

**COURSE
GUIDE**

**HAU 215
HAUSA LITERARY CRITICISM
(BAYANI GAME DA MATAKAN TARKEN ADABI)**

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Gabatarwa (Introduction)

Wannan darasi na HAU215, yana da muhimmanci wajen koyon darasin Hausa, musamman abin da ya shafi nazarin matakhan tarken adabi, adabin ma kuma vangaren da ake wa laki da Waka (ta baka da rubutacciya) da Zube (na baka da rubutacce) da Wasan Kwaikwayo (na gargajiya da rubutacce).

Darasin ya kasu zuwa rukunai da kashe-kashe da suka faro daga sanin mene ne tarken adabi da kuma matakai na gudanar da tarken adabi. Haka kuma ya funshi bayanai game da yadda ake tarken adabi a gargajiyan da zamanance. Bugu da kari, wannan darasi zai yi dubi da tarihin samuwar hanyoyin samuwar tarke a duniya tun daga irin gudummuwa da mafalsafa irin su Plato da Aristotle da sauran masana suka ba da. Har ila yau, wannan darasin ya kalli tarihin samuwar hanyoyin tarke a kasar Hausa kuma aka bibbiyi tarihin yadda abin yake a zamanin Larabawa da Turawa da kuma bayan Mulkin Mallaka, tare da kallon yadda tarken adabin Hausa yake a yau.

Daga can kuma an bibiyi matakhan tarken nau'o'in adabi na Hausa tun daga Waka (ta baka da rubutacciya) da Zube (na baka da rubutacce) da kuma Wasan Kwaikwaiyo (na gargajiya da rubutacce). An samar da bayanai game da Zubi da Tsarinsu da Jigonsu da Salo da Sarrafa harshe a karkashin kowane nau'i na adabin Hausa. Daga nan ne kuma aka zo da bayani kan matakhan tarken Ra'i a adabin Hausa ta hanyar bayyana ma'anar ra'i da tarihin samuwar ra'i a takaice gami da bayyana yadda tarken ra'i yake a gargajiyan da zamanance. Sai kuma batun matsayin amfani da ra'i a ayyukan adabi. Daga karshe, wannan darasi ya bayyana ire-irena ra'i a fagen nazarin adabi tun daga waka (ta baka da rubutacciya) da zube (na baka da rubutacce) da kuma wasan kwaikwayo (na baka da rubutacce). Sannan aka dora da bayanai game da wasu zababbun ra'i a fagen nazar. An karshen wannan darasi ne da bayyana yadda ake amfani da ra'i a fagen tarken waka ta hanyar dubi da ra'in Lalatattun Lamura a Wafofin Batsa, da amfani ra'i a fagen rubutaccen zube ta hanyar dubi da ra'in Matantaka/Macentaka a rubutaccen zube na Hausa. Sai kuma batun amfani da ra'i a fagen rubutaccen wasan kwaikwayo ta hanyar dora ra'in Markisanci a kan wasu rubutattun wasan kwaikwayo.

A cikin darasin an zo da cikakken bayani a kan dukkan zubi da tsarin kwas din ta yadda dalibai za su na'kalce shi ba da wahala ba. A karshen kowane kashi an zo da tambayoyin auna fahimta da kuma yanayin gane ko darasin ya zauna sosai da gindinsa.

Daga karshe kuma an zo da fasalin tambayoyi da dalibai za su gani domin nazari kafin zuwan jarabawa a karshen karatu. An kuma zuba wadansu ayyukan nazar da mai karatu zai iya amfani da su domin karin nazari da

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

Manufar Kwas (Course Aim)

Domin kyautata karatu da koyarwa, kowane kashi na da tasa manufa bayan babbar manufar kwas din ta baki cfaya da aka zo da ita a farkon darasi. Ke nan abin da dalibai za su yi domin sauķaķa wa karatun nasu shi ne su karanci kowace manufa da ke like da kowane kashi na darasi domin gane ciki da wajen darasin, ba tare da an samu matsala ba.

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

- Matakai da ma'anar tarken adabi.
- Tarken adabi a gargajiyance da zamanance.
- Tarihin samuwar Hanyoyin Tarken Adabi a Duniya da Kasar Hausa.
- Matakan Tarken Adabi na Wařa da Zube da Wasan Kwaikwayo.
- Matakan Tarken Ra'i a Adabin Hausa.
- Ire-ireni Ra'i a Fagen Nazarin Adabi na Wařa da na Zube da Wasan Kwaikwayo.
- Amfani da Ra'i a Fagen Tarken Adabin Hausa na Rubutacciar Wařa da Rubutaccen Zube da Rubutaccen Wasan Kwaikwayo.

Yadda Za A Nazarci Kwas (Working Through the Course)

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

Daga ƙarshe dalibai su sani cewa idan suna nazarin kwas din, malaman da za su dinga tuntuva ba koyaushe za su kasance tare ba, saboda haka sai su yi jadawalin karatunsu ya dace da kowane kashi na karatu, su kuma dinga ziyara da leka abubuwan da malami ya tanada domin karin nazari domin fadada sani da karin haske.

Me ya kamata d'libai su mayar da hankali kai a lokacin gabatar da wannan darasi? Su tabbata sun fahimci abubuwa da ke kasa:

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

Kashe-kashen Kwas (Study Units)

A cikin wannan kwas akwai rukuni 3 da kuma kashi 1, kowane kashi yana a matsayin mako guda ne na darasi, ke nan za a kammala shi cikin mako 15. Ana kuma fatar a amsa tambayoyin auna fahimta a karshen kowane kashi, daga karshe kuma a amsa tambayoyi na jinga don ganin ko darasin ya zaunu da kyau.

Domin kyautata karatun kwas din an ratayo manazarta da wasu ayyukan da za a iya cewa suna da muhimanci ga wannan kwas din, za su kara haske fiye da kima, musamman ma dai Gusau (2008). Samun wannan littafi da wasu irin sa a laburare zai inganta nazari da karatu sosai. Ke nan a shiga gonar dakin karatu a gida ko inda ake ajiye littatafai a kusa ko nesa zai inganta nazarin wannan kwas.

Auna Fahimta (Continious Assessment).

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

Auna fahimtar da ake yi a karshen kowane kashi za ta kasance karamar jarabawa ce, za ta zo da maki 30 daga cikin 100. Ke nan, ana bukatar d'libi ya amsa tambayoyi uku inda za a zavi 2 su kasance su ke d'auke da maki 30, maki 15 kowace tambaya. Sauran maki 70 za su zo ne a jarabawar karshen kwas.

Jarabawa dai kamar kullum za a gabatar da ce daga gida, ita ma ba a cikin cikin aji ba, kuma za ta kasance ta Intanet ne, ke nan sanin na'ura mai kwakwalwa abu ne mai muhimanci ga d'libi.

JINGA (Tutor Marked Assignment)

Jingar aji tamkar gwajin jarabawa ce ga dalibai, saboda haka amsa jingar da ke karshen kowane kashin darasi zai ba dalibi damar fahimtar yadda jarabawar karshe za ta kasance ne. Yana da kyau dalibai su mayar da hankali domin amsa irin wadannan samfur na tambayoyi, domin za su saukaka amsa tambayoyin jarabawa a karshen darasin baki daya.

Jarrabawar Karshen Darasi (Final Examination and Grading)

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

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KASHI NA 1: Mene Ne Tarken Adabi?

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1.1 GABATARWA

Wannan kashi ya ta'allaka ne game da batun tarken adabi a Hausa. Mataki na farko a wannan kashi, shi ne samar da gamsashen bayanai game da ma'anar tarken adabi a Hausa. Batutuwan da za a tattauna a karkashin wannan kashin zai dada fahimtar da dalibai game da adabi da yadda ake nazarin nau'o'in adabi wadanda suka hada da waķa, da zube da wasan kwaikwayo a gargajiyance. Don haka, wannan kashi, zai fahimtar da dalibai game da abin da ake nufi da adabi da kuma yadda ake nazarin adabin gargajiya. A nan, za a fahimci abin da ake nufi da waķa da zube da kuma wasan kwaikwayo sai daga bisani a samar da bayanai game da hanyoyin da masana suka shimpida a gargajiyance domin nazarinsu.



1.2 MANUFAR DARASI

A karshen wannan kashin, ana sa ran dalibi ya iya:

- Bayyana abin da ake nufi da adabi da kuma tarken adabi.
- Tattauna yadda ake tarken adabi a gargajiyance.
- Fayyace abin da aka fahimta game da waķa da zube da wasan kwaikwayo.



1.3 KUMSHIYAR DARASI

1.3.1 ME NE NE TARKEN ADABI

Kafin a tsunduma cikin kawo bayanai game da ma'anar tarken adabi, zai kyautu a dan yi bitar ma'anar adabi a takaice da kuma abin da adabin ya funsa.

Adabi na nufin fasahar al'umma da ta jibanci harshe, ita wannan fasahar ana wanzar da ita ne a magance ko a rubuce. Shi adabi na Hausa ya kasu zuwa gida biyu. Akwai adabin gargajiya ko adabin baka (oral literature ko orature) da kuma adabin zamani ko rubutaccen adabi (modern ko written literature).

Adabin gargajiya wani nau'i ne na adabi da ya samo asali tun daga tale-tale, wato daga wajen al'ummar Hausawa na farko. A takaice, kusan babu wanda zai iya kiyasta dadewar wannan adabin a duniya.

Dangambo (1984) ya karkasa adabin gargajiya zuwa manyan gidaje guda uku, akwai wakar baka, da wasan kwaikwayo na gargajiya da kuma habarce (zantuttukan fasaha na al'umma).

Buga da kari, shi ma adabin zamani wato rubutaccen adabi ya kasu zuwa gida uku kamar yadda aka kasa adabin gargajiya. Kashe-kashen sun hada da rubutacciya waka da rubutaccen zube, sai kuma rubutaccen wasan kwaikwayo.

Tarken adabi kamar yadda Ado (2017) ya bayyana shi ne wata dabara ce da masu ilimi ke yi don yin sharhi ko kushe ko kawo karin bayani a kan wani batu na ilimi. Ayyukan adabi kuwa suna cikin batutuwa na ilimi. Masana da kan yi tarke kan wani batu, sai sun yi masa nazari na kwakkwafi ta hanyar bin diddiginsa, kana su fede shi daga farko har karshe.

1.3.2 TARKEN ADABI A GARGAJIYANCE

Tarken adabi a gargajiyance kamar yadda Gusau (2008) ya bayyana, ba wata fitacciya ko rattababbiya hanyar nazari ba ce wadda aka tsara kuma aka amince da ita ba. Hanya ce wadda ake amfani da ita kara zube don a bayyana ra'ayi game da waka ko littafi ko wani rubutu. Ta fi kunsar zantuttuka na yabo ko na kushewa da ake amfani da su don auna darajar abu. Shi kuwa Mustapha (2018) ya kawo batun tarken adabi a gargajiyance da cewa " shi ne wanda aka yi nazarin adabin al'ummar Hausawa da shi har ya zuwa karni na 19. Matarkansa su ne matarkan dauri da ke yin tarke a gargajiyance ba tare da wasu kebantattun ka'idoji ba.

1.3.2.1 WAKA

An bayyana ma'anar waka ta fuskoki mabambanta wanda za mu iya dunkule su da cewa ' waka tsararriyar magana ce ta hikima da ake rerawa ba fada irin ta maganar yau da kullum ba, cikin zababbin kalmomi don samar da nishadi da kuma isar da sako. Gusau (2001) ya ce " waka ta

bambanta da tadi na yau da kullum. Abu ce da ake shirya maganganu daki-daki cikin azanci da nuna kwarewar harshe. Harshen wa'ka cikakke ne, duk da yakan kauce wa wasu ka'idojin nahawu. Abdulkadir (1975) na da'awar cewa babu hanyar nazarin waka da aka tsara don yin tarkenta a gargajiyance sai dai hanyar da ake amfani da ita kara zube don bayyana ra'ayi. Wannan hanya ta kunshi bayyana wa'ka da cewa:

- ta yi armashi
- ta kayatar
- ta burge
- ta tsaru
- ta waku
- ai ba dama

Wato kyau mai daraja ta daya kenan

- a yaba
- ta yi kyau
- ta gamsar

Wato kyau mai daraja ta biyu

- ba ta kai min ba
- ba tai kyau ba
- ga ta nan dai

Wato ba kyau

A wannan hanya har wa yau akan lura da wadannan abubuwa:

- daidaitaccen kari (bahari)
- daidaitaccen amsa amo
- salo mai armashi
- amfani da azanci
- sarrafa harshe
- muhimmancin sa'ko da amfaninsa
- fadar gaskiya, kyakkyawan ra'ayi

Malaman addini kan kara da cewa: wa'kar mai amfani ce ko ta hululu ce, in ta addini ce, shin ta yi daidai da:

- Alkur'ani
- Hadisi
- Ijma'u
- Kiyasi
- Amfani da Larabci
- Darika (ko akasi)

1.3.1.2 ZUBE

Zube a gargajiyance shi ne wasu manazarta suka ce ya kunshi zantuka gajeru ko dogaye na hikima da ake shiryawa jimla-jimla ko shimpide, sa'annan a gabatar da shi da ka a kuma wanzar ta baka. Wadannan guntayen zantuka sun hada da: tatsuniya, da karin magana, da almara, da kacici-kacici, da zaurance, labarai, da tarihi, da tarihihi da sauransu.

Yahaya (1988) ya bayyana matakai da za a yi amfani da su wajen tarken adabin baka na zube a gargajiyanke kamar haka:

- Tubalin Gini: Kamar mutane da dabbobi da tsuntsaye da aljanu da kwari da annabawa da mala'iku da rauhanai da wasu abubuwa da sauransu.
- Tasiri: Gargajiya da al'ada da gaskiya da karya da zamananci da addini da hulda da sauransu.
- Masu Yi: Samari, yara da mata, da manya da malamai da dalibai da jarumai da bokaye da sauransu.
- Lokacin yi da wuri: Lokacin hirar manya da hirar yara da lokacin shakatawa da kicibis da wani abu na kawo misalai da lokacin fadanci da sauransu
- Zubi da tsari: Kara zube da tarkoko wato saurin gwarmai mai neman ba da amsa ko ra'ayi da gudunmawar tattaunawa
- Jigo da warwararsa
- Hikimomin da suke ciki
- Salon sarrafawa: Mai sauksi ko mai tsauri ko matsakaici ko mai armashi ko mai ban sha'awa ko maras karashi ko mara dadì.
- Yanayin maganganun taurari (manya da kanana), kamar kwaikwayon abubuwa da maimaita kalmomi da cudanya gaskiya da karya da tafi da hankali da bazama cikin mafarki
- Taurari (manya da kanana)
- Kammalawa.

A yayin da Mukoshy (1979) shi ma ya fito da wasu muhimman shikashikai da za a iya amfani da su a yi wa tatsuniya nazari ko fidà ko tarke. Wadannan matakai na tarke su ne:

- * tauraro ko tauraruwa
- * makiyi ko makiyyi- abokin kishin tauraro (Bora da Mowa)
- * jigo- manufa
- * zango – karshen gatana ko wurin kwana, musamman bayan waka
- * kashi- kananan manufofi ko ra'ayi (tubalan gina jigo), kasusuwa ke hadfuwa su yi jigo. Yana kara fahimtar da zango.
- * Hauhawa- jan hankalin mai sauraro ya dinga tsimayar ci gabon gatana wato tatsuniya
- * kololuwa- karshen hauhawa, inda dokin mutum ya kai gayarsa
- * Lokaci da wuri- iyakokin da suke ba da bayanin abu a wurin aukuwarsa da lokaci kamar damina da rani ko bazara ko gona ko gida ko daji da sauransu
- * Kodago- wato 'yar wa'ka a cikin tatsuniya
- * Fayyacewa- wato inda komai ya fito a fili, wato bayyanar da karshen gatana tare da nuna samun nasara ko rashinta
- * bi- yarima-bi-yarima ka sha kida, su ne kananan taurari wadanda sukan fito a cikin tatsuniya
- * salo- dabarun da aka yi amfani da su don isar da tatsuniya.

1.3.2.3 WASAN KWAIKWAYO

A kasar Hausa, akwai wasannin kwaikwayo na gargajiya wadanda ake da su tun kafin zuwan bakin al'adu cikin al'adun Hausawa wadanda suka gada tun iyaye da kakanni. Yahaya da Dangambo (1986) sun bayyana ma'anar wasan kwaikwayo da cewa “ wasan kwaikwayo ya rigaya ya bayyana kansa. Wato akwai alamun wasa, wato abin da yake raha, akwai kuma alamun kwaikwayo, wato aikata wani abu don kwatanta yadda ake yinsa, don wani ya gani, ko wadsansu su gani, su gane kyansa ko muninsa. Wasan kwaikwayo, wasa ne da ake aiwatar da wata matsala ta rayuwa cikin siffar ‘yakini’, wato zahiri ko kuma a rubuta shi. Kafin a yi tunanin fara rubuta wasan kwaikwayo, Hausawa sun kasance masu al'adu da dama wadanda suka danganci wasan kwaikwayo tun da ai dama wasan kwaikwayo dadaddiyar al'ada ce a cikin rayuwar Hausawa. Wadsannan al'adu kuwa akwai wadanda yara ko samari ke kwaikwaya tsakaninsu, akwai kuma wadanda manya ke gudanarwa. Wannan shi ne wasan kwaikwayo na asali ko na gargajiya. Wasan kwaikwaiyo na gargajiya sun hada da:

- Wasan Gauta
- Wasan Takkai
- Wasan Kalankuwa
- Wasan Lang'a
- Wasan 'Yar tsana
- Wasan Dokin Kara
- Wasanin Tashe
- Wasan Bori da sauransu

Tarken Wasan Kwaikwaiyo a Gargajiyance - Akwai wasannin gargajiya da ke da nasaba da addinni irin su Bori, Giwa – Sha- Laka, da sauransu. Akwai kuma wadanda ba su da dangantaka da addini irin su wasan Gauta , wasan Takkai , wasan Kalankuwa da sauransu. Wato a nan za a iya cewa Bahaushe na da tsarin wasan kwaikwayo tun tale-tale, ba koyo shi aka yi daga wajen Girkawa da Turawa ba. Don haka, akwai matakai da aka gindaya wajen yin tarken wasan kwaikwayo na gargajiya kamar haka:

- Masu aiwatar da wasa- A nan akan yi dubi ne da wadanda suke gudanar da wasan. Kamar yadda aka bayyana a baya, akwai wasanni da da dama da rukunin al'umma mabambanta ke gudanarwa. Akwai wasannin da yara mata da maza ke yi irin su wasan Dokin Kara da wasan 'Yartsana da kuma wadanda samari maza ke yi irin wasan Takkai da wanda 'Yan mata ke yi kamar wasan Gauta da sauransu. Haka zalika akwai wasanni masu nasaba da addini da mata zalla ke yi kamar wasan Giwa –Sha- Laka da kuma wanda maza ke yi kamar wasan Bukin Budin Daji da sauransu.

- Lokacin Gudanar da Wasa – Wasanni irin su Gauta da Kalankuwa suna da lokaci kebantacce da ake gudanar da su. Wato an fi yin su da lokacin kaka yayin da amfanin gona ya isa gida. A yayin da wasu ba su

da wani lokaci da aka kebe don yin su. Akan shirya ne a aiwatar idan da bukatar haka.

- Wuri- Nazarin wurin da ake gudanar da wasan kwaikwayo na gargajiya yana da matukar muhimmanci yayin tarke. Wasanni da dama suna da wurare da ake yin su. Misali wasan Gauta daya ne daga cikin wasannin da akan shirya shi a wuri na musamman wato a fada. Mata kuyangi ke yin shiga irin ta sarki da fadawansa suna kwaikwayon yadda ake gudanar da mulki ta yadda zai yi nuni da adalci ko zalunci da nufin sarki da fadawansa su gyara.

- Zubi da Tsarin Wasa- A wannan ƙaulin akan dubi abubuwa kamar yadda aka shirya wasa da kuma abubuwan da aka yi amfani da su yayin tsara wannan wasan kwaikwayo. Misali a wasan Dokin Kara, da yara maza ke shiryawa domin kwaikwayon yadda sarki da hakimai ke gudanar da rangadi a lokacin bukuwan hawan sallah. Yaran sukan sami kara su lankwasa shi ta yadda zai ba da siffar doki, sa'annan a yi masa kwalliya da kyallaye. Daga nan yara kan yi amfani da galura (kala) da suka jika a ruwa don shafa wa dokin karan. Ta haka za su yi shiga irin na sarki da hakimai suna kwaikwayon yadda ake rangadi a yayin bukin sallah.

- Kayayyakin ‘Yan Wasa- Akan yi sharhi game da shiga da kayayyakin ‘yan wasa don bambanta tsakanin wasanin. Misali wasan Giwa-Sha-Laka wanda yake galibi mata ne ke aiwatarwa, sukan yi shiga ta musamman. Uwar Bori ce ke ba da umurnin kayan da kowace za ta sanya, wato sukan daura bafin zane na safi babu riga, ba dan kwali. Bugu da ƙari, sukan yi amfani da tabo su shafa a jikinsu tare da daure rassa guda biyu a kai daga hagu zuwa dama kamar ƙaho da wani abu kamar haure (hakori) da suke sakawa a baki. Har ila yau, A wasan Dokin Kara, kayayyakin ‘Yan wasa akasari manyan riguna ne kamar babbar riga da alkyabba da rawani da sauransu.

- Jigon Wasa- A nan akan yi dubi ne da manufar gudanar da wasa. Wasannin kwaikwayon gargajiya na Hausa suna da manufofi mabambanta. Misali, jigon wasan Takkai shi ne gargadi ga matasa kan illar aikata ayyukan da ba su dace ba a cikin al’umma.

AUNA FAHIMTA

1. Yi bayani mai gamsarwa game da ma'anar adabi da tarken adabi
2. Kawo matakhan yin tarken nau'o'in adabi kamar waƙa da zube da wasan kwaikwayo a gargajiyance.

KAMMALAWA

A wannan darasi, mun kawo bayani game da ma'anar adabi gami da bayyana ma'anar tarken adabi. Bugu da ƙari, an yi tsokaci game da

ma'anar wa'ka da zube da wasan kwaikwayo a mastayinsu na nau'o'in adabin gargajiya. Daga bisani, aka yi bayanin yadda ake tarken nau'o'in adabin Hausa wato wa'ka da zube da wasan kwaikwayo a gargajiyance



1.4 TAKAITAWA

A wannan darasi ana fatan an fahimci:

- Ma'anar tarken adabi
- Yadda ake tarken nau'o'in adabin Hausa kamar wa'ka da zube da wasan kwaikwayo a gargajiyance.

1.5 JINGAR AIKI

- a) Kowo bayanin wa'ka da yadda ake tarken ta a gargajiyance
- b) Bayyana matakhan tarken zube a gargajiyance kamar yadda masana suke gindaya.
- c) Ya ake gudanar da tarken wasan kwaikwayo a gargajiyance?



1.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

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1.7 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

1. Tarken adabi dabara ce da masu ilimi ke yi domin su yi sharhi ko kushe ko kawo karin bayani a kan wani batu na ilimi. Akan yi tarke kan wani batu ta hanyar yin nazari na kwaikkwafi a kansa tare da bin diddiginsa, wato, a fede shi daga farko har karshe.
2. Dangane da yadda ake tarken nau'in adabin Hausa guda uku (waka da zube da wasan kwaikwayo) ana yin wannan tarken ne kara zube ba tare da bin wasu matakai ba. Misali waka za a iya cewa ta yi armashi ko tsaru ko ta yi dadfi da sauran makamantansu. Zube da wasan kwaikwayo na gargajiya kuma za a iya bayyana lokacin da ake gudanr da su da rukunin jama'ar da ke yinsu da wurin da ake gudanar da su.

KASHI NA 2: Tarken Adabi A Zamanance

- 2.1 Gabatarwa
- 2.2 Manufar Darasi
- 2.3 Qunshiyar Darasi
- 2.3.1 Tarken Adabi A Zamanance
 - 2.3.1.1 Wa'ka
 - 2.3.1.2 Zube
 - 2.3.1.3 Wasan Kwaikwayo
- Auna Fahimta
 - Kammalawa
- 2.4 Takaitawa
- 2.5 Jingar Aiki
- 2.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 2.7 Amsoshin Tambayoyin Auna Fahimta



2.1 GABATARWA

A darasin da ya gabata, an bayyana ma'anar tarken adabi wanda yake shi ne matakai na farko wajen fahimtar duk wani bayani game da tarken adabi da yadda za a nazarci nau'o'in adabi kamar wa'ka da zube da wasan kwaikwayo a gargajiyanse. A wannan darasin za a dora ne daga darasin baya don ganin yadda ake tarken adabi a zamanance da nufin ganin ko akwai bambancin nazarin ayyukan adabi a gargajiyanse da kuma a zamanance.



2.2 MANUFAR DARASI

Babbar manufar da ake so a cim ma dangane da wannan darasi ita ce:

- A dada fahimtar ma'anar tarken adabi
- A na'kalci yadda ake tarken nau'o'in adabi na wa'ka da zube da wasan kwaikwayo a zamanance
- A kuma iya bambanta matakai gudanar da tarken adabi a gargajiyanse da kuma a zamanance



2.3 KUNSHIYAR DARASI

2.3.1 TARKEN ADABI A ZAMANANCE

Wannan hanyar tarken adabi ta zamani ta samu ne a sanadiyar koyar da Hausa a makarantu bayan zuwan Turawa kamar yadda Gusau (2008) ya bayyana. Masana da dama sun nuna sha'awarsu game da wannan hanyar nazari ta zamani. A cewar Dangambo (1984), tarken adabi a zamanance shi ne “ wadda take funsar wasu kakale-kakale da babu su a cikin hanyar

nazari ta gargajiya. Wato wannan hanyar nazari ta zamani ta hada dukkan hanyoyin nazarin adabin Larabawa da kuma na Turawa. A gudunmuwar Mustapha (2018), game da wannan batu, ya ce “ tarken adabi a zamanance shi ne wanda ake gudanarwa ta amfani da hanyoyin tarke na zamani tattare da wani ra’i ko wata mazahabar tarken adabi. An fara yin sa ne a tsakiyar karni na 20 a Amurka. Wasu manufofin da ke karkashin wannan nau’in tarke kamar yadda shi Mustapha (2018) ya zayyano sun hada da:

- Duba dangantakar matanin adabi da ka’idojin rayuwa da zamantakewa da ka’idojin wasu mutane a cikin al’umma.
- Yin fidar adabi ta hanyar kimiyyar sadarwa da al’adun zamantakewar al’umma, kamar shugabanci da addini da tattalin arziki da ma kwalliyan harshe da sauransu.
- Amfani da ra’o’i ko wata hanyar da za ta jagoranci aikin matarki da tatttaunawa game da ita a cikin aikin tarke.
- Gudanar da bincike na kimiyya da fadada nazari zuwa wajen matani.
- Amfani da wasu sharuda ko ka’idojin da masana suka shata a kan tarken wani matani, don a fito da jin dadinsa da irin gudummuwarsa ga jama’a.
- Fito da ra’ayi mai karfi game da yanayi mai kyau da kyakkyawan tsari ta hanyar nazarin adabi.
- Duba aikin adabi ta la’akari da fannonin rayuwar dan’adam dabandaban da ke a zamaninsa.

2.3.1.1 WAKA

Waka musamman ta zamani, Dangambo (2007) ya bayyana ma’anarta da cewa “ wani salo ne da aka gina shi kan tsararriyar ka’ida ta baiti, dango, rerawa, kari (bahari), amsa-amo (kafiya), da sauran ka’idojin da suka shafi daidaita kalmomi, zabeni su da amfani da su cikin sigogin da ba lallai ne haka suke a maganar baka ba”. Haka zalika, Sa’id (1981) ya bayyana rubutacciyar waka da cewa “ ita ce wadda aka tsara, aka rubuta ta a takarda don a karanta”. Idan aka yi la’akari da wannan ma’ana, za a ga kacokan ta saba wa wa’kar baka wanda yake da ka ake tsarawa sa’anar a wanzar ta baka.

Shi kuma Mukhtar (2006) a tasa gudunmuwar, ya ce “ Rubutacciyar wa’ka wata hanya ce ta gabatar da wani sako a cikin kayyadaddun kalmomi da aka zaba, wadanda ake rerawa a kan kari da kafiya a cikin baitoci. A karshe, Yahaya (1985) ya ba da ma’anar waka kamar haka; “ Waka ta funshi kololuwar hikima da tunanin dan’adam, ta yin amfani da kwayoyin muryoyi aunannu, cikin kalmomi zababbu, wadanda ake jerantawa cikin tsari fitacce, kayyadajje, rattababbe, ta yadda za ta fa’idantar da abin nufi a takaice, akasin zance, ko hira, ko labari, ko magana wadda take kara-zube.

❖ Tarken rubutacciyar wařa a zamanance – Yahya (1983) ya tsara wadannan hanyoyi na yi wa rubutacciyar wařa tarke:

- Tarihin Mawallafi da na wařa.
- Tsarin Wařa

I.Tsarin Baitoci - dangogi ne ke haduwa su ba da baitin rubutacciyar wařa. Baiti kan zo a tsarin layuka wandanda ake kira dangogi. Akwai nau'o'in baiti da dama wandanda suka da:

- a) Gwauruwarr baiti wato mai dauke da dango daya- daya a kowane baiti nata.

Misali;

Alhamdulillahi mun samo fita hadari.

Wancena jan zamani da ke sa maza wadari.

Jama'a musulmi ku ce amin mu zam shukuri.

(*Sa'adu Zungur*)

- b) 'Yar Tagwai- akan kira irin wannan baiti da ' Mai kwar biyu.' wato wakar da kowanne daga baitocinta ke kunshe da dango biyu-biyu. Misali :

*Ko akwai wani wanda ya tambaya,
Mene ne sangartacciya?
Diyar da ta taso ba kula,
Da uba sai shashancin tsiya.*

(*Baba Maigyada Agege*)

- c) Mai Kwar uku- ita ce waka mai dango uku-uku a kowane baiti nata. Misali:

*Rashin hada kai shi ka ba makiya,
Damar su bata zaman lafiya,
Su kawo akidar marar ci gaba.*

(*Wakar Hadin Kai: N.G Ahmad*)

- d) Mai Kwar hudu- ita ce wakar da kowanne daga baitocinta ke da dango hudu-hudu a cikinsa. Misali:

*Ga abin da hali yak kawo
An yi dauri yau kuma ya dawo,
Na kudurta buri na sawo*

Rabbana nufe ni da dacewa.

(*Wazirin Gwandu Umaru Nassarawa*)

- e) Mai Kwar biyar- ita ce wakar da ke da dango biyar-biyar a cikin kowane baiti nata. Misali:

*Mutum kadan ba shi sani,
Kira shi jaki da zani,
Da tambaya kan yi sani,
Abin da zan zo na sani,*

Ba zan ki tambayar shi ba.

(*Akilu Aliyu: Wakar Kokon Mabarata*)

- Basmala da Hamdala- A nan, ana duba bude wařa da sunan Allah da kuma karasa wařkar da nuna godiya ga Allah.
- Amsa- amo (Kafiya) – Amsa-amo ko Kafiya, na nufin dacewar gabar karshen kowane baiti na wařa da sauti iri daya. Sautin kafiya na iya zamowa baki da wasali, kamar ‘ba,’ ko wasula biyu, kamar ‘ai,’ ko ‘au’, ko kuma wasali da baki, kamar ‘in’ ko ‘as.’ Akwai amsa-amo a rubutacciya Hausa kamar haka:
 - a) Babban Amsa-amo- ana kirān sa ‘amsa-amon waje.’’ Akan kuma same shi karshen kowane baitin wařa, ya Allah mai dango bibbiyu ce ko fiye. Misali ‘ya’ a wadannan baitoci:

*Ya ku dattawan nan kasar,
A gare ku ina da kalamiya.
Jagorori na mulukiya,
Da na addini baki daya.
Sarakai ba wata tantama,
Ga kasar nan ku ne cibiyā.*

(Wakar Tubalin zaman lafiya ta Hadi A. Alkanci)

- b) Karamin Amsa-amo- Akan kira shi da ‘amsa-amon ciki’. Shi ne wanda ake samu a karshen dangogin farko na baitin da ke fiye da dango bibbiyu, sannan a sami babban amsa-amo (na waje) a dangon karshen baitin. Masali kamar ‘ki’ a wannan baiti:

*Ga yawan kwanci ba ta son aiki,
Ban da ci kullum sai ka ce doki,
Ga guwayyunta kama da tankarki,
Ga dufun rai ga kissa gun aiki,
Gun bakin rai ba mace tamkatta*

(Wakar Amre ta Halliru Wurno)

- Karin Waka- Ma’auñin wařa shi ne karinta, wato muryar da ake rera wařkar da ita, wadda ga al’ada takan saba da maganar yau da kullum. Rubutattun wařkoki Hausa na farko, har zuwa cikin Karni na ashirin, an gine su ne daga ma’auñan wařokin Larabawa, in da aka tabbatar da cewa an yi amfani da karuruwa goma sha uku daga cikin sha shida da ake da su a Arulin (ilmin awon wařa na) Larabci.

- Salon Waka
 - a. Zurfin Ma’ana/ Ma’anar ciki
 - b. Kaifin Ma’ana
 - c. Zayyana (Hoto cikin kalmomi)
 - d. Kinaya
- Sarrafa Harshe a Wařa
 - a. Harshen Waka
 - b. Nahawun Waka
 - c. Bakin Kalmomi
- Muhiimancin Waka
 - a. Fayyace gaskiya
 - b. Nuni ga Dabarun Zaman Lafiya

- Sakon Waka (Jigon Waka/ Manufa) – Jigo yana nufin manufa. Wato ainihin sakon da waƙa ke dauke da shi, wanda ya sa Mawaki ya rubuta waƙar don isar da shi ga masu sauraro ko karanta waƙar. Ana so marubucin waƙa ya gabatar da jigon wakar tasa a baitocin farko-farko, wato bayan ya yi sallama ko addu’ar budewa.

- Kammalawa.

2.3.1.2 ZUBE

Kalmar zube kamar yada za mu gani nan gaba kadan tana da fuskoki mabambanta, amma da yake a wannan darasin an ajiye ta ne a matsayin aikin adabi, bisa wannan mizani ne za mu dubi lamarin. Abin da ke da muhimanci dai shi ne zube ba baƙuwar kalma ba ce a Hausa, tun asali Hausawa sun san da ita, suna kuma amfani da ita ko kafin zuwan ilimi da sani irin na adabi ko boko.

Sai dai kamar yadda a kowane harshen a duniya da ke da irin wannan fasali na adabi, zube na nufin mabambantan abubuwa ga kowace al’umma, ba dole sai ta adabi ba. Sai dai abin da aka fi amincewa da shi, bai wuce cewa dukkan zancen da mutane ke yi a rayuwa shi ne ake wa lafabi da zube ba, wato zance sakaka, amma ba kowane zance ne, kamar yadda za mu gani yake iya zama zube na cikin adabi ba.

A wannan darasin za mu dubi yadda Hausawa suka dauki zube a zahiri da kuma lugga da kuma ta albarkacin bakunan masana wannan fage, domin a ga yadda fasalin yake.

Ma’anar Zube A Zahiri

Zube kalma ce ta Hausa da ke da fuskoki guda biyu, da farko akwai fuskar nahawu, sa’annan akwai fuskar zahiri. Bari mu soma bayani da ma’anar tukuna kafin mu dubi ta zahiri.

Idan muka koma cikin harshen Hausa za ka ga cewa kalmar zube tana da matsayi a cikin harshen, a nahawun Hausa, zube na cikin rukunin aikatau na Hausa, Kalmar tana kuma cikin abin da ake kira ta tushe ko asali, Akwai ajin aikatau guda bakwai, hudu su ne na asali, sauran ukun su ne wadanda aka tsamo daga tushen asalin. Alal misali.

1. Zubaa
2. Zuba
3. Zubi
4. Zube
5. Zubar
6. Zubo
7. Zuba

Kowane rukuni na aikatau za a ga cewa yana da aikin da yake yi, ajin aikatau na hudu inda ‘zube’ ya fado shi ne ke nuna an gama aikin, ba saura

da ya rage. Ke nan kalmar ‘zube’ a bangaren aiki take, ba suna ko bayanau ba.

A zahirance kuwa zube na nufin abu ne a watse ko wanda bai da wani tsari ko dokoki da ke tafiyar da shi, alal misali za a ji Hausawa na cewa abu‘kara a zube’, wanda yana nufin yadda karan da ake zance ke warwatse ba tare da wani shiri ko tsari ba a lokacin da aka watsar da shi, wanda ya nuna mana cewa an gama aikin, kamar yadda muka gani a baya. Ke nan zube na iya nufin duk wani abu da aka yi shi ko aka tsara shi ba bisa bin wasu ka’idoji ko tsari ba.

Kamar yadda Cuddon (1976) ya ce asalin kalmar ‘zube’ a Ingilishi, wato ‘prose’ daga Latin ta keto, wato ‘prosa’ zancen da ke tafiya warwatse ko rubutun da ke zuwa a barbaje. Ya fara da cewa ba wani abu ne ‘prose’ sai harshe ko magana da ba sa dauke da kwalliya, shi ya sa ya bambanta da ‘waka’ ko ‘wasan kwaikwayo’ da ke dauke da salo da burgewa. In da kuma aka sami zube mai dauke da fasalin waka to shi ne ake kira da wařakken zube, wato ‘poetic prose.’

Ma’anar Zube A Luggacce

Ita kuwa ma’anar ‘zube’ a luggance ana iya ganin ta a cikin kamus-kamus ne da kuma wasu littattafai na kebabbin kalmomi, alal misali ga abin da kamus din Bargery ke cewa game da kalmar, wato ko dai watsar da abu ko kuma rike linzami a lokacin tafiya da doki ko zama a kasa a kofar gida ko zubewar ciki ko mantuwar karatu ko inda tsuntsaye ke haduwa ko tattaruwa ko na tsaga ko kuma aikatau da ake samu daga zuba.

Ga kuma abin da kamus na Jami’ar Bayero ya ce game da zube, wato kalma ce mai bayyana bazuwar abu da yawa a wuri ko kuma zurarewar abu ko tsiyayewarsa kasa daga cikin wani mazubi ko kuma rushewa ko faduwa ko kuma gungun tsuntsaye da suka sauка sauка a kasa ko kuma tsage mai yawa da tsawo a fuska.

Daga abin da muka gani za ka iya cewa zube ko ‘prose fiction’ wani nau’in rubutu ne da Cuddon (1976) ya kira da ‘kagaggen labari’ ko ‘ayyanannen labari,’ wato abin da aka tsara a ka aka fitar da shi ta fatar baki, kuma abin ba gaskiya ba ne. Kodayake wannan ma’ana ma na iya fadawa ga wařa da wasan kwaikwayo, tun da su ma “kaga” su ake yi, amma shi ‘fiction’ din ya fi zama a Gidan labari.

Ma’anar Zuben Hausa Daga Bakin Masana

A adabance kuwa zube na nufin guntattakin jawabai ko bayanai da ke zuwa kara zube ba tare da wasu dokoki ko ka’idoji ba, sa’annan ana yin su ne domin a sa nishadi ko jin dadfi ga mutane. A nan ana iya bambanta

zube da wařa da wasan kwaiwayo ta fuskar adabi, wato ana iya cewa a wařa da wasan kwaikwayon sai an tsara, an kuma shirya, sa'annan kuma a daidaita tunani kafin a aiwatar da su alhali kuwa a zube ba a bukatar wadannan abubuwa.

Ke nan zube na na nufin abubuwa irin su tatsuniya da karin magana da tarihi da tarihihi da kirari da zambo da almara da kissa da karangiyा ko salon magana ko bařar magana.

A nan bari mu bi masanan adabin Hausa mu ji me suka ce game da zube a Hausa. Dangambo (1984) yana cewa bisa jimla, rubutun zube shi ne duk wani rubutu ko wallafa da ba ta wařa ba ce ko kuma ba wasan kwaikwayon ba ne....ya hada da kagaggun labarai da rubutun tarihi da rubuce-rubucen siyasa da kimiyya da sharhi kan fannoni.

Shi kuwa Malumfashi (2009) cewa ya yi:

A zahirance zube na nufin abu ne a watse ko wanda bai da wani tsari ko dokoki da ke tafiyar da shi, alal misali kara a zube, na nufin yadda karan ke warwatse ba tare da wani shiri ko tsari ba. Ke nan zube na iya nufin duk wani abu da aka yi shi ko aka tsara shi ba bisa bin wasu ka'idoji ko tsari ba.

Dangane da yadda ake tarken zube kuwa, Mukhtar (2004) ya kawo wasu hanyoyin da za a bi a yi tarken rubutun zube musamman na kagaggun labarai kamar haka:

- Zubi da Tsari
- Jigo
- Taurari- babban tauraro, kananan taurari, ire-iren taurari(tauraro mai gammo, tauraro mai wal̄kiya, samar da tauraro)
- Salo (dabarun bayar da labari, yanaye-yanayen ruwaito labari, bayar da labari daga bayan fage, bayar da labari daga cikin fage, magana a cikin labari, bayar da labari a cikin kwaikwayo
- Mawallafi- muryar mawallafi, sharhin mawallafi, kawaicin mawallafi, nuna ra'ayi a cikin labari.

2.3.1.3 WASAN KWAIKWAYO

Wasan kwaikwayo reshe ne na adabi mai tsohon tarihi, ana iya cewa Hausawa na yin shi tun kafin samuwar karatu da rubutu a kasar Hausa. Kalmar wasan kwaikwayo kalmomi biyu ne aka hada ta zama daya, don haka kalmar wasa kamar yadda Kamusun Hausa ya bayyana na nufin aiwatar da wani abu don raha ko nishadī; ko kuma yin wani abu wanda ba gaske ba. Ita kuma kalmar kwaikwaiyo na nufin kwatanta wani abu da ya taba faruwa a zahiri; ko koyon wani abu da wani ya yi, ko yake yi. Saboda haka, idan aka hada kalmar wasa da kuma kwaikwayo sun zama kalma daya mai dauke da ma'ana daya.

Ma'anar Wasan Kwaikwayo

Wasan kwaikwayo ya tabo harkokin rayuwar dan'adam ta yau da kullum domin yana bayyana wa mai kallo ko sauraro, ko karatu hanyoyin rayuwar jama'a ta fuskar sana'o'insu da yanayin zamansu da rayuwarsu. Masana sun fo'karta kawo ma'anar wasan kwaikwayo kamar haka:

Dangambo (1984) ya bayyana wasan kwaikwayo da cewa “ wasan kwaikwayo kamar yadda sunan ya nuna, wasa ne da aka gina shi kan kwaikwayon wani labari, ko wata matsala ta rayuwa da ake son nusarwa ga jama'a.

Shi kuwa Umar (1987) ya ce “ wasan kwaikwayo kamance ne na wasu halaye ko yanayin rayuwa da akan shirya yin shi musamman akasari cikin raha”

A gudunmuwar Yahaya(1986) ya bayyana ma'anar wasan kwaikwayo da cewa “ ko da jin sunansa ma, wasan kwaikwayo ya rigaya ya bayyana kansa, wato akwai alamun wasa, wato abin da yake raha, akwai kuma alamun kwaikwayo don k watanta yadda ake yin sa don wani ko wadansu su gani su gane kyawunsa ko muninsa.

Galadanci da wasu (1991) a cewarsu “ wasan kwaikwayo yana nufin wani irin wasa ne wanda ake shiryawa a aikace ko rubuce don a fito da wadansu halaye na mutane, ko tarihin aukuwar wani abu ko don a nuna yadda ake yin wani abu don masu kallo su gani, ko kuma masu karantawa su fahimta. Idan abin da ake nunawa cikin wasan mai kyau ne, za a gani, idan kuma maras kyau ne ma za a iya ganewa.

A bangaren tarken wasan kwaikwaiyo kuwa, Yahaya da Dangambo (1986) su ma sun kawo matakaran tarken wasan kwaikwaiyo kamar haka:

- Jigo (manufa)
- Salo
- Halayen 'yan wasa
- Zubi da tsarin wasa.

AUNA FAHIMTA

- 1) Bayyana abin da aka fahimta da tarken adabi a zamanance.
- 2) Kawo cikakkiyar ma'anar rubutacciyar wa'kar Hausa.
- 3) Jero fitattun hanyoyi da masana suka samar don tarken rubutaccen kagaggen labara na zube.

KAMMALAWA

Wannan darasi ya samar da bayanai game da yadda ake tarken adabi a zamanance ta hanyar dubi da yadda abin yake a bangaren wa'ka, zube da wasan kwaikwayo.



2.4 TAKAITAWA

Darasin ya gabatar mana da abubuwa ne da suka hada da:

- Bayani game da tarken adabi a zamanance
- Matakan tarken adabin Hausa a zamanance a bangaren wa'ka da zube da wasan kwaikwayo.

2.5 JINGAR AIKI

1. Yi bayani game da matakan da masana suka gindaya wajen tarken wa'ka da zube da wasan kwaikwayo.



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Yahaya, I.Y.(1988). *Hausa A Rubuce: Tarihin Rubuce-Rubuce Cikin Hausa*, Zariya: NNPC

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2.7 AMSOSHIN TAMBA YOYIN AUNA FAHIMTA

1. Abin da ake nufi da tarken adabi a zamanance shi ne a nazarci nau'o'in adabi uku (waƙa da zube da wasan kwaikwayo) ta hanyar bin matakai da fagen ilmi ya samar. An sami wadannan matakai ko hanyoyin nazarin daga wurin Turawa wadanda suka kawo kuma suka koyar da ilmin boko.

2. masana kamar Dangambo (2007) ya bayyana ma'anar waƙa da cewa “wani salo ne da aka gina shi kan tsararriyar ka'ida ta baiti, dango, rerawa, kari (bahari), amsa-amo (kafiya), da sauran ka'idojin da suka shafi daidaita kalmomi, zaben su da amfani da su cikin sigogin da ba lallai ne haka suke a maganar baka ba”. Haka zalika, Sa'id (1981) ya bayyana rubutacciyar waƙa da cewa “ ita ce wadda aka tsara, aka rubuta ta a takarda don a karanta”. Idan aka yi la'akari da wannan ma'ana, za a ga kacokan ta saba wa waƙar baka wanda yake da ka ake tsarawa sa'anar a wanzar ta baka.

3) Masana sun kawo matakaran nazari ko tarken rubutaccen ƙagaggen labari kamar haka:

- a) Taƙaitaccen tarihin mawallafi
- b) Taƙaitaccen bayanin littafi
- c) Jigo
- d) Zubi da tsari
- e) Salo da Sarrafa harshe
- f) Tauraro da sauran taurari.

KASHI NA 3: TARIHIN SAMUWAR HANYOYIN TARKEN ADABI A DUNIYA

- 3.1 Gabatarwa
- 3.2 Manufar Darasi
- 3.3 Kunshiyar Darasi
- 3.3.1 Tarihin Samuwar Hanyoyin Tarken Adabi A Duniya
 - 3.1.1.1 Girkawa
 - 3.1.1.2 Plato
 - 3.1.1.3 Aristotle
 - 3.1.1.4 Sauran Masana
 - Kammalawa
- 3.4 Takaitawa
- 3.5 Jingar Aiki
- 3.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 3.7 Amsoshin Tambayoyin Auna Fahimta



3.1 GABATARWA

A wannan darasin za a fahimci abubuwa guda biyu da suka shafi tarihin samuwar hanyoyin tarken adabi a duniya a matakai na farko, sa'annan a kalli tushe da asalin gudanar tarken adabi a al'ummonin duniya wadanda suka hada da Girkawa da kuma masana da mafalsafa irin su Plato da Aristotle.

A cikin wannan darasi har ila yau, za a bayyana maka ko akwai alaka tsakanin hanyoyin tarken adabi a duniya da kuma yadda ake tarken adabin Hausa.

Idan har aka fahimci wannan alaka, muna fatan ka kuma natsu ka gane ko samuwar hanyoyin tarken adabi a duniya ya yi tasiri a kan yadda ake gudanar da tarken adabin Hausa a yau.



3.2 MANUFAR DARASI

Manufar wannan darasi ita ce a fahimci abubuwa muhimmai game da:

- Tarihin samuwar hanyoyin tarken adabi a duniya
- Tarken adabin al'ummar Larabawa
- Hanyoyin tarken adabin Turawa
- Tarken adabin Girkawa
- Gudunmuwar masana da Mafalsafa irin su Plato da Aristotle



3.3KUNSHIYAR DARASI

3.3.1TARIHIN SAMUWAR HANYOYIN TARKEN ADABI A DUNIYA

Larabawa da Turawa su ne sila na samar da hanyoyin tarken adabi a duniya. Gusau(2008) ya bi diddigin tarihin samuwar hanyoyin tarken adabi a duniya ta yin la'akari da adabin al'ummar Larabawa da kuma Turawa.

- **ADABIN AL'UMMAR LARABA WA**

A tsokacin da Gusau (2008) ya yi dangane da al'ummar Larabawa, ya bayyana cewa bincike na ayyukan adabi da rayuwar dan'adam ya faro ne tun daga lokacin zaman farko na jahiliyya, ta inda aka fi mayar da hankali a nazarin ayyukan gargajiya da suka danganci maganganun azanci da wakokin baka da labarun baka da bukuwan al'ada da sauransu. Amma an fi samun yalwataccen nazari a bangaren wakokin baka har aka ruwaito shahararrun mawakan jahiliyya guda bakwai da ayyukansu. Daga nan nazari ya dada bunkasa bayan Annabi Muhammadu (SAW) musamman a lokacin daulolin Umawiyah da Abbasiyawa. Don haka ne ma ake ganin cewa idan aka ambaci mutum da kalmar *adib*, wato masanin adabi a daular Umayyawa ana nufin mutum wanda ya san wakokin jahiliyya, ya kuma haddace su sosai. A farko da tsakiyar daular Abbasiyawa wato karni na uku zuwa hudū na Hijira, masanin adabi da nazarinsa shi ne wanda ya yi tasiri ba kawai kan wakoki da hudubobin Larabawa ba, a'a har da sikafofin sauran al'ummun duniya kamar al'adun Iraniyawa da labaransu na baka, da na Indiyawa da labaransu na baka da maganganunsu na azanci, da na Girkawa da falsafarsu ta Yunanawa da sauransu.

- **HANYOYIN TARKEN ADABIN LARABA WA**

A nazarin adabin Larabci ana kokarin a fito da zakinsa ta yadda zai dace da tsararren ilmi mai nagarta (Gusau 2008). Don cim ma wannan manufa ne aka sami fungiyoyin nazari mabambanta ta fuskar gudanarwa da aiwatarwa. Daga cikin ire-iren wadannan hanyoyi ne ake samun makarantar da ta fi kula da za'kin wa'ka ko zube inda za a dinga bin wadannan abubuwa ana tsettsefe su da bayanai, ana masu sharhi da ta'aliiki (karin bayanai) da sauransu.

Nazarin adabi wani ma'auni ne da ake amfani da shi wajen tabbatar da kyawon abu ko muninsa, ba zai wanzu ba, sai mai nazari ya san fannonin adabi da tarihin wanzuwarsu da dukkan rayuwar da ke kewaye da su.

Dabaru da hanyoyin nazarin adabin Larabci sun dogara ne a kan faruwa da bunkasa ta fuskar cigaba da bambance-bambancen lokuta. Akwai tsohuwar hanyar nazarin adabin Larabci wato hanya ta gargajiya da sabuwar hanyar nazarin adabi

- Tsohuwar Hanyar Nazarin Adabin Larabci

Tsohuwar hanyar nazarin adabin Larabci ta fi mayar da hankali ne ta fuskar:

I.Salo

II.Tsari

III.Ka'idojin nahawu

IV.Hikima

V.Balaga/ kwarewa

VI.Goguwa

VII.Ma'ana

VIII.Manufa

- Sabuwar Hanyar Nazarin Adabin Larabci

Sabuwar hanyar nazarin adabin Larabci takan duba dukkan matakai da tsohuwar hanya ta yi la'akari da su, sa'annan kuma ta kara da wasannan matakai gwargwadon kwarewar mai nazari dangane da falsafa da sanin makamar rayuwar dan'adam:

i.Fito da zatiyyar adabi wato kimar abu;

ii.Fahimtar matsayin nazari, wato ya zo da sabon abu ne ko kuwa maimatawa ne

iii.Sanin ruhin ayyukan adabi da tasirinsu ga al'umma;

iv.Duba fannin adabi

v.Duba tarihin adabi

vi.Duba adabi ta fuskokinsa jumlatattu

• ADABIN AL'UMMAR TURAWA

Bayga ga Larabawa, al'ummar Turawa sun bai wa nazarin adabi wanda yake suna koyar da shi wani muhimmanci na matuka, inda ta kai tana bunkasa shi, musamman ta musaya a tsakanin juna da wasu al''ummu ta huldsar ba ni gishiri in ba ka manda.

Kamar yadda Gusau (2008) ya bayyana, Turawa sun fara sha'awar nazarin adabinsu tun a wajejen karni na goma sha shida (K16) Miladiyya, kusan a daidai lokacin da suka kirkiro dabaran dab'i suka sami damar tattara wasu sassan adabinsu na gargajiya. Koda yake, Gusau(2008) ya kara ba da tabbacin cewa a farkon karni na goma sha tara (K19) ne nazarin adabi a wajen Turawa ya zama tsararre, mai nagarta da yake kokarin zañulo kowane sashi nasa mai amfani. Cigaba da bayani game da wannan batu, a karni na goma sha tara (K19) ne aka sami wasu Turawan Ingila da na Jamus suka fara aiwatar da shi. A shekara ta 1812 Miladiya wasu Jamusawa guda biyu, Jacob da Wilhelm Grimm suka fara buga juzu'ai guda biyu na adabi na gargajiyar Jamusawa.

Turawa sun dauki nazarin adabi ya zama wani fage ne wanda yake gano ko kirkiro ko zañulo abubuwan da rayuwar yau da gobe ta kunsa, sa'annan a yi tunani ko sharhi ko tsokaci a kansu. Masana adabin Turawa suna ganin ya ta'allaka ne ne bisa matakai kamar haka:

- Maganganun azanci (na hikima)
- Labarun gargajiya
- Tatsuniyoyi
- Labarun jaruntaka
- Labaran ban-dariya
- Wakokin baka;
- Da sauransu

Wadannan sassa da suka gabata sun danganci adabin baka da ake bayaninsu da baki. Akwai kuma:

- Sana'o'i- wato fasahar zahiri da ta danganci aiwatarwa ta yakini, misali safa da sassaka da kira da fawa da jima da sauransu
- Al'adu na yau da gobe- wannan nau'i yana a tsakanin adabin baka da sana'o'in gargajiya da ya shafi haihuwa da kuruciya da balaga da aure da mutuwa
- Kade-kaden gargajiya da bushe-bushe da wasanni.
- Isharori da sauran hanyoyin sadarwa ta gargajiya
- Addinin gargajiya Rubutattun wakokin
- Kagaggan Labarai
- Wasan kwaikwayo

3.3.1.1. GIRKAWA

Mafalsafa 'yan asalin Girka kamar Socrates da Aristotle da Plato sun yi kokarin samar da hanyoyin tarken adabi musamman waka. Kowanne daga cikinsu ya ba da gudunmuwarsa dangane da yadda ya kamata a nazarci adabi. A tsohuwar daular Girka, akwai tunanin cewa ayyukan adabi ya ta'allaka ne a kan kwaikwayon abubuwa ne na zahiri. Don haka ne aka samar da kalmar *mimesis* domin bayyana kwaikwayo ko kamanceceniya da ayyukan adabi ke yi. Bisa wannan tunani ne Girkawa suke auna ayyukan adabi.

3.1.1.2 PLATO

Wannan mashahurin Mafalsafi Plato, almajiri ne ga Socrates. Plato shi ne ya samar da hanyar nazarin adabi na kwaikwaye wato *mimesis*. Shi wannan ra'in, an gina shi ne a kan cewa duk adabi yana kwaikwayo ne wato kwaikwayo ne na duniyar zahiri. A nan, ana kallon adabi ne a matsayin madubi da yake kallon al'umma ta hanyar al'adunta. Wannan ra'i dadadsde ne a duniyar nazarin adabi domin ya samo asali ne tun lokacin masana irin su Plato da Aristotle. Idan aka nutsa ciki, za a ga ana kiransa da sunaye kamar *imitation* ko *mimesis* da Ingilishi.

Tuni Hausawa suka rungumi wannan hanyar tarke don kuwa akwai ayyukan adabi da aka yi amfani da wannan ra'i don fedè su. Dangane da ayyukan da za a iya dora wa wannan ra'i kuwa, za a ga yawancin ayyukan adabin da aka gina su a kan duniyar zahiri, za su iya shiga ciki kamar wasan *Jatau Na Kyallu* na Shu'aibu Ma'karfi (1970) da labarin *Amina* na Mohammed Umar (2008) da wa'kar *Kadaura Babbar Inuwa* ta Afili Aliyu da sauransu.

3.1.1.3 ARISTOTLE

Kamar Plato, shi ma Aristotle mafalsafi ne da ya tabbatar da hanyar nazarin ayyukan adabi na kwaikwayo wato *mimesis* a matsayin fasaha ce ta kwaikwayon rayuwa ta duniyar zahiri. Aristotle a littafinsa mai suna *poetics*, ya kara fasada bayani game da wannan ra'i na kwaikwayo wato *mimetic theory* kamar yadda Davis da Michel (1999) suka bayyana. A tunanin Aristotle, dan'adam yana da dabi'ar kwaikwayo a koda yaushe, kuma mai shaukin ganin ya kirkiri fasaha da ke nuni da kuma bayyana duniyar zahiri. Har ila yau, Aristotle yana da ra'ayin cewa wa'ka ba wata aba bace illa kwaikwaiyon wani aiki duk da cewa ya nazarcı waka a matsayin aikin adabi ba wai a matsayin littafi na wa'azantarwa ko koyarwa ba.

3.1.1.4 SAURAN MASANA

Masana da dama sun fito da hanyoyi da suke tarken ayyukan adabi da shi a duniya. Don haka a wannan darasi za mu kalli wadannan hanyoyi na zamani na nazarin adabi kamar yadda Mustapha (2016) ya kawo su.

- Hanyar Nazarin Sigar Adabi- An kirkiro ta a shekara ta 1960 kuma ta tsiru a dalilin aikin Ferdinand De Saussure (1857-1913) mai suna, *La Language La Parole* (1914) da Course in General Linguistics (932). Charles Sanders ne ya kirkiro ta da taimakon Roland Berthes da sauransu. Ta yadu zuwa Ingila da Amurka inda ta rikida ta zama mazhabar Bi'ka'ida a kasar Rasha. Wasu daga cikin manufofin wannnan hanya ta nazari sun hada da; fede tsarin da aka rubuta adabi kansa da amfani da wasu alamomin cikin matanin adabi don gano ma'anar boye da kwarangwal na aikin adabi.
- Hanyar Nazari ta Neman 'Yancin Mata- Wannan hanya ta yi tashe sosai a Amurka daga shekarar 1792, a dalilin tunanin neman 'yancin mata da Mary Wollstonecraft ta assasa cikin littafinta mai suna, *A Vindication of the Rights of Women* (1792), sa'annan a shekara 1929, Virginia Wolf ta samar da littafin *A Room of One's Own*, wanda ya kara karfafa tunanin mata a cikin aikin adabi. Wannan hanya ta nazarin adabi ta yadu a 1960 zuwa Faransa da Jamus da sauran kasashen duniya. Kadàn daga cikin manufofin wannnan hanya ta nazarin aikin adabi sun hada da; neman 'yanci da daidaito tsakanin maza da mata da neman bunkasa tattalin arzikin mata da hadin kansu don su yi yakı da irin danniyar da maza ke yi musu a madafan iko.
- Hanyar Nazari ta Mazhabar Markisancı- Wannan hanya ta nazari ta fara tashe ne daga Jamus a shekarar 1845 a dalilin tunanin wani mashahurin dan gurguzu mai suna Karl Henreich Mard (1818-1883) wanda ya kirkiro ta. Ya sami goyon bayan Terry Eagleton da George Lucaks da sauransu. Mazhabar ta yadu zuwa Ingila da Amurka sa'annan ta isa wasu kasashen bayan yakın duniya na biyu. Daga cikin manufofinta akwai; gano dangantakar da ke akwai tsakanin adabi da tattalin arzikin al'umma da kuma gwagwarmayar neman iko tsakanin masu mulki da

talakawa. Tana la'akari da yadda adabi ke fito da irinfafutukar neman matsayi a cikin al'umma.

- Hanyar Nazari ta Ban Tausayi- Wannan hanyar nazarin adabi ta samo asali ne tun lokacin daular Girka a karni na 6. Wadanda suka kirkiro ta sun hada da Aristotle da ya rubuta *Poetics*, da Sophocles da ya rubuta Oedipus, da kuma a Ingila da Shakespeare ya rubuta *Romeo and Juliet* da sauransu. Ta yadu zuwa Roma da Ingila a cikin karni na 16-17 da Amurka da Faransa da sauran kasashen Turai. Wasu daga cikin manufofin wannan mazahaba sun hada da; yadda ake samun labarin ban tausayi na wani babbani tauraro ta yadda ya sha wahala ko ma ya mutu a dalilin takaici ko ramuwar gayya ko wani sakaci da ya yi, a cikin aikin adabi. Tana fito da yadda wasu suka shiga cikin bakin ciki da salwantar rayuwa a al'umma.

- Haryar Nazarin Zahiranci da Duniyar Almara da Raha- wadannan mazahabobi ne guda biyu. Mazahabar zahiranci an kirkiro ta ne a shekarar 1830 a Faransa. Wadanda suka kirkiro ta sun hada da Gustave Flubert da Honor da Belzac da George Eliot da ta rubuta Adam Bede (1859) da sauransu. Ta yadu zuwa Ingila da Amurka da Rasha a cikin karni na 19-20. Manufofinta sun hada da; nazarin halayen dan Adam na zahiri a cikin al'ummarsa, kamar wahala da musgunawa da danniya ta hanyar adibai masu son gamsar da masu karatu ko sauran ayyukansu na adabi.

Ita kuwa mazahabar Almara da Raha an kirkiro ta ne a shekarar 1825 a Jamus ta hanyar Henry James da Kafka da Rosemary Jackson da sauransu. Ta yadu zuwa Ingila a dalilin ayyukan Edward Lear da ya rubuta, *A Book of Nonesense* (1846) da na Christian Anderson mai suna, *The Improviser* (1835). Wasu daga cikin manufofin wannan hanya ta nazari sun hada da; duba yadda adabi ke samar da abin karatu mai ban sha'awa da mamaki na labaran wasu jarumai ko na tsafe-tsafe ko na balaguro zuwa wata duniyar mamaki, wadanda labaran ba su faru ba, ko mutanen da ba su ma rayu ba.

- Hanyar Nazari ta A- Tsara- Baiti- An samar da wannan hanya ne a cikin karni na 19 a dalilin ayyukan wasu adibai kamar S.T Coleridge. Manufofinta sun hada da duba tsarin rubutacciya waka da sassanta na ciki da waje. Har ila yau, wannan hanya tana la'akari da karikitana da waka ta kunsa da kula da yadda ake yayyanka ta, kamar karinta da amsa-amonta da baitinta da sauransu.

AUNA FAHIMTA

- | |
|--|
| <ol style="list-style-type: none"> 1. Jero hanyoyin nazarin adabi guda hudu na zamani da ka/kika sani. 2. Kawo sunayen Girkawa guda uku da suka samar da mazahabar tarken adabi. 3. Wacce gudummawa Aristotle ya bayar ga fagen tarken Adabi? |
|--|

KAMMALAWA

Wannan darasi kamar yadda funshiyarsa ta nuna, an kawo tarihin samuwar hanyoyin tarken adabi a duniya, wato an bi diddigin samuwar hanyoyin tarken adabin Larabawa da kuma na Turawa. Baya ga haka, an yi tsokaci game da irin gudunmuwar da masana irin su Aristotle da Plato da wasu masu masana suka ba da wajen samar da hanyoyin tarken adabi a duniya da kuma yadda wadannan hanyoyi tarken adabi suka yadu a duniya baki daya.



3.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Tarihin samuwar hanyoyin tarken adabi a duniya
- Gudunmawar masana irin su Plato da Aristotle wajen samar da hanyar tarken adabi
- Da kuma na sauran masana da yadda wadannan hanyoyin tarke ta yadu a duniya.

3.5 JINGAR AIKI

1. Yi tsokaci game da tarihin samuwar hanyoyin tarken adabi a duniya
2. Yi sharhi game da gudunmuwar Plato da Aristotle wajen samar da hanyar tarken adabi
3. Ta yaya hanyar tarken adabin Larabawa ya bambanta da na Turawa.



3.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

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3.7AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

1. a) Hanyar nazari ta Markisanci
- b) Hanyar nazari ta neman ‘Yancin Mata
- c) Hanyar nazari ta Ban Tausayi
- d) Hanyar nazari ta A- Tsara- Baiti.
2. Socrates da Aristotle da Plato
3. Aristotle masanin ilmin falsafa ne da ya tabbatar da hanyar nazarin ayyukan adabi na kwaikwayo wato *Mimesis*, wadda fasaha ce ta kwaikwayon rayuwa ta duniyar zahiri. Aristotle a littafinsa mai suna *Poetics*, ya kara fadada bayani game da wannan ra’i na kwaikwayo wato *Mimetic Theory* kamar yadda Davis da Michel (1999) suka bayyana. A tunanin Aristotle, dan’adam yana da dabi’ar kwaikwayo a koda yaushe, kuma mai shaukin ganin ya kirkiri fasaha da ke nuni da kuma bayyana duniyar zahiri.

RUKUNI NA 2: Tarken Adabi A Hausa

KASHI NA 1: Tarihin Samuwar Tarken Adabi A {asar Hausa

KASHI NA 2: Matakan Tarken Adabin Hausa Na Waƙa

KASHI NA 3: Matakan Tarken Adabin Hausa Na Zube

KASHI NA 4: Matakan Tarken Adabin Hausa Na Wasan Kwaikwayo

KASHI NA 1

1.1 Gabatarwa

1.2 Manufar Darasi

1.3 Kunshiyar Darasi

1.3.1 Tarihin Samuwar Tarken Adabi A {asar Hausa

1.3.1.1 Zamanin Zuwan Larabawa

1.3.1.2 Zamanin Zuwan Turawa

1.3.1.3 Bayan Mulkin Mallaka

1.3.1.4 Tarken Hausa A Yau

Auna Fahimta

Kammalawa

1.4 Takaitawa

1.5 Jingar Aiki

1.6 Manazarta Da Wasu Ayyukan Karin Nazari

1.7 Amsoshin Tambayoyin Auna Fahimta



1.1 GABATARWA

Wannan darasi cigaba ne daga inda na baya ya tsaya, domin kuwa, a baya an bibbiyi tarihin samuwar hanyoyin tarken adabi a duniya, da kuma nazarin irin gudunmuwa da masana suka ba da wajen samar da wadannan hanyoyi na tarken adabi. A wannan darasi, za a dasa ne ta hanyar dubi da yadda tarken adabi yake a Hausa. A nan za a kalli tarihin samuwar tarken adabi a kasar Hausa tare da kawo yadda abin yake a zamanin zuwan Larabawa da Turawa da kuma bayan mulkin mallaka. Za a karkare ne da kawo bayanai na tarken Hausa a yau duk da nufin ganin an sami kyakkyawar fahimtar yadda ilmin nazarin tarken adabi ya faro tun daga wasu kasashe na duniya har ya yadu zuwa kasar Hausa.



1.2 MANUFAR DARASI

Manufar wannan kashi daga cikin fasalin wannan darasi shi ne; ganin an kawo bayanai game da tarken adabi a kasar Hausa da kuma samar da bayanai filla-filla a karksashin maudu'ai dabab-daban da zai taimaka wajen ganin yadda tarken Hausa yake ya a yau.



1.3 KUNSHIYAR DARASI

1.3.1 TARIHIN SAMUWAR TARKEN ADABI A KASAR HAUSA

Babu shakka nazarin tarihin adabin Hausa ya bi ta matakai da zamuna mabambanta don kuwa ya somo ne tun daga zaman farko wato lokacin Maguzanci zuwa lokacin Zuwan Larabawa da Turawa har ya zuwa ga bayan mulkin mallaka. Kamar yadda Gusau (2008) ya bayyana, adabin al’umma, musamman adabin baka, tare yake tafiya da hanyar rayuwa, yana mai sarrafa ta tare da ajiye ta yadda ya dace. Duk da rashin tabbacci game da lokacin kafuwarr al’ummar Hausawa, masana na kyautata zaton yawon farauta da tsintar ‘ya’yan itatuwa don samun abinci su ne abubuwa na farko da Hausawa suka fara yi. Bayan da suka fahimci noma da hanyoyinsa ya haifar da zamansu a wuri daya, da samar da wuraren zama, da sana’o’i dabban-daban. Daga nan ne aka sami kirare-kirare da wakokin noma da na sana’o’i da tatsuniyoyi da labaran gargajiya da sauran sassa na adabin baka.

A wannan matakai na zaman Hausa, akwai wadanda suka yi da’awar cewa wadanda suka kasance a wannan bigire Maguzawa ne masu addinin gargajiya. A wannan lokaci babu tabbacin samuwar tsarin rubutu da karatu don haka da wuya a samar da bayanai da ke nuni da wani yanayi na nazarin adabin Hausa.

1.3.1.1 ZAMANIN ZUWAN LARABAWA

Musulunci ya shigo kasar Hausa, sannu a hankali a manya da kanan garuruwan Hausa bisa ayyanannun lokuta har zuwa lokacin da ya game farfajiyar kasar Hausa gaba daya. Addinin Musulunci ya sadu da kasar Hausa ta hanyar cinikayya da kasuwanci tsakanin mutanen kasar Hausa da Larabawa ko da kasashen Afirka ta Arewa, ko ta hanyar yake-yake ko ta shigowar malamai sufaye wadanda suka ci gaba da yada shi tare da bunkasa shi. (Gusau 2008).

Har ila yau, akwai masu da’awar cewa Musulunci ya shiga kasar Hausa a daidai karni na goma sha daya (K11) zuwa na goma sha uku (K13). Ke nan, a tsakanin karni na goma sha uku (K13) zuwa goma sha bakwai (K17) aka fara samin cudanya tsakanin al’adun Hausawa da na Larabawa. A wannan lokaci Hausawa sun dukufa wajen koyon karatu da rubutu cikin harshen Larabci. Bayan sun kware a fagen rubutu cikin Larabci, sai suka yi yunkurin kirkirar rubutun ajami ta amfani da haruffan Larabci.

Tun daga lokacin da addinin Musulunci ya shigo kasar Hausa da samuwar rubutun Ajami har zuwa karshen karni na 18 an sami ayyukan habaka adabin Hausa. A wannan lokaci ne aka sami bullowar rubutattun wakokin Hausa cikin ajami inda adabin baka ya sami wani sabon nau’i (kishiya) da sunan rubutaccen adabi. Malamai irin su Wali Danmasani da Wali Danmarina da Muhammadu na Birnin Gwari dan Malam Jibrin da Malam

Jibrin da Malam Shi'itu dan Abdurra'uf da sauransu. Duk ana ganin sun rubuta wa'koñin Hausa cikin ajami a dadai karni na goma sha bakwai (K17). Har ya zuwa wannan lokaci, nazarin adabin Hausa da ma'anar fida ko yin tsokaci bai kankama sosai ba, ba a kuma sami hanyar nazari da aka fito da ita ba kamar yadda Gusau (2008) ya bayyana.

Daga karshe, kafin zuwan Musulunci adabin Hausa ba rubutacce ba ne. Adabi ne na baka wanda ake kokarin kiyaye shi ta hanyar haddacewa, kuma akan yada shi ta hanyar labarai da tatsuniyyoi da rera wa'koñi da kade-kade da sauransu. Amma bayan Musulunci ya bayyana wannan kasa aka sami wani sabon tasirin adabin Larabci kan na Hausawa, sai Hausawa suka sami wani sabon adabi rubutacce kari bisa ga wanda suka saba da shi na baka, ta hanyar aro labarai da wa'koñin Larabawa da kalmominsu da luggoginsu da ra'ayoyinsu da sauransu aka shiga tsara rubutaccen adabi.

1.3.1.2 ZAMANIN ZUWAN TURAWA

Masana irin su Yahaya (1988) da Gusau (2008) duk sun bayyana cewa tun a karni na goma sha bakwai (K17) zuwa na goma sha takwas (K18) Turawa iri dabab-daban na bincike da na mishau da na ciniki suka dinga shigowa Afirka. Da yawa daga irin wadannan Turawa sun shigo kasar Hausa kuma sun yi rubuce-rubuce game da Hausawa da al'adunsu da kuma ita kasar Hausan kanta.

A daidai karni na ashirin (K 20), a shekarar 1900, Turawan mulkin mallaka suka bayyana manufarsu ta kwace mulkin kasar Hausa daga hannun 'yan kasarta. Kafin mulki ya tabbata a gare su, sai da suka yi yakki da wasu garuruwan kasar Hausa. Gwamna Lugga shi ne ya shugabanci rundunar sojan Turawan Ingilishi na Sarauniya. A shekarar 1903 ne suka tsayar da mulkinsu bayan cinye daular Usmaniyya mai hedikwata a Sakkwato. Turawan mulki sun zo da shiri na amfani da bakaken Ingilishi domin yin rubutun Hausa. Ta haka ne suka kafa Makarantu don koyer da rubutu da karatu na sha'anin boko.

Turawa sun fi mayar da hankali ga samar da littattafan zube da na kagaggun labarai da aikace-aikacen fassara, musamman littattafan da za a yi amfani da su wajen koyerwa a makarantu. Amma Turawan mishau da na ciniki tun a wajen karni na goma sha takwas (K18) ne suka fara tattara adabin Hausa musamman na baka, suka ari yanayin rubutunsu na boko suka rubuta su a ciki. Daga cikin rukunin Turawan na farko da suka yi wannan aiki akwai Park da Clapperton da Robinson da Bath da Neibuhr da Schon da Frank Edger da R.S Fletcher da R.S Rattary da sauransu.

- J.F Schon shi ne wanda ya fara tattara adabin Hausa ya yi rubutu a kansa, kuma shi ne ya fi Turawan da suka zo kasar Hausa shahara a harkar tattara adabin Hausa. Ya wallafa littattafai shahararru guda goma sha biyar (15) kadan daga cikin littafin Schon akwai:

- *Magana Hausa da African Proverbs da Tales and Historical Fragments.*
- C.H Robinson kuwa ya rubuta: *Specimen of Hausa Literature* a shekarar 1896.
- Frank Edger (1911) *Littafi na Tatsuniyyoyi na Hausa, Belfast.*
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1.3.1.3 BAYAN MULKIN MALLAKA

Hausawa sun kasance suna da tsarin rubutu na ajami kafin zuwan Turawan mulkin mallaka. Daga baya Turawa suka samar da tsarin na rubuta Hausa cikin haruffan Ingilishi irin na Romawa. Baya ga haka, Turawan sun kafa makarantu na farko a manyan garuruwan kasar Hausa kamar Sakkwato (1906) da Zariya (1907) da Kano (1909). Harshen koyarwa a makarantun nan shi ne Hausa.

An ci gaba da inganta hanyar rubutun boko ta farko da su Schon suka kirkiro, sa'annan aka yi yekuwar samar da littattafan Hausa don koyarwa tun daga shekarar 1933. A wannan lokaci ne kamar yadda Gusau (2008) ya bayyana shi ne aka karfafa rubutun zube na kagaggun labarai. Har ila yau an kakkafa hukumomi na habaka rubuce-rubuce kamar:

- Hukumar Fassara
- Hukumar Talifi
- Kamfanin Gaskiya
- Hukumar NORLA da sauransu

Bugu da kari, an yi kokarin shirya gasa tsañanin 'yan kasa marubuta. An kuma samar da littattafai da dama kamar haka:

- Ruwan Bagaja
- Shaihu Umar
- Jiki Magayi
- Gandoki
- Idon Matambayi

Duk da wannan matsayi da adabi ya samu na ci gaba da bunkasa, bai da wata tsararriyar hanya ta nazari wadda ta wuce koyon rubutu da karatu da tattara ayyukan adabi. Wannan nazari bai kankama ba sai bayan da aka kafa jami'o'i

1.3.1.4 TARKEN HAUSA A YAU

Masana da dama sun ba da gudunmuwa wajen samar da hanyoyi da matakai na fidar ayyukan adabi na Hausa. Daga cikin wadannan shahararrun manazarta ne aka sami wadanda suka gina tare da dada rayar da makarantun nazarin adabin Hausa, suka kuma bullo da dabaru da hanyoyin yi wa adabi nazari da tsokaci da tarke da fida da ta'aliki da sharhi na zamani.

Masanan nan sun yi la'akari da hanyoyin nazarin adabin Larabawa da na Turawa, sa'annan da tsarin zamananci bisa adabin kansa da sauransu suka kirkiro hanyoyinsu. Ta haka ne aka samar da hanyoyin nazarin adabin Hausa tun daga wařa da zube zuwa wasan kwaikwayo.

Umar M.B (1978) ya shimfida wasu hanyoyi da dabaru da za a iya amfani da su wajen fede rubutacciyar wakar Hausa kamar haka:

- Tarihin marubuci
- Mafari da fuska
- Jigo (Babba da karami)- bayyananniyar ma'ana, boyayyiyar ma'ana, warwarar jigo.
- Zubi da Tsari- Yabon farawa da na rufewa, ginin baiti, yawan layuka, amsa-amo/ƙafiya
- Salon Sarrafa Harshe- Zaben kalmomi, aron kalmomi, karya ka'idar nahawu (ragi, kari, canza tsarin kalmomi), karin harshe, jerin sarke, karangiyar, tamka, kamance, guntattakin zantukan hikima, salon jawon hankali.

Shi kuwa Mukhtar (2004) ya kawo wasu hanyoyin da za a bi a yi tarken rubutun zube musamman na kagaggun labarai kamar haka:

- Zubi da Tsari
- Jigo
- Taurari- babban tauraro, kananan taurari, ire-iren taurari(tauraro mai gammo, tauraro mai wal̄kiya, samar da tauraro)
- Salo (dabaran bayar da labari, yanaye-yanayen ruwaito labari, bayar da labari daga bayan fage, bayar da labari daga cikin fage, magana a cikin labari, bayar da labari a cikin kwaikwayo
- Mawallafi- muryar mawallafi, sharhin mawallafi, kawaicin mawallafi, nuna ra'ayi a cikin labari.

A bangaren wasan kwaikwaiyo kuwa, Yahaya da Dangambo (1986) su ma sun kawo matakan tarken wasan kwaikwaiyo kamar haka:

- Jigo (manufa)
- Salo
- Halayen 'yan wasa
- Zubi da tsarin wasa.

AUNA FAHIMTA

- | |
|---|
| 1. Shin me ya kamanta tarken wařa da zube da wasan kwaikwayo a yau? |
| 2. Yi bayani game da rawar da Turawa suka taka wajen wanzuwar adabin Hausa vangaren kagaggun labarai. |

KAMMALAWA

Wannan darasi ya samar da bayanai game da yadda ake tarken adabi a Hausa ta hanyar dubi da tarihin samuwar tarken adabi a ƙasar Hausa, da yadda abin ya kasance a zamanin zuwan Larabawa da Turawa, da bayan Mulkin Mallaka.



1.4 TAKAITAWA

Darasin ya gabatar mana da abubuwa ne da suka hada da:

- Bayani game da tarihin samuwar tarken adabi a Hausa da yin la'akari da wanzuwar ayyukan adabi na Hausa a zamanin zuwa Larabawa da Turawa, da bayan Mulkin Mallaka.
- Matakan tarken adabin Hausa a yau.

1.5 JINGAR AIKI

1.Yi bayani game da matakan da masana suka gindaya wajen tarken wa'ka da zube da wasan kwaikwayo.

3 Kowo tarihin samuwar tarken adabi a kasar Hausa ta yin la'akari da zamanin zuwan Larabawa da Turawa da kuma bayan Mulkin Mallaka.



1.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

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Yahaya, I.Y.(1988). *Hausa A Rubuce: Tarihin Rubuce-Rubuce Cikin Hausa*, Zariya: NNPC



1.7 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

1. Daga ciin abubuwan da suka kamanta tarken wařa da zube da wasan kwaiwayo shi ne; daga cikin hanyoyin nazarin dole ana tarken Jigo da Tsari da salo da sarrarfa harshe.
2. Turawa sun ba da gudummawa kwarai wajen samar da adabin Hausa vangaren kagaggun labarai, daga ciki akwai samar da makarantun boko don koyawa ‘yan kasa ilmi da yin rubuce-rubuce kan adabin Hausa. Haka kuma sun samar da wasu hukumomi da suka taimaka aka sami littattafan kagaggun labaran Hausa. Wadannan hukumomi su ne; Hukumar Fassara da Hukumar Talifi da Kamfanin Gaskiya da Huumar NORLA.

KASHI NA 2

- 2.1 Gabatarwa
- 2.2 Manufar Darasi
- 2.3 {unshiyar Darasi
- 2.3.1 Matakan Tarken Adabin Hausa Na Waka
 - 2.3.1.1 Zubi Da Tsari
 - 2.3.1.2 Jigo
 - 2.3.1.3 Salo Da Sarrafa Harshe
- 2.3.2 Misalan Tarken Waƙokin Hausa
 - 2.3.2.1 Wakokin Baka
 - 2.3.2.2 Rubutattun Waƙokin
- Auna Fahimta
- Kammalawa
- 2.4 Taƙaitawa
- 2.5 Jingar Aiki
- 2.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 2.7 Amsoshin Tambayoyin Auna Fahimta



2.1 GABATARWA

A wannan darasin za a fahimci abubuwa da suka shafi matakan tarken adabin Hausa na waƙa. Sa’annan a samar da bayanai da suka danganci zubi da tsari da jigo da salo da sarrafa harshe a matakai na farko. Daga baya a kalli misalan tarken waƙokin Hausa ta hanyar fede waƙar baka da kuma rubutacciya.



2.2 MANUFAR DARASI

Manufar wannan darasi ita ce a fahimci abubuwa muhimmai game da:

- Matakan Tarken Adabin Hausa na waƙa
- Zubi da Tsari
- Jigo
- Salo da Sarrafa Harshe
- Misalan Tarken Waƙar Baka da Rubutacciya.



2.3 KUNSHIYAR DARASI

2.3.1 MATAKAN TARKEN ADABIN HAUSA NA WAKA

Kamar yadda Gusau (2008) ya bayyana, masana da dama sun ba da muhimmiyar gudunmawa wajen kirkiro tare da samar da tubalai da matakai na nazari tun daga lokacin fassaro kalmomin nazari daga wasu

harsuna kamar Larabci da Ingilishi har zuwa fito da matakai da hanyoyin fidar adabi. A wannan darasin, bayanai za su tabbata game da wasu matakai tarken adabin Hausa na wa'ka.

2.3.1.1 ZUBI DA TSARI

Zubi dai na nufin basirar da marubuci ya yi amfani da ita wajen fu'kulla zaren labari, musamman ma a wajen kagaggen labari ko a wasan kwaikwayo. A wajen wa'ka kuwa, ana la'akari da yadda mawaki ya jero tunaninsa ne a cikin baiti-baiti. Haka kuma, Tsari a rubutaccen adabi, musamman ma wa'ka, yana nufin yadda marubuci ya tsara wakarsa a baiti-baiti. Tsarin baiti yana daga cikin 'yancin da marubucin wa'ka yake da shi wajen zabin adadin shedarar da yake so a kowane baiti nasa. Wannan na iya kasancewa daga shedara daya wato wa'kar 'yar fwar daya ke nan. Akwai 'yar fwar biyu da dai sauran ire-irensu.

A karkashin zubi da tsarin wa'ka, akan nazarci abubuwa da dama kamar;

- Yawan baitoci
- Amsa-amo
- Kafiya
- Karin wa'ka
- Bahari
- Basmalla da hamdala
- Bismilla da tammat

2.3.1.2 JIGO

Jigo ya kunshi fito da manufar wa'ka da warware abubuwan da ta kunsa daki-daki. A karkashin jigo, akan nazarci abubuwa da dama kamar haka:

- Furucin gundarin jigo, kwayar jigo
- Warwarar jigo
- Kananan jigogi
- Jigo a takaice

2.3.1.3 SALO DA SARRAFA HARSHE

Idan ana maganar salo kuwa, ana bukatar ka lura da dubarun da marubucin ya sarrafa ne wajen iya jawo hankalin masu karatu zuwa ga manufarsa ko sakon da yake so ya isar. Watau a takaice hanyar da aka bi don isar da sako. Wadannan dubaru sun hada da yadda marubuci ke zaben kalmominsa da yadda yake sarrafa zantukan hikima, irin su karin magana da habaici da salon magana da barkwanci da sauransu. Sai kuma ka kula da irin yadda yake sarrafa adon magana da sauran zantukan azanci, irin su kwalliya da jirwaye da hotoncin zuci da kambame da zulake da kuma luguden kalmomi da na sautuka. Haka kuma a nan ne za ka lura da cewa, ko marubucin ya yi amfani da sauksakan kalmomi ne da jumloli, wadanda za su sanya a sami sau'kin fahimtar labari ko kuma yadda ya yi amfani da tsaurararan kalmomi don haka fahimtar sakon wa'ka yake wahalarwa matu'ka. Ta wannan fuska ce za ka iya gane sassau'kan salo da tsattsaura.

Salo a wařa shi ne dubaru da hanyoyi da aka bi wajen isar da gundarin sako ko manufa dake kunshe cikin wařa. A karkashin salon wařa ana duba abubuwa kamar haka:

- Salo na gaba daya
- Salon sarrafawa
- Kamantawa, siffantawa, alamtarwa, jinsirtarwa
- Kwalliya
- Kambamar zulake
- Baubawan burmi
- Karangiya
- Zubi mai jan rai
- Amfani da al'adu
- Zubi mai jan rai
- Amfani da adabin baka
- Samarwa da korewa
- Da sauransu

Dangane da salon sarrafa harshe kuwa, akan kalli:

- Zaben kalmomi
- Bařin kalmomi
- Tsofaffin kalmomi
- Dangantakar kalmomi
- Karin harshe
- Siffar kalmomi
- Tsarin jumla, gibin jumla
- Manazarta
- Rataye

2.3.2 MISALAN TARKEN WAKOKIN HAUSA

2.3.2.1 WAKOKIN BAKA

Wakokin baka su ne wakokin da ake yi musamman a dandali, ko a yayin yin raino da niňa da dabe da fada da wasannin sana'o'i da noma da farauta da sauransu. Wařkar baka dai ita ce wadda ake rerawa don nishadi, a ajiye ta a ka, a kuma yada ta a baka. Har ila yau, wařkar baka na nufin wani zance ne shiryayye cikin hikima da azanci da yake zuwa gaba-gaba bisa ka'idojin tsari da daidaitawa, a rere cikin sautin murya da amsa-amo na kari da kida, sau da yawa kuma a tare da amshi.

Akwai abubuwa da ake dubawa a yayin tarken wařkar baka kamar haka:

- Turke- turke shi ne a madadin jigo wato abin da wařkar ta kunshe ko ta tattara a kai, abin da aka fada dangane da sako.
- Kananan Turaku
- Warwarar Turke- wannan yana nufin bin wařa daki-daki tun daga da na farko har zuwa na karshe. Ana dubawa kuma ana bayanin abin da kowanne ya fada.

- Salon waka
- Salon tsari- shi ne yadda mawaki ke tsara wakarsa tare da yaransu. Akwai salalai da dama a wakokin mawaka da makada kamar salon waka da amshi da salon gabatar da waka da salon amshi da karbi da sauransu.
- Salon Sarrafa Harshe- wannan shi ne yadda mawaki ya yi amfani da kalmomi ga masu saurare don isar da sako. Yayin sarrafa harshe mawaka kan kodai su yi amfani da harshe mai tsauri ko mai sauksi. A cikin salon sarrafa harshe ne ake duba kare-karen magana, da habaici da zambo da yabo da sauransu. Wasu lokutan akan yi amfani da ararrun kalmomi da sabbin kalmomi. Har ila yau akan duba kwalliyar harshe irin su kamance, mutuntawa da abuntawa da sauransu.

- TARKEN WAKAR SARKIN YAURI TA ALIYU DANDAWO
- Jigo ko Turke – Zuga da kambawa. Misali amshin waka ya yi nuni da haka in da ake cewa:

“ bangon duniya Sadauki
Da kowa ba shi da ita Hausa duk”
- Warwarar Turke – za a ga cewa tun daga gindin wakar, ya fara amfani da kambamawa da zugawa. Bayan dan waka na farko har zuwa danta na biyar ya fito da matsayin sarkin Yawuri a tsakanin sauran sarakunan Arewa. Ya yi haka ne ta hanyar la’akari da taron da aka yi a Kaduna. Ya yi bayanin tun daga farkon taruwan taron da kuma irin wadanda suka zo a diya na biyu da lokacin da ya iso da kuma abin da aka yi lokacin isowar tasa da cewa; “ sai da kowa ya mike har da Turawa.” A da na uku, ya nuna cewa kowa a garin Kaduna ya yi maraba da zuwansa. A da na hudu kuma, ya nuna isowarsa da gaisawa da sarakuna da kuma ci gaba da abin da ya kawo su wato shawara da sa hannu kan abin da aka yanke. Ya kammala zancen da kawo sunan Sarkin Musulmi Abubakar da Shaihun Barno da Sarkin Kano da Sarkin Zazzau wadanda sun amince da shi kuma yayin tafiyarsa suka masa bankwana.

A da na shida kuma, ya fito da irin daukakar da Allah ya yi masa wadda ta fi ta sauran kasashe, koda kuwa ka hada da Sakkwato da Barno da Kano in da ya ce babu wanda ke da darajarsa da daukakar kasarsa wato Yawuri sai dai birnin Sin. A da na bakwai, ya sake nuna fifikon Sarkin Yawuri ta hanyar amfani da kwalliya kuma ya kamanta shi da Bajini da Kigo da Gwanki. A da na takwas, ya bayyana irin matsayinsa ga Sarkin Yawuri wato cewa har ana rubuta takarda musamman don sanar da shi maganar tafiya, da kuma irin yadda ya daukakar sarkin cewa babu tamkar shi wato ya zama zaki, kuma ba shi da mai iya karawa da shi. Sannan a da na tara ya sake nuna matsayin shi da cewa abokan jayayyarshi suna jin tsoronsa ta yadda ba sa son gamuwa da shi.

- Salon Waka (salon tsari)- wannan waka tana da salon waka da amshi. An fara gabatar da gindin wakar wanda kuma shi ne amshinta. Wato a bayan kowane dan waka, ‘yan amshi kan maimaita gindin wakar a matsayin amshi. Wakar ba ta da salon karbi kaman na wakokin fada da

dama. Idan an dubi diyar waƙar, za a ga cewa matsaƙaita ne wato ba su cika tsawo ƙwarai ba kuma ba su cika gajarta ba.

- Salon Sarrafa Harshe- Aliyu Dandawo ya yi amfani da Hausa mai kaifi wajen yin zuga ga Sarkin Yawuri. Tun da farko ya yi amfani da kwalliya a gindin wakar da cewa ‘bangon duniya’ wato yana nufin sarkin Yawuri shi ne karshen kasar Hausa. Ya ci gaba da amfani da salon magana inda ya daukaka matsayin sarkin Yawuri da cew yana da daukaka wadda ta fi sauran sarakuna a duk fadin ƙasar Hausa. A dan waka na biyar, ya kamanta shi da manyan sarakunan Hausa duk da yake ya riga ya daukaka shi fiye da su sai dai ya kowo masu daraja kamar ta Yawuri irin su Sakkwato, Barno da Kano wadanda su ne a wajenshi suke da wata kima da za a fada. Ya yi amfani da kwalliya a dan waka na shida ya kowo kalmomin Bajini da Kigo da Gwanki. Sannan kuma ya yi amfani da Hausar yamma wato wadda za a iya cewa Sakkwatanci.

2.3.2.2 RUBUTATTUN WAKOKIN HAUSA

Rubutattun waƙokin Hausa sun samo asali ne daga rubutattun waƙokin Larabci, wadanda malaman ƙasar Hausa da dauri suka nazarta don ƙara fahimtar luggar Larabci wadda za ta zame musu jagora wajen fahimtar Alkur’ani da sauran fannonin ilmin addinin Musulunci. Tun karni na goma sha bakwai ake hasashen an fara rubuta waƙar Hausa inda aka binciko wata waka wadda Wali Dan Masani ya yi a zamaninsa mai suna *Wakar Yakin Badar*. A karni na 19 aka sami bunkasa da yaduwar rubutattun waƙokin Hausa lokacin wa’azi da jihadin Shehu Usmanu Danfodio, yayin da masu jihadi suka wallafa waƙoki masu tarin yawa cikin harsunan Hausa da Fulatanci don wa’azi da fadakarwa da koyar da ibada. Jigogin waƙokin Hausa a wuncan lokaci duk na addini ne. Sun kuma rubuta waƙokin nasu ne cikin rubutun ajami. Bayan zuwan Turawa da samuwar rubutun boko a karni na 20 aka fara samun sabbin jigogi na rubutattun waƙokin Hausa kamar siyasa, soyayya, tafiyet- tafiyet da makamantarsu. A karni na 21 da ake ciki, aka ƙara samun sauye-sauye a rubutattun waƙokin Hausa wajen zubi da tsarinsu da salon aiwatar da su da hada su da kida.

A tarken rubutacciyyar waƙa, ya kamata a yi la’akari da wadannan matakai:

- Mawallafin waƙar
- Sunan waƙar
- Jigon waƙar (babba da ƙananan)
- Salon waƙar- amfani da kalmomi, hikimomin da suke cikin waƙar dangane da sarrafa harshe da dabarun jawo hankali.
- Tsin waƙar- tsin baiti ko baitoci

WAKAR YAKIN BADAR NA WALI DAN MASANI

- Jigo- Tarihi, wato an ba da tarihin yakin Badar ne a waƙar
- Warwarar jigo- baitin waƙa na 1-5 an bude waƙa ne da Basmalla, sa’anan a baiti na 6-12 an yi bayanin yabon Annabi da matsayi irin na

annabi da kuma matsayin yin biyayya ga Annabi S.A.W. Baiti na 13-48, ya funshi bayanai na abubuwan da ya auku a ya'kin badar.

- Salon wakar- an yi amfani da kalmomi masu sau'kin fahimta duk da cewa an yi amfani da Hausar yamma wato Sakkwatanci da kuma burbushin Katsinanci. Har ila yau, wakar cike take da zantuka na fasaha da hikima tare da amfani da kalmomin Larabci.
- Tsarin waka- wakar yakin Badar an tsara ne cikin baitoci 'yar tagwai wato mai kwar biyu. Baitocin wakar na funshe da dango biyu-biyu.

AUNA FAHIMTA

- | | |
|----|--|
| 1. | Jero mataan yin tarken rubutacciya wakar Hausa guda uku. |
| 2. | Me ake nufi da Jigo a wa'ka? |

KAMMALAWA

Wannan darasi kamar yadda funshiyarsa ta nuna, an kawo matakhan tarken adabin Hausa na wa'ka. Bugu da kari, an kawo bayanai game da zubi da tsari, da jigo, da salo da sarrafa harshe. An farkare ne da kawo misalan tarken wakokin Hausa na baka da rubutacciya.



2.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Matakhan tarken adabin Hausa na wa'ka
- Zubi da tsarin wa'ka
- Salo da sarrafa harshe
- Misalan tarken wakokin Hausa na baka da rubutacciya.

2.5 JINGAR AIKI

- 1) Yi bayani game da wadannan matakhan tarken wa'ka
- Zubi da tsari
- Jigo
- Salo da sarrafa harshe
- 2) Yi bayani game da matakhan tarken wakar baka da rubutaciyya guda hudu-hudu.



2.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

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2.7 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

- | |
|--|
| 1a) Jigo
b) Zubi da Tsari
c) Salo da Sarrafa harshe
2. Jigo yana nufin manufa ko safo. Jigo a wa'ka yana nufin manufar da ta sa mawallafin waka ya rubuta wannan wa'ka, wato, sakon da yake so ya isar ga al'umma. A wa'ka ana samun babbar manufa da kanagan manufofi da suka sa aka samar da babbar manufa. |
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KASHI NA 3

- 3.1 Gabatarwa
- 3.2 Manufar Darasi
- 3.3 Kunshiyar Darasi
- 3.3.1 Matakan Tarken Adabin Hausa Na Zube
 - 3.3.1.1 Zubi Da Tsari
 - 3.3.1.2 Jigo
 - 3.3.1.3 Salo Da Sarrafa Harshe
- 3.3.2. Misalan Tarken Zubon Hausa
- 3.3.2.1 Zube Na Baka
- 3.3.2.2 Rubutaccen Zube
- Auna Fahimta
- Kammalawa
- 3.4 Takaitawa
- 3.5 Jingar Aiki
- 3.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 3.7 Amsoshin Tambayoyin Auna Fahimta.



3.1 GABATARWA

A wannan darasin za a fahimci abubuwa da suka shafi matakan tarken adabin Hausa na zube. Sannan a samar da bayanai da suka danganci zubi da tsari da jigo da salo da sarrafa harshe a matakai na farko. Daga bisani a kalli misalan tarken zube na baka da rubutacce.



3.2 MANUFAR DARASI

Manufar wannan darasi ita ce a fahimci abubuwa muhimmai game:

- Matakan Tarken Adabin Hausa na zube
- Zubi da Tsari
- Jigo
- Salo da Sarrafa Harshe
- Misalan Tarken Zubon Hausa da Rubutacce.



1.3 KUNSHIYAR DARASI

3.3.1 MATAKAN TARKEN ADABIN HAUSA NA ZUBE

Akwai abubuwa da dama da suka kamata a yi nazarinsu yayin da ake karanta wani littafin zube. Wadannan abubuwa suna da dama kuma za su funshi bayanai da ra'ayoyi game da abin da littafin ya funsa. Koyaushe ake nazarin littafi lalle a yi la'akari da matakan da aka gindaya na tarken zube.

3.3.1.1 ZUBI DA TSARI

A yayin da ake nazarin zube, a karkashin zubi da tsari, akan yi nazarin abubuwa kamar haka:

- Budewa da rufe labari
- Dabaran nulla labari
- Tsarin babi-babi ko sakin-layi
- - da sauransu

3.3.1.2 JIGO

Abin da ake nufi da jigo shi ne manufar littafin. Wato irin sakon da marubucin ke kokarin sadarwa ga jama'a cikin littafin. Lalle ne a yi kokarin fahimtar jigon littafi da sauran abubuwan da ke tattare da sakonsa.

3.3.1.3 SALO DA SARRAFA HARSHE

Salo yana nufin hanyar da aka bi aka isar da sakon littafi, wato dubarun jawo hankali, da sarrafa Hausa. Misali amfani da Hausa mai kyau, amfani da kalmomi cikin hikima, gina jimloli da dai sauransu.

3.3.2 MISALAN TARKEN ZUBEN HAUSA

Tun daga shekara ta 1973 wasu masana harshe da adabin Hausa suka yi yunkurin samar da kalmomi da hanyoyin nazarin adabin Hausa. Don haka ne aka samar da matakai na aiwatar da tarken zuben Hausa na baka da rubutacce.

3.3.2.1 ZUBE NA BAKA

Tatsuniya tana daya daga cikin manyan sassa na adabin baka na zube wadanda manazarta suka shimfida wasu matakai da za a iya amfani da su wajen nazarinta. Bugu da kari, tatsuniya tana da wasu halaye da sukan kara mata kwarjini, kuma sukan bambanta ta da wasu sassan adabin baka kamar habaici da zambo da karin magana da ka-cici-ka-cici da zaurance kai har ma da tarihi da tarihihi da labari da almara da kissa da hikaya da kuma waka.

- Zubin Tatsuniya- tatsuniya, kagaggen ko shiryayyen labari ne wanda ake gabatarwa a shimfide ta amfani da yanayin maganar da aka saba da ita ta yau da gobe. A zubin tatsuniya za a sami wadannan abubuwa:
- Mabudi da Marufi- Zubin tatsuniya tamkar dsaki ne wanda za a yi wa kofa da kyaure inda za a shiga ta kofar a kuma rufe da kyauren. Abin nufi a nan shi ne a kowace tatsuniyar Hausa akan fara ta ne da ambaton wasu kalmomi a matsayin budewa, sannan a kare ba da labarinta ta fadar wasu kalmomi a matsayin rufewa. Mai ba da labarin tatsuniya shi ne zai fara bude shi yana cewa:

Ga ta nan, ga ta nan ku; ko
Ga tan, ga tan ku; ko

Ga ta, ga tan ku
 Masu sauraro su kuma za su amsa da cewa;
 Ta zo mu ji ta, ko
 Ta zo, ta koma; ko
 Ta je, ta koma; ko
 Ta zo, ta dawo; ko
 Ta zo ta fice.

- Marufin Tatsuniya- Akwai tsari wanda ake amfani da shi a lokacin zaman farko na Hausawa wato a zama na maguzanci inda idan an kare ba da tatsuniya, sai a ce:

Kurunkus kan kusa; ko
 Kurunkus kan kusu (bare); ko
 Kan kurus kan kusu; ko
 Kurunkus kan bare.

Amma bayan zuwan addinin Musulunci , sai aka fahimci tatsuniya tana bangaren hira da hululu, daga nan aka dawo ana rufe tatsuniya da cewa:

Kurunkus kan kusu,
 Ba don gizo ba da na yi karya
 Da ma karyar ce na giggila muku

- Lokaci da Wuri – Galibi, masu shirya tatsuniyoyi sukan ambaci wasu lokuta da labarin tatsuniya ya auku kamar lokacin damina ko bazara ko hunturu ko dari ko da daddare ko da rana ko da yammaci. Amma kuma ba a faye ayyana wurare na kai tsaye ba da tatsuniya ta faru ba, sai dai a ce, ‘gari mai nisan gaske’ ko ‘garinsu’ ko a ce tatsuniyar ta faru cikin wasu tsaunuku ko dazuzzuka da sauran wurare. Mai nazarin tatsuniya zai fito da lokacin da tatsuniyar ta gudana da wuraren da aka nuna labarin ya auku.

- Salon Tatsuniya – Salo ya funshi hanyoyin ko dabarun da aka yi amfani da su na kawata zance da kara masa gishiri ta yadda zai yi zaki. Salo yakan zo a halin adonta zance da yi masa kwalliya ko a matsayin maganganun azanci da sauran makamantan wadannan hanyoyi. A karkashin salo da sarrafa harshen tatsuniya za a duba wadannan abubuwa:

- Salon Aiwatarwa - Salon aiwatarwa ya funshi yadda mai ba da tatsuniya yake nuna halayen da ke aukuwa a cikin labarin tatsuniya. Haka kuma ta hanyar furucin kalmomin tatsuniya ake gane hali da yanayin maganganun taurari. Za a fahimta cikin fara'a ko fushi ko farin ciki ko umurni ko nema ko karfafawa ko a wane irin hali dai aka yi abu. Misali, a tatsuniyar Ta-kitse an bayyana yanayin aukuwar wasu abubuwa ta amfani da sautin wasu kalmomi kamar rududu da dalalala lugwi-lugwi da kurkyat-kurkyat da sauransu. A bangaren salon aiwatarwa da tatsuniya kuma akan kwaikwaiyi abubuwa kamar magana ko wani abu. Misali, a

kullum akan nuna Gizo da tsamin baki ne, sai ana kwaikwaiyon Gizo, kamar haka:

Gizo: Shaiki- shaiki, kunnenka nawa?

Sarki: Biyu

Gizo: Kayra biyu ka sha yabari,

Daga ba jidanka ba, sai jidana

Masu ba da labaran tatsuniya suna gudanar da su ne a cikin hanya mai armashi, mai saka jin dadī da kawo wa mai sauraro raha da annashuwa.

- Salon Gaba Daya- Salon da ake amfani da shi a tatsuniya na gaba daya, salo ne wanda ya ta'allaķa a tsakanin mai badawa da masu sauraro. Kuma sauķin tatsuniya ko tsaurinta da nauyinta ko sassaucinta ko rauninta ko kyaunta ko muninta sun danganta a yanayin harshe da zabin mai badawa da yadda yake la'akari da masu sauraro. A nan dole ne a yi waiwaye a kan karin harshe inda za a lura da tatsuniyar Bakanuwa ce ko Bakatsiniya ko Bazazzagiya ce ko Basakkwaciya ko Bazamfariya ko Bagobira ce. Kusan yana da matuķar alfanu a duba dangantakar matanin tatsuniya da karin harshe, yin haka kuwa zai kara taimakawa a fahimci nauyin tatsuniya ta fuskar salonta gaba daya. A salon tatsuniya na gaba daya kuma, akan gauraya abubuwān da suka faru da wadanda ba su auku ba, sannan kuma akan kirkiri abin da ba zai taba yiwuwa ba, a nuna ya faru. Misali akan mayar da wani abu ya koma wata dabba, kamar fashi ya zama sa kato ko kayan ciki irin su hanji da tumbi da hanta da suhe da kitse duk su zama mutane. Akwai kuma inda za a sami dabba a sa ta ta dinga magana kamar mutum, dubi tatsuniyar Gizo da gauraki ko hankaka ko baure. Haka kuma akan juya abu mai rai ya koma maras rai, ko maras rai ya koma mai rai. Dubi tatsuniyar Takitse inda kitse ya koma mutum wato amarya, bayan da ya ji rana kuma ya narke, sai ya sauya daga kīrar mutum zuwa kitse.

- Adon Harshe – a cikin tatsuniya akan ci karo da wasu maganganu na yi wa harshe ado ko kwalliya kamar siffantawa da kamantawa da alamtarwa da jinsintarwa da kinaya da karangiyā da sauransu. Kamantawa, ita ce a kwatanta wani abu ta amfani da wasu kalmomi da suka hada da kamar, awa, tamkar, sai ka ce, da sauransu. Misali a tatsuniyar ‘Daskin-da- Ridi’, dodanniya ta hadiye yarinya, burtuntuna, ta amoya ta, sai ta zama ja jawur kamar tsada. Siffantawa kuwa ita ce a kwatanta wani abu da wani abu kai tsaye. Misali a tatsuniyar Maimazare, Uban Lawaya, an siffanta ‘yar Maimazare wato Lawaya da cewa: ‘Fadawan Sarki sai suka ga yarinya *kyakkyawa*’. Alamtarwa kuma ita ce a alamta wani abu da wani abu wato a dāuki sunan wani abu a ba wani abu kai tsaye domin wata manufa da ta hada su. A dunkule, aikin mai nazarin tatsuniya ne ya dubi wadannan abubuwa ya fitar da su daki-daki kamar yadda suka bullo a tatsuniyar da yake yi wa tarke.

- Maganganun Azanci – Maganganun azanci su ne suka hada da karin magana da zambo da habaici da kirari da bafar magana da sauransu. Mai nazari zai dubi wadannan sassa na azancin magana ya fitar da su kamar yadda suka fito a tatsuniyar da yake yi wa nazari.
- Jigo a Tatsuniya - Jigo a tatsuniya shi ne sakon tatsuniya ko manufarta ko kuma darasin da take dauke da shi. Yawanci akan shirya sakon tatsuniya daidai da ka'idojin zamantakewa na Hausawa, su kuwa wadannan kai'idoji a kansu mutunci da dattaku da kamala suka dogara. Misali, a ka'idar Hausawa bai kamata Mowa ta wahalar da Bowa ba. To da haka ta faru, sai abin nan da Hausawa suke cewa, ‘ a ki ka da da, sai a gan ka da jika’ ya samu ga Bora. Haka kuma idan yaro ya ki jin magana ko ya ki horon iyaye wani abu zai same shi na kaico kamar tatsuniyar Kura da dan'auta. Jigon tatsuniya yakan kunshi matsala daya ko biyu ko uku ko fiye; kuma sau da yawa jigo yakan fara bayyana tun a zangon farko na tatsuniya sannan ya dada fitowa sarari can karshenta, kamar inda yarinya ta ce ba za ta auri kowane saurayi ba, sai maras tambo a jinkinsa. Amma jigon bai fita sosai ba, sai a matakín fayyacewa na tatsuniyar inda aka ga yarinyar ta auri maciji ko aljani.
- Babban Jigo- Babban jigo shi ne muhimmin sako wanda yake ratsa tatsuniya tun daga zango na farko har zuwa zango na karshe. Matsala daya ko fiye da haka ke harhaduwa su yi babban jigo, sa'annan a kowace tatsuniya da nau'in sakon da take funshe da shi. Domin haka, babban jigo shi ne muhimmin darasin da tatsuniya take koyarwa.
- Kashi – Kashi, tilo (kasusuwa: jam'i) shi ne kananan sakonni wadanda suke haduwa su kukkanilla babban jigo wato su ne tubalan ginin jigo. Karamin sakon da ke cikin hawa shi ne kashi, abubuwan cikin hauhawa ke nan su ne suke yin kasusuwa wato kanannan sakoni. Kasusuwa wato kananan sakonni su ne ke harhaduwa su yi babban jigo, kuma su ne suke fito da babban jigo a sarari. A karkshin wannan bangare ne ake son mai nazarin tatsuniya ya takaita jigon tatsuniya ta bin hauhawa da zango-zango har a kididdige kananan sakonni da tatsuniya ta kunsa a tsakanin hauhawa zuwa zanguna. Daga cikin kasusukan tatsuniya wato kananan sakonni wadanda ake amfani da su a matsayin tubalan ginin babban jigo, akwai:
 - a) Tarbiya
 - b) Hakuri
 - c) Tausayi
 - d) Taimako
 - e) Biyayya
 - f) Halaye nagari
 - g) Halaye kyawawa
 - h) Kwace da danniya don kauce musu
 - i) Zamba don kauce mata
 - j) Kishi don dakushe shi

- k) Nuni kan sana'o'in gargajiya
- l) Raha da nishadi
- m) Ban dariya
- n) Dabaran zaman duniya kamar wayo da hangen nesa
- o) da sauransu

- Tauraro a Tatsuniya – Tauraro shi ne ake kira gogan labari wanda amonsa yake mamaye labarin tatsuniya tun daga farkonsa har zuwa karshensa. Tauraro shi ne ke jan ragamar labari ya dinga bin matsala daki-daki yana tafiyar da ita zuwa karshenta. Taurarin tatsuniya sukan kasance mutane kamar sarki da Yarima da Gimbiya da Mowa ko dabbobi da tsuntsaye da itatuwa da tsirrai kamar giwa da zaki da dila da hankaki da dodo da foki da baure da gamba da sauransu.
- Babban Tauraro- kamar yadda aka bayyana a baya, babban tauraro shi ne wanda yake mamaye labarin tatsuniya kuma yake taka muhimmiyar rawa tare da jan ragamar labari. Har wa yau kuma tauraro ya fi fitowa daga mutane ko daga sanannu da boyayyun dabbobi.
- Makiyi ko Makiyiya- Makiyi (namiji kuma tilo; makiya: maza; jam'i) da makiyiya (mace; tilo; makiya: mata; jam'i) suna nufin masu jayayya da babban tauraron tatsuniya. Makiyi yana kishi da tauraro, wasu kuma sukan ce wani tauraro ne na biyu da ake kokarin danne masa haikkinsa. Domin haka, makiyyi ko makiyiyya suna taka kishiyar rawar da babban tauraro yake takawa.
- Bi Yarima – Bi -Yarima, kananan taurari ne wadanda suke zuwa don su taimaka wa babban tauraro. Bi- Yarima a sha kidam masu raka babban tauraro ne wadanda suke bullowa jefi-jefi don su kara wa tatsuniya tsayi ta yadda za ta yi armashi ainun.

3.3.2.2RUBUTACCEN ZUBE

Abin da ake nufi da ‘Zube’ shi ne rubutu irin na littattafan kagaggun labarai. Shi irin wannan rubutu ya sha bamban da na tsarin wa'ka ko wasan kwaikwayo dangane da siga da salo. Wato da mutum ya dubi yadda aka tsara labari a cikin littafin zube ya san sigarsu ba iri daya ba ce da ta waka ko wasan kwaikwayo, saboda shi zube ana yinsa kara zube, ba kamar waka ba ta take da daidaitaccen tsari na baitoci, layuka (dango), amsa-amo (kafiya) da sauransu; ko kuma wasan kwaikwayo da ake tsara shi kashi-kashi da kuma fitawa-fitowa da ‘yan wasa da dai sauransu. A takice, kagaggun labarai na cikin littattafai irin su Ruwan Bagaja da Jiki Magayi da Shaihu Umar da Gandoki da sauransu su ake kira da rubutun zube.

- MISALIN TARKEN RUBUTACCEN ZUBE- *GOGAN NAKA NA MALAM GARBA EBICIDI FUNTUWA*
- Jigon Littafin – jigon wannan littafi, shi ne almara (tatsuniya, labaran maridai, ‘yan fashi, aljanu, labaran sarakuna, yake-yake, labaran jarumai, son haihuwa, maganin bokaye soyayya.

- Zubi Da Tsarin Littafin – zubi da tsarin wannan littafi, ana kallon kashi-kashi na labarin da irin abin da kowane kashi ya funsa da yadda kowanne kashi ya hadu da juna, suka gina labarin. Marubucin ya gina labarin ta dabaru kamar haka:
 - a) Dangana matsiyaci ne, matarsa tana da sana'o'i da yawa har ta iya tara kudi ta sai masa jaki. (Shafi na 1)
 - b) Jakin nan ya taimake shi har ya sami damar tara kudi. (Shafi na 1)
 - c) Da ya tara kudin sai matarsa ta ba shi shawara ya nemi haihuwa. Ya je wurin Malam Muzayyanu ya shaida masa bukatarsa. (Shafi na 1-2)
 - d) Malam Muzayyanu ya shaida masa cewa in yana so ya sami haihuwa sai ya sha wuya; sai ya samo hawayen zaki da hakorin giwa da wutsiyar kura. Daga baya ma ya ce sai ya samo ruwan teku don da shi za a cuda maganin. Bayan ya samo hawayen zaki sai kuma ya shirya ya fita neman ruwan teku. (Shafi na 2-6)
 - e) Da ya bar garinsu, Kan'ana ya shiga dajin Samagi sai ya isa wani gida kwal, inda ya iske wani maridi ya sato wata yarinya da ake kira Nur, wadda daga baya ya gane 'yar wansa Sarkin Bokhara ce. Ya gaya mata abin da ya rabo shi da gida. Ta ba shi sihirtaccen takalmin gudu ya je ya debo ruwan tekun. Ta gaya masa asirin kashe maridin, suka kashe shi suka kubuta.
 - f) Dangana ya dauki Nur zuwa Kan'ana, ya shaida wa Ramatu duk abin da ya faru. Ya kai wa Malam Muzayyanu ruwan teku aka hada maganin. Dangana da Ramatu suka kama hanya zuwa Bokhara don su kai Nur wajen ubanta. A can Bokhara Sarki Munir ya ba wa Dangana sarautar Birnin Rahayya. (Shafi na 10-15)
 - g) Bayan an jima, Dangana ya tuna da maganin da Malam Muzayyanu ya ba su na haihuwa. Ya ce Ramatu ta sha. Ta sha ba bisa ka'ida ba, ta yi bari har sau bakwai, kafin ta yi bari na takwas sai Dangana ya je wurin wani boka wai shi Shabbaki. Bokan ya gaya masa sirrin abin, kuma ya ce za su haifi Indo Ajanku, kuma lalle ya je ya sha ruwan Jabalakaf idan shi ma yana so ya haihu. Bayan bari na tara aka haifi Indo. (Shafi 15-18)
 - h) Da Indo ya kai shekara goma sha hudu, aka shirya masa tafiya kai biyan kudin Malam Muzayyanu. (shafi 18-24) da zarcewa zuwa Jabalakaf (shafi 24-40). A hanyarsa zuwa Kan'ana da Jabalakaf ya yi ta haduwa da hatsari iri-iri. A hanya har ya ceto wata yarinya da zai aura 'yar sarkin Masar. (shafi na 18-40)
 - i) Bayan Indo ya gama abin da ya je yi a Jabalakaf, sai ya tafi Masar don ya sadu da 'yar Sarkin Masar Gimbiya Mubarakatu, wadda ya ceto daga wani maridi mai suna Rumbunbaushe. Ya auri Gimbiya Mubarakatu daga nan suka je Bokhara ganin gida. Suka koma can Masar inda suka haifi dansu Umaru Sanda. Daga karshe Dangana (Abdul Bakara) ya ci sarautar Masar, ya zama sarkin. (Shafi na 40-43)

Idan aka dubi tsarin labarin dangane da sakin layi, za mu iya cewa wannan marubuci ya bi ka'idojin sakin-layi, sosai domin yana gwama maganganu wadanda suke manya ne, ya hadé su wuri guda. Aikin sakin-layi guda, in an bi ka'ida, duk wata sabuwar magana, muhimmiya, to lalle ne a sa ta cikin sabon sakin – layi. Wato ya kamata ya kasa maganganunsa ya yi musu gabobi, ba ya bar manyan maganganu cikin sakin layi guda ba, misali shafi na 6, 17, 24, da sauransu. Haka kuma labarin ba a kasa shi zuwa babi-babi ba.

- **Salon Littafin-**

- a) littafin yana da salon ba da labari mai sakar zana da rikitarwa.
- b) Akwai guntattakin labarai da yawa, kuma ga yawan garuruwa da sarakai da mutane da sauransu wadanda ba lalle ne mutum ya kula ko ya riķe su a zuciyarsa ba saboda ga alama ba su da muhimmanci
- c) Yana amfani da sunayen Larabawa da garuruwansu, don haka sai mutum ya ji kamar labarin ya auku a wata duniya ne can wadda bai sani ba, yawanci garuruwan irin na almara ne. Labaran dadanni, aljanu da maridai ya ba labarin siffar tatsuniya da almara.

Daga karshe, muna iya cewa salon wannan marubuci mai armashi, gargadī da karfafa guwa ne, domin in kana karanta labarin, duk da mutum yana jin cewa almara yake karantawa ba rayuwa ta hakika ba, mutum zai so ya ci gaba da karatun. To amma salon, musamman da ya zama jigon labarin ba fitacce ba ne sosai, yana da dan tsauri, musamman ga yara.

- **Tauraron Littafin – akwai mutane da yawa, amma kadan ne fitattu.**
Wadanda suka taka rawa a littafin sun hada da:

- a) Dangana
- b) Indo Ajanaku
- c) Ramatu
- d) Malam Muzayyanu
- e) Nur
- f) Maridi Kamfaraji
- g) Munir
- h) Mariya
- i) Nuruddin
- j) Dada Saratu
- k) Hausatu
- l) Boka Shabbaki
- m) Da sauransu.

AUNA FAHIMTA

- | |
|---|
| 1. Yaya zubi da tsarin tatsuniya yake? |
| 2. Me ake dubawa yayin nazarin zubi da tsarin littafin kagaggen labari? |

KAMMALAWA

Wannan darasi kamar yadda funshiyarsa ta nuna, an kawo matakana tarken adabin Hausa na Zube. Bugu da kari, an kawo bayanai game da zubi da tsari, da jigo, da salo da sarrafa harshe. An karkare ne da kawo misalan tarken zube na baka da rubutacce.



3.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Matakana tarken adabin Hausa na zube
- Zubi da tsarin zube
- Salo da sarrafa harshe
- Misalan tarken zube na baka da rubutacce.

3.5 JINGAR AIKI

- 1) Yi bayani game da wadannan matakana tarken zube
 - Zubi da tsari
 - Jigo
 - Salo da sarrafa harshe
- 2) yi sharhi game da matakai na tarken zube na baka tare da misalai.



3.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

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3.7 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

1. Kan abin da ya shafi zubi d tsarin tatsuniya za a iya cewa tatsuniya tana da mabudi, inda mai yin tatsuniyar zai ce ‘ga ta nan ga ta nan,’ masu saurare kuma su ce, ‘ta zo mu ji ta.’ Sannan tatsuniya na da gangar jiki wanda shi ne ainihin safon da ta funsa, sai kuma marufi, inda mai bayar da tatsuniyar zai ce ‘kurun fusu kan kusu’, idan ya kammala.
2. Abin da mai yi tarke zai yi la’akari yayin nazarin littafin ḫagaggen labari shi ne yadda aka bude labari da tsarin babi-babi da yadda aka kulla labarin da yadda aka gina shi, wato an gina shi ne a kan kasar Hausa ko wajenta ko kuma duka biyun.

KASHI NA 4: Matakan Tarken Adabin Hausa Na Wasan

Kwaikwayo

- 4.1 Gabatarwa
- 4.2 Manufar Darasi
- 4.3 Kunshiyar Darasi
- 4.3.1 Matakan Tarken Adabin Hausa Na Wasan Kwaikwayo
 - 4.3.1.1 Zubi Da Tsari
 - 4.3.1.2 Jigo
 - 4.3.1.3 Taurari
- 4.3.2 Misalan Tarken Wasan Kwaikwayon Hausa
- 4.3.2.1 Wasan Kwaikwayo Na Gargajiya
- 4.3.2.2 Rubutaccen Wasan Kwaikwayo

Auna Fahimta

- Kammalawa
- 4.4 Taƙaitawa
- 4.5 Jingar Aiki
- 4.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 4.7 Amsoshin Tambayoyin auna Fahimta.



4.1 GABATARWA

A wannan darasin za a fahimci abubuwa da suka shafi matakan tarken adabin Hausa na wasan kwaikwayo. Sa'annan a samar da bayanai da suka danganci zubi da tsari da jigo da taurari a matakai na farko. Daga bisani a kalli misalan tarken wasan kwaikwayon Hausa ta hanyar fede wasan kwaikwayo na gargajiya da kuma rubutacce.



4.2 MANUFAR DARASI

Manufar wannan darasi ita ce a fahimci abubuwa muhimmai game da:

- Matakan Tarken Adabin Hausa na wasan kwaikwayo
- Zubi da Tsari
- Jigo
- Taurari ko 'Yan Wasa
- Misalan Tarken Wasan Kwaikwayo na Gargajiya da Rubutaccen Wasan Kwaikwayo.



4.3 KUNSHIYAR DARASI

4.3.1 MATAKAN TARKEN ADABIN HAUSA NA WASAN KWAIKWAYO

Masana adabin Hausa sun shimfida yadda za a yi wa wasan kwaikwayo nazari da sharhi bisa zababbin matakai kamar haka:

4.3.1.1 ZUBI DA TSARI

Zubin wasa ya ta'allaka ne a kan yadda marubucin wasan kwaikwayo ya kukkanilla matsaloli tun daga farko zuwa kololuwa da kuma yadda aka warware matsalolin daga karshe. Haka zalika tsari a wasan kawaikwayo yana mayar da hankali ne a kan yadda aka shirya wasa cikin shiga da fita ko kashi-kashi ko fita-fita. A karkashin zubi da tsarin wasan kwaikwaiyo, akan yi sharhi a kan wadannan:

- Zubi da Tsari na gaba daya
- Zubi da Tsarin Filla- Filla- Tsarin ginin jimloli, da Tsarin Maganganun ‘Yan Wasa da Tsarin Fitowa-Fitowa da Kashi-Kashi da Tsarin Kulla Manufofin Wasan.

4.3.1.2 JIGO

Jigo a wasan kwaikwayo shi ne manufar wasan gaba daya. Wato gundarin sakon da ke funshe cikin wasan da ake so a nusar ga al’umma gaba daya. Don haka ake sharhi a kan jigon wasan a matsayin matakain tarken wasan kwaikwayo.

4.3.1.3 TAURARI KO ‘YAN WASA

‘Yan wasa su ne wadanda marubucin wasan kwaikwayo ya yi amfani da su don kulla da kuma warware matsalolin da ke funshe cikin wasan. Akan yi nazarin ‘yan wasa ta yin la’akari da abin da dan wasa ya aikata, da abin da ya fada a kansa da abin da wasu suka fadi game da shi. A wannan matakai, a kan yi sharhi a kan ‘yan wasa ta yin la’akari da:

- Sunayensu da Siffofinsu
- Matsayinsu da Halayensu

Har ila yau, akan yi sharhi a kan Tauraron Wasa, da sharhi a kan Aiwarwa da Tasiri.

4.3.2 MISALAN TARKEN WASAN KWAIKWAYON HAUSA

4.3.2.1 WASAN KWAIKWAYO NA GARGAJIYA

Ko da jin sunansa ma, wasan kwaikwayo ya rigaya ya bayyana kansa. Wato akwai alamun wasa, wato abin da yake raha, akwai kuma alamun kwaikwayo, wato aikata wani abu don kwatanta yadda ake yinsa, don wani ya gani ko wadsansu su gani, su gane kyansa ko muninsa. Wasan kwaikwayo wasa ne da ake aiwatar da wata matsala ta rayuwa cikin siffar ‘yakini’ wato zahiri ko kuma a rubuta shi.

Yin la'akari da wannan bayani game da wasan kwaikwayo, za a iya cewa wasan kwaikwayo dadafsiyar al'ada ce a cikin rayuwar Hausawa. Akwai al'adu da dama wadsanda suka danganci wasan kwaikwayo tun kafin a fara rubuta littatafan wasan kwaikwayo cikin Hausa. Su wadsannan al'adu kuma akwai wadsanda yara ko samari suke kwaikwaya tsakaninsu. Wannan shi za a kira wasan kwaikwayo na asali, ko na gargajiya. Wasanin kwaikwayo na gargajiya sun hada da:

- Wasan Dokin Kara
- Wasan 'Yartsana
- Wasan A- Sha- Ruwa- Tsuntsaye
- Wasan Gauta
- Wasan Takkai
- Wasan Bori
- Wasan Giwa –Sha-Laka
- Wasan Kalankuwa
- Wasannin Tashe
- Da sauransu.

• TARKEN WASAN KWAIKWAYO NA GARGAJIYA

Akwai wasannin gargajiya da ke da nasaba da addinni irin su Bori, Giwa – Sha- Laka, da sauransu. Akwai kuma wadsanda ba su da dangantaka da addini irin su wasan Gauta , wasan Takkai , wasan Kalankuwa da sauransu. Wato a nan za a iya cewa Bahaushe na da tsarin wasan kwaikwayo tun tale-tale, ba koyo shi aka yi daga wajen Girkawa da Turawa ba. Don haka, akwai matakai da aka gindaya wajen yin tarken wasan kwaikwayo na gargajiya kamar haka:

- Masu aiwatar da wasa- A nan akan yi dubi ne da wadsanda suke gudanar da wasan. Kamar yadda aka bayyana a baya, akwai wasanni da da dama da rukunin al'umma mabambanta ke gudanarwa. Akwai wasannin da yara mata da maza ke yi irin su wasan Dokin Kara da wasan 'Yartsana da kuma wadsanda samari maza ke yi irin wasan Takkai da wanda 'Yan mata ke yi kamar wasan Gauta da sauransu. Haka zalika akwai wasanni masu nasaba da addini da mata zalla ke yi kamar wasan Giwa –Sha- Laka da kuma wanda maza ke yi kamar wasan Bukin Budin Daji da sauransu.

- Lokacin Gudanar da Wasa – Wasanni irin su Gauta da Kalankuwa suna da lokaci kebantacce da ake gudanar da su. Wato an fi yin su da lokacin kaka yayin da amfanin gona ya isa gida. A yayin da wasu ba su da wani lokaci da aka kefe don yin su. Akan shirya ne a aiwatar idan da bukatar haka.

- Wuri- Nazarin wurin da ake gudanar da wasan kwaikwayo na gargajiya yana da matukar muhimmanci yayin tarke. Wasanni da dama suna da wurare da ake yin su. Misali wasan Gauta daya ne daga cikin

wasannin da akan shirya shi a wuri na musamman wato a fada. Mata kuyangi ke yin shiga irin ta Sarki da fadawansa suna kwaikwayon yadda aka gudanar da mulki ta yadda zai yi nuni da adalci ko zalunci da nufin sarki da fadawansa su gyara.

- Zubi da Tsarin Wasa- A wannan ƙaulin akan dubi abubuwa kamar yadda aka shirya wasa da kuma abubuwan da aka yi amfani da su yayin tsara wannan wasan kwaikwayo. Misali a wasan Dokin Kara, da yara maza ke shiryawa domin kwaikwayon yadda sarki da hakimai ke gudanar da rangadi a lokacin bukuwan hawan sallah. Yaran sukan sami kara su lankwasa shi ta yadda zai ba da siffar doki, sa'annan a yi masa kwalliya da kyallaye. Daga nan yara kan yi amfani da gallura (kala) da suka jiƙa a ruwa don shafa wa dokin karan. Ta haka za su yi shiga irin na sarki da hakimai suna kwaikwayon yadda ake rangadi a yayin bukin sallah.
- Kayayyakin ‘Yan Wasa- Akan yi sharhi game da shiga da kayayyakin ‘yan wasa don bambanta tsakanin wasanin. Misali wasan Giwa-Sha-Laka wanda yake galibi mata ne ke aiwatarwa, sukan yi shiga na musamman. Uwar Bori ce ke ba da umurnin kayan da kowace za ta sanya, wato sukan daura bakar zane na saƙi babu riga, ba dan kwali. Bugu da kari, sukan yi amfani da tabo su shafa a jikinsu tare da daure rassa guda biyu a kai daga hagu zuwa dama kamar ƙaho da wani abu kamar haure (hakori) da suke sakawa a baki. Har ila yau, A wasan Dokin Kara, kayayyakin ‘yan wasa akasari manyan riguna ne kamar babbar riga da alkyabba da rawani da sauransu.
- Jigon Wasa- A nan akan yi dubi ne da manufar gudanar da wasa. Wasannin kwaikwayon gargajiya na Hausa suna da manufofi mabambanta. Misali, jigon wasan Takkai shi ne gargadi ga matasa kan illar aikata ayyukan da ba su dace ba a cikin al’umma.

4.3.2.2 RUBUTACCEN WASAN KWAIKWAYO

Rubutaccen wasan kwaikwayo abu ne wanda bai dade da samuwa ba. Dangane da tarihin rubutaccen, za a iya cewa sabon lamari ne don kuwa sai a karni na ashirin ya samu bayan zuwan Turawa. Malumfashi (2009) na da ra'ayin cewa littafin farko na wasan kwaikwayo cikin harshen Hausa da aka buga, shi ne wanda shugaban Hukumar Talifi Dr. R.M East da hadin guiwar Alhaji Abubakar Imam da Malam Basankare suka wallafa mai suna *Sid Hausa Plays* a shekarar 1936.

Wasan kwaikwayo na farko da dan kasa ya wallafa shi ne *Wasan Marafa* na Abubakar Tunau a 1949. Sai wadanda suko biyo bayansa irin su *Malam Inkuntum* da *Zamanin Nan Namu* da *Kulba na Barna* da *Jatau Na Kyallu* da *Matar Mutum Kabarinsa* da sauransu.

- TARKEN RUBUTACCEN WASAN KWAIKWAYON

A yayin da aka zo yin nazarin rubutaccen wasan kwaikwayo, akwai matakai da masana suka gindaya. Don haka wadannan matakai sun hada da:

- ZUBI DA TSARI A WASAN KWAIKWAYO (PLAYS)

A wasan kwaikwayo kuwa, tsari na fitowa ta yanayin shiga da fita ne wato *act(s) and scenes* ke nan a harshen Ingilishi. Shiga a wasan kwaikwayo na nufin wani babban kaso da ya kunshi abubuwa na zubi a wasa. Fita kuwa na matsayin karamin kaso ne a wasa. Akan sami fita, ko fita-fita ne a karkashin shiga a cikin wasan kwaikwayo. Ga misalin shiga da fita a *Wasan Uwar Gulma* na Mohammed Sada (1968). A *Uwar Gulma*, za a ga ya tsara shi ne ta hanya kamar haka:

Shiga ta daya tana da fita guda biyu
 Shiga ta biyu tana da fita guda daya
 Shiga ta uku tana da fita guda biyu
 Shiga ta hudu tana da fita guda daya
 Shiga ta biyar tana da fita guda biyu
 Shiga ta shida tana da fita guda daya.

Zubi dai na nufin basirar da marubuci ya yi amfani da ita wajen kukkan zaren wasan kwaikwayo.

JIGO

Ba za a gushe ba a wajen nazarin adabi har sai an san abin da ake nufi da jigo wato *theme* a Ingilishi. Shi jigo yana nufin babban sakon da adabi (literary text) yake son ya isar ga mai karatu. Idan aka kara nutsawa cikin adabi da neman sanin jigo kamar a wasan kwaikwayo, za ka gane duk kokawar da marubuta suke yi shi ne na isar da sako ga al'umma. Misali daga *Wasan Uwar Gulma* (1968), A cikin wasan, Mohammed Sada ya yi kokarin nuna mana illar auren dole ne a wasan kamar yadda iyayen Halima suka kwakuli Hayatu kafin su ba shi auren ta.

Tun da Hayatu sayen Halima ya yi daga wajen iyayenta, ai a haukarsa ba laifi ba ne idan ya wula'kanta ta. Ta haka ne yake hana ta abinci, sannan ga azabar duka. Idan kuma ta je gidan iyayenta, mahaifinta, Malam Haruna ya koro ta domin ya san abin da ya karba daga wajen mijinta Hayatu kafin a yi auren.

Zai kyautu a sake ganin wani misalin a wasan kwaikwayo. *Wasan Jatau Na Kyallu* nuni ya yi da illar auren karuwa, kamar yadda Malam Jatau ya auri Madam Jiniya wadda ta koma Kyallu wato sunanta na yanka, bayan ta auri Malam Jatau din.

A cikin wannan wasan, an nuna mana yadda Kyallu ta yi sanadiyyar raba Malam Jatau da 'yan'uwansa daya bayan daya, sannan ta koma kan abokansa da kuma abokan arzikinsa. Ba ta tsaya a nan ba, har matansa, Uwar gida wadda ya aura tun suna da jajayen sawu da kuma 'yar'uwarr zamanta, Baranya. Su ma duk ta sa Malam Jatau ya sake su, sannan ya tijara su. Kyallu dai kamar yadda kawarta Shamuwa ta fada a cikin wasan, ba ta je domin ta yi zaman aure ba ne. Ta aure shi ne domin ta ci arziki, ta kuma yi kaca-kaca dashi mijin in halin hakan ya samu. A sanadiyyar

wannan auren sai da ta tatuke Malam Jatau, ya tsiyace ba shi da ko na cin abinci. Daga karshe kuma, ta kai kararsa gaban alkali tana so a raba auren. Haka kuma aka yi, domin an raba su, kowa ya kama gabansa. Shi ya tafi kurkuku. (jarun); ita kuma ta san inda dare ya yi mata.

- ‘YAN WASA A WASAN KWAIKWAYO

Yanzu, nazari zai janye ka zuwa ga koyon abin da ake nufi da taurari (characters) da ‘yanwasa (dramatis personae). Su taurari ana samun su ne a wajen zube (novels); ko rubutacce ko kuma habarce (narratives). ‘Yanwasa kuwa a wasan kwaikwayo kadai ake samun su.

AUNA FAHIMTA

- | | |
|----|---|
| 1. | Da me ake la’akari yayin nazarin zubi da tsarin wasan kwaikwayo na Hausa? |
| 2. | Me ne jigon wasan kwaikwayo mai suna <i>Uwar Gulma</i> . |

KAMMALAWA

Wannan darasi kamar yadda funshiyarsa ta nuna, an kawo matakhan tarken adabin Hausa na wasan kwaikwayo. Bugu da kari, an kawo bayanai game da zubi da tsari, da jigo, da salo da sarrafa harshe. An karkare ne da kawo misalan tarken wasan kwaikwayon Hausa na baka da rubutacce.



4.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Matakhan tarken adabin Hausa na wasan kwaikwayo
- Zubi da tsarin wasan kwaikwayo
- Jigo
- Taurari ko ‘Yan Wasa
- Misalan tarken wasan kwaikwayon na baka da rubutacce.

4.5 JINGAR AIKI

- 1) Yi bayani game da wadannan matakhan tarken wasan kwaikwayo
 - Zubi da tsari
 - Jigo
 - Salo da sarrafa harshe
- 2) Yi sharhi game da matakai na tarken wasan kwaikwayo na baka tare da misalai.



4.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

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Yahaya, I.Y.(1988). *Hausa A Rubuce: Tarihin Rubuce-Rubuce Cikin Hausa*, Zariya: NNPC



4.7 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

1. A yayin nazarin Zubi da Tsarin wasan kwaikwayo mai nazarin zai binciko na gaba daya da Zubi da Tsarin Filla- Filla, wato abin da ya shafi tsarin ginin jumloli, da tsarin maganganun ‘yan wasa da tsarin fitowa-fitowa da kashi-ashi da tsarin kulla Manufofin Wasan.

2. Jigon littafin wasan kwaikwayo mai suna *Uwar Gulma* shi ne ‘illar auren dole.’

RUKUNI NA 3

KASHI NA 1: Matakan Tarken Ra'i A Adabin Hausa
 KASHI NA 2: Ire-Iren Ra'i A Fagen Nazarin Adabi
 KASHI NA 3: Ire-Iren Ra'i A Fagen Nazarin Adabi
 KASHI NA 4: Ire-Iren Ra'i A Fagen Nazarin Adabi
 KASHI NA 5: Bayani Game Da Wasu Zababbun Ra'o'i A Fagen Nazari

KASHI NA 1

- 1.1 Gabatarwa
- 1.2 Manufar Darasi
- 1.3 {unshiyar Darasi
- 1.3.1 Matakan Tarken Ra'i A Adabin Hausa
 - 1.3.1.1 Mene Ne Ra'i?
 - 1.3.1.2 Tarihin Samuwar Ra'i A Ta'kaice
 - 1.3.1.3 Na Gargajiya
 - 1.3.1.4 Na Zamani
 - 1.3.1.5 Matsayin Amfani Da Ra'i A Adabi
- Auna Fahimta
- Kammalawa
- 1.4 Ta'kaitawa
- 1.5 Jingar Aiki
- 1.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 1.7 Amsoshin Tambayoyin Auna Fahimta



1.1 GABATARWA

A wannan darasin za a samar da bayanai game da abubuwa da suka shafi matakan tarken ra'i a adabin Hausa. A wannan darasi, za a fara ne da bayyana ma'anar ra'i sa'annan a samar da bayanai da suka danganci tarihin samuwar ra'i a ta'kaice. Bugu da kari, za a yi dubi da ra'i na gargajiya da na zamani. Daga karshe, a yi tsokaci game da matsayin amfani da ra'i a adabi.



1.2 MANUFAR DARASI

Manufar wannan darasi ita ce a fahimci abubuwa muhimmai game:

- Matakan Tarken Ra'i A Adabin Hausa
- Ma'anar Ra'i
- Tarihin Samuwar Ra'i A Ta'kaice
- Ra'i na Gargajiya
- Ra'i na Zamani
- Matsayin Amfani da Ra'i A Adabi.



1.3 KUNSHIYAR DARASI

1.3.1 MATAKAN TARKEN RA'I A ADABIN HAUSA

1.3.1.1 MENE NE RA'I?

Kalmar ra'i tana da ma'anoni daban-daban a cikin ilimi, kuma ma'anoninta sun danganci irin fuskar da aka kalla da ita, da kuma batun da ake magana kansa. Idan aka bi salsalar kalmar, asalinta daga Girkanci ne wato *theoria*, da Ingilishi kuma *theorem* ko *theory* da ke nufin 'zurfin tunani' ko 'ra'ayin' da ba shi da cikakken bayani na gaskiya' ko abin da mutum yake gani (a ganina) da sauransu.

Kamusun 'Oxford' (1998), ya bayar da ma'anar ra'i a matsayin wani 'tunani' ko jerin tunnane-tunane wadsanda aka shawarta cewa su ne ke iya yin bayani kan wani abu da ya faru ko zzai faru.

Har ila yau, Mustapha (2019) ya ruwaito gudunmuwar masana da dama dangane da ma'anar ra'i da cewa; Warren da Welleck (1956:39) sun bayyana ra'i adabi da cewa ta kunshi wasu ka'idojin nazarin adabi da rabe-rabensu da sharuddansu da sauransu, don nazarin ayyukan fasaha na fili, kamar tarken adabi da tarken tarihi. Hakan na nuni da cewa ra'i na nufin hanyoyin da masana adabi suke bi wajen nazari da fid'a da kuma tarken wani matani.

Bugu da kari, Ado (2017) ya tabo yadda wasu masana suka suka bayyana ma'anar ra'i kamar haka; Kenan (2008:1) ya bayyana ra'i a matsayin wani silalin zaren 'tunani' a kan wasu batutuwa wanda ke zama a matsayin 'mizani' wanda za a iya yin amfani da shi domin auna irin abubuwani da ke aukuwa a duniya, domin a tsara abin ta yadda za a fahimce shi.

1.3.1.2 TARIHIN SAMUWAR RA'I A TAKAICE

Shi ra'i dasaddsen abu ne a wajen nazari a duniyar adabi. Cuddon (2014) ya ruwaito cewa an fara amfani da ra'i (tilo), ra'o'i (jam'i) a wajen nazari kimanin shekara dubu biyu da dari biyar da suka shude. Ya kara da cewa manyan mafalsafa na zamanin da a Turai irin su Plato da Aristo (Aristotle) har zuwa su Augustine da St Thomas Akuinos, da sauransu duk sun bayar da gudunmawa wajen amfani da ra'i a nazarin adabi.

1.3.1.3 NA GARGAJIYA

Tarken gargajiya shi ne wanda aka fara nazarin adabin al'ummar Hausawa da shi har zuwa Karni na 19. Matarkansa su ne matarkan dauri da ke yin tarke a gargajiyance ba tare da wasu kebantattun ka'idoji ba. Wannan hanya yana da wasu manufofi kamar haka:

- 2 Duba aikin adabi a gargajiyance.
- 3 Fito da tarihing manazarci da zamaninsa don su auna irin manufarsa da lokacin da ya yi aikin adabin
- 4 Yin la'akari da salo da jigo da nahawu da kuma kyakkyawar manufar marubucin adabi a matsayin babban aikin tarken gargajiya.
- 5 Fito da gudummuwar adabi ga jama'a.

- 6 Bin tsohuwar hanyar tarke mai naci ga karatun dan'adam.
- 7 Kula da kayan ciki ko kumshiyar aikin adabi kawai ta hanyar nazarin cikin matanin ba a wajensa ba.
- 8 Bayyana ra'ayi a kan ingancin adabi amma ga daidaikun matarka masu daidaikun ra'ayoyi a kan abin da ya fito daga matanin adabi, ba a fungiyance ba.
- 9 Su ne ke yin tarke tun kafin fullowar sababbin hanyoyin tarke na zamani.
- 10 Bayar da daraja ga aikin adabi a ambace ba a aikace b. Misali, da kyau; da dama; ba kyau; ba yabo ba fallasa da sauransu.

1.3.1.4NA ZAMANI

Shi ne ake gudanarwa ta amfani da hanyoyin tarke na zamani tattare da wani ra'i ko wata mazahabar tarken adabi. (Mustapha, 2018). An fara yin sa ne a tsakiyar ḫarni na 20 a Amurka bayan bullar mazahabar ‘Sababbin Matarka’ a can, wadda ta fito da salon fida da nazarin kwakkwafi ga matanin adabi. Hakan ya faru ne sabili da koyarwan wani mashahurin malamin tarken adabi da ke Jami’ar London wato I.A. Richards, wanda yake ya rubuta wasu littatafai guda biyu, *Principles of Literary Criticism* (1926) da *Practical Criticism* (1929). A ḫarni na 21, an fi ba da ḫarfi ne ga karatun matani da abubuwan da ke da dangantaka da shi a wajensa. A wannan ḫaulin an fi ba makaranta kima fiye da masana adabi, domin a ganin masana wannan zamani, ta hanyar makaranci ne ake iya fayyace manufar aikin adabin. Wasu manufofin tarken ra'i sun hada da:

- 11 Duba dangantakar matanin adabi da ḫa'idojin rayuwa da zamantakewa da akidojin wasu mutane a cikin al'umma.
- 12 Yin fidar adabi ta hanyar kimiyyar sadarwa da al'adun zamantakewar al'umma kamar shugabanci da addini da tattalin arziki da ma kwalliyar harshe da sauransu.
- 13 Amfani da ra'o'i ko wata hanyar da za ta jagoranci aikin matarki da tattaunawa game da ita a cikin aikin tarke.
- 14 Amfani da wasu sharuda ko ḫa'idojin da masana suka shata gudummuwarsa ga jama'a.
- 15 Gudanar da bincike na kimiyya da fasada nazari zzuwa wajen matani.
- 16 Duba aikin adabi ta la'akari da fannonin rayuwar dan'adam dabandaban da ke a zamaninsa.

1.3.1.5MATSAYIN AMFANI DA RA'I A ADABI

Amfani da ra'i musamman ga adabin Hausawa ya sami karbuwa sosai a gun masana da daliban adabi. Ko shakka babu, a wannan ḫarni, yawancin ayyukan tarken adabin Hausa da ake gudanarwa, sun rataya ne ga aiki da manufofin mazahabobin zamani na duniya baki daya. Hakan ya sa ake gudanar da tarken adabin Hausa da ra'o'in a matakan ilimi daban-daban, musamman a jami'o'in da ake nazarin adabin Hausa a cikinsu a wannan ḫarni na 21. Bugu da ḫari, saboda harkar amfani da ra'o'in tarken adabi

ta yadu a duniya, daliban da suka fita wajen Nijeriya don karō ilimi, sukan dawo ne da sababbin dabaru da hanyoyin gudanar da tarken adabi a zamanance. Dalili kuwa shi ne, tarken adabi a wannan karni na 21 ya karkata ne a kan danganta matanin adabi da rayuwar yau da kullum iri daban-daban da ta shafi abin da ke cikin matanin da kuma abin da ke wajensa.

Amfanin aiki da ra'i a adabi yana da fa'idojin da suka hada da:

- 2 Sauka'a aiki da samar da alkibla ta sosai ga matarki
- 3 Zama jagora don yin aiki na ka'ida da bin sharudsfa ga matarki
- 4 Bayar da dama har matarki ya dauki tunanin wasu ya yi amfani da shi
- 5 Samar da damar yin aiki da tsari na gama-gari
- 6 Tabbatar da tunani iri daya kuma a wuri daya
- 7 Zama hanyar bibbiyar aikin matarki don gane kyawonsa ko amfani da ka'idarsa ko akasin haka.

AUNA FAHIMTA

1. Me ka/kika fahimta dangane da ma'anar ra'i?
 2. Kawo manufofi 4 dangane da ra'i a gargajiyance.
 3. Kawo fa'idoji 3 da amfani da ra'i a adabi ke samarwa.

KAMMALAWA

Wannan darasi kamar yadda funshiyarsa ta nuna, ya yi dubi da matakhan tarken ra'i a adabin Hausa. Sannan an kawo bayanai game da ma'anar ra'i da tarihin samuwar ra'i a takaice da kuma yadda ake tarke a gargajiyance da zamanance. An karkare ne bayanai game da matsayin amfani da ra'i a adabi.



1.6 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Matakhan tarken ra'i a adabi
- Ma'anar ra'i
- Tarihin samuwar ra'i a takaice
- Na gargajiyah da Zamani
- Matsayin amfani da ra'i a adabi

1.4 JINGAR AIKI

- 1- Yi bayani game da ma'anar ra'i.
- 2-Kawo tarihin samuwar ra'i a takaice.



1.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

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1.7 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

1. An samo kalmar ra'i ne daga Girkanci da ake kira *theoria*, da Ingilishi kuma *theorem* ko *theory*. Kalmar tana nufin 'zurfin tunani' ko 'ra'ayi' ko abin da mutum yake gani (a ganina) da sauransu.

2. Tarken adabi a gargajiyance na da manufofi kamar haka;
 - a) Duba aikin adabi a gargajiyance.
 - b) Fito da tarihin manazarci da zamaninsa don su auna irin manufarsa da lokacin
da ya yi aikin adabin
 - c) Yin la'akari da salo da jigo da nahawu da kuma kyakkyawar manufar

marubucin adabi a matsayin babban aikin tarken gargajiya.

d) Fito da gudummuwar adabi ga jama'a.

3. Fa'idojin amfani da ra'i yayin gudanar da tarke sun hada da;

a) Saukaka aiki da samar da alkibla ta sosai ga matarki

b) Zama jagora don yin aiki na ka'ida da bin sharudda ga matarki

c) Bayar da dama har matarki ya dauki tunanin wasu ya yi amfani
da shi.

KASHI NA 2

- 2.1 Gabatarwa
- 2.2 Manufar Darasi
- 2.3 {unshiyar Darasi
 - 2.3.1 Ire-Iren Ra'i A Fagen Nazarin Adabi
 - 2.3.2 Ra'in Waƙoki
 - 2.3.2.1 Na Wakokin Baka
 - 3.1.1.2 Na Rubutattun Waƙoki
 - Auna Fahimta
 - Kammalawa
- 2.4 Taƙaitawa
- 2.5 Jingar Aiki
- 2.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 2.7 Amsoshin Auna Fahimta



2.1 GABATARWA

A wannan darasin za a samar da bayanai game da abubuwa da suka shafi ire-iren ra'i a fagen nazarin adabin Hausa. A wannan darasi, za a fara ne da nazarin ra'o'i da za a iya aza su a kan waƙoki na baka da rubutattun waƙoki.



2.2 MANUFAR DARASI

Manufar wannan darasi ita ce ka fahimci abubuwa muhimmai game:

- Ire-iren Ra'i A Fagen Nazarin Adabi
- Na Waƙoki
- Wakokin Baka
- Rubutattun Waƙoki



2.3 KUNSHIYAR DARASI

2.3.1 IRE-IREN RA'I A FAGEN NAZARIN ADABI

Masana da dama sun fito da hanyoyi da suke tarken ayyukan adabi da shi a duniya. Don haka a wannan kauli zamu kalli wadannan hanyoyi na zaman ni nazarin adabi kamar yadda Mustapha (2016) ya kawo su.

- Ra'in Sigar Adabi- An kirkiro ta a shekara ta 1960 kuma ta tsiru a dalilin aikin Ferdinand De Saussure (1857-1913) mai suna, *La Language La Parole* (1914) da *Course in General Linguistics* (932). Charles Sanders ne ya kirkiro ta da taimakon Roland Berthes da sauransu. Ta yadu zuwa Ingila da Amurka inda ta rikida ta zama mazhabar Bi-ka'ida a kasar Rasha. Wasu daga cikin manuofin wannan hanya na nazari sun hada da;

fede tsarin da aka rubuta adabi kansa da amfani da wasu alamomin cikin matanin adabi don gano ma'anar boye da kwarangwal na aikin adabi.

- Ra'in Neman 'Yancin Mata- Wannan hanya ta yi tashe sosai a Amurka daga shekarar 1792, a dalilin tunanin neman 'yancin mata da Mary Wollstonecraft ta assasa cikin littafinta mai suna, *A Vindication of the Rights of Women* (1792), sa'annan a shekara 1929, Virginia Wolf ta samar da littafin *A Room of One's Own*, wanda ya kara karfafa tunanin mata a cikin aikin adabi. Wannan hanyar nazarin adabi ta yadu a 1960 zuwa Faransa da Jamus da sauran kasashen duniya. Kasdan daga cikin manufofin wannan hanya na nazarin aikin adabi sun hada da; neman 'yanci da daidaito tsakanin maza da mata da neman bunkasa tattalin arziki mata da hadin kansu don su yi yaki da irin danniyar da maza ke yi musu a madafan iko.
- Ra'in Mazahabar Markisanci- Wannan hanyar ta nazari ta fara tashe ne daga Jamus a shekarar 1845 a dalilin tunanin wani mashahurin dan gurguzu mai suna Karl Henreich Mard (1818-1883) wanda ya kirkiro ta. Ya sami goyon bayan Terry Eagleton da George Lucaks da sauransu. Mazhabar ta yadu zuwa Ingila da Amurka sa'annan ta isa wasu kasashen bayan yakin duniya na biyu. Daga cikin manufofinta akwai; gano dangantakar da ke akwai tsakanin adabi da tattalin arzikan al'umma da kuma gwagwarmayar neman iko tsakanin masu mulki da talakawa. Tana la'akari da yadda adabi ke fito da irinfafutukar neman matsayi a cikin al'umma.
- Ra'in Ban Tausayi- Wannan hanyar ta nazarin adabi ta samo asali ne tun lokacin daular Girka a karni na 6. Wadanda suka kirkiro ta sun hada da Aristotle da ya rubuta *Poetics*, da Sophocles da ya rubuta Oedipus, da kuma a Ingila da Shakespeare ya rubuta *Romeo and Juliet* da sauransu. Ta yadu zuwa Roma da Ingila a cikin karni na 16-17 da Amurka da Faransa da sauran kasashen Turai. Wasu daga cikin manufofin wannan mazahaba sun hada da; yadda ake samun labarin ban tausayi na wani babbani tauraro ta yadda ya sha wahala ko ma ya mutu a dalilin takaici ko ramuwar gayya ko wani sakaci da ya yi, a cikin aikin adabi. Tana fito da yadda wasu suka shiga cikin bakin ciki da salwantar rayuwa a al'umma.
- Ra'in Zahiranci da Duniyar Almara da Raha- wadannan mazahabobi ne guda biyu. Mazahabar zahiranci an kirkiro ta ne a shekarar 1830 a Faransa. Wadanda suka kirkiro ta sun hada da Gustave Flubert da Honor da Belzac da George Eliot da ta rubuta Adam Bede (1859) da sauransu. Ta yadu zuwa Ingila da Amurka da Rasha a cikin karni na 19-20. Manufofinta sun hada da; nazarin halayen dan'adam na zahiri a cikin al'ummarsa, kamar wahala da musgunawa da danniya ta hanyar manazarta adabi masu son gamsar da masu karatu ko sauran ayyukansu na adabi.

Ita kuwa mazahabar Almara da Raha an kirkiro ta ne a shekarar 1825 a Jamus ta hanyar Henry James da Kafka da Rosemary Jackson da sauransu. Ta yadu zuwa Ingila a dalilin ayyukan Edward Lear da ya rubuta, *A Book of Nonesense* (1846) da na Christian Anderson mai suna,

The Improviser (1835). Wasu daga cikin manufotin wannan hanyar nazari sun hada da; duba yadda adabi ke samar da abin karatu mai ban sha'awa da mamaki na labaran wasu jarumai ko na tsafe-tsafe ko na balaguro zuwa wata duniyar mamaki, wadanda labaran ba su faru ba, ko mutanen da ba su ma rayu ba.

- Ra'in A-Tsara-Baiti- An samar da wannan hanya ne a cikin farni na 19 a dalilin ayyukan wasuadibai kamar S.T Coleridge. Manufofinta sun hada da duba tsarin rubutacciyar wa'ka da sassanta na ciki da waje. Har ila yau, wannan hanya tana la'akari da karikitan da wa'ka ta funsa da kula da yadda ake yayyanka ta, kamar karinta da amsa-amonta da baitinta da sauransu.

2.3.2 RA'IN WAKOKI

Akwai ra'o'i da dama da ake amfani da su a yi tarken wa'ko'ki musamman rubatattu. Kadaf daga cikin wadannan ra'o'i sun hada da: ra'in A-Tsara-Baiti da ra'in Sigar Adabi, da ra'in Markisanci da ra'in Matantaka da sauransu.

2.3.2.1 WAKOKIN BAKA

A bangaren wa'ko'kin akwai ra'o'i da dan dama wadanda za a iya aza su don yin nazari. Wa'ko'kin baka su ne nau'in wa'ko'kin da ake rerawa cikin wani sauti na musamman da ake tsarawa da ka a kuma wanzer ta baka. Misali ra'i da ake iya nazarin wa'kar baka da shi shi ne:

- a) Ra'in Awon Baka – wannan hanya ta nazarin awon baka hanya ce wadda ta kunshi nazarin amsa-amon kari da hawa da saukar murya da layuka da diya duk a wa'ko'kin baka. Wanda ya kirkiro wannan ra'i shi ne Milman Parry (1935) daga bisani Albert Lord (1937, 1950, 1951), David Bynum, Novi Pazart (1954), Besmer (1971), King (1967), Schun (1967) suka biyo baya. Abubuwan da akan kula da su a wannan ra'i sun hada da:
- b) layukan dan wa'ka;
- c) kulli da kari ta hanyar hawa da sauka da saukar sauka;
- d) amsa-amon kari;
- e) takida;
- f) rerawa;
- g) gidan dara na kari;
- g) da sauransu.

2.3.2.2 NA RUBUTATTUN WAKOKI

Idan aka zo batun dora ra'o'i a kan rubutattun wa'ko'ki, akwai ra'o'i da dama da suka dace da gudanar da tarken na rubutattun wa'ko'kin. Misali irin wannan ra'o'in sun hada da:

- Ra'in A-Tsara-Baiti- An samar da wannan ra'i ne a cikin farni na 19 a dalilin ayyukan wasu adibai kamar S.T Coleridge da ya fara fito da manufofinta a cikin aikinsa mai suna, *Christabel* (1816) da na Gerald Manley Hopkins (d.1898) da ya rubuta, *The Windhover* (1918). Ra'in ta yadu daga Ingila zuwa Faransa da Italiya da Ispaniya da sauran wurare.

Manufofinta sun hada da duba tsarin rubutacciyar wařa da sassanta na ciki da waje. Har ila yau, wannan hanya tana la'akari da karikitan da wařa ta funsa da kula da yadda ake yayyanka ta, kamar karinta da amsa-amonta da baitinta da sauransu.

- Ra'in Sigar Adabi - An kirkiro ta a shekara ta 1960 kuma ta tsiru a dalilin aikin Ferdinand De Saussure (1857-1913) mai suna, *La Language La Parole* (1914) da Course in General Linguistics (932). Charles Sanders ne ya kirkiro ta da taimakon Roland Berthes da sauransu. Ta yadu zuwa Ingila da Amurka inda ta rikida ta zama mazhabar Bi-ka'ida a kasar Rasha. Wasu daga cikin manufofin wannnan hanya na nazari sun hada da; fede tsarin da aka rubuta adabi kansa da amfani da wasu alamomin cikin matanin adabi don gano ma'anar boye da kwarangwal na aikin adabi. Dangambo, A. (1980) ya yi tarke da wannan ra'i a aikinsa na "Hausa Wa'azi Verse from ca 1970: A Critical Study of Form, Content, Language and Style."

AUNA FAHIMTA

- | | |
|----|--|
| 1. | Jero sunayen ra'o'in nazarin adabi guda 4 da masana suka samar |
| 2. | Yi bayanin ra'in Awon Baka a takaice |

KAMMALAWA

Wannan darasi kamar yadda funshiyarsa ta nuna, ya yi dubi ne da ire-iren ra'i a fagen nazarin adabi musamman na wařoki. An karkare ne bayanai game da wasu ra'o'i da za a iya nazarin wařokin baka da rubutattun wařoki da su.



2.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Ire-iren ra'i a fagen nazarin adabi
- Ra'i na wařoki
- Ra'i na wařokin baka
- Ra'i na rubuttattun wařoki

2.5 JINGAR AIKI

- Yi sharhi game da ire-ire ra'i a fagen nazarin adabi guda uku
- b) Bayyana wasu ra'o'i da za a iya tarken wařokin baka da rubutattu.



- 2.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI
- Abrams, M. H. (2005) *A Glossary of Literary Terms*. Boston: Wadsworth Cengage Learning.
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- Mustapha, S. (2016) Tasirin Mazahabobin Tarken Adabi Na Duniya Kan Tarken Adabi a cilkin (ed) Malumfashi, *The Hausa People, Language and History, Past, Present and Future*. Kaduna: Department of Nigerian Languages and Linguistics, Kaduna State University.
- Mustapha, S (2018) Tarken Adabin Hausa A Karni Na 21: Tsakanin Matarkan Gargajiya Da Na Zamani, a cilkin (ed) Malumfashi, *Kadaura, Journal of Hausa Multi Disciplinary Studies vol.1 No4 Special Edition*. Kaduna: Department of Nigerian Languages and Linguistics, Kaduna State University.
- Yahaya, I da Dangambo (1986). *Jagoran Nazarin Hausa* Don Makarantu Zariya: NNPC
- Yahaya, I.Y.(1988). *Hausa A Rubuce: Tarihin Rubuce-Rubuce Cikin Hausa*, Zariya: NNPC
- Zarruk, R. da Wasu (2012). *Sabuwar Hanyar Nazarin Hausa* Don Kananan *Makarantun Sakandare, na 1-3*, Ibadan: University Press PLC



2.7 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

1. Daga cikin ra'o'in nazarin adabi akwai:
 - a) Ra'in 'Yanci Mata.
 - b) Ra'in Mazahabar Makisanci
 - c) Ra'in Sigar Adabi.
 - d) Ra'in Ban Tausayi.
2. Ra'in Awon Baka hanya ce ta nazarice wadda ta funshi nazarin amsa-amon kari da hawa da saukar murya da layuka da diya duk a wa'kokin baka. Wanda ya kirkiro wannan ra'i shi ne Milman Parry (1935) daga bisani Albert Lord (1937, 1950, 1951), David Bynum, Novi Pazart (1954), Besmer (1971), King (1967), Schun (1967) suka biyo baya.

KASHI NA 3

- 3.1 Gabatarwa
- 3.2 Manufar Darasi
- 3.3 {unshiyar Darasi
- 3.3.1 Ire-Iren Ra'i A Fagen Nazarin Adabi
- 3.3.2 Na Zube
- 3.3.2.1 Zube Na Baka
- 3.3.2.2 Rubutaccen Zube
- Auna Fahimta
 - Kammalawa
- 3.4 Ta'kaitawa
- 3.5 Jingar Aiki
- 3.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 3.7 Amsoshin Tambayoyin Auna Fahimta



3.1 GABATARWA

A wannan darasi za a samar da bayanai game da abubuwa da suka shafi ire-iren ra'i a fagen nazarin adabin Hausa. A wannan darasi, za a fara ne da nazarin ra'o'i da za a iya dora su a kan zube na baka da rubutaccen zube.



3.2 MANUFAR DARASI

Manufar wannan darasi ita ce a fahimci abubuwa muhimmai game:

- Ire-iren Ra'i A Fagen Nazarin Adabi
- Na Zube
- Zube na Baka
- Rubutaccen Zube



3.3 KUNSHIYAR DARASI

3.3.1 IRE-IREN RA'I A FAGEN NAZARIN ADABI

3.3.2 NA ZUBE

A wannan darasi, za a yi dubi ne da ire-iren ra'o'i a fagen nazarin adabi na zube. Akwai ra'oi da dama da manazarta suka yi amfani da su domin yin tarken zuben Hausa. Wadannan ra'o'i sun hada da:

- Ra'in Neman 'Yancin Mata- Wannan hanya ta yi tashe sosai a Amurka daga shekarar 1792, a dalilin tunanin neman 'yancin mata da Mary Wollstonecraft ta assasa cikin littafinta mai suna, *A Vindication of the Rights of Women* (1792), sa'annan a shekara 1929, Virginia Wolf ta samar da littafin *A Room of One's Own*, wanda ya kara karfafa tunanin

mata a cikin aikin adabi. Wannan hanyar nazarin adabi ta yadu a 1960 zuwa Faransa da Jamus da sauran kasashen duniya. Kasdan daga cikin manufofin wannan hanya ta nazarin aikin adabi sun hada da; neman ‘yanci da daidaito tsakanin maza da mata da neman bunkasa tattalin arziki mata da hadin kansu don su yi yaki da irin danniyar da maza ke yi masu a madafan iko.

- Ra'in Zahiranci da Duniyar Almara da Raha-wadannan mazahabobi ne guda biyu. Mazahabar zahiranci an kirkiro ta ne a shekarar 1830 a Faransa. Wadanda suka kirkiro ta sun hada da Gustave Flubert da Honor da Belzac da George Eliot da ta rubuta Adam Bede (1859) da sauransu. Ta yadu zuwa Ingila da Amurka da Rasha a cikin Karni na 19-20. Manufofinta sun hada da; nazarin halayen dan'adam na zahiri a cikin al'ummarsa, kamar wahala da musgunawa da danniya ta hanyar adibai masu son gamsar da masu karatu ko sauran ayyukansu na adabi.

Ita kuwa mazahabar Almara da Raha an kirkiro ta ne a shekarar 1825 a Jamus ta hanyar Henry James da Kafka da Rosemary Jackson da sauransu. Ta yadu zuwa Ingila a dalilin ayyukan Edward Lear da ya rubuta, *A Book of Nonesense* (1846) da na Christian Anderson mai suna, *The Improviser* (1835). Wasu daga cikin manufofin wannan hanya ta nazari sun hada da; duba yadda adabi ke samar da abin karatu mai ban sha'awa da mamaki na labaran wasu jarumai ko na tsafe-tsafe ko na balaguro zuwa wata duniyar mamaki, wadanda labaran ba su faru ba, ko mutanen da ba su ma rayu ba.

- Ra'in Tarken Sassan Adabi- Furniss, G. (1996) a cikin littafinsa mai suna , *Prose, Poetry and Popular Culture in Hausa*, ya yi tarken sauran littattafan zuben Hausa, inda ya duba kagaggun labarai a kan Tarken Sassan Adabi (Genre Criticism). Aikinsa yana daga cikin wadanda suke da tasirin mazahabar da manufofinta.

• Ra'in Tarihin Adabi- Malumfashi, A.I (2009) a cikin littafinsa na *Adabin Abubakar Imam*, ya yi tarken wasu rubuce-rubucen adabi na Abubakar Imam Kagara ta amfani da manufofin Ra'in Tarihin Adabi (Historicism/Literary History). Ya yi amfani da manufofin ne wajen tarken tubalan ginin adabin Abubakar Imam.

- Ra'in Tarken Salo- Mukhtar, I. (1990) a aikinsa na digiri na uku a kan salo mai suna, ‘A Stylistic Device in Suleiman Ibrahim Katsina’s Hausa Novels’ ya yi tarken salo tare da fito da wasu ra’ayoyi ko muzahabobin tarken salo da dama, ta fuskar tarken salo na amfani da harshe (linguistic stylistics) a kan wasu kalmomi da sassa da kuma jimlolin harshe.

• Ra'in Tarken Kwatanci- Hassan, Bilkisu, Y. (2010) a cikin aikinta mai taken ‘Kwatanta Salon Bilkisu Ahmed Funtuwa (BAF) da Bilkisu Yusuf Ali (BYA) a Ma'aunin Harshe’ ta kwatanta littafin BAF mai suna *Matsalarmu A Yau* da na BYA mai suna, *Wutar Kara* ta amfani da salailansu da suka fito cikin littattafan kamar na karin harshe da rukunan nahawu da kirar jimla da sauransu. Ta yi amfani da manufofin ra'in tarken kwatancin adabi ne.

3.3.2.1 ZUBE NA BAKA

Manazarta sukan yi amfani da ra'o'i da dama wajen yin tarken zube na baka kamar tatsuniya wanda yake ginshiki ne a fagen zube na baka din. Misalin ra'o'i na tarken zube na baka sun hada da:

- c) Ra'in Gudummuwar Adabi ga Al'umma- wannan ra'i ta fi mayar da hankali ne ga rawar da adabi yake takawa a hali na zamantakewa. Kuma tana duba yadda adabi yake tafiya da al'adu da fasahohi na al'umma da suke dada inganta rukunonin rayuwa. Ana iya amfani da wannan ra'i ga adabin baka ko sana'o'i duk da dai ana ganin ba lallai ba ne adabin ya karfafa al'adun al'umma ba.
- d) Ra'in Tunani da Hankalin Dan'adam- wannan hanyar nazari ta tunani da hankalin dan'adam hanya ce ta bayyana afidoji na cikin adabi a matsayin matsaloli na sarrafa bukatun dan'adam. Misali, dodanni da mayu da miyagun abubuwa, hoton duhun dare ne da kuma son dakushe ramuwar gayya.
- e) Ra'in Nazarin Al'adu- wannan ra'i ta nazarin al'adu hanya ce wadda take karfafa nazarin adabi bisa al'adun al'umma a zangunan rayuwa. Masana na wannan ra'i sun ayyana adabin da sunan adabin rayuwar dan'adam ko adabin gargajiya. Shi wannan ra'i ya game har da bayyanannar al'ada da fasaha kamar masana'antu da kayayyakin aikinsu da sauransu.
- f) Ra'in Tsari (Kira) – ita wannan ra'i ta tsari tana karfafa kirar adabi ce wadda ta fara bulla a doron kasa tun kafin shekarar 1960. An sami manazarta adabi wadanda suka gabatar da ayyuka a kanta tun daga wajejen 1928 kamar Vladimir Propp daga Rasha (1928), Andre Jolles daga Jamus (1930), Lord Raglan (1936) da sauransu. Propp (1928), wanda ya fara bayyana wannan ra'i ta tsarin adabi ko kirarsa yana cewa wannan nazari ya kunshi bayanib sigar labari ne dangane da ginshinkansa da kuma haduwarsa da juna. Shi ko Dundes (1964) ya fasada wannan hanya ne ta fuska biyu; ta cewa tsarin labari na bisa jayayya ne tsakanin daidaituwa ko rashinta wato dai samu ko rash, misali Dodo ya kwashé duk ruwan gari (a tatsuniya) rash ne, amma wani ya kwato wa mutane samarwa ne. Fuska ta biyu kuwa yana ganin ginshikan adabin labari na iya zama kashi huds. Kamar a tatsuniya za a iya samun; doka, saba doka, sakamakon saba doka, yunkurin tsira.

3.3.2.2 RUBUTACCEN ZUBE

A wannan darasi, za a yi dubi da ra'o'i da ake iya tarken rubutattaccen zube da shi. Rubutaccen zube dai, ya danganci rubutu irin na littattafan kagaggun labarai na cikin littafi irin su *Rewan Bagaja, Jiki Magayi, Shaihu Umar* da sauransu. Misalan ra'o'i da ake tarken rubutun zube da su sun hada da:

- g) Ra'in Neman 'Yancin Mata- Wannan hanya ta yi tashe sosai a Amurka daga shekarar 1792, a dalilin tunanin neman 'yancin mata da Mary Wollstonecraft ta assasa cikin littafinta mai suna, A Vindication of the Rights of women (1792), sa'annan a shekara 1929, Virginia Wolf ta

samar da littafin A Room of One's Own, wanda ya kara karfafa tunanin mata a cikin aikin adabi. Wannan hanyar nazarin adabi ta yadu a 1960 zuwa Faransa da Jamus da sauran kasashen duniya. Kadanki daga cikin manufotin wannan hanya na nazarin aikin adabi sun hada da; neman 'yanci da daidaito tsakanin maza da mata da neman bunkasa tattalin arziki mata da hadin kansu don su yi yaki da irin danniyar da maza ke yi musu a madafan iko.

h) Ra'in Tarken Salo- Mukhtar, I. (1990) a aikinsa na digiri na uku a kan salo mai suna, 'A Stylistic Device in Suleiman Ibrahim Katsina's Hausa Novel' ya yi tarken salo tare da fito da wasu ra'ayoyi ko muzahabobin tarken salo da dama, ta fuskal tarken salo na amfani da harshe (linguistic stylistics) a kan wasu kalmomi da sassa da kuma jumlolin harshe.

i) Ra'in Zahiranci da Duniyar Almara da Raha- wadsannan mazahabobi ne guda biyu. Mazahabar zahiranci an kirkiro ta ne a shekarar 1830 a Faransa. Wadanda suka kirkiro ta sun hada da Gustave Flubert da Honor da Belzac da George Eliot da ta rubuta Adam Bede (1859) da sauransu. Ta yadu zuwa Ingila da Amurka da Rasha a cikin karni na 19-20. Manufotinta sun hada da; nazarin halayen dan'adam na zahiri a cikin al'ummarsa, kamar wahala da musgunawa da danniya ta hanyar adibai masu son gamsar da masu karatu ko sauran ayyukansu na adabi. Ita kuwa mazahabar Almara da Raha an kirkiro ta ne a shekarar 1825 a Jamus ta hanyar Henry James da Kafka da Rosemary Jackson da sauransu. Ta yadu zuwa Ingila a dalilin ayyukan Edward Lear da ya rubuta, *A Book of Nonesense* (1846) da na Christian Anderson mai suna, *The Improviser* (1835). Wasu daga cikin manufotin wannan hanya ta nazari sun hada da; duba yadda adabi ke samar da abin karatu mai ban sha'awa da mamaki na labaran wasu jarumai ko na tsafe-tsafe ko na balaguro zuwa wata duniyar mamaki, wadanda labaran ba su faru ba, ko mutanen da ba su ma rayu ba.

j) Ra'in Tarken Sassan Adabi- Furniss, G. (1996) a cikin littafinsa mai suna , *Prose, Poetry and Popular Culture in Hausa*, ya yi tarken sauran littattafan zuben Hausa, inda ya duba kagaggun labarai a kan Tarken Sassan Adabi (Genre Criticism). Aikinsa yana daga cikin wadanda suke da tasirin mazahabar da manufotinta.

k) Ra'in Tarihin Adabi- Malumfashi, A.I (2009) a cikin littafinsa na *Adabin Abubakar Imam*, ya yi tarken wasu rubuce-rubucen adabi na Abubakar Imam Kagara ta amfani da manufotin Ra'in Tarihin Adabi (Historicism/Literary History). Ya yi amfani da manufotin ne wajen tarken tubalan ginin adabin Abubakar Imam.

KAMMALAWA

Wannan darasi kamar yadda kunshiyarsa ta nuna, ya yi dubi ne da ire-iren ra'i a fagen nazarin adabi musamman na zube. An karkare ne bayanai game da wasu ra'o'i da za a iya nazarin zuben baka da rubutattaccen zube da su.

AUNA FAHIMTA

1. Kowo ra'o'i guda biyu da za a iya tarken littafin zube na kagaggun labarai.
2. Wa ye ya samar da ra'in Salo a Adabi? Kuma waye ya samar da ra'in Tarihin Adabi?



3.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Ire-iren ra'i a fagen nazarin adabi
- Ra'i na zube
- Ra'in zube na baka
- Ra'in rubuttattun zube

3.5 JINGAR AIKI

- 1) Yi sharhi game da ire-ire ra'i a fagen nazarin adabi na zube guda uku.
- 2) Bayyana wasu ra'o'i da za a iya tarken zube na baka da su.



3.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

Abrams, M. H. (2005) *A Glossary of Literary Terms*. Boston: Wadsworth Cengage Learning.

Ado, A. (2017) *Ra'o'in Bincike kan Al'adun Hausawa*. Katsina: Kanki Classical Media Enterprises.

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3.7 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

1. Ra'o'in tarken rubutaccen zube na kagaggun labarai sun hada da;
 - a) Ra'in 'Yancin Mata
 - b) Ra'in Zahiranci da Duniyar Almara da Raha.

2a) Mukhtar (1990) ne ya samar da Ra'in Tarken Salo a aikinsa na kundin digiri na uku mai kanun 'A Stylistic Device in Suleiman Ibrahim Katsina's Hausa Novel.'

2b) Malumshi (2009) a littafinsa mai suna *Adabin Abubakar Imam* ya samar da ra'in Tarihin Adabi.

KASHI NA 4

- 4.1 Gabatarwa
- 4.2 Manufar Darasi
- 4.3 {unshiyar Darasi
- 4.3.1 Ire-Iren Ra'i A Fagen Nazarin Adabi
- 3.3.2 Na Wasan Kwaikwayo
- 4.3.2.1 Wasan Kwaikwayo Na Baka
- 4.3.2.2 Rubutaccen Wasan Kwaikwayo
- Auna Fahimta
 - Kammalawa
- 4.4 Ta'kaitawa
- 4.5 Jingar Aiki
- 4.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 4.7 Amsoshin Tambayoyin Auna Fahimta



4.1 GABATARWA

A wannan darasin za a samar da bayanai game da abubuwa da suka shafi ire-iren ra'i a fagen nazarin adabin Hausa. Mataki na farko, za a fara ne da nazarin ra'o'i da za a iya dora su a kan wasan kwaikwayo na baka da rubutaccen wasan kwaikwayo.



4.2 MANUFAR DARASI

Manufar wannan darasi ita ce a fahimci abubuwa muhimmai game da:

- Ire-iren Ra'i A Fagen Nazarin Adabi
- Na Wasan Kwaikwayo
- Wasan Kwaikwayo na Baka
- Rubutaccen Wasan Kwaikwayo



4.3 KU NSHIYAR DARASI

4.3.1 IRE-IREN RA'I A FAGEN NAZARIN ADABI

A wannan darasi, za a yi dubi da ire-iren ra'o'i a fagen nazarin adabi musamman na wasan kwaikwayo. Akwai ra'o'i da dama da manazarta suke amfani da su don yin tarken wasan kwaikwaiyo.

4.3.2 NA WASAN KWAIKWAYO

Ko da jin sunansa, wasan kwaikwayo ya rigaya ya bayyana kansa. Wato akwai alamun wasa, wato abin da yake raha, akwai kuma alamun kwaikwayo, wato aikata wani abu don kwatanta yadda ake yinsa, don wani ya gani ko wadansu su gani, su gane kyansa ko muninsa. Ra'o'in da ake tarken wasan kwaikwayo da su kuwa sun hada da:

l) Ra'in Neman 'Yancin Mata- Wannan hanya ta yi tashe sosai a Amurka daga shekarar 1792, a dalilin tunanin neman 'yancin mata da Mary Wollstonecraft ta assasa cikin littafinta mai suna, *A Vindication of the Rights of Women* (1792), sa'annan a shekara 1929, Virginia Wolf ta samar da littafin A Room of One's Own, wanda ya kara karfafa tunanin mata a cikin aikin adabi. Wannan hanyar ta nazarin adabi ta yadu a 1960 zuwa Faransa da Jamus da sauran kasashen duniya. Kadfan daga cikin manufofin wannan hanya ta nazarin aikin adabi sun hada da; neman 'yanci da daidaito tsakanin maza da mata da neman bunkasa tattalin arziki mata da hadin kansu don su yi yaki da irin danniyar da maza ke yi musu a madafan iko.

m) Ra'in Mazahabar Markisanci- Wannan hanyar nazari ta fara tashe ne daga Jamus a shekarar 1845 a dalilin tunanin wani mashahurin dan gurguzu mai suna Karl Henreich Mard (1818-1883) wanda ya kirkiro ta. Ya sami goyon bayan Terry Eagleton da George Lucaks da sauransu. Mazhabar ta yadu zuwa Ingila da Amurka sannan ta isa wasu kasashen bayan yakin duniya na biyu. Daga cikin manufofinta akwai; gano dangantakar da ke akwai tsakanin adabi da tattalin arzikan al'umma da kuma gwagwarmayar neman iko tsakanin masu mulki da talakawa. Tana la'akari da yadda adabi ke fito da irinfafutukar neman matsayi a cikin al'umma.

n) Ra'in Ban Tausayi- Wannan hanyar nazarin adabi ta samo asali ne tun lokacin daular Girka a karni na 6. Wadanda suka kirkiro ta sun hada da Aristotle da ya rubuta *Poetics*, da Sophocles da ya rubuta *Oedipus*, da kuma a Ingila da Shakespeare ya rubuta *Romeo and Juliet* da sauransu. Ta yadu zuwa Roma da Ingila a cikin karni na 16-17 da Amurka da Faransa da sauran kasashen Turai. Wasu daga cikin manufofin wannan mazahaba sun hada da; yadda ake samun labarin ban tausayi na wani babban tauraro ta yadda ya sha wahala ko ma ya mutu a dalilin takaici ko ramuwar gayya ko wani sakaci da ya yi, a cikin aikin adabi. Tana fito da yadda wasu suka shiga cikin bakin ciki da salwantar rayuwa a al'umma.

4.3.2.1 WASAN KWAIKWAYO NA BAKA

Wasan kwaikwayo dadafsiyar al'ada ce a cikin rayuwar Hausawa. Akwai al'adu da dama wadsanda suka danganci wasan kwaikwayo tun kafin a fara rubuta littattafan wasan kwaikwayo cikin Hausa. Su wadsannan al'adu kuma akwai wadsanda yara ko samari suke kwaikwaya tsakaninsu. Wannan shi za a kira wasan kwaikwayo na asali, ko na gargajiya. Wasanin kwaikwayo na gargajiya sun hada da:

- o) Wasan Dokin Kara
- p) Wasan 'Yar Tsana
- q) Wasan A- Sha- Ruwa- Tsuntsaye
- r) Wasan Gauta
- s) Wasan Takkai
- t) Wasan Bori
- u) Wasan Giwa –Sha-Laka

- v) Wasan Kalankuwa
- w) Wasannin Tashe
- x) Da sauransu.

Wasu daga cikin ra'o'in da za a iya tarken wasan kwaikwayo na baka sun hada da:

y) Ra'in Gudummuwar Adabi ga Al'umma- wannan ra'i ta fi mayar da hankali ne ga rawar da adabi yake takawa a hali na zamantakewa. Kuma tana duba yadda adabi yake tafiya da al'adu da fasahohi na al'umma da suke dada inganta rukunonin rayuwa. Ana iya amfani da wannan ra'i ga adabin baka ko sana'o'i duk da dai ana ganin ba lallai ba ne adabin ya karfafa al'adun al'umma ba.

z) Ra'in Nazarin Al'adu- wannan ra'i ta nazarin al'adu hanya ce wadda take karfafa nazarin adabi bisa al'adun al'umma a zangunan rayuwa. Masana na wannan ra'i sun ayyana adabin da sunan adabin rayuwar dan'adam ko adabin gargajiya. Shi wannan ra'i ya game har da bayyanannar al'ada da fasaha kamar masana'antu da kayayyakin aikinsu da sauransu.

4.3.2.2 RUBUTACCEN WASAN KWAIKWAYO

Wasan kwaikwayo, kamar yadda sunan ya nuna, 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 saursansu cikin siffar 'yakini' wato zahiri. Rubutaccen wasan kwaikwayo kuwa shi ne wanda ake rubutawa a littatafafai don karantawa. Dangane da ra'o'in da ake tarken rubutacciya wasan kwaikwayo kuwa, akwai su da dama da manazarta suka yi amfani da su a aikace-aikacensu. Wasu da daga cikin ra'o'in sun hada da:

aa) Ra'in Ban Tausayi- Wannan hanyar nazarin adabi ta samo asali ne tun lokacin daular Girka a Karni na 6. Wadanda suka kirkiro ta sun hada da Aristotle da ya rubuta *Poetics*, da Sophocles da ya rubuta *Oedipus*, da kuma a Ingila da Shakespeare ya rubuta *Romeo and Juliet* da sauransu. Ta yadu zuwa Roma da Ingila a cikin Karni na 16-17 da Amurka da Faransa da sauran kasashen Turai. Wasu daga cikin manufofin wannan mazahaba sun hada da; yadda ake samun labarin ban tausayi na wani babban tauraro ta yadda ya sha wahala ko ma ya mutu a dalilin takaici ko ramuwar gayya ko wani sakaci da ya yi, a cikin aikin adabi. Tana fito da yadda wasu suka shiga cikin bakin ciki da salwantar rayuwa a al'umma.

bb) Ra'in Mazhababar Markisanci- Wannan hanyar nazari ta fara tashe ne daga Jamus a shekarar 1845 a dalilin tunanin wani mashahurin dan gurguzu mai suna Karl Henreich Mard (1818-1883) wanda ya kirkiro ta. Ya sami goyon bayan Terry Eagleton da George Lucaks da sauransu. Mazhababar ta yadu zuwa Ingila da Amurka sannan ta isa wasu kasashen bayan yakin duniya na biyu. Daga cikin manufofinta akwai; gano dangantakar da ke akwai tsakanin adabi da tattalin arzikin al'umma da kuma gwagwarmayar neman iko tsakanin masu mulki da talakawa. Tana

la'akari da yadda adabi ke fito da irinfafutukar neman matsayi a cikin al'umma.

cc) Ra'in Neman 'Yancin Mata- Wannan hanya ta yi tashe sosai a Amurka daga shekarar 1792, a dalilin tunanin neman 'yancin mata da Mary Wollstonecraft ta assasa cikin littafinta mai suna, *A Vindication of the Rights of Women* (1792), sa'annan a shekara 1929, Virginia Wolf ta samar da littafin *A Room of One's Own*, wanda ya kara karfafa tunanin mata a cikin aikin adabi. Wannan hanyar nazarin adabi ta yadu a 1960 zuwa Faransa da Jamus da sauran kasashen duniya. Kadzan daga cikin manufofin wannan hanya na nazarin aikin adabi sun hada da; neman 'yanci da daidaito tsakanin maza da mata da neman bunkasa tattalin arziki mata da hadin kansu don su yi yaki da irin danniyar da maza ke yi musu a madafan iko.

AUNA FAHIMTA

- | | |
|----|---|
| 1. | Kawo ra'o'I guda biyu na tarken wasan kwaikwayo na Hausa. |
| 2. | Yi takaitaccen bayani kan Ra'in Neman 'Yancin Mata. |

KAMMALAWA

Wannan darasi kamar yadda funshiyarsa ta nuna, ya yi dubi ne da ire-iren ra'i a fagen nazarin adabi musamman na wasan kwaikwayo. An farkare ne bayanai game da wasu ra'o'i da za a iya nazarin wasan kwaikwayo na baka da rubutattacce.



4.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Ire-iren ra'i a fagen nazarin adabi
- Ra'i na wasan kwaikwayo
- Ra'in wasan kwaikwayo na baka
- Ra'in rubuttattun wasan kwaikwayo

4.5 JINGAR AIKI

- Yi sharhi game da ire-ire ra'i a fagen nazarin adabi na wasan kwaikwayo guda uku

dd) Bayyana wasu ra'o'i guda biyu tare da misalai da za a iya tarken wasan kwaikwayo na baka da su.



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4.7 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

1a) Ra'in Mazahabar Markisanci

b) Ra'in Ban Tausayi.

2 Ra'in Neman 'Yancin Mata hanya ce da ta yi tashe sosai a Amurka daga shekarar 1792, a dalilin tunanin neman 'yancin mata da Mary Wollstonecraft ta assasa cikin littafinta mai suna, *A Vindication of the Rights of Women* (1792), sa'annan a shekara 1929, Virginia Wolf ta samar da littafin *A Room of One's Own*, wanda ya kara karfafa tunanin mata a cikin aikin adabi.

KASHI NA 5

- 5.1 Gabatarwa
- 5.2 Manufar Darasi
- 5.3 {unshiyar Darasi
- 5.3.1 Bayani Game Da Wasu Za~a~~un Ra'o'i A Fagen Nazari
 - 5.3.1.1 Ra'in Tarken Adabi (Literary Theory)
 - 5.3.1.2 Ra'in Matantaka/Macentaka (Feminism)
 - 5.3.1.3 Ra'in Tarihin Adabi (Literary Historical Theory)
 - 5.3.1.3 Ra'in Makisanci a Fagen Adabi (Mardist Theory in Literature)

Auna Fahimta

- Kammalawa
- 5.4 Takaitawa
- 5.5 Jingar Aiki
- 5.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 5.7 Amsoshin Tambayoyin Auna Fahimta



5.1 GABATARWA

Ra'i dadadd'en abu ne a wajen nazari a duniyar adabi. Cuddon (2014) ya ruwaiyo cewa an fara amfani da ra'i (tilo), ra'o'i (jam'i) a wajen nazari kimanin shekara dubu biyu da dari biyar da suka shude. Ya kara da cewa manyan mafalsafa na zamanin da a Turai irin su Plato da Aristo (Aristotle) har zuwa su Augustine da St Thomas Akuinos, da sauransu duk sun bayar da gudummuwa wajen amfani da ra'o'i dabab-daban a fagen nazari.



5.2 MANUFAR DARASI

A wannan darasin za a warware bayanai game da wasu zababun ra'o'i a fagen nazari. Hakan zai taimaka wa dalibai wajen sanin wadannan ra'o'i da kuma iya yin bayani a kansu.



5.3 KUNSHIYA

A nan, za a kalli wasu ra'o'i ne da masana suka yarda cewa za a iya amfani da su a wajen tarke adabi domin a tabbatar cewa ga manufar marubuci. Ra'o'in da za a nazarta sun hada da na; Tarken Adabi, da Matantaka (Feminism), Tarihin Adabi da kuma ra'in Markisanci a fagen Adabi (Mardism). Ba wai iyakacinsu ke nan ba, a'a, an dan gutsuro ne kawai kafin a sake haduwa da su a wani kwashin a gaba.

5.3.1 BAYANI GAME DA WASU ZABABBUN RA’O’I A FAGEN NAZARI

Ra’i yana kokarin daddale irin tunanin da manazarci ya yi ne dangane da adabin da yake nazarta ta hanyar kwakulo tunanin da fasihi ya yi amfani da shi a wajen wannan adabin nasa. Abin lura shi ne, ba fasihin ne yace ga irin ra’in da na yi amfani da shi a wannan ko waccan fasahar ba. A’ a, shi manazarci ne zai gano wannan abin saboda dalilai da hujjoji da yake ganin sun dace da tunaninsa. Ta yin haka, aikin adabi na iya samun nazarce-nazarce da dama masu ra’o’i dabab-daban, wato wadanda za a iya amfani da ra’o’i dabab-daban wajen nazarinsu. A wannan bigire, za a a nazarci wasu zababbun ra’o’i da ake ganin suna da muhimmancin gaske, kuma nazarin adabi na Hausa na amfani da su.

5.3.1.1 RA’IN TARKEN ADABI (LITERARY THEORY)

Tarke na nufin nazarin matani da amfani da wata ka’idar masana a bisa ra’ayin matarki. Wannan ra’i na tarken adabi ya dukufa ne wajen kwatantawa da yin fida da fashin baki da tantance wasu ayyukan adabi. Tarken adabi ya hada da fida da fassara ko tafinta da auna kimar aikin adabi. Daga farkon karni na 20 aka ri’ka yin amfani da ra’o’in tarke don fito da irin tunane-tunane da manuofin da adibai ke saka wa a cikin aikinsu, tare da nuna irin tasirin ra’o’in a cikin al’ummar da aka rubuta adabin.

5.3.1.2 RA’IN MATANTAKA/MACENTAKA(FEMINISM)

Wannan wani dadadsden ra’i ne a duniya, ya samo asali ne daga rubuce-rubuce irin na su Mary Wollstonecraft na 1792 miladiyya a littafinta mai suna *A Vindication of the Rights of Women*. Sai kuma littafin Olive Schreiner na 1911 mai suna *Women and Labour*. Haka kuma, akwai aikin Virginia Woolf (1929) mai taken *A Room of One’s Own*. Baya ga wadannan, akwai wasu aikace-aikacen da maza masu tausaya wa mata suka yi. Za a iya misaltawa da aikin John Stuart Mill (1869) mai suna *The Subjection of Women* da na Fridrich Engels (1884) mai taken *The Origin of the Family*. Ba wai sun tsaya a wadanda aka rattaba a matsayin misalai ba ne, ko a kwana kwanan nan, an sami aikin Toril Moi (1985) mai suna *The Feminist Reader*. Wadannan aikace-aikacen na gwagwarmayar kwato wa mata ‘yanci ne daga irin kangin da suke ganin cewa ‘yan’uwansu maza suka sanya su a ciki. Wannan gwagwarmaya da akasari mata ne ke yi, ba ta sami karbuwa ba duk da dadewar ire-iren wadannan rubuce-rubucen sai a shekarun alif dari tara da sittin (1960s). Idan aka dubi wannan ra’in, wato Matantaka (Feminism), za a ga cewa yana kokuwa ne kan a samar wa mata da ‘yanci ne daga duniyar maza wadanda ba su dauki matan a bakin komai ba face mabiya kawai. Ta wadannan aikace-aikacen, an nuna irin yadda matan suke ne a al’ummomi masu yawa ko ta duniyar zahiri ko a duniyar adabi. A wani kaulin kuma, masu ra’in sukan jinjina wa fasihin da ya gabatar da mata a cikin kyakkyawan matsayi a rubuce-rubucensa, tun ma ba a adabi ba.

Dangane da danniyar da matan ke ganin maza tana yi musu kuwa, akwai fafitikar neman ‘yanci ta fuskokin ilimi ko dai na addini ko kuma na zamañi. Akwai tattalin arziki da harkokin zamantakewa da shi kansa ma ‘yanci gudanar da addinin da kuma ikon shiga a dama da su a fagen siyasa. Idan aka sami ire-iren wadannan ginshikan a cikin adabi, manazarta na iya cewa wannan adabin an gina shi a kan fafitikar neman ma mata ‘yanci wato matantaka (feminism).

Shi irin wannan rai, za iya ganin shiga da fitarsa wato wanzuwarsa a labarin *Amina* na Mohammed Umar (2008), da *Mace Mutum* na Rahma Abdulmajid haka za a iya ganinsa a wasan *Uwar Gulma* na Mohammed Sada (1968).

5.3.1.3 RA’IN TARIHIN ADABI (LITERARY HISTORICAL THEORY)

Wanna ra’i na tarihin adabi yana mayar da hankali ne game da tarihin ayyukan adabin. Masana na wannan fage suna jadadda wuri da lokaci na samar da aikin adabin. A wurinsu, yana da matukar muhimmanci a fahimci tsarin siyasa da zamantakewar wannan lokacin da aka samar da aikin adabin. A takaice wannan ra’i yana magana ne akan tarihin ginuwar adabin wasu al’ummu musamman Larabawa da Turawa don ganin yadda aka wanzar tare da samar da kagaggun labaran adabin Hausa. Malumfashi, A.I (2009) a littafinsa mai suna Adabin Abubakar Imam ya yi tarken wasu rubuce-rubucen adabi na Abubakar Imam Kagara ta amfani da manufofin ra’in Tarihin Adabi. Ya yi amfani da manufofin ne wajen tarken tubalan ginin adabin Abubakar Imam.

5.3.1.4 RA’IN MARKISANCI A FAGEN ADABI (MARDIST THEORY IN LITERATURE)

Shi wannan ra’in ya samo asali ne daga wanda ya kirkiro shi duk da cewa ba shi ne ya rada masa wannan suna ba. Wannan mutumin kuwa shi ne Karl Mard (1818–1883) tare da sahibinsa Friedrich Engels (1820-1895). Makasudin wannan ra’i shi ne ya samar da wata irin al’umma wadda aka gina ta a bisa tsarin da ke nuna gamayya ta al’umma wadda ba a fifita wani ko wasu a cikinta ba. A irin wannan tunanin babu wani ko wasu da za a nuna su, a ce sun yi fice a tajirci domin duk hukuma (Gwamnati) ce take da hakkin kula da tattalin arzikin da kasa ta mallaka.

Bayga ga sanin da aka yi cewa shi ra’in Markisanci ya ginu ne a kan tattalin arziki, ya kamata ka gane cewa a adabi, wannan ra’in ya kunshi turjiya da irin juyin juya halin da akan samu a cikin al’ummar da fasihi ya wanzar a cikin fasaharsa. Irin wannan ya kunshi misalai kamar yadda suka fito a ayyukan adabi irin labarin *Tura Ta Kai Bango* na Suleiman Ibrahim Katsina da wasan *Uwar Gulma* (1968) na Mohammed Sada

AUNA FAHIMTA

* Yi sharhi game da wadannan ra'o'i:

- Ra'in Tarihin Adabi
- Ra'in Matantaka
- Ra'in Tarken Adabi

KAMMALAWA

Wannan darasi kamar yadda funshiyarsa ta nuna, ya yi dubi ne wasu zababun ra'o'i a fagen nazarin adabi. Ra'o'in nan kuwa sun hada da na Tarken Adabi da na Matantaka da Tarihin Adabi da kuma Markisanci a Fagen Adabi.



5.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Ire-iren ra'i a fagen nazarin adabi
- Ra'in Tarken Adabi
- Ra'in Matantaka
- Ra'in Tarihin Adabi
- Ra'in Markisanci

5.5 JINGAR AIKI

- Yi sharhi game da ire-iren ra'o'i a fagen nazarin adabi na guda uku.



5.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

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5.7 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

-Ra'in Tarken Adabi: shi ne da Turanci ake kira *literary theory*. Wannan ra'i na ya dukuwa ne wajen kwatantawa da yin fida da fashin baki da tantance wasu ayyukan adabi. Tarken adabi ya hada da fida da fassara ko tafinta da auna ñimar aikin adabi. Daga farkon ñarni na 20 aka rika yin amfani da ra'o'in tarke don fito da irin tunane-tunane da manuofin da adibai ke saka wa a cikin aikinsu, tare da nuna irin tasirin ra'o'in a cikin al'ummar da aka rubuta adabin.

-Ra'in Matantaka: da Turanci ana ce masa *Feminism Theoy*. Ra'in ya samo asali ne daga rubuce-rubuce irin na su Mary Wollstonecraft na 1792 miladiyya a littafinta mai suna *A Vindication of the Rights of Women*. Sai kuma littafin Olive Schreiner na 1911 mai suna *Women and Labour*. Haka kuma, akwai aikin Virginia Woolf (1929) mai taken *A Room of One's Own*. Haka kuma akwai wasu aikace-aikacen da maza masu tausaya wa mata suka yi. Za a iya misaltawa da aikin John Stuart Mill (1869) mai suna *The Subjection of Women* da na Fridrich Engels (1884) mai taken *The Origin of the Family*. Ba wai sun tsaya a wadanda aka rattaba a matsayin misalai ba ne, ko a kwana kwanan nan, an sami aikin Toril Moi (1985) mai suna *The Feminist Reader*. Wadannan aikace-aikacen na gwagwarmayar kwato wa mata 'yanci ne daga irin kangin da suke ganin cewa 'yan'uwansu maza suka sanya su a ciki. Wannan gwagwarmaya da akasari mata ne ke yi, ba ta sami karbuwa ba duk da dadewar ire-iren wadannan rubuce-rubucen sai a shekarun alif dari tara da sittin (1960s).

A takaice wannan ra'i na Matantaka, za a iya cewa yana kokuwa ne kan a samar wa mata da 'yanci ne daga duniyar maza wadanda ba su dsauki matan a bakin komai ba face mabiya kawai. Ta wadannan aikace-aikacen, an nuna irin yadda matan suke ne a al'ummomi masu yawa ko ta duniyar zahiri ko a duniyar adabi. A wani kaulin kuma, masu ra'in sukan jinjina wa fasihin da ya gabatar da mata a cikin kyakkyawan matsayi a rubuce-rubucensa, tun ma ba a adabi ba.

Shi irin wannan rai, za iya ganin shiga da fitarsa wato wanzuwarsa a labarin *Amina* na Mohammed Umar (2008), da *Mace Mutum* na Rahma Abdulmajid haka za a iya ganinsa a wasan *Uwar Gulma* na Mohammed Sada (1968).

- Ra'in Tarihin Adabi: Ra'ine da ake kiransa da Turanci *Historical Theory*.

Ra'in ya mayar da hankali ne game da tarihin ayyukan adabin. Masana na wannan fage suna jadadda wuri da lokaci na samar da aikin adabin. A wurinsu, yana da matukar muhimanci a fahimci tsarin siyasa da zamantakewar wannan lokacin da aka samar da aikin adabin. A takaice wannan ra'i yana magana ne akan tarihin ginuwar adabin wasu al'ummu musamman Larabawa da Turawa don ganin yadda aka wanzar tare da samar da kagaggun labaran adabin Hausa. Malumfashi, A.I (2009) a littafinsa mai suna Adabin Abubakar Imam ya yi tarken wasu rubuce-rubucen adabi na Abubakar Imam Kagara ta amfani da manufofin ra'in Tarihin Adabi. Ya yi amfani da manufofin ne wajen tarken tubalan ginin adabin Abubakar Imam.

RUKUNI NA 4

KASHI NA 1: Amfani Da Ra'i A Fagen Tarken Adabin Hausa Na Waƙa
 KASHI NA 2: Amfani Da Ra'i A Fagen Tarken Adabin Hausa Na Zube
 KASHI NA 3: Amfani Da Ra'i A Fagen Tarken Adabin Hausa Na Wasan
 Kwaikwayo

KASHI NA 1

- 1.1 Gabatarwa
- 1.2 Manufar Darasi
- 1.3 {unshiyar Darasi
- 1.3.1 Amfani Da Ra'i A Fagen Tarken Adabin Hausa Na Waƙa
 - 1.3.1.1 Ra'in Lalatattun Lamura A Waƙokin Batsa
 - 1.3.1.2 Zubi Da Tsarinsa A Waƙokin Batsa
 - 1.3.1.3 Dora Ra'in A Waƙokin Batsa Na Hausa
- Auna Fahimta
 - Kammalawa
- 1.4 Takaitawa
- 1.5 Jingar Aiki
- 1.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 1.7 Amsoshin Tambayoyin Auna Fahimta



1.1 GABATARWA

A wannan darasin za a samar da bayanai game da abubuwa da suka shafi amfani da ra'i a fagen nazarin adabin Hausa na waƙa. A wannan darasi, za a fara ne da nazarin ra'in Lalatattun Lamura a waƙokin batsa. Daga nan kuma sai batun zubi da tsarin ra'in a waƙokin batsa, sai a karkare da dora ra'in a waƙokin batsa na Hausa.



1.2 MANUFAR DARASI

Manufar wannan darasi ita ce a fahimci abubuwa muhimmai game:

- Amfani da Ra'i A Fagen Tarken Adabin Hausa Na Waƙa
- Ra'in Lalatattun Lamura A Waƙokin Batsa
- Zubi Da Tsarinsa A Waƙokin Batsa
- Dora Ra'in A Waƙokin Batsa Na Hausa



1.3 KUNSHIYAR DARASI

1.3.1 AMFANI DA RA'I A FAGEN TARKEN ADABIN HAUSA NA WAKA

A wannan darasi, za a yi dubi ne da yadda ake amfani da ra'i a fagen tarken adabin Hausa na wa'ka. Za a yi fo'karin dora ra'in Lalatattun Lamura a wasu wa'kokin batsa na Hausa ta hanyar yin la'akari da manufofi da akidojin wannan ra'i na Lalatattun lamura.

1.3.1.1 RA'IN LALATATTUN LAMURA A WAKOKIN BATSA

Ra'in Lalatattun Lamura ya hada abubuwa mabambanta a wuri guda. Da farko, akwai maza masu neman maza (homosexual) sannan akwai 'yan madigo (lesbians) da kuma sauran abubuwa irin su batsa da karuwanci da tsafi da bore da sauran al'amura. Wannan ra'i ya tsiru ne daga ra'in matantaka (feminism) wato masu rajin kare 'yancin mata. Bayan boren Stonewall a Newyork (1969) inda aka samu hadsuwar mata 'yan madigo da maza 'yan luwadi a wannan lokacin wani vangare na masu neman 'yancin mata suka hadu da maza 'yan luwadi a duba (Plain Da Sellers, 2007:183) domin tabbatar da wannan tunani.

Wasu masana kuma irin su Ado (2017) sun bayyana cewa wannan ra'i ya tsiru ne daga ra'in Fandarewar daga Kevavvun Al'adun Al'umma (Devine Theory) in da ya bayyana cewa wani bature mai suna Geoffrey Leach ne ya fara batun ra'in Fandarewa a wajen nazarin harshe da adabi a shekarar 1969.

Wannan ra'i bai samu zama da gindin sa ba sai a 1990 bayan wata mujalla mai suna "*A Jurnal of Feminist cultural studies*" ta fitar da rahoton taron da aka yi a Jami'ar Kalifoniya mai taken "*Special Issue of Differences*". Bayan fitar wannan rahoton a watan Fabarairu na 60 1990 sai aka samu rubuce-rubuce na samuwar wannan ra'i daga Lauren Berlant Gloria Anzaldua da Eve Kosofsky Sedgwick da kuma Judith Butler. Wasfannan su ne wadanda suka kirkiri wannan mazahabar a matsayin hanyar nazarin wani matanin adabi. A takaice dai an kirkire sa ne a 1990.

Tun bayan taron Jami'ar Kalifoniya wannan ra'i ya ci gaba da watsuwa an samu marubuta irin su, Annamarie Jagose wanda ya rubuta littafin *Kueer theory: An Introduction in* (1997) bayan shi kuma sai Janik Bastien- Charlebois wanda ya rubuta wani littafi mai suna *Realities of the Intersed edperience*. Daga nan marubuta irin su Mathew Lewis da Lorda Byron da Walf Whitman da Katherine Mansfield da sauransu da dama suka yi rubuce-rubuce kan wannan ra'i.

A yankin Afirka wannan ra'i ya samu bunkasuwa ta hannun 'Yan Afirka da suka je kasashen Turai suka koyo wadansu munanan dabi'u marasa kyau. Marubuta irin su Maddy mai littafin *No Past, No, Present No Future* (1973) da littafin *Our Sister Killjoy* (1977) na Aidoo da Frantz Fanon mai littafin *Black Skin, White Mask* (1952) da Wale Soyinka wanda ya rubuta *Interpreter* (1965) da Dillibe Onyeama wanda ya rubuta littafin *Sed is a*

Nigger's Game (1976) da sauran su da dama duk sun samo virvishin wannan tunani tun kafin ra'in ya zauna da gindinsa. Wannan ra'i na da manufofi da dama da suka hada da:

- * Bayyanar da kalaman tayar da sha'awa
- * Kare haƙkin tsirarru
- * Yin fito na fito da hukumomi
- * Bayyanar da sha'awar jinsi
- * Karfafa mabiya yin alfahari da akitunsu
- * Bayyana manufofinsu fili
- * Bijirewa tanade-tanaden addinai
- * Barin tsarin al'ada da zamantakewar al'umma

3.1.2 ZUBI DA TSARINSA A WAKOKIN BATSA

A fagen adabi babu maganar adabi mai kyau ko marasa kyau, sai dai a yi duba kan abin da al'umma ke kallon nau'in adabin, domin shi aikin adabi abu ne da ke kallon yadda al'umma suke gudanar da rayuwarsu, saboda haka duk yadda ya zo wajibi ne a karve shi, sai dai a fagen nazari ne kawai aka iya rarrabewa, tsakanin dandanon wannan da wannan.

Irin alaƙar da adabi ya ke da shi da al'ada shi ya sa wasu ke yiwa wasu ayyukan adabi kallon lallatattun ko kuma fandarraru, amma a zahiri ba lallatattun ba ne ba kuma fandararrun ba ne, domin in aka yi duba kan manufofi na ra'in lalatattun lamura ba wai ya ta fi ba ne kai tsaye kan yadda za a riƙa aiwatar da vanna a cikin al'umma.

Malumfashi (2013) ya rawaito cewa, "daga binciken da na yi kan wanna fanni sai na fahimci cewa yawancin irin wannan adabi, na batsa ne ko na sata ko na karuwanci ko na daudanci ko na bore ko na tashin hankali, ana daukar sa a matsayin karkataccen adabi, shi ya sa nakan tambayi kaina, Wa ko me ya karkatar da shi, amsar da nakan ba kaina ita ce ba wanda ya karkatar da irin wannan adabi face al'umma da ya samu kansa a ciki, domin ita ce ta samar da yabanyar da adabin ya rayu cikinta, ba wannan ba ma ai muna sane da cewa ita kan ta al'ummar ai kala biyu ce, ko dai wadda ke tafiya da rayuwar masu danniya ko kuma wadda ke janye da karikitan wadanda ake dannewa. A cikin wannan zubin rayuwa guda biyu ake samun adabawa da ke riƙe da kowane hannun riga guda."

Shi ma Ado (2017) ya bayyana cewa fandarewa iri biyu ce akwai mai amfani akwai kuma marasa amfani, ya danganta da yadda marubuci ko kuma al'umma suka kalle ta.

Za mu kalli wasu daga cikin manufotin wannan ra'i wadanda suka yi daidai da dora su kan waƙokin batsa domin mu nazarce su.

1.3.1.2 DORA RA'IN A WAKOKIN BATSA

Za mu kalli wasu daga cikin manufotin wannan ra'i da nufin dora su a kan wasu waƙokin batsa kamar haka:

1. Bayyanar da kalaman tayar da sha'awa

Daga cikin manufotin wannan ra'i akwai bayyanar da kalaman tayar da sha'awa, kamar yadda aka riga aka sani waƙokin batsa da yawansu cike

suke da bayyanar da kalaman tayar da sha'awa, musamman tsakanin saurayi da budurwa, ko kuma tsakanin ma'aurata, za a iya cewa, irin wadannan kalamai suna da matukar tasiri ga wakar da aka yi tsakanin ma'aurata, domin tana kara masu dankon zamantakewa kuma tana kara kusantar da su ga jun, ga misalan wasu wafo&kin masu dauke da irin wannan kalaman kamar haka:

Gashinki ga santsi abin kuma ga tsawo,
Sannan wuluk da ba&ki, ba&kin hankaki.
Naso insa kaina ciki in yi lif da ni,
In dinga lumfashi ina shafarki.
Ki kad&an ido in gano fari in gano ba&ki,
Ki kad&an ki tsinkan yau da kyan lamarinki.

Sulaiman I. Juhu (Me Zan fada Ne)

Wadannan baitoci idan aka nazarce su za a ga cewa mawaf&in ya na fo&karin siffanta gwanarsa ne amma ta amfani da salon bayyana sha'awar masoyiyar ta sa a fili, babu shakka irin wannan wa&k a idan miji zai yi wa matarsa to za ta kagauta da shi musamman saboda yadda ya siffanta wasu abubuwa na jikinta da kuma yadda ya bayyana sha'awarsa ta ya kusanci cikinta. A wani misali makamancin wannan shi ma ga abin da ake cewa,

Nonuwana sun cika sun yi nauyi,
Suna begen hannayenka.
Kai kad&ai ka iya rikesu,
Tamkar kana rike da kwai naka.
Kai ka iya murza su kamar amaro,
Ka iya shan su kamar lemun ka. B. Isma'il ('Yanci)

A wannan baitocin wa&k, marawaicin wa&k ya nuna cewa amarayarsa ce ta yi masa wakar a lokacin da ya yi tafiya ya barta ta tana nuna tsananin kewarta a gareshi, kuma shi kad&ai ta turawa wa&k a lokacin yake karantawa, domin ya debe kewarta, wa&k tana da yawa sosai, idan aka kalli wadannan baitoci ba sai an tsawita bincike ba za a ga cewa marubuciya wa&k ta bayyanar da kalaman sha'awa a fili, ba tare da saye ko makamancin sa ba.

Wannan manufa ta wannan ra'i akwai misalan ta da yawa a wafo&kin batsa musamman na soyayya, domin ba a cika samunta ba a wafo&kin batsa gama-gari.

2. Kare Ha&kin Tsirarru (Bayyana Darajjar jima'i)

Wannan manufa tana bayani ne kai tsaye kan kare ha&kin tsiraici, ana samun wafo&kin batsa sosai wadanda suka ginu bisa wannan manufa ta kare ha&kin tsirarru, inda mawaki zai yi wa&k domin bayyana mahimmacin tsiraici ko kuma wani abu da ke cikin tsiraici. A irin wannan bagire ba a cika samun wafo&kin soyayya ba, kai tsaye sai dai wafo&kin batsa na gama gari da aka rubuta, misali a wa&k Kacici-kacici a wani baiti ana cewa,

Yara su ga kai kankanta,

Manya suka san girmanka.
 Don har layu suka dunki,
 Don su yi kaye ran dagarka.
 Wasu sun sayi mota bashi,
 Don dai jigilar dauko ka.

B.S.Y Alhasan (Kaci-ci-Kaci-ci)

Wadannan baitocin wakar baki dayansu mawakin yana wasa tsiraicin matancin mace ne, in da ya ke nuna irin darajar da ke gare shi da kuma yadda ake tsaye wajen kare hakkinsa, domin ya nuna cewa har asiri da cin bashi ake domin kawai a kare matancin mace. Wannan a fili ya ke kare hakin tsirarraru ne. Tun da an fito fili an nuna darajar matancin mace.

A wata wakar ta BSY Alhassan, nan ma an samu baitocin da suka zo da irin wannan manufa kamar haka:

Na yi sabis ga bodinta har inji,
 Baturi ga shi sabo yana caji,
 Ban kulawa da in diba maleji,
 Sai giya nai ta sawa ina canji,
 Har na sha gangara ban yi hutu ba.
 Ai abin ya shige ba da labari,
 Take totur nake yi ina kari,
 Babu mai taimako na wajen turi,
 Ko da dai gani karfi garan tari,
 Ba a minti biyar ban yi maye ba.

Wadannan baitocin baki daya suna nuna yadda mawakin ke bayanin irin halin da ya shiga a lokacin da yake jima'i da wadda ya yiwa wakar, cikin wani salon a jawo hankali da zaven kalmomi masu armashi wadanda ba a saba ganin irinsu ba a sauran wa'okokin yau da kullum.

Irin wannan manufa ana samunta sosai a sauran wa'okokin batsa da marubuta ke rubutawa kuma tana da tasiri matuka ko dai ta fuskar nuna darajar yadda ya kamata mutum ya rike mace ta fuskar jima'i ko kuma a gwada mashi hanyoyin da ya kamata ya bi ya yi tanadi kafin ya sadu da matarsa.

3. Karfafa Mabiya Yin Alfahari da Akidunsu

Babu ko shakka wannan manufa ana samunta cikin wa'okokin batsa rubutattu musamman wa'okokin soyayya in da ake samun baitoci masu karfafawa junu kan yin amfani da a'kidunsu na soyayya ba tare da la'akari da wani abu ba, ba su kallon kyan abun ko muninsa, babb'an burinsu shi ne kawai su yi mafani da a'kidunsu domin biyan bukatum kansu na soyayya ko jima'i da junu. Misali.

Gimbiya Zainabu daina kallonsu,
 Sa'ido ne abin da ya zam sana'arsu,
 Dunga yi kamar ma ba halittar su,
 Rungumarni ki shafa kar ki dube su,
 Gurinsu su ga mun farraku mun rabu.
 Ni dai na fi son in ji bakinki,
 A cikin baki na da harshenki,
 Da nawa, had'e ina ta sumbarki,
 Ina iyo da yau a cikin bakin ki,
 Ni da ke tib, taya ba batun a rabu.

Salisu M (Yaushe Rabo)

Wadannan baitocin baki daya sun nuna mana yadda mawa'kin ya tsaya kan a'kidarsa ta kaunar masoyiyarsa ba tare da la'akari da jin kunya ba ko kuma makamancin haka, kuma yake kira gareta ita ma ta tsaya kan son shi kawai kar ta biyewa masu kallonsu, ta rabu da su 'yan sa ido ne, har ma yake nuna cewa ta a iya rungumarsa a gabansu.

Shi ma Isma'il Bala a cikin wata kasida ta wa'okki da ya rubuta ya kawo wata wa'ka mai suna *Gwagwarmaya Kauna* wadda ya bayyana cewa wata masoyiyarsa ce ta rubuto ma shi ita, wadda ita ma tana bisa wannan manufa ta karfafawa mabiya yin amfani da a'kidunsu.

Na bude idona haske kamar na walkiya,
 Ya keto don ganinka abin fahar masoyi.
 Lebe na karkarwar murna baki zai sha,
 Zumar bakinka gwani na masoyi.

Irin wannan lagwada ga zuma ga gardi, Ga kuma madara za ta kwarara masoyi.

Samun natsuwa fa sai masoyi da masoyiya
Sun dulmiya a cikin kauna masoyiya da masoyi.

Isma'il Bala (Gwagwarmayar Kauna)

Irin wadannan misalai da suke d'auke da wannan manufa akwai su sosai a cikin wakokin batsa kuma za a iya samunsu a kowane kaso na wakokin batsar.

4. Bayyana Manufinsu A Fili

A bayyane take cewa wakokin batsa cike suke da wannan manufa, domin kusan ma ita ce babbar manufar wa'ko'kin batsa, wato bayyana manufar abin da suke so a fili ba tare da nuna wani alkunya ba ko kuma ja da baya, kowane kaso na wakokin batsa akwai wannan manufa damfare a cikinsa. Ga wasu misalai.

Ma'u kullum ina yin tunaninki,
Ina mafarkinki sai in ga na ganki,
Na matso gunki na kama hannunki,
Har ina ludda baya da kirjinki,
Runguma ba irin wadda ban sha ba.
Nai zala'ka tsakanin kafafunki,
Nai hawa ba kwana babu jan birki,
Ba rashin mai zama na ciko tanki,
Ba ragewa zama na kule maki,
Tuka Belbo ka san ta fi Lanroba.

BSY Alhassan (Ma'u)

Wadannan baitocin sun nuna mana yadda mawakin yake nuna manufarsa a fili ta son ya sadu da wannan masoyiya tasa, cikin hikima da kwarewa da nuna gwaninta harshe, ta yadda sai mutum ya tsaya ya natsu sannan ya fahimci abin da ya ke son isarwa, ya bayyana irin yadda yake mafarkin sun hadsu da wannan masoyiyar tasa da kuma irin abinda hadsuwar ta samar mashi na kusantar ta da yi yi a mafarkin. Shi ma B.S.Y Alhassan a Wakarsa ta Kacici-kacici an samu nason irin wannan manufa duk da cewa wa'kar ba ta soyayya ba ce ga abin da ake cewa a wasu baituka;

Wake da zubi da halitta,
Da sifofi tamkar naka?
Ga gashin baki dag emu
Kasumba ce ko tsika?
Kuma ga kakkauran lebe
Sama hanci ne ko doka?
Sha harkita dampun nama,
Duk babu kashi sai tsoka,
Kan angulu ka wuce aski
Sai dai ayi gyaran fuska.

B.S.Y Alhassan (Kacici-kacici)

Gaba ki daya wadannan baitoci suna bayyana taswira ce ta matancin mace a fili ba tare da kawo wani abu ba. Wannan ya nuna yadda mawa'ka ke

bayyana manufofin su a fili kana bin da suke so su yiwa wařa. Wařokin batsa cike suke da irin wadannan manufofi.

5. Barin Tsarin Al'ada Da Zamantakewar Al'umma

Wařokin batsa suna dsauke da irin wannan manufa ta barin tsarin al'ada da zamantakewar al'umma, wannan ne ya sa ake kallon wařokin a matsayin wasu wařokin da suka fandare daga cikin tsarin da aka san al'umma da shi.

A Hausa barin tsarin al'ada ko zamantakewar al'umma na nufin aikata wani abu wanda ya sava tunanin al'ummar baki ddaya ko dai abin da ba a saba gani ba ko kuma wanda ake ba a san al'ummar da shi ba, ko da kuwa wannan abun mai kyau ne akan kira shi sava tsarin al'ada, misali a fagen aure, ango saurayi ya je ya amshi aurensa ba laifi ba ne amma a tsarin zamantakewar al'umma in ya aikata haka ya aikata wani abu maras kyau, musamman a ce duk ga danginsa da ransu, sai a riča yi mashi kalon maras da'a. Haka yake a fagen Soyayya Hausawa na ganin bayyana soyayya fili tsakanin masoyan da ba su yi aure ba rashin kunya ne kuma bijire wa tsarin al'ada ne da zamantakewa, shi ya sa duk wařokin soyayya ko na batsa kai tsaye da suka hau wannan bagiren ake masu kallon wadanda suka bijire wa tsarin al'ada da zamantakewar al'umma. Misali

Jikinki da na san irin taushinsa,
 Gashinki na kuma san irin santsinsa,
 Kirjinki na gane irin laushinsa,
 Daga baya sai muka zam a nesa da nesa,
 Tuni da ina kabari ina kwanci na.
 Da dai abubuwani nan biyun na san su,
 Da badininki da zahirinki dukkansu,
 Tafiyarki Zariya sai tasa in shige su,
 A cikin maza da na zame Sa-bi-su,
 Da 'yan uwa tuni sun rada mani suna.

Yusuf Ali Galadinci (Ina Ma Da Ace)

Baitocin da ke cikin wannan wařkar baki ddaya suna nuna yadda mawakin ya bijire wa tsarin al'adar Hausawa ta alkunya kan bayyana ni'imar da ke cikin sassan mace, ya zage ya na ta yaba irin ni'imar da zai samu idan dai har ya kusanci wannan masoyiyar tasa. Sai dai yana da kyau a lura cewa bijire wa tsarin wasu al'ada na Hausawa ko zamantakewarsu ba abu ba ne da ke nuna mutum ya aikata laifi ko kuma ya yi wani abu marasa kyau, ya na da gwadawa mutane cewa su waye Hausawan kuma ya dabi'unsu su ke.

Haka ma a cikin wařkar da Ado Jafar ya yiwa wata masoyiyarsa mai suna "Ciwon So" a wasu baitoci ya na cewa,

Taushin jiki nata ya fi katifa,
 Laushinsa wane savavar ataffa,
 Shekinsa ya zarce shekin azurfa,
 Fatar jiki nata ko a sifa,
 Ta wuce mata ga baki ddaya.
 Bakinta ḁanshi kamar dan goma,

Yawunta zaki awa na zuma,
 Harshenta ya zarce tsoka ta nama,
 Tsotsansa kan sa mutum har ya suma,
 Ko ya yi maye na mai shan giya.

Ado Jafar (Ciwon So)

Idan aka yi nazarin baitocin wannan waƙar za a ga suna nuni ne da bijire wa tsarin al’umma in da ya zage ya na bayyana ni’ima da kyan da ke ga masoyiyarsa, wanda wannan kuma ya sava wa tsarin al’ada na Hausawa, domin da yawan su ma ba su yadda da wani abu shi so din ba ma balle har namiji yatsaya ya na wakekyawun halitta da ni’imar da mace ta ke dauke da ita.

Wadannan su ne wasu daga cikin fitattun manufofin wannan ra’i da aka dora waƙokin batsa a kansu, sannan akwai kuma wasu ƙananan manufofin ra’in da ka iya fadowa a yayin da ake nazarin wasu daga cikin manyan manufofin ra’in.

AUNA FAHIMTA

- | | |
|----|--|
| 1. | Jero manufofi 7 na Ra’iin Lalatattun Lamura |
| 2. | A ina aka fi amfani da Ra’iin Lalatattun Lamurra |

KAMMALAWA

Wannan darasi kamar yadda funshiyarsa ta nuna, ya yi dubi ne amfani da ra’i a fagen tarken adabin Hausa na waƙa. Baya ga wannan, sai kuma batun ra’iin lalatattun lamura a waƙokin batsa da zubi da tsarin ra’iin a waƙokin batsa. An karkare wannan kashi ne da dora ra’iin lalatattun lamura a waƙokin batsa na Hausa ta yin la’akari da manufofin ra’iin.



1.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Amfani da ra’i a fagen tarken adabin Hausa na waƙa
- Ra’iin Lalatattun Lamura a Waƙokin Batsa
- Zubi Da Tsarinsa a Waƙokin Batsa
- Dora ra’iin a waƙokin Batsa Na Hausa

1.5 JINGAR AIKI

- Yi sharhi game ra’iin Lalatattun Lamura tare da manufofinta
- Tare da misalai, a dora ra’iin Lalatattun Lamura a kan wasu waƙokin Batsa na Hausa.



1.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

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1.4 AMSOSHIN TAMBA YOYIN AUNA FAHIMTA

1. Manufotin Ra'in Lalatattun Lamura na dauke da manufoti kamar haka:
 - a) Bayyanar da kalaman tayar da sha'awa
 - b) Yin fito na fito da hukumomi
 - c) Bayyanar da sha'awar jinsi
 - d) Karfafa mabiya yin alfahari da afidunsu
 - e) Bayyana manufofinsu fili
 - f) Bijirewa tanade-tanaden addinai
 - g) Barin tsarin al'ada da zamantakewar al'umma.
2. An fi amfani da Ra'in Lalatattun Lamurra a fagen nazarin wafokin batsa.

KASHI NA 2

- 2.1 Gabatarwa
- 2.2 Manufar Darasi
- 2.3 {unshiyar Darasi
 - 2.3.1 Amfani Da Ra'i A Fagen Tarken Adabin Hausa Na Zube
 - 2.3.1.1 Ra'in Matantaka/Macentaka A Rubutaccen Zubon Hausa
 - 2.3.1.2 Zubi Da Tsarinsa A Rubutaccen Zube
 - 2.3.1.3 Dora Ra'in A Rubutaccen Zubon Hausa
- Auna Fahimta
 - Kammalawa
- 2.4 Ta'kaitawa
- 2.5 Jingar Aiki
- 2.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 2.7 Amsoshin Tambayoyin Auna Fahimta



2.1 GABATARWA

A wannan darasin za a samar da bayanai game da abubuwa da suka shafi amfani da ra'i a fagen nazarin adabin Hausa na zube. A wannan darasi, za a fara ne da nazarin ra'in Matantaka/ Macentaka a rubutaccen zuben Hausa. Daga nan kuma sai batun zubi da tsarin ra'in a rubutaccen zube, sai a karkare da dora ra'in a rubutaccen zube na Hausa.



2.2 MANUFAR DARASI

Manufar wannan darasi ita ce a fahimci abubuwa muhimmai game da:

- Amfani da Ra'i A Fagen Tarken Adabin Hausa Na Zube
- Ra'in Matantaka/Macentaka
- Zubi Da Tsarinsa A Rubutaccen Zubon Hausa
- Dora Ra'in A Rubutaccen Zubon Hausa



2.3 KUNSHIYAR DARASI

2.3.1 AMFANI DA RA'I A FAGEN TARKEN ADABIN HAUSA NA ZUBE

A wannan darasi, za a yi dubi ne da yadda ake amfani da ra'i a fagen tarken adabin Hausa na zube. Za a yi fo'karin dora ra'in matantaka/macentaka a wasu rubutattun zuben Hausa ta hanyar yin la'akari da manufofi da akidojin wannan ra'i na matantaka.

2.3.1.1 RA'IN MATANTAKA/MACENTAKA A RUBUTACCEN ZUBEN HAUSA

Wannan hanya ta yi tashe sosai a Amurka daga shekarar 1792, a dalilin tunanin neman ‘yancin mata da Mary Wollstonecraft ta assasa cikin littafinta mai suna, *A Vindication of the Rights of Women* (1792), sa’annan a shekara 1929, Virginia Wolf ta samar da littafin *A Room of One’s Own*, wanda ya kara karfafa tunanin mata a cikin aikin adabi. Wannan hanyar nazarin adabi ta yadu a 1960 zuwa Faransa da Jamus da sauran kasashen duniya. Kadän daga cikin manufotin wannan hanya ta nazarin aikin adabi sun hada da; neman ‘yanci da daidaito tsakanin maza da mata da neman bunkasa tattalin arziki mata da hadin kansu don su yi yaki da irin danniyar da maza ke yi musu a madafan iko.

2.3.1.2 ZUBI DA TSARINSA A RUBUTACCEN ZUBE

Ra'in Matantaka/Macentaka na kokuwar kwato wa mata ‘yanci ne daga irin kangin da suke ganin cewa ‘yan’uwansu maza suka sanya su a ciki. Wannan kokuwar da akasari mata ne ke yi, ba ta sami karbuwa ba duk da dadewar ire-iren wadannan rubuce-rubucen sai a shekarun alif dari tara da sittin (1960s).

Idan aka dubi wannan ra'in, wato matantaka (feminism), za a ga cewa yana kokuwa ne kan a samar wa mata da ‘yanci ne daga duniyar maza wadanda ba su dfauki matan a bakin komai ba face mabiya kawai. Ta wadannan aikace-aikacen, an nuna irin yadda matan suke ne a al’ummomi masu yawa ko ta duniyar zahiri ko a duniyar adabi. A wani kaulin kuma, masu ra'in sukan jinjina wa fasihin da ya gabatar da mata a cikin kyakkyawan matsayi a rubuce-rubucensa, tun ma ba a adabi ba.

Dangane da danniyar da matan ke ganin duniyar maza tana yi musu kuwa, akwai fositikar neman ‘yanci ta fuskokin ilimi ko dai na addini ko kuma na zamani. Akwai tattalin arziki da harkokin zamantakewa da shi kansa ma ‘yanci gudanar da addinin da kuma ikon shiga a dama da su a fagen siyasa.

Idan aka sami ire-iren wadannan ginshikan a cikin adabi, manazarta na iya cewa wannan adabin an gina shi a kan fositikar neman ma mata ‘yanci wato matantaka (feminism). Shi irin wannan rai, za iya ganin shiga da fitarsa wato wanzuwarsa a labarin *Amina Mohammed Umar* (2008), da Mace Mutum na Rahma Abdulmajid da sauransu.

2.3.1.3 DORA RA'IN A RUBUTACCEN ZUBEN HAUSA

Ra'in Matantaka/Macentaka ya ta'allaka ne a neman ‘yanci da daidaito tsakanin mata da maza, da neman bunkasa tattalin arzikan mata da hadin kansu don yaki da irin danniyar da maza ke yi musu a madafan iko. Bugu da kari, fito da wasu manufofi jinsin mata da nuni da matsalolin da ke addabar mata a rayuwar yau da kullum a rubutaccen zube yana ainihin nuni da ra'in Matantaka. Idan muka yi kokarin dora ra'in a wasu rubutaccen zuben Hausa, za a ga yadda aka fito da matsalolin da ke ci wa mata tuwo a kwarya kamar haka:

- Kishi- Kishi wata dabi'a ce sananniya ga rayuwar mace don haka ne ma aka bayyana kishi da cewa son da mace ke yi wa mijnta ko neman kebancewa zuwa ga mijnta ko wanda take son aura, da take nuna kauna, da kyakkyawar fata gare shi, tare da nuna kiyayyarta ga duk wata da take son sa da aure ko kuma shi yake son ta da aure. (Bakura 2014).

Rahma Abdulmajid a littafinta mai suna Wa Ya Fi Kishi 1-3, ta kawo yadda kishi ya yi sanadiyar ciwon hanta ga wata Binta. Rahama ta kawo yadda Bintar ta bayyana kishi a matsayin silar shigarta matsalolin rayuwa inda take cewa:

Binta ta juyo suka fuskanci juna, haba Dahir baka
da godiyar Allah so kake na hadiye ka? Wacce irin
kauna ce ban nuna maka ba? Duk abin da nake yi
maka ina yi ne abu biyu, kauna da kishin gudun kada
hangoo wata bayan, kada kai min munafinci tare da
Nafisa tun ina tarairayarka, me ye dalilin juya maka
Baya da nai? Haba dai Dahir ka cuce ni, ta kara fashewa
da kuka, Dahir ina cikin shagwabaka ka kawo min zancan
karin aure wanda har yanzu ban daina jin haushi ba amma
na daure don maganar da kai min na cewa in ba na kyauta
maka sona zai maka rauni ina cikin lallabawa, ashe kai cuta
ta
kake kada ka dsauki alhakin wani kace shi ne ya gaya min,
na
je makaranta a nai mana gargadî amma hankalina na
wurinka,
na je wurin aikinka aka ce ka tafi gida, raina bai so na sauva
shawaran zuwa J.S, in siyo abinci dan kada ya kasance kana
gida
kana jin yunwa, kuma zai dau lokaci ban kare abinci ba, duk
da gajiya ta na tafi dan hidimarka, amma Dahir dan cin
amana na same ka a can da ido na ganka kuna ri'ke da
hannun juna kai da Nafisa, wannan shi ne abin da ya jawo
min bakin ciki, kunar hanta.' Wa Ya Fi Kishi? Littafi na 2,
shafi na 35-36.

Ashe kafin shigar kishi cikin zuciyar Binta, tana zaune lafiya, cikin koshin lafiya da mijina. Tana kowacce irin kyautatawa gare shi. Daga lokacin da Binta ta sa kishi a zuciyarta, sai lamurranta suka sauva. Yau lafiya, gobe ciwo, musamman daga ranar da ta ga mijin nata dawata mai suna Nafisa wanda shi ne babban abin abin da hora wutar kishin zuciyarta. Ba ta tsaya binciken komai ba, sai ta sa ciwon kishin cikin ranta. A hankali rashin lafiya ya ci karfinta, aka kwantar da ita asibiti. Abu ya tsananta, amma ba a san mene ne dalili ba. Ranar da Dahir ya gaya mata tsakaninsa da Nafisa, sai ta yi da-na-sani, ta ba shi hakuri bisa zargin da ta yi masa cikin rashin sani, sannan zamansu ya koma daidai.

- Matsalar Zaman Aure- aure halartacciya zamantakewa ce tsakanin namiji da mace. Aure ya kasance wani muhimmin matakai na

cikar kamala ga kowane mutum, namiji ko mace. Idan mutum ya yi aure, akan dube shi a matsayin wanda ya dace da mutuntawa, wani lokaci har ma abokin shawara. Wannan kan sa namiji da mace na son yin aure idan suka kai balaga, kuma suka sami abokin aure da hankali ya natsu da shi.

A lokuta da dama akan sami gittawar matsaloli cikin auren wasu mutane. Matsalolin aure na kasancewa na rashin samun haihuwa, ko haihuwar ‘ya’ya mata, ko zargi ko kuma rashin jituwa da ke tasowa tsakanin ma’aurata. Rahma Abdulmajid ta dubi matsalar aure a matsayin wani muhimmin abu da ta kawo shi cikin wasu littatafanta. Misali littafin Baya Na Sauka 1-2 wanda labari ne da wata yarinya mai suna Zainab ta fito a cikinsa. Ta yi ilmin addini har ta hardace Alkur’ani. Zainab mace ce da ba ta da kowace irin gurbatar tarbiyya. Kowa yana yaba kirki da halayenta. Bayan aurenta ai ta shiga shan giya a dalilin magani da mahaifiyar wata yarinya da ta so shi ta yi mata. Lokacin da mijinta ya fahimci shan giyar Zainab sai ya nemi ya ji ta yaya ta fara shan giya, sai ta amsa da cewa:

Komai bai ishe ni rago tunaninka ba hatta
 Karatuna, a yayin da ina bukatar hakan
 Domin samar da cikan burin abin da ya
 Nisanta ni da kai, kwatsam sai barasa ta
 dauke mini wannan nauyi. Ana gobe zan
 zana jarabawata ta karshe a shekara ta biyu
 da daddare ka bugo mini waya da misalin
 karfe daya ka bayyana mini irin halin kadaici
 takurawa da azabtuwar da kake ciki a domin
 rashinsa. A wannan rana ban yi barci ba, kuka
 nake da tunani, da zan samu duk wata hanya da
 za ta isar da ni gare ka a wannan lokaci da na yi
 ko da zan bar jarrabawata inda sai da na maimaita
 wannan takarda a shekarar gaba da ita. Bana son haka
 ya sake faruwa don haka na shiga neman duk abin da zai
 sassauta mini. Shafi na 9-10.

Idan aka yi nazarin wannan bayani sosai, sai a fahimci cewa, matsalar rayuwar aure ce ta sa Zainab ta fada a halin shan barasa. Halin tunanin mijinta shi ne abu na farko da ya bud'a kafar fara shan giya gare ta. Tunani kan miji, musamman a lokacin da aka yi nisa da shi, wani abu ne da ke jefa mata cikin funcin rayuwa.

* Matsalar Soyayya- Rahma Abdulmajid ta saka matsalolin soyayya da mata suke fadawa sun fi alaka da gurbata rayuwarsu da tozarta matsayinsu. Matsalolin sun hada da cikin shege, guje wa iyaye, haukacewa, barin gari, shiga karuwanci da sauransu. Misali a cikin littafin Za Ta Iya, Rahma ta kawo yadda tarnakin soyayya ya sa wani saurayi ya ci zarafin wata mai suna Nafisa. Nafisa tana soyayya ne da wani saurayi mai suna Sadik. Mahaifiyar Sadik ba ta son alafkar danta da Nafisa. Wannan ya sa ta shiga hanyoyi masu yawa don yadda za ta tozarta kimar

Nafisa a zuciyar Sadik. Irin wannan sharri ne saurayin ya zo wa Nafisa da shi lokacin da take tafiya tare da Sadik. Ga yadda Rahma ta kawo bayanin:

Nafisa a gefensa ita ma da doguwar riga ta
 Rungume litattafai a kirjinta, suna takawa
 A hankali a harabar makarantar dan fitowa
 daga ciki. Kwatsam sai ga wani saurayi mai
 shigar rashin natsuwa ya shawo gabanta yana
 foñarin jowo hannunta.... wai kina nufin kice
 ba ki sanni ba ne dan kin gan ki da sabon saurayi?
 Au ai da kin gaya mini cewa kin nunawa wani
 cewa ke ‘yar mutunci ce, sai na tufa miki asiri tun da
 na san ba ni kadai ne namijin da ke tare da ke ba, amma
 tun da abin na wulakanci ne, zan tona miki asiri yau...
 Oga ka dauki ragowarmu sai maneji, ba ta da kowa ba
 ta da komai, mu ne ke dauke da nauyinta, mu kuwa ba
 dan Allah muka dauki nauyinta ba, sai dan mu ma ba
 mu da kamarta wajan biya mana bukata. Ka gane mana,
 dan haka in kana so in gaya maka siffanta ne sai in gaya
 maka kai ma yau ka je ka gwada ta ka gani ko.’ Shafi na 3

Sharrin da wannan saurayin ya yi wa Nafisa abu ne da ake samunsa a tsakanin masoya, musamman idan ya zan ba a son dangantakar tasu. Daya daga cikin manyan abubuwa da ke zubar da mutuncin mace shi ne danganta ta da fasilanci da wani namiji.

* Maraici- maraici abu ne da ke kawo talauci da damuwa ga yara da yawa. Maraici shi ne rashin mahaifa da ke kula da lamurran ‘ya’ yansu. Maraici na cikin manyan matsalolin da ke jefa ‘ya’ya mata halin funcin rayuwa a koyaushe. Babban abu na farko da maraici yake haddasa wa ga mace shi ne talauci. Talauci yanayi ne na rashin abin masurufi da zai ishi mutum tafiyar da al’amurran rayuwarsa na yau da kullum. Talauci kan sa wasu mutane su rasa ‘yancinsu, su yi watsi da damarsu, su fada cikin halin funci da matsuwa. Mutane da dama sun shiga kunya da aikata miyagun ayyukan ta’addanci domin foñarin fita daga talauci.

A halin zamantakewar jama’a, jinsin mata ne talauci ya fi yi wa illa babba. Mace ta kasance mai raunin karfin jiki da za ta iyafafutuka da kai-kawo domin kawar da talauci gare ta. Rashin karfi na sa duk lokacin da talauci ya shafi mata, sai wasu su shiga sayar da mutuncinsu, daga karshe sai rayuwarsu ta gurbata, kuma karshe a yi watsi da su.

A cikin littafin *Mace Mutum* na Rahma Abdulmajid, akwai wata yarinya mai suna Amina wadda matsalar maraici ya jefa ta cikin yanayin rayuwa mai wuya. Daga cikin yanayin shi ne tallar ruwan sanyi ba don son rayuwarta ba. Ga yadda Rahma ta kawo batun tallar Amina:

..... Amina dai ba ta son wannan sana’a, amma
 Ta tuna ba ta da zabi. Ba za ta ma iya cewa ba
 Za ta yi ba. Sai dai ta kasa rabuwa da tunanin
 makaranta. Yanzu an kusa jarrabawar karshe.

An kusa yin jarrabawar gasar shiga sakandire ta wata. An wuce ta a komai, dalibai sun yi nisa sun sun bar ta. Da abin ya dame ta sai ta yi wa mama Bilki magana, wadda ta yi alkawarin yi mata sauvin Makaranta da za ta shigar da ita sahun wannan Jarabawa. Amma da sharadin sai ta sayar da ruwa na wata ta tara kudi. Haka za ka ga Amina tsakanin cunkoson motoci da rowan fwandaloli tana ratsawa ana tallar ruwa mai sanyi.

Amina diya ce ga wani mai suna Alhaji Garba Ciroma wanda ya ki karbarta a matsayin diya lokacin da aka haife ta. Ciroma ya zargi mahaifiyar Amina mai suna Fatima Godiya da samun ciki da wani amma ba shi ba. Dalilin Ciroma shi ne malaminsa ya gaya masa namiji zai haifa matukar dai shi ya yi cikin. Matakin da Ciroma ya bi ya tilasta Fatima Godiya barin Sakkwato ta koma Legas. A can Legas ne Fatima ta rasu, ita kuma Amina ta ci gaba da rayuwa a hannun mutane daban-daban

AUNA FAHIMTA

-Ra'in Matantaka na da manufar bayyana ire-iren matsalolin da mata ke fuskkanta. Jero ire-iren wadannan matsaloli guda uku.

1) Dora ra'in Matantaka a littafin Amon 'Yanci na Halima Matazu ta hanyar yin la'akari da manufofin ra'in.

KAMMALAWA

Wannan darasi kamar yadda kunshiyarsa ta nuna, ya yi dubi ne ta amfani da ra'i a fagen tarken adabin Hausa na zube. Baya ga wannan, sai kuma batun ra'in Matantaka/Macentaka a rubutaccen zuben Hausa da kuma zubi da tsarin ra'in a rubutaccen zuben Hausa. An farkare wannan kashi ne da dora ra'in Matantaka/Macentaka a rubutaccen zube na Hausa ta yin la'akari da manufofin ra'in.



2.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Amfani da ra'i a fagen tarken adabin Hausa na zube
- Ra'in Matantaka/Macentaka
- Zubi Da Tsarinsa a rubutaccen zube
- Dora Ra'in a rubutaccen zuben Hausa

2.5 JINGAR AIKI

- Yi sharhi game ra'in Matantaka/Macentaka tare da manufofinta
- Tare da misalai, a aza ra'in Matantaka a kan rubutaccen zube na Hausa.



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1.8 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

- Daga cikin manufotin Ra'in Matantaka akwai bayyana matsaloli da suka shafi mata kamar;
- a) Matsalar Kishi
- b) Matsalolin gidan aure Maraici.

KASHI NA 3

- 3.1 Gabatarwa
- 3.2 Manufar Darasi
- 3.3 {unshiyar Darasi
- 3.3.1 Amfani Da Ra'i A Fagen Tarken Adabin Hausa Na Wasan Kwaikwayo
 - 3.3.1.1 Ra'in Makisanci A Rubutaccen Wasan Kwaikwayon Hausa
 - 3.3.1.2 Zubi Da Tsarinsa A Rubutaccen Wasan Kwaikwayon Hausa
 - 3.3.1.3 Dora Ra'in A Rubutaccen Wasan Kwaikwayon Hausa
- Auna Fahimta
 - Kammalawa
- 3.4 Takaitawa
- 3.5 Jingar Aiki
- 3.6 Manazarta Da Wasu Ayyukan Karin Nazari
- 3.7 Amsoshin Tambayoyin Auna Fahimta



3.1 GABATARWA

A wannan darasin za a samar da bayanai game da abubuwa da suka shafi amfani da ra'i a fagen nazarin adabin Hausa na wasan kwaikwayo. A wannan bagire, za a fara ne da nazarin ra'in Markisanci a rubutaccen wasan kwaikwayon Hausa. Daga nan kuma sai batun zubi da tsarin ra'in a rubutaccen wasan kwaikwayo, sai a karkare da dora ra'in a rubutaccen wasan kwaikwayon Hausa.



3.2 MANUFAR DARASI

Manufar wannan darasi ita ce ka fahimci abubuwa muhimmai game:

- Amfani da Ra'i A Fagen Tarken Adabin Hausa Na Wasan Kwaikwayo
- Ra'in Markisanci A Rubutaccen Wasan Kwaikwayon Hausa
- Zubi Da Tsarinsa A Rubutaccen Wasan Kwaikwayon Hausa
- Dora Ra'in A Rubutaccen Wasan Kwaikwayon Hausa



3.3 KUNSHIYAR DARASI

3.3.1 AMFANI DA RA'I A FAGEN TARKEN ADABIN HAUSA NA WASAN KWAIKWAYO

Da farko, za a yi dubi ne da yadda ake amfani da ra'i a fagen tarken adabin Hausa na wasan kwaikwayo. Za a yi koñarin dora ra'in markisanci a wasu rubutattun wasan kwaikwayo ta hanyar yin la'akari da manufofi da akidojin ra'i na markisanci.

3.3.1.1 RA'IN MARKISANCI A RUBUTACCEN WASAN KWAIKWAYON HAUSA

Ra'in Mazahabar Markisanci- Wannan hanyar nazari ta fara tashe ne daga Jamus a shekarar 1845 a dalilin tunanin wani mashahurin dan gurguzu mai suna Karl Henreich Mard (1818-1883) wanda ya kirkiro ta. Ya sami goyon bayan Terry Eagleton da George Lucaks da sauransu. Mazhabar ta yadu zuwa Ingila da Amurka sannan ta isa wasu kasashen bayan yakin duniya na biyu. Daga cikin manufinta akwai; gano dangantakar da ke akwai tsakanin adabi da tattalin arzikan al'umma da kuma gwagwarmayar neman iko tsakanin masu mulki da talakawa. Tana la'akari da yadda adabi ke fito da irinfafutukar neman matsayi a cikin al'umma.

Abdullahi, B. (2011) a cikin aikinsa mai suna, "Uwar Gulma and Mard's Economic Determinism: An Analyses," ya yi tarken littafin wasan kwaikwayon Uwar Gulma a kan manufofin mazahabar Markisanci. Ya gabatar da wasu ra'ayoyin tarken al'umma daga Karl Heinrich Mard, sannan ya dauki bangare daya na batun tattalin arzikan jama'a ya yi bayaninsa tare da nazarin littafin kansa.

3.3.1.2 ZUBI DA TSARINSA A RUBUTACCEN WASAN KWAIKWAYON HAUSA

Kamar yadda Barry (1995) ya ruwaiito, ita falsafa irin ta Markisanci ta samo asali ne daga wadanda suka kirkire ta wato Jamusawan nan Karl Mard (1818-1883) da abokinsa Friedrich Engels (1820-1895). Su dai wadan abokinsa ba su lakaba wa falsafar tasu sunan Markisanci ba, sun kira ta da sunan Kwaminisanci ne. Wannan sunan ya samu ne daga baya. Manufar, Markisanci na fasitikar daidaita al'umma ne ta bangaren tattalin arziki. A tunaninsu, tattalin arzikan kasa na 'yan kasa ne. A ganinsu, ba wai wani ne ko wasu 'yan tsiraru za su mallake komai ba. Ta hanyar da wannan falsafar ta sha bamban da sauran falsafofi irin su jari-hujja ita ce, ta koñarin sauya abu daga yadda ta gan shi, domin ta sanya shi daidai da yadda ya dace da falsafar.

Idan aka waiwayo wajen adabi musamman wasan kwaikwayo kuwa, ita wannan falsafar ba ta fito karara ba dangane da abin da mafalsafan suka ruwaiito. Sun dai ce, lallai alaihin matsayin fasihi a cikin al'umma da irin tunanin al'ummar tana da muhimmanci a kan irin fasahar da zai kirkira.

Abin lura a nan shi ne, ba dole ne fasihi ya danganta fasaharsa da markisanci ba. Abubuwan da ke damunsa a cikin al'umma kawai za a gani a cikin aikin: alal misali, rikice-rikice dangane da yadda mahukunta suke wawure arzikan kasa su mayar nasu. Da yadda talakawa suke dandana kudsarsu a hannun wadannan 'yan tsirarun mutanen. A irin wannan adabin, marubuci zai yi amfani da fasaharsa ne ya nuna yadda talakawa suka jajirce wajen kwatar kawunansu daga kangin bautar da mahukunta suka tsunduma su ciki. A takaice dai, a ganin magajin Mard'wato Lenin (1905) dole adabi ya san yadda zai yi ya sauya al'umma ko da ta hanyar farfaganda ce.

3.3.1.3 DORA RA'IN A RUBUTACCEN WASAN KWAIKWAYON HAUSA

Ra'in markisanci na da manufofi da dan dama wanda daga ciki akwai; gano dangantakar da ke akwai tsakanin adabi da tattalin arzikan al'umma. Wasan kwaikwayon *Kulba Na Barna* na Umaru Danjuma Katsina yana nuni da dangantakar da ke akwai tsakanin tattalin arziki da al'umma ta yadda masu hannu da shuni a cikin al'umma sukan yi amfani da kudinsu domin samun biyan bukatarsu. Bugu da kari, ana iya ganin yadda masu hannu da shuni suka gaggari wadanda ba su da kudi, a wani kaulin ma har da hukuma.

Umaru Danjuma Katsina, marubucin wasan kwaikwayon *Kulba Na Barna*, ya rubuta wasan ne a 1979 kuma Kamfanin NNPC ya buga shi. Wasan dai yana nuni da wasu munanan halayen Alhazan birni da kuma irin kwadayin da ke tattare da yara mata 'yan makaranta. Marubucin ya yi kokarin fadsakar da al'umma musamman mata game da illar kwadayi. Zaliha dai 'yar makaranta ce da wani Alhaji Ruwan Ido ya yi amfani da kudi don jawo hankalinta. Ya kasance ya shawo kanta ta hanyar bata kudi da kuma yi mata sayayya duk da cewa ya bayyana mata manufarsa inda yake ce mata:

‘ita maganar zuwa wurin iyaye duk ki
Manta da ita, ni yanzu abin da nike so
da ke ki yarda ki amince da ni. Ai ni
dan uwanki ne, kuma ko da ban aure
ki ba, ki san dai duk abin da na kashe
maki ba zan tambaye ki ba. Shafi na 35

A nan, mun ga irin rawar da kudi yake takawa. Alhaji Ruwan Ido ya fito karara ya bayyana mata babu batun aure a tsakaninsu amma saboda kwadayin Zaliha, ta amince da shi har ya kai ga ya mata ciki. Hakan ya yi sanadiyar korar ta daga makarantarsu ta kwana kuma karatunta ya zo karshe. Akwai alaka ta kai tsaye tsakanin adabi da tattalin arzikan al'umma kamar yadda ra'in Markisanci ya tanadar. Zaliha dai marainiya ce wadda bayan rasuwar mahaifinta, ta ke zaune da kanen mahaifinta, Malam Inuwa. Ganin haka ne har ya sa Alhaji Ruwan Ido ya yi amfani da wannan damar ya ja ra'ayinta da kudi har ya kai ga ya bata mata rayuwa,

shi kuma kasancewarsa mai arziki a cikin al'umma bai fuskanci doka ba don a hukunta shi.

A wasan *Uwar Gulma* na Muhammad Sada (1968) A cikin wasan, Mohammed Sada ya yi kokarin nuna mana illar auren dole ne a wasan kamar yadda iyayen Halima suka kwakuli Hayatu kafin su ba shi auren ta.

Tun da Hayatu sayen Halima ya yi daga wajen iyayenta, ai a tunaninsa ba laifi ba ne idan ya wulakanta ta. Ta haka ne yake hana ta abinci, sannan ga azabar duka. Idan kuma ta je gidan iyayenta, mahaifinta, Malam Haruna ya koro ta domin ya san abin da ya karba daga wajen mijinta Hayatu kafin a yi auren. A nan mun ga yadda tattalin arziki ya taka rawa wajen aurar da Halima da iyayenta suka yi zuwa ga Hayatu don haka ne ma suka kasa tsawata wa Hayatu yayin da yake musgana wa Halima 'yarsu. Bugu da kari, tattalin arziki ya taka muhimmiyar rawa wajen da Halima take ganin za ta sami adalci wato Kotu. Bayan Hayatu ya zagaya ya ba alkali cin hanci, sai kuma suka ki yi mata adalci aka umurce ta da ta koma gidan Hayatu duk da irin zaluncin da mijinta yake mata. Daga karshe, ta yi turjiya ga iyayenta, da mijinta da kuma hukumar da ta kasa samar mata adalci ta hanyar afka kwayoyi wanda ya yi sanadiyar rasa ranta.

Wasan Jatau Na Kyallu na Shuaibu Makarfi nuni ya yi da illar auren karuwa, kamar yadda Malam Jatau ya auri Madam Jiniya wadda ta koma Kyallu wato sunanta na yanka, bayan ta auri Malam Jatau din. A cikin wannan wasan, an nuna mana yadda Kyallu ta yi sanadiyyar raba Malam Jatau da 'yan'uwansa daya bayan daya, sannan ta koma kan abokansa da kuma abokan arzikinsa. Ba ta tsaya a nan ba, har matansa, Uwar gida wadda ya aure tun suna da jajayen sawu da kuma 'yar'uar zamanta, Baranya. Su ma duk ta sa Malam Jatau ya sake su, sannan ya tijara su. Kyallu dai kamar yadda kawarta Shamuwa ta fada a cikin wasan, ba ta je domin ta yi zaman aure ba ne. Ta aure shi ne domin ta ci arziki, ta kuma yi kaca-kaca dashi mijin in halin hakan ya samu. A sanadiyyar wannan auren sai da ta tatuke Malam Jatau, ya tsiyace baya da ko na cin abinci. Daga karshe kuma, ta kai kararsa gabon Alkali tana so a raba auren. Haka kuma aka yi, domin an raba su, kowa ya kama gabansa. Shi ya tafi kurkuku. (jarun); ita kuma ta san inda dare ya yi mata. Har ila yau, mun ga yadda tattalin arziki ya yi sanadin yadda Kyallu ta kuduri aniyar auren Malam Jatau domin ta yaye shi gaba daya. Ra'in Markisanci yana nuni da irin rawar da tattalin arziki ke takawa a cikin al'umma ta yadda kowa yake fafutukan nema ko ta wani hanya. Wasanin kwaikwayon nan da aka kawo a matsayin misali sun yi nuni da muhimmancin tattalin arziki wajen yanke hukunci game da wasu al'amura da suka shafi rayuwa gaba daya.

AUNA FAHIMTA

1. Wanne ra'i ne ya yi daidai da tarken rubutaccen wasan kwaikwayo?
2. Wace irin manufa ra;in makisanci ke dauke da ita?

KAMMALAWA

Wannan darasi kamar yadda kunshiyarsa ta nuna, ya yi dubi ne amfani da ra'i a fagen tarken adabin Hausa na wasan kwaikwayo. Baya ga wannan, sai kuma batun ra'in Markisanci a rubutaccen wasan kwaikwayon Hausa da kuma zubi da tsarin ra'in a rubutaccen wasan kwaikwayon Hausa. An karkare wannan kashi ne da aza ra'in Markisanci a rubutaccen wasan kwaikwayo na Hausa ta yin la'akari da manuofin ra'in.



3.4 TAKAITAWA

Wannan darasi ya yi dubi da abubuwa kamar haka:

- Amfani da ra'i a fagen tarken adabin Hausa na wasan kwaikwayo
- Ra'in Markisanci a rubutaccen wasan kwaikwayo
- Zubi Da Tsarinsa a rubutaccen wasan kwaikwayo
- Dora Ra'in a rubutaccen wasan kwaikwayo

3.5 JINGAR AIKI

- Yi sharhi game ra'in Markisanci tare da manuofinta
- Tare da misalai, a dora ra'in Markisanci a kan wani rubutaccen wasan kwaikwayo na Hausa.



3.6 MANAZARTA DA WASU AYYUKAN KARIN NAZARI

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3.8 AMSOSHIN TAMBAYOYIN AUNA FAHIMTA

1. Ra'in Makisanci ya yi daidai da adora tarken wasan kwaikwayo rubutacce
2. Manufofin Ra'in Makisanci sun hadà da gano dangantakar da ke akwai tsakanin adabi da tattalin arzakin al'umma.