

**COURSE
GUIDE**

**HAU304
GABATARWA A KAN WASAN KWAIKWAYO NA HAUSA
(INTRODUCTION TO DRAMA IN HAUSA)**

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HAU304 GABATARWA A KAN WASAN KWAIKWAYO NA HAUSA (INTRODUCTION TO DRAMA IN HAUSA)

GABATARWA (INTRODUCTION)

Wannan kwas na HAU304, yana da matuƙar muhimmancin da ba za a iya misaltawa ba a ɓangaren adabin Hausa, musamman a fagen nazarin da ya danganci wasan kwaikwayo na Hausa. Ta haka ne darasin ya yi bayani mai gamsarwa a kan asalin kalmar wasan kwaikwayon da Hausawa suke gudanarwa, tare da bibiyar ma'anar wasan kwaikwayo a mahangar masana daban-daban. Haka kuma, an bi diddigin asalin yadda wasan kwaikwayo ya tuzgo, sannan aka duba hanyoyin da haifar da bunkasarsa tare da amfanin wasan kwaikwayo ga al'umma. Har wa yau kuma, darasin ya fito da wasu muhimman ginshikai na ginin wasan kwaikwayo, tare da yin bitar yanayin aiwatarwa a wasan kwaikwayo na Hausa. Sannan kuma, an yi bayani a kan yanayin halayyar taurari a wasan kwaikwayo na Hausa, sai kuma wasu nau'o'in wasannin kwaikwayo da Hausawa suke gudanarwa a sigar gargajiya da kuma zamani a yau. Bugu da ƙari kuma, an yi bayani a kan tasirin da wasan kwaikwayo yake da shi ga al'ummar Hausawa, sannan aka waiwayi wasu jigogin da ake gina wasannin kwaikwayo a kansu. Har wa yau, an fito da muhimman sigogin da wasannin kwaikwayo suka kebanta da su da kuma bayyana irin rawar da suke takawa a fagen nazarin wasan kwaikwayo. A dunnule, wannan ya jibanci batutuwan da suka danganci manufofi (jigo) da aka gina wasan kwaikwayo kansu, da yanayin zubi da tsari da dɔra wasannin a kansu da aka Haka kuma, darasin ya bayyana da salo da dabarun sarrafa harshe a wasan kwaikwayo.

An gabatar da wannan darasin a bisa tsari na rukuni, kuma a ƙarƙashin kowane rukuni an fito da wasu kashe-kashe da suka shafi batutuwa daban-daban masu dɔuke da bayanai a kan wasan kwaikwayo na Hausa. Har wa yau kuma, a ƙarƙashin darasin an yi tsokaci a kan manufa da zubi da tsari da dabarun aiwatar da kwas ɗin na gaba ɗaya, ta yadda ɗalibi zai sami damar fahimtar darasin a saukaƙe. A ƙarshen kowane kashi kuma, an kawo jerin tambayoyin auna fahimta masu alaƙa ta kut-da-kut da muhimman batutuwan da aka gabatar a ƙarƙashin kowane kashi. Ta haka ne aka tsara samfurin wasu tambayoyi da ɗalibi zai gani domin ya nazarce su, ta yadda zai mayar da hankali sosai a kan abubuwan da aka koya masa, kafin ya tunkari jarrabawa a ƙarshen zangon karatu.

MANUFAR KWAS (COURSE AIM)

A kofarin kyautata karatu da inganta hanyar nazari, kowane kashi na wannan kwas ya kebanta da tasa manufar, baya ga babbar manufar kwas din ta gaba daya da aka kawo a farkon darasi. Saboda haka, ya kamata dalibi ya karanci kowace manufa da take haɗe da kowane kashi na darasi, domin ya fahimci ciki da wajen darasin, tare da saukaƙa wa kansa yanayin karatunsu ba tare da an sami tangarda ba.

A dunkule, manyan darussan da suke tattare da wannan kwas suna da yawan gaske, amma za a iya takaita su kamar haka:

- Wasan kwaikwayo na Hausa
- Asalin samuwa da bunƙasar wasan kwaikwayo na Hausa
- Muhimmancin wasan kwaikwayo ga al'ummar Hausawa
- Nau'o'in wasan kwaiwayo na Hausa
- Ginshikan ginin wasan kwaikwayo
- Yanayin aiwatarwa da halayyar taurari a wasan kwaikwayo
- Jigogin wasan kwaikwayo na Hausa
- Sigogin wasan kwaikwayo na Hausa
-

YADDA ZA A NAZARCI KWAS (WORKING THROUGH THE COURSE)

Domin ganin an fahimci wannan darasi da kyau, an tsara shi ta yadda dalibi zai iya jan ragamar karatun da kansa ba tare da tazgaro ko matsala mai yawa ba. Ta haka ne aka rarraba kwas din zuwa rukunoni guda huɗu (4) waɗanda suke kunshe da kashe-kashe masu biye da juna. Haka kuma, kowane kashi an gabatar da shi ne ta yadda dalibi zai ga dangantarsa da dan'uwansa da yake biye da shi. Saboda haka, fahimtar wannan darasi sosai za ta yiwa ne kawai ta hanyar karatun ta-natsu da dalibi zai yi wa darasin, kuma ya auna fahimtar dalibi ta yin amfani da tambayoyin da aka zo da su a farkon darasi. Har wa yau kuma, akwai aikin jinga da malami zai riƙa bayarwa bayan kowane kashi na kwas, ta yadda dalibi zai sami damar ganin fasalin yadda jarabawa za ta kasance in an gama darasin baki daya, ba tare da ya dogara da malami a wannan lokaci ba. Ana fatan a kammala kwas din a cikin mako goma sha biyar (15), wato za a yi kowane kashi a cikin mako guda ke nan.

Daga farshe kuma, ya kamata dalibi ya sani cewa idan yana nazarin kwas din, malaman da zai riƙa tuntuba ba koyaushe za su kasance a tare da shi ba. Saboda haka zai kyautu ga dalibi ya tsara jadawalin karatunsa ta yadda zai dace da kowane kashi, kuma ya dinga kai ziyara tare da leƙa abubuwan da malami ya bayyana masa, domin ya dafa yin nazari tare da faɗaɗa fahimtar abubuwan da ya karanta da zimmakar farin haske.

Me ya kamata dalibi ya fi mayar da hankalinsa a kai a lokacin gabatar da wannan darasi? Dalibi ya tabbata ya fahimci abubuwa kamar haka:

1. Wannan kwas ko darasi yana da rukuni 4 da kashi 15.
2. Kowane rukuni yana da kashi 4, sai kuma guda ɗaya yana da 3.
3. Kowane kashi yana da ɓangaren auna fahimta na 1 & 2.
4. Kowane darasi ko kashi yana tafe da manazarta da wasu ayyukan da za a tuntuba domin faɗaɗa nazari.
5. Kowane darasi ko kashi yana ɗauke da ma'anar muhimman kalmomi
6. Kowane darasi ko kashi yana ɗauke da Amsoshin auna fahimta

KASHE-KASHE NA DARASI/KWAS (STUDY UNITS)

A funshiyar wannan kwas, akwai rukuni 4 da kuma kashi 15, kowane kashi yana a matsayin mako guda ne na darasi, ke nan za a kammala shi a cikin mako goma sha biyar (15). Haka kuma, ana fatan a amsa tambayoyin auna fahimta a ƙarshen kowane kashi, daga ƙarshe kuma a amsa tambayoyi na jinga don a tabbatar ko darasin ya zaunu da kyau.

Domin kyautata karatun kwas ɗin, an haɗa da jerin littattafan da aka duba tare da wasu ayyukan da za a iya cewa suna da matuƙar muhimmanci ga wannan kwas ɗin, za su ƙara ba da haske fiye da kima. Neman waɗannan littattafai da ma wasu a ɗakin karatu (Library), zai ƙara inganta nazari da fahimtar kwas yadda ya kamata. Ke nan a iya cewa, shiga ɗakin karatu a gida ko inda ake ajiye littattafai domin aiwatar da nazari a kusa ko nesa, zai inganta nazarin wannan kwas.

A kula da liƙau da ake sa wa a cikin kowane kashin darasi, za su taimaka wajen ƙara haske na nazarin kwas ɗin baki ɗaya. Sai dai kuma, ya kamata a yi ƙoƙarin tabbatar da cewa liƙau ɗin suna aiki yadda ya kamata, kada a bari sai lokacin da ake buƙatar yin amfani da su, a laluba a ga ko suna aiki ko ba su aiki, wato dai a gwada komai kafin ƙarshen kwas ɗin.

AUNA FAHIMTA (ASSIGNMENT)

Bisa manufa, shi wannan kwas na tsarin da ba ruwanka da malaminka ne, ko kuma a ce na tafi-da-gidanka, shi ya sa ake jarraba fahimtar karatu ta hanyoyi uku (3). Hanya ta farko ita ce ta auna fahimta a ƙarshen kowane kashin darasi, sannan kuma kowane kashi a ƙarshe ya zo da jinga da za a ba wa dalibi. Daga ƙarshe kuma, sai a yi jarrabawar ƙarshen zangon karatu, wato abin da zai nuna an zo ƙarshen darasin ke nan.

Yana da kyau a lura cewa, auna fahimtar da ake yi a karshen kowane kashi za ta kasance karamar jarrabawa ce, kuma za ta zo da maki talatin (30) daga cikin dari (100). Ke nan, ana buƙatar dalibi ya amsa tambayoyi uku, inda za a zaɓi biyu (2) su kasance su ke dauke da maki talatin (30), wato maki goma sha (15) ga kowace tambaya. Sauran maki saba'in (70) kuma, za su zo ne a jarrabawar karshen kwas.

Jarrabawa dai kamar kullum za a gabatar da ita ne daga gida, ita ma ba a cikin aji ba, kuma za ta kasance ta Intanet ne. Ke nan ilimin na'ura mai kwakwalwa, abu ne mai matuƙar muhimmanci ga dalibi a yayin da yake karatun wannan kwas.

JINGA (TUTOR MARKED ASSIGNMENT)

Jingar aji tamkar gwajin jarrabawa ne ga dalibi, saboda haka amsa jingar da ke karshen kowane kashin darasi, zai ba wa dalibi damar fahimtar yadda jarrabawar karshe za ta kasance. Saboda haka, yana da kyau dalibi ya mayar da hankali domin amsa irin samfurin wafannan tambayoyi, domin za su saukaƙa amsa tambayoyin jarrabawa a karshen darasin baki daya.

JARRABAWAR KARSHEN DARASI (FINAL EXAMINATION AND GRADING)

Ita dai jarabawa ita ce hanyar da ake tantance ko dalibi ya gane darasi ko kuma ya samu naƙasu a wani ɓangare, saboda haka tana dauke da kaso mafi tsoka na maki saba'in (70) daga cikin dari (100). Ba wani dabo a cikin wannan fasali, domin ana dauko samfurin jarrabawar ne daga tambayoyin da aka dinga turawa na auna fahimta da kuma jinga. Ke nan mayar da hankali wajen amsa wafannan tambayoyi a lokacin darasi, zai rage zafin tambayoyin karshen darasi.

Ga Fuskar Yadda Darasin zai Kasance:

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RUKUNI NA 1 BUNKASAR WASAN KWAIKWAYO NA HAUSA DA GINSHIKAN GININSA DAYANAYIN AIWATARWA A WASA

- Kashi Na 1 Ma'anar Wasan Kwaikwayo na Hausa da Asalin Samuwarsa
 Kashi Na 2 Bunkasar Wasan Kwaikwayo na Hausa
 Kashi Na 3 Ginshikan Ginin Wasan Kwaikwayo na Hausa
 Kashi Na 4 Yanayin Aiwatarwa a Wasan Kwaikwayo na Hausa

KASHI NA 1 MA'ANAR WASAN KWAIKWAYO NA HAUSA DA ASALIN SAMUWARSA

Abubuwan da Suke Ciki

- 1.1 Gabatarwa
- 1.2 Manufofin Darasi
- 1.3 Ma'anar Wasan Kwaikwayo na Hausa
 - 1.3.1 Kalmar Wasan Kwaikwayo
 - 1.3.1.1 Wasa
 - 1.3.1.2 Kwaikwayo
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 - 1.4.1 Ra'ayin Addini
 - 1.4.2 Ra'ayin Wasanni
Auna Fahimta na 2
- 1.5 Takaitawa
- 1.6 Ma'anar Muhimman Kalmomi
- 1.7 Manazarta da Wasu Ayyukan Karin Nazari
- 1.8 Amsoshin Tambayoyin Auna Fahimta



1.1 Gabatarwa

Wasan kwaikwayo dadadden abu ne a wajen al'ummar Hausawa tun lokaci mai tsawo da ya shuƙe, sannan kuma wani muhimmin rukuni ne daga cikin sassan adabin baka na Hausa wanda ake amfani da shi a cikin hikima domin a isar da muhimman saƙonni ga al'umma. Wannan kashi ya kunshi bayani game da asalin samuwar wasan kwaikwayo na Hausa.

Ta haka ne aka waiwayi tarihin da ya ba da haske a kan yadda wasan kwaikwayo ya wanzu tun daga tushensu. Har wa yau kuma, za a yi bayani a kan asalin kalmar 'wasan kwaikwayo' da kuma ma'anar wasan

kwaikwayo a mahangar ilimi, sai kuma ra'ayoyin da wasu masana suka bayar dangane da samuwar wasan kwaikwayo.



1.2 Manufofin Darasi

Manufar wannan darasi ita ce, a bi diddigin tarihin samuwar wasan kwaikwayo na Hausa, wato a kalli yadda wasan ya samo asali tun daga jiya har zuwa yau lokacin da ta fara samun yaduwa. Haka kuma za a bibiyi asalin ginuwar kalmar wasan kwaikwayo, tare da duba wasu ra'ayoyin dam asana suka bayar a kan haka. A karshen wannan darasin, ana sa rai dalibai za su fahimci:

- Asalin kalmar wasan kwaikwayo.
- Ma'anar wasan kwaikwayo a mahangar ilimi
- Yadda wasan kwaikwayo ya samo asali.



1.3 Ma'anar Wasan Kwaikwayo na Hausa

A wannan gaba, za a waiwayi wasu ra'ayoyin da masana daban-daban suka fada dangane da asalin kalmar wasan kwaikwayo, sai kuma ra'ayoyi mabambanta a kan asalin samuwar wasan kwaikwayo. Ta haka ne za a nuna alkiblar kowane ra'ayi da aka kawo ta hanyar kawo hujjoji daga abin da ya yi nuni.

1.3.1 Kalmar Wasan Kwaikwayo

Bisa asali, kalmar wasan kwaikwayo hadaka ce, wato ta samu ne a sanadiyyar hadakar kalmomi guda biyu kamar haka; wasa da kwaikwayo. Saboda haka ne, masana da dama suka yi kokarin rarrabe tsakanin ma'anonin da kalmomin suke dauke da su, ta hanyar ba da ma'anar wasa da kuma kwaikwayo. Daga cikinsu akwai:

1.3.1.1 Wasa

Ibrahim (2002) ya ba da ma'anar wasa da cewa, "Wasa wata keɓaɓɓiyar al'ada ce wadda akan aiwatar a wani lokaci keɓaɓɓe, kuma a wani keɓaɓɓen wuri don nishadantarwa".

Tukur (1994:11) ya ce, "wasa shi ne wani abu da yake nufin ba'a ko raha ko wani abin da aka yi shi amma ba da gaske ba".

A fahimtar Shagari (1997) kuwa yana ganin cewa, “wasa yana nufin amfani da gabobin jiki, don kwaikwayo ko kwatanta wani abu, ko nuna wata bajinta cikin nishadi don nishadantarwa ga jama’a”.

Kamusun Hausa (2006:470) ya bayyana ma’anar wasa kamar haka, “Abin da akan yi don raha ko nishadi, ko don motsa jiki; ko kuma abu wanda yake ba gaske ba; ko kuma wani taron biki da kade-kade da raye-raye”.

1.3.1.2 Kwaikwayo

Dangane da kalmar kwaikwayo, ita ma an samu masana da dama waƙanda suka bayar da gudummuwarsu a kan ma’anarta. Daga cikinsu akwai:

Dangambo (2008: 25) ya nuna cewa, ‘Kwaikwayo yana nufin koyi da wani abu, wato yin abin da ka ga wani ya yi’.

A Kamusun Hausa (2006:260) kuwa an fassara kalmar kwaikwayo cewa, “ita ce yin koyi da abin da wani ya yi”.

1.3.2 Ma’anar Wasan Kwikwayo na Hausa

Ta yin la’akari da ma’anonin waƙannan kalmomi guda biyu (wasa da kwaikwayo) da aka bayar, an fahimci cewa wasan kwaikwayo ya ginu ne a bisa tuddai guda biyu. A fagen nazarin adabin Hausa kuwa, binciken masana da manazarta daban-daban sun bayyana ma’anar wasan kwaikwayo a mahangar ilimi daidai gwargwadon fahimtarsu domin samun sauƙin yi masa nazari a ta fuskoki mabambanta . Ga kaƙan daga cikinsu kamar haka:

Dangambo (2008: 25) ya ba da ma’anar wasan kwaikwayo kamar haka, “wasa ne da ake gina shi kan kwaikwayon wani labari, ko wata matsala ta rayuwa da ake son nusarwa ga jama’a. Akan aiwatar da labarin matsalar da sauransu a cikin siffar “yaƙini”, wato zahiri ke nan.

Yar’aduwa (2001: 121) ya bayyana cewa, “wasan kwaikwayo kamance ne na wasu halaye ko yanayin rayuwa wanda masu hikima kan shirya don cim ma wata manufa”. Shi kuwa Danmaigoro (2013: 49) ya nuna cewa, wasan kwaikwayo kwatanci ne na wasu halaye ko dabi’u ko ayyuka na wasu mutane ko al’adu domin a yi nishadi ko a ilmanta ko ma a gargade ta.

Haka kuma, Dabai (1991) ya nuna cewa, “wasan kwaikwayo yana nufin kirƙira da aikata wani abu wanda yake na haƙiƙa ta fuskar kamance, amma ba yaƙini ba ne. Koyi ne na rayuwa gaba ƙayanta, wato rayuwa gaba ƙayanta wasan kwaikwayo ne, wannan kuwa ya ƙunshi magana da aiki da lafazi”.

Auna Fahimta na 1

Me ake nufi da kwaikwayo?

Fadi ma'anar wasa.

A bisa wace manufa ake gina wasan kwaikwayo na Hausa?

1.4 Asalin Wasan Kwaikwayo na Hausa

Bincike da sharhi mai gamsarwa na ilimi daga masana da dama sun nuna cewa, akwai ra'ayoyi mabambanta dangane da asalin samuwar wasan kwaikwayo. Ta haka ne aka samu ra'ayoyi iri biyu (2) da ke bayyana yadda wasan kwaikwayo ya samo asali, kafin daga bisani ya samu bunkasa a mata kai da dama. Ga su kamar haka:

1.4.1 Ra'ayin Addini

Wannan ra'ayi yana nuna cewa, wasan kwaikwayo ya samo asali ne daga addini. Wato ke nan, masu wannan ra'ayi suna ganin cewa wasan kwaikwayo na Hausa ya tuzgo ne daga addini. Wato suna alaƙanta samuwarsa ne daga bautar gumaka, wadda fabilun Girkawa suke yi a wani nau'in bikinsu wanda ya shafi addini. Haka kuma, suna gudanar da wannan bauta ce a wani kayyadajjen lokaci na shekara-shekara, kuma sukan gudanar da shi ne a gaban 'yan kallo domin su gani tare da yin koyi da wasu halaye da dabi'u, waƙanda suka danganci yadda ake gudanar da bauta a addininsu, musamman dai abin da ya shafi yadda ake nuna jaruntaka. Ta haka ne aka samu wasu daga cikin shugabannin addinin nasu, waƙanda suke aiwatar da waƙoƙi da wani kirari da suke yi a lokacin binne jarumai, waƙanda suke bayyana halayensu na jarunta. Da tafiya ta yi nisa kuma, sai aka fara samun wasu mutane suna kwaikwayon irin yadda waƙannan jarumai suke aiwatar da jaruntarsu, ko a wurin farauta ko a wurin yaƙi. An ce daga irin wannan kwaikwayo da suke yi a hankali, shi ne ya haifar da yin wasan kwaikwayo.

1.4.2 Ra'ayin Wasanni

Shi kuwa wannan ra'ayi ya nuna wasan kwaikwayo ya samo asali ne daga nau'o'in wasanni daban-daban da ake gudanarwa a tsakanin al'umma. Don haka, wannan shi ne yake nuni da ra'ayin wasu masanan waƙanda suke ganin cewa, wasan kwaikwayo na Hausa ya samo asali ne a sanadiyyar wasannin gargajiya waƙanda Hausawa suke gudanarwa a tsakaninsu, domin cusa wa junansu nishaƙi da kuma ƙaukar wasu darussa na gyara kayanka a zamantakewar rayuwa na yau da kullum. Saboda haka, suka nuna daga cikin ire-iren waƙannan wasanni da Hausawa suke aiwatarwa a lokacin, akwai waƙanda ake aiwatar da su a fadojin sarakuna da kofar gidaje da kuma a jeji da dai sauran makamantansu.

Idan aka dauki misali daya daga cikin wasannin da ake gabatarwa a fada, da wanda ake kira “wasan gauta” wanda shi ne a yau ake kira wasan kwaikwayo na Hausa. Saboda haka ne ‘Yar’aduwa (2007) ya bayyana cewa, shi irin wannan wasan kwaikwayo daɗaɗɗen abu tun lokacin zaman farko na al’ummar Hausawa a duniya. Saboda haka Hausawa sun daɗe da samun sa, domin kuwa ana aiwatar da shi tun kafin bayyanar addinin Mususlunci. Kuma shi wannan “wasan gauta” bisa yawanci kwara-kwaran suke yin sa a fada, kuma suna da lokaci na musamman da suke aiwatar da shi a fadojin sarakunan nasu. Yadda suke aiwatar da wasan shi ne, idan lokacin yin sa ya yi sai su kwara-kwaran su yi shawara a tsakaninsu kowace ga hakimin da za ta kwaikwaya, wata kuma za ta kwaikwayi sarki. To daga nan sai kowace ta aika wa hakimin da za ta kwaikwaya domin ya aiko mata da ire-iren kayan da yake amfani da su, ita kuma za ta saka kayan kuma ta riƙa kwaikwayon yadda yake yin shiga da magana da kuma wasu sauran dabi’unsa. Shi kuwa sarki, zai fito a ranar wasan ya zauna a sarari domin ya riƙa kallon kwara-kwaran da yadda suke yi, kuma ta nan zai fahimci yadda wasu hakimansa suke gudanar da mulkin talakawansu. Kuma shi kansa zai fahimci wasu daga cikin halayensa masu kyau ko akasin hakan (‘Yar’aduwa, 2007: 8-9).

Baya ga wasan gauta, akwai sauran wasu nau’o’in wasannin waɗanda Hausawa suke gabatarwa a wannan lokaci kamar su: wasan kallankuwa wanda samari da ‘yan mata suke shirya wa inda suke kwaikwayon aikin mulki da gudanar da shari’a da kuma yanayin zamantakewa a cikin kaka. Haka kuma, akwai wasan shan kabewa, wanda ake gudanar da shi a lokacin da aka samu amfanin gona domin nuna godiya ga dodo. Akwai kuma wasan langa wanda yara suke kwaikwayon yadda ake yin yaki, sai kuma wasan ‘yar tsana wanda yara mata suke kwaikwayon yadda mata suke aiwatar da ayyukan a gidajen mazajensu da sauran wasanni. Su ire-iren waɗannan wasanni da ake yi a fada, ko a cikin gari ko kuma a jeji akwai masu dauke da manufofin faɗakarwa tare da hannunka-mai-sanda ga al’umma.

Auna Fahimta na 2

Bayyana yadda ake aiwatar da wasan gauta a fadar sarakuna.

Wace irin nau’in bauta ce ake alaƙanta samuwar wasan kwaikwayo da ita?

Kawo wasannin kwaikwayo na Hausawa guda huɗu (4) tare da yadda ake aiwatar da kowanensu?



1.5 Takaitawa

A wannan darasi, an kawo bayanai da suka bayyana asalin yadda kalmar wasan kwaikwayota samu, tare da ma'anar wasan kwaikwayo ta ilimi daga mahangar masana adabi daban-daban. Haka kuma, an fito da ra'ayoyin masana mabambanta da suka yi nuni da yadda wasan kwikwayo ya samo asali tun daga bauta da mutanen Girkawa suke yi wa Gumakansu daga wani lokaci zuwa wani. Har wa yau kuma, an kara bayanan yadda wasu masanan suka nuna wasan kwaikwayo da ake yi ya tuzgo ne daga wasannin gargajiya da Hausawa suke gudanarwa a tsakaninsu, domin cusa wa junansu nishadi da daukar wasu darussa na gyaran rayuwar yau da kullum.

1.6 Ma'anar Muhimman Kalmomi

- Wasa: Abin da ba na gaskiya ba.
- Kwaikwayo: Koyi da abin da wani ya yi.
- Nishadi: Jin dadi ko farin ciki.
- Wasan Gauta: Nau'in wasa ne da ake gudanarwa a fadar sarakuna tun kafin bayyanar addinin Musulunci.
- Bauta: Yin ibada ko hidimar da bawa yake yi wa ubangidansa.



1.7 Manazarta da Wasu Ayyukan Karin Nazari

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1.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Kwaikwayo yana nufin koyi da wani abu, wato yin abin da ka ga wani ya yi.
2. Wasa yana nufin amfani da gaɓoɓin jiki, don kwaikwayo ko kwatanta wani abu, ko nuna wata bajinta cikin nishadi don nishadantarwa ga jama'a.
3. Wasa ne da ake gina shi a kan kwaikwayon wani labari, ko wata matsala ta rayuwa da ake son nusarwa ga jama'a. Akan aiwatar da labarin matsalar da sauransu a cikin siffar "yakini", wato zahiri ke nan.

Amsoshin Auna Fahimta na 2

1. Yadda ake aiwatar da wasan gauta shi ne, idan lokacin yin sa ya ya sai su kwara-kwaran su yi shawara a tsakaninsu kowace ga hakimin da za ta kwaikwaya, wata kuma za ta kwaikwayi sarki. To daga nan sai kowace ta aika wa hakimin da za ta kwaikwaya domin ya aiko mata da ire-iren kayan da yake amfani da su, ita kuma za ta saka kayan kuma ta riƙa kwaikwayon yadda yake yin shiga da magana da kuma wasu sauran dabi'unsu. Shi kuwa sarki, zai fito a ranar wasan ya zauna a sarari domin ya riƙa kallon kwara-kwaran da yadda suke yi, kuma ta nan zai fahimci yadda wasu hakimansa suke gudanar da mulkin talakawansu. Kuma shi kansa zai fahimci wasu daga cikin halayensa masu kyau ko akasin hakan.
2. Ana alaƙanta samuwar wasan kwaikwayo ne daga bautar gumaka, wadda ƙabilun Girkawa suke yi a wani nau'in bikinsu wanda ya shafi addini. Haka kuma, suna gudanar da wannan bauta ce a wani ƙayyadajjen lokaci na shekara-shekara, kuma sukan gudanar da shi ne a gaban 'yan kallo domin su gani tare da yin koyi da wasu halaye da dabi'u, waƙanda suka danganci yadda ake gudanar da bauta a addininsu, musamman dai abin da ya shafi yadda ake nuna jaruntaka. Ta haka ne aka samu wasu daga cikin shugabannin addinin nasu, waƙanda suke aiwatar da waƙoƙi da wani kirari da suke yi a lokacin binne jarumai, waƙanda suke bayyana halayensu na jarunta.
3. Akwai wasan kallankuwa wanda samari da 'yan mata suke shiryawa, inda suke kwaikwayon aikin mulki da gudanar da shari'a da kuma yanayin zamantakewa a cikin kaka. Haka kuma, akwai wasan shan kabewa, wanda ake gudanar da shi a lokacin da aka samu amfanin gona domin nuna godiya ga dodo. Akwai kuma wasan langa wanda yara suke kwaikwayon yadda ake yin yaƙi. Har wa yau, akwai wasan 'yar tsana wanda yara mata suke kwaikwayon yadda mata suke aiwatar da ayyukan a gidajen mazajensu da sauran wasanni.

KASHI NA 2 BUNKASAR WASAN KWAIKWAYO NA HAUSA

Abubuwan da Suke Ciki

- 2.1 Gabatarwa
- 2.2 Manufofin Darasi
- 2.3 Bunkasar Wasan Kwaikwayo na Hausa a Mahangar Addini
 - 2.3.1 Kafin Zuwan Addinin Musulunci
 - 2.3.2 Bayan Zuwan Addinin Musulunci
 Auna Fahimta na 1
- 2.4 Bunkasar Wasan Kwaikwayo na Hausa a Mahangar Zamani
 - 2.4.1 Bayan Zuwan Turawa
 Auna Fahimta na 2
- 2.5 Takaitawa
- 2.6 Ma' anar Muhimman Kalmomi
- 2.7 Manazarta da Wasu Ayyukan Karin Nazari
- 2.8 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

Wannan kashi yana dāuke da muhimman bayanai da suka shafi tarihin bunkasar wasan kwaikwayo na Hausa daga jiya zuwa yau. A kan haka ne darasin ya yi waiwaye a kan wasu muhimman mata kai guda uku (3) da wasan kwaikwayo ya samu bunkasa tun kafin shigowar addinin musulunci kasar Hausa da bayan zuwansa da kuma lokacin da jibanci zuwan Turaw da sakamakon da zuwansu ya haifar, wato canje-canje ta fuskar karatu da rubutun boko da aka samu a loakcin.



2.2 Manufofin Darasi

Manufar wannan darasi ita ce, a bi diddigin tarihin bunkasar wasan kwaikwayo na Hausa, wato a kalli yadda wasan ya samu habaka sosai tun daga jiya kafin zuwan addinin Musulunci da bayan zuwan addinin Musulunci da kuma bayan zuwan Turawan mulki a kasar Hausa. Ta haka ne za a nuna yadda koyon karatun addini da na boko suka yi matuƙar tasiri ga al'ummar Hausawa, domin kuwa hakan ne ya taimaka masu a wajen adana adabinsu daga gargajiya zuwa zamani wanda ya samu bunkasa ƙwarai da gaske a yau. A ƙarshen wannan darasin, ana sa rai dālibai za su fahimci:

- Bunkasar wasan kwaikwayo kafin zuwan addinin Musulunci.
- Bunkasar wasan kwaikwayo bayan zuwan addinin Musulunci

- Bunkasar wasan kwaikwayo bayan zuwan Turawa



2.3 Bunkasar Wasan Kwaikwayo na Hausa a Mahangar Addini

A wannan gaba kuma, an kawo bayanai masu d'auke da tarihi, a kan yadda wasan kwaikwayo ya bunkasa ta hanyar wasu mata kai daban-daban a mahangar addini. Ga bayaninsu kamar haka:

2.3.1 Kafin Zuwan Addinin Musulunci

Dangane da wannan ra'ayi kuwa, 'Yar'aduwa (2007: 8-9) ya nuna cewa wasan kwaikwayo dadadfen abu tun lokacin zaman farko na al'ummar Hausawa a duniya. Saboda haka Hausawa sun dade da samunsa, domin kuwa ana aiwatar da shi tun kafin bayyanar addinin Musulunci, kuma sunan asali/ainihi na gargajiya da kiransa shi ne "wasan gauta". Wato ire-iren wasannin da ake yi a fada, ko a cikin gari masu d'auke da manufofin fadakarwa tare da hannun-ka-mai-sanda ga al'umma irin su; wasan kalankuwa da wasan 'yar-tsana da wasan langa da sauran makamantansu.

2.3.2 Bayan Zuwan Addinin Musulunci

Wasan kwaikwayo ya fara samun haɓaka sosai bayan zuwan addinin Musulunci. Saboda haka ne Yahaya (1988: 8) ya nuna cewa bayan addinin Musulunci ya shigo kasar Hausa kuma Hausawa sun karbe shi, wannan ya taimake su matuƙa wajen koyon karatu da rubutu da haɓakar adabinsu da sauran makamantan waɗannan. Bayan da Hausawa suka iya karatu da rubutu a cikin Larabci, sai rubutaccen adabinsu ya bunkasa inda aka riƙa yin rubuce-rubuce a cikin Larabci da ajami. An ce an fara samun rubutaccen adabin Hausa ne tun wajen ƙarni na goma (K.10), amma abin da ake tunani an samu bai wuce rubutattun wasiku ba. Daga nan ne sai abin ya ci gaba, inda aka fara samun talifi na waƙoƙi a ƙarni na goma sha biyar (K.15) da na goma sha shidda (K.16) da na goma sha bakwai (K.17) da na goma sha takwas (K.18), har dai zuwa lokacin da abin ya haɓaka sosai a cikin ƙarni na goma sha tara (K.19).

Wasan kwaikwayo na gargajiya ya ci gaba da haɓaka ta sanadiyyar Musulunci, inda aka samu wasannin tashe waɗanda kai tsaye za a iya misalta su da wasannin kwaikwayo. A bisa wannan tafarki ne Ahamed (2007:8) ya kawo waɗannan nau'o'in wasanni a cikin jerin wasannin kwaikwayo n agargajiyar Hausawa. Haka kuma, ana fara gudanar da waɗannan wasanni ne idan a cikin watan azumi, musamman idan wata ya kwana goma (10), inda za a ga yara ne suke shirya irin waɗannan wasanni da dare bayan an sha ruwa, ta hanyar siffanta wasu halaye ko dabi'u iri daban-daban kamar; Tsoho da gemu da Mairama da da Daudu da Jatau

mai magani da sauran makamantansu. A irin wannan yanayi da yara suke aiwatar da wasannin, su kuma manya suna kallo suna raha, sannan kuma za a ci gaba da aiwatar da su har zuwa farshen watan azumin, wato daren sallah ke nan, kamar yadda Dangambo (1986) da Diaomeng (2013) da 'yar'aduwa (2007) suka yi nuni.

Auna Fahimta na 1

Shin Hausawa sun dafɛ da samun wasan kwaikwayo?
 Wane irin taimako addinin Musulunci ya yi wa Hausawa bayan sun karɓe shi?
 Wadanne irin wasannin gargajiya yara suke gadanarwa idan watan azumi ya yi kwanan goma (10)?

2.4 Bunkasar Wasan Kwaikwayo na Hausa a Mahangar Zamani

A wannan mataki kuma, an kawo bayanai masu dɛauke da tarihin yadda wasan kwaikwayo ya bunkasa ta hanyar wasu tuddai daban-daban a mahangar zamani. Ga bayaninsu kamar haka:

2.4.1 Bayan Zuwan Turawa

A cikin karni na ashirin (K. 20) kwatasam sai kasar Hausa ta wayi gari da wasu manyan baki da ake kira da Turawa. Kuma binciken masan ya tabbatar da cewa, tun daga wajejen karni na goma sha bakwai (K.17) da na goma sha takwas (K.18) suka yi ta safa-da-marwa a kasar Hausa domin su yi bincike da yada addinin Kiristanci. A sakamakon haka ne Turawa suka karɓi ragamar shugabanci a kasar Hausa, sannan suka buɗe makarantun boko tare da koyar da Hausawa ilimin boko ta hanyar karatu da rubutu, kuma suka fara samar da ayyukan adabi a cikin rubutun boko. Wasan kwaikwayo ya kara samun ci gaba da haɓaka sosai, musamman bayan zuwan Turawa kasar Hausa a karni na 19 zuwa na 20. Turawa sun taimaka wa Hausawa wajen koya masu karatu da rubutu a cikin Hausar boko, sannan kuma sun samar masu abubuwan ci gaba na zamani.

Bincike ya nuna an fara samun rubutaccen wasan kwaikwayo ne a shekarar 1902 mai suna *Hausa Dramatic Literature* wanda wani Bajamushe mai suna Rudolf Fietze ya wallafa. An ce Haji Ahmad Kano ne ya ba shi labarin shi kuma ya rubuta, kuma sunan labaru su ne “Turbar Turabulus” da “Turbar Kudus”. Haka kuma, an samu wani Bature mai suna R.M. East wanda ya rubuta wani littafin wasan kwaikwayo mai suna *Early Sid Hausa Plays* a shekarar 1930, kamar yadda 'Yar'aduwa (2007) da Malumfashi (1990) suka bayyana.

Wsan kwaikwayo ya ci gaba da bunkasa inda aka samu litattafai da dama na wasan kwaikwayo, wadanda hukumar nan da Gwamnatin jihar Arewa

ta kafa NORLA ta wallafa. Daga cikin littattafan da ta samar akwai; *Wasan Marafa* na Abubakar Tunau a shekarar 1944 da *Malam Inkuntum* na M.A. Dogon daji. Bayan haka kuma, sai a shekarar 1964 aka samu littafin *Zamanin nan Namu* na Shu'aibi Maƙarfi da *Uwar Gulma* na M.A. Sada a 1971 da *Bora da Mowa* na U.B Ahmad a 1972 da *Shaihu Umar* na Sir. Abubakar Tafawa Balewa a 1975 da sauransu. Haka kuma, da tafiya ta kara yin nisa sosai musamman a cikin ƙarni na ashirin da ɗaya (K. 21) da muke ciki a yanzu, inda aka samu littattafan wasan kwaikwayo kamar su; *Malam Zalimu* na Ado Ahmad Gidan Dabino da *Sodangi* na Khalid Imam da *Gyara Kayanka* na Mahmud Gwarzo da *Abin da Kamar Wuya* na Hauwa M. Bugaje da *Kishi ko Bata* na Zahra'u Ibrahim Waya da suran makamantansu.

Auna Fahimta na 2

A wace shekara aka fara samun rubutaccen wasan kwaikwayo?
 A wane ƙarni Turawan mulkin mallaka suko shigo ƙasar Hausa?
 Kawo sunayen littattafan wasan kwaikwayo na Hausa guda biyar (5) da aka rubuta a ƙarni na 21.



2.5 Takaitawa

A wannan darasi, an kawo bayanai da suka bayyana bunkasar da wasan kwaikwayo ya samu a wasu tuddai mabambanta. Saboda haka ne aka bi diddigin waɗannan mataƙai ɗaya bayan ɗaya kamar haka; kafin zuwan addinin Musulunci wanda aka ce ana kiran sa wasan gauta kuma an yin sa a fadojin sarakuna. Haka kuma, an fito da bayyanai da suka shafi yadda wasan kwaikwayon ya haɓaka bayan zuwan addinin Musulunci, wato loakcin da Hausawa suka koyi karatu da rubutun addini a sakamakon zuwan Larabawa ƙasar Hausa. Har wa yau kuma, an daɗa kawo bayanai da suka shafi bunkasar wasan kwaikwayo bayan zuwan Turawan mulki, wato lokacin da Hausawa suka iya karatu da rubutun boko a sakamakon cudanyarsu da Turawa da kuma samun fashar zamani

2.6 Ma' anar Muhimman Kalmomi

- Turawa: Mutanen ƙasar Turai musamman Ingila waɗanda launin jikinsu jazur ne.
- Larabawa: Mutanen da harshen na asali ko na haihuwa Larabci ne.
- Zamani: Lokacin da ake ciki ko kuma yayi.
- Addini: Abin da al'umma ta yi imani da shi kuma suke gudanar da bauta a ƙarƙashin tsare-tsaren day a tanadar masu.
- Fadoji: Wuraren da sarakuna zama domin gudanar da sha' anin mulkinsu.



2.7 Manazarta da Wasu Ayyukan Karin Nazari

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2.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Wasan kwaikwayo dadadden abu tun lokacin zaman farko na al'ummar Hausawa a duniya. Saboda haka Hausawa sun dade da samunsa, domin kuwa ana aiwatar da shi tun kafin bayyanar addinin Musulunci, kuma sunan asali/ainihi na gargajiya da kiransa shi ne "wasan gauta".
2. Addinin Musulunci ya taimaka wa Hausawa matuka wajen koyar da su karatu da rubutu, har ma da haɓakar adabinsu da sauran makamantan waƙannan. Haka kuma, bayan da Hausawa suka iya karatu da rubutu a cikin Larabci, sai rubutaccen adabinsu ya bunkasa inda aka rika yin rubuce-rubuce a cikin Larabci da ajami.

3. Akwai wasannin gargajiya da yara suke gudanar da su a cikin watan azumi, musamman idan wata ya kwana goma (10), inda za a ga yara ne suke shirya irin waƙƙannan wasanni da dare bayan an sha ruwa. Ta hanyar haka ne siffanta wasu halaye ko ɗabi'u iri daban-daban kamar; 'Tsoho da gemu' da 'Mairama da da Daudu' da 'Jatau mai magani' da sauran makamantansu.

Amsoshin Auna Fahimta na 2

1. Bincike ya nuna an fara samun rubutaccen wasan kwaikwayo ne a shekarar 1902 mai suna *Hausa Dramatic Literature* wanda wani Bajamushe mai suna Rudolf Fietze ya wallafa. An ce Haji Ahmad Kano ne ya ba shi labarin shi kuma ya rubuta, kuma sunan labaru su ne "Turbar Turabulus" da "Turbar Kudus".
2. A cikin ƙarni na ashirin (Ƙ. 20) kwatasam sai ƙasar Hausa ta wayi gari da wasu manyan baki da ake kira da Turawa. Kuma binciken masan ya tabbatar da cewa, tun daga wajejen ƙarni na goma sha bakwai (Ƙ.17) da na goma sha takwas (Ƙ.18) suka yi ta safa-damarwa a ƙasar Hausa domin su yi bincike da yada addinin Kiristanci.
3. Ga sunayen wasu littattafai guda biyar (5) da aka samar kamar haka; *Malam Zalimu* na Ado Ahmad Gidan Dabino da *Sodangi* na Khalid Imam da *Gyara Kayanka* na Mahmud Gwarzo da *Abin da Kamar Wuya* na Hauwa M. Bugaje da *Kishi ko Bata* na Zahra'u Ibrahim Waya.

KASHI NA 3 GINSHIKAN GININ WASAN KWAIKWAYO NA HAUSA

Abubuwan da Suke Ciki

- 3.1 Gabatarwa
- 3.2 Manufofin Darasi
- 3.3 Ginshikan Ginin Wasan Kwaikwayo I
 - 3.3.1 ‘Yan Wasa
 - 3.3.2 Kayan Wasa
 - 3.3.3 Wuri
 - 3.3.4 Lokaci
 - Auna Fahimta na 1
- 3.4 Ginshikan Ginin Wasan Kwaikwayo II
 - 3.4.1 Kudi
 - 3.4.2 Manufa
 - 3.4.3 Kwaikwayo
 - Auna Fahimta na 2
- 3.5 Takaitawa
- 3.6 Ma’ anar Muhimman Kalmomi
- 3.7 Manazarta da Wasu Ayyukan Karin Nazari
- 3.8 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

Wannan kashi yana dauke da bayanai da suka shafi wasu ginshikan ginin wasan kwaikwayo na Hausa, kuma wadanda idan babu su to wasan kwaikwayo ba zai yiwu ba yadda ake buƙatar sa. Domin kuwa, ginshikan ginin wasa wadansu muhimman abubuwa ne da suka zama wajibi wasan kwaikwayo ya doru a kansu, ko kuma ya ginu a kansu, kuma kowane ɗaya daga cikinsu ya zama tilas a sakada shi a wajen samar da wasan kwaikwayo. Ta haka ne aka taɓo abubuwa kamar su; ‘yan wasa da kayan wasa da lokacin da ake dibar wa wasan da kwaikwayo da kudi da ake amfani da su da kuma wurin da za a gudanar da wasan kwaikwayon da sauran makamantansu.



3.2 Manufofin Darasi

Manufar wannan darasi ita ce, a yi bayani a kan wasu ginshikan ginin wasan kwaikwayo na Hausa, wato gamayyar wasu abubuwa da suke gina wasan kwaikwayo. Ta haka ne darasin zai fito da bayani dangane da ire-iren wadanna ginshikai da suka hada da; su kansu ‘yan wasan da kayan

da suke amfani dasu a yayin gudanar da wasan da yanyin loakcin da ake dibar wa wasan don kada ya gundiri mai sauraro ko kallo ko kuma karatu. Haka kuma, za a yi tsokaci a kan yanayin kwaikwayon a tsarin gudanar da wasa, wato dole ne duk rawar da ɗan wasa zai taka ya kasance ya kwaikwayi abin da ake so ya yi, kuma akwai sinadin da ake amfani da su a gudanar da wasan, wato kudi ke nan. A ƙarshen wannan darasin, ana sa rai ɗalibai za su fahimci:

- ‘Yan wasa da kayan wasa a matsayin ginshikan ginan wasan kwaikwayo.
- Muhimmancin Lokaci da kudi a wajen gina wasan kwaikwayo.
- Amfanin kwaikwayo da da manufa a wajen tayar da wasan kwaikwayo



3.3 Ginshikan Ginin Wasan Kwaikwayo I

A wannan mataki, an kawo bayanai a kan wasu ginshikan ginin wasan kwaikwayo na Hausa guda huɗu (4). Su waɗannan ginshikai abubuwa ne da suka zama wajibi wasan kwaikwayo ya ɗoru ko kuma ya ginu a kansu. Ke nan, idan babu ɗaya daga cikinsu, wasan kwaikwayo ba zai samu ba, ballantana har ya bayar da sha’awa tare da burge masu kallo ko kuma sauraro. Ga bayaninsu kamar haka:

3.3.1 ‘Yan Wasa

Abu na farko da ya kamata a fara samun tabbacin sa a wajen gina wasan kwaikwayo, shi ne samuwar ‘yan wasa. ‘Yan wasa su ne ƙashin bayan gina wasan kwaikwayo, su ne suke shirya shi kuma su aiwatar da shi, don haka idan babu ‘yan wasa a wasan kwaikwayo, tamkar a ce makaranta ce babu ɗalibai a cikinta. Saboda haka, ya zama wajibi a samar ‘yan wasa kafin a yi tunanin shirya wasan kwaikwayo, kuma su ne suke haɗuwa su ba kawanensu matsayi da irin rawar da kowanensu zai taka a wasa. ‘Yan wasa su ne waɗanda suke taka rawa a cikin wasan kwaikwayo, wato waɗanda suke kwaikwayon dukkanin wasu muhimman halaye da ɗabi’u waɗanda ake so a aiwatar, ko kuma a kwaikwaya a cikin wasa.

Chamo (2006: 171) ya nuna cewa, ‘yan wasa su ne mutanen da suke kwaikwayon waɗansu mutane da ake gina wani fim a kansu, kuma su ne suke ɗaukar matsayin masu isar da saƙo a kowane wasa. Kuma babu wani fim ko wasa da zai yiwu ba tare da ‘yan wasa ba, sannan kuma waɗannan ‘yan wasa suna iya kasancewa mace ko namiji, yaro ko yarinya, babba ko ƙarami.

Haka kuma, Haris (2019: 6) ya bayyana cewa, ‘yan wasa su ne kashin bayan gina wasan kwaikwayo, domin su ne suke aiwatar da shi, kuma idan babu ‘yan wasa, to babu wasan kwaikwayo. Har wa yau kuma, cikar ‘yan wasan kwaikwayo cif, shi yake ba kowannensu irin matsayi da rawar da zai taka a cikin wasan, domin a sami nasarar gudanar da wasan lafiya kalau. Su kansu ‘yan wasan sukan yi taka-tsantsan da irin rawar da suke takawa a tsakaninsu, domin kuwa ba kowa ba ne yake iya taka rawar da wani ɗan’uwansa yake iya takawa a yayin gudanar da wasa. A dinkule a iya cewa, kowane ɗan wasa yana da muhimmanci, sai dai kuma akan sami wasu su fi wasu muhimmanci saboda yanayin rawar da suke takawa.

3.3.2 Kayan Wasa

Wannan ma wani babban ginshiki ne da ya kamata a tanade shi a wajen gudanar da wasan kwaikwayo. Idan aka cire ‘yan wasa, to, kayan wasa su ne masu matuƙar muhimmancin da suke biye a yayin gudanar da wasan kwaikwayo. Kayan wasa sun haɗa da; kayan ‘yan wasa (tufafin da za su saka a jikinsu) da kayan dandamali da za a riƙa amfani da su a kowace fitowa. Ta haka ne kuma, ake zaɓen ‘yan wasa da za su dace da kayan wasan da za a ba su domin yin amfani da su a cikin wasan.

Misali, idan ana so a gwada rayuwar aure, to ya zama tilas a sami kayan wasa da suka danganci abubuwa kamar; murhu da tukunya da gado da sauran kayan amfani na cikin Gidan Bahausha. Haka kuma, idan ana so a gudanar da wasan da ya rayuwar sarauta (fada), dole ne a tanadi kayan wasa da suka shafi abubuwa kamar; manyan kaya (babbar riga) da darduma da rawani da alkyabba da sauran makamantansu.

3.3.3 Wuri

A ma’ana ta lugga, kalmar wuri kamar yadda Kamusun Hausa (2006: 474) ya bayyana ita ce, “fili ko sarari ko wani bigire”. Saboda haka a iya cewa, wuri yana nufin wani keɓaɓɓen muhallai da aka tanada domin gudanar da wani abu na musamman.

A fagen nazarin adabin Hausa kuwa, wannan yana nufin wurin gudanar da wasa. Ya zama wajibi a tanadi muhalli ko wurin da ‘yan wasa za su gudanar da wasa, saboda ba kowane wuri ne za a gudanar da wasan kwaikwayo ba. Wannan wurin wasa shi ne masana adabi suke kira da ‘Dandamali’ (stage), wato wurin da ‘yan wasa za su riƙa shiga suna fita domin canza tufafi, ko kuma gudanar da wani abu na kai tsaye da ya shafi wasan kwaikwayo. A wajen tsara muhalli ko wurin wasa, ya kyautu ga masu shirya wasan kwaikwayo su kawata wurin ta hanyar amfani da abubuwa da dama kamar; labulen da za a riƙa katange ‘yan wasa idan za su shirya da inda ‘yan kallo za su tsaya idan suna kallon wasan kwaikwayo da sauran makamantansu.

3.3.4 Lokaci

Lokaci yana nufin abin da kwanaki da wtanni da shekara suke nunawa don kintatar faruwar wani abu, ko nuna halin da yake ciki ko kuma yadda zai kasance a nan gaba (Kamusun Hausa, 2006: 306). Masana adabin wasan kwaikwayo na Hausa kamar ‘Yar’adua (2007: 42) ya bayyana cewa, idan aka yi maganar lokaci wasan kwaikwayo, to, ana nufin lokacin da ake gudanar da wasan kwaikwayo shi ne lokaci na nan take a gaban jama’a da dumi-duminsa. Wato ana nuna wa ‘yan kallo suna gani firi-falo ba rahoto ba ne.

Saboda haka, lokaci yana dāya daga cikin ginshikan gina wasan kwaikwayo da ake yin la’akari da su a kafin da lokacin da kuma bayan an kamala. Ana yin la’akari da lokuta mabambanta a wasan kwaikwayo kamar; lokacin da za a gudanar da wasan (safiya ko dare ko maraice ko rana), ta yadda zai dace da masu kallo. Haka kuma, ya kamata a lura da tsawon lokacin da wasan zai dāuka a yayin gudanar da shi, ta yadda ba zai gunduri masu kallo ba domin kada su gajiya ko su kosa da shi. Har wa yau kuma, akan yi la’akari da wasu lokutan gudanar da wasa kamar; lokacin damina da lokacin rani da lokacin sanyi ko zafi da sauran makamantansu.

Auna Fahimta na 1

Mene ne abu na farko da ya kamata a yi tanadi wajen gina wasan kwaikwayo?

Wane irin tsari ya kamata a yi wa dandamali (stage) a yayin gudanar da wasan kwaikwayo?

Fadi lokaci iri biyu (2) da ake yin la’akari da su a wasan kwaikwayo na Hausa.

3.4 Ginshikan Ginin Wasan Kwaikwayo II

A wannan mataki, an kara kawo bayanai a kan sauran ginshikan ginin wasan kwaikwayo na Hausa guda uku (3), waɗanda su ma suka zama wajibi a tanade su wajen gina wasan kwaikwayo, ta yadda wasan zai bayar da sha’awa tare da burge masu kallo ko kuma sauraro. Ga bayaninsu kamar haka:

3.4.1 Kudi

Fitacciyar ma'anar kudi kamar yadda Kamusun Hausa (2006: 251) ya nuna, "ita ce, karfe ko takarda ko wani abu da hukuma ta amince a yi amfani da shi domin saye da sayarwa". Saboda haka, wasan kwaikwayo yana bukatar a tanadi isassun kudi a wajen shiryawa da kuma aiwatar da shi, musamman ta yadda kudin za su yi tasiri ko bayar da tallafi wajen sayen wasu kayayyakin gudanar da wasan. Haka kuma, idan aka dubi yanayin yadda ake shirya wasan kwaikwayo za a ga cewa, dole ne sai an tanadi kudin da za a riƙa tafiyar da komi a yayin aiwatar da shirin, domin babu abin da yake gudana a rayuwar yau ba tare da an yi amfani da kudi ba.

3.4.2 Manufa

Manufa ita ce abin da za a gina wasa a kansa, wato jigon wasa ke nan. Masana adabin Hausawa, jigo yana nufin saƙo ko manufa, ko bayani, ko ruhun da abu ya kunsu, wanda kuma shi ne abin da aake son isarwa ga mai sauraro ko mai karatu ko nazari (Yahya, 1997:75) da (Dangambo, 2007:14) suka bayyana.

Duba da wannan ma'anoni da masana suka bayar a iya cewa, manufa a wasan kwaikwayo tana nufin jigo ko saƙo na gaba daya da wasa yake dauke da shi, kuma shi ne abin da ake son a isar wa mai kallo ko sauraro, domin ya fadaka ko ya kiyaye. Saboda haka, ya zama wajibi kowane wasan kwaikwayo da za a gina ya kasance yana da manufa. Idan kuwa aka gina wasan kwaikwayo marar manufa, to ya zama shirme kawai a cikinsa, domin babu wani abin da jama'a za su karu da shi a fuskar ilamantarwa ko fadakarwa.

3.4.3 Kwaikwayo

Kalmar 'kwaikwayo' kamar yadda aka bayyana a baya tana nufin koyi da wani abu, wato yin abin da ka ga wani ya yi. Haka kuma a iya cewa, kwaikwayo kamance ne da ke bayyana yadda aka kwaikwayi wani abu wanda aka gina a rayuwa ta haƙiƙa, amma kuma ba haƙiƙar ba ne da nufin a isar da saƙo ga jama'a domin su fahimci manufar abin.

Saboda haka, kwaikwayo yana daya daga cikin ginshikan ginin wasan kwaikwayo, inda za a ga 'yan wasa suna kwaikwayon wasu halaye da dabi'u daban-daban da suka shafi rayuwa ta haƙiƙa, amma kuma ba haƙiƙar ba ce. Ta haka ne kuma, ake yin nuni mai dauke da kamance na wani abu, ko yin koyi da wani abu ko aikata wani abin da aka ga wani ya yi kamar magana (dole ne a kwaikwayi yadda sarki yake magana). Haka kuma, ana kwaikwayon yanayin shiga (kamar shigar sojoji, ko shigar matar aure, ko shigar sojoji) ko kuma halaye na jaruntaka da sauran makamantansu. A dunnule, yana da matuƙar muhimmanci a lura cewa, kalmar 'kwaikwayo' tana daya daga cikin kalmomi guda biyu da aka haɗa

suka gina ko samar da sunan ‘wasan kwaikwayo’. Don haka, ya zama dole ya kasance akwai sigogin kwaikwayo daban-daban a yayin da ake gudanar da wasan kwaikwayo.

Auna Fahimta na 2

Za a iya gina wasan kwaikwayo ba tare da an yi amfani da kudi ba?
Wadanne irin abubuwa ne ‘yan wasa suke kwaikwayo a wajen gudanar da wasa?
Mene ne matsayin manufa a wajen gina wasan kwaikwayo?



3.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi ginshikan ginin wasan kwaikwayo na Hausa, wato ire-iren abubuwan da suke haduwa su tayar da matanin wasan kwaikwayo. Ta haka ne aka yi tsokaci a kan muhimman abubuwa kamar haka; ‘yan wasa wato taurari ke nan, da kayan wasan da ake amfani da su kamar tufafi da sauran makamantansu. Haka kuma, darasin ya kawo bayani a kan manufa wato dole ya kasance akwai wasan kwaikwayo yana da wata manufar ta musamman da zai isar ga al’umma, sannan kuma akwai lokacin da ake yin la’akari da shi a yayin shirya wasan kwaikwayo don kada ya zama mai yawa ko kuma kaɗan, kuma akwai abin day a shafi kwaikwayon abin da ɗan wasa zai yi.

3.6 Ma’ anar Muhimman Kalmomi

- Ginshikai: Abin da ya zama dole ko tilas a yi amfani da shi wajen samar da wasan kwaikwayo.
- Ginin wasa: Aiwatarwa ko gudanar da wasan kwaikwayo.
- ‘Yan wasa: Mutanen da suke gudanar da wasan kwaikwayo a aikace.
- Manufa: Sakon da aka gina wasan kwaikwayo a kansa, wato darasin da yake isarwa ga jama’a.
- Wuri: Muhallin da ake yin amfani da shi a yayin gudanar da wasan kwaikwayo.



3.7 Manazarta da Wasu Ayyukan Karin Nazari

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3.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Abu na farko da ya kamata a fara yin tanadi ko kuma samun tabbacin sa a wajen gina wasan kwaikwayo, shi ne samuwar ‘yan wasa. ‘Yan wasa su ne kashin bayan gina wasan kwaikwayo, su ne suke shirya shi kuma su aiwatar da shi, don haka idan babu ‘yan wasa a wasan kwaikwayo, tamkar a ce makaranta ce babu dalibai a cikinta. Saboda haka, ya zama wajibi a samar ‘yan wasa kafin a

- yi tunanin shirya wasan kwaikwayo, kuma su ne suke haɗuwa su ba kawanensu matsayi da irin rawar da kowanensu zai taka a wasa.
2. A wajen tsara dandamali, wato muhalli ko wurin wasa, ya kyautu ga masu shirya wasan kwaikwayo su kawata wurin ta hanyar amfani da abubuwa da dama kamar; labulen da za a riƙa katange ‘yan wasa idan za su shirya da inda ‘yan kallo za su tsaya idan suna kallon wasan kwaikwayo da sauran makamantansu.
 3. Ana yin la’akari da lokuta mabambanta a wasan kwaikwayo kamar; lokacin da za a gudanar da wasan (safiya ko dare ko maraice ko rana), ta yadda zai dace da masu kallo. Haka kuma, ya kamata a lura da tsawon lokacin da wasan zai dauka a yayin gudanar da shi, ta yadda ba zai gunduri masu kallo ba domin kada su gajiya ko su kosa da shi.

Amsoshin Auna Fahimta na 2

1. Ba zai yiwu ba. Domin kuwa idan aka dubi yanayin yadda ake shirya wasan kwaikwayo za a ga cewa, dole ne sai an tanadi kuɗin da za a riƙa tafiyar da komi a yayin aiwatar da shirin, domin babu abin da yake gudana a rayuwar yau ba tare da an yi amfani da kuɗi ba.
2. A wajen kwaikwayo ne za a ga ‘yan wasa suna kwaikwayon wasu halaye da ɗabi’u daban-daban da suka shafi rayuwa ta haƙiƙa, amma kuma ba haƙiƙar ba ce. Ta haka ne kuma, ake yin nuni mai dauke da kamance na wani abu, ko yin koyi da wani abu ko aikata wani abin da aka ga wani ya yi kamar magana (dole ne a kwaikwayi yadda sarki yake magana). Haka kuma, ana kwaikwayon yanayin shiga (kamar shigar sojoji, ko shigar matar aure, ko shigar sojoji) ko kuma halaye na jaruntaka da sauran makamantansu.
3. Ya zama wajibi ga kowane wasan kwaikwayo da za a gina ya kasance yana da manufa. Idan kuwa aka gina wasan kwaikwayo marar manufa, to ya zama shirme kawai a cikinsa, domin babu wani abin da jama’a za su karu da shi ta fuskar ilamantarwa ko faɗakarwa.

KASHI NA 4 YANAYIN AIWATARWA A WASAN KWAIKWAYO NA HAUSA

Abubuwan da Suke Ciki

- 4.1 Gabatarwa
- 4.2 Manufofin Darasi
- 4.3 Lokutan Aiwatar da Wasannin Kwaikwayo
 - 4.3.1 Wasan Kwaikwayo na Kayyadajjen Lokaci
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- 4.4 ‘Yan Wasa Masu Aiwatarwa
 - 4.4.1 Wasan Kwaikwayo na Maza Zalla
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- 4.5 Takaitawa
- 4.6 Ma’anar Muhimman Kalmomi
- 4.7 Manazarta da Wasu Ayyukan Karin Nazari
- 4.8 Amsoshin Tambayoyin Auna Fahimta



4.1 Gabatarwa

Wasannin kwaikwaikwayo na Hausa suna da waƙansu kayyadaddun lokuta da Bahushiyar al’ada ta tanada domin a rifa aiwatarwa da su, ba haka nan aka ajiye lokutan gudanar da su babu kaidi ba. Wannan kashi ya kunshi bayanai dangane da yanaye-yanayen aiwatar da wasannin kwaikwayo na Hausa, kamar wasannin tashe da ake gudanarwa a shekara-shekara cikin watan azumi. Haka kuma, akwai tsokaci a kan wasu nau’o’in wasannin da ba su da kayyadajjen kokaci, wato ana iya gudanar da su a koyaushe saboda al’ada ba ta yi hani a kan haka ba. Ta haka ne aka fito da misalai a kan ajin wasannin da aka kawo misalai, sannan kuma an nuna wasu wasanni da maza zalla ne suke yin su, sai kuma waƙanda mata zalla ne kawai suke yin su kamar yadda al’ada ta tanada.



4.2 Manufofin Darasi

Aiwatarwa a wasan kwaikwayo tana nufin yadda ‘yan wasa suke gudanar da wasanni da kuma yadda wasannin suke gudana lokuta daban-daban. Manufar wannan darasi ita ce, a yi bayani a kan wasu yanaye-yanayen aiwatar da wasannin kwaikwayo a Bahaushiyar al’ada, tare da bayyana manufofin yin wasu wasannin. Saboda haka ne za a fito da wasu yanaye-yanaye guda (2) da suka shafi wasannin kwaikwayo da ake aiwatarwa a kayyadajjen lokaci da kuma waƙanda ba na kayyadajjen loakci ba. Haka kuma, a kawo bayani game da jinsin masu aiwatar da wasanni kamar wasannin da maza ne zalla suke yin su, sai kuma wasannin da mata zalla ne suke aiwatar da su. A karshen wannan darasin, ana sa rai dalibai za su fahimci:

- Ma’ana da misalan wasannin kwaikwayo na kayyadajjen lokaci da waƙanda ba na kayyadajjen lokaci ba.
- Ire-iren wasannin da maza zalla ne suke aiwatar da su.
- Wasu nau’o’in wasannin da mata zalla ne suke aiwatar da su tare da hikimomin yin su a al’adance



4.3 Lokutan Aiwatar da Wasannin Kwaikwayo

A wannan gaɓa, an yi bayanai da suka shafi wasu muhimman lokuta da ake yin la’akari da su a wajen aiwatar da wasan kwaikwayo na Hausa. Ta haka ne aka lalubo wasu lokuta daban-daban da aka kayyade da kuma waƙanda ba a kayyade ba, domin aiwatar da wasan kwaikwayo dangane da ‘yan wasan.

4.3.1 Wasan Kwaikwayo na Kayyadajjen Lokaci

Wasannin kwaikwayo na kayyadajjen lokaci a Bahaushiyar al’ada, su ne ire-iren wasannin nan da ake aiwatarwa a wani kebantaccen lokaci da al’ada ta kayyade ko kuma ta amince a gudanar da su. Alal misali, akwai wasanni da ake gudanarwa a shekara-shekara kawai, kuma al’ada ba ta amince a aiwatar da su a wani lokaci sabanin wannan ba. Daga cikinsu akwai wasannin da ake gudanarwa a na shekara-shekara a lokacin azumi, wato waƙanda aka fi sani da wasannin tashe.

Saboda haka za a ga cewa, ba a yin waƙannan wasanni sai lokacin da watan azumin Ramalana ta kai kwana goma (10) sannan ake fara yin su, inda za a ga mutane manya da kanana kuma maza da mata suna zagayawa unguwa-unguwa suna yi wa mutane wasanni kala-kala, su kuma suna yin raha kuma suna ba su ɗan abin da Allah ya huwace masu domin kara masu

kuzari da azamar ci gaba da yi. Daga cikin ire-iren waƙannan wasanni na kayyadajjen lokaci akwai:

- Wasan Lallai Boka Kana da Magani
- Wasan Macukule
- Wasan Ka yi Rawa Kai Malam
- Wasan Jatau Mai Magani
- Wasan Mairama da Daudu
- Wasan Tsoho da Gemu
- Wasan Na ci na Kasa Tashi
- Wasan Mai Kiriniya
- Wasan Zan Buge
- Wasan ‘Yan Mata a Daina Bilicin, da sauransu.

4.3.2 Wasan Kwaikwayo Wanda ba na Kayyadajjen Lokaci

Su kuwa wasannin kwaikwayo waƙanda ban a kayyadajjen lokaci ba, su ne ire-iren wasannin kwaikwayon da Bahushiyar al’ada amince a rifa aiwatar da su a koyaushe, wato ba lallai dole sai shekara-shekara ba kamar yadda aka kayyade wa wasu nau’o’in wasannin. A dunkule, waƙannan wasanni ba su da wani keƙantaccen lokaci da al’ada ta kayyade ko kuma ta amince a rifa gudanar da su. Alal misali, akwai jerin wasanni da ake gudanarwa a koyaushe domin cusa nishaƙi da kuma raha ga jama’a, kamar yadda Danmaigoro (2016) ya yi nuni.

Ga misalan wasu wasannin da ake aiwatarwa a koyaushe kamar haka:

- Wasan Kara
- Wasan Dan Akuyana
- Wasan Langa
- Wasan Hawan Sallar Bayan Sallah
- Wasan Motar Kara
- Wasan Sha Burburwa
- Wasan Kasko
- Wasan Tafalla
- Wasan Saoso
- Wasan Tarairai, da sauransu.

Auna Fahimta na 1

Me ake nufi da wasannin kwaikwayo na kayyadajjen lokaci?

Kawo misalan wasan kwaikwayo guda biyar (5) waƙanda ba na kayyadajjen lokaci ba.

Fadi wasannin kwaikwayo guda biyar (5) waƙanda Bahaushiyar al’ada ta kayyade lokacin gudanar da su.

4.4 ‘Yan Wasa Masu Aiwatarwa

Wannan yana nufin masu gudanar da wasa, waƙanda kuma su ne suke taka rawa a yayin aiwatar da wasan. Saboda haka a nan, akan duba yanayin wasannin da al’ada ta amince jinsi na maza ko kuma jinsi na mata su gudanar da su. Don haka, maza ba za su yi wasan da aka keƙence wa mata ba, haka nan kuma su kansu matan ba za su yi wasannin da aka keƙence wa maza kurum ba. Ga misalansu kamar haka:

4.4.1 Wasan Kwaikwayo na Maza Zalla

Wadannan su ne ire-iren wasannin kwaikwayo da al’ada ta yarda maza zalla su riƙa aiwatarwa a tsakaninsu. Don haka, ba zai yiwu a ga mata sun gudanar da su ba, idan kuwa har suka yi, to sun saƙa wa tsarin da al’ada ta tanada. Ga misalan wasu daga cikin nau’o’in wadannan wasanni na maza kamar haka:

4.4.1.1 Wasan Shan Iska

Wasan Darjin da jini wasa ne da al’ada ta tanadar wa maza zalla su riƙa aiwatar da shi, ba mata ba. Don haka, a tsarin gudanar da irin wannan wasa mata ba sa aiwatar da shi, idan ma suka yi, to sun saƙa wa tsarin al’ada. Yadda ake aiwatar da wasan shi ne, yara maza samari ne za su haɗu wuri guda su riƙe hannuwansu a cikin kungiya, sannan su riƙa motsa su, sai wani daga cikinsu ya riƙa rera waƙa, su kuma sauran suna karɓawa. A yayin gudanar da wasan, idan mai bayarwa ya ce, “Ashe ɗan sarki ya fi mai gari iko” sauran yaran ba za su amsa ba, don sun san ba haka ba ne, idan kuwa wani ya yi gigin karɓawa, sai a bi shi da gudu har zuwa gidan sha. Babbar manufar irin wannan wasa ita ce, ya koyar da yara muhimman abubuwa da dama kamar; taimakon ‘yan’uwansu a lokacin da buƙatar yin hakan ta taso, sannan su san daraja da mutuncin sarakuna, kuma su san iya zurfin riƙiya shi ne gaba goma (Gusau (2013: 20-21).

4.4.1.2 Wasan Bambejika

Kamar wasan Shan Iska, shi ma wasan Bambejika wasa ne da al’ada ta tanadar wa maza zalla su riƙa aiwatar da shi, ba mata ba. Don haka, a tsarin gudanar da irin wannan wasa mata ba sa aiwatar da shi, idan ma suka yi, to sun saƙa wa tsarin da al’ada ta shimfiɗa masu. Yadda ake aiwatar da wasan shi ne, yara maza suna jerawa ne kamar za su yi saƙun salla, sai a sami biyu daga cikinsu su tsaya a matsayin Liman da Ladani, sauran kuma a matsayin Mamu. Duk abin da Liman ya furta sai Ladan ya maimaita, sannan su kuma mamu su faɗa. Idan an kai wajen da ake faɗin *Fitsarin kare*, sai a yi kamar yadda kare yake yin fitsari, haka nan idan an zo wajen *tsuguno* da *kwanciya*. To, a lokacin da suke a kwance sai Liman ya ce, Kikiriki, sai Ladan da sauran mamu su faɗa har sau uku

(3). Idan an fadi na uku (3), sai kowa ya tashi da sauri, wanda bai tashi da sauri ba, ko kuma wanda ya yi magana kafin Ladan ya yi, sai a bi shi da gudu kamar za a buge shi sai ya kai can gidan sha (Gusau (2013: 39-41).

4.4.2 Wasan Kwaikwayo na Mata Zalla

Kamar tsarin wasannin maza zalla, su ma wadannan ire-iren wasannin kwaikwayo su ne al'ada ta yarda mata zalla su riƙa aiwatarwa a tsakaninsu. Don haka, ba zai yiwu a ga maza suna gudanar da su ba, idan kuwa har suka yi, to sun saba wa tsarin da al'ada ta tanada. Ga misalan wasu daga cikin nau'o'in wadannan wasanni na mata zalla kamar haka:

4.4.2.1 Wasan Masoyi

Wasan masoyi wasa ne da mata zalla ne suke gudanar da shi a Bahaushiyar al'ada. Irin wannan wasa yana tafiya ne tare da taimakon wata 'yar gajeriyar waƙa da 'yan mata suke rerawa a yayin gudanar da shi. Yadda ake gudanar da tsarin wasan shi ne, 'yan mata za su yi da'ira, sai kowace yarinya ta rera ɗan waƙa wanda za ta bayyana irin nata masoyi, su kuma sauran 'yan matan suna karɓa mata. A lokacin da take rera waƙar, za ta dinga taka rawa irin ta masoyinta, kuma tana faɗawa a jikin 'yan'uwanta su biya ta bayanta, kamar yadda Gusau (2013:68-70) ya nuna. Ga matanin waƙar da suke rerawa a yayin aiwatar da wannan wasa kamar haka:

Jagora: Ayye yaraye, aye yaraye,
: Alo manya.

Jagora: Ni kam nawa ɗan malami ne,
'Y/Amshi: Ayye yaraye.

Jagora: Mu ci aya, mu kwana cin aya,
'Y/Amshi: Ayye yaraye.

Jagora: Har aya ta kwana bayanmu,
: Daidai da mu,
'Y/Amshi: Ayye yaraye.

Jagora: Ni kam nawa mai sai da goro,
'Y/Amshi: Ayye yaraye.

Jagora: Mu ci goro, mu kwana cin goro,
: Daidai da mu,
'Y/Amshi: Ayye yaraye.

Jagora: Har goro ya kwana bayanmu,
: Daidai da mu,
'Y/Amshi: Ayye yaraye.

Jagora: Ni kam nawa mai toya tanda,
'Y/Amshi: Ayye yaraye.

Jagora: Mu yi tanda,
 : Mu kwana yin tanda,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Har tanda ta kwana bayanmu,
 : Daidai da mu,
 ‘Y/Amshi: Ayye yaraye.

Jagora: Ni kam nawa mai tehuri ne,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Mu yi tebur mu kwana yin tebur,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Har tebur ya kwana bayanmu,
 : Daidai da mu,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Ni kam nawa mai sayar da haja,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Mu sayar da haja,
 : Mu kwana sayar da haja,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Har haja ta kwana bayanmu,
 : Daidai da mu,
 ‘Y/Amshi: Ayye yaraye.

Jagora: Ni kam nawa magini ne,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Mu yi gini mu kwana yin gini,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Har ko dai mu kwan cikin ginin,
 : Daidai da mu,
 ‘Y/Amshi: Ayye yaraye.

Jagora: Ni kam nawa mai dinka zannuwa,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Mu yi dinki mu kwana yin dinki,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Har dinki ya kwana bayanmu,
 : Daidai da mu,
 ‘Y/Amshi: Ayye yaraye.

Jagora: Ni kam nawa mai jan alewa,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Mu ja alewa mu kwana jan alewa,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Har alewa ta kwana bayanmu,
 : Daidai da mu,
 ‘Y/Amshi: Ayye yaraye.

Jagora: Ni kam nawa mai sai da buƙe,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Mu yi buƙe, mu kwana yin buƙe,
 ‘Y/Amshi: Ayye yaraye.
 Jagora: Har buƙe ya kwana bayanmu,
 : Daidai da mu,
 ‘Y/Amshi: Ayye yaraye.

4.4.2.2 Wasan Sabara

Wannan wasa ne da mata zalla ne suke gudanar da shi a Bahaushiyar al’ada. Irin wannan wasa yana tafiya ne tare da taimakon wata ‘yar gajeriyar waƙa da ‘yan mata suke rerawa a yayin gudanar da shi. Yadda ake aiwatar da tsarin wasan shi ne, yara mata ne z su yi da’ira, sannan su riƙe hannuwan junansu suna rawa suna rera waƙar, tare da ‘yan tsalle-tsalle na motsa jiki har zuwa inda ƙarshen waƙar yake (Gusau, 2013:54-55). Ga matanin waƙar da suke rerawa kamar haka:

Jagora: Na tafi tsarin sabara,
 : Magarya tai mani jar tsikara,
 : Magarya bah aka nan akan yi ba,
 ‘Y/Amshi: Iye-iye sabara.

Jagora: ‘Yar bakin gulbi,
 ‘Y/Amshi: Sabara.

Jagora: Ta yi liya-liya,
 ‘Y/Amshi: Sabara.

Jagora: Ku yayyafa mata ruwa,
 ‘Y/Amshi: Sabara.

Jagora: Shaf, shaf, shaf sabara
 ‘Y/Amshi: Sabara.

Auna Fahimta na 2

Wane jinsi ne ke yin wasan kwaikwayo na masoyi, kuma yaya tsarinsa yake gudana?

A tsarin gudanar da wasan Bambejika, me yara suke yi idan suna kwance?

Mece ce manufar wasan Shan Iska da yara maza suke aiwatarwa?



4.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi yanaye-yanayen aiwatarwa a wasannin kwaikwayo na Hausa. Ta haka ne aka bayyana wasu nau'oin wasannin kwaikwayo da ake aiwatarwa a wasu kayyadaddun lokuta da al'ada ta tanada kuma ta amince da su. Alal misalai, an ba da misalai daga wasu wasanni irin su; lallai boka da macukule da ka yi rawa da ake yi a kayyadajjen lokaci na shekara-shekara kamar wasannin tashe wafanda ake gudanarwa a lokacin watan azumi. Har wa yau kuma, an kawo misalai na wasu wasannin da ba na kayyadajjen lokaci ba, wato wafanda ake aiwatar da su a koyaushe, ba sai shekara-shekara ba kamar wasan kara da wasan Dan akuyana da sauransu. Dadin dafawa kuma, an yi bayani tare da misalai akan wasu wasannin kwaikwayo da maza zalla ne suke aiwatar da su, sai kuma aka kawo wafanda mata zalla ne suke aiwatar da su kamar yadda Bahaushiyar al'ada ta tanadar.

4.6 Ma'anar Muhimman Kalmomi

- Aiwatarwa: Gudanarwa ko kuma aikata wani abu a zahiri.
- Bahaushiyar al'ada: Al'adar Hausawa.
- Kayyadajjen lokaci: Lokacin da aka yi masa fa'ida ko kuma togacciya.
- Lokacin da ba kayyadajje ba: Lokacin da ba a shimfida masa fa'ida ko togacciya ba.
- Jinsin maza: Maza zalla
- Jinsin mata: Mata zalla



4.7 Manazarta da Wasu Ayyukan Karin Nazari

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4.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Wasannin kwaikwaikwayo na kayyadajjen lokaci a Bahushiyar al'ada, su ne ire-iren wasannin nan da ake aiwatarwa a wani kefantaccen lokaci da al'ada ta kayyade ko kuma ta amince a gudanar da su. Alal misali, akwai wasanni da ake gudanarwa a shekara-shekara kawai, kuma al'ada ba ta amince a aiwatar da su a wani lokaci sabanin wannan ba. Daga cikinsu akwai wasannin da ake gudanarwa a na shekara-shekara a lokacin azumi, wato wadanda aka fi sani da wasannin tashe.
2. Ga misalan wasannin kwaikwayo guda biyar (5) wadanda ba na kayyadajjen lokaci ba kamar haka:
 - i. Wasan Kara
 - ii. Wasan Dan Akuyana
 - iii. Wasan Langa
 - iv. Wasan Hawan Sallar Bayan Sallah
 - v. Wasan Motar Kara
3. Daga cikin ire-iren wadannan wasanni da al'ada ta kayyade lokacin gudanar da su akwai:
 - i. Wasan Lallai Boka Kana da Magani
 - ii. Wasan Macukule
 - iii. Wasan Ka yi Rawa Kai Malam
 - iv. Wasan Jatau Mai Magani
 - v. Wasan Mairama da Daudu

Amsoshin Auna Fahimta na 2

1. Jinsin mata zalla ne suke gudanar da wasan masoyi a Bahaushiyar al'ada. Irin wannan wasa yana tafiya ne tare da taimakon wata 'yar gajeriyar waka da 'yan mata suke rerawa a yayin gudanar da shi. Yadda ake gudanar da tsarin wasan shi ne, 'yan mata za su yi da'ira, sai kowace yarinya ta rera dan waka wanda za ta bayyana irin nata masoyi, su kuma sauran 'yan matan suna karɓa mata. A lokacin da take rera wakar, za ta dinga taka rawa irin ta masoyinta, kuma tana fadawa a jikin 'yan'uwanta.
2. To, a lokacin da suke a kwance sai Liman ya ce, "Kikiriki", sai Ladan da sauran mamu su fada har sau uku (3). Idan an fadi na uku (3), sai kowa ya tashi da sauri, wanda bai tashi da sauri ba, ko kuma wanda ya yi magana kafin Ladan ya yi, sai a bi shi da gudu kamar za a buge shi sai ya kai can gidan sha (inda zai tsira).
3. Babbar manufar irin wannan wasa na shan iska ita ce, ya koyar da yara muhimman abubuwa da dama kamar; taimakon 'yan'uwansu

a lokacin da bukatar yin hakan ta taso, sannan su san daraja da mutuncin sarakuna, kuma su san iya zurfi ko tsayin rijiya shi ne gaba goma.

RUKUNI NA 2 NAU'O'IN WASANNIN KWAIKWAYO NA HAUSA DA YANAYIN TAURARIN WASA

- Kashi Na 1 Yanayin Taurari a Wasan Kwaikwayo na Hausa
- Kashi Na 2 Wasannin Kwaikwayo na Gargajiya I
- Kashi Na 3 Wasannin Kwaikwayo na Gargajiya II
- Kashi Na 4 Wasannin Kwaikwayo na Zamani

Kashi na 1 Yanayin Taurari a Wasan Kwaikwayo na Hausa

Abubuwan da Suke Ciki

- 1.1 Gabatarwa
- 1.2 Manufofin Darasi
- 1.3 Muhimman Taurari a Wasan Kwaikwayo na Hausa
 - 1.3.1 Babban Tauraro
 - 1.3.2 Kananan Taurari
 - Auna Fahimta na 1
- 1.4 Sauran Taurari a Wasan Kwaikwayo na Hausa
 - 1.4.1 Tauraro Miƙaƙƙe
 - 1.4.2 Tauraro Mai Gammo
 - 1.4.3 Tauraro Mai Walkiya
 - Auna Fahimta na 2
- 1.5 Takaitawa
- 1.6 Ma'anar Muhimman Kalmomi
- 1.7 Manazarta da Wasu Ayyukan Karin Nazari
- 1.8 Amsoshin Tambayoyin Auna Fahimta



1.1 Gabatarwa

Taurari su ne ire-ren mutanen da suke cikin wasan kwaikwayo, wato 'yan wasa maza da mata waƙanda suke kwaikwayon abin da ke cikin wasa. Wannan kashi ya ƙunshi bayanai masu ɗauke da yanayin taurari a wasannin kwaikwayo na Hausa. Ta haka ne aka bibiyi ma'anar taurarin da yadda suka kasu kamar babban tauraro da kuma kananan taurari, sannan kuma aka kawo yadda kananan suka rarrabu dangane da halayyarsu a wasa.



1.2 Manufofin Darasi

Manufar wannan darasi ita ce, a yi bayani dangane wasu ire-iren taurari ko 'yan wasa a wasannin kwaikwayo na Hausa. Saboda haka ne za a kawo

wasu bayanai da za su warware zare da abawa a kan babban tauraro da kuma karamin tauraro a wasan kwaikwayo. Haka kuma, za a yi tsokaci game da mikakken tauraro da tauraro mai gammo da kuma tauraro mai walkiya. A kanshen wannan darasin, ana sa rai dalibai za su fahimci:

- Ma'ana da bayanin taurari a wasannin kwaikwayo na Hausa.
- Ire-iren manyan taurari da kanana.
- Wasu nau'o'in taurari dangane da halayyar da suka aikata a cikin wasa.



1.3 Muhimman Taurari a Wasan Kwaikwayo na Hausa

Taurari su ne ire-ren mutanen da suke cikin wasan kwaikwayo, wato 'yan wasa maza da mata wafanda suke kwaikwayon abin da ke cikin wasa. A wannan mataki kuma, an yi bayanai da suka shafi yanayin yadda taurari, wato 'yan wasa ko kuma mutunen da ke cikin wasa suke gudanar da halayya ko dabi'u a yayin aiwatar da wasan kwaikwayo. Saboda haka ne aka fito da ire-iren taurarin da ake samu a tsarin wasan kwaikwayo, kuma akan danganta su da abubuwan da suke aikatawa a wasan. Ga yadda bayanin nasu yake kamar haka:

1.3.1 Babban Tauraro

Tauraro shi ne mutumin da ya fito ya yi magana da baki, ko ya yi wani aiki da jiki da nufin bayar da gudummuwa a cikin labari, walau afarko ko a kanshe ko kuma a ya mamaye labarin baki dayansa. A fahimtar Danganbo (2008) ya nuna cewa, "tauraro shi ne mutumin cikin labari wanda ya fi kowa muhimmanci". Mukhtar (2002:) ya bayyana cewa, "tauraro shi ne mutumin da mawallafi ya yakan sako a cikin labarinsa, idan suna da yawa maza da mata yaro da babba na cikin labarin su ake kira 'taurari'. Idan kuwa guda daya ne shi ake kira 'tauraro'.

Babban tauraro kamar yadda Mukhtar (2001:146) ya bayyana, shi ne tauraron da marubuci ya gina labarinsa a kansa, sannan kuma ya fi kulawa da shi a cikin labarin, kuma yake kare shi domin kada wani abu ya same shi, sannan yakan nuna cewa shi wannan tauraro koyaushe a cikin nasara yake. Yawanci har a gama labarin ba a kasha shi, sannan ko da an zalunce shi to kafin a gama labarin za ka tarar cewa ya dauki fansa

A fagen nazarin wasan kwaikwayo kuwa, abin da ake nufi da tauraro shi ne mutumin da ya mamaye wasan da aka shirya, kuma shi ne ja gaba a cikin shirin. Kuma mafi yawan lokuta tauraro ya fi zama namiji, amma akan sami mace ta zama tauraruwa musamman a wasan kwaikwayo na Hausa (Muhammad, 2003:119-120).

Haka shi ma ‘Yar’adua (2007:42) ya nuna, tauraro shi ne mutumin da ya zama tilas a same shi a kowane lokaci da aka shirya wasan kwaikwayo, kuma zai iya zama namiji ko mace, wannan shi ne ‘Jangwarzo’.

Saboda haka, babban tauraro a wasan kwaikwayo shi ne ko ita ce tauraro ko tauraruwar da ya gina labari a kansa, sannan kuma ya fi ba su mafita ko nasara daga dukkanin irin runtsin da ya shiga. Kuma shi ne wanda mawallafi yake tattalinsa da kula da shi, kuma akasari ana farawa da shi kuma a kare da shi a wasa.

A takaice dai, babban tauraro mutum ne da ya mamaye wasan kwaikwayo gaba dāyansa ta fuskar aiwatarwa. Kuma shi ne wanda gaba dāyan wasan ya ta’allaƙa akansa, wato dai shi jangwarzo a cikin wasan ke nan.

1.3.2 Kananan Taurari

Kananan su ne sauran taurari waƙanda ba a faye damuwa da su ba a cikin labarin. Za su iya kasancewa manya ko kanana, mata ko maza, kuma daga cikinsu za a iya samu mai arziki ko matsiyaci, karimi ko bahili, mai girman kai ko mai sauƙin kai, mai girman jiki ko mai karamin jiki. Yawanci ana gane su ne ta hanyar abubuwan da suka aikata, wato irin rawar da suka taka cikin labarin (Mukhtar, 2001:146).

Ba kamar babban tauraro a wasan kwaikwayo ba, su kananan taurari a wasan kwaikwayo su ne ‘yan wasa waƙanda ake amfani da su a matsayin matallafa a wajen gina rayuwar babban tauraro. Haka kuma, akan surka su jefi-jefi ne a cikin wasa, ta yadda za su kara taimakawa ta fuskar kara tsayin wasan a mataƙai daban-daban, kuma sukan agaza wa babban tauraro domin nema masa mafita ko samun nasara daga wasu haɗura da zai iya shiga a cikin wasa. Akan iya samun kananan taurari daga cikin maza ko mata, ko kuma tsofaffi da yara, kuma ana iya tsarma su a farkon wasa ko a tsakiya ko kuma a karshe.

Auna Fahimta na 1

Me ake nufi da taurari a wasan kwaikwayo?
 A bisa wane irin tsari ake gina kananan taurari a wasan kwaikwayo?
 Me ya sa ake surka kananan taurari a cikin wasan kwaikwayo?

1.4 Sauran Taurari a Wasan Kwaikwayo na Hausa

A wannan mataki kuma, an yi bayanai da suka shafi yanayi na wasu sauran taurari wato ‘yan wasa suke kasancewa, wato yadda suke gudanar da halayya ko dabi’u a yayin gudanar da wasan kwaikwayo. Saboda haka ne aka fito da ire-iren waƙannan sauran taurarin tare da fasalta yanayin abubuwan da suke aikatawa a wasa. Ga bayanin nasu yake kamar haka:

1.4.1 Tauraro Mikakke

Tauraro mikakken shi ne wanda ake ganewa farat daya. Wato da zarar marubuci ya ambaci sunansa, kuma aka bayyana abin da ya aikata a cikin labarin, to mai karatu ba zai yi mamaki ba (Mukhtar, 2001:147; 2004: 69).

A fagen nazarin wasan kwaikwayo kuwa, tauraro mikakke yana nufin dan wasa wanda yake farawa da hali iri guda daya tak, kuma har wasan ya kare ba zai canza hali ba. Wato yakan fito a matsayin mutum mai kyawun halaye tun daga farkon wasa kuma ya kare da shi, ko kuma ya fito a matsayin mutum mai halaye marasa kyau kuma ya kare da su har karshen wasan.

1.4.2 Tauraro Mai Gammo

Tauraro mai gammo shi ne mai hali gagara koyo a cikin labari, kuma shi ne mazari wanda ba a san gabanka ba. Wato idan ya yi halin kirki a wani lokaci, wani lokaci kuma sai ya yi halin tsiya. Don haka ba za a iya shaidar sa a komai ba, kullum a cikin halin ban mamaki yake (Mukhtar, 2001:147; 2004: 69).

A fagen wasan kwaikwayo kuwa, tauraro mai gammo yana nufin dan wasa wanda yake fitowa da halaye iri biyu, wato ya aikata hali mai kyau, daga baya kuma ya aikata hali marar kyau.

1.4.3 Tauraro Mai Walkiya

Tauraro mai walkiya shi ne tauraron da marubuci ya sako shi a cikin labari, ba tare da ya kaddamar da shi ga mai karatu ba, sannan kuma yakan iya janye shi ba tare da ya sanar ba (Mukhtar, 2001:147; 2004: 69).

A wasan kwaikwayo, tauraro mai walkiya shi ne dan wasa wanda yake fitowa jefi-jefi a cikin wasa, wato akan ga walkiyar sa a cikin wasa, ta yadda yakan fito ya taka rawa kadan, sannan kuma ya bace ba a sake jin duriyar sa ba.

Auna Fahimta na 2

Fadi halaye guda biyu da mikakken tauraro yake iya fitowa da su a wasan kwaikwayo.

Wane nau'in tauraro ne marubuci yake shigo da shi cikin wasa ba tare da an kaddamar da shi ba?

Wane tauraro ne a kullum yake cikin aikata halin ban mamaki a kwaikwayo wasa?



1.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi yanayin taurari a wasannin kwaikwayo na Hausa. Saboda haka ne aka bayyana wasu nau'oin taurari, wato 'yan wasa a wasannin kwaikwayo dangane da rawar da suke takawa kamar babban karamin tauraro da kuma babban tauraro wanda shi ne kashin bayan labari, kuma shi ne wanda wasan ya dogara a kansa. Haka kuma, an yi tsokaci a kan yadda halaye ko dabi'un taurarin ('yan wasa) suke iya kasancewa, musamman idan aka yi la'akari da abubuwan da suka aikata a lokuta daban-daban, kuma taurarin za su iya zama mata ko maza, haka kuma yara ko manya. Dangane da haka ne, aka kawo misalan miƙaƙƙen tauraro da tauraro mai gammo da tauraro mai wakƙiya da yanaye-yanyen halayyarsu a wasan kwaikwayo.

1.6 Ma'anar Muhimman Kalmomi

- Tauraro: Dan wasa ke nan, wato wanda yake taka rawa a cikin wasan da ake aiwatarwa.
- Jangwarzo: Babban ɗan wasa a cikin labara.
- Bahili: Dan wasa mai halin rowa (marowaci)
- Karimi: Dan wasa mai halin kyauta.
- Mai gammo: Dan wasa mai aikata halin kirki da halin tsiya.



1.7 Manazarta da Wasu Ayyukan Karin Nazari

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1.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Taurari su ne ire-ren mutanen da suke cikin wasan kwaikwayo, wato ‘yan wasa maza da mata waƙanda suke kwaikwayon abin da ke cikin wasa. A wannan mataki kuma, an yi bayanai da suka shafi yanayin yadda taurari, wato ‘yan wasa ko kuma mutunen da ke cikin wasa suke gudanar da halayya ko ɗabi’u a yayin aiwatar da wasan kwaikwayo.
2. Bisa yawanci, ana gana ƙananan taurari ta hanyar abubuwan da suka aikata, wato irin rawar da suka taka cikin labarin. Za su iya kasancewa manya ko ƙanana, mata ko maza, kuma daga cikinsu za a iya samu mai arziki ko matsiyaci, karimi ko bahili, mai girman kai ko mai sauƙin kai, mai girman jiki ko mai ƙaramin jiki.
3. Akan surka su jefi-jefi ne a cikin wasa, ta yadda za su ƙara taimakawa ta fuskar ƙara tsayin wasan a mataakai daban-daban, kuma sukan agaza wa babban tauraro domin nema masa mafita ko samun nasara daga wasu hadura da zai iya shiga a cikin wasa. A takaice, su ƙananan taurari a wasan kwaikwayo, akan yi amfani da su a matsayin matallafa a wajen gina rayuwar babban tauraro.

Amsoshin Auna Fahimta na 2

1. Miqaqen tauraro yakan iya fitowa a matsayin mutum mai kyawun halaye tun daga farkon wasa kuma ya ƙare da shi, ko kuma ya fito a matsayin mutum mai halaye marasa kyau kuma ya ƙare da su har ƙarshen wasan.
2. Tauraro mai walkiya shi ne tauraron da marubuci ya sako shi a cikin labari, ba tare da ya ƙaddamar da shi ga mai karatu ba, sannan kuma yakan iya janye shi ba tare da ya sanar ba
3. Tauraro mai gammo shi ne mai hali gagara koyo a cikin labari, kuma shi ne mazari wanda ba a san gabanka ba. Wato idan ya yi halin kirki a wani lokaci, wani lokaci kuma sai ya yi halin tsiya. Don haka ba za a iya shaidar sa a komai ba, kullum a cikin halin ban mamaki yake.

KASHI NA 2 WASANNIN KWAIKWAYO NA GARGAJIYA I

Abubuwan da Suke Ciki

- 2.1 Gabatarwa
- 2.2 Manufofin Darasi
- 2.3 Wasannin Yara
 - 2.3.1 'Dan Akuyana
 - 2.3.2 'Yar Tsana
 - 2.3.3 Langa
 Auna Fahimta na 1
- 2.4 Wasannin Tashe
 - 2.4.1 Tsoho da Gemu
 - 2.4.2 Mairama da Daudu
 - 2.4.3 Jatau Mai Magani
 Auna Fahimta na 2
- 2.5 Takaitawa
- 2.6 Ma'anar Muhimman Kalmomi
- 2.7 Manazarta da Wasu Ayyukan Karin Nazari
- 2.8 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

Wasan kwaikwayo na gargajiya shi ne ainihin wasan kwaikwayo wanda ya kunshi tsantsar al'adar mutane ta asali, wato wadda suka gada tun kaka da kakanni. Wannan kashi ya kunshi bayanai da suka shafi wasannin kwaikwayo na gargajiya waɗanda suka kunshi tsantsar gargajiyar Hausawa tare da nuna asalin ginuwarsu, kamar yadda Bahaushiyar al'ada ta tanada. Ta haka ne aka zo da bayanai da suka shafi wasannin kwaikwayo na gargajiya da suka danganci wasannin tashe da kuma wasannin yara.



2.2 Manufofin Darasi

Manufar wannan darasi ita ce, a yi bayani a kan wasu ire-iren wasannin kwaikwayo na gargajiya da ake gabatarwa tun kaka da kakanni, kafin daga baya addinin Musulunci ya zo ya yi tasiri a kan waɗansu nau'o'in wasannin. Saboda haka ne za a kawo wasu bayanai da za su fayyace yadda ake gudanar da wasu wasannin kamar na yara da suke yi da kuma na tashe da ake yi a cikin watan azumin Ramalana. A karshen wannan darasin, ana sa rai dalibai za su fahimci:

- Ma'anar wasannin kwaikwayon na gargajiya.

- Wasannin gargajiya na yara tare da nau'o'insu.
- Wasannin kwaikwayo na gargajiya na tashe tare da nau'o'insu.



2.3 Wasannin Yara

Daga cikin wasannin gargajiya akwai wasannin yara, wato wasu nau'o'in wasanni na gargajiyar Bahaushe waƙanda maza da mata suke gudanarwa domin nishadi da tsinka jini.

Gusau (2013:1-4) ya bayyana cewa, wasan yara yana nufin wasu hanyoyi da dabaru waƙanda yara maza da mata suke amfani da su na tsinka jininsu da motsa jiki, tare da cinye lokaci da smun walwala da naƙaltar dabarun zaman rayuwa cikin nishadi. Haka kuma, wasanni a wajen yara maza da mata, suna wanzuwa ne tun farkon rayuwar Hausawa ta zamantakewa a matsayin iyali. Yara sun sama wa kansu wasanni ne daga ɗabi'unsu na yarintaka, inda sukan koyi abu ta hanyar dariya ko kuka, sannan su dinga motsa musu jikin, suna ƙara musu kuzari da walwala. Mafi yawancin wasannin yara, maza ko mata suna tafiya ne tare da waƙe-waƙe, har ma ta kai a cikin ƙananan sakonni na waƙoƙin ne suke bayyana tsari da dokoki na wasannin.

Ga misalan wasu daga cikin wasannin yara na gargajiya waƙanda yara maza da mata suke gudanarwa. Bisa yawanci, suna yin wasannin ne a bisa tsari daban-daban. Ga su kamar haka:

2.3.1 Dan Akuyana

Wasan Dan Akuyana yana ɗaya daga cikin wasannin yara da suke gudanarwa a bisa tsarin gargajiyar Bahaushe. A al'adance, yara maza ne suke gudanar da shi. Muhammad (2016:11) ya bayyana cewa, wannan nau'in wasan gargajiya ne na yara maza inda sukan yi da'ira su rirriƙe hannayen junansu suna zagaye fili ko da'irar da aka shata domin yin wasan. A cikinsu ne za sami yaro ɗaya da zai shiga cikin tsakiyar da'irar, ya riƙa ƙoƙarin fasa da'irar domin ya gudu, in ba haka ba ya sha duka a wajen sauran yaran. Wannan wasa yana siffanta da'irar rumbun hatsi, shi kuma yaron da aka saka a tsakiyar da'irar yana matsayin ɗan akuya wanda ya yi barnar hatsi. Don haka ya zama tilas a wajensa ya yi babban yunkuri don nemi hanyar fita ko kubuta don ya tsira, ko kuma ya sha duka.

Gusau (2013:29) ya yi ƙarin haske cewa, yadda tsarin aiwatar da wasan yake a gargajiyance shi ne, za a sa yara su yi da'ira su riƙe damuttsa kikin, sai a sami wani yaro ya kasance ɗan akuya ya shiga cikin tsakiyar da'irar. Daga nan, sai yaron ya yi ƙoƙarin fita, sauran yara kuwa su hana shi. Idan ya samu wasu sun yi saku-saku da hannuwansu, sai ya fice ta nan. Daga

nan kuma sai wani yaron ya shiga, haka dai za a yi ta yi. Manufar wannan wasa ita ce, yana sanar da yara rumbu wato ruhewa, tare da wasu kayayyakin fada na gargajiyar Hausawa. Yara sukan rera wata waka a yayin gudanar da wasan Dan Akuyana kamar haka:

Jagora: Dan Akuyana,
‘Y/Amshi: Damushere/Takushere.

Jagora: Dan Akuyana,
‘Y/Amshi: Damushere/Takushere.

Jagora: Ya shiga rumbu,
‘Y/Amshi: Damushere/Takushere.

Jagora: Za su kashe shi,
‘Y/Amshi: Damushere/Takushere.

Jagora: Nan da su adda,
‘Y/Amshi: Damushere/Takushere.

Jagora: Nan da wuƙaƙe,
‘Y/Amshi: Damushere/Takushere.

Jagora: Nan da takubba,
‘Y/Amshi: Damushere/Takushere.

Jagora: Nan da su lauje,
‘Y/Amshi: Damushere/Takushere.

Jagora: Hurum na wuce nan,
‘Y/Amshi: Damushere/Takushere.

Jagora: Hurum na buge ka,
‘Y/Amshi: Damushere/Takushere.

Jagora: Hurum na kashe ka,
‘Y/Amshi: Damushere/Takushere.
(Gusau, 2013:30).

2.3.2 ‘Yar Tsana

Wasan ‘yar tsana yana daga dakin wasannin gargajiya da yara mata suke gudanarwa, ta hanyar mallakar ‘yar tsana a riƙa kula da ita tamkar yadda ake yi wa jariri. Ta haka ne za ta riƙa kwaikwayon yi mata abubuwa kamar raino da wanka.

Muhammad (2016: 10) da Dandawaki (2017:3-4) sun bayyana yadda tsarin gudanar da wasan yake kamar haka, ‘yan mata zalla ne suke yin wannan wasa, inda yarinya za ta mallaki ‘yar tsana ta riƙa yi mata raino irin na yarinyar gaske, tana yi mata wanka da kwaikwayon ciyar da ita har zuwa lokacin da yarinyar za ta girma. Idan ta girma, sai ta yi mata kunshi da tufafi irin wanda teloli suka dinka da kyallaye. Idan yarinyar ta kai lokacin aure, sai ta raba goro ga kawayenta ta fada masu lokacin yin biki, sannan kuma ta tanadi kananan kwanoni da tasoshi dag ado da matasan kai na kwanciya. Su kuwa kawayenta idan za su zo ranar kamu, sai su riƙa siffanta duk abubuwan da manya suke yi na bukukuwan aure, tun daga ranar kamu har zuwa ranar kunshi da kuma tarewa zuwa gidan miji. Kawayen sukan kawo nasu tallafin ko gudummuwa ra uwar diya, hasali ma sukan duk wani tsarin bikin aure su aiwatar da shi a yayin da suke yin bikin ‘yar tsana.

2.3.3 Langa

Wasan langa yana dāya daga cikin wasannin gargajiya na yara maza da suke aiwatarwa a cikin kungiya, inda yara maza suke haɗuwa wuri guda sannan su karkasa kansu zuwa kungiyoyi guda biyu (2), suna kai wa junansu hari ko farmaki.

Su waɗannan kungiyoyi guda biyu na yara maza, sukan kwaikwayi yadda ake yin yaƙi ne, shi ya sa suka dāuki kansu a matsayin garuruwa masu gaba da juna waɗanda suka fito filin daga don yin yaƙi. Kuma akwai tsarin shugabanci da suke amfani da shi a yayin gudanar da wasan, inda kowane gari yake karkashin sarkinsa mai suna, ‘Ruwa’, kuma akwai barden yaƙin sarki mai suna, ‘Dokin Ruwa’. Haka kuma, duk kungiyar da ta bari aka ture su, to an fi karkansu kuma an ci su da yaƙi ke nan.

Auna Fahimta na 1

Wadanne irin yara ne suke yin wasan ‘yar tsana?
 A Wane irin tsarin shugabanci Hausawa suke koya wa yaransu a wasan langa?
 Mece ce manufar wasan Dan’akuyana?

2.4 Wasannin Tashe

Wasannin tashe suna daga cikin nau’in wasan gargajiyar Bahaushe da ake gudanarwa, kuma manya da yara maza da mata ne suke yin su a cikin watan azumi.

Masana kamar Umar (1981) ya nuna cewa, wasannin tashe al’ada ce da akan yi a cikin watan nan mai alfarma, wato watan Ramalana. Haka shi ma Yahaya (1978) ya ce, “wasan tashe yana cikin wasannin iri-iri da yara suke shiryawa a watan azumi bayan an sha ruwa, suna bi gida-gida suna

yi, manya suna kallo ana raha”. Almajir (2011:11) kuwa cewa ya yi, “wasannin tashe wata al’ada ce ta Hausawa wadda ta samu bayan Musulunci wadda yara (maza da mata) da manya maza suke aiwatar da ita a yayin da watan Ramalana ya kai kwana goma”.

Yanzu kuma ga wasu daga cikin misalan wasannin tashe da ake gudanarwa a cikin watan Ramalana kamar haka:

2.4.1 Tsoho da Gemu

Tshoho da gemu wani nau’in wasa ne da yara maza suke gudanarwa a cikin watan azumi bayan an sha ruwa. Yadda ake gudanar da tsarin wasan shi ne, yara ne da yawa suke haɗuwa sai a sami wani daga cikinsu ya kwaikwayi shiga irin ta tsofaffi, musamman ta hanyar sanya farin gemu da saje ta hanyar amfani da auduga. Sannan kuma wanda ya yi shigar, zai riƙa nuna yanayin gajiyawa irin ta tsofaffi ta hanyar takwarkwashewa da nuna rashin ƙwari, su kuma ragowar yara suna tallafar sa. Manufar wannan wasa ita ce, a cusa tausayi a zukan yara domin su himmatu a wajen tallafa wa mutumin da ya tsufa, ko kuma ƙarfinsa ya ƙare (Almajir, 2011:13-14).

Ga waƙar da ake a yayin da suke gudanar da wannan wasa kamar haka:

Jagora: Tsoho da gemu,
‘Y/Amshi: Ya tsufa.

Jagora: A tallabe shi,
‘Y/Amshi: Ya tsufa.

Jagora: A ba shi na Allah,
‘Y/Amshi: Ya tsufa.

Jagora: A taimake shi da dawa,
‘Y/Amshi: Ya tsufa.

Jagora: A agaza masa,
‘Y/Amshi: Ya tsufa.

2.4.2 Mairama da Daudu

Ba kamar wasan a sha ruwa na yara maza ba, shi wasan Mairama da Daudu yara ‘yan mata ne suke yin shi. A tsarin gudanar da wasan, yara mata ne suke haɗuwa kimanin su biyar (5) ko shida (6) ko ma fiye da haka, suna biye da yarinyar da suka zaɓa a matsayin amarya (Mairama) kuma sun yi mata lullubi. Haka kuma akwai wadda suka zaɓa daga cikinsu a matsayin ango (Daudu), wadda suka saka wa kayan maza, suna

tafiya suna bin su da kayan daki kamar kwanoni da kujera da tabarmi. Su kuma sauran yaran sun ci ado irin na masu biki, idan suka shiga wani gida sai su yi wa Daudu shimfida can gefe daya ya zauna, sai su sa Mairama tana daukar abinci tana kai masa. Ta haka ne za ta rika siffanta yadda ya kamata macen aure ta rika yi wa mijinta, musamman ta hanyar nuna ladabi da biyayya da murmushi da sauran wasu sinadaran kara dankon aure, su kuma sauran mutanen gida sun taru gefe daya suna kallo suna yin raha. A takaice, wannan wasa yana nuna wa al'umma yadda al'adar zaman aure tsakanin miji da mata take gudana a kasar Hausa, musamman yadda ya kamata amarya ta yi wa mijinta ladabi da biyayya, tare da nuna masa akwai dankon soyayyya mai karfi a cikin zamansu.

Ga misalin wakar da suke rerawa a yayin da suke gudanar da wasan Mairama da Daudu, inda daya daga cikin 'yan matan take badawa saura suna yi mata amshi:

Jagora: Don Allah dauko Mairama,
'Y/Amshi: Ga Mairama ga Daudu.

Jagora: Don Allah ki ba shi tuwo ya ci,
'Y/Amshi: Ga Mairama ga Daudu.

Jagora: Don Allah ki ba shi ruwa ya sha,
'Y/Amshi: Ga Mairama ga Daudu.

Jagora: Sai kin yi rausaya za ki ba shi,
'Y/Amshi: Ga Mairama ga Daudu.

Jagora: Don Allah ki bas hi ruwa ya sha,
'Y/Amshi: Ga Mairama ga Daudu.

Jagora: Sai kin yi rangwada za ki ba shi,
'Y/Amshi: Ga Mairama ga Daudu.

2.4.3 Jatau Mai Magani

Wasan Jatau mai magani yara maza ne suke gudanar da shi a Bahaushiyar al'ada, inda za a sami yara suna tafiya a cikin kungiya suna nuna kwatanta ko siffanta yadda bokaye suke al'adar ba da magani a kasar Hausa. Ta haka ne yaron da aka zaba a matsayin boka ake kiran sa "Jatau", sai sauran yara suna raka shi gida-gida suna domin yin tallar ire-iren magungunan da yake da su. A yayin gudanar da wasan, Jatau yakan baje-kolin abubuwa kamar; tsirrai da saiwoyi da kunshe-kunshen magani da layu da guntayen fatu da kasusuwa da sauran kayayyakin da suka shafi harkar bokanci. Ta haka ne yakan dauko kowane nau'in abin day a zo da shi,

yana nuna wa mutane ɗaya bayan ɗaya, kuma yana faɗin sunayensu tare da irin maganin da kowanensu yake yi a al'adance.

Ga samfurin waƙar da ake yi a yayin gudanar da wannan wasa na Jatau mai magani kamar haka:

Jatau: Ya Bismilla Rabbana,
'Y/Amshi: Jatau.

Jatau: Za ni bayanin magani,
'Y/Amshi: Jatau.

Jatau: In ba ku bayani ɗan kaɗan,
'Y/Amshi: Jatau.

Jatau: Dawa ma na magani, ko don yunwa ma a cira,
'Y/Amshi: Jatau.

Jatau: Sabara na magani, a tambayi maijago a ji,
'Y/Amshi: Jatau.

Jatau: Sanya ma na magani, ko don maye ma a cira,
'Y/Amshi: Jatau.

Jatau: Ku jiyo marke na magani, ko don tari ma a cira,
'Y/Amshi: Jatau.

Jatau: Allah ne mai magani,
: Ko gun sa ka dage ya isa,
'Y/Amshi: Jatau.

Amfanin wannan wasa shi ne a faɗakar ta hanyar wayar da kai a kan ire-iren tsirrai da 'ya'yan itatuwa masu maganin cututtuka daban-daban. Haka kuma, waƙar da ake rerawa tana ƙara faɗakar da al'umma cewa, babu wani mahuluki da yake da tasiri a kan komi idan ba Allah maɗaukakin sarki ba. Misali, babu mai saka wa mutane cuta sai Alla, kuma babu mai warkar da su sai Allah, amma ba boka ba, kamar yadda Almajir (2011:15-16) ya bayyana.

Auna Fahimta na 2

Wadanne irin yara ne suke yin wasan Mairama da Daudu?
Yaya ake gudanar da tsarin wasan Tsoho da gemu?
Wane irin darasi wasan Jatau mai magani yake koyar da al'umma?



2.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi wasan kwaikwayo na gargajiya da nau'o'insa. Saboda haka ne aka yi sharhi mai gamsarwa a kan wasu nau'o'in wasannin Hausawa na gargajiya da suka shafi wasannin tashe da ake yi a lokacin watan azumi kamar; tsoho da gemu da Mairama da Daudu da Jatau mai magani da sauransu. Haka kuma, an yi tsokaci a kan wasannin gargajiya na yara kamar wasan 'yar tsana da wasan Dan akuyana da wasan langa da sauransu da yadda tsarin aiwatar da su yake a gargajiyan.

2.6 Ma'anar Muhimman Kalmomi

- Biki: Taron shagali da ake haɗuwa a yi domin nuna farin ciki kamar aure ko haihuwa da sauran makamantansu.
- Wasa: Abin da za a yi domin raha.
- 'Yar tsana: Yarinyar gangan (wasa) da yara 'yan mata (kanana) suke yin kwaikwayon rainon ta.
- Boka: Mai yin mu'amala da aljannu wajen ba da magungunan gargajiya.
- Langa: Wasan da yara suke na rife kafa ɗaya da hannu suna tsalle da kafa ɗayar da ta rage.
- Magani: Abin da ake bayarwa ga mutane da nufin su sami waraka daga wata lalurar rashin lafiya da suke fama da ita.
- Daudu: Shi ne ango a cikin wasan.
- Mairama: Ita ce amarya a cikin wasan.



2.7 Manazarta da Wasu Ayyukan Karin Nazari

Adamu, M.T. (1998). *Aure da Biki a Kasar Hausa*. Kano: Dansarkin Kura Publishers Limited.

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2.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Yara mata suke gudanar da wasan 'yar tsana, ta hanyar mallakar 'yar tsana a rika kula da ita tamkar yadda ake yi wa jariri. Ta haka ne za ta rika kwaikwayon yi mata abubuwa kamar raino da wanka.
2. Yara suna koyon tsarin shugabanci da ake amfani da shi a yayin gudanar da wasan, inda kowane gari yake farkashin sarkinsa mai suna, 'Ruwa', kuma akwai barden yaƙin sarki mai suna, 'Dokin Ruwa'. Haka kuma, duk ƙungiyar da ta bari aka ture su, to an fi ƙarfinsu kuma an ci su da yaƙi ke nan.
3. Babbar manufar wasan 'Dan' akuyana ita ce, yana sanar da yara rumbu wato ruhewa, tare da wasu kayayyakin fada ko yaƙi na gargajiyar Hausawa.

Amsoshin Auna Fahimta na 2

1. Yara 'yan mata mata ne suke yin wasan Mairama da Daudu, inda yara mata suke haduwa kimanin su biyar (5) ko shida (6) ko ma fiye da haka, suna biye da yarinyar da suka zaɓa a matsayin amarya (Mairama) kuma sun yi mata lullubi. Haka kuma akwai wadda suka zaɓa daga cikinsu a matsayin ango (Daudu), wadda suka saka wa kayan maza, suna tafiya suna bin su da kayan ɗaki kamar kwanoni da kujera da tabarmi.
2. Yadda ake gudanar da tsarin wasan tsoho dag emu shi ne, yara ne da yawa suke haduwa sai a sami wani daga cikinsu ya kwaikwayi shiga irin ta tsofaffi, musamman ta hanyar sanya farin gemu da saje ta hanyar amfani da auduga. Sannan kuma wanda ya yi shigar, zai rika nuna yanayin gajiyawa irin ta tsofaffi ta hanyar takwarkwashewa da nuna rashin ƙwari, su kuma ragowar yara suna tallafar sa.
3. Amfanin wannan wasa shi ne a fadakar da jama'a ta hanyar wayar masu da kai a kan ire-iren tsirrai da 'ya'yan itatuwa masu maganin cututtuka daban-daban. Haka kuma, waƙar da ake rerawa tana ƙara fadakar da al'umma cewa, babu wani mahuluki da yake da tasiri a kan komi idan ba Allah maɗaukakin sarki ba. Misali, babu mai saka wa mutane cuta sai Alla, kuma babu mai warkar da su sai Allah, amma ba boka ba.

KASHI NA 3 WASANNIN KWAIKWAYO NA GARGAJIYA II

Abubuwan da Suke Ciki

- 3.1 Gabatarwa
- 3.2 Manufofin Darasi
- 3.3 Wasannin Bukukuwa
 - 3.3.1 Kalankuwa
 - 3.3.2 Budar Dawa
 - Auna Fahimta na 1
- 3.4 Wasan Shan Kabewa
 - Auna Fahimta na 2
- 3.5 Takaitawa
- 3.6 Ma'anar Muhimman Kalmomi
- 3.7 Manazarta da Wasu Ayyukan Karin Nazari
- 3.8 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

Wasan kwaikwayo na gargajiya shi ne ainihin wasan kwaikwayo wanda ya funshi tsantsar al'adar mutane ta asali, wato wadda suka gada tun kaka da kakanni. Wannan kashi ya funshi bayanai da suka shafi wasannin kwaikwayo na gargajiyar Hausawa tare da nuna asalin ginuwarsu, kamar yada Bahaushiyar al'ada ta tanada. Ta haka ne aka zo da bayanai da suka fayyace wasannin kwaikwayo na gargajiya waɗanda suka shafi bukukuwa kamar kalankuwa da sauran makamantansu.



3.2 Manufofin Darasi

Manufar wannan darasi ita ce, a yi bayani a kan wasu ire-iren wasannin kwaikwayo na gargajiya na bukuwa da ake gabatarwa tun kafin bayyanar addinin Musulunci, daga baya kuma addinin Musuluncin ya zo ya yi tasiri a kan waɗannan nau'o'in wasannin. Saboda haka ne za a kawo bayanai da za su fayyace yadda ake gudanar da wasannin bukukuwa. A farshen wannan darasin, ana sa rai dalibai za su fahimci:

- Ma'anar wasannin gargajiya na bukukuwa.
- Bayani a kan wasan gargajiya Kalankuwa.
- Bayani a kan wasan gargajiya Budar Dawa.
- Bayani a kan wasan gargajiya na Shan Kabewa.



3.3 Wasannin Bukukuwa

Biki al'adar Hausawa shi ne duk wani abu na alheri day a samu, sai 'yan'uwa da dangi da abokan arziki su taru don nuna farin ciki da taya murna ta hanyar wasanni da raye-raye da kaɗe-kaɗe da lashe-lashe da tanɗe-tanɗe da ado da nishaɗi (Adamu, 1998:38).

Wasannin bukukuwa wasu nau'o'in wasannin gargajiyar Bahausha ne waɗanda ake gudanar da su a cikin sigar biki, inda maza da mata za su taru a yi ta kaɗe-kaɗe da raye-raye ana gudanar da al'adu iri daban-daban da zimmarr kiyayewa adana su.

Kamar sauran wasanni, su ma waɗannan wasanni na bukukuwa suna da yawan gaske, sai dai kawai a kawo misalan wasu kamar haka:

3.3.1 Kalankuwa

Wasan kalankuwa wasa ne da samari da 'yan mata sukan shirya suna kwaikwayon aikin mulki da yadda ake gudanar da shari'a a karkara, musamman a lokacin kaka bayan an gama aikin gona, wato an girbe abinci an kai amfanin gona gida. Dagacin gari shi ne yakan naɗa 'Sarkin Samari', shi kuma sarkin samari sai ya naɗa mataimakansa kamar su; 'Galadima' da 'Waziri' da 'Alkali' da sauran makamnatansu. A bangaren 'yan mata kuwa, su ne suke zaɓen 'Sarauniya' a tsakaninsu, sannan a zaɓi fili da za a gudanar da wasan kamar, kofar fada ko bakin kasuwa ko dai wani fili na daban, kuma sai a ayyana shi a matsayin gari guda na sarkin samari da sauran unguwanninsa waɗanda mataimakansa ke kula da su.

Daga nan sai sarkin samari ya zo ya kafa fadarsa a waje guda, sannan kuma ga masu kiɗa suna ta kaɗa taken sarkin samari da na mataimakansa ana cewa, 'he' ana ba su kuɗi. To, a cikin filin ne idan akwai saurayin da aka san ya bata da budurwarsa, ko kuma wasu abokai da suka bata da juna, sai a kai su a gaban sarkin samari domin ya bi diddigin abin da faru. Idan ya lura cewa laifin mai girma ne sai an haɗa da shari'a, nan take sai ta aika da su wajen alkal domin ya yanke masu hukunci. Haka za a yi ta yi har kimanin kwanaki huɗu (4) ana gudanar da irin wannan biki da shagali a yammacin kowace rana.

Irin wannan wasa yana nuna yadda ake gudanar da tsarin sarauta kasar Hausa, wato akan nuna sarki shi ne uban kasa kuma ana yin komi ne a karkashin jagorancinsa. A tattare da haka kuma, ana fito da hoton wasu sarautu a kasar Hausa, sannan kuma ana bayyana yadda ake gudanar da tsarin zance a tsakanin saurayi da budurwa a Bahaushiyar al'ada a aikace,

kuma ga nuna muhimmancin shari'a da alkalai a tsarin zamantakewar al'umma na yau da kullum.

3.3.2 Budar Dawa

Bikin budar dawa biki ne na gargajiya da akan yi shekara-shekara a kasar Hausa kafin zuwan addinin Musulunci, domin neman tsari daga cuce-cucen shekara da kuma sanin abin da shekara za ta kawo. Bokaye da maharba su ne suke shirya irin wanna biki, sannan kuma su shugabance shi a yayin gudanar da shi. Ana yin shi ne bayan ruwan damina ya dauke da wata huɗu (4), wato idan wata na huɗu ya kama kuma ya yi kwana goma sha huɗu (14) ake aiwatar da wannan biki. Tun kafin lokacin ya zo a sanar da mutane ranar da za a yi, waɗanda kuma suke lissafin ranaku a watanni da kididdigar ranar karshe da ruwa ya dauke, sun rigaya sun san ranar tun kafin ta zo. Tun kafin wannan ranar mutane za su yi ta taruwa, a garin da za a yi bikin na budar dawa.

Idan ranar da za a yi bikin ta zo, manyan bokaye da maharba a farkashin shugabancin babbansu, za su fita su kewaye dajin da za a yi farauta a cikinsa. Bayan an kewaye shi kaf, kashegari da sassafe sai manya sauran mutanen gari za su fita ana bushe-bushe da kade-kade, su tafi wannan daji domin yin farauta a cikinsa. Idan aka fita, duk dabbar da aka fara cin karo da ita, ita za a kashe a kawo gaban manya. Bayan sun yi al'adar da za su yi, sai a fede dabbar nan a dauko tumbinta, za a fasa tumbin nan kuma a dauko sauran kayan cikinta domin a yi nazarinsu, wato a gano ire-iren abubuwan da za su faru a cikin shekara mai zuwa. Misali, idan aka ga yayi sosai a cikin tumbin, sai a ce wannan shekarar za a yi iska mai yawan gaske a wannan shekara. Idan kuwa aka sami kwari ko tsutsotsi a cikin tumbin, sai a yi nazarinsu a ga halin da suke ciki. Misalai, idan kwarin nan matattu ne, sai a ce shekara mai zuwa za a yi yawan mace-mace. Idan kuma ba matattu ba ne, amma kuma ba su da kuzari, sai a ce shekara mai zuwa za a yi yawan cuce-cuce, amma babu kutuwa sosai. Idan kuma tumbin akwai ruwa sosai, sai a ce bana za a sami damina mai albarka, idan kuma babu ruwa a ciki, sai a ce za a yi fari.

Bayan an gama wannan karatu ne, sai a shiga raba naman dabbar zuwa fungiya-fungiya, kowa zai yi kokarin neman naman dabbar nan komai kankantar sa domin ya kai gidansa, sannan a saka cikin girki a yi abinci da shi a ci. Mutane kan yi kokarin raba wa dangi da sauran 'yan'uwa wannan abinci, domin sun yarda da cewa zai tsare su daga dukkan masifu da sharrin cuce-cucen wannan shekara. Kuma har yanzu ana gudanar da irin wannan biki na al'ada, musamman a wuraren da Maguzawa suke zaune.

Auna Fahimta na 1

Fadi muhimmancin gudanar da bikin kalankuwa ga samari da ‘yan mata.

A wane lokaci ne Hausawa suke gudanar da bikin budar dawa?

Bayyana abin da ‘Sarkin Samari’ yake aikatawa a fadarsa a lokacin gudanar da wasan kalankuwa.

3.4 Wasan Shan Kabewa

Shi wannan wani biki ne da Hausawa suke yi kafin zuwan addinin Musulunci, musamman da kaka bayan amfanin gona ya nuna musamman ma kayan marmari. A wajen wannan biki, ‘Sarkin Bori’ ko Sarauniyar Bori waɗanda akan kira su da ‘Uban Girka’ ko ‘Uwar Girka’ su ne suke haɗa irin wannan biki. Tsarin yadda ake aiwatar da bikin kuwa shi ne, idan kaka ta kama sai sarkin bori ya tsayar da ranar da za a yi wannan biki, sannan kuma ya je ya shaida wa maigari. Idan maigari ya yarda, sai sarkin bori ya shiga aikawa da goron gayyata ga ‘yan bori na cikin gari da kuma makwabta mazansu da matansu. Makadan garaya su ne kan gaba wajen gayyatar, kuma tun kafin ranar ta zo, sarkin bori zai yi tanadin wurin saukar baki, musamman wajen kwanansu da kuma abincin da za su ci. Idan ranar ta zo, ‘yan bori za su yi ta kwararowa cikin garin, shi kuma yana kai su masaukinsu. Bisa yawanci, sukan tanadi ‘yar gudummuwar da za su ba shi idan za su zo wannan biki. Sarkin bori shi zai tanadi kabewar da za a sha, wani loakci ma shi ke shuka ta da hannunsa domin yi wa irin wannan rana shiri na musamman.

Baya ga kabewa, zai tanadi wasu sauran kayayyakin marmari na wannan shekara irin su; yakuwa da albasa da yalo dad a sauransu. Haka kuma, zai yi tanadin katubar tukunya wadda za a dafa kabewar a ciki da kuma itacen da za a yi amfani da su wajen dahuwar. Bayan dukkanin jama’ a sun taru, idan ana gobe za a yi bikin, za a share dandali ko gidan sarkin bori, tun wajejen magariba za fara wasa, su kuma makadan garaya za su goce da kida, ‘yan bori kuma suna rawa suna hawa bori irir-iri. Daga nan kuma, sai jama’ a su yi ta lika wa ‘yan bori kari, su kuma suna ba makada ire-iren waɗannan kudafen. Haka nan za a yi ta yi har sai gari ya waye, sannan a dakata a huta a ci abinci, idan hantsi ya fito kuma a koma fagen wasa a a ci gaba. A wannan lokaci ne za a kawo katubar tukunyar da aka tanada a girka ta, a zuba ruwa da kanwa da sauran kayan marmari a yi ta iza wuta. Bayan an girka tukunya sai a koma a ci gaba da kida, ana wasa ana rawa ana hawan bori. Haka za a yi ta yi har zuwa lokacin azahar da la’asar, daga nan saia makada su kafa taken ‘Sarkin Rafi’, kuma ga kabewar da za a dafa an kawo an ajiye ta tsakiyar fagen da za a yi wasa ko biki.

Ana cikin kafa taken Sarkin Rafi, sai Sarkin Bori ko wani dan borin ya yah au borin Sarkin Rafi. Idan ya hau, sai ya hau kan turmi wanda aka

riga aka ajiye a wurin. Wani lokaci kuma sukan hau kan kuka, idan akwai bishiyar a kusa da wurin. Daga kan wannan turmin ko bishiyar kukar ne ɗan borin zai yo tsalle ya faɗi da gindi a kan kabewar. Da faɗuwarsa sai mabewar ta rugurguje, sai nan da nan a tafi da sauri a kwashe kabewar a aje, a zuba cikin tukunyar nan da take kan wuta, bayan an zuba sai a kawo duk kayan amfanin gona na wannan shekara irin su; yakuwa da yalo da gauta dad a albasa da sauran a zuba cikin tukunyar a yi ta sa wuta. Bayan nan sai a ci gaba da wasa har gari ya waye, idan gari ya waye sai a zo da manya-manyan akusa a dinga ɗibar faten kabewar nan raba wa duk ‘yan borin da suka zo wurin. Za ka ga a wurin rabon ana ta ribibi, kowa yana ƙoƙarin ya samu ya sha. Idan an gama shan kabewa, sai Sarkin Bori ya salami jama’ a ya koma gida. Idan waɗanda ba ‘yan bori ba suka halarci wurin shan kabewa, su ba za a ba su ba, sai dai a raba masu maɗi ko nono su sha, dama an riga na yi tanadinsu don saboda faruwar haka a irin wannan rana.

‘Yan bori suna ganin darajar wannan shan kabewa, domin sun ɗauka duk wanda ya sha kabewar a wannan shekarar ba zai gamu da wani abu da zai tayar masa da hankali ko zai baƙanta masa raiba. Don haka ne suka ɗauki abin da muhimmanci, kuma a bisa al’adarsu babu wani ɗan borin da zai ci wani abu daga cikin albarkacin damina in ba bayan an yi shan kabewa ba. Wato duk amfanin gonar wannan shekara ko da gyada ba zai ci ba, sai bayan an yi shan kabewa. Idan kuwa wani ɗan bori ya kuskura ya ci, to duk abin day a same shi, shi ya jawo wa kansa. Wataƙila a da can, wannan biki ya shafi kowane Bahaushe ne, daga baya kuma bayan zuwan addinin Musulunci, sai yawancin Hausawa suka daina yi sai aka bar ‘yan bori kawai suna yi su kaɗai.

Auna Fahimta na 2

Me Sarkin Bori yake yi idan an kaɗa taken Sarkin Rafi a bikin shan kabewa?

Waɗanne nau’ in makada ne kan gaba a wajen gudanar da bikin shan kabewa?

Faɗi abubuwan da ake tanada wajen gudanar da bikin shan kabewa.



3.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi wasan kwaikwayo na gargajiya da nau’o’insa. Saboda haka ne aka yi bayyana sharhi mai gamsarwa a kan wasu nau’o’ in wasannin Hausawa na gargajiya da suka shafi bukukuwan da Hausawa suke yi tun kafin bayyanar addinin Musulunci. Har wa yau kuma, darasin ya kawo misalan wasu bukukuwan

gargajiya kamar su; wasan kalankuwa da wasan shan kabewa da wasan budar dawa da yadda ake aiwatar da su a gargajiyan.

3.6 Ma'anar Muhimman Kalmomi

- Biki: Taron shagali da ake haɗuwa a yi domin nuna farin ciki kamar aure ko haihuwa da sauran makamantansu.
- Wasa: Abin da za a yi domin raha.
- Kalankuwa: Nau'in wasa da samari da 'yan mata suke shiryawa domin raha.
- Shan kabewa: Nau'in wasa ne da Hausawa suke gudanarwa tun kafin zuwan addinin Musulunci musamman a lokacin kaka (rani).
- Budar dawa: Nau'in wasa ne da Hausawa suke gudanarwa duk shekara-shekara a kasar Hausa kafin zuwan addinin Musulunci.



3.7 Manazarta da Wasu Ayyukan Karin Nazari

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3.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Bikin kalankuwa yana da muhimmanci ga rayuwar samari da ‘yan mata. Domin kuwa sukan shirya shi ne domin su riƙa kwaikwayon aikin mulki da yadda ake gudanar da shari’a a karkara, musamman a lokacin kaka bayan an gama aikin gona, wato an girbe abinci an kai amfanin gona gida.
2. Ana yin bikin budar dawa ne bayan ruwan damina ya d̄auke da wata huɗu (4), wato idan wata na huɗu ya kama kuma ya yi kwana goma sha huɗu (14) ake aiwatar da wannan biki. Tun kafin lokacin ya zo a sanar da mutane ranar da za a yi, waɗanda kuma suke lissafin ranaku a watanni da kiɗiddigar ranar ƙarshe da ruwa ya d̄auke, sun rigaya sun san ranar tun kafin ta zo. Tun kafin wannan ranar mutane za su yi ta tattuwa, a garin da za a yi bikin na budar dawa.
3. Sarkin samari yakan zo ya kafa fadarsa a waje guda, sannan kuma ga masu kiɗa suna ta kaɗa taken sarkin samari da na mataimakansa ana cewa, ‘he’ ana ba su kuɗi. To, a cikin filin ne idan akwai saurayin da aka san ya bata da budurwarsa, ko kuma wasu abokai da suka bata da juna, sai a kai su a gaban sarkin samari domin ya bi diddigin abin da faru.

Amsoshin Auna Fahimta na 2

1. Idan aka kaɗa taken Sarkin Rafi, sai Sarkin Bori ko wani ɗan borin ya yah au borin Sarkin Rafi. Idan ya hau, sai ya hau kan turmi wanda aka riga aka ajiye a wurin. Wani lokaci kuma sukan hau kan kuka, idan akwai bishiyar a kusa da wurin. Daga kan wannan

turmin ko bishiyar kukar ne ɗan borin zai yo tsalle ya faɗi da gindi a kan kabewar. Da faɗuwarsa sai mabewar ta rugurguje, sai nan da nan a tafi da sauri a kwashe kabewar a aje, a zuba cikin tukunyar nan da take kan wuta,

2. Makadan garaya su ne kan gaba wajen gayyatar, kuma tun kafin ranar ta zo, sarkin bori zai yi tanadin wurin saukar baki, musamman wajen kwanansu da kuma abincin da za su ci.
3. Sarkin bori shi zai tanadi kabewar da za a sha, wani lokaci ma shi ke shuka ta da hannunsa domin yi wa irin wannan rana shiri na musamman. Baya ga kabewa, zai tanadi wasu sauran kayayyakin marmari na wannan shekara irin su; yakuwa da albasa da yalo da sauransu. Haka kuma, zai yi tanadin ƙatuwar tukunya wadda za a dafa kabewar a ciki da kuma itacen da za a yi amfani da su wajen dahuwar.

KASHI NA 4 WASANNIN KWAIKWAYO NA ZAMANI I

Abubuwan da Suke Ciki

- 4.1 Gabatarwa
- 4.2 Manufofin Darasi
- 4.3 Wasan Kwaikwayo na Rediyo
 - 4.3.1 Gidan Rediyo Tarayya, Kaduna
 - 4.3.2 Gidan Rediyo Kano
 - 4.3.3 Gidan Rediyo Bauchi
 Auna Fahimta na 1
- 4.4 Wasan Kwaikwayo na Talabijin
 - 4.4.1 NTA Kaduna
 - 4.4.2 NTA Kano
 - 4.4.3 KTRTB Katsina
 - 4.4.4 CTB Kano
 Auna Fahimta na 2
- 4.5 Takaitawa
- 4.6 Ma'anar Muhimman Kalmomi
- 4.7 Manazarta da Wasu Ayyukan Karin Nazari
- 4.8 Amsoshin Tambayoyin Auna Fahimta



4.1 Gabatarwa

Wasan kwaikwayo na zamani su ne ire-iren wasanni da suka wanzu a sakamakon zuwan Turawan mulki kasar Hausa, wato bayan an samu karatu da rubutun boko na zamani kuma an samu sababbin kayayyakin fasahar zamani. Wannan kashi ya funshi bayanai da suka shafi wasannin kwaikwayo na zamani waƙanda suka haɗa da; wasan kwaikwayo na talabijin ake gabatar wa jama'a ta hanyar kallo, da kuma wasan kwaikwayo na rediyo da ake gabatarwa wa jama'a ta hanyar ji (sauraro).



4.2 Manufofin Darasi

Manufar wannan darasi ita ce, a yi bayani a kan wasu ire-iren wasannin kwaikwayo na zamani da suka samu a sakamakon zuwan Turawan mulki kasar Hausa. Ta haka ne za a bibiyi wasan kwaikwayon zamani na talabijin wanda ake gabatarwa ta hanyar akwati mai nuna hoto da yin Magana. Haka kuma za a waiwayi wasan kwaikwayon zamani da ake gabatarwa a rediyo, wato na'urar da aje ji da sauraron magana. A farshen wannan darasin, ana sa rai dalibai za su fahimci:

- Ma'anar wasannin kwaikwayo na zamani.
- Bayanin wasan kwaikwayon zamani na talabijin.

- Wasan kwaikwayon zamani na rediyo.



4.3 Wasan Kwaikwayo na Rediyo

Rediyo wata na'ura ce da wani Bajamushe ya yi kofarin samarwa tun a shekarar 1883 domin isar da saƙo a tsakanin al'umma, kamar yadda Ibrahim (2016) ya nuna. Wasan kwaikwayo na rediyo kuwa, yana ɗaya daga cikin wasannin kwaikwayo na zamani wanda ya wanzu a sakamakon zuwan Turawa ƙasar Huasa, waɗanda suka samar da sababbin kayayyakin ƙere-ƙere na zamani ga Hausawa.

'Yar'adua (2007: 16-20) ya bayyana cewa, wasan kwaikwayo na rediyo wasa ne wanda zamani ya kawo, domin kuwa a lokacin da, kafin zuwan Turawa babu shi a ƙasar Hausa. Wasan kwaikwayo na rediyo wasa ne da aka gina shi a bisa tsarin 'ji' ko kuma 'sauraro', saboda haka tsarinsa da tasirinsa bai danganci ganin hoto ko sifa ba. An fara gabatar da irin wannan wasa kwaikwayo na rediyo tun wajen shekarar 1954, kuma ya samu haɗaka ne ta fuskar nauyin da gidajen rediyonmu suka ɗauka na watsa shi a kafafen watsa labarai (shirye-shirye).

Tarihi ya tabbatar da cewa, gidan rediyo na farko da aka buɗe a Nijeriya shi ne na Ikko (Legas) a shekarar 1933 wanda Turawan mulkin mallaka ne suka kafa shi. Daga baya kuma, sai gwamnatin jihar Arewa ta kafa gidan rediyo na kanta a shekarar 1952, mai suna Rediyo Kaduna (NBC) a garin Kaduna a ƙarƙashin shugabancin Sir. Ahmadu Bello Sardauna, kuma yana watsa shirye-shiryensa da Hausa, kuma ya yi ta samun canje-canje har zuwa Gidan Rediyo Nijeriya na Kaduna (FRCN) da ake kiran sa a yau. Ire-iren gidajen rediyon a suka taimaka wajen watsa wasannin sun haɗa da; Gidan Rediyon Tarayya na Kaduna (FRCN) da Rima Rediyo na Sakkwato da Rediyon Kano da Gidan Rediyon Bauchi (BRC), musamman saboda ganin yadda mutane ke matuƙar sha'awar wasanni musamman matsa na wancan lokaci. Kuma ya kasance mutane da kansu suke rubuta wasa su aika wa gidajen rediyon, su kuma su gyara sannan su saka shi a cikin shirye-shiryensu.

An gabatar da wasan kwaikwayo na littafin *Zamanin Nan Namu* na Shu'aibu Maƙarfi tun kafin a buga shi, kuma yana nuni ne ga illolin talla ga yara mata. Haka kuma akwai wasan littattafan *Basafce* da *Zaman Duniya* waɗanda ake gabatar da su a gidan rediyon Kaduna. Bayan shekar 1965, malam Kasimu Yero ya rubuta wasan kwaikwayo tun yana makarantar gaba da firamare, kuma ya ƙara rubuta wani wasan kwaikwayon wanda ba a sami damar aiwatar da shi ba. a shekarar 1971 kuma, sai Rediyon Nijeriya ta Kaduna a ƙarƙashin jagorancin Alhaji Abdulrahman Mucika ta kirkiro shiri na farko wanda ake kiran sa 'Hausa

Drama'. A farkashin wannan shiri, akwai wasannin kwaikwayo da dama da suka shafi zaman iyali da kiwon lafiya da siyasa da ban-dariya da nishadi. Ana cikin waƙannan wasanni ne kuma, sai suka ga yadace a sake kirkiro wasu karin wasannin da suka shafi al'amuran rayuwa fanni daban-daban. A sakamakon wannan shawara ce a shekarar 1972, bayan an gama yakin basasar kasar nan, sai Kasimu Yero ya shirya shirin *Samanja Mazan Fama*, wato shirin nan da ya kunshi al'amuran yau da kullum a tsakanin sojoji da farar hula.

A dunkule a iya cewa, samuwar wannan sabuwar hanyar ta isar da sako (rediyoyi), ta bayar da gagarumar gudummuwa wajen samuwa da kuma habakar wasan kwaikwayo na Hausa. Haka kuma, a sakamakon wannan hanya akwai wasannin kwaikwayo da dama da ake gudanarwa a gidajen rediyo daban-daban. Ga misalan wasu gidajen rediyo da nau'o'in wasannin da suka gabatar kamar haka:

4.3.1 Gidan Rediyo Tarayya na Kaduna

Gidan rediyo na tarayya da ke Kaduna ya taimaka matuƙa wajen habakar wasannin kwaikwayo na zamani. Ga kaƙan daga cikin wasu nua'o'in wasanni da suka gabatar kamar haka:

- Zamanin nan Namu
- Zaman Duniya Iyawa ne
- Samanja Mazan Fama
- Jatau na Albarkawa
- Jatau na Kyallu, da sauransu.

4.3.2 Gidan Rediyo Kano

Haka kuma Gidan rediyo da ke Kano ya taimaka matuƙa wajen habakar wasannin kwaikwayo na zamani. Ga kaƙan daga cikin wasu nua'o'in wasannin da suka gabatar kamar haka:

- Duniyar nan Tamu
- Jami'ar Fanisau
- Kowa ya Kwana Lafiya
- Duniyar Jatau, da sauransu

4.3.3 Gidan Rediyo Bauchi

Gidan rediyo da ke Bauchi ya taimaka matuƙa wajen habakar wasannin kwaikwayo na zamani. Ga kaƙan daga cikin wasu nua'o'in wasannin da suka gabatar kamar haka:

- Duniya Ina za ki da mu Yaro Sbon Mutum
- Sallah mai Yawan Baya
- Ruguntsumin Sallah
- Yaro Sabon Mutum, da sauransu

(‘Yar’adua, 2007: 16-23).

Auna Fahimta na 1

Fadi ma’anar Rediyo.

Wane wasan kwaikwayo ne Rediyon Nijeriya Kaduna ya samar a shekarar 1972?

Fadi sunayen wasannin kwaikwayo guda huɗu (4) da ake gabatarwa a gidan Rediyo Kano.

4.4 Wasan Kwaikwayo na Talabijin

Tabijin ita ce rediyo mai hoto, ko kuma akwatin ganin hotuna da tsare-tsare (Kamusun Hausa, 2006: 423). Kamar wasan kwaikwayo na Rediyo, shi ma wasan kwaikwayo na talabijin yana ɗaya daga cikin wasannin kwaikwayo na zamani wanda ya wanzu a sakamakon zuwan Turawa Kasar Hausa, waɗanda suka samar da sababbin kayayyakin kere-kere na zamani ga Hausawa.

‘Yar’adua (2007: 24) ya bayyana cewa, samuwar wasan kwaikwayo na talabijin ba bau ne mai dogon tarihi ba, abu ne da ya samu bayan al’ummar Hausawa sun iya karatu da rubutu. Hasali ma a iya cewa, sai lokacin da Turawan mulkin mallaka suka kafofi ko hanyoyin sadarwa don yada manufofinsu na mulkin mallaka, inda aka samu gidan Rediyon Nijeriya da kuma Talabijin. Bayan haka ne, sai ‘yan kasa suka yi zurfi sosai a cikin ilimin boko har suka ttsunduma cikin siyasa, har ma suka fitar da wani kudiri na fatattakar Turawan, don haka sai ya zama tilas a gare su su yi amfani da kafofin yada labaru (rediyo da talabiji) na kansu.

A bisa wannan dalili ne, a ranar 31 ga watan Oktoba, 1959, aka samu Firimiyan Jihar Yamma Obafemi Awolowo ya buɗe gidan rediyo na kansa domin yada manufofinsa na siyasa. Ganin haka, sai shi ma Firimiyan Jihar Arewa, Ahmadu Bello, ya kafa nasa gidan rediyo da talabijin a shekarar 1963, domin yada manufofinsa na siyasa da kuma wayar da kan ‘yan kasa. A dalilin haka, sai gidan rediyo da na talabijin suka ci gaba da yada manufofi da sabbin shirye-shirye a ciki kuma har da na wasa kwaikwayo, don jan hankalin mutane a kan wasu manufofin gwamnati kamar; kiwon lafiya da canjin kudi da kidaya da ilimi da sauransu. Ta haka ne aka samu fim na farko na majigi da aka riƙa nunawa wuri-wuri mai suna ‘Baban Larai’ da sauransu.

A takaice dai, samuwar wannan kafa ta talabijin ta tallafa wajen samuwa da kuma haɓakar wasan kwaikwayo na Hausa a sigar zamananci da ya shafi kafar yada labaru ta talabijin. Haka kuma, abubuwa da dama sun kara taimakawa wajen bunkasawa da kuma haɓakar wasan kwaikwayo na talabiji kamar; ƙarin jihohin Nijeriya daga guda huɗu (4) zuwa goma sha

biyu (12) da yawaitar gidajen talabijin da yawaitar ma'aikatan talabijin masu sha'awar wasan kwaikwayo da fungiyoyin sa-kai na 'yan wasan kwaikwayo da yaɗuwar ilimin harshen Hausa da na Turanci a tsakanin ma'aikatan talabijin da finafinai na Hausa da sinima da majigi da sauransu. Ga misalan wasu gidajen talabijin da suka riƙa gabatar da wasanni:

4.4.1 NTA Kaduna

Haka kuma gidan talabijin na ƙasa da ke Kaduna ya taimaka matuƙa wajen haɓakar wasannin kwaikwayo na zamani. Ga kaɗan daga cikin wasu nua'o'in wasannin da suka gabatar kamar haka:

- Ƙarya ta Ƙare
- Kasagi na Halima
- Golobo, da sauransu.

4.4.2 NTA Kano

Haka kuma gidan talabijin na ƙasa da ke Kano ya taimaka matuƙa wajen haɓakar wasannin kwaikwayo na zamani. Ga kaɗan daga cikin wasu nua'o'in wasannin da suka gabatar kamar haka:

- Taskira Asirin mai Daki
- Tumbin Giwa
- Dan Kurma, da sauransu

4.4.3 KTRTB, Katsina

Gidan talabijin mallakin jiha da ke Katsina ya taimaka matuƙa wajen haɓakar wasannin kwaikwayo na zamani. Ga kaɗan daga cikin wasu nua'o'in wasannin da suka gabatar kamar haka:

- Ramin Kura
- Nayalli
- Yau da Kallo, da sauransu

4.4.4 CTB, Kano

A gidan talabijin mallakin jiha da ke Kano ya taimaka matuƙa wajen haɓakar wasannin kwaikwayo na zamani. Ga kaɗan daga cikin wasu nua'o'in wasannin da suka gabatar kamar haka:

- Zaman Duniya
 - Hadarin Ƙasa
 - Danmagori, da sauransu.
- (‘Yar’adua, 2007:28-29).

Auna Fahimta na 2

Mece ce talabijin?

Wane mutum ne ya fara buɗe gidan talabijin a Arewa don yada manufofin gwamnati da wayar da kan ‘yan kasa?

Bayyana abubuwan da suka taimaka wajen haɓaka wasan kwaikwayo na talabijin.



4.5 Takaitawa

A wannan darasi, an kawo bayanai da suka danganci wasu nau’o’in wasannin kwaikwayo na zamani da suka samu ko aka fara gudanar da su a sakamakon zuwan zamani. Ta haka ne aka yi bayani tare da sharhi mai gamsarwa a kan wasan kwaikwayo da ake gabatarwa a talabijin, wato na’ura mai nuna hoto da magana. Har wa yau kuma, an yi bayani a kan wani nau’in wasan kwaikwayon na rediyo da zamani ya kawo, wanda Turawan mulkin mallaka ne suka kafa shi. kuma aka fara aiki da shi a wajejen shekarar 1933.

4.6 Ma’anar Muhimman Kalamomi

- Rediyo: Na’ura ce da aka samar tun a shekarar 1883 domin isar da saƙo a tsakanin al’umma, ta hanyar sauraron magana kawai ba tare da an ga hotunansu ba.
- Talabijin: Rediyo mai hoto, ko kuma akwatin ganin hotunan mutane tare da nuna yadda suke aiwatar da magana.
- Wasa: Abin da ake aikatawa domin a raha da nishafi.
- Zamani: Yayi ko kuma lokacin da ake ciki.
- Manufofin gwamnati: Kyawawan shirye-shiryen da gwamnati take yin tanadi domin kayautata wa al’ummarta.



4.7 Manazarta da Wasu Ayyukan Karin Nazari

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4.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Rediyo wata na’ura ce da wani Bajamushe ya yi kofarin samarwa tun a shekarar 1883 domin isar da saƙo a tsakanin al’umma, ta hanyar sauraron magana kawai ba tare da an ga hoto ba.
2. A shekarar 1972, bayan an gama yakin basasar kasar Nijeriya, sai Kasimu Yero ya shirya shirin *Samanja Mazan Fama*, wato shirin nan da ya kunshi al’amuran yau da kullum a tsakanin sojoji da farar hula.

3. Ga misalai guda huɗu daga cikin wasu nua'o'in wasannin da suke gabatar kamar haka:
 - 1 - Duniyar nan Tamu
 - 2 - Jami'ar Fanisau
 - 3 - Kowa ya Kwana Lafiya
 - 4 - Duniyar Jatau, da sauransu.

Amsoshin Auna Fahimta na 2

1. Tabijin ita ce rediyo mai hoto, ko kuma akwatin ganin hotuna da tsare-tsare.
2. Firimiyan Jihar Arewa, Sir. Ahmadu Bello Sardauna, shi ne ya kafa nasa gidan rediyo da talabijin a shekarar 1963, domin yada manufofinsa na siyasa da kuma wayar da kan 'yan kasa. A dalilin haka, sai gidan rediyo da na talabijin suka ci gaba da yada manufofi da sabbin shirye-shirye a ciki kuma har da na wasa kwaikwayo, don jan hankalin mutane a kan wasu manufofin gwamnati kamar; kiwon lafiya da canjin kuɗi da kidayar da ilimi da sauransu. Ta haka ne aka samu fim na farko na majigi da aka rika nunawa wuri-wuri mai suna 'Baban Larai' da sauransu.
3. Abubuwa da dama sun kara taimakawa wajen bunƙasawa da kuma haɓakar wasan kwaikwayo na talabiji kamar; karin jihohin Nijeriya daga guda huɗu (4) zuwa goma sha biyu (12) da yawaitar gidajen talabijin da yawaitar ma'aikatan talabijin masu sha'awar wasan kwaikwayo da kungiyoyin sa-kai na 'yan wasan kwaikwayo da yaduwar ilimin harshen Hausa da na Turanci a tsakanin ma'aikatan talabijin da finafinai na Hausa da sinima da majigi da sauransu.

RUKUNI NA 3 WASANNIN KWAIKWAYO NA ZAMANI DA JIGOGINSU DA MUHIMMANCIN WASA GA RAYUWAR AL'UMMA

- Kashi Na 1 Wasannin Kwaikwayo na Zamani II
 Kashi Na 2 Wasannin Kwaikwayo na Zamani III
 Kashi Na 3 Muhimmancin Wasan Kwaikwayo ga Rayuwar Al'ummar
 Hausawa
 Kashi Na 4 Jigo a Wasan Kwaikwayo na Hausa

KASHI NA 1 WASANNIN KWAIKWAYO NA ZAMANI II

Abubuwan da Suke Ciki

- 1.1 Gabatarwa
- 1.2 Manufofin Darasi
- 1.3 Wasan Kwaikwayo na Dandamali
Auna Fahimta na 1
- 1.4 Wasan Kwaikwayo na Majigi (Silima)
Auna Fahimta ana 2
- 1.5 Takaitawa
- 1.6 Ma'anar Muhimman Kalmomi
- 1.7 Manazarta Da Wasu Ayyukan Karin Nazari
- 1.8 Amsoshin Tambayoyin Auna Fahimta



1.1 Gabatarwa

Wasan kwaikwayo na zamani su ne ire-iren wasanni da suka wanzu a sakamakon zuwan Turawan mulki kasar Hausa, wato bayan an samu karatu da rubutun boko na zamani kuma an samu bunkasar fasahar zamani ta fuskar abubuwa da dama. Wannan kashi ya kunshi bayanai da suka shafi wasannin kwaikwayo na zamani waɗanda suka haɗa da; wasan kwaikwayo na silima (majigi) da kuma wasan kwaikwayo na dandamali (stage drama).



1.2 Manufofin Darasi

Manufar wannan darasi ita ce, a yi bayani a kan wasu ire-iren wasannin kwaikwayo na zamani da suka samu a sakamakon zuwan Turawa kasar Hausa. Ta haka ne za a bibiyi wasan kwaikwayon zamani na dandamali wanda ake gabatarwa a majigi (silima) da kuma wanda ake gabatarwa a

dandamali, wato ake yi a gaban jama'a suna kallo nan take. A karshen wannan darasin, ana sa rai dalibai za su fahimci:

- Ma'anar wasan kwaikwayon zamani na majigi.
- Bayani a kan wasan kwaikwayon zamani na majigi (silima).
- Wasan kwaikwayon zamani na dandamali.



1.3 Wasan Kwaikwayo na Dandamali

Abin da ake kira dandamali shi ne wani dabe da ake yin a siminti mai dan tudu don tsayawar 'yan wasa ko jirgin ruwa (Kamusun Hausa, 2006: 94). A fahimtar wasu masana adabin Hausa kamar Dangambo (2008:26) ya nuna cewa, wasan kwaikwayo na dandamali shi ne nau'in wasa da ake aiwatarwa a zahiri don a kalla kuma a ji. Ta haka ne shi ma Muhammad (2003: 119) ya yi karin haske cewa irin wannan wasa na dandamali (stage drama) shi ne ya fi yawa a halin yanzu, domin kuwa ana aiwatar da shi a gaban mutane suna ganin abin da ake yin an take.

A dunkule a iya cewa, shi ma wasan kwaikwayo na dandamali yana daya daga cikin wasanni da zamani ya samar da su a sakamakon zuwan Turawa kasar Hausa. Ta haka ne akan samar da wani dabe ta hanyar ginawa, sannan a umurci 'yan wasa yadda za su riƙa gabatar da bangaren rawar da aka ba su domin aiwatarwa a wasa, kuma su lura cewa jama'a za su riƙa ganin su nan take suna yin raha da faɗakarwa.

Auna Fahimta na 1

Fadi ma'anar dandamali.

Me ya haifar da samuwar wasan kwaikwayo na dandamali?

Wane irin umurni ake ba 'yan wasa a tsarin gudanar da wasan kwaikwayo na dandamali?

1.4 Wasan Kwaikwayo na Majigi (Silima)

Majigi yana nufi hotuna masu motsi da ake nunawa a farin bango ta hanyar harba su da wata na'ura da wutar lantarki mai hasken gaske (Kamusun Hausa, 2006: 321). A fahimtar Danbappa (2016:7) kuwa, majigi kalma ce da ake amfani da ita a matsayin hoton da ake nuna wa mutane ta hanyar sanya allon kallo a saman mota.

Saboda haka wasan kwaikwayo na majigi ko silima wani nau'in wasa ne da ya samu a sanadiyyar zamani, inda ake nuna wa jama'a wasan kwaikwayo kai tsaye ta hanyar amfani da na'ura mai haska hotuna a jikin bango kuma yana magana tare da yin motsi. Ana ganin cewa majigi shi ne abu na farko da ya fara yin sharar fage wajen nuna wa Bahausha

hanyar gabatar da wasannin kwaikwayo wafanda aka rika nuna wa gidajen talabijin da na rediyo, daga baya kuma suka rikide zuwa finafinai. Wasan kwaikwayo da aka fara nunawa a kasar Hausa ta hanyar majigi shi ne mai suna *Baban Larai* a shekarar 1948, wanda Turawan mulki suka gabatar domin su wayar da kan 'yan Arewa su karfi noman gyada da auduga, sannan kuma su kara fahimtar sha'anin kiwon lafiya.

Daga nan kuma, sai aka samu karin wasu wasanni da ma'aikatar yada labarai ta nuna ta hanyar majigi irin su; *Dan Arewa a London* da *Shaihu Umar* da *Kulba na Barna* da sauransu. Daga nan kuma, wani kamfanin tana na NTC ya shirya wasan kwaikwayo wanda aka gabatar ta hanyar majigi a shekara 1969-1970, domin ya jawo hankalin manoma su noma ganyen taba da kuma koyar da shan tabar, kuma wasan ya tallata taba mai dagi da taba mai zobe. Haka kuma an kara samu wani kamfanin sukari mai iyali da ya ci shirya wasannin kwaikwayo, domin ya tallata sukarin da yake sayarwa ga jama'a ta hanyar amfani da majigi. Haka kuma, a duk lokacin da za a gabatar da majigi, ana yin sa ne a wasu zaɓaɓɓu kuma muhimman wurare kamar; kofar fadar sarki ko bakin kasuwa ko filin kwallo ko kuma wani keɓaɓɓen wuri na musamman.

Auna Fahimta na 2

Me ake nufi da majigi?

Mece ce manufar wasan kwaikwayo na majigi da kamfanin taba na NTC ya shirya?

A wace shekara aka fara gabatar da wasan kwaikwayo a kasar Hausa ta hanyar majigi?



1.5 Takaitawa

A wannan darasi, an kawo bayanai da suka danganci wasu nau'o'in wasannin kwaikwayo na zamani da suka wanzu ko aka fara gudanar da su a sakamakon zuwan zamani. Saboda haka ne aka yi bayani tare da sharhi mai gamsarwa a kan wasan kwaikwayo da ake gabatarwa a dandamali (stage drama) wanda ake yi a gaban mutane suna ganin abin da yake faruwa nan take. Sannan kuma aka yi bayani a kan wani wasan kwaikwayon na silima (majigi), wanda zamani ya kawo kuma aka fara aiwatar da shi a shekarar 1948 a dalilin samuwa da bunkasar fasahar zamani ta hanyar amfani da na'urori.

1.6 Ma'anar Muhimman Kalmomi

- Majigi: Hoton da ake nuna wa mutane ta hanyar sanya farin allon kallo.
- Dandamali: Dabe ne da ake yin a siminti mai dan tudu don tsayawar 'yan wasa.
- Gabatarwa: Kaddamar da 'yan wasa kafin ko kuma lokacin da suke taka rawa a cikin wasa.
- Kiwon lafiya: Yadda ake kula da lafiyar sassan jiki.
- NTC: Mashahurin kamfani ne da ya yi fice wajen sayar da taba sigari a Nijeriya (Nigerian Tobacco Company).



1.7 Manazarta da Wasu Ayyukan Karin Nazari

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Yahaya, I.Y. (1988). *Hausa a Rubuce: Tarihin Rubuce-Rubuce a Cikin Hausa*. Zaria: NNPC Limited.

Yar'adua, T.M. (2007). *Wasan Kwaikwayo na Hausa: Nau'o'insa da Sigoginsa*. Kano: Usman Al-amin Publishing Company.



1.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Abin da ake kira dandamali shi ne wani dabe da ake yin a siminti mai dan tudu don tsayawar ‘yan wasa a yayin aiwatar da wasa, ko kuma akan yi shi domin a tsayar da jirgin ruwa.
2. Wasan kwaikwayo na dandamali yana daya daga cikin wasanni da zamani ya samar da su a sakamakon zuwan Turawa Kasar Hausa.
3. Akan umurci ‘yan wasa yadda za su rika gabatar da bangaren rawar da aka ba su domin aiwatarwa a wasan, kuma su lura cewa jama’ a za su rika ganin su nan take suna yin raha da fadakarwa.

Amsoshin Auna Fahimta na 2

1. Majigi yana nufi hotuna masu motsi da ake nunawa a farin bango ta hanyar harba su da wata na’ura da wutar lantarki mai hasken gaske.
2. Kamfanin taba na NTC ya shirya wasan kwaikwayo wanda aka gabatar ta hanyar majigi a shekarar 1969-1970, domin ya jawo hankalin manoma su noma ganyen taba da kuma koyar da shan tabar, kuma wasan ya tallata taba mai dagi da taba mai zobe.
3. Wasan kwaikwayo da aka fara nunawa a Kasar Hausa ta hanyar majigi shi ne mai suna **Baban Larai** a shekarar 1948, wanda Turawan mulki suka gabatar domin su wayar da kan ‘yan Arewa su karbi noman gyada da auduga, sannan kuma su kara fahimtar yadda sha’anin kiwon lafiya yake.

KASHI NA 2 WASANNIN KWAIKWAYO NA ZAMANI III

Abubuwan da Suke Ciki

- 2.1 Gabatarwa
- 2.2 Manufofin Darasi
- 2.3 Wasan Kwaikwayo na Fim
Auna Fahimta na 1
- 2.4 Wasan Kwaikwayo Rubutacce
Auna Fahimta na 2
- 2.5 Takaitawa
- 2.6 Ma'anar Muhimman Kalmomi
- 2.7 Manazarta da Wasu Ayyukan Karin Nazari
- 2.8 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

Fim hikima ce ta hoto mai motsi da take dāuke da mutane, wato hotunansu maza ko mata, yara ko manya, ko kuma wanin mutane wanda aka dāuka ta hanyar yin amfani da na'urar dāukar hoto da magana. Wannan kashi ya zo da bayanai a kan wasannin kwaikwayo na zamani guda biyu (2), wato wasan kwaikwayo na fim wanda aka fara gudanarwa tun wajejen shekarar 1986 zuwa 19884. Haka kuma, akwai tsokaci da ya shafi rubutaccen wasan kwaikwayo da ake gabatarwa a rubuce, wanda kuma aka fara gudanarwa bayan zuwan Larabawa da Turawan mulki waɗanda suka koya wa jama'ar kasar Hausa karatu da rubutu.



2.2 Manufofin Darasi

Manufar wannan darasi ita ce, a yi bayani a kan wasu wasannin kwaikwayo na zamani da suka tuzgo a sakamakon zuwan Turawa ƙsar Hausa, kuma bayan sun koya wa jama'a karatu da rubutu. Ta haka ne za a yi tsokaci a kan wasan kwaikwayo na fom da kuma rubutaccen wasan kwaikwayo. A ƙarshen wannan darasin, ana sa rai dālibai za su fahimci:

- Ma'ana da bayanin wasan kwaikwayon na fim.
- Wasanan kwaikwayo rubutacce.
- Yadda Wasannin guda biyu suka samu haɓaka sosai.



2.3 Wasan Kwaikwayo na Fim

Fim arariyar kalma ce daga Turanci (Film), kuma shi ne wani faifai wanda ake daukar shirye-shirye a cikin kaset da faifan sidi (CD plate), sannan a nuna a talabijin ta hanyar yin motsi da nuna hoto da kuma yin magana duk a lokaci daya. Fim na Hausa shi ne wasan da ake shiryawa ta hanyar yin magana da harshen Hausa a cikinsa, domin isar da sakonnin da suke dauke da shi. Har wa yau, su ire-iren waɗannan fina-finai na Hausa damfare suke da sassan adabin Hausawa a cikinsu kamar; karin magana da habaici da tatsuniya da kirari da sauransu” (Umma, 2014: 168).

Fim wata hikima ce ta hoto mai motsi da take dauke da mutane, wato hotunansu maza ko mata, yara ko manya, ko kuma wanin mutane wanda aka dauka ta hanyar yin amfani da na'urar daukar hoto ta musamman tare da bai wa mutanen (kowanensu) damar tafiya da wasu ayyuka ta fuskar kwaikwayo ko waninsa, a wani ɗan lokaci da aka kebe, wanda shi wasan kwaikwayon yake dauke da wani saƙo na musamman kan nishaɗi da gargadi da wa'azi da soyayya da tarihi ko wanin haka zuwa ga al'ummar duniya (Yar'aduwa, 2007: 30).

Ayyukan masana adabi a fagen finafinan Hausa irin su; Chamo (2006 da 2011) da Yar'aduwa (2007) da Dangambo (2008) da Umma (2009 da 2014 da 2017 da 2021) da Binta (2012) da Dunfawa (2018) da Bello (2018) da sauran makamantansu sun yarda cewa, tarihin fim a duniya kuwa, ya fara ne daga wasan kwaikwayo, don haka tarihinsa gajere ne matuƙa musamman idan aka kwatanta shi da wasu sauran sassan adabin Hausawa na zamani.

Su kuwa finafinan Hausa na bidiyo, an fara samun su ne daga wajejen shekarar 1980 zuwa 1984. Wannan ya faru ne a sakamakon irin hobɓasar da wasu kungiyoyin marubuta littattafai da na wasan kwaikwayo na dandamali da na wasan motsa jiki (kareti) suka fara jarraba shiryawa. A shekarar 1990 ce wata kungiyar ‘yan wasan kwaikawyo wadda ke shirya finafinan Hausa domin yi wa mutane hannunka mai sanda mai suna “Tumbin Giwa Drama Group” ta shirya wani fim mai suna “Turmin Danya”. Daga nan kuma sai a shekarar 1994, inda suka sake shirya wani fim ɗin mai suna “Gimbiya Fatima” daga na ɗaya har zuwa biyar (part 1-5). Haka kuma a shekarar 1994 ɗin ce, shi ma kamfanin Gidan Dabino ya shirya wani fim mai suna “In da so da Kauna”. A shekarar 1995 kuma, sai kungiyar “Jigon Hausa ta Birnin Kudu” ta gabatar da fim mai suna “Munkar” Har wa yau kuma a shekarar 1996, kungiyar Yakasai Drama Association sun shirya fim mai suna “Kuturun Danja”. Bayan yunkurin wannan kungiya kuma, sai aka kara samun wani fim mai suna

“Bakandamiyar Rikicin Duniya” wanda Dan’azumi Baba Cediyar ‘Yangurasa ya shirya. Saboda haka samuwar waɗannan finafinai da wasunsu, shi ne ginshikin da ya ba wa kamfanoni da kungiyoyin kasar nan damar yin finafinan Hausa. (Chamo, 2011: 66).

Daga nan ne kuma, sai gwamnati da sauran kamfanoni masu zaman kansu suka mallaki injuna da kyamara irin waɗanda ake amfani da su a halin yanzu a wajen ɗaukar hotunan mutane tare da duk wani furuci ko motsi na wanda aka ɗauka. Hakika wannan ya haifar da yawaitar shirin finafinan Hausa daga kamfanonin da suke ɗaukar nauyin shiryawa. Haka kuma, marubuta littattafan Hausa musamman na soyayya, su ma sun bayar da gagarumar gudummawa wajen samuwar finafinan Hausa. Daga cikinsu akwai; Balaraba Ramat Yakubu da Nazir Adam Salihi (NAS) da Ado Ahmad Gidan Dabino da Zuwaira Isa Danlami Jos da sauran makamantansu. Ganin finafinan Hausa sun karbu sosai ga jama’a, kuma da son kawar da finafinan kasashen waje da suka haɗa da na Indiya da Amurka da na China da na sauran wasu kasashen Turai, sai hakan ya haifar da maye gurbinsu da finafinan Hausa da tsofaffin ma’aikatan Gidajen Talabijin da na Rediyo suke shiryawa. Haka kuma, sai kungiyoyi da sauran mutane suka zabura suka fara harkar finafinan Hausa tare da mayar da ita a matsayin sana’a. Bugu da ƙari kuma, wasu dalilai da suka ƙara haifar da yawaitar finafinan Hausa, sun shafi yawaitar ilimin addini da na boko da matasa maza da mata suka samu. Domin kuwa ta haka ne sanin ilimin da matasan suka rika samu, ya ɗaɗa haifar masu da wayewar kai ta fuskar iyawa tare da ƙwarewa a fagen aiki, har ma da ire-iren waɗannan na’urori da ake amfani da su a wajen shirya finafinan Hausa (Umma, 2021: 18-19).

Wasan kwaikwayo na finafinan Hausa ya samu bunkasa sosai, musamman daga shekarar 1990 zuwa 2000 inda aka gano cewa, akwai kimanin kamfanonin da ke shirya fim har kimanin guda ɗari da ashirin da ɗaya (121) waɗanda suka yi rijista a jihar Kano. Haka kuma, finafinan da waɗannan kamfanoni suka samar sun kai kimanin dubu ɗaya (1,000), kuma adadin masu hada-hadar finafinan Hausa sun kai sama da mutane dubu goma (10,000). A sakamakon haka kuma, da tafiya ta yi tafiya zuwa cikin shekarar 2000 sai Hukumar Tace Finafinai ta ba da kiyasin cewa an samar da finafinan Hausa kimanin ɗari da casa’in da biyu (192), a cikin shekarar 2002 kuma sai adadin finafinan da aka samar suka kai guda ɗari da casa’in da uku (193). Haka kuma, an ƙara samun ci gaba sosai ta yadda aka samu har waɗanda ba Hausawa ba suna shiga cikin harkar samar da finafinan Hausa. Misali, fim ɗin *Dan Adam Butulu* da *Macijiya* kamfanin wani mutum ƙabilar Igbo (Inyamuri) ne ‘Iyke More Investment’ ya shirya su. Sannan kuma, akwai fim ɗin *Uwargida* da *Mai Arziki* kamfanin wani Bayerabe ne ‘Y. Film Incorporated’ suka shirya su, kamar yadda (Chamo, 2006: 37-40) ya nuna.

A yau, ire-iren waɗannan masana'antu su ne suka yi haɗaka suka samar da wata babbar masana'anta mai suna 'KANYWOOD', wadda ta ci gaba samar da dimbin finaɗinai, kuma aka yi ta samun yawaitar shigowar hazikan mutane daban-daban masu ɗaukar nauyin finaɗinansu a ciki, kuma suka jajirce wajen tafiyar da wannan harka. Daga cikinsu akwai;

Alhaji Ibrahim Mandawari Kamfanin Mandawari Films Production

Alhaji Aminu Hassan Yakasai Kamfanin Sarauniya Films Production

Alhaji Aminu Saira Kamfanin Saira Mobies

Adam A. Zango Kamfanin Prince Zango Films Production

Ali Nuhu Kamfanin FKD Films Production.

Auna Fahimta na 1

A wace shekara aka fara samun finaɗinan Hausa na bidiyo? Adadin finaɗinan Hausa nawa aka samar tsakanin shekarar 1990 zuwa 2000? Fadi sunayen kamfanoni guda huɗu (4) da suka taimaka wajen samar da wasan kwaikwayo na Hausa na fim.

2.4 Wasan Kwaikwayo Rubutacce

Rubutaccen wasan kwaikwayo ya samo asali ne a sakamakon zuwan Turawan mulki kasar Hausa, waɗanda suka buɗe makarantun boko a kowane lardi na kasar Hausa, kuma suka koya wa Hausawa karatu da rubutu na zamani (boko).

'Yar'adua (2007: 11) ya bayyana cewa, rubutaccen wasan kwaikwayo na Hausa ya fara samuwa ne a shekarar 1902 mai suna *The Hausa Dramatic Literature*, wanda wani Bajamushe mai suna Dr. Rudolf Pristze ta rubuta a harshen Turanci, an ce ya samar da littafin ne a sakamakon haɗuwarsa da wani mutum mai suna Haji Ahmed, wanda shi ne ya ba Rudolf labarai da suka shafi al'adun gargajiyar Hausawa, shi kuma sai ya harhaɗa su ya rubuta a sigar wasan kwaikwayo. Tun daga shekarar 1902, ba a sake samun wani abu mai kama da rubutaccen wasan kwaikwayo ba sai a shekarar 1930, inda wani Bature da ake kira R.M. East ya rubuta littafi mai suna *Sid Hausa Plays*, wato wasannin Hausa guda shida. Waɗannan wasanni guda shida (6) da R.M. East ya rubuta, su ne mabuɗin samuwar rubutattun wasannin kwaikwayo na Hausa, kuma Hukumar fassara ce ta ɗauki nauyin buga masa littattafan. Ga sunayensu kamar haka:

- Gonar Zomo
- Baki Shi Kan Yanka Wuya
- Larabgana

- Makas Sarki
- Yanka Masabka Bakon Sanau.

Tun daga shekarar 1930 R.M. East ya wallafa littattafansa, ba a sake samun wani littafin wasan kwaikwayo ba sai a cikin shekarar 1944, inda aka samu littafin *Wasan Marafa* wanda M. Abubakar Tunau ya rubuta, sai kuma Malam Inkuntum na M.A. Dogondaji. Daga nan kuma sai a shekarar 1959, inda aka fara samun rubutaccen wasan kwaikwayo mai suna *Zamanin Namu*, wanda Shu'aibu Makarfi ya rubuta kuma Hukumar NORLA ta wallafa. Sai dai kuma, haɓakar rubutattun wasannin kwaikwayo ta ja baya tsakanin shekarar 1960-1970, a sakamakon rufe Hukumar NORLA da aka yi a shekarar 1960. Don haka, ba a sami wani littafi ba sai cikin shekarar 1964 *Jatau na Kyallu* wanda Shu'aibu Makarfi ya wallafa. Haka kuma, an fara samun yawaitar rubutattun wasannin kwaikwayo sosai a tsakanin 1971 zuwa 1986, a sakamakon kafa madaba'ar buga littattafai ta Nijeriya (Northern Nigerian Publishing Company), kuma kamfanin ya taka muhimmiyar rawa wajen samar da rubutattun wasannin kwaikwayo guda goma sha huɗu (14). Daga cikinsu akwai:

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- Daren Sha Biyu, I.Y. Yahaya ya fassara, NNPC ta wallafa a 1971
- Bora da Mowa, U.B Ahmed ya rubuta, NNPC ta wallafa a 1972
- Matar Mutum Kabarinsa, BF Roukbah, ya rubuta, NNPC ta wallafa a 1974
- Shehu Umar, Umar Ladan ya rubuta, NNPC ta wallafa a 1975
- Kulba na Barna, Umar D. Katsina, ya rubuta, NNPC ta wallafa a 1979
- Soyayya Ta Fi Kudi, H.A. Alkali, ya rubuta, NNPC ta wallafa a 1982
- Bar ni da Mugu, A. Kasimu Yero, ya rubuta, NNPC ta wallafa a shekarar 1986

Da sauransu. ('Yar'adua, 2007: 13).

Auna Fahimta na 2

Yaushe ne aka fara samun rubutaccen wasan kwaikwayo na Hausa?
 Wace irin gudummuwa Hukumar Fassara ta bayar wajen samar da rubutaccen wasan kwaikwayo na Hausa?
 Me ya sa aka samu yawaitar rubutaccen wasan kwaikwayo na Hausa daga shekarar 1971 zuwa 1986?



2.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi wasu nau'oin wasannin kwaikwayo na zamani da suka wanzu a sakamakon zuwan Turawan mulki. Saboda haka ne aka yi bayani tare da sharhi mai gamsarwa a kan wasan kwaikwayo na fim wanda ya fara samuwa wajejen shekarar 198-zuwa 1984 a sakamaon hobbasar wasu kungiyoyin wasannin kwaikwayo na Hausa. Haka kuma, an yi bayani a kan wani nau'in wasan kwaikwayon rubutacce wanda ake kyautata zaton wani Bature ne ya fara rubuta shi a shekarar 1902 mai suna *The Hausa Dramatic Literature*.

2.6 Ma'anar Muhimman Kalmomi

- Fim: Hoto mai motsi da take dauke da mutane
- Kannywood: Masana'antu (kamfanoni) da ke suke samar da wasannin kwaikwayo na Hausa na fim.
- Rubutaccen wasan kwaikwayo:
- Drama group: Kungiya mai zaman kanta da ke shirya wasannin kwaikwayo.



2.7 Manazarta da Wasu Ayyukan Karin Nazari

Abbas, U.A. (2017). "Nazarin Tarsashin Adabi a Finafinan Hausa". A Cikin *Algaita: Journal of Current Research in Hausa Studies* Bol. 1, No. 10. Kano: Department of Nigerian Languages, Bayero University.

Abbas, U.A. (2021). *Adon Harshe a Wakokin Finafinan Hausa*. Kano: Bayero University Kano Press Limited.

Bello, A.S. (2018). *FinaFinan Hausa na 2000-2017: Nazarin Yanayinsu da Sigoginsu*. Kundi Digiri na Uku. Sashen Harsuna da Al'adun Afirka, Jami'ar Ahmadu Bello, Zaria.

Binta, H.M. (2012). "Takaicin Mata a Finafinan Hausa". Kundi Digiri na Biyu. Zaria: Sashen Harsuna da Al'adun Afirka, Jami'ar Ahmadu Bello, Zaria.

Chamo, I.Y. (2006). "Sako a Fina-Finan Hausa". A Cikin *Algaita Journal of Current Research in Hausa Studies* Bol. 1, No. 4. Kano: Sashen Koyar da Harsunan Nijeriya, Jami'ar Bayero.

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- CNHN, (2006). *Kamusun Hausa na Jam'iar Bayero*. Zaria: Ahmadu Bello Unibersity Press Limited.
- Dunfawa, A.A. (2018). "Jigo a Cikin Finafinan Hausa da Littattafan Zamani: Ina Aka Dosa?". A Cikin *Dundaye Journal of Contemporary Hausa Studies* Bol. 2, No.1. Sakkwato: Sashen Koyar da Harsunan Nijeriya, Jami'ar Usmanu Danfodiyo.
- Yar'adua, T.M. (2007). *Wasan Kwaikwayo na Hausa: Nau'o'insa da Sigoginsa*. Kano: Usman Al-amin Publishing Company.



2.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. An fara samun finafinan Hausa na bidiyo ne daga wajejen shekarar 1980 zuwa 1984. Wannan ya faru ne a sakamakon irin hobbasar da wasu kungiyoyin marubuta littattafai da na wasan kwaikwayo na dandamali da na wasan motsa jiki (kareti) suka fara jarraba shiryawa.
2. Daga shekarar 1990 zuwa 2000 inda aka gano cewa, akwai kimanin kamfanonin da ke shirya fim har kimanin guda ɗari da ashirin da ɗaya (121) waɗanda suka yi rijista a jihar Kano. Haka kuma, finafinan da waɗannan kamfanoni suka samar sun kai kimanin dubu ɗaya (1,000), kuma adadin masu hada-hadar finafinan Hausa sun kai sama da mutane dubu goma (10,000). A sakamakon haka kuma, da tafiya ta yi tafiya zuwa cikin shekarar 2000 sai Hukumar Tace Finafinai ta ba da kiyasin cewa an samar da finafinan Hausa kimanin ɗari da casa'in da biyu (192), a cikin shekarar 2002 kuma sai adadin finafinan da aka samar suka kai guda ɗari da casa'in da uku (193).
3. Akwai kamfanonin da dama da suka taimaka wajen bunkasa harkar wasan kwaikwayo na fim. Ga sunayen biyar daga cikinsu kamar haka:
 - Alhaji Ibrahim Mandawari Kamfanin Mandawari Films Production
 - Alhaji Aminu Hassan Yakasai Kamfanin Sarauniya Films Production
 - Alhaji Aminu Saira Kamfanin Saira Mobies
 - Adam A. Zango Kamfanin Prince Zango Films – Production
 - Ali Nuhu Kamfanin FKD Films Production.

Amsoshin Auna Fahimta na 2

1. Rubutaccen wasan kwaikwayo na Hausa ya fara samuwa ne a shekarar 1902 mai suna *The Hausa Dramatic Literature*, wanda wani Bajamushe mai suna Dr. Rudolf Pristze ta rubuta a harshen Turanci, an ce ya samar da littafin ne a sakamakon haɗuwarsa da wani mutum mai suna Haji Ahmed, wanda shi ne ya ba Rudolf labarai da suka shafi al'adun gargajiyar Hausawa, shi kuma sai ya harhaɗa su ya rubuta a sigar wasan kwaikwayo.
2. Hukumar fassara taimaka matuƙa wajen samarwa tare da ƙara yawaitar rubutaccen wasan kwaikwayo na Hausa, domin kuwa ita

ce ta dauki nauyin buga wasu littattafan wasannin kwaikwayo da RM East ya rubuta a shekarar 1930. Ga sunayensu kamar haka:

- Gonar Zomo
- Baki Shi Kan Yanka Wuya
- Larabgana
- Makas Sarki
- Yanka Masabka Bakon Sanau.

3. An samu yawaitar rubutattun wasannin kwaikwayo sosai a tsakanin 1971 zuwa 1986, a sakamakon kafa madaba'ar buga littattafai ta Nijeriya (Northern Nigerian Publishing Company), kuma kamfanin ya taka muhimmiyar rawa wajen samar da rubutattun wasannin kwaikwayo guda goma sha huɗu (14). Daga cikinsu akwai:

- Uwar Gulma, M. Sada ya rubuta, NNPC ta wallafa a 1971
- Daren Sha Biyu, I.Y. Yahaya ya fassara, NNPC ta wallafa a 1971
- Bora da Mowa, U.B Ahmed ya rubuta, NNPC ta wallafa a 1972
- Matar Mutum Kabarinsa, BF Roukbah, ya rubuta, NNPC ta wallafa a 1974
- Shehu Umar, Umar Ladan ya rubuta, NNPC ta wallafa a 1975
- Kulba na Barna, Umar D. Katsina, ya rubuta, NNPC ta wallafa a 1979

KASHI NA 3 MUHIMMANCIN WASAN KWAIKWAYO GA RAYUWAR AL'UMMAR HAUSAWA

Abubuwan da Suke Ciki

- 3.1 Gabatarwa
- 3.2 Manufofin Darasi
- 3.3 Amfanin Wasan Kwaikwayo I
 - 3.3.1 Gargafi
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 Auna Fahimta na 1
- 3.4 Amfanin Wasan Kwaikwayo II
 - 3.4.1 Bunkasa Al'adu
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 Auna Fahimta na 2
- 3.5 Takaitawa
- 3.6 Ma'anar Muhimman Kalmomi
- 3.7 Manazarta da Wasu Ayyukan Karin Nazari
- 3.8 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

Wasan kwaikwayo yana da muhimmancin da ba za a iya misaltawa ba, musamman idan aka kwatanta shi da yanayin zaman rayuwar Hausawa na yau da kullum. Wannan kashi ya zo da bayanai a kan muhimmancin wasannin kwaikwayo na ga rayuwar al'umma, wato yadda wasannin kwaikwayon da ake gabatar wa jama'a suke taka muhimmiyar rawa ta fuskar kawo canji a zamantakewarsu ta yau da kullum.



3.2 Manufofin Darasi

Manufar wannan darasi ita ce, a yi bayani a kan muhimmancin wasannin kwaikwayo na Hausa ga rayuwar al'umma. A sakamakon haka ne za a yi tsokaci dangane da wasu muhimman wasan fa'idoji da wasan kwaikwayo yake dauke da su ga rayuwar al'umma ta gaba daya. A karshen wannan darasin, ana sa rai dalibai za su fahimci:

- Amfanin wasan kwaikwayo ga jama'a.
- Yadda wasan kwaikwayo take kawo canji a rayuwar al'umma.



3.3 Amfanin Wasan Kwaikwayo I

Wasan kwaikwayo yana da muhimmancin da ba za a iya misaltawa ba, musamman idan aka kwatanta shi da yanayin zaman rayuwar Hausawa na yau da kullum. Masana da dama sun yi tsaokaci mai gamsarwa a kan muhimmancin wasan kwaikwayo, ta yadda aka lura cewa wani muhimmin abu ne da yake kawowa a rayuwar al'umma. Ga wasu daga cikin rawar da wasan kawikwayo yake takawa ga rayuwar al'umma lungu da safo:

3.3.1 Gargadi

Abin da ake nufi da gargadi shi ne, yin kashedi ko jan kunne ko kuma yin horo a kan aikata wani abu marar kyau (Kamusun Hausa, 2006:159). Don haka a iya cewa, gargadi yana nufin a jawo hankalin mutum domin ya natsu kuma ya duba da idon basira, sannan ya ga muhimanci ko illolin wadansu abubuwa ko halaye na rayuwa da nufin ya kara damara ko zabura wajen aikata su.

Wasan kwaikwayo na Hausa yana yi wa mutane gargadi a kan wasu abubuwa ko halaye marasa kyau, wadanda bai kamata su rika aikata su a tsarin zamantakewar rayuwarsu ta yau da kullum ba. Dalili kuwa shi ne, akan buga misali a kan wani dan wasa ko 'yan wasa a cikin shiri inda za a ga suna kwaikwayar wasu munanan halaye da dabi'u, to daga karshe kuma sai a nuna yadda za su yi mummunan karshe, wato su girbi sakamakon abin da suka aikata. A irin wannan yanayi ne, sai a yi wa mutum gargadi ta hanyar jan kunnensa don ya guji irin wadannan gurbatattun halaye, tunda ya ga yadda karshen wani wanda ya aikata ya kare.

Alal misali, wasan *Malam Zalimu* wanda Ado Ahmad Gidan Dabino ya rubuta, an yi wa jama'a gargadi a kan illar zalunci wanda shi ne sakon da wasan yake dauke da shi. Ta haka ne mawallafin littafin ya bayyana yadda mikafken tauraron wasan, wato Malam Zalimu wanda ya kasance mutum marar tausayi kuma shi ne limamin garin, ya gina rayuwarsa a kan zalunci tsakaninsa da sauran jama'ar gari ta hanyar yi masu asiri iri-iri. A kan haka ne, har ya zalunci mafwabcinsa ta hanyar ci masa iyakar gona, kuma da ya yi masa magana sai ya mayar ya masa asiri ya kamu da rashin lafiya. A karshe dai Malam Zalimu ya yi mummunan karshe, wato zauluncin day a dade yana yi wa jama'a ya dawo masa inda aka yi masa asiri ya koma biri, kuma aka rika zuwa kasuwa-kasuwa ana yin wasa da shi. Wannan gargadi aka yi wa jama'a ta hanyar nishadantar da su, tare da jan kunne su fahimci zalunci ba ya da kyau, don haka su ma su guje shi kada su aikata.

3.3.2 Ilmantarwa

‘Yar’adua (2007:44) yana ganin, ilmantarwa ita ce a koya wa mutane wasu abubuwa masu amfani ga rayuwarsu waƙanda suka jahilta, sai a kawo masu su ta hanyar raha da nishaƙi don a koyar da su. Don haka, Ilmantarwa ta shafi sanar da mutane wasu sababbin abubuwa da suka bijiro, ko kuma suke faruwa a rayuwar yau da kullum waƙanda ba su san su ba. Haka kuma, duk wani abu da ya doso ko ya tunkaro ƙasa wanda jama’ a ba su da cikakken bayani a kansa, sai hukuma ko gwamnati ta umurci sarakuna su ilmantar da jama’ a ta hanyar wayar masu da kai. Saboda haka, wasan kwaikwayo hanya ce ta ilmantar da al’umma, wato a koya masu wani abu da ba su sani ba. Misali, *Wasan Marafa* yana ilmantar da jama’ a ne a kan muhimmancin tsabta da kiwon lafiya.

3.3.3 Ƙarfafa Zumunci

Ma’anar zumunci da “ita ce sadarwa ta ziyarar juna daga wani gari ko daga wani mutum zuwa wani (Dangulbi, 2013:323). A fahimtar Kudan (2013:281) kuwa, zumunci wata alaƙa ce ko dangantaka, ko nasaba, ko jituwace da ke kulluwa ko haɗa mutune daban-daban kan harkokin da suka shafi rayuwa ta yau da kullum”.

Wasan kwaikwayo na Hausa yana taimaka wa jama’ a ta hanyar ƙarfafa zumunci, wato ya ƙara jawo hankalin al’umma domin su riƙe zumuncin da yake tsakaninsu. Ta haka ne wasannin kwaikwayo daban-daban sukan haifar da ƙulla dangantaka ta fuskoki mabambanta. Misali, a sakamakon shirya wasan kwaikwayo an samu cuɗanyar al’ummu da dama tsakanin taurari ko kuma ‘yan wasan masu aiwatar da shirin. Ta haka za a iya ganin wasu sun fito daga garuruwa daban-daban, amma kuma sun zama tsintsiya maɗaurinki ɗaya a fagen zamantakewar rayuwa a dalilin wasan kwaikwayon da suke yi. Misali, an yi wani wasan kwaikwayo na fim mai suna “Tutar So” inda aka nuna haɗin kai tsakanin ƙabilu daban-daban, wato ‘yan wasa da suka kwaikwayi nau’in tufafin wasu ƙabilu kamar Hausawa da Igbo da Yarabawa da sauransu.

Fuska ta biyu kuma ita ce, wasan kwaikwayo yakan yauƙaƙa zumuncin da ya ɗaɗe da wanzuwa a tsakanin wasu al’ummu, musamman zumuncin da ya shafi wasannin barkwanci na dangi kamae ƙanen miji, ko kuma zumunci na tsakanin wasu garuwan ƙasar Hausa kamar Kanawa (mutanen Kano) da Zazzagawa (mutanen Zariya). A bisa wannan turba, an yi wasannin kwaikwayo da dama da suke nuni da irin wannan fa’ida ko muhimmanci na barkwanci domin yauƙaƙa zumunci tsakanin al’umma mabambanta. Misali, an akwai wasan kwaikwayo na fim mai suna “Ƙanen Miji” inda aka bayyana yadda ake wasan ƙanen miji na tsakanin mace da ƙanen mijinta. Wannan yana nuna yadda irin wannan wasa na

zumunci ya dadɛ da wanzuwa a tsakanin al'umma, tare da nuna masu amfaninsa domin su riƙe shi da matuƙar kyau.

Auna Fahimta na 1

Me ya sa ake ilmantar da jama'a a wasan kwaikwayo?
Ta wace irin hanya ake karfafa zumunci a wasan kwaikwayo?
Wane irin saƙo wasan kwaikwayo na *Malam Zalimu* yake dauke da shi?

3.4 Amfanin Wasan Kwaikwayo II

A wannan mataki kuma, an kara yin tsokaci mai gansarwa a kan muhimmancin wasan kwaikwayo, domin kuwa an lura cewa wani muhimmin abu ne da yake kawo wa rayuwar al'umma ci gaba. Ga ƙari daga cikin wasu amfanin da wasan kawikwayo yake da shi ga rayuwar al'umma kamar haka:

3.4.1 Bunkasa Al'adu

Al'ada na nufin dukkan hanyoyi na rayuwa waɗanda za a iya danganta su da wata al'umma. Su kuwa Hausawa mutane ne masu tsananin rikon al'adunsu na gargajiya, musamman wajen tufafi da abinci da al'amuran da suka shafi aure ko haihiwa ko mutuwa, da sha'anin mu'amala tsakanin dangi da abokai da shugabanni, da kuma al'amuran sana'a ko kasuwanci ko neman ilimi da sauransu (Adamu,1997:16).

Wasan kwaikwayo na Hausa yana taka rawa matuƙa a wajen bunkasa al'adun Hausawa, domin kuwa yakan nuna hoton wasu al'adun Hausawa da suke gudanarwa a rayuwar yau da kullum, musamman waɗanda shafi yanayin tufafinsu da abincinsu da yanayin muhallinsu da bukukuwansu da sauran makamantansu. Misali, a wasan kwaikwayon rediyo na *Jami'ar Jatau na Albarkawa* an nuna al'adar Hausawa da ta shafi kyautata muhallinsu inda sukan yi dabe, wato yin bugaggiyar ƙasa ko burji da aka zuba a daki ko rumfa domin ta yi lebur ko daidai a dakinansu. Har wa yau kuma, an yi wasan kwaikwayon rediyo na *Duniya Budurwar Wawa* an bunkasa al'adun Hausawa ta hanyar fito da tsarin da ya shafi zamantakewarsu. Misali, an nuna akwai kyakkyawan tsarin shugabanci da ya gudana a tsakanin Hausawa, inda aka nuna akwai sarki da talakawa, kuma an nuna hoton wasu muhimman wurare da suka shafi yanayin gudanar sana'o'in Hausawa na gargajiya kamar kasuwanni, kamar yadda Shehu (2013:641) ya bayyana.

Bugu da ƙari kuma, Chamo (2006: 166-167) ya bayyana cewa, ire-iren waɗannan finafinai su ne waɗanda aka gina ta hanyar la'akari da yadda al'ada take da abubuwan da ta amince da su, sannan da nuna tadda ake amfani da kyawawan al'adu da dabi'u na wannan al'umma. Irin

wadannan finafina za a ga ba su da yawa a cikin finafinan Hausa, sannan al'umma suna kaunarsu kuma za su iya zma tare da 'ya'yansu su kalla, ba tare da jin kunyar suna tare da iyalansu, domin duk abubuwan da suke ciki, ba abubuwa ne marasa kyau ba, hasali ma koyi suke yi da hani ga munanan dabi'u. Misali, Fim din "Sangaya" da "Daskin da Ridi" da "Gimbiya Fatima" da "Ruwan Bagaja" da sauransu.

3.4.2 Habaka Harshe

Ma'anar harshe ita ce wata hanyar sadarwa da dan'adam yake amfani da sauti mai ma'ana wanda kuma yake bin wasu dokoki. Haka ne kowace al'umma da take zaune a doron kasa ke sadarwa ta hanyar harshe, kuma take fahimtar abubuwan da ke kunshe a zukatan jama'a kamar tunani da ra'ayi da hikima da sha'awa, kamar yadda Fagge (2002: 95) ya bayyana.

Habaka harshe kuwa ya shafi yin kofari domin karewa da daukaka martabar harshen Hausa ta hanyar kishin sa. Ta haka ne Auta (2017:60) ya nuna cewa hakan tana samuwa ne kawai, ta hanyar yawaita yin magana da shi tun daga Hausawa har zuwa wafanda ba Hausawa ba, da yin nazari a cikinsa da ya shafi karance-karance da rubuce-rubuce da yin nazarin al'adun Hausawa da adabinsu, har ma da duk wani abin da zai taimaka domin ya inganta tare da inganta harshen Hausa. Haka kuma a guji kyamar yin magana da shi, ko nazarinsa, ko kuma duk wani abu da zai raunana shi.

Saboda haka, yana daya daga cikin muhimmancin wasan kwaikwayo shi ne yana habaka harshe Hausa a sakamakon yin amfani da shi a koyaushe. Misali, wasan kwaikwayon rediyo na *Jami'ar Jatau na Albarkawa* ya yi kofarin bayyanawa da bunfasa harshen Hausa ya hanyoyin bayyana yadda tsarin harshen yake, da kuma yadda ake magana da shi da nuna yadda wadansu kabilu kamar Fulani da Nufawa da Barebari da Yarabawa suke kofarin koyon magana da harshen Hausa. Bugu da kari kuma, wasan yana bayyana wasu kare-karen harshen Hausa da ake da su irin Kananci da Zazzaganci da Katsinanci da Dauranci da kuma Sakkwatanci, kamar yadda Shehu (2013:639) ya yi nuni.

A wannan gaba, ya kamata a lura da cewa, muhimmancin wasan kwaikwayo bai tsaya ga wadannan da aka bayar ba kawai, akwai karin bayanai da suke nuna amfaninsa ta wasu fuskoki daban-daban da ba a fada ba. Alal misali, wasan kwaikwayo yakan taimaka wajen gina tarbiya a tsakin al'umma, kuma yakan amfanar da jama'a a matsayin abin yi, wato sana'a ke nan a matsayin tafarkin rayuwa da jama'a za su riƙe domin samun abin batarwan da biyan buƙatun rayuwa nay au da kullum. Haka kuma, wasan kwaikwayo yana kawo canji sosai a rayuwar al'umma, ta yadda zai haifar da sauyawar wasu halaye ko dabi'un da jama'a suke aikatawa, misali daga halayyar karya zuwa gaskiya.

Auna Fahimta na 2

Fadi hanyar da wasan kwaikwayo yake haɓaka harshen Hausa. Kawo misalin wasan kwaikwayo na rediyo guda ɗaya (1) da aka raya Bhaushiyar al'ada a cikinsu. Wane irin canji wasan kwaikwayo yake haifarwa ga rayuwar al'umma?



3.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi muhimmancin gudanar da wasannin kwaikwayo ga rayuwar al'umma. Ta haka ne aka yi tsokaci tare da kawo misalai daga wasu zaɓaɓɓun wasannin kwaikwayo na Hausa da aka gabatar. A sakamakon haka aka fito da wasu muhimman batutuwa da suka yi nuni da amfani wasan kwaikwayo kamar; yi wa jama'a gargadi da ilmantar da al'umma a kan wasu muhimman abubuwa da suka shigo waɗanda ba su san su ba, da karfafa zumunci da yadda wasan kwaikwayo yake haɓaka harshe da kuma bunkasa al'adun Hausawa.

3.6 Ma'anar Muhimman Kalmomi

- Harshe: Hanyar yin magana tsakanin al'umma domin isar da saƙo.
- Ilmantarwa: Sanar da al'umma wani sabon abu wanda ba su san shi ba.
- Zumunci: Alaƙa ko dangantakar da ke kulluwa tsakanin mutune daban-daban kan harkokin da suka shafi rayuwa ta yau da kullum.
- Gargadi: Yi wa jama'a jan-kunne ko kuma kashedi don kada su aikata wani abu marar kyau.
- Al'umma: Jama'ar da suke zaune a ƙasa ɗaya, ko a gari ɗaya.
- Al'adu: Hanyoyin da suka shafi rayuwar al'umma daga haihuwa zuwa mutuwa.
- Tarbiyya: Koyar da halaye da ɓabi'u nagari musamman ga yara ƙanana.



3.7 Manazarta da Wasu Ayyukan Karin Nazari

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3.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Domin a koya wa mutane wasu abubuwa masu amfani ga rayuwarsu wadanda suka jahilta, sai a kawo masu su ta hanyar raha da nishadi don a koyar da su. A takaice, ana ilmantar da jama'a ne domin a sanar da su wasu sababbin abubuwa da suka bijiro, ko kuma suke faruwa a rayuwar yau da kullum wadanda ba su san su ba. Misali, *Wasan Marafa* yana ilmantar da jama'a ne a kan muhimmancin tsabta da kiwon lafiya.
2. Wasan kwaikwayo na Hausa yana taimaka wa jama'a ta hanyar karfafa zumunci, wato ya kara jawo hankalin al'umma domin su riƙe zumuncin da yake tsakaninsu. Ta haka ne wasannin kwaikwayo daban-daban sukan haifar da kulla dangantaka ta fuskoki mabambanta. Misali, a sakamakon shirya wasan kwaikwayo an samu cudanyar al'ummu da dama tsakanin taurari ko kuma 'yan wasan masu aiwatar da shirin.
3. Wasan kwaikwayo na *Malam Zalimu* wanda Ado Ahmad Gidan Dabino ya rubuta, an yi wa jama'a "gargadi" ne a kan illar zalunci wanda shi ne saƙo na gaba ɗaya da wasan yake dauke da shi.

Amsoshin Auna Fahimta na 2

1. Wasan kwaikwayo yana haɓaka harshen Hausa a sakamakon yin amfani da shi a koyaushe. Misali, wasan kwaikwayon rediyo na *Jami'ar Jatau na Albarkawa* ya yi ƙoƙarin bayyanawa da bunkasa harshen Hausa ya hanyoyin bayyana yadda tsarin harshen yake, da kuma yadda ake magana da shi da nuna yadda waɗansu ƙabilu kamar Fulani da Nufawa da Barebari da Yarabawa suke ƙoƙarin koyon magana da harshen Hausa. Bugu da ƙari kuma, wasan yana bayyana wasu kare-karen harshen Hausa da ake da su irin Kananci da Zazzaganci da Katsinanci da Dauranci da kuma Sakkwatanci.
2. Wasan kwaikwayo na Hausa yana taka rawa matuƙa a wajen bunkasa al'adun Hausawa, domin kuwa yakan nuna hoton wasu al'adun Hausawa da suke gudanarwa a rayuwar yau da kullum, musamman wadanda shafi yanayin tufafinsu da abincinsu da yanayin muhallinsu da bukukuwansu da sauran makamantansu. Misali, a wasan kwaikwayon rediyo na *Jami'ar Jatau na Albarkawa* an nuna al'adar Hausawa da ta shafi kyautata muhallinsu inda sukan yi dabe, wato yin bugaggiyar ƙasa ko burji da aka zuba a ɗaki ko rumfa domin ta yi lebur ko daidai a ɗakunansu.

3. Wasan kwaikwayo yana kawo canji sosai a rayuwar al'umma, ta yadda zai haifar da sauyawar wasu halaye ko dabi'un da jama'a suke aikatawa, misali daga halayyar karya zuwa gaskiya.

KASHI NA 4 JIGO A WASAN KWAIKWAYO NA HAUSA

Abubuwan da Suke Ciki

- 4.1 Gabatarwa
- 4.2 Manufofin Darasi
- 4.3 Jigogin Wasan Kwaikwayo I
 - 4.3.1 Fadaƙarwa
 - 4.3.2 Nishadantarwa
 - 4.3.3 Wayar da Kai
 Auna Fahimta na 1
- 4.4 Jigogin Wasan Kwaikwayo II
 - 4.4.1 Tarbiyya
 - 4.4.2 Gyaran Hali
 Auna Fahimta na 2
- 4.5 Takaitawa
- 4.6 Ma'anar Muhimman Kalmomi
- 4.7 Manazarta da Wasu Ayyukan Karin Nazari
- 4.8 Amsoshin Tambayoyin Auna Fahimta



4.1 Gabatarwa

Wannan kashi ya zo da bayanai a kan wasu muhimman jigogin da ake gina wasannin kwaikwayo a kansu, wato saƙo ko kuma manufofin da wasannin kwaikwayon suke funshe da su, kuma suke kofarin isarwa ga jama'a. Saboda haka ne aka zaƙulo wasu saƙonni da ake dora wasannin kwaikwayo na Hausa a kansu domin a saita rayuwar al'umma kamar; fadaƙarwa da wayar da kai da nishadantarwa ta hanyar ban-dariya da cusa raha.



4.2 Manufofin Darasi

Manufar wannan darasi ita ce, a yi bayani a kan wasu jogogin wasannin kwaikwayo na Hausa. Ta haka ne za a yi tsokaci dangane da wasu muhimman manufofi ko saƙonni da ake gina wasannin kwaikwayo a kansu da zimmam a isar da babbar manufa ga jama'ar da aka shirya wasan dominsu. A karshen wannan darasin, ana sa rai dalibai za su fahimci:

- Ma'anar jigo a wasan kwaikwayo.
- Yadda wasan kwaikwayo yake nishadantar da al'umma.
- Yadda wasan kwaikwayo yake fadaƙar da jama'a.



4.3 Jigogin Wasan Kwaikwayo I

Jigo a fagen wasan kwaikwayo yana nufin saƙo ko manufa, ko bayani, ko ruhun da wasa ya fansa, wanda kuma shi ne abin da wasan yake son isarwa ga masu sauraro, ko masu kallo, ko kuma masu karatu idan rubutaccen wasan kwaikwayo ne.

4.3.1 Fadakarwa

‘Yar’adua (2007:45) ya bayyana cewa, fadakarwa tana nufin yin tambihiga wasu sanannun halaye na rayuwa don jawo hankali da wayar da kan jama’ a ga irin muhimmancinsu. Bugu da fari kuma a iya cewa, fadakarwa na nufin nusar da mutum a kan abubuwa da ya sanitun tuni, amma saboda sakaci ya kyale su, ya manta da su. Don haka ne ake yi masa tuni, da yi masa hannunka-mai-sanda, don ya dawo ya la’akari da su.

Saboda haka, fadakarwa ita ce katakoran jigogin wasan kwaikwayo na baka ko na rubuce, kuma idan za a fiyasta wasannin kwaikwayo zuwa kashi dari (100), kimanin kashi saba’in da biyar (75) ko fiye da hakan suna dauke da jigogin fadakarwa ne.

Haka kuma, idan muka dauki wasan kwaikwayon gargajiya na “Mairama da Daudu” a matsayin misali, za a ga cewa yana fadakarwa ne a kan al’adun zaman aure a zamantakewar al’umma. Wato yadda ya dace mace ta rika kyautata wa mijinta, don haka ne ake fadakar da su domin su kara kula da hakkin aure da ke wuyansu, wanda suka riga suka sani. Wani fari misalin shi ne wasan *Uwar Gulma*, wanda Muhammadu Sada Kankiya ya rubuta inda yake fadakar da al’umma a kan wafansu al’adu da dabi’un Hausawa da suka shafi zaman aure, ta hanyar yin amfani da halayen rayuwa na zamani da suke haddasa matsaloli da tabarbarewar aure.

Fadakarwa ita ce a umurci mutane su aikata wani abu wanda yake daidai, sannan kuma a tsoratar da su domin su guji wani abu marar kyau ta hanyar yi masa hannunka-mai-sanda domin ya guje shi. Misali, fim din “Jan kunne” wanda yake fadakar da jama’ a a kan illolin cutar kanjamau (HIV-AIDS). Kamfanin Two (2) Effects na Sani Musa Danja da Yakubu Muhammad suka shirya.

4.3.2 Nishadantarwa

Nishadantarwa hanya ce da ake amfani da ita wajen sanya mutane su yi dariya da walwala da kuma nisahadi, wanda kuma ake isar masu da wani darasi ta hanyar dabara (Almajir, 2011:16). A ra’ayin ‘Yar’adua (2007: 41) kuwa ya nuna cewa, hakika wasan kwaikwayo yana bayar da hanyar shakatawa da sanya nishadfa zukan jama’ a.

Jigon nishadantarwa yana daya daga cikin muhimman jigogin da ake gina wasan kwaikwayo a kansu, inda za a shirya wasa domin a darsa wa jama'a nishadi da annushuwa tare da isar masu da wasu sakonni cikin hikima. Idan muka dauki wasu daga cikin wasannin kwaikwayo na gargajiyar Bahaushe kamar wasannin tashe, za a tarar cewa an gina su ne a bisa jigon nishadantarwa ga jama'a, sannan kuma su koyi wani darasi a cikin nishadi. Misali, akwai wasan "Mai kiriniya" da na "Yan mata a daina bilicin" da na "Dan bera" da na "Zan buge" da sauran makamantansu. Ana yin ire-iren wadannan wasanni domin a saka raha da nishadi ga jama'a sannan kuma a isar masu da wasu sakonni, ta hanyar rera wakokin da ake rerawa a yayin gudanar da wasan.

Haka kuma a ɓangaren wasan kwaikwayo na fim, an yi wasanni daban-daban masu dauke da jigon nishadantarwa da ban-dariya ta hanyar wasa, kuma mutane suna koyon wani darasi ta hanyar nishadi. Bisa yawanci, ire-iren wadannan finafinai na nishadi Rabilu Musa (Ibro) ne yake shirya su, sannan kuma ya bayyana cewa yana shirya su ne domin isar da wani saƙo cikin rahatun da mutane ba wa'azi suke son saurara ba. Misali, akwai fim nasa mai suna, "Jahilci ya cfi Huaka" wanda tun daga farko har ƙarshensa jigon ya ratsa ko'ina kuma ya koyar ta hanyar nishadi. Bayan wannan ma, akwai wasu ƙarin finafinansa da ya gina jigoginsu a bisa nishadi da ban-dariya kamar; "Ibro Mafiya" da "Ibro D.P.O" da "Ibro Siniya" da "Ibro Dandaudu" da "Ibro Usama" da "Ibro Shata" da "Ibro Dankwairo" da "Ibro Mai Shayi" da sauran makamantansu (Chamo, 2011:74-75).

4.3.3 Wayar da Kai

Wayar da kai hanya ce da ake amfani da ita wajen sanar da mutane a kan wani abu da suke aikatawa ba daidai ba, kuma ana amfani da wayar da kai wajen neman al'umma su karɓi wani abu da ake so su karɓa daga gwamnati ko waɗansu ƙungiyoyi masu zaman kansu (Chamo, 2011: 73-74).

Daga cikin ire-iren wadannan wasannin kwaikwayo na finafinai akwai; fim ɗin *Maula* wanda yake wayar da kan jama'a domin su yi dogaro da kansu, wato su tashi su nemi na kansu maimakon su riƙa yi wa al'umma maula. Haka kuma akwai fim ɗin *Tsautsayin Takaba* inda ake wayar wa 'yan mata kai su riƙa yin soyayyar gaskiya maimakon ta kuɗi ga samari. Bugu da ƙari kuma, akwai wasan kwaikwayon talabijin na *Tumbin Giwa* shi ma yana wayar kan jama'a akan muhimman al'ada da kuma zaman 'yan Nijeriya ta kawar da bambancin al'ada da harshe. A cikin wasan ne aka nuna wani saurayi Bahushe wanda ya nemi auren wata yarinya 'yar ƙabilar Igbo (Inyamira), sai mahaifansu suaka nuna ba su yarda su auri juna ba saboda bambancin al'adu da harshe. A ƙarshe dai, sai aka samu

abokan iyayen nasu suka lallashe a kan su yarda da auren yaran nasu, kuma suka amince da haka aka yi auren har suka haifi yaro aka sa masa suna, ‘One Nigeria’.

Auna Fahimta na 1

Me ake nufi da jigo a fagen wasan kwaikwayo?

Wane irin darasi wasan kwaikwayo na “Tumbin Giwa” yake koyar da jama’a?

Kawo misalin wasannin kwaikwayo guda huɗu (4) da ake yi domin cusa nishadi ga zukatan jama’a.

4.4 Jigogin Wasan Kwaikwayo II

Kamar yadda bayanai suka nuna a sama, koyaushe wasan kwaikwayo yana ɗauke da saƙo ko manufa ta musamman zuwa ga al’umma. Saboda haka ne a wannan mataki aka kara kalato wasu muhimman jigogi (saƙonni) da wasan kwaikwayo yake ɗamfare da su kamar haka.

4.4.1 Tarbiyya

Tarbiyya ita ce wata aba da ta shafi rainon rai da jiki ta yadda za a saitu su, su dace da rayuwa kyakkyawa wadda za ta inganta rayuwar mai ita da waɗanda suke tare da shi. Tarbiya tana a tsakanin kowa da kowa, namiji ko mace, babba ko yaro, musamman yadda ta danganci nuna wa Dan’adam hanya ta zama mutum mai amfani. Su kuwa iyaye, su ne tushen tarbiya domin su ne masu haihuwar ‘ya’ya, maza da mata a hannunsu raino yake (Badamasi, 2012:1).

Saboda haka, tarbiya tana ɗaya daga cikin jigogin da ake gina wasan kwaikwayo a kansu, inda za a ga cewa an shirya wasa da nufin a nuna ko a koyar da iyaye a kan yadda ya kamata su rika tarbiyantar da ‘ya’yansu. Ta haka ne ire-iren waɗannan wasannin kwaikwayo da aka shirya suke cusa wa jama’a tarbiya, musamman ta hanyar saka masu halaye nagari kuma masu kyau da za su kasance abin koyi ga kowa. A dinkule, an lura cewa wasan kwaikwayo hnaya c eta yi wa yara tarbiya don su tashi da halaye nagari waɗanda al’umma take buƙata.

Idan kuma ɗauki wasan *Zamanin nan Namu* wanda Shu’aibu Maƙarfi ya rubuta matsayin misali, za a tarar cewa an shirya shi ne domin ya jawo hankalin iyaye a kan yadda za su kula da tarbiyar ‘ya’yansu. Ta haka ne aka nuna illar yin talla ga ‘ya’ya mata da irin yadda talla take gurbata tarbiyar diya mace. Saboda haka, sai aka nemi iyaye su kasance masu matuƙar kula da yadda za su gyara tarbiyar yaransu, domin kauce wa lalcewa da kuma hana su tallace-tallace domin suna ɗaya daga cikin tushen lalacewar tarbiya a yau.

4.4.2 Gyaran Hali

Gyaran hali shi ne a nusar da mutane a kan waƙansu halaye ko ɗabi'u da suke aikatawa kamar; karuwanci da shan giya da yi da mutane da sauran makamantansu, waƙanda suka saƙa wa al'ada ko kuma addinin Musulunci. Saboda haka, waƙoƙi masu kunshe da jigon gyaran hali suna faɗakar da al'umma a kan illolin da ke tattare da aikata waƙannan miyagun halaye, don haka ne ake yin kira ga jama'a da su guje su domin kauce wa masifun da ka iya biyobayan aikata su, kamar yadda (Auta, 2017:39) ya bayyana.

Har wa yau kuma, 'Yar'adua (2007:41) ya yi farin haske cewa, akan shirya wasan kwaikwayo na Hausa a bisa saƙo ko manufar yin gyaran hali ga jama'a. Dalili kuwa shi ne, wasan kwaikwayo yana gyara halayen mutane ko jama'a ta hanyar nuna masu kyawawan abubuwan da al'umma take so, kuma take tinkaho da su, don jama'a su ɗauke su da muhimmanci. Sannan kuma, suna nuna wa jama'a wasu halye munana abin ƙi ga al'umma, tare da yi wa jama'ar nan nasuha su guje wa waƙannan munanan abubuwa. Alal misali, akwai wasan kwaikwayon *Uwar Gulma* wanda Muhammadu Sada Kankiya ya rubuta.

Auna Fahimta na 2

Ta wace hanya wasan kwaikwayo yake yin gyaran hali ga jama'a?
Wane ne irin saƙo wasan zamanin nan namu yake koyarwa?
Matsayin iyaye wajen gina tarbiya a Bahaushiyar al'ada.



4.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi muhimmancin jigogin da ake gina wasannin kwaikwayo na Hausa a kansu. Ta haka ne aka yi tsokaci tare da kawo misalai da suka shafi manufofi ko saƙonni da wasannin kwaikwayo suke isarwa ga al'umma. A sakamakon haka ne, aka fito da wasu muhimman jigogin da ake gina wasan kwaikwayo kamar; faɗakarwa da nishaɗantarwa da wayar da kan al'umma da koyar da tarbiya ga jama'a da kuma nuna yadda wasannin kwaikwayo suke kawo gyaran hali a cikin al'ummar Hausawa.

4.6 Ma'anar Muhimman Kalmom

- Jigo: Manufa ko saƙon da wasa yake ɗauke da shi zuwa ga al'umma.

- Tarbiyya: Koyar da halaye da fabi'u nagari musamman ga yara kanana.
- Hali: Halaye ko fabi'u da wani mutum ko wani abu ya kebanta da su ta fuskar aikatawa.
- Nishadantarwa: Jindaɗi ko nuna farin ciki.
- Fadakarwa: Jan hankalin mutum domin ya kulak o ya lura da wani abu.



4.7 Manazarta da Wasu Ayyukan Karin Nazari

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4.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Jigo a fagen wasan kwaikwayo yana nufin saƙo ko manufa, ko bayani, ko ruhin da wasa ya fansa, wanda kuma shi ne abin da wasan yake son isarwa ga masu sauraro, ko masu kallo, ko kuma masu karatu idan rubutaccen wasan kwaikwayo ne.
2. Wasan kwaikwayon talabijin na *Tumbin Giwa* shi ma yana wayar kan jama'a akan muhimmancin al'ada da kuma zaman 'yan Nijeriya ta kawar da bambancin al'ada da harshe. A cikin wasan ne aka nuna wani saurayi Bahushe wanda ya nemi auren wata yarinya 'yar ƙabilar Igbo (Inyamira), sai mahaifansu suka nuna ba su yarda su auri juna ba saboda bambancin al'adu da harshe. A ƙarshe dai, sai aka samu abokan iyayen nasu suka lallashe a kan su yarda da auren yaran nasu, kuma suka amince da haka aka yi auren har suka haifi yaro aka sa masa suna, 'One Nigeria'.
3. Akwai wasan "Mai kiriniya" da na 'Yan mata a daina bilicin" da na "Dan bera" da na "Zan buge" da sauran makamantansu. Ana yin ire-iren waɗannan wasanni domin a saka raha da nishadi ga jama'a sannan kuma a isar masu da wasu saƙonni, ta hanyar rera waƙoƙin da ake rerawa a yayin gudanar da wasan.

Amsoshin Auna Fahimta na 2

1. Wasan kwaikwayo yana gyara halayen mutane ko jama'a ta hanyar nuna masu kyawawan abubuwan da al'umma take so, kuma take tinfaho da su, don jama'a su d'auke su da muhimmanci. Sannan kuma, suna nuna wa jama'a wasu halye munana abin ki ga al'umma, tare da yi wa jama'ar nan nasiha su guje wa waɗannan munanan abubuwa. Alal misali, akwai wasan kwaikwayon *Uwar Gulma* wanda Muhammadu Sada Kankiya ya rubuta.
2. An shirya shi ne domin ya jawo hankalin iyaye a kan yadda za su kula da tarbiyar 'ya'yansu. Ta haka ne aka nuna illar yin talla ga 'ya'ya mata da irin yadda talla take gurbata tarbiyar diya mace. Saboda haka, sai aka nemi iyaye su kasance masu matuƙar kula da yadda za su gyara tarbiyar yaransu, domin kauce wa lalcewa da kuma hana su tallace-tallace domin suna d'aya daga cikin tushen lalacewar tarbiya a yau.
3. Su iyaye, su ne tushen tarbiya domin su ne masu haihuwar 'ya'ya, maza da mata a hannunsu raino yake.

RUKUNI NA 4 YANAYIN SALO DA SARRAFFA HARSHE DA SIGOGIN ZUBI DA TSARI A WASAN KWAIKWAYO NA HAUSA

- Kashi Na 1 Zubi da Tsari a Wasan Kwaikwayo na Hausa
Kashi Na 2 Salo a Wasan Kwaikwayo na Hausa
Kashi Na 3 Sarrafa Harshe a Wasan Kwaikwayo na Hausa

KASHI NA 1 ZUBI DA TSARI A WASAN KWAIKWAYO NA HAUSA

Abubuwan da Suke Ciki

- 1.1 Gabatarwa
- 1.2 Manufofin Darasi
- 1.3 Sigogin Zubi da Tsari I
 - 1.3.1 Zubin Kalmomi
 - 1.3.2 Tsarin Jumloli
 - 1.3.2.1 Jumla Mai Umurni
 - 1.3.2.2 Jumla Mai Tambaya
 - 1.3.2.3 Jumla Mai Karfafawa
 - 1.3.3 Sakin Layi

Auna Fahimta na 1
- 1.4 Sigogin Zubi da Tsari II
 - 1.4.1 Babi-Babi
 - 1.4.2 Kashi-Kashi
 - 1.4.3 Fitowa-Fitowa

Auna Fahimta na 2
- 1.5 Takaitawa
- 1.6 Ma'anar Muhimman Kalmomi
- 1.7 Manazarta da Wasu Ayyukan Karin Nazari
- 1.8 Amsoshin Tambayoyin Auna Fahimta



1.1 Gabatarwa

Zubi da tsari a wasan wata dabara ce ta hikimar bayyana wasa ta yadda zai kasance mai sauƙin fahimta ga mai karatu, domin tsarin wasan kwaikwayo ya bambanta da na zube ko waka. Wannan kashi yana ɗauke da bayanai masu gamsarwa a kan zubi da tsari a wasan kwaikwayo rubutacce, inda aka fito da wasu muhimman sigoginsa da suka shafi abubuwa kamar; zubin kalmomi da tsarin sakɓin layi da tsare-tsare na babi-babi da na kashi-kashi da na fitowa-fitowa da na ire-ren jumloli.



1.2 Manufofin Darasi

Manufar wannan darsi ita ce, a yi bayanai masu gamsarwa a kan wasu muhimman sigoggin wasan kwaikwayo na Hausa da suka shafi zubi da tsari. A kan haka ne za a yi tsaokaci dangane da yana yin zaɓen kalmomi da yanyin tsarin jumloli daban-daban da yadda tsarin sakin layi yake, sannan kuma a kawo yadda tsarin babi-babi da fitowa-fitowa da kashi-kashi suke gudana a rubutaccen wasan kwaikwayo. A ƙarshen wannan darasin, ana sa rai dƙalibai za su fahimci:

- Zubi da tsarin wasan kwaikwayo na jumloli da sakin layi.
- Wasu tsare-tsaren da suka danganci fitowa-fitowa da kashi-kashi
- Tsarin kalmomi da babi-babi



1.3 Sigogin Zubi da Tsari I

Abin da ake nufi da zubi da tsari wata hanya ce da marubuci kan bi don shirya wasan kwaikwayo ko labari a rubuce. Haka kuma, tsari wata dabara ce ta hikimar bayyana abu yadda zai kasance mai sauƙin fahimta ga mai karatu. Haka kuma tsarin wasan kwaikwayo ya bambanta da na zube ko waƙa, domin kuwa wasan kwaikwayo ana tsara shi ne ta hanyar fitowa-fitowa a dandali, inda ake ba kowane dƙan wasa matsayinsa, yadda zai fito ya taka rawarsa sannan ya koma, kuma a haka tsarin zai ci gaba da tafiya har zuwa ƙarshen wasan ('Yar'adua, 2007:56).

1.3.1 Zubin Kalmomi

Kamusun Hausa (2006, shf. 227-228) ya ba da ma'anar kalma/kalmomi kamar haka, ƙwayar lafazi ko furuci mai cikakkiyar ma'ana. A ra'ayin Muhammad (2013, shf. 302) kuwa yana ganin ma'anar kalma ita ce, wani tubali a cikin harshe wanda masu harshe ke iya tantance abinsu ko a magance ko kuma a rubuce.

Shi kuwa Sani (2005, shf. 67) ya bayyana ma'anar kalma da rukuni ce a nahawun Hausa wadda take yin bayani, ko yin nuni game da yanayin suna ko yadda wani abu yake.

Ma'anar zubin kalmomi ita ce yadda aka yi amfani da kalmomi ta hanyar yawan su, ko kuma fankantar su a wajen kulla matanonin wasa waƙanda suka gina ƙananan manufofi da saƙon wasa yake dƙauke da su. A wajen zubin kalmomi ana yin la'akari da dacewar kalma a zubin wasa, ko dangantakar ta, ko asalinta (bakuwa) ko gwama kalmomin aka yi, ko mai wuyar faɗa ko maimaitawa ce da sauran makamantansu.

Alal misali, a wasan kwaikwayon *Kulba na Barna* wanda Umaru Danjuma Katsina ya rubuta, marubucin ya zuba **kalmomi masu sakaya ma'ana**. Wato dabarar sarrafa harshe ta musamman da ake amfani da ita, idan ana so a boye wa kalma wata ma'ana wadda ba a so a faɗe ta a sarari. Ana yin haka ne saboda wasu dalilai da dama waɗanda addini da al'ada suka yarda su irin su; kunya, ko girmamawa, ko kuma kau ce yin batsa.

Sakayawa wata hanya ce da marubuta suke amfani da hikima domin su sakada kalmomin da za su boye ma'anar wani abu wanda ba su buƙatar a yi saurin ganewa. A kan haka ne, Yahya (2001: 59) ya kira wannan dabara da kinaya, wato salo ne wanda ake yin amfani da kalma ko kalmomi domin tunanin da suke sa mutum ya yi game da ma'anonsu ya nashe ko ya lulluɓe wani abu ko mutumin da aka dangantaka kalmomin gare shi.

Saboda haka, idan aka duba wannan littafin wasan kwaikwayo na *Kulba na Barna* za a ga inda mawallafin ya yi amfani da Malam Inuwa (yana kuna) sannan ya ce:

“Kaiconmu, kaico abin da zai ɗauke mu da ƙwara-ƙwara (shafi na.1)”.

Wannan Magana ko lafazi da malam Inuwa ya yi a nan, yana magana ne a kan “**mutuwa**”. Don haka sai marubucin ya yi amfani da kalmomin da suka sakaya ma'anar abin da yake son faɗa, wato bai ambaci sunan mutuwa kai tsaye ba.

1.3.2 Tsarin Jumli

Bisa ilimi mai sauƙin fahimta, ma'anar jumla a Hausa, ita ce magana cikakkiya mai ɗauke da ma'ana da fa'ida kuma wadda aka gina a bisa wasu ƙa'idojin harshe na musamman. Kuma tana iya kasancewa doguwa ko gajjeriya, mai sauƙi ko tsauri a wajen fahimta ko kuma gano ma'anarta. Masana ilimin harshe kamar Galadanci (1976:1-4) ya bayyana cewa, jumla a Hausa zance ne wanda aka gina a bisa tsarin da ya ƙunshi yankin suna da yankin aikata, kuma kowane yanki yana taka rawa wajen bayyana abin da ɗaya yankin ya ƙunsa.

Ma'anar jumla ita ce wani jeren kalmomi ne waɗanda aka harhaɗa su a waje ɗaya, sannan suka tayar da zance mai ma'ana (Ahmed, 1983: 1). Har wa yau kuma, Sani (1999: 78) ya bayyana ma'anar jumla cewa, magana ce a dunkule, amma fa cikakkiya, kuma sai ta hau bisa ƙa'idojin nahawu na musamman.

Akwai tsarin jumli iri daban-daban da ake samu a rubutattun wasannin kwaikwayo da ake gudanarwa. Ta haka ne ake samun jumli masu ɗauke da manufofi mabambanta a cikin matanin wasanin kwaikwayo. Ga misalin tsarin jumli a wasan kwaikwayo na *Malam Zalimu* wanda Ado

Ahmad Gidan Dabino ya rubuta, inda aka zaƙulo wasu ire-iren jumloli kamar haka:

1.3.2.1 Jumla Mai Umurni

A irin tsarin wannan jumla, mai magana ne kan furta wa wani, saboda ya sa shi ya yi wani abu, ko ya bar wani abu. Wato ita jumlar doka-doka ce, kuma da zafi-zafi akan faɗa (Iliyasu, 2010: 25). Haka kuma, Sani (2013: 39-40) ya kira irin wannan jumla da suna “Umartau”. Don haka ya ce, “jumla ce wadda ta shafi lamari na nahawu da ya danganci umarni na yi ko na hani”.

Ga misalin irin wannan jula mai nuna umurni inda Hajara take cewa: “Don haka ki shirya in kwatanta maki wani ƙauye nan kusa, ki je ki sami Malam Zalimu” (shafi na 7).

1.3.2.2 Jumla Mai Tambaya

Ita kuwa jumla mai tambaya, ita ce jumla mai ɗauke da siga ko tsarin tambaya a cikinta. Wato akan yi tambaya a cikin domin neman amsawa, ko kuma ƙarin bayani a ciki. Hassan (2016: 13-14) ya bayyana ma’anar jumla mai tambaya kamar haka, “kamar yadda sunan ya nuna tana yin tambaya da neman bayanin yadda abu yake. Kuma ana yin amfani da haruffa na yin tambaya kamar su; ina? da yaushe? da wane? da wace? da me ne? da sauransu.

Saboda haka a iya cewa, ita jumla mai tambaya tana nuni ne da wata magana da aka yi a cikin zance mai ɗauke da tambaya, wanda kuma ake nema ko buƙatar amsar tambayar, ko kuma wani ƙarin bayani da ya danganci maganar.

Ga misalin irin wannan jumla mai nuna tambaya inda wani mutum yake cewa:

“Kawai ku yanke zance, ga wacce ta zo satar malam (ya nuna da yatsa). Baiwar Allah yaya aka yi kika shigo har gida, za ki sace mana malaminmu?” (shf. na 25).

1.3.2.3 Jumla Mai Ƙarfafawa

Ba kamar sauran jumlojin da aka ambata ba, ita jumla mai ƙarfafawa ita ce ake samun ƙarfi a cikinta ta hanyar amfani da alamu ko kalmomin ƙarfafawa.

Ƙarfafawa a ginin jumla kamar yadda Sani (1999) ya nuna, tana nufin ba da fifiko ko muhimmanci na musamman a kan wani ɓangare na jumla ko

jumlar gaba dayanta a lokacin magana, yadda shi kansa mai sauraro shi ma zai dauki wannan lamari da matuƙar muhimmanci (Sani, 1999: 94). Ga misalin jumla mai nuna ƙarfafawa a cikin wasan inda Habiba take cewa:

“Haba ko da na ji. Shi *fa* shi fa Malam Zalimu ba shi da imani, don haka yanzu aiki ya same mu, don sai mun tashi tsaye neman makarin wannan mugun abu da ya yi” (shf. na 16).

Wannan misali ya nuna yadda aka yi amfani da jumla mai nuna ƙarfafawa ta hanyar kalma mai nuna ƙarfafuwar zance, wato *fa* inda Alhaji Musa ya dauki matakin rabuwa da matarsa ta farko.

3.1.3 Sakin Layi

Sakin layi shi ne wani wuri guda da ya shafi yadda marubuci yake gudanar da hutu a cikin rubutunsa. A wajen gabatar da sakin layi, ana yin la'akari da rarrabawar da ake yi domin a lura da cewa akwai wata manufa ta musamman kafin a ƙare shi, sannan kuma a shigo da wata sabuwar manufar a wani sabon sakin layin. Haka kuma sakin layi zai iya kasancewa dogo, ko gajere, ko kuma matsakaici daidai gwargwadon yadda marubuci ya tsara rubutunsa. Babbar manufar yin sakin layi ita ce, a nuna alamar canza wuri daga wannan ra'ayi zuwa wani a cikin rubutu, ko kuma daga wani mai magana zuwa wani a cikin tattaunawa.

Amfani da tsarin sakin layi a rubutattun wasannin kwaikwayo abu ne da yake nuna yadda marubucin ya karkasa manufofinsa daga wasu zuwa wasu a cikin wasan. Mafi yawanci, marubuta wasan kwaikwayo sukan yi amfani da nua'o'in sakin layi iri-iri kamar; ƙaramin sakin layi wanda ba ya da tsayi sosai, ko kuma su yi amfani da dogon sakin layi wanda yana da tsayi dangane da manufar da ke cikinsa, ko kuma su yi amfani da matsakaicin sakin layi wanda yake madaidaici ne, wato bai yi tsawo ba kuma bai kasance gajere ba.

Auna Fahimta na 1

Fadi ma'anar jumla.

Mece ce manufar yin sakin layi a rubutaccen wasan kwaikwayo?

Kawo misalin wasu rukunin kalmomin da aka yi amfani da su a wasan *Kulba na Barna*.

1.4 Sigogin Zubi da Tsari II

Haka kuma a wannan mataki, an kara fito da wasu muhimman abubuwa da suka shafi zubi tsarin wasan kwaikwayo, inda suka fayyace yadda

tsarin wasan kwaikwayo ya bambanta da na zube ko waƙa. Ga bayaninsu kamar haka:

1.4.1 Babi-Babi

Abin da ake nufi da babi shi ne wani rukuni ko kuma rabo da ya shafi wani ɓangare daga cikin rubutu, wanda yake ɗauke da wasu ƙananan manufofi da suka gina rubutun. Babbar manufar yin babi a rubutu ita ce, a fayyace yadda aka rarraba gaba ɗayan rubutu zuwa wasu ƙananan gidaje.

Tsarin babi-babi a wasannin kwaikwayo rubutattu wani abu ne da ke nuna yadda aka karkasa ƙananan manufofi, waɗanda su ne suka haɗu suka gina matanin wasan kwaikwayon da aka gabatar gaba ɗayansa.

1.4.2 Kashi-Kashi

Kashi kuma yana nufin wani babban rukuni ko kuma kaso wanda aka rarraba ko kuma karkasa manyan manufofin wasan kwaikwayo. Bisa yawanci, kashi-kashi da yawa su ne suke samar da fitowa a tsarin wasan kwaikwayo.

Alal misali, a wasan kwaikwayo na *Matar Mutum Kabarinsa* wanda Bashari Faruk Roukba ya rubuta, marubucin ya yi amfani da tsarin kashi-kashi har guda takwas (8) a wajen rarraba gaba ɗayan labarin. Haka kuma a ƙarƙashin kowane kashi ya samar da fitowa.

Wani ƙarin misalin shi ne a wasan kwaikwayon *Kulba na Barna* wanda Umaru Danjuma Katsina ya wallafa, ya yi amfani da tsarin kashi-kashi inda ya karkasa wasan zuwa manya-manyan kashe-kashe guda uku (3).

A ƙarƙashin kowane kashi kuma, sai ya yi amfani da tsarin fitowa-fitowa har zuwa ƙarshen wasan, inda kashi na ɗaya (1) ya ƙunshi fitowa guda biyar (5), sai kuma kashi na biyu (2) ya ƙunshi fitowa guda huɗu (4), sai kuma kashi na uku (3) ya ƙunshi fitowa goma sha takwas (18).

1.4.3 Fitowa-Fitowa

Fitowa a tsarin wasan kwaikwayo tana nufin wata manufa babba mai ɗauke da ƙananan kashe-kashe a cikinta. Wannan yana nuna yadda aka karkasa wasan zuwa ƙananan gidaje, waɗanda su ne suka haɗu suka tayar da gaba ɗayan wasan. Mafi yawanci a wasan kwaikwayo, akan samar da tsarin fitowa-fitowa ne daga manyan kashe-kashe na wasan kwaikwayo.

Alal misali, a wasan kwaikwayo na *Matar Mutum Kabarinsa* wanda Bashari Faruk Roukba ya rubuta, ya yi amfani tsarin fitowa-fitowa a

karkashin kowane kashi wanda ya kira da “sashi”. Haka kuma, a farko kowace fitowa ya riƙa yin bayani akan abin da zai faru a cikin fitowar.

Haka kuma, wani ƙarin misalin shi ne a wasan kwaikwayon *Kulba na Barna* wanda Umaru Danjuma Katsina ya wallafa, ya yi amfani da tsarin fitowa-fitowa a karkashin kowane kashi. Ta haka ne aka tantance adadin fitowa-fitowa da aka yi amfani da ita yayin gabatar da wasan. Misali, akwai fitowa guda biyar (5) a kashi na ɗaya, sai kuma fitowa guda huɗu (4) a kashi na biyu, sai kuma fitowa goma sha takwas (18) a kashi na uku. Wannan shi ya ba da adadin fitowa guda ashirin da bakwai (27) a gaba ɗayan wasan.

Auna Fahimta na 2

Bayyana muhimmancin amfani da tsarin babi-babi a rubutaccen wasan kwaikwayo.

Mene ne yake haɗuwa ya tayar da fitowa a wasan kwaikwayo?

Me ake nufi da babi a tsarin rubutaccen wasan kwaikwayo?



1.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi zubi da tsarin wasan kwaikwayo ta fuskar amfani da zubin kalmomi a wasannin. Ta haka ne aka yi tsokaci mai ɗauke da misalai da suka shafi yadda ake amfani da tsarin babi-babi a wasan kwaikwayo da zubin kalmomi da kuma tsarin amfani da jumli, kamar jumla mai tambaya da jumla mai ba da umurni da jumla mai nuna tambaya da sauran makamantansu. Har wa yau kuma, an yi bayanai a kan tsarin fitowa-fitowa da tsarin kashi-kashi kuma aka nuna cewa fitowa ita ce take haɗuwa da yawa ta tayar da kashi a tsarin gina wasan kwaikwayo.

1.6 Ma'anar Muhimman Kalmomi

- Babi: Wani rukuni ko kuma rabo da ya shafi wani ɓangare daga cikin rubutu, wanda yake ɗauke da wasu ƙananan manufofi da suka gina wasan kwaikwayo.
- Fitowa: Manufa babba mai ɗauke da ƙananan kashe-kashe na wasan kwaikwayo a cikinta.
- Kashi: Babban rukuni ko kuma kaso wanda aka rarraba ko kuma karkasa manyan manufofin wasan kwaikwayo.
- Kalma: Kwayar lafazi ko furuci mai cikakkiyar ma'ana.
- Jumla: Cikakken zance mai ma'ana da ƙa'ida.



1.7 Manazarta da Wasu Ayyukan Karin Nazari

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1.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Ma'anar jumla a Hausa, ita ce magana cikakkiya mai dauke da ma'ana da fa'ida kuma wadda aka gina a bisa wasu ka'idojin harshe na musamman. Kuma tana iya kasancewa doguwa ko gajjeriya, mai sauki ko tsauri a wajen fahimta ko kuma gano ma'anarta.
2. Manufar yin sakin layi a rubutattun wasannin kwaikwayo ita ce a nuna yadda marubucin ya karkasa manufofinsa daga wasu zuwa wasu a cikin wasan. Mafi yawanci, marubuta wasan kwaikwayo sukan yi amfani da nua'o'in sakin layi iri-iri kamar; karamin sakin layi wanda ba ya da tsayi sosai, ko kuma su yi amfani da dogon sakin layi wanda yana da tsayi dangane da manufar da ke cikinsa, ko kuma su yi amfani da matsakaicin sakin layi wanda yake madaidaici ne, wato bai yi tsawo ba kuma bai kasance gajere ba.
3. A wasan kwaikwayon *Kulba na Barna* wanda Umaru Danjuma Katsina ya rubuta, marubucin ya zuba **kalmomi masu sakaya ma'ana**. Wato dabarar sarrafa harshe ta musamman da ake amfani da ita, idan ana so a boye wa kalma wata ma'ana wadda ba a so a faɗe ta a sarari. Ana yin haka ne saboda wasu dalilai da dama waɗanda addini da al'ada suka yarda su irin su; kunya, ko girmamawa, ko kuma kau ce yin batsa.

Amsoshin Auna Fahimta na 2

1. Tsarin babi-babi a wasannin kwaikwayo rubutattu wani abu ne da ke nuna yadda aka karkasa kananan manufofi, waɗanda su ne suka haɗu suka gina matanin wasan kwaikwayon da aka gabatar gaba dayansa.
2. Bisa yawanci, kashi-kashi da yawa su ne suke samar da tsarin wasan kwaikwayo.
3. Abin da ake nufi da babi shi ne wani rukuni ko kuma rabo da ya shafi wani ɓangare daga cikin rubutu, wanda yake dauke da wasu kananan manufofi da suka gina rubutun.

KASHI NA 2 SALO A WASAN KWAIKWAYO NA HAUSA

Abubuwan da Suke Ciki

- 2.1 Gabatarwa
- 2.2 Manufofin Darasi
- 2.3 Ma'anar Salo
 - 2.3.1 Salo a Fagen Wasan Kwaikwayo
 - Auna Fahimta na 1
- 2.4 Ire-Iren Salo
 - 2.4.1 Mikakken Salo
 - 2.4.2 Salo mai Armashi da Karsahi
 - 2.4.3 Tshohon Salo/Sabon Salo
 - 2.4.4 Raunannen Salo
 - 2.4.5 Salo mai Sarkakiya/Mai Tsauri
 - Auna Fahimta na 2
- 2.5 Takaitawa
- 2.6 Ma'anar Muhimman Kalmomi
- 2.7 Manazarta da Wasu Ayyukan Karin Nazari
- 2.8 Amsoshin Tambayoyin Auna Fahimta



2.1 Gabatarwa

Salo shi ne hanyoyin da marubuci ya bi wajen sadar da sakonsa ta yin amfani da harshe. Wannan zai iya zama mai wahala ko mai sauƙin ganewa. Wannan darasi yana ɗauke da bayanai da suka shafi salo da yanaye-yanayensa a wasan kwaikwayo na Hausa. Ta haka ne aka bibiyi ma'anar salo da ire-irensa tare da kawo misalai da aka zakuro daga wasu wasannin kwaikwayo da aka gabtara ga jama'a



2.2 Manufofin Darasi

Manufar wannan darasi ita ce a yi bayani a kan yanaye-yanayen salo, wato ire-iren dabarun da ake yi wa harshe ado da su a wasan kwaikwayo na Hausa. Ta haka ne ake jujjuya harshe ta yadda za a takaita manufar sakon da ke cikin wasan, ko kuma a sakaya ma'ana ko a kaifafa tunani ta hanyar amfani da dabaru daban-daban domin a burge jama'ar da aka yi wasan domin su. A kan haka ne, aka bibiyi ma'anonin salo tare da nau'o'insa a wannan gaɓa, sannan aka nuna yadda ake amfani da su a wasu wasannin

kwaikwayo na Hausa. A ƙarshen wannan darasin, ana sa rai ɗalibai za su fahimci:

- Ma'anar salo.
- Ire-iren salo da ake samu a wasan kwaikwayo
- Muhimmancin salo a wasan kwaikwayo



2.3 Ma'anar Salo

Salo wani yanayi ne da ya ƙunshi zaɓi cikin rubutu ko furuci. Wannan yana nufin yin amfani da wata kalma, lafazi, yanayi, hanya ko tunani a maimakon wani (Dangambo, 2007:38).

A tunanin Yahya (1997:139) kuwa, salo shi ne wani kandamin abu ne da ya shafi duk wata hanya ko dabara ko dabaru na isar da saƙo, kuma waɗannan hanyoyin sun shafi yadda aka yi amfani da harshe tare da tumka zaren tunani domin jan hankalin mai sauraro ko mai kallo.

Haka shi ma 'Yar'adua (2007: 59) ya nuna cewa, salo shi ne hanyoyin da marubuci ya bi wajen sadar da saƙonsa ta yin amfani da harshe. Wannan zai iya zama mai wahala ko mai sauƙin ganewa.

2.3.1 Salo a Fagen Wasan Kwaikwayo

A fagen nazarin adabi, masana da sauran manazarta wasan kwaikwayo na Hausa sun yarda cewa ana amfani da salon iri-iri a wajen isar da saƙonnin da wasannin suka ƙunsa. Ta haka ne masu shirya wasannin suke ɗamfara hikimomi daban-daban a ciki daidai gwargwadon saƙon da suke buƙatar su isar ga jama'a. A dalilin haka ne Dangambo (2007:41-42) ya bayyana cewa, dangane da nau'o'i da tasiri akwai salo iri-iri har kimanin guda biyar (5) dangane da irin tasirin da za su iya haifarwa a zuciyar mai karatu ko sauraro. Ga su kamar haka:

Auna Fahimta na 1

Kawo ma'anar salo.

Wadanne irin hanyoyi ne salo ya shafa?

Za a iya amfani da salo fiye da ɗaya a cikin wasan kwaikwayo?

2.4 Ire-Iren Salo

Ganin yadda salo yake taka muhimmiyar rawa a cikin ayyukan adabin Hausa, masana suka yi ƙoƙari ƙwarai da gaske wajen rarraba salo ta hanyar yin la'akari da tasirinsa a cikin wasannin kwaikwayon da aka tsarma shi a ciki. Ga misalan wasu ire-iren salo kamar haka:

2.4.1 Mikakken Salo

Mikakken salo kuwa, shi ne salon a kai tsaye kuma mai sauƙin ganewa. Wannan salo yana iya zama kamili, mai iya isar da saƙo ba tare da ‘ado’ ko ‘ƙaƙale’ ba

Dangane da haka, idan muka ɗauki wasan kwaikwayo na *Matar Mutum Kabarinsa* wanda Bashari Faruk Roukba ya rubuta a shekarar 19774 a matsayin misali, za a ga cewa marubucin ya yi amfani da mikakken salo a wajen isar da saƙon wasan. Wato ya isar da saƙonsa kai tsaye, inda ya shiga cikin wasan gaba-gadi kuma ya yi amfani da ingantacciyar Hausa babu kwan-gaba kwan-baya a cikin wasan, domin kuwa an aiwatar da wasan kai tasaye a miƙe ba tare yin yawo da hankalin mai karatu ba.

2.4.2 Salo mai Armashi da Karsahi

Wannan shi ne salo mai armashi da karsashi, wanda yake gamsarwa ta hanyar karsashi da ƙaƙale da burgewa da sauran wasu dabaru.

Idan aka bibiyi taskar wasannin kwaikwayo na Hausa za a ga cewa, a wasan kwaikwayo na *Kulba na Barna* wanda Umaru Danjuma Katsina ya rubuta a shekarar 1979 an yi amfani da irin wannan salo mai armashi wajen isar da saƙon wasan. Dalili kuwa shi ne, salon wasan mai armashi ne tunda ya ƙayatar ƙwarai da gaske, sannan kuma sunan da aka ba littafin ya dace da shi sosai, wto dai wasan ya amsa sunan da aka ba shi. Ta haka ne kuma, salon da aka yi amfani da shi a wasan wasan ya saka wa al’umma karsashi, musamman ta fuskar zaɓen sunayen ‘yan wasan masu ban sha’awa, wanda yin hakan ya haifar da burgewa matuƙa domin sunayen sun matuƙar dacewa da halayen da ‘yan wasan suka taka a cikin wasan.

2.4.3 Tshohon Salo/Sabon Salo

Tshohon salo/sabon Salo kuwa, wannan nau’in salo yana tafiya ne ta hanyar amfani da tsofaffin hanyoyi ko sababbin hanyoyi domin isar da saƙo. Haka kuma yana iya zama mai gamsarwa ko akasin haka.

Dangane da wannan nau’in salo a wasan kwaikwayo, akwai wasan kwaikwayo mai suna *Shehu Umar* wanda Umar Ladan ya rubuta a shekarar 1975. Marubucin ya yi amfani da tshohon salo a wajen isar da saƙonsa, musamman yadda ya rika tsarma wasu kayayyakin gargajiyar Bahushe waɗanda ‘yan wasa suka rika sakawa a yayin gudanar da wasan. Bayan wannan kuma, akwai *Wasan Marafa* wanda malam Abubakar Tunau ya rubuta a shekarar 1944. Mawallafin ya yi amfani da tshohon salon a wajen isar da saƙon littafinsa, inda ya yi amfani da tsofaffin

kalmomi masu saukin fahimta, amma kuma irin waƙanda mutanen karkara suke amfani da su a maganganunsu na yau da kullum. Don haka, wannan nau'in tshohon salon ne da ya kunshi tsofaffin hanyoyin sadarwa.

2.4.4 Raunannen Salo

Wannan shi ne raggon salo, wato nau'in salo mai kashe jiki kuma marar gamsarwa a wajen isar da saƙo ga al'umma.

Mafi yawanci, ba kasafai ake amfani da irin wannan nau'in salo a wasannin kwaikwayo na Hausa ba, sai dai jefi-jefi kawai. Domin kuwa ba kowa ne zai so ya shirya wasa ta hanyar amfani da salo raunanne kuma marar gamsarwa ba, ke nan rashin dacewar salon wasan, shi zai sa saƙon ba zai sami karbuwa ga jama'a ba.

2.4.5 Salo mai Sarkakiya/Mai Tsauri

Wannan shi ne nau'in salo mai wahalar ganewa, saboda tsaurin saƙar manufofi ko kuma tsauraran kalmomin da aka yi amfani da su.

Shi kuma irin wannan salo akan same shi a wasu wasannin kwaikwayo na Hausa, inda za a tarar cewa, marubuci ya amfani da salo mai tsauri wanda zai yi wahalar ganewa, wato ba zai yi saukin fahimta ga waƙanda aka yi domin su ba. Misali, wani ɓangare na wasan kwaikwayon fim mai suna "Yan Biyu", wanda kamfanin Two Effects ya shirya kuma ya gabtar an yi amfani da irin wannan salo mai saƙakiya. Domin kuwa an nuna babban tauraron wasan wanda kuma shi ne ya fito a matsayin Hassan da Hussaini, kuma an nuna yadda ya riƙa aikata abubuwa a cikin wasan, amma idan aka tambaye shi sai yace ba shi ya aikata ba Husaininsa ne ya aikata. Ta haka ne ya zama salon wasan ya zama mai sarkakiya sosai ga mai kallo, ta yadda sai ya natsu sosai kafin ya fahimci saƙon wasan.

Auna Fahimta na 2

Wane nau'in salo ne mai wahalar ganewa a wasan kwaikwayo?
Tshohon salo zai iya isar da saƙo a wasan kwaikwayo?
Kawo misalin wasan kwaikwayo na Hausa da aka yi amfani da salo mai sarkakiya.



2.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi salo da nau'o'insa da yanae-yanayen amfani da shi a wasan kwaikwayo hna Hausa. Ta haka ne aka yi tsokaci tare da lalubo misalai masu bayyana yadda aka yi amfani

da wasu nau'o'in salo a wasannin kwaikwayo na Hausa. Daga cikin wamisalan da aka kawo sun hada da; mifakken salo wanda yake isar da sakonsa kai tsaye ba tare da kwan-gaba kwan-baya ba, sai salo mai dauke da armashi da burgewa wanda yake burge mai karatu ko sauraro. Haka kuma, an kawo bayani a kan salo mai karsahi da tsohon salo wanda aka yi amfani da tsofaffin kalmomi ko wasu abubuwa na gargajiyar Bahaushe a wajen isar da sakonsa.

2.6 Ma'anar Muhimman Kalmomi

- Salo: Dabara ko hanyar da aka bi wajen isar da safo.
- Armashi: Abin da ya kayatar matuƙa.
- Burgewa: Abin da ya ba da sha'awa.
- Sarkakiya: Cunkushewar abu wuri daya kuma ya haifar wahalar gane shi.



2.7 Manazarta da Wasu Ayyukan Karin Nazari

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2.8 Amsoshin Tambayoyin Auna Fahimta

Amsar Auna Fahimta na 1

1. Salo wani yanayi ne da ya kunshi zaɓi cikin rubutu ko furuci. Wannan yana nufin yin amfani da wata kalma, lafazi, yanayi, hanya ko tunani a maimakon wani.
2. Hanyoyin da salo ya shafa sun kunshi yadda aka yi amfani da harshe tare da tumka zaren tunani domin jan hankalin mai sauraro ko mai kallo.
3. Masana da manazarta a fagen wasan kwaikwayo na Hausa sun yarda cewa ana amfani da salon iri-iri a wajen isar da sakonnin da wasannin suka kusa. Ta haka ne masu shirya wasannin suke damfara hikimomi daban-daban a ciki daidai gwargwadon sakon da suke bukatar su isar ga jama'a.

Amsoshin Auna Fahimta na 2

1. Salo mai sarkakiya shi ne salo mai wahalar ganewa, saboda tsaurin sakar manufofi ko kuma tsauraran kalmomin da aka yi amfani da su. Shi kuma irin wannan salo akan same shi a wasu rubutattun wasannin kwaikwayo na Hausa, inda za a tarar cewa, marubuci ya amfani da salo mai tsauri wanda zai yi wahalar ganewa, wato ba zai yi sauƙin fahimta ga waƙanda aka yi domin su ba.
2. Kwari kuwa. Akwai wasan kwaikwayo mai suna *Shehu Umar* wanda Umar Ladan ya rubuta a shekarar 1975. Marubucin ya yi amfani da tsohon salo a wajen isar da sakonsa, musamman yadda ya riƙa tsarma wasu kayayyakin gargajiyar Bahushe waƙanda 'yan wasa suka riƙa sakawa a yayin gudanar da wasan.
3. Wani ɓangare na wasan kwaikwayon fim mai suna "Yan Biyu", wanda kamfanin Two Effects ya shirya kuma ya gabtar an yi amfani da irin wannan salo mai sarkakiya. Domin kuwa an nuna babban tauraron wasan wanda kuma shi ne ya fito a matsayin Hassan da Hussaini, kuma an nuna yadda ya riƙa aikata abubuwa a cikin wasan, amma idan aka tambaye shi sai yace ba shi ya aikata ba Husainins ne ya aikata.

KASHI NA 3 SARRAFA HARSHE A WASAN KWAIKWAYO NA HAUSA

Abubuwan da Suke Ciki

- 3.1 Gabatarwa
- 3.2 Manufofin Darasi
- 3.3 Yanayin Sarrafa Harshe I
 - 3.3.1 Kalmomin Aro
 - 3.3.2 Maganganun Azanci Auna Fahimta na 1
- 3.4 Yanayin Sarrafa Harshe na II
 - 3.4.1 Zaben Kalmomi
 - 3.4.2 Karin Harshe Auna Fahimta na 2
- 3.5 Takaitawa
- 3.6 Ma'anar Muhimman Kalmomi
- 3.7 Manazarta da Wasu Ayyukan Karin Nazari
- 3.8 Amsoshin Tambayoyin Auna Fahimta



3.1 Gabatarwa

Sarrafa harshe yana nufin gwaninta da zalaka da nuna ficen makadi a wajen sarfa zaren tunaninsa. Wannan kashi yana dauke da bayanai da suka shafi yanaye-yanayen sarrafa a wasannin kwaikwayo na Hausa, inda aka bibiyi wasu muhimman abubuwa da suka hada da; kalmomin aro daga wasu harsuna kamar Larabci da Turanci da tsarin jumloji da maganganun azanci da kuma yanayin karin harshe da sauran makamantansu.



3.2 Manufofin Darasi

Manufar wannan darasi ita ce a yi bayani a kan yanaye-yanayen sarrafa harshe da ake amfani da su a wasannin kwaikwayo don a nuna burgewa da kuma kayatar da masu sauraro ko kallo. Ta haka ne za a kawo bayani a kan yadda ake sarrafa harshe a jujjuya shi ta yadda za a a kaifafa tunani ta hanyar amfani da dabaru iri-iri da suka hada da; amfani da bakin kalmomi da karin harshe da tsarin jumloji da maganganun azanci kamar karin magana da sauransu. A karshen wannan darasin, ana sa rai dalibai za su fahimci:

- Ma'anar sarrafa harshe.
- Maganganun azanci.
- Yanayin kalmomin aro.



3.3 Yanayin Sarrafa Harshe I

Sarrafa harshe yana nufin gwaninta da zalaka da nuna ficen makafi a wajen sarƙa zaren tunaninsa. Saboda haka, aiwatar da harshe wata dabara ce ta mawaki inda yake kulla diyan wakokinsa, sannan ya aiwatar da su a cikin hikima ta hanyar amfani da abubuwa daban-daban waƙanda suka shafi nahawu domin ya burge masu sauraro a cikin azanci, kuma su saka masu karsashi a zukata.

Dangane da hikimar sarrafa harshe a ayyukan adabin Hausa, Dangambo (2007: 54) ya nuna abubuwa ne waƙanda suka fi shafar nahawu, duk da cewa ba za a iya raba su da salon sarrafawa ba irin na jawo hankali domin wani lokaci a sarƙe suke.

Shi kuwa Gusau (2011: 40-42) yana da ra'ayin cewa, aiwatar da harshe, shi ne ɓangare na biyu na salo da ya shafi harshe inda ake duba dabaru na gwaninta da kalmomi ko damar karya wata doka ta ginin jimla ko amfani da kare-karen harshe da sauran abubuwan da suka shafi nahawu.

A ɓangaren sarrafa harshe a matanin wasannin kwaikwayo na Hausa, 'Yar'adua (2007: 59-60) ya yi ƙarin haske cewa, marubuci za iya zaɓar kalmomi masu sauƙin ganewa ko fahimta, sannan kuma zai iya gina jumli masu sauƙi waƙanda za su fito da ma'ana cikin sauƙi. Haka kuma, marubuci zai iya mafani da maganganun azanci kamar su; ƙarin magana da kirari da zambo da habaici duk a cikin sarrafa harshensa. Har wa yau kuma, marubuci zai iya yin amfani da dabarun jawo hankali waƙanda ake kira Luggogin Sarrafa Harshe (Figures of Speech) a wajen nuna gwanintar sarrafa harshe.

3.3.1 Kalmomin Aro

Gusau (2003:63), ya bayyana cewa baƙin kalmomi su ne waƙanda ba na harshen da ake magana da shi ba. Hausa ta sami shigar baƙin kalmomi na wasu harsunan, kamar harshen larabci da ingilishi. Harshen ingilishi kuwa ya shiga harshen Hausa ne saboda hulɗoɗi da ma'amaloli da suka gudana a lokuta mabambanta, kamar mulkin mallaka da kuma kasuwanci. Shi kuwa harshen larabci ya yi kaka-gida ne cikin Hausa sakamakon zuwan musulunci da kuma zuwan larabawa domin hulɗa ta kasuwanci da sauransu.

A fahimtar Dangambo (2007:49) kuwa ya nuna cewa, amfani da kalmomi shi ne a yi sharhi game da yadda makafi ya yi amfani da kalmomi kamar masu zurfin ma'ana ne ko ninkin ma'ana ne da sauransu. Haka a ɓangaren amfani da kalmomi za a duba baƙin kalmomi daga Larabci da Ingilishi da

sauransu Za a kuma duba dangantakar kalmomi da junansu sannan kuma daga karin harshe.

A wajen shirya wasannin kwaikwayo na Hausa, ana sarrafa harshe sosai ta hanyar amfani da bakin kalmomi, wato kalmomin da aka aro daga wasu harsuna daban-daban domin a burge waƙanda aka yi abin domin su (jama'a). Alal misali, idan muka dauki wasan kwaikwayon Malam Zalimu wanda Ado Ahmad Gidan Dabino ya rubuta, ya yi aron kalmomi daga harshen Larabci a tsarma a cikin wasan. Misali, inda jama'ar gari suke kallon yadda ake yin wasan biri da Malam Zalimu sai aka ce suna yin “**ta’ajibi**” (mamaki) ke nan. Haka kuma, ya aro jumla daga harshen Larabci kamar haka, “**Subhanahu wata’alal**” (maƙaukain sarki) ke nan.

Haka kuma a wasan *Kulba na Barna* na Umaru Danjuma Katsina, za a ga cewa mawallafin ya yi amfani da bakin kalmomi daga hashen Turanci (ingilishi). Misali, akwai inda Akawu ya zo ya tarar da Dantakarda da Zaliha suna hira, sai ya yi masu sallama ya ce, “kwam” (**come**) wato ya shigo ke nan. Sai kuma ya ce masu “Eskyuzai” (**excuse**) wato yana neman gafara ko izini ko ahuwa.

Wani karin misalin kuma, shi ne inda Zaliha ta rubuta wa saurayinta Dantakarda wasika, ta ce masa ita yanzu ta zama, “Indifenda” (**independent**) wato ta sami ‘yancin kanta ke nan.

Haka kuma, wani misalin shi ne wasan kwaikwayo na *Abin da Kamar Wuya* wanda Hauwa M. Bugaje ta rubuta, mawallafiyar ta yi amfani da bakin kalmomi daga Turanci. Misali a tauraruwar wasan wato Rahama ta dawo jami'a, sai wani abokin karatun ta mai suna Muktar ya ce mata, “Ka ga **serious student**”.

3.3.2 Maganganun Azanci

Dangambo (2008: 69) yana ganin, maganganun azanci wasu maganganun hikima ne guntaye, da akan samu, masu kama da karin magana. Abin da ya bambanta su da karin magana, shi ne, ba su da bari biyu. Zance ne a dunkule wanda yake cike da hikima. Wasu sukan kira shi da salon magana, ko maganganun hikima da sauransu.

Ammani (2016:18) ya bayyana cewa, wasu nau'o'in maganganu ne da suka danganci dabara da aka yi amfani da ita wajen sarrafa magana, ko aka ayyana wata kalma ta hanyoyi masu burgewa da kuma isar da saƙo ga al'umma.

Ana sakada maganganun azanci a wasannin kwaikwayo daban-daban domin a sarrafa harshe, ta yadda za a nuna gwaninta kuma a burge jama'ar da aka yi abin domin su. Alal misali, a wasan *Kulba na Barna* na Umaru

Danjuma Katsina, an yi amfani da maganganun azanci da suka shafi karin magana inda ya ce, “**An bikin duniya akan yin na kiyama**”. Haka kuma a wasan *Malam Zalimu* wanda Ado Ahmad Gidan Dabino ya rubuta, an yi amfani da wani sashe na maganganun azanci da ya shafi karin magana. Misali, an yi karin magana a lokacin da Saude take fada wa kawarta Hajara abin da ya same ta sai ta ce, “**Garin neman gira sai a rasa ido**”. Haka kuma, akwai inda Saude take cewa ai ni a yanzu “**Na zama ciwon ido sai hakuri**” da sauransu.

Auna Fahimta na 1

Mene ne karin harshe?

Ko ya dace a yi aron bakin kalmomi a wasan kwaikwayo na Hausa?

Kawo misalin maganganun azanci na karin magana guda biyu (2) da aka yi amfani da su rubutaccen wasan kwaikwayo.

3.4 Yanayin Sarrafa Harshe II

Baya ga yanaye-yanayen sarrafa harshe da aka ambata a sama, a wannan mataki kuma an kara fito da karin wasu hanyoyin da ake sarrafa harshe a wasannin kwaikwayo na Hausa. Ga bayaninsu kamar haka:

3.4.1 Zaben Kalmomi

Abin da ake nufi da kalmomi su ne Misali, Kamusun Hausa (2006: 227-228) ya ba da ma'anar kalma/kalmomi kamar haka, kwayar lafazi ko furuci mai cikakkiyar ma'ana.

A ra'ayin Muhammad (2013: 302) kuwa yana ganin ma'anar kalma ita ce, wani tubali a cikin harshe wanda masu harshe ke iya tantance abinsu ko a magance ko kuma a rubuce. Shi kuwa Sani (2005: 67) ya bayyana ma'anar kalma da rukuni ce a nahawun Hausa wadda take yin bayani, ko yin nuni game da yanayin suna ko yadda wani abu yake.

Kamar sauran dabarun sarrafa harshe, ana amfani da hikimar zaben kalmomi a wasannin kwaikwayo na Hausa domin a burge jama'a das aka masu karsashi. Misali, a wasan kwaikwayon *Kulba na Barna* na Umaru Danjuma Katsina, za a ga cewa mawallafin ya yi amfani da kalmomi masu saukin fahimta a cikin rubutunsa. Domin kuwa ya zuba kalmomi da jumloli masu saukin fahimta a wurare da dama kamar; “**likis**”, wato rashin katabus, ko kuma kamanta luguiguicewar wani abu. Haka kuma akwai jumar “**wainar da ake toyawa**”, wato neman sanin abin da yake faruwa.

3.4.2 Karin Harshe

Karin harshe yana nufin wani reshe ne na harshe wanda ya kebanta da kalmomin nahiya. Ayyukan masana waƙanda suka shafi karin harshe a ma'auni na ilimi kamar su; Wurma (2006) Sani (2009) da Kargi (2011) da Zulyadaini (2013 da 2014) da Muhammad (2013) da Yahaya (2013) sun bayyana tunaninsu dangane da karin harshe da wasu yanayen-yanayensa. Wato wasu rukunin kalmomi ke nan waƙanda suka kebanta da wasu garuruwa na kasar Hausa, kuma ta haka ne za a ji yanayin furucin harshensu ya bambanta da na sauran al'ummar da ba su fito rukuni ɗaya ba. Misali Sani (2009: 2-3) ya nuna cewa, karin harshe wani nau'i ne daga nau'o'in harshe guda wanda ake amfani da shi musamman a wani sashe na al'umma. Misali, a Hausa akwai karorin harshe da dama kamar Kananci da Sakkwatanci da Katsinanci da Dauranci da Zazzaganci da Bausanci da Haɗeɗanci da sauransu.

Shi ma al'amarin da ya shafi karin harshe, ana amfani da shi a wasannin kwaikwayo na Hausa inda ake bayyana hoton wasu kare-karen harshen Hausa mabambanta. Alal misali, idan muka ɗauki wasan kwaikwayon *Jami'ar Jatau na Albarkawa* za a ga cewa, an yi amfani da kare-karen harshen Hausa daban-daban a ciki. Misali, an bayyana yadda 'yan wasan suke yin fokarin magana da nau'o'in kare-karen harshen nahoyoyi da dama kamar Sakkwatanci, wanda yake Karin harshe ne da ya shafi yammacin Nijeriya. Misali, ga abin da Dansaakkwato ya ce:

“To mallam wagga harka tun da dai har ta hito ga hili, da dai cikin sirri munka yi ta mallam”.

Idan aka lura da wannan magana da Dansaakkwato ya yi za ga cewa, akwai tasirin karin harshen Sakkwatanci a ciki. Sakkwatanci shi ne ma fi girman karin harshe wanda ya mamaye sauran kare-karen harsuna ta fuskar amfani da shi. Ta haka ne karin harshen Sakkwatanci ya yi matuƙar tasiri musamman ta hanyar tsarma wasu kalmomi, ko kuma amfani da jumlolinsa kacokam a wajen adabin baka kamar waka. Nahiyar Sakkwato tana ɗaya daga cikin manya kuma tsofaffin nahiyoyi masu ɗimbin tarihi a fagen bunkasa adabin baka na Hausa ta ɓangaren waƙoƙin baka na Hausa, kamar yadda (Zulyadaini, 2014: 169) ya bayyana.

Auna Fahimta na 2

Wane karin harshe ne mafi girma da ya mamaye sauran kare-karen harsuna ta fuskar amfani da shi?

Me ake nufi da wannan jumlar, “wainar da ake toyawa”?

Faɗi ma'anar kalma.



3.5 Takaitawa

A wannan darasi, an kawo bayanai da suka shafi yanayin sarrafa harshe a wasan kwaikwayo ta fuskar amfani da wasu muhimman sigogi. Ta haka ne aka yi sharhi mai mai dauke da misalai da suka danganci yanayin amfani da kalmomin aro daga wasu bakin harsuna kamar Turanci da Larabci a wasan kwaikwayo da karin harshen Sakkwatanci da maganganun azanci kamar karin magana. A karshe kuma aka kawo wasu misalai daga zaɓaɓɓun wasannin kwaikwayo na Hausa domin a kafa hujja da su.

3.6 Ma'anar Muhimman Kalmomi

- Kalmomi: Kwayar lafazi ko furuci mai cikakkiyar ma'ana.
- Sarrafa harshe: Yadda aka yi amfani da hikima wajen jujjuya maganganu yadda ake bukata a yayin isar da sakon da Wasa yake dauke da shi.
- Karin harshe: Nau'in harshe na wata nahiya wanda ya kebanta da wani rukunin al'ummar suke magana da shi.
- Azanci: Nuna hikima a yayin da ake yin magana.
- Aro: Abin da aka dauko daga wani wurin da ba na asalinsa ba aka riƙa amfani da shi.



3.7 Manazarta da Wasu Ayyukan Karin Nazari

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3.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Sarrafa harshe yana nufin gwaninta da zalaka da nuna ficen makadi a wajen sarka zaren tunaninsa. Saboda haka, aiwatar da harshe wata dabara ce ta mawaki inda yake kulla diyan wakokinsa, sannan ya aiwatar da su a cikin hikima ta hanyar amfani da abubuwa daban-daban waɗanda suka shafi nahawu domin ya burge masu sauraro a cikin azanci, kuma su saka masu karsashi a zukata.
2. Kwarai kuwa za a iya amfani da bakin kalmomi a gina wasan kwaikwayo. Misali, wasan *Kulba na Barna* na Umaru Danjuma Katsina, za a ga cewa mawallafin ya yi amfani da bakin kalmomi daga hashen Turanci (ingilishi). Misali, akwai inda Akawu ya zo ya tarar da Dantakarda da Zaliha suna hira, sai ya yi masu sallama ya ce, “kwam” (**come**) wato ya shigo ke nan. Sai kuma ya ce masu “Eskyuzai” (**excuse**) wato yana neman gafara ko izini ko ahuwa.
3. A cikin wasan *Malam Zalimu* wanda Ado Ahmad Gidan Dabino ya rubuta, an yi amfani da wani sashe na maganganun azanci da ya shafi karin magana. Misali, an yi karin magana a lokacin da Saude take fada wa kawarta Hajara abin da ya same ta sai ta ce, “**Garin neman gira sai a rasa ido**”. Haka kuma, akwai inda Saude take cewa ai ni a yanzu “**Na zama ciwon ido sai hakuri**” da sauransu.

Amsoshin Auna Fahimta na 2

1. Sakkwatanci shi ne ma fi girman karin harshe wanda ya mamaye sauran kare-karen harsuna ta fuskar amfani da shi. Ta haka ne karin harshen Sakkwatanci ya yi matuƙar tasiri musamman ta hanyar tsarma wasu kalmomi, ko kuma amfani da jumlolinsa kacokam a wajen adabin baka kamar waƙa.
2. Jumlar “**wainar da ake toyawa**”, kamar yadda aka yi amfani da ita a cikin wasan *Kulba na Barna* tana nufin “nemen sanin abin da yake faruwa”.
3. Kalma da rukuni ce a nahawun Hausa wadda take yin bayani, ko yin nuni game da yanayin suna ko yadda wani abu yake.