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Daga Edita

Godiya ga Allah Mabuwayi, Sarki ɗaya da ba shi abokin tarayya. Ya halicci ɗan Adam domin ya bauta masa. Allah ne ya wajabta neman ilimi domin sha'anin zamantakewa da kuma tanadin gidan gobe da za a dawwama cikinsa. Haƙiƙa cike nake da farin ciki da na samu sararin tofa albarkacin bakina a madadin Editocin wannan mujalla, **Biram:** ***Journal of Contemporary Research in Hausa Studies.*** Wannan Mujalla ce da Sashen Harsunan Nijeriya da Kimiyyar Harsuna na Jami'ar Sule Lamido ta Kafin Hausa, ke fitarwa sau biyu a shekara. Ana ƙoƙarin fitar da bugu na biyu fita ta biyu a watan Disamba na shekarar 2024 da yardar Allah. Wannan mujalla kamar waɗanda suka gabata, ta ƙunshi zaɓaɓɓun takardu daga ɗumbin takardu da muka samu daga mutane masu sha'awar bincike da manazarta daban-daban, galibi daga manyan makarantu da cibiyoyin bincike. Mujallar ta ƙunshi takardu guda ashirin da shida kan fannoni daban-daban da suka haɗa da Harshe da Adabi da Al'ada da kuma Dabarun Koyarwa.

Waɗannan takardu an rubuta su cikin harsunan Hausa da Turanci da kuma Larabci. Gabanin zuwa wannan mataki sai da takardun suka samu dubawar ƙwararrun masana kan fannoninsu, kuma suka ba da shawarwari bisa la'akari da sharuɗan bincike da nazari na takardun cikin mujalla, tare da ɗora su kan sikelin da kwamitin Editocin mujallar ya tanada, kamar yadda ya wanzu ga waɗanda aka buga a baya.

Ba zamu gajiyawa da yin godiya ga dukkan waɗanda suka aiko mana takardu domin tabbatar da rayuwar wannan mujalla ba. Muna kuma ba da hakuri ga dukkan wani abu da ya sosa rai, kamar jinkirin bugawa ko wani al'amari yayin tattara takardu da bin dukkan matakai wajen buga su. Koƙarinmu da burinmu fitar da kundi mai inganci da ke ƙunshe da taƙaitattun kurakurai.

Kofarmu a buɗe take domin karɓar wasu takardun da za su fito a kundi na gaba cikin amincewar Allah.

Mun gode.

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Table of Contents

Editorial Board...i

Editorial Consultants...i

Editorial Report...ii

List of Contributors...iii

Table of Contents...iv

Harshe (Language)

Alaƙar da ke Sassan Nazarin Hausa: Duba Ga Harshe da Adabi da Al'ada............................2
Tijjani Muhammad Salihi Ph.D

Nazarin Gwamutsuwar Harsuna Cikin Saratun Fadawa a Wasu Fadojin Kasar Hausa.........14
ABDULKADIR, Ginsau Ph.D
Yahuza Usman

Tasiri da Muhimmancin Kirƙirarrun Wasu Kalmomi a Harshen Hausa..............25
Garba Lawal Ph.D

Coronasation of Hausa Features Spoken in Gashua and Environs..............................37
Abubakar Babangida
Isma'il Umar Njidda

Zaman 'Yan Marina: Nazarin Kalmomi Masu Tsarin Rubutu Guda Furuci Da Ma'ana Bamban...47
Ibrahim Baba
Musa Isah Abubakar, PhD

Mother Tongue Interference in Learning a Second Language: Fulfulde-Hausa Sounds Experience...62
Maimuna Muhammad Kabir

Ilimin Tsarin Sauti (Phonology): Sake Bitar Ayyukan Tsarin Sautin Hausa Duba Cikin Giɓi da Tazara...79
Muhammad Sani Lawan
Ibrahim Ismaila Girei

The Role of Indigenous Languages for Sustainable Peace in Nigeria...........................98
Dr. Habibu Abdulkadir

Gudunmuwar Fasahar Sadarwa ta *'ICT'* Wajen Bunƙasa Harshen Hausa a Yau……….108
Abdullahi Bashir
Dr. Muhammad Mustapha Umar

Adabi (Literature)

Salon Zagi a Adabin Hausa: Tsokaci Daga Wasu Waƙoƙin (Dr) Alh. Mamman Shata Katsina...126
Adamu Lawal
Yusuf Mohammed Ph.D

Salo a Addu'a: Nazarin Waƙar Gwagwarmaya da Shaiɗan Ta Malam Yusuf Kantu Isa…137
Abubakar Sarki Muhammad

Gudunmuwar Rubutattun Wasannin Kwaikwayo Na Hausa, Wajen Wayar da Kan Al'umma……………………………………………………………………………………145
Alhassan Alhassan

Nazarin Kwalliyar Kalma a Wasu Waƙoƙin Dauda Kahutu Rarara…………………………153
Hamza Nuhu
Isah Abubakar Karofi

Matsakaicin Nazarin Waƙar *Roƙon Ruwa* ta Nana Asma'u 'Yar Shehu……………171
Zainab Isah Ph.D
Dr Ahmad Salihu Bello

Al'ada (Culture)

Kwatancin Al'adun Binne Gawa a Kabilun Koro da Kamuku………………………………...184
Abdullahi Umar Ph.D

Tasirin Baƙi a Kasar Hausa Dangane da Gine-ginen Hausawa na Gargajiya………………....195
Aminu Alhassan Idris
Nuhu Abbullahi Jibril
Binta Ibrahim Jibrin

Muhimmancin Wasu Sana'o'in Gargajiya Ta Fuskar Magungunan Gargajiya Na Hausa: Nazarin Nasara Da Koma Bayan Da Suke Samu A Yau……………………………………………216
Rukayya Muhammad Garba

Kadagi Kanin Mutuwa: Nazarin Talauci A Mahangar Adabi Da Al'adun Hausawa………226
Dr. Mu'azu Sa'adu Muhammad

Dabarun Koyarwa (Methodology)

Kalubale Ga Hukumomi da Malaman Hausa a Yau: Tsokaci Dangane da Barazanar da Koyar da Hausa Ke Fuskanta a Makarantun Sakandare a Arewacin Nijeriya………………….239
Dr. Rabi'u Saleh Kazaure
Abdullahi Muhammad
Suraja Adamu Jigawa
Abdulhadi Muhammad

An Assessment of Digital Competence among Hausa Teachers in Zuba Secondary Schools…………………………………………………………………………………….247
Nashayya Binta Muhammad

Child Rearing Practice in Hausaland: Issues and Prospects..258
Fauziyya Muhammad Hassan

Gudummuwar Kagaggun Labarai Na Yau Kan Koyar da Tarbiyya Ga Ɗaliban Makarantun Sakandaren Jihar Katsina, Nijeriya…...271
Dr. Bala Bawa Goma
Prof. Ramlatu Jibir-Daura
Shamsu Bello

Tasirin Tarl Wajen Koyar Da Kimiyya A Kan Kwazon Ɗaliban Makarantun Firamare 'Yan Aji Uku, A Jihar Katsina……....…………………………………..282
Bala Bawa Goma PhD
Prof. Ramlatu Jibir-Daura
Rabe Sani

Tasirin Harshen Hausa Wajen Koyar da Ilimin Tattalin Arziƙi Ga Ɗaliban Manyan Makarantun Sakandare Aji Biyu, a Jihar Kaduna……………………………………………………311
Ja'afaru Shehu
Prof. Ramlatu Jibir-Daura

Tasirin Karatun Amshi A Kan Laushin Karatun Ɗaliban Aji Uku Na Makarantar Firamaren Jihar Kaduna……………………………………………………………………………………..331
YAKUBU, Rukayyah

Harshen Larabci (Arabic Language)

تأثير الشعر العربي النيجيري في الأمن والسلام القومي...346
د. يعقوب إدريس يحيى

Harshe (Language)

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Alaƙar da ke Sassan Nazarin Hausa: Duba Ga Harshe da Adabi da Al'ada

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Tsakure

Wannan muƙala mai taken "alaƙar da ke sassan nazarin Hausa: Duba ga harshe da adabi da al'ada. Takardar ta yi ƙoƙari wajen nuna irin dangantakar da ake samu a tsakanin harshe da adabi da kuma al'ada waɗanda su ne manyan sassan nazarin darussan Hausa. Manufar wannan takarda ita ce ta kawo dangantakar da ke tsakanin wannan sashen nazari na harshe da adabi da kuma al'ada. An gudanar da wannan aiki ne ta hanyar kawo wasu 'yan misalai da aka samo su daga cikin adabin baka na gargajiya wanda ya ƙunshi; waƙoƙin baka na yara da ake samu a cikin wasanni irin na gaɗa da tashe da sauransu. Haka kuma an yi duba ga zantuttukan azanci irin na karin magana da kirari da yabo da sauransu. Takardar ta tabbatar da cewa akwai kyakkyawar alaƙa tsakanin waɗannan sassa na nazarin Hausa waɗanda suke gudana ba tare da an farga da hakan ba, amma wannan takarda ta yi ƙoƙari wajen gane irin wannan alaƙa ta harshe da adabi da kuma al'ada. Don ganin tabbatuwar wannan aiki an ɗora aikin a kan mazhabar da William Bascom ya assasa 1912-1981 ta Nason Adabi a Al'adun Al'umma.[1]

Muhimman Kalmomi: *Alaƙa, Nazari, Harshe, Adabi, Ala'da.*

1.0 Gabatarwa

Takarda tana ɗauke da bayani na irin alaƙar da ke tsakanin sassan nazarin harshen Hausa waɗanda sukan yi tasiri wajen daidaita hikimar isar da saƙo ko ma'ana a kan abubuwan da suka shafi al'umma. Harshe zama tilas wajen yin bayani ko a rubuce don bayyana duk wani lamari da ya danganci adabi ko kuma al'ada. A nan za a iya cewa harshe da adabi da al'da 'yan uwan juna ne kamar yadda bayani zai biyo baya. A taƙaice takardar za ta yi duba ne a kan yadda harshe ke taimaka wa adabi da al'dun Hausawa ga Hausawa da ma waɗanda suke ba Hausawa ba, idan har

[1] A duba littafin Gusau, M.S (2015). *Mazhabobin Ra'i da Tarke A Adabi da Al'adun Hausawa*

suna neman su san wasu abubuwa da suka shafi rayuwar yau da gobe ta al'ummar Hausawa. Takardar ta yi ƙoƙari wajen kawo wasu daga daga cikin maganganun azanci na Hausa da wasu daga cikin wasannin samari da 'yan mata masu samun rakiyar waƙoƙi lokacin gudanar da waɗannan wasanni. Za a yi duba ne ga waɗannan waƙoƙi don fito da saƙon da wannan takarda take son isar wa ga jama'a. A matakin farko za a fara kawo wasu daga cikin bayanan waɗannan manyan rukunai daga masana wanda saninsu zai taimaka wajen gano bakin zaren wannan takarda.

1.1 Ma'anar Harshe

Zarruƙ da wasu, (1986), sun bayyana harshe kamar haka:

> "Harshe magana ke nan wadda ake yi a kuma fahimta. Harshe dai shi ne abin da ya bambanta ɗan'adam da dabbobi. Harshe a wurin ɗan'adam linzami ne na tunani, wanda sauran dabbobi kuwa sai dai su yi kuka ko gurnani ko haushi ko haniniya don su nuna fushinsu ko murnarsu, ko shan wahalarsu ko daɗinsu. Haka aku, wadda ke iya kwaikwayon maganar ɗan'adam yana yi ne ba tare da tunani ba.

Kabo (2002) ta bayyana harshe da cewa:

> "Harshe magana ke nan wadda ake ji a kuma fahimta.Wannan shi ne ya bambanta mutane da sauran dabbobi. Haka kuma ta hanyar amfani da harshe ne ɗan Adam yake bayyana kansa ta hanyar amfani da kalmomi."

Garba (2010) ya bayyana harshe kamar haka,

> "Harshe hanya ce ta sadarwa da ta kaɗaita ga ɗan Adam, wanda yake amfani da ita ta wajen bayyana duk wasu abubuwan da suke cikin zuciyarsa tare da yin amfani da saututtuka da yake furtawa."

Daga wannan bayani na sama za a iya ganin cewa, ashe harshe hanya ce ta magana wadda ta bambanta mutum da dabba. Ana kuma fassara tunani da harshe, da harshe ake duk wata sadarwa da shi ake ƙulla abota da kuma shi ake tafiyar da duk al'amura na rayuwa. Don haka, ba ta yadda harshe zai iya tafiya shi kaɗai sai har an haɗa shi da al'ummar da ke amfani da shi.Wanda da shi ake amfani wajen bayyana yanayin rayuwar al'umma.

1.2 Ma'anar Adabi

Liman (1978:175) ya bayyana kalmar adabi da cewa:

> Ita kalma ce ta Larabci wacce ma'anarta da Turanci shi ne *Literature*. Fannin adabi ga kowace al'umma shi ne ilimin da ke bayani bisa dukan harkokin rayuwarsu ta hanyoyin hikima irir-iri kamar talifi da waƙoƙi da wasanni da huɗuba da karin maganganu da zane da gini da hoto da sassaƙa da dai sauransu mmasu nuna irin halin rayuwar ɗan adam a cikin al'umma mai al'adu da ɗabi'u iri ɗaya."

Umar (1987:5) ya bayyana adabin Hausa da cewa:

> "Adabin Hausa shi ne sarrafaffen harshen Hausa mai ƙunshe da hikima ta musamman. Ana iya samun wannan ta baka a sigar tatsuniya ko karin magana ko waƙa ko almara ko wasannin kakkarya harshe ko gagara gwari ko kacici-kacici ko sauran nau'o'in zantukan hikima da suka fito daga bakin Bahaushe."

Ɗangambo (1989:99) ya bayyana kalmar adabin Hausa kamar haka:

> "Wannan kalma adabi kamar yadda aka sani an aro ta ne daga larabci, adabi wato halin ɗa'a da fusaha da ƙwarewa. To amma a Hausa, har ma Larabcin, wannan kalma tana nufin abubuwan da suka shafi al'adu da rayuwa baki ɗaya da fusaha da dai sauran abubuwan da suka shafin al'umma. Idan dai haka ne ashe muna iya cewa madubi hoton rayuwar al'umma ne…"

Junaidu da 'Yar aduwa (2007:66) sun bayyana ma'anar kalmar adabi kamar haka:

> "Adabi yana nufin wata hanya ta musamman wadda bil-adam (mutum) yake bi don sadar da abubuwan da suka shafi rayuwarsa da ta 'yan uwansa. Abubuwa da yakan sadar ɗin kuwa mafi yawansu abubuwa ne da suka daɗaɗa masa rai watau annushuwa ko suka munana masa zuciya don nuna baƙin cikinsa da ƙin abin."

Ta yin duba ga irin waɗannan ma'anoni da masana suka bayar a kan kalmar adabi, za a tarar da cewa adabi kalma ce wadda take bayyana amfani da harshe wajen fito da hikimomin zance da wannan harshe yake da su a fili ta fuskar bayyana saƙonnin da suke ƙunshe cikin wannan al'umma masu cike da nuna fasaha da hikima wajen isar da kuma adana saƙonnin ta yadda ba za su salwanta ba.

1.3 Ma'anar Al'ada

Kamusun Hausa (2006:9) ya bayyana al'ada da cewa, "hanyar rayuwar al'umma."

Bunza(2006)yabayyana al'ada kamar haka:

> "Al'ada tana nufin dukkanin rayuwar ɗan Adam tun daga haihuwarsa har zuwa kabarinsa. A ko'ina mutum ya samu kansa duk wata ɗabi'a da ya tashi da ita tun farkon rayuwa, ita ce al'adarsa da za a yi masa hukunci a kai. Babu wata al'umma da za ta rayu a doron ƙasa face tana da al'adar da take bi, kuma da ita ake iya rarrabe ta da wata da ba ita ba."

A tattare za a iya bayyana wannan kalma ta al'ada cewa, Hanya ce ta gudanar da ɗaukacin rayuwa musamman waɗanda suka ƙunshi abubuwan da suka shafi ɗabi'un da jama'a suka aminta da su.

2.0 Alaƙar Da Ke Tsakanin Harshe Da Adabi Da Al'ada

An yi ƙoƙari wajen kawo bayanai masu nuna alaƙar da ke tsakanin waɗannan sassa da takarda ke ƙoƙarin fito da su fili kamar dai yadda masana irinsu Umar (1987) da Yahaya da Ɗangambo (1989) da saransu suka bayyana. Umar (1987:1) ya yi bayani kamar haka:

> "An sami wasu masana a kasashen Afirka waɗanda suka kai ga tunanin cewa adabi tamkar wata hanya ce da al'umma ke amfani da ita don bayyana al'adunta, watau dai ta nazarin adabin wata al'umma mutum zai iya samun tarihin rayuwar al'ummar ya gane irin dabi'ar jama'arta da basirarsu da yadda tunaninsu ke gudana da irin tsarin rayuwarsu…"

Yahaya da Ɗangambo (1989:99) kuwa sun tabbatar da cewa:

> "Akwai dangantaka tsakanin harshe da adabi da al'ada kamar haka, aikace-aikacen fusaha na fuskar adabi suna nuna hoton abubuwan da ke faruwa lokutansu. Ta yin nazarin abubuwan da ke faruwa ko suka faru,

wađanda suka danganci adabi da harshe da tarihi da sauransu, muna iya gane yadda lokutan baya suke. Waƙe-waƙe na makađa da na mawallafa a rubuce-rubuce da sauransu wađanda suke da harshen wannan lokacin ne ake aiwata su, abubuwa ne da za su iya nuna alaƙar mutane da harshensu da al'adunsu na wannan zamani. Don haka alal misali rubuce-rubucen da aka yi su a ƙarni na 19 da wađanda aka yi a wannan ƙarni na 20, za su iya taimakawa mu gane yadda Hausawa da al'adunsu suke a wađannan lokuta. Harshe da al'adu abubuwa ne masu rai, suna girma suna yađuwa sannan kuma suna mutuwa."

Wađannan masana da aka ambata a sama sun tabbatar mana da cewa akwai alaƙa ƙwaƙƙwara tsakanin harshe da adabi da kuma al'ada. Don haka za a kawo wasu 'yan misalai daga cikin lamuran da suka danganci gudanar da rayuwar Hausawa ta yau da gobe wađanda idan aka nazarce su za su tabbatar da wannan alaƙa da ke tsakanin wađannan sassa na nazarin Hausa kamar haka:

i. **Ala'dar Zance Tsakanin Saurayi da Budurwa** – A al'adance ana gudanar da zance tsakanin saurayi da budurwa ko bazawari da bazawara. Dalilin haka kalmomin da saurayi da budurwa suke amfani da su a lokacin zancensu kuma kalmomin harshe ne, wađanda ake samu suna ƙunshe da zolaya ko barkwanci ko ba'a ko karin magana da sauransu azancin magana wađanda duk wani nau'i na adabin gargajiya, wato ke nan an fara samun harshe ya taimaka wa al'ada ta hađu da adabi. Akwai misalai masu tarin yawa da suka bayyana irin wannan alaƙa da za a iya samu idan aka yi duba ga wasu tatsuniyoyin Hausa na gargajiya, misali:

Tatsuniyar Musan Gayya - Tatsuniya ce da ke đauke da waƙa mai nuna irin kunyar da ake samu tsakanin saurayi da budurwa. An nuna mana 'yan mata je rafi wanka a inda aka sami wani đan sarki mai suna Musa wanda đaya daga cikin 'yan matan nan budurwarsa ce, don haka sai ya bi su a kwashe kayayyakin 'yan matan nan. Ya kuma yi alkawarin duk wadda ta fađi sunansa ita zai baiwa kayanta. Haka dai sauran 'yan mata suka yi ta fađar sunansa yana ba su kayansu, amma sai aka sami wadda yake son ta ji kunyar fađar sunansa sai dai ta ce "kai wane kai wane ka tsoraci Allah ka ba ni

zanena…" Shi kuma ya ƙi ba ta kayan sai daga ƙarshe da ya ga za ta halaka a ruwa sannan ya ba ta. Idan aka yi duba za a sami al'adar zuwa rafi wanka da al'ada ta kunya da ake samu tsakanin saurayi da buduwa sai kuma aka ƙarƙare da kawo waƙa.

Wani abin lura a nan shi ne waƙoƙin da ke cikin tatsuniyar su ma suna ƙarƙashin adabin baka na Hausa, amma kalmomin da aka tsara waƙar suna cikin wani ɓangare na harshe. Haka lamarin yake a cikin sauran labarai da tatsuniyoyin Hausa irinsu tatsuniyar "Gizo da Budurwar Danƙo" ana yin nuni bisa yadda sana'ar noma na daga cikin sana'o'in Hausawa na gargajiya. Ita kuwa tatsuniyar "Ta-kitse" yana yi nuni ne bisa tsarin kiwo da sarauta da zaman aure musamman a gidan basarake na cewa ana samun suna auran mata fiye da guda ɗaya, sannan ga irin kishin da ake samu tsakanin uwar gida da amarya. Ita kuwa tatsuniyar "Ruwan Bagaja"tana bayyana irin tsangwamar da wasu matan da 'yansu suke sha a gidan da maigida ya karkata ga wasu ko wata matar da yake da ita, wato gidan ake samun maigida na aure mace sama da guda ɗaya.

ii. **Bikin Aure** - A taron bikin aure ko suna akan sami an gayyato makaɗa da mawaƙa don samar da nishaɗi ga maharta wannan taro wanda irin wannan taro da mutanen da aka gayyato don nishaɗantar da jama'a duk wani nau'i ne daga cikin al'adun Hausawa. Don haka a lokacin da maroƙi ya buɗe baki ya yi roƙo ko kirari ko ya yabi wani ko wasu to a wannan yanayi ya kawo abin da ya shafi adabi, su kuma kalmomin da ya yi amfani da su don yin wannan yabo ko roƙo ko wani abu makamancin hakan to wannan fage ne na amfani da kalmomin harshe.

iii. **Gaɗa** - A wasu lokutan akan sami wani sashi na bayyana wani sashi na daga lamuran da suka danganci sassan harshen Hausa. Misali idan aka duba yadda wasu daga cikin shagulgulan da ake yi da suka shafi al'adar haihuwa a ƙasar Hausa, akan gudanar da wasu shagulgula na biki don a taya maijego murna kamar wasan gaɗa da 'yan mata suke yi. A nan akwai abubuwa da suka bayyana wato shi wasan gaɗa a matsayin al'ada, wanda ake gudanar da da shi tare da rakiyar wasu 'yan waƙoƙi. A nan waƙoƙi suna matsayin wani sashe na adabin baka da kan taimaka wajen gudanar da gaɗa. A dai cikin wannan wasa akan kuma wani ɓangaren da ya shafi wata al'ada ta daban. Idan aka ɗauki waƙar cikin wasan gaɗa ta 'Ɗanmaliyo-maliyo,' ana yin ta ne don nishaɗantarwa lokacin wani

wasa ko biki, amma a wani fagen za a sami cewa waƙar tana yin bayani ne a kan lamarin da ya shafi kunya da ke tsakani saurayi da budurwa. Misali:

Ɗan Maliyo Maliyo, Ɗan Maliyo nawa,

Bayarwa: Ya je ina ne? Amshi: Yaje Illori,

Bayarwa: Yaushe zai komo? Amshi: Sai a watan gobe…

iv. Saye Magana - Hausawa na da hikima ta saye magana don bayyana wasu lamura ko saƙonni da ake son isarwa ga wasu rukuni na jama'a. misali a duk lokacin da aka samu mace cikinta ya zube, akan ce, "ta yi ɓari" ko "ta yi ragon kaya'. To a nan an yi amfani da harshe wajen saya wani abu ne wanda ba za a ji daɗi kai tsaye a ce 'cikin wance ya zube' amma ta hanyar saye sai a saya maganar. Haka kuma Idan mace ta sami ciki, akan sakaya wannan suna na ciki da cewa "ta samu rabo" ko "ta sami juna biyu" ko "ta yi nauyi" ko "ta ci wake" da sauransu. Kunya wani sashe na cikin al'adar Hausawa wadda akan yi amfani da wasu kalmomin adabi na sashen hikimar saye wajen bayyana ko isar da wani saƙo wasu lamura masu nauyi faɗa

v. Zantukan Hikima - Bahaushe na amfani da harshensa wajen isar da saƙonninsa cikin hikimar da ba kowa ne kan iya fahimtar zancen da ake yi sai waɗanda aka yi zancen don su, misali mu ɗauki wannan fannoni:

a. Karin Magana

Akan kawo al'ada tare da harshe a cikin tsarin adabin Hausa na baka kamar yadda za a gani a cikin tarin karin maganar Hausa da sauran ɓangarorin da suka danganci azancin magana. Ga wasu 'yan misalai da aka kawo ba don a bayyana ma'anar da karin maganar take ɗauke da ita ba sai dai kawai don a kawo alaƙar harshe da adabi da al'ada kamar haka:

i. "Inda wani ya yi rawa aka ba shi kuɗi, idan wani ya yi duka zai sha." Ana yin nuni bisa al'adar rawa da kiɗa sannan ga al'adar yin kyauta ga maroƙa ko makaɗa.

ii. "Wani ya yi rawa bare ɗan makaɗi." Wannan nuni ake cewa akwai al'adar da ke nuna idan ana kiɗa akan samu masu yin rawa dalilin wannan kiɗa da suka ji.

iii. "Duk faɗin gona, to akwai kunyar ƙarshe." Wannan nuni bisa yadda ake gudanar da noma musamman ta yin nuni cewa a ƙasa ake kartawa yayin gudanar da noman, tun daga shi ana maganar kunya.

iv. "Ba a fafar gora ranar tafiya." An shirya wannan karin magana a kan ɗaya daga cikin sana'o'in Hausawa na gargajiya wato sana'ar fafar duma, wato sana'ar da jiɓanci fafar ludayi da ƙwarya da jallo/gora da sauransu. Ita ma wannan karin maganar na ɗauke da waɗannan sassa guda uku na nazarin Hausa kamar yadda aka kawo su a bayanan da suka gabata da suka danganci harshe da adabi da al'ada.

v. "Ba a bori da sanyin jiki." Wannan wata karin magana ce ta yin amfani da wani sashe da ya danganci al'adun Hausawa na ɓangaren bukukuwa. Wato an ɗauko wasan da ake yi a lokacin neman magani ko aure ko wani taro don samar na nishaɗi ga al'umma, wannan wasa kuwa shi ne wasan bori.

vi. "Can ga su gada, wai zomo ya ji kiɗan farauta." An gina wannan karin magana a kan ɗaya daga cikin sana'o'in Hausawa na gargajiya wato sanar farauta.

b. Kirari

Akan yi amfani da kalmomin harshe wajen gudanar da wannan salo na azancin magana wanda yana ɗaya daga cikin wani ɓangare ne na al'adun Hausawa. Akwai abubuwa masu tarin yawa da akan yi musu kirari a ƙasar Hausa misali kirarin gari ko abinci ko dabba ko mutum da sauransu. Misali:

i. "Kulaƙulai ababaɗen jifan yunwa." Wannan kirari ne da ke yin nuni ga sana'ar girki ta abinci ko kuma ɗaya daga cikin tarin abincin Hausawa na gargajiya.

ii. "Sarki baƙon dole." Zance ne da ke yin nuni ga tsarin da ake da shin a zamantakewa a ƙasar na cewa akwai tsarin shugabanci. Sannan kowanne shugaba akwai irin tsarin tafiyar da mulkinsa.

Kamar yadda aka kawo waɗannan bayanai da suka gabata, haka lamarin yake idan an duba sauran tarin kirarin da adabin Hausa yake da su. Ga ƙarin wasu misalai a ƙasa don ƙara fadaɗa tunani.

iii. Jima romon jaɓa, ga kitse ga wari (sana'ar jima)

iv. Kunu alkalin tsamiya (sana'ar abinci)

v. Kowa ya ci zomo ya ci gudu (sana'ar farauta)

vi. Ɗanbaƙi dodon ƙarfe (sana'ar kira)

vii. Da ba dan kai ba da maza sun yi gizo (sana'ar wanzanci)

viii. Aradu maganin na karofi(sana'ar rini)

ix. Gyaɗa mai sihiri, aɓara a ga biyu a murza a ga huɗu a tauna a ji garɗi…(sana'ar sayar da soyyayar gyaɗa)

x. Kunu alƙalin tsamiya, Lantaya maganin kukan yaro (nuni ga ɗaya daga cikin abincin Hausawa na gargajiya sannan da sana'ar sayar da kunun tsamiya).

c. Waƙoƙin Baka

Akan samu waƙoƙi masu tarin yawa da ke bayani a kan hanyoyin gudanar da rayuwar Bahaushe ta yau da kullum waɗanda ake gudanar da su cikin raha da nishaɗi. Mai saurare zai fahimci saƙon waƙar ne idan har ya tsaya ya nutsu. Wato a cikin waɗannan 'yan waƙoƙi da ke biye suna ɗauke ne bayani na cewa mata aka sani da gudanar da girki a gidajen Hausawa, amma ga wani yana cewa an kaɓe girki daga hannunsu, wannan nuni ne na ɓullar sana'ar 'yan hamsin.[1] Haka kuma an kawo maganar a je dawa don samo itace da akan yi amfani da shi wajen kunna wutar da akan yi girki da ita. Kaɗan daga cikin misalan waɗannan waƙoƙi su ne kamar haka:

Duniya ta yi kyau, arziki ya yi,
Tunda mun karɓe girki ga matanmu…

Ku ba mu matarmu masu gida
Ku ba mu matarmu mun yi dare
Ku dubi daji ku dubi dare…[2]

'Yar kucciya 'yar kucciya
'Yar kucciya ƙanwar Amina
Tashi mu je dawa itace…

[1] Maza masu sana'ar girki don sayar da abincin da suka girka

[2] Waƙa ce da ake yi a can zamanin baya lokacin ɗaukar amarya da ke nuni ga tsoron dare da ake yi saboda iskoki da ke da tasiri a rayuwar Hausawa na ba da tsoro.

d. Kwaikwayon Rayuwa

Akwai tarin wasanni da ake samu a ƙasar Hausa da suka keɓantu ga maza wasu kuma ga mata, sannan akwai na manya da kuma na yara. Haka kuma akwai waɗanda ake yi yau da kullum akwai na shekara-shekara. Misali 'wasan burun–burun' da 'wasan ɗan akuyana' da 'wasan na najjeni gidan gwarro' da dai sauransu duk wasanni na samari da 'yan mata waɗanda suke gudanar da su don shaƙatawa da nishaɗi a yau da kullum. Wasannin da ake gudanar da su a shekara su ne irinsu: 'Wasan mai ƙiriniya' da 'wasan zan buge' da 'wasan ga Mairama ga Daudu' da 'wasan tsoho da gemu' da 'wasan da 'wasan tashe na Jatau mai magani' da dai sauransu. Gabaki ɗayan waɗannan wasanni ana gudanar da su don kwaikwayon tsarin wata rayuwa da jama'a ke gudanar da irinta a ƙasar Hausa. Akan yi wasan ne don faɗakarwa da nufin yin gyara wata ɓarna da aka ga ana yi ko kuma tunatar da jama'a tsarin wata rayuwa da ta gabata. Sannan wasannin suna ƙunshe da waƙoƙi da ke ƙara musu armashi don samar da nishaɗi da raha ga jama'a. Ga misalin wasan samari na yau da kullum da ake kira da sunan "Ɗan akuyana."

Bayarwa: Ɗan akuyana	Amshi: Damushere
Bayarwa: Ya shiga rumbu	Amshi: Damushere
Bayarwa: Za su tare shi	Amshi: Damushere…

Ga kuma misalin wasan samari na shekara da ake a kira da sunan "Mai ƙiriniya." Wasan tashe ne da ake samun yara sun shira shi. Sukan zaga gari suna shiga gida–gida zuwa kasuwanni. Mai ƙiriniya na ƙoƙarin ɗaukar kayayyakin da aka jiye yana ƙoƙarin sauya musu wuri, wato ya ɗauki wannan abin ya kai shi can ya ɗauko na can ya kawo ba nan ba tare da an sa shi ba. Ana yi ana yi masa waƙa kamar haka:

Bayarwa: Mai ƙiriniya wa ya saka ne   Amshi: Baba

Ga misalin wani wasan da 'yan mata ke yi na shekara-shekara mai "Samodara"

Bayarwa: Iya duba-duba	Amshi: Samodara
Bayarwa: Iya dubi cikina	Amshi: Samodara
Bayarwa: Baba ne ya sa mini	Amshi: Samodara
Bayarwa: Ya ce na yi yanga	Amshi: Ga yangar na yi Samodara

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Wannan wasa ne da 'yan mata ke gudanar da shi don nuna wata al'ada ta cewa ga yarinya mai juna biyu, amma tana nuna ba ta jin kunya wannan juna biyu da take da shi har cewa take mahaifinta ne ya ba ta damar ta fito ta nuna wa duniya kuma ya yi tutiya da shi.

Akwai wani wasan tashe da ake kira da sunan "Zan buge." Wasa ne da samari ke gudanar da shi a cikin watan azumi wanda ake samun an ɗaura igiya a ƙugun shugaban da ke cewa zan buge, masu amshi na yi masa kashedi da kar ka buge kamar haka:

Bayarwa: Zan bude	Amshi: kar ka buge
Bayarwa :Aradu zan buge	Amshi: kar ka buge

Wannan wasa ne da ke nuna tsarin shugabanci na cewa ga abin da shugaba yake son yi, amma mabiya na bayar da shawarar kada shugaba ya aikata wannan abu da ake ganin ɓarna ce. Ashe ke nan ƙasar Hausawa cike take da tsarin na shugaba ya nemi shawara wajen jama'arsa kafin ya aiwatar da abin da yake son aikatawa. A nan idan an duba za a ga akwai tsarin fito da wata al'ada ta Hausawa da aka yi haɗa da waƙa wajen fitar da saƙon da ke son isarwa ga jama'a.

Akwai wani wasa mai suna "Danda Dokin Kara," shi ma wasa ne da samari ke gabatar da shi wanda akan sami karan dawa a caɓa masa ado da kyallayen yadudduka kala-kala da ake samu a wajen teloli. Akan sami wani yaro a caɓa masa ado, a yi masa rawani sannan ya hau wannan doki a matsayin wani basarake[1], ana ta zaga gari jama'a kuma na biye da su ana samun wasu na ɗan bayar da abubuwan da waƙar da ke cikin wasan take bayyanawa. Wato a cikin waƙar ana neman jama'ar gari su bayar da kyautar kayayyaki musamman waɗanda suka danganci abinci kamar su; gero ko dawa ko nama ko shinkafa da sauransu, wato ba ana tambayar kuɗi. Shi ma wannan wasa ne da ke yi wanda ke ɗauke da bayani na irin rawar da adabi da harshe suke takawa wajen bayyana al'adun Hausawa. Ga kaɗan daga cikin waƙar da wanan tashe ke ɗauke da ita:

Bayarwa:	Assalamu alaikum masu gidan kun yi baƙo
Amshi:	Ga Danda dokin kara
Bayarwa:	Sai ku ban kaji bakwai daƙwale
Amshi:	Ga Danda dokin kara
Bayarwa:	Da tuwon shinkafa ga miya ja

[1] Sarki ko Hakima ko Dagaci ko Yarima

Amshi: Ga Danda dokin kara
Bayarwa: Da furar gero nonon bisashe…
Amshi: Ga Danda dokin kara

Kammalawa

Koƙarin da wannan takarda ta yi na wajen fito da irin alaƙar da ke tsakanin harshe da adabi da al'ada za a iya kwatanta su da cewa wani murhu ne da ke ɗauke da wata tukunya wadda a cikinta akwai harshe da adabi da al'ada. An ga duk misalan da aka kawo a baya da aka kawo misalan wasu daga cikin sassan adabin Hausawa na gargajiya da suka danganci wasanni da waƙoƙi da zantukan hikima da sauransu dukkansu tabbaci ne da zai nuna cewa, harshe wani tafarki ne da yake dole sai an bi ta hanyarsa kafin a gane ciki da wajen al'ada ko ɗabi'ar al'umma, wanda a duk lokacin da harshe ya ɓuya ko a ce ya mutu to ba za a ji ɗuriyar adabi ko al'ada ba, saboda haka abubuwa ne guda uku da suke a haɗe ta yadda ba a iya ya raba, idan kuma a dage aka raba su to lallai za a sami gurɓacewar wani sashe na daga tarihin wannan al'umma. Ashe ke nan harshe da adabi da al'ada muhimman abubuwa ne wajen gudanar da rayuwar al'umma tamkar yadda ba a iya raba hanta da jini.

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Nazarin Gwamutsuwar Harsuna Cikin Saratun Fadawa a Wasu Fadojin Kasar Hausa

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Tsakure

Wannan takarda ta bayyana yadda fadawa maza da jakadiyoyi/ƙoramai mata ke yiwa sarakuna kirari da saratu (wani adabin fada) yayin fitowa daga fada ko rakiya zuwa wajen fada ta hanyar gwama ko saƙala wasu kalmomin harshen Barbarci ko Manganci ko kuma Larabci a ciki, domin isar da saƙon umarni ko hani da hannunka mai sanda ga sarakuna, wani lokaci kuma su zuga su ta wannan hanya ta saratu. Domin haka an nazarci littatafai da kundayen bincike da sauran takardu domin samin ƙarin haske. Muƙalar ta gano akwai amfani da wasu harsuna cikin saratun fadawan wasu masarautun Hausa. Yin hakan kuma yakan ƙayatar da nuna zalaƙar harshe ga fadawan, kuma yana nuna akwai tsohuwar alaƙa ta ƙuƙut da harsunan da ake amfani da su a waɗannan fadoji.

Keɓaɓɓun Kalmomi: *Gwama da Saratu da fadawa da Barbarci da Manganci da Larabci.*

Gabatarwa

Zamantakewa da hulɗa tsakanin al'ummu mabanbanta juna ta fuskar harshe ko wurin zama ba baƙon abu ba ne cikin al'ummun duniya. Irin wannan zamantakewa ke haifar da auratayya tsakanin ƙabilu da ƙarfafa kasuwanci, wanda hakan kan haifar da aro ko nason harshe wa juna. Domin haka, ga duk wani harshe baya ci gaba da samin bunƙasuwa sai da aro ko naso

ko kuma saƙala wani harshe cikin nasa na asali. Kamar yadda yake faruwa a dukkan manyan harsunan duniya, harsuna irinsu Labarci da Ingilishi da Jafananci da Faransanci da makamantansu.

Haka kuma kamar yadda tsarin al'adun mutane suke, babu harsunan da za su iya dogaro da kansu. Buƙatar mu'amala da juna ita ta ba da dama ga majiya harshe guda, su haɗu cikin hulɗa da majiya wasu harsuna daban (kai tsaye ko kuma a kaikaice). Saboda haka abu ne mai wahalar gaske a samu wani harshe ko kuma karin harshe da ya zama saniyar ware a irin wannan yanayi. Domin ta kowane irin hali ko yanayi al'ummar da ke maƙwabtaka da juna suka ƙulla alaƙa, to lalle za a sami tasirin harshen wani cikin wani kamar yadda masanin kimiyar harshe da nazarin baibayi ba'amirken nan Edward Sapir, 1921 ya yi tsokaci akan irin wannan dangantaka da hulɗar zamantakewar harsuna daban-daban. Irin wannan hulɗa da zamantakewa ke kawo a sami tasiri a harshe har a samu naso ko aron wani harshe ga wani na daban. Wato wani harshe zai aro wata kalma ko bayani daga wani harshe domin wakiltar wani abu da babu shi a wancan ko a sami nason wani harshe cikin wani na daban domin cike gurbin kalma ko samar da cikakkiyar jimla mai ma'ana ko adonta ta domin inganta amfanin sadarwa.

Fadawa mutanen sarki, suna amfani da kalmomi mabanbanta juna domin isar da saƙo cikin hikima ga sarki, imma umarni ko hani ko kuma nusarwa ga aikata wani abu na musamman. A irin wannan yanayi ne suke amfani da harasan da suke kusa da su ko kuma ake mu'amala ta yau da kullum da su da nufin isar da saƙo cikin hikima. A dalilin haka ne ake samun gwamutsuwar kalmomi daban-daban daga harasa ko karin harshe iri daban-daban. A fadar Haɗeja da Gumel akwai misalai da dama da wannan takarda ke ƙunshe da su., musamman daga harshen Larabci da Kanuri da Manganci har ma da Badanci. Wannan kuma ya samu ne ta dalilin asali da zama da cuɗanya ko makwabtaka ne da Hausawa ke da ita da irin waɗannan harsuna.

Manufa

- Fito da yadda Sanƙira da fadawa da jakadiyoyi mata ke amfani da kalmomin Larabci da Barbarci da Manganci wajen gwamutsa su a saratun da suke wa sarakuna a wasu fadojin ƙasar Hausa.

- Nuna alfanun da ake samu sakamakon cuɗanyar majiya harsuna daban-daban.
- Fayyace dabarun gwamutsa kalmomin wani harshe da wani domin samar da yanayi mai armashi wajen isar da saƙo.

Farfajiya

- Takardar ta ta'allaƙa ne ga fannin adabin fada cikin saratun fadawa a fadar masarautar Haɗeja da Gumel.

Masarautar Haɗeja da Gumel

Haɗeja da Gumel garuruwa ne da ke cikin Jihar Jigawa. Masarautar Haɗejiya daɗaɗɗiyar masarauta ce, wadda tana ɗaya daga cikin masarautu waɗanda suka yi fice a masarautun tsohuwar daular masu jihadi ta Sakkwato. Sunan masarautar ya samu ne daga babban birnin masarautar wato Haɗejiya. Daga lokacin kafuwarta kawo yanzu, masarautar ta yi fice da yin suna bisa ga muhimman tarihi da take da shi. Masarautar Haɗejiya tana daga cikin masarautun da sarakunan Haɓe suka mulka kafin jihadin Shehu Usmanu Ɗanfodiyo. Haɗejiya tana arewa maso-gabas tsakanin daular Borno da ta Sakkwato (Wakili, 1989:1 da Abbas, 2017:1,20). Daga kudu ta yi iyaka da masarautar Katagum da ke jihar Bauchi, daga yamma tana da iyaka da masarautar Ringim sannan a arewa ta yi iyaka da masarautar Gumel, yayin da Gabas kuwa ta yi iyaka da masarautar Bade da ke jihar Yobe. Domin haka mafi yawan ƙabilun da ke wannan masarauta, Hausawa ne da Fulani da Mangawa da Badawa da sauran ƙananan yaruka masu dangi da Kanuri.

Masarautar Lautai (Gumel) ta samo asali ne daga birnin Ngazargamu wanda ke ƙarƙashin daular Fikeami ta Borno. Waɗanda suka samar da asalin masarautar Mangawa ne. Suna da tarihin ƙaurace-ƙaurace da zaman zango a garuruwa daban-daban kafin su iso inda Gumel take a yanzu a farkon ƙarni na sha takwas (ƙ18). Masarautar Gumel tana cikin jihar Jigawa, ta ɓangaren yamma ta yi iyaka da masarautar Ringim, yayin da ta yi iyaka da masarautar Haɗeja ta ɓangaren arewa. A gabas kuwa tana iyaka da masarautar Machina dake jihar Yobe. Saboda haka, mazauna wannan yanki na Gumel kamar Haɗeja ne, Hausawa ne da Fulani da Mangawa da sauran yaruka masu dangi da Barebari.

Barebari da Mangawa

Barebari wasu gungun jama'a ne da ke zaune ne a jihohin Borno da Yobe, ana kuma samun su a jihohin Jigawa da Bauchi da kuma Nasarawa a Nijeriya. Ana kuma amfani da harshen a arewa maso gabashin Jumhuriyar Nijar, musamman a garuruwan Zinder (Masarautar Damagaram) da Diffa. Haka kuma ana amfani da harshen a arewacin Kamaru da kuma arewacin Chadi. Harshen ana kiransa da Kanuri (Barbarci), yana da tushe da asali daga Nilo Saharan (Bulakarima, 1997 da 1999 da kuma 2001).

Mangawa kuma su ne masu magana da karin harshen Manganci, wani karin harshe ne na Kanuri (Barbarci). Ana samun Mangawa a gabashin Jihar Jigawa, musamman garuruwan Guri da Kirikasamma da Birniwa da Malam-Madori da kuma Gumel da ke arewa maso kudancin Jihar Jigawa da sauran wuraren zaman al'umma wanda ake iya samunsu da dama.

Saboda haka, duk da banbancin asali ko gidan harshe tsakanin Hausawa da Barebari da Mangawa (Karin harshen Barbarci) da Larabawa, akwai kyakkyawar hulɗar zamantakewa ta fuskoki da dama, imma maƙwabtakar wajen zama. Haka kuma da akwai hulɗar kasuwanci (cinikayyar takarkari da dawaki da ƙiragai da fatu da makamantansu), ko addini (yaɗa shi da karantarwa da al'majirci da neman iliminsa). Borno muhimmiyar hanyar kasuwanci ce da ta haɗa ƙasashen Hausa da ƙasar Masar (Egypt). Sannan kuma sai wasu abubuwa da suka shafi zamantakewa kamar ƙaura daga gari zuwa gari ko yaƙi (ribatar jama'a a mayar da su barori ko bayi) da sauransu da dama.

Wannan alaƙa ta sa aka samu ƙulluwar huɗa mai ƙarfin gaske wadda ta haifar da auratayya tsakanin Hausawa da Barebari da danginsu, wadda hakan ya haifar da samun naso da aron kalmomi tsakani, wadda har ta kai a yanzu ba a iya rarrabe wasu kalmomin da suke Hausa da kuma waɗanda aka yi aro ko nason kalmomi daga Barebari da danginsu Mangawa da makamantansu. Haka abin yake ga Larabci, sakamakon hulɗar kasuwanci da yaɗa addinin musulunci a ƙasar Hausa, an sami tasiri da aro da nason harshe da gaske.

Fada

Fada na nufin wurin da sarakuna ke zama a matsayin gida ko mazaunin mulki na sarauta. Fadojin masarautun Hausa cike suke da al'ummu majiya harshe da al'adu iri daban-daban.

Wannan ya haifar da samun kare-karen harshe a ciki da wajen masarauta, musamman ga waɗanda ke yi wa sarakuna kirari da saratu, wato fadawa mutanen sarki.

Saratu

Saratu wani adabi ne na fadawan Sarki maza, da jakadiyoyi/ƙoramai mata ke yi wa Sarki. Saratu wata sanarwa ce da ishara cikin hikima da jakadiyoyi mata kan yi wa fadawa maza, yayin da Sarki ya fito daga cikin gida, wato ya bar ɓangaren matansa. Tun daga cikin gida Jakadiya/Korama ke karɓan Sarki idan ya fito daga ɗakin matansa zai nufi wajen fadanci. Saboda haka da zarar ya fito, su ke yin saratu da kirari domin sanar da jama'a Sarki ya fito. Su na tafe da shi har sai ya isa mararrabar gida da zaurukan fadanci. Da jin haka fadawa za su zabura su miƙe sannan su karɓi Sarki daga wajen Jakadiya/Korama, sai su ci gaba da saratu da kirari har sai ya zauna a karaga. Idan ya kimtsa sai kuma a ba da damar yin gaisuwa.

Saratu wani harshen fadawa ne da suke amfani da shi wajen nusar da Sarki cikin wasu kalmomi na musamman, waɗanda akan iya saƙala wasu kalmomin da ba na Hausa ba. Wannan kuma yana nuna tasirin zaman Hausawa ne da wasu al'ummu na daban, waɗanda suka yi mu'amular kasuwanci ko maƙwabtaka ko mamaya ko kafa gari na asali ko kuma sabgar da ta shafi addini da makamantansu. Irin waɗannan al'ummomi sun haɗa da Larabawa da Fulani da Barebari da Mangawa da Tibawa da Bugaje da Azbinawa da sauransu.

Saboda haka idan zagage suna yi wa Sarki saratu, sukan yi amfani da hikimar zance su saƙala wata kalma ta Larabci ko Fulatanci ko Barbarci ko Manganci a ciki.

Saratu da fadawa da jakadiyoyi/ƙoramai ke yi, akan samu yawan amfani da kalmomin Larabci waɗanda ke nuna tasirin addinin musulunci ko kuma kalmomin Barbarci ko Manganci ko Badanci da ke nuna tasirin zamantakewar wasu masarautun Hausa da tsohuwar daular Borno, musamman masarautun Haɗeja da Gumel da Damagaram a Jumhuriyar Nijar.

Kusan a iya cewa, dukkan rayuwar sarakuna suna gudanar da ita ne bisa umarni ko hanin yaransu fadawa, ta hanyar amfani da saratu, domin nusar da shi kyau ko akasin haka yayin gudanar da wani sha'ani. Sanƙira shi ne shugaban masu saratu a fada. Ana yin saratu ne yayin da Sarki zai hau wani abin hawa, tudu ko doki ko mota, ko hanya ta karkata, ko jama'a sun tare hanya, ko ana son ya gyara zamansa, ko kuma ana zuga shi.

Saboda haka kamar yadda tarihi ya nuna, asalin waɗannan masarautu (Haɗeja da Gumel da kuma Damagaram) kusan duk Barebari ne da Mangawa, ga kuma tasirin addinin musulunci a fadojin. Domin haka wannan ta sa duk da mamaya da Hausa ta yi masu bisa harshe da al'adunsu, har yau suna saƙala wasu daga cikin kalmomin Larabci ko Barbanci ko Manganci a fadar Sarki, domin fadawa suna yi wa Sultan/Sarki saratu da kalmomin irin su; Surzuwaila, surzuwaila, masgaye, haikawa kimtsi sannu, lafiya Kumani, lafiya Dannani, Kanadiya, Kaskakura karummi, Sukukum-bakaka, Alayye kaji alalunbe, da sauransu da dama.

Kalmomin Larabci a Saratu:

Salamun da alher! Alher Zaki! Waɗannan kalmomi ana faɗin su ne yayin da Sarki ke tafe ko zai zauna, wato ana nema masa aminci ne a wurin Allah maɗaukakin Sarki.

Jundillahi: Ana nufin tawagar Sarki rundunar Allah ce.

Min indillahi: Ana nufin Sarki da jama'arsa daga Allah suke.

Muƙama: Ana danganta Sarki da rana ne wacce ba ta tsayuwa wuri ɗaya cak, wato muƙamar ke nan. Abin nufi, Sarki duk inda ya sa gaba sai ya kai.

Kalmomin Barbarci da Manganci:

"**Kanadiya, hucewa salamun**": Ana wannan idan an fahimci ran Sarki ya ɓaci. Wato ana cewa "Mai Kanadiya" (Manganci/Barbarci) = Sarki mai haƙuri. Hucewa salamun (an gwama Hausa da Larabci) = ana haƙurtar da shi ne cikin aminci.

"**Surzuwaila! Surzuwaila**! (Barbarci): Ana wannan idan Sarki zai hau abin hawa, doki ko mota ko kuma hawa tudu yayin tafiya a ƙafa. Wato hawa bisa lafiya.

"Wallen gaworo! Wallan gaworo!" (Manganci): Wannan kuma ana faɗa yayin da jama'a suka tare hanya domin ganin Sarki, ko wani mutum mai daraja ya zo, sai a na cewa "Wallen gaworo" wato "Ku ja da baya/ku ba da hanya".

"Kaskakura, karunni!" (Manganci/Barbarci) Wannan kuma wata zuga ce da kambamawa da ake wa Sarki. Ana nufin 'babban ice magani'

"Sukukum-bakaka! Sukukum-bakaka!" (Barbarci**):** Idan Sarki ya fito da shigar yaƙi, shiga ce ta bayar da tsoro. Sai a riƙa zuga shi da waɗannan kalmomi. Sai ka ga Sarki yana cika, yana kumbura kamar zai fashe. Ya ji zuga.

"Haikawa!" (Barbarci) = a kiyaye: Wannan kuma ana faɗi ne yayin da aka ga wani abun ƙi a gaba da Sarki.

Wanye Malinye: (Barbarci) Sarkin mu malaminmu. Wata zuga ce ake wa Sarki a matsayinsa na Sarki kuma malami.

Bultu bulaka kawo: (Barbarci) Wannan kuma wata zuga ce da ake wa Sarki ana kamanta shi da kwarjini irin na Kura.

Masgaye: (Barbarci) Ana faɗin wannan kalma ne yayin da Sarki zai wuce jama'a ta tare hanya. Domin haka sai fadawa su riƙa cewa 'Masgaye, masgaye' wato a ja da baya, a bar kan hanya.

Sanƙira: Shi ne shugaban masu roƙo da zuga a fada, yana zuga sarki da kalmomin da ke harzuƙa shi, ya danganta shi da gadon iyayensa musamman fannin jarumta, da ɗaukaka darajarsa fiye da sauran jama'a. Domin haka yana amfani da kalmomin lallami da tunzurawa ta hanyar gwama ko saƙala kalmomin Larabci da Barbaarci da Manganci domin nuna zalaƙar harshe.

Ga kaɗan daga yadda fadawa ke saratu musamman idan suna sarki yana zaune ko kuma ana kan hanya a tafe, sai suna nusar da shi abubuwan da zai riƙa aikatawa cikin saratu kamar haka:

"Gyara dai! Gyara Zaki!
Gyara bango dama da hauni <u>alher</u> zaki!
Haikawa salamun da **alher** Zaki!
Gangare **salamun** da **alher** Zaki!
Zamna daidai da **alher** Zaki!
Ka ji **alher**, ka ga **alher** Zaki!

Zuga:

Alher masaba!
Lafiya Zaki, lafiya Zaki!
Jundillahi daga Allah!
Min indillahi, min indillahi tsari daga Allah,
Wan-dawa toya matsafa,

Wanye malinye, dawa da kai birni
Ka ji **alher**, ka ga **alher**!
Bultu-bulaka-kawo magajin gida
Adalin Sarki, mumunin Sarki magajin gida,
Wal bai'u alan naburak!
Ka ji **alher**, ka ga **alher** Zaki,
Zauna daidai yanke talauci,
Lafiya ɗibgau!
Lafiya masaba!
Ka ji **alher**, ka ga **alher** bubban amale,
Gagara jayayya magajin gagara jayayya ɗibgau,
Rana bakki **muƙama** jibgau,
Taikin ƙasa mayanke Jaki laka,
Wan-dawa kwanciyar mai ƙazaza,
Na gaba bai ji ba daɗi, na baya na gunaguni,
Doki mai jimirin tsayuwa magajin gida,
Ka ji **alher**, ka ga **alher** Zaki!

Idan aka dubi wannan saratu, za a ga cike yake da gwama kalmomin wasu harsuna ciki. A ɓangare guda kuma, akwai falsafar iya zance da bayyana tunanin Hausawa game da shugabanci. Domin akwai kamanta Sarki da wasu dabbobi waɗanda ake ganin suna da wani tasiri na musammna a cikin gandun dabbobi, kamar Zaki, wanda ake ɗaukansa a matsayin shugaba a dawa. Sai doki wanda ake kallonsa matsayin mai jimiri da tsayuwa waje guda ba gajiyawa. Da amale babban raƙumi mai ɗaukan kaya duk nauyinsa. Wannan ta sa ake ce masa ɗibgau, jibgau wato mai ɗaukan nauyin 'yan uwa da al'umma.

Kammalawa

Wannan muƙala ta tattauna ne game da abin da ya shafi gwamuwa ko saƙala kalmomin Larabci da Barbarci da kuma Manganci cikin jimlar Hausa da nufin inganta ko ƙayatar da samar da yanayi mai armashi ga sarakai yayin da ake yi musu saratu da kirari a fadojinsu da sauran wuraren da suke mu'amalar sarauta ko mulki. Saboda haka an tattauna yadda aka

samu wasu kalmomi na Larabci da Barbarci da Manganci a ciki. Waɗannan kalmomi suna ƙayatar da Sarakai sannan suna tunasar da su yadda ya kamata su yi yayin tafiya ko hawa da sauƙa daga tudu ko abin hawa (doki ko mota) da kuma shiga gida ko wani wajen taro na jama'a ko wani wuri na musamman. Domin haka takardar ta nazarci saratu a wasu fadojin Hausa yayin da aka gano ire-iren kalmomin da ake amfani da su wajen saratu na Larabci kamar su:

Salamun da alher! Alher Zaki!

Jundillahi.

Min indillahi.

Muƙama.

Haka kuma an samu kalmomin Barbarci da Manganci irin su:

Kanadiya.

Surzuwaila! Surzuwaila!

Wallen gaworo! Wallan gaworo!

Kaskakura, karunni!

Sukukum-bakaka! Sukukum-bakaka!

Haikawa!

Wanye Malinye.

Bultu bulaka kawo.

Masgaye da makamantansu da dama.

Ba iya waɗannan ne kalmomin da ake amfani da su ba kawai, a'a, akwai wasu kalmomin masu tarin yawa, waɗanda Sanƙira da fadawa ke amfani da su a fadojin Hausa, domin nusar da sarakuna ta hanyar saratu.

Daga ƙarshe, an lura cewa, irin waɗannan hikimomi na gwama harsunan majiya a yanayin wata sabga ta musamman (fadojin masarautun ƙasar Hausa) yana ƙara kawo haɗin kai, da son juna, da aminta da juna, da sha'awar zama da juna. Kuma yin hakan yana da alfanu ga bunƙasuwa da haɓakar harshe na asali da tabbatuwar ƙananan harsuna a cikin jama'a masu banbancin harshe da al'adu.

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Tasiri da Muhimmancin Kirƙirarrun Wasu Kalmomi a Harshen Hausa

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Tsakure

Harshen Hausa, harshe ne mai daraja a idon Duniya wanda ya shahara wajen iya furta zance ko wasu kalmomi daɗaɗa. Kowane harshe yana da tsari da siga a wajen furuci domin furta kalma ko zance mai ma'ana. Akwai zantuttuka da kalmomi waɗanda ake amfani dasu a harshe tun fil azal, akwai kuma waɗanda ake aro da kuma waɗanda aka ara daga wasu harsuna. Wasu kuwa ƙirƙirarasu ake yi a samar da wata ma'ana domin a sirranta zance ko kalma ko kuma a nuna burgewa da gwanintar harshe, ko raha da nishaɗi a tsakanin masu magana. Manufar wannan bincike ita ce a fito da tasiri ko muhimmancin ƙirƙirarrun wasu zantuttuka da kalmomi a harshen Hausa. Dalilin wannan bincike shi ne domin a bayyana wasu zantuttuka ko kalmomi ƙirƙirarru a harshen Hausa, waɗanda ake ganin suna da matuƙar tasiri ko muhimmanci ga rayuwar Bahaushe. Hanyoyin tara bayanan wannan binciken sun haɗa da; bibiyar ayyukan magabata, wato litattafai ta kundayen bincike da muƙalu da dai sauransu. Sakamakon wannan bincike shi ne an gano cewa kusan kowanne harshe yana da wasu ƙirƙirarrun kalmomi da yake amfani da su domin sirranta zance ko nuna gwanintar harshe. Sannan kuma an gano cewa ƙirƙirar kalma ko zance a harshe ya sanya nishaɗi da raha a tsakanin ma'abota magana.

Keɓaɓɓun Kalmomi: *Tasiri da Kirƙira da Kalmomi da Harshe da Hausa.*

1.1 Gabatarwa

Harshe hanya ce ta sadarwa ko isar da wasu saƙonni, ita yin amfani da murya ko wasu sautuka waɗanda ka iya bayar da wata cikakkiyar ma'ana, wacce za a fahimce ta nan take, ba tare da tunanin wani abu ba. Harshe hanya ce da ake sarrafa kalmomi ko zantuttuka waɗanda ake

atarawa domin isar da zance ko wani saƙo ga abokain magana. Harshe wata baiwa ce da Allah (S.W.T.) ya mallaka ma ɗan'adam domin sadarwa. Duk da cewa sauran halittu kamar dabbobi suna da tasu hanyar ta sadarwa. Ammam hanyarsu ta bambanta da ta ɗan'adam. Saboda murya it ace kan gaba wajen sadarwa bisa ga sauran hanyoyin sadarwa da ake amfani da su a tsakanin al'umma. Kowace shiyya ko nahiya ko bangare ko ƙasa da yadda suke furta kalmominsu, bisa yadda tsarin harshen ya zo da shi. Sannan kuma harsuna na duniya sun bambanata da juna tafuskar furuci da tsari ko siga. Wannan ya sanya wasu harsuna ƙirƙirar wasu kalmomi daga cikin harshensu domin burgewa ko sirrata wata kalma ko kuma don nishaɗi da dai sauransu.

Harshen Hausa harshe ne mai kwarjini da farin jinni a idon duniya babu ɗaya daga cikin manyan harsuna na duniya da ake taƙama da tinƙaho da su wanda ake ganin idan ba harshen Larabci ba, babu wani harshe da ya fi shi yawan masu magana a Afirka, wannan ya sanya harshen Hausa ya shahara sosai wajen ƙirƙirar wasu kalmomi domin sirranta zance, ko burgewa ko kuma don nishɗi. Harshen Hausa ya ƙirƙiri wasu kalmomi masu kamanni daga wasu harsuna sai aka yi masu kwaskwarima ana amfani da su da nufin sirranta zance, ko kuma don a nuna gwaninta a harshe. Saboda haka manufar wannan takarda ita ce yin tsokaci kan tasiri da muhimmancin ire-iren wasu kalmomi da aka ƙirwira a harshen Hausa. Kuma ake amfani da su a cikin zance na yau da kullum a tsakanin al'ummar Hausawa.

1.2 Makwabtaka da Mu'amalar Hausawa da Wasu Harsuna

Dangane da asalin Hausa da Hausawa, magana ce mai faɗi domin kuwa ta ƙunshi raa'ayoyi daban-daban daga bakunan masana. Saboda al'ummar Hausawa sun warwatsu a ƙasar Afirka ta yamma a lokuta mabambanta. Amma kuma duk da haka suna tafe da wannan harshe nasu wato harshen Hausa waɗanda suke kiran kansu da shi. Sa'annan kuma mafiya yawa daga cikin ƙabilun da suke maƙwabtaka da su, sun san su da wannan sunan wato "Hausa" sai dai kuma akwai wasu ƙabilu da suke kiransu da wani suna na daban. Wato kamar Fulani suna kiransu da suna "Haɓe", sai kuma Jukunawa suna kiransu da "Abakwai" (Abakwariga). Su kuwa Yarbawa suna kiran Hausawa ne da suna "Gambari" da dai sauransu.

Magabata da dama sun gabatar da asalin ra'ayoyinsu game da asalin Hausawa waɗanda suka haɗa da malaman tarihi da manazarta Harsuna da kuma su kansu Hausawa da suke faɗa a duk lokacin da aka buƙaci sanin tarihi ko asalinsu, wanda suke dangantawa da zuwan Bayajidda Daura. Daga cikin ire-iren waɗannan magabata da suka bayyana ra'ayoyinsu dangane da asalin Hausawa akwai Johnston, (1967) a littafinsa wadda ya nuna cewa wani lokaci wasu mutane da ake kira Berbers sun ratso sahara zuwa ƙasar baƙar fata suka yi auratayya da baƙaƙe wanda wannan shi ne ya yi sanadiyyar samuwar Hausawa.

Amma dai mafi inganci daga ra'yoyin masana shine al'ummar Hausawa sun fito ne daga ƙasar Habasha ya fito domin a shekaru dubu biyu kafin haihuwar Annabi Isa (A.S) akwai dauloli guda biyu Misira da Habasha. Hausawa sun baro Misira ne saboda faɗuwar Misira a yaƙi wato ƙasar Girka ta Rum da Farisa sun cinye ta. Saboda haka a sanadiyyar waɗannan yaƙe-yaƙe ne suka warwatsu, suka biyo ta sahara wato ta Arewa maso Gabas da Libiya da ɗan wani ɓangare na Arewacin Cadi daga nan suka yiwo kudu inda suka faɗo Arewacin Nijeriya a yanzu.

Hausawa sun yi makwabta da al'ummu daban-daban musamman ma adaga yankin Afirka, waɗanda huldar cinikayya da auratayya ta shiga tsakaninsu. Daga cikin ire-iren Harsuna ko al'umma suke yi makwabtaka da su akwai mutanen Cadi da Nijar da Libiya da Ghana, da dai sauransu. Baya ga wannan kuma akwai harsunada dama wadanda Hausa ta yi mu'amala da su musamman ma a yankin Afirka da na Larabawa. Harshen Hausa ya yi mu'amala da harshen Larabci a sanadiyyar cinikayya da kuma addini wato lokaci da addini, ya shigo ƙasar Hausa. Wannan sanya harshen Hausa aron kalmomi daga harshen larabci. Sannan kuma har aka samar da rubutun Ajami. Harshen Hausa ya yi mu'amala da al'ummar Buzaye wato mutanen Nijar. Waɗanda suka haɗu a sanadiyyar cinikayya kanwa da kuma makamai wanda har aka samu auratayya a tsakaninsu. Baya ga wannankuma harshen Hausa ya yi mu'amala da harshen Fulatanci da Barbanci da Yarbanci da Turanci da dai sauran harsuna da dama. Sannan kuma kusan abubuwa biyu ne suke zama sanadiyyar wannan mu'amala biyu ne suka zama sanadiyyar wannan mu'amala da ta shiga a tsakanin harshen Hausa da kuma harsuna. Wato cinikayya ko kasuwanci da kuma sha'anonin addini a lokacin da ya iso ƙasar Hausa.

2.1 Kirƙira a Harshen Hausa

Kirƙira a harshen Hausa, na nufin a ƙago wani suna ko wata kalma ko ƙabila ko magana ko zance. Domin a samar da wata manufa ko ma'anar wani zance ko kalma. Mafiya yawan lokuta ire-iren waɗannan snaye ko kalmomi ko zance ko laƙabi a kan ƙirƙira ana samun su ne daga rumbin kalmomin da harshen ya mallaka tun asali. Wato dai ba wasu kalmomi ba ne baƙi, ko waɗanda aka aro su daga wasu harsuna. Saboda haka akwai kalmomi da zanntuttuka da dama waɗanda aka ƙirƙira a harshen Hausa. Sannan kuma kalmomi da zantuttuka ƙirƙirarru suna da matuƙar tasiri da muhimmanci a harshen Hausa. Kusan dai a iya cewa ƙirƙira ta zama dole harsuna, saboda wasu suna ganin cewa idan babu ƙirƙira harshe ba zai taɓa tafiya da zamani ba. Sannan kuma ita ƙirƙira ta kasu zuwa kasha biyu akwai ƙirƙira ba-zata da kuma ƙirƙira takanas.

2.1.1 Kirƙira Ba-Zata

Ita irin wannan ƙirƙirar ta ƙunshi kalmomi ne da suke faɗowa kai-tsaye tare da canjinb zamani, ko kuma halayyar zamantakewa atsakanin al'umma. Kirƙira ba-zata wasu kalmomi ne ko suna ko zance da ake samu ta hanyar adon magana ko sara. Wato a tsiri wani zance ko ɗabi'a da rana tsaka. Shi kuwa adon magana na nufin taruwan wasu kalmomi gudabiyu ko fiye da haka su bayar da ma'ana wance ta bambanta da ma'anoninsu na asali misali:

S/N	KIRKIRA BA- ZATA	MA'ANAR KALMA
1	Sheƙe-aya	Baɗala/harkar banza/iskanci, rashin kunya
2	Sojan-gona	Danfara/cuta/ha'inci
3	Kadangarun-bariki	Karuwai/marasa kunya
4	A-rungumi-zaki	Kwaya mai ƙarfin gaske
5	Kallon-uku-kwabo	Kallon banza/harara raini
6	Jamfa- a- jas	Yawaitar abubuwa
7	Sara- suka	Rashin jin Magana/ ta'addanci
4	Jan biro	Gagararre
9	Kaiko/ matsolo	Marowaci
10	Jan- wuya	Mara tsoro/ jarumi

A nan idan aka lura da waɗannan kalmomi da suke gabata za a ga cewa kalmomi biyu ne ko uku ko fiye da haka suke taruwa su samar da wata ma'ana ta daban. Wato misali idan aka ɗauki waɗannan kalmomi kamar haka sojan- gona- damfara.

Sheƙe- aya- bariki ko bafala ko rashin kunya duk waɗannan za a kalmomi biyu ne suka haɗu suka samar da wata ma'ana ta daban. Haka nan idan aka kalli waɗannan kalmomi wato jamfe- a- jos- yawaitar abubuwa.

a- A rungumi- zaki- ƙwaya mai ƙarfin gaske su kuma waɗannan kalmomi guda uku ne suke haɗa hafu domin bayar da wata malana ta daban. Ita kuwa sara Magana ce ta bariki ko maganganun yan tasha ko karauka ko yan daba da daisauransu. Ire- ire waɗannan maganganu na sara ba kasafa ake faukansu da daraja ba. Sa'annan kuma ita sara Magana ce da take zuwa ta wuce a ɗanƙanƙanin lokaci.

Misali:

SARA	MA'ANA
Kwalawa	Yan sanda
Durin gona	Bakauye
Zabo ko zabi	Matsoraci/ matsorate
Suburbuɗa	Dokan tsiya
Kaya	Kuɗi
Cika	Budurwa
Kwaila	Matashiyar budurwa
Arne- da- kwat	Tuwon dawa miyan kuka

Duk waɗannan kalmomi da suke gabata sara ce da waɗansu rukunin mukunin mutane suke amfani da su a zantuttukansa. Ana amfani da ire-= ire waɗannan kalmomi ne domin a batar da mutane a cikin zance. Wato ba kowa zai iya fahimtar abin da ake nufi ba, sai idan wanda ya kasance yana daga cikin rukunin mutanin da suke amfani da ire- iren waɗannan kalmomi mafiya yawan masu amfani da kalmomi na sara sun hafa da yan tasha ko direbobin motocin

Department of Nigerian Languages & Linguistics

haya. Da kuma masu sana'ar haya da Babura waɗanda aka fi sani da yan a caɓa ko yan yasfires (express). Saboda haka suna ire- iren waɗannan kalmomi na sara, kalmomi ne ƙirƙirarru daga harshen Hausa. Sa'annan kuma idan aka lura da kalmomi ƙirƙirarru za a fahimci suna da kamanci da ma'anar da ake nufin. Misali

Zabo- matsoraci:

Duk wanda ya san tsuntsun ko dabba zabo lallai ya san matsoraci ne.

Jan- biro wanda ake yi ma kirari da maganin daƙiƙin yaro. Idan aka lura za a ga cewa tabbas kalmar jan- biro ta dace da gagararren mutum. Wato mutumin da ya gagara kuma marar tsoro ko shakka.

2.1.2 Kirƙira Takanas:

Kirkira takanas kuwa ana nufin wasu kalmomi ne, da mutane ke dukufa wajen samun laƙibin da zai dace da sabuwar ma'anar ko kalma. A kan shiga taskar kalmomi da harshe ya mallaka a ya yin irin wannan ƙirƙira. Ko kuma a aro wata kalma daga wani harshe a gauraya da wanda aka mallaka. Kirƙira takanas ba kamar kirƙira tatalanas mutane ne masana suke zama a tsanake su tsarata.

Kirkira takanas ta kan daɗe ana amfani da ita, kusan ma iya cewa har abada basa ɓacewa a bayan ƙasa. Misali:

i. Dokar- ta –ɓaci
ii. Taron- koli
iii. Farar- hula
iv. Makamar- kare- dangi
v. Yan- ta adda
vi. Barkonun- tsohuwa

Duk waɗannan kalmomi da suka gabatar su ake nufi da ƙirƙira takanas. Idan aka wura za a ga cewa waɗannan kalmomi sun daɗe ana amfani da su a bayan kasa.

Sa'anan kuma ita irin wannan ƙirƙira ta musamman ce saboda ana yin ta ne yadda suke a harshensu na asali. Wato ana ƙirƙirar fassarar kalma ta kwatankwacin ko yanayin abin da kalmar ta ƙunsa. Domin ita ƙirƙira takanas ta kan zo ne dai-dai da yadda aro da ita. haka kuma idan aka lura da kyau za a ga cewa fassarar kalma ce ko kwatankwacinta ko yanayin abin da kalmar ta ƙunsa.

Misali:

- Barkonon- tsohuwa
- Dokar- ta – baci
- Farar- hula

A nan duk wadannan kalmomi da suka gabata ƙirkira takanas ne wato kalmomi ne da ake ƙirkira amma dai-dai da ma'anoninsuu daga harshensu ne asali. Waɗansu kuma daga yanayin abin da kalmar ta ƙunsa. Misali

4 Barkonon – tsohuwa- tegas

Wannan kalma ta turanci ce, wacce aka kirkiri fassarata ta yanayin Kalmar ya kan sanya atishawa idan an shaƙeshi. Haka nan shi ma tiyagas idan aka harba yakan sanya kuka ko ƙwalla a idanuwan mutane. Sannan kuma yakan sanya atishawa idan an shaka. Amma idan aka kalli kalmar dokar-ta-ɓaci wace a harshen Turanci tana nufin *"State of Emergency"*. Za a ga cewa an ƙirƙiri kalmar ce ta amfani da fassarar kalmar wato abin da kalmar take nufi da harshen Hausa.

Saboda haka waɗannan kalmomi da suke gabata an ƙirƙire su ne ta yanayin fassarar kalma da kuma yanayin da kalmar ta kunsa. Kusan dai kowa ya san yadda tsofaffi suke shafa ya ji wato barkono, su kan shafa shi ne mai zafin gaske. Sakamakon ire- iren shafe-shafe da suka yi masa. Shi ya sa idan ya shiga idan mutum ranar babu zaman lafiya. Haka kuma shi ma *teagas* idan jami'an tsaro suka harba shi ya shiga hanci ko idan mutane, to daga wannan lokaci an shafe su da azaba. Wato dai ita ƙirƙira da ma'anar ko fassara kalma. Ko kuma yanayin kalma ta kunsa, sai a kwatanta da wata kalma na wani harshen a daban. Da wannan ne masana da dama suke ganin cewa cuɗanya ko dangantaka ko mu'amala irin ta auratayya

ko kasuwanci da ya auku a tsakanin al'ummar Hausawa da wasu al'ummu ma ake samu ƙirƙira takanas. Musamman ma mu'amalar Hausawa da Turawa da Larabawa da Azbinawa da Fulani da Banbari da sauransu.

3.0 Bambance-Bambance Dake Tsakanin Aro da Kirƙira

Akwai bambance da jame a tsakanin ƙirƙira da kuma kalmar aro. Abubuwa ne guda biyu masu kama da juna, amma kuma sun bambanta. Ita dai kalmar ƙirƙira wani abu ne da ake ƙirƙirowa nan take ko kuma bayan dogon nazari, saboda duk kalmar da za a ƙirƙira sai an tabbatar da cewa tana da ma'ana ko da kuwa za a aro ne daga wani harshe tare da canjin zamani ko yanayin zamantakewar dake tsakanin jama'a. Sannan kuma ita ƙirƙira ta kan samu ne ta hanyar adon magana a sanadiyyar taruwar kalmomi biyu ko uku ko fiye da haka. Wato dai tamkar sara wace ake tsirar furta wasu kalmomi da rana tsaka.

Misali:

- Suburbuɗa ---------------- Dukan tsiya/Shegen duka
- Jagaliya ---------------   Harkar daba/'yan sholi
- 'Yan sara-suka ------------- 'Yan daba
- Ɗurin-gona ----------------Baƙauye/bagidaje
- Ba-filawa-ruwa ---------- Soyayya
- 'Yan-kwalta -------------'Yan iska/'yan bariki
- 'Yan-bajala'u ------------'Yan bariki/karuwai

Duk waɗannan wasu kalmomi ne ko zance da a ke sirrantawa a tsakanin ma'abota magana ko zance.

Ita kuwa kalmar aro ta bambanta da ta ƙirƙira. Aro wasu kalmomi ne da ake ɗaukowa daga wasu harsuna zuwa wani harshe. Shi dai aro wani lamari ne na larura amma kuma alamu ne na ingancin harshe tare da zamani. Saboda ta hanyar ne manyan harsunan Duniya suke bunƙasa, tare da ci gaba. Aro a fanin ilimin harsuna yana nufin ɗiban wasu kalmomi ko sigogin magana ko zance daga wani harshe zuwa wani harshe. Tare da yin wasu yan gyare-

gyare ko kwaskwarima. Sannan kuma duk harshen da aka yi aro daga gare shi bai ma san an yi aron ba.

Misali:

Aro	**Asali**
Basikuri ------------	Bicycle
Siminti--------------	Cement
Bire di -------------	Bread
Biskit --------------	Biscuit
Kofi --------------	Cup
Leda --------------	Leather
Magi --------------	Maggi
Siga --------------	Sugar
Lantarki --------------	Electric
Inji --------------	Engine
Bariki --------------	Barrack
Rediyo --------------	Radio

Duk waɗannan kalmomi da suka gabata an aro su ne daga harshen turanci zuwa harshen Hausa. Sa'annan kuma ma'anarsu tana nan bata canja ba, kamar yadda take a harshenta na asali. Akwai ire-ire waɗannan kalmomi da dama waɗanda Hausawa suke amfani dasu a harshen Hausa. Ba tare da harshe sun san an yi aro ba.

Waɗannan bayanai ko misalai da suka gabata, za a fahimci cewa lallai akwai bambance-bambance masu yawa a tsakanin aro da kuma ƙirƙira. Dalili kuwa shi ne ƙirƙira kan samu ne

bisa la'akari da yanayin ko zamani, ko dan sirranta zance ko kalma ko kuma don a ɓoye wata manufa. A takaice dai a iya cewa lallai akwai muhimman abubuwa da suka bambanta Aro da ƙirƙira saboda shi ƙirƙira nan take ake aiwatar da shi ko yanayin da ya haitar aka kirkiri kalmaomi a harshen Hausa. Shi kuwa Aro wani abu ne da idan aka yi shi ba a mayar ma da maishi. Wato shi kansa harshen bashi da masaniyar cewa an yi aro daga gare shi.

4.0 Tasiri da Muhimmancin Kirƙira a Harshen Hausa

Haƙiƙa akwai tasiri da muhimmanci a gaske dangane da abin da ya shafi ƙirƙira da muhimmanci gaske dangane da abin da ya shafi ƙirƙirarrun kalmomi a harshen Hausa. Musamman idan aka yi la'akari da bayanan da suka gabata dangane da ma'anar ƙirƙira da tsari ko sigar ƙirƙira a harshen Hausa ƙirƙira wani abu ne, da yake nuna burgewa wajen bayyana gwanintar harshe. Har wayau kuma akan samu siranta zance ko kalma musamman ma ga kalmomi masu nuna batsa ko kunya. Saboda haka sai a ƙirƙiri wata kalma ko wani zance domin a sirranta ma'anar kalmar. Baya ga wannan akan ƙirƙiri kalma domin raha ko nishaɗi ko kuma don bayar da dariya a tsaƙanin ma'abota magana. Saboda lallai a iya cewa akwai tasiri ko muhimmanci a wajen ƙirƙirarrun kalmomi ko zance. Domin ko ba komai za a kaucewa kalaman batsa ko ɓatanci ko rashin kunya da dai sauransu. Sannan kuma yin hakan zai bayar da damar fahimta a tsakanin masu magana. Misalin kalmomi da aka sirranta kuma na ban dariya sun haɗa da:

i. Yana kwalba------------- mashayin giya
ii. Yana cizon ƙoƙo --------------- mashayin burkutu
iii. Malmo ------------------ manemin mata
iv. Mai hannun jarirai ---------------- marowaci
v. Hannun 'yan dambe ----------------- marowaci
vi. Tallan manja ----------------- mace mai al'ada
vii. Na maliya ------------------ ɗangiya

duk waɗannan ƙirƙirarrun kalmomi ne waɗanda suke sirrranta ainihin ma'anar kalmomin a harshen Hausa.

Wannan ya faru ne domin sirrantawa ko gudun furta irie-iren waɗannan kalmomi a gaban jama'a musamman waɗanda ake jin kunyarsu kamar surukai ko yayyi ko iyalai da dai sauransu. Idan aka lura da kyauza a ga cewa an sirranta zantuttukan da kuma kalmomin misali.

Kadangarun bariki	Karuwai
Hannun jarirai	Marowaci
Malmo	Manemin matan banza
Cizon kwalba	Mashayin giya

A nan duk an sirrannntaaa waɗannan zantutttuka ne ko kalmomi saboda abubuwa ne marasa kyau, kuma babu wanda zai so a san yana aiakatasu. Shi yasa sai ake sakaya zance ko kalmar don a sirranta. Haka kuma ana ƙirƙirar kalma ko zance don a nuna gwaninta a harshe, saboda kuwa ya kansu ace ya burge ko kuma ace ya ƙware a harshensa na asali ƙware wajen ƙirƙirar zance ko kalma domin nuna burgewa da naƙaltar harshe. Baya ga wannan kuma wato gwanintar harshe akwai kuma takaita zance ko kalmar. Akwai mutane da dama waɗanda basu da juriya wajen bayar da labari ko furicin zance don haka sai su ƙirƙiri zance ko kalma da nufin taƙaita kalma ko nce mutane da dama sukan so wasu abubuwa na nishaɗi ko raha da ban dariya ga sauran ma'abota magana. Don haka sai a ƙirƙiri wasu zantuttuka ko kalmomi domin nishaɗi ko raha ko kuma don a bayar da dariya ga jama'a. Misali

• Suburbuɗa	dukan tsiya
• Cizon- kwalba	Shan giya
• Cizon- ƙoƙo	Shan burkutu
• Hannun jarirai	Rowa
• Balaja'u	Bariki

Idan aka lura za aga cewa duk waɗannan kalmomi da suka gabata, suna da alaƙa da raha ko nishaɗi wani lokaci ma idan aka furta su sai an dariya gaba ɗaya dai a iya cewa abubuwan guda huɗu sune muhimman batutuwa da sukae da tasiri a wajen ƙirƙirar kalma ko zance a harshen Hausa.

- ✓ Sirranta zance ko kalma
- ✓ Gwanintar harshe
- ✓ Taƙaita zance ko
- ✓ Nishaɗi ko raha ko bandariya

Wato dai kusan a iya cewa wata kalma da ake ƙirƙira ko wani zance za a taras yana da alaƙa da ɗaya daga cikin waɗannan abubuwa da suka gabata.

5.0 Kammalawa

Wannan bincike ko tsokaci da aka gudanar domin a fito da tasirin muhimancin ƙirƙirar kalma ko zance a harshen Hausa. Tabbas binciken ya gano abubuwa da daman gaske waɗanda zasu amfanar da jama'a musamman ma ga ɗalibai ko manazarta harshen hausa. Tsokacin ya tabbatar da cewa ƙirƙira na da tasiri da muhimmanci sosai, musamman ma idan aka yi la'akari da abubuwan da binciken ya gano. Wato kamar irinsu sirranta zance ko kalma da kuma takaita zance ko kalma da kuma nuna gwaninta k nakaltar harshe. Sai kuma raha da nishaɗi waɗannan duk wasu abubuwa ne da bincike ya gano waɗanda ke da tasiri matuƙa wajen ƙirƙirar kalma ko wani zance.

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Coronasation of Hausa Features Spoken in Gashua and Environs

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Abstract

The paper brings out the tremendous role of Hausa coronal sound in the multilingual environment of Gashua. According to the sound pattern of English SPE, finding of the paper reveals that alveolar sound, which is a coronal, in Gashua Hausa the alveolar voiced /s'/ is pronounced as alveolar voiceless [s]. In some cases, +coronal sound is labialized to anterior at the initial position of a morpheme. Distinctive Features theory was employed in this paper. Unobtrusive observation and compliable books were the methodologies used in the process of data collection for the research. The unobtrusive observation involved collecting data without the knowledge of the subjects being observed as a reliable and cost-effective way to gather information in this research, which is considered more effective than participant observation. Findings of the paper establish the significance of linguistic dynamics in the development of the Gashua Hausa variety. The paper would be beneficial to linguistics students and researchers alike, and can serve as a library-based document for further related research.

Key words: *Coronasation, Hausa, Features and Gashua.*

1.0 Introduction

Coronal is one of the sound patterns of English Features (SPE), Chomsky and Halle (1963) say that it is a situation where sounds are produced with the blade of the tongue. Shirley (2014)

defines coronal as a sound produced with the blade of the tongue in the neutral position. Each of the dental, alveolar, palate-alveolar and retroflex are coronal sounds. Coronasation is another assimilation condition whereby a consonant which is **+ coronal** take the feature of another SPE. In the variety of Hausa spoken in Gashua, there have been cases of coronasation, in which **+coronal + voiced** acquires the features of **+coronal – voiced** or coronal sound, taking up the feature of anterior on the other hand. This work clearly discusses and demonstrates how some sounds of Hausa speakers in Gashua are coronized in a given context.

1.4 Research Theories and Literature Review

Two theories have been employed in this paper. The first one is Contact Theory, anchored in the work of, and propounded by Unai Weinreich (1953). The scholar has discussed the contact of Norwegian languages and has brought to light how the Chinese and Japanese languages have made contact between them. Haugen (1972) and Yakasai (1999) are among the scholars that have advocated this theory. It is the same theory Yakasai (1999) has employed in his research. Yakasai (1999) has discussed how different languages came into contact in Qonni and Illela border towns where Hausa serves as a language of communications, among speakers of the environment. The main point and baseline of using this theory is that Hausa is also spoken as a lingua franca in the multilingual environment of Gashua.

The second one is Distinctive Feature Theory which was propounded by Chomsky and Halley (1963). The scholars used the symbols of (+) and (-) to classify the three parameters of English language comprising of place of articulation, manner of articulation and state of the glottis/voicing, popularly known as Sound Pattern of English (S.P.E). Abubakar (1983) and Shirly (2014) are among the scholars that tested the theory.

1.5 Scope and Delimitation of the Research

The scope of this research is sociolinguistics and generative phonology which are sub - branches of both micro and macro linguistics (minor major branches of linguistics) and the scope of the paper is sonorasation of the features of some phonemes in the multi-lingual environment of Gashua i.e. **/+cor/**, **/-obs/** become **[+sor]** in a given context.

1.6 Aims and Objective of the Research

The aim of this research is to provide a generative analysis of Gashua-variety Hausa phonology spoken in Gashua environ with view of achieving the following objectives:

a. To provide Gashua-Hausa phonological variety of different phonemes.
b. To account for the sound distribution of Gashua-Hausa variety
c. To identify various sound pattern of English (SPE) found to operate in Gashua-Hausa.

1.7 Literature Review

This literature review deals with previous works that have relationship with the present study. Thus, Babangida and Gambo (2023 have discussed the sonorasation that Hausa language uses in Gashua, and the work emphasized how different speakers interact in the Gashua environment via Hausa as a lingua franca among them.

In a related work, Mahmoud (2022:76-95) discussed the phonological interference of Ebira as first language with the Hausa as a second. The study is psycholinguistics one with reference to phonology.

Isa (2017:52-83) observed the similarities and differences in the lexical items of the Kanuri spoken in Gamawa town, Zaki local Government area of Bauchi State. Findings of the works compared and discussed the similarities of Kanuri spoken in Borno and Yobe state.

The scope of the above various research relates to the present work. The difference here is only that the objective of this research is about coronasation features used in Gashua-Hausa variety, in contrast to that of the above-mentioned works.

1.8 Research Methodology

In this study, an unobtrusive observation is employed as methodology for the collection and analysis of data. The methodology involves the use of primary and secondary source of data. The unobtrusive observation centres around observation in collecting data without the knowledge of the subjects being observed. This is a reliable and cost-effective way to gather information in this research which is considered more effective than engaging with the participants. Thus, data is collected without disturbing or intervening in the interaction of the speakers. The data gathered was examined alongside other published and unpublished works through content analysis.

2.0 The Hausas in Multilingual Environment of Gashua

The Hausas have migrated to Bade land (Gashua) over eighty years ago (Baba 2005). They have come to Gashua in two phases. The first group of Hausas came from Sokoto, Kebbi, and Zamfara who have settled at Gashua on their way to pilgrimage in Mecca, Saudi Arabia, due to the presence of River Yobe and the availability of farms land (Baba 2012). Presently, they are doing well financially and can boast of a higher population which is rapidly increases in the multilingual environment of Gashua. They are located in the area called Zango/Takari in Gashua.

The second group of Hausas has migrated from Kano, Katsina and Hadejia to Gashua; they are well known businessmen and Islamic Scholars. The main occupation of these settlers is preaching and commercial activities in the host community. They occupied large portion of the town such as Sabon Gari and some parts of Unguwar Kuka in Lawan Musa ward Gashua. The prominent ethnic groups in Gashua include Hausa, Bade, Kanuri, Igbo and so on. The ethnic groups in this multilingual environment are living in unity and diversity, peacefully and well accultured and there have been reports of intermarriages among them. Linguistically, there are cases of loan word vertically[1] and horizontally[2] among the two Chadic languages.

3.0 Assimilation

Fagge (2012:15) defines assimilation as a process whereby one segment takes feature or features from neighboring segment. Similarly, Sani (2005:33) sees assimilation as a case which deals with the change of sound at the boundary of a phoneme. Yusuf (2004:5) looks at assimilation as a situation where one segment influences another. Assimilation may occur within a single syllable or across syllable.

We can say from the above definitions that assimilation is a situation whereby a sound takes up the feature of its neighboring segment. Consonant assimilates consonant and vowel assimilates vowel, and consonant can also assimilate vowel, and vowel can assimilate consonant. Assimilation can be progressive or regressive. The former, can be the situation whereby a back

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[1] By vertical borrowing is meant borrowing involving two or more languages or dialect where the source language or dialect is identified as being higher on a social or economics scale or more communicative facilities than the target language or dialect. (Salim 1981:17-18).

[2] Horizontal borrowing on the other hand, is borrowing involving two or more languages or dialect where source language or dialect is not identified as being higher on a social economic scale or more communicative than the target language or dialect. (Salim 1981:18).

sound takes the feature of a front phoneme. The latter is a case where front phoneme assimilates the back sound in a given context. In the variety of Hausa spoken in multi-lingual environment of Gashua, some phonemes which are in the same SPE feature are influence each other. In another alternative, the sounds that are in different sound pattern can take up the features of its neighboring segment which lead the phoneme to assimilate the SPE feature. This paper would clearly bring out the coronasation of Hausa spoken in multi-lingual environment of Gashua.

3.1 Coronasation of Alveolar /t/ to Labio Alveolar [tw] Sound in Gashua Variety

In Gashua's Hausa, the plosive, alveolar, voiceless sound /t/ is coronised to labio-alveolar sound [tw] when it appears at the initial segment of phonemes in Gashua, especially amongst the Hausa western dialect of Gashua. Consider the following examples:

	Hausa	**F/Sauti**	**G/Variety**	**F/Sauti**	**Gloss**
a.	Táarí́i	/ta:ri:/	Twáarí́i	[t^wa:ri:]	"Caught"
b.	Tàaróo	/ta:ro/:	twàaróo	[t^waro:]	"Congress"
c.	Táabàa	/taabaa/	Twáabàa	[t^w a:ba:]	"Cigarette"
d.	Táavóo	/taavoo/	Twáabóo	[t^wa:vo:]	Clay
e.	Tâusáayìi	/tausaji:/	Twásáayìi	[t^wausaji]	Sympathy

According to the sound pattern of English (SPE features), the above case assigns that, both two phonemes /t/ and [tw] are coronal sound. But there is interchangeable by attaching anterior sound /w/ at the initial position of Hausa speakers of western dialect in Gashua, instead of pronouncing a single phoneme in the category of standard Hausa, has led the sound to become **plus coronal minus anterior (+cor –ant)**.

Consider the following rules:

+con, +cor, +alv, +ant, -vwl → n [+cons, + cor, -alv, -ant, -vwl] / ___

The coronal sound becomes anterior when it occurs at the initial position of a phoneme

3.2 Coronasation of Alveolar /S'/ to Another Alveolar [S] in Gashua's Hausa

The two alveolar sounds are coronal according to the SPE classification. But they can change the slot easily in Gashua Hausa. Consider the following examples:

	Hausa	F/Sauti	Bade	F/Sauti	Gloss
a.	Háatsíi	/ha:s'i:/	háasíi	[ha:si:]	"millet"
b.	Tsáamíi	/s' a:m i:/	sáamíi	[s a:m i:]	"sort"
c.	Tsínkèe	/ s'inke:/	tsínkè	[sinke:]	"stick"
d.	Tsímíi	/s'imi:/	síimíi	[simi:]	Concoction
e.	Tsáamíiyáa	s'a:mi:ja:	sáamíiyáa	[sa:mi:ja:]	Tamarine

From the above case, the phonemes /s/ and /s'/ are both coronal sounds according to the SPE features. The alveolar strident sound /s/ takes up the feature of alveolar ejective /s'/. As such, the coronal voiceless [s] influence another coronal voiced /s'/ in a given context. This is happening among the Bade and Igbo speakers of Hausa in the multi-lingual environment of Gashua. **Consider the following rules:**

$$\begin{bmatrix} +cor \\ +cons \\ -vwl \\ +alv \\ +vcd \end{bmatrix} \longrightarrow \begin{bmatrix} +cor \\ +cons \\ -vwl \\ +alv \\ -vcd \end{bmatrix} \Big/ \; C \quad V \quad OR \quad V \; — V \quad __$$

The coronal alveolar voiced becomes coronal alveolar voiceless in between consonant and vowel or inter vocalically.

3.3 The coronasation of Retroflex sound /x/ to alveolar [d] in Gashua's Hausa

The above two phonemes are coronal sound base on SPE classification. But the alveolar /d/, take up the slot of retroflex [x] in Gashua Hausa. Consider the examples of below lexical items

	Hausa	**F/Sauti**	**Bade**	**F/Sauti**	**Gloss**
a.	Ɗáa	/ɗa:/	dáa	[da:]	“Son”
b.	Kúɗìi	/kuɗi:/	kúdìi	[kudi:]	“money
c.	Kíiɗàa	/ki:ɗa:/	kíiɗàa	[ki:da:]	“drumming”
d.	kaɗii	/Kaɗi:/	kadii	[Kadi:]	“Free tailoring”
e.	maaɗii	/Ma:ɗi:/	maadii	[ma:di:]	Variety of Hausa soup”

The above two phonemes are coronal sounds. Thus, the alveolar voiced and retroflex sounds are coronal according to the Features of SPE pattern, the /d/ sound, is assimilated the retroflex voiced coronal /x/ when it appeared at the initial and medial position of a morpheme. This case is happening more especially during the pronunciation of Kanuri Hausa speakers at multi lingual environment of Gashua. **Consider the following rules:**

+cor +cons +rflx -vwl +vcd -vls +alv	→	+cor +cons -rflx -vwl +alv -vcd +alv	/	___ #	OR	V ___ V

Coronal voiced sound become coronal voiceless sound when it occurs at the word initial position or in between two vowel sounds.

3.4 Coronasation of flap /r/ sound to trill sound [r] in Gashua Hausa

The two sounds are coronals. But the [r] sound is used as /r/ in the medial position of Gashua Hausa. Below are the examples.

	Hausa	F/Sauti	Bade	F/Sauti	Gloss
a.	Gàarı́i	/ga:ri:/	Gàarı́i	[ga:r i:]	“town”
b.	Kàaráa	/k a:ra:/	Kàaráa	[k a: r a:]	“stick”„
c.	Fàaráa	/f a:ra:/	Fàaraa	[f a: r a:]	“grasshopper
d.					
e.					

The above two phonemes are coronal sounds according to the SPE Features. It is a situation whereby a flap sound assimilates trill in Gashua Hausa, when it appears at the medial segment of a phoneme. In the production of a flap sound, the active articulator is touching passive at ones. But in the production of trill the active articulator is touching the passive in several times. This case is happening especially among the Hausa native speakers of Gashua.

Consider the Following Rules:

$$\begin{bmatrix} +\text{cor} \\ +\text{cons} \\ +\text{flp} \\ -\text{trl} \\ -\text{vwl} \end{bmatrix} \rightarrow \begin{bmatrix} +\text{cor} \\ +\text{cons} \\ -\text{fl} \\ +\text{trl} \\ -\text{vwl} \end{bmatrix} / \; V \;___\; V$$

Coronal sound /r/ (flap) is changed to coronal [r] (trill) when it occurred in between two vowel sounds.

3.5 Coronasation of Alveolar Voiceless /s/ to Alveolar Voiced Sound [z] in Gashua

The two alveolar sounds are coronal according to SPE classification. The [z] is occupied the slot of /s/ in Gashua Hausa. The below lexical items are examples.

	Hausa	F/Sauti	Bade	F/Sauti	Gloss
a.	Múusáa	/mu:sa:/	Múuzáa	[mu: za:]	"name of person"
b.	Kàskáa	/kaska:/	Kàzkáa	[kazka:]	"ant"
c.	Àskáa	/aska:/	Àzkáa	[aska:]	"pen knife"
d.	Kaskoo	/kasko:/	Kazkoo	[kazko:]	
e.	Askii	/aski:/	Azkii	[azki:]	Barbing

In this situation the alveolar voiced sound /s/ which is a coronal sound. is completely take up the features of alveolar voiced [z] which it is coronal sound too, when it appears in between consonant and vowel or in between two vowel sound, at the word medial position. Consider the following examples: Consider the following rules:

+cor
+cons
-vwl
+alv
-vcd

→

+cor
+cons
-vwl
+alv
+vcd

/ C V —— OR V —— V

The coronal voiced sound becomes coronal voiceless in between consonant and vowel or when it occurred inter vocalically (meaning, in between two vowel sounds).

Conclusion

Gashua is a place that witnesses max influx of migrants from the six geopolitical zone of this Nigeria and Hausa language serve as a lingua franca among the ethnics groups of the environment. The contact of such individual ethnic groups informs that, phonologically, there are well remarkable differences between the standard Hausa and that of Gashua. According to the SPE Classification, the paper discusses the interchangeability of Hausa coronal sound pronouncing in the multi-lingual environment of Gashua. Accordingly, as this research establishes, many phonemes assimilate their neighboring segment in a given context. The

phonological rule of citations were discussed and brought out in the paper, culminating in the article being a significant library-based document for linguistics.

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Zaman 'Yan Marina: Nazarin Kalmomi Masu Tsarin Rubutu Guda Furuci Da Ma'ana Bamban

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Tsakure

Tsarin furucin kalma abu ne mai matuƙar muhimmanci a ilimin kalma na Hausa, domin da furuci ne ake samun damar bambance Kalmar da aka rubuta wadda suke da zubi guda ta fuskar ƙira. A wannan bincike zai yi ƙoƙarin fito da wasu kalmomin Hausa waɗanda suke da tsarin ginin kalma guda, amma ta fuskar ma'ana sun bambanta. An yi la'akari da gaɓoɓin kalma wajen fayyace su tare da bayyana rukunin kowace kalma, imam aiki ce ko siffa ko kuma suna, sannan aka bayyana yadda suke a rubutu nay au da gobe, da kuma yadda suke a tsarin rubutun da suke da kamanci da juna. An yi ƙoƙarin bibiyar ayyukan masana da auna kalmomin a furucin baka. A ƙarshen binciken, an fito da sakamako da kuma kammalawa. Domin tabbatar da ingancin binciken, an yi ƙoƙarin amfani da tsarin bayani filla-filla wanda hakan ya bayu ga ɗora nazarin a kan Ra'in Zallar Bayani (Description), wanda Jump up^ McArrthur (1992), Andrews, Jump up^ Janicki, Karol (2006) da Larry (2006) suka yi amfani da shi.

Keɓaɓɓun Kalmomi: *Zaman ɗan Marina, Kalma, Ma'ana Bamban*

1.0 Gabatarwa

Harshen Hausa harshe ne da yake da yalwar kalmomi, kuma harshe ne da yake da mamaya a faɗin Afirika, musamman Afirika ta yamma, bai tsaya a nan ba, harshe ne da ya leƙa wasu sassan ƙasashe da yankuna na Larabawa da Turawa, har ma ta kai ga ana nazarinsa a matakai mabambanta na ilimi. Kamar yadda aka sani, harshen Hausa yana da yalwar kalmomi masu

kamanci a rubutu, sannan waɗannan kalmomin suna da bambance-bambance ta fuskar furuci da karin sauti da kuma ma'ana. Waɗannan ɓangarori guda uku da aka ambata, ɓangarori ne da suke da muhimmanci a tsarin ƙirar kalma da ilimin ma'ana a Hausa, domin ta ɓangarorin ake tantance kalmomi da kuma fayyace yadda ya dace a rubuta su bisa tsarin ƙirar ɓoye domin tantance furucinsu.

A tsarin ƙirar kalma ta Hausa kuwa, akan yi amfani da abjadin Hausa, waɗanda aka samo su daga harufan Bature, inda ake sarrafa baƙi da wasali wajen ginin kalma ta yadda zai dace da Kalmar da ake son ginawa. A yayin wannan rubutu na kalma, dole a yi duba ga baƙin da zai zo da kuma wasali bisadaidaitacciyar Hausa. Misali, idan aka ɗauki harufa kamar haka: g + a + d + o, wanda aka sami haɗakar 'BK+WSL+BK+WSL'. To amma ga tsarin tantance karin sauti kuwa ko ma'ana ba haka abin zai zo ba, domin sai an yi la'akari da furucin kalmar, sannan a yi amfani da tsarin ƙirar ɓoye da hawa da sauƙar murya, hakan sai karin sautin da ake nufi ya fito, sannan a samu ma'anar abin da aka nufata wajen rubutu. Dominita kalmar 'gado' kalma ce wadda a rubuce za ta iya wakiltar abubuwa huɗu mabambanta, amma tsarin rubutunsu ɗaya, sai dai furuci da karin sauti su bambanta su. Misali, akwai *'gadoo'* wani abin kwanciya mai ƙafafu wanda ake ɗora masa katifa a kai, sannan akwai *'gaadôo'* wanda ke nufin dukiyar da mamaci ya bari, sannan akwai *'Gado'* wanda ke nufin laƙabi da ake yi wa mai suna Bilkisu ko Gambo, sai kuma *'gàadoo'* tsuntsu mai kyawun jiki, mai daɗin murya, mai rawar jiki, mai kama da carki' (Kamusun Hausa, 2006:149).

Wannan bincike, zai yi ƙoƙarin bibiyar ire-iren waɗannan kalmomi tare da fayyace su ta fuskar furuci da kuma bambance-bambancen da ake samu ta fuskar furuci da kuma ma'ana, inda aka yi amfani da bin tsarin rukunonin kalmomi bisa tsarin azujuwan kalmomin Hausa.

1.1 Hanyoyi da Dabarun Bincike

A wannan bincike, an tattaro waɗannan kalmomi waɗanda suke da kamanni ta fuskar rubutawa, amma furuci da ma'ana sun bambanta, sannan aka gwada su ta amfani da furucin baka da kuma bibiyar yadda suke a tsarin ƙirar ɓoye, sai aka fito da yadda kowace kalma take, da kuma yadda ma'anarta take.

1.2 Ra'in Bincike

Ayyukan ilimi ana ɗora su ne a kan wani ra'i domin wannan bincike ya samu karɓuwa a wajen masana, kuma ya zama abin bibiya da nazarta a tsakanin ɗalibai. Bisa haka, an yi amfani da Ra'in Zallar Bayani (Descriptive Theory) domin ya zama maɗosar wannan bincike. Wannan Ra'i, kamar yadda Jump Up^ McArthur (1992), da Jump Up^ Janicki (2006) suka yi bayaninsa, Ra'i ne da yake fito da abin da yake faruwa a ƙirar kalma, wato ke nan an yi amfani da tsabar bayani ne domin fito da hoton abin da ake samu na bambance-bambance a tsakanin kalmomin Hausa waɗanda ke da tsarin rubutu guda, amma furuci da ma'ana bamban.

1.0 Ma'anar Kalma

Kalma ararriya ce daga Larabci, sannan a larabci, tana nufin furuci tilo mai ma'ana, wadda take iya kasancewa suna ko aikatau ko harafi. CNHN(2006), ta bayyana kalma matsayin ƙwayar lafazi mai cikakkiyar ma'ana. Masana ilimin ƙirar kalma, suna bayyana kalma a matsayin tubali shu'umi, wato wanda ma'anarsa take da wahalar bayarwa daidai. Misali, Arnoff (1976:1) yana cewa,

> *"The notion word has long concerned the students of language. Its definition is a long standing problem in linguistics, and entire volumes have been devoted to the subject".*

Fassara:

> *"Ma'anar kalma ta daɗe tana ci wa ɗaliban harshe tuwo a ƙwarya. Matsala ce mai daɗaɗɗen tarihi a farfajiyar ilimin kimiyyar harshe, an yi rubuce-rubuce da dama a kan batun".*

Shi ma Spencer (2006:101) cewa ya yi,

> *"The concept of wordis notoriously difficult to pin down".*

Fassara

> *"Ma'anar kalmaal'amari ne mai wuyar sha'ani wajen fayyace ma'anarsa kai-tsaye".*

Bauer (1983:8) yatabbatar da hakan cewa:

> *"The definition of the word has been, for a long time, a major problem for linguistic theory".*

Fassara

> *"Ma'anar kalma matsala ce mai tsawon tarihi a ra'in nazarin kimiyyar harshe".*

To, abin tambaya a nan shi ne, wai me ya haifar da wannan matsala? Bisa wannan, ga abin da Bauer (1983: 9)

> *"It thus seems that, whatever a word is, it is not the same thing in all languages: It may not be possible to provide, for this sense of "word", a definition which is valid for all languages".*

Fassara

> *"Wannan ya nuna cewa, duk wata ma'ana da zaa bai wa kalma, tabbas a san ba kamannunta ɗayaba,a kowane a harshe. Saboda haka, ba zai yiwu a samar da ma'ana wadda za ta dace da kowane harshe".*

Duk da wannan matsala, masana sun yi iyakar ƙoƙarinsu wajen bayyana ma'anar kalma. Misali, Mamman (1987: 1) yana cewa: "An fassara kalma a matsayin zance mai cikakken 'yanci kamilalle, wadda ke iya dogara da kanta a cikin jumla ta kuma yi ma'ana". Misalan kalma su ne: yaro da gida da kama da fari da sauransu.

Di Sciullo da Williams (1988), sun bayyana cewa ana iya ba da ma'anar kalma ta la'akari da siffofin:

i. Kalma a matsayin tubali mai ƙunshe da wasu ƙananan tubalai (Morphological objects).
ii. Kalma a matsayin tubalin ginin jumla (Syntactic unit).
iii. Kalma a matsayin jumla ko yanki na jumla (Listeme).

1.1 Kashe-Kashen Kalma

Malaman harshe irinsu Fromkin da Rodman da Hyams (2007:74) sun kasa kalmomin harshe zuwa gida biyu, wato masu ƙunshe da ma'ana (Content words) da masu aiki na nahawu (Function words).

2.1.1 Masu Kunshe da Ma'ana

Kalmomi masu ƙunshe da ma'ana, su ne masu ɗauke da nauyin ma'ana ta wani abu (object) ko aiki (action) ko wata siffa (attributes) ko duk wani jinsi na ma'ana wanda tunani zai

iya kawowa (ideas). Kalmomi masu ƙunshe da ma'ana sun haɗa da kalmomin ajin 'suna' da 'aikatau' da 'sifa' da 'bayanau'. Har wa yau, su ne ake kira masu buɗaɗɗen tsari (open set system), domin a kullum akan sami ƙarin sabuwar kalma a ajin 'suna' ko 'aikatau' ko 'sifa' ko 'bayanau', sannan su ne ilimin ƙirar kalma ya fi amfani da su a fagen nazari. Misalin kalmomi masu ƙunshe da ma'ana sun haɗa da:

i. Suna kamar yaro, gida, jaki da sauransu.
ii. Aikatau, misali: kama, kasha, sayi da sauransu.
iii. Sifa kamar baƙi, fari, gajere da sauransu.
iv. Bayanau kamar tsaye, rufe, miƙe da sauransu.

2.1.2. Kalmomi Masu Aiki Na Nahawu (Function words)

Kalmomi masu aiki na nahawu, kalmomi ne da ba su da wata cikakkiyar ma'ana a cikinsu. Wato dai, ma'anarsu sam! Ba irin ta masu ƙunshe da ma'ana ba ne. Waɗannan jinsin kalmomi sun haɗa da wakilin suna da mahaɗi da madangancida ire-irensu. Har wa yau, su ne ake kira masu rufaffen tsari (Closed set system), wato har abada ba su samun ƙarin sababbin kalmomi, saɓanin masu ƙunshe da ma'ana waɗanda suke da buɗaɗɗen tsari. Sannan kalmomi masu aiki na nahawu, aiki kawai suke yi ba wata ma'ana da suke ɗauke da ita.Misalan kalmomi masu aiki na nahawu:

i. Wakilin suna, misali: na, ka, ya, ta da sauransu.
ii. Mahaɗi, misali: da
iii. Dirka, misali: ne da ce.
iv. Mallaka kamar –n da –r.

1.2 Siffofin Kalmomi a Hausa

Masana ilimin ƙirar kalma sun kalli yanayin kalmomin harsunan duniya, sai suka kasa su zuwa gida biyu ta la'akari da adadin ƙwayoyin ma'ana da kalmomin suka ƙunsa: (a) Masu wararrun kalmomi (analytic) kamar harshen ƙasar Sin.Wato ke nan kowace ƙwayarma'ana tana a matsayin kalma ɗaya. Sai kashi na biyu masu ƙulallun kalmomi (synthetic), wato cusa ƙwayoyin ma'ana fiye da ɗaya a matsayin kalma. Duk da yake rabon yana rauni matuƙa(Haspelmath 2002).

Kalmomi a Hausaa taƙaice suna zuwa da siffofi huɗu, kamar haka:

i. Kalma a matsayin harafi ɗaya. Misali, akan teburi, ajiya, ayau. Idan aka duba misalan da aka kawo, za a ga an ja layi a ƙarƙashin ‘a’, dalili kuwa, ta zo ne a matsayin kalma.

ii. Kalma a matsayin taron haruffa. Kamar, ‘yaro’, ‘gida’, ‘baƙi’. Waɗannan misalai da suka gabata duk kalmomi ne, masu ƙunshe da haruffa huɗu-huɗu.

iii. Kalma a matsayin yankin jumla. Misali: ‘Makami mai linzami’,‘riga-kafi’, ‘agogon-kura’. A nan, waɗanan kalmomi ne ɗaya-ɗaya. A zahiri ba kalmomi ɗaya-ɗaya ba ne, amma don kowanensu yana nuna ma’ana ɗaya, ya sa suke zaman kalma ɗaya.

iv. Kalma a matsayin jumla. Misali inda kalma take zuwa a matsayin jumla, shi ne, ‘a-kori-kura’, ‘harba-ka-tsere’, ‘ta –zarce’, ‘a-sallami-dakare’. Ana ce kalma ɗaya-ɗaya saboda kowacensu ma’ana ɗaya take nunawa.

2.0 Rukunan Kalmomi Masu Zubin Rubutu Guda, Ma’ana da Furuci Bamban

Zubin rubutun kalmomi a Hausa abu ne muhimmi ga mai karatu, domin ta nan zai gane abin da aka rubuta da kuma abin da ake nufi. A Hausa, kowace kalma tana da irin tsarin da ake bin wajen gina ta, domin ana amfani da ire-iren harufan da ake amfani da su wajen gina ta ta yadda zai dace da furucin wannan kalma da aka rubuta. A tsarin rubutun Hausa wanda ake amfani da harufan boko, akan yi amfani da ‘abjadin boko’ yayin rubutun. Akwai kalmomi da dama waɗanda ake amfani da harufa guda wajen rubuta su, amma akan sami bambanci ta fuskar tsarin furucinsu, wato yanayin karin sauti ko gaɓar kalma ke bambanta su, wato kalmomi ne da suke da zubi guda, amma furuci da ma’ana sun bambanta.

Don haka a nan, an yi ƙoƙarin rarrabe waɗannan kalmomi ta la’akari da furucinsu, da kuma ma’anarsu. Kamar yadda aka bayyana, an yi hakan ne ta la’akari da rukunan azujuwan kalma, inda aka ware kowane rukuni da ire-iren kalmomin da suke da kamanni ta fuskar rubuta su, amma bambanci ta fuskar ma’ana da furuci.

2.1 Kalmomi Masu Kama a Rubuce Daga Ajin Suna Zuwa Wani Ajin Kalmomi

Kamar yadda aka sani cewa Sani (1999:60) ya bayyana kalmar suna da cewa, “*Shi ne sunan abu mai rai ko maras rai, wanda ake iya gani da ido da wanda ba a iyawa, wanda ake iya taɓawa da hannu da wanda ba a iyawa”.* A nan, za mu fahimci cewa, suna shi ne laƙabin da ake yi wa kowane abu, mutum ne, ko wata halitta da dukkanin wasu abubuwan da aka san su, ake ganinsu ko ba a ganinsu, ake iya taɓa su ko akasin haka.

A nan, akwai sunayen da aka fito da suwaɗanda suke da kama ta fuskar rubutu amma furuci ko ma’anarsu sun bambanta, sannan akwai sunayen da aka samu waɗanda sun yi kama ta fuskar rubutu amma furuci da ma’ana sun bambanta. Don haka za a fito su daga ajin suna zuwa wasu ajuzuwa kamar daga ajin suna zuwa wani ajin suna, daga ajin suna zuwa ajin aikatau da ajin siffa da kuma kalmomin aikatau. Don haka an yi ƙoƙarin ware kowane ɓangarena waɗannan ajuzuwa tare da bayyana yadda abin yake.

3.1.1 Daga Ajin Suna Zuwa Wani Ajin Sunan

A nan, an samu wasu sunaye imam dai na yanka ne, sai suka yi kama da wani sunan yankan a rubuce, amma furuci da ma’ana sun bambanta, ko kuma sun agama-gari ko wanin wannan. Ga misalai nan a ƙasa:

Kalma	Furuci	Ma’ana
Gaya	Gaayaa	Abincin da ba a sa masa miya ba
	Gayaa	Sunan wani gari a Jihar Kano
Kara	Kara	Wurin da ake lodin dabbobi
	Karaa	Sandar kiwo
Kai	Kai	Wakilin suna namiji, wato wanda ake magana da shi
	Kai	Sunan wani ɓangare ne a jikin mutum
Ciki	Cikii	Wani ɓangare ne a jikin mutum wanda cibiya ke jikinsa, ƙirji ke samansa.
	Ciki	Na mata wanda ake kira juna biyu.
Taguwa	Taaguwaa	Tamatar raƙuma
	Taguwaa	Riga
Gari	Gaarii	Niƙaƙƙe ko wani dakakken hatsi, ko wani abu kamar

		rogo
	Garii	Wurin da mutane suka zauna suka yigidaje
Dawa	Dawa	Daji ko jeji
	Daawaa	Hatsi mai dogon kara, kakkaura fiye da gero.
Mahaifa	Mahaifa	Gari ko unguwar da aka haifi mutum.
	Mahaifaa	Waɗanda suka haifi mutum.
	Mahaifa	Wata jaka-jaka da jinjiri yake kwanciya a ciki, takan faɗo bayan haihuwar jaririn.
Gara	Gaaraa	Kaya, musamman na abincin da iyayen amarya kan kai wa 'yarsu bayan an gama bikin aure ko haihuwa.
	Garaa	Mai gani garma-garma.
	Garaa	Wasu mutanen Binuwai ƙabilar Igala.
	Gara	Wata 'yar halitta dangin su zago ko sha-zumami.
Haushi	Haushii	Ɓacin rai, ko ƙullar mutum a zuci.
	Haushi	Kukan da kare yake yi.
Fashi	Faashii	Dakatawa ko jinkirta wani abu zuwa wani lokaci.
	Fashi	Tarewar da ɓarayi suke yi wa mutum don ƙwace masa kaya.
Kwaɗo	Kwaaɗoo	Wata ƙaramar halitta mai son zama a ruwa, tana da dogayen ƙafafuwan baya, tana da tsallen gaske, tana da taurin fatar baya, yara na rufa ganga da fatar wasu

	daga nau'inta.
Kwaɗo	Haɗa daddawa ko ƙuli-ƙuli da gishiri da ɗan ruwa da dafaffen ganye a cakuɗa a ci.

A nan, an ga yadda aka samu sunayen da suke da kamanni a rubuce amma furuci da ma'ana sun bambanta.

3.1.2 Daga Ajin Suna Zuwa Ajin Aikatau

A nan kuma, an yi ƙoƙarin zaƙulo wasu kalmomi ne daga suna zuwa aiki; waɗanda suke da kamanni a rubuce, amma furuci da ma'ana sun bambanta. Ga misalai nan a ƙasa:

Kalma	Furuci	Ma'ana
Kara	Kara	Wurin da ake lodin dabbobi.
	Karaa	Sandar kiwo.
	Kaaraa	Jingine wani abu.
	Kaara	Kunya ko kawaici.
Gara	Gaaraa	Kaya, musamman na abincin da iyayen amarya kan kai wa 'yarsu bayan an gama bikin aure ko haihuwa.
	Garaa	Mirgina abu kewayayye kamar gare.
Sa	Saa	Umarnin aikata wani abu ko zura wani abu.
	Sa	Namijin Saniya.
Bara	Baaraa	Shekarar da ta wuce.
	Baraa	Neman sadaka daga wurin mutane.
Cira	Ciiraa	Tabo a kan fatar mutum.

	Cira	Kawar da abu daga wurin da aka ɗauke shi.
	Ciraa	Rage tsirarren amfanin gona wanda ya fito.
Daba	Daba	Wurin da samari ke haɗuwa suna hira.
	Dabaa	Yin faɗa da makamai tsakanin samarin wata unguwa da wata unguwa
Dama	Daama	Kishiyar hagu.
	Daamaa	Samun sararin aiwatar da wani abu.
Dara	Daraa	Wata nau'in hula ce da ake yi wadda ke ɗauke da launin ja ko baƙi.
	Daara	Fasawa ko tsagawa
Fara	Faaraa	Wani irin nau'in ƙwaro mai tashi.
	Faara	Soma ko kama.
Gashi	Gaashii	Wasu siraran abubuwa baƙaƙe da ke Fitowa a jikin mutum ko dabba, a wasu lokutan sukan zama farare.
	Gashii	Sa nama ko wani abu a wuta ya ɗan nuna don a ci.
Juya	Juuyaa	Mace ko dabbar da ba ta haihuwa.
	Juyaa	Birkita wani abu ko waiwaya ko mai da, ko sake rubuta wani abu da aka rubuta.
Fata	Faataa	Abin da yake rufe tsokar mutum.
	Faata	Buri ko bege ko son abu a rai.

Dako	Dakoo	Sana'ar ɗaukar kaya don biya.
	Daakoo	Jira
Gaba	Gaba	Kalma mai nuna wani abu da zai zo ko wuri.
	Gabaa	Inda ake fuskanta
Gajiya	Gajiyaa	Kosawa ko macewa ko ciwon jiki don wahala.
	Gaajiyaa	Amfani ko moriya
Kara	Kaaraa	Kuka ko hargowa, ko kuma yin ƙorafi ko kai kuka ga hukuma.
	Kaara	Daɗa ko sake.

3.1.3 Daga Ajin Suna Zuwa Ajin Siffa

A nan kuwa, an ware kalmomin da suke daga ajin suna ne zuwa ajin siffa. Ga yadda suke:

Kalma	Furuci	Ma'ana
Fara	Faaraa	Wani irin nau'in ƙwaro mai tashi.
	Faraa	Launin mai hasken gaske kamar na auduga ko ƙanƙara ko hauren giwa.
Abu	Aabu	Sunan mace daga Zainabu.
	Abu	Tulin abubuwa da yawa waɗanda ba a ambaci yawan su ba.
Baƙi	Baaƙii	Mai ziyara ko wani sabon abu.
	Baƙii	Launi kishiyar fari.

A wannan bigire, an zayyano wasu kalmomi waɗanda suke kama ta fuskar rubutu, amma bambanci a furuci da ma'ana, waɗannan kalmomi kuwa, sun shafi kalmomin suna ne da kuma siffa.

3.1.4 Daga Ajin Suna Zuwa Kalmomin Tambayau

A nan, an kawo kalmomin da suke da kamanni ta fuskar rubutu amma bambanci a furuci da ma'ana tsakanin kalmomin ajin suna da kuma ajin tambayau. Misali:

Kalma	Furuci	Ma'ana
Wa	Waa	Wanda yake sama da wasu a gida alhali ya girma na ƙasa da shi.
	Wa	Kalmar tambayau mai buƙatar mutumin da ya yi ko yake abu.

A wannan jadawali da ya gabata, an samu kalma guda wadda ke da ma'anoni biyu, amma ma'ana da furuci sun bambanta, Kalmar ta tashi daga ajin suna ne zuwa Kalmar tambayau.

3.2 Kalmomi Masu Kama a Rubuce Daga Ajin Aikatau Zuwa Wani Ajin Kalmomi

Aikatau kalma ce da ke ƙunshe da aikin da ke aukuwa a cikin jimla, wato aikin da ma'aikaci ya aikata, ko zai aikata, ko yake aikatawa a cikin jimlar Hausa. Asalin wannan kalma, an samo ta daga kalmar 'aiki'. Don haka ga Bahaushen da bai je makaranta ba, idan aka ce masa aikatau, zai fahimce shi da cewa, "Aikace-aikacen da mata ke yi na wankau, casa da sauransu a gidajen mutane".

Wajen fayyace aiki da ma'anarsa, Skinner (1977:53) ya bayyana cewa "Aikatau shi ne duk wata kalma da ta biyo bayan lokutan Hausa". Misali: ***wanke, shige, ɗebi, rubuta*** da sauransu.

i. Auduwa ya ***wanke*** tufafinsa.
ii. Marka ta ***share*** ɗaki.
iii. Almajirai sun ***tafi*** bara.
iv. 'Yandoka sun ***kama*** ɓarayi.

A wannan gaɓar, an yi ƙoƙarin tattaro kalmomin da suka danganci aikatau a nahawun Hausa, waɗanda suke da kama ta fuskar rubutu daga ajin aikatau ɗin zuwa wasu ajuzuwa na nahawu, musamman daga ajin aikatau zuwa wani ajin aikatau ɗin, ko kuma daga ajin aikatau

zuwa ajin siffa, da kuma waɗanda aka samu daga ajin aikatau zuwa ajin bayanau. Ga dai yadda kalmomin suke.

3.2.1 Daga Ajin Aikatau Zuwa Wani Ajin Aikatau

A wannan ɓangare, an zayyano kalmomin da suke da kama ta fuskar rubutu da bambamci a ma'ana da furuci tsakanin kalmomin da ke ajin aikatau a tsakaninsu, wato daga ajin aikatau zuwa wani ajin aikatau ɗin. Misali:

Kalma	Furuci	Ma'ana
Fasa	Fasaa	Niƙa ko ɓarza ko rusa dunƙulallen abu.
	Faasaa	Dakata ko janye abu.
Abu	Dafaa	Girka abu da ruwa a kan wuta har ya nuna.
	Daafaa	Ɗora tafin hannu kan kafaɗa ko kan wani abu don neman dogaro.
Gaba	Gaba	Kalma mai nuna wani abu da zai zo ko wuri.
	Gaabaa	Kiyayya.

A wannan jadawali, an samu kalmomi guda uku waɗanda kowacce ke da ma'anoni guda biyu, daga ajin aikatau zuwa wani ajin na aikatau ɗin.

3.2.2 Daga Ajin Aikatau Zuwa Ajin Siffa

A nan kuma, an yi ƙoƙarin kawo kalmomi masu kamanni a rubuce amma ma'ana da furuci sun bambanta tsakanin kalmomin ajin suna zuwa kalmomin ajin siffa.

Kalma	Furuci	Ma'ana
Kama	Kaamaa	Riƙe ko danƙewani abu da hannu.
	Kamaa	Daidaiton siffa ko siga ko sura ko yawa.
Ja	Jaa	Matsar da wani abu daga wani wuri zuwa wani wuri.

Ja	Launi da ya yi kama da jini.

A wannan jadawaki da ya gabata, an samu kalmomi guda biyu wadda kowace na da ma'anoni guda biyu, inda ma'anonin ke tashi daga ajin aikatau zuwa ajin siffa.

4.0 Sakamakon Bincike

Idan aka lura da kyau, za a ga an yi ƙoƙarin fito da yadda aka samu kalmomi masu kama ta fuskar rubutu, amma aka samu bambance-bambance a furuci da ma'ana. Wannan aiki, ya yi ƙoƙarin fito da zahirin yadda ake rubuta waɗannan kalmomi a tsarin ƙirar ɓoye, sannan ya bayyana yadda ya dace a furta su sakamakon amfani da tsawaita wasali da kuma amfani da karin sautin kowace gaɓa da ta kalmomin. A binciken, an gano ire-iren bambance-bambancen da ake samu a furucin kalmomi, sannan an gano yadda tasirin rashin amfani da karin sauti ko tsawaita gaɓa ke sanya a furta kalma ba bisa yadda aka nufata ba. Binciken, ya gano yadda waɗannan kalmomi suka fi yawa a tsakanin kalmomin suna da suna ko kalmomin suna da aikatau, sai wanda aka samu daga suna zuwa siffa ko daga aikatau zuwa siffa ko daga aikatau zuwa aikatau da dai sauransu.

4.1 Kammalawa

Wannan bincike, bayan buɗewa da gabatarwa a matsayin matashiya sai aka bayyana hanyoyin gudanar da binciken, sannan aka bayyana ra'in da aka ɗora nazarin a kai. Binciken, ya zo da ma'anar kalma da kuma kasha-kashenta guda biyu, sannan aka zo da bayanai a kan siffofin kalma a Hausa, duk waɗannan an tattauna bias fahimtar magabata. An ci gaba da bayani a kan kalmomin da suke da kama a rubuce amma bambance a furuci da ma'ana, inda aka yi ƙoƙarin taƙaita batun zuwa rukunan kalmomi biyu a matsayin su ne tushe, wato kalmomin ajin suna da kuma kalmomin ajin aikatau. A cikinsu, an yi ƙoƙarin fito da kalmomin kowane ɓangare ta hanyar ba su take masu zaman kansu. An yi ƙoƙarin kawo kalmomi daga ajin suna zuwa wani ajin sunan, sannan daga ajin suna zuwa ajin aikatau, sai daga ajin suna zuwa ajin siffa, sai kuma daga ajin suna zuwa kalmomin tambaya. Har wa yau, ta ɓangaren aikatau kuwa, an kawo kalmomin aikatau zuwa wani ajin aikatau ɗin, sannan daga ajin aikatau zuwa ajin siffa. Bayan wannan, an fito da irin sakamakon da aka samu a binciken, sannan aka ƙarƙare da bayanin kammalawa.

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Mother Tongue Interference in Learning a Second Language: Fulfulde-Hausa Sounds Experience

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Abstract

Mother tongue interference has been one of the major problems in sociolinguistics affecting Fulɓe speaking Hausa as second language. This Paper therefore examines Mother Tongue Interference in Learning a Second Language: Fulfulde-Hausa Sounds Experience. This study is hinged on theoretical foundation known as Error Analysis propounded by Corder (1974) and Anome, Akpan, Anorue, Obayi, Etu and Onyebuchi (2012) with a view to determining whether or not, the Fulɓe natives' use of Hausa consonant sounds are influenced by their mother tongue. The research uses participant's conversation and interview method to extract relevant data of the study. Tape recorder was used and recorded conversations and interviews with one hundred (100) Fulɓe natives on different occasions to ascertain the level of mother tongue interference in their use of spoken Hausa. This research therefore adopts a descriptive design since its concern is on the mother tongue interference which is a general problem to almost all Fulɓe learners of Hausa language. The study reveals that Hausa language has more consonants than the Fulfulde. Here lies the problem of the Fulɓe learners of Hausa. The findings revealed that there is evidence of interference of the mother tongue on Fulɓe learning Hausa. The study recommends that future researchers use a bigger sampling size to see if mother tongue interference affects other skills.

Key words: *Interference, Pronunciation, Phonological Approach Segmental Phonemes, Contrastive Analysis.*

1.0 Introduction

Language is at the heart of all things human. We use it when we are talking, thinking, reading, writing and listening. It is part of the social structure of our communities, it forges the emotional

bond between parents and child, and it is the vehicle for literature and poetry. Language is not just the part of us, it defines us. Every normal human being has at least one language, and it is difficult to imagine much significant social intellectual or artistic activities taking place without the opportunities for communication offered by language. The diversity of human thought and experience places great demands on language because there are always new things to say, new experiences to report, and new challenges to confront. Language has to be creative giving us the freedom to produce and understand new words and sentences as the need arises (O' Grady, John and Katamba 2011).

Language is defined as a medium which can be used to have a communication to each other. Without language, it would be impossible to make any interaction, express feelings and emotions and build a society. (Fromkin 2014) says "we talk to our friends, our associates, wives and husbands, teachers, parents, rivals and even enemies". (Emmitt and Pallock 1991) stated that "The limits of one's language are the limits of his or her world".

Language is a signal of communication and expression among humans incorporated with different techniques (O' Grady, John and Katamba, 2011). Since English is known as the lingua franca; dominating other languages; it has a significant influence in various aspects in terms of objective, duration of the language, age and inspiration of acquiring knowing. (Noviyenty et al, 2020).

The above scholarly view goes along way with the social status Hausa is enjoying. Hausa is one of the three main languages prescribed to be taught in Nigerian schools from primary to secondary levels as contained in the (NPE revised 2004)

In the Northern Nigeria for instance, Hausa dominates the other Languages at least in Kano, jigawa, katsina, Bauchi, kaduna, zamfara, Kebbi and Sokoto. In these states Hausa has no rivals but humble companions, among which is Fulfulde even in Adamawa, Taraba and Gombe where Fulfulde at one time enjoyed lingua-franca status, Hausa is widely spoken and gaining the status of lingua-franca.

Second language learners tend to transfer everything from their mother tongue to the second language. The learners transecond language ate the target language into their mother tongue and

speak only in the parent language. Those learners find speaking in the target language difficult because they lack practice in a second language. From birth, the child starts to acquire things by listening to the parents in the language they speak.

1.1 The Problem

A lot have been written by many scholars on mother tongue interference in both acquiring and speaking foreign languages to find out certain sounds that are not obtained in their languages. This is due to the fact that every language has its phoneme inventory which the phonetic speaker of that language has no problem in articulating them. But in a situation where a person attempts to speak or learn languages that have sounds that are not available in his language he finds it difficult to pronounce them correctly. These difficulties are what prompted the researcher to conduct a research on Mother Tongue Interference in Learning Second Language: Fulfulde Hausa Sounds Experience. This is as a result of lack of comprehensive research on Fulɓe difficulties in speaking Hausa language.

The research is an attempt to fill in the existing gap by studying the difficulties faced by Fulɓe native speakers in Girei Local Government Area learning or speaking Hausa language.

In view of the above discussed problems, the objective is to find out the areas of interference in the pronunciation of Hausa sounds by Fulfulde speakers.

2.0 Review of Literature

Attention will be given to the positions of scholars on the conceptual framework of this study, concept of mother tongue, the concept of interference as it affects second language learning, the errors of Fulɓe natives in the pronunciation of some Hausa sounds as a result of mother tongue interference as well as the conceptual framework used for the research.

Interference refers to the arrangement of patterns that transfer from the introduction of foreign elements into the most highly structured domains of a language such as the phonemic system, the morphological system and some areas of the vocabulary. Interference is the effect of bilingualism or multilingualism. It is a linguistic situation whereby features of the first language are negatively transferred to the second. It is a process that occurs during the period of learning.

According to Adedimiji (2007:160), interference is the negative transfer of what obtains in the source language to the target language'.

Alabi (2007:85) says, the term implies a re-arrangement of patterns that result from the introduction of foreign elements into more highly structured syntax, as well as some areas of vocabulary culture and discourse. In the view of Osisanwo (2009:139) cited Egbokhare (2007:4) interference 'has to do with the carryover of the linguistic habits of an individual's first language to the second language'.

Interference can be described as deviations in a learner's use of a foreign language which can be traced back to the learner's first language that has been acquired before. It is a transfer of features from the first language of the learner to the target language or second language due to differences between the structures of both languages.

Krashen et al (1982:98) posits that interference has been used to refer to two very distinct linguistic phenomena, one that is essentially psychological and another that is essentially sociolinguistic. The psychological use of the term interference refers to the influence of old habits when a new language is learnt, whereas the sociolinguistic use of interference refers to language interactions such as linguistic borrowing and language switching, that occur when two language communities are in contact.

Similarly Bamgbose (2001) also shares the same view. He says that in spite of other difficulties, the interference of the first language poses the greatest difficulty for learners of a second language. Weinreich (1953) see interference as "those instances of deviation from the norms of either language, which occur in the speech of bilinguals as a result of their familiarity with more than one language". Weinreich (1953) focus, is on bilingualism that is two languages in contact, and interference is an instance of deviation from the norms of either (the one or the other) language. The features of the dominant language are transferred to the subordinate or target language at the phonological and other levels such as grammatical, lexical and discourse levels.

Errors, as generally believed by linguists, were due to interference from the mother tongue. On this basis, they placed a great deal of importance on contrastive analysis. If linguists could analyze the system of both the first and the second languages they would be able to predict the errors that would occur during second language (L2) learning, just as Fries (1945:259) claims

that: the most effective materials for teaching an L2 are based upon a scientific description of the language to be learned carefully compared with a parallel description of the native language of the learner.

2.1 Hausa Consonants which are absent from the Fulfulde Phoneme Inventory

The phonemes of the two languages can be seen below for ease of reference, the researcher sets out the inventories on a table below.

Fulfulde-Hausa Consonantal Table

Phoneme	**Fulfulde**	**Hausa**	**Description**
B	+	+	Vd bilabial stop
Ɓ	+	+	Vd glottalized bilabial stop
Mb	+	+	Vd prenasalized bilabial stop
tʃ	+	+	Vl palate-alveolar affricative
D	+	+	Vd alveolar stop
Ɗ	+	+	Vd glottalized alveolar implosive
nd	+	-	Prenasalised alveolar stop
F	+	-	Vl labio-dental fricative
ɸ	-	+	Vl bilabial fricative
ɸ^{j}	-	+	Vl palatalized bilabial fricative
G	+	+	Vl velar stop
g^{w}	-	+	Vd labiolized velar stop
g^{j}	-	+	Vd palatalized velar stop
□g	+	-	Vl prenasalized velar stop
H	+	+	Vl glottal fricative
dʒ	+	+	Vd palate-alveolar affricate
ndʒ	+	-	Vd prenasalized palate alveolar
K	+	+	Vl velar stop

kʷ	-	+	Vl labiolized velar stop
kʲ	-	+	Vl palatalized velar stop
Ƙ	-	+	Vl glottalized velar ejective
ƙʷ	-	+	Vl labiolized velar stop
ƙʲ	-	+	Vl glottalized velar ejective
L	+	+	Vd alveolar lateral
M	+	+	Vd bilabial nasal
N	+	+	Vd alveolar nasal
ɲ	-	+	Vd palatal nasal
□	+	+	Vd velar nasal
P	+	-	Vl bilabial stop
R	+	+	Vd alveolar trill
ɽ	-	+	Vd retroflex tap
S	+	+	Vl alveolar fricative
ʃ	-	+	Vl palate-alveolar fricative
tʃʼ	-	+	Vl alveolar ejective
T	+	+	Vl alveolar stop
W	+	+	Vd velar approximant
J	+	+	Vd palatal approximant
nʲ	+	-	Vd prenasalized palatal approximant
Z	-	+	Vd alveolar fricative
ʔ	+	+	Vd glottal stop
ʔʲ	+	+	Vd palatalized glottal stop

From the above table we see that Fulfulde has 27 consonantal phonemes while Hausa has 34. It can be seen from the 34 of Hausa only twenty present in Fulfulde, and they are as follows

/b/, /ɓ/, /tʃ/, /d/, /ɗ/, /g/, /h/, /dʒ/, /k/, /l/, /m/, /n/, /□/, /r/, /s/, /t/, /w/, /j/, /ʔʲ/, /ʔ/.

The remaining phonemes with second articulation in Hausa are absent from Fulfulde, and these are all labialized and palatalized segments except the palatal fricative /ʃ/. So the total number of Hausa consonants absent from Fulfulde is as follows:

/ɸ/, /ɸʲ/, /gʷ/, /gʲ/, /kʷ/, /kʲ/, /ƙ/, /ƙʷ/ , /ƙʲ/, /□/, /ɽ/, /ʃ/, /tʃʼ/, /z/.

It can be seen that all simple consonants present in Fulfulde are found in Hausa except the following /f/ and /p/ and all the prenasal consonants present in Fulfulde are absent in Hausa. so the total number of Fulfulde consonants absent from Hausa are only seven as can be seen as follows: /f/, /p/, /mb/, /nd/, /□g/, /ndʒ/, /nj/.

Fulfulde speakers of Hausa, like other second language (L2) speakers, have the problem of interference. For example sounds such as /ɸ/, /ɸʲ/, /gʷ/, /gʲ/, /kʷ/, /kʲ/, /ƙ/, /ƙʷ/ , /ƙʲ/, /□/, /ɽ/, /ʃ/, /tʃʼ/, /z/ are not easily articulated because of their absence in Fulfulde.

3.0 Theoretical Framework

This study is hinged on theoretical foundation known as Error Analysis propounded by Corder (1974) and Anome, Akpan, Anorue, Obayi, Etu and Onyebuchi (2012).

The method of error analysis was introduced by Stephen Pit Corder et al. in the 1960s (Corder, 1967) stated that the error analysis emerged as an alternative to the contrastive analysis; she argued that error analysis is a method that checks the assumptions of contrastive linguistics, provides solutions to its limitations and problems, and complements it.

Contrastive analysis ties the difficulties encountered in language learning to the mother tongue initiative and transferring the mother tongue, while it is also seen that there are mistakes in language learning that cannot be explained by the mother tongue initiative. For this reason, in addition to the contrastive analysis, error analysis was utilized in the definition and explanation of the errors (Dede, 1985, p. 123.

Error Analysis is based on the notion that there is a linguistic system which deviates from the native and the target form. The concern of error analysis is to carefully study a large corpus of

errors committed by speakers of a source language while attempting to express them in the target language. (Hendrickson, 1984; Nwankwo, 2008; Olaofe, 2012).

Proponents of the theory claim that for errors analysis to be meaningful, standards of correctness and errors in a particular language must be established. They view error as a negative and bad phenomenon which signaled a breakdown in teaching and learning. In error analysis, many errors are classified: for instance, Olaofe (2012) asserts that error can be classified under the system of language acquisition. This include systematic error which occurs when a learner has noticed a system and error consistently occur; pre systematic error occurs before the learner acquires the new language as such correcting an error becomes difficult and post systematic error occurs when the learner is consistent in learning the new language.

Developmental error occurs during the early stage of learning a language, limited exposure to the target language, or a beginner. However, this work is concerned with interference error. Error analysts opine that interference errors are caused by the influence of native language on Hausa sounds, particularly those sounds that two languages differ markedly (Corder, 1974; 1982). They believe that errors identified should be classified according to a system and corrected by teaching proper target language examples (Towell & Hawkins, 1994; Cathcart & Olsen, 1972; Dussap & Phillip, 2000; Onyemachi, 2001).

The above theory is of immense relevance to the present study. This is because it will aid the researcher in the classification of the errors that Fulfulde speakers of Hausa commit as a result of MT interference. This is tied to the assertions of Olaoye (2005), Okafor (2008) and Ibiowotisi (2010) that the focus of error analysis is to investigate the L2 errors committed by learners when they try to produce the TL. The errors are analyzed and classified.

The error analysis is performed to learn how well a person knows a language, to learn how he learns a language, and to be informed about common difficulties in language learning (Hasyim, 2002). Abi Samra (2003) opines that Error analysis is carried out in four consecutive stages as stated by Ellis (1994, p. 48). These stages are as: (1) "collection of a sample of learner language, (2) identification of errors, (3) description of errors, and (4) explanation of errors".

It is the major concern of this research work to use error analysis to determine and analyze the mistakes of language learners, the frequency of these mistakes according to a certain system and

to suggest ways in which problem can be tackled.

3.1 Research Methodology

Oral interview is a method for data collection most especially as it involves sounds which are best understood when pronounced. That is the reason why this research is relying on this method. This involves the active participation of the interviewer (researcher) and the interviewees (respondents).

Respondents who are Fulɓe native speakers in Girei Local Government Adamawa State cut across gender, age and educational qualification were randomly selected and were made to read out Hausa words to pinpoint sounds that pose challenge to them. The data on this topic has been collected through what manipulated interview situation. This means the respondents were geared into reading out words and those that cannot read were asked to pronounce the words which were recorded and sounds which have not been appropriated pronounced were noted and carefully transcribed. The following are sample of words they were asked on:

- Words containing labialized sounds: /k^w/, /ƙ^w/, /g^w/, *kwando, ƙwari,* ƙwace, *gwanda, gwamna.*
- Words containing palatalized: sounds /g^j/, /k^j/ , *gyaɗa, kyakkyawa, kyankyaso, ƙyale, ƙyaure.*
- Words containing bilabial fricative sounds: /ɸ/, /$ɸ^j$/ *fitila, fadama, faifai, fatala, fyace, fyaɗe.*
- Words containing voiced fricative sound: /z/ *zamba, zakara, zaɓ, zabira, zafi, zamani zazzaɓi.*
- Words containing implosive sounds: /ƙ/, /tʃʼ/ *ƙarami, ƙarni, ƙaro, tsamiya, tsumma, tsintsiya.*
- Words Fulfulde speakers nasalized: *gwanda, gwamna, gwama, goruba, gwaiba.*

The study has employed broad transcription, according to how they were pronounced.

The analytical procedure in analyzing the datum collected is represented in tabular form. An example is given below.

4.0 Mother Tongue Interference in Learning Hausa Sounds by Fulfulde Speakers

This section of the paper is dedicated to the analysis of the way native speakers of Fulfulde have their mother interfering when speaking Hausa. Attention is given to those sounds that are not present in Fulfulde such as, labialized consonants, palatalized consonants, voiceless bilabial fricative, voiced alveolar fricative and ejectives.

4.1 The Labialized Consonants

All words containing labialized consonants present problems to Fulɓe speakers. These segments are only followed by a low back vowel, /a/, in Hausa. Confronted with these segments, a Pullo learning Hausa will replace the vowel /a/ with /o/ and the labiolized velar /gʷ/ is prenasalized. As can be seen below:

/kʷ/	**/k/**		
Hausa		**Fulfulde**	**Gloss**
Kwabo	[kʷabo:]	[kobo] penny	
Kwana	[kʷana:]	[kona] corner	
Hausa		**Fulfulde**	**Gloss**
/ƙʷ/	**/k/**		
ƙwari	[ƙʷa:ri]	[ko:ri]	insects
ƙwace	[ƙʷa:tʃe:]	[ko:tʃ:] confiscate	
Hausa		**Fulfulde**	**Gloss**
/gʷ/		**/□g/**	
Gwanda	[gʷanda:]	[□gonda]	pawpaw

gwamna	[g^{w}amna:]	[□gomna]	governor

Where there is a sequence of two labialized segments the first vowel becomes /o/ as shown above and the second segment is delabialized example:

/kw/		**/k/**	
Hausa		**Fulfulde**	**Gloss**
kwakwa	[kwa:kwa:	[koka]	cocoa
kwando	[kwando]	[kondo]	basket
gwaji	[gwadʒi:]	[goji]	test
gwado	[gwado]	[godo]	blanket

4.2 Palatalized Consonants

All words containing palatalized consonants present problems to Fulɓe speakers. A Pullo learning Hausa will replace the consonants /g^{j}/, /k^{j}/ and k^{j}/ with /g/, /k/ and /ƙ/. As can be seen below:

/g^{j}/		**/g/**	
Hausa		**Fulfulde**	**Gloss**
gyara	[g^{j}a:ra:]	[gera]	repair
gyaɗa	[g^{j}aɗa:]	[geɗa]	groundnut

/k^{j}/		**/k/**	
Hausa		**Fulfulde**	**Gloss**
kyakkyawa	[k^{j}akk^{j}a:wa:][kekkeewa]		beauty
kyanwa	[k^{j}a□wa:]	[kengwa]	cat

/ƙʲ/		**/k/**	
Hausa		**Fulfulde**	**Gloss**
ƙyale	[ƙʲa:le:]	[keele]	allow
ƙyalli	[ƙʲalli:	[kelli]	shine

4.3 Voiceless Bilabial Fricative /ɸ/

The Hausa Voiceless bilabial fricative sound /ɸ/ presents problem to Fulɓe learning Hausa it is replaced with the labiodental fricative /f/. Take the following examples

/ɸ/		**/f/**	
Hausa		**Fulfulde**	**Gloss**
fitila	[ɸitila:]	[fitila]	lamp
fari	[ɸari:]	[fari]	white

4.4 Voiced Alveolar Fricative /z/

The Hausa Voiced alveolar fricative sound /z/ also presents problem to Fulɓe learning Hausa it is replaced with the labiodental fricative /dʒ/. Take the following examples

/z/		**/dʒ/**	
Hausa		**Fulfulde**	**Gloss**
zamba	[zamba:]	[dʒamba]	cheat
zakara	[zakara:]	[dʒakara]	cock

4.5 The Ejectives /ƙ/ and /tʃ'/

Fulfulde speakers use glottalic air-stream mechanism only to produce implosive /ɓ/, /ɗ/ and /ʔʲ/. There are no ejectives /ƙ/ and /tʃ'/. Therefore, Fulɓe learning Hausa replace /ƙ/ with /k/ and /tʃ'/ with /s/. Consider the following examples

/ƙ/		**/k/**	
Hausa		**Fulfulde**	**Gloss**
Ƙarami	[ƙarami:]	[karami:]	small
Ƙato	[ƙa:to:]	[ka:to:]	big
/tʃ'/	**/s/**		
tsamiya	[tʃ'a:mija:]	[sa:mija:]	tamarind
tsumma	[tʃ'umma:]	[summa:]	rag

4.6 Nasalization

The sounds /b,d,g, dʒ and j/ in Fulfulde are frequently nasalized. For example

mbeewa	[mbe:wa]	she goat
nder	[nder]	in

It is therefore possible for Fulfulde speaker to import the nasalization into the Hausa words. The well-known case is that on the word *yunwa* 'hunger' which is pronounced as *nyunwa*. Take also for example the following words:

Hausa		**Fulfulde**	**Gloss**
gwanda	[gwanda:]	[[□gonda]	pawpaw
gwamna	[gwamna:]	[□gomna]	governor

5.0 Findings

i. It was discovered that Fulfulde speakers face difficulties in pronouncing these Hausa sounds: /ɸ/, /ɸʲ/, /gʷ/, /gʲ/, /kʷ/, /kʲ/, /ƙ/, /ƙʷ/ , /ƙʲ/, /□/, /ɽ/, /ʃ/, /tʃ/, /z/ are not easily articulated because of their absence in Fulfulde.

ii.. the research finds out that our subjects have problems with most of the sounds which were not available in their first language (L1) and they replaced them with the ones that were found for example

/ɸ/ = /f/, /ɸʲ/ = /f/, /gʷ/ = /ng/, /gʲ/ = /g/, /kʷ/ = /k/,
/kʲ/ = /k/, /kʷ/ = /k/, /kʲ/ = /k/, /ƙ/ = /k/, /ƙʷ/ = /k/,
/ƙʲ/ = /k/, /tʃ/ = /s/, /z/ = /dʒ/

From the above analysis, the respondents substitute sounds which are not present in their first language (L1). All words containing labialized consonants present problems to Fulɓe speakers these segments are only followed by a low back vowel, /a/, in Hausa. Confronted with these segments, a Pullo learning Hausa will replace the vowel /a/ with /o/. Where there is a sequence of two labialized segments in Hausa, Pullo replaces the first vowel to become /o/ and the second segment is delabialized. All words containing palatalized consonants /gʲ/, /kʲ/ and kʲ/ are replaced with /g/ and /k/. The voiceless bilabial fricative sound /ɸ/ is replaced with the labiodental fricative /f/. Fulfulde speakers use glottalic air-stream mechanism only to produce implosive /ɓ/, /ɗ/ and /ʔʲ/. There are no ejectives /ƙ/ and /tʃ'/. Therefore, Fulɓe learning Hausa replace /ƙ/ with /k/ and /tʃ'/ with /s/. The voiced alveolar fricative sound /z/ is replaced with the labiodental fricative /dʒ/.

6.0 Conclusion

It has been observed that L2 speakers or learners of a second language may encounter difficulty in learning the second language due to the first language already acquired. This situation is known as interference and it can occur at different levels i.e. morphological, phonological and syntactic. It is the concern of this research to suggest ways in which this problem can be tackled.

The first chapter cover the introduction of the research, the second literature review, the third, the methodology while the fourth chapter data analysis and the fifth concludes the research work.

7.0 Recommendations

In respect to the findings of this study, it is necessary to make the following measures which if adopted may help to reduce the problems associated with mother tongue interference in pronunciations of Hausa sounds by second language (L2) learners.

Since phonological interference exists from the research carried out a comparative knowledge of the first language (LI) and second language (L2) is useful for the learner of the second language to enable him or her predict and sometimes prevent errors, and to understand them when they occur. By means of comparison, the learner is made more aware of the nature and working of his own and the second language, this will enable the learner to overcome the difficulties in the areas identified.

Availability of materials for teaching is also necessary. The use of language laboratory will enhance proper pronunciation. Learners will listen to pronunciation from native speakers which will help the learners pronounce sounds correctly. Learners should be taught to use the dictionary properly in terms of spelling and correct pronunciation.

All these will go a long way to help the learner minimize interference to the lowest minimum if it cannot be totally eradicated.

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Ilimin Tsarin Sauti (Phonology): Sake Bitar Ayyukan Tsarin Sautin Hausa Duba Cikin Giɓi da Tazara

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Tsakure

Binciken ya yi bitar ayyuka da suka shafi Tsarin Sautin harshen Hausa, inda binciken ya gano cewa masana sun kira tsarin sauti da suna mabambanta, wasu sun ce Lafazin Hausa, wasu suka ce tsarin sauti, fannin tsarin sauti ilimin tsarin sauti. Idan muka duba dukkansu dodo ɗaya suke wa tsafi. Ilimin tsarin sauti ya shafi yadda sautukan harshe ke gudana a cikin wannan harshe. Ma'ana tsarin sautin Hausa ya sha bamban da na harshen Ingilishi da harshen Fulfulde da Kanuri da harshen Ga'anda. Misali akwai sautukan [ƙ] da [ɗ] da [ɓ] wanda ake samunsu a harshen Hausa babu su a harshen Ingilishi. A cikin wannan aiki na ilimin tsarin sautin Hausa, binciken ya gano cewa, ilimin tsarin sauti ya kasu gida biyu kamar haka; akwai ɓangaren yanki (Segmental Phonology) da ɓangaren maraka yanki (Suprasegmental Phonology). A ɓangaren yanki binciken ya gano ana sarrafa sautukan baƙaƙe da sautukan wasula ne a harshe, sai kuma ɓangaren maraka yanki akwai al'amura da suka shafi tsarin gaɓar kalma, karin sauti/harshe, saƙala wasali, shafe wasali, naso, leɓantawa, ganɗantawa da kuma musayar gurbi. Binciken ya tabbatar da cewa, duk ayyuka da aka yi da kuma akan yi sun dogara ne kacokam kan sautukan baƙaƙe talatin da huɗu da sautukan wasula goma da tagwayen wasula uku da ake da su a daidaitacciyar Hausa. Yawanci ana samun cikas wajen furta waɗannan sautuka, haka kuma sanya karin sauti a kan kalmomi yana ba da wuya a wasu lokuta. Bayan tattaunawa da masana an yi

amfani da littattafai a ɗakunan karatu, wajen gudanar da wannan binciken.

Ƙeɓaɓɓun Kalmomi: *Ilimin Tsarin Sauti, harshen Hausa, yanki, maraka yanki, bita, giɓi da tazara.*

1.0 Gabatarwa

A cikin wannan bincike na Ilimin Tsarin Sautin Hausa (Hausa Phonology), binciken ya yi bitar ayyukan Ilimin Tsarin Sautin Hausa duba cikin giɓi da tazara. Harshen Hausa yana daga cikin harsuna iyalan Cadi (Chadic Languages Family), waɗanda ke da tushe ko asali daga haɗaka ko gamaɗen harsunan Afirka da Asiya (Afro-Asiatic Phylum). Hasali ma dai Hausa na daga cikin ahalin harsuna 'yan yammacin Cadi ne (West Chadic), kuma ana amfani da harshen a kowane lungu da saƙo na faɗin Afirka (Abraham 1962, Robinson 1925, Girei 2021). Wannan harshen ya sha bituttuka da dama, Bunza, (2002) ya ce a shekarar 1912 Darektan Ilimi na yankin Arewa wato Hanns Ɓischer ya jagoranci aikin daidaita rubutun Hausa ta yadda zai zama bai ɗaya, a wannan aikin an yi ƙoƙarin daidaita duk wata lum'a da aka ci karo da ita. An raba nazarin wannan harshe zuwa gida uku, ɓangaren Harshe, da Adabi da Al'ada. Tsarin sautin Hausa yana daga ɓangaren harshe ne. Tsarin Sautin Hausa (Hausa Phonology), masana sun fassara shi da suna mabambanta, Sani (1989), ya kira shi da cewa Tsarin Sauti, Muhammed (1990), shi kuma ya ce fannin Tsarin Sauti, ita kuma Newman (1997), ta bayyana shi da cewa ilimin Tsarin Sauti.

Ilimin Tsarin Sauti babban reshe ne a cikin Ilimin Kimiyyar Harshe (Linguistics) wanda ya ƙunshi yadda sautuka na harshe suke aiki ko gudana, cikin wannan harshe (Sani, 1989). Matthews (1997) ya bayyana tsarin sauti da cewa ana nazarin saututtuka ne na harshe guda ɗaya tare da duba yadda yanayin waɗannan saututtuka suke. Ilimin Tsarin Sauti na nufin nazarin saututtuka tare da yadda suke gudana a cikin harshe guda (Prasad, 2008). Fagge (2014) ya bayyana ilimin tsarin sauti da cewa nazarin tsarin sautuka shi ne ilimin tsarin sauti, sadoda haka ilimin tsarin sauti yana tattare da dokokin yadda ake sarrafa sautuka tare da haɗa su waje guda. Har ila yau, a cikin wannan bincike an tattauna yadda wannan tsarin sautin Hausa ya rabu zuwa gida biyu kamar haka; fannin yanki, (Segmental Phonology) wanda ya ƙunshi bayanai kan yankin, da sautukan baƙaƙe da sautukan wasula na Hausa da kuma fannin maraka yanki (Supra-segmental Phonology), wanda ya yi bayani kan maraka yanki, da tsarin gaɓar kalma da kain

sauti/harshe, da saƙala wasali, da shafe wasali, da naso da leɓantawa, da ganɗantawa da musayar gurbi sai kuma bayani na kammalawa.

2.0 Ma'anar Ilimin Tsarin Sauti (Phonology)

Ilimin Tsarin sautin wani fanni ne na ilimin kimiyyar harshe wanda ya jiɓanci yadda ake sarrafa saututtuka cikin harshe ɗaya (Sani, 1989). Mutum da ya kware a wannan fannin ana masa laƙabi da cewa kw划rarre ko masanin ilimin tsarin sauti. Matthews (1997), ya duba tsarin sauti a matsayin nazarin tsarin yadda ake sarrafa sauti na ɗaiɗaikun harsuna tare da la'akari da yadda yanayin su suke. Shi kuma Prasad (2008), a nashi ra'ayi ya bayyana da cewa ana nazarin tsarin sauti in saututtukan magana tare da yadda suke gudana a cikin harshe guda ɗaya kuma ya tattara ɓangaren ƙwayar sauti ko saututtuka da ɓangaren ilimin furuci. Robins (1967), ya zayyana shi da cewa ya shafi keɓaɓɓen harshe. A wani batu, Sani (1999), idan ana maganar tsarin sauti ya shafi yadda harshe ne ke harhaɗa sautukansa bisa ka'ida ya samar da ma'ana. A fahimtar masu bincike, tsarin sauti yana magana ne kan yadda ake amfani da sautuka, domin a samu ƙwayar baƙi da wasali kana a yi amfani da su wajen gina abun da ya fi baƙi da wasali na harshe ɗaya tak.

Idan muka dubi ra'ayoyin masana a kan tsarin sautin Hausa za mu tarar kan cewa duk dodo ɗaya suke yi wa tsafi. Duk suna magana ne a kan yadda ake sarrafa saututtukan harsuna, ma'ana a wannan fannin ana magana ne kan yadda sautukan harshe ɗaya yake gudana. Yadda tsarin sautukan Hausa suke sun sha bamban da na Fulfulde, da na harshen Kanuri da na Ingilishi da na Ga'anda, ko na Bura, ko na Marghi, ko Higgi, ko Bata, ko Bachama da sauransu. Misali akwai sautukan baƙaƙe da ake samunsu a harshen Hausa waɗanda babu su a Ingilishi kamar [kw, ƙw, ɓ, ɗ, gj] a kalmomin kwarai, ƙwaro, ɓera, ɗari da gyaɗa, a Ingilishi akwai [ɓ, ƙ, ɗ, ð] a kalmomin ɓalley, Kueen, ɗ-ray da that. A harshen Fulfulde akwai sautukan baƙaƙen [mb, dn, Nj, ng, Nd] a kalmomin mbaala (rago), ɓunndu (rijiya), Njobdi (dukiya), Naange (rana), Ndiyam (ruwa). A harshen Bura akwa sautukan baƙaƙen [bz, pt, pd, bd] a kalmomin bzər (yaro) da pti (bukata) da pdaku (nagari) da bda (tauna). Haka kuma a harshen Marghi akwai sautukan baƙaƙen [dl, hy, ny, gh] a kalmomin dlama (gajimare) da hyir (haƙori) da nyi (so) da aghda (agwagwa). Bugu da ƙari a harshen Ga'anda akwai sautukan baƙaƙen [ng, nd, p, th, hw] a kalmomin ngeela (kwai) da ndirta (guna) da pafən (kyauta) da thlancha (hakori) da hwerma (dawa). A harshen Kanuri

sautukan baƙaƙen sun haɗa da; [ng, ny, f] a kalmomin ngare (ci) da nyenyeli (ɗan itace) da feedo (fikafiki). Har ila yau, a harshen Higgi akwai [hy, fw, nt] a kalmomin hya (barci) fwa (itace) da ntua (gona). Abun lura a nan dai shi ne, lafazin Hausa yana magana ne kan yadda ake sarrafa saututtuka a kan harshe ɗaya kacal, ma'ana kowane harshe yana da tsarin yadda yake sarrafa saututtukansa, duk da yake akwai saututtuka na haɗaka waɗanda akan samu a cikin harsuna mabambanta. Kamar yadda aka ambata a baya lafazin Hausa ya kasu gida biyu; akwai ɓangare da ake masa laƙabi da ɓangaren yanki, wanda ya kunshi sautukan baƙaƙe da wasula da kuma ɓangaren marakan yanki wanda ya shafi tsarin gaɓar kalma da karin sauti/karin harshe da saƙala wasali da shafe wasali da na naso da leɓantawa da ganɗantawa da musayar gurbi.

2.1 Sashen Yankin Tsarin Sauti (Segmental Phonology)

Kamar yadda muka ambata a baya tsarin sauti ya kasu gida biyu; sashen yanki da kuma marakin yanki. A wannan ɓangare ko sashe ana nazarin yadda waɗannan sautukan baƙaƙe da wasula suke ta yaya za a haɗa su su bayar da ma'ana. Crystal (2003) ya ce idan ana magana kan yanki a ɓangaren lafazin Hausa ana magana ne kan yadda ake jera sautukan baƙaƙe da wasula. Idan aka samu wakiilci a kowace mataki na sautuka za a ce an samu yanki (Matthews, 1997). Ladan (2016) ya bayyana yanki da cewa wani sashe ne na lafazin Hausa da yake magana kan nau'ukan ƙwayoyin sauti da suka shafi baƙi da wasali. La'akari da ma'anoni da masana suka bayar, za mu fahimci cewa shi ɓangaren yanki na lafazin Hausa ya ta'allaka ne kan yadda ake sarrafa baƙaƙe da wasula na kowace harshe domin su tayar da gaɓoɓi har a samu kalmomi da jimloli kana a samu ma'ana. A karkashin wannan babin mai nazari ya tattauna kan baƙaƙen Hausa da wasulan Hausa.

2.1.1 Sautukan Baƙaƙen Hausa

Sautukan baƙaƙe na nufin wasu na'ukan sautin magana ne da a yayin furta shi akan samu tangarɗar fitar iska ko kuma a ce cikas na fitar iska, wannan cikas ɗin a wani lokaci akan same shi kaɗan-kaɗan, a wani lokaci kuma zai datse iskar ne baki ɗaya. Masana kamar su Newman (2000) da Jaggar (2001) da Sani (1989, 1999) da Abubakar (1983) Amfani (2012) da Baba (1988) da Fagge (2014) da Baba da Azare (2021) da Ladan (2011) da Girei (2021), sun ce akwai

jimillar sautin baƙaƙe guda talatin da huɗu (34) a daidaitacciyar Hausa. Hakazalika, wasu masanan harshe kuma suna ganin guda talatin da biyu (32) ne, domin a wurinsu suna ganin baƙaƙen [n] da [ɲ] da [r] da /ɽ/ takwarorin juna ne. baƙaƙen Hausa suna nan kamar haka; [b], [ɓ], [m], [ɸ], [ɸj], [t], [d], [ɗ], [l], [r], [n], [ŋ], [ɲ], [s], [z], [s'], [ɽ], [ʃ], [ʧ], [ʤ], [j], [k], [kj], [kw], [ƙ], [ƙj], [ƙw], [g], [gj], [gw], [w], [h], [ʔ], [ʔj].

Shi furta sautin magana ya shafi abubuwa ne guda biyu; gaɓuɓɓan yin sauti da kuma zirin iska. Mafurta su ake nufi da gaɓuɓɓan yin sauti, waɗannan mafurta sun kunshi masu motsi da marasa motsi. Har wa yau babu yadda za a yi a furta wani sautin baƙi ba tare da taimakon iska ba, wannan zirin iska akwai na huhu inda akasairin sautukan magana ana furta su ne da taimakon iskar huhu ziri-waje.

Ana aiwatar da waɗannan baƙaƙe ta hanyoyi uku kamar haka;

1. Wurin furuci

2. Yanayin furuci

3. Matsayin maƙwallato

Idan ana magana a kan wurin furuci yana nufin a yayin da mafurci mai motsi ya kusanci mafurci marasa motsi ko kuma suka haɗe da juna wajen sarrafa wani sautin baƙi (Sani, 1989). Masana sun tabbatar kan cewa akwai wuraren furuci a harshen Hausa guda bakwai kamar haka; baleɓe, bahanƙe, naɗe-harshe, ɗan bayan hanƙa, bagandɓe, ɗan-handa, da kuma baƙin hamza

i. Baleɓe - abun da yake faruwa a nan shi ne leɓen ƙasa ne yake kusantan na sama ko kuma su haɗe da juna sai a furta baƙaƙen [b], [ɓ], [m] da baƙin [ɸ].

ii. Bahanƙe – a wannan ɓangaren tsinin harshe ne yake kusantar tsinin hanƙa ko su haɗe da juna wajen furta sautukan baƙaƙe kamar haka; [t], [d], [l], [r], [n], [s], [z], da [s'].

iii. Naɗe-harshe – a nan tsinin harshe ne da bayan tsinin hanƙa suka haɗe wajen furta [ɽ], da [ɗ].

iv. Dan bayan hanƙa – a wannan wuri kuma ƙirjin harshe da bayan tsinin hanƙa ne suke kusantar juna ko su haɗe da juna sai su furta [ʃ], [ʧ], da [ʤ].

v. Bagandɗe – gaban harshe da ganɗa tsattaura suke kusantar juna ko su haɗe da juna wajen furta [j], da [ɲ].

vi. Dan Handɗa – doron harshe ne ya kusanci ganɗa tattausa ko kuma su haɗe da juna kamar wajen furta [w], [k], [ƙ], [ŋ], da [g].

vii. Bakin Hamza – a nan tantanin maƙwallato ne yake ja ya rage faɗin maƙwallaton, wajen furta [h], ko kuma ya ja sosai ya rufe maƙwallaton gaba ɗaya wajen furta [ʔ].

Mun ga yadda wurin furuci yake, ko kuma mu ce yadda yake gudana inda ya shafi mafurta guda biyu. Waɗannan mafurta a kullum sukan kusanci juna ko su haɗe da juna, kuma wannan shi ne ake nufi da lafazin Hausa, domin kowane harshe yana da tashi wurin furucin.

Shi kuma yanayin furuci ya dogara ne a kan irin tangarɗar da zirin iska ke samu kafin ya fice. Kamar yadda muka ambata a baya babu wani kwayar sautin baƙi da mutum zai furta ba tare da taimakon zirin iska ba. Bincike ya tabbatar kan cewa akwai yanayin furuci guda tara (9) ko goma (10) da suka shafi baƙaƙen Hausa, waɗannan yanayin furuci sun haɗa da tsayau, haɗiyau, ɗan-hanci, zuzau, ɗan atishawa, ɗan jirge, ra-gare, ra-kaɗe, da kusantau/ kinin wasali.

i. Tsayau- mafurci mai motsi da marasa motsi sukan dates mafitar zirin iskar, a wasu wurare ta ɗan lokaci kaɗan kafin su ware, zirin iskar ya fice da saurin gaske da wata 'yar ƙara kamar ta fitar harsashi. Misali a leɓe wajen furta [b], a tsinin hanƙa wajen furta [t] da [d], a ganɗa tattausa wajen furta [k], [kj], [kw], [g], [gj], da [gw].

ii. Haɗiyau – a nan mafurta za su haɗe su sake rabewa sai zirin iskar ya yi ƙasa ya faɗa ƙasan kwaroron maganar. Saututtukan baƙaƙen [ɓ], [ɗ], da [d] dukkansu haɗiyau ne.

iii. Dan Hanci – idan mafurta suka toshe mafitar iska a wasu wurare, sai a yi ƙasa da ganɗa tattausa yadda iskar za ta fice ta hanci. Misali a leɓe wajen furta [m], a tsinin hanƙa [n], a ganɗa tsattsaura [h], a ganɗa tattausa [ŋ].

iv. Zuzau – a ɓangaren zuzau mafurta kan kusanci juna ne kawai, ma'ana bas a haɗewa da juna su toshe mafitar iska. Baƙaƙen [s], [z], [ʃ], [h], [ɸ], da [ɸj] dukkansu zuzau ne.

v. Dan atishawa – a nan mafurta kan toshe mafitar iska ta ɗan lokaci ƙanƙane. Idan suka rabe iskar kan fice ne a hankali, sai a rika jin zuza maimakon ƙara. Misali [ʦ] da [ʤ] baƙaƙe ne ɗan atishawa.

vi. Dan Jirge – nan idan mafurta suka toshe mafitar iska ta ɗan lokaci, idan mafurtar suka ware sai iskar ta fice ta gefen harshe. [l] baƙin ɗan jirge ne.

vii. Ra-gare – mafurci mai motsi zai rika garawa ya yi ta bugun ɗan uwansa marasa motsi da saurin gaske, ta nan ne iskar zai rika ficewa kaɗan-kaɗan. Misali wajen furta [r].

viii. Ra-kaɗe – mafurci mai motsi yakan kaɗa ya bugi ɗan uwansa marasa motsi sau ɗaya tak, sai iskar ta fice. Misali [ɽ].

ix. Kusantau/ Kinin Wasali – abun yake faruwa a nan shi ne faɗin mafitar iska da ke raguwa a sakamakon kusantar juna da mafurtan ke yi, bai kai har sai yadda iskar ta yi amfani da ƙarfi wajen fita tare da zuza ba. [j] da [w] dukkansu baƙaƙe ne na kusantau.

Sai ɓangare na karshe wajen aiwatar da baƙaƙen Hausa, ma'ana matsayin maƙwallato, abun da yake faruwa a nan shi ne maƙwallaton yana ɗaukar matsayoyi guda uku; yakan kasance a rufe, ko a tsuke ko kuma a buɗe.

i. Maƙwallato a rufe – abun ke faruwa a nan shi ne a yayin furta wani sautin baƙi tantanin maƙwallato kan ja matuka, ta yadda maƙwallaton zai rufe iskar ta saya cik. Misali a wajen furta [ʔ].

ii. Maƙwallato a tsuke – a nan tantanin maƙwallaton ne ke ja, ya suke maƙwallaton, ta yadda har iskar ta yi yunkuri da ƙarfi kafin ta fice. Baƙaƙen [z], [d], [ʤ] da [g] in an zo furta su maƙwallato na tsukewa.

iii. Maƙwallato a buɗe – a nan tantanin maƙwallato yakan sake ya bar maƙwallaton a buɗe, iskar za ta fita ba tare da wata tangarɗa ba. Misali kamar wajen furta baƙaƙen [s], [t] da [k].

Domin karin bayani ana bayyana baƙaƙen Hausa ta fuskoki guda uku kamar haka;

[b] - baleɓe tsayau mai ziza

[ɓ] - baleɓe haɗiyau mai ziza

[m] - baleɓe ɗan hanci mai ziza

[ɸ] - baleɓe zuzau marasa ziza

[ɸj] - ganɗantaccen baleɓe zuzau marasa ziza

[t] – bahanƙe tsayau marasa ziza

[d] – bahanƙe tsayau mai ziza

[ɗ] - naɗe-harshe haɗiyau mai ziza

[l] – bahanƙe ɗan jirge mai ziza

[r] – bahanƙe ra-gare mai ziza

[n] – bahanƙe ɗan hanci mai ziza

[s] – bahanƙe zuzau marasa ziza

[z] – bahanƙe zuzau mai ziza

[s’] – bahanƙe tunkuɗau marasa ziza

[ɽ] naɗe-harshe ra-kaɗe mai ziza

[ʃ] - ɗan bayan hanƙa zuzau marasa ziza

[ʧ] - ɗan bayan hanƙa ɗan atishawa marasa ziza

[ʤ] - ɗan bayan hanƙa ɗan atishawa mai ziza

[j] - bagandɗe kusantau/kinin wasali mai ziza

[ɲ] - bagandɗe ɗan hanci mai ziza

[k] - ɗan hanɗa tsayau marasa ziza

[ƙ] - ɗan hanɗa tunkuɗau marasa ziza

[g] - ɗan hanɗa tsayau mai ziza

[ŋ] - ɗan hanɗa ɗan hanci mai ziza

[h] – hamza zuzau marasa ziza

[ʔ] - hamza tsayau

[w] - leɓa-hanɗa kusantau/kinin wasali mai ziza

[kw] - leɓantaccen ɗan hanɗa tsayau marasa ziza

[ƙw] - leɓantaccen ɗan hanɗa tunkuɗau marasa ziza

[gw] - leɓantaccen ɗan hanɗa tsayau mai ziza

[kj] - ganɗantaccen ɗan hanɗa tsayau marasa ziza

[gj] - ganɗantaccen ɗan hanɗa tsayau mai ziza

[ƙj] - ganɗantaccen ɗan hanɗa tunkuɗau marasa ziza

[ʔj] - ganɗantacciyar hamza

A karkashin tsarin sauti bayan an samu sautin baƙi, waɗannan su ne mataki na farko da ake bi wajen sarrafa waɗannan baƙaƙe, domin su bayar da ciƙaƙƙiyar ma'ana. Kowace baƙi a harshen Hausa ana la'akari da wurin furta wannan baƙi, da yanayinsa da kuma matsayin maƙwallaton wannan sautin baƙin.

Har wa yau, ga yadda waɗannan sautukan baƙaƙe suke a daidaitacciyar Hausa cikin wani jadawali na baƙaƙen Hausa;

Department of Nigerian Languages & Linguistics SLUK

	Baleɓe	G/Baleɓe	Bahanƙe	Naɗe-harshe	D/bayan hanƙa	Bagaɗe	Dan hanɗa	Leɓa-hanɗa	L/ɗan hanɗa	G/ɗan hanɗa	Hamza	G/ Hamza
Tsayau	b		t d				k g		kw gw	kj gj	ʔ	ʔj
Haɗiyau	ɓ			ɗ								
Tunkuɗau			s’				ƙ		ƙw	ƙj		
Dan hanci	m		n			ɲ	ŋ					
Zuzau	ɸ	ɸj	s z	ʃ							h	
Dan atishawa					tʃ ʤ							
Dan jirge			l									
Ra-gare			r									
Ra-kaɗe				ɽ								
Kusantau/ Kinin Wasali						j		w				

Mu sani: baƙaƙe ta hannun hagu marasa ziza ne, baƙaƙe da suke ta hannun dama masu ziza ne, sai na tsakiya ‘yan-ba-ruwanci (Sani, 1989).

Misalan kalmomi da ke nuni da waɗannan mafurtai (**2.1.1 i, ii, iii**).

[b] bawa

[ɓ] ɓata

[m] mata

[ɸ] fama

[ɸj] fyace

[t] tuba

[d] dambe

[ɗ] ɗaci

[l] lafiya

[ɽ] ɽowa

[n] nama

[ŋ] can

[ɲ] hanya

[s] sauri

[z] zaki

[s’] tsumma

[ɽ] rauni

[ʃ] sha

[tʃ] ciki

[ʤ] jarumi

[j] yaro

[k] kasuwa

[kj] kyauta

[kw] kwari

[ƙ] ƙari

[ƙj ƙyaure

[ƙw] ƙwaƙwa

[g] gari

[gj] gyawaya

[gw] gwanda

[w] wuta

[h] hakuri

[ʔ] e.g sa’a

[ʔj] ‘ya‘ya

2.1.2 Sautukan Wasulan Hausa

Abu na biyu a sashen yanki shi ne wasali ko kuma a ce wasula. Wasali sautin magana ne wanda a yayin furta shi, iska ba ta samun tangarɗa wajen fita, sai dai karkarwa kawai da maƙwallato ke samu (Sani, 1989). Anyanwu (2008), ya bayyana wasali da cewa ana furta shi ba tare da an samu wani babban cikas na fitar iska ba, haka kuma ta hanyar ake samun farko gaɓa. Hakazalika, ana furta wasali ba tare da samun wata matsala ba, ta hanyar amfani da harshe da hakoran sama da kasa (Edwards, 2003). Masana kamar su Newnan (2000) da Jaggar (2001) da Skinner (1977) da Abubakar (1983/85) da Bargery (1934) da Girei (2021), sun ce wasulan Hausa guda sha biyu ne, gajerun wasula biyar, [i], ciki [e], sheka [a], gari [o], tsoho da [u], uku. Dogayen wasula biyar

[ii], jiika [ee], geemu [aa], baashi [oo], ƙoofa da [uu] buuta, sai kuma tagwayen wasula guda biyu [ai] aiki da [au] aure. Har ila yau Abubakar (1983) da Sani (1989) sun kara [ui] guiwa. Ana siffanta wasulan Hausa ta fuskoki guda biyu ko kuma a ce ana aiwatar da wasula ta hanhoyi guda biyu kamar haka; matsayin harshe da kuma matsayin leɓɓa.

A ɓangaren matsayin harshe ana la'akari da wane ɓangare na harshe ne ya fi ɗagawa cikin baki a yayin furuci, a nan yana kasancewa gaba ko doro ko tsakiya. A gefen leɓɓa, leɓɓan za su iya kasancewa a baje, ko a kewaye ko 'yan ba-ruwanci. Hakazalika, dogayen wasulan [ii] da [uu] da gajerun wasulan [i] da [u] suna sama a yayin furta su, kana wasulan [ee], [e], da [oo], [o] suna kasa, wasalin [aa], [a] kuma na tsakiya.

2.2 Sashen Maraka Yankin Tsarin Sauti (Supra-segmental Phonology)

Maraka yankin tsarin sauti, ana iya kiransa da cewa Arulin Lafazin Hausa. A wannan ɓangaren lamari ne wanda ya wuce maganar sautukan baƙaƙe da wasula. A nan ana magana ne a kan abubuwa da suka shafi tsarin gaɓar kalma da karin sauti da saƙala wasali da shafe wasali da naso da leɓantawa da ganɗantawa da musayar gurbi.

2.2.1 Tsarin Gaɓar Kalma

Gaɓa yanki ne na faɗar kalma mai tsarin baƙi da wasali a jere. Abun nufi a nan shi ne, baƙi da wasali su ne ginshikan ginin gaɓa. A harshen Hausa akwai wasu kalmomi masu ɗauke da gaɓa ɗaya, wasu biyu, wasu uku, wasu huɗu da ma fiye da haka. Misali; ci da zo da huɗu da madara das makaranta. Masana sun tabbatar ta fuskar yanayi tsarin gaɓar kalma iri biyu ne a harshen Hausa, ma'ana akwai buɗaɗɗiyar gaɓa da rufaffiyar gaɓa. Buɗaɗɗiyar gaɓa tana ɗauke da baƙi ɗaya da wasali ɗaya (BW), wani abun lura a nan shi ne wannan wasali zai iya zama dogo ko gajere ko tagwai. Misali; a kalmomin yi da ji da wata da wasu da yau da kai. A fannin rufaffiyar gaɓa ana samun baƙi da gajeren wasali da baƙi (BWB). Misali, a kalmomin nan da can.

2.2.2 Karin Sauti/ Harshe

Yawancin harsunan Yammacin Afirka suna ɗauke da tsari na karin sauti ko kuma mu ce suna amfani da karin sauti. Karin sauti na nufin kaifin sauti ne na murya ko kuma a ce hawa da sauka

da murya ta ke yi a yayin furta kowace gaɓa na kalma tare da yin la'akari da ka'idoji domin isar da ma'ana na asalin kalmar ga mai saurare. A harshen Hausa karin sauti ya rabu zuwa gida uku; karin sauti na sama (´) da karin sautin ƙasa (`) da faɗaɗɗa (ˆ). Haka kuma ana sanya waɗannan karuruwa ne a kan wasali na kowace gaɓa na kalma.

Misali;

i. gúgà (sƙ) gùgá (ƙs)
ii. bàbá (ƙs) bábà (sƙ) bábá (ss)
iii. Zàmfàrà (ƙƙ) àyàbà (ƙƙ)
iv. sányí (ss) tsámí (ss)
v. maî (f) cân (f)

2.2.3 Saƙala Wasali

Saƙala Wasali na nufin saka wasali a lafazi. Ma'ana yin amfani da wasali a wurin da yake babu shi a kalmar tun asali. Wannan lamari yana faruwa ne cikin bakin kalmomi ko kalmomin aro. Misali;

i. Plan (English) → filan (Hausa)

ii. Clear (English) → kiliya (Hausa)

iii. Rod (English) → rodi (Hausa)

iv. Adab (Arabic) → adabi (Hausa)

v. Dalil (Arabic) → dalili (Hausa)

2.2.4 Shafe Wasali

Shafe Wasali, ana nufin cire wasali daga jikin kalma don takaita lafazinta. A harshen Hausa idan aka yi dubi da jakada da doguwar mallaka da ma wasu kalmomi daban za a samu shafe wasali a ciki. Idan ana magana kan jakada wakilin suna ne da yake zuwa cikin jimla a matsayin karɓau

kaikaice. Misali, an faɗa masa zancen, kalmar masa cikin wannan jimla jakada ce. Za a iya shafe wasalin karshen kalmar masa ya koma mas, ko mani ya koma man.

Misali,

i. masa → mas
ii. mani → man

A doguwar mallaka

i. nawa → naw
ii. tawa → taw

Naw filin maimakon nawa filin
Taw hular maimakon tawa hular
A wasu kalmomi kamar;

i. duka → duk
ii. kwana → kwan

2.2.5 Naso

Naso wani ɓangare ne na marakan yanki, wanda ake samun tasirin wani kwayar sauti a kan wani sauti da suke maƙwabtaka da juna, a yayin furta wata kalma. Kwayar sauti mai karfin zai nashe ɗan uwansa ta yadda ba za a ji sautin baƙi ko wasali da aka nashe ba. Baƙi kan nashe baƙi, ko baƙi ya nashe wasali, ko wasali kan nashe baƙi ko wasali kan nashe wasali. Naso a harshen Hausa yakan zama na cikakke da ragagge, ko naso na dama da na hagu, ko naso na kusa da na nesa.

Misali; a ɓangaren naso cikakke

i. motar haya → motah haya
ii. rigar Bello → rigab Bello
iii. hular dara → hulad dara

Baƙin da ke biye da kowane ɗafau ɗin nasaba ne, ya nashe wannan ɗafau gaba ɗaya, ya koma kamarsa. Ma'ana /r/ ya koma [h] kafin /h/, /r/ ya koma [b] kafin /b/, haka kuma /r/ ya koma [d] kafin /d/. A ɓangaren ragagge ɗafau ɗin nasaba –n faɗar sa ake yi da lafazin wurin furuci na baƙin da ke biye.

Misali,

i. gidan Bala → gidam Bala

ii. keken Aliyu → kekeŋ Aliyu

iii. ƙanen Binta → ƙaɲen Binta

A na farko /n/ ya koma [m], na biyu /n/ ya koma [ŋ] na uku /n/ ya koma [ɲ]. A naso na dama sautin gefen dama ne yake yin tasiri kan na hagu, kana ana hagu kuma na hagun ne ke tasiri kan na dama. A naso na kusa asalin sauti da ya yi naso da wanda aka nashe suna kusa da juna, a naso na nesa kuma sautukan suna da tazara a tsakani.

Misali;

i. buki → biki

ii. fushi → fishi

iii. Mani → mini

2.2.6 Leɓantawa

Abun da yake faruwa a nan shi ne, ana samun furuci ne na goyo. Yanayi ne wanda sautukan baƙaƙen hanɗa suka gabaci wasulan kasa [u] da [o] to za a samu aukuwar leɓantawa. A wani kaulin leɓantawa furuci ne na goyo inda ake ƙara wa sauti kewayar leɓe, wajen furta sautukan baƙaƙen [k], [ƙ] da [g].

Misali;

i. kunama → [kʷunaama]

ii. koko → [kʷokʷo]

iii. ƙungiya → [ƙʷungija]

iv. baƙo →[baaƙʷo]

v. gona →[gʷoonaa]

2.2.7 Ganɗantawa

A nan sautukan baƙaƙen hanɗa ne suke gabatan wasulan sama na [i] da [e] sai a samu aukuwar ganɗantawa. Har wa yau, ganɗantawa suna ne da aka samo daga jikin aikatau ganɗanta, wanda yake nufin ƙara furucin ganɗa. Misali, kʲisa, kʲekʲe, ƙʲeeya, ƙʲiyaama, gʲida, gʲeeroo, gʲeemu. Har ila yau ana samun ganɗantawa a ɓangaren sauyawar wasu kalmomi daga tilo zuwa jam'i, a sautukan baƙaƙen /s/-[ʃ], da /t/-[ʧ] da /d/-[ʤ] da /z/-[ʤ] da /w/-[j].

Misali;

i. kuusaa → [kuusooʃi]

ii. buuta → [buutoʧi]

iii. gida → [gidaʤe]

iv. maza → [mazaʤe]

v. wawa → [wawaje]

2.2.8 Musayar Gurbi

Musayar Gurbi kamar yadda sunan ke nuni, lamari ne inda sautuka biyu na kalma suke musanya muhalli a junansu ba tare da jirkita ma'anar wannan kalma ba. Musayar Gurbi iri uku ne a harshen Hausa, akwai na baƙi da na wasali da na haɗaka.

Misali;

i. Almakashi → alkamashi

ii. Bagaruwa → gabaruwa

iii. Mota → mato

iv. Fridge → firji

v. Professor → Farfesa

vi. Propaganda → farfaganda

A taƙaice galibi ana samunsa a kalmomin aro daga Larabci da Turanci zuwa Hausa.

2.3 Kammalawa

Wannan bincike ya ta'allaƙa ne a kan, ilimin tsarin sauti inda binciken ya tattauna a kan Ilimin Tsarin Sauti, binciken ya gano cewa Ilimin Tsarin Sauti yana magana ne kan yadda ake sarrafa sautuka na harshe guda ɗaya. Ma'ana yadda tsarin sautukan harshen Hausa yake ya sha bamban da na harshen Ingilishi da Fulfulde da Kanuri da Bura da Marghi da Higgi da Ga'anda (an kawo misalai daga waɗannan harsuna a ɓangaren **2.0**). Hakazalika, binciken ya gano cewa wannan ɓangaren ya rabu zuwa gida biyu kamar haka; sashen yanki, da kuma sashen maraka yanki, inda masana suka tattauna kan sautukan baƙaƙe da sautukan wasula na wannan harshe a mataki na farko. Masana kamar su Bargery (1934) da Skinner (1977) da Newman (2000) da Jaggar (2001)

da Abubakar (1983) da Baba (1988), da Sani (1989, 1999) da Edwards (2003) da Girei (2021), sun yi tarayya a kan cewa akwai jimillar sautukan baƙaƙe guda talatin da huɗu a cikin daidaitacciyar Hausa. Kana suka kara da cewa akwai sautukan wasula guda goma, biyar gajeru da kuma biyar dogaye sai kuma akwai uku tagwayen wasula. Bugu da ƙari, a mataki na biyu an sarrafa waɗannan sautuka binciken ya tattauna a kan abubuwa da suka shafi tsarin gaɓar kalma, da saƙala wasali da shafe wasali, da naso da leɓantawa da ganɗantawa da musayar gurbi. Binciken ya gano cewa masu nazari suna amfani da waɗannan tsari wajen gina wasu abubuwa da suka shafi sauran ɓangaren tsarin sautin harshen Hausa.

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The Role Of Indigenous Languages For Sustainable Peace In Nigeria

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Abstracts

The paper explains the role of indigenous languages as means of development by averting conflicts in our global world especially Nigeria in particular, and how the languages can be used to sustain peace and security in our society. The paper explicate on societal conflicts currently happening in Nigeria such as religious, tribal and political crises, insurgency, kidnapping, arm robbery etc, and how the use of indigenous languages can help in tackling the issues. The methodology used for the research is discussions and observational analysis. On the other hand, the paper also focuses on how the indigenous languages are used in the media to communicate possible approaches to sustain peace and security in the country.

Key words; *Impact, Languages, Media, Communications, National peace and Security,*

1.0 Introduction

The paper focuses on the impacts of indigenous languages in the social media and how this serves as the vital medium used by all individuals to express their views. Language as a human communication medium is a channel used to propagate both conflicts as well as for sustaining peace in our society.

As such, the paper discusses the issues of insecurity in Nigeria and how indigenous languages can be used to sustain peace and security in the country. The paper begins with the conceptual frame work of language, communications and the media.

2.0 Conceptual Framework

This section is dedicated to describing the concepts that are relevant to this paper. To begin with, let us look at what is language and Indigenous Language?.

(i) Language'

Language is a human communication, either by spoken or written, consisting of the use of words in a structural and conventional way. It is a system of communication used by a particular country or community. It is also a system that consists of the development, acquisition of communications, maintenance and the use of complex systems of communications particularly the human ability to do so.

Language can be defined as a system of communication which consists of set of sounds and written symbols that are used by the people of a particular country or region for talking or writing. Baba,(2017), The term language is used for mutual intelligibility in trade, social interactions, economic activities, socialization and educating the society. It is a medium in almost all aspects concerning the country among the diverse communities.

According to Yelwa, (2016), language is a powerful medium of communication, which enables us to express our feelings, thoughts, culture and social behavior as well as primary organization of a society or group. Therefore language is a common code or system to many people with which they interact with one another in a speech community. A particular language can be used by a certain social group, as a common means of interactions which becomes a tool for solidarity among members of social group.

(ii) Indigenous language

Indigenous languages or mother tongue languages are languages that children learnt to love respect mental heritage of their people and culture (UNESCO 1953 – Olaoye , 2011). The role of indigenous language generally is to afford its users the opportunity to get access to each other in terms of ideas, feelings and desire as a formidable tool for human development.

According to Fotokum,(1992) literature in indigenous languages present situations, interactions and involved a wide range values and attitudes in order to understand people cultures that may have to turned to their oral and written communications their drama and poetry.

In view of this, our suggestions is that, the indigenous languages users can impact all conflicts and resolutions in our society through the use of media in our country

(iii) Communication;

Communication is a process of passing information from the source to the receiver(encoder – decoder). Basically there are three types of communications, intra personnel communication, inter personnel communications and mass communication.

Intra personnel communication is a communication within the individual through his main brains, while Inter personnel communication is communication between one individual to another through any means either written, spoken or visual communications. On the other hand, Mass communications is a communication from the source to the large number of audience, such as the use of media for public address systems. Okpaga, A. (2019)

Media is a channel of communications used by individuals or organizations to process the information's and messages from their source to their target audiences'. Media organizations can be categorized into three; Broadcasting media, Print media and Social media.

Broadcasting media is a media organization use for broadcasting information through radio and television stations as well as cinema.

Print media is a media use for printing information and pictures to the target audience through the use of Newspapers, books, journals and pamphlets.

Social Media refers to websites and applications that enable people share contact quickly, efficiently and in real time to participate in social networking. It is a computer based technology that facilitates the sharing of ideas, thoughts and information through the building of virtual networks and communities by design. It is also a form of electronics communications through website for social networking and micro blogging which users create online communities to

share information , ideas, personal messages and other content such as video, charting, Face book, Whatsapp, etc.

Social media is used to share opinions, photos, events, information, in a real time to transform the way we live and carry out our daily activities. The key to a successful social media is to treat it as an extra application with respect and attention to all making efforts.

Social media has been classified into six as follows;

- **(i)** **Social networks** is a social networking site which allows users to connect and share with other people who have similar interest and background through the use of Face book and Whatsapp.
- **(ii)** **Bookmarking site** is a social media that involves the use of printed materials such as the use of flip board and digs.
- **(iii)** **Social news** is a social media use for dissemination of information and current affairs through the use of face book, twitter, etc
- **(iv)** **Media sharing** is a form of social media involved the use of YouTube.
- **(v)** **Micro blogging** is a social media by the use of twitter and Face book.
- **(vi)** **Social review site** is a social media which the community evolved in transmitting any information. (Miriam–Webster) https//seopressor.com.

The channels used in social media includes text message, face book, whatsapp, you tube, twitter, and histogram, towards the impact to the society.

(a) **Text message** is a guaranteed premium delivery to all networks for sending any message

(b) **Face book** is an American online social media and social networking service company based in California, and it was founded by Mark Zuckerberg, (2012). Face book allows you to upload photos and maintain it in albums that can be shared for comment among friends. It also a social networking website where users can post comments, share photographs and post links to news or other interesting content on the web, chat live, and watch short-form video.

(c) **Whatsapp** is an application to post dynamic status updates associated with phone number and it evolved into a messaging application which is the most popular for today.

(d) **YouTube** is for videos and music you love to upload original content and share it all with friends, family and the world on you tube.

(e) **Twitter** tells what's happening from the breaking news and entertainment to sports, politics, events and full story with all live commentary.

(f) **Histogram** is a free online photo-sharing application and social network platform that was acquired by Face books in 2012. It allows users to edit and upload photos and short videos through mobile application. They can also like comments on and bookmark others posts as well as send private messages to their friends.

Social media currently is the main medium having the large number of audience that are receiving information's, entertainments, public enlightenments and social awareness. It is an electronic media that composed a lot of programs as strategies to cover the life of people in general. It is also a technological development known as globalization which made world to become a global village. This globalization by social media contributes a lot to the conflicts issues in our societies by propagation in order to capture the mind of youth which may lead to insecurity in the country, at the same time can be used to sustains peace and security in the country.

3.0 The Impacts of Indigenous Languages for propagating Conflicts in the Society

Nigeria has earlier witnessed tribal a civil war from 1966 -1967 which claimed many lives of its citizens which was later resolved through dialogue. Nowadays, it also witnessed serious conflicts of insurgency, militancy, arm robbery, cattle rustling, kidnapping and other tribal, religious and political crises.

The country is currently experiencing insurgency in the North-East, especially in Borno, Yobe, Adamawa and parts of Bauchi and Taraba states, in which leaves many of the people in the area completely disturbed and also claimed many lives and properties. Militancy in the South-East and South-south is also a criminal issue affecting the area that is crippling economic life of the people in the area. The North-West of the country also was not left behind whereby cattle

rustling and kidnapping is the order of the day in the area, especially in Niger, Kaduna, Katsina, Zamfara, and Sokoto states respectively.

Tribal, religious and political crises affects all parts of the country as ethnicity among Fulani herdsmen and farmers, Muslims and Christians and political instability among the politicians is the order of the day, due to political deference's or obtaining power positions.

These conflicts and many more have deteriorated peace and security of the people in the affected areas and deep rooted socio-economic value of the country.

The country is highly in need of adopting certain measures to curtail the situation and sustain peace in the country. Indigenous languages were used in bringing back to the global unity and integration in the world especially countries witnessing such conflicts such as Sudan, Rwanda, and Nigeria among the African countries.

Nigeria in particular, for example, certain associations formed such as Afenifere in the South-west, Oheneze in the South-East and Arewa Consultative Forum in northern Nigeria.

These associations and many more are using their local languages in collocating

such conflicts.

4.0 A way forward for Sustaining Peace and Security in the Country

Indigenous languages can be used through social Media as an integrated medium for the quick sustainable peace in the country politically, socially, religiously and economically.

Politically; indigenous languages are used for all political activities through advertising parties and candidates aspiring for any political positions. It is also used to disseminate elections results and other political activities.. The languages use in the media contributes a lot in creating peace or conflicts within the society. To overcome these, the indigenous languages used in the general media should be punctuated and regulated by the government through the relevant agencies, such as the Nigeria Communication Commission (NCC) and National Broadcasting

Commission(NBC) that use to issue the license to such media houses and other social media gadgets.

Socially; indigenous languages are used in portraying social institutions such as festivities and other socio-cultural activities. The indigenous languages used especially the major languages (Hausa, Igbo and Yoruba) should also be regulated towards bringing the sustainable peace and security in our society.

The indigenous languages are the most common languages use in broadcasting, print and social media in Nigeria and at the same time can be regulate to the sustainable peace and security in the country.

Religiously; since there are three major religions practiced in Nigeria (i.e. Islam, Christianity and Traditional religion). And the general affairs of the religions is run by the use of Indigenous Languages

Therefore, religious leaders can mobilize their followers through the use of indigenous languages especially by using social media in a way that can integrate unity among our society to sustain peace and security. They should also avoid saying anything in the name of the religions that can deteriorate peace and security in the country.

Economically; indigenous languages can be used improve the economy. Social media are directly affects the global society. Social media has now become a market where all business activities are taking place. It is the medium which integrate unity, self concern, trust, relations among societies in the global world not only within one country in particular but even internationally. Other media organizations and communications were also not left behind in terms of the role they play carrying out economic activities. As such economically, indigenous languages have impacts towards sustainable peace and security in Nigeria because the languages are used by the citizens in the country through all means of. the media to engage in their business activities without considering the difference of their social life.

5.0 Recommendations on how to Regulate the Indigenous Languages Used in Media

Language as a medium of human communication and a channel through which all media and communications are using, there is need to sanitize the populace language that is supposed to be used for the sustainable peace and security in the country. Therefore, the following recommendations should be putting into consideration in operating all media and communications in the country.

1. Public Sensitization; There is need to organize a sensitization to the general public on the impact of using indigenous languages in the society and how it can be used for the sustainable peace in the country. Workshops and conferences should be organized in all public institutions while on the other hand sensitization tour should also be organized in public places on how language can be regulated when using media and other means of communication especially social media especially our local languages.
2. National Communication Commission should have a total control of all networks and monitoring all kinds of communications that are taking place in the country. All languages use in such communications should be purified in such a way that they can sustain peace and security. The commission should assist the security personnel in handling the issues of insecurity in the country.
3. Bylaws should be enacted by the National Assembly on hate speeches used in the general media that can bring any instability in the country. A reasonable punishment should be prescribed to those who are making hate speeches, and any other speech that contributes insecurity in the country more especially through the social media.
4. Network providers should sanitize the use of social media by their customers in order to avoid using their network in criminal activities and at the same time assist the security personnel to address the issues of insecurity in the nation. Therefore the network companies should held responsible in controlling and editing communications in the languages used through their networks the way how it sustain peace and security in the country.

5. Security personnel must have an access with all networks so as to be up to date with the communications within the networks. It is the responsibility of the security personnel to have an access in communications all languages so as to enable them to handle the issues of hate speeches and cripple other criminal activities to the sustainable peace and security in the country.
6. The general public should also try as much as possible to be minding their languages when using the general media and communications. They should be using amicable language in the media organizations and at the same time in social media so as to sustain peace and security in the country

6.0 Conclusion

Finally the paper was able to discuss fully on the impact of indigeneous language media and communications by using language for the sustainable peace in the country. It shows how media and communications becomes a medium used by the society to express their views, entertainment, sending messages, business and other social, political, religious activities. The paper also discussed how such media and communications should be operating within the society for the sustainable peace and security in the country. Possible recommendations were also provided to be used for a quick sustainable peace and security in Nigeria.

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Gudunmuwar Fasahar Sadarwa ta *'ICT'* Wajen Bunƙasa Harshen Hausa a Yau

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Tsakure

Harshe ya kansance tamkar linzami wanda yakan sarrafa mai shi a duk inda ya samu kansa. Wannan muƙala ta ƙudurci aniyar fito da irin gudunmuuwar da fasahar sadarwa ta ICT ta bayar wajen bunƙasar Harshen Hausa. A inda aka kawo yadda ta yi matuƙar tasiri a tsakanin al'ummar Hausawa musamman bayan zuwan Turawa waɗanda suka ɓullo da shirin game-duniya 'globalization' wanda yake ƙoƙarin ganin ya tattare al'amuran rayuwar zamantakewa na duniya a wuri ɗaya, domin mutane su samu sauƙin tafiyar da su cikin sauƙi kuma a kan lokaci. A don haka, binciken ya yi waiwaye a kan wasu ra'ayoyin masana harshe da na na'ura mai ƙwaƙwalwa. Haka kuma, an yi amfani da hanyar tattara bayanai ta litattafai da muƙalu da kundayen bincike da na intanet. Takardar ta ƙyallaro wasu muhimman fasahohi na fannin ilimin fasahar sadarwa da Hausawa sukan yi amfani da su ta fuskar cigaban zamani wajen isar da saƙo. Misali; buɗe shafuƙan sada-zumunta a kafar intanet, yin amfani da wayar salula don aikawa da saƙon murya ko rubutu ko hoto ko kuma ma hoto mai motsi, ƙirƙirowa tare da sarrafa baƙaƙen Hausa masu ƙugiya a cikin rubuce-rubucen Hausa na yau da kullum da sauransu. Daga ƙarshe, an bayar da shawarwari a kan yadda za a jajirce wajen koyo da ma yin amfani da irin waɗancan tarin fasahohi tare da kauce wa marasa amfani daga cikin su don gudun gurɓacewar al'umma.

Keɓaɓɓun Kalmomi: *Fasahar Sadarwa, Hausa, Hausawa, ICT.*

1.0 Gabatarwa

Haƙiƙa ilimin fasahar sadarwa na *ICT* ya taimaka sosai wajen bunƙasa harshen Hausa da al'adun Hausawa musamman ta fuskar cigaban zamani, a inda zamanin yakan zo da abubuwa daban-daban na cigaba da kuma wayewa dangane da tafiyar da rayuwar al'umma ta yau da kullum. Shi dai wannan ilimi ya iso ƙasar Hausa ne a tsakanin ƙarni na 20 zuwa na 21, a inda ya kawo canje-canje a matsayin wata sabuwar hanyar isar da saƙo cikin gaggawa ba tare da ɓata wani lokaci ba, sannan ita wannan hanya ba a kashe kuɗi masu yawa a cikinta ko kuma fuskantar ƙalubalen sufuri da sauran tsarabe-tsaraben da ke tattare da hanyoyin sadarwa na gargajiya, kamar yawatawa cikin al'umma da sauransu. Haƙiƙa, wannan shiri na game-duniya ya kawo cigaba musamman ma a cikin ƙasashe masu tasowa duk da cewa, akwai manufar shirin ta daban da aka zo da ita tun da farko sai dai kash, duk da haka an samu gagarumar gudunmuwa wajen bunƙasa fannonin daban-daban na rayuwa. Bugu da ƙari, sadarwa ta kasance ɗaya daga cikin waɗanda suka samu irin wannan tagomashi domin kuwa, tabbas an samu cigaba ta fuskar zamani idan aka kwatanta hanyoyin isar da saƙo na gargajiya da kuma na zamani ta fuskar sauri, sauƙi, wayewa da kuma bunƙasa tattalin arziki da al'adu da zamantakewa da ilimi da nishaɗantarwa. Lallai masu hikima sun yi azanci, a inda suke cewa: "Zamani Riga" domin kuwa, idan muka dubi yadda zamani yakan zo da canje-canje daga lokaci zuwa lokaci kuma al'umma su ɗauka su sanya domin kar su tafi babu komai a tare da su na cigaban zamani dangane da mu'umalrsu a cikin al'umma.

1.1 Ma'anar Harshe

Masana sun tofa albarkacin bakinsu dangane da ma'anar harshe. Yakasai (2012:47) Ya bayyana harshe a matsayin hanyar furta ma'anoni da tunane-tunane da suke ran ɗan'adam. Wato hanyar sadarwa tsakanin mutane. Ita wannan hanya kuma ba ganin ta ake yi ba, jin ta ake yi kawai, wato hanyar sadarwa ta ɗan'adam (harshe) saututtuka ne masu ma'ana da ake furta su, kunnen mai sauraro ya ji, kana basirarsa ta kama, ta fahimta domin amfaninsa. Al'umma ta ɗan'adam tana da alfahari da buri. Alfaharin nan shi ne tarihi, buri kuma shi ne kokawar rayuwa domin yau da kullum. Saboda haka, a fafutuka ta wanzuwa ko zaman rayuwa, akwai buƙatar abubuwan nan da suka zama dole ga kowace al'umma, domin ita rayuwar ta tafi daidai.Waɗannan abubuwa su ne:

Mulki da shari'a da tattalin arziki da addini da kuma al'ada (Yakasai, 2012:51). Zarruƙ da Wasu (1986:1) sun bayyana harshe da cewa: "Harshe magana ke nan, wadda ake ji a fahimta. Harshe shi ne abin da ya bambanta ɗan'aadam da sauran dabbobi. Harshe a wurin ɗan'adam linzami ne na tunani. Sauran dabbobi sai dai su yi kuka, ko gurnani, ko haushi, ko haniniya, don su nuna fushinsu ko murnarsu, ko wuyarsu ko kuma daɗinsu. Hatta aku, da yake iya kwaikwayon maganar ɗan'adam, yana yi ne ba tare da tunani ba". Ka ga a nan za ka fahimci cewa mutum kaɗai ne yake iya riya abu a zuciyarsa, ko ya gani da idanunsa ko ya ji da kunnuwansa, sannan ya furta da bakinsa. Galadanci (1976) ya kalli harshe a matsayin "Dillalin zuci, sai zuciya ta gama saƙa maganganu a cikinta sai a yi amfani da harshe wajen furta abin da ake son furtawa". Harshen mutum kuwa shi ke taimaka masa wajen bayyana sababbin tunane-tunane da fahimtar kalmomi da jumloli da kuma samun damar tsara magana da jera tunani da dangantaka kalmomi ko jumloli da ma"anoninsu a zahiri. Harshen mutum shi ke tafiyar da tunaninsa a cikin kowane al'amari da kuma bayyana masa duniyar da yake ciki ko fahimtar duniya (Yule, 1985: 96). A ra'ayin Bagari (1986) kuwa, "Harshe hanyar sadarwa ce, da ake amfani da shi, wajen sadarwa ta hanyoyi guda biyu. Wato ko dai a furta magana da baki mutum ya ji da kunnensa ya fahimta ko kuma a rubuta". Ƙamusun Hausa na CNHN (2006) an bayar da ma'anar harshe da: Hanyar magana tsakanin al'umma iri ɗaya. Harshe yana da matuƙar muhimmanci ga al'umma domin kuwa shi ne sadarwa, babu wani al'amari ɗaya da ya shafi ɗan'adam wanda babu harshe a cikinsa. Da harshe ne ɗan'adam yake tunani da sadarwa ta hanyar magana ko ishara, ta harshe ne mutum ke bayyana ra'ayinsa da addininsa da sha'awarsa da fahimtarsa ga duk wani al'amari na duniya. Haka kuwa tsarin kowane harshe yake daga furuci har zuwa jerin abin da aka furta na sauti (Yakasai, 2012). La'akari da waɗannan ma"anoni muna iya cewa, harshe wata hanya ce da ɗan'adam ke amfani da ita domin sadarwa a halin rayuwarsa. Harshe na da matuƙar amfani a rayuwa domin abubuwa da yawa ba sa samuwa sai da shi. Idan za a shiga cikin harkokin rayuwa, harshe ne gagara badau wajen tafiyar da harkokin yau da kullum. Masana ilmin harshe da dama sun yi tsokaci kan abubuwa da dama dangane da muhimmancin harshe. Faɗi wajen nazari, sarƙaƙiya, muhimmanci wajen amfani, da yalwa wajen biyan bukata, sun tilasta masu yin nazari tare da taƙaita binciken su. Sakamakon haka, ana nazarin harshe a matsayinsa na harshen ƙasa ko

kuma a matsayin wani ɓangare na karin Hausar Sakkwato, inda akan iya nazarin harshe a rubuce ko a maganance, ko kuma nazarin nahawu ko sauti.

1.2 Harshen Hausa da Hausawa

Masana sun yi ta kai-kawo dangane da ma'anar harshe, haka ma aka yi ta kai kawo a kan harshen Hausa. Harshen Hausa, harshe ne da al'ummar Hausawa suke magana da shi a matsayin harshensu. Harshen Hausa, Wasu karɓaɓɓun alamomi ne da akan yi amfani da su don sadarwa a tsakanin al'ummar Hausawa. Bugu da ƙari, kamar yadda ya kasance, dukkan wata ƙabila tana da harshe irin nata, da take gudanar da al'amuranta na yau da kullum da shi, wato kamar yadda Larabci ya kasance harshen Balarabe, da Turanci kuma ya zama harshen Bature, to haka shi ma Bahaushe zanan nan abu ne cewa, harshen kowane Bahaushe shi ne Hausa, idan kuwa mutum ya kaucewa hakan, ba za a kira shi Bahaushe ba. Adamu, (2010), ya tabbatar da hakan ta hanyar cewa, "Duk wanda salsalarsa babu wani yaren iyaye sai Hausa, to shi ne Bahaushe". Harshen Hausa dai ɗaya ne, amma yana da kare-karen da kowace daula a ƙasar Hausa take da irin nata, misali; Kananci da Sakkwatanci da Katsinanci da Zazzaganci da sauransu.

Hausawa mutane ne da a yau suke zaune a ƙasar Hausa, waɗanda daga nan suka watsu zuwa sassan duniya. Masali, akwai Hausawa da dama a ƙasar Ghana da Sudan da Nijar da kuna sauran wasu ƙasashen Afirka (CNHN, 1981). Hausawa dai su ne mutane waɗanda harshensu shi ne Hausa, sannan dukkan al'adunsu na Hausawa ne. Haka kuma addinin musulunci ya yi cikakken tasiri a kansu. A wani littafi da aka wallafa a kan Daular Usmaniyya, Johnston ya bayyana cewa, "a tsakanin shekarar 1050 zuwa 1100 ta Miladiyya waɗansu, Berbers, (Buzaye) sun ratso sahara suka zauna cikin Tukururu kuma suka yi auratayya da su." Wai a sanadin wannan cuɗanya ne aka sami Hausawa da harshen Hausa. Shi ma wani marubucin dangane da tarihin Hausawa da harshensu, M.G. Smith, yana da ra'ayi kusan iri ɗaya da na Johnston. Wato ya amince da cewa akwai ƙaura da ta auku daga gabas zuwa ƙasar Tukururu, wanda ta yi sanadin samuwar Hausawa da harshensu. Ya ƙara da cewa, "wannan ƙaura ta auku ne wajajen shekarar 1350 ta Miladiyya". Misali an ce tun ƙarshen ƙarni na 9 na Miladiyya waɗansu maharba suka zo, suka zauna a duwatsun da ke kewaye da sararin da ake kira Kano a yanzu. Idan haka ne wannan ya nuna cewa akwai Hausawa a wannan wuri fiye da shekaru 1,000 da suka wuce. Hausawa mutane ne sanannu

a faɗin duniya waɗanda suke rayuwa musamman a ƙasashen yammacin Afirika. Daga cikin yankunan da aka fi samun Hausawa akwai yammacin Afirika, Arewacin Nijeriya da kudancin Sudan. Haka kuma, bincike ya tabbbatar da cewa, Bahaushe ba wuri guda yake zaune ba, saboda haka, ana iya samun Hausawa a ko'ina cikin faɗin duniya. Har ila yau, al'ummar Hausawa al'umma ce da ke amfani da harshen Hausa wajen sadarwa da isar da saƙonni duba da cewa, harshen shi ne harshen uwa a wajen al'ummar ta Hausawa.

1.3 Tasirin Zamani a kan Al'ummar Hausawa

Haƙika, Hausawa sun daɗe suna yin amfani da harshen Hausa a harkokin sadarawa a tsakanin gidajen Hausawa. A bisa wani lokaci ne kuma aka sami masu kirari na mafarauta da na manoma da maganganu na sauran mutane masu hikimomin baka waɗanda suke sassakaɗa su a yayin gudanar da al'adu na zamantakewar Hausawa. Haka kuma, kama daga ƙarni na 9 zuwa yau ƙarni na 21 aka sami kwararowar baƙi cikin ƙasar Hausa, baƙin nan na kusa (maƙwabta) da kuma na nesa daga wasu al'ummomi na dunioya (Gusau, 2021:40). Bugu da ƙari, shi kuwa Almajir (2008) ya rubuta muƙala wadda ta nazarci matsayin Hausawa a duniyar intanet da yadda ake amfani da ita wajen sadarwa. Sadarwa da Hausa ya shafi kafafen intanet na sadarwa daban-daban. Akwai muƙalar da Adamu (2004) ya gabatar a cikin harshen Ingilishi mai taken 'Rawar da kafafen yaɗa labarai suke takawa a wajen bunƙasar harshen Hausa da al'ada. A cikinta ya kawo bayanai dangane da hanyoyin sadarwa da su dandalin sada zumunta na zamani waɗanda Hausawa suka runguma a matsayin hanyoyin isar da saƙo na zamani domin samun sauƙi da kuma sauri a matsayin wata hanya ta rungumar sabon shirin nan na game-duniya 'globalization'. A cikin aikin Sani (2021), ya kawo aikin Shehu da Aliyu wanda ya mayar da hankali wajen nazartar illolin wayar salula a kan al'adun Hausawa maƙalar ta bibiyi yadda shafukan intanet sukan gurɓata tarbiyya. Sai dai ta fi mayar da hankali ne a kan saƙonnin fesbuk da kuma was'af. Almajir (2008) ya gabatar da muƙala wadda ta yi duba a kan matsayin Hausawa a duniyar intanet da kuma yadda akan yi amfani da ita ta hanyar sadarwa. Wannnan takarda ta mayar da hankali ne a kan bunƙasar harshen Hausa a sanadiyyar zuwan *ICT*. Musa da Rambo (2019) a wata muƙala da suka gabatar a kan shafin sada-zumunta na was'af wanda suka dubi lalacewar tarbiya a dandalin na was'af, a inda muƙalar ta fi mayar da hankali a kan illolin wayar salula ga al'adun

Hausawa. Sannan ta bibiyi yadda shafukan intanet sukan gurɓata tarbiyya tare da mayar da hankali a kan fesbuk da kuma was'af. Shi kuwa Adam (2023) ya yi duba ne a kan TikTok da kuma rayuwar Hausawa. Watau ya yi bayani a kan yadda matasan Hausawa sukan sarrafa kafar sadarwa ta TikTok, a inda ya fito da abubuwa masu kyau da kuma akasinsu waɗanda 'ya'yan al'ummar Hausaawa sukan aiwatar a wannan kafa. Kuma ya bayar da shawarwari a kan yadda za a bunƙasa masu kyau sannan kuma a yi watsi tare da magance hanyoyin aiwatar da gurɓatattu daga cikinsu. A cikin Rambo (2018:2), an ruwaito cibiyar tsara dabarun yaƙi ta ƙasa, watau CSIS (2012:1) ta kalli lamarin game duniya wanda *ICT* ce ta haifar da shi a matsayin wata kafa da akan samu musayar ra'ayoyin jama'a ko kamfanoni ko gwamnatocin ƙasashen duniya baki ɗaya.

2.0 Ma'anar Sadarwa

Sadarwa hanya ce ta isar da saƙonni, ta kowace irin dabara da hikima ta yadda mai saƙon zai jiyar da masu amsar saƙon bayanin da ake son su ji kuma su fahince shi cikin sauƙi ba tare da raba hankali ba. Haka kuma, sadarwa ta kasance tamkar sauran fannonin ilimi, a inda ta samu fassarori daban-daban daga masana da dama waɗanda suka nuna cewa, sadarwa wata muhimmiyar aba ce ga al'umma. A nan, sadarwa tana da alaƙa da sanar (da) mai nufin ilimantarwa ko faɗakarwa. A taƙaice dai, sadarwa ita ce, "sanya wani ya fahinci abin da kake so ya ji, ko ya yi ko ya sadu da abin da kake so ya karɓa (Galadanci, 1990:8). Bugu da ƙari, sadarwa hanya ce ta miƙa saƙo daga wani zuwa wani. Haka kuma, sadarwa tana ƙulluwa bisa haɗuwar mutane a ƙalla biyu waɗanda suka fahinci bayanin da ake magana a kai. Wani lokaci ma ana iya kallon sadarwa da ƙoƙarin cusawa ko musayar ra'ayoyi, hikimomi ko bayanai ta hanyar magana ko rubutu ko ta alamomi. Sadarwa dai dabara ce ta tattara bayanai tare da shirya su, sannan mai aika saƙo ya cusa zuwa ga mai karɓa ta hanyar matakan da ke tsakanin masu sadarwa. A don haka, sadarwa hanya ce ta isar da saƙo kuma wannan saƙon yakan yiwu a yi amfani da hanyoyin zamani ko na gargajiya (Umar, 2012). Haka kuma, baya ga kallon harshe a matsayin wata baiwa da Allah Ya hore wa ɗan'adam da kuma amfaninsa wajen bayyana manufofi ko tunani ko buƙatocin mutum zuwa ga waninsa, sannan sai aka bayyana sadarwa a matsayin abin da muke yi domin bayyana tunaninmu ko sha'awarmu ko muradinmu (Rambo, 2013).

2.1 Hanyoyin Sadarwa

Akwai manyan hanyoyin sadarwa iri biyu; watau na gargajiya da kuma na zamani.

2.1.1 Hanyoyin Sadarwa Na Gargajiya

Hanyoyin sadarwa na gargajiya sun kasu zuwa gida uku kamar haka:

i. Akwai waɗanda suka shafi magana, watau waɗanda akan aiwatar baka-da-baka.
ii. Akwai waɗanda akan aiwatar ta hanyar nuni da alamomi, watau waɗanda suka shafi fuska da kai da hannu da kuma ido.
iii. Akwai kuma hanyoyin sadarwa waɗanda suka ƙunshi abubuwa kamar tambari a kuge da ƙaho da kalangu da bindiga da wuta da guɗa da kar-ta-kwana da sauransu.

2.1.2 Hanyoyin Sadarwa Na Zamani

Hanyoyin sadarwa na zamani sun kasu zuwa gida shida kamar haka:

vii. Wasiƙa (ii) Jarida (iii) Rediyo (iv) Talbijin (v) Mujallu (vi) Intanet

3.0 Ma'anar Fasahar Sadarwa

Babban amfanin harshe shi ne sadarwa. Da harshe ne ake amfani a yi cuɗanya da juna, a gane ra‟ayoyin juna, a kuma yi musayar waɗannan ra'ayoyi. Ana kuma tambaya domin neman sani. A matsayinsa na wata kafa da ta haɗa al'umma, ana amfani da harshe domin sadarwa, ga kuma dama ta yaɗa bayanai domin isar da saƙonnin da ke zuciya ko kuma uwa-uba buɗe ƙofar sadarwa. Masana ilimin harsuna da kuma na falsafa, sukan bambanta ayyukan harshe ta hanyoyi guda biyu, wato na tasiri da kuma na mu‟amala. Ta hanyar sarrafa ƙumshiya, harshe na aikin isar da saƙo domin hulɗar sadarwa da kuma sauran al'amuran yau da kullum. Ta wannan haujin, harshe ya yi aikin mu'amala. Amma kuma a lokacin da harshe ya yi aikin inganta zamantakewa kuma ya bunƙasa dangantaka cikin ƙulla zumunta da dama ta biyan bukatu, to harshe ya yi aikin tasirantar juna a tsakanin mutane. Muhimmancin harshe wajen sadarwa abu ne da yake a bayyane cikin rayuwar ɗan'adam a kowane lokaci. Wannan ma shi ne abin da ya bambanta mutane da dabbobi, domin mutane na amfani ne da tsararrun sautuka wajen sadarwa. Saboda

haka, harshe abu ne da yake da matuƙar muhimmanci ga rayuwar ɗan'adam musamman ta fuskar sadarwa. Haƙiƙa, wannan shi ne babban amfanin harshe, domin da shi ne muke amfani mu yi cuɗanya da juna mu kuma fahimci manufofin juna, ta hanyar musayar ra'ayoyi. Harshe da sadarwa suna da alaƙa da dangantaka da juna hujjar ita ce magana bata inganta sai da harshe. Sadarwa kuwa, ita ke tafiyar da al'amarin harshe. Saboda haka, duk lokacin da ake maganar harshe to dole ne sadarwa ta shigo. Abin nufi shi ne duk jama'ar da ke zaune a ƙasa ɗaya, suna da addini da manufa iri ɗaya, tabbas su yi tarayya wajen amfani da harshe ɗaya wajen sadarwa a tsakaninsu. Misali, tarin al"ummar Hausawa da ke zaune a muhalli ɗaya suna mu"amala da harshensu na Hausa, kamar yadda ake samun Turawan Ingila na amfani da harshensu na Ingilishi a matsayinsu na waɗanda ke da abubuwan da suka haɗa su na zama tare kamar dai yadda al'adun zamantakewa suka tabbatar. Sai dai Ubangiji ya haddasa bambancin karin harshe a tsakanin jama"ar ƙasa ɗaya, kamar dai yadda ake samun 'yan bambance-bambance tsakanin karin Sakwatanci da na Kananci a ƙasar Hausa. Shi karin harshe yana aukuwa ne saboda dalilin ƙaurar wasu jama'a da ke zaune tare, su bar inda suke a da, ko kuma sanadiyar bambancin wuraren da jama'ar suke zaune a cikin ƙasa ɗaya. Yaƙi yakan yi sanadiyar tarwatsewar jama'a tare da haifar da bambanci cikin harshe ɗaya. Sai dai bambancin karin harshe ba ya haifar da rashin fahimtar juna ko ganewa tsakanin al'umma iri ɗaya, idan har aka sami akasin haka, to ko shakka babu, sun tashi daga karin harshe zuwa wasu harsuna mabambanta da ke zaune a muhalli ɗaya, ko kuma masu maƙwabtaka da juna. A taƙaice, harshe shi ne sadarwa a tsakanin jama'ar da wani abu ya haɗa su don zaman tare, misali, bauta da dai sauransu.

3.1. Ma'anar *ICT*

Ita dai wannan hanya ta sadarwa akan sarrafa ta ne da na'ura mai ƙwaƙwalwa '*computer'* ko wayar salula ta '*androi'* waɗanda suka kasance suna aiki da wuta ta hanyar caza su ko kuma kai-tsaye, a inda akan yi amfani da data (network). A nan, akan yi ƙoƙarin buɗe shafukan yanar gizo tare da laluben adireshin wanda ake buƙatar a tura wa saƙo. Sannan aka ruwaito cewa, Aina (2013:248) wadda ta ruwaito Gaddens (1990) da Bangu (2000) suna ganin hanyar sadarwa ta zamani (*ICT*) a matsayin wata babbar kafa da akan samu haɗaka da kuma haɓaka sauran ƙasashen duniya a lamuran yau da kullum (Rambo, 2018). Daga ƙarshe, waɗannan taƙaitattun

kalmomi na *ICT* suna nufin '*Information & Communication Technology*' a harshen Ingilishi, watau 'Fasahar Sadarwa ta Zamani' a harshen Hausa da akan kira da *Aisiti*. Sannan kuma, ita wannan fasaha ta sadarwa akan danganta ta ne da hanyar isar da saƙo ta zamani a cikin harshen al'umma daban-daban wanda sukan yi ƙoƙarin tattaunawa a tsakaninsu ko ma ya kasance zuwa ga wata al'ummar daban a yayin wata mu'amula da ta shafi rayuwar ɗan'adam ta yau da kullum, musamman a cikin sigar rubutu ko murya (magana) ko hotuna ko hotuna masu motsi ko zane ko waɗansu alamomi na musamman da sauransu. Bugu da ƙari, akan yi amfani da wannan fasaha ta *ICT* wajen samar da manhajojin '*applications'* da adireshi-adireshi na yanar gizo '*websites'* waɗanda akan yi amfani da su ta fuskar isar da saƙo ko sarrafa shi don yin wani aiki ta amfani da kwamfuta ko wayar hannu tare da taimakon intanet. Haka kuma, a sakamakon ɓullo da shirin game-duniya, an samu bunƙasar tattalin arziki da raya al'umma. Dangane da fassarar fasahar sadarwa kuwa, (Yakasai, 2020:91) ya kalli fasaha da kamiyya (*TT*) da cewa, nau'i ce ta fassara ta musamman da ta ƙunshi fassara bayanai da masana fasaha da kimiyya suka tanada (kamar jagorar sarrafa kayayyakin da aka ƙera a kimiyance domin amfanin al'umma), ko kuma matanai da suke ƙunshe da batutuwa na fasaha ko kuma matanai da suke ɗauke da bayanai na fasaha da kimiyya. Saboda haka, a nan za mu iya cewa, fasahar sadarwa ta *ICT* na ɗaya daga cikin kalmomin fannu duk da cewa wasu suna kallon ta a matsayin fasahar kwamfuta da intanet ko kuma bayanan intanet da sauransu (Mukoshy, 2015).

3.2 Ci gaban Fasahar Sadarwa

Babu ko tantama, harshe yakan taka muhimmiyar rawa a cikin fasahar sadarwa ta *ICT*, kuma shi ne ruhi na shirin zamanantar da duniya. Ita kanta yanar sadarwa ta duniya (www) wadda akan danganta samuwarta da ga Bernes-Lee ai tana ɗamfare ne da harshe. Ɗaya daga cikin siffofin harshe ita ce ta kasancewa kafa da ilimin ɗan'adam yake ɗamfare da a jiki. Haka kuma, kamar yadda yanar sadarwa ta duniya (www) za ta ci gaba da samar da bayanai cikin amfanin ilimi, haka ma harshe zai ci gaba da kasancewa wata hanya ta musamman ko sinadari na samun nasara ta haɓaka ilimi (Yakasai, 2020). Kimiyya da Fasaha a duniyar yau na kan gaba. Mutuncin ƙasa da ƙarfin tattalin arzikinta sun dogara ne kan ƙarfin kimiyya da fasaharta. Akwai kafafen intanet da dama da ke tsakuro labarai da sharhi ko fashin baƙi da faɗakarwa dangane da kimiyya da

fasaha. Daga cikinsu akwai amsoshi.com da managarciya.com da hutudole.com. Duk da haka, manufofin kafafen bai mayar da hankali kan kimiyya da fasaha ɗungurungum ba. Cikin sa'a sai aka samu ɓullar kafafen intanet waɗanda suka mayar da hankali a kan wannan ɓangare.

4.0 Gudunmuwar Fasahar Sadarwa Ta *ICT* Wajen Bunƙasa Hausa

Babbar manufar wannan muƙala shi ne, ta fito da irin da gagarumar gudummuwar da fasahar sadarwa ta *ICT* ta bayar wajen bunƙasa harshen Hausa da Adabi da ma al'adu a fagen harkokin sadarwa na intanet a Hausa. Adamu (2004) ya bayyana fasahar sadarwa ta *ICT* a matsayin wani gagarumin fage da yake tashe mai ɗauke da yawan ayyuka, manhajoji da kuma sauran fasahohi ta hanyar yin amfani da na'urori daban-daban na softwaya da suke yawo a kan intanet. Malamin ya ƙara da cewa, *ICT* ta ƙunshi sannanun ayyuka kamar na cikin salula da wayar hannu da fas. Kuma dukkansu akan yi amfani da su ne a kan tsarin kwamfuta wajen aikawa da saƙon imel da tura fayiloli daga wannan zuwa waccan, musamman ma intanet a inda akan samu damar samarwa da sarrafa bayanai tare da adana su. Irin waɗannan manhajoji sun haɗa da gabatar da taruka kai tsaye da koyon karatu daga gida da harkokin gudanrwa na yaɗa labarai da sauransu. Har ila yau, akan yi amfani da *ICT* wajen samar da ilimi da bayanai da sadarwa a fagen bunƙasa tattalin arziki da kuma hanyoyin zamantakewa a inda tsarin game-duniya ya zamo tamkar linzami da ke juya akalar *ICT* don cigaban al'ummomi na duniya. Akwai bunƙasa hanyoyin samar da bayanai na zamani da ke kafar intanet don su karaɗe duniya a fagen kasuwanci da nishanɗantarwa da siyasa da musayar bayanai ta hanyar la'akari da muhalli. Clement (2020: 1) a cikin (Adam, 2023) yana ganin cewa, "a yau ba za a iya kwatanta duniya ba tare da intanet ba. Ma'ana dai, ba a san ma yaya duniya za ta kasance ba idan aka ce babu intanet a yau." Kafafen intanet na da matuƙar tasiri a kan al'ummar Hausawa da al'adunsu. Domin kuwa, da yawan masu shiga kafafen intanet suna ƙaruwa da rubuce-rubuce da hotuna ko muryoyi da bidiyoyin da ake ɗorawa a kan intanet. Daga cikin manyan kafafen yaɗa labarai na gidajen rediyo a duniya, akwai a ƙalla guda biyar da sukan yaɗa shirye-shiryensu a kafar intanet, misali, BBC da DW da VOA da RFI da sauransu (Bunza, 2022). Haƙiƙa, wannan ba ƙarmin cigaba ne ba a fagen fasahar sadarwa ta zamani ga Bahaushe. Cigaban zamani da aka samu a fasahar sadarwa ta *ICT* tana da tsari wajen daidaita da kuma adana harshen Hausa da ma al'adun Hausawa. Sai dai kuma ya

danganta da masu yin amfani da ita. Duk da cewa, irin waɗannan shafuka ba kacokan na Hausa ne ba amma akan ci karo da inda suka taɓo wasu lamura na Hausa. Misali, a ɗauki wayoyin hannu na salula waɗanda har su sukan adana Hausa kodayake akan samu 'yan matsaloli nan da can, musamman ta fuskar salwantar abubuwan da suka shafi harshe da al'adu tare da rashin samun ƙwaƙƙwaran tabbas dangane da yin amfani da kafar sadarwa ta intanet domin Hausa kawai ya haifar da dogaro ga tsarin rubutu wajen samar da cikakkun bayanai a kan harshe da ala'ada. Saboda haka, dogaro kacokan a kan aisiti kan iya bayar da damar salwantar ɗimbin bayanai (Yakasai, 2017:18). Tabbas masu iya magana sun ce, "Idan ka haifi mutum ba ka haifi halinsa ba". Wannan batu ya yi daidai da kauce wa tarbiyar 'ya'yan Bahaushe da aka san su da tarbiyya a maimakon aikata abin da bai kamata, maras kyau a cikin ala'umma ba. Kasancewar kowace nasara tana tattare da ƙalubale, wannan ɗan ƙwarya-ƙwaryan bincike ya gano cewa, shi ma harshen Hausa yana fuskantar barazanar ɓacewa idan aka yi la'akari da yadda yawancin matasa suka dogara a kan aron kalmomi tare da yin watsi da namu na asali duk da cewa hakan ba gazawa ce ba. Sannan, binciken ya gano yadda al'ummar Hausawa suka rungumi hanyar tallata hajojinsu cikin sauƙi ta hanyar amfani da yanar-gizo domin kuwa, a yau akan yaɗa al'adun Hausawa na gargajiya da suka shafi abinci, sutura, bukukuwa, sana'o'i da kuma hanyoyin koyon harshen Hausa cikin sauƙi ga masu buƙatar hakan duk a dalilin zuwan fasahar sadarwa ta zamani wadda take ɗauke da hikimomi daban-daban a cikin kwamfuta. Hakiƙa, ƙirƙira ko samar da manhajoji a cikin harshen Hausa ya taimaka gaya wajen bunƙasar harshen Hausa da al'adun Hausawa domin kuwa masu ilimi sukan ci moriyar su a lokacin gudanar da wasu ayyuka na musamman da suka shafi sadarwa ta kafar intanet.

4.1 Sakamon Bincike

Duk da cewa, Hausawa sun daɗe da sanin sha'anin sadarwa ta yau da kullum sai dai shi wannan fanni na intanet a yau ya yi wa sauran hanyoyi fintinkau dangane da batun sadarwa a wannan zamani. Saboda haka dole ne Hausawa su ƙara ƙoƙari wajen koyon kwamfuta da amfani da intanet. Haka kuma, wannan bincike ya ƙyallaro cewa, harshen Hausa yana fa'idantuwa a sha'anin intanet kamar yadda masana suka yi kai kawo wajen ganin an wayar da kan al'ummar Hausawa a ɓangaren hanyoyin sadarwa da akan yi amfani da kwamfuta, a inda har suka nuna

cewa, Hausa tana ƙanshin ɗangoma a wannan fanni a yau. Wannan fasaha ta *ICT* takan taimaka wajen isar da saƙo ga al'umma da kuma isar saƙon cikin gaggawa, sannan akan yi amfani da irin waɗannan hanyoyi wajen tallata hajoji da kuma ƙirƙirar wasu manhajoji na musamman da sukan taimaka wajen aiki da kwamfuta da sauran dangoginta. Musamman ta yadda zuwan wannan nau'in fasaha ya disashe hanyoyin sadarwa na zamani da suka gabata, kamar Rediyo da Talbijin kuma aka kama sababbi irin su wayar hannu da intanet. A yau, wannan hanya ta samar da hanyoyin musayar kuɗaɗe ko cinikayya da fitar da kuɗaɗe ta hanyar na'urori daban-daban, misali; ATM da POS da USSD da Pamplay da Opay da sauransu ta hanyar ƙirkirar manhaja iri daban-daban da ke yin aiki a kafar intanet da akan aiwatar da na'urar kwamfuta da ma dangoginta. Saboda haka, akwai buƙatar a tashi tsaye wajen ganin an ci gaba da bincike tare da wayar da kan al'umma a kan yadda za su rinƙa tu'ammali da na'ura mai ƙwaƙwalwa a cikin al'amuransu na yau da kullum, sannan an yi ƙoƙarin taskace su don na gaba su samu abin dogaro. Haƙiƙa, irin waɗannan manhajoji da akan samar sukan ƙara bunƙasa tattalin arzikin al'umma cikin ɗan lokaci. Haka kuma, sukan fito da al'adun al'umma a duniya ta yadda za a gan su, a ji su sannan a yi koyi da su tare da yaɗa su a duniya. Ta wannan hanya ce, al'umma sukan goge ko wayewa dangane da kimiyya da fasaha na duk wani sabon abu da ya zo na cigaba a duniya. A nan, kafafen yaɗa labarai su ma ba a bar su a baya ba, domin kuwa sun rungumi wannan hanya ta *ICT* wajen aikinsu na yaɗa labarai a faɗin duniya, a inda akan shigar kuma a sarrafa tare da fitar da labarai da ma yaɗa su cikin sauri a tsakanin al'umma ta hanyar amfani da na'urorin zamani daban-daban a yau. Wannan hanya takan samar da hanyoyi ko dabaru na gudanar da bincike ko lalubo amsa tare da bayanan wasu muhimman batutuwa, misali ta Gogul ko gudanar da taro da gugul mit da sauran zaurukan hira daban-daban irin su: fezbuk da wats'af da istagiram da yutuf da yahu masinja da imel da MMS da SMS da 2go, a inda akan aika da saƙonni a irin waɗannan kafafe ta salon rubutu ko murya ko hoto ko kuma hoto mai motsi da sauransu. Haka abin yake a ɓangaren manhaja-manhaja da ke kan sikirin na kwamfuta waɗanda akan kira da *icons* a turance da ma *microsoft* da sauransu. Wani babban abin alfahari shi ne, duk irin waɗannan manhajoji da aka ambato, sun kasance manhaja ce da akan ƙirƙiro a sanadaiyyar ko a ƙarƙashin ko da taimakon fasahar nan ta *ICT*. Bugu da ƙari, hatta na'urar kwamfuta ko wayar hannu idan suka samu wata babbar matsala to, sai an yi masu '*flashing*' watau sai an

bincika ta tare da sake sabunta ta (*fomatting*) da sauran fa'idoji masu yawa waɗanda akan samu daga fasahar sadarwa ta *ICT*. Sai dai har yanzu akwai buƙatar a tallafa wa harsunan Afirka kasancewar an bar su a baya musamman Hausa ta fuskar tantance hanyoyin furuci da ba a iya sarrafa su a intanet. Akwai manyan hanyoyi uku masu alaƙa da Hausa kamar haka: i. Ƙaidojin rubutu *'authography'* ii. Ayyukan harshe na aika wa da saƙonni *'messages'* iii. Gamayyar harshe da kwamfuta *'applications'*.

5.0 Kammalawa

Daga ƙarshe, binciken ya fahimci cewa, buɗe kafafen sadarwa na intanet na Hausa suna kuɗaɗe da nuna ƙwarewa daga masu ilimin zamani domin samar da shafuka ko manhajoji daban-daban na Hausa zalla. Sannan sai an samar da wadatacciyar wutar lantarki da ƙarfin netiwok da za ta taimaka wajen gudanar da ayyukan *ICT* a yau. Haka kuma, akwai buƙatar yin bita tare da tattaunawa wajen gabatar da laccoci na ilimi ga al'umma. Bidiyon koyarwa, saukewa tare da tura littafai daga yanar gizo. Tara bugaggun littafai da mujallu da muƙalu da ma ƙasidu daga yanar gizo cikin sauƙi. Ɗora manhajar koyarwa ta harshen Hausa a kan yanar gizo. Buɗe shafukan ɗakunan karatu na websayit da sauransu. Yin gyaran rubutu a lokacin hira ko wata tattaunawa. Gyaran maƙalu kafin bugawa. Inganta rubutu a lokacin fassara musamman a yanar gizo. Kafawa tare da inganta wani dandali na musamman a kan bunƙasa Hausa ta hanyar fasahar sadarwa. Hira da masana a lokacin shirye-shiryen kafar intanet da sauran kafafen yaɗa labarai. Tsara wata softwaya don inganta harshen Hausa a kafafen sada-zumunta na zamani. A samar da Hausa '*Grammar and Plagiarism Checker*' don inganta rubutun Hausa a idon duniya. Samar da '*keyboard*' na Daidaitacciyar Hausa da na cikin kare-karen harshen Hausa. Misali; (fy, ƙw, ky, dw, sw, hy) da sauransu. Samar da taswirar ƙasar Hausa da harshen Hausa don lalubo ta cikin sauƙi. Sanya gasa dangane da bunƙasar harshen Hausa a kafar Intanet. Buɗe kafafen yaɗa labarai na yanar gizo (online, misali; yutub, tiwita da sauransu). Kafa kwamitocin ƙawarraru don ladabtarwa idan an saɓa wajen karewa tare da inganta harshen Hausa musamman a kafafen sada-zumunta. Samar da ƙamus-ƙamus na '*online*' da sauran rumbunan ajiyar kalmomi na Hausa.

5.1 Shawarwari

- **i.** Akwai buƙatar a rinƙa yin dukkan tsare-tsaren da suka kamata wajen ganin harshen Hausa ya bunƙasa musamman ta hanyar rungumar tsarabe-tsaraben da zamani ya zo da su ta fuskar fasahar sadarwa ta *ICT*.
- **ii.** Bayar da tallafi ga masu fasahar buɗewa ko ƙirƙirar shafukan sadarwa na zamani.
- **iii.** Tallafa wa masu nazari da bincike a kan abin da ya shafi tarihi da fito da taswirar ƙasar Hausa.
- **iv.** Buɗe wani asusu na musamman daga masu hannu da shuni don tabbatar da ganin an taskace kundayen binciken da aka gudanar a nan ƙasa Nijeriya da ma na ƙasashen ƙetare da suka shafi harshen Hausa da al'adun Hausawa.
- **v.** Bayar da horo na musamman ga matasa a kan ilimin sarrafa na'ura mai ƙwaƙwalwa tare da laƙantar al'amuran da suka shafi Fasahar Sadarwa ta *ICT* don fuskantar ƙalubalen game da duniya 'globalization' a nan gaba.
- **vi.** Haɗa guiwa da kamfanonin sadarwa da ma sauran ƙungiyoyi na nan gida da ma na ƙasashen ƙetare wajen ganin sun zuba jari a fannin fasahar sadarwa ta *ICT* da nufin ciyar da ƙasashe masu tasowa gaba ta ilimi da wayewa da kuma samun sauƙi wajen tafiyar da rayuwarsu ta yau da kullum.
- **vii.** Shirya tarurruka don wayar da kan al'umma dangane da shirin game da duniya 'globalization' musamman ta fuskar fasahar sadarwa ta zamani Intanet wadda ita ce ruhi wajen aiwatarwa da kuma sarrafa na'ura mai ƙwaƙwalwa domin isar da sako cikin sauƙi ga al'umma.
- **viii.** Akwai buƙatar gwamnati ta samar da hasken lantarki da makamashi mai ɗorewa da yalwa don samar da wadataccen caji ga na'urori musamman kwamfuta da wayar hannu da sauransu domin aikawa da saƙonni.
- **ix.** A tashi tsaye wajen kafawa tare da tallafa wa kafafen yaɗa labarai na Hausa na zamani don a ƙara bunƙasa harshen Hausa da la'adun Hausawa.
- **x.** A yi kira ga kamfanonin sadarwa na wayar hannu kamar MTN da Glo da Airtel da sauransu wajen ganin sun haɗa guiwa da ƙwararru a harshen Hausa da Kwamfuta da ma Intanet don bunƙasa harshen a wannan fanni na sadarwa.

xi. Sai gwamanati ta tashi tsaye haiƙan wajen sauke nauyin da ya rataya a kanta na ilimantar da 'yan ƙasa, musamman bayar na ilimin zamani da zai yi daidai da kare muradun ƙarni MDGs ta yadda harshen Hausa zai shiga cikin domin a dama da shi don ganin kwalliya ta biya kuɗin sabulu.

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Adabi (Litareture)

Salon Zagi a Adabin Hausa: Tsokaci Daga Wasu Waƙoƙin (Dr) Alh. Mamman Shata Katsina

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Abstract

Abuse means uttering of insults despised words that make someone look foolish. But sometime it is used for praising, especially to those that become outstanding in their performance. Literature is the way of portraying the life of people in a society, through their language and cultures. Therefore, no any society is devoid such words of insult in their literature, ranging from Swahili, Hausa, Nupe, Yoruba, Igbo, Kanuri, Bole, Kare-kare, Igala, Fulfulde, Jukun, Kurama, Angas, and Idoma e.t.c. But although, culture and religion, especially Islam has impacted on restricting for expressing such abuse words in public. However, sometimes you find some African secular oral poets expressing such insulting words in their songs. The paper attempts to examine abuse in Hausa Literature, especially in Mamman Shata's songs. The paper gives the meaning of abuse, types of abuse and its forms, with example from the songs of the famous oral poet (Dr) Mamman Shata Katsina, which he used insulting words in conveying his messages to the audience. The research generated songs from various documentation sources; Out of the generated data, two songs were carefully and technically selected which were academically analysed using Queer and Hedonism approach to literary materials. Finally, the paper found out the reasons of the poet for expressing these abuse words in these songs, such as for entertainment or revenge on the person that harmed him.

Key words: *Style, abuse, literature.*

Tsakure

Zagi na nufin furta wasu kalamai na cin mutunci da tozarci da muzanci da ɓatanci da cin fuska ga wani. Sai dai wani lokaci zagi na zama wata ta yabo da jinjina, musamman ga waɗanda suka yi wata bajinta. Adabi kuwa wata hanya ce ta bayyana rayuwar al'umma, ta fuskar harshensu da al'adunsu. Saboda haka, babu wata al'umma a duk Afirka wadda ba ta da zagi a cikin adabinta, tun daga kan Swahili da Hausawa da Nufawa da Yarbawa da Ibo da Barebari da Bolawa da Kare-kare da Igala da Azbinawa da Fulfilde da Jukunawa da Kurama da sauransu. Sai dai al'ada da addini, musamman Musulunci sun yi matuƙar tasiri a kan taƙaita furta irin waɗannan kalamai na zagi a gaban jama'a. Amma duk da haka wani lokaci akan sami wasu daga cikin mawaƙan baka baduniyai suna furta irin waɗannan kalamai na zagi a cikin waƙoƙinsu, Saboda haka wannan maƙala ta yi ƙoƙarin nazartar salon zagi a adabin Hausa, musamman daga cikin waƙoƙin (Dr) Mannan Shata Katsaina. Maƙalar ta kawo ma'anar zagi da ire-irensa da sigoginsa a Hausa, tare da kawo misalai daga cikin waƙoƙin da wannan shahararren mawaƙin baka na ƙasar Hausa. Haka kuma maƙalar ta gudana ne a ƙarƙashin ra'in Bauɗaɗɗun Lamurra da ra'in Jin daɗi da Holewa. Inda aka fito da misalai daga cikin waƙoƙin (Dr) Mannan Shata Katsaina guda biyu da aka zaɓa. A ƙarshe maƙalar ta gano dalilan mawaƙin na yin zagi a cikin waɗannan waƙoƙi nasa, waɗanda suka haɗa da nishaɗi da mayar da martani da ɗaukar fansa ga wanda ya taɓa shi.

Muhimman kalmomi: Salo, Zagi, Adabi.

1.0 Gabatarwa

Salo sinadari ne da ke sanya waƙa ta ba da ɗanɗanon da ake so. Tabbas ba wani ke sanya waƙa ta yi armashi, kuma ta sanya mawaƙi ya yi fice, sannan ya shahara a cikin al'umma ba, illa iya sarrafa salonsa. Shi ya sa salon zagi ya zama wani salo ne na daban da mawaƙa ke amfani da su a adabin Hausa, musamman a waƙar baka. Duk da cewa ba kowane mawaƙi ke amfani da shi a cikin waƙarsa ba. Haka kuma ba kowane masani ko manazarci ke nazarinsa ba, domin tasirin al'ada da kuma addini. Sai dai sun manta da cewa adabi ne kuma babu abin da ake bari a fannin nazari, shi ya sa wannan maƙala ta ƙudiri aniyar nazartar zagi a adabin Hausa, musamman a waƙar baka kuma daga cikin wasu waƙoƙin (Dr) Mamman Shata Katsina, domin fito da salon zagi da ke cikin waƙoƙin nasa. Wannan maƙala ta bayyana manufar zagi da ire-iren zagi da

sigogin zagi. Haka kuma an fito da wasu nau'o'in adabi waɗanda suka shafi zagi cikin waƙoƙin fasihi (Dr) Mamman Shata waɗanda suka haɗa da zambo da habaici. Sannan an bayyana matsayin al'ada da tasirinta da kuma matsayin addinin Musulunci da tasirinsa a kan waɗannan kalamai na zagi. Maƙalar ta nazarci waƙoƙin (Dr) Mamman Shata guda biyu waɗanda suka haɗa da; "Gagarabadau" da "Hassan Na Usaini Mai Tsintsaye". Maƙalar ta zaɓi waɗannan waƙoƙi ne, domin suna ƙunshe da kalamai na zagi a cikinsu. A ƙarshe an bayyana dalilan da suka sanya mawaƙin amfani da irin waɗannan kalamai na zagi a cikin wasu waƙoƙin nasa, waɗanda suka haɗa da mayar da martani da ɗaukar fansa da kuma huce takaici a kan wanda ya taɓa shi.

2.0 Ma'anar Zagi

Zagi wani nau'i ne na sakin baki. Masana sun nuna cewa zagi a karin harshen Sakkwatanci sukan ce "ɓaci" ko "tsina". Wani shahararren mawaƙin ƙasar Hausa Ibrahim Narambaɗa ya tabbatar da wannan ƙauli da cewa "Baƙar magana ba ɓaci ta ba, amma ta ɗara ɓaci zafi" (Bunza, 2006:261). A *Kamusun Hausa* (2006:487) an bayyana ma'anar kalmar zagi da cewa "Faɗa wa mutum baƙar magana ko ɓacin iyayensa". Shi kuma Skinner (1965:23) ya bayyana ma'anar zagi da cewa "jafa'in cin mutunci, yin bi-ta-da- ƙulli". Sai dai Bargery (1993:532) ya ce zagi na nufin "ƙara hura wutan bi-ta-da-ƙulli". Amma shi kuma Mafulul (2008:5) sai ya ce zagi na nufin "yi da mutum wanda ba a kaikaice ba, ta yin amfani da kalmomi masu nauyi ko cin fuska ko yin ɓatanci ga wani ko bayyana tsaraicin uwa ko uba domin muzanta shi". Shi kuwa Sarkin Sudan (2016:3) ya bayyana cewa ashar na nufin muguwar magana ko zagi wadda ta saɓa wa tarbiyar al'umma. Duk wata kalma da za a buɗe baki a furta da niyyar zagi, to ana kiran ta da ashar. Saboda haka, zagi shi ne furta kalamai na cin mutunci da cin fuska da tozarci da kuma ɓatanci ga wani.

2.1 Ire-iren Zagi

Yalwa (1992:76) da Lawal (2019) ya nuna cewa, akwai zagi nau'i biyu a harshen Hausa, kamar haka:

i. Mugun zagi.
ii. Zagi na yabo ko barkwanci.

2.1.1 Mugun Zagi

Sakin Sudan (2016:3) da Lawal (2019:123) ya bayyana cewa, Mugun zagi ya haɗa da kalamai na ashariya da cin mutunci da cin fuska da tozarci da muzanci da tsinuwa da sauransu, kuma akan yi shi ne domin cin mutunci ko tsokana ko kuma mayar da martani da ɗaukar fansa da huce takaici, sai dai wani lokaci manya ko iyaye ko malamai suna amfani da irin wannan zagi wajen kwaɓa wa yara ko ɗalibai a kan abin da suka aikata ba daidai ba. A wani lokaci kuma matasa sannin juna suna amafani da shi domin raha a tsakaninsu. Sakin Sudan (2016:4) ya nuna cewa ashariya na nufin mugayen zagi, musamman waɗanda suke ƙunshe da batsa a cikinsu, kuma irin waɗannan

zagi an fi samun su a bakin mutanen banza. Shi ya sa ake cewa mutanen da suka fi kowane jinsi yin ashariya su ne karuwai da 'yan daudu, saboda su ba mutane ne masu kamun kai ba. Sai dai shi ma Shata ya yi amfani da wannan kalma ta ashariya, wato mugun zagi mai ƙunshe da kalmar batsa a cikin waƙarsa ta "Gagarabadau" wadda ya yi wa Basaraken nan Sarkin Musawa don mayar masa da martani da huce takaici a kan rikicin da ya shiga tsakaninsu na game da shanu da ɗawisu da kuma kuɗin gyaran otal. Shata ya ci wa wannan mai sarauta mutunci, inda ya haɗa masa da mugun zagi a cikin waƙarsa ta "Gagarabadau", misali inda yake cewa:

Jagora: Ni kuwa sai na ƙi leƙowa,

: Ɗan ƙundun durun uwa,

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

A wannan ɗan waƙa mawaƙin ya yi ashariya, sannan ya furta kalmar batsa (durun uwa). Wato ya yi mugun zagi mai ƙunshe da kalmar batsa, inda ya ambaci tsaraicin uwar tsohon da cewa "ɗan ƙundun durun uwa". Wannan zagi ne na cin mutunci, wanda babu kunya a tattare da shi kuma zagi ne da yake zubar wa mutum da mutunci a cikin al'umma, shi ya sa al'adar Bahaushe ta yi tir da irin waɗannan kalamai na zagi. Sai dai mawaƙin ya yi wannan zagi ne a matsayin zambo da nufin ɗaukar fansa da huce takaici a kan abin da ya haɗa su da mai sarautar nan sarkin Musawa, na batun shanu da ɗawisu da kuma kuɗin otal da ya cinye masa.

2.1.2 Zagi na Yabo ko Barkwanci

Lawal (2019:136) ya bayyana zagi na yabo ko barkwanci da cewa, wannan zagi ne mai kyau ko karɓaɓɓe wanda ake amfani da shi wajen yabo ko jinjina wa wani wanda ya aikata wani abin bajinta. Misali: Shege, matsiyaci ko matsiyaciya, arne, maye, ɗan ko 'yar bala'i ko iska da sauransu. Irin wannan zagi an fi samunsa a tsakanin mutune tsararrakin juna waɗanda suke sarrafa shi domin yin ba'a a tsakaninsu. Haka kuma irin wannan zagi ne ake amfani da shi wajen yin wasan barkwanci tsakanin 'yan uwa ko ƙabilu domin ƙara danƙon zumunta. Misali Shata ya yi amfani da irin waɗannan kalamai na zagi a cikin wata waƙoƙinsa ta dandali, kuma ana gani ita ce waƙar da ya fara yi a rayuwarsa "Asawwara", misali inda Shata yake cewa:

Shata: Za ki zo ne ko ba za ki zo ba?

: Za ni zo sai na shafa hoda,

: Da ke da hodar kutumar ubanku,

'Y/Amshi: Ahayye alewa.

A nan Shata yana yi budurwarsa barkwanci a dandali, ta hanyar amfani da kalamai na zagi a cikin waƙa, inda ya nuna ya kira budurwa ta zo su yi zance, ita kuma ta ce ba za ta zo ba sai ta shafa hoda, wato sai ta yi kwalliya ke nan, sai shi kuma sai ya mayar mata da martani cikin raha ta hanyar ƙunduma mata ashariya inda yake cewa "Da ke da hodar kutumar ubanku". A nan Shata ya yi zagin ne cikin barkwanci domin a yi raha da nishaɗi a dandali.

2.2 Sigogin Zagi

Funtua (1988:123) da Ibrahim (1999:56) da Lawal (2019:136) ya nuna cewa sigogin zagi sun shafi yadda ake furka kalamai na zagi, wato kalamai ne waɗanda da zarar an faɗe su an yi zagi ke nan. Sigogin zagi suna da yawa a harshen Hausa, daga cikinsu akwai:

1. Ambaton dangi na jini, musamman iyayen mutum. Misali: (Ka ci) uwaka. (Ka ci) ubanka. Kakarka. Matar ubanka. Maciyin uwaka da daddare. Cin durin uwaka.

2. Ambaton ɗabi'ar jima'i ga iyayen mutum. Misali: Ubanka ya ci uwa shi. Ubanka ya ci uwaka.

3. Mai zagin ya nemi 'yanci uwar mutum. Misali: Na ci uwaka.

4. Ambaton tsaraicin iyayen mutum. Misali: Burar ubanka. Kutumar ubanka. Sandar ubanka. Gandar ubanka. Durin uwaka. Tselan uwaka. Gaton uwaka. Kusun uwaka. Ɗan uba. Ɗan uwa.

5. Ambaton mutum da mugun hali. Misali: Ɗan iska. Ɗan banza. Ɗan wofi. Shege. Banza. Shawaraki. Tsinanne. Allah ya tsine ma. Jar ƙaniyarka.

6. Ambaton mutum da mummunar siffa. Misali: maƙaryaci. Munafuki. Ƙazami. Kucaki. Guntu. Matsiyaci. Mara mutunci. Mara kunya. Maƙetaci. Jarababbe. Mutumin banza. Shaƙiyyi. Wulaƙantacce. Lalatacce. Maye. Ja'iri. Taƙadari. Butulu. Mugu. Annamimi. Ma ci amana. Bakantacce. Azzalumi. Ɓarawo. Makiri. Mayaudari. Algungumi. Mashayi. Sheɗan. Ɗan sane. Magulmaci.

7. Ambaton mutum da lalaci. Misali: Raggo. Sullutu. Lusari. Malalaci.

8. Ambaton mutum da kalmar gaulanci. Misali: Wawa. Sakarai. Dolo. Gaula. Shashasha. SusuSu.

9. Siffanta mutum da rashin hankali. Misali: mahaukaci. Taɓaɓɓe. Wagili.

10. Ambaton mutum da sunan dabba ko halin dabba. Misali: Jaki. Kare. Biri. Zabo. Bunsuru. Akuya. Dabba. Kadangare. Tunkiya.

11. Ambaton mutum da mara addini. Misali: Arne. Kafiri. Kaɗo.

12. Ambaton wasu masu martaba da suke da dangantaka da mutum. Misali: Mai gidanku. Mai garinku. Matan gidanku. Maƙwabtanku.

13. Ambaton mutum da siffar naƙasa. Misali: Mummuna. Kuturu. Katon banza. Makaho.

Baya ga sigogin zagi da ake samu a Hausa, kuma akan su a wasu harsunan Afirka, misali:

3.0 Salon Zagi a waƙoƙin Shata

Shahararren mawaƙin bakan nan na ƙasar Haua, wato, (Dr) Mamman Shata Katsina ya sarrafa waɗansu daga cikin waɗannan sigogin zagi a cikin wasu waƙoƙinsa. Shata ya yi amfani da waɗannan kalamai na zagi ne domin ya nuna ƙwarewa wajen iya sarrafa wannan salo nasa, kuma mayar da martani da ɗaukar fansa da huce takaici ga wanda suka taɓa shi, suna daga cikin dalilansa na furta irin waɗannan kalamai na zagi a cikin wasu waƙoƙinsa. Wannan maƙala ta yi ƙoƙarin nazartar waɗannan salo na zagi ne ta hanyar fito da misalai daga cikin waƙarsa ta "Gagarabadau" da waƙar "Hassan Na Usaini Mai Tsintsaye" waɗanda ya yi su ne, domin bayyana wata manufa tasa. Wasu na ganin cewa, (Dr) Mamman Shata ya yi amfani da wannan salo na zagi ne domin nuna ɓatanci, domin huce takaici a kan wani rikici da ya shiga tsakaninsa da wani tsoho basarake, wanda ake ganin cewa Sarkin Musawa ne na wancan lokaci, a waƙarsa ta "Gagarabadau" inda ya kira shi da tsuntsun nan talo-talo. Ga abin da mawaƙin yake cewa:

Jagora: <u>Kafirin baƙin talo-talo,</u>

: Ya kake kana yin sunnarka?

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

Jagora: <u>Azzalumin</u> yana buɗe fika-fikanshi,

: Sai ka ji <u>tusa dam</u>!

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

A nan mawaƙin ya siffanta tsohon da kafiri, wato mutumin banza kuma ya kira shi da baƙin talo-talo, wato tsuntsu nan mai munin gaske, musamman ma idan ya kumbura, sannan ya ce baƙi, ka ga munin ya ƙaru ke nan, shi dai talo-talo ba shi da wata ɗabi'a sai buga tusa, idan ya kumbura sai dai ka riƙa jin tusar kamar yadda mawaƙin ya faɗa dam! A nan mawaƙin ya yi amfani da amsa-kama (dam!) domin nuna yanayin tusar kuma a al'adar Bahaushe yin tusa a cikin jama'a tana zubar da mutunci, musamman ga Basarake irin wannan. Sannan ya ce masa azzalumi wadda ita ma kalma ce ta zagi. Wato mai yin mugunta ke nan. A nan Shata yana yin zambo ne ga Sarkin Musawa na wancan lokaci, domin mayar masa da martani a kan muguntar da ya yi masa na

kashe masa shanu da cinye masa ɗawisu da kuɗin gyaran otal, a wancan lokaci. Mawaƙin ya ƙara siffanta wannan tsohon basarake da wata mummunan kalma, inda yake cewa:

Jagora: Assalamu alaikum,

: Kanin Idi ba shi gidan ne?

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

Jagora: Ina jin shegenka,

: Nai bakam na kyale shi,

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

A nan Shata ya kira wannan tsoho da kalmar "shege", ma'ana ɗan iskan tsoho, ta wata fuska kuma kalmar tana nufin ɗan zina, wanda ba shi da sahihin uba, wato wanda aka haife shi ba tare da yin sahihin aure ba. Amfani da wannan kalma a kan wani mutum, ɓatanci ne matuƙa. A al'adar Bahaushe duk wanda aka ce da shi shege, to ba shi da sauran sukuni a cikin al'umma, domin shege ba a ba shi duk wani shugabanci a cikin al'ummar Hausawa, saboda munin matsayinsa. Don haka ne Bahaushe ke gudun wannan kalma. Shata ya kira wannan sarki da wannan siffa ne domin mayar masa da martani da ɗaukar fansa da kuma huce takaici. Shata ya ci gaba da cin mutuncin wannan basarake a cikin waƙarsa ta "Gagarabadau" ta hanyar siffanta shi da munanan kalamai, kamar inda yake cewa:

Jagora: Mazambaci macuci mamuguci,

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

A nan Shata ya kira wannan basarake da munanan siffofi, inda ya kira wannan tsoho da "mazambaci", wato mai yin ha'inci a lokacin da aka amince masa. Haka kuma ya siffanta shi da 'macuci' wato mugu mai cutar da jama'a da wani mugun abu ko hali, don haka ba abokin zama ba ne. Har ila yau fasihin ya siffanta wannan basarake abokin faɗansa da kalmar 'mamugunci' wato dai mai yi wa jama'a mugunta, kamar yadda ya kashe masa shanu da ɗawusu, sannan kuma ya cinye masa kuɗin da aka ba shi ya kawo masa na gyaran otal. Don haka waɗannan kalamai ne na ɓatanci da cin fuska ga wannan Basarake. A wata ɗiyar waƙar ta "Gagarabadau", Shata ya kira basaraken da Abi Lahabin kai-tsaye, inda yake cewa:

Jagora: Tsaya Abi Lahabi abin da ka yi ne aka mai da ma,

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

A nan mawaƙin ya ƙara tabbatar wa tsohon nan da kalmar kafirci, wato ya nuna cewa lallai shi mutumin banza ne na ƙarshe, inda ya kira shi da sunan Abi Lahabin, wato wani babban kafiri da Allah ya la'ane shi a cikin Alƙur'ani Mai Girma, a cikin *Suratul Lahab*. Abi Lahabin yana daga cikin manya-manyan kafiran Makka waɗanda suka matsa wa Manzon Allah (S.A.W) da sahabbansa da cutarwa ta hanyar amfani da munanan kalamai, shi ne Allah ya saukar da sura sukutun guda domin mayar masa da martani a kan munanan kalamai da yake jifan Manzon Allah da su. Saboda haka fasihin ya siffanta shi da wannan babban kafiri, da cewa kamar yadda Allah ya mayar wa Abi Lahabi da martani a cikin Alƙur'ani Mai Girma a kan abin ya yi wa Manzon Allah, haka shi ma wannan Basarake.

Shata bai bar tsohon nan haka ba, sai da ya kira shi da sunan wanda ya fi kowa kafirci a duniyar nan, wato Fir'auna, a wannan waƙa ta "Gagarabadau", inda yake cewa:

Jagora: Iman shuru bana na sha karo da <u>Fir'aunan</u> ƙarshe,

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

Jagora: <u>Fir'auna</u> na ƙarshe,

: <u>Dattijon wofi</u>,

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

A nan Shata ya kai matuƙa wajen tozarta wannan tsoho, ta hanyar kiransa da Fir'auna kai-tsaye, wanda saboda tsabar kafirci irin na Fir'auna, har sai da ya yi iƙirarin shi Allah ne. Duk wanda aka kira shi da wannan suna, babu sauran mutunci a tare da shi. Mawaƙin bai bar shi haka ba sai da ya ƙara masa da wani zagin da cewa "dattijon wofi", wato tsohon banza mara amfani. Wannan ma zagi ne na cin mutunci ga mutum. Saboda duk wanda aka kira shi da dattijon wofi, to a na nuna cewa ba mutumin kirki ba ne. Mawaƙin bai tsaya nan ba, har sai da ya siffanta basaraken nan da mahaukaci, cikin wannan waƙa ta "Gagarabadau", inda yake cewa:

Jagora: Kai ku yo maza 'ya'yan <u>mahaukaci</u> za su kashe ni,

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

Jagora: Ku taimaka min 'ya'yan <u>mahaukaci</u> za su kashe ni,

'Y/Amshi: Gagarabadau namiji tsayayyen ɗan kasuwa.

A nan mawaƙin ya nuna cewa wannan tsoho basarake mahaukaci ne, wato ba shi da hankali, kuma duk wanda aka siffanta shi da hauka, ana nufin bai san abin da yake yi ba. Don haka Shata ya nemi a kawo masa ɗauki, domin ka da 'ya'yan wannan tsoho mahaukaci su kashe shi. A nan

Shata na nufin cewa tun da ubansu mahaukaci ne, shi ya sa ya turo su don su kashe shi. A al'adar Bahaaushe siffanta mutum da mahaukaci, cin mutunci ne da nuna bai da amfani a cikin al'umma.

Haka kuma a waƙar "Hassan Na Usaini Mai Tsintsaye" wadda take da alaƙa da wannan waƙa ta "Gagarabadau", domin an ce duk a kan mutum guda yake magana, wasu suna ganin cewa ita wannan waƙa Shata ya fara yi kafin da bisani ya yi ta 'Gagarabadau'. A nan Shata ya kira wannan basarake da alade. Ga abin da yake cewa:

Jagora: Shi fa dai <u>bai da haramiya</u>,

: Shi <u>alade ne</u>,

'Y/Amshi: Hassan na Usaini mai tsintsaye

Wannan ma wani salo ne na zagi, inda Shata ya kira wannan tsoho da wata ƙazamiyar dabba, wato alade kai tsaye, wadda ita komai ci take yi, komai ƙazantar abin, kuma dabba ce mai kwana a cikin kwata saboda ƙazantarta. Shata yana nuna cewa wannan tsoho ba shi da iyaka kowace mace bi yake yi, don haka, ya muzanta shi a idon jama'a. Shata ya ci gaba da amfani da irin waɗannan kalamai na zagi a wannan waƙa, inda yake cewa:

Jagora: <u>Jarababben mutum mara wayau</u>,

'Y/Amshi: Hassan na Usaini mai tsintsaye.

A nan Shata ya kira wannan tsoho da "jarababbe", abin nufin shi ne tsohon ya cika jarabar neman mata ko kwartanci. Haka kuma wannan kalma ta "jarababbe" za ta iya ɗaukar siffar mutum mafaɗaci a cikin al'umma, wanda abu kaɗan zai sa shi ya yi ta bambami ba ƙaƙƙautawa. Kiran mutum da wannan kalma ba ƙaramin cin mutunci ba ne. Shata ya ƙara da cewa:

Jagora: Kun ga <u>maƙaryaci</u> shi ɗaya magana biyu,

'Y/Amshi: Hassan na Usaini mai tsintsaye.

A nan Shata ya kira wannan tsohon basarake da "maƙaryaci", ma'ana mai faɗin abin da bai faru ba, kuma mai magana biyu, mara gasikiya ke nan. Duk wanda aka kira da maƙaryaci a al'adar Bahaushe an ci masa mutunci. Domin ya zama mutumin banza, dattijon wofi. Don haka ne Bahaushe bai yarda da yin ƙarya ba, shi ya sa yin gaskiya da tsayawa a kanta yakan sa a siffanta mutum da dattijo, wato ma'anar dattijo a Hausa shi ne mutumin kirki, wanda idan ya faɗi magana ta zauna babu kankare. Saboda haka duk wanda aka siffanta shi da maƙaryaci, to ba dattijo ba ne, haka kuma ba a amince masa a cikin al'umma, ballantana a ce mai sarauta, wanda alhakin jagorancin jama'a ke wuyansa. Shata bai bar wannan basarake haka ba, ya ci gaba da bayyana munanan siffa a kansa a cikin wannan waƙar tasa ta "Hassan Na Usaini Mai Tsintsaye",

inda ya ci gaba da ci masa mutunci da siffanta shi da munanan kalamai, kamar inda ya ci gaba da cewa:

Jagora: Don Allah ji faɗin baki,

'Y/Amshi: Hassan na Usaini mai tsintsaye.

Jagora: Ciki kuma ga haƙoran jakai,

A wannan waƙa Shata ya siffanta halittarsa da cewa yana da faɗin baki, bai tsaya a nan ba, sai da ya ƙara da cewa da haƙoran jakai a cikin bakin, wato yana da haƙaran jakai. Waɗannan kalamai cin mutunci ne ga mutum a siffanta shi da wata dabba mai munin halitta. Shata ya yi haka ne domin ɗaukar fansa a kan sarkin Musawa abokin rikicinsa.

4.0 Kammalawa

Wannan maƙala ta nuna cewa iya amfani da wani salo shi ke ƙawata waƙa kuma ya sanya ta yi armashi. Haka kuma ta nuna cewa salon zagi wani nau'i ne na sakin baki, haka kuma zagi hanya ce ta cin mutunci da cin fuska da tozarci da kuma ɓatanci ga wani. Sai dai ana amfani da ita wajen tsawatarwa da mayar da martini da ɗaukar fansa da kuma huce takaici. Wannan maƙala ta yi ƙoƙarin bayyana irin salon zagi da ke ƙunshe a cikin waƙoƙin wannan shahararren mawaƙin baka Shata, inda maƙalar ta bayyana manufar zagi da ire-iren zagi da sigogin zagi. Sannan an fito da kalamai na zagi daga cikin waƙoƙin wannnan fasihi (Dr) Mamman Shata Katsina. Haka kuma an bayyyana waɗannan salon zagin ne ta hanyar fito da yadda wannan fasihi ya sarrafa kalamai na zagi a cikin wasu waƙoƙinsa guda biyu, wato "Gagarabadau" da "Hassan Na Usaini Mai Tsintsaye". Sannan an nazarci wannan salo na zagi ne ta hanyar kawo misalan ɗiyoyin waƙoƙin da bayyana manufarsu da kuma bayyana matsayin al'ada a aknsu. Maƙalar ta yi amfani da ra'in Bauɗaɗɗun Lamurra da ra'in Jin daɗi da Holewa (Queer and Hedonism Thoeries). A ƙarshe an gano tare da bayyana dalilan da suka haifar da waɗannan kalamai na zagi a cikin wasu waƙoƙin (Dr) Mamman Shata Katsina, waɗanda suka haɗa da mayar da martani da ɗaukar fansa da huce takaici, musamman a kan wannan Basarake Sarkin Musawa wanda rikicin shanu da ɗawisu da kuma kuɗin gyaran otal ya haɗa su, wanda shi Shata yake iƙirarin cewa wannan tsoho basarake ya cinye masa, shi ya sa ya yi masa waɗannan waƙoƙi, domin huce takaici.

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Salo a Addu'a: Nazarin Waƙar Gwagwarmaya da Shaiɗan Ta Malam Yusuf Kantu Isa

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Tsakure

Wannan takarda tana magana ne a kan wata waƙa da Yusuf Kantu Isa ya rubuta mai suna Waƙar Gwagwarmaya da Shaiɗan. An nuna yadda mawakin ya tsara addu'ar da ya gabatar zuwa ga mahaliccinsa a cikin wani irin salo mai burgewa. Ya fara da nuna dangantakar da ta ƙullu tsakaninsa da shaiɗan har suka zama tamkar abokan tagwaitaka wato Hassan da Hussaini, da kuma yadda gabatar da addu'ar neman tsari daga wannan la'ananne. Ya gabatar da addu'o'i ne ta hanyar yi wa Allah kirari da cewa ya fa san shi mai karɓar addu'a ne tun da kuwa kafin shi annabawa da manyan bayin Allah sun yi addu'a kuma Allah ya karɓa.

Keɓaɓɓun Kalmomi: *Salo da addu'a da Waƙa da Gwagwarmaya da Shaiɗan.*

1.0 Gabatarwa

Kowace waƙa tana da irin salonta. A dalilin haka ne ma wasu ke wa salo kirari da asirin waƙa. Wata waƙa takan kasance mai sassauƙar salo, wata kuma salonta mai tsauri ne. Salo dai shi ne ke sanya waƙa ta kasance mai daɗi da jan hankali, kuma salo ne ke sanya waƙa ta kasance maras daɗin ji, ka ji ta tamkar miya babu gishiri. A taƙaice ana iya cewa babu wata waƙa wacce ba ta da salo.

1.1 Ma'anar Salo

Kalmar salo ba baƙuwa ba ce ga rayuwar kowane Bahaushe, don tun a lokacin ƙuruciya mukan ji idan mahaifiyar yaro ta lura yaron na son yi mata dabara ta hanyar gabatar mata da wata buƙata a kaikaice, takan ce kai raba ni da salo. Abin da take nufi shi ne kada ya yi mata wayo ko dabara. Ashe ke nan tun tale-tale ma'anar salo shi ne wayo ko dabara. Masana sun ba da gudummawa wajen bayyana ma'anar salo.

Yahya, A B. ya (2001) ya bayyana ma'anar *Salo* da: "Dabara ko hanya ko wayo" ko kuma: "Salo kwalliyar magana ce mai tasiri kan mai jin ta" ya ci gaba da cewa a dunƙule "Salo dabara ce ko hanya mai yin kwalliya ga abu domin abin ya kwarzanta ko ya bayyana".

Gusau (1993) cewa ya yi "salo wata hanya ce da ake bi a nuna gwaninta a cikin furuci ko rubutu, kuma yana nuna yadda mutum ya shirya wani abu ta bin yanayin harshensa da zaɓar abubuwan da suka dace da abin da yake son bayyanawa".

Leech (2003:32), ya ayyana ma'anar salo da cewa, "Salon Adabi wata hanya ce da marubucin adabi ke amfani da ita wajen isar da saƙonsa ga masu saurare ko `yan kallonsa"

Ɗangambo (2007:37), ya ba da ma'anar salo da cewa "Bisa jimla, muna iya cewa salo shi ne hanyoyi ko dabarun isar da saƙo."

Shi kuwa Gusau (2003) cewa ya yi salo hanya ce da makaɗi ke kyautata zaren tunaninsa, ya sarrafa shi cikin azanci don ya cim ma burinsa na isar da saƙo a waƙa.
Duka waɗannan bayanai da ma'anoni da masana suka bayar kusan manufa ɗaya suka fuskanta, kalmomin da suka yi amfani da su ne kawai ya bambanta. Duka sun yi ittiƙafi a kan cewa salo hanya ce ko dabarar isar da saƙo ga masu sauraro ko karatu ko kuma kallo.

2.0 Addu'a

Addu'a kalmar Larabci ce, tana nufin roƙon Allah wata buƙata (CNHN, 2006. Shf. 2). Addu'a kalma ce ta Larabci wadda aka samo daga 'du'autu fulan' wato na kira wane, wato ina neman shi da ya fuskanto ni. A cikin addinin Musulunci kuwa, sai ma'anar ta faɗaɗa zuwa wani nau'i na yin ibada ta hanyar fuskantar Ubangiji Allah (S.W.T.) da kiransa da ganawa da shi da ƙasƙantar da kai da nuna kasawar bawa zuwa ga mahaliccinsa Allah, domin kwaɗayin samun taimakonsa na alherin duniya da lahira (Ainu, 2007:52).
Addu'a na nufin ibada ko kuma bauta a ɓangare guda, a wani ɓangaren kuma tana nufin kira ga Allah (SWT) domin biyan wata buƙata da ake neman samu ko kuma kore wata fitina ko bala'in da ake tsoro. Sai dai malamai sun yi amince cewa duka waɗannan ma'anoni biyu suna shigar juna, duk lokacin da mutum ya yi addu'a ta ibada tana tare da roƙo, haka kuma lokacin da mutum ya yi addu'a ta roƙo tana tare da ta ibada.

3.0 Waƙar Gwagwarmaya da Shaiɗan

Wannan waƙa malam Yusuf Kantu Isa ya rubuta domin yin addu'a ga Allah da ya kawo masa gudummuwa da ɗauki a gwagwarmayar da ke tsakaninsa da shaiɗan. Sai dai a ƙoƙarinsa na yin addu'a sai ya gabatar a cikin salo. Wannan salo kuwa shi ne salon ba da labari. Ya fara ne da gabatar da matsalolin da yake neman agaji daga Allah don shawo kansu.

3.1 Matsaloli

Ana yin addu'a a duk lokacin da mutum ya fuskanci wata matsala ko lalura ko kuma yake buƙatar wani abu daga ko'ina. A wannan waƙa, marubucin ya fara ne da gabatar da matsalar da yake fuskanta:

Ya Ilahi na yi **muni**,
Ya Ta'ala **tsarkake** ni.

A nan muni ba yana nufin na sifa ba ce, muni ne ne na zuciya, na imani, na rashin aikata kyawawan ayyuka. Sai ya roƙi Allah da ya tsarkake shi daga aikata miyagun ayyuka. Daga nan sai ya fara bayyana matsala ta biyu kuma mafi muhimmanci, wato wanda shi ne jagora ga waɗannan miyagun ayyuka.

Na bi **shaiɗan** mun yi daji,
Ni da shi ba ma tsakani.

In na **shaiɗan** ka bar ni,
Sai ya ce mini kai raba ni.

Ya hana min nawa aiki,
Nashi aiki ɗai ya sa ni.

Bai bari na ko da minti,
Ɗai cikin kaka da rani.

Inda duk nike ga ni ga shi,
Ko a daji ko a birni.

Sai ka ce mun zan tagwaye,
Shi Hassan ni ko Hussaini.

A waɗannan baituka, mawaƙin ya bayyana irin dangantakarsa da shaiɗan. Sun kasance tamkar abokai na ƙut da ƙut yadda a ko ina suna tare ko a gida ko a dawa. Ba ya aikata komai sai irin ayyukan da shaiɗan ya yi masa umurni. Daga ƙarshe sai ya nuna dangantakarsu ta kai tamkar na 'yan ciki ɗaya, abokan tagwaitaka. Wannan dangantaka ce wacce babu wadda ta fi ta. Aƙilu Aliyu ma ya kawo irin wannan dangantakar a lokacin da yake maganar zumuncin da ke tsakanin hauka da jahilci a cikin waƙar Kadaura:

Kai hasalin magana tagwaye ne su,
'Ya'yan ciki ɗaya ne a daina rabawa.

Haka mawaƙin ya ci gaba da nuni a kan irin halin da abokinsa ya saka shi a ciki, kamar gidan kwano da dutse da ya saka shi a ciki, kuma ga shi babu hanyar fitowa balle jama'a su gan shi, su cece shi:

Yai gidan dutse da kwano,
Sa'ilin nan ya saka ni.

Ga shi ba hanyar fitowa,
Har bale jama'a su gan ni.

Na yi dai mugun aboki,
Wanda ke son hallaka ni.

Haka mawaƙi ya yi ta kawo bayani dangane da irin tarnaƙi da shaiɗan ya sanya masa da kuma yadda duk yadda ya so ya sauƙaƙa masa abin ya ci tura. Duk lokacin da ya ce yana neman ya sauke nauyin da ya ɗora masa sai ya ƙi amincewa. Daga ƙarshe sai ya ce wa shaiɗan:

In fashe ma ne da kuka?
Ƙila ko ka daƙile ni.

Sai na ce wayyo ni kaina,
Kaico kaina kaico dai ni.

Wannan ya isa ya hana shaiɗan ko ya dakatar da shi daga ƙaidinsa? Ina, sai ma ya ƙara samun ƙarin ƙarfi. Daga nan sai ya kawo wa shaiɗan shawara.

Ko ka tashi ka ba ni wajje,
Ko ko in yi kiran ma'ini.

3.2 Addu'a a Cikin Salo

Bayan mawaƙi ya gabatar da matsalolin da yake fuskanta tsakaninsa da shaiɗan, sai kuma ya dawo ga yin addu'a a cikin wani salon burgewa na neman tsari daga shaiɗa, yana cewa:

Ya Ilahi ya Ilahi,
Ga la'ini ya tsane ni.

Rabbi nisanta shi guna,
Kar ya koma zuwa gare ni.

Yadda kaf fissai cikin aljan,
Na don mugun tunani.

Rabbana fissai gare ni,
Kar ya koma ya ƙarrabe ni.

Daga wannan addu'a da ya gabatar, sai ya yi nuna cewa addu'a ba ta faɗuwa ƙasa banza. Domin kuwa bayin Allah da yawa sun kai kuka gaban Allah, kuma ya amsa addu'o'insu. Saboda haka ya san tasa ma amsasshiya ce.

Kai ka tsarkake Hasiya da-
Ta ce Ilahi tsarkake ni.

Kai ka bai wa Nuhu jirgi,
San da za ka ruwan Ɗufani.

Rabbi kai kat tsar da Musa,
Dagga Fir'aunuɗ ɗagani.

Kai fa ka haɗa Yakubi da-,
Ɗiyansa su duka jumlatani,

Rabbi kai kaɗ ɗauke Isa,
Kac cira shi zuwa samani.

Kai ka bai wa Rasulu sa'a,
Ran faɗan farko da sani.

Tun daga Hasiya zuwa Annabi Nuhu da Annabi Musa da Annabi Isa da Annabi Muhammad (sallallahu alaihi wa sallam) sun yi addu'o'i kuma Allah ya amsa. Sai ya roƙi Allah domin darajar waɗannan mutane, ya amshi nasa addu'ar

Don darajjar wanga jama'a,
Ya Ta'ala tsarkake ni.

3.3 Addu'ar Neman Tsari Daga Miyagu

Bayan neman tsari daga shaiɗan, sai akalar addu'ar ta juyo zuwa ga wasu mutane da mawaƙin ya kira su da magabta. Amma kafin ya kai ga haka sai da ya nuna babu fa inda zai kai kukansa in ba gaban Allah ba, ba shi da malami balle boka. Ya kwantar da kansa ta hanyar yi wa Allah kirari da cewa shi ne mai yi, shi ne mai azurtawa. Da wuya da daɗi duka nasa ne.

Arzuta ni da arzikinka,
Mai biya min kullu daini.

Ban da malam, ban da boka,
Rabbu kai ɗai ne ma'ini.

Tun da in ka so ka ba ni,
Nai yaƙini babu mahani.

In wuya kaka so ka ba ni,
Na sani bawanka ne ni.

Tunda ko da wuyar da daɗin,
Gunka duk suke jumlatani.

Rabbana na roƙi daɗin,
Gun wuyar Allah tsare ni.

Daga waɗannan baituka, sai ya kawo buƙatarsa. Yana roƙon Allah ya shiga tsakaninsa da magabta da ke neman tura shi cikin duhu, da neman cin mutuncinsa.

Ga ni ko a cikin magabta,
Masu son in faɗa huzni.

In ina tafiya, magabta,
Ni da su da sai da nuni.

Yanzu har sun fara zowa,
Har gabana za su hau ni.

Wai mutuncina suke so,
Za su ci shi su tallata ni.

Manufar magabtansa shi ne su fallasa shi, su tallata shi, kuma su ci mutuncinsa. A da ba sa iyawa, amma a yanzu har gabansa suke zuwa. Shi ya sa yake roƙon Allah ya tsare shi daga gare su. Ya ci gaba da cewa:

Rabbi in ka bar su sun zo,
Zan yi kuka in yi wai ni.

To idan kab ba ni iko,

Kansu dole su kewaye ni.
Tunda har in ka tsare ni,
Babu ɗai mai muzata ni.

Rabbu ka san kulla yaumin,
Rabbu mai roƙonka ne ni.

A waɗannan baituka da ke sama, malamin ya nuna dangataka da kusancinsa da Allah. Ya san cewa babu wanda zai iya tunkararsa muddin Allah yana tare da shi. Daga nan sai ya ci gaba da gabatar da addu'arsa:

Arzuta ni da arzikinka,
Mai biya mini kullu dai ni.

Haskaka min wanga ƙunci,
In ji daɗin taka tsani.

Rabbana sauran ragowar-
Nan ta ƙare tun da rani.

Wanga al'amari da nac ce,
Kai kaɗai kas san shi sai ni.

A waɗannan baitukan, malamin ya kammala addu'arsa ta hanyar roƙon Allah ya azurta shi da arziki irin nasa, ya kuma fitar da shi daga ƙuncin da yake ciki. Ya ƙare da nuna cewa Allah ne kaɗai ya san abubuwan da ya bayyana cikin wannan waƙa tasa.

4.0 Kammalawa

Addu'a aba ce da bawa ke yi zuwa ga mahaliccinsa, aba ce tsakanin wanda aka halitta da wanda ke halitta. A wannan waƙa Yusuf Kantu ya ɗauki wani salo ne wajen gabatar da addu'arsa ga Allah (swt). Ya fara da gabatar da dangantakar da shaiɗan ya ƙulla da shi da irin gwagwarmayar da suka yi. Ana iya kallon wannan a matsayin gabatarwa. Daga nan sai ya shiga addu'ar neman tsari daga shaiɗan wanda ya jingina da yadda annabawa da manyan salihai suka roƙi Allah ya kuma amsa masu, a dalilin haka yana roƙon shi ma a amsa nasa addu'ar. Daga nan kuma sai ya juya akalar addu'arsa zuwa ga magabta masu neman cin mutuncinsa inda ya roƙi Allah ya shiga tsakaninsu, ya ba shi nasara a kansu.

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Gudunmuwar Rubutattun Wasannin Kwaikwayo Na Hausa, Wajen Wayar da Kan Al'umma

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Abstract

This paper explores the contributions of Hausa written drama plays to the enlightenment of African civilization. It posits that understanding a culture through its literature provides valuable insights into its intentions and values. Using performance theory as a framework, this research analyzes three Hausa drama plays: Jatau Na Kyallu, Uwar Gulma, and Tabarmar Kunya. Performance theory's interdisciplinary approach examines social, cultural, and political aspects of performance, illuminating the plays' cultural significance. This paper demonstrates how Hausa drama enlightens audiences about African experiences, fostering critical thinking, empathy, and cultural awareness. The findings underscore the vital role of Hausa literature in promoting African civilization's richness and diversity.

Key words: *Contribution, Hausa, Written drama, enlightenment.*

Tsakure

Wannan muƙala ta ƙudiri aniyar fito da gudunmawar da rubutattun wasannin kwaikwayo na Hausa, suke bayarwa wajen wayar da kan al'ummar Afirka game da yadda rayuwa ta ke. Takardar ta gano cewa fahimtar adabi da al'adun mutane na bada haske wajen gane ɗabi'unsu. Muƙalar ta yi amfani da ra'in aiwatarwa, wanda ya ke kallon tsarin rayuwar al'umma da al'adunsu a aikace, domin fito da abubuwan da za su yi wa jama'a hannunka mai sanda. An yi amfani da wannan ra'i wajen ɗora wannan aiki, inda aka nazarci gudummuwar da wasannin kwaikwayo na Hausa suke bayarwa ga al'umma, inda aiki ya yi sharhi a kan wasannin Jatau Na Kyallu da Uwar Gulma da Tabarmar Kunya, domin wayar da kan al'umma. Muƙalar ta gano cewa wasannin kwaikwayo na Hausa, musamman waɗanda aka nazarta suna taka rawa wajen faɗakarwa da ilmantarwa da wayar da kan al'umma.

Keɓaɓɓun kalmomi: *Gudunmuwa da Hausa da Rubutattun Wasannin Kwaikwayo da Wayar da kai.*

1.1 Gabatarwa

Mawallafa da masana da dama sukan shirya kan su gabatar da wasannin kwaikwayo don faɗakar da jama'a ta fuskar wayar da kansu a kan fannonin rayuwa da dama, musamman a irin lokacin da jama'a suka tsinci kan su a ciki. Domin su wayar da kai a bisa wani abu daya taɓa faruwa ko ya ke faruwa ko wanda ake hasashen zai auku a gaba.

Domin haka, wannan takarda za ta kalli ma'anar da masana suka bayar game da wasan kwaikwayo da wasu daga cikin muhimmancin wasan kwaikwayo da yadda wasu rubutattun wasannin kwaikwayo suka wayar da kan al'umma ta fanni da yawa.

Waɗannan rubutattun wasanni su ne kamar Jatau na Kyallu, Uwar Gulma da Tabarmar Kunya.

1.2 Wasan Kwaikwayo

Wasan kwaikwayo yana ɗaya daga cikin nau'oin adabin zamani guda uku, sauran biyun su ne Waƙa da Zube.

Wasan kwaikwayo; wasa ne da ake gina shi kan kwaikwayon wani labari, ko wata matsala ta rayuwa da ake son nunawa ga jama'a ta hanyoyin ɓad-da-kama a zahiri ko ta magana tare da kwaikwayon wanda yake da irin waɗannan halaye (Kaura, A.U 1991).

Wannan shi ne wasan kwaikwayon da akan shirya a rubuce a kan takarda. Mai rubuta wasan kwaikwayo zai yi amfani da duk abubuwan da ke gani wasan kawikwayo ya tsara su a rubuce ya nuna wa `yan kallo (masu karatu). Su karanta wasan, wannan ba sai an aikata shi ba, kai tsaye mai rubutun wasan zai yi tunani a cikin kansa, ya shirya wani wasa, ya tsara shi kawai a cikin rubutu a littafi don a karanta. (I.Y.Yahaya1992, shafi na 42).

2.1 Jatau Na Kyallu

Malam Shu'aibu Maƙarfi shi ne mawallafin littafin Jatau Na Kyallu, inda ya faɗakar tare da wayar da kan jama'a a kan irin illolin da ke tattare da karuwanci da auren Karuwa a cikin wasan.

Kamar dai yadda mawallafin ya bayyana a gabatarwarsa, inda ya ba da tabbacin cewa faɗakarwa ce kawai yake yi, inda yace:

"….Malam Jatau wani mashahurin mutum ne na zamaninsa.

Gashi Malam, ga shi mai dukiya, kuma baduniye ne….cikin wannan hali ne, shaiɗan ya sarƙa su da Madam Jiniya (Kyallu), lokacin nan tana cikin yayinta. Duniya ta cira ta, 'yan birni na barin

kuɗi a kanta…. ya kori matarsa ɗaya ya auro kyallu. Idan kuka bi wasannan cikin hankali da idanun basira, za ku ga al'amarin kamar, Tsimagiyar kan hanya ce, fyaɗi yaro, fyaɗi babba! Maƙasudi, shi ne kawai, mu bayyana halin kashewar abubuwan zamani, yadda suka kasance a cikin zamanin nan na yau…..za mu bayyana abubuwa ne yadda suke, ba da nufin kowa ba". (Maƙarfi: 1972:1)

Ga kaɗan daga wasan, Jatau Na Kyallu don ganin irin yadda Malam Shu'aibu ya faɗakar da mu. (shafi na 1-3)

Malam Jatau: Allah Sarkin sarakuna! Yanzu kyallu kin ga shiryarwar Ubangiji da rahamarsa suna neman shigarki, tunda cikin yardar sa kin yi aure, abin da ake son dukkan 'ya mace tayi.
Ba ki sani ba, mutane da yawa, tun ba irin waɗanda muka yi karon badar a gidanki ba, sai wani zancen banza suke yi, wai yaudara ce kawai, ba za ki zauna a gidan nan ba.

Kyallu: Idan Allah Ubangiji, ya shirya mutum da shiryawarsa, ai shi kenan ba sai gafalallu, su je su yi ta gafalarsu ba? Ni, mezan ce wa Allah, ban da in ƙara gode masa! Kai kuma in ƙara gode maka. Ga shi yau ni ce harake kira da sunan yanka, Kyallu! Da kamar da can ne, ba wata tsiya ce wai ita Madam Jiniya, za a kirani da ita ba! Allah na tuba, ka gafarce ni da na kira wannan mummunan suna da bakina. Allah ka kara taimakonmu da taka tudun mun tsira, amin…..!

Malam Jatau: "Kayya! Kyallu kada ki yi saurin yabon kai. Ba girin-girin ɗin ba dai, ke dai ayi mai…….ko kuwa ma abinhangen nesa kike yi mini oho! Ban sani ba, sai tafiya tayi nisa, tukuna."

Kyallu: "Ni! A'a, wannan ta tashi, Malam. Idan dai ni ce, na zo ke nan; shiga sojan 'yan wata ƙasa. Irin zunuban da muka riga muka ɗauka Allah ya wanke mana su….Yo! Malam, mene ne ba mu gani ba, ba mu samu ba, a cikin wannan sarari Kazantar? Me zai sake faɗowa, irin wanda bai riga ya faɗo mun samu ba, tun lokacin da ake sha'anin mutunci balle yanzu da abin da karuwa za ta sanyo a bakinta, yake neman fin karfinta, sai bunka-bunkar

banza ake yi kawai? Malam yardar Allah ita ce yarda, ba yardar mutum ba. Ni na sa wa kaina wannan abu, ni ce kuma nace wa kaina na ki wassalam!"

A haka firar su ta kasance tsakanin Jatau da Kyallu inda suke nuna nadamar su da kyamar irin harkar da suka yi a baya. Kamar yadda Bahaushe ke cewa "Matar na tuba bata rasa mijin aure" haka abin yake domin ga shi Madam Jiniya (kyallu) ta samu mijin aure irinta.

Kalli yadda Malam Shu'aibu ya ƙara faɗakar da al'umma game da karuwanci,

Kyallu: (ta ɗauki 'yar kukumarta tana jan ta a hankali tana rausaya waƙa cikin murya mai sanyi) "auren cuta ne, ya raba ni da mai ba ni, ya raba ni da Jamanu, jan Kuɗi kuma jan aiki…(tayi wata doguwar ajiyar zuciya)

O'o! kome ya faru da sanin Allah.

Yau mu kuma kurkukun aure ya sanya mu a sarƙa yana juyawa, amma ba kome, shi ma wannan din da ya jajibo tasa ta kusa kayawa, in mun gama da shi Allah zai sake jefa tsautsayin kan wani uwa da wabi….soja ikam, soji igo, na so bariki bi…..filanti tam!

Akwai lokaci zamu ci ƙaya ne? kowa ya kawo ma karɓa, mu halas ne, dukiyar kakanmu ce sarkin bariki".

Kyallu: "Shawarwarinki duka masu kyau ne, amma kuma idan na bari ka ci masa mutunci domin ban kyauta ba. Shi ne ya ɗora ni a garin nan tun tashi na ina ƙurus ƙayata tantagarya, har zuwa muƙamina na yanzu nan. Domin ya rabu da matarsa da abokansa da kuma 'yan uwaansa gashi kuma ban san abin da shari'ar zata yi da shi ba. Ba shi da komai wurin sa yanzu fa….

Wanan faɗakarwa ce da nuna wa mutane irin halin da auren karuwa ke jefa mutum, kamar yadda Malam Jatau ya kasance bayan auren Kyallu da ya yi.

Shamuwa: "zanen banza, zancen cirri-toka, shi ya auro ki daga ƙauyenki? Akawi kuma kyautatawar da kika yi masa, ko wadda za ki yi masa, wadda tafi ki har shi da sacen sawa a jikinsa.

Kyallu: "Haba Shamuwa, in ban bar shi daga shi sai riga ba kashe shi zan yi? Shamuwa: kashe shi mana, ƙanen Ubanki ne?

Zunubi ne idan mutum kuma ya saya an sayar masa! Ai duk mutumin da ya sayi rariya shi kuwa ya san zata zubar da ruwa, kowa ya aure mu (Karuwai) ya san za mu yi masa kaca-kaca in ya sakar mana.

Ko ta yaya muke son sa, ba mu fi son Iyayemu ba? To idan lada muke nema, mu zauna can wurin su mana, su yi mana aure, mu sami auren, (suka yi shewa) Allah ka yafe man"

Mai shela: 'Babbar magana an ce da "Goje Makasau. Malam Jatau ya rufe asirin Kyallu, amma nasa asirin yana shirin tonuwa. Yau shine babu kudi, yan uwa sun watse, abokai kowa ya kama gabansa, ga kuma shari'a a gabansa….. (shafi na 32).

A nan marubucin ya ƙara fito mana da sharrin karuwaanci da auren karuwa, ya kuma ƙara wayar da kan al'umma irin illolin da ke tattare da karuwanci da halin da masu biye masu ke faɗawa don jama'a su nisanci harka da ƙadangarun bariki (wato karuwai).

Kamar dai yadda marubucin yace, a gabatarwarsa, maƙasudinsa dai shine ya bayyana halin kashewar abubuwan zamani, irin auren Karuwa. Kamar yadda Hausawa ke ce wa "Auren Karuwa Sarin Kosai".

2.2 Uwar Gulma

Wasa ne wanda Muhammadu Sada Kankiya, ya shirya kuma ya rubuta don faɗakar da jama'a a kan abubuwan da suka sani waɗanda suka shafi al'adu da ɗabi'un Hausawa na aure, ta hanyar yin amfani da halayen rayuwa na zamani da suke haddasa matsaloli da taɓarɓarewar aure.

Marubucin ya fito da abubuwan fili don ya wayar da kan al'umma da jawo hankalin su don yin hattara dasu.

Mawallafin ya fara faɗakarwar ce da nuna tankiyar da ta faru tsakanin ma'aurata biyu, Hayatu da Matarsa Halima a kan kuɗin cefane; wannan ya haifar da husuma har ta kai ga Halima tunanin yin yaji!

To, ana cikin wannan hali sai ga Uwar Gulma ta shigo ta sami Halima na ta shirin yin yaji a inda take ta tattara 'yan komatsanta za ta gida.

Uwar gulma tace: "haba Halima, ai ba kya fara yin yaji ba….mu tsofaffi ai mu muka san abin da duniya take ciki…. (shafi na 2).

Haka marubucin ya cigaba da faɗakar da mu wata mummunar al'ada ta gulma don mutane su yi hattara da ita.

A nan sai Uwar Gulma ta shiga shirya wa Halima abubuwan da za ta yi, amma sai da ta gama fesa mata labarin shashancin Hayatu don ta ƙara sosa mata zuciya, ta kuma ƙara samo Halima don ta amince da gulmarta, kamar dai yadda Uwar Gulma ta ce:

Uwar Gulma: "…..kin san ko ran nan na ga mijinki za shi shiga gidan mama mai saida abin….."

A haka har sai da Uwar Gulma ta shawo kan Halima ta tunzura ta sosai. Inda Uwar Gulma ta ce wa Halima:

Halima: "kware bayanki in shafa miki ɗanyen man shanu, kamin ki isa gidanku duk bayanki ya kumbura, da yake rana da zafi ƙwarai yanzu".

Haka sharrin magulmata, masu son raba aure yak e, kamar yadda Ɗanmaraya Jos yake cewa:

"…`Yan gulma da makircin tsiya,
Masu son raba sunnar rabbana….."

Marubucin ya cigaba da nuna yadda Uwar Gulma ta yi nasara, domin da isar Halima gida sai ta kwance ƙarya da gaskiya ta faɗa wa mahaifiyarta, ta kuma nuna mata bayanta da kumbura kamar yadda Uwar Gulma ta shirya mata, sai Uwar Halima ta yarda da makircin saboda rashin sani, ga abin da ta ce:

Uwar Halima: "….wannan Ɗa ya haukace ne zai miki duka haka…..?" (shafi na 6).

Haka mawallafin ya ci gaba da bayyanawa a wasan har sai da wannan matsala ta haɗa faɗa tsakanin Uwar Halima da Mijinta Haruna kuma ta zama sanadiyar mutuwar Halima a cikin wasan.

Wasan ya faɗakar da al'umma irin yadda Gulma ke haifar da taɓarɓarewar al'umura da mutuwar aure, tun a wancen lokaci da wannan zamani da abin ya ke ta ƙara zama ruwan dare.

2.3 Tabarmar Kunya

Shi ma wannan wasan an gina shi ne a kan fadakar da al'umma game da wasu dabi'u na zamantakewar rayuwa da wayar da kan al'umma, yana faɗakar da al'umma ne a kan illar da ke tattare da Gulma. Malam Ɗangogo da Dauda Kano, su suka rubuta wasan don jawo hankalin jama'a da dukkan ma'aurata a ƙasar Hausa da su riƙa yin hattara.

Ga yadda suka tsara wasan don faɗakar da al'umma illolin gulma da haɗa husuma.

Uwar Kinibibi: "Na shiga da garaje, na sani ko Mantau yana gida"?
Kada in yi ƙunshi a ɓaraka.

Salamatu: Ai ya fita…….

Uwar Kinibibi: "To, bari in zauna…..mai kwaɗayi ya ga ana yanka nama!
Kin san abinda ya kawo ni?....labari, na ji, wai Mantau, an ɗaura masa aure!"

Wannan gulma sai ta tayar wa Salamatu da hankali kwarai, sai ta tuƙe tana jiran mijinta (Mantau) ya dawo. Wato gulmar Uwar Kinibibi ta samu shiga, domin kuwa dawowar Mantau gida ke da wuya, sai suka shiga cacar baki wadda takai su ga rigima duk dai a dalilin gulma.

Salamatu: Ni yanzu na lahira ya fi ni jin daɗi a gidanka! Ni da aka jefad da ni kamar afin taba? Kuma ana ta masu ido da tozali? Wa ya ta tawa? Ni ai na sani.

Mantau: Rashin arzikin ki in ya motsa, ba kunya ba tsoron kuma…….

Salamatu: Kai! Ka ƙare munafincinku na maza! In an dafa a boye, ba za a ci a boye ba! Ni kuma wace ce hancin gauta? Ni ba zan sa ba, bazan hana ba! Sai dai kai da ka ke kuntukurmin munafiki ba ka gaya mini ba!

A haka rigimar har ta kai ga Salamatu ta yi yaji, kamar yadda Halima ta yi a Uwar Gulma.

Salamatu: "…Mene ne naka na tafi da shi, zaka biyo ni gidanmu! Sai dai ka tafi gidan amaryarka ka ƙare tsiyarka can".

Ta haka dai Uwar Kinibibi ta samu sa'ar raba auren Mantau da Salamatu domin kuwa gulmar da ta kawo mata, shi ya haifar da rikicin da yai sanadiyar yajin Salamatu.

3.1 Kammalawa

A takaice waɗannan wasanni sun wayar wa al'umma kai, a kan irin illar da ke cikin yawon bariki, da sharrin karuwa da illar da ta ke haifar wa duk wanda ya aure ta. Kamar yadda ya faru a littafin Jatau na Kyallu. Haka kuma Hausawa kan ce "tsintattar Mage, bata Mage"!

Haka nan an faɗakar da ma'aurata da suaran al'umma, musamman Mata irin illolin da ke ɗauke da bin shawarwarin 'yan uwansu mata, waɗanda suke zuwa gidajen su don kawai su zuge su, kamar yadda ya faru a wasan Uwar Gulma da Tabarmar Kunya.

Zuwan waɗannan littafai ya taimaka wajen wayar da kan al'umma a kan muhimancin riƙe aure da illolin ƙawaye da sharrin da ke tattare da Gulma. Wannan ya sa da yawan mutane sun hankalta game da biye wa karuwai da ƙin yarda da maganganu marasa tushe.

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Nazarin Kwalliyar Kalma a Wasu Waƙoƙin Dauda Kahutu Rarara

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Tsakure

Kwalliya dabara ce da ake amfani da ita inda akan ɗauki suna ko sifa ko wata fitacciyar halayyar wani abu, a ɗora wa wani kai tsaye. Wannan hikima, hanya ce da fasihai suke yin amfani da ita ta amfani da kalmomi su bayyana abin da yake cikin zuciyarsu, shi ya sa ma akan kira kwalliya da harshen waƙa. Wannan muƙala mai suna, Nazarin kwalliyar kalma a wasu waƙoƙin Dauda Kahutu Rarara, ta gudana ne domin ta fito da sigogin da fasihin yake amfani da su wajen sarrafa kwalliyar kalma a cikin waƙoƙinsa. Domin samar da haske a kan yadda aikin zai gudana, sai aka yi amfani da dabarun nazarin kwalliya wadda Perrine (1971) ya yi amfani da su ya nazarci sigogin kwalliya guda huɗu. Waƙoƙin da aka zaɓa don yin nazarin sun haɗa da: ***Ni zaɓina Bazum*** *(wƙ1) da* ***Mutumin Banza*** *(wƙ2) da kuma* ***Basaraken Gwamna*** *(wƙ3). An yi amfani da dabarun bincike na karantawa daga rubutattun bayaani da kuma tattaunawa da masana wajen tattaro muhimman bayanan da aikin ya ƙunsa. Nazarin ya fahimci fasihin yakan yi amfani da hanyoyi biyu wajen sarrafa kwalliya a cikin waƙoƙinsa da aka yi nazari, hanyoyin sun haɗa da: Hanya ta farko ita ce da kwalliyar ɗabi'a. Hanya ta biyu kuwa, ita ce kwalliyar kalma ƙirƙirarriya. Haka kuma, aikin ya yi nasarar gano a kowace hanya a cikin waƙoƙin nazari. Nazarin ya fahimci kwalliyar takan kasance bisa sigar suna da sifa da aikatau da kuma bayanau. Amma a kwalliya ƙirƙirarriya, akan sami ƙari na sigar amsa-kama. A ƙarshe, nazarin ya fahimci fasihin ya fi amfani da abubuwa masu yawa da suke a muhallin Bahaushe wajen gina kwalliya a cikin waƙoƙinsa wanda hakan kuma, yakan taimaka wa waƙoƙin su sami karɓuwa a cikin al'umma.*

Muhimman Kalmomi: Nazari da kwalliyar kalma da waƙoƙi da kuma Dauda Kahutu Rarara.

1.0 Gabatarwa

Kwalliya tana daga cikin abubuwan da ake amfani da su a gina hanyoyin isar da saƙo wato salo, daga manazarci zuwa ga mai sauraro, tun ma ba a aikin fasaha ba. Fasahar kwalliya tana bayar da dama ga mai zance ya ambaci wani abu da sunan wani kai tsaye, ko a kaikaice, ko kuma iya bayyana wani abu da ke cikin tunaninsa wanda harshen yau ya gaza wajen bayyanar da haƙiƙaninsa. An daɗe ana nazarin kwalliya a cikin ayyukan fasaha, hakan ya yi jagora wajen fayyace sigoginta da nau'o'inta bisa fahimtar masana daban-daban. Akmaljonoɓna (2022) ya kawo nau'o'in kwalliya uku (3) daga Rosenthal/Telenkoɓa da suka haɗa da: *sassauƙa,* da *mai dalla-dalla,* da *kuma kwalliyar kalma.* Wannan nazari, zai yi ƙoƙarin fayyace sigar kwalliyar kalma ce a cikin waƙoƙin Rarara da irin rawar da take takawa wajen ingatawa da ƙayatar da salon fasihi. An yi amfanin da hanyar nazarin kwalliya da Perrine (1971) ya yi amfani da ita wajen ƙwanƙwance sigogin kwalliya guda huɗu da ya nazarta wajen aiwatar da wannan aiki. Bugu da ƙari, an yi amfani da waƙoƙin Hausa na zamani waɗanda Dauda Abdullahi Adamu Kahutu (Rarara) ya yi a matsayin bayanan da aka gina aikin da su. Waƙoƙin sun haɗa da: *Bazum* (wƙ1) da *Mutumin Banza* (wƙ2) da kuma *Basaraken Gwamna* (wƙ3).

1.1 Manufar Bincike

An gudanar da wannan bincike ne da niyyar zaƙulo salon kwalliyar kalma a wasu waƙoƙin Dauda Kahutu Rarara.

Haka kuma, ana so a bayyana ma'anar kwalliyar kalma da yadda Dauda Kahutu Rarara ya yi amfani da kwalliyar kalmar wajen sanya waƙoƙinsa yin armashi da sanya annashuwa ga masu sauraro.

Bayan nan kuma, ana son a bayyana yadda mawaƙi Dauda Kahutu Rarara yake yin amfani da salon kwalliyar kalma ta amfani da kwalliyar suna da ta aikatau da ta sifa da kuma ta bayanau ta yadda waƙar za ta ƙayatar ta kuma burge masu sauraro.

1.2 Hanyoyin Gudanar da Bincike

A wannan bincike an yi amfani da hanyoyi guda biyu wajen gudanar da wannan bincike kamar haka: Hanyar ta ɗaya, an bi hanyar karantawa daga wasu rubutattun bayanai waɗanda suka haɗa da nazarin bugaggun littattafai da kundayen bincike da ɗaliban ilimi suka rubuta da mujallu da wasu takardu da aka gabatar a wasu tarukan ƙara wa juna sani.

Hanya ta biyu, an yi amfani da salon sauraron waƙoƙin a waya ko rukoda, bayan an saurari waƙoƙin an kuma rubuta su a takarda. An yi haka ne domin samun saukin zaƙulo ire-iren kwalliyar kalmar da mawaƙin ya yi amfani da su ta yadda binciken zai amsa dalilin gudanar shi.

2.0 Ma'anar Kwalliya

Ita dai kwalliya kalma ce da Hausawa suke amfani da ita a harshe kuma za a iya kallon ta ta fuskar harshe da fagen nazari. Ta farkon ita ce kalmar da ake amfani da ita wajen bayyana kyakkyawar shiga, ko fito da kyakkyawan yanayi, ko ado wanda ake yi domin fito da kyawun abu. Wannan ya sa A Kamusun Hausa (2006) aka bayyana cewa kwalliya ita ce yin ado ta hanyar yin wanka da sanya kyawawan tufafi. Tukur (2015) ya hakaito daga Liman (1985) da Mahadi (1986) da Wasila (2009) cewa, kwalliya musamman a wajen mata, ya danganci abin da za a sanya a jiki, tun daga lokacin da aka yi wanka, har zuwa lokacin da aka shirya ta hanyar amfani da kayan ƙyale-ƙyale wanda ciki har da kwalli. Wasila (2009) ta ƙara da cewa kalmar daga *kwalli* ta samo asali, wadda idan an sanya akan ce mutum ya yi kwalliya.

A fagen fasaha ko adabi kuwa, masana da manazarta da suka haɗa da Perrine (1971) da MacCormac (1972) da Muhammad (1977) da Harries (1978) da Lakoff & Johnson (1980) da Gusau (2003) da Saeed (2003) da Ɗangambo (2007) da Agyekun (2013) da Yahya (2016) da Dwiɓedi (2016) da Fabian (2021) da sauransu, sun rufa wa juna baya wajen bayyana kwalliya bisa ma'anar dabara ce ta bayyana abu ta ambatonsa da wani sunan na daban ko kuma amfani da wata kalma bisa wata ma'ana saɓanin bayyananniyar ko sananniyar ma'anarta ba tare da amfani da wasu kalmomi na nuna kamanci ba. Shaw (1972) ya ƙara da cewa, kalma ce ko sashen jumla ake ɗauka a ɗora wa mutum, ko wani tunani, ko wani da a zahiri ba su da wata dangantaka.

Ashe ke nan ana iya cewa kwalliya dabara ce da akan yi cikin azanci inda akan ɗauki suna ko sifa ko yanayi ko halayya na wani abu daban a miƙa wa wani kai tsaye, wannan abin kuma, yana iya kasancewa mutum, ko dabba, ko wani tunani daban domin a nuna kwatanci cikin hikima.

2.1 Nau'in Kwalliyar Kalma

Nau'in kwalliya ce wadda akan ɗauki sananniya ko bayyananniyar ma'anar kalma, a liƙa wa wani abu kamar manufa ko tunani ko wani abu daban. Sai ya kasance an bai wa wannan abin ɗaukacin ma'anar wannan kalma da aka bayyana shi da ita. Chueasuai (2022) ya naƙalto cewa Taɓernier (2004:19) ya bayyana kwalliyar kalma da cewa, sifa ce da wata kalma ta mallaka a cikin harshe ake ɗauka a ɗibiya wa wata domin ta samar da sabuwar ma'ana ta kwalliya. Har wa yau, Newmark (1988) ya tafi bisa fahimtar cewa, duk wani adon magana da ya ƙunshi juya bayyananniyar ma'anar kalma, ko mutuntar da ɓoyayyen abu, amfani da wata kalma ko haɗa kalmomi bisa wata ma'ana saɓanin tasu ta asali shi ake kira kwalliya. Wannan ma'ana da Newmark (1988) ya bayar ta game ilahirin nau'o'in kwalliya, tun daga masu kalma guda da

wadda take ƙunshe da kalmomi sama da haka, da karin magana, da faffaɗar kwalliya da sauransu. A mahanga ta Nkeiruka da Otagburuagu (2022) kwalliyar kalma tana nufin yin amfani da kalmomi domin gina kwalliya. Suka ƙara da cewa, akan bayyana wani mutum ne ko abu a cikin tunani da nufin daidaita su kai tsaye da abin da aka sauwara shi da shi a zahiri inda akan ɗauki siffofi ko halayyar abu kacokan. Kamar a ce **A** shi ne **B** wato *Turaki* namijin *giwa.* Giwa a nan kwalliyar kalma ce wadda aka kwatanta Turaki da ita kai tsaye domin a ƙarfafa manufa a kuma ƙayata zance. Bugu da ƙari kuma, Nkeiruka da Otagburuagu (2022:26) sun bayyana cewa kwalliyar kalma ta kasu zuwa gida biyu kamar yadda za a gani a ƙasa.

- Kwalliyar kalma ta ɗabi'a
- Kwalliyar kalma ƙirƙirarriya.

Ita kwalliyar kalma ta ɗabi'a, ita ce wadda kowa da kowa yake amfani da ita ko a cikin kalami na yau da kullum. Yayin da ƙirƙirarriya ita ce wadda fasihi ya ƙirƙira bisa hikimarsa da manufarsa (wadda ta saɓa wa ta kalmar ta asali). Har wa yau, Nkeiruka da Otagburuagu (2022) sun naƙalto daga (Bougher 2012) cewa akan yi amfani da kwalliyar kalma a ɓangaren Kimiyyar Harshe, da fagen Tunani, da kuma wajen sadarwa. Wannan yana ishara da kasancewar fasihi mai isar da saƙo ga mai sauraro, ya sa kwalliyar kalma take da muhimmanci gare shi wajen isar da saƙonsa.

3.0 Fasalin Kwalliyar Kalma

Dangane da fasali, za a iya cewa tsarin kwalliyar kalma yakan kasance ne kamar yadda masana da suka haɗa da Richards (1936) da Black (1954) da Leech (1969) da Perrine (1971) da Amin (1982) da sauransu suka bayyana yadda tsarin kwalliya yake. Abin nufi a nan shi ne fasalin kwalliyar kalma yakan kasance ne ƙunshe da abubuwa da suka haɗa da: *sinadari,* da *cuɗau,* da kuma *shimfiɗa.* Misali: ***Daji*** *Dallatu kai ba a maka murfi.* Rarara Masari ya koma sama ƙoli.

Kwalliya →	Sinadari	Cuɗau	Shimfiɗa
	Daji	Dallatu	Girma/ƙasaita/yawa

Sinadari a kwalliya, shi ne abin da aka ɗauki sifa ko suna, ko halayyarsa aka ɗibiya wa wanda ake kwatantawa wato cuɗau. Abin lura a nan shi ne, sinadari da cuɗau sukan bayyana a cikin kwalliya kamar yadda ya bayyana a misalin da ya gabata da ke sama, amma kuma ba dole ba ne a same su duka a kwalliya guda. Abin nufi a nan shi ne, akan iya samun wadda sinadari ne kawai ya bayyana a fili, ko cuɗau, ko kuma a ɓoye su duka, kamar:

> Aniyarka ta bi ka *kurkudu,*
> Ka sani kullum kai ak ƙasa. (Rarara waƙar *Mutumin Banza*).

Idan an lura a nan, za a iya ganin yadda ba a kawo wanda ake kwatantawa ba, sai wakilin suna **ka**, sai aka ambaci sinadari wato *kurkudu.* Ita kuwa shimfiɗa, mai sauraro ne ko karatu yake iya gani da idonsa na zuciya, wato zai sauwara yadda wanda aka kwalliyantar zai kasance ne ta

la'akari da sinadarin da aka ambace shi da shi a cikin kwalliyar. Haka kuma, ita kalmar kwalliyar takan kasance suna, ko sifa, ko aikatau ko bayanau, ko kuma waninsu kamar yadda za a gani nan gaba.

3.1 Dabarun Nazarin Kwalliyar Kalma

Kasancewar kwalliya harshen waƙa, kuma ƙashin baya ga adon harshe, ya sa masana da dama suka nazarce ta bisa hanyoyi mabambanta. Perrine (1971) ya nazarci sigogin kwalliya guda huɗu ta la'akari da abubuwan da suke bayyana a cikinta. Manazarcin, ya fayyace yadda sinadarin kwalliya yake bayyana, inda fasihai sukan ambaci cuɗau da sinadari kai tsaye. Wani lokaci kuma akan ɓoye sinadari, amma sai a ambata wata fitacciyar siffarsa wadda za ta yi ishara da shi. Bugu da ƙari kuma, akan lura da irin alaƙar da take tsakanin sinadarin da kuma cuɗau ɗinsa. Har wa yau, akan lura da abubuwan da sukan zo gabani da kuma bayan kalmar kwalliyar, da kuma yadda suka ƙulla alaƙa tsakanin sinadari da cuɗau. A ƙarshe, akan yi la'akari da yanayin kalmomin da suke cikin kwalliyar da sauran bayanan da suke tare da ita.

4.0 Kwalliyar Kalma a Waƙoƙin Zamani

Kasancewar waƙa ɗaya daga cikin rassan adabin Hausawa, kuma fage na bayyana balaga da fasihan Hausawa suke baje kolinsu wajen sarrafa harshe su isar da saƙo cikin armashi da nuna gwaninta. Wannan nazari, sai ya zaɓi ya fito da bayanai dangane da yadda sigar kwalliyar kalma takan kasance a cikin waƙoƙin Hausa na zamani musamman waɗanda Dauda Adamu Kahutu Rarara yake aiwatarwa. Waɗanan irin waƙoƙi, waƙoƙi ne da ake aiwatarwa tare da amfani da kayan kiɗan Hausawa da na Turawa da Larabawa. Amin (2015) ya bayyana cewa waƙoƙin suna ƙunshe da sifofin waƙoƙin baka na Hausa, kuma ana aiwatar da su tare da amfani da kayan kiɗan zamani da suka haɗa da fiyano, da jita, da tasoshi da sauransu.

Waɗannan waƙoƙi har wa yau, Gusau (2008) ya sanya su cikin waƙoƙin samartaka, kuma ya kira su da waƙoƙin fiyano. Waƙoƙin a cewar Amin (2015) su ne suka mamaye masana'antar waƙoƙin Hausa a yau. Kamar yadda bayani ya gabata cewa, kwalliyar kalma ta kasu gida biyu wato ta ɗabi'a, da ƙirƙirarriya, kuma kowacce tana iya zuwa a sigar suna ko sifa ko aikatau ko bayanau da sauransu kamar yadda za a gani a bayanan da suke tafe.

4.1 Kwalliyar Kalma ta Ɗabi'a a Wasu Waƙoƙin Dauda Kahutu Rarara

Kamar yadda bayani ya gabata Nkeiruka da Otagburuagu (2022) sun bayyana cewa, wannan ita ce kwalliyar da kowa yake iya amfani da ita ko da a kalami ne na yau da kullum daga cikin al'umma, wato kowa ya saba da ita. Lakoff da Turner (1987) sun tafi bisa ra'ayin, wannan irin kwalliyar ba koyon ta ake yi ba, kawai mutum yakan tashi ne da abinsa kasancewar kowa a cikin al'ummar yakan yi amfani da ita. Rarara ya yi amfani da irin wannan kwalliya bisa sigogi da suka haɗa da:

4.1.1 Suna a Matsayin Kwalliyar Kalma

Ita suna kalma ce ko lafazi da akan yi amfani da shi wajen ambaton wani abu, mutum ne ko waninsa. Haka kuma, suna yakan iya kasancewa na yanka ko gamagari ko waninsu. Bugu da ƙari, suna yakan kasance laƙabi ga wani da akan ambata da shi. Dauda Kahutu ya yi amfani da irin wannan dabarar a inda yake cewa:

Sai Bazum *buldoza*, wƙ1

A wannan ɗiya, fasihin ya ambaci Bazum ne da *buldoza* wadda kalma ce ta kwalliya, kuma laƙabi mai ɗauke da gaɓoɓi guda uku wato **bul-do-za**. Buldoza, mota ce ta aiki mai tsananin ƙarfi wacce ake amfani da ita wajen ruguje gini da kawar da manyan itatuwa da sauransu cikin ƙanƙanin lokaci. Fasihin ya ambaci sinadari (buldoza) da cuɗau (Bazum) duka a cikin wannan kwalliyar ba tare da amfani da wani abu a tsakani ba. Alaƙar da take tsakanin Bazum da *buldoza* (mota) ita ce ƙarfi da juriya da buwaya da biyan buƙata da sauransu. Haka kuma, akan yi amfani da irin wannan kwalliyar a kalami inda akan ambaci mutum da wannan laƙabi domin a nuna yadda ya siffantu da irin waɗannan siffofi da aka ambata a sama. Fasihin ya ci gaba da amfani da irin wannan kwalliya inda ya sake cewa:

Jam'iyyar *Zaki* ce, wƙ1

Kalmar zaki da ya ambata a wannan ɗiya, kwalliya ce kuma suna ga wanda yake isahara gare shi wato Bazum wadda ta ƙunshi gaɓa biyu **za-ki**. Haka kuma, jam'iyyar da ya sanya ta yi mata zagi, ita ce take tabbatar da ba zaki dabba yake nufi ba. Haka kuma, kwalliyar tana ɗauke da sinadari ne kawai a cikinta. Sai dai, alaƙar da take tsakanin kalmar da wanda aka ambata da ita, ita ce sifofin zaki da suka haɗa da jarunta, da ƙarfi, da kwarjini, da ƙasaita da sauransu. Bugu da ƙari, a cikin al'ummar Hausawa akan yi amfani da wannan kwalliya a kalami domin a bayyana mutum mai irin waɗannan siffofi da aka ambata wato dai, nau'in kwalloiya ce ta ɗabi'a.

A duk ɗan Nijar mai kishinmu
Ya rugo ga *Alfanu*. Wƙ1

A wannan ɗiya kuma, za mu ga yadda ya kwalliyantar da Bazum ta amfani da kalmar kwalliya ta *alfanu* mai gaɓoɓi uku wato **al-fa-nu** wadda ta bayyana a matsayin suna kuma laƙabi gare shi. Ita alfanu ba jiki ba ce da za a iya gani ko a taɓa, sai dai abin da take haifarwa ga wanda ya same ta. Wato, farin ciki, da annashuwa da bunƙasa da ci gaba da sauransu, kuma waɗannan su ne alaƙar da ke tsakanin Bazum da kalmar kwalliyar. Fasihin ya jikintar da *alfanu* ne a Bazum, don haka ya yi amfani da kalmar **ga** isharau a matsayin zagi ga sinadarin. Hakan har wa yau, shi yake ishara ga cewa ma'anar da yake nufi a nan, ba ita ce ma'anar kalmar ta asali ba.

4.2 Sifa a Matsayin Kalmar Kwalliya

Sifa kalma ce da take bayani a kan suna. A cewar Bello (2014) sifa a kullum, bayanin suna take. Wannan bayanin, na iya jiɓantar kyau ko muni ko inganci ko naƙasa ko wasu abubuwa daban. Sifa tana taka muhimmiyar rawa wajen kyautatawa da ƙarfafa kwalliya. Hausawa sukan yi amfani da sifa su kwalliyantar da mutum ko dai domin su nuna nagartarsa, ko akasinsa ko kuma wata manufa dace da irin sifar da suka yi amfani da ita. Amma dai galibi sifa tana ƙara wa kwalliya ƙarfi ne kamar yadda Perrine (1971) ya ambata. Haka kuma, duk inda sifa ta zo a cikin kwalliya irin wannan, takan zo ne tare da sinadari, ko cuɗau wani lokaci wato dai, al'adar nan ta sifa a Hausa da takan kasance tare da suna kamar yadda Bello (2014:27) ya ambata. Haka kuma, sifa a Hausa galibi takan yi aiki irin na suna, wani lokaci ma sukan bayyana a gurbinsu. Bugu da ƙari, akan sami sifofi a Hausa masu bayyana launi da tsawo da girma da hali ko yanayi da sauransu. Daɗin daɗawa, wasu sukan zo zagagen suna, wasu kuma buwara, kamar yadda za a gani a cikin misalan da suke tafe.

Kana fushi, kana zaginmu muna gaba,
Mutumin banza, wƙ2

Wannan ɗiyan tana ɗauke da harɗaɗɗiyar sifa ce wadda kalmar kwalliya ce mai gaɓa biyar **mu-tu-min ban-za** da take nuna munin hali da rashin kirkin wanda aka zayyana da wannan sifar. Sifar tana aiki irin na suna ne a wajen, hasali ma a gurbinta ta bayyana. Haka kuma, an haɗa kalmomi ne guda biyu wato **mutum, (**ɗan Adam) da **banza (**rashin kima ko daraja) domin su bayar da wata mana'a sabuwa, wato mutum mara muhimmanci ko lalatacce. Alaƙar da take tsakanin wanda aka kwalliyantar da wannan sifar ita ce, rashin amfani da muhimmanci. Hausawa sukan yi amfani da irin wannan kwalliyar idan suna son bayyana mutum ko wani abu da ya kai matuƙa wajen rashin amfani da muni a kalaminsu na yau da kullum.

Ka yi rayuwarka daban na yi tawa *maƙetaci*, wƙ2

Fasihin ya sake amfani da ma'aikaciyar sifa mai gaɓa huɗu **ma-ƙe-ta-ci** a wannan ɗiya ya kwalliyantar da wanda ya sifantu da wannan irin sifa wato ƙeta. Keta ita ce mugunta ko zalunci, halayya ce wadda ba jiki ba, sai dai akan aiwatar da ita a aikace wadda take bayyana a mu'amalarsa da jama'a ko wasunsu. Sifar duk da ta zo ne a ƙeyar ɗango, amma kuma tana aiki ne irin na suna. Alaƙar da ke tsakanin wanda aka kwalliyantar da wannan sifar ita ce, sifantuwarsa da ita halayyar wacce ta ƙunshi mugunta da hassada da sauransu. Hausawa har wa yau, sukan yi amfani da wannan kwalliya a kalaminsu domin bayyana mutum wanda ya sifantu da irin wannan sifar a ɗabi'an ce.

Jajirtacce shi ne gaba ko filin yaƙi, wƙ3

A wannan ɗiyan, fasihin ya yi amfani da kalmr sifa ƙaƙƙarfa mai ɗauke da gaɓa huɗu: **ja-jir-tac-ce** ce wajen kwalliyantar da Dikko Raɗɗa. Sifar an tsirar da ita ne daga kalmar aikatau wato *jajirta* (bijirce ko dage ko kafe ko naci) wadda take nufin juriya ko dagiya wajen aiwatar da wani abu ko kuma wajen samun nasara a abin da aka tasa a gaba. Alaƙar da take tsakanin Dikkon da wannan ƙaƙƙarfar sifar ita ce, tsayuwa da dagewa wajen aiwatar da ayyukan alhairi. Haka kuma,

wannan nau'in kwalliya ce ta ɗabi'a da Hausawa sukan yi amfani da ita domin nuna himma da ƙwazo da tsayuwar wanda aka sifanta da wannan sifar a kan al'amura. Wani abin lura a nan shi ne, galibi sifofin da sukan zo a kwalliya, sallatattu ne waɗanda aka saba da amfani da su yau da kullum. Wannan ya sa yawanci mutane ba ma sa ganin su a matsayi kwalliya, saboda daɗewa da yawan amfani da su da ake yi.

4.3 Kwalliyar Kalma Aikatau

Aikatu, kalma ce da ake amfani da ita domin alamta aiki. Haka kuma wannan kalma ana amfani da ita a kalamin Hausa wajen bayyana wani abu da aka aiwatar da shi, musamman ta amfani da sassan jiki da sauransu.

Bello (2014) a tasa fahimtar, aikatau kalma ce mai ɗauke da aiki a jumla. Haka kuma, masanin ya bayyana akan sami aikatau masu gaɓa ɗaya-ɗaya, da biyu-biyu, da uku-uku, da kuma masu gaɓa huɗu-huɗu ko fiye da haka a Hausa. Fasihi Dauda Kahutu Rarara, ya yi amfani da kwalliyar kalma wadda ta zo da sigar aikatau a cikin waƙoƙinsa kamar yadda za a gani a misalan da ke tafe:

An *tirza* an *murza*, wƙ1

A wannan ɗiya, fasihin ya yi amfani da kalmomin aikatau guda biyu *tirza,* da *murza* masu ɗauke da gaɓoɓi biyu-biyu wato **tir-za,** da **mur-za**. Ita dai ta farkon, tana nufin mutsuttsuke ko niƙa hatsi sama-sama. Ta biyun kuwa, tana nufin tausa, ko matsa (wani abu) Wato a nan fasihin yana ƙoƙarin nuna juriya ce da ƙarfi da aminci da nagartar wanda yake tallatawa ga jama'a yadda aka yi masa waɗannan ayyuka masu nauyin gaske, amma ya shanye su ya bayyana a matsayin ɗan takara. Wannan dabara ce mai ƙayatarwa da kama tunani da fasihin ya yi amfani da ita.

Wanda birni ke *yi*,
Karkara ma na *yi*,
Dattijai na *yi*,
Matasa na *yi*,
'yan makaranta na *yi*. wƙ1

Rarara a wannan ɗa, ya yi amfani da kalmar aikatau mai gaɓa ɗaya wato *yi.* Wannan kalma tana nufin aiki ko isa ko dosa ko ƙoƙarta ko faru ko zo ko zama ko gina ko naɗa ko aikatawa kamar yadda aka bayyana a *Kamusun Hausa* (2006:482) amma a nan, Rarara ya yi amfani da kalmar ce bisa ma'anar goyon baya da amincewa da ma biyayya. Wanann irin kwalliya har wa yau, akan yi amfani da ita a kalami bisa ma'anar ra'ayi ko goyon baya a fagen siyasa ko neman aure da sauransu. Alaƙar da take tsakanin cuɗau (Bazum) da wannan sinadari (yi) ita ce, yarda da amincewa da kuma biyayya.

Magana ce dai, kowa ya tsargu yana ciki ƙwai dai na *fasa*, wƙ2

Rarara a wannan ɗiyan kuma, sai ya yi amfani da aikatau mai gaɓa biyu wato **fa-sa** a matsayin kalmar kwalliya. Wannan kalma a ma'anarta ta yau da kullum, akan bayyana ta da niƙa da ɓarza da rusa dunƙulallen abu da watsa abu wanda yake tare da haraji (sanya shi) da fassara da ɓarka da faɗaɗa kai (maciji). Amma a nan, sai ya yi amfani da ita bisa wata ma'ana ta daban wato, fito da abin da yake ɓoye fili ɓaro-ɓaro kowa ya gani. Haka kuma, a cikin amfani da ƙwai a matsayin magana da fasa shi a matsayin bayani, yana ishara ne da hikimar da ke cikin kwalliya yadda ake amfani da wani fahimtaccen al'amari, a bayyana ɓoyayye da yake cikin zuciya. Har wa yau, akan yi amfani da irin wannan azanci a kalami, musamman yayin da ake nufin bayyana wani ɓoyayyen abu da ba a son kowa ya ji. Idan aka bayyana akan ce an fasa ƙwai.

4.4 Kwalliyar Kalma Bayanau

Bayanau, kamar yadda sunan yake ishara, kalmomi ne da suke ƙarin haske a kan aikatau. Bello (2014) yana fahimtar bayanau, a koyaushe yana ƙara bayyana aiki ne na aikatau a jumla. Bayanau tana da nau'o'i da dama, kuma akan yi amfani da su wajen gina kwalliya a waƙoƙin zamani kamar yadda za a gani daga misalan da suke tafe cikin waƙoƙin Rarara.

Duk wani mai jin haushina ana,
Magana ko *nan* ko *can haka*! Wƙ2

Kalmomin *nan* da *can,* da kuma *haka*, dukkansu sauƙaƙan bayanau ne waɗanda suke ƙarin haske a kan kwalliyar aikatau *magana.* Ita kalmar magana takan ɗauki ma'anar jerin kalmomi da aka furta da baki masu ma'ana ko jawabi ko batu ko faɗar (wani abu) amma a nan, sai aka yi amfani da ita bisa wata ma'ana ta daban wadda take nufin zagi da ɓatanci da cin mutunci. Abin da yake ishara ga wannan ma'anar, ita ce kalmomin bayanau ɗin da ya kawo waɗanda suke nuna gurbi, da yanayi. Wato *nan* da *can* waɗanda suke nuna bigire inda mai tsegumi yakan zauna yayin aiwatar da al'adarsa. Haka kuma, kalmar *haka* ishara take ga yanayin mugun tunanin da mai yin wannan aiki yake yi gare shi. Don haka, wannan kwalliya ce da take bayyana yanayin tunanin mai yi masa wannan aiki a kansa.

Allah Sarki shi ne ke nufin,
A saye *kullum* in mun kasa, wƙ2

A wannan ɗiya kuma, fasihin ya kawo sassauƙar bayanau *kullum* wadda take ƙarin haske a kan aikatau *saye.* Saye yana nufin mallakar abu ta hanyar ba da kuɗin abin. Rarara a nan, ya kwalliyantar da sakamakon da yakan sama ne daga masu gidansa da yake yi wa waƙa, ta hanyar ambaton ta da haja wadda aka kasa domin a sayar. Duk da yake a kalami na yau da kullum idan aka yi maganar saye da kasawa, to kuwa fage ne na kasuwa inda akan kasa haja mai buƙata ya duba idan ta yi ya taya, har a daidaita, sannan ya biya kuɗinta. Ita kuwa waƙa, duk da wasu mawaƙan sukan riƙe ta a matsayin sana'a ba haja ba ce da akan kasa. Ita akan yi ta ne ta yadda za ta faranta zuciyar wanda aka yi wa, domin ya bayar da wani abu. Wannan ya sa waƙa ba ta da farashi, domin fasihi yakan yi waƙa ya sami abin da bai taɓa tsammani ba daga wanda ya yi wa ko makusantansa. Kalmar bayanau *kullum* tana ishara ne ga yanayin yawan alhairan da yake

samu daga waɗanda yake yi wa waƙa. Haka kuma, wannan dabara ce ta cusa baƙin ciki ga magauta.

Jiya ma mu ne dai,
Yau ma mu ne dai,
Gobe ma Allah daiiiii!

Kalmomin bayanau da suka haɗa da: *jiya,* wato ranar da ta gabaci yau ko zamanin da, da *yau,* wato ranar da ake ciki yanzu da *gobe,* wato ranar da take bayan yau, sauƙaƙan bayanau ne fasihin ya sarrafa. Sai dai kuma, ma'anonin da suke nunawa a cikin waƙar sun bambanta da waɗanda aka saba amfani da su a kalamai na yau da kullum. Jiya, tana nufin Rarara ya daɗe yana tashe, tun ba yau ba. Yayin da yau take nufin ƙoƙuwar shahararsa a wannan zamani. Ita kuwa, gobe roƙo yake yi Ubangiji ya ƙara masa tsawon lokaci yana sharafi da ɗaukaka wato kada a ga gazawarsa. Galibi waɗannan kwalliya sallatattu ne waɗanda aka jima ana amfani da su. Tasirinsu har ya sallace wasu ma da yawa, ba su fahimci kwalliya ce ba, saboda daɗewa da yawan amfani da su.

5.0 Kwalliyar Kalma Kirƙirarriya

Kasancewar mawaƙi maƙirƙirin kalmomi da azanci, ya sa sukan bayar da gudummawa wajen samar da sababbin azanci ko salon amfani da wasu kalmomi ta cikin ayyukansu na fasaha.

Haka kuma, wannan irin dabara takan ƙunshi amfani da kalma ce bisa wata ma'ana da fasihin yakan yi bisa nasa zaɓin, saɓanin wadda aka saba da ita yau da kullum. Rarara yakan yi amfani da wannan dama da mawaƙa suke da su wajen ƙirƙirawa da fasalta wasu kalmomi domin isar da wani saƙo. Za a iya ganin haka a cikin misalan da za su biyo baya daga waƙoƙinsa:

5.1 Kirƙira Suna a Kalmar Kwalliya

Kamar yadda bayani ya gabata, suna lafazi ne da ake ambaton mutum ko wani abu da shi. Haka kuma, suna a Hausa yakan kasance na yanka ko laƙabi. Rarara yakan yi amfani da kasancewarsa fasihi ya ƙirƙira wa cuɗau ɗin kwalliya suna ko laƙabi domin ya isar da wani saƙo ga mai sauraro. Misali:

Ga fa taken *rainon zaki*, wƙ1

Fasihin a wannan ɗiya, ya samar da harɗaɗɗen suna ne *rainon zaki* don ya kasance laƙabi ga Bazum. Haka kuma a cikin sunan, sai ya danganta shi da zaki domin ya nuna nagartarsa da ƙarfi da kwarjini da isa da ƙasaita da iya mulki waɗanda ya gado, tun daga wajen mai renonsa. Wannan kwalliya ce wadda take sanya mai sauraro ya sakankance da wanda aka ambata da wannan laƙabi. Domin kuwa, a tunaninsa duk wanda ya kasance an raine shi a gidan girma, to kuwa zai tashi da irin halayyar wannan gida. Wannan ne ma ya sa akan ce *barewa ba ta gudu, ɗanta ya yi rarrafe*.

Rarara ne dai,
Jami'ar waƙan dai, wƙ1

Rarara a wannan ɗiya, ya laƙaba wa kansa suna ne jami'a. Jami'a, makaranta ce babba ta samun digiri da difiloma da sauran takardun shaidar kammala karatu. Ita ce ta fi kowace makaranta daraja da girma a wajen neman ilimin zamani. Kasancewar jami'a matattara da ta haɗe kowane nau'in mutum mai hikima da azanci da ƙwarewa a kowane irin fanni, sai fasihin ya cicciɓo wannan babbar kalma, ya ɗibga wa kansa. Haka kuma, a nan kurantawa ce da kambamawa, domin ya jawo hankalin jama'a zuwa ga sauraron sa da kuma sallama masa. Ta yiwu ma wannan ne ya sa ya haɗa kalmar da buwaya tabbatau wato **dai**, domin ya ƙarfafa manufarsa.

Mun ɗaure *naman zaki*,
In kun shirya mun shirya. Wƙ1

Naman zaki, harɗaɗɗen bayanau ne da yake ƙarin haske a kan aikatau **ɗaure**. Fasihin, ya kawo kalmar ce a matsayin suna ga wanda yake yi wa waƙar (Bazum) kuma a gurbinta. Haka kuma, ƙalubalantar 'yan hamayya yake yi dangane da irin nagarta da kwarjini da ƙarfi da cancantar da nasu ɗan takarar yake da shi ne a kan nasu. Waɗannan sifofi, su ne dangantakar da take tsakanin laƙabin *naman zaki,* da Bazum da fasihin ya ambace shi da shi. Wannan har wa yau, dabara ce ta jawo hankalin mai sauraro zuwa ga abin da ake bayyanawa gare shi, ta yadda zai tara hankali ya dubi abin da kyau, ya kuma fahimta. Domin nagartar abu yana da nasaba da asalinsa.

5.2 Kirƙira Sifa a Kwalliya

Kamar yadda sunan ya nuna, ƙirƙirar sifa dabara ce da fasihi yakan ƙirƙira ko sauya ma'anar sifa wajen bayyana cuɗau yayin samar da kwalliya a cikin aikin fasaha. Sifa, kalma ce wadda take ƙarin haske a kan suna, kuma take ƙara wa kwalliya ƙarfi. Rarara yakan ƙirƙira sifa ga cuɗau a cikin kwalliya domin isarwa da ƙarfafa manufa. Misali:

Mu at tarayya mun bar su da *gabjajjen* ƙwabri, wƙ1

A wannan ɗiya, fasihin ya yi amfani da fasaharsa wajen kwalliyantar da ɗaya jam'iyyar da yake suka ta ambaton ta da ƙwabri. Hakan yana da nasaba da kasancewar jam'iyya ita ce madogara ga ɗan siyasa. Haka kuma, nasarar ɗan takara, yana da alaƙa da ƙarfin da jam'iyyarsa take da shi ne a ƙasa. Kwabri kuwa, wato ƙashin ƙafa wanda ya tashi daga gwiwa zuwa idon sawu, shi ne yake taimakawa wajen samun damar tsayuwa. Ashe ke nan, jam'iyya ita ce ƙafafuwar tsayuwar ɗan takarar siyasa. Wannan ya bai wa fasihin damar amfani da ƙaƙƙarfar sifa *gabjajje* wadda take nuna yanayin abu wajen ƙarfafa manufarsa ta suka da kushe ga jam'iyyar da take hamayya da tasu. Domin komai ƙarfin ƙwabri idan ya kasance raunananne ne to kuwa, ba zai yi wani tasiri ba. Haka kuma, a wannan kwalliyar fasihin ya bayyana jam'iyya da surar mutum ko wani abu mai yanayinsa, domin su ne suke da ƙwabri.

Mu ba ma layin *wake-wake* kazar 'yan bori,

Wake-wake sifa ce ninkakkiya wacce take nuna launin abu. Fasihin kuma a wannan ɗiya, ya yi amfani da kalmar ce a matsayin kwalliya ga wanda yake takara da wanda yake tallatawa. Galibi, ba a siffanta mutum da wannan sifar, sai dai dabbba, musamman kaza mai launin baƙi-baƙi da

fari-fari a jikinta wacce 'yan bori suka fi amfani da ita, tun ma ba masu ta'ammuli da fararen aljannu ba. Alaƙar da take tsakanin kalmar da wanda aka ambata da ita ita ce, rashin alƙibla ko manufa tsayayya, kamar yadda wake-wake yake da launi ba tsayayye iri guda ba.

Wai ina Turaji?
Tarugu *mai yaji*,

A wannan ɗiya, fasihin ya sarrafa harɗaɗɗiyar sifa ce *mai yaji* wadda take ƙarin haske a kan suna **tarugu** wadda kuma ita ce sinadarin kwalliyar. Haka kuma, fasihin ya kwalliyantar da halayya ce ta Turaji inda bayan ya ambace shi da tarugu, sai ya ambaci halinsa da yaji domin su dace da kalmar da ya yi amfani da ita wajen gina kwalliyar. Bugu da ƙari, domin ya ƙarfafa kwalliyar, sai ya yi amfani da wannan sifar wajen kwalliyantar da halayyar cuɗau ɗin kwalliyar. Alaƙar da take tsakanin halayyar Turaji da kuma yaji ita ce, zafi da ƙarancin haƙuri da kuma yawan amfani da tasiri da sauransu. Wannan dabara ce da take daɗa nuna hikimar fasihin wajen iya zaɓen kalmomin da yake amfani da su wajen gina kwalliya a waƙoƙinsa.

5.3 Kirƙira Aikatau a Kwalliya

Ita dai kalmar aikatau kamar yadda bayani ya gabata, kalma ce mai ɗauke da aiki a jumla. Kasancewar kwalliya hanya ce ta bayyana abin da yake cikin zuciyar fasihi, ya sa yakan yi amfani da aikatau wajen bayyana wani abu da yake cikin zuciyarsa. Rarara, yana daga cikin mawaƙan Hausa na zamani da sukan yi amfani da kalmar aikatau a kwalliya domin isar da saƙo ga masu sauraro wadda hakan siga ce daga cikin sigogin da kwalliyar kalma take zuwa da ita. Za a iya ganin hakan a misalan da suke tafe:

Mun *ɗaure* naman zaki,
In kun shirya mun shirya. Wƙ1

Kalmar ɗaure, aikatau ne mai gaɓa biyu wato **ɗau-re** waddda take ɗaukar ma'anonin da suka haɗa da: ƙulla da haɗa abubuwa a ƙulle da igiya da kulle ko sanyawa a kurkuku da halattawa da ƙage kamar yadda aka bayyana a *Kamusun Hausa* (2006:122) Fasihin, sai ya ɗauki kalmar ya yi amfani da ita bisa wata ma'anar ta daban saɓanin tata ta asali. Abin nufi a nan shi ne, su sun zaɓi Bazum a matsayin wanda zai yi masu takara don haka, masu hamayya idan sun shirya gwabzawa, to su taho a kafsa. Wani abin lura a nan shi ne, fasihin ya yi wa aikatau ɗin zagi da wakilin suna **mu-** da kuma manunin lokaci **-n** a haɗe, da kuma harɗaɗɗen suna **naman zaki** yana mata rakiya domin ya nuna kammaluwar shirinsu. Galibi ba a faye amfani da wannan kalma bisa ma'anar da Rarara ya yi amfani da ita ba a wannan ɗiya. Sai dai ya yi hakan ne domin ya isar da saƙonsa na tsoratarwa ga 'yan hamayya da kuma ƙoƙarin jawo hankalin jama'a zuwa ga abin da yake tallatawa gare su.

Baiwar da kai mana masu fushinta suna *haki,* wƙ2

Kalmar *haki* da fasihin ya ambata a wannan ɗiya, aikatau ce mai gaɓa biyu wato **ha-ki** wadda take nufin yin numfashi da sauri a sakamakon yin gudu ko wani abu day a motsa zuciya. Ga

al'ada lokacin da mutum ya harzuƙa, bugawar zuciyarsa tana ƙaruwa wanda hakan yakan haifar masa da haki. Rarara a wannan ɗiya, ya yi amfani da kalmar aikatau *haki* bisa ma'anar damuwa da baƙin ciki da masu hassada da shi suke ciki. Alaƙar da take tsakanin sinadarin kwalliyar *haki* da cuɗau baƙin ciki, ita ce hana wa zuciya sukuni. Ta yiwu ya zaɓi ya yi amfani da wannan kalmar bisa wannan ma'ana ce saboda ganin ya yawaita amfani da kalmomin *baƙin ciki* da *hassada*, a cikin waƙar. Domin ya sauya wata kalma wadda za ta yi aikin irin tata, sai ya zaɓi yin amfani da wannan kalmar bisa tsarin kwalliya. A nan kuma har wa yau, sai ya kawo lamirin suna **su-** da manunin lokaci **–na** suka yi mata zagi domin ya nuna yadda abin yake cizon su a zuciya jiddadun.

Kowa zai dena *ganin* ɗaci, wƙ3

A wannan ɗiya fasihin ya sarrafa kalmar aikatau mai gaɓa biyu wato **ga-ni** wadda take nufin duba na ido ko ra'ayi ko sauraro. Amma a nan, sai fasihin ya yi amfani da ita bisa wata ma'anar wato ɓacin rai da baƙin ciki da damuwa. Abin da yake ishara a kan cewa ma'anar da yake nufi ba wadda kalmar ta saba isarwa ba ce, ita ce kalmar *ɗaci* da ta biyo bayanta. Shi ɗaci ba ganin sa ake yi ba, ba kuma fahimta ba, amma akan ji shi ne a harshe ko kuma tasirinsa a zuciya. Haka kuma, ya yi amfani da aikatau **dena** a matsayin zagi gare ta, yayin da ya yi amfani da suna **ɗaci** a wajen rakiya domin ƙarfafa saƙon da yake isarwa. Wannan dabara ce ta amfani da kalmar aikatau bisa wata ma'ana da fasihi ya ƙirƙira domin isar da manufarsa ga masu sauraro. Bugu da ƙari, a duk inda ya yi amfani da kalmar aikatau a kalmar kwalliya, takan zo da zagi na wakilin suna da manunin lokaci ko aikatau da kuma suna a bayanta. Wani lokaci kuma, yakan kawo zagi, sai kalmar ba tare da kawo wani abu ba a bayanta ba.

5.4 Kirƙira Bayanau a Kwalliya

Bayani ya gabata cewa, bayanau kalmomi ne da suke ƙarin haske ko bayani a kan aikatau a cikin jumla. Kasancewar fasihi yana da 'yancin sarrafa kalmomin harshe yadda yake buƙata domin isar da saƙo, ya sa fasihan Hausa sukan yi amfani da wannan dama su ƙirƙira ko su yi amfani da wani rukuni ko kalma bisa wata ma'ana saɓanin wadda kalmar take isarwa a kalami. A ɓangaren bayanau ma, akwai irin wannan azanci wajen gina kwalliya kamar yadda za a gani a misalan da suke tafe:

An zo *ƙarshen maki*,

Rarara ya yi amfani da sarƙaƙƙen bayanau wato *ƙarshen maki* a wannan ɗiya domin ya isar da saƙonsa. Kalmar *maki* takan ɗauki ma'anar alama ko lamba ko darajar da ɗalibi yakan samu idan an yi masa jarrabawa ko kuma cuta ko yaudara. A wannan ɗiya, sai ya kawo sarƙaƙƙen bayanau da wata ma'ana ta daban wato lokacin gudanar da zaɓe. A cikin kwalliyar fasihin bai ambaci cuɗau ɗinta a fili ba, sai ya ambata sinadari kawai. Alaƙar da take tsakanin sinadarin da cuɗau ita ce, kwatanta yin alama da amincewa da goyon baya ta hanyar dangwala yatsa a takardar zaɓe.

Haka kuma, sakamako mafi ƙololuwa da wanda aka jaraba yake fatan samu da wanda ɗan siyasa yake fatan samu bayan kaɗa ƙuri'a. Bugu da ƙari, dangane da ma'anar cuta ko yaudara, to a nan kuma, fasihin yana ishara da ƙarshenta ne ya zo da zuwan wanda yake tallatawa.

Ɗan hassada ka jefa wuyarka *a karkiya*, wƙ2

Fasihin ya yi amfani da sarƙaƙƙen bayanau *a karkiya* a wannan ɗiya a matsayin sinadarin kwalliya. Karkiya, igiya ce da sanda da ake haɗawa a ɗaure kare a wuya ko sandar da ake gicciyawa a tsakankanin cinyoyin ɗan-kaciya a ɗaure don hana shi haɗe su. A nan, sai fasihin ya yi amfani da ita kalmar bisa wata ma'ana wato halaka. Haka kuma, ya bayyana halayya ce da yanayi a jikin wani abu na zahiri da ake iya gani (karkiya) Alaƙar da take tsakanin sinadarin da cuɗau ita ce, shiga halin ƙunci da damuwa da wahala da wanda ya shiga cikin halaka yakan tsinci kansa a ciki. Domin ita karkiya takan hana wa wanda a ka sanya wa ne sukuni da iya tasarrufi, sai yadda aka yi da shi. Wannan ya daɗa fito da hikimar fasihin da nuna ƙwarewarsa wajen iya zaɓen kalma da sarrafa ta a cikin waƙoƙinsa yadda yake buƙata.

Wannan hasara tana da yawa da kake *ciki*, wƙ2

Kalmar *ciki* da fasihin ya yi amfani da ita, bayanau ce sassauƙa kuma fitacciyar sifa ce ta mazubi. Wato a nan, ya kwalliyantar da hasara ce inda ya bayyana ta a matsayin wani mazubi wanda yake abu ne bayyananne, yayin da ita hasara ta kasance ɓoyayyiya wacce ba a iya ganin ta, sai dai tasirinta idan ta auku. Sinadarin kwalliya a nan shi ne, ciki (mazubi) yayin da cuɗau ya kasance hasara. Idan an lura a wannan waje, fasihin ya ambata sinadari da cuɗau ɗin kwalliyar duka a bayyane. Alaƙar da take tsakanin sinadari *ciki* (mazubi) da cuɗau *hasara* ita ce, gamewar da sukan yi wa wanda suka cuɗu da shi. Abin nufi a nan shi ne, yadda mazubi yakan kasance gewayayye ɗauke da abin da aka zuba a ciki, haka hasara take gamewa da gewaye wanda ta auku a kansa. Wannan ya bai wa fasihin damar ɗaukar kalmar ya bayyana hasara da ita. Wani abin lura kuma shi ne, a duk inda ya yi amfani da bayanau a wajen gina kwalliya, ba ya kawo wani abu ya yi mata rakiya bayan ambaton kalmar bayanau ɗin kamar yadda yake a misalan da suka gabata.

5.5 Amsa-Kama a Kalmar Kwalliya

Shi dai amsa-kama, kalmomi ne da ake amfani da su domin ƙarfafa ma'anar kalmar da ake buƙatar ƙarfafawa. A fahimtar Bello (2014) amsa-kama an samo su ne daga yadda kalmomin suke amfani ta hanyoyi iri-iri don ƙarfafawa ko kamanta ma'anonin wasu kalmomi. Kasancewar kwalliyar kalma tana amfani da kalmomi ne wajen gina kwalliya, ya sa daga cikin sigoginta, takan zo da kalmar amsa-kama domin ƙarfafa manufar da ake isarwa. Misali:

Bazum shi ne *kar.* Wƙ1

A wannan ɗiya, Fasihin ya kawo kalmar amsa-kama ce *kar* wadda akan yi amfani da ita domin a ƙarfafa sabuntar abu. Akan ce 'sabo kar' duk da yake kuma akan yi amfani da ita a matsayin kalma mai nuna hani, wato daidai da *kada.* Galibi kalmomin amsa-kama sukan zo tare da sunan da suke ƙarfafawa kamar yadda galibin sifofi sukan zo. Amma kuma a nan, sai ya kawo wakilin suna *shi,* da kuma dirka *ce* suka gabaci kalmar amsa-kamar. Abin lura a nan shi ne, fasihin ya kwalliyantar da Bazum ne da *kar* domin ya bayyana cancantarsa da bambancinsa da sauran masu neman muƙamin da yake nema. Wato shi Bazum sabo ne *kar* a wannan matsayi don haka, duk wanda ya zaɓe shi zai ga bambanci tsakaninsa da sauran 'yan siyasar da aka kyara.

Tarayya ce *ɗoɗar*, wƙ1

Rarara a wanna ɗiya, amfani ya yi da kalmar amsa-kama *ɗoɗar* wadda take ishara da miƙuwar abu. Fasihin ya kwalliyantar da jam'iyyar PNDS ce da cewa ita ce ɗoɗar wato hanya miƙaƙƙƙa wacce babu kwana a cikinta. Ita kuwa jam'iyya jama'a ne suke haɗuwa su kafa ta don haka, waɗanda suka kafa ta, su ne ita. Amma a nan, ya yi amfani da amsa-kama *ɗoɗar* don ya kwatanta su da hanya wacce ta miƙe samɓal. Alaƙar da take tsakanin ɗoɗar da jam'iyyar ita ce manufofi da goyon baya da take ɗaɗa samu ta ko'ina waɗanda suke alamta nasararta kai tsaye.

Masu adawa *wanwar,* wƙ1

Wanwar da fasihin ya yi amfani da ita a wannan ɗiya, amsa-kama ce wacce take ƙarfafa kalmar **masu adawa** da ta gabace ta. Kalmar akan yi amfani da ita waje bayyana yanayin ƙarfin faɗuwa ko hasarar da wanda aka danganta kalmar da shi ya yi. Amma a nan, sai fasihin ya ambaci masu adawa da cewa su ne ma cikakkiyar yanayin faɗuwa. Duk da cewa galibi, akan yi amfani da kalmar tare da sassauƙar bayanau wato *ƙasa.* Akan ce *Sun faɗi **ƙasa** warwas.* Amma a nan, fasihin, sai ya ambace su *wanwar* domin ya nuna wa mai sauraro yanayin abin da ya same su a bayyane ƙuru-ƙuru. Wannan dabara da fasihin ya yi amfani da ita, ta isa matuƙa wajen bayyana ƙarfin kayen da aka yi wa masu adawa.

6.0 Kammalawa

Wannan nazari ya fitar da yanayin sigar kwalliyar kalma ce a cikin waƙoƙin Hausa na zamani. Nazarin, ya yi nasarar tabbatar da samuwar wannan nau'in kwalliya a cikin waƙoƙin Hausa, tun ba na yau ba. Haka kuma an sami nau'o'in kwalliyar kalma iri biyu wato: Kwalliyar ɗabi'a da kwalliya ƙirƙirarriya. Ta farkon takan zo da sigar suna, kamar a misalai na 1, 2, da na 3. Kwalliyar ɗabi'a takan zo kuma a sigar sifa, kamar a misalai na 4, 5, da kuma na 6. Haka kuma, kwalliyar takan bayyana da sigar aikatau, kamar yadda aka kawo a misalai na 7, 8, da na 9. Sannan kuma, kwalliya ta ɗabi'a takan kasance bisa sigar bayanau, kamar a misalai na 10, da 11, da kuma 12. Ɗayan kuwa, wato kwalliya ƙirƙirarriya takan kasance da sigogin suna, kamar yadda aka bayyana a misalai na 12 da na13 da kuma na 14. Haka kuma, takan bayyana da sigar sifa kamar a misalai na 15 da 16 da kuma na 17. Daɗin daɗawa, kwalliyar takan kasance bisa

sigar aikatau da bayanau da kuma amsa-kama, kamar yadda suka bayyana a sauran misalan da suka zo a cikin aikin. Galibi kwalliya ƙirƙirarriya takan kasance ne bisa wata manufa da fasihin yake isarwa saɓanin yadda aka saba amfani da ita bisa ɗabi'a. Kamar yadda ya bayyana a misalai na 12 da na 13, har zuwa na 27. A ƙarshe, nazarin ya fahimci fasihin yana da ƙwarewa wajen zaɓa da sarrafa kalmomi kamar yadda ya bayyana a ɗaukacin misalan da aka bayar daga waƙoƙin fasihin.

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Matsakaicin Nazarin Waƙar *Roƙon Ruwa* ta Nana Asma'u 'Yar Shehu

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Tsakure

Duk da masana sun yi aikace-aikace masu ƙima da darajar a yaba a fannoni daban-daban kan Nana Asma'u da ayyukanta. Ya dace a ci gaba da fito da irin gudunmawar ta domin ƙara haskaka wannan baiwar Allah. Nana ta kasance cikin mata da suka ɗauki ilmi da muhimmancin gaske, ta yi rubuce-rubucen waƙoƙi cikin Hausa da ajami domin jaddada addinin musulunci. Ga kuma gudunmuwarta wajen haɓaka harshen Hausa. Manufar wannan maƙala ita ce, nazari da sharhin waƙar Roƙon Ruwa ta Nana Asma'u 'yar Shehu. An zaɓi waƙar Roƙon Ruwa daga cikin waƙoƙinta saboda ta yi amfani da sassauƙan harshe wajen isar da saƙon da kuma ganin yadda ruwa yake da muhimmanci a rayuwa. Har Hausawa kan ce 'Ruwa abokin aiki'. Waƙar Roƙon Ruwa waƙa ce ta wa'azi da roƙon Allah Ya aiko da rahamarSa a samu ruwa mai albarka. Dalilin binciken domin a ƙara fito da ayyukan masu jihadi ƙarara lokaci bayan lokaci.

Muhimman Kalmomi: *Nana Asma'u da waƙar Roƙon Ruwa da mata.*

1.0 Gabatarwa

Da hannun mata wajen haɓaka rayuwar al'umma a fannoni daban-daban. Hakan ya bayyana idan aka duba irin ayyukan su a duniyar baya da wadda ake ciki. Cikin fannonin da mata suke ba da agaji akwai ɓangaren addini da ma sauran lamurran zamantakewa baki ɗaya. Nana Asma'u ta kasance daga cikin matan da suka taimaki al'umma, maza da mata. Ta yi rubuce-rubuce na waƙoƙi domin kyautata addini, ta koyar mata, yara da manya. Ana da yaƙinin haka, idan aka duba cewa Nana ce mafarin 'yan taru. Wani tsari ne domin ilmantar da mata domin samun ilmin fiƙhu da hadisi da tauhidi da nuni da aikata ayyukan alheri da hani da mugun aiki. Sadiya (2014) ta tabbatar da haka. Bayan haka, ta yi rubuce-rubuce na waƙoƙi cikin Hausa da Fillanci, ta ba harshen Hausa gudunmuwa, ta inganta adabin Hausa matuƙa. Bayan Nana an samu mata da yawa da suka biyo sahunta wajen haɓɓaka ayyukan adabin Hausa. Shi ya sa masana da manazarta suka duƙufa wajen fito da irin waɗannan ayyuka ta hanyar nazarin ta fuskoki daban-daban. Daga cikin ayyukan da aka yi kan mata ta ɓangarori daban-daban, akwai ayyuka irin nasu Ibrahim (2000) da Yaro (2008) da Bugaje (2011) da Muhammad (2011) da Namala (2013) duk sun yi bincike a kan mata marubuta waƙoƙi da gudunmawarsu. Wasu sun duba matsayin mata a cikin adabin baka, yayin da wasu suka duba wasanni da waƙoƙin yara mata. Ammani (2008) da Bagudo (2010) da Sanda (2011) da Bibi Faruk (2011) da Hausawa (2012) da Ingawa (2012) sun yi bincike a kan sana'o'i da tallace-tallacen mata. Usman (1983) da Ampha (2004) da Adamu (2005) da Ibrahim (2009) da Ibrahim (2010) da Ibrahim (2012) da Garba (2012) da Shu'aibu (2013) da Abdullahi (2013) sun yi bincike kan mata da gudunmawarsu wajen waƙa da adabi baki ɗaya.

Bugaje (2011:17) ta bayyana cewa " mata a ƙasar Hausa sun daɗe suna ba da gudunmawarsu ta ɓangaren yaɗawa da bunƙasa adabi, domin tun ainihin gargajiyar Bahaushe (kafin zuwan Musulunci da boko) mata sun taimaka wajen bunƙasar adabin baka musamman ta ɓangaren tatsuniyoyi da karin magana da waƙoƙi da sauran sassan adabin baka. Haka ma abin yake a ɓangaren rubutaccen adabi, domin sun yi rubuce-rubuce a fannin zube da wasan kwaikwayo. A fannin rubutattun waƙoƙi kuwa, mata sun rubuta waƙoƙi da dama sai dai ayyukan nasu ko kusa ba su kama kafar na maza ba. Hakan ya faru ne saboda koma bayan da suka samu ta fuskar neman ilimi. Matan da suka sami damar ilimin a wancan lokaci, sun dage domin nuna halin

ƙwarai kuma abim koyi ga sauran mata. Wasu daga cikin irin waɗannan mata sun haɗa da Nana Asma'u wadda malama ce, kuma ta samar da waƙoƙin da suka shafi addini da dama a lokacin rayuwarta. Wasu daga cikin waƙoƙinta sun haɗa da; *Sharuɗɗan Kiyama* da waƙar *Dawa'in Tsorace-Tsoracen Ubangiji* da waƙar *Manyan Zunubai Masu Kafirta Mutum* da waƙar *Wa'azu* da waƙar *Gargaɗi ga Masu Shan Azumi* da sauransu. (Boyd da Mack, 1999) da (Yahaya, 1989) da (Sa'id, 1978)".

2.0 Waƙoƙin Ƙarni na Sha Tara

Waƙoƙin ƙarni na sha tara, waƙoƙi ne da aka rubuta a lokaci jihadin Shehu Usman Ɗanfodiyo da magoya bayansa. Masu jihadi sun yi aikace-aikace sosai a harshen Hausa, ba tare da sanin cewa sun bautawa wannan harshe ba, a yayin da suke ƙoƙarin jaddada addinin musulunci. Sun yi wallafe-wallafe na Larabci, sannan suka fassara zuwa Fillanci. Sun kuma fassara da yawa daga cikin aikace-aikacensu daga Fillanci zuwa Hausa. Mafi yawan ayyukan waƙoƙi ne, domin waƙa ta fi samun karɓuwa ga jama'a. Salon waƙoƙin masu jihadi yana sauƙin fahimta. Sannan suna da ƙarfin harshe da nuna gwanintar harshe.

Masana irin su Ɗandatti (1979:6-7) da Sa'id (1978:66) da Yahaya (1988:49) da Sarɓi (2007:2-3) da Junaidu da 'Yar'aduwa (2007:123-4) duk sun tattauna a kan waƙoƙin ƙarni na sha tara, suka nuna gudunmawar masu jihadi wajen raya adabin Hausa. Ɗandatti (1979:6-7) ya bayyana cewa A ƙarni na sha tara an sami wani yunƙuri na bunƙasa ilimi da yaɗa addinin Musulunci, da kau da jahilci da al'adu, da camfe-camfe a ƙasar Hausa. Shugabannin jihadi sun wallafe-wallafe masu ɗimbin yawa na fannonin ilimi daban-daban da Larabci, kamar su Tauhidi da Faƙihu da hukunce-hukuncen shari'a da tsarin mulki da dai sauransu. Daga nan suka ga cewa hanyar da ta fi sauƙi ga isar da saƙonsu ga jama'a ita ce ta hanyar harshensu. Suka ga kuma cewa waƙa ce ta fi saurin shiga kai, sai suka shiga bayyana manufofinsu a waƙe da Fillanci da kuma Hausa, suna tsamo waɗannan manufofi nasu daga cikin talifan da suka yi da Larabci.

Sa'id (1978:66) ya nuna cewa idan aka ambaci ƙarni na sha tara dangane da waƙar da aka rubuta da Hausa, abin da zai zo a tunani shi ne masu jihadi na Musulunci, waɗanda suka ba da gagarumar gudunmawa wajen adabin Hausa. Sun yi aikace-aikace masu yawan gaske akan harshen Hausa, ba tare da sun san cewa sun bauta wa harshen ba a yayin da suke ƙoƙarin jaddada

Musulunci su fitar da mutane cikin duhun ɓata su ɗora su a a kan tafarki na gari. Shi kuwa Yahaya (1988:49) ya bayyana cewa rubutattun waƙoƙin Hausa sun sami gagarumar bunƙasa ta fuskar yawaita, da bazuwa a ko'ina, da kuma ingancin tsari (watau samun ƙafiya) da salon sarrafa harshe a cikin ƙarni na 19. Wannan kuwa ya samu ne saboda rabautar da ƙasar Hausa ta yi da ayyukan da Mujaddadi Shehu Usman ɗan Fodiyo da jama'arsa suka yi wajen tashi tsaye kan gyaran addini, da yaɗa ilmi, da kyautata halayen rayuwa waɗanda suka gurɓace a ƙasar Hausa a wancan zamani.

2.1 Taƙaitaccen Tarihin Nana Asma'u

Nana Asma'u daga cikin mutanen da suka ɗauki ilmi da muhimmancin gaske. Ta samu ilmi mai tarin yawa daga wajen iyayenta. Ta yi rubuce-rubuce na ilmi a fannoni daban-daban ciki har da waƙoƙi kuma an ce Allah Ya yi mata baiwa mai tarin yawa. Don haka, an yi nazarce-nazarce a kan Nana Asma'u da gwagwarmayarta. Irin waɗannan ayyuka suna bayyana gudunmawarta wajen yaɗa ilmi da addini baki ɗaya. Ayyuka irin nasu Boyd (1982) da Boyd da Mack (1999) da Boyd da Mack (2000) da Abba (2000) da Boyd (2006) da Asma'u (2006) da Boyd da Mack (2013). Boyd (1982) ya yi tsokaci a kan gudunmawar Nana Asma'u a lokacin jihadin Shehu Usman Ɗanfodio. Ya kawo tarihin rayuwarta tun daga ƙuruciya zuwa aure. Boyd da Mack (2013) sun tattauna a kan hijra da jihadi, ta haka suka yi magana a kan ƙuruciyar Nana Asma'u da yadda ta fara karatunta. Sun kuma yi tsokaci a kan matsayinta da gudunmawarta a zamaninta. Sun kawo asalin samuwar 'yan taru, haka kuma, sun tattauna a kan gudunmawar mata malamai a ƙarni na ashirin da ƙarni na ashirin da ɗaya. Dukkan waɗannan ayyuka da aka yi a kan Nana Asma'u sun fito da matsayinta da irin jihadinta na yaɗa addinin musulunci. Haka kuma, Boyd (1982) ya kawo tahirin Nana Asma'u cewa:

> *"Asma'u was born in 1792 shortly after her father, the Shehu, together with his family returned to Degel their home in western Gobir, after an absence of five years in Zamfara."*

> "An haifi Asma'u a shekarar 1792, bayan mahaifinta Shehu da iyalensa sun koma Degel, bayan shafe shekaru biyar da suka yi ƙasar Zamfara."

> *"Asma'u was a twin: her twin brother was Hassan who died in 1817 aged twenty-five. It was not known why she was given the name Asma'u, as customarily she would have been named Hussaina, being a twin."*

> "Asma'u tagwaye ne: Abokin tagwaicinta Hasan, ya rasu yana da shekaru ashirin da biyar a shekarar 1817. Ba a san dalilin kiran ta Asma'u ba, maimakon a kira Husaina kamar yadda aka saba kiran tagwaye."

> *"Hassan and Asma'u were the tenth and eleventh children respectively of Shehu's first wife Maimuna who was the daughter of his father's sister, and therefore his cousin."*

> "Hassan shi ne ɗa na goma, Asma'u kuwa su ne ita ce 'ya ta goma sha ɗaya da uwargidan Shehu, Maimunatu ta haifa. Maimunatu 'yar uwar Shehu ce, sun yi auren zumunci."

2.2 Nazarin Waƙar *Roƙon Ruwa* ta Nana Asma'u

Waƙar *Roƙon Ruwa* tana ɗaya daga cikin waƙoƙin da Nana Asma'u ta rubuta. Waƙar tana da baiti ashirin da huɗu. Asma'u ta rubuta waƙar ne domin neman Allah Ya taimaka a sami ruwan sama da kuma albarka mai yawa. Ta nuna muhimmanci ruwa a rayuwa, har ta nuna cewa ruwa shi ne rahamar duniya. Sai dai kamar yadda aka saba, Asma'u ta yi amfani da wannan dama ta yi wa'azi ga mutane don su gujewa wasu munanan ayyuka kamar bori da caca da kiɗa musamman inda mata da maza suke haɗuwa. Amma duk da haka, ta yi bayanin wasu nau'in kiɗa wanda suka halatta a yi. Kamar yadda sunan waƙar ya nuna, za a iya cewa wa'azi ce da gargaɗi da kuma roƙon Allah ya aiko da rahamarsa a samu ruwan sama.

Daga baiti 1-4, Asma'u ta buɗe waƙar da roƙon Allah, tana kuma roƙon ruwan sama. Ta yi roƙo ga Allah Ya yi duba ta rahama a samu ruwa da damuna mai albarka. Haka kuma, ta yi roƙo Allah Ya yi jinƙai da agaji, Ya kuma kawo albarka da kyauta mai yawa ga bayinsa. Ta ce:

Mu roƙi fa Sarki mai salama fa 'yan'uwa,
Shi dube mu dubin nan na alhyar mu sam ruwa.
Shi aiko da jinƙai nai Karimu da agaji,
Gare mu da albarka ta kyautassa mai yawa.

Zama fa gare Ka Ubangiji muka tammaha,
Fa kowwab biɗa fa gare Ka ba shi rashi kuwa.

Mutane da tsuntsaye da dabba da 'yan dawa,
Da sauran fa tahlikkanka ba su ƙidayiwa.

A baiti na 5, Asma'u ta nuna muhimmancin ruwa da matsayinsa a rayuwa. Lallai kam Nana ta yi gaskiya, Hausawa kan ce 'Ruwa abokin aiki' su Turawa ma cewa suka yi, 'Water is life'. Kenan muhimmancin ruwa ba ya misaltuwa. Rayuwa ba za inganta ba sai da ruwa. Ta amfanin ruwan sama al'umma suke samun abinci, idan ba abinci, a iya cewa babu rayuwa. Duk da ana hasashen cewa ɗan adam yana iya rayuwa da shan ruwa kaɗai ko bai ci abinci ba. Ruwa yana taimakawa wajen samar da yawu, ruwa shi yake taimakawa wajen fitar bayan- gida. Yana inganta ƙwaƙwalwa, yana taimakawa gaɓoɓi, da narkar da abinci cikin sauƙi da hana cushewar ciki. Kuma yana kariya daga samuwar wasu cututtuka irin ciwon tsakuwar ƙwada (Kidney Stones) da hawan jini da sauransu. Ruwa yana taimakawa wajen gyaran fata jikin mutum, hakan zai hana bayyanar tsufa da wuri. Lallai kan ruwa rahamar duniya ne kamar yadda mujaddada ta ayyana, ta ce:

Zama fa ruwa su af fa rahmar duniya,
Da ƙarfe wasu ni'imassu ba ta kwatamtuwa.

Daga baiti na 6-8 ta ci gaba da neman Allah Ya sauko da ruwa mai sauƙi da lafiya da rahama ga jama'a, ba mai wahalarwa ba, ta yi kuma roƙon shuka mai albarka don Fiyayyen halitta. Yana daga cikin al'adun musulunci roƙon ruwa mai amfani da albarka. Shari'a ta tanadi addu'a ta musamman da bawa zai yi yayin saukar ruwan sama, don a samu amfaninsa a ban ƙasa. Addu'ar ita ce "Allahumma Sayyiban Nafi'an", ma'ana "Ya Allah Ka sanya shi ya zama ruwa mai amfani." Sannan kuma lokacin saukar ruwan sama, yana daga cikin lokuttan amsar addu'a. Saukar ruwan sama falalar Allah ce da rahamarSa. Sannan roƙon ruwa yana da cikin ayyukan da shari'ar musulunci ta yadda a yi, kuma akwai sharuɗɗa da yanayin da ake yin sa. Ta ce:

Ka ba mu hadari wabili mai lafiya,
Da sauƙi zama kyautakka ba ta fa yankuwa.
Ka inganta shibkammu mu samu ta *sammata*,

Bisa Naka iko sun kira maka mai yawa.

Fa domin Fiyayye Annabinka Muhammadu,
Fa kowab biɗa fa gare shi ba shi da taɓuwa.

Baiti na 9-10 ta yi kira ga Shehu, mahaifinta kuma shugaba da sauran ‘yan uwa baki ɗaya su zo a haɗu don a yi roƙon ruwa. Ta ce:

Fa na yi kiran Shaihummu shi af fa shiggaba,
Da Jailiyyu Gausu mu zam kiran su mu bar rawa.

Kazaka Rufa’i dud da Badawi Dasuƙi duk,
Jama’akka na duk mun kiraye su su kuwa.

Daga baiti na 11-14, ta nuna ga munanan halaye wanda suka yi hannun riga da Musulunci, sannan kuma ta yi kira ga jama’a su tuba, su bar aikata su. Waɗannan halaye sun haɗa da caca da bori da ƙwace da kuma kiɗa musamman kiɗan wanda maza da mata suke haɗuwa. Sannan ta nuna makomar mai aikata su, ita ce wuta. Ma’ana ta yi kira a bi sunna, a kaucewa bidi’a. Da ma yana daga cikin salon masu jihadi kyautata tarbiyar musulmi da ta gurɓata da camfi da tsafi. Shi ya sa waƙoƙinsu cike suke da wa’azi da siyasar musulunci kan yadda ayyukan musulmai za su dace da musulunci. Don haka, waƙoƙin suke yin horo da hani, ta yin gargaɗi da nasiha zuwa ga kyawawan halaye irin na musulunci. Ta ce:

A ba mu fa tuba hakaza istiƙama kau,
Ga sunna mu sam tsira ƙiyama ga taruwa.

Ku tuba ga ƙwace dud da bori da caca duk,
Wuta ar rabon mai yin su gobe da taɓuwa.
Mu koma ga hanya ɗai ta Sunna mu tsira duk,
Mu samu mu so juna mu zam kuwa ‘yan ‘uwa.

Ku tuba da almunkar kiɗi duk na baɗili,
Maza duk da mata duk su garwaya nan kuwa.

Daga baiti na 15-18 ta nuna nau’o’im kiɗan da ba su da illa, waɗanda suka halatta a yi kamar kiɗa domin jihadi da na aikin gayya domin a zaburar da jama’a. Da kuma kiɗan yaƙi da na

fatake domin kada wani daga cikinsu ya yi ɗimuwa, ma'ana ya ɓace hanya. Haka ma ta nuna illar yin kiɗa domin aure, ta ce saɓo ne, yana kawo mantuwa. Ta ce:

Kiɗi don jihadi babu laifi gare shi shi,
Kaza da na aiki don a samu a bar nawa.

Fa hakana kiɗin yaƙi ga tashi wurin faɗa,
Kazaka na komawa gida don fa son zuwa.

Kaza kau kiɗin tafiya ga hanya haƙiƙa don,
Waɗansu su ratse wansu kau su yi ɗemuwa.

A bar dai kiɗin amre da wasa ta takkarai,
Ta saɓo ga sha'awar duniya fa da mantuwa.

A baiti na 19-21, Asma'u ta yi kira ga jama'ar Musulmi su tuba, a bar saɓon Allah, a tuna da mutuwa. Ta kuma yi kira da a bi tafarkin Allah. Ta ce:

Zama fa haƙiƙan mai tunawa da lahira,
Shi tuba fa don mutuwa hali nata abkuwa.

Mu tuba mu bar saɓo musulmi mu zanka bi,
Ga foro na Allah don mu bar yin hani kawa.

Fa Allah Shi ba mu mu sami nasara Ubangiji,
Da nasa fa alheri fa alhyar ka samuwa.

A baiti na 22 ta ƙara jaddada manufarta wato ta ƙara bayyana cewa ta yi waƙar ne domin roƙon ruwa da kuma wa'azi da gargaɗi ga jama'ar musulmi. Sannan su taya ta roƙo domin a samu ruwa. Ta ce:

Daɗa kun ji waƙata ta roƙo fa ta cika,
Da wa'azu Musulmi duk ku roƙa mu cam ruwa.

Daga baiti na 23-24 ta rufe waƙarta ga salati ga Fiyayyen halitta tare da Sahabbansa da kuma Tabi'i da ramzi, ta ce:

Fa Allah Shi dawwama kau salati ga Annabi,
Kaza da Sahabbai nai da Tabi'i su kuwa.

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Fa ramzi na hijira can Fiyayyemmu SHAR'UHU,
Bisa lisafi nata duk mu gode fa 'yan'uwa.

3.0 Kammalawa

Wannan takarda ta yi matsakaicin nazain waƙar *Roƙon Ruwa* ta Nana Asma'u, an bayyana abin da waƙar ta ƙunsa baiti zuwa baiti. Kafin haka, an yi bitar ra'ayin masana dangane da waƙoƙin ƙarni na sha tara, da kuma rubuce-rubucen da aka yi a kan mata. An kuma kawo wasu ayyuka da aka yi a kan Nana Asma'u tun daga kundaye da muƙalu da bugaggun littattafai. Hakan ya nuna martaba da ɗimbin gudunmawar da Nana Asma'u ta bayar wanda a kullum ana nazarin ayyukanta ta ɓangarori daban-daban.

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Rataye

Mu roƙi fa Sarki mai salama fa 'yan'uwa,
Shi dube mu dubin nan na alhyar mu sam ruwa.

Shi aiko da jinƙai nai Karimu da agaji,
Gare mu da albarka ta kyautassa mai yawa.

Zama fa gare Ka Ubangiji muka tammaha,
Fa kowwab biɗa fa gare Ka ba shi rashi kuwa.

Mutane da tsuntsaye da dabba da 'yan dawa,
Da sauran fa tahlikkanka ba su ƙidayiwa.

Zama fa ruwa su af fa rahmar duniya,
Da ƙarfe wasu ni'imassu bat a kwatamtuwa.

Ka ba mu hadari wabili mai lafiya,
Da sauƙi zama kyautakka ba ta fa yankuwa.

Ka inganta shibkammu mu samu ta *sammata*,
Bisa Naka iko sun kira maka mai yawa.

Fa domin Fiyayye Annabinka Muhammadu,
Fa kowab biɗa fa gare shi ba shi da taɓuwa.

Fa na yi kiran Shaihummu shi af fa shiggaba,
Da Jailiyyu Gausu mu zam kiran su mu bar rawa.

Kazaka Rufa'i dud da Badawi Dasuƙi duk,
Jama'akka na duk mun kiraye su su kuwa.

A ba mu fa tuba hakaza istiƙama kau,
Ga sunna mu sam tsira ƙiyama ga taruwa.

Ku tuba ga ƙwace dud da bori da caca duk,
Wuta ar rabon mai yin su gobe da taɓuwa.

Mu koma ga hanya ɗai ta Sunna mu tsira duk,

Mu samu mu so juna mu zam kuwa ‘yan ‘uwa.

Ku tuba da almunkar kiɗi duk na baɗili,
Maza duk da mata duk su garwaya nan kuwa.

Kiɗi don jihadi babu laifi gare shi shi,
Kaza da na aiki don a samu a bar nawa.

Fa hakana kiɗin yaƙi ga tashi wurin faɗa,
Kazaka na komawa gida don fa son zuwa.

Kaza kau kiɗin tafiya ga hanya haƙiƙa don,
Waɗansu su ratse wansu kau su yi ɗemuwa.

A bar dai kiɗin amre da wasa ta takkarai,
Ta saɓo ga sha’awar duniya fa da mantuwa.

Zama fa haƙiƙan mai tunawa da lahira,
Shi tuba fa don mutuwa hali nata abkuwa.

Mu tuba mu bar saɓo musulmi mu zanka bi,
Ga foro na Allah don mu bar yin hani kawa.

Fa Allah Shi ba mu mu sami nasara Ubangiji,
Da nasa fa alheri fa alhyar ka samuwa.

Daɗa kun ji waƙata ta roƙo fa ta cika,
Da wa’azu Musulmi duk ku roƙa mu cam ruwa.

Fa Allah Shi dawwama kau salati ga Annabi,
Kaza da Sahabbai nai da Tabi’i su kuwa.

Fa ramzi na hijira can Fiyayyemmu SHAR’UHU,
Bisa lisafi nata duk mu gode fa ‘yan’uwa.

Al'ada (Culture)

Kwatancin Al'adun Binne Gawa a Kabilun Koro da Kamuku

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Tsakure

Wannan bincike mai suna "Nazarin Al'adun Binne Gawa a Kabilun Koro da Kamukun Jihar Neja" bincike ne da ya mayar da hankali domin gano ko akwai alaƙa tsakanin al'ummar Koro da Kamuku musamman wajen gudanar da al'adun mutuwarsu tare da nazarin yadda al'ummomin ke tasirantuwa da addinansu na gargajiya. An yi amfani da hanyar lura da shiga ciki a dama da mai bincike da hira da mutanen da suke da ruwa da tsaki a wannan fanni musamman shugabannin addinai da na al'adun gargajiya da tsofaffi da matasa da kuma masu ilimin zamani, a garuruwan da ke da al'ummomin Koro da Kamuku a faɗin Jihar Neja. An yi amfani da abubuwan naɗar hira na zamani da kuma littafin rubutu wajen naɗar bayanai. An yi amfani da Ra'in tarihi da al'adun al'ummomi wato Ethnographic theory. Ra'i ne da ya samu asali daga Muller, G. F a shekarar 1705, sannan aka samu masani irin Ludwing ya bunƙasa shi a shekarar 1783. Ra'i ne da yake amfani da tarihi da al'adu na al'umma ta hanyar nazartar al'ummomi da suke rayuwa da ma waɗanda suka shuɗe wajen sanin tarihi da al'adunsu da yadda suke samun ci gaba da bunƙasa a doron ƙasa ko akasin haka. Binciken ya gano akwai alaƙa da kamanceceniya fiye da bambance-bambance a ɓangarori da yawa da suka shafi hanyoyin gudanar da waɗannan al'adu na mutuwa a tsakanin al'ummomin biyu. An gano addinin Musulunci da Kiristanci da kuma zamani sun taka muhimmiyar rawa wajen kawo sauye-sauyen waɗannan al'adu. Kafin bayyanan addinin Musulinci da Kiristanci da zamani waɗannan al'ummomi na da imanin cewa rashin gudanar da al'adun mutuwa yadda suka kamata na iya jawo matsala ga iyalan wannan mamaci.

Muhimman Kalmomi: Binne, Gargajiya, Mutuwa, Imani da Mamaci

Gabatarwa

A al'adar rayuwa, mutane sukan yi tarayya a kan wasu al'adu da suka shafi bukukuwa irin aure da haihuwa da mutuwa, sai dai ta wata nahiya ta bambamta da wata (Bunza, 2006). Al'ada hanyar rayuwar mutane ce daga haihuwa zuwa mutuwa. Al'ada tana nufin halayyar al'umma wadda ta ginu na tsawon wani lokaci inda ake koya a kuma yaɗa ta. Wannan halayya ta al'umma ta haɗa da sutura da abinci da raye-raye da bukin aure da haihuwa dana mutuwa (Anderson, 2011). A wurin Mooney da Schacht (2016), al'ada tana nufin hanyoyin gudanar da rayuwa waɗanda suka keɓanta a al'umma. A taƙaice dai al'ada ita ce hanyar rayuwar mutane.

Al'adar birne gawa, al'amari ne da ake ci gaba da yi ta hanyar da aka saba a al'adu mabambanta. Al'ummomi sun bambanta da juna dangane da yadda suke gudanar da binne gawa. Wasu al'ummomin suna bin al'adunsu na gargajiya wasu kuma suna binne gawa ta tsarin da addininsu ya tanadar musa. A nan Arewacin Nijeriya har yanzu akwai al'ummomin da suka yi riƙo da al'darsu ta gargajiya yayin bukukuwan mutuwa da binne gawa. Wasu daga cikin waɗannan al'ummomin sune Koro da Kamuku.

Akan sami ƙabilar Koro a Babban Birnin Tarayya, Abuja da Jihar Neja da Nasarawa da Kaduna. A Jihar Kaduna, suna rayuwa ne a Karamar Hukumar Kagarko a masarautar Jere. A Jihar Neja kuwa suna zaune ne a Paikaro da Gurara da kuma Tafa. A Babban Birnin Tarayya kuma, suna zaune a Bwari da kuma garin Abuja da kewaye. Adadin ƙabilar Koro da suke zaune a Jihar Kaduna sun kai 45,000 kamar yadda (Usman,2014) ya ruwaito. Sai dai kuma, ya ƙara da cewa ba za a iya kimanta adadin ƙabilar Koro da suke rayuwa a garin Panda da Karu da suke ƙaramar hukumar Keffin, Jihar Nasarawa ba. Adadin ƙabilar Koro a Jihar Neja sun kai kimanin 150,000 a ƙidayar shekarar 2007. (Usman, 2014).

Al'ummar Kamuku ƙabila ce da take zaune a tsakiyar Nijeriya. Kamuku harshe ne na dangin Kainji wanda yake da nasaba da C'lela da Duka da kuma Kambari (Greenberg da Denning 2017). Suna rayuwa a yankin arewa, musamman a Jihar Kebbi (Yakan, 1999), da yankin Sokoto da yankin Kaduna wato Birnin Gwari da kuma yankunan Kontagora da Mariga da Kagara da ke Jihar Neja. Yawansu ya haura 35,000 a shekarar 1996 (Gojeh 2004).

Manufar Bincike

Manufar wannan bincike a kan waɗannan ƙabilu guda biyu, Koro da Kamuku sun haɗa da:

- Tantance al'adun binne gawa tsakanin al'ummar Koro da Kamuku.
- Kwatanta al'adun binne gawa a waɗannan ƙabilu guda biyu.

Dalilin Bincike

Ana son a samar da wani littafi wanda zai bayar da gudunmawa wajen tattara al'adun binne gawa na waɗannan al'ummu biyu wuri ɗaya, domin adana wannan al'ada da kuma samun abin nazari ga fannonin ilimi da kuma al'umma baki ɗaya.

Muhimmancin Bincike

Wannan aiki zai taimaka wajen adana bayanai kan binne gawar ƙabilun guda biyu wato, Koro da Kamuku, aikin zai taimakawa fagagen ilimi a wannan ƙasa da kuma duniya baki ɗaya.

Hanyoyin Tattara Bayanai

An yi amfani da hira wajen tattara bayanai domin tattara bayanai daga waɗanda suka shiga binciken da suka rasa masoyansu da kuma waɗanda suke da nasaba da mutuwa a cikin ƙabilar Koro da Kamuku. An kuma yi amfani da hanyoyin sa-ido a yayin gudanar da bincike, an halarci gudanar da bikin binne gawa a waɗannan ƙabilu. Domin tabbatar da kuma kiyaye abin da yake faruwa yayin binniya.

Waiwaye

Duka mai rai mamaci ne, kuma al'adar binne gawa abu ne da ke da mutuƙar muhimmanci a rayuwar ɗan-Adam. Wanzuwar mutuwa abu ne da ya wuce tunanin ɗan-Adam, domin kuwa a bayyane yake. ɗan-Adam ya san cewa akwai mutuwa, kuma ya san cewa ita ce ƙarshen rayuwa, haka kuma ya san cewa wata rana zai mutu, sai dai kuma tarihin kowace al'umma da imaninta da kuma abubuwan da suka ba wa gaskiya yana yin tasiri a kanta

Mutuwa da Binne gawa a Matsayin Al'adun Rayuwa

Mutuwa ita ce ƙarshe a al'adun rayuwa, sannan kuma tana zama a matsayin mataki na ƙarshe a zagayar rayuwar mutum. Wato tana ƙunshe da bukukuwa wanda 'yan uwa da abokan arzikin mamaci suke shiryawa kuma su halarta. Domin tabbatar da cewa mutum ya sami ingantacciyar binniya, akwai buƙatar a shirya yadda za a aiwatar da al'adun yadda ya kamata domin wucewa zuwa ga duniyar ba tare da wata tangarɗa ba. Wani dalilin da ya sa ake kiran waɗannan al'adu da al'adar wucewa shi ne, saboda tana nuni da wata tafiya daga wata rayuwa zuwa wata daban, wanda ya danganta da imanin mutum, wato ko dai a tafi wuta ko kuma aljanna a wurin Musulmai da Kiristoci.

Al'adun Mutuwa da Binne Gawa a Nijeriya

A Nijeriya ƙabilu da yawa ba sa kallon mutuwa a matsayin ƙarshe, sai dai a matsayin wucewa daga duniyar zahiri zuwa ga duniyar rayuka da kakanni. Wato dai al'ummar ba ta kallonta a

matsayin mataki na ƙarshe, sai a matsayin kawar da mutum daga cikin al'umma na wani lokaci (Riva 2014). Idan aka kwatanta mutuwa da ragowar al'adun rayuwa, za a ga Nijeriya ana girmama bukin binne gawa, sannan kuma, ana ɗaukar lokaci mai tsawo ana shagali (Ibrahim, 1982).

Akwai wani daɗaɗɗen imani da wasu mutane suka yi na cewa, matattun kakanni sukan iya hukunta duk wanda ya saɓa wa ƙa'idoji. Wannan takunkumin yakan zama tamkar hanyar ƙarfafa aikin kirki, inda kowa yake jin tsoro, sannan ya taimaka wa mahukunta na gargajiya ci gaba ta kasancewa a muƙamansu ba tare da sun ɗauki wani mataki ba (Wallace da Swartz, 2012). Binne gawa da al'adun mutuwa ba kawai bambanta suka yi ba a tsakanin ƙabilu ba, kai har ma a tsakanin ƙabila guda, dangane da shekaru da matsayi da kuma jinsin mutum. Irin mutuwar da mutum ya yi tana da matuƙar muhimmanci.

Al'adun binne gawa a kudancin Nijeriya sun ƙunshi gudanar da zaman makoki da kuka da wanka da kuma sitirta gawa da aiwatar da al'adun rabuwa iri-iri na musamman da kaɗe-kaɗe da raye-raye da waƙe-waƙen mutuwa da kwarara giya a ƙasa da harba bindiga sama a wajen birne gawa. Wani abu mai muhimmanci da yake nuna wucewa shi ne ɗaukar gawa ana rawa, kafin a binne ta a kabari, wanda shi ne lokacin farin ciki a wajen mamaci (Nwokoha, 2020).

Wurin Binne Gawa

Saka gawa a kabari a mafi akasarin al'ummomi ba da ka ake yin shi ba, domin da farko sai an yanke shawarar wuri da sifar kabarin. A yawancin ƙasashen Afirka ana bambance wurin matattu da na rayayyu. Dukkanin mamata (ban da yara ƙanana 'yan watanni ko shekaru) ana binne su ba a wurin da aka ware don zama ba. Sai dai wannan wani yanayi ne na wani lokaci wanda ba a yi musu kallo iri ɗaya a daular Romawa ba

Aiwatar da Bukin Binne Gawa

Al'adun binne mamata tamkar bukin addini ne wanda ake tsarawa, inda akan aiwatar da abubuwa daban-daban (Middleton 1982). Wannan buki yana farawa ne tun daga lokacin da mutum ya mutu zuwa saka shi a kabari da kuma al'adun ƙarshe. Ana aiwatar da abubuwa iri-iri waɗanda za su tabbatar da birniyar da ta dace dangane da na imani. Waɗannan abubuwa sun haɗa da kiɗa da rawa da wasa da makamai da koke-koke da dariya da ciye-ciye da shaye-shaye da yi wa kabari fenti wanda ya kasance mai muhimmnaci a cikin al'adun binne mamaci (Díaz-Guardamino 2014).

Mutuwa a Tunanin Kabilun Koro da na Kamuku

Al'ummar Koro da Kamuku msamman ma mazauna jihar Neja, sun yi imanin cewa mutuwa iri biyu ce; mutuwar Allah wadda takan riske mai rai, akwai kuma mutuwa ta wani mugun hali

wanda wani kan iya kashe wani, ta hanyar yin wani sihiri da za a haɗa mai rai da wata cuta ko hatsari ko ma haka kawai a taras mai rai ya mutu. Don haka suna kallon akwai kyakkyawar mutuwa akwai kuma mummuna.

Idan aka samu mai rai wanda ya yi zamani mai tsawo, musamman idan ya kai shekaru sama da saba'in, akan taya shi murna saboda ya yi kyakkyawar mutuwa. Shi irin wannan mamaci ba rayuwarsa ta ƙare ke nan ba, illa kawaai zai koma duniyar mamata don cigaba da sabuwar rayuwa inda zai koma can ya tarar da sauran 'ya'uwa da suka daɗe da mutuwa. Wanna mamaci na buƙatar kyakkyawar binnewa da zai nuna ya rabu da duniyar rayayyu lafiya, kuma zai ba shi ƙwarin guiwa na kare zuriyar da ya fito daga wasu miyagun halittu waɗanda suke a duniyar rayayyu, a duk lokacin da suka yi nufin cuta ma 'yan'uwansa rayayyu. Wannan na daga cikin dalilan da kan sa al'umomin Koro da na Kamuku suke dagewa wajen ganin sun yi kyakkyawar binne mamatansu. Akan samu ma idan mamaci bai sami kyakkyawar binnewa ba, ya rinƙa zagayowa lokaci bayan lokaci, musamman da daddare yana damun waɗannan 'yan'uwa nasa. A wasu lokutan ma har akan ce wai mamaci kan tare cikin zuriyarsu har su yi kokawa (dambe).

Yaro ko yarinya da ya ko ta mutu, akan ɗauke shi ba mutwa ce ta Allah ba wato akwai wani da ke da hannu a mutuwar, wannan mamaci ya rasa ransa ne saboda wani mugu, don kuwa a tunaninsu mutuwa ba ta matasa ba ce. Allah na da bukatarsa a duniya domin duniyar rayayyu ta matasa ce. Idan aka samu matashi ya mutu akan yi baƙin-ciki maimakon farin cikin da akan yayin da tsoho ya mutu.

Sanya Alama a Gidan Mutuwa a Al'adar Koro da Kamuku

A al'ummar Koro a kan hura wuta a ƙofar gidan da aka yi mutuwa har gari ya waye. Wannan alama ce da ke nuni da cewa an yi mutuwa a gidan kuma ko binne gawar ba a yi ba. 'Yan'uwa da maƙwabta, duk wanda ya zo shiga gidan mutuwa sai ya matsa kusa da wutar ya ɗan kara hannayensa su ɗan yi ɗumi, sannan ya cire. Wannan alama ce ta nuni da zafin rashin da aka yi. Wani dalili kuma na sanya alama a gidan da aka yi mutuwa shi ne, tabbatar wa da abin bauta (tsafi) ba a jayayya da tafiyar (mutuwa), wannan mamaci kuma ana farin ciki da ƙarkon da rayuwarsa ta yi, namiji ko mace in dai har an kai ga tsufa. Don haka sanya alama da aka yi hanya ce ta nuna goyon baya da tafiyar mamaci da kuma nuna lallai ana shirin binne mamacin da matuƙar girmamawa.

A al'ummar Kamuku kuwa a kan rataya ganyen darbejiya ko shuwaka ne a ƙofar gidan da aka yi rashi. Fasahar da ke tattare da amfani da darbejiya da shuwaka ba ya rasa nasaba da ɗaci da suke da shi, hakan ya sa ake amfani da su domin nuni da irin halin da rai yake ciki na ɗaci da baƙin ciki. Wannan alamar za ta isar da saƙo ko ta sanar da sauran al'ummar gari cewa an yi mutuwa a wannan gidan kuma ba a binne gawar ba. Sanya alama a ƙofar gida, hanya ce ta sanar da isar da saƙon gayyatar maƙwabta cewa an yi mutuwa mai kyau, ba a ko binne mamaci ba. Ana sanar da

jama'a su san cewa za a binne mamaci ba da daɗewa ba (Uba Azeh 01/02/2022 da Aboki Isiah 15/05/2022).

Matsayin Binne Gawa a Kabilun Koro da Kamuku

Al'ummar Koro da Kamuku suna da bambance-bambance a wurin binne gawarwakinsu, gwargwadon matsayin mamaci, gwargwadon wuri da yanayin binne shi. Alal misali; Tsofaffi akan tanadar musu wuri na musamman ne, su kuma matasa akan haɗa su ne a wani fili da aka keɓe a bayan gari.

Idan aka samu tsoho ya mutu a ƙabilar Koro, akan shirya masa buki inda za a gayyato 'ya'uwa da abokan arziki, a yi yanke-yanke da shaye-shaye na giya da burkutu. 'ya'ya da jikoki a yi ta rawa suna manna kuɗaɗe. Bayan an yi rawa na wani lokaci, sai a fito da gawa a saka cikin ramin da aka tanada. Al'ummar Koro kan gina rami kamar rijiya wadda ake mata uwar-ɗaki a ciki, kuma a wannan uwar-ɗakin ne akan saka mamaci. Zurfin rijiyar yakan kai ƙafa uku zuwa huɗu, sannan a yi uwar-ɗaki a ɓangare biyu wato Kudu da Arewa, kowane uwar ɗaki akan saka mamaci idan kuma aka ƙara samun wani mamcin sai a saka a ɗaya gefen. Bayan an kwantar da mamaci, akan mayar da ƙasa a shafe bakin rijiyar da siminti. Idan kuwa mutuwa ce ta matashi ba a buki da raye-raye, maimakon haka sai dai a kai shi ana koke-koke can wani fili na bayan gari, a haƙa rami a saka shi. Haka abin yake a tsarin binne gawar Kamuku inda idan tsoho ne akan tanadi babban tukunya da ake sakawa ciki duk lokacin da wani tsoho ya mutu, bayan raye-raye da shan giya sai a kai shi bayan gari wurin wannan babbar tukunyar a buɗe sai saka mamaci a zura shi. A wani lokaci akan samu tukane biyu a zaunar da mamaci a ɗaya tukunyar ta ƙasa daga nan sai a rufe shi da ta sama. Sannan a sa siminti ko laka a haɗe bakin tukwanen biyu. Su ma Kamuku kamar al'ummar Koro, sukan tanadi fili ne don binne mamata matasa a wani gefe na daban a bayan gari.

Al'ummar Koro da na Kamuku suna binne gawa ne a matsayin wani yanayi na nuna irin mutuwar da mamaci ya yi, shin ta Allah ce mutuwar ko ta wani mugu ce? Don haka wata mutuwar akan yi buki wata kuma ba a yin buki. Haka ya sa wuri da yanayin birnewar suka bambanta dangane da mamaci, wani a yi masa kyakkyawar binnnewa wani kuma wanda aka same shi da wani hali na banza sai kawai a binne shi haka nan (Gojeh 2004).

Dabarun Ajiyar Gawa a Al'adar Koro da Kamuku

Al'ummar Koro ba mutane ne masu son ajiyar gawa ta daɗe ba, don haka da an yi mutuwa nan da nan ake fara shirya yadda za a binne mamaci. Amma idan akwai buƙatar ajiyar gawar watakila ko domin jiran 'yan'uwa da ke nesa ko kuma ana son a gano musabbabin mutuwar, sai a ajiye ta na ɗan lokaci da bai wuce kwana biyu zuwa uku ba. Hidimar ajiyar gawa ba ta kowa ba ce, aiki ne da sai masu ita. Masu alhakin binne gawa su ne ake nemowa a ba su wannan alhaki.

Ana ajiyar gawa ta hanyar wanke ta gaba ɗaya da ruwan da aka zuba garin bushashen ganyen kuka. Sai a kwantar da ita a miƙe. Bayan an tanadi yashin rafi mai lema. Wannan yashi za a zuba a rufe tabarma gaba ɗaya da shi. Bayan nan sai a zuba ruwa da zai wadaci ko'ina. Ana buƙatar ko'ina na yashin ya jike, sai a kawo gawar bayan an cire duk suturun da ke jikinta, a ɗora ta a kai, a lullubе ta da sauran yashin har sai an tabbata yashin ya rufe ko'ina a jikin gawar. Lokaci-lokaci za a rinƙa yayyafa wa yashin ruwa. Bayan ɗan lokaci kamar awowi shida sai a canza yashin a musanya da wani, Haka za a ta yi har tsawon lokacin da za a ɗauki gawar a binne. Wannan kan taimaka wajen ajiye gawa na ɗan lokaci, kwana biyu zuwa uku kamin a rufe gawar in akwai buƙatar hakan.

Ajiyar gawa ba al'adar Kamuku ba ce, sai dai in akwai wani muhimmin abu. 'Yan'uwan mamaci kan tanadi wuri mai sanyi, sai su shimfiɗa tabarma a kwantar da gawa a kai sannan a kawo man-kaɗe a shafe dukkannin jikin mamaci da shi. Lokaci-lokaci za a rinƙa zuwa ana ƙara shafa man-kaɗen ana kuma jujjuya ko sake ma gawar yanayin kwanciya tare da lallanƙwasa dukkannin gaɓoɓin jikinta. Haka za ai ta kula da gawar har tsawon lokacin da ake buƙata. Dalilin amfani da man-kaɗe tun daga ƙafa har zuwa kai, domin yakan sa jikin mamaci ya yi taushi da sauƙin lanƙwasawa a lokacin sakawa a cikin tukunya, sannan yakan taimaka wajen hana gawa ruɓewa da wuri (Aruwa Sam 05/08/2021).

Ban-kwanan Gawa a Al'adar Koro da Kamuku

Bayan an kammala shirya mamaci an haɗa shi tsaf, sai a ɗauko shi a kawo shi wani ɗaki mai girma a shimfiɗar da gawar a nan. Sai a umurci jama'a su shiga ɗaya bayan ɗaya domin ban-kwana da shi. A lokacin ban-kwana ana yi wa mamaci fatan alheri da kuma saƙonni zuwa ga sauran 'yan'uwa da suke can. Wasu daga cikin irin abubuwan da ake furtawa lokacin ban-kwana sun haɗa da:

> "Za mu yi kewarka, amma muna farin ciki da tafiyarka.
>
> Mun ci moriyarka a nan, ko can muna buƙatar haka kuma.
>
> Muna maka fatar kyakkyawar tafiya da masauki mai kyau"

Haka za a rinƙa shigowa ɗaya bayan ɗaya, kowa na furta ire-iren waɗannan kalmomi.

Wannan al'ada ta su, tana gaskata imaninsu na lallai mamaci yakan taimaka wa iyalansa, kuma yana ƙarɓan saƙonnin al'ummar wannan duniya ta rayayyu, izuwa ta kakanni matattu. Domin haka ne kowa ke ziyartar mamaci domin yin ban-kwana da ba da saƙonsa ga 'yan'uwa da suka riga wucewa.

Al'ummar Kamuku su ma akwai wannan al'ada ta sallamar mamaci. Kamin a binne shi bayan an kammala shirya gawar, sai a shimfiɗar da shi a wani wuri kamar gindin bishiya ko a azure. Sai a

umurci 'yan'uwa su shiga ɗaya bayan ɗaya su sallami mamaci. A lokacin sallama ana ma mamaci addu'o'i da yabo, da kuma fatar kyakkyawar makoma. Daga cikin irin kalaman da ake furtawa a wannan lokaci sun haɗa da:

- " Tafiyarka ce, ba matafiyi nan kusa.
- Ba mu rabu ba, muna sa ran dawowarka ba da daɗewa ba.
- Muna masu godiya da kulawar da iyaye ke ba mu"

Waɗannan kalamai su ne masu sallama za su rinƙa furtawa, wasu na ba da saƙonni wasu na fatan alheri a sabon rayuwa da mamaci zai taras a can. Wannan al'ada ta fito da imanin Kamuku na sake wanzuwa bayan mutuwa, imaninsu na lallai mamacin da ya yi kyakkyawar rayuwa yakan taimakawa na baya. Yana kuma iya dawowa a matsayin jariri cikin iyalansa domin buɗe wata sabuwar rayuwa.

Duk da al'ummar Koro da Kamuku suna wannan al'ada ta ban-kwana, ta fi kama da tasirin addinin Kiristanci ne ya haifar da ita.

Zaman Makoki a Al'adar Koro da Kamuku

Zama ne da dangin mamaci kan yi domin jimami da ƙarɓar gaisuwa daga 'yan'uwa da abokan arziki. Lokacin zaman a kan kawo gudummawar abinci ɗanye da dafaffe. Mutane daban-daban na kusa da na nesa kan zo domin nuna damuwar rashin ga dangin mamacin. A al'ummar Koro maza da mata duk suna zaman makoki ne a waje, sai dai maza na ɓangare daban, mata su ma suna wani ɓangare, ana zaman ne na kwana uku. Duk macen da ta zo gaisuwar mutuwa, dole ne sai ta isa ɓangare maza wurin 'yan'uwan mamaci da ke waje domin yi musu gaisuwa. A lokacin gaisuwa ana faɗin kalamai kamar haka:

"Mun zo ba mu tarar da wane (mamaci) ba!

Yanzu wane (mamaci) ya bar mu ke nan?

Amsa: Ai wane (mamaci) bai bar mu ba!

Muna nan tare!

Imanin mutumin kirki na dawowa shi ne wannan zance ke tabbatar wa. Masu gaisuwa na faɗin haka ne domin shaida irin mutuwar da mamaci ya yi, sai masu zaman makoki su kuma su tabbatar wa mutane, ai mamaci ya yi kyakkyawar tafiya, ta hanya cewa "Ai muna nan tare". Wannan amsa na nufin mamaci ya yi mutuwar halarci, yana nan tare da mu ta hanyar taimakawa iyalansa ko kuma ta hanayar sake wanzuwa.

A al'ada zaman makoki ya zama wajibi ga dukkannin 'ya'yan mamaci da matansa, ko da kuwa ba addinin gargajiya suke yi ba, wannan alama ce ta girmama mamaci da kuma alfahari da rayuwarsa. Haka jikoki da ƙannai ko yannin mamaci ko da suna daga wani wuri mai nisa, a sami wasu da za su wakilci wasu domin tabbatar da an sami halarcinsu wajen zaman. In kuwa 'ya'ya da matan mamaci suka ƙi shirya wa mamacinsu zaman makoki ko suka ƙi halarta, hakan babban laifi ne ga al'ada kuma yana nuni da wannan mamaci bai yi kyakkyawar rayuwa ba, hakan kuma na iya janyo magana ga 'yan'uwan mamacin (Mamman Barde 06/4/2022).

Al'ummar Kamuku a lokacin zaman makoki maza na waje mata na cikin gida kowanne na zaman karɓar gaisuwa ne daban. Al'ada ta ba da damar shirya zaman makoki sau ɗaya a shekara. Gidan da aka yi mutuwa ana iya jinkirta zama har zuwa wani lokaci kamin a yi zama, in kuwa dama akwai wani wanda ya mutu da can da ba a yi zaman makoki ba a wancan lokaci, ana iya haɗawa, a yi zaman yanzu, ko kuma a sake jinkirtawa na wani ɗan lokaci. Wannan al'ada ta zaman makoki ana iya shirya yin ta sau ɗaya a shekara ko sau biyu. In aka sami wani sabon mamaci, bayan an gudanar da na wannan shekara, ba za a yi zaman makoki ba, sai dai a yi bukin binne wa, a yi wasa da raye-raye har zuwa wayewar gari, daga nan kowa ya watse. A Lokacin zaman makoki masu zuwa gaisuwa na faɗin kalamai kamar haka:

"Ashe wane (mamaci) lokaci ya yi?

Amsa: Ai tafiya ta yi kyau!

ubangiji ya ba mu haƙuri!

Amsa: Amin, amin!"

Wannan na gaskata kyakkyawar mutuwa da muguwar mutuwa, 'yan'uwan mamaci kan tabbatar da haka ta hanyar faɗin "Tafiya ta yi kyau".

Zaman makoki abu ne da al'ada ta ɗan ba da sassauci ga iyalan mamaci, ko ba a yi ba ana iya bari sai wani lokaci a shirya shi, a wani lokacin a haɗe da bukin zagayowar wani lokaci kamar arba'in ko shekara. Sai dai, duk lokacin da aka shirya zaman akwai buƙatar halarcin kowa daga cikin iyalan mamaci. (Alhaji Gambo Idi 02/03/2022).

Sakamakon Bincike

Wannan muƙala ta gano bukatar da ke akwai ta adana waɗannan al'adu na binne gawa a ƙabilun Koro da na Kamuku, musamman idan aka yi duba da yadda waɗannan al'adu suke fuskantar barazana ɓacewa sakamakon tasirin addinin Musulunci da na Kiristanci da kuma zamani.

Binciken ta hanyar nazarin alaƙar da ke tsakanin waɗannan al'ummomi ya gano Koro da Kamuku suna da tsari da kuma imani iri ɗaya kan wasu dalilai da suke iya kasancewa a matsayin

jakadun mutuwa. Imani wani babban reshe ko ginshiƙi ne da al'ummar Koro da Kamuku suke ba da gaskiya da shi. Akwai da yawa daga cikin dokokin Koro da Kamuku da suke da dangantaka da imani da addininsu na gargajiya, sannan kuma suke da hukuncin sakamakon mutuwa. Da zarar an aikata irin wannan abu, ko aka samu aukuwar wani daga cikinsu ya faru, to, sakamakon irin wannan mutuwa ce kai tsaye. Wasu daga cikin waɗannan imani sun haɗa da camfi da rantsuwa da annoba da sauransu.

Binciken ya zaƙulo hanyoyi da dabarun da al'ummar Koro da Kamuku suke bi wajen sanar da saƙon mutuwa, ta hanyar sanya alama a gidan da aka yi mutuwa. A daren da aka yi mutuwa, a al'ummar Koro a kan hura wuta a ƙofar gidan har gari ya waye. Al'ummar Kamuku, ana rataya ganyen dalbejiya ko shuwaka a ƙofar gidan da aka yi rashi. Wannan alamar zai isar da saƙo ko ya sanar da sauran al'ummar gari, cewar an yi mutuwa a wannan gidan kuma ko binne mamacin ma ba a yi ba.

Wannan bincike ya gano al'ummar Koro da Kamuku suna ban-kwana da mamaci, bayan an kammala shirya shi an haɗa shi tsaf, sai a ɗauko shi a kawo shi wani ɗaki mai girma a shimfiɗar da gawar a nan. Sai a umurci jama'a su shiga ɗaya bayan ɗaya domin ban-kwana da mamacin.

Shawarwari

Wannan maƙala ta kasance wata dama ce ta faɗaɗa bincike kan al'adu, musamman ma na waɗannan ƙabilu biyu.

Wannan al'ada tana fuskantar barazanar nashewa saboda da zamani, domin haka akwai buƙatar wayar da kan matasa game da muhimmancin al'adunsu da kuma riƙo da su.

Kammalawa

A wannan maƙala an kawo wurare da jihohin da ƙabilun Koro da Kamuku suke zaune a Nijeriya. An yi nazarin yadda ake gudanar da al'adun binne gawa da tunani da kuma imani na rayuwar mamaci bayan mutuwa da irin yadda suke kallon mutuwa da musabbabinta. Sannan an fito da irin barazanar da wannan al'ada ke fuskanta. Wanda a ƙarshe aka kawo irin gudummawar da tantance wannan aiki zai bayar da kuma shawarwari kan yadda za a magance waɗannan barazana da wannan al'ada ke fuskanta.

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Tasirin Baƙi a Kasar Hausa Dangane da Gine-ginen Hausawa na Gargajiya

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Tsakure

Wannan nazari ya taso ne ta la'akari da yadda aka samun tasirin baƙi wajen gine-gine Hausawa na gargajiya, a tsakanin Hausawa. Irin waɗannan gine-gine, baƙi sun yi tasiri sosai a cikin ginin gidajen Hausawa. Daga cikin irin yadda wannan bincike zai mai da hankali wajen bincikowa shi ne fito da yadda aka samu baƙi na kusa da nesa suka kawo wa Hausawa tsarin ginin gidaje kala-kala, sannan kuma, wannan gine-ginen ya yi tasiri sosai a tsarin ginin Hausawa, wanda su Hausawa mutane ne waɗanda suke da tsarin gine-gine kala-kala. Hausawa suna da gine-gine da dama, kama tun daga kan bukka da tsangaya da ɗakin-hayi da danga ko danni da ɗakin jinka da soro da rumbu da sauransu. Wanda zuwan baƙi ya kawo wa Hausawa gine-ginensu ya yi tasiri a kan na Hausawa, wanda ake amfani da Siminti da tayil da sili da kwano da fanka suto da bene da sauaransu. Haka kuma, an ɗora wannan bincike ne a kan ra'in ci gaban al'adun al'umma wato (Cultural Sustainabality Therory) Gusau (2015:55) ne ya ƙirƙiro shi. Sannan kuma,wajen gudanar da wannan bincike an yi amfani da hanyar bincike ta tattaunawa da masana da kuma karance-karancen ayyuka da suka gabata da aka yi nazari a kan wannan ɓangare na gine-gine. Daga ƙarshe wannan bincike ya binciko yadda al'ummar Hausawa suka

rungumi sababbin gine-gine na baƙi da suka kawo wa Hausawa, wanda ya yi tasiri sosai a kan na Hausawa na gargajiya.

Keɓaɓɓun Kalmomi: Gine-gine da Tasirin baƙi Larabawa da Turawa da Bukka da Danni da kuma Bene.

1.0 Gabatarwa

Hausawa sun samu fasahar gini ne tun lokacin da suka fara zama a waje ɗaya.Lokacin da suka daina rayuwar farauta da yawace-yawace,suka koma noma da kiwo.A wannan lokaci rayuwa ta inganta saboda da hanyoyin samun abinci da kuma makwanci. Don haka wannan takarda burinta ta fito da irin tasirin da baƙi a ƙasar Hausa suka samu a wajen aiwatar da tsarin gine-ginensu, ma`ana ci gaba aka samu ko kuwa an samu koma baya. Don haka, wannan takarda ta binciko tun daga kan yadda ma`anar gini take da ire-iren ginin gargajiya da yadda ginin Hausawa na gargajiya, da zuwan Larabawa ƙasar Hausa da zuwan Turawa ƙasar Hausawa, duk sun kawo wa Hausawa babban tasiri wajen aiwatar da sababbin gine-gine na zamani, irin waɗannan gine-gine sun haɗa da bene da siminti da bulon siminti da rufin kwano da fanka da tayil da sauransu. (Ma'azu,

1.1 Bitar Ayyukan da suka Gabata

A wannan takarda an yi duba ne da ire-iren ayyukan da masana da ɗalibai da manazarta suka gabatar wajen fito da bayani a wannan ɓangare na ilimi. Ba a taƙaita wannan bita ga gine-ginen gargajiya ba, hatta irin gine-ginen zamani sai da aka yi ƙoƙarin dubawa. Hatta ma waɗansu ayyuka da aka gabatar da suka danganci sana'o'in Hausawa da suke yin na hannu sai da aka duba domin za su yi amfani matuƙa a wannan takarda. Don haka, an yi ƙoƙarin bibiyir ayyuka masu alaƙa da gine-ginen gargajiya da na zamani don gudun cin karo da wannan takarda. An samu manzarta wasu sun yi bincike irin su: Ma'azu, 1987 da Ruƙayya,2005 da Dirimin Iya;2006 da Kabiru;2009 da Ma'azu 2011 da kuma Saba,2015. Duk da waɗannan ayyuka da aka ambata sun yi ƙoƙari wajen binciko yadda ake gudanar da sana'o'in gargajiya ne, wasu kuma sun yi bayani a kan yadda ake aiwatar da sana'ar gini na gargajiya. Amma bincike bai ci karo da irin wannan takarda da aka gabatar ba.

1.2 Ra'in Bincike

Ra'in ci gaban al'umma da al'adunta wato *(Cultural Sustainabality Therory) Gusau (2015:55).* Wannan ra'i yana nuna idan al'umma tana son ci gaba dole sai ta inganta al'adunta na gargajiya, sannan ta wannan hanyar ce da al'umma za ta dinga adana al'adunta domin gudun kada su salwanta. Idan al'umma ta watsar da al'adunta ta aro na wasu to za ta kasance al'umma mai dogoro da wasu al'umman da take yin aro a wajensu. Kalmar adanawa tana nufin ajiye abu a mahalli mai kyau domin kada ya lalace ko ya salwanta. Kowace al'umma tana son ta samu ci gaba, don haka adana al'adun al'umma yana ɗaya daga cikin abin da ke jawo ci gabanta. (Usman, 2014:10).

1.3 Nau'in Bincike

Wannan bincike an ɗora shi ne a kan nau'in bincike labartacce. Kamar yadda masana irin su (Dornyei,2011) ya kawo cewa tsarin bincike na labartacce yana ƙoƙarin fito da hanyoyin bincike mai inganci da bayar da dama wajen yin ƙididdigar bincike. Irin wannan bincike ya ƙunshi tattara da fassara duk bayanai masu inganci don samun ƙarin fahimtar matsala ko tambayoyin bincike. Cresweel ya jaddada mahimmancin yin amfani da bincike na labartacce, domin yana samar da bayanai masu nagarta da inganci. Haka kuma, bincike na labartacce yana bayar da dama ga masu tattaunawa wajen yin nazarin abin da ake bincike a kansa. Sannan kuma, hanyar bincike na labartacce hanyoyi ne da a gefe guda suke samar da tabbataccen bincike, da samar da cikakkiyar fahimta game da bincike. Bincike labartacce yana da matuƙar mahimmaci, musamman wajen magance sarƙaƙiyar tambayoyin bincike waɗanda ba za a iya bincika su gaba ɗaya ta amfani da hanyoyi masu inganci ko ƙididdiga kaɗai ba. (Creswell,2009). Bincike labartacce yana ba wa manazarci damar bibiyar mutane masu ƙwarewa ko gogewa a rayuwa a kan yadda abubuwa suke aukuwa. Don haka, wannan bincike ya dace da wannan takarda da aka gudanar, domin an yi ƙoƙarin bayyana yadda aka samu tasirin baƙi wajen aiwatar da gine-ginen Hausawa na garggajiya.

1.4 Ma'anar Kalmar Baƙi

Idan aka ce baƙi kusan kai tsaye a iya cewa su ne mutanen da suka bar wani wuri ko gari ko ƙasa ko masauƙi wanda za su kira na ainihi, saboda dalili na tarihi ko haihuwa, suka tafi suka sauƙa ko suka yada zango a wani wuri da ba nasu ba. Mu'azu (1987: 27).

Baƙi suna iya kasancewa na ƙwarai ko kuma akasin haka, gwargwadon dai dalilan da suke tafe da su. Baƙi sun kasu kashi biyu, wato baƙi na kusa da na nesa. Mu'azu (1987) ya raba baƙi gida biyu, inda ya kira su da:

1.4.1 Baƙi Na Nesa

Baƙi na nesa su ne ƙabilun da suke wajen Nijeriya, don haka Hausawa sun yi cuɗanya da waɗannan baƙi a dalilai dama. Hausawa yawanci suna zuwa waɗannan wurare ne domin yin fatauci ko kuma almajirci, saboda haka, da zarar sun je irin waɗannan ƙasashe sukan samu waje su zauna. Duk lokacin da za su je irin waɗannan ƙasashe suna tafiya ne a cikin ayari, da zarar sun isa wuraren da hankalinsu ya kwanta da shi sai su yada zango. Da zarar mutun ya sauka a irin waɗannan zanguna sai ya ga kamar ƙasar Hausa yake, don haka da zarar Bahaushe ya sauka sai ya zama ɗan gari. Akwai masu sana'o'in hannu kamar, maruna da makera da dukawa da telelu da magina da sauransu. Bayan fatake da masu tafiya almajirci, akwai masu tafiya aikin Makka a ƙasa, idan guzirinsu ya yaanke musu suka tsaya su ɗan taru sannan su ci gaba da tafiya. Wani lokaci kuma sai ka tarar irin waɗannan mutane sun yi zamansu a ƙasahen. (Kabiru, 2009).

1.4.2 Baƙi na Kusa

Baƙi na kusa, su ne ƙabilun da suke zaune a nan Nijeriya ko kuma suke zaune a yankin ƙasar Hausa. Wata ƙila ma suke yin magana da harshen Hausa, amma ba Hausawa ba ne. Hausawa sun daɗe suna cuɗanya da ƙabilu iri-iri daban-daban a nan cikin gida Nijeriya,wannan ta sa Hausawa suka tasirintu da abubuwa da dama, kama tun daga sutura da abinci da kuma gine-ginen zamani. A sakamakon haka, suka kawo wa Hausawa fasalin gine-gine iri-iri.

2.1 Ma`anar Gini

Gini wata hikima ce da Hausawa da kuma sauran al`umma suke gabatar da shi domin samar wa da mutane mahalli wajen zama, sannan kuma azanci ne da fasaha ce domin taimaka wa al`umma. Gini ya kasu zuwa gida biyu, akwai ginin tukunya da ginin mahalli.
Gini na nufin ``Kaga wani abu kamar ginin ɗaki da laka ko suminti ko yin tukwane ko tona rijiya``CNHN, 2006.Shf:165).

Gini sana`a ce da Hausawa suka daɗe suna yin ta a ƙasashensu da ta jiɓinci haƙo burji ko ƙasa ko taɓo ko yumɓu don sarrafa su a samar da tubala, domin yin ko samar da muhalli da kuma sarrafa su domin samar da bubuwan gudanar da rayuwar ɗan Adam, irin ta yau da gobe. Abubuwan da akan samar wa a wajen ginin tukunya sun haɗa da tukunya da tulu da talle da madambanci da kasko da randa da kula da kwatanniya da tanderu da sauransu. Wannan sana`a ta gini, musamman na tukwane maza da mata ne suke gabatar da ita. Duk da cewa, tarihi ya nuna Bahaushe bai san ginin ɗaki mai kusurwa huɗu ba, sai bayan haɗuwarsa da cuɗanyarsa da Larabawa. Daga nan Hausawa suka gano dabarar gini musamman mai kusurwa huɗu. (Ma'azu, 1996)

2.2 Tsarin Gine-gine

Kafin zuwan musulinci tsarin ginin gidan Hausawa ba shi da wani wahala, yakan kafa ɗakunan da tsinkaye da kara da itace, in an gama a yaɓe a yi kan hayi a ɗora. A gidan akan sami ɗakin mai gida da matan gida. Samari kuma a yi musu ɗaki a ƙofar gida, sannan akan sami zauren ƙofar gida domin hutawa ko karɓar baƙi. A wancan lokaci babu ruwan su da kulle don haka ba su damu da wata danga ba da za su kewaye gidan, ko dan ta hana gano matan gidan daga waje ba. Yawanci sukan yi danga ne da bazara idan damuna ta yi, shuka ta yi girma sai su cire dangar su ƙone.Amma bayan zuwan musulinci sai tsarin gini ya sake. Aka dinga tsarin gida yadda za a yi ɗakunan mata can a cikin gida, sannan sai a yi danga[1] ko katangar da za ta kewaye gida, a kuma yi shamaki da kariya wadda za ta hana mutanen waje ganin mutanen gida saboda kulle. Bugu da ƙari zauren ƙofar gida shi ne birkin kowane baƙo, kuma a nan ne inda mai gida zai zauna su yi hira shi da abokansa maza. Sannan Larabawa kuma suka kawo musu irin tsarin gine-ginensa. Da haka da haka Hausawa suka koyi yadda ake gina bene. (Ibrahim, 1982:304)

[1] Danga wani fasali ne da ake yi da kara domin a kewaye gida, don gudun ka da a gano cikin gida.

2.3 Hausawa da Gidajensu

Ana kyautata zaton Hausawa sun samu fasahar gine-gine tun lokacin da ya fara zama a waje ɗaya. Lokacin da ya daina rayuwar farauta da yawace-yawace ya koma yin noma da kiwo.A wannan lokaci rayuwar Hausawa ta inganta saboda rabauta da hanyoyin samun abinci da kuma makwancinsu. (Abdu,2006)

2.4 Ginin Hausawa na Gargajiya

A tsarin ginin gargajiya na Hausawa akwai abubuwa guda biyu da ya kamata a lura da su wato wajen zama da kuma ma`ajiya wato inda ake ajiye kayan amfanin gona. A wajen zama a gargajiyar Hausawa bukka ita ce mazauninsu na farko, a cikin wannan bukkar ne ake yin girki da bacci a ajiye kayayyaki da kuma saukar baƙo. Daga baya Hausawa suka fara tunanin bai kamata duk wani baƙo da aka yi ya ga makwancin mai gida ba, sai aka gyara taswirar bukkar ta yadda aka fitar da kusurwar ɗaki da kuma inda baƙo zai zauna. Bayan wani lokaci kuma sai fasaha ta ƙara samun ci gaba ta shirin yin ɗaki zagayayye mai tsarin kuri da ake yin hira. A wasu garuruwan sukan kira shi da suna daɓi, sai kuma a samu ɗaki sannan gida. Ke nan a iya cewa nazarin waɗannan matakai na mahalli ko gidajen Hausawa na gargajiya tun daga kan bukka zuwa gida na da matuƙar mahimmanci a matakin nazari. Amma a ɗaya ɓangaren na ma`ajiya a gargajiyance akwai wuraren ajiye kaya da Hausawa suka tanada irin su rumbu da rudu da sauransu.(Jibril,2023).

1.1 Taswirar ginin Hausawa tare da bene da aka kewaye shi da zana da kuma rufin shuti

3.1 Zuwan Larabawa Kasar Hausa

Haƙiƙa idan aka ce baƙi, kusan a iya cewa kai tsaye ana nufin mutanen da suka bar wani wuri ko gari ko ƙasa ko masauki suka ya da zango a wani wuri da ba nasu ba. Baƙi suna iya kasancewa na ƙwarai ko akasin haka, gwargwadon dalilai da manufofi da suke tafe da su. Kasar Hausa ta samu shigowar baƙi a lokuta mabambanta kuma bisa ga manufofi iri-iri. Wasu baƙin sun shigo ne suka zauna na wani ɗan lokaci suka wuce, wasu kuma suka zauna, zaman dirshen, wasu kuma duk da sun wuce amma sai da suka bar wani abu da zai zama shaidar sun taɓa zama ko zuwa ƙasar Hausa. Misali hulɗa musamman ta cinikayya da ziyarce-ziyarce ta ƙullu tsakanin ƙasashen Larabawa da ƙasar Hausa tun da daɗewa. Bayajidda wanda ake da`awar shi ne asalin kafuwar daulolin Hausa, wato Daura da Kano da Katsina da Rano da Gobir da Zazzau daga Bagadaza (Yahaya,1998:8)

Don haka, a iya cewa sakamakon cinikayya da kasuwanci da yawan koyarwa aka sami Larabawa suka dinga zuwa ƙasar Hausa daga Gabas, wasu kuma suka dinga ɓullo wa ƙasar Hausa ta wajen ƙasar Barno. Ta fuskar kasuwanci Larabawa sukan kawo wa ƙasar Hausa takubba da sirada da yari[1], su kuma sukan sayi goro da zinare da azurfa da lalle da tafarnuwa su koma da su ƙasarsu. Akwai Larabawan Afrika ta Arewa waɗanda sukan zo ƙasar Hausa don su sayi fatar dabbobi da rinannun kaya da ƙorai da fayafayai, su kuma idan za su zo sukan zo da tufafin siliki da wasu nau`o`in riguna kamar jabba da jauha da kufta da alkyabba da turare da sauransu. To, a irin wannan musayar al`ada da mu`amala ne Hausawa suka samu tsare-tsare na gine-ginen Larabawa.

3.2 Nason Ginin Larabawa a kan Gidan Sarauta na Hausawa

Tarihi ya nuna da akwai naso da aka samu na zahiri na ginin Larabawa kan ginin gidan sarautun Hausawa. Wannan tasiri zai iya fitowa ne ta kallon abubuwa irin su:

3.2.1 Yanayi da Tsarin Ginin Sarakuna.

Tsarin ginin gidan sarauta tsari ne mai girman gaske, kuma mai fasali. Bayan kasancewarsa gida da mahallin sarki da iyalansa alama ce kuma dake nuna girman mulki da ɗaukakar msarauta a ƙasar Hausa. An fi gina masarauta a tsakiyar gari, sannan sai a samu masallacin juma`a da kuma dandali[2] kusa da shi. A irin wannan zaure sarki yake ganawa da jama`arsa ko kuma gudanar da wasu bukukuwa na sarauta. Bayan zuwan Turawa aka daɗa faɗaɗa gidan sarki ta hanyar yi masa soraye da wuraren zaman fadanci a kusa da shi. A cikin gidan sarki akwai sassa daban-daban waɗanda suke ko dai na iyalin sarki da sauran danginsa da kuma na bayi da wurare daban-daban da suke tallafawa wajen gudanar da sarauta ko mulki. Hakazalika akwai wajen kama ruwa da

[1] Yari shi ne ɗan kunne da mata suke sa wa a kunnensu, lokacin da aka huda musu shi.

[2] Dandali wani waje ne da `yan mata da samari suke yin wasa, a wajen kuma ana yin saye da sayarwa da kuma zantuttuna tsakanin saurayi da budurwa

bayan gida, bayan waɗannan akwai kuma waɗansu ɓangarori da suka haɗa da haure da ɗakin a zaure da kuma katanga.

1.2. Taswirar fasalin ginin tsarin Masarauta

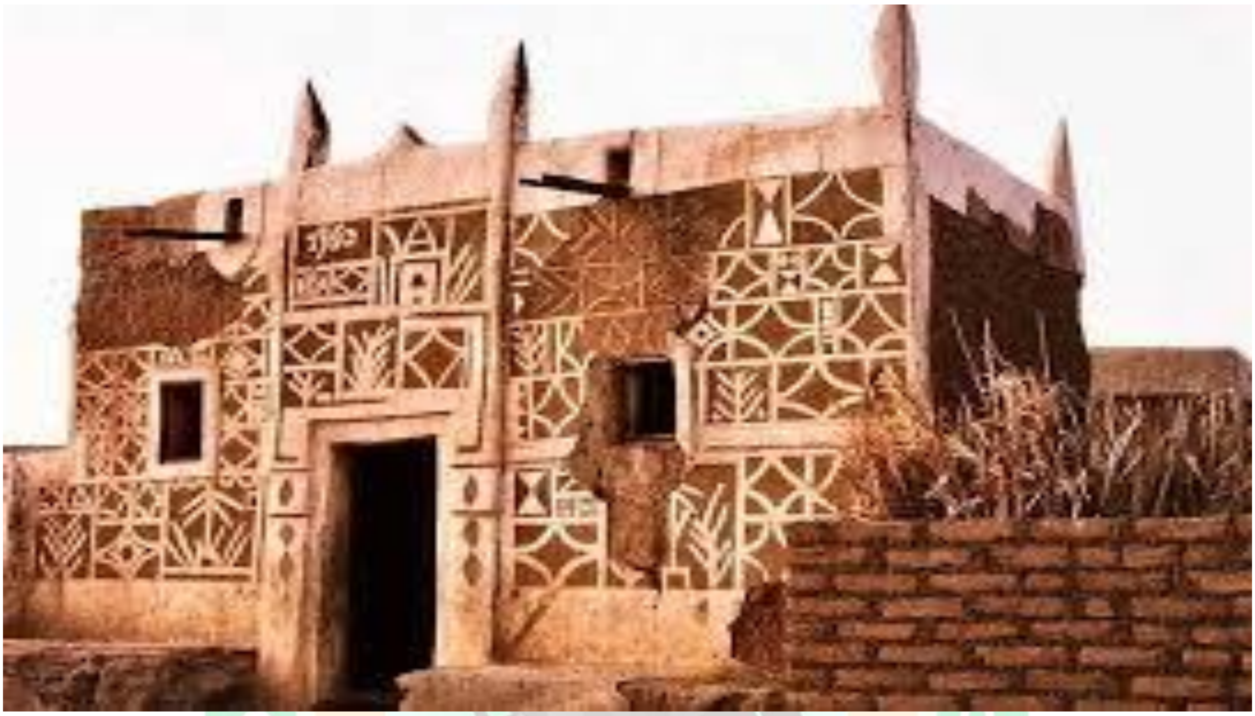
A ƙarƙashin addinin musulinci namiji baligi bai kyautu ya ga matar wani ba haka kawai, saboda haka ne Hausawa suke tsara ginin gidansa ta yadda zai tabbatar an killace cikin gidansa. Wannan tunani kuwa shi ya haifar da basirar ginin zaure ta yadda a duk lokacin da aka yi baƙo namiji iyakarsa ƙofar gida, sannan bayan ya samu izinin shiga gidan to iyakarsa cikin zaure. A al`adance ɗakin maigida yana kusa da zaure ne, na samari kuwa a cikin zaure yake, matan gida da sauran yaran gida nasu na cikin gida. Sauran ɓangarorin da ake samu a wannan tsari kuwa sun haɗa da: garu da ƙofar gida da zaure da turakar maigida da tsakar gida da ban-ɗaki da ɗakin girke-girke da rumbu da sauransu.(Jibril,2014)

3.2.2 Kwalliyar Gini

Magina a ƙasar Hausa suna nuna gwaninta wajen fasahar gini,wajen yi wa gini kwalliya mai ban sha'awa. Magininda yak ware a wannan fanni shi ake kira maginin-zane a maimakon magini ne kawai. Dabarar yi wa gini zane, fasaha ce wadda Hausawa suka samu bayan cuɗanyarsu da Larabawa. Hatta haɗa launuka da sinadarin yin launi duk Hausawa sun same su ne a wajen

Department of Nigerian Languages & Linguistics SLUK

Larabawa. A wajen kwalliya akan yi zanen wasu abubuwa masu ban-sha'awa kamar zane a jikin yaɓe. Sannan akan yi wa cikin gini ko wajensa, ko kuma fitar da wani salo daga ɓangaren gini.



1.3 Taswirar ginin ga aka yi shi da kwalliya

4.1 Abubuwan da Ginin Yake Buƙata a Lokacin da za a Kafa Tushen Gini.

4.1.1Tubali:

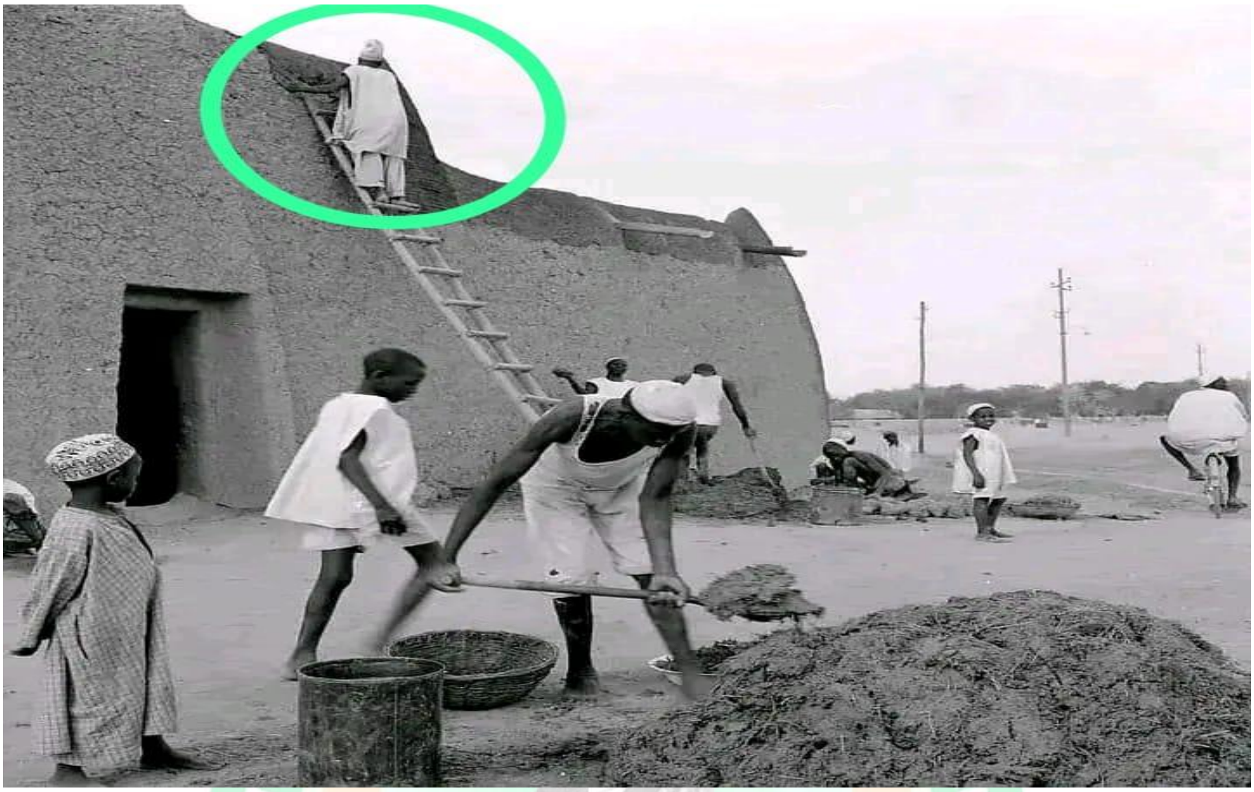
Tubali ƙasa ce da ake kwaɓawa sai a dinga cura ta yadda faɗinta ba ya wuce inci huɗu, kuma tsahonta ba ya wuce inci shida. A cure yake (Tubalin) amma akwai shaidar yatsu, wanda in ya bushe zai taimaka wajen riƙe kwaɓaɓɓiyar ƙasar.

4.1.2 Azara:

Azara ita ce itacen giginya, ana sassara ta yadda wata faɗinta da kaurinta zai yi inci shida, wata kuwa tana kasancewa faɗinta da kaurinta zai yi inci biyu. To amma da wuya tsawon azara ya wuce ƙafa takwas.

4.1.3. Kwaɓaɓɓiyar Kasa

Wannan ƙasa ce ake tara ta, sai a kawo ruwa a zuba a kwaɓata har sai ta dame yadda kaurinta zai ba da damar a cura ta ko kuma a liƙa ta jikin wani abu.



1.4 Taswirar Kwaɓaɓɓiyar Kasa da Yadda ake gini da ita.

4.1.4.Bushasshiyar Ciyawa

Wannan ciyawa ce ake tara yanka a tara ta, sannan sai a barta ta bushe. Ana sa ta a kwaɓaɓɓiyar ƙasa don ta sa ƙasar ta kama jikinta. Waɗannan abubuwa su ake buƙata a lokacin da za a sa harsashin gini. (Ma`azu. 1987:2)

A tsarin ginin gidan sarauta bayan da Hausawa suka haɗu da Larabawa suka fara amfani da tubali domin tsayar da gininsu wato (Kago), sannan sai amfani da makuba da kainuwa.

4.2 Zuwan Turawa Kasar Hausa

Tun wajen ƙarni na goma sha tara Turawan Ingilishi suka fara leƙe-leƙe a ƙasashen Hausa da nufin gano arzikin da ke ƙunshe a waɗannan ƙasashe.Turawa da suka ratsa ƙasashen Hausa sun je Kano da Daura da Katsina. Tun daga wannan lokaci ne Turawa Ingilishi suka yi ta zuwa ƙasashen Hausa akai-akai, saboda binciken arzikin ƙasa da kuma ciniki. Har dai daga ƙarshe a farkon ƙarni na ishirin Turawa Ingila suka mamaye dukkanin ƙasashen Hausawa in ban da Arewacin Katsina da Arewacin Gobir. Bugu da ƙari Turawa sun ci gaba ƙwarai da gaske wajen fannin ilimin kimiyya da sana`a. Saboda haka waɗannan dalilai sai da yawa daga cikin abubuwa da Turawa suka zo da su sai suka zama baƙi ga Hausawa, ga shi ya zamar wa Hausawa dole su yi

amfani da shi, saboda haka dole ne Hausawa su samo musu sababbin sunaye. Hausawa sun yi cuɗanya da Turawa a ɓangarori da dama, wannan dalili ya kawo fasalin gine-gine kala-kala na zamani. Al`ummar Hausawa wata al`umma ce wadda tarihi ya nuna sun ɓullo wannan ƙasa shekaru masu yawa da suka shuɗe. Tarihi ya nuna Turawa masu bincike su ne suka fara zuwa wannan ƙasa, sannan kuma sai Turawan mishan da suka zo yaɗa addinin kiristanci daga baya kuma sai aka samu Turawan mulkin mallaka. Zuwan Turawa ƙasar Hausa ya kawo abubuwa da dama, sannan kuma ya kawo sababbin abubuwa da dama, musamman dangane da al`adun Hausawa, wanda ya haɗa da abinci da magunguna na zamani da gine-ginen zamani. Ire-iren gine-ginen da aka samu a sakamakon cuɗanya da Turawan sun sa an manta da na gargajiya.

4.2.1 Tasirin Kimiyyar Zamani a kan Al`adun Hausawa ta Ɓangaren Gine-ginen Gargajiya

Duk da cewa har yanzu a ƙasashen Hausa, Hausawa suna gudanar da aikin gine-gine, kuma har yanzu ana amfani da abubuwa da ake gini na gargajiya. Amma kimiyyar zamani ta yi matuƙar tasiri dangane da abubuwan da ake gudanar da aikin gine-gine. Da farko dai, a bincike da aka yi an gano cewa a da a ƙasar Hausa kusan kowane gida na Hausawa idan aka shiga za ka tarar suna amfani da waɗannan abubuwa da aka gina da taɓo. Amma bayan zuwan Turawa sai abubuwa suka samu canji. Misali a cikin gidan Hausawa akwai tulu da tukunya da madambarci duk an gina su ne daga taɓo, amma sai yanzu aka samu canji ake amfani da tukwanen girke-girke na ƙarfe, amma wannan duka ya samu ne a sanadiyyar kimiyyar ƙere-ƙeren zamani wanda Turawa suka kawo wa ƙasashen Hausa. Haka abin yake idan muka ɗauki gini gidaje yanzu a ƙasar Hausa shi ma ya sauya a da akan samu dutse a rarake ko kuma a sami ciyawa a samar da ɗaki ko kuma mahalli ko sami ƙasa ko yumɓu ko taɓo a gina gida da shi. Daga baya abin sai ya canja yanzu sanadiyar kimiyyar zamani a yanzu, aka sami gine-gine kamar su bene, wato gidan sama da na`urar sanyaya ɗakuna da kuma ɗakin ajiya wato (Store) mai makon rumbu, sannan aka samar da daɓen siminti da fanka maimakon mufici, sannan aka samar da ɗakin mai gida wato (Seatroom) Haka kuma tasirin zuwan Turawa ya kawo wa Hausawa sababbin gidaje sama da wanda ba mu da shi, za ka iya samu gidan sama mai fiye da hawa biyar ko shida a ƙasar Hausa. (Na`iya, 1983).

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Nigerian Languages & Linguistics SLUK

1.4 Taswirar fasalin ginin zamani da aka samu tasirin baƙin Turawa

4.2.2 Ginin Tukwane Bayan Zuwan Turawa Kasar Hausa

Al`ummar Hausawa mutane masu son riƙo da al`adunsu na gargajiya, tun asali Hausawa suna da tsarin gine-ginen tukwanensu domin samar da kayayyakin gudanar da rayuwarsu. Ana gabatar da waɗannan gine-ginen na tukwane da taɓo ko yumɓu[1] da kuma ƙasa da ciyawa da sauransu. Bayan zuwan Turawa sai abin ya canja aka kawo amfani da alminiyon (Aluminum) wato ruwan dalma da kuma ƙarfe. A binciken da na gudanar, na gano kowane gini na tukunya a ƙasar Hausa za ka tarar tukwanen girke-girken duk na ƙarfe ne waɗanda kimiyya da ƙere-ƙeren zamani suka samar wa da Hausawa, musamman a biranen ƙasar Hausa. Haka abin yake ga tulu ko kwatanniya a yanzu akwai abin sanyaya ruwa wato firinji, akwai kuma kula, mai makon tulu da randa. Sannan akwai bokiti maimakon kwatanniya ko kuma baho da ake wanka da shi, duk kimiyya da ƙere-ƙere suka kawo su, haka akwai wasu abubuwa kamar su buta a da ana amfani da butar ƙasa, amma yanzu abin ya canja. Haka abin yake wajen abubuwan da suka shafi kayayyakin wasan

[1] Yumɓu wani taɓo ne ko ɓaɓɓarkiya da ake ginin tukwane da ita. (CNHN, 2006, Shf:482

yara da maginan tukwane suke samar wa ga yara. Yanzu duk kimiyya da ƙere-ƙeren zamani ya zo da kayayyakin wasan yara na roba da kuma na ƙarfe. Misali `yan motoci da Babura da `yar tsana da sauransu.

4.2.3 Ginin Gidaje Bayan Zuwan Turawa Kasar Hausa

Bayan zuwan Turawa ƙasar Hausa, Hausawa sun samu wasu sababbbin nau`ikan gine-gine na zamani. Irin waɗanan gine-ginen sun samu ne ta dalilin kayayyakin ƙere-ƙere da Turawa suka kawo ƙasar Hausa. Sana`ar gini ta samu tasiri a ƙasar Hausa. A da Hausawa suna amfani da itatuwa da karare da ciyayi da ƙasa da burji da yumɓu wajen samar da mahalli irin na zamani. Duk da cewa da ma can Hausawa sukan fitar da taswira kafin su fara gini, amma yanzu taswira da kimiyyar zamani ake fitarwa da shi ta sha bamban da wanda Hausawa suke yi, domin a yanzu akan fitar da ɗakin zaman mai gida wato (Seatroom) da garejin mota da ɗakin yara da sauransu. Amma yanzu bulo ake yi na siminti da fitar da fandisho a yi (D.B.C) a cike shi da burji, sannan a daɓe shi da siminti da dutse da yashi, wani lokaci a haɗa da rodi, daga nan a fitar da ginshiƙai ana kuma yin su ne da ƙarfen rodi da dutse da siminti da yashi. Sannan rufin ana yin sa ne na zamani akwai rufin kwano maimakon jinka ko boto da bunu, sai aka samu rufin kwano ɗan Abuja da sauransu. Shi ma rufin a halin yanzu sun sha bamban wato zuwa gida-gida, akwai na manya-manyan masu kuɗi da kuma na talakawa, bayan an yi rufi sai kuma a samar da ƙyamare wato ƙofofi a sanya a duk ɗakunan gidajen.

1.5 Taswirar ginin zamani da aka yi shi bayan Hausawa sun yi cuɗanya da baƙi na nesa

4.3 Ire-Irin Ginin Hausawa Na Gargajiya

Al`ummar Hausawa suna da gine-gine da suka gada tun kaka da kakanni, mallakar mahalli a wajen Hausawa abu ne mai mahimmanci. Bayan ya gama fafutukar rayuwa tun safe har yamma, domin neman abin masarufi, yana da buƙatar in dare ya yi ya samu inda zai saka haƙarƙarinsa shi da iyalinsa. Al`ummar Hausawa suna da gine gine da suke aiwatarwa yau da kullum, akwai kuma na musamman da suke yi ta hanyar aikin gayya. Saboda mahimmacin mahalli a wajen Hausawa ya sanya ko neman aure ya je akan yi la`akari da inda zai ajiyeta, mahalli yakan amfani al`umma ta hanyar ba su kariya lokacin zafi ko kuma damina. Hausawa suna amfani da abubuwa masu yawa domin sama wa kansu mahalli. Daga cikin irin mahallin da Hausawa suke ginawa kansu domin kare kansu, sun haɗa da:

4.3.1 Bukka

Ana yin bukka da itatuwa, sannan sai a kawo ciyawa a jejjera a ɗaure da igiya. A wajen rufun sama ana jejjera itace a zuba ciyawa a kansu, sai a ɗaɗɗaure su da igiya, yawanci ƙofar da ciyawa ake yin ta da itatuwa, kuma ba a yi mata ƙofa.

1.6 Taswirar fasalin Bukka

4.3.2 Tsangaya

Ana shata fasali ko da`irar tsangaya sannan a tona rami ƙarami sai a kawo itatuwa da karare a sossoka a cikin ramin sai a bi a rufe da ƙasa, daga nan sai a yi tanka, wato a jera kara a gicciye a dinga bi ana ɗaurewa da igiya domin a ƙarawa tsangayar ƙarfi, bayan an gama sai a fitar da ƙofa. Akan samu wuƙa mai kaifi a dubi inda ake buƙatar ƙofar ta kalla sai a fidda fasalin ƙofar, sannan a kwaɓa ƙasa a bi cikin tsangayar a yaɓe a fito bakin kofar shi ma a yaɓe. Sannan a yi kan ɗaki a ɗora a bisa ga ɗan boto. Shi wannan kan ɗakin mutum ɗaya baya iya ɗaukar sa, dole sai an haɗu da mutane. Wannan ce ta sa Hausawa suke da karin magana na idan mutum zai yi abu ya kasa sai a ce ``Ai Kan Ɗaki Ne Sai An Taru`` .

1.7 Taswirar fasalin Tsangaya

4.3.3 Ɗakin-Hayi

Ɗakin-hayi yana da fasali kamar na tsangaya, amma shi ma ana tona fasalin da`irar rami tun da farko, ana yin ramin ba mai tsaho ba, da nufin tona harsashin ginin, bayan an tona ramin yawanci akan yi ɗaki-hayi da tubala wanda shi ne ake jejjerawa sai a bar `yar ƙofa a tsakanin tubali da tubali, wannan ƙofar ne za a dinga cikawa da kwaɓaɓɓiyar ɗanyar ƙasa. Bayan an gama cikewa sai a sake ɗora wani tubali, shi ma a sake cike shi. Haka za a dinga yi har sai an yi ɗorin tubala uku ko huɗu, sannan sai a bar shi ya ɗan sha iska kaɗan don gudun kar ya rushe.Bayan kwana biyu sai a ci gaba da ginin tubali wanda zai dinga cikewa da kwaɓaɓɓiyar ɗanyar ƙasa har sai gini ya kai tsahon da ake buƙata.Da zarar gini ya kai inda ake buƙata dama tuni an fitar da ƙofa ta shiga ɗakin hayi. Lokacin da gini ya kai tsahon akan yi tagogi ɗaya ko biyu. Idan an gama ɗakin-hayi akan kwaɓa ƙasa a shafe daga ciki a bar shi ya bushe sarai sosai, kafin ya bushe akan yi ƙoƙarin saka ɗan boto.

1.8: Taswirar fasalin ɗakin hayi

4.3.4 Danga/Danni

Danga ko danni wani tsarin kewaye gida ne da ake yi don kada a hangon cikin gidan Hausawa domin a sitarta shi don kada a hango abubuwan da suke gudana a ciki gida. Akan yi danga ko

danni da kara a kewaye mahalli na Hausawa wato bukka ko tsangaya ko ɗakin hayi. Danga ko danni duk da kara ake yinsu, bayan an yi su sai a bi a lanyace shi da igiya a ɗaure. Lokaci da za a yi danni akan samu `yan itatuwa a kafa su kusa da kusa, idan aka gama kewaye wannan waje da su sai a bi a dinga zuba kara a kwance ko a gicciye ana bi ana ɗaurewa da igiya har sai an kai iya tsahon da ake buƙata. Dangane da danga kuwa ana tona rami ne ba mai zurfi ba sai a kawo karare da itatuwa a sassaka a mayar da ƙasa a rufe, daga baya kuma sai a yi tanka ɗaya ko biyu.

4.3.5 Ɗakin Jinka

Ɗakin jinka wani ɗaki ne mai fasali ko kusurwa huɗu, tun da farko ana tona rami domin a sanya harsashin wannan ginin, idan an fitar da harsashin sai a dinga kawo tubala ana jejjerawa ana bi ana cike tsakanin tubala da kwaɓaɓɓiyar ɗanyar ƙasa, haka za a dinga yi har sai an kai gwargwadon tsahon da ake buƙata, sannan a fitar da tagogi, wasu suna yi wa irin wannan ɗaki ginshiƙi a tsakiyarsa, bayan an kai tsahon sai a rufe ɗakin da ciyawa.

1.9: Taswirar fasalin ɗakin jinka

4.3.6 Soro

Hausawa suna yi wa gidajensu soro ko soraye domin wasu dalilai na musamman kamar:

a- Kishin matayensu domin gudun leƙe-leƙen wasu mazan da ba nasu ba.

b- Wasu kuma sukan yi domin saukar da baƙi da suka kawo ziyara, wasu kuma gidan da suke da wadata sukan yi wani ɗakin a cikin soron

c- Wasu kuma sukan yi sauraye ne domin saukar `yan ci-rani

4.3.7 Alkuki:

Alkuki wani ɗan rami ne da ake ginawa a jikin bangon soro ko kuma ɗaki, inda ake ajiye fitala musamman a-ci-bal-bal.

4.3.8 Fada:

Fada ana gina ta ne a gidan sarakuna domin shaƙatawa da kuma gabatar da mulki, ko karɓar baƙi.

4.3.9 Rumbu:

Rumbu wani ɗaki ne da masu aikin gini suke ginawa. Ana gina wannan rumbu ne domin samar da wajen adana kayan aikin gona da kuma wajen adana amfanin gona.

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1.10 Taswirar fasalin rumbu

4.3.10 Ɗakuna:

Ɗakuna wani gini ne da ake gina wa matan gida, wato miji da mace, sannan akan gina ɗakuna na `ya`yan gida, wani lokacin akan bambanta tsakanin na maza da mata, sannan ana gina ban-ɗaki ko bayi.

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1.11: Taswirar gida da ɗakunansa

4.4 Sakamakon Bincike

Kasar Hausa akwai magina masu fasaha waɗanda suka kai ƙololuwa wajen iya sarrafa laka wato ƙasa su yi gini.Sannan kuma sun ɗauki lokaci mai tsaho da suke gine-gine da azara da kuma laka, su tsayar da makwanci mai ba da kariya. Don haka wannan takarda ta gano cewa tun kafin Hausawa su yi cuɗanya da baƙi al'ummomi suna da tsarin gine-ginensu na gargajiya. Amma a dalilin zuwan baƙi ƙasar Hausa ta sa Hausawa sun rungumi gine-ginen Larabawa da Turawa suna aiwatar da su a mahallinsu. Bayan haka, wannan takarda ta gano cewa lalle zuwan baƙi ƙasar Hausawa ya haifar wa da Hausawa sauyin al'adun gargajiya zuwa na zamani.

5.1 Kammalawa

Wannan takardar ta yi ƙoƙarin kallon yadda aka samu tasiri baƙi a wajen gine-ginen Hausawa na garajiya ta fuskar zuwan baƙi ƙasar Hausa. Sannan kuma, ta fito da irin tasirin da aka samu ta fuskar wajen samar kayan gini na zamani da kuma yadda Hausawa suke aiwatar da gine-ginensu na

garajiya. Haka kuma, wannan takarda ta kawo irin tsarin da Hausawa suka samu wajen Larabawa ta fuskar gina mahalli da masallaci da kuma tsarin yi wa gini kwalliya. A cikin wannan takarda ta duba ire-iren ginin gargajiya, kama tun daga kan bukka da danni da jinka da zaure da kuma yadda aka gudanar da ginin zamani, tun daga wajen yin amfani da siminti da tayil da *DVC da Fi'o'fi* da fanka da kyamare na ƙarfe da sauran kayan alatu da ake amfani da su a cikin gidan Hausawa a wannan lokaci. Sannan kuma an kawo bitar ayyuka da suke da alaƙa da wannan takarda da ra'in da ya dace wannan takarda da kuma hanyoyin da aka bi wajen gudanar da wannan takarda.

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Muhimmancin Wasu Sana'o'in Gargajiya Ta Fuskar Magungunan Gargajiya Na Hausa: Nazarin Nasara Da Koma Bayan Da Suke Samu A Yau

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Tsakure

Manufar wannan takarda ce da ta binciko muhimmancin wasu sana'o'in gargajiya na Hausa ta fuskar magungunan gargajiya: nazarin nasara da koma baya da suka samu a yau. An yi ƙoƙarin fayyace muhimmancin da wasu sana'o'in gargajiya ta fuskar magani. Tun da fari sai da aka yi shimfiɗa ta ma'anar maganin da maganin gargajiya tare da yin tsokaci kan rabe-raben masu bayar da maganin a ƙasar Hausa da suka ba da haske aka bijiro da wannan bincike watau masu maganin gado da wanda basu gad aba ('yan shigege), an ɗora wannan bincike a bisa ra'in kan tsarin sassan al'umma (structural theory of culture/society) wannan ra'in yana Magana ne a kan cewa al'ada ko al'umma tana tafiya ne cikin tsarin daki-daki. Hanyoyin da aka bi wajen gudanar da wannan bincike sun haɗa da bibiyar wasu ayyukan magabata masu alaƙa ta kai tsaye kamar bugaggun littattafai da ayyukan masana da manazarta, kuma ta bin wannan tsari za a sami sakamakon mai kyau cikin al'umma. Misali: Nasara da koma bayan da suka samu a zamantakewa da kuma tsarin neman magani da warkar da cututtuka da sauransu. Waɗannan dalilai su ne ya sa aka ga dacewar ɗora tarin amfani da al'adun Bahaushe ta neman magani don waraka daga magungunan gargajiya ta fuskar wasu sana'o'in Hausawa don amfanin al'umma.

1.0 Gabatarwa

Al'ummar Hausawa tana da al'adunta da sana'o'inta da magungunanta na gargajiya waɗanda take gudanarwa tun lokaci mai tsawo da ya gabata domin a nemi abin yin rayuwar yau da kullum. Lamarin magungunan gargajiya abu ne da ya mamaye al'adun Bahaushe a rayuwarsu. Magungunan gargajiya suna bayar da gudummawa ta fuskoki da dama kuma a mataki-mataki. Haka kuma, an bayyana rabe-raben masu bayar da magani a ƙasar Hausa. Magani a Bahaushiyar al'ada ɓangare ne na tanade-tanade Bahaushe wajen magance cututtuka daban-daban. An fito da

wasu nasarori da maganin gargajiya na Hausawa ke fuskanta tare da bayyana wasu barazanar da maganin gargajiya ke fuskanta a yau.

2.0 Ma'anar Magani

A ƙarƙashin kiwon lafiya, Kalmar magani sananniya ce ga kowane Bahaushe. Wasu masana, sun yi has ashen cewa, Kalmar ba ta rasa nasaba da Kalmar gwaji wato a gwada abu a ga ko zai yi. Suna ganin Kalmar 'hatsin bara' ce, wato haɗe-haɗen kalmomi ne na Hausa suke samar da ita. Kalmomin su ne "ma" da "yi" da kalmar "gani". Idan Bahaushe ya sami wat acuta ko rashin lafiyar da yake son kawar wa, sai ya sami 'yan ganyayyakinsa da saiwowi ya harhaɗa yace. Daga baya ta koma "ma yi ma gani" har ya zuwa kalmar kalmar ta koma "magani". Ma'ana bari mu yi magani (Bunza 135). Dangane da ƙunshiyar ma'anar kalmar magani, masana da ɗaliban nazarin al'adun Hausawa sun sha ɗauki ba daɗi kan haƙiƙanin gano ma'anarta da farko ga yadda Kamusun Hausa na Jami'ar Bayero Kano (2006) ya fassarata:

1. Abn da ake sha ko shafawa a jiki ko ɗurawa a jini ta hanyar yin allura, don neman samun lafiya.
2. Abin da samuwarsa kan kore wani daban, misali, tarko yana maganin ɓeraye.
3. Sammu, wato harhaɗa wasu abubuwa da yin surkulle da nufin cutar da wani, musamman abokin gaba.
4. Harhaɗawa ko yin wasu abubuwa na musamman don shawo kan wani ko samun galaba a kan wani abu.

Magani hanya ce ta neman kawar da cuta kowace iri ko kuma neman kariya daga gare ta ko kuma neman ganewa ko ƙwarewa kan wani abu. (Zulai, 1984). Har ila yau shehin malami Bunza (1995:135) ya bayar da ma'anar magani kamar haka: magani wata hanya ce ta warkarwa ko kwantar da ko rage wat acuta ta ciki ko kuma neman kariya ga cutar abokan hamayya ko cutar su, ko neman ɗaukaka da daraja ta hanyar 'yan siddabaru da sihiri na ban al'ajabi.

Magani shi ne duk wani abu da za a yi ko kuma wata dabara da ake yi don kawo jin daɗi ga jiki ko zuciya da sauwaƙe duk wahala da damuwa ita cutar kan iya haifar (Ahmed, 1984:6).

Magani wata hanya ce ta warkar da ko kwantar da ko rage wat acuta ta ciki ko waje ko wadda aka samu ta haɗari ko kuma neman kariya ga cuta ko abokan hamayya ko neman ɗaukaka ta daraja ko ta buwaya ta hanyar siddbaru da sihirce-sihirce na ban al'ajabi (Bunza, 1990:134).

Hausawa kamar sauran al'umma ne na duniya suke, suna da nasu hanyoyin da suke sarrafa magungunansu a gargajiyance. Haka zalika akan yi amfani da wasu sana'o'in gargajiya na Hausa ta fuskar magungunann gargajiya domin kawar ko magance cuta.

3.0 Rabe-Raben Masu Bayar Da Magani A Kasar Hausa

Kasar Hausa an raba masu bayar da magunguna na cututtuka ko gargajiya zuwa gida biyu:

1. Masu maganin gado
2. Wanda basu gada ba (‘yan shigege)

3.1 Masu Maganin Gado

Wannan kashi na masu bada maganin gargajiya su ne waɗanda suka gaji bayar da magunguna a wajen iyayensu kamar yadda su ma iyayen suka gada a wajen nasu iyayen. Ire-iren waɗannan mutane sun sami wannan hikimace daga wurin mahaifansu. Masu irin wannan magani sun haɗa da masu sana’o’in ggargajiya na Hausawa kamr:

a) Wanzamai
b) Maƙera
c) Manoma
d) Mafarauta
e) Majema
f) Marina
g) Maɗora
h) Mahauta da sauransu.

3.1.1 Maƙera

Maƙera su ne waɗanda suke bayar da maganin wuta da kuma tsatsube-tsatsuben da suka danganci wannan sana’ar kamar wasan wuta da makamantansu.

“ƙira ta fi noman rogo

kai harma, tsakiya wanda ba rogon ba

” (D/Iya, 2006:61)

3.1.2 Wanzamai

Sana’ar wanzanci tana nufin amfani da askar aski don yin aski da gyaran fuska da yin kaciya da kuma amfani da kalaba da ƙoshiya don ciye belun wuya. Sana’ar wanzanci ba ta tsaya a nan ba, don kuwa ana amfani da ‘yar tsaga don yin ƙaho da cire argurya a farjin mata da yin tsagar gado da ta kwalliya da ta magani.

A sana'ar wanzanci dai ana yin hujen kunne da yanke tatsan cindo (shiddaniya) da yanke linzami a cikin bakin jarirai da wasu ayyuka da dama. Haka kuma, masu yin sana'ar wanzanci na bayar da magungunan gargajiya ga waɗanda ke buƙata. (Sa'idu, 2010:33)

A taƙaice a iya cewa sana'ar wanzanci ta taɓo aikin likita a ƙasar Hausa kafin zuwan likitan zamani. Dalili kuwa shi ne, wani daga cikin aikin wanzanci shi ne kula da lafiya musamman ta jarirai da ƙananan yara, ta wani fannin ma har da lafiyar manya. Masu yin ire-iren waɗannan ayyuka ana kiransu wanzamai waɗanda dole su kasance masu cikakkiyarr lafiya masu hankali da nutsuwa.

Wanzamai na bayar da maganin jinnu da mayu da cututtuka iri daban-daban waɗanda kan shafi jikin jarirai da na yara ƙanana da manya maza da mata. Haka kuma suna ba da magunguna waɗanda suka danganci tsatsube-tsatsube da surkulle don nuna buwaya da sauƙaƙe da kuma cuta ma wasu (Bunza, 2003:76-77).

A fuskar bayar da magungunan gargajiya a wajen wanzamai, wanzamai dai mutane ne masu matuƙar daraja da ƙima da suke a cikin aluimmar Hausawa, wanda suke taimako ƙwarai da gaske wajen ta'ammali da mutane daban-daban da suka haɗa da maza da mata da attajirai da sarakuna da talakawa domin taimaka masu ta hanyoyi daban-daban kamr cire 'yar wuya (beli) da bayar da magungunan da zasu dausashe wurin. "Wannan gudummuwar ta wanzamai ta faru a kaina ta cire beli inda girmana ya faru a kaina ina level 400 a shekarar ƙarshe komai na ci na yi amai. To sakamakon haka yasa aka kai ni gidan sarkin wanzamai na ƙofar waika wanda ya cire min ya kuma bani magunguna n afara zubar da yawu na zuba wani magani na kurkura a bakina yakai maƙogwaro na zubar babu jini babu alamarsa si dai zafion yanka an kuma bani maganin ƙarfe da basirar da Allah ya basu na kuma warke". Sannan ne na dawo makaranta. Bayero University Kano. (Hira da Rukayya, 2021).

i. Bayar da magunguna ga marasa lafiya
ii. Aski ko balli-balli
iii. Kaciya cire gurya
iv. Yin ƙaho domin samun lafiya
v. Cire gishirin mata
vi. Gyaran fuska
vii. Huda kurfi sare ƙofaton dabbobi kamar su tunkiya da akuya da sauransu.

Waɗannan ba ƙaramin nasarori bane wanda aka samu daga wajen wanzamai sun bayar da gudummuwa sosai. Kirarin da ake wa wanzami:

"ɗan wanzam mai kayan aska"
"wanzami ba ka son jarfa a jikinka"

3.1.3 Su

Su yana ɗaya daga cikin sana'o'in Hausawa na gargajiya da ya jiɓanci neman naman ruwa. Wato ma'ana sana'a ce daɗaɗɗiya a ƙasar Hausa da ta jiɓanci farauto naman da ke cikin ruwa musamman kifi da sauran nau'o'in dabbobin ruwa kamar irin su kada da ayu da kwaɗi a dorinar ruwa da sauransu. Wannan sana'a a matsayinta na daɗaɗɗiyar ko tsohuwar sana'a na da irin nata kirare-kirare da kuma abokan was anta kamar yadda Bahaushiyar al'ada ta tanada ga sana'o'in Hausawa na gargajiya.

"Sumtau bawan Allah

mai yin ka ba ya fatara

sai dai ya ji ƙuiyar yi".

Wannan na ɗaya daga cikin nau'in kirare-kirare da ake yi wa wannan sana'a. Wato wannan sana'a ce ta bayin Allah masu taƙawa da tawali'u da juriyar haƙurin zaman duniya duk mai yin ta ba zai yi fatara ba. Sai dai idan ya ji kunyar yenta. Idan shi har mutum ba ya jin nauyin jikinsa, inda duk ya watsa fatsarsa zai sami ɗan abin kalaci.

"su, sara sassaƙa kwarami

Saƙa tsince-tsincen takalma

Suisuta aiki magajin samu".

(Durumin Iya, 2006:129 Rukayya, 2020:7)

Msunta suna bayar da maganin sarƙfewar ƙayar kifi da maganin sanyin jiki ko iskokin ruwa da kuma sumo tatsube-tsatsuben da suka shafi wannan sana'a.

3.1.4 Ɗori

Sana'ar Ɗori na daga cikin sana'o'in gargajiya na Hausa da suka sshahara a jiya wajen kula da lafiyar al'ummar ƙasar Hausa da ma makwabta, don kuwa a wancan zamani idan ƙashin mutum ya karye ko ya goce ko kuwa ya sami targaɗe a wata mahaɗar ƙashinsa idan aka kira masu yin ɗori za su ɗora shi ko su gyara wurin da raunin yake ya kuma warke cikin ɗan ƙanƙanin lokaci ba tare da fuskantar wata matsala ba. Wannan kuwa ya faru ne saboda waɗanda suka gaji yin wannan sana'a sun tsaya sun koya wurin mahaifansu kamar yadda su ma mahaifan nasu suka koya daga wurin nasu mahaifan. (Maryam, 2014)

Maɗora na bayar da maganin karaya da gocewa da targaɗe da na amosanin ƙashi.

Akwai kuma wasu mutane waɗanda suka gaji bayar da maganin gargajiya waɗanda suka haɗa da 'yar mai ganye da masani da kuma wasu waɗanda saboda wasu dalilai suka naƙalci sanin maganin cuta iri kasa ai sai gurun wane. Ko "zuriyar wane" (Sallau, 2010):10-11.

3.1.5 Waɗanda Ba 'Yan Gado Ba

Akwai wasu mutane waɗanda suke bada maganin gargajiya, amma su basu gaji wannan al'amari daga wurin mahaifansu ba, sun sami wannan hikima ce a saboda wasu dalilai.

Misali a dalilin rashin lafiya, idan mutum ya sami maganin irin lafiyar da yake fama da ita. Ya yi amfani da shi kuma ya sami biyan buƙata, daga wannan lokaci, sai ya riƙa ba da wannan magani. Ire-iren waɗannan mutane sun haɗa da bokaye ko ungozomomi da sauransu. Wasu kuma kan sami maganin da za su riƙa bayani a dalilin samun naƙalin daga wurin wani mutum wanda yake da shi. Ana samun irin wannan naƙali ne ta hanyar kyautatawa mai irinsa jin daɗin abinda ake yi masa sai ya yi wa wanda ya yi masa wannan abu sakayya ta hanyar sanar da shi tushen maganin wata cuta. Wannan dalili kansa wanda ake ba laƙanin ya riƙa ba waɗanda suka fuskanci matsalar irin wannan rashin lafiya. (Prof. Sallau, 2010:12).

Anai masu kirari da:

"Wanzaman ƙoƙo a ci tuwo a yi aski

Cire belun wuya da belun mata".

(Sallau, 2010:18)

4.0 Nasarori da Maganin Gargajiya na Hausawa ke Fuskanta.

Maganin gargajiya na Hausawa yana da babban matsayi da daraja a idon da al'adar Hausawa domin kuwa shi ne maganin da Hausawa suka gada iyaye da kakanni kafin shigowar Turawa kasar Hausa da ma bayan shigowarsu ana amfani da 'ya'yan itatuwa da saki-saki da sauyoyi da ganyayen itatuwa da tsirrai da harkoki iri daban-daban domin magance cututtukan da kan matsa wa mazauna wannan ƙasa. Haka kuma ana amfani da wasu abubuwa waɗanda suka haɗu da sassan jikin dabbonbi da ƙwari da tsuntsaye a wani lokuta har da sassan jikin mutane domin haɗa magungunan da suka danganci tsatsube-tsatsube da sihirce-sihirce. Misali na ɗauki sana'ar wanzanci bisa ga irin muhimmiyar gudummawar da suke bayarwa a duniya baki ɗaya.

An sami nasarori masu ɗimbin yawa dangane da wannan sana'a ta wanzanci da kuma masu yenta watau wanzamai da maƙera da maɗora da masunci da sauransu.

1. Maganin wanda ake ɗibar sauyoyin itatuwa don bayar da maganin kamar ciwon zuciya da ciwon sanyi ciki na jarirai da waɗanda ake samu ta hanyar saduwa. Don haka an sami nasara a wannan fannin dangane da magunguna na gargajiya.

2. Maganin ciwon haƙori da maganin tsayar da jini da tsarkin ciki ga mata masu ciki ko bayan sun haihu.
3. Magungunan jarirai da 'yam ƙanana kamar ciwon sanyin ciki, ciwon saifa a cikin kai da ciwon ƙazamin goyo da ciwon ɓalli-ɓalli da sauransu.
   Akwai wani wanzami a get din Aminu Kano Teaching Hospital Alhaji Kawo Wanzan ana siyan maganinsa yayin da cuta ko ciwon ya ta'azzara kuma ana dace wa har ta likitocin suma sukan siya su sha su kuma warke da yaddar allah (S.W.T) sai tarihin cuta.
4. Ungozomo: Mace wadda take taimakawa mata wajen haihuwa da binne mabibiya da yanke abiya makarbiya ko sarbuwa ko biƙi (Kamusun Hausa 2006:462).
   Wankan jariri da mai jego yana taimakawa wajen magance cututtukan da ka iya tashi ga uwar yaron da jariri kamar itace da sassaƙe-sassaƙen su ne suka taimakawa iyaye da kakanni wajen haihuwa cikin lafiya da kulawar ungozoma tare da karɓo magungunan don tallafawa al'umma.
5. Samar da lafiya ingantacciya: Wanzamai da maƙera da maɗora da masunta suna bayar da muhimmiyar gudunmawa a fuskoki da dama a rayuwar al'ummar Hausawa duba da muhimmiyar gudunmawa a fuskoki da dama a rayuwar al'ummar Hausawa duba da yadda suke kai komo na taimakawa al'ummu domin ceto rayuwarsu ta tallafa musu a samu ingantacciyar lafiya.
   Haka kuma al'ummar Hausawa ada lokacin iyaye da kakanni sunb dogara ne galibinsu da magungunan gargajiya. Ba kasafaii suke ziyartar asibiti ba duba da wancan lokaci ko da kuwa za su haɗa da na zamanin to magungunan gargajiya na samar musu da ingantacciyar lafiya, misali sassaƙe-sassaƙen sauyoyi da itatuwa da ganyoyi.
6. Magungunan gargajiya da akwai wanda ake sha domin samar da karfi ganyaye da itatuwa da sauyoyi. Wanda Wanzamai da masu magungunan gargajiya a ƙasar Hausa suke bayarwa don tallafawa al'umma.
7. Bayar da maganin sihiri wanda ake samunsu akan samu ne daga wajen 'yan bori da bokaye da kuma masu sana'o'in gargajiya musamman Wanzamai da manoma da maƙera da masunta da mafarauta da mahauta da kuma maɗora da sauransu.
   Masu sana'o'in gargajiya sun sami nasarori sosai wajen tallafawa al'ummar Hausawa kuma har gobe har jibi ana damawa dasu duba da irin tallafawa rayuwar al'umma.
8. Bunƙasa tattalin arziƙin ƙasa a tsakanin al'umma. Sana'o'in Hausawa sun zama tafarkin bunƙasa tattalin arziƙi na al'umma dungurungum har ma da ƙasar baki ɗayanta wajen bada gudummawa a kowace fuska, misali: wanzanci da maɗora da masunta da maƙera wajen bada magunguna a ƙasar Hausa.
9. Bunƙasa da raya al'adun gargajiya waɗanda suka shafi al'ada misali: 'yan bori da masu girka da surkulle da siddabaru da sauransu.
10. Wasu nasarorin da ke samu ta ɓangaren magungunan gargajiya wajen kwantar da cutar ko warkar da cutar ko kuma toye ta ɗingurungum.

Yin sana'a a ƙasar Hausa muhimmin abu ne, domin ba a girmama mutum idan har ba shi da wata taƙamaimiyar sana'a. wani lokacin ma mutum kan rasa aurei dan bas hi da wata sana'ar yi, domin za a ga ba zai iya riƙa matar ba, ba zai sami biya mata buƙatunta na rayuwa ba. Al'umma kan daɗa ginuwa da bunƙasa ta hanyar aiwatar da sana'o'in, unguwa ko gari kan kafu a sanadiyyar tsayar da san'o'i (Yahaya, 1992:53).

5.0 Barazanar Maganin Gargajiya Na Hausawa Ke Fuskanta A Yau

1. Shigowar ko wanzuwar ilimin boko

   Shigowa ko wanzuwar ilimin boko ƙasar Hausa da rungumarsa da al'ummar Hausawa su ka yi, ya yi tasiri akan rayuwar Bahaushe ta fuskokin magungunan gargajiya. Duk wani nau'in cuta ko cututtuka ana da maganinsu a gargajiyance wanda ake warkarwa bisa bin ƙaidoji da dokokin maganin.
2. Rashin tabbas ko babu tabbas wajen ko ga wasu mutane masu ba da magungunan watau 'yan shigege a harkar magunguna sun ƙara taimakawa wajen razanar da al'ummar Hausawam kasancewar sub a gada sukai bas ai karambani. Wasu kuɗin kawai suke buƙata. Ana yawan ha'inta da lalata al'umma bokaye da 'yan tsibbu da sune suna amfani da damarsu suna kautar da waɗansu abubuwan da ya ci mutuncin al'ada da addini (Hira da Dr Magaji Gaya).
3. Magungunan gargajiya da wanzamai da maƙera da maɗora da masunta da sauransu sun samu barazana sakamakon shigowar sauye-sauyen zamani wasu fuskoki da dama amma dole ace da mijin iya baba duba da yadda inta kwaɓewa wasu likitocin kan nemu tallafin masu maganin gargajiyar don kai gaci.
4. Kayayyakin da ake samawa tun da ba awo ake ba ko gwaji ake ba, kawai ɗebi da kanka ne, wani lokaci ma akwai cututtuka da za a ɗiba, maimakon a warke da cutar sai a samu waɗansu abubuwa da suka shafi samar da cutar misali: ƙura ga datti ga zarni ga yayi. Har ila yau babu mamaki in an zuba magungunan a kan ciwon ma kamar tarin fuka ya tofar da yawo maimakon a sami lafiya sai a sami lafiya sai a kasance an samu naƙasu.
5. Masu bada maganin gargajiya suna fuskantar naƙasu ko ƙalubale misali wajen aiwaatr da batsa a kan titina ko kan hanya da lunguna da saƙona na dandalin mutane in ka zo wucewa a kan titi kai da surukinka ko ɗanka in ya tasa waɗannan masu lasifikan za kaji wani ya Ambato wata Magana gatsal mara daɗi.
6. Akan ɗauki dogon lokaci wajen harhaɗa magungunan Hausawa na gargajiya wasu sai a ce sai ka yi kaza wasu sai ka yi kaza akwai naƙasu ta ɓangaren addini da zamantakewa da kuma naƙasun ta ɓangaren lafiya.
7. A taƙaice kai harta sare bishiyoyin ma da ake sassarewa shima koma bayane, yana haifar da kwararorowar hamada.
8. Yara da ake ɗora masu tall ana sai da wasu magungunan gargajiya maimakon su tafi makaranta sai su ɓige a sayar da magungunan a kan titi da gidaje da kasuwanni da wasu matattarar jama'a.

6.0 Sakamakon Bincike

A sakamakon wannan bincike an samu damar sanin yadda masu magungunan gargajiya suke bayar da magani don magance wata lalura ko cuta.

Har wayau kuma, an gano cewa Bahaushe ba haka nan yake zaune kara zube ba, yana da hanyoyin da yake bi a gargajiyance don magance wasu lalurorinsa ko cuta ko cututtukan da suka taso masa.

Bugu da ƙari a wannan bincike an gano cewa iyayenmu da kakannimu sun ƙara riƙo da magungunan gargajiya a jiya ta farko hannu bibiyu da kuwa suna haɗawa da na zamani.

Bayan nan kuma an gano wasu masu bayar da magungunan gargajiya galibinsu gadarshi suka yi ana kuma da yaƙini cikin sa a da nasarori yayin da aka hango 'ya shigege waɗanda ba su gada ba suna barazana ga al'umma a wata fuskar.

Naɗewa

Kamar yadda aka gani a wanna binciken an yi tsokaci ne game da gado na taka muhimmiyar rawa wajen bayar da maganin gargajiya na Hausawa. Tare da bayar da nasarori da barazana da maganin gargajiya na Hausawa ke fuskanta a jiya da yau.
Tirƙashi, Hausawa basu yi ƙasa a gwiwa ba kan sha'anin kiwon lafiyarsu, duba da yadda magungunan gargajiya yake taka muhimmiyar rawa don haka babu shakka kimiyyar haɗa magungunan Bahaushe baa bin rainawa bace idan aka kasa ta a faifan nazari, musamman ta ƙoƙarin gano gado ya bayar da gagarumar gudummawa musamman wanzanci da maƙera da masunta da maɗora da sauran sana'ar Hausawa na gargajiya. In muka duba irin ƙoƙarin da masu bada magungunan gargajiyar suke badawa wanda har yau har gobe suna taka rawa akan wasu cututuka. Daga cikin abubuwan da aka yi bayanin gado da maganin gargajiya da sana'ar Hausawa na gargajiya an kawo asalin magani da fyaɗar kaɗanya dangane da masu magani na gado 'yan mun gada da kuma 'yan shigege wanda basu ga da ba "taran gahoma" inda aka ɗauki waɗansu sana'o'in da irin magungunan da suke bayarwa daga bisani kuma an fito da nasarorin da maganin gargajiya yake bayarwa ga al'ummar Hausawa tare da kallon wasu barazanar da zamani ya yi akan magungunan Hausa na gargajiya amma duk da haka ba a canjawa tuwo suna. Kowa yabar gida, gida ya barshi!!!.
Zamananci ya yi tasiri kwarai da gaske a cikin sana'o'in hausawa na gargajiya wanda za a iya cewwa an samu tasiri mai kyau da kuma maras kyau.

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Kadagi Kanin Mutuwa: Nazarin Talauci a Mahangar Adabi da Al'adun Hausawa

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Tsakure

Maƙasudin wannan bincike shi ne ƙoƙarin gano wasu abubuwa game da talauci da yadda yakan shafi ko yin tasiri a rayuwa da ɗabi'un mutane. Duk da yake talauci ba ciwo ba ne, amma yakan yi illa ga harkokin yau da kullum, a wani lokaci har halayen masu fama da matsanancin talauci kan saɓa da na lafiyayyen mutum. Binciken kuma ya nazarci irin yadda Bahaushe yake kallon talauci, da sanadojin dake jawoshi tare da duba illolinsa, da kuma matsayinsa a al'ada. Haka kuma za a harari wasu hanyoyi ko dabarun na kawar da talauci a tsakanin mutane a Bahaushiyar al'ada. Za a kawo fashin baƙin wasu muhimman kalmomi kuma a dubi ma'anar talauci da sanadojin dake jawoshi, da ire-iren sunaye da Bahaushe ya kirashi da su, Hanyoyin da aka bi don gudanar da wannan bincike, sun haɗa da nazarin wasu bugaggun littattafai, da mujallu, da muƙalu, da yanar gizo, Dangane da muhallin bincike, shi ne, Kasar Hausa. Don cim ma nasarar wannan nazari, an tsara shi kamar haka: goshin aikin yana ɗauke da gabatarwa, sai kuma ƙirjin aikin yana ƙunshe da; ma'anar talauci a idon masana al'ada. Gangar jikin kuma tana ƙunshe; muhimman bayanai, da fito da matsayin talauci da kuma mutanen da talauci ya shafa wato a mahangar al'ada, da jirwayen talauci a adabin bakan Bahaushe, wanda ya zama kamar wani sinadarin harhaɗa wannan bincike. An kawo sakamakon bincike, da shawarwari sai kammalawa da manazarta.

Keɓaɓɓun kalmomi: *Kadagi, ƙani, mutuwa, adabi, al'adu, Talauci.*

1.0 Gabatarwa:

Babu shakka motsi ya fi labewa, wannan ya sa za a ɗan harari al'amarin tsananin talauci da raɗaɗinsa a Arewacin Nijeriya, tare da fito da halayen wasu mutane da suke rayuwa a cikin ƙunci. Bayan haka kuma, za a gudanar da wannnan bincike ne ta hanyar ɗora shi a mizanin

al’ada don gano inda suka yi canjaras da wasu adabin Bahaushe. Da farko dai Bahaushe na cewa, komai ba ya rasa dalili, haƙiƙa Bahaushe na da wani tunani da ya danganta wasu dalilai da suke jawo talauci, tun a farkon al’amari. Misali: lalaci ko ragwanci da jahilci da ƙauyanci. Mu’azu Haɗeja a waƙar Ilmin Zamani yana cewa:

Da tsiya da talauci duk suna,

Gun da jahilci yai sansani.

Bayan waɗannan dalilai kuma, sai wani dalili shi ne, wanda zamani ya zo da shi wato tsarin shugabanci na siyasa a inda babakere da wasu mutane ƙalilan suka yi a harkokin rayuwa, musamman shugabanci inda suka zama bakan gizo, a ƙarshe kuma sai aka samu wasu mutanen masu kala kusa da tari, wato masu ƙuruciyar ɓera (sata).

1.1 MA’ANAR TALAUCI:

Abubakar A.Y.(2015:475) Tsananin rashin wadata,2. Tsananin tsiya. (2015:135) Fatara:rashin kuɗi na ɗan lokaci. BUK(2006:423) Rashin Wadata,Tsiyata,Fatara, ƙarancin Ko Rashin Kuɗi na Wani Lokaci . Newman(2020:246) tsiya, ko tsananin rashi.

1.2 SUNAYEN TALAUCI:

i. Talauci.
ii. Tasku.
iii. Tsiya.
iv. Tsomomuwa.
v. Fatara.
vi. Matsi.
vii. Kunci.
viii. Ƙaƙa-ni-kayi.

2.0 TALAUCI A MAHANGAR ADABI

An samu jirwayen talauci a adabin Bahaushe, ma’ana ya yi naso a dukkan rassan adabi na baka da rubutacce. Domin an samu karin magana, almara, tatsuniya, barkwanci, waƙar baka. Haka kuma a rubutacce akwai littattafai da aka yi kamar zube, da wasan kwaikwayo, da rubutacciyar waƙa, kamar matsolon attajiri, uwar gulma, ka ƙara karatu da sauransu.

2.1 Zube:

Annoba: Jabiru (1970:22) ciwon annoba a Zango, ciwon agana (‘yan rani) ya faɗa wa al’umma a inda Ɗanduna da Wakkale suka makance wanda dole yasa suka yi hijira zuwa wani gari.

Idan muka waiwayi wannan littafi na Nagari Nakowa

2.2 Waƙa: Waƙar Kassu zurmi waƙar Nomau Na magarya inda yake cewa:

Torankawan tsiya Uban mairogo,

Idan fatara tai yawa ta zan iko,

Nomau ko baka jin batun masu gari?

2.3 Azancin Magana: TALAUCI A KARIN MAGANA.

1 Talauci kamar ɓeran Masallaci,
2 Talauci kamar jinjiri,
3 Talauci kamar zai rege zawo.
4 Talauci mai sa a ci iri ranar shuka.
5 Idan fatara ta yai yawa takan zan iko.

2.4 Talauci a Kirari:

1. Talau-Talau Mugun Tsoho, Da Kasa Mutum Gaba Gara Ya Sa Ka.
2. Lalata Mutum Da Sauran Ransa
3. Talauci Ka Fi Ciwo Duka.
4. Fatara Mai Kai Maza Kwance
5. Wahala Mai Sa A Lalace
6. Mutuwar Tuji
7. Talauci Kamar Jinjiri

3.0 TALAUCI A MAHANGAR AL’ADA

Bisa hasashe a tunanin Bahaushe yana ganin cewa lallai akwai abubuwa da sukan yi sanadin faɗawa cikin talauci. Da farko akwai waɗanda mtum kan jawowa kansa, sakamakon wasu ayyuka waɗanda yakan aikata da kansa. misalilalaci ko ragwanci, da jahilci da ƙauyanci, da girman kai, Camfi, ko raina sana’a.

Bahaushe ya yi wannan tunanin ne bisa la'akari da yadda harkoki na rayuwar yau da kullum da kuma mu'amullar zamantakewa dake wakana tsakanin sauran jama'a, kaɗan daga cikin waɗannan abubuwa sun haɗa da: lalaci ko ragwanci, da ƙyuya.

3.1 Ragwanci:

na nufin gazawa, ko kasawa, ko lalaci. Ragwanci kishiyar jarumta ne. Ana kiran mai wannan hali da cewa rago, ko malalaci, shi kuma kishiyar jarumi ne, domin rashin jarumta ke haifar da ragwanci. Da zarar aka ce da mutum ba ya ƙulla abin ƙwarai, ko kuma malalaci, ba zai iya ƙullawa kansa komai ba, dukkan malalaci baya cin nasara a rayuwarsa don haka dole ya faɗa cikin talauci.

Hajiya Uwaliya mai amada tana cewa:

Wane rago da rigar saƙi,

In bai yo aro ba zai yo sata.

Haka shi ma wanda ya sanya ragwanci, da ƙyuya a zuciyarsa bai yin komai na bajinta domin ya zama rago, a game da su Bahaushe na cewa: malalaci ba shi da rana.

3.2 Camfe-Camfe:

Wasu Hausawa sun yi imani da camfi, kamar sharaɗi mai kama da addini. Don da zarar an gitta doka, sai a ce wanda ya ƙaryata zai mutu, ko wani abu mummuna zai same shi. Wannan imani da abin da camfi ya tsara, wajen harkokin yau da kullum ne ya sanya masana da yawa suka ɗauki camfi wani addini ne mai zaman kansa. Ko da yake wasu masanan suna da ra'ayin cewar, camfi wani sashe ne ko ɓangare na al'ada, don haka basa ware shi daga al'adun garggajiya. Akwai wasu kamar haka:

i. Cin naman gafiya,
ii. Ladanci (kiran sallah)
iii. Ɗaura ƙonannan zani ko yagaggen zani,
iv. Auren mace mai farar ƙafa,
v. Gamuwa da makaho da sassafe.

3.2.1 Gafiya (Burgu): Bahaushe ya camfa gafiya, don haka ko namanta bashi da farin jini. Ko da yake wannan camfi bai rasa nasaba da wani zargi da ake yiwa gafiya. Wannan zargi kuwa akan wasu ɗabi'unta ne, da suka haɗa da abincinta, da wurin zamanta. Wajen abinci gafiya kan ci komai ta samu. Domin kuwa gafiya kan shiga kabari ta ci gawa rmutum. Ana ƙyamar kuma, saboda yanayin wurin zamanta, sau da yawa gafiya kan zauna a wurare kamar juji, da kabari, da

suri da sauransu. Kamar wata waƙa wadda Alhaji Mamman Shata Katsina ya yi wa Gwamma inda yake cewa:

Gindin :Gafiyar suri mai wuyar gina,

: Amma nama da daɗi.

: Gafiyar juji ba wuyar gina,

: Ku zubar namanta ɗaci garai.

Jagora: Haka nan ne Mamman ƙanin Idi Wan Yalwa.

Muhammad (2015:152) Camfin Bahaushe yayi tasiri a kan gafiya, don kuwa an camfa ƙashinta ko da an kama gafiya an dafa. Idan za'a ci ba 'a tauna ƙashinta saboda ana zargin cewa gafiya na da ƙashi iri biyu. Akwai ƙashin arziki da ƙashin tsiya duk wanda ya tauna ƙashin to lallai zai yi tsiya(talauci). Don haka ne Bahaushe ya ƙyamaci tauna ƙashin, dalili kuwa shi ne ba za'a iya bambance ƙashin arziki da na tsiyar ba.

3.3.2 Girman kai : Tabbas dukkan mai fama da wannan to lallai yana tattare da ciwon da zai iya jawo masa talauci. Kamar yadda Bahaushe ke cewa: girman kai rawanin tsiya, don yakan hanyar arziki. Shi kuwa Alhaji Adamu Ɗanmaraya Jos a waƙarsa ta girman kai rawanin tsiya sai yace:

Girman kai rawanin tsiya,

Don yakan hana hanyar arziki,

Tun da Allah Yayi hani a yi,

Kuma Annabi ya yi hani a yi,

Don yakan hana hanyar arziki

4.0 SANADIN TALAUCI A MAHANGAR AL'ADA

Bisa hasashe a tunanin Bahaushe yana ganin cewa lallai akwai abubuwa da sukan yi sanadin faɗawa cikin talauci. Da farko akwai waɗanda mtum kan jawowa kansa, sakamakon wasu ayyuka waɗanda yakan aikata da kansa. misalilalaci ko ragwanci, da jahilci da ƙauyanci, da girman kai, Camfi, ko raina sana'a.

Bahaushe ya yi wannan tunanin ne bisa la'akari da yadda harkoki na rayuwar yau da kullum da kuma mu'amullar zamantakewa dake wakana tsakanin sauran jama'a, kaɗan daga cikin waɗannan abubuwa sun haɗa da: lalaci ko ragwanci, da ƙyuya.

4.1 Ragwanci: na nufin gazawa, ko kasawa, ko lalaci. Ragwanci kishiyar jarumta ne. Ana kiran mai wannan hali da cewa rago, ko malalaci, shi kuma kishiyar jarumi ne, domin rashin jarumta ke haifar da ragwanci. Da zarar aka ce da mutum ba ya ƙulla abin ƙwarai, ko kuma malalaci, ba zai iya ƙullawa kansa komai ba, dukkan malalaci baya cin nasara a rayuwarsa don haka dole ya faɗa cikin talauci.

Hajiya Uwaliya mai amada tana cewa:

Wane rago da rigar saƙi,

In bai yo aro ba zai yo sata.

Haka shi ma wanda ya sanya ragwanci, da ƙyuya a zuciyarsa bai yin komai na bajinta domin ya zama rago, a game da su Bahaushe na cewa: malalaci ba shi da rana. Alhaji Adamu Ɗanmaraya Jos a waƙarsa ta mu kori malalaci, sai yace:

Mu kori malalaci,

Mu zagi malalaci,

Wofi mutumin banza,

Wanda bai sana'ar komai

4.2 Jahilci: Idan muka koma ta fuskar jahilci shi ma yana jefa mutum cikin talauci saboda matuƙar aka ce mutum bai san komai ba to lallai yana cikin duhu, to kuwa dole ne ya rayu cikin ƙunci kamar yadda Mu'azu Haɗeja a waƙar Ilmin Zamani yana cewa:

Da tsiya da talauci duk suna,

Gun da jahilci yai sansani.

Duk wanda yake ba ya shiga jama'a don yin ma'amalla to babu mamaki ya faɗa cikin talauci da ƙuncin rayuwa.

4.3 Aikin Gwamnati: Bayan waɗannan kuma an samu baƙin dalilai da suka yi sanadin faɗawa talauci shi ne, karatu ko ilmin zamani, wani bahagon tunani da wasu ke da shi, shi ne, duk wanda yayi ilmin boko to dole sai ya samu aikin Gwamnati.

Ɗangambo (1984:3) Wannan tunani ya kashe zukatan matasanmu da yawa, sun ƙi sana'a, saboda sun raina ta kuma aikin bai samu ba, dole sai zaman kashe wando, wanda yake ɗakinsu ɗaya da talauci.

Abdullahi (1993) cewa ya yi: Ma'aikaci ɗan albashi ko na Gwamnati, ko kamfani ko masana'anta, da shi da bashi ɗan wa ne da ɗan ƙani. Domin duk yadda zaka yi baka raba su da bashi. Ga wani kirarin Ɗan albashi:

Ɗan albashi mai taƙama da bashi,

Ka yi aiki a bashi,

A baka albashi ka biya bashi,

Ka ƙara cin bashi kafin wani albashin.[1]

4.4 Siyasa: Shigowar siyasa shi ma ya ƙara ingiza mutanenmu a talauci, dalili kuwa shi ne ya kashe wa wasu zuciya da son a ci bulus ko cin banza, da yawon maula ko garam. Da yawa wasu sun watsar da sana'o'i, sun kama gaibu wai su kan su ya waye.

4.5 Babba da jaka: Usman (2023) *wato babakere da wasu ƙalilan suka yi a harkokin rayuwa,idan Gwamnati ta ƙirƙiro wani shiri na tallafawa talakawa masu ƙaramin ƙarfi, ko don a rage masu raɗaɗin talauci sai su handame, anan sai suka zama kamar bakan gizo, a ƙarshe kuma sai aka samu wasu masu yin kala kusa da tari, wato masu wawure dukiyar Hukuma.* [2]

5.0 ILLOLIN TALAUCI

Bahaushe kan yiwa talauci kirari da cewa: ***"Talau-talau mugun tsoho, ƙadagi ƙanin mutuwa, lalata mutum da sauran ransa".*** Wannan kirari na talauci gaskiya ne, saboda talauci kan yi tasiri ga rayuwar Ɗan adam, ta kowacce fuska. Rayuwar ma gaba ɗaya takan samu dabaibayi ko tarnaƙi a kasa sukuni da walwala a cikin al'umma. Talauci kan yi tasiri matuƙar aka ce ya shafi mutum, to sai kuwa an ga alama. A kan wannan hujja ce ya sanya duk mutumin da ya tsinci kansa a cikin talauci ko kuma ya faɗa masa, yake shiga wani hali na gaba damusa baya siyaki. Mafi yawa mutane matalauta ke galabaita fiye da tsararrakinsu da suke da wadata. Wannan kuwa na bayyana ne tun daga ɗabi'unsu, da tunaninsu, da kamannunsu, kai hatta yanayin fatar jikinsu kan bambanta da sauran jama'a.

Shi kuwa Baba mai gyaɗa Agege marubucin waƙoƙin Hausa a waƙar 'Yan Duniya cewa yayi: -

[1] Abdullahi Mustapha(1993) hira da shi a gidansa layin Bashama tudun wada Kaduna.
[2] Usman Babangida Haɗejia (2023) A shirin Fitilar Rayuwa Rediyon Sawaba F.M Ha]ejia.

"Idan baka da dukiya, a yau an raina ka,

Sa'o'in 'ya'yanka, Su sukan riƙa taka ka.

Idan kai Magana, Su ce wane fa yana hauka.

Da ka yi shiru sai suce fa Wane bai cika fara'a ba."

Tabbas talauci kan haifar da illoli masu yawa waɗanda suka shafi mutum wato shi kansa matalaucin da kuma al'umma kai hatta da muhallinsa. Bisa lura da bayanai da suka gabata, ana iya cewa talauci na cutar da ko jawo illa ga rayuwar matalauci ko ya sani ko bai sani ba. Da farko talauci na haifar masa da wasu abubuwa takwas.

1. Baƙin jini ko rashin kwarjini,

2. Kyama,

3. Kyara,

4. Tsangwama.

5. Tauye tunani da hazaƙa na harkokin duniya da na mu'alla da jama'a.

6. Talauci na yanke zumunta,

7. Yana hana samun walwala, don yana tauye matalauci ya tsangwami kansa a inda zai riƙa ɗari-ɗari da jama'a.

8. Sanya zargi.

Bayan ga illolin da suka shafi matalauci shi kaɗai, to haka kuma akwai illolin da suka shafi al'ummar da yake cikinsu. Da farko dai talauci na haifar da ƙiyayya ko gaba a tsakanin mawadata musamman marowata da talakawa mabuƙata. Wannan na haifar da mummunar alaƙar zamantakewa,

6.0 HANYOYIN MAGANCE TALAUCI A BAHAUSHIYAR AL'ADA

Akwai wasu hanyoyi ko dabaru waɗanda Bahaushe ya ƙirƙirar wa kansa waɗanda suke magance talauci. Dabara ta farko ita ce sana'a, haƙiƙa Bahaushe ya gaji sana'o'i masu yawa tun iyaye da kakanni. Baya waɗannan sana'o'i kuma akwai wasu hanyoyin taimakekeniya, kamar su gudumowa da tafiye-tafiye.

6.1 SANA'A

6.2 MUHIMMANCI SANA'A A BAKIN MAWAKA.

Muhimmancin sana'a ya bayyana a bakin mawaƙan baka na Hausa da yawa, wasu sun yi waƙoƙin kai tsaye wasu kuma sun yi a kaikaice.

Alhaji Sani Aliyu Ɗandawo a waƙarsa ta Mutane a kama sana'o'i yace:

Mutane a kama sana'o'i,
A mai da hankali wajen noma.

Abdu Minjibir a waƙarsa ta Mu kama sana'a 'yan Najeriya,Yace:

Mu kama sana'a 'yan Najeriya,
zaman banza ba namu ne ba.

Sai kaga kanti na yawo a titi
ba asali ba tattali ba.
Mu kama sana'a ya fi kyau
tunda ya fi zama na lido da karta.

Zamanin nan wanda muke ciki
babu banza sai mara yin sana'a.

Alhaji Mamman Shata Katsina a waƙarsata Kai 'yan yara gumina nake ci,
Yace:

Kai 'yan yara gumina nake ci,
masu zuwa tebur su yi tebur
lebura kan hanya ku yi aiki
a yau kowane guminai yake ci.
Masu tireda nata tireda
su leƙa nangun
su leƙa can gun
wannan gumunsu suke ci.

Alhaji Adamu Ɗanmaraya a waƙarsa wofi mutumin banza ya ce:

wofi mutumin banza,
Wanda bai sana'ar komai,
Ga sana'ar fawa ita ma sana'a ce ai,
Ga turin kura,
ga yankan farce ita ma sana'a ce ai.

Alhaji Musa Ɗanƙwairo Maradun a waƙarsa ta Noma babbar sana'a
Ya ce:

Noma babbar sana'a
koway yita ya bar rasawa
taimaki bayinka Allah,
Allah kai an mai iyawa.

Alhaji Musa Ɗanƙwairo Maradun a waƙarsa ta Sarkin Muri
Ya ce:

Mai sana'a in dai akwai riba
sai ka riƙeta ba illa ne ba,
mai sana'a in baya cin riba,
shi ma riƙeta ba ririyal ne ba.

Hajiya Barmani Choge a waƙarta ta sakarai bata da wayo.ta ce:

Mata ku kama sana'a,
sakarai bata da wayo.
Duk wanda ba ta sana'a,
ta bani ta lalace.

Hajiya Barmani Choge a waƙarta ta *Mai soso ke wanka*.ta ce:

Mai soso ke wanka,
Duk wadda ba ta da shi sai ta ara,
Duk matar da bata sana'a aura ce.

7.0 Sakamakon Bincike:

Babu shakka talauci a arewa ya zama ƙarda baƙon dole ana ba wuri yana kafa ɗaki ko kuma ana murna baƙo ya tafi ashe baƙo na bayan gari. Bisa zahiri kowa ya yarda cewa an ɗauki dogon zamani ana gudanar da rayuwa cikin baƙin talauci a Kasar Hausa. Tarihi ya nuna cewa tun ana amfani da wuri a matsayin kuɗi gabanin bunƙasar samun tsabar kuɗi da takardun kuɗi da zamani ya kawo Kasar Hausa. Haka kuma, a wancan lokaci ba a Kasar Hausa kaɗai aka yi fama da talauci ba, har da wasu sassan Afrika. Shigowar ilmin zamani, tare da kwaɗayin samun aikin Gwamnati sun bayar da gaggarumar gudummowa ga mutuwar zuci da raina sana'a tare da zaman kashe wando a Kasar Hausa. Ga ɗan abin da bincike ya hararo akwai:

- Tabbacin cewa, binciken ya fito da wasu tunane-tunanen Bahaushe, game da talauci a fagage masu yawa.
- Haka kuma binciken ya nuna talauci a matsayin wata tsohuwar Magana ce wadda take ta yi tasiri matuƙa a al'adar Bahaushe.

- Binciken ya bayyana cewa talauci gyare tsohon nama ne don kuwa babu wanda ya san lokaci da aka fara talauci ko kuma mutumin da ya fara faɗawa talauci.
- Bahaushe ya ba talauci mahimmanci shi yasa yake jefa shi a maganganun hikimarsa, a inda ya yi tasiri kuma har yanzu ake samun jirwaye ko nasonsa a dukkan rassan adabin baka.
- Bahaushe na cewa ko ba a shafa ba maruru ya ɗara kaluluwa, ma'ana irin dabaru ko hanyoyin magance talauci, da suna samun tallafi daga Hukuma lallai da sun taimaka wa Kasar Hausa wajen rage talauci.

8.0 Kammalawa

A ƙarshe, wannan Bincike ya nazarci tare da kawo bayani game da talauci da irin yadda Bahaushe yake kallon rayuwa da talauci, da sanadoji ko dalilai da suke jawoshi tare da fayyace illolinsa, da kuma matsayinsa a al'ada. Haka kuma an nuna wasu hanyoyi ko dabarun na kawar da talauci a tsakanin mutane. Sannan kuma an kawo fashin baƙin wasu muhimman kalmomi kuma da ma'anar talauci da sanadojin dake jawoshi, da ire-iren sunaye da Bahaushe ya kirashi da su.A ƙarshe kuma, an samar da wani abin nazari. Wanda zai kasance kamar wata taska ce, wadda za ta zama wuri da aka adana bayanai da suka shafi talauci. Sannan kuma wannan ajiya ta zama wani abu da zai amfani manazarta zuwa nan gaba.

9.0 Shawarwari.

Dangane da shawarwari waɗanda ya kamata mu ɗauka su ne:

Bisa lura da bayanai da suka gabata, ana iya cewa an gani kuma an gamsu. talauci wani aiki ne ko ɗabi'a mai matuƙar tasiri ga rayuwar Hausawa, saboda haka akwai buƙatar masana su ɗauki matakin fito tare da bayyana matsayinsa a al'ada.

Ya dace masana masu koyar da wannan Harshe na Hausa mu bai wa juna shawarar neman mafita. Musamman a kan irin waɗannan abubuwa da ake da ƙarancin bayanai ko rubuce-rubuce game da su.

Akwai wasu abubuwa da yawa da suke buƙatar a fito da su don al'umma su ƙaru, kuma al'umma masu zuwa zasu yi alfari.

Akwai buƙatar yaƙar zuciya, da kuma cire ƙyuya mu zurfafa nazari a kan abubuwan da suka shafi al'adar Bahaushe. Mu daina raina ƙanƙantar abin da za a riƙa yin bincike akansa, ɗan abin da Allah Ya sa ka fito da shi, sai wani ya faɗaɗa tare da zurfafawa.

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Kalubale Ga Hukumomi da Malaman Hausa a Yau: Tsokaci Dangane da Barazanar da Koyar da Hausa Ke Fuskanta a Makarantun Sakandare a Arewacin Nijeriya

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Tsakure

Wannan bincike zai yi magana ko tsokaci a kan koyar da Harshen Hausa da barazanar da ya ke fuskanta a manyan makarantun sakandire, a ƙoƙarin tabbatar da wannan bincike an zaƙulo muhimman batutuwa da su ka shafi Kalubale da harshen Hausa ya ke fuskanta kamar; kammalallen bayani kan aikin koyarwa wanda ya ƙunshi ma'anar bisa fahimtar masana da muhimmancin koyar da Hausa ta ɗaukar raya adabi. Bugu da ƙari wannan takarda ta kalailaice hanyoyin koyarwa, tare da zakulo matsaloli da ke damfare da koyar da harshen Hausa a arewacin Nigeriya. Wannan takarda ta yi kallo na tsanaki akan yadda za a bi wajen ƙyautata koyo da koyar da harshen Hausa a wannan nahiya tamu. Daga ƙarshe wannan takarda tafito da muhimman shawarwari wajen yadda koyar da harshen Hausa zai ƙyautatu musamman idan duk masu ruwa da tsaƙi zasu zamo sum fahimci shi kansa aikin tare da fa idarsa garesu baki ɗaya.

Keɓaɓɓun Kalmomi: Koyarwa, ire-iren-ta, ƙalubale, Harshen Hausa.

1.1 Gabatarwa

Aikin koyar da Harshen Hausa a makarantun gaba da firamare na fama da tasgaro daga fuskoki da dama wanda hakan ya haddasa rashin fahimta daga ɗaliban da ake koyarwa. Idan har ana buƙatar kwalliya ta riƙi biyan kuɗin sabulu ya zamo wajibi a kalli tsarin domin kawo gyara.

Aikin koyarwa ba wai koyar da Hausa kai wai ba, aiki ne dake bukatar abubuwa da dama kamar sani da sha'awa da jajircewa da dai sauran abubuwa masu kama da wannan. Rasa irin waɗannan abubuwa shi ke haddasa matsaloli ko ƙalubale waje koyar da Harshen Hausa a arewacin Najeriya.

1.2 Ma'anar Koyarwa

"Koyarwa wani aiki ne na sa kai wanda akan aiwatar da shi bayan an koye shi ta yardajjiyar hanya kuma tsararriya. Hakan kuma yana faruwa ne ta hanyar tara gungun ɗalibai ko almajirai domin sanar ko ɗora musu wani abu da ba su sani ba a ƙwaƙwalwar su, duk domin su koya. A nan sai a lura da cewa, aikin koyarwa ba wai ya ƙunshi koya karatu da rubutu ba ne kawai, a'a har ma da kyakykyawar zamantakewa mai cike da ɗa'a da kyakykyawar tarbiyya". Idan har haka ne to kuwa ya zama wajibi ga shi kan sa mai koyarwa, wato Malami, ya zama ya koyi abubuwan da zai koya wa ɗaliban sa, wanda rashin yin hakan shi ya ke haddasa wa wasu Malaman rashin sanin makamar aikin.

Salihi (2002) ya bayyana ma'anar koyarwa da cewa "koyarwa wata hikima ce ta samar ko nunawa mai koyo wani sabon ilimi wanda zai iya zama karatu ko rubutu ko dai wata hikima, da kan taimaka masa wajen sarrafa wani abu. Dalilin haka, a kan samu sauye-sauye a cikin yanayin rayuwar sa kan abun da ya sani da wanda bai sani ba"

Bisa koyarwa, wata hanya ce da ake bi domin kawo sauye-sauye a ƙwaƙwalen mai koyo, wanda hakan kan taimaka masa wajen iya sanin wani sabon abu ko iya sarrafa shi ko ƙara samun haske. Kazaure R.S (2015)

Shi kuwa Zarruk (1979) ya ce "Koyarwa ta ƙunshi haɗuwar malami da almajirai domin samun ilimi da hikima ko ƙwarewa a wani fanni. Don haka, ba ta cika sai an yi amfani da dabarun da su ka dace da batun da kuma manufar da ake son isarwa.

1.3 Amfanin Koyarwa

Koyarwa ta na da matuƙar amfani domin ta na taimakawa malami da ɗalibi wajen buɗe musu kwakwalwarsu wajen fahimtar abun da za a koyar ko za a koya.

Zarruk (1979) ya kawo amfanin koyarwa kamar haka:

1. Aikin koyarwa aiki ne na tarbiyya, wato aiki ne na sa mutum a kan hanya wadda al'umma ta yarda mai amfani ce.

2. Sana'a ce wadda mutum zai yi ya samu abinci, da addini wanda zai kyautata masa rayuwar sa da lahirar sa, su ne abubuwan zahiri waɗanda daɗewa a duniya ko iya ƙwaiƙwayo duka basa iya koyar da su.

3. To banda suma akwai fa'idojin ɓoye waɗanda ake samu ta wajen koyarwa, da farko tunda aikin koyarwa aiki ne na hulɗa tsakanin mutum da mutum wajibi ne kuwa aikin ya shafi halin mutuntakar masu yin sa. Haɗuwar malami da ɗalibansa da kuma ta almajiri da ɗan uwansa abune wanda ke koya musu kiwon hankalin junansu, da yadda ake zaman tare (Zarruk, 1979).

Bisa wannan za mu iya fahimtar cewar aikin koyarwa an ɗorashi kacokan akan wata fahimta da aiyuka kamar haka:

1. Koyarwa hanya ce mai taƙaice tsawon lokacin koyon sana'a ko fasaha ko dabarun zaman duniya. Kuma ita ce rigakafin kura-kurai da ɓatan kai akan tafarkin rayuwa. Ta hanyar taruwa a wani kebabben waje wanda ya ƙunshi mai koyo da kuma mai koyarwa.

2. Haka zalika, Addini da sana'a da tarbiyya duka ba sa samuwa sai ta hanyar koyarwa, sannan kuma koyon waɗannan abubuwa wajibi ne a rayuwa, kuma sai da su ne ake samun cikar hankali da kaifin ji da gani da tunani.

3. Saduwar malami da ɗalibi da tsararrakin sa wajen karatu hanya ce ta renon halayen mutuntaka, kuma ta nan ne ake koyon zaman mutum lafiya (Zarruk, 1979: 3-5)

1.4 Ire-iren Hanyoyin koyarwa

Bisa la'akari da fitattun hanyoyin koyarwa, masana sun karkasa koyarwa ta sigogi da dama. Daga cikin masanan akwai waɗanda su ke gani za a iya raba koyarwa ta fuskoki biyu;

Koyarwa ta gargajiya da kuma ta zamani.

a. Koyarwa ta gargajiya

Wannan ita ce tsohuwar hanya a wajen aikin koyarwa domin ita ce malami zai yi kiɗansa ya yi rawar sa ba tare da ya baiwa almajirai damar su yi wani abu da kan su ba. A irin wannan hanya za ka samu yara su na rera abun da malami ya ce ba tare da sanin ma'ana ba. Wannan dabara ita ake kira da hanyar faɗa da sauraro.

b. Koyarwa ta Zamani

A ƙarƙashin wannan hanya ko dabarar koyarwa aka samu nau'uka daban-daban da su ke haɗuwa su samar da dabarar koyarwa ta zamani, misali:

i. Ta hanyar shirya wasan ƙwaiƙwayo

ii. Ta hanyar waƙa

iii. Ta hanyar labari

iv. Ta hanyar tattaunawa

v. Ta hanyar gani da ido da sauran su.

vi. Ta hanyar shirya wasan ƙwaiƙwayo

Wannan dabara ta ƙunshi amfani da yara su shirya wasan ƙwaiƙwayo da kan su kuma wani malami ya jagoranta.

vii. Ta hanyar waƙa

Malami kan shirya wannan dabara ta hanyar waƙa, domin ɗalibai su sami sauƙin fahimtar darasi. Ana so a haɗa da ma tallafa koyo da koyarwa da su futo da ainahin saƙon da ake ayi amfani da su ko kuma a gane.

iii. Ta hanyar gani da ido

Ita kuma wannan hanya ta ƙunshi ziyarar wasu keɓaɓɓun wurare ko masana'antu ko kuma wuraren ajiye kayan tarihi da sauran su. Malamai kan jagoranci ɗalibai a irin wannan aiki, sannan a saurari bayani daga wurin mutanen da aka ziyarta, su kuma ɗalibai su rubuta abun da su ka ji.

iv. Ta hanyar Muhawara

Malami ya kan raba ɗalibai zuwa rukuni-rukuni tare da ba su batun nazari iri ɗaya ko mabambanta da kuma nuna jagora da zai gabatar da aikin, a kan bayar da dama da ta jin aiki tare da amsa daga yara.

v. Ta hanyar tambaya da amsa

Ita wannan hanya ta na da wahala, kasancewar ana ɓukatar nutsuwar malami don ganin bai yi tambayar da za ta rikita almajirai ba.

vi. Ta hanyar labari

Malami zai yi ƙoƙarin samun wani labari na gaskiya ko na shaci faɗi, daga cikin tarin labaran Hausa da ya sani, wanda kuma ya dace da batun da ya ke son koyarwa, ya yi amfani da shi wajen koyar da wani batu ga ɗaliban sa.

vii. Ta hanyar Tattaunawa

A nan malami ne ya ke bayani a kan batun da ya ke son koyarwa a cikin aji zuwa ga ɗaliban sa, su kuma almajiran sa su na sauraro domin jin abun da ya ke faɗa su riƙe shi a kwakwalwar su.

1.5 Koyar da Harshen Hausa a Makarantun Sakandire

Harshen Hausa na daga cikin harsunan da ake koyarwa a Makarantun sakandire, mafi yawan tsarin koyar da harshen akwai shi a rubuce cikin manhajar koyarwa kamar yadda hukuma ta tsara. A tsarin koyarwa, kowanne aji ya na da nasa abin da ake koyarwa, wanda wani ke bin wani.

1.6 Masu Koyar da Harshen Hausa

Masu koyar da harshen Hausa a kowanne mataki na makarantu daidai su ke da masu koyar da kowanne darasi, domin su ma malamai ne da su ka karanci harshen Hausa a mataki daban-daban na ilimi, imma Diploma, ko N.C.E ko digiri ko sama da waɗannan. Wannan ya sanya duk makaranta da ta yi wannan dace da waɗanda su ka kai wannan mataki, to za ka samu ɗaliban su na da ƙoƙari wajen fahimtar darasin Hausa; Saboda waɗanda su ke karantar da ita sun karance ta kuma su na karantar da ita bisa ƙa'ida da tsari amintacce. Kazaure R.S (2015).

2.0 Kalubalen da Harshen Hausa yake fuskanta wajen koyarwa

Za mu iya cewa an yiwa aikin koyar da harshen Hausa riƙon sakainar kashi, kai ba ma koyarwa ba, shi kan sa malamin Hausa da koyon Hausa wasu ba su ɗauke shi da muhimmanci ba, wataƙila wannan ita ce babbar matsalar farko. Dalili shi ne waɗannan matsaloli da ake fuskanta dawurwuri su ke yi a tsakanin al'ummar Hausawa da kuma hukumomin ilimi da jihohin Arewacin Najeriya. Saboda haka, a nan gizo ya ke saƙar sa, a wannan kogon matsalolin su ka maƙale sai kame-kame ake yi.

A wannan gaɓa, za a bayyana ƙalubale ko barazana ta hanyar rukuni na Jama'a daban-daban wanda ta nan za mu gane inda matsalar ta fi ƙarfi da kuma samar da hanyoyin da za a magance waɗannan matsaloli.

2.1 Kalubale daga Gwamnati ko Hukumomin Ilimi

Barazana ta farko da wannan bincike ya gano, ƙalubale ne daga gwamnati da hukumomin ilimi, domin su ne su ke da hanyoyin tsara ko gyara harkar koyar da Hausa wanda kowa zai bi ba tare da an sami wata matsala ba.

Idan kuwa har an sami wata matsala, to su suke da alhakin ɗaukar dukkanin wani mataki na magance faruwar hakan gaba. Daga cikin matsalolin da gwamnati ko hukumomin ilimi su ka haifar akwai;

i. Rashin wadatattu kayan aikin koyarwa na Hausa

ii. Rashin aiki da manhaja da sabunta littatafan Hausa

iii. Rashin shiryawa malaman Hausa bita.

2.2 Barazana Daga Malaman Hausa

Bahaushe ya ce 'Da ɗan gari kan ci gari', kuma 'sai bango ya tsage'; ƙadangare ke samun wurin shiga'. Wannan magana haka ta ke, domin mafi yawan wasu ƙalubale da ake samu a cikin makaranta game da Hausa sun samo asali ne daga malaman da su ke karantar da Hausa. Daga cikin ƙalubale da ake fuskanta a wannan ɓangare akwai:

i. Rashin ƙarfafa bincike

ii. Rashin kafa ƙungiyoyin Hausa (Hausa Kulob) a makarantu

iii. Rashin sabunta tunani da sanya al'amura na zamani a yayin koyarwa

iv. Rashin gogewa ta musamman

v. Rashin kai wa ɗalibai ziyarar gani da ido

2.3 Barazana Daga Ɗalibai:

Ɗalibai a nasu matakin su ma suna da nasu gudunmawa wajen haifar da wasu matsalolin da ake samu. Daga cikin ƙalubale da ake samu ta fuskar ɗalibai musamman waɗanda su ke a sakandire akwai:

1. Zuga a junan su

2. Fahimtar lokacin darasin Hausa a matsayin lokacin hira da wasa

2.4 Barazana Daga Iyaye

Iyaye su na da rawar da su ke takawa imma wajen kawo wa darasin Hausa cikas ne ko kuma wajen ciyar da shi gaba. Cikin irin ƙalubale da ake samu ta fuskar iyaye akwai:

i. Rashin bayar da goyon baya ga ƴaƴan su masu son karantar Hausa

ii. Rashin bincikar su darasin Hausa

iv. Ƙin saya wa ƴaƴan su takardun Hausa.

3.0 Sakamakon Bincike

Wannan bincike ya gano wasu daga cikin ƙalubalen da harshen Hausa ya ke fuskanta a lokacin koyar da harshen Hausa a makarantun sakandire, waɗannan ƙalubalen kuwa sun samu ne ta fuskoki da dama kamar yadda binciken ya nuna. A binciken, an gano inda matsalolin su ke. Wato matsala ta farko ta samu ne daga wurin gwamnati ko hukumar ilimi ta yadda ita ce mataki na farko wajen gyara ilimi ko lalata shi. A binciken, an gano malaman da su ke koyar da harshen Hausa suna da nasu kaso na haifar da wannan matsalar, kamar rashin bincike wajen koyar da harshen Hausa bisa tsari da kuma rowar maki a ya yin gwaji ko jarabawa. Har ila yau, binciken ya gano wani ƙalubale daga rukunin iyayen yara, ta yadda rashin kulawar su ga darasin Hausa ke kawo cikas da matsaloli.

Waɗannan bayanai da su ka gabata su ne abubuwan da binciken ya gano, ke nan an samu hanyoyin magance ƙalubalen da harshen Hausa ya ke fuskanta a makarantun sakandire a arewacin Najeriya.

4.0 Shawarwari

Bahaushe na cewa "shawara ɗaukar ɗaki" haka ne ya sa wannan bincike ke ba da shawara ga ɓangarorin da abin ya shafa, domin Bahaushe na cewa "hannu ɗaya baya ɗaukar jinka". Waɗannan shawarwari kuwa sun haɗa da;

1. Ɗaukar ƙwararrun malaman Hausa a matakin sakandire, waɗanda su ne za su zama tsanikan koyar da Hausa a makarantu.

2. Samar da wadatattun kayan aikin koyarwa na zamani

3. Gina ɗakunan amon sautuka da gwaje-gwaje na Hausa da adana kayan al'adu na Hausa.

4. Kafa hukuma a ƙarƙashin ma'aikatun ilimi mai kula da al'amuran koyar da harshen Hausa.

5. Tura malaman Hausa ƙaro karatu da kuma bibiyar su a makarantu.

6. Samar da sabuwar manhaja domin a sauƙaƙa aiyukan a wajen koyarwa.

7. Samar da ƙungiyoyin raya harshen Hausa a makarantun sakandire.

4.1 Kammalawa

A cikin wannan bincike an bibiyi ƙalubalen da harshen Hausa ya ke fuskanta a makarantun sakandire a arewacin Najeriya ta fuskoki da dama, ta fuskar gwamnati da hukumar ilimi, ta fuskar malaman da su ke koyar da wasu darussa waɗanda ba Hausawa ba, ta fuskar ɗalibai da kuma iyayen yara. Binciken bai tsaya a matsaloli ko ƙalubale kaɗai ba, sai ya kawo hanyoyin da ake tunanin matuƙar an bi su; to ko shakka babu za a fita daga cikin waɗancan ƙalubale da matsalolin da su ka yi wa darasin Hausa katutu a makarantun sakandire a arewacin Najeriya.

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An Assessment of Digital Competence among Hausa Teachers in Zuba Secondary Schools

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Abstract

With the advent of digital technologies, learning has been centered on the information produced, and processed through the communication technologies and applied to the core activities of every citizen be it social, economic, cultural, etc. Moreover, with the rapid recognition and the effective use of the information and communication technologies (ICT) in everyday life, the need for individuals to develop critical thinking and awareness, and to use technological tools with a sufficient degree of autonomy, grew rapidly. With the ongoing technological advancements, the increasing digitalization and the free flow of information, the interest among knowledge societies have increased. In particular, to equip citizens to access, evaluate, organize, interpret and disseminate information in digital formats. For these reasons and many others more, it is believe that there is the need to assess the digital competence of Hausa teachers of Zuba secondary schools with the aim of providing empirical evidence that Hausa teachers of Zuba secondary schools are or are not computer literates. The literature reviewed the overview of digital competence, the importance of digital competence and challenges faced by teachers in developing digital competence. Current level of digital competence among Hausa teachers of Zuba secondary schools was studied, the gaps in digital competence amongst Hausa teachers of secondary schools in Zuba was assessed, factors influencing digital competence of Hausa Teachers were discussed and Recommendations on how to improve digital competence of Hausa teachers were proposed. Two methodological instruments were used, interview and observation. The data in the study shows that out of seven Hausa teachers of the two secondary schools that offer Hausa as a subject, only one is computer compliant. Based on the results, the study concludes that digital competence is not, very

much distributed across Hausa teachers of Zuba secondary schools.

Keywords: Assessment, Digital Competence, Hausa, Teachers, Zuba, Secondary, Schools.

1.1 Introduction

Recently, digital competence has become a major concept in the discussion of which skills people should have in the knowledge society. Teachers' digital competence is becoming a key element for the construction of useful pedagogical knowledge for practice and improvement of students' learning. Digital competence is the range of knowledge, skills, and attitudes that allow teachers to employ technology in tasks that are relevant to teaching and to the student's learning of the subject matter. It may be ''computer literacy'' understood in the conventional sense, whereby one learns how to use the computer itself, or use of internet or specific software, for various pedagogical or administrative tasks.

Krumsvik (2011:39-51) suggests that digital competence is the teacher's proficiency in using ICT in a professional context with good pedagogic-didactic judgement and his or her awareness of its implications for learning strategies and the digital *Bildung* of pupils and students.

Teachers have to be able to integrate pedagogic skills with digital skills and utilize these skills in practice. Research suggests that the better trained a teacher is in the use of technology, the more likely it is that they will be able to, successfully integrate ICT into their teaching delivery (Hsu, 2010: 309). Teachers must change as the curriculum evolves with the needs of the 21st century. According to Mourad Benali et-al (2018), the curriculum of the 20th century was subject-based and weighted towards memorizing facts. Whereas modern curriculum is now being injected with new 21st century, skills and competencies which can only be taught through exploration, practice, and feedback (Misk Foundation, 2017). Therefore, the role of teachers and the systems around them must be reinvented.

The attempt to asses digital competence among Hausa teachers, is motivated by the fact that, competence which is a necessary condition for maximum impact of technology on language teaching, is also the area at which majority of the teachers tend to ''give up'' when faced with a new tool and the lack of an immediate problem that it can solve. Garba et al., (2023) and Fahm et al. (2022), corroborate this. Moreover, most digital technology instruction assumes that, the user is already competent in general computer use; the Hausa teacher may find it difficult to acquire the skills relevant to the task. Thus, the overall quest for the teacher to bring the student to use the technology, together with personal experience of how technology might facilitate various tasks (in and out of classroom)] becomes the driving force behind the teacher's formal or informal learning of new technology. Therefore, an evaluation of Hausa teachers' proficiency in

utilizing modern technology is necessary to determine their level o adherence to integrating computers into their instructional methods..

1.2 Purpose of the Study

The main purpose of this study is to develop an inventory to assess digital competence among Hausa teachers of secondary schools in Zuba-Abuja Nigeria. It is believed that information from the study could potentially guide ICT teacher training institutions in the design of coursework and professional development activities. Moreover, the findings from this study could help in determining which elements of digital competence are most important for Hausa teachers to learn. These key elements could then be used to guide the development of Hausa teacher standards or certification programs.

Information from the study could also guide policies directed at improving computer literacy among Hausa teachers. This would be particularly important in a place where very few Hausa teachers have had formal training in computer use.

Lastly, the inventory developed from this study could be used as a research tool for capturing the state of digital competence among Hausa teachers in other secondary schools in Nigeria at a future point in time, revealing whether competency levels have risen because of increased access to technology and/or training opportunities.

1.3 Research Questions

1 What is the current level of digital competence among Hausa Teachers in Zuba secondary schools?

2 What are the key factors influencing digital competence among those Teachers?

3 What measures to be taken to improve digital competence among Hausa Teachers?

2.1 Overview of Digital Competence

According to Juhász, et-al (2022). Digital competence is a multi-faceted concept that encompasses a set of abilities that enables effective use of technology in daily life, in education, and in work. It involves the confident, critical, and responsible use of technologies from the society of information for work, entertainment, and education. Furthermore, Zhao, et-al (2021). Stated that digital competence is grounded on basic skills in ICT, including the use of computers

to retrieve, asses, store, produce, present, and exchange information as well as to communicate and participate in collaborative network via the internet.

According to Bejaković, et-al (2024). The concept of Digital Competence is discussed alongside digital literacy, which emphasizes the ability to perform tasks effectively in a digital environment and includes technical-procedural, cognitive, and emotional-social skills.

2.2 Importance of Digital Competence

Digital competence is crucial in today's life, and from the way, things are moving. In future, digital technology is going to rule the world. Therefore its importance should not be under estimated. This is corroborated by Basilotta-Gómez-Pablos, et-al, (2022). They added that, in education for instance, it enables students to use technology for learning and communication effectively. It is very important for students to develop digital skills that are not specific to teaching or to the professional work of a teacher, such as searching the internet, troubleshooting, using standard word-processing and presentation software, and using creative and collaborative technologies.

Digital competence is critical for Hausa teachers, because it will help to integrate digital technology into teaching practices, which includes the use of various media, communication, and computational tools for teaching and learning activities.

It is also very important in developing and using digital assessments, and in supporting Hausa student's critical, ethical, and creative use of information and communication technology (ICT) for learning.

2.3 Challenges Faced by Hausa Teachers in Developing Digital Competence

Hausa teachers faces a lot of difficulties and problems in developing digital competence. These problems are because of some factors, among which are:-

A Lack of Competence

Hennessy, et-al (2022). Opined that many teachers do not have the necessary digital skills that will enable them to integrate technology into their teaching process and teaching practices.

B Lack of Teaching Materials

According to Falloon, G. (2020) and Huda, M. (2024). Teachers often struggle with the availability and quality of digital resources and materials that align with their teaching goals. In most cases the schools does not provide those materials and resources for the teachers to access. Moreover, the teachers does not have the wherewithal to get the material and the resources for

their own use. This problem is peculiar to most government secondary schools in Nigeria. Therefore the teachers have no access to the necessary digital infrastructure, such as computers, internet connectivity, or software to support digital learning.

C Slow Internet Speed

Slow internet speed is another factor that play significant role in hindering digital competence within teachers of secondary school. The slow speed of internet frustrate teachers and make digital learning very difficult to teachers. Haleem, et-al (2022) corroborate this where they said slow internet speed hinders the effective use of digital tools and resources in the classroom.

D Insufficient Devices

Accoerding to Nikolopoulou, et-al (2023). Teachers may not have access to sufficient devices, such as laptops or tablets to support digital learning. Some schools may have the devices, but they are not enough to go round for each teacher to have one. In some cases, some schools may have outdated computers which may came in as donations from some banks or private companies after upgrading their systems to the latest technology. Some of them may not be functioning properly and the school may not have the means of repairing them.

E Barriers to Access

Hébert, et-al (2021). Believed that barriers to access could be another hindrance to digital competence in teachers. A situation where teachers face barriers in accessing digital resources and tools due to lack of the resources or lack of time or access, or even technical support.

3.1 Methodology

The following methodology was used in the collection and analysis of data for this study.

3.1.1 Research Design

This is an empirical research design. It is appropriate to describe the current state of digital competence amongst Hausa teachers in secondary schools in Zuba area of the FCT. The research relies on observable measurable data, and involves collecting and analyzing data from real-world settings. And it aims to answer research questions.

3.1.2 Population and Sample

The population used for this research are all the Hausa teachers of secondary schools in Zuba. Out of all the secondary schools in Zuba, only two secondary schools, with seven (7) Hausa

teachers are teaching Hausa as a subject. Consequently, this study focuses on the two secondary schools as its research population.

As for the sampling size, all the seven (7) teachers in the two secondary schools made up the sample size for the study. Given the small pool of eligible participants, a census approach was employed, eliminating the need for sampling.

3.1.3 Data Collection Instruments

Two data collection instruments were used in collecting data for the research. They are:-

i interviews.

ii observation.

3.1.4 Data Collection Procedure

Interviews were conducted in quiet and comfortable settings. Subtle observation was carried out within the seven secondary schools under consideration.

4.1 Current Level of Digital Competence Among Hausa Teachers of Zuba Secondary Schools.

After analyzing the data collected from administering all the instruments i.e. interviews, together with observation, it was discovered that, only two out of the ten secondary schools were offering Hausa as a subject in Zuba as at the time of conducting the research. It was also discovered that the two secondary schools have only seven Hausa teachers, five in one of the schools and two in the other.

It was also discovered that among the seven Hausa Teachers of the two secondary schools, only one is computer literate while the remaining six teachers have no idea on computer or digital competence at all. This is the situation on ground.

4.2 Gaps in Digital Competence Amongst Hausa Teachers of Secondary Schools In Zuba - Abuja.

From the data collected and analyzed, there is a serious gap in digital competence among Hausa teachers of Zuba secondary schools. The data shows that only 14.3% is computer literate while the remaining 85.7% are not computer literate. The gap is very wide, is unimaginable that one can say all of them are not digitally competent.

4.3 Factors Influencing Digital Competence of Hausa Teachers.

Digital competence is influenced by a variety of factors, spanning individual characteristics, educational and professional experiences, and broader social context. Here are the key factors:-

4.3.1 Access to Technology

Availability of devices is one of the factors that influence digital competence every were in the world. Access to gadget like computers, tablets, smartphones, and other digital devices, assist and help an individual to become digitally competent. Moreover, internet connectivity is also very important in building digital competence. Reliable and high-speed internet access play significant role in making an individual computer compliance, not to talk of getting technical support and resources.

4.3.2 Educational Background

Here the emphasis is on formal education. If the school system exposes the students to digital literacy in school curricular it will go a long way in helping digital competency. Digital skills training should be included in the school curricular. Specific courses or programs focused on digital competences. Lifelong learning opportunities can make impact on digital competences. For instance, access to continuous learning and upskilling programs for students is good for them to become computer compliance.

4.3.3 Socio-economic Status

Income level of an individual can influence his digital competence, in terms of ability to afford digital devices and internet services. If an individual can afford them, there is the tendency to be digital competence. Furthermore, job that promote or require the use of digital tools can make someone digitally competent.

4.3.4 Professional Environment

Work place training and opportunities given to workers for digital skills development do help a lot for example access to workshops, seminars, and other professional learning experiences. Furthermore, Industry standards also play significant role in digital competency. Some companies and industries have requirement and expectation of specific profession regarding digital competence. That makes some individuals to equip themselves with the necessary digital requirement of the company or the industry.

4.3.5 Personal Characteristics

Factors like age, gender, motivation and attitude. Younger individuals often have more exposure to technology from early age than older individuals do. Gender differences in access to and use of technology. Male child are more expose to the use of technology than female child is. Concerning motivation and attitude, personal interest in learning and using digital tools matters.

4.3.6 Cultural and Social Environment

Another factor that can influence digital competency in an individual is his cultural attitude. The individual's societal values and norms regarding technology use is important. If it encourages the use of technology, its members will likely become digital competence. We should not forget about family influence. The kind of support and encouragement individuals receives from their families in using digital tools play significant role in the individual becoming technology compliance. There is the issue of peer group influence. Impact of friends and social networks on digital behavior. When an individual is associating with friends that are computer literates, networking with people that are technology friendly, he will absolutely be digitally competent.
Finally, these factors and many more that are not mentioned, interact in complex ways to shape an individual's digital competence, highlighting the importance of a multifaceted approach to improving digital literacy across Hausa teachers of various secondary schools.

5.1 Discussion

The study focused on the ways Hausa teacher of secondary school in Zuba-Abuja, Nigeria make use of digital technology in their work. It is argued here that these teachers can be categorized as *limited users* of new technology, essentially because, majority of them are not using new technology. In addition, those that are using, the infrastructure available to them is often very poor, or non-existent. Moreover, there is little training or no training at all for them on how they might integrate new technology into their pedagogy.
Often Hausa teachers come to see the need for digital technology in their work when they reflect on the fact that their students use new technology to write in Hausa. Yet are codes switching to English because they lack familiarity with the Hausa keyboard and character-encoding standard. This creates a need for the teachers to show the student how to use the Hausa technology, both in word processing and on the internet. For them to do that the teachers must have the necessary competence. But no, the reverse is the case.

From the research conducted in Zuba secondary schools, the Hausa teachers are not computer literates. They are not digitally compliant. Out of the seven Hausa teachers, only one is digitally competent. Furthermore, there were no computer laboratories and no computers at all, in the two secondary schools that are teaching Hausa as a subject. However, there are computers and computer laboratories in some of the remaining eight secondary schools. Nevertheless, they are obsolete, most of them are outdated and not in good shape. In fact majority of them are not

working. Worst part of the whole issue is, the school's management cannot repair them due to lack of fund. The research confirmed that no training is given to any Hausa teacher on new technology or it usage in teaching practices, and there is no plan on ground for the training of any teacher in the schools on new technology.

The study was conducted in Zuba Secondary schools. It was done to assess the digital competences of Hausa teachers of the secondary schools in Zuba. It was a huge success, because it has been seen that almost all the subjects under the research turned out to be not computer literate in this error of digital technology. And so many factors are responsible for that. The factors were analyzed within the article, and some suggestions were made on way forward. And other researches can be carried out on the same topic, but in a wider area and a broader form. Other related topics can also investigated on, like Improving Future Hausa Teachers' Digital Competence Using Active Methodologies.

5.2 Implications of the Study

Self-assessment of teachers' digital competence is a promising approach to encourage teachers' self-reflection, intrinsic motivation to develop pedagogical digital competencies and more relevant and innovative use of ICT in schools that could have more widespread value. This study addresses the need, in Nigeria's Education policy, for Hausa educators to be able to innovate using ICT and for improved data on their digital competence. It also tackles the need to enhance the uptake of ICT in teaching and learning of Hausa, and to strengthen the professional profile of the teaching profession of Hausa teachers. In order to achieve this, a real understanding is needed of current approaches to teachers' professional development and their certification, in general, and to digital competence, in particular. A final and adapted version of Digital Competence Education Check In tool should be freely available for Hausa teachers in particular and embedded in national education portals for teachers all over Nigeria. It can be used as a dashboard, collecting data on needed training at local, regional and national levels.

5.3 Conclusion

Digital competence is the ability of a teacher to effectively use digital tools and technologies. The study focuses on teachers who teach Hausa language. And the research targets schools at the secondary education level in the Zuba area of FCT. The study identifies the strength and weaknesses of Hausa teachers in digital competence. In the end the study suggested training and professional development programs and enhancing educational quality and technology integration.

5.4 Recommendations for Improving Digital Competence

Improving digital competence requires a multi-faceted approach, addressing various aspects from individual education to broader societal support. Never the less, here are some recommendations for the purpose of improvement.

- Enhance Access to Technology:- Government should expand internet coverage, and ensure high-speed internet access every where even in remote and underserved areas. They should provide affordable and subsidized digital devices to low-income individuals and families. The government should establish free public Wi-Fi and computer access points in community centers, libraries, and schools.

- Integrate Digital Skills Into Education:- The curriculum developers should incorporate digital literacy and coding into the school curriculum from an early age. They should make provision for continuous professional development for teachers to integrate digital tools into their teaching methods. Government should promote digital learning platforms by investing in and promoting the use of online learning and resources.

- Government and Private Individuals Should Promote Lifelong Learning and Upskilling:- all adult education programs should start offering digital skills training and certification programs for adults. Workplace training should be encouraged. All employers should provide regular digital skills training for their employees. Moreover, community workshops and seminars on digital literacy in local communities should be organize often.

- Government should address the issue of socioeconomic barriers through financial assistance, grants and subsidies for individuals and families to purchase digital devices and internet services. In addition, design inclusive programs i.e. designing digital literacy programs that specifically target disadvantaged and marginalized groups.

- Foster a Positive Digital Culture:- This could be done through organizing awareness campaigns. Like conducting public lectures to highlight people about the importance of digital skills. In addition, encourage them about safe practices like safety and privacy practices in order to build confidence in using digital tool. Whenever there is success, it should be celebrated. Moreover, share success stories and case studies of individuals who have benefited from digital competence.

- Leverage Policy and Institutional Support:- Government should initiate and implement policies that promote digital literacy and provide necessary infrastructure through collaboration with private sector, and non-profit organizations in order to enhance digital training skills. Funding should come from both government and the private sectors. There should be grants also to support digital literacy initiatives and research.

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Child Rearing Practice in Hausaland: Issues and Prospects

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Abstract

Hausaland is a region of human right, which gave everything his rights according to his status. All living things have their rights which are accorded to them by society and the right must be secured. Child rearing practices is a comprehensive way of various method of direction, controlling, protecting, guiding, monitoring and innate process of nurturing a child, with a view to making him functional in the world through its developmental stages. To achieve the fundamental objectives, this paper dwells on the dominant child rearing practices in Hausaland. It represents the socialization process among the people of the area and modalities for shaping personality. The paper examines the family structure, position of children, the pattern of weaning parent-child relationship, sex typing, moral training, peer group and play lastly the system of education, i.e. Islamic and Western is also inclusive. This research review parenting style, the most useful concept that moderates the effectiveness of the child rearing practices. It changes the child's openness to socialization.

Keywords: *Hausaland, Child, Family, Rearing, Practice.*

1.0 INTRODUCTION

Child rearing practices are parenting practices which are the mechanisms through which parents directly help their children to be acceptable members of society. Child rearing is a process. It involves planning, formulating and implementing a programme of bringing up children in a certain way that is in line with the requirement of family and society. In Hausaland the child learns the moral values, ethical issues, expectations from him by the family and society, and a set of patterns of behavior which are essential for the proper growth and development of the child that would contribute positively to the family and society. This process involves inculcating in children certain values, attitudes, opinions and beliefs through direct teaching, modeling and imitation. These acquired patterns of behavior by Hausa people are reinforced by the parent by

praise and reward, and where the child learns wrong patterns of behavior, the same is punished. Thus, through the process of rewards and punishment the child rearing practices inculcate in children the required appropriate behavior and conduct that are in line with social norms and family norms.

Family is the primary source of a child's welfare, it's a training ground, and also a custodian of rules and regulations governing any type of action intended by a member. The paper will look into each and every component, responsible for the wellbeing of a child in Hausa community.

2.0 THE EXTENDED FAMILY

It is headed by the most senior male adult. The family system is patriarch in nature, where descent derives from the father regardless of the social status of the mother (Aliyu, 1990; Yakasai, 1991). The head supports his immediate family and other members of the household. The family setting among the people in the main is based on the Islamic rules and regulation (Isyaku, 1980). As provided by the law, a male adult could marry a maximum of four wives depending upon his ability to support and treat them justly. Married women are kept in Purdah, which involves restricting their movements and participation to only those places and functions considered as essential to life when found necessary to leave the husband's compound it is usually done during particular hours of the day (evening) and a decent mode of dressing must be observed.

A typical family comprises of a man, wife children and other adults including married sons, grandparents, aunts, uncles, cousins and servants (maids) all living in the same compound. As a way of strengthening the family bond, the more prosperous relative adopts the children of the less privileged relatives the increase in the family size.

This type of family structure allows an interdependent relationship and provides automatic childcare by older siblings and adult members. It also provides support to the orphans, widows, aged and the less privileged relatives; this prevents a number of social ills, such a family system have implication for the social and personality development of the child, (Gaba, 1986). Similarly, Harce (1972) reasoned that the extended family is not without its shortcomings, manifested in

many unpleasant experiences among the household members. Nevertheless, the extended family system fosters the development of a healthy and secure personality (Dorujaiye, 1976).

According to Isyaku (1980) and Yakasai (1991) The rich and affluent marry the maximum of four wives due to social pressure, most men preferred to marry two. Indeed, due to the dual effects of westernization and economic constraints. Nowadays, the majority have to do with only one. The two writers continued that the Hausa family today is more of nucleus one, partly because of the influence of Western education that requires wage earners to live away from their hometowns. There is an increasing number of married women that are working, this makes it necessary for such mothers to employ maids or take the babies to the Daycare Centers in order to provide care to the young ones (Isyaku, 1980) more so a significant number of children are taken to the Nursery Schools either because the mothers are working or that the educated parents want their children to acquire the skills for primary schooling (Aliyu, 1990).

2.1 ATTITUDE TOWARDS CHILDREN

In Hausaland, the purpose of marriage is that of procreation to perpetuate the family (Madauci, *et al*, 1968) to become a parent is a significant developmental stage in an individual's life, marking the transition from youth to full adulthood (Gaba, 1986) persons that are not fortunate in ever having children or even delayed. In the timing of having children are faced with worries and agonies (Isyaku, 1980) children bring a great deal of pleasure and satisfaction, and are viewed as a means of economic empowerment; this is why male children are preferred over the girl child by many (Madauci, *et al*, 1968).

This birth of a child was heralded by a naming ceremony on the seventh day, if the first born is a male there is cause for further elation, as it is believed that the child will ultimately assume responsibility as head of the family.

2.2 WEANING

Infants live solely on their mothers' milk and water (warm-water) during the first four months; they are then gradually introduced to solid foods, beginning with liquid meals. Breast feeding

continued up the ages of 1 and 2 years, children are normally weaned at the age of 18 months; weaning among the elites come earlier, weaning could be sudden at whatever stage when the mother becomes pregnant, according to the belief, the milk of the expectant mother becomes unhealthy to the tender child; the other reasons for such abrupt weaning are ill health of either the mother or child.

Various methods of weaning are employed in Hausaland (Madauci, *et al.*, 1968; Isyaku, 1980; Yakasai, 1991). The more traditional approach involves taking the infant due toweaning either his aunt, grandmother or any other adult relative. The separation may be brief (sufficient enough to "forget") or may even mark the beginning of adopting the infant by any of affected relative. This approach of weaning relates to the first-born babies. The second method of weaning involves keeping the infant with his biological parents, but must be prevented from sucking by rubbing bitter leaves or substances (that are harmless) on the nipple. This mode of weaning, applies to subsequent issues in the family. Spiritual assistance is usually sought from the "Mallam" aimed at making the weaned infant persevere and not to be crying when mother denies him/her breast milk. Separating the infant from his/her mother, at times taken by unfamiliar adults, coupled with abrupt breast feeding, may bring about serious psychological and health problems.

2.3 Parent-Child Relationship

The mother plays the dual role of nursing babies and engaging in domestic chores. The infant is more intimate with the mother from birth to the weaning period than with the father. This may not be unconnected with the father's occupation that requires him to be away from home for the most part of the day. Nonetheless, male parents associate with the young ones whenever they are at home.

Furthermore, parents show love and affection towards their children by giving them special care in washing, dressing and feeding. Parents are friendly towards their children and tend to provide protection especially when threatened by other adults. The relationship between daughters and male parents is warmer, and on the other hand, mothers are more affectionate towards their sons. More so, children are enticed to the parents through presents at special occasions, when parents

return from long trip or from the market. This attests to the fact that parents interact with their children in a “loving and nurturing manner”.

However, most children cease to enjoy physical contact with their parents immediately after weaning. The reason for such a break in physical relation with mothers may be because most mothers conceive immediately after weaning or even before. The sudden change in parent-child relation might explain why boys and girls begin to develop friendship with other children of the same sex at an early age. In addition, children tend to develop relationships with grandparents who are found to be more accommodating than the biological parents, who entertain their grandchildren with folktales especially in the evening hours.

The influence of western education is gaining ground fast by the day; hence the biological parents today are more accommodating and free with their children. The modern life demands the educated and urbanite Hausas to live in nuclear families, this might have compelled a change or even improved parental attachment with their children (Isyaku, 1980). The frequency of birth among the educated Hausa is fast changing; spacing between births is increasing, this may also add or our understanding of why the break in physical relationship with parents has significantly reduced.

2.4 SEX TYPING

Socialization of children along sex line begins very early among the Hausa (Isyaku, 1986; Yakasai, 1991) with parent-child interaction being mainly between parents and child of same sex. The male child is not expected to be too close to his mother; rather, he is encouraged to leave the mother’s compound. The male children accompany their father or male relatives to the farm, market stall, and the Qur’anic school or mosque. Boys are circumcised at the age of seven (7) years, which is characterized by elaborate rites in the rural areas, which are symbolic and tell boys that they are distinct from girls and are expected to be masculine, brave, courageous, stoic, persevering, etc. In the process, they are trained to imbue leadership qualities and learn either the family trade (vocation) or pursue an independent occupation in preparation for their roles as providers in the family.

The female child on the other hand, is encouraged to stay at home with her mother and other female relatives to assist in nursing babies, cooking and other domestic chores. Female circumcision (clitoridec'tomy) is not practiced in Hausaland (Isyaku, 1980). Girls are expected to be obedient and decorous (Yakasai, 1991), shy, gentle, polite and affectionate. Such personality attributes are valued because they promote femininity, which is essential in nursing and shaping the behavior of females in the Hausa community. This interactional pattern, according to some writers (Gaba, 1986) is prevalent in Africa and goes along to socialize the child into a society that is highly stratified along sex lines.

3.0 Moral Training

Morality is highly valued in the Hausa community (Yakasai, 1986 & 1991). The lifestyle of Kano people was significantly influenced by the Islamic religious teachings; this is clearly manifest in their moral training (Maqsud, 1979 cited in Gaba, 1986; Isyaku, 1980). Morality is also being exerted through traditional myth and superstitious beliefs, where stories and folktales are told to guide behavior (Ibrahim, 1982). However, the influence of the latter is diminishing in its impact because of the introduction of television and cinema which occupies the attention of the children (Isyaku, 1980).

According to some writers (Madauci, *et al*, 1968; Isyaku, 1980), there are various agencies for moral training of the Hausa children, which include the home, school, mosque and all adult members of the community. Children are trained to engrain the Islamic moral values such as honesty, simplicity, obedience, and respect for elders. Conversely, such offences as stealing, lying, rudeness, fighting, quarrels, abuses are abhorred (Isyaku, 1980). Socialization in Hausa land is achieved through observation, imitation, specific and deliberate instructions about the accepted and non-accepted conducts.

It was widely reported (Uka, 1966; Hake, 1972; Coleman, 1963 cited in Gaba, 1986; Isyaku, 1980; Yakasai, 1986) that the Hausa culture expects submission from children to the will of adults in the community. Adults are respected and even feared; children are not to take part in adult conversation and should leave at the sight of strangers. The child is believed to have been born uncultured and must be trained so that he grows as a responsible adult. Along the same line,

in controlling the behavior of the child various measures are employed ranging from staring, scolding, threatening, deprivation, reprimand, detention as used in Qur'anic schools to corporal punishment. Likewise, restrictions may be placed over the child's movement and the company a child keeps serves as a means of shaping behaviour. The mother always been at home enforces the family rules more frequently and only serious offences are referred to the male parent who has the final say.

The Hausa society being patriarch in nature, the authority of the male is supreme; girls are trained to be submissive as early as possible and continue into adulthood, this is why more restrictions are placed by parents on their daughters. In another work (Isyaku, 1980), it was found that the male authority is fading with increase in the influence of Western Education and Westernization among the Hausa people.

Part of the methods of controlling behavior of children in Hausaland was the censor of sex related matters. There is no formal or generally accepted means of providing sex education to the young ones. The adolescent acquires such education through the "experienced" peers, though not sanctioned by the community.

Sex life is only discussed after girls get to their husbands houses. Extra marital relations are not allowed, and so girls are expected to be married in their full virginity (Hake, 1972; Isyaku, 1980). Conversely, the age-long tradition of censoring sex related discussions, especially among adolescents, is seriously being threatened by multiple factors that include the unprecedented proliferation of Hausa novels whose themes dwell so much on love affairs (Katsina, 1998; Mansur, 1988 all cited in Adamu, 1999); the availability of video-tapes, cinema and cable-satellite network (television) that allows the western media to trespass our privacy. The sellers of the traditional medicine and herbs that are rampant in public places who use vulgar language in the course of advertising their product equally contribute to the spread of the taboo.

3.1 Peer Group and Play

Play enables the child to learn lessons on socialization practically. Play also allows the child to develop physically, socially, morally and intellectually. Children engage in role playing, where

girls imitate their mothers, nursing babies or engaging in household chores. Similarly, boys imitate their fathers as heads of families. Children play day and night, in moon light they engage in such activities as group games, storytelling, songs, dances, wrestling, race, etc. which they do around the compound or village centers. Also children use a variety of materials in play, which include toys purchased from the market and such other items like old clay pots, dishes, broken calabash, mud and corn stalk.

Peer groups are organized along same age grades and sex, which serves as a forum where they interact freely away from the adults watchful eyes. It is an important agency by which adolescents begin to know about sex, though at times they are misinformed. Through such forum adolescents tend to develop relationship with the opposite sex and may culminate into marital relations later.

4.0 ISLAMIC EDUCATION

The Islamic education was rooted in Hausa land for centuries. Therefore, the followers of religion have pursued their Islamic knowledge through the teaching of Islam. The system of education has made the people literate; the *Ajami* enabled them to write in vernacular using Arabic alphabets and produced rulers, jurists, scholars, historians, philosophers; mathematicians, Arabic linguists, etc. (Gaba, 1986). Parents value Islamic education highly and ensure and ensure that their children pursue education.

The aim of Islamic education is based on the basic philosophy of life of the Muslim which is obedience and submission to the will of Allah (Chamberlin, 1975; Qutb, 1979; al-Alfendi, 1980). It inculcates moral values in the individual aimed at establishing a community bounded by piety, justice and brotherhood. Islamic education can broadly be categorized into the Qur'anic and the Islamiyya types which are discussed below.

4.1 QUR'ANIC EDUCATION

According to the National Council for the Welfare of the Destitute (2001) and Okugbeni (2013) the Tsangaya system of education has been in existence for centuries, prior to British colonization. It has been the source of moral and educational training, to northern Muslim dominated societies in Nigeria. Before the coming of the British colonial powers, in the

year1824, every family sends their children to Qur'anic school, popularly known as "Tasngaya" or "MakarantarAllo" meaning 'the slate school', (referring to the wood curved object that the Qur'anic verses and chapters are hand-written and recited). Children daily go to the school from the comfort of their homes, and go back when the school hour is over. They live with their parents, receiving moral upbringing and directions for further steps in life (Kabir, 2012). Qur'anic schools predate British colonialism in Nigeria, and most parts of West African states, the schools program went through couple of modifications especially during the El-kanemi dynasty.

Qur'anic education is offered at three levels, namely the primary, secondary and advanced schools (Gaba, 1986). The primary Qur'anic education begins during the formative years without a definite season for admission or graduation, it may continue up to the time an individual memorizes the Qur'an (Yakasai, 1991). The main content at this level is the Qur'an, which is being recited and memorized, usually written on wooden slates. The Qur'an contains 114 chapters.

Instruction in Qur'anic schools is individualized and individuals progress at their own pace. The sessions are held during the morning and afternoon session, in towns and cities is the outer room of a compound or shades (Yakasai, 1991). In rural areas it is conducted around a bonfire around 8-10pm and before dawn, usually it is held during such hours so as not to conflict with times for normal daily work. Children are introduced to the alphabet, intonation and eventually how to read and write. Corporal punishment is frequently employed as a means of correcting behavior.

Parents send their children to the nearby Qur'anic schools within towns and cities, but the greater part of the students attending such schools come from rural areas. Last (1991) wrote that once the farm work is over, when their labour is no longer needed, parents send their children to the towns and cities accompanied by a teacher, who settle temporarily in the designated encampments or houses of renown *Mallams* or even rented houses. This practice serves both social and economic purposes, in that not only education and experience are gained but also the family reserves are saved, essentially because they are subsistent farmers, barely able to produce what to feed their families. The young ones, about the age of ten years, beg for the leftovers and provide some

manual jobs to the host families in return for food and other essentials while the older ones do casual work. e.g. nail cutting, hand sewing, cap embroidery and petty trading.

The successful memorization of the Qur'an marks the accomplishment of the elementary level and the beginning of the secondary stage of Islamic education. Only a limited number of people move to this educational level (Gaba, 1986). Individuals interested in continuing with their education are readily admitted without any restriction. The students are tutored by highly knowledgeable and respected teachers.

Subjects offered at this educational level according to Brown & Hiskett (1975) *cited* in Gaba (1986) include the Qur'an, Hadith, Jurisprudence, Arabic grammar, literature, poetry, etc. The teachers are specialists in particular disciplines, and no one was conversant with all spheres of knowledge, so students register with teachers versed in their field of interest. Students, Fafunwa (1978) disclosed, have to move from one teacher to another in search of more and diversified knowledge.

The third and most advanced stage of Islamic education Taiwo (1980) hinted is highly specialized leading to professional studies in such subjects as law, medicine, astronomy, mathematics, geography, mysticism, etc.

The respective teachers are funded through contributions made by parents of the pupils and students attending the Qur'anic schools. The fees paid are not fixed, they are usually given on Wednesdays (*kudin Laraba*) and on the eve of holidays (*kudinbari*), also given are voluntary gifts in the form of money, food, and clothing (Yakasai, 1991, Chamberlin, 1975).

4.2 ISLAMIYYA EDUCATION

An additional, Islamic Education System apart from the Qur'anic School was also introduced it's set to enable the Muslims especially young ones to have better understanding of their religion. The Islamiyya School System emerged first in Kano in the 1950s (Chmberlin, 1975), it is also revealed by (Last 1991) that the system has significantly improved the standard of women education among the Kano people, in that girls have outnumbered the boys in some Islamiyya schools. This has significantly reduced the rate of hawking among the girls.

Emphasizing on the need for Islamiyya type of schools. Taiwo (1980) observed that, the scope of Qur'anic Schools is too narrow; it needs additional skills necessary for the training of children for life. Thus, the Islamiyya School represents the integration of the Islamic and Western type of education with increased governmental involvement, these schools used the curriculum prepared by the Ministry of Education, Kano State and supervised by the State Universal Basic Education Board (SUBEB). Most of the schools are owned by individuals or communities, which are assisted by the State Government with funds and staffing (Chamberlin, 1975).

5.0 WESTERN EDUCATION

This type of education as introduced to Nigeria with the advent of British Colonial (Taiwo, 1980). The colonialists are Christians, and expectedly a population that was predominantly Muslim, already equipped with an established educational system, was suspicious of the new educational package and thus resisted it's spread (Bichi, 1982; Tahir, 1982 and 1985; Chamberlin, 1975; Fafunwa, 1978; Isyaku, 1980; Yakasai, 1991). At the beginning only the traditional rulers and government officials offered to their children and gradually significant others followed but to date the attitude towards Western Education is characterized by mixed feelings for various reasons.

All stages of Western Education are both introduced and the Hausa people are following it gradually, i.e. the Primary Schools, the Secondary Education, the Tertiary Education with the National Youth Service Corp Scheme (NYSC) as the last step, before going to a higher degree all with regard to bringing an upright citizen in Hausa land. For a child to start as an Adult he is to follow almost all the step and stages. But sometimes some can drop at any level due to some circumstances beyond their control and later get some manual jobs to earn a living.

6.0 CONCLUSION

In a nutshell to sum it up, Hausaland has a perfect and unique method of rearing a child and the most amazing part is allowing the incorporation of the new systems in to it is practices, the integration of both Western and local methods of living makes it progressive. Therefore, harmonization is welcome.

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Gudummuwar Kagaggun Labarai Na Yau Kan Koyar da Tarbiyya Ga Ɗaliban Makarantun Sakandaren Jihar Katsina, Nijeriya

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TSAKURE

Manufar wannan bincike gano gudummuwar ƙagaggun labarai na yau kan koyar da tarbiyyar kunya da haƙuri da wadatar zuci da gaskiya ga ɗaliban makarantun sakandaren jihar Katsina. An ɗora wannan bincike kan ra'in martanin mai karatu, Abraham (1953). An yi amfani da hanyar safiyo wajen gudanar da binciken. Kuma an yi amfani da littattafai guda talatin (30) a matsayin yawan bincike da kuma littattafai guda uku (3) a matsayin samfurin bincike. Littattafan guda ukun su ne 'Nagari Na Kowa' da Komai Nisan Dare' da 'So Aljannar Duniya'. Sakamakon binciken ya gano cewa duk kasancewar ƙagaggun labarai na yau suna bayar da gudummuwa wajen koyar da tarbiyya, musamman tarbiyyar kunya da haƙuri da wadatar zuci da kuma tarbiyyar gaskiya, sun bambantanta da wannan zamani da muke ciki. Wato irin kunya da haƙuri da haƙuri da wadatar zuci da gaskiya a da ba irin ta ne a yanzu ba. Kuma wannan tarbiyya ƙaranci sosai.

Keɓaɓɓun Kalmomi: *Gudunmuwa da Kagaggun Labarai da Koyarwa da Tarbiyya da Makarantun Sakandare*

1.0 Shimfiɗa

Kagaggun labarai na yau, ƙagaggun labarai ne waɗanda suka ƙunshi jaruntaka da labaran yaƙe-yaƙe da kaifafa zukata da tafi-da-hankali da sihiri da ban-dariya da soyayya da ilimi da koyar da tarbiyya, Gusau, (2011). An yi wani gagarumin yunƙuri na samar da irin waɗannan littattafai na ƙagaggun labarai na yau, a shekarar 1970 da farkon shekarar 1980. Lokacin da Hukumar Talifi ta kwatanta dawo da shirya gasa da ƙara wa mawallafa ƙwarin guiwa har suka sami nasara wajen haɓaka rubuce-rubucen Hausa. A cikin ɗumbin littattafan da hukumar ta wallafa a fannoni daban-daban tun a wancan lokaci, akwai ƙagaggun labarai irin su Mallakin Zuciyata na Sulaiman Ibrahim Katsina, da So Aljannar duniya na Hafsat Abdulmajid, da Amadi na Malam Amah na Magaji ɗanbamtta, Furniss, (1996). Ana nazarin waɗannan littattafi domin fito ko bayyana salo da sarrafa harshe, jigo ko zubi da tsarin irin waɗannan littattafai da yadda suke da dangantaka da rayuwar al'umma ta zahiri. Kasancewar rubuce-rubuce ne na adabi. Daga cikin jigon da ake nazarta akwai jarumta da kaifafa zukata da soyayya da tarbiyya.

Tarbiyya ita ce horo wanda iyaye da sauran manya na gaba kan yi wa yara don su tashi da halayen kirki. Saboda haka, ita dai tarbiyya tana da matuƙar muhimmanci, domin idan yaro ya tashi babu tarbiyya ana ƙyamarsa. Saboda haka, sai a yi nazarin hanyoyin da ake bi ana tarbiyyar yara kamar hani, da kwaɓa, da koyar da halaye na gari. Babbar hanyar tarbiyya ita ce makaranta inda ake koyar da ilimi da horon halaye na gari. Sai dai, kuma ana koyar da tarbiyya a ƙagaggun labarai. Manufar wannan bincike ita ce gano gudummuwar ƙagaggun labarai na yau wajen koyar da tarbiyyar kunya da haƙuri da wadatar zuci da kuma gaskiya ga ɗaliban makarantun sakandaren jihar Katsina. Kuma binciken ya taƙaita ga ƙagaggun labarai guda uku: Nagari Na Kowa na Jabiru Abdullahi da Komai Nisan Dare Na Mahmud Barau Bambale da So Aljannar Duniya Na Hafsat M.A. Abdlwaheed. Kuma an taƙaita a kan ƙagaggun labaran da aka wallafa daga 1970 zuwa 2000.

Department of Nigerian Languages & Linguistics SLUK

2.0 Bitar Ayyukan da Suka Gabata

2.1 Kagaggun Labarai

Yahaya da wasu (1992:65) sun bayyana shi da cewa, Na ɗaya daga cikin rukunin adabin Hausawa na zamani da masana adabin Hausa suka bayyana shi da zube, wanda shi ne na farko a cikin rukunin, kafin waƙa da wasan kwaikwayo."

Shi kuwa Mukhtar (2016:2) a wata lakca da ya gabatar cewa ya yi, "Shi ƙagaggen labari cike yake da zantukan hira da nishaɗi, wanda ba da gaske ya taɓa faruwa ba, saboda ana samar da shi ne kawai don nishaɗantarwa".

Shi ma Ɗangambo, (2008) cewa ya yi rubutun zube, shi ne duk wani rubutu ko wata wallafa da ba ta waƙa ba ce kuma ba wasan kwaikwayo ba ne. bisa jumla, rubutun zube ya haɗa da ƙagaggun labarai da rubuce-rubucen tarihi da rubuce-rubucen siyasa da nazarin al'adu da harshe da addini da kimiyya da magunguna da sharhi da nazari kan fannoni daban-daban da sauransu.

2.2 Ma'anar Tarbiyya

Yahaya da Sani da Gusau da 'Yar'aduwa (2001) sun bayyana cewa tarbiyya wata hanya ce ta kyautata rayuwar ɗan'Adam da shiryar da shi ya zuwa ga halaye da ɗabi'u masu kyau, da masu nagarta. Idan ɗan'Adam ya sami haka, zai tashi da ƙima da kwarjini da ganin mutuncin abokan zamansa, sannan zai dinga ba kowa haƙƙinsa daidai yadda ya kamata gwargwadon iyawa da hali.

Mohammadu (2011) ya ce tarbiyya ita ce ilmantarwa da horo domin gina mutum tun yana yaro, ko canza shi, ta yadda zai sami ɗabi'a, da ƙoƙarin neman abinci, da addini, da abin da zai kyautata masa rayuwarsa ta duniya da lahira.

Masana irin su Bunza (2002), ya tafi a kan cewa 'Tarbiyya tana nufin samun kyakkyawan horo ga mutum ya zama masanin kyawun abubuwa na]abi'un hul]a da jama'a da ladabi, da biyayya, da kamun kai, da kasancewa mai jin kunya da kyakkyawan ma}asudi.

Ita kuwa Bugaje (2013) cewa ta yi, tarbiyya ta kasance ma'aunin gane darajar mutum da al'ummar da ya fito, domin haka ana tarbiyya da nufin a sami al'umma tagari, nagartacciya.

A taƙaice, tarbiyya ita ce dabarar gina rayuwa mai inganci don samun halayen cikar mutuntaka da ɗabi'un dattaku domin kasancewa abin yabawa da sambarka.

2.3 Tarbiyya a Kasar Hausa

Sallau (2013) ya nuna cewa Hausawa tun farko mutane ne waɗanda suka tashi da taimako da son junansu, da ladabi da biyayya da ɗa'a da sauran ayyukan alheri daban-daban. Haka kuma, Hausawa sun ɗauki matakai iri-iri don isar da tarbiyya tsakanin junansu da sauran a halinsu baki ɗaya. Daga cikin waɗannan matakai da suka ɗauka akwai tarbiyyar 'ya'yansu (yaransu da matansu) dangogin rayuwar yau da gobe domin samun al'umma da ƙasa tagari.

Zarruƙ (2013) ya kawo hanyoyin tarbiyya kamar ladabi da biyayya da riƙon Addini da

kunya da gaskiya da tsare mutunci da zumunci da haƙuri hurɗa da dogara da kai.

Dangambo (2011), idan muka duba baya, cikin ƙarni na 19, wanda shi ne lokacin da za a iya tabbatarwa rubuce-rubuce suka yi yawa a ƙasar Hausa, za mu ga cewa, da yawa daga cikin rubuce-rubucen, ana yin su ne cikin Larabci da ajamin Fulatanci, ko da ajamin Hausa. Kafin zuwan Fulani, Larabawa, da fatake da sauransu, sukan zo ƙasar Hausa domin ciniki iri dabandaban.

2.4 Bitar Wasu Ayyuka Masu Alaƙa da Wannan Bincike

Buhari, (1988) ya yi nazari da sharhi a kan jigogin wasu ƙagaggun labarai na Hausa. Ya kawo tsarin yadda Hausawa suke gina jigo a labaran gargajiya. Ya kuma kawo kashe-kashen wasu jigogin ƙagaggun labarai. Ya ci gaba da ɗaukar su da yin nazarinsu a cikin littattafan da yake ganin suna da wannan jigo. Ya kasu su gida takwas, kashi biyu suka zama 'yan rukuni guda. Ya yi nazarin ne dangane da gundarin jigo da warwarar jigo da kuma yin sharhi a kan jigo. Ya fitar da jigon soyayya a littafin 'Zuciyata' da 'So Aljannar Duniya'. Jigon jarumta a 'Ganɗoki' da 'Iliya Ɗan Maiƙarfi'. Jigon Faɗakarwa a .Turmin Danya' da Kitsen Rogo' da Jigon kasada a

'Tauraruwa Mai Wutsiya' da 'Tauraruwar Hamada'. Sai jigon nagarta a 'Nagari Na Kowa' da 'Hantsi Leƙa Gidan Kowa' da jigon ƙaddara a 'Shaihu Umar' da 'Dare Ɗaya' da jigon ɗaukar fansa a 'Ruwan Bagaja' da 'Jiki Magayi'. Sauran su ne jigon raha a 'Duniya Budurwar Wawa'.

Mukhtar, (2004) ya yi cikakken bayani dangane da ƙagaggun labarai a rubuce. Ya yi maganar rubutun ajami sannan ya kawo tarihin samuwar rubutun boko da rubuce-rubucen Turawa da na Hausawa. Haka kuma ya kawo fitattun hanyoyin nazarin ƙagaggun labarai da ake da su irin su jigo da zubi da tsari da taurari da kuma salo. Hai ila yau, ya kawo wata sabuwar hanya ta ƙara ƙarfafa nazarin ƙagaggun labarai yadda ya kira da dabarun bayar da labari daga mawallafi da yanaye-yanayen ruwaito labara, irirn bayar da labara daga bayan fage da bayar da labara daga cikin fage. Kuma yay i tsokaci kan ƙungiyin marubuta da adabin kasuwar Kano da wasu daga cikin wuraren tallar littattafai.

Nalado, da Adamu (2020) a aikinsu mai suna 'Hangen Nesa a Littafin Ruwan Bagaja: Harsashin Cigaban Kasa da Al'umma a Karni na Ashirin da Ɗaya', Sun mayar da hankali ne a nazarin ayyukan hangen nesa da suke cunkushe a cikin littafin Ruwan Bagaja da shahararren mawallafin nan ya wallafa wato Dakta Abubakar Imama a shekarar 1933 a matsayin littatafin da aka samar domin a sami abin karantawa a makarantun boko a wancan lokaci. Aikin nasu ya samu nasara gano mawallafin ya samar da jigogi masu nasaba da hangen nesa a mabambanta wurare da kuma fannoni daban-daban. Irin su bayyana kyawawan halaye na iyaye da 'ya'yansu, da biyayya, da fito da abubuwan da namiji ya fi son mace ta yi masa, da fito da abubuwan da mace ta fi son namiji ya yi mata, da fito da abubuwan da ke faruwa a rayuwa ta zahiri dangane da soyayya, musamman a rayuwar ma'aurata.

Mohammed (1997) ya gudanar da bincikensa a kan matsalolin tarbiyya a makarantun sakandire a Sokoto. Binciken ya mayar da hankali ne a kan dukkan ɗaliban sakandiren. Binciken ya gano cewar babu wani tasirin bambanci a ra'ayin malamai da ɗalibai a maganar tarbiyya a makarantu. Wannan zai zama cewa lallai akwai bambancin ƙwazo sosai a tsakanin malamai da ɗalibai. Sannan binciken ya gano cewar akwai alaƙa ta kusa a tsakanin ra'ayin malamai da ɗalibai a kan matsalar tarbiyya a makarantun sakandire, duk da yake binciken ya sha bamban da wanda mai binciken ke gudanarwa, inda shi yana gudana ne a jihar Kaduna, kuma ya danganci koyar da

tarbiyya ne ta hanyar koyar da rubutacciyar waƙa. Shi kuwa ya ɗauki dukkan makarantun sakandiren Sokoto ne, amma wanda ake gudanarwa ya shafi'yan aji huɗu ne kawai. Sannan kuma mai binciken ya mayar da hankali ne a kan rashin tarbiyya a tsakanin ɗalibai, wannan bincike ya sha bamban da na baya, inda tambayoyin bincike uku ne, hasashen bincike ma uku aka yi amfani da su, amma shi kuwa ya yi amfani da tambayoyin bincike huɗu, hasashen bincike ma huɗu ne.

Hassan, (2019) a nasa aikin, ya yi nazari kan yadda Abubakar Imam ya assasa littattafansa na adabi bias tasirin mutuntukarsa da al'adun Hausawa tare da kawo misalai daga cikin Magana Jari Ce. Ya bibiyi irin yadda mutuntakar tasa ta danganci al'adun Hausawa ne kuma suka yi tambari cikin adabin nasa, inda yay i ƙoƙarin fito da su dalla-dalla. Abubuwan da aka gani ta wannan fuska, sun taimaka wajen nuni da hazaƙa da kaifin basirar marubucin.

3.0 Hanyoyin Gudanar Da Bincike

An yi amfani da bincike na safiyo a matsayin tsarin bincike. Yawan wannan bincike shi ne ƙagaggun labarai na Hausa guda talatin (30). An zaɓi littattafai guda uku(3) a matsayin samfurin bincike Kayan Aikin bincike su ne tambayoyin da suka shafi tarbiyyar kunya da haƙuri da wadatar zuci da gaskiya. Hanyoyin Tattara Bayanan Bincike su ƙunshi yin nazari a tsanake, kuma mai zurfi na samfurin bincike, wato ƙagaggun labarai na yau guda uku aka zaɓa aka aiwatar da wannan bincike. Sannan aka zaƙulo inda aka nuna kunya da haƙuri da wadatar zuci da kuma gaskiya da riƙon amana a cikin littafin 'Nagari Na Kowa' da 'So Aljannar Duniya' da 'Komai Nisan Jifa'.

4.0 Sakamakon Bincike

i. Sakamako na ɗaya ya nuna akwai tabiyyar kunya a labarai na yau, musamman labaran da aka nazarta. Sakamakon ya tabbatar da cewar ƙagaggun labarai na yau na bayar da gudummuwa kan tarbiyyar kunya. Misali a 'Komai Nisan Jifa':

Duk da mahaifin Binta mai arziƙi ne, ba ta taɓa nuna wa kowa irin samun da suke da shi ba, ballantana ta yi wa wani gori. (Sh:1, SL:2)

A lokacin da Saluhu ya hangi tsohuwa tana ƙoƙarin ɗaukar itace, sai ya tafi ya ce " Sannu da aiki Iya" Tsohuwa ta amsa da cewa "Yauwa ɗan samari" ya ce "Iya bari in taimake ki in ɗaukar miki, na ga yana nema ya ba ki wahala" tsohuwa ta ce " Na gode ɗannan Allah ya yi maka albarka" (Sh: 98:3)

ii. Sakamako na biyu ya nuna akwai tabiyyar haƙuri a labarai na yau, musamman labaran da aka nazarta. Sakamakon ya tabbatar da cewar ƙagaggun labarai na yau na bayar da gudummuwa kan tarbiyyar haƙuri. Misali a 'Komai Nisan Jifa':

Labarin ya koyar da muhimmancin haƙuri ta nuna cewa mai haƙuri yana tare da nasara. An nuna yadda tanimu ya yi nazasar auren Binta saboda irin haƙurin da ya yi. Wannan ya nuna mahaƙurci mawadaci kamar yadda masu hikimar magana sukan ce.

Domin byan Binta ta warke sarai, kuma ta fahinci irin matakin da mijinta yake nufin ɗauka a kan kishiyarta Tsigarallahu, sai ta roƙe shi ya yi haƙuri. Binta ta ce " Na roƙe ka arzuƙi, don Allah ka ƙyale ta, tun da ka sake ta, ka san kuma 'ya'yanta ba za su so ba." (Sh: 109)

iii. Sakamako na uku ya nuna akwai tabiyyar wadatar zuci a labarai na yau, musamman labaran da aka nazarta. Sakamakon ya tabbatar da cewar ƙagaggun labarai na yau na bayar da gudummuwa kan tarbiyyar wadatar zuci. Kamar yadda aka bayyana a baya ta hnyar kawo misalan wuraren koyar da tarbiyyar wadatar zuci wasu shafukan labaran. Misali a 'Nagari Na Kowa':

A labarin, an nuna yadda wannan ƙoƙari ya sa suka fi ƙarfin abinci da sutura kurum, amma ba su da wadatar dukiya sai wadatar zuci. Zama cikin hali nayau akwai, gobe babu, bai dame su a. gaskiya ne sun rasa wadatar dukiya, amma suna da wadatar zuciya. Saboda haka suna jin daɗin zama. Abin da ban sha'awa game da waɗannan mutane shi ne irin yadda suke zaune. Ubangiji kan haɗa jinin mutane. Kowa kuwa na buƙatar ya samu abokin zama wanda sonsu da ƙinsu da buƙatarsu da ra'ayinsu da burinsu suma zama ɗaya (Shafi:1, Sakin Layi:1 da 2)

Matar nan (wato Wakale) ta nuna wa mijin cewa ta san samu kuma ta san rashi, don haka duk abin da ya kawo komai ƙanƙantarsa ba ta raina masa. (Sh:1, SL:2)

iv. Sakamako na huɗu ya gano akwai tabiyyar gaskiya a labarai na yau, Sakamakon ya tabbatar da cewar ƙagaggun labarai na yau na bayar da gudummuwa kan koyar da tarbiyyar gaskiya. Misali a 'So Aljannar Duniya':

Yasir ya ce: "…Bodado kada ki yi camfi, komai ya faru Allah ne ya ƙaddaro, shi kuma zai yi maganinin komai…" (Sh:28, SL:3)

Sannan matsayin da Yasir ya ɗauka na ƙin amincewa da aljana saboda gaskiyar da take tsakaninsa da badado koyar tarbiyya ce da wannan labara na 'So aljannar duniya' ta yadda aljana take matukar sin Yasir, ta kuma nuna masa kada ya ji tsoro, ba za ta cuce shi ba, ita mai ƙaunarsa ce. Ta nuna masa cewa duk abin da yake buƙata za ta ba shi. Amma duk da haka ya ƙi amincewa da ita. (Sh:7, SL:5).

5.1 Tattauna Sakamakon Bincike

Sakamakon wannan bincike Kamar yadda aka gani ya nuna akwai tabiyyar kunya a ƙagaggun labarai na yau, musamman labaran da aka nazarta. An yi nazarin littafan sannan an zaƙulo wuraren koyar da tarbiyyar kunya da daman gaske. Hakan ya zo daidai ra'ayin Buhari, (1988) wanda ya nuna akwai jigon nagarta a 'Nagari Na Kowa' da wasu ƙagaggun labarai na yau. Nagarta kuwa nau'i ne na tarbiyya. Kunya da haƙuri da wadatar zuci da gaskiya riƙon amana duka halaye ne na nagarta. Saboda ya nuna akwai tabiyyar haƙuri a labarai na yau, musamman labaran da aka nazarta. Sakamakon ya kara tabbatar da cewar ƙagaggun labarai na yau na bayar da gudummuwa kan tarbiyyar haƙuri. Aikin ya yi daidai da nazarin Buhari, (1988) ya yi nazari da sharhi a kan jigogin wasu ƙagaggun labarai na Hausa. Ya kawo tsarin yadda Hausawa suke gina jigo a labaran gargajiya. Ya kuma kawo kashe-kashen wasu jigogin ƙagaggun labarai. Ya ci gaba da ɗaukar su da yin nazarinsu a cikin littattafan da yake ganin suna da wannan jigo. Ya kasu su gida takwas, kashi biyu suka zama 'yan rukuni guda. Ya yi nazarin ne dangane da gundarin jigo da warwarar jigo da kuma yin sharhi a kan jigo. Ya fitar da jigon soyayya a littafin 'Zuciyata' da 'So Aljannar Duniya'. Jigon jarumta a 'Ganɗoki' da 'Iliya Ɗan Maiƙarfi'. Jigon Faɗakarwa a .Turmin Danya' da Kitsen Rogo' da Jigon kasada a 'Taurаruwa Mai Wutsiya' da 'Taurаruwar Hamada'. Sai jigon nagarta a 'Nagari Na Kowa' da 'Hantsi Leƙa Gidan Kowa' da

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Sannan sakamakon ya nuna akwai tabiyyar wadatar zuci a labarai na yau, musamman labaran da aka nazarta. Sakamakon ya tabbatar da cewar ƙagaggun labarai na yau na bayar da gudummuwa kan tarbiyyar wadatar zuci. Kamar yadda aka bayyana a baya ta hnyar kawo misalan wuraren koyar da tarbiyyar wadatar zuci wasu shafukan labaran. Saboda sakamakon wannan bincike na day Alaska DA ra'ayin Bukhari (1988) Inda ya nuna yadda rashin tarbiyya ke shafar rayuwa yara maza da Mata. Wannan ya zo daidai ra'ayin Mukhtar, (2004) wanda ya nuna akwai jigon fadakarwa a Kagaggun labarai. Idan aka duka Za a ga sakamakon ya gano akwai tabiyyar gaskiya a labarai na yau, Sakamakon ya tabbatar da cewar ƙagaggun labarai na yau na bayar da gudummuwa kan koyar da tarbiyyar gaskiya. Wannan ya zo daidai ra'ayin Muhammad, (1997) wanda ya nuna akwai salon koyar da tarbiyya a wasu ƙagaggun labarai na yau. Wato tarbiyyar kunya da haƙuri da wadatar zuci da gaskiya.

5.2 Kammalawa

Idan aka da lura da sakamakon wannan bincike, za a iya cewa malaman Hausa da hukumomin ilimi da marubuta da mawallafa suna da buƙatar fahimtar cewa ƙagaggun labarai na yau suna koyar da tarbiyya iri daban-daban, cikinsu har da kunya da haƙuri da wadatar zuci da gaskiya.

Kenan, haƙƙi ne a kan malaman Hausa su tabbata sun nemo hanyoyi da dabarun koyo da koyar da tarbiyya a ayyukan adabin Hausa, musamman ƙagaggun labarai.

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Tasirin Tarl Wajen Koyar Da Kimiyya A Kan Kwazon Ɗaliban Makarantun Firamare 'Yan Aji Uku, A Jihar Katsina

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Tsakure

Wannan bincike mai taken " Tasiri TaRL wajen koyar da kimiyya a kan ƙwazon ɗaliban makarantun firamare yan aji uku a jihar Katsina" an gabatar da manufofi guda hudu, da tambayoyin bincike guda hudu, da hasashen bincike guda hudu, A binciken an mai da hankali ne a wajen gano ƙwazon ɗalibai wajen koyar da kimiyya ta hanyar TaRL a kan ƙwazon ɗaliban makarantar firamare yan aji uku a Jihar Katsina. A kwai jimillar yawan makarantun firamare guda 2842, wadda ke ɗauke da yawan ɗalibai maza 229,346, da yawan ɗalibai mata 232,432, jimillar ɗalibai 461,778, a jihar Katsina baki ɗaya. An yi amfani da samfurin zaɓin canki -canka inda aka zaɓo makarantu biyu, makarantar Fago 1 Primary School a matsayin makarantar gwaji, da makarantar Jiba Primary School a matsayin makarantar lura. An yi amfani da tsarin bincike na gwaji ta hanyar koyar da kimiyya ta hanyar TaRL, an yi amfani da batutuwan kimiyya irin su ma'anar kimiyya, da ƙananan kayan aikin gida da makaranta, da sausauyawar iska, da ma'anar taimakon gaggawa, aka amsa tambayoyin bincike. An yi amfani da jarabawar gwaji a farko da kuma ƙarshe (pre-test and post-

test) da kimiyya ta hanyar TaRL domin tattara sakamakon binciken. Sakamakon binciken bayan yin amfani da ƙididdigar ma'anar gwajin-t da kuma ma'aunin-P wanda ya nuna cewa akwai tasiri da fifikon sosai a tsakanin ɗaliban da aka koyar da su darussan kimiyya ta hanyar TaRL, da kuma waɗanda ba a koyar da su ba ta wannan hanyar ta fuskar ma'anar kimiyya, da ƙananan kayan aikin gida da makaranta, da sausauyawar iska, da ma'anar taimakon gaggawa. Don haka, an samu 0.00 daga ƙididdigar ma'aunin-P a dukkan hasashen bincike guda huɗu wanda bai kai 0.05 ba da aka ɗora hasashen bincike. Hakan ne ya as aka yi watsi da hasashen. Don haka, binciken ke ba da shawarar cewa hukumomin tsara manhajar ilimi, da malamai da su rungumi hanyar koyar da kimiyya ta hanyar TaRL a matsayin wata sabuwar dabarar hanyar koyarwa, sannan kuma hukumomin ilimi su jajirce sosai wajen horar da malamai dan inganta harkar koyo da koyarwa.

Keɓaɓɓun Kalmomi: *Tasiri da Tarl da Koyar da Kimiyya da Kwazo da Ɗalibai da Makarantun Firamare da Aji Uku da Jihar Katsina.*

1.1. Gabatarwa

Koyo shi ne tsarin samun sabon ilimi, da fahimta, da ɗabi'a, da ƙwarewa, da ƙima, da sauran abubuwan da a ke so . Koyarwa aiki ne na hulɗa tsakanin malami da ɗalibi dan kawo canje-canje daga abin da ɗalibai suka sani ko suka iya.

Koyarwa a matakin da ya dace (TaRL) hanya ce ta ilimantarwa wadda ke mai da hankali a kan tsarin koyarwa dan dacewa da matakin koyon ɗalibai maimakon dogaro da ƙayyadadden tsari guda ɗaya. Wannan tsarin a matakin da ya dace ya samu karɓuwa sosai a cikin yan shekarun nan, musamman a fannin ci gaban ƙasa da ƙasa wajan inganta ilimi. Wanan hanyar ta ilimi ta samo asali ne daga ayyukan masu bincike da kwararru a fagen ilimi dake neman sababbin hanyoyin magance matsalar koyo a cikin ƙasashe masu tasowa da yawa. Babban jigo na koyar da karatu a matakin da ya dace (TaRL) shi ne dan samar da ingantaccen koyo wanda ke faruwa ne sakamakon keɓance koyarwa da matakin ƙwarewar kowane ɗalibi a halin yanzu, tabbatar da cewa sun ci gaba da ƙoƙarin su kuma sun samu cikakkiyar damar su.

Tarihin koyarwa a matakin da ya dace (TaRL) ya samo asali ne daga irin yadda gwaje-gwajen na farko wanda Abhijit Banerjee da Esther Duflo suka yi, wanɗanda suka kafa wata ƙungiya mai suna Abdullatif Jameel povety Action Lab (J-PAL) a MIT. A cikin takardar su ta (2007) mai taken "Hanyar gwaji dan ci gaban Tattalin Arziki". Sun nuna buƙat na koyarwa na musamman da kuma sa baki waɗanda za su iya taimakawa ɗalibai , musamman ƙwarewar tushe a cikin ilimin lissafi da harshe.

Banerjee da Duflo, (2007). Gwaje-gwajen ilimi a ƙasashe masu tasuwa sun nuna cewa makarantun da ke samar da manyan nasarorin ɗalibai ba su dogara da ingatattun abubuwan da ɗalibai suke ba, sai dai a tsara aikin koyarwa a matakin da ya dace ga ɗalibai.

Matsayin pratham a rahotan ilimi (ASER): Ɗaya daga cikin ƙungiyoyi masu muhimmanci a cikinci gaba da aiwatar da koyan karatu a matakin da ya dace (TaRL) shi ne Pratham ƙungiya mai zaman kanta a Indiya. Pratham ta hanyar gwargwadon aikin ta da rahotanni akan matsayin ilimi na shekara-shekara (ASER), ya taka muhimmiyar rawa wajan yadda tsarin koyarwa a matakin da ya dace yake (TaRL). Bayan nan ASER sun ba da haske game da tafiyar da ilimantarwa a makarantun Indiya, suna bada shaida da ke ƙarfafa hanyar Ilimi.

Samfarin koyarwa a matakin da ya dace (TaRL) ya dogara ne akan ƙaidojin tantance matakan koyo na ɗalibai, tara su wuri ɗaya da basu umarnin mai muhimmanci.Ya ƙumshi rarraba ɗaliɓai zuwa rukuni bisa la'akari da matakin ƙwarewar su na yanzu maimakon shekaru ko ajin su. Wannan dabarar tana ba malamai damar ƙulla koyarwarsu yadda ya kamata a magance given na ɗaiɗaiku.TaRL taga sabbin gyare-gyare, game da amfani da kayan Koyarwa masu rahusa, Kwararru daga cikin masu sa kai sun samar da kayan aiki masu sauƙi dan bin diddigen cigaba.

A cikin shekaru goma da suka gabata, koyarwa a matakin da ya dace (TaRL) ta samu shahara kuma an karɓeta a cikin ƙasashe da yawa, na Asiya da Afrika.Kungiyoyi irin su J-AL ,Praham, da sauransu sun taka rawar gani wajan yaɗa wannan tsari da kulla ƙawance da gwamnatoci.

2.1 Bitar Ayyukan Da Suka Gabata

2.2 Ma' anar Kimiyya

Kalmar kimiyya asalinta kalmar Larabci ce, wadda Hausawa suka yi aronta daga “Al-Keemiya”. A Larabci tana ɗauke da ma’anoni guda biyu, ma’ana ta farko a cikin ƙamusun Larabci Mu’ujamul Waseet, magabata suna amfani da wannan kalma ne don nufin canza nau’in ma’adanai daga wani nau’i zuwa wani.

Idan kuma suka ce “Ilimin Kimiyya”, suna nufin ilimin sanin yadda ake zagwanyar da sinadarin ƙarƙashin ƙasa, don samar da wani nau’i daban.

Ma’ana ta biyu in ji ƙaus “Kimiyya tana nufin ilimin binciken wani fanni musamman na ƙarƙashin ƙasa mai ɗauke da dokoki ko ƙa’idoji da ke taimaka wa wajen fahimtar tsarinsa. Wannan kalmar ce da Hausawa suka aro ta kuma suke fassara ma’anar “Science” da ita kamar yadda Skinner B.F (1981) inda ya kawo kalmar Science ya ce ‘Ilimi ne irin na zamani kamar kimiyya.

A Grayling, A. (2009). Ayyuka Kiiyya suna da ma’ana mai yawa kuma suna buƙatar su zama gama gari; lallai ana bukatar yin bincike a kan al'amuran zamantakewa da na halitta; ana kuma buƙatar "tsari" da "shaida"; kuma ana buƙatar kalmomin ƙere-ƙere ya zama mai sauƙi.

Theocharis T. (2000) Kimiyya wani buɗaɗɗen ilimi ne, wanda dole ne a fayyace shi ako da yaushe ana kuma faɗaɗa sa'o'i ba tare da gushewa ba, babu wani mutum da ya taɓa samun takamaiman labarin ƙarshen ilimin kimiyya ba. ba a cika samun takamaiman bincike da aka samu sakamakonsa ba. Neman ilimi a buɗe yake saboda adadin ɗaiɗaikun abubuwa na yuwuwar ilimi ba su da iyaka, amma kowane abu na haƙiƙa yana da cikakkiyar hanyar samuwarsa, kuma ana iya tabbatarwa. Tunanin kimiyya na zamani yana nuna cewa kimiyya ta ci gaba har aada ba. saboda kimiyya tana zuwa ko'ina. Kimiyya ita ce tsarin nazarin bayanan lura don samun fahimtar duniyar da ke kewaye da mu. Yakamata kimiyya ta kasance ta wata hanyar ƙirƙira samfura ko ƙa'idojin da ake aiki da su; duk abin da ake buƙata daga ƙa'idarkimiyya shi ne ' wadatuwa' da kuma 'aminci' mai amfani.

2.3 Ma'anar Kwazo

An bayyana ƙwazon ɗalibai a matsayin damar da ɗalibai suke da shi domin tunkarar jerin ƙwazo a makaranta. Ana auna ƙwazo ta hanyoyi daban-daban kuma yana iya haifar da laƙabi kamar nasara ko rashin nasara.Ɗalibai masu nasara za su iya kammala karatun su tare da kyawawa, da kuma alamun aiki masu dacewa, ya yin da ɗaliban da ba su da ƙwazo suna da lakabin matsakaita.

Alikhanoɓ. (2019). Ya ce ƙwazon ɗalibai, yana nuni da samun nasarar ilimi gaba ɗaya a kan lokaci.

Jembere. (2017): Cewa ya yi ana fassara ƙwazo bisa ga alamomin mataki na baya, ta amfani da dabaru domin haɓaka daidaiton rarraba ayyuka.

Amalia. (2022): Kwazo ayyukan ɗalibai ne da za a iya rarraba su zuwa laƙabi masu nasara da rashin nasara, wajen jagorancin shiga tsakani.

Abdulrahama. (2015). Ya fassara ƙwazo da cewa ayyukan ilimi yana daga cikin matakan nasarorin ɗalibai a cikin ilimi, mai mahimmanci domin nasarar ƙasa.

Carroll da Hamza (2018). Sun bayyana ƙwazo da cewa ayyuka ne na ilimi a matsayin samun nasarar da ɗalibai suke kammala ayyukan ilimi, kuma ana tantance shi ta amfani da ma'auni na haƙiƙa kamar maki na ƙarshe da matsakaicin maki.

Zalman, (2005). Ya fassara ƙwazo da cewa ayyukan ilimi ne da ke dauke da sakamako na musamman da aka samu a cikin gudana

rwa, da tattalin arziki,da tallace-taa fasalin gasa,da inganta tasirin kungiyar.

Dan haka, a ra'ayi na ƙwazo na nufin tnanin da ɗalibai zasu fahimci haɗawa da rarrabar aiki dabam-dabam da auna matakana lura da ƙima. Ana iya ba da amsa mai ɗauke da sakammako mai kau dangane da kowane matakan ma'auni.

2.4 Koyo da Koyarwa

Seƙueira, A. (2012) Koyo da koyarwa hanya ce dake bunƙasa ilimi tsakanin malamai da ɗalibai. Ana haɗuwa da abubuwa daban-daban a cikin tsarin koyo da koyarwa inda malamai ke ganow2a da kafa hujjojin ilmantarwa, haɓaka albarkatun koyarwa da aiwatar da dabarun koyo da koyarwa.

2.5 Ra'in Koyon kirkire-kirkire (Constructivist learning theory) Piaget J. (I896-1980). Dalibai suna gina ilimi yayin da suke fuskantar duniya da juna. Kamar yadda sunanta ke nunawa, ra'in ya yi nuni da cewa ɗaliban sun tsara nasu ilimin, suna ƙara fahimtar hakan ya yin da suke samun bayanai da gogewa.

Ga masu ginin kirkire-kirkire, tsarin koyo yana tarawa. Wannan tsarin ginin ya ƙunshi shiga cikin abubuwan koyo da yin tunani a kan waɗannan abubuwan. Ra'in ya kuma tabbatar da cewa ilmantarwa ba zai iya haɗawa ba daga mahallin da yake faruwa.

3.1 Hanyoyin Koyar da Kimiyya ta hanyar TaRL

J-PAL, (2021). Hanyar koyarwa a matakin da ya dace (TaRL) ba hanya ce mai girman gaske ba amma tana da samfurin sassauƙawa ne wanda za a yi amfani daidai da shi dan taƙamaiman muhallin da buƙatun al'umma ko yanki . Koyarwa a matakin da ya dace (TaRL) ta samar da sakammako masu ban sha' awa, wajan inganta sakammakon koyo. Kididdigar kima da tasiri da yawan sun nu

na tasirin wannan hanyar wajan taimakawa ɗalibai samun Kwarewar tushe. Ko yaya ƙalubalen sun kasance kamar buƙatar tallafi mai ɗorewa, horar da malamai dan haɓaka wa. Koyarwa a matakin da ya dace (TaRL) wata hanya cemai sauya fasalin ilimi, wadda ta samo asali daga ayyukan masu bincike ƙungiyoyin sa kai masu ƙoƙarin magance rikicin ilimintarwa a duniya. Tarihinsa yana da alamar gyare-gyare na sababbin abubuwa da aiwatarwa a wurare daban-daban, ya na nuna yuwuwar cike giɓin ilimantarwa tare da ƙirƙirar tsarin ilimi mai haɗaka da daidaito.

Montessori, (1952). Koyan kimiyya hanya ce da ke da tsinkaya mai girma a cikin yanayin da ake ciki yanzu. Falsafa ce da ta warware tare da siffan ta al'ada ta ajin da aka tantance a matsayin

sarari wanda malami ya kasance mai yaɗa ilimi. A wannan yanayin, ɗalibai su ne jigon bincikensa da koyo. Hasali ma, muhalli da albarkatun da suke da su na inganta yancin kansu. Wurin waje, daidaitaccen tsari kuma an shirya shi, yana ciyar da sha'awar ɗalibai.

Littafin Jagoran malamai na ƴan aji ɗaya da biyu na tsarin koyarwa na Rana, sun gabatar da maganar masana akan manyan hanyoyin koyarwa a tsarin koyo.

- Koyo a tare
- Gwajin bi da gyara
- In yi, mu yi, ku yi
- Amfani da sassan jiki

3.1.1 Koyo a tare: Kamar yadda sunan ya nuna, tare ake koyo da koyarwa. Koyo a tare na ba da dama ga ɗalibai su yi aiki tare da 'yan ajinsu kullum, ko kuma na ɗan lokaci, a ajin koyar da karatu. yana daga cikin tsarin 'In yi', 'mu yi', ' ku yi', ko dai kafin a fara wani aiki, ko kuma bayan an kammala shi. Koyo a tare yana ƙarfafa ƙwarewa, yayin da yake ƙara samar da damar koyan amfani da sababbin bayanai tare da sauran ɗalibai. Yana kuma taimakawa wajen rage matsalolin da ke tattare da aji mai ɗalibai da yawa.

- **Gwajin bi-da gyara:** Gwajin bi-da gyara na nuni da gwajin yau da kullum, kuma ana cusa shi ne a cikin darussan Koyarwa na kowace rana. Wannan na ba da dama ga malamai su

ƙiyasta da fahimtar ƙwazon ɗalibai a lokacin da suke kammala ayyukan da aka ba su.

3.1.2 In yi, Mu yi, Ku yi: Hanyar koyo daki-daki, ita ce " In yi, mu yi, ku yi". Da farko, ɗalibai su yi aikin tare da malami ko malama yana ko tana aiki shi ko ita kaɗai. Sannan, sai ɗalibai su yi aikin tare da malama ko malama. Daga ƙarshe, kowane ɗalibi ko ɗaliba zai gwada yin aikin shi kadai.wannan hanyar ce aka fifita a yawancin ayyukan koyo, kamar yadda aka nuna a sashen 'Hanyar koyarwa' na wannan Jagoran malamai. Hanyar tana taimakon koyan ya inganta , domin tana ƙara ƙarfafa gwiwar ɗalibai yayin da suke koyon saban aiki.

3.1.3 Amfani da Sassan Jiki : Koyarwa ta hanyar amfani da sassan jiki ta ƙunshi ayyukan da ke buƙatar ɗalibai su yi amfani da hanyoyi biyu ko fiye na ji a jiki, dan fahimtar sabon bayani. Haka kuma, ta ƙunshi yi wa ɗalibai jagora don amfani da ganinsu da jinsu da kuma gaɓɓan jiki. Ana amfani da waɗannan hanyoyi a duk tsawon darasi. An jima ana amfani da hanyar koyarwar da ta haɗa ji da gani da motsi da tafi, ga waɗanda aka haifa da ƙarancin fahimta. Yanzu an gano cewa kowane ɗalibi ko ɗaliba na iya samun amfanin koyo ta wannan hanya.

Koyarwa a matakin da ya dace (TaRL) tana da hanyoyi na musamman da ake amfani dasu, wajan tsara wa ko jaddada matakan da suka da ce da ɗalibai wajan koyan su, tsarin koyarwa a matakin da ya dace (TaRL) ya na ɗauke da hanyoyi na musamman, ƙungiyoyin J-PAL da Benerjee ,(2007). sun zaiyano hanyoyi kamar haka:

3.1.4 Tantancewa ko Gwaji : Wannan hanya ce wadda tsarin koyawa a matakin da ya dace ke amfani da ita, ana tantance ɗalibai a kai-a kai dan ƙwarewar su a cikin darussan harshe dana lissafi, an tsara waɗannan hanyoyin dan ƙididdigar samun saukin tantancewar ɗalibai dan malami ya fahimci matakin da ya dace da ɗalibi. Wannan tantancewa ana gudanar da ita sau uku a shekara, sunayen tantancewar su ne:

I. Tantancewar farko ((Baseline assessment)

II. Tantancewar tsakiya (Midline assessment)

III. Tantancewar ƙarshe (Endline assessment).

Dangane da sakamakon tantancewar,ɗalibai ba a haɗasu da yawan shekarunsu ko ajin da suke, amma ana la'akari da matakan koyarwar su,an ƙirƙiri waɗannan ƙungiyoyo dan su tabbatar da cewa ɗalibai waɗanda suka buƙata iri ɗaya suna kasancewa a tare a wuri ɗaya, danba kowannansu samun damar koyarwar data dace da shi, da ƙwarewar kowanne rukuni.

3.2 Kayayyakin koyarwa : Koyarwa a matakin da ya dace (TaRL) tana dogaro da amfani da kayan koyo da Koyarwa waɗanda suka dace da sakamakon koyan ko wanne ɗalibi ko kowanne

rukuni ke buƙata. Ana samar da waɗannan kayan dan ɗalibai su kasance suna masu mu'amala da keɓancesu ta yadda kowanne ɗalibi zai yi amfani da su gwargwadan fahimtarsa. Kayan zasu iya haɗawa da kakardun aiki , katunan walƙiya , da kuma kayan wasanni.

3.2.1 Horar da malamai : Wannan wata hanya ce da koyawa a matakin da ya dace (TaRL) wadda ke amfani da ita dan inganta nagartar wannan tsarin na koyarwar (TaRL). Ana ba malamai horarwa dan samun fahimtar yadda tsarin koyar da karatu a matakin da ya dace

ke gudana a cikin ɗalibai, wannan horan ya shafi sanin yadda ake tantancewa ko kuma auna fahimtar ɗalibai a rukuni ko kuma a ƙungiyance yadda ya kamata, amma ana amfani ni ne tare da kayan koyo da Koyarwa,da kuma shiga cikin yanke shawara na tushe bayanai.

3.2.2 Yanke shawarar bayanai : Wannan ma hanya ce ta koyar wa a matakin da ya dace(TaRL) Sakamakon yadda bayanai ke taka muhimmiyar rawa acikin ta. Malamai suna ci gaba da sa ido da tantance ayyukan ɗalibai ta amfani da bayanan tantancewa, wannan tsarin da ake amfani da bayanai yana bai wa malamai damar yanke shawara, dan gane da fahimtar lokacin da ɗalibai ke ɓuƙatar ƙarin tallafi wanda ɗalibai ke shirye dan samun cigaba da zuwa matakin koyo na gaba.

3.2.3 Shigar al'umma ko ƙungiyoyi : Wannan hanya ce da ake amfani da ita wajan tsarin koyar wa a matakin da dace (TaRL) wadda wakilan al'umma ke shiga cikin tsarin su bada gudummawar su a kan duk wata hanya da zata bada nasarar tafiyar da tsarin, suna taimakawa tare da kimantawa , ƙungiyoyi kuma suna isar da umarni. Shigar al'umma Ya na ƙarfafa alaƙar da ke tsakanin makaranta da al'ummar gari, tare da haɓaka ilimin haɗin gyiwa.

Dan haka, an tsara wannan tsarin na koyarwa a matakin da ya dace (TaRL) dan samar da tsari mai inganta ilimi. ta hanyar tantance ɗalibai, a tara su guri guda a matakin koyo, dan yin amfi da kayan koyarwa da suka dace, horar da malamai, da dogaro da bayanai dan yanke shawara, TaRL na nufin tabbatar da cewar ko wanne ɗalibi ya samu ingantaccen ilimi wanda ya dace da takamaiman buƙatun koyo. Ana tabbatar da wannan tsarin ne dan tasirin sa wajan magance rikicin ilimantarwa da inganta sakamakon koyo a wurare daban-daban na fagen ilimi.

3.3 Matakan Ɗalibai Wajen Koyar da Kimiyya ta hanyar TaRL

Peterson, (1994). Ko da yake wannan shirin yana da tsari, yana canzawa tsakanin ɗaiɗaikun ɗalibai saboda bambance-bambance a cikin tasirin ilimin halitta da na gogewa. Daliban da suka zama masu ƙwazo suna samun nasara kuma suna nuna shekarun da suka dace da azanci,da fahimta, da ƙwarewar zamantakewa ya yin da suke cigaba a cikin shekarun makaranta.

Lyons da Thompson, (2012). Gaba ɗaya babban matakan koya a matakin da ya dace shi ne malamiya gabatar da batu ya sa ɗalibai su shiga cikin ayyukan koyon yadda ya kamata, sannan ɗalibai su gwada a cikin nutsuwa, a wannan lokacin, malami na iya tambayar mutum ya kawo da kansa da murya mai shiru ko rada. Bayan haka, malamin ya jawo dalibai bayan su kawo dabarun da tattaunawa. Kuma na ƙarshe, yawanci suna ɗaukar mintuna 15 zuwa 20, ya danganta da adadin ɗaliban da ke cikin rukunin. Ɗayan jagorar malamai shi ne taimaka wa ɗalibai su koya amma har yanzu bai wa ɗaliban damar. don tambaya mai aiki idan bai isa ba. Hanyar yadda ake amfani da hanyar jagorar koyo shine yakamata malamai su ba da jagora ci gaba yayin aiwatar da koyo a karantarwa. Duk da cewa malaman Ingilishi sun yi amfani da wannan hanya tare da dalibai amma maida hankali daga daliban ba daya ba ne.

Rosier, (2023). Ya kawo matakan koyan ɗalibai kamar haka:

i. Koyar wa Ɗallibai : Koyarwa mataki ne wanda ke koyawa ɗalibai cewa koyo yana da daɗi kuma yana bunkasa fahimtar ɗalibai. Yin amfani da hoto, litattafan tufafi masu laushi . Da zarar sun ɗan girma, za ku iya gabatar da koyo yadda ya kamata.

Ka sa ɗalibai su yi masa tambayoyi game da abin da ke cikin littafin da hotunansa. Tambayoyi ga ɗalibai game da littafin da kuke gani zama mai ma'amala kuma yana ƙarfafa wa ɗalibai su fahimci zahirin abin da yake gani.

"Shin kuna ganin tarakta ya yin da yake nuni da tarakta. Wannan zai taimaka wa ƙamus ɗinsa, tare da ba su damar yin hulɗa tare da tsarin koyo . Ya yin da yake ci gaba, ka nuna wa dabbobi kamar kyanwa ko tumaki ka tambaye su a yi surutun dabbobin - kamar "meow" ko "baa".

Wannan yana nuna cewa ɗaliban su na fahimtar abin da suke gani, a ya yin da yake ba da nishaɗi mai kyau.

ii. Kafa misali mai kyau: Ka kafa misali mai kyau. Ko da ɗaliban ka suna son koyo tun suna ƙanana, wannan yana sa sha'awa da sauri idan ba a nuna koyo ko kuma a ƙarfafa shi a gida ba. Ɗalibai suna koyo da misali, don haka, ɗauki littafi ka nuna wa ɗalibai cewa koyo wani abu ne da manya suke jin daɗin sa. Shagaltuwa sosai a kan auna fahimtar ɗalibai wajen koyon kimiyya a ƙalla mintuna biyu a kullum. Ba sai ka karanta wani labari na al'ada ba don kafa misali mai kyau. littafai masu ban sha'awa.

iii. Duba hotuna: Kalli hotunan. Duba littattafan hoto hanya ce mai kyau don gina ƙamus da kuma taimaka wa ɗalibai su fahimci abin da ke faruwa a cikin kimiyya. Kafin ka ko yi sabon batu, kawai ka juya cikin shafukan, yin sharhi kan hotuna. Nuna wa ɗalibai yadda ake gano abubuwan da za su taimaka musu su koyi kimiyya

Gwada yin tambayoyin da za su iya amsawa daga kallon hotuna. Misali, idan akwai kalma mai launi, tambaye su su tsinkaya mene ne kalmar daga hoton. Da farko, tambayi ɗalibai su kwatanta hotuna. Da zarar sun iya kwatanta hotuna da kyau, gaya musu su yanke shawara game da abin da zai iya faruwa a cikin koyo. Kuna iya tambaya, "Me kuke tsammani ke faruwa a nan?" ko "Me kuke tsammani ɗan kwaikwayo yake ji?"

iv. Yi amfani da ire-iren kayayyaki: Yin amfani da nau'ikan kayan aiki da ayyuka daban-daban na taimaka wajen koyan kimiyya, Sa'ad da kuke koyarwa yaranku, ku bambanta sautin muryar ku, da kuma ƙarar ku. Idan za ku iya, ba kowane hali muryar daban. Wannan yana sa karatun ya zama mai daɗi Kuna da abin da kuka fi so a ƙuruciya wanda kuke son rabawa tare da ɗaliban ku? Idan akwai littafin da ka karanta akai-akai, ƙaunarka gare shi na iya yaɗuwa.

v. Kasance mai Kirkira: Kirƙirar mataki ne da malamai ke amfani da ita dan samo mafita a kan abin da zai sauƙaƙa wa koyon kimiyya ga ɗalibai. Idan tsarin ilmantarwa ya motsa ɗalibanku, za su sami sauƙin ɗaukar hankalinsu kuma za su koya a cikin sauri sosai a sakamakon haka. Yin tunani a wajen kimmiyya a kan ƙwazon ɗalibai.

Sannan ƙirƙirar kayan kwalliya da yin ado cikin kaya ko abin rufe fuska.

Dan haka, ina mai goyan bayan waɗannan matakai da tsarin koyar da karatu a matakin da ya dace (TaRL) ta zayyano dan dazaran an tabbatar dasu yadda ya kamata to za a tabbatar da ingancin koyan karatu ga ɗalibai.

3.4 Muhimmancin Koyar da Kimiyya ta hanyar TaRL

Palmer, da Coddling, (1996). Ra'ayin kansu na ɗalibai da kuma darajar da suke ba wa koyo suna da mahimmanci ga nasarar su Kuma a cikin binciken da aka yi kwanan nan game da ra'ayin kansu game da kimiyya, da ƙimar koyo, an gano bambance-bambancen jinsi tun farkon aji na uku.

Marinak da Gambrell, (2007). ƙananan tattaunawa na rukuni suna gayyatar yara zuwa ga koyo. Lokacin da ɗalibai suka shiga cikin ƙananan tattaunawa na rukuni, suna da tsarin damar yin magana, mu'amala, da musayar ra'ayi fiye da yadda ake ba su a cikin sauran tsarin magana.

Guthrie da Wigfield, (2000). Sun ba da shawarar cewa samar da zaɓi na ɗalibi na gaske yana ƙara ƙoƙari da himma ga koyan kimiyya.

A cewar Gee da Richgels, (2003). Koyan a bayyane da tattaunawa hanyoyi ne masu tasiri don shiga cikin ƙirƙire-ƙirƙire . Kara karantawa yana bawa malamai damar tsara dabarun karatu da halaye masu mahimmanci. za a iya amfani da malamin karanta da babbar murya don haɓaka zurfin fahimta da fassarar rubutu; ƙyale yara su ɗauki rawa mai mahimmanci wajen fahimtar koyan kimiiyya a kan ƙwazon ɗaliba; da kuma ba ɗalibai dama su fahimci ayyukan tunani waɗanda za su fito da ƙwazon ɗalibai a kan kimiyya .

Marinak da Gambrell, (2007). An gano cewa ɗalibai maza na aji uku su na da kwarin gwiwa kamar yadda 'yan mata suke da sha'awar koyan kimiyya suna ba da rahoton da ya kamata.

Koyarwa a matakin da ya dace (TaRL) tana taka muhimmiyar rawa wajen ilimantarwa wadda ta bambanta da sauran da tsarin al'adu, da girman ɗalibai a tsarin ilimi. Babbar manufar wannan

tsarin ita ce dan samarwa ɗalibai abubuwan da suka yi daidai da kwarewar su a cikin batutuwa irin su lissafi da harshe, koyarwa a matakin da ya dace ta mangance matsalolin koyo, domin tana da muhimmanci a cikin rikicin ilimantarwa na duniya. A duk duniya miliyoyin ɗalibai suna makaranta amma da yawansu basa samun kwarewa mai muhimmanci. Tsarin ilimi na al'ada yakan inganta koyo da haddacewa, ya na sa ɗalibai basu da tushe mai ƙarfi a cikin mahimman batutuwa. Tsarin koyarwa a matakin da ya dace (TaRL) ta fito da matsayin martani mai karfi ga wannan rikici.

Pratham Education Foundation, (2020). A yawancin ƙasashe masu tasowa ɗalibai suna makaranta amma basa samun kwarewar da suke buƙata. TaRL wata hanya ce ta tabbatar da magance matsalolin ilimantarwa.

Babban muhimmancin koyarwa a matakin da ya dace (TaRL) ta samar da hanyoyin koyo da koyarwa kowane ɗalibi, ta hanyar basirar su da cigaban dai dai matakan su na koyo, dan gane da hanyoyin fasaha na zamani, malamai za su iya dai-dai ta dabarun Koyarwa dan saduwa da ɗalibai dai-dai a inda suke. Wannan tsarin da aka keɓance yana da mahimmanci wajan taimakawa ɗalibai su gina ƙwaƙƙwaran tushe kafin su cigaba zuwa ƙarin dubaru masu rikitarwa.

Koyarwa a matakin da ya dace (TaRL) tana ƙarfafawa malamai dan su zama suna da ƙwarewa a kan ilimantarwa. Ta hanyar basu kayan aiki, da horo, da tallafi. da kuma basu damar fahimtar ɓuƙatun ɗalibansu yadda ya kamata. Koyarwa a matakin da ya dace (TaRL) ta na da tushen ginshiƙi na yanke shawara na tushen bayanai, yawan kimantawa na taimakawa malamai bin diddigin cigaban ɗalibai, gano waɗanda ke buƙatar ƙarin taimako, da kuma tabbatar da cewa babu ɗalibin da ya faɗo cikin tsatsauran ra'ayi. Dan haka, wannan ƙwaƙwarar hanyar koyarwa tana daidaita a ainahin lokaci akan aikin ɗalibai.

J-PAL, (2021). Tsarin koyarwa a matakin da ya dace (TaRL) wannan tsarin yana da matukar muhimmanci da tsari akan sakamakon koyo, musamman ga ɗalibai da suka yi gwagwarmaya a baya.

Dan haka, bincike mai zurfi da nazarin kimantuwa sun nuna tasiri mai kyau na TaRL a kan sakamakon koyo. Ɗalibai acikin shirye-shiryen TaRL suna nuna ƙwaƙƙwaran haɓaka a cikin muhimman batutuwa kamar lissafi da harshe. Ta hanyar magance koyo na ɗaiɗaiku, koyarwa a matakin da ya dace (TaRL) tana ɓude hanya dan samar da ingantaccen ilimi mai nagarta.

Koyarwa a matakin da ya dace (TaRL) na da muhimmanci wajan haɓaka ilimi mai haɗa kai ta hanyar fahimtar buƙatun koyo iri-iri na ɗalibai na kowane iyawa da tushe na yadda ya dace da ƙaidojin haɗawa.

Wannan tsarin na TaRL yana da matuƙar mahimmanci wajen haɓaka ilimi na yau da kullin dan samar da mafita a kan matsalar ilimantarwa ta hanyar mai da hankali kan keɓaɓɓen koyo da koyarwa na musamman. Ta hanyar tsarin sa na tushen bayanai da tushen shaida, Tsarin koyar a matakin da ya dace na (TaRL) na da niyar ɗinke giɓen koyo da koyarwa, da ƙarfafawa malamai, da samar da ingantaccen tsarin ilimi. A ra'a yi na karatu yana bunƙasa ƙwaƙwalwa da haɓɓaka kwarewar sadarwa.

3.5 Kalubalen da ke Tattare da Koyar da kimiyya ta hanyar TaRL

Leach da Catts, (2003). masu alaƙa da haɓaka buƙatun fahimtar karantarwa a mataki na sama. Dalibin da ke da rauni a cikin ƙamus ko bayanan baya zai iya cigaba kamar yadda aka saba a cikin fahimtar karatu da farko amma yana da ƙarin wahalhalu yayin da tsammanin fahimta ya ƙaru a duk maki. Waɗannan ɗaliban galibi suna da raunin harshen farko, amma raunin yaren ƙila a zahiri ba zai shafi karatun ba har sai manyan maki na tsakiya ko na firamare.

Scarborough, (2005). Bincike kan matsalolin koyan da ke fitowa a ƙarshen lokaci yana nuna cewa taunawa da tsoma baki don duka manyan raunin harshe da raunin sauti na iya taimakawa wajen hana matsalolin koyo na gaba. Har ila yau, waɗannan nazarin sun nuna cewa ko da mafi kyawun gwajin matakin firamare da ƙoƙarin shiga tsakani ba za a iya tsammanin zai hana duk matsalolin karatu ba, don haka ba da dama ga karatun.

Ahmad, da Awang, da Yunus,(2015). Fahimtar kimiyya da Kalmomi marassa haɓaka. Daliban da ba su da ilimin haɗa sauti a cikin kalmomi kuma akwai alamun tsangwama a cikin ikon ɗaliban na iya karanta kalmomi sosai.

Joseph, (2018). Ya nuna cewa mafi yawan abin da ke haifar da matsaloli wajen samun ƙwarewar karanta kalmomin farko shine rauni a cikin ikon aiwatar da fasalin sautin harshe.

Lyon, (2000). Ya bayyana cewa gazawar haɓaka fasahar wayar da kan almajirai na yin tasiri mai yawa wajen yin tasiri ga iya koyan kimiyya.

Lipka, da Lesauɗ, da Siegel, (2006). Daliba na samun rauni mai sauƙi a cikin ƙwarewar koyo da ba ya tasiri sosai ga ƙera kalmomin kimiyya masu sauƙi amma abin da ya fi damuwa ya yin da ta ci gaba zuwa mataki na gaba kuma su ci karo da kalmomin kimiyya masu wuyar gaske.

Agusta, da Shanahan, da Baron, da Neuman, da Celano, (2006). Yawancin nau'ikan matsalolin kimiyya daban-daban ya dogara ba kawai ga matakin aji ba har ma da yawan ɗalibai. Misali, yawancin bincike sun nuna cewa yara daga wasu rukunin alƙaluma, kamar masu koyon Ingilishi da waɗanda suke daga iyalai masu karamin karfi, na iya kasancewa suna da rauni a cikin ƙamus, harshen ilimi, da Malmai a makarantu masu hidima ga waɗannan al'ummomi, irin su Ms. Jackson, ta ƙungiyar *society research for children deɓelopment,* na cuɗanya da ɗimbin ɗalibai ƴan makarantun da ke hidima ga waɗannan al'umma sun ba da fifiko mai ƙarfi kan ƙamus da harshen ilimi tun daga matakin farko, wannan na iya ba taimakawa wajen hana yawancin matsalolin karatun yara.

Ikeepsa, (2023). Sun kawo wasu Kalubale guda goma(10)da malamai ke fuskanta a cikin aji

a. Fahimtar salo daban-daban na koyo

b. Rashin ingantaccen sadarwa

c. Kasancewa da zamani da fasahar koyo

d. Sadarwa da iyaye

e. Matsi daga mahukuntan makaranta

f. Samar da tsare-tsaren darasi masu jan hankali waɗanda suka dace da manhajar kimiyya

g. Halaye da sarrafa aji

h. Rashin kula da lokaci

i. Rashin kudi

j. Rashin kulawar shugabannin

i. Fahimtar salo daban-daban na koyo: Wannan ƙalubale ne da ake samu a cikin ajin da yake

ɗauke da ɗalibai masu yawa waɗanda ke da salon koyo daban-daban. Kusan ba zai yiwu ba ga malamai su yi amfani da salon hanyar koyarwa ɗaya kawai kuma su kasance masu tasiri ga dukan ɗaliban su. Ana buƙatar malamai su yi tunani da dabaru ya yin da suke tsara darasi don aiwatar da duk salon koyo a cikin ajinsu. Haka nan dole ne su kasan ce masu sauƙaƙawa ya yin koyarwa da mai da hankali, ya yin da suke yin gyare-gyaren ayyukan ɗalibi. Wannan na iya ɗaukar lokaci mai tsawo a kan ƙoƙarin malamai, dan amfanin ɗalibai.

ii. Rashin ingantaccen sadarwa: Malamai na iya fuskantar ƙalubale wajen rashen samun ingattacciyar sadarwa tare da ɗaliban sa yadda ya kamata. Ba kowane ɗalibi ba ne , musamman a ƙananan matakan koyo, zai san lokacin neman taimako. Misali, yawan cin ɗaliban makarantar sakandare suna iya isar da buƙatunsu yadda ya kamata, gwagwar mayarsu, da nasarorinsu. Ko ya ya, malaman da ke da ƙananan matakan ƙila ba su da irin wannan ƙwarewa. A irin wannan yana yi, malamai dole ne su nemo hanyar sadarwa mai inganci don gudanar da ingantaccen aiki mai kyau, a cikin aji.

Dan haka, babu amsa ɗaya ga wannan matsala. Malamai na iya buƙatar amfani da dabaru daban-daban dangane da shekarun ɗaliban su. Musamman ga malaman da ke koyarwa a zuzuwa da dama wannan na iya zama aiki mai ɗaukar lokaci. Nemo tsarin inganta sadarwa a cikin ajin zai iya taimakawa ɗalibai masu gwagwar maya su sami tallafi , amma kuma ya na iya taimakawa malamai wajen sarrafa bukatun ɗalibai da yawa a lokaci ɗaya.

iii. Kasancewa da zamani da fasahar koyo: Fasahar ilmantarwa tana can zawa ko yaushe. Ko wace shekara, ana samun sabbin ƙa'idoji, gida jan yanar gizo, da sauran kayan aikin fasaha waɗanda aka ƙirƙira don haɓaka tsarin koyo. kuma akwai matsananciyar matsin lamba ga malamai kan su ci gaba da kasancewa tare da sabbin fasahohin zamani. Yawancin sun yi imanin cewa sabbin kayan aiki mafi girma za su samar da ingantaccen ilimi mai inganci. Amma sau da yawa akwai rashin kuɗi, da albarkatu, ko lokaci don aiwatar da kowace sabuwar fasaha kamar yadda aka bullo da ita.

iv. Sadarwa da iya ye: Ɗaya daga cikin ƙalubalen da ya fi zama ruwan dare kuma mai ɗaukar hankali ga malamai shi ne yadda wasu ɗalibai ba sa samun isasshen tallafi a cikin aji. Ya yin da malamai zasu iya aiki tare da ɗalibai ya yin da suke darasi, ɗalibai kuma suna buƙatar tallafi daga iya yensu. Sa'ad da iya ye suka saka hannu sosai a cikin koyan 'ya'yansu, wannan ɗalibin zai yi nasara sosai. Wannan batu kuma ya shafi dangantakar tsakanin malami da ɗalibai sau da yawa za su ji daɗin juya wa malami a lokacin buƙatun su lokacin da goyon bayan tunanin da suke nema maimakon tallafin ilimi.

Duk da haka, wannan ƙarfin hali na iya yin matsin lamba ga malami. Dangantakar na iya zama mai wahala don ke wa yawa, kuma malamai sau da yawa ba su da isasshen sa'o'i a rana don dubawa da magana da kowane ɗalibi. Dalibai suna buƙatar samun cikakken goyon baya a makaranta da kuma a gida don samun mafi kyawun damar samun nasara.

v. Matsi daga mahukuntan makaranta: Sau da yawa malamai suna fuskantar matsananciyar matsin lamba daga mahukuntan makarantunsu da su fito da sabbin dabarun koyarwa da hanyoyin da za su inganta koyan dalibai. Mahukuntan makarantu suna son ci gaba da yin gasa tare da

sauran makaranta idan ana maganar aiki. Duk da haka, malamai su ne a zahiri a cikin aji, suna koyawa ɗalibai dabarun da suka dace don cimma waɗannan sakamakon. Ana ganin malamai a matsayin keɓaɓɓen alhakin nasarar ɗalibi, a'lamun ƙwararru, da horo, wanda ɗalibai zasu samu daga malaman makaranta mai goyan baya zai iya yin tasiri a duniya g nasarar su da nasarar ɗalibai.

3.5 Hanyoyin Gudanar da Bincike

Hanyoyin gudanar da wannan binciken ita ce hanyar kimiyya, hanyar kimiyya hanya ce ta gwaji domin gudanar da bincike. Hujja a nan ita ce, Adebeyemo, da Afolobi, (2001) sun bayyana cewa duk wani binciken da za a gudanar, matuƙar ya shafi koyar da wani abu, to wannan hanya ita ce mafi dacewa da mai gudanar da bincike.

Jadawalin 3.2.1: Tsarin Jadawalin Ɗalibai kafin gwaji da kuma bayan gwaji (pre-test da post-test).

Rukuni	Kafin Gwaji		Bayan Gwaji
Ɗaliban da aka koyar	01	X	02
Ɗaliban da ba a koyar ba	01	X	02

Adebayo da Afolaabi (2001)

3.5.1 Yawan Makarantu Bincike

Yawan makarantun bincike ya ƙunshi dukkan ƙananan ɗaliban makaranun firamare da ke jihar Katsina, wadda ke da adadin makarantun firamare 2,842, yawan ɗalibai maza 229,346, da mata 232,432. A lissafin hukumar ilimin bai ɗaya ta Jihar Katsina, shekarar karatu ta 2022/2023.

3.5.2 Yawan Samfuri da dabarun ɗaukar Samfuri

A wannan fage an yi amfani da makarantun firamare a jin ƙananan ɗalibai na aji uku, a cikin kowacce ma aikatar ilimi an yi amfani da makarantu guda biyar biyar.

Lamba	Makarantu	Maza	Mata	Jimilla
1	Fago I Primary School	143	200	343
2	Samdamu I Primary School	178	125	303
3	R/Tsamiya I Primary School	68	67	135
4	Karkarku N. Primary School	104	107	211
5	Kwarasawa Primary School	21	98	119
6	Pilot Rimi Primary School	104	99	203
7	Bardayya Primary School	102	63	165
8	Beguwa Primary School	33	27	50
9	Masabo Primary School	66	75	141
10	Sabon Gari Primary School	98	72	170
Jimilla	**10**	**1021**	**931**	**1842**

Ma aikatar ilmi ta ƙaramar hukumar Sandamu da Rimi, shekarar karatu 2022/2023.

3.5.3 Samfurin gudanar da Bincike

Asoka, (1991) a cikin Goma, (2017) ya bayyana kalmar samfuri da wani kaso a cikin al'umma da aka keɓe don cimma wata manufa ta musamman a bincike. Saboda haka ne aka zaɓi ɗaliban aji uku na makarantun firamare, samfurin yawan ɗaliban gwaji ɗari da ɗaya (101) da ke Fago 1 primary school da kuma ɗaliban aji uku saba'in da bakwai (76) a Jiba primary School.

Jadawalin Samfurin Bincike

Rukuni	**Makarantu**	**Yawan Maza**	**Yawan Mata**	**Yawan Ɗalibai**	**Yawan Samfuri**	**Matsayi**
1	Fago1 P.S.	197	154	351	101	Gwaji
2	Jiba P.S.	188	137	325	76	Lura
Jimla	**2**	**385**	**291**	**676**	**177**	

3.5.4 Kayan Aiki

Abubuwan da duk mai bincike ya yi amfani da su domin ya tattaro bayanai da suke da alaƙa da aikinsa, su kuma taimaka a tantance bayanan da kuma samun sakamako, su ne kayan aiki a bincike (Jibir-Daura da wasu, 2021). Saboda haka, kayan aikin sune kamar haka.

i. Me ce ce kimiyya?

ii. Ya ya sunayen kayayyaki masu sauki da a ke amfani da su a gidaje?

iii. A zayyano sunayen kayayyaki masu sauki da a ke samu a makarantu?

iv. Ta ya ya iska ya ke gudana?

v. A kawo sunayen kayayyaki guda uku da ake amfani da su wajen gudanar iska?

vi. Me ne ne taimakon gaggawa?

vii. Ya ya sunayen waɗanda ake ba taimakon gaggawa?

viii. A lissafu sunayen mutanan da ake ba taimakon gaggawa?

3.5.5 Yadda za a Tattara Bayanai

Abubuwan da mai bincike zai yi amfani da su domin ya tattaro bayanai da suke da alaƙa da aikinsa, su kuma taimaka a tantance bayanan da kuma samun sakamako, da su ake tattara

bayanai a bincike (Jibir-Daura da wasu, (2021)). Saboda haka, an yi amfani da kayayyaki kamar haka:

. Na farko malami ya yi jarabawar farko domin gano matsayin ɗalibai.

. Malami ya yi sati shidda yana koyar da ɗalibai darussan kimiyya ta hanyar TaRL.

. Malami ya yi jarabawa ta biyu domin gano ko dabarar ta taimaka wajen koyar da kimiyya.

3.6 Yadda tsarin aikin koyarwar yake

3.6.1 Tsarin yadda ake koyar da ma'anar kimiyya ta hanyar TaRL: Idan malami ya shigo aji zai umarci ɗalibai da su zauna a cikin rukunu-rukuni, sannan ya gabatar da matallafan koyarwa ga ɗalibai.

Malami ya ba ɗalibai dama su fito da abubuwan da su ka fahimta daga matallafan koyarwa, sannan ya ba kowanne rukuni dama ya gabatar da abubuwan da ya gano.

Malami ya sa ɗalibai su ta gwada abubuwa dabam-dabam, sannan ya na ƙarfafawa ɗalibai, da saka masu son darasi ta hanyar TaRL. Sannan ya gabatar da ma'anar kimiyya daga abubuwan da ɗalibai su ka gano daga matallafan koyarwa. Misalin ma'anar kimiyya; Kimiyya na nufin samun ilimi ta hanyar gwaje-gwaje don gano zahirin gaskiyar yadda abu yake. Sannan ya ba su damar yin tambaya a kan abubuwan da basu gane ba, ƙarin bayani na cikin rataye na 'A'.

3.6.2 Tsarin yadda ake koyar da ƙananan kayan aikin gida da makaranta ta hanyar TaRL

Malami zai umarci ɗalibai da su zauna a cikin rukunu-rukuni, sannan ya gabatar da matallafan koyarwa ga ɗalibai, an tattara matallafan koyarwar a cikin kowane rukuni sai malami ya rinƙa zagayawa yana basu umarni, su kuma ɗaliban su na fito da abubuwan da ya tambaya yadda ya kamata, an har haɗa kayan aikin guri ɗaya sannan a cikin ɗan taƙaitaccen lokaci ya basu umarni su tantancesu, wanda ya yi dai-dai Malami ya na ƙarfafa masu da yaba masu suna jin daɗi.

Malami ya karkasa matallafan koyarwa gida-gida sannan yabi ɗalibai rukuni-rukuni suna fito da sunayen abubuwan da ya kira sunan sa, idan ya ce a fito da ƙananan kayan aikin gida da makaranta, ɗalibai su na zayyanosu a kan allo kahar haka:

Kananan kayan aikin gida	Kananan kayan aikin makaranta
- Tsintsiya	- Littafi
- Kwano	- Alƙalami
- Tabarma	- Jika
- Mazubin shara	- Abin zama
- Turmi	- Tsintsiya da dai sauransu.
- Tukunya da sauransu.	

Don haka, ƙarin bayani na cikin rataye na (A).

3.6.3 Tsarin yadda ake koyar da darasin gudanar iska ta hanyar TaRL: Malami zai umarci ɗalibai da su kasance a cikin rukuni uku.

- Rukuni na farko ɗalibai za su kasan ce da jirgin laida, da guntayin takaru.
- Rukuni na biyu ɗalibai sun yi amfani da mafifici, da gayayyaki.
- Rukuni na uku ɗalibai sun kasance da hotunan tsintsaye suna tashi a sama.

Dan haka, malami ya yi amfani da kowanne rukuni da a samu ɗalibi ɗan sa kai ya fito gaban ɗalibai ya gwada yadda ake amfani da ɗaya daga cikin a bin da ake da shi a cikin kowanne rukuni, malami ya sa ɗalibai a hanya wajen koyar da gudanar iska, ɗalibai za su rinƙa yin abin da malam ya ce, malami yana masu gyara a in da suka samu kuskure. Karin bayani na cikin ratayen (A).

3.6.3 Tsarin yadda ake koyar da darasin taimakon gaggawa ta hanyar TaRL: Malami zai shigo aji da akwatin taimakon gaggawa ɗauke da magunguna, da hotuna marassa lafiya dabam-daban, sai yaba ɗalibai dama da su kasance a cikin da'ira , malami zai yi amfani da matakan 'in yi', da 'mu yi', da kuma 'ku yi', a cikin tsakiyar aji yadda kowa zai gani malami zai fiddo hotuna ɗauke da marassa lafiya, sai malami ya bi matakan, ɗalibai suna gani sannan ɗalibai za su fito su gwada a cikin rukuni-rukuni, malami na zagayawa y ana ganin aiyukan da ɗalibai ke yi kansu.

Daga ƙarshe malami ya ba ɗalibai aikin gida wanda su ka kawo masa a darasi na gaba, ƙarin bayani a duba rataye na (A).

3.7 Ingancin Kayan Aiki

Salihu (2014). Ya nuna cewa ingancin kayan aiki bincike na samun inganci idan sakamakon ya ɗore a lokutan daban-daban kuma aka samu daidai irinsu ga wakilcin yawan bincike. Saboda haka, kayan wannan sun samu shedar inganci daga malamai kwararru sun duba da Jami'/o'i da kwalejin horar da malamai sun bayar da kyakkyawan sakamakone tsari da ƙumshiyar kayan aikin.

3.7.1 Ziyarar Wucin Gadi

Binciken ya yi amfani da makarantar Katsayal 1 primary school a wajen da ya gudanar da ziyarar wucin gadi. A makarantar akwai ɗalibai maza da mata kamar sauran makarantun da ake gudanar da bincike. An yi amfani da ɗalibai 65 na aji uku da ke makarantar.

3.7.2 Sakamakon Ziyarar Wucin Gadi

Daliban da aka yi amfani da su a ziyarar wucin gadi su na da halayya irin ta sauran ɗaliban yawan bincike. An gudanar da jarabawa kafin kwaji da farko, da kuma wata jarabawar bayan gwaji bayan an yi koyarwa ta sati biyu. Watau, an yi jarabawa nan take da kuma wata jarabawar bayan sati biyu. Sakamakon kafin gwaji ya nuna 0.645 da aka yi amfani da *Spearman Rank Correlation Coefficient* sannan bayan gwaji da 0.752.

An aminta da sakamakon ne ta inda aka gwada aka samu sakamako 0.51 inda ya nuna ingancin ziyarar wucin gadi.

4.1 Hanyoyin Tantance Sakamako

A wannan bincike an yi amfani da kaso da adadi na sakamakon jarabawar da aka koyar da waɗanda ba a koyar ba domin tantancewa da ƙalailaice sakamakon da aka samu.

4.2 TANTANCEWA TA RE DA KALAILAICEWAR SAKAMAKO

Gabatarwa

Wannan babin ya ƙumshi bayanan da aka tattaro aka tantance su tare da ƙalailaicewar sakamakon bayanai. Haka kuma ya ƙumshi yadda aka daddale bayanan ƙwazon ɗalibai gaba ɗaya (na gwaji da na lura) a jarabawar kafin gwaji da kuma bayan gwaji (pre-Test and Post-Test) domin ganin tasirinsu.

4.2.1 Gabatar Da Bayanai A Jadawali

A jadawali na ƙasa, an gabatar da ɗungumin sakamakon jarabawar rukunin ɗalibai duka Wanda aka tattara a lokacin gudanar da wannan bincike, watau jadawali na 4.2

Jadawali Na 4.1 Ɗungumin Sakamako Na jarabawar Ɗaliban Gwaji Da Na Lura kafin Gwaji Da kuma Bayan Gwaji A Bisa kaso cikin Dari (%) Na Abubuwan da aka koyar

Batu	Matakin Maki	Kafin Gwaji				Bayan Gwaji			
		Rukunin Gwaji yawa %				Rukunin Bayan Gwaji %			
Ma'anar	Koluluwa	5	5	6	7.9	33	34.7	11	14.5
Kimiyya	Matsakaici	47	45.5	28	36.8	46	45.5	33	47.4
	Raunana	49	48.5	42	5.3	20	19.8	29	38.1
	Jimla	**101**	**100 %**	**76**	**100%**	**100**	**100 %**	**76**	**100%**
Kananan kayan aikin gida da	Kololuwa	14	13.9	13	17.1	41	40.6	16	21.1
	Matsakaici	39	38.6	30	39.5	40	39.6	32	42.1

makaranta	Raunana	47	46.5	33	43.4	20	19.8	28	36.8
	Jimla	**100**	**100%**	**76**	**100%**	**101**	**100%**	**76**	**100%**
Gudanar Iska	Kololuwa	10	9.9	9	11.8	30	29.7	14	18.4
	Matsakaici	32	31.7	30	39.5	41	40.6	34	44.7
	Raunana	59	58.4	37	48.7	30	29.7	28	38.9
	Jimla	**101**	**100%**	**76**	**100%**	**101**	**100%**	**76**	**100%**
Taimakon Gaggawa	Kololuwa	11	10.9	6	7.9	50	49.5	11	14.5
	Matsakaici	32	31.7	30	39.5	46	45.5	30	51.3
	Raunana	58	57.4	40	52.6	5	5	26	34.2
	Jimla	**101**	**100%**	**76**	**100%**	**101**	**100%**	**76**	**100%**

Wannan jadawali na **4.1** yana ƙunshe ne da kaso bisa ɗari na sakamakon jarabawar ɗalibai rukunin gwaji da na lura kafin da kuma bayan gwaji. A sakamako an yi la'akari ne da ma'anar kimiyya, da kayayyakin da ake amfani da su a gidaje da makarantu, da Gudanar Iska, da kuma taimakon gaggawa ta hanyar TaRL wajen koyar da kimiyya. A cikin sa ya nuna cewa a gabanin jarabawa ta kafin da kuma ta bayan gwaji babu wani bambancin ƙwazo a tsakanin dukkan ɗalibai na gwaji da kuma na lura. Domin a wajen ma'anar kimiyya, ɗaliban gwaji na da ɗalibai

biyar (5) da kaso 5% a wajen kololuwar maki. Su ma na lura na da ɗalibai 6 da kaso 7.9% A wajen fitar da ƙananan kayan aikin gida da makaranta, ɗaliban gwaji na da ɗalibai 14 da kaso 13.9%, su kuma na lura na da ɗalibai 13 da kaso 17.1%/. Haka kuma, a Gudanar iska a ɗaliban gwaji akwai ɗalibai 10 da ke da kaso 9.9 %. Haka su ma na lura akwai ɗalibai 9 da ke da kaso 11.8%. Sannan a wajen taimakon gaggawa, ɗalibai gwaji akwai 11 da ne ke da kaso 10.9%, amma su kuwa na lura na da ɗalibai 6 ne ke da kaso 7.9%.

Har ila yau, a sakamakon da ke cikin wannan jadawali na 4.1 a jarabawar bayan gwaji, al'murra sun sauya sosai ya nuna cewa akwai fifiko ƙwazo a tsakanin ɗaliban gwaji da ɗaliban lura. Domin a wajen ma'anar kimiyya, ɗaliban gwaji na da ɗalibai 35 wanda ya yi dai dai da kaso 34.7 % a wajen wannan mataki. Haka ma abin yake a wajen ƙananan kayan aikin gida da makaranta ɗaliban gwaji akwai ɗalibai 41 da ke da kaso 40. 6% a kololuwar maki, amma su ɗaliban lura an samu ɗalibai 16 waɗanda ke da kaso 21.1 % ne kaɗai. A wajen gudanar iska ma ɗalibai 30 ne da ke da kaso 29.7 % suka samu ƙololuwar maki a wajen ɗaliban gwaji amma su ɗaliban lura su 14 ne ke da kaso 18.4 % suka samu ƙololuwar maki. Sannan kuma a wajen taimakon gaggawa ɗaliban gwaji sun nuna an samu ci gaba, domin yawan ɗalibai da suke samu ƙololowar maki sun kai 50 dake da kaso 49.5 %, su kuma raunana su 5 ne da ke da kaso 5 % kacal. Amma su kuwa ɗaliban lura su 11 ne da ke da kaso 14.5 % kacal a ƙololuwar maki, sannan kuma ɗalibai 26 ne da ke da kaso 34.2 % suks samu raunanan maki.

4.2.2 Sakamakon Tambayoyin Bincike

An yi ƙoƙarin ganin an samo amsoshin tambayoyin wannan bincike guda huɗu.

i. Tambayar Bincike Na Ɗaya (1): Wane irin tasiri ne TaRL ta yi wajen koyar da ma'anar kimiyya a kan ƙwazon ƙananan ɗaliban makarantun firamare a Jihar Katsina?

Dan haka, a wajen amsa wannan tambaya an yi amfani da ƙididdigar taƙaitawa da ƙwanƙwancewa ta hanyar ƙididdigar wasaɗin maki domin fito da amsar tambayar kamar

Jadawali na 4.2: Jadawalin Kididdigar Wasaɗin Maki Na Sakamakon Jarabawar Bayan Gwajin Kwazon ɗalibai Ta fuskar ma'anar kimiyya

Rukunin Dalibai	Samfurin Ɗalibai	Wasaɗin Maki	Kididdigar Murabbu'i	Tazarar Wasaɗin Maki
Rukunin Gwaji	101	13.37	4.34	2.95
Rukunin Lura	76	10. 42	4.39	

Jadawalin 4.2 ya nuna cewa ƙididdigar wasaɗin maki na sakamakon jarabawar bayan gwaji da na lura a ma'anar kimiyya. Kason wasaɗin maki na ɗaliban gwaji ya na da wasaɗin maki na 13.37, su kuma na lura suna da 10. 42. Hakan ya nuna cewa ɗaliban gw.aji sun zarce na lura da tazarar wasaɗin maki na 2.95. Saboda haka, amsar wannan tambayar bincike ta ɗaya ita ce; TaRL na da tasiri wajen koyar da ma'anar kimiyya ga ƙananan ɗalibanmakarantun firamare.

ii. Hasashen Bincike na farko: HO1: Babu wata muhimmiyar dangantaka tsakanin sakamakon ɗaliban da a ka koyar dasu ma'anar kimiyya ta hanyar TaRL da waɗanda ba a koyar da su ba. Domin fito da sakamakon wannan bincike, an yi amfani da ma'aunin gwajin-t a jadawali na 4.6:

Wannan jadawali Na 4.6 da ke kunshe da ma'aunin Gwaji-t na kason makin jarabawar B ayan gwaji-t a kan ma'anar kimiyya, Rukunin Ɗaliban Gwaji da na Lura.

Rukunin Ɗalibai	Samfurin Ɗalibai	Wasaɗin Maki	Kididdigar Murabbu'i	Adadin Bambanci	Ma'aunin Gwajin-t	Ma'auni-P
Rukunin Gwaji	101	13.37	4.34	175	49.44	0.00
Rukunin Lura	76	10.42	3.39			

Jadawalin na 4.6 ya nuna 0.00 na ma'aunin-P aka samu bayan ƙididdigar gwaji-t na hasashen wannan bincike na ɗaya da aka ɗora shi a kai. Shi kuma sakamako 0.00 na ma'aunin P bai kai 0.05 na ma'aunin-P ban a hasashen. Don haka, an yi watsi da hasashen, domin akwai bambanci mai yawa a tsakanin kason makin jarabawar dukkan rukunin ɗalibai na gwaji da na lura. Watau ƙwazon rukunin ɗaliban da aka koyar da ma'anar kimiyya ta hanyar TaRL.

iii. Ɗungumin Sakamakon Bincike

Don haka, binciken ya kawo Ɗungumin Sakamakon kamar haka:

i. Sakamakon binciken ya nuna cewa, ƙwazan rukunin ɗaliban gwaji da aka koyar da su ma'anar kimiyya ta hanyar TaRL sun ɗara rukunin ɗaliban lura da ba a koyar da su ba.

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Tasirin Harshen Hausa Wajen Koyar da Ilimin Tattalin Arziƙi Ga Ɗaliban Manyan Makarantun Sakandare Aji Biyu, a Jihar Kaduna

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Tsakure

Wannan bincike mai suna "Tasirin Harshen Hausa kan Koyar da Ilimin Tattalin Arziƙi ga Ɗaliban Manyan Makarantun Sakandare Aji Biyu, A Jihar Kaduna". An gabatar da manufofin wannan bincike guda huɗu wanda suka haɗa da gano ƙwazon ɗalibai da aka koyawa ilimin tattalin arziƙi da harshen Husa da kuma waɗanda aka koyawa da harshen Ingilishi, tare da yin amfani da tambayoyin bincike guda huɗu da kuma hasashen bincike su ma guda huɗu. An yi amfani da hanyar binciken gwaji wajen gudanar da wannan bincike inda ka karkasa ɗalibai zuwa rukuni biyu, wato rukunin gwaji da aka koyar da su ta hanyar amfani da ilimin tattalin arziƙi da harshen Hausa, rukunin lura aka koyar da su ilimin tattalin arziƙi da harshen Ingilishi na tsawon mako shida (6), gabanin koyar da kowane rukunin an ba ɗaliban jarabawar gabanin gwji domin sanin daidaiton ɗaliban, sannan bayan an kammala koyar da su na mako shida sai ka ba su jarabawar bayan gwaji domin auna ƙwazon ɗaliban. Fakejin SPSS aka yi amfani da shi wajen ƙididdigar taƙaitawa da ƙwanƙwancewa ta hanyar ƙididdigar maki wasaɗi wajen tambayoyin wannan bincike, sai wajen nemo sakamakon hasashen wannan bincike an tsayar da shi ne a kan ma'aunin maki mai daraja 0.05 na ma'aunin -p. ɗalibai tamanin (80) 'yan aji biyu II na manyan makarantun sakandaren gwamnati biyu aka zaɓa domin gudanar da wannan bincike a kansu, ɗalibai arba'in (40) sun fito ne daga makarantar gwaji sai kuma wasu arba'in (40) daga makarantar lura. An ɗabbaƙa wannan binciken kan ra'in ƙirƙira a fagen ilimi. A azuzuwan lura kuma an yi amfani da ilimin tattalin arziƙi da harshen Ingilishi domin ita ce tsohuwar hanyar da aka saba koyar da su. binciken ya gano cewa da aka koyar da su ta amfani da harshen Hausa sun fi nuna ƙwazo da hazaƙa da himma fiye da

makarantun lura da ba ayi amfani da ilimin tattalin da harshen Hausa. Ta la'akari da sakamkon bincike an ba da shawarar cewa a ƙarfafa amfani da ilimin tattalin arziƙi da harshen Hausa wajen koya wa ɗalibai ba a matakin sakandare kawai ba, har ma a makarantun Naziri da Firamare.

Keɓaɓɓun Kalmomi: *Harshe da Hausa da Koyarwa da Ilimi da Tattalin arziƙi da Ɗalibai da Makarantun Sakandare.*

1.1 Gabatarwa

Tattalin arziki wani ginshiƙin fage ne da ya ɗauki kaso mai yawa daga cikin ilimin zamantakewar ɗan adam. Wannan wani ilimi ne da yake nuna zamantakewar ɗan adam da buƙatunsa da suka haɗa da burikansa da suka shafi al'amuransa na yau da kullum. Ilimin tattatlin arziƙi na ɗaya daga cikin manyan ɓangarori na kimiyyar jama'a kuma mai matuƙar muhimmanci. Irin waɗannan ilimomi sun haɗa da kimiyyar siyasa da ilimin halayyar mutane da ilimin sanin ƙasashe da ilimin tarihi da yankuna da saauransu.

Ilimin tattalin arziki ilimi ne na kimiyyar jama'a wanda yake karantar da halayya ko ɗabi'ar ɗan adam wanda yake da alaƙa ko dangantaka da albarkatun ƙasa da iyaka, ma'ana wanda yake da zaɓin amfani. Baya ga ma'anar tattalin arziƙi da aka bayyana na gama gari, sai dai masana tattalin arziƙi sun ba da ma'anar a ilimance dangane da fahimtarsu kamar haka;

Ande, (2018). Ya ce masana da dama sun bayyana tattalin arziƙi da cewa zaamantakewar jama'a ne da yake da karantar ɗan adam da halayyarsa. Ya kuma bayyana cewa ƙwararrun masana da dama na wannan fanni, irin waɗannan masana sun haɗa da Alfred Marshal da Pigou da John Stuart Mill da Devenport da Adam Smith wanda aka yi wa laƙabi da uba ga ilimin tattalin arziƙi.

Baya ga gudummuwar da waɗannan masana suka ba da na ma'anar tattalin arziƙi. Akwai ma'anar tattalin arziƙi da ta fi karɓuwa, wanda aka samo daga Farfesa (Lord) Lionel Robbins. Ya bayyana ilimin tattalin arziƙi da cewa "Kimiyya ce da ke bayyana halayyar ɗan adam da kuma dangantaka dake tsakanin zaɓin abubuwan amfanin ɗan adam". Wannan ma'ana ta shafi wasu manyan ɓangarorin tattalin arziƙi kamar su buƙata da ƙarancin kaya da halayyar ɗan adam da kuma zaɓinsa.

Ilimin tattalin arziƙi na da matuƙar muhimmanci ga rayuwar ɗan adam ta yadda zai sa shi ya nutsu domin yin tunani game da abin da yake buƙata, kuma yana sa mutum yin kyakkyawan zaɓi. Sannan kuma yana hana mutum kashe kuɗaɗe wanda bai zama dole ba. Ta fuskar gwamnati kuwa, tattalin arziƙi na sa ma gwamnati nema ma kanta kuɗaɗan shiga da kuma rarraba tattalin arziƙin ƙasa sannan ta san yawan adadin mutanenta.

Baya ga cewa ilimin tattalin arziƙi na cikin ilimin zamantakewar jama'a da sauran ilimomi da suka shafi ayyukan tattalin arziƙi da kimiyyar siyasa, da kuma ilimin halayyar jama'a. Darasin tattalin arziƙi, darasi ne mai muhimmanci kuma, ɗaya ne daga cikin darussa da ake buƙata ɗaliban sakandare su koya kuma su fahimta musamman a azuzuwan manyan makarantun sakandare, domin sanin yadda tattalin arziƙi yake da kuma bunƙasa shi a tsakanin al'umma da duniya baki ɗaya littafin ilimin tattalin arziƙi, littafi ne daga cikin littafan ilimin zamantakewar ɗan'adam, kuma mai muhimmanci wanda ake koyar da ɗalibai a manyan makarantun sakandare a Jihar Kaduna. Wannan littafi ya ƙunshi manyan ɓangarori da dama da ake son ɗalibai su koya kuma su fahimta domin samun damar bunƙasa ilimin da kuma samun ci gaba da karatu a makarantun gaba da sakandare.
Harshen Hausa na ɗaya daga cikin rukunin harshen Chadic, kuma a ƙungiyar Harsuna Chadic wanda ke cikin iyalin harshen Afroacia.

Harshen Hausa na ɗaya ne daga cikin harsunan Nijeriya. Shi ne yare mafi girma a ƙasar Nijeriya. Masu magana da Hausa a Nijeriya sun kai kashi hamsin da biyar (55%) na al'umar ƙasar. Harshen Hausa yana yaɗuwa ne ta hanyar 'yan kasuwa 'yan kasuwar da suke tafiya daga ƙasar Hausa zuwa wasu ƙasashe da zummar kasuwanci, hakan ya ƙara ɗaukaka harshen Hausa da Hausawa a faɗin duniya. Idan aka ce Hausa ana nufin duk wani abu da yake da alaƙa da Hausawa ko kuma ƙasashensu, da harshen su. Hausawa na da asali daga ƙasar Nijeriya da ƙasar Habasha wato (Ethiopia), wanda ya yaɗu a duk faɗin duniya. Ana kiran masu amfani da harshen da suna Hausawa, ƙasar Hausa tana da tarihi mai yawa, tun kafin zuwan Turawa da Larabawa ƙasar Hausa, Hausawa suna da sarakuna da sana'o'i da suturu masu tarin yawa.

Harshen Hausa kasancewar sa harshen gida ne ga ɗalibai shi ya sa aka koyar da su ilimin tattalin arziƙi da harshen domin.

2.1 Fassara

Fassara ta ƙunshin amfani da harsuna biyu. Wato cuɗanya ce da ta dangancin dai-daitawa ko kuma kusantar ma'ana tsakanin harsuna biyu. Wannan shi ne yake taimakawa a samu dai-daituwar fahinta da aiki ko kusancinsu tsakanin masu harsunan. Hakan kuwa ya ƙara nuna cewa, idan ana maganar fassara, to abin da zai fara zuwa zuciyar mai karatu ko mai saurare shi ne cuɗanya tsakanin harsuna biyu, wannan haka ne, masamman idan ana Magana a kana bin da

Numan (2000) ya kira "fassara tsakanin harsuna." abu na biyu da za ayi tunani shi ne ma'ana. Abin nufi a nan shi ne, idan an ɗauki wani bayani da yake cikin wani harshe an mayar das hi wani harshe daban, tilas ne kasance an samu ma'ana iri ɗaya ko kusan iri ɗaya a tsakanin harsunan biyu. A cikin Hauwa (2014) ta ruwaito Rufa'i (1982:3) yake ganin cewa, aikin fassara ya ƙunshi harsuna biyu da kuma ma'anar saƙon da ake isarwa. Tun da daɗewa mutane a duk faɗin duniya, suke cin moriyar aikin fassara. Saboda haka, aka samu fitattun masana da masu aikin fassara a duniya waɗanda suka taka muhimmiyar rawa wajen samarwa da kuma fassara ayyukan da suka shafi sassan rayuwar ɗan'adam daban-daban. Irin waɗannan ayyuka na samarwa da fassara bayanan da suka shafi rayuwar mutane kuwa ya fara tun daga lokacin da harsuna suka fara cuɗanya.

A halin yanzu da a ke samun cigaban fasahar sadarwa ta hanyar ƙirƙiro yanar gizo, da ya na yin aiki da ita da kuma cigaban fasahar ƙere-ƙere da ingancinsu, babu shakka, nazari da aikin fassara suna ɗaukar sabon salo a duniya.
Hakiƙa wajen bunƙasa musayar al'adu da fasahohin cigaban kimiyya a duniya baki ɗaya Rufa'i (1982:4).

2.2 Ma'anar Harshe

Harshe hanya ne da ɗan Adam yake amfani da shi na musamman wajen sadarwa ga al'umma. Har ila yau, harshe hanya ne da ɗan Adam ke amfani da shi wajen furta kalmomi da sautuka wajen Magana. Za a iya kallon harshe hanya ne na bayyana ra'ayi ta wajen amfani da ji, motsi, alama, da kuma sauti wajen sadarwa (kamus na turanci, Oxford Dictionary of English V1.9).

Harshe shi ne ya re da masu Magana ke amfani da shi wajen sadarwa domin fahimtar junansu. Hanyar da mutane ke bi wajen furta lafuza domin fahimtar abin da suke faɗi shi ne harshe da ake amfani da shi wajen sadarwa a tsakaninsu.

An kuma danganta harshe da wani tunani ne da ɗan adam ke wanzar da shi a magance ko a rubuce. Don haka harshe yakan soma ginuwa ne daga ƙwayar sauti, idan suka haɗu da wasu ƙwayoyin sautin guda biyu ko fiye sai su haifar da ƙwayar magana.

A taƙaice harshe shi ne tare da masu magana ke amfani da shi wajen sadarwa damin fahimtar junansu, wanda kuma hanya ne da mutane ke bi wajen furta lafiya domin fahimtar abin da suke faɗi, shi ne harshe.

Harshen Hausa yana ɗaya daga cikin rukuni na kaso harsuna na duniya wanda ake kira harsunan iyalin Chadi (Afrisiatic).

Haka kuma, harshen Hausa na cikin babban kaso da ake amfani da shi a Afirika. A rewacin Afirika kuwa harshen Hausa idan bai yi na ɗaya ba to zai yi na biyu dangane da yawan al'umma da suke amfani da harshen. Newman (2000).

Harshen Hausa, harshe ne isasshen wanda ba irin Nazarin da masana ba su yi ba. Wannan ya ƙara ma harshen farin jini wanda ya haifar da yawan waɗanda suke magana da harshen, ana sa ran sun fi miliyan biyu. Schuh (1972).

Harshe dai "tsantsar sifa ce ta ɗan adam kuma hanya ce da yake amfani da ita ya bayyana fahimtarsa da halinsa, da bukatarsa ta amfani da wasu alamomi". Idan muka nazarci wannan bayani za mu fahimci cewar Haycraft (2016) bai yi la'akari da sadarwa ta amfani da wasu sassan jiki ba. Kamar kai da hannu da sauran gaɗoɗin jiki da ɗan'adam ke amfani das u ya bayyana farin cikinsa ko damuwarsa ba, wanda aka fi sani da kiɓɗanci ko ishara. (Sapir,1921) da Lyons, (2009).

Block da Triger (1942) duk a cikin aikin Hudson (2005) cewa suka yi, harshe wani samammen tsari ne wanda ta hanyarsa ne al'umma ko al'ummomi ke mu'amala. Saɗanin Sapir, wannan bayani na Block da Triger ya yi la'akari ne da muhimmanci ɗaya tak na harshe wato "sadarwa"

saboda haka, wannan ma'anar ta taƙaita harshe kan rawar day a ke takawa na sadarwa tsakanin al'umma.

Olugbodi(2006), ta bayyana harshe da cewa "shiryayyen sauti ne da ake furtawa daga baka domin sadarwa da sakwanni ko bayanai a rubuce ko a zane, manufar harshe ita ce bayyana saƙo ga mahalarta". A taƙaice dai, za a iya cewa akwai alaƙa irinta hanta da jinni tsakanin harshe da Magana domin idan muka yi duba ga bayanan da masana suka yi.

2.3 Koyo da Koyarwa

Aikin koyo da koyarwa, aiki ne na hulɗa tsakanin mutum da mutum. Kumu ana yin hulɗar ne don a kawo canj-canje cikin abin da mutum ya sani, ko wanda ya iya, ko wanda ya yarda da shi. Hulɗa dai it ace zuciyar aikin, canjin halayen mutum kuwa shi ne manufarsa. Sannan kawo ya san ba'a hulɗa said a mutane: watau a ƙalla sai an sami mutum biyu sun sadu da juna tukuna.

To hulɗar koyarwa ainihinta mutum biyu ce. Ɗaya daga cikinsu shi ne malami ko mai koyarwa. Ɗaya kuwa almajiri ne, watau mai koyo, ko ɗalibi. Bisa ga al'ada malami guda ɗaya yakan wadatar a wajen hulɗar. Almajirai kuwa, a wani halin in sun kai ɗari ma ba su yi yawa ba.

To banda almajiri da malami, akwai kuma abu na uku da ake yin hulɗa da shi, wanda ba mutum ba. Shi ne abin da ake koyarwa. Bari raɗa masa suna a kira shi saƙo. Kuma a nan, ma'anar Kalmar saƙo ba aike take nufi ba. Ana Magana ne a kan duk abin da malami ai miƙa wa almajiri, domin ya gani, ko ya shaida, ko ya ji da kunne ko da jiki,ko ya kwaikwaya, kai, ko dai ya yi kowane irin abu da shi. To wannan shi ne saƙo.

2.4 Tattalin Arziki

Masana sun bayyana ma'anar tattalin arziki kamar haka: Ande, (2018). Ya ce masana da dama sun bayyana tattalin arziƙi da cewa zaamantakewar jama'a ne da yake da karantar ɗan adam da halayyarsa. Ya kuma bayyana cewa ƙwararrun masana da dama na wannan fanni, irin waɗannan masana sun haɗa da Alfred Marshal da Pigou da John Stuart Mill da Devenport da Adam Smith wanda aka yi wa laƙabi da uba ga ilimin tattalin arziƙi.

Abdullahi da Aderinto (2009) sun ce yana da wahala a ba da ma'anar tattalin arziƙi kuma karɓaɓɓe gaba ɗaya. Saboda haka, masana tattalin arziƙi sun ba da ma'ana da yawa ko da yake, yana da wuya a yadda da ma'ana guda ɗaya kuma mai gamsarwa baki ɗaya, batun tattalin arziƙi ya shafi mafi yawan abin da muke mu'amala a kowace rana. Haka, a Nijeriya, Canada, Sierra Leon, Gambia da sauransu, mutane suna yin ayyuka da yawa domin biyan buƙatunsu na yau da kullum, kamar abinci, matsugunni, sutura da sauran abubuwan buƙatun ɗan adam kusan kowace hada-hadar kasuwanci ta ƙunshi rassa da yawa na batun. Manoma, suna noma doya ga musayar kuɗi. Gonaki, a ɓangare guda kuma suna samar da kayayyaki da ayyuka. Lever da PZ masana'antune, misali suna samar da abubuwan wankin kaya, banki na adana mama kuɗi da ba da bashi, a yayin da babban kanti ke sayar da kayayyaki iri-iri. Ita gwamnati tana samar da ayyukan jama'a kamar wutar lantarki, hanyoyi da ilimi. Duk waɗannan ayyukan da suka shafi kamfanoni da gwamnatoci ana kiransu da ayyukan tattalin arziƙi. nazarin ɗaiɗaikun kamfanoni da gwamnati a cikin kasuwancinsu na yau da kullum yana zuwa ne ƙarƙashin tattalin arziƙi.

Baya ga fahimtar yanayin tattalin arziƙi yawancin masu farawa akai-akai suna son taƙaitacciyar ma'anar tattalin arziƙi. Mafi karɓuwar ma'anar tattalin arziƙi dole ne ta haɗa da mafi muhimmancin ɓangaren abin da ake magana a kai. Don haka, mafi karɓuwar ma'anar tattalin arziƙi a kimiyyance wanda ke nazarin halayyar ɗan adam a matsayin alaƙa da ake amfani da ita a madadin ƙaranci da ƙarshe, ma'ana wanda yake da zaɓin amfanuwa. Muhimmancin abubuwa sune kimiyya, halayyan ɗan adam, dangantakar da ke tsakanin samuwar abu da ƙarewarsa ma'ana zaɓin amfanuwa. Masana ilimin tattalin arziƙi na wannan zamani sun yadda da cewa tattalin arziƙi ya ƙunshi duk waɗannan abubuwan da aka ambata.

Tattalin arziki ya dogara ne akan samar da abubuwan buƙatar rayuwa waɗanda suka danganci abinci da sutura da ayyuka da kiwon lafiya da ilimi da gine- gine da sauransu da kuma rarrabasu da cinikayya har zuwa ga amfani da su ga al'umma. Tattalin arziki shi ne bunƙasa da aiwatar da habɓaka ayyukan dake kawo cigaban ƙasa ta hanyar dogara akan fitar da amfani daga ayyuka da mutum ke yi domin anfanar ƙasa da kuma kula da su. Abubuwan dake habɓaka tattalin arzikin ƙasa sun haɗa da mutane, kasuwanni da ma'aikatu da gwamnati.

Ayyukan tattalin arziki ya fara ne tun daga cinikayya, wato lokacin da mutane biyu suka cimma wata yarjejeniyar cimma ciniki akan wani abu da ake so, ta hanyar anfani da kuɗi ko wani abu mai daraja kamar zinari da azurfa da tagulla da dai sauransu. Duk da yake ana ganin cinikayya ta kuɗi kawai, wani ƙaramin abu ne idan ana magana akan tattalin arzikin ƙasa.

Tattalin arziki na samun himma ne tun daga samar da ayyuka ko abubuwa dake amfani da albarkatun ƙasa ko mu'adinai da aikin ɗan'adam da sa jari. Amma haka ya canza sanadiyyar canjin rayuwa, da kuma cigaban fasahar ɗan'adam wurin amfani da injina masu sarrafa kansu. Haka, ya kawo sauƙi da kuma saurin aikata ayyuka da kuma rage kuɗin da ayyukan ƙasa.

Haka nan kuma, samun ci gaba wurin ƙirƙirar sababbin abubuwa da sababbin hanyoyin iki da sababbin hanyoyin gabatar da ayyuka, kasuwannin da suka tattara abubuwa daban-daban, an kuma sami ƙarin kuɗin shiga.

Tattalin arziki yana samun nasara ne sanadiyyar ayyukan al'adun al'umma, martabarsu da iliminsu da faɗaɗar fasaharsu da tsarin siyasarsu da dokokinsu. Har wa yau, da kuma irin ƙasar da ma'adinan ƙasa da yanayin rayuwar halittun ƙasar, waɗannan su ne ke bayar da cikakken samun haɓɓaƙar arzikin ƙasa kuma waɗannan abubuwan da arziki ke ci gaba da su, sannan ya tsarasu a kan amfanuwar ƙasa da al'ummarta.

Akwai tattalin arziki da ya dogara a kan bayar da umurni daga 'yan siyasa kai tsaye da kula da yadda ake samar wa 'yan ƙasa da ayyuka ko kayayyaki da kuma yadda za a sayar da su da rarrabasu.

Akwai tattalin arziki da ya dogara akan ma'adinan ƙasa, da sanya al'umma a cikin gudanarwarsu.

2.5 Ilimin Tattalin Arziƙi

Masana da dama sun bada ma'anar tattalin arziki kamar hak:

Mill, (1996) ya bayyana ma'anar tattalin arziƙi da cewa kimiya ce da ake aiwatar da ita ta fuskar samarwa da karkasa arziƙi yana da ra'ayi a kan gano abin da ke sa mutum ɗaya ya mallaki

dukiya mai yawa, ko kuma ake samar da dukiya kuma a rarraba dukiyar a tsakanin kowane yanki.

Shi kuwa Adam Smith (1976) ya bayyana tattalin arziƙi a matsayin dalilin da ke haɓɓaka arziƙin ƙasa. Ya kuma bayyana tattalin arziƙi ta fuskar alaƙar siyasa. Ra'ayin nasa shi ne gano dalilin da kan haifar da bambance-bambance tsakanin ƙasa da ƙasa, kuma me kesa waɗansu ƙasashe suke da talauci da rashin ci gaba, a ya yin da wasu suke da arziƙi suke kuma bunƙasa.

Schiller (2003) ya bayyana tattalin arziƙi a matsayin kimiya ce da ake amfani da ita wajen hasashen yanayi tun daga farkon sanya farashi. Haka nan kuma yana da ra'ayin 'bani-gishiri-in-baka-manda'. A ganinsa duk wani abu da ke da daraja ko martaba ta kuɗi, to yana da dangantaka da tattalin arziƙi.

Alfred Marshal (1990) ya danganta tattalin arziƙi da jin daɗin al'umma, shi a ganinsa tattalin arziƙi wani ilimi ne na sanin yadda zamantakewar ɗan adam take a cikin al'umma. Wannan dalili ne ya sa ya ɗauki tattalin arziƙi a matsayin abin da ya shafi arziƙi dake da dangantaka da ɗan adam, a wajensa ba daidai ba ne a ce tarin dukiya shi ne jin daɗin al'umma, matuƙar ba a tafiyar da dukiyar yadda ya dace ba.

Todoro da Smith (2008) sun ce tattalin arziƙi kimiya ce da ke nazartar halayyar ɗan adam da kuma dangantakar dake tsakanin ƙarancin arziƙin ɗan adam da buƙatarsa dangane da muhimmancinsu wajen amfani.

A iya cewa ma'anar da wannan masanin ya bayar ya fi karɓuwa a idon al'umma kuma masana sun tabbatar da shi ta yadda yafi zama karɓaɓɓe kuma cikakkiyar kimiyya. A taƙaice dai ya nuna:

a. Tattalin arziƙi ilimi ne da ake nazarin halayyar ɗan adam a kimiyyan ce.
b. Buƙata ko burin ɗan adam ba su ƙarewa.
c. Akwai ƙarancin wadata da ba za ta iya gamsar da buƙatun al'umma ba.
d. Karancin wadata ta haifar da sanya buƙatu gwargwadon muhimmncinsu wajen amfani, kuma gwargwadon mutane gwargwadon yawan buƙatunsu na abubuwan amfani, hakan ƙarancinsu kan haifar da ƙrancin buƙatunsu.

Thingna (1997) yana kallon ilimin tattalin arziƙi a matsayin kimiyya ce ta samar da kayan more rayuwa. Ya kuma fi karkata ne a ɓangaren biyan buƙata (sayan kaya) wanda kuma shi wani

ɓangare ne na ilimin tattalin arziƙi da kowane zai sami jin daɗi, ya ƙara da cewa ilimin tattalin arziƙi dole ya ta'allaƙa da ta ya ya za a samar da jin daɗi ga mutum ta hanyar samar da kayayyaki.

2.6 Sarrafa Kaya

Masana da dama sun bayyana ma'anar sarrafa kaya kamar haka:

Sarrafa kaya ko samarwa ana ayyana shi da ayyuka daban-daban na tattalin arziƙi da nufin ƙirƙirar kyawawan ayyuka da kuma rarraba su ga masu amfani da su na ƙarshe domin biyan buƙatun ɗan'adam.

Karƙashin wannan bayani da ya gabata na ma'anar sarrafa kaya, masana tattalin arƙizi da dama sun ba da tasu gudummuwa dangane da ma'anar samar da kaya, kamar haka:

Ande, (2018) ya bayyana sarrafa kaya a matsayin ayyukan tattalin arziƙi da nufin ƙirƙirar kayayyaki da kuma rarrabasu ga masu amfani da su domin biyan buƙatun ɗan'adam na yau da kullum.

Haka kuma ana iya bayyana sarrafa kaya a matsayin ƙirƙirar kayan aiki. Duk kayan ayyukan da aka samar dole ne su mallaki kayan aiki, wanda ke nufin cewa dole ne su iya biyan buƙatun ɗan'adam, sarrafa kaya shi ne ƙirƙira, na zahirin kaya, kamar su; Agogo da Motoci da Tebura da Talabijin da Gidaje da Littafai da kuma wasu ayyukan da wasu ƙwararru ke yin irinsu; Lauyoyi da Likitoci da masu gyaran gashi da sojoji da malamai da 'yan sanda da kanikawan mota.

Yakamata a ce, sarrafa kaya yana ƙarewa ne lokacin da kayayyaki da ayyukan da aka samar suka isa ga masu amfani da su na ƙarshe su kuwa Aderinto da wasu (2014) sun bayyana ma'anar sarrafa kaya da cewa duk wani aiki na ɗan'adam wanda ya haɗa da ƙirƙirar kayayyaki da samar da ayyuka domin biyan buƙatun ɗan'adam ta hanyar musaya. Sarrafa kaya kuma yana nufin samar da kayayyaki da ayyuka. Har ila yau, ya kuma ƙunshi musaya da amfani da kayayyaki.

Su ma Abdullahi, da Aderinto, (2009) sun bayyana kaya da cewa sarrafa kaya ya zama gama gari domin ayyana sarrafa kaya a zaman masana'antar wani abu kamar mota, agogon hannu da radiyo. Duk da haka, game da masana tattalin arziƙi sarrafa kaya yana nufin duk wani aiki da ya

shafi ƙoƙarin ɗan'adam wanda zai kai ga biyan buƙatunsa. Don haka, masana tattalin arziƙi ba su iyakance sarrafa kaya ga ƙera kayayyaki kawai, har ma ya haɗa da samar da ayyuka.

Kotler da wasu (2006) sun bayyana sarrafa kaya a fannin tattalin arziƙi, shi ne aikin samarwa da fitar da kaya, mai kyau ko a fannin aikace-aikace wanda ke da ƙima kuma yana ba da gudummuwa ga ɗaiɗaikun mutane.

Su kuwa Ekenem da Iyaha (1999) sun bayyana sarrafa kaya da cewa tsarin yin kayayyaki ne kawai, amma kuma yana da alaƙa da duk wani aiki da za a kula da shi, ajiya ko tallan waɗannan kayan na sirri da na kasuwanci kowane iri, a taƙaice dai, duk wani aiki, wanda ko haifar da darajar tattalin arziƙi yana wakiltar sarrafa kaya.

Shi kuma Anyanwuntu (1992) yana cewa, "ga masanin tattalin arziƙi, sarrafa kaya yana nufin samarwa ko ƙirƙiran wani abu na zahiri, misali a fannin tattalin arziƙi, sarrafa kaya bai taƙaita ƙera kayayyaki ba".

Sarrafa kaya ya ƙunshi ƙirƙirar abubuwan amfani. Shi ne samar da dukiya a cikin nau'ukan kayayyaki da kuma samar da ayyuka waɗanda suke iya buƙatun ɗan adam. Haka nan za a iya siffanta shi a kowane biyan buƙatun ɗan adam.

2.9.2 Ra`in Kirƙira A Fagen Ilimi.

WGU (2020), ya nuna cewa ra`in ƙirƙira wata ingantacciyar hanya ce ta koyarwa ta hanayar haɗaka tsakanin ɗalibai. A wannan yanayi ɗalibai na taka muhimmiyar rawa ta baiwa junansu gudunmuwa a fagen ilimi. Sannan malami dole ya san inda ɗaliban suka tsaya a ilimin da ya gabata don sanin wane fanni ya kamata ya ɗora su a kai. Daga nan sai ya daidaita koyarwarsa ga ɗaliban don samun fahimta ingantacciya.

Sannan WGU (2020) sun kawo matakai huɗu da ake bi don samun koyarwa mai kyau.

i. Raba ilimi tsakanin malami da ɗalibai ta hanyar koyo
ii. Raba ikon tsakanin malami da ɗalibai.
iii. Malami na zaman sanya ɗalibai a hanaya ne kawai
iv. Koyarwa ta zama ba a cinkoso ba. Kada ɗalibai su yi yawa a aji.

Gabatar da Bayanan Fidda Sakamakon Bincike da Kididge Sakamakon Bincike, da Kuma Tattaunawa Kan Sakamakon

4.1 Gabatarwa

Wannan babi ya na ɗauke da ƙididdigar sakamakon bincike wanda manufar ita ce, gano Tantance fahimtar ƙwazon ɗaliban da aka koya wa ilimin kimiyyar sinadari da harshen Hausa da waɗanda aka koyar da harshen Ingilishi gaɗaliban manyan makarantun sakandare (SS II) a Jihar Kaduna. Don haka, babin ya tantance sakamakon binciken da aka gano daga makarantun da aka keɓe da kuma ɗaliban da aka gudanar da bincike a kan su. Sakamakon wannan bincike a dunƙule ya nuna ɗaliban da aka koyar kafin gwaji da bayan gwaji da darasin Abu mai nauyi da yake mamaye waje da ilimin kimiyyar sinadari da harshen Hausa da waɗanda aka koyar da harshen Ingilishi 13.55% na kowace tambayoyin bincike. Ɗaliban da ba a koyar ba ta wannan hanya, suna da 7.435. Kenan wannan bincike ya gano cewa, koyar da ɗalibai da wannan dabara da darasin Abu mai nauyi da yake mamaye waje da ilimin kimiyyar sinadiri da harshen Hausa sun fi nuna ƙwarewa da fiye da waɗanda aka koyar da harshen Ingilishi da adadin 6.115. wanda wannan sakamako ya tabbatar da Tantance ƙwazon ɗaliban ta wannan hanya sama da hanyar koyar dasu da Harshen ingilishi Kamar yadda aka tsara cikin wannan jadawali mai zuwa.

4.2 Gabatar da Jimillar Bayanan da aka Tattara

Dukkanin bayanan da aka tattara a lokacin gudanar da wannan binciken an tattara shi ne a jadawali na 4.1

Jadawali na 4.1.1: Dungumin Sakamakon Bayanan da aka Tattara

Makarantar Gwaji	Darusa	Maki	Makarantar Gwaji	Darusa	Maki
Kafin Koyarwa	Sarrafa Kaya	0.69	Bayan Koyarwa	Sarrafa Kaya	5.15
	Yawan Jama'a	0.94		Yawan Jama'a	4.83
	Buƙata	0.60		Buƙata	4.13
	Wadata	0.98		Wadata	3.77
		3.21			17.88

Makarantar Lura Kafin Koyarwa	**Darusa**	**Maki**	**Makarantar Lura Bayan Koyarwa**	**Darusa**	**Maki**
	Sarrafa Kaya	0.90		Sarrafa Kaya	3.73
	Yawan Jama'a	0.94		Yawan Jama'a	2.83
	Buƙata	0.97		Buƙata	3.78
	Wadata	0.75		Wadata	2.73
		3.56			13.07

Sakamakon makarantar gwaji kafin koyarwa na darasin kimiyyar sinadari da harshen Hausa da waɗanda aka koya wa da harshen Ingilishi suna da jimllar maki 3.216% a cikin ɗari sai kuma rukunin lura bayan gwaji suna da maki 13% cikin ɗari. Sannan kuma rukunin gwaji kafin koyarwa suna da maki 3.56% a cikin ɗari inda kuma rukunin gwaji bayan koyarwa suna da maki 17.88% a cikin ɗari.

Sakamakon bayan gwaji na duk rukunan biyu ya gano cewa waɗanda aka koyar sun fi ƙoƙari sosai fiye da waɗanda ba a koyar ba.

Jadawali na 4.2: Dungumin Sakamakon Bayanan da aka Tattara

Nau'in jarabawa	Samfurin ɗaliban	$\bar{x}$	Kididdigar SD	Tazarar wasaɗin maki	Nau'in jarabawa	Samfurin ɗalibai	Ɗ	Kiddigar SD	Tazarar wasadih
Gabanin Gwaji	40	10.28	1.10	7.6	Gabanin Gwaji	40	10.43	1.28	2.62
Bayan Gwaji	40	17.88	1.79		Bayan Gwaji	40	13.05	1.17	

Jadawali na 4.2 yana ɗauke ne da ƙididdigar taƙaitawa da ƙwanƙwancewa ta hanyar ƙididdigar maki wasali na jimillan bayanan da aka tattaro a lokacin gudanar da wannan binciken. Jadawali

na 4.2 ya nuna rukunin ɗaliban gwaji na da Kason maki 10.28 gabanin koyarwa gwaji inda suka samu Kason maki wasadi 17.88 bayan an koyar da su ilimin tattalin arziƙi da harshen hausa. jadawali ya nuna rukunin kula da kason maki wasaɗi 10.43 gabanin koyarwar gwaji, inda suka samu Kason maki wasaɗi 13.05 bayan gwaji, wannan shi ya nuna cewa ɗaliban da a ka koyar bayan gwaji sunfi ƙoƙari sosai 13.05.

4.3 Amsoshin Tambayoyi Bincike

An shirya tambayoyi guda hudu da amsoshin su ne zai kai ga samar da sakamakon wannan binciken. Ga amsoshin waɗannan tambayoyin kamar haka:

4.3.1 Tambayar Bincike ta Farko

Tambayar Bincike ta 1: Me ne ne bambamcin Kason makin rukunin ɗaliban manyan makarantun sakandare da aka yi amfani da Hausa wajen koyar da su darasin sarrafa kaya da kuma waɗanda aka yi amfani da harshen Ingilishi wajen koyar da su?

An yi amfani da kason maki wasaɗi wajen fito da amsar wannan tambayar, kamar yadda ya zo a jadawali na 4.2

Jadawali na 4.2: Kididdigar maki, wasaɗi rukunin ɗaliban gwaji da na kula akan darasin sarrafa kaya.

Nau'in jarabawa	Samfurin ɗaliban	$\overline{x}$	Kididdigar SD	Tazarar wasadi maki
Rukunin Gwaji	40	5.15	0.69	1.42
Rukunin Gwaji	40	3.73	0.90	

Jadawali na 4.3 yana kunshe da ƙididdigar maki

Wasaɗi na sakamakon jarabawa bayan gwaji na ilimin tattalin arziƙi a ɓangaren darasin sarrafa kaya a rukunin ɗaliban da aka yi amfani da Hausa wajen koyar da su da kuma rukunin ɗaliban da

aka yi amfani da harshen Ingilishi wajen koyar da su. Jadawalin na 4.2 ya nuna rukunin ɗaliban gwaji na da Kason maki wasaɗi 5.15, inda su kuma ɗaliban rukunin kula ke da Kason maki 3.73. hakan ya nuna rukunin gwaji sun ɗara rukunin kula da Kason maki wasaɗi 1.42.

Wannan ya nuna amsar wannan bincike na farko shi ne kason makin rukunin ɗaliban da aka yi amfani da Hausa wajen darasin sarrafa kaya a ilimin tattalin arziƙi ya bambamta da na rukunin ɗaliban da aka yi amfani da harshen ingilishi wajen koyar da su, inda jadawalin ya nuna ɗaliban rukunin gwaji sun zarce na rukunin kula.

4.4 Sakamakon Hasashen Bincike

Hasashen wannan bincike zai tabbata ne idan ya kai 0.05 na ma'aunin-P. don haka anyi amfani da ma'aunin ƙididdigar-t wajen nemo ma'aunin-p na dukkanin hasashen wannan binciken.

4.4.1 Hasashen Bincike na Farko

Hasashen Farko: HO_1:- Babu wani bambanci mai yawa a tsakanin kason maki rukunin ɗaliban manyan makarantun sakandaren da aka yi amfani da Hausa wajen koyar da su darasin sarrafa a ilimin tattalin arziƙi da harshen Hausa da kuma waɗanda aka yi amfani da harshen Ingilishi wajen koyar da su.

Anyi wannan da ma'aunin ƙididdiga-t don gano ko da bambanci a tsakanin rukunin ɗaliban gwaji da aka yi amfani da Hausa wajen koyar da su sarrafa kaya a ilimin tattalin arziƙi da kuma rukunin ɗaliban da aka yi amfani da harshen ingilishi wajen koyar da su, kamar yadda ya zo a jadawali na 4.6

Rukunin Ɗalibai	Samfurin ɗaliban	$\overline{x}$	Kididdigar Maki Wasaɗi	Adadin df	Ma'aunin Kididdigar-t	Ma'aunin-p
Rukunin Gwaji	40	5.15	0.69			
Rukunin Kula	40	3.73	0.90	78	7.88	0.00

Jadawali na 5.6 ya nuna a hasashen wannan binciken na farko an samu 0.00 na ma'aunin-p wajen gano bambancin da ke tsakanin rukunin da aka samu bai kai 0.05 da aka ɗaura wannan hasashen binciken akansa ba. Don haka, wannan ya kore hasashen wannan bincike na farko dake cewa

4.5 Taƙaita Sakamakon Bincike

ix. Sakamakon bincike na farkon ya nuna ƙwazon rukunin ɗaliban gwaji da aka yi amfani da Hausa wajen koyar da su sarrafa kaya a ilimin tattalin arziƙi ya haɓɓaka fiye da rukunin ɗaliban kula da aka yi amfani da harshen ingilishi wajen koyar da su a jadawali.

5.3 Shawarwari

Wannan bincike da aka gudanar mai taken tasirin harshen Hausa wajen koyar da ilimin tattalin arziƙi ga ɗaliban manyan makrantun sakandaren Jihar Kaduna, ya ƙuduri aniyar bayar da shawarwari kamar haka:

5.3.1 Shawarwari ga Malamai

Ya kamata a ce malamai masu koyar da darasin tattalin arziƙi a makarantun sakandare su mayar da hankali wajen koyar da darasin da harshen Hausa. domin kuwa, wannan hanyar tana da matuƙar tasiri wajen ƙarawa ɗalibai ƙaimi da cusa musu soyayya ga darasin da ake koyar da su. Sannan kuma, malamaisu riƙa yin la'akri da matsalolin da ake samu a lokacin koyarwa a tsakanin ɗalibai na rashin fahimtar ma'anar saƙon dake cikin darasin domin magance wannan matsala.

5.3.2 Shawarwari Ga Hukumar Ilimi

Ya kamata a ce hukumomi da ke tsara manhaja ta ilimin sakandare su fara amfani da wannan hanya a cikin hanyoyin da ya wajaba malamai su yi amfani da su a ya yin koyar wa, domin

wannan hanyar ce da wannan bincike ya gwada ya kuma samu sakamako da ke nuna tana da inganci sama da hanyoyin sakamakon gwaji da aka yi kafin koyar wa ya nuna cewa, ɗaliban horo ba su fi waɗanda aka keɓe domin lura a ƙwazo ba, domin haka babu wata tazra ta a-zo-a-gani a tsakanin su. Haka kuma a wannan babin an kawo ƙididdigar sakamakon gwaji da aka yi bayan koyarwa, wanda sakamakon ya nuna an sami tazara mai yawa tsakanin ɗaliban da aka koyar ta wannan hanyar da kuma waɗanda aka koyar ta wata hanyar.

Har wa yau, a ƙarƙashin wannan babi ne aka kawo ƙididdigar hasashen bincike wanda sakamakon hasashen na ɗaya har zuwa na uku ya nuna cewa akwai bambancin tazara a tsakanin ɗaliban da aka koyar da harshen Hausa da kuma waɗanda aka koyar ta wata hanya ta daban. Bugu da ƙari, a cikin babin ne aka kawo tattaunawar sakmakon bincike, wanda aka kwatanta da wanda masana suka samo. Haka zalika, a cikin babi na biyar, kuma na ƙarshe, aka taƙaita tare da kammalawa da kuma bayar da shawarwari ga ɗalibai da gwamnati da hukumomi da kuma masu ruwa da tsaki ta fuskar ilimi.

5.3.3 Shawarwari Don Bincike na Gaba

Wannan bincike ya gudana kan tasirin harshen Hausa wajen koyar da ilimin tattalin arziƙi a makarantun sakandare Jihar Kaduna.

i. Ya kamata a gudanar da irin wannan binciken a duk manyan makarantun sakandaren dake Najeriya baki ɗaya, kan koyo da koyar da fassarar littafin ilimin tattalin arziƙi da harshen Hausa maimakon koyar dashi da harshen Ingilishi, musamman a kan masu koyon harshen Hausa a matsayin harshe na biyu L2.

ii. Zai yi kyau a gudanar da irin wannan binciken a Kwalejojin ilmi mallakin Jihohi.

iii. A yi bincike a kan Tantance fahimtar ƙwazon ɗalibai wajen koyar da su tattalin arziƙi da Harshen Hausa da waɗanda aka koya wa da harshen Ingilishi kwatanta manhajar harshen Hausa ta Kwalejin ilmi da kuma ta Jami'o'i.

iɓ. A gudanar da irin wannan binciken a jami'o'in ƙasar nan, wanda zai duba tsarin koyar da fassarar littafin ilimin tattalin arziƙi da harshen Hausa da harshen Ingilishi.

ɓ. Sannan a gudanar da irin wannan binciken a makarantun Sakandare da ke arewa maso yammacin Nijeriya.

ɓi. A gudanar da bincike kan yadda gwamnati ke taka rawa wajen tallafawa koyar da fassarar littafin ilimin tattalin arziƙi da harshen Hausa da kuma harshen Ingilishi, da yadda ya kamata a koyar da harshen ta amfani da fassarar littafin ilimin tattalin arziƙi a Kwalejin ilmi mallakin Jihohi da ta Tarayya.

ɓii. Hukumar shirya manhaja ta ƙasa ta tabbatar tayi amfani da wannan bincike wajen sanya wannan bincike a manhajan koyarwa ta ƙasa, domin ya zama abin koyarwa.

5.4 Gudummuwar Binciken Ga Ilmi

Wannan bincike ya bayar da gudummuwa ta hanyar gano wasu abubuwa da za su bunƙasa yanayin koyo da koyar da fassarar ilimin tattalin arziƙi da harshen Hausa a manyan makarantun sakandare Jihar kaduna. Daga cikin gudummuwar da wannan bincike ya bayar sun haɗa da ganowa da kuma tabbatar da koyo da koyar da ilimin tattalin arziƙi da harshen Hausa a maimakon yadda ake koyar da ɗalibai da harshen Ingilishi. Idan an lura, za a fahimci yadda ɗaliban manyan makarantun sakandare Jihar kaduna ke nuna hazaƙa a wasu fannonin fassarar ilimin tattalin arziƙi da harshen Hausa. Kamar haka, ma'anar sarrafa kaya da yawan jama'a da wadata da buƙata.

Sannan kuma bincike ya ƙara tabbatar da cewar ƙwarewa da wadatuwar malamai a manyan makarantun sakandare na taimakawa koyo da koyar da fassarar littafin ilimin tattalin arziƙi da harshen Hausa.

5.5 Kammalawa

Bayanai da suka gabata dangane da yadda aka ƙididdige sakamako, ya bayyana ƙarara cewa, amfani da fassarar littafin ilimin tattalin arziƙi da harshen Hausa dabara ce mai matuƙar tasiri wajen bunƙasa ƙwazon ɗaliban makarantun sakandare a ilimin tattalin arziƙi.

Horo da aka ba ɗalibai ta hanyar fassarar littafin ilimin tattalin arziƙi da harshen Hausa ya yi tasiri matuƙa a kan waɗanda ba su karɓi horo ba da harshen Ingilishi, musamman idan aka dubi yadda sakamakon ƙididdigar bincike ya kasance ta fuskar ƙwazo a tsakaninsu.

A taƙaice dai, a dalilin sakamakon binciken da aka gano na tasirin da wannan hanya ko dabara ta amfani da fassara a ilimin tattalin arziƙi da harshen Hausa, wajen koyar da sarrafa, kaya ga ɗaliban manyan makarantun sakandare, an sakankance da cewa wannan hanya tana da matuƙar tasiri ƙwarai wajen ƙara fahimtar ɗalibai a ɓangarori na koyar da ɗalibai fassarar littafin ilimin

tattalin arziƙi waɗanda suka haɗa da fassara da ilimin tattalin arziƙi. Domin haka, a wannan bincike an gano koyon ilimin tattalin arziƙi ta hanyar fassara ilimin tattalin arziƙi da harshen Hausa na da tasiri ƙwarai da gaske.

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Tasirin Karatun Amshi A Kan Laushin Karatun Ɗaliban Aji Uku Na Makarantar Firamaren Jihar Kaduna

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Tsakure

Ilimin na ɗaya daga cikin shika-shikai ko gishiri ko ginshiƙin rayuwar al'umma maza da mata, yara da manya. Akwai matakai ko hanyoyi iri daban-daban na zuwa neman ilimi. Wasu kan fara tun daga gida wanda daga nan ne sukan shiga makaranta a lokacin da aka ga sun isa zuwa makaranta. A kan duba yanayin ɗan Adam kafin a kai shi makaranta wanda ya haɗa da yaro mai son karatu ne ko kaifin basirarsa, da kuma yanayi girmar halittarsa, domin wani yana da girmar jiki wani kuma bai da shi, sannan wani kuma mai saurin fahimta karatu ne wani kuma akasin haka, wani kuma tsake-tsaki. Yaro yakan fara karatu ne, ko akan kai shi makarantar firamare yana da shekara baƙwai, wanda a duk wani ɗaliban ilimi, su kan fara daga aji ɗaya. Wanda a nan ne yake fara koyan harufar A B C D har zuwa ƙarshe. Sannan daga nan ne zai ci gaba da koyon karatun har zuwa aji biyu, zai ci gaba da haɗa kalmomi masu gaɓa ɗai-ɗai da biyu-biyu da sanin baƙaƙe har zuwa haruffan Hausa. Ɗalibai za su fara haɗa kalma mai gaɓa ɗaya kamar Ba Bi Bo Bu Be, har zuwa ƙarshen harafin Za Zi Zo Zu Ze, wanda daga nan ne zai yi amfani da wanɗannan gaɓoɓin ta hanyar ƙirƙirar wasu kalmomi da kansu kamar su baba da babi da babu da buba, har ya zuwa harafin ƙarshe na haruffan Hausa da sauransu.

Kalmomin Fannu: *Karatu da ɗalibai da Ilimi da Kaifin Karatu da Furuci.*

1.1 Gabatarwa

Iya karatu na ɗaya daga cikin matakan koyon kowane irin harshe, wanda ya haɗa da sauraren magana, karatu da rubutu. Yayin da masana da dama suka bayar da ma'anar karatu kamar haka. Ekpunobi, (1991) ya bayyana karatun da cewa tsari ne na cimma nasara a rayuwar ɗan Adam, domin shi ne zai iya samun damar ƙwarewa wajen iya karatu. Damar ƙwarewa wajen iya karatu kuma da ƙwarewa a yayin da ya je gaba da aji uku na firamare. Laushin karatu ko hanyar

sauƙaƙa karatun ɗalibai, ya zama batun da ya kamata, malami yake kulawa da shi a kowanne mataki na koyar da ɗalibi karatu. Musamman a matakin farko na koyon karatun ɗalibai, wanda la'akari da lokaci na da matuƙar amfani da lura a lokacin da yaro ya isa shiga makaranta.

Laushin karatu na ɗaya daga cikin nasarar karatu wanda zai sa ɗalibai su karanta da sauri, tare da furta kalmomi da furta sautuka yadda ya kamata a cikin lokaci ƙanƙani. Tare da hawa da saukar murya. Kuma yana ɗaya daga cikin ginshiƙin ko shika-shikan koyon karatu.

Hukumomin gwamnati da masu zaman kansu, masu ruwa da tsaki wurin tsarin kula da karatun firamare na ƙasa (2000) sun ce laushin karatu shi ne karatun dai-dai tare da fahimtar abin da ya zo a rubutaccen saƙo.

Greb (2004) da Kuhn da Stahl (2003) da hukumar kula da tantance tsarin karatu (2000) sun jaddada cewa, gwanin karatu shi ne wanda zai iya furta kalmomin da suka zo cikin saƙo da sauri a cikin lokaci. Har ila yau, furta kalmomin da suka zo a rubutaccen saƙo nagartacce, saboda haka mai karatu zai iya karatu da sauri da ƙarfi yadda ya dace. A taƙaice akan gane ci gaban ɗalibi ne ta hanyar iya karatunsa, wajen furta kalmomi dai-dai laushin karatunsa tare da karatun a taƙaitaccen lokaci. Hudson da Mercer (2000) sun bayyana cewa gwanin karatu dole ya haɗa waɗannan ɓangarorin uku kafin ya zama gwanin karatu. Wato furta kalmomi dai-dai da laushin karatu tare da saurin karatu. Saboda haka wannan bincike zai dubi tasirin karatun amshi akan laushin karatun ɗalibin aji uku na firamare. Karatun amshi na nufin, malami na karantawa ɗalibai kuma suna amsa ko maimaita abin da ya karanta ba tare da sun canza ba. Karatun amshi na nufin malami ya karanta rubutaccen labarin da ya rubuta a kan allo. A yayin da su kuma ɗaliban na maimaita abin da ya karanta musu ba tare da sun canza ba. Karatun amshi na da matuƙar tasiri wajen koyar da ɗaliban firamare, domin ɗalibai ba sa manta abin da aka karanta masu suna amsawa. Don sukan iya maida shi kamar waƙa abin nishaɗi a garesu sannan ya kan zauna a ƙwaƙwalwarsu.

Ya zo a cikin hadisi cewa,

> Annabi (S.A.W) ya ce karatun yaro ƙarami kamar rubutu ne akan dutse, amma karatun babban kamar rubutu ne akan ruwa.

A nan ya nuna cewa idan ana yiwa yaro karatu lokacin da ya ke ƙarami ba shi da wata damuwa a tare da shi. Kuma ba shi da wani tunani a ransa sai akan abin da aka ɗora shi a kai ya zauna ke nan a ƙwaƙwalwarsa ba tare da ya manta ba.

Yaro yakan iya karatu da kuma ƙwarewa wajen laushin karatu ta hanyar karatun amshi, domin shi yakan ɗauki karatun kamar nishaɗi da waƙa ne, kuma zai zauna a ƙwaƙwalwarsa ba zai manta ba, sannan ya danganta dutse da ƙwaƙwalwar yaro ne kan cewa shi dutse in an yi rubutu a kansa ba ya gogewa har abada. Domin an gani akan tarihin magabata, ta yin amfani da duwatsu domin adana rubutun addini, na wanda ya zama daga cikin hanyoyin adana tarihin magabata, tayin amfani da duwatsu wanda daga nan ne aka sami tarihin abubuwan da suka faru ga magabata tun daga Annabawa har zuwa sahabbai, kuma daga nan ne aka sami damar mai da su littafai.

Sannan shi karatun amshi yakan sa ɗalibai su iya gane da faɗan harafin ko kalmar da malamai suka nuna masa a yayin da ya ke masa karatu. Domin yana karatu ne yana nuna kalmomin ɗaya-bayan-ɗaya wanda hakan shi ma ya na matuƙar tasiri wajen koyar da ɗalibai, domin zai tsaya a kwakwalwarsa, kuma zai rinƙa ganin hoton abin da ake nuna masa a allo a zuciyarsa a yayin da ake karanta masa yana amsawa.

Wani abu da karatun amshi, shi ne ɗalibi ya kan riƙe karatun abin da ake karanta masa ba tare da ya dubi abin da aka rubuta masa akan allo ba. Domin shi ya mayar da karatun kamar labari ne, saboda haka zai karanta cikin laushin karatu ba tare da ya ɗauki wani lokaci mai tsawo ba, kuma ba tare da ya canza wata kalma daga cikin jumla da aka ba shi ya karanta taƙaitaccen labarin kuma ya kan mayar da karatun waƙa a yayin da ya je gida.

Sannan kuma, karatun amshi kansa ɗalibi ya nuna sha'awar son yin karatu tare da nacewa, har sukan ƙirƙiran ma kansu musabaƙa a tsakanin su ɗalibai, domin ganin wanda ya fi iyawa da ƙwarewa, wanda yin hakan yakan ƙara musu ƙwarin laushin karatu.

a. Ma'anar Karatu

Kataru na nufin iya furta kalmomin da aka rubuta a allo ko a littafi daidai ta yin amfani da baƙi wajen karantawa. Masana da dama sun bayyana ma'anar karatu, irin su Harris (2005:26) ya

bayyana ma'anar karatu da cewa, karatu na farawa ne da iya furucin sauti tare da gabatar da shi a rubuce, sannan haɗa kalma/kalmomi sannan sai gina jimla daga nan sai iya karanta taƙaitattun labarai. Wanda daga nan ne tsani ko tubali ko matakan iya karatu, sannan ya ci gaba da cewa harshe na da matuƙar taka rawa wajen iya karatu.

Karatu na ɗaya daga cikin hanyoyin da mutum zai sami ilimi ingantacce tare da fahimtar al'amuran duniya na yau da kullum sannan kuma hanya ce ta sanin harsunan duniya da dama kuma hanya ce ta neman ilimi tare da faɗaɗarsa marar iyaka. Karatu ya haɗa da sauraro, magana, karatu da rubutu.

Francis Bacons (1981) ya bayyana karatu da cewa duk mai halayyar son karatu yakan zama mai cikakken ilimi, wanda zai taimaka wa rayuwarsa. Sannan ya ci gaba da cewa shi neman ilimi ba ya da iyaka kuma duk ɗaliban da suka kasance ba su da wani abu sai son karatu. Za su kasance masu zurfafa karatunsu da tunaninsu a fagen neman ilimi na rayuwarsu. Gray ya ci gaba da cewa karatu hanya ce ta sadarwa tare da amsa da kuma isar da saƙo ta hanyar fassara saƙon zuwa wasu harsunan duniya domin fahimatar mai karatu tare da isar da abin da saƙon ya ƙunsa ba tare da wahala ba. Kuma yaro yakan fara karatu tun a gida ba tare da ya je makaranta ba, ta yin amfani da Radiyo da Hotuna da Talabijin da sauransu, kuma suna taimaka wa yara su iya karatu da sauri kuma cikin sauƙi.

Sannan idan muka duba ta fannin yawaitar tattalin arziƙi da samuwar yawan 'yan boko da sanin darajar ilimi, shi ma ya ƙara taimakawa wajen ƙwarewa akan samuwar laushin karatun yara a lokacin da yakamata. Sannan kuma samuwar ƙwararrun malamai haɗe da wadatattun kayan aikin koyarwa, shi ma na taimakawa. Sanin darajar ilimi a yanzu ya sa kowa ya mayar da hankalinsa matuƙa wajen ba wa ɗansa ingantaccen ilimi ta yin amfani da kuɗinsa da ƙarfinsa da kuma lokacinsa domin muhimmancinsa a rayuwar ɗan Adam, sannan kuma da sa ma malamai ido a kan harkar koyarwa daga hukumar lura da ilimi ta ƙasa.

b. Ire-Iren Karatu

Akwai hanyoyi iri daban-daban na koyon karatu tare da kuma koyarwa domin ɗaliban ilimi su koya cikin sauƙi tare da fahimtar abin da ake son koya masu cikin ƙanƙanin lokaci.

- Karatun da ƙarfi
- Karatun maimai
- Karatun amshi
- Karatun tsara
- Karatun hoto, zane, da Rikodo
- Karatu ta wasa
- Karatu ta yin amfani da hoto

i. Karatu da Karfi

Ta hanyar karatu da ƙarfine malami zai fahimci laushin karatu ɗalibai domin ya lura da furta kalmomi daidai, aruli tare da auna tsawon lokacin da suka ɗauka wajen karatu. Karatu da ƙarfi hanya ce da malami ke bi wajen koyar da ɗaliban firamare, kuma hanya ce dake da sauƙin koyar da karatu tare da sauƙaƙa wa ɗalibai fahimatar karatun cikin sauƙi. Domin za su ɗauka kamar magana da waƙa da labari ne ake ba su, kuma hanya ce da take tafiya tare da sarrafa murya. Wajen hawa da sauƙar murya, furta kalma daidai a cikin ƙanƙanin lokaci. Ta wannan hanyar koyar da karatun, ana buƙatar malami ya karanta su kuma ɗalibai suna amsawa da ƙarfi.

Wannan hanyar koyar da karatun tana da matuƙar tasiri ga ɗaliban wajen koyar da karatu domin idan ɗalibai na karatu da ƙarfi, wanɗanda suke kusa da su da kuma maƙwabtansu na amfana da karatun da suke yi da ƙarfi. Domin zai sa su ma su fara karantawa, domin za su ɗauke shi a matsayin waƙa da nishaɗi. Har ila yau, karatu da ƙarfi na iya faruwa ne bayan an gabatar wa ɗalibai darasin da ya kamata a ba su wajen koyon karatu a ƙalla na wani lokaci. Haka zalika, malami ya kan yi amfani da jaridu da mujalla da littafai domin bai wa ɗalibai su karanta da ƙarfi a cikin aji a gaban ɗalibai domin baiwa ɗalibai ƙwarin gwiwar karatun da kansu, domin ba lallai ba ne saurin fahimar ɗaliban ya kasance ɗaya, domin akwai masu saurin fahimta akwai tsaka-tsaki, kuma akwai masu raunin fahimta. A.W.M Ryburn (1975) ya bayyana cewa akan ɗan sami matsala kaɗan wajen furta wasu kalmomi masu wahalar furtawa ga ɗaliban aji uku na firamare saboda kasancewar su na matakin farko na koyon ilimi a wurinsu.

ii. Karatun Maimai

Maimaici na nufin maimata abin da aka karanta, ko kuma karatun maimaici na nufin ɗalibai su yi ta maimaita abin da malami ya karantar da su a aji har sai sun iya ko sun haddace a ƙwaƙwalwarsu. Karatu ne da ɗalibai sukan karanta gaba ɗayansu ko kuma ɗaya bayan ɗaya. Malami yakan rubuta ƙaramin labari mai ɗauke da kalmomin da ba su wuce ɗari zuwa ɗari biyu 100-200 ba. Ta yadda ɗalibai za su fahimta cikin sauƙi bayan malami ya gabatar da darasinsa ga ɗalibai zai ta maimaita musu har sai sun fahimta. Sannan ya umarci ɗaliban da su yi ta maimaitawa, duk a aji ko layi-layi ko gefen hagu da dama ko kuma ɗaya-bayan-ɗaya domin auna fahimtar ɗalibai akan karatun da ya gabatar musu a aji. Malami zai yi la'akari da furta kalmomin da suke karantawa daidai da saurin karatunsu, wato tsawon lokacin da suka ɗauka wajen karantawa tare da kuma sarrafa murya wajen karatun. Sannan kuma zai lura da inda aka sami raunin fahimtar karatun ga ɗaliban domin ɗaukar matakin da ya kamata sannan kuma zai yi la'akari da wurin fara karatu da wurin tsayawa.

iii. Karatun Amshi

Iya karatu shi ne karanta rubutu dai-dai cikin hanzari tare da aruli karya murya. Iya karatu na da muhimmanci domin shi yake cika giɓi tsakanin tantance kalmomi da kuma fahimtar ma'anar kalmomin. Yakan taimaka ma ɗalibai su fito da ma'ana a cikin rubutu kuma yakan taimaka musu da su zamo suna da tsarin jimla. Wanda hakan ke taimakon karatunsu da matuƙar tasiri wajen iya karatun ɗalibai cikin ƙanƙanin lokaci tare da zamarsu gwanaye wajen iya karatu, gwanaye a karatun za su iya karya murya da hanzari kamar yadda yake a tsarin kalma na ƙa'idojin rubutu.

Karatun amshi ana gabatar da shi ne ma ɗaliban a yayin da malami zai karanta abin da ya rubutawa ɗalibai, su kuma suna amsawa har sai sun iya akan koyar da karatun amshi ta hanyoyi da dama kamar ta waƙa, rawa da yin amfani da sarrafa gaɓoɓi, sannan kuma ta hanyar rubutu akan allo. Karatun amshi na da matuƙar tasiri da taka rawa wajen fahimtar karatun ɗalibai, saboda haka shi ma yana tafiya ne tare da waƙe da nishaɗi a cikinsa, kuma ɗalibai sukan mayar da hankali tare da haddace abin da aka rubuta musu akan Allo kuma sukan karanta ba tare da sun kalli abin da aka rubuta musu ba.

iv. Saurin Karatu

Saurin karatu na nufin yin amfani da taƙaitaccen lokaci da mai karatu ya ɗauka wajen gudanar da karantunsa. Shanahan (2006) a ra'ayinsa ya nuna cewa mai saurin karatu ko laushin karatu shi ne wanda zai iya canza yanayin karatu da sauri, sannan zai iya yin karatu tamkar yana hira ko waƙa.

Hadson da wasu (2005) a hasashensu sun bayyana saurin karatu da cewa wani tsani ne na cinma karatu mai kyau. Kuma rashin saurin karatu na shafar rashin fahimtar saƙon da aka rubuta.

3.1 Tsarin Gudanar Da Bincike

A nan, an yi amfani da tsari ne na gwaji domin gudanar da binciken, wanda wannan tsari ne da ya ƙunshi nazari mai zurfi kan batun ko matsala da gano yadda tasirin karatun amshi yake a kan laushin karatu ta yin amfani da rukunin gwaji da kuma rukuni na lura.

Tsarin binciken da za a yi amfani da shi domin gudanar da wannan bincike shi ne tsarin bincike na gwaji. Amin (2005) ya tabbatar da cewa tsarin bincike na gwaji ya ƙunshi jarrabawa kafin gwaji da kuma bayan gwaji saboda haka, za a gabatarwa ɗalibai da jarrabawa kafin gwaji da bayan gwaji akan tasirin karatun amshi akan laushin karatun ɗaliban makarantar firamare a jihar Kaduna.

3.2 Yawa

Richard (1988) ya ce yawa ya ƙunshi dukkan yawan ɗaliban da mai bincike zai gudanar da bincike a kansu. Wannan binciken ya gudana ne a Jihar Kaduna wanda yake da ƙananan hukumomi guda ashirin da uku (23), amman ya taƙaita a ƙananan hukumomi guda biyu a ƙarƙashin hukumar gudanar da ɗaliban bai ɗaya na ƙanan hukumomin Zariya da Sabon Gari da ke jihar Kaduna a kan ɗaliban aji uku na firamare ta ilimi na Hukumar Zariya da ƙaramar Hukumar Sabon Gari, a inda aka gudanar da binciken a ƙarƙashinsu. An ɗauki ƙaramar hukumar Sabon Gari a Jihar Kaduna, wanda take da yawan makarantu guda sittin da uku (63) da yawan ɗalibai maza da mata guda dubu tamanin da shida da ɗari ɗaya da tamanin da shida (86,186) na shekar dubu biyu da ashirin da uku (2023). Sannan an ɗauki ƙaramar hukumar Zariya, a inda take da yawan makarantun firamare tamanin da uku (83) da yawan ɗalibai maza da mata guda dubu

ɗari da arba'in da biyar da ɗari huɗu da huɗu (145,404) na shekarar dubu biyu da ashirin da uku (2023), amma binciken zai taƙaita a akan ɗaliban aji uku na firamare ne kawai maza da mata.

Ga yadda jadawalin za su kasance.

Jadawali na ɗaya.

Karamar Hukuma	Yawan Makarantu	Yawan Ɗalibai		Jimilla
		Maza	Mata	
Sabon Gari L.G.A.	63	39,563	39,597	85,186
Zariya L.G.A.	83	74,400	7,004	145,404

3.3 Samfuri da Dabarar Ɗaukarsa

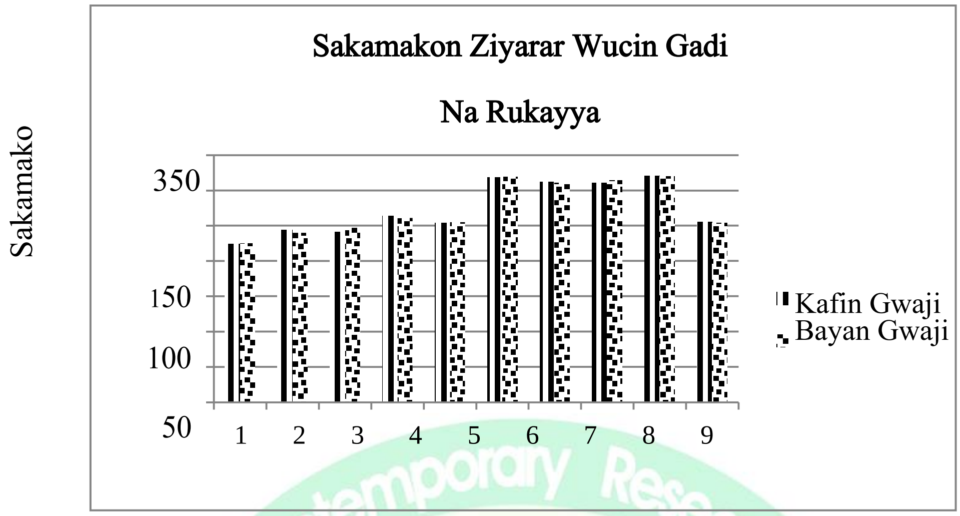
Samfurin wannan bincike ya ƙunshi maza da mata a rukunin gwaji da kuma lura guda (150) Olagiwola (2007) ya nuna ɗaliban da aka ɗauka sun isa a gudanar da binciken akan su a makarantun Ahmadu Gyellesu *L.E.A Primary School,* Zaria da Baba Ahmad *L.E.A Primary School* Tudun Wada, Zaria.

Jadawalin Tsarin Gudanar da Bincike

Makaranta	Aji	Yawan Ɗalibai
Jafaru L.E.A	Aji Uku3[A]	20
Abdurrahman Mora L.E.A	Aji Uku3[B]	20
Jimilla		**40**

3.5 Ziyarar Wucin Gadi

Domin tabbatar da ingancin kayan aikin da aka yi amfani da shi. An gudanar da ziyarar wucin gadi a makarantar Jafaru L.E.A dake Sabon Gari da Abdurrahman Mora L.E.A da ke Tudun Wada, Zaria a kan ɗaliban aji uku guda (20) maza da mata Ashirin (20).



4. 1 Ɗungumin Sakamako

Anan an gabatar da ɗungumin sakamakon jarrabawar da ɗalibai suka rubuta a kan furta kalma dai-dai, saurin karatu da aruli kafin da bayan gwaji. Mai bincike ta gabatar da sakamakon a Teburi na ɗaya.

Teburi Na Ɗaya: Ɗungumin Sakamako

		Kafin Gwaji		Bayan Gwaji	
		Matsaƙaicin Sakamako	**Banbancin tushen Murabba'i**	**Matsaƙaicin Sakamako**	**Banbancin tushen Murabba'i**
Furta Kalma Dai-Dai	Maras Amshi	38.53	17.805	60.92	19.354
	Amshi	39.50	10.594	66.57	14.697
Saurin Karatu	Maras Amshi	47.85	16.241	80.75	20.076
	Amshi	45.35	11.792	81.30	14.011
Aruli	Maras Amshi	2.63	0.807	1.18	0.385
	Amshi	2,57	1.035	1.20	0.405

Teburi na ɗaya yana nuna ɗungumin sakamakon jarabawar da aka bawa ɗalibai wadda ta haɗa da furta kalma dai-dai, saurin karatu, da aruli kafin gwaji da kuma bayan gwaji a lokacin da aka karantar da su ta dabarar amshi da kuma maras amshi. A fannin furta kalma dai-dai, ɗaliban da

aka koyar ba amshi sun sami matsaƙaicin sakamako 38.53 da banbancin tushen murabba'i 17.805 kafin a koyar da su. Su kuma ɗaliban da aka koyar da amshi sun sami matsaƙaicin sakamako 39.50 da banbancin tushen murabba'i 10.594 kafin a koyar da su. Har ila yau, a fannin furta kalma dai-dai, ɗaliban da aka koyar ba amshi sun sami matsaƙaicin sakamako 60.92 da banbancin tushen murabba'i 19.354 bayan an koyar da su. Su kuma ɗaliban da aka koyar da amshi sun sami matsaƙaicin sakamako 66.57 da banbancin tushen murabba'i 14.697 bayan an koyar da su.

A fannin saurin karatu, ɗaliban da aka koyar ba amshi sun sami matsaƙaicin sakamako 47.85 da banbancin tushen murabba'i 16.241 kafin a koyar da su. Su kuma ɗaliban da aka koyar da amshi sun sami matsaƙaicin sakamako 45.35 da banbancin tushen murabba'i 11.792 kafin a koyar da su. Har ila yau, a fannin saurin karatu, ɗaliban da aka koyar ba amshi sun sami matsaƙaicin sakamako 80.75 da banbancin tushen murabba'i 20.076 bayan an koyar da su. Su kuma ɗaliban da aka koyar da amshi sun sami matsaƙaicin sakamako 81.30 da banbancin tushen murabba'i 14.011 bayan an koyar da su.

A fannin aruli, ɗaliban da aka koyar ba amshi sun sami matsaƙaicin sakamako 2.63 da banbancin tushen murabba'i 0.807 kafin a koyar da su. Su kuma ɗaliban da aka koyar da amshi sun sami matsaƙaicin sakamako 2.57 da banbancin tushen murabba'i 1.035 kafin a koyar da su. Har ila yau, a fannin aruli, ɗaliban da aka koyar ba amshi sun sami matsaƙaicin sakamako 1.18 da banbancin tushen murabba'i 0.385 bayan an koyar da su. Su kuma ɗaliban da aka koyar da amshi sun sami matsaƙaicin sakamako 1.20 da banbancin tushen murabba'i 0.405 bayan an koyar da su.

Teburi Na Biyu: Bambancin furta kalma dai-dai tsakanin ɗaliban da aka koyar da su karatun amshi da waɗanda ba a koyar da su da karatun ba

Group	N	Mean	SD	Std. Error Mean	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
							Lower	Upper
Maras amshi	80	49.73	21.644	2.420				
Amshi	80	53.04	18.721	2.093	-3.313	3.199	-9.632	3.007
Jimla	160							

Teburi na biyu yana nuna sakamakon bambancin furta kalma dai-dai tsakanin ɗaliban da aka koyar da su karatun amshi da waɗanda ba a koyar da su da karatun ba. Sakamakon yana nuna cewa ɗaliban da aka koyar ba amshi sun sami matsaƙaicin sakamako 49.73 da banbancin tushen murabba'i 21.644. A ɓangaren ɗaliban da aka karantar da amshi sun sami matsaƙaicin sakamako 53.04 da banbancin tushen murabba'i 21.644. Sakamakon ya nuna tazarar maki na 3.313 a tsakanin ɓangarorin biyu.

Tambaya ta Biyu

Ko akwai bambancin saurin karatu tsakanin ɗaliban da aka koyar da karatun amshi da waɗanda ba a koyar da su da karatun ba?

An amsa wannan tambayar ta amfani da matsaƙaicin sakamako da banbancin tushen murabba'i. Sakamakon wannan yana cikin Teburi na uku.

Teburi Na Uku: Bambancin saurin karatu tsakanin ɗaliban da aka koyar da su karatun amshi da waɗanda ba a koyar da su da karatun ba

Group	N	Mean	SD	Std. Error Mean	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
							Lower	Upper
Amshi	80	64.30	24.561	2.746				
maras amshi	80	63.33	22.198	2.482	.975	3.701	-6.335	8.285
Jimla	160							

Teburi na uku yana nuna sakamakon bambancin saurin karatu tsakanin ɗaliban da aka koyar da su karatun amshi da waɗanda ba a koyar da su da karatun ba. Sakamakon yana nuna cewa daliban da aka koyar ba amshi sun sami matsaƙaicin sakamako 63.33 da banbancin tushen murabba'i 22.198. A ɓangaren ɗaliban da aka karantar da amshi sun sami matsaƙaicin sakamako 64.30 da banbancin tushen murabba'i 24.561. Sakamakon ya nuna tazarar maki na 0.975 a tsakanin ɓangarorin biyu.

5.1 Taƙaitawa

An aiwatar da wannan binciken ne domin a gano irin tasirin karatun amshi a kan ɗaliban aji uku na makarantar firamaren jihar Kaduna. An yi amfani da tsarin bincike na kimiyar gwaji a yayin gudanar da bincike. Binciken ya amsa tambayoyi kamar haka:

Saboda a amsa waɗannan tambayoyin, an zaɓo ɗalibai 40 daga makarantun firamare aji uku a jihar Kaduna.

- Ta yaya karatun amshi zai yi tasiri da sauri akan karatun ɗaliban aji uku na makarantun firamae a jihar Kaduna?
- Ta yaya karatun amshi zai yi tasiri a kan furta kalma daidai a kan karatun ɗaliban aji uku na makarantun firamae a jihar Kaduna?
- Ta yaya karatun amshi zai yi tasiri a kan hawa da saukar murya a kan ɗaliban aji uku na makarantun firamare a jihar Kaduna?

5.2 Gudummawar Bincikie

Binciken zai bayar da gudumuwa kan ci gaban ilimi. Fitattu daga cikinsu sun haɗa da:

1 Samar da sabuwar hayar koyar da karatun amshi a makarantun Firamare.

2 Binciken ya bayar da gudunmuwa wajen samar da sabuwar dabarar da ɗalibai za su yi amafani da ita wajen samun nasara a jarrabawar su ta kammala makaratar Firamare.

3 Binciken ya bayar da gudunmuwa ta yadda masu shirya manhaja, za su yi amfani da dabarar a manhajar ilimi ta ƙasa domin ci gaban ilimi.

4 Binciken ya samar da sabuwar dabarar da za a yi amfani da ita a kowane fanni na koyarwa, tun daga firamare har zuwa matakin ƙarshe.

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Larabci

(Arabic Language)

تأثير الشعر العربي النيجيري في الأمن والسلام القومي

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Abstract

***Nigerian Arabic poetry** is part of the rich literary and cultural heritage of Nigeria, as poetry has long been written in Arabic in the country, and Arabic poetry is a powerful means of expression in Nigeria, especially among the Muslim communities living in the north of the country, who consider Arabic a religious and cultural language. Nigerian Arabic poetry has a significant impact on national security and peace in Nigeria through its role in preserving cultural and religious identity and promoting social values in Nigeria with large Muslim communities in the north, they rely heavily on Arabic literature, including poetry, as a means of communication and conveying Islamic and cultural concepts. It often expresses concepts of social justice, tolerance, and peaceful coexistence, which contributes to spreading awareness among members of society. This study aims to demonstrate the impact of Nigerian Arabic poetry on national security and peace, and the study followed the descriptive analytical approach.*

***Key Words:** Arabic, Written, Poetry, Nigeria, Heritage, and Muslim communities.*

ملخص الدراسة

الشعر العربي النيجيري هو جزء من التراث الأدبي والثقافي الغني في نيجيريا، حيث يُكتب الشعر باللغة العربية منذ فترة طويلة في البلاد، ويُعتبر الشعر العربي وسيلة تعبير قوية في نيجيريا، خاصةً بين المجتمعات الإسلامية التي تعيش في شمال البلاد، والتي تعتبر العربية لغة دينية وثقافية.الشعر العربي النيجيري يحمل تأثيرًا كبيرًا على الأمن والسلام القومي في نيجيريا من خلال دوره في الحفاظ على الهوية الثقافية والدينية وتعزيز القيم الاجتماعية في نيجيريا بوجود مجتمعات مسلمة كبيرة في

الشمال، تعتمد بشكل كبير على الأدب العربي، بما في ذلك الشعر، كوسيلة للتواصل ونقل المفاهيم الإسلامية والثقافية و غالبًا ما يعبر عن مفاهيم العدالة الاجتماعية، التسامح، والتعايش السلمي، مما يسهم في نشر الوعي بين أفراد المجتمع وتهدف هذه الدراسة إلى بيان تأثير الشعر العربي النيجيري في الأمن والسلام القومي، واتبعت الدراسة المنهج الوصفي التحليلي.

مقدمة

كان الشعر وسيلة تعبيرية قوية يستخدمها الإنسان للتعبير عن مشاعره وأفكاره حول مختلف القضاي،ومن بين هذه القضايا الحيوية التي تناولها الشعراء على مر العصور، نجد موضوعي الأمن والسلام، اللذين يشكلان ركيزة أساسية لاستقرار المجتمعات وتقدمها، يعكس الشعر في هذا السياق مشاعر الإنسان تجاه الأمن والسلام، سواء كان من خلال الدعوة إليهما أو التعبير عن آماله في تحقيقهما وسط الصراعات والحروب، الإسلام والشعر في الأمن والسلام،و مع بزوغ الإسلام في نيجيريا، تغيرت المفاهيم الاجتماعية والسياسية بشكل جذري، وأصبح الأمن والسلام قيمتين مركزيتين في النظام الجديد،ودعا الإسلام إلى نشر السلام والأمان بين الناس، سواء كانوا من المسلمين أو غير المسلمين، كما وضع أسسًا أخلاقية تحث على حسن التعامل والعيش بسلام،و تأثر الشعر العربي النيجيري، بالإسلام بشكل عميق، وكان موضوعاتها توافق مع الرسالة الإسلامية التي تدعو إلى نبذ العنف وإحلال السلام في هذا السياق، برز العديد من الشعراء الذين كتبوا قصائد تدعو إلى السلام وتعزز قيم الأخوة والمصالحة.

مفهوم الأمن والسلام

الأمن والسلام هما من الأساسيات التي يسعى إليها الإنسان في مختلف مراحل حياته. الأمن يشير إلى الشعور بالطمأنينة والحماية من المخاطر، سواء على المستوى الشخصي أو المجتمعي، بينما السلام هو حالة من الاستقرار والهدوء تغيب فيها النزاعات والحروب، الشعراء استخدموا هذين المفهومين كمواضيع مركزية في أعمالهم، وعبروا عن الأهمية القصوى التي يشكلها وجودهما لتحقيق حياة كريمة ومستدامة.

الشعر العربي النيجيري وأغراضها

كان للشعر العربي النيجيري علاقة متينة بالثقافة الإسلامية والعربية التي دخلت إلى غرب إفريقيا مع توسع الإسلام، وخاصة خلال الفترة الزمنية الممتدة من القرن الحادي عشر وما بعده الشعر العربي النيجيري تبلور نتيجة هذا التفاعل بين الثقافة العربية والإسلامية من جهة، والتراث المحلي والثقافة الأفريقية من جهة أخرى.

عوامل الشعر العربي في نيجيريا:

1. انتشار الإسلام: الإسلام بدأ بالانتشار في نيجيريا في القرن الحادي عشر الميلادي، خاصة في شمال نيجيريا، حيث كان دخول الإسلام عاملاً رئيسياً في تطور اللغة العربية وتعليمها، مما أثر على تطور الشعر.

2. المراكز العلمية: نيجيريا عرفت مراكز علمية مهمة، مثل مراكز التعليم في مدن مثل كانو، سوكوتو، وبورنو، حيث كان يُدرس القرآن الكريم والعلوم الإسلامية باللغة العربية، مما أسهم في تطوير وترويج الشعر العربي.

3. السلاطين والخلافة: تأسيس الخلافة الإسلامية في سوكوتو في أوائل القرن التاسع عشر بقيادة عثمان دان فوديو كان له تأثير كبير على تطور الأدب العربي، بما في ذلك الشعر، إذ كان للشعراء مكانة في البلاط الملكي يقول عبد الله في مدحه لأخيه عثمان بن فودي:

لما أراد الله نصر الدين*** أعانه العارف الأمين

نور الزمان شرف الإسلام*** مجدِّد الدين الكرام

شيخ الشيخ سيد السادات*** محيي الهدى وصاحب الرايات

إمامنا قدوتنا الرباني *** غوث العلوم قطب العرفان[i]

4. التأثيرات الثقافية: الشعراء العرب النيجيريون تأثروا بشكل مباشر بالشعر العربي التقليدي[ii] القادم من الجزيرة العربية وبلاد المغرب، سواء من حيث الأسلوب أو المواضيع مثل المدح، والرثاء، والغزل، وخير قصيدة في تصور لنا التقليدي الجاهلي قصيدة الشيخ عبد الله الجمية التي مدح بها شيخه جبريل وأخاه الشيخ عثمان:[iii]

عج نحوأضواج الأحبة من مج*** واشرب من الأنشاج ماء الزعبج[iv]

ويقول محمد بللو في رثاء شيخه السيد المختار الكنتي:

سيدي وابن سيدي وإمامي *** وعريفي وعمدتي وطبيبي

من تجلى بكشفه كل معنى *** وتبدي وبان كل مريب

كان شمساً أضاء من نورها ال *** آفاق دهراً فحاق وقت غروب

أو ربيعاً بضوئه ونداه *** أخصب المجدبون جم السكوب[v]

5. التعليم الديني: المدارس القرآنية والتصوف الإسلامي كانا يلعبان دورًا مهمًا في نشر اللغة العربية، وبالتالي كان للشعراء الملتزمين بالتعليم الإسلامي حضور بارز في الأوساط الثقافية.

خصائص الشعر العربي النيجيري

- التعبير الديني: الشعراء العرب في نيجيريا غالباً ما كتبوا قصائد تتحدث عن الدين الإسلامي، مدح النبي محمد، والتصوف، بالإضافة إلى قصائد دعوية وإرشادية.

يقول شيخ أحمد التجاني بن عثمان قصيدته في التوحيد:

الحمد لله عَلَى الإِيمَان *** والشكر لله على العرفان

وأفضل الصلاة والسلام *** على النبي أعرف الأنام

بربه والآل والصحاب *** وتابعيهم إلى المآب

وبعده فأفضل العلوم *** معرفة الله على العموم

فواجب فوراً على الإنسان *** أن يعرف الإله بالبرهان

مع الدليل القاطع الجليّ *** العقلي الجزم والنقلي

بكل ما به يستدل *** لذاك قال المصطفي خير مدل[vi]

- التفاعل مع البيئة: بالرغم من أن الشعراء كتبوا بالعربية، إلا أن موضوعات الشعر تأثرت بالتقاليد المحلية والتجارب اليومية للنيجيريين.

-استخدام اللغة العربية المحلية: تطور نوع من العربية المحلية أو اللهجة التي أثرت على لغة الشعر، حيث امتزجت أحيانًا بعض الكلمات والمصطلحات المحلية بالقصائد.

أغراض الشعر العربي في نيجيريا

2.0 المدح

وهو الثناء على ذي شان بما يستحسن من الأخلاق النفسية كرجاجة العقل والعفة والعجل والشجاعة[vii]، والمدح عند العلماء نيجيريا لم يكن للتكسب،ويميل أسلوب المدح إلى أسلوب التقليدي في شكله وموضعه[viii]، يقول عبد الله في مدحه لأخيه عثمان:

عثمان من قد جاءنا في ظلمة *** فأزاح عنا كل أسود دجدج

ودعا إلى دين الإله ولم يخف *** في ذاك لومة لائم أو لجفج

فانصات خلق حين صات لصوته *** وعلا له صيت فويق الأبرج[ix]

3.0 الرثاء

وهو تعداد مناقب الميت وإظهار التفجع والتلهف عليه واستعظام المصيبة فيه[x]،وكذلك الشعراء النيجيري يسيرون على الدرب التقليدي في رثائهم[xi]، يقول ماجي إسحاق في رثائه لأستاذه:

عراني من الهم ما قد كفاني *** لموت الأديب فريد الزمان

إمام تفرد في كل فن *** فصار كشمس الضحى في العيان

ففي الفقه فرد كذا في الحديث *** وفي النحو والصرف أو في المعاني

4.0 الجهاد

كان الجو السياسي والديني والاجتماعي مملوء بالاضطرابات الشديدة، فنهج الشعراء النيجيريون منهج القدامى[xii]، ومن أمثالهم عبد الله بن فودي يقول:

بدأت بحمد الله والشكر يتبع *** على قمع كفار علينا تجمعوا

ليسأصلوا الإسلام والمسلمين من *** بلادهم والله في الفضل أوسع

الأمن والسلام في الشعر العربي النيجيري

الأمن هو موضوع متكرر في الشعر، حيث يعبر الشعراء عن حاجتهم وحاجة مجتمعاتهم للشعور بالأمان، فالأمن ليس فقط على المستوى الجسدي، بل يشمل الأمان الاجتماعي والاقتصادي والسياسي،من خلال الشعر، يعبر الناس عن تطلعاتهم إلى عالم آمن ومستقر يخلو من الخوف والتهديدات،وكان في الشعر العربي التقليدي، كان الشعراء يمتدحون الحكام والفرسان الذين يجلبون الأمن والاستقرار إلى مجتمعاتهم، ونجد في الشعر الإسلامي الكثير من الإشادة بفكرة الأمن الجماعي تحت راية الإسلام، حيث يعتبر الإسلام دين سلام يدعو إلى تحقيق العدالة والأمان للجميع.

الشعر العربي منذ نشأتها كان مرآة تعكس تطلعات الإنسان العربي، ومشاعره تجاه قضايا حياته اليومية والوجودية، ومن بين هذه القضايا التي تناولها الشعر منذ بداياته كان موضوع الأمن والسلام. لقد كانت حياة العرب في الجاهلية قائمة على الحروب والغزوات، ولكن في المقابل، كان هناك دائمًا تقدير عميق لحالة السلم والأمن، التي كانت تعتبر حالة مثالية تسعى القبائل للوصول إليها.

الشعر الجاهلي والأمن والسلام

في العصر الجاهلي، كان الشعر وسيلة للتعبير عن حاجات الفرد والمجتمع، ومن بينها حاجته إلى الأمن والاستقرار، كان الشعراء الجاهليون يعبرون في قصائدهم عن رغبتهم في تحقيق السلام بعد المعارك الطويلة بين القبائل، حيث كان الأمن يعني الاستقرار والقدرة على العيش بكرامة دون خوف من الاعتداء أو الانتقام وكانت القبائل تبحث عن الحماية من المخاطر الخارجية، سواء كانت من أعداء أو من قسوة الطبيعة لذا كان مفهوم "الحماية" أو "الجوار" محوريًا في الشعر الجاهلي، حيث كان الشاعر يمتدح القبيلة التي توفر الأمان لأفرادها ولجيرانها.

الشعر العربي في عصر الفتوحات

مع توسع الدولة الإسلامية وبدء الفتوحات الإسلامية، احتفظ الشعر بدوره في تمجيد قيم الأمن والسلام،ومع ذلك، كانت الفتوحات الإسلامية تُقدم على أنها وسيلة لنشر العدل والسلام في المناطق التي كانت تعاني من الظلم والحروب.

Department of Nigerian Languages & Linguistics SLU

الشعراء في هذا العصر مثل الفرزدق وجرير** تحدثوا عن القوة التي تجلب الأمن، وعن العدالة التي تقيم السلام في المجتمع. كان السلام مرتبطًا في أذهانهم بالحكم العادل الذي يوفر الأمان للناس، ويضمن لهم حرية ممارسة حياتهم اليومية دون تهديدات.

الشعر في العصر العباسي

في العصر العباسي، حيث ازدهرت الحضارة الإسلامية وبلغت ذروتها في مجالات الفكر والأدب، نجد الشعر العربي يتناول مواضيع الأمن والسلام بصورة أكثر شمولية. كان العصر العباسي زمن استقرار نسبي بعد الفتوحات، وركز الشعراء على وصف حالة الأمان التي عاشتها المدن الإسلامية الكبيرة مثل بغداد ودمشق.

شعراء مثل المتنبي وأبو تمام كتبوا قصائد تصف حالة الأمن والاستقرار في ظل الدولة القوية، كما كانوا يمجدون الحكام الذين يحققون السلام ويحافظون على أمن الدولة ورعاياها.

السلام في الشعر الصوفي

في الأدب الصوفي الذي ازدهر في العصور الوسطى، نجد تركيزًا على السلام الداخلي. الصوفيون تحدثوا عن "سلام النفس" و"الأمان الروحي"، معتبرين أن السلام الحقيقي يبدأ من داخل الإنسان قبل أن يتحقق في العالم الخارجي. استخدم شعراء التصوف مثل ابن الفارض و جلال الدين الرومي الشعر كوسيلة للتعبير عن تجربتهم الروحية، والتي كانت تسعى إلى تحقيق السكينة والطمأنينة.

في العصر الحديث، مع ظهور الاستعمار والصراعات الدولية، أصبح الشعر العربي أكثر ارتباطًا بالقضايا الوطنية والسياسية، وخاصة قضايا التحرر الوطني والسعي إلى تحقيق الأمن والاستقرار. شعراء مثل محمود درويش ونزار قباني استخدموا الشعر كوسيلة للدفاع عن السلام والعدالة في مواجهة الاحتلال والاستبداد.

كان شعراء العصر الحديث يدركون أن الأمن والسلام لا يتحققان إلا بالعدالة والحرية. ومن خلال قصائدهم، كانوا يعبرون عن آمالهم في بناء عالم يسوده الأمن وينعم فيه الناس بالسلام، بعيدًا عن الحروب والنزاعات.

الأمن والسلام في الشعر العربي النيجيري

إن نشأة الشعر العربي النيجيري في مجال الأمن والسلام تعود إلى فترات تاريخية قديمة تتعلق بدخول الإسلام إلى نيجيريا، مما جعل اللغة العربية تلعب دورًا رئيسيًا في الثقافة والتعليم في البلاد، وخاصة في مناطق الشمال التي كانت تضم ممالك إسلامية مثل مملكة كانم بورنو وسوكوتو. هذا التأثير الإسلامي ساعد على ترسيخ اللغة العربية كلغة تعليمية ودينية، وبالتالي تم استخدام الشعر العربي كوسيلة للتعبير عن القضايا السياسية والاجتماعية، بما في ذلك الأمن والسلام ويمكننا ذكرها على نحو التالي:

1. العصر المبكر

دخل الإسلام إلى نيجيريا من خلال التجار والدعاة المسلمين عبر الصحراء الكبرى ، وقد تحقق ذلك أن هؤلاء التجار في الدنيا القديمة[xiii] ، وبدأت الثقافة العربية في الانتشار مع ظهور المدارس الإسلامية في هذه المرحلة، وكانت الشعر العربي يُستخدم في الغالب لأغراض دينية وتعليمية.

2. العصر الكلاسيكي (القرن التاسع عشر)

في هذه الفترة، ظهرت العديد من الممالك الإسلامية في نيجيريا، مثل سلطنة سوكوتو بقيادة الشيخ عثمان دان فوديو، الذي استخدم الشعر العربي وسيلة للتعليم والدعوة للإصلاحات الدينية والاجتماعية. الشعراء في هذا العصر تناولوا قضايا الأمن والسلام من خلال التأكيد على القيم الإسلامية كالعدل والمساواة والرحمة.

3. القرن العشرون والواحد والعشرون:

- مع التحولات السياسية في نيجيريا واستقلال البلاد، أصبح الشعر العربي أكثر انخراطًا في القضايا الوطنية، بدأ الشعراء باستخدام الشعر العربي للتعبير عن رؤيتهم حول السلام والأمن في مواجهة التحديات مثل الصراعات العرقية والدينية والإرهاب الشعراء مثل هؤلاء يستلهمون من القرآن الكريم والأحاديث النبوية لدعوة الناس إلى السلام والتسامح.

تأثير الشعر العربي النيجيري في الأمن والسلام

الشعر العربي النيجيري يحمل تأثيرًا كبيرًا على الأمن والسلام القومي في نيجيريا من خلال دوره في الحفاظ على الهوية الثقافية والدينية وتعزيز القيم الاجتماعية ، بوجود مجتمعات مسلمة كبيرة في الشمال، تعتمد بشكل كبير على الأدب العربي، بما في ذلك الشعر كوسيلة للتواصل ونقل المفاهيم الإسلامية والثقافية هذا الشعر غالبًا ما يعبر عن مفاهيم العدالة الاجتماعية، التسامح، والتعايش السلمي، مما يسهم في نشر الوعي بين أفراد المجتمع ويمكن تلخيصها على النقاط التالية:

2.0 ترسيخ القيم الاجتماعية والدينية:

الشعر العربي النيجيري غالبًا ما يتناول موضوعات دينية وأخلاقية، مما يسهم في نشر قيم السلام، والتسامح، والتعايش بين مختلف الفئات من خلال تسليط الضوء على التعاليم الإسلامية الداعية إلى التسامح والسلام، يمكن للشعر أن يساهم في تهدئة النزاعات وتعزيز الاستقرار يقول الداعية الإسلامية والأديب والشاعر النيجيري الشيخ أدم عبد الله الإلوري يدعو إلى **فهم معنى الحياء والتواضع**

ويح قومي جهلوا معنى الحيا *** وأساؤا فيه ختما وابتدا

هكذا قد جهلوا تواضـــــــعا *** وبنوه في سجـــود وانحنا

خلع نعل جعلوه واجـــــــــبا *** لهم قبل الوصول للـــــفنا

وانبطاحا لهم عند الســـــلام *** وبروكا لهم عند اللـــــــقا

وغرورا ودعاوي الكاذبــــــــــة *** صيروها مذهبا للعلمـــــــا

كل من خالفهم في هـــــــــــذه *** وصفوه بالذي منــــــه برا

جعلوه كافـــــــــــــــرا في دينهم *** واستعدوا للقتال واعتـــدا

والتواضع الذي نعرفه *** مثل ما فالعقل أو شرع الســـــــما

بقبول الحقمن كل أحد *** واجتناب جر ثـــــــــــوب الخيلا

واحترام الغير للحق الصريح *** واحتقار النفس لا كالحـــــمقا

والحياء الحق إن تسألني *** ما يقيك العـــــــــــــــار عند العقلا

ويقي من كل فحش وخنا *** غير هذا لا يسمى بالـــــــــــــــــــحيا[xiv]

3.0 تعزيز الوحدة الوطنية :الشعراء العرب النيجيريون غالبًا ما يدعون إلى الوحدة الوطنية والتعايش بين مختلف الطوائف،من خلال النصوص الشعرية التي تدعو إلى السلام والتسامح، يسهم الشعر في تهدئة التوترات الطائفية والدينية يقول الدكتور إبراهيم جالوا محمد في قصيدته التي تحض القادة النيجيريين تجاه وطنهم وشعبهم:

بلدي إليك تحيتي ونضالي *** يا موطني يا مفخر الأجيال

بلدي أجلك أيما إجلال *** أنت العرين حصانه الأشبال

وطني أحبك بالفؤاد الصافي *** حبا ترسخ في فمي وفعال

أعطاك ربك كل شئ نافع *** تحتاجه البلدان دون ثغال

فيك المعادن باختلاف جنوسها*** نفط وغاز دون إشكال [xv]

وأما عبد الرؤوف محمد السابع ذكر خدعة الرسمية التي خان بها المستعمرين دولتنا

شَعْبِي وَشَعْبُكَ لَمْ يَذُقْ حُرِّيَّةْ *** لَا تَخْدَعُونَا إِنَّهَا رَمْزِيَّةْ

أَفكَارُنَا غَرْبِيَّةٌ ، أَغْرَاضُنَا *** صِينِيَّةٌ ، أَفْلَامُنَا هِنْدِيَّةْ

حَتَّى لِسَانُ مَدَارِسِي مُسْتَوْرَدٌ *** أَنَّى نُؤَجِجُ ثَوْرَةً فِكْرِيَّةْ!؟

أَنَّى وَكَيْفَ؟ ....وَكُلُّنَا مُسْتَهْلِكٌ! *** حَتَّامَ نُعْطِي عَقْلَنَا شَرْعِيَّةْ!؟

أَوَمَا تَكَسَّرَتِ القُيُودُ بِعَقْلِنَا! *** حَتَّى بَصُرْنَا عَبْرَهَ الحُرِّيَّةْ؟؟

كَيْفَ انْزَلَقْنَا فِي النِّخَاسَةِ ثَانِيًا؟! *** أَسَيَادُنَا مَدُّوا يَدًا سُفْلِيَّةْ

الذَّنْبُ لِلْأَسْيَادِ حِينَ تَنَاطَحُوا *** بِقُرُونِهِمْ لِمَسَائِلٍ شَخْصِيَّةْ

وَنَسُوا البِلَادَ إِذَا بِهِمْ فِي قَبْضَةِ الْ *** مُسْتَعْمِرِينَ لِطَعْنَةٍ ظَهْرِيَّةْ

دَعْنِي وَأَعْيَادًا تُفَتِّحُ جُرْحَنَا *** دَعْنِي وَشَأْنِي كُلُّهَا وَهْمِيَّةْ

كَمْ أَرْهَقُونَا بِالْمُنَاسَبَةِ التِي *** هِيَ خُدْعَةٌ- مِنْ عِنْدِهِمْ -رَسْمِيَّةٌ

يَكْفِي خِدَاعًا أَنْ نُطَارِدَ ذَيْلَهَمْ *** لِيَقُودَنَا بِهُوِيَّةٍ غَرْبِيَّةْ

نَشْتَاقُ لِلْفَجْرِ الجَدِيدِ الطَّازَجِ *** يَنْشَقُّ عَنْ خُطُوَاتِنَا الجِدِّيَّةْ

لِنَعِيشَ أَحْرَارًا بِقَلْبٍ وَاحِدٍ *** مِنْ دُونِ دَيْنٍ ، أَوْ رُؤًى قَسْرِيَةْ

سَنَعِيشُ أَحْرَارًا بِرَأْسٍ شَامِخٍ، *** فِي الغَرْبِ نُنْشِأُ هَيْئَةً خَيْرِيَّةْ

سَتَعِيشُ ثَابِتَةً خُطَانَا كُلُّنَا ***كَالْمُنْتِجِينَ شِعَارُنَا حُرِّيَّةْ

وَسَيَسْتَقِيلُ الغَدْرُ مِنْ أَوْطَانِنَا *** وَيَعُودُ حَيْثُ ذِئَابُنَا البَرِّيَّةْ

المَجْدُ لِلسَّمْرَاءِ مَقْبَرَةُ العِدَى *** أَحْلَامُنَا وَرْدِيَّةٌ وَرْدِيَّةْ

مَنْ يَجْعَلِ الأَحْلَامَ مِثْلِي هَمَّهُ *** يَوْمًا يُصَابُ بِنَوْبَةٍ قَلْبِيَّةْ

يقول أمين إبراهيم محمد:

وَطَنٌ عَلَى شَفَةِ الدِّمَاءِ يُشَكَّلُ ***كَلِسَانِ ثَكْلَى إِذْ هُمُومَ يُرَتِّلُ

الحُبُّ فِيكَ خَدِيعَةٌ وَتَفَرُّقٌ ***كُلٌّ لِكَعْبَتِهِ يَحُجُّ وَيَرْحَلُ

وَالظُّلْمُ يَنْسُجُهُ المُخَادِعُ شِرْعَةً *** وَيُرَدِّدُ الأَوْهَامَ ...بَلْ وَيُضَلِّلُ

والبَيْعُ فِيهِ ....بِدَمْعِنَا وَدِمَائِنَا *** والمَوتُ فِيكَ ......بِضَاعَةٌ تُتَنَقَّلُ

وَالشَّعْبُ صَارَ فَرِيسَةً وطَرِيدَةً *** لِلْغَادِرِينَ...... أُولِي الجَهَالَةِ بُهَّلُ

فَمَتَى نُلَمْلِمُ ....مَا تَشَتَّتَ شَمْلُهُ *** وَمَتَى حَنَانِ الأُمِّ ثَمَّ .....يُدَلِّلُ

أَوَ لَمْ يَكُنْ سَرْدَوْنَ خَطَّ حُرُوفَهُ *** بِدِمٍ لِنَنْعَمَ فِي البِلَادِ .....وَنَرْفُلُ

أَوَ مَا لَنَا يومٌ ... يُعَانِقُ بَعْضُنَا *** بَعْضًا ....وَلَيلُ الغَدْرِ عَنَّا يَرْحِلُ[xvi]

2- مواجهة التطرف: يعتبر الشعر وسيلة قوية لنقل الأفكار والرسائل، ويمكن استخدامه في نيجيريا كأداة لمواجهة الفكر المتطرف عبر استخدام الشعر لتقديم تفسير متوازن ومعتدل للدين، يمكنه أن يعزز قيم الاعتدال ويقلل من انتشار الأفكار المتطرفة يقول عبد الله بن فودي:

والله لولا الله ما هتدينا *** ولا تصدقنا ولا صلينا

فأنزلن سكينة علينا *** وثبت الأقدام إن لاقينا

إن الأولى لقد بغوا علينا*** وإن أرادو فتنة أبينا[xvii]

أما محمد بلو يقول في قصيدته طلبا الاصلاح القومي في رسالته إلى الحاج الأمين :

ألا من مبلغ عني الأمينا *** رسالة ناصح يبدي اليقينا

تعلم أننا مما رمينا *** به برءاء فأوف العذر فينا

وأنا ما تغلبنا عليهم *** علوا أو فسادا قاصدينا

ولكن حين أخرجنا اعتداء *** وبغيا – صاح قمنا دافعينا

تبين أمرنا هذا أخانا *** وفتشه ولا تعجل علينا

فدع عنك الركون إلى الأعادي *** ونصر الظالمين الفاجرينا

تعلم أنهم أهل اعتداء *** ووال أخا الصلاح المؤمنينا

خاللهم وظاهرهم عليهم *** فإن الله مخزي الكافرينا[xviii]

أي أن من يتحرى السلامة ويتورع من الملامة، فلا بد أن يجتنب مالا يكاد يتضح حلاله من شبهته[xix] .

4- التثقيف وتعزيز الوعي الاجتماعي

الشعر كأداة للسلام الاجتماعي،يلعب الشعر دورًا في التعبير عن مشاعر الناس تجاه الظلم الاجتماعي، والفقر، وعدم المساواة .بالتالي، يمكن للشعر العربي أن يكون وسيلة لرفع الوعي حول القضايا الاجتماعية والاقتصادية التي قد تكون سببًا في عدم الاستقرار، مما يتيح الفرصة للبدء بحوار وطني يساهم في تحقيق السلام و في ذلك يقول الدكتور إبراهيم جالو:

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لا بارك الله الإله على الذي *** خان البلاد جهارة بتغال

تباً لمن يسعى لهدم بلاده *** بمكيدة وتحايل وفعال

فالقائد الفذ الشجاع هو الذي *** يؤدي ليحيى شعبه يتعال

والمصلح الممتاز ذاك هو الذي *** يأتي الحياة لصالح الأجيال

فالحر يسعى في مصالح شعبه *** والخبت من يؤذي بني الأحوال

ويقول أمين إبراهيم محمد قصيدته التي بعنوان تَأَوُّهَاتُ المُوَاطِنِيْن يذكر فيها حالة المواطنين على يد الحكام وينصح خلل الجنبين:

نَعِيْشُ فِي بَلَدٍ تَبنِيْه سَوْآتُ ***تَحْتَاجُ فِيْه إِلَى الشَّيْطَانِ سَادَاتُ

لَهْفِي عَلَى بَلَدٍ تَبْكِي رعِيَّتُهُ *** مُسْتَبْكَمٍ حِيْنَمَا تَزْدَادُ شَكْوَاتُ

لَا خَيْرَ فِي أُمَّةٍ شُلَّتْ مَيَامِنُهَا ***وَالْجَوْرُ وَالقَهْرُ لِلْحُكَّامِ عَادَاتُ

قَدْ سَاءتِ الحَالُ وَالْأَجْسَادُ قَدْ ضَعُفَتْ ***كَأَنَّهَا كَنَفٌ لِلْحُزْنِ سَاحَاتُ

أَيْنَ الأَمَانُ وَأَيْنَ العَدْلُ يَا أُمَمُ *** فِي أُمَّةٍ تَقْتُلُ الْأَحْيَاءَ أَمْوَاتُ

أَيْنَ الْوَفَاءُ وَأَيْنَ الوُدُّ يَا أُمَمُ ***فِي أُمَّةٍ تَقْتُلُ الأَزْوَاجَ زَوْجَاتُ

أَيْنَ الأَمَانَةُ وَالإِسْلَامُ يَا أُمَمُ ***إِذْ تَشْتَكِي الأُمَنَا فِيْنَا الأَمَانَاتُ

مَا بَالُنَا تَقْتُلُ الأَبْنَاءُ رَبَّهَا *** فِينَا وَتَقْضِي عَلَى الشُّبَّانِ شَهْوَاتُ

عَيْنِي تُحَدِّثُنِي أَنَّ الدُّمُوْعَ لَنَا ***صَوْتٌ إِذَا خَانَتِ الأَفْوَاهَ أَصْوَاتُ

قِفْ سَاعَةً قَدْ تَرَى الأَهْوَالَ يَا رَجُلُ ***مَكْشُوْفَةً حِيْنَ تَأْبَى العَدْلَ سَادَاتُ

مَوْتُ الرَّعِيَّةِ فِي أَقْطَارِنَا سُنَنٌ ***تُحْيِي مَتَى كَانَ لِلْحُكَّامِ حَاجَاتُ

فَيْضُ المَدَامِعِ مِنْ أَجْفَانِنَا نَهَرٌ ***يَجْرِي إِذَا اخْتَلَطَتْ بِالنَّفْسِ آهَاتُ

نَبْكِي إِذَا لَمْ نَجِدْ غَيْرَ الأَسَى أَمَلَا *** إِنّ الدُّمُوْعَ لِجُنْدِ الْيَأْسِ رَايَاتُ

مَا لِي أَرَى كُلَّ يَوْمٍ تَرْتَقِي الأُمَمُ *** حَتّى زِيَارَتِهَا لِلنَّاسِ غَايَاتُ

وَنَحْنُ نَنْحَطُّ وَالأَوْبَاءُ تَنْتَشِرُ ***فِيْنَا وَتَشْكُوْا مِنَ التَّدْمِيْرِ قَرْيَاتُ

فِيْنَا قُرَى عَمَّرَتْ أَكْنَافَهَا جُثَثٌ ***مِنْ فَرْطِ مَا أُلْقِيَتْ فِيْهَا الرَّصَاصَاتُ

إِنَّ المَرَابِعَ فِي الأَرْيَافِ مُقْفِرَةٌ *** مِنْ كُلِّ نَفْسٍ خَلَتْ مِنْهَا الجِرَاحَاتُ

فَالْمُسْتَرِيْحُ مِنَ الأَمْصَارِ أَهْلُ غِنًى ***وَالْمُسْتَرِيْحُ مِنَ الأَرْيَافِ أَمْوَاتُ

لَيْتَ الزَّمَانَ كِتَابًا كَي نَعُودُ إِلَى ***فَصْلِ الذِي أُحْسِنَتْ فِيْهِ العِبَارَاتُ

لَيْتَ الزَّمَانَ يَعُوْدُ القَهْقَرَى لِتَرَى الْ ***فَرْحَاتُ مَا فَعَلَتْ بِالنَّفْسِ تَرْحَاتُ

إِنّا نَحِنُّ إِلَى العَهْدِ القَدِيْمِ كَمَا ***حَنّتْ إِلَى نَزَلِ الأَمْطَارِ جَنَّاتُ

يَا أُمَّةً خَيْرُهَا فِي جَاهِلِيَّتِهَا ***تُدَهْوِرَتْ حِيْنَمَا جَاءَتْ ثَقَافَاتُ

وَاللهِ مَا ذَرَفَتْ عَيْنَايَ أَدْمُعَهَا ***لَوْ كَانَ فِي بَلَدِي تُغْنِي الشِّكَايَاتُ

وَالنَّفْسُ مَا ذَكَرَتْ عَهْدَ الطُّفُوْلَةِ لَو ***أَنَّ الحَيَاةَ لَهَا فِي الشَّيْبِ رَاحَاتُ

حَانَ الزَّمَانُ لِكَي تَبْكُوا عَلَى طَلَلٍ *** لَمْ تَرْوِيَنْ مِثْلَهُ مِنْ قَبْل أَبْيَاتُ

كَأَنَّهُ أَعْظُمٌ خَالٍ مِنَ اللَّحَمِ ***لَوْلا التَّنَفُّسُ مَا لِلرُّوْحِ آيَاتُ

مَاذَا سَنَفْعَلُ وَالْحُكَّامُ تَخْدَعُنَا ***حِيْنًا وَتُسْعِفُهَا تِلْكَ الإِذَاعَاتُ

لَوْ مَاتَ أَلْفٌ مِنَ الإِخْوَانِ أَوْ قُتِلُوا *** أَوْ حِيْنَمَا اخْتُطِفُوا حَتّى إِذَا مَاتُوا

قَالُوا لَنَا عَدَدًا قَدْ يَبْلُغُ العَشَرَةْ ***حَتَّى تُذَاعَ بِهِ فِيْنَا المَقَالاتُ

يَا صَاحِ كَيْفَ قَتَلْتَ النَّفْسَ مِنْ طَمَعٍ ***هَلَّا تُسَائِلُ هَلْ تُبْقِيْكَ سَاعَاتُ

يَا نَفْسُ مَاذَا أَصَابَ العَيْنَ لَمْ تَنَمِ ***تُأْتِي وَتَلْعَبُ بِالتَّسْهِيْدِ زَفْرَاتُ

قَالَتْ فَسَادُ الوَرَى قَدْ سَاءَ فِي بَلَدِي *** تَمْتَصُّ فِيْهِ دَمَ الإِخْوَانِ أَخْوَاتُ

زَيْنُ الفَتَى جَهْلُهُ أَوْ قِلَّةُ الأَدَبِ *** وَالْبِكْرُ مَظْهَرُهَا عَهْرٌ وَعَوْرَاتُ

وَالْمَالُ يَرْفَعُ مَنْ زَلَّتْ بِهِ الشِّيَمُ ***كَأَنَّمَا اقْتَصَرَتْ فِي المَالِ خَيْرَاتُ

أَيْنَ الذِي يَشْتَكِي إِفْسَادَ أُمَّتِهِ ***قَدْ تَشْتَرِي العِرْضَ فِيْنَا اليَوْمَ نَيْرَاتُ

X. إحياء التراث الثقافي: الشعر العربي يعزز الهوية الثقافية للمسلمين في نيجيريا، وهو ما يساعد في الحفاظ على السلام الاجتماعي من خلال تأكيد أهمية التراث والقيم المشتركة، بالتالي، فإن الشعر العربي النيجيري ليس مجرد وسيلة تعبير أدبي، بل هو أداة فعالة في نشر السلام والاستقرار من خلال تعزيز الحوار الثقافي والدين.

دور الشعر في تعزيز الأمن والسلام:

- الأدب التوجيهي:

الشعر العربي في نيجيريا كان ولا يزال أداة مهمة للتوجيه الأخلاقي والتربوي، إذ يستعمله العلماء والشعراء لدعوة المجتمع إلى الوحدة والابتعاد عن العنف والفرقة، يقول محمد والي بن سليمان الباغرامي:

أوصيكم يا معشر الإخوان *** عليكم بطاعة الديان

إياكم أن تهملوا أوقاتكم *** فتندموا يوما على ما فاتكم

وإنما غنيمة الإنسان *** شبابه والخسر في التواني

ما أحسن الطاعة للشُّبان *** فاسعوا لتقوى الله يا إخواني

- التعبير عن القضايا الوطنية:

في الفترات الحديثة، استخدم الشعراء هذا الفن الأدبي للتركيز على القضايا الوطنية المتعلقة بالأمن، بما في ذلك الدعوة إلى المصالحة بين المجموعات العرقية والدينية، ورفض الإرهاب والتطرف، والدعوة إلى الاستقرار الاجتماعي.

- الحوار بين الثقافات:

يُعد الشعر العربي في نيجيريا وسيلة لتعزيز الحوار بين الثقافات المختلفة في البلاد، حيث يُستخدم لتعزيز التفاهم بين المسلمين وغير المسلمين والدعوة إلى التعايش السلمي.

يمكن القول إن الشعر العربي النيجيري، بفضل جذوره الإسلامية ودوره التاريخي، قد ساهم بشكل كبير في نشر قيم الأمن والسلام في المجتمع النيجيري.

الخاتمة

يظل الشعر وسيلة قوية لنقل مشاعر الإنسان تجاه الأمن والسلام سواء كان الشعراء يستخدمون كلماتهم لدعوة الناس إلى السلام أو للتعبير عن ألم الحرب، فإن الشعر يعد مرآة تعكس تطلعات الإنسان نحو عالم أفضل، خالٍ من العنف ومليء بالطمأنينة، ويبقى الأمل دائمًا في أن تتحقق هذه القيم على أرض الواقع، وتظل أبيات الشعر تعبيرًا خالدًا عن هذه الأحلام المشتركة وتصلت الدراسة إلى بعض النتائج:

- اهتم الشعراء النيجيري بالأمن والسلام لأنهم يعبرون في قصائدهم قضايا الاجتماعية والسياسية التي تؤثر على الأمن العام مثل الفقر والتطرف والعدالة الاجتماعية.
- تعبر الشعر العربي النيجيري تقاليد وقيم الإسلام والتعايش السلمي، مما يحفز مما يُحفّز الحوار البنّاء ويعزز الاندماج بين مختلف الأعراق والديانات.
- الشعر العربي في نيجيريا يُعتبر أيضًا وسيلة تعليمية، إذ يُستخدم لتعليم الشباب مفاهيم التسامح والسلام وتقدير الثقافات المختلفة .كما أن العديد من القصائد تتناول ضرورة الابتعاد عن العنف، وتحثّ على التفاهم والتعاون بين القبائل والأديان المتنوعة.
- الشعر العربي النيجيري يلعب دورًا محوريًا في تعزيز الأمن والسلام من خلال نشر رسائل إيجابية تدعو للوحدة والتعايش.

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Department of Nigerian Languages & Linguistics SLUK

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Department of Nigerian Languages & Linguistics SLUK