Bijochs: Dec, 2025 Vol. 3 - Issue, 2 ID No. 009 (Pg. 93-106)

Dabarun Sarrafa Labarin Rayuwa Ta Zahiri A Cikin Wasu Littattafan Adabin Kasuwar Kano

Kabir Haruna Ɗanja
kabirdanjaharuna@gmail.com
08068729398
Department of Nigerian Languages
Federal University of Lafia
Nasarawa State

Dr. Abdulƙadir Ɗan'Alhaji
08063208892
Department of Nigerian Languages
Umaru Musa Yar'Adua University, Katsina
Katsina State

Abstract

This research explore the utilization of true life story in Kano market literature novels, focusing on the use of some narrative techniques by writers in their narrations. Four selected novels are analyzed: 'In Da So Da Kauna1&2' by Ado Ahmad Gidan Dabino, 'Maryamu1&2' by Bilkisu Salisu Ahmed Funtua, 'Makauniyar Tafiya1&2' by Hauwa'u Lawan Maiturare and 'Kasassaɓa' by Basheer Reader Fagge. The selection of the novels was on the basis that, the stories were established from true life events. Also, authors of the selected novels are still alive for more information and clarifications. The study aims to provide clear insight into true life story novels in an attempt to clarify and address the misconception about the novels.More especially the way some are eying the novels as purely fictious. Data was gathered through interviews and textual analysis and was analyzed using Literary Realism theory by Honor de Balzac (1830) and narrative techniques championered by Mukhtar (2004). The use of these two data analysis principles in tandem with the research work was due to the nature of the study which focuses on writers' use of narrative techniques in true life stories in Kano Market Literature novels. Finally, the outcome of the study identify some narrative techniques used by writers of the selected novels in utilizing the true life events.

Key Words: Market literature, Kano, True life, story, Narrative techniques.

Tsakure

Wannan maƙala ta yi nazari a kan littattafan Adabin Kasuwar Kano masu ɗauke da labarin rayuwa ta zahiri wato, labarin da ya faru a rayuwa ta yau da kullum, ba wanda ake hasashen faruwar sa ba. An mayar da hankali a kan yadda marubutan suke amfani da wasu dabaru wajen sarrafa labarin na zahiri ta hanyar gwamutsa shi da wasu labarun na ɗaban ko yin wasu sauye-sauye a cikin ainihin labarin. Babbar manufar binciken ita ce, a samar da wasu bayanai dangane da dabaru da marubutan suke amfani da su wajen sarrafa labarin na zahiri a cikin waɗannan

littattafai da nufin samar da bayanan da za su gyara tunanin wasu makaranta ko manazarta a kan yadda suke yi wa littattafan kallon ƙagawar marubuta ce kawai. Domin cimma manufar binciken, an yi amfani da littafin In Da So Da Kauna1&2 na Ado Ahmad Gidan Dabino da littafin Maryamu1&2 na Bilkisu Salisu Ahmed Funtua da littafin Makauniyar Tafiya1&2 na Hauwa'u Lawan Maiturare (marigayiya) da kuma littafin Kasassaɓa na Basheer Reader Fagge. An zaɓi littattafan domin suna ɗauke da labarin rayuwa ta zahiri. Sannan marubuta littattafan duk suna raye a lokacin tattara bayanan binciken. Hakan ya taimaka wajen tattara bayanan binciken. Hanyoyin tattara bayanai sun haɗa da, tattaunawa da marubuta littattafan da masana da sauran manazarta da kuma hanyar karance-karance. An yi amfani da ra'in Zahiranci (Literary Realism Theory) don tantance bayanan binciken wanda babbar manufar ra'in ita ce, nazarin matanin adabi ta fuskar abubuwan da suka faru ko suke faruwa a zahirin rayuwa ta yau da kullum ba waɗanda ake sa rai ko hasashen faruwarsu ba. Har ila yau, an yi amfani da dabarun bayar da labari da suke cikin Mukhtar (2004). Waɗannan ra'o'i sun dace da binciken domin, binciken ya ta'allaƙa a kan labarin abubuwan da suka faru a zahiri da kuma dabarun da marubutan suka yi amfani da su wajen bayar da labaran. Daga ƙarshen binciken an gano cewa, marubuta littattafan Adabin Kasuwar Kano suna amfani da wasu dabaru a wajen sarrafa labari na zahiri kamar yadda aka ga misalai daga waɗannan littattafai.

Muhimman Kalmomi: Adabin Kasuwa da Kano da Rayuwa ta Zahiri da Labari da Dabarun Bayar da Labari

1.0 Gabatarwa

Marubuta littattafan Adabin Kasuwar Kano masu ɗauke da labarin rayuwa ta zahiri[1] suna amfani da wasu dabaru wajen sarrafa labarin a cikin littattafansu. Duk da kasancewar labarin ya faru a zahiri, amma marubutan ba haka suke kawo labarin kai tsaye kamar tarihi ba. Don haka, a maƙalar za a kawo dabarun tare da fito da yadda marubutan suka sarrafa su a cikin labarin da ya faru a zahiri a cikin rayuwa. Dabarun sun haɗa da: dabarar amfani da almara da dabarar haɗa labarin zahiri da bayanin wasu al' amura da suke faruwa a zahirance, amma ba su faru a cikin ainihin labarin ba, da dabarar amfani da labari cikin labari na zahiri. Har ila yau, da dabarar amfani da ƙarin gishiri a cikin labarin na zahiri da kuma dabarar ɓoye wani abu da ya faru a zahiri a cikin labari. Wato, ƙin faɗin wani abu da ya faru a cikin ainihin labarin na zahiri. Haka nan, za a kawo bayanin yadda marubutan suke sauya sunaye na zahiri a cikin labarin. Sunayen sun haɗa da: sunayen mutane da na garuruwa da kuma na unguwanni. Za a nuna yadda marubutan suka yi amfani da su a cikin littattafan na Adabin Kasuwar Kano na zahiri da aka nazarta. Kafin a shiga cikin binciken ga bayanin wasu muhimman kalmomi da suka shafi binciken.

1.1 Ma'anar Dabara

Sa'id da Wasu (2006:82 Ed.) sun kawo ma'anar dabara da cewa; "kyakkyawan shiri ko wayo ko hikima ko tsari." Wato, amfani da duk wani kyakkyawan abu domin cimma wata manufa. Wannan ma'ana ta dace da binciken domin, binciken ya mayar da hankali a kan yadda marubuta suke bin wani tsari wajen

[1]True Life Story

sarrafa labarin da ya faru a zahiri a cikin littattafansu. Duk da cewa labarin rayuwa ta zahiri, labari ne da ya faru a zahiri, wannan bai hana marubutan su yi amfani da wasu dabaru wajen gina labarin ba. Wannan ya yi daidai da bayanin da Mukhtar (2008:34) ya yi dangane da yadda muhimmiyar rawar da dabarun suke takawa wajen rubuta labari. Ya kira dabarun da ginshiƙan da marubuci kan dogara da su wajen ɓarje labarinsa. Laƙantar dabarun yakan sa marubuci ya fitar da littafi mai kyau. Domin kuwa duk wani gwalangwaso da marubuci zai yi amfani da shi a cikin labari matsawar zai taimaka wajen isar da saƙo to, yana cikin dabaru. Kamar yadda wannan maƙala ta yi ƙoƙarin fito da dabarun da marubuta littattafan Adabin Kasuwar Kano suke amfani da su wajen sarrafa labari na zahiri a cikin littattafansu.

1.2 Ma'anar Labari

Masana da dama sun yi ƙoƙari wajen bayar da ma'anar labari. Misali; ga abin da Malumfashi ya ce dangane da ma'anar labari.

Labarin da aka faɗa ko aka rubuta ba komi ba ne face bayanin da aka shata shi, abu ne da aka tsara ko aka gina shi a ƙwaƙwalwa don nishaɗantarwa game da wani mutum ko wani abu ko wani wuri ko yanayi ko zamani ko lokaci ko haliyya, kai ko ma mene ne dai yake faruwa ko kuma zai iya faruwa. Bayanin nan da ke cikin labari na iya zuwa ta ƙirƙira ko ayyanawa ko saci-faɗi ko ya faru da gasken, gaske, wato ba tababa kan aukuwa ko kasancewar abinda ake faɗa. (Maumfashi, 2019:13-14 Ed.)

Shi kuwa Sabe (2011) ya bayyana labari da cewa:

Wani zance da yake aukuwa tsakanin mutane ko mutum da mutum wanda ya wuce tsayawa a gaisa kurum. Kusan duk wani abu da ya danganci sanin wani game da wani abu mai tsawo ko gajere ana iya kiran sa labari. Labari zai iya ƙunsar tarbiyya ko kuma a koyi wani darasi daga cikinsa. Kazalika labari na iya kasancewa a rubuce ko a magance. (Sabe, 2011:42)

Bisa la'akari da waɗannan bayanai na masana an fahimci cewa, shi dai labari bayani ne mai ɗan tsawo a kan wani abu da ya faru ko wanda ma bai faru ba da ke zuwa ko dai ta hanyar faɗi da baki ko kuma a rubuce. Wannan ma'ana ta yi daidai da abin da binciken ya mayar da hankali a kai wato, labarin da ya ƙunshi bayanin wani al'amari da ya faru da gaske a rayuwa ta zahiri.

1.3 Ma'anar Sarrafa

Sa'id da wasu (2006:393 Ed.) sun ba da ma'anar sarrafa da, "juya ko aiwatar da wani abu". Abin nufi a nan shi ne, duk wani abu da za juya ko a aiwatar da shi, to wannan shi ne sarrafa. Kamar yadda wannan bincike yake magana a kan yadda marubuta littattafan Adabin Kasuwar Kano suke sarrafa bayanin wani al' amari da ya faru a zahirin rayuwa cikin littattafansu.

1.4 Labari na Rayuwa ta Zahiri

Masana da manazarta da dama sun yi ƙoƙari wajen bayyana abin da labarin rayuwa ta zahiri yake nufi. Daga cikinsu akwai; Ɗangambo (2002:117) da Mukhtar (2008:35) da Malumfashi (2019:14 Ed.) da sauransu. Misali:

Halima Ɗangambo (2002) cewa ta yi:

Gaskiya a cikin labari ita ce inda mawallafi yakan fito da abubuwa masu yiwuwa, suka faru ko za su iya faruwa a rayuwa ta zahiri. (Ɗangambo, 2002:117)

A tattaunawar da aka yi da Ado Ahmad Gidan Dabino cewa ya yi, labari na zahiri shi ne, yanayin da marubuci zai sarrafa wani al'amari da ya faru da gaske a cikin siga ta ƙagaggen labari domin isar da wani saƙo ga al'umma[2].

Waɗannan bayanai sun nuna cewa, labari na zahiri shi ne, sarrafaffen bayanin wani abu da ya faru da gaske a rayuwa wanda aka kawo a cikin littafin a matsayin labari. Kamar yadda wannan bincike ya mayar da hankali wajen bibiyar dabarun da marubuta littattafan Adabin Kasuwar Kano suke amfani da su wajen sarrafa labarin al' amarin da ya faru a zahiri.

1.5 Adabin Kasuwar Kano

A cikin taƙaitaccen bayani za a bayyana al'amarin da ya shafi Adabin Kasuwa da cewa, wani abu ne da za a ce ya samo asali daga wasu sassa na duniya, inda aka samar da irin su, Adabin Kasuwar Sarauniya Elizabeth a Ingila da Adabin Kasuwa na Kitcsh a Jamus da Adabin Kasuwa na Larabawa, har zuwa Adabin Kasuwar Onitsha da kuma Adabin Kasuwar Kano a nan Nijeriya. Masana da mazarta sun yi ƙoƙari wajen fitar da ma'anar Adabin Kasuwa. Misali: Furniss, (2000), da Mukhtar (2008) da Sabe (2019). Ga abin da Sabe a cikin (Malumfashi, 2019:397 ed.) ya bayyana adabin kasuwa:

A luggance Adabin Kasuwa na nufin adabi na kowa da kowa ko na yayi ko abin da jan hankalin jama'a a kodayaushe. (Malumfashi, 2019:397 Ed.)

Wannan bayani na masanin ya nuna cewa, shi dai Adabin Kasuwa, nau'in adabi ne da ya ba kowa 'yancin ya shigo a dama da shi, kasancewarsa mai jan hankalin jama'a kuma ake matuƙar yayinsa. Masanin ya cigaba da kawo wasu matakai da za a iya bi domin gane Adabin Kasuwa daga gangariyar adabi (a dubi Sabe, 2021:57- 63) inda ya yi tsokaci mai faɗi a kan waɗannan matakan da suka haɗa da; jigo da marubuta da makaranta da tsarin littattafan da kuma yadda ake hada-hadar saye da sayarwar waɗannan littattafai.

A littattafan labaran Hausa kuwa, ana danganta littafin *Rabin Raina* na Talatu Wada Ahmed (1984) a matsayin littafi na farko da ya zo da sigar littafin Adabin Kasuwa. Ta fuskar samuwa da bunƙasa, Sabe (2021:65-78) ya fasalta rayuwar littattafan na Adabin Kasuwar Kano kamar haka: Rayuwar Farko (1984-1989) da Balaga (1990-1995) da rayuwar tsufa da hayayyafa (1996-2001) da kuma 'ya'ya da jikoki (2002-2008).

Littattafan Adabin Kasuwar Kano sun samu tagomashi ta fuskar bunƙasa ta fuskar samar da littattafai masu ɗimbin yawa da samuwar marubuta maza da mata da kamfanonin ɗab'i da kuma fagen yadda masana da sauran ɗalibai suke gudanar da nazarin littattafan.

1.6 Manufar Bincike

Babbar manufar binciken nan ita ce, a haska wa mai karatu dabarun da marubuta littattafan Adabin Kasuwar Kano suke amfani da su wajen sarrafa labarin rayuwa ta zahiri a littattafan.

---
[2] Tattaunawar da aka yi da Gidan Dabino ranar 20/1/2020

Baya ga wannan babbar manufa har ila yau, daga cikin manufar binciken akwai:

- A fito da bayanan da za su saita tunanin wasu daga cikin makaranta da manazarta da suke kallon waɗannan labarai a matsayin ƙagaggu zalla. Musamman, yadda suke cin karo da wasu abubuwa da suka shafi almara a cikin labarin da aka yi wa laƙabi da labarin rayuwa ta zahiri.
- A samar da wasu bayanai domin ba da gudummuwa ga bunƙasa nazarin adabi, musamman a kan abin da ya shafi littattafan labaran Hausa.

Domin cimma manufar binciken an yi amfani da wasu littattafan Adabin Kasuwar Kano masu ɗauke da labarin rayuwa ta zahiri da nufin tabbatar da yadda marubutan suka yi amfani da dabarun.

2.0 Dabarun Sarrafa Labarin Rayuwa ta Zahiri a Cikin Wasu Littattafan Adabin Kasuwar Kano

A wannan gaɓa ta binciken, an kawo wasu dabarun da marubuta littattafan Adabin Kasuwar Kano masu labarin rayuwa ta zahiri suke amfani da su don sarrafa labarin. Masana irinsu Skinner (1971) da Magaji (1982) da Mukhtar (2004) da Sabe (2021) sun yi bayani a kan dabarun. Ga su kamar haka:

2.1 Dabarar Amfani da Almara a Cikin Labarin Rayuwa ta Zahiri

Ɗangambo (2008:31) ya ba da ma'anar almara da, cewa labari ne ƙirƙirarre wanda ba lallai ba ne ya auku. Wato, almara bayanin wasu abubuwa da aka nuna faruwar su waɗanda kuma ba za su iya faruwa a rayuwa ta zahiri ba. Wannan ma'ana ta dace da almarar da marubuta littattafai masu labari na zamani suke amfani da ita a cikin labari na zahiri kamar yadda Mukhtar (2004:7) ya yi bayanin cewa, dabarar bayar da labari ta haɗa da duk wani gwalangwaso da marubuci zai iya kawowa cikin labari kuma a fahimce shi.

Ga abin da Halima Ɗangambo (2012) ta ce dangane da amfani da almara a ckin ƙagaggun labarai na Hausa:

Sanya almara a cikin labari abu ne na raha da ƙirƙira da ƙwawa-zuci da ake nuna ƙwarewarsa kamar da gaske. A duniyar almara mawallafi yakan ayyana faruwar abubuwa a tunaninsa ya zayyana su a rubuce da tunanin cewa ina ma dai a ce hakan ta faru ya tabbata. Duk kuwa da cewa shi kansa ya san, "faɗa ba yi ba ne, wai an ce za a yi tsirkiya da fatar kunkuru. (Ɗangambo, 2012:122).

A nan, tana ƙoƙarin bayyana yadda marubuta suke amfani da almara a cikin labari da kuma yadda hakan yake nuna ƙwarewar marubuci na sa karsashi a cikin zuciyar mai karatu.

Littafin *Kasassaɓa* na Basheer Reader Fagge yana ɗaya daga cikin irin waɗannan littattafai masu ɗauke da labarin rayuwa ta zahiri da aka yi amfani da dabarar sarrafa almara a cikinsa. Labarin ya faru a zahiri wanda ya ƙunshi labarin wata mata Halima mai lalurar aljanu. Ga misalin almara a cikin labarin, lokacin da Manu ya tashi cikin tsakiyar dare ga ruwan sama ga duhun dare ya tunkari maƙabarta domin aiwatar da aikin da Ruƙayya ta ba shi. Za a ga almara ƙarara a cikin abubuwan da suka faru da shi. Ga bayani kamar haka:

Ya ajiye shebur ɗin a gefe guda kana cikin gaggawa ya durƙusa a ƙasa ya sanya hannayensa ya soma ɗauke ɓangorin tukwanen da aka kikkife a kan kabarin, ga mamakinsa yana soma kawar da tukwanan sai mummunar

dariyar da kuma hasken suka tsagaita, duhun gurin ya komar tamkar na ƙiftawar ido, kana kuma kamar kwatankwacin bugawar zuciya sai ƙwandalelan kan ya bayyana a gefen kabarin kana kuma hasken ya ci gaba da fita daga idanunshi. Sai dai, wannan karon babu ko da alamar mummunar dariyar. Zangwayayyen ƙwandalelan kai ne wanda baƙi da farin gashi suka baibaye shi, yana da ƙaton baki wanda yake a buɗe ɗauke da wadatattun gaftara-gaftaran haƙora. Yalwataccen hasken da ke fitowa daga cikin manya-manyan idanunsa shi ya tabbatar wa da Manu cewa, tabbas ƙaton kan ne ke haska masa hanya tun kafin ya tono shi daga cikin kabari. (Fagge, 2013:22-23)

Duk waɗannan abubuwa ne da ba za su taɓa faruwa a rayuwa ta zahiri ba, amma sai aka kawo su a cikin labarin da ya faru a zahirance. Wannan ya yi daidai da bayanin Rolan et al. (2016) na yadda marubuta suke amfani da almara a cikin labarai na zahiri da kuma bayanin da Mukhtar (2004) ya yi cewa, duk wani gwalangwason marubuci wajen isar da saƙo yana cikin dabarun bayar da labari. Don haka, wannan ya nuna yadda marubuta littattafai masu labarin rayuwa ta zahiri suke amfani da almara a cikin labaransu.

2.2 Dabarar Amfani da Bayanin Wasu Al'amura da Suke Faruwa a Zahirance a Rayuwa Amma ba su Faru Cikin Labarin na Zahiri ba

Sa'id da wasu (2006:487 Ed.) sun kawo ma'anar kalmar 'zahiri' da cewa tana nufin haƙiƙa ko gaskiyar abu. Wato, duk abin da ya kasance ya faru ko yana faruwa, ba wanda ake hasashen faruwarsa ko wanda aka ƙirƙira ba. Wannan yana nuna cewa, zahiri shi ne abin da yake da gaske ba hasashe ba. Sai dai, a nan, ana magana a kan al'amuran da suka faru ko suke faruwa a rayuwa ta zahiri, amma ba su a cikin labarin amma sai marubuci ya kawo su. Marubuta littattafan Adabin Kasuwar suna amfani da wannan dabara a cikin bayanin irin waɗannan al'amura a cikin littattafansu masu ɗauke da labari na zahiri a matsayin wata dabarar isar da saƙo. Misali:

A littafin *In Da So Da Kauna* 1, marubucin littafin Ado Gidan Dabino ya kawo wasu al'amura da suke faruwa a zahiri a cikin al'umma waɗanda ba su faru a zahiri a cikin wannan labari ba. Misali a shafi na 66-68, Gidan Dabino ya nuna yadda Abdulƙadir da abokansa suka shirya ɗaukar 'yan daba domin su yi wa Muhammad duka sakamakon yadda Sumayya ta ƙi yarda da soyayyar Abdulƙadir a kan ta Muhammad. Ga bayanin yadda ta kasance, kamar haka:

> Ɗan'arange ya ci kwalarsa, ya ce, "Kai! Ya take ne ana yi maka magana ka yi banza da mutane, me kake nufi?" Goga ya dubi 'yan'uwansa ya ce, "Wai me kuke jira da shi? Mu ƙaddamar masa kawai, mu ba shi waje". Rufe bakinsa ke da wuya, sai Acimugu ya yi wa Muhammad wani wawan mari wai shi ɓarin makauniya, sai da ya ga wuta. Nan dai suka faɗa masa da duka ta ko'ina, daga mai naushinsa sai mai yi masa ƙafa, sai da suka

> kwantar da shi. Yayin da ya faɗi kwance, sai Yautai ya ce, "Gobe ma ka sake cewa kana son yarinyar da Abdulƙadir yake so". Duk da haka ba su ƙyale shi ba, suka cigaba da dukansa da ƙafa suna kuma taka masa ciki da fuska, sannan Yautai da Acimugu suka fito da kebur daga aljihunsu suka dinga tsula masa, tun yan cewa wayyo Allah! wayyo Allah!! Wayyo Allah!!! har sai da suka ji ya daina magana sannan suka ƙyale shi. A wannan lokacin kuwa tuni Muhammad ya suma. (Gidan Dabino, 1991(2):68-69)

Wannan al'amari ba shi cikin abubuwan da suka faru a zahiri a cikin labarin. Sai dai, al'amari ne da yake faruwa a zahiri a tsakanin matasa da suke kasayya. Wannan ɗabi'a ce samari sukan yi musamman a wancan lokacin. Saboda haka, wannan dabara ce da Gidan Dabino ya yi amfani da ita duk kuwa da cewar al'amarin bai faru da Muhammad a zahiri ba.[3]

Wannan misali ya nuna yadda marubuta littattafan Adabin Kasuwar Kano suke amfani da dabarar kawo wasu al'amura da suke faruwa a cikin al'umma, duk da cewa abubuwan ba su faru a cikin labarin ba. Wannan ya yi daidai da manufar ra'in Zahiri kamar yadda ra'in yake ƙoƙarin bai wa marubuta damar fito da abin da ya faru ko yake faruwa, ba wanda ake burin ko fatan faruwa ba. Haka nan, amfani da wannan dabara ya yi daidai da abin da Mukhtar (2004) ya bayyana cewa, yana cikin dabarun bayar da labari marubuci ya bi duk wata hanya domin gamsar da makaranci.

2.3 Dabarar Amfani da Labari Cikin Labari a Labarin Rayuwa ta Zahiri.

Amfani da labari cikin labari shi ne, marubuci ya kawo wani labari na daban cikin ginshiƙin labarin da yake bayarwa. Wannan dabara ce da marubuta labari suke amfani da ita a cikin labarinsu inda suna tsaka da bayar da labari sai kuma su shigo da wani labari daban ta hanyar ƙulla zaren wannan labari da ainihin labarin da suke bayarwa. Ana samun wannan dabara har a cikin littattafai masu labari na zahiri. Marubuci yana bayar da labarin abin da ya faru da gaske sai kuma ya kawo labarin wani abu can daban wanda bai faru ba kuma hasali ma ba shi da wata dangantaka ta musamman da labarin.

A littafin *Makauniyar Tafiya* (1&2) na Hauwa Lawan Maiturare, marubuciyar littafin ta yi amfani da wannan dabara. Littafin ya ƙunshi labarin wata yarinya mai suna Fauziyya wacce ta samu matsala a rayuwarta sakamakon baƙin kishin da ta fuskanta daga wajen kishiyarta Hajiya Maryam wanda tai fama da matsancin ciwon ƙafafuwa har ta kai ga yanke mata ƙafafuwan, wanda daga ƙarshe lalurar ta yi sanadiyyar barin ta duniya. Marubuciyar ta nuna yadda Fauziyya ta haɗu da likita Nura a asibiti wanda ya yi matuƙar tausaya mata tare da nuna zai iya aurenta a haka idan ta warke. Haka nan marubuciyar ta yi amfani da wannan gaɓa wajen kawo labarin tarihin Likita Nura tun daga kan mahaifansa wanda ba shi cikin ainihin gundarin labarin na zahiri. Za a ga

[3] Tattaunawa da Gidan Dabino ranar 23/11/2021

hakan a littafi na 2, tun daga shafi na 78, har zuwa na 113. Ga misalin abin da marubuciyar ta kawo kamar haka:

> Ya yi shiru yana kallon ta, ya rasa abin da yake nazari a kan maganarta. Sai kuma ya ɗaga kafaɗu.
>
> "Sunana Muhammadu Nura, mahaifina mutumin Faki ne, yayin da mahaifiyata mutuniyar Laberiya ce, Allah ne ya ƙaddara haɗuwarsu saboda dalili na aiki da ya kai babana Laberiya.
>
> Mahaifina soja ne, wanda aikin samar da zaman lafiya ya kai shi ƙasar Laberiya dalilin wani mummunan yaƙi da ƙasar ta fuskanta shekaru masu tsayi da suka wuce. Gwamnatin Najeriya ce ƙarƙashin jagorancin rundunar sojojinta ta tura mayaƙa don a kwantar da tarzoma, a kuma ba su agaji. Don haka mahaifina mai muƙamin Kaftin, Hambali Faki yana ɗaya daga cikinsu…
>
> (Maiturare, 2015(2):78-79)

Idan aka danganta labarin da ke cikin littafin na abubuwan da suka faru da Fauziyya da wannan tarihi da Likita Nura ya bayar, za a ga ba su da alaƙa kwata-kwata. A tattaunawar da aka yi da marubuciyar ranar 4/6/2022 ta yi bayanin cewa, wannan labari ba shi cikin ainihin labarin na zahiri.

Wannan misalin daga littafin ya nuna yadda marubuta littattafan Adabin Kasuwar Kano suke gwamutsa labarin rayuwa ta zahiri da wani labari a matsayin wata dabara da suke amfani da ita wajen isar da saƙon da ke cikin wannan labari. Hakan ya yi daidai da abin da Mukhtar (2004) ya bayyana dangane da nazarin ƙagaggun labaran Hausa ta kallon dabarun bayar da labari cewa, idan marubuci ya laƙanci labari ne zai iya sarrafa dabarun bayar da labari kamar yadda aka gani a wannan dabara ta bayar da labari cikin labari a littafin *Makauniyar Tafiya*1&2 na Hauwa'u Lawan Maiturare.

2.4 Dabarar Amfani da Karin Gishiri a Cikin Labarin Rayuwa ta Zahiri

Karin gishiri shi ne, a faɗi wani abu da ya faru amma ta hanya bayyana abun fiye da yadda ya faru a zahiri. Marubuta suna amfani da ƙarin gishiri ko koɗa wani abu ta hanyar zuguguta yadda al'amari ya faru. Wato, ƙara wa labari shuni yadda zai ja hankali. Saboda haka a nan idan aka ce ƙarin gishiri a labarin rayuwa ta zahiri, shi ne al'amarin da marubucin ya kawo ya faru a zahiri, amma sai marubucin ya yi ƙari a kan yadda ainihin al'amarin ya faru.

Wannan ya yi daidai da abin da Mukhtar (2004:34) ya bayyaana da cewa, marubuta labaran Hausa za su iya amfani da duk wani gwalangwaso a matsayin dabarar bayar da labari matuƙar bai canja akalar abin da yake son isar w aba to, za a ɗauke shi a matsayin dabararsa ta isar da saƙo.

Marubuta littattafan Adabin Kasuwar Kano masu ɗauke da labarin rayuwa ta zahiri suna amfani da wannan dabara a cikin littattafansu. Misali, A littafin *In Da So Da Ƙauna* 1&2 na Ado Ahmad Gidan Dabino, marubucin ya yi amfani da wannan dabara. Misali, inda marubucin ya nuna Sumayya ta faɗa rijiya ranar ɗaurin aurenta da Abdulƙadir, kamar yadda ta yi alƙawarin cewa, sai dai a kai gawarta gidansa. A zantawar da aka yi da marubucin ranar 6/7/2021, ya bayyana cewa, wannan bai faru ba. Ga abin da ya labarta, kamar haka:

> Yayin da Sumayya ta ga sha biyu ta kusa, sai ta ɗauko kaset ɗin waƙar da waƙar Muhammad ta sa, sannan ta ɗebo hotunansa ta jera a kan tebur tana kallo. Daga nan ta ɗauki guda ɗaya wanda ya fi kowanne kyau ta koma kan gado ta kwanta, ta ɗora wannan hoto a ƙirjinta ta sa biyu ta dafe tana juyi a kan gadon, sai ta juya dama ta juya haggu tana kuka. Da kaset ya ƙare ta duba agogo ta ga sha biyu daidai, nan take ta tashi ta sa wannan hoton a tsakanin ɗaurin zanenta da cikinta, da niyyar ta je mutuwa ta mutu tare da hoton. Daga nan ta fito daga gidan ba wanda ya sani ta nufi wajen rijiya. Ita wannan rijiya ba a amfani da ita sai an ɗauke ruwan a unguwar, saboda haka aka yi murfi na ƙarfe, ammaba a sa maƙulli ba. Kai da ganin bakin rijiyar ka san an daɗe ba a buɗe ta ba, domin ta yi ƙura sosai.
>
> Isar Sumayya bakin rijiyar ke da wuya ta buɗe, ta duba Kudu da Arewa, Gabas da Yamma ba ta ga kowa ba, ta zauna a bakin rijiyar ta sa ƙafafunta a ciki, sannan ta ƙara rera wata waƙa da ta yi wa Muhammad:
>
> Dangina kun gallabe ni; ku kuka kai ni ga wannan ƙangi; kun jawo mutuwa gare ni;
>
> dan sanadiyyar ƙin amini;
>
> Mamman na tafi ba da wai ba.

Tana gama faɗin haka sai ta faɗa cikin rijiyar, murfin ya dawo ya rufe, ji kake bam! (Gidan Dabino, 1991(1):115).

Wannan misali da aka gani daga littafin na *In Da So Da Kauna* 1&2, ya nuna yadda marubuta littattafan Adabin Kasuwar Kano masu ɗauke da labarin rayuwa ta zahiri suke amfani da ƙirƙirarrun abubuwan da ba su faru ba cikin ainihin labarin na zahiri. Amfani da dabarar ya yi daidai da abin da Mukhtar (2004) ya nuna kan yadda a labarin Hausa marubucin labari zai iya amfani da duk wasu dabaru wajen ɓarje guminsa don isar da saƙon labarinsa.

Don haka, yadda marubucin ya yi amfani da ƙarin gishiri wani ƙoƙari ne na kwaikwayon abubuwan da suke faruwa a zahiri. Kamar yadda yake a cikin manufofin ra'in Zahiranci. Saboda haka, wannan misali daga littafin, ya nuna yadda marubuta littattafan Adabin Kasuwar Kano masu ɗauke da labarin rayuwa ta zahiri suke amfani da ƙarin gishiri a cikin labarin na zahiri.

2.5 Dabarar Ɓoye Wani Al'amari da ya Faru a Cikin Labari na Zahiri

Ɓoye wani abu a cikin labari musamman a labari na zahiri shi ne, inda marubuci yake ƙin faɗin wani abu da ya faru a cikin labari da gangan saboda wani dalili. Marubuta littattafan labarai masu ɗauke da labarin rayuwa ta zahiri suna amfani da dabarar ɓoye wani abu da ya faru da gaske a cikin labarin na zahiri. Abin nufi shi ne, akwai wasu al'amura da sun faru da gaske a cikin labari, amma a lokacin da marubuci yake ba da wannan labari a cikin littafinsa, sai ya ɓoye shi, wato ya ƙi bayyana wannan al'amari duk kuwa da kasancewar al'amarin wani ɓangare ne na labarin. Ga misali kamar haka:

A littafin *In Da So Da Kauna* na Gidan Dabino, marubucin littafin ya nuna yadda iyayen Sumayya suka amince ta auri Muhammad bayan da ta yi yunƙurin kashe kanta ta hanyar faɗawa rijiya. Wannan kuwa ya faru ne bayan an sha fama da dagewar da kakarta tsohuwa mai idon cin naira ta yi a kan cewa sai dai Abdulƙadir. Amma da irin shige da ficen da abokan Alhaji Muttaƙa, mahaifin Sumayya suka yi, daga ƙarshe dai wannan tsohuwa ta haƙura, kamar yadda aka nuna a cikin labarin. Marubucin ya nuna wannan cire hannu da tsohuwa mai idon cin naira ta yi shi ne ya ba da damar aurensa da Sumayya, kamar yadda marubucin ya bayyana a shafi na 113, kamar haka:

Sati na cika, aka ɗaura auren Sumayya da Muhammad. Daga nan aka shiga shagulgulan biki, cikin waɗanda suka zo wannan biki sun haɗa da, Nashida da Sayyida, wato yayyen Muhammad, da abokansa na Kaduna, wato Abdul da Adamu da Balarabe da kuma Muhammad M. K. Kai har da Naja'atu da Saratu sai da suka zo, da sauran 'yan'uwa da abokan arziki. Haƙiƙa bikin nan ya sami halartar jama'a da dama, domin Muhammad mutum ne mai farat-farat da jama'a, domin haka ake so mutum ya zama mai son jama'a. (Gidan Dabino, 1991(2):113)

A nan, marubucin ya nuna cewa, Muhammad shi ne ya auri Sumayya, wato ya kasa Abdulƙadir. Wannan al'amarin da marubucin ya bayyana, ya ci karo da ainihin abin da ya faru a haƙiƙanin labarin. A tattaunawar da aka yi da Gidan Dabino ranar 23/11/2021 ya bayyana cewa Abdulƙadir ne ya sami nasarar auren Sumayya ba Muhammad ba. Domin

labarin ya faru ne a kan shi Gidan Dabino wato, marubucin.

Wannan ya nuna yadda marubuta suke ɓoye gaskiyar wani abu da ya faru a cikin littattafai masu ɗauke da labarin rayuwa ta zahiri. Hakan bai ci karo da dabarun bayar da labari ba kamar yadda Mukhtar (2004) ya bayyana a kan dabarun bayar da labarin marubuci.

2.6 Dabarar Sauya Sunaye a Cikin Labarin Rayuwa ta Zahiri

Dangane da ma'anar suna, masana sun yi ƙoƙari wajen kawo ma'anoni. Daga cikinsu akwai Sa'id da wasu (2006:401 Ed.) da Sani (1999:60) da sauransu. Ga abin da Sani (1999:60) ya ce:

Suna shi ne sunan abu mai rai ko maras rai, wanda ake iya gani da ido da wanda ba a iyawa, wanda ake taɓawa da hannu da wanda ba a iyawa. Don haka, mutum, dabba, ƙwaro, dutse da sauransu. kowane suna ne. Haka kuma suna yana nuni da jinsi da adadi. (Sani, 1999:60).

Amfani da suna a cikin labari yana da matuƙar muhimmanci wajen fitar da ma'anar labari da kuma isar da shi cikin tsari. Wannan ne ya sa sauya suna a cikin labari wato, marubuci ya ɓoye suna na asali ta hanyar musanya wannan sunan da wani na daban yake da muhimmanci. Misali; sunan mutum ko gari ko kuma unguwa. Wani lokaci ma hatta sunan abin hawa ko sunan makaranta ko wani abu makamancin haka marubucin labari yakan sauya shi a cikin labari na zahiri.

Marubuta littattafan Adabin Kasuwar Kano suna amfani da dabarar sauya sunaye a cikin littattafansu, wato daga amfani da sunaye na zahiri zuwa amfani da wasu sunayen ta hanyar sauya sunayen na daban, duk da cewa labarin ya ƙunshi bayani ne a kan al'amuran da suka faru a rayuwa ta zahiri ne. Wannan dabara da marubutan suke amfani da ita tana sa su yi ɓad-da-bami wajen juya ko karkatar da tunanin mai karatu daga kallon labarin a matsayin na zahiri zuwa ƙagagge.

2.7.1 Dabarar Sauya Sunayen Mutane

Sunayen mutanen da suka fito a cikin labari na zahiri suna daga cikin sunayen da marubuta sukan sauya a cikin labarin. A mafi yawancin lokuta marubutan suna sauya sunayen waɗanda al'amrin ya faru da su a zahiri idan suka zo bayar da labarin a cikin rubutunsu na labari.

Littafin *In Da So Da Kauna* 1&2 na Gidan Dabino, marubucin ya sauya ainihin sunayen waɗanda al'amarin ya faru a kansu da wasu sunaye na daban. Misali marubucin ya yi amfani da sunan Muhammad a maimakon sunansa na ainihi wanda aka san shi da shi wato, Ado. Kamar haka:

A wannan unguwa da Alhaji Muttaƙa yake akwai wani bawan Allah mutumin kirki mai suna Malam Gali. Malam Gali talaka ne mai godiyar Allah da sanin ya kamata da taƙawa. Duk mutanen unguwar suna ganin mutuncinsa ƙwarai da gaske, saboda irin halayensa na dattako. Yana da 'ya'ya uku, mata biyu, Nashida da Sayyada da kuma namiji mai suna Muhammad. Matan an yi masu aure, ɗaya tana Kaduna, ɗaya kuma tana Kano. Saura Muhammad shi ne ba a yi masa aure ba. Yana da mata ɗaya uwar 'ya'yansa mai suna Umma. (Gidan Dabino, 1991(1):3)

Wannan shi ne bayanin a kan Muhammad, tauraron littafin *In Da So Da Kauna* 1&2 wanda ya nuna yadda marubuta littattafan

Adabin Kasuwar Kano suke amfani da dabarar sauya sunaye a ciki labarin rayuwa ta zahiri.

2.6.2 Dabarar Sauya Sunayen Garuruwa

Sunayen garuruwa suna daga cikin abubuwa masu muhimmanci a cikin labari ƙagagge ko na zahiri. Kamar yadda aka yi bayani, mafi yawa daga cikin labarai na rayuwa ta zahiri suna zuwa da canjin sunaye. Misali, littafin *Maryamu* 1&2 na Bilkisu Salisu Ahmed Funtua. A littafin marubuciyar ta bayyana cewa, labarin Maryamu ya faru ne a cikin garin Katsina, kamar yadda ta nuna a littafin lokacin da Maryam take ba ƙawarta Hadiza tarihin rayuwarta, kamar haka:

Mahaifina Malam Abdullahi ɗan usulin Kofar Sauri ne, su huɗu ne maza, Alhaji Ibrahim ne babba, da matanshi biyu da'ya'ya maza da mata. Mai bi masa, Alhaji Idi, sannan Babana. Da Baba Isa yana zaune a Dutsinma, ainihin tushen kakanmu. (Funtua, 2016(1):10)

A nan, Maryam tana bayyana cewa, asalin tushensu Dutsinma, amma mahaifanta 'yan usulin unguwar ƙofar Sauri da ke cikin Katsina ne. Sai kuma ƙanin mahaifinsu da yake zaune a Dutsinma. Ta cigaba da bayyana yadda bayan rasuwar mahaifanta riƙon ta ya koma hannun Baba Isa a Dutsinma. Sai dai, a tattaunawar da aka yi da marubuciyar a ranar 4/5/2021[4], ta bayyana cewa, matar da labarin ya faru a kanta a Kaduna take. Ta ƙara da cewa, sauya sunayen da ta yi yana daga cikin sauye-sauyen da ta yi wa ainihin labarin na zahiri.

Daga wannan misali, an ga yadda marubuta littattafan Adabin Kasuwar Kano masu ɗauke da labarin rayuwa ta zahiri suke amfani da dabarar sauya sunayen garuruwan na ainihi. Yin hakan ya yi daidai da Mukhtar (2004), inda ya nuna dabarar bayar da labari ta shafi salo ko hanyar da marubuci yake ganin zai isar da saƙonsa cikin armashi.

2.6.3 Dabarar Sauya Sunayen Unguwanni

Dabarar sauya sunan unguwar da labari ya auku tana daga cikin dabarun da marubuta littattafai masu ɗauke da labarin rayuwa ta zahiri suke yi. Marubutan suna yin haka ne ta hanyar ƙirƙirar sunaye ko kuma ta hanyar amfani da sunayen da aka sani. Sai dai, yawanci za a ga ba a waɗannan unguwannin ba ne labarin ya faru. Wato, ya faru ne a wata unguwa ta daban. Misali, littafin *In Da So Da Kauna* na Ado Ahmad Gidan Dabino. A littafin marubuci Gidan Dabino ya sauya sunan unguwar da labarin ya faru, duk da cewa, bai sauya sunan garin ba. Marubucin ya yi amfani da sunan wata unguwa da ya bai wa suna da Unguwar Raina-kama. Ga yadda ya bayyana unguwar:

Raina-kama wata Unguwa ce wacce ta haɗa mutane iri-iri, masu kuɗi da talakawa da kuma ma'aikatan gwamnati. Haka gidajen da ke cikinta, akwai na talakawa da kuma masu hannu da shuni. (Gidan Dabino, 1991(1):1)

A wannan misali da aka kawo, an ga yadda marubucin ya sauya ainihin sunan unguwar da ainihin unguwar da labarin ya auku da sunan Raina-kama, kamar yadda marubucin ya bayyana a tattaunawar da aka yi da shi.

2.6.4 Amfani da Sunaye na Zahiri

Haka nan, marubuta sukan yi amfani da sunayen zahiri na wasu daga cikin mutanen da aka yi amfani da su a cikin labari, kamar yadda marubuci Gidan Dabino ya bayyana cewa, sunayen da ya yi amfani da su na abokan Muhammad a littafin, sunayen abokansa ne a zahiri. Ga misali a shafi na 12 lokacin da

[4] Tattaunawa da Bilkisu Salisu Ahmed Funtuwa ranar 5/4/2021

Muhammad suka haɗu da waɗannan abokai nasa. Kamar haka:

Bayan Muhammad ya gama karanta wannan wasiƙa yana shirin tashi ya shiga ɗakinsa, sai ga abokansa su uku, Shehu da Garba da M. K. Suna ganin sa da wasiƙa a hannu, suka ce, "Lallai mutumin nan ba dama, harka ta kankama, kullum sai wasiƙa kake samu." Muhammad ya kale su, y ace, "Ku dai ba kwa rabo da abin haushi, wannan wasiƙa ba a son raina aka yiwo mini it aba." Ana cikin haka sai ga Isyaku da Yusuf sun iso, su ma daga zuwan su suka shiga zancen, Muhammad bai sami goyon bayan abokansa ba bisa niyyarsa ta rabuwa da Sumayya. (Gidan Dabino, 1991(1):12)

Sunayen abokan Muhammd su biyar, wato Shehu da Garba da M. K da Isyaku da kuma Yusuf, sunayen abokan marubucin ne da gaske a zahiri, kamar yadda marubucin ya bayyana a ɗaya daga cikin tattaunawar da aka yi da shi a ranar 7/10/2021.

Wannan ya yi daidai da abin da marigayi Dakta. Abubakar Imam ya bayyana a tattaunawarsa da Nicholas Pwedden a ranar 28/6/1976 wadda aka buga a cikin '*HARSUNAN* NIJERIYA' Vol. XVII (1995)' Ya bayyana yadda ya yi amfani da sunayen wasu abokansa da ɗalibansa da masinjansa a cikin littafinsa mai suna, '*Karamin Sani'*.

3.0 Kammalawa

Wannan maƙala ta kawo bayani a kan yadda marubuta littattafan Adabin Kasuwar Kano suke amfani da wasu dabaru yayin sarrafa labari na zahiri ta hanyar gwamutsa labarin da wasu labaran na daban ko kuma kawo wasu sauye-sauye a ciki. Dabarun da binciken ya tattaro kuwa su ne, dabarar amfani da almara a cikin labari na zahiri da amfani da bayanin wasu al'amura da suke faruwa a zahirance cikin al'umma waɗanda ba su cikin ainihin labarin da dabarar kawo labari cikin labarin rayuwa ta zahiri. Haka nan, da dabarar ƙarin gishiri da dabarar ɓoye wani abu da ya faru da a zahiri. Har wa yau, akwai dabarar sauya ainihin sunayen zahiri a cikin labarin. Sunayen sun haɗa da; sunayen mutane da na garuruwa da kuma na unguwanni. Duk waɗannan dabaru an ga misalan yadda marubuta suka yi amfani da su daga littattafan da aka yi amfani da su a cikin wannan bincike.

3.1 Sakamakon Bincike

Wannan bincike ya samar da bayanan da suke nuna yadda marubuta suke amfani da wasu dabaru a cikin labarin rayuwa ta zahiri, duk kuwa da cewa wannan labari ya faru a zahiri cikin rayuwa. Sannan amfani da waɗannan dabaru yana taka muhimmiyar rawa wajen gina labarin na zahiri. Amfani da dabarun yana yin tasiri hatta a littattafan Adabin Kasuwar Kano wato, littattafan da ake yi wa laƙabi da littattafan soyayya ko kuma littattafan yayi. Don haka binciken ya fito da wasu dabaru da ake samun littattafan Adabin Kasuwar Kano masu ɗauke da labarin abin da ya faru a zahiri. Haka nan ana sa rai wannan bincike zai taimaka wajen wayar da kan masu karatu a kan yadda marubuta suke sarrafa labari na zahiri. Don haka za a iya cewa, wannan bincike zai ba da gudummawa ga ilimi, musamman yadda binciken ya taɓo abin da ya shafi littattafan Adabin Kasuwar Kano masu labara na zahiri.

Manazarta

Bello-Kano, I. (2003). Narrative *and* Narrativity: A Theoretical Review.

Bunza, U. A. (2018). Auratayyar Zube da Tarihi a Littafin *Gandoki* na Bello Kagara. A Cikin *Ife Journal of Language and Literature* Vol.4 No.1

CNHN (1995) *Harsunan Nijeriya.* Vol. XVII

Sa'id da Wasu (Ed.) (2006) *Kamusun Hausa na Jami'ar Bayero.*

Ɗangambo, H. A. (2002). Gaskiya da Almara a Cikin Littafin *Gandoki* na Walin Katsina, Alhaji Bello Kagara. A Cikin *Algaita*: *Journal of Current Research in Hausa Studies. Vol.2*

Fagge, B. R. (2013). *Kasassaɓa*: Daneji Publishers.

Funtua, B. S. A. (2016). *Maryamu* (1&2): Daneji Publishers.

Furniss, G. (2000). Documenting Kano Market Literature. http://www.academia.edu

Gidan Dabino, A. A. (1991). *In Da So Da Kauna* (1&2). Gidan Dabino Publishers Enterprises

Gusau, S. M. (2015). *Mazhabobin Ra'i da Tarke A Adabi Da Al'adu Na Hausa.* Century Research and Publishing Limited

Magaji, A. (1982). Tasirin Adabin Baka a kan Rubutattun Labarai. Kundin Digiri na Biyu: Jami'ar Bayero.

Maiturare, H. L. (2015) *Makauniyar Tafiya* (1&2) Mace Mutum Publishers.

Malumfashi, I. (2004). *Adabin Abubakar Imam.* Garkuwa Media Service Ltd.

Malumfashi, I. (2019). Kunnenku Nawa? Labarin Hausa A Rubuce: 1927-2018. A cikin Malumfashi, I. (Ed.) *Labarin Hausa A Rubuce 1927-2018.* (Sh. 1-36) Ahmadu Bello University Press and Publishers.

Sabe, B.A. (2019). Adabin Kasuwar Kano: Samuwa Da Jigogi Da Siffofi. A cikin Malumfashi, I (Ed.) *Labarin Hausa A Rubuce 1927-2018.* (Sh. 10-15) Ahmadu Bello University Press and Publishers.

Muhammad, Y. M. (2005). *Adabin Hausa.* Ahmadu Bello University Press.

Mukhtar, I. (2004). *Jagoran Nazarin Kagaggun Labarai.* (Tsari Na Biyu). Benchmark Publishers Limited.

Rolan et al. (2016). Fantasy versus Reality in Literature. Arab World English Journal. ISSN: 229-9327. www.awej,org.

Sabe, B. A. (2011). Adabin Kasuwar Kano: Nazari da Sharhi Game da Kagaggun Labaran Hausa (1984-2008): Kundin Digiri na Biyu. Sashen Koyar da Harsunan Nijeriya, Jami'ar Usmanu Ɗanfodiyo.

Sabe, B. A. (2021). *Nazarin Litattafan Adabin Kasuwar Kano.* Umaru Musa Yar'Adua University Press Limited.

Sani, M. A. Z (1989) *Ilimin Tsarin Sauti na Hausa.*Kano: Triump Publishing Company

Skinner, N. (1971). Realism and Fantasy in Hausa Literature. A Cikin National Literature Review. Fall, 1971, p 167-187.

Westly, N. M. (1987). The Oral Tradition and the Beginning of Hausa Fiction. Kundin Digiri na Uku.. Sashen Nazarin Harsuna Da Adabin Afrika. Jami'ar Winconsin, Madiso.

Mutanen da aka Tattaunawa da su

Lamba	Suna	Wurin da aka yi Hira	Rana
1.	Ado Ahmed Gidan Dabino	Ofishinsa da ke Layin Gidan Ƙanƙara Sabon Titi, Kano	6/7/2021 da 23/11/2021
2.	Hajiya Bilkisu Salisu Funtua	Wayar salula	20/9/2022
3.	Hauwa'u Lawan Maiturare	Wayar salula	14/6/2022
4.	Basheer Reader Fagge	Shagonsa da ke Kantin Kwari, Kano	4/12/2022