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Jirwayen Wasu Matakan Rayuwar Hausawa A Littafin *Inna Delu* Na Ibrahim Mohammed Gandu

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Tsakure

A wannan takarda an yi nazarin jirwayen wasu makatan rayuwar al'ummar Hausawa a zubi da tsarin littafin wasan kwaikwayo mai suna Inna Delu, wanda Ibrahim Mohammed Gandu. An yi amfani da ra'in Mazhabar Alamomin Rayuwar Al'umma, wanda Ferdinand de Saussune (1857-1913), ya samar da ra'in (A Cikin Gusau, 2015 sh. 54). Haka kuma, an yi amfani da wasu hanyoyin na bincike da suka taimaka wajen cim ma manufa. Daga cikin hanyoyin da aka bi sun haɗa da karanta littafin Inna Delu a tsanake inda aka fahimci yadda marubucin ya sarrafa matakan rayuwar a zubi da tsarin littafin nasa. Sannan kuma, an duba waɗansu ayyuka waɗanda suke da alaƙa ta ƙuƙut da wannan bincike. Daga nan kuma, an yi sharhi a ƙarƙashin kowane misali da aka kawo. Bayan haka, an tattauna da wasu masana da masu sha'awar rubutaccen wasan kwaikwayo, duk a matsayin hanyoyin da dabarun gudanar da bincike. Manufar wannan takarda ita ce, zaƙulo jirwayen wasu matakan rayuwar Hausawa a zubi da tsarin littafin Inna Delu da suka haɗa da aure da haihuwa da tafiya da kuma mutuwa. Sannan kuma, yana daga cikin manufar wannan takardar yin amfani da yanayin matakan rayuwar, domin su zama abin izna da faɗakarwa ga al'umma, domin a gudu tare a tsari tare. Takardar ta gano, marubucin ya yi amfani da matakan rayuwar ne, saboda ya cim ma burinsa na isar da manufarsa ga al'umma. Sakamakon wannan bincike, ya gano ana samun jirwayen matakan rayuwar Hausawa a rubutattun littattafan wasannin kwaikwayo na Hausa. Sannan kuma takardar ta gano, ana samun jirwayen matakan rayuwar ne, saboda rayuwar ɗan' Adam tana gudana a bisa matakan rayuwar ɗaya bayan ɗaya. A ƙarshe takardar ta gano, marubutan suna jejjefa matakan rayuwar ne, saboda fito da al'adu da kuma yanayi da tsarin zamantakewar al'ummar Hausawa.

Muhimman Kalmomi: *Matakan Rayuwa da Al'ummar Hausawa.*

1.1 Gabatarwa

Rubuce-rubuce na wasannin kwaikwayo ma'adinai ne, na adana al'adu da ɗabi'u da sauran abubuwan da suka shafi rayuwar al'ummar Hausawa ta zamantakewar yau da kullum. Marubuta littattafan wasannin kwaikwayo na Hausa

suna daga cikin mutanen suke taka muhimmiyar rawa wajen fito da al'ummar Hausawa da al'adunta a idon duniya, hakan ne ya sa suke da matsayi da daraja ta musamman a cikin al'ummar da suke rayuwa a cikinta. Haka kuma littattafan wasannin kwaikwayo na Hausa suna lura da yadda al'umma take gudanar da ayyukanta na yau da kullum, wannan ne ya sa littattafan sukan yi ruwa da tsaki a rayuwar al'ummar Hausawa. Marubuta littattafan wasannin kwaikwayo na Hausa suna amfani da hikima tare da salo mai ban sha'awa inda suke jejjefa wasu sassan na al'adun al'ummar da suke zaune cikinta domin faɗakarwa tare da ilmantar da su. Wannan ne ya sa ake cin karo da nason wasu al'adu da yanayin zamantakewa da kuma matakan rayuwar al'ummar Hausawa a littattafan. A wannan takarda an yi nazarin yadda marubucin littafin *Inna Delu* ya yi anfani da karin magana wajen isar da saƙonta ga al'umma.

A taƙaice, takardar ta tattauna batutuwa da suka haɗa da ma'anar wasan kwaikwayo da muhimmancin wasan kwaikwayo da taƙaitaccen bayani game da al'ummar Hausawa da taƙaitaccen tarihin marubucin littafin *Inna Delu* da taƙaitaccen bayani game da littafin *Inna Delu.* Sannna kuma, an yi magana a kan matakan rayuwa da waiwayen ayyukan magabata a kan matakan rayuwa. Daga nan kuma, an duba jirwayen wasu matakan rayuwar al'ummar Hausawa a littafin wasan *Inna Delu*, ta fusakar aure da haihuwa da tafiya da kuma mutuwa.

1.1.1 Wasan Kwaikwayo

Masana da manazarta da dama sun bayyana ma'anar wasan kwaikwayo gwar gwadon fahimtarsu daga cikinsu akwai: Bello (1986) da Umar (1987) da Ado (1987) da Muhammad (1989) da Dabai (1991) da 'Yar'adua (2007) da 'Yar'adua (2010) da sauransu. Alal misali 'Yar'adua (2010) ya ce "Wasan kwaikwayo kamance ne na halaye ko yanayin rayuwa da mutane masu hikima suke shirya gudanar da shi don jama'a su ji ko su gani da idonsu, su samu nishaɗi da jin daɗi. Ana shirya shi ne yadda za a kamanta rayuwa ta gaske ta hanyar fito da al'adun mutanen da nifin isar da wani saƙo gare su".

1.1.2 Taƙaitaccen Bayani Game da Al'ummar Hausawa

Hausawa mutane a haɗe a matsayin al'umma ɗaya. Hausawa kuma rukuni-rukuni ne na jinsunan mutane waɗanda suke zaune a yanki na Yammacin Afrika, a farfajiyar Kasar Hausa wadda suka samar da mazauni na farko a cikinta. Yanayin ƙasa a ƙasar Hausa iri-iri ne. Akwai wurare da suke da ƙasashe masu tsandori, a barbaje a shimfiɗe. Wani yanayi na ƙasar mai tudu ne, wani mai kware, wani mai laka, wani mai jigawa, wani mai yumɓu, wani mai yashi da makamantansu. Daga cikin jinsunan Hausawa da suka yi ta rayuwa a Kasar Hausa akwai Kanawa da Daurawa da Katsinawa da Gobirawa da Zamfarawa da Kabawa da Argungawa da Zazzagawa da Haɗejawa da Garerawa da Haɗejiyawa da makamantansu (Gusau, 2023:1-3).

Hausawa taro ne na ƙabilu daban-daban da suka cuɗanya da juna, kuma suka taru suke magana da harshe ɗaya. Domin ita kanta

kalmar Hausa a wurin Bahaushe tana nufin harshe ne. Hausawa mutane ne masu tsananin riƙon al'adunsu na asali, musamman ma ta fuskar tufafi da abinci da al'amuran da suka shafi aure ko haihuwa ko mutuwa da sha'anin mu'amala tsakanin dangi da abokai da shugabanni da sana'a ko kasuwanci ko neman ilimi. Hausawa suna daga cikin al'ummomin da ba su saki tufafinsu na asali sun ari na baƙi ba. Yawancin abincin Hausawa ana yin sad a gero ko dawa ne. Sannan akwai sauran abubuwan haɗawa da na marmari kamar su wake da shinkafa da alkama da kayan rafi da sauransu.

Mafiya yawa daga cikin Hausawa Musulmi ne, saboda haka yawancin al'adunsu da suka shafi aure da haihuwa da mutuwa, duk sun ta'allaƙa da addinin Musulunci. Amma sai dai ɗan ba a rasawa na daga al'adun gargajiya, musamman a wajen maguzawa (Alhassan da Wasu, 1998:5-7).

1.1.3 Taƙaitaccen Tarihin Marubucin Littafin Ibrahim Mohammed Gandu

An haifi mawallafin wannan littafi a unguwar Gandun Nasarawa, a inda mazaunin Sakatariyar Gwamnatin Jihar a Majalisar Jihar Kano suke a yanzu, tsohuwar Gandun Sarki a shekara ta 1964. Ya sami iliminsa na addini da na Firamare duka a wannan Unguwa. Bayan ya kammala karatunsa na Firamare daga shekarar 1970-1976, daga nan sai ya tafi Kwalejin Gwamnati a Birnin Kudu. A can ne ya yi karatunsa na sakandare daga shekara ta 1976-1981. Daga nan kuma ya halarci Kwalejin Share Fage Shiga Jami'a ta Kano (S.P.S) daga 1981-1983, makarantar ita c eta koma CAS. Ya ci gaba da karatunsa na Digiri a Jami'ar Bayero ta Kano (BUK.) a shekarar 1983-1986. Ya halarci aikin yi wa ƙasa hidima a Jihar Anambara daga shekara ta 1986-1987. Daga nan kuma, ya ƙaro karatunsa mai zurfi a Jami'ar, Usmanu Ɗanfodio a Sakkwato.

Ibrahim ya fara aiki da ma'aikatar Ilimi ta Jihar Kano a Haɗeje daga shekara 1987-1989. Daga nan kuma, ya koma aikin koyarwarsa a tsohuwar Babbar Kwalejin Horar da Malamai da ke ƙarƙashin Jami'ar Ahmadu Bello ta Zaria ATC/ABU Kano kafin ta koma Kwalejin Ilimi ta Tarayya Kano, FCE. Kano daga shekarar 1989 zuwa yau. Ya shugabanci Sashen Koyar da Harsunan Nijeriya na Kwalejin daga shekarar 1998-2002. Sannan kuma, ya shugabanci Sashen kula da ɗalibai masu koyon Harshen Hausa a matsayin Harshe na Biyu daga shekara ta 2004-2010. Haka kuma, ya zama Ko'odineta na PGDE 2008-2011 a yanzu kuma Ko'odineta ne na DLGA. A halin yanzu yana da aure da albarkar 'ya'ya (*Inna Delu,* sh. iii).

1.1.4 Taƙaitaccen Bayani Game da Littafin *Inna Delu*

Littafin *Inna Delu,* littafi ne na wasan kwaikwayo, wannan littafin asalinsa da harshen Ingilishi aka rubuta shi da sunan *Delu The Childless Mother,* sannan kuma aka buga shi don karantarwa a matsayin littafi da sunan *The Childless Mother*. Sha'awar da wasan ya ba wa marubucin ne ya sa shi ma ya ba da tasa gudummawarsa ga al'ummar har ya sa ya fassara shi. Idan aka bibiyi wasan za a ga ya yi nuni ne a kan wasu al'adu na yanayin zamantakewar aure a tsakanin al'umma. Irin halayen da wasu

mazaje suke nunawa na rashin kula da hakkin matansu da kuma rashin iya zama da iyali ta fuskar nuna fifiko a tsakanin mata. Dalilin yin fassarar shi ne, domin a sami abin karantarwa a makarantu da kuma sauran al'umma, saboda a fa'idantu da abubuwan da saƙon wasan yake ƙunshe da shi ga maza da mata. A ɓangaren maza wasan zai zama hannunka-mai- sanda ga wasu mazaje, saboda in gida ya gyaru maigida ne, in kuma ya ɓaci to dai maigida ne. Sannan kuma, a ɓangaren mata wasan yana nuna wa mata su san cewa, ƙarin aure ga maza halal ne, ma'ana Allah Ta'ala ne ya halatta musu. Haka kuma, wasan yana nuna wa mata su rage baƙin kishi ga abokan zamansu, saboda komai Allah ne yake ƙaddara faruwarsa, kamar yadda Hausawa ke cewa 'ƙaddara ta riga fata'. Sannan kuma, wasan yana nuni ga mata masu haƙuri su ci gaba da haƙuri, saboda Allah Ta'ala yana tare da masu haƙuri. Haka kuma, rayuwar ɗan'Adam a cike suke da jarrabawa daga Allah mahalicci, saboda yanayin juriyar mutum gwargwadon cin nasararsa a rayuwar yau da kullum. Allah Ta'ala ya ce:

> "Kuma lallai za mu jarrabe ku, har sai mun bayyana masu jihadi a cikinku da masu haƙuri, kuma mu jarrabi labaranku" (Sura ta 47, aya ta 31).

Da fatan darussan da ke cikin wasan zai zama mai fa'idantarwa ga al'umma, musamman ma'aurata, ta yadda za a gudu tare a tsira tare.

2.1 Bayanin Matakan Rayuwa

Mutum ɗan'adam mai rayuwa a duniya yana taka wasu matakai na rayuwa kafin ya kai ga mutuwa. Masana irin su Bunza (2013) da Muhammad (2020) da sauransu, sun bayyana matakan rayuwar al'ummar Hausawa ta yadda suka fahimce su. Misali Bunza (2013:426-427) ya bayyana cewa a falsafar al'ada, kowane mutum matakai uku yake hawa a rayuwarsa. Da farko yana farawa da haihuwarsa tun yana yaro har ya girma ya zama saurayi in ya balaga kuma sai ya yi aure ya zama magidanci. Yin aure ya sa shi ya hau mataki na ɗaya, in matarsa ta haihu ya shiga mataki na biyu. In ya kai ga mutuwa ya shiga mataki na uku wanda shi ne mataki na ƙarshe a rayuwar duniya babu wani mataki bayansa. Shi kuwa Muhammad (2020:50) ya bayyana cewa matakan rayuwa, wasu matakai ne waɗanda babu makawa dole sai ɗan'Adam ya taka su. Waɗannan matakan kuwa su ne aure da haihuwa da kuma mutuwa. Hausawa sun ɗauke su da muhimmanci ƙwarai da gaske. Saboda abu ne mai wuya mutum ya rayu a duniya bai ratsa su ba. Abin nufi a nan shi ne, da farko an haife mutum, sannan in ya kai munzalin yin aure ya yi, a ƙarshe kuma dole sai ya ɗanɗani mutuwa domin Allah Ta'ala ya ce:

> "Kowane rai mai ɗanɗanar mutuwa ne, sa'an nan zuwa gare mu ake mayar da ku " (Ankabut, Sura ta 29, Aya ta 57) .

3.1 Waiwayen Ayyukan Magabata a kan Matakan Rayuwa

Masana da manazarta masu yawan gaske sun gudanar da ayyukan bincike da suka shafi al'adu da ɗabi'u da kuma matakan rayuwar al'ummar Hausawa a wasu daga cikin sassan adabi. Daga cikinsu akwai CNHN. (1981) da Alhassan da wasu (1982) da Adamu (1998) da Sarkin Sudan (2008) da Almajir (2010) da Auta (2014) da Abdu (2016) da Muhammad (2020) da Buba da Mohammed (2021) da sauransu. Ga taƙaitaccen abubuwan da ayyukan suka ƙunsa kamar haka:

CNHN. (1981) a littafinsu sun yi bayani a kan rayuwar Hausawa ta fuskar tarihi da aure da haihuwa da rasuwa da kuma tasirin baƙin al'adu. Su kuwa Alhassan da Wasu (1982) sun gudanar da bincike a kan Zaman Hausawa, aikin nasu yana ɗauke da bayanai game da aure da haihuwa sana'o'i da sarauta da kuma muƙamai. Shi kuwa Adamu (1998) ya duba aure da biki a ƙasar Hausa, aikin nasa yana ƙunshe da aure a ƙasar Hausa da neman aure da baiko ɗaurin aure da kuma baiko. Sarkin Sudan (2008) ya gudanar da bincike a kan 'Jiya ba yau ba: Waiwaye a kan Al'adun Matakan Rayuwar Maguzawa na aure da haihuwa da mutuwa. Mai binciken ya fayyace nau'o'in magungunan maguzawa waɗanda suka danganci tsirai ganyayyaki da na sihiri ta hanyar tsafe-tsafe da rabe-raben magungunan maguzawa ta fuskar biyan buƙatunsu ta warkarwa da kare kai da cutarwa da biyan buƙatun zuciya. Shi kuwa Almajir (2010) ya gudanar da bincike a kan zamantakewar Hausawa matasa dangane da yadda shirin game-duniya ya kawo sauyi ta fuskar halaye da ɗabi'u da kunya da zumunci da wasanni da kuma siyasa. Shi kuwa Auta (2014) ya duba aure a rubutattun waƙoƙin Hausa, ya kawo ma'anar aure da abubuwan da suke da alaƙa da aure da kuma misalai na baitocin waƙoƙi masu ɗauke da nason aure. Sai kuma Abdu (2016) ta kwatanta matakan rayuwar Hausawa da na Ngizimawa. A bincike nata ta duba aure da haihuwa da kuma mutuwa a rayuwar Hausawa da kuma Ngizimawa. A yayin da Muhammad (2020) a nasa binciken a kan Bahaushiyar al'ada ya duba ƙasar Hausa da rayuwa a Bahaushiyar al'ada da ɗabi'a a Bahaushiyar al'ada da fasaha da hikima a Bahaushiyar al'ada da sarrafa harshe a Bahaushiyar al'ada da lokaci da kuma muhalli a Bahaushiyar al'ada. Buba da Mohammed (2021) a nasu binciken sun yi nazarin littafin *Abin da Kamar Wuya* a ma'aunin matakan rayuwar al'ummar Hausawa a al'adance da addinance, ta fuskar aure da haihuwa da kuma mutuwa.

Kamar yadda aka gani, waɗannan ayyuka da suka gabata suna da kyakkyawar alaƙa da wannan bincike ta fuskar matakan rayuwar Hausawa da suka haɗa da aure da haihuwa da tafiya da kuma mutuwa. Waɗannan ayyuka da aka sanya hannu a kansu, babu wani manazarci da ya duba matakan rayuwar Hausawa a littafin wasan *Inna* Delu. Don haka, wannan takarda za ta taimaka wajen cike giɓin da aka bari musamman a ɓangaren adabi da al'ada.

4.1 Jirwayen Wasu Matakan Rayuwar Hausawa a Littafin Wasan *Inna Delu*

Bunza, (2013) ya bayyana cewa mutum ɗan'Adam mai rayuwa a doron duniya yana taka wasu matakai na rayuwa

daban-daban kafin ya kai ga mutuwa. A tunanin Hausawa da falsafar al'ada kowane ɗan'adam da ke a bayan ƙasa muhimman matakan rayuwar da yake takawa a rayuwarsa guda uku su ne, aure da haihuwa da kuma mutuwa (Bunza, 2013: 428-429). Amma a tsakanin haihuwa da mutuwa akwai wasu matakai da suke tallafe da rayuwar ɗan'Adam, waɗanda rayuwar ɗan'adam ta dogara da su, daga cikinsu akwai tattalin arziƙi (sana'a) da shugabanci da ɗabi'u na ma'amala da tafiye-tafiye da sauransu. Wannan ya nuna cewa komai tunani da hikima da basirar mutum, yana gudanar da su a kan waɗannan matakan. Waɗannan dalilan ne suke haifar da haɗuwa da wasu matakan rayuwa a littattafin wasan *Inna Delu*. A ƙarƙashin wannan batu, an fito da jirwayen wasu matakan rayuwar Hausawa a zubi da tsarin littafin *Inna Delu.*

4.1.1 Aure a Littafin Wasan *Inna Delu*

Masana al'adun Hausawa irin su CNHN (1981) da Alhassan da Wasu (1982) da Muhammad (1983) da Adamu (1998) da CNHN (2006) da Bunza (2013) da Muhammad (2020) da sauransu. Waɗannan masanan da ma wasu, sun tofa albarkacin bakinsu a kan ma'anar aure da ire-irensa da kuma matakan yin sa. Alal misali, a *Kamusun Hausa* (2006:22) sun bayyana aure da "dangantaka tsakanin namiji da mace ta hanyar shari'a". Shi kuwa Bunza (2013:428) cewa ya yi "a mahangar al'ada, aure shi ne amintuwar jinsi biyu mabambanta (mace da namiji) masu rai na zama tare da miƙa wuya ga juna. Sannan ya ci gaba da cewa ma'anar aure takan faɗaɗa zuwa kusantar juna da haɗa jiki". Muhammad (2020:50) yana ganin "aure wani zama ne halastacce tsakanin mace da namiji a matsayin mata da miji wanda al'ada da addini suka yarda da shi". Muhammad (1983:17) a nasa ra'ayin cewa ya yi "Aure babban al'amari ne ga ɗan'Adam, domin shi ne sanadin haihuwa. Ga Hausawa ba a saka wanda ba shi da aure a cikin dattawa ba". Alhassan da wasu (1982:8) cewa suka yi "aure alaƙa ce ta haliccin zaman tare tsakanin namiji da mace. Ana yin sa ne saboda abin da aka haifa ya sami asali da mutunci da kulawar iyaye".

A littafin *Inna Delu* an zaƙulo wurare ashirin da huɗu (24) da suke ɗauke da jirwayen aure a fita daban-daban na littafin wasan, marubucin wasan ya yi amfani da hikima wajen tsarma matakin aure a zubi da tsarin wasan, domin ya samu damar isar da saƙonsa ko manufarsa ga al'umma. A cikin wurare ashirin da huɗu, za a kawo misalai na wasu wurare domin kafa hujja. Ga misalan wasu wurare guda biyar (5) kamar haka:

> **Nagandu** : Daina yin waɗannan maganganun masu sosa rai. 'Yar matsiyata gayyar tsiya. Delu kin manta matsayina ne a Zangon Kuka **kafin in aure ki**? (*Inna Delu,* sh. na 1).

A wannan misalin na sama marubucin ya yi amfani da dabara ta tankiya tsakanin miji da matarsa, wato Nagandu da Inna Delu, domin ya samu damar tsarma matakin aure a wannan gaɓa. Nagandu, wato mijin Inna Delu shi ne yake yi wa matarsa Inna Delu gori, da kuma kiranta da sunan 'yar gidan matsiya. Waɗannan kalamai da Nagandu ya faɗa wa matarsa, kalamai ne da

ba su dace da maigida ya faɗa wa matarsa ba, saboda duk tsiyar gidansu Inna Delu, haka Nagandu ya ganta kuma ya ce yana so, sannan aka ɗaura musu aure.

Sannan kuma, mazan aurensu su ne mafiya haƙƙi ga mayar da su. Yin idda ga macen da aka sake ta ko aka sake su wajibi ne, saboda faɗin Allah Ta'ala inda ya ce:

> "Kuma mata waɗanda aka saki aurensu, suna jinkiri da kansu tsarki uku. Kuma ba ya halatta a gare su, su ɓoye abin da Allah ya halitta a cikin mahaifansu, idan sun kasance suna yin imani da Allah da ranar lahira. Kuma mazan aurensu su ne mafiya haƙƙi ga mayar da su a cikin wancan, idan sun yi nufin gyarawa. Kuma su matan suna da kamar abin da yake a kansu, yadda aka sani. Kuma maza suna da wata daraja a kansu (su matan). Kuma Allah mabuwayi ne, mai hikima (Alƙur'ani, sura ta 2, aya ta 228).

Ga misalin wani wuri da aka samu jirwayen aure a wasan Inna Delu. Ga abin da ya wakana da kuma wainar da aka toya kamar haka:

> **Inna Delu** : Alhaji Nagandu, (karon farko da ta taɓa kiran sunansu), wace ce 'yar matsiyata gayyar tsiya? Kana nufin mahaifina wanda ya tilasta mini **aurenka** ba tare da son raina da na mahaifiyata ba (*Inna Delu,* sh. na 1- 2).

A wannan gaɓar ma, marubucin wasan ne ya yi amfani da Inna Delu domin ya samu damar tsarma matakin aure a wannan gaɓar. Hausawa suna cewa 'Idan tura ta kai bango, to komai na iya fitowa daga bakin mai magana'. To, haka abin ya faru ga Inna Delu, saboda ba ta taɓa kiran sunan mijinta kai tsaye ba, amma saboda ya kira ta da 'yar matsiya shi ya sa ita ma ta kira shi da sunan Nagandu kai tsaye. Sannan kuma, marubucin wasan ya yi amfani da Inna Delu, wajen fito da jirwayen aure a wannan fita, saboda Inna Delu ta yi wa mijinta Nagandu ta tambaya a kan ita ce 'yar matsiyata? Ma'ana Nagandu yana nufin mahaifinta da ya tilasta mata auren Nagandu ba da son ranta da na mahaifiyarta ba. Alal haƙiƙa marubucin wasan ya yi amfani da tunani wajen saƙa wannan batu, domin ya cim ma manufarsa.

Haka kuma, an ƙara samun wani matakin aure a cikin wasan Inna Delu, domin cim ma wata manufa kamar haka:

> **Ayashe** : (Ta yi murmushi) Da a lokacin nan kin dage an **aura miki** wancan a maimakon Alhaji Nagandu. Domin daga dukkan alamu Alhaji ba ya ƙaunarki (*Inna Delu,* sh. na 5).

A nan ma dai an samu jirwayen aure a wannan fita, saboda marubucin wasan ya yi amfani da abokiyar zaman Inna Delu wato Ayashe, domin cim ma manufarsa. A cikin hikima marubucin ya tsarma matakin aure ta bakin Ayashe, kasancewar Inna Delu da Ayashe suna zaman lafiya, kamar ma ba kishiyoyi ba. Hakan ya sa suke tattauna abubuwan da ke damunsu, ta hayar hirar ce Ayashe take shaida wa Inna Delu da irin gorin da Nagandu yake wa Inna Delu ina ma a tat a auri wanda ta fi so, ma'ana ba Nagandu mijinsu ba.

A wani lamari kuma a cikin littafin, an yi amfani da aure ta fuskar:

> **Inna Delu** : Saurare ni, na gargaɗe ka sosai kamar yadda na yi maka tun farko a game da yawan kuɗin da kake kashewa a **lokacin auren**. Amma ka yi banza da ni ka sake labta kuɗi ka bayar da 'kuɗin gaisuwar uwa da uba'. Bayan nan, ka sake aika wasu kuɗin masu yawa a matsayin '**dukiyar aure**' (*Inna Delu,* sh. na 10)

A wannan misalin na sama, marubcin ya yi amfani da hikima domin fito yanayin zamantakewar ma'aurata. A zamantakewar a ma'aurata mace tana iya bai wa mijinta shawara, haka shi ma mijin yana iya bai wa matarsa shawara, ta fuskar abubuwan da ya shafi kowannensu. Inna Delu ta kasance mace ce ta gari mai kyawawan ɗabi'u, saboda haka ne ma take bai wa mijinta shawara a kan yawan dukiyar da yake kashewa, domin ƙarin aure. Sannan kuma, marubucin ya daɗa fito da wani muhimmin abu da ya shafi aure, wato dukiyar aure.

A wani misalin kuma, marubucin ya sake sarrafa aure kamar haka:

> **Inna Delu** : … Abin da ya baƙanta mini rai yanzu shi ne na kin yi mana 'kayan faɗar kishiya', duk da cewa mun nuna kamar ba mu damu ba, amma ba mu ji daɗi ba. Kuɗin da ka kashe a kan malamai don ganin sun tsaya a kan tabbatuwar **auren nan ne** (*Inna Delu,* sh. na 11).

A wannan misalin na sama, marubucin ya fito da wani al'adar Hausawa da ake yi wa mata, musamman idan za a yi musu kishiya. Wannan al'adar ita ce ake kira da 'kayan faɗar kishiya', kayan faɗar kishiya, kaya ne da ake yi wa mace ko mata idan za a yi musu kishiya. A al'adance duk talaucin maigida idan zai ƙara aure, to ya zama wajibi a kansa ya yi wa matarsa ko matansa kayan faɗar kishiya.

4.1.2 Haihuwa a Littafin Wasan *Inna Delu*

Masana al'adun Hausawa irin su CNHN. (1981) da Alhassan da wasu (1982) da *Kamusun Hausa.* (2006) da Muhammad (2020) da sauransu da dama, sun tofa albarkacin bakinsu, a kana bin da suka fahimta a kan ma'anar haihuwa da kuma matakanta renon ciki da kuma renon ɗa. Alal misali Alhassan da wasu (1982) cewa suka yi "Haihuwa ita ce lokacin da mace ta

samu juna biyu, watau sa'ar da ta sami ciki, bayan an tabbatar da igiyar aure tsakaninta da namijinta. Haihuwa kuwa ita ce, yayin da jariri ya fito daga cikin uwarsa ta hanyar al'ada". *Kamusun Hausa* (2006:189) sun bayyana haihuwa da "Samun ɗa ko 'ya bayan mace ta yi cikin wata tara". Shi kuwa Muhammad (2020:68) cewa ya yi "Haihuwa na nufin mace ta ɗauki ciki na tsawon wata tara sannan ta yi naƙuda bayan zubar da rowan-zaƙi, da fashewar faya daga nan jariri ko jaririya ya/ta faɗo". A bisa ga waɗannan ma'anoni za a iya cewa haihuwa wata al'ada ce da ta keɓanta ga jinsin mata tun lokacin da Allah ya samar da duniya, mata kan ɗauki ciki har na tsawon wata tara, ko fiye ko ƙasa da haka a wasu lokutan kafin su haife abin da suke ɗauke da shi.

A littafin *Inna Delu,* an samu jirwaye ko nason haihuwa wurare guda goma sha biyu (12), da marubucin ya yi amfani da su, domin ya cim ma burinsa na isar da saƙonsa ga al'umma. Amma a wannan takarda za a kawo misalan wasu wurare guda biyar (4), domin kafa hujjar cewa, matakan rayuwa suna da tasiri kwarai da gaske a yanayin ƙagaggun labarai. Ga misalan wuraren da aka samu ambaton haihuwa da kuma wainar da aka toya kamar haka:

> **Nagandu** : … Bayan nan mene ne darajar matar da **ba ta haihuwa**? Rayuwarta ta banza ce, maganar gaskiya, na gaji da zaman Inna Delu (*Inna Delu,* sh. na 4).

Haihuwa dai al'amari ne na Allah, Allah shi yake azurta bayinsa da haihuwa, wasu Allah ya ba su 'ya'ya maza zalla, wasu kuwa Allah ya ba su 'ya'ya mata zalla, wasu kuwa Allah ya haɗa musu maza da mata. Haka kuma, wasu bayin Allah mata ko maza ba sa haihuwa, rashin haihuwar tasu yakan kasance alheri ne gare su, saboda haƙurin da suke yi na rashin haihuwa, Allah yana rubuta musu lada. Domin haka, ne marubucin ya shigo da wannan batu, saboda ya faɗakar da al'umma dangane da al'amarin Allah.

Haka kuma, marubucin ya sake sarrafa matakin haihuwa a wani wurin kamar haka:

> **Nagandu** : Ta iya abinci kuma tana da biyayya, abin da yake damuna da ita kawai shi ne **rashin haihuwa**. Ba ta **taɓa haihuwa ba** duk tsawon shekarun aurenmu (*Inna Delu,* sh. na 18).

A wannan misalin na sama, marubucin ya yi amfani da dabara wajen fito da kyawawan ɗabi'un Inna Delu da ta shahara da su. Daga cikin kyawawan ɗabi'un Inna Delu ta iya abinci na fita kunya, sannan kuma tana da tarbiyya kwarai da gaske, saboda yadda take bin mijinta sau da ƙafa. Bayan yabon da Nagandu ya yi wa matarsa Inna Delu, a ɗaya ɓangaren kuma ya kushe, saboda ya nuna ba ta haihuwa, ma'ana rashin haihuwarta shi ne babbar matsalarta.

Ga kuma wani jirwayen matakin haihuwa, kamar yadda marubucin ya sarrafa shi kamar haka:

> **Talatu** : Sauri nake. Na kawo miki ƙaurin 'yata Indo ne, yau kwananta

> biyar **da haihuwa** (*Inna Delu,* sh. na 24).

A wannan misalin na sama, marubucin ya fito da ɗaya daga cikin al'adun haihuwa da Hausawa suke yi, wanda aka fi sani da 'ƙauri', Hausawa suna yi wa ƙauri kirari da 'ƙauri mai ƙaurin suna'. Kauri wani ɗan ɗauka ni ne na farfesu da ake yi da kai da ƙafafuwan sa ko saniya.

Bayan wannan ga kuma wani jirwayen haihuwa kamar haka:

> **Inna Delu** : Kuma ki tabbata kina ɗaure cikinki da zani kowane lokaci saboda gudun kumbura. Ba ni jaririn na manta in tambaye ki me **aka haifa** (*Inna Delu,* sh. na 29).

A wannan misalin da ya gabata, marubucin ya yi amfani da hikima wajen koya wa mata wani muhimmin al'amari da ya shafi mata. A wannan fage marubucin yana amfani da damarsa wajen koya wa mata, yadda za su dinga ɗaure cikinsu a lokacin da suka haihu. Dalilin da ya sa ake son macen da ta haihu, ta ɗaure cikinta da kallabi ko wani abin ɗauri, shi ne domin lokacin da mace take da juna biyu cikinta yana buɗuwa, to don cikin ya koma yadda yake kafin samun juna biyu, shi ne dalilin ɗaure cikin da ake son mace ta yi bayan haihuwa. Amma duk macen da ta haihu ba ta ɗaure cikinta ba, to za ta yi tumbi.

> **Nagandu** : … Ni na mance da zancen **rashin haihuwarki**. Allah shi ke bayar da haihuwa, idan ya so zai ba ki haihuwa bayan kin dawo daga ƙasa mai tsarki (*Inna Delu,* sh. na 39).

A wannan misalin ma, an tsarma batun haihuwa a cikin wannan batu ta hanyar nuna nadama da Nagandu ya yi ta fuskar mayar da al'amarinsa ga Allah. A karon farko, Nagandu yana kyarar uwargidansa Inna Delu a kan rashin haihuwarta. Amma daga baya sai ya yi nadama a bisa baƙaƙen maganganun da ya sha faɗa wa Inna Delu, saboda Allah ya yi ta ita juya ce.

4.1.3 Tafiya a Littafin Wasan *Inna Delu*

Tafiya ta shafi motsa jiki daga wani wuri ko barin wani wuri zuwa wani wuri ko kuma fara takawa ga ƙaramin yaro. Ta wannan bayani za a fahimci tafiya, tana ɗaya daga cikin matakan rayuwar Hausawa. Ɗan'Adam yana fara takawa ne tun yana ɗan yaro ƙarami, da farko yaro yana farawa ne da koyon tafiya tun yana ƙarami, daga nan kuma sai gudu, haka za ci gaba da takawa, har rai ya yi halinsa. Haka kuma, lokacin da aka yaye yaro daga shan nono a da, ana kai shi ko kai ta gidan kakanni, wannan tafiya da aka yi da yaro daga gidan iyayensa zuwa gidan kakaninsa nau'i ne na tafiya. Wannan tafiya da aka yi da yaro, matakin rayuwa ce ta farko a wurin shi, saboda a gidan kakannin yaro zai haɗu da wasu yara abokan wasa. A yanayin cuɗanya ta wasa, yaro yakan koyi wasu ɗabi'u daban da na gidansu.

Tafiya mabuɗin ilimi, mutum yakan yi tafiya daga garinsu ya je wani garin ko daga ƙasarsa zuwa wata ƙasar domin aikin Hajji ko Ummara ko saboda neman ilimi.

Duk wani nau'i na tafiya da mutum zai yi, to ba shakka yana daga cikin matakan rayuwar ɗan'Adam. Ga misalan wasu daga cikin ire-iren tafiye-tafiye da Hausawa suke yi akwai ci-rani da ga aiki da kaɗar raɓa da jaura da fatauci da dandi da ziyara da ƙaura da rangadi da sauransu (Muhammad, 2020:80).

A littafin *Inna Delu* an samu jirwayen tafiya ta ziyara ƙasa mai tsarki a wurare guda huɗu (4). Amma a wannan takarda an kawo misalan wurare guda biyu, domin kafa hujja kamar haka:

> **Nagandu** : Ban san takamaimai ranar ba, amma wani ya faɗa mini za su tashi sati mai zuwa. Tana da niyyar zama a **Makka don yin Hajji da Ummara**. Ba za ta dawo ba sai bayan babbar salla (*Inna Delu,* sh. na 35).

A wannan misali na matakin tafiya, marubucin ya kawo ɗaya daga cikin ayyukan ibada da Musulmi suke yi a ƙasa mai tsarki, wato Makka. Aikin Hajji wajibi ne ga Musulmi baligi, mai hankali, mai lafiya, mai hali, mai iya jure wa wahalhalun rayuwa, mai ikon ciyar da iyalansa da kuma waɗanda suke ƙarƙashinsa, tsawon lokacin da zai ɗauka na kwanukan aikin Hajji (Gusau, 2014:49). A wannan misalin da ya gabata, marubucin ya bayyana cewa Delu za ta tafi aikin Hajji sati mai zuwa, saboda ta sauke farali. Amma a ziyararta za ta haɗa aikin Hajji da Ummara, wato za ta sauke farilla sannan kuma ta yi nafila, ma'ana Ummara. Don haka, Delu za ta zauna a can sai bayan babban salla za ta dawo, bayan ta yi aikin Ummara.

Bayan wannan kuma, ga wani wani nau'i na yin tafiya domin ziyarar ɗaki mai tsarki kamar haka:

> **Ayashe** : **Ta je Ummara ne**, amma ta yi alƙawarin za ta zauna a can sai bayan **aikin Hajji** watanni huɗu da suka wuce (*Inna Delu,* sh. na 40).

A wannan misalin kuma, marubucin ya fito da wani nau'i na ziyara da kuma aikin Hajji a tare, ma'ana a tafiya ɗaya. A irin wannan tafiya na ziyara, mai aikin Hajji zai tafi wuri idan ya isa Makka sai ya yi aikin Ummara, da ya gama ko ta gama, sai su cire kayan harami, daga nan sai su zauna su jira lokacin aikin Hajji. A ƙalla a irin wannan tafiyar ana yin wata biyu ko uku har zuwa wata huɗu a ƙasa mai tsarki.

4.1.4 Mutuwa a Littafin Wasan *Inna Delu*

Masana al'adun Hausawa da dama sun yi ƙoƙari wajen bayyana ma'anar mutuwa a iya nasu fahimtar. Daga cikin masanan akwai CNHN. (2006) da Muhammad (2020) da sauransu. Alal misali a *Ƙamusun Hausa* (2006:354) sun bayyana mutuwa da "Rasuwa ko ƙarshen ran mutum ko dabba ko duk wani abu mai rai ko abin da ke ɗaukar rai". Shi kuwa Muhammad (2020:100) cewa ya yi "Mutuwa kalma ce da aka aro daga harshen Larabci, daga kalmar '*almautu'* shi kuwa Bahaushe na kiran ta da faɗuwa ko rasuwa ko rushewa. Daga nan kuma sai ya bayyana mutuwa da fitar rai da tsayawar nunfashi da bugun zuciya, tare da kamewar jiki".

> **Nagandu** : Kuma kin san matsayin mahaifina a Zangon Kuka kafin **ya**

rasu. Wallahi ba zan ɗauki kowane irin rashin mutunci daga gare ki ba (*Inna Delu,* sh. na 2).

A littafin *Inna Delu*, an sarrafa matakin mutuwa a wurare bakwai (7). A wannan takarda an kawo misalan wurare guda huɗu domin kafa hujja a kan matakin rayuwa ta ƙarshe. Mutuwa al'amari ne da ke jiran duk wani abu mai rai, saboda mutuwa ta ɗauki ɗan da ke cikin mahaifa, don haka, duk wanda mace ta durƙusa ta haife shi, sai ɗanɗani mutuwa mai raba kowa da masoyi. Saboda girman al'amarin mutuwa, Allah Ta'ala ya maimaita ta a wurare da dama a cikin Alƙur'ani mai girma. Dubi faɗin Allah Ta'ala a game da mutuwa:

> "Kowane rai mai ɗanɗanar mutuwa ne, sa'an nan zuwa gare mu ake mayar da ku" (Ankabut, Sura 29 Aya ta 57).

Ga misalan wasu wurare da aka samu jirwayen mutuwa a littafin *Inna Delu* kamar haka:

> **Nagandu** : Kuma kin san matsayin mahaifina a Zangon Kuka kafin **ya rasu.** Wallahi ba zan ɗauki kowane irin rashin mutunci daga gare ki ba (*Inna Delu,* sh. na 2).

A wannan misali na sama, marubucin ya tsarma batun mutuwa ne domin ya nuna yadda wasu mazaje suke yi wa matansu na aure, gorin arzikin da Allah ya wadata iyayensu da shi. A yanayin zamantakewar ma'aurata ana samun samun jayayya ko saɓani a tsakanin miji da matarsa, to abin da ya dace ga ma'aurata shi ne, su zama masu haƙuri ga abokan zamansu. Haƙuri shi ke haifar da kyakkyawar yanayin zamantakewar aure, ba gori ba.

Haka kuma, marubucin ya ƙara sarrafa matakin mutuwa a wannan gaɓa ta hanyar nuna yadda Inna Delu take tuna rasuwar mahaifinta. Ga abin da marubucin ya ce:

> **Mace ta Farko** : Wataƙila ko ta tuna da babanta ne tsohon malamin makaranta wanda **ya rasu** watanni uku da suka wuce (*Inna Delu,* sh. na 30).

A wannan misalin ma, marubucin ya kawo batun mutuwar ne, saboda ya nuna yadda Inna Delu take tuna mahaifinta wanda ya rasu. Masana yanayin rayuwar ɗan'Adam sun nuna cewa "mutuwar wasu mutane, ya fi taɓa waɗanda suka bari, mutuwar uwa da uba ga 'ya'yansu da kuma mutuwa mace ta bar mijinta ko mutuwar miji ya bar matarsa'.

Har wa yau a wannan fage, marubucin ya sake tsarma nason mutuwa kamar haka:

> **Mai Unguwa** : A' a matarka Delu **ta rasu** (*Inna Delu,* sh. na 45).

Allahu Akbar, a wannan misalin na sama, an kawo batun rasuwar Inna Delu.

Inna Delu ta tafi aikin Hajji, amma Allah ya yi mata rasuwa a can. A nan marubucin ya kawo batun rasuwar Inna Delu ne, domin ya nuna yadda rayuwa take, ma'ana ya faɗakar da al'umma cewa, duk wanda zai tafi aikin Hajji yana da matuƙar muhimmanci ya nemi gafarar abokan zamansa, sannan kuma yana da kyau ga mai tafiya aikin Hajji ya yi wasiyya ga iyalansa, mace kuma ta yi wasiyya ga mijinta. Amfanin neman gafara da yin wasiyya shi ne, saboda ko mutuwa za ta iya ɗaukar ran matafiyin a can Makka ko Madina.

Bayan haka, matakin mutuwa ya ƙara fitowa a wannan gaɓa kamar haka:

> **Mai Unguwa** : Allah Akbar, Allah mai girma, **ai ya cika**. Allah ya gafarta masa zunubansa (*Inna Delu,* sh. na 46).

A wannan misali na sama, marubucin ya yi amfani da hikima wajen nuna halin da Nagandu ya shiga a lokacin da aka kawo masa labarin rasuwar matarsa Delu. Nagandu ya suma a lokacin da aka faɗa masa Delu ta cika a Makka, daga wannan suman sai kuma ya zarce ga mutuwa, ma'ana shi ma lokacinsa ya yi, wato shi ma ya bi matarsa.

Sakamakon wannan takarda ya gano, marubucin ya yi amfani da matakan rayuwar ne, domin samun damar isar da manufarsa ga al'umma, kasancewar tunani da ayyukan adabi da al'ada suna tafiya ne kafaɗa da kafaɗa da irin hikimar marubuci. Sakamakon wannan bincike, ya gano cewa ana samun jirwayen matakan rayuwar al'ummar Hausawa a littattafan wasannin kwaikwayo na Hausa. Haka kuma, binciken ya gano zai yi wuya marubucin wasan kwaikwayo ya rubuta wasa a cikin littafi, ba tare da ya tsarma jirwayen matakan rayuwa ba. Sannan kuma, takardar ta gano, ana samun jirwayen matakan rayuwar ne, saboda rayuwar ɗan'Adam tana gudana a bisa matakan rayuwar ɗaya bayan ɗaya.

5.1 Kammalawa

Kamar yadda aka gani, a wannan takardar ta tattauna batutuwa da suka haɗa da ma'anar wasan kwaikwayo da taƙaitaccen bayani game da al'ummar Hausawa da taƙaitaccen tarihin marubucin littafin *Inna Delu* da taƙaitaccen bayani game da littafin *Inna Delu.* Sannna kuma, an yi magana a kan matakan rayuwa da waiwayen ayyukan magabata a kan matakan rayuwa. Daga nan kuma, an duba jirwayen wasu matakan rayuwar al'ummar Hausawa a littafin wasan *Inna Delu*, ta fusakar aure da haihuwa da tafiya da kuma mutuwa.

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