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 byRudolf 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 byRudolf 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 workhas 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 inJerusalem and in Hausa societies in different aspects of life around 1898 and 1902, The research discovers that the playwright uses true life story to buildliterature. In Turbar Qudus,thehistory of Christianity which comprises the holy place where Prophet Isah (Yesu) was born is examined, and the categories of peoplelive in Jerusalem that largely originated from Germany, Moscow and Francewere noted.Thethesis observed the applicability of supremacyof power in Turbar Qudusby 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'innazari 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'amurana 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 yaba 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 XAYA

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), dominYahaya (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 yadubi 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, kamarna 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 nazarinwasan kwaikwayon Hausa ta hanyar nazartar muhimman al’amura na tarihin rayuwaral’umma, kamar yadda qasashen Masar da Asiya suka saba nazartar wasan kwaikwayonsu.

Dalili na gabada 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 wakilciko 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 shafitarihi, kamar tarihin ziyarar da Sarkin Jamus ya kai Qudus a shekarar 1898,da kuma dubayadda 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 dubayadda marubucin wato Prietze yabayyana 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 damahangar 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) daTurbar 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 dangantatsakanin 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 ganincewa 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'ummane qunshe a cikin wasan kwaikwayo. Haka kuma, Carr (1961) ya yi nuni da cewa, tarihi kan taimaka wajen fahimtarwasu 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 fitoa tarihance, ta fuskar kasuwanci, kamar cinikayyar bayi da wahalhalun tafarkin hamada na qarancin ruwa da iska da 'yan fashin hamada dadai 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 nazarcimuhimman 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, anahasashen wannan bincike ya iya gano muhimman abubuwa kamar haka:

i. Ko waxannan wasanni suna qunshe da tarihancia cikinsu? Domin bayyanar tarihancin zance a cikin wasannin,shi zai tabbatar da hasashen da nazarin yake yidangane 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 harshenda 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 daaka ji xuriyarsu a cikin wasannin da tarihi na haqiqa, domin bigire na da tasiri wurin nazartar adabi ta mahangar tarihanci.

1.6Farfajiyar Bincike

Kamaryadda aka sani cewa nazarin adabi yana da matuqarfaxi 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)* dakuma wasan *Tarihin Rabeh (1902).*Duk da haka, binciken ya taqaitu neta 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 yaziyarci 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 RudolfPrietze, 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, wandawani Ba’amirke matarki mai suna Stephen Greenblatt ya samar a shekara ta (1980)kamar yadda ya bayyana hakan, kumaBarry (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 mahangartarihi.

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 yaxora 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 daaka yi nazari a kansu, wato wasan *Turbar Qudus*(1898) da *Turbar Tarabulus*(1902) da kuma *Tarihin Rabeh* (1902).Bitar ba ta kammala ba sai daaka 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 dasuna *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 shiyabai wa Prietze labarinwannan 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 mataninwasan *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 gabatasuna 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*TurbarTarabulus*(*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.

2.4.1Nazarce-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*suka yi nazari, don haka ne ma wannan nazari ya yibitar 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 wasanshine 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:

> Fataucia 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 xanwasa 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.*WasanTarihin 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 nazarina 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*TurbarTarabulus*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 kanwasan *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, donhaka 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 abinda 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 fahimtarBarry (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) dukkansusun 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. Gaabin 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 yayi 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 nansuka 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 ruwaitodaga 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 fahimtarcewa, 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 shekarata 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

Kasancewartarihihida 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.

2.9Kandamin Labari

A yunqurin bayyana ma'ana da yanayin kandamin labari kuwa, an nazarci ayyukanAmin (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, kamara 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) dawasan 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 baaxauke shiadabinHausa 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.

Tafuskar 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 sheka*rar 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 cerubutaccen 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 marubutawasan 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 tallafawashirye-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 dana 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 anaba 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 tsarinzamantakewar 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 dana Rabi Garba (2009) dana 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 wasanwato 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 bantausayi.

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. 12Naxewa

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 Prietzeta 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 domintabbatar 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 yiban-kwana suka rabu.

3.3Taqaitaccen 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. Kumatarihi ya nuna irin dangantakar da ke tsakanin Jamus da Turkiyya (Istanbul) ta fuskar haxin gwiwar sojoji a wancan lokacin.

Shi maAhmed (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.

3.5Muhallin 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) daSinno(1998)daAhmed (2004) da mujallar *HaMigda*sun tabbatar daga taskar tarihi cewa, a shekarar 1898 Sarkin Jamus ya kai ziyara Qudusa lokacin da Qudus ke qarqashin mulkin Turkawa karo na biyuwaxanda suka yi mulki a tsakanin shekara ta 1841 zuwa 1917, kamar yadda hakan ya bayyana atarihi 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 yaba

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, dominkuwa, 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 yaba 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 yabai 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 wasana*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 qasajituwa 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, saita bai wa Jamus.Wannan yake qarabayyana 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 yiwa 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.

Akwana 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 matuqarfaxi 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 wasana*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 bayida 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 Arewakamar 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 lokacinyaran 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 wasana*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 dasuke 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, mumutu! 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 qauliyake 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 kumaAbubakar (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 mababanta. 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, kumayaqi 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, indahar 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-yaqea zamaninsa, inda har ya ci daular Borno da yaqikamar 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 yayi 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 yakai wa Golo hari, inda ya kama bayi masu yawa ya aika wa xan'uwan Zubairumai 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 dacin 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 yace, 'qasar Bagarmi qasata ce, kai dai ka tsare kanka. Ba ni da masoyi sai Malam Hayatu. Malam Hayatushi 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 aikoduka. 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, yace ‘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 itaba.

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 *WasanTurbar 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, yaba shi kyautar coci a Qudus, sannan idan zaikai 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.

4.2.4.1Adon 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. Gaabin 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, yayinda 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.

MuhammaduAgigi, 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 cewamatsayinsa 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. KumaAmin (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 yasa 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 daRabeh 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 yayi 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 sunaxauke 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 ‘yanwasa, 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 tarihanciwanda 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 bincikenya 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 Turkiyyaa 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 kumayadda 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 natarihi 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 yila’akari da lokacin da aka rubuta wasannin,tare da saninal’adun mutanen da aka shirya wasan a kansu, kamar yadda Skinner (1980) ya nuna tasirin sanin al’aduda 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 galallai 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 atafarkin 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 fuskardacewa 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 datarihanci batarihi 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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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.

3.4.1 Bambancin Tarihi da Tarihanci a Wasan *Tarihin Rabeh (Labarin 1902)*

Kamar yadda aka ga misalai ta fuskoki mabambanta daga cikin wasan *Tarihin Rabeh* dangane da rayuwar Rabeh da yaqe-yaqensa, har akan kasa bambancewa tsakanin tarihi na asali da kuma adabi, wato wasan *Tarihin Rabeh*. Ko shakka babu, duk da wannan kamanceciniyar da ke tsakaninsu, a nan za a iya cewa, 'kama da wane ba ta wane' domin kuwa, Ahmed da Odiwo (1999) a qoqarinsu na bayyana ma'anar adabi, kamar yadda Abdullahi (2009) ya bayyana, inda suka nuna cewa, adabi wata fasaha ce da hanyar amfani da harshe sosai. Wannan ma'anar ta nuna cewa, ashe idan aka dubi harshen da aka yi amfani da shi a wasan za a iya fahimtar bambancin da ke tsakanin adabi da tarihi a wannan wasa.

Shi ma Ahmed (2004) ya ce, Prietze ya bayyana cewa, Ahmadu Kano ya yi wasu sauye-sauye daga labarin na asali. Misalin hakan ya tabbata tun daga kan manyan sarakunan da aka yi amfani da su a cikin wasan, wato Sarkin Jamus Willams ii da kuma Sarkin Santambul Abdulhamid, ba su ne a gadon sarauta ba a lokacin da a ka kai wannan ziyara qasar Qudus a

tarihi. An kai wannan ziyarar ce a lokacin da Yerima mai jiran gado yake karagar mulki a qasar Jamus, wanda daga bisani ya zama Sarki William I, sarautarsa ta wanzu ne a (1861-1888). A yayin da kuma Sarki Abdulaziz na Santambul ne ke mulkin daular Turkawa ta Santambul, wanda ya yi sarauta a shekarar (1861-1976).

Daga qarshe, Ahmed (2004) ya tabbatar da cewa, sarakunan da aka ji xuriyarsu a cikin wasan sun yi fice ne a lokacin da suka yi sarauta a zamaninsu, hakan ya sanya Ahmadu Kano ya yi amfani da sunansu a lokacin da ya bai wa Prietze labarin domin a tsara labarin a sigar wasan kwaikwayo.

Don haka a nan sai a ce, Prietze ya yi la'akari da addinin 'yan wasan ne ya yi amfani da harshen 'yan wasa da al'adaunu na Musulunci. Haka shi ma

Xangambo (1983) Rabe-Raben Adabin Hausa da Muhimmancinsa ga Rayuwar Hausawa. Kano, Trumph

Ahmed (2004) ya nuna cewa, tarihi ya tabbatar da dangantakar qasar Turkiyya da Jamus daxaxxiyar dangantaka ce. Kamar yadda Arif (1951) ya tabbatar da hakan ne ma ya sanya

har Sarkin Jamus xin ya kai ziyara Qudus a lokacin mulkin Sarkin Musulmi na Turkawa mai suna Abdul aziz a shekarar 1898.

4.3 Tattalin Arziki Ta Fuskar Tarihancin

Kamar yadda ya gabata a babi na biyu, inda masana suka bayyana tattalin arziki da cewa, wata mu'amala da ta shafi harkokin dukiya musamman ta fuskar farashin kaya da yadda harkokin kasuwanci suke gudana ta fuskoki mabambanta.

Da wannan ne za a iya cewa, al'amarin tattalin arziki muhimmin abu ne, hasali ma ana iya cewa yana xaya daga cikin muhimman al'amuran da ake buqata domin tafiyar da harkokin rayuwa ta yau da kullum a tsakanin xai-xaikun mutane ko a hukumance, hakan ya sanya a wannan mataki ake qoqarin duba wani vangare na tarihin harkokin tattalin arzikin al'umma a tsakanin qarshen qarni nasha-tara da farkon qarni na ashirin ta hanyar dubi zuwa ga waxannan wasanni da aka zava domin gudanar da nazari a kansu; an yi hakan ne domin tabbatar da waxannan wasanni ta mahangar tarihanci kamar yadda aka ambata tun a babi na farko.

An ci gaba da bayyana harkokin da suka shafi tattalin arziki a wannan wasa, inda aka nuna cewa, wannan attajirin da ya tashi daga Tarabulus mai suna Agigi; ya haxu da abokinsa mai

suna Haji Murzuq, daga nan suka varke da hira a kan harkokin tattalin arziki, a inda Agigi yake bayyana wa abokinsa cewa ya je Masar da Wadai amma bai sayo komai ba, saboda babu abin da za a ci riba, wannan yake tabbatar da muhimmancin kasuwanci a tsakanin al'ummar wancan lokacin. Ga irin abin da yake cewa:

> Kaiya, na tafi Masar, na je Wadai ban ga abin kirki ba. Yanzu nai shiri zan tafi Kano. (*Turbar Tarabulus*, 1999:2)

Har ila yau, sha'anin tattalin arziki ya ci gaba da bayyana a cikin wannan wasa, a yayin da Agigi yake tambayar Murzuq nau'in kayan da suke tsada a qasar da ya baro, domin ya saya da nufin samun riba, hakan kuwa yana taimakawa wurin qara havakar tattalin arzikinsa da na qasa baki xaya, domin samun riba a harkar kasuwanci shi ke qara bunqasa kasuwancin. Ga irin abin da suke cewa:

> Ni yanzu ina so in ji labarin abin da yake tsada. (*Turbar Tarabulus, 1999*:3)

Haka shi ma Abdu Salam a wasan *Turbar Tarabulus*, ya bayyana dalilan da suka sanya suke tambayar fataken da suka fito daga wani gari farashin kaya, don su ji mai sauqi a garin da suke, da nufin su saya su kai wani gari su sayar, yin hakan yana da dangantaka da havakar tattalin arziki, domin ana samun riba mai yawa a irin wannan kasuwancin kamar yadda Barkindo (2010) ya nuna darajar kaya ta fuskar farashinsu. Duk wannan yana qara tabbatar da

muhimmancin harkokin tattalin arziki ne a rayuwar al'ummar wancan lokacin. Ga abin da yake cewa:

Hausawa na cewa "Da xan gari akan ci gari" Haka kuma "Abokin kuka ba a voye masa mutuwa"Sanin farashin kaya sai ma'abucin kaya, kamar yadda za a iya ganin yadda fatake kan taimaka wa abokan kasuwancinsu ta hanyar bayyana musu farashin kaya; wannan ya tabbata a wasan *Turbar Tarabulus*, inda za a ga yadda Haji Murzuq yake bayyana wa abokinsa Agigi farashin abubuwan da suke tsada a kasuwar da ya fito, wato Kano, domin Agigi ya saye su a garin da yake, wato Ghat. Ga yadda rihar ta kasance:

> Mahamudi yana tsada, sanda zambar hamsin kuxi. Butira biyar. (*Turbar Tarabulus*, 1999:3)

Har ila yau, baya ga farashin mahamudi da aka ji daga bakin Haji Murzuq, ya ci gaba da bayyana wa Agigi farashin wasu kaya, domin ya san irin waxanda zai saya don ya tafi da su kasuwar Ghat. Hakan kuwa ya tabbata a tarihi, domin kuwa, Wannan yake qara tabbatar da bayanin Haji Murzuq ta mahangar tarihanci kamar yadda yake cewa:

Kantun sukar zambar goma yake yi. In ka je Ghat ka ji labari na gari gurin yaranmu. (*Turbar Tarabulus,* 1999 :3)

Tarihi ya nuna cewa ayari kan tashi daga Tarabulus zuwa Ghadames zuwa Ghat zuwa Agadez sannan su taho Kano kamar yadda Barry (1977) a cikin Belal (2013) da Abubakar (2010) suka bayyana. Wannan ya sanya dole su yi guzuri mai yawa, saboda nisan daga inda suka tashi zuwa inda suka dosa domin aiwatar da kasuwanci. Hakan ya sanya sha'anin tanadin guzuri yakan taka muhimmiyar rawa wurin havakar tattalin arziki a tsarin irin waxannan tafiye-tafiyen, domin hakan yakan taimaka wa fataken su yi tsumi da tanadi a yayin tafiyarsu. Haka kuma, har ma sukan sayar da wasu daga cikin kayan da suka xauko na guzurin nasu idan buqatar hakan ta taso.

Hausawa suna cewa "abincin wani gubar wani" Haka kuma "daidan wani karkataccen wani" Wannan zance haka yake, domin kuwa, an nuna cewa, a sakamakon buqatar jakai da ake yi domin aikin jigilar taki zuwa gona, ya sanya jakai suke tsada. Haka kuma ana da buqatarsa a Bungazi, Wannan yana nuna cewa tsananina buqatar abu kan haifar da tsadarsa kamar yadda muka ga misali daga masana tarihi irn su Barkindo (2010) cewa ana buqarar bayi a Afirka ta Arewa a shekarar 1880, A wannan matakin ma, za a ga yadda buqarar jakai da ake yi zai taimaka wa masu jakai domin tattalin arzikinsu ya qara bunqasa. kamar yadda Agigi yake bayyanawa:

> Saboda masu jidon taki gonaki, kuma an aiko daga Bungazi ana son jakai. (*Turbar Tarabulus,* 1999:31)

Ko shakka babu, wannan bayani da Rabeh yake yi wa yaransa, yana tabbatar da matsayin da qasar Kano take da shi ta fuskar kasuwanci, inda hakan yake nuna tasirin qarfin tattalin arzikinta tun a wancan lokacin, hakan kuwa yake qara bayyana tarihin wani yanki na tattalin arzikin al'ummar Afirka a wancan lokacin.

A nan ma, za a iya ganin yadda sha'anin tattalin arziki ya ci gaba da fitowa a fili a wasan *Turbar Tarabulus*, a lokacin da Agigi da ayarinsa suka ci karo da 'yan fashin da ake kira Shamba, aka buga wuta, aka kashe na kashewa, kuma aka kama wani daga cikin 'yan Shamba. Agigi ya ce wa yaransa su xaure shi domin su sayar da shi domin su qara yawan tattalin arzikinsu. Wannan yana qara bayyana tarihin yadda fatake sukan qara havaka tattalin arzikinsu ta hanyar kama bawa don su sayar su qara guzuri. Ga abin da yake cewa:

> Mu taurari muka goyo, ku kuwa ba ku goyo taurari ba. Ku xora shi kan raqumi, mu tafi da shi . Mu sai da shi a Ghat, mu qara guzuri. Ku nemi wanda a kai wa rauni, ku kawo shi; wanda ya mutu ma ku kawo tufafinsa. Ku duba bindigogin Shamba, ku kawo tufafinsu …………(*Turbar Tarabulus, 1999:14)*

A wannan gavar, za a ga cewa harkokin tattalin arziki sun ci gaba da bayyana a cikin wannan wasa, inda Agigi da Koho tare da ayari suka iso Ghat, Abdu Salam ya tarye su ya kuma sauke su a gidansa. Nan da nan sai hirar kasuwanci ta varke a tsakaninsu, kasancewarsu 'yan kasuwa, inda suka shiga bayyana nau'oin abubuwan da ake cinikayya a kansu. Kuma duk waxannan sun shafi tarihin al'amuran da suka jivanci tattalin arziki ne a wancan lokacin, musamman a qasashen Afirka. Ga abin da ake cewa:

(a) Kuxin tsaba, qiraga da fatu, hauren giwa, gashin jimina, tunkun juda, kayayyakin fatu, aku-aku
(b) Cinikayyar bayi a asirce
(c) Cinikayyar shanu. (*Turbar Tarabulus*, 1999: 27)

Ta la'akari da farashin kaya da Agigi ya bayyana tun daga farashin sha'ir da alkama da jarkar mai da dabino da wake, za a fahimci tsarin kasuwanci irin na wancan lokacin da kuma nau'in kuxaxen da ake amfani da su, har ma da darajar kowane abu, wannan ya bayyana tarihin harkokin tattalin arziki irin na wancan lokakacin.

Bugu da qari, hirar Agigi da Abdu Salam, ta ci gaba da bayyana farashin kayan masarufi, domin nuna muhimmancin tattalin arziki ta fuskar kasuwanci a cikin wannan wasa, inda suke hira a kan farashin turmin tamba. Ga misali a kan hakan:

Turmin tamba fa? (*Turbar Tarabulus*, 1999: 27)

Sai Agigi ya amsa wa Abdu Salam tambayarsa, ta hanyar bayyana masa farashin tamba a wancan lokacin, hakan kuwa yana da tasiri a harkokin da suka shafi tattalin arziki, kamar yadda aka ga misalai makamantan wannan a baya. Ga amsar da ya ba shi, inda yake cewa:

Doka biyu da shashi. (*Turbar Tarabulus*, 1999: 27)

Abdu Salam da Agigi sun ci gaba da tattaunawa a kan farashin kayayyakina mu'amalar yau da kullum, kamar farashin fata a Tarabulus, kasancewar tun a baya, an bayyana fata tana xaya daga cikin nau'in kayan da ake aiwatar da cinikayyarsu a wancan lokacin. Ga abin da Abdu Salam yake cewa:

Fata da nawa suke yi a Turabulus? (*Turbar Tarabulus*, 1999: 27)

Za a ga yadda Agigi ya bayyana wa abokinsa farashin fatu, har ma sai da ya kasa masa fata kashi biyu, inda ya nuna akwai fatu na kirki da waxanda ba na kirki ba. Wannan yake nuna ashe kaya su suke sayar da kansu,sanin farashin kaya kuwa, yana da tasiri ga tattalin arziki. Ga yadda farashin yake:

> Fatu xauri na kirki tana yin butir goma. (*Turbar Tarabulus*: 28)

Hausawa na cewa “sana’a goma maganin mai gasa” Haka kuma akan ce “kasuwa a kai miki dole” Sha’anin kasuwanci a wancan lokacin ya shafi muhimman kayan da al’ummar lokacin suke amfani da su domin samun abin masarufi, kamar yadda Barkindo (2010) ya nuna ana cinikayyar jakuna da shanu da dawaki masu qarfi da raunana, da dai sauran abubuwan mu’amala na yau da kullum. A wannan mataki an ga misalan wasu daga cikin da waxanda bai ambata ba, waxanda suka haxa da tamba da gero da fata da kuntar da turare da takalmi da kelabo da tsuntsu da bayi da dai sauransu, kamar yadda aka ga misalansu a baya, inda za a ga cewa, suna bayyana tarihin harkokin tattalin arziki a wancan lokacin.

Haka kuma, kamar yadda yake a tsarin tattalin arziki ta fuskar kasuwanci,wanda ya qunshi saye da sayarwa, kuma akan yi hakan ne da nufin a ci riba, domin riba ita take qara bunqasa tattalin arziki a tsarin kasuwanci, wannan tsarin ya ci gaba da bayyana a fili a cikin wannan wasa, domin kuwa Agigi ya bai wa Abdu Salam shawara a kan kayan da ya saya don ya sayar, inda ya nuna masa cewa idan dai ya ci riba ya sayar. Ga dai abin da yake cewa:

> Ba sai sun gaya maka ba; abin da zuciyarka ta karva, ka sayes; in ka gani da riba, ka sallama. Gama su ma ‘yan kance ne, suna yi don su samu xan wani abu a ciki. (*Turbar Tarabulus*, 1999: 29)

Masu iya magana na cewa “Dillalin wada shi ya san kuxin jariri” haka wannan zance yake, domin kuwa, a lokacin da Abdu Salam ya tambayi Agigi farashin raquma mace, nan take ya bayyana masa kuxinta.Wannan yake qara tabbatar da cewa, wannan wasa yana xauke da tarihin cinikayyar raquma. Ga misali a kan haka:

> Raqumin kirki yana yin bintu biyar, ko shida.(*Turbar Tarabulus*, 1999:30)

Haka kuma, za a ga cewa kamar yadda darajar farashin bayi suka bambanta ta fuskar nagarta da kyau, haka su ma dabbobi farashinsu ya bambanta, inda za a ji Abdu Salam yana tambayar farashin raqumin sirdi. Duk wannan yana da dangantaka da al’amuran da suka shafi tattalin arziki. Ga misalin wannan:

> Raqumin sirdi fa? (*Turbar Tarabulus, 1999: 30)*

Bugu da qari, a sakamakon sanin farashin raquma da Agigi ya yi, hakan ya sanya a lokacin da zai bayyana wa Abdu Salam farashin raqumin sirdi, sai ya nuna cewa, raqumi na gari yana da daraja, domin wani lokaci mutum zai taya farashin da ya dace a sayar masa, amma sai a nuna sai ya yi qari. Wannan yake qara nuna qwarewar ‘yan kasuwa a wancan lokacin. Hakan kuwa

yana da tasiri a harkokin tattalin arziki. Ga yadda Agigi ya bayyana masa farashin kamar haka:

> Nagari.. In kana sonsa, goma sha biyar bintu. Wani ma ba za a sayar maka ba da goma sha biyar. (*Turbar Tarabulus*,1999:30)

Ta fuskar tashin farashin kaya kuwa, za a iya cewa hawa da sauka na farashin kaya yana da dangantaka da buqatun al'umma kamar yadda, domin ana buqatar bayi da yawa alokacin. Za a iya ganin misalin wannan a wasan *Turbar Tarabulus*; inda Agigi da Abdu Salam suke tattaunawa a kan farashin kaya, sai Agigi yake ce wa Abdu Salam, shanu suna yin arha domin ba a noma gero da yawa ba, don haka ba a da buqatarsu da yawa a lokacin. Duk wannan ya shafi tarihin tattalin arziki ne a farkon qarni na sha-tara kamar yadda wasan ya nuna. Ga misali kamar haka:

> Shanu suna yin arha. Ta kirki ita take butira takwas. (*Turbar Tarabulus*,1999:30)

Duk da cewa Agigi qwararre ne kuma gwani ne a kan sanin farashin kaya kamar yadda aka ga misalai a kan hakan, hakan ya sanya ya bayyana wa Abdu Salam cewa, shanu suna arha, amma duk da haka sai da Abdu Salam ya tambayi Agigi dalilin da ya sa suke arha. Sanin dalilin da ya sanya shanu suke arha yana da tasiri a fagen tattalin arziki. Ga abin da yake cewa:

Saboda me suke arha? (*Turbar Tarabulus*, 1999: 31)

Amsar da Agigi ya bai wa Abdu Salam, ta fayyace dalilin da ya sanya shanu suke arha, inda ya ce, shanu suna arha ne saboda ba a noma gero da yawa ba. Sanin wannan dalilin yana da dangantaka da bunqasar tattalin arziki ko tawayarsa, domin a duk lokacin da xan kasuwa ya san lokacin da kaya suke arha ko suke tsada, za a iya cewa, yana da tasiri a tsarin kasuwancinsa. Kuma za a ga cewa noma yana xaya daga cikin hanyoyin bunqasar tattalin arzikin al'ummar wancan lokacin. Ga amsar da Agigi ya bai wa abokinsa Abdu Salam kamar yadda yake cewa:

> Saboda ba a noma gero, don alkama ta yi kyawu. (*Turbar Tarabulus,*1999:31)

Masu iya magana suna cewa "hannun da ya qirga riba, shi yake qirga faxuwa" Wannan ya sanya a xaya hannun, yawaitar buqatun al'umma kan taimaka wajen havakar tattalin arziki kamar yadda aka ga akasin hakan kan kawo faxuwar tattalin arziki a misalin da ya gabata dongane da farashin shanu. A nan kuma, an nuna cewa jakai suna tsada saboda ana buqatarsu kamar yadda tarihi ya tabbatar da haka daga Barkindo (2010), wannan ya sanya tattalin arziki ya qara bunqasa, kasancewar ana buqatar jakai da yawa a qasashe mabambanta, kamar yadda Agigi ya nuna. Ga dai abin da Agigi yake cewa:

> Jakai suna tsada kaxan-kaxan.(*Turbar Tarabulus*, 1999:31)

“Sabo da yi;………..” a duk lokacin da Agigi ya bayyana wa Abdu Salam, cewa abu kaza yana tsada ko yana arha, sai Abdu Salam ya tambayi dalilin da ya sanya yake tsada ko arha. A nan ma hakan ya tabbata, inda yake tambayar Agigi dalilin da ya sanya jakai suke tsada, sanin hakan kuwa, yana qara bayyana matsayin tattalin arziki ta fuskar havakarsa da bunqasarsa ko faxuwarsa da karyewarsa, kamar yadda yake cewa:

> Saboda me suke tsada? (*Turbar Tarabulus*, 1999:31)

)

Kamar yadda aka ga bayanai tare da misalai mabambanta dongane da yadda harkokin tattalin arziki suka taka muhimmiyar rawa a waxannan wasanni ta fuskoki da dama. Za a iya cewa waxannan wasanni sun bayyana hoton wani vangare na tarihin tattalin arzikin al’ummar Afirka a wuraren qarshen qarni na sha-tara da kuma farkon qarni na ashirin. Hakan ya tabbata ne ta hanyar yin la’akari da yadda aka bayyana tarihin harkokin kasuwanci musamman a tafarkin hamada ko sahara da yadda harkokin cinikayyar bayi suka wakana a qasashen Afirka ta Arewa da ta Yamma a wancan lokacin da kuma yadda Rabih (Fad Allah) ya taka rawa a fagen kamun bayi da cinkayyarsu ta fuskoki mabambanta.

Duk da qarfin da Rabeh yake da shi, har ya cinye garuruwan Borno da maqwabtansu, tare da samun goyon bayan Turawa kamar yadda bayanai suka gabata. Tarihi ya nuna cewa, Rabeh ya tsorata da Sarakunan Fulani a lokacin da ya gudanar da yaqe-yaqensa Rabeh ya karkata yankin sarakunan Fulani, yayin da tarihi ya nuna cewa, Sarkin Kano shi yake sama da sauran sarakunan gargajiya na yankin, kamar yadda Hallam (1977) ya bayyana.

A wannan matakin, an nuna cewa, Rabeh ya yi amfani da wani salo na siyasa, inda ya aika da dukiya fadar Sarkin Kano, domin ya sami damar shiga yankin Fulani, amma haqarsa ba ta cin ma ruwa ba. Za a iya ganin bayanin da sarkin Kano ya yi wa mutanen Rabeh a matsayin jan-kunne da mayar da martani zuwa ga Rabeh, kamar yadda yake cewa:

Sarkin Kano ya ci gaba da bayyana irin salon da Rabeh yake amfani da shi domin ya ci gari da yaqi, sanin hakan ya sanya bai sami nasara ba a wurin sarakunan Fulani. Dumin a lokacin da Rabeh ya nufo qasar Fulani da kyauta, sun gane cewa yaudara ce, sai suka hana shi ya shiga qasarsu. Wannnan yana nuna salon siyasarr Rabeh ba ta sami karvuwa a qasar Fulani ba.Duk wannan yana bayyana irin tarihin siyasar da Rabeh yake amfani da ita domin ya ci gari da yaqi. Ga abin da Sarkin Kano yake cewa:

> Mu mun ji labarinsa, tuni. Da dabarar da ya yi, ya ci Bagarmi, ita ya yi ya ci Borno. Mu kuwa ba za ya iya ba. (*Tarihin Rabeh*:32.)

Bugu da qari, tarihin siyasar sarautar Sarakunan Fulani ya bayyana a cikin wannan wasan, inda za a ga cewa Sarkin Kano shi yake sama da sauran Sarakunan Fulani na yankinsa a zamanin da Rabeh ya aiwatar da yaqe-yaqensa, har ya sami nasarar cin Borno da yaqi kamar yadda aka ga misalai da dama daga tarihi. (Hallam, 1977: 146-150).

Kuma tarihi ya tabbatar da cewa Rabeh bai sami nasarar a kan Kano, domin an nuna cewa, Sarkin Katagun ya aika wa Sarkin Kano wasiqa a kan Rabeh na so ya shigo qasar, kamar yadda Hallam (1977) ya tabbatar.

Hakan ya bayyana a cikin wannan wasa, a lokacin da Sarkin Kano yake nuna matsayinsa ta fuskar siyasa a kan Sarakunan Haxeja da Katagun da Misau da dai sauransu. Ga abin da yake cewa:

> Ku tsare su daga can…Ku je ku ce wa Sarkin Haxeja Mamman, ni ne kansu, kamar Katagun, kamar Misau, kamar Gombe, kamar Bauchi, kamar shingen sarakuna duka. In an ci Kano, ku duka ba mai iya kansa. Har sakkwato, su Zazzau, su Katsina; duka sa tsorata. (*Tarihin Rabeh:*31)

Wannan bayani na Sarkin Kano ya tabbatar da tsarin shugabanci da matsayin da Sarkin Kano dake da shi a kan sauran sarakunan da suke qarqashin mulkinsa, sannan za a iya fahimtar yadda sauran sarakuna ke yi wa sarkin Kano biyayya, hakan yake qara tabbatar da tasirin siyasa a tsarin sarauta a qasar Hausa.

Hallam (1977) ya nuna cewa, Fadl Allah shi ne babban dan Rabeh, kuma kwamanda a xaya daga cikin bataliyoyin Rabeh a lokacin da Rabeh yake yaqe-yaqensa. Har akan tura shi ya jagoranci kai wa wasu sarakuna da garuruwa hari.

A wannan mataki, an nuna tasirin mulki a tsakanin'ya'yan sarakuna, a lokacin da xan Hayatu ya nemi da su koma garinsu su bar garin wasu, xan Rabeh bai yarda ba, saboda tasirin mulki da xaukakar ubansa da yake kallo a siyasance.Sai dai daga qarshe xan Hayatu ya sami nasarar kashe xan Rabeh a yunqurinsa na dawo da shi qasar Borno. Wannan ya shafi harkokin siyasa. Ga abin da xan Rabeh yake ce wa xan Hayatu:

> Shi kuwa Fadarallah ya ce, 'Bak ka tafiya; ka zamna, yanda ubanka ya zamna. (*Tarihin Rabeh:* 38)

Har ila yau, za a iya ganin tsarin zamantakewa a tsakanin sarakuna da talakawa ta fuskar fadanci da miqa wuya ya bayyana a cikin wasan *Tarihi Rabeh*, inda a tsarin zamantakewa talaka kan nuna yana tare da shugabansa a duk irin yanayin da ya tsinci kansa, musamman a lokacin da talaka ya fahimci an fi qarfinsa, kamar yadda Hallam (1977) ya nuna Rabeh yakan mallake talkawa bayan ya ci gari da yaqi.

Irin wannan tsarin zamantakewa ya bayyana a lokacin da Rabeh ya ci Bagarmi da yaqi, sai mutanen Abu Sekin (Talakawan Sarkin Bagarmi) suka miqa wuya, ta hanyar nuna suna tare Rabeh kuma suna bin sa sau-da-qafa. Wannan yana nuna tsarin zamantakewar talaka da sarki musamman a lokacin yaqi. Ga abin da suke cewa:

> Mu ne mu kai saura a gari. Mu kuwa talakawa ne, talaka kuwa xan akuyan dambe ne, wanda ya yi kisa shi ne da shi. Ku kuwa sarakuna talaka kuke nema. Sarki babu talaka banza ne. Garin nan yau naka ne, komi za ka yi da mu, ka yi. (*Tarihin Rabeh*, 1999: 14)

Bugu da qari, za a kuma ganin irin yadda talakawa (mutanen Hayatu) suka miqa wuya zuwa ga Rabeh, bayan Rabeh ya kashe Hayatu, har suke nuna cewa a tsarin zamantakewa bai dace su zauna da Hayatu kuma su ci gaba da zama da xansa ba, a lokacin da xan Hayatu ya kashe xan Rabeh kuma ya gudu qasarsa domin ya ci gaba da sarauta a Bagarmi. Shi ma wannan

yana nuna tsarin zamantakewar talakawa da sarakuna a qarni na sha tara. Ga misali a kan hakan:

> Mu ko can fadawa ne. Faifai, anda ya tafi duka, tankaxe yake yi. Ba a sake wa tuwo suna, mu anda muka je duka, sunanmu fadawa. Na ji daxi ita ce gari, ba na saba ba. Kadan Rabeh ya iya mu, ya ba mu dawaki nagarigaru, muna zamnawa. Saboda me muka qi zuwa gurin xan Hayatu. Domin mun yi yayi da ubansa. Abokin uba bayya zama da xa. (*Tarihin Rabeh*,1999:41)

A wannan matakin ma Hallam (1977) ya nuna yadda Rabih ya tsorata da qasar Kano a yayin da yake yaqe-yaqe, sai ya rubuta wa Sarkin Kano wasiqa cewa ya kafa wa al'umma kasuwa a shekarar 1895. Buqatarsa kuwa ta biya, inda Sarki ya sanya aka kafa wuraren kasuwanci a Gamawa, sai harkokin kasuwanci suka buxu a qasar Hausa.

Ko shakka babu, hakan ya bayyana har a cikin wasan *Tarihin Rabeh*, sai dai marubucin ya sauya labarin daga yadda yake a tarihi na haqiqa. An nuna cewa, mutanen Rabeh su suka kai wa Sarkin Kano kyautar dukiya, amma daga qarshe ya umurci Sarkin Katagun da ya yi musu kasuwa domin su sayar da kayan da suka zo da shi, wannan yana nuna tasirin kasuwa da kasuwanci a fagen tattalin arziki. Ga abin da Sarkin Kano ke cewa:

> …………..Akwai gari ana ce masa Gamawa kan iyaka. Ku yi musu kasuwa daga nan, su

> saida abin da suka kawo dukiya. (*Tarihin Rabeh*,1999: 31)

Bugu da qari, tarihin kasuwanci da manufar bunqasa tattalin arzikin qasa ya qara bayyana a cikin wasan *Tarihin Rabeh,*za a iya ganin hakan yayin da Sarkin Katagun ya sanya a yi wa mutanen Rabeh kasuwa kamar yadda Sarkin Kano ya umurci a yi musu, inda kuma ya nuna cewa idan za a saya kayansu a saya da arha, idan kuma suna son su saya kayan da ba su da shi a Borno, a sayar musu da tsada. Wannan ya nuna cewa Sarkin Katagun yana son tattalin arzikin yankinsu ya qara bunqasa, hakan kuwa yake bayyana irin salon da ake bi domin bunqasa tattalin arziki ko karya shi, domin idan mutanen Katagun suka saya da arha, tattalin arzikinsu zai qara bunqasa, kamar yadda idan mutanen Rabeh suka saya da tsada, tattalin arzikinsu zai yi qasa. Don haka wannan ya shafi wani yanki na tarihin tattalin arziki a cikin al'umma. Ga abin yake cewa:

> (Mutanen Rabeh su kai ciko, suka saida abin da suka kawo. Sarkin Katagun ya ce; "Komi za su sayar, ku saya da arha; in kuwa sun qi sayes muku, su komas da shi Borno. Ku kuwa in za ku sayar musu da turkedi, ko kuwa kore, ko kuwa rawani xan-kura; ku sayar musu da tsada.
>
> (*Tarihin Rabeh*,1999:33)

Baya ga farashin abubuwan da suke tsada da waxanda suke arha da aka ji, sha'anin noma shi ma ba a bar shi a baya ba ta fuskar taimakawa wajen havaka tattalin arziki, wanan ya sanya

ake yi masa kirari da ‘Noma yanke talauci” ko kuma ‘Na duqe tsohon ciniki, kowa ya zo duniya kai ya tarar’ Wannan kirari haka yake, domin kuwa noma yana xaya daga cikin muhimman hanyoyi da ake amfani da su domin bunqasa tattalin arziki tun a wancan lokacin, domin bayan an noma, akan ci kuma a sayar, inda hakan yake bayyana muhimmancin noma ta fuskar havaka tattalin arziki. Wannan ya sa za a ga yadda Sarkin Katagun a wasan *Tarihin Rabeh*, ya aika wa Rabeh da shawarar cewa, ya zauna a garinsa, ya bar mutanensa su yi noma domin su ciyar da iyalasu, wanda kuma zai yi fatauci a bar shi ya yi fataucinsa. Duk da cewa, Hallam (1977) ya nuna Rabeh ya aiko wa Sarkin Katagun da wasiqa don ya bi shi, sai ya ce yana tare da Sokoto ne.

A nan sai aka nuna ya bai wa Rabeh shawara ya bai wa mutane dama su yi noma, hakan yana nuna muhimmancin tarihin tattalin arziki ta fuskar noma da kasuwanci, domin da xaya daga cikinsu ake aiwatar ta harkokin da suka shafi tattalin arziki domin riqe iyali. Ga abin da yake cewa:

> …Ku gaya masa, ya zauna ya shimfixa garinsa; mai noma ya yi nomansa ya ci da iyalinsa, mai fatauci ya yi fataucinsa. (*Tarihin Rabeh*, 1999:34

A nan an nuna yadda tattalin arziki yake da muhimmanci a wancan lokacin har ta fuskar yaqi, domin idan al’umma ba ta da qarfin tattalin arziki, ba a ma cika yaqar ta ba, domin ba abin da za a samu a cikinta. Ga abin da yake cewa:

> Ba ta waxannan wofin ake yi ba. Ana ta mutanen kirki masu alqaryu; kamar Katagun, kamar Haxejiya, kamar Kano, kamar su Zindar; su muke nema. Amma Karekare ba su da komi; ba su da birnin kirki, ba su da kasuwar kirki; me za mu samu gurinsu. (*Tarihin Rabeh*,1999:29)

Tarihi ya nuna cewa, Sarkin Haxejiya Muhammadu ya rubuta wa Sarkin Kano wasiqa cewa Rabeh yana so ya shigo Kano kuma qarfin Rabeh ya kai ga sai dai Allah kawai zai kare duk wanda Rabeh ya shirya yaqa, amma hakan bai tabbata ba. Kuma tarihi ya tabbatar Rabeh ya aika wa Sarkin Kano Aliyu wasiqa, cewa yana so ya gina musu kasuwa. (Hallam, 1977: 148-149)

Shaharar qasar Kano ta fuskar tattalin arziki a sakamakon harkokin kasuwanci dadden tarihi ne, domin masana irin su Hallam (1977) da Adamu (2010) sun tabbatar da hakan ta fuskar tarihi. Da wannan tarihin ne aka nuna cewa, Sarkin Bade Duna ya bai wa Rabeh shawara ta aika wa Sarkin Kano da kyautar dukiya kafin ya auka su da yaqi a wasan *Tarihin Rabeh*, ta qara bayyana muhimmancin tattalin arziki musamman ta fuskar yaqi da kuma nuna matsayin qasar Kano ta fuskar qarfin tattalin arziki, domin Rabeh ya aika wa Sarkin Kano da kyautar dukiya, har kuma ya ba mutanensa wata dukiyar domin su yo masa cikon kaya a Kano. Hakan

na nuna cewa tarihin Kano ta fuskar kasuwanci tsohon tarihi ne, domin a lokacin da Rabeh ya tura mutanensa Kano, sai ya ba su wata dukiya da za su yi masa cikon kaya. Wannan yana qara tabbatar da tarihin Kano ta fuskar kasuwanci. Ga bayanin da Rabeh yake yi:

> Wannan dukiya ku raba ta biyu; sashin ku bai wa Sarkin Kano, gaisuwa ce. Wannan kuwa, gaisuwa ce. Wannan kuwa sashin ku ce masa a ba ku lamuni, ku sayes, ku yi mun ciko. (*Tarihin Rabeh*,1999:30)

Haka kuma, su ma talakawa sun yi tarayya a wurin bunqasa tattalin arziki ta fuskar cinikayyar bayi a wasan *Tarihin Rabeh*, domin kuwa a lokacin da Rabeh yake wa Sarkin Bade (Duna) jawabi, ya nuna cewa idan talaka ya kamo bawa a bar shi ya sayar da kayansa, domin ya sami abin masarufi. Hakan kuwa yana da dangantaka da tarihin havakar tattalin arziki a tsakanin talakawa a wancan lokacin. Ga abin da yake cewa:

> Wanda ya kamo bawa, ya zo ya sayar yai buqata tasa Wanda ya kamo doki, wannan sarki ne, sai a sama masa abin buqata shi ma. (*Tarihin Rabeh*,1999:36)

Masu iya magana suna cewa “Siyasa rigar ‘yanci” wannan zance haka yake, domin a duk lokacin da sarki yake sarauta ko shugaba yake shugabanci, yana da ‘yanci na aiwatar da wasu al’amura. Haka kuma yakan rasa wannan ‘yancin a lokacin da sarautar ko shugabancin ya bar hannunsa. Haka wannan zance har a tarihi, inda aka nuna Sarkin Borno ya gudu a lokacin da Rabeh ya cinye Borno a 1893. (Hallam, 1977)

Wannan ya tabbata har a wannan wasa, inda aka nuna cewa, a lokacin da Rabeh ya ci Borno da yaqi, hakan ya sanya Sarkin Borno ya gudu, inda a kan hanyarsa ya faxi ya mutu. Wannan mutuwa tasa, ta sanya Fadarallah (Xan Rabeh) yake nuna cewa, 'yancin da Sarkin Borno ya rasa na sarautar Borno yana da dangantaka da mutuwarsa. Ga misali a kan hakan:

> Wa za a fitar a sarauta irin ta Borno, ya koma ya yi barance! Mutuwa tasa ta fi sutura. (*Tarihin Rabeh:* 23)

Ta fuskar wasan kwaikwayo kuwa, Hausawa suna cewa "Yaqi xan zamba ne" Wannan zance haka yake har a wannan vangaren, domin muhimmancin tattalin arziki bai tsaya a harkar kasuwanci ko noma kawai ba, ta kai ga har ta fuskar yaqi ana amfani da dukiya domin samun damar cin gari da yaqi. Abin nufi a nan shi ne, a lokacin da aka fahimci qasa tana da qarfin tattalin arziki, sai a aika mata da kyautar dukiya domin samun damar faxa mata da yaqi. Za a iya ganin misalin hakan a wasan *Tarihin Rabeh*, a lokacin da Sarkin Bade ya bai wa Rabeh shawarar cewa, kar ya faxa wa Sarkin Kano da yaqi, ya aika masa da kyautar dukiya, idan ya karva, sai su ci gaba da hulxa har ya ji sirrin qasarsa, daga baya sai ya faxa masa da yaqi, idan kuwa bai karva ba, to kar ya shiga qasarsa. Wannan yake qara tabbatar da muhimmancin dukiya a fagen yaqi kamar yadda ya bayyan a wannan wasa, hakan kuwa yana nuna muhimmancin tattalin arziki a wancan lokacin. Ga abin da yake cewa:

> Ka tashi mutanenka su tafi su kai maka dukiya Kano. Ni ma in tashi mutanena su raka su. Gama ma'aiki ba shi da laifi. Ko Sarkin Kano bai karvi dukiyarka ba, su ba abin da zai same su. (*Tarihin Rabeh*,1999:29)

3.2 Ilimi Ta Fuskar Tarihanci

Kamar yadda bayanai suka gabata a babi na biyu, inda masana da dama suka bayyana ma'anar ilimi, musamman ma'anar da take nuna ilimi shi ne sanin hanyar da za a tafiyar da rayuwa gaba xayanta, wato ilimi shi ne sanin duk wani abu da xan'Adam bai sani ba domin ya taimaka masa wajen tafiyar da harkokinsa na rayuwa. Kuma masana sirin su Pedima (2007) da Tanimu (2007) un tabbatar da cewa, ana samun ilimi a wurare iri-iri, kamar makaranta ko coci ko tafi-tafiye ko silma, da dai sauran wurare mabambanta.

Idan aka lura da bayanin da ya gabata daga masana, za a iya cewa, sha'anin ilimi muhimmin al'amari ne da yake da zurfi da faxi, hakan ya sanya ake yi masa kirari da 'ilimi kogi ne' domin bai tsaya ga al'amarin rubutu da karatu kawai ba, duk da cewa kusan su ne manyan alamomi da suke saurin bayyana a lokacin da aka ambace shi (ilimi) musamman a zamanance.

Sai dai Hausawa sukan ce 'rashin sani ya fi dare duhu' haka kuma sukan ce 'tafiya mabuxin ilimi' ashe kenan, shi ma sanin wani abu wanda ba kowa yake da sani a kansa ba, musamman ya kasance mai amfani ga al'umma, walau ta hanyar tafiye-tafiye ne ko akasin hakan, shi ma yana xaya daga cikin abubuwan da suka shafi ilimi.

Bisa la'akari da wannan bayani, za a iya ganin tasirin ilimi ta fuskoki mabambanta tun daga yadda yake a gargajiyance (ba ta fuskar rubutu ko karatu ba), da kuma zamanance, (ta hanyar rubutu ko karatu) a wurare da dama daga cikin waxannan wasanni ta fuskar tarihanci. Abin

nufi a nan shi ne, za a duba yadda ilimi ya yi tasiri a rayuwar al'umma ta la'akari da misalai daga waxannan wasanni da kuma rayuwa ta zahiri a tarihance.

Tarihi ya tabbatar da tsarin tafiye-tafiye da suka gabata a tafarkin hamada da nufin kasuwanci ko yawon buxe ido ko kai hari a tsakanin qabilu ko qasashe mabambanta kamar yadda Lavers (1979) da Abubakar (2010) da Adamu (2010) suka nuna a babi na biyu. Hakan ya sanya ake tashi daga wani wuri zuwa wani wuri.

A mafi yawan lokuta, sha'anin ilimin sanin hanya kan taka rawa a yayin irin waxannan tafiye-tafiyen, inda akan nemi jagora kuma masanin hanya domin ya shige gaba, don ya riqa nuna wa ayari hanya, tun daga wuraren da ya dace da su yada zango har zuwa inda ake samun ruwan sha da dai sauran muhimman buqatu da kan taso a kan hanya. Waxannan wasanni cike suke da misalan a kan irin wannan ilimi na sanin hanya; domin irin wannan ilimin muhimmin abu ne a tarihin tafiye-tafiyen fatake ko mayaqa a wancan lokacin a gargajiyance kamar yadda masana irin su Lavers (1978) da Rodney (1972) suka nuna cewa, ayari kan tashi daga wata qasa zuwa wata da nufin kasuwanci. Kuma Barkindo (2010) ya nuna cewa, a watan shekara ta 1851, Barth ya bayyana wani ayari da ya tashi daga Kukawa ya yada zango a Fezzansuka ci gaba da tafita har zuwa Tripoli, kuma ayarin na tafe da Haji Hasan wanda yana xaya daga cikin iyalin Kanemi. (Barkindo, 2010: 59)

Shi ma sha'anin addini ba a bar shi a baya ba, dangane da muhimmanci da tasirinsa a rayuwar xan'Adam, hasali ma wani lokaci akan kasa raba mutum da vurvushin addininsa a cikin harkokinsa na yau da kullum kamar yadda K/Nasarawa (2006) ya nuna. Hakan ya sanya aka yi qoqarin duba irin wannan tasirin na ilimi da addini a cikin waxannan zavavvun wasanni uku da aka ambata a baya, domin su bayyana wani vangare na tarihin al'ummar da suka rayu a qarshen qarni na sha-tara da farkon qarni na ashirin ta fuskar tasirantuwarsu da ilimi da kuma addini. Hakan ya tabbatar da nazarin ta mahangar tarihanci.

> Ku tashi mu tafi! Mu koma garinmu; abin da Allah ya ba mu, mu tsaya a kansa. (*Tarihin Rabeh* : 35)

Bugu da qari, baya ga muhimmancin ilimin sanin hanya ta fuskar yi wa fatake jagoranci a kan tafarki, za a iya ganin yadda ake yi wa mahara yaqi jagoranci domin su kai hari wani gari ko wata qasa; hakan yake nuna cewa, ashe ilimin sanin hanya muhimmin abu ne a tarihin tafiye-tafiyen mutane ta fuskoki mabambanta, kamar yadda tarihi ya tabbatar da cewa, Rabeh ya ci Bagarmi da yaqi a shekar 1892, ta hanyar amfani da sojojinsa masana hanya kamar Ahmad Adreni da Muhammad Akabashi da Abd Al-ahmud. Inda aka nuna su ne jagorori masana hanya kamar yadda (Hallam (1977) ya bayyana.

A nan ma tarihanci ya tabbata ta fuskar ilimin sanin hanya har a cikin wasan *Tarihin Rabeh,* inda aka nuna cewa a lokacin da Rabeh yake qoqarin kai wa qasar Bagarmi hari, ya nemi a haxa shi da wanda ya san qasar Bagarmi ciki da waje; sai aka haxa shi da wani masanin hanya da cikin qasar Bagarmi duka, aka sauya sunan waxanda suka yi wa Rabeh jagoranci a

tarihi na haqiqa domin mayar da tarihi ya koma adabi kuma a tsarin wasan kwaikwayo. Ga misali a kan hakan:

> Na kawo maka wanda ya san qasar Bagarmi duk. Ya shige gaban yaqi; gurin ruwa duka ya shina…..(*Tarihin Rabeh*, 1999: 8)

Haka kuma, tarihi ya battatar da sha'anin ilimi ta hanyar rubutu da karatu har a lokacin da Rabeh ya aiwar da yaqe-yaqensa. Hallam (1977) ya nuna cewa, a lokacin da Rabeh yake son shiga qasar Kano da yaqi, ilimi ya taka muhimmiyar rawa ta hanyar rubuta wasiqa, kamar yadda aka nuna hakan a tarihin rayuwar Rabeh.

Har a wannan matakin ma, hakan ya fito a fili ta fuskar tarihanci har a cikin wasan *Tarihin Rabeh*, domin an nuna yadda Rabeh ya sanya xaya daga cikin yaransa ya rubuta wa Abu Sekin wasiqa domin ya sanar da shi cewa ya shirya kafin ya kawo masa hari. Wannan yake tabbatar da tasiri da muhimmancin ilimi ta hanyar rubutu da karatu a wannan wasa. Ga abin da yake cewa:

> Rabeh ya ce, "Ka rubuta min takarda, in aike wa Abu Sekin. (*Tarihin Rabeh*:3)

Kamar yadda a ka ga yadda Sarkin Guru ya miqa wuya ga Rabeh, a sakamakon an cinye Macina da yaqi. Sha'anin siyasa ya sanya da Sarkin Zindar ya buqaci sarakuna su haxa kai, domin su yaqi Rabeh, sai Sarkin Guru ya fito da siyasarsa a fili ya nuna shi yana tare da Rabeh. Duk da hakan, ana zaton wuta a maqera sai ga ta a masaqa. Kafin Sarkin Guru su sadu da Rabeh, Sarkin Zindar ya ci Guru da yaqi. Ga misali:

> (Sarkin Zindar ya cinye Guru, ya kuma qone ta. (*Tarihin Rabeh*, 1999: 25)

Har ila yau, idan aka lura za a ga cewa, muhimmancin ilimin sanin hanya bai taqaita a kan sanin hanyar kawai ba, har ma da ilimin sanin yanayi ya bayya a misalin da ya gabata. Abin nufi a nan shi ne; Agigi ya bayyana yadda yanayin hanyar da za su bi take, inda ya nuna cewa, akwai wani wuri da yake da yanayi na rairayi da kuma wurin da yake da yanayi na iska. Hakan ya tabbata a tarihi na haqiqa kamar yadda Adamu (2010) ya bayyana.

Wannan yake qara tabbatar da tasirin ilimin da fatake suke da shi ta fuskar ilimin sanin yanayi kamar yadda misali ya gabata a sama, kuma wannan ba ya rasa nasaba da tarihin yawan tafi-

tafiye da fataken kan yi a wancan lokacin kamar yadda aka ga hakan daga masana ilimin tarihi..

Baya ga ilimin sanin hanya da tarihi ya tabbatar kuma aka ga misalin hanka ta mahangar tarihanci. Tasirin ilimi da muhimmancinsa, ya kai ga duk wata mu'amala da xan'Adam kan yi, ba a rasa cin karo da vurvushin wani ilimi a cikinta, hakan ya sanya ake jawo masana (malamai) kusa, domin neman sani ko yin addu'a domin neman biyan buqata a wurin Allah ko wurin wannan malamin ta hanyar rauhanai ko iskokai a gargajiyance, kamar yadda Bunza (2006) ya tabbatar ta fuskar tarihi. Wannan yake bayyana irin tasirin da ilimin addini yake da shi a wancan lokacin.

Duk da cewa ilimin tsibbu da bokanci akan jingina shi da al'amarin addini, sai dai da yawa daga cikin mabiya addinai suna ganinsa a matsayin abin qyama ne musamman a wurin mutanen da suka yi imani da Allah tsanta, domin ilimi ne da kan ci karo da koyarwar addinin Islama kamar yadda Abdulwahad (1204h) ya bayyana.

A wannan matakin, za a iya ganin yadda ilimin tsibbu yake da muhimmanci har a lokacin yaqi, domin akan yi amfani da ilimin tsibbu domin a ci gari da yaqi ko a sami galaba a kan abokan gaba a wancan lokaci. Domin kuwa, hakan ya bayyana a cikin wasan *Tarihin Rabeh*, inda za a iya ganin yadda aka nuna cewa, Rabeh yana da malamai suna yi masa aiki, inda yake samun sa'ar cin gari da yaqi. Wannan yake nuna muhimmancin ilimin tsibbu da masu ilimin a idon al'umma tun a wancan lokacin. Ga misali a kan hakan:

> I ta kanka! Rabeh yana tafe da malamai Fullani masu aiki; in sun masa abu, in ya kai gari, sai ya ci gari. (*Tarihin Rabeh,* 1999: 11)

Ahmed (1999) ya bayyana a qarqashin sharhin kalmomi cewa, Prietze ya fassara 'malamai masu aiki' da malamai masu ilimin tsibbu. Don haka ne ake qara tabbatar da muhimmancin ilimin tsibbu ta mahangar tarihanci a wannan mataki.

Baya ga mahummanci ta matsayin masu ilimi da aka ni a tarihance, inda aka nuna har sukan zauna tare da sarakuna domin su riqa taimakonsu da wannan ilimin nasu a cikin gari ko a halin tafiye-tafiyensu. Haka kuma, tarihi ya nuna cewa, harkokin kasuwanci ta hanyar tafiye-tafiye a kan tafarkin sahara suna xauke da wahalhalu masu yawa a wancan lokacin, musamman a qarni na sha-takwas. Waxannan wahalhalu da fatake kan ci karo da su, kan

sabbaba rasa rayuka masu yawa, hakan ya sanya suke qoqarin sama wa kansu mafita ta hanyoyi masu yawa. (Ajayi, 1998: 27)

Hausawa sukan ce 'likita bokan Turai' Haka kuma 'tafiya mabuxin ilimi' waxannan zantuka haka suke har a cikin waxannan wasanni ta fuskar tarihanci, domin kuwa an nuna a cikin waxannan wasanni cewa, a sakamakon tafiye-tafiyen da fatake sukan yi daga wuri zuwa wani wuri, sukan ci karo da matsaloli iri-iri a kan hanya, tun daga matsalar rashin lafiya ko qarancin ruwa ko cin karo da 'yan fashi da makami ko haxarin iska da guguwa mai tsanani da kan taso a kan hanya ko rairayi da kan hana fatake da dabbobinsu tafiya a hamada, da dai sauran matsaloli iri-iri a yayin tafiye-tafiyensu. Wannan ya sanya sukan yi qoqarin neman ilimin da za su taimaki kansu da shi a yayin waxannan tafiye-tafiyen nasu.

A nan za a iya ganin tasirin ilimin likitanci irin na gargajiya tare da sanin nau'o'in magungunan gargajiya a lokacin da ayarin Agigi suka kama wani xan fashi daga cikin 'yan Shamba; inda daga kallon qafarsa sai Agigi ya ce akwai harsashi a cikin qafar,don haka a tsaga qafar a fitar da harsashin. Hakan yake nuna irin tasirin ilimin likitancin gargajiya da Agigi yake da shi a sakamakon kasancewarsa qwararre kuma gwani a fagen gano inda aka harbi mutum da kuma yadda za a fitar da harsashi a cikin sauqi. Wannan yana nuna irin ilimin da fatake suke da shi a fannin likitanci da sanin magungunan gargajiya a wancan lokacin, kuma hakan bai rasa nasaba da bayanin da Ajayi (1998) ya nuna na walalhalun da fatake kan ci karo da su a lokacin tafiye-tafiyensu. Ga abin da Agigi yake cewa a matsayin misali daga wasan *Turbar Tarabulus:*

Ku tsaga, ku fidda shi.(*Turbar Tarabulus*:15)

Har ila yau, ilimin sanin magungunan gargajiya ya ci gaba da bayyana a cikin wannan wasa, a lokacin da aka tsaga qafar xan fashi ba a ga komai ba, sai Agigi ya yi amfani da iliminsa na sanin magungunan gargajiya ya ce a sanya wani magani mai suna kazari a raunin. Wannan yana bayyana irin ilimin da fatake suke da shi ta fuskar sanin magungunan gargajiya a wancan lokacin. Ga abin da yake cewa:

> Ku saka masa kazari, ku xamre. Shi ne qeqasar rauni. Gobe ya fita da kansa. (*Turbar Tarabulus*,1999*:* 15)

Bugu da qari, ilimin sanin magungunan gargaji bai tsaya a kan sanin maganin rauni kawai ba; sanin Agigi da magungunan gargajiya ya kai ga har maganin amayar da rairayi ya sani a sakamakon wahalhalun da tarihi ta tabbatar sukan fuskanta. Domin a al'adartafiye-tafiyen da fatake sukan yi a wancan lokacin, a kan ci karo da rairayin hamada kamar yadda Adamu (2010) ya nuna. Wannan kan sabbaba matafiya da dabbobinsu kan tsinci kansu a cikin qura da rairayi a hamada.

A wannan gavar ma, irin waxannan wahalhalu suka sanya har Agigi ya sami ilimin sanin magungunan gargajiya, har ya bayyana nonon tumfafiya a matsayin magani ga wanda ya

shaqi qura ko rairayin hamada, har ya umurci a bai wa wani yaronsa nonon tumfafiya a matsayin magani domin ya amayar da rairayin da ya shaqa. Ga abinda yake cewa:

> Ku ba shi nonon tumfafiya saboda yai aman rairayi, qura duk ta fita. Bayan wannan ku ba shi nono kaxan ya sha, ku rufe shi ya jima kaxan. (*Turbar Tarabulus*:16)

Baya ga misalan ilimin likitanci da sanin magunguna irin na gargajiya da aka gani; ashe ilimi da dabarun yaqe-yaqe shi ma muhimmin abu ne a wancan lokacin. Domin tarihi ya nuna cewa, aka ware wasu mutane masu qwazo da dabara a koyar da su salo da dabarun yaqi, kamar yadda Raeh ya ware qwaraza irin su Arbab Babikir da Gadem da Uthman Sheku da dai sauran kwamandojinsa na yaqi ya ilmantar da su dabarun yaqi. (Hallam, 1977328).

Za a iya ganin tasirin ilimi da fasahar da mayaqa suke da shi har a wasan *Turbar Tarabulus*, a lokacin da Koho yake umurtar yaran Agigi da su xauko bindigoginsu su je su xibo ruwa; wannan yake nuna cewa akan ilmantar da fatake ilimin sarrafa makami. Sannan kuma, za a ga cewa, Koho gwani ne kuma fasihi ne a fagen ilimin sanin dabarun yaqi, domin ya yi hakan ne da shirin ko-ta-kwana, wato ko da za su ci karo da abokan gaba ko ‘yan fashi da makami a kan hanya, sai ilimin da suke da shi na sarrafa makami ya yi tasiri. Ga abin da yake cewa:

> Mutun fuxu su xauki bindigoginsu su tafi da
> raquma; (*Turbar Tarabulus*, 1999: 8)

Tasirin ilimin fasaha da dabarun yaqi ya ci gaba da bayyana, inda aka nuna yadda yaran Agigi suke jefa bindiga sama suna cafewa, hakan yake qara tabbatar da samuwar bindiga a wancan lokacin da kuma gwanancewarsu a fagen ilimin sarrafa bindiga domin irin ilimin da suke da shi na yaqe-yaqe. Wannan yake qara fito da tarihanci ta fuskar ilimin da fatake suke da shi a fannin dabarun yaqi a wancan lokacin. Ga misali a kan hakan:

> (Suna tsalle, suna jefa bindiga sama, suna
> cafewa…) (*Turbar Tarabulus*, 1999: 12)

Kamar yadda tarihi ya tabbatar da cewa, Rabeh gwarzon mayaqi ne wanda yake tafe da qwarazan mayaqa kamar su Gadem da Uthman Sheku da sauransu a tare da shi; har aka nuna ya ci dauloli da dama da yaqi a zamaninsa, kuma ya ci wannan nasarar ce ta hanyar cin gajiyar ilimin masana dabarun yaqi da yake tafiya tare da su kamar yadda Hallam (1977) ya nuna.

A nan ma, misali a kan ilimi da fasaha tare da dabarun yaqi ya ci gaba da bayyana a cikin wasan *Tarihin Rabeh*, yayin da aka nuna akwai wasu mayaqa da Rabeh yake tafiya yaqi da su, waxanda ake kira da ‘yan bindiga. Da wannan ake qara kafa hujja a kan tasiri da muhimmancin ilimin sanin dabarun yaqi a wancan lokacin, domin har ware gwaraza ake yi a

koyar da su ilimin sarrafa makami a fagen fama a lokacin da Rabeh ya aiwatar da yaqe-yaqensa; hakan yake qara bayyana tarihanci ta vangaren ilimin da mayaqa suke da shi na fasaha da dabarar yaqi. Ga misali a kan hakan:

> (Aka kawo ‘yan bindinga, ya ce musu) Mu dai mu same su a waje. Kauda kara ba aiki ne ba. (*Tarihin Rabeh,* 1999: 12)

Har ila yau, za a qara ganin yadda aka nuna cewa tun a wancan lokacin mayaqa da matafiya suna amfani da bindigogi da gariyo da mashi da kibiya da takobi, inda hakan yake bayyana tasirin ilimi ta fuskar fasahar iya sarrafa makaman yaqi irin na gargajiya. Za a ia ganin hakan kamar yadda Esule yake bayyana wa Agigi da Koho a lokacin da suka yi karon-batta da ‘yan fashi da makami a tsakiyar daji. Wannan bayani yake nuna yadda mutane suke da ilimi da dabarar amfani da makami a lokacin yaqi ko faxa da abokan gaba. Ga abin da Esule yake ce wa su Agigi da Koho a lokacin da suka haxu da ‘yan fashi a turba:

> Su suna da bindiga, suna da gariyo, suna da mashi, mu kuwa muna da kibiya muna da bindiga, muna da takobi, muna da mashi. (*Turbar Tarabulus,* 1999: 21)

A wannan matakin ma, an nuna cewa, ilimin fasaha da dabarun yaqi bai tsaya ga maza kawai ba, domin ta fuskar tarihanci a wasan *Turbar Tarabulus*, an nuna cewa wannan ilimi na sarrafa makami har mata sukan koya kuma su iya, domin kuwa, za a iya ganin wani misali da

yake qara tabbatar da wannan ilimi na sanin yadda ake sarrafa makami har a vangaren mata. Inda aka nuna mutanen Bagarmi mace na riqe da mashi namiji ma yana riqe da mashi. Ashe al'ummar wannan lokacin suna da ilimin qera mashi da ilimin amfani da shi, kamar yadda ma'aikin Rabeh yake siffanta su a wasan *Tarihin Rabeh,* domin Rabeh ya yi kyakkyawan shiri kafin ya kai wa Bagarmi hari. Ga abin da yake cewa:

> Mace da mashi, namiji da mashi. (*Tarihin Rabeh*, 1999: 8)

Bugu da qari, tarihi ya nuna cewa, a zamanin Sarkin Wadai mai suna Yusuf, wanda ya yi mulki a tsakanin 1878 da 1898, mutane sun kasance kara-zube, a sakamakon mulkin mallaka da suka tsinci kansu a ciki, kamar yadda Hallam (1977) ya bayyana ta fuskar tarihi.

A wannan matakin ma ta fuskar tarihanci, za a ga irin rawar da Sarkin Wadai ya taka a wasan *Turbar Tarabulus* ta qara tabbatar da tasirin ilimin fasaha da dabarun yaqi a cikin wannan wasa, domin ya nuna cewa bai yarda fatake su kashe mutanensa da bindiga ba; sai dai da wuqa. Wannan yake nuna yadda mutane suke da ilimi wurin sarrafa makami domin kare kansu daga abokan gaba. Haka kuma, ashe kenan, ilimin fasahar qera bindiga da wuqa sanannen abu ne tun a wancan lokacin, kamar yadda za a iya ganin misalin hakan a wasan *Turbar Tarabulus* daga bakin Sarkin Wadai. Ga abin da yake cewa:

> Fatake kada su kashe mutum da bindiga; in sun kashe mutum da wuqa, ba komi. (*Turbar Tarabulus*, 1999: 35)

Har ila yau, tarihi ya tabbatar da cewa, Qudus ta kasance a hannun dauloli da dama tun kafin bayyanar Annabi Isah, kuma akan ci wata daula da yaqi ne sai a kore ta a mallake Qudus xin kamar yadda Daular Usmaniyya ta mulki Qudus har sau biyu. Tarihi ya nuna a sakamako waxannan yaqe-yaqen mutane kan adana makamai domin jiran ko-ta-kwana.(Arif, 1951). Hakan yake qara tabbatar da muhimmancin ilimin sarrafa makami har alokacin da Sarkin Jamus ya kai ziyara Qudus a shekarar 1898.

Daga bayanai da misalan da suka gabata a cikin waxannan wasanni, an ga yadda tasirin ilimi ya taka muhimmiyar rawa ta fuskar sha'anin yaqe-yaqe, inda tarihanci ya nuna yadda al'ummar wancan lokacin suke da ilimi da dabarar tanadan kayan faxa kuma da iya sarrafa su ta kowace hanya, da shirin ko-ta-kwana.

Tarihi ya tabbatar da cewa, sha'anin rubutu da karatu su ne a kan gaba dangane da tasirin ilimi a zamanance. Domin masana irin su Yahaya (1988) da Tanimu (2007) da Pedima (2007) Sun nuna cewa ilimin rubutu da karatu daga baya ya shigo qasar Hausa. Inda Yahaya ya bayyana cewa a qarni na sha bakwai aka fara samun bayyanar ilimi ajami.

Bugu da qari, sha’anin ilmi ta fuskar rubutu ya ci gaba da bayyana a cikin waxannan wasanni, domin kuwa, har a wasan *Turbar Tarabulus* an nuna muhimmanci ilimin rubutu a tsakanin fatake. Hakan bai rasa nasaba da tarihin shigowar addinin Musulunci qasar Hausa, inda aka sami ilimin ajami a qarni na sha-bakwai, da kuma hulxa da ta kasance a tsakanin Hausawa da Larabawa ta fuskar kasuwanci kamar yadda aka ga misalan hakan a baya. Yahaya (1988).

A wannan matakin ma, hakan ya bayyana ne ta fuskar tarihanci a cikin wasan *Turbar Tarabulus* a lokacin da Haji Murzuq yake bai wa Agigi takardar wasiqa ya kai wa yaransa a Ghat.Wannan yake qara tabbatar da matsayi da muhimmancin da ilimin yake da shi har a tsakanin fatake a wancan lokacin. Za a iya ganin misalin hakan kamar yadda Murzuq yake cewa:

> Ga takardu ka kai wa yaranmu, ka gaishe su na gari. Ka ce musu, ba mu da komi sai lafiya. (Turbar Tarabulus, 1999: 6)

Har ila yau, muhimmancin ilimin rubutu da ys bayyana ta fuskar tarihanci a wannan wasa bai taqaita a wasiqar da Haji Murzuq ya aiki Agigi da ita zuwa wurin yaransa kawai ba. An nuna cewa, fatake kan yi amfani da salon rubutun wasiqa domin su isar da saqo zuwa ga mai

masaukinsu a garin da suke son zuwa, domin su sanar da shi sun kusa isowa, don ya shirya tarbarsu. Misalin hakan ya tabbata a wasan *Turbar Tarabulus,* a lokacin da Koho da Agigi suka rubuta laya (wasiqa) suka aika Ghat wurin mai masaukinsu Abdu Salam domin ya tarbe su. Ga misali a kan hakan:

> (Suka tashi raqumin sirdi. Wani yaron Koho ana ce masa Acukunu, suka ba shi laya). (*Turbar Tarabulus,* 1999: 23)

Kalmar "laya" tana nufin wasiqa, kamar yadda Ahmed, (1999) ya nuna cewa Prietze ya bayyana, don haka a nan za a qara tabbatar da muhimmancin ilimin rubutu da karatu a tsakanin fatake a wancan lokacin domin isar da saqo a cikin sauri kamar yadda aka ga misalin hakan.

Koho da Agigi sun yi cikakken bayani a kan wasaiqar da suka aiki Acukunu da ita, inda suka bayyana masa cewa, ya je Ghat ya kai wa Abdu Salam wannan wasiqa tasu. Ga abin da suke cewa:

> Ka kai Ghat, ka damqa a Abdu Salam Turabulus, ka ce masa. 'Wannan Agigi ya aiko ni'. (*Turbar Tarabulus,* 1999: 23)

Manufar rubutu ita ce, a karanta kuma a fahimci saqon da ake son isarwa, hakan yake nuna cewa ilimi ya yi aiki. Wannan ya bayyana a lokacin da Rabeh ya aika da wasiqa gurin Abu Sekin, ilimi ya yi tasiri, domin Ma'aiki ya bayyana wa Rabeh cewa Abu Sekin ya karanta wasiqar da aka aika masa, wannan yake nuna tarihi da matsayin ilimi a yaqe-yaqen da Rabeh ya aiwatar. Ga abin da yake cewa:

> Abin da yake rubuce cikin takarda ya gani.
> (*Tarihin Rabeh*:4)

Bugu da qari, ilimin karatun wasiqa bai tsaya a harkar yaqi kawai ba, hasali ma, su ma fatake da kan rubuta wasiqa su aika wa masu masaukinsu a garin da suka dosa akan karanta wasiqunsu domin a fahimci saqonsu, wannan ilimin yana da muhimmanci a tsarin rayuwar al'ummar wancan lokacin, kamar yadda Yahaya (1988) ya tabbatar da samuwar ilimi ajami tun a qarni na sha-bakwai.

Za a iya fahimtar hakan a lokacin da Koho da Agigi suka aika wa Abdu Salam wasiqa. An nuna wasiqarsu ta isa wurinsa har ya karanta ya ga abin da yake ciki. Ga abin da Abdu Salam yake ce wa Acukunu a lokacin da ya karanta wasiqar da aka aiko masa:

> (Ya duba, ya warware takarda, ya karanta)
> Za ka koma ko za a nema musu masabki?
> (*Turbar Tarabulus*, 1999:24)

An ga yadda al'amuran ilimi suke ta bayyana a cikin waxannan wasanni, musamman abin da ya shafi ilimin qere-qere da ilimin sanin hanya, har ma da ilimin rubutu da karatu, kamar yadda aka ga hakan a lokacin da Rabeh ya sanya aka rubuta masa wasiqa domin ya aika wa Abu Sekin, a matsayin saqo daga gare shi, hakan yake nuna tasirin da ilimi yake da shi a lokacin da Rabeh ya aiwatar da yaqe-yaqensa a qasar Hausa.

Shi ma ilimin lissafi da sanin kwanan wata ba sabon abu ba ne, hakan ya sanya ake amfani da lissafin kwanan wata domin aiwatar da muhimman al'amura na rayuwar yau da kullum kamar yadda Hallam (1977) ya nuna cewa, Rabeh kan sanar da dakarunsa ranar da za su shiga wani yanki domin aiwatar da yaqi ta hanyar lissafin kwanan wata. Hallam (1977)

A wannan matakin, za a iya ganin tasirin ilimin lissafin sanin kwanan wata a lokacin da Rabeh yake qoqarin kai wa qasar Bagarmi hari, sai ya yi amfani da ilimin lissafi ya gano ranar da wata zai qare da ranar da sabon wata zai tsaya; sanin wannan ilimin ya sanya ya aika wa Abu Sekin cewa ya kasance a cikin shiri, domin zai fito ranar biyu ga wata mai tsayuwa. Wannan yake bayyana cewa ilimin lissafin kwanan wata muhimmin abu ne. Ga misali a kan haka:

> Biyu ga wata mai tsayuwa ina fita. (*Tarihin Rabeh*, 1999: 6)

Ta la'akari da bayanan da suka gabata, wannan bincike yake tabbatar da cewa, tasirin ilimi ya bayyana a fili a cikin waxannan wasanni ta fuskoki mabambanta, musamman al'amuran da suke da dangantaka da ilimin sanin hanya da ilimin addini da ilimin likitanci da sanin magungunan gargajiya da ilimin lissafi da sanin kwanan wata da dai sauransu. Bayyanar waxannan al'amura yake tabbatar da matsayi da muhimmancin ilimi a tarihin al'ummar da aka rubuta waxannan wasannin a kansu; har ma ana iya cewa, waxannan misalai da suka bayyana a cikin waxannan wasanni kan iya wakiltar wani vangare na sha'anin ilimin al'ummar qarshen qarni na sha-tara da farkon qarni na ashirin da aka rubuta wasannin a lokacin.

3.3 Addini Ta fuskar Tarihanci

Kamar yadda masana suka bayyana ma'anar addini tun a babi na biyu, musamman a fahimtar mabiya addinin Musulunci da addinin Kirista. Inda aka bayyana addinin Musulunci shi ne imani da Allah da Manzonsa (Tsira da aminci ya tabbata a gare shi) da yin sallah da azumin watan ramadana da bayar da zakkah da kuma zuwa aikin hajji (Ga wanda Allah ya ba shi ikon zuwa). Yayin da shi kuwa addinin Kirista shi ne yarda ko imani da Ubangiji ko Ubangijai ta hanyar koyarwar Yesu Almasihu.

Da wannan ne za a ga cewa, sau da yawa rayuwar al'umma cike take da tasirin addininta, inda hakan ya sanya a mafi yawan lokuta idan aka zo nazarin adabi akan ci karo da ximbin misalai

dangane da tasirin addini a cikinsa; walau addinin gargajiya, wanda yake takin-saqa da kyawawan aqidojin Musulunci kamar yadda Bunza (2006) ya bayyana. A wani lokaci akan ci karo da tasirin addinin Musulunci, yayin da wani lokaci ma har da addinin Kiristanci. Hakan ya sanya a wannan mataki aka qudiri aniyar fito da irin wannan tasiri da addini yake da shi a cikin zavavvun wasannin da aka ambaci za a yi nazarin a kansu. An yi qoqarin zaqulo irin tasirin da addini ya yi a cikin waxannan wasanni ta fuskoki mabambanta. Nazarin ya gudana ne ta hanyar karin kumallo da addinin gargajiya, sannan aka dubi tasirin addinin Kiristanci, yayin da daga qarshe aka xauraye babin da addinin Musulunci, duk an yi hakan ne a cikin wasan *Turbar Qudus (*1898)da *Turbar Tarabulus* (1902) da kuma *Tarihin Rabeh* (1902,) kuma duk nazarin ya gudana ne ta mahangar tarihanci.

Bunza (2006) ya nuna cewa, tarihi ya tabbatar da cewa, rayuwar Bahaushe musamman a wancan lokacin, cakuxe take da addinin gargajiya (Maguzanci). Domin bayan zuwan addinin Musulunci akan ci karo da wasu al'adu su riqa cin karo da addinin Musulunci. Wannan tarihin ya sanya za a iya ganin tasirin irin wannan addinin na Maguzanci a tarihin rayuwar Bahaushe ta hanyar dogaro da adabinsa A wannan matakin, an waiwayi irin wannan tasirin a waxannan wasanni da ake nazari a kansu.

Tasirin addinin Maguzanci ya bayyana a Wasan *Turbar Tarabulus* (1902), inda aka nuna yadda Agigi yake umurtar yaransa da su yanko wani vangare na sassan jikin xan'Adam domin su yi magani da shi; wannan yake bayyana yadda addinin Maguzanci yake da tasiri a cikin

harkokin rayuwar al'umma na yau da kullum a wancan lokacin. Hakan yake nuna tarihanci ta fuskar addinin gargajiya. Ga abin da yake cewa:

> Ku yanko mana hannu, ku qwaqwule ido, shi ma ana sonsa. Ku yanko mana harshe, ku xebo kitse kaxan saboda ana nemansa za a yi magani. (*Turbar Tarabulus*: 14)

Har ila yau, tasirin addinin Gargajiya (Maguzanci) bai tsaya a yankan sassan jikin xan'Adam kawai ba, domin kuwa an nuna har laqanin xaure bindiga da kan hana bindiga ta tashi har ta sami wani, mutane kan yi amfani da shi, da kuma laqanin qarfe, da kan hana qarfe ya ci mutum, al'ummar wannan lokacin suna da shi. A wannan matakin ma Bunza (2006) ya nuna cewa, al'ummar Hausawa na amfani da tsafe-tsafe da nufin magani, inda ya nuna cewa musamman maharba kan yi hakan domin hana qarfe ya ci su, wanda shi ake kira da tauri, kuma nau'i ne na tsafi.

Hakan ya tabbata a lokacin da Agigi yake nuna cewa sun xaure bindigoginsu, kuma qarfe bai cin su a lokacin da za su fara karon-batta da 'yan fashi a kan hanya, wannan yana da alaqa da harkokin tsubbace-tsubbace ko tsafe-tsafe, inda hakan yake qara tabbatar da tasirin addinin gargajiya a tarihin rayuwar al'umma a wancan lokacin a cikin adabi. Ga abin da Agigi yake cewa:

> Ka bar ta bindiga kam, mun xamre ta. Tamu bat ta tashi, tasu bat ta tashi. Muka faxa su; qarfe bay ya cin mu (*Turbar Tarabulus:* 21)

Bugu da qari, duk da kasancewar wasan *Turbar Qudus* wasa ne da aka gina shi a kan ziyarar da Sarkin Jamus ya kai qasar Qudus, kuma ziyarar tana da dangantaka da addinin Kirinsta da addinin Musulunci a tarihance, kamar yadda Ahmed (2004) ya bayyana. Kuma duk da kasancewarsa ba adabin Hausa ba ne, adabi ne a cikin harshen Hausa; amma ta fuskar addinin Musulunnci ko addinin Kirista ba a turbuxe gawa.

Kamar dai yadda bayanai suka gabata cewa, rayuwar al'umma cakuxe take da addininsu, walau na Maguzanci kafin bayyanar addinin Musulunci ko na Kiristanci kamar yadda aka ga misalai a kan hakan. Ko shakka babu, shi ma addinin Musulunci a cikin rayuwar al'umma, Hausawa da waxanda ba su ba, musamman Musulmai, ya zamo tamkar jini da tsoka; domin tasirinsa kan bayyana a matakai mabambanta. Hakan ya sanya waxannan wasanni suke qunshe da al'amuran da suka jivanci addinin Musulunci ta fuskoki iri-iri; tun daga imani da Allah da neman taimakonsa da yin sallah da addu'a da shari'a da dai sauran al'amura irin na addinin Musulunci.

Tasirin addinin Musulunci ya fito fili a wasan *Turbar Tarabulus*, musamman kasancewar wasan ya wakana ne a tsakanin al'ummar Hausawa da Larabawa, inda za a iya ganin yadda

tasirin imani da Allah ta fuskar samu yake, da yadda al'umma suke jingina samu da rashi zuwa ga Allah. Hakan ya tabbata a koyarwar addini Musulunci kamar yadda Nawawiy (2006) ya bayyana a hadisi.

Za a iya ganin hakan a wasan *Turbar Tarabulus* tun daga lafazin da Haji Murzuq yake yi wa Koho a lokacin da yake ba shi kuxin jagorancin da zai yi wa su Agigi na hanya, inda yake nuna masa Allah ne yake bai wa bawa duk abin da ya samu,ba dabararsa ce ko qarfinsa kan ba shi ba; ya ambaci sunan Allah a lokacin da yake gabatar da Agigi ga Koho, hakan yana da tasiri a kan matsayin da addinin Musulunci yake da shi a tarihance, kamar yadda yake cewa:

> Wannan xan'uwana ne. Ga abin da Allah ya
> koro maka. (*Turbar Tarabulus*: 3)

Haka kuma, tarihi ya nuna cewa, Rabeh musulmi ne, kuma ya aiwatar da yaqe-yaqensa ne da sunan Musulunci, Hallam (1977) Da wannan ne ake ganin ba a iya raba Rabeh da tasirin addininsa. Hakan ya sanya Prietze ya yi amfani da harshen Musulunci a lokacin rubuta wasan *Tarihin Rabeh*.

Za a iya ganin yadda tasirin addinin Musulunci ya bayyana a wasan *Tarihin Rabeh*. Inda aka nuna cewa a lokacin da mutum ya sami wani abu ya kamata ya gode wa Allah, hakan ya

sanya Rabeh ya ambaci sunan Allah da nufin godiya a gare shi, aikata hakan kuwa yana nuna muhimmanci da tasirin addinin Musulunci har a wancan lokacin. Ga misali a kan hakan:

Har ila yau, kamar yadda tarihi ya tabbatar da cewa, Qudus na xauke da qabilu mabambanta kamar Larabawan da Faransawa da sauran qabilu iri-iri kamar yadda Arif (1951) ya nuna. Kuma ya tabbatar da cewa Qudus na xauke da Musulmai masu yawa a qarni na sha-tara.

Za a iya ganin tasirin Musulunci a lokacin da Larabawa suka kai qara wurin Sarkin Jamus a lokacin da ya kai ziyara Qudus, inda suka ce ana zaluntar su a Qudus, sun fito da tasirin addinin Musulunci qarara a lokacin da Sarkin Jamus yake bayyana wa Sarkin Santambul kokensu. Sun nuna cewa suna ga Allah, sannan suna ga Sarkin Jamus, sannan kuma suna ga Sarkin duniya, wannan bayani nasu yana tabbatar da imaninsu ga Allah, tare da nuna cewa taimakonsa shi ne na farko kafin taimakon wani bawansa. Ta la'akari da wannan bayani nasu, za a iya tabbatar da tasirin addinin Musulunci a tarihin qasar Qudus a sakamakon zamantakewar da Larabawa suka yi a Qudus. Ga abin da yake cewa:

> Abin da suka faxa, sun ce: Muna ga Allah, muna gare ka, muna ga Sarkin duniya. Mu muna so mu ji; wannan abu da shinan Sarkin duniya ko kuwa babu shinansa? (*Turbar Qudus*, 2004: 20)

Har ila yau, tasirin addinin Musulunci ya sanya ko wani abu ya sami mutum sai ya danganta samuwarsa zuwa ga Allah kamar yadda Nawawiy (2006) ya tabbatar.

Hakan ya bayyana a wasan *Turbar Tarabulus* a lokacin da Agigi yake nuna jin daxinsa da rakiyar da Koho ya yi musu ya fitar da su turba lafiya, inda ya ambato sunan Allah tare da miqa wuya zuwa a gare shi ta hanyar imani da Allah; domin ya nuna cewa Allah ne ya haxa su da Koho, wannan shi ma yana da nasaba da tasirin addinin Musulunci da fatake suke da shi a wancan lokacin. Ga irin abin da Agigi yake cewa:

> Ba don Allah ya gama mu da Koho ba, da turbar nan da ba mu biyo ba. *(Turbar Tarabulus* : 20)

Har ila yau, tasirin addinin Musulunci ya ci gaba da bayyana a cikin wasan*Tarihin Rabeh*ta fuskar imani da Allah da neman taimakonsa da yardarsa kafin aiwatar da kowane irin aiki. Wannan bai rrasa nasaba da tarihin addinin Rabeh wato Musulunci kamar yadda ya gabata a baya. Kuma dama K/Nasawa (2006) ya ce, ba a raba Musulmi da tasirin addininsa.

Hakan ya bayyana a lokacin da Rabeh ya tara mutanensa ya ce su shirya in Allah ya kai mu gobe za su shiga qasar Bagarmi. Wannan shi ma yana daga cikin tasirin addinin Musulunci a rayuwar al'ummar wancan lokacin a tarihance, domin bai Ga abin da Rabeh yake cewa:

> (Ya tara mutanensa, ya ce musu) Gobe da safe kadan Allah ya yarda, ma shiga Bagarmi. (*Tarihin Rabeh* : 13)

Shi ma Esule tasirin addinin Musulunci ya nashe shi, domin kuwa a lokacin da suka ci karo da 'yan fashi a kan hanya suka fafata, har daga qarshe ayarin Esule suka karkashe 'yan fashi, amma sai bai nuna cewa qarfinsu ba ne, sai ya nuna cewa Allah ne ya taimake su, har suka kashe 'yan fashin, inda har ma ya bayyana cewa Allah bai taimakon azzalumi, wannan yana qara tabbatar da imani da yarda da cewa Allah shi ne mai taimako, hakan yana nuna tasirin Musulunci a harkokin rayuwar al'ummar wancan lokacin. Ga abin da yake cewa:

> Allah ya taya mu. Allah bayya taya azzalumi. Mun karkashe su. (*Turbar Tarabulus:* 21)

Tasirin addinin Musulunci a cikin harkokin rayuwar al'umma, za a iya cewa ya zamo jini da tsoka a tsakanin al'umma, har ma ana iya cewa ya zama ruwan dare ta fuskar imani da Allah

tare da gode masa, domin kusan a kowace irin mu’amala, ba a rasa wani xan wasa da bai ambaci sunan Allah ba da nufin neman taimakonsa; hakan ya fito fili a yayin da Koho yake bai wa Abdu Salam labarin halin Agigi, sai da ya bayyana wata qa’ida irin ta addinin Musulunci da take nuna wanda bai gode wa Allah ba, ya gode azabarsa. Wannan yana qara yinnuni a kan irin matsayi da tasirin da addinin Musulunci yake da shi a lokacin da aka shirya wannan wasa. Ga misali a bakin Koho:

> Ba laifi; ba abin da za mu ce wa Agigi. Wanda bai gode daxin Allah ba, ya gode azaba tasa. (*Turbar Tarabulus*: 25)

Baya ga tasirin addinin Musulunci ta fuskar imani da Allah da godiya zuwa gare shi a kan ni’imomin da ya yi wa bayinsa, za a iya ganin wani tasirin addinin Musulunci ta hanyar amfani da xaya daga cikin kyawawan sunayensa masu tsarki; hakan ya bayyana a wasan*Turbar Qudus*, domin kuwa an nuna Sarkin Santambul Abdulhamid shi ne shugaban sarakunan addinin Musulunci a wancan lokaci, kamar yadda masana suka bayyana tun a babi na biyu, hakan ya sanya tun daga sunansa za a iya gane addininsa wato addinin Musulunci, domin ‘AL-Hamid’ yana xaya daga cikin sunayen Allah, inda hakan yake nuna tasirin addinin Musulunci a sunan Abdulhamid. Ga misalin da yake nuna tasirin Musulunci a sunansa da sarautarsa:

Sarkin Santambul Abdulhamid: (*Turbar Qudus*:2)

Har ila yau, tasirin addinin Musulunci a wancan lokacin, bai tsaya a imani da Allah ko godiya a gare shi ko yin amfani da xaya daga cikin sunayensa kyawawa ko ambaton sunansa domin neman biyan buqata a wurinsa kawai ba; har ya kai ga an tabbatar da cewa musulmai suna da tsari irin na shugabanci a Musulunci, inda aka nuna cewa Musulmai suna da shugaba wanda ake kira da Sarkin Musulmi. Za a iya ganin misalin hakan a wasan *Turbar Tarabulus*, a lokacin da aka nuna cewa Sarkin Musulmi yana sayen bayi yana aikawa qasa mai tsarki. Wannan yake qara tabbatar da tasirin addinin Musulunci ta fuskar tarihin sarautar Musulunci a lokacin da aka shirya wannan wasa. Ga misali a kan hakan:

> Shi Sarkin Musulmin me yake da su da yawa? (*Turbar Tarabulus*: 30)

Kamar yadda tsarin shugabanci irin na addinin Musulunci ya tabbata ba baqon abu ba ne; haka shi ma adalci irin na Musulunci bai zamo baqo a tarihi ba, domin kuwa an nuna irin adalcin da Sarkin Santambul yake da shi a sakamakon matsayinsa na shugaban sarakunan addinin Musulunci. Adalcinsa ya bayyana a fili, domin ya nuna irin adalcin da addinin Musulunci yake da shi ga al'umma (Musulmi da wanda ba Musulmi ba). Hakan yake qara tabbatar da tasirin addinin Musulunci har a mu'amala a tsakanin al'umma, za a iya ganin hakan a wasan *Turbar Qudus*, a yayin da aka kawo qarar wasu mutane daga Qudus zuwa ga

Sarkin Santambul, sai bai yanke hukunci kai tsaye ba, sai ya nuna adalci irin na addinin Musulunci ta hanyar jin ta bakin mai qara da wanda ake qara. Ga abin da yake cewa:

> Ku aiko mini da su, in tambaye su in ji abin da ya faru duka. Amma kada ku tsorata su, ku lallashe su, ku kawo mini su, in ji da kunnena labari. Abin da a kai, da wandaba ai ba duka na ji. Gama komi da sannu-sannu akan yi shi. Ina da labari na tun bara; abin da suka yi a Qudus na ji. An ce Nasara su uku sun je da dare wajen Kwarin Wuta, a bayan harami; daidai da Aksa, suna tono anda za su halaka mutane. Allah ya fallashe su, aka kama su. Daga shi kuma ba a yarda da su ba. (*Turbar Qudus*:15)

Har ila yau, tasirin addinin Musulunci ta fuskar adalci bai tsaya a kan cewa sai an turo waxanda ake qara wurin Sarkin Santambul don ya ji ta bakinsu kawai ba; domin bayan an yi kyakkyawan bincike a kan waxanda ake qara, tasirin addinin Musulunci ta fuskar adalcinsa ya qara bayyana a wannan wasa, domin kuwa bayan Sarkin Jamus ya kawo wa Sarkin duniya masu laifi, da aka bincika aka ga suna da laifi, sai aka yanke musu hukuncin da ya dace da su, ba tare da jingina laifi ga kowa ba, har ma daga qarshe ya nuna yadda tsarin addinin Musulunci yake na duk wanda ya kiyaye dokokin Allah, sai Allah ya kiyaye shi, idan kuwa mutum ya sava wa Allah, sai Allah ya yi masa azaba. Wannan bayani yana qara tabbatar da tasirin addinin Musulunci a tarihance. Ga abin da yake cewa:

> Ni ba ni da alhakinsu, kai ma ba ka da alhakinsu. Su suka cuci kansu, cuta mai yawa. Kadan ka kiyaye kanka, Allah ya kiyaye ka; kadan kuwa ka qi, Allah ya nuna ma ka azaba tasa, tun daga duniya har lahira, (*Turbar Qudus*, 2004:22)

Bugu da qari, tasirin addinin Musulunci ya sanya kasancewar Sarkin Santambul mabiyin addinin Musulunci ne, wanda a addininsa na Musulunci ba a yanka wani abu da hannun hagu, shi kuwa addinin Kiristanci babu laifi aikata hakan, wannan ya sanya Sarkin Jamus ya nuna aminccewarsa da tsarin addinin Musulunci ta hanyar yadda da tsarinsa da dokokinsa, hakan ya sanya ya amince da haramcin yanka da hannun hagu;duk da kasancewarsa ba mabiyin addinin Musuluncin ba ne. kamar yadda yake cewa:

> Kada ka yanka da hannun hagun, sai in ci……….(*Turbar Qudus*, 2004:2)

Addu'a muhimmiyar ibada ce a tsarin addinin Musulunci, hakan ya sanya ta zamo ruwan dare a cikin harkokin al'umma na yau da kullum, wannan ya sanya har a tsarin gaisuwa irin ta Musulmai, kamar a fada da sauran wurareakwai tasirin addu'a a ciki. A sakamakon haka,za a ga cewa, duk da kasancewar Sarkin Jamus ba mabiyin addinin Musulunci ba ne, Hausawa na cewa "zama da maxaukin kanwa, shi ke kawo farin kai" Haka wannan zance yake har a wannan fage; domin kuwa tasirin addinin Musulunci bai qyale shi ba, sai da ya tasirantu da tasirin addinina Musulunci ta hanyar amfani da salon gaisuwar Musulmai mai sigar addu'a,

hakan yake qara tabbatar da tarihin matsayin da addinin Musulunci yake da shi a wancan lokacin ta hanyar naso har ga wanda ba mabiyinsa ba ne. Ga abin da yake cewa:

Allah ya daxe da ranka. (*Turbar Qudus*:23)

Bugu da qari, za a kuma ganin yadda tasirin addinin Musulunci ta fuskar gaisuwa mai sigar addu'a ta ci gaba da bayyana har a wasan *Tarihin Rabeh*, domin ambaton sunan Allah yana xaya daga cikin tasirin Musulunci, wannan ya bayyana a lokacin da Sarkin Katagun ya aika wa Sarkin Kano labarin kyautar da Rabeh ya aiko masa, a yayin da ma'aiki ya isa Kano, sai ya yi amfani da salon gaisuwa irin wacce ake yi wa Sarakunan Musulunci a qasar Hausa, mai aigar addu'a. Wannan yake nuna tasirin addinin Musulunci a wancan lokacin. Ga abin da yake cewa:

Allah ya daxe da ranka. (*Tarihin Rabeh*:32)

Shi ma Sarkin Qudus, ya bi sahu ta hanyar yin amfani da irin salon gaisuwar sarakunan addinin Musulunci mai sigar addu'a a cikin wasan*Turbar Qudus*, domin ya ambaci sunan Allah da nufin gaisuwa da jinjina ga Sarkin Jamus, duk da kasancewarta gaisuwa, amma tana da sigar addu'a ga wanda aka yi wa. Wannan yake qara tabbatar da yadda addinin Musulunci ya shiga jini da vargo na al'ummar wancan lokacin. Ga misali a kan hakan:

> Allah ya ba ka nasara.Sarkin Jamus! (*Turbar Qudus*,2004:12)

Tasirin addinin Musulunci ya zama ruwan dare a tarihance, domin kuwa ambaton sunan Allah bai taqaita a ayyukan kirki da neman lada kawai ba, kamar yadda ya gabata, har karuwa takan kira sunan Allah a cikin harkokinta na karuwanci. Abin lura a nan shi ne, tasirin addinin Musulunci ya yi jagoranci wurin aikata hakan. Ga misai akan wannan:

> Allah ya sa a saka inji karuwa; da aka ce ta hau gado, ta ce "Ba na qi ba" (*Tarihin Rabeh* : 12)

Al'amarin malanta da duba ko surukulle domin neman biyan buqata ba sabon abu ba ne, domin kuwa , Bunza (2006) ya nuna cewa an daxe ana surukulle. Ta fuskar tarihin rayuwar Rabeh kuwa, Hallam (1977), ya nuna cewa, Rabeh yana faxa wa gari da yaqi, inda ya ci qasashe dama a tafkin Chadi kuma in ya ci gari yakan mallake sojoji da malamai da talakawa da dukiya da dai sauran muhimman al'amura.

A wannan wasa na *Tarihi Rabeh* kuwa, an nuna cewa, a lokacin da Rabeh ya aiwatar da yaqe-yaqensa, akan sanya malamai su duba sa'a, wani lokacin ma har akan ce su yi aiki domin samun sa'a, duk da cewa kusan hakan yana da alaqa da addinin gargajiya (Maguzanci).

Za a iya ganin misalin hakan a lokacin da wani Ma'aiki yake siffanta wa Abu Sekin yadda Rabeh yake amfani da malamai masu bugun qasa da tsibbu da yadda yake cin gari da yaqi a sakamakon aikin da malamansa na duba kan yi masa. Hakan kuwa yana qara nuna irin yadda addinin Maguzanci yake shiga cikin harkokin al'umma na yau da kullm. Ga abin da Ma'aiki yake cewa:

> I ta kanka! Rabeh yana tafe da malamai Fullani masu aiki; in sun masa abu, in ya kai gari, sai a ci gari. (*Tarihin Rabeh* : 11)

Muhimmancin addu'a a tsakanin al'umma ba ya misaltuwa, domin kusan duk wani furuci da musulmi zai yi sai an ga tasirin addinin Musulunci ta fuskar addu'a; hakan ya tabbata har a waxannan wasanni, domin shi ma Agigi rayuwarsa ta tasiirantu da addinin Musulunci a cikin wasan *Turbar Tarabulus*, inda yake ambato sunan Allah a cikin kalamansa, ta hanyar yi wa abokinsa Haji Murzuq addu'a a lokacin da za su yi ban-kwana. Wannan yana nuna tarihin bunqasar addinin Musulunci a tsakanin al'umma, har a tsakanin fataken wancan lokacin. Ga abin da yake cewa:

> Allah yai maka albarka! Allah ya bar zumunta! (*Turbar Tarabulus,*1999 :6)

Tasirin addinin Musulunci ta fuskar addu'a, ya kai ga cewa, bayan Agigi ya yi wa abokinsa Haji Murzuq addu'a sai bai yi shiru kawai ba, sai da ya yi wa kansa da abokan tafiyarsa addu'a. Wannan yake qara tabbatar da muhimmancin da addu'a take da shi a wurin fataken wancan lokacin. Ga abin da yake cewa:

> Allah ya komo da mu lafiya. (*Turbar Tarabulus, 1999: 7)*

Bugu da qari, muhimmancin addu'a a tsarin addinin Musulunci ba ya misaltuwa; sanin wannan ya sanya, za a iya cewa Agigi ya tasirantu da addinin Musulunci sosai, domin kuwa kusan duk wani furuci da zai yi sai an ji vurvushin wani abu da yake da dangantaka da addinin Musulunci, musamman ta fuskar addu'a, hakan ya sanya yakan ambato sunan Allah a kalamansa don yin addu'a.Misalin hakan ya bayyana a lokacin da yake roqa wa Esule Allah ya kare su daga sharrin 'yan fashi. Wannan yana nuna tasirin addinin Musulunci a tarihin rayuwar al'ummar wancan lokacin, kamar yadda yake cewa:

> Ku ma Allah ya fisshe ku tsautsayin Shamba.
>
> (*Turbar Tarabulus* : 22)

Har ila yau, za a iya qara tabbatar da cewa, addu'a muhimmiyar al'amari ce, hasali ma ita ce takobin muiuni, tasirin Musulunci ta fuskar addu'a ya kai ga cewa, a lokacin da Agigi suke

sallama da Esule, ba su rabu kawai ba, sai da Agigi ya yi musu fatar su isa inda za su lafiya, har ma daga qarshe ya yi addu'ar Allah ya sake haxa su. Shi ma wannan ya bayyana tarihin matsayin addinin Musulunci a tsakanin fatake. Ga abin da yake cewa:

> To ku isa lafiya (Ya miqa masa hannu.) Sai wata rana; Allah sake gama mu. *(Turbar Tarabulus:* 24)

Haka kuma, tasirin addu'a ya kai ga har wani bawa da ake yi wa zaton bawan Allah ne, mutane sukan ji tsoron ya yi wa mutum addu'ar da ba ta kirki ba, domin sanin muhimmancin addu'arsa ga Allah. Za a iya gane hakan a lokacin da Agigi yake bayyana wa Abdu Salam cewa mutanen Wadai suna tsoron addu'ar wani bawan Allah mai suna Mahadi. Ga abin da yake cewa:

> Duka an hana shi, don suna tsoron addu'ar Sidi Mahadi. (*Turbar Tarabulus* : 36)

Muhimmancin addinin Musulunci a mu'amalar al'umma bai taqaita a addu'a ko gaisuwa mai sigar addu'a kawai ba, ya kai ga kusan duk al'amura irin na yau da kullum akan ci karo da tasirin addinin Musulunci a ciki; domin kuwa har a karin magana akan ga tasirin addinin Musulunci varo-varo. Za a iya ganin hakan a wasan *Turbar Qudus*, a lokacin da Sarkin Santambul yake ban-kwanana da Sarkin Jamus, sai da ya ambaci sunan ubangijinsa (Allah), ta hanyar amfani da karin maganar Hausawa mai xaure da tasirin addinin Musulunci.Wannan

shi ma yana qara nuna yadda addinin Musulunci yake da tasiri a tsakanin al'ummar wancan lokacin. Ga abin da yake cewa:

> Na gode maka. Kada Allah ya kawo ranar yabo. (*Turbar Qudus*: 24-25)

Duk da muhimmancin da addu'a take da shi a tsarin addinin Musulunci, sallah ma ba a bar ta a baya ba, domin tana xaya daga cikin shika-shikan addinin na Musulunci, hasali ma ita ce ibadar qarshe da ake yi wa mamaci kafin a kai shi kushewa bayan ya mutu, muhimmanta ya kai ga har a wassanin Prietze an nuna irin tasirin da take shi a cikin rayuwar al'umma; tarihin hakan ya bayyana a cikin wasan*Turbar Tarabulus*, kamar yadda Agigi yake bayyanawa a lokacin da suka yi karon batta da "yan fashin hamada, har suka yi galaba a kansu, suka kashe wasa daga cikin 'yan fashi. Tasirin addinin Musulunci ta fuskar yi wa mamaci sallah ya bayyana, inda Agigi ya ce a kawo mamacin a yi masa sallah; hakan yake nuna ashe fatake kan yi wa mamaci sallah ko da a kan hanya suke. Wannan ya qara tabbatar da tarihin bunqasar addinin Musulunci tun a wancan liacin. Ga abin da yake cewa:

> Ku kawo shi da tufafinsa duka, mu yi masa salla. (*Turbar Tarabulus:* 14)

Haka kuma, za a iya ganin wani tasirin irin na addinin Musulunci duk a wasan *Turbar Tarabulus*,wanda yake da dangantaka da yi wa mamaci sallah bayan mutuwarsa, inda aka nuna Agigi yana umurtar yaransa da su saka gawar wannan mamacin a cikin kushewa bayan sun yi masa sallah, har ma ya ambato sunan Allah, yana nuna cewa haka Allah ya qaddara masa, shi ma wannan yana qara tabbatar da tasirin addinin Musulunci a wurin kalaman Agigi. Ga misali a kan hakan:

> Ku saka shi a kushewa tasa. Haka Allah yai masa, nan ne gidansa. Ku binne, ku kawo duwatsu ku yi masa shaida. *(Turbar Tarabulus:* 15)

Kar a yi tuya a manta da albasa, domin tasirin addinin Musulunci ba zai cika ba a tarihance, har sai an ji xuriyar garin da aka saukar da shi, hakan kuwa ya tabbata har a waxannan wasanni. Za a iya ganin hakan a wasan *Turbar Tarabulus*, inda aka dangantakar Sarkin Musulmi (Sarkin Santanbul) da qasa mai tsarki, wato garin Makka da Madina. An nuna cewa, Sarkin Santambul yana sayen bayi ya aika da su Makka da Madina. Bayyanar wannan dangantakar da take tsakanin Sarkin Santambul da qasa mai tsarki, yake qara tabbatar da tasirin addinin Musulunci a waxannan wasanni ta fuskar tarihanci,hakan kuma yake qara tabbatar da matsayin Sarkin Santambul a lokacin, na zamowarsa shi ne Sarkin musulmi. Ga misali a kan hakan:

> Yana aike da su Maka, yana aikewa Madina. Da cinsu, da shansu, duka a gurin Sarkin Sambul; da kuxin wata abin saye-saye, da tufafi. (*Turbar Tarabulus:* 30)

Tabbas, tarihin addinin Musulunci ya sake bayyana a wasan *Turbar Tarabulus*, domin bayan an sami labarin cewa Sarkin Santambul yana sayen bayi yana aikawa da su qasa mai tsarki (Makka da Madina).A wannan matakin an yi cikakken bayani a kan dalilan da suka sanya Sarkin Musulmi yake aikawa da bayi Makka da Madina, inda aka nuna cewa suna share xakin Allah maxaukakin Sarki, kuma suna lura da baqi masu ziyara aikin haji da umara, wajen zuba musu ruwa da dai sauran ayyuka masu muhimmanci da ake buqata a ka'aba. Wannan yakeqara bayyana wani tarihi na addinin Musulunci da yake da dangantaka da xaya daga cikin shikashikan Musulunci guda biyar (aikin haji). Ga misali a kan hakan:

> Suna aikin xakin Allah. Suna duba Ajami, kada su saka dauxa a xakin Allah. Suna shara, suna fura wuta, suna saka bayi masu xaukan salka, suna zuba ruwa a randuna. A Madina kuma shi ke nan aikinsu a cikin harami.(*Turbar Tarabulus*:30)

Baya ga tasirin addinin Musulunci ta fuskar yin imani da Allah da bauta masa ta hanyar addu'a da sallah da aikin haji, za a iya ganin yadda Musulunci yake kallon wanda ya aikata ayyukan da ba su dace da karantarwarsa ba, musamman abin da ya shafi kisan kai,hakan ya bayyana a wasan *Tarihin Rabeh*, yayin daza a iya ganin misalin hakan, idan aka yi la'akari da

irin yadda Sidi Mahadi ya bayyana yadda addinin Musulunci yake kallon wanda ya kashe Musulmi da gangan a matsayin kafiri. Misalin wannan ya bayyana a lokacin da Agigi yake bai wa Abdu Salam labarin kisan da Rabeh yake yi wa Musulmi, wannan ya sanya da Sidi Mahadi ya ji labari, sai ya ce ashe Rabeh kafiri ne. Wannan bayani yake qara fito da tasirin addinin Musulunci a tsakanin al'ummar da Rabeh ya aiwatar da yaqe-yaqensa a lokacinsu. Ga misali a kan hakan:

> Sidi Mahadi, da ya ji labari, ya ce 'Ashe kafiri ne. Ya yanka 'yan Musulmi, ba su ci ba ba su sha ba, ba da alhakinsu ba? *(Tarihin Rabeh* :1)

Baya ga Sidi Mahadi wurin bayyana irin matsayin da Musulunci yake kallon wanda ya kashe Musulmi a tsarin addinin Musulunci. Shi ma Sarkin Katagun da ya sami labarin abin da Rabeh yake yi na kashe musulmi, sai ya nuna cewa addinin Musulunci ya hana kashe musulmi;. Duk da cewa saboda tasirin addinin Musulunci, Sarkin Katagun ya bayyana cewa abin da Rabeh ya yi a Borno na kashe musulmi bai yi dai-dai a addinin Musulunci ba, amma abin da ya yi na hana zalunci da sata. wannan ya yi dai-dai a addinin Musulunci. Waxannan bayanai suna tabbatar da tasirin addinin Musulunci a qarshen qarni na sha-tara, domin a lokacin ne aka rubuta wasan *Tarihin Rabeh.*Ga abin da Sarkin Katagun yake cewa:

> Gama Borno abin da suke yi, ba na Allah ne ba…………….Amma shi Rabeh ya vata ya gyara. Wani abinsa ya vata; wani abinsa ya gyarta. Da ya shiga Borno ya hana zalunci,

> ya hana lalata. Wannan abin da muka ji, mun yi murna da shi. Amma da ya zo Borno abin da muka ce ya vata, Larabawan Turabulus da ya kashe, ya xauki dukiya tasu, wannan ya vata, haramun ne…..…….. (*Tarihin Rabeh* : 34)

Umurni da aikata kyakkyawa da hani daga aikata mummuna yana xaya daga cikin koyarwar addinin Musulunci. Bisa la'akari da wannan qauli, za a iya cewa, tasirin addinin Musuluncin ya sanya Sarkin Katagun ya bayyana abin da Rabeh ya yi na hana sata da zalunci ya yi dai-dai da addinin na Musulunci, hasali ma yana daga cikin umurnin da addinin Musulunci ya yi. Za a iya ganin hakan a fili, a lokacin da Rabeh yake umurtar Sarkin Bade (Duna) da su bar sata da fashi, sai dai in suna buqatar wani abu suna iya yaqar waxanda ba musulmai ba.Ga abin da yake cewa:

> Sarki Duna, ina jin labarinku, sata gare ku da fashin turba………….. Daga yau kada ku kuma….
>
> Kadan wani abu suke so da zai amfane su, ka kai su yaqi Karekare. (*Tarihin Rabeh* :36)

Haka kuma, za a iya ganin tsarin addinin Musulunci da yake nuna duk wanda bai bin tafarkin addinin Musulunci akan kira shi da sunan kafiri, kamar yadda aka ga mai kashe musulmi, shi ma akan kira shi da kafiri. Misalin hakan ya bayyana a wasan *Tarihin Rabeh,*a lokacin da

Sarkin Bade yake bayyana Kare-kare da kafirai kasancewarsu ba su bin addinin Musulunci, hakan yana da dangantaka da matsayin da addinin Musulunci yake da shi a tarihance. Ga misali a kan hakan:

> …………………...Ga waxansu kafirai, kusa da ni ana ce musu Karekare, sarkinsu anace masa Bazam xan Durgume. Ba sa bin kowa. (*Tarihi Rabeh* : 29)

Al'amarin tuba zuwa ga Allah bayan an sava masa a tsarin addinin Musulunci muhimmin abu ne, hasali ma ita ake buqata da abokan gaba (kafirai) su yi a lokacin da ake gwabza yaqi, sai a tsayar da yaqi domin a karvi tubarsu a tsarin yaqin Musulunci. Za a iya ganin misalin hakan a lokacin da Rabeeh yake yaqar al'ummar Bagarmi, inda ya umurci yaransa da su ci gaba da yaqi har sai abokan yaqin sun tuba, hakan yana da alaqa da tasirin tarihin yaqin Musulunci. Ga misali a kan hakan:

> Ku yi ta ba su wuta, har su tuba. (*Tarihin Rabeh* : 13)

A lokacin da aka zo nazarin wani abu da yake da dangantaka da tarihi na addininin Musulunci musamman a Nijeriya, wani lokaci ma a Afirka, yana da wahala ba a ji xuriyar Shehu Usmanu Xanfodiyo ba, hakan bai rasa nasaba da jaddada addinin Musulunci da ya yi a Nijeriya. Bayyanar Shehu Usmanu a cikin wannan wasa, yana qara nuna tasirin addinin na

Musulunci a cikin waxannan wasanni. Za a iya ganin hakan a lokacin da Sarkin Macina yake yin bayani a kan yaqe-yaqen da Rabeh yake yi, da irin nasarar da yake samu, shi ne Sarkin Macina ya tuna da wani bayani da Shehu Usmanu ya yi wa iyayensu. Wannan shi ma yana xaya daga cikin tasirin addinin Musulunci a waxannan wasanni ta fuskar tarihi. Ga abin da yake cewa:

> Mun ji iyayenmu suna faxa. Sheik Osman ya ce musu 'Abin da ya fito yamma kada ku ji tsoronsa; amma abin da ya fito gabas, ku guje masa.(*Tarihin Rabeh*:26)

Wannan bayani da Sarkin Macina ya yi a kan hasashen da Shehu Usmanu ya yi, ya qara tabbatar da tasirin addinin Musulunci a cikin wannan wasa, domin kuwa an nuna muhimmancin da malaman addinin Musulunci suke da shi a idon al'umma, inda har ake buga misali da hasashensu a harkokin rayuwa ta yau da kullum kamar yadda aka ga hakan.

A taqaice, a wannan matakin, an ga yadda al'amuran addini tun daga na Gargajiya zuwa ga na Kiristanci har zuwa ga na Musulunci suka yi dumu-dumu a cikin waxannan wasanni*(Turbar Qudus*(1898) da *Turbar Tarabulus* (1902) da *kuma Tarihin Rabeh* (1902)) ta fuskoki daban-daban, tun daga farko har zuwa qarshe. Kuma nazarin ya wakana ne ta mahangar tarihanci.

3.4 Kammalawa

Wannan babin ya gudana ne ta hanyar duba yadda wasannin *Turbar Qudus* (*1898)* da *Turbar Tarabulus* (*1902)* da kuma *Tarihin Rabeh* (*1902)* suke xauke da al'amuran da suka shafi ilimi da addini a tarihance. An aiwatar da nazarin ne ta hanyar kawo misalai da suka dace daga cikin waxannan wasanni. Duk da cewa, binciken ya soma ne da al'amuran da suka shafi ilimi tun daga ilimin gargajiya, inda aka ga tasirin ilimin sanin hanya da ilimin likitanci da ilimin sanin magunguna da ilimin lissafi da ilimin dabarun yaqi da sanin sarrafa makamai ta fuskoki mabambanta.

Nazarin ya ci gaba da bibiyan abubuwan da suke da nasaba da ilimin zamani kamar sha'anin karatu da rubutu. Kaso na biyu kuwa a wannan babi, ya duba yadda al'aumaran addini suka yi tasiri a cikin waxannan wasanni, hakan ya tabbata ne ta hanyar duba matsayin addinin gargajiya da Kiristanci da kuma addinin Musulunci duk a cikin waxannan wasanni. Bisa la'akari da misalan da suka gabata wannan bincike yake tabbatar da cewa, waxannan wasanni suna xauke da al'amuran da suka shafi ilimi da addini a tarihance.

Wannan babi ya karkata akalarsa ne zuwa ga nazarin al'amuran da suka shafi wani vangare na harkokin siyasa da tattalin arziki da kuma zamantakewar al'umma da suka wakana a qarshen qarni na sha-tara da farkon qarni na ashirin. Hakan ya gudana ne a wasanniuku da aka zava domin gudanar da nazrin a kansu,waxanda suka haxa da*Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma *Tarihi Rabeh* (1902).

A wannan mataki, an warware zare da abawa a kan al'amuran da suka shafi al'amuran siyasa da suka bayyana a cikin waxannan wasanni da a ka ambata, inda daga nan sai aka tsunduma a cikin harkokin tattalin arziki, yayin da daga qarshe aka xauraye babin da dubi zuwa ga tsarin zamantakewar al'ummar da suka rayu a lokacin da aka rubuta wasannin. Hakan ya wakana ne ta hanyar gabatar da misalai daga kowane wasa da aka aiwatar da nazari a kansa. Kuma duk hakan ya gudana ne ta mahangar tarihanci kamar yadda aka bayyana hakan tun a babi na farko.

4.2 Siyasa Ta Fuskar Tarihanci

Al'amuran da suka shafi harkokin siyasa a waxannan wasanni suna da muhimmancin gaske, domin kusan har ma ana iya cewa sha'anin siyasa yana da kaso mai tsoka musamman awasan *TurbarQudus (1898),*da *Tarihin Rabeh (1902)*domin kuwa, an gina wasan *Turbar Qudus*ne a kan wasu sarakuna guda uku, waxanda suka shahara a zamanin da suka yi mulki, sai aka xauko su a yi amfani da su a cikin wasan. Sarakunan kuwa sun haxa da Sarkin Santambul Abdulhamid da Sarkin Jamus Williams da kuma Sarkin Qudus; kamar yadda makamancin hakan ya tabbata a wasan *Tarihin Rabeh (1902)* inda aka nuna siyasar da Rabeh ya aiwatar a tsakanin sarakunan qasar Hausa, har ya ci qasar Borno da yaqi. Yayin da wasan *Turbar Tarabulus (1902)* ya bayyana tarihin siyasar boren tsibirin Girit da sakamakonsu a Afirka ta Arewa.Wannan yake nuna cewa waxannan wasanni suna xauke da tarihin harkokin siyasar wani yanki na Afirka ta fuskoki mabambanta.

Idan aka dubi wannan bayanin da Sarkin Jamus yake yi wa Sarkin Santanbul, za a fahimci sha'anin siyasa varo-varo a ciki, domin ya nuna cewa a siyasar duniya matsayi da xaukakar Sarkin Santanbul ya kai ga har yana iya xaukaka wani sarki a idon sauran sarakuna irinsa. Wannan kuwa yana nuna tarihin yadda sha'anin siyasar mulki take da matsayin kowane sarki a siyasance tun a wancan lokacin.

Tasirin siyasa bai taqaita ga Sarkin Jamus kawai ba, domin kuwa a sakamakon wannan suna na Sarkin duniya da Sarkin Jamus ya kira Sarkin Santambul da shi. Jin daxin hakan ya sanya shi ma Sarkin Santambul ya taka wata irin rawa ta siyasa, inda ya nuna cewa wannan kyautar ba a bakin komai take ba, hasali ma alheri yanzu aka fara. Wannan yake nuna muhimmancin siyasa da tasirinta a tsakanin sarakuna tun a wancan lokacin, kamar yadda Sarkin Santambul yake cewa:

> Wannan tukwuici ne tsakaninmu,tukunaalheri bai qare ba. (*Turbar Qudus* :3)

Bisa dubi zuwa ga wannan bayani da Sarkin Santambul ya yi, za a iya cewa "sai hali ya zo dai-dai ake abota" Wannan zance haka yake, domin idan aka yi la'akari da yadda sarakunan biyu suka taka rawa ta fuskar siyasa a tsakaninsu, wato yadda Sarkin Jamus yake kiran Sarkin Santanbul da Sarkin duniya, kasancewarsa ya fi kowa daraja da qima a idon Musulmin duniya a tarihin sarakunan wancan lokacin, shi kuwa Sarkin Santambul xin ya

nuna cewa, yana tare da Sarkin Jamus. Wannan yake qara bayyana tasirin siyasa a tsakanin sarakunan biyu.

Duk da cewa, ba a sami tarihin wata tattaunawa da ta kasance a tsakanin sarakunan biyu kai tsaye ba, za a iya fahimtar cewa, maqagin adabi ne ya kyautata labarin ta hanyar amfani da harshen adabi.

Haka kuma, Arif ya nuna cewa a shekarar 1971, zamanin mulkin Abdul Aziz an kafa wasu ofisoshi a Sham, wannan yake qara nuna yadda Turkiyya ta xauki Sham da muhimmanci a siyasance kamar yadda aka gani a cikin wannan wasa.

Matsayi da xaukakar Sarkin Santambul ta fuskar mulki a siyasance, ya kai ga kusan duk sarakuna tsoronsa suke ji kamar yadda Arif (1951) ya nuna a tarihance, kasancewar yana sama da su a tsarin siyasar mulki. Za a iya ganin hakan a lokacin da Sarkin Jamus ya kama makamai a Qudus, inda nan da nan hankalin Sarkin Qudus ya tashi, saboda bai san irin matakin da Sarkin duniya zai xauka a kansa ba a siyasance. Wannan bayani yana qara tabbatar da matsayin Sarkin Santambul a siyasance, kamar dai yadda Sarkin Qudus yake bayyanawa a cikin wasan *Turbar Qudus*:

> (A keve , shi da mutanensa) Ni ba a ba ni ikon duba muhallin Kiristoci ba; da wannan duka ba ta faru ba.Amma yanzu ma ba ta vaci ba. Ni suka yi wa wannan fallasa. (*Turbar Qudus:* 12)

Bugu da qari, wannan bayani na Sarkin Qudus, yana nuna yadda kowane sarki yana da irin qarfin ikonsa da iyakar mulkinsa, domin an ga yadda Sarkin Qudus yake bayyana cewa ba a ba shi damar duba muhallin Kiristoci ba. Wannan ya tabbata a tarihi, domin Arif (1951) ya bayyana cewa, a zamanin Daular Usmaniyya,Qudus na da sarakuna da hukumomi guda biyar waxanda suka haxa da Sarkin Qudus da Sarkin Yafa da Sarkin Khalil da Sarkin Gazza da kuma Sarkin Birrus Saba'i. hakan yana yin nuni game da tsarin siyasar da ta gudana a tsakanin sarakunan da suka gabata a tarihance. (Arif, 1951: 121)

Tarihanci ya ci gaba da bayyana ta fuskar siyasa duk a cikin wannan wasa *(Turbar Qudus)*, yayin da za a iya ganin irin sifar da ake lura da ita wajen zavin shugaba a tsarin siyasar Musulunci ta Turkawa, ta yadda Sarkin Santambul yake naxa sarakuna bisa la'akari da irin halayyarsu, domin ana buqatar wasu halaye na musamman da ya dace shugaba ya siffantu da su domin samun ingantaccen shugabanci, hakan ya sanya ya tura mutum mai zafin nama a matsayin Sarkin Qudus, duk wannan yana da dangantaka da tarihin siyasar da ta gudana a tsakanin Sarakunan Santambul da na Qudus a lokacin Daular Usmaniyya ta Turkawa. Ga abin da yake cewa:

> Wannan Sarkin da na aike, saboda wannan abin da na ji, domin na gan shi mai zafin nama ne, na sa shi ya je Qudus, ko ya gyarta, kamar su Nasara da su Larabawa, duka sa ji tsoronsa. Shi ma na ba shi lamani na ce masa; Komi ka yi a Qudus, ta zamna. (*Turbar Qudus*, 2004; 15)

Duk da cewa, ba a sami wani bayani kai tsaye da ya bayyana a tarihi cewa, ga irin siffofin da aka yi la'akari da su wurin zavan shugaba a Qudus xin ba. Sai dai tarihi ya tabbatar da cewa, akwai siffofin da suka dace a duba wurin zavin shugaba a Musulunci, kuma Daular Usamaniyya daula ce ta Musulunci, hakan ya sanya maqirqirin adabin ya yi la'akari da shi domin masu karatu.

A taqaice, daga bayanan da suka gabata daga bakin Sarkin Santambul, za a iya ganin yadda tarihin naxa shugaba yake a Qudus, inda aka nuna cewa, Sarkin Santambul shi yake da hurumin naxa sarki a Qudus kamar yadda aka ga misalan haka a tarihi na haqiqa kamar yadda Arif (1951) ya tabbatar. A wannan wasa ma, hakan ya sanya ya tura mutumin da yake ganin ya dace da sarautar Qudus, kuma ya nuna amincewarsa da duk irin hukuncin da ya yanke a tsakanin al'ummar Qudus xin. Duk wannan ya shafi al'amuran siyasar Santambul da Qudus a wancan lokacin.

Za a iya ganin hakan a lokacin da Sarkin Jamus yake yi masa magana a kan wasu masu laifi da ya kawo masa,sai da ya yi amfani da salon gaisuwa irin ta sarauta musamman sarakunan

Musulunci, domin girmamawa da mutuntawa, duk da cewa shi ba Musulmi ba ne amma wanda yake yi wa gaisuwa Musulmi ne, hakan kuwa siyasa ce. Ga irin abin da ya ce masa:

> Allah ya daxe da ranka! Ai dama sata suke yi; sun sani da akwai wanda ya fi su. Ni na fita laifinka, tun da na kawo su. (*Turbar Qudus*, 1999: 23)

Kamar yadda tarihi ya nuna cewa, a tsarin sarautar Qudus a qarqashin Daular Usmaniyya ta Turkawa da ta wanzu, akwai sarakuna biyar kamar yadda tarihi ya tabbatar kuma aka ji xuriyar garuruwan da kowane sarki yake, amma an nuna cewa, duka suna qarqashin jagorancin Sarkin Musulmi ne, kamar yadda Arif (1951) ya bayyana.

A wannan matakin, tasirin siyasa ya ci gaba da bayyana a cikin wannan wasa, inda aka nuna tsarin shugabanci a tsakanin Sarkin Jamus da Sarkin Santambul, domin an nuna cewa, a lokacin da Sarkin Jamus ya kai ziyara Qudus, ya kama masu laifi, kuma har sai da ya gabatar da su a gaban Sarkin Santambul,. Wannan yake qara tabbatar da tsarin shugabanci da hurumin kowane shugaba a siyasance. Ganin irin wannan karamci da Sarkin Jamus ya yi masa, ya sanya Sarkin Santambul shi ma ya nuna wa Sarkin Jamus karamci ta hanyar ba shi qarfin iko don ya yanke wa masu laifi hukunci da kansa, yin hakan ma siyasa ce. Ga abin da yake cewa:

> Waxannan ni babu ruwana da maganarsu. Abin da ka yi musu shi ke nan. Kadan ka sau su, don kanka! Wannan shari'a na bar maka ita.(*Turbar Qudus:* 24)

Sha'nin tarihin siyasar Wadai ta bambanta da ta Qudus, domin a tsarin siyasar Qudus, an ga yadda Sarkin Jamus ya kamo masu laifi ya kai su wurin Sarkin Santambul domin a hukunta su. Wannan tsarin ya bambanta a Wadai,

Idan aka lura da bayanin Sarkin Wadai, za a fahimci tsananin munin shugabanci da rashin sanin ya-kamata da ke faruwa a Wadai, hasali ma a matsayinsa na shugaba da ake tunanin umurni da kyakkyawan aiki da hani daga mummuna daga wurinsa, sai aka sami akasin hakan daga gare shi, a yayin da shi yake bayar da damar zubar da jini da kisan kai, ba a san wannan daga shugaba na gari ba. Hakan kuwa yana da nasaba da mumunan jagoranci.

Har ila yau, tsarin siyasar uban-gida, ta ci gaba da bayyana a cikin wannan wasa, inda za a ga irin yadda Hayatu ya riqe Rabeh a matsayin uban-gidansa, hakan ya faru ne a lokacin da Hayatu ya fahimci cewa Rabeh zai iya cin sa da yaqi idan bai bi shi ba. Wannan ya sanya a

lokacin da Abu Sekin ya aika wa Hayatu cewa su haxu su cinye Rabeh, sai Hayatu ya nuna bai tare da shi, shi yana tare da Rabeh, hakan yake nuna siyasar Hayatu a fili, domin ya xauki Rabeh a matsayin uban-gidansa ta fuskar siyasa. Duk da cewa a tarihi ba a nuna hakan kai tsaye ba. Ga misali a kan hakan:

> (Abu Sekin yana gayya. Ya aike Borno su taimake shi; ya aike gurin Hayatu Sarkin Jama'are. Duka ya aike musu ya ce 'Ga wuta ta faru, ku zo mu kashe ta; in ta girma ba mai iya kisan ta. (*Tarihin Rabeh*:15)

Duk da cewa, Hayatu ya fi kusanci da Abu Sekin, amma tasirin siyasa ta sanya Hayatu bai goya wa Abu Sekin baya ba, sai ya goya wa Rabeh baya, hakan ya faru ne a sakamakon siyasar uban-gida da Hayatu yake qoqarin yi, domin samun kariya daga yaqe-yaqen Rabeh da kuma kwaxayin samun mulki. Duk wannan ya shafi al'amuran siyasa. Ga misali a kan hakan:

> (Malam Hayatu ya aiko wa Abu Sekin ya ce, 'Babu ruwan koxo da gauta. Kowa ya yi ta kansa) (*Tarihin Rabeh*: 16)

Kamar yadda aka ga misalin da ya gabata, cewa Hayatu ya kware wa Abu Sekin baya, sai dai tarihi ya nuna cewa, sunan Sarkin Bagarmi Abd-rahman a lokacin ba Abu Sekin ba., kamar yadda Hallam (1977) ya tabbatar. Doh haka ne wannan nazarin ya gane cewa, an sauya sunan ne a qoqarin baddala tarihi zuwa wasan kwaikwayo.

Har ila yau, za a iya ganin yadda siyasar Hayatu ta sami karvuwa a wurin Rabeh a cikin wannan wasa, inda Rabeh ya ba shi goron gayyata, har yake tabbatar masa da cewa, ba zai tava shi ba. Wannan yana nuna irin yadda tasirin siyasar da ta kasance a tsakanin Hayatu da Rabeh a cikin wannan wasa, duk da cewa, Rabeh baqo ne, Hayatu kuwa xan-gari ne. kamar yadda Rabeh yake cewa:

> Mu gamu a Borno. Kada ka ji tsoron komi. Ba zan tava ka ba; Kai kuma kada ka tava ni. (*Tarihin Rabeh*,1999:16)

Babu shakka, goyon bayan Rabeh da Hayatu yake yi, za a iya cewa haqarsa ta cin ma ruwa, domin kuwa, an ga yadda Rabeh ya aika masa da goron gayyata, cewa su haxu a Borno domin su haxa qarfi da qarfe, su ci Borno da yaqi. Hakan ya tabbata har a tarihin yaqe-yaqen da Rabeh ya aiwatar. An nuna Rabeh da Malam Hayatu suna tare. (Hallam, 1977: 109 da 122)

Misalin hakan ya tabbata a wannan wasa a lokacin da Hayatu ya sami goron gayyatar Rabeh, sai ya taka wata irin muhimmiyar rawa a siyasance, inda saboda tasirin siyasa, sai ya kama zuga Rabeh yana kambama shi, domin qara samun kusanci a wurinsa a siyasance. Hakan ya sanya yake ce wa Rabeh, tsakaninsu da Abu Sekin da Sarkin Borno sai gaba, domin da za su sami dama da sun yaqi Hayatu da Rabeh, amma sai dai sun san cewa Rabeh da mutanensa sun fi qarfinsu. Ga yadda Hayatu yake zuga Rabeh saboda siyasa:

> Sai gaba! Da za su samu, da sun hallaka mu, domin mun fi qarfinsu. (*Tarihin Rabeh*, 1999:16)

“Yaqi xan zamba”, za a iya ganin hakan a lokacin da siyasar Hayatu ta sami shiga a wurin Rabeh, kamar yadda aka ga misalai a kan hakan, domin a lokacin da Rabeh yake niyyar faxa wa Borno da yaqi, sai suka haxa baki da Hayatu, domin Rabeh ya sami damar cin nasara a kan Borno da yaqi. Wannan shi ma ya shafi tarihin salon siyasar Rabeh a lokacin yaqe-yaqensa. Ga abin da yake ce wa Hayatu:

> (Ya ce da sata) Ni dai kada kai kusa da ni. Barebari ba su san bakinmu xaya ba. (*Tarihin Rabeh*,1999:17)

Tasirin siyasar Rabeh ba ta tsaya a tsakaninsa da Hayatu kawai ba, ta kai ga har Sarkin Guru shi ma ya miqa wuya kamar yadda Hayatu ya yi, hakan yana nuna irin matsayin da Rabeh yake da shi a idon sarakuna ta fuskar qarfin mulki da qwarewa a salon siyasa ta hanyar yaqe-yaqe. Ga misali a kan hakan:

> (Sarkin Guru ya ce, “Mu bamma bin kowa sai Rabeh.) (*Tarihin Rabeh*,1999:25)

Har ila yau, za a kuma ganin yadda siyasar Rabeh ta tsorata Sarkin Guru har ya miqa wuya zuwa ga Rabeh, hakan ya faru ne a lokacin da Sarkin Guru ya sami labarin Rabeh ya cinye Macina da yaqi, sai ya tashi ya wuce wurin Rabeh domin ya miqa wuya a gare shi. Wannan yake bayyana tarihin siyasar da ta faru a tsakanin Sarkin Guru da Rabeh a lokacin yaqe-yaqen Rabeh. Ga misali a kan haka:

> (Sarkin Guru da ya ji an cinye Macina, ya ce ‘Ba sauran zama. Ya tashi ya gudu gurin Rabeh, ya ce; ‘Mu mun bi ka, amma Sarkin Zindar ya cinye mana garuruwa. Saura Gumel; Gumel kuwa ta qi bin ka, ta qi bin sa; ta bi Fulani.) (*Tarihin Rabeh*, 1999: 27)

Siyasar Sarkin Gumel kuwa, ta sha bam-bam da irin siyasar Sarkin Guru, domin kuwa a lokacin da Sarkin Zindar ya buqaci su haxa kai domin su yaqi Rabeh, shi kuwa Sarkin Guru sai ya nuna ba ya tare da Sarkin Zindar, shi yana tare da Rabeh ne, hakan ya sanya Sarkin Zindar ya cinye Guru da yaqi, Sarkin Guru ya gudu wuri Rabeh. Shi kuwa Sarkin Gumel sai ya nuna ba ya tare da Zindar, kuma ba ya tare da Rabeh, shi yana tare da sarakunan Fulani ne. Wannan yana bayyana tarihin rawar da sarakuna suka taka a siyasance, a lokacin yaqin Rabeh, domin wasu sarakuna sun bi Rabeh, wasu sun bi Fulani wasu kuwa, sun qi bin kowa. Ga misali a kan hakan:

> (Sarkin Gumel ya ce “ Ban san Zindar ba, ban san Rabeh ba. Duniya ta yamutse. Ni

> Fulani zan bi. Komin daxewa, ruwa a tudu kwari zai koma. (*Tarihin Rabeh*: 24)

Shi ma Sarkin Bade, al'amuran siyasa sun haxa da shi, domin Rabeh ya kawo qasarsa kamar yadda Hallam (1977) ya tabbatar a tarihance, inda har ya bayyana masa cewa yana da labarin cewa yana tare da Borno, kuma an ce yana tare da Sakkwato, hakan ya sanya Rabeh yake son ya san halin da yake ciki, domin ya san matsayinsa a tsarin siyasar lokacin. Wannan shi ma yana nuna irin yadda siyasar Rabeh ta shafi sarakuna da dama, har da sarkin Bade. Ga abin da Rabeh yake cewa:

> 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. (*Tarihin Rabeh*, 1999: 29)

Siyasar Rabeh ta zama ruwan-dare mai game duniya, domin kuwa ita ma Macina ta sami labarin yaqe-yaqen Rabeh, duk da haka Sarkin Macina bai tsorata ba, domin ya nuna Macina ba za ta bi Rabeh ba, kuma ba za su gudu ba. Wannan yana da tasiri a harkokin siyasar Rabeh a tarihance. Ga abin da Sarkin Macina yake cewa:

> Sarkin Macina ya ce, Mu ba ma bi, ba ma gudu. (*Tarihin Rabeh,* 1999:26)

A lokacin da siyasar Rabeh ta kawo Macina, Rabeh ya tura yaransa Macina, inda ya nuna cewa su ci Macina da yaqi, idan kuwa sun miqa wuya sai a saurara, amma su naxa yaran Rabeh sarauta. Wannan yana bayyana irin yadda Rabeh yake mallake garuruwa ta fuskar mulki. Ga abin da yake cewa:

> Ku je ku xebo saura! Kan suna cikin Macina, ku ci gari. In kuwa sun bi ku, su ba ku sarauta. (*Tarihin Rabeh* : 23)

Haka su ma Talakawa ba a bar su a baya ba wurin bayar da gudummuwa ta fuskar sha'anin siyasa, hasali ma sukan taimaka wajen havaka da xorewar mulkin shugaba, domin a lokacin da aka ci gari da yaqi, sukan nuna goyon bayansu ga sabon shugaba domin ya tafi tare da su a harkokin mulkinsa kamar yadda Hallam ya nuna a lokacin da Rabeh ya zo Borno ya taho da talakawa da dama. Wannan yana nuna irin gudummuwar da talakawa suke bai wa shugaba domin xorewar mulkinsa.

Za a iya ganin hakan ta fuskar tarihanci a lokacin da Rabeh ya ci qasar Bagarmi da yaqi, nan da nan talakawa suka miqa wuya tare da cewa suna tare da Rabeh, hakan shi ma yana da dangantaka da tarihin siyasar Rabeh. Ga misali a kan hakan:

> Ku daina yaqi! Ku bar kisan mutane haka nan. Gari ya zama namu. Talakawa sun bi, sarakuna sun gudu…… Ku je ku kawo mini

> manya-manyan gari, in yi wa babbansu sarauta. (*Tarihin Rabeh*:14)

Har ila yau, za a iya ganin wani misali da talakawa suka miqa wuya domin xorewar mulkin Rabeh. Wannan yake qara bayyana irin yadda talakawa suke taka rawa ta fuskar siyasa, domin shugaba ya san da zamansu kuma ya san suna tare da shi, hakan ya sanya mutanen Abu Sekin suke bayyana matsayinsu a lokacin da Rabeh ya ci Abu Sekin da yaqi. Ga abin da suke cewa:

> Kai ne sarkinmu. Mu ba mu san kowa ba sai kai. (*Tarihin Rabeh*:14)

Kamar yadda aka ga cewa sha'anin siyasar uban gida ba sabon abu ba ne a baya, inda aka ga yadda Turawa suka kasance iyayen gidan Rabeh, shi kuwa Rabeh ya zamo uban gidan Hayatu. Sha'anin siyasar ya ci gaba da bayyana a lokacin da Hayatu ya sami labarin Rabeh ya ci Abu Sekin da yaqi har ya gudu yana neman taimakon sauran sarakuna da su kawo masa xauki, sai Hayatu ya nuna ba ya tare da Abu Sekin, yana tare da Rabeh ne, ya kuma goya wa Rabeh baya, inda har yake nuna Rabeh shi ne uban gidansa, shi ma Rabeh ya nuna yana tare da shi, har Rabeh ya naxa shi limami, kuma ya sanya shi wanda zai riqa yi masa shari'a a harkokin yau –da kullum. Hakan yana bayyana tarihin siyasar Rabeh da sarakunan qasar Hausa. Ga abin da yake cewa:

> Malam Hayatu, ba za ka koma garinka ba. Ga yarinyata na ba ka; kai ne limamina. Shari'a kuwa, abin da ka yi shi ke nan. (*Tarihin Rabeh* : 23)

Bugu da qari, matsayi da tasirin ‘yanci a harkokin siyasa ba qaramin abu ba ne, har a lokacin yaqe-yaqen Rabeh hakan ya qara fitowa a fili a cikin wannan wasa, yayin da za a ga cewa, duk da irin matsayi da xaukakar da Rabeh yake da shi a idon duniya, hakan bai tsorata xan Hayatu ba, domin a lokacin da Rabeh ya bar wa Hayatu gadin Borno, tasirin ‘yanci ya sanya xan Hayatu ya buqaci da mahaifinsa ya bar gadin Borno ya koma qasarsa ya ci gaba da mulkin qasarsa. Wannan yana bayyana yadda ‘yanci yake da muhimmanci a harkokin siyasa a tarihin yaqe-yaqen Rabeh. Ga abin da yake cewa:

> (Ya ce wa ubansa) Ka zo mu tafi garinka, ya fi zama a garin wani. (*Tarihin Rabeh*, 1999: 39)

Har ila yau, shi ma yaron Rabeh ya qara bayyana wani misali da yake tabbatar da cewa, xan Hayatu ya nemi ‘yancinsa domin su bar garin wasu, su koma garin mahaifinsu. Wannan yake qara bayyana tarihin matsayin ‘yanci a tsarin sarauta, wannan kuwa yana da alaqa da siyasar da Rabeh ya yi a tsakanin sarakuna da ‘ya'yan sarakuna. Ga misali a kan haka:

> Masomin abin, yaron Hayatu ya ce; ‘Banna zama a garin uban wani. Ga garin ubana, zan tafi in zauna. In ci gashin kaina. (*Tarihin Rabeh* :38)

Duk da cewa siyasar da Rabeh ya aiwatar a lokacin yaqe-yaqensa na iya zamowa ruwan dare a tsakanin sarakunan qasar Hausa a wani yanki na Afirka. Al’amarin siyasar Tsibirin Girit a Afirka ta Arewa ta fuskar bore da sakamakon borensu, shi ma ya bayyana a xaya daga cikin waxannan wasanni. Wasan *Turbar Tarabulus*wasa ne da yake xauke da al’amuran da suka shafi tarihin boren Tsibirin Girit; za a iya fahimtar hakan ne inda za a ga wata hira a tsakanin Abdu Salam da abokinsa Agigi a kan boren Tsibirin Girit da yadda siyasar Afirka ta Arewa ta kasance a wancan lokacin. Sha’nin siyasar ya fito a fili ne tun daga wata shimfixa da aka yi a fitowa ta uku a wannan wasa. Ga abin da shimfixar take cewa:

> Al’amuran siyasa: Boren Tsibirin Kirit da Sakamakonsu a Afirka ta Arewa. (*Turbar Tarabulus*: 32)

Wannan shimfixa tana nuna cewa, al’amuran siyasar Afirka na da tasiri a cikin wannan wasan, domin kuwa wasan ya wakana ne a bigiren qasashen Afirka, hakan ya sanya aka bayyana yadda al’amuran siyasar Tsibirin Girit suka kasance, domin tunawa da wani vangare na tarihin siyasar wani yanki na Afirka, kamar yadda aka ga misali a sama.

Bugu da qari, Abdu Salam da Agigi sun ci gaba da tattaunawa a kan al'amuran siyasa a cikin wannan wasan, a inda Agigi yake bai wa Abdu Salam labarin cewa Sarkin duniya (Sarkin Musulmin duniya, wanda a lokacin Sarkin daular Turkawa ne) ya umurci Sarkin Bungazi ya yi wa mutanen Girit gari, saboda rikicin siyasa da yake a tsakanin Turawan Ingila da na Faransa da Girkawa, hakan ya sanya siyasar duniya ta yi tasiri a cikin rikicin, har ta kai ga Sarkin duniya ya tura askarawansa zuwa garin. Ga abin da ya faru:

> Ba ka da labari? Sarkin duniya ya aiko Sarkin Bungazi yai wa mutanen Girit gari. (*Turbar Tarabulus*: 32)

Haka kuma, za a iya ganin yadda rikicin siyasar ya fito varo-varo a cikin wannan wasan, inda qasashe irin su Ingila da Girik da Faransa suke rikici a kan wannan yanki na Bungazi, hakan ya sanya Sarkin duniya ya umurci Sarkin Bungazin ya yi wa mutanen Girit gari, kamar yadda Agigi da Adbu Salam suke tattaunawa a kan matsalar. Ga abin da suke cewa:

> Wa-da-wa masu yaqin gari? (*Turbar Tarabulus*: 32)

Wannan tambayar ta bai wa Agigi qarfin gwiwa domin ya bayyana tarihin rikicin da ya varke a tsakanin Turawan Faransa da na Ingila da dai sauransu a kan Bungazi, hakan ya sanya Agigi ya amsa masa da cewa:

> Ingilis sun ce gari nasu ne; Girig ya ce gari nasa ne, Faransis sun ce gari nasu ne. Ka ji sababin da ya gama su. Sarkin duniya ya xauki askarawansa, ya xauki mutanensa, ya kai su Bungazi. Ya ce musu; cinsu, da shansu, da gidajensu du a gurinsa har shekara biyar. Sarkin duniya ya ce, "Mai-gida duk a ba shi shanu biyu na noma, a ba shi jakai biyu, da za su taya wahala; a xauki masu gini, ai musu gari kadagi," a ba su gonaki su yi noma yanda suke so. (*Turbar Tarabulus*: 32)

Har ila yau, al'amuran siyasar duniya sun ci gaba da bayyana a wannan wasan, a inda Agigi yake bayyana wa abokinsa Abdu Salam irin yadda Turkawa suke kama askarawan Larabawan Bungazi, hakan ya sanya suka gudu wurin wani shugaban aqidar Sunusiyya a Zagabub domin samun mafaka daga abubuwan da Turawa da Turkawa suke yi musu, a sakamakon yaqe-yaqen fin qarfi da ake yi a lokacin. Ga abin da suke cewa:

> Duka sun gudu Zagabub gurinSidi Mahadi. Larabawan cikin gari, Turkawa suna kama su askar. (*Turbar Tarabulus:* 33)

A taqaice, kamar yadda bayanai suka gabata ta hanyar kawo misalai daga wasan *TurbarTarabulus* (1902), za a iya cewa, wannan wasa yana xauke da tarihin al'amura da suka shafi harkokin siyasa, tun daga rikicin siyasa a Bungazi da kuma tsarin shugabanci a Wadai. Da wannan za a iya cewa, tarihin sha'anin siyasar shugabanci a Wadai, mummunan

tarihi ne a qarni na sha -tara da farkon qarni na ashirin, kamar yadda aka gani a wannan wasan.

A wannan matakin an ga yadda al'amuran siyasa suka bayyana varo-baro a wannan wasa na *Turbar Qudus* ta fuskoki mabambanta, hakan ya tabbata ne, tun daga su kansu 'yan wasan da aka ga cewa sarakuna ne, domin sha'anin sarauta kuwa, sha'anin ne da ya shafi siyasa. Haka kuma, an ga irin rawar da 'yan wasan suka taka a siyasance, kamar matsayin Sarkin Santambul na Sarkin duniya da Sarkin Jamus da kuma Sarkin Qudus. duka waxannan abubuwa sun auku ne a tarihance.

Bisa la'akari da bayanan da suka gabata, za a ga cewa wannan wasa (*Tarihin Rabeh*) yana qunshe da al'amuran siyasa ta fuskoki mabambanta, tun daga irin rawar da Turawa suka taka wurin bayar da gudummuwa domin xorewar yaqe-yaqen Rabeh, da yadda Rabeh yake yin amfani da siyasa wurin mallake qasashe, domin su kasance a qarqashin mulkinsa. Haka kuma, an ga wani vangare na tarihin sarautar Fulani, inda Srkin Kano shi yake sama da sauran sarakunan Fulani a lokacin. Duk waxannan bayanai sun shafi tarihi ne.

4.4. Zamantakewa Ta Fuskar Tarihanci

A yayin bitar ayyukan da suke da dangantaka da wannan aiki a babi na biyu, an ga yadda masana irin su Gummi (2013) suka bayyana ma'anar zamantakewa da rayuwa ta cuxe-ni-in-

cuxe-ka. Wasu kuma irin su Alhassan da Wani (1982) suke ganin zamantakewar al'umma musamman ta Hausawa ta shafi halayyar rayuwarsu da hulxoxinsu da yanayin suturunsu da mu'amalolinsu na yau da kullun dangane da muhallinsu da yanayin qasarsu da dai sauransu.

Haka kuma, kamar yadda Alhassan da Wani (1982) suke ganin cewa, kowace al'umma tana da irin tsarin zamantakewarta, wanda akan iya ganin misalin hakan tun daga rayuwar aure, wato tsarin zamantakewa a tsakanin ma'aurata (mata da miji) har ta kai ga ginuwar iyali ta hanyar samuwar 'ya'ya, inda za a ga tsarin zamantakewar kan iya canzawa a sakamakon samuwar waxannan 'ya'ya; a yayin da tsarin zamantakewar kan faxaxa har zuwa ga sha'anin maqwabtaka a tsakanin maqwabta da tsarin zamantakewa a tsakanin sarakuna da fadawa da talakawa da malamai da dai sauran nau'o'i mabambanta da ake iya ganin wata hulxa a tsakanin al'umma.

Muhimmancin waxannan al'amura na zamantakewar al'umma, ya sanya a wannan mataki aka yi qoqarin dubi zuwa ga wasu muhimman misalai da suka bayyana a fili a cikin waxannan wasanni da aka zava; waxanda suka bayyana wani vangare na hoton rayuwar al'ummar wani yanki na Afirka da wasunsu ta fuskar tsarin zamantakewarsu. An yi hakan ne ta hanyar xauko misalai daga cikin zavavvun wasannin da aka ambata a baya domin kasancewar nazarin ya gudana ne ta fuskar tarihanci kamar yadda aka danganta wasannin da shi tun a babi na farko.

Sha'anin tsarin zamantakewar iyali muhimmin al'amari ne, domin yana xaya daga cikin muhimman abubuwa da ake iya ganin hoton rayuwar xan'Adam a cikinsa; kamar yadda Alhassan da Wani (1982) suka nuna. Wannan ya sanya har ma ana iya cewa, muhimmancin iyali ya kai ga cewa har idan mutum magidanci ya yi tafiya, tunaninsa yana kan iyalin nan nasa ne har sai ya dawo, don haka da zarar ya dawo ba ya son vata lokaci a ko'ina har sai ya je ya ga lafiyarsu sannan hankalinsa ya kwanta.

Za a iya ganin hakan a tarihance a wasan *Turbar Tarabulus,* a lokacin da Koho ya iso Ghadames, bayan sun fito daga tafiya, bai tsaya vata lokaci ba, sai ya nuna kyakkyawar dangantakar da take tsakaninsa da iyalinsa ta fuskar zamantakewa, inda ya bayyana cewa yana so ya wuce gida domin ya ga lafiyar iyalinsa. Wannan yake nuna muhimmanci iyali a tsarin zamantakewar fataken al'ummar Afirka tun a wancan lokacin. Ga misali a kan hakan:

> …..Ni zan shiga gari in je in duba gidana. Ka san mai-iyali; zuciyata ba ta kwanta ba. In je in duba yarana. (*Turbar Tarabulus*, 1999: 25)

Muhimmancin iyali a tsarin zamantakewar al'ummar Afirka ba ya misaltuwa, domin kuwa, kamar yadda aka ga tasirin zamantakewar iyali ga mai iyali ta fuskar nuna damuwa da su, ta hanyar ba su cikakkiyar kulawa a wasan *Turbar Tarabulus*. Za a iya ganin wani misalin da yake qara nuna muhimmancin zamantakewar iyali har a wasan *Tarihin Rabeh.* Hakan ya bayyana, inda za a ga duk da kasancewar Rabeh mayaqi ne, amma yana tare da iyalinsa kamar

yadda Hallam (1977) ya nuna a tarihance. Wannan yake qara nuna muhimmancin iyali a tsarin zamantakewar al'ummar Afirka.

Za a iya ganin cikakkiyar kula da iyali a lokacin da Rabeh zai tafi qasar Fulani bai tafi da 'ya'yansa ba, kuma bai bar su kara zube ba, sai ya bar su a hannun abokinsa Hayatu, domin su sami kyakkyawar kulawa. Wannan yake nuna muhimmancin iyali a tsarin zamantakewar al'umma. Za a iya ganin misali a kan hakan daga cikin wasan *Tarihin Rabeh* a lokacin da Hayatu yake yi wa xansa bayani kamar haka:

> Ka zo mu zauna daga nan; mu haqura, har ya komo uban yaran nan. Ni yanzu ya bar mini su a hannuna; ba ni iya tafiya in bar su ba. Ko wani abu ya same su, sai ya ce ya bar su a gurina; na yi masa rashin mutunci. Kadan za ka tafi, ni ba za ni ba. Mutanena, wanda i ke son can, duka ya tafi. Ni kuma nan ran da Rabeh ya zo, na tafi. (*Tarihin Rabeh*,1999:39)

Har ila yau, tsarin zamantakewar al'umma bai taqaita a kan nuna muhimmanci da tasirin iyali kawai ba, hakan ya sanya masu iya magana ke cewa 'kowa ya bar gida, gida ya bar shi' tarihin zamantakewar al'ummar Afirka, musamman Hausawa ya qara fitowa a fili a wannan wasa, inda za a ga cewa tun a wancan lokacin Bahaushe ba ya watsi da al'adarsa ta abinci, domin riqo da al'ada yana daga cikin muhimmin al'amari a tsarin zamantakewar al'umma

kamar yadda Madauchi da Wasu (1968) da Alhassan da Wani (1982) da Hassan (2012) suka bayyana.

Za a iya ganin misalin hakan daga bayanin da Agigi yake yi wa yaransa domin su dafa masa abinci, sai ya nuna cewa yana son tuwo miyar kuvewa, wannan yake qara tabbatar da muhimmancin riqo da al'ada ta fuskar abinci a tsarin zamantakewar al'ummar Afirka musamman Hausawa. Domin an nuna Agigi Bakano ne. Ga abin da yake cewa:

> Waxansu mutum biyu su yi mana kalaci. Ku dafa mana tuwo miyar kuvewa. (Turbar Tarabulus: 6)

Baya ga tuwo miyar kuvewa da aka ga misali a kansa ta fuskar muhimmancin riqo da al'adar abincin gargajiya a rayuwar al'ummar Afirka. Za a kuma ganin cewa, fura da nono na da muhimmanci a tarihin tsarin zamantakewar Hausawa ta fuskar abinci; wannan ya sanya Agigi bai yi watsi da ita ba, duk da kasancewarsa yana zama a cikin Larabawa, amma zamantakewarsa ba ta canza ta fuskar abinci ba. Ga wani misali:

> Ku daka mana fura.(*Turbar Tarabulus*, 1999: 8)

Bugu da qari, muhimmancin fura da nono a wurin Agigi ya ci gaba da filowa a fili, domin bayan ya umurci yaransa da su daka musu fura, can ba da jimawa ba, sai ya umurce su da su kawo musu furar domin su sha; hakan yake qara tabbatar da muhimmancin riqo da al'adun

gargajiya a tsarin zamantakewar al'ummar Afirka har ta fuskar abinci,kamar yadda Agigi ya tabbatar a wasan *Turbar Tarabulus*. Ga abin da yake cewa:

Ku kawo mana furarmu. (*Turbar Tarabulus,* 1999: 8)

Baya ga muhimmancin iyali da riqo da kyakkyawar al'ada ta abinci da aka gani a tsarin zamantakewar al'ummar Afirka a qarshen qarni na sha tara da farkon qarni na ashirin. Sha'anin zumunci da kyakkyawar dangantaka a tsakanin al'ummu mabambanta, musamman a tsakanin al'ummar Afirka, shi ma muhimmin abu ne a tsarin zamantakewa kamar yadda Adamu (2010) da K/Nasarawa (2006) suka nuna a tarihance.

A wannan matakin, za a iya ganin irin yadda mu'amalar Hausawa da Larabawa ta kasance a tsarin zamantakewarsu da junansu a wancan lokacin ta hanyar zumunci da aminci da karamci tare da mutunta juna; hakan yake tabbatar da kyakkyawar dangantakar da take a tsakaninsu

Tsarin zamantakewa irin na aminci da yarda da juna daxaxxen abu ne, domin hakan ya bayyana a wasan *Turbar Tarabulus* (1902) inda aka nuna cewa akwai kyakkyawar mu'amala a tsakanin al'ummar Hausawa da Larabawa kamar yadda yake a tarihi. Hakan ya soma bayyana ne a cikin wasan *Turbar Tarabulus* a lokacin da Agigi ya haxu da Haji Muzuq a Ghadames, suka gaisa cikin aminci, baya ga haka sai da Murzuq ya kai Agigi har gidansa saboda karamci. Wannan yake nuna irin yarda da juna da amincin da ake da shi a tsarin

zamantakewar wancan lokacin, musamman a tsakani fatake kuma Hausawa da Larabawa da Tarihi ya tabbatar da cewa akwai tsohuwar dangantaka a tsakaninsu kamar yadda Lavers (1979) da Adamu (2010) suka tabbatar. Ga abin da Murzuq yake ce wa Agigi a matsayin misali a kan hakan:

> Na daxe da zuwa daga Kano,…Mu je gida
> mu yi gaisuwa. (*Turbar Tarabulus 1999*: 2)

Kyakkyawar alaqar zamantakewa a tsakanin Hausawa da Larabawa ya qara bayyana a wannan wasa *(Turbar Tarabulus*), inda shi ma Abdu Salam ya nuna irin dangantakar da take tsakanin Hausawa da Larabawa, kamar yadda Murzuq ya aiwatar, hakan ya fito a fili a lokacin da Agigi da ayarinsa suka isa Ghadames, nan da nan Abdu Salam ya xauke shi zuwa gidansa ya ba shi ruwa da abinci. Wannan shi ma yana nuna tarihin kyakkyawar dangantakar da take tsakanin Larabawa da Hausawa musamman fatake a tsarin zamantakewar da ta gudana a tsakanisu a wancan lokacin. Ga abin da yake cewa:

> ………… Mu je gida, ka sabka ka sha ruwa.
> Baqo sai ya sha ruwa ake tambayansa labari.
> (*Turbar Tarabulus* 1999: 26)

Hausawa na cewa “yaba kyauta tukwici” haka kuma “zumunta a qafa take”. Wannan zance haka yake, domin kuwa, kyakkyawar dangantakar da take a tsakanin Hausawa da Larabawa, ta nuna cewa tun a wancan lokacin Bahaushe mutum ne mai karamci da sanin karamci, musamman ta fuskar zumunci a zamantakewarsa da sauran al’ummu kamar yadda Alhassan da Wasu (1982) suka nuna.

Misalin hakan ya fito fili a wasan *Turbar Tarabulus*, inda Agigi yake yaba irin karamcin da Murzuq ya yi masa; a sakamakon hakan ma yake nuna muhimmanci zumunci a tsarin zamantakewa. Ga abin da yake cewa:

> Allah yai maka albarka, Allah ya bar zumunta. (*Turbar Tarabulus*,1999:6)

Bugu da qari, za a kuma ganin tasirin kyakkyawar zamantakewar ta fuskar zumunta da ta gudana har a tsakanin al’ummar da ba Hausawa ba, musamman a tsakanin Sarkin Santambul da Sarkin Jamus a wasan *Turbar Qudus*. Tarihi ya nuna cewa, Sarkin Jamus ya kai ziyara Qudus a shekarar 1898.

A wannan matakin, an nuna cewa, a lokacin da Sarkin Jamus ya dawo daga Qudus zuwa Santambul, kafin ya koma qasarsa Jamus; inda suke ban-kwana da Sarki Abdulhamid. An nuna irin yadda Sarki Abdulhamid yake yin godiya ga Sarkin Jamus, duk da cewa yana sama da shi a tsarin mulki. Haka kuma bayan godiya, sai ya ci gaba da jawo hankalinsa a kan cewa kar su manta da junansu, domin zumunta a qafa take. Wannan yake qara bayyana irin

muhimmamcin dangantakar da take a tsakaninsu ta fuskar zumunta a tsarin zamantakewar da ta gudana a tsakaninsu a wancan lokacin. Domin dama Arif (1951) da Ahmed (2004) sun nuna cewa tarihi ya tabbatar da yadda dangantaka take a tsakanin Jamus da Daular Usmaniyya ta Turkawa a qarni na sha-tara. Har ma ana iya cewa zamantakewarsu tubarkallah. Ga irin abin da Sarkin Santambul yake cewa a wasan *Turbar Qudus*:

> ………..Na gode maka. Kada Allah ya kawo ranar yabo! Amma kada ka manta da mu! Mu kuma kada mu manta da kai! Ka sani, zumunta a sau take. (*Turbar Qudus,* 2004: 25)

Har ila yau, kyakkyawar alaqar zamantakewa a tsakani Hausawa da Larabawa, ta sanya har suna ganin cewa su 'yan uwan juna ne; wannan ya bayyana a lokacin da Murzuq yake gabatar da Agigi a wajen Koho, domin ya zame musu ja-gora a turba, saboda gudun 'yan fashi da sauran matsalolin kan hanya, Shi ma wannan yana qara tabbatar da irin kyakkyawar zamantakewar da ta kasance a tsakaninsu. Ga abin da Murzuq yake ce wa Koho game da Agigi:

> Wannan xan'uwana ne. (*Turbar Tarabulus,*1999:3)

Bugu da qari, baya ga alaqa irin ta 'yan'uwantaka da Larabawa da Hausawa suke nunawa a tsakaninsu a sakamakon kyakkyawar zamantakewar da ta gudana a wancan lokacin. Za a ga cewa, ko da ba a kira abokin hulxa da xan'uwa ba, akan kira shi da aboki, musamman a

tsakanin attajirai. Domin tarihi ya nuna cewa, dangantakar zamantakewa a tsakanin Larabawa da Hausawa ta fuskar kasuwanci a tafarkin sahara daxaxxen abu ne, kamar yadda Lavers (1979) da Adamu (2010) suka tabbatar. Hakan kan iya sanya sukan kallon junansu da ‘yan’uwa ko abokai.

Wannan ya bayyana a cikin wasan *Turbar Tarabulus*; a lokacin da Agigi ya isa Ghadames sai mai masaukinsa (Abdu Salam) yake tambayarsa abokinsa Haji Murzuq. Hakan yana nuna irin tasirin zamantakewar da take a tsakanin attajirai na wancan lokacin ta fuskar girmama juna da nuna kulawa da abokin hulxa. Ga abin da Abdu Salam yake tambayar Agigi a kan Murzuq:

Ana abokin nawa? (*Turbar Tarabulus*, 1999:17)

Masu iya magana na cewa ‘Allah xaya gari bam-ban’ wannan zance haka yake, domin kuwa, baya ga kyakkyawar alaqar da aka gani a tsakanin Hausawa da Larabawa a wasan *Turbar Tarabulus*ta fuskar zamantakewa ta gari, inda har Hausawa suka yaba da halayen Larabawa ta fuskoki mabambanta; sai dai abin ya sha bam-ban a zamantakewar Larabawa da wasunsu a qasar Qudus. Arif (1951) ya nuna cewa akwai qabilu mabambanta a Qudus a shekarar da Sarkin Jamus ya kai ziyara Qudus, wato 1898, inda daga ciki akwai Larabawa da Faransawa da Rumawa da dai sauran qabilu da suke zamantakewa a tare, ta fuskar jin daxi ko akasin hakan.

A nan ma za a ga misalin hakan a cikin wasan *Turbar Qudus*,. Domin an nuna cewa, rashin jin daxin zamantakewar da Larabawa suke ciki a tsakaninsu da abokan zamansu, ya sanya har sai da Larabawan suka kai qara wurin Sarkin Santambul, a sakamakon cutar da su da Kiristocin Qudus suke yi. Wannan yana da dangantaka da tarihin zamantakewar Larabawa da Kiristoci a Qudus. Ga misali a kan hakan, a lokacin da Sarkin Jamus yake yi wa Sarkin Santambul bayanin koken da Larabawa suke yi a kan Kiristocin Qudus ta fuskar zamantakewa, kamar yadda yake cewa:

> Amma Larabawa masu gidajen waje sun kawo mini qaran abin da ake yin musu; su kuwa qaqa zan yi musu? Sun kama qafata sun ce ba a yi musu shari'a ta kirki ba. Ni kuma na ji tausayinsu – talakawa duka kuka suke yi. Shi kuwa Sarkin Qudus da aka aiko bai san abin da manyan suke ciki ba. (*Turbar Qudus*, 2004: 17)

Kyautatawa muhimmin abu ne a tsarin zamantakewar al'umma, domin kuwa, rashin samun wannan kyautatawar ta sanya har Larabawa suka kai qara wurin Sarkin Santambul. Za a ga yadda sanin muhimmancin hakan ya qarfafa wa Abdu Salam gwiwa domin samun labarin ko Agigi ya kyautata wa Koho ko kuwa bai kyautata masa ba a wasan *Turbar Tarabulus*.

Tsarin zamantakewa ya nuna cewa, a lokacin da wata mu'amala ta qullu a tsakanin mutane, akan sa rai a kyautata wa juna, kamar yadda Alhassan da Wasu (1982) suka sifanta al'ummar Hausawa da shi. A nan ma za a iya cewa, ana tunanin kyautatawa a tsarin zamantakewa,

musamman idan wani ya yi wa wani aiki, ana tunanin ya kyautata masa ta hanyar biyansa abin da ya dace da aikinsa. Hakan ya bayyana a lokacin da Abdu Salam yake tambayar Koho, ko Agigi ya yi musu abin kirki? Wannan yana da tasiri da tsarin zamantakewa ta gari a tsakanin al'umma. Ga abin da yake cewa:

> In ji dai yai muku abin kirki? (*Turbar Tarabulus*, 1999: 24)

Har ila yau, muhimmancin kyautatawa da nuna aminci a tsarin zamantakewar al'ummar Afirka musamman fatake, ya tabbatar da cewa, a wancan lokacin abokin hulxa ba ya son ya ga abokinsa ya shiga cikin mummunan yanayi, hakan yake nuna tasirin zamantakewa ta gari a tsakanin al'umma. Domin tarihi ya nuna cewa, tun kafin zuwan addinin Musulunci an san Hausawa da kyakkyawar xabi'a ta gaskiya da riqon amana. (K/Nasarawa, 2006: 32)

Za a iya gane hakan a wasan *Turbar Tarabulus,* a lokacin da Murzuq yake yi wa Koho jawabin cewa kar ya bari a cuci Agigi a kan hanya. Wannan yake nuna matsayin aminci da riqon amanar da take a tsakanin mutane. Ga abin da yake cewa:

> Abin da za kai mini xaya ne. Kada ka bari Abzinawanku su wahalad da shi. Kullum su zo su ce ai musu tuwo, gobe kuma su komo su ce ai musu wasawasa; jibi su komo su ce ai musu shinkafa, da haka har guzurinsu ya

qare. Ka sani su baqin turba ne.(*Turbar Tarabulus*,1999:5)

Haka kuma, al'amarin gaisuwa shi ma muhimmin abu ne a tsarin zamantakewar al'umma, kusan a kowane irin yanayi an tsara nau'in gaisuwar da ta dace da wannan yanayin, tun daga tashi daga barci da fita gida da dawowa daga tafiya da dai sauransu kamar yadda Alhaassan da Wani (1982) suka nuna. Hakan yake nuna muhimmancin gaisuwa a tsarin zamantakewar al'umma.

Za a iya ganin cewa, akan yi wa matafiyi gaisuwa ta ban-gajiya tare da maraba-lale a lokacin da ya dawo daga tafiya. Hakan ya bayyana a lokacin da Koho da Agigi suka iso Ghadames, sai Abdu Salam ya tarye su da gaisuwa ta ban-gajiya.Wannan yake nuna tasirin gaisuwa a tsarin zamantakewa irin ta wancan lokacin. Ga misali a kan hakan:

Barka da sabka da fita jeji! (*Turbar Tarabulus*, 1999: 24)

Baya ga muhimmancin gaisuwa irin ta ban-gajiya a zamantakewar al'umma. Haka shi ma mayar da gaisuwa yana daga cikin tsarin zamantakewa ta gari a cikin al'umma, domin hakan yake nuna jin daxin wanda aka gaida; misalin hakan ya fito a fili a lokacin da Abdu Salam ya yi wa Koho gaisuwa irin ta ban-gajiya, Koho bai yi qasa a gwiwa ba wurin nuna tasirin

zamantakewa ta gari a tsakaninsu da junansu, inda nan da nan ya mayamar masa da amsa kamar haka:

Barka kade. (*Turbar Tarabulus,* 1999: 24)

Hausawa na cewa “sanin hali ya fi sanin kama” haka wannan zance yake, domin a tsarin zamantakewar al’umma, akan san halayyar mutum ne idan an zauna da shi, wannan ya sanya akan yi wa mutum shaida ta kirki ko ta banza a sakamakon kyakkyawar zamantakewarsa ko mummunar zamantakewarsa da al’umma .

Za a iya ganin hakan a lokacin da Abdu Salam yake bayyana wa Koho halayyar Agigi, inda daga baya, yake nuna yadda ake sanin halayyar xan’adam a sakamakon zamantakewa da shi a mabambantan yanayi; wannan yana nuna irin kyakkyawar zamantakewar da take a tsakanin al’umma a wancan lokacin, kamar yadda zamantakewar Agigi da Abdu Salam ta tabbatar. Ga abin da yake cewa:

> Mun san halin Agigi, namiji ne nagari. Amma shinan namiji a cikin gari ba sani ba ne, shinan namiji a jeji shi ne sani.Yanzu kai ka fi ni shinan Agigi. (*Turbar Tarabulus,* 1999: 25)

Kamar yadda aka ga tasirin kyakkyawar mu'amala da kan haifar da yi wa xan'adam kyakkyawar sheda a sakamakon halinnsa na gari, da muhimmancin zama mutumin kirki a tsarin zamantakewar al'umma, domin da hali na gari ake samun girma a idon al'umma, kamar yadda K/Nasarawa (2006) ya nuna.

A wannan matakin za a iya ganin yadda muhimmancin girmama juna yake a tsarin rayuwar al'ummar wancan lokacin a cikin wasan *Turbar Tarabulus* , musamman a tsakanin attajirai, duk da cewa kusan tsarin zamantakewar mutane cike yake da mutunta juna da girmamawa saboda tasirin kyawawan xabi'u na Hausawa da Larabawa. Misalin hakan ya tabbata, a lokacin da aka dubi yadda Esule yake girmama Haji Murzuq ta hanyar nuna yana da girma da daraja a idonsa, hakan kuwa yana da dangantaka da tasirin kyakkyawar zamantakewar al'ummar wancan lokacin. Ga abin da yake cewa:

> Qaqa Haji Murzuq yake da girma? (*Turbar Tarabulus*,1999: 21).

Bugu da qari, baya ga misalan da suka gabata ta fuskar tsarin zamantakewa ta girmamawa da mutuntawa har a tsakanin sarakuna da talakawa, hakan yake nuna ashe sarauta kanta tana da tasiri a tsarin zamantakewar al'umma kamar yadda Alhassan da Wasu (1982) suka nuna, inda za a ga yadda xan sarki ba ya son zama a qarqashin wani sarki, wannan yana nuna matsayi da muhimmancin sarauta a tsarin zamantakewar al'umma.

Za a iya ganin misalin hakan a lokacin da xan Hayatu ya ce wa mahaifinsa su koma garinsu, su bar zama a garin wani sarki.Wannan yake nuna yadda sarauta take da muhimmanci da tasiri a cikin zukatan ‘ya’yan sarakuna, domin idan sarki ko xan sarki yana zama a qarqashin wani sarki da ya fi shi xaukaka da matsayi a tsarin zamantakewar sarakuna, ba kasafai akan ji xuriyarsa ba. Hakan ya sanya xan Hayatu yake buqatar su koma qasar su domin su ci gaba da mulki a tsakanin talakawansu. Wannan yana nuna tasirin zamantakewa a tsakanin sarakuna da ‘ya’yan sarakuna. Ga abin da yake cewa:

> Ka zo mu zauna daga nan; mu haqura, har ya komo uban yaran nan. Ni yanzu ya bar mini su a hannuna; ba ni iya tafiya in bar su ba. Ko wani abu ya same su, sai ya ce ya bar su a gurina; na yi masa rashin mutunci. Kadan za ka tafi, ni ba za ni ba. Mutanena, wanda i ke son can, duka ya tafi. Ni kuma ran da Rabeh ya zo, na tafi. *(Tarihin Rabeh*, 1999:39)

Haka kuma, za a iya ganin tsarin zamantakewa irin ta sarauta, inda za a ga zamantakewar sarki da talakawansa fadawa, da yadda zamantakewar fada take, ta fuskar kushe wani domin samun matsayi a idon shugaba. Tarihi ya tabbatar da kowane sarki yana da fadawa masu masa

hidima ko yi wa sarauta hidima kamar yadda Alhassan da Wasu (1982) suka nuna musamman a qasar Hausa. A nan ne kowa yake qoqarin neman matsayi a idon sarki.

Misalin hakan ya bayyana a lokacin da xan Hayatu ya kashe xan Rabeh, nan da nan aka kai wa Rabeh labari domin a sami matsayi a wurinsa; wannan ya sanya fadawa suka kai wa Rabeh zuga, suka ce wai Hayatu yana zaton Rabeh zai mutu ne a tafiyar da ya yi, domin ya mallake garinsa (Borno). Wannan yana nuna irin yadda zamantakewar fadawa da sarakuna take tun a wancan lokacin ta fuskar zuga da gulma. Ga misali a kan haka:

> Yaronsa ne ya gudu; amma shi yana nan, bai tafi ko’ana ba. Yana tsammanin za ka mutu**,** ya gaje Borno. (*Tarihin Rabeh*,1999:37)

Har ila yau, tsarin zamantakewa a tsakanin talakawa da sarakuna na nuna cewa, sarakuna su ma suna son zuga da kambamawa, wannan ya bayyana ne a lokacin da mutanen Hayatu suka zuga Rabeh, nan da nan sai ya nuna cewa yana tare da su kuma zai musu duk abin da suke so, hakan yana bayyana irin zamantakewar da talakawa suke yi da sarakuna tun a qarni na sha tara. Ga irin abin da Rabeh yake cewa:

> Ku zamna abin da kuke so duka, na yi muku. In ban fi Hayatu ba, ba na kasa shi ba. (*Tarihin Rabeh*, 1999:42)

Baya ga gulma da zuga, za a iya cewa, al'amarin tsegumi shi ma ba sabon abu ba ne, abin nufi a nan shi ne, a tsarin zamantakewar sarakuna da talakawa akan ci karo da tsegunguma, hakan ya tabbata har a wasan *Turbar Qudus*a yayin da Sarkin Jamus yake ziyara lungu da saqo a cikin Qudus, an nuna cewa akwai wani coci da aka ajiye makamai a cikinsa, inda har Sarkin Jamus ya juya zai koma ba tare da an kai shi ya ziyarce shi ba, sai aka sami wani da ake kira Mai-tsegumi ya tsegunta masa cewa akwai wani coci da ba a duba ba. Wannan yana bayyana yadda tsegumi ya zama ruwan-dare a zamantakewar al'umma tun a qarni na sha-tara, domin wasan ya wanzu ne a wancan lokacin. Ga misali a kan hakan:

> Ga wata coci can sama, ita ba a duba ta ba. Saboda me aka bar ta? (*Turbar Qudus*, 2004: 9)

Bugu da qari, baya ga tsegumi da aka gani a tsarin zamantakewar al'umma, masu iya magana suna cewa "duniya kashin dankali" haka abin yake har a tsarin zamantakewar al'umma, Tarihi ya nuna cewa, sarukuna sukan yi wa talakawansu mulkin kama-karya ko mulkin, musamman a wancan lokacin, domin kuwa, Hallam (1977) ya nuna yadda Sarkin Wadai ya yi wa talakawa mulkin mallaka. Shi ma Arif (1951) ya bayyana yadda mutanen Qudus suka kasance cikin uquba a lokacin da Sarkin Jamus ya kai ziya a shekar 1898, ta fuskar zamantakewa, domin talakawa ba sa yin magana a kan 'yanci saboda tsoron sarakuna. Wannan yake nuna mummunan zamantakewa a tsakanin sarakuna da talakawa. (Arif, 1951:120)

A wannan gavar ma, an nuna irin yadda manyan gari suke taushe talakawa. Wannan yake bayyana tarihin irin zamantakewar da sarakuna suka yi da talakawa, ta hanyar mummunar mu'amalatare da shari'a ta zalunci Ga misali a kan hakan:

> Amma Larabawa masu gidajen waje sun kawo mini qaran abin da ake yin musu; su kuwa qaqa zan yi musu? Sun kama qafata sun ce ba a yi musu shari'a ta kirki ba. Ni kuma na ji tausayinsu – talakawa duka kuka suke yi. Shi kuwa Sarkin Qudus da aka aiko bai san abin da manyan suke ciki ba. *(Turbar Qudus,* 2004: 17)

Har ila yau, Sarkin Jamus ya ci gaba da bayyana irin yadda zamantakewar talakawa ta kasance da manyan gari a Qudus, inda ya nuna cewa talakawa sun kawo masa qara na rashin jin daxin da suke fama da shi ta fuskar zamantakewar ta take a tsakaninsu da shugabanninsu, hakan ya sanya ya kai wannan koke nasu zuwa ga Sarkin Santambul. Ga abin da yake cewa:

> Ni abin da talakawa suka gaya mini, shi zan faxa………Su kuwa kadan sun ji daxi, da ba su kawo qara tasu gurina ba. (*Turbar Qudus*, 2004: 20)

Hausawa suna cewa "wanda ya san darajar goro, shi yake sama masa huhu" wannan zance haka yake har ta fuskar tsarin zamantakewa a tsakanin talakawa da sarakuna. Abin nufi a nan shi ne, Sarkin Santambul (Abdulhamid) ya nuna irin yadda talakawa suke da muhimmanci a tsarin zamantakewa, hakan ya bayyana ne a lokacin da a ka kai masa qarar abin da shugabannin Qudus suke yi wa talakawa; wannan ya sanya bai yi qasa a gwiwa ba wurin

share wa talakawan hawaye a kan irin zaluncin da ake yi masu. Da wannan za a iya tabbatar da cewa Sarkin Santambul ya san muhimmancin talakawa a tsarin zamantakewar al'umma, hakan ya sanya yake cewa:

> …….Ba su san talaka shi ne gari ba, suna so su watsa mini gari! (*Turbar Qudus* 2004: 21)

Duk da kasancewar Sarkin Santambul, mutum ne mai son bi wa talaka haqqinsa, kuma mai yin bincike a kan masu vata gari a Qudus domin xaukar mataki a kansu, amma duk da hakan bai cika yanke hukunci ba tare da bincike ba. Za a iya fahimtar hakan idan aka yi la'akari da yadda ya umurci Sarkin Jamus da ya kawo masa masu laifin da aka samu a Qudus domin ya bincike su da kansa. Wannan yana nuna irin qwarewarsa da iya zama da jama'a ta fuskar zamantakewa. Ga misali a kan hakan, a lokacin da aka sanar da shi akwai masu laifi a Qudus, sai ya ce:

> Ku aiko mini da su, in tambaye su in ji abin da ya faru duka. Amma kada ku tsorata su. (*Turbar Qudus*, 2004:15)

Bugu da qari, kamar yadda Sarkin Santambul ya umurci Sarkin Jamus ya aiko da masu laifin da aka samu a Qudus, nan da nan Sarkin Jamus xin ya aika da su wurin Sarkin Santambul, inda yake tabbatar da cewa dukkan masu vata gari ya aiko da su. Tarihi ya nuna cewa, Qudus tana da nau'o'in mutane iri-iri a qarni na sha-tara kamar yadda Arif (1951) ya nuna.

Wannan yana nuna irin yadda Sarkin Jamus ya yi zamantakewa da mutane iri-iri a Qudus, tun daga mutanen kirki har masu aikin taifi. Ga abin da yake cewa:

> Xokacin masu vata gari duka na kawo su. Kai ka san abin da za ka tambaye su. Ga Wurno, ga Xandaxi. (*Turbar Qudus*, 2004:19)

Haka kuma, shi ma Sarkin Qudus, ya taka muhimmiyar rawa wurin kamo masu laifi, hakan yana nuna irin haxin-kai da goyon bayan da ya nuna wa Sarkin Jamus a lokacin da ya kawo ziyara a Qudus a shekarar 1898.

Ta fuskar tarihanci a wannan matakin ma, za a iya gani vurvushin hakan, a lokacin da aka ga makamai a cikin wani coci, an nuna irin yadda hankalin Sarkin Qudus ya tashi, har ya umurci a kamo masu kula da cocin, inda a qarshe ya ce a kulle su a kurkuku har sai sun faxi gaskiya. Wannan yana nuna yadda Sarkin Qudus ya taka muhimmiyar rawa ta fuskar zamantakewarsa da Sarkin Jamus. Ga abin da yake cewa:

> ……...A kamo su, a sa su a kurkuku, har su faxi gaskiya *(Turbar Qudus*, 2004:14)

Masu iya magana sukan ce "mugunta fitsarin faqo" haka kuma "idan tura ta kai bango, juyowa take yi" da wannan za a iya cewa, sanin muhimmanci da martabar talaka a idon Sarki Abdulhamid, ya girmama, hasali ma idan aka duba irin yadda yake bi wa talaka haqqinsa, sai dai a ce madalla. Domin kuwa, tarihi ya nuna cewa, bayan Qudus ta kasance a hannun Ibrahim Basha na tsawon shekara goma (1831-1841), an yi fama da yaqe-yaqe da rashin kwanciyar hankali a Qudus, sai Daular Usmaniyya ta Turkawa ta karvi qasar. A nan talakawa suka fara samun natsuwa. (Arif, 1951:117).

Wannan ya ci gaba da fitowa a fili, inda yake nuna cewa, waxanda suke cutar da talaka a Qudus, shi suke yi wa qeta, don haka ne ma yake yin nasiha ga duk masu irin wannan aiki. Wannan duk yana nuna irin zamantakewar da Sarkin Santambul ya yi da talakawa da kuma shugabanni a lokacin mulkinsa. Ga abin da yake cewa:

> Kadan kuwa ni suka yi wa qeta, ta koma kansu! Ramin qeta, ka haqa shi gajere; ba ka shina ba ko kai za ka faxa a ciki. (*Turbar Qudus*, 2004: 22)

Bugu da qari, Sarkin Santambul ya ci gaba da qwato wa talakawa ‘yancinsu a kan manyan qasar Qudus da suka zalunce su, hakan yake qara tabbatar da cewa, Sarkin Santambul ya xauki talaka da muhimmanci a tsarin zamantakewa, har ma an nuna Sarkin ya xaure su, kuma ba zai sake su ba har sai sun horu, inda daga qarshe yake tabbatar da cewa, duk wanda ma ya yi laifi idan ya horu, za a iya gane shi ne mai laifin ko ba shi ba ne, kamar yadda ake gane varawon da ya yi sata a cikin mutane. Sanin hakan yana nuna irin zamantakewar da Sarkin Santambul ya yi da al’umma. Ga abin da yake cewa:

> Ni kam ba na sakin kowa, sai sun foru. Ka gani waxanda suka yi, da waxanda ba su yi ba…..Wanda kuwa ya sani ya yi laifi, da gani ma ka sani, kamar varawo a cikin mutane. Kadan shi ya yi sata, idonsa ba ya yin kama da na kowa; kai da ganinsa ka shina! Wanda ya yi laifi ba kamar mutane yake ba. (*Turbar Qudus*, 2004: 22)

Hausawa suna cewa “qarfe xaya ba ya amo” wannan zance haka yake, domin kuwa, duk da kasancewar Sarkin Santambul mai son bi wa talaka haqqinsa, hakan bai kasance ba, har sai da

ya sami taimako a wurin Sarkin Jamus, inda ya kai masa qarar abin da Larabawan Qudus suka bayyana masa a lokacin da ya kai ziyara Qudus. Ko shakka babu, ashe shi ma Sarkin Jamus ya bayar da gudummuwarsa ta fuskar kyautata zamantakewa a tsakanin talakawa da shugabanni, ganin irin matakin da Sarkin Santambul ya xauka a kan manyan Qudus ya sanya Sarkin Jamus yake bayyana matsayinsa ta fuskar zamantakewarsa da Sarkin Santambul da kuma Larabawan da suka kawo masa qara. Ga irin abin da yake cewa:

> …....Sun sani da akwai wanda ya fi su. Ni na fita laifinka, tunda na kawo su. Na fita kuma ma laifin Larabawa. (Ahmed, 2004: 23)

Haka kuma, tsarin zamantakewa ya sanya wani kan ci albarkacin wani, za a iya ganin misalin hakan a lokacin da Rabeh ya kashe Hayatu, sai mutanen Hayatu suka ce tun da an kashe wanda ya yi sanadiyyar zuwansu, za su koma garinsu. Wannan yake nuna ashe wani kan ci albarkacin wani a tsarin zamantakewar rayuwa. Ga abin da suke cewa:

> Tun da kuka kashe Hayatu, ba za mu zauna ba. Gama albarkacin kaza qadangare ya sha ruwan kasko. Sai da karenka ka kan ga na wani. (*Tarihin Rabeh*, 1999:41)

Muhalli muhimmin abu ne a tsarin zamantakewar al'umma, domin a cikinsa ake gudanar da rayuwa, inda tsaarin zamantakewar mutane a Qudus, ya nuna cewa akwai muhallan Kiristoci

da na waxanda ba Kiristoci ba, wannan yake nuna irin yadda tsarin zamantakewa yake a Qudus tun a wancan lokacin ta fuskar zamantakewar al'umma mabiya addinai mabambanta kamar yadda Arif (1951) ya tabbatar.

Za a iya fahimtar hakan a lokacin da Sarkin Santambul yake ce wa Sarkin Jamus ya duba muhallan Kiristoci duka, domin a san yadda tsarin zamantakewarsu take. Ga abin da yake cewa:

> Kadan ka je Qudus, xokacin muhallin Kiristoci kada ka bar ko guda xaya, duka ka duba su ka gani abin da yake cikin su. (*Turbar Qudus:* 6)

Sarkin Jamus ya qara fito da abin da Sarkin Santambul yake nufi a fili, game da umurnin da aka ba shi na cewa ya duba muhallan Kiristoci, inda yake cewa a kai shi Baitaljalo ya ga irin yadda tsarin zamantakewarsu take. Ga dai abin da yake cewa:

> Ina so a nuna mini Baitaljalo, shi kuma in duba in gani kamar zamansu qaqa yake. *(Turbar Qudus*, 2004: 7)

A qarshe, ko shakka babu, waxannan wasanni da aka yi nazari a kansu, sun haska wani vangare na hoton tsarin zamantakewar al'umma ta fuskoki mabambanta, tun daga tsarin zamantakewar iyali da muhimmancinsu a rayuwa da tsarin zamantakewa a tsakanin sarakuna

da talakawa da nuna fin qarfi daga mai-qarfi, da dai sauransu muhimman misalai da aka ga bayanansu ta fuskoki mabambanta.

4.5 Kammalawa

Wannan babin ya dubi yadda wasan*Turbar Qudus* (1898) da *Turbar Tarabulus* (1902) da kuma *Tarihin Rabeh* (1902) suke qunshe da al'amuran da suka shafi harkokin siyasa da tattalin arziki da kuma tsarin zamantakewar al'umma; hakan ya wakana ne ta hanyar duba yadda kowane wasa yake iya haska hoton rayuwar al'umma a qarshen qarni na sha-tara da farkon qarni na ashirin ta fuskar siyasa da harkokin da suka shafi tattalin arziki tare da dubi zuwa ga tsarin zamantakewar al'umma irin na wancan lokacin, domin nazarin ya gudana ne ta mahangar ra'in tarihanci. An yi hakan ne ta hanyar gabatar da misalai daga kowane wasa da aka nazarta a kan waxannan muhimman abubuwa da kan iya wakiltar wani vangare na rayuwar al'umma domin kallon hotonta.

A taqaice, nazarin ya wakana ne ta hanyar danganta misalan da suka bayyana na siyasa da tattalin arziki da kuma tsarin zamantakewar al'umma daga cikin waxannan wasannin da wani vangare na tarihin rayuwar al'ummar da suka rayu a qarshen qarni na sha-tara da farkon qarni na ashirin, domin tabbatar da nazarin ta mahangar tarihanci wanda yake duba tarihanci zance a cikin adabi da kuma tarihi a rubuce.

kuma za a ga misalin hakan a nan gaba, inda za a ga muhimmancin Masallacin Qudus a mahangar addinin Musulunci da Kirista. Sai dai a wannan matakin ana qoqarin nuna muhimmancin sanin ilimin hanya.

Arif (1951), ya bayyana cewa, Qudus na xauke da muhallan bauta iri-iri tun kafin haihuwar Annabi Isah (Amincin Allah su tabbata a gare shi). Kuma tarihi ya tabbatar da cewa a lokacin da Sarkin Jamus ya kai ziyara Qudus a shekarar 1898, an buxe masa wani coci da ake kira Babul-Khalil.

Idan aka lura, za a ga cewa akwai wani tsohon coci da sarakuna da dama suke buqatar Sarkin Santambul ya ba su amma ya qi, sai ya bai wa Sarkin Jamus. Duk da cewa ba a ambaci sunan cocin ba a cikin wannan wasa, amma za a iya fahimtar shi ne wannan coci mai suna Babul Khalil da tarihi ya tabbatar da an buxe wa Sarkin Jamus a lokacin da ya kai ziyara. Hakan yake qara tabbatar da tarihin daxewar addinin Kirista a kasar Qudus, domin an nuna cewa wannan cocin tsoho ne mai tsohon tarihi, wanda ko a lokacin da Sarkin Santambul yake bayani ya tabbatar da cewa tun lokacin kakanisu wannan cocin yake, kamar yadda aka ji daga bakinsa.

An ci gaba da fito da zancen addinin Kiristanci a fili a wannan wasa, inda za a ga Sarkin Jamus yana tambayar wurin da cocin da aka ba shi kyauta yake, wannan yana nuna irin matsayi da muhimmancin da ya xauki kyautar cocin da aka ba shi. kamar yadda yake cewa:

> Wane waje yake, shi cocin? (*Turbar Qudus,* 1898: 3)

Haka kuma, Arif (1951) ya nuna tarihin Qudus ta fuskar kafuwarta tun kafin haihuwar Annabi Iash da shekara 3000, kuma Qudus na xauke da al’umma iri-iri kamar Isra’ilawa da Faransawa da Rumawa da Larabawa da Kiristoci da dai sauransu.

A wannan wasan ma, Sarki Abdulhamid ya bayyana wa Sarki Williams cewa, idan ya je Qudus ya duba xaukacin muhallan Kiristoci duka, kar ya bar ko guda xaya, har ya nuna cewa Kiristoci ba abin yarda ba ne, saboda wasunsu munafukai ne. Hakan ke nuna cewa a tarihi Qudus na xauke da muhallan Kiristoci. Da wannan za a iya cewa wani vangare na tarihin addinin Kiristanci ya bayyana daga cikin wannan wasa, kamar yadda Sarki Abdulhamid yake bayyanawa:

> Kadan ka je Qudus, xaukacin muhallin Kiristoci kada ka bar ko guda xaya, duk ka

> duba su, domin su ba abin yarda ba ne, gama
> waxansu munafikai ne. (*Turbar Qudus*: 6)

Hausawa na cewa "sanin hali ya fi sanin kama" A cikin shawarwarin da Sarkin Santambul yake bai wa Sarkin Jamus game da halin Kiristoci, ya nuna cewa su miyagu ne, don haka Sarkin Jamus kar ya sakankance da su, sukan voye makamai da nufin cutar da wanda ba ya tare da su. Wannan ya tabbata a tarihin Qudus tun lokacin da daular Usmaniyya ta karvi mulkin Qudus karo na farko a shekar 1517-1831. Tarihi ya nuna cewa, an sami makamai da dama voye a cikin Qudus a wannan lokacin, kamar yadda Arif (1951) ya tabbatar.

Da wannan bayani da Sarkin Santambul yake yi, za a iya tabbatar da cewa, Sarki Abdulhamid yana bayyana wani vangare na tarihin halayyar Kiristocin Qudus ne a cikin wannan wasan a wancan lokacin. Ga dai abin da yake cewa:

> Kai kuwa kada ka sake da mutanen Qudus,
> su miyagu ne tun fil'azal. (*Turbar Qudus:* 6)

Ziyarar da Sarkin Jamus ya kai Qudus, ta leqa lungu da saqo na xaukacin muhallan Kiristoci, hakan yake nuna irin yadda Kiristoci suke da yawa a Qudus a wancan lokacin. Bisa la'akari da irin yawan da Kiristoci suke da shi a Qudus, wannan nazari yake tabbatar da cikakken tasiri da qarfin da addinin Kiristanci da ya yi a Qudus a tarihi. Za a iya ganin misali a kan hakan kamar yadda ya bayyana a cikin wasan *Turbar Qudus*:

> (Aka shiga gabansu, ana nuna musu anda muhallan Kiristoci suke duka, suna shiga suna bincikewa. (*Turbar Qudus*:6)

Har ila yau, wasan ya bayyana cewa akwai mabiya addinin Kirista iri-iri a Qudus, domin kuwa, an nuna ‘yan-rakiyan da suke mara wa Sarkin Jamus baya, sun bayyana wa Sarkin Jamus wasu muhallan Kiristoci na ‘yan Mosko da ‘yan Faransa da bai ziyarta ba, a yayin binciken da yake yi a Qudus. Hakan ya tabbata a tarihi, domin Arif (1951) ya nuna cewa Qudus ta zauna a qarqashin Isra’ila da Faransa da Rum da dai sauran dauloli mabambanta.

A wannan wasan ma, hakan ya nuna cewa Qudus na xauke da mabiya addinin Kirista daga vangarori daban-daban na duniya a wancan lokacin. Shi ma wannan yana bayyana wani vangare na tarihin addinin Kiristanci a Qudus. Ga abin da suke cewa:

> Akwai muhallin Kiristocin ‘yan Mosko, da kuma na ‘yan Faransa. (Turbar Qudus: 7)

An ci gaba da fito da muhallan mabiya addinin Kirista a wasan *Turbar Qudus*(1898), inda aka nuna akwai wasu manyan coci-coci da ake kira Baitaljalo da Baitallaham, waxannan manya-manyan coci-cocin suna da girman gaske, kuma akwai Kiristoci masu yawa a cikinsu. Hakan shi ma ya tabbata kamar yadda Ibn Kathir (2001) ya tabbatar, har ma ya muna cewa, a nan ne

aka haifi Annabi Isah. Da wannan ne za a ga yadda hakan ya bayyana a cikin wannan wasa. Ga dai abin da Sarkin Jamus yake cewa a cikin wannan wasa:

Kada a yi tuya a manta da albasa, tarihin addinin Kiristanci ba zai cika ba, sai an ji xuriyar Annabi Isah, don haka, za a iya cewa addinin Kirista ya bayyana varo-varo a cikin wannan wasan, domin kuwa ziyarar da Sarkin Jamus Williams ya kai, sai da ta dangana har zuwa ga cocin da aka ce an haifi Annabi Isa. Wannan yake nuna cewa al'amuran addinin Kiristanci a wannan wasa ba a xauke su da wasa ba, domin a addinin Kiristanci, muhallin da aka haifi annabi Isah shi ne muhimmin wurin da ake kai ziyara a matsayin wata bauta ta musamman da xaukacin Kiristocin duniya suke burin ziyarta. Ga abin da Sarkin Jamus yake cewa:

Wannan bayani da Sarkin Jamus yake yi, yana qara tabbatar da matsayin da addinin Kiristanci yake da shi a Qudus tun a wancan lokacin kamar yadda tarihi ya tabbatar, domin ya nuna yana so a kai shi ya ga inda aka haifi Annabin da Kiristoci ke jingina kansu zuwa gare shi. Wannan ke nuna muhimmancin cocin da aka haifi Annabi Isah ta fuskar tarihi.

Wani misalin da ya qara tabbatar da wannan wasa ta mahangar tarihanci shi ne, kamar yadda aka ga bayanan da masana suka yi a kan cocin da aka haifi Annabi Isah (Baitallaham) tun a babi na biyu, inda aka sami tabbacin cewa, an haife shi ne a Baitallaham, hakan kuma ya bayyana har a wannan wasa. Da wannan za a ce tarihin addinin Kiristanci shi ne qashin bayan wannan wasa (*Turbar Qudus*) Ga misali kamar haka:

> (Sarkin Jamus suka shiga da shi, ya yi ziyara, ya ga anda aka haifi Annabi Isa. Bayan wannan ya fito daga Baitallaham zai tafi Qudus). (*Turbar Qudus:*8-9)

Baya ga cocin da aka haifi Annabi Isah, saboda yawan da coci yake da shi a cikin wannan wasa, har sai da ta kai ga an manta da wani cocin da ba a ziyarta ba, nan da nan wani mai tsegumi ya tunatar da Sarkin Jamus cewa ba a ziyarci wani coci ba. Wannan yake nuna irin yadda addinin Kiristanci yake da qarfi a Qudus, musamman a wancan lokacin, kasancewar nazarin ya shafi wancan lokacin ne kawai. Ga abin da Mai-tsegumi yake cewa:

> Ga wata coci nan a sama, ita ba a duba ta ba.
> Saboda me aka bar ta? (*Turbar Qudus*: 9)

Haka kuma, matsayin addinin Kiristanci a cikin wannan wasa, ya kai har da shugabannin majami’un coci a cikin ‘yan wasan, domin kuwa da Sarkin Jamus ya kai ziyara Qudus, ya haxu da wani coci da aka voye makamai a cikinsa. Duk da cewa ba a ci karo da wani bayani

makamanci hakan a yayin wannan ziya da Sarkin Jamus da ya kai Qudus ba, amma Arif (1951) ya tabbatar da cewa akwai masu kula da coci, kuma Kiristoci kan adana makamai a cikin coci, saboda Qudus na yawan fuskantar yaqe-yaqe tun kafin shigowar addinin Musulunci Qudus a zamanin halifancin Umar xan Haxxab a shekara ta 636.

A wannan wasa, an nuna cewa, a lokacin da Sarkin Jamus ya buqaci a buxe masa wannnan cocin , sai wani Pada da yake cocin ya ce babu mubuxansu. Da wannan ake qara tabbatar da yadda addinin Kiristanci ya yi kaka-gida a tarihin Qudus. Ga misali a kan hakan :

Mabuxansu babu su. (*Turbar Qudus*, 2004: 10)

Wannan misali da ya gabata, an kawo shi ne domin bayyana abin da ya fito daga bakin Pada inda yake nuna babu mabuxan wani xaki a cikin wani coci. Duk da cewa ba abin da ya ce ake qoqarin nunawa ba, sai dai bayyanasa a matsayinsa na Pada a cikin wasan shi ne abin lura a wannan matakin.

Bugu da qari, matsayin da Sarkin Santambul yake da shi a idon sarakuna, bai tsaya ga naxa Sarkin Qudus kawai ba, ta kai ga ko wata magana wani sarki zai yi masa, sai an ga alamar girmamawa da mutuntawa, kamar yadda yake a tsarin siyasar Musulunci a tarihance, wato yadda na qasa yake girmama na sama da shi kamar yadda K/Nasarawa (2006) ya nuna. Kuma wannan ba ya rasa nasaba da xaukaka irin ta siyasa da Sarakunan Daular Usmaniyya suke da

shi a wancan lokacin kamar yadda tarihi ya tabbatar a tun daga shekara ta 1517-1831 da kuma shekarar 1841-1914. (Arif, 1951:103-117)

A wannan matakin ta fuskar tarihanci, za a iya ganin irin yadda sha'anin siyasa ke taka rawa a wannan wasan, ta yadda Sarkin Santanbul yake bayyana cewa, tun da siyasar duniya ta sanya ya hana sarakuna da dama wani kanisa (coci) a Qudus, kuma ya bai wa wanda yake qauna (Sarkin Jamus), to babu mamaki a lokacin da Sarkin Jamus zai kai ziyara Qudus a sami waxanda za su cutar da shi a kan hanyarsa ta zuwa Qudus ko ma a cikin Qudus xin, hakan ya sanya Sarkin Santambul ya aika qasahen da suke qarqashin daularsa da a aiko masa da askarawa domin su raka Sarkin Jamus Qudus, saboda su zame masa kariya daga cutarwar abokan gaba kamar yadda aka ga rashin jituwa a tsakanin Rasha da Turkiyya a tarihi, Hakan kuwa yana bayyana yadda tasirin siyasar duniya take a tsakanin sarakuna da kuma matsayin sarkin Santambul a siyasar wancan lokacin. Ga abin da yake cewa:

Bisa la'akari da wannan matsayi na Sarkin Santambul, sha'anin siyasar duniya ta sanya, Sarkin Jamus ya yi amfani da salo na siyasa, inda har sai da ya sami kyakkyawar alaqa da kusanci a wurin Sarkin Santanbul,wannan alaqa ta sanya Sarkin Santambul ya yi amfani da matsayinsa a siyasance ya bai wa Sarkin Jamus kyautar coci, yayin da jin daxin hakan ya sanya Sarkin Jamus ya kira Sarkin Santambul da matsayin da yake da shi a siyasar duniya a wancan lokacin, wato Sarkin duniya; domin kuwa, tarihi ya tabbatar a wancan lokacin Sarkin Santambul ya fi kowane sarki matsayi a tsarin siyasar Sarakunan Musulunci na

duniya kamar yadda aka ambata a baya. Don haka za a ga misalin haka a wannan wasa, inda hakan yake qara tabbatar da tarihanci ta fuskar siyasa. Ga abin da yake cewa:

Tarihi ya tabbatar da cewa, shugabanci ta hanyar sarauta muhimmin al'amari ne, domin cike yake da tasirin siyasa, har ma ana iya cewa, a mafi yawancin lokuta siyasar ce kan samar da shugaba ko sarki kamar yadda Arif (1951) da Ahmed (2004) suka nuna. Ahmed (2004) ya bayyana matsayin sarauta a tarihin Daular Usmaniyya ta Turkawa da kuma dangantakar Daular Usmaniyya da Jamus tun kafin yaqin duniya na farko, cewa Sarkin Musulmi na Santambul shi ne Sarkin Musulmin duniya a lokacin, kuma daular Turkawa da Jamus suna vangare xaya ne a wancan lokacin.

Arif (1951) kuwa, ya nuna cewa, Qudus ta yi fama da dangantaka ta siyasa iri-iri da dauloli mabambanta tun wuraren shekara dubu da xari biyar kafin haihuwar Annabi Isah, domin Isra'il ta mulke ta ne a shekara ta 1049 kafin haihuwar Annabi Isah. Haka kuma, ya ci gaba da bayyanawa cewa, tarihi ya tabbatar da ziyarar da Sarkin Jamus ya kai a shekara ta 1898 ta qara kyautata dangantaka a tsakanin daular Usmaniyya da qasar Jamus a lokacin ta fuskar sha'anin mulki.(Arif, 1951)

Irin wannan tasirin ya bayyana a wasan *Turbar Qudus (1898),*wanda yake nuna tarihanci qarara, domin idan aka dubi irin dangantakar da take tsakanin Sarkin Santambul Abdulhamid da Sarkin Jamus William ii a wannan wasa, za a ga yadda siyasar duniya ta nuna cewa Sarkin Santambul shi ne Sarkin Musulman duniya a wancan lokacin kamar yadda aka gani a tarihi na haqiqa,.Wannan ya sanya duk wani sarki yana qasa da shi a siyasance, kamar yadda aka nuna a wata tattaunawa da ta kasance a tsakanin Sarkin Santambul da Sarkin Jamus. Wannan yake nuna cewa, ashe tsarin sarauta har a wancan lokacin cike yake da tasirin siyasa. Ga abin da yake cewa:

A wannan matakin kuwa, an nuna yadda tasirin addinin Gargajiya sai da ya yi naso a cikin wasan *Turbar Qudus*, inda aka nuna wasu masu gadin wani coci sun sha guba sun mutu a sakamakon kama makamai da aka yi a cikin cocinsu. Wannan ya sanya Sarkin Qudus ya umurci a turbuxe su irin yadda ake turbuxe mushe. Wannan ya sava da yadda ake rufe gawa a addinin Kirista da addinin Musulunci. Kuma ya yi dai-dai da tsarin Maguzanci (addinin Gargajiya). Ga abin da yake cewa:

> Su kuwa, ku je ku turbuxe wofi. *(Turbar Qudus:* 14)

Wannan bayani na Sarkin Kano ya tabbatar da tsarin shugabanci da matsayin da Sarkin Kano dake da shi a kan sauran sarakunan da suke qarqashin mulkinsa, sannan za a iya fahimtar

yadda sauran sarakuna ke yi wa sarkin Kano biyayya, hakan yake qara tabbatar da tasirin siyasa a tsarin sarauta a qasar Hausa.

Nuna kulawa da son qwato wa talaka ‘yanci da Sarkin Jamus yake yi a zamantakewarsa da al’umma, bai tsaya a kan share wa talakan da aka zalunta hawaye kawai ba, har ta kai ga kare shi daga laifin da ba shi ya aikata ba, domin kuwa, a lokacin da ake binciken muhallan Kiristoci a Qudus, Sarkin Jamus ya bayyana cewa idan sun ga wani abu da bai dace a gani ba, kamar makamai ko wani abu da ba a yarda a voye ba, to babu ruwansu da talaka, domin talaka ba shi da ikon shigowa da makami cikin qasa. Wannan shi ma yana nuna yadda Sarkin Jamus yake kare haqqin talaka ta fuskar zamantakewa. Ga abin da yake cewa:

2.10 Ma’anar ilimi da Addini da Siyasa da Tattalin Arziki da Kuma Zamantakewa.

Masu iya magana na cewa ‘Kar a yi tuya a manta da albasa’ Abin nufi a nan shi ne, kamar yadda aka bayyana tun a babi na farko cewa, an zavi muhimman al’amuran da suka jivanci ilimi da addini da siyasa da tattalin arziki da kuma tsarin zamantakewa ne domin aiwatar da nazari a kansu, saboda an ga cewa za su iya wakiltar rayuwar al’umma domin bayyana wani abu da ya shafi tarihinta. A nan za a yi taqaitaccen bayani ne dangane da ma’anar da masana suke kallon waxannan al’amura domin samun qarin haske a kansu.

2.10.1 Ilimi

Masana da manazarta da dama sun tofa albarkacin bakinsu dangane da abin da ake nufi da ilimi, Inda Qamus na harshen Larabci ya ce; ilimi shi ne akasin jahilci a lugar Larabci.

Shi kuwa Tanimu (2007) ya bayyana ma'anar ilimi ne ta hanyar la'akari da hadisin da manzon Allah (Tsira da amincin Allah su tabbata a gare shi) yake cewa "Ilimi shi ne daga tsumman goyo zuwa qabari" Wannan hadisi ya sanya Tanimu (2007) yake ganin ilimi shi ne duk wata hanya da xan'Adam kan bi domin sanin abin da bai sani ba tun daga yarinta har zuwa mutuwa. A qoqarinsa na bayyana ma'anar ilimi; ya ci gaba da tabbatar da cewa, ba sai a makaranta kawai ake samun ilimi ba, kamar dai yadda yake cewa:

> Ilimi shi ne hanyar tafiyar da rayuwa tun dagayarinta har zuwa mutuwa, kamar yadda ake danganta hakan daga Annabi Muhammad (Tsira da aminci su qara tabba a gare shi). Kuma ya tabbata cewa, ba dole sai fasahar da ake koyo a makaranta kawai ake kira da ilimi ba,har a gidaje muna koyon ilimi da cocina da makarantun allo da silma da tafiye-tafiye da kafafen watsa labarai…………..(Tanimnu, 2007: 3)

A yayin nazarin Tanimu (2007) inda yake qoqarin bayyana ma'anar ilimi, ya kawo fahimtar da Comenius (1982) yake da shi a kan ma'anar ilimi, inda yake ganin "ilimi shi ne duk wani ci gaba da xan'Adam kan samu a rayuwarsa".

Shi kuwa Spence (1982) kamar yadda Tanimu ya riwaito, ya ce, “ilimi shi ne sanin yadda za a tattali rayuwa gaba xaya”.

Pedima (2007) ita ma, ta tabbatar da cewa, ana samun ilimi ne ta hanyoyi da dama. Daga ciki akwai ilimin gargajiya da na zamanii. Nazarinta ya nuna cewa, ilimin gargajiya ya shafi irin yadda iyaye kan koyar da ‘ya’yansu yadda ake aikin noma da yadda mahaifiya kan koyar da ‘ya’yanta tsarin tafiyar da harkokin gida, da sauran ilmomin da ake koyo a cikin al’ummar da mutum ke rayuwa a cikinta.

Bisa la’akari da waxannan ma’anoni da suka gabata. A taqaice, ilimi shi ne sanin duk wani abu da xan’Adam bai sani ba, domin ya taimaka masa don tafiyar da harkokinsa na rayuwa, kuma ya kasance mai amfani ga al’umma. Wannan fahimtar ta yi dai-dai wata aya a cikin Al’qur’ani da ta nuna muhimmancin ilimi ta hanyar fifita Annabi Adamu a kan Mala’iku a sakamakon ilimi, kamar yadda Allah yake cewa:

> Sai Allah ya sanar da Adamu sunayen abubuwa gabaxayansu, sannan ya umurci Mala’iku da su bayyana sunayen abubuwan………. (Alqur’ani, Surah, 2, Ayah, 31)

Wannan ayar ta nuna cewa, muhimmancin ilimi ya soma ce tun lokacin da Allah ya halicci Annabi Adamu, kuma shi yake xaukaka mai shi a kan mara shi, kamar yadda ya daukaka Annabi Adamu a kan Mala'iku.

2.10.2 Addini

Hausawa na cewa "Da xan gari kan ci gari." Wannan qauli haka yake, domin a yayin sanin ma'anar kalmar addini, an yi la'akari da muhimmancin addini a idon masana musamman mabiya addinin Musulunci da Kirista, inda hakan ya sanya aka waiwayi fahimtar masana addinin Musulunci da Kirista.

Assa'adiy (1994) a cikin tafsirinsa ya nuna cewa, ya tabbata a cikin *Al'qur'ani* mai girma; Allah maxaukakin Sarki yana bayyana wa Annabi Muhammad (Tsira da amincin Allah su tabbata a gare shi) cewa addini shi ne Musulunci, kamar yadda yake cewa:

> Lallai addini a wurin Allah shi ne Musulunci
> (Alqur'ani, surah, 3, Ayah:19)

Shi kuwa addinin Musulunci, kamar yadda Bukhai da Musulim suka riwaito, Annabi Muhammad (Tsira da amincin Allah su tabbata a gare shi) ya ce:

> Musulunci shi ne shaidawa babu abin bautawa da gaskiya sai Allah, kuma Annabi Muhammad manzon Allah ne, sannan tsayar da sallah da bayar da zakka da yin azumin watan ramadana da kuma ziyartar xakin Allah (aikin hajji) ga wanda ya sami ikon zuwa. (Arba'una hadith, 2010: 16)

Ta fuskar addinin Kirista kuwa, nazarce-nazarce da dama sun gabata a kan ma'anar addini, inda nazarin Ayandele (1966) ya nuna cewa, addini shi ne imani ko yarda tare da bauta wa Ubangiji ko Ubangijai ta hanyar koyarwar Annabi Isah (Amincin Allah ya tabbata a gare shi)

A wata ma'anar kuma, addini shi ne 'Tsayawa a inda aka tsayar da mutum' ta hanyar bin dokokin da aka shimfida domin samun lada a wurin Ubangiji.

Diraaz (1999) Ya bayyana ma'anar addini da riqo da Allah da sanya shi a duk harkokin rayuwa ga ma'abuta cikakken hankali domin cin nasara da dacewa.

Bisa la'akari da waxannan ma'anoni da suka gaba ta vangaren addinin Musulunci da kuma addinin Kirista, za a iya cewa, addini shi ne yin imani ga ubangiji mahalicci ta hanyar bin dokokin da ya tsara domin kwaxayin samun lada a wurinsa.

2.10.3 Siyasa

Kamar dai yadda taqaitattun bayanai suka gaba a kan ilimi da addini, haka ita ma kalmar siyasa, an sami masana da suka ba da haske a kanta, kamar yadda suke cewa:

Blackburn (1994) Ya bayyana siyasa a falsafance, inda yake nuna cewa siyasa na nufin tsarin rayuwar al'umma tare da hukuma, da kuma yadda dangantakar al'umma yake da xai-xaikun mutane. Inda hakan yake qunshe da tsarin nau'o'in hukumomi kamar samar da doka da oda da dai sauransu.(Blackburn, 1994: 281)

A nazarin Musa (2008) da Safara'u (2015) da Idris (2016) dangane da al'amuran da suka shafi siyasa, sun bayyana ma'anar kalmar siyasa ta yadda masana harshen Larabci suke kallonta, inda suka nuna cewa,qamusun Larabci mai suna *Lisanul Arab* ya tabbatar da kalmar siyasa Balarabiyar kalma ce, wacce Larabawa suke kiranta da Al-siyasatu (As-siyasatu). mai xauke da ma'anoni mabambanta a harshen Larabci. Daga cikin ma'anoninta akwai tafiyar da abu ta hanyar da zai yi dai-dai da abin.

Nazarin Musa (2008), ya nuna cewa, siyasa ta shafi dukkan harkokin da al'umma kan aiwatar a rayuwarsu ta yau da kullun. A yayin da da Idris (2016) ya ce siyasa ita ce hanya ta tafiyar da mulkin jama'a a zamanance ko a gargajiyance.

Shi kuwa qamusun Jam'ar Bayero, ya kawo ma'anoni huxu da suka dace da abin da ake kira siyasa, kamar yadda yake cewa, (i) tafiyar da al'amuran jama'a ta hanyar neman ra'ayinsu da shawarwari da su (ii) rangwame musamman a ciniki (iii) dabara ko wayo (iv) iya hulxa da jama'a.

Da wannan za a iya fahimtar cewa, ashe siyasa ba sai a sha'anin mulki kawai ake samunta ba, ta shafi harkokin rayuwar al'umma na yau da kullun.

2.10.4 Tattalin Arziki

Tattalin arziki muhimmin abu ne a tsarin rayuwar al'umma, wannan ya sanya masana da manazarta da dama suka yi ta qoqarin tofa albarkacin bakinsa a kai. Ga kaxan daga cikin fahimtarsu a kai:

Hassan (1978) ya nuna cewa, tattalin arziki ya qunshi tsimi da kyautata da kula da ririta da tanada da adana wani abu, wato yin tsiminsa yadda za a fa'idantu da shi,

Ya ci gaba da cewa tattalin arziki na nufin wani tsari ne na sarrafa albarkatun qasa da sauran ni'imomin da Allah ya yi wa xan'Adam, ta yadda za a samar da muhimman abubuwa da xan'Adam ke buqata a kuma rarraba shi ga jama'a.

Shi kuwa Anand N.K da wani (2008) sun bayyana yadda masana tattalin arziki suke kallon ma'anar tattalin arziki ta fuskoki mabambanta. Daga ciki sun kawo fahimtar Brigham da Pappas mai nuna cewa tattalin arziki shi ne lura da yadda ake tafiyar da harkokin kasuwanci da salon da ake bi a harkokin.

Sun ci gaba da bayyana ma'anar tattalin arziki daga bakin Waston inda yake ganin tattalin arziki shi ne duk abin da ya shafi farashi a harkokin kasuwanci ta hanyar hawa da saukarsa.

Da wannan taqaitattun ma'anonin, za a iya cewa, tattalin arziki ya qunshi duk wata mu'amala da ta shafi dukiya musamman ta fuskar farashin kaya da yadda harkokin kasuwanci suke gudana ta hanyoyi mabambanta.

2.10.5 Zamantakewa

Nazarce-nazarce da dama sun gabata a kan tsarin zamantakewar al'umma. Wannan yake nuna irin muhimmanci da al'amuran da suka shafi zamantakewa suke da shi a rayuwa gaba xaya. Lura da hakan ya sanya Gummi (2013) yake kallon Zamantakewa da nufin 'rayuwa ce ta cuxe-in-cuxe-ka

Su kuwa masana irin su Madauchi da wasu (1`968) da Alhassan da wasu (1982) da K/nasarawa (2006) da Almajir (2010) da Abdullahi (2013) dubi suka yi kan tsarin zamantakewar al'ummar Hausawa ta fuskoki mabambanta kamar yadda za a ga hakan.'

Nazarin Abdullahi (2013) Ya nuna yadda tsarin zamantakewar al'ummar Hausawa yake a cikin wasan *Malam Mahamman* a lokacin mulkin mallaka. Ya bayyana yadda tsarin zamantakewar yake ta fuskar shugabanci musamman a rayuwa irin da fada, wacce take nuna hoton sarakun da fadawa.

K/Nasarawa (2006) kuwa, nazarinsa dubi ya yi dongane da yadda al'ummar Hausawa suke ta fuskar zamantakrewasu kafin zuwan Musulunci da bayan zuwan Musulunci, inda ya nuna cewa, tarihi ya bayyana rayuwar Bahaushe kafin zuwan Musulunci rayuwa ce ta Maguzanci (Gargajiya). Ya nuna cewa, bayan zuwan Musulunci kuwa, tarihi ya tabbatar da wasu kyawawan al'adu da Bahaushe yake da su tun kafin zuwan addinin Musulunci, waxanda ko da Musulunci ya zo sai suka dace da koyarwarsa, kamar kunya da gaskiya da cika alqawari da taimakon juna da girmama na gaba da dai sauransu.

Shi kuwa Almajir (2010) ya nuna cewa, zamantakewar al'ummar Hausawa ta kunshi halayyarsu da hulxoxinsu da yanayin tafiyar da tattalin arzikinsu da iliminsu da yanayin suturunsu da mu'amalolinsu na yau da kullum dangane da muhallinsu da yanayin qasarsu.

Alhassan H da Wasu (1982) Sun bayyana tsarin zamantaker al’ummar Hausawa tun daga haihuwa har zuwa mutuwa. Nazarin ya nuna yadda al’ummar Hausawa suke aiwatar da sha’anin auratayyarsu da bukukuwan suna a lokacin haihuwa da duk wani abu da yake qunshe a tsarin zamantakewarsu.

Shi ma Madauchi da Wasu (1968) sun yi bayanin yadda tsarin zamantakewar al’ummar Hausawa yake tun daga haihuwa har zuwa mutuwa. A wannan nazarin sun nuna yadda tsarin dangantakar iyali yake tun daga kaka zuwa uba (mahaifi) da uwa (mahaifiya) da xa da jika da dai sauransu.

Ta la’akari da bayanan da suka gabata, a nan za a iya cewa, zamantakewa ta shafi duk wata dangantaka ko mu’amala da kan kasance a tsakanin mutum da mutum a rayuwa ta yau da kullum, ta hanyar la’akari da yadda al’umma ta amince da wannan dangantaka ta gudana a tsarin zamantakewarta. A nan za a iya cewa, waxannan bayanai da suka gabata, sun qara wa wannan nazazari haske wurin sanin yadda tsarin zamantakewar al’ummar Hausawa yake.