ADABI DA TARIHANCI : NAZARIN WASU WASANNI NA RUDOLF PRIETZE

NA

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DECLARATION

I here declare that the work in this thesis titled "Adabi da Tarihanci: Nazarin Wasu Wasanni Na Rudolf Prietze" (Literature and Historicism: An Analysis of Some Plays by Rudolf Prietze) was performed by me in the Department of African Languages and Cultures, under the supervision of Doctor Balarabe Abdullahi and Doctor Haruna Aminu. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this work has been presented for another degree or diploma at any institution.

Nasiru Lawal Sign…….. Date……..

CERTIFICATION

This thesis titled " Adabi da Tarihanci: Nazarin Wasu Wasanni Na Rudolf Prietze" (Literature and Historicism: An Analysis of Some Plays by Rudolf Prietze) meets the regulations governing the award of degree of Master of Arts in African Literature (Hausa) of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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SADAUKARWA

Na sadaukar da wannan aiki nawa ga mahaifana (Alh. Lawal Mai Zare da Hajiya Aminatu Lawal)

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ABSTRACT

Historicism is a literary theory that focuses on historical events in works of art. It thus depict how historical issues are embedded in literature. The research entitled "Adabi da Tarihanci: Nazarin Wasu Wasanni Na Rudolf Prietze"(Literature and Historicism: An Analysis of Some Plays by Rudolf Prietze) looks at how historical phenomena were encapsulated in Turbar Qudus (1898), Turbar Tarabulus (1902) and Tarihin Rabeh (1902). In its attempt to analyse the plays based on historicism, the work has reviewed and ascertained the history of Rabeh (Fadl Allah), Jerusalem (Qudus) and Trans-Saharan trade and so many related issues for the purpose of reference. And the research analyses the literary appreciation in the plays, notably the plot, the theme, the characters, and the language style (figure of speech).

In conclusion, the research has highlighted how Prietze's plays reflect the historical phenomena in Jerusalem and in Hausa societies in different aspects of life around 1898 and 1902, The research discovers that the playwright uses true life story to build literature. In Turbar Qudus, the history of Christianity which comprises the holy place where Prophet Isah (Yesu) was born is examined, and the categories of people live in Jerusalem that largely originated from Germany, Moscow and France were noted. The thesis observed the applicability of supremacy of power in Turbar Qudus by the emir of Istanbul over other emirs. Similarly, in the play Turbar Tarabulus the historical life of commercial or Trans-Saharan trade between Hausaland and Maghreb states (North Africa) have been studied. The life in the desert and its dwellers notably the Shamba Arabs were noted.While in Tarihin Rabeh, the history of Rabeh and how he conquered Borno empire and its neighbors have been discovered.

TSAKURE

Tarihanci ra'in nazari ne da yake mayar da hankali a kan al'amuran da suka jivanci tarihi a adabi, kuma yana yin dubi ne zuwa ga yadda abubuwa na tarihi suke qunshe a cikin wannan adabin. Donhaka ne, wannan nazari mai suna "Adabi da Tarihanci: Nazarin Wasu Wasanni na Rudolf Prietze" ya dubi yadda al'amura na tarihi suke qunshe a zavavvun wasannin Prietze (Turbar Qudus (1898) da Turbar Tarabulus (1902) da kuma Tarihin Rabeh (1902). Binciken ya yi waiwaye zuwa ga taskar tarihi a kan tarihin hulxar kasuwanci a tsakanin Hausawa da Larabawa da tarihin Masallacin Qudus da kuma tarihin rayuwar Rabeh (Fadl Allah). An yi hakan ne domin kafa hujja da kore shakka don tabbatar da waxannan wasanni ta mahangar ra'in tarihanci. Haka kuma an nazarci muhimman tubalan nazarin adabi waxanda suka haxa da zubi da jigo da 'yan wasa da kuma harshe musamman adon harshe duk a cikin wasannin, domin qara tabbatar da wasannin a matsayin adabi ba tarihi tsantsa ba.

A qarshe, binciken ya ba da haske a kan yadda wasannin Prietze suke xauke da al'amura na tarihi a Qudus da kuma qasar Hausa ta fuskoki da da dama. Hakan ya sanya nazarin ya gano cewa, marubucin waxannan wasannin ya xauki labari na haqiqa ne ya tsara shi a sigar adabi. A wasan Turbar Qudus, an ga tarihin addinin Kiristanci ta fuskar cocin da aka haifi Annabi Isah, da kuma nau'o'in mutanen da ke zaune a Qudus kamar Jamusawa da 'yan Masko da Faransawa. Binciken ya ga irin qarfin mulkin da Sarkin Santambul yake da shi a Qudus. Haka kuma, a wasan Turbar Tarabulus, an ga tarihin hulxar kasuwanci a tsakanin Hausawa da Larabawa musamman irin wahalhalun sahara da 'yan fashi (Larabawan Shamba). Kamar yadda kuma, a wasan Tarihin Rabeh, aka ga tarihin rayuwar Rabeh da yadda ya ci daular Borno da wasu dauloli da yaqi.

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BABI NA DAYA

SHIMFIXA

1.1 Gabatarwa

Kasancewar adabi muhimmin fage ne, hakan ya sanya masana da manazarta da dama suke aiwatar da nazarce-nazarce a cikinsa, tun daga ma'anar ita kanta kalmar ta adabin har ya zuwa ga wanzar da wani nazari a xaya daga cikin sassansa guda uku (waqa ko habarce ko wasan kwaikwayo).Wannan bincike mai xauke da batun "Adabi da Tarihanci: Nazarin Wasu Wasanni na Rudolf Prietze" ya yi qoqarin duba yadda aka taskace wani vangare na tarihin al'umma ne a cikin wasannin kwaikwayon Rudolf Prieze, waxanda suka jivanci tarihi. Waxannan wasanni su ne*Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma *Tarihin Rabeh* (1902), domin Yahaya (1978) da Ogunbiyi (1981) da Baldick (2004) suna ganin cewa wasan kwaikwayo shi ne qashin bayan adabi. Ashe in nazarin ya gudana a wasan kwaikwayo ba a yi laifi ba, tun da tarihanci ake son qwaqulowa a adabi.

Nazarin adabi ta mahangar tarihanci, shi ne bibiyar al'amura na tarihi a cikin adabi ta hanyar la'akari da rubutaccen tarihi da kuma tarihancin zance a cikin adabin, tare da duba muhimman al'adun al'ummar da aka yi adabin a kanta daga tarihi. Ta la'akari da yadda nazarin adabi yake a tarihance, wannan nazari ya dubi muhimman al'amuran da suka bayyana a cikin wasan *Turbar Qudus* da *Turbar Tarabulus* da kuma *Tarihin Rabeh* waxanda suka tabbata a tarihi na haqiqa, sannan kuma suka bayyana a cikin wasannin. A qoqarin qwaqulo misalai na tarihanci daga cikin waxannan wasanni, an waiwayi taskar tarihi domin qoqarin kafa hujja a tarihance.

Haka kuma, baya ga tarihanci da aka zaqulo a cikin wasannin, an xora wasannin a mizanin nazarin wasan kwaikwayo ta hanyar nazartar jigo da zubi da ‘yan wasa da kuma harshe, musamman yadda aka yi amfani da adon harshe a cikin wasannin; kuma hakan ya qara bambanta tarihi na haqiqa da kuma tarihanci a adabi. Domin adon harshe muhimmin sinadari ne a cikin adabi kamar yadda Abdu (2013) ya bayyana.

Rudolf Prietze ya rubuta waxannan wasannin ne a sakamakon labarin da wani Bakano mai suna Haji Ahmadu Kano ya ba shi a birnin Tunis a shekara ta 1902 kamar yadda Ahmed (2013) ya tabbatar, kuma labaran duk sun auku a rayuwa ta zahiri, sai dai Prietze ya yi amfani da salon rubutun wasan kwaikwayo ne don ya kasance adabi, ta hanyar rage wani abu da qara wani abu a cikin labaran. Wannan ya sanya aka yi qoqarin tabbatar da hakan ta hanyar danganta wasannin zuwa ga tarihi na asali.

A taqaice, wannan bincike ya dubi yadda tarihanci ya bayyana a cikin wasan *Turbar Qudus*, musamma a kan ziyarar da Sarkin Jamus William ii ya kai Qudus a shekarar 1898, kamar yadda tarihi ya tabbatar. Sannan aka nazarci yadda al’ummar Hausawa da wani yankin na Larabawan Afirka suka gudanar da harkokin kasuwanci ta hanyar bin tafarkin sahara (safara) a cikin wasan *Turbar Tarabulus*. Daga qarshe, nazarin ya bibiyi tarihin rayuwar Rabih (Fadl Allah) a cikin wasan *Tarihin Rabeh*, tare da danganta wasan zuwa ga tarihin rayuwar Rabih da yaqe-yaqen da ya gudanar zamaninsa.

1.2 Dalilan Bincike

Hausawa na cewa "ruwa ba ya tsami banza." haka kuma, "banza ba ta kai zomo kasuwa." Wannan zance haka yake, domin kuwa duk da cewa an sami nazarce-nazarce da yawa a kan ayyukan Rudolf Prietze, kamar na Ahmed (1987) da (2013) da Hassan (2006) da Ibrahim (2007) da Abdullahi (2009) da (2009) da Musa (2011) da Xanmaigoro (2012) da kuma Jajere (2014), sai dai ba a sami wani wanda ya aiwatar da nazarinsa ta hanyar amfani da ra'in tarihanci ba, domin duba wani vangare na tarihin al'umma a cikin wasannin, hakan ya haifar da sha'awar aiwatar da wannan nazarin, domin rashin samun wani nazari da aka yi irinsa, shi ne dalili na farko da ya haifar da binciken.

Wani dalili na gaba kuma shi ne, kamar yadda Ahmed (2000) yake ganin cewa, a qasashe irin su Masar da wasu qasashe a yankin Asiya, ci gaban wasan kwaikwayo ya kai inda ba a zato, domin kuwa ana nazarin wasan kwaikwayo ta fuskar kimiyya da fasahar zamani da tarihi da siyasa da zamantakewa da tattalin arziki da dai sauransu. Wannan batu na Ahmed (2000) yana xaya daga cikin dalilan da suka haifar da sha'awar aiwatar da wannan binciken, domin nazarin ya shiga cikin sabon yunquri na nazarin wasan kwaikwayon Hausa ta hanyar nazartar muhimman al'amura na tarihin rayuwar al'umma, kamar yadda qasashen Masar da Asiya suka saba nazartar wasan kwaikwayonsu.

Dalili na gaba da ya qara qarfafa wannan nazari shi ne, kasancewar adabi fasahar al'umma ce da ake aiwatarwa a magance ko a rubuce, kamar yadda masana irin su Hassan (2013) suka tabbatar. Kuma Mayhead (1965) ya nuna cewa, ana buqatar adabi ya kasance yana xauke da harshe da nishanatarwa, sannan kuma ya kasance ya shafi duniya ta zahiri. Wannan ya sa za a duba yadda Rudolf ya yi amfani da fasaharsa ta hanyar amfani da harshe da nufin ilmantarwa da nishaxantarwa, inda ya xauki labarai na zahiri ya tsara su a tsarin wasan kwaikwayo, ta hanyar dubi zuwa ga tabbatacen tarihi a rubuce kamar yadda masana tarihanci suka nuna haka.

Har ila yau, yana daga cikin manyan dalilan da suka jawo hankali wajen wanzar da wannan bincike, wato duba irin yadda adabi ke bayyana tarihin al'umma a fakaice ko a sarari, domin burin nazari ta mahangar ra'in tarihanci ya ga cewa duk wani adabi ya wakilci ko ya kasance ya shafi muhallinsa, kamar yadda Rivkin da Ryan (2004) ke da'awa.

Bugu da qari, yana daga cikin dalilan da suka qarfafa wa mai wannan bincike gwiwa, domin binciken ya shiga cikin sabon salon nazarin adabin Hausa mai amfani da ra'in nazarin adabi na duniya, ta hanyar nazartar wasu al'amura na rayuwar al'umma, waxanda suka shafi tarihi, kamar tarihin ziyarar da Sarkin Jamus ya kai Qudus a shekarar 1898, da kuma duba yadda al'amuran kasuwanci a tafarkin sahara suka gudana a tarihi, tare da nazartar tarihin yaqe-yaqen da Rabeh ya gudanar a zamaninsa.

1.3 Manufar Bincike

Babu shakka, idan aka yi la'akari da lokacin da aka rubuta wasan*Turbar Qudus* (1898) da *Turbar Tarabulus (1902)* da kuma *Tarihin Rabeh (1902),* tare da duba yadda marubucin wato Prietze ya bayyana yadda Haji Ahmadu Kano ya ba shi labaran har ya tsara su a tsarin wasan kwaikwayo, za a iya cewa manufar aiwatar da wannan bincike ta mahangar ra'in tarihanci bai rasa nasaba da abubuwa kamar haka:

i. Gwada yadda ake amfani da mahangar ra'in tarihanci wajen nazarin adabin Hausa.

ii. Zaqulo misalan tarihanci qarara waxanda suka tabbata a tarihi na haqiqa, kuma suka bayyana a cikin wasan *Turbar Qudus (1898) da Turbar Tarabulus (1902)* da kuma *Tarihin Rabeh (1902),* tare da fayyace su ta hanyar dubi zuwa ga tubalan nazarin tarihanci, waxanda suka haxa da tarihancin zance (Historisity of a text) da samun rubutaccen tarihi (Textuality of history).

iii. Duba yadda aka xauki tarihi na haqiqa aka samar da wasan kwaikwayo a kansa, ta hanyar sauya wasu al'amura daga tarihi na asali zuwa adabi.

iv. Tantance da kuma danganta tsakanin tarihi da tarihanci a kowane wasa da aka nazarta, ta hanyar waiwayen taskar tarihi daga masana tarihi.

v. Tabbatar da wasannin a matsayin adabi, ta hanyar bin matakan nazarin adabi tare da xora wasannin a kan mizanin nazarin wasan kwaikwayo a fagen adabi, waxanda suka haxa da jigo da zubi da 'yan wasa da harshen 'yan wasa, kamar adon harshe da dai sauransu.

vi. Tabbatar da aukuwar al'amuran da aka gina wasannin a kansu daga taskar tarihi, tare da nuna dacewar wasannin da ra'in tarihanci.

1.4. Muhimmancin Bincike

Muhimmancin wasan kwaikwayo ya sanya Yahaya (1978) da Ogunbiyi (1981) da Baldick (2004) suke ganin cewa shi ne qashin bayan adabi, kuma aka yi sa'a waxannan wasannin sun shafi wani vangare na tarihin al'umma ne a sigar wasan kwaikwayo, don haka ana sa ran wannan bincike ya zamo mai muhimmanci ga al'umma, kasancewarsa ya shafi tarihin al'umma ne qunshe a cikin wasan kwaikwayo. Haka kuma, Carr (1961) ya yi nuni da cewa, tarihi kan taimaka wajen fahimtar wasu muhimman al'amura da suka faru a cikin rayuwar al'umma. Wannan ya sanya ake qoqarin duda yadda aka taskace tarihi a cikin waxannan wasanni, domin sanin wani vangare na tarihin al'umma.

Haka kuma, yana xaya daga cikin muhimmancin wannan bincike ga al'ummar Hausawa, a waiwayi wani vangare na tarihin al'amuran da suka gudana a qarshen qarni na sha-tara da farkon qarni na ashirin domin jin xuriyarsu da matsayinsu a tarihi, yin hakan zai bai wa al'umma damar tunawa daga inda aka fito a tarihance, ta fuskar kasuwanci, kamar cinikayyar bayi da wahalhalun tafarkin hamada na qarancin ruwa da iska da 'yan fashin hamada da dai sauransu, musamman a wasan *Turbar Tarabulus.* Haka kuma, za a iya tunawa da abubuwan da suka faru na yaqe-yaqe a tsakanin al'umma daban-daban a qasar Hausa da yanayin siyasar zamantakewar al'umma, musamman a wasan *Tarihin Rabeh*. A yayin da za a ga sha'anin addinin Kiristanci da dangantakarsa da addinin Musulunci a wancan lokacin musamman a wasan *Turbar Qudus.*

Har ila yau, ana fatar wannan nazari zai amfani manazarta adabin Hausa musamman manazarta wasan kwaikwayo su gane cewa akan nazarci adabin Hausa ta mahangar xaya daga cikin ra'oin nazarin adabi, sannan a nazarci muhimman tubalan nazarin adabi kamar jigo da zubi da 'yan wasa da kuma harshen 'yan wasa kamar adon harshe, irin su karin magana da habaici da siffantawa da dabbantarwa da dai sauran su; domin a qara fito da hoton adabi a cikin wasannin.

Haka kuma, ana tunanin binciken ya cike givin da manazarta ayyukan Prietze suka bari, domin waxanda za su biyo baya su san daga inda za su xora daga inda wannan ya tuqe a wani bincike na gaba.

1.5 Hasashen Bincike

Kamar yadda Kirtzner da Mandell (2007) suke ganin cewa, nazarin adabi ta mahangar tarihanci ya shafi lura da wuri da lokaci da kuma al'adun al'umma, su kuwa Rivkin da Ryan (2004) ke bayyana cewa ya dace mai tarken adabi ta fuskar tarihanci ya iya tsamo muhallan tarihi a cikin adabin tare da danganta shi zuwa ga tarihin samuwarsa. Shi kuwa Habib (2011) ya nuna cewa, tarihanci shi ne nazarin matanin adabi ta fuskar tarihin al'umma.

Daga bayanan da suka gabata dangane da yadda nazarin adabi ta mahangar tarihani yake kasancewa, za a iya cewa, ana hasashen wannan bincike ya iya gano muhimman abubuwa kamar haka:

i. Ko waxannan wasanni suna qunshe da tarihanci a cikinsu? Domin bayyanar tarihancin zance a cikin wasannin, shi zai tabbatar da hasashen da nazarin yake yi dangane da kasancewarsu wasannin da suka dace da mahangar ra'in tarihanci.

ii. Binciken na da qudirin gano ko ziyarar da Sarkin Jamus ya kai Qudus a shekarar 1898 ta tabbata a taskar tarihi, kamar yadda aka nuna hakan a wasan *Turbar Qudus*? Domin misalan da suka tabbata a tarihi na haqiqa su nazarin yake qoqarin kafa hujja da su a lokacin fixar wasan ta mahangar tarihanci.

iii. Nazarin yana da hasashen gano ko harkokin kasuwanci a tafarkin sahara (safara) sun tabbata a tsakanin Hausawa da Larabawa a taskar tarihi, kamar yadda aka nuna hakan a cikin wasan *Turbar Tarabulus?* Domin gano hakan daga masana tarihi shi zai qara tabbatar da wasan ta fuskar tarihanci.

iv. Binciken na da hasashen gano ko an yi wani mayaqi mai suna Rabeh a taskar tarihi? Kuma ya ci Bagarmi da Borno da wasu sarakunan qasar Hausa da yaqi? Domin an nuna hakan a cikin wasan *Tarihin Rabeh*.

v. Aikin yana da qudirin gano ko waxannan wasanni suna xauke da tubalan nazarin adabi a cikinsu, duk da tarihanci? Domin ana sa ran a nazarci waxannan wasanni uku da aka ambata, ta hanyar duba tubalan nazarin adabi, kamar jigo da zubi 'yan wasa da harshen 'yan wasa musamman ta fuskar

adon harshen da aka yi amfani da shi a cikin wasannin. Nazartar waxannan muhimman al'amura na adabi shi zai qara tabbatar da zamowar wasannin a matsayin adabi ba tarihi tsantsa ba.

vi. Binciken na hasashen danganta bigiren da aka ji xuriyarsu a cikin wasannin da tarihi na haqiqa, domin bigire na da tasiri wurin nazartar adabi ta mahangar tarihanci.

1.6 Farfajiyar Bincike

Kamar yadda aka sani cewa nazarin adabi yana da matuqar faxi da zurfi, musamman na Hausa da ke da adabin baka da rubutacce, kuma yana qunshe da sassa uku (waqa da habarce da kuma wasan kwaikwayo) wannan ya sanya ya dace a yi wa wannan bincike iyaka domin sanin inda binciken ya dosa. Abin nufi a nan shi ne, ya kamata a san vangaren da nazarin ya shafa.

Wannan nazari mai xauke da batun Adabi da Tarihanci: Nazarin Wasu Wasanni na Rudolf Prietze, ya taqaita ne a farfajiyar rubutaccen adabin Hausa, kuma a fagen wasan kwaikwayon Rudolf Prietze waxanda suka shafi tarihi.

An nazarci zavavvun wasanni uku na Rudolf Prietze ne waxanda suka haxa da wasan *Turbar Qudus (1898) da* wasan *Turbar Tarabulus (1902)* da kuma wasan *Tarihin Rabeh (1902).* Duk da haka, binciken ya taqaitu ne ta hanyar nazartar wasu muhimman al'amura da suka shafi tarihi, domin nuna yadda tarihi ya bayyana a cikin waxannan wasanni.

Haka kuma, an nazarci tubalan nazarin wasan kwaikwayo a fagen adabi, musamman ta fuskar jigo da zubi da ‘yan wasa da harshen ‘yan wasa, kamar adon harshe a cikin wasannin domin bambanta tarihi da kuma adabi. A qarshe, nazarin bai yi amfani da wani ra’i ba sai ra’in tarihanci, wanda yake duba yadda adabi yake qunshe da al’amura na tarihi ta hanyar bibiyan tarihi na haqiqa da aka gina adabi a kansa.

1.7 Hanyoyin Gudanar da Bincike

Hanya ita ce tafarkin da ake bi domin aiwatar da kowane abu. Domin samun nagartaccen bincike, wannan nazari ya yi amfani da hanyar tattara bayanai a xakin karatu na jami’o’i daban-daban ta hanyar nazartar kundayen bincike, musamman na digiri na tsakiya da na qoli, sai dai kasancewar akwai qarancin nazarce-nazarce a kan wasannin Rudolf Prieze, an xan waiwayi kaxan daga cikin kundayen digiri na farko a lokacin da buqatar hakan ta taso, tare da nazartar muqalu da littattafai mabambanta masu dangantaka da wannan nazari.

Binciken ya ziyarci duk wata kafa da ake tsammanin samun bayanai masu dangantaka da wannan nazari gwargwadon iko. Sannan an tattauna da masana a fagen wasan kwaikwayo da ilimin tarihi da kuma tarihanci domin samun gudummuwa a kan duk wani abu da ake tunanin zai taimaka wurin qarin ingancin wannan nazari ta fuskoki mabambanta.

A yayin gudanar da wannan bincike, an tattauna da masana da dama musamman a fagen wasan kwaikwayo da tarihi domin samun qarin haske da ingantuwar nazarin.

A ranar 29 Ga Satumba, 2015, an ziyarci Mal. Adamu Ibrahim Malumfashi, inda aka tattauna da shi a kan wasannin Rudolf Prietze, har ya bayar da shawarar dacewar a nazarci haqiqanin tarihin shi kansa Rabeh, domin sanin ko wane ne Rabeh, zai qara ingantuwar aikin.

Bugu da qari, nazarin ya sami tattaunawa da Mai. Shuaibu Abdulmumini, kasancewarsa xaya daga cikin ‘yan kwamitin da suka jagoranci shiryawa da qaddamar da babban littafin Ahmed U.B (2013) mai suna *The Hausa World of Rudolf Prietze* wanda aka qaddamar a gidan tunawa da Sardaun (Arewa House) da ke Kaduna a ranar 22, ga Agusta, 2015.

A yunqurin fassara kalmar “Historicism”, an binciki qamus na kevavvun kalmomi *(Hausa Metalanguage*) ba a sami fassarar kalmar ba, hakan ya sanya aka tuntuvi wani kwamiti da ke qoqarin sabunta qamus xin, inda aka fassara kalmar da tarihanci a ranar Laraba 15, ga Satumba, 2014.

Har ila yau, a ranar 12, ga Fabarairu ta 2017, an sami tattaunawa da Shugaban Sashen ilimin Tarihi na Jam’ar Ahmadu Bello, Zariya, Farfesa S Mohammed. Inda ya taimaka da shawarwari domin ingantuwar wannan aiki ta fuskoki mabambanta, musamman a kan abin da ya shafi tarihi.

A qarshe, wannan manazarci ya sami tattaunawa ta musamman da jigo kuma ja-gora a kan waxannan wasanni uku na Prietze, wato Farfesa Umaru Balarabe Ahmed, a ranar 16 ga Fabarairu ta 2018, inda ya qara wa wannan bincike fasali da kuma daidaita masa alqibta.

1.8. Ra'in Bincike

Wannan bincike ya bi sahun nazarce-nazarcen da ake aiwatarwa ta hanyar amfani da xaya daga cikin ra'o'in nazarin adabi. A wannan nazari an yi amfani da ra'in tarihanci, wanda wani Ba'amirke matarki mai suna Stephen Greenblatt ya samar a shekara ta (1980) kamar yadda ya bayyana hakan, kuma Barry (1995) da Goring da wasu (2001) suka tabbatar.

Greenblatt ya samar da tarihanci ne a sakamakon wasu nazarce-nazarce da ya gudanar a kan Renaissance (Mararanci) sai aka buqaci ya tattara ayyukan ya nazarce su ta fuskar wani ra'i, sai ya samar da wannan ra'i da ya kira sabon tarihanci "New Historicism" a shekarar 1980 kamar yadda ya bayyana hakan. (Greenblatt, 1980 da 1992)

Masana tarihanci tun daga Greenblatt (1980) da (1992) da Barry (1995) da Rivkin da Ryan (2004) da Habib (2008) da (2011) sun yi ittifaqi a kan cewa, tarihanci yana xauke da manyan ginshiqai ko tubala guda biyu da ake dubawa a wajen tarken adabi. Ga su kamar haka:

i. Tarihancin zance (Historisity of a Text)

ii. Tarihi a rubuce (Textuality of history)

Sun nuna cewa, a duk lokacin da ake tarken adabi ta mahangar tarihanci, sai an dubi yadda adabin yake xauke da abubuwa na tarihi a cikinsa. Na biyun kuwa, shi ne a sami wannan tarihin ya kasance rubutacce ne wato tabbatacce ne ta sigar rubutu.

A qarqashin waxannan manyan tubala guda biyu da ake tarken adabi da su ta mahangar ra'in tarihanci kamar yadda Greenblatt (1980) ya bayyana, Habib (2011), ya qara faxaxa su, inda ya bayyana cewa, tarihanci yana da sifofi masu yawa, amma muhimmai daga ciki su ne. Duk wani tunani na al'umma, da wasu al'amura na yau da kullum a rayuwa, da zamantakewa da wata fasaha da kuma wani rubutaccen adabi ya kasance an gina shi ne a kan mahangar tarihi. Ta yadda ba za a iya cire tarihin daga cikinsa ba, tare da la'akari da bigire da lokaci. Sifa ta biyu ita ce, a nazarci tarihin ta hanyar fitattun abubuwa waxanda suke iya bayyana a rayuwa ta zahiri. Sifa ta uku kuwa ita ce, ya kasance al'umma da al'adun da ake nazari su bambanta da na lokacin da ake ciki. (Habib, 2011: 265)

Da wannan ne za a iya cewa, nazari ta mahangar ra'in tarihanci, shi ne dubi zuwa ga al'amura na tarihi a cikin adabi ta hanyar danganta wannan adabin zuwa da tarihi na haqiqa daga masana tarihi, Kuma wannan tarihin ya kasance tabbatace ta sigar rubutu.

1.9 Kammalawa

Daga bayanan da suka gabata, an ga inda wannan nazari mai xauke da batun “Adabi da Tarihanci: Nazarin Wasu Wasanni na Rudolf Prietze” ya sanya gaba, ta hanyar bayyana yadda nazarin ya kasance, tun daga dalilan da suka haifar da sha’awar gudanar da binciken da manufar binciken da muhimmancin da binciken yake da shi da abubuwan da binciken yake hasashen ganowa da irin hanyoyin da aka bi don gudanar da binciken da kuma farfajiyar da binciken yake da shi, wato inda binciken ya shafa. Haka kuma an gabatar da ra’in da binciken ya xora aikin a kansa wato ra’in tarihanci.

BABI NA BIYU

WAIWAYEN AYYUKAN DA SUKA GABATA

2.1 Gabatarwa

Nazari a fagen adabi ba sabon abu ba ne, domin kamar yadda Mayhead (1965) ya tabbatar da cewa, adabi daxaxxen abu ne wanda yake da matuqar muhimmanci ga xan'Adam, kuma ake amfani da harshe wurin aiwatar da shi. Inda kuma Xangambo (1984) da Gusau (2011) da Hassan (2013) suka qarfafa hakan ta hanyar nuna cewa, ai adabi shi ne bayyana fasahar al'umma a magance ko a rubuce. Wannan ya sanya manazarta da dama suke qoqarin duba yadda aka wanzar da irin wannan fasahar a cikin adabin ta vangarori mabambanta.

Ta la'akari da yadda masana suka tabbatar da daxewa da kuma muhimmancin adabi. A wannan matakin za a iya ganin hakan, domin nazarce – nazarce da dama sun gabata a fannin adabi, tun daga waqa da habarce da kuma wasan kwaikwayo, sai dai a nan an taqaita ne a fagen wasan kwaikwayo. Hakan ya sanya aka yi abin da Hausawa kan kira da "waiwaye adon tafiya" domin kuwa "da na gaba ake gwada zurfin ruwa". Wannan babi ya yi bitar ayyukan da suka gabata masu alaqa ta kusa da ta nesa da wannan nazari, duk da kasancewar akwai qarancin nazarce – nazarce a kan ayyukan Dr. Rudolf Prietze, musamman waxannan wasannin da aka yi nazari a kansu, wato wasan *Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma *Tarihin Rabeh* (1902). Bitar ba ta kammala ba sai da aka ji xuriyar ayyukan da aka gudanar ta fuskar tarihanci da kuma tarihi, domin shi ne jagoran aikin. Daga qarshe, aka dubi nazarce-nazarce da dama kan wasan kwaikwayo domin qarin armashi da kuma qara samun haske a kan abin da ya shafi wasan kwaikwayo gaba xayansa.

2.2 Taqaitaccen Tarihin Rudolf Prietze

A yayin gudanar da wannan bincike, za a iya cewa “an tsinci dami a kala, domin kuwa an ci karo da nazarin Ahmed (2004) wanda ya yi waiwaye game da rayuwar wannan masani (Dr. Rudolf Prietze).

Cikakken sunansa Johannes Rudolf Prietze, wanda aka haifa a ranar 2, ga Satumba, 1854 a garin Uchtennagen na birnin Jamus. Mahaifinsa shi ne Adolf Theodor Prietze, mahaifiyarsa kuwa ita ce Marie Louise, shi ne babba a wurin iyayensa, sai dai yana da qarni huxu, maza uku mace xaya. Prietze ya halarci makarantar gaba da sakandire a garin Stendal, daga nan ya sami nasarar kammala karatunsa na digiri a jami’ar Halle a inda ya nazarci wani kwas na Sanin Mahalicci (Theology). Bugu da qari, yana xan shekara sittin da biyu (62) ya sami shaidar digirin qoli (PhD) a jami’ar Gottingen duk a qasar Jamus.

Ta fuskar sha’anin nazarce-nazarce kuwa, Prietze ya yi nazarce-nazarce da dama musamman a fagen harshe da al’adun Hausawa da Barebari, hasali ma nazarinsa a fagen wasan kwaikwayon Hausa ma ya gabaci na Dr. Rupert East Wato *Six Hausa Plays,* kamar yadda Ahmed (1987) ya bayyana. Rudolf Prietze ya samar da wasannin kwaikwayo kamar *Turbar Qudus (1898)* da *’Yanmatan Gaya* (1900) da *Turbar Tarabulus (1902)* da *Tarihin Rabeh* (1902) da *Boka da Majinyaci* (1910) (Ahmad:4-8).

Daga qarshen rayuwarsa, Prietze ya rayu ne a tsakanin garin Berlin da Wernigerode, a yayin da ya koma zuwa ga mahaliccinsa a ranar 6, ga Maris, 1933. Wato yana da shekara 79 a duniya (Ahmed, 2004:1)

2.3.*Turbar Qudus (Labarin 1898)*

Wasan *Turbar Qudus* yana xaya daga cikin wasannin da Rudolf Prietze ya rubuta, wanda ya kira da *Der Besuch des deutschen Kaisers 1898 in Jerusalem*, da harshen Jamusanci, kuma da harshen Hausa ya kira wasan da suna *Ziyarar Sarkin Jamus Zuwa Qudus a 1898,* amma sai Ahmed (2004) ya sauya sunan wasan zuwa *Turbar Qudus* saboda sunan wasan ya dace da sunan xayan wasan da ya kira da *Turbar Tarabulus* kamar yadda Ahmed (2004) ya bayyana hakan.

Ahmed (2004) da (2013), ya ci gaba da cewa, Prietze ya rubuta wannan wasan ne a sakamakon gudunmuwar wani Bakano mai suna Haji Ahmadu kano, domin shi ya bai wa Prietze labarin wannan ziyarar da Sarkin Jamus ya kai Qudus a zamanin mulkin Daular Usmaniyya ta Turkawa a shekara ta (1898), kuma Ahmadu Kano ya sami wannan labarin ne bayan ya dawo daga aikin haji sai ya yada zango a Qudus har ya shekara huxu a qasar, duk da shi ma Prietze daga bisani ya ziyarci Qudus din (Ahmed, 2004:vi).

Wani abin lura a nan shi ne, wasan *Turbar Qudus,* ya samu ne a qarqashin ayyukan mutane uku. Mutum na farko, shi ne Ahmadu Kano, wanda shi ne ya samo labarin da aka gina wasan a kansa kamar yadda aka ji hakan a baya. Sannan mutum na biyu, shi ne Rulolf Prietze wanda aka ga cewa, shi ne wanda Ahmadu Kano ya bai wa labarin, har ya tsara labarin a sigar wasan

kwaikwayo, domin ya kasance adabi. Daga qarshe kuwa, sai aka sami mutum na uku, wanda shi ne Umaru Balarabe Ahmed, wanda shi ya qwaqulo wasan, sannan ya sauya sunansa daga *Ziyarar Sarkin Jamus zuwa Qudus a 1898*, zuwa *Turbar Qudus*, kamar yadda bayanin hakan ya gabata a baya.

Haka kuma, shi ne manazarci na farko a kan wasan, kuma wanda ya gyara wasan a tsarin kashi-kashi da kuma fitowa-fitowa don ya dace da tsarin wasan kwaikwaikwayo, sannan aka buga shi a tsarin littafi kamar yadda yake a yanzu.

Bisa la'akari da wannan shimfixar da ta gabata, za a ga cewa, wannan wasa ya shafi al'ummar Jamus da Qudus ne a lokacin Daular Usmaniyya ta Turkawa, sai dai an yi amfani da harshen Hausa ne aka rubuta wasan. A wannan gavar kuwa, Skinner (1980) ya nuna cewa adabin Hausa ya kamata ya shafi al'ummar Hausawa da al'adunsu. A nan sai a ce, wannan wasa, adabi ne a cikin harshen Hausa.

2.3.1 Nazarce- nazarce a kan *Turbar Qudus (Labarin 1898)*

Nazarin Musa (2011) da Xanmaigoro (2013) da Ahmed (2013) da kuma Jajere (2014) su aka ci nasarar samu a lokacin bitar ayyukan da suka gabata a kan wasan *Turbar Qudus*, domin kuwa wannan bincike bai ci karo da wani nazari a kan wannan wasan ba sai nasu, duk da cewa hakan ba yana nuna babu ba ne, sai dai kawai binciken bai kai gare shi ba.

Nazarin Musa (2011) ya gudana ne kan duba matsayin harshe a wasan *Turbar Qudus,* inda ya nazarci harshen ‘yanwasa. Nazarin ya nuna kusan duk ‘yan wasan sun yi qoqari wurin amfani da harshen da ya dace a wasan, duk da cewa Sarkin Jamus Williams ya dace ya riqa soko harshen Jamusanci. Ga abin da yake cewa

> Sarkin Jamus ya yi amfani da harshe irin na saraki, a matsayinsa na sarki, wanda ya kamata ya dunga gwama Hausarsa da Jamusanci, amma bai yi haka ba. (Musa, 2011:85)

Shi kuwa Ahmed (2013) nazarinsa ya yi vuruntu ne a kan wannan wasa, inda har sai da ya gano matanin wasan *Turbar Qudus* (1898) wanda yake a cikin harshen Jamusanci da kuma wanda aka rubuta da ajami. Nazarin ya tabbatar da cewa wannan labarin ya faru da gaske, sai dai ba a zamanin Sarki Abdul Hamid ba ne, kamar yadda yake cewa:

> A nan an bayyana cewa wannan labarin na qunshe da abubuwa na zahiri a cikinsa, sai dai ba Abdul Hamid ba ne a lokacin……. (Ahmed, 2013:267)

Shi kuwa, nazarin Xanmairogo (2013) ya soma ne da yin sharhi a kan zubin wasan, inda ya tabbatar da cewa zubin wasan ya zubu. Kamar dai yadda yake bayyanawa.

> Waxannan matsaloli da aka tattara wa Sarki Abdulhamid su, ya nuna zubin wasan ya zubu. (Xanmairogo, 2013:123)

Ya ci gaba da cewa:

> Haka kuma yadda aka riqa jan zaren wasan ya burge domin ana samun dangantaka tsakanin kowace fitowa da ‘yar’uwarta…. (Xanmairogo, 2013:155)

Ta fuskar nazarin salon sarrafa harshe kuwa, Xanmaigoro (2013) ya ce marubucin ya yi amfani da tsohuwar Hausa, kuma an yi amfani da harshen da ya dace da ‘yan wasan musamman tun da sarakuna ne, an yi amfani da harshen sarauta. Kamar yadda ya ce:

> Akwai alamun girmama juna, kasancewar su manyan sarakuna, irin lafazi ko kalmomin girmama sarki, sun fito da su. (Xanmairogo, 2013:182)

Har iya yau, ya ci gaba da cewa

> A baki xaya ana iya cewa marubucin ya yi amfani da miqaqqen salo ne a littafinsa mai taken *Turbar Qudus.* (Xanmaigoro, 2013:)

A qarshe, ta fuskar ra'in bincike kuwa, manazarcin ya nuna cewa wannan wasa yana iya dacewa da ra'in zahiranci da kuma ra'in aiwatarwa, ta hanyar yin la'akari da yadda aka shirya wasan da kuma yadda aka aiwatar da wasan daki-daki.

Nazarin Jajere (2014) kuwa, ya karkata akalarsa ce zuwa ga al'amuran masihiyanci a wannan wasa, inda ya nazarci wasan *Turbar Qudus* ta fuskar Kiristanci, nazarin ya tabbatar da cewa wasan *Turbar Qudus* wasa ne da ke qunshe da addinin Kiristanci a cikinsa. Ga abin da yake cewa:

> A nan za a fito da Kiristancin da ke wannan wasan kwaikwayo kamar haka.
>
> (Jajere, 2014:36)

Ya ci gaba da cewa:

> Kamar yadda aka sani Masihiyanci shi ne addinin masu bin Almasihu (Yesu) wannan ya sa idan aka dubi wannan wasa za a fahimci cewa ya nuna yadda Kiristoci ke tafiya ziyarar bauta kamar yadda (Yesu) ya koyar. (Jajere, 2014: 36)

Bugu da qari, Jajeri (2014) ya kuma bayyana babban jigon wannan wasan da Kiristanci, domin a nasa nazarin ya mayar da hankalinsa ne kacokam zuwa al'amuran da ya kira da masihiyanci a cikin wannan wasa, kamar yadda yake cewa:

> A wannan wasan kwaikwayo, babban jigon wannan littafi shi ne Kiristanci.
>
> (Jajere, 2014:51)

Waxannan nazarce-nazarce da suka gabata suna da dangantaka ta kusa da wannan bincike, domin kuwa dukansu an aiwatar da su ne a kan wasan *Turbar Qudus*, shi ma wannan nazari ya shafi wannan wasa, sai dai sun bambanta da nazarin Musa (2011) da Xanmaigoro (2013) da Ahmed(2013) da kuma Jajere (2014) domin dukkansu babu wanda ya duba tarihanci a wasan, shi kuwa wannan nazarin nan ya karkalla akalarsa.

2.4 *Turbar Tarabulus* (*Labarin 1902)*

Wasan*Turbar Tarabulus* (*Labarin 1902)* shi ma yana xaya daga cikin wasannin da Rudolf Prietze ya rubuta bisa jagorancin wani Bakano mazaunin birnin Tunis mai suna Haji Ahmadu Kano, kuma Ahmadu Kano ya bai wa Prietze labarin ne da baka a shekarar 1902, sannan Prietze ya rubuta wasan a shekarar 1924 kamar yadda Ahmed (1987) da (2013) ya bayyana. Daga nan kuma, sai kuma Umaru Balarabe Ahmed ya sake nazarin wasan, sannan ya wallafa a tsarin littafi a shekarar 1999.

Wani abin lura a nan shi ne, Wasan *Turbar Tarabulus* yana xauke da gudunmuwar mutane uku kamar yadda aka ga bayanin hakan a baya. Mutum na farko shi ne Haji Ahmadu Kano wanda shi ya bai wa Prietze labarin da wasan yake qumshe da shi a shekarar 1902. Sannan mutum na biyu shi ne Prietze, shi ya rubuta wasan a tsarin wasan kwaikwayo a shekarar 1924. Mutum na uku shi ne Umaru Balarabe Ahmed, shi ne manazarci na farko da ya fara nazari a kan wasan, sannan ya gyara sunan wasan daga sunan da Prietze ya kira shi wato *Balaguron wani attajiri daga Turabulus zuwa Kano,* sai Ahmed (1999) ya mayar da sunan zuwa Turbar Tarabulus.

Bugu da qari, Ahmed ya sake tsara wasan a tsarin da ya dace da wasan kwaikwayo, yayin da ya tsara wasan a tsari irin na kashi-kashi da kuma fitowa-fitowa; kamar yadda ya sauya tsarin labarin a qarshe, sannan kuma ya sake buga wasan a shekara ta 1999.

2.4.1 Nazarce-nazarce a kan *Turbar Tarabulus (Labarin 1902)*

Hausawa na cewa “kowa da kiwon da ya karve shi, maqwabcin mai akuya ya sayi kura”. A lokacin da wasu suka nazarci wasan *Turbar Qudus*, wasu kuwa wasan *Turbar Tarabulus s*suka yi nazari, don haka ne ma wannan nazari ya yi bitar ayyukan da suka gudana a kan wannan wasa, waxanda suka haxa da nazarin Ibrahim (2007) da Abdullahi (2009a) da (2009b) da Musa (2011) da Ahmed (2013), domin kuwa wannan bincike bai ci karo da wani nazari a kan wasan *Turbar Tarabulus* ba, sai waxannan da aka ambata, duk da cewa hakan ba yana nuna babu ba ne, sai dai kawai su aka iya dacewa da su a lokacin wannan bincike.

Ibrahim (2007) ya nazarci wasan *Turbar Tarabulus* ta fuskar jigo da halayyar ‘yan wasa da kuma harshen ‘yan wasan, inda daga qarshe ya kwatanta wasan *Turbar Tarabulus* da wasannin R.M East (*SixHausa Plays*) ta fuskoki da dama. Nazarin nasa ya fi mayar da hankalinsa kan jigon wasannin Rudolf da na East, inda ya nuna jigon wasan *Turbar Tarabulus* shi ne kasuwanci kamar yadda yake cewa:

> Jigon wannan wasan shi ne yadda ake yin kasuwanci a da. (Ibrahim, 2007)

Ta fuskar ‘yan wasa kuwa, ya bayyana Muhammadu Agigi a matsayin ginshiqin xan wasa, sai dai harshensa bai dace da shi ba.

Nazarin Abdullahi (2009a) da (2009b) ba su ci karo da juna ba, domin kuwa dukkansu sun bayyana yadda rayuwar qiqi-qaqa take a tsakanin fatake a hamada da yadda fatake kan ci karo da barazanar ‘yan fashi da guguwar hamada da wahalhalu iri-iri. Kamar dai ydda yake bayyanawa:

> Kamar yadda yake a fasahar baka, jigon *Turbar Tarabulus* ya nuna irin yadda rayuwar qiqi-qaqa take a tsakanin mutanen yankin Afirka ta Yamma da ta Arewa a cikin hamada…….(Abdullahi, 2009: 91)

Baya ga wahalhalun hamada, Abdullahi (2009a) ya yi xoriya a nazarinsa na biyu ta hanyar kallon wasan ta mahangar ra’in markisanci, domin kuwa ya nuna irin yadda ake karon-batta a tsakanin

‘yan fashi da fatake. Bugu da qari, duk a wannan nazarin, Abdullahi (2009a) ya fito da yadda harkokin da suka shafi tattalin arziki suke a tsakanin al’umma a kan tafarkin hamada. Kamar yadda ya bayyana:

> Fatauci a kan tafarkin sahara (safara) na xaya daga cikin hulxar tattalin arziqi, wannan shi ke nuna irin yadda ake yin shiri yayin aiwatar da shi. (Abdullahi, 2009:97)

Daga qarshe, duka nazarce-nazarcen sun tabbatar da cewa matsalar fashi da makami da sace-sace da dai sauransu, ba sabon abu ba ne, domin tun a waxancan shekarun akwai su.

> *Turbar Turabulus* wani xan gutsiren adabi ne da ke haska hoton abin da ke faruwa a wasu sassan nahiyar. (Abdullahi, 2009a:91)

A xaya nazarin ma hakan ya tabbata kamar yadda yake cewa:

> “Ta yin rairaye daga wannan muqalar, al’umma matsayinsu xaya ne kan abin da ya shafi hulxar kasuwanci. Bugu da qari, al’adar sata da hare-hare da fashi da makami wanda yake ruwan-dare ne a waxancan shekarun ana samun su har a yau.
>
> (Abdullahi, 2009b:114)

Shi kuwa Musa (2011) karkata akalar nazarinsa ya yi zuwa ga duba matsayin harshen ‘yan wasa a wasan *Turbar Tarabus,* a inda ya nazarci dacewar harshen kowanne xan wasa da matsayinsa a wasan. Nazarin ya nuna rashin dacewar harshe Muhammadu Agigi a cikin wasan, kamar yadda ya bayyana a cikin nazarin.

Nazarin Ahmed (2013) kan iya kasancewa bakandamen nazari, domin kuwa nazarin ya binciko matanin wasan *Tubar Tarabulus* da Rudolf ya rubuta da harshen Jamusanci, sannan nazari ya bayyana ma’anonin wasu kalmomi da aka yi amfani da su a cikin wasan kamar masabki da butira da turmi da surkumi da dai sauransu.

Waxannan nazarce-nazarce da suka gabata na da dangantaka ta kusa da wannan binciken, domin kuwa dukkansu sun yi tarayya kan nazarin wasan *Turbar Tarabulus,* sai dai wannan nazari ya bambanta da dukkan waxanda suka gabata, domin babu wanda ya nazarci wasan ta mahangar tarihanci, musamman ta hanyar duba al’amuran da suka shafi tarihi da kuma yadda aka yi amfani da adon harshe a cikin wasan domin tabbatar da gwanintar harshe a cikin adabi, shi kuwa wannan nazarin nan ya sanya gaba.

2.5.*Wasan Tarihin Rabeh (Labarin 1902)*

Wannan wasa shi ma yana xaya daga cikin wasannin da Rudolf Prietze ya rubuta, a inda shi ma wani Bakano mai suna Haji Amadu Kano ya rattaba masa labarin a birnin Tunis a shekarar 1902,

kuma ya rubuta wasan a shekara ta 1924, sannan Umaru Balarabe Ahmed ya sake nazarin wasan ta hanyar sake tsara wasan a kashi-kashi da kuma fitowa-fitowa, kuma ya sake bugawa a shekarar 1999, kamar yadda aka bayyana hakan a wasan da ya gabata a baya (*Turbar Tarabulus).*

2.5.1 Nazarce-nazarce a kan wasan *Tarihin Rabeh (Labarin 1902)*

Duk da qarancin nazarce-nazarce da taskar Dr. Rudolf Prietze ke fama da shi, za a iya cewa "ba a rasa nono a ruga" domin kuwa an ci karo da nazarin Ahmed (1987) da (2013) da Hassan (2006) da Ibrahim (2007) da kuma Xanmaigoro (2013) duk a kan wasan *Tarihin Rabeh* (1898)

Nazarin Ahmed (1987) da (20013), na iya kasancewa "zakaran gwajin dafi" domin kuwa ya aiwatar da nazari na farko ne tun a shekarar (1987) inda nazarin ya duba wasanni biyu na Prietze wanxanda aka kira da *Discussion of trader on his journey to Kano* wanda ya kira da *Turbar Tarabulus* da kuma *Discussion in Ghat* wanda ake kira da *Tarihin Rabeh.*

Manazarcin ya bayyana cewa wasannin na qumshe da abubuwan da suka faru na zahiri, duk da cewa an qirqiro wasu abubuwan domin bayar da labarin, kamar yadda yake cewa:

> Mafi yawan abubuwan da suka auku a wasannin biyu sun faru a zahiri, sai dai kawai 'yan canje-canjen da ba a rasa ba. (Ahmed, 1987:3)

Ya ci gaba da bayyana cewa akwai fagagen nazari a cikin wasannin, kamar fagen nazarin harshe da adabi da tarihi da dai sauransu. Kamar yadda ake cewa:

> Matanin wasannin kwaikwayon nan biyu na Haji Amadu Kano fagen nazari ne mai faxi. Hakan ya sa yake qumshe da muhimman bayanai a kan harshe da nazarin harshe da adabi da tarihi da kasuwanci…
>
> (Ahmed, 1987:4)

A taqaice, kamar yadda aka ga bayanin da Ahmed (1987) ya yi a kan wasan *Tarihin Rabeh*, za a ga cewa, ya nuna yadda wasan yake dauke da abubuwa na nazari masu yawa a cikinsa; kamar a fagen nazarin harshe da kasuwanci da tarihi da dai sauransu.

Haka kuma nazarin Ahmed (2013) kan iya kasancewa sha kundum, domin kuwa an yi qoqarin binciko matanin wasan da Rudolf ya rubuta da harshen Jamusanci, sannan an bayyana taqaitaccen tarihin ginshiqin xan wasan wato Rabeh, a inda daga qarshe nazarin ya bayyan ma'anonin wasu kalmomi waxanda aka yi amfani da su a cikin wasan.

Shi ma Hassan (2006) bai yi qasa a gwiwa ba wurin tofa albarkacin bakinsa kan wasan *Tarihin Rabeh*, don kuwa ya bayyana wasan a matsayin wasan kwaikwayon Hausa na ban-tausayi-tubarkalla. Nazarinsa ya bambanta da na Ahmed, duk da cewa kusan sun yi tarayya da Ahmed kan cewa *Tarihin Rabeh* wasan ban-tausayi ne, kamar yadda Hassan ya ruwaito daga Ahmed:

> A ra'ayin marubucin, wannan wasan ban-tausayi tubarkalla ne, domin yana qunshe da qaddara a kan muhimman mutane a cikin al'umma kamar sarakunan gargajiya da sarakuna da shuwagabannin addinai da fatake…..(Hassan, 2006:118)

Ya ci gaba da bayyana irin misalan da ke tabbatar da wasan a matsayin wasan ban-tausayi, ta hanyar fito da abubuwana ban-tausayi a cikin wasan.

Shi kuwa Ibrahim (2007) nazarinsa ya karkata akalarsa ne kan jigon wasan *Tarihin Rabeh* da halayyar 'yan wasan da kuma harshen 'yan wasan. Daga qarshe ya kwatanta tsarin wasan da wasannin R.M East. Ya bayyana jigon wasan kamar haka

> Jigon wasan shi ne yaqe-yaqen da Rabeh ya yi..
>
> (Ibrahim, 2007:)

Shi ma Xanmaigoro (2013) ya aiwatar da nazarinsa ne ta hanyar amfani da wani ra'i da Xangambo ya kira ra'in aiwatarwa, inda ya bayyana fahimtar Xangambo (2008) dangane da kalmar aiwatarwa da nufin yadda ake gudanar da adabi wato yadda ake yinsa a aikace. (Xanmaigoro, 2013:115).

Nazarinsa ya bambanta da na Ahmed (1987) da na Hassan (2006) duk da cewa sun yi tarayya da Ahmed wurin bayyana cewa an yi amfani da karin harshen kananci a wasan. Sai dai Xanmaigoro (2013) ya qara da cewa marubucin ya yi qoqari wurin fito da gwarzon wasan da harshen mayaqa.

A qarshe dai, duk da nazarce-nazarcen da aka gudanar kan *Tarihin Rabeh* ba a sami wanda ya yi nazarinsa ta fuskar ra'in tarihanci ba, don haka ne wannan binciken ke son cike givin da aka bari don aiwatar da nazarin *Tarihin Rabeh* ta fuskar ra'in tarihanci

2.6. Tarihanci (Historicism)

A qoqarin bayyana ra'in da wannan nazari ya yi amfani da shi a babi na farko, an bayar da haske a kan yadda tatihanci yake ta fuskar ma'anarsa da tubalan da ake dubawa a yayin nazari ta mahangar tarihanci a babi na farko. Da wannan ne za a iya cewa, muhimmancin wannan ra'in ya sanya masana da manazarta da dama tun daga kan Greenblatt (1980) da (1992) da Rice and Waugh (1989) da Myers (1989) da BlackBurn (1994) da Barry (1995) da Goring da wasu (2001) da MCDonld (2004) da Rivkin da Ryan (2004) da Habib (2008) da (2011) da Isma;il (2013) dukkansu sun ce wani abu game da wannan ra'in, tun daga ma'anarsa da samuwarsa har ya zuwa ga amfani da shi a fagen nazari.

Ta fuskar ma'anar kalmar tarihanci sai dai a ce "san barka" domin kuwa masana da dama sun tofa albarkacin bakinsu a kan ma'anar kalmar tarihanci, hakan ya sanya aka sami ma'anoni

mabambanta dangane da ma'anar da masana suka bai wa kalmar, kamar yadda za a iya gani kamar haka:

Blackburn (1994) a nasa qoqarin dongane da ma'anar tarihanci, ya bayyana irin yadda wani masani mai suna Popper ya fahimci ma'anar kalmar tarihanci, hakan yake nuna yardarsa da amincewarsa da ma'anar da Popper ya bayyana tarihanci da ita, hasali ma ya kafa hujja da ita, kamar dai yadda yake bayyanawa:

> ……..Na farko shi ne fahimta ta gaba xaya, kan cewa dole ne a fahimci tarihin lokaci daga kevavvun kalmominsa kamar yadda suka sava da kevavvun kalmomin lokaci mai ci……

> Xayan kuwa shi ne, a iya fahimtar abubuwan zahiri na zamantakewa ta yadda za a iya bin-diddiqin faruwarsu da havakarsu, domin ba a iya gane abubuwan zahiri na rayuwa, kamar dimokuraxiyya ko sassaucin ra'ayi (ko ma harshe) ta la'akari da yadda suke a yanzu, ba tare da kallon tarihinsu ba. (Blackburn, 1994:167)

Blackburn (1994) ya ce, tarihanci shi ne duk wata fahimta ta bibiyar tarihi kan abubuwan wajibi na rayuwa, tare da yarda da cewa wannan tsarin ya kasance bisa doka. Abin nufi a nan shi ne, ana la'akari da muhimman abubuwa da suka shafi tarihi kuma ya kasance tarihin ya shafi muhimman al'amura na rayuwar al'umma, tare da samun tabbas ta hanyar da tarihi ya tabbatar.

Wannan fahimtar ta yi dai-dai da abin da Berry (1995) yake kallon ya dace da ma'anar tarihanci, duk da cewar ma'anar Berry (1995) ta xan bambanta da ta Blackburn (1994) Kamar dai yadda yake cewa:

> Sassauqar ma'anar sabon tarihanci ita ce, wata hanya ce ta jerin sarqe tsakanin matanin adabi da wanda ba na matani ba, sau da yawa masu xauke da lokacin tarihi iri xaya. (Barry, 1995: 170)

.

Baya ga wannan ma'anar da ta gabata daga Barry (1995) inda daga qarshe, nazarinsa ya yi qoqarin bayyana yadda wani Ba'amirke yake kallon ma'anar tarihanci, hakan yana nuna muhimmancin ma'anar da Ba'amirken ya bayyana tarihanci da ita, kamar yadda yake cewa:

> A ma'anar sabon tarihanci daga wani Ba'amirke matarki, Louis Montrose : ya bayyana ma'anar da neman abubuwa guda biyu wato matanin tarihi, da vurvushin tarihi a matani.Wannan na qumshe a (kalmomim Greenblatt) wata fahimta ce da ke bibiyar abin da ya shuxe a duk wani matani a gargajiyance ta kwatanta shi a matanin adabi. (Barry,1995:172)

Ma'anar da Rivkin da Ryan (2004) na da dangantaka da fahimtar Barry (1995) dongane da ma'anar tarihanci, domin dikkansu sun yi bayani a kan abubuwan tarihi a cikin ma'anarsu. Ga dai abin da suke cewa:

> Duk wani abu na adabi ya dace ya wakilci ko ya kasance ya shafi tarihin muhalli, kuma ya kamata matarkin adabi ya mayar da hankali kan binciken tarihi da makomarsa. (Rivkin da Ryan, 2004:)

Kirsner da Mandell (2007) su ma cewa suka yi, sabon tarihanci kan danganta matani zuwa ga tarihi da al'adun muhallin wannan lokacin tare da kula da lokacin da aka qirqiro shi da kuma lokacin da aka aiwatar da tarkensa. Sun ci gaba da bayyana fahimtarsu kamar haka:

> Adabi, a fahimtar masana sabon tarihanci, ba shi yiwuwa a bayyana shi ba tare da dogaro zuwa ga lokaci da wurin da aka rubuta shi ba. (Kirszner da Mandell, 2007: 2093)

Shi kuwa Habib (2008) a yunqurinsa na bayyana ma'anar tarihanci, ya yi amfani da wasu siffofi ne waxanda za a iya gane tarihanci da su, musamman ta fuskar nazarin adabi. Ga abin da yake cewa:

> Ya wajaba a karanci adabi ta fuskar faffaxar muhallin al'adarsa, da sauran muhallan tattaunawa waxanda suka kama tun daga siyasa da addini da ado, kamar yadda yake a muhallin tattalin arziqi. (Habib, 2008:147)

Hamilton (1996) a cikin Isma'il (2012) ya bayyana tarihanci da wata mashabar tarke ce da ke lura da muhimmancin tarihi a cikin matanin adabi a lokacin nazarinsa. Wannan ma'anar tana yin

nuni ne a kan cewa a duk lokacin da ake yin nazari a wani vangare na adabi ta mahangar tarihanci, al'amuran da suka shafi tarihi su ne muhimman abubuwan da za a lura da su.

A dunqule, bisa dogaro da waxannan ma'anoni da suka gabata daga bakin masana tarihanci, a nan za a iya cewa, tarihanci shi ne duba yadda al'amuran tarihi suke a cikin adabi ta hanyar la'akari da rubutaccen tarihi domin samun tabbas.

2.6.1 Samuwar Tarihanci

A yayin aiwatar da wannan nazari ta mahangar tarihanci, an ci karo da ra'ayoyi mabambanta a kan lokacin da aka samar da ra'in tarihanci. A nan za a iya ganin ra'ayin Barry (1995) da Goring da wasu (2001) da Rivkin da Ryan (2004) da Habib (2008) da (2011) waxanda suka yi ittifaqi a kan cewa tarihanci ya samu ne a qarqashin jagorancin wani Ba'amurke mai tarke wanda aka fi sani da Stephen Greenblatt a shekarar 1980. kamar yadda za a ga hujjar kowane xaya daga cikinsu. Yayin da za a fara da bayanin da Greenblatt (1980) da (1992) ya yi, inda yake iqirarin shi ya samar da wannan ra'in na tarihanci.

Greenblatt (1992) ya bayyana cewa, a sakamakon wasu nazarce-nazarce da ya aiwatar a kan Renaissance, sai aka buqaci ya tattara waxannan ayyuka nasa, ya nazarce su ta mahangar wani ra'i na adabi, sai ya qirqiro wannan ra'i da ya kira "Sabon Tarihanci". Ga abin da yake cewa:

> An buqaci in tattara ayyukan da na rubuta a kan Renaissance, sai na samar da wani abu da

> na kira sabon tarihanci (New Historicism). Greenblatt, 1992: 23)

Da wannan bayani da Greenblatt (1992) ya yi a kan shi ya samar da sabon tarihanci. Wannan ya sanya Berry (1995) ya mara masa baya, inda ya bayyana cewa, kalmar sabon tarihanci ta samu ne a sakamakon ayyukan da Stephen Greenblatt ya aiwatar a shekara ta 1980, don haka ake jingina samuwar wannan ra'in zuwa gare shi. Ga abin da yake cewa:

> Wannan kevavviyar kalmar "Sabon Tarihanci" wani Ba'amirke mai tarke ya qirqiro ta, wato Stephen Greenblatt a wani littafinsa mai suna Renaissance Self-fashioning: From More to Shakepeare, a shekarar (1980), kuma shi ake qaddarawa a matsayin mafarinsa. (Barry, 1995:172)

Shi ma Goring da wasu (2001) sun bi sahu wurin goyon bayan Barry (1995) kan samuwar wannan ra'in, inda suke tabbatar da cewa, ai ko shakka babu Stephen Greenblatt ne ya samar da kalmar tarihanci, kamar yadda suka cewa:

> Stephen J Greenblatt shi ne mabuxi wurin xaukakar Sabon Tarihanci, a muqalolinsa da ya tattara mai suna *leaning to curse*…...… (Goring da wasu, 2001:188)

Wannan da'awa ta sami amincewar Rivkin da Ryan (2004) inda su ma suke ganin cewa, Stephen Greenblatt shi ya qirqiro tarihanci a wuraren sheka ta 1980, inda ya kira shi sabon tarihanci, kamar yadda suke cewa:

> A farkon shekarar 1980 wani matarki Stephen Greenblatt ya qirqiro wata kevantacciyar kalma a xaya daga cikin tarkensa da yake yi, ya kira ta da Sabon tarihanci. (Rivkin da Ryan, 2004:504)

Duk da wannan amincewar da masana da dama suka yi kan cewa Stephen Greenblatt ya haifar da wannan ra'in, an sami qarin haske kan cewa an gabace shi a kan wannan ra'in, sai dai kawai a iya cewa shi ya jaddada ra'in ya qara farfaxo da shi, don haka ya kira shi da sabon tarihanci (New Historicism) a maimakon tarihanci kawai (Historicism). Ga yadda muhawarar ta kasance:

Habib (2008) ya nuna cewa tun a qarshen qarni na sha takwas aka fara samun tarihanci a qarqashin rubuce-rubucen wasu Jamusawa, inda daga baya aka sami wasu masana suka ci gaba da amfani da shi a qarni na shaa-tara da kuma qarni na ashirin. Za a iya ganin wannan bayanin kamar yadda yake da'awa:

> Tarihanci ya fara ne tun a qarshen qarni na sha-takwas tare da marubutan qasar Jamus irin su Herder, sannan ya ci gaba har zuwa ga masana tarihin qarni na sha-tara kamar Ranke da

> Meinecke, daga nan har zuwa qarni na ashirin a qarqashin irin su Wilhelm Dilthey, R G Collingwood.....(Habib, 2008)

Shi ma Goring da wasu (2001) sun nuna cewa kafin Stephen Greenblatt an sami wasu manazarta da suka yi amfani da ra'in tarihanci, inda suka yi nuni da cewa Wesley Morris ya yi amfani da ra'in tarihanci tun a shekarar 1972. Ga dai abin da yake cewa:

> Victor Shea ya yi nuni cewa Wesley Morris ya yi amfani da kevantacciyar Kalmar "Sabon Tarihanci" a shekarar 1972; domin shirya wani tarken adabi da ya samo asali daga masana tarihin qasar Jamus irin su Leopold Von Ranke da Wilhelm Dilthey…….(Goring da wasu, 2001:187)

Da waxannan hujjoji za a iya tabbatar da cewa, ashe ba Stephen Greenblatt ne farkon wanda ya fara amfani da wannan ra'in ba, sai dai a iya cewa shi ya fi fice wajen yin amfani da wannan ra'in, hakan ya sanya ake jingina samuwarsa zuwa gare shi.

2.6.2 Bambancin Tarihanci da Sabon Tarihanci

Idan aka lura za a ga cewa, wannan nazari yana tafiya da abu biyu wato tarihanci, da sabon tarihanci don haka ne aka sami wasu masana da suka bambance tsakanin tarihanci da sabon tarihanci. Ga yadda ta kasance:

Barry (1995) ya kira su da sabon tarihanci da tsohon tarihanci, wanda ta haka ne ya kawo bambancin da ke tsakaninsu, kamar dai yadda yake cewa:

> Idan muka ce sabon tarihanci ya qumshi nazarin jerin sarqen matanin adabi da wanda ba na matani ba, kalmar “jerin sarqe” ta qumshi muhimmin bambanci a tsakanin nazarin farko na adabi wanda aka yi amfani da bayanan tarihi.
>
> (Barry, 1995:172).

> Muhimmin bamnanci na biyu a tsakanin tsoho da sabon tarihanci na qumshe a cikin kalmar nan ta “rumbun tsofaffin kalmomi marasa adadi” waxanda aka naqalto a farko, da wannan kalmar za a gane cewa sabon tarihanci ba wani abu ba ne illa sanin tarihi maimakon qungiyar tarihi.
>
> (Barry, 1995:172).

Shi kuwa Habib (2008), ya bayyana cewa tarihanci shi aka fara samu, don haka daga baya sai aka sami wasu suka farfaxo da shi bayan ya yi rauni a fagen nazari, inda suka raxa masa sabon suna da sabon tarihanci (New historicism).

> Mafi yawancin abubuwan da suka gabata a qarqashin jagorancin "sabon" tarihanci ba wani sabon abu ba ne, sai dai a iya cewa yana wakiltar salon nazari da havaka tarihanci na gargaji da ya gabata. (Habib, 2008:147)

Ta la'akari da bambanci tsakanin sabo da tsohon tarihanci, wannan nazari ke fahimtar cewa ashe sabon tarihanci ba wani sabon abu aba ne na daban, sai dai a iya cewa sabon tarihanci ci gaban tsohon tarihanci ne kawai, domin duk manufarsu xaya ce a fagen nazari,

Wannan nazari ya yi amfani da fahimtar Barry (1995) da Kirszner da Mandell (2007) da Habib (2011) masu fahimtar tarihanci da danganta matanin adabi zuwa ga tarihi da muhimman al'adun wannan lokacin a yayin nazarinsa.

2.6.3 Nazarce-Nazarcen Adabi Ta Mahangar Tarihanci

Tarihanci a fagen nazarce-nazarcen adabi sai dai a ce "san-barka" domin kuwa masana da manazarta da dama sun yi amfani da wannan ra'in ta fuskoki daban-daban a fagen nazarce-

nazarcensu, musamman ma ana ganin cewa ra'in ya samo asali ne daga wani nazari da jagoran ra'in ya aiwatar wato Stephen Greenblatt mai xauke da taken *Renaissance Self-fashioning: From More to Sheakspeare,* a shekarar 1980 (Barry, 1995:172).

Mayers (1989) da Thompson (1993) da Nnolim (2002) da Yerima (2003) da Tillyard (2004) da Howard (2004) da Montrose (2004) da Isma'il (2012) da kuma Usman (2016) dukkansu sun yi amfani da ra'in tarihanci a nazarce-nazarcensu ta fuskoki mabambanta.

Nazarin Myers (1989) ya waiwayi matsayin tarihanci a nazarce-nazarcen Amirkawa ne inda yake ganin cewa daga farkon samuwar ra'in an sami qarancin nazarce-nazarce, amma daga baya ra'in ya sami karvuwa musamman a sashen koyar da harshen Ingilishi a sassan qasar Amirka.

Myers (1989) ya ci gaba da bayyana wasu qa'idoji huxu da Greenblatt ya kira da "enabling presumption" waxanda ake amfani da su a fagen nazarin adabi ta fuskar tarihanci. Shi kuwa nazarin Thompson (1993) ya bambanta da na Myers (1989) domin kuwa Thompson (1993) nutso ya yi a fagen waqa, a yayin da ya nazarci dangantakar al'umma tun daga qarni na sha-bakwai har ya zuwa na sha-takwas a waqar Willams Blake mai suna "*London*"

Nazarin ya bibiyi tarihin yadda tsarin zamantakewar al'umma yake a qasar Turai, musamman a wuraren qarni na sha-bakwai zuwa na sha-takwas kamar yadda aka ambata a baya. Ga abin da Thomas yake cewa:

> Waqa mai suna “London” tana xaya daga cikin waqoqi na fasaha waxanda a yanzu ake iya samu masu tsohon tarihi kuma ta shafi tarihi……(Thompson, 1993 :532).

Haka shi ma Nnolim (2002) ya duba yadda marubuta habarce kan yi amfani da salo na tarihi su gina labarinsu a kai, inda sukan xauki wani abu da ya auku a tarihi sai su rubuta labari a kansa. Nazarin ya nuna cewa, labarin *Wild Conqest* na Peter Abraham, labari ne da aka yi amfani da al’amura na tarihi wurin gina shi.

Shi kuwa Yerima (2003), ya duba dangantakar tarihi da wasan kwaikwayo ne, inda ya nuna cewa duk wanda zai rubuta wasan kwaikwayo a tarihance sai ya san al’amuran da suka faru na tarihi a wurin masana tarihi, tare da qoqarin fito da muhimman al’amuran tarihi a cikin wasan kwaikwayonsa. Daga qarshe ya bayyana wasu qa’idoji da suka dace marubucin wasan kwaikwayo ta fuskar tarihi ya sani, kamar yadda yake bayyanawa:

> Xaya daga cikin dangantakar tarihi da wasan kwaikwayo shi ne, marubucin wasan kwaikwayo dole ne ya yi qoqarin bayyana al’amuran da suka faru a tarihi……... (Yerima, 2003:61)

Wani nazari da za a iya gani ta fuskar tahihanci shi ne nazarin Tillyard (2004) a inda ya nazarci wasannin kwaikwayon Sheakespeare. Nazarin ya nuna cewa wasannin an wanzar da su ne domin wayar wa talakawa da kai kan abubuwan yau da kullum, kuma asalin wasan ana aiwatar da shi ne a farfajiyar fada domin kowa ya gani.

Bugu da qari, Tilllyard (2004) ya bayyana wasan a matsayin wata hanya da ake bi domin bayyana tarihin al'umma, musamman Turawan Ingila.

Nazarin Howard (2004) kuwa, na da alaqa da na Tillyard (2004), domin kuwa nazartar ayyukan da aka yi lokacin mamakon rayuwa (Renaissance) ya yi, inda ya bayyana irin dangantakar rubuce-rubucen Turawa a qarni na sha-shida da farkon qarni na sha-bakwai ta fuskar zamantakewar al'umma.

A wani nazarin kuwa, Montrose (2004) a cikin McDonald (2004) nazartar wasan *Midsummer Night"s Dream* ya yi. Ya nuna wasan na cike da soyayya, duk da cewa akwai vurvushin al'adun gargajiya a ciki. Montrose, ya yi qarin haske kan fahimtar Harold game da jigon wasan da cewa jigon wasan kai tsaye shi ne soyayya da aure (Love and Marriage) a lokacin sarauniya Elizabeth. (Montrose, 2004 :481-2).

Shi ma Isma'il (2012) ba a bar shi a baya ba wurin gudanar da nazari ta hanyar amfani da Tarihanci a matsayin ra'in bincikensa. Nazarinsa ya karkata akalarsa kacokam ne zuwa wasu

littattafan habarce guda uku waxanda suka haxa da *Burma Boy na* Biyi Bandele da *The Last Duty* na Isidore Okpewho da kuma *Sunset in Biafra* na Elechi Amadi.

Manazarcin ya bayyana cewa mawallafan waxannan labarai sun yi qoqarin tattara ababen tarihi na zahiri, suka taskace su cikin labarai, a inda daga nan suka mayar da su a cikin littattafan zube, kamar yadda yake cewa:

> Waxannan marubutan sun yaba da ababen tarihi, suka qara da fahimtarsu, kuma suka taskace duk wani abu da ya gabata na tarihi. Daga baya suka gina su a matsayin labarai. (Isma;il, 2012)

Ya ci gaba da nazarin ta hanyar duba alaqar Tarihanci da adabi kamar yadda ya ruwaito daga bakin Richard Kroner (1946), cewa shuxaxxen lokaci na iya zama lokaci mai ci, kuma da wannan muke iya hararo ababen tarihi a qwaqwalenmu.

A qarshe, Isma'il ya lura da cewa labarin *Burma Boy*, ya ta'allaqa ne kan tarihin yaqin duniya na biyu , don haka ne ya dace da mahangar tarihanci.

Shi ma Usman (2016) ya aiwatar da nazari ta hanyar amfani da ra'in tarihanci a matsayin ra'in bincikensa, inda ya duba yadda mawaqan baka kan yi amfani da fasaharsu wurin adana wa

al’umma tarihinsu. Nazarin ya tabbatar da cewa, waqa na xaya daga cikin tubalan gina tarihi a qasar Hausa.

Hausawa na cewa, ‘tuntuve daxin gushi.’ Wannan zance haka yake har a wannan mataki, domin kuwa, an ci karo da nazarin Bilkisu Abubakar (2014) wanda ya dubi yadda ake amfani da tarihi domin gina wasan kwaikwayo a adabi. Ta bayyana cewa, wasan *Amina Queen of Zazzau* na Ben Tomoloju da wasan *Attahiru* na Ahmed Yerima da kuma wasan *Shaihu Umar* na Umar Ladan da Dexter Lyndersay a matsayin wasannin kwaikwayo ne na tarihi, kuma an gina wasannin ne ta hanyar sarrafa tarihin Arewacin Nijeriya ta fuskoki da dama zuwa wasannin kwaikwayo. Ga abin da take cewa:

> Waxannan wasanni da ake yin nazari a kansu sun bayyana tarihin tsarin zamantakewar al’ummar Arewacin Nijeriya. (Balkisu, 2014: 9)

Nazarin ya tabbatar da wasan Attahiru da Shaihu Umar ba komai ba ne illa sarrafa rayuwa ta zahiri zuwa wasan kwaikwayo, kamar yadda take cewa:

> Haqiqanin zance dongane da waxannan wasannni da aka nazarta, musamman wasan

> Attahiru da Shaihu Umar, ratuwa ce ta zahiri a sigar wasan kwaikwayo. (Bilkisu, 2014:83)

Duk da kasancewar waxannan nazarce-nazarce sun gudana ne ta fuskar ra'in tarihanci, za a iya cewa ba su shafi wani vangare na ayyukan Rudouf Prietze ba, shi kuwa wannan nazari ya taqaita ne kan wasanni uku na Prietze kamar yadda bayani ya gabata tun a babi na farko.

2. 7 Tarihi

Kalmar tarihi Balarabiyar kalma ce wato (At-tarikhu) kamar yadda qamusun harshen Larabci ya bayyana. Wanda yake nufin abubuwan da suka shuxe. Ta fuskar ma'ana ta ilimi kuwa, masana ilimin tarihi irin su Carr (1961) da Sakkhawi (1986) da Ibn Khuldum (2004) da Suyuxi (1399 H) sun tofa albarkacin bakinsu game da ma'anar tarihi.

Carr (1961) ya nuna cewa, tarihi shi ne bin diddqin abubuwa da suka faru na haqiqa ta hanyar samun tabbas daga masanin tarihi. Ya nuna cewa, ana samun tabbas a kan labarin da ya shuxe ne ta hanyar wanda ya ga abin da ya faru ko ya ji, ko samun kayayyakin tarihi ko rubutaccen bayani da masana tarihi kan rubuta tare da duba lokaci da bigire da jerantuwar tunani a kan labarin, da dai sauransu.

Shi kuwa Ibn Khaldum (1986), ya bayyana tarihi da cewa, shi ne labari ko labaran da suka gabata na al'umma waxanda suka shafi rayuwarsu da qasashensu da irin matsalolin da suka

fuskanta da kuma dalilan faruwar matsalolin da sauran muhimman al'amura makamantan waxannan.

Sakkhawi (1986) kuwa, ya bayyana tarihi da cewa, shi ne labarin al'ummar da ta gabata da mutanen cikinta ta hanyar sanin yanayinta da lokutanta da sauransu.

Ta la'akari da ma'anonin da suka gabata, musamman ma'anar da Carr (1961) ya bayyana tarihi da ita, za a iya fahimtar cewa, kafin tarihi ya amsa sunansa na tarihi sai ya cika wasu sharuxxa, kamar bayani daga wanda ya ji ko ya gani (oral tradition) ko samun kayan tarihi (Archaeological source) ko rubutaccen bayani daga masana tarihi (written decument). Kuma ana la'akari da bigire da lokaci da jerantuwar tunani a labarin.

2.7.1 Tarihin Ziyarar Sarkin Jamus Qudus.

Masana da dama irin su Arif (1951) da Sinno (1998) da Ahmed (2004) sun yi ittifaqi a tarihance, cewa Sarkin Jamus mai suna Whilhelm ii ya kai ziyara Qudus a shekara ta 1898. Yayin da nazarin Sinno (1998) ya yi qarin haske a kan dalilan da suka haifar da wannan ziyara, inda ya ambaci dalili uku waxanda suka haxa da ziyarar coci da da kuma alaqar Jamus da daular Usmaniyya da kuma mulkin mallaka. Shi kuwa Arif nazarinsa ya nuna yadda tarihin Qudus yake tun a shekara ta 3000 kafin haihuwar Annabi isah.

2.7.2 Tarihin Kasuwanci a Tafarkin Sahara

Masana tarihi irin su irin su Curtin (1969) da Rodney (1972) da Lavers (1979) da Ajayi (1998) da Adamu (2010) da Abubakar (2010) da Barkindo (2010) da Belal (2013) sun yi nuni da cewa, tarihi ya tabbatar an yi hulxar kasuwanci ta hanyar bin tafarkin sahara, wanda aka fi sani da safara. Nazarin Curtin (1969) da Rodney (1972) da Adamu (2010) sun mayar da da hankali ne wurin tabbatar da tarihin safarar bayi. Sun nuna cewa, tarihi ya tabbatar da an yi cinikayyar bayi a tsakanin al'ummar Afirka da wani yanki na qasashen duniya.

Shi kuwa Lavers (1978) nazarinsa ya xora a kan na su Curtin (1969) da Rodney (1972) kan cewa, baya ga cinikayyar bayi da tarihi ya tabbatar ya faru, har da nau'o'in wasu kaya na amfanin yau da kullum, tarihi ya tabbatar da ciknikayyarsu ta fuskoki da dama. Shi ma Belal (2013) ya faxaxa nazarinsa ne wurin bayyana hanyoyin da tarihi ya tabbatar da su a matsayin tafarkin da fatake suke bi a lokacin safararsu daga wuri zuwa wuri domin kasuwanci.

2.7.3 Tarihin Rabeh

Masana irin su Hallam da Ajayi da Barkindo (2010) sun tabbatar daga taskar tarihi cewa an yi wani mayaqi mai suna Rabeh. Nazarin Hallam (1977) ya bi diddiqi a kan tarihin raywar Rabeh tun daga haihuwarsa har zuwa mutuwarsa. Yayin da Ajayi (2010) kuwa, ya bayyana tarihin Rabeh ta fuskar yaqe-yaqensa a lokacin da ya ci daular Borno da yaqi a shekarar 1893. Nazarin Barkindo (2010) ya yi dai-dai da na Ajayi (2010) inda ya bayyana Rabeh a matsayin gwarzon mayaqi, hakan ya sanya yake kama bayi ya sayar.

2.8 Tarihihi

Kasancewar tarihihi da tarihanci sun fito daga tushen kalma xaya ne, wato ‘tarihi’ hakan ya sanya wannan nazari ya yi qoqarin duba ma’anar tarihihi da yadda ya bambanta da tarihi da kuma tarihanci. Tarihihi kamar yadda Baldick (2004) ya nuna, shi ne labarin da ya samu ta hanyar faxa da baka, kuma sau da yawa yana qunshe da wuce-gona-da-iri ko rashin tabbas daga tushen da labarin ya fito. Duk da cewa a wani lokaci yana da siga irin na tarihi.

Shi kuwa Abrams (2009) ya bayyana ma’anar tirihihi da labari ne wanda ya qunshi wasu mutane masu daraja ta musamman a cikin al’umma, kuma labarin ya kasance ba shi da cikakken tsari irin na tarihi.

Da waxannan ma’anonin ne za a iya cewa, tarihihi shi ne labarin da Hausawa kan kira da kunne-ya-girmi-kaka. Kuma misalin irin wannan labarin da ake kira da tarihihi, shi ne labarin Bayajidda a matsayin asalin Hausawa, kamar yadda Ahmed (1985) ya nuna. Kasancewarsa ya kasa cika siga da yanayi na tarihi kamar yadda bayanai suka gabata a baya.

2.9 Kandamin Labari

A yunqurin bayyana ma’ana da yanayin kandamin labari kuwa, an nazarci ayyukan Amin (2003) da Baldick (2004) da kuma Abrams (2009) waxanda suka bayyana yadda kandamin labari yake. Baldick (2004) ya nuna cewa, kandamin labari wani dogon labari ne a sigar waqa wanda yake bayyana manyan ayyuka ko xaukarar wani mutum ko mutane ta hanyar gwarzantanka. Kuma sau

da yawa shi wannan gwarzon akan nuna ya sami kariya ta musamman daga wurin Allah, kamar a fagen yaqi ko wani abu makamancin hakan.

Shi ma Abrams (2009) ma'anarsa ba ta ci karo da ta Baldick (2004), domin shi ma ya kira kandamin labari da 'waqar gwarzo'inda ya nuna cewa, ana gane irin wannan ta siga kamar haka. Doguwar waqa ce ko baitin waqa wanda yake bayar da wani muhimmin labari a kan xaukarar wani gwarzo ko wani bawan Allah da ya shahara a cikin qabilarsa ko qasarsa.

Nazari Amin (2003) kuwa, ya tabbatar da cewa, Allah ya azurta adabin Hausa da kandamin labari. Ya nuna cewa, waqar Tabuka ta Audu Makaho da Muhammad Lawal Nagero Tudun Wada Zariya, wacce ta shahara a qasar Hausa, misali ne na kandamin labari. Binciken ya nuna cewa, waqar na bayyana yadda aka aiwatar da yaqin khaybara ne a tsakanin Annabi Muhammad (Tsira da aminci su tabbata a gare shi) da sahabbansa tare da Majusawa.

A taqaice, an ga ma'anar tarihi da tarihihi da kuma kandamin labari, inda aka ga cewa duk suna da dangantaka da juna, musamman idan aka dubi tarihi da tarihihi, za a ga cewa, akwai dangantaka ta kusa tun daga suna; sai dai suna da bambanci, kamar yadda aka ga sigoginsu a fagen nazari.

2.11 Nazarce-Nazarce A Kan Wasan Kwaikwayo

A duk lokacin da aka zo fagen nazarin wani abu, sanin ma’anar wannan abu kan qara taimakawa wajen samun cikakken bayani a kansa. Wannan ya sanya aka yi sharar fage da nazarin Crown (1964) da Rotimi (1981) da Ahmed (1985) da Abdu (2013) duk a kan ma’anar wasan kwaikwayo.

Nazarin Crown (1964) ya bayyana wasan kwaikwayo ne da cewa, wata hanya ce ta gabatar da abubuwan da suka shafi rayuwa a cikin nishaxi da ban-dariya, tare da motsa sassan jiki da kuma rakiyar sauti. Wannan ma’ana tana da bambanci da yadda Rotimi (1981) yake kallon ma’anar wasan kwaikwayo, domin Crown (1964) ya nuna cewa, ana samun rakiyar sauti a wasan kwaikwayo.Shi kuwa Rotimi (1981) cewa ya yi, ai wasan kwaikwayo shi ne kwaikwayon aikin wani mutum ko mutane da nufin ilmantarwa ko nishaxantarwa. Wani lokacin ma duka biyun. Wannan fahimtar tana da dangantaka da abin da Abdu (2013) yake bayyana wasan kwaikwayo da shi, domin ya ce, wasan kwaikwayo shi ne kwaikwayon wata rayuwa ta hanyar da ba ta haqiqa ba.

Waxannan ma’anoni suna da kusanci da fahimtar da Ahmed (1985) yake kallon ma’anar wasan kwaikwayo da ita, domin shi ma ya nuna cewa, wasan kwaikwayo shi ne ‘duk wata watsalar wasa da ta qunshi abu biyu- (i) Na farko dai ta zan wasa ne, ko kuma abu ne wanda yake ba gaskiya ba ne lokacin da ake abin. (ii) Na biyu shi ne ya zan maqasudinsa na sake-kama ne. A nan za a ce, ashe wasan kwaikwayo shi ne a kwaikwayi wata rayuwa ta zarihi a aiwatar da ita cikin wasa da nufin ilmantarwa ko nishaxantarwa ta hanyar canza kama.

A fagen nazarin wasan kwaikwayo, musamman a Nijeriya, bai dace a yi tuya a manta da albasa ba, domin kuwa Ogunbiyi (1981) ya yi sharhi mai gamsarwa a kan samuwar wasan kwaikwayo a Nijeriya, inda ya nuna cewa wasan kwaikwayo ya samu ne a sanadiyyar neman biyan buqatun al'umma, don haka ne za a iya cewa wasan kwaikwayo ya samu a Nijeriya ne tun lokacin da Nijeriya ta samu. Ga dai abin da yake cewa:

> Wasan kwaikwayo ya samu ne a dalilin muhimman buqatun xan'Adam, sannan kuma ya ci gaba da wanzuwa ta hanyar bayyana waxannan buqatun tsawon lokaci. Za a iya cewa, wasan kwaikwayo ya samu ne tare da Najeriyar kanta.
> (Ogunbiyi, 1981:03)

Shi kuwa Clark (1981) bayyana nau'o'in wasan kwaikwayo a Najeriya ya yi, inda ya nuna cewa akwai nau'o'in wasan kwaikwayo iri biyu a Najeriya, kamar yadda ya bayyana:

> A yanzu wasan kwaikwayo a Najeriya ya kasu kashi biyu. Na farko mu kira shi na gargajiya, xayan kuwa na zamani. (Clark, 1981:58)

Bentley (1964) da Abdu (2013) kuwa, sun yi tarayya kan zayyano nau'o'in wasan kwaikwayo kamar su wasan ban-tausayi (Tragedy) da wasan raha (comedy) da kuma wasan tir-madalla (tragi-comedy). Nazarin Bentley ya xora da nuna siffar wasan kwaikwayo (aspect of a play) kamar zubi (plot) da 'yan wasa (characters) da dai sauransu.Yayin da Abdu (2013) ya karkata akalarsa ga nazartar wasan *The Gods are not to blame,* ta fuskar jigo da harshe da zubin wasan.

Shi kuwa Malumfashi (1985), ya tattara rubutattun wasannin kwaikwayon Hausa ne, ya nazarce su ta fuskar jigoginsu, a inda ya nuna cewa tun daga kan wasan *Six Hausa Plays* (1930) zuwa (1985) an rubuta wasannin kwaikwayo na Hausa guda ashirin da tara. Kuma ya bayyana cewa duk wasan da jigonsa ya sava da tunanin Hausawa da al'adunsu, to wannan wasan ba adabin Hausa ba ne ko da kuwa da harshen Hausa aka rubuta shi. Ga abin da yake cewa:

> A wannan nazarin an yi amfani da jigo ne don a gane ko wane wasa yana cikin adabin Hausa ko ko ba ya ciki. Duk jigon da ya sava wa al'adu da tunanin Hausawa ko da Bahaushe ne ya rubuta shi ba a xauke shi adabin Hausa ba……..
>
> Amma kuma an xauka cewa littattafan Daren Sha Biyu da Matsolon Attajiri ba su cikin adabin Hausa. (Malumfashi,1985:300)

Bugu da qari, manazarcin ya yi la'akari da wasu muhimman al'amura, ya nuna cewa su ne marubuta wasannin kwaikwayon Hausa sukan yi amfani da su wurin rubuta wasannin kwaikwayon Hausa. Ga abin da yake cewa:

> Mun kuma lura da cewa adabin baka da fassara da rubutun zube da "Turanci" da halin rayuwar jama'a da tarihi su ne muhimman tsigatsigan tsuttsugen rubutattun wasannin kwaikwayon Hausa.

Ta fuskar samuwar rubutaccen wasan kwaikwayon Hausa kuwa, nazarin Yahaya (1978) na ganin cewa an fara samun rubutaccen wasan kwaikwayon Hausa ne a shekarar 1930 wato *Six Hausa Plays* na Dr. R.M East, shi kuwa Ahmad (1987) sava wa ra'ayin Yahaya ya yi, inda ya ce an fara samun wasan kwaikwayon Hausa rubutuccen ne tun a shekarar 1902 wanda Dr. Rudolf Prietze ya rubuta bisa taimakon wani Bakano mai suna Ahmadu Kano kamar yadda yake cewa:

> Wannan nazari ya qumshi labarin wasan kwakwayo biyu na Hausa ne na wani wanda ake kira Hajj Ahmed Kano wanda ya zauna aTunusiya. Labarin ya wakana ne a shekarar 1902……

Shi kuma Malumfashi (2012) gwama ra'ayi biyu ya yi, ya kira su da "ra'ayi Ibrahimiyya" da "ra'ayi Umariyya" wato ra'ayin Ibrahim Yaro Yahaya da na Umar Balarabe Ahmad; a inda daga qarshe ya qalubalanci hujjojin "ra'ayi Ibrahimiyya" kan samuwar rubutaccen wasan kwaikwayon Hausa a shekarar 1930, amma bai tuhumi dalilan "ra'ayi Umariyya" ba mai iqirarin samuwar rubutaccen wasan kwaikwayon Hausa a shekarar 1902. Hakan na nuna amincewarsa da samuwar rubutaccen wasan kwaikwayon Hausa tun a shekar*ar 1902.*

Manazarta kuwa, irin su Muhammad (2004) da Abdullahi (2009) da Xiaomeng (2004) da (2013) da Bakura (2012) ba su yi qasa a gwiwa ba wurin mara wa Malumfashi baya domin tabbatar da da'awar Ahmed (1987) kan samuwar rubutaccen wasan kwaikwayon Hausa tun a shekarar 1902.

A yayin da wasu suka waiwayi tarihin samuwar rubutaccen wasan kwaikwayon Hausa, wasu kuwa nazartar ayyukan Dr. R.M East suka yi. Irin su Garba (1998) da Malumfashi (2007) da Adamu (2010) da Abdullahi (2012) da Bakura (2012).

Malumfashi (2007) jinjina ya yi wa Dr. R.M East, saboda qwazonsa wurin samar wa Hausawa abin karatu musamman wasanninsa shida da ya kira da *Six Hausa plays*. Ya ci gaba da fito da shi a matsayin gwani wanda ya fara rubuta wasan kwaikwayon Hausa da harshen Hausa domin Hausawa. Kamar yadda yake cewa:

> Amma wasannin East ya rubuta su ne domin Hausawa su gani su san yadda ake rubuta wasannin kwaikwayo.
>
> (Malumfashi, 2007 : 04)

Su Adamu (2010) da Garba (1998) kuwa, nazari suka yi kan wasannin kwaikwayon East, duk da kasancewar Adamu (2010) ta fara nazarinta da sharar fage ne kan tarihin East, sannan ta duba ayyukansa tun daga fagen waqa da zube da kuma wasan kwaikwayo, nazarinta ya dire da yin fixar *wasan Larabgana* da ke cikin wasannin shida na Dr. R.M East.

Shi kuwa Abdullahi (2012) sake bitar wasan *Gonar Zomo* ya yi, inda ya gano cewa East ya yi amfani da dabbobi ne a wasan domin vad-da-kama da nufin qasqantar da Bahaushe ta fuskar

nuna wai matarsa ba ta da ladabi da biyayya ga mijinta, hasali ma rashin kunya take wa mijinta. Abdullahi ya ci gaba da fito da yadda East ya bayyana matar Bahaushe a matsayin maras xa'a ga miji kamar yadda yake cewa:

> Wasan Gonar Zomo ya ci gaba da nuna Bahaushe a matsayin malalaci, mai son jiki. (Abdullahi, 2012:332)

> East (1936) ya ci gaba da nuna mana yadda ya xauki Bahaushiya a matsayin mara haquri, wadda kuma za ta iya yi wa mijinta yadda ta ga dama……
>
> (Abdullahi, 2012:332)

Nazarin Bakura (2012) kuwa, waiwaye ya yi a kan shekarar da aka wallafa littafin *Six Hausa plays*, inda ya bayyana cewa ba a shekarar 1930 aka wallafa littafin *Six Hausa Plays* kamar yadda Yahaya (1978) da wasu ke iqirari, sai dai 1936. (Bakura,2014:361). Ita kuwa Garba (1998) bin sawun Adamu (2010) ta yi ta fuskar bayyana jigon da wasannin *Six Hausa Plays* suke xauke da su.

Nazarin Malumfashi (1990a) da Malumfashi (1990b) da Alkanci (1990) kuwa, waiwaye suka yi kan matsayin rubutaccen wasan kwaikwayon Hausa, bayan an yanka masa ragon suna da shekara sittin (1930-1990).

Malumfashi (1990a) nuni ya yi kan cewa a shekara sittin da fara rubuta wasan kwaikwayon Hausa, ba a yi wani abin a zo a gani a kansa ba. Ga tsokacin da ya yi:

> Za a ga cewa a tsawon shekara 60 da aka soma rubuta wasannin kwaikwayo, duka mutanen da suka yi wannan gagarumin aiki na rubuta littattafai 21aikin da mutum xaya kamar Sheakespeare ko Tawfiq ko Soyinka sun yi kamar su a ‘yan shekaru ‘yan kaxan. (Malumfashi,1990a:3)

Nazarin ya yi tsokaci kan wasan *Six Hausa Plays da Wasan Marafa,* inda daga qarshe ya nuna cewa daga kan wasan *Malam Inkuntum* aka rasa manufa a rubutattun wasannin kwaikwayon Hausa. (Malumfashi,1990a)

Hausawa suna cewa “ba a rabu da Bukar ba, an haifi Habu” don kuwa, shi ma Malumfashi (1990b) ya dubi wasan kwaikwayo ta fuskar qimarsa da yawan littafan da aka rubuta tare da yawan nazarce-nazarcen da aka gudanar a fagen wasan kwaikwayon Hausa, inda ya ce rubutaccen wasan kwaikwayon Hausa baya yake ci a tsawon shekara sittin da fara rubuta shi. (Malumfashi,1990b:40-43)

Shi kuwa, Alkanci (1990) a nasa nazarin, ya bayyana irin qoqari da matsayin da marubuta wasan kwaikwayo suke da shi, ta yadda suke koyar da tarbiyya da kawar da rashin xa'a a tsakanin al'umma. Ga abin da yake cewa:

> Za mu lura da cewa, ashe dai marubucin wasan kwaikwayo malami ne, kuma Alqali ne, haka nan likita ne shi. (Alkanci, 1990: 62)

Daga qarshe, Alkanci ya nuna irin ko-in-kula da gwamnati da al'umma suka yi da sha'anin marubuta wasan kwaikwayon Hausa a tsakanin shekarar (1930-1990), inda hakan ya rage wa aya zaqi ta fuskar ciyar da qasa gaba. Ga abin da yake cewa:

> Idan da a ce an bai wa marubuta wasannin kwaikwayo, musamman na Hausa cikakkiyar kulawa da sun gwada wa duniya irin rawar da suke iya takawa wajen tallafa wa shirye-shiryen Gwamnati na ci gaban tattalin arziqin qasa da bunqasarta…(Alkanci, 1990: 63)

Ta fuskar raha a wasan kwaikwayo kuwa, Aminu (2012) da (2012) da Sulaiman (2012) ba a bar su a baya ba wurin daddale yadda ake samun raha a wasannin kwaikwayo musamman na Hausa, sai dai Aminu (2012) ya kwatanta wasannin kwaikwayo na raha na da da na yanzu ne, ta fuskar manufa da zubin 'yan wasa da tufafin 'yan wasa da harshen 'yan wasan. Shi kuma Sulaiman (2012) bayyana wasan *karambana* ya yi a matsayin wasan raha. Duk da cewa Aminu (2012) a

wani aikinsa kwatanci ya yi tsakanin wasannin *karambana* da na Xan Ibro a Hausa. Ke nan Sulaiman (2012) da Aminu (2012) sun yi tarayya wurin tabbatar da wasan *karambana* a matsayin wasan raha na Hausa.

A lokacin da wasu suka nazarci raha a wasan kwaikwayon Hausa, shi kuwa Hassan (2012) duba irin yadda rubutaccen wasan kwaikwayon Hausa ke adana al'adun Hausawa ya yi. Ya nazarci wasan *Jatau na kyallu da kulva na Varna* da *Malam Inkuntum* ta hanyar fitowa da irin yadda wasannin suka taskace al'adun Hausawa na gargajiya, kamar magungunan gargajiya da sana'oin gargajiya, irin su noma da aski da farauta da dai sauransu. Kamar yadda yake cewa:

> Marubuta wasan kwaikwayon Hausa, kan taka muhimmiyar rawa wurin adana al'adun Hausa. Za a iya ganin hakan ne ta fuskar yadda Marubutan kan yi amfani da kayan gargajiya wurin isar da saqonninsu.
>
> (Hassan, 2012:245)

Ita kuwa Rabi Garba (2009) da Dambo (2011) nazarinsu na da alaqa da nazarin Hassan (2012) domin kuwa Hassan (2012) ya duba yadda aka taskace al'adun gargajiya a cikin wasan Kulva na Varna ne, ita kuwa Rabi Garba (2009) ta nazarci wasan ne ta hanyar duba matsayin mace a cikin wasan, hasali ma nazarinta ya nuna cewa ana bai wa mata sakamakon da bai dace da su ba a cikin wasannin kwaikwayon Hausa. Ga abin da take cewa:

> Ana iya cewa a wasu wurare cikin rubutattun wasan kwaikwayon Hausa ana ba mata sakamakon da bai dace da su ba kamar yadda ya kasance a Uwar Gulwa. (Garba, 2009:62)

A yayin da Rabi Garba (2009) ta duba matsayin mace a wasan *Uwar Gulma,* shi kuwa Dambo (2011) ya duba yadda tsarin zamantakewar al'umma yake a cikin wasan. domin kuwa nazarin ya kwatanta wasan *Uwar Gulma* da *AI Ga Irinta Nan* ta fuskar zamantakewa, a inda daga qarshe ya tabbatar da cewa akwai kamanceceniya a tsakanin wasannin biyu ta fuskar al'amuran da ke faruwa na yau da kullum, kamar yadda yake bayyanawa:

> A taqaice, mutum zai iya fahimtar cewa marubuta waxanna wasannin sun bayyana jigon zamantakewa ne a cikin wasannin duka. (Dambo,2011:86)

Ita kuwa Sa'adiya Omar (1982) bincikenta ya sava da na Rabi Garba (2009) da na Dambo (2011) da na Hassan (2012)duk da cewa ta nazarci kyawawan al'adun Bahaushe na riqo da imani da qaddara a wasan *Matar Mutun Kabarinsa,* a inda ta fito da yadda marubucin ya yi amfani da karin magana domin nuna irin yadda al'umar Hausawa take imani da Qaddara.

A Qarshe ta nuna irin yadda tauraron wasan wato Nura ya rungumi qaddarar da Allah ya tsara masa na ya zauna da Asabe cikin kwanciyar hankali kamar yadda take cewa:

> A litttafin mun ga yadda Nura ya sami natsuwa tare da farin-ciki da Asabe, domin ba don haka ba da damuwa ta zamo sanadiyyar mutuwarsa. (Sa'adiya Omar, 1982: 93)

A lokacin da Hassan (2012) ya nazarci wasan *Jatau na Kyallu da Kulva na Varna* ta hanyar fitowa da irin yadda ake samun al'adun gargajiya a ciki. Shi kuwa Aminu (1995) nazartar wasannin ya yi a matsayin wasannin bantausayi na Hausa. Ya yi amfani da matakan nazarin wasan kwaikwayo wajen fito da wasan *Jatau na Kyallu da Kulva na Varna* a fagen ban-tausayi.

Har ila yau, Aminu (1999), a wani nazarinsa ya nuna bambancin fahimta a kan nazarin Skinner ne, inda ya nazarci *Wasan Marafa* ta hanyar bayyana jigon wasan da faxakarwa da farfaganda, savanin fahimtar Skinner mai da'awar cewa jigon rubutattun wasannin kwaikwayon Hausa ba su wuce al'amarin auratayya. Nazarin Aminu (1999) ya nuna cewa rubutattun wasannin kwaikwayon Hausa cike suke da jigo iri-iri, hakan ya sanya za a iya ganin jigon faxakarwa da farfaganda a cikin Wasan Marafa, kamar yadda yake bayyanawa:

> Idan mutum ya nazarci *Wasan Marafa*, zai tabbatar da cewa wasan na xauke da jigogi iri biyu- faxakarwa a hannu xaya……

> Haka kuma, wannan wasan farfaganda ne ga jama'a da su qaurace wa magungunan gargajiya. (Aminu,1999:16)

Shi ma ‘Yar’aduwa (2005) bai yi qasa a gwiwa ba wurin tofa albarkacin bakinsa game da wasan *Kulba na Varna*, domin kuwa ya nazarci wasan ta hanyar amfani da tubalan nazarin wasan kwaikwayo, inda daga qarshe ya ce harshen ‘yan wasan tubarkalla.

Ta fuskar ci gaban qasa kuwa, an sami manazarta da suka duba yadda wasan kwaikwayo kan taimaka wajen bunqasa qasa. Okwegwa (2007) da Abdullahi (2013) sun yi ittifaqi kan cewa akan yi amfani da wasan kwaikwayo domin ciyar da qasa gaba, ta fuskar kyakkyawar zamantakewa da siyasa da addini da dai sauransu. Sai dai nazarin Abdullahi (2013) ya sava da na Okwegwa (2007) domin kuwa Abdullahi ya yi amfani da wasan *Kukan Kurciya* ya nuna irin yadda ake zavan shugabanni nagari a cikin al’umma. Ga dai abin da yake cewa:

> Al’ummar da ke cikin wannan wasa ta yi fatar ta bunqasa tun da ta yi kyakkyawan zavin gwarzon xan-siyasa. Ya dace a tuna cewa shuwagabannin siyasa su suke umurtar al’umma da su riqa aikata abu mai kyau ko akasinsa. (Abdullahi, 2013:611)

Shi kuma Okwegwa (2007) nazarinsa bai yi amfani da wani wasa ba, sai dai kawai ya bayyana irin yadda wasan kwaikwayo kan ciyar da qasa gaba ta fuskar tarbiyyantar da zukatan mutane. Ga xan tsokacin da ya yi.

> Ta haka ne, wasan kwaikwayo kan zamo makami wurin rinjayar da kyawawan xabi’u,

> domin hakan yana taka muhimmiyar rawa wurin taimakawa da kuma koyar da xabi'u na-gari waxanda ba za su haifar da fitina ba sai dai xaukaka da ci gaba. (Okwegwa, 2007:45)

2. 12 Naxewa

A wannan babin an yi bitar ayyukan da suke da dangantaka da wannan bincike, dangantaka ta kusa da ta nesa, wato ayyukan da suka jivanci wasan kwaikwayo, da kuma waxanda suka shafi tarihanci. Duk da irin waxannan nazarce-nazarcen da aka aiwatar a kan wasan *Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma *Tarihin Rabeh* (1902). wannan nazari bai ci karo da wani nazari da aka gudanar a kan waxannan wasannin na Prietze ta fuskar tarihanci ba.Wannan yake qarfafa wa wannan bincike qarfin gwiwa domin aiwatar da shi.

A qarshe, bisa la'akari da nazarce-nazarcen da suka gudana a kan waxannan wasanni, wannan bincike cike qivin da manazartan da suka gabata suka bari a kan waxannan wasanni na Prietze da binciken ya aiwatar da nazari a kansu, kamar yadda bayanai suka gabata tun a babi na farko.

BABI NA UKU

TARIHANCI A ZAVAVVUN WASANNIN PRIETZE

3.1 Gabatarwa

Wannan babi ya warware zare da abawa dangane da muhimman al'amuran da binciken ya qudiri aniyar aiwatar da nazari a kansu ta fuskar tarihanci. An nuna cewa a wannan mataki za a dubi yadda wasan *Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma *Tarihin Rabeh* (1902) suke xauke da al'amuran da suka shafi tarihanci qarara ta fuskoki mabambanta. Hakan ya gudana ne ta hanyar bibiyan tarihi na haqiqa daga masana tarihi a kan muhimman al'amuran da aka gina kowane wasa a kansu, sannan aka dubi yadda tarihanci ya bayyana a cikinsu. An yi hakan ne, domin kafa hujja daga tarihi domin tabbatar da nazarin ta mahangar tarihanci.

Ta fuskar nazarin adabi ta mahangar tarihanci kuwa, kamar yadda masana a wannan fagen, irin su Greenblatt (1980) da (1992) da Barry (1995) da Rivkin da Ryan (2004) da Habib (2008) da (2011) suka yi ittifaqi a kan cewa, tarihanci yana xauke da manyan ginshiqai ko tubala guda biyu, waxanda ake yin awo da su a matsayin mizani a wajen tarken adabi, waxanda suka haxa da:

i. Tarihi a rubuce (Texuality of history)
ii. Tarihancin zance (Historicity of a text)

Waxannan su ne muhimman al'amura da masana tarihanci suka bayyana a matsayin mizanin awon tarihanci a yayin tarken adabi, inda suka nuna cewa, sai an yi la'akari da rubutaccen tarihi

da masana tarihi suka tabbatar da faruwar abin da aka gina adabin daga cikinsa. Sannan mizani na biyu, shi ne bayyanar zantukan tarihi a cikin adabin.

Da wannan mizani na tarihanci, wannan nazari yake qoqarin auna muhimman al'amura na tarihi a cikin waxannan zavavvun wasanni uku da aka ambata a baya, ta hanyar danganta kowane misali ga tarihi na haqiqa.

3.2 Wasan *Turbar Qudus (Labarin 1898)*

Wannan wasa yana xaya daga cikin wasannin da Rudolf Prietze ya rubuta bisa jagoranci wani Bakano mazaunin Tunis mai suna Ahmadu Kano, kamar yadda bayanai suka gabata a kan hakan tun a babi na biyu. Kuma an kira shi da labarin 1898, saboda labarin da aka gina wasan a kansa ya auku ne a wannan shekarar (1898) kamar yadda Ahmed (2004) ya tabbatar.

3.2.1. Zubin Wasan *Turbar Qudus* (Labarin 1898)

Wasan *Turbar Qudus* ya fara ne da wata tattaunawa a tsakanin Sarkin Jamus Williams II da Sarkin Santambul Abdulhamid II , inda Sarkin Santanbul wanda ake kira da Sarkin duniya, ya bai wa Sarkin Jamus kyautar wani kanisa (Coci) a cikin Qudus, duk da cewa qasashe irin su Mosko da Habasha da Ingila da Faransa duk sun nema an hana su. Bayan an kwana biyu Sarkin Jamus ya sa aka gyara shi aka sanya masa qaraurawa, ya aika wa Sarkin Santanbul cewa yana so ya kai ziyara Qudus, sai Sarkin Qudus ya ce ya bari ya haxa shi da sarakunan da za su raka shi

Qudus xin, inda ya haxa shi da askarawa kar maqiya su yi masa varna. Nan da nan aka shirya gari da kayan alatu, askarawa da sarakuna suka mara wa Sarkin Jamus baya har aka isa Qudus.

Bayan isowar Sarkin Jamus Qudus, sai suka fara ziyarar coci-coci a cikin gari ba su ga wani mugun abu ba, da suka gama ziyarar cocin cikin Qudus kaf, sai ya ce a kai su Amkarun don su duba cocin Kiristocin Mosko da ‘yan Faransa, aka kai shi bai ga komai ba, daga nan ya ce yana so a kai shi Baitaljalo, nan ma ba a ga komai ba, sai suka wuce Baitallaham wato inda aka haifi Annabi Isah, har zai koma cikin Qudus sai wani da ake kira Mai-tsegumi ya ce ga wani coci can ba a duba shi ba, sai aka ce wa masu gadi su buxe, abinka da marasa gaskiya sai suka ce wai mabuxin ya faxi, nan take Sarkin Jamus ya sa aka valla qofar sai ga makamai cike da xaki, Sarkin Qudus ya ce shi bai san da su ba, amma a kwaso su a kawo Qudus, sai Sarkin Jamus ya ce sai an sanar da Sarkin duniya halin da ake ciki, aka aika wa Sarkin duniya, kafin gari ya waye, manyan masu gadi biyu sun sha magani sun mutu, sai Sarkin duniya ya ce a taho da sauran waxanda suka rage a xaure amma kar a ba su tsoro don su faxi gaskiya.

A qarshe, Sarkin Jamus ya yi ban-kwana da Sarkin Qudus, ya kama hanya zuwa wurin Sarkin Santambul tare da wasu Larabawa da suka ce ana yi masu mulkin zalunci a Qudus, an qwace gonakinsu, an bautar da yaransu. Da aka bincika sai Sarkin duniya ya sa aka hukunta azzaluman shugabannin da suke zaluntar su, su kuwa masu gadi aka xaure su har sai sun faxi gaskiyar waxanda suka shiga da makamai cocinsu, Sarkin Jamus ya yi godiya ga Sarkin duniya, shi ma ya yi godiya suka yi ban-kwana suka rabu.

3.3 Taqaitaccen Tarihin Qudus

Masana da manazarta da dama a fagen tarihi irin su Arif (1951) da Sinno (1998) sun yi rubuce-rubuce a kan Qudus, hakan bai rasa nasaba da muhimmancinta a fagen tarihi ta fuskoki mabambanta, walau ta fuskar ziyarce-ziyarce da akan kai cikinta ko ta fuskar dangantakarta da wasu dauloli ko a kan addini ko siyasa ko wani abu makamancin haka. Sai dai a wannan mataki, taqaitaccen tarihi ake son ji, domin samun qarin haske a yayin wannan nazari domin kafa hujja a tarihance.

Arif (1951) ya zamo fitila a wannan matakin, kasancewarsa masanin tarihi kuma haifaffen Qudus. Nazarinsa ya nuna cewa, tarihi ya tabbatar da kafuwar Qudus tun a shekara 3000 kafin haihuwar Annabi Isah. Kuma Qudus ta yi fama da jagorancin dauloli da qasashe da dama, inda ya nuna cewa tarihi ya tabbatar da mulkin da daular Isra'ila ta shimfixa a Qudus tun a shekarar 1049 kafin haihuwar Annabi Isah, yayin da wasu da ake kira da Ashur suka amshi Qudus a shekarar 730 kafin haihuwawar Annabi Isah. An ci gaba da mulkan Qudus a wancan lokacin, inda Daular Farisa ta yaqi Ashur ta karvi Qudus a shekarar 532. Su ma Yunanawa sun kafa mulki a shekarar 332, kamar yadda Rumawa suka yaqe su suka kafa mulki a shekara ta 63 kafin haihuwar Annabi Isah, inda aka nuna daular Rumawa ta xore a Qudus har bayan haihuwar Annabi Isah da shekara 330.

A taqaice, Arif (1951) ya bayyana cewa, tarihi ya tabbatar da cewa, a shekara ta 636, Musulunci ya shiga Qudus a zamanin halifanci Umar ibn Alkhaxxab, inda daga nan Musulmai suka fara yawa a cikin Qudus, har a shekara ta 750 aka qara jaddada Musulunci a qarqashin jagoranci

Banu Umayya. Tarihi ya nuna cewa, an yi wani yaqi da ake kira Al-hurubus Salbiyya (Yaqe-yaqen Kuros) a shekara ta 1099. Domin tsarkake Qudus daga kafirci.

Daular Usmaniyya ta sami nasarar kafa mulki a Qudus karo na farko a shekara ta 1517 zuwa 1831, inda aka nuna cewa, Turkawa sun shake tsawon shekaru 314, suna mulki a Qdus karo na farko. A inda suka dawo suka ci gaba da mulkan Qudus a shekara ta 1841 zuwa 1917. Inda aka nuna cewa, a shekara da 1898 Sarkin Jamus ya kai ziyara Qudus a qarqashin jagoranci Sarkin Musulmi na Daular Usmaniyya mai suna Abdul aziz. Inda aka nuna an shiga da shi ta yankin Babul- Khair. Kamar yadda Arif (1951) da Sinno (1998) suka tabbatar.

Wani abin lura a nan shi ne, qarfin mulkin Daular Usmaniyya ta Turkawa a tarihi daxaxxen abu ne domin tarihi ya bayyana cewa, a shekarar 1877 an yi yaqi a tsakanin Rasha da Turkiyya, inda har aka hana Yahudawa shiga duk wani yanki da yake qarqashin mulkin daular Usmaniyya, kuma Qudus na xaya daga ciki. Kuma an tabbatar da cewa, da yawa daga cikin qasashe a wannan lokacin suna tsoron Turkiyya. Wannan yake yin nuni a kan matsayin da Daular Usmaniyya ta Turkawa take da shi a wancan lokacin, (Arif, 1951:119)

Baya ga Arif (1951) da Sinno (1998) da suka tabbatar ta fuskar tarihi da ziyarar da Sarkin Jamus ya kai Qudus a shekarar 1898. An sami qarin haske daga wata mujalla mai suna *HaMigda* : *The Tower of David Museum of the History of Jerusalam*. kan cewa, Sarkin Jamus Williams ii ya kai ziyara Qudus ne shi da matarsa mai suna Augusta Victoria a shekarar 1898. Kuma sun kai ziyara

Qudus ce, a sakamakon kyautar wani cocci da Sarkin Musulmi na daular Usmaniyya ta Turkawa mai suna Abdul aziz ya ba shi.

Bugu da qari, Sinno (1998) ya bayyana cewa, tarihi ya tabbatar da sunan cocin da Sarkin Jamus ya kai ziyara a Qudus, **German Lutheran Churcrh of Redeemer,** sannan kuma, an gina cocin ne a tsakanin shekarar 1892 zuwa 1898, inda aka qawata shi da kayan alatu iri-iri. Kuma an nuna cewa, Sarkin Jamus ya kai wannan ziyarar ce a kan doki, a ranar 31, ga watan Oktoba, na shekarar 1898 kamar yadda masana tarihi irin su Sinno (1998) da mujallar tarihi ta HaMigda suka nuna hakan.

3.4 Dangantakar Turkiyya da Jamus a Tarihi

Masana tarihi irin su Arif (1951) da Sinno (1998) sun tabbatar da cewa, akwai dangantaka daxaxxiya kuma mai qarfi a tsakanin Turkiya da Jamus tun a wancan lokacin, musamman ta fuskar siyasa da zamantakewa. Wannan dangantaka ta sanya Qudus take xauke da Jamusawa da dama a cikinta kamar yadda Sinno (1998) ya tabbatar. Kuma tarihi ya nuna irin dangantakar da ke tsakanin Jamus da Turkiyya (Istanbul) ta fuskar haxin gwiwar sojoji a wancan lokacin.

Shi ma Ahmed (2004) ya bayyana irin dangantakar da take tsakanin Jamus da Turkiyya a tarihance, inda ya nuna cewa, wannan dangantaka daxaxxiya ce, kuma tarihi ya nuna wannan jituwa ta xore har tsawon lokaci, inda ya ce idan aka dubi yadda Turkiyya da Jamus suke vangare guda a lokacin yaqin duniya I a shekarar (1914-1918). Su kuwa qasashe irin su Biritaniya da

Faransa da Rasha da Amurka suna vangare xaya. Haka kuma, bayan yaqin duniya ii Turkawa ne kawai suka yarda suka je Jamus domin su taimaka wajen sake gina qasa bayan an ci Hitler da yaqi. A shekar (1938-1945). Tarihi ya nuna cewa qasar Jamus cike take da Turkawa a cikinta. Wannan yake qara nuna yadda dangantakar da take a tsakanin Turkiya da Jamus tsohuwar dangantaka ce.

3.5 Muhallin da aka Haifi Annabi Isah a Qudus (Baitallaham) a Tarihi

A duk lokacin da aka zo nazarin wani abu da ya shafi Qudus, masana da manazarta ta fuskar addinin Musulunci da Kiristsa na da abin faxi, musamman kasancewar Qudus birni ne da yake da tsohon tarihi a wurin mabiya addinai uku, waxanda suka soma tun daga Yahudawa da Kirista da kuma Musulmi, kamar yadda Ahmed (2004) ya tabbatar a gabatarwarsa na littafin *Turbar Qudus* (2004).

Nazarin Isma'il (1997) ya tabbatar da muhimmancin masallacin Qudus a mahangar addinin Musulunci, inda ya bayyana masallacin a matsayin xaya daga cikin masallatai masu tsarki tare da muhimmanci na musamman da kuma xoriyar daraja a kan sauran masallatan da ba xayan cikin ukun ba.Waxannan masallatai sun haxa da masallacin Ka'aba da ke Makka sai masallacin Annabi Muhammad (Tsira da amincin Allah su tabbata a gare shi) sannan masallacin Qudus da ke birnin Qudus. Ya tabbatar da hakan ne ta hanyar kawo zancen Annabi Muhammad (Tsira da amincin Allah su tabbata a gare shi) a cikin hadisi ingantacce, kamar yadda yake cewa:

> *Yin sallah a masallacin harami (ka'aba) yana daraja dubu goma, sannan yin sallah a masallacina (madina) yana da daraja dubu xaya. Haka kuma yin sallah a masallacin Qudus yana da daraja xari biyar a inda ba shi ba.* Muslim ya riwaito (Isma'il 1997)

A cewar Ismail (1997) Annabi Muhammad (Tsira da amincin Allah su tabbata a gare shi) ya ce, "Ba a xaura xamara domin yin ziyara ta musamman a kowane masallaci, sai a xaya daga cikin masallatai guda uku; masallacin ka'aba da na Madina da kuma na Qudus"

Har ila yau, ya tabbata daga Manzon Allah (Tsira da amincin Allah su tabbata a gare shi) ya ce "Sallah a masallacin Ka'aba na da kwatankwacin daraja dubu xari, kamar yadda sallah a masallacin Madina yake da kwatankwacin daraja dubu xaya a wanda ba shi ba, sannan yin sallah a masallacin Qudus na da kimanin daraja xari biyar a wani masallacin da ba shi ba" Kamar yadda Bukhari da Ibn Majah da Nasa'i suka riwaito. (Usaimin, 2007)

Bisa la'akari da bayanan da suka gabata daga mahangar addinin Musulunci, za a iya fahimtar cewa, masallacin Qudus na da muhimmancin gaske a tarihin addinin Musulunci. Domin idan aka lura za a ga yadda Musulunci ya nuna irin ximbin lada da darajar da Musulmi zai samu idan ya yi sallah a ciki da kuma muhimmancinsa ta fuskar ziyara ta musamman a matsayin bauta.

Baya ga muhimmanci Qudus da aka gani a tarihin addinin Musulunci. Masana da manazarta da dama kamar su Ibn Kathir (2001) da Al-Mahwiy (2014) sun tofa albarkacin bakinsu dongane da haqiqanin muhallin da aka haifi Annabi Isah (Amincin Allah su tabbata a gare shi). Wannan nazari ya yi waiwaiye ne a kan hakan, ba don komai ba sai domin burinsa ya cika don tabbatar da wannan wasa ta mahangar tarihi. Abin nufi a nan shi ne, kasancewar an ji xuriyar wani coci a cikin wannan wasa mai suna Baitallaham, inda aka ce a nan ne aka haifi Annabi Isah a cikin wannan wasa, hakan ya sanya wannan nazari ya bazama domin binciko haqiqanin muhallin da aka haifi Annabi Isah, domin qara samun qarfin gwiwa don tabbatar da wannan wasa ta mahangar tarihanci.

Matsayi da tasirin bigire a wurin masana ra'in tarihanci muhimmin abu ne, domin ana son manazarcin adabi ta mahangar ra'in tarihanci ya mayar da hankali zuwa ga muhallan da aka aiwatar da adabin a cikinsu. Wannan ya qara wa wannan nazari qarfin gwiwa wurin sanin muhallin da aka haifi Annabi Isah, kasancewar an ambaci hakan a cikin wannan wasa. Da wanna ne masana irin su Ibn Kathir (2001) da Al-Mahwiy (2014) da Mathew da Luke suka bayyana tabbacin haihuwar Annabi Isah (Tsira da aminci su tabbata a gare shi) a Baitullaham.

Nazarin Ibn Kathir (2001) ya bayyana cewa, an haifi Annabi Isah (Aminci Allah su qara tabbata a gare shi) a wani wuri da ake kira da Baitu-laham, wanda Sarkin Qasxanxaniyya ya gina. Duk da cewa manazarcin ya jingina wannan bayani nasa zuwa ga abin da Yahudawa suke da'awa, kamar yadda yake cewa:

> Sarkin Qasxanxaniyyah ya gina Baitu-laham, wurin da aka haifi Annabi Isah, a yayin da mahaifiyarsa kuma ta gina wani wuri da ake kira da Al-qamamatu
>
> (Ibn Kathir, 2001: 102)

Shi ma nazarin Al-Mahwiy (2014), ya bayyana cewa, Baitu-laham shi ne muhallin da aka haifi Annabi Isah, hakan yake nuna sun yi tarayya da Ibn Kathir (2001) a kan tabbatar da wannan zance. A qoqarin Al-Mahwiy (2014) wurin tabbatar da haka, ya bayyana masana kamar su Al-Bashshariy, cewa sun tabbatar da haihuwar Annabi Isah a Baitu-laham.

3.6 Tarihanci a Wasan *Turbar Qudus* (Labarin 1898)

A wannan mataki, ana qoqarin dubi zuwa ga muhimman al'amura da suka tabbata daga tarihi ne, dangane da wannan wasa na *Turbar Qudus*. Hakan ya gudana ne ta hanyar zaqulo misalai daga cikin wasan tare da danganta su zuwa ga tarihi na asali, domin tabbatar da tarihanci daga cikin wasan. Masana tarihi irin su Arif (1951) da Sinno (1998) da Ahmed (2004) da mujallar *HaMigda* sun tabbatar daga taskar tarihi cewa, a shekarar 1898 Sarkin Jamus ya kai ziyara Qudus a lokacin da Qudus ke qarqashin mulkin Turkawa karo na biyu waxanda suka yi mulki a tsakanin shekara ta 1841 zuwa 1917, kamar yadda hakan ya bayyana a tarihi daga nazarin Arif (1951:117)

A nan ma, za a iya ganin yadda tarihanci ya fito a fili a cikin wannan wasa na *Turbar Qudus,* inda aka tabbatar da wannan ziyara da Sarkin Jamus ya kai Qudus a cikin wannan wasa. Domin kuwa, an nuna yadda Sarkin Santambul da Sarkin Jamus suke tattaunawa a lokacin da Sarkin

Jamus yake shirye-shiryen kai ziyara Qudus. Wannan yake yin nuni zuwa ga tarihanci a wannan wasa. Ga misali a kan hakan daga cikin wasan *Turbar Qudus* daga bakin Sarkin Santambul:

> Kadan za ka ziyara Qudus ka gaya mini, ni kuwa na shirya, kai ma ka shirya. A sani ba a sakewa da duniya, kowa yana son ziyara Qudus ni na hana domin kada su tayar da duniya…..

Haka kuma, Arif (1951) da Sinno (1998) sun nuna yadda tarihi ya tabbatar da cewa, Qudus tana qarqashin mulkin Daular Usmaniyya ta Turkawa ne a lokacin da Sarkin Jamus ya kai wannan Ziyara a shekara ta 1898, domin Daukar Usmaniyyah ta Turkiyya ta yi mulki karo na biyu a shekarar 1841 zuwa 1917, kamar yadda mujallar *HaMigda* ta bayyana hakan a tarihance. Kuma Sarkin Daular Usmaniyya na Turkawa shi ne Sarkin Musulmin duniya a lokacin.

A wannan gavar ma, za a iya ganin misali na tarihanci ya bayyana a cikin wannan wasa, inda za a ga yadda aka nuna cewa, Qudus tana qarqashin mulkin Daular Usmaniyya ta Turkawa ne a lokacin da Sarkin Jamus ya kai ziyara Qudus a shekara ta 1898. Hakan ya bayyana ne a lokacin da aka nuna Sarkin Santambul yana bai wa Sarkin Jamus labarin wani coci da ya ba shi kyauta a Qudus. Wannan yake yin nuni a kan cewa, ashe Qudus na qarqashin mulkin Daular Usmaniyya ta Turkawa. Ga abin da Sarkin Santambul yake cewa:

> Na ba ka tsohuwar kanisa a cikin Qudus

Wannan bayani da Sarkin Santambul yake yi wa Sarkin Jamus a wannan wasa, yana yin nuni da cewa, Qudus tana qarqashin mulkin Daular Usmaniyya ta Turkawa ne kamar yadda aka ga hakan a tarihi na haqiqa. Kuma hakan ya tabbata har a cikin wannan wasa na *Turbar Qudus.*

Haka kuma, baya ga misalan da suka gabata daga tarihi da tarihanci, waxanda suke tabbatar da ziyarar da Sarkin Jamus ya kai Qudus a shekara ta 1898, kuma aka ga cewa, a lokacin Qudus tana qarqashin mulkin Daular Usmaniyya ta Turkawa ne kamar yadda tarihi ya tabbatar da hakan, kuma hakan ya bayyana a cikin wannan wasa na *Turbar Qudus* ta fuskar tarihanci. Haka kuma, tarihi ya nuna cewa, Sarkin Jamus ya kai ziyara Qudus ne a sakamakon kyautar wani coci da Sarkin Daular Usmaniyya ta Turkawa mai suna Abdul aziz ya bai wa Sarkin Jamus kyautarsa mai suna **German Lutheran Church of the Redeemer**. Kuma tarihi ya nuna cewa, an gina cocin ne a tsakanin shekara ta 1892 zuwa ta 1898, sannan Sarkin Jamus xin ya kai ziyarar a ranar 31 ga watan Okotoba, ta shekara ta 1898.

Ko shakka babu, tarihanci ya ci gaba da bayyana a cikin wannan wasa, domin kuwa, kamar yadda tarihi ta tabbatar da cewa, Sarkin Jamus ya kai ziyara Qudus ne a sakamakon kyautar wani coci da aka ba shi a Qudus. Za a iya ganin misalin hakan a cikin wannan wasa ta fuskar tarihanci a lokacin da Sarkin Jamus yake tambayar Sarkin Santambul inda cocin da ya ba shi kyauta yake a Qudus. Ga misali a kan haka:

Wane waje yake shi cocin?

Wannan tambayar da Sarkin Jamus yake yi wa Sarkin Santambul a kan wurin da cocin da ya ba shi kyauta a Qudus, yana qara tabbatar da bayanin da tarihi ya tabbatar dangane da dalilin da ya haifar da ziyarar da Sarkin Jamus ya kai Qudus a shekarar 1898 kamar yadda bayanai suka gabata daga tarihi da kuma tarihinci a kan tabbacin wannan ziyara ta Sarkin Jamus da ya kai Qudus.

Har ila yau, za a iya ganin wani misali a cikin wannan wasa da yake qara tabbatar da cewa, Sarkin Jamus ya kai ziyara Qudus ne saboda ya ziyarci cocin da Sarkin Santambul ya ba shi. Hakan ya bayyana ne a lokacin da Sarkin Santambul yake bayyana masa muhallin da cocin yake. Ga abin da Sarkin Santambul yake cewa:

> A kusa da harami, a qofar babbar cocinku, shi kuwa sunansa Dabbaga. Bayan wannan kuwa da wata amana tun ta annabawa, ita ma in ba ka. Su ji su mutu!

Wannan bayani na Sarkin Santambul, yana qarin haske akan dalilin da ya haifar da ziyarar da Sarkin Jamus ya kai Qudus, domin kuwa, an ga yadda Sarkin Santambul yake yin bayani a kan wurin da cocin da ya bai wa Sarkin Jamus kyautarsa yake, inda ya nuna cewa, yana kusa da harami, kuma sunansa Dabbaga. Duk da cewa, a tarihi na haqiqa an nuna cewa, sunan cocin

German Lutheran Church of the Redeemer; yayin da kuwa ta fuskar tarihanci aka kira shi da Dabbaga.

Baya ga misalai na tarihanci da suka gabata ta fuskar dalilin ziyarar da Sarkin Jamus ya kai Qudus. Tarihi ya nuna cewa, an gina cocin ne a tsakanin shera ta 1892 zuwa 1898; wanda hakan ke nuna shekara shida aka xauka ana gina wannan coci. Irin wannan bayani ya bayyana har a cikin wannan wasa ta fuskar tarihanci. Domin kuwa, an nuna cewa Sarkin Jamus ya share shekara biyar ko fiye yana ana gina Dabbaga, wato sunan cocin da aka bas hi kyauta. Za a iya ganin hakan a misalin da ke tafe:

> Sarkin Jamus ya sa ana ginin Dabbaga shekar biyar ko ma ta fi. Sun gyarta waje xaya, sun yi mata babbar qaraurawa.

A wannan misali da ya gabata daga cikin wannan wasa na *Turbar Qudus*, an ga yadda aka nuna cewa, shekara biyar ko sama da haka aka xauka ana ginin cocin da aka bai wa Sarkin Jamus kyauta; yayin da tarihi na haqiqa ya nuna an xauki shekara shida ana ginin. Wannan bayani yana qara tabbatar da wannan wasa ta mahangar tarihanci; domin a tarihanci ana samun xan bambanci da tarihi na haqiqa, kamar yadda aka ga cewa, a tarihi akwai tabbas na shekar shida aka xauka ana ginin, ta hanyar ambaton shekarar da aka fara ginin da kuma lokacin da aka gama (1892-1898). A tarihanci kuwa, an kawo kokwanto ko shakka, hakan yake yin nuni a kan tarihanci, ba tarihi ba.

Kamar yadda aka ga misalai da suka tabbata daga tarihi da kuma tarihanci game da ziyarar da Sarkin Jamus ya kai Qudus a shekarar 1898. Haka kuma, tarihi ya tabbatar da cewa, a lokacin da Sarkin Jamus ya kai ziyara Qudus, an sanya wasu daga cikin Askarawa a Qudus suka zagaya da shi domin ya kai ziyara wurare da dama a cikin Qudus, inda an nuna cewa, sun bi da shi ta wata qofa da ake kira da Babul Khalil, kuma wani yanki ne da Kiristoci da yawa suke zaune a ciki. ((Arif, 1951: 120)

A wannan gavar ma, misalin tarihanci ya bayyana a cikin wannan wasa na *Turbar Qudus*, inda aka nuna cewa, Sarkin Jamus ya buqaci ‘yan rakiyarsa su zagaya da shi wurare mabambanta a cikin Qudus, duk da cewa ba a ambaci sunan Babul Khalil a cikin wasan ba, sai dai an nuna cewa, sun zagaya da shi inda muhallan Kiristoci suke, kamar yadda tarihi na haqiqa ya tabbatar. Ga misali daga cikin wasan a lokacin da Sarkin Jamus yake bayyana inda ya kai ziyara a Qudus:

> Ina so a kai ni, in yi kallo duka, in gani. (Aka shiga gabansu, ana nuna musu anda muhallan Kiristoci suke duka.)

Haka kuma, Usaimin (2007) da Almahwiy (2014), sun bayyana cewa, tarihi ya tabbatar da an haifi Annabi Isah a wani wuri mai suna Baitullaham a cikin masallacin Qudus, hakan ya sanya al’umma da dama kan kai ziyara da nufin ibada ko gani-da-ido. Kuma tarihi ya nuna cewa, shi ma Sarkin Jamus ya ziyarci Baitullaham a yayin ziyararsa da ya kai Qudus a shekarar 1898.

Tarihanci ya bayyana har a wannan mataki, domin kuwa kamar yadda aka tabbatar da cocin Bitullaham shi ne cocin da aka haifi Annabi Isah (Amincin Allah su tabbata a gare shi). Kuma aka tabbatar da cewa, ziyarar Sarkin Jamus ta leqa har cac. A wannan wasa ma, an nuna cewa a lokacin da Sarkin Jamus ya kai ziyara Qudus, an kai shi muhallin da aka haifi Annabi Isah (Amincin Allah ya tabbata a gare shi). Wannan yana yin nuni a kan tarihin muhallin da aka haifi Annabi Isah da muhimmancinsa a lokacin wannan ziyara a tarihance. Ga misali daga cikin wasan kamar haka:

> (Sarkin Jamus suka shiga da shi, ya yi ziyara, ya ga anda aka aifi Annabi Isah.) (*Turbar Qudus*, 2004: 6)

Bugu da qari, ta fuskar tarihanci, an ci gaba da nuna yadda Sarkin Jamus ya kai ziya Baitullaham, inda tarihi ya tabbatar da shi ne muhallin da aka haifi Annabi Isah A Qudus, kuma hakan ya tabbata har a wasan *Turbar Qudus*. Bayyanar hakan a cikin wannan wasa yake qara bayyana tarihanci qarara a cikin wannan wasa na *Turbar Qudus*.. Za a iya ganin misali a kan haka a lokacin da Sarkin Jamus yake bayyana wa ‘yan rakiyarsa cewa, yana so a kai shi muhallin Kiristoci da suke zaune a Baitullaham wanda kuma shi ne muhallin da aka haifi Annabi Isah kamar yadda aka ga misalai a kan hakan daga tarihi da kuma tarihanci. Ga abin da yake cewe:

……..Ku kai ni in gani muhallin Kirista na Baitallaham (*Turbar Qudus:* 8)

Misalin da ya gabata, yana yin nuni ne a kan dangatakar tarihi na haqiqa da tarihanci a wasan *Turbar Qudus* ta fuskar muhallin da aka haifi Annabi Isah mai suna Baitullaham a Qudus, kamar yadda masana tarihi irin su Usaimin (2007) da Almahwiy (2014) suka tabbatar da hakan ta fuskar tarihi.

Kamar yadda aka ga bayanai da misalai daga tarihi da tarihanci, waxanda suke tabbatar da ziyarar da Sarkin Jamus ya kai Qudus, a shekarar 1898, inda aka nuna Qudus na qarqashin mulkin Daular Usmaniyya ta Turkawa a lokacin. Haka kuma, tarihi ya nuna cewa, dangantakar da take tsakanin Turkiyya da Jamus daxaxxiyar dangantaka ce a tarihi, domin Arif (1951) ya nuna cewa, a lokacin mulkin Daular Usmaniyya ta Turkawa, Jamus ta fi kowace qasa jituwa da Turkiyya baya ga wasu qasashen Larabawa. Shi ma Sinno (1998) da Ahmed (2004) sun bayyana cewa, tarihi ya nuna irin dangantakar da take tsakanin Turkiyya da Jamus tsohuwar dangantaka ce da ta xore har lokacin yaqin duniya na farko a shekarar (1914). Wannan tarihi na kyakkyawar dangantaka da take tsakaninsu bai rasa nasaba da dalilin da ya sanya Sarkin Jamus ya kai ziyara Qudus a lokacin da Qudus take qarqashin mulkin Turkawa karo na biyu a shekara ta 1898.

Misalin hakan ya bayyana har ta fuskar tarihanci a wannan wasan. Domin an nuna cewa, Sarkin Santambul ya bai wa Sarkin Jamus kyautar wani coci a Qudus, a lokacin da ya hana wasu

qasashe da dama. Wannan yake qara fito da dangantakar da take tsakanin Turkiyya da Jamus a tarihance a cikin wannan wasa. Ga abin da Sarkin Santambul yake cewa:

> Na ba ka tsohuwar kanisa a cikin Qudus ta tun kakanninmu. Kowa yana nema, an hana shi; Mosko ya nema, an hana shi; Habasha ya nema, ba a ba shi ba; Ingila ta nema, ban ba ta ba, Italiya su ma sun nema an hana, Faransa ta nema ba a ba ta ba. Amma kai, kai masoyina ne. (*Turbar Qudus*: 1898: 2)

Daga misalin da ya gabata, za a iya fahimtar irin alaqar da take tsakanin Daular Usmaniyya ta Turkawa da Jamus dangantaka ce mai qarfi kamar yadda Sinno (1998) da Arif (1951) da Ahmed (2004) suka tabbatar daga taskar tarihi na haqiqa. Yayin da hakan ya bayyana har a wannan wasa ta fuskar tarihanci, inda aka nuna cewa, qasashe da dama irin su Mosko da Habasha da Ingila da Italiya Faransa duk sun buqaci Turkiyya ta ba su kyautar wani coci a Qudus amma ba ta ba su, sai ta bai wa Jamus.Wannan yake qara bayyana tarihanci a cikin wannan wasa na Turbar Qudus.

Har ila yau, baya ga misalin da ya gabata na dangantakar da take tsakanin Turkiyya da Jamus kamar yadda aka gani. Arif (1951) ya bayyana cewa, tarihi ya tabbatar da irin qarfin mulkin da Sarakunan Turkawa suke da shi a idon duniya a zamanin mulkinsu, domin an nuna cewa a lokacin da Sarkin Jamus ya kai ziyara Qudus a shekarar 1898, Sarkin Santambul na Daular Turkawa ya haxa shi da Sarakuna da Askarawa masu mara masa baya, domin kar a cutar da shi a Qudus. Wannan yake qara nuna qarfin mulkin da masaraurar Turkawa ta Daular Usmaniyya take da shi a idon duniya a zamanin mulkinsu.

Ko shakka babu, misalin hakan ya tabbata har a cikin wannan wasa na *Turbar Qudus* ta fuskar tarihanci, inda aka nuna cewa, a lokacin da Sarkin Jamus yake qoqarin kai ziyara Qudus, an nuna Sarkin Santambul yana kira ga Sarkin Jamus da ya zo ya haxa shi da sarakunan da za su mara masa baya domin ya qara samun qarfi da kariya daga cutarwar abokan gaba. Ga abin da yake cewa:

> Ka zo in ba ka sarakuna, in qara ma ka qarfi. In aike Sham, xokacin maji qarfi duka a sa masa rigar askar, a ba shi bindiga, duka a kai su Qudus, waxansu a kai su Yafa, waxansu a kai su Akka, waxansu a kai Berut. (*Turbar Qudus:* 4)

Idan aka lura da misalin da ya gabata, za a ga cewa, Arif (1951) ya tabbatar da rakiyar da Sarakuna da Askarawa suka yi wa Sarkin Jamus a yayin ziyararsa a Qudus, inda aka ga misalin hakan ta fuskar tarihanci a wasan *Turbar Qudus.* Wannan yake qara bayyana tarihanci a cikin wannan wasa.

Bugu da qari, tarihi ba tabbatar da cewa, Qudus tana xauke da mabiya addinai da kuma qabilu iri-iri, a sakamakon kasancewarta a qarqashin jagorancin qasashe mabambanta a tarihi, kamar yadda Arif (1951) ya nuna cewa, Qudus ta tava zama a qarqashin mulkin Daular Girkawa da ta Farisawa da Rumawa da dai sauran dauloli da dama da suka mulki Qudus tun shekara 3000 kafin haihuwar Annabi Isah. Wannan ya haifar da samuwar al'ummar qasashe da dama a Qudus a

taskar tarihi, Kuma tarihi ya nuna cewa, a lokacin da Sarkin Jamus ya kai ziyara Qudus, ya ga muhallan qabilu da dama, Wannan bai rasa nasaba da zamowar Qudus qarqashin dauloli mabambanta ta fuskar tarihi.

A nan ma, tarihanci ya bayyana ta fuskar samuwar qabilu da dama a Qudus, domin, an nuna cewa, a lokacin da Sarkin Jamus ya je Qudus, an kai shi muhallan Kiristoci waxanda asalinsu ‘yan Mosko ne wasu kuma ‘yan Faransa ce. Za a iya ganin hakan, a lokacin da ‘yan rakiyar Sarkin Jamus suke bayyana masa cewa, akwai muhallan Kiristoci na ‘yan Faransa da ‘yan Mosko a yayin wannan ziyarar. Ga abin da suke cewa:

> Akwai muhallin Kiristoci ‘yan Mosko da kuma na ‘yan Faransa.

Har ila yau, ta fuskar tarihanci, an nuna cewa, Sarkin Jamus ya sadu da Larabawa a cikin Qudus yayin da yake ziya. Wannan yake qara bayyana yadda Larabawa suke zaune a Qudus kamar yadda tarihi ya tabbatar da haka. Ga bayanin da Sarkin Jamus yake yi wa Sarkin Santambul a lokacin da ya sadu da Larabawa a Qudus:

> Amma Larabawa masu gidajen waje sun kawo mini qarar abin da ake yi musu.

Kamar yadda bayanai suka gabata tare da misalai, an ga yadda tarihi ya tabbatar da cewa, samuwar qabilu mabambanta a Qudus, a sakamakon zamowar Qudus a qarqashin dauloli da dama a tarihi, kuma aka ga hakan a cikin wannan wasa na *Turbar Qudus*. Wannan shi yake qara tabbatar da wannan nazari ta mahangar tarihanci.

3.7 Wasan *Turbar Tarabulus (*Labarin 1902)

Shi ma wannan wasa yana xaya daga cikin wasannin da Rudolf Prietze ya rubuta masu xauke da tarihi a cikinsu, kuma an nuna cewa, wani Bakano mai suna Ahmadu Kano ya bai wa Prietze labarin, sai Prietze ya tsara su a sigar wasan kwaikwayo kamar yadda aka ga hakan a babi na biyu.

3.7.1 Zubin wasan *Turbar Tarabulus (Labarin 1902)*

Wasan *Turbar Tarabulus* wasa ne da aka gina shi a kan hulxar kasuwanci a tsakanin al'ummar qasar Hausa da Larabawan Afirka ta Arewa da ta Yamma. An nuna wani attajiri Bakano mai suna Muhammadu Agigi ya taso daga Tarabulus za shi Kano tare da ayarinsa, sai suka yada zango a Ghadames, inda ya ga wani abokinsa ana kiransa da suna Haji Murzuq, daga nan sai Haji Murzuq ya haxa Muhammadu Agigi da wani Ba'auzine (Buzu) masanin hanya mai suna Koho domin ya zame masu jagoran hanya.

Da gari ya waye, suka kama hanya inda suka isa wani bigire, Koho ya umurci yaran Agigi biyu da su bi shi zuwa wata rijiya don su samo ruwa, ashe wasu "yan fashi da ake kira Larabawan

Shamba sun hango su, dawowarsu ke da wuya, sai suka biyo bayansu , aka fara gwabzawa, ayarin Agigi suka yi galaba a kan Shambawa aka kashe na kashewa aka kama na kamawa don a sayar a matsayin bayi.

A kwana a tashi, tafiya ta yi nisa, sai suka ci karo da wata matsananciyar iska, rairayin hamada ya turniqe su har ta kai ga raqumansu ba sa iya tafiya, su kuma idanunsu ba sa gani, sai Agigi ya nuna cewa a tsaya domin tafiyar ba ta gamshe shi ba, suka tsaya har safiya ta yi, iska ta lafa, aka duba sai aka ga wani daga cikinsu rairayi ya birne shi da raquminsa, aka tono shi aka ba shi nonon tumfafiya don ya amayar da rairayin, aka yanka raqumin don ya galabaita sosai.

Wasan ya ci gaba, inda suna cikin tafiya sai Koho ya hango wani ayari daga nesa, sai ya bazama don ya ga ko waxanne irin mutane ne domin su san irin shirin da za su yi, zuwansa ke da wuya sai ya ga ashe Abzinawan da ya sani ne wato ayarin wani ana ce masa Haji Esule suka gaisa, sai Haji Agigi da Haji Esule su ma suka gaisa suka tambayi juna labarin hanya, Haji Esule ya ce wa Agigi sun ci karo da wasu “yan fashi wai su Tubawa (Minimini) sun buga da su amma sun gama da su. Shi ma Agigi ya bai wa Esule labarin yadda suka yi da Larabawan Shamba, suka yi ta hira har Koho ya zo ya ce wa Agigi akwai fa sauran tafiya a gabanmu, suka yi sallama da juna tare da fatan alheri.

Tafiya ta yi tafiya, ayarin Agigi sun kusa isa Ghat, sai Koho ya tashi wani yaronsa mai suna Acukunu don ya sanar da mai masaukinsu a Ghat wanda ake kira Abdu Salam cewa sun kusa

isowa gari don ya shirya tarbar su, nan da nan Acukunu ya kai wa Abdu Salam wasiqa, ba tare da vata lokaci ba aka gyara gida da duk abin da ya dace, Abdu Salam ya bazama kan dokinsa don ya taro Agigi da ayarinsa, da haxuwarsu sai ya yi musu barka da fitowa daga daji lafiya, ya tambayi Agigi labarin hanya shi kuma ya tambayi labarin Ghat. Hutawarsu ke da wuya, sai hira ta varke a tsakanin Abdu Salam da Agigi, inda Abdu Salam ke tambayar Agigi farashin kaya a Turabulus don ya ji abin da ke tsada da abin da ke arha.

Wannan shi ne zubin wasan *Turbar Tarabulus* a taqaice, an kawo shi ne domin ya zama fitila don samun haske a lokacin fixar wasan ta mahangar tarihanci.

3.8 Tarihin Kasuwanci a Tafarkin Hamada

Kasuwanci a tafarkin hamada muhimmin al'amari ne, hakan ya sanya masana da manazarta da dama a fannin tarihi suka tofa albarkacin bakinsu a kansa, hasali ma yana xaya daga cikin fitattun hanyoyin da tarihi ya tabbatar an yi amfani da su a harkokin kasuwanci musamman a Afirka, kamar yadda Curtin (1969) da Rodney (1972) da Lavers (1978) da Ajayi (1998) da Adamu (2010) da Abubakar (2010) da Barkindo (2010) da Belal (2013) suka bayyana.

Nazarin Lavers (1978) ya nuna yadda tarihi ya tabbatar da matsayi da muhimmancin al'amuran kasuwanci a tafarkin hamada da abu ne mai matuqar faxi a taskar tarihi a yankin Afirka ta yamma, kamar yadda yake cewa:

> Al'amarin kasuwanci a tafarkin hamada yana da matuqar faxi a taskar tarihin Afirka ta yamma. (Lavers, 1978:3)

Bugu da qari, Lavers (1978) ya nazarci yadda matsayin harkokin kasuwanci suke a tafarkin hamada tun daga qarni na sha-shida har zuwa qarni na sha-takwas, wannan ya sanya Lavers (1979) yake ganin cewa harkokin kasuwanci a tafarkin hamada sun taimaka ta fuskar tattalin arziki a Afirka ta yamma da ta gabas. Ya qarfafa bayaninsa ne ta la'akari da abin da Leo ya bayyana, na cewa Agadas ita ce cibiyar fataken yankin Afirka ta gabas masu zuwa Kano da Borno. (Lavers, 1978: 3)

Nazarin Lavers (1979) ya bayyana cewa akan sami ayarin da sukan tashi daga wuri zuwa wani wuri tare da ja-gora masanin hanya, inda ya buga misali da ayarin Ghadames (cibiyar kasuwanci ta Tunis) masu tafiya sau biyu a kowace shekara, kamar yadda yake cewa:

> Ayarin Gadames, sukan yi tafiya sau biyu a kowace shekara, xauke da bayi da dusar zinare. (Lavers, 1978:21)

Nazarin Curtin (1969), shi ma ya nuna muhimmanci tarihin kasuwanci a tafarkin hamada musamman ta hanyar cinikayyar bayi, inda ya nuna akan sayi bayi a Afirka a tafi da su qasashe da dama domin qara qarfin tattalin arziki. Inda ya nuna mafi yawan harkokin cinikayyar bayi sun

gudana ne ba don komai ba sai domin al'amuran da suka shafi tattalin arziki kamar yadda yake cewa:

> Cinikayyar bayi sun auku ne da manufar tattalin arziki. (Curtin, 1969)

Shi ma Rodney (1972) ya nuna irin yadda hulxar kasuwanci take a tsakanin qasashen Afirka da Larabawa da kuma Turawa, musamman yadda Larabawa sukan sayi bayi a qasashen Afirka su tafi da su qasashensu. Ga abin da yake cewa:

> A qasashen Afirka da Sudan, Larabawa sukan yi jigilar 'yan Afirka masu yawa domin su sayar wa Larabawa masu sayen bayi. Wannan sannanen abu ne a (Littattafan Turawa) a matsayin 'cinikayyar bayi na Larabawa' (Rodney, 1972:108)

Shi ma Ajayi (1998) ya waiwayi tarihin rayuwar al'umma ta fuskar hulxar kasuwanci a tafarkin sahara a qarni na sha-tara, inda ya tabbatar da cewa, tarihi ya qiyasta cewa, a qarni na sha-tara kaxai, kusan al'ummar Afirka miliyan bakwai suka yi hulxar kasuwanda da Turawa ta hanyar ba-ni-gishiri-in-ba-ka-manda. Kuma wannan kasuwanci ya guda ne ta hanyar kayayyaki amfani da bindigogi da kuma kayan amfanin noma, inda akan shigo wa 'yan Afirka da bindigogi su kuma su bayar da kayan amfanin noma. (Ajayi, 1998: 27)

Nazarin ya bayyana cewa, tarihi ya tabbatar da cewa, akwai wahalhalu da dama da al'ummar Afirka da Turawa suka yi fama da su a irin wannan tsarin na kasuwanci, inda har akan ji raunika waxanda sukan sabbaba mutuwa. Wannan ya sanya sukan nemi kariya daga hakan ta fuskoki da dama. (Ajayi, 1998:27).

Irin wannan wahalhalu da matafiya suka yi fama da shi a lokacin tafiye-tafiyensu ya bayyana har a wasan *Shaihu Umar,* yayin da aka nuna yadda guguwa mai tsanani ta turniqe ayarin Abdulkarim. Duk da cewa, wasan *Shaihu Umar* ba ya cikin wasannin da ake nazari a wannan matakin, sai dai kawai qarin haske a kan batun da ake tattaunawa a kansa na wahalhalunn kan hanya a lokacin tafiye-tafiyen fatake a tarihance.

Shi kuwa Belal (2013) nazarinsa ya duba tarihin kasuwanci a birnin Ghat ne, inda ya nuna cewa birnin Ghat birni ne wanda yake xaya daga cikin muhimman kasuwannin da suka shahara a hamadar sahara. Haka kuma ya bayyana irin yadda manyan attajirai daga Gadames da Tawat da Tarabulus da Fezzan da Tunis suke harkokin kasuwanci a birnin Ghat xin.

Bugu da qari, Belal (2013) ya riwaito cewa Bary (1977) ya bayyana cewa ana kafa kasuwar baje-koli sau biyu a shekara a birnin Ghat, xaya a lokacin sanyi, xaya kuma a lokacin bazara. Ga abin da yake cewa:

> Bary (1977) ya bayyana cewa ana kafa kasuwar baje-koli a birnin Ghat sau biyu a shekara, xaya a lokacin sanyi, xaya kuma a lokacin bazara da

> rani. Waxannan harkokin kasuwanci sukan kai har tsawon wata uku.

> Bary (1977:10) ya ci gaba da cewa, kasuwar birnin Ghat tana da matuqar muhimmanci ga duk mutanen da suke ‘yan kasuwar turbar sahara ne,saboda ana kawo wasu kayayyakin qasashen Turai da ake cinikayyarsu a can wurin. (Belal, 2013: 15)

Nazarin Adamu (2010) kuwa dangane da tarihin kasuwanci a tafarkin hamada, ya nuna cewa tarihi ya tabbatar da daxadden abu ne, domin zai yi wahala ma a ce ga lokacin da aka fara irin waxannan tafi-tafiye ta hanyar ratsa sahara domin a shiga qashen Afirka ta Yamma. Sai dai an ambata a tarihi cewa tun a wuraren shekara dubu kafin haihuwar Annabi Isah hakan ya tabbata.

Ya ci gaba da bayyana cewa, tarihin hulxar kasuwanci a tafarkin hamada a tsakanin qasashen Afirka ta Arewa da Afirka ta Yamma kuwa, tarihi ya nuna cewa a lokacin da aka shigo da raquma daga Gabas ta tsakiya zuwa Afirka ta Arewa a qarni na farko bayan haihuwar Annabi Isah hulxar ta kankama. Ga abin da yake cewa:

> A sakamakon shigo da raquma zuwa Afirka ta Arewa daga Gabas ta tsakiya a qarni na farko hulxar kasuwanci a tafarkin sahara a tsakanin Afirka ta Arewa da Afirka ta Yamma ta kankama. (Adamu, 2010: 18)

Shi ma Abubakar (2010) Ya mara wa Adamu (2010) baya wurin tabbatar da cewa, tarihi ya nuna babu haqiqanin lokacin da aka fara hulxar kasuwanci a tafarkin sahara musamman a kan cinikayyar bayi a yankin Arewa maso Gabas na qasar Nijeriya. Kamar yadda yake cewa:

> Babu wanda zai iya tabbatar da haqiqanin lokacin da aka fara fataucin bayi ta hanyar kasuwanci a tafarkin sahara a wannan yankin. (Abubakar, 2010: 29)

Bugu da qari, nazarin ya bayyana tarihin yadda ake samun bayi a yankin Arewa maso Gabas ta hanyar yaqar waxanda ba Musulmai ba domin a sayar da su da nufin qara havakar tattalin arziki a wancan lokacin, inda har kasuwar sayar da bayi aka kafa a wannan yankin. Ya nuna cewa, tarihi ya tabbatar da muhimmancin kamun bayi ta hanyar bunqasar tattalin arzikin al'umma a wancan lokacin. Kuma babbar hanyar da ake bi don yin safarar bayi zuwa qasashen qetare a wannan yankin itace hanyar da ta tashi daga Kano. Ga abin da yake bayyanawa:

> Fittacciyar hanyar da ake amfani da ita domin safarar bayi it ace hanyar Kano……. (Abubakar, 2010: 39)

Haka shi ma Barkindo (2010), ya nuna cewa, tarihi ya tabbatar da muhimmancin cinikayyar bayi da yin safararsu ta hanyar fatauci a tafarkin hamada da nufin qarin qarfin hukuma da bunqasar tattalin arziki. Nazarin ya dubi yadda cinikayyar bayi ta taimaka wa daular Borno ta fuskar qarin qarfin mulki da bunqasar tattalin arzikin al'umma, inda ya dubi yadda farashin kowane bawa

dongane da nagartarsa. Kuma akan sami qarancin bayi a lokacin da fatake suka zo da yawa, kamar yadda ya buga misali da cewa:

> Ashekarar 1880, Kyari Mohammad ya bayyana cewa, ana neman bayi a Afirka ta Arewa, a sakamakon shigowar Turawa da kuma buqatar su da ake yi domin kasuwanci. (Barkindo, 2010: 58)

Nazarin ya nuna cewa, a tarihance bawa namiji ya fi baiwa mace daraja kamar yadda matashin bawa ya fi tsoho ko yaron bawa daraja a wurin saye ko sayarwa. Haka kuma, baya ga bayi, ya bayyana cewa ana cinikayyar jakai da shanu da dawakai da dai sauransu.

Bugu da qari, Barkindo (2010) ya nuna yadda ayari kan tashi daga Kukawa zuwa Fezzan su kuma qarasa har Tripoli a Afirka ta Arewa domin kasuwanci. Ya buga misali da lokacin da Haj. Hasan xaya daga cikin iyalin Kanemi a Borno ya bi ayarin da suka tashi daga Kukawa zuwa Tripoli a watan Mayu na shekarar 1851. Ga abin da yake cewa:

> A watan Mayu, 1851, Barth ya bayyana yadda wani ayari ya tashi daga Kukawa zuwa Fezzan har zuwa Tripoli, Afirka ta Arewa. Tare da ayarin Haj Hasan wanda xaya ne daga cikin iyalin Kanemi. (Barkindo, 2010: 59)

Haka kuma, shi ma Belal (2013) nazarinsa ya bayyana yadda Xiyaf (1999) ya nuna tsofaffin hanyoyin da ayari sukan bi a sahara domin kasuwanci a tarihance. Ga abin da yake cewa:

> 1) Hanyar fatauci daga Tarabulus zuwa Gadamus zuwa Ghat zuwa Agadez sannan zuwa Kano.
> 2) Hanyar fatauci daga Tarabulus ta biyo Mizdan ta shigo Jarma ta wuce Balama ta qasar Nijer… (Belal, 2013:17)

Wannan shi ne kaxan daga cikin taqaitaccen tarihin kasuwanci a tafarkin hamada, an yi hakan ne domin la'akari da cewa, wasan *Turbar Tarabus* ya kasance ne a kan harkokin kasuwanci. Kuma wannan nazarin yana qoqarin tabbatar da wasan ta mahangar ra'in tarihanci ne, hakan ya sanya aka duba tarihin kasuwanci a tafarkin hamada domin qoqarin kafa hujja daga tarihi na haqiqa, don kwalliya ta biya kuxin sabulu.

3.9 Tarihanci a Wasan *Turbar Tarabulus* (Labarin 1902)

A wannan matakin, an yi qoqarin nuna yadda al'amura na tarihi suka tabbata a cikin wannan wasa na *Turbar Tarabulus* (1902) ta hanyar dubi zuwa ga yadda suke a tarihi na haqiqa da kuma nuna yadda suka fito a cikin adabi. An yi hakan ne, a qoqarin tabbatar da wasan ta mahangar ra'in tarihanci, wanda yake danganta adabi zuwa ga tarihi, kamar yadda aka bayyana hakan a baya.

Ko shakka babu, kamar yadda bayanai suka gabata daga masana tarihi irin su Lavers (1978) da Ajayi (2010) da Abubakar (2010) da Barkindo (2010) da Adamu (2010) a kan harkokin kasuwanci a tafarkin sahara. Sun nuna cewa, tarihi ya tabbatar da cewa, harkokin kasuwanci sun gudana a tsakanin al'ummar Afirka ta Yamma da Afirka ta Arewa ta hanyar bin tafarkin sahara. Kuma sun tabbatar da cewa ba za a iya cewa ga haqiqanin lokacin da aka fara irin wannan kasuwancin ba. Sai dai Adamu (2010) ya yi qarin haske a kan hakan, inda ya nuna tun a qarni na farko aka fara safarar bayi da nufin kasuwanci, a lokacin da aka shigo da raquma daga Gabas ta Tsakiya zuwa qasashen Afirka.

Haka kuma tarihi ya tabbatar da cewa, a lokacin irin wannan hulxar ta kasuwanci a tafarkin sahara, akan yi cinikin da ake kira da ba-ni-gishiri-in-ba-ka-manda a tsakanin Turawa da Mutanen Afirka, inda Turawa kan bai wa Mutanen Afirka bindigogi da kayan masarufi, su kuma su bai wa Turawa kayan amfanin gona da bayi. (Ajayi, 1998: 27). Shi ma Alhassan da Wasu (1982) sun nuna yadda tarihi ya tabbatar da cinikayyar tufafi da makamai a tsakanin Larabawa da Hausawa a wancan lokacin. (Alhassan, 1982:4).

Da waxannan bayanai ne za a iya cewa, muhimmancin harkokin kasuwanci a tafarkin sahara (safara) a wasan *Turbar Tarabulus* (1902) sun kai ga cewa, za a iya bayyana su a matsayin qashin bayan labarin da aka gina wasan a kansu, domin kuwa, an gina wasan ne a kan tarihin harkokin saye da sayarwa (kasuwanci) a tsakanin al'ummar Afirka ta Yamma da ta Arewa kamar yadda hakan ya gudana a tarihi na haqiqa, kuma za a ga misalai daga cikin wasan ta fuskoki da dama.

Berry (1977) a cikin Belal (2013) ya nuna cewa, tarihi ya tabbatar da cewa, ayari kan tashi daga Tarabulus zuwa Kano da nufin kasuwanci (safara), sai su yada zango a Ghadames, sannan su ci gaba da tafiya a cikin sahara har su kai Ghat; daga nan sai su dangana har zuwa Agadez, inda daga nan su wuce zuwa Kano.

Har ila yau, Barry (1977) a cikin Belal (2013) ya ci gaba da nuna cewa, tarihi ya tabbatar da zamowar Turabulus da Kano manyan kasuwannin yankin Afirka, inda fatake kan niqi gari daga yankuna mabambanta tare da kaya iri-iri domin kasuwanci.

Irin wannan nau'i na kasuwanci (safara) ya bayyana ta fuskar tarihanci har a wannan wasa na *Turbar Tarabulus*. Yayin da aka nuna wani attajiri mai suna Muhammadu Agigi ya tashi daga Turabulus za shi Kano tare da ayarinsa da raqumansa, sai ya yada zango a Ghadamez. Wannan yake yin nuni a kan yadda tarihin kasuwanci ya kasance a tsakanin al'ummar Afirka ta Arewa da ta Yamma a farkon qarni na ashirin kamar yadda marubucin wannan wasa ya nuna,. Domin ya bayyana wasan a matsayin labarin 1902. Ga misali daga cikin wasan:

> Attajiri ya tashi daga Turabulus za shi Kano, sunansa Muhammadu Agigi, sai Ghadames, yana tare da mutane xari, raqumi xari biyar. Kwana goma sha biyu suka shiga Ghadames. (*Turbar Tarabulus, 1999: 2*)

Idan aka lura, za a ga cewa, wannan misali ya yi dai-dai da abin da ya tabbata daga tarihi ta fuskar tsarin safara a rayuwar al'ummar wancan lokacin, kamar yadda aka ga hakan daga tarihi. Wannan yake qara tabbatar da wannan wasa ta mahangar tarihanci bisa la'akari da tubalan tarihanci da aka yi bayaninsu a baya.

Wani abin lura a irin wannan nau'i na kasuwanci (safara) a tarihi kuwa, shi ne al'amarin yada zango kamar yadda aka ga misalin hakan daga masana tarihi irin su Berry (1977) a cikin Belal (20`3). A nan ma, za a iya ganin wani misali da yake qara bayyana hakan ta fuskar tarihanci duk a cikin wannan wasa, a lokacin da ayarin Agigi suka shirya tafiya daga Tarabulus zuwa Kano, sai suka yada zango a Ghadames wurin amininsa Haji Murzuq. An kuma nuna cewa, idan suka kai Ghat za su sake yada zango a can. Za a iya ganin misalin hakan a lokacin da Haji Murzuq yake ce wa Koho a yi was u Agigi masauki mai kyau idan sun tsaya a Ghat da nufin yada zango. Ga abin da Murzuq yake ce wa Koho a lokacin da aka kira shi don ya zamo wa Agigi jagoran tafiya:

> Wannan abokina ne. Ga abin da Allah ya koro maka; kada ka raina. Kai ka san rijiyoyi, in kun je Ghat, kai masa masabki nagari, In sun zo neman abinsu na gado kai za kai musu. (*Turbar Tarabulus,* 1999: 3)

Har ila yau, za a iya ganin wani misali na tarihanci ta fuskar yada zango a Ghat a cikin wannan wasa kamar yadda aka ga hakan a tarihi. Wannan ya fito fili a wasan *Turbar Tarabulus,* inda aka

nuna ayarin Agigi ya yada zango a Ghat, amma kafin su isa cikin gari sai suka ci karo da ayarin Haji Esule su ma sun taso daga yada zango da suka yi a Ghat, za su wuce Ghadames. Hakan yake tabbatar da tsarin yada-zango a Ghat, sanannen abu ne a tsarin tafiye-tafiyen fatake a tafarkin sahara. Ga abin da Agigi yake ce wa Haji Esule:

> Muna jin labarinka tun daga Ghadames gurin Haji Murzuq, yana cewa yanzu ayarin Haji Esule ya zo Ghat. (T*urbar Tarabulus*, 1999: 21)

Bugu da qari, tarihi ya tabbatar da wani misali a kan yada zango da fatake kan yi, musamman a Ghat, kamar yadda Barkindo (2010) ya nuna cewa, a shekarar 1851 Barth ya bayar da misalin wani ayari da ya taso daga Kukawa ya yada zango a Fezzan ta Afirka ta Arewa, sai ya yada zango a Ghat, daga nan har suka isa Tripoli a watan Mayu, 1851.

Za a iya ganin wani misali na tarihanci ta fuskar yada zango a Ghat, hakan yake qara tabbatar da muhimmancin Ghat a matsayin wurin yada zango ga fatake a tarihance. An nuna cewa, Abdu Salam ya bayyana wa Agigi labarin wani ayari da suka zo Ghat domin yada zango, daga Fezzan a lokacin da Agigin ya iso Ghat da nufin yada zango shi ma. Ga abin da Abdu Salam yake cewa a Ghat:

> ……Kwanan nan Kelani sun zo, ayarin Fezzan ya zo…….. (*Turbar Tarabulus, 1999)*

Wannan misali ya qara tabbatar da tarihanci a wannan wasa na Tu*rbar Tarabulus*, inda aka ga misalin wani ayari da suka taso daga Kukawa, suka zo Fezzan, sannan suka yada zango a Ghat kafin su isa Tripoli a shekarar 1851. Yayin da kuma aka ga misalin hakan a cikin wannan wasa.

Haka kuma Ajayi (1998) ya nuna cewa, tarihi ya tabbatar da irin waxannan tafiye-tafiyen cike suke da wahalhalu iri-iri, waxanda sukan haddasa rasa rayuka masu yawa a lokacin aiwatar da su. Shi ma Adamu (2010) ya nuna cewa, tarihi ya tabbatar da ana amfani da raquma ne wurin ratsa saraha da kuma rairayi domin safara a tsakanin al'ummar Afirka. Kuma hakan ya soma ne daga lokacin da aka shigo da raquma Afirka ta Arewa daga Gabas ta Tsakiya tun a qarni na farko. (Adamu, 2010: 18).

A wannan matakin ma, tarihanci ya tabbata a wasan *Turbar Tarabulus*, inda aka nuna fatake kan ci karo da wahalhalu iri-iri, kamar tafiya a cikin rairayi da iska matsananciya a cikin daji a lokacin tafiye-tafiyensu kamar yadda a ga hakan a tarihi. Za a iya ganin misalin wannan, a lokacin da Koho yake bayyana wa Agigi yadda tsarin tafiyarsu za ta kasance a tsakanin Tarabulus zuwa Ghat. Wannan yake qara bayyana tarihin tsarin safarar da al'ummar wancan lokacin suka aiwatar tare da irin wahalhalun da ake fuskanta kamar yadda tarihi na haqiqa ya tabbatar. Ga irin abin da Koho yake bayyana wa Agigi kafin su fara tafiya daga wasan:

> In raqumanka da qarfi, kwana ashirin da biyar muna cikin Ghat. Amma akwai haxari cikin

> rairayi, iska mai tsanani. In mun wuce nan, kamar muna Ghat. (*Turbar Tarabulus*, 1999: 4)

Wani misalin da zai qara tabbatar da irin waxannan wahalhalu da masana tarihi suka tabbatar a tsarin tafiye-tafiyen al'ummar wancan lokacin a yayin safararsu daga cikin wannan wasa shi ne. An nuna cewa, Ayarin Agigi sun tsinci kansu a rairayi, inda babu ruwa sai an yi tafiya mai nisa, kuma matsanancin qishi ya kama su. Wannan yake qara nuna yadda fatake suka sha wahala a lokacin da suke bin tafarkin sahara domin kasuwanci a wancan lokacin. Ga misalai daga wasan a lokacin yaran Agigi suke bayyana masa irin matsananciyar wahalar da suke fama da ita, na qishin ruwa. Ga abin da suke cewa:

> (Suka ce wa Agigi) Qishin-ruwa za ta kasqe mu. Azahar ta yi. Rana ta yi zafi.

Har ila yau, za a iya ganin wani misali da yake qara tabbatar da irin wahalhalun da fatake kan ci karo da su a lokacin tafiye-tafiyensu a yayin safara kamar yadda Ajayi (2010) ya tabbatar daga taskar tarihi. Inda a wannan wasa na *Turbar Tarabulus* aka nuna fatake kan ci karo da 'yan fashi a kan hanya, hakan yake nuna irin wahalhalun da suke fama da shi. An nuna cewa, ayarin Agigi sun ci karo da 'yan fashin da ake kira da Larabawan Shamba a lokacin da suke kan hanya daga Turabulus zuwa Ghat; inda aka gwabza yaqi a tsakaninsu, har aka kashe na kashewa aka kama na kamawa. Ga abin da Agigi yake cewa a lokacin da 'yan fashi suka kusanto su:

> To samari, ku durqusa! Ku tsai da raquma gu xaya. Ku mai da nan ita ce Turabulus. In mu mutu, mu mutu! Wanda ya raba ka da kayanka cikin Tanere, ya kasa ka. Gara mu mutu gaba xaya!

Ko shakka babu, wannan misali yana qara yin nuni a kan irin wahalhalun da fatake suka yi fama da su, waxanda kan haddasa rasa rayuka masu yawa a lokacin safara a wancan lokacin, kamar yadda aka ji hakan daga bakin masana tarihi a baya. Wannan yake qara tabbatar da wannan nazari ta mahangar tarihanci.

Bugu da qari, wani misali ya qara bayya a cikin wannan wasa, wanda yake qara tabbatar da wahalhalun da fatake suka yi fama da su, waxanda kan sabbaba rasa rayuwa a qoqarin safara a tafarkin sahara kamar yadda Ajayi (2010) ya bayyana. An nuna cewa, wani ayari na wani attajiri su ma sun ci karo da wasu ‘yan fashi da ake kira da Tubawa, inda su ma suka gwabza yaqi a tsakanin juna. Ga abin da Esule yake cewa:

> Su suna da bindiga, suna da gariyo, suna da mashi, mu kuwa muna da kibiya, muna da bindiga, muna da takobi……Na ce wa yara, ‘Ku harbe su da kibiya!

Waxannan misalai, sun qara tabbatar da abin da tarihi ya tabbatar ta fuskar wahalhalu da fatake kan ci karo da su a kan tafarkin safara, Hakan yake yin nuni da tarihanci a cikin wannan wasa na *Turbar Tarabulus 1902*.

Hausawa na cewa, "yaqi xan zamba" haka wannan qauli yake har ta fuskar tarihi, domin kuwa. Masana irin su Abubakar (2010) da Barkindo (2010) da Ajayi (2010) sun nuna cewa, tarihi ya tabbatar da nau'in kasuwancin cinikayyar bayi a tsakanin al'ummar Hausawa da Larabawa na Afirka da wani yanki na qasashen Turai har a farkon qarni na ashirin. Kuma a mafi yawan lokuta akan kai hari ne ta fuskar yaqi domin a kama bayi don a sayar da su a kasuwanni, kamar yadda Adamu (2010) ya bayyana ta fuskar tarihi.

Haka kuma, za a iya ganin yadda tarihi ya nuna akan sanar da irin nau'in kayan da ake buqata a wani yanki, domin fatake su saya su kai don su ci riba. Domin Barkindo (2010) ya bayyana cewa a shekarar 1880, Kyari Muhammad ya nuna cewa ana buqarar bayi a Afirka ta Arewa domin Turawa sun zo su saya don kasuwanci. Wannan ya sanya fatake suka sayi bayi da yawa, domin buqatar da ake da ita a lokacin.

A nan ma, tarihanci ya bayyana ta fuskar kamun bayi a cikin wannan wasa kamar yadda hakan yake a tarihi na haqiqa. Za a iya ganin misalin hakan, a lokacin da ayarin Esule suka ci karo da 'yan fashi a kan hanya, har suka gwabza faxa, inda aka kashe na kashewa aka kama na kamawa

a matsayin bayi. Wannan yake qara tabbatar da tarihanci a cikin wannan wasa. Ga abin da Esule yake cewa:

> …. Mun karkashe su; mun kamo waxansu mun sayes. Ga sauran za mu kai Ghadames mu sayes.(*Turbar Tarabulus*, 1999:21)

Kamar yadda aka ga misali a kan kamun bayi a cikin wannan wasa ta fuskar tarihanci. Haka kuma tarihi ya tabbatar da cinikayyar bayi a wancan lokacin kamar yadda Ajayi (2010) da Adamu (2010) suka tabbatar. Wannan ya sanya aka ga misalin da ya gabata a tarihi, kamar yadda Barkindo (2010) ya nuna cewa a shekar 1880 Kyari Muhammad ya bayyana yadda ake buqatar bayi a Afirka ta Arewa, a sakamakon zuwan Turawa da manyan ‘yan kasuwa a lokacin. Haka kuma Abubakar (2010) ya nuna yadda fatake kan yi safarar bayi su tashi daga Kano zuwa Iferuan su yada zango a Ghat sannan su wuce Ghadammes duk da nufin kasuwanci a tafarkin sahara. Daga nan sai hanya ta wuce Tunis a Arewancin Afirka ko Tripoli a Arewa maso Gabas.

Ta fuskar tarihanci ma a cikin wannan wasa na *Turbar Tarabulus,* za a iya ganin misalin hakan a lokacin da Agigi da Abdu Salam suke tattaunawa a kan nau’o’in abubuwan da ake cinikayyarsu a Turabulus da sauran kasuwannin da suke safara a cikinsu. Za a iya ganin misali daga bayanin da Agigi yake yi wa Abdu Salam, kamar yadda yake cewa:

> In ka kai su, ka aike da su gidan Haji Hasan, …… Shi ya san masu sayen bayi. (*Turbar Tarabulus, 1999:29)*

Irin wannan misali na tarihanci da ya gabata a kan cinikayyar bayi a cikin wasan *Turbar Tarabulus* muhimmin abu ne, domin hakan ya tabbata a tarihi na haqiqa kamar yadda bayanai suka gabata daga masana tarihi.

Haka kuma, tarihi ya tabbatar da yadda tsarin cinikayyar bayin yake ta fuskar darajar baiwa mace da bawa namiji, inda aka nuna akwai bambanci a tsakanin farashin baiwa mace da bawa namiji kamar yadda Barkindo (2010) ya bayyana a tarihi. Ya buga misali da cewa, baiwa mace idan ta kai dala arba'in zuwa shamsin (40-50 dollars) bawa namiji yakan kai dala hamsin zuwa tamanin (50-80 dollars). Hakan yake qara tabbatar da wanzuwar cinikayyar bayi a da fifikon daraja a tsakanin bawa namiji da baiwa mace a tarihi.

Za a iya ganin misalin hakan ta fuskar tarihanci a wasan *Turbar Tarabulus* a lokacin da Abdu Salam yake tambayar Agigi farashin baiwa mace. Wannan yake qara tabbatar da tsarin cinikayyar bayi ta fuskar darajarsu. Ga abin da yake cewa:

> Suna yin nawa, bayi mata? (*Turbar Tarabulus*, 1999:27)

Har ila yau, za a kuma ganin wani misali da yake qara tabbatar da bambancin farashi da darajar bayi a cikin wannan wasa, kamar yadda aka ga hakan a tarihi na haqiqa. Inda hakan ya bayyana ta fuskar tarihanci, a lokacin da Agigi yake bai wa Abdu Salam labarin farashin baiwa nagartatta da ma wacce ba nagartatta ba, duk a cikin wannan wasa. Ga abin da yake cewa:

> Baiwa ta gari tana yin hauya uku doro, wacce ba su yaba ba, tana yin hauya biyu doro. Sukan aike ga manya-manyan Turkawa, sukan rubuta laya sukan ce, "Ga shi nan baiwa na saye ta kaza-da-kaza" Shi kuwa a aiko masa da kuxinsa, ya aike da baiwa gurin ubangijinta (*Turbar Tarabulus*, 1999: 29)

Wannan bayani da Agigi yake yi wa Abdu Salam, yana tabbatar da abin da ya tabbata a tarihi dangane da yadda cinikayyar bayi ya gudana a tarihin kasuwanci a kan tafarkin sahara (safara) a wancan lokacin.

Bugu da qari, ko shakka babu, kamar yadda aka ga bayanai tare da misalai da suke tabbatar da wanzuwar cinikayya a tsakanin al'ummar Afirta ta Yamma da ta Arewa a tafarkin sahara a tarihi, har ma ba a iya cewa ga takamaiman lokacin da wannan huldar ta soma kamar yadda aka ga nau'in cinikayyar bayi daga bakin masana tarihi irin su Adamu (2010) da Barkindo (2010) da dai sauransu.

Ta fuskar tarihanci kuwa, za a iya ganin wasu misalai da suke qara bayyana wannan nau'i na kasuwanci da tarihi ya tabbatar. Inda aka nuna Agigi yana tambayar abokin kasuwancinsa mai suna Abdu Salam farashin kaya mabambanta. Hakan yake qara bayyana tarihanci ta fuskar kasuwanci a cikin wannan wasa, kamar yadda za a ga misali daga bayanin da Agigi yake yi kamar haka:

> Muna tambaya, don mu ji abu mai riba. Mu saya daga nan, mu kai mu samu riba, ….. (*Turbar Tarabulus, 1999*: 30)

Har ila yau, tarihanci ya ci gaba da bayyana ta fuskar kasuwanci a cikin wannan wasa, domin kusan duk wani bayani da Agigi yake yi wa Abdu Salam yana da dangantaka da kasuwanci ne kamar yadda tarihi ya tabbatar da hakan a wancan lokacin. A nan ma, an nuna Agigi yana bayyana wa Abdu Salam farashin kaya a Tarabulus, wannan yana qara tabbatar da wanzuwar harkokin kasuwanci a cikin wannan wasa kamar yadda tarihi ya tabbatar. Ga abin da Agigi yake ce wa Abdu Salam a lokacin da ya fito daga Tarabulus ya iso Ghat:

:

> Ba komi a cikin Turabulus sai alheri . Turmin sha'ir da doka biyar, turmin alkama da doka shida, garafan mai baqi da dola biyu, na mai fari da doka uku, turmin dabino da doka uku da shashi, turmin wake da doka fuxu. (*Turbar Tarabulus,* 1999: 27)

Tarihin hurxoxin kasuwanci ba su taqaita a kan cinikayyar bayi da kayan abinci irin su gero da sha”ir da tamba da dai sauransu kawai ba, cinikayyar dabbobi tana xaya daga cikin abubuwan da ake aiwatarwa domin bunqasa tattalin arziki a wancan lokaci, kamar raquma da shanu da jakai kamar yadda Barkindo (2010) ya tabbatar da hakan a tarihi. Za a iya ganin misalin wannan ta fuskar tarihanci a wasan *Turbar Tarabulus,* a lokacin da Abdu Salam yake tambayar Agigi farashin raquma. Ga misali a kan hakan:

> Raquma nawa suke yi a Turabulus? *(Turbar Tarabulus:* 30)

Wannan misali da ya gabata, yana qara tabbatar da tarihanci a cikin wannan wasa na *Turbar Tarabulus,* ta fuskar kasuwanci da fatake kan yi a Tarabulus, kamar yadda ya tabbata a tarihi na haqiqa.

Baya ga harkokin kasuwanci da suka bayyana a cikin wannan wasa ta fuskar tarihanci, yayin da aka nuna fatake kan yi safara a yankuna mabambanta a Afirka ta Gabas da ta Arewa, kamar Turabulus da Kano da Fezzan da Wadai da Tripoli da dai sauransu. Wannan ya sanya fatake suke da cikakken bayani a kan kowane yanki da suke kasuwanci a ciki. Za a iya ganin yadda Agigi yake bayyana wa Abdu Salam halin da Wadai take ciki na mummunan shugabanci da mulkin kama-karya a wannan lokacin. Yayin da hakan ya tabbata a tarihi na haqiqa kamar yadda Hallam (1977) ya nuna hakan a tarihi.

Hallam (1977) ya nuna cewa, a shekarar 1878 zuwa 1898, tarihi ya tabbatar da an yi wani sarki a Wadai mai suna Yusuf, wanda ya gaji xan'uwansa a sarauta mai suna Ali Ibn Sharif. Ya yi amfani da wani salon mulki da ake kira da (imperialism) wato mulkin mallaka, kuma an sami qarancin kwanciyar hankali a lokacin, kuma tarihi ya tabbatar da mutanen Wadai suna da qarfi a lokacin yaqi, (Hallam, 1977: 8 da 323.).

Misalin hakan ta fuskar tarihanci, ya fito fili a wasan *Turbar Tarabulus*, domin kuwa za a iya ganin mummunan shugabanci da mulkin kama-karya da ke faruwa a Wadai a sakamakon gurvataccen shugaba kamar yadda aka ga makamancin hakan a tarihi na haqiqa. Wannan ya sanya Agigi yake bai wa abokinsa Abdu Salam tarihin al'amuran da ke faruwa a cikin Wadai ta fuskar rashin samun shugaba na gari a wancan lokacin. Ga abin da yake faruwa a Wadai ta fuskar tarihanci daga bakin Agigi:

> Abin da ake yi a cikin Wadai mummunan aiki ne. Baqo in ya zo, a cikin gari ake yin masa fashi. In yai garaje su kashe shi, su tafi da dukiya. Cikin gari kuwa, kadan dare ya yi, babu wanda ya isa ya fita. Faki Wabi, ko shi in dare ya yi bay ya fita; yana tsoron kansa.(*Turbar Tarabulus* :35)

Har ila ya, Agigi ya ci gaba da bayyana irin matsalolin da fatake kan ci karo da su a Wadai a sakamakon mummunan shugabanci da mulkin kama-karyan da ake yi a Wadai. Ga abin da yake faruwa a Wadai a cikin wasan *Turbar Tarabulus*:

> Fatake da alhazai, kadan la'asar ta yi ba mai fita. Kowa na tsoro. Sai ko in kana taqamar kanka, ba ka kula da wuqa tasu ba. Gama su Wadai, mace da namiji da wuqa; in kai wasa, ta kashe ka. Komi nasu sai da wuqa. Ko ciniki a kasuwa ka yi kana riqe da wuqarka; mai saye da wuqa tasa.A cikin kasuwa sukan kashe mutun; ba komi sai ruwan suke biya. In sun je shari'a ba a ba su gaskiya. Sarkin Wadai ya ce "Kai ba namiji ba, ka je ka rama." (*Turbar Tarabulus* 35

Bisa la'akari da bayanai tare da misalan da suka gabata, za a iya cewa, ko shakka babu, tarihanci ya tabbata a wannan wasa na *Turbar Tarabulus* ta fuskoki mabambanta, domin an ga yadda tarihi ya tabbatar da wanzuwar harkokin kasuwanci a tafarkin sahara (safara) ta yadda fatake kan tashi daga Tarabulus zuwa Kano sais u yada zango a Ghat da nufin kasuwanci a tarihi, kuma hakan ya bayyana a cikin wannan wasa.

3.10 *Wasan Tarihin Rabeh (Labarin 1902)*

Wannan wasa, mai suna *Tarihin Rabeh*, yana xaya daga cikin wasannin da Rudolf Prietze ya rubuta kamar sauran wasannin da suka gabata a baya, domin shi ma an nuna Prietze ya rubuta shi ne a sakamakon labarin da Ahmadu Kano ya ba shi, kamar yadda bayanai suka gabata tun a babi na biyu a lokacin bitar ayyukan da suka gabata.

3.10.1 Zubin Wasan *Tarihin Rabeh (Labarin 1902)*

Wasan ya fara ne da wata tattaunawa a tsakanin wani attajiri wanda ake kira Agigi da mai masaukinsa a Ghat mai suna Abdu Salam a kan matsalar da hanyar Turabulus ke ciki, domin wani mayaqi da ake kira da suna Rabeh ya shiga Tarabulus ya kashe Larabawa ya kuma wuce Borno ya kori Sarkin Borno, sannan kuma ya kama Turawa. Wannan ya sanya da Sidi Mahadi ya sami labari sai ya aika Wadai da Kano ya ce kada fatakensu su bi ta Borno.

Tattaunawar ta ci gaba inda Agigi ke bayyana wa Abdu Salam cewa ai wannan Rabeh bawan Sarkin Fur ne, da ya sami labarin sarakunan Masar sun yi wa ubangidansa Zubairu wayau sun ba shi ‘yarsu, daga baya suka kama shi, sai Rabeh ya gudu zuwa Nubada Jonge da Firti; ya yi iyaka da Habasha, Turawan Ingilis na aiko masa da kayan yaqi yana ta yaqe-yaqe da sunan shi yaronsu ne. Agigi ya ci gaba da bai wa Abdu Salam labarin yadda Rabeh ya ci Bagarmi, inda ya ce wata rana Rabeh ya aiki mutanensa Wadai sai Sarkin Bagarmi Abu Sekin ya tare su ya kashe, da labari ya iso wurin Rabeh sai ya aika masa cewa ya sako masa yara. Karanta wasiqar Rabeh ke da wuya sai ya aiko masa da baqaqen maganganu.

An ci gaba da jan zaren wasan ne inda aka nuna ma’aiki ya dawo wurin Rabeh da saqon cin mutunci da zage-zagen da Abu Sekin ya aiko da shi, nan da nan yaran Rabeh suka buqaci Rabeh ya ba su izini su yi ido huxu da Abu Sekin. Ba tare da vata lokaci ba aka kira malam Bello ya buga qasa ya duba sa’a, sai ya ce ba za a iya cin Abu Sekin da yaqi ba, amma duk da haka sai Rabeh ya ce zai nuna masa yana da qarfi, kuma yaqi ba fashi. Ya aika wa Abu Sekin cewa yana nan zuwa su gamu a qasarsa, sai Abu Sekin ya aiko wa Rabeh cewa ai shi a shirye yake sai ya zo. Bayan zuwan saqo sai Rabeh ya shirya runduna suka nufi garin Bagarmi, duk wani gari a kan

hanya sai sun ci shi da yaqi sai su wuce har suka isa Bagarmi. Ba tare da vata lokaci ba Rabeh ya aika wa Abu Sekin cewa sun iso, ya tambayi kamannunsu aka faxa masa, ya shirya tawaga suka nufo su Rabeh.

Rana ba ta qarya, an nuna cewa Rabeh da Abu Sekin an fara gwabzawa, da zafi ya yi zafi sai Abu Sekin ya zare jiki ya gudu Rabeh bai sani ba, sai wani wai shi Farin- Vera ya labarta masa cewa Abu Sekin ya gudu cikin gari, suka zauna har wata biyar suna jira sai Abu Sekin ya miqa wuya, shi kuwa ya ce in za su qare ba za su bi bawa ba mayaqan Rabeh suka bi su har cikin gari. Da yaqi ya yi yaqi sai mayaqan Abu Sekin suka ba shi shawara cewa su gudu, kuma suka gudu, su kuwa sauran talakawa suka nufo Rabeh suka ce masa Abu Sekin ya gudu don haka shi ne sarkinsu yanzu, kuma suka labarta masa cewa Abu Sekin ya aika Borno da Jam'are wurin Hayatu su zo su taimake shi domin in Rabeh ya ci Bagarmi saura su. Sarkin Borno Shehu Bukar ya tsorata sai ya turo mayaqansa su taimaki Abu Sekin, shi kuwa Hayatu ya ce wa Abu Sekin shi babu ruwansa.

Yaqi xan zamba, da Rabeh ya sami labarin Hayatu bai tare da Abu Sekin, sai ya ce su haxu a Borno, in ya ci Borno sai Hayatu ya zama Sarkin Borno shi ko Rabeh ya zama Sarkin yaqinsa, nan da nan Hayatu ya isa bakin qasar Borno, labari ya iske Sarkin Borno cewa Hayatu na bakin gari, jin haka sai Sarkin Borno ya yi tunanin Rabeh ne ya turo shi, hakan ya sa Sarkin Borno ya aika wa Hayatu da baqaqen maganganu. Jin haka mutanen Borno sai suka rabu biyu, wasu suka fita don su ga Hayatu da Rabeh, daga ciki har da xan Sarkin Bornon, sai Hayatu ya aiko wa Sarkin Borno cewa ga xansa nan sun haxa kai da Rabeh za su kashe shi ya yi sauri ya gudu

Zindar ya qaro qarfi, sai sarki ya tashi ma'aiki don ya gano, zuwansa ke da wuya, ya dawo ya ce wa sarki gaskiya ne ya ga xansa da fadawa a wurin Rabeh, nan da nan sarki ya gudu, Rabeh da Hayatu suka shigo Borno wasu mayaqan sarki suka bi shi wasu suka ce su suna tare da Rabeh 'ya'yan sarki da Turawa duka Rabeh ya kashe su.

Bayan Rabeh ya zauna a Dikwa, sai ya ce wa 'ya'yansa Fadarallah da Inyabbe su bi Sarkin Zindar su kashe shi, sai aka ce ai bai kai Zindar ba ya Faxi ya mutu. Rabeh ya tura xansa da xan Hayatu su je Macina da Guru su qarasa Zindar, sai Sarkin Macina ya rufe qofar gari amma daga baya ya miqa wuya ga Rabeh, Sarkin Zindar na jin Macina da Guru sun bi Rabeh sai ya auka musu da yaqi har sai da ya cinye su, daga nan Sarkin Macina ya gudu wurin Rabeh ya ce an ci su da yaqi amma Gumel ta qi bin ka, ta bi Fulani, sai Rabeh ya ce zai faxa wa Fulanin, amma Sarkin Guru ya ce masa suna da qarfi sai dai ya yi a hankali da su, duk da haka Rabeh ya tara jama'arsa suka nufi qasar Fulani, ya bar Hayatu da xan Hayatu da 'ya'yan Rabeh biyu a Borno.

Rabeh bai tsaya a ko ina ba sai a qasar Bade, nan da nan Sarkin Bade Duna ya miqa wuya, amma ya jinjina cewa Rabeh ba zai iya faxa da Fulani ba, daga qarshe ya ba shi shawara cewa ya tashi jama'arsa da dukiya zuwa wurin Sarkin kano in ya karvi dukiyar to sai ya faxa su da yaqi, in kuwa bai karva ba to ya haqura. 'Yan saqon Rabeh na isa Haxejiya sai Sarkin Haxejiya ya tare su, sai ya aika wa Sarkin Kano labarinsu da abin da suka taho da shi, Sarkin Kano ya ce kar a bar su su wuce a yi musu kasuwa a Gamawa tsakanin Haxejiya da Katagun su sayar da abin da suka zo da shi, in kuma za su sayi wani abu a sayar musu.Sarkin Katagun ya ce wa mutanen

Rabeh kar Rabeh ya ce zai shigo qasar Fulani. Bayan sun gama cin kasuwa suka koma suka faxa wa Rabeh saqon da aka aiko su, Rabeh ya karaya da sarakunan Fulani ya juya zuwa Borno.

A kan hanyarsa ta komawa, sai labari ya iske shi cewa xan Hayatu ya kashe masa xa, hankalinsa ya tashi matuqa, isowarsa Borno ke da wuya, sai ya tambayi qaramin xansa wa ya kashe masa xa? Sai ya bayyana masa jayayya aka yi da xan Hayatu da xansa kan cewa xan Hayatu zai koma garinsu Jama'are shi kuwa xan Rabeh yace bai isaba, sai dai ya bari har Rabeh ya dawo, shi kuwa ya qi, ya kama hanya da wasu mayaqan ubansa sai xan Rabeh ya biyo su ya ce ba inda za su, nan da nan suka sare kansa ya mutu. Da aka kwana bakwai sai Rabeh ya sa aka kashe Hayatu a matsayin fansar xansa, mutanen Hayatu suka tsorata wai su ma Rabeh zai kashe su, ya nuna ba abin da zai musu, domin shi ma Hayatu xansa ya ja masa.

3.11 Wane ne Rabeh a Tarihi?

Cikakken sunansa Rabih Fadl Allah, wanda aka haifa a wuraren shekarar 1840, ko sama da haka kaxan, sunan mahaifinsa Fadl Allah, mahaifiyarsa kuwa ita ce Zaidan. Rabih na da 'yan uwa biyu Muhammad da Fatima. Mahaifinsa mutumin Jabadu Idris ne da ke Kudancin Yankin Larabawa. Yana xan shekara bakwai ya fara koyon karatun Alqur'ani mai girma. Rabih ya taso da karsashi da kuzari, sha'awarsa da yaqe-yaqe ta sanya, girmansa ke da wuya sai ya bazama zuwa qasar Masar (Egypt) inda ya sadu da wata bataliyar sojojin Sudan da ake kira da "*Khedive's army*." A inda ya kasance qwararre a wurin sarrafa doki a fagen fama inda har ya rasa yatsansa xaya na hannun dama. (Hallam, 1977:33)

An nuna cewa Rabih da mahaifinsa dukkansu bayi ne, domin ma shi kansa sunan na Rabih suna ne na bawa ko gungun bayi, sai daga baya aka ‘yanta su, wannan ya sa wasu ke ganin Rabih bawan Zubairu ne, wasu kuma na cewa xan uwansa ne da suka sha nono xaya, hakan ya sanya wasu ke kiransa da Rabih Zudair, sai dai Hallam (1977) ya musanta hakan (Hallam,1977:34)

Rabih ya kasance gwarzon mayaqi kuma jarumi a yankin Chadi har ya kai qasar Hausa da yaqi, sun share shekaru bakwai da uban gidansa mai suna Zubair Pasha suna yaqe-yaqe, inda daga baya Zubairu ya koma Cairo ya bar Rabih da xansa Sulaiman a garin Shakka a matsayin shugaban bataliya, Rabih ya auka wa qabilar Golo ya kamo bayi ya aiko wa Sulaiman da wasu. Daga nan ya kai wa qasar Bagirmi hari, nan ma ya ci su da yaqi a zamanin mulkin Sultan Gaorang na Bagirmi. Haka Rabih yai ta yaqe-yaqe a qarqashin Zubairu da xansa Sulaiman, sai kwatsam wani mai jaddada musulunci mai suna Mahadi ya bayyana a qarqashin wata qungiya mai suna Mahadiya, sai Rabih ya rungumi wannan aqidar hannu biyu-biyu, ya aika wa Sarkin Borno cewa shi wakilin Mahadi ne, kuma zai zo qasar Borno, inda aka turo da ma’aiki mai suna Mai Kaltima da amsar cewa Sarkin Borno na jiransa a wani wuri da ake kira Ngela wanda yake mil xaya da shiga Borno.

Rana bata qarya, domin kuwa yaqe-yaqen Rabih har ya kawo Borno, inda ya shigo da mayaqa kusan dubu uku zuwa dubu huxu, daga ciki akwai ‘ya’yansa Fadl Allah da Nyebe. A ranar asabar, 9 ga watan Mayu, 1893, Rabih ya faxa wa Borno da yaqi a zamanin Sarkin Borno Shehu Hashim. Bayan an ci Borno sai Rabih ya naxa babban xansa Fadl Allah a matsayin shugan

mayaqa a Dikwa. Daga nan aka kafa gwamnati a Borno. A lokacin da Rabih ya yi qarfi, sai Turawan Faransa suka saka shi a gaba, yau su kai masa hari gobe su kai hari, har suka sami galabar kashe shi da mayaqansa da dama.(Hallam, 1977:222).

Nazarin Hallam (1977) ya nuna cewa, tarihi ya tabbatar da cewa, bayan Rabih ya cinye Borno har an kafa daula, sai hankali ya karkata zuwa ga sarakunan Bade (Bedde) da Katagun da Misau da Haxejiya da dai sauran garuruwa da suke yamma da Borno a qarqashin jagoranci dansa mai suna Fadl Allah ta hanyar tura sojoji a qarqashin jagorancin shugabannin bataliya (Kwamandoji). Misali, An tura kwamanda na bataliya ta sha-xaya mai suna sheikh Dahah qasar Bade, kamar yadda aka tura wani kwamanda na bataliya ta sha-bakwai mai suna Jubara zuwa Manga da Nguru da ZIndar da maqwabtansu a watan Afirilu, 1895.

Shi kuwa Ahmed (2013) ya bayyana cewa a ranar 22, ga Afirilun 1900. Faransawa suka sami nasarar kashe Rabih.(Ahmed,2013:62)

Muhimmancin tarihin rayuwar Rabeh ya kai ga labarin ya watsu har cikin littattafan adabi, domin kuwa Bamalli (1966) ya bayyana yadda Rabeh ya yi ta yaqe-yaqe har ya kafa daula a Borno, kamar yadda yake cewa:

> Daga cikin sarakunan yaqin Sulaiman, akwai wani wai shi Rabeh. Da dai ya ga alamar rana

> za ta vaci masa, sai ya janye kansa da rundudarsa ya nufi yamma. Shi kuwa ya dinga tafiya yana yaqi yana waso, har ya kai Tabkin Cadi. Nan ya gina daula babba a Borno a tsakiyar Afirka. (Bamalli, 1966:)

A taqaice, kamar yadda aka ga irin yadda masana mabambanta suka tofa albarkacin bakinsu a kan tarihin Rabeh, wanda aka bayyana cikakken sunansa da Fadl Allah, tun daga haihuwarsa, zuwa yaqe-yaqensa, har zuwa mutuwarsa; za a iya cewa, idan Rudolf Prietze ya xauki wannan tarihin ya tsara shi a salon wasan kwaikwayo, babu mamaki, saboda muhimmancin labarinsa ta fuskar adabi da tarihi.

3.12 Tarihanci a Wasan *Tarihin Rabeh* (Labarin 1902)

Kamar yadda masana tarihi irin su Hallam (1977) da Ajayi (2010) suka tabbatar da wanzuwar wani mayaqi da ya aiwatar da yaqe-yaqe a qasashen Afirka mai suna Rabih Fadl'Allah, wanda a sakamakon yaqe-yaqensa har ya ci daular Borno da wasu sarakunan qasar Hausa da yaqi, kamar yadda aka ga hakan a tarin raywar Rabih a babi na uku. Hakan ya sanya, a wannan mataki ake qoqarin duba yadda Rudolf Prietze ya xauki wannan tarihi na rayuwar Rabih ya tsara shi a sigar adabi, inda har ya samar da wani wasan kwaikwayo mai suna *Tarihin Rabeh (Labarin 1902)* bisa ja-gorancin wani Bakano mai suna Ahmadu Kano kamar yadda bayanai suka gabata tun a babi na biyu.

Tarihi ya tabbatar da an yi wani mayaqi mai suna Rabih, wanda ya rayu a tsakanin shekar 1840, zuwa 1900. Haka kuma, an nuna asalinsa bawa ne, domin shi kansa sunan na Rabih yana da ma'anar bawa ko gungun bayi kamar yadda Hallam (1977) ya bayyana, sai daga baya aka 'yanta shi. Rabih ya yi yaqe-yaqe da dama a qasashen Afirka, inda har sai da ya ci daular Borno da yaqi a shekarar 1893, yayin da tarihi ya nuna cewa, a lokacin da ya shigo qasar Borno da mayaqa kusan dubu uku zuwa dubu huxu (3000-4000).

A wannan gavar ma, tarihanci ya bayyana a wasan *Tarihin Rabeh* ta fuskar samuwar Rabeh a cikin wasan da zamowarsa bawa, har ma da yaqe-yaqen da ya aiwatar a Afirka kamar yadda tarihi ya tabbatar da hakan. Za a iya ganin misalin hakan a lokacin da Agigi yake bai wa Abdu Salam labarin Rabeh. Ya tabbatar da Rabeh bawa ne kuma ya aiwatar da yaqe-yaqe a zamaninsa, inda har ya ci daular Borno da yaqi kamar yadda Muhammadu Agigi yake cewa:

> ……..Wani bawa na Sarkin Dar Fur, ana ce masa Rabeh, ya zo ya ci Borno, ya kori Sarkin Borno . Ya kama Turawa duka ya kashe su. Mutanen Borno, ya kori Sarkin Borno. Ya kama Turawa duka ya kashe su. Mutanen Borno, Barebari 'yan qasa, su kuwa ya mallake su. (*Tarihin Rabeh*: 1)

Wannan bayani da Agigi ya yi a kan Rabeh a cikin wannan wasa, ya yi dai-dai da abin da tarihi na haqiqa ya tabbatar, dangane da wanzuwar Rabeh da kuma kasancewarsa bawa kuma mayaqi

kamar yadda aka ga hakan a tarihi. Hakan yake tabbatar da tarihanci a wannan wasa na *Tarihin Rabeh*.

Bugu da qari, tarihi ya tabbatar da cewa, Zubairu Pasha uban-gidan Rabeh ne, wasu ma suna ganin xan'uwansa ne na jini kamar yadda Hallam (1977) ya bayyana. Kuma an tabbatar da Zubairu Pasha ya yi yaqe-yaqe da dama tare da Rabeh, har ma ya naxa shi a matsayin kwamandan yaqi a 1870. Wannan yake qara tabbatar da samuwar Rabih da dangantakarsa da Zubairu Pasha a tarihi.

A nan ma, za a iya ganin misalin tarihanci ta fuskar dangantakar Rabeh da Zubairu Pasha ya bayyana har a wannan wasa, hakan yake qara tabbatar da wannan wasa ta hangar tarihanci. Domin kuwa, a wannan wasa an nuna cewa, Zubairu uban-gidan Rabeh ne kamar yadda aka ga hakan a tarihi na haqiqa. Wannan ya bayyana ne a lokacin da Agigi yake bai wa abokinsa Abdu Salam labarin Rabeh da dangantakarsa da Zubairu, sai ya ce:

> …...…Shi bawa ne na Sarkin Dar Fur. Ya yi tawaye da qarfi ya yi masa yawa. Sarakunan Masar suka je suka kamo ubangidansa; su kai masa wayo suka ce 'Zubairu, ka zo in baka yarinyata, ka xauka. Kai masoyina ne……. (*Tarihin Rabeh*, 1999:2)

Tarihi ya nuna cewa xaukakar Rabeh da bayyanar qarfinsa ta fuskar yaqe-yaqe, ya soma ne a lokacin da aka kama Zubairu (uban gidansa), inda daga nan ya tafi wani yankin Chadi, yana ta yaqe-yaqe har ta kai ga kusan shi ake tsoro a yankin, domin da zarar ya shiga qasa da yaqi sai ya mallake ta kamar yadda Hallam (1977) ya bayyana, kuma hakan ya bayyana a wannan wasa. Ga misali a kan hakan daga cikin wasan:

> Ma'aiki ya ce 'Wani bawa ne na zubairu, da aka kama Zubairu shi kuwa ya gudu, ya zo tsakanin Kafre, ya yi qarfi, yanzu ko ana shi ake tsoro. (*Tarihin Rabeh*:3)

Kamar yadda aka ga misali da yake nuna tarihin dangantakar Rabeh da Zubairu da kuma irin qarfin da ya yi ta fuskar yaqe-yaqen da ya aiwatar ta fuskar tarihanci a wannan wasa. Tarihi ya nuna cewa, tun a shekarar 1870 a lokacin da Rabeh suke tare da Zubairu, Rabeh ya kai wa Golo hari, inda ya kama bayi masu yawa ya aika wa xan'uwan Zubairu mai suna Sulaiman Pasha da wasu, kamar yadda Hallam (1977) ya tabbatar a tarihi.

Ko shakka babu, tarihanci ya ci gaba da bayyana a cikin wannan wasa ta fuskar yaqe-yaqen Rabeh, domin kuwa kamar yadda aka ga cewa, a shekarar 1870 Rabeh ya yaqi Golo, inda har ya kamo wasu bayi ya aika wa Sulaiman Pasha da su. A nan ma, Agigi ya tabbatar da Rabeh yana yaqi da Golo kamar yadda tarihi na haqiqa ya tabbatar. Za a iya ganin misalin hakan a lokacin da Agigi yake bayyana wa aAbdu Salam tarihin Rabeh. Ga abin da yake cewa:

> Yana yaqi da Golo, Ingilis suna aike masa a voye bindiga da albarushi; yana ce musu, ‘Ni ku nake wa aiki–ni dai kada bindiga ta kasa mini da albarud. (*Tarihin Rabeh*:2)

Baya ga misalan da suka gabata a tarihi da tarihanci, waxanda suka tabbatar da Rabeh ya ci Golo da yaqi a shekarar 1870, har aka nuna yaqe-yaqensa sai da ya shigo har qasar Borno. Haka kuma, tarihi ya tabbatar da cewa, kafin Rabeh ya ci Borno da yaqi sai da ya ci Bagarmi da yaqi a 1890-1891, inda aka nuna cewa an ci Borno a shekara ta 1893 kamar yadda aka ga hakan a misalin da ya gabata a tarihi na haqiqa.

Tarihanci ya bayyana a wannan gavar, dangane da cin Bagarmi da yaqi da kuma lokacin da Rabeh ya ci Bagarmin, domin kamar yadda aka sami cikakken bayani daga tarihi, cewa an ci Bagarmi yaqi a shekarar 1890 zuwa 1891, sannan aka ci Borno a shekarar 1893, wannan yake tabbatar da cewa Rabeh ya share shekara uku yana yaqi da Bagarmi, kamar yadda aka bayyana a cikin wannan wasa, a lokacin da Agigi yake bai wa Abdu Salam labarin yaqe-yaqen da Rabeh ya aiwatar. Ga abin da yake cewa:

> ……....Rabeh shekara uku yana faxa da Bagarmi (*Tarihin Rabeh, 1999*)

Wannan misali da ya gabata yana qara tabbatar da wannan nazari ta mahangar tarihanci, domin kuwa, kamar yadda tarihi ya tabbatar da Rabeh ya ci Bagarmi da yaqi, kuma ya share tsawon

shekara uku yana yaqi da Bagarmi, inda aka ga hakan har a cikin wannan wasa na *Tarihin Rabeh*.

Har ila yau, tarihi ya nuna cewa, a lokacin da Rabeh yake yaqi da Bagarmi a shekar 1890 zuwa 1891, an sami sarakuna biyu da suka kawo masa ziyara da nufin goya masa baya, daga ciki akwai Malam Hayatu wanda tarihi ya nuna yana xaya daga cikin sarakunan Fulani wanda yake sarauta a Balda kamar yadda kamar yadda Hallam (1977) ya tabbatar. Kuma an nuna a lokacin da Rabeh yake qoqarin kai wa Borno hari, ya shigo da sojoji qarfafa mutum dubu uku (3000), daga ciki akwai mabiyan Malam Hayatu.

A wannman matakin ma, za a iya cewa, tarihanci ya bayyana a cikin wannan wasa na Tarihin Rabeh, inda aka nuna cewa, a lokacin da Rabeh yake qoqarin kai wa Borno hari, Hayatu ya nuna yana goyon bayan Rabeh, har ya nuna cewa, zai taimaka masa don su yaqi Borno, musamman idan Borno sun fi qarfi Rabeh. Wannan yake qara bayyana yadda dangantakar Rabeh da Hayatu take a cikin wannan wasa, kamar yadda aka ga hakan a tarihi na haqiqa. Ga abin da Hayatu yake ce wa Rabeh:

> Ga ni nan ina zuwa. Ban na tava ka, mutanena kuwa ba sa tava ka. Barebari in na ga sun fi qarfinka, zan taya ka. In kuwa ba su fi qarfinka ba, ina zuba muku ido. *Tarihin Rabeh,* 1999:16)

Har ila yau, za a kuma ganin wani misali na tarihanci da yake qara bayyana dangantakar da take tsakanin Rabeh da Hayatu a lokacin da Rabeh ya yaqi daular Borno. A nan ma an nuna cewa, a lokacin da Rabeh zai fara yaqi da Borno, ya aika wa Sarkin Borno cewa, Malam Hayatu shi ne masoyinsa, kamar yadda aka ga misalin hakan a tarihi na haqiqa. Ga abin da Rabeh yake ce wa Sarkin Borno:

> (Rabeh ya aike wa Borno ya ce, 'qasar Bagarmi qasata ce, kai dai ka tsare kanka. Ba ni da masoyi sai Malam Hayatu. Malam Hayatu shi ne nawa…….) 16

Haka kuma, an nuna cewa, kafin Rabeh ya ci Borno da yaqi, sai da Sarkin Borno ya buqaci sarakuna da su haxu wuri xaya, domin su taimaki Sarkin Bagarmi yaqi da Rabeh, a lokacin da Rabeh ya faxa wa qasar Bagarmi da yaqi, domin Sarkin Borno ya fahimci tsananin qarfin Rabeh a fagen yaqi ba na wasa ba ne. Wannan yana bayyana irin yadda Sarkin Borno Shehu Bukar ya tsorata da Rabeh a siyasance. Duk da cewa, tarihi ya nuna cewa a lokacin Sarkin Borno Shehu Hashim ne al'amarin ya faru (1885-1893), ba Shehu Bukar ba kamar yadda aka nuna a wasan. (Hallam, 1977: 327).Ga misali a kan hakan:

> (Sarkin Borno, Shehu Bukar, ya ji tsoro, ya aiko da mutanensa ya ce su zo su taya Abu Sekin yaqi da Rabeh.) (*Tarihin Rabeh*:15)

Wannan misaali da ya gabata, yana qara fayyace wannan wasa a matsayin adabi ba tarihi tsantsa ba, domin kamar yadda tarihi ya tabbatar da cewa, a lokacin da Rabeh ya aiwatar da yaqe-yaqensa ba Shehu Bukar ba ne a karagar mulkin sarautar Borno, kamar yadda Prietze ya tsara wasansa a kai. Hallam (1977) ya tabbatar da cewa, Shehu Bukar ya yi sarautar Borno a tsakanin 1880-1884, shi kuwa Shehu Hashim ya yi mulki ne a shekarar 1885-1893, lokacin da Rabeh ya ci Borno da yaqi. Wannan sauyi da aka samu yana xaya daga cikin qarin gishiri da aka yi wa tarihi na haqiqa domin ya kasance adabi. Hakan kuwa tarihanci ne.

Bugu da qari, tarihi ya nuna cewa, a watan Mayu, 1893, bayan Rabeh ya faxa wa Borno da yaqi, inda ya sami nasarar cin daular Borno da yaqi, wannan ya sanya ya mallake qasar Borno da wasu daga cikin fadawa da dawaki xari tara da hamsin (950) da kuma talakawan gari da ya mayar da su bayi, su dubu uku da xari takwas (3800) da wasu muhimman abubuwa masu yawa. (Hallam, 1977: 130)

A wannan gavar ma, za a iya ganin misalin hakan ta fuskar tarihanci a cikin wannan wasa, inda aka nuna yadda Rabeh ya ci Borno da yaqi, kuma ya mallake Barebari ya mayar da su bayi, ya kama wanda yake so ya sayar ya bar wanda yake so. Wannan yake qara fayyace tarihanci a cikin wannan wasa kamar yadda aka ga hakan a tarihi na haqiqa. Za a iya ganin misalin hakan a lokacin da Agigi yake bayar da labari a kan yadda Rabeh ya ci daular Borno da yaqi. Ga abin da yake cewa:

> Mutanen Borno, Barebari, “yan qasa, su kuwa ya mallake su; wanda ike so, ya sayes, wanda ike so i bari. (*Tarihin Rabeh*,1999:1)

Har ila yau, tarihi ya nuna cewa, a lokacin da Rabeh ya zo Borno, ya kashe muhimman mutane har da malamai da suke fadar Sarkin Borno, inda daga baya wasu daga cikin fadawa da malamai suka sami Sarkin Borno suka sanar da shi cewa, Rabeh fa ya kashe manyan mutane. Daga cikin waxanda suka sanar da Sarkin akwai Shettima Kanuri da Yerima Aji da Shettima Abdulkarim. (Hallam, 1977:143)

Misalin hakan ya bayyana ta fuskar tarihanci a cikin wannan wasa, inda aka nuna cewa, a lokacin da Rabeh da Sarkin Borno suke gwabza yaqi, labari ya zo wa Sarkin Borno cewa, Rabeh ya kashe manyan mutanen gari, hakan ya sanya Sarki ya tashi wani ma’aiki domin ya gano masa haqiqanin abin da yake faruwa a fagen fama. An nuna cewa, ma’aiki ya zo da labarin tabbas Rabeh ya kashe manyan gari da Turawa da ‘ya’yan Sarki da dai sauran mutane. Ga abin da yake cewa:

> (Rabeh ya zo ya shiga gari, da ‘ya’yan sarki da Turawa da malamai, duka Rabeh ya kashe. (*Tarihin Rabeh,* 1999: 22)

Bisa la’akari da wannan misali da ya gabata, za a iya ganin yadda tarihanci ya bayyana a cikin wannan wasa, ta hanyar dubi zuwa ga yadda tarihi ya tabbatar da nau’o’in mutanen da Rabeh ya kashe a Borno da yadda aka ga misalin hakan a cikin adabi ta sigar wasan kwaikwayo. Kuma an nuna cewa, Sarkin ya sami labarin kisan da Rabeh ya yi wa manyan mutane a Borno, sai ya tura ma’aiki domin ya dubo masa haqiqanin abin da yake faruwa. Yayin da kuwa a tarihi na haqiqa, an nuna cewa, wasu mutane ne daga fagen fama suka sanar da Sarkin Borno an kashe manyan mutane a fagen yaqi, kamar yadda aka ga bayani a kan hakan a baya. Wannan shi yake qara tabbatar da tarihanci a wannan wasa.

Haka kuma, tarihi ya nuna cewa, a lokacin da Rabeh ya yi qarfi a fagen yaqe-yaqensa, bayan sun rabu da uban-gidana Zubairu, tarihi ya nuna cewa, a ranar 15, ga watan Jimadal-awwal, shekara ta 1311, bayan hijirar Annabi (s.a.w). Zubairu ya aiko wa Rabeh da wasiqa, inda yake sanar da shi cewa, akwai Turawan Ingila da suke zaune a Afirka suna kasuwanci, wasu kuma sun kafa mulki a wurare da dama kamar Masar (Egypt), kuma wasu sun kusa shigowa Borno. Don haka Rabeh ya haxa kai da su, domin su taimaka masa.Kuma an tabbatar da cewa, Rabeh ya sami haxin gwiwa da Turawan Ingila a lokacin da ya ci Bagarmi da Borno yaqi, kamar yadda Hallam (1977) ya tabbatar. Wannan bayani da Zubairu ya yi wa Rabeh, yana yin nuni zuwa ga dangantakar da take tsakanin Turawa da Rabeh a lokacin yaqe-yaqensa.

Ta fuskar tarihanci ma, irin wannan dangantaka da take tsakanin Turawa da Rabeh ta bayyana, za a iya ganin wani misali da Rabeh yake tabbatar da cewa, Ingilis su suke aiko masa da kayan yaqi, hakan ya bayyana a lokacin da yake xaura xamara yana yin shiri zai faxa wa Bagarmi da

yaqi, sai ya ce zai aika wa Ingilis su aiko masa da bindiga da albarush, kuma hakan ya tabbata a tarihi na haqiqa kamar yadda Hallam (1977) ya nuna. Wannan ya nuna cewa, siyasar uban-gida ba sabon abu ba ne, domin ta taimaka wa Rabeh wurin cin nasararsa a yaqe-yaqen da ya aiwatar. Ga abin da yake cewa:

> Xokacin mutanena duk su taru. Ni kuwa in aike gurin Ingilis su kawo mini bindiga da albarushi, in yi shirin tafiya wurin Abu Sekin. (*Tarihin Rabeh*:5)

Bugu da qari, Hausawa na cewa ‘ruwan dare mai game duniya’ haka kuma sukan ce ‘abin da ya ci Doma ba zai bar Awai ba’ Wannan zance haka yake har a wannan mataki. Domin kuwa, a lokacin da Rabeh ya cinye Bagarmi da Borno, kuma ya sami qarin haxin gwiwa da Turawa kamar yadda aka ga misalai a kan hakan, ya waiwaya yankin wasu sarakuna irin su Sarkin Bade da Zindar da Katagun da dai sauransu, kamar yadda Hallam (1977) ya tabbatar daga taskar tarihi.

Tarihi ya nuna cewa a shekar 1894, sojojin Rabeh sun kai wa qasar Bade hari, inda a kan hanyarsu suka ci karo da wasu talakawa da ake kira da Kare-kare, su ma aka yaqe su kamar yadda Hallam (1977) ya tabbatar da hakan.. Haka kuma, tarihi ya nuna cewa, Rabeh ya tura wani kwamanda mai suna Shaikh Dahab mai riqe da tuta a bataliya ta sha-xaya qasar Bade. Sannan kuma, an nuna cewa, a shekarar 1896 Shaikh Dahab ya kuma kai wa wasu fatake da suka tashi daga Bade zuwa Kano hari. Duk waxannan bayanai suna qara tabbatar da tarihin yaqin da Rabeh ya kai qasar Bade.

Ta fuskar tarihanci a cikin wannan wasa na *Tarihin Rabeh* kuwa, an nuna cewa Rabeh bai yaqi Sarkin Bade ba, domin a lokacin da ya buqaci ya miqa wuya, ya yarda kuma ya miqa wuya. Wannan ya sanya Rabeh ya fasa yaqarsa. Ga abin da Rabeh yake ce wa Sarkin Bade:

> Ku bi ni! Gama na ji kai munafiki ne. Wani kwanaki ka ce kana bin Borno, wani kwanaki ka ce kana bin Sakkwato. Daga kaina ta qare maka. (*Tarihin Rabeh*, 1999:29)

Wannan bayani da Rabeh yake yi wa Sarkin Bade, ya nuna cewa, Rabeh yana buqatar Sarkin Bade ya miqa wuya, ya kasance a qarqashin mulkinsa. Kuma wannan bayani na Rabeh yay i tasiri a zuciyar Sarkin Bade, domin an nuna yadda ya karaya ya miqa wuya zuwa ga Rabeh. Ga amsar da yake bai wa Rabeh:

> Ni na bi ka. Komi kake so na ba ka. Amma zan gaya maka magana xaya. Ga waxansu kafirai kusa da ni, ana ce musu Karekare, sarkinsu ana ce masa Bazam xan Durgumi. Ba sa bin kowa, gara ma ni. Su ba su san kowa ba, Fulani ko Barebari. Ni yanzu da na same ka, na sami uban xaki; ni ne sarkin yaqinka.

Wannan bayani da Sarkin Bade ya yi wa Rabeh yana nuna cewa, yana tare da Rabeh, kuma ya miqa wuya. Sannan kuma, ya masa albishir da wasu da ake kira da Karekare kamar yadda aka ji

xuriyar su a tarihi na haqiqa. Duk da cewa, za a iya fahimtar wasu sauye-sauye da aka samu a tsakanin tarihi na haqiqa da kuma tarihanci. A tarihi an nuna cewa, an yaqi Bade kuma an yaqi Kare-kare kamar yadda Hallam (1977) ya tabbatar. A wannan wasa kuwa, sai aka nun aba a yaqe sub a. Wannan yana xaya daga cikin sauye-sauyen da aka samu daga tarihi na haqiqa zuwa adabi.

Tarihi ya nuna cewa a shekarar 1895 Rabeh ya aika wa Sarkin Zindar da ya miqa wuya, amma ya qi, sai a karo na biyu da aka sake tura masa sojoji, sai ya aiko wa Rabeh da kuxi da kaya iri-iri. (Hallam, 1977:129-147). Hakan ya sanya, Rabeh bai yaqe shi ba. Duk wannan yana qara nuna yadda Rabeh ya aiwatar da yaqe-yaqensa ne a tarihi.

Ta fuskar tarihanci kuwa, an nua cewa, a lokacin da yaqe-yaqen Rabeh ya zama ‘ruwan-dare mai game duniya’, domin har a wannan wasa, an nuna cewa, Sarkin Zindar ya sami labarin Rabeh ya turo da mutanensa Zindar kamar yadda aka ga misalin hakan a tarihi na haqiqa. Wannnan yake qara bayyana tarihanci qarara a cikin wannan wasa. Ga misali a kan haka:

> (Sarkin Zindar ya ji labarin abin da Rabeh ya aiko duka. Aka ce masa: ‘Lalle ga mutanen Rabeh suna zuwa, ba kuwa zuwan alheri ba.

Haka kuma, Hausawa na cewa ‘sannu ba ta hana zuwa’. Domin kuwa, tarihi ya tabbatar da cewa,shi ma Sarkin Katagum bai kuvuta daga Rabeh ba, domin tarihi ya nuna cewa, a shekarar

1895, Rabeh ya aika masa da wasiqa cewa ya miqa wuya ko kuma ya kawo masa hari, sai Sarkin Katagun mai suna Muhammadu Alhaji ya bayyana wa Rabeh cewa, shi wakilin Sarkin Musulmi na Sakkwato ne, kuma ba zai yi iyayen-gida biyu ba, don haka ba shi da abin cewa sai abin da iyayen gidansa suka ce masa.Wannan ya sanya Sartkin Katagum ya

Hausawa na cewa “sarkin yawa ya fi sarkin qarfi” haka kuma ana cewa “mai laya kiyayi mai zamani” A lokacin da Rabeh ya aika wa Sarkin Katagum da wasiqa cewa, ya miqa wuya. Tarihi ya tabbatar da cewa, shi ma Sarkin Kano ya sami saqon wasiqa daga Sarkin Haxeja cewa Rabeh ya kusa shigowa qasarsu a shekarar 1895. Wannan ya sanya Sarkin Kano Aliyu ya umurci Sarkin Haxeja Mamman cewa, ya sanar da Sarkin Katagun cewa, kar ya bar mutanen Rabeh eu shigo qasaesu kamar yadda Hallam (1977) ya bayyana/

Ta fuskar tarihanci ma, irin wannan bayani da Sarkin Haxeja ya yi wa Sarkin Kano ya bayyana a cikin wannan wasa na T*arihin Rabeh*. Domin kuwa, an nuna cewa Rabeh ya aiko wa Sarkin Kano da wata dukiya, amma kafin su shiga Kano sai Sarkin Haxeya ya tsare su, sai da ya aika wa Sarkin Kano da bayanin da suke tafe da shi. Ga misali a kan haka:

> Sarkin Haxejiya ya tsare su, ya ce ‘ku tsaya daga nan, ku yi fito’ Suka zauna kwana uku suna fito. Sarkin Haxejiya ya tsorata, ya aike wa Sarkin Kano Ya tashi ma’aikinsa an ace masa Ka-fi-ragon-doki, ya ce masa, ‘Maza ka je gurin Baba, ka ce masa. Ga mutanen Rabeh

> ya aiko su gurinka, su kawo maka dukiya;
> amma dukiyan nan ban yarda da ita ba.

Idan aka yi la'akari da wannan bayanin, za a ga cewa tarihanci ya bayyana a cikin wannan wasa, domin kamar yadda tarihi ya tabbatar da cewa, Sarkin Haxejiya ya aika wa Sarkin Kano da labarin yunqurin da Rabeh yake yi don ya shigo qasarsu, kamar yadda aka ga hakan daga Hallam (1977) a tarihance. Haka kuma, irin wannan bayani ya tabbata har a cikin wannan wasa, kamar yadda aka ga cewa, Sarkin Haxejiya ya aika wa Sarkin Kano da labarin zuwan mutanen Rabeh qasarsa domin su kawo wata dukiya, kuma dukiyar ba ta gari ba ce. Wannan ya sanya ake qara tabbatar da wannan wasa ta mahangar tarihanci kamar yadda bayanai suka gabata ta fuskoki da dama.

Bugu da qari, an nuna cewa, bayan Sarkin Kano ya sami labarin zuwan Fadl Allah da wasu mutane yankin Fulani kamar yadda Hallam (1977) ya tabbatar. Sarkin Kano ya umurci Sarkin Haxejiya da kar a bar mutanen Rabeh su shigo qasar Fulani, su ma Kanawa 'yan kasuwa kar su shiga qasar Barebari, sai ya sanya aka buxe wata kasuwa a Gamawa, gabas da Kano, domin gudanar da kasuwanci a tsakanin Kanawa da Bmutanen Rabeh da wasu Turawa.

Ko shakka babu, tarihanci ya ci gaba da bayyana a cikin wannan wasa, domin kuwa, an nuna yadda Sarkin Kano ya umurci Sarkin Haxejiya, da kar a bar mutanen Rabeh su shigo qasar Fulani, kuma ya sanya a yi musu kasuwa a Gamawa domin su yi kasuwanci kamar yadda Rabeh

ya buqaci hakan. Za a iya ganin misalin haka daga bayanin da da Sarkin Kano yake yi wa Sarkin Haxejiya kamar haka:

> Ku tsare su daga can. Komi yake cikin xan tsako, shaho ya shina. Ko'ana ma'ari za shi, da shinan mai riga. Shi ma Bobawa yai wayo bare ni, zai sha ruwa kanmu? Ka je ka ce wa Sarkin Haxejiya Mamman; ni ne kansu, kamar Katagum, kamar Misau, kamar Gombe……Ku ce da Sarkin Katagum da Sarkin Haxejiya; su je bakin qasar Katagum. Akwai gari ana ce masa Gamawa kan iyaka. Ku yi musu kasuwa daga nan.

Da wannan misali da ya gabata, an ga yadda tarihanci ya fito a fili a cikin wannan wasa, inda aka tabbatar da abin da tarihi na haqiqa ya tabbatar, ta fuskar saqon Sarkin Kano zuwa ga mutanen Rabeh. Domin kuwa, kamar yadda tarihi ya nuna cewa, Sarkin Kano ya rana mutanen Rabeh shiga Kano ya sanya aka kafa kasuwa a Gamawa domin su yi kasuwanci da Kanawa 'yan kasuwa. Hakan ya tabbata har a cikin wannan wasa na *Tarihin Rabeh*. Wannan shi yake qara bayyana tarihanci a wannan mataki.

Bugu da qari, za a kuma ganin wani misali na tarihanci da yake qara tabbatar da cewa, Sarkin Kano ya hana mutanen Rabeh shiga qasar Fulani, kamar yadda aka ga hakan a tarihi na haqiqa. Wannan misali ya qara bayyana ne a lokacin da xan saqo a fadar Sarkin Haxejiya yake bayyana wa Sarkin Haxejiya saqon Sarkin Kano a kan mutanen Rabeh, sai ya ce:

> Sarkin Kano ya ce, a gaishe ka. Bayan gaisuwa ya ce, mutanen Rabeh kada a bar su su shigo qasar Fulani, fatake kada a bar su su shiga Borno. Da kai da Sarkin Katagum, Haji. Ku je ku yi musu kasuwa a Gamawa. Gabas da yamma duka ta gamu. Wanda ya kawo abin sayarwa ya sayar. (*Tarihin Rabeh*:32)

Da waxannan misalai tare da bayanan da suka gabata, an ga yadda tarihanci ya bayyana ta fuskoki da dama a cikin wannan wasa, inda aka tabbatar da cewa, an yi wani mayaqi mai suna Rabeh, kuma asalinsa bawa ne, sannan yana da uban-gida mai suna zubairu. A yunqurin zaqulo misalai na tarihanci, an ga yadda tarihi ya tabbatar da yaqe-yaqen da Rabeh ya yi, inda aka ga cewa, ya ci Bagarmi da daular Borno da wasu garuruwa da yaqi. Sai dai duk da hakan bai ci nasarar shiga qasar Fulani ba, kamar yadda aka ga ni a lokacin da ya zo yankin qasar Kano.

3.13 Kammalawa

Wannan babin ya yi dubi ne zuwa ga tarihanci, inda aka qwaqulo tarihin Qudus da kuma ziyarar da Sarkin Jamus ya kai Qudus a shekarar 1898, tare da bibiyar yadda ziyarar ta kasance a tarihance. Sannan aka dubi yadda hakan ya bayyana a cikin wasan *Turbar Qudus*. Daga nan, an yi qoqarin bayyana tarihin harkokin kasuwanci a tafarkin sahara a tsakanin al'ummar Afirka ta Arewa da kuma Afirka ta Yamma daga masana tarihi. Wannan ya ba da dama aka nazarci wasan *Turbar Tarabulus* domin ganin misalan hakan ta fuskar tarihanci. Daga qarshe, babin ya bayyana

tarihn rayuwa Rabih Fadl Allah, tun daga haihuwarsa har zuwa mutuwarsa. Yayin da aka yi qoqarin danganta wannan tarihi da wasan *Tarihin Rabeh*. Kuma duk hakan ya gudana ne daga taskar tarhi da kuma tarihanci, kamar yadda aka ga kanun da babin yake xauke da shi.

BABI NA HUXU

TUBALAN NAZARIN ADABI A ZAVAVVUN WASANNIN PRIETZE

4.1 Gabatarwa

A babi na uku, an yi qoqarin nuna yadda wasan *Turbar Qudus* da wasan *Turbar Tarabulus* da kuma wasan *Tarihin Rabeh* suke xauke da al'amura na tarihi a cikinsu, hakan ya sanya aka waiwayi taskar tarihi daga masana tarihi domin fayyace waxannan al'amura na tarihi da suke cikin wasannin, yayin da hakan yake nuna tarihanci. A nan kuwa, an yi qoqarin fito da muhimman al'amura na adabi ne, domin tabbatar da zamowar waxannan wasanni a matsayin adabi ba tarihi na haqiqa ba. An yi hakan ne don a nuna cewa, duk da tarihanci da aka gani a cikin waxannan wasanni, hakan bai sauya su daga adabi suka koma tarihi tsantsa ba.

Abin lura a nan shi ne, Mayhead (1968) ya nuna cewa abubuwa uku suna da muhimmanci a adabi, waxanda suka haxa da harshe da nishaxantarwa da kuma duniya ta zahiri. Wannan ya sanya wannan bincike ya dubi irin yadda Prietze ya yi amfani da rayuwa ta zahiri domin baddala tarihi zuwa xaya daga cikin manyan sassan adabi (wasan kwaikwayo) ta hanyar bin tsari da amfani da tubala na ginin adabi a sigar wasan kwaikwayo.

Daxin daxawa, masana da dama a fagen wasan kwaikwayo irin su Bentley (1991) da Amin (1995) da Abdu (2013) sun yi ittifaqi a kan wasu siffofi da ake gane wasan kwaikwayo da su, waxanda suka haxa da jigon wasa da zubin wasa da 'yan wasa da harshe 'yan wasa ta fuskar faxi-in-faxa (dialogue) da kuma tufafin 'yan wasa. Waxannan siffofi ko tubala da ake gina wasan

kwaikwayo da su, su ne matakan da wannan babi yake qoqarin nazari a kansu, domin tabbatar da waxannan wasanni a matsayin adabi ba tarihi tsantsa ba. Sai dai kawai a nuna dangantakar adabi da tarihi.

4.2 Tubalan Adabi a Wasan *Turbar Qudus (Labarin 1898)*

Wasan *Turbar Qudus*, wasa ne da yake xauke da muhimman siffofi da masana a fagen wasan kwaikwayo suke buqatar wasan kwaikwayo ya kasance yana xauke da su, domin ya amsa sunansa na adabi. Hakan ya sanya ake qoqarin duba irin waxannan muhimman tubala da adabi ya tanadar wa wasan kwaikwayo kamar yadda za a ga bayanai da misalai daga wasan *Turbar Qudus* suke tafe, domin a tabbatar da cewa, ganin misalai na tarihanci a cikin wannan wasa, bai sauya shi ya tashi daga adabi zuwa tarihi ba.

Abin lura a nan shi ne, kasancewar wasan a matsayin wasan kwaikwayo, kuma ya cika tsari da salo na rubutaccen wasan kwaikwayo, babban dalili ne da yake tabbatar da cewa, wasan *Turbar Qudus* adabi ne mai qunshe da tarihi, kuma bayyanar tarihanci a cikinsa bai canza shi daga adabi ya koma tarihi tsantsa ba, bisa dogaro da tsari da salo na wasan kwaikwayo a fagen adabi. Wannan ya sanya aka dubi tsari da salo na adabi a wannan wasa na *Turbar Qudus* ta fuskoki mabambanta kamar yadda za a ga hakan.

4.2.1 Zubi a *Wasan Turbar Qudus*

Masana da dama kamar Bentley (1991) da Amin (1995) sun nuna cewa, zubin labari muhimmin abu ne a wasan kwaikwayo, musamman kasancewar da shi ake amfani a gina labarin da wasa yake xauke da shi. Wannan yake yin nuni da cewa, ashe zubin wasan kwaikwayo wani tubali ne na adabi. A wannan matakin, za a iya cewa, wasan *Turbar Qudus* yana xauke da zubi, kuma wannan yake qara tabbatar da cewa, duk da misalai na tarihanci da aka gani a cikin wasan a babi na uku, bai sauya wasan ya tashi daga adabi ya koma tarihi tsantsa ba, domin an yi amfani da salo da tsari irin na adabi a yunqurin tsara labarin a matsayin wasan kwaikwayo ta hanyar shirya zubin wasan mataki bayan mataki kamar yadda adabi ya tsara. Ga kaxan daga misalin zubin wasan.

Zubin wasan Turbar Qudus ya soma ne da wata tattaunawa a tsakanin Sarkin Jamus da Sarkin Santambul a kan wata ziyara da Sarkin Jamus yake qoqarin kai wa Qudus, a sakamakon kyautar wani coci da Sarkin Santambul ya ba shi. An ci gaba da jan zaren labarin ta hanyar nuna cewa, Sarkin Jamus ya kai ziyar Qudus, inda ya zagaya lungu da saqo a cikin Qudus, har ya kai ziyara cocin Baituljalo da Baitullaham, muhallin da aka haifi Annabi Isah. Zubin wasan ya dire ne ta hanyar kammala ziyarar da Sarkin Jamus ya kai tare da godiya ga Sarkin Santambul a kan kulawa da shi da ya yi a yayin wannan ziyara da kuma nuna irin dangantakar da take tsakaninsu.

A wannan gavar, za a iya cewa, *wasan Turbar Qudus* yana xauke da zubi mai armashi, kuma zubin wasan ya zubu, domin an tsara labarin ne daga dalilin da ya haifar da ziyarar Sarkin Jamus Qudus, sannan aka nuna yanayin yadda ziyarar ta kasance, inda daga qarshe aka nuna yadda aka

kammala ziyara lafiya, har aka yi ban-kwana da juna a tsakanin Sarkin Santambul da Sarkin Jamus.

Da wannan taqaitaccen misali tare da bayani a kan zubin *wasan Turbar Qudus*, za a qara tabbatar da cewa, wannan wasa yana xauke da tsari irin na wasan kwaikwayo wanda hakan yake nuni a kan zamowarsa wasan kwaikwayo a fagen adabi ba tarihi tsantsa ba, duk da misalan tarihanci da aka fito da su a baya.

4.2.2 Jigo a Wasan *Turbar Qudus*

Jigo a fagen nazarin adabi muhimmin abu ne, domin masana irin su Bentley (1964) da Abdu (2013) sun nuna cewa, jigo shi ne saqon da ake qoqarin isarwa ga masu kallo ko karatu ko sauraron adabi. Ashe ke nan jigo a wasan *Turbar Qudus* shi ne saqon da yake qnnshe a cikin wasan, yayin da masana da manazarta da dama suka bayyana fahimtarsu a kan jigon da wasan yake xauke da shi ta fuskoki mabambanta.

A nan sai a ce, *wasan Turbar Qudus* yana xauke da jigon tarihin ziyarar da Sarkin Jamus ya kai Qudus a shekarar 1898, sakamakon kyautar wani coci da Sarkin Santambul ya ba shi a tarihi, tare da nuna irin dangantakar da take tsakanin daular Turkawa da Jamus a tarihi. Za a iya ganin misalin hakan daga cikin wasan, a lokacin da aka nuna Sarkin Santambul yana yi wa Sarkin Jamus Williams bayani, cewa, ya ba shi kyautar coci a Qudus, sannan idan zai kai ziyara Qudus ya sanar da shi. Ga abin da yake cewa:

Na ba ka tsohuwar kanisa a cikin Qudus

Sannan ya ci ga ba da cewa:

Kadan za ka ziyara Qudus ka gaya mini.

Waxannan misalai suna yin nuni a kan cewa, Sarkin Jamus ya kai ziyara Qudus a zamanin mulkin Turkawa a Qudus, sannan kuma, za a ga cewa, jigon wasan yana nuna tarihin dangantakar Turkiyya da Jamus a tarihance.

A wannan mataki, za a iya ganin dangantakar adabi da tarihanci ta fuskar jigo, domin jigo a fagen adabi shi ne saqon da adabi yake qoqarin isarwa, kamar yadda aka ga hakan, inda a *wasan Turbar Qudus* aka nuna wannan jigon ya shafi tarihi ne. Wannan yake bayyana yadda akan sami jigo na tarihi a adabi; kuma duk da zamowar jigon na tarihi bai sauya adabin ya tashi daga zamowarsa na adabi ya koma tarihi tsantsa ba.

4.2.3 ‘Yan Wasa a Wasan Turbar Qudus

Masana irin su Amin (1995) da Abdu (2013) sun nuna ‘yan wasa su ne mutanen da suka fito a cikin wasa, kuma suka taka rawa wajen isar da saqo a bisa matakai mabambanta tare da lura da matsayin da ya dace da kowa a cikin wasa. Hakan yake yin nuni da cewa, ‘yan wasa a fagen nazarin wasan kwaikwayo wani tubali ne na adabi da ake gane adabi da shi. A nan sai a ce,

wasan *Turbar Qudus* yana xauke da taqaitattun ‘yan wasa, kuma kowane xan wasa ya taka rawa gwargwadon irin matsayinsa a cikin wasan.

A wannan gavar, za a iya ganin misalin wasu ‘yan wasa da suka fito a cikin wannan wasa na *Turbar Qudus*, duk da cewa, an yi qoqarin dubi zuwa ga tarihi a qoqarin zavo ‘yan wasan da aka yi amfani da su a cikin wannan wasa na *Turbar Qudus*. Hakan yake nuna dangantakar adabi da tarihanci. Haka kuma, kamar yadda aka bayar da haske a kan cewa, an sami sauye-sauye da dama da suka bambanta adabi da kuma tarihi na haqiqa a wannan wasa, ta hanyar sauya sunan ‘yan wasa, domin wasan ya qara armashi, kuma ya amsa sunansa na adabi ba tarihi tsantsa ba; wannan ya sanya aka kira shi da wasan kwaikwayo mai suna *Turbar Qudus*.

An nuna cewa xaya daga cikin ‘yan wasa shi ne Sarkin Jamus Williams II kuma shi ne Sarkin Jamus da yake kan karagar mulki a Jamus a lokacin da aka kai ziyara Qudus xin a cikin wannan wasa. Sai dai, tarihi ya nuna cewa sunan Sarkin Jamus na wannan lokacin Khaisar Wilhelm ii wanda sarautarsa ta wanzu a shekarar 1859 zuwa 1941.Wannan sauyi yana qara tabbatar da cewa, wasan *Turbar Qudus* adabi ne ba tarihi tsantsa ba.

Sarkin Jamus Williams ii, ya fito a matsayinsa na sarki mai biyayya ga sarkin da yake sama da shi a tsarin mulki, domin an nuna cewa, yana yi wa Sarkin Santambul biyayya kasancewarsa na sarkin daular Usmaniyya ta Turkawa a wancan lokacin. Za a iya cewa, halinsa ya dace da matsayinsa a cikin wasan, kuma ginshiqin xan wasa ne.

Haka kuma, ta vangaren xan wasa na biyu, wato Sarkin Santambul, shi ma, an nuna cewa, a zamanin Sarkin Santambul mai suna Abdulhamid aka kai wannan ziyara, kanmar yadda aka ga hakan a cikin wannan wasa. Amma tarihi ya tabbatar da cewa, a lokacin mulkin Sarki Abdul aziz ne wanda ya yi mulki a Daular Usmaniyya ta Turkawa a tsakanin shekara ta 1861 zuwa 1976.

Ta fuskar halayyarsa a cikin wannan wasa kuwa, za a iya cewa ginshiqin xan wasa ne, domin amonsa ya mamaye wasan, kuma ya dace da matsayinsa na Sarkin Daular Usmaniyya ta Turkawa, yayin da aka nuna yana da qarfin mulki da iko kamar yadda hakan yake a tarihi na haqiqa, wannan ya sanya za a ce ya dace da matsayinsa na Sarkin Santambul. Za a iya gane hakan ta yadda ya bai wa wanda yake so kyautar coci, baya ga sarakuna da dama sun nema ya hana su.

Xan wasa na uku a cikin wannan wasa, shi ne Sarkin Qudus, shi kuwa ba a ambaci sunansa a cikin wannan wasa ba, sai dai kawai an yi amfani da sarautarsa ta zamowarsa Sarkin Qudus aka kira shi da Sarkin Qudus. Wannan yake qara tabbatar da wasan a matsayin adabi ba tarihi ba.

Sarkin Qudus ya fito a matsayin sarkin da yake karvar umurni daga Sarkin Santambul, hakan ya kasance ne, kasancewar Qudus na qarqashin mulkin daular Usmaniyya ta Turkawa ne kamar yadda bayanai suka gabata a kan hakan ta fuskoki da dama a baya. Matsayinsa ya dace da shi, musamman idan aka dubi yadda ya tsorata, kuma hankalinsa ya tashi a lokacin da aka kama makamai a wani coci a Qudus.

Haka kuma, an ambaci wasu ‘yan wasa da suka fito jefi-jefi a cikin wannan wasa, daga ciki akwai masu tsaron coci a Qudus da Pada- Pada a coci da Larabawa mazauna cikin Qudus da ‘yan rakiya. Bayyanar waxannan ‘yan wasa yana qara tabbatar da wannan wasa a matsayinsa na adabi, duk da tarihancin zance da aka gani a babi na uku.

4.2.4 Harshe a Wasan *Turbar Qudus*

Harshe wani muhimmin tubali ne da ake auna adabi da shi, hakan ya sanya Mayhead (1968) ya bayyana harshe a matsayin gishiri a adabi, domin shi yake qawata adabi, har a iya ganin gwaninta da salo mai armashi da burgewa a cikinsa. A fagen wasan kwaikwayo kuwa, harshe shi ne faxi-in-faxa da ‘yan wasa kan yi a tsakaninsu. A wannan mataki, ana qoqarin duba yadda wasan *Turbar Qudus* yake xauke da adon harshe a cikinsa, domin tabbatar da tsarin adabi a cikin wasan, wanda zai bambanta shi da tarihi tsantsa, duk da irin tarihanci da aka gani a cikin wasan a babi na uku.

4.2.4.1 Adon Harshe a Wasan *Turbar Qudus Labarin (1898)*

Masana da manazarta da dama, kamar su Baldic (1990) da Gusau (2003) da Xangambo (2007) da Abdu (2013) sun aiwatar da nazarce-nazarce a kan adon harshe ta fuskoki da dama a sassa mabambanta na adabi, inda kusan aka yi tarayya a kan cewa, adon harshe shi ne bayyana wani abu ko karkatar da wani abu daga siffarsa ta asali zuwa wata siffa ta daban ko wani abu na daban, kuma yin hakan kan kasance ne ta hanyar kamantawa ko mutuntawa ko ko tamka ko

jinsantarwa da dai sauransu. Baldic (1990) da Abdu (2013) sun nuna cewa, karin magana na xaya daga cikin misalan adon harshe. A wannan matakin, ana qoqarin duba yadda aka yi amfani da adon harshe ne a wasan *Turbar Qudus*, domin nuna yadda wasan ya amsa sunansa na adabi ba tarihi tsantsa ba, duk da cewa, an yi amfani da tarihi ne aka tsara shi zuwa wasan kwaikwayayo. Za a iya ganin misalan adon harshe ta fuskoki da dama, domin qara fito da hoton adabi a cikin wasan.

4.2.4.1.1 Karin Magana

Kamar yadda masana irin su Malumfashi da Wani (2013) da Abdu (2013) suka bayana karin magana da cewa, gajeruwar magana ce ta hikima wadda ke xauke da dogayen ko kuma voyayyen bayani. Xangambo (1984) kuma, ya nuna cewa, karin magana dabara ce ta dunqule Magana mai yawa a cikin zance ko ‘yan kalmomi kaxan cikin hikima. Shi kuwa ‘Yar’aduwa (1983) cewa ya yi karin magana wata ‘yar jumla ce gajeriya da mai magana zai faxa, ta hikima amma ta qunshi ma;ana da yawa, idan an tashi yin sharhi a kanta. Ita kuwa Hauwa Bugaje (2014) ta tabbatar da cewa, karin magana na zuwa da kwalliya, wadda nau’i ce ta salon sarrafa harshe.

Misalin karin magana ya bayyana a cikin wannan wasa, yayin da za a iya ganin yadda Sarkin Jamus yake qoqarin nuna amincewa da yardarsa da hukuncin da Sarkin Santambul ya xauka a lokacin da yake bayyana masa cewa, ya ba shi kyautar coci a Qudus, sai Sarkin Jamus ya yi amfani da karin magana mai cewa ‘ kai ne wuqa kai ne nama’ domin ya nuna matsayin da

Sarkin Santambul yake da shi a Qudus, don haka duk hukuncin da yanke babu mai iya canzawa. Ga abin da yake cewa:

> Shi ke nan. Abin da ka yi, ni shi zan yi. **Kai ne wuqa kai ne nama**. Kada ka yanka da hannun hagun, sai in ci. Ni Sarkin Jamus ina son ka xaukaka ni ka ba ni girma. (*Turbar Qudus* : 2)

Haka kuma, adon harshe ta fuskar karin magana ya ci gaba da bayyana a cikin wannan wasa na *Turbar Qudus*, a lokacin da Sarkin Jamus yake qoqarin bincikar makamai a wani coci, sai ya nuna cewa, ko da an ga makamai a ciki ba ruwansa da talakawa, saboda ba su suka kawo makamai ba. Hakan ya sanya ya nuna gwanintar harshe ta hanyar jefa karin magana mai cewa ‘Abar jaki a bugi taiki’ wato a bar waxabda su suke da laifi a koma wurin waxanda ba su suke da laifi ba. Domin talakawa ba su da ikon shigo da makami, sai dai hukuma. Ga abin da yake cewa:

> …….Ko da mun ga wani abu, babu abin da ya gama mu da talaka. **A bar jaki a bugi taiki?** Ko mun gani, sai mu yi da daidai mu; (*Turbar Qudus*, 2004: 11)

Wannan misali na karin magana da Sarkin Jamus ya yi amfani da shi, yana yin nuni da gwanintar harshe da aka yi amfani da shi a cikin wannan wasa, domin wasan ya amsa sunansa na adabi ba tarihi ba kamar yadda aka ambata tun a baya.

Har ila yau, adon harshe ya ci gaba da bayyana a cikin wannan wasa ta fuskar karin magana, a lokacin da Sarkin Santambul yake qoqarin nuna wa Sarkin Jamus matsayinsa da kuma qarfin ikonsa, wanda hakan ya sanya y aba shi kyautar coci, kuma babu wanda zai iya canza wannan kyauta da ya yi. Wannan ya sanya yak e cewa ‘abin da hannu ya xaura baki ba ya iya kwance shi’ wato tunda ya ba shi kyautar wannan coci babu mai iya tayar da ita. Ga abin da yake cewa:

> **……Gama abin da baki ya xaura hannu bay ya kwance shi.** *Turbar Qudus, 2004: 2*

Bugu da qari, za a kuma ganin wani misali da yake xauke da karin magana a cikin wannan wasa, inda aka nuna yadda Sarkin Jamus yake ziyara a Qudus, sai aka sanar da shi wani coci da ake tsammanin an aje makamai; wannan ya sanya ya yi amfani da karin magana mai cewa’ba a san inda jifa zai faxi ba’ Ga abin da yake cewa:

> Gaskiya ne, mu je mu gani. **Ka san jifa ba a sani ana za ya faxi ba**……

Wannan misali da ya gabata, yana yin nuni ne a kan matsayin karin maganar da Sarkin Jamus ya yi amfani da ita a cikin wannan wasa, domin nuna gwanintar harshe a adabi, kuma hakan yake qara bambanta adabi da tarihi na haqiqa.

Har ila yau, misalin karin magana ya ci gaba da bayyana a cikin wannan wasa, a lokacin da Sarkin Santambul yake qoqarin nuna wa Sarkin Jamus muhimmanci ziyarar da ya kai Qudus, domin ya ga abubuwa masu yawa, har ma da masu adana makamai. Wannan ya sanya Sarkin Santambul yake cewa, tunda Sarkin Jamus ya gano da idonsa, ai gani ya kori ji. Sai yake cewa;

> Ni yanzu ban tambaye su ba; tambaya ta qare..
> **Gani da ido ya fi ji da kunne**.

Baya ga misalan da suka gabata, waxanda suke bayyana yadda adon harshe ya taka rawa ta fuskar Karin Magana a cikin wannan wasa, za a kuma ganin wani misali da yake xauke da karin magana, inda aka nuna yadda Sarkin Jamus yake bayyana wa Sarkin Santambul cewa, ba shi da karambani, kuma ba ya yin abin da ba a sa shi. Wannan ya sa ya yi amfani da karin magana har uku, domin ya nuna wa Sarkin Santambul rashin karambaninsa da shisshiginsa yayin magana.

> **Ba a wuce makaxi da rawa; komai girman kunne, bay ya wuce kai.** Ka sani **komai tsegumin mutum ya bari a tambaye shi. (***Turbar Qudus,* 2004:23)

Karin Magana mai cewa "Ba a wuce makaxi da rawa" tana yin nuni a kan tsayawa a matsayin da ya dacea a tsaya. Wannan ya sanya Sarkin Jamus ya yi amfani da ita, domin ya nuna wa Sarkin Santambul cewa, duk abin da ba a tambaye shi ba, ba zai yi karambanin faxi ba. Wannan ya yi dai-dai da 'komai girman kunne ba ya wuce kai'. Yayin da za a iya fassara su da 'komai tsegumin mutum ya bari a tambaye shi' Duk waxannan suna yin nuni a kan hana karambani.

Ko shakka babu, misalan Karin Magana suna da yawa a cikin wannan wasa, wanda hakan yake qara xaga darajar wasan ta fuskar amfani da da adon harshe a adabi. Hai ila yau, za a kuma ganin wani misali na karin magana da Sarkin Santambul ya yi amfani da shi, inda aka nuna yana yi wa Sarkin Jamus bayani a kan wani abu da ya manta, sai ya saqo karin magana mai nuna muhimmancin wani abu kan sa a manta da wani abu. Ga abin da yake cewa:

> Yanzu ni ma ka tuna mini, da na manta. Abu in ya yi yawa, wani manta shi ake yi. **Qafar giwa ta taka ta raqumi. In ana ta kai, ba a ta**

> **kaya**….. Gama **in duka yai yawa kanka kake karewa**. (*Turbar Qudus*, 2004: 23)

A nan, za a iya ganin yadda Sarkin Santambul yay i luguden Karin Magana, domin ya nuna cewa, a sakamakon wani abu akan manta da wani abu. Hakan ya sanya ya ce ‘ Qafar giwa ta take ta raqumi’ Duk da cewa, a wani karin harshe akan ce ne ‘sawun giwa ya take na raqumi’. Kuma duk a qoqarinsa na amfani da karin magana ya kuma cewa ‘in ana ta kai, ba a ta kaya’ Haka kuma ya ce ‘in duka yai yawa na ka a ke karewa’. Duk waxannan karin maganganun suna qara yin nuni a kan a don harshe a adabi, wanda ya bambanta shi da tarihi.

Bugu da qari, a wannan yunquri na zaqulo misalan karin magana a cikin wannan wasa na *Turbar Qudus*, an ci karo da wata karin magana da take cewa “wanda yake son abinka ya fi ka dabara”. Wannan Karin maganar ya zo ne a lokacin da Sarkin Jamus yake bayyana wa Sarkin Santambul yadda mutanen Qudus suke voye makamai ba tare da sanin kowa ba. Ga abin da yake cewa:

> Wanda yake tara makami yay i nufin mugun abu. Su kuwa Sarakin Qudus ba su san dabara ba. **Wanda yake son abinka ya fi ka dabara.** Su sun kawo masu tsaron gari, ba su saka masu tsaron waje ba. (*Turbar Qudus, 2004: 24)*

Har ila yau, adon harshe ta fuskar karin magana a cikin wannan wasa, sai dai a ce ‘tubarkalla’ domin kuwa, kusan duk wani furuci da ‘wani xan wasa zai yi ba a rasa wani misali na Karin Magana a cikinsa, hakan ba rasa nasaba da muhimmancin harshe a adabi kamar yadda Skinner (19800 da Abdu (2013) suka bayyana. Za a kuma gani wani misali na karin magana a lokacin da

Sarkin Santambul yake yi wa Sarkin Jamus jawabin ban-kwana a yayin da da kammala ziyara a Qudus yana shirin komawa gida. Sarkin Santambul ya nuna jin daxinsa da wannan ziyarar, har yake cewa ‘Kada Allah ya kawo ranar yabo’ kuma ya ce ‘Zumunta a sau take’. Duk wannan suna nuna tasirin amfani da harshe irin na adabi ne a cikin wannan wasa. Gaabin da yake cewa:

> ……Kada Allah ya kawo ranar yabo! Amma kada ka manta da mu! Mu kuma kada mu manta da kaqi. Ka sani zumunta a sau take.

Waxannan misalai da suka gabata na karin magana, suna yin nuni ne a kan cewa, wannan wasa ya amsa nunansa na adabi ta fuskar amfani da harshe irin na adabi, musamman karin magana da aka ga yadda ‘yan wasa suka yi lugudenta ta fuskoki mabambanta. Hakan yake qara tabbatar da cewa, wannan wasa na *Turbar Qudus* yana xauke da tarihi ne amma adabi ne. Don haka sai a ce ‘kama da wane, ba ta wane’

4.2.4.1.2 Kirari

Kirari shi ne kururuta wani abu ko wani mutum ta hanyar amfani kalkomi na zuga ko kambamawa. Masana irin su Xangambo (1986) sun nua cewa, ana amfani da wasu kalmomi na jawo hankali a lokacin da ake kirari, musamman a waqa.

A wannan gavar, za a iya ganin yadda Sarkin Jamus yake kururuta Sarkin Santambul, da nufin ya xaukaka darajarsa a idon al’umma. Hakan ya bayyana ne a sakamakon jin daxin da Sarkin Jamus yay i a kan kyautar wannan coci da aka bas hi, sai ya kira Sarkin Santambul da Sarkin duniya.

Duk da cewa, tarihi ya nuna cewa, Sarkin Santambul shi ne sarkin Musulmin duniya a lokacin. Ga abin da yake cewa:

> Na gode da kyautar girma, Sarkin duniya! Ko ban ci ba na qoshi, in ji xan mai qurmusu. *(Turbar Qudus*: 3)

4.2.4.1.3 Siffantawa

Masana irin su Dangambo (2007) da Gusau (2003) sun yi ittifaqi a kan cewa, siffantawa kwatance ne na kai tsaye, inda akan xauki darajar wani abu ko halayyarsa, a xora wa wani kai tsaye. Wato akan dubi siffar wani abu sai a jingina wa wani abu, domin xaga darajar abin ko qasqanta shi. Kuma siffantawa tana xaya daga cikin abubuwan da ake dubi a matsayin adon harshe a adabi.

A wannan gavar, za a iya ganin misalin siffantawa a cikin wasan Turbar Qudus, a lokacin da Sarkin Santambul (Abdul Hamid) yake siffanta baqo da annabi, ya yi hakan ne a qoqarinsa na dubi zuwa ga siffar baqo na karamci da mutunci da kan sa baqo ya taso daga wani wuri zuwa wani wiri. Kuma irin wannan halayyar suna daga cikin kyawawan siffa ko halayyar Annabi. Ga abin da yake cewa:

> Masoyinka Annabinka; in bai maka ruwa ba yai maka iska.

Wannan misali da ya gaba na siffantawa, yana xaya daga cikin misalan adon harshe da ya bayyana a cikin wannan wasa, kuma yana yin nuni a kan cewa, duk da cewa, wasan Turbar Qudus yana xauke da tarihanci ne, amma ba tarihi ba ne.

4.2.4.1.4 Habaici

Wani vangare ne na adabi, kuma ana yin sa ne domin mayar wa wani da martani ta hanyar karkatar da magana.

A wannan matakin, habaici ya bayyana a cikin wannan wasa na Turbar Qudus, inda aka nuna cewa, a lokacin da Sarkin Santambul ya bai wa Sarkin Jamus kyautar coci a Qudus, an nuna cewa, Sarkin Santambul ya yi wa wasu sarakuna habaici, waxanda suka nema ya ba su ya hana su. Ya yi amfani da wasu kalmomi da suke nuna habaici, kamar **Su ji su mutu**! Da kuma, **wanda yai maka ka masa**. Waxannan jumloli suna nuna mayar da martani ga wasu, waxanda ba a ambaci sunansu ba. Ga abin da yake cewa:

> Su ji su mutu! Wanda yai maka, kai ma ka ma sa. Gama zomo ba baran giwa ne ba, dawa suka tara. (*Turbar Qudus, 2004: 3*)

4.2.4.1.5 Alamtarwa

Gusau (2003) da Xangambo (2007) sun nuna cewa, alamtarwa wata hanya ce da ake bayyana wani abu ta bas hi wata alama da ta yi kama da shi dangane da siffa ko yanayi ko xabi'a ko hali ko asali ko wani abu makamancin haka.

A wannan matakin, za a iya ganin yadda aka yi amfani da alamtarwa a cikin wannan wasa, domin nuna kwanintar harshe. An nuna cewa, a lokacin da Sarkin Jamus yake nuna cewa, ko da an ga makami a wani coci baa bin da ya raxa su da talakawa, sai dais u yi Magana da sarakuna

irinsu, hakan ya sanya ya yi amfani da salon alamtarwa, ta hanyar kwatanta matsayinsa da sarakunan Qudus; wannan ya sa ya ambaci damo da guza, da kuma kunkuru da bushiya ta fuskar siffa da kama. Ga abin da yake cewa:

> Gama **abokin damo guza**, **abokin kunkuru bushiya**. Gama masu magana suka ce, Qwarya ta bi qwarya, in ta bi akushi sai ta fashe.

Wannan misali da ya gabata, yana bayyana alamtarwa a cikin wannan wasa, kuma hakan yana yin nuni zuwa ga adon harshe, yayin da kuwa, bayyanar adon harshe yake a cikin wannan wasa, yake qarin haske a kan zamowarsa adabi ba tarihi ba.

Har ila yau, za a kuma ganin wani misali na alamtarwa a cikin wannan wasa, inda aka nuna wani yaro da aka bari tsaron wani coci da aka adana makamai a ciki, ya tsorata a lokacin da Sarkin Jamus ya kama makamai a ciki, hakan ya sanya, ya yi amfani da alamtarwa domin bayyana irin tashin hankalin da ya shiga. Ga abin da yake cewa:

> Abin da ake gudu kada rana ta kama shi, ya faxa cikin wuta… Abin da ake gudu kada rava ta kama shi, ya faxa cikin kogi…Gama ana kukan targaxe, ga karaya ta zo. Ana gudun mai qarya, an faxa mai magana goma.

Wani misali na alamtarwa ya qara fitowa a cikin wannan wasa, inda aka nuna cewa, a lokacin da masu gadin wani coci da aka kama makamai a cikinsa suka sha magani suka mutu. An nuna cewa, an kama sauran waxanda ba su mutu ba, an kais u wurin Sarkin Santambul. Wannan ya sanya Sarkin Jamus ya yi amfani da alamtarwa ta hanya nuna yadda ake jimar fatar akuya da

mutanen da aka kama. Domin duk da wasu sun mutu, sauran waxanda ba su mutu ba za su xanxana kuxarsu. Ga abin da yake cewa:

> Kadan su sun mutu, waxancan sun mutu ne?
> **Amma akuya ta mutu ta bar wa fata wuya**.
> (*Turbar Qudus*, 2004: 14)

4.2.4.1.6 Dabbantarwa

Dabbantarwa wani salo ne ake xaukar wani mutum ko wani abu a bas hi siffar dabba. Akan yi hakan ne da nufin muzanta shi ko danganta shi da wannan dabbar ta fuskar halayya ko xabi'a ko yanayi irin na dabba.

A nan ma, dabbantarwa ya fito a cikin wannan wasa, inda aka nuna cewa, Sarkin Jamus ya ci karo da wasu Labawa a Qudus a yayin da ya kai ziyara Qudus;. Larabawan sun kawo qarar sarakunan da suke mulki a Qudus, cewa ba sa yin adalci. Wannan ya sanya, a lokacin da aka sanar da Sarkin Santambul abin da Larabawa suka ce, sai ya danganta su da vera ta fuskar wayau. Ga abin da yake cewa:

> Balarabe kamar vera yake; yana cizo yana busawa. 20

Kamar yadda bayanai tare da misalai suka gabata, an ga yadda adon harshe ya yi dumu-dumu a cikin wannan wasa na *Turbar Qudus*, yayin da hakan yake qara tabbatar da matsayin wannan wasa a fagen adabi, duk da cewa, an yi qoqarin nazartar wasan ta mahangar tarihanci, amma 'kama da wane ba ta wane', wato wasan *Turbar Qudus* ya bambanta da tarihi na haqiqa., kamar yadda aka ga misalai na adabi daga cikin wasan.

4.3 Tubalan Adabi a Wasan *Turbar Tarabulus* (Labarin 1902)

Bayanai da misalai da dama sun gabata a kan wasan *Turbar Tarabulus* ta fuskar tarihanci a babi na uku, inda aka ga yadda wasan yake xauke da al'amura na tarihanci a cikinsa, har ma akan manta da cewa adabi ake nazari ba tarihi ba. Wannan ya sanya a nan ake qoqarin tabbatar da cewa, duk da tarihanci da aka gani a cikin wannan wasa, hakan bai sauya shi daga zamowarsa adabi ya koma tarihi ba. Don haka ake qoqarin dubi zuwa ga tubalan nazarin adabi domin fayyace su a cikin wasan a matsayin mizani da za a xora wasan ta fuskar adabi. Waxannan tubala sun haxa da zubin wasan da jigon wasan da 'yan wasa da harshen 'yan wasa ta fuskar adon harshe da sauran muhimman misalai na adabi.

4.3.1 Zubi a Wasan *Turbar Tarabulus*

A baya, an ga yadda bayanai suka gabata a kan ma'anar da masana adabi suka bai wa zubi, da kuma zamowarsa a matsayin xaya daga cikin tubalan da akan nazarci adabi da shi, hasali ma yana xaya daga cikin siffofin adabi kamar yadda Abdu (2013) ya nuna. Hakan ya sanya ake qoqarin duba yadda zubin wasan *Turbar Tarabulus* yake domin tabbatar da wasan a matsayin wani vangare na adabi, duk da irin misalan da aka bayyana na tarihanci a cikin wasan.

Zubin wasan ya soma ne ta hanyar wata tattaunawa a tsakanin wasu attajirai a kan harkokin kasuwanci, inda aka nuna wani attajiri mai suna Agigi ya taso daga Tarabulus za shi kano, sai ya yada zango a Ghadames wurin abokinsa Murzuq. Wasan ya ci gaba ne, inda aka nuna Mrzuq ya haxa ayarin Agigi da wani Ba'auzine mai suna Koho don ya zame wa Agigi ja-goran tafiya. An

nuna sun ci karo da wahalhalun ‘yan fashi da iska da qishin ruwa a kan tafarkin sahara. Daga nan suka isa Ghat inda suka yada zango a wurin mai masaukin baqi kuma attajiri mai suna Abdu Salam. A qarshe zubin ya dire ne da tattaunawa a kan harkokin kasuwanci iri-iri, kamar cinikayyar bayi da farashinsu, da sauran kayan masarufi da yau da kullum.

Da wannan misali na zubi a wasan *Turbar Tarabulus* da aka gani, za a iya tabbatar da cewa, wasan yana xauke da xaya daga cikin tubalan nazarin adabi, wanda kuwa shi ne zubi, inda aka tsara wasan ta hanyar shirya labarin daki-daki, domin isar da saqo. Don haka, za a iya cewa zubin wasan ya zubu. A wannan mataki, an ga yadda wasan *Turbar Tarabulus* yake xauke da zubi mai armashi, kuma zubi a fagen nazarin wasan kwaikwayo muhimmin tubali ne da ake auna wasan kwaikwayo da shi a fagen adabi. Ashe ke nan, duk da misalai da bayai da suka gabata ta fuskar tarihanci, bai canza wasan daga adabi ya koma tarihi tsantsa ba.

4.3.2 Jigo a Wasn *Turbar Tarabulus*

Jigo a wasan *Turbar Tarabulus* yana xaya daga cikin manyan tubala na adabi, da za a iya gani a cikin wasan. Kuma an ga yadda masana da manazarta da dama suka bayyan ma’anar jigo a fagen nazarin adabi tun a baya; musamman inda aka karkata da cewa, jigo shi ne saqon da ake qoqarin isarwa a adabi. A wannan matakin kuwa, ana son a ga yadda wasan *Turbar Tarabulus* yake xauke da jigo a cikinsa, domin a qara kafa hujja don zamowar wasan a matsayin adabi ba tarihi tsantsa ba; duk da irin misalai na tarihanci da suka tabbata daga cikin wasan a babi na uku. A nan sai a ce, jigon wasan *Turbar Tarabulus* shi ne tarihin hulxar kasuwanci a kan tafarkin sahara

(safara) a tsakanin Hausawa da Labawa a wancan lokacin. Za a iya ganin misali a kan hakan qarara tun daga fitowa ta farko a cikin wasan kamar haka:

> Attajiri ya tashi daga Turabulus za shi Kano, sunansa Muhammadu Agigi, sai Ghadames, yana tare da mutane xari, raquma xari biyar……. (*Turbar Tarabulus*, 1999:3)

Bisa la'akari da bayanan da suka gabata, za a iya cewa jigon wasan *Turbar Tarabulus* yana da dangantaka da tarihi, domin kusan duk wani bayani da wani xan wasa zai yi a cikin wasan bai rasa dangantaka da al'amuran da suka shafi kasuwanci irin na wancan lokacin. Duk da wannan dangataka da aka gani, hakan bai sauya wasan ya tashi daga adabi ya koma tarihi tsantsa ba.

4. 3.3 'Yan Wasa a Wasan *Turbar Tarbulus*

Tun a baya, an nuna yadda masana adabi suka bayyana 'yan wasa a matsayin wani tubali da ake nazartar adabi, musamman a fagen wasan kwaikwayo. Wannan ya sanya ake qoqarin duba yadda wasan *Turbar Tarabulus* yake xauke da 'yan wasa a cikinsa domin tabbatar da wasan a matsayin adabi ba tarihi tsantsa ba. Duk da cewa, an yi qoqaqarin nuna yadda wasan yake xauke da misalai da dama na al'amuran tarihanci a cikinsa tun a babi na uku.

Wasan *Turbar Tarabulus* yana xauke da 'yan wasa da dama, yayin da kowa ya taka rawarsa gwargwadon irin matsayin da ya fito a cikin wasan. Kuma akwai ginshiqan 'yan wasa waxanda

amonsu ya mamaye wasan, kamar Muhammadu Agigi da Koho da Abdu Salam da kuma Murzuq. Sannan an sami ‘yan wsa irin su yaran Agigi da Haji Esule da ‘yan fashin da aka kira Tubawa da Minimini da dai sauran ‘yan wasan da ba ginshiqai ba.

Muhammadu Agigi, wani Bakano ne kuma attajiri mai fatauci tsakanin wani yanki na qasashen Afirka, inda aka nuna ya fito daga Turabulus za shi Kano da nufin kasuwanci. Kuma yana xauke da raquma da mutane da dama kamar yadda fatake kan yi a wancan lokacin. Za a iya cewa matsayinsa ya dace da shi a cikin wannan wasa. Kuma ginshiqin xan wasa ne, domin amonsa ya mamaye wasan.

Koho, ya fito a matsayin buzu masanin hanya, wanda kan yi wa fatake jagoranci a lokacin tafiye-tafiyensu, an ga hakan a lokacin da ya yi wa Agigi da ayarinsa jagoranci tsakanin Turabulus zuwa Ghat. An nuna ya san hanyoyi da kuma irin matsalolin da akan ci karo da su a kan hanaya. Matsayinsa ya dace da shi musamman yadda yake shiga gaban ayari kuma ya sanar da su Agigi wuraren da ke da matsala da inda ba matsala a kan hanya. Sannan kuma ginshiqin xan wasa ne, domin amonsa ya mamaye wasa.

Abdu Salam, shi ne Balarabe kuma attajiri mazaunin Turabulus mai sauke fatake a Ghat a yayin yada zangonsu. Ya tabbata xan kasuwa, domin a lokacin da Agigi ya zo Ghats hi yake sanar da shi farashin kaya da kuma halin da kasuwa take ciki. Yana cikin ginshiqan ‘yan wasa. Kuma halayyarsa ta dace da matsayinsa.

Haji Murzuq, wani attajiri ne mutumin Ghadames, shi ne abokin Agigi wanda ya haxa shi da Koho domin ya zama jagoransu a lokacin tafiya daga Ghadames zuwa Turabulus. Mutum ne mai karamci da sanin ya- kamata. Halinsa ya dace da matsayinsa a cikin wasan. Xan wasa ne bi-yarima.

Haji Esule, wani attajiri ne mai safarar kaya daga qasa zuwa qasa, kuma shi ne shugaban ayarin da ya taso daga Kano zuwa Turabulus har suka ci karo da 'yan fashi. Xan wasa ne bi-yarima, domin sau xaya ya fito a cikin wasan.

'Yan shamba, su ne Larabawa kuma 'yan fashin da ayarin Agigi suka ci karo da su a hamada, mutane ne marasa tsoro, domin duk da yawan ayarin Agigi da kuma dabarar Koho a fagen yaqi, Shamba ba su tsorata ba, sai da suka fara yaqi da ayarin Agigi.

Bisa la'akari da bayanan da suka gabata, za a iya ganin yadda wannan wasa yake xauke da 'yan wasa da dama, kuma 'yan wasa suna xaya daga cikin tubalan nazarin wasan kwaikwayo a fagen adabi. Da wannan ake qara tabbatar da cewa, duk da misalai da bayanai na tarihanci da aka gani a cikin wannan wasa a babi na uku, hakan bai sauya wasan na kasancewarsa adabi ya koma tarihi ba.

4.3.4 Harshe a Wasan *Turbar Tarabulus*

Harshen ‘yan wasa wani muhimmin tubali ne na nazarin adabi, musamman a wasan kwaikwayo, domin a nan ne ake iya ganin gwanintar harshe da salo mai armashi irin na adabi, ta hanyar faxi-in-faxa da ‘yan wasa kan yi a tsakaninsu. Hasali ma ta hanyar nazarin harshen ‘yan wasa ake iya gane matsayin da kowane xan wasa ya fito a cikin wasa, kamar yadda ‘Yar-Aduwa (2007) ya nuna.

Maqasudin duba harshen ‘yan wasa a wannan mataki, bai rasa nasaba da qoqarin da nazarin yake yi don fito da siffofin adabi daga cikin wannan wasa na *Turbar Tarabulus*, yayin da kuwa harshe yana xaya daga cikin manyan siffofi ko tubalan adabi. An yi hakan ne, domin tabbatar da cewa, duk da irin misalai da bayanai da aka gani na tarihanci a cikin wasan a babi na uku, hakan bai sauya wasan ya tashi daga adabi ya koma tarihi ba.

4.3.4.1. Adon Harshe A Wasan *Turbar Tarabulus*

Kamar yadda bayanai suka gaba a baya, an ga yadda masana suka bayyana ma’anar adon harshe da wasu daga cikin misalan adon harshe a wasan da ya gabata a baya, don haka, a nan sai dai a ci gaba da duba misalan da suka bayyana na adon harshe a wannan wasa na *Turbar Tarabulus,* domin nuna yadda aka yi amfani da harshen adabi a cikin wasan, wanda hakan kan qara tabbatar da wasan a matsayin adabi; duk kuwa da misalai na tarihanci da aka zaqulo daga cikin wasan a babi na uku.

4.3.4.1.1 Karin Magana

An ga yadda masana irin su Gusau (2003) da Abdu (2013) da Bugaje (2015) suka nuna cewa, karin magana mihimmin sinadari ne a adabi. A wannan matakin ma an tabbatar da hakan, domin an yi amfani da karin magana a sigogi daban-daban a cikin wannan wasa, domin qara wa wasan armashi kasancewar zamowarsa wani vangare na adabi. Za a iya ganin misalin hakan a lokacin da Agigi yake tambayar ja-goransu mai suna Koho, inda raqumansu za su yi kiwo, sai ya yi amfani da harshen adabi ta hanyar karin magana domin ya nuna matsayi da muhimmancin ja-gora a tafiya. Ga abin da yake cewa:

> Muna tafiya kaxa-kaxan saboda, 'Yan-Hausa suka ce, '**Da xan gari a kan ci gari'** Muna so ka nuna mana anda raquma za su yi kiwo. 8

Da wannan misali na karin magana mai cewa 'da xan gari akan ci gari' da Agigi ya yi amfani da shi, za a iya bambance tsakanin tarihi na haqiqa da adabi. Haka kuma, wannan yana tabbatar da gwanintar harshe kamar yadda masana adabi suke hasashen adabi ya kasance.

Har ila yau, za a kuma ganin wani misali na karin magana a cikin wannan wasa da yake qara yin nuni a kan zamowar wannan wasa wani vangare na adabi da yake xauke da tarihanci a cikinsa, ba tarihi tsantsa ba. An nuna cewa, a lokacin da ayarin Agigi suka ci karo da 'yan fashi a sahara, suka kashe na kashewa, wasu kuma suka gudu. A lokacin da Koho yake bai wa ayarin Esule

labarin yadda suka kwashe da ‘yan fashi sai ya soko karin magana domin nuna yadda ‘yan fashi suke da dabara da salo iri-iri a daji. Ga abin da yake cewa:

> Ni dai ban sani ba. Mun ba su kashi sun gudu. Ko za su je ruwa su zauna, ka san muyagu ne. **Wanda ya san cin tuwonka, ya san shan miyarka.** *Turbar Tarabulus18*

Wannan misali na karin magana da yake cewa, ‘wanda ya san cin tuwanka ya san shan miyarka’ yana qara bayyana cewa, duk da kasancewar wannan wasa na Turbar Tarabulus yana xauke da tarihi a cikinsa, bai sanya ya koma tairihi tsantsa ba, domin Karin Magana kan fito ne a adabi ba tarihi ba.

4.3.4.1.2 Zagi

Shi ma zagi yana xaya daga cikin muhimman abubuwan da suke nuna gwanintar harshe a adabi. Wannan ya sanya Abdulqadir (1988) ya bayyana shi da, wani abu na al;ada da ke nuna vacin rai kan wani abu da wani ya yi wa mutum ta hanyar amfani da kevavvun kalmomi.

A wannan matakin ma hakan ya bayyana, inda aka nuna cewa, a lokacin da ayarin Agigi suka ci karo da ‘yan fashi, sun kama wani daga cikin ‘yan fashi sun tafi da shi domin su sayar a Ghat. Agigi ya yi amfani da Kalmar ‘shege’ da nufin zagi ga wannan xan fashin, hakan yake qara tabbatar da wannan wasa a matsayin adabi ba tarihio na asali ba. Ga abin da Agigi yake cewa:

> To wannan **shege** ku xamre shi nagari. Kada ku sake da shi, yai mana zamba.

Har ila yau, Agigi ya ci gaba da zagin wannan xan fashi da suka kamo a daji. Wannan yana yin qarin haske na zamowar wannan wasa wani vangare na adabi ba tarihi tsantsa ba. Ga abin da Agigi yake ce wa yaransa:

> Ku bar shi, ni ne maganin **shege**, tare za mu riqa kwana.

4.3.4.1.3 Kirari

Shi ma kirari muhimmin vangare ne a adabi, hasali ma akan nuna gwanintar harshe a yayin aiwatar da shi kamar yadda bayanai suka gabata a baya. A wannan gavar ma, ana qoqarin nuna yadda wasan *Turbar Tarabus* yake xauke da kirari a cikinsa, kasancewarsa adabi, duk kuwa da irin misalan da suka gabata na tarihanci a cikinsa. Bayyanar kirari a cikin wasan yana qara bambancewa a tsakanin tarihi na haqiqa da kuma tarihanci a cikin adabi.

Za a iya ganin misali na kirari cikin wannan wasa a lokacin da ayarin Agigi suka ci karo da ‘yan fashi a tsakiyar daji, inda aka nuna cewa, sun fafata da waxannan ‘yan fashi, har wasu suka gudu. A wannan yanayin ne, Agigi ya yi wa yaransa kirari domin su qara samun qarfin gwiwa. Agigi ya kira su da samari, ta hanyar miqa gaisuwarsa zuwa gare shi. Kuma ya nuna musu cewa, rawar da suka taka ta yi dai-dai ta fuskar jarumta. Ga abin da yake cewa:

> Gaishe ku samari! Haka muka san maza. Da a qwace wa yaro riga, gara a tsaga ta, a bar masa ya xinke.

Wannan misali ya nuna yadda aka yi amfani da adon harshe ta fuskar kirari a cikin wannan wasa na Turbar Tarabulus. Bayyanar wannan yake qara bambata tarihi da wasan kwaikwayo.

4.3.4.1.4 Habaici

Shi ma wannan an ga yadda masana suka nuna tasirinsa a cikin adabi, har ma an ga misalai da suka bayyana a wasan da ya gabata. A nan ma habaici ya bayyana a cikin wannan wasa na Turbar Tarabulus. Hakan ya bayyana ne a lokacin da Agigi yake mayar wa ‘yan fashin da suka fafata yaqi da su. Kuma Agigi bai ambaci suna ba, sai dai kawai duk wanda ya san dangantakar da take tsakanin Agigi da ‘yan fashin zai gane cewa, da su yake. Ga abin da Agigi yake cewa:

> Suka karaya suka soma gudu. Ka san dawa ba gidan kowa ba. Wanda ya shirya, shi yake shiga dawa. Shiri a gida akan bar shi. A gida ake kiwo, in an fita dawa sai ban ruwa.

Waxannan kalamai da Agigi yake yi, suna qara bayyana gwanintar harshe a cikin wannan wasa ta fuskar habaici, kuma hakan yana xaya daga cikin bambancin tarihi na haqiqa da kuma tarihanci a wasan kwaikwayo.

4.3.4.1.5 Alamtarwa

Kamar yadda bayanan suka gabata a kan alamtarwa inda aka nuna yadda ake kwatanta wani abu da wani abu ta hanyar bas hi wata alama wadda za ta tsaya a maimakonsa. Irin wannan ya fito a cikin wannan wasa, yayin da aka nuna Agigi da abokinsa Abdu Salam suna tattaunawa a kan cewa, Agigi yana so Abdus Salam ya tanadar masa nama a matsayinsa na mai masaukinsu. A nan sai Abdu Salam ya yi amfani da salon alamtarwa ta hanyar nuna matsayinsa, sai ya nuna cewa, duk wanda ya yi qawa da biri sandarsa ba za ta maqale a sama ba, wato duk wanda ya xauke shi a matsayin mai masaukinsa, ba zai sami matsala ba.Ga abin da yake cewa:

> Kar ka ji tsoro. Wanda yai qawa da biri, sandarsa bay ya maqalewa. Kada ka raina gudun zomo, barewa girman qafa ta fi shi, ba gudu ba…

Kamar yadda aka ga yadda Abdu Salam ya nuna gwanintar harshe ta hanyar amfani da salon alamtarwa, inda ya xauki xabi'u na biri ta fuskar rawa sama da kuma gudu irin na zomo ya alamta kansa da su. Za a kuma ganin wani misali da yake nuna alamtarwa, inda Abdu Salam yake nuna qarfin Agigi da girmansa, sai ya alamta shi da qarfin ruwa. Ga misali a kan hakan:

> …….Ruwa ba ka makama!

Shi ma Agigi, ya nuna gwanintar harshe a lokacin da ya mayar wa Abdu Salam da amsa, ta hanyar alamta Abdu Salam da turbar sama sai tsuntsu, domin ya nuna yadda Abdu Salam ke da

qoqari wurin fuskantar duk abin da ake tunani yana da wahala. Kuma bayan nan, sai ya qara da karin magana mai cewa ‘ana zaton wuta a maqera sai ga ta a masaqa’. Duk waxannan bayanai suna qara tabbatar da matsayin adon harshe ne a cikin wannan wasa, kuma hakan ke nuna harshen adabi. Ga abin da yake ce wa Abdu Salam:

> Turbar sama sai tsuntsu! Ana zaton wuta a maqera, takan fito a masaqa.

Bugu da qari, wani misali na alamtarwa ya kuma bayyana a cikin wannan wasa, yayin da za a ga cewa, a lokacin da su Agigi suke tafiya a sahara sun ci karo da ayarin Esule, hakan ya sanya Agigi yake ce wa Koho ya kar shi ya ga ayarin Esule don ya tambayi labarin hanya. A nan sai ya nuna gwanintar harshe ta hanyar alamta wa kansu makanta, saboda kasancewar su baqi. Ga abin da yake cewa:

> Ka kai ni in gaishe shi, in tambayi labarin turba. Ka san mu baqi ne. Baqo ko makaho ne.

Waxannan misalai na alamtarwa, sun nuna yadda adon harshe yake da tasiri a wannan wasa, domin zamowarsa adabi. Kuma hakan yana xaya daga cikin dalilan da suka bambanta tarihanci da kuma tarihi.

4.3.4.1.6 Abuntarwa

Xangambo (2007) da Gusau (2003) sun nun ace abuntarwa shi ne a mai da mutum ko dabba ko tsuntsu ko wani abu mai rai ya zama abu marar rai. A irin wannan salon akan yi hakan ne domin nuna gwanintar harshe.

A wannan matakin ma, za a iya ganin wani misali da ya bayyana a cikin wannan wasa na *Turbar Tarabus,* inda aka nuna cewa, Abdu Salam suna tattaunawa da Agigi a lokacin da suka iso Ghat, sai Abdu Salam ya kira Agigi da sakaina, domin ya nuna wata siffa da Agigi yake da ita wacce ta yi kama da ta sakaina. Ga abin da Abdu Salam yake ce wa Agigi:

> Kai Agigi, ai kai sakaina ne mai feleqe. Jifa gabas faxuwa yamma

Waxannan misalai da suka gabata, suna yin nuni a kan yadda adon harshe ya taka muhimmiyar rawa a cikin wannan wasa na *Turbar Tarabulus,* domin an nuna yadda ‘yan wasan kan yi amfani da Karin magana ko kirari ko alamtarwa ko wani abu da yake da dangantaka da harshe irin na adabi. Hakan yake qara tabbatar da wannan wasa da aka ga misalan tarihanci a cikinsa cewa adabi ne ba tarihi tsantsa ba ne.

4.4. Tubalan Adabi a Wasan *Tarihin Rabeh* (Labarin 1902)

A wannan gavar, an yi qoqarin dubi zuwa ga tubalan nazarin adabi a cikin wasan *Tarihin Rabeh* ne, domin tabbatar da zamowar wannan wasa a matsayin adabi ba tarihi ba, hakan ya samo asali ne, a sakamakon misalai da bayanai na tarihanci da aka zaqulo daga cikin wasan a babi na uku; sai aka ga dacewar a nazarci tubalan nazarin adabi a cikin wasan, domin kar a kore zamowar wasan a matsayin adabi, saboda tasirin al'amura na tarihi da aka gani a cikinsa.

4.4.1 Zubi a Wasan *Tarihin Rabeh*

An yi bayanai da dama a kan matsayin zubi a adabi a baya, har aka nuna yana xaya daga cikin manyan tubala ko siffa a adabi. A nan ma, za a iya cewa, wasan Tarihin Rabeh yana xauke da zubi, domin kuwa, kamar yadda babi na uku, ya bibiyi tarihin rayuwar Rabeh tun daga haihuwarsa har zuwa mutuwarsa daga masana tarihi, hakan ya sanya Prietze ya xauki wannan tarihi ya tsara shi a sigar wasan kwaikwayo. Wannan ya sa aka tsara zubin wasan bisa la'akari da al'amura na tarihi a kan rayuwar Rabeh, ta hanyar ragi ko qari ko wasu sauye-sauye daga tarihi na asali zuwa adabi.

Zubin wasan ya soma ne ta hanyar hira a tsakanin wasu abokai biyu, wato Agigi da Abdu Salam, a kan yaqe-yaqen da Rabeh ya aiwatar har ya ci daular Borno da yaqi, ya kama talakawa ya mayar bayi. An ci gaba da jan zaren labarin wasan ne, inda aka nuna kafin Rabeh ya ci Borno sai da ya ci qasar Bagarmi da yaqi, inda daga nan ya nufo Borno har ya kori Sarkin. Zubin ya ci gaba ne, inda aka nuna Hayatu, Sarkin Jama'are ya haxa baki da Rabeh a lokacin wannan yaqi. Yaqe-yaqen Rabeh ya dangana har Zindar da Macina da Guru da Gumel, inda daga qarshe aka

nuna Rabeh ya aika wa Sarkin Kano da kyautar dukiya domin ya sami damar cin Kano da yaqi, sai Sarkin Kano ya qi karba kuma ya hana yaran Rabeh shiga Kano.

Wannan taqaitaccen bayani a kan zubin wasan *Tarihin Rabeh*, yana yin nuni a kan cewa, wasan *Tarihin Rabeh* yana xauke da zubi mai armashi, ta hanyar gabatar da labari daki-daki, kuma zubi a wasan kwaikwayo yana xaya daga cikin siffofi ko tubalan nazarin adabi. Da wannan misali ake tabbatar da cewa, wasan *Tarihin Rabeh* adabi ne ba tarihi tsantsa ba ne, sai dai ana iya cewa, wasan kwaikwayo ne mai xauke da tarihanci a cikinsa, bisa la'akari da tsari na adabi da kuma tarihanci duk a cikinsa.

4.4.2 Jigo a Wasan *Tarihin Rabeh*

Zamowar jigo xaya daga cikin muhimman tabalan da ake nazari a adabi, ya sanya ake qoqarin duba yadda yake a cikin wannan wasa na Tarihin Rabeh, domin nazarin ya qara tabbatar da cewa, wasan *Tarihin Rabeh* adabi ne ba tarihi ba, duk da irin misalai da bayanai na tarihanci da wasan yake xauke da su, kuma aka ga hakan a babi na uku ta fuskoki mabambanta.

Jigon wasan Tarihin Rabeh shi ne tarihin rayuwar Rabeh da kuma yadda ya aiwatar da yaqe-yaqensa a qasar Hausa. Wannan yake nuna irin dangantaka ko alaqar da ke tsakanin adabi da tarihanci, domin masana irin su Yerima (2003) ya nuna cewa, akan xauki tarihi na haqiqa a tsara

shi a sigar wasan kwaikwayo, sai saqon da ake son isarwa ya kasance ta fuskar tarihi, shi kuwa tarihanci shi ne zaqulo misalai na tarihi a cikin adabi.

Bisa la'akari da bayanan da suka gabata, za a iya fahimyar cewa, wasan *Tarihin Rabeh* yana xauke da jigo a cikinsa, kuma jigon ya shafi tarihi ne, don haka wannan nazari yake qara tabbatar da cewa akwai dangantaka a tsakanin adabi da tarihi. Hakan ya bayyana ne ta la'akari jigo a matsayin tubali na adabi, sannan kuma jigon ya kasance a kan tarihi, kamar yadda aka ga misalai da bayanai na tarihanci daga cikin wasan a babi na uku.

4.4.3 'Yan Wasa a Wasan *Tarihin Rabeh*

Kasancewar adabi fasahar al'umma ce da ake aiwatarwa a magance ko a rubuce, kamar yadda masana irin su Hassan (2013) suka bayyana. Kuma Amin (1995) da Abdu (2013) suka nuna 'yan wasa a matsayin xaya daga cikin manyan siffofin wasan kwaikwayo. Wannan ya sanya ake qoqarin duba yadda 'yan wasa suka fito a cikin wannan wasa na *Tarihin Rabeh*, domin qara kafa hujja na zamowar wannan wasa a matsayin adabi, duk da misalan da suka gabata na tarihanci a cikin wasan a babi na uku.

Dangantakar adabi da tarihi ya sanya marubucin wannan wasa ya yi qoqarin xauko wasu shahararrun mutane da suka tabbata a tarihi na haqiqa, a matsayin 'yan wasan da aka gina labarin wasan a kansu, hakan bai rasa nasaba da qoqarin da marubuci yake yi wurin isar da saqo na tarihi

a sigar wasan kwaikwayo kamar yadda aka nuna hakan a babi na uku. Domin idan aka sauya sunayen ‘yan wasa, saqon da ake qoqarin isarwa na tarihi kan iya sauyawa.

Daga cikin ginshiqan ‘yan wasa akwai zarton wasan mai suna Rabeh, wanda da sunansa aka raxa wa wasan suna, wato *Tarihin Rabeh*. Matsayinsa na zarton wasan ya sa amonsa ya mamaye wasan. Kuma an yi hakan ne domin saqon da ake son isarwa ya shafi tarihin rayuwarsa da kuma yaqe-yaqen da ya yi a sigar wasan kwaikwayo. Haka kuma, an nuna ‘yan wasa irin su Muhammadu Agigi da Abdu Salam da Abu Sekin (Sarkin Bagarmi) da Shehu Bukar (Sarkin Borno) da Fadarallah (Xan Rabeh) da sarakunan Guru da Macina da Zindar da Gumel da Bade da Haxejiya da Kano da Katagum da mayaqa da bayi da dai sauransu.

Bisa la’akari da bayanai da misalai da suka gabata a kan wannan wasa dongane da zamowar ‘yan wasa a matsayin tubulin adabi a fagen nazarin wasan kwaikwayo, an ga cewa wannan wasa na *Tarihin Rabeh* yana xauke da ‘yan wasa iri-iri domin wasan ya amsa sunansa na adabi. Duk da cewa, an yi qoqari waje kawo ‘yan wasa da suka tabbata a tarihi na haqiqa, sai dai an yi sauye-sauye ta fuskar sunan ‘yan wasa daga suna na asali a tarihi da kuma sunan da wasu suka fito da shi a cikin wasan, domin baddala tarihi zuwa adabi.

Misalin hakan shi ne, tarihi ya nuna cewa, Rabeh ya ci daular Borno da yaqi ne a shekarar 1893, zamanin mulkin Sarkin Borno mai suna Shehu Hashim, wanda ya mulki daular Borno a tsakanin shekara ta 1885 zuwa 1893. Shi kuwa Shehu Bukar, tarihi ya tabbatar da cewa, ya mulki daular

Borno ne a tsakanin shekara ta 1880 zuwa 1884, sannan aka yi Shehu Ibrahim a shekara ta 1884 Zuwa 1885, sannan Shehu Hashim kamar yadda bayani a kansa ya gabata. Ashe kenan an yi amfani da sunan Shehu Bukar ne a cikin wannan wasa a maimakon Shehu Hashim wanda shi ne yake mulki a zamanin da Rabeh ya ci Borno, domin baddala tarihi zuwa adabi.

Da wannan misali ake qara tabbatar da cewa, wasan *Tarihin Rabeh* adabi ne mai xauke da tarihi a cikinsa, wanda hakan ake kira da tarihanci.

4.4.4 Harshe a Wasan *Tarihin Rabeh*

Bayanai daga masana sun gabata a baya, a kan matsayin harshe da muhimmancinsa a adabi, har masana irin su Abdu (2013) ke ganin harshe shi ne qashin bayan adabi kamar yadda aka ga hakan a baya. Wannan ya sanya ake qoqarin dubi zuwa ga matsayin harshe a cikin wannan wasa na *Tarihin Rabeh*, ta hanyar nazartar adon harshen da ‘yan wasa suka yi amfani da su a cikin wasan, domin ya amsa sunansa na adabi, duk da misalai da bayanai da suka gabata ta fuskar tarihanci daga cikin wasan a babi na uku. Ana qoqarin hakan ne, ba don komai ba, sai don a qara tabbatar da cewa, wasan *Tarihin Rabeh* wasan kwaikwayo ne mai xauke da tarihi, don haka adabi ne ba tarihi tsantsa ba.

4.4.4.1 Adon Harshe a Wasan *Tarihin Rabeh*

Kamar yadda bayanai suka gabata a baya, inda masana da dama suka bayyana ma’ana da muhimmancin adon harshe a adabi. Wannan ya sanya har a wannan wasa ake qoqarin zaqulo

wasu misalai na adon harshe daga cikin wannan wasa, domin a bambanta adabi da kuma tarihi na haqiqa.

4.4.1.1.1 Karin Magana

Kasancewar karin magana xaya daga cikin muhimman misalai da ake duba gwanintar harshe a ciki, musamman a adabi. A wannan gavar ma, misalan karin magana sun bayyana a cikin wannan wasa na *Tarihin Rabeh,* inda aka nuna yadda ‘yan wasa suka gwada gwanintar harshe ta fuskar karinmagana domin wasan ya amsa sunansa na adabi. Za a iya ganin yadda hakan ya bayyana a lokacin da aka nuna cewa, Rabeh yana shirye-shirye domin faxa wa Bagarmi da yaqi, hakan ya sanya a tura xan saqo domin ya sanar da Sarkin Bagarmi ranar da za su haxu da Rabeh. A nan ne Rabeh yay i amfani da harshen adabi ta hanyar karin magana mai cewa’barin kashi a ciki bay a maganin yunwa’. Abin da yake nufi shi ne, tun da ya tsara cewa, zai yaqi Bagarmi da yaqi, gara ya zo ya fara, domin jinkirin bas hi da amfani. Ga abin da yake cewa:

> Biyu ga wata mai tsayawa ina fita. Shi kuwa ya shirya mu gamu. Gama **barin kashi a ciki bay ya maganin yunwa.**

Haka kuma, za a iya ganin wani misali na karin magana da ya qara fitowa a wannan wasa, yayin da Rabeh yake tattaunawa da wani wanda ya san qasar Bagarmi, domin ya masa ja-gora zuwa Bagarmi, hakan ya sanya ya nuna gwanintar harshe ta hanayar amfani marin magana domin qara wa adabi armashi. Ga abin da yake cewa:

> Gobe muna fita. Ka san turba ta anda za mu shigo musu ta sarari? Ka san turba anda ruwa yake? Ka san yaqi sai da xan gari, **da xan gari a kan ci gari**.

Wannan misali yana yin nuni a kana don harshe a adabi, wanda kan bambanta shi da wani abu da ba shi ba. A nan ma za a iya ganin cewa, bayyanar waxannan misalai na adon harshe, yana qara bambanta tarihin Rabeh da kuma wasan Tarihin Rabeh, duk da kasancewar wasan yana qunshe ne da tarihi a ciknsa.

Bugu da qari, wani misali na Karin Magana ya kuma bayyana a cikin wannan wasa, inda aka nuna Rabeh ya tara mutanensa yana yi musu jawabi a lokacin da za su fara yaqi da mutane Bagarmi, sai ya yi amfani da karin magana mai nuni a kan aiwatar da abu a gama baki xaya uma a lokaci xaya. Ga abin da yake cewa:

> Hantsi ya yi. Ana dakaru? Daukacin xan kunkeli duka ya zo, **a yi ta a qare, an yi wa mai dami xaya sata**.

A nan ma, wannan karin maganar mai cewa ‘a yi ta a qare, an yi wa mai dami xaya sata’ da Rabeh ya ambata a cikin bayaninsa, yana nuna yadda za su yi yaqi da Bagarmi a lokaci xaya a gama. Kuma wannan karin maganar take qara fito da harshen adabi a fili, kamar yadda masana suka nuna muhimmancin hakan a baya.

Har ila yau, wani misali na karin magana ya sake bayyana a cikin wannan wasa, a lokacin da Rabeh ya cinye Bagarmi da yaqi, an nuna cewa talakawa sun dawo qarqashin Rabeh, inda suke bayyana wa Rabeh cewa Sarkin Bagarmi ya gudu yana yin gayya Borno da maqwabtansu da su taimake shi yaqi da Rabeh. A nan ne talawa suka yi amfani da adon harshe ta hanyar karin magana domin su bayyana wa Rabeh halin da ake ciki. Ga abin da talakawan Bagarmi suke ce wa Rabeh:

> **Da sauran rina a kaba. An kashe maciji, ba a sare kan ba.**

Wannan misali yana xauke da karin magana biyu, kuma duk suna yin nuni da an fara wani abu da ake tsammani an kammala shi amma ba a gama ba. Kuma bayyanar waxannan misalai na karin magana dalili ne da yake qarfafa zamowar wannan wasa na adabi ba tarihi ba.

Har ila yau, za a kuma gani wani misali na karin magana da Hausawa ka ce'kauda kara ba aiki ba ne' ya bayyana a cikin wannan wasa, a lokacin da Rabeh yake nuna cewa, za su ci qasar Bagarmi da yaqi cikin qanqanin lokaci. Ga abin da yake cewa:

> Mu dai mu same su a waje. **Kauda kara ba aiki ne ba**….

Waxannan misalai da suka gabata, suna yin nuni a kan adan harshen da ya qawata wannan wasa ta fuskar karin magana. Kuma hakan yake qara tabbatar da bambanci tsakanin tarihi da adabi, kamar yadda aka bayyana hakan a baya.

4.4.1.1.2 Alamtarwa

Bayanai sun gabata a baya dangane da alamtarwa, hakan ya sanya, a wannan gavar za a duba yadda misalan alamtarwa suka bayyana a cikin wannan wasa. Za a iya ganin misalin hakan a lokacin da wani wanda ya san qasar Bagarmi yake alamta wa Rabeh yadda mutanen Bagarmi suke. Ya yi amfani da salon alamtawa ta hanyar nuna cewa, duk wanda zai tsallake wuta ya yi qunzugu, wato duk wanda zai yi yaqi da mutanen Bagarmi sai ya shirya. Ga abin da yake cewa:

> **Kowa zai tsallake wuta, yai qunzugu**. Mutanen Bagarmi ba ka iya rarrabewa tsakanin mace da namiji

Haka kuma, wani misali na alamtara ya qara bayyana a cikin wannan wasa, inda aka nuna yadda Sarkin Bagarmi yake mayar wa Rabeh martani a kan zamowarsa bawa. Ya yi amfani da alamtarwa ta hanyar nuna yadda Hausawa ke cewa' Zakara a rataye ba ya cara' da nufin Rabeh a qarqashin wani yake, don haka ba shi da qarfin iko. Ga abin da yake cewa:

> Ka ce masa, ni xan kaina ne. Amma ka ce masa, **zakara a rataye bay ya cara.**

Har ila yau, za a kuma ganin salon alamtarwa a cikin wannan wasa, a lokacin da Rabeh yake sanar da Sarkin Bagarmi suna nan tafe, sai ya yi amfani da wani salo na alamtarwa, ta hanyar karkatar da sunansa da na abokin maganarsa; sai ya yi amafani da amarya da kuma miji. Ga abin da yake cewa:

> Ga mata tana zuwa ta gaishe ka. Kai kuwa namiji kai shiri ka taryi amarya!

Wannan bayani yana yin nuni ga yadda Rabeh ya bayyana wa Abu Sekin cewa, shi ne amarya, shi kuwa Abu Sekin xin shi ne miji, domin Abu Sekin yana ganin Rabeh bawa ne kuma, ba shi da qarfi.

Misalin alamtarwa a cikin wannan wasa, sai dai a ce tubarkalla; domin kuwa, kusan duk wani kalami da wani xan wasa zai yi ba a rasa ganin wani abu da yake yin nuni a kan hakan, musamman a tsakanin Rabeh da Sarkin Bagarmi (Abu Sekin)

Ko shakka babu, za a kuma ganin yadda Rabeh yake bayyana wa Abu Sekin cewa ya yi baqon qwarqwasa, a lokacin da ya cinye Bagarmi da yaqi. Rabeh ya kaikaitar da sunansa ne, ya ambaci qwarqwasa, domin ya nuna yadda ya kori Abu Sekin daga Bagarmi. Ga abin da yake cewa:

> Abu Sekin ya yi **baqon qwarqwasa fid da mai giji.** In ya shiga kogi mu shiga tare, in ya shiga ramin kura, mu shiga tare.

Bugu da qari, wani misali na alamtarwa ya kuma bayyana a cikin wannan wasa, inda aka nuna bayan Rabeh ya ci Bagarmi da yaqi, talakawa sun miqa wuya. A qoqarinsu na bayyana wa Rabeh cewa, sun miqa wuya, sai suka yi amfani da salon alamtarwa ta hanyar nuna wa Rabeh cewa, talaka xan akuyan dambe ne, kuma duk wanda ya yi kisa shi ne da shi, wato tun da Rabeh ya ci sarkinsu da yaqi, sun koma qarqashinsa kenan. Ga misali a kan hakan:

> Mu ne mu kai saura a gari. Mu kuwa talakawa ne, t**alaka kuwa xan akuyan dambe ne., wanda ya yi kisa shi ne da shi**.

Baya ga misalin da ya gabata da ya bayyana yadda talakawa suka yi amfani da salon alamtarwa, da nufin bayyana wa Rabeh matsayinsu a wurinsa. Wani misali na alamtarwa ya sake bayyana daga bakin talakawan qasar Bagarmi, bayan an cinye Bagarmi da yaqi. Talakawa sun ce wa Rabeh, talakawa sun bi shi; wannan ya sa har suka yi amfani da salon alamtarwa, ta hanyar nuna cewa, talaka wutsiyar kaza ne, duk inda iska ta buga nan yake komawa; wato talakawa sun dawo qarqashin Rabeh. Ga abin da suke bayyanawa:

> Gari ya zama namu. Talakawa sun bi, sarakuna sun gudu. Da ma faxan talaka na mai gari ne;

> talaka wutsiyar kaza ne, anda iska ta buga, nan take komawa.

4.4.1.1.5 Kirari

Bayanai sun gabata a baya dangane da kirari, don haka a wannan gavar, za ga yadda kirari ya bayyana a cikin wannan wasa, domin qara tabbatar da wannan wasa a matsayin adabi, ba tarihi ba, duk da misalan tarihanci da aka gani a baya. Misalin kirari ya bayyana a lokacin da Hayatu yake wasa kansa da kururuta kansa a matsayin mayar da martani ga Sarkin Borno. Ga abin da yake cewa:

> Maida mashi ranar gaba tsoro ne; amma ku gaya wa Sarkin Borno, ko ba daxe, ko ba jima, ruwan qas na kare ne**. In an qi maraya da rigar buzu, a gan shi da rigar qarfe. Ku ce masa; ni ne Hayatu shirinya rabi qiqashe. Ni kuwa inuwar bagaruwa ne, ga sanyi ga qaya**…….

Waxanna kalamai da Hayatu yake yi wa Sarkin Borno, cike suke da kururuta kai da kambamawa, domin a qoqarinsa na bayyana wa Sarkin Borno matsayinsa, ya yi wa kansa kirari, ta hanyar kiran kansa da inuwar bagaruwa, ga sanyi ga qara. Haka kuma ya kira kansa da shirinya. Duk waxannan kalamai suna yin nuni a kan yadda adon harshe ya bayyana a cikin wannan wasa. Kuma dalili ne da yake qara tabbatar da wannan wasa a matsayin adabi ba tarihi ba.

4.5 Kammalawa

Wannan babi ya dubi yadda wasan *Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma wasan *Tarihin Rabeh* (1902) suka cika sharaxi na zamowar su adabi, domin suna xauke da tubalan nazarin adabi a fagen wasan kwaikwayo. Duk da irin misalai na tarihanci da aka gani a babi na uku. A nan kuwa, an dubi yadda kowane wasa yake da jigo da zubi da ‘yan wasa da kuma harshen ‘yan wasa ne, domin a nuna dangantakar da ke tsakanin adabi da tarihanci a kowane wasa. A qoqarin fito da tubalan adabi a cikin kowane wasa, an nazarci yadda kowane wasa yake xauke da adon harshe a cikinsa, kasancewar harshe muhimmin abu ne a yayin tarken adabi, kamar yadda masana suka tabbatar a baya.

A taqaice, an dubi yadda waxannan wasanni suke xauke da tubalan nazarin wasan kwaikwayo waxanda suka haxa da jigo da zubi da ‘yan wasa da kuma harshen ‘yan wasa, musamman ta fuskar fito da gwanintar harshen ‘yan wasa, wato adon harshen da aka yi amfani da shi a cikin kowane wasa. An yi hakan domin tabbatar da zamowar wasannin a matsayin adabi.

BABI NA BIYAR

TAQAITAWA DA NAXEWA

5.1 Gabatarwa

Hausawa suna cewa “laifin daxi qarewa” haka kuma “komai ya yi farko zai yi qarshe” Wannan babi ya yi xauraya tare da naxe tabarmar wannan nazari ta hanyar taqaita abubuwan da suka gabata tun daga babi na farko har zuwa na qarshe. Haka kuma a wannan matakin ne za a bayyana sakamakon da binciken ya gano, wanda yake tabbatar ko kore hasashen da binciken yake da shi na kasancewar wasannin Rudolf Prietze waxanda suka haxa da*Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma *Tarihin Rabeh* (1902) ko suna xauke da muhimman al’amura na tarihi a cikinsu ko kuwa? Domin nazarin yana da aniyar tabbatar da hasashensa ne ta mahangar ra’in tarihanci wanda yake duba tarihancin zance ta hanyar rubutaccen tarihi daga masana tarihi, kamar yadda aka bayyana kuma aka gudanar.

5.2 Taqaitawa

Wannan nazari ya gudana ne a babi biyar, inda babi na farko (shimfixa) yake qunshe da taqaitacciyar gabatarwa dangane da inda nazarin ya sanya gaba. Daga nan an yi bayani a kan dalilan da suka haifar da sha’awar gudanar da binciken. Bayan nan kuma, an kawo manufar da ake da ita domin gudanar da wannan binciken. Haka kuma a wannan babin aka duba irin muhimmancin da nazarin yake da shi ta fuskoki daban-daban, musamman ga manazarta adabi da kuma al’ummar da aka yi nazari a kanta ta fuskar tarihi.

Har ila yau, bayan muhimmancin bincike da aka kawo, babi na farkon ya ci gaba da bayyana hasashen binciken, wato abin da binciken ya gano a qarshen nazarin. Inda daga nan aka gabatar da farfajiyar bincike, wato iyakokin da binciken yake da shi, hakan ya sanya aka ambaci wasannin da aka nazarta tare muhimman al'amuran da nazarin ya duba. Abu na gaba da ya gudana a babi na farko shi ne hanyoyin bincike, a inda aka nuna irin hanyoyin da aka bi domin aiwatar da wannan bincike.

A qarshe, babin ya tuqe ne ta hanyar gabatar da ra'in da aka xora nazarin a kansa, inda aka bayyana cewa an xora nazarin ne a kan ra'in tarihanci. A yayin gabatar da ra'in an xan yi sharhi a kan ma'ana da muhimman abubuwan da ake mayar da hankali zuwa gare su a lokacin nazari ta mahangar ra'in tarihanci, waxanda za a iya kira da tubalan nazari ta mahangar tarihanci. Duk wannan ya wakana ne a babi na farko.

Shi kuwa babi na biyu, an kira shi da waiwayen ayyukan da suka gabata ne. A nan ne aka yi bitar ayyukan da suke da alaqa da wannan bincike alaqa ta kusa da ta nesa domin qarin samun haske a kan wannan nazari. Babin ya soma ne da sharar fage, domin gabatar da abin da aka qudiri aniyar yi, inda daga nan aka yi bita a kan taqaitaccen tarihin marubucin wasannin da aka nazarta (Rudolf Prietze). Bitar ta ci gaba ne ta hanyar duba nazarce-nazarcen da aka aiwatar a kan wasan *Tubar Qudus* (1898) daga manazarta da dama.

An ci gaba da bitar ce ta hanyar jin xuriyar nazarce-nazarcen da suka gabata a kan wasan *Turbar Tarabulus* (1902), inda aka ga gudunmuwar manazarta da dama game da wasan. Duk a wannan gavar ce, aka yi waiwaye a kan ayyukan manazarta wasan *Tarihin Rabeh* (1902). Yayin da aka yi bita dangane da nazarce-nazarcen da aka gudanar a kan wasan ta fuskoki mabambanta. Bayan nan sai aka dubi ayyukan da suka shafi tarihanci ta fuskoki da dama,, tun daga ma'anar kalmar tarihanci zuwa ga lokacin da aka qirqiro ra'in, har zuwa ga nazarce-nazarcen adabi ta mahangar tarihancin. Bitar ta ci gaba ta hanyar duba ma'anar tarihi da tarihihi da kuma kandamin labari a taqaice. An yi hakan ne domin iya bambance su da tarihanci.

Daga qarshe, babin ya dire ne ta hanyar yin bita a kan ayyukan da suka shafi wasan kwaikwayo, tun daga samuwarsa a Nijeriya da samuwar wasan kwaikwayo na Hausa, har ya zuwa ga bitar gudummuwar wasan kwaikwayo wurin bunqasa qasa. Bitar ta waiwayi al'amura da yawa waxanda suka shafi wasan kwaikwayo kamar yadda aka gani a vangaren da aka kira da "nazarce-nazarce a kan wasan kwaukwayo" duk a babi na biyu.

A babi na uku ne aka aiwatar da kaso na farko na wannan nazari, inda aka nazarci al'amura da dama ta fuskar tarihanci a wasan *Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma *Tarihin Rabeh* (1902). Babin ya soma ne, da taqaitacciyar gabatarwa, domin sanin abin da yake qunshe a cikin babin. An fara nazarin ne ta hanyar gabatar da zubin wasan *Turbar Qudus*, domin sanin inda wasan ya sanya gaba, inda daga nan, sai aka shiga taskar tarihi, aka binciko taqaitaccen tarihin Qudus ziyarar da Sarkin Jamus ya kai Qudus, sannan aka waiwayi tarihin muhallin da aka haifi Annabi Isah a Qudus wato Baitullaham. Sannan kuma, duk a wannan

gavar, an binciko dangantakar da take tsakanin Jamus da Turkiyya a tarihi. Wannan ya gudana ne daga masana tarihi, domin iya tabbatar da misalai na tarihanci da suka bayyana a cikin wasan *Turbar Qudus* ta waxannan fuskokin.

Babin ya ci gaba ne, ta hanyar zaqulo misalai na tarihanci daga cikin wasan *Turbar Qudus*, ta hanyar duba yadda suka fito a cikin wasan, da kuma yadda masana tarihi suka tabbatar faruwar hakan daga taskar tarihi. Daga nan sai nazarin ya koma kan wasan *Turbar Tarabulus*, inda aka gabatar da zubin wasan, don sanin saqon da wasan yake xauke da shi a tarihance. An yi qoqarin tuntuvar masana tarihi dangane da tarihin harkokin kasuwanci a tafarkin sahara (safara) domin danganta tarihin hakan zuwa ga wasan. Inda daga nan sai aka nazarci tarihanci a cikin wasan *Turbar Tarabuls*, yayin da aka danganta kowane misali na tarihanci zuwa ga tarihi na haqiqa.

Wasan *Tarihin Rabeh*, shi ne wasa na qarshe da babin ya aiwatar da nazari a kansa ta fuskar tarihani, inda aka gabatar da zubin wasan, don a fahimci labarin da aka gina wasan a kansa. Daga nan, sai aka koma taskar tarihi, inda aka binciko tarihin rayuwar Rabeh tun daga haihuwarsa har zuwa mutuwarsa daga masana tarihi. Wannan ya sanya aka tsunduma cikin wasan, domin zaqulo misalai na tarihanci daga cikin wasantare da danganta kowane misali zuwa ga tarihi na haqiqa da aka gabatar a baya.

Babi na huxu kuwa, ya qunshi cikon kashi na biyu na wannan nazari ne. A nan ne aka baje kolin siffofi ko tubalan adabi a cikin wasan *Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma *Tarihin Rabeh* (1902). An yi hakan ne, domin yin nuni da cewa, duk da irin misalan tarihanci da aka gani a cikin waxannan wasanni a babi na uku, hakan bai sauya wasannin daga

zamowarsu adabi suka koma tarihi tsantsa ba. An buxe babin ne da gabatarwa, domin sanin inda babin ya fuskanta. Daga nan, sai aka nazarci wasan Turbar Qudus ta fuskar jigonsa da zubinsa da ‘yan wasa da harshen ‘yan wasa. An zurfafa bincike a kan matsayin harshen ‘yan wasa, domin a nuna tasirin harshen adabi a cikin wasan. Babin ya ci gaba ne, ta hanyar nazartar irin waxannan muhimman siffofi ko tubala na adabi a wasan *Turbar Tarabulus,* kamar yadda aka yi a wasan *Turbar Qudus,* domin qara tabbatar da zamowar wasan a matsayin adabi ba tarihi tsantsa ba. Daga qarshe, babin ya xauki wasan *Tarihin Rabeh* ne, ya dubi yadda yake qunshe da salo da tsari na wasan kwaikwayo a fagen nazarin adabi. Domin a nan ne aka dubi yadda wasan yake xauke da jigo da zubi da ‘yan wasa da kuma harshen adabi ta fuskoki da dama.

A qarshe, ana iya cewa, wannan shi ne taqaitaccen abin da ya gudana a wannan bincike, tun daga babi na farko har zuwa babi na huxu, domin nazarin ya tuqe ne a babi da huxu kamar yadda aka ga hakan a baya.

Naxewa

Hausawa sukan ce “komai nisan dare gari zai waye” hakan ya tabbata, domin a wannan matakin ake naxe tabarmar wannan bincike mai suna “ Adabi da Tarihanci: Nazarin Wasu Wasanni na Rudolf Prietze”. Binciken ya gudana ne ta hanyar dubi zuwa ga tarihanci a wasan *Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma *Tarihin Rabeh* (1902), tare da fito da siffofin adabi a cikin wasannin, domin qara tabbatar da zamowar wasannin a matsayin su na adabi, duk da misalan tarihanci da aka zaqulo daga cikinsu.

Za a iya cewa “haqa ta cim ma ruwa” domin kuwa nazarin ya ci nasarar gano cewa waxannan wasanni sun shafi tarihi ne kamar yadda binciken yake hasashe. A yunqurin tabbatar da hasashen wannan bincike, an yi amfani da *ra’in tarihanci* (Historicism), na Stephen Greenblatt (1980) inda aka xora nazarin a kan mizanin auna adabi ta mahangar ra’in tarihanci. Wanda shi ne masana tarihanci suke buqatar tubalansa su qunshi abubuwa biyu, waxanda suka haxa da “Tarihancin zance” da kuma “Rubutaccen tarhi”. Sun nuna cewa, ana buqatar adabi ya kasance yana qumshe da tarihi. Na biyu kuma a sami tarihi a rubuce wanda za a iya danganta adabin zuwa gare shi.

An gano hakan ne ta hanyar auna al’amura da dama da suka bayyana na tarihi a cikin wasan *Turbar Qudus* da *Turbar Tarabulus* da kuma *Tarihin Rabeh*, tare da danganta misalan zuwa ga tarihi na haqiqa da masana tarihi suka tabbatar a rubuce. Haka kuma, an yi la’akari da lokacin da aka rubuta wasannin, tare da sanin al’adun mutanen da aka shirya wasan a kansu, kamar yadda Skinner (1980) ya nuna tasirin sanin al’adu da harshen al’umma a lokacin nazarin adabi, domin hakan ya qara taimakawa wajen samun damar gudanar da nazarin ta mahangar tarihanci. Don haka, a nan za a iya cewa, wannan nazari ya gano abubuwa kamar haka:

I. An gano cewa wasan *Turbar Qudus* yana qunshe da tarihanci a cikinsa, har ma ana iya cewa, an gina wasan ne a kan tarihi. Hakan ya tabbata ne a yunqurin da aka yi na binciko taqaitaccen tarihin Qudus daga masana tarihi, sai aka ga lallai tarihi ya tabbatar da cewa, a shekarar 1898, Sarkin Jamus Wilhelm ya kai ziyara Qudus a lokacin mulkin Turkawa

karo na biyu. Kuma hakan ya tabbata a cikin wasan *Turbar Qudus* ta hanyar tarihanci zance a cikin wasan.

II. Nazarin ya gano akwai dangantaka mai qarfi a tsakanin Jamus da Turkiyya a tarihi. An fahimci hakan ne, ta hanyar abin da masana tarihi suka tabbatar daga taskar tarihi da kuma abin da ya bayyana na tarihanci a cikin waan *Turbar Qudus*. Yayin da aka ga cewa, dangantaka tsakanin Jamus da Turkiyya daxaxxiyar dangantaka ce, wacce ita ta sanya Sarkin Santambul ya bai wa Sarkin Jamus kyautar coci a Qudus.

III. Binciken ya ci nasarar gano muhallin da aka haifi Annabi Isah a Qudusi. Wannan ya tabbata ne a qoqarin da aka yi na bin bayanan masana tarihi a kan haqiqanin mihallin da aka haifi Annabi Isah, inda masana suka tabbatar da an haife shi a Baitullaham ne, kamar yadda masana tarihi suka tabbatar kuma aka ga hakan a cikin wasan *Turbar Qudus* ta fuskar tarihanci.

IV. Nazarin ya dace wurin zaqulo tubalan nazarin adabi a wasan *Turbar Qudus*, domin tabbatar da wasan a matsayin adabi ba tarihi tsantsa ba. Inda aka fito da jigo da zubi da ‘yan wasa da kuma harshen ‘yan wasa daga cikin wasan; musamman yadda aka yi amfani da salo na adabi ta fuskar harshen ‘yan wasa, yayin da aka gano cewa, wasan cike yake da adon harshe ta fuskoki da dama, kamar karin magana da alamtarwa da mutuntarwa da abuntarwa da dai sauransu.

V. Binciken ya ci nasarar gano al’amuran da suka shafi tarihanci a wasan *Turbar Tarabulus* ta fuskoki da dama, musamman a kan abin da ya shafi hulxar kasuwanci a tafarkin

sahara. Hakan ya tabbata ne, a qoqarin bin taskar tarihi domin zaqulo tarihin hulxar kasuwanci a tafarkin sahara, a tsakanin al'ummar wani yankin na Afirka. sannan nazarin ya shiga lungu da saqo a cikin wasan ya zaqulo irin waxannan misalan da suka tabbata a tarihi na haqiqa daga masana tarihi aka danganta su zuwa ga wasan.

VI. An ci nasarar gano tarihanci a wasan *Turbar Tarabulus,* ta yadda fatake kan tashi daga Tarabulus, su yada zango a Ghat domin su wuce zuwa Kano da nufin kasuwanci. An gano hakan ne, ta hanyar bin tarihin yadda aka gudanar da hulxar kasuwanci a kan tafarkin sahara a wancan lokacin daga masana tarihi irin su Lavers (1976) da Ajaji (2010) da Barkindo (2010) suka tabbatar, kuma aka ga hakan a cikin wasan.

VII. Binciken ya dace wajen gano yadda fatake kan ci karo da wahalhalu iri-iri a lokacin tafiye-tafiyensu, musamman a sahara domin safara, inda aka gano yadda sukan tsinci kansu a yanayin iska da rairayi mai tsanani, da kuma yadda sukan fuskanci barazanar 'yan fashi da makami. Duk wannan ya bayyana ne ta fuskar tarihanci a wasan *Turbar Tarabulus* ta hanyar dogaro da bayanan masana tarihi a kan hakan.

VIII. Haka kuma, nazarin ya gano yadda harkokin cinikayyar bayi suka kasance a wancan lokacin, hasali ma, an gano yadda farashin bayi yake bambanta, dangane da darajar bawa namiji da baiwa mace. Duk an sami nasarar gano hakan ne daga gudummuwar da masana tarihi suka bayar daga taskar tarihi, sannan aka tabbatar da hakan ta fuskar tarihanci a cikin wasan *Turbar Tarabulus.*

IX. Binciken ya ci nasara wajen tabbatar da wasan *Turbar Tarabulus* a matsayin wasan kwaikwayo mai xauke da tarihi, wanda hakan ke nuni a kan zamowarsa adabi ba tarihi tsantsa ba, ta hanyar bibiyar tubalan nazarin adabi a fagen wasan kwaikwayo. An gano wasan yana xauke da jigo da zubi da ‘yan wasa da kuma harshen ‘yan wasa. A qoqarin nazartar harshen ‘yan wasa kuwa, an mayar da hankali zuwa ga adon harshen da aka yi amfani da shi a cikin wasan, domin qara fito da salo irin na adabi a cikin wasan.

X. Burin nazarin ya cika ta fuskar dacewa da al’amura na tarihanci a cikin wasan *Tarihin Rabeh*. An cin ma wannan burin ne ta hanyar komawa zuwa ga taskar tarihi domin jin tarihin rayuwar Rabih (Fad Allah) daga masana tarihi irin su Hallam (1977), sannan aka dubi yadda wannan tarihin ya fito a cikin wasan.

XI. Nazarin ya ci nasara wajen gano asali da yankin da Rabeh ya fito, inda aka gano cewa, asalin Rabeh bawa ne, kuma ya fito daga yankin Chadi ya shigo qasar Hausa yana ta yaqe-yaqe har ya ci dauloli da dama da yaqi. An fahimci hakan ne ta hanyar abin da masana tarihi irin su Hallam (1977) suka tabbatar a tarihi, sannan kuma hakan ya bayyana a cikin wasan *Tarihin Rabeh* ta fuskar tarihanci.

XII. Binciken ya tabbatar da cewa, Rabeh ya ci Bagarmi da yaqi, sannan kuma ya sami nasarar cin daular Borno da yaqi. An tabbatar da hakan ne, ta hanyar bibiyar tarihin rayuwar Rabeh daga masana tarihi kamar su Hallam (1977). Kuma aka ga hakan a cikin wasan *Tarihin Rabeh* ta fuskar tarihanci,

XIII. An gano cewa, Rabeh bai sami nasarar shiga qasar Kano ba a lokacin da ya aiwatar da yaqe-yaqensa, hasali ma, an gano cewa, a lokacin da yake yunqurin shiga qasar Kano Sarkin Kano ya dakatar da shi, hakan ya sanya ya karaya ya koma. An fahimci hakan ne, a lokacin da aka waiwayi taskar tarihi daga masana tarihi, sannan aka ga hakan a cikin wasan *Tarihin Rabeh* ta fuskar tarihanci.

XIV. Binciken ya tabbatar da zamowar wasan *Tarihin Rabeh* a matsayin adabi, ta hanyar zaqulo tubalan adabi daga cikin wasan. An dubi yadda wasan yake xauke da siffofi na adabi musamman a fagen nazarin wasan kwaikwayo. Yayin da aka sami nasarar tabbatar da cewa, wasan yana xauke da jigo da zubi da ‘yan wasa da kuma harshen ‘yan wasa, inda aka gano wasan yana xauke da adon harshe ta fuskoki da dama, musamman abin da ya shafi karin magana da kirari da alamtarwa da abuntarwa da habaici da dai sauransu. Waxannan misalai na adabi da aka zaqulo daga cikin wasan, suka qara tabbatar da zamowar wasan a matsayin wasan kwaikwayo mai qunshe da tarihanci ba tarihi tsantsa ba.

XV. Binciken ya gano cewa waxannan wasannin sun dace da rayuwar Bahaushe a jiya, wato rayuwar qarni na sha tara zuwa baya. Hakan ya fi bayyana musamman a wasan *Turbar Tarabulus* (1902) da *Tarihin Rabeh*(1902) inda aka ga misalan da suka shafi cinikayyar bayi da dangantaka tsakanin larabawa da Hausawa yaqe-yaqe da dai sauran misalai mabambanta da suka gabata.

XVI. An dace wurin gano tasirin bigiren da aka ji xuriyar su a wasannin wurin tabbatar da nazarin ta mahangar tarihanci, kamar muhallan Kiristoci a Qudus da cocin da aka haifi Annabi Isah, a Qudus (Baitallaham) duk a cikin wasan *Turbar Qudus* (1898) da kuma garin Gadames da Ghat da kuma wuraren da aka yada zango,duk a cikin wasan *Turbar Tarabulus* (1902). Kamar yadda aka ga garuruwan Borno da Bagarmi da Jama'are da Kano da dai sauransu a cikin wasan *Tarihin Rabeh* (1902). Wannan yake qara kafa hujja da tabbatuwar wasannin a tarihance. Domin dukkansu sun tabbata a tarihi.

A taqaice, dangane da wannan nazari da ya gudana, mai suna "Adabi da Tarihanci: Nazarin Wasu Wasanni na Rudolf Prietze" za a iya cewa "kwalliya ta biya kuxin sabulu" domin kuwa, "haqa ta cim ma ruwa" tun da an dace da hasashen da aka yi a kan zamowar waxannan wasanni na tarihi. Inda aka ga sakamakon da yake tabbatar da hakan ta fuskoki mabambanta daga kowane wasa da aka nazarta.

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Waxanda Aka Yi Hira da Su, Su ne:

1. Mal. Adamu Ibrahim Malumfashi. Sashen Harsuna da Al'adun Afirka, Jami'ar Ahmadu Bello, Zariya. Ranar 29 ga Satumba, 2015
2. Mal. Shu'aibu Abdulmumini. Sashen Harsuna da Al'adun Afirka, Jami'ar Ahmadu Bello, Zariya. Ranar 22 ga Agusta, 2015.
3. Farfesa S. Mohammed. Sashen Tarihi, Jami'ar Ahmadu Bello, Zariya. Ranar 12 ga Fabarairu 2017.
4. Farfesa UB Ahmed. Manazarcin Farko a kan Ayyukan Prietze. Ranar 17 ga Fabarairu 2018.