne wasan kwaikwayo da wakoki. Adabin Elizabeth ya somo ne daga zamanin su Tottel da suka wanzu da wakokinsu zuwa masu tsara labarai na zamanin Caroline, (Saintsbury,1920). Ba wani abu ya sanya wannan zamani ya kasance na ayyukan adabin al'umma ba sai ganin manyan mashahuran marubutan da suka yi tashe a wancan zamani sun wanzu ne a lokacin, kuma har yau suna tashe a fagen nazari da sharhi. Akwai marubuta ayyukan adabi da suka hada da William Shakespeare da Christopher Marlowe da Ben Johnson da Edmund Spencer da John Fletcher da Thomas Kyd da Thomas Middleton da Thomas Nashe da John Webster da John Donne da Philip Sidney da sauransu, duk a wannan zamani suka wanzu. An kira wadannan mutane da ayyukan adabinsu a matsayin na yayi a wancan lokaci, saboda sun kasance mutane ne ko kuma ayyukansu da jama'a ke rububi. Sa'annan kuma yawancin ayyukan nasu kwafe-kwafe ne ko dai daga wasu can da aka yi a baya da suka shahara ko kuma tsakanin marubutan wannan zamani. Misali, Thomas Kyd da aikinsa na *The Spanish Tragedy*, shi ya ba Shakespeare hasken rubuta *Hamlet*, ba kuma nan kadai Shakespeare ya tsaya ba, ya shiga cikin taskar tarihin

zamanin da, da kuma zamanin da ya rayu ya kwafo abubuwan da suka taimaka ya gina nasa adabin.

Bincike ya nuna cewa wakokin *Sonnet* da Thomas Wyatt ya kaddamar su ne kuma Shakespeare da wasu na zamaninsa suka ci gaba da tallatawa, kuma sun ja ra'ayin Thomas Campion wanda ya rubuce su a takarda, aka shiga rububinsu a gidajen al'ummar wuncan zamani. Ke nan ba kamar yadda ake tunani ba, yawancin ayyukan adabin zamanin Sarauniya Elizabeth ta 1, ba wai rashin kyau ko ma'ana ko kuma rashin goyon bayan hukuma ba ne matsalar da ta sa aka kira su na yayi, ba kuma domin ana rubutun domin talakawa ba ne kadai, sai dai domin yanayin samuwarsu, wato yadda jama'a ke ta wawason su da kuma shiga cikin harkar saye da karantawa da rubutawa, ciki har da masu gari, Sarauniya. Babban abin da ya fi fitowa fili game da wannan zamani shi ne yadda gamade da kwashe-kwashen ayyukan wasu ke taimakawa wajen gina sabon adabin da ya burge al'ummar wuncan zamani.

Saboda haka daga abin da aka tattaro dangane da adabin Sarauniya Elizabeth na Ingila mu iya cewa mafi yawan ayyukan adabi na kwarai, an samar da su ne a wannan lokaci, cikin wadannan shekarun ne aka samar da rubuce-rubucen adabi, musamman abin da ya shafi zane da wakoki, wasan kwaikwayo da sauransu.

3.1.2 Adabin Kasuwar Kitsch a Jamus

Duk da an ce samuwa da ginuwa na adabin jama'a ko yayi ya tusgo ne daga kasar Ingila, amma ba a kasar Ingila irin wannan

rayuwar adabin kasuwa ko yayi ya samu gindin zama ba kawai, a can Jamus a cikin karni na 18 da na 19, an sami irin wannan adabi da ake wa lakabi da *Kitsch*. A cikin harshen Jamusanci ko Yiddish, kalmar *Kitsch* na nufin duk wani aikin adabi ko zane da bai da tagomashi ga masu mulki ko tajirai ko ya kasance lami ko kwashé-kwashen ayyukan wasu da aka yi a baya. Adabin *Kitsch* ya soma watayawa sosai da sosai a kasar Jamus a karni na 19, musamman a kasuwannin birnin Munich a tsakanin 1860 zuwa 1870, inda ake kiran duk wani aikin adabi da ke da arha ko na yayi ko mai karbuwa a tsakanin al'ummar da aka yi domin su ko yake ja a cikin kasuwar sayar da ayyukan adabi da sunan na *Kitsch*.

Shi wannan adabin na *Kitsch* ba wai na talakawa ba ne kadai, na sababbin matsakaitan tajirai ne da suke da kudin sayen irin wadannan ayyuka, amma karfinsu bai kai na sayen adabin masu gari ba, sun yi haka ne domin a tunaninsu sayen wannan aikin adabin zai sa su tafi kafada-kafada da sarakuna da tajiran Jamus, masu sayen ayyukan adabi na kwarai. Duk da cewa *Kitsch* ya samu karbuwa a tsakanin jama'a, duk da haka bai wuce adabin kasuwa ko yayi ba ga sauran jama'a, musamman masu sarauta da tajirai, domin kuwa ba a yi aikin da kyau ba ko kuma takardun da aka zayyana hoton ko buga aikin adabin sun kasance na banza, ba su da aminci. Ke nan adabin *Kitsch* bai wuce adabin Jamus da bai da mazaunin kwarai ba a tsakanin masu mulki da tajirai ko kuma yana magana kan abubuwan da ba su ne aka sa gaba ba a tsakanin al'ummar, ko kuma dai gwanjon adabi ne ko adabi ne da ke kwaikwayon wani adabi, ba tunani ko kirkirar wanda ya samar da shi ba ne ko da kuwa ya samu karbuwa tsakanin wasu gungun mutane, (Cuddon, 1999).

Saboda haka kamar yadda muka gani a baya, *Kitsch* wani nau`in adabi ne da wanzu a kasar Jamus wanda yake nufin duk wani aiki na zane ko aikin adabi wanda masu mulki ko masu kudi ba su yi na`am da shi ba. An samar da wannan adabi ne mai suna *Kitsch* domin a mai da martani ko ya yi jayayya da ayyukan adabi da aka samar a karni na 18 da na 19 wanda yake ana masa kallo na masu mulkin kasaita da fitattun masu kudi ne. Shi dai wannan salon adabin yana da matukar alaka da adabin da ke tashe ko kuma na yayi, ba wani abu ya sa aka kira shi da haka ba kuwa sai ganin cewa aikin da aka yi na zanen ko aikin adabin ba a yi shi yadda za a iya cewa ya ginu ko tsaru ba.

Ke nan adabin *Kitsch* an samar da shi ne domin matsakaitan masu kudi ko masu mulkin da ba su kai su yi gogayya da wadanda suka yi fice ba, duk da haka su ma wadanda suka yi fice, ganin karko ko kuma yanayin da wannan adabi ya fita da yadda mutane ke rububinsa ya sanya suka fara saye da karanta shi.

Za mu iya cewa adabin *Kitsch* ya kasance na kasuwa ne kawai domin ganin fasalin yadda aka samar da shi ba mai aminci ba ne, ma`ana kayan da aka yi aiki da su wurin samar da wadannan zane ko ayyukan adabin ba su da inganci, kuma an samar da su ne ganin cewa wadanda suke sayen shi ba su iya sayen manyan ayyukan adabi, wato wannan yana da saukin kudi ga masu sayen shi, kusan kowa zai iya sa kudi ya saye shi Wannan ya sa ake danganta adabin *Kitsch*, (Wikipedia.org) da duk wani aikin adabi ko zane da aka samar maras kyau, wanda zai iya biya wa mai saye da bukatarsa, ma`ana zai kashe masa kishirwa daga abin da yake

so ya gani ko ya karanta, musamman cikin wata sabuwar kama ko siffa, a ayyukan adabin wanda aka kwaikwaya daga wanda ya gabace shi ko suke rayuwa tare.

Wannan ne ya sa irin wannan tsari ko fasali ya sha suka daga masana, fitattun daga cikin su kuwa su ne; Gabriel Thuller da wanda ya goyi bayan cewa wannan adabi na *Kitsch* bai dace da zamanin ba, domin ba gwanaye ke yin sa ba. Haka kuma wani fitaccen masani a fannin zane Georg Wilhelm Friedrich Hegel ya jaddada cewa zane-zanen wannan zamani yana da alaka da wani yanayi na lokacin da aka samar da shi, ba abin damuwa ba ne, in dai ya samu karbuwa daga masu karatu.

3.1.3 Adabin Kasuwa Na Larabawa

Shi ma adabin Larabci kamar sauran ya sha kwaran niya har zuwa lokacin da aka samar da na zamani wanda yake da alaka da na Yammacin Dauri, (Neo-Classical), wanda ya nemi ya canza fasalin adabin Larabci gaba daya, wato wanda za a ce ya samo kayan aikinsa daga wanda ya gabata, kamar su *Maqamatul Hariri* da *Alfu Laylah*, saboda haka su wadannan na zamanin sai ya kasance sun koma ko dai suna samo kayan gininsu daga wadannan ko kuma suna juyar aikin marubuta adabin Yammacin Dauri ne kai tsaye, suna mai da su na Larabci.

Marubuta da dama a kasashen Siriya da Lebanon da Egypt sun samar da ayyukansu na adabi daga *Maqama*, fitattun daga cikinsu akwai Al-Muwayhili da littafinsa na *The Hadith of Issa ibn Hisham* a zamanin mulkin Ismail a Egypt, wanda wannan littafin

shi ne za a iya cewa ya haifar da wani sabon zango a adabin Larabci. Wannan yanayi shi ya ba marubucin nan dan kasar Lebanon, Goergy Zeidan, wanda kirista ne da ya yi hijira zuwa kasar Misira, bayan zanga-zangar da aka yi a Damaskus a 1860 damar fitar da basirarsa a fili sosai.

An dai fara buga labarin Ziedan a farkon karni na 18 a cikin jaridar kasar Misira, wato Al-Hilal. Ba wani abu ya sa aka kira ayyukan wadannan mutane da na yayi ko na kasuwa ba sai ganin cewa su ne ayyukan da mutane suka fi sha`awa, saboda irin yadda aka samar da su da harshen da kalmomin da aka yi amfani da su da kuma yadda aka tsara su, sai kuma fice da marubutan suka yi. Sauran wadanda suka kasance a cikin wannan tsarin sun hada da Khalil Gibran da Mikha`il Na`ima.

Amma dai masana da dama na adabin Larabci sun bayyana cewa an fi ganin Littafin *Zaynab* na Muhammad Husayn Haykal da *Adraa Denshawi* na Muhammad Tahir Haqqi da kasancewa ayyukan adabi na farko a wannan karni masu kama da ayyukan adabin jama'a ko kasuwa, fiye da wadancan da muka ambata a baya. (dubi karin bayani a Arabic Literature The free encyclopedia). Daga nazarin da aka gudanar an fahimci cewa litattafan adabin yayi ko na jama'a na Larabci sun fi bayyana rayuwar iyali, misali ayyukan Naguib Mahfuz na *Cairo Trilogy*, inda ya siffanta rayuwar iyali.

Auna Fahimta

Yi cikakken bayanin game da bambancin da ke akwai tsakanin Adabin Kasuwar Sarauniya Elizabeth na Ingila da na Kitcsh na Jamus.

4.0 Kammalawa

A wannan darasi mun kawo bayani ne game da samuwa da wanzuwar adabin kasuwa a Ingila da Jamus da }asar Larabawa a sassan duniya.

5.0 Ta}aitawa

A wannan darasin ana fatar a fahimci:

- Tarihin samuwar Adabin Kasuwa
- Yaya adabin Sarauniyar Ingila Elizabeth yake?
- Yaya adabin Kitsch yake?
- Ya na Larabawa ya kasance?

6.0 Jinga

5. Yi bayani ta}aitacce game da adabin Kasuwa
6. Mene Adabin Sarauniya Elizabeth? Tattauna

7.0 MANAZARTA DA WASU AYYUKAN {ARIN NAZARI

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KASHI NA 2: **Adabin Kasuwa a Nahiyan Afirka**

1.0 Gabatarwa

A kashi na bayan an dubi Adabin Kasuwa ne tun farkon samuwar sa da yadda ya ginu a Turai da nahiyan Larabawa, a nan kuma an zo da bayani ne kan yadda wannan lamari ya kasance a nahiyan Afirka da yadda ya taimaka wajen samar da Adabin Kasuwar Kano.

2.0 Manufar Darasi

Manufar darashin ita ce ya bayyana mana yadda adabin kasuwa ya samu gindi zama a Afirka da kuma matakana da ya bi ya kai ga matsayinsa na yanzu.

3.0 {unshiyar Darasi

3.1 Adabin Kasuwa A Nahiyan Afirka

Kamar yadda wannan fasali na adabin kasuwa ya samu kar~uwa da watsuwa a sassan Turai da Amurka da }asashen Larabawa, haka ma inda Turawan suka yi mulkin mallaka fasalin ya samu

zaunuwa a cikinsu, ko dai a cikin harshen ‘yan gida ko kuma cikin harshen ba}in da suka zo cikin Afirkawa. Misalin da za a iya kawowa a nan shi ne na Adabin Kasuwar Onisha da ya wanzu cikin harshen Ingilishi, masana da dama sun bayyana yadda wannan fasali ya samu ya kuma wanzu da kuma na Adabin Kasuwar Kano da ya bayyana a }asar Hausa, wato ma}abciyar inyamurai.

3.1.1 Adabin Kasuwa na Onitsha

Okoro (2002) ya bayyana adabin Kasuwar Onisha da cewa an yi shi ne a wani zamani a farkon karni na 20 a }asar Inyamurai a Nijeriya. Ya nuna a lokacin an sami al’ummar Igbo da ba su da isasshen ilmin boko, wasu sun kammala Elementare, suka sami aikin malanta ko suka zama masinjoji ko sakatarori a ofisoshin gwamnati a Onisha, sai dai da yawa daga cikinsu sun fahimci ba za su iya rayuwa da irin wannan aiki ba, domin ba albashin kwarai, wasu kuma da ba su sami aikin ba, bayan sun kammala karatu, sai abubuwa suka cunkushe musu, domin wadanda suka yi karatun ma ya suka kare, su kuma masu aikin suna aiki, ga shi karo karatun na da matsala a wannan lokaci. Wannan ya sa wasu da dama suka fantsama cikin kasuwar Onisha ko dai a matsayin ‘yan tireda ko masu koyon sana’ar hannu ta kafinta ko teloli ko magina ko makera. Da yake yawancinsu, sun yi boko to ba su son su zauna haka nan ba abin karatu, ga shi kuma ayyukan adabin Ingilishi da ke makarantu ya fi karfin aljihunsu, sai suka shiga rubuta abin da ya zo ga ransu domin su karanta tsakaninsu; ire-

iren wadannan rubuce-rubuce ne aka kira da Adabin Kasuwar Onisha.

Ke nan kamar yadda Obiechina (1973) da Okoro (2002) da Malumfashi (2005) suka yi bayani daga nasu binciken ba wani abu ba ne Adabin Kasuwar Onisha sai }ananan littatafan nan da aka samu da yawan gaske a kasuwar ta Onisha da wasu sassa na Kudancin Nijeriya a tsakiyar shekarun karni na 20, suka ce, an tsara da shirya da kuma sayar da su domin talakawan Onisha da ba su yi zurfin karatu ba.

Wannan adabin na Kasuwar Onitsha, wanda shi ne za a iya kira da wanda ya fara samar da wurin buga litattafai, garin Onitsha dai yana kudancin Nijeriya, mutanen wurin wadanda Igbo ne sun shahara wurin kasuwanci, a wani lokaci ma ana iya cewa kasuwar ta Onitsha ita ce mafi shahara a Afirka. An fara samar da littafin adabi a wannan wuri cikin shekarar 1947, babu wani tsari ko fasali da aka bi domin samar da wadannan littatafan, hasali ma dai an fara samar da su ne domin cike wani gibi da aka samu na karatu da ko rubutu, saboda a lokacin samuwar addinin kirista da `yan mulkin mallaka sun taimaka wurin samar da makaranta a garin Onitsha domin su yi aiki, ko kasuwanci ko kuma su samu wata damar ta ci gaba. Wannan shi ya haifar da masu buga litattafai na bakin hanya ko na kasuwa da suka fara samar da wannan adabi.

Wanda za a fara cewa ya fara samar da wadannan littatafan na kasuwar Onitsha ba wai kawai ya yi fice ba ne, a lokacin, mutum ne kuma wanda daga bayya ya shahara ta fuskar ilimin boko, wanda kuma yana ma daga cikin wadanda suka wakilci jama`arsu, kuma kwararre wurin hada magunguna (Pharmacist), wato

Cyprian Ekwensi, wanda ya tashi daga wallafa littatafan adabin kasuwa ko yayi zuwa wallafa gangariyar adabi.

Littafin da aka fara samarwa a lokacin shi ne; *Ikolo Wrestler* na Cyprian Ekwensi, an samar da shi ne daga tatsuniyoyin Igbo, wanda aka buga a wurin sai da litattafai na Tabansi Bookshop da kuma dayan, *When Love Whispers* na soyayya. An sake samar da wasu bayan shekara biyu wato; *Tragic Niger Tales*, mawallafin litattafan wani malamin makaranta ne, yana ba da labarin aure ne ko ma`aurata.

Su dai irin wadannan litattafai da aka samar sun yi tashe da suna a duk fadin garin Onitsha da kewaye, musamman a wurin matasa `yan makaranta, maza da mata. Wannan ya sanya wasu marubutan suka biyo baya, don ganin irin amsuwar da wadannan litattafai suka yi. Wannan kuma shi ya sanya aka shiga samar da sababbin masu buga litattafan na bakin hanya, da kuma na cikin kasuwa, shi ya sanya har zuwa shekarar 1960 abin ya habaka, wanda ya sanya masu buga litattafan suka watsu har zuwa garuruwan Aba da Fatakwal da Inugu da sauran manyan garuruwan gabashin Nijeriya.

Akwai dalilai da dama da suka sanya aka samu wannan bunkasuar a garin Onitsha kamar yadda Obiechina (1973) ya bayyana. Wasu daga cikin dalilan kuwa har da kasancewar kasuar garin Onitsha ta yi fice ba a gabashin Nijeriya ko Najeiyar, kai har fadin Yamacin Afirka.

Saboda haka idan aka lura za a ga cewa Adabin Kasuwar Onitsha ya kasance da siffofi da alamu da dama, wadanda suka yi kama da wadanda aka gani a kasar Ingila, ko a Jamus ko na kasar

Larabawa, domin dai an yi shi saboda masu karamin karfi su samu abin karantawa, ke nan ba ya da tsada, sannan yana da saurin fahimta, ma`ana harshen da aka yi amfani da shi mai saukin fahimta ne, kuma an yi shi ne musamman saboda talakawa ko wadanda ba su tare da gangariyar adabi. Haka kuma ba su maganar komai sai labaran soyayya da tatsunniyoyi da rayuwar aure da kuma bunkasuwar kasuwanci. Sai dai wannan bai zama abin mamaki ba, domin suna yin la`akari ne da bukatun masu karatun su.

3.1.2 Adabin Kasuwar Kano

Daga bayanan da ake da su, ke nan ba abin mamaki ba ne idan aka ci karo da Adabin Kasuwa a Amurka ko Turai ko Rasha ko cikin kasashen Asiya ko Larabawa, kai ko ma ina ne a cikin duniya. Hakan na faruwa ne ganin cewa ai ba kasashen Turawa ko wadanda suka ci gaba ne ke da damar su samar da adabin kasuwa su ka]ai ba, haka kuma ba dole sai harshen Ingilishi ko wani harshen da ya sami ci gaba kadai ne zai iya samar da shi ba; kowace }asa, kuma kowane irin harshe zai iya samun adabin kasuwa a cikin wani zangon rayuwar adabin. A }asar Hausa ma an samar da irin wannan fasalin da ake kira da Adabin Kasuwar Kano.

Shi Adabin Kasuwar Kano, kamar saura shi ma bai canza zani daga yadda aka samar da sauran irinsa a sassan Duniya ba. Shi ma Jin dai ana smaar da shi ne ba bias wani shimif]a]]en tsarin da gwamnati ko hukuma ta shimfi]a ba. Ana yin shi ne a kamfanonin]ab'in da ba na gwamnati ba kuma a saida shi a koi na musamman cikin kasuwanni ko kuma shagunan da ba na saida litattafai ba.

Auna Fahimta

Ashe akwai wani bambanci tsakanin Adabin Kasuwar Onitsha da Adabin Kasuwar Kano? Tattauna.

4.0 Kammalawa

A wannan kashi an zo da bayani ne kan yadda Adabin Kasuwa ya shigo nahiyan Afirka da yadda ya yi rayuwa a Onitsha daga baya ya shigo Kano, ya yi gida ya zaune.

5.0 Ta}aitawa

A wannan kashi ana fatar a fahimci:

- Yadda Adabin Kasuwa ya kasance a Afirka
- Yaya Adabin Kasuwar Onitsha yake?
- Yaya Adabin Kasuwar Kano ya samu?

6.0 Jinga

7. Yi ta}aitaccen bayani game da adabin Kasuwa a Afirka.
8. Mene Adabin Kasuwa na Onitsha? Tattauna

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Kashi na 3: Bayani Game da Adabin Kasuwar Kano

1.0 Gabatarwa

A wannan kashi za a tattauna da kawo cikakke bayani game Adabin Kasuwar Kano ne tun farko samuwar sa da yadda ya ginu daga shekarun 1980 zuwa yau.

2.0 Manufar Darasi

Babbar manufar darashin ba ta wuce bayyana yadda Adabin Kasuwar Kano ya ~ullo ba da kuma yadda ya samu gindin zama a tsakanin Hausawa. Ana kuma fatar a bayyana ire-iren siffofinsa da suka shafi Kasuwa da Kano da yadda za a gane shi, in an ga sa.

3.0 {unshiyar Darasi

3.1 Bayani Game da Adabin Kasuwar Kano

Adabi dai kundi ko hoto ko madubi ne da ke Jauke ko nuna hanyar gudanar da rayuwar al`umma. Za a iya fahimtar irin wannan adabi ta yin la`akari da abubuwa guda biyu; Na farko shi ne harshen da ake amfani da shi, wanda yake ma}unshin tarihi, kuma linzamin bayyana tunani ko kuma wata manufa (dubi [angambo, 1984:1 da Gusau, 1995:58 da Malumfashi, 2002). Na biyu kuma ita ce fasaha wadda ita ke bayyana tunanin da ke cikin zuciya a aikace (Muhammad, 2001:3).

Shi kuma Cuddon (1999) da yake }o}arin fitar da ma'anar adabi a luggance, cewa ya yi adabi na iya kasancewa abubuwa da dama da suka ha]a da wasan kwaikwayo da wa]a da }ananan labarai da rubutattun litattafai da dai sauransu. Ya ci gaba da cewa idan har aka ce wannan aikin adabi ne, to ma}unshiyar aikin ta bambanta da sauran kwashe-kwashe na yau da kullum, musamman idan abin ya shafi gaskiyar lamari ko kuma fa]ar tarihi, ke nan adabi yana da wasu siffofi da suka bambanta shi da wasu ayyuka da ba su da tasiri irin nasa. Duk da haka akwai ayyuka ko rubuce-rubuce da dama wa]anda ba a yi su don su kasance na adabi ba ne, amma kuma za a iya sanya su cikin aikin adabi; saboda ingancin aikin da

asalinsa ko kuma irin kyawo da kuma fasahar da aka nuna wurin rubuta shi.

3.1.1 Mece ce Kasuwa?

Kasuwa dai nan ne wuri da ake saye da sayar da kayan masarufi na hidimomin yau da kullum. Kasuwa ta zama dole a cikin al'umma, wannan ne ya sanya kowane gari a cikin }asar Hausa yake da tashi Kasuwar. Litattafan Adabin Kasuwar Kano su ma sai ya kasance sun samu kansu cikin wa]anda ake saidawa a cikin kasuwannin Kasar Hausa, amma Kano sai ta ciri tutu.

Bincike ya nuna cewa kusan kashi 99.9 na masu karatu kan inda ake sayen litattafan a kasuwa ake samunsu, domin kuwa abin da ake faja daga amsoshin binciken da aka yi, yawanci suna nuna cewa daga kasuwa ko dai ta *Kurmi* a Kano, ko kuma ta *Abubakar Rimi* a Kanon, ko *bakin Bata* a Kanon, ko kuma *Kasuwar Bacci* a Kaduna ko kuma kasuwar `Yarkutungu a Katsina ko *babbar kasuwar Sakkwato*, a Sakkwato ko kuma shagunan sai da littattafai da finafinan Hausa a wa]annan garuruwan da aka gudanar da binciken. Kashi }alilan ne kawai suka ce sukan sayi wasu daga cikin littattafan a shagunan sai da littattafai na zamani. Amma fa a kula, ko su]in littattafan da sukan ce sun saya, suna daga cikin tsaffin litattafn Hausa ne kamar su *Rewan Bagaja* da *Shehu Umar da Iliya [anmai]arfi* da sauran litattafan da suka fito a wangan zangon. Saboda haka daga abin da muka gani daga wa]anda suka amsa tambayoyin namu, kusan dukkan litattafan nan da ake wa la}abi da litattafan Adabin Kasuwar Kano, ana sayen su

ne a kasuwanni ko shagunan sai da finafinan Hausa da littatafan, kamar dai yadda ya zo a teburi na takwas, (Sabe, 2011:139).

3.1.2 Me Ya Sa Kano?

Idan ana magana kan batun cewa adabin kasuwa ana ala}anta shi da wani wuri ko zamani ko gari ko yanayi, za mu iya cewa lallai haka abin ya faru da Adabin Kasuwar Kano. Mun dai ga cewa zamanin Sarauniya Elizabeth ya haifar da Adabin Kasuwar Elizabeth a Ingila, na *Kitsch* ya haifar da Adabin Kasuwar *Kitsch* a Jamus, kasuwar Onitsha ta haifar da Adabin Kasuwar Onitsha a Nijeriya. Saboda haka sanya wa Adabin Kasuwar Kano sunan na kasuwar Kano ya danganta ne da ganin cewa Kano tana da fitacciya kasuwa wadda daga ko`ina ana zuwa cin wannan kasuwa. Kamar yadda kasuwar Onitsha ta yi fice a duk fa]in Afrika, ta yadda duk wani littafi da aka wallafa a wannan ~angare za a iya samun shi a wannan kasuwa ya ba da damar a sa masa wannan suna. Ko da kuma aka gama cin kasuwar a }asar Inyamurai, a tsakanin shekarun 1947 zuwa 1969, kasuwar ta watse a 1975, sai aka yi wa wannan rayuwa da abin da ta haifar la}abi da Adabin Kasuwar Onitsha (Okoro, 2002).

Kano birni ne na kasuwanci, inda ake hada-hadar saye da siyarwa a duk fa]in Afirka, Saboda haka, sanya wa adabin kasuwa la}abin Kano, an yi shi ne da sani da kuma amincewar haka abin yake a tarihin adabin duniya. Kasuwanci dai a birnin Kano ya sami gindin zama sama da shekaru dubu da suka wuce. Birnin Kano ya kasance matattarar kasuwanci da da]ewa tsakanin }asashen Hausa, tun zamanin cinikin bayi. Saboda haka ko da wa]annan litattafai suka soma ~u~~ugowa daga Kano da Kaduna, Kano suka yada

zango. Kuma daga shekarar 1984 da Talatu Wada ta fiddo littafinta, wanda shi ne ya yi wa wannan fasali mazaunin farko, Kano aka kawo shi domin sayarwa ga sassan duniya a can kuma ya samu kar~uwa sosai. Daga wannan lokaci ne Kanawa da ke bin wannan sana'a suka shiga sayar da litattafan, suna sarar duk wani littafi da ya fito, su dinga biyan marubuta a hankali. Wasu masu sayar da litattafan suka shiga buga litattafan da kansu, wato su bayyana wa marubuci irin labarin da suke so a rubuta, su kuma sa kuji su buga, su rarrabar, su sami riba, (Adamu, 1998 da 2002).

Auna Fahimta

- Wace irin Kasuwa ake samun litattafan Adabin Kasuwar Kano?
- Ya ala}ar littattafan labaran Hausa da Kano take?

4.0 Kammalawa

A wannan sashi na wanna darasi an kawo bayani ne kan yadda Adabin Kasuwa ya shigo }asar Hausa da yadda ya yi rayuwa a Kano, a kuma bayyana ala}arsa da birnin Kano da kuma kasuwa.

5.0 Ta}aitawa

A wannan darasi ana fatar a fahimci:

- Yadda Adabin Kasuwar Kano ya samu a }asar Hausa
- Me ya sa ake kiran sa da na kasuwa?

- Me ya sa sai a Kano kuma?

6.0 Jinga

9. Kawo ta}aitaccen bayani game da Adabin Kasuwar Kano.

7.0 MANAZARTA DA WASU AYYUKAN {ARIN NAZARI

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RUKUNI NA 3

KASHI NA 1: Tarihin Samuwar Adabin Kasuwar Kano

1.0 Gabatarwa

A wannan kashi za a tattauna da kawo cikakke bayani game tarihi samuwar Adabin Kasuwar Kano da yadda ya biyo zanguna har ya girma ya kasance yadda yake a yau.

2.0 Manufar Darasi

Manufar darashin dai ita ce bibiyar tarihin samuwa da ginuwari Adabin Kasuwar Kano tun daga haihuwa zuwa balaga da girma da hayayyafa

3.0 {unshiyar Darasi

3.1 Tarihin Samuwar Adabin Kasuwar Kano

Abin da aka da je ana kira Adabin Kasuwar Kano ya samo asali ne a farkon shekarun 1980, kuma wannan shekaru a kasar Hausa ko Arewacin Nijeriya baki daya, shekaru ne masu tarihi a bangaren samuwar ilmin boko da rubutu. A daidai wannan zangon rayuwa ne daliban UPE, shirin gwamnatin tarayya da aka soma daga 1976 domin ba kowane yaro damar samun ilimin furamare kyauta, suka

fara shiga kasuwar rubutu da karatu da rububin abubuwan karantawa, domin daliban farko na wannan shiri sun baro firamare a shekarar 1982, daga wannan lokaci har zuwa 1984, an yaye dalibai har kashi hudu. Saboda haka an samar da sababbin makaranta da suke bukatar abin karantawa.

Haka wannan zango ya zo daidai da lokacin da babban kamfanin wallafa da dab'i a kasar Hausa wato NNPC ya soma shiga tasku, ya soma sukukucewa da neman durkushewa. A daidai wannan lokaci kamfanin NNPC ya daina buga littatafan hira da nishadi, bayan kuma ga dubban matasa da aka yaye daga shirin na UPE sun antayo cike da shaukin irin wadannan littatafafai da babu su.

Wannan shiri na UPE, duk da cewa bai zaunu da gindinsa ba, amma ya samar da sababbin makaranta a farkon shekarun 1980. Kuma a daidai wannan lokaci sai ga shi tattalin arzikin Nijeriya ya kara inganta, saboda gano man fetur da aka yi, ya kara wa kasar hanyar samun kudaden shiga masu yawa. Bincike kuma ya nuna cewa duk lokacin da irin wannan harka ta kasance haka, wato ga masu ilmi gwargwado, sa'annan ga 'yan kudi a hannun jama'a, kamar yadda muka gani a fasalin Adabin Kasuwar *Kitsch* na Jamus, sai ka ga hanyoyin samar da adabi, mai kyau ko maras kyau, suna wadatuwa. Da yake tun can azal akwai kayayyakin rubutu da dab'i gwargwado a kasar Hausa, sai ya ba matasa damar da suka tsunduma cikin wannan harka ta wallafa littatafafai ba ji ba gani, kamar yadda Furniss, (2001) ya yi nuni.

3.1.1 Fasalin Littatafan Farko

Akwai ~ir~ishin rubuce-rubuce na soyayya a kasar Hausa tun kafin a shiga wannan fasalin na Adabin kasuwa. Idan ba a manta ba a shekarar 1978 kamfanin NNPC ya shirya gasa da ta samar da littatafai a shekarar 1980, kamar su **Mallakin Zuciyata** na Sulaiman Ibrahim Katsina da **So Aljannar Duniya** na Hafsat Abdulwaheed da kuma **Amadi na Malam Amah** na Magaji Dambatta, (Haruna, 2009). Sai dai abin lura shi ne wadannan littatafai daga gasa suka fito, wato sai da aka yi shiri da tsari, haka kuma na hukuma ko kamfani ne, don haka sun biyo tsari da ingancin da ya bambanta su da adabin kasuwa. Ke nan za a iya cewa wadannan littatafai na gasar 1978 sun dai nuna hanya ne na irin adabin da zai biyo bayansu, ba su ne farkon adabin na kasuwa a kasar Hausa ba.

3.1.2 Rabin Raina da Talatu Wada Ahmed

An danganta littafin **Rabin Raina** na Talatu Wada Ahmed da tushe ko tubalin samuwar adabin kasuwa a kasar Hausa saboda yanayin da ya samu da kuma yadda ya shiga kasuwa. Shi ma ba wai zama aka yi domin assasa wannan fage na adabin kasuwa ba tattare da shi ba.

Kamar yadda a karo na farko wadda aka danganta aikinta da Adabin Kasuwar Kano, Talatu ta bayyana wa Mujallar **Garkuwa** (2000) yadda ta samar da littafin, ta ce ita ba ta san da wani abu wai shi adabin kasuwa ba lokacin da take rubuta littafinta. Ta kara da cewa ta dai rubuta shi ne a lokacin tana makarantar WTC Katsina, tana aji uku, wato wajajen shekarar 1980, ta kuma rubuta shi ne daga gyauron labaran da take ba ‘yan uwanta dalibai

lokacin suna makaranta can da dare kafin su yi barci. Bayan ta gama sakandire ne ta fitar da shi ta hanyar aika shi gidan rediyon tarayya Kaduna domin a karanta a shirin **Shafa Labari Shuni**, amma aka dade ba a karanta shi ba, daga bayta mika wa wani kamfanin bakin hanya da ake kira Ogwu a Kaduna domin ya buga mata shi. Kamfanin Ogwu ya buga, ya kuma shiga sayar da littafin da ya ga mutane sun dami suna son su karanta. A lokacin da Kamfanin Ogwu ya shiga sayar da littafin, ita Talatu tana Kwalejin Ilmi ta Kafanchan wajen karo ilmi, a can ne wata kawarta ta zo da littafin, tana yi mata bayanin yadda littafin ya yi kasuwa, ita ba ta ma sani ba. Wannan dadin abin da ya faru ya sa ta koma gida ta ji abin da ya auku. Mahaifiyar Talatu ta ba ta kudin da aka samu, ta yi murna kwarai da ganin arzikin da wannan littafi ya jawo mata. Daga wannan lokaci ne ta shiga sake buga littafin, ana watsawa a cikin kasar Hausa, ta yadda abin ya dinga ba ta mamaki na ganin cewa mutane, musamman masu sayar da littatafai daga ko'ina a fadin kasar Hausa ke kira ko yo sakon don Allah ta aika masu da kwafe 500 ko dubu ko dubu biyu ko ma fiye.

Fitar wannan littafi da yanayin da ya samu kan sa lokacin bugu da sayarwa da kuma hanyoyin da aka bi aka samar da shi ya nuna wa sauran marubuta cewa ashe akwai wata hanyar rubuta da wallafa littatafai ba dole sai ta bin kamfanonin bugu da wallafa na gwamnati ba. Saboda haka daga samuwar wannan littafi na **Rabin Raina** a shekarar 1984 za mu iya cewa akalar adabin hira ko kagaggen labari ta soma sauwaya, kuma a iya cewa daga wannan lokacin ne Adabin Kasuwar Kano ya fara gnuwa. Sai dai abin da ke da muhimanci a nan shi ne ba wai zama aka yi ba domin a

tsara da gina wannan fasali na Adabin Kasuwar ta Kano ba, abu ne da ya kasance caccakude, kuma tattare da abubuwa mabambanta da suka haja da:Tun da farko dai akwai matsalar abubuwan karantawa a makarantu da kuma tsakanin sababbin makaranta kamar yadda muka yi bayani.

Ga halin da kamfanin NNPC ya shiga daga farkon shekarun 1980 da rashin buga littatafan hira.Ga kuma Jaruruwan ‘yan makaranta da wadanda suka kammala makarantun, sun kuma rubuta littatafai masu yawa, ba wurin buga su, balle a san da su.

Shirin gidan Rediyon Tarayya Kaduna na **Shafa Labari Shuni** da wasu da dama a gidajen rediyon jihar Kano da Katsina da Sokoto da wasu wurare da dama ya taimaka wajen fito da wadansu daga cikin marubutan da ke boye.

Bugun littafin Talatu na bakin kasuwa da yadda ya sami kar~uwa ya sanya wasu, kila suka ce su ma bari su gwada bugawa da sayarwa.

Auna Fahimta

- Wace rawa littafin *Rabin Raina* na Talatu Wada Ahmad ya taka wajen samuwar Adabin Kasuwar Kano?

4.0 Kammalawa

A wannan sashi na wannan darasi an zo da cikakken bayani ne kan farkon samuwar Adabin Kasuwar Kano da yadda littatafan

farko suka wanzu da yadda suka jaza samuwar sauran littattafan da suka biyo aya.

5.0 Ta}aitawa

A wannan darasi ana fatar an fahimci:

- Yadda Adabin Kasuwar Kano ya kasance farkon fitowarsa.
- Me ya sa ake kallo littafin Rabin Raina a matsayin littafin da ya yi tasiri wajen ginuwarr wannan lamari?

6.0 Jinga

Kawo bayani game da littafin Rabin Raina da yadda ya samar da littattafan Adabin Kasuwar Kano.

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Kashi na 2: Ginuwar Adabin Kasuwar Kano

1.0 Gabatarwa

A wannan kashi za a tattauna yadda Adabin Kasuwar Kano ya ginu har ya zama yadda yake a halin yanzu tu daga rayuwar farko har wadda ke gudana a hali yanzu.

2.0 Manufar Darasi

Manufar darashin dai ita ce bibiyar yadda rayuwar Adabin Kasuwar Kano ta kasance tu daga 1984 zuwa yau.

3.0 {unshiyar Darasi

3.1 Ginuwar Adabin Kasuwar Kano

Abin da aka daje ana kira Adabin Kasuwar Kano ya samo asali ne a farkon shekarun 1980, kuma wannan shekaru a kasar Hausa ko Arewacin Nijeriya baki daya, shekaru ne masu tarihi a bangaren samuwar ilmin boko da rubutu. A daidai wannan zangon rayuwa ne daliban UPE, shirin gwamnatin tarayya da aka soma daga 1976 domin ba kowane yaro damar samun ilimin furamare kyauta, suka fara shiga kasuwar rubutu da karatu da rububin abubuwan karantawa, domin daliban farko na wannan shiri sun baro firamare a shekarar 1982, daga wannan lokaci har zuwa 1984, an yaye dalibai har kashi hudu. Saboda haka an samar da sababbin makaranta da suke bukatar abin karantawa.

3.1.1 Rayuwar Farko: 1984-1989

Litattafan da suka biyo bayan Littafin Talatu Wada daga shekarar 1984 ba wai shawara suka yi da junba, kuma ba su san wani na yin irin wannan aiki ba. WaJannan littattafan kuwa da suka biyo bayan littafin Talatu na **Rabin Raina** sun ha]a da:

Ibrahim Hamza Abdullahi da **Soyayya Gamon Jini** a 1986.

Idris S. Imam da **In Da Rai** a 1987.

Balaraba Ramat da **Budurwar Zuciya** a 1987.

A.M Zaharadden da **Kogin Soyayya** a 1988.

Idan so cuta ne, na Yusuf M. Adamu a 1989.

An yi wannan hasashe bisa hujjar da ta nuna cewa babu wani bincike da ya tabbatar da jeruwa da daidaituwar wannan tsari ko kuma wani bayani da ya ce an tattauna tsakanin wadannan mutane na biyo sahun Talatu Wada. Bari mu yi nazarin batun da kyau, tun

da farko dai garuruwan marubutan daban-daban suke, Talatu na Kaduna, Ibrahim Hamza na Kano, Idris S. Imam kuwa tun 1984 aka buga littafin nasa ba wai a 1987, Balaraba kuwa ko kafin ta shigar da littafinta na **Budurwar Zuciya** a layin adabin kasuwa ta fuskar shiga kungiyar **Raina Kama**, an riga an buga littafin a Zaria, (**Gaskiya Corporation** a 1984). Haka shi ma Zaharradeen a Kano yake, shi kuwa Yusuf Adamu yana dalibta a Sakkwato ne ya shigo da nasa littafin. Haka kuma daga binciken da aka gudanar an fahimci cewa ko kafin Ibrahim Hamza Abdullahi da littafinsa na **Soyayya Gamon Jini** a 1986, an samar da **Hannunka Mai sanda 1** na Kamarradeen Imam a 1985, me ya sa ba a shigar da shi cikin layin na farko ba ? Haka kuma a tsakanin 1984 da aka samar da littafin Talatu, ba wai littattafai hudu ne suka yi tashe ba kurum guda 13 ne.

Ke nan ba wata }ungiya ba ce ko kuma wani taro aka yi ba aka ce a samar da wannan abu da aka kira Adabin Kasuwar Kano daga baya. Shi kuma Malumfashi (1994) da ya kira shi da wannan suna, ya yi haka ne daga abin da ya gani masu kama da juna tsakanin littattafan da irin wadanda aka samar a Onisha kamar yadda ya bayyana daga baya, (Malumfashi, 2004).

Kamar yadda muka gani can baya, rayuwar adabi takan shiga cikin wani sauvi ne na wani lokaci, daga baya kuma ta kasance cikin wani tsari na daban, irin wannan shi ne ya faru da abin da aka kira Adabin Kasuwar Kano yanzu. Sai dai wani abu da za a yi la'akari da shi, shi ne, yawancin matasan da suka yi tashe a wancan lokaci a wannan fage ba su yi amfani da kamfanonin dab'i da ake da su don bayyanar da ayyukansu na adabi ga jama'a ba, ba

don komi ba kuwa sai don ba wani kamfani da ya damu ya buga ire-iren wadannan litattafai. Ba kuma wai don ba su da kasuwa ko kuma ba su sami karbuwa ba a tsakanin al`umma ba, a`a, a tsakanin shekarun 1978-1982 ba abin da ya fi tashe da karbuwa irin labaran da wasu suke rubutawa, suna aika wa gidajen rediyoyi dabab-daban ana karantawa. Ba wani abu ya jawo hakan ba sai ganin litattafan da aka samar daga gasar da aka shirya a 1978 da suka samar da litattafan soyayya na farko da za a iya kira `yan zamani, sun yi tasiri ga rayuwar irin wadannan matasa.

Sai dai da alama amfani da aka yi da kafar rediyo, wadda ta sanya kagaggun labarai irin wadannan suka sami martaba, ba wai kawai tsakanin wadanda suka yi boko ba kurum, har ga wadanda aikinsu shi ne sauraron rediyo, ba su iya karatun ba. Bisa wannan tafarkin aka shiga samar da sababbin marubuta, wasu ta hanyar kwaikwayon abin da aka rubuta, suka aika gidajen rediyoyin, wasu kuma ta sake wa tatsunniyoyi da labaran Hausa fasali, wasu ko ta kwaikwayo ko daukar fasalin wasu labaran Ingilishi ko fassara kai-tsaye ko kuma nade fina-finan Indiya da na Turawa zuwa takarda. Cikin dan lokaci kankani sai ga kabod-kabod na gidajen rediyoyin nan sun cika makil, wasu ma suka shiga konawa, wanda ya sa masu rubutun suka shiga guna-guni idan ba a karanta nasu labaran ba. Sai dai kuma wadanda Allah ya tarfa wa garinsu nono daga cikin wadanda aka karanta nasu a gidajen rediyoyin, sai ga shi sun fara samun suna da daukaka. Wannan ya jawo wasiku suka shiga gilmawa zuwa gare su, ana yaba masu, ta haka kuma aka ga cewa ga wata kafa ta samu ta kashe waccan kishirwa ta rashin labaran Hausa da ta addabi matasa, ta yadda a

tsakanin shekarar 1984 zuwa 1998 marubuta da sababbin littatafai suka baje kasuwarsu a kasar Hausa.

Idan aka yi nazari sosai za a ga ko da Talatu ta bayyana a 1984 a Kaduna, ba a Kadunar ta tsaya ba, domin littatafan sun baje duk fadin kasar Hausa, musamman a Kano da suka dasa rayuwarsu. A Kanon akwai irin littafin Talatu Wada da ya riga ya shiga kasuwa shi ma kafin ma bayyanar na Talatu, wato **Wasiyar Babakere** na Ibrahim Sale Gumel, a kuma wannan shekara ta 1984, an sami dan uwan na Talatu, wato **In Da Rai Da Rabo** na Idris S. Imam. Saboda haka ko da Kamarradeen ya shigo da nasa littafin a 1985, ba dole ba ne ya san da abin da Talatu ta yi ko kuma sauran da suka riga nata shiga kasuwa; musamman ganin cewa da ne ga marigayi Abubakar Imam, kuma yana aiki da kamfanin Huda-Huda da ke Zaria, wadanda su ne mawallafansa. Yadda Kano ta shigo cikin harkar da litatattafan da ‘yan Kanon suka samar bai rasa nasaba da suna da tashe da littafin Talatu da na Idris da Ibrahim suka yi a kasuwar Kanon. Littatafai tara ne suka wanzu a wannan lokaci a tsakanin 1986 zuwa 1989. Ga alama kuma su ne suka sanya Kano ta sami karbuwa da Tagomashi a wannan harka ta yadda daga bayya Gusau ta shigo sahu, Kanon ta sake bayyana, daga can kuma sai Sakkwato, tare da Yusuf Adamu.

Ga dai jerin irin wa]annan littatafai da suka kasance na farko ko suka kasance jijiyar da ta gina wannan sabon yanayin rubutu da muke nazari. Daga nazarin wa]annan littatafai an fahimci cewa marubuta mata guda biyu suka wanzu, sauran kuma duk maza ne.

LAMBA	LITTAFI	MAWALLAFI	SHEKARA
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1	Wasiyyar Babakere	Ibrahim Saleh Gumel	1983
2	In Da Rai da Rabo	Idris S. Imam	1984
3	Rabin Raina	Talatu Wada Ahmed	1984
4	Hannunka Mai Sanda 1	Kamaruddeen Imam	1985
5	Soyayya Gamon jini	Ibrahim Hamza Bici	1986
6	Daji Bakwai	Abba Ado Dandago	1987
7	In Da Rai...	Idris S. Imam	1987
8	Kogin Soyayya	Ahmed Mahmoud Zaharaddeen	1988
9	Turmi Sha Daka	Kabiru Ibrahim Yakasai	1988
10	Budurwar Zuciya	Balaraba Ramat Yakubu	1989
11	Soyayya Dankon Zumunci	Bashir Sanda Gusau	1989
12	Tsalle Daya...	Idris S. Imam	1989
13	Idan So Cuta Ne	Yusuf M. Adamu	1989

3.1.2 Balaga: 1990 zuwa 1995

Nazarin rayuwar Adabin Kasuwar Kano a zamanin da aka kira na balaga ya fito mana da siffofi mabambanta. Da farko dai lokaci ne da littatafan da suka samu wanzuwa daga shekarar 1984 suka samu karbuwa tsakanin makaranta da masu buga littatafan da kuma masu sayar da su. A daidai wannan zamani ne na shekarar 1990 zuwa 1995 za a ce Adabion Kasuwar Kano ya shiga tashen balaga, mnarubuta da suka yi suna da karbuwa a tsawon shekaru, suka bayyana. Cikin su irin waJannan marubuta akwai Dan Azumi Baba Chediyar ‘Yan Gurasa, wanda ya wallafa littatafai guda 9 a cikin wannan tsakani da kuma Aminu Abdu Na’inna da ya fitar da littatafai guda 6. Akwai kuma irin su Ado Ahmad Gidan Dabino da Bala Anas Babinlata da Badamasi S. Burji da suka wallafa littatafai 4 kowanensu, haka kuma akwai marubuta irin su Balaraba Ramat da Yusuf Lawan Gwazaye da Alkhamees Bature da suka fitar da littatafai bibiyu kowane. Saura kuwa, irin su Ibrahim Mandawari da Ibrahim Sheme da Bashir Sanda, kowane ya fitar da littafi guda. A bangaren mata kuwa, a wannan lokaci ne aka sami fitowar manyan marubuta mata da suka yi tashe a cikin wannan harka da dadewa, marubuta irin su Bilkisu A. Funtua da Hadiza S. Aliyu da Hawwa Aminu da Atika S. Sidi da suka antayo daga shekarar 1994.

Abin la’akari dangane da wannan zamani na balaga shi ne, yawancin littatafan da aka samar daga cikin sama da 110 da aka wallafa a wannan tsakani sun fito ne daga taskar kungiyar **Raina Kama** da muka yi bayani a baya, wadda ke karkashin jagorancin

Ado Gidan Dabino. A daidai wannan lokaci za a fahimci cewa wanda ya fi tashe a cikin wannan kungiya shi ne Dan Azumi Baba, wanda ya fito da wani salo na labaran aljannu da dodanni da muridai, sai ko Ado Gidan Dabino da ya dauki fagen soyayya, wanda kuma ya fi kowane daga cikin marubutan shahara, saboda alakarsa da ‘yan jarida da suka yayata shi da shi kuma irin rawar da ya taka wajen tallata kansa da kuma kwazonsa wajen gina labari.

Daga jadawalin marubutan da aka samu kai hannu kan su, mun fahimci cewa nan ma maza suka fi shahara a fagen rubutun, domin kuwa mata 12 ne suka tusgo, alhali maza 60 suka wallafa littatafafai a wannan zangon Adabin Kasuwar Kanon.

Auna Fahimta

Wace irin amsuwa Adabin Kasuwar Kano ya yi daga farko farawa?

4.0 Kammalawa

A wannan sashi na wannan darasi an zo da bayani ne kan farkon samuwar Adabin Kasuwar Kano da yadda littatafan suka kasance daga shekarar 1984 zuwa 1995.

5.0 Ta}aitawa

A wannan darasi ana fatar an fahimci:

- Yadda rayuwar Adabin Kasuwar Kano ta kasance daga shekarun 1984 zuwa 1995.

6.0 Jinga

Kawo bayani game da rayuwar Adabin Kasuwar Kano daga shekarar 1984 zuwa 1995.

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Kashi na 3: Manyancin Adabin Kasuwar Kano

1.0 Gabatarwa

A wannan kashi ci gaba ne da tattauna yadda Adabin Kasuwar Kano ya ginu har yay a girma, wato haihuwa da kuma tsufa da hayayyafa, musamman daga shekarar 1995 zuwa 2008.

2.0 Manufar Darasi

Manufar darashin dai ita ce ci gaba da bibiyar yadda rayuwar Adabin Kasuwar Kano ta kasance tu daga 1995 zuwa yau.

3.0 {unshiyar Darasi

3.1 Manyancin Adabin Kasuwar Kano

Daga lokacin da kasuwar littatafan Adabin Kasuwar Kano ta yi tashin gwauron zabo daga shekarar 1995 zuwa 1996 amon wannan sabon tsarin rubutu ba inda bai kai ba, wannan ne ya sa harkar ta koma irin ta wani babban kamfani. Kungiyoyin marubuta da suka bullo daga shekarar 1990 kamar su Kungiyar Matasa Marubuta da Kukan Kurciya da Raina Kama da Jigon Hausa duk a cikin birnin Kano da Ruwan Dare a Kaduna da kuma Kungiyar Matasa Marubuta ta Jihar Sakkwato a Sokoto (Adamu, 2006) su ma suka kara wa wannan harka martaba da daukaka a idon mutane. Haka kuma kungiyoyin makaranta irin su *Dakata Readers Association* da *Kabuga Readers Association* da *Tudun Wada Readers Association* da *Hotoro-South Readers Association* duk a cikin Kano sun agaza wajen tabbatuwar wannan harka. Daga cikin kuma masu sayar da littatafan da suka agaza sosai a daidai wannan lokaci akwai irin su Alhaji Baba na *Jakara City Bookshop* da Alhaji Musa Danbala na *Sauki Bookshop* kuma Alhaji Garba Mohammed na *Garba Mohammed Bookshop* da ke Sabon Gari Kano.

Wannan aure na marubuta da makaranta da masu sayar da littatafafai da kuma kungiyoyi dabani-daban, su ne za a iya cewa kashin bayan wannan fasali na Adabin Kasuwar Kano, wanda ya sanya harkar ta hayayyafa, ta kuma bunkasa fiye da yadda ake tsammani. Wannan ne ya sa aka sami yawancin tarin littatafan adabin Kasuwar Kanon masu yawan gaske da suka kai sama da 400, a daidai wannan zango da muka tattauna. Daga wannan zango ne mata suka fara kunno kai sosai da sosai, domin kuwa an sami marubuta mata sama da 50.

3.1.1 'Ya'ya Da Jikoki: 1996 zuwa 2010

Littatafan da aka yi wa la}abi da 'ya'ya da jikoki su ne }agaggun labaran da aka samu daga shekarar 1996 zuwa shekarar yau. Nazarin da aka yi wa wadannan littatafafai an fahimci cewa duk da sauye-sauyen da aka samu na litatafan Adabin Kasuwar Kano a wannan zango, ba a bar fasalin da aka saba ba, wato na yin rubutun bisa tsarin ni na rubuta, ni na gyara, ni na kai inda za a buga mini, ni kuma ke sayarwa da kaina. An dai samu wasu sababbin marubuta ne da irin nasu fasali, sun bullo domin taka rawa irin tasu. Sai dai kamar yadda muka fahimta, wannan ba ya rasa nasaba da ganin cewa tsofaffin marubutan da suka yi tashe a baya, wasu sun watsar da rubutun, ko dai saboda sun yi aure ko kuma yayinsu ya wuce, wasu kuma sun koma wata sana'ar, musamman shirya fina-finai, ga shi kuma bukatar litatafan ba ta kau baki daya ba, wannan ya jaza fitowar sababbin marubuta domin nuna irin tasu fasahar.

A wannan zangon kamar yadda muka nazarta, marubuta mata sun sami filin baje kolinsu. Daga cikin littatafan da muka samu kai hannu kan su marubuta mata sama da 76 ne suka yi tashe. Wannan shi ne karon da mata suka yi ambaliya sosai. Haka kuma daga hirar da na yi da makaranta littatafafai a wannan zango sun nuna sha'awarsu kan rubuce-rubucen matan, kila wannan shi ya kara sa yawan marubuta matan.

A cikin wa]annan jerin litatafan na wannan zango, wadda ta fi yawan littatafafai ita ce marubuciya Sa'adatu Saminu Kankiya tana

da 14 da suka fita a wannan zango, wannan kuma alama ce da ke cewa litattafanta sun fi samun karbuwa ga makaranta. Mai yiwuwa saboda suna dauke da labaran da suka shafi soyayya da aure, wadanda bisa ga nazarin da aka gudanar su ne suka fi tashe a wannan zango.

Akwai kuma wasu marubutan mata da suka fi shahara a wannan zango da suka hada da kamar su Saliha Abubakar Zariya da Hadiza Salisu Sharif da Amina Abdullahi Sharada da Zainab Birged da su Sa'adiya Kankiya da Rahmatu Hassan Sanda. Duk da cewa yawancin wadannan sababbin marubuta ne, duk da haka akwai fitattu da suka yi tashe, wasu tun daga haihuwa da kuruciya, ba su kuma daina ba har zuwan 'ya'yan da jikoki. Cikin irin wannan fasali akwai irin su Rahma A. Majid da kuma su Hafsat A. Sodangi da Zuwaira Isa da Bilkisu Ahmed Funtua, da dai sauransu da dama.

Daga cikin maza kuwa, litattafan Nazir Adam Salihi su ne suka fi karbuwa da tashe, ya rubuta guda 13 a cikin wannan zango da muka yi nazari. Shi kuma jigon litattafansa sun sha bamban da na sauran marubutan wannan zamani, domin wani lokaci za ka ga labaran nasa na soyayya ne, amma cikin ban takaici, wata sa'a ma da ban tsoro. Sai dai irin yadda yake wasa da harshe a cikin littattafan nasa ya sa yawancin masu karatu ke biye da shi a kullum

Maje El-Hejeej Hotoro shi ma wani marubucin ne da litattafansa da kuma tauraruwarsa, musamman a wannan zango suka yi tashe.

Shi ma din yakan yi amfani da jigon soyayya ko kuma jigon ban tsoron da jan hankali.

A daidai kuma cikin wannan zango ne aka soma ganin bullar sabon tsarin rubutun Adabin Kasuwar Kanon. Da farko dai an sami marubutan da suka canza akalar rubutun nasu domin ya dace da zamani musamman ganin cewa an sha suka da takaddama kan yawitar rubuce-rubuce kan soyayya da aure. Ire-iren wadannan marubuta sun hada da Bala Anas Babinlata da Ibrahim Sheme da Sakina A. Aminu da Rahma A. Majid da Saliha Abubakar Abdullahi da sauransu da dama. Daga nazarin da aka yi, an fahimci cewa yawancin wadannan marubuta ko dai ilminsu na zamani ne da suka nisa a ciki ya sa littatafan nasu suka yi armashi; wato kamar Ibrahim Sheme da Rahma Majid da suka nazarcin adabin duniya dabab-daban, da yake sun yi digiri, Ibrahim Sheme har digiri na biyu ya yi, ko kuma sun dai tsara littatafan ne domin su dan sha bamban da wadanda aka saba ji da gani a wannan zango bisa sani, domin sun ga yadda aka dade ana ta kai-kawo game da neman sauvi, wato kamar su Babinlata da Rahma da Saliha da Abdullahi da Mukhtar Yaron Malam. Duka dai alamu ne da ke nuni da cewa sabon yanka rake na Adabin Kasuwar Kano ya shigo kasuwa. Baya ga wannan kuma ga gasar kaga littatafafai da ta kunno kai, musamman ta Bashir Karaye da aka fara a shekarar 2007, wadda ta ba da dama aka sake daga martabar rubutun da kuma marubutan wannan zango. A nan ana maganar irin su Ibrahim Sheme da Lawan Barista da Maje El-Hajeej da suka cinye gasar rubutun a cikin wannan zango.

3.1.2 Gyauron Adabin Kasuwar Kano

A zangon da ya wuce, wato wanda aka yi wa la}abi da na ‘ya’ya da jikoki an fahimci cewa zamanin da Marubuta ‘yan zamani ne suka ~ullo kai, Saboda iyaye da kakanninsu sun fara barin fage, shi ya sa su kuma suka zo da nasu salo na rubuce-rubuce kan Soyayya da aure da zamantakewar zamaninsu. A wannan zangon da aka kira na gyauro daga ‘ya’ya da jikoki, an fahimci cewa abubuwa sun canza baki Jaya dangane da salon rubutun da Jab’i, musamman da yake yawancin marubutan an samar da su a zamanin da ake kira da na ‘sabon }arni’, wato wa]anda suka samu kansu tsundum a }arni na 21, ga kuma fasahar iya rubutu da kayan fasaha da }arnin ya zo da su.

Sai dai a wannan zamanin kamar yadda aka gani a ~angaren mata Marubuta, maza ba su da yawan da aka gani baya, Saboda haka, za kalli wasu daga cikinsu ne, don ganin ya abin ya kasance dangane da haka. Akwai Littafin Gamshe}a na Isma’il Muhammad Aliyu da aka buga a 2011. Wani marubucin da ya yi yayinsa a wannan zangon shi ne Kamla Muhammad Lawal da ya fitar da Littafin Abin Sirri ne a tsakanin 2016 da 2017. Sai kuma Ayuba Muhammad [anzaki da Rayuwar Bilkisu shi ma a wannan tsakanin. Akwai kuma Littafin Jarrabi na Abubakar Auyo da aka buga a 2014 da 2015 da kuma 2016. Sai kuma Littafin Tekun Labarai na [anladi Z. Haruna da aka fara bugawa a 2015. Bayan shi akwai Al}awarin Jiya na M.D Asnanic da aka buga a 2016. A daidai annan zangon kuma an samu Littafin An KAshe Mutuwa na Abdulsalam Adam Shitu da aka fitar a 2018.

Ba wani abu ya jawo }arancin Marubuta maza basai ganin cewa sauran waJanda suka kasance suna rubutun, aka kuma san da su, sun soma barin fagen, ko kuma sun koma ga wata Sabuwar harkar rubutun ko fim ko Indiya-Hausa ko }amusun Hausa-English ko Koyi Da Kanka ko kuma wata sana'ar ta daban.

Wasu daga cikin marubutan maza na baya-baya da suka bi wannan mataki sun haja da Kabiru Yusuf Fagge da ya fitar da littattafai masu yawa, amma Firgita Samari da aka fitar a 2003 ya sake fitowa a 2001, aka sake buga shi a 2009 da 2013 da 2018, annan ya sa aka dinga jin amon marubucin a cikin zanguna a}alla uku. Amma a cikin wannan zango na gyauron Adabin Kasuwar Kano, KAbiru ya shiga cikin Marubuta da suka kasance komai-daruwanka. Ya rubuta littattafai na ilimi da na koyarwa, ba ma na labarai da suka haja da:

- The Boy Who Cried Wolf (Gajeren labara)
- Dabaran rubuta }agaggun Labarai
- Mu Koyi Karatu
- Tatsunniyoyi da Labarun Gargajiya

Sai kuma littattafan da suka shafi ban-dariya da hikaya, a tsakanin 2013 zuwa 2018, sun kuwa haja da:

Mu sha Dariya

Kai Ma Ka Dara

Abokin Dariya

Malamin Ban Dariya

A Ba Su Dariya

Gidan Dariya

Zunbuli Kakan Marowata

Wani marubucin da ya yi nasa tashen a cikin yanayin balaga da ‘ya’ya da jikoki, ya kuma shiga sahun gyauron zangon rubutu na wannan zamanin shi ne Nazir Adam Salihi. Kamar yadda aka sani Nazir ya fara Jora al}alami kan takarda a 1989, amma Littafin bai fito an san da shi ba sai a 1996, wato kibiyar Ajali. Harz uwa yau Nazir ya rubuta littattafai 32. Wasu daga cikin littattafan sun rayu awannan zangon, kafin ya sauva fasali da kuma bin wani matakinkin na rayar da Adabi.

Shi kuwa wannan marubucin da aka fi sani da Larabi Larabeen wanda ya fara rubutu a shekarar 2000 da littafinsa mai suna Buwaya, zuwa yau ya rubuta guda goma sha jaya.

Kila wanda za a ce ya fa]a cikin ‘yan mazan jiya, suka samu kansu tare da gyauron ‘yan zamani, daga bayu suka sauva al}ibla zuwa wasu sassan rubuce-rubuce dabu da na labarai shi ne Muhammad Lawal Barrista, wanda ya soma rubutu a shekarar 1999.

Daga binciken da aka gudanar an fahimci cewa }arancin Marubuta maza da aka gani a wannan zangon na gyauron Adabin Kasuwar Kano bai rasa nasaba da tashe da kar~uwa da kittattafan mata suka yi a daidai wannan zangon. Wannan ne ya sa wasu daga cikin marubutan maza ke yin rubutyun, amma sai su sanya sunayen mata, ko dai matansu ko kuma ‘ya’yansu ko wani suna da ma babu shi, a maimakon su sanya sunayensu. Suna yin haka ne ganin

cewa masu sayen littattafan sun fi raja'a ga littattafan da ke]auke
da sunayen mata, ko da ba matan ne suka rubuta su ba.

Auna Fahimta

Me ya haddasa sauyawar litattafan Adabin Kasuwar Kano a
wannan zangon na haihuwa, tsufa da hayayyafa?

7.0 MANAZARTA DA WASU AYYUKAN {ARIN NAZARI

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Kashi na 4: Jigogin Adabin Kasuwar Kano: Soyayya Da Aure Da Ilimin'Ya Mace

1.0 Gabatarwa

Wannan rabo a darasin a zo da bayani e ka sa}o da Adabin Kasuwar Kao ke }unshe da shi, ida aka tattauna manya guda biyu, wato ta fuskar soyayya da aure.

2.0 Manufar Darasi

Manufar darashin dai ita ce a nuna irin jigogin da suka yi tashe a fagen rubutun Adabin Kasuwar Kano, musamman wa]anda aka saba ji da gani da suka shafi sa}on aure da soyayya da abin da ya sa suka yin tashe a cikin tarihi.

3.0 {unshiyar Darasi

3.1 Jigogin Adabin Kasuwar Kano: Soyayya Da Aure Da Ilimin'Ya Mace

Sa}on da litattafan Adabin Ksauwar Kano ke isar wa a fili suke, domin kamar yadda (Adamu, 2006) ke cewa, kusan marubuta na farkon-farkon, wato irin su Talatu Wada Ahmed mai (**Rabin Raina**) da sauran su, soyayya ce da rayuwar aure suka tanada a cikin littattafan nasu, ba don komi ba sai don su ne ke shere masu karatu.

3.1.1 Soyayya

Jigon Soyayya shi ke Jaukar kaso mafi tsoka a cikin jigogin Litattafan Adabin Kasuwar Kano, shi ya sa Adamu (2006) yake nuni da cewa kusan tun daga bangon litattafan za a fahimci jigonsu, saboda daga bangayen, jigon zai bayyana cewa wa]ann litattafai na soyayya ne, domin ba abin da za ka gani daga ‘In Da So Da Kauna’, sai ‘Dace Da Masoyi’, sai ‘Kwabon Masoyi’, sai ‘So Tsunstu’, sai ‘Ruwan Soyayyar Zuciya’, sai ‘Kibiyar Soyayya’ da dai sauransu da dama masu dauke da irin wadannan sunayen. Da tafiya ta yi tafiya sai aka fara samun wasu masu magana kan auren da yanayin auren Hausawa da matsalolin da ke tattare da su.

Ya zuwa shekarar 2002 zuwa 2008 sai ya kasance sa}onnin ko jigogin litattafan sun canza fasali gaba]aya, domin kuwa sama da kashi casa`in da takwas na litattafan sai suka koma ba su maganar komai sai labaran soyayya, kamar dai yadda suka faro daga farko. Sannan kuma daga abin da masu karatu suka fada game da sakonni ko jigogin litattafan sai aka fahimci cewa soyayya da rayuwar zaman aure su suka fi tashe, sai kuma zamantakewar yau da kullum, (Bashir, 2009).

Sai dai domin a fidda wannan fasali fili, ya dace mu nazarci sakonni ko jigogin wa]annan littattafai sosai. Tuni dai (Adamu, 2006) ya ta~a gudanar da makamancin wannan aiki, sai dai littattafan da ya nazarta ba su wuce 463 ba. Wannan nazari ya lora bisa wuncan, an samu ganin cewa sakonni da ke cikin litattafai sama da 712 da aka yi nazari sun kasance mabambanta, duk da

haka dai jigon soyayya shi ne kan gaba. Ga yadda jadawalin ya kasance.

JIGO	ADADIN LITATTAFAI
Soyayya	250
Rayuwar Aure	62
Zamantakewa	164
Rikici	30
Kishi	27
Yaudara	25
Biyayyar Iyaye	12
Ban Dariya	8
Siyasa	12
Hakuri	20
Wadanda Ba A Tantance Ba	102

Kamar yadda Adamu (2006) ya nuna daga NASA binciken kimanin kashi 35 ne kadai suke da jigon Soyayya, sauran kashi 65 kuwa suna magana ne kan wasu jigogin na dabani, amma duk da haka wai manazarta na ta sukar marubutan, da cewa sun ta'allaka ne

kan jigon soyayya. Amma daga nawa binciken, ana iya ganin cewa kaso mafi tsoka daga cikin littatafan da aka nazarta kusan 712 na soyayya sama da 250 ne, sai sauran jigogin da marubutan sukan tabo.

3.1.2 Aure

Rayuwar aure na Jaya daga cikin kason da ke]aukar rinyaye a cikin jigon littatafan Adabin Kasuwar Kano, domin ita ma]in tana]auke da fasalin Soyayya a ciki, wannan dalilin ne ya sanya masu karatu sukan raja'a a kan littatafai masu]auke da wannan jigon. Wasu daga cikin litattafai masu]auke da wannan jigon sun ha]a da *Matsalar Mu Ce* na Fauziyya D. Sulaiman.

3.1.3 Ilimin ‘Ya Mace

Ilimin ‘ya’ya mata na daga cikin jigon daga cikin jigon da Marubuta Adabin Kasuwar Kano kan ba muhimmanci, sai dai, duk da haka bai kamo babban jigon nan da aka ce ya }unshi kaso mafi tsoka kuma mafi rinyaye na Soyayya ba. Idan aka lura, daga litattafai 712 da aka yi nazari, sama da guda 250 suna }unshe ne da jigon Soyayya.

Duk da haka, Marubuta kan nuna muhimmancin neman ilimin zamani a cikin littattafansu ga ‘ya’ya mata. Wasu daga cikin littatafan da aka fito da jigon neman ilimin ‘ya’ya mata sun ha]a da *Alhaki Kuikuyo da Wa Zai Auri Jahila* na Balaraba Ramat

Yakubu, da *Hattara Dai Masoya* na Ado Ahmed Gidan Dabino, da *Allura Cikin Ruwa* na Bilkisu Salisu Ahmed Funtuwa da dai sauransu da dama.

Sai dai, abin lura game da jigon ‘ya’ya mata shi ne, ba kasafai ake gane jigon ba, sai an nitsa cikin karatu, haka zalika, mafi yawancin littatafai masu Jauke da wannan jigon za a iske, wannan jigon tamkar Jan rakiya ne.

Auna Fahimta

- Wane ne babban jigo a littatafan Adabin Kasuwar Kano?

4.0 Kammalawa

A wannan darasi an zo da bayani ne kan ire-iren sa}onnin da ke kimshe a cikin littatafan Adabin Kasuwar Kano, sai dai an fi mayar da hankali kan manyan da suka shafi soyayya da aure da ilimin ‘ya mace.

5.0 Ta}aitawa

A wannan darasi ana fatar an fahimci:

- Wa]anne sa}onni ke cikin Adabin Kasuwar Kano?
- Me ya sa aure da soyayya suka]auki kaso mafi tsoka?

6.0 Jinga

Wane ne babban jigon littattafan Adabin Kasuwar Kano,
aure ko soyayya? Tattauna

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Kashi na 5: Jigogin Adabin Kasuwar Kano: Tattalin Arziki da Zamantakewa

1.0 Gabatarwa

Wannan rabo kamar na bayansa an zo da bayani ne kan }arin wasu sa}onnin Adabin Kasuwar Kano, sai dai a nan an tattauna abin da ya shafi zamantakewa da tattalin arziki ne.

2.0 Manufar Darasi

Manufar darasin kamar kullum ita ce a nuna irin jigogin da suka yi tashe a fagen rubutun Adabin Kasuwar Kano, musamman wa{janda shafi sa}on zamantakewa da tattalin arziki da dalilan da suka sa ake yin irin wannan rubutu.

3.0 {unshiyar Darasi

3.1 Jigogin Adabin Kasuwar Kano: Tattalin Arziki Da Zamantakewa

Binciken ya nuna cewa sauran jigogin da Marubuta Adabin Kasuwar Kano suka fi ba muhimanci ko Jabba}awa a littattafansu sun haja da: Rayuwar aure (misali, *Matsalar Mu Ce* na Fauziyya D. Sulaiman,) da Kishi, (misali, *Bajin Kishi* na Muhammad Lawan Barista) da Yaudara, (misali, *Mayaudariya* na Abubakar Umar Mani) da Rayuwar Duniya, (misali, *Zaman Farko* na Ibrahim Birniwa) da Ha}uri, (misali, *Maha}urci*, na Sa'adatu Saminu Kankiya) da Ban Dariya, (misali, *Namijin Kunama* na Balarabe Abdullahi Yola) da Biyayyar Iyaye, (misali , *Tsakanin [a da Mahaifi* na Sanusi Hashim,) da Rikici, (misali, *Sadauki Diknar* na Abdul}adir Mu'azu Isa,) da Tsaro, (misali, *An Yanka Ta Tashi* na Bala Anas Babinlata da dai sauransu. Su ma idan aka yi musu nazarin }wa}}wafi za a ga cewa wasu daga cikinsu na soyayyar ne kodayake ba kai tsaye ba, amma dai suna da ala}a da soyayyar, musamman wa]anda suka shafi rayuwar aure da kishi da makamantansu.

Bari a kalli jigogin tattalin arziki da kuma zamantakewa a ta}aice.

3.1.1 Tattalin Arziki

{alilan ne daga cikin Marubuta littattafan Adabin Kasuwar Kano suka karkata ko suke magana kan abin da ya shafi tattalin arzikin }asa da yadda za a bun}asa shi. Wannan ko bayan rasa nasaba da irin yadda marubutan suka karkata ga biyan bu}atun masu karatunsu, wato abin da ya shafi Soyayya a cikin al'umma.

Marubuta irinsu Bala Anas Babinlata da littafinsa na *{warya ta Gari}* ya nuna irin yadda ‘yan }asa ke samun aiki daga kamfanoni masu zaman kansu, amma dai wannan ba shi ne babbani jigon littafin ba, sai dai ya ta~o wani abu game da bun}asa tattalin arzikin }asa. Haka ma, a littafinsa na *Ma Ji Ma Gani* ya nuna yadda matasa kan yi dogaro da kansu domin bun}asa nasu tattalin arzikin.

Akwai JaiJaikun marubutan da suka ta~o wannan ~angaren, sai dai ba wani }arfi aka ba shi ba, hasali ma, tattauna abin da ya shafi tattalin arziki a cikin littatafan Adabin Kasuwar Kano yakan zo ne a matsayin Jan rakiya ba wai cikakken jigo mai cin gashin kansa ba.

3.1.2 Zamantakewa

Zamantakewa ita ke bi wa jigon Soyayya baya a cikin nazarin da aka gudanar a littatafan Adabin Kasuwar Kano. To sai dai, babu mamaki kan wannan , domin ita ma zamantakewar kan tuzgo ne daga ~angaren abin da ya shafi soyayyar ko wani abu makamancin wwannan. Bincike ya tabbatar da cewar, daga cikin littatafafai 720 da aka yi nazari, sama da guda 164 na Magana ne kan zamanta kewa a cikin al’umma, daga abin da ya shafi Yaudara, (misali, *Mayaudariya* na Abubakar Umar Mani) da Rayuwar Duniya, (misali, *Zaman Farko* na Ibrahim Birniwa) da Ha}uri, (misali, *Maha}urci*, na Sa’adatu Saminu Kankiya) da Ban Dariya, (misali, *Namijin Kunama* na Balarabe Abdullahi Yola) da Biyayyar Iyaye, (misali , *Tsakanin [a da Mahaifi* na Sanusi Hashim,) da Rikici, (misali, *Sadauki Diknar* na Abdul}adir Mu’azu Isa,) da Tsaro, (misali, *An Yanka Ta Tashi* na Bala Anas

Babinlata da dai sauransu. Su ma idan aka yi musu nazarin }wa}wafi za a ga cewa wasu daga cikinsu na soyayyar ne kodayake ba kai tsaye ba, amma dai suna da ala}a da soyayyar, musamman wa]anda suka shafi rayuwar aure da kishi da makamantan su.

Auna Fahimta

- Me ya sa jigon tattalin arziki a cikin littatafan Adabin Kasuwar Kano ya kasance Jan rakiya?

4.0 Kammalawa

A wannan darasi an zo da bayani ne kan ire-iren sa}onnin da ke kimshe a cikin littatafan Adabin Kasuwar Kano shi ma, sai dai an fi mayar da hankali kan tattalin arziki da zamantakewa.

5.0 Ta}aitawa

A wannan darasi ana fatar an fahimci:

- Sa}onni tattalin arziki da zamantakewa da ke cikin littatafan Adabin Kasuwar Kano?

6.0 Jinga

Yaya jigon zamantakewa ya kasance a ciki littatafan Adabin Kasuwar Kano? Tattauna.

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RUKUNI NA 4

KASHI NA 1: Siffofin Adabin Kasuwar Kano

1.0 Gabatarwa

A wannan kashi an zo da bayani ne kan irin yadda za a iya gane Adabin Kasuwar Kanon in an gan su. Siffofi ne da suka yi tarayya da shi da suka haja da yanayin rubutawa da masu rubutawa da karanta da sayarwa da makamantan su

2.0 Manufar Darasi

Manufar darasin kamar kullum ita ce a nuna irin siffofin da za a iya danganta su da Adabin Kasuwar Kano ta yadda mai bija zai iya gane su domin nazari.

3.0 {unshiyar Darasi

KASHI NA 1: Siffofin Adabin Kasuwar Kano

1.0 Gabatarwa

A wannan kashi na wannan rukuni an zo da bayani ne game da yadda za a iya gane Adabin Kasuwar Kano in an tashi nazari, musamman abubuwan da suka shafi littattafan da masu rubutawa da masu karatu da sayarwa.

Abin da za a fi mayar da hankali kai shi ne ta yaya za a iya gane aikin adabin da za a ce na Kasuwar Kano ne, ko kuma wa]anne siffofi ne za a ce su ne na Adabin Kasuwar Kano? Amsar na da sau}i ganin cewa an riga an yi shimfi]a game da Adabin Kasuwa na bai]aya a farkon wannan babin. Saboda haka abin da za mu yi a nan shi ne mu fitar da kamannun da su ne za a iya gani a ce wannan na daga cikin siffofin Adabin Kasuwar Kano. Haka kuma yin hakan ya zo da sau}i domin daga cikin siffofi na bai]aya da muka gani can baya game da adabin kasuwa da manazarta suka ayyana, an fahimci cewa yana Jauke da manyan siffofi guda hu]u:

- Adabi da ke yin tashe a wani zamani daga baya ya kau.
- Adabi ne da yake gudana tsakanin wasu gungun mutane kurum ba kowa da kowa ba.
- Adabi ne na kasuwa ko na yayi.
- Adabi ne da ake ala}anta shi da wani wuri ko gari ko zamani ko yanayin da ya sami kansa.

3.1.1 Adabin Ne Na Kasuwa

Idan muka dubi littatafan adabin da ake yi wa la}abi da Adabin Kasuwar Kano kamar yadda muka zayyana a baya, za a ga cewa sun shiga cikin sahun adabin kasuwa kamar yadda suke zayyane a sama

Tun da farko wannan harka ta samo asali ne a wani ayyanannen lokaci, wato daga farkon shekarun 1980, musamman a tsakanin shekarar 1983 zuwa 1984 ya zuwa farkon }arni na 21 inda daga lokacin ya fara salamcewa, domin harkar fim ta sha gabansa. Saboda haka shi ma kamar sauran ayyukan adabin kasuwa irinsa, ya samu wani lokacin da ya fara da kuma lokacin da ya girma, kuma zai kasance ya koma cikin taskar tarihi a cikin wani lokaci mai zuwa. A halin yanzu dai an samu sama da shekara 25 ana aiwatar da wannan tsari na adabin kasuwa a }asar Hausa

3.1.2 Adabin Ne Na Matasa

Haka kuma adabi ne na gungun matasa, ba na kowa da kowa ba, yawancin masu yin sa da karanta shi ba su wuce ‘yan shekara 18 zuwa 35 ba. Idan aka dubi samuwar wannan fasalin rubutu daga 1983, marubuta biyu ne daga cikin 13 da ake da su, suka haye shekara 25, wato Balaraba Ramat da {amarradeen Imam, saura duk ‘yan }asa da 25 ne.

Sa’annan kuma adabi ne na ‘talakawa’, wato wa]anda suke da }aramin }arfi, ba dole sai masu ku]i ko tajirai za su iya sayen sa ba, kamar yadda yake a gangariyar adabi. Da yake kuma adabin talakawa ne, shi kuma adabin talakawa yana zuwa da nasa siffofin na dabani; daga ciki zai kasance mai sau}in karantawa, wato mai jimloli marasa sar}a}iya. Haka kuma nahawunsu zai kasance sassau}a, ba nannauya ba. Ke nan wannan adabin yakan kasance

bai da yawan shafi, ma`ana, bai Jaukar lokaci za a iya karance shi. Idan aka dubi nazarin da aka yi a sama za a ga cewa wannan fasali ya fito fili. Yawancin littattafan sun kasance masu sau}in karantawa ga Jan firamare ko sakandare, haka ma wanda ya ya}i jahilci.

3.1.3 Adabin Ne Na Kano

Idan aka koma kan batun cewa adabin kasuwa ana ala}anta shi da wani wuri ko zamani ko gari ko yanayi, za mu iya cewa lallai haka abin ya faru da Adabin Kasuwar Kano. Mun dai ga cewa zamanin Sarauniya Elizabeth ya haifar da Adabin Kasuwar Elizabeth a Ingila, na *Kitsch* ya haifar da Adabin Kasuwar *Kitsch* a Jamus, kasuwar Onitsha ta haifar da Adabin Kasuwar Onitsha a Nijeriya. Saboda haka sanya wa Adabin Kasuwar Kano sunan na kasuwar Kano ya danganta ne da ganin cewa Kano tana da fitacciyan kasuwa wadda daga ko`ina ana zuwa cin wannan kasuwa. Kamar yadda kasuwar Onitsha ta yi fice a duk fajin Afrika, ta yadda duk wani littafi da aka wallafa a wannan ~angare za a iya samun shi a wannan kasuwa ya ba da damar a sa masa wannan suna. Ko da kuma aka gama cin kasuwar a }asar Inyamurai, a tsakanin shekarun 1947 zuwa 1969, kasuwar ta watse a 1975, sai aka yi wa wannan rayuwa da abin da ta haifar la}abi da Adabin Kasuwar Onitsha (Okoro, 2002).

Saboda haka ba sai an fa]a ba, tun da Kano birni ne na kasuwanci, sa wa adabin kasuwa la}abin Kano, an yi shi ne da sani da kuma amincewar haka abin yake a tarihin adabin duniya. Kasuwanci dai a birnin Kano ya sami gindin zama sama da shekaru dubu da suka wuce. Birnin Kano ya kasance matattarar kasuwanci da da]ewa tsakanin }asashen Hausa, tun zamanin cinikin bayi. Saboda haka

ko da wa]annan littatafai suka soma ~u~~ugowa daga Kano da Kaduna, Kano suka yada zango. Kuma daga shekarar 1984 da Talatu Wada ta fiddo littafinta, wanda shi ne ya yi wa wannan fasali mazaunin farko, Kano aka kawo shi domin sayarwa ga sassan duniya a can kuma ya samu kar~uwa sosai. Daga wannan lokaci ne Kanawa da ke bin wannan sana'a suka shiga sayar da littatafan, suna sarar duk wani littafi da ya fito, su dinga biyan marubuta a hankali. Wasu masu sayar da littatafan suka shiga buga littatafan da kansu, wato su bayyana wa marubuci irin labarin da suke so a rubuta, su kuma sa ku]i su buga, su rarrabar, su sami riba, (Adamu, 1998 da 2002).

3.1.4 Shafuka

Rashin yawan shafuka kamar yadda bincike ya nuna bai rasa nasaba da dalilai da dama. Na farko, tunanin yawancin marubutan irin wa]annan littatafai bai cika cokali ba, don haka ko sun tashi yin tunani mai surfi don su tsawaita labarin, sai ka ga zaren ya tsinke, sun }uge ga shafuka 40 zuwa 80. Daga baya ne dabadar tsinka labaran ta shigo ga marubutan, domin su ninka ribar da suke samu. Wannan shi ya haifar da littafi na Jaya da na biyu, ko uku, ko ma fiye, kamar yadda aka sami irin wannan siffa a ayyukan adabin Onitsha.

{ila abin da wani zai tambaya shi ne me ya sa littatafan za su kasance marasa yawan shafi? Kamar yadda bincike ya nuna, yawancin marubutan da suka yi tashe daga 1984 zuwa 1991, an fahimci cewa ba su yi surfi a ilmin zamani ba. Alal misali Ado Gidan Dabino, bai yi karatun zamanin ba, makarantar dare ya yi, daga baya ne ya wuce zuwa }aro ilimi, shi ma bayan ya zama wani abu a cikin fagen rubuta irin wa]annan littatafai. Su kuwa

sauran matan da suka shahara a wannan fage ba su wuce karatun firamare da sakandare ba, irin su Zuwaira Isa da Bilkisu Ahmed Funtua, sun isa misali. Wasu kuma sun yi tishin karatun ne bayan sun yi shekaru da gama firamare, har an yi musu aure, suka koma fagen rubutun. Irin su Zuwaira Machika, sun zama misali. Saboda haka duk yadda irin wa]annan marubuta ke son su tsawaita littatafan, sai a ga abin ya faskara. Sa'annan kuma uwa-uba, siffar irin wa]annan littatafai ke nan, ba a yi su domin yawan shafuka ba.

3.1.4 Yanayin Bugu

Duk adabin da bai da wani kamfani takamaimai ko wurin Jab`i da hukuma ta san da shi, ko kuma bai bin tsari da doka na Jab`i kamar yadda aka tanada, to wannan adabi, na kasuwa ne. Duk wani adabi da ba a san shi a manhajar karatu ta firamare ko sakandire ko wani matakina karatu daban da wa]annan ba, ko kuma ya bi tsarin shigar da shi cikin manhajar ba, wato ta bin doka, to wannan adabi na kasuwa ne. Idan haka ne to da wuya irin wa]annan littatafai su kasance ba na kasuwa ba. Wannan ya zama haka ne ganin cewa ana buga su ne a bakin titi ko wurin buga littatafai da ke ma}are a cikin kasuwa. Haka kuma ba sa shiga cikin manhajar karatu kamar yadda hukuma ta tsara domin da ma ba gangariyar ba ne. Idan har aka ga ana karanta su a sakandare ko jami'a to wani shiri ne tsakanin marubutan da malamai, ba wai hukumomin makarantun sun san da shirin ba. Ba wannan ba ma, hatta wa]anda ke wallafa littatafan ba suna wallafa su ne domin su yi }ar}o ne ba, a dai buga da takarda mafi sau}i, da bango mafi arha, a kuma injuna marasa caji da tsada.

Domin fahimtar wannan siffa sosai, ya dace a gane cewa takarda kala biyu ce ake amfani da ita wajen wallafa ire-iren wa]annan littattafai; akwai *news print* da kuma *bond*. Ita *newsprint* tun asali ita ce ake amfani da ita, domin ta fi arha. A daidai lokacin da aka soma wannan harka, da naira]ari biyar zuwa dubu]aya za a iya sayen takardar da za a buga kwafe dubu zuwa dubu biyu, Saboda haka duk tsadar littafin bai wuce naira 5 zuwa 10 daga haihuwa zuwa }uruciya, a kuma samu sami riba in an sayar. Hatta bangon littafin ba da takardar }warai ake buga shi ba, saboda a rage tsadarsa. Baya ga wannan masu bugawar ba su da kayan aiki na }warai da suka haja da injuna da tawada da makamantan su. Ke nan duk wani littafin da ya sami kan sa a cikin irin wannan hali, to za a ga bugun zai kasance ba na }warai ne ba, kamar dai yadda muka ga haka game da littattafan *Grub Street* a }asar Ingila da *Kitsch* a Jamus.

Auna Fahimta

- Wa]anne siffofi ne manya da za a iya gane Adabin Kasuwar Kano da su?

4.0 Kammalawa

A wannan darasi an zo da bayani ne kan ire-iren siffofin Adabin Kasuwar Kano inda aka fi mayar da hankali kan yanayin littattafan da irin yadda ake buga su da sauran su

5.0 Ta}aitawa

A wannan darasi ana fatar an fahimci:

- Siffofin Adabin Kasuwar Kano da suka haja da yadda ake buga su da masu rubuta su.

6.0 Jinga

Kawo siffofin Adabin Kasuwar Kano da suka shafi, yayi da Kano da kuma marubuta.

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KASHI NA 2: Hadiman Adabin Kasuwar Kano

1.0 Gabatarwa

A wannan kashi bayani ya zo ne kan wa]anda ke taimaka wa Adabin Kasuwar Kano gudana da suka ha]a da masu rubutawa da karantawa.

2.0 Manufar Darasi

Manufar darasin ita ce a bayyana masu hidimtawa Adabin Kasuwar Kano a rayuwarsa domin masu nazari su na}alta sosai.

3.0 {unshiyar Darasi

KASHI NA 2: Hadiman Adabin Kasuwar Kano

1.0 Gabatarwa

A wannan kashi na wannan rukuni an zo da bayani ne game da hadiman da ke taimaka wa Adabin Kasuwar Kano wanzuwa da rayuwa, An kuma dubi abubuwa biyu ne, wato masu rubutawa da sayarwa.

3.1 Hadiman Adabin Kasuwar Kano

3.1.1 Masu Sayarwa

Kamar kowane irin tsarin adabin kasuwa, Adabin Kasuwar Kano ya zo da nasa fasalin sayar da littatafan. Sai dai shi ma kamar sauran ana sayar da littatafan ne a manyan kasuwannin }asar Hausa da suka ha]a da Kano da Kaduna da Jos da Sakkwato da Zaria da Gusau da Gombe da Bauchi da Minna da Katsina da sauransu da dama.

Wa]anda suka taimaka a wannan fage kamar yadda Adamu (2002) ya bayyana su ne dillalai ko masu bugawa da sayarwa a kasuwannin Kano da sauran sassan }asar Hausa, musamman da yake a wancan lokaci ba wani shago da ake da shi da ke tallata littatafan Hausa kurum. A birnin Kano, inda nan ne harkar ta zaunu sosai akwai irin su Alhaji Baba, mai Jakara City Bookshop da Alhaji Musa [anbala, mai Sau}i Bookshop da Alhaji Garba Mohammed, mai Garba Mohammed Bookshop.

Da farko dai wa]annan shaguna suna dillancin littatafan ne da masu rubutawa ke kawo musu su sayar, amma daga baya sai suka koma masu wallafawa da bugawa su da kansu. Za su sayi littafi hannun mai shi ko kuma su sayi wanda ba a buga ba, su su buga suna sayarwa. Daga nan Kano harkar ta koma sauran biranen, su ma da manyan dillalansu da suka ha]a da irin su Alhaji Abdullah a kasuwar Sakkwato da kuma shagunan littatafafai irin su Anti Bilki Bookshop a Funtua da makamantansu da dama.

Haka wannan harkar ta ci gaba da wanzuwa har ta kai an samar da shaguna da suke ba sayarwa kurum suke yi ba suna bayar da hayar wa]annan littatafafai ga wa]anda ba su da }arfin sayen littatafan ko kuma ba su son su tara su jibgi a gida.

3.1.1 Masu Karatu

Masu karatun wa]annan littatafan kamar yadda muka gani a can baya mafi yawa matasa ne. Sai dai domin mu fahimci inda aka fito dangane da wannan ~angare na bincike, na ga ya dace a bi diddigin game tunanin masu karanta wa]annan littatafafai.

Hanyar da aka bi domin yin haka, ita ce ta rarraba takardun neman bayanai domin a ji daga bakin masu karatu game da abubuwa da dama da suka shafi wannan harka.

Daga cikin takardun neman bayanai sama da 400 da aka rarraba a sassan garuruwan }asar Hausa, kamar Katsina da Kano da Kaduna da Sakkwato da Zariya da Gombe da Dutse da kuma Bauchi, an samu guda 350 da suka dawo hannu. An yi amfani da wa]annan takardun bayanai domin gane matsayin makaranta wa]annan littatafafai.

Daga nazarin da aka yi an lura mafi yawan masu karanta wa]annan litattafan da suka amsa tambayoyin neman bayani shekarunsu sun kama daga shekara 21 zuwa shekara 40. Sai kashi jaya wa]anda shekarunsu suka kama daga shekara 41 zuwa shekara 60. sai sauran da shekarunsu ya kama daga 1 zuwa ashirin. Daga takardun da muka samu kar~a na neman bayanai mun fahimci cewa mafi yawan wa]anda suka yi mana bayanan Hausawa da Fulani ne, domin kamar yadda ya zo a teburi na uku, kashi Jari na daga masu karanta litattafan Hausawa da Fulanin ne. Wannan ko bai rasa nasaba da cewa Hausawa da Fulani ke zaune inda aka rarraba wa]annan takardun neman bayanai.

Sannnan kamar yadda binciken ya nuna, mun ga cewa matakin ilmin masu karatun bai yi zurfi ba, domin sun kama daga matakin sakandare, mai kashi 27 cikin 100 ne, zuwa matakin karatun difloma ko NCE, ko kuma wata babbar shedar karatu, masu kashi 70 cikin 100. Sai dai akwai wa]anda suka yi digiri masu rabin kashi da kuma wa]anda suka ya}i jahilci masu kashi Jaya. Sai kuma masu ilmin addini kurum, masu kashi Jaya su ma.

Auna Fahimta

- Su wane ne suka fi hidimta wa Adabin Kasuwar Kano a rayuwarsa?

4.0 Kammalawa

A wannan darasi an zo da bayani ne kan masu hidimta wa Adabin Kasuwar Kano inda aka fi mayar da hankali kan masu saye da yarwa da kuma marubuta.

5.0 Ta}aitawa

A wannan darasi ana fatar an fahimci:

- Masu yi Adabnin Kasuwar Kano hidima, musamman marubuta da masu sayarwa.

6.0 Jinga

Kawo masu hidimta wa Adabin Kasuwar Kano ta fuskar rubutu da sayarwa.

7.0 MANAZARTA DA WASU AYYUKAN {ARIN NAZARI

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