

DABARUN NAZARIN
ADABIN HAUSA

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Sashen Koyar da Harsunan Nijeriya,
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KUNSHIYA

Shafi

<i>Godiya</i>	:	:	:	:	:	<i>bi</i>
<i>Sadaukarwa</i>	:	:	:	:	:	<i>bi</i>
<i>Gabatarwa</i>	:	:	:	:	:	<i>bi</i>
<i>Tsakure</i>	:	:	:	:	:	<i>d</i>

BABI NA DAYA

1.0 MAKARANTU DA HANYOYIN NAZARIN ADABIN LARABCI DA NA INGILISHI

1.1 Al'ummar Larabawa	:	:	:	:	1
1.2 Hanyoyin Fede Adabin Larabci	:	:	:	:	3
1.2.1 Tsohuwar Hanyar Nazarin Adabin Larabci	:	:	:	:	6
1.2.2 Sabuwar Hanyar Nazarin Adabin Larabci	:	:	:	:	6
1.3 Al'ummar Turawa	:	:	:	:	7
1.4 Hanyoyin Zamani na Nazarin Adabi	:	:	:	:	10
1.4.1 Hanyar Nazarin Asali da Watsuwa	:	:	:	:	10
Zuwa Sassa	:	:	:	:	11
1.4.2 Hanyar Nazari ta Tarihin Hayayyafa	:	:	:	:	12
1.4.3 Hanyar Nazari ta Ra'ayi ko Manufa	:	:	:	:	13
1.4.4 Hanyar Nazarin Gudunmuwar Adabi	:	:	:	:	13
ga Al'umma	:	:	:	:	14
1.4.5 Hanyar Nazari ta Tunani da Hankalin	:	:	:	:	14
Dan'adam	:	:	:	:	14
1.4.6 Hanyar Nazarin Sassarkuwar Al'adu	:	:	:	:	14
1.4.7 Hanyar Nazarin Al'adu	:	:	:	:	14

1.4.8	Hanyar Nazarin Sauyin Al'adu	:	:	14
1.4.9	Hanyar Nazari ta Nahiya	:	:	15
1.4.10	Hanyar Nazari ta Yanayi	:	:	16
1.4.11	Hanyar Nazari ta Tsari (kira)	:	:	16
1.4.12	Hanyar Nazari ta Awon Baka	:	:	17

BABI NA BIYU

2.0TARIHIN GINUWAR NAZARI DA FEDE

ADABIN HAUSA

2.1	Lokacin Zaman Farko (Maguzanci)	:	:	19
2.2	Lokacin Zuwan Musulunci	:	:	20
2.3	Lokaci na Daular Usmaniyya (Karni na 19)	:	:	22
2.4	Lokacin Zuwan Turawa (Karni na 20)	:	:	24
2.4.1	Ayyukan Turawa Game da Adabin Hausa	:	:	25
2.5	Ayyukan 'Yan Kasa a Makarantu	:	:	27
2.5.1	Makarantar Kano; Jami'ar Bayero	:	:	28
2.5.2	Makarantar Zariya; Jami'ar Ahmadu Bello	:	:	33
2.5.3	Makarantar Sakkwato; Jami'ar Usmanu Danfodiyo:	:	:	35
2.5.4	Makarantar Maiduguri; Jami'ar Maiduguri	:	:	36
2.5.5	Sauran Makarantu	:	:	37
2.6	Wasu Manazarta Adabin Hausa	:	:	40
2.7	Wasu da Suka Bunkasa Ayyukan Hausa	:	:	41

BABI NA UKU

**3.0 DABARU DA HANYOYIN NAZARIN
ADABIN HAUSA DAGA MANAZARTA
DABAN-DABAN**

44	3.1 Farfesa Dalhatu Muhammad-Zariya	:	:	
	3.2 Farfesa M.K.M. Galadanci-Kano	:	:	47
	3.3 Farfesa Dandatti Abdulkadir-Kano	:	:	49
	3.4 Farfesa Ibrahim Mukoshy-Kano/Sakkwato	:	:	50
	3.5 Farfesa Ibrahim Yaro Yahaya-Kano	:	:	52
	3.6 Farfesa Bello Sa'id-Kano	:	:	54
56	3.7 Farfesa Abdulkadir Dangambo-Kano	:	:	
	3.8 Malam Muhammad Sani Ibrahim-Kano	:	:	64
	3.9 Farfesa Abdullahi Bayero Yahya-Sakkwato	:	:	66
	3.10 Farfesa Sa'idu Muhammad Gusau-Kano	:	:	67
	3.11 Malam Salisu Alhaji Sadi-Gusau	:	:	70
	3.12 Alhaji Mudi Sipikin-Kano	:	:	71
72	3.13 Malam Muhammadu Balarabe Umar-Kano	:	:	
	3.14 Farfesa Isa Mukhtar-Kano	:	:	74
	3.15 Takaita Hanyoyin Nazarin Adabin Hausa a Manyan Makarantun Nazarin Adabin Hausa	:	:	76
	<i>Jawabin Kammalawa:</i>	:	:	77
	<i>Manazarta</i>	:	:	80

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Godiya ta tabbata ga Allah wanda ya ba ɗan'adam hikima da tunani da fahimtar abubuwan da a can da bai san su ba, tsira da amincin Allah su tabbata ga fiyayyan halitta, Annabi Muhammadu, sallallahu alaihi wa sallama.

Ina godiya matuƙa ga gogaggun malamai, masana, kuma manazarta harshen Hausa da adabinta, musamman wafanda na yi amfani da ayyukansu. Wafannan malamai sun cancanci yabo da jinjina da godiya bisa himmatuwar da suka yi wajen haɓakawa da kyautata tare da inganta harshe da adabi da

al'adun Hausawa. Allah ya saka musu da alheri bisa wannan azama tasu, amin.

Ina mika kebantacciyar godiyata zuwa Farfesa M.K.M. Galadanci da Farfesa Ibrahim Yaro Yahaya da Farfesa Abdulkadir Dangambo da Farfesa Sa'idu Ahmad Babura da Dr. Ahmad Magaji da Dr. Tijjani Naniya da Malam Muhammadu Sani Ibrahim da Farfesa Abdullahi Bayero Yahya da Malam Salisu Alhaji Sadi da Malam Aminu Salmanu saboda kyawawan shawarwari na inganta wannan aiki da suka bayar.

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Sashen Koyar da Harsunan Nijeriya,
Jami'ar Bayero, Kano.
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SADAU KARWA

An sadaukar da littafin nan zuwa ga masana da manazarta masu kofarin habakawa da inganta nazarin adabin Hausa, musamman Farfesa M.K.M. Galadanci da Farfesa Dalhatu Muhamamd da Farfesa Dandatti Abdulkadir da Farfesa Muhammad Hambali Jinju da Farfesa Dauda Muhammad Bagari da Farfesa Ibrahim Makoshy da Farfesa Ibrahim Yaro Yahaya da Farfesa Abdulkadir Dangambo da Farfesa Bello Ahmad Salim da Farfesa Abdulhamid Abubakar da Farfesa Bello Sa'id da Farfesa

Haruna Abdullahi Birniwa da Farfesa Abdullahi Bayero Yahya da Farfesa Umar Balarabe Ahmad da Farfesa M.A.Z. Sani da Farfesa Mahdi Adamu da Farfesa Isa Mukhtar da Farfesa Aliyu Muhammad Bunza da makamantansu.

Sannan zuwa ga sauran masu sha'awar Hausa da kyautace rayuwar al'umma da d'ora ta bisa tafarki managarci.

GABATARWA

Ginuwar nazari a kan ayyukan adabin Hausa, dafa adabin baka ne ko rubutacce, ba abu ne wanda ya dafa ba, hasali ma ya samu ne bayan saduwar Hausawa da bakin al'adu, musamman daga lokacin sarrafa ayyukan fasaha. Nazari bisa ayyukan adabin Hausa ya ginu ne ta hanyar yin tsokaci da tarke da fida don a fito da gardi ko rashinsa, da zaki ko daci, da armashi ko karsashi ko akasin haka. Nazari ne wanda yake duba adabi ta

fuskar lugga da nahawu da yadda aka sarrafa harshe a cikinsa, da balaga da kuma hikima. Haka kuma ana fito da yadda halin zamantakewa da tattalin arziki da sha'anin addini da siyasa na al'umma suke kunshe a cikin adabin Hausa da sauran manufofi da dangogin hikimomin da aka dora shi a kansu.

Wannan littafi ya waiwayi sassa na hanyoyi da dabarun nazarin adabin Hausa daga makarantunsu mabanbanta ya fito da su a dunkule don ya ba da haske da yin jagora ga fahimtar manyan matakan nazarin adabin Hausa. An yi kokari a ruwaito, bisa takaitawa, dabarun da daidaike malamai da manazarta adabin Hausa suka yi amfani da su. A cikin aikin an zo da akalla dabarun nazari daban-daban guda goma sha huɗu (14) kamar yadda malamansu suka kirkiro su; ko suka ruwaito su; ko suka inganta su. Domin haka ne aka lakaba wa littafin suna *Dabarun Nazarin Adabin Hausa* daga manazarta da masana adabin Hausa daban-daban. Kusan a iya cewa wannan littafi yana ɗaya daga cikin littattafan farko da suka tace hanyoyin da manazarta suka yi amfani da su ko suke kan amfani da su, aka tara su a waje ɗaya. waɗannan hanyoyi a da can suna a warwatse cikin farfajiyar mamallakansu sai wannan aiki ya yi kokarin ruwaito waɗannan hanyoyin nazari kamar yadda suke a wajen masu su, sai abin da ba a rasa ba na kasawar ɗan'adam. Amma kuma ya zama wajibi a danganta dukkan kurakuran da aka samu ga marubucin wannan littafin, ba zuwa ga ainihin masu hanyoyin na asali ba.

Shi dai wannan aiki ya zama matashiya ne kawai, domin haka, ina kira da mu tashi tsaye, mu daɗa kyautace wannan nazari har ya zama ginshiki na samar da dabarun fefe adabin Hausa. Hausawa sun ce, "Hannu ɗaya ba ya ɗaukar jinka," sai an

sami gudunmuwar jama'a sannan aiki zai zama abin tinkaho. Wannan kuwa dama ce ga kowane mai sha'awar nazari na adabin Hausa ya sa hannun taimakawa.

Allah ya taimake mu baki ɗaya, amin.

TSAKURE

Adabi wani fage ne wanda aka fari nazari a kansa dangane da mabambantan lokuta na al'ummu. Nazarin adabi yana bayyana kunshiyar ayyukan adabi, tare da fito da gyaruwa ko lalatuwa ko abubuwan ta'ajibi da ban mamaki ko yanayin zamantakewar rayuwa ko abubuwan nishaɗi da raha da ban dariya da sauransu.

Har wa yau kuma nazarin adabi abu ne wanda ake yin sa ta hanyar fida ko tarke ko tattaunawa ko tsokaci ko ba da ra'ayi ko fahimta a kan ayyukan adabi.

Wannan bincike ya kunshi manyan sassa guda uku da suka haɗa da gabatar da makarantu da hanyoyin nazarin adabin Larabci da na Ingilishi da tarihin ginuwar nazari da feɗe adabin Hausa da kuma dabaru da hanyoyin nazarin adabin Hausa daga manazarta daban-daban.

1

MAKARANTU DA HANYOYIN NAZARIN ADABIN LARABCI DA NA INGILISHI

An jima ana tunanin tsara hanyar nazarin adabin al'umma ta yadda zai zama karɓaɓɓe bisa sassan ilmi na zamani. Kowace al'umma mai tasawa tana koƙarin tattara adabinta da nazarinsa don fito da amfaninsa a sassan rayuwar yau da gobe. Sassan duniya da suka ci gaba sun yi nisa wajen nazarin adabinsu bisa kyakkyawan tsari da ya dace da zamani. A wannan ƙarni an yi fafutukar samar da hanyar nazari ta zamani wadda za ta dace da sassan nahiyoyin duniya, musamman ta yadda ake ganin akwai dangantaka makusanciya tsakanin harsuna da al'ummomi. Bari mu dauki wasu daga cikin al'ummu mu ga yadda suka tsara hanyoyin nazarinsu.

1.1 Al'ummar Larabawa

A al'ummar Larabawa bincike na ayyukan adabi da rayuwar ɗan'adam ya faro ne tun daga lokacin zaman farko na Jahiliyya¹ ta inda aka fi mayar da hankali a nazarin ayyukan gargajiya da suka danganci maganganun azanci da waƙoƙin baka da labarun baka da bukukuwan al'ada da sauransu. Amma an fi samun yalwataccen nazari a ɓangaren waƙoƙin baka har aka ruwaito shahararrun mawakan jahiliyya guda bakwai² da

¹ Tsari da salon gabatar da abubuwa a lokacin sun shafi gargajiyar al'umma ne da ba su cuxanya da siqafodin wasu al'ummu ba.

² Waxanan mawakan Jahiliyyar Larabawa guda bakwai su ne (i) Imri'ul

ayyukansu. Daga nan nazari ya dafa bunkasa bayan bayyanar Annabi Muhammadu, sallallahu alaihi wa sallama, musamman a lokacin daulolin Umawiyya da Abbasiyawa. Domin haka, idan aka kira mutum *adib*, wato masanin adabi a daular Umayyawa ana nufin mutum wanda ya san waƙoƙin jahiliyya, ya haddace su sosai a zamanin Ayyamu-al-Arab³. A farko da tsakiyar daular Abbasiyawa wato ƙarni na uku zuwa ƙarni na huɗu na Hijira, masanin adabi da nazarinsa⁴ shi ne wanda ya yi tasiri ba kawai kan waƙoƙi da huɗubobin Larabawa na zube da karin maganganu da tatsuniyoyi da labarai na jahiliyyar Larabawa ba, a'a, har da sauran sifafofin 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.

Amma a tsakanin ƙarni na uku (3) zuwa na tara (9) na Hijira aka sami babban ci gaba da haɓakar ayyukan adabi inda ya ƙunshi wasu ayyuka na rayuwar ɗan'adam dangane da ɗabi'unsa da hikimominsa da fasaharsa da al'adunsa da sassan ayyuka na dangogin rayuwarsa. A daidai wannan lokaci Al-Jahiz

Qaisi (ii) Al'a'sha (iii) Mahalhal (iv) Xarfa (v) Zubair (vi) Al-Nabighah (vii) Antar bin Shaddad.

³ Ayyamu-al-Arab, zamani ne da Larabawa suke aiwatar da woqoqin baka da labarai da tatsuniyoyi da maganganun azanci da sauran abubuwan da suka qunshi hikimomi da fasahohin Larabawa kamar a taron tattaunawa da suke gudanarwa a Kasuwar Ukkaz (Suqi-Ukkaz). Wannan zamani ya yi kama da lokacin zaman gargajiya na Hausawa da suke yin tseren rera waqoqin baka a kasuwannin qauyuka a ranekun cin su daban-daban.

⁴ Kamar Al-Jahiz da Ibn Qutaibah da Al-mubarrid da Ibn Abdu Rabihi da Abu Faruj Al-Asbihani da Abu Hayyan da Al-hamdani da sauransu.

da mabiyansa kamar Abu Hayyan Al-Tauhidi suka fassara wasu al'adu na wasu al'ummu zuwa harshen Larabci. Akwai kuma Ibn Al-Muƙaffa wanda ya kasance alƙalamin Larabawa, musamman ta fassaro wasu ayyukan baki zuwa Larabci. Ta nan ne ya fassaro littafin *Khudaynamak* da *Kalila wa Dimna* daga Indiyanci zuwa Larabci, sannan ga littattafansa na *Adbul-Kabir* da *Adbul-Sagir*. Daga nan, nazarin adabin Larabawa da hanyoyinsa, ya sauko a wani sashe kayyadajje inda ya kunshi rubutaccen adabi kawai wato Adbul Katib, sai kuma ya juya zuwa ga ilmi na zamani wanda ya kunshi iya karatu da rubutu. Ana kan haka, nazarin adabi ya dafa matsewa da kuntatuwa zuwa rubutacciyar waka da rubutaccen zube (hudubobi rubutattu) kawai. Irin wannan shi ne adabin da Al-Hariri ya yi amfani da shi. Wannan shi ya kawo a kasa adabin Larabci zuwa manyan sassa guda biyu wato waka da zube⁵.

Babu kokwanto Larabawa 'yan kasa su ne suka fara gudanar da nazarinsu na adabi, amma saboda rikice-rikicen cikin gida tsakanin kabilu daban-daban ya janyo raunin karfinsu ta wasu fannonin rayuwa. Ta haka baki suka sami shiga sosai, musamman a lokacin daular Umayyawa, sannan suka sami ranar shanya garinsu a daular Abbasiyawa. Ta wannan yanayi ne kabilar *Baramikah* ta riki matsayin minista har tsawon rabin

⁵ Akwai littattafai da yawa a kan haka, kamar *Tarikh Adbul-Arabi* na Karil Borkilman wanda Dr. Abdulhamid Najjar ya fassara da *Tarikh Al-Adab* da *Tarikh Al-Adbu al-Arabi* na Shauqi Daif da sauransu da yawa.

karni wato shekaru hamsin (50), kuma adabin bakin al'ummu (ajamawa) ya shiga, ya yi kaka-gida, a adabin Larabawa. Sai harshen Larabci ya wayi gari abin yi wa hidima da lici daga baki, suka kuma dauke shi harshen gabatar da adabinsu a cikin adabin Larabawa. Shi wannan bakon adabi da ya sadu da na Larabawa, sai ya kara masa zaki da fannonin rayuwa mabambanta da mai nazarin adabin Larabci ya karu da su. Yawancin sassan adabi da nahawu da lugga da al'adu duk baki sun shiga ciki dumu-dumu wajen rayar da su.

1.2 Hanyoyin Fede Adabin Larabci

A nazarin adabin Larabci ana kokarin a fito da zakinsa ta yadda zai dace da tsararren ilmi mai nagarta. Domin cim ma wannan manufa ne aka sami kungiyoyi na masu nazari daban-daban waɗanda suka dauki hanyoyin nazari mabambanta ta fuskar gudanarwa da aiwatarwa. Daga cikin ire-iren waɗannan hanyoyi ne ake samun makarantar da ta fi kula da zakin waƙa ko zube inda za a dinga bin waɗannan abubuwa ana tsettsefe su da bayanai, ana yi musu sharhi da ta'aliki (ƙarin bayanai) da sauransu. Wata makarantar kuwa takan kula da sassan adabi da nau'o'insa ta bayyana rukunan kyawon kowanne. Alalmisali a fannin waƙa rubutacciya takan duba yanaye-yanayenta da sigoginta da jigoginta. Zube kuwa takan duba rukunansa kamar takardu da hudubobi da laccoci da kagaggun labarai da wasannin kwaikwayo da muhawara da sauransu. Akwai makarantar da ta fi kula da tarihi na adabi⁶ kamar bayyana

⁶ Wato *History of Literature*.

faruwa da bunkasar nazarin adabi da nau'oinsa da rayuwar *udaba'u* (masu yin adabi) da yanayin zamaninsu da matsalolin da suke zagaye da su da bayyana kamancewa ko bambance-bambancensu da zamunansu na ci gaban adabi daban-daban. Salon gabatar da tarihin adabi kan bambanta, yawancin masu gabatar da tarihin adabi sukan gina tarihinsu ne bisa wasu ginshikai ayyanannu, domin haka sukan karkasa shi zuwa zanguna masu bin juna dab-da-dab da ake kira zangunan tarihin adabi, sannan sai su karkata wajen bayyana rayuwa da sigoginta a kowane zango. Sai bayanin mawaka da masu hudubobi da marubuta da sauransu. Wasu kuma sukan bibiyi tarihin adabi ta fuskar fannoninsa daidaike, su bayyana wanzuwarsa da haɓakarsa ko faɗuwarsa da karfinsa ko rauninsa, da hikimomin da suke kunshe a cikinsa da makamantan haka. Wasu kuma sukan karkata ne ga zakin adabi da armashinsa wato dabarun da aka yi amfani da su wajen isar da adabi.

Kasancewar 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 sassan fannonin adabi da tarihin wanzuwarsu da dukkan rayuwar da take kewaye da su. Ba za a iya fifita abubuwa, ko auna nauyinsu, ko ba da hukunci, ko fitar da ra'ayi a kansu ba, sai an san su, sani na sosai.

Duk da yake wasu na ganin wannan fanni na nazari sabo ne wanda ba a jima da fara yin sa ba, Badawi yana ganin an fara aiwatar da shi a wajejen karni na huɗu na Hijira. Daga cikin littattafan da aka rubuta a wannan lokaci akwai wanda Abu Al-

Farj Kudamah Al-Bagdadi⁷ ya rubuta mai suna *Nakd al-Shi'iri* (Tsokaci a kan Hanyar Fidar Waka)⁸.

Dan'adam mutum ne mai son yin tsokaci bisa dabi'arsa, rayuwar yau da gobe da aukuwar al'amura na tabbatar da haka. Yawancin mutane sukan gina hukunce-hukuncensu daidai da dacewar manufofinsu da ra'ayoyinsu, da amfanin rayuwar da suke ciki. Domin ganin bin ra'ayoyin mutane daidai bai sa aka kai gaci ba, ya sa manufar mai nazari ita ce fahimtar kimar abubuwa da bayyana matsayinsu bisa dacewa. Mai nazarin adabi yakan yi amfani da wasu ma'aunai da sanabe-sanabe na duba kyawo da armashin abu, ba wai yana amfani da son zuciyarsa ne ba.

Fannonin ayyukan adabin Larabci manya sun tattara ne a kan:

- waka
- zube
- kissa
- wasan kwaikwayo
- sira da tarjamar rayuwa

⁷ Wannan marubuci yana xaya daga cikin malamai na qarni na huxu, ya rasu a shekarar hijira ta 337.

⁸ Akwai littattafai da dama da aka wallafa a wannan lokaci kamar *Almawazanah* na Abul Qasim (ya rasu 371H.), haka shi ma Abu Aliyu Al-Hassan (ya rasu 463 H.) ya yi rubutu a kan haka.

- da kuma makalu da hufubobi

Dabaru da hanyoyin nazarin adabin Larabci sun dogara ne a kan faruwa da bunkasa ta fuskar ci gaba da bambance-bambancen lokuta. Akwai tsohuwar hanyar nazarin adabin Larabci wato hanya ta gargajiya⁹ da sabuwar hanyar nazarin adabi¹⁰.

1.2.1 Tsohuwar Hanyar Nazarin Adabin Larabci

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

- salo
- tsari
- ka'idojin nahawu
- hikima
- balaga/kwarewa
- goguwa
- ma'ana
- manufa

1.2.2 Sabuwar Hanyar Nazarin Adabin Larabci

Sabuwar hanya ta nazarin adabin Larabci takan duba dukkan matakan da tsohuwar hanya ta yi la'akari da su, sannan kuma ta kara da waɗannan mata kai gwargwadon kwarewar mai nazari dangane da falsafa da sanin makamar rayuwar ɗan'adam:

⁹ *Traditional Literary Criticism.*

¹⁰ *Modern Literary Criticism.*

- fito da zatiyyar adabi wato kimar abu;
- fahimtar matsayin nazari, wato ya zo da sabon abu ne ko kuwa maimaitawa ne;
- sanin ruhin ayyukan adabi da tasirinsu ga al'umma;
- duba matsayin mai nazarin adabi
- duba fannin adabi
- duba tarihin adabi
- duban adabi ta fuskokinsa jumlatattu

1.3 Al'ummar Turawa

A al'ummar Turawa nazarin adabi wani fage ne wanda ake koyar da shi da muhimmanci ainun, inda ta kai tana bunkasa shi, musamman ta musaya a tsakanin juna da wasu al'ummu ta hulɗar ba ni gishiri in ba ka manda. Turawa sun fara nuna sha'awar nazarin adabinsu tun a wajejen karni na goma sha shida (K16) Miladiyya, kusan a daidai lokacin da suka kirkiro dabarar ɗab'i suka sami damar tattara wasu sassan adabinsu na gargajiya. Amma, bisa haƙikani, a farkon karni na goma sha tara (K19) ne nazarin adabi a wajensu ya zama tsararre, mai nagarta da yake ƙoƙarin zaƙulo kowane sashi nasa mai amfani. A karni na goma sha tara (K19) aka sami wasu Turawan Ingila da na Jamus suka fara aiwatar da shi. A shekara ta 1812 Miladiyya wasu Jamusawa guda biyu, Jacob da Wilhelm Grimm suka fara buga juzu'ai guda biyu na adabi na gargajiyar Jamusawa. Adabin

Gargajiya¹¹ ya fara samun wannan suna ne a wajen wani Baturen Ingila da ake kira William John Thoms a shekarar 1846 Miladiyya. Da tafiya ta mika sai aka daɗa faɗaɗa ma'anarsa ya kunshi sassan rayuwar ɗan'adam¹². Turawa sun ɗauki nazarin adabi ya zama wani fage ne wanda yake gano ko kirkiro ko zaɓulo abubuwan da rayuwar yau da gobe ta kunsu, sannan a yi tunani ko sharhi ko tsokaci a kansu. Masana adabin Turawa suna ganin ya ta'allaka ne bisa mata kai kamar haka:

- maganganun azanci (na hikima);
- labarum gargajiya;
- tatsuniyoyi;
- labaran jaruntaka;
- labaran ban-dariya;
- waƙoƙin baka;
- da sauransu.

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

- Sana'o'i: wato fasahar zahiri da ta danganci aiwatarwa ta yakini, misali saka da sassaka da kira da fawa da jima da sauransu;

¹¹ Wato *Folklore* da Ingilishi.

¹² Wato *Folklife* da Ingilishi.

- 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: wannan nau'i ana gabatar da shi ne da kayan kida ko na bushe-bushe da makamantansu;
- Isharori da sauran hanyoyin sadarwa ta gargajiya: kamar gatsine, nuni, gwalo, yalun, daga gira da sauransu;
- Addinin gargajiya;
- Rubutattun wakofi;
- Kagaggun labarai;
- Wasan kwaikwayo.

Duk da yake nazarin adabin yana bayyana abu mai kyau mai nagarta ko mummuna, maras ma'ana, a dewajje nazarin abu ne da yake karfafa amfani da kyakkyawan abu, mai taimaka gina al'umma tagari da kokarin tabbatar da ci gaban tattalin arzikinta. Mai nazari yana da wasu dabaru wadanda suke dafa taimaka tabbatar da nazari ya zama ilmi tsararre. Wadannan dabaru sun hada da:

- tono abubuwa;
- binciken waje da tabbatar da salsalar labari;
- amfani da gidan tarihi ko wasu ma'adanai da bayanin asalinsu;

- Sanin manufar kayan tarihi;
- sadarwa tsakanin masana adabi na duniya;
- tsunduma cikin farfajiyar bincike don gano bambance-bambance da suke akwai;
- Sanin tarihi da asalin abubuwa;
- tarihin rayuwa;
- sanin wuraren aukuwar al'amura;
- sanin makamar amfani da dakin karatu da ajiye littattafai.

Haka kuma yana da kyau mai nazarin adabi ya zama mahiri a wajen wasu dangogin ilmi kamar:

- laƙantar ilmin harsuna;
- nahawu da lugga;
- yanayin ƙasa;
- kiɗa da hawa da sauka da faɗuwar murya;
- kare-karen harsuna;
- rayuwar zaman jama'a;

- sanin dabi'ar ɗan'adam;
- sauran dangogin rayuwa¹³.

¹³ Rashin sanin waxannan mataƙai da dabarun azarin adabi da aka buƙata mai nazari ya faɗimta, ya janyo ake yi wa wannan fage xaukar sakainar kashi, ake ganin sa kamar abu mai sauqi da za a iya gudanarwa nan take cikin xan lokaci qanqane, har ma idan an kwatanta shi da wasu sassan ilmi za a ce wai ba abin a zo a gani ne ba.

Bisa gaskiya mai nazarin na bukatar sadaukar da kansa da lokacinsa da rayuwarsa kacokan a wannan aiki. Sannan ya zama mai juriya da lazimtar karance-karance da kokarin yin tuntuntuni bisa dacewa.

1.4 Hanyoyin Zamani na Nazarin Adabi

Richard M. Dorson (1972)¹⁴ ya fito da wasu hanyoyi da manufofin gudanar da nazarin adabi, sannan da yadda mai nazarin adabi yake kokarin taimakawa da bunkasa ilmi a al'ummarsa, da inda ayyukansa sukan dosa. Akwai hanyoyi da a kan dora nazarin adabi a kansu tare da bayyana manyan manufofin masu nazari kamar haka¹⁵.

1.4.1 Hanyar Nazarin Asali da Watsuwa Zuwa Sassa

Wannan hanyar nazarin asali da watsuwa zuwa sassa hanyar nazarin adabi ce ta kwatanta adabin kabilu daban-daban don gane asalinsu. Akan tattara labarai ne mabambanta a kwatanta makamantan dangoginsu don gano asalinsu ta hanyar bibiyar magudanarsu. Yin haka yana kokarin ya bayyana cewa adabi yana da tushe guda, sai dai yakan warwatsu zuwa sassan duniya. Akan dace a sami wata tatsuniya, alalmisali, da za a

¹⁴ Ana iya duba aikin da suka tace mai suna *Folklore and Folklife: An Introduction*. London: U.C.Press.

¹⁵ An yi amfani matuqa da fassarar da Malam Salisu A. Sadi ya yi a maqalar da ya gabatar mai suna 'Tsokaci a kan Hanyoyin Nazarin Adabin Baka na Hausa', 1989.

kirkiro ta tun a zamani daɗaɗɗe fiye da shekaru ɗari biyar, da sannu-sannu ta yi ta tafiya ta watsu a uwa duniya. Amma ta yiwu labarin ya taɓu a yayin wannan tafiya da yanaye-yanayen wuraren da zai ci karo da su.

Irin wannan hanya ta nazari ta ki labarai waɗanda ba za a iya tabbatar da tushensu ko asalinsu ba. Bincike ya tabbatar da cewa labaran baka na gargajiya suna tafiya daga kasashen da suka ci gaba zuwa kananan kasashe masu tasowa. Saboda bunkasar Turai a karni na goma sha huɗu (K14) da na goma sha biyar (K15), Turawan Mulki sun tafi da labaran gargajiya na Turai zuwa karorin arewa da kudu da Amerika da Afirka, amma su labaran gargajiya na Afirka da na Amerikawan Indiya ba su samu shiga suka watsu sosai a al'ummar Turai ba. Ta haka ne aka amince mashahuran labaran gargajiya da ake tadawuli da su a duniya sun samo tushe ne daga Indiya da Yammacin Turai. Asiya da wasu sassan kasar Turai su ne kanana da manyan cibiyoyin yaɗawa da baza waɗannan labarun gargajiya zuwa sauran kasashen duniya.

Wannan makaranta ta nazarin adabin baka da watsuwarsa zuwa nahiyoyi ta yi kokarin mamaye fagen nazarin adabin gargajiya, amma ta sha fama da wasu korafe-korafen masu nazari bisa ra'ayoyi da tunanen da take gabatarwa, sai dai almajiranta sun yi kokarin karewa da mayar da martani.

1.4. 2 Hanyar Nazari ta Tarihin Hayayyafa

Wannan hanya ta tarihin hayayyafa tana amfani da tarkacen adabin gargajiya da sauran dangogin rayuwar ɗan'adam don bayyana asalin abubuwan da ake da karancin

tabbacin tarihinsu. Wannan hanya ke nan ta kunshi amfani da adabin gargajiya wajen fito da tarihin abu.

Ta gudanar da zuzzurfan bincike a kan tarihin adabin gargajiya na Jafanawa, masanin adabin Jafanawa Kunio Yanagita ya gano wani mataccen addinin gargajiyarsu. Ta yin tsokaci bisa bukukuwan kaka (na debe amfanin gona) da akidojin da ake ta'allafa su da noma da kayan sihiri da al'adun aure da mutuwa, Yanagita da mabiyansa suka tabbatar da *Buddahism* da *Shintoism* na daga cikin akidojin farko na addinan gargajiya na *Tamashi* a Jafan.

Ita ma wannan hanya takan ci karo da matsaloli, musamman waƙanda suka danganci kasancewar yadda za a sami labaran gargajiya su zamanto masu gaskiya bisa kansu har a kafa hujja da su. Idan ana son a karfafa amfani da wannan hanya sai an lura da:

- Labarin yana da cikakken asali da salsala ingantacciya a inda ake maganarsa?
- Al'adar wuri ta amince da tarihin baka?
- An karfafa waƙannan labaran gargajiya da wasu hujjojin bincike da nazari kamar yanayin harshe, da kayan tarihi da sauransu?

1.4. 3 Hanyar Nazari ta Ra'ayi ko Manufa

Sarrafa manufofin adabin gargajiya don cim ma buri na siyasa a karni na ashirin (K20) ya samo tasiri daga labaran kasa da suka bazu a karni na goma sha tara (K19). Akan fayyace

manufofin adabi don karfafa wa wasu ra'ayoyin kasa na tarayya ko gurguzu waƙanda ake hango muninsu ga al'umma. Ta wannan dama ce a 1930 ko zuwa sama kabilar Nazi ta yi amfani da farfagandar adabin gargajiya ta bayyana tarihinta da zamanta al'umma jini guda, uwa ɗaya, uba ɗaya, har Hitler ya sami kafa gwamnatin ta 'yan gurguzu.

Tarayyar Rasha ma sun ɗauki adabi a matsayin gawurtaccen makami na gabatarwa da ci gaban ra'ayinsu na kwaminisanci, suka kuma amince cewa adabi yana bayyana fasaha da muryar talakawa. Ashe ke nan:

- (a) adabi amo ne na abin da ya wuce, kuma murya ce mai kuzari a ko da yausha;
- (b) adabi madubi ne kuma makami na bayyana manufofi jiya da yau.

Yawanci, ana amfani da wannan hanya ne don kare ra'ayoyin 'yan gurguzu ko jari-hujja da sauransu.

1.4. 4 Hanyar Nazarin Gudunmuwar Adabi ga Al'umma

Wannan hanya ta nazarin gudunmuwar adabi ga al'umma 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 dafa inganta rukunonin rayuwa.

Ana iya amfani da wannan hanya ga adabin baka ko sana'o'i, cikaskin wannan hanya kuwa ba lalle ne adabin ya karfafa al'adun al'umma ba.

1.4. 5 Hanyar Nazari ta Tunani da Hankalin Ɗan'adam

Wannan hanyar nazari ta tunani da hankalin Ɗan'adam hanya ce ta bayyana akidoji na cikin adabi a matsayin mas'aloli na sarrafa bukatun Ɗan'adam. Alalmisali, dodanni da mayu da miyagun abubuwa, hotunan duhun dare ne da kuma son dakushe ramuwar gayya.

1.4. 6 Hanyar Nazarin Sassarkuwar Al'adu

Wannan hanya ta nazarin sassarkuwar al'adu ta karkata ga nazarin al'adun Ɗan'adam bisa jumlarsu, musamman ta yadda suka sassarku da juna. Makaranta ce wadda take karfafa bunkasar al'adu a bai ɗaya da ci gabansu daga lokacin duhun kai zuwa wayewar kai.

1.4. 7 Hanyar Nazarin Al'adu

Wannan hanya ta nazarin al'adu hanya ce wadda take karfafa nazarin adabi bisa al'adun al'umma a zangunan rayuwa. Masana na wannan hanya sun ayyana adabin da sunan adabin rayuwar Ɗan'adam ko adabin gargajiya. Shi wannan nazari ya game har da bayyanannar al'ada da fasaha kamar masana'antu da kayayyakin aikinsu da sauransu.

1.4. 8 Hanyar Nazarin Sauyin Al'adu

Hanyar nazarin sauyin al'adu tana kokawa ne da yadda tasirin bakin al'adu da zamananci ko birnanci yake koƙarin mamaye al'adun gida na gargajiya, masu asali. Ta wani gefen kuwa an lura da yadda mutanen kauyuka suke tururuwa zuwa

birane, su saje da al'adun ci gaba da suka taras, amma duk da haka, suna masu kiyaye al'adunsu na asali. Ashe ke nan za a ga kamar mutanen karkara na shiga birane su bar al'adunsu, amma duk da haka al'adun nasu na asali na yin tasiri gare su. Dubi ma yawancin shirye-shiryen talabijin da radiyo a birane na wakiltar manufofin karkara.

Ita dai wannan hanya tana kofarin fayyace abubuwan da suke na rayuwar birni ne da na rayuwar kauye, sannan suna karfafa ba sai adabin karkara ba ne kawai yake zama adabin gargajiya.

1.4. 9 Hanyar Nazari ta Nahiya¹⁶

Wannan hanyar nazari ta nahiya takan dubi adabi a duniyar da can da duniyar yanzu da yadda hijirar mutane take sanya hijirar adabi daga wata nahiya zuwa wata nahiya. Dorson (1972) shi ne ya karfafa wannan hanya ta nazari. Wannan yana komawa baya ga tarihin mulkin mallakar da aka yi wa Amerika daga manyan garuruwan Turai kamar Spain da France da England da Portugal. Haka kuma cinikin bayi daga kasashen bakafen fata na Afirka da Turawa suka tsayu a kai ya dafa karfafa cudanyar al'ummu da al'adu. Mutanen Turai da na Afirka sun cudanyi 'yan asalin Indiya daga wannan kasa zuwa waccan kasa a lokutan hul'ofin mabambanta. Bayan Turawa 'yan mulkin mallaka sun tabbatar da yanayin mulkinsu a nahiyoyin duniya

¹⁶ Ana ambatar wannan hanya *Hemispheric* da Ingilishi. Su kuma Larabawa suna kiran ta *Abul-Mahjar* wato adabin masu hijira daga wannan nahiya zuwa waccan nahiya.

cuɗanya da gaurayar al'adu sun kara fitowa fili da bunkasa. Irin wannan yanayi ne Amirka ta gamu da shi, ta haka ne aka sami cuɗanyar al'adu daga nahiyoi daban-daban a cikin farfajiyarta, har ma aka kasa Amirka zuwa arewa da kudu, da gabas da yamma. Dorson da almajiransa (1972) sun fahimci cewa dangane da nazarin adabin mutane masu Hijira zuwa nahiyoyi daban-daban cikin Amirka da wasu wurare yana da alfanu a gano waɗannan abubuwa:

- a) Yanayi da burɓushin tarihinsu na asali;
- b) Canje-canjen da suka samu;
- c) Tasirin al'adu nasu bisa wannan wuri da suka shiga daga bisani.

A wannan ra'ayi na nazari akwai bukatar a nazarci kowace irin sabuwar duniya da ta bulla daga bisani.

1.4. 10 Hanyar Nazari ta Yanayi¹⁷

Wannan hanya ta nazarin yanayi ba ta riga ta zama zaunanniya kamar sauran hanyoyin ba. Taron matasan masana ne daga jami'o'in Indiyawa da Pennsylvania suke koƙarin tabbatar da ita a matsayin makaranta. Suna karfafa nazarin adabi ta fuskar kunshiyarsa, kamar harshe da ɗabi'ar da aka yi magana da yadda ake sarrafa su da aiwatarwa.

¹⁷ *Wato Contextual*

1.4. 11 Hanyar Nazari ta Tsari (Kira)

Ita wannan hanyar nazari ta tsari tana karfafa kirar adabi ce wadda ta fara bulla a doron kasa tun kafin shekarar 1960 . An sami manazarta adabi waɗanda suka gabatar da ayyuka a kanta tun daga wajejen 1928 kamar Bladimir Propp daga Rasha (1928), Andre Jolles daga Jamus (1930), Lord Raglan (1936), Alan Dundes (1964) da sauransu.

Propp (1928), wanda ya fara bayyana wannan makarantar nazari ta tsarin adabi ko kirarsa yana cewa wannan nazari ya kunshi bayanin sigar labari ne dangane da ginshikansa da kuma haɗuwarsu da juna. Shi ko Dundes (1964) ya faɗaɗa wannan hanya ne ta fuska biyu; ta cewa tsarin labari na bisa jayayya ne tsakanin daidaituwa ko rashinta wato dai samu ko rashi, misali Dodo ya kwashe duk ruwan gari (a tatsuniya) rashi ne, amma wani ya kwato wa mutane samarwa ne. fuska ta biyu kuwa yana ganin ginshikan adabin labari na iya zama kashi huɗu. Kamar a tatsuniya za a iya samun:

- doka
- saba dokar
- sakamakon saba doka
- yunkurin tsira

Kyakkyawan misali a nan shi ne a Tatsuniyar Gizo da san Mutuwa. Kin amsar san shi ne bin doka, amsar kuwa keta doka ke nan, dawowar mutuwa wajen Gizo ne sakamakon saba (keta) doka, dabarar da Gizo ya yi ita ce yunkurin tsira.

1.4. 12 Hanyar Nazari ta Awon Baka

Wannan hanya ta nazarin awon baka hanya ce wadda ta funshi nazarin amsa-amon kari da hawa da saukar murya da layuka da diya duk a wakokin baka. Wanda ya kirkiro wannan hanya shi ne, Milman Parry (1935), daga bisani Albert Lord (1937, 1950, 1951), David Bynum, Nobil Pazart (1954), Besmer (1971), King (1967), Schun (1967) suka biyo baya¹⁸.

Abubuwan da akan kula da su a wannan nazari sun hada da:

- layukan dan waka;
- kulli da kari ta hanyar hawa da sauka da saukar sauka;
- amsa-amon kari;
- takidi;
- rerawa;
- gidan dara na kari;
- da sauransu.

¹⁸ Dangane da adabin wakar baka ta Hausa kuwa an sami waxanda suka rayar da wannan nazari kamar Xandatti Abdulqadir (1975) da Muhammad Sani Ibrahim (1983) da Sa'idu Muhammad Gusau (1983,1995,2005) da sauransu.

Ba a waka kawai ba har a labaru an yi kofarin gwada
wannan hanya ta bin rukunonin jumlon.

2

TARIHIN GINUWAR NAZARI DA FEDE ADABIN HAUSA

Wannan babi ya bibiyi tarihin nazarin adabin Hausa dangane da zamunansa mabambanta. An yi tsokaci ta fuskar wanzuwar nazarin adabi a al'ummar Hausawa tun daga lokacin zaman dauri na maguzanci da bayan saduwar kasar Hausa da addinin Musulunci zuwa wannan lokaci da ake ciki. Har wa yau an zo da makarantun da ake da su na nazari da koyar da Hausa, da manya da kanannan malamai da suka yi fice wajen koyar da Hausa. Daga nan aka rufe babin ta kawo jerin gwanon sunayen wasu shahararrun mutane da suka taimaka wajen bunkasawa da habaka ayyukan Hausa.

2.1 Lokacin Zaman Farko (Maguzanci)

Al'ummar Hausawa zaunanniyar al'umma ce, dadadɗiya, mai cikakkiyar hanyar rayuwa, mai dadadɗun al'adu ingantattu wadda a ko da yaushe take fokarin watsi da munanan al'adu. Adabin al'umma, musamman adabin baka, tare yake tafiya da hanyar rayuwa, yana mai sarrafa ta tare da ajiye ta yadda ya dace. Ba za a iya tabbatar da lokacin da al'ummar Hausawa ta kafu ba, ko a tsakanin malaman tarihi ba a sami daidaitaccen ra'ayi ko madogara a kan haka ba. Ana jin 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 daban-daban. Daga nan ne kuma aka

sami kirare-kirare da waƙoƙin noma da na sana'o'i da tatsuniyoyi da labarum gargajiya da sauran sassan adabin baka.

Wasu masu bayyana yanayin kasar Hausa a lokacin zaman farko na da'awar mutanen da suke zaune a wannan farfajiya Maguzawa ne, masu bauta wa dodanninsu da sauran tsafe-tsafensu na gargajiya. Farauta da mayar da hankali bisa al'adun gargajiya su ne abubuwan da aka rinjaya bisa hidimar yin su. A irin wannan lokaci da ba a tabbatar da iya rubutu da karatu ba, ba za a iya tabbatar da samuwar wani yanayin nazari adabin Hausa ba, musamman a wannan lokaci na ƙoƙarin samar da ayyukan adabi ne, balle a ce a yi musu nazari.

2.2 Lokacin Zuwan Musulunci

Bisa dukan alamu mutanen da suke zaune a kasar Hausa kafin zuwan addinin Musulunci ba su iya wani rubutu da karatu ba ko kuma a iya cewa, kamar yadda wasu suke gani, ba a tabbatar da kyautace iya rubutu da karatu ba. Amma akwai bayanin Malam Aminu Kano da yake cewa akwai furbushi da alamun Hausawa sun taɓa iya rubutun Yunananci (Greek). Ya ci gaba da cewa a wani lokaci can da daular Yunanawa ta bunkasa ta shigo har kasar Hausa, har mutane Girkawa suka sami yawata wasu garuruwan kasar Hausa kamar Kano. Daga wannan zuwa ne rijiyar Akwa ta sami sunanta, kuma akwai wani rubutu da aka yi a harshen Hausa, amma cikin haruffan Girkanci (Greek) a gidan kayan tarihi na London. Wannan na nuna wataƙila Hausawa sun yi wani rubutu kafin zuwan Larabci, sai dai bai iso gare mu daidai wa daidai ba.

Musulunci ya shigo kasar Hausa, sannu a hankali a manya da kananan garuruwan Hausa bisa ayyanannun lokuta har zuwa lokacin da ya game farfajiyar kasar Hausa baki daya. Musulunci ya sadu da wannan kasa 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 wafanda suka ci gaba da yada shi tare da bunkasa shi. A wata ruwaya ana cewa Musulunci ya shiga wannan kasa a daidai karni na na goma sha daya (K11) zuwa na goma sha uku (K13). Kungiyoyin mutane masu yawon yada addinin Musulunci ko masu kai ziyarce-ziyarce sun shigo wannan kasa tun a wajajen karni na goma sha huɗu (K14). Daga cikinsu akwai kungiyoyin Fulani daban-daban kamar Wangarawa (Mallawa) daga kasar Mali da Torankawa daga Futa-Toro cikin kasar Senegal da sauran nau'o'insu. Akwai kuma mutane masu yawon yada Musulunci irin su Al-Maghili da Al-Sayudi da makamantansu da suka shigo wannan kasa ta Hausa.

Domin haka, a tsakanin karni na goma sha uku (K13) zuwa goma sha bakwai (K17) an fara samun cudanya tsakanin al'adun Hausawa da na Larabawa. A wannan lokaci Hausawa sun dukufa wajen koyon karatu da rubutu cikin harshen Larabci. Bayan da suka gogu, suka fware da rubutu da karatu na Larabci, sai suka yi kofari kirkiro rubutun Ajami ta amfani da haruffan Larabci. Kamar yadda Farfesa Neil Skinner (1980) ya bayyana an fara amfani da matakan kirkiro rubutu na Ajami daga kofarin rubuta suna da garuruwa. Daga nan, ya daɗa bunkasa ta hanyar karatun allo. Wasu na ganin rubutun Ajami tsohon abu ne, an fara tunaninsa tun a tsakanin karni na goma sha huɗu (K14) zuwa karni na goma sha biyar (K15) ko karni na goma sha biyar

(K15) zuwa karni na goma sha bakwai (K17). Amma wasu na fadin rubutun Ajami ya samu ne a wajejen karni na goma sha bakwai (K17) zuwa karni na goma sha takwas (K18), wasu kuwa sun ce a tsakanin karni na goma sha takwas (K18) zuwa karni na goma sha tara (K19). Malam Aminu Kano ya fi ba da goyon baya bisa ra'ayin rubutun Ajami ya faru ne tun a wajejen karni na goma sha huɗu (K14), in ma ba karni na goma sha uku (K13) ba.

Tun daga lokacin da addinin Musulunci ya shigo kasar Hausa da samuwar rubutun Ajami har zuwa karshen karni na 18 an sami ayyukan haɓaka adabin Hausa. A wannan lokaci ne aka sami bullowar rubutattun waƙoƙin 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 ɗan Malam Jibrin da Malam Shi'itu ɗan Abdurra'uf da sauransu ana ganin sun rubuta waƙoƙin Hausa cikin ajami a daidai karni na goma sha bakwai (K17)¹⁹.

Har zuwa wannan lokaci, nazarin adabin Hausa da ma'anar fiɗa ko yin tsokaci bai kankama sosai ba, ba a sami hanyar nazari da aka fito da ita ba.

2.3 Lokaci na Daular Usmaniyya (Karni na 19)

A tsakiyar karni na goma sha takwas (K18) a daidai shekara ta 1754 aka haifi Shehu Usmanu Danfodiyo. Shehu

¹⁹ Domin qarin bayani dubi *Hausa a Rubuce: Tarihin Rubuce-Rubuce Cikin Hausa* (1988) na Ibrahim Yaro Yahaya, shafi na 13-48.

Usmanu Bafilatani ne daga cikin kabilar Torankawa wafanda suka fito daga Futa-Toro ta Senegal. Gidansu gidan ilmi ne, ya tashi a tsakanin iyaye da kakanni masu ilmi. Ya koyi ilmi inda Allah ya yi masa baiwa da sanin dangogin ilmin addinin Musulunci. Saboda ilminsa da tsoron Allah da yake da shi ya sami faukaka da shahara, ya kuma sami karbuwa tsakanin al'ummar da yake a cikinta. A wannan lokaci ya lura da mutane na yi wa Musulunci rikon sakainar kashi, sarakunan kasar ba su mayar da hankali ga tsayar da adalci tsakanin talakawansu ba, kasar cike take da aikata ayyukan masha'a da sharholiya da wafofin hululu na kade-kade da sauransu. Saboda wafannan dalilai da wasunsu, Shehu Usmanu da mabiyansa suka yi kokarin tsayar da jihadi don tsabtace addinin Musulunci. Sun yi wannan gagarumin aiki a tsakanin shekara ta 1804 zuwa 1810. Bayan da aka gama jihadi na yake-yake, sai aka tsayar da daula ta Musulunci sahihiya tagari wadda daga bisani aka fi sani da Daular Usmaniyya. Daga nan, aka kara wa jihadi karfi ta hanyar rubuce-rubuce da fafadafa cikin fannonin ilmin addinin Musulunci.

A wannan daula ta Usmaniyya ayyukan adabin Hausa sun dafa habaka, duk da yake wasu sassan adabin baka na gargajiya ba su sami ci gaba da rayuwa ba. A wannan lokaci wafofin Hausa rubutattu cikin Ajami suka sami bunkasa matuka, suka sami ranar shanya garinsu. An sami marubuta wafofi da yawa, daga cikinsu akwai:

Shehu Usmanu Danfodiyo
Abdullahin Gwandu
Muhammadu Bello

Muhammadu Tukur
Abdulsalami Bagimbine
Isan Kware
Muhammadu Buhari
Nana Asma'u
Abubakar Atiku
da sauransu

Rubuta wakofiki a lokaci na jihadi da bayansa wato a karni na goma sha tara (K19) ya bazu ba a kasar Sakkwato ba, a'a, har zuwa wasu garuruwa kamar Kano da Katsina da Zariya da Daura da Bauchi da sauran manyan garuruwan Hausa.

Bayan rubutattun wakofiki, an sami wasu ayyuka kamar rubuta littattafai da yi musu sharhi da hudubobi a lokacin sallar Juma'a ko tarukan radin suna ko daurin aure. An kuma sami marubuta, musamman a majalisun umara'u da kotunan shari'a ta fuskar alkalai da wajen malamai a makarantun soraye (na zaure) da sauran ayyukan ilmi.

Nazarin irin wadannan ayyukan kuwa da yi musu ta'aliki ya fara bulla ne tsakanin malamai da almajirai da makafi da saura masu yin bara.

Malamai sukan dinga fassara wa dalibansu hakifanin matanin wadannan ayyuka ta yadda za su fahimci ma'ana da luggar kalmomi irin wadanda suke fitowa na Hausa ko na Larabci da ba kowane mutum ya mayyaze (rarrabe) da su ba.

Ta fuskar almajirai da sauran makafi kuwa suna kofarin haddace su ne, musamman wakofiki su dinga yin bara da su. A lokacin da suke haddar nan sukan tsarma fahimtarsu, ta yi wa

wakoƙin sharhi don saukaƙawa da saurin fahimtar da masu sauraro.

Kamar yadda aka gani kafin zuwa Musulunci adabin Hausa ba rubutacce ne ba, adabi ne na baka wanda ake koƙarin kiyaye shi ta hanyar haddacewa, akan yada shi ta hanyar labarai da tatsuniyoyi da rera waƙoƙi da kaƙe-kaƙe da sauransu. Amma bayan Musulunci ya bayyana wannan fasa aka sami 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 waƙoƙin Larabawa da kalmominsu da luggoginsu da ra'ayoyinsu da sauransu aka shiga tsara rubutaccen adabi.

2.4 Lokacin Zuwan Turawa (Karni na 20)

Bincike ya amince cewa tun wajejen karni na goma sha bakwai (K17) zuwa karni na goma sha takwas (K18) Turawa iri daban-daban na bincike da na mishan da na ciniki suka dinga shigowa Afirka. Da yawa daga cikin irin waƙannan Turawa sun shigo kasar Hausa kuma sun yi rubuce-rubuce game da Hausawa da al'adunsu da kuma kasar Hausa. A daidai farkon karni na ashiri (K20), a shekarar 1900, Turawan mulkin mallaka suka bayyana manufarsu ta fwaƙe mulkin kasar Hausa daga hannun 'yan kasarta. Kafin mulki ya tabbata a gare su, sai da suka yi yaƙi 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 shirye-shirye irin nasu da dama, daga cikinsu ne suka kawo wa

wannan ƙasa yanayin rubutun boko ta amfani da bakaken Ingilishi, suka kafa makarantu don koyar da rubutu da karatu na sha'anin boko, suka zo da hanyoyin tsarin mulkinsu da kuma wasu dangogin ilmi daban-daban.

2.4.1 Ayyukan Turawa Game da Adabin Hausa

Turawa sun fi mayar da hankali ga samar da littattafan zube na ƙagaggun labarai da aikace-aikacen fassara, musamman littattafan da za a yi amfani da su wajen koyarwa a makarantu.

Amma Turawan mishan da na ciniki tun a wajejen ƙarni 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 ƙasar Hausa shahara a harkar tattara adabin Hausa, ya wallafa littattafai shahararru har guda goma sha biyar (15), daga cikinsu akwai: *Magana Hausa* da *African Proverbs* da *Tales and Historical Fragments*.

- C.H. Robinson kuwa ya rubuta: *Specimens of Hausa Literature* a shekarar 1896.

- Frank Edger (1911) *Littafi na Tatsuniyoyi na Hausa*, Belfast.

- R.S. Fletcher (1912) *Hausa Sayings and Folklore*, London.

- R.S. Rattary (1913) *Hausa Folklore (Kundaye Biyu)*; OUP London.

- A.J.N. Tremoarne (1913): *Hausa Supersitition and Customs*, Frank Cass.

A farkon al'amari, yawancin ayyukan da Turawa suka yi sun gabatar da su ne cikin harshen Turanci, sannan ba tare da bayyana ainihin tushen bayanansu ba. Ta irin wannan bincike ne, Skinner (1980) ya rarraba labarun Hausa zuwa nau'o'i kamar haka:

Labaran dabbobi;

Labarun nishafi da ban dariya;

Labarun da'a da tarbiyya;

Labarun hulfa da zaman iyali;

Almara;

Labarun hukunci da sulhu;

Labarun jaruntaka da sauransu.

Yahaya (1988) ya bayyana haka, kuma ya dafa ayyana cewa tun daga tsakiyar karni na goma sha tara (K19) har zuwa farkon karni na ashirin (K20) an tattara adabin Hausa kamar haka:

Labaran Zube- 1220

Karin Maganganu (Zantukan Hikima) – 3212

Kacici-Kacici- 182

Sauran tarkacen adabin Hausa – 603

Ta wannan hanya ce aka gabatar da ayyuka da yawa a kan adabin Hausa, har aka sami damar kwatanta azuzuwa da sigogin adabin Afirka baki ɗaya. Daga nan kuma Turawa suka kirkiro hanyoyi da dabarun nazarin adabi waɗanda da sannu-sannu suka game duniya. Daga cikin Turawan da suka shahara a wannan fage akwai R.M. Dorson (1972) da Finnegan(1970) da Ruth da sauransu.

2.5 *Ayyukan 'Yan Kasa a Makarantu*

Kafin zuwan Turawa da mulkinsu na mallaka an sami Hausawa suna rubuta Hausa ne ta hanyar rubutun ajami. Amma zuwan Turawa wannan kasa ya kawo wani kari ga rayuwar Hausawa, musamman ta yadda suka kirkiro rubutun bokon Hausa daga haruffan Ingilishi irin na Romawa. Daga nan Hausawa suka rungumi wannan sabon ilmi aka mayar da hankali ga koyonsa. Bayan da aka kware a cikin rubutun boko, sai Hausawa da yawa suka shiga rubuce-rubuce cikin boko. Ke nan daga cikin abubuwan da zuwan Turawa ya kawo dangane da rayuwa waɗanda suka shafi tunanin Hausawa da rubuce-rubucensu akwai kafa makarantu tun daga na koyon ilmin yaƙi da jahilci da aka shirya don koyar da iya rubutu da karatu da sha'anin mulki, da na Firamare, daga bisani, zuwa na sakandare da jami'o'i.

Turawa sun kafa makarantu na farko a manyan garuruwan kasar Hausa kamar Sakkwato (1906) da Zariya

(1907) da Kano (1909). Harshen da aka yi amfani da shi wajen koyarwa shi ne harshen Hausa. An ci gaba da inganta hanyar rubutun boko ta farko wadda su Schon suka kirkiro, sannan aka yi yekuwar samar da littattafan Hausa don koyarwa tun daga shekarar 1933. A wannan lokaci aka karfafa rubutun zube na kagaggun labarai (1930-1959), aka kakkafa hukumomi na haɓaka rubuce-rubuce kamar Hukumar Fassara da Hukumar Talifi da Kamfanin Gaskiya da Hukumar NORLA da sauransu. Har wa yau an yi kokarin shirya gasa tsakanin 'yan kasa marubuta. An samar da littattafai da yawa kamar su *Ruwan Bagaja* da *Shehu Umar* da *Jatau na Kyallu* da *Magana Jari Ce*, da *Gandoki* da *Ikon Allah* da *Dare Dubu da Daya* da *Hausawa da Makwabtansu* da sauran littattafai masu yawa.

Duk da wannan matsayi da adabi ya samu na ci gaba da bunƙasa bai da wata tsararriyar hanya ta nazari wadda ta wuce koyon rubutu da karatu da tattara ayyukan adabi. Shi wannan nazari bai kankama ba sai bayan da aka kafa jami'o'i, musamman bayan buɗe Jami'ar Ahmadu Bello a Zariya (1960) da Kwalejin Abdullahi Bayero a Kano (1960).

2.5.1 Makarantar Kano; Jami'ar Bayero

Wannan makaranta ta Kano an fara buɗe ta ne a shekarar 1960 da sunan Kwalejin Ahmadu Bello. A shekara ta 1962 aka mayar da ita karƙashin Jami'ar Ahmadu Bello Zariya, sai kuma aka juya mata suna zuwa Kwalejin Abdullahi Bayero. A 1975 ta sami wani ɓangare na matsayin jami'a, amma a 1977 ta zama cikakkiyar jami'a da sunan Jami'ar Bayero, Kano.

Turawa su ne suka fara koyar da Hausa a wannan makaranta inda suka nuna sha'awarsu ga nazarin harshen Hausa a fannoninsa mabambanta, musamman harshe da adabi da wasan kwaikwayo. Wannan ya sa koyar da Hausa ya zamanto cikin harshen Ingilishi, maimakon harshen Hausa. Kuma ga Ingilishi shi ne harshen da gwamnati take amfani da shi a Nijeriya. Jami'ar Bayero ta zama cibiyar farko ta nazari da koyar da Hausa. Koyar da Hausa cikin harshen Ingilishi ya ci gaba har zuwa wajejen 1970 zuwa 1974 inda wasu masu nazarin Hausa 'yan kasa suka fara tunanin sauyi. Daga nan ne aka shiga fassara wasu kalmomi, musamman na fannin adabi zuwa Hausa. A shekarar 1972 Cibiyar Nazarin Harsunan Nijeriya ta shirya wani taro inda ta gayyaci ra'ayoyin mutane game da yadda za a fassara wasu kalmomin da ake amfani da su wajen nazarin adabin Ingilishi da na Larabci. Malamai da suka ba da gudunmuwa a wannan lokaci sun hada da Farfesa Dalhatu Muhammad wanda ya rubuta makala mai suna '*A Bocabulary of Literary Terms in Hausa*' wadda aka buga a cikin *Harsunan Nijeriya III* a 1973. Farfesa M.K.M. Galadanci ya yi kokarin fassara kalmomin nazarin da za a riƙa amfani da su wajen nazarin nahawu da nazarin karin waƙa. Farfesa Dandatti Abdulkadir ya taimaka wajen samar da kalmomin nazarin adabin Hausa. Farfesa Bello Sa'id da Farfesa Abdulkadir Dagambo sun taimaka ainun wajen samar da kalmomin nazarin adabin Hausa, musamman fannin nazarin rubutacciyar waƙa da hanyoyin yi mata fida ko tarƙe. Wannan Jami'a ta Bayero Kano ta taka muhimmiyar rawa ainun wajen koyar da Hausa. An sami 'yan kasa waƙanda suka zama malamai suka kuma taimaka wajen wannan aiki har ake ganin su ne suka zama iyaye na nazarin harshe da adabi da al'adun

Hausawa. Za a iya karkasa waɗannan malamai zuwa zanguna da rukunoni mabambanta kamar haka:

(i) *Rukunin Turawa*

Farfesa D.W. Arnott
Farfesa Neil Skinner
Farfesa M. Hiskett
Farfesa Russel G. Schun
Linda Dresel
Farfesa Krishna Rayan
Farfesa Grahm Furniss
Farfesa Carnirou
Farfesa Fremont Edward Besmer
Farfesa Philip Jaggar
Farfesa Kirk-Greene
Farfesa Paul Newman, Shugaban fassaro kalmomin
nazari daga Ingilishi da Larabci zuwa Hausa
Dr. Rodana Ma Newman

(ii) *'Yan Kasa Rukuni na Daya (1964-1970)*

Farfesa M.K.M. Galadanci	- Harshe
Farfesa Dalhatu Muhammad	- Adabi
Farfesa Dandatti Abdulkadir	- Adabi
Farfesa Dauda Bagari	- Harshe
Farfesa Abba Rufa'i	- Harshe
Mal. Isa Ahmad Kurawa	- Harshe
Farfesa Ibrahim Mukoshy	- Harshe
Malam Gidado Bello	- Adabi

(iii) *'Yan Kasa Rukuni na Biyu (1970-1972)*

Farfesa Ibrahim Yaro Yahaya - Adabi da Al'adu

(iv) *'Yan Kasa Rukuni na Uku (1973-1975)*

Farfesa Bello Ahmad Salim - Harshe
Farfesa Abdulkadir Dangambo - Adabi da Al'adu
Farfesa Bello Sa'id - Adabi
Dr. M.M. Garba - Harshe
Dr. Ahmadu Bello Zariya - Harshe
Farfesa Usman Hassan - Adabi da Al'adu
Farfesa Ma'azu Sani Zariya - Harshe
Dr. Habib Ahmad Daba - Adabi
Farfesa Abdu Yahya Bichi - Adabi da Al'adu
Farfesa Maikudfi Karaye - Adabi

(v) *'Yan Kasa Rukuni na Huƙu (1976/1980)*

Malam Muhammadu Sani Ibrahim - Adabi da Al'adu
Malam Muhammad Balarabe Umar - Adabi da Al'adu
Dr. Sammani Sani - Harshe
Farfesa Isma'ila Junaidu - Harshe
Malam Habibu Sani Babura - Harshe
Malam Muhammad Wada Hamza - Adabi
Mal. A.G. Dantsoho Abdullahi - Harshe
Mal. Abdullahi Umar Kafin Hausa - Adabi da Al'adu
Dr. Tanimu Musa 'Yar-Adua - Adabi da Al'adu
Dr. Usman Usaini Fagge - Harshe

Farfesa Sa'idu Muhammad Gusau - Adabi da Al'adu
Dr. Ahmad Magaji - Al'ada da Adabi
Malam Muhammad Babanzara
Hassan -Adabi
Farfesa Isa Mukhtar -Adabi

Bayan waƙannan akwai wasu rukunonin malamai 'yan
ƙasa waƙanda suka biyo baya da za a iya ambata da rukuni na
biyar(1981 zuwa yau):

Dr. Abdullahi Bature - Harshe
Farfesa Mukhtar Abdulkadir Yusuf - Harshe
Dr. Aminu Lawan Auta - Adabi
Dr. Aliyu Musa - Adabi
Dr. Muhammad Tahar Adamu -Al'adu
Dr. Aliyu Mu'azu -Al'adu
Dr. Umma Ado Abbas -Al'adu
Dr. Hafizu Miko Yakasai - Harshe
Dr. Yakubu Magaji Azare -Harshe
Dr. Halima Abdulkadir Dangambo -Adabi
Malam Abdurra'uf Tukur - Adabi da Al'adu
Malam Murtala Garba Yakasai -Al'adu

Daga cikin waƙannan rukunoni na masu nazari a Jami'ar Bayero akwai waƙanda suka fi mayar da sha'awarsu bisa nazarin waƙa daƙa rubutacciya ce ko ta baka wasu kuma sun ƙauki sassa na adabin zube na baka ko rubutacce suka daƙa baza himma a kai. Wasu kuma sun ƙauki sashen wasan kwaikwayo suka zurfafa bincike a cikinsa. Daga cikinsu akwai:

Farfesa Dandatti Abdulkadir	- Nazarin Sigogin Waƙa
Farfesa M.K.M. Galadanci	- Nazarin Karin Waƙa
Farfesa Dalhatu Muhammad	- Nazarin Waƙa
Farfesa Abdulkadir Dangambo	- Nazarin Adabin Hausa
Farfesa Bello Sa'id	- Nazarin Waƙa
Malam Muhammadu Sani Ibrahim	- Nazarin Adabin Baka
Malam M. Balarabe Umar	- Nazarin Waƙa
Farfesa S. M. Gusau	- Nazarin Adabin Baka
Dr. Ahmad Magaji	- Nazarin Adabi da Al'adu
Dr. T.M. 'Yar-Aduwa	- Nazarin Wasan Kwaikwayo
Farfesa Isa Mukhtar	- Nazarin Kagaggun Labarai

da sauransu

2.5.2 Makarantar Zariya

Jami'ar Ahmadu Bello Zariya (1975-)

Jami'ar Ahmadu Bello Zariya ita ce ta zama ta biyu a fannin bukasa koyar da harshen Hausa da adabi da al'adu a farkashin Sashen Koyar da Harsunan Nijeriya da na Afirka wanda aka kafa a shekarar 1975. Wannan sashe ya mayar da hankali wajen koyar da Hausa, musamman fannin adabin baka inda har aka rayar da wani bangare da ake kira *Taskar Fasahar Baka*²⁰. Komawar Farfesa Dalhatu Muhammad daga Jami'ar Bayero, Kano zuwa wannan sashe ya taimaka ainun, musamman yadda nazarce-nazarce da kirkire suka dafa yawaita. Daga cikin malamai na wannan makaranta akwai:

Farfesa Dalhatu Muhammad	- Adabi
Farfesa Muhammad Hambali Jinju	- Harshe
Dr. A.B. King	- Adabi
Mal. Gidado Bello	- Adabi
Mal. Rabi'u Muhammad Zarruk da Adabi	- Harshe
Mal. Abubakar A. Kafin Hausa	- Adabi
Dr. Bello Yaro Sodangi Alhassan	- Harshe

²⁰ Wato *Oral Decumentation Centre*, Department of Nigerian and African Languages, Ahmadu Bello University, Zaria.

Mal. Adamu Ibrahim Malumfashi	- Adabi da Al'adu
Dr. Magaji Tsoho Yakadawa	- Adabi
Farfesa Munnir Mamman	- Harshe
Dr. Abdullahi Garba Wurma	-Harshe
Farfesa Umaru Balarabe Ahmed	²¹ - Adabi da Al'adu
Fafesa Muhammad Lawal Amin	- Adabi
Dr. Salisu Garba Kargi	- Harshe
Malama Rabi Garba	-Harshe da Adabi
Mal. Rabi'u Muhammad Tahir	-Harshe da Adabi
Malama Hauwa Muhammad Bugaje	-Adabi

2.5.3 Makarantar Sakkwato

Jami'ar Usmanu Danfodiyo Sakkwato (1975-)

Wannan Jami'a ta Usmanu Danfodiyo an buɗe ta ne a shekarar 1975. Ita ma ta bayar da muhimmiyar gudunmuwa wajen nazarin adabin Hausa. Yawancin malamai na wannan Jami'a sun yoƙaura ne daga Jami'ar Bayero ta Kano ko kuma sun yi karatu a cikinta. Daga cikinsu akwai:

²¹ Farfesa U. B. Ahmed a wajejen 2007 bayan da aka buɗe Sashen Koyar da Hausa a Jami'ar Jihar Kaduna, sai aka nemi ya shugabance shi don ya yi masa fandisho mai nagarta.

Adabi	Farfesa Ibrahim Mukoshy	- Harshe da
	Farfesa Muhammad Dauda Bagari	- Harshe
	Farfesa Muhammad Hambali Jinju	- Harshe
	Farfesa M. Hiskett	- Adabi
	Farfesa Haruna Abdullahi Birniwa	- Adabi
	Farfesa Abdullahi Bayero Yahya	- Adabi
	Farfesa Atiku Ahmed Dunfawa	- Adabi
	Farfesa Ibrahim M. A. Malumfahsi	- Adabi
	Farfesa Aliyu Muhammad Bunza	- Al'adu
	Farfesa Salisu Ahmed Yakasai	- Harshe
	Mal. Mahbub Amin Alkali	- Adabi
	Mal. Dayyabu Miko Diso	- Harshe
	Dr. Hamza A. Ainun	- Adabi
	Mal. Ahmed Abdullahi Sokoto	- Adabi
	Dr. Ibrahim S.S. Kontagora	-Al'adu
	Dr. Bello Bala Usman	- Adabi

da sauransu

A wannan Jami'a akwai manyan sassa na bunkasa nazarin harshen Hausa da adabi da al'adu guda uku wato Sashen Koyar da Harsunan Nijeriya da Cibiyar Nazarin Hausa da Hukumar Fassara ta Jekadiyar UNESCO.

2.5.4 Makarantar Maiduguri

Jami'ar Maiduguri (1975-)

An kafa wannan jami'a ta Maiduguri a shekarar 1975, ita ma an buɗe Sashen Koyar da Ilimin Harsuna a cikinta. Daga cikin manazarta na wannan makaranta akwai:

Farfesa Abdulhamid Abubakar	- Harshe
Farfesa Ahmad Baba Tela	- Harshe
Farfesa Andrew Haruna	-Harshe
Farfesa Mustapha Abba	-Harshe
Dr. Muhammad Mu'azu	-Harshe
Farfesa Balarabe Zulyadaini	- Adabi
Dr. Garba Adamu	-Adabi
Dr. Ai'sha Iya Muhammad	-Harshe
Farfesa Muhammad Munkaila	-Harshe
Mal. Rabi'u Musa	- Adabi

Mal. Buhari Ibrahim Maigari Harshe	- Adabi da
Mal. Muhammad Shu'aibu	-Adabi
Mal. M. Abdulwahab	-Adabi

2.5.5 Sauran Makarantu

Bayan waƙannan manyan makarantu da suka kafu a jami'o'in Kano da Zariya da Sakkwato da Maiduguri, akwai wasu kananan makarantun nazarin harshe da adabi da al'adun Hausa waƙanda suka biyo sawunsu. Akwai ma'aikatarun ilimi a jihohi da manyan makarantun horon malamai da kwalejojin ilimi da makarantun share fagen shiga jami'a da sauransu. Daga cikin malaman da suka fito fili a irin waƙannan makarantu akwai:

Alhaji Garba Sa'ad (Ma'aikatar Ilimi, Kano)	-Adabi
Mal. Alhassan M. Dawaki (Ma'aikatar Ilimi, Kano)	-Adabi
Mal. Yusuf Yunusa (Ma'aikatar Ilimi, Kano)	-Adabi da Al'adu
Malam Salisu A. Sadi (F.C.E (T), Gusau)	- Harshe
Malam Haruna Bungudu (F.C.E (T), Gusau)	-Al'adu
Malam Sani Aliyu Soba (F.C.E (T), Gusau)	- Adabi da Harshe
Mr. Calbin Y. Garba (Kwalejin Ilimi, Kano)	-Harshe da Adabi
Mal. Abdullahi Hamma Misau (Kwalejin Ilimi, Azare)	- Harshe

Mal. Ja'afaru Ayuba (Kwalejin Fasaha, Katsina) -Harshe

Dr. Garba M. Gital (Bauchi) -Harshe

Mal. Bashir Ibrahim Sharifai (Ma'aikatar Ilmi, Kano) -Adabi

Mal. Usman Abdullahi Binanci (Kwalejin Ilmi, Sakkwato) -Harshe

Dr. Aliyu Muhammad Ambursa
(Kwalejin Ilmi, Sakkwato) -Adabi da Harshe

Mal. Umaru Zagga (Kwalejin Ilmi, Sakkwato) -Harshe da Adabi

Malama Zahra'u Ibrahim Waya
(Polytechnic Kaduna) - Adabi
da Harshe

Mal. Umaru Rabi'u Dankiri - Adabi

Mal. Ibrahim Garba Satatima (F.C.E, Kano) - Adabi

Mal. Abdullahi Asiru (ASIL, Kano) -Adabi da Al'adu

Mal. Aliyu Hudu Sulaiman
(Kwalejin Ilmi, Kumbutso) -Adabi da Al'adu

Mal. Usman Ibrahim (Kwalejin Fasaha, Sokoto) -Adabi da
Al'adu

Mal. Danjuma Maigari Salihu - Adabi
da sauransu

Daga bisani kuma an bubbuƙe wasu jami'o'i a wasu jihohin Nijeriya waƙanda wasu daga cikinsu suka kakkafa sassan koyar da harshen Hausa. Daga cikin waƙannan jami'o'i sababbi akwai Jami'ar Musulunci ta Katsina da Jami'ar Jihar Katsina da Jami'ar Jihar Nassarawa da Jami'ar Jihar Kabi da Jami'ar Jihar Kaduna da sauransu. Ga sunayen wasu malamai da suke koyarwa da nazarin Hausa a waƙannan Jami'o'i:

Malam Muhammad Bashir Yusuf, Jami'ar Jihar Nassarawa	- Adabi
Malam Bashir Aliyu Sallau Safana, Jami'ar Jihar Katsina	-Al'adu
Malam Aminu Galadima atagarawa Jami'ar Jihar Katsina	-Harshe
Malam Mustapha Shu'aibu Jami'ar Jihar Katsina da sauransu	-Adabi

Daga cikin waƙannan shahararrun manazarta ne aka sami waƙanda suka gina tare da daɗa rayar da makarantun nazarin adabin Hausa, suka kuma bullo da dabaru da hanyoyin yi wa adabi nazari da tsokaci da tarke da fiɗa da ta'aliƙi da sharhi na zamani. Su waƙannan hanyoyin nazari na zamani da aka fito da su a makarantunsu daban-daban sun kunshi sanabe-sanabe da kaƙale-kaƙale da tsokace-tsokace da nufin ayyana kyawon adabin Hausa ko muninsa, zaƙinsa da balagarsa da karsashinsa ko ɗacinsa da laminsa.

Mazauwa nazarin adabin Hausa sun yi la'akari da hanyoyin nazarin adabin Larabawa da na Turawa, sannan da tasirin zamananci bisa adabin kansa da sauransu suka kirkiro hanyoyinsu. Amma saboda rashin musayar ra'ayoyi sosai da sosai akan sami bambance-bambance tsakanin waƙannan hanyoyin nazari na waƙannan malamai. Ta haka ne kusan kowane manazarci ya fi dogara ainun bisa hanyar nazarin da ya shimfiɗa. Ba a sami daidaito bisa ga waƙannan hanyoyi da kalmomin nazarin adabin da ake amfani da su a makarantu ba, sai daga bisani²². Akwai kuma wasu muhimman matakan nazarin adabin Hausa da yawancin manazartan farko da na yanzu suka amince da su kuma suna amfani da su.

²² A halin yau (2008) an sami tsararriyar hanya ta nazarin rubutacciyar waƙa wadda Farfesa Abdulqadir Xangambo ya shirya tun da jimawa a littafi mai suna *Xaurayar Gadon Fexe Waka (Sabon Tsari)* 2007. Akwai kuma littafin *Jagoran Nazarin Waƙar Baka* (1995) wanda Sa'idu Muhammad Gusau ya tattara dabaru da hanyoyin nazarin waƙar baka a cikinsa. Malam Tanimu Musa'Yar-Aduwa shi kuma ya shirya hanyar nazarin wasan kwaikwayo na Hausa a littafi mai suna *Wasan Kwaikwayo na Hausa: Yanaye-Yanayensa da Sigoginsa* (2008). Sai kuma Farfesa Isa Mukhtar ya tsara hanyar nazarin qagaggun labarai a littafi mai suna *Jagoran Nazarin Jagaggun Labarai* (2004). Duka waxannan ayyuka qari ne a kan ayyukan da ake da su dangane da kalmomin nazarin adabi da harshe da al'adu da suka haxa da littafin *Kevavvun Kalmomin Nazarin Hausa (Hausa Metalanguage)* da "A Vocabulary of Literary Terms in Hausa" a cikin *Harsunan Nijeriya III* (1973) da sauransu.

2.6 *Wasu Manazarta Adabin Hausa*

Wasu daga cikin malaman da suka taimaka wajen fito da hanyoyi da dabarun nazarin adabin Hausa sun hada da:

Farfesa Dalhatu Muhammad - Nazarin waka, tare da kalmomin Nazarin adabi

Farfesa M.K.M. Galadanci - Nazarin karin waka

Farfesa Dandatti Abdulkadir - Nazarin waka

Farfesa Ibrahim Mukoshy - Nazarin Adabin baka, musamman tatsuniya

Farfesa Ibrahim Yaro Yahaya - Nazarin adabi

Farfesa Bello Sa'id - Nazarin waka

Farfesa A. Dangambo - Nazarin Adabi. Ya fito da:

-*Gadon Fede Waka*

-*Daurayar Gadon Fede Waka*

-*Gadon Fede Adabin Hausa*

Dr. A.B. King - Nazarin wakar baka

Mal. M. S. Ibrahim - Nazarin Adabi da al'adun Hausawa

Farfesa Sa'idu Muhammad Gusau - Nazarin wakar baka,

ya fito da *Jagorar Nazarin Wakar*

Baka wanda ya kunshi dabaru

da

hanyoyin fede wakar baka ko yi

mata tarke da tsokaci

Farfesa Abdullahi Bayero Yahya - Nazarin waka

rubutacciya da ta baka

Farfesa Isa Mukhtar - Nazarin Kagaggun Labaran Hausa

Malam T.M.'Yar-Aduwa - Nazarin Wasan Kwaikwayo na

Hausa

2.7 Wasu da Suka Bunkasa Ayyukan Hausa

Wasu daga cikin shahararrun mutane, masana da manazarta da masu kishin harshen Hausa wadanda suka samar tare da habaka ayyukan inganta Hausa sun hada da:

Sarkin Daura Alhaji Muhammadu Bashar

Sarkin Kano Alhaji Dr. Ado Abdullahi Bayero

Sheikh Abubakar Mahmud Gumi

Sheikh Muhammad Nasiru Kabara

Sheikh Dahiru Usman Bauchi

Malam Yahaya Gusau

Sheikh Halliru Binji

Alhaji Dr. Abubakar Imam

Alhaji Na'ibi Sulaiman Wali

Alhaji Yusufu Maitama Sule, Danmasanin Kano

Waziri Alhaji Junaidu

Malam Bello Daura

Liman Muhammadu Daura

Alhaji Usman Muhammad Daura

Alhaji Mudi Sipikin

Alhaji Akilu Aliyu

Alhaji Bello Alkanci

Alhaji Bello Gidafa

Alhaji Abubakar Liman
Alhaji Dr. Mamman Shata
Alhaji Hayatu Hussaini
Alhaji Yusufu Ladan
Alhaji HaliluAhmed Getso
Alhaji Dr. Danmaraya Jos
Farfesa Abdallah Uba Adamu
Dr. Yusuf Adamu
Alhaji Aliyu Namangi
Alhaji Inuwa-Hausa By T.B.
Madam Jean Boyd
Alhaji Ahmadu Ingawa
Alhaji Abubakar Ladan
Alhaji Umaru Dembo Zariya
Alhaji Kasimu Yaro
Samanja Alhaji Usman Baba Fategi
Alhaji Ladan Kwantagora
Hajiya Harira Kaciya
Alhaji Ibrahim Mandawari
Malam Rabi'u Musa
Malam Ado Ahmad Gidan Dabino
Alhaji Aminu Ladan Abubakar, ALAN WAKA
Alhaji Sadik Zazzabi
Hajiya Fati Nijar

Hajiya Maryam Fantimoti

Malam Ibrahim Alkaulahi, Mai Kalmomin Waka

Maiwaka, Nazir M. Ahmad

Hajiya Maryam A. Baba

Malam Hafiz Abdallah, Mai Kalmomin Waka

da sauransu

3

DABARU DA HANYOYIN NAZARIN ADABIN HAUSA DAGA MANAZARTA DABAN-DABAN

Malamai da yawa da za a kira masana adabin Hausa sun ba da muhimmiyar gudunmuwa 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. Sannan kuma an sami dalibansu suka ci gaba da bibiyar wannan aiki, suna daɗa faɗaɗa shi da inganta shi da bunkasa shi. Kokarin wannan babi shi ne ruwaito himmace-himmacen da masu nazarin adabin Hausa suka aiwatar daga makarantunsu mabambanta. An kawo taimakawar da kowane manazarci ya bayar dangane da hanyoyin yi wa adabi fida ko tarke ko tsokaci. A halin yanzu akwai hanyoyin nazarin adabin Hausa da yawa, amma za a kafa misalai daga waɗannan²³:

3.1 Farfesa Dalhatu Muhammad-Zariya

Farfesa Dalhatu Muhammad yana ɗaya daga cikin shahararru kuma gogaggun manazarta harshen Hausa na farko 'yan kasa da suka ba da dukkan rayuwarsu wajen rayar da wannan harshe. Ya taimaka ainun wajen rayar da nazarin adabin Hausa fiye da duk yadda ake zato. Shi ne na farko da ya fara fassara kalmomin nazarin adabin Hausa daga Ingilishi da Larabci zuwa Hausa, sannan ya rattaba su daki-daki a rubuce,

²³ A wannan aiki an kira waxannan hanyoyi da sunayen malamai wato masana waxanda suka qirqiro su ko suka zavo su suka inganta aiki da su.

bisa nagartaccen tsari. A wajensa ne aka fara ganin yadda za a rarraba adabin Hausa kansa zuwa sassansa mabambamta ta yi wa kalmar *adabi* doriya a gabanta. Ta haka ne aka sami adabin *Hausa* da adabin gargajiya da adabin zamani da adabin *baka* da adabin *takarda* da adabi rubutacce da adabin ka da adabin raha da sauransu²⁴. Kalmomin nazarin adabin Hausa da ya yi ruwa, ya yi tsaki, ya shugabanci masana adabin Hausa wajen kirkiro su da tattaro su, da suka shafi waƙa da zube da wasan kwaikwayo, an fito da su a takarda mai suna ' *A Bocabulary of Literary Terms in Hausa* ' a cikin *Harsunan Nijeriya* III, CNHN, shekarar 1973 (shafi na 1-11).

Wannan gwaron kokari da ya yi, ya ba shi damar fito da wasu dabaru waƙanda za a iya amfani da su a zaƙulo hikimomin da suke kunshe a adabin Hausa, na waƙa ko na zube ko na wasa. Shi kansa ya yi amfani da waƙannan dabaru a ayyukan²⁵ da ya

²⁴ A halin yau (2008) wasu manazarta na jujjuya wannan xoriya yadda ta

Kama kamar adabin waƙa da adabin zube da adabin wasa da adabin baka na zube da sauransu da yawa.

²⁵ Wasu daga cikin ayyukan wannan masani sun haxa da ' *Sharhin Hausa*

mai ban Haushi ' a cikin *Harsunan Nijeriya* III (1973:46-67), da

'Structural Tension in Poetry: Case Note on Enjambment and Run-on in

Hausa' a cikin *Harsunan Nijeriya* VIII (1978:79-90), da Interaction Between Oral and the Literate Traditions of Hausa Poetry' a cikin *Harsunan Nijeriya* IX (1979:85-90), da ' Zumunta Tsakanin Marubuta Waqoqin Hausa' a cikin *Harsunan Nijeriya* X (1980:85-102), da 'Introduction to Nigerian Literature' a cikin *Modern Language Literature* (1971, Evans & Unilag: 53-63), da 'Waka Bahaushiya' a cikin *Studies in Hausa Language and Literature* (1978:47-62), da sauransu da yawa.

gabatar daga lokaci zuwa lokaci. Daga cikin hanyoyin yi wa adabi tarke da ya zo da su akwai:

Hanyar Nazarin Waka:

Farfesa Dalhatu Muhammad ya fito da hanyoyin da za a yi amfani da su wajen nazarin waka tun a daidai shekara ta 1972/73 kamar haka:

- Tarihin mawallafi ko makafi
- Jigon waka da warwararsa
- Salon sarrafa harshe
- Tsarin waka

Wadannan su ne muhimman matakan waka da ya fara fitowa da su a matsayin somin tabi, amma ya yi musu bi ta da kullu da wasu kannan matakan nazari a farkashin kowane babban mataki kamar haka:

Jigo da warwararsa:

Jigo ya kunshi fito da manufar waka da warware abubuwan da ta kunsu daki-daki.

Salon sarrafa harshe:

A farkashin salon sarrafa harshe yakan duba wadannan abubuwa da suka hada da:

Karangiya
Amsa-kama²⁶
Tamka²⁷

Bakin Kalmomi
Hausantarwa
Tsofaffin Kalmomi

²⁶ Wato *Ideophone*

²⁷ Wato *Simile* ko tashbihi

Mutuntarwa²⁸
Kamance²⁹
Dinki³⁰
Zango
Kwalliya

Karya Dokar Nahawu
Karin harshe
Sabi-Zarce ³¹
Siffantawa

Adon harshe:

Tamka
Karangiya
Rayarwa
Kwalliya
Tsarin Waƙa (Tsari)

Mutuntarwa
Kamance
Siffantawa

- Baiti/Baitoci (Rubutacciyar Waƙa):

Kwar ɗaya
'Yar tagwai (ƙwar biyu)
'Yar uku (ƙwar uku)
'Yar huɗu (ƙwar huɗu)
'Yar biyar (ƙwar biyar)
Tahamisi
-Da/Diya (wakar baka)
- Amsa-Amon Harafi

²⁸ Wato *Personification*

²⁹ *Metaphor* ko Isti'ara

³⁰ *Enjambment*. Wannan wata dabara ce ta sadar da saqo daga wani baiti

zuwa wani baiti da yake biye.

³¹ Wato *Run-on*. Shi ne sadar da saqo qarami daga wani layi zuwa wani

layi. Wannan ita ce dabara ta gangara a wajen Farfesa Xangambo.

- Amsa-Amon Kari
- Bismilla da Tamat³²
- Tsarin Baiti
- Yawan Baitoci

- Karin Magana, musamman na gargajiya, da tasirin karin waƙoƙin baka a kan rubutattun waƙoƙi.

Wannan mashahurin masani, manazarci Farfesa Dalhatu Muhammad ya kara ciyar da rumbun adabin Hausa, musamman nazarin waƙa, gaba ya daƙa faɗaɗa shi ta la'akari da sababbin abubuwa, kirƙiraru ko kuma fassararru.

3.2 Farfesa M.K.M. Galadanci-Kano

Farfesa M.K.M. Galadanci yana ɗaya daga cikin mashahuran masana harshen Hausa da adabinsa na farko daga cikin 'yan fasa waƙanda suka bayar da gagarumar gudunmuwa a rayar da harshen Hausa. Baya ga taimakawar da ya yi wajen fassaro kalmomin nazarin harshe da nahawu da adabi, ya yi ƙoƙarin fito da nazarin karin waƙar Hausa da dangantarsa da na Larabci. Bisa ƙoƙarin ƙara rayar da wannan nazari ne ya gabatar da takarda³³ a kan haka. Shaihun Malami Dalhatu Muhammad (1980:85-102) ya bayyana a wata maƙalarsa cewa Greenberg (daga 1949) ne ya fara ayyana dangantakar karin

³² Wato *Opening* da *Closing Doxology*

³³ Galadanci, M.K.M. 1975. 'The Poetic Marriage Between Arabic and Hausa' a cikin *Harsunan Nijeriya V*. Kano: Cibiyar Nazarin Harsunan Nijeriya, Jami'ar Bayero.

rubutattun waƙoƙin Hausa da na Larabci. Manazarta Turawa³⁴ da Hausawa³⁵ suka ci gaba da bunkasa wannan yanayi na nazarin karin waƙa. Farfesa M.K.M. Galadanci ya fi ɗaukar nazarin gadan-gadan ta koyar da shi a tsakanin ɗalibansa, har zuwa inda ɗalibansa³⁶ suka ɗauka suka ci gaba da yayata shi. Ya bayyana wannan nazarin karin rubutattun waƙoƙin Hausa da yake da alaƙa da na Larabci daki-daki kamar haka:

- Gaba
- Tsawon gaba
- Nauyin gaba
- Gaba maras ja da gajeriyar gaba
- Gaba mai ɗauri
- kafafuwa (10)
- manyan kafafuwa (na asali)
- Kannan kafafuwa
- ɗan kari
- turke
- kari/Bahari (13)
- zihafi
- Gwauron zihafi
- illa
- Illar ɗaɗi
- Illar ragi

³⁴ Kamar Farfesa Neil Skinner (1969-1974) da Farfesa M. Hiskett (1969-1975) da sauransu.

³⁵ Kamar shi Farfesa M.K.M. Galadanci (1973-1975), da Farfesa Xandatti Abdulqadir (1974-1975) da sauransu.

³⁶ Kamar Farfesa Bello Sa'id, da Dr. Ahmad Bello Zariya, da Dr. Isma'il Junaidu da Farfesa M.A.Z.Sani da sauransu.

Kafafuwa goma su ne:

Fa'uulun	0 00 00
Mafaa'ilun	0 00 00 00
Mafaa'alatun	0 00 0 0 00
Faa'ilaatun	00 0 00 00
Faa'ilun	00 0 00
Mustaf'ilun	00 00 0 00
Faa'ilaatun	00 0 00 00
Mutafaa'ilun	0 0 00 0 00
Maf'uulaatu	00 00 00 0
Mustaf'ilun	00 00 0 00

Karuruwa (Bahar) goma sha uku su ne:

Dawil	Rajaz
Madiid	Munsarih
Basiid	Hafiif
Waafir	Muktalib
Kaamil	Mutakaarab
Hajaz	Mutadaarak

3.3 Farfesa Dandatti Abdulkadir-Kano

Farfesa Dandatti Abdulkadir shi ma yana cikin rukunin farko na 'yan kasa, Hausawa, manazarta harshe da adabi da al'adun Hausawa. Ya nuna irin tasa hobbasa ta fuskar raya nazarin adabin Hausa, musamman fannin nazarin waka. Daga cikin ayyukan da ya gabatar ne ya fito da waɗannan hanyoyin nazari kamar haka:

Jigon waka

Kayan cikin waka

Sarrafa kalmomi (salo)

Bayan wannan zango, Farfesa Dandatti Abdulkadir ya
dada fadada hanyar fidar waka kamar haka:

Jigo

Raba-dannin jigo/Warwarar Jigo

Kayan cikin waka

Kwarangwal
doguwar waka/gwauruwa
kwar biyu
kwar uku
kwar huɗu
kwar biyar
Tahamisi
Tarbi'i

Amsa-amu (kafiya)

Casar kalma/Luguden kalma (Karangiya)

Yagalgal

Kara gishiri:
Kamantawa
Siffantawa
Muzantawa
Zambo/Habaici
Shaguɓe/Hannunka-mai-sanda

Zaɓen kalmomi

Ma'auni

Mabuɗin waka da Marufinta

3.4 Farfesa Ibrahim Mukoshy- Kano/Sakkwato

Farfesa Ibrahim Mukoshy ya kasa adabin Hausa zuwa na *zube* da na *tsari*, kuma kowane kashin yana iya zama na gargajiya ko na zamani. Haka kuma kowane nau'i na wannan adabi da hanyar da za a yi masa nazari ta kallon jigo ko tauraro ko jirwaye ko zubi ko salo. Ta haka ne ya kalli tatsuniya dangane da tauraronta ya ayyana cewa akwai tatsuniyar Gizo da sauran tatsuniyoyi da suka danganci mutum ko tsuntsu da sauransu. Daga nan ya fito da

wasu muhimman shika-shikai da za a iya amfani da su a yi wa tatsuniya nazari ko fida ko tarke³⁷.

Wadannan shika-shikai su ne:

- a) tauraro/tauraruwa
- b) makiyi/makiyiya-abokin kishin tauraro (Bora da Mowa)
- c) jigo-manufa
- d) zango-karshen gatana ko wurin kwana, musamman bayan waka
- e) kashi-kananan manufofi ko ra'ayi (tubalan ginin jigo), kasusuwa ke haɗuwa su yi jigo. Yana kara fahimtar da zango.
- f) Hauhawa-jan hankalin mai sauraro ya dinga tsimayar ci gaban gatana wato tatsuniya.
- g) kololuwa-karshen hauhuwa, inda dokin mutum ya kai gayarsa.

³⁷ Ana iya duba Mukoshy, I. 1978. 'Adabin Hausa'. Takarda wadda ya gabatar. Kano: Jami'ar Bayero.

- h) Lokaci da wuri-iyakokin da suke ba da bayanin abu a wurin aukuwarsa da lokaci kamar damana ko rani ko bazara ko gona ko gida ko daji da sauransu.
- i) kodago-wato 'yar waka a cikin tatsuniya
- j) fayyacewa-wato inda komai ya fito a fili wato bayyanar da karshen gatana tare da nuna samun nasara ko rashinta.
- k) bi-yarima-bi-yarima ka sha kiɗa, su ne kananan taurari waɗanda sukan fito don cikon tatsuniya
- l) salo-dabarun da aka yi amfani da su don isar da tatsuniya.

Ta fuskar nazarin rubutattun waƙoƙi kuwa, Farfesa Ibrahim Mukoshy yakan duba waɗannan abubuwa ne:

Takaitaccen tarihin mawallafi
 Mawallafi a matsayin marubucin waƙoƙi
 Jigo ko manufar waka
 Amsa-amo
 Karin waka
 Baƙin kalmomi
 Salo da sarrafa harshe waɗanda suka haɗa da:
 - sassan nahuwa kamar suna, wakilin suna,
 aikataun,
 harafi da sauransu.
 - tsarin sauti.
 Nadewa

Ga alama Farfesa Mukoshy ya fi mayar da karfi ne ga nazarin waƙoƙin Filatanci³⁸, amma duk da haka, a nazarin

³⁸ Alalmisali, akwai Mukoshy, I. A. 1979. "The Shehu's Fulfulde Poem: Yimre Tanashahuje: Its Translation and Analytical Commentary" a cikin Harsunan Nijeriya IX. Kano: Cibiyar Nazarin Harsunan Nijeriya,

adabin Hausa mahiri ne kuma jagaba, musamman a fannin tunani da zakulo abubuwa. Ya kware kwarai a fagen nazarin harshen adabi da hango nesan da adabi yakan kalla ko yake kallowa.

3.5 Farfesa Ibrahim Yaro Yahaya-Kano

A matsayin nazarin adabi, babu ko tantama Farfesa Ibrahim Yaro Yahaya yana daga cikin mashahuran manazarta kuma marubuci, mawallafi. Manazarci ne na farko da ya yi amfani da alkalaminsa wajen rayawa da bunkasa adabin Hausa. Nazarce-nazarcen da ya gabatar sun bayar da haske da yin jagora bisa fahimtar adabin Hausa nagartacce. Yana daga cikin rukuni na biyu na masana adabin Hausa waƙanda suka tattaro ayyukan adabi suka tsara su a rubuce bi-da-bi, sannan suka fassaro tare da shimfiƙa hanyoyin da za a bi ta kansu a yi nazari da sharhin adabin Hausa.

Farfesa Ibrahim Yaro Yahaya ya kasa adabin gargajiya zuwa kananan sassa kamar haka:

-Adabin fasahar hannu wanda ya shafi sana'o'i da sauran hanyoyin tanade-tanaden gargajiya kamar noma da kiwo da kira da sassaka da sauransu.

-Adabin kirkire-kirkiren ayyuka da suka danganci wasanni kamar dambe da kokawa da kabanci da sauransu.

-Adabin gargajiya na bukukuwa kamar bukin salla ko tashe ko cika-ciki ko takutaha da sauransu.

Jami'ar Bayero.

-Adabin gargajiya na baka kamar wakoƙin baka da labarun gargajiya da karin maganganu da tatsuniyoyi da sauransu.

Farfesa Ibrahim Yaro Yahaya ya bayyana za a iya duba adabin gargajiya a fagen nazari ta fuskar:

- Tsari da
- Aiwatarwa da kuma
- Daidaiƙu

Farfesa Yahaya ya daɗa bayyana matakan da za a yi amfani da su wajen fefe adabin baka na zube ta fuskar daidaiƙu kamar haka:

- Tubalan Gini: Kamar mutane da dabbobi da tsuntsaye da Aljannu da ƙwari 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 littattafai da hulɗa 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 tarƙoƙo wato daurin gwarmai mai neman ba da amsa ko ra'ayi, da gudunmuwar tattaunawa.
- Jigo da warwararsa
- Hikimomin da suke ciki
- Salon sarrafawa: Mai sauki ko mai tsauri ko matsakaici ko mai armashi ko mai ban sha'awa ko

maras karashi ko maras dadi.
-Yanayin maganganun tarurari (manya da kanana),
kamar kwaikwayon abubuwa da maimaita
kalmomi
da cufanya gaskiya da karya da tafi da hankali da
bazama cikin mafarki.
-Taurari (manya da kanana)
-Kammalawa³⁹.

3.6 Farfesa Bello Sa'id-Kano

Farfesa Bello Sa'id masani ne kuma shahararren mai bincike mai sha'awar nazarin waka, musamman rubutacciya wadda masu jihadi suka rubuta a karni na 19. Ya bibiyi wadannan wakoki yana mai tsettsefe su cikin fida da tarke har ya fito da yanayi da sigoginsu. Shi ne na farko wanda ya fito da yanayin wakokin karni na 19 daki-daki tun daga su kansu mawallafan har zuwa ga wakokin da suka rubuta. Farfesa Bello Sa'id ya yi amfani da dabarun yi wa waka fida kamar haka:

Gabatarwa

Jigo

- ambaton jigon waka tun daga farkonta
-tattauna jigo filla-filla

Tsari: ya shafi

- a) mabudi da marufi
- b) ma'aunin waka

³⁹ Domin qarin bayani ana iya duba Yahaya, I. Y. 1979. ' Hausa Folklore as an Educational Tool' a cikin Harsunan Nijeriya IX. Kano: Cibiyar Nazarin Harsunan Nijeriya, Jami'ar Bayero.

c) amsa-amo (kafiyar waka):

amsa-amon ciki
amsa-amon waje
amsa-amon kari

d) shirin baitoci (Dangogin waka):

gwauruwa
'yar tagwai
'yar uku
'yar huɗu
'yar biyar
tahamisi
tarbi'i

sunan mawaƙi da tarihin waka

Salo mai karfi babu kakale ko tsaurarawa

Salo yakan kunshi:

saukin fahimta
karfin harshe
gwaninta da harshe

Gwaninta da harshe:

- kamantawa
- saka tagwan-kalmomi masu ma'ana daban-daban
- karangiya
- gugari zana
- habaici
- jefa karin magana

Abubuwan da suke bata kyawon waka (illolin waka) su

ne:

- yawaita aron kalmomi
- maimaita kalma iri ɗaya

- karyewar ma'aunin waka a baiti ko karuwarsa
- rashin daidaituwar kafiya a cikin waka
- amfani da kalma wurin da bai dace ba

Farfesa Bello Sa'id ya yi kokari ya warware sigogin wakokin masu jihadi na karni na goma sha tara (19) dangane da tsarinsu da salonsu da kunshiyarsu kamar wakokin da suka rubuta

a kan ilmin taurari da sauran darussan da wakokin suka kunsu mabambanta da tarihin mawallafansu da irin ayyukan da suka yi da sauransu⁴⁰.

3.7 Farfesa Abdulkadir Dangambo-Kano

Farfesa Abdulkadir Dangambo ya taka rawar gani a fagen nazarin adabin Hausa, musamman yadda ya zama manazarci mai son ganin an hada hanyoyin nazarce-nazarce su tafi bai daya. Ya yi kokarin bibiyar nazarce-nazarcen da aka gabatar daga manazarta mabambanta ya shimfiɗa hanyar fiɗa tsararriya. Ya taimaka matuƙa wajen fassaro kalmomin nazari tare kuma da kirkiro su. Ya zo da wasu kakale-kakale da sanabe-sanabe waɗanda suka kara wa hanyoyin nazari armashi da zaki.

⁴⁰ Farfesa Bello Sa'id ya gabatar da ayyuka da dama game da nazarin rubutattun waqoqi, wasu daga cikinsu sun haxa da 'Salo da Tsarin Rubutacciyar Waƙar Hausa a Qarni na 19' a cikin *Studies in Hausa Language, Literature and Culture* (1978; Kano: Jami'ar Bayero) da 'Verse Structure in Hausa Poetry' a cikin *Harsunan Nijeriya Xiii* (1983/1985). Kano: Cibiyar Nazarin Harsunan Nijeriya, Jami'ar Bayero, da kuma kundin digirinsa na uku mai suna; "Rubutattun Waqoqin Hausa na Qarni na Ashirin a Sakkwato da Kebbi da Zamfara" (2002).

Farfesa Abdulkadir ya gabatar da ayyuka⁴¹ da yawa da suka bunkasa tare da fadada fagen nazarin adabin Hausa, duk da yake sun fi karkata a nazarin rubutacciyar waka.

Farfesa Abdulkadir Dangambo ya raba hanyar nazarin adabin Hausa zuwa kashi uku, hanyoyin fefe waka rubutacciya da hanyoyin fefe kagaggun labarai da kuma hanyoyin nazarin wasan kwaikwayo⁴².

Farfesa Dangambo yana ganin nazari a kan rubutattun wakoki, ba wai rubuta su ba, bai jima sosai ba. A shekarun baya ana yin rubutacciyar waka don a saurara kawai ko a karanta, ko a yi mata sharhin baka, ba a rubuce ba. Alalmisali, a lokacin Shehu Usmanu Danfodiyo da sauran mabiyansa sun rubuta wakoki da yawa bisa fannoni daban-daban, amma ba a sami wani gamsashen bayani a kan hanyoyin da suka yi musu fida ko tsokaci ba. Abin da aka lura suka fi yi wa wakoki shi ne *tahamisi*. Malamai irin su Muhammadu Dikko dan Bagine da Nana Asma'u da Abdullahi dan Fodiyo da Mamman Tukur da Isan Kware da sauransu da yawa sun yi wa wakoki tahamisi. Ba a sami

⁴¹ Daga cikin ayyukan da Farfesa A. Xangambo ya gabatar akwai 'The Nigerian Hausa Civil War Poems' a cikin *Studies in Hausa Language and Literature* (1978). Kano: Jami'ar Bayero, da 'Gadon Fexe Waka' 1976. Kano: Jami'ar Bayero, da 'Xaurayar Gadon Fexe Waka 1981 & 2007, da 'Rikixar Azanci: Siddabarun Salo da Harshe Cikin Tabarqoqo,

Tahamisin Aliyu Xansidi' a cikin *Studies in Hausa Language, Literature and Culture*. 1981. Kano: Jami'ar Bayero da sauransu.

⁴² Akwai littafi wanda Farfesa A. Xangambo ya rubuta a kan waxannan hanyoyi na fexe adabi wanda yake kan fitowa. Ya ba wannan littafi suna, *Gadon Fexe Adabi*.

wadataccen bayani game da yadda mutanen wannan lokaci suke nazarin rubutacciyar waƙa da yadda suke sharhin ta ba.

Akwai wata hanya ta sadar da waƙa kuma wadda ta yi kama da ta nazari inda za a sami almajirai su dinga zagaya titi ko gidaje ko kasuwanni suna rera waƙoƙi. A lokacin da almajirai suke rera waƙa sukan yi wasu 'yan bayanai domin su kara janyo hankalin jama'a kan abin da suke rerawa.

Haka rubutattun waƙoƙi suka zauna tsakanin malaman addini da na nahawu da na adabi ta fin mayar da hankali wajen kafa hujjoji da su, sannan almajirai da makafi su kuma suna yawo suna yin bara da su cikin sigar wa'azi, har zuwa lokacin da Turawan Mulki suka bayyana a ƙasar Hausa.

Bayan zuwan Turawa da kafuwar mulkinsu sun yi ƙoƙarin yada ilmin boko da kafa makarantu, ta haka ne nazarce-nazarce suka haddasu har da nazarin nahawun Hausa da adabinsa. Domin haka, Farfesa Abdulkadir Dangambo yake ganin yana yiwuwa a ce nazarin rubutattun waƙoƙi na Hausa ya fara daga makarantu, musamman jami'o'i. Mutanen ƙasashen waje, musamman Turawa, su ne suka fara nuna fitacciyar sha'awarsu a nazarin harshen Hausa, suka inganta nazarin rubutattun waƙoƙi da zube da wasan kwaikwayo. Mutanen da suka fara koyar da harshe da adabi da al'adun Hausa Turawa ne. An fara koyar da Hausar ne cikin Ingilishi, daga bisani aka juya ana koyar da Hausa cikin Hausa, har aka sami 'yan ƙasa suka himmatu wajen rayar da wannan aiki. Farfesa Abdulkadir Dangambo ya fito da hanyoyi guda biyu manya na nazarin rubutacciyar waƙa. Akwai hanyar nazari ta gargajiya da hanyar nazari ta zamani.

Hanyar Nazari ta Gargajiya

Farfesa Abdulkadir ya bayyana hanyar nazari ta gargajiya da cewa ba wata fitacciya ko rattababbiya ce ba wadda aka tsara ta kuma aka amince da ita. Hanya ce wadda ake amfani da ita kara-zube don a bayyana ra'ayi game da waƙa ko littafi ko wani rubutu. Ta fi kunsar zantuttuka na yabo ko na kushewa da ake amfani da su don auna darajar abu. Wannan hanya ta kunshi bayyana waƙa da cewa:

ta yi armashi
ta kayatar
ta burge
ta tsaru
ta waku
ai ba dama
Wato kyau mai daraja ta daya

a yaba
ta yi kyau
ta gamsar
Wato kyau mai daraja ta biyu

ba laifi
da dama
da ɗan dama-dama
ai sha'ani
ba ta shige ni ba

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 waƙannan abubuwa:

Daidaitaccen kari (bahari)
Daidaitaccen amsa-amo
Salo mai armashi
Amfani da azanci
Sarrafa harshe (nahawu)
Muhimmancin sako da amfaninsa
Fadafar gaskiya, kyakkyawan ra'ayi

Malaman addini kan fara da cewa: wakar 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
Dariƙa (ko akasi)

Hanyar Nazari ta Zamani

Wannan hanya ta zamani ta samu ne a sakamakon koyar da Hausa a makarantu bayan zuwan Turawa. Malamai da almajirai Turawa da Hausawa sun nuna sha'awarsu game da wannan hanyar nazari ta zamani, kowanne ya fito da gwargwadon fahimtarsa. A ra'ayi ko a hanyar nazarin da Farfesa Abdulkadir Dangambo ya gina ta zamani ya bayyana ita ce wadda take kunsar wasu kakale-kakale da babu su a cikin hanyar nazari ta gargajiya. Ita wannan hanyar nazari ta zamani ta hada dukkan hanyoyin nazari waƙoƙin Larabawa da kuma na Turawa. Farfesa Dangambo ya fito da matakan hanyar nazari ta zamani kamar haka:

Tarihi ko Bayanan Share Fage:
Marubuci/Mawallafi

Bayanin diddigi/salsala
Shekarar da aka wallafa waƙar
Jigo da Warwararsa:
Furucin Gundarin Jigo/Kwayar jigo
Jigo a Gajarce (Takaita Jigo)
Warwarar Jigo da Shimfidarsa
Kananan Jigogi

Zubi da Tsarin Waƙa:
Zubi da Tsari a Cikin Baitoci
Yawan Baitoci da Layuka a Waƙar
Amsa-amo (Kafiya)
Karin Waƙa (Arulin Waƙa)
Zubi da Tsari na Gaba Ɗaya

Salo da Sarrafa Harshe:
Salo na Gaba Ɗaya
Dabarun Jawo Hankali/Salon Sarrafawa
Kwatantawa (kwatanci)
Kamantawa (kamanci)

daidaito
bambanto
ƙaskanto

siffantawa
gajeriyar siffantawa
doguwar siffantawa

jinsintarwa:
Mutuntarwa
Dabbantarwa
Abuntarwa

Alamtarwa ko alamci
Kambamar Zulaƙe ko Kambame
Jerin Sarƙen Daidaito/Bambanto
Karangiya ko Gagara Gwari
Kalmomin Fannu/Muhalli
Baubawan Burmi

Zubi mai jan rai/Daga Hankali
Gangara
Sabi-Zarce
Jinkiri Fadar Sakamakon Wani abu

Amfani da al'adu da karin magana da tatsuniya da
sauran
sasan adabin baka a cikin waka.

Samarwa da korewa (i, ko a'a)

- a) i - a'a
- b) i - i
- c) a'a - i
- d) a'a - a'a
- e) i (samarwa kawai)
- f) a'a (korewa kawai)

Sarrafa Harshe (Nahawun waka)

Amfani da Kalmomi:

Zaɓen Kalmomin da Suka Dace

Baƙin Kalmomi

Tsofaffin Kalmomi

Dangantakar Kalmomi da Junansu

Karin Harshe (Hausar Gari-Gari)

Siffar Kalmomi: Ginin Jimla ko Kirarta

Tsarin Jimla da Nau'inta: Giɓin Jimla ko Tsumbure jimla

Kimar Jimla

Manazarta, Hashiya ko Tushen Bayani

Hanyar Fede Zube

Farfesa Abdulkadir Dangambo kuma ya fito da wasu hanyoyin nazari da za a iya amfani da su wajen fede kagaggun labarai ko wasannin kwaikwayo. Dangane da yi wa adabin zube na kagaggun labarai tarke ya zayyana waƙannan mataakai:

Share fage (Gabatarwa)
Tarihin Mawallafi

Sharhi a kan Jigon Littafi

Sharhi a kan Zubi da Tsarin Littafi:

Zubi da tsari na Gaba Daya

Zubi da Tsari na Filla-Filla:

- Tsarin Jimloli
- Tsarin Sakin Layi
- Tsarin Babi-Babi
- Tsarin Kulla Labari

Sharhi a kan Salon Littafi:

Salon Littafi na Gaba Daya

Salon Filla-Filla:

Dabarun Jawo Hankali:

- Ba-doki
- Daga hankali
- Amfani da addini
- Hoton zuci (hoto cikin bayani)
- Lokacin da labari ya auku
- Amfani da hotuna da zane-zane

- Jerin daidaiton lafazi daga jerin bambantonsu

Dabarun Sarrafa Harshe:

- Amfani da azancin zance
- Amfani da kalmomi cikin hikima
- Kalmomin aro
- Tsofaffin kalmomi (Tsohuwar Hausa)
- Karin harshe
- Ginin jimloli

Sharhi a kan Mutanen Cikin Labari:

- i) Sunayensu da Siffofinsu
- ii) Sharhi a kan Babban Tauraron Labari

Kimar Jimila (sharhi a kan Ingancin Littafin)

Farfesa Abdulkadir Dangambo ya kuma shimfiɗa yadda za a yi wa wasan kwaikwayo nazari da sharhi bisa zaɓaɓɓun mata kai kamar haka:

Share Fage (Shirye-Shiryen Gabatar da Wasa)
Tarihin Littafi da na Marubuci (a Takaice)

Sharhi a kan Jigon Littafi

Sharhi a kan Zubi da Tsari:

- a) Zubi da Tsari na Gaba Daya
- b) Zubi da Tsarin Filla-Filla:
 - Tsarin Gini Jimloli
 - Tsarin Maganganun 'Yan Wasa
 - Tsarin Fitowa-Fitowa da Kashi-Kashi
 - Tsarin Kulla Manufofin Wasan

Sharhi a kan Salo da Sarrafa Harshe:

- a) Salo na Gaba Daya
- b) Salon Filla-Filla
 - i) Dabarun Jawo Hankali
 - Ba-Doki
 - Daga Hankali
 - Amfani da Kalmomi
 - Hoton Zuci
 - Amfani da Raha (Ban Dariya)
 - Lokacin da Labari ya Auku
 - Amfani da Gargajiya
 - Amfani da Hotuna da Zane-Zane
 - Jerin Daidaito da na Bambanto
 - Amfani da Tasirin Aiwatarwa
 - ii) Dabarun Sarrafa Harshe
 - Amfani da Azancin Zance
 - Bakin Kalmomi (Kalmomin aro)
 - Karin Magana
 - Tsohuwar Hausa (Tsoffafin Kalmomi)
 - Karin Harshe

Sharhi a kan 'yan wasa

- i) Sunayensu da Siffofinsu
- ii) Matsayinsu da Halayensu

Sharhi a kan Tauraron Wasa

Sharhi a kan Aiwatarwa da Tasiri

Kimar Jimla

Bayan wadannan hanyoyin nazari da Farfesa Abdulkadir Dangambo ya tsara su dalla-dalla kuma daki-daki, ya kuma yi kokarin shimfiɗa keɓabbun kalmomin nazari, musamman

wadanda aka amince da su a babban taron tsara kebabɓun kalmomin nazarin Hausa. Farfesa Abdulkadir Dangambo ya bayar da muhimmiyar gudunmuwa wajen bunkasa ayyukan adabin Hausa, ya sadaukar da rayuwarsa bisa wannan hidima, ta haka ne, ya sami damar gina shimfiɗadiyar hanyar yi wa adabi fiɗa da tarke.

3.8 Malam Muhammadu Sani Ibrahim-Kano

Malam M. S. Ibrahim masani ne wanda ya bayyana sha'awarsa ga fokarin haɓaka ayyukan adabin Hausa. Ya gabatar da ayyuka⁴³ da yawa, amma sun fi karkata ne ga adabi da al'adun Hausawa, musamman hanyoyin nazarin al'adun Hausawa da tasirin addinin Musulunci a kansu. Malam Muhammadu Sani ya karfafa wasu mata kai (Ibrahim, 1982:298-310) da za a yi amfani da su wajen fito da tasirin Musulunci a kan al'adun Hausawa. Su ne kuwa:

Imani
Ilmi
Ibada
Abinci da sutura
Tsarin gine-gine
Magunguna

⁴³ Daga cikin ayyukan da Ibrahim, M.S. ya gabatar akwai 'Adabin Gargajiya na Hausa Kafin da Kuma Bayan Musulunci' a cikin *Studies in Hausa Language, Literature and Culture*. 1981. Kano: Cibiyar Nazarin Harsunan Nijeriya, Jami'ar Bayero, da 'Tasirin Addini a kan Al'adun Hausawa: Gudunmuwar Adabin Baka Wajen Raya Al'adun Hausawa' da 'Halaye da Xabi'un Hausawa' da 'Gudunmuwar Sana'o'in Gargajiya na Hausa Wajen Farfako da Tattalin Arzikin Nijeriya', da *Kowa ya sha Kixa*, 1983. Lagos: Longman Nigeria Limited da sauaransu.

Haihuwa
Aure
Mutuwa
Bukukuwa

Ta fuskar waƙar baka kuwa, Malam Muhammadu Sani Ibrahim ya bayyana dabarun da za a iya amfani da su wajen yi wa waƙar baka nazari da sharhi. Ya fito da waƙannan dabaru kamar haka:

Jigo
- Tsofaffin Jigogi
- Sababbin Jigogi

Salon Sarrafa Harshe:
Salon Gaba Daya
Amfani da Sakkwatanci
Kalmomin ban Tsoro
Kwatantawa
Kamantawa/Tamka
Lugugden Kalmomi

Aron Kalmomi
Tasirin Addini⁴⁴

3.9 Farfesa Abdullahi Bayero Yahya-Sakkwato

Farfesa Abdullahi Bayero Yahya ya bayar da himma dangane da nazarin adabin Hausa, musamman banganren da ya

⁴⁴ Domin qarin bayani dubi Ibrahim, M.S. 1983. *Kowa ya sha Kixa*. Lagos, Ikeja: Longman Nigeria Limited.

danganci fidar rubutacciyar waka. Wannan masani yana kwaikwayo ne da malamansa masana adabin Hausa⁴⁵, yana fofarin biyar sawun dugadugansu ta fuskar kara wa rumbun nazarin adabin Hausa yawa. Ya gabatar da ayyuka⁴⁶ waƙanda suka fito da azamarsa bisa nazarce-nazarce. Daga cikin hikimomin nazari da ya keɓantu da su akwai yadda ya shimfiɗa wasu mataƙai da za a iya fahimtar haliyyar waƙa ta kan su. su ne kuwa:

Haliyyar Mawallafin Waƙa

Cusassar Haliyya:

- a) Cusassar Haliyya mai Asali ko Tushe
- b) Cusassar Haliyya mai |ubɓuga

Kalmomin Waƙa

- a) Fuskar Ma'anar Kalma
- b) Fuskar Furuci ko Sautin Baƙi/Wasali
Hasashe

Farfesa Yahya ya ba da tasa gudunmawa wajen nazarin waƙa, ta yadda ya bullo da wasu dabaru a wannan fagen nazarin

⁴⁵ Kamar Farfesa M. Hiskett da Farfesa Neil Skinner da Farfesa Xalhatu Muhammad da Farfesa Abdulqadir Xangambo.

⁴⁶ Wasu daga cikin ayyukan Farfesa A.B.Yahya sun haxa da 'Halayya Cikin Waƙa' (1984), da 'Hikima a Cikin Waqoqin Hausa' (1988), da 'Madahu, Zikiri and Yabo Verse: Some Further Consideration of Style and Theme' (1983), da 'Qawancen Jigo Tsakani Waqoqin Baƙa da Rubutattu na Sarauta' (1988) da 'Fa'idar Ilmantarwa da Waqoqin Hausa na Q 19 ke yi ga Jama'a'; da 'A Critical Anthology of the Verse of Alhaji Bello Gixaxawa' (M. A. 1983), da *Jigon Nazarin Waƙa*, da *Salo Asirin Waƙa*, da 'Siffantawa Bazar Mawaƙa' (2002) da sauransu.

waka. Ya tsara waƙannan hanyoyi na yi wa rubutacciyar waka tarke.

Tarihin Mawallafi da na Waka

Tsarin Waka

- a) Tsarin Baitoci
- b) Basmala da Hamdala
- c) Amsa-Amo
- d) Karin Waka

Salon Waka

- Zurfin Ma'ana/Ma'anar Ciki
- Kaifin Ma'ana
- Zayyana (Hotu Cikin Kalmomi)⁴⁷
- kinaya⁴⁸

Sarrafa Harshe a Waka

- a) Harshen Waka
- b) Nahawun Waka
- c) Bakin Kalmomi

Muhimmancin Waka

- Fayyace Gaskiya
- Nuni ga Dabarun Zaman Duniya

Sakon Waka (Jigon Waka/Manufa)

Kammalawa

⁴⁷ Ita ce Farfesa Xangambo yake ambata 'doguwar siffantawa' shi kuma Farfesa X. Muhammad yana kiran ta 'kwalliya'.

⁴⁸ Ita ce Farfesa A. Xangambo yake kira 'Alamtarwa'.

3.10 Farfesa Sa'idu Muhammad Gusau-Kano

Farfesa Sa'idu Muhammad Gusau ya fahimci an yi ayyuka da yawa , amma an fi mayar da yunkuri ne kan fannin nazarin rubutacciyar waka, ba a gudanar da wani fitaccen aiki a kan hanyoyin nazarin wakar baka ba. Domin haka ne, sai ya fi karkatar da sha'awarsa ga shimfiɗa dabaru da hikimomin yi wa wakar baka nazari da sharhi. Ya gabatar da ayyuka⁴⁹ gwargwadon hali a kan haka. Farfesa Sa'idu Muhammad Gusau ya gina dabaru da hanyoyin nazarin wakar baka kamar haka:

Gabatarwa

- a) Salsalar Waka
- b) Shekarar Haihuwa da Lokaci da Wuri
- c) Yawan Diyan Waka
- d) Nasabar Makadi a Takaice
- e) Nasabar Wanda aka yi wa Waka

⁴⁹ Daga cikin ayyukansa akwai 'Nazarin Zavavvun Waqoqin Baka na Hausa' (1984), da 'Salo da Sarrafa Harshe a Waqoqin Baka na Hausa' (1985), da *Makaxa da Mawaƙan Hausa* (1987/2005), da 'Wakar Fada: Nazarin Yanayi da Wasu Sigogin Wakar Gogarman Tuduta Narambaxa' (1990), da *Jagoran Nazarin Wakar Baka* (1993/2003), da *Dabarun Nazarin Adabin Hausa* (1995/2008), da *Sarkin Taushi Salihu Jankixi* (2002), da 'Wakar Sa Sanusi Sarkin Yaƙi a Mazubin Nazari' (2004), da 'Jirwayen Cimakar Hausawa a Waqoqin Baka na Hausa' (2007), da *Waqoqin Baka a Qasar Hausa* (2008) da sauransu.

Turke

- a) Muhallin Turke
- b) Takaita Turke
- c) Warwara da Tsettsefewar Turke
- d) Tubalan Ginin Turke

Awon Baka

- a) Yawan Layuka a dan Waka
- b) Zubin Diyan Waka
- c) Tsarin Dan Waka
- i) Ma'ana = Hawa, Sauka, Saukar Sauka, Ajewa, Gindin Waka
- ii) Alamun Ma'ana = A-Z
- iii) Alamar G/Waka = D

d) Tsarin Rerawa:

- i) Rera da mai Kulli da Kari
 - ii) Karbi: Tarbe, Rakiya (Karbebbeniya)
 - iii) Rera da na Bayeyyeniya
 - ib) Rera da mai Kulli Kawai.
- e) Takidi (maimaitawa):

- i) A Farkon da
 - ii) A Tsakiyar da
 - iii) A Karshen da
 - ib) A da Gaba Dayansa
 - b) A Gurabu uku na dan Waka
 - bi) Karbebbeniya
- f) Amsa-Amon Kari

Salon da Sarrafa Harshe:

- a) Salo na Gaba Daya
- b) Adon Harshe:
 - Kamantawa/Tamka/Kamance
 - Siffantawa/Kwalliya

- Alamatarwa (Alamci)
- Karangiya (Gagara-Gwari/Kakkarya Harshe)
- da sauransu.

c) Aiwatar da Harshe (Nahawu a Waka)

- Zabɛn Kalmomi
- Tsofaffi da Kirkirarrun Kalmomi
- Bakin Kalmomi (Ararrun Kalmomi)
- Karin Harshe (Harshen Waka)
- Jumla: Gininta da Tsarinta

Nadewa

Manazarta

Rataye

3.11 Malam Salisu Alhaji Sadi-Gusau

Malam Salisu Sadi ya faɗi albarkacin bakinsa cewa harshen Hausa ya samu bunkasa ta fannoni daban-daban, amma har yau ba a samu daidaita hanyoyin nazarin adabin baka na Hausa ba. Ya ci gaba da nuna hatta ma wasu hanyoyin nazarin da ake da su na zamani ba a san da wasu daga cikinsu ba, ko kuma ba a kula da su ba, ko ba a sami haɗuwar manazarta a kansu ba. Malam Salisu ya yi koƙarin bayyana matsayin nazarin adabin baka na Hausa inda ya bayar da wasu shawarwari game da yadda za a daidaita hanyoyin fiɗar adabin baka⁵⁰. Wannan

⁵⁰ Domin qarin bayani dubi Sadi, S.A. 1989. 'Tsokaci a kan Hanyoyin Nazarin Adabi Baka na Hausa'. Kano: Jami'ar Bayero.

manazarci yana ganin ana iya daura aure tsakanin sababbin hanyoyin nazari na zamani waɗanda Turawa, musamman na Amerika suka gina da hanyoyin nazarin rubutaccen adabi da Farfesa Abdulkadir Dangambo ya karfafa, a fitar da hanyar nazarin adabin baka. Daga nan ya shimfiɗa wannan hanyar nazari mai tsari kamar haka:

Gabatarwa:

- a) Hanyar Nazari ta Nahiya
- b) Sassarkuwar Al'adu
- c) Asali da Watsu Zuwa Sassa

Jigo da Warwararsa:

- a) Gudummuwa
- b) Tunani da Hankali
- c) Al'adu da Fasahohi
- d) Manufa ko Ra'ayi

Zubi da Tsari:

- a) Siga ko Kira
- b) Awon Baka

Salo da Sarrafa Harshe

Yanayi

Tauraro: Tarihin Hayayyafa
Kimar Jimla

3.12 Alhaji Mudi Sipikin-Kano

Mawallafin waƙoƙin nan, Alhaji Mudi Sipikin, yana ganin babu abin da ya haɗa ma'aunin waƙar Larabci da ta Hausa rubutacciya, musamman yadda ya lura da yawancin marubuta

wakokin Hausa ba su da wata masaniya da ilmin aruli, wato ma'aunin waƙar Larabci, balantana a ce sun yi tasiri ko kwaikwayo da shi. Ya ci gaba da bayyana Arulin Larabci ma, bai bayar da ainihin tafiyar waƙa, sai dai kawai yana nuna iya tsawonta ne ko gajartarta, ko tsakaitarta.

Alhaji Mudi Sipikin ya nuna me zai hana a samo wa wakokin Hausa ma'aunan da za su dace da dabi'arsu, maimakon makalkalewa a ma'auni na *Kamil ko Basid' ko Mutakarab*. Daga nan, ya ba da shawara cewa mu dubi al'adu da dabi'u da suke kewaye da mu, mu yi amfani da su wajen fito da ma'aunan rubutattun wakokin Hausa. Ta haka ne ya fito da wasu ma'aunai na gargajiya da za a iya amfani da su a matsayin ma'aunan wakokin Hausa. Su ne kuwa:

Algaitar Danwair
Kwaryar Amada
Sandar Sarki
Dangarafai
Laraba 'Yar Maikoko
Asha Ruwa Lafiya
Jatau mai Magani
Allah Kara Dabino
Takutaha
Falken Goro
Kugen yaki
Gangarar Jirgin Kasa⁵¹

⁵¹ Ya kawo waxannan ma'aunai na gargajiya ne a takarda da ya gabatar. Ita ce, Sipikin, M. 1978. 'Ma'aunin Waƙar Hausa' a cikin *Studies in Hausa Language and Literature*. Kano: Cibiyar Nazarin Harsunan

3.13 *Malam Muhammad Balarabe Umar-Kano*

Malam Muhammad Balarabe Umar shahararren marubuci ne kuma manazarci, mai fasaha ne mai hikima, hazikin gaske a fagen nazarin adabin Hausa, musamman adabin gargajiya. Ya yi rubuce-rubuce da yawa⁵² inda a ciki ya gabatar da wasu shawarwari game da yadda za a yi wa wasu sassan adabin Hausa nazari da sharhi. Daga cikin gudunmuwar da ya bayar akwai fito da wasu hanyoyin nazarin adabin baka guda biyar kamar haka:

Jigo da karan adabi

Kwarangwal din adabi (tsari)

Zaki da adon adabi (Salo da balaga)

Amfani da tasirin adabi a kan al'umma

Kayan cikin adabi da zumuntarsu da al'ada

Daga nan Malam M.B. Umar ya bayyana wakokin baka na da wasu sigogi da suka bambanta su da sauran sassan adabin baka da kuma adabi na zamani. Su ne kuwa:

Zubi da Tsari

Nijeriya, Jami'ar Bayero.

⁵² Daga cikin rubuce-rubucen Umar, M.B. akwai *Dangantakar Adabin Baka da Al'adun Hausawa* (1978) da *Xanmaraya Jos da Waqoqinsa* (1985), da *Camfe-Camfen Hausawa* (1977), da *Adabin Baka* (1980), da *Al'adun Haihuwa a Qasar Hausa* (1980), da *Nazarin Waqoqin Hausa* (1980), da *Wasannin Tashe* (1980), da sauransu.

Jagora
'Yan Amshi
Makada
Maroka/'Yan Ma'abba
'Yan Rawa
'Yan Kore

Haka kuma Malam M.B. Umar ya shimfida wasu hanyoyi da dabaru da za a iya amfani da su wajen fefe rubutacciyar waƙar Hausa. Ya nuna tun kafin zuwan rubutun boko wannan kasa malamai na addini suke rubuta waƙoƙin Hausa, suna karanta su ga jama'ar da ke kewaye da su. Sannan a kan yi wa waƙoƙin tsokaci game da ƙunshiyarsu da layukan baitoci da tsawonsu da ƙafiyoyinsu da salon sarrafa harshe kamar amfani da tsofaffin kalmomi ko aron kalmomin da sauransu. Bayan zuwa Turawa nazari ya daɗa bunkasa da kyautatuwa, ya dauki wani yanayi na zamani. Bisa wannan hali ne Malam M.B. Umar ya bayyana wani salon nazarin waƙa da ya kira da kansa mai matsakaicin matsayi yadda kowa da kowa zai amfana.

Rukunonin nazarin waƙar Hausa rubutacciyar da ya zo da su sun haɗa da:

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 (Muwafaƙa)
- Yawan Layuka/Adadin Layuka
- Amsa-Amo/Kafiya
- Salon Sarrafa Harshe:
 - Zafen Kalmomi
 - Aron Kalmomi
 - Karya Ka'idar Nahawu (Ragi, Kari, Canza Tsarin Kalmomi)
 - Karin Harshe
 - Jerin Sarƙe
 - Karangiya
 - Tamka
 - Kamance
 - Guntattakin Zantukan Hikima
 - Salon Jawo Hankali

3.14 Farfesa Isa Mukhtar-Kano

Farfesa Isa Mukhtar shi ma ya ba da gagarumar gudunmuwa wajen nazarin adabin Hausa, tun ma ba bangaren da ya shafi sanabe-sanaben salo a kagaggun labarai na Hausa ba. Manazarci ne mai sha'awa da kofarin kalailaice zubi na littattafan zube na Hausa da nau'in sakonnin da sukan kunsu⁵³. Wasu daga cikin hanyoyin da ya shimfiɗa na nazarin kagaggun labarai sun haɗa da:

Zubi da Tsari

Jigo

⁵³ Farfesa Isa Mukhtar ya rubuta littafi a kan nazarin qagaggun labarai na Hausa wanda ya sa wa suna: *Jagoran Nazarin Qagaggun Labarai* (2004) kuma kamfanin buga littattafai na Benchmark Publishers Limited, Kano ya buga shi.

Taurari

Babban Tauraro

Kananan Taurari

Ire-Iren Taurari

Tauraro Mai Gammo

Tauraro Mai Walkiya

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

Sauran dabarun da ya yi magana a kansu sun kunshi:

Kanun Zantuka a Labari

Tattalin Zance a Labari

Kulle Zaren Labari

Kwance Kullin Labari

Nisa a Labari

Amafani da Lokaci

Lokacin Rubuta Labari

Sabanin Lokaci

Zamani a Labari

Hoton Gurbi
Tafi a Labari
Karin Bayani a Labari
Zaɓen Kalmomi
Nazartar Kalmomi
Tsawon Jimloli
Nau'in Jimloli⁵⁴

3.15 Takaita Hanyoyin Nazarin Adabin Hausa a Manyan Makarantun Nazarin Adabin Hausa

An kawo bisa yawanci yadda masana da manazarta adabin Hausa, manyansu da kanansu da na farkonsu da mabiyansu, suka himmatu wajen kirkiro da kyautata hanyoyi da dabaru na feɗe adabin Hausa. An sami ayyuka da yawa da aka gabatar inda kowane manazarci yake kofari ya bullo da hanyarsa, kuma ya rayar da ita, ta yawaita amfani da ita. Bisa jimla, za a iya takaita wadannan dabaru da hanyoyi daban-daban na feɗe adabin Hausa da yi masa tarke ko tsokaci a kan manyan makarantun nazari kamar haka:

Makarantar Tarihin Adabin Hausa

Makarantar Kula da Yanayin Adabin Hausa

⁵⁴ Wasu daga cikin ayyukan da Farfesa Isa Mukhtar ya gabatar sun haxa da *Hausa and Swahili Dictionary* (1998) *Introduction to Stylistics Theories, Practice and Criticisms* (2004), Bayanin Rубutattun Waqoqin Hausa (2005), da 'Bitar Nazarce-Nazarcen Salo a Cikin Rubutu (1987), da sauransu.

Makarantar Sigogin Adabin Hausa
Makarantar Nazarin Al'adun Hausawa daga Adabin
Hausa
Makarantar Tasirin Bakin Al'adu da Dabi'u a Adabin Hausa
Makarantar Nazarin Kagaggun Labarai
Makarantar Yanaye-Yanaye da Sigogin Wasannin
Kwaikwayo
Makarantar Nazarin Waƙar Baka ta Hausa
Makarantar Nazarin Rubutacciyar Waƙa ta Hausa
Makarantar Hikimomin Adabin Hausa
Makarantar Gudunmawa da Muhimmanci da Amfanin
Adabin Hausa
Makarantar Falsafa da Tasirin Adabin Hausa ga Rayuwar
Al'umma

JAWABIN KAMMALAWA

Harshen Hausa yana da yalwa da faɗi ta yadda za a iya amfani da shi don gabatar da kowane irin nazari da ake son gabatarwa ko aiwatarwa idan dai an sa azama ta sosai. Harshe ne wanda yake karɓar ci gaba ta hanyar saduwa da bakin al'adu. Wannan ni'imtacciyar ɗabi'ar harshen Hausa ce ta ba manazarta damar shirya wa da kirkiro hanyoyin nazarin adabin Hausa. Manazarta adabin Hausa sun yi koƙarin samarwa da fassaro kalmomin nazari daga bakin harsuna, musamman harshen Larabci da na Ingilishi. Daga nan nazarin adabin Hausa ya kankama har ya cim ma zango na tabbatar da shiryayyun hanyoyin nazarin adabi da suka shafi adabin waƙar baka da adabin rubutacciyar waƙa da adabin kaƙaggun labarai da kuma adabin wasan kwaikwayo.

Babu shakka, a wannan lokaci (2008) waɗannan hanyoyi na nazarin adabin Hausa sun fara karɓuwa a tsakanin manazarta da ɗalibai da su kansu masana adabin Hausa. Kuma yawancin waɗannan hanyoyi an yi koƙarin bubbuga su⁵⁵ don ɗalibai da sauran manazarta su sami kai wa gare su.

A wannan nazari an duba makarantu da hanyoyin nazari na Larabci da kuma na Ingilishi domin su ne suka buɗe wa Hausawa ido a fannin nazarin adabin Hausa. An ruwaito hanyoyin nazari daban-daban daga waɗannan al'ummu waɗanda suka zama mataƙai na ɗora nazarin adabin Hausa . Daga nan aka kawo tarihin ginuwa da feɗe adabin Hausa ta kallon zamunan adabin Hausa da suka haɗa da lokacin zaman farko da lokacin zuwan Musulunci da zamanin daular

⁵⁵ A wannan aiki an kawo misalai da yawan gaske na ire-iren waxannan ayyuka da aka bubbuga.

Usmaniyya da lokacin zuwan Turawa. Sannan an duba ayyukan adabin Hausa da suka auku a waƙannan lokuta. Haka kuma an ruwaito makarantu da masana daban-daban waƙanda suka taimaka wajen samar da hanyoyin nazarin adabin Hausa.

Wani muhimmin ginshiki da wannan aiki ya duba shi ne ayyana dabaru da hanyoyin nazarin adabin Hausa kamar yadda manazarta daban-daban suka raya su. Afalla an kawo ayyukan manyan manazarta guda goma sha huɗu (14) da suka fito da hanyoyin nazarin rubutacciyar waƙa da waƙar baka da ƙagaggun labarai da kuma wasannin kwaikwayo da sauran sassan adabin baka. A wannan aiki an fahimci masana da manazarta adabin Hausa sun haɗu a kan waƙannan manyan matakan nazarin adabin Hausa:

Matakan Nazarin Rubutacciyar Waƙa Matakan Nazarin Waƙar Baka

Share Fage	Gabatrwa
Jigo	Turke
Zubi da Tsari	Awon Baka
Salo da Sarrafa Harshe	Salo da Sarrafa Harshe
-Adon Harshe	Adon Harshe
-Aiwatr da Harshe	Aiwatar da Harshe
Nadewa	Jawabin Kammalawa
Manzarta	Manazarta

Rataye

Rataye

Ga kuma matakan nazarin zube na kagaggun labarai da wasan kwaikwayo:

Share Fage
Jigo
Zubi da Tsari
Taurari
Salo da Sarrafa Harshe
Nadewa
Manazarta

Matakan nazarin sauran sassan adabin baka su ne kamar haka:

Gabatarwa
Ma'ana
Asali ko Tushe da Yanayi
Nau'o'in/Rabe-Rabe/Ire-Ire
Jigo
Tsari
Siga ko Kira
Salo
Nadewa
Manazarta

A dunkule, matsayin nazarin adabin Hausa ya cim ma mataki na a zo a gani, ayyukan da aka gabatar na a yaba ne. Amma ya zama wajibi ga manazarta Hausa a kara tashi tsaye a sa himma don a dafa kyautata wannan hanya, a dafa bunkasa ta, ta ci gba da dacewa da zamani.

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