Bijochs: Dec, 2025 Vol. 3 - Issue, 2 ID No. 007 (Pg. 75-85)

Ra'ayoyin Nazarin Adabi da Dangantakarsu da Sassan Adabin Hausa

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Tsakure

Wannan bincike ya yi bayani ne a kan ra'ayoyi uku na nazarin adabi, wato ra'in alfanu ko tasiri wanda Gusau (2015) ya kira da "ƙankali da tunani na ɗan adam" (Functionalism Theory), da ra'in Labartawa (Narratology Theory), da ra'in Sababbin kayayyakin adabi (Literary Production Theory). An bayyana kowanne ra'i da asalin ma'anarsa, sannan aka danganta su da sassan adabin Hausa na baka da rubutacce. An kuma yi la'akari da matakan gane ra'i a aikace. Wannan bincike ya nuna yadda waɗannan ra'ayoyi ke taimakawa wajen fahimtar al'adu da ɗabi'un Hausawa da kuma tasirin da al'umma da muhalli ke da shi wajen samar da adabi.

1.0 Gabatarwa

Nazarin adabi a matsayin wani fanni na ilimin harshe da al'adu yana amfani da ra'ayoyi daban-daban domin fahimtar ma'anar rubutu, tsari da muhimmancin sa ga al'umma. A cikin adabin Hausa, musamman wanda ya ƙunshi na baka da rubutacce, ra'ayoyi daban-daban na nazari suna taimaka wa masana wajen gano matsayin adabi da gudummawarsa a rayuwar Hausawa. Wannan bincike zai yi tsokaci a kan ra'yoyi uku, ra'in hankali da tunani na ɗan adam (Functionalism Theory) da ra'in Labartawa (Narratology), da ra'in Sababbin kayayyakin adabi (literary Production.

Ra'in Functionalism ko Ra'in Hankali da Tunani yana daga cikin muhimman ra'ayoyi da ake amfani da su wajen nazarin adabin Hausa, musamman adabin baka. Wannan ra'i yana duba yadda kowane ɓangare na al'adu ko adabi yake da wata manufa (function) a cikin tsarin rayuwar al'umma. Wato, ba a ganin wani abu a cikin adabi ko al'ada a matsayin abin nishaɗi kawai, sai dai abin da yake taimakawa wajen tabbatar da zaman lafiya, tarbiyya, da ci gaban al'umma.

Ra'in Labartawa (Narratology Theory) yana daga cikin manyan ra'ayoyin adabi da ake amfani da su wajen nazarin labarai, tatsuniyoyi, da zube a cikin adabin Hausa. Wannan ra'i yana duba yadda labari ke gudana, tsarin bayani, labari da lokaci, halayen labarai (characters), da mai bayar da labari (narrator) suke haɗuwa don samar da ma'ana a cikin aikin adabi.

Manufar wannan ra'i ita ce nazarin yadda ake bayar da labari (telling of story) maimakon abin da aka bayar (story itself). Wato, ana binciken hanyoyin da marubuci ko mai magana ya tsara labari domin ya isa ga mai karatu ko saurare.

Ra'in Sababbin Kayayyakin Adabi (Literary Production Theory) yana ɗaya daga cikin

sabbin ra'ayoyin da suka fito daga fagen nazarin adabi a karni na ashirin. Wannan ra'i yana duba yadda adabi ke fitowa daga wani yanayi na zamantakewa, tattalin arziki, da siyasa, maimakon kawai kallon aikin marubuci a matsayin abin tunani ne kawai. Manufar wannan ra'i ita ce fahimtar yadda yanayin rayuwar marubuci da al'ummarsa ke tasiri wajen samar da aikin adabi, da yadda marubuci ke zama ɗan wani tsari na samarwa (producer) a cikin al'adu da tattalin arziki.

1.1 Ra'in Alfanu Ko Tasiri (Functionalism Theory)

Ra'in Alfanu ko Tasiri' (Functionalism Theory) wanda Gusau (2015) ya kira da mazhabar tunani da hankalin ɗan'adam. Ra'in functionalism yana duba adabi ta fuskar aikin da yake yi ga al'umma, yana tambayar me wannan adabin yake yi wa jama'a? Wato adabi ba wai nishaɗi kaɗai yake yi ba, yana koyar da tarbiyya, tunatar da tarihi, da kuma tabbatar da ɗabi'u.

1.2 Taƙaitaccen Bayani Kan Asali da Samuwar Ra'in Alfanu

Ra'in Alfanu ko kuma kamar yadda aka kira shi da ra'in tsarin alfanu (functional theory) yana kallon al'umma ne a matsayin wani tsari na cuɗanyar jama'a ta fannoni daban daban domin cimma burin rayuwa da zamantakewar ɗaiɗaikun mutane a cikin al'umma.

Alfanu ko alfanuntaka (functionalism) ya samo asali ne daga rubuce-rubucen wani Bature, malamin falsafa kuma masanin ilimin halittu,wato Hebert Spencer a (1820-1903) wanda ya gano ire-iren dangantakar da ke akwai tsakanin al'umma da gangar jikin ɗan adam.Ya yi inkarin yanda wasu ke ganin cewa, kamar yadda ɓangarorin jin mutum ke aiki yadda ya kamata haka ma ɓangarorin al'umma ke aiki tare, domin ganin ɗorewar al'ummar kamar yadda ya kawo a (spencer 1898). Ɓangarorin al'umma da spencer yake magana a kai, su ne irin su wuraren aikace-aikacen al'umma, da irin abubuwan da suka yi amanna da su da ɗabi'un su, waɗanda suka fi mayar da hankali game da su domin biyan buƙatunsu na halin zamantakewa kamar al'amuran gwamnati da ilimi da iyali da kiwon lafiya da addini da kuma tattalin arziƙi.

Emile Durkheim, shi ma wani masanin tsarin zamantakewar al'umma ne na tuntuni, ya yi amfani da wannan ra'in na Spencer wajen bayyana irin yadda al'amurra suke sauyawa, kuma a ci gaba da rayuwa na tsawon lokaci. Durkheim ya yarda cewa, tsarin al'umma tsari ne cukurkuɗaɗɗe da ya ƙunshi dangantaka daban-daban na irin yadda ake samun wasu na taimakawa wasu domin ɗorewar al'umma, kamar yadda ya kawo a (Durkheim 1893), sannan ya kuma yarda cewa, al'umma na rayuwarta ne ta hanyar cuɗe-ni-in-cuɗe-ka da amafani da harsuna daban daban tare da rarrabewa ko fahimtar juna a cikin al'umma.Ya kuma tabbatar cewa, matuƙa ana so a yi nazarin tsarin zamantakewar al'umma, to dole ne mai nazari ya faɗaɗa tunaninsa, ba wai kawai ya tsaya a kallon ɗaiɗaikun mutane ba har ma da abubuwan da ake ganin ƙimarsu cikin al'ummar da addini da al'adu da tsare-tsare da aikace-aikace, waɗanda da su ake tafiyar da tsarin zamantakewa na rayuwa.

Alfred Radcliff-Brown (1881-1955) ya bayyana irin tasirin da yawan maimaita aiki ke taka muhimmiyar rawa a tsarin zamantakewa da kuma gudunmawar da hakan ke kawowa wajen daidaita al'umma da ci gabansu kamar yadda ya kawo a (Radcliff-Brown 1952). A al'umar kuma da take da ƙoshin lafiya ana haɗa hannu ne wuri guda wajen daidaituwarta da kuma irin yanayi da za a sami tsarin zamantakewa na daidaito kamar yadda masanin tsarin zamantakewa Parson, (1961) ya bayyana.

Durkheim ya kuma tabbatar da cewa, ɗaiɗaikun jama'a na iya taruwa su kafa al'umma guda, amma ga mai son sanin ainihin yadda al'umma take to, dole ne ya dubi abubuwa kamar dokoki da ɗabi'u da abubuwa masu daraja addini da al'adu da tsarin rayuwa da sauran aikace-aikacen da aka saba da su waɗanda su ne rayuwar al'ummar take tafiya (Durkheim 1895).

Duk ire-iren waɗannan abubuwan da suka shafi zamantakewar al'umma suna ba da gudunmuwa ɗaya ko sama da haka a cikin al'ummar. Alal misali, ɗaya daga cikin amfanin samar da dokokin da al'umma suke tanada, shi ne yana taimakawa wajen tsare ta daga faɗawa cikin fitintinu, sannan da yin hukunci game da aikata laifuffuka, da kuma tsare lafiyar al'umma.

Har wa yau, akwai wani fitaccen masani abin da ya shafi tsari na alfanu (functionalist) mai suna Robert Merton (1910-2003) ya bayyana cewa hanyoyin da ake bi a zamantakewa suna taka rawa sosai, akwai fa'idojin da ake ganin bunƙasar su cikin sauri a cikin al'umma sakamakon tsari mai kyau da hangen nesa da kuma waɗanda ba a ganin bunƙasarsu da sauri saboda rashin kyakkyawan tsari. Kamar fa'ida a wajen samar da kwalejojin ilimi, alal misali ya ƙunshi samun ilimi da sanin makama na rayuwa da samun aikin yi mai kyau wanda kuma ya dace da irin ilimi ko karatun da mutum ya yi. Fa'idojin da ba su saurin bunƙasa ci gaban al'umma sun haɗa da kamar a irin shekarun da aka kwashe a makaranta ana cunɗanya da baƙin fuskoki (mutanen da ba a san su ba sai a dalilin makaranta) ko yin wasanni ko samun mata ko budurwa ko ƙawa. Wani fa'idan shi ma da ba ya kawo cigaba sosai a ɓangaren ilimi shi ne ƙirƙirar matakai (da gwamnati suka yi) na ɗaukar aiki ta yin amfani ko la'akari da matakin karatu da mutum ya yi. Duk da haka, cikin fa'idojin da ba su saurin bunƙasa al'umma ana samun masu muhimmanci da kuma waɗanda ga su nan ne dai (ba yabo ba fallasa) da kuma masu cutarwa. Don haka,wannan ra'in ya fi mayar da hankali kan bunƙasar al'umma maimakon ƙunci na rayuwar yau da kullum.

1.3 Ra'in Alfanu Ko Tasiri a Adabin Hausa

Ra'in Alfanu ra'i ne da ya ke mayar da hankali wajen sanya abubuwa a kan tsari. Ya shafi tsattsara irin rawar da ake takawa, ya kuma shafi irin yadda tsarin hukumomi ko ma'aikatu suke, da yadda ake tattara su waje guda a cikin al'umma ta yadda za a yi bayanin tsare-tsarensu ta fuskar yadda kowane ke taka rawarsa. Har ila yau, da irin gudummawar da su ke ba da wa game da ɗorewa da ci gaban al'umma.

Idan aka duba wannan ra'in ta fannin adabin baka, akwai waƙoƙin aure, suna ba da darasi ga matasa kan yadda za su gudanar da aure.

Sannan tasuniya suna koya halaye kamar gaskiya, biyayya da dabarun rayuwa iri-iri. Ta fuskar rubutaccen adabi kuwa, littafin magana Jari Ce na Abubakar Imam ya cika da darussa da nishaɗi.

A fagen adabin Hausa, ra'in Functionalism yana duba yadda adabi, musamman waƙoƙi, tatsuniyoyi, karin magana, da labarai, ke taka rawa wajen gina ɗabi'a da tabbatar da tsarin zamantakewa. Masana kamar R.M. Gusau (1993), A. Zarruƙ (1987), da Aliyu Muhammad Bunza (2009) sun bayyana cewa adabin Hausawa ba ya tsaya kan nishaɗi kawai; yana koyarwa, yana faɗakarwa, kuma yana gyara halaye.

Wannan yana nuna cewa adabin Hausa yana da ayyuka (functions) kamar haka:
1. Aikin koyarwa: Yana koyar da ɗabi'a, ladabi da biyayya.
2. Aikin faɗakarwa: Yana haskaka illolin aikata mugayen halaye.
3. Aikin nishaɗi: Yana kawar da ɓacin rai da samar da farin ciki.
4. Aikin haɗin kai: Yana taimaka wa al'umma ta haɗu ta zama ɗaya.

1.4 Misalan Ayyukan Functionalism a cikin Adabin Hausa

Misalai daga adabin Hausa suna nuna yadda kowane nau'in adabi ke taka rawa wajen koyar da ɗabi'a da tabbatar da zaman lafiya.

A nan, waƙoƙin Sa'idu Faru na neman aure na iya fassaruwa bisa ra'in Functionalism saboda suna koyar da yadda ake neman aure cikin ladabi da mutunci, nuna matsayin iyaye, da kuma gina tarbiyyar samari da 'yan mata.

Nau'in Adabi	Misali	Ayyukan Ra'in Functionalism
Wakar baka	Wakar neman aure ta Sa'idu Faru	Koyar da ladabi da mutunci a neman aure
Karin Magana	"Ba a maganin wulaƙanci da wulaƙanci."	Koyar da hikimar hulɗa da mutane
Tatsuniya	"Dodo da Yaro"	Nuna illar rashin biyayya ga iyaye
Littafin zube	So Aljannar Duniya	Nuna muhimmancin gaskiya da amana

A nan, waƙoƙin Sa'idu Faru na neman aure na iya fassaruwa bisa ra'in Functionalism saboda suna koyar da yadda ake neman aure cikin ladabi da mutunci, nuna matsayin iyaye, da kuma gina tarbiyyar samari da 'yan mata.

1.5 Matakin Gane Ra'in da Manufofinsa

Ana gane wannan ra'in ne ta tambayar irin gudummawar adabi ga al'umma, wato mene ne aikin wannan adabi ga al'umma?.

Ta fuskar manufofinsa kuwa, yana kallon adabi a matsayin wani abu da ke da amfani ga rayuwar ɗan adam. Sannan yana kallon adabi a matsayin hanyar sadarwa tsakanin marubuci da jama'a. Haka kuma yana nuna yadda adabi ke taimakawa wajen warware matsalolin rayuwar al'umma ko kuma nuna mafita.

Bugu da ƙari, a ganinsa kowane rubutun adabi yana da ayyuka kamar haka

i. Ilmantarwa da faɗakarwa
ii. Nishaɗantarwa da sauƙaƙa rayuwa
iii. Kula da ɗabi'u da al'adu
iɓ. Haɗa kai da fahimtar juna a cikin al'umma.

1.6 Muhimmancin Ra'in Functionalism Ga Binciken Adabin Hausa

Ra'in Functionalism yana taimakawa mai bincike wajen fahimtar dalilin da yasa adabi yake kasancewa cikin rayuwar Hausawa, yadda adabi ke da tasiri wajen gyaran halaye, rawar adabi wajen tabbatar da zaman lafiya da haɗin kai, da hanyoyin da marubuta da mawaka ke amfani da adabi don koyar da jama'a.

2.0 Ra'in Labartawa (Narratology Theory)

Ra'in labartawa wanda Tzeɓetan Todoroɓ ya ƙirkiro a shekarar (1969). yana duba tsarin bayar da labari da matsayin mai bayar da labarin. A kan yi tambaya domin sanin mai ba da labarin, daga wani matsayi ya ke magana? Ta wace hanya aka tsara lokaci da abubuwan da ke faruwa? Irin waɗannan tambayoyin su ne suke fitowa a lokacin gudanar da bincike a kan wannan ra'i.

2.1 Taƙaitaccen Tarihi da Bayani Kan Asalin Samuwar Ra'in Labartawa

Kafin mu shiga cikin maganar ra'in bari mu ce wani abu kaɗan game da wanda ya ƙirƙiro ra'in. An dai haifi Tzeɓan Todoroɓ a ranar 1 ga watan Maris a shekarar 1939, a jihar Sofia da ke ƙasar Bulgeria. A nan ne ya rayu ya yi karatun boko inda har ya kai matakin digiri na biyu a fannin kimiyyar tantance asali daga Jami'ar jihar tasu ta Sofia a shekarar 1963. Daga nan sai ya tafi birnin Paris in da ya yi digirinsa na uku a nan jami'ar Paris. Ya yi aikin koyarwa a cibiyar binciken kimiyya ta ƙasar Paris a shekarar 1963. Fannonin da ya ƙware a kai sun haɗa da falsafa da tarihin ilimin tsari cikin nazarin adabi da kimiyyar zamantakewar al'umma. (https://chat.openai.com)

Tzeɓan Todoroɓ ya mayar da hankali wajen ginin labari da tasirinsa akan tunanin ɗan adam, in da yake da tunani cewa warware labari kan fara ne da nuna matsayin waɗanda suka fito a labari, wato taurari da kuma duniyarsu masu ƙarko da ɗorewa ne. Ya ƙirƙiri ra'in Labartawa domin a riƙa nazarin labarai kacokam da ke ƙunshe da al'adun mutanen Rasha da Czech tun a farkon ƙarni na ashirin da kuma rajin tsarin al'ummar ƙasar Faransa. (https://chat.openai.com).

Prince, G. (1984), ya bayyana cewa, ra'in Labartawa yana taimaka wa mai nazarin labarai ya san yadda aka gina labari da kuma yadda aka tsara shi. Prince ya ƙara da cewa shi wannan ra'in Labartawa sabon mizanin nazarin labarai ne ba wani fagen nazari na musamman ba.

Asalin kalmar ta Labartawa, wato narratology ta tusgo ne daga harshen Faransanci wato "narratologie", wanda yake nufin labari. Kalma ce ta aro da Turawan Ingilishi suka ara suka mayar da shi "narratology", duk ma'anarsu ɗaya ce wato labari. An samar da wannan ra'i ne a shekarar 1969, kamar yadda na bayyana, kuma Tzɓetan Todoroɓ ya ƙirƙira bayan yaƙin duniya na biyu. Ya wallafa wani littafi da harshen Faransanci mai suna *Grammaire du "De'came'ron* a wannan shekarar, wanda ya yi daidai da wannan ra'in. Newton (1995).

2.2 Ra'in Labartawa a Adabin Hausa

A wannan fannin, idan aka kalli abin ta fuskar adabin baka, akwai tasuniya wadda tsohuwa ko uwa ke ba da labari ga yara, tana zama mai ba da labari, haka ma a waƙoƙin baka, makaɗi shi ne mai ba da labari, yana haɗa tarihi da wa'azi cikin nishaɗi

Dangane da haka a kan yi amfani da nazarin bayar da labari ta fuskar zubi da tsari a wajen bayar da labari ko labartawa domin ɗora binciken a kai wanda ya shafi labari. Idan aka dubi kalmar da kyau wato "Labari" da kuma "Labartawa" an fahimci kusan duk abu ɗaya ne. Labari shi ne ya samar da labartawa. Ke nan an samu daidaito tsakani ta yadda nazarin zai tafi da kyau. Saboda haka ne maƙirkirin wannan ra'i ya yi maganar hanyoyin da ake bi wajen bayar da kowane irin labari. Masanin ya tabbatar da cewa, bayar da labari mai kyau ta ƙayatacciyar hanya, shi ne darajar kowane labari. Saboda haka ne labari yake da matuƙar burge mai karatu ya kuma ƙayatar da shi.

Ra'in Labartawa ya dace sosai wajen nazarin adabin zube da tatsuniyoyin baka na Hausawa. Masana irin su Yahaya (1994), Bunza (2009), da Zarruƙ (1987) sun bayyana cewa labarin Hausa yana da tsarin da aka gina bisa al'ada, wato, yana da fara, tsakiyar labari, da ƙarshe, kuma mai bayar da labari yana da matsayi mai muhimmanci wajen fassarar ma'ana.

A cikin waƙoƙi ma, musamman waƙoƙin da suke da labarin rayuwa (irin na neman aure, soyayya, jarumta, ko addini), ana iya amfani da ra'in Labartawa wajen nazarin yadda labarin ya fara da manufar mawaki, tsarin labarin, halayen da aka bayar, da hanyoyin da mai waƙa ya tsara bayani (narratiɓe techniƙue).

Misalan Ra'in Labartawa a Adabin Hausa.

Nau'in Adabi	Misali	Ayyukan Ra'in Labartawa
Tatsuniya	Tatsuniyar Gizo da Jaki	Nuna tsarin labari daga fara zuwa ƙarshe da matsalolin halaye
Littafi	Ruwan Bagaja na Abubakar Imam	Nuna yadda labari ke amfani da lokaci, saƙo, da hali wajen koyar da darasi
Waƙar baka	Waƙar neman aure ta Sa'idu Faru	Bayyana yadda mawaƙi ya tsara labarin neman aure cikin matakai da misalai
Labarin soyayya	So Aljannar Duniya	Kwatanta tsarin soyayya daga fara, rikici, da sulhu

2.3 Matakin Gane Ra'in Labartawa da Manufofinsa

Ana gane ra'in labartawa ta hanyar tambayar tsarin bayar da labari da matsayin mai ba da shi. Sannan manufofinsa kuwa, akwai duba yadda ake bayar da labari a cikin adabi, haka kuma, yana nazari kan tsarin labari, wato farkonsa, tsakiyarsa, da kuma ƙarshensa. Bayan haka yana tambaya irin wannan wane ne mai bayar da labari? Ta wace hanya ake bayarwa? (na farko, na biyu, ko na uku).

Yana duba yadda lokaci, yanayi, da salo ke tasiri wajen labarta labari. Kuma yana bincika dangantaka tsakanin labarin da aka bayar (story) da hanyar da aka tsara shi (discourse/narration).

2.4 Muhimmancin Ra'in Labartawa ga Binciken Adabin Hausa

Ra'in Labartawa yana taimakawa wajen fahimtar yadda labari ke gudana daga farko zuwa ƙarshe, tantance tsarin labari da yadda marubuci ke amfani da lokaci da yanayi, gano irin salon bayar da labari da matsayin mai bayar da labari (narrator), da kwatanta tsarin labarai na gargajiya da na zamani.

3.0 Ra'in Samuwar Sababbin Ayyukan Adabi (Theory of Literary Production).

Ra'in Sababbin Kayayyakin Adabi ya samo asali ne daga tunanin Karl Marɗ (1818–1883) da ra'ayinsa na 'Materialist Theory' wanda ya nuna cewa al'adu da adabi suna da alaƙa da tsarin tattalin arzikin al'umma. Ra'in ya ci gaba da bunƙasa ne a hannun masana irin su Louis Althusser (1918–1990), Pierre Bourdieu (1930–2002), da Terry Eagleton (1943–).

Louis Althusser ya yi nuni da cewa marubuta suna cikin tsarin zamantakewa da ake kira 'Ideological State Apparatus' wanda ke sarrafa tunanin mutane ta hanyar adabi, addini, da makarantu. Pierre Bourdieu ya yi bayani kan ra'ayin 'Field of Cultural Production', yana mai nuna cewa marubuci yana cikin wani fili na fafatawa wajen neman karbuwa da daraja. Terry Eagleton kuwa ya bayyana cewa aikin adabi ba kawai tunani ba ne, amma wani nau'in samfurin al'adu da ke nuni da tsarin zamantakewa da tattalin arziki. Wannan gagarumin aiki ya sami tagomashi, abin da ya jawo wani masani ɗan ƙasar Ingila mai suna Geoffery Wall ya fassara shi da harshen Ingilishi ya raɗa masa suna Theory of literary production, Wall (1978).

Ra'in samar da sababbin ayyukan adabi, ra'i ne da yake da ɗimbin tarihi wanda masana da dama sun tofa albarkacin bakinsu da kuma fahimtarsu kan wannan ra'i. A cikin wannan ra'i an yi da'awar cewa "Wa ya fi muhimmanci? Mai karatu ko mawallafi"? A cikin wannan ra'i kamar yadda fasihin matarkin ya ce, yadda mai karatu yake haka mai rubutu yake. Ya kuma ƙara da cewa karantawa ita ma hanya ce ta ƙirƙira a karan kanta, a wani ɓangaren ma fiye da mai rubutawa, domin a duk lokacin da mai karatu ya ɗauko littafi ko wani abin karantawa don ya karanta, ana kai wa wani lokaci da yake ayyana wasu labarai a ƙwaƙwalwarsa ko zuciyarsa, to a wannan lokaci da za a ba shi abin rubutu da zai fito ko ƙirƙiro maka wani aikin adabi na daban. Wannan labari, wani lokacin ma yakan fi wanda shi mawallafin ya yi armashi ko kuma shi kansa shi mai karatu ya ji yana sha'awar ya rubuta wani labari kwatankwacin wannan labari da ya karanta ko ma fiye da wanda ya karanta yawa da armashi. Daga nan ne sai zuciyoyin masu karatu ta karkata wajen rubuta nasu littafin ko labari ko wani aikin adabi. Daga irin haka ne sai a ga an ƙara samun sababbin ayyukan adabi daga wannan adabi Wall (1978).

Masana da dama bayan shi kansa haziƙin matarki Pierre Macheirey sun goyi bayan wannan ra'in nasa, kuma sun yi rubutu da dama. Daga cikinsu sun haɗa da Geoffrey Wall, wanda ya fassara littattafan Pieire Machere daga harshen Faransanci zuwa harshen Ingilishi, da Terry Eagleton da Jacƙues Derrida ba 'yan'uwansa da Rolanda Barthes da Jules Ɓerne da Daniel Defoe da Borges da Balzac duk su ma sun taka rawar gani a wannan aikin. Wall (1978).

Shi adabi abu ne da ya ƙunshi labarai na rayuwar al'umma (C.S.N.L. 2006), a cikin al'amuran yau da kullum da ke faruwa dangane da rayuwar al'umma ko kuma yadda al'umma ke gabatar da rayuwarsu, ana samun canje-canje. A cikin kayan adabin da ake samar wa ko abubuwa da ake gani ko abubuwan da ake samarwa, gasa na daga cikin abubuwan da ake gabatarwa don samar da kayan adabi. Saboda haka, a tsawon tarihi an yi gasa daban-daban a sassa daban-daban a duniya, a lokacin gudanar da gasa, ana samun bayyanar sababbin ayyukan adabi, na waƙa ko zube ko wasan kwaikwayo.

3.1 Ra'in Sababbin Kayayyakin Adabi a Adabin Hausa (Literary Production).

A fagen Adabin Hausa, ra'in Sababbin Kayayyakin Adabi yana taimaka wajen fahimtar yadda marubuta ke samar da ayyukansu bisa yanayin da suke ciki. Misali, marubutan farko irin su Abubakar Imam, Muhammadu Gwarzo, da Sa'adu Zungur sun rubuta ayyuka bisa tsarin rayuwar siyasa da ilimi na zamanin mulkin mallaka. Haka kuma marubutan da suka zo daga baya irin su Ado Ahmad Gidan Dabino da Balaraba Ramat Yakubu sun samar da ayyuka da suka samo asali daga yanayin zamantakewa da tattalin arzikin mata da matasa a Arewa.

Wannan ra'i yana duba yadda al'umma, kasuwa, da tsarin ilimi ke tasiri wajen samar da adabi, tare da ganin cewa adabi ba kawai aikin kirkira ba ne, amma wata sana'a ce da ke cikin tsarin samar da kayayyakin al'adu.

Misalan Ra'in Sababbin Kayayyakin Adabi a Adabin Hausa

Nau'in Adabi	Misali	Ayyukan Ra'in Sababbin Kayayyakin Adabi
Littafin Zube	Magana Jari Ce (Abubakar Imam)	Yadda marubuci ya yi amfani da adabi wajen wayar da kai da koyar da dabi'u a ƙarkashin tsarin mulkin mallaka
Littafin Soyayya	In Da So Da Kauna (Ado Ahmad Gidan Dabino)	Nuna yadda kasuwar karatu da buƙatar mata suka samar da sababbin nau'o'in adabi
Waƙar Baka	Waƙoƙin Sa'idu Faru	Bayyana yadda mawaƙi ke samar da saƙo bisa yanayin zamantakewa da tattalin arziki
Littafin Siyasa	Arewa ta Farka (Sa'adu Zungur)	Adabi a matsayin makami na neman canjin siyasa da wayar da kan al'umma

Haka kuma littattafan adabin kasuwar Kano sun samo asali ne daga buƙatar matasa na samun sauƙin karatu da nishaɗi a shekarun 1980s -1990s. Idan ana magana a kan sababbin abubuwa a cikin rayuwar adabi ana nuni ne ga ayyukan da babu su, amma daga baya aka samar da su ta hanyar ko dabarar da wasu suka tanada. Alal misali a faɗin duniya duk lokacin da aka samu fari ko ƙarancin ayyukan adabi to abin da ake soma yi shi ne gasar samar da littattafai ta haka sai a samu ruwan saman sababbin ayyukan adabi.

Idan aka lura a ƙasar Hausa a tsawon tarihi an yi gasa daban-daban kamar yadda aka yi a ƙasashen Turai da Amurka da Larabawa da ƙasashen Asiya. A tarihin gasar a ƙasar Hausa ana tunanin a shekara ta 1927 ne aka fara samar da ayyukan adabi ta hanyar gasa inda sababbin littattafai suka bayyana. Haka abin ya ci gaba har zuwa shekarar 1933 da 1978 har zuwa shekarar 1980 da kuma a shekarar 1988. Dukkan waɗannan lokuta an samu ɓullar sababbin ayyuka da suka yi tashe a tsawon lokaci. Saboda haka irin waɗannan ne ake wa laƙafi da sababbin ayyuka domin ba a san da su ba.

3.2 Matakin Gane Ra'in Sababbun Ayyukan Adabi da Manufofinsa

Wannan ra'in ana gane shi ta duba yanayin tarihi, siyasa da al'adu da suka samar da adabin. Ta fuskar manufofinsa kuwa, yana duba yadda ake samar da adabi a cikin al'umma, yana jaddada cewa adabi bay a tasowa daga iska, wato yana da alaƙa da rayuwa, siyasa da al'adu tattalin arziki da addini, haka kuma yana kiran a fahimci cewa kowane aiki na adabi (littafi, waƙa, wasan kwaikwayo) ya samo asali ne daga buƙatun da kuma yanayin al'ummar da ya fito.

Bugu da ƙari, yana bayyana cewa marubuta suna da rawar gani wajen samar da sababbun tunani, sababbun dabaru, da sababbun salon adabi. Adabi yana ɗaukar matsayi ne a matsayin kayan da ake samarwa, wanda zai iya nishaɗantarwa, faɗakarwa ko koyarwa ga al'umma.

3.3 Muhimmancin Ra'in Sababbin Kayayyakin Adabi

Ra'in Sababbin Kayayyakin Adabi yana taimaka wa masu bincike su fahimci cewa aikin adabi yana da tushe a cikin rayuwar yau da kullum. Yana nuna yadda marubuta ke zama masu samar da kayayyakin al'adu, da yadda tattalin arziki, siyasa, da kasuwa ke tasiri a cikin aikin su. Haka kuma, yana taimaka wajen fahimtar dalilin da yasa wasu nau'o'in adabi ke karbuwa a wajen jama'a fiye da wasu.

4.0 Sakamakon Bincike

Binciken ya gano cewa, ra'in functionalism ya fi dacewa da adabin baka na Hausa, saboda yawancin tatsuniyoyi da waƙoƙi suna koyar da tarbiyya da nishaɗi. Shi kuwa ra'in narratology ya bayyana a kowane ɓangare na adabin Hausa musamman a tatsuniya da littattafan soyayya inda mai ba da labari ke taka muhimmiyar rawa wajen isar da saƙo.

Haka kuma, binciken ya gano cewa ra'in litrary production ya fi dacewa da adabin rubutu, musamman littattafan farko da na soyayya, saboda muhalli, siyasa, da al'adu sun taka muhimmiyar rawa wajen samar da su.

Daga ƙarshe, binciken ya gano cewa dangantakar ra'ayoyin uku ta tabbatar da cewa, ba za a iya ware adabi daga al'umma, muhalli, da tsarin zamantakewa ba, domin kowanne ra'i yana cike giɓin wani.

4.1 Kammalawa

Ra'ayoyi uku da aka nazarta wato Functionalism da Narratology da Litterary Production, suna taimakawa wajen fahimtar adabin Hausa ta hanyoyi daban-daban,. Functionalism yana nuna adabi a matsayin kayan amfani ga al'umma. A taƙaice, ra'in Functionalism yana bayyana cewa adabi ko al'ada ba ya wanzuwa a banza. Kowane sashi yana da aikin da yake yi wajen tabbatar da daidaituwa da zaman lafiya a al'umma. Wannan ra'i ya dace sosai da nazarin waƙoƙin Sa'idu Faru, domin waƙoƙinsa suna koyar da ɗabi'a, ladabi, da tsarin neman aure bisa al'adun Hausawa, abubuwan da ke tabbatar da rayuwa mai kyau a cikin al'umma. Narratology yana bayyana tsari da salon bayar da labari. A taƙaice, Ra'in Labartawa yana mayar da hankali kan yadda ake tsara da bayar da labari, da yadda wannan tsari ke tasiri wajen isar da saƙo a cikin adabi. A adabin Hausa, wannan ra'i yana da matuƙar amfani wajen nazarin tatsuniyoyi, waƙoƙi masu labari, da littattafan soyayya. Misali, a waƙoƙin Sa'idu Faru, ra'in Labartawa zai taimaka wajen fahimtar yadda mawaƙi ke tsara labarinsa daga nema, zuwa jarabawa, har zuwa nasarar samun aure. Yayin da Literary Production ke nuna tasirin muhalli da al'adu wajen samar da adabi. A ƙarshe, Ra'in Sababbin Kayayyakin Adabi yana kallon aikin marubuci a matsayin wani nau'in samarwa (production) wanda ke faruwa a cikin tsarin al'umma. A cikin adabin Hausa, wannan ra'i yana taimaka wajen fahimtar yadda marubuta da mawaƙa ke hulɗa da al'umma da kasuwa wajen gina ayyukansu. Saboda haka, wannan ra'i yana da matuƙar muhimmanci wajen nazarin ci gaban adabin Hausa a tsakanin zamani.

Waɗannan ra'ayoyin sun tabbatar da cewa adabin Hausa ba wai nishaɗi ne kaɗai ba, har kayan tarihi, koyarwa da tunatarwa ga al'umma.

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