

SALON SARRAFA HARSHE A WAKOKIN AKILU ALIYU

NA

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SASHEN HARSUNA DA AL'ADUN AFIRKA

TSANGAYAR FASAHA

JAMI'AR AHMADU BELLO, ZARIYA

Declaration

I hereby declare that the work in this thesis titled '*Salon Sarrafa Harshe A Wa}o}in A}ilu Aliyu*' (*A Linguistics Study of A}ilu Aliyu's Poetry*) was performed by me in the Department of African Languages and Cultures, under the Supervision of Professor [alhatu Muhammad, Dr.

Muhammad Lawal Amin and Professor Munir Mamman

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.

Salisu Garba

Sign

Date

Certification

This Thesis titled ‘*Salon Sarrafa Harshe A Wa}o}in A}ilu Aliyu (A Linguistics Study of A}ilu Aliyu’s Poetry)*’ meets the regulations governing the award of the degree of Doctor of Philosophy (PhD) of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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Godiya

Kyawawan yabo da godiya sun tabbata ga Ubangiji Mahalacci mai renon talikai, wanda ya haskaka ni da basira, ya kuma ni'imta ni da ikon gudanar da wannan bincike, sannan kuma ya sau}a}e mini hanyar kai wa ga biyan bu}atun wannan bincike. Tsira da aminci su }ara tabbata ga fiyayyen manzanni kuma shugaban Annabawa, Muhammadu (SAW) da Alayensa da Sahabbansa da dukkan wa}anda suka bi shi da kyautatawa har ranar {iyama, amin.

Bayan haka ya zama lazimi a gare ni in gode wa jagororin wannan bincike, musamman babban jagora, Farfesa [alhatu Muhammad, wanda duk da nauye-nauyen da ke kan sa, na shekaru da na ayyuka, game da yadda ya yawaita sauraren mai binciken, a gida da ofis, sai kuma Dr. Muhammad Lawal Amin, wanda duk da tarin nauye-nauyen shugabanci (na Sashe da na Tsangaya) da kuma na sauran harkokin gudanarwa na Jami'a, amma ya iya samun lokacin dubawa da sauraren mai binciken, sai kuma Farfesa Munir Mamman, wanda duk da irin hidimomin da ke gabansa, ya iya bayar da tasa gudunmuwa game da samun nasarar wannan bincike, domin haka sai dai in ce Allah (SWT) Ya yi masu gwaggwa~an sakamako,saboda yadda suka yi }awainiya da ni a kan wannan aiki mai }ar tarihi a rayuwata da ta dangina. Haka kuma godiya ga Dr. Sadi} Muhammad, na Tsangayar ilimi, wanda ya jagoranci zaman tabbatar da kanun wannan bincike, da Dr. B.S.Y. Al- Hassan, wanda ya jagoranci zaman daidaita al}iblar wannan bincike, a karo na farko da na biyu, Dr. Iliyasu Abas, tsohon Jami'in kula da harkokin manyan digiri na wannan Sashe, da Dr. Balarabe Abdullahi, Jami'in kula da harkokin manyan digiri na wannan Sashe, saboda irin }awainiyarsu ga mai wannan bincike.

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iii

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Salisu Garba

Sashen Harsuna da Al'adun Afirka

iv

Tsakure

Salon sarrafa harshe babban jigo ne a fagen nazarin adabi. Ita kuma wa}a magana ce mai rauji wadda ake iya nazarinta ta fuskoki masu dama a fagen kimiyyar harshe.

A}ilu Aliyu kuwa sanannen marubucin wa}o}in Hausa ne, wanda bayan ke~a~~iyar baiwar da Allah ya yi masa, wasu gwanayen nazari kuma sun taimaka wajen da}a fitowa da fasaharsa fili.

Bayan shimfi}a a babi na farko, da bibiyan ayyukan da suka gabata a babi na biyu, wannan kundi mai taken (*Salon Sarrafa Harshe A Wa}o}in A}ilu Aliyu*) ya mayar da hankali ne ga batutuwa guda biyu na salon sarrafa harshen wa}a.

Batu na farko shi ne a babi na uku (3) inda aka nazarci yadda A}ilu Aliyu ya sarrafa tsarin sauti na Hausa a cikin wa}o}insa. Batu na biyu kuwa, shi ne a babi na hu}u inda aka nazarci ma'anar gundarin kalmomi ha}e da jituwa da takun sa}a. Babi na biyar kuma shi ne ya na}e aikin baki }ayansa.

A jumlace, shi wannan bincike, wanda ya dogara ga diwanin wa}o}i guda goma sha hu}u (14) na A}ilu Aliyu, wa}anda aka tace aka kuma buga a cikin *Fasaha A}ilya*, yana iya nuna cewa, salon sarrafa harshe na fasihi irin A}ilu Aliyu abu ne mai yawa da fa}i wanda sai dai a ~incina a zurfafa bayani kawai a kan sa saboda yalwar fasahar fasihai da kuma fa}in wannan fage, tamkar dai yadda aka aiwatar a wannan kundi.

Abstract

A linguistic study isso central and seen as a complement and an aid to the study of Literature. Poetry as a rhythmic sound involves multiple aspects of phonological studies. While A}ilu Aliyu as a celebrity, has been explored and exposed to the academia by so many able scholars of which the present one is a complement. This thesis titled *Salon Sarrafa Harshe A Wa}o}in A}ilu Aliyu (A Linguistics Study of A}ilu Aliyu's Poetry)* examines the phonological and lexico-semantic style of the luminary.

The work examines some phonological aspects such as weakening, assonance, consonance and other alliterative features of the poems in chapter three, while chapter four examines the foreground usage of metaphors in form of collocations and other lexico-semantic aspects. Finally chapter five serves as the concluding part of the thesis where the entire research work was summarized and some recommendations offered.

In conclusion, the work discovered the impossibility of a complete stylistic study of a celebrity such as A}ilu Aliyu, but an in depth research with certain limitation.

{UMSHIYA

Taken Bincike
Rantsuwa
Amincewa
Godiya
Tsakure
{umshiya
Ta}aitattun kalmomi

BABI NA [AYA

SHIMFI[A

2.0 Gabatarwa		1
1.1 Manufar bincike		5
1.2 Hasashen bincike	5	
1.3 Dalilin bincike		6
1.4 Hanyoyin bincike		9
1.5 Farfajiyar bincike		13
1.6 Muhimmancin bincike		

BABI NA BIYU

WAIWAYEN AYYUKAN DA SUKA GABATA

2.0 Gabatarwa		
2.1 Ayyukan da suka Gabata		18
2.2 Tarihi cikin Ayyukan Magabata	22	
2.3 Nazarin Salo	39	
2.4 Salon Sarrafa Harshe	45	
2.5 Larurar Wa}a	51	
2.6 Rabe-Raben Nazarin Salo	58	
2.7 Fuskokin Nazarin Wa}a	59	
2.8 Sarrafa Tsigilau		71
2.9 Sarrafa Tsohuwar Hausa	76	
2.10 Sarrafa Saye		78
2.11 Sarrafa Karin Harshe		79
2.12 Salon Za~en Kalmomi		81

BABI NA UKU

LAFAZIN WAƆOƆIN AƆILU ALIYU

3.0	Gabatarwa	82	
3.1	Jituwar Matani	84	
3.1.1	{arangiyar wa}a	102	
3.1.2	Jituwar Amsa-Kama	122	
3.1.3	Salon sarrafa Tsigilau	126	
3.1.4	Sau}a}a Lafazi	131	
3.1.5	Sifa		152
3.1.6	Maha}i da ur~usai	155	
3.1.7	Sarrafa Har}a]]un Kalmomi	156	
3.2	Salon Dun}ule Zance	163	

BABI NA HU}U

JITUWA DA TAKUN SA}A

4.0	Gabatarwa		
4.1	Jituwar Kalmomi	172	
4.1.1	Jituwar Ma'ana		175
4.1.2	Ta Ginin Jumla		186
4.1.3	Ta Musamman		192
4.1.4	Maimai		194
4.2	Sarrafa Bayyananniyar Ma'ana		214
4.3	Sarrafa Tsohuwar Hausa		221
4.4	Sarrafa Rajista		226
4.5	Sarrafa Saye		228
4.6	{ir}irarrun Kalmomi	230	
4.7	Sarrafa Karin Harshe	232	
4.8	Salon Za~en Kalmomi	237	
4.9	Sarrafa Ba}in Harsuna	243	

BABI NA BIYAR

NAJEWI DA KAMMALAWA DA KUMA SHAWARWARI

5.0. Gabatarwa

5.1. Najewa 255

5.2. Kammalawa 256 5.3. Shawarwari 262

Manazarta

Ratayen Wajin da aka Nazarta

Ma'anar Ta}aitattunKalmomi Da Alamu

Wa}o}i

SHM	Wa}ar Sa}o a hannun Mumini
{BL	Wa}ar }alubale
YGR	Wa}ar 'yar gagara
D[S	Wa}ar Dadda]an da]I Saniya
DRY	Wa}ar Duniya Rawar 'Yan mata
WTS	“ Amsa ga Wasi}a ta Sha'irci
HBH	“ Hausa Mai Ban Hausi
CBW	“ Cuta Ba Mutuwa Ba
LGS	“ {asaitaccen Gari Legas
IRI	“ Isra'I: Haske Mai Ganar Da Zukata
DMN	“ Damina Mai Albarka
[DU	“ [an Daudu
KDR	“ Kadaura Babbar Inuwa
HJJ	“ Aikin Hajji Ya Wuce Wasa

Rukunan nahawu

TSGL	Tsigilau
SF{T Sifa }an}antau	
SN	Suna
BYN	Bayanau
K2	Aikau
SF1	Sifatan Goshi
SF3	Sifatan }eya
SN.FAI	Sunan Fai
OYN SN	oyayyen Suna
SR{.SFSar}a}}iar Sifa	
{{.SF	{a}}arfar Sifa
SKC	Sakkwatanci
KNC	Kananci
KTC	Katsinanci
FFK	Fifiko
TMB	Tambari
LLR	Larura

SSC	Sassauci
K W	Kar~uwa
DDH	Daidaitacciyar Hausa
+Z	Mai Ziza
-Z	Marar Ziza
BW	Ba}i da wasali
BWW	Ba}i da wasali da wasali
BWB	Ba}i da wasali da wani ba}in

BWB/BWW, BWB/ BWW kalmar goshin]ango ta]aya, tana da tsarin ga~ar BWB ne,]ango na uku kuma tana da na BWW. Kalamr goshin]ango na biyu kuma tana]auke da tsarin ga~ar BWB, na hu]u kuma BWW.

+Z – Z/+Z – Z harafin goshin]ango na]aya mai ziza ne, na]ango na uku kuma maras ziza ne. haka kuma harafin goshin]ango na biyu mai ziza ne, na hu]u kuma maras ziza ne.

+ Da

Al}aluma

12: 23 Baiti na goma sha biyu, shafi na ashirin da uku

14: 24 = 1+ 3→2+2, 2+4→ 3+3 Baiti na goma sha hu]u, shafi na ashirin da hu]u. kalmomin goshin]ango na]aya da na uku masu ga~a bibiyu ne. Na biyu da na hu]u kuma masu ga~a uku-uku ne.

DMN : 13 Wa}ar Damina, baiti na goma sha uku.

→ = daidai yake da, ko kuma shi ne

kalmomin fannu

Cohesion	jituwa
Textual cohesion	jituwar matani
Collocation	jituwar kalmomi
Special collocation	jituwa ta musamman
Reiteration	maimai
Violation of selection ruleko	
Mistake of selectiontakun sa}a	
Aphorism salondun}ule zance	
Social dialect	karin harshen hul]a
Dialect of identity	karin harshe tambari
Dialect of prestige	mafificin karin harshe
Weakening	sau}a}a lafazi
Alliterative verse	}arangiyar wa}a
Diminutive adjectivesifa }an}antau	
Assonance	luguden wasali

Consonance	luguden ba}i
Palatalization	Gan]antawa
De palatalization	kore gan]antawa
Labialization	le~antawa
De labialization	kore le~antawa
Rhotacization	garawa
De rotacization	kore garawa
Apocope	ragin }eya
Syncope	ragin ciki
Aphaeresis	ragin goshi

BABI NA DAYA

SHIMFIJA

1.0. Gabatarwa

Shi dai salon sarrafa harshe, salo ne na musamman da wani fasihi ko mazhaba ko zamani ko wani fanni ya yi tasiri a kan sa, }o}arin za}ulo ire-irensu kuma shi ne babbar manafar nazarin salo. (Mathews 1997 da Baldick 2004). Haka kuma salo muhimmi ne kuma ginshi}i, ba a wa}a kurum ba har ma da dukkan sauran sassan adabi, domin haka ne ma masana irin su Leech (1968) suka ce, shi ne yake sa matani, musamman wa}a armashi sannan kuma ya sanya mawa}i fice. Wannan muhimmancin nasa ne, ya sa masana irin su Yahaya (2001) suke ganin ma, shi ne asirin wa}a. Sai dai kash! duk da irin wannan Jimbin muhimmancin salo da masana da manazarta suke ta shelantawa, har yanzu bincike da nazarce-nazarce ‘yan }alilan aka gudanar, musamman a harshen Hausa, ko su Jin kuma mafi yawansu salon zube suka nazarta.

Wannan dalili da sauran makamantansa ne, suka sa wannan bincike ya }udurci }wan}wance hikimomi da dabarun jawo hankali irin na fasaha, musamman a fagen rubutacciyar wa}a, domin da ma ita wa}a, muhallin bayyana hikima ce.

Za a yi hakan ne domin tantance irin sifofin harshen da ake sarrafawa wa}anda suke }ara wa wa}a gar}i da armashi da kuma sau}in fahimta, sannan kuma ta janyo wa marubucinta shahara a cikin al’ummarsa. Ita kuwa rubutacciyar wa}a a Hausa da}a}iyar aba ce kuma muhimmiya, domin an fi saurarenta fiye da wa’azi wajen isar da sa}o tun gabanin jihadin Shehu Usman [an Fodiyo har ya zuwa yau, sannan kuma muhalli ne na nuna gwanintar harshe (Sa’id, 1978).

Wannan kuma ya yi daidai da abin da Muktar (1990) ya bayyana cewa, tun gabanin jihadin Shehu da }imanin shekara 425 zuwa shekara 432 aka yi zamanin wasu shahararrun marubuta kuma fasihai, irin su AlKatsinawi, wa]anda ba wai rubuta wa}a ba, har }ir}iran lissafi ta hanyar RAMZI suka yi a cikin wa}a. Bugu da }ari kuma duk da irin wannan tarihi da]imbin muhimmanci da al'ummar Hausa take ganin wa}a da shi, nazarinta da }wan}wance sirrinta ta fuskar ilimin harsuna sabon fage ne, domin kuwa sai bayan jihadin shehu, a lokacin da fasahar rubutun wa}o}i ta bun}asa sosai aka mayar da hankali wajen rubuce-rubucen wa}o}i da nazarinsu a }asar Hausa (Sa'id,1978 da Mode 2005).

Wajen sha'anin salo a wa}a kuwa, A}ilu Aliyu sananne ne kuma fitaccen marubucin wa}o}in Hausa ne, wanda hasali ma, ba za a ce mutum ya yi azar~a~i ba, idan ya ce A}ilu Aliyu a fagen rubutacciyar wa}ar Hausa, tamkar Mamman Shata ko Ibrahim Naramba]a ne a fagen wa}ar baka. Malam A}ilu Aliyu asalinsa mutumin Jega ne ta Jihar Kabi a tsohon Lardin Sakkwato. An haife shi a unguwar }auran Lailai a cikin garin Jega a shekara ta 1918. Malam A}ilu Aliyu ya rayu na }imanin shekara tamanin da]aya a duniya (81) kafin Allah ya yi masa rasuwa ranar Talata da misalin }arfe hu]u na yamma (4:00 pm) wadda ta yi daidai da 19 ga Oktoba 1999. Ya rasu ya bar matarsa, Hajiya Harira, da 'Ya'ya guda takwas, maza guda biyar mata guda uku. 'Ya'ya mazan su ne: Mahmud da Sulaiman da Ja'afar da Ahmad da Muhammad Zayyanu. Mata kuma akwai: Khadija da Mariya da Amina.

A}ilu Aliyu ya yi karatun addinin Musulunci mai zurfi tun daga gida zuwa Kano har Borno, tun daga wurin mahaifinsa har zuwa wurin malam Salga a Kano da malam Ibrahim Ba}in Balarabe a Maiduguri (Muhammad 1977 da Zulyadaini 1995).

Malam A}ilu Aliyu ya shahara }warai a fagen rubutawa da rera wa}o}i. Ya kuma fara wallafa wa}o}i tun yana yaro, don haka ya wallafa wa}o}i da dama, wa}anda shi kansa bai san adadinsu ba, sai dai ba za su gaza dubu ba (Muhammad, 1978).

A}ilu Aliyu ya wallafa wa}o}i wa}anda jigoginsu suka ratsa dukkan sassan rayuwar }an Adam wa}anda suka ha}a da addini, da siyasa, da ilimi, da fa}akarwa da tafiye-tafiye da sana'a da garga}i da sadarwa da wasu abubuwa na musamman (Muhammad, 1978).

A}ilu ya yi gwagwarmayar siyasar NEPU a inda har ya kai ga matsayin lauyan Jam'iyyar na lardin Borno (ligal adbaiza) a tsakanin 1936 zuwa 1959 da ya rayu a can }asar Borno, kamar yadda ya tabbatar da haka a wa}arsa ta inkwariyya a inda ya ce:

*A}ilu ma}inki ne ya fa}a
Ligal adbaiza Borno ha}a
(Zulyadaini 1995: 1-2).*

Wannan shi ne zai }ara haskakawa game da irin gudunmuwar wannan fasihi ga jam'iyyar NEPU domin gwagwarmayar neman 'yancin talakawan Nijeriya.

Wannan dalili ne ya sanya wannan bincike }udurar }alailaice wasu daga sifofin harshen da ya sarrafa a cikin wasu wa}o}insa, musamman wa}anda aka taskace a cikin *Fasaha A}iliya*. Sai dai kuma sanannen abu ne, cewa ba zai yiwu a nazarci kome da kome ta kowace fuska a lokaci guda kuma cikin aiki guda ba. Saboda haka binciken ya ta}aitu ne a kan wa}ancan wa}o}i (guda goma sha hu}u) kuma ta fuskar *tsarin sauti da gundarin kalmomi* kawai.

Bugu da }ari kuma, hatta wa}o}in cikin *Fasaha A}iliya*]in ma, an nazarci hikimomin da suka shafi tsarin ga~a ne da lugude da karin sauti da hikimomin sau}a}a lafazi da nahawun kalmomi da hikimar dun}ule zance da dai sauran al'amuran da suka shafi lafazin kalmomin wa}o}insa. Ta fuskar gundarin kalmomi kuwa, binciken ya ta}aita ne a kan ma'anonin kalmomi ta fuskar bayananniya da ~oyayyar ma'ana da kuma jituwar kalmomi da takin sa}arsu. Sai kuma salon sarrafa tsohuwar Hausa da saye da rajista da karin harshe da hikimar sarrafa kalmomin aro.

Shi kuwa wannan bincike zai gudana ne a cikin babi guda biyar, a inda babi na farko zai kasance shimfi]a game da aikin gaba]ayansa, ta yadda zai }unshi manufa da dalili da muhimmanci da farfajiya da hanyoyin gudanar da bincike.

Babi na biyu kuwa, shi ne zai }unshi waiwayen ayyukan da suka gabata a game da wannan fasihi da ayyukansa da kuma fagen wannan nazari, watau nazarin salo da kuma salon sarrafa harshe. Shi kuwa babi na uku, zai bayyana lafazin wa}o}in fasihin ne da dabarun da ya sarrafa domin sau}a}e lafazin wa}o}insa da }ara masu armashi. Sai babi na hu]u, wanda ya bayyana jituwar kalmomi da takin sa}arsu, da 'yan misalan salon sarrafa tsohuwar Hausa da karin harshe da saye da rajista da kuma ba}in harsuna. A }arshe sai babi na biyar wanda ya na]e aikin baki]ayansa, ya kuma bayyana sakamakon binciken, sannan kuma ya bayar da wasu 'yan shawarwari domin zurfafa bincike da kyautata shi a kan wannan fasihi da kuma fagen baki]ayansa.

1.1. Manufar Bincike

Wannan bincike, tamkar wa]anda suka gabace shi, yana da masaniya game da kasancewar A}ilu Aliyu]aya, ko kuma mafi shahara daga cikin marubuta wa}o}in da aka ta~a samu a }asar Hausa.

Ganin haka ne ya sa wannan bincike }udurtar:

- i) za}ulo da nuna irin gwanintar sarrafa harshen da Allah ya bai wa A}ilu, musamman yadda yake sarrafa abin da masana suke kira Nahawun Wa}a, a cikin wa}o}insa.
- ii) za}ulo fasahar wannan fasihi ta fuskar gwanintar }ir}irar ala}a a tsakanin ma'anonin kalmomin harshen Hausa.
- iii) nuna cewa duk da dai jigo na iya isar da sa}on fasihai ga masu saurarrensu, amma salo shi ne }ashin bayan isar da irin wannan manufa cikin hikima da fasaha kuma a nisha]ance.

1.2. Hasashen Bincike

Tun da Masana sun gwada salo shi ne wa}a, to wannan bincike zai nazarci salon sarrafa harshen A}ilu Aliyu ne domin auna shin ko salon wa}o}insa na iya bayyana sirrin wa}arsa ta yadda har zai amsa sunansa?

Sannan kuma me ya sa shi zama gagara gasa a tsakanin tsara wadda har ta kai shi ga cin kyautar yabo a fagen fasahar wa}a a 1968?

Haka kuma masana irin su Leech (1968), sun tabbatar da cewa, fasihi ba ya amsa sunansa, har sai ya ware wajen sarrafa nahawun harshensa da kuma iya irira a cikinsa. Watau ya iya shigar da abin da yake waje cikin harshen. To, ko Ailu na iya aiwatar da haka?

Bugu da ari kuma masana irin su Leech (1968) da Wole Soyinka (2003) kamar yadda Okpe, (2011) ta ruwaito, sun ara gwada cewa, gogewa a rayuwa, wadda sinadari ce da ke bunasa harshen fasihi, wadda kuma ba ta samuwa sai da gwagwarmaya, to ko gwagwarmayar Ailu ta samar masa da irin wannan gogewar rayuwar wadda ke iya bunasa harshen fasihi?

Leech (1968: 23), da Ali (1975:n1573), da Zarru (1996: 5), duk sun gwada cewa na altar harshe babbar shaida ce ga basirar mutum. To, ko na altar harshen Ailu na iya zama shaidar basirarsa?

1.3. Dalilin Bincike

Masana irin su Leech (1968) sun gwada cewa ba wani abu ne ke sanya wa a armashi ta kuma sanya mawa i fice ba, illa iya sarrafa salo. Wasu kuwa irin su (Lawal 1997 da Mukhtari 2005) suna ganin shi ne ma wa a.

Masana irin su Yahaya (2001) kuwa gamsuwa suka yi da cewa, salo, shi ne ma asirin wa a, domin ta hanyarsa ne sa o yake kama jiki ya kuma ratsa zuciya kuma ko cikin salo, salon sarrafa harshe shi ne jagora.

To wannan dalili shi ne ya sa aka za i nazartar salon sarrafa harshen wannan fasihi domin fayyace tasirinsa a cikin wa o}insa.

A}ilu Aliyu fasihi ne mai Jimbin hikima da basira ga kuma zala}a wanda ya wallafa wa}o}i fiye da dubu cikin harsuna daban-daban (Hausa da Fillanci da Larabci da Barbarci).

Duk da Jimbin hikima da basirar wannan fasihi, a iya sanina, muhimman bincike sanannu }alilan kawai aka gudanar a kan ayyukansa fitattu daga cikinsu su ne Muhammad (1977) da Zulyadaini (1995).

Bayan haka kuma matsanancin }amfar ayyukan fasahar salon sarrafa harshe a matanin adabin Hausa, musamman a fagen wa}a kuma kan fasihi kamar A}ilu Aliyu ,shi ne wani dalilin da ya lazimtar da bu}atuwar aiwatar da wannan aiki a kan wannan fasihi kuma a wannan fage. Domin kuwa idan ka le}a harshen Hausa, fitattu, a iya sanina, ba su wuce guda hu}u ba. Watau Othman (1983), da Mukhtar (1990) da Adamu, (2002), wa}anda kuma dukkansu a kan nazarin salon matanin zube suka gudanar da binciken nasu.

Bugu da }ari kuma, tunanin wannan bincike a kan wannan fasihi ya ginu ne a kan ganin cewa, ya yi wa}o}in da suka ratsa jigogin addini da na siyasa da sauran fannonin rayuwa ta yau da kullum. Haka kuma, ya sami damar ratsa }asar Hausa da yawon sana'a da neman ilimi wanda hakan ya samar masa da gogewar rayuwar da ake ganin sinadari ce ga bun}asar harshen fasihi. Misali A}ilu Aliyu ya zauna a Kano da Maiduguri da Adamawa da kuma Zariya. Sannan kuma ya ratsa }arnonin siyasa iri daban-daban, tun daga siyasar Jumhuriyya ta farko a inda A}ilu ya yi Jam'iyyar NEPU, a jumhuriyya ta biyu kuma ya yi Jam'iyyar PRP, har ya zuwa siyasar marigayi Janar Abacha, yayin da aka yi jam'iyyun GDM da MDJ da UNPP da DPN, don haka ya yi tsawon rai cikin gwagwarmayar rayuwa da harkarsa ta wa}a.

Wannan ne ya sanya mai bincike tunanin cewa, nazartar wani abu daga cikin fasahar wannan fasihi zai amfanar }warai da gaske kuma ya haifar da wata fa'ida, musamman ta zaburar da masana da manazarta a fagen ilimi. Kar ma dai a ce a fagen nazarin salo kuma a ke~e salon sarrafa harshe, domin shi ne ake jin za}insa a karance kuma ake ganin }ayatarwarsa a rubuce.

Haka nan kuma, maganar da shahararren malamin nan (Muhammad 1977) ya fa]i a kan wannan fasihi na cewa, kowane ~angare na fasahar A}ilu Aliyu yana iya wadatar da cikakken bincike saboda tarin basirarsa, ita ce ta }ara zaburar da mai bincike zuwa ga nazartar salon sarrafa harshen wannan fasihi a cikin wa}o}insa domin }ara tabbatar da waccan fahimta. Duk da cewa shi (Muhammad 1977) ya]an gutsuro wani abu ka]an na salon sarrafa harshen fasihin, amma hakan ba ta kuma hana masa yin wancan }auli ba. Wata}ila saboda sanin cewa, matu}ar dai za a nazarci wa}o}in wannan fasihi, to kuwa shaidar basirarsa za ta }ara bayyana, wa]anda kuma yanayi da sauran matsalolin bincike ba su bar shi ya kai gare su ba.

To, ire-iren wa]annan dalilai su ne suka zaburar da mai bincike aniyar za}ulo wasu dabarun da ya ri}a amfani da su wajen sarrafa harshe a cikin wa}o}insa.

1.4. Hanyoyin Bincike

1. 4.0. Shimfiya

Wannan sashe na wannan bincike bayani ne na hanyoyi da dabarun da aka yi amfani da su ne wajen zaɓulo bayanan da suka shafi wannan bincike.

Musamman yadda aka yi wajen tantance waɗoɗin da aka nazarta da dabarun nazarin waɗoɗin da sinadaran da aka yi amfani da su wajen samuwa da tantance bayanai da ire-iren ididdigar da aka yi wajen tantance alɗuman kare-karen harshen da Fasihin ya sarrafa, da dai sauransu.

1.4.1.Hanyar Bincike:

Wannan bincike ya gudana ne a ɗarashin mahangar nahawun Joriya kamar yadda Muhtar 1990: 24-29 da Mukhtar 2004:20-27 suka ruwaito daga Leech da Short 1981 da Halliday 1985. Haka ya faru ne saboda mazhabar ta mayar da hankali ne, ga tasirin walwalar harshe ga fasihi. Musamman yadda take ganin ana iya fahimtar ma'anar harshe ne kawai gwargwadon yadda fasihi ya sarrafa shi. Wannan ce kuma ta bai wa kowane fasihi damar za-in abin da ya dace da fahimtarsa da al'adunsa. Domin haka, dogaro da ita wajen ɗarin fahimtar ma'anar harshen Hausa kamar yadda Ailu Aliyu ya sarrafa shi a cikin matanin waɗannan waɗoɗi nasa gwargwadon fahimtarsa da al'adunsa, zai amfanar ɗarai da gaske.

Sannan kuma mazhabar tana bayar da kulawa ga gogewar fasihi da yadda hakan ke yin tasiri a cikin rubuce-rubucensa. Watau mene ne tunaninsa kuma yaya yake fassara shi a rubuce? Haka kuma mazhabar tana la'akari ne da irin ma'anonin da fasihi ke bai wa harshe dangane da fahimtarsa ga rayuwa da gogewarsa da kuma laɗantarsa ga harshe.

Musamman ganin cewa binciken ya ta'alla}a ne a kan nazarin irin ma'anonin da A}ilu Aliyu ya ba kalmomi a cikin wa}o}insa gwargwadon gogewarsa da rayuwa da kuma la}antarsa da harshen Hausa.

Mazhabar tana bayar da damar kallon kowane harshe ne a karan kan sa, ko kuma karin harshe ko kuma wani matani da irin tasirinsa ga harshen baki Jayansa. Domin haka binciken ya nazarci sifofin harshen matanin wa}o}in wannan fasihi ne, ya kuma tantance su gwargwadon yadda harshen Hausa ya hukunta.

Bugu da }ari kuma, mazhabar tana bayar da kulawa ga ala}ar da ke tattare a cikin wani matani wadda ta }ara ala}ar jumloji kurum. To shi kuma wannan bincike ne da bai ta}aita a kan ala}ar jumloji ba kurum, ya kai har ga ala}ar baitoci da }angaye da kalmomi har ma da na sautin da wannan fasihi ya sarrafa a matanin wa}o}insa.

Sannan kuma aka tace bayanai da rariyar masana irin su Leech (1968) da kuma Leech da Short (1981), musamman ta hanyar amfani da sifofin da suka zayyana a matsayin hanyoyin nazarin matanin wa}a. Sai kuma Halliday (1979 da 1985), musamman saboda cikakkiyar kulawarsa ga salon sarrafa harshe da kuma yadda ya ala}anta fahimtar matani ta hanyar }alailaice }ai}aikun sifofin harshen da aka sarrafa a cikin matanin, Muktar, (2004). Dalili kuwa shi ne, harshen wani matani binciken ya nazarta wanda kuma dole a yi la'akari da yadda za a fahimci manufar fasihi ta hanyar nazartar sifofin harshen da ya sarrafa a cikin matanin wa}o}insa.

1.4.2.Dabarun Bincike:

Wannan bincike zai gudana ne ta hanyar sarrafa dubaru da hikimomi daban daban wajen za}ulo siffofin harshen da fasihin ya sarrafa domin bayyanar da fasaharsa a matsayinsa na fasihi.

Wata dabarar kuma ita ce, ta zurfafa bincike da nazarin litattafai da kundayen bincike da ma}alu wa}anda suke da ala}a, ta kai tsaye ko a kaikaice, da wannan aiki.

Haka kuma ganawa da tattaunawa da gogaggun masana fannin wa}a na ciki da wajen wannan jami'a game da wannan fasihi da fasaharsa.

1.4.3. Dabarun Za~en Wa}o}i:

An za~i wa}o}in ne musamman saboda gamewar jigoginsu ga ma fi yawan al'amuran rayuwar Bahaushe, in aka jebe siyasa. Ba wai domin rashin kasancewarta jigo a rayuwar Bahaushe ba, a'a, sai dai kawai domin rashin ire-iren wa}o}in a cikin taskar da aka ke~e (Fasaha A}iliya) da wannan nazari.

Haka nan kuma an za~i wa}o}in ne saboda kasancewarsu a taskace a matsayin littafi, ga shi kuma }wararru sun riga sun tace su. Wannan zai sau}a}a wa binciken fita daga matsalolin juyar wa}o}i da tattara su, yayin }o}arin gudanar da wani nazari a kan su.

Game da za~en fasihin kuwa, an lura da cewa fasihin na jiya ne (}arni na sha tara) ta fuskar jigogin wa}o}insa da salailansu, kuma na yau ne (}arni na ashirin) ta fuskar shekarunsa na haihuwa da zamanin rayuwarsa, domin tantance ko salo da fasahar jiya na tattare da wannan fasihi.

1.4.4. Hanyoyin Tantance Bayanai.

Game da tantance bayanan kalmomin wannan kundi, musamman ta'arifinsu/ sanancensu a Hausa , an tsamo ma'anoninsu ne daga shahararrun {amusoshin nan na Bargery (1993), da na Abraham (1968), da kuma na Jami'ar Bayero (2006).

Abin da ya shafi sauran fannoni kuwa, musamman fannin adabi da na ilimin harsuna, an yi amfani ne da mashahuran {amusoshin Ingilishin nan fitattu guda hu]u: Muhammad (1990), musamman saboda samun kar~a~~un ta'rifan fannonin nazarin harshe, da Crystal (1991) da na Mathews (1997), domin samun ta'arifan da suka dace da fagen ilimin harshe, sai kuma na Baldick (2004), wanda shi kuma aka dogara a kansa domin samun ta'arifan da suka shafi adabi da na fagen nazarin salo. Amma game da kalmomin da suka shafi Larabci kuwa, an yi amfani da {amusun Hava 2002 ne.

Haka kuma, ta fuskar salon sarrafa harshe an yi amfani ne da Leech (1968), da Halliday 1979 da kuma Leech da Short (1981) tamkar yadda Muktar 2004 ya ruwaito su, a matsayin jagora game da abubuwan da ake kula da su a cikin kowane irin matani, musamman wa}a, yayin nazari. Amma ta fuskar tantance matsayin kalmomi a nahawunce kuwa, an yi amfani ne da Galadanci 1976, da Newman 2000, da Jaggar 2001, da Zarru} 1990, wajen warware bayanan da suka shafi nahawu da tsarin jumlar Hausa.

Ta fuskar tsarin sauti da tasrifi kuwa, an yi amfani da Abercrombie 1967, da Zarru} 1980 da 1996, da M.A.Z.Sani 2005 da 2011, da dai sauransu.

1.5.Farfajiyar Bincike

Wanda a matsayinta na rumbun hikima da fasaha abu ne mai wuyar gaske wani bincike ya iya game dukkan sassanta da nazari, sai dai kawai ya yi iyaka }o}arinsa a gefen da Allah ya sau}a}e masa. Wannan ne ya tilasta binciken ta}aita a kan salon sarrafa harshen wannan fasihi a fagen wa}a. ko shi kuma fagen salon sarrafa harshen ya ta}aita ne a kan wani ~angare na tsarin sauti da gundarin kalmomin harshen da fasihin ya sarrafa a cikin wa]annan wa}o}I da aka nazarta.

A}ilu Aliyu, fasihi ne wanda ya wallafa]imbin wa}o}i masu manufofin da suka shafi kusan dukkan tsarin rayuwar Bahaushu. Wannan dalili ya sanya nazartar dukkan wa}o}insa zama abu mawuyacin gaske, domin haka wannan bincike ya ta}aita a kan wa}o}in wannan fasihi masu jigogin addini da na fa]akarwa da na gyaran hali da kuma na yau da kullum wa]anda aka taskace a cikin littafin *Fasaha A}iliya*. Haka ya zama dole ne saboda]imbin hikimomin harshen da suke dan}are a cikin wa]annan wa}o}i nasa, wanda ko su]in ma sai dai a tsakuri wani abu kawai a cikinsu, domin samun biyan bukata.

Sannan kuma, duk da kasancewar fasihin }wararre ne wajen sarrafa adon harshe da yawaita amfani da shi, amma wannan bincike ba zai zurfafa akan nazarinsa ba. Domin zurfafawan zai juyar da al}iblar aikin zuwa ga nazarin adabi ne, alhali kuwa na ilimin harshe aka }uduri aiwatarwa.

Idan kuma aka ce za a nazarci salon adon harshen da fasihin ya sarrafa ne, to shi ma zai zama wani bincike ne mai zaman kan sa, saboda yawansu da yanayin sigoginsu.

Haka nan kuma babu ruwan wannan bincike da bayani game da batun sawayen wa}a da illoli da zihafai, wa}anda amfani da wata hikimar sarrafa harshe za ta iya haifar wa da wa}a a matsayin larurar wa}a, sai dai inda ya zama dole domin tantance wani bayani.

Domin kuwa zurfafawa a wannan gefe, karkata ne zuwa ga ayyukan da suka gudana a fagen alhali kuwa ana bu}atar yin Jori ne kawai kuma bu}atar zurfafwar ta wannan fuska ba ta riga ta taso ba.

Bayan haka kuma binciken bai ware muhalli na musamman domin daidaitacciyar Hausa ba, saboda mafi yawancin sifofin da ya sarrafa a cikin wa}o}insa suna da muhallai a cikin kare-karen Hausa, sai dai a inda ya yi amfani da wata sifa wadda daidaitaccen kari ne kawai yake amfani da ita. Wannan ya faru ne, saboda an lura cewa, danganta ire-iren wa}annan sifofi ga daidaitaccen kari, to na}asa karin harshen da yake da wannan sifa ce tun asali.

A }arshe kuma binciken ba zai zurfafa a kan salon amfani da aron kalmomi da }ir}ira da adon harshe a matsayin wasu daga cikin fagagen salon sarrafa harshe ba, sai dai kawai za a yi }o}arin bayyana hanyoyi da dubarun da fasihin ya yi amfani da su wajen sarrafa su a cikin wa}o}insa.

Domin kowane]ayansu kandami ne, mai zaman kan sa, saboda haka zurfafawa a kan su na iya mayar da wannan bincike wani bakandame wanda kammala shi da duba shi sai ya zama wata matsala mai zaman kan ta.

1.6. Muhimmancin Bincike

Bahaushen na cewa, ko huntun da ranarsa, domin ana neman sa ranar kwa~a, to haka nan wannan bincike duk da kasancewarsa daga Jalibi, yana da ranar da zai yi wa al'ummar Hausawa, da Ma'aikatar Ilimi, da Hukumar Tsara Manhaja ta {asa, da manazarta, da wannan Sashe, da kuma Jami'ar baki Jaya. A halin yanzu ga wasu daga cikin fa'idojin da za a iya samu a cikin wannan bincike kamar yadda hasashe ya iya kai wa garesu.

Ha}i}a wannan bincike zai amfani al'ummar Hausawa ta hanyar taskace wasu daga cikin hikimomin wannan fasihi (A}ilu Aliyu) wa}anda suke dan}are da falsafar Bahaushen ta fuskoki daban-daban a wuri guda, domin samar da abin tsokaci a garesu. Musamman a halin da ake ciki na gur~acewar fasaha da al'adun Hausawa wa}anda kuma wa}a ke kasancewa rumbu a garesu.

Aikin kuma zai taimaka wajen bayyanar da hikimomi da wadatar da suke jibge a cikin wannan harshe domin amfanin sauran Hausawan da ke zaune a sauran nahiyoyin }asar Hausa, musamman masu sha'awar nazarin al'amuran da suka shafi fasahar wa}a.

Haka kuma zai taimaka wa mawallafan wa}o}in Hausa fahimtar irin 'yancin da suke da shi game da sarrafa kare-karen harshen Hausa a cikin wa}o}insu, da kuma irin mizanin da za su yi amfani da shi wajen }o}arin kyautata wa}o}insu. Musamman yau da wa}a ta zama cikakkiyar sana'a a }asar Hausa har da }etare.

Bugu da }ari kuma, aikin zai taimaka wa hukumar bincike da tsara manhajojin karatu ta }asa fahimtar cewa, wa}a taska ce ta sassa da dama na fannonin ilimin harshe, ba wai taskar adabi ba ce kawai.

Domin haka, za a iya sanya ta a matsayin manazartar kowane fanni na nazarin ilimin harshe, musamman dai tsarin sauti da nahawun harshe, da tarihin harshe (ci gabansa da dakushewarsa) duk suna nan jibge a wa}e.

Ita kuwa Ma'aikatar Ilimi, za ta amfana ta fuskar yalwata jakunan karatun makarantunta da kayan nazari da bincike, musamman a fannin nazarin wa}a da ilimin harsuna irin na tafi-dagidanka. Don haka, }arancin abubuwan nazari a makarantun gwamnatin tarayya da na Jihohi zai ragu matu}a, musamman a wannan fage na nazarin salon wa}a.

Da]in da]awa kuma, aikin zai zamanto wata kyakkyawar shimfi]a ga ma'aikatan Shari'a da Jami'an tsaro da sauran masu kula da kyautata]abi'un al'umma wajen gano masu laifi da tantance shaidu a kotunan shari'a da ofisoshin jami'an tsaro. Hakan za ta tabbata ne ta hanyar sau}a}a fahimtar salailan rubutun jawaban da ake samu daga shaidu ko wa]anda ake tuhuma, ko kuma muryoyin da ake na]ewa a Sidi da kaset-kaset. Domin kuwa zai sau}a}a wajen fahimtar rukunin al'umma ko karin harshe ko rajista ko zamanin wanda ya yi rubutun ko aka na]i muryar tasa. Misali:

*“ Ba dai kun ce **kowa ya bi ba**, to wallahi sai mun **baje** ku,]aya bayan]aya”.*

To, za a fahimci cewa, wannan zance an rubuta shi ne ko an furta shi ne bayan za~en 2007, domin a lokacin ne aka yi amfani da *sara (yayi)* ta cewa *kowa ya bi*, wanda ya yi shi kuma zai kasance ko dai 'yan jam'iyyun adawa ko kuma 'yan PDP wa]anda aka zalunta a harkar za~e, sannan kuma ya fito ne daga rukunin matasa kuma 'yan Daba. Domin kuwa rukunin matasa 'yan Daba su ne suke amfani da Kalmar *bajewa* da manufar *kashewa ko bugewa*.

A }arshe kuma Jami'a da Sashe, za su amfana da abin nazari da bincike domin Jalibai da sauran manazarta fannin nazarin wa}a da ilimin walwalar harshe. Musamman kuma a wannan sashe, kada ma a ce a matakin digiri irin wannan saboda kundi ne guda uku- cikin-]aya, ganin yadda aikin ya dun}ule muhimman sassa na harshe. Watau adabi musamman wa}a, da nahawun harshe, ga ilimin tsarin sauti, daga }arshe kuma ga ilimin walwalar harshe ta fuskar nazarin rajista da saye da kuma karin harshen Hausa. Don haka ana fatar ya zama wata babbar taska ce a cikin kundi guda, ko kuma ana iya cewa ya zama wata taskar nazarin Hausa a dun}ule.

BABI NA BIYU

WAIWAYEN AYYUKAN DA SUKA GABATA

2.0 Gabatarwa

A babin da ya gabata an fahimci cewa manufar wannan bincike ita ce za}ulowa da gwada wa duniyar Ilimi irin Jimbin basira da hikimar sarrafa harshen da Ubangiji ya jibge a tattare da wannan fasihi. Sannan kuma aka bayyana cewa aniyar aiwatar da binciken ta ginu ne a kan }aulin da Muhammad 1977 ya yi na cewa kowane sashe na hikimar wannan fasihi zai iya wadatar da cikakken bincike, saboda tarin hikima da basirar da Allah ya yi wa wannan fasihi. Haka kuma babin ya bayyana irin Jimbin muhimmancin da binciken yake da shi, ba ga al'ummar Hausawa ko Jami'a ba kawai, hatta Jami'an tsaro da sauran sassan ma'aikatum Ilimi duk za su amfana da wani abu na wannan bincike. Bugu da }ari kuma babin ya bayyana cewa, binciken ya ta}aita ne a kan wa}o}i guda goma sha hu}u (14) masu jigogi daban daban, na wannan fasihi, da aka taskace su a cikin littafin *Fasaha A}iliya*.

A halin yanzu kuma wannan babin (na biyu) zai mayar da hankali ne wajen nazartar ka}an daga cikin Jimbin abubuwan da masana suka gabatar a kan wannan fasihi da kuma fagen nazarin baki }ayansa. Kamar yadda yake sanannen abu ne babu wani fage na Ilimi da za a bugi }irji a ce babu magabatan da suka tofa albarkacin bakinsu a cikinsa, ko dai kai tsaye ko kuma a kaikaice. Wannan dalili ne ya sa ake ganin cewa, babu wani bincike da zai sami kamala ba tare da ya waiwayi hidimomin da magabata suka yi wa wannan fage na ilimi ba, domin kuwa ana cewa, daga na gaba a kan ga zurfin ruwa, kuma waiwaye adon tafiya.

To dukkan mai bu}atar tafiyarsa ta yi kyau kuwa, sai ya waiga baya domin ganin turbar magabata.

Wannan ce ta sa a halin yanzu za a waiwayi masana wannan fasihi da masana wannan fanni da kuma sauran fannonin da suke da ala}a da wannan bincike domin ganin irin abin da suka fa}i game da wasu batutuwan da suka shafi wannan fasihi da kuma fagen baki]ayansa.

2.1. AYYUKAN DA SUKA GABATA

Manazarta da dama sun nazarci salo ta fuskoki daban-daban, yayin da masana irin su Crystal (1991), da Crystal da Davy (1969), da Turner (1973), kamar yadda Muktar (2004a) ya ruwaito , da Yahaya (2001), da [angambo (2008) da Olusegun (2008), suka kalli salo da }umshiyarsa da hanyoyin nazartarsa, har ma da tasirinsa wajen isar da sa}o. Wasu kuwa wani sashen salo suka nazarta, misali yayin da Leech (1968) ya dubi salon sarrafa harshe da larurar wa}a da sauran hanyoyin }wan}wance harshe a wa}a, shi kuwa [angambo (1981) ,wani nau'in salo (salon jawo hankali cikin rubutattun wa}o}in Hausa) ya fayyace yadda yake a cikin wannan fanni.

Haka kuma yayin da Muktar, (2004a), ya fayyace wasu ra'o'in nazarin salo tare da gwada salon nahawun-]oriya a kan nazarin wa}o}in masu jihadi da wasu littafan }agaggun labarai, shi kuwa Muktar, (2004b), fayyace salon nazartan }agaggun labarai ya yi tare da misalta shi a kan }agaggun labaran Sulaiman Ibrahim Katsina. Bugu da }ari kuma yayin da Zarru} (1979), ya kalli tarihin aro da }ir}ira a harshen Hausa, shi kuwa Zarru} (1993) , ya fayyace irin fasalin da kalmomin aro suke kasancewa ne yayin da suka shigo cikin Hausa.

Haka nan kuma su Kabir, (2004) da Dawakin Tofa, (2005), da Adamu, (2008) dukkansu sun kalli dabaru da hanyoyin Aro da }ir}iran wasu rukunin al'ummar Hausa ne daban-daban. Yayin da Dawakin Tofa (2005), ya kalli na mahauta, ita kuwa Kabir (2004), na mata matasa ta kalla, sannan kuma Yakasai (), ya nazarci na Sojojin Barikin Bukabu da na Jan guza.

Haka nan kuma yayin da wasu suka kalli salo ko wani sashensa, wasu kuwa wani mawa}i suka tasa a gaba suka kalli salonsa ta fuska daban-daban. Misali yayin da Muhammad, (1977), ya kalli salon warwaran jigon A}ilu Aliyu da salon sarrafa harshensa, shi kuwa Zulyadaini (1995), 'yancinsa a cikin salon sarrafa harshe ta fuskar larurar wa}a ya kalla.

Sai kuma Zulyadaini (2005), da ya za~i nazartan 'yancin gama]en karin harshe a filin larurar wa}ar Sa'adu Zungur, da kuma Zulyadaini (2003), wanda ya kalli gama]en karin harshe a wasu wa}o}in wasu mawa}an }arni na ashirin. Shi kuwa Yahaya, (1983) tattaro wa}o}in Gi]a]awa ya yi, ya kuma nazarci gundarin kalmomi da nahawu da tsarin sautin karin Sakkwatanci a matsayin karin harshen wa}o}insa. Sannan kuma ya nazarci zurfi da kusacin ma'anar wasu kalmomi da kuma tsarin wa}o}in nasa. Bugu da }ari kuma, Mode, (2003), shi kuma kirarin garuruwan Hausawa ya tasa a gaba ya nazarta, a inda ya nazarci }irarsu da manufofinsu da tasirinsu a falsafar Bahaushe. Alhali kuwa Mukhtar, (1990) }alailaice salon }agaggun labaran Sulaiman Katsina ya yi tare da misalai madanganta. Yayin da wa]annan manazarta da masu bincike suka kalli wani sashe na adabi, shi kuwa Gusau, (2008), dubarun nazarin adabin gaba]ayansa ya kalla, tun daga na Larabawa da Turawa har zuwa na Hausawa, sannan kuma ya fe]e na Hausa ta hanyoyi daban-daban, tsohuwar hanya da sabuwa, a }arshe kuma daga malami zuwa malami.

Haka nan kuma , yayin da nazari ya kai har ga]aukacinsa, shi kuwa Muhammad, (1978), salon amo da karin sautin rubutacciyar wa}a ya kalla, sannan kuma ya bayyana fuskokin da suka sha bamban da wa}ar baka.

Shi kuwa Yahaya, (1983), ya kalli abubuwa masu dama ne a cikin wa}o}in Gi]a]awa wa]anda suka ha]a da:

Karin harshe: A nan ya nazarci gundarin kalmomin karin Sakkwatanci ne da nahawunsa da kuma tsarin sautinsa tare da kwatanta shi da na daidaitaccen kari. Ko dayake ya nuna cewa, wa}o}in kusan da karin Sakkwatancin ya tsara su sai dai wanda larura ta ratso da su, ire-irensu kuwa bai ko waiwaye su ba.

Wannan binciken kuwa zai nazarci siffofin manyan kare- karen harshen da ya sarrafa ne a wa}o}in nasa musamman nahawunsa da tsarin sauti da kuma gundarin kalmomi tare da bayanin dalilin da ya sanya shi amfani da kowanensu.

Tasirin musulunci: A irin wannan muhalli, manazarcin yakan kalli tarihin wasu kalmomin larabci ne masu ala}a da addinin Islama ko na Ingilishi masu ala}a da tarihi, ya bayyana tasirinsu a tunanin musulmin Bahaushe da kuma manufar mawa}in wajen amfani da su. Misali amfani da kalmar ‘gaibi’ a tarihin samuwar reluwe a }asar Hausa, hakan ke tabbatar da cewa tunanin Bahaushe ya san cewa Allah ne ka]ai ya san reluwe zai iya samuwa a }asar Hausa a wannan lokaci. Hakan ya zama dole a cikin aikin adabi irin nasa, domin tunanin al’umma shi ne ginshi}in adabinsu. Wannan binciken kuwa ya sha bamban da nasa domin shi zala}ar furta lafazi da sarrafa shi cikin wa}a ita ce ginshi}i a cikinsa.

Duk da cewa zai kalli ma'anonin kalmomi amma ba ta fuskar tsantsar adabi zai kalle su ba, zai dube su ne ta fuskar ma'anoninsu na harshe da kuma irin tasirin da fasihin ya }ir}iri masu a cikin tsarin jumlar da ya sarrafa su.

Ta fuskar salo kuwa, yakan kalli abubuwa kamar su zurfin ma'anar kalma da adon harshe da aron kalmomi da kuma amfani da tsohuwar Hausa. A wannan binciken kuwa za a nazarci zurfin hikimar mawa}in ne game da sarrafa wa}annan da ire-iren dabarun da ya yi wajen sarrafa su.

Haka nan kuma ya kalli zubi da tsarin wa}o}in wannan mawa}i- karin wa}o}in da tsarin }angayensu da na amsa-amonsu. Wannan binciken zai ta~o wa}annan batutuwa ne yayin bayyana larurar da ta sanya fasihin amfani da wani karin harshe a wajen }o}arinsa na tsare kari ko amsa-amon wa}arsa.

2.2 TARIHI A CIKIN AYYUKAN MAGABATA.

Masana irin su Muhammad (1977 da 1978a da 1978b da 1978c) da Zulyadaini (1995) da Mukhtar (2005) duk sun yi nuni da cewa A}ilu Aliyu za}a}urin fasihi ne wanda ya na}alci harshen Hausa da nahawunsa da kuma fasahar wa}a wanda har ya kai shi ga cinye kyautar yabo ta gasar rubuta wa}o}in da aka yi a 1968 (Muhammad 1977 da Zulyadaini 1995), inda kuma har Muhammad (1977) ya }ara da cewa, kowane ~angare na fasaharsa ya isa cikakken kundin bincike saboda }imbin fasaharsa. Duk da yabon fasaharsa da aka yi haka, amma ayyukan da aka yi a kan wa}o}insa sukutum ba su wuce a }irga ba. Ko su }in kuma ba su game dukkan sassan fasahar tasa da Muhammad (1977) ya ce ya isa cikakken bincike ba.

Domin kuwa yayin da Muhammad (1977) ya mayar da hankali a kan jigo da salon warwararsa da zubin amsa-amo da wani abu na salon sarrafa harshen waƙoƙin Aƙilu Aliyu, shi kuwa Zulyadaini (1995), yanayin larurar waƙarsa ta fuskar tsarin sauti da ginin kalma da ginin jumla da karin harshe ya nazarta. Duk da haka kuma, waƙannan manazarta ba su samu sun nazarci hikimominsa wajen sarrafa wasu rukunnan nahawun harshen Hausa da hikimar tabbatar da jituwar matanin waƙa. haka kuma masanan ba su dubi salon dunƙule zance da jituwar kalmomi da dalilan sarrafa tsohon harshe da karin harshe da sauransu ba, waƙanda kuma batutuwa ne masu cike da jimbin hikima da zalaƙar harshe.

Hakan ce ta sanya wannan bincike ƙudurar ƙorawa a kan waƙannan ayyuka da suka gabace shi domin cike giƙin da suke ƙauke da shi, tun da shi al'amarin bincike gano sabon abu ne, ko ƙori a kan wanda ya gabata, ko kuma gyara masa zama. To wannan bincike ya ƙora ne a kan na Muhammad (1977) da Zulyadaini (1995) ta hanyar ƙwanƙwance sifofin harshen waƙa waƙanda manazarta salo irin su Halliday (1978), da Lawal (1997), da Kolawale (1997), da kuma wanda Mukhtar (2004) ya ruwaito daga Leech da Short (1981) suka bayyana a rubuce-rubucensu.

Kamar yadda ya gabata, wannan fasihi, Aƙilu Aliyu, an gudanar da ‘yan bincike-bincike a kan rayuwarsa da gwagwarmayarsa da kuma ayyukansa na fasaha. A halin yanzu wannan bincike ya waiwayi wasu daga cikinsu gwargwadon yadda hannunsa ya iya kai wa zuwa gare su. Za a yi ƙoƙarin bin su ƙaya bayan ƙaya domin warware ƙumshiyarsu, tare da ƙoƙarin tsokaci game da alƙiblar kowanensu, sannan kuma a ƙoƙarta bayyana giƙinsu da buƙatuwar ƙorawa daga inda suka kwana, domin amfanin duniyar ilimi.

Muhammad, D. (1977): Wannan shi ne cikakken binciken da ya za'ulo ire-iren fasahar da ubangiji ya jibge wa wannan fasihi ta fuskar nazartar jigogin wa'o}insa da salon warwararsa da sautin wa}arsa (amsa-amo da kari da karin wa}ar), sannan kuma ya bayyana salon sarrafa harshensa, ta fuskar ginin kalma, da }arangiya (lugude), da ginin jumla da aron kalmomi da dai sauransu da dama.

Sai dai duk da haka, manazarcin bai ce komai ba dangane da basirar fasihin ta fuskar *takin sa}ar* kalmomi da }ir}irar ala}ar ma'anoni a tsakaninsu. Haka kuma bai kalli hikimarsa da basirarsa ta fuskar iya dun}ule manufar kowace wa}a a cikin 'yan ta}aitattun kalmomi kafin ya warware su a cikin wa}o}in nasa ba, wanda kuwa har Ubangiji ya yabi irin wannan salo wanda ke cike da hikima da zala}ar harshe a cikin sura ta 14 aya ta farko.

Bugu da }ari kuma, duk da ya yi tsokaci game da batun *Hausantarwa* da sarrafa *tsohuwar Hausa*, amma ya kawar da kai game da abin da ya shafi fuskoki da hikimomin sarrafa su. Misali, ya sarrafa su ne domin sau}a}e lafazi ko larurar wa}a? ko kuwa domin taskacewa ne da adana tarihi? Haka kuma duk da cewa shaihin malamin ya yi tsokaci a kan *lugude* amma ya fi mayar da hankali ne game da *sassau}an* lugude, ba tare da cewa komai a kan *tsattsauran lugude* ba. Wannan dalili ya wajabta samar da wani binciken da zai fayyace ire-iren wa}annan matsaloli da suka zama gi~i ne wagege game da ayyukan fasahar wannan fasihi. Alal misali, shi Muhammad(1977), ya tsettsefe abubuwa masu dama game da hikimomin da Allah ya zuba wa wannan mashahurin mawa}i ta fuskoki da dama, kamar yadda ya gabata. Amma duk da haka, kowane gefe aka duba, musamman ma gefen sarrafa harshe, sai ka tarar akwai gi~in da ake bu}atar cikewa.

A }ar}ashin karin harshe, ya mayar da hankali ne kan karin mawa}in na asali(Sakkwatanci), don haka mafi yawancin misalansa na karin Sakkwatanci ne. Shi kuwa wannan binciken ya mayar da hankalinsa ne ga dukkan kare- karen Hausa da dalilan da suka sanya shi yawaita amfani da wasu kare-kare daban da nasa na asali. Ta fuskar larurar wa}a kuwa, duk misalansa na rawar ‘yammatancin alamar korewa-’**ba**’ (shafi na 225), ya danganta su ne da }warewar mawa}in a harshe, ba tare da fayyace sirrin ginin jumlar ta fuskar wani karin harshe ba.

Shi kuwa wannan bincike ya kalle shi a matsayin tasirin karin harshensa na asali ne (watau sakkwatanci) ya kawo haka, domin]aya ce daga cikin sigogin jumla korau a kare-karen yamma, wanda Sakkwatanci na cikinsu.

Haka kuma ta fuskar shafe wani sauti a }a’idar tasarifin ginin jumla, inda ya kawo misalan- **ha]an da a sayan ta- (shafi na 223)**, wa]anda kuma dukkansu tsarin tasarifin ginin jumlar karin Kananci ne. Don haka yayin da shi (Muhammad 1977) ya kalle su ta fuskar na}altar harshen gaba]ayansa, wannan binciken kuwa kallonsu ya yi ta fuskar na}altar karin Kananci domin shi ne ya shahara da irin wannan siga ta tasarifi.

Sannan kuma bai kalli dalilan sarrafa kare-karen harshen ba, wannan binciken kuwa ya kalli ire- iren dalilan da ke sanya fasihai sarrafa siffofin karin harshe a cikin wa}o}insu, wanda kuma wannan fasihin]aya ne daga cikinsu. Misali, larura ce ta tilasta shi amfani da wa]annan siffofi ko hul]a, ko fifiko,ko kuma tsurar ‘yanci ne, domin fito da zala}ar fasihi?

Muhammad, (1978a). A wannan ma}alar Shaihin malamin ya bayyana sifofin wa}a Bahaushiya ce, wanda cikin sifofin akwai amsa-amon kari (watau yadda ga~ar }arshen wa}a take }arewa da karin sauti guda- ko dai' *S*' ko '{' ko kuma '*F*') da na harafi (yadda layin }arshe na baitin wa}a yake }arewa da wani harafi, m.s. *wa* ko *ya*, d.s). Sannan kuma ya tabbatar da cewa kusan dukkan wa}o}in wannan fasihi suna }auke da wa}annan sifofi, watau fasihin dai Bahaushiyar wa}a yake rubutawa.

Dangane da batun amsa-amon harafi, ya buga misali ne da wa}ar '*kadaura*' , sai kuma batun amsa-amon kari, a inda ya buga misali da wa}o}in '*ai}ayi*' da *jiki magayi*' da '*damina*' da '*alubale*' da '*cuta ba mutuwa ba*' da sauransu.

Duk da kasancewar wannan fasaha ta rubuta wa}a sabuwa ce, musamman idan aka kwatanta da wa}ar baka, amma binciken ya tabbatar da cewa wannan fasihi tsantsar ***Bahaushiyar wa}a*** yake rubutawa. Domin haka wannan yana gwada cewa gwargwadon bincike na ilimi, gwargwadon yadda za a iya za}ulo hikimomin wannan fasihi. Amma duk da haka kuma, Shaihin malamin bai ta~o tsarin ga~o~in kalmomi da hukunce-hukuncen nahawunsu da fasihin ya sarrafa a cikin wa}o}in nasa ba, wanda kuma akwai bu}atar aiwatar da haka, domin tabbatar da kasancewar fasihin mai yalwar hikima da }imbin basira ta wannan fuska .

Muhammad, (1978b). A wannan ma}alar kuma, Shaihin malamin ya yi sharhi ne gamsasshe a kan wa}ar '*Hausa Mai Ban Haushi*' ta wannan fasihi. A cikin ma}alar, bayan masanin ya yi ta}aitaccen sharhi a kan rayuwar fasihin da ayyukansa.

Sai kuma ya karkasa wa}o}in fasihin gida shida dangane da jigoginsu (na addini, da na siyasa, da na gyaran hali, da na yawace-yawace, da al'amuran da suka shafi rayuwarsu, da na yabon mutane). Bugu da }ari kuma, masanin ya bayyana cewa, ta fuskar jigon wa}o}insa za a iya cewa fasihin na jiya ne (mawa}in }arni na sha tara ne), ta fuskar zamaninsa da shekarunsa kuwa, mawa}in na yau ne (}arni na ashirin). Daga nan kuma sai ya bayyana jigon wa}ar da salon warwararsa, da salon sarrafa harshen fasihin (musamman ta fuskar luguden kalmomi, inda ya nuna cewa, za ka ji kamar ka shiga wani kamfanin sarrafa katako ne, saboda wasa da sautin /K/ da fasihin ya yi d.s.), da kuma salon tsarin wa}ar gaba]ayanta. A }alla ana bu}atar irin wannan nagartaccen sharhi a kan dukkan wa}o}in da aka taskace a cikin '*Fasaha A}iliya*' domin bayyana irin baiwar da Allah ya yalwata wannan fasihi da ita. Bugu da }ari kuma, ko da luguden can da aka buga kwatance mai kama hankali da shi tare da ambata misalan sauran sautuka ko haruffan da aka yi lugudensu, har ila yau, ba a bayyana nau'o'in luguden da fasihin ya sarrafa a cikin wa}ar ba, ballantana kuma sauran wa}o}i guda goma sha uku da suka rage a cikin littafin. alhali kuwa kowace aka]auka haka za a tarar da ita cike da ire-iren wa]ancan sifofi na lugude. Watau luguden na goshi ne ko na ciki ko kuwa na }eya? Sannan kuma na kalma ne ko sashen jumla ne ko kuwa na jumlar ce sukutum?

Muhammad, (1978c). A nan kuma an tattaro wa}o}in fasihin ne masu jigo daban- daban har guda goma sha hu]u (14) aka taskace su a wuri guda. Sannan sai Shaihin malamin ya tace su ya kuma yi sharhi a kan rayuwarsa da kuma wa}o}insa dangane da jigoginsu kamar yadda ya yi a 1978a.

To, yadda bu}atar taskace su ta sanya aka taskace su, haka kuma akwai bu}atar yi masu sharhi ta kowace fuska domin kauce wa ~acewar ma'anoni da hikimomi da irin balagar da ke jibge a cikinsu. Yin haka ya zama dole, domin harshen da ke bun}asa kullum nesa yake }ara yi da asalinsa, musamman kuma Hausawa da suke cike da }alubale a yau - musamman na gulobalazeshan. Da]in da]awa kuma, ga irin halin Hausawan da fasihin ya bayyana a wa}arsa ta 'HBH'. Bugu da }ari kuma, ko ba don wannan tsoron ba, sharhi ta fuskar salon sarrafa harshe a kan wa]annan wa}o}i ya }aranta }warai da gaske, musamman idan aka kwatanta da irin Jimbin hikimar fasihin, wadda kuwa rumbunta shi ne *harshe*.

Kafin Hausa, (1983). Shi wannan masanin ya yi }o}ari ne wajen tattara wa}o}in fasihin guda goma (10) na siyasar jam'iyya tsantsa, sannan kuma sai ya bi kowace ya yi mata ta}aitaccen sharhi game da jigo da tsari da kuma salo. Ta fuskar *tsari* yakan yi }o}arin bayyana karin wa}ar, sai kuma ya yi sharhi a kan za~en kalmomin fasihin, sannan kuma sai ya bayyana salon warwarar jigonsa, yakan kuma bayyana tsarin amsa-amon wa}ar, duk a ta}aice.

A nan har yanzu akwai bu}atar ganin yadda ya sarrafa gundarin kalmominsa da sauran dabarun gwada burgewa da jan hankali, da tasirin karin harshe da kuma salon dun}ule zance a wa}o}insa na siyasar jam'iyya da wasu wa}o}i nasa musamman wa]anda ba na siyasar jam'iyya ba.

Muktar, (2005), shi kuwa wannan masanin, ya za~i wa}ar '*Allah Ya yi Dare Gari ya Waye*' ce, mai jigon siyasa, ya bayyana salon sarrafa nahawun fasihin a cikinta. Masanin, bayan ya bayyana tarihin rayuwar fasihin a ta}aice, sai kuma ya fe]e nahawun wa}ar, ta fuskar sarrafa kalmomin korau da karin harshe da amsa-kama da takin sa}a (wanda ya kira kalmomin da suka sa~a).

Ta fuskar korau, masanin ya nuna yadda fasihin ya sarrafa kalmomin korau kamar haka: i) korau ta zahiri ii) korau ta ba]ini iii) samarwa + korewa

Korau na zahiri: Shi ne inda fasihin ya sarrafa kalmomin korau da *ma'anarsu* ta zahiri, kamar dai yadda suka bayyana a rubuce. Watau kore tabbatan wani abu ko kuma a'anta wani abu. Ga misalai:

*}azamin lamarinsu
ba warai ba fuska*

{azamin lamarinsu sai murtuke fuska da ha]e ta, ba tare da alamun annuri ko nisha]i ba saboda munin halinsu. (2005:66). Amma da masanin ya bayyana hikimar maimaita korewar abu guda (*warai* da *fuska*) da hikimar korewar ta fi fitowa }arara.

*[abi'a nan nasu,
Ba sifofin kirki ba.*

[abi'un nan nasu sifofin tsiya ne, domin danganta su ga wani mutum, to kwatanta shi ne da halin tsiya, saboda kore kirki ga mutum tabbatar da tsiya ce a gare shi (2005: 66)

Korau na ba]ini: Shi ne sarrafa kalmar korau da ma'anar samarwa. Watau korau da ma'anar tabbatau. Misali:

*Shirin ma ya taho }u}ut,
ba jayawa*

Shirin ma ya gangaro }u}ut amma sai mun yi. Kamata ya yi masanin ya ce *korau* da ma'anar *tabbatau* wadda ita ce kishiyar korau, maimakon ya kirata samarwa. Domin kuwa kore *jayawa* tabbatar da kishiyarsa ce, watau *aiwatarwa*.

Samarwa da korewa: Shi ne yadda fasihin yake sarrafa samarwa da ma'anar korewa, sannan ya biye mata da korewa ta zahiri. Misali:

*Bala'i da ba}in cikinsu,
ba sabo ne ba
Bala'i da ba}in cikinsu da[a]]e ne.*

Sai kuma masanin ya bayyana yadda fasihin ya sarrafa karin harshen Sakkwatanci, kamar haka:

*Da ikon Allah isa **mu kai**
Bayani **nika so**
Shi }ara maka
Shi karya*

Haka kuma ya nuna inda fasihin ya sarrafa amsa-kama, kamar haka:

Tsab, da }u}ut, da wur, da gigar, da tir, da ~as, da mankas, da warai, da tas.

Sannan kuma sai masanin ya nuna inda fasihin ya sarrafa kalmomi masu *takin sa}a* (kalmomin da suka sa~a). Misali:

Annabi wan mai bauta = ba a cewa da Annabi wan wani, sai dai a tsakanin tsarar mutane, domin haka ma'anarta a nan – shugaba.

Gutsurawa ku= gutsura muku

Tsiya a wajejensu= wajeje wuri ke nan, amma ba mutane ba, mutane sai dai a ce = wajensu.

Wa}annan su ne tsokacin da manazarcin ya yi game da wannan wa}a ta A}ilu Aliyu. Idan aka lura wa}a ce ta siyasar jam'iyya, wadda kuma wannan binciken ya yi togaciya a kan ta. Bayan haka kuma, matsalar hanyoyin da fasihin ya bi ya sarrafa kalmomin korewa da amsa-kama da karin Sakwatanci da kuma takin sa}ar da fasihin ya sarrafa a wannan wa}ar kawai ya nazarta.

To ke nan, ko da kuwa su za a }ara nazarta a cikin wasu rukunin wa}o}insa, abu ne da za a iya cewa ba a ta~a su ba, ballantana, ga matsalar sarrafa kalmomin aikatau da sifa da }ir}ira, sannan kuma ga lugude da zumuncin baitoci.

Zulyadaini,B. (1995), shi kuwa ya nazarci yadda fasihin ya ci gajiyar *larurar wa}a ce* a cikin wa}o}insa da fuskokin da fasihin ya sarrafa wannan 'yanci nasu na fasihai. Watau ta fuskar tsarin sauti da ginin kalma da ginin jumla da karin harshe da kuma tsarin rubutu.

Tsarin sauti : Game da tsarin sauti manazarcin ya mayar da hankali ne wajen batun datse lafazi da kuma datse kalma. Ta fuskar datse lafazi ya bayar da misalin yadda ya sarrafa dabarar sajewar ra~i-shige da wakilin suna kar~au a cikin *HBH* domin tsare karin wa}arsa na *Rajaz* kamar haka:

*Tafiya fa **tai** tafiya mu luura mu juuyo
An kaa da muu **mui** }o}arin shan fansa.*

Maimakon

*Tafiya fa **taa yi** tafiya mu luura mu juyo
An kaa da mu **mu yi** shirin shan fansa.*

Sai kuma ya bayar da misalan datse kalma, na goshi da na ciki da kuma na }eya duk a }o}arinsa na tsare karin wa}o}insa. Misali

Ragin goshi: ya kawo misali da inda A}ilu ya datse goshin kalmar – *addininmu* → *diininmu* a cikin wa}arsa ta }o}on *mabarata* domin tsare karin wa}arsa na *Rajaz*. Da kuma inda ya datse goshin kalmar –*laluura* → *lurra* a wa}ar ba}i uku sharri *NPC*, domin tsare karin wa}arsa na *Munsari*.

Ragin ciki: ya kawo misalin inda A}ilu ya datse cikin kalmar –*lissafi* → *laasafi* a wa}arsa ta Gaskiya mai]aci domin tsare karin wa}arsa na *Basi]*. Da kuma inda ya datse cikin kalmar – *Balle* → *Bale* domin tsare karin wa}arsa na *munsari*.

Datse }eyar kalma: manazarcin ya kawo misalin inda ya datse }eyar kalmar- *Jauki* → *Jau* domin tsare karin wa}arsa na *munsari* a wa}arsa ta ba}i uku sharri *NPC*. Da kuma inda ya datse }eyar kalmar – *neema* → *nem* a *DRY*, domin tsare karin wa}arsa na *madid*.

Ginin kalma: A wannan muhalli kuwa mai binciken ya dubi yadda fasihin ya sarrafa]afe }eya ne domin tsare karin wa}arsa na *Rajaz* a *SHM* yayin da ya kawo misalin kalmar = *al hazay* → *al hazaya*. Da kuma inda ya yi]afen }eya ga kalmar – *amin* → *amina* duk a cikin *SHM*.

Sai kuma ya kawo misalin inda fasihin ya yi]afen }eya ga kalmar – *takobi* → *takobiya* a cikin *D/S* domin tsare *amsa-amon* wa}arsa. Da kuma inda ya yi]afen }eya ga kalmar- *saurayi* → *sauraya* dukkansu a *D/S* kuma domin tsare *amsa-amon* wa}arsa.

Ginin jumla: A nan kuwa mai binciken ya bayyana dabaru daban-daban ne da fasihin ya sarrafa domin kauce wa larurorin karin wa}a da amsa-amo, wa]anda suka ha]a da : musanyen gurbin ~ur~usai, da na *bayanau*, da na *suna*, da kuma na *wakilin suna*.

Mai binciken ya kawo misalin inda fasihin ya musanya gurbin ~ur~ushin -to- a DRY domin tsare *amsa-amon* wa}arsa kamar haka:

Za ni ~atar ma fa to maimakon **-To** *za ni ~atar ma fa*

Da kuma inda ya musanya gurbin ~ur~ushin amsa-kama a wa}arsa ta *Harshen Hausa* domin tsare amsa-amon wa}arsa kamar haka:

Harshen Hausa mai iya shirya tsaf zance ne
Maimakon
Harshen Hausa mai iya shirya zance ne tsaf.

Musanya gurbin bayanau: A nan ne ya kawo misali da baitin da ke cikin }o}on mabarata a }o}arin fasihin na tsare *amsa-amon* wa}arsa inda ya ce:

A kan yabon Mai Rahama
Cikinsa har ma bazama
Na dinga kullum lizama

Maimakon

Na dinga lizama kullum

Musanya gurbin suna: A nan ne ya kawo misali da baitin da ke cikin *harshen Hausa* a inda fasihin ya yi haka domin tsare amsa-amon wa}arsa kamar haka:

Mai gamsar da kai kuwa amsa
Maimakon
Amsa mai gamsar da kai kuwa

Da kuma wa}arsa ta ba}i uku sharri NPC inda ya ce:

*Ba ta ci ba za~e NPC
maimakon
NPC ba ta ci za~e ba.*

Musanya gurbin wakilin suna aikau: Ya kawo misalin inda fasihin ya yi haka a SHM domin tsare amsa-amon wa}arsa inda ya ce:

*Nuni nake a gare ku ni
maimakon
Ni nuni nake a gare ku*

Bugu da }ari kuma, haka mai binciken ya bi su]ai]ai ya kawo misalan wuraren da fasihin ya aiwatar da irin wannan musanyen gurbin domin tsare karin wa}o}insa, amma a halin yanzu ga misali daga *Gaskiya mai Jaci* :

*}warai }asarmu akwai ta da faa'ida
Maimakon
{asarmu akwai ta da faa'ida }warai*

Fasihin ya yi haka ne domin tsare karin wa}arsa na *Rajaz*, wanda rashin yin haka zai mayar da karin wa}ar zuwa *Basi*].

Karin harshe: A nan mai binciken ya gwada yadda A}ilu Aliyu ya sa~a wa sarrafa daidaitaccen karin Hausa saboda kange larurorin wa}a daban-daban. Ya bayar da misalai kamar haka: Inda ya yi amfani da karin Katsinanci (*ginai, da hanai, da mumina, da sanai*) a wa}arsa ta *Sabuwar Rijiya* domin tsare amsa-amon wa}arsa.

Haka kuma ya bayar da misalin wuraren da fasihin ya sarrafa karin *Guddiranci (Wa]annana-maimako – wa]annan, da kuma nana- maimakon- nan)* domin tsare karin wa}ar ba}i uku sharri NPC.

Tsarin rubutu: Ta fuskar sa~a }a'idar rubutu, manazarcin ya bayar da misalin yadda fasihin ya karya }a'idar yawan]angayen wa}a a cikin wa}arsa ta *Ba}i uku sharri NPC* , a maimakon]ango biyar a kowane baiti, sai ya zuba baitin }arshe a matsayin *Jan tagwai*, wannan kuma dabara ce ta kange rushewar addu'arsa (Zulyadaini 1995:76).

Sannan kuma ya kawo wani misalin daga wa}arsa ta *Harshen Hausa* inda ya nuna yadda baiti na 37 da na 38 suka zama '*yan tagwai* maimakon *muhammasai* (}war biyar).

Haka kuma ya nuna inda fasihin ya sa~a wa }a'idar amfani da babban ba}i a cikin wa}o}insa musamman a inda yakan rubuta kalmomin aro da manyan ba}i a tsakiyar]ango. Ya bayar da misali da wani baiti a wa}arsa ta *Gaskiya mai Jaci* inda ya ce:

*Na kai **RAHOT** a Folis tasha*
Su bincika sitashan Zariya
Da kuma
*Su shawara **TIBI** ciwon ciki*
Allah saka wa miyagun duniya.

Mai binciken ya }ara da cewa, fasihin ya sa~a wa }a'idar ce a matsayin wani salo na jan hankali da kyautata fahimtar mai karatu.

Garba, S, (2009), shi kuma a wannan ma}ala tasa, ya nazarci tasirin karin Kananci ne a wa}ar '*yar gagara* ta A}ilu Aliyu. Manazarcin ya gwada irin yadda wannan fasihin ya }ware wajen sarrafa karin harshen Kananci, duk da cewa ba shi ne karin harshensa na asali ba, amma har ya fi yawaita sarrafa karin Kananci a wa}o}insa , nesa ba kusa ba, da karinsa na asali.

Manazarcin ya bayar da misalan rukunan nahawun karin Kananci wa]anda fasihin ya sarrafa kamar haka:

Cikakken naso:

Knc

Shakkassa

I war haka

Mini

Miki

Ddh

shakkarsa

yi war haka

mani

maki

shafe sauti

san da sa'ar da

ha]an ha]a mini

san sani

shafe kalmar aikatau (musamman mai ga~a]aya)

za mui za mu yi

tai ta yi

za nai za na yi

lamiran suna da na mallaka

nasa tasa

masa -rsa

Dukkansu daga karin Kananci (Bargery 1993) aka jauke su zuwa daidaitacciyar Hausa. Shi wannan nazari da ya gabata, ya gudana ne a kan tasirin karin harshen Kananci, shi ka]ai, a cikin wa}ar fasihin }wara]aya kacal. Wannan ya tabbatar da cewa ko da irinsa za a sake gabatarwa a cikin sauran wa}o}in wannan fasihi, ya isa ya sake zama cikakken batu da zai iya wadatar da bincike gamsasshe, ballantana kuma a ce sai an ta~o dalilan sarrafa kowane karin harshe. Domin haka, akwai wagegen gi~in da wannan ma}ala ta gaza cikewa hatta a fagen sarrafa karin harshen da ta mayar da hanakali a kan sa, to ina kuma ga sauran sassan rukunan nahawun da ko waiwayar su ba ta yi ba? Idan kuwa haka ne, to, sai a tarar cewa ma}alar ba ta ce komai game da fasahar wannan fasihi a fagen sarrafa nahawun harshe ba, illa haska hanya kawai.

Bugu da }ari kuma ita kan ta wannan ma}ala kyakkyawar shaida ce ga hikima da basirar wannan fasihi musamman idan aka yi la'akari da }warewarsa wajen sarrafa wani karin harshe daban da nasa, kai ka ce shi ne ya haife shi.

Idan aka lura da wa]annan ayyuka da idon basira, su ka]ai sun isa su zamanto shaida ga basirar wannan fasihi a fagen wa}a. Alal misali, Muhammad (1977) ya fito da basirar fasihin iri-iri a wajen shiryawa da zuba wa}a da kuma wasu salailai na sarrafa harshen wa}a, wanda samuwar haka da sauri sai cikin ayyukan wanda baiwar fasaharsa ta bayyana. Haka kuma, idan aka duba Muhammad (1978a da 1978b) za a iya fahimtar cewa, duk da kasancewar rubuta wa}a sabuwar fasaha ce ta fuskar tarihi a Bahaushiyar al'ada ,amma kuma wa}o}in fasihin ba su kauce wa Bahaushiyar fasaha ba.

Sannan kuma idan aka dubi yadda fasahar Muhammad (1978b) ta iya suranta fasahar luguden sautin /k/ na A}ilu da duniyar zahiri, ta masana'antar katako, ta yadda ko Bahaushen da bai ta~a zuwa makaranta ba zai iya fahimtar basirar wannan fasihi a fagen wa}a, ballantana ga masu bincike da nazari. Shi kuwa Zulyadaini (1995), ya fito da }warewar fasihin ne wajen iya sarrafa dabaru da hikimomin kauce wa larurorin wa}a, musamman ta fuskar kari da amsa-amo.

Wannan kuwa wani sanannen abu ne cewa, samuwar larura tana nan ko da yausha tattare da gajiyawar]an adam, amma }wazo da hikima da kuma basira, suna bayyana ne a fagen dabarun fita daga irin wannan gajiyawa ta]an adam. Dalili kuwa shi ne, nan ne ikon]an adam yake, domin haka Bahaushen ke cewa, 'ba hawar ba, saukar'. Watau ba samun ni'ma ba, yadda za a sarrafa ta, kuma a ci moriyarta, nan ne cikar]an adam ko }as}ancinsa ke bayyana.

Bugu da }ari kuma, idan aka yi la'akari da Muktari (2005), sai a tarar cewa, ashe wannan fasihi ba a fagen adabin wa}a da tsarin sautinta kawai basirarsa ta bayyana ba, har da fagen ginin jumla, musamman irin yadda ma}alar ta fito da yadda fasihin ya gina jumloji tabbatawa da sigogin jumloji korau wanda kuma salo ne mai ban sha'awa da burgewa. Sannan kuma ba wai burgewar ce kawai a cikin salon ba, a'a, fahimtarsa ma kawai sai an yi amfani da basira ballantana }era su.

Ganin ire-iren wa]annan hikimomi da wa]annan manzarta suka fito da su a cikin wasu ayyukan wannan fasihi, sai a yi zaton ruwa ya }are wa]an kada, sai ga shi kuwa sun yi tsambaren salon fasihin a fagen jituwar]angaye da baitoci ta fuskar furuci ko kuma fuskokin lugude da batun sarrafa hukunce-hukuncen rukunna nahawun Hausa da dama.

Haka kuma batun yake a fagen sarrafa ma'anonin kalmomi da takin sa}a da kuma hikimomin jinke tsakaninsu, wanda haka ke alamta irin jimbin hikimomin da ke dan}are a cikin wa}o}in wannan fasihi da kuma wuyatuwar kewaye su da bincike. Samuwar wannan gi~in ne ya wajabta bu}atar]orawa a kan wa]annan bincike da nazarce-nazarce domin cike abin da zai yiwu na wannan wagegen gi~i da ya bayyana a cikin wa]annan ayyuka.

NAZARIN SALO

2.3.1 Ma'anar Salo da Manufar Nazarinsa.

Salo dai kamar yadda masana irin su Stephen, (2000), ya bayyana, cewa ya yi, salon fasihin wa}a shi ne yadda fasihin ke kulawa ko sarrafa hikimomin harshe da kuma }o}arinsa wajen za~en kalmomi da amsa-amo da karin wa}a da raujinta da kuma yadda yake sarrafa su daidai da tunaninsa a wa}e. Watau dai salon sarrafa siffofin harshe na asali gwargwadon zurfin tunanin fasihi da kuma bu}atarsa.

Shi kuwa Baldick, (2004), cewa ya yi shi ne hanya ta musamman da wani fasihi ko zamani ko wata mazhaba ko wani fanni ya shahara da shi wajen sarrafa harshe.

Yahaya, (2001:1-3), kuwa cewa ya yi :

*Salo shi ne duk wata dabara ko hanya a cikin wa}a wadda aka bi domin isar da sa}o.
Ita wannan dabara ko hanya tana yi wa wa}a kwalliya ta yadda sa}on wa}ar zai isa
ga mai saurare ko karatun wa}ar.*

Daga wa]annan ma'anoni na salo, za a iya fahimtar cewa, babbar manufar salo ita ce, kyautata sa}o da sau}a}e hanyar isar da shi da kuma fahimtarsa.

Game da nazarin salo kuwa, yayin da Widdowson, (1975) da yadda Mode (2005) ya ruwaito daga Masana irin su Chapman (1973) da Turner (1973) da Bullock (1988) da Arthur (1996) duk suka bayyana kasancewar nazarin salo, a matsayin wani reshe ne na ilimin harshe da yake nazartar salon sarrafa hikimomin harshe a matanin adabi, Turner (1971) da Halliday (1971) su kuwa ganinsa suke yi a matsayin wani fagen nazarin harshe ne mai zaman kan sa wanda yake kafa]a- da- kafa]a da fagen ilimin harsuna.

Mathews (1997) da Ajileye (1997) da Baldick (2004) da Muhammad (2005) kuwa, tabbaci suka bayar na zarcewar manufar nazarin salo ga gano ko tantance bambance-bambancen da ke tsakanin fasihi ko zamani ko wata mazhaba ko kuma wani fanni, kamar yadda masana irin su Crystal (1991) suka bayyana, ta kai ga }wan}wance dukkan wani matani (a magance ko a rubuce) domin gano }imar kiyayewar siffon harshe ko tozarta su da kuma }o}arin tantance dalilan aiwatar da haka a cikin wani matani.

A }ar}ashin wannan fahimtar ce Muktar (2005a) ya nazarci wa}ar ‘ *Allah ya yi Dare Gari ya Waye*’ ta A}ilu Aliyu, domin }wan}wance irin hikimar fasihin wajen sarrafa jumla korau da sauran rukunna nahawu da kuma irin salon fasihin a fagen sarrafa takin sa}a.

Haka kuma a }ar}ashin inuwar wannan ma’ana ce, Zulyadaini (1995) da (2003) da (2005) ya }wan}wance yadda A}ilu da Sa’adu Zungur da wasu fasihan }arni na ashirin suka sa~a wa wasu }a’idojin nahawun harshen Hausa da yadda suka yi gama]en kare-karen harshen Hausa a }o}arinsu na ko dai tsare karin wa}ar ko amsa-amonta ko kuma sarrafa wani karin harshe domin bayyana fifikonsa a kan sauran kare-karen harshen ko kuma a matsayin tambari kawai.

Haka nan kuma fahimtar ce ta bayar da dama ga Garba (2009), ya nazarci tasirin karin harshen kananci a wa}ar 'yar gagara' da yadda ya bayyana dalilan tasirin da yadda tasirin ya shafi karin wa}ar duk da kasancewarta kwamacala.

Bugu da }ari kuma a }ar}ashin wannan bayani za a iya fahimtar cewa ashe ba matanin adabi kawai ake nazarta a wannan fanni ba, har ma da sauran maganganun jama'a tare da tsokaci game da yadda suke za~en kalmomi ko kuma kiyaye sifofin harshe ko tozarta su a zantukan nasu.

Su kuwa Verdonk (1989), da Mode (2005), sun mayar da hankali ne wajen bayar da tarihin wannan fage na nazarin salo kamar yadda yake a yau, a matsayin sabo in an kwatanta da sauran fagagen nazari da bincike, musamman kuma fagen nazarin salon wa}a. Wa]annan manazarta sun tabbatar da cewa wannan fage na nazarin salo, musamman nazarin salon wa}a, bai kankama ya zauna da gindinsa ba, musamman a Birtaniya da Amurka, sai a }arni na ashirin bayan masana irin su Leech (1968) da Fowler (1975) sun yi rubuce-rubucensu sannan fagen ya fito fili }arara kuma ya bun}asa.

2.3.2 DABARUN NAZARIN SALO

Kamar yadda kowane fanni yake shahara da wasu dabarun nazarinsa wa]anda masana fannin kan }ir}ira masa, haka fagen nazarin salo shi ma ya shahara da su. Misali masana irin su Crystal (1991) da Olusegun (2008) da dai sauransu, sun bayyana dabaru daban-daban wa]anda ake amfani da su wajen nazarin salon kowane irin matani kamar haka:

Crystal (1991), ya nuna cewa, ana nazarin salo ne ta hanyoyi kamar haka:

Nazarin Salo bai- jaya: Wannan ita ce dabarar nazartan]ungumin abin da aka rubuta shi a cikin harshe, musamman wanda babu wani tasirin karin harshe a cikinsa. Watau wannan dabarar nazartar dukkan wani matani da aka ci karo da shi a cikin harshe.

Sarrafaffen Nazarin Salo: Ita kuma wannan hanya ce da ake bi domin nazartar mabambantan sifofin harshe ta hanyar lura da muhallin da aka sarrafa su , musamman abin da ya shafi matanin adabi da sauran matanoni.

Nazarin Salon adabi: Ita kuwa dabarar nazarin salon adabi, ita ce tafarkin nazartar bambance-bambancen da ke bayyana a fagen nazarin adabi a matsayinsa na fagen nazari (musamman adon harshe) da kuma salon]ai]aikun fasihai.

Nazarin Salo }ididdigau: Wannan kuma ita ce dabarar da ake amfani da ita wajen }ididdige }umshiya da]ai]aikun sifofin harshe da kalmomin da aka sarrafa a wani rubutaccen matani, musamman ta hanyar amfani da kwamfuta.

Nazarin salon sauti/ lafazi: wannan kuma dabara ce wadda ake sarrafa ta domin tantance yanayin furuci da }alailaice sauti da kuma irin gudunmuwar da ya bayar wajen kyautata wani matani.

Masanin ya }ara da cewa, a kan fa]a]a ma'anar salo ta zamo tana nufin nazarin dukkan wasu bambance-bambancen da wani halin rayuwa ke haifarwa. Misali, karin harshen shiyya, da karin harshen rukunin al'umma, da kuma karin harshen tarihi.

Su kuwa Olusegun da Adebayo (2008), sun nuna ana nazartar salo ne ta fuskar dabaru guda hu]u kamar haka:

Ta fuskar salon sarrafa harshe:

Ya nuna cewa, ana lura ne da yadda fasihi ya sarrafa siffofin harshe (tsarin sauti, da nahawu, da gundarin kalmomi da fagen ma'ana) da kuma irin gudunmuwar da hakan ya bayar wajen kyautata matani da ma'anarsa.

Ta fuskar Rajista:

Olusegun da Adebayo (2008), sun bayyana cewa, rajista wani kari ne ko salon magana ne da rukunin al'umma kan yi amfani da shi a wani halin rayuwa na musamman da mutane suka tsinci kawunansu domin biyan bu}atun kawunansu na wannan lokaci. Misali-]alibai yayin]alibta, talakawa kafin su sami mulki, samari kafin su girma da sauransu.

Ya kuma }ara da cewa ana lura ne da wa]annan abubuwa guda uku yayin nazarin rajista a matsayin salo:

Fagen kalamai:

A nan ana kula ne da kasancewar zance a gundarin kalmomi ne ko wata sifa ce daga cikin sifofin tsarin ginin jumla?

Yanayin zance:

A nan kuma za a lura ne da yaya sa}on ya kasance, na baka ne ko kuma rubutacce?

Salon zance:

A nan kuwa ana lura ne da halin da sa}on ya gudana wanda kuma ya ha}a da halin masu zancen da manufarsu da dalilansu da ala}arsu da juna da kuma yadda suka bayyanar da kawunansu ga juna.

Ta fuskar Adabi:

Wannan shi ne salon da ake amfani da shi wajen }alailaice wani matani, ta hanyar za}ulo ire-iren hikimomi da dabarun da fasihi ya sarrafa don kyautatawa da }awata matanin nasa. Musamman salon warwarar jigo da hikimomin da suka shafi adon harshe (kamantawa da siffantawa da alamtawa da sauransu).

Ta fuskar ma'anar gundarin kalma:

Wannan shi ne nazartan yadda ake samar da sababbin manufofi da ma'anonin kalmomi a cikin harshe. Ana yin sa ta hanyar fa}a}a ma'anar kalma ko }ir}irar sababbin ma'anoni ga wasu kalmomi ko }ir}irar kalmomi ko takura ginin kalma ko caku}a ma'anar kalmomi.

Abin lura a nan shi ne, dukkan wa}annan masana (Crystal 1991 da Olusegun 2008) sun yi tarayya a kan nazarin salon adabi da na sarrafa harshe sai dai yayin da Crystal yake ganin cewa duk abin da ya shafi sarrafa harshe a wani muhalli ko na wani rukunin al'umma, za a nazarce shi a }ar}ashin sarrafaffen salo, shi kuwa Olusegun yana ganin sai dai a kira shi da sunansa na yanka sannan a dube shi ta fuskar fagen zance da yanayin zance da kuma salon zance.

Bugu da }ari kuma, yayin da Crystal yake ganin akwai bu}atar dabara ta musamman domin }ididdige sifofin harshen da fasihi ya sarrafa a cikin mataninsa da kuma dabara ta musamman da za a tantance irin gudunmuwar da sarrafa sautin wani harshe ya bayar a cikin wani matani. Shi kuwa Olusegun bai ambaci haka ba, wata}ila domin rashin hararo haka. Amma wannan bincike ya yi ishara da yiwuwar haka domin ya }wan}wance wasu bayanana ta wa}annan fuskoki.

2.4 Salon Sarrafa Harshe

A lugar Hausa, kalmar **Salo** tana nufin ‘dabara’ ko ‘wayo’ ko ‘hanya’. Misali- *Audu salo gare shi* → *dabara gare shi*. *Sabon salo* → *sabuwar dabara ko hanya*. Wani salon rawa → *sabuwar dabara ko hanyar rawa* (Bargery, G.P: 1993, da Yahaya, A.B.2001da Abraham, R.C. 1968). *Sabon Salo, makwarwa ta ga dashe*, da *Sabon Salo, Kaza ta ji shi}a da dare* -→ *Sabuwar dabara/ hanya* (Karin Magana).

Ita kuwa kalmar **Sarrafawa** a lugar Hausa tana nufin **juyawa**. Misali- *linzami yana sarrafa doki*, ko *matar tana sarrafa mijinta*. Watau *linzami na juya doki*, ko *matar tana juya mijinta* (Abraham, R.C.1968). Haka ma ma’anarta take a asalinta na Larabci. Watau *juya azurfa zuwa ku}i* ko *kayan kwalliya*, ko *juya ku}in wata }asa zuwa na wata*, ko kuma *juya wata kalma zuwa wata* (Hava, 2002).

Idan kuwa aka yi gwari-gwari a cikin lugar Hausa, salon sarrafa harshe na nufin *dabarar jujjuya harshe da nuna gwaninta* a cikin wa}a ke nan.

Muhammad, D. (1973): Ya bayyana cewa salon sarrafa harshen wa}a ya }unshi abubuwa masu dama wa]anda suka ha]a da: {*arangiya*, da *Amsa-amo*, da *Tamka*, da *Mutuntarwa*, da *kamance*, da *[inki*, da *Zambo*, da *Kwalliya*, da *Ba}in kalmomi*, da *Hausantarwa*, da *Tsofaffin kalmomi*, da *karya dokar Nahawu*, da *Karin Harshe*, da *Sa~i-Zarce*, da *siffantawa*.

Shi kuwa [angambo (2008), amincewa ya yi da Muhammad, sai dai ya }ara da *sifar harshe*, watau *ginin jumla* da *tsarinta* da *nau'o'inta*, sannan kuma yakan kira salon sarrafa harshe da sunan *Nahawun wa}a*.

Zarru} da wasu (2006) tabbatarwa suka yi cewa, sarrafa harshe a cikin wa}a ya fi muhimmanci nesa ba kusa ba a cikin al'amarin wa}a idan aka kwatanta da sauran rukunan adabi (zube da was an kwaikwayo). Masanan sun }ara da cewa, dole ne marubucin wa}a ya darzo kalmomin da suka dace domin jan hankalin mai karantawa ko sauraro, da kuma iya fito da tunanin marubuci. Bugu da }ari kuma za a tarar salon sarrafa harshen wa}a cike yake da salon lullu~i ko jirwaye, watau zance cikin zance. A nan ne masanan suka buga misali da salon jirwayen da Yusuf Kantu ya yi a cikin *tahamin Arewa Mulukiya ko Jumhuriyya* a baiti na sittin da takwas in da yake cewa:

*Za}i, Jaci kai ne Uba,
Zamani b aka yarda ya bar mu ba.*

Sai masanan suka bayyana cewa *za}i* da *Jaci*, suna nufin *da}i* da wuya ne, maimakon ma'anoninsu na asali.

Hakanan kuma masanan ba su gushe ba sai da suka zayyana sauran }umshiyar salon sarrafa harshe irin su *hoto cikin bayani* dasarrafa *ba}in harsuna* da sarrafa *adon harshe*, sai kuma salon luguden kalmomi a inda suka misalta shi da wani baiti na wa}ar Mu'azu Ha}eja wurin da ya yi luguden harafin **(m)** da **(t)** kamar haka:

*Mazambata, mahilata,
Mayawata cikin ~ata,
Makarkata ma~arnata
Matabbata cikin ~ata,
Don sun kauce gaskiya.*

Amma a ganin Bello Sai'd, za a lura ne da *kamantawa*, da *sa}a tagwan kalmomi masu ma'ana daban-daban*, da *}arangiya*, da *gugar zana*, da *habaici*, da *jefa karin Magana*.

Gusau, (2003): Gusau kuwa, ya nazarci salon sarrafa harshen wa}ar baka ne, a inda ya bayyana matsayin ala}ar harshe da salo kamar ta jini ne da tsoka a jikin }an adam. Daga nan sai ya rattaba siffofi guda hu}u wa}anda ake iya auna }warewar mawa}in baka ko gajiyawarsa da su kamar haka: *za~en kalmomi, da karin harshen wa}a, da ginin jumla da tsarinta*.

Masanin ya ci gaba da bayyana cewa, *za~en kalmomi* ya }unshi yadda fasihi ke sarrafa tsofaffin kalmomi ko sababbi ko }ir}irarru ko ba}i ko na kambamawa ko na ban tsoro ko na cicci~awa ko na kaifafawa ko na sakayawa ko na amsa-kama ko na nisha}i ko kuma raha, a cikin wa}arsa. Watau wacce hikima ya bayyanar wajen darzo kalmomin da ya sarrafa domin isar da sa}onsa?

Karin harshen wa}a kuwa, ya }unshi yadda mawa}i ke sarrafa kare-karen harshen Hausa da ake da su ne a cikin wa}arsa. Misali za a duba nau'in karin harshen wa}ar, da kalmomin shiyyar harshen, da rumbun kalmomin karin harshen, da yanayin jinsi da }aurin karin harshen da dai sauransu.

Shi kuwa **ginin jumla da tsarinta**, duk da cewa larurar wa}a ta halarta wa mawa}a karya }a'idoin ginin jumla da tsarinta, amma duk da haka ana lura da yadda mawa}i yake tsara jumlojin wa}arsa. Watau gajeru ne ko dogaye, tsaurara ne, ko sau}a}a, ta suna ce, ko ta aikatau, ko kuwa falen }aya ce ko mai harshen damo?

Muktar (2004a): Shi kuwa cewa ya yi, akwai wasu muhimman siffofi wa}anda mai nazarin salon sarrafa harshen wani matani (musamman matanin wa}a) ya kamata ya yi la'akari da su sosai, bayan kiyaye sauran siffofin nazarin salon da aka bayyana a }ar}ashin nazarin salo.

Masanin ya bayyana su kamar haka:

Na ginin kalma:

Sifofin nazarin salo na ginin kalma nan ne ake lura da irin }are-}aren da ake yi wa kalma, ko dai a farkonta ko a tsakiyarta ko a }arshenta, misali inda A}ilu Aliyu ya yi }afen **-ya-** a kalmar **-takobi-** ta koma **takobiya**, da kuma rage-ragen da ake yi mata a farko ko a tsakiya ko a }arshenta. Sannan kuma da yadda ake musanya guraben haruffa da kuma yadda ake musanya furucin sautin wasu kalmomi.

Na ginin jumla:

Su kuwa sifofin nazarin salo na ginin jumla nan ake lura da yadda yake gina jumlolinsa da kalmomi masu }ira]aya ko caku]a masu akasin ma'ana ko jirkita tsarin ginin jumlar harshe ko kuma cusa yankin aiki a sashen yankin suna ko }etare wasu kalmomi ko ~ur~usai a cikin jumlolinsa.

Na tsarin sauti:

Sifofin nazarin salo na tsarin sauti kuma a nan ne ake lura da luguden kalmomin marubuci a farkon kalma da tsakiyarta da kuma }arshenta ko kuma luguden sautin wasu wasulla ko haruffa a wasu wurare na musamman don cim ma wata manufa ta musamman.

Na adon harshe:

Shi kuma na adon harshe nan ne ake lura da yadda ya sarrafa kwalliya da tamka da mutuntarwa da sauransu a cikin matanin nasa.

Shi kuwa Oyali ,U.(2007), ya nazarci salon nanatawa ne a wa}ar Niyi Osundare ta “ The World is an egg” , a nan ne ya bayyana nau'o'in nanatawa da ya yi amfani da su a matsayin wani sabon salo a wa}o}in baka na 'yan Nijeriya da ma 'yan Afirka gaba]aya. Yayin da Oyali ya mayar da hankalinsa akan sabuntar wannan salo a wa}o}in 'yan Nijeriya da na Afirka, shi kuwa wannan bincike yana ganinsa ne a matsayin wani da]a]]en salo a wa}o}in Hausa wanda kuma fasihan Hausawa suke sarrafa shi ta fuskoki daban-daban kuma domin cim ma buri daban-daban. Misali yadda A}ilu Aliyu ya sarrafa wannan salo domin aiwatar da zambo da yabo a madadin sarrafa adon harshe wanda shi ne a kan gaba, musamman a adabance.

Wannan ke tabbatar da cewa a she wannan tsohon salo ne ga fasihan Hausawa (na baka da rubutattu) domin su a halin yanzu ba batun sarrafa shi suke yi ba, batun maye gurbin salon adabi (adon harshe) da shi suke yi, saboda }warewarsu da zala}ar harshensu.

Har ila yau Zulyadaini (2005), ya bayyana irin yadda Sa'adu Zungur ya yi gama]en karin harshe don tsare karin wa}arsa ta *Maraba da Soja* ta hanyar kwatanta su da daidaitacciyar Hausa. A wannan binciken kuwa baya ga salon wa}ar, za a kuma dubi karin harshe ne tare da siffofinsa da irin aikin da suka yi a cikin wa}ar tare da kwatancen matsayinsa ga mawa}i.

Olusegun, A.O.(2008) ya ruwaito Barry (1995) yana cewa babbar manufar nazarin salon sarrafa harshe ita ce, fayyace sifofin harshen da ke cikin wani matani da kuma irin gudunmuwar da suka bayar wajen kyautata ma'ana da manufar matani. Ya }ara da cewa saboda haka batun nazarin salo ya wuce nazarin nahawun jumla, ya kai ga batun nazarin nahawun matani ne baki]ayansa.

A }arshe an fahimci cewa babbar manufar nazarin salo ita ce iya yanke hukunci a kan duk wani matani aka nazarta ta fuskar kyawunsa ko rashin kyawunsa, ko nagartarsa ko akasin haka, ko zamanin da wannan matani ya wakana da kuma dalilan sarrafa wasu kalmomi a cikin matani.

2.4.1 Larurar wa}a:

Leech (1968), cewa ya yi, larurar wa}a shi ne ‘yancin da mawa}i yake da shi wajen karya }a’idoji da dokokin harshe sa~anin masu amfani da harshen nay au da kullum. Masanin kuma ya }ara da cewa, wannan ‘yancin ne ma yakan kai wasu mawa}a, musamman a yau, wuce iyakar da ke kai wa ga gur~ata harshe. Bugu da }ari kuma, ya bayyana cewa, ba wai iyaka kawai ‘yancin yake da shi ba, a’a, }ididdigagge ne ma. Domin kuwa dole ne ya zama bai wuce da’irar nan guda uku ta siffofin harshe ba. Watau tsarin sautin harshe da ginin harshe da kuma ma’anar harshen .

Shi kuwa Muhammad (1977) cewa ya yi, shi ne sa~a wa }a’idojin harshe wa}anda suka shafi gundarin kalma, ko tsarin sauti, ko ginin kalma, ko ginin jumla, ko kuma tsarin ma’ana. Misali, kalmar korewa ‘**ba**’ ya kamata a sanya ta a farko da }arshen wannan jumla(*ba* kunya *ba* take--- - *ba* kunya take ji *ba*) , amma sai ya sanya ta a tsakiyar jumla (bayan uwar jumla), alhali kuwa hakan ya sa~a wa }a’idar daidaitaccen karin harshen Hausa. Haka kuma inda A}ilu ya jirkita tsarin har]a]]en suna a wannan baiti:

Ba za ka ga *Yaro Dogo* ba
Sai dai ka zo garin Legas
(maimakon *Dogon yaro*)
(A}ilu Aliyu: {asaitaccen Gari Legas:34)

Haka kuma Baldick, C.(2004), shi cewa ya yi wannan shi ne ‘yancin sarrafa tunani da harshe wanda ya bai wa mawa}a damar karkace wa sananniya kuma zaunanniyar }a’idar harshen da ta shafi nahawu ko ginin jumla ko kuma lafazi domin samar da gamsasshen tunani ko tsarin wa}arsa.

Masanin ya }ara da cewa, wannan ‘yancin ne ya ba fasihan fagen wa}a damar amfani da adon harshe irin su kambamar zula}e da jinsantarwa (mutuntarwa da dabbantarwa da abuntarwa) da

kuma haifar da gi~in jumla da datse lafuza da za~en kalmomin da suka yi masa da]i da dai sauransu da dama.

Wannan dalili ne ya sa manazarta salo ke ganin wa}a a matsayin wata hanyar isar da sa}o wadda ba ta kyautatuwa sai da karya }a'idojin nahawun harshe. Watau a wurinsu, }warewa wajen karya }a'idojin harshe shi ne kyawun wa}a da }warewar fasihi (Kolawale 1997)

2.4.1.1 *Nau'o'in larurar wa}a*

Leech,(1968) ya bayyana cewa akwai nau'o'in larurar wa}a har guda takwas, wa]anda mawa}a suke da cikakkiyar damar amfani da kowace yayin rubuta wa}o}insu.

2.4.1.1 *Na tsarin sauti:*

Leech (1968:), ya ce, larurar wa}ar da kan shafi tsarin sautin harshen Ingilishi ba ta wuce ta lafazi ba. Watau ko dai a yanke shi ko kuma a samar masa da furuci na musamman don tsare karin wa}a ko amon wa}a. Amma a harshen Hausa kuwa, abin ya wuce nan, ya kai ga **shadda** wanda Crystal, (1991) ya ce shi ne jerangiyar sauti masu kama]aya a wani sashen kalma. Watau ri~anya sauti kamar yadda (Zarru}, 1990) ya bayyana, da **naso**, watau yadda wani sauti kan tasirantu da wani har su zamo abu guda (Crystal 1991),

musamman yadda ake sa~a wa }a'idojin rubutacce kuma daidaitaccen kari. A harshen Hausa kare-karen yamma da na arewa su ne suka yi fice game da amfani da *shadda* da *naso* a cikin kalmominsu, don haka mawa}a kan yi amfani da 'yancinsu wajen sarrafa su a cikin wa}o}insu ko da kuwa ba su ne kare-karen wa}ar ba.

2.4.1.1. *Rage lafazi:*

Wannan shi ne yadda ake share wata }wayar sauti a lafazin wata kalma, hakan kuma na faruwa a dukkan sassan kalma. Watau a farko da tsakiya da }arshen kalma (Crystal, 1991).

a) *na goshin kalma*: Datse goshin kalma shi ne yadda ake yanke harafin farkon kalma.

Misali-wara-→ awara

b) *na cikin kalma*; Shi kuma datse cikin kalma shi ne yadda ake yanke wata }wayar sauti a tsakiyar kalma. Misali: kuya → kunya, hanu→ hannu, ha}uri→ han}uri, }azuwa→ }arzuwa, mangariba → magariba, da dai sauransu.

c) *na }eyar kalma*: wannan shi ne yadda ake yanke wata }wayar sauti a }arshen kalma.

Misali: zama→ zam, sani→ san,]azun →]azu, yanzun → yanzu.

Dangane da yadda mawa}a ke sarrafa su a cikin wa}a, wannan aiki ya za~i ya kira ire-iren wa]annan yanke lafazi **na zahiri** domin haka halittarsu take a cikin harshen kuma duk]an harshen haka ya san su. Idan kuwa mawa}i ne ya yanke wata kalma don magance wata larura a cikin wa}arsa, to ya zama **na bajini** , domin mawa}i ne ya }ir}iri abinsa, domin biyan bukatarsa, kuma shi ka]ai ya san abinsa sai kuma masana da manazarta.

Da wannan ne za a iya cewa kusan dukkan misalan da Zulyadaini 2003 da 2005 ya ambata, na **zahiri ne**. Misali inda suka yi amfani da shi kamar haka:

2.4.2 Na gundarin kalma:

{ari na gundarin kalma shi ne irin ‘yancin da ya ba mawa}i damar }ir}irar wata kalma ta }ashin kan sa wadda ba ta cikin rumbun harshen ko kuma yadda zai yi amfani da wani ba}on]afe a wata sananniyar kalma a }o}arinsa na kyautata wa}arsa (Leech 1968).

Misali]afen –wa, ga wa}a ta koma wa}awa a }o}arinsa na tsare amon wa}a ko kuma inda wani mawa}i ke cewa: Ba za su ganewa ba *maimakon* Ba za su gane ba.

Da ba shi ~oyewa ba-→ Da ba shi ~oye ba.

([angambo 2008)

2.4.3 Na Karin harshe:

Wannan shi ne ‘yancin da ya bai wa mawa}a damar aron sifofin kowane karin harshe, na hul}a ne ko na nahiya, yayin tsara wa}o}insu, sa~anin marubuta labarai da suke ta}aita a kan daidaitaccen kari (Leech1968). Masanin ya kuma }ara da cewa, amfani da gama]en karin harshe a cikin harkar shirya wa}a ya zama jini da tsoka ga mawa}a. Wannan dalili ya sa karin harshe a fagen wa}a yake bayyana ta fuska uku. Watau ko dai su sarrafa shi a matsayinsa na *tambarin* mawa}in ko a matsayinsa *na hul}a* ko kuma a matsayinsa na *fiyayyen* kari.

2.4.3.1 kari a matsayin tambari:

Zulyadaini (2003 da 2005) ya bayyana cewa, wannan shi ne tasirin karin harshen mawa}i a cikin wa}arsa, a yayin da babu wata larura. Haka kuma Zulyadaini (2003) ya ruwaito cewa Cystal (1991) ya bayyana salon tambari a matsayin salon da mutum zai yi amfani da wasu zaunannun alamun da za su bayyana nahiyarsa da rukuninsa , har ma da nau’in halittarsa.

2.4.3.2 kari a matsayin mafifici:

Daidaitaccen kari ake yi wa la}abi da fiyayyen kari, saboda shi ne rubutacce, mai daidaitacciyar nahawu, mai }a’idojin amfani da kalma da sauti kuma kar~a~~e kuma gamamme ga al’umma. Haka kuma shi ne karin harshen hukuma da masana, sannan kuma da shi ake mu’amillar karantarwa a makarantu da ta]ab’i da kuma ta ya]a labarai. Bugu da }ari kuma shi ake koya wa ba}i kuma shi ne karin da ke bayyana]aukakar mai amfani da shi a idon al’umma (Trudgill:1985 da Lawal 1997 da Amfani A.H 2004).

Daidaitacciyar Hausa kuwa, babu wani fifikon da take da shi a kan sauran kare-karen da ake da su, idan aka]ebe kasancewarta rubutacciya, kuma ba ta fifita mai amfani da ita kan sauran

al'ummar Hausawa (Zulyadaini: 2003). Hasali ma ta kan jawo wa mai amfani da ita zargi ne a idon tsantsar Hausawa, domin sukan kalli mai amfani da ita a matsayin Jan boko ne mai son nuna iyawa kawai ko kuma Jan koren Turawa ne kawai. Amma duk da haka, a mu'amilla ta ilimi, ita ake dangantawa da fifiko saboda ita ce ta cika wa]ancan sharu]]a da Trudgill da sauran masana suka amabata a sama.

2.4.3 Na rajista

Larurar sarrafa rajista shi ne 'yancin da ya ba mawa}a damar caku]a salon wani rukuni na mawa}a da na wani rukuni daban. Misali, salon rukunin mawa}an soyayya da na mawa}an zikiri ko salon zube ko salon 'yan jarida. Leech (1968), ya }ara da cewa, shi ne salon da ya fi rikita lissafi a harkar wa}a, musamman saboda yadda mawa}a kan wuce maka]i da rawa da sunan 'yanci.

2.4.4 Na tarihi:

Wannan shi ne 'yancin da mawa}i yake da shi wajen amfani da tsofaffin kalmomin da aka daina amfani da su ko kuma tsohon harshen da ya riga ya mutu gaba]aya. Ana cewa harshe ya mutu ne ko dai saboda }arewar al'ummar da suke amfani da shi alhali kuma an riga an adana shi a rubuce ko kuma ~acewarsa a sanadiyyar matsanancin tasirin wani harshe a kan al'ummarsa, misali, harshen Geaz da {i~}anci a Misira. To samuwar ire-iren kalmomin wa]anan harsuna a cikin wa}ar fasihi, shi ake yi wa la}abi da larurar tarihi. Watau dai 'yancin da fasihan wa}a ke da shi na raya matattu ta fuskar sarrafawa a rubuce (Leech,1968).

2.4.5 Na }a'idojin rubutu:

Fasihin fagen wa}a ne kawai suke da damar sa~a wa dukkan wata yarjejeniyar }a'idar rubuta wani lafazi, sa~anin sauran fasihai. Misali, zo~awar]angayen wa}a ta gefen dama, da 'yancin sa~a wa zaunanniyar }a'idar dakatar da Magana, wanda haka ba za ta yiwu ba ga sauran fasihan fagen adabi. Wannan ce ta sanya Ba'amurkennan *William Carlos Williams* watsi da amfani da manyan ba}i da alamun dakatar da magana da raba ba}a}e a dukkan wurin da ya kamata a yi haka. Wai shi yana ganin amfani da wa]annan }a'idoji, duk neman suna ne kawai, ba wai wata al'ada ce ta rubutu da har za a ce dole sai an tsareta ba (Leech,1968).

2.4.6 Na ma'ana:

Larurar wa}a na ma'ana shi ne 'yancin da ya bai wa mawa}i damar sauya ma'anar kalma, ko dai ya fa]a]a ko kuma ya }ir}iri sabuwar ma'ana ko kuma marar ma'ana ya samar mata da ma'ana.

Misali in da A}ilu Aliyu ya sarrafa wa]annan kalmomi da ma'anoni daban-daban kamar haka:

*Na gatsa hancin gaskiya mai **ganci**,
Gafinsa na da yawa ina mai **lasa**?*

Gafi → *wahala maimakon mugun]an]ano mai kama harshe*

Ganci → *wahala maimakon]an]anon da yake tsakanin barci da]aci*

Lasa → *tunkara maimakon tan]ewa da harshe.*

Dubi yadda fasihin ya sarrafa kalmomin nan da aka kaurara da ma'anar tsananin rashin da]in da yake zama *wahala* watau wata sabuwar ma'ana da aka }ara wa wa]annan kalmomi.

2.4.7 Na }a'idojin nahawu

Larurar wa}a na }a'idojin nahawu kuwa shi ne 'yancin karya }a'idojin ginin kalma da na ginin jumla. Misali inda A}ilu Aliyu ya jirkita matsayin sifatan goshi (sf1) ya jera shi a matsayin sifatan }eya (sf3) kamar haka:

Wani ma ya ba ni labarin
Wasa *wani nasu* wai shi das
(}asaitaccen gari Legas: baiti: 62)

(maimakon ya ce – *wani wasa nasu*), ga yadda ya }era jumlar a surance: (**k2 +sf1 +sf3**) → maimakon (**sf1 +k2 + sf3**) . Wata}ila kuma salo ne na gwaranci A}ilu ya aiwatar domin yin ishara ga kasancewarsa a }asar gwarawa domin haka sai an }an ta~a gwaranci.

2.5 Rabe-raben Nazarin Salo

Masana wannan fanni suna kallon fannin ta fuska biyu: watau ta fuskar adabi da kuma ta fuskar harshe wanda kuma yake da wahalar bambancewa saboda kusancin da ke tsakaninsu. Amma duk da haka sun bayyana wasu 'yan sifofi da za a iya bambance tsakaninsu kamar haka:

Olusegun (2008) ya ce nazarin salon adabi yakan fi mayar da hankali ne a kan sigar bayar da labari don haka aka fi amfani da shi wajen }wan}wance salon }agaggun labarai.

A nan manazarci zai lura ne da sigogin bayar da labari, watau sigar ta *kai tsaye* ce ko kuwa ta bayan fage (a kaikaice ne)? Watau ana amfani da lamirin mutum na uku ne wajen bayar da labarin ko lamirin mutum na biyu ko na farko ko kuma lamirin jemage? Daga nan kuma sai ya duba adon harshe a bisa sigoginsu na adabi da gudunmuwarsu wajen kyautata matani ta hanyar ma'anoninsu na zahiri. Sannan kuma sai ya duba jituwar labari (jerantuwar tunani d.s).

Masanin kuma ya }ara da cewa, shi kuwa nazarin salon sarrafa harshe ana lura ne da sifofin harshe (*tsarin sauti, da ginin jumla, da gundarin kalmomi*) da ke cikin matanin da kuma irin

gudunmuwarsu wajen bun}asawa da kyautata ma'anar matani. Sannan kuma ana }wan}wance adon harshe ne ta fuskar sa~aninsu da kafaffun dokokin harshe da kuma }ir}irarrun ma'anoninsu gwargwadon yadda suka bayyana a wani muhalli a cikin matani.

Shi kuwa Muktar (2004b), cewa ya yi, ana nazartar salon }agaggen labari ne ta hanyar kula da zubi da tsarin labari, da jigon labari, da taurarin labari, da salon labari (za~in kalmomi), da dabarun bayar da labari, da yanaye-yanayen ruwaitan labari, da bayar da labari daga bayan fage, da kuma bayar da labari daga cikin fage.

Haka kuma Olusegun (2008) ya ruwaito cewa Freeman (1973) ya ce, ana amfani da salon sarrafa harshe ne domin yana taimakawa wajen fahimtar da mai karatu sifofin harshe da na adabin da ke tattare a cikin matanin da ake nazarta, domin kuwa ba salon matani kawai ake nazarta ba har da nahawunsa.

Wannan dalili ya sa masana irin su Leech (1968) da Leech da Short (1981) da Muktari (2004a) da Olusegun (2008) da Lawal (1997) duk suka gwada cewa an fi amfani da irin wannan salon sarrafa harshen ne wajen }wan}wance salon sarrafa harshen wa}a, musamman domin fito da ire-iren bambance-bambancen da ke tsakanin matanin wa}a da sauran matanoni.

2.6 FUSKOKIN NAZARIN WA}A

Game da salon sarrafa harshen wa}a, Leech (1968:38-71), da Kolawale (1997:6), wa}annan manazarta sun gwada cewa shi wannan fage, galibi yakan }unshi tsarin sauti da ginin kalma da ginin jumla da gundarin kalmomi ne. A halin yanzu shi wannan bincike zai mayar da hankali ne wajen nazartar salon wannan fasihi ta fuskar *tsarin sauti da gundarin kalmomi*, domin haka dukkan bayanai za su fi karkata ne zuwa ga wa}annan fuskoki guda biyu (tsarin sauti da gundarin kalmomi).

2.6.1 *Tsarin sauti:*

Wannan kuma ita ce fuskar da ta }unshi – tsarin *amsa-amo*, da *tsarin ga~o~i da lugude* (*}arangiya*), da *karin wa}a da karin sauti* da sauransu.

Leech (1968) da kuma Leech da Short (1985) sun bayyana cewa, a nan ne ake lura da za}in matani, musamman idan wa}a ce ana lura da amsa-amo, da rauji, da dabarun kyautata sauti-}arangiya, da layin magana, da jerin sar}e, da sauransu.

Kolawale (1997: 5-9) cewa ya yi fahimtar ilimin tsarin sautin harshe wajibi ne ga manazarta salon nazarin wa}a da kuma masu tsara wa}a a harshen. Sannan kuma ya ce shi ne yadda mawa}a su ke da cikakken ‘yancin za~en amsa-amon da ya yi masu da}i a wa}arsu, da yadda suke tsara ga~o~i (tattashiya da watanta) dangane da tsarin wa}arsu. Misali, yadda suke za~en kalmomi masu ga~a biyu don tayar da }afar wa}arsu, kamar yadda dole baiti na }aya da na uku (1+3) a wa}ar ballard su zama masu }afa hu]u (mai ga~a takwas), baiti na biyu da na hu]u (2+4) kuma su }auki }afa uku (mai ga~a shida).

Haka kuma da yadda suke luguden ba}a}e da na wasulla da }arangiya, da amfani da tumayya (yankakken amsa-amo) a matsayin wani salo na musamman domin }awata tsarin ga~ar wa}a,

don haifar da rauji a cikin wa}a. Wannan shi ne tsarin sautin da ya ke~anta ga wa}a kawai, sa~anin sauran nao'in adabi.

}arangiya: Wannan shi ne luguden wasu sautuka- musamman a goshi ko }eyar kalmomi, ma fi yawanci a tasassun ga~o~i kuma masu ma}wabtaka da juna. Wasu kan kira na goshin kalma da sunan *amsa-amon goshi* na }eya kuma *amsa-amon }eya* (Gusau 2003 da Baldick 2004). Amma wannan bincike zai ci gaba da ambatonsa da luguden ba}i.

Luguden wasali: Baldick (2004), ya ce wannan shi ne maimaita sautin wani wasali ko makamantan juna a cikin tasassun ga~o~in kalmomi masu makwabtaka da juna.

Luguden wasali ya sha bamban da amsa-amo domin yayin da ya zama dole ba}a}e ko haruffa su daidaita a cikin amsa-amo, amma luguden wasali wasulla ko tagwayen wasulla ne kawai za su daidaita. Idan ya zo a }arshen]ango shi ake kira amsa-amon wasali. Misali: *sweet dreams da hit or miss*. Irin wannan fitaccen salo ne a harsunan Selshiya da Sipaniya da kuma Faransa. Misalin na }arshen]ango daga Tennyson (The Lotos Eaters):

*And round about the kneel with faces **Pale**
Dark faces Pale against that rosy **Flame**
The miled-eyed melancholy Lotos Eaters **Came**. (Tennyson).*

Wannan salo bai shahara a Turai ba sai a }arni na ashirin lokacin da *Emily Dickenson da G.P. Hopkins* suka yawaita sarrafa shi a cikin wa}o}insu (Baldick 2004).

Luguden ba}i: Baldick (2004) ya bayyana cewa, wannan shi ne maiamaita sautin wani ba}i ko makamantan juna a cikin kalmomi masu mabambantan wasali kuma a muhallin da ke bayyanar da ma}wabtaka a tsakaninsu a cikin matani, musamman idan sautin ba}a}en ya daidaita. A zamanin yau shi ake sarrafawa a matsayin amsa-amon harafi.

Nanatau (luguden ma'ana): Baldick (2004) ya bayyana cewa, wannan shi ne maimaita wata kalma ko wani rukunin nahawu a goshin jangaye. A wannan muhalli sa'on ake maimaitawa ko ri~anyawa domin }ara fito da shi fili.

Irin wannan salo shi ne wanda Emily Dickenson ya samar masa da tagomashi a }asar Turai, ta hanyar yawaita sarrafa shi a cikin wa}arsa ta Walt Whitman, ga misali daga wa}ar kamar haka:

Mine-by the right of the white Election!
Mine—by the Royal Seal!
Mine--- by the sign in the scarlet Prison
Bars cannot Conceal!

2.7.2 Gundarin kalmomin harshe, wanda ya }unshi nazarin jituwa da takin sa}ar kalmomi, da za~en kalmomi da sarrafa tsohon harshe da karin harshe da aro da }ir}ira da kuma ba}in harsuna d.s. A nan ana lura ne da hikimarsa wajen za~en kalmomi da irin balagar da ya yi amfani da ita, da }a'idojin da ya karya wajen tattaro kalmomin da ya sarrafa, da kuma ala}arsu da` juna.

Masanin nazarin salo Kolawale (1997) cewa ya yi, a nan ne ake lura da yadda mawa}a suke sarrafa kalmomin harshe dangane da ma'anoninsu na musamman.

A wajen irin wannan hikima, wani lokaci sukan yi la'akari da ma'anoninsu na zahiri, wani lokaci kuwa sabuwar ma'ana sukan ba su. Haka nan kuma masanin ya }ara da cewa wannan ya ha}a da yadda fasihai kan sarrafa tsohuwar Hausa, da }ir}irar kalmomi, da kuma sarrafa kalmomi masu ala}ar ma'ana--- misali – bugu (na duka) da – bugu (na mayee)--- ala}arsu ita ce fita hayyaci. Daga }arshe, ya bayyana cewa wa}annan sifofi su ne suke bambanta salon sarrafa harshen wa}a da na sauran nau'o'in adabi.

Olusegun A.O. (2008) cewa ya yi, shi ne nazartar yadda ake samar da sababbin manufofi da ma'anonin kalmomi a cikin harshe. Ana yin sa ta hanyar fa]a]a ma'anar kalma ko }ir}irar sababbin ma'anoni ga wasu kalmomi ko }ir}irar kalmomi ko takura ginin kalma ko jituwa da takin sa}ar kalmomi. Haka kuma ya }ara da cewa, dole ne mai son sarrafa wani harshe ya kiyaye ala}ar kalmomin harshen domin amfani da su a wuraren da suka da ce. Misali ya san kalmomi masu lafazi]aya amma ma'ana bamban, ko masu siga]aya lafazi bamban, ko masu ma'ana]aya mabanbantan siga, ko masu siga]aya ma'ana bamban.

Su kuwa Ajileye, M.K. da Ajileye, S.S. (1997) cewa suka yi, abin da ya fi dacewa a yayin nazarin ma'anar kalmomi shi ne, nazartarsu ta mahangar Ra'in *master-Speech-Act*. Watau Ra'in ilimin harshen da Stephen (2000) ya ce ya fi mayar da hankalinsa wajen bayanin ma'anonin kalmomi ta hanyar hasashen ~oyayyun manufofin fasihai. Ajileye kuwa sun }ara da cewa wannan Ra'in shi ne ke yi wa kalmomi cikakken adalci, musamman idan ana bu}atar fahimtar hikimomin da ke tattare da su a cikin kowane harshe, kar ma a ce fasihai daga cikin ma'abota harshe. Daga nan sai ya bayyana mataki uku da ma'anar kowace kalma kan iya bayyanawa kamar haka:

{aramar ma'ana: A wannan muhallin ake kulawa da ma'ana ta asali na kowace kalma a cikin harshe, kuma a nan ne ake la'akari da ala}ar da ke tsakanin ma'anar kalmomi, misali yadda za a sami *kinin kalma* da *kishiyar kalma d.s.*

Babbar ma'ana: Nan kuma masanan cewa suka yi a wannan muhallin kuwa ana la'akari ne da }ir}irarrar ma'ana wadda ta zarce ta asali har ta kai ga fagen fasaha. Watau yadda fasihai kan }ir}iri }arin ma'ana ga kalmomi.

Tarin ma'ana: Masanan kuma sun }ara da cewa, a wannan muhallin ake lura da]ungumin dalilan sarrafa harshe da tasirinsu a cikin matani. Misali]abi'ar harshe, da tasirin al'ada, da na muhalli, da na tarihi, da kuma na yanayi ko halin da ya wajabta amfani da harshe.

Wannan bincike ya za~i }wan}wance ma'anonin wasu kalmomi ne ta hanyar amfani da mahangar wannan ra'i saboda a fagen fasaha wa}a sha-kundum ce wajen sarrafa ma'anonin kalmomi ta kowace fuska (]abi'ar harshe, da tasirin muhalli, da tarihi, da al'adu, da yanayin da fasihi ya samu kan sa), matu}ar ana bu}atar kwatanta adalci ga ma'anoninsu.

Zarru}, R.M.(2001) kuwa, ya kalli gundarin kalmomi ne ta fuskar nau'o'in rumbunsu. Watau ilahirin taskar kalmomin da harshe ya mallaka. A inda ya bayyana cewa, akwai rumbun kalmomi guda uku manya, wa]anda suka ha]a da:

Rumbu Tsaye: Wannan shi ne rumbun kalmomin da al'ummar wani harshe gaba]ayanta ta yi tarayya a kan mallakansa kuma shi ne rumbun da ta fi jujjuyawa a cikin al'amuranta na yau da kullum.

Domin haka lafazinsa yana bambanta a tsakanin kare-karen harshen al'ummar, amma kuma kowa na iya shaida su. Masanin ya }ara da cewa su ne suke zama tambari game da nahiyar da mai magana da harshen ya fito.

Bugu da }ari kuma msanin ya bayar da misalai a harshen Hausa da kalmomi irin su *bajimi da can da kafin da yanzu*. Sai kuma ya ware wasu irin su *afi da haba da haka kuma da ii da na'ama da sannu da shi kee na*. Masanin ya kira ire-iren wa]annan kalmomi da sunan *ma]auka tuta* saboda yadda kowa ke iya shaida kininsu a cikin sauran kare-karen Hausa.

Rumbu Kwance: A nan kuma masanin ya bayyana cewa, wannan ita ce taskar kalmomin da ba a jin su a bakin ma'abota harshen, sai nadiran. Ya kuma }ara da cewa, su ne kalmomin da ake bayyana al'amuran sana'o'in gargajiya da na yanayin }asa (tsirrai da halittu) da sauran abubuwan da zamaninsu ya wuce, domin haka sun zama tarihi a cikin harshen. Daga nan kuma sai ya bayar da misalan wasu kalmomi daga sana'ar kamun kifi (*bankwai, cinooci, hoomaa, dan'see*) da kayan ya}in gargajiya (*gwalalo, biisalaamii, kuyi-kuyi, ritsii*), game da sunayen tsirrai kuwa sai ya ambaci (*}ansuwa, man}ewa, rai-}ore*.) da sauransu.

Rumbu Ke~e: Masanin ya bayyana rumbu- ke~e da cewa, taska ce da aka ke~e musamman domin bayyana wasu fannoni, misali *addini* da *shari'a* da sauran *fannonin ilimi*, domin haka ma'anonin kalmomin wannan rumbu }ir}irarru ne kuma kafaffu ga manufar wannan fanni kawai. Masanin ya }ara da cewa, kowane masu karin harshe na da damar zuba kalmominsa domin bayyana irin wa}annan manufofi daidai da tunanin al'ummarsa. Wannan ce kuma ta }ara tabbatar da yadda taskar ta zama ta kowa a cikin al'ummar harshen.

2.7.2.1. Jituwar kalmomi: Mathews (1997), ya bayyana cewa, wannan ita ce ala}ar da ke tsakanin }ai}aikun kalmomin harshe, (ko dai ta fuskar ma'ana ko rabon muhalli) a cikin jumla. Watau irin jituwar da ke tsakanin kalmomi dangane da zaman-tare da aiki tare yayin ha}uwarsu a cikin jumla.

Shi kuwa Osasinwo (2008) cewa ya yi, wannan ita ce ala}ar da ke tsakanin kalmomi ta yadda matu}ar an ambaci wata, to kowa zai iya hararo wadda za ta biyo baya saboda sanin ala}arsu. Misali, yayin da ake taro, da zarar mai jawabi ya ce- ya jama'a maza da ----- . Duk wanda ke

wurin zai hararo cewa, kalmar *mata* zai ambata a wannan muhalli. Masanin ya }ara da cewa, sananniyar jituwar da ke tsakanin wa]annan kalmomi ya haifar da haka a tunanin Jama'a.

Crystal (1991) kuwa cewa ya yi, wannan ita ce ala}a ta]abi'ar zaman tare da ke tsakanin]ai]aikun kalmomi a cikin jumla. Watau irin ala}ar da ke cikin }a'idar nan ta rabon muhalli a cikin jumla.

Haliday da Hasan (1979; 284-6) cewa suka yi, wannan wata ala}ar ma'ana ce ta musamman da ke tsakanin]ai]aikun kalmomi wadda ta ba su damar jituwa da juna a cikin jumla.

2.7.2.2 Jituwa ta musamman: Mathews (1997) ya bayyana cewa, wannan ita ce ala}ar da ake samu a tsakanin kalmomi a cikin adon magana. Mathews, ya kira ta da wannan suna ne saboda fasihai ne kan }ir}iri masu ma'ana da muhalli da ala}a ta musamman, domin biyan bukata ta musamman a cikin ayyukansu na fasaha.

Shi kuwa Crystal (1991) cewa ya yi, wannan shi ne yadda fasihai kan }ir}iri ma'anoni kuma su danganta su ga wani abin da ba shi da ala}a da su. Masanin ya kira wannan ala}a da sunan }ir}irarra ce saboda komai (ma'ana da muhalli da ala}a) nasu }ir}irarsu fasihai kan yi wa]anda kuma ba a iya samunsu sai dai a cikin ayyukan fasaha, domin harshen ya hana.

2.7.2.3. }ayyadajjiyar jituwa.

Mathews (1997) ya bayyana cewa, wannan ita ce }a'idar da ta }ayyade wa]ai]aikun kalmomi ala}arsu (abokan burminsu) a cikin jumla. Watau yadda ta }ayyade wa wasu jituwa da mutane kawai, wasu kuma da dabbobi kawai, wasu kuma abubuwa kawai, wasu kuma ta bar su (na ha]aka) suka zama gamagari, a tsakanin mutane da dabbobi da sauran abubuwa.

Mathews (1997) ya }ara da cewa, wannan ita ce ma'anar da Chomsky ya yi aiki da ita a farko-farkon lokacin da ya samar da ra'insa (1950's) na nahawun li'irabi.

Shi kuwa Crystal (1991) cewa ya yi, ita ce }a'idar da ta }ayyade wa kowace kalma irin jituwar da za ta iya aiwatarwa a tsakaninta da 'yar uwarta a wani muhalli na nahawu.,

Amma kuwa Leech (1968) cewa ya yi, wannan ita ce }a'idar da ta }ayyade wa kowace kalma muhallinta a cikin jumla (watau wacce ce za ta gabata? Wacce ce kuma za ta biyo baya? kuma mene ne zai gabaci aikau ko ya biyo bayansa?).

2.7.2.3.1 Ta ma'ana: Halliday da Hasan (1979) da Crystal (1991) da Mathews (1997) cewa suka yi wannan ita ce manufar da aka }ayyade wa kowace kalma aiwatarwa yayin sarrafa ta. Watau duk lokacin da aka ambace ta, lallai ne ta zamanto manufa kaza take isarwa ga mai saurare ko kuma kaza take nuni zuwa gare shi. Misali da zarar an ce, maataa (wife), manufarta ita ce mace, wadda take da aure ko a ce mijii (husband), namijin da yake da aure, da sauransu.

2.7.2.3.2 Ta tsarin jumla: Crystal (1991) ya bayyana cewa, wannan shi ne ke }ayyade wa kowace kalma muhallinta a cikin jumla.

2.7.3 Takun sa}a:

Leech (1968) cewa ya yi, wannan shi ne yadda fasihai kan hargitsa tsarin zance na zahiri, ta hanyar harha}a kalmomin da ba sa jituwa da junansu a cikin jumllolinsu da sauran zantukansu na fasaha.

Shi kuwa Crystal (1991) cewa ya yi, ita ce }ir}irarrar ma'anar da ake danganta ta da wani abin da ba shi da ala}a da ita. Watau irin damar da fasihai suke da ita ta karya }ayyadajjiyar }a'idar ajituwar kalmomi domin kyautata aikinsu na fasaha, a matsayin wani salo na burgewa da nuna gwanintar harshe.

Shi kuwa Olusegun (2008) cewa ya yi wannan wani misali ne na takun sa}a a cikin dokokin harshe na yau da kullum wanda sarrafa ~oyayyar ma'ana ke haifar da shi. Ya ci gaba da cewa ya fi bayyana }arara a cikin adon harshe- kwalliya da tamka da mutuntarwa da kambamar zula}e d.s-, domin haka aikin manazarcin salo ne ya }wan}wance yadda suka }awata matani da yadda fasihi ya }unshe ma'anarsu a matsayin wani salo na jan hankali.

Sannan kuma ya yi }o}arin fito da yadda a zahirin matanin ne kawai za a iya ganin sa~awarsu amma sai a same su }arara babu wata }ura a tattare da ma'anarsu a muhallin da ya sarrafa su. Bayan haka, yadda }a'idar }ayyadajjiyar ma'ana ta kasu gida-gida, haka ma takun sa}ar take. Ga su kamar haka:

2.7.3.1 Ta ma'ana: wannan shi ne yadda fasihai kan sauya al}iblar manufar kalma zuwa ga wata jiha daban, kamar yadda Crystal (1991:62) ke cewa, ita ce }ir}irarrar ma'anar da ake danganta ta da wani abin da ba shi da ala}a da ita.

Watau irin damar da fasihai suke da ita ta karya }ayyadajjiyar }a'idar ala}ar kalmomi domin kyautata aikinsu na fasaha, a matsayin wani salo na burgewa da nuna gwanintar harshe.

Bayan haka, yadda }a'idar }ayyadajjiyar ma'ana ta kasu gida-gida, haka ma takun sa}ar take. Ga su kamar haka:

Halliday da Hasan (1979) da Mathews (1997) sun ce wannan ita ce manufa da nunin da aka }ayyade wa kowace kalma aiwatarwa yayin sarrafa ta. Watau duk lokacin da aka ambace ta, lallai ne ta zamanta manufa kaza take isarwa ga mai saurare ko kuma kaza take nuni zuwa gare shi. Misali da zarar an ce, mata (wife), manufarta ita ce mace, wadda take da aure ko a ce miji (husband), namijin da yake da aure, da sauransu

A}ilu Aliyu, a matsayinsa na fasihi, ya yi amfani da ‘yancinsa wajen sarrafa irin wannan salo a wurare masu dama domin bayyanar da fasaharsa a filin fasihai kamar haka:

2.7.3.2 Maimai

Masana irin su Halliday (1979) da Gusau (2003) da Baldick (2004) da Osasinwo (2008) da Olusegun (2008) sun bayyana cewa, shi ne maimaita wani abu a cikin wani matani domin }awata matani. Gusau (2003) da Olusegun (2008) sun }ara da cewa, irin wannan Jabi’a takin sa}a ce a magana ta yau da kullum a cikin harshe, amma a wurin fasihai kuwa, dabara ce ta inganta aikin fasaharsu. Haka kuma Gusau (2003) ya }ara da cewa, ana *maimai* ne, musamman a wa}ar baka, saboda:

a) }arfafa nauyin ma’ana b) jaddada }aramin sa}o domin }ara fito da muhimmancinsa fili c) }ara }wal}wale ruhin al’amari d) jawo hankali domin girmama wani abu e) hutu da numfasawa, musamman idan zaren tunani ya sar}e wa mawa}i’

Masanin ya }ara da cewa, mawa}an baka na iya yin maimai *ta goshi* ko *ta ciki* ko kuma *ta }eyar Jango*. Haka kuma ana iya yin *maimai* na si]ira guda ko rabinta, sau]aya ko sau biyu a cikin]iyoyin wa}a.

Bugu da }ara kuma Gusau (2003) ya bayyana cewa, wannan dabara ta kasu gida biyu a wurin mawa}an baka kamar haka:

Na kar~e~eniya, in da za a yi ta maimaita wasu kalmomi a layi ba tare da sauyi ba.

Na bayeyeniya, inda ‘yan amshi ke yawan maimaita duk abin da jagora ya furta a sa]ara a matsayin ba- ni- in – ba- ka.

Halliday da Hasan (1979), sun bayyana *maimai* da cewa, shi ne nanata wata kalma ko wasu kalmomi masu ala}a da juna, a wani muhalli a cikin matani.

Masanan sun }ara da cewa, ala}ar na iya zama ta kinintaka ('yar dangi) ko ta tara ajin nahawu ko kuma ta zamanto gamagarin ala}a (a }ar}ashin wani rukunin nahawun harshe).

Crystal (1991) kuwa, ya bayyana shi da cewa, wani nau'i ne na jituwar kalmomi wadda take bayar da damar maimaita wata kalma ko kininta a matsayin wata dabarar]inke sassan zance a cikin matani. Domin haka, dole ne su kasance manufarsu guda ce, watau su kasance abu]aya suke nuni zuwa gare shi. Leech (1991) kuwa }arawa ya yi da cewa, ita ce hanyar }alailaice]abi'ar jituwa a cikin harshe, musamman a Ra'in Halliday.

Watau yadda ake]inke ala}a a tsakanin kalmomi ta hanyar maimaita wata kalma ko kininta, ta kowace fuska- a cikin wani matani domin bayyanar da wata ala}a a tsakaninsu.

Shi kuwa Yahaya (2001) ya kira wannan dabara da sunan ***Jaddadawa ne, sannan*** kuma ya bayyana ta da cewa, ita ce yadda mawa}i zai dinga maimaita kalma ko jumla domin }arfafa zaren tunanin mai saurare ko karatu.

Shi kuwa Gusau (2003) bayyana salon sarrafa harshen wa}ar baka ya yi da cewa, lallai ya }unshi za~en kalmomi, wanda zai ha}a da – sababbi ko tsofaffi, ko na kambamawa ko na cicci~awa, ko na ban tsoro ko }ir}irarru ko ba}i ko amsa-kama, ko na sakaya ma'ana ko na kaifafawa, ko na nisha]i ko raha-, sai kuma karin harshe wanda ya }unshi nau'in Karin harshe da kalmomin fannu da rumbun kalmomi da yanayin jinsi ko]auri d.s. Sai kuma ginin jumla da tsarinta, inda ya ce, ya }unshi sau}a}a ne ko tsaurara, dogaye ne ko gajeru, na suna ne ko na aikatau, mai harshen damo ce ko kai tsaye da kuma gi~in jumla.

Sanannen abu ne cewa, ba wani bincike da yake iya game komai da komai na wani fage, domin haka kamar yadda ya gabata, wannan bincike zai ta'aita ne a kan nazarin wa'o}in wannan fasihi ta fuska biyu ne daga cikin hu]un da aka ambata. Watau *tsarin sauti da gundarin kalmomi*.

2.8 Sarrafa Tsigilau

Crystal (1991) da Mathews (1997) sun bayyana cewa, wannan ita ce kalmar da ke nuni ga }an}antar abu a zahirinsa ko kuma a ma'anarsa.

Shi kuwa Jaggar (2001), bayyani ya yi cewa, a harshen Hausa akwai kuma tsigilau ta sunan la}abi. Misali, [anladi ko [an asabe ko [an kaka ko [an marka ko [an auta ko [an yaro ko [an malan ko [an baba ko [an inna da sauransu.

2.8.1 **Tsigilau ta zahiri:** Wannan ita ce wadda }irarta da ma'anarta a cikin nahawun harshe suke nuni zuwa ga }an}antar abu. A harshen Hausa, kalmar **Jan** (jinsin namiji), **'yar** (jinsin mace), **'yan** (jam'i) ita ce ke bayyana irin wannan manufa .

Wannan fasihi (A}ilu Aliyu) ya sarrafa tsigilau ta zahiri a wurare da dama kamar haka:

*Ba za na yawaita maganganu,
Ga 'yar sa'at magajarciya (D]s: 29)*

*[an gargaji ne }war}wary a zan yi,
Ba mai yawa ba ka]an nake gutsurawa (Kdr: 4)*

2.8.2 Tsigilau ta ma'ana

Tsigilau ta ma'ana kuma ita ce kalmar da ake danganta }an}anta a gareta a al'adance ko kuma a tarihi amma }irarta da ma'anarta ba su nuni zuwa ga haka. Ga misalai daga fasihin kamar haka:

2.8.3 **Na al'ada:** wannan ita ce kalmar da ke nuni zuwa ga wani abin da Bahaushe yake }as}anta shi saboda sa~a wa tunaninsa da tsarin tarbiyyarsa ta zamantakewa. Wannan ya sanya

Bahaushe ganinsu a matsayin fan]ararru a cikin al'umma. Ga misalansu kamar yadda fasihin ya sarrafa su:

Jan daudu: (Abraham)1973: 199) cewa ya yi wannan shi ne borin dake sanya kayan mata (aljanin da ke tilasta wa namiji ya sanya kayan mata). Wannan ta sanya duk abin da aka danganta kalmar **daudu** gare shi, to akwai wani nau'in }as}anci a tattare da shi. Misali **daudun kundi-**wani ma}as}ancin fari-farin yadi (manti) ne wanda bai kai alawayyo daraja ba , har ma ana yi masa kirari da- *namuzu ba sayenka ake ba, sai dai a ba da ladan Jinki* (JB 2006:8).

Wannan dalili ya sanya duk wanda ya tsiri]abi'u da sana'o'in mata, sai a danganta shi da wannan kalmar domin a bayyana irin }as}ancin da ya sanya kansa a cikin al'umma. Wannan fasihi ya fito da haka a *wa}ar [DU* baiti na 9 da na 10, kamar haka:

*Ya }i mafi girman daraja tasa,
Shi ya za~a ta }arshen baya
Da ninki biyu ce daraja tasa,
Ya watsar, ya ri}e falle]ai ([DU:9-10)*

'Yar gagara: Abraham (1973) da JB (2006) sun bayyana kalmar *gagara* da cewa, tana nufin *tawaye ko fan]arewa ko fitina ko fin }arfi*. To idan aka danganta kalmar **Jiya** a gareta, to, tana nufin *Jiyar da ta gagari ko ta fan]are ko ta yi tawaye ga iyayenta*.

Duk wacce ta zama haka, to, za a dinga kiranta da wannan suna, domin a }as}antar kuma a }yamatar da ita da aikinta ga sauran al'umma. Ga yadda fasihin ya }ara fito da ita ('yar gagra) fili kamar haka:

*Banzar bazara abar wofi, 'Yar gagra mai ba}in laifi,
Burinta kawai ta sha kofi, Sai tai wanka ta shasshafi,
Fankeke, ba ta bi sunna ba (HJJ: 29)*

'yar kashi: wanan shi ne najasa ko }azantar da ke fita ta duburar]an adam ko dabba (JB 2006). Watau ana yin alkunyar }azamin halinta ne, ta hanyar danganta tad a }azantar kasha ba wasu iyaye 'yan adam ba. Watau muzantawa a fakaice. Fasihin ya sarrafa wannan siga a muhallai kamar haka:

*Sai ka ji ta ra]a sabon suna,
Ba kunya ba take, 'yar kashi ('Ygr: 11)
Kasganya take ba ta da kome,
Ta }i jinin marashi, 'yar kashi (Ygr:62)*

'yar damfara: wannan ita ce yaudara ko zamba da ake yi wa wani mutum wanda yake zaton samun wata }aruwa (Abraham 1973 da JB 2006). Kasancewarta mummuna kuma fan]ararriyar]abi'a ya sanya Bahaushe yake }as}antata da duk mai aiwatar da ita, domin }yamatar da ita ko shi ga al'umma. Fasihin ya sarrafa irin wannan sigar yayin da yake }o}arin bayyana cewa hasken ilimi ne kawai yakan ku~utar malami daga sharrin masu irin wannan mummunar]abi'a. Ga abin da ya fa]a a **KDR** baiti na 84:

*Ba a aro nasa, ba a kar~a rance,
'Yar damfara a ciki tana ~allewa (ygr:84)*

Na tarihi: wannan kuma ita ce kalmar da Bahaushe ke danganta wata }yama a gareta saboda wani ma}as}ancin abin tarihi da ke jingine da ita. Ga misali kamar yadda Fasihin ya sarrafa a cikin wa}o}insa:

Jan takarda: {amusun JB (2006: 120) cewa ya yi wannan shi ne]an boko (mai ilimin holy book). Shi kuwa Dikko da Macci]o (1991:26) cewa suka yi shi ne mai halartar ilimin zamani. Watau mai karatun ilimin da Turawan mishan suka kawo }asar Hausa.

Bahaushe na }yamar irin wannan ilimi, saboda tarihin hanyar da ya biyo zuwa gare shi da kuma irin makirce-makircen da ya fahimta a cikin al'amarin ilimin boko. Watau ko dai a juyar da mutum zuwa addinin mishan, kamar yadda aka yi wa Bahaushe na farko (malam Fate) da kuma mai biye masa (malam Audu) ko kuma a gur~ata tarbiyyarsa ta asali. Domin haka ne Bahaushe ke yi wa]an boko kirari da cewa:

*'[an makarantar bokoko,
ba karatu, ba salla,
sai yawan zagin malan'*

Watau]an makarntar boko mai guje wa karatun {ur'ani da salla, ga kuma gur~atacciyar tarbiyyar zagin malami.

Wannan ce ta sanya duk mai irin wannan ilimi, da wannan tunanin Bahaushe ke kallonsa, domin haka, hatta a cikin harshensa sai ya bayyana }as}ancin da ke tattare da al'amarin.

Ga abin da Fasihin ya fa]i:

*Shi]an takarda sai a ce masa Mista,
Sunansa ke nan can wajen Turawa (Kdr:80)*

2.8.4 Sifa }an}antau:

Newman (2000) ya bayyana cewa, wannan wasu kalmomin sifa ne wa]anda a cikin zatinsu akwai suranta }an}antar al'amari. Ita ma wannan sifar tana da sigogi daban-daban, wa]anda kuma wannan fasihi ya sarrafa wasu daga cikinsu, kamar haka:

a) }an}anta da siranta da tsawo

Wannan ita ce Kalmar sifar da take bayyana }an}antar abu ta fuskar sirantaka da tsawo.

Misali:]an tsirit

b) }an}anta da gajarta

Ita kuma wannan ita ce sifar dake bayyana }an}antar abu ta fuskar gajarta. Watau ga shi gajere kuma ga }an}anta.

Misali:]an tsito

c) }an}anta da dun}ulewa

Wannan ita ce nau'in sifar dake bayyana }an}antar abu tare da kasancewarsa dun}ulalle

Misali:]an gutsure da]an }yas, da]an ~untuna

d) }an}anta da adadi

Ita kuma wannan sifar tana bayyana }an}antar wani adadi ne

Misali:]an ka]an, da]an }warya-}warya, 'yar ka]an (3:12)

e) fa]i da girma

ita kuwa wannan sifar tana bayyana }an}antar abu ne ta fuskar fa]I da girma.

misali: fankameme (Hjj:75)

Ganin yadda wannan fasihi ya sarrafa waɗannan rukunnai na nahawu tare da dukkan ma'anonsu (ta ma'ana da kuma ta tarihi) yake }ara alamta kasancewar fasihin a matsayin masanin tarihin kalmomin harshen Hausa (etymologist) wanda kuma bai ta}aita a kan sanin ba kawai, har da na}altan muhallan sarrafa su da kuma }warewarsa wajen sarrafa su a wa}e. Dukkan waɗannan abubuwa ne da suke alamta zurfin fahimtar wannan fasihi da kuma na}altarsa ga nahawun harshen Hausa.

2.9 Sarrafa Tsohuwar Hausa

Masana irin su Leech (1968) Mathew (1997) da Baldick (2004) sun bayyana cewa, shi ne salon sarrafa kalmomi da sigogin harshen dauri, waɗanda yayinsu ya shu}e ko kuma waɗanda aka yi amfani da su tun kafin samuwar fasahar karatu da rubutu. Shi kuwa Zarru} (2001) cewa ya yi, irin waɗannan kalmomi su ne waɗanda ba a jinsu a bakin mutane sai nadiran. Ya kuma }ara da cewa, yawancinsu kalmomi ne da suka shafi sana'o'in gargajiya da yanayin }asa (tsairrai da halittu) da abubuwan da suka zama tarihi. Leech (1968) kuwa, }arawa ya yi da cewa, salon yana taimakawa wajen yin ishara ga }orewar al'adun al'umma. Shi kuwa Baldick (2004) }arawa ya yi da cewa, irin wannan salo yakan taimaka wajen jiyar da yau za}in jiya (taskace tarihi) da kuma tsare karin wa}a.

2.9.1 Taskace Tarihi

Zarru (2001), ya bayyana cewa kayan yaƙi, (musamman na gargajiya), suna jaya daga cikin abubuwan da suka zama tarihi a ƙasar Hausa, domin haka kalmomin da ke bayaninsu kusan a iya cewa sun ƙo kuma ba a jin su sai nadiran.

Wannan dalili ne ya sanya idan fasihai suka ambace su, ko da kuwa da wani dalili daban da ya shafi ingancin waƙarsu, ana iya cewa sun yi haka ne domin taskace tarihi. Ko dai domin taskace kalmomin don gudun ƙo bayar da kariya ga tarihin da ke ƙunshe a cikin ma'anar kalma.

2.10 Sarrafa Rajista

Wannan shi ne irin harshen da ke lazimtar mutum yayin da ya samu kansa a wani halin da sai an yi amfani da harshe domin samun biyan buƙata. Watau irin maganar da halin da mutum ya tsinci kansa ke tilasta masa amfani da harshe a magance ko a rubuce (Leech1968). Wannan dalili ne ya sanya ake ganin cewa, mutum zai iya naƙaltar rajista iri daban-daban a lokaci guda, bayan karin harshensa, a halin yana sane ko cikin rashin sani, a rubuce ko a magance.

Wannan ne kuma ta sanya ake fahimtar cewa, rajista harshe ne da ya danganci masarrafinsa ko halin sarrafa shi. Misalai sun haɗa da : harshen talla da na lauyoyi ko shari'a da na likitoci ko kimiyya da 'yan jarida da na iyaye da na abokai da na 'yan'uwa da na baƙi d.s. (Leech1968).

2. 11 Salon Sarrafa Saye

Bargery (1993) da Mathews (1997) sun bayyana cewa wannan shi ne salon kauƙe wa amfani da kalmomin zagi ko batsa ko wani abin da ya saƙa wa al'adar al'umma. Misali, yadda ake yi wa karuwa laƙabi da yarinya, maimakon sunanta na karuwa. Haka kuma Bargery (1993) ya }ara da cewa, ana sarrafa irin wannan dubara ce ta hanya uku, kamar haka:

Kara: watau yadda za a ji wani mai matsayi ya yi kuskure amma a kawar da kai. Misali, Bahaushen da ya ji Bature ya yi kuskuren furta wani sautin harshen Hausa amma ya kawar da kansa. To wannan Bahaushen ya yi kara ke nan.

Girmamawa al'ada: Watau yadda mace ke ~oye sunan mijinta don girmama shi ko kuma yadda take ~oye sunan janta na fari, don girmama al'ada. Misali inda fasihi ya ambaci *Karuwa* da sunan *'yar kasha* domin girmama al'adar Bahaushe ta sakaye zagi kamar haka:

*Sai ka ji ta ra}a sabon suna,
Ba kunya ba take, 'yar kashi ('Ygr: 11)
Kasganya take ba ta da kome,
Ta }i jinin marashi, 'yar kashi (Ygr:62)*

Tsoro: Watau yadda ake ~oye sunan wani abu domin tsoron illarsa, musamman a al'adance. Misali yadda mata ke ~oye sunan maciji (*abin }as ko igiya ko maja-ciki*) da }yanda (wannan matar), domin tsoron illolinsu ga kawunansu da kuma zurayarsu. {o}arin bayyanar da wannan a'adar ce ta sanya A}ilu Aliyu sarrafa irin wannan nau'i na *kara* a muhallin al'amuran mata (batun Karuwa) domin su aka fi sani da irin wannan *kara ta* ~oye sunan maciji zuwa majaciki. Badon haka ba, a basira irin ta wannan fasihi, da abu ne mai sau}i ya za}ulo ko ya }ir}iro wata kalmar da zai sarrafa a muhallin domin biyan bu}atarsa ta wa}a.

Wa]annan ma'anoni da misalai da Bargery (1993) ya ambata, duk sun fi ala}a da ma'anar *alkunya*. Watau inda kunya kan hana mutum aiwatar da wani abu a cikin al'adar Bahaushe. Amma ba da fitacciyar ma'anar *kara* ta kana ganin wani abin da kake so ko kake }i, amma kuma ka kawar da kai, ka yi tamkar ba ka da bu}ata.

Shi kuwa Leech (1968) cewa ya yi, rajin ta}aita harshen wa}a ya sanya ake }yamar sarrafa *Saye* a cikin wa}a, saboda almubazzarancin da ke tattare da sarrafa shi. Misali maimakon a ce *wane ya mutu*, sai a ce *wane ya tunkuyi arewa* ko *wane ya kwanta dama*

2.12 Salon Sarrafa Karin Harshe

Wannan, kamar yadda Zulyadaini ya bayyana a (2003) da (2005) cewa shi ne yadda fasihan wa}a kan sarrafa karin harshe a cikin wa}o}insu saboda dacewa da bu}atunsu na }awata ayyukansu na fasaha ko fita daga wata larura irin ta wa}a.

A wannan muhalli za a yi }o}arin za}ulo ire-iren hanyoyin da fasihin ya bi wajen sarrafa kare-karen harshen Hausa a cikin wa]annan wa}o}i nasa da ake nazarta. Za kuma a kalli wa]annan dabaru ne ta fuska biyar kamar haka:

2.12.1 Neman kar~uwa

Wannan shi ne yadda fasihi ya sarrafa karin harshen da yake hul]a da ma'abota karin harshen. Idan fasihin ya sarrafa kalmomin irin wannan kari a muhallin da wasu kare-karen za su iya cike gurbinsa, ba tare da illanta tsarin wa}arsa ba. To, sai a }addara cewa ya aiwatar da haka ne domin sa}on ya samu kar~uwa a wurin ma'abota wannan karin harshe domin sau}a}e fahimtar manufar sa}on da kuma iya ya]a shi a cikin wannan al'umma.

2.12.2 Tambari

Wannan kuma shi ne yadda fasihi ya sarrafa sifofin wani karin harshe domin bayyanawa ko nuni zuwa ga nahiyar da ya fito a cikin }asar Hausa. Ana kuma iya faihmtar haka ne, idan aka lura da yadda ya sarrafa sifofin karin harshen nahiyarsa a muhallin da sauran kare-karen Hausa na iya shigewa ba tare da illata wani tsari na wa}ar ba. To, sai a }addara cewa, ya yi hakan ne domin ya bayyana irin ‘yancin da yake da shi na nuni ga nahiyarsa a ilmance.

2.12.3 Larura

Wannan kuma shi ne yadda fasihin ya sarrafa sifofin wani karin harshe domin kange tsarin wa}arsa daga karyewa ko lalacewa. Watau ko dai *karin wa}a* ko *karin sautin wa}a* ko amsa-amo ko kuma *raujin wa}a*. To, a irin wannan hali sai fasihi ya yi amfani da ‘yancinsa na sarrafa sifofin kowane karin harshe ko karya kowace }a’idar harshe, domin fita daga halin da ya shiga na }unci.

2.12.4 Fifiko.

Ganin cewa, daidaitaccen kari, shi ne karin da hukuma ta za~a, ta daidaita masa }a’idoji, ta kuma wajabta amfani da shi a makarantu da dukkan abin da ya shafi hukuma ko alumma a rubuce. To idan fasihi ya sarrafa sifofin wani karin harshe a muhallin da daidaitaccen kari zai iya shiga ya zauna daram, amma sai ya kauce wa amfani da shi, to ya yi haka ne domin bayyanar da fifikon wannan kari a kan daidaitaccen kari.

2.12.5 Sassaucin lafazi

Shi kuma sassaucin lafazi ta fuskar sarrafa karin harshe, shi ne inda fasihi ya sarrafa sifofin wani karin harshe a muhallin da wasu kare-karen za su iya cikewa, amma kuma ya yi haka ne domin ya kauce wa wahalar furucin da za a iya fuskanta yayin rera wa}ar. Galibi hakan na faruwa ne ta hanyar ko dai sauya gurbin furuci ko }ara ko kuma rage wata sifa ta yanayin furucin }wayoyin sautin da ake bu]atar sarrafawa a wannan muhalli.

2.13 Salon Za~en Kalmomi.

Stephen (2000), ya bayyana cewa za~en kalmomin fasihi, shi ne salonsa wajen sarrafa tsohon harshe ko harshen yau da kullum ko kalmomin fannu ko kuma wani harshe na musamman.

Yahaya (2001) kuwa, ya bayyana shi da cewa, shi ne sanin kalmomi da za~o su domin amfani da su a cikin wa}a, saboda isar da sa}o cikin hikima da basira kuma a sau}a}e.

Masanin (Yahaya 2001) ya }ara da cewa, mallakan kalmomi na daga cikin abubuwan da ke kyautata wa}a ya kuma bayyanar da }warewar fasihi wajen fahimtar ire-iren kalmomin da ya dace ya yi amfani da su da kuma muhallan da suka dace a sarrafa su wajen isar da sa}onsa.

Zarru} da wasu (2005) kuwa cewa suka yi, a nan ne ya dole ga fasihi ya za~o kalmomin da suka dace wa]anda za su iya bayyana tunaninsa kuma su iya jan hankalin mai karatu ko mai sauraro.

BABI NA UKU

LAFAZIN WAƆOƆIN AƆILU ALIYU

3.0. Gabatarwa

A babin da ya gabata, watau waiwaye, an yi bitar muhimman ayyukan da suke da ala}a da wannan aiki mai taken ‘salon sarrafa harshe a wa}o}in A}ilu Aliyu’, musamman Muhammad (1977) da Zulyadaini (1995 da 22003 da 2005) da muktari (2005) tare da nuna yadda suka sha bamban da wannan aiki da kuma irin gi~in da suka bari wanda kuma ke bu}atar }o}arta cikewa, domin }ara fito da hikimar wannan fasihi a fili saboda amfanin duniyar ilimi. Sannan kuma an bayyana yadda Masana da Manazarta suka nuna salo da nau’o’insa da manufar nazarinsa da salon sarrafa harshen wa}a. Haka kuma babin ya }o}arta bayyana irin ala}ar da ke tsakanin harshe da matanin adabi, musamman wa}a, da irin yadda nazarin harshe a matanin wa}a ya sha bamban da sauran matanonin adabi, musamman ta fuskar tsarin sauti da ginin kalma da kuma nazarin gundarin kalmomi. Bugu da }ari kuma, babin ya bayyana fuskoki daban-daban wa]anda ake iya nazartar wa}a ta hanyar kula da kiyaye su, sannan kuma babin ya yi tsokaci a kan nau’o’I daban-daban na larurar wa}a da tasirinsu a cikin wa}a.

To, a wannan babi na uku kuwa, wanda yake ginshi}i ne a wannan aiki, ya nutsa cikin wa}o}in A}ilu Aliyu ne ya nazarci muhimman siffofin da masana irin su Leech (1968) da kuma Leech da Short (1985) suka bayyana a matsayin hanyoyin nazartar wa}a.

Sa'annan kuma aka yi amfani da Yahaya (2001) da Kolawale (1997) a matsayin jagora game da Jora wannan bincike a kan siffofin da Leech (1968) da Leech da Short (1985) suka ambata a matsayin muhimman siffofin sarrafa harshen wa}a. Watau *tsarin sauti da ginin kalmomi da ginin jumla* da kuma *gundarin kalmomi* da }umshiyarsu.

Jituwar Sauti: wannan ita ce dabarar sarrafa sautuka suke domin }ara wa wa}a armashi ba kuma tare da haifar da wata wahala a cikin lafazin wa}ar ba. Wannan dabarar ita ce kuma ta }unshi **lugude** da }arangiyar **wa}a** da **amsa-amo**.

Shi kuma lugude shi ne ya }unshi na **ba}i**, da **na wasali**, da **na nanatau**, da na **sifa**, da na **kari**, da **na sashen jumla**, da kuma **na jumla**. Sannan kuma sai hanyoyi da muhallai da sigogin da fasihin ya sarrafa su – a goshi ko a ciki ko kuma a }eya- domin samun damar isar da sa}onsa cikin hikima da fasaha. .

Jituwar Baiti kuwa shi ne ya ha}a da **tagwaicin baiti** da **jinkin }angaye**. Sannan kuma sai **jituwar Nahawu** wanda ya }unshi sarrafa rukunnai daban-daban, musamman yadda ya sarrafa wasu azuzuwan aikatau (}an aji hu}u da }an aji biyar), da sifa da amsa-kama da tsigilau ta fuskar }irarsu da ma'anoninsu da sauransu

Daga }arshe kuma sai **dun}ule zance** wanda ya shafi na}e manufar wa}a a cikin kalmomin da ba su wuce a}alla }wara biyu ba.

Dukkan wa}annan sifofi, an firfito da misalansu kamar yadda A}ilu Aliyu ya sarrafa su a cikin wa}o}insa.

3.1. Jituwar Matani:

Halliday da Hasan (1979) sun bayyana cewa, matani shi ne tarin zantuka masu ala}a da juna a magance ko a rubuce. Masanan (Halliday da Hasan (1979)) suka }ara da cewa, matani wani sarrafaffen harshe ne mai cikakkiyar ma'ana, wanda kuma ya sha bamban da rukunan nahawu irin su jumla ko ganga amma kuma su ne sinadaran gininsa.

Jituwar matani kuwa, ita ce dukkan wata dabarar }ulla ala}a a tsakanin]ai]aikun kalmomin da suka ha]u suka gina matani. Ala}ar kuma na iya kasancewa a tsakanin baitoci ko]angayen wa}a, kuma na iya zama ta fuskar fasalin sauti (kari, ko amsa-amo, ko lugude), ko ta fuskar }irar jumlojin matani (jerin sar}e ko kuma yanayin sarrafa rukunan nahawu- wakilin suna ko maha]i da sauransu).

Watau yadda ake]inke sassan matani su zamanta abu guda ta hanyar sarrafa wa]annan rukunai. (Baldick 2004 da Toolan 2007 da Osasinwo 2008).

3.1.1 Jituwar]angaye:

Wannan ita ce dabarar da Yahaya (2001) ya kira da sunan *dangantakar tsari*, kuma ya }ara da cewa, a }ar}ashin wannan dabarar ce ake gina ala}a tsakanin]angaye da baitoci da sauran sassan wa}a. Masanin (Yahaya 2001) ya ci gaba da cewa, irin wannan salo yana daga cikin ginshi}an gina salon wa}a domin taimakawa wajen fahimtar sa}on wa}a. Watau shi ne lura da ala}ar da ke tsakanin kalmomi ko jumloji, da kuma ala}arsu game da fahimtar sa}on wa}a. Wannan a dun}ule yana nufin dukkan hikimomin }ulla ala}a a tsakanin sassa daban-daban na matani domin }awata wa}a da sau}a}e fahimtar manufarta.

A }ar}ashin irin wannan fasaha ta jituwar matani ce Turawa kan tsara wa}o}in tatsuniyarsu ta balad, ta hanyar }ulla ala}a a tsakanin]angayen wa}o}insu. A cikin irin wannan salo na tsarin balad, dole wa}ar ta zama }war hu]u kuma]ango na farko ya zama yana da wata ala}a da na uku, haka kuma]ango na biyu da na hu]u. Ita wannan dabara fitacciya ce wajen auna fasahar fasihi a fagen wa}a, musamman a }asar Turai kuma a }arni na sha takwas (18th c) yayin da aka rin}a yayata wa}ar ‘*Rime of the Ancient Mariner*’ wadda Coleridge ya kwaikwaiyi salo da tsarin wannan fasaha a 1798 a cikin wa}ar tasa (Baldick 2004 da Kolawale 1997).

A wancan }arni (18c) Turawa sukan mayar da hankali ne a kan fasalin ga~o~in kalmomin da aka gina wa}ar da su. Watau adadin tasassu ko dogayen ga~o~in da kowane]ango ya kamata ya }unsa.

Shi kuwa wannan bincike ya gano cewa, duk da kasancewar A}ilu Aliyu, bai rayu da irin wa]annan Turawa ba kuma bai ma san da su ba, ballanatana a ce a wurinsu ya koya. Idan kuma ya san labarinsu to kuwa bai ma san da wannan fasahar ba, tamkar yadda ya nuna ~acin ran sa a lokacin da aka tambaye shi game da kwaikwayon wa}o}in Larabawa, amma kuma wa}o}insa cike suke da irin wannan salo. }arawa da }arau ma, shi A}ilu har ya }ara da ala}ar *ma’ana* da ta *furuci* da ta *fasalin ga~o~in kalmomi* daban-daban a cikin baitocin wa}o}insa. Sai dai a iya cewa, irin wannan al’amari na nuni ne ga kasancewar ire-iren wannan fasaha, ta]inkin]angaye, gamagari a cikin harsunan duniya, musamman kuma a tsakanin fasihai.

Ga wasu ‘yan misalan jituwar]angaye daga wa}o}insa kamar haka:

Na ga~a: Wannan shi ne yadda fasihin kan }ulla ala}a tsakanin kalmomin }angayen wa}o}insa ta fusakar ga~o~in kalmomin da ya gina wa}o}in da su. Shi kuma ya ha}a da **fasalin ga~a** da **tagwaicin baiti**.

3.1.1.1 Fasalin ga~a: Fasalin ga~a shi ne yadda fasihi kan tsara muhimmairi ko fitattun kalmomin }angayen wa}o}insa a bisa tsarin jituwar }angaye tamkar dai yadda Turawa suka rin}a tsara wa}o}insu na balad. To shi ma wannan fasihi ya aiwatar da irin wannan fasaha ta jituwar }angaye a cikin wa}o}insa har ma yakan }ir}iri wata ala}ar ta daban da wani fasali na daban.

Misali yadda ya tsara mafi yawancin goshin baitocin *WTS* da *CBM* a bisa tsarin –BW- kamar haka:

*A yau abin burina, **Da** ke cikin rayina,
Irin a bin tsarina, **Da** zan yi kan dangina,
Da sunka je duba ni (WTS:4)*

Idan aka lura da wannan baiti za a ga yadda dukkan }angayen suka fara da kalmomi masu tsarin ga~ar BW, a maimakon rufaffu kuma nauyaya irin na tsarin balad. To tamkar haka ne wannan fasihi ya }ir}iri sigogi daban-daban na irin wannan jituwar }angaye a wa}o}in da aka nazarta.

Amma kuma yakan surka da tsarin balad tamkar dai yadda ya yi a baiti na 46 na *CBM*:

***Shi** kuwa mai motar nan, **Mai** buge miskinin nan,
A lokacin jinyar nan, **Sau** }aya ya je ran nan,
Ka}ai wajen le}a ni (CBM: 46)*

Dubi yadda ya tsara wannan baiti da tsarin }ango na }aya da na uku dukkansu kalmomin goshinsu masu tsarin BW (**shi** da **A**) ne, amma }ango na biyu da na hu}u kuwa, masu tsarin BWW (**mai** da **sau**) ne, watau rufaffu kuma nauyaya tamkar dai na balad.

Kamar dai haka ne wannan fasihi ya yi ta kiyaye wannan fasaha ta jituwar]angaye a sassa daban-daban na wa}o}insa. Misali baiti na 60 a CBM inda ya fasalta shi kamar haka: $1+3 \rightarrow Bww, 2+4 \rightarrow Bw$. Haka abin ya ke a *DMN baiti na 10 a inda ya tsara shi kamar haka* : $1+3 \rightarrow Bww + Bwb, 2+4 \rightarrow Bww + Bwb$, da kuma baiti na 13 inda ya fasalta shi kamar haka: $1+3 \rightarrow Bw + Bwb, 2+4 \rightarrow Bwb + Bw$. Sai kuma *IRI inda ya tsara ta kamar haka* : misali- baiti na 27 $\rightarrow 1+3 \rightarrow Bww + Bwb, 2+4 \rightarrow Bwb + Bww$, da kuma baiti na 24 $\rightarrow 1+3 \rightarrow Bww + Bwb, 2+4 \rightarrow Bwb + Bwb$. Haka kuma HJJ baiti na 5 da na 25 da na 35 da na 67 duk suna da tsarin : $1+3 \rightarrow Bwb + Bwb, 2+4 \rightarrow Bw + Bw$. Baiti na 26 kuma kamar haka: $1+3 \rightarrow Bwb + Bww, Bw + Bw$, na 75 kuwa yana da fasalin $1+3 \rightarrow Bw + Bwb, 2+4 \rightarrow Bw + Bwb$.

Abin lura shi ne kasancewar wannan fasaha ta jituwar]angaye ta fuskar ga~a ruwan dare ce a cikin wa}o}insa, shi ke tabbatar da cewa irin wannan fasaha zaunanniyar hikima ce ga fasihin amma ba wai dace ko katari ba ne.

Bincike ya gano cewa, kusan dukkan wa}o}in da aka nazarta ko dai sun dace da irin wannan tsari ko kuma ya }ir}iri wani na musamman ya tsara su a kan sa, musamman wa}o}insa masu baiti fiye da biyu. Amma dai babu wata wa}a da aka nazarta da ta zamo ba bisa wani tsari ko fasalin jituwar]angaye take ba, ko dai irin wancan ta balad ko kuma sabuwa ful da ya }ir}ira.

Bugu da }ari kuma, daga cikin irin wa]anda yakan }ir}ira, har da inda ya kan rin}a }ulla irin wannan ala}a ta hanyar sassar}a kalmomi masu makamancin ga~a a cikin baitocin wa}o}insa.

Ga misali:

*Mai tabshiri, mai tahaziri, Mai tafsiri, mai ta}ajiri,
Ba ta}adimi, ba tahiri, Ba ta}asiri, ba takasiri,
Sai tafsili, ba ishkalu (IRI 7)*

Wannan baiti cike yake da salo iri daban-daban wa]anda fasihin ya jibge a cikinsa. Misali, yadda fasihin ya za~i ya gabaci dukkan kalmomin larabcin da kalmar *zumuntau (mai)* da kuma kalmar *korau (ba)* sannan kuma da tsalma kalmar *dangantau (sai)* kuma ya sake rufewa da kalmar *korau (ba)* salo ne na gwaninta. Haka kuma za~insa da kalmomin Larabci masu gini iri]aya wa]anda kuma sigar gininsu ta fara da harafin ‘**ta**’ shi ma wani salo ne mai zaman kan sa.

Bugu da }ari kuma, idan aka lura da yadda ya sassar}a kalmomi masu ga~a uku –uku da masu ga~a hurhu]u domin tayar da sawayen wa}o}insa, salo ne mai ban sha’awa da burgewa, da kuma nuna }warewa, ba a harshen Hausa ba kawai, har da harshen Larabci. Watau yadda ya tsara kalmomin da aka kaurara kamar haka: 3+4, 4+3.

Watau yadda ya gabatar da kalmomi masu ga~a uku-uku a baiti na]aya da na biyu, sannan ya biye wa bayan su da masu ga~a hurhu]u (*tab-shi-ri* da *ta-ha-zi-ri*) a baiti na farko, sai (*taf-si-ri* da *ta-}a-di-ri*) a baiti na biyu. Sai kuma ya fara gabatar da mai ga~a hu]u kafin mai ga~a uku a baiti na uku (*ta-}a-di-mi* da *ta-hi-ri*). Daga nan kuma sai ya ke~e]ango nah u]u da na biyar ya tsara kowane da salonsa. Yayin da ya tsara]ango na hu]u da kalmomi masu ga~a hurhu]u (*ta-}a-si-ri* da *ta-ka-si-ri*),]ango na biyar kuwa, ya tsara shi da masu ga~a uku-uku (*taf-si-li* da *ish-ka-lu*).

Bugu da }ari kuma, dukkan kalmomin da suke da ga~a uku-ukun da ya sarrafa a wannan baiti sigoginsu da tsarinsu iri]aya. Watau kasancewarsu tasassu kuma rufaffu masu tsarin BWB. Su kuma kalmomi masu ga~a hurhu]un da ya sarrafa a baitin dukkansu gajeru ne masu tsarin BW. Sannan kuma idan aka lura da yadda ya]inke goshin]angayen wannan baiti da rufaffiyar ga~a (1+3→BWW +BWB, 2+4→ BWB +BWB), shi ma wani salo ne irin na gwaninta wanda kuma ya dace da }a'idar jituwar]angaye samfurin na wa}ar balad.

3.1.1.2 Tagwaicin baiti: Bayan ala}ar]angaye, fasihin yakan }ulla wata irin ala}a ta gwaninta a tsakanin baitocinsa ta fuskar tsarin ga~o~in kalmomin baitukan wa}o}insa. Misali wa}o}insa na IRI da DMN da HJJ da WTS dukkansu da irin wannan salo na tagwaicin baiti fasihin ya tsara su. Misali :

*Sai ta biyun sama, san da ya je ta, Can Jin ma aka nemi fahimta,
Yadda akai musu nan farkonta; Can Yahaya ya tarar a cikinta,
Tare da Isa ibnu Batulu (IRI:24)*

*Sun yi maraba da shi, da sururi, Sun yi du'a'in fatan hairi,
Sai daga nan suka hau, Muhtari, Can ta ukun sama, shi da Bashiri,
Ya kuma nem izini, Jibrilu (IRI: 25).*

Idan aka lura da wa]annan baitoci, za a ga yadda fasihin ya tsara kalmomin da aka kaurara ta fuskar tsarin ga~o~insu. Misali yayin da ya bu]e]ango na]aya na baiti na 24 da tsarin BWW,]ango na uku kuma BWB,]ango na]aya na baiti na 25 bu]e shi ya yi da tsarin BWB,]ango na uku kuma ya zama BWW. Watau akasin na 24. Irin wannan salon a tagwaicin baiti haka yake nau'i -nau'i a cikin wa}o}insa da aka nazarta. Wannan tsarin shi aka fasalta cikin al}aluma da alamu kamar haka: 24→ 1+3→ BWW + BWB, 2+4→ BWB +BWW.

Baiti na 25→ 1+3→ BWB +BWW, 2+4→ BWB+BWB.

Bugu da }ari kuma, irin wannan salo bai ta}aita a kan fasalin ga~a ba kawai , ya ha]e sauran sifofin tsarin sautin da fasihin ya sarrafa domin tabbatar da irin wannan ala}a ta tagwaicin baiti. Misali dubi yadda ya tsara wa]annan baituka na *CBM* , watau yayin da ya tsara baiti na 8 da na 9 da na 47 a bisa tsarin +z, sai kuma ya]inke tsakanin baituka na 6 da na 49 da tsarin $1+3 \rightarrow +z + z$, $2+4 \rightarrow -z - z$.

- a) *Ilahu ne bai sa ba, Da lokacina bai ba,
Ba]in abokin gaba, Bai nufi in farka ba,
Da tuni an shuka ni (CBM:8)*
- b) *To kuma bai dace ba, Yadda shike burin ba,
Rai nasa bai kore ba, Da bai ga na shure ba,
Sai ya tsaya karya ni (CBM: 9)*

Wa]annan baituka gaba]ayansu ya bu]e su ne da }wayoyin sauti zizau (+z).

Amma baiti na goma kuwa sai fasihin ya tsara shi a kan }a'idar jituwar]angaye ta fuskar sifofin wa]annan }wayoyin sauti kamar haka:

*Kar a cane na mance, Ina da sauran zance,
Kiyari dai sai in ce, Nufinsa in lalace,
Saboda ya murje ni (CBM: 10)*

Idan aka lura da kalmomin da aka kaurara a]ango na]aya da na uku duk an bu]e su da }wayar sautin /k/ ce kuma marar ziza (-z). Amma]ango na biyu da na hu]u kuwa, ya bu]e su ne da }wayoyin sautin /?/ da / n/ kuma dukkansu masu ziza ne (+z).

wannan kuma ya dace da }a'idar jituwar]angaye, a inda]ango na]aya ya yi tarayya da]ango na hu]u ta fuskar ziza da rashin ziza game da }wayoyin sautin goshin kowane]ango.

Irin wannan salo binciken ya gano a dukkan wa}o}in wannan fasihi da aka nazarta, watau yadda fasihin ba ya nacewa ga wani salo }wara]aya ba tare da yin surki ba, hakan ne kuma ke }ara tabbatar da hikima da zala}ar wannan fasihi domin kuwa salo ne mai ban sha'awa da burgewa. Ga yadda suke a cikin alamu: $(10 \rightarrow 1+3 \rightarrow -z -z, 2+4 \rightarrow +z +z)$.

Haka kuma ya }ara]inke baiti na 11 da na 13 ta hanyar akasta tsarinsu. Watau yadda]ango na]aya da na uku, (baiti na 11), suka kasance masu ziza,]ango na biyu da na hu]u kuma ya caku]a marar ziza da mai ziza $(11 \rightarrow 1+3 \rightarrow +z +z, 2+4 \rightarrow -z + z)$. Sai kuma baiti na 13 inda fasihin ya akasta tsarin]angayen, ta yadda]ango na]aya da na uku suka zama akasin]ango na biyu da na hu]u. watau yayin da aka bu]e]ango na]aya da }wayar sauti marar ziza na uku kuma mai ziza, sai kuma ya bu]e]ango na biyu da }wayar sauti mai ziza, na hu]u kuma aka bu]e]angon da marar ziza $(13 \rightarrow 1+3 \rightarrow -z +z, 2+4 \rightarrow +z -z)$. Tamkar haka kuma dai za a tarar da irin wannan]inkin baitoci a *Wts* . Misali yadda ya tsara baiti na]aya da tsarin $(-z -z)$, baiti na biyu kuma da $(+z +z)$. Watau $(1-4 \rightarrow -z -z)$ da kuma $(1-4 \rightarrow +z +z)$.

Furuci: A wannan muhallin kuma za a gwada yadda dabarar sarrafa sautuka ba ta haifar da matsala a cikin lafazin wa}o}in wannan fasihi. Sannan kuma da yadda yakan }ulla jituwar]angaaye ko dai ta hanyar sifofin furucin }wayoyin sauti ko lugudensu, a sassan]ango (goshi ko a cikinsa ko kuma a }eyarsa (amsa-amon ciki).

Lugude:

Wannan shi ne maimaita wani sauti ko wata sifa a muhalli na musamman a cikin matani (Baldick 2004).

A wannan muhalli, binciken zai }o}arta bayyana yadda fasihin yakan maimaita wani sauti ko makamancinsa ne a }o}arinsa na kiyaye fasahar jituwar]angaye. Domin haka, jituwar da ke tattare da luguden za a mayar da hankali amma ba ainihin luguden ba. Sannan kuma za a nuna yadda hatta a cikin lugude kuma a wa}a ‘yar tagwai, fasihin yakan kiyaye jituwar]angaye.

Luguden ba}i: Wannan shi ne maimaita sautin wani harafi (ba}i) a cikin wani sashe na baiti musamman a goshin kalma. Misali:

***Rago rago rogo ragowa raga,
Rugugi rugurguza rungumar gargasa (HBH.71)***

Idan aka dubi yadda fasihin ya yi luguden sautin /r/ a goshin kalmomin wannan baiti kuma masu mabambantan wasali da kari, sannan kuma da yadda yake biye wa sautin /r/ da sautin /g/ a dukkan kalmomin. Sai dai a kalmar }arshe (*gargasa*), wanda da ya so ci gaba da salon luguden goshin da ya taho da shi, da sai ya yi amfani da kalmar *raggasa*, to amma sai ya }i, domin kauce wa shaddar sautin /r/. Ya yi haka ne domin ya zamo wani salo mai zaman kan sa kuma ya sau}a}a lafazin kalmar yayin rera wa}ar.

Bugu da }ari kuma, yadda fasihin ya yi luguden sautin wasullan /i/ da /o/ a]ango na farko, sautukan wasullan /u/ da /a/ kuma, a]ango na biyu, wanda shi ma salo ne mai zaman kan sa. Haka kuma idan aka duba ta fuskar jituwar]angaye, za a tarar hatta a cikin wannan luguden sai da fasihin ya kiyaye shi, duk da kasancewar wa}ar ‘yar tagwai.

Misali, yayin da ya maimaita dogayen ga~o~in da suka fara da harafin ‘ra’sau uku (*raagoo, roogo, raaga*), sai kuma ya maimaita dogayen ga~o~i masu]auke da sautin /r/ sau biyu (*runguma, gargasa*) a]ango na biyu. Sai kuma ya maimaita gajerun ga~o~i masu]auke da sautin /r/ sau bibiyu a]ango na]aya da na biyu (*rago da ragowa*), sai a]ango na farko (*rugugi*) da (*rugurguza*) a]ango na biyu.

Wannan salo ne mai ban sha’awa da burgewa, musamman idan aka lura da cewa iya karanta su ko rera su a wa}e kawai alamar basira ce da gwaninta, ballantana }ir}irarsu da tsara su a wa}e kuma tare da kiyaye jituwar]angaye.

Haka kuma gwaninta da burgewar fasihin zai }ara bayyana idan aka dubi yadda ya }yi luguden sautin /r/ a }eyar kalmomin wannan baiti kamar haka:

*Mai tabshiri, mai tahaziri, Mai tafsiri, mai ta}a]iri,
Ba ta}adimi, ba tahiri, Ba ta}asiri, ba takasiri,
Sai tafsili, ba ishkalu (IRI:7).*

Idan aka dubi yadda cikin kalmomi guda goma, ya]inke }eyar guda bakwai da sautin harafin /r/, mai]auke da wasalin /i/, to lallai za }a iya fahimtar alamar basirar duk wanda ya tsara haka. Irin wannan salo shi ne Baldick (2004) ya kira amsa-amon }eya. Watau yadda aka rufe }eyar kalmomin baiti ko kuma amsa-amon ciki da wani sauti guda.

Duk da haka, a cikin wannan salo na lugude, sai da fasihin ya aiwatar da fasahar jituwar]angaye, yadda ya }yi luguden sautin / r / sau bibbiyu a cikin]ango na biyu da na uku da kuma na]aya amma }wara]aya rak a baiti na uku. Wannan shi ma wani salo ne mai zaman kan sa irin wa]anda yakan }ir}ira.

Duk da cewa waɗannan kalmomi dukkansu masu tasirin Larabci ne, amma aikin kiyaye su da hararo su a lokaci guda, da kuma tsara su a waɗe, ba }aramar alamar basira ba ce, ga dukkan fasihin da ya iya aiwatar da haka.

Sifofin sauti: A nan kuma binciken zai bayyana yadda fasihin yakan yi amfani da sifofin }wayoyin sauti ne wajen tabbatar da ala}a a tsakanin }angayen wa}o}insa:

Zizau: A wannan muhallin kuma fasihin yakan }ulla ala}ar }angayen ce ta hanyar amfani da sifar **ziza** a tsakanin }angaye na }aya da na uku, da kuma tsakanin na biyu da na hu}u (1+3 da 2+4). Wannan salo ya bayyana kusan a dukkan wa}o}insa da aka nazarta. Misali, bincike ya gano cewa dukkan wa}o}insa ‘yan tagwai yakan tsara su ne da salo uku (-z -z ko +z +z ko +z -z), sannan kuma tsarin (-z -z) shi ne yakan fi }aranci daga cikin waɗannan salailai. Misali, daga cikin baiti saba’in da tara (79) na *HBH*, baiti goma ne kawai yake da wannan tsari na -z-z.

*Saba da samo gaskiya duk nisa,
Sarari da ~oye kadan ka so bun}asa (HBH: 1)*

Idan aka lura da wannan baiti za a ga cewa fasihin ya bu}e dukkan }angayensa ne da harafin /s / wanda kuma marar ziza ne (-z -z.). To, irin wannan tsari shi ne mafi }an}anta a cikin wa}o}insa da aka nazarta.

Idan kuma aka juya ga }ai’idar }ituwar }angaye kuwa za a tarar da misalai kamar haka:

*A san da an min ~arna, Fa ban zato ni kaina,
Na rayu har in zauna, Tare da ku, dangina,
Na sake yin amfani (CBM : 6)*

Idan aka lura da }wayoyin sautin da aka kaurara a wannan baiti, watau /?/, }an ma}wallato mai ziza a }ango na }aya, da kuma /n/, bahan}iya mai ziza a }ango na uku (+z).

Haka kuma a jango na biyu an kaurara }wayar sautin /f/, bale~iya marar ziza, da /t/, bahan}iya marar ziza (-z). Hakan kuma ta nuna yadda fasihin ya Jinke baiti na]aya da na uku ta hanyar buje su da }wayoyin sauti masu ziza. Sannan kuma ya Jinke jango na biyu da na hu]u da }wayoyin sauti marasa ziza, domin tabbatar da ala}a a tsakanin]angayen. Wannan bayani shi aka dun}ule kamar haka: (CBM baiti na $6 \rightarrow 1+3 \rightarrow +z +z, 2+4 \rightarrow -z -z$)

***Kar** a cane na mance, **Ina** da sauran zance,
Kiyari dai sai in ce, **Nufinsa** in lalace,
Saboda ya murje ni (CBM: 10)*

Haka kuma idan aka dubi wannan baiti za a ga }wayoyin sautin da aka kaurara su ne /k/, bahan]iya, kuma ita aka }ara maimaitawa domin Jinke tsakanin baiti na]aya da na uku kuma marar ziza.]ango na biyu da na hu]u kuwa, sai ya Jinke tsakaninsu da }wayoyin sauti masu ziza /?/,]an ma}wallato mai ziza, da /n/, bahan}iya mai ziza. Ga bayani a dun}ule kamar haka: (Baiti na goma kuwa $10 \rightarrow 1+3 \rightarrow -z -z, 2+4 \rightarrow +z +z$).

Ganin yadda wannan fasihi ya yalwata wannan fasaha ta fuskoki daban-daban kuma da sifofi iri-iri, na tsarin sauti a cikin wa}o}in da aka nazarta gaba]ayansu, shi ne ya sa binciken yake ganin ya isa a yi masa shaidar basira da zala}ar harshe.

Ba wai lugude a tsakanin]ango na]aya da na uku ko na biyu da na hu]u ba kurum, wannan fasihin yakan Jinke baiti gaba]ayansa da luguden sautin wani harafi guda tamkar dai yadda Tennyson ya aiwatar a misalin da ya gabata duk da cewa wannan gajeruwar ga~a ce.

Misali:

- a) **Ba** zan rasa ambaton **Rabba**, **Ba** zan rasa gai da Manzo **ba**,
Ba na yi shiru da **baki ba**, **Ba** ta yiwu ni a guna **ba**,
Ba zan iya aika wannan **ba** (WTS: 2).
- b) **Kafilun**, ishi bayinka, **Ka** ishe ni da girmanka,
Ka faji na kiraye **ka**, **Ka** ji na faji sunanka,
Kai da **kaya duk naka** (DMN: 1)

Idan aka lura za a ga yadda fasihin ya jinke goshi da }eyar dukkan]angayen baitinsa da sautin /b/, kuma ya yawaita maimaita shi a cikin wannan baiti. .

Bugu da }ari kuma, idan aka sake dubawa ta fuskar }ididdiga, za a tarar da cewa yayin da]ango na]aya da na uku suke]auke da sautin / b / guda uku-uku,]ango na biyu da na hu]u kuwa suna]auke da bibiyu ne (watau $1 +3 \rightarrow 3$, $2+4 \rightarrow 2$). Watau hatta a sautin da ya yi lugudensa sai da ya tabbatar da fasahar ala}ar]angaye.

Haka kuma dubi yadda fasihin ya jinke baiti na (b) da luguden sautin /k/, ta yadda cikin kalma ashirin da uku, wa]anda ya gina baitin da su, guda goma sha uku, duk ya gina su ne da sautin /k/. Watau fiye da rabin kalmomin baitin sauti guda ne. Sannan kuma za a ga yadda ya tsare adadin luguden a baiti na]aya da na uku, sautin /k / ya kamata ya zama uku-uku ne, don haka ya ambaci cikon na ukun]ango na farko a cikin]ango na biyar, don haka ya zama hu]u a]ango na biyar.]ango na biyu da na hu]u kuwa sau bibiyu. Wannan shi ne ya }ara tabbatar da yadda hatta a cikin lugude sai da fasihin ya kiyaye jituwar]angaye.

3.1.2 Na ma'ana: Wannan shi ne yadda fasihin kan }ulla ala}a a tsakanin]angayen wa}arsa ta fuskar ma'ana. Watau yadda]ango na uku zai zamanto }arin bayani ne a kan]ango na]aya, haka kuma]ango na hu]u yake ga]ango na biyu, shi kuma]ango na biyar kalmar ta biyu tana }arin bayani ne a kan ta farko.

Haka kuma wa]annan kalmomi suke kishiyoyin juna ta fuskar ma'ana wajen tabbatarwa da korewa. Misali inda yake cewa:

- a) *Mai tabshiri, mai tahaziri, Mai tafsiri, mai ta}ajiri
Ba ta}adimi, ba tahiri, Ba ta}asiri, ba takasiri,
Sai tafsili, ba ishkalu. (IRI.7)*

Ta fuskar sigoginsu kuwa yayin da kalmomin samu guda uku suke]auke da sigar **BWB** kuma masu ga~a uku (*tabshiri da tafsiri da tafsili*), guda biyu kuma suke da sigar **BW** kuma masu ga~a hu]u (*tahaziri da ta}ajiri*). Alhali kuwa kalmar rashi }waya]aya ce kawai (*ishkalu*) wadda take da ga~a uku kuma da sigar **BWB**, amma sauran kalmomin dukkansu ga~a hurhu]u suke da shi kuma da sigar **BW** (*ta}adimi da tahiri da ta}asiri da takasiri*).

Haka kuma wani salon burgewa shi ne yadda fasihin ya za~o kalmomin Larabci sannan kuma ya]inke su da *zumuntau* na sar}a}iyar siffa. Watau *mai + tabshiri, mai +tahaziri, mai +tafsiri, mai + ta}ajiri*.

Bugu da }ari kuma, fasihin ya za~o kalmomin sannan kuma ya zuba su ta yadda na]ango na]aya za su kasance kishiyoyi ga wa]anda suke]ango na uku. Haka wa]anda suke]ango na biyu za su kasance kishiyoyi ga]ango na hu]u. watau yadda *tabshiri* ta kasance kishiyar *ta}adimi*, haka kuma *tahaziri* ta zama ga *tahiri*, sannan kuma haka *tafsiri da ta}ajiri* suka kasance ga *ta}asiri da takasiri*, sai kuma]an autansu *tafsili* ga *ishkalu*.

Abin nufi a nan shi ne: Manzon Allah (SAW) mai bushara (*tabshiri*) ne, ba tare da shisshigi (*ta}adimi*) ba, mai garga}i (*tahaziri*) ne, ba tare da no}ewa (*tahiri*) ba, mai cikakken bayani (*tafsiri*) ne, ba tare da }wange (*ta}asiri*) ba, mai kyauta (*ta}a}iri*) ne, ba tare da ~arna (*takasiri*) ba, mai fayyacewa (*tafsili*) ne, ba tare da ru}arwa (*ishkalu*) ba. To ko ba a fa}i ba, sarafa irin wannan salo, sai hazikin }an baiwa, mai basira da zala}ar harshe.

Idan kuma aka le}a wani wuri daban sai a sake ganin irin wannan salo mai burgewa amma kuma ta wata fuskar daban. Misali wa}arsa ta '*HJJ* baiti na 32:

*Alheri ne abin nema, Mugun abu ne abin }yama,
Allahu shi sawwa}a, Amma munanan ayyuka da ma,
Ba so nika yi a aika ba (HJJ:32)*

Kalmomin nan da aka kaurara dukkansu suna jituwa da juna ta fuskoki da dama, musamman dai ma'ana. Misali baiti na }aya da na uku dukkansu **samarwa** ne, amma baiti na biyu da na hu}u dukkansu rasarwa (miyagu) ne.

Haka kuma dukkan alheri daga Allah yake kuma dukkan abin da ya ke daga wurin Allah zuwa ga bayinsa alheri ne. Sannan kuma dukkan **mugun** abu mummuna ne, haka kuma dukkan **mummuna** abu abin }yama ne.

Bugu da }ari kuma, dukkan kalmomin da ke bayyanar da wannan jituwar sigogin }irarsu guda ne. Watau yayin da kalmomin **alheri** da ta **allahu** suke da sigar- **BWB**, su kuwa na **mugun** da **munana** suna da sigar **BW** ne.

Bayan haka kuma ya }ulla ala}ar ma'ana a tsakaninsu ta fuskar kasancewarsu **tilo** ko **jam'i**- watau yayin da kalmomin *alheri* da *Allahu* suke }aukar ma'anar *tilo* ba tare da jam'i ba, ita kuwa kalmar *mugu* tilo ce mai }aukar kuma jam'in nata shi ne *mugaye*. Watau a dun}ule sigogin kalmomin za su kasance ne kamar haka : $1+3 \rightarrow \text{tilo} + \text{tilo}$, $2+4 \rightarrow \text{tilo} + \text{jam'i}$

A }arshe kuma ya sake }ulla ala}a tsakanin baitocin ta fuskar **samu** da **rashi**, ta hanyar sarrafa wa]annan kalmomi a cikin wa]annan baitoci kamar haka:]ango na]aya da na uku = **samu** + **samu**,]ango na biyu da na hu]u kuma **rashi** + **rashi** . Watau **alheri** + **Allahu**, **mugu** + **munana**.

Sarrafa irin wa]annan kalmomi a cikin irin wannan tsari ta fuskoki daban-daban kamar yadda ya gabata, lallai sai hazi}in fasihi mai zala}a.

Ba wai kalmomin cikin baiti kawai fasihin ke iya }ulla ala}a a tsakaninsu ba, a'a, har]angayen sukutum (watau a hatta jumloli) yakan }ulla ala}ar ma'ana a tsakaninsu. Ga misali:

*Ba zan rasa ambaton Rabba, Ba zan rasa gai da Manzo ba,
Ba na yi shiru da baki ba, Ba ta yiwu ni a guna ba,
Ba zan iya aika wannan ba (Wts: 2).*

Idan aka dubi wannan baiti, za a tarar cewa, baiti na]aya amsa ce ga na *uku*, haka kuma na *biyu* amsa ce ga na *hu]u*,]ango na biyar kuma amsa ce garesu baki]aya. Watau yadda fasihin ya]unke ma'anar baitin a cikin ma'anar]ango na biyar ta hanyar nuni zuwa ga kowane]ango.

Misali yadda kalmar *wannan* take nuni zuwa ga ma'anar *rasa ambaton Rabba*. Watau *Ba zan iya rasa ambaton Rabba ba, Ba zan iya rasa gai da Manzo ba, Ba zan iya shiru da baki ba*.

Haka kuma idan aka duba ta fuskar siga, sigar baiti na]aya da na *biyu* da na *biyar*]aya ce (*ba zan*), kamar yadda baiti na]aya da na *hu]u* su ke da siga guda (***ba na*** da ***ba ta***).

3.1.3 Na adadi:

Wannan shi ne yadda fasihai kan kididdige adadin al}aluman wanzuwar wata sifa ko kalma a cikin wa}o}insu domin bayyanar da zala}ar harshe da basira.

Irin wannan salo na gwaninta, bincike ya gano shi a wa}o}in A}ilu Aliyu, misali yadda ya }ididdige Luguden sautin (**n**) a tsakanin]angayen wa}arsa ta CBM guda 13 a baiti na 2, guda 12 kuma a baiti na 3, guda 15 kuma a baiti na 6, (CBW 1-6).

Ga misali:

*A yau abin burina, Da ke cikin rayina,
Irin abin tsarina, Da zan yi kan dangina,
Da sunka je duba ni (CBM: 7).*

Sarrafa irin wannan salo shi zai }ara tabbatar da irin fasaha da basirar da ke tattare da wannan fasihi, domin ba wai batun lugude ba kawai, har da }ididdige sautin luguden yake yi.

Haka kuma idan aka dubi yadda ya sarrafa sar}a}iyar sifa guda 11 a wa}ar ‘YGR,’ domin ishara ga adadin fitattun halayen da suka zama]abi’un ‘Yar gagara shi ma salo ne mai bayyanar da fasahar fasihi da kuma burgewa. Ga misali kamar haka:

*Mai fitina, Mai }aryar banza,
Ba ta nufin zikiri sai batsa (‘ygr: 2).*

Haka nan kuma, yadda ya ratsa aikatau]an aji biyar (aji 5) a wani }ididdigaggen adadi a SHM: misali adadin baren kalmomin da ya ratsa wannan rukumi na aikatau (guda 6) shi ne kuma adadin da ya dun}ule ba tare da ratsin ba.

Sannan kuma adadin baren kalmomin da ya ratsa]an aji biyar (5) a tsakaninsu (guda 13) shi ne kuma adadin da ya dun}ule ba tare da ratsin ba.

*Ni na kira Sarki gwani,
Wannan da ya **samar da ni** (SHM:2)
Raina shina can tuntuni,
Nan ne jiki ya **tsayar da ni** (SHM: 6),*

To idan aka lura tun da ya sarrafa aikatau]an aji biyar a baiti na biyu, bai sake ba, sai a baiti na shida, akwai tazarar baiti uku. Haka ya dinga yi a kan wani }ididdigen adadi.

Sannan kuma yadda ya sarrafa **aikatau]an aji hu]u** da kalmar **suna** a matsayin **amsa –amo** a cikin adadi wanda yake mara (39 da 9) shi ma wani muhimmin salo ne da ya kamata a yi la'akari da shi saboda hikimar da ke cikin sa. Ga misalin wuraren da ya sarrafa su a cikin wa}o}in nasa kamar haka:

*Hajiya, da Alhaji muminai,
ki tuna da ni, ka **tuna** da ni (SHM12)*

Duk da cewa wannan ba gamammen salo ba ne a cikin kowane sashe na wa}o}insa, amma dai duk da haka, ko]ango]aya ne kawai wannan salo ya bayyana, fasihin ya nuna basira, ballantana a baituka masu }war biyar. Haka kuma idan aka lura da cewa, yayin da fasihin ya yi amfani da salon jera kalmomin samu a baituka na]aya da na biyu, kalmomin rashi kuma a baiti na uku da na hu]u, sannan kuma ya har]a su a cikin na biyar, a cikin misalin samfuri (a). A samfuri (b) kuwa, har]a su fasihin ya yi, kalmar samu a baiti na]aya da na uku, na rashi kuma a baiti na biyu da na hu]u, sannan kuma ya rufe da kalmar samu a sigar rashi. Domin haka yayin da ya sa~a sigogin sauran baitukan, sai kuma baituka na biyar suka dace da juna.

Wannan ke bayar da tabbacin cewa, lallai bincike zai iya tabbatar da abubuwan sha'awa da burgewa masu nuna fasaha da zala}ar harshe, fiye da wa}annan, da dama a cikin wa}o}in wannan fasihi.

Bugu da }ari kuma, fasaha irin ta }ididdiga ko a cikin manazarta da makaranta, ba kowa ne gwani ba ne yake tunkarar al'amarinsa. Amma dubi yadda fasihin yake sarrafa sautuka da kalmomin wa}o}insa bisa tsari irin na }ididdiga, wanda ko da mutum }an boko ne masanin }ididdiga, zama ya tsara wani abu mai kama da wa}a a }ididdigaggen tsari zai yi wuya. Amma dubi wanda shi ba }an bokon ba, kuma ba zama yake yi ya }ididdige ba, tasirin baiwar }asira daga Allah ce kawai take bayyana , domin }galibi manazarta ne kawai suke ganin haka, amma su fasihai ba su gani. Wannan ya wajabta jinjina ga fasihai, musamman marubuta wa}o}i, cikinsu kuma ,musamman irin su A}ilu Aliyu.

3.1.4 }arangiyar Wa}a:

[angambo (2008) ya bayyana cewa, wannan ita ce dabarar luguden wasu sautuka masu kama da }juna ta yadda za }a ji suna hawa kuma suna sauka yayin maimaita kan su. Ya }ara da cewa, salo ne da }ake amfani da }shi domin burgewa da neman armashi ga wa}a.

Shi kuwa Baldick (2004) cewa ya yi, wannan shi ne luguden wani sauti a muahllin da ke bayyanar da ma}wabtaka a tsakanin sautuka, musamman a doguwar ga~a ko a goshin ga~a.

Masanin ya ci gaba da cewa, a can baya, a }asar Turai luguden sautin amsa-amo kawai ake yi wa wannan la}abi, amma daga baya duk wa}ar da aka yawaita irin wannan salo a cikinta akan yi mata la}abi da **karangiyar wa}a**. Irin wannan sifar ce Baldick (2004:6) ya buga misali da wa}ar Tennyson inda yake cewa:

“Landscape – Lover, Lord of Language”

Masanin ya }ara da cewa, idan aka samu irin wannan salo a goshin baiti shi ake yi wa la}abi da luguden ba}i (}arangiya), na }eyar (}arshe) baiti kuma a ce masa amsa-amo. A }ar}ashin wannan tarifi na Baldick (2004) za a iya karkasa salon lugude kashi biyu: *Tsattsaura da Sassau}an lugude*.

3.1.4.1 Tsattsauran lugude:

Wannan shi ne inda fasihi kan maimaita sautin wani harafi a goshin kalmomin baiti, sannan kuma a tasassun ga~a masu mabambatan wasali kuma masu ma}wabtaka da juna, tamkar dai misalin da ya gabata daga Tennyson. Irin wannan salo ne A}ilu Aliyu ya sarrafa a muhallai da dama a cikin wa}o}insa, misali a baiti na 70-71 na HBH, inda fasihin ya yi luguden sautin harafin /k/ da /r/ kamar haka:

*Kwara kwari, kwararo kwaroron kura,
Kore kare, kurbatsi karyar karsa
Rago rago rogo ragowa raga,
Rugugi ruguguza rungumar gargasa (HBH: 70-71)*

Wa}annan baitoci sun cika dukkan wani shara}i na tsattsauran luguden sauti, domin kuwa ga sautin /k/ nan da na / r/ a goshin kalmomi masu ma}wabtaka da juna kuma a tasassun ga~o~i kuma a halin maimaici.

Sannan kuma dubi yadda ya tsara rufe }eyar kowace kalma da wani sauti na musamman a wa]annan baituka.

Sukukun makaka kiki-kaka, Kaf, kin kim!

Tir}ashi, aiki ya yi kwancin kasa (HBH:11)

Tsootsoo, tsukoo, tsagiyaa tsaree mafitsaara

Allah tsaree ni da ku karoo da nahisa (HBH:12)

A wannan misali za a iya ganin yadda fasihin ya maimaita sautin /k/ da /s'/ masu mabambantan wasali kuma a tasassun ga~o~i, sannan kuma a goshin kalmomi masu ma}wabtaka da juna, kamar dai yadda aka kaurara su a cikin misalan baitukan da suka gabata. A }ar}ashin wannan ma'ana ta Baldick (2004) {BL da CBM da HBH na A}ilu Aliyu sun amsa sunan }arangiyar wa}a, domin cike suke da nau'o'in lugude daban-daban. Misali yadda ya yi luguden Jumla korau a {BL a baiti na 12-14, da luguden harafin 'k'guda sittin da tara (69) da kuma harafin 's' guda talatin da takwas (38) da harafin 'l' guda]ari da bakwai (107). Watau }imanin kashi ashirin (20.9) na adadin kalmomin da ya sarrafa a wa}ar, da kuma harafin 'm', wanda sai da ya maimaita shi sau]ari da goma sha]aya (111), wanda ya yi daidai da kusan kashi ashirin da biyu (21.7) na jimillar kalmomin wa}ar guda 512. Hakan kuma ya yi daidai da kusan harafi uku (2.3) a kowane baiti, da kuma sauran haruffa da kalmomi da dama. Misalan da suka gabata sun isa shaidar haka, domin daga cikin wa}o}in da aka ambata aka ciro su.

3.1.4.2 Sassau}an lugude:

Irin wannan salo shi ne inda fasihi ya maimaita sautin wani harafi, musamman harafin ba}i ba wasali ba, kamar yadda Stepen (2000) ya bayyana, a sassan baiti ba tare da la'akari da sharu]]an rutsattsen salo ba. Masanin ya buga misali da inda aka yi ta maimaita sautin harafin 'S' a wannan]ango' *Whispering silently in the shaded streets*'. Watau haruffan za su iya kasancewa nesa da juna a cikin baiti kuma ba dole ne su zama iri]aya ba, za su iya kasancewa makamantan juna ta wasu fukoki daban tamkar yadda Baldick (2004) ya }ara bayani.

*A yau abin burina, Dake cikin rayina,
Irin abin tsarina, Da zana yi kan dangina,
Da sunka je duba ni (CBM: 2)*

Idan aka duba misalin wannan baiti za a ga inda fasihin ya yi luguden sautin /n/ har guda goma sha biyu a cikin wannan baiti mai }war biyar, kamar yadda aka kaurara su a cikin baitin.

Lugude yana aukuwa ta fuskoki da dama, wasu daga ciki kamar yadda Baldick (2004) ya bayyana sun ha]a da : **luguden ba}i**, da na **wasali**, da na **nanatau**, da na **kari** da na **jumla**, sannan har ma da na **sassan jumla**.

Luguden ba}i:

Wannan salon sarrafa harshe ne da ya }unshi maimaita sautin wani harafi ko makamantan juna a cikin kalmomi masu ma}wabtaka da juna a cikn baiti ko]ango, wa]anda kuma wasalinsu ya sha bamban (Baldick 2004).

A}ilu Aliyu, a matsayinsa na fasihi, ya sarrafa ire-iren wannan salo a wa}o}insa kamar yadda misalai daga wa}o}in nasa za su tabbatar da haka, musamman wa}arsa ta WTS.

Luguden ba}i na goshin baiti:

Wannan shi ne maimaita sautin wani harafi a farkon dukka ko mafi yawan }angayen baitin wa}a.

*Ba zan yi tababa ba, Ba zan }i bin turba ba
Ba zan yi mamaki ba, Ba zan yi jayayya ba
A}ilu wane ne ni?
Ba zam rasa ambaton Rabba Ba zan rasa gaida manzo ba
Ba na yi shiru da baki ba Ba ta yiwu ni a guna ba
Ba zan iya aika wannan (WTS:2)*

Irin wannan salo cike yake da wa}o}in wannan fasihi da aka nazarta, domin haka ba wai wani abu ne da za a iya cewa dace ne kawai ba, saboda rashin kasancewarsa ruwan dare.

Wannan ne zai sa a tabbatar da }imbin basira da zala}a da kuma fasahar wannan fasihi. Domin neman tantance }arin misalai sai a duba ratayen wa}o}in a }arshen wannan kundi.

Haka kuma an lura da cewa, samuwar irin wannan salo a cikin wa}o}i ‘yan tagwai abu ne mai sau}i, domin haka shi wannan fasihi ya kasance lugudensu ma yake yi a yawancin wa}o}insa ‘yan tagwai. Wa}ar **KDR** ce kawai babu bayyanannen irin wannan salo, duk da kasancewarta ‘yar tagwai, haka kuwa ta faru ne wata}ila saboda fasihin yana so ya ankarar da jama’a cewa, babu wa}anda suke daidaita a fagen ilimi, sai dai a sami makamantan juna ta fuskar haza}a. Amma kuwa za a tarar himmarsu ba }aya ba ce, }wa}walwarsu kuma ta sha bamban kamar yadda baiwar fahimtarsu ta bambanta. Domin haka rashin aiwatar da wannan salo a cikin KDR sa}o ne mai zaman kan sa zuwa ga manazarta da masu bincike.

Luguden ba}i na goshin]ango:

Wannan shi ne yadda fasihin kan maimaita sautin ba}i a]ango na]aya da na uku,]ango na biyu da na hu]u su zama an maimaita sautin wani ba}i guda. Idan kuma }war biyu ce dukkan]angayenta su fara da sautin ba}i guda tamkar dai wanda ya gabata. Ga misali kamar haka:

*Saurin musaya, Hausa mai ban haushi
Sassake sauyi an sakar wa Hausa (8.14)*

*Kana maganta mai tsiwa, Gama kai ba ka cin rashawa
Kana kyamar ba}antawa, Ga wanda ya tuba kai afuwa
Ba za ka ri}ai da laifi ba (WTS:13)*

Wannan salo, shi ma salo ne da wannan fasihi bai]auke shi a matsayin wani mawuyacin al'amari ba, domin haka ya kasance ruwan dare a dukkan wa}o}insa, musamman masu]ango fiye da biyu. Duk da haka kuma sai da ya kiyaye waccan fasaha (ta jituwar]angaye) a wannan muhalli.

Luguden ba}in }eyar]ango:

Wannan kuma salo ne na maimaita sautin wani harafi a }arshen]angayen baitocin wa}a (gamagarin amsa-amon ciki). Dukkan wa}o}in A}ilu Aliyu }war biyar daga cikin wa]anda aka nazarta, da irin wannan salo ya rubuta su, misalan wa}o}in sun ha]a da: CBM da IRI da DRY da kuma DMN.

*Idan ya ce ban san ki ba, sai ta ce Ni ce haba,
Taka Hindu balaraba, Mai Juwaiwai mai }iba,
Mai adon zinariya (DRY:33)*

Dukkan haruffan da aka kaurara su ne aka maimaita su a }eyar wannan]ango kuma irin wannan tsari na wa}a, shi ake kira amsa-amon harafi (Muhammad 1978: 2-4 da Dunfawa 2007:5). Iya tsare wannan salo ga fasihi wata alama ce da ke nuni zuwa ga basirarsa.

Luguden ba}i na goshin kalma:

A nan ana la'akari ne da irin yadda fasihin kan maimaita lafazin wani harafi a goshin kalmomin da ya gina]angayen wa}o}insa da su. Misali, kusan da irin wannan salo A}ilu Aliyu ya gina wa}arsa ta WTS gaba]ayanta, amma yanzu ga 'yan misalai, daga cikin wa}ar kamar haka:

*Shari'a ka na}alce ta, {warai, kuma ka gwanince ta,
A tare da ka kiyaye ta, Kana }in yi da kintata,
Kadan ba ka duba kundi ba. (WTS:14)*

Idan aka lura da haruffan da aka kaurara (watau harafin 'k') wanda aka bu}e kalmomin da su, za a tarar an maimaita shi a cikin kalmomi guda goma sha biyu (12) daga cikin kalmomi guda ashirin da shida (26) da aka gina baitin da su. watau an yi lugudensa ke nan a goshin kalmomin baitin.

Wa}arsa ta DMN baiti na farko ya yi Luguden goshi na sautin /k/ / ?/ /n/ /d/ /f/ da kuma inda ya yi luguden sautin ba}in /b/ a wa}arsa ta {BL baiti na 37 ko kuma a baiti na 12 a wa}arsa ta HBH inda yake cewa:-

*Tsotso, tsuko, tsagiya tsare mafitsara
Allah tsare ni ni da ku karo da nahisa (HBH: 12)*

Dubi yadda ya yi luguden sautin /s'/ /n/ /d/ /k/ wa]anda kuma dukkansu 'yan ~uga ne, idan aka]ebe /s'/ wac ce take 'yar zuza amma kuma sun yi tarayya da sautin /k/ ta fuskar rashin ziza.

Luguden ba}i na cikin kalma.

A nan kuma abin lura shi ne yadda fasihai kan maimaita lafazin sautin wani ba}i a tsattsakin kalmomin Jangayen wa}o}insu. Ita ma wata alama ce da ke nuna mawa}i ya amsa sunansa na fasihi a fagen ayyukan fasaha.

A}ilu Aliyu ya sarrafa irin wannan salo a muhalli daban – daban na wa}o}insa. Ga misalansu nan tafe:

*Karimu ka ba ni baiwarka, ka ba ni gudun muwa taka
Ka sa ni na aika horonka, ka gafarce ni sa~onka
Ka sani na dinga yin tuba (WTS: 1)*

*Muna ro}onka, Hannanu, Gama sunanka mannanu.
Ka kyautata namu zamanu, Ka sa mu cika da imanu (WTS.39).*

Irin wa}annan misalai suna nan da dama cikin wa}o}in wannan fasihi.

Luguden ba}i na }eyar kalma:

Wannan kuma shi ne inda fasihai kan maimaita lafazin sautin wani harafi a }arshen wasu kalmomi masu ma}wabtaka da juna kuma masu mabambantan wasali, misali inda A}ilu Aliyu yake cewa:

*A ran fita Jakin nan, Wanda nake jinyar nan
Na je gidana Jin nan, Na kwan da murna ran nan
Farin ciki ya rufe ni. (CBM.51).*

A wa}annan baitoci za a ga yadda fasihin ya yi ta maimaita sautin /n/ a }eyar kalmomin cikin baitukan, to wannan shi ne luguden sautin }eyar kalma.

A halin yanzu kuma za a ambaci ka}an daga misalan makamantan lafazin ba}a}e da sigogin samuwarsu a wa}o}in Aliyu Aliyu.

Luguden ba}a}e makamanta:

Wannan shi ne yadda fasihai kan tsara]angayen baitocin wa}o}insu da wasu haruffa masu kamanci da juna ko dai ta fuskar furuci ko kuma ta fuskar yanayin furuci. Watau yadda za ka tarar sun tsara]angayen wa}arsu ko dai da ‘yan han}a ko kuma sautuka masu ziza da makamantan haka kuma su yi lugudensu. Irin wannan fasaha ta fi bayyana a goshin]ango ko goshin baitin wa}o}i masu]ango fiye da]aya saboda samar da abin kwatance. Haka nan kuma irin wannan fasaha sun fi aiwatar da ita ta siga biyu- ta goshin baiti da ta goshin]ango. Wa}o}in A}ilu Aliyu cike suke da irin wannan fasaha da kuma dukkan sigogi da sukan aiwatar da su.

Ga misali:

*A ran fita]akin nan, Wanda nake jinyar nan
Na je gidana]in nan , Na kwan da murna ran nan
Farin ciki ya rufe ni. (CBM.51).*

Sautukan da aka kaurara su ne wa]anda aka maimaita a goshin kalmomin]angayen baitin, sun kama ta fuskoki da dama. Sannan kuma su ne dai aka sake maimaita su a sauran sassan kalmomin baitin.

Idan aka dubi sautin /a/ da /n/ dukkanninsu ‘yan katsewa ne. sautin /a/]an katsewar ma}wallato, sautin /n/ kuwa]an katsewar han}a. Haka al’amarin yake ga sautin /w/ da /n/ domin kuwa sautin /w/]an amshen farfajiyar baki ne, shi kuma sautin /n/ na hanci ne. Haka kuma sautin /f/ da sautin /w/ dukkansu bale~~an sauti ne.

Luguden ba}a}e makamanta a goshin kalma:

A nan kuma ana la'akari ne da yadda ya maimaita sautin mabambantan haruffa amma masu kama da juna ta wasu fuskoki a goshin kalmomi masu ma}wabtaka da juna a cikin]angayen wa}o}insa.

Ga misalai kamar haka:

*Tsaya dai ka – ce –an – ce, Gaba Jaya ma idan na ce:
Cikar wa}ar ga tuba ce, Akwai wani yau da wai zaice
Da jai bai kar~i wannan ba? (WTS: 29).*

Haka idan aka dubi wannan baiti na (29) za a ga inda fasihin ya yi luguden 'yan ~uga ta fuskoki daban- daban, sai kuma ya cike da luguden haruffa *kusantau*. Domin kuwa yayin da /s'/ / d/ /j/ /c/ suka zama `yan ~ugar han}a, su kuwa /b/ /m/ 'yan ~ugan le~~a ne. Haka kuma yayin da sautin /g/ yake]an ~ugar han]a, shi kuwa /?/]an ~ugar ma}wallato ne. Bayan haka kuma sai ya yi luguden /w/ /y/ wa]anda su kuma dukkansu 'yan *suhulu ne ko kusantau*.

*Shina daga shugabanninmu, kasar nan masu tausanmu
Shikan riqa taimako namu, kwarai shika Ambatonamu
Da hairi, ba da ~arna ba. (WTS;33)*

A wannan baiti na 33 kuma fasihin ya yi luguden ne ta fuskar maimaita kalmomin da suke farawa da haruffa masu *ziza* da kuma marasa *ziza*, watau yadda ya sassar}a su a tsakanin juna kuma ya yi ta maimaita su. Misali a]ango na farko /š/ /d/ /š/,]ango na biyu kuma /k/ /n/ /m/ /t/,]ango na uku kuma /š/ /r/ /t/ /n/ , sai]ango na hu]u /kw/ /š/ /? /, na biyar kuma /d/ / h/ /b/ /d/ /~/

*Yabo an ce da shi hamdi, yawan baiwa a ce Judi,
Wunin shagali a ce idi, Da yin Asabar a ce lahadi,
Fa]ar nan ban yi zankan ba. (WTS: 34)*

Idan aka duba wannan baiti za a fahimci cewa dukkansu an bu]e kalmomin cikinsu da luguden makamantan haruffa ne wa]anda kuma suka yi tarayya a kan wasu sifofi ta fuskar tsarin sauti. Alal, misali idan ka]auki baiti na (13) dukkan haruffan da aka sarrafa a farko-farkon]angayen /k/ /g/ /b/ makamantan juna ne. Domin /k/ /g/ han]awa ne, sannan kuma dukkansu /k/ /g/ /b/ `yan ~uga ne, kuma /g/ /b/ zizau ne.

Idan kuma ka]auki baiti (33) haruffan /s/ /} /} marasa ziza ne, /} /d/ `yan ~uga ne, ta fuskar furuci kuwa dukkansu a nahiyar dasashi ake furta su.

Bugu da }ari kuma a baiti na (34) haruffan /y/ /w/ kinin wasali ne, /y/ /w/ /d/ kuma zizau ne, /w/ /f/ kuma le~awa ne.

A }arshe za a iya fahimtar cewa, lallai fasihin ya yi luguden makamantan sautukan harafi a goshin wa]annan kalmomin]angaye.

Luguden ba}a}e makamanta a cikin kalma:

Wannan kuma ita ce dubarar da fasihai kan yi wajen maimaita mabambantan haruffa a tsattsakin kalmomi masu ma}wabtaka da Juna a cikin]angayen wa}o}insu. Sai dai kuma za a tarar cewa haruffan suna da wata ala}a ta wasu fuskoki daban-daban. To shi ma A}ilu Aliyu a matsayin sa na fasihi ya yi amfani da wannan salo kamar yadda za a iya gani a misalan wa]annan baitoci kamar haka

*A ya Allahu Fattahu, Ka taimaki namu miftahu,
Fasihi Shehu mallahu, Manomin hairu fallahu,
Kadan na kira shi ban yar ba (WTS;26)*

Idan aka dubi wa]annan haruffan da aka kaurara /l/ da /t/ dukkansu `yan tsinin han}a ne.

Luguden ba}a}e makamantan a keyar kalma:

Wannan shi ne inda Fasihi yakan maimaita sautin wasu makamantan haruffa a }eyar kalmomi masu ma}wabtaka a]angayen baitukan wa}o}insa. A}ilu Aliyu ya yi amfani da irin wannan salo a baitocin wa}o}insa da dama, kamar yadda hakan zai bayyana a wa]annan baitoci daga wa}o}insa.

*Ga mu mun zo mun tsaya, Gunka neman lafiya
Rabbu don wahadaniya, Kar ka bar mu mu sha wuya
Kan }iyama ta tsaya. (DRY:8)*

*Da yawun }ungiyar taka, Fasaha Hausa Jin taka
Ta ummurce ni in aika, A kan zunuban da ta]auka
Ta ce na gayan ka ta tuba. (WTS: 5)*

A baiti na (8) fasihin yayi luguden haruffan /n/ /y/ wa]anda zizau ne kuma dukkansu `yan amsa-kuwwa ne. Ta fuskar furuci kuwa, sautin /n/ bahanke ne, sautin /y/ bagande, kuma dukkan mafurtan kafaffu ne a shiyya guda (dasashi).

A baiti na (5) kuwa, fasihin ya maimaita sautin /n/ da /k/ ne wa]anda kuma dukkansu `yan ~uga ne,]aya na han}a,]ayan kuma na han]a (Zarru} 1996:22).

Idan aka yi kyakkyawan tsokaci za a fahimci cewa, wannan fasihi, bai gushe ba sai da ya tabbatar dukkan wani nau'in zumunci da a ke samunsa a cikin wa}a, ya }ulla shi ta hanyar amfani da makamantan sauti. Kusan dukkan baitocin wa}o}insa a]inke suke da irin wannan salo, ban da na]angaye da kalmomi.

Luguden wasali:

Wannan ita ce dabarar maimaita sautin wani wasali, musamman tagwan wasali a doguwar ga~a ko dogon]ango a inda wata ala}a ta ma}wabtaka ke iya bayyana. Idan aka sarrafa ta a }arshen]ango ita ake kira **amsa-amon wasali** (Baldick 2004 da Stephen 2000).

A}ilu Aliyu ya sarrafa irin wannan salo a muhallai da dama cikin wa}o}insa,musamman inda ya yi luguden tagwan wasalin / **ai** / tun daga baiti na 7-67 na CBM: Haka al'amarin yake idan aka le}a sauran wa}o}insa , musamman DRY da KDR da IRI da dai sauransu. Ga misali kamar haka:

*Ilahu ne **bai** sa ba, Da lokaci na **bai** ba,
Ba}in abokin gaba, **Bai** nufi in farka ba,
Da tuni an shuka ni.*

*To kuma **bai** dace ba, Yadda shike burin ba,
Rai nasa **bai** kore ba, Da **bai** ga na shure ba,
Saboda ya murje ni (CBM 8-9).*

Idan aka dubi wa]annan baitoci za a ga yadda ya yi luguden tagwan wasalin /**ai**/ a muhallai masu ala}a da juna a cikin baitukan.

Bugu da }ari kuma, kamar kullum, ya sarrafa su a dukkan sassan]angayen wa}o}insa- goshi da ciki da }eya.

Na goshin]ango:

Wannan shi ne inda fasihi ya sarrafa auren wasali ko tagwan wasali a goshin]angayen wa}arsa a muhallai daban- daban a cikin wa}o}insa a matsayin wani salo na musamman domin kyautata murya da raujin wa}arsa. Misali:

*Mai fitina, mai }aryar banza,
Ba ta nufin zikiri sai batsa
Mai lalata, mai ragaita,
Mai]imbin rigima ta makwalla ('YGR 2-3)*

A cikin wa]annan misalai an ga yadda fasihin ya bu]e]angayen baitocinsa da irin wannan auren wasali.

Na cikin]ango:

Wannan kuma shi ne inda fasihin ya sarrafa ga~a ko kalma mai tsarin auren wasalin /ai/ a cikin kalmomin tsakiyar]angayen wa}o}insa, a matsayin wani salo na kyautata raujin wa}arsa. Ga ka]an daga misalansa:

*Mai fitina, **mai** }aryar banza,
Ba ta nufin zikiri **sai** batsa ('YGR2-3)*

*Kar ka zam **mai** tunzura, Mai fushi, **mai** kumbura,
Kar ka zam **mai** da}ira, In shari'a **tai** kira,
Jeka amsa ka jiya (DRY: 11)*

A wannan misalin kuma an ga yadda ya gina kalmomin tsakiyar]angayen wa}arsa da irin wa]annan kalmomi masu auren wasalin /ai/. Watau ba a cikin kalmomin farkon]angayen wa}o}in ba, a kalmomin tsakatsakin]angayen wa}a.

Haka kuma ya sarrafa irin wannan salo a D[S baiti na 53 da DRY baiti na 12 da dai sauransu da dama.

Na }eyar]ango:

Watau wa]anda ya sarrafa su a matsayin amsa-amon ciki ko na waje. Watau irin salon da Baldick da sauran masana suka yi wa la}abi da amsa-amon wasali. Ga misalinsa a baiti na 5 na D[S da na 34 da sauransu:

*Sun ce mata da]i goma **wai**,
Wannan Magana na dai jiya.
Anyu kuwa a same shi **dai**?
Amsa naka so na tambaya (D[S: 5).*

Na cikin kalma:

Wannan shi ne inda fasihi ya sarrafa wata kalma mai]auke da ga~a mai tsarin auren wasali .

Misali :

*Mai lalata, Mai ragaita
Mai Jimbin rigima ta Makwalla ('YGR: 3)*

Luguden }eya:

Wannan shi ne yadda sukan sarrafa tagwan wasali a matsayin **amsa-amon ciki** a wa}o}insu. Dubi misalin yadda A}ilu Aliyu ya yi luguden tagwan wasalin /**ai**/ a matsayin amsa-amon ciki a cikin wa}o}insa musamman CBW (40 da 60 da 63) misali kamar inda yake cewa:

*Kar a yi mamaki **ai**, Akwai mutane sosai
Da wansu ma 'yan son **kai**, Masu fusakan jakai,
Saninsu ba amfani (CBM: 40)*

Luguden Kari:

Wannan shi ne yadda ake samun luguden sautin wani ba}i a bisa tsarin wani kari kuma a tasassun ga~o~in]angon wa}a, musamman a dogon]ango.

A}ilu Aliyu ya sarrafa irin wannan salo a wa}o}insa da dama kuma fuskoki da dama- karin sama da na }asa.

Luguden Karin sama:

A}ilu Aliyu ya sarrafa wannan salo a wurare da dama, musamman (7 da 67 da 39 da 44) inda ya yi luguden tagwan wasali a **karin sama**, da kuma inda ya yi luguden karin sama da ba}in (**m** da **k**) da kuma muhallan auren wasali.

*A **kan** a **kawar** da jayayya, Ba **ka** yi ba **sai** da tsinkaya,
Ga duk wani **mai sakin hanya**, Da **ka** tura shi **can** }urya,
Ba zai ji **karon** da da}i ba (WTS: 11)*

*Ilahu ne **bai** sa ba, Da lokaci na **bai** ba,
Ba}in **abokin** gaba, **Bai** nufi in farka ba,
Da tuni an shuka ni (CBM: 8).*

Daga wa]annan misalai an ga inda fasihin ya rin}a sanya harafin **k** da **h** da **auren wasali** a muhallan karin sama a cikin wa]annan baituka. Irin wannan dabarar ce ake kira luguden karin sama saboda maimaituwarsa tare da wani harafi .

Luguden nanatau:

Baldick (2004) ya bayyana luguden nanatau da cewa, shi ne yawan maimaita wata kalma ko yankin jumla a jere, a cikin jangayen wa}a ko a tsayayyar ganga ko a Jumla, musamman a goshin baiti. A irin wannan samfuri na lugude ma'anar kalma aka fi mayar da hankali a kanta yayin maimaicin.

A}ilu Aliyu ya sarrafa irin wannan salo a wa}o}insa ta fuskoki da dama, misali tun daga nanata sassan jumla har zuwa jumlar ita kan ta.

Luguden kalmar korau:

Nan kuma shi ne inda fasihin ya nanata wata kalma ko wani rukuni na nahawu.

*Ba zan yi tababa ba, B azan ki bin turba ba
Ba zan yi mamaki ba, B azan yi jayayya ba
A}ilu wane ne ni? (CBW:66)*

Daga wannan misali da ya gabata, an ga inda fasihi ya nanata kalmomin korau domin jaddada ma'anar korewa a cikin baitin. Sannan kuma sanannen abu ne cewa lokaci zuwau na I yana cikin lokutan da ake koresu da wannan siga ta korau. Watau **Ba-----ba** (Newman 2000: 358-9)

Luguden kalmar Nema (addu'a):

Nan kuma shi ne inda fasihi ya nanata kalmar nema, wadda kuma jaya ne daga cikin sigogin umurtau a harshen Hausa. Watau sigar ro}o da kalmomin Larabcin da a yanzu sun zama Hausa.

*Ya Allahu ka ba mu wadata, Ya Allahu ka sa mu mu huta
Ya Allahu ka ba mu fahinta, In mukan san haka mun arzanta
Gobe ka ba mu ruwanka zulalu, (IRI: 90).*

*Rabbi shafe zunubana, Manya-manyana da }an}ana,
Rabbana yafe mana, Rabbu gafarta mana,
Laifukanmu gaba Jaya (DRY: 129)*

A cikin wa]annan baituka an ga yadda fasihin ya maimaita kalmar ya *Allahu da Kalmar Rabbana* wa]anda kuma dukkansu kalmomin kira ne ga Allah domin bayyana nema ko ro}o, sannan kuma ga ro}on nan (*ka ba mu wadata*) a cikin sigar umurni. Maimaita wannan siga a cikin baiti shi ne ke bayyanar da luguden wa]annan sigogi.

Luguden sar}a}}iyar sifa:

A nan kuma akan sami fasihin ya maimaita sar}a}}iyar siffa ce a muhallai na musamman a matsayin wani salo na nanata ma'ana a cikin baitukan wa}o}insa. Misali:

*Mai kyakkywar Jabi'a ne, Mai tsattsarkar a}ida ne,
Mai jin tausan halitta ne, Mai amfanar da dangi ne,
Bai cuci na }ar}ashinai ba.(HJJ: 21)*

A wannan baiti an ga inda ya nanata sar}a}}iyar sifar a muhallai masu ala}a da juna. Haka nan kuma inda ya yi luguden sar}a}}iyar sifa ta hanyar }ir}irar mata jituwa da wasu za~a~~un kalmomi masu tasirin Larabci da kalmar *zumuntau (mai)* domin juyar da su sar}a}}un sifa a IRI baiti na 7. Ga baitin kamar haka:

*Mai tabshiri, mai tahaziri, Mai tafsiri, mai ta}a}iri,
Ba ta}adimi, ba tahiri, Ba ta}asiri, ba takasiri,
Sai tafsili, ba ishkalu (IRI: 7).*

Dubi yadda ya yi hikimar }ulla zumunci a tsakanin zumuntau da kalmomin Larabcin. Watau *mai + tabshiri*, da *mai + tahaziri* da sauransu, wa]anda kuma shi ne ya }ir}iri sar}a su domin kyautata salo kawai.

Luguden Jumla:

Wannan shi ne yadda fasihin ya]auki lafazin jumla korau ya yi ta maimaita ta a matsayin amsa – amon ciki da na waje a DRY da WTS da kuma yadda ya yi ta maimaita lafazinta a sigar tambayau a wurare na musaman, a DRY da sauran wa}o}insa.

Luguden Jumla korau :

A nan kuma yakan maimaita sigar jumla korau ce domin jaddada wata ma’ana a matsayin wani salon isar da sa}o, tamkar dai yadda Mukhtar (2005) ya nazarta a matsayin wani salon wannan fasihi a wa}arsa ta “ *Allah ya yi dare gari ya waye*’. Ga misali:

*Don fa ni , aurar-da-kai, Ce, a yanzu na ~ar da kai,
Babu aure ni da kai, Ba ni auren watsa kai
Ba yabo ba godiya (WTS: 40)*

*“Hee! Kai hala ba ka san ni ba? Yaudara ba a kai ni ba,
Nai mazaje can gaba, Ba dukansu ka }i ni ba,
Ni na masu na }iya” (WTS; 46)*

*Saboda da gusar da tababa, Ba ka yi ba ban da ka duba,
Kadan ba a sami shaidu ba, Ba ka zartar da kome ba,
Ba kai aiki da wai-wai ba (10).*

Luguden Sassau}ar Jumla.

Wannan kuma yadda fasihin yay i ta maimaita sigogin sassau}ar jumla a cikin baitocin wa}o}insa. Misali:

*Ga ba}in rai, ga fushi, Ga ta babu tagomashi,
Gun mazowa karsashi, Mai yawan warin }ashi
Fasi}a, ma}azamciya (DRY:122).*

Dubi yadda fasihin ya]inke wannan baiti gaba]ayansa da sassau}ar jumla kuma marar aikatau ma.

Luguden sashen jumla:

Wannan ita ce hanyar da fasihai kan bi wajen maimaita wani sashe na jumla a cikin baitukan wa}o}insu. Misali yadda A}ilu Aliyu ya yi luguden “garin Legas” a baiti bakwai a jere a cikin LGS (baiti na 7--14) da kuma yadda ya yi da “ganga dogarau” a CBM (1 da 16 da 19 da 21 da 23) da IRI da WTS(13 da 15 da 25) da dai sauransu da dama.

Luguden Gurbin Aikatau:

Wannan shi ne yadda fasihai kan nanata wani yanki na gurbin aikatau a cikin baitin wa}o}insa.

*Ya yi maraba da shi Muhtari, Tare da murna, ya yi sururi,
Ya yi du'ain fatan hairi, Nan ga Nabiyu, Bashiri Naziri,
Annabi mai kaka da Halilu (IRI: 33)*

Sanannen abu ne cewa, a tsarin ginin jumlar Hausa, gurbin aikatau yakan fara ne daga lamirin suna har }arshen jumla. To idan aka lura da wannan baiti na sama da irin wannan salo fasihin ya gina shi kamar dai yadda aka kaurara shi. Watau daga kan lamirin suna ya gini jumlolin nasa.

Luguden Ganga Dogarau:

Galadanci (1976: 33) ya bayyana cewa, ganga dogarau shi ne lamirin sunan da yake da tsari kamar haka a cikin jumla:

Wanda + yankin aiki → namiji tilo. Misali wanda ya fita

Wadda +yankin aiki → mace tilo. Misali wadda ta zo

Wa]anda +yankin aiki → jam'i. wa]anda suka dawo

Da + yankin aiki → dukkan tilo da jam'i. [aliban da ake nema.

Irin wannan lamiri fasihai kan gina baitocin wa}o}insu da su har sukan yi lugudensu. A}ilu

Aliyu ma ya sarrafa shi kuma har ya yi lugudensa kamar haka:

*A yau abin burina, **Da ke cikin rayina,**
Irin abin tsarina, **Da zan yi kan dangina,**
Da sunka je duba ni (CBM: 2).*

Lura da yadda fasihin ya sarrafa dukkan luguden da aka ambata, tun daga na sauti da na kalma da na kari da na sashen jumla, har zuwa na jumla ita kanta, wannan zai taimaka wajen fahimtar }warewa da zala}ar fasihin a cikin harshen Hausa da kuma fagen fasaha, musamman fasahar wa}a. Don haka ko ba a fa}a ba, fasihin ya amsa sunansa na kasancewarsa fasihi mai basira da zala}ar harshe.

3.2 Salon Sarrafa Amsa-kama

Wannan shi ne sarrafa kalmomin da amon su ke haskawa game da fahimtar ma'anar kalmomin aikatau jin da suke }ara bayani a kan su. Fasihai sukan za~i kalmomi, masu sauti na musamman, don sarrafa su a cikin matanin wa}o}insu. A}ilu Aliyu ma ya yi amfani da irin wannan salo a cikin wa}o}insa kamar yadda za a gani a cikin wa}annan misalai:

*Wannan **abu** ya yi min **cunkus**, Ya **ja}jaga** hankali **jan}as**,
Ya **ma}ara** zuciya **man}as**, Ya nana}a mai mutunci **as**,
Bai bar mu laka a gwiwa ba (HJJ:107).*

A wannan baiti fasihin ya bayyanar da jituwar kalmomin *amsa-kama* da kalmomin *aikatau* ta fuskoki kamar haka:

3.2.1 Jituwar sauti:

Fasihin ya yi }o}arin ganin cewa kalmomin amsa-kama da na aikatau sun yi tarayya a kan sautukan haruffan da aka gina su. Ga misali:

*Wannan **abu** ya yi min **cunkus**, Ya **ja}jaga** hankali **jan}as**,
Ya **ma}ara** zuciya **man}as**, Ya **nana}a** mai mutunci **}as**,
Bai bar mu laka a gwiwa ba (HJJ:107).*

abu (cike) → cunkus

ja}jaga → jan}as

Ma}ara → man}as

Nana}a → }as

Idan aka dubi wa]annan kalmomi da ya sarrafa kalmar aikatau ta **cike** ta yi tarayya da kalmar amsa-kama ta **cunkus** ta fuskar sinadaran gini. Watau yadda suka zama dukkansu da haruffan (**c** da **k**) aka gina su. To idan aka lura da sauran kalmomin aikatau da abokan rakiyarsu na amsa-kama, za a tarar da irin wannan ala}a. Domin haka za~o su da sarrafa su a wa}e alama ce ga basirar fasihi

3.2.2 Jituwar Karin Sauti:

Haka kuma fasihin yakan yi }o}arin ganin cewa an sami jituwa tsakanin *karin sautin* kalmomin **amsa-kama** da na **aikatau**, wa]anda ya sarrafa a cikin wa}o}insa, musamman a ga~o~in farkon kalmomin aikatau]in .

Misali a cikin wannan baiti, dukkan ga~o~in farko na **aikatau** karin sama suke da shi domin su dace da na **amsa-kama** :

*Wannan **abu** ya yi min **cunkus**, Ya **Ja]]aga** hankali **Jan]as**,
Ya **ma}ara** zuciya **man}as**, Ya **nana}a** mai mutunci **}as**,
Bai bar mu laka a gwiwa ba (HJJ:107).*

cike → cunkus

Ja]]aga → Jan]as

Ma}ara → man}as

Nana}a → }as

Idan aka lura za a ga cewa akwai jituwar karin sauti domin dukkan ga~o~in farko na aikatau jin karin sama suke da shi tamkar dai na amsa-kaman da suke tafiya tare.

3.2.3. Jituwar ga~o~i:

A nan kuma fasihin yakan }o}arta }ulla ala}a ce a tsakanin kalmomin *amsa-kama* da na *aikatau* ta hanyar adadin ga~o~insu ko kuma sigar ga~o~insu kamar haka:

*Wannan **abu** ya yi min **cunkus**, Ya **Ja]]aga** hankali **Jan]as**,
Ya **ma}ara** zuciya **man}as**, Ya **nana}a** mai mutunci **}as**,
Bai bar mu laka a gwiwa ba (HJJ:107).*

cike → cunkus → ci - ke da cun - kus (watau ga~a bibiyu (2 + 2))

Ja]]aga → Jan]as →]a] -]a - ga da kuma]an -]as (3 + 2)

Ma}ara → man}as → ma- }a- ra da kuma man- }as (3 + 2)

Nana}a → }as(a) → na- na- }a da }as (3 + 2)

A nan kuma fasihin ya yi }o}arin ganin ya tabbatar da jituwar adadin ga~o~in kalmomin *aikatau* da na *amsa-kama*, a inda ya fara da masu ga~a biyu, sannan ya }are da har]a masu ga~a uku-uku (*aikatau*) da kuma *amsa-kama* masu ga~a bibiyu.

3.2.4. Jituwar nuni:

A wannan muhallin kuma fasihin yakan darzo kalmomin *amsa-amo* wa]anda nuninsu zai dace da ma'anonin kalmomin *aikatau*]in da suke }arin bayani a kansu. ga misali kamar haka:

- a) *Wannan abu ya yi min cunkus, Ya]a]jaga hankali]an]as,*
Ya ma}ara zuciya man}as, Ya nana}a mai mutunci }as,
Bai bar mu laka a gwiwa ba (HJJ:107).

cunkus : kalma ce dake nuni zuwa ga cikas abu ko cikas mutane (JB:77). Fasihin yana nufin damuwar da aka sanya su cikinta, ta cike masa ciki ko zuciya ba masaka tsinke, har ya rasa yadda zai nunfasa/ sake, saboda cikas cikinsa ko zuciyarsa. Watau an haifar da gi~i ne a cikin jumlar domin]angon ya reru.

Ga yadda]ango ya kamata ya kasance:

wannan abu ya (cike) min (ciki/ zuciya) cunkus

Watau da *cike* da *cunkus* dukkansu manufarsu ta nahawu]ay ace. Domin haka za~o su a sarrafa su tare alama ce ta basira d zala}ar fasihi.

Jan]as: *Wannan kalma ce da ke nuni zuwa ga yin abu gaba]aya (JB2006:118).* Fasihin na }o}arin bayyana cewa, babu wani abu na hankalinsa da ya rage a kwance, watau gaba]ayan hankalinsa an tashe shi an kuma yamutsa shi. Sannan kuma da an]i kalmar, za a fahimci tana ishara ne zuwa ga sama.

Man}as: Ita kuma wannan kalma ce mai bayyana tsananin yawan abu a wadace (JB2006 da Bargery 1993). A nan fasihin na }o}arin gwada irin yawan ~acin ran da ya gamu da shi ne a wannan rana, har sai da zuciyarsa ta zamanto babu masaka tsinke saboda ma}arewa da ba}in ciki.

}as: Wannan kuma kalma ce dake bayyana }arar karyewar wani abu (Bargery1993 da JB 2006) . fasihin yana }o}arin bayyana irin cin mutuncin da ake yi daidai ya ke da a ce an sami wani mai mutunci ne a baina jama'a aka yi masa kayen da sai da kowa ya ji }arar kayen da aka yi masa.

3.3 Salon Sarrafa Tsigilau

Galadanci (1976) da Newman (2000) da Jaggar (2001) sun nuna cewa, tsigilau kalma ce da ke nuni zuwa ga }an}antar abu kuma tana da sigogi guda uku kamar haka:

- a)]an + yankin suna → namiji tilo. Misali]an littafi,]an yaro,]an sanda,
- b) ‘yar + yankin suna → mace tilo. Misali ‘yar gona, ‘yar bebi, ‘yar gagara
- c) ‘yan +yankin suna → jam’i. misali ‘yan yara, ‘yan gidaje, ‘yan doka

(Galadanci 1976: 35)

Jaggar (2001) ya }ara da cewa, tsigalau na iya bayyana da sigogin sunaye daban-daban. Watau tana zuwa da tsayayyen suna ko ~oyayyen suna da sauransu kuma kowace siga na iya haifar da ma’ana ta musamman.

Wannan fasihi ya sarrafa tsigilau ta irin wa]annan fuskoki da dama kuma da ma'anaoni daban-daban, ga wasu daga cikinsu:

a) Tsigilau da Tsayayyen suna (Tsgl + Ts. sn)

Galadanci (1976) ya bayyana cewa, tsayayyen suna shi ne sunan da yake bayyana wani yanayi da aikatau a }irarsu. Wannan fasihin ya sarrafa irin wannan samfurin tsigilau a muhallai da dama. Misali *Jan garga}i*, da *Jan lasawa*. Ga wasu daga cikin misalan domin fito da bayani fili:

*{am-ta-}alai gashe babu mai ko naso,
Dafe babu romo, ko na **Jan lasawa** (KDR:15)*

*Domin na yi wa}a 'yar ka}an,
Mai '**yar magana** mashahuriya (D[S: 3)*

Dubi yadda fasihin ya sarrafa jinsin namiji da na mace na tsigilau tare da tsayayyen suna na zahiri (lasawa) da kuma na ma'ana (magana). Wannan kuma ke nuni zuwa }warewarsa wajen sarrafa tsigilau a tare da kowane jinsi da kuma kowace irin ma'ana. Iya aiwatar da haka kuwa, alama ce ta basirar fasihi da kuma la}antar harshensa.

b) Tsigilau da Sifa }an}antau (Tsgl. + Sf.}t)

Newman (2000) ya bayyana cewa, sifa }an}antau ita ce, sifar da ke jaddada }an}antar abu ta kowace fuska. Watau ko dai ta fuskar fa}i ko tsawo ko gajarta ko kauri. Masanin ya }ara da cewa, rie-iren wannan sifa suna da }aranci }warai a cikin harshe, sannan kuma ba wai yanayin jikin abu kawai suke }an}antawa ba, hatta darajarsa ko matsayinsa.

A}ilu Aliyu ya sarrafa nau'o'in siffa }an}antau tare da tsigilau ta fuskoki da dama kuma da fasali daban-daban.

a) }an}anta da siranta da tsawo

Wannan ita ce kalmar sifar da take bayyana }an}antar abu ta fuskar sirantaka da tsawo. A}ilu Aliyu ya sarrafa irin wannan misali a yayin da yake }o}arin tabbatar da girman ladan da yake bu}ata game da sa}on gaisuwa ga ma'aiki da kuma kore irin }an}antar ladan da yake gudu, a inda yake cewa:

*Ba Jan tsurut Jan tsito ba,
Jumlar rabon a yi duk da ni (SHM:41)*

Idan aka lura da kalmomin da aka kaurara za a tarar samfurin wannan tsarin ha]uwar tsigilau da }an}antau ne a cikin jumla. Watau ba ya bu}atar ladan da za a bi tsawonsa a re]o masa.

b) }an}anta da gajarta

Ita kuma wannan ita ce sifar dake bayyana }an}antar abu ta fuskar gajarta. Watau ga shi gajere kuma ga }an}anta. A nan ma A}ilu Aliyu ya sarrafa irin wannan siffar mai]auke da wannan tsarin da kuma ma'anar, a inda yake cewa:

*Ba Jan tsurut Jan tsito ba,
Jimlar rabon a yi duk da ni (SHM:41)*

Idan aka yi la'akari da kalmomin da aka kaurara za a tarar ya yi haka ne domin }ara kore }an}antar ladan da yake bu}ata. Watau yadda ba ya bu}atar a re]i tsawonsa, haka kuma kada a ce za a yago wani ~angare ne daga curin ladan a ba shi, bu}atarsa kawai a ba shi curin ladan gaba]aaya.

Dubi yadda A}ilu Aliyu cikin hikima ya misalta irin ladan da yake bu}ata, watau idan ladan wani abu ne dogo, to a ba shi da cikakken tsawonsa da girmansa. Idan kuma wani abu ne curare, to a ba shi curin dukkansu. Wannan dalili ne ya sa aka fahimci cewa, ko da A}ilu Aliyu ya sarrafa sifa }an}antau *gutsure* (}an}anta da dun}ulewa) ba ya sarrafa ta da ma'anar wani }an}anin sashe na ladan ba ne, a'a, yana nufin *adadin ladan ne*, watau *dukkansa*, misali inda ya ce:

*Ladanku na ga Ubangiji
Amma a **Jan gutsurawa** ni (SHM:41)*

wannan ta tilasta shi yin bayani a baiti na 42, domin bayyana manufar *Jan gutsurawa*]in, inda yake cewa:

*Ba Jan tsurut Jan tsito ba,
Jimlar rabon a yi duk da ni (42)*

Wannan ya tabbatar da cewa ma'anar da yake nufi a nan shi ne *jimilla*, watau *adadin gaba Jayansa*.

}an}anta da dun}ulewa

Wannan ita ce nau'in sifar dake bayyana }an}antar abu tare da kasancewarsa dun}ulalle, misali, *Jan gutsure* da *Jan }yas*, da *Jan ~untuna*

A}ilu Aliyu ya sarrafa irin wannan sifa da ~oyayyiyar ma'anarta ma, ba bayyananniya ba, a inda ya ce:

*Tir}ashi, aikin ya fi Jarfin wasa,
Zan ~**untuna** maka }**yas** ka san na }ararwa (KDR:31)*

Dubi yadda fasihin ya danganta manufar sifofi }an}antau da aka kaurara zuwa ga *hujja* maimakon manufarta ta *gutsurar wani abu da ake iya ta~awa kuma mai laushin da zai gutsuru*.

Sarrafa wa}annan sifofi ta wannan fuska alama ce da ke bayyana fasahar A}ilu Aliyu da zurfin na}altarsa ga harshen Hausa.

d) }an}anta da adadi

Ita kuma wannan sifar tana bayyana }an}antar wani adadi ne, misali, *Jan ka}an*, da *Jan }warya-}warya*, da *'yar ka}an* (3:12)

*Domin na yi wa}a 'yar ka}an,
Mai 'yar magana mashahuriya (D[S: 3)*

c) fa}i da girma

ita kuwa wannan sifar tana bayyana }an}antar abu ne ta fuskar fa}i da girma, misali, *fankameme* (HJJ:75) inda ya ce:

*Sabo da wa}ansu jari ne, Ba duk ba maza ake zane,
Girman wasu **fankameme** ne, Harsashin tamfarare ne,
Bai sami da~en sumunti ba (HJJ:75).*

Dubi yadda ya sarrafa wannan nau'i na sifa }an}antau ta ma'ana, a inda yake }o}arin bayyana girman matsayin wasu mutane yana da fa}i amma babu nagarta, domin haka babu abin da za su iya amfanar kowa da shi, domin haka ya zamo }an}ane.

c) **Tsigilau da Rarraunan Suna** (Tsgl + Rn.sn):

Wannan ita ce sigar da ake ha]a tsigilau da rarraunan suna domin gina wata zaunanniyar ma'ana a cikin harshen Hausa. Fasihin ya sarrafa wannan siga a muhallai da dama domin bayyana ko dai ma'ana ta tarihi ko ta zahiri ko kuma ~oyayyar ma'ana. Misali :

*Shi Jan takarda sai a ce masa Mista,
Sunansa ke nan can wajen Turawa (KDR: 80).*

*Hadarin }asa maganin rumfa, Wane kabido da 'yar malafa!
Na samu tudu abin dafa, Tashi Maka har zuwa arfa,
Ban zam a cikin larura ba (HJJ:39)*

3.4 SAU{A{A LAFAZI:

Idan ana batun jituwar lafazi, to, sarrafa dokokin sau}a}a lafazi su ne muhimman abubuwan da hankali zai karkata zuwa gare su. A halin yanzu za a yi }o}arin bayyana manufar }a'idar, sannan kuma sai a le}a cikin matanin wa}o}i domin za}ulo yadda fasihin ya sarrafa wannan }a'ida.

Cryastal (1991) ya bayyana cewa, wannan kalma ta sau}a}a lafazi ana amfani da ita ne domin bayyana yadda harsuna ke raunana dukkan wani nau'i na }arfi ko nauyin sauti, wanda zai iya kawo cikas ga lafazi. Masanin ya }ara da cewa, fitattun muhallan da aka fi aiwatar da irin wannan hukunci su ne ta hanyar *musanya sauti tsayau da zuzau*, ko *zuzau da kusantau* ko kuma *marar ziza da mai ziza* ko kuma *a sassa}e sauti gaba Jayansa*.

Shi kuma Zarru} (1980: 45-50) ya tabbatar da samuwar irin wannan }a'ida a harshen Hausa ta hanyoyi da dama, musamman dai ta hanyar Naso.

Akilu Aliyu bai ta}aita a batun sarrafa sauti ba kawai, al'amarin nasa ya zarce har ya shafi dokokin sauti masu dama; watau yadda }warewarsa ta sanya shi sarrafa su a matsayinsa na fasihi mai tarin hikima da kuma yadda yakan da}ile da yawa daga cikinsu domin bayyanar da wata gwaninta irin ta fasihai ko da kuwa a babin larura ne.

Wannan fasihi ya sarrafa dokokin sauti masu dama musamman masu ala}a da Naso, wa]anda kuma suka ha]a da, *dokokin ra~i-shige*, da *garawa*, da *kinin- garawa* da *gan]antawa*, da *kinin-gan]antawa*, da *shadda*, d.s.

3.4.1 Garawa: Mathews (1997) da Newman (2000) sun bayyana cewa wannan shi ne yadda sautin /r/ ke maye gurbin wasu sautuka a cikin lafazin wasu nunkakkun kalmomi musamman a cibiyar turakunsu. Newman (2000: 235) ya buga misali da kalmomi kamar haka:

Asalin kalma	Gararriya	Asalin kalma	Gararriya
}wat }wata	}war }wata	kwas kwasa	kwar kwasa
Gwad gwado	gwar gwado	giz giza	gir giza
Fit fita	fir fita	mats matsa	mar matsa
Kak kashe	kar kasha	hu] hu]u	hur hu]u

A}ilu Aliyu ya sarrafa wannan }a'ida a wurare da dama a cikin wa}o}insa, kuma nau'o'i daban-daban- masu ninki da na *gundarin kalma* da na }arshen ga~ar kalma- amma ga misalan ka]an daga cikinsu:

Masu ninki:

Wa]annan su ne kalmomin aikatau]in da ake ninka su yayin jaddada manufar ma'anarsu ta hanyar amfani da }a'idar garawa. Fasihin ya yi amfani da dabara iri daban-daban wajen sarrafa su da kuma salo daban-daban domin kauce wa nauyi da wahalar furuci. Ga misalan wuraren ya sarrafa su a cikin wa}o}insa:

Marmaza – DRY: 6 rugurguje – DRY 134 Rikirkice – DRY 21

Marmace – DRY: 30 Farfa]a – DRY 34 Gwargwada – DRY 108

Gurguje – DRY: 35. da sauran wurare da dama a cikin matanin wa}o}in fasihin.

Wannan fasihi ya za~i aiwatar da }a'idar garawa ce, domin ya sau}a}a lafazin wa}arsa duk da cewa furucinsu yana tare da **naso (nasasshen lafazinsu)**. Idan aka]auki nasasshen furucinsa-**mammaza da mammace** za a tarar cewa, ya kaucewa furucin ne saboda }uncin furucin da ke tattare da ~uga da **hancintawarsu**, wa]anda dukkansu sun shafi **katsewa** ne. don haka sai ya maye gurbinsu da jirge da kuma **zuzar** furucinsu, alhali suna **gararru**. Haka yake game da furucin nasasshen lafazin **faffa]a** wanda yake cike da }uncin zuzar le~~a, duk da cewa babu hancintawa, amma dai katsewar tana nan.

Haka nan kuma ya guji nasassun furucin **gugguje** da **gwaggwada** duk da cewa furucinsu ne ya fi gudanawa a bakin jama'a saboda a }a'idar sauti musamman ta fuskar rerawa, nassshen ya fi nauyi da wahalar furtawa, saboda katseawar sautin da ke tattare da furucinsu, don haka saboda }warewarsa ya san mene ne zai nauyaya lafazin wa}arsa kuma ya munana ta, shi kuwa ya kiyaye shi? Duk da cewa yana da damar ya sarrafa su a inda ya so a matsayinsa na fasihin wa}a.

Amma batun nasasshen lafazin **rikikkice** da **ruguguje**, da ma shi nauyinsa ya sanya shi }aranci a bakin jama'a, don haka maimakon nasasshen sai a koma asalinsa na **ruguje** da **rikice** ko kuma a ninka shi tare da garawarsa.

Fasihin ya sarrafa wa}annan misalai ne domin sau}a}a lafazin wa}arsa, domin kuwa dukkansu ninkasu da furta su a lokaci guda abu ne mai nauyi ga numfashi ko guraben furucin haruffan. Za a iya tabbatar da haka ne, idan aka yi la'akari da cewa, dukkansu babu wanda ninkinsa tare da nasonsa zai shafi karin wa}ar ko kuma karin sautinta, sai dai nauyin lafazinta kawai.

Na gundarin kalma:

Watau }a'idar garawar da ta shafi tsurar kalma kawai ba tare da ninki ko tsaularawa ba, sannan kuma a ga~a ta tsakiya.

Kurji – YGR: 23

*Wannan ce ta saka ni a dandi,
Ba jaraba ba da neman **kurji** (YGR:23).*

Idan aka lura da kyau, a cikin wannan misali da makamantansa, fasihin ya sarrafa }a'idar garawar ce domin nuna irin 'yancin da yake da shi a cikin wa}a. Za a iya tabbatar da haka ne, idan aka lura da cewa, da ya sarrafa shaddar dake cikin kalmar da babu abin da zai shafi tsari ko karin sauti ko karin wa}arsa. Ga misali:

*Wannan ce ta saka ni a dandi,
Ba jaraba ba da neman **kuji** (YGR:23).*

Idan aka furta sai a ji cewa duk da bai shafi tsarin furucin wa}arsa ba,duk da haka ya za~I kaucewa shaddar da ke cikin kalmar saboda sau}a}a lafazin wa}ar. Wannan alama ce ta basirarsa da }warewarsa, domin ba dukkan fasihi ne zai mayar da hankali kan irin wa}annan }a'idoji ba.

Na }arshen ga~ar kalma

Watau irin kalmomin da }a'idar garawar ke shafar ga~a ta }arshe a cikinsu.

Kar – ygr:38 hirar – ygr:38 d.s.

*Hana mata le}a wajen matanka,
Don **kar** tai musu **hirar** banza (YGR:38)*

Game da kalmomi **kar** da **hirar**, ya sarrafa su ne a }o}arinsa na sassauta lafazin muhallan, saboda yin amfani da takwarorinsu zai }untata furucin }angon wa}ar. Abin da zai janyo }uncin shi ne, harafin /]//t]/ **da ta biyo bayan** harafin [r] gurbin **furucinsu** guda ne, don haka zai yi wuya bayan harshe ya gama karkarwarsa ta furucin /r/, sannan kuma ya sake dira a kan gurbin da ya tashi ya sake maimaita karkarwar duk a lokaci guda. Haka kuma batun yake idan aka waiwaiyi matsalar harafin /b/ da /r/, domin kuwa komowar harshe muhallinsa bayan jirgewarsa wajen furucin /l/ da kuma ~amewar le~~a a lokaci guda don furta /b/, abu ne mai wahalarwa musamman a lafazin wa}a.

3.4.2 *Kore garawa:*

Sa'at :DDS;29 *ta~al~ale* –{BL: 23

Yasuwa – DDS : 33 *walwale* –{BL:34),

Rikai –WTS:13. *wa}as* (4:45). Duba rataye domin ganin cikakkun baitukan wa}o}in.

Nan kuma fasihin ya akasta garawar ce, musamman ga **sa'at**, domin kuwa sarrafa gararrar kalmar (*sa'ar*) zai zamanto bayar da damar maimaita gararrun kalmomi guda biyu ke nan a jere, wanda kuma hakan zai nauyaya nunfashi, domin haka ya surka akastacciyar a tsakaninsu, domin sassauta lafazin furucin wannan jango da sauran makamantansa. Wannan kuma zai }ara bayyanar da fasaha da }warewar fasihin a filin sarrafa }a'idoji da dokokin sarrafa harshen Hausa. Ga yadda baitin ya kasance:

*Ba za ni yawaita maganganu
Ga 'yar sa'at magarjarciya (DDS: 29).*

Game da kalmomin **ta~al~ale** da **walwale** kuwa, Fasihin ya sarrafa su ne domin sassauta lafazi da tsare amsa-amon wa}arsa ce kawai, domin sarrafa gararrar kalmar **ta~ar~are** da **warware** ba zai shafi tsari ko karin sauti ko karin wa}ar ba.

Bugu da }ari kuma, fasihin ya sarrafa cikakkiyar kalmar **yasuwa (ta Guddiranci)** maimakon **yaswa**, domin tsare karin wa}arsa ne. amma ba domin haka ba, sarrafa gararrar ko kininta duk sun fi sau}i ga furucin lafazin kalmar.

Haka kuma idan aka dubi yadda ya sarrafa kalmar **ri}ai (ta Katsinanci)** maimakon **ri}ar**, za a tarar ya yi haka ne domin sau}a}a lafazin furucin kalmar.

Dalili kuwa shi ne, saboda kasancewar sautin /r/ da / d / mafurtarsu guda ce, lafazin zai yi nauyi ga harshe da numfashi idan aka ce bayan harshe ya gama karkarwarsa a han}a, ya katse ya sake furta sautin harafin /d/ tare da **ziza** da ~**uga** duk a lokaci guda.

A }arshe, fasihin ya sarrafa kinin garawa ne a (LGS: 45) domin tsare amsa-amon wa}arsa.

*Amma a ta}aice zan yi ta,
Don jin tsoron tsawon wa}as (LGS:4)*

Idan aka lura amsa-amon wa}ar ita ce kalmar Legas, to domin kiyaye amsa-amon, sai fasihin ya sarrafa kinin garawa domin biyan bu}atarsa cikin sau}i.

3.4.3 Gan}antawa:

Gan}antawa kamar yadda Sani (2011) ya ce wata }a'ida ce da ta amince a }ara furucin gan}a ga ba}in da ba bagan}e ba bisa wasu sharu]]a. watau sharu]]a su ne kamar haka:

[t, z, d,s] → [c, j, š] /---[l, e]

Watau ba}I }an han}a, marar furucin hamza,takurau, yana gan}ancewa yayin da ya gabaci wasalin gaba(I, e) (Sani, 2011:23-28).

Ga misalin yadda yake faruwa a wa}annan kalmomi:

Kalma	Lafazi	Kalma	Lafazi	Kalma	Lafazi
Gudu	guje	karanta	karance	karanta	karanci
Bawa	bayi	gado	gaji	gida	gidaje
Rusa	rushe	kaza	kaji	tasa	tasoshi

Wannan fasihi ya sarrafa gan]antattun lafuzza masu dama kuma nau'i daban-daban –na wasalin /e/ da /i/ kamar haka:

Na wasalin 'e'

Gurguje – DRU105 -107 da *marmace* da *rikirkice* da *rugurguje*

Na wasali 'I'

Miji – DRY: 55 da *gurguji*

3.4.4 Kore gan]antawa:

Wannan shi ne lafazin wasu sautuka a muhallan gan]antawa amma ba tare da an gan]anta su ba. Watau fizzaƙakƙan ko kore gan]antawa (karya }a'idar gan]antawa).

A}ilu Aliyu ya sarrafa wasu lafuzza ba tare da kiyaye dokar sautin ba, kamar haka:

Kashedi – DRY:53

Baitoti – WTS:38 da IRI 104

Wannan fasihi da yawa yakan yi hakan ne kawai, domin nuna zurfin na}altar harshensa, amma ba don wata larura da za ta cutar da wa}arsa ba. Misali, ya sarrafa kalmar *Baitoti* musamman ta cikin (IRI 104) ya sarrafa ta ne domin sau}a}a lafazin wa}arsa kawai , amma ba don wata illa ga wa}ar ba. Ga yadda abin ya kasance:

*Baitoti casa'in na tsara, Sha tara sai shida, goma na }ora,
Na yi salati bisa ga Muhtara, Alu, abokai duk na jera,
'Ya'yayensa gami da iyalu (IRI104)*

Idan aka lura sanya kalmar '*baitoci*' a muhallin '*baitoti*' *babu* abin da zai shafi **kari** ko **tsarin** wa}ar, illa }o}arin fasihin na kauce wa nauyin furucin jeruwar sautin **atishawa** a kan iyaka guda. fahintar haka da kauce masa aiki ne na cikakken fasihi mana}alcin harshe.

3.4.5 Shadda:

Masana irin su Crystal (1991) da Mathews (1997) da Newman (2000) da Abubakar (2000) sun bayyana cewa shadda sifa ce ta tsarin sauti wadda ke nufin ninka sautin wani harafi da jerantuwasa a cikin lafazin kalma.

A}ilu Aliyu ya sarrafa nau'o'in shadda masu dama – na *ninkakken aikatau* da na *gajerar mallaka* da na *gundarin kalmomi*- tamkar dai yadda Abubakar (2000) ya ambace su kuma ta fuskoki daban-daban kamar haka:

Na gundarin kalma:

Wannan shi ne shaddar da ke faruwa a cikin gundarin kalmomin harshe. Watau yadda ake maimaita wani sauti da ke cikin Kalmar a yayin furtata.

Iggiya – DRY: 52 . *Dagga* – DRY:102. *Daggarai* – DRY 132+136. A duba rataye domin ganin cikakkun baitukan wa}o}in.

Na ninkakken aikatau:

Wannan ita ce shaddar da ake samu a cikin kalmomin aikatau tsanantau (Abubakar 2000). A}ilu Aliyu ya sarrafa irinsu da dama a wa}e a cikin wa}o}in da ka nazarta. Ga misalai kamar haka:

Daddaga, da, *nannaga*, da *tsattsaga*, da *}ididdiga* (DRY 87) . sai a duba rataye domin ganin cikakken baitin da aka ciro su.

3.4.6. Naso:

Wannan shi ne irin tasirin da wani sauti kan yi a kan Jan'uwansa a sanadiyyar ma}wabtaka a cikin kalma ko kuma ta muhallan furuci (Crystal 1991 da Mathews 1997). Manufar nasu ita ce ta}aiawa da kyautatawa da kuma sau}a}e sauti a cikin zance ta yadda mai Magana da mai saurare za su sami sau}in aiwatar da lafazin sautukan Magana (Crystal (1991) da Katamba (2000)).

Jituwar wasali:

Miye – SHM: 44

*Yaba ni ciwon zuciya,
Miye yake warkar da ni? (SHM: 44)*

Dubi yadda fasihin ya za~o wasalin /i/ wanda yake iya jituwa da sautin /m/ da na /y/ a kalma guda kuma maimakon wasalin /e/ da aka saba ji a furucin kalmar *meye ko mene*. Haka dai fasihin ya yi ta sarrafa hikimomin sau}a}e lafazi a cikin wa}o}insa ta fuskoki daban-daban na nasu. Domin kuwa sarrafa akasinsu ba zai shafi tsari ko karin sauti ko karin wa}arsa ba, wannan ya nuna cewa shi ya za~i haka domin sau}a}e hanyar rera wa}o}insa.

3.4.7. Ta fuskar }a'idar ra~i-shige:

Wannan }a'ida ta harshen Hausa, ita ce ta haramta wa ra~i-shige /w/ da /y/ zama a tsakanin wasullan da suke saje wa da su. Idan har kuwa hakan ya zama dole, to harshen yakan yi gyara don lafazin kalmar ya yi sau}in furtawa kuma ya yi da}i. Irin wannan matsala tana bayyana yayin da aka yi }o}arin furta jinsin mace tilo a tsarin }a}}arfar sifa, wadda ke da tsari kamar haka:

}arshen	namiji	mace	jam'i
-Ee	-iyaa	-uu	
Bugaggee	bugaggiyaa	bugaggu	
Fiyayyee	fiyayyiyyaa	fiyayyu	
Lafiyayyee	lafiyayyiyyaa	lafiyayyuu	

Idan aka yi gyara domin kiyaye wancan }a'ida ta sau}a}a lafazi, sai tsarin }a}}arfar sifa ya koma kamar haka:

Nmj	mc	jm
-ee	-aa	-uu

Misali:	Kalma	namiji	mace	gyara
	Goya	goyayyee	goyayyiyyaa	goyayyaa
	Yaga	yagaggee	yagaggiyaa	yagaggaa
	Raya	rayayyee	rayayyiyyaa	rayayyaa
	Tsaya	tsayayyee	tsayayyiyyaa	tsayayyaa

(Zarru} 1980:45-47)

To ita kanta wannan }a'ida ta *ra~i-shigen (y)* A}ilu Aliyu bai bar ta ba sai da ya ci gajiyarta a bisa wannan }a'ida ta sau}a}a lafazi. Ga misalai kamar haka:

Kwantamma DRY73) }an}ararraDRY85 kinibabba
}anjamamma DRY 69) kinibabbar (YGR:31)

To, ba don fasihin ya na}alci harshen da kuma dokokinsa ba, da bai san yadda zai yi ya fita daga wannan larura ba, domin kuwa rashin kiyaye wannan }a'ida a wa]annan muhallai, za su rikita tsarin wa}o}insa.

Ga misali:

- V - - - v - - v - v v - v -
Tsohuwa ramammiya, Mai ido da hakainiya,
Mai ha}ori shirgiya, Mai yawan gulmar tsiya,
 - V - - - v -
Kwantamma duniya (DRY: 73).

Dubi yadda duk da kasancewar }a}arfar sifa jinsin mace yake sarrafawa a wa}ar amma bu}ata na tasowa sai ya koma gyararren zubin domin fita daga matsalar karyewar wa}a. wanda kuma ba don Allah ya sa ya naa}alci wannan }a'ida ba, da ga yadda]angon zai kasance a }arye:

- v - (v) - - v -
Kwantamammiya duniya

Bugu da }ari kuma, duk da cewa wannan samfuri lafazin wani karin harshe ne (Katsinanci), to kuma ba karin harshen sa ba ne (sakkwatanci) ballantana a ce ya riga ya na}alce shi, sannan kuma ba wanda ya taso a ckinsa ba ne (Karin kananci), ballantana a ce Karin b aba}onsa ba ne. Domin haka duk da inda aka dubi matsalar A}ilu dai ya gwada basirarsa da na}altar harshen Hausa.

Wannan rukuni na sifa kamar yadda Newman (2000:25) bayyana tana daga cikin sifofi masu ishara zuwa ga matu}a gayar sifantawa. Watau tana }ololuwar sifanta dukkan abin da ta sifanta ne, ba tare da rage wani muhallin }arin bayani ba.

Game da **ra~i-shigen** /w/ kuwa, Newman (1972:10) cewa ya yi, }a'idar sau}a}a lafazi ta harshen Hausa, ta haramta wa harafin (**w**) shiga tsakanin wasulla guda biyu masu kama]aya, kuma karin sauti]aya, (Zarru} 1980: 47-48). Hatta wannan nau'i na kalmomi sai da A}ilu Aliyu ya sarrafa su cikin wa}o}insa don }warewa da na}altan harshen Hausa. Ga misalinsu kamar haka:

*Da za a yarda a ba ni fili in yi,
'Yar tambaya, sannan a ban **amsawa** (KDR: 9)*

Ire-iren wa]annan aikataun suna da }aranci }warai a harshen Hausa , hakan ne ya sa aka fahimci cewa harshen ne bai yarda da lafazin ba (Zarru}1980: 47). Duk da }arancin irin wa]annan kalmomi a harshen Hausa,sai da fasihin ya za}ulo su ya sarrafa su, sannan kuma ya yawaita su a matsayin amsa-amo, domin }warewa. Wannan ya gwada cewa, zurfin saninsa ga ire-iren wa]annan }a'idoji shi ne ya sau}a}a masa samun mafita ga irin wa]annan larurorin wa}a. Bugu da }ari kuma A}ilu Aliyu ya sa~a dokar sautin ra~i-shige a CBM: 49, domin tsare karin wa}arsa, kamar yadda yake cewa:

*Abokanan ciwona, Kuna cikin **rayina**,
Ga sallama nan guna, Sai wata ran dangina,
A yau gidana za ni. (CBM: 49)*

Dubi yadda maimakon ya yi amfani da kalmar *raina* domin kiyaye }a'idar ra~i-shige sai ya sa~a domin kiyaye tsarin amsa-amon wa}arsa.

Idan aka lura da kyau za a iya fahimtar cewa, A}ilu Aliyu ya sarrafa dokokin sautin harshen Hausa masu yawan gaske, wanda hakan ke iya tabbatar da zurfin na}altar harshensa da }a'idojinsa.

Haka nan kuma yadda ya sa~a wa dokokin ta hanyar sarrafa kini ko fan]ararrun kalmomi, ba kuma tare da wata larurar wa}a ba, ya }ara bayyanar da fasaharsa. Wannan ke nuna ya yi haka ne domin tabbatar da cewa ba wai abin da yake bisa wata }a'idar harshen kawai ya sani ba, a'a, har da fan]ararrun kalmomin dake cikin harshen ya sani, kuma yana iya sarrafa su cikin wa}a ba tare da tangar]a ba. Ko ba komai kuma, ya nusasshe da duniyar ilimi irin wadatar rumbun kalmomin harshen Hausa.

Abin sha'awa kuma, babu wata cikakkiyar larura da ta sha masa gaba, domin }wayoyin sautin /r/ da /l/ 'yan gida]aya ne ta fuskar tsarin sauti ('yan ka]awar harshe ne masu ziza), ko da kuwa abin da ya shafi amsa-amo ne , yana da 'yancin ya mayar da baitin mai **amsa-amon makamantan sauti**.

Abin da zai }ara jawo hankali game da na}altarsa da harshen da kuma sanin abin da harshen ke ciki, shi ne, yadda hatta irin lafuzzan ({**a'idodi** da **kashedi** da }**ayyade**) wa]anda tasirin zamani ya hana a iya tantance lafazin da ya fi rinjaye a bakin al'ummar Hausawa (Zarru{ 1980:95), bai barsu ba sai da ya sarrafa su, wata}ila domin burgewa da nuna cikakken 'yanci.

Bugu da }ari kuma dubi yadda ya sarrafa dukkan nau'in ra~i-shige /w/ **da** /y/ da }a'idojinsu, domin nuna gwanintar harshe, duk da cewa akwai larurar tsare amsa-amon wa}arsa, amma duk da haka ba don cikakken fasihi ba ne, ta yaya zai }ir}iri wannan aikatau]in a }ar}ashin wannan }a'idar?

Sanin kowa ne cewa, fita daga larura, ya fi shigarta wahalarwa a dukkan fannonin rayuwar]an adam. Domin shiga larura gajiyawar]an adam ce, fitarta kuwa, isa ce a gare shi, domin alama ce ta basira da }warewa.

A }arshe, tun da dai manufar nasu ita ce sau}a}ewa da kyautata lafazin sautukan harshe, to, kiyaye shi zai taimaka wajen kyautatawa da sau}a}e aikin fasaha, sannan kuma zai bayyanar da fasahar fasihi.

3.4.8 Jituwar Nahawu

Wannan shi ne yadda fasihin ke sarrafa nahawun kalmomi ta fuskar }irar su da ma'anarsu ta nahawu gwargwadon dacewarsu da manufarsa.

{warewar A}ilu Aliyu da wadatar rumbun kalmominsa ta sanya shi za~in aikatau]an aji biyar a SHM domin sa}o ya samar, don a isar masa.

Haka kuma da za~insa ga]an aji hu]u da]an aji bakwai a wa}arsa ta {BL, domin nuna kamalar sa}on da ke cikinta, da kuma yadda ya za~i Sar}a}}iyar Siffa a wa}o}insa na YGR da DRY domin bayyana masu hali guda ('yar gagara da duniya). Haka nan kuma za~insa ga kalmomi masu tasirin boko a LGS da kuma masu tasirin Laraabci a IRI da HJJ, ya isa ya tabbatar da haka, kamar yadda bayani dalla-dalla zai biyo baya, **Aikatau:**

A wannan muhallin za a duba yadda fasihin ya sarafa kalmomin aikatau nau'i daban-daban da siga daban-daban ne gwargwadon bu}atarsa a cikin wa}o}insa.

Fasihin ya gwada zurfin na}altarsa ga harshen Hausa da kuma ha}i}anin zala}arsa da fasaharsa a fagen wa}a.

Misali, yadda ya sarrafa aikatau]an aji biyar da dukkan sigoginsa guda uku, kamar haka:

Cikakkiyar siga

Ta}aitaciyar siga

Aik 5+da

-

aik 5+da

Samar

tayar → ta

Tsayar

gaisar → gai

Shigar

hawar → hau

Gamsar

Rikitar

Ki]imar

Idar

ta}aitacciyar siga

- aik 5 + shee

gaisar → gaishe

shayar → shashe

Katarshe

Idan aka lura da yadda ya ganjantar da wannan aikatau (katarshе) jin don gwanintar sarrafa kalmominsa alhali ba shi ne fitaccen lafazi ba. Yadda ya gwamutsa tsarin cikakkiyar siga da ta}aitacciya mai jafen **-she**.

Haka kuma ta fuskar tsarin gaba, ya sarrafa kusan dukkan nau'in ga~ar da aka gina aikatau jin da su, ba tare da ta}aita a kan wata siga ba, wanda kuma yake tabbatar da wadatar kalmomin aikatau dake dan}are arumbun kalmomin wannan fasihi. Ga sigogin da ya yi amfani da su kamar haka:

BW – Bww = samar, tsayar, faxar, tarar, isar, idar

i. Bww – BWB = zautar

ii. BWB – BWB = gamsar, warkar.

Dubi yadda ya sarrafa dukkan nau'o'in sigogin ga~ar kalmar Hausa guda uku, a cikin aikatau aji biyar, masu ga~a bibiyu.

Bugu da }ari kuma ya sarrafa masu ga~a uku-uku cikin siga biyu kamar haka:

Bw –BWB – BWB = Jedantar

BW –BW –BWB –rikitar, ki}imar, shagalar

Sannan kuma idan aka yi la'akari da muhalli na musamman da ya sarrafa aikatau]an aji biyar (5), a ga~a ta dab da }arshen]ango na biyu, na wa}ar" SHM", ha}i}a wannan ya bayyanar da }warewarsa da kuma gwamintarsa a wajen sarrafa harshen Hausa, musamman a fagen wa}a.

Idan kuma aka dubi yadda ya sarrafa aikatau Jan aji huju da sigar }i-kar~au, domin bayyana yadda rashi da }arancin ilmi yake zama }ai}ayi – koma –kan-mashe}iya ga duk wanda ya amince wa zama da Jahilci kamar haka:

*Ba}ar magana a yi ma ka ji.
A dole ka zam ka **da}ile** (16:5)*

*Fasaha ba ta wadar mutum
Kadan ilmi ya **Jangale** (33:6)*

*Fa ba shi a nan kuma babu can
Kawai shi dai ya **gantale** (43:7)*

Dubi yadda ya sarrafa wannan rukunin da wasahin }arshensa ke gajarcewa.

Kamar yadda ya sarrafa wannan samfuri haka kuma ya sarrafa mai dogon wasali a sauran muhallai daban-daban.

Ma'ana

Hatta ta fuskar ma'ana, A}ilu Aliyu ya za~o kalmomi tare da kiyaye hukunce-hukuncensu na nahawu daban- daban, ya kuma sarrafa su gwargwadon yadda za su iya isar da ginshi}in sa}onsa da manufarsa, a wa}o}in sa masu manufofi daban-daban.

Misali, idan aka dubi yadda ya za~o kuma ya sarrafa aikatau Jan aji biyar a wa}arsa ta 'SHM;, saboda dacewar ma'anarsa da manufar wa}arsa. Watau shi (Akilu) ya tattali sa}o ga alhazai, saboda rauninsa a halin yanzu, wanda su kuma za su aiwatar, domin samar da lada ga kawunansu da kuma gajiyayye (Akilu). Har ma ya }ara da cewa 'ba wai za a Jan gutsura masa ladan ba ne, a'a, gaba Jayan ladan yake bu}atar a raba dai- dai da shi':

*Ladanku na ga Ubangiji
Amma a Jan gutsura wa ni
Ba Jan tsirit Jan tsito ba:
Jimlar rabon a yi duk da mi (SHM 41-42:3)*

Haka kuma ko da ma'anar aikatau]an aji biyar na Newman (2000), inda yake cewa, ma'anarsa-
sanyawa ba haddasarwa ba. To, ko a }ar}ashinta dai ma'ana ba ta sauyawa domin kuwa zai
zamo- A}ilu ya sa Alhazai su isar da gaisuwarsa zuwa ga ma'aiki. Don haka duk ta inda aka
duba, ma'anar ta dace.

Sannan kuma wani abin burgewa, shi ne, yadda ya za~o kalmomin aikatau]an aji biyar masu
ga~a uku da hu]u kuma masu ala}ar ma'ana a SHM.

Ga misalan kalmomin kamar haka:

Kalma	ma'anarta	ala}ar ma'anonsu
Jedantar	jele (kaiwa da komowa)	rashin natsuwa (fitar hankali)
Rikitar	hargitsar	rashin natsuwa
Ki]imar	dagula tunani (damuwa)	rashin natsuwa
Zautar]imaucewa (fusata)	rashin natsuwa
Shagalar	mantar (]auke hankali)	fitar hankali (SHM: 21-25)

Wa]annan kalmomi fasihin ya za~o su ne domin ya bayyanawa jama'a irin halin rashin natsuwar
da ta same shi- watau yadda hankalinsa ya rabu da jikinsa- saboda begen saduwarsa da ma'aikin
Allah. Lallai kam, aiwatar da haka, ko ba a fa]a ba, sai hazi}in]an baiwa mai hikima da zala}a
da kuma wadatar rumbun kalmomi irin A}ilu Aliyu.

Bugu da }ari kuma, dubi yadda ya fito fili ya bayyana abin da ke damun sa }arara kuma ya bayyana magani, duk cikin hikima a wa}annan baitoci da ke tafe:

*Kuma rarrabarmu ta ku da ni,
Sha'anin shina **rikitar** da ni. (SHM: 43)*

*Ya ba ni **ciwon zuciya**,
Miye yake **warkar** da ni? (SHM:44)*

***In je Madina gurin Muham-**,
Madu ne sahihin magani. (SHM:48)*

Dubi yadda ya bayyana cewa, ciwon zuciya ne ya kama shi – watau inda bege ya raba zuciyarsa da tunani, don haka ta zamanto wofintacciya.

Haka nan idan aka lura da yadda ya yi amfani da kalmar **waraka** da ma'anar **magani**- watau abin da zai dawo masa da hankalinsa, ya magance cutarsa.

Bugu da }ari kuma dubi yadda ya sarrafa kalmar **sahihi** da ma'anar **cikakke**- watau duk abin da ba zai kai shi ga Ma'aikinin Allah ba, to, ba zai samar masa da cikakkiyar waraka ba.

Haka kuma idan aka yi la'akari da yadda A}ilu Aliyu ya sarrafa aikatau masu }arfafa ma'ana a wa}arsa ta 'KBL (shugulgule da za}al}ale – 5x7) domin ya bayyana irin tsananin bu}atuwar da ake da ita game da batun neman ilmi. Da kuma yadda ya sifanta tsananin wuce – gona-da-irin da Jahili yake yi a fagen aiwatar da ~arna da rikicewar al'amuransa ('Jagwalgwale' -40 da 'Za}al}ale' -38:7). Da kuma yadda ilmi ke tasiri a kan kowane irin al'amari komai tsananin lalacewarsa (jagwalgwale 31:6)

Bugu da }ari kuma, ya sarrafa aikatau }an aji hu}u ne (lugudensu ma ya yi), da cikakkiyar ma'anarsa, ta gamewar aiki ba tare da rage komai ba, don ya nuna cewa tasirin ilimi ba ya rage komai ta kowace fuska a kuma kowane irin matsayi.

Da wannan ne fasihin ke nuni da cewa, duk alherin da ya shafi ilmi, gaba]aya ake samun sa (Nasara) 24-27), haka kuma abin yake game da rashinsa gaba]ayan }as}anci ake gamuwa da shi, (35 -40). Misali samuwar ilmi ke haifar da dukkan nau'in nasarar da]an adam ke bu}ata ko kuma ya zama tushen dukkan wani nau'i na }as}ancin da]an adam ke gudun sa.

Wannan ya sanya, ya tashi bayar da shawara sai ya yi amfani da aikatau]an aji bakwai domin bayyana yiwuwar cikakkiyar nasara (24-32) ko }as}anci (33:44) ga Bahaushe da kuma irin kammaluwar himmar da ake bu}atar sanyawa game da batun ilmi (10:11).

Haka nan kuma, yadda ya sarrafa ta}aitacciyar sigar aikatau]an aji biyar (5), a DRY (130), domin Ishara ga irin yadda duniya take haddasar da ~arna da kuma rashin saurarenta ga kowa, in da yake cewa:

*Hindu ba ta halin gari, Ba ta yin aiki gari,
In ta]auka, tai ~ari, Ga ta ba ta jin bari,
Kan ta ta da }iriniya (DRY 130)*

Haka batun yake matukar za a iya bibiyar dukkan aikatan da ya sarrafa, za ka same shi ya sarrafa su ta dukkan fuskokinsu (watau }ira da ma'ana) tare da dacewa da dukkan muhallai da manufofi wa}o}insa.

3.5 Salon sarrafa sifa a wa}o}insa.

Masana nahawun Hausa irin su Galadanci (1976) da Newman (2000) da Jaggar (2001) da Zarru} (2005) sun bayyana cewa, sifa ita ce rukunin nahawun da yake }ara bayyana yankin suna a cikin jumla.

Akilu aliyu ya sarrafa rukunin sifa nau'i daban-daban a cikin wa}o}insa domin cim ma burinsa da bayyanar da faraharsa. Daga cikin rukunin sifofin da ya sarrafa cikin fasaha akwai sar}a}}iya da }a}}arfar sifa da magorin sifa

3.5.1 Sar}a}}iyar sifa:

Wannan ita ce samfurin siffar da take da tsarin *zumuntau + yankin suna (zmt + ysn)*, watau *mai + suna*. Misali: *mai hankali ko mai Magana ko mai ku}i ko mai wayo ko mai }o}ari = Tilo*. Idan kuma ana son akasta zancen sar}a}}iyar sifa, to sai a yi amfani da *zumuntau marar+ suna*. Misali : *marar arziki ko marar mutunci* (Galadanci 1976 da Zarru}: 2005). Galadanci (1976) *ya }ara* da cewa, a tsarin irin wannan sifa, babu dama wani abu daban ya raba tsakanin kalmar suna da *zumuntau*, saboda tsananin *zumuncin* da ke tsakaninsu. Shi kuwa Zarru} (2005) }arawa ya yi da cewa, irin wannan samfurin sifa ba ta tantance jinsi da jam'I, sai dai adadi kawai kuma ba ta zuwa a matsayin sifatan goshi (sf1) sai dai sifatan }eya (sf3). Misali, ba a cewa: *mai hankalin yaro*. Sai dai a ce *yaro mai hankali*.

Wannan fasihi ya sarrafa irin wannan sifa da sigogi guda uku kamar haka: sar}a}}iyar sifa da sunan fai (sr}. sf +sn.fai) ii) sar}a}}iyar sifa da sunan ~oye (sr}.sf + sn. ~oy) iii) sar}a}}iyar sifa da tsayayyen suna (sr} + ts.sn.)

Sar}a}}iyar Siffa da Sunan Fai (Sr}. sf + sn. Fai)

Ya sarrafa irin wannan siga da cikakkinyar ma'anarta- ta mallaka- (Jaggar 2001: 352), a wurare da dama, musamman da yake sifanta 'duniya' misali: mai baki- - - - mai zanzana, mai ciki tin, mai takura, mai }afafu kantara, mai wuya duka sandara da sauransu:

*Ga ta nan mai takura, Mai jiki duka tattara,
Mai }afafu kantara, Mai wuya duka sandara,
Ba ta waiwaya gaskiya (DRY:27)*

Fasihin nuni yake yi da bayyanannun sunayen (jiki da }afa, da wuya) da duniya ta mallaka wa]anda suke da]a tabbatar da muninta.

Sar}a}}iyar Sifa da |oyayyen Suna (Sr}. sf + Boyn. Sn)

Jaggar (2001:351-353) ya bayyana cewa, sar}a}}iyar sifa mai irin wannan tsari nuni take yi a kan halayen da AIKAU ya sifantu da su. A}ilu Aliyu ya sarrafa sar}a}}iyar sifa da irin wannan siga tare da ma'anarta ta nuni game da sifofin da aikau ya siffantu da su. Za a iya ganin wannan misali a inda yake bayyana cewa daga sifofin Allah, akwai halittar dare da safiya – mai dare, mai safiya:

*Mai raba yaya da manyan }anne,
Mai raba baba da manyan 'ya'ya (YGR: 7)*

Haka kuma za a iya ganin irin wannan salo a wa}arsa ta IRI I : 7 a inda yake bayyana sifofin manzon Allah tabbatattu da kuma korarru inda yake cewa:

*Mai tabshiri, mai tahariri, Mai tafsu, mai takadu
Ba takadimi, ba tahiru, Ba ta}asiri, ba takasiri
Sai tafsili, ba Ishkalu. (IRI:7)*

Wa]annan sifofi (wa]anda aka kaurara) da wannan fasihi ya ambata a cikin wannan baiti yana nufin su ne tabbatattu da kuma korarrun siffofin manzon Allah, wa]anda suka zamo jininsa da tsokarsa.

Bugu da }ari kuma, za a iya ganin irin wannan salo da ya yi amfani da shi yayin da yake bayyana sifofin duniya da [an daudu, a wurare da dama yayin da yake garga]i ga duk mai son ya rabauta a lahira lallai ya kiyayi sifantuwa da wa]annan halaye.

Misali:

*Kar ka zam mai kangara, Gamjigo }i – tan}wara
In ka zam mai fuskara, Ba ka shan Alkausara
In }iyama ta tsaya.*

Haka kuma da yake sifanta [an daudu inda ya ce:

*Gara ~arawo ma da na daudu,
Mai- a- karairaya, zaren mata (DDU:20)*

Sar}a}}iyar sifa da Tsayayyen suna (Sr} sf + Ts. Sn)

Bugu da }ari kuma, Jaggar (2001:351-353), ya tabbatar da cewa, sar}a}}iyar sifa mai irin wannan tsari, a kullum nuni take yi ga **Aikau** a cikin jumla. Wannan fasihi ya sarrafa irin wannan siga ta sar}a}}iyar sifa tare da cikakkiyar ma'anarta, ta nuni ga aikau a cikin Jumla. Misali yayin da ya tashi nuni da ishara a kan halayen 'yar gagara' da duniya' da mai ilmi da Jahili, da miyagun shugabanni sai ya yi amfani da wannan salo, wanda za a iya ganin ka]an daga cikinsu kamar haka:

*Mai fitina mai }aryar bamza,
Ba ta nufin zikiri sai batsa.
Mai lalata, mai ragaita,
Mai Jinbin rigima, ta makwalla" (2.3)*

Haka kuma da yake nuni ga halayen duniya, sai ya yi amfani da wannan salo, kamar haka:

“

*Gimbiya mai damfara, Maganin mai kangara
Ta fi kowa yaudara, Ta fi son mai kangara
Don gadarar lafiya (DRY:26).*

Haka nan kuma ya sarrafa irin wannan sifa da ma'anarta ta biyu, watau yadda ganga dogarau ke shiga cikin tsarinta, ta kuma juyar da manufarta zuwa ma'anar lokaci mai ci ko sabau. Don haka, sai ya zamanta tana ishara ne game da yadda sifar ta zama halin aikau da yake dogewa a kansa (Jaggar2001:354).

Ga yadda tsarinta zai kasance a halin yanzu:

Gg, dg + lok. Mai ci .sabau + Ts sn:

Za a iya ganin yadda tsarin zai kasance a inda ya sifanta ‘**yar gagara** da dogewa a kan halayenta kamar haka: *wadda ke fitima, wadda ke ragaita, wadda ta kan yi fitina, wadda takan yi ragaita* d.s. Da kuma inda ya yi ishara da yadda Jabi’u da halayen manzon Allah suke. Watau na dogewa da Jabi’antuwa a kan – *wanda ke yin bushara, da tahaziri, da tafsir ko wanda kan yi bushara da tahaziri da tafsirii* d.s.

3.6 Maha]ai da |ur~usai:

Masana harshe suna ganin abu ne mawuyacin gaske a tsara cikakkiya kuma gamsasshiyar magana da maha]ai da ~ur~usai, domin su muhimmin aikinsu shi ne sadar da zance da kuma kyautata shi. Duk da kasancewarsu haka, sai da A}ilu Aliyu ya sarrafa ire-irensu ya gina baiti guda a wa}arsa HBH, don kawai ya bayyanar da Jimbin hikimar da ke cikin harshen Hausa. Ga abin da yake cewa:

*Ni nan, da kai, shi, ke, da su, baki Jai,
Ku, nan na kurkusa, har na cana da nisa.*

Wannan baiti ya isa ya tabbatar da cewa, lallai Harshen Hausa dan}are yake da hikimomi, wa]anda ba a iya fahimtarsu sai a bakin fasihai ma’abota hikima, irin su A}ilu. Duk da cewa dai ba wani gamammen salo ba ne, amma dai wannan ya isa ya gwada alamar basirar A}ilu Aliyu a fagen sarrafa harshen Hausa.

Haka yadda ya sarrafa ~ur~ushin **gabatau** mai tsarin (**gabatau + w.sn = ga + ni**), wannan tsari na nuni ne ga gabatar da matsalar wani zuwa ga wani domin neman taimakonsa (Kraft da Kirk-Greene 2001: 84). Da irin wannan salo fasihin ya bu}e wa}arsa ta CBM domin ishara da cewa ya shirya kai koken neman lafiya zuwa ga wanda ya isa (Allah).

3.7 Salon sarrafa har]a]]un kalmomi

Newman (2000:109) ya bayyana cewa, har]a]]un kalmomi su ne wasu tarin kalmomi masu ma'ana daban-daban da ake ha}e su domin haifar da wata sabuwar ma'ana guda. Masanin ya }ara da cewa, ana aiwatar da irin wannan dabara ce ta siga uku fitattu- wasu a matsayin kalma guda, wasu a matsayin kalmomi guda biyu, wasu kuma da karan]ori.

- a) kalma guda : misali – farar hula= mulkin siyasa, [an Liti, Sarkin Aska.
- b) kalma biyu: misali- ashirin da]aya, watan bawa d.s
- c) Masu karan]ori: misali- sama-da- fa]i,rub-da-ciki, d.s

Shi kuwa Galadanci (1976) cewa ya yi, irin wannan rukuni na suna duk kasanceawarsa yana da tsari irin na 'yar jumla, amma dai kome nasa ana]aukarsa]aya ne da Kalmar suna kuma irin aikin suna yake yi a cikin jumla. Masanin ya }ara da cewa, fitattu daga cikin sigoginsa su ne: a)

- a) *masu tashen- suna: misali: tarin –shi} ko farar wuta.*
- b) Sai kuma masu *tashen- aikatau*. Misali: taya-ni-muni ko ru]a- kuyangi.
- c) akwai *masu tashen-amsa-kama*. Misali: rub-da-ciki ko }yal-}yal- banza.

A}ilu Aliyu ya sarrafa ire-iren har]a]]un kalmomi da dama kuma ta fuskoki da dama har ma da }agaggu. A halin yanzu ga misalan yadda ya sarrafa masu karan]ori da sigogi daban –daban, har ma kuma wasu }ir}irarrun ma’anoni daban-daban.

3.7.1.Ta fuskar }ira

Wannan shi ne yadda ya sarrafa su gwargwadon zubin kalmomin da aka gina su da su. To wannan fasihi ya sarrafa su ta fuskoki da dama amma a halin yanzu ga guda bakwai nan tafe a matsayin misali kawai kamar haka:

Masu tashen –suna

Wa]annan su ne har]a]]un kalmomin da Galadanci (1976) ya bayyana cewa kalmarsu ta farko (cibiya) take kasancewa suna ne, sannan kalma ta biyu kuma na iya kasancewa wani abu daban.

Ga misalai:

Mulkin mallaka

Jakin mata ([DU:2)

Jakin doki ([DU:8)

Cima-zaune

Masu tashen wakilin suna

Wannan samfuri na har]a]]un kalmomi su ne wa]anda ake bu]e su da kalmar wakilin suna, sannan kuma wata kalma ta biye masa. Ga misalai:

Ka-cinci –ka-ci- ({BL:4) da –ka-ce (DRY:31)

Ka-ce-na-ce(DRY:94) da –mun-shina (DRY:17)

Ka-ce-an-ce- (CBM:29)

Masu tashen sifa

Wa]annan kuma su ne har]a]]un kalmomin da suke faraway da Kalmar sifa, sannan wasu kalmomin su biye mata. Ga misalai:

Manya-manyana

}an}ana

Mai-a-karairaya ([DU:20)

Masu tashen – aikatau:

Har]a]]un kalmomin da suka kasance an bu]e su da kalmar aikatau, su ake yi wa la}abi da masu tashen aikatau. Watau wa]anda cibiyarsu ta kasance Kalmar aikatau ce (Galadanci 1976)

Ga misalai:

Tafi-karkace (DRY:), aurar –da –kai (DRY:40)

}i-tan}wara (DRY: 12)

Maja-ciki (YGR: 39)

Masu tashen –amsa-kama:

Wa]annan su ne har]a]]un kalmomin da ake fara su da kalmomin amsa-kama. Watau wa]anda cibiyarsu ta kasance Kalmar amsa-kama ce (Galadanci 1976). Ga misalai:

}iri –}iri –(DRY 75)

Gadan-gadan (DRY 59)

Maga-maga DRY59

}amta- }alai-(KDR:15)

Na adon Magana:

Wannan kuma su ne har]a]]un kalmomin da aka bu]e su da kalmomin adon Magana. Ga misali:

Akwai- ya –babu (SHM:27)

Masu tashen lamirin suna :

Har]a]]un kalmomin da suka fara da lamirin suna, su ne wannan bincike yake yi wa la}abi da masu tashen lamirin suna. Irin wa]annan kalmomi ba a faye jin su a bakinsu Hausawa ba, sai dai a bakin fasihai irin su A}ilu Aliyu. Domin suna daga cikin ire-iren kalmomin da ya rin}a }ir}ira a cikin wa}o}insa saboda }warewarsa. Ga misalai:

Na – ma}}ale ({BL 46)

Ta- makwalla (YGR:3)

Sarrafa ire-iren wa]annan har]a]]un kalmomi a wa}e ba }aramar alama ce da ke nuni ga fasahar fasihin ba, musamman idan aka yi la'akari da yadda wasu sigogin shi da kansa ya }ir}ire su – misali- *tafi-karkace* da *na-ma}}ale* , wasu kuma ya jirkita fitacciyar sigarsu- misali- *da- mun-shina* maimakon *da- na-sani*, da kuma *da- ka- ce* maimakon *da- a- ce*. Ha}i}a manyan alamu ne da ke iya }ara fayyace basirar wannan fasihi a fagen sarrafa harshen Hausa.

3.7.2. Sigar ma'anar har]a]]un kalmomi:

Ta fuskar ma'ana, watau ta hanyar lura da manufofinsu da kuma muhallan da ya sarrafa]in. Ga yadda fasihin ya sarrafa sanfurin masu tashen wakilin suna, za a iya fahimtar manufofi kamar haka:

da-ka-ce maimakon **da –a-ce (DRY:6)**

Fasihin ya Jirkitar da sanannen tsarin sa ne domin kusanto da fitinar dake tattare da irin wannan [a ga mai sauraro ko mai karatu, maimakon sakayewa domin bayyananniyar }yamar dake tattare da haihuwar irin wannan [a ga kowa. Wannan ya sanya ba batun tausasawa ko sau}a}awa abokin zance.

Ka-ce-an –ce maimakon **ka-ce-na –ce.(CBM:29)**

A nan kuma fasihin ya Jirkita sanannen tsarin ne don bayyanar da ladabinsa ga wanda aka yi wa laifi da kuma kauce wa }alubalantarsa. Dubi yadda Fasihin ya }ir}iri hanyar ladabin Magana ta hanyar har]a kalmomi a cikin zance. Wannan kuma shi ne zai tabbatar da irin zurfin basirarsa da na}altarsa ga ma'anonin]ai]aikun kalmomin harshe Hausa da muhallan sarrafa su.

da-mun-shina maimakon **da – na-sani (DRY:17)**

Nan kuwa fasihin Jirkita tsarin addu'ar ya yi, daga tilo zuwa \Jam'i, domin bayyanar da gamewar matsalar da kuma bu}atar gamammiyar addu'a.

Haka kuma amfani da gan]ataccen sautin /s / maimakon /s / duk da fifikon da yake bai wa karin Kananci, sai ya yi amfani da gamammen karin harshen]ungumin Hausawa. A}ilu Aliyu ya yi haka ne, domin ishara da cewa, addu'ar kowa na bu}atarta saboda la'akari da yadda ru]in duniya ya tasamma game }asar Hausa da Hausawa baki]ayansu.

ka-cinci-ka-ci maimakon a tatsuniya ({BL:2})

Ya sarrafa wannan salo ne domin ishara game da irin gagarumin aikin da ke gaban al'ummar Hausawa, musamman ta fuskar ilmi, wanda ya shafi wasa }wa}walwa.

Haka kuma ya yi amfani da salon ne domin nuni da cewa dukkan ire-iren darussan da ke cikin tatsuniya, musamman mai almarar kaifafa zukata da bun}asa tunani da fasaha, dukkansu ilmi ne tushensu, domin ilimi shi ne tushen dukkan wata basira da fasaha.

Bugu da }ari kuma Fasihin ya yi amfani da wannan salo ne domin ya yi ishara da cewa, yadda bu}atar tatsuniya ke da dogon tarihi a la'ummar Hausawa, haka ilimi yake ga Jinsin]an Adam

ka-ce-na-ce (DRY:94)

A nan kuma ya sarrafa shi ne kamar yadda kowa ya sani saboda dacewar muhallin da ya bu}aci amfani da shi. Watau ya bu}aci bayyana halin duniya ne na rikici da yawan jayayya, wanda kuma ma'anar gundarin kalmar ke nan.

akwai –ya-babu: (SHM:27) watau, rai marar amfani.

A nan fasihin yana nufin cewa, ga shi a raye amma, tamfar matacce yake saboda tsananin begen zuwa makka. Idan an lura za a ga yadda Fasihin ya iya bayyana tsananin begensa ta hanyar amfani da wannan har]a]]iyar kalma maimakon }era doguwar Magana mai]auke da]angaye ko ma cikakken baiti.

}am-ta –}alai: Watau busasshe }arau. (KDR:15)

Fasihin a nan ma kamar sauran wurare, a }o}arinsa na bayyana tsananin }azanta da rashin ni'imar da ke cikin rayuwar jahilci, maimakon dogon zance, sai kawai ya sarrafa wannan har]a]]iyar kalma mai tashen amsa-kama, wanda sautin kalmar kawai ya ishi mai sauraro ko karatu hasashen ma'anarta, don bayyana ma'anar }azamar rayuwa cikin sau}i da hikima.

}i-tam}wara: (DRY:12) watau gagararre mara Jin magana.

Nan ma Fasihin ya yi aikinsa na Fasaha wajen bayyana **gagararre marar jin Magana**, maimakon sarrafa wannan doguwar Magana a cikin aikin fasaha, sai Fasihin ya nuna fasaharsa ta hanyar amfani da wannan har]a]]iyar kalma mai tashen aikata, domin bayyana irin wahalar da akan shad a masu irin wannan hali.

jakin-doki: (DU:8)

Wannan Fasihi ya yi amfani da wannan har]a]]iyar kalma ce domin bayyana yadda [an daudu ya }ara wa kansa adadin jinsi cikin hikima da basira. Watau maimakon kasancewarsa namiji, a halin yanzu ya }ara wa kansa jinsin mata a]abi'ance.

ciima-zaune : watau wanda ba shi da kata~us (marar amfani).

Wannan fasihi ya sarrafa wannan har]a]]iyar kalma ce domin ya sifanta yadda rashin lafiya ya mayar da shi hoto a cikin al'umma. Watau wanda ba ya iya tsinana wa kansa komai ballantana al'umma duk da kishin zuci irin nasa.

3.8 Salon Dun}ule Zance

Baldick (2004) ya bayyana cewa, wannan wani salo ne da fasihai kan dun}ule Jimbin zance a ‘yan ta}aitattun kalmomi, musamman ta hanyar amfani da zantukan hikima. Masanin (Baldick) ya }ara da cewa, wani lokaci fasihai kan sarrafa irin wannan salo a matsayin ta’arifi ko sanance wasu abubuwa.

Wannan yana daga cikin salon sarrafa harshen da ake auna Jimbin hikima da basirar fasihi, musamman a duniyar fasahar Larabawa. Ubangiji (SWT) ya yabi irin wannan hikima (sura Hud :1) inda ya nuna cewa ko a cikin masu hikima sai masu ilimi suke iya aiwatar da ita. Ga abin da yake cewa:

A.L.R. Littafi ne an kyautata ayoyinsa, sa’annan an bayyana su daki-daki, daga wurin mai hikima Masani (Hud :1)

Watau an kyautata ayoyinsa ta hanyar dun}ule bayanansu, sannan kuma aka biyo bayansu da bayani daki-daki, daga wurin Allah mai hikima kuma Masanin komai. Domin haka babu wanda zai kwaikwayi Ubangiji a irin wannan fasaha sai fasihi mai tarin ilimi.

Ga misalin yadda Sheikh Ja’afar Mahmud Adam (1998) ya sarrafa wannan salo wajen tafsirin sura al-Ikhlas, watau sura ta 112:

*Ka ce shi ne Allah Maka}aici.
Allah wanda ake nufin sa da bukata.
Bai Haifa ba, kuma ba a haife shi ba.
Kuma babu Jaya da ya kasance tamka a gare Shi (Nurul Islam (2010)).*

Yayin da Sheikh ya tashi yin tafsirin wannan ma’ana sai ya ce: Allah shi ne Jaya kuma Jayar da babu ta biyu a bayanta (*bai Haifa ba*), kuma babu ta biyu a gabanta (*ba a haife shi ba*), kuma babu ta biyun da ta daidaita da ita (*babu tamka a gare Shi*).

Saboda da haka, ita kalmar *Jaya*, ita ce manufar surar a dun}ule, dukkan sauran sifofin da aka bayyana a cikin surar }arin bayani ne a gareta.

Wannan dalili ne ya sa wannan salo zamowa Jaya daga cikin gagara- gasar da aka fifita Manzon Allah (Muhammad (Saw)) akan sauran Annabawan da suka gabace shi da ita. Sannan kuma da ita ya }alubalanci al'ummar Larabawan wancan lokaci (Al-Basyuni 2006:9-13). Bugu da }ari kuma , Al-Basyuniy (2006:11) ya }ara da cewa, irin wannan gagara-gasa ta kasu kashi biyu: **Ta Qur'ani-** watau yadda ayoyin Qur'ani ke dun}ule zantuka masu yawan gaske a ta}aitattun ayoyi. Misali, yadda Sura al- Nahali:90, ta }unshi duk wani nau'in umurni na alherin duniya da lahira gaba Jaya. Da kuma **ta Hadisi-** watau yadda Hadisan Manzon Allah ke dun}ule zantuka masu yalwar ma'ana a gajeruwar jumla. Misali, yadda Hadisi na 33 na Nawawi, ya bayyana rikita-rikitar shari'a dangane da }o}arin mutum na mallakan wani abu daga hannun }an'uwansa. Duk da cewa sanannen abu ne wa}a fitacciya ce game da hikimar dun}ule zance, amma irin wannan salo yakan dun}ule manufar (jigo) wa}ar ce a cikin 'yan ta}aitattun kalmomi a cikin }ango guda ko baiti. Domin haka wannan bincike ke ganin ta a matsayin wata hikima ce ta iya sarrafa kalmomi.

Daga cikin baiwar hikima da basirar da Allah ya yi wa wannan fasihi har da irin wannan hikima ta dun}ule zance cikin 'yan ta}aitattun kalmomin da basu wuce biyu ko uku ba, galibi kuma a farkon wa}o}insa. Wannan bincike ya gano cewa shi ma wannan fasihi ya sarrafa wannan salo domin yin sanance ko ta'arifin manufofin wa}o}insa kuma tun daga farko- farkon dukkan wa}o}in da aka nazarta. Alal misali:

A}ilu Aliyu, ya dun}ule sa}on wa}arsa **SHM** a cikin kalmomi guda biyu- **mumini** da **bimbini**. Watau muhimmin sa}o ga babban mutum wanda ya tattaro dukkan halayen nagarta (24:1-10), don haka babu shakka (**Bimbini**) zai isar da sa}on kamar yadda ake bu}ata don haka larura ta gushe. misali kamar yadda ya bayyana a baitinsa na farko:

*Sa}o a hannun **Mumini**,
Zai kai shi ba wani **bimbini***

Haka kuma a wa}arsa ta **{BL** ya dun}ule sa}onsa a cikin kalmomin “ **}ulun }ulufit** “ da “**}alau na }ale**”. Watau yadda kalmar **}ulun }ulufit** ba ta da bayyananniyar ma’ana a tatsuniya, amma kaifin basira yake gano manufarta watau gauta- ta hanyar amfani da amonta, to haka ilimi yake haskaka basirar ma’abocinsa wajen gano abin da yake lullu~e. Sannan kuma yadda kalmar **}alau na }ale** ita ma ta kasance ba ta da ayyananniyar ma’ana, sai dai nuni ga nasarar cinye takara, to haka al’amarin ma’abucin ilimi yake. Watau a duk lokacin da ma’abucin ilimi ya fuskanci wani nau’in }alu bale (takara), to sai ya sami nasara domin ilimi ne yake ganar da basirar da za ta yi jagora zuwa ga nasara a duk inda ya sami kan sa.

Idan aka duba wa}arsa ta **YGR** nan ma ya dun}ule sa}onta cikin kalmomin **Bismillah** da **jakar birni**, domin kuwa galibin ayyukan fasahar Bahaushe da ke farawa da irin wannan siga, abin }yama ne kan biyo bayansa. Misali karin maganar da ke cewa, *Bismillah an ha}a malamai fa}a’*. Watau a saurara zai bayyana wani abin }yama a cikin al’ummar Hausawa. Watau matsalar matar da ta jefar da ma}abulinta, ta rungumi bunsura (**jakar birni**).

Game da wa}arsa [**DS** kuwa, ya dun}ule sa}onsa ne a cikin kalmomi guda biyu- **ni'ima** da {**udura** . watau yana ishara ne game da cewa, dukkan fa abin da zai bayyana]aya ce rak daga]imbin ni'imomin da Allah ya yi wa]an adam, musamman Bahaushe. Samun haka kuma, ba wani abin mamaki ba ne domin aikin *Al-Qadiru* ne, wanda ya isa, kamar yadda yake cewa a baiti na farko:

*Ya mai **ni'ima** mayawaiciya,
Ya mai }**udura** maka]aiciya.*

Haka kuma cin moriyar wannan ni'ima ta saniya ga]an adam zartar da hukuncin Allah ne, domin haka babu wanda ya isa ya hana]an adam cin moriyar wannan ni'ima.

\Haka batun yake a wa}arsa **DRY**, inda ya dun}ule sa}onta a kalmomin *assalamu alaikum* da *Musulmi* . watau a dun}ule Fasihin cewa yake yi, zaman lafiya ya tabbata a kan duk wanda ya yarda ko ya mi}a wuya ga dukkan abin da ke cikin wannan wa}a. Sannan kuma ta~ewa da wahalar duniya sun tabbata a kan duk wanda ya }i bin garga]in da ke tafe.

*Assalamu alaikum, Dagga mu ya zuwa ga mu,
'Yan uwanmu, ya mu ya mu, Nai nufin fa]akar da mu,
Duk **musulmin** duniya.*

Wa}arsa ta **WTS** da irn wannan salo ya tsarata, inda ya dun}ule sa}onta a kalmomin **tuba** da **gafara** , domin haka yake ro}on Allah ya ba shi ikon aiwatar da umurninsa- tuba a duk lokaci da aka sa~a - kuma yana fatar Allah ya amsa ro}onsa a duk lokacin da ya aiwatar da ita.

Inda ya ce:

*Karimu ka ba ni baiwarka, Ka ba ni gudunmuwa taka,
Ka sa ni na aika **horonka**, Ka gafarce ni sa~onka,
Ka sa ni na dinga yin **tuba**.*

To, ga shi ya sa~a wa wani bawan Allah kuma Allah ya ba shi damar tuba, to, shi ma (wanda aka sa~a masa) Allah ya ba shi ikon aiwatar da umurnin ALLAH (yafiya). Fasihin ya fito da maitarsa a fili a baiti na 29 inda y ace:

*Tsaya dai ba ka-ce-an-ce, Gaba Jaya ma idan an ce,
Cikar wa}ar ga **tuba** ce, Akwai wani yau da dai zai ce
Da Jai bai kar~i wannan ba.*

Haka batun yake a wa}arsa **HBH** a inda ya dun}ule sa}onsa a kalmomin **samun gaskiya** da **bun}asa**, inda yake cewa a baiti na farko:

*Saba da **samo gaskiya** duk nisa,
Sarari da ~oye idan ka so **bun}asa***

Fasihin, a dun}ule cewa yake yi, idan kana neman bun}asa, to, ka samo gaskiya ka ri}e, ka kuma yi kira gare ta. To ga Ai}lu Aliyu ya samo gaskiya yana fa}akar da Bahaushe, idan Bahaushe ya kar~a ya bun}asa, idan kuma ya }i kar~a ya }as}anta.

Wa}arsa ta **CBM**, ita ma da irin wannan salo ya tsara ta ,a inda ya dun}ule sa}onta cikin kalmomin **ga ni** da **bara** .

*Ubangijina ga ni, Bara nake, ya mai ni,
Abin nufina ba ni, A kan tafarki sa ni,
Wanda shika shirya ni*

Watau ga Allah ka}ai yake gabatar da matsalarsa ta rashin lafiya, sannan kuma gare shi yake neman waraka (bara). Ya fito ya bayyana haka }arara a baiti na 32, kamar haka:

*Ilahu ne jigona, Maganin ciwona,
mutum kurum dangina, Ba shi da hannu kaina,
Kashe ni ko raya ni.*

Ita ma wa}arsa ta **LGS**, a cikin irin wannan salo ya dun}ule sa}onta cikin kalmomin {**uddusu** da **tabbas**.

*Sunan Allahu Quddusu,
Saboda kiransa ne tabbas.*

Watau duk abubuwan ban mamaki da burgewa da ke garin Legas, ba za su tabbata ba sai an tsarkake Allah. Fasihin ya fito da wannan manufa a baiti na 82, inda yake cewa:

*Kuma don inganta Tauhidi,
Har ma babban ruwan Legas.*

A dun}ule fasihin cewa yake yi, matu}ar mutum na son kyautatuwar tauhidinsa , dole ya amince da cewa, hatta teku ba za ta tabbata ba, sai da tsarkake sunan Allah. Sakaci game da tsarkake sunan Allah na iya mayar da wannan ni'ima ta zama azaba, tamkar yadda ta faru ga birnin Saba'i (Yemen).

Wa}arsa ta **IRI**, ita ma da irin wannan salo ya tsara ta, a inda ya dun}ule sa}onta a cikin kalmomin '*Bismillahi*' da '*Tahalilu*', kamar yadda ya bayyana a baitinsa na farko:

***Bismillahi** a farkon }aulu, Ya jama'a ku mu daina Hululu,
Babu abin yi sai **Tahalilu**, Ko mu yi fadanci ga Rasulu,
Annabi mai kaka da Halilu.*

Watau fara komai, hatta Magana, da 'sunan Allah' kuma domin 'neman yardar Allah', saboda haka yanzu za mu yabi manzon Allah, da sunan Allah domin neman yardar Allah kuma a matsayinsa na Jaya daga cikin hanyoyin tsarkake Allah. watau yadda Manzon Allah ba ya magana sai domin neman yardar Allah, saboda haka ba ya fa}in son ransa (Q53: 3-4), haka kuma ba shi da wani aiki sai tsarkake Allah (Tahalilu) cikin komai nasa da kuma kira zuwa ga haka.

Wa]annan su ne fiyayyun sifofin Manzon Allah wa]anda kuma suke }unshe da sauran siffofinsa da za a yaba a cikin wannan wa}a. Fasihin ya }ara fito da aikin Manzon Allah a fili a baiti na 56, inda ya ce:

*Manzo ya yi kiransu ga Allah, Ya ce duk su yi bautar Allah,
Tauhidi, Azumi, har sallah, Zakka, Hiji, da sauran jimla,
Wacce ake bauta ga Rasulu.*

Watau ba neman yardarm Allah da tsarkake shi kawai yake yi ba, a'a, yana kuma kira zuwa ga haka, wanda kuma wannan shi ne manzancin da aka aiko shi da shi.

Haka salon yake a wa}arsa ta **DMN**, wadda dun}ulallen sa}onta shi ne *sana'a* (musamman noma), a inda ya dun}ule sa}on wa}ar a cikin kalmomin '**Rabbana**' da '**Fajuwan ruwa**', kamar yadda ya bayyana a baiti na 2, kamar haka:

***Rabbana**, ka yi min bu}i, Nai nufin wani]an ta]i,
Wanda babu ciki mur}i, **Damina in ta faji**,
Duk muka san albarka.*

Watau dukkan ci gaban da ake samu a harkar sana'ar noma da irin albarkar da ke cikin damina, ba shi ne ke ri}e da mutane ba, '**Rabbana**'- Ubangiji mai rainon Talikai ne. Haka kuma ya jaddada cewa, duk irin ci gaban da aka ambata, da }oshi da arziki, duk ba sa samuwa sai yanayin damina ya zo kuma ruwa ya fa]i, kamar yadda ya fito da haka a baiti na 28:

*Kun shina tuni ma an ce, Damina in ta kauce,
Arzuka kuwa sun goce, Addu'armu ta mece ce?
Allah ba mu ruwan shuka.
(Allah = Rabbana, ruwan shuka = fa]uwar damina)*

To wannan ya nuna yadda fasihin ya dun}ule muhimmin sa}on wa}ar a cikin wa]annan 'yan kalmomi, wanda kuma hakan ya }ara fitowa da fasaharsa a fili.

Wa}arsa ma ta **DDU** ma, ba a bar ta a baya ba, domin kuwa ya dun}ule sa}onta a kalmar ‘**jakin mata**’ namijin da ya mayar da kansa mace a Jabi’ance, kuma ya guji maza ya koma ga mata. kamar inda ya yi ishara a baiti na 9 :

*Ya }i mafi girman daraja tasa,
Shi ya za~a ta }arshen baya.*

Haka zancen yake ga wa}arsa ta **KDR**, a inda ya dun}ule sa}onta a kalma biyu- **Bismillahi** da **shiryawa** , kamar yadda ya ya ce a baiti na farko:

***Bismillahi** da shi nake farawa,
Komi nake nufin **shiryawa**.*

Watau kowane irin ilimi ana bu}atar a neme shi da sunan Allah kuma a yi aiki da shi da sunan Allah (**Q96:1**). Don haka duk falala da }aukaka da ake samu idan an yi ilimi da yiwuwar aiki da ilimi, to, sai an neme shi da sunan Allah, idan kuwa ba haka ba, to hukuncinsa }aya da jahilci.

*Wannan fa nuni ne nake nunawa,
Allah ya sa mu kula, mu zam ganewa.*

A nan Fasihin ya yi addu’a ce kan Allah ya sa mu kula da batun neman ilimi, mu kuma nema da sunan Allah domin mu sami baiwar ganewa.

Wa}arsa ta **HJJ**, ita ma da irin wannan salo Fasihin ya gine ta, a inda ya dun}ule sa}onta cikin kalmomin ‘**Bismillahi**’ da ‘**Butulci**’, kamar yadda ya bayyana a baitinsa na farkon wa}ar:

*Ba zan rasa gode Allah ba, Ba zan zama mai **butulci** ba,
Ba zan rasa gai da Mamman ba, Ba zan rasa nuna murna ba,
Ba tare da ham~arewa ba.*

Watau godiya ga Allah da ya amsa ro}onsa na (IRI:101)

*Ya Allahu ina ro}on ka, Ya Allahu a don girmanka,
Don Zatinka da alfarmarka, Hore min tafiyata Makka,
Har na ziyarci Habibu Rasulu.*

Kuma godiyarsa ga Allah da ya ba shi ikon aiwatar da aikin hajjin, ya tseratar da shi dukkan ha]urra da wahalhalun dake tattare da aikin, kuma godiya ga wanda ya biya masa ku]in tafiya, da wa]anda suka taimaka masa a can. Sannan kuma ya yi ishara da cewa, butulci ne kana da iko ka }i zuwa ko kuma ka je ka }in yin abin da ya kamata na aikin hajjin ko kuma ka je aiwatar da wani abin da ya sa~a wa Ubangiji.

A wannan babi an }o}arta za}ulo]imbin hikimomi da basira da kuma zala}ar harshen da wannan Fasihi ya }unshе a cikin wa}o}insa. Misali yadda ya bayyana basirarsa wajen sarrafa dubarar nan ta jituwa, a inda ya sarrafa ta ta fuskar sauti da dokokinsa da ginin kalmomi da sigoginsu.

Haka kuma an ga misalan inda ya gwada bajintarsa wajen za~en kalmomin da suka dace da manufofinsa ta sigogi daban-daban. A }arshe kuma an ga yadda ya sarrafa salon dun}ule zance, wanda]aya ce daga cikin gagara-gasar Annabawa, duk da kasancewarsa ba}on salo.

Wa]annan abubuwa da aka ambata sun isa su haskaka irin]imbin basirar wannan Fasihi da irin na}altar da ya yi wa harshen Hausa da kuma sha'anin ilimi baki]aya. Duk da haka kuma, abin bai tsaya nan ba, domin za a yi }o}arin za}ulo irin hikima da basirar da Allah ya ba shi wajen sarrafa gundarin kalmomi da ire-iren hikimomin da suka tattara a gare su a babi na gaba.

BABI NA HUJU

JITUWAR KALMOMI DA TAKUN SAƆA

4.0. Gabatarwa

Babin da ya gabata ya yi }o}arin fayyace ire-iren dubarun da fasihin ya sarrafa ne wajen }ulla ala}a tsakanin baitoci da }angayen wa}o}insa a }o}arinsa na tabbatar da jituwar lafazin wa}o}insa. Haka kuma babin ya za}ulo irin }imbin hikima da basirar da Allah ya yi wa fasihin baiwa da su wajen iya za~en kalmomin da nahawunsu ya dace da manufofinsa da kuma sarrafa su a muhallan da suka dace, musamman nahawun kalmomin aikatau da sifa da tsigilau da sauran rukunan nahawun kalmomi da hukunce-hukuncen tsarin sautinsu da yadda ya sarrafa su cikin hikima da basira. Sannan kuma an bayyana irin salon da fasihin ya yi amfani da shi na }ir}ira a fagen ginin kalmomin Hausa da kuma hikimomin sarrafa ire-iren wa}annan kalmomi da kuma yadda ya sarrafa hikimomin da ke cikin fasahar tsarin ginin kalmomin harshen Hausa. Haka kuma babin ya bayyana salon nan na fasihai na dun}ule zance cikin ‘yan ta}aitattun kalmomi kafin a yi masu sanku-sanku cikin matani. An yi }o}arin fito da irin yadda wannan fasihi yakan dun}ule dukkan sa}on ko manufar wa}o}insa a cikin wasu ‘yan kalmomi guda biyu ko baiti guda daga cikin dukkan wa}o}in da aka nazarta a wannan taska.

A halin yanzu kuma wannan babi zai }o}arta za}ulo ire-iren hikima da fasaha da kuma zala}ar harshen da Allah ya ajiye wa wannan fasihi ne, musamman ta fuskar sarrafa gundarin kalma da ire-iren hikimin da suka ta'alla}a da ita. Daga cikin abubuwan da babin zai mayar da hankali a kansu akwai: **jituwar kalmomi** da **salon maimai** da **salon sarrafa }ir}irarrun kalmomi** da **ba}in harsuna** da **tsohuwar Hausa** da **rajista** da **karin harshe** da **saye**, musamman ta fuskar salon sarrafa su a wa}e.

A }arshe kuma babin ya duba yadda fasihin ya sarrafa dubarun **takun sa}a** salon sarrafa gundarin kalmomin fasihin ta fuskar bayyananniyar ma'ana (watau yadda ya }ulla ala}a a tsakanin kalmomi ta fuskar bayyananniyar ma'ana).

4.1 Jituwar Kalmomi

A wannan sashe na wannan babi an yi }o}arin za}ulo ire-iren dubarun da Fasihai kan yi amfani da su wajen sarrafa nau'o'in gundarin kalma, musamman ta fuskar ma'anoninsu da hikimomin dake tattare da sarrafa ma'anonin nasu. watau an }o}arta tantance su ta fuskar bayyananniyar ma'ana da }oyayyyiyar ma'ana, sannan kuma an yi tsokaci a kan jituwar kalmomi da irin hikimomin da fasihai kan yi wajen }ir}iran ala}a a tsakanin kalmomin da babu irin wannan jituwa a tsakaninsu. Bugu da }ari kuma, babin ya ta~o batun tajadidi da nau'o'insa, a matsayinsa na wani rukunin da fasihai kan sarrafa domin biyan bu}atunsu na fasaha, manazarta kuma suke kallonsa a matsayin wata hanya ta tantance haza}ar fasihai.

Game da abin da ya shafi jituwar kalmomi Mathews (1997:60), ya bayyana cewa, wannan ita ce ala}ar da ke tsakanin [ai]aikun kalmomin harshe, (ko dai ta fuskar ma'ana ko rabon muhalli) a cikin jumla. Watau irin jituwar da ke tsakanin kalmomi dangane da zaman-tare da aiki tare yayin ha]uwarsu a cikin jumla.

Shi kuwa Crystal (1991: 62) cewa ya yi, wannan ita ce ala}a ta]abi'ar zaman tare da ke tsakanin [ai]aikun kalmomi a cikin jumla. Watau irin ala}ar da ke cikin }a'idar nan ta rabon muhalli a cikin jumla.

Haliday da Hasan (1979; 284-6) cewa suka yi, wannan wata ala}ar ma'ana ce ta musamman da ke tsakanin [ai]aikun kalmomi wadda ta ba su damar jituwa da juna a cikin jumla.

Jituwa ta musamman kuma, Mathews (1997: 60 da 333) ya bayyana cewa, wannan ita ce ala}ar da ake samu a tsakanin kalmomi a cikin adon magana. Mathews, ya kira ta da wannan suna ne saboda fasihai ne kan }ir}iri masu ma'ana da muhalli da ala}a ta musamman, domin biyan bu}ata ta musamman a cikin ayyukansu na fasaha.

Shi kuwa Crystal (1991: 62) cewa ya yi, wannan shi ne yadda fasihai kan }ir}iri ma'anoni kuma su danganta su ga wani abin da ba shi da ala}a da su. Ya kira wannan ala}a da sunan }ir}irarra ce saboda komai (ma'ana da muhalli da ala}a) nasu }ir}irarsu Fasihai kan yi wa]anda kuma ba ka iya samunsu a idan ba a cikin ayyukan fasahar ba domin harshen ya hana.

Wannan fasihi ya sarrafa ire-iren jituwa ta musamman a cikin adon Magana da adon harshe masu dama kamar haka:

4.1.1.Jituwar Ma'ana

Wannan shi ne sarrafa kowace kalma da ma'anar da harshe ya yi mata tattali. To fasihai sukan jirkita ire-iren wa]annan kalmomin harshe da wasu ma'anoni daban-daban tare da nuni zuwa ga wani abu daban. A wannan muhalli za a za}ulo ire-iren kalmomin da wannan fasihi ya sarrafa su da wata ma'ana ko kuma ya samar mata da aikin nuni na daban. Ga misalai kamar haka:

Kai da kawowa (KDR:5)

Wannan kalma kai da kawowa tana nufin husuma ko tayar da hankali ko alɓungumanci ko hidima (Dikko da Macci]o 1991: 56) .

Fasihin ya sarrafa wannan kalma tare da }ir}irar mata jituwa da muhalli, maimakon ma'anarta ta *husuma* sai ya sarrafa ta da ma'anar *bita ko maimai* kamar yadda yake a cikin wannan baiti:

*[an garga]i ne }war}warya zan yi,
Ba mai yawa ba, ka]an nake gutsurawa
Sannan na bar ku da shi ku dinga tunani,
Wato a kansa ku kai kuna kawowa (KDR 4-5).*

Dubi yadda fasihin ya sarrafa kalmar da ma'anar *maimaici ko bitar tunani*, watau ku yi ta hidima ta fuskar tunani domin gano gaskiyar wannan garga]i domin yin aiki da shi.

Idonta kamar 'yar caca (YGR :58)

*Dubi idonta kamar 'yar caca,
Kar ka zata mata tsoron Sarki (YGR:58)*

A al'adar Bahaushe babu mai]aukar caca a matsayin sana'a sai dai }as}antacce, domin haka yake yi masa la}abi da]an caca, sannan kuma maza ne kawai suke irin wannan kangarewar.

Wannan dalili ne ya sanya ganin cewa, kamata ya yi fasihin ya kamanta ta da **Jan caca**. Rashin yin haka, shi ne ya haifar da takin sa}a a tsakanin kalmomin, wanda sai fasihin ne ya }ir}irar masu ala}a ta musamman. Fasihin ya sifanta ta ne da ma~arnaciyar da babu ita a cikin al'ummar Hausawa, domin haka ita kanta kalmar ta yi }aranci a rumbun kalmomin Bahaushe. Fasihin ya yi haka ne domin bayyana mugun halinta da mugun aikinta da kasancewarsa ba}o a al'ummar Hausawa.

Fifiko da tarar da shi (D[S: 48-49)

***Fifiko** nata yana gaba,
Ga na dabbobi duka saniya*

*Yai nisa, ba su **tarar da shi**,
Ko da sun yi gudu sun garzaya (dds: 48-49)*

Duk da cewa kalmar **fifiko** kalma ce ta suna mai jinsin namiji, ba ta jituwa da kalmar aikatau Jan aji biyar **-tarar da shi-** a cikin jumla, domin shi yana nuni ne ga bin sawu ta hanyar tafiya, alhali kuwa Jan adam ne kawai ake bin sawunsa domin tarar da shi.

Don haka, danganta kalmar fifiko (wadda take sunan ~oye ce) ba zai yiwu a gan shi har a bi sawunsa ba, sai dai a iya daidaita da shi. Amma kuma fasihin ya sarrafa kalmar **-tarar-** da ma'anar **daidaita** ne, domin duk wanda ka tarar da shi, to , ka daidaita da shi ke nan.

[angale da ilimi

Fasaha ba ta wadar mutum,
*Kadan **ilimi** ya **Jangale** ({BL:33)*

Wannan kalma ta **Jangale**, tana nuni ne zuwa ga jagewar abu, musamman tufa bayan an wanke ta (Jami'ar Bayero 2006:118). Saboda haka kalmar ba za ta jitu da abin da yake *sunan* ~*oye* ba ne, kamar ilmi, dole sai dai abin da yake ga shi a zahiri kuma ana iya sarrafa shi, kamar tufafi.

To idan *tufa* ta Jangale, ma'abocinta yakan ji kunyar sanya ta ya shiga jama'a, domin gudun munana zatinsa da keta mutuncinsa a idon jama'a. To, tamkar haka ko ma fiye da haka, rashin ilimi ke munana zatin mutum, ya kuma keta masa mutunci matu}ar dai zai shiga jama'a, domin kuwa sai ya yi abin kunyar da jahilcinsa zai bayyana. Wannan ita ce ala}ar da fasihin ya }ulla tsakanin kalmar **Jangalewa** da ta **ilmi**.

Dubi yadda fasahar wannan fasihi ta iya haifar da jituwa a tsakanin wa]annan kalmomin da ake ganin ba zai yiwu su jitu ba, saboda tazarar da ke tsakaninsu ta yi yawa matu}a. Amma sai ga shi cikin hikima da basira irin ta wannan fasihi ya }ir}iri jituwar, kuma ta zauna daram yadda kowa ke iya shaida ta }uru-}uru.

Rarrabarmu da Rabuwarmu (SHM:43).

*Kuma Rarrabarmu ta ku da ni,
Sha'anin shina rikitar da ni (SHM: 43)*

Kalmar **rarraba** tana nufin karkasa abu (kowa da nashi daban), ko kuma rabuwar kai ko rashin jituwa (Jami'ar Bayero 2006: 366), domin haka ake dangantata da rabuwar kai, kowa ya kama gabansa, ba rabuwa ta rashin saduwa ba. Wannan dalili ne ya sanya a duk lokacin da ake yin nasiha ga jama'a, akan ce- *ku haJa kanku, kada ku rarraba*. Saboda haka kalmar **rabuwarmu** ya kamata ya sarrafa a muhallin, amma saboda'yancinsa na fasihi da kuma bu}atarsa ta kyautata fasaharsa, yana da damar yin haka.

To, sai dai shi ba ‘yancin ne ya dame shi ba, a’ a, yana so ne, ya bayyana wa jama’ a cewa rabuwa fa zuwa Makka, rabuwa ce mai nisa, wadda sai masu rabo ne suke sake ganawa, domin haka daidai take da rabuwar kai- wadda take nufin ‘*babu ruwan wani da wani*’. Wani lokaci ma, har gara rabuwar kai, domin wata rana za a iya sulhunta a ci gaba da rayuwa a inuwa guda, amma rabuwar tafiya Hajji kuwa, tana iya zama rabuwa ce ta har abada.

}wa}ule da ilimi (BL:8)

*Mu je mu tsaya mu fito da shi,
Mu jajjawo shi mu }wa}ule (BL:8)*

Kalmar }wa}ule kamar yadda Abraham, (1968:578) ya ce ana sarrafa ta ne da nufin fito da wani abu (mai jiki) daga wani }untataccen wuri (musamman mai zurfi) kuma mai tsauri. Ita kuma Kalmar jawo kamar yadda Abraham (1968:410) da Jami’ar Bayero (2006:210) suka bayyana, tana nufin matsawa da wani abu daga wani wuri zuwa wani. Wannan ya tabbatar da cewa lallai wa]annan kalmomi suna gasgata ne a kan abin da yake **jiki**, *wanda ana iya ganinsa kuma a ta~a shi*.

To, amma sai ga shi fasihin ya sarrafa su da manufar ilimi, wanda yak e **sun**a ne na ~oye wanda babu dammar a gani ballantana a ta~a har a jawo shi daga wani }untataccen wuri. Watau da a ce ilimi zai zama wani abu ne kuma ya shige cikin wani tsattsauran wuri mai zurfi, to abin day a kamata, shi ne mu bi shi fito da shi kuma]an sauran day a ma}ale a ciki mu kalace shi kada mu bar komi a cikinsa.

Abin nufi shi ne, komai wahala mu dage wajen neman ilimi kuma kada mu bar wani gefe ko nau'i na ilimi sai mun yi }o}arin samunsa.

Za}a}ale da ilimi (BL:10)

*Da kyau haka bai zama aibu ba,
Akan **ilmi** mu za}a}ale (BL:10)*

Wannan kalma ce da take nufin cin abinci cikin gaggawa ba tare da sauraro ba, ko kuma cin abinci irin na ha}ama (Bargery,1993: 1123 da Jami'ar Bayero, 2006:488), domin haka, ba za ta iya jituwa da kalmar ilmi ba. Fasihin ya danganta ta da ilimi ne domin ya nuna bu}atuwar gaggawa da }o}arin tsere wa kowa a batun ilimi. Ala}ar da fasihin ya }ulla kuma yake son ya bayyana ita ce, yadda mai ha}amar cin abinci yake }o}arin ya fi kowa }oshi, haka ake bu}atar mai neman ilmi ya yi }o}ari ya tsere kowa wajen nema da tarawa da kuma ya}a ilmi. Haka kuma, yadda mai ha}ama yake cin dukkan abincin da ya samu cikin gaggawa, haka ake bu}atar manemin ilimi ya gaggauta neman dukkan ilimin da ya ci karo da shi.

Halwa da nisha}i (YGR:36)

*Ban da nasha}a ba ta da aiki,
Ma **halwa** tata sa~on Sarki (YGR:36)*

Wannan kalma ce ta Larabci, wadda take nuni zuwa ga ka}aicewa domin bautar Sufaye, domin haka ba za ta jitu da kalmar **Karuwa** ba. Watau }iyar da ta gagari iyayenta. Fasihin ya sarrafa ta a nan ne domin ya nuna cewa, yadda Sufaye suke natsuwa da jin da}in ibadarsu kuma ba su ganin komai sai ita ibadar, haka karuwa take jin da}i da natsuwa da ka}aicewa da namiji, sannan kuma ba ta ganin komai da }ima sai irin wannan ka}aicewar domin lalata.

Fuskar da fasihin ya }ulla ala}ar kuwa ita ce, idan za a yi lalata ka]aicewa ake yi, tamkar dai yadda ake yi yayin halwa. Haka kuma yadda bu}atar Sufi samun *huluri* (ganin ubangiji) a yayin halwarsa, haka ita ma bu}atarta a yi lalata yayin ke~ewarta da wani namiji.

A zahiri idan an dubi kalmomin (halwa da karuwa) sai a ga babu yadda za a yi su sami wata ala}a, amma dubi yadda fasihin ya samar da cikakkiyar ala}a a tsakaninsu har ta fuskoki da dama, saboda tsabar }warewarsa da fasaharsa.

Shawara da lalatar duniya (DRY:36)

Hindu mata mai zara, Mai mazaje bunsura,
Har taka ri}a Jan kira, “Wane, zo mu yi ***shawara***,
Ni da kai a waje Jaya” (DRY:32)

Wannan kalma’ shawara’, kalma ce dake nufin tattaunawa tsakanin mutum biyu ko nasiha ko tunani (Jami’ar Bayero 2006 :410). Sanannen abu ne mutum biyu kan yi shawara ne, a ma fi yawan lokaci, kan wani abu na alheri, musamman abin da ya shafi ciniki da shari’a da aure da sauran abubuwan da suka shafi mu’amillar jama’a. Fasihin ya sarrafa kalmar a wannan muhallin ne, domin ya bayyana wa jama’a cewa, lalacewar ‘yar gagara ta kai fa tana]aukar rayuwar tasu daidai take da sauran al’amuran hul]a da jama’a. Saboda haka, ‘duniyar’ da aka misalta da haka, to, ta fi ‘yar gagara yaudara irin wannan kuma cikin aminci. Watau duniya ta fi ‘yar gagara aiwatar da irin wannan zambar cikin aminci.

Kwaranyo da shari’a (WTS: 15)

*A tare da ka na}alce ta, Saboda kula da girmanta,
Da tsoron mai ***kwaranyo*** ta, Da wanda garai ka sauke ta,
Muhammadu mai yawan tuba (WTS:15)*

A lugar Hausa, wannan kalmar tana nuni ne zuwa ga gudanar ruwa a }asa ko a kan wani abu (Jami'ar Bayero 2006:266), amma kuma fasihin ya sarrafa ta ne a wannan muhalli don ya kwatanta yawan shari'ar da Ubangiji ya saukar ga jama'a. Haka kuma yana son bayyana yadda Ubangiji ya sassaukar da gamammiyar shari'a ga al'umma ba tare da katsewa ba, tamkar dai gudanar ruwa a }asa.

Kul da babban mutum (DRY:52)

*“Ai mazaje goma, ba Su ne ubanni goma ba,
Kul ka le}o nan gaba, Sai na ce ban san ka ba,
Na saka ka a iggiya (DRY: 52).*

Wannan kalma ce ta umurni, wadda ake danganta ta da yara, amma idan babba ne sai dai a yi amfani da kalmar **kar/kada**. To, shi wannan fasihi ya sarrafa ta ne a wannan muhalli domin bayyana wa jama'a irin yadda duniya take kallon masoyinta a matsayin yaronta. Watau yadda iyaye ke ganin }an }aramin }an da suka haifa a matsayin marar hankali, domin haka suke yi masa tsawa da wannan siga (*kul*),to, tamkar haka duniya take ganin masoyinta.

Kaye da shan fansa (HBH:23)

*Tafiya fa tai tafiya, mu lura mu juyo,
An ka da mu, mui }o}arin shan fansa (HBH: 23).*

A cikin luggar Hausa, **kaye** na nufin 'maka mutum da }asa a kokawa' (Jami'ar Bayero 2006:242). Watau yadda mutum zai ji zafin buga shi da }asa da aka yi a ga~~an jikinsa kuma ya ji kunya a cikin hankalinsa da tunaninsa saboda da idon jama'a. Ita kuma kalmar **fansa** tana nufin **ramuwar gayya (Jami'ar Bayero:133)**. Domin haka ba za ta jitu da muhallin garga}i game da farkawa da kishin zuci ba.

Amma al}ar da fasihin ke }o}arin }ullawa ita ce, yadda ake maka mutum da }asa a fagen kokawa, har ya ji zafi a jikinsa da tunaninsa, tamkar haka take faruwa ga Bahaushe a fagen rashin kishin al}adunsa da harshensa, sai dai na Nasara. Haka kuma yadda Bahaushe ke }o}arin ramuwar gayya a duk lokacin da aka kayar da shi a fagen kokawa, domin }o}arin bayyanar da jaruntarsa da magance kunyarsa a idon jama'a, to tamkar haka ya kamata Bahaushe ya mi}e a yau wajen farfa}o da al}adunsa dake jibge cikin harshensa. Haka kuma, yadda Bahaushe ke tara tunaninsa game da dubarun da zai aiwatar wajen }aukar fansa, haka ya kamata Bahaushe ya yi game da yadda zai ceto al}adunsa da suka tasar ma rugujewa gaba }aya.

Girma da fankameme (HJJ: 75)

*Sabo da wa}ansu jari ne, Ba duk fa maza ake zane,
Girman wasu **fankameme** ne, Harsashen wasu tamfarare ne,
Bai sami da~en sumunti ba (HJJ:75).*

.Sanannen abu ne cewa, kalmar fankameme tana nuni ne zuwa ga abin da yake da girma kuma da fa}i (Jami}ar Bayero 2006: 133), don haka ko da abu mai girma ne, amma ba shi da fa}i, ba za a kira shi fankameme ba, ballantana kuma girma a matsayin sunan ~oye.

Ala}ar da fasihin ya }ulla ita ce, galibi duk abin da yake fankameme ba ya zamowa kakkaura, duk abin da ba shi da kauri kuma ba a danganta }arfi a gare shi. Domin haka girman wasu da ake gani a zahiri rarrauna ne, saboda ba sa aikin girma a wurin da ya kamata saboda ba su cancance shi ba tun asali kuma ba sa iya amfanar da kowa da girman nasu.

Gatsa hancin gaskiya (HBH: 10)

*Na gatsa hancin gaskiya mai ganci,
Gafinsa na da yawa ina mai lasa? (HBH:10).*

Hanci wani ~angare ne na jikin Jan adam ko dabba wanda suke amfani da shi wajen sha}ar iska (Bargery 1993: 444-5 da Jami'ar Bayero, 2006:193).

Danganta hanci ga gaskiya, tamkar danganta rai ne ga abin da babu rai a gare shi. To wahalar da ke tattare da haka, daidai take da wahalar da ke tattare da bayyana gaskiya irin wannan, musamman ga muhimmiyar al'umma kamar Hausa. Bugu da }ari fasihin ya }ara fito da wahalar al'amarin ta hanyar kwatanta shi da '*gafi*' wajen Jan]ano, domin haka ba kowa ke amsa gayyatar aiwatar da haka ba sai }alilan da gaske.

Kashewa da yankawa ([DU: 23])

*Ga Ja amma lalatacce,
Bayan an **kashe** ragon suna ([DU: 23])*

A }a'idar jituwar kalmomi, kalmar **kashewa** ba ta jituwa da kalmar **ragon suna**, domin ragon suna yanka shi ake yi da nufin ibada kamar yadda musulunci ya koyar (Jami'ar Bayero : 479), amma **kashewa** kuwa, shi ne ake cewa yankan Allah, watau mushe (dabbar da ta mutu ba ta hanyar yanka ba) (Jami'ar Bayero: 479).

Dalilin da ya sa fasihin ya danganta ragon sunan [*an Daudu* da kashewa ba yanka ba, shi ne, ana sa rai ga dukkan Jan da ubansa ya yanka masa rago ya kasance shiryayye albarkacin kusancin Allah da aka nema da wannan yankan rago. To, amma ga [*an Daudu* ya lalace, domin haka an yi hasarar ragon da aka yanka masa.

Idan kuma aka ce an yi hasarar dabba, to ta mutu ke nan ba a samu an yanka ba.

Yare da Harshe (HBH:61)

*Mu zubar da kalen yare-yaren kowa,
Mu kula da amfaninmu harshen Hausa (HBH: 61)*

A bisa al'ada, dukkan wani harshe da ba harshen Hausa ba, to, yare ne, in ban da harshen Larabci da Ingilishi (Jami'ar Bayero:480). Dalili kuwa shi ne, harshen Larabci dai harshen addinin Musulunci ne, wanda kuma shi ne addinin Bahaushe, domin haka babu harshen da ya fi Larabci daraja a idon Bahaushe (Zarru} 1978: 119). Shi kuwa harshen Ingilishi, harshen Baturen mulkin mallaka ne, wanda }warewarsa a kan mulki da }arfin mulkinsa suka bayyana a kan Bahaushe, domin haka yake jinjinawa duk al'amarin da ya danganci Bature. Za a iya ganin irin matsayin Bature a tunanin Bahaushe idan aka waiwayi kirarin da Bahaushe yake yi wa Baturen mulkin mallaka, kamar haka:

*----ka ci mutum ka kwana a daji
Huntu ubangijin mai riga.*

A wannan kirari, Bahaushe yana bayyana irin yadda duk da kasancewar Bature huntun amma kuma shi ne ke jagoranci da rainon (ubangiji) masu riga (Hausawa). Wannan dalili ne ya sanya hatta harshen Bature ya samu }ima a idon Bahaushe, domin haka ba ya kiran sa da sunan *yare*. Shi kuma A}ilu Aliyu abin da yake }o}arin fa}akar da Bahaushe ke nan cewa hatta harshen Ingilishi ya daina fifita shi a kan harshen Hausa.

Domin idan aka jebe harshen Larabci babu sauran wani harshe, dukkan su yare ne, sai dai harshen Hausa kawai.

Rigar }aidaji (DRY: 49)

*In ya ce mata “zo ki ji”, Sai “ta ce “me za na ji?
Tu da rigar }aidaji, Ba ni auren, na gaji,
Sai ka sa min lafiya (DRY:49).*

Shi }addaji wani tsiro ne dake fitowa a bakin fadama, mai sar}a}iya mai }aya, wanda har ake yi masa kirari da cewa :’}addaji hana wankan gefe’ (Bargery:1993:521 da Jami’ar Bayero 2006:274) domin haka ba zai yiwu a jinka tufafi da shi ba. Amma sai ga shi fasihin yana gwada cewa, Hindu tana sanye ne da rigar }addaji har tana jan ta a }asa, domin nuna rashin amincewarta da auren mijinta.

Fasihin ya yi }o}arin bayyana irin mannewar da masoyin duniya ke yi a gareta duk da tana sanye da rigar }addaji tana kuma sukarsa, amma ba ya ji. Haka kuma fasihin na fa}akarwa ne game da irin }warewar duniya wajen ruji, ta yadda wanda duk ta ruje shi yake rasa ji da ganin irin wahalar da ke tattare da rungumarta. Saboda haka, }addaji wankan gefen rafi kawai yake iya hanawa, amma ba rungumar duniyar da ke sanye da rigarsa ba, ga wanda ya zurfafa a cikin al’amarinta.

Dubi yadda wannan fasihi cikin hikima ya bayyana irin yadda matsanancin yaudarar duniya yake da kuma yadda take iya makantar da duk wanda ta ruje shi har ya zamanto ba ya jin wahalar a jikinsa kuma ba ya iya ganin wahalar da idanunsa.

~untuna da ~incina (KDR:31)

*Tir}ashi aikin ya fi }arfin wasa,
Zan ~untuna maka }yas ka san na }ararwa (KDR: 31)*

Bargery (1993) ya tabbatar da cewa, lafazin ~incina ko ~uncuna, watau gan]ataccen sautin /t/, shi ne lafazin da ya fi shahara a bakin Hausawa, kuma shi ne ya kiyaye }a'idar gan]antawa, ta tsarin sautin harshen Hausa.

Fasihin yana }o}arin tabbatar da cewa, yadda lafazin ~untuna yake da }aranci a bakunan Hausawa, haka ma sanin cututtukan jahilci yake da }aranci ga jama'a. Domin kuwa ba kowa ne ya san cewa *jahilci* na]auke da cutar hauka wadda ba a iya rabe tsakaninsu ba.

4.1.2. Ta ginin jumla:

Wannan kuma shi ne yadda fasihai kan sassa~a muhallan kalmomi a cikin jumla, ta hanyar gabatar da na jinkirtarwa ko jinkirtar da na gabatarwa ko kuma jera wa]anda ba su iya jituwa a cikin jumla. Watau sanya kalma a muhallin da ba ta dace da tsarin ginin jumla ba (Leech 1968: 133).

Wannan fasihi ya sarrafa irin wannan 'yanci ta hanyoyi daban-daban kamar haka:

Mugun Ba}in sha'ani da mugun sha'ani (BL:34)

*Zarafin da mamaki, Gwanin ban haushi,
Mugun ba}in sha'anin Bahaushen Hausa (BL:34).*

A }a'idar nahawun Hausa, **mugu** da **ba}i** dukkansu ma'anarsu na nuni ne zuwa ga abu]aya (rashin kyau), saboda Bahaushe yana ala}anta **mugunta** da munin hali ko]abi'a. shi kuma launin **ba}i** ana danganta shi ne da **muni** ko **rshin kyan** al'amari.

Wannan dalili ne ya sanya babu damar a jera su a cikin jumla domin ma'ana guda suke nunawa. Wannan kuma ya yi daidai da bayanin da Crystal (1991:62) ya yi na cewa, a kan ware wasu launuka kuma a danganta su da wasu ma'anoni na musamman duk da cewa za a iya ganin babu wata tabbatacciyar ishara daga harshen shi kansa.

Sananniyar maganar da aka fi ji a bakin Hausawa ita ce wadda ba a sifanta rarraunan suna da launi, kamar yadda fasihin ya sarrafa. Shi kuwa fasihin ya yi haka ne domin kwatanta irin matsanancin lalacewar halin Bahaushe. Watau yadda wannan tsarin ya sa~a wa tunanin Bahaushe, haka halin Bahaushe ya sa~a wa tunanin duk wani mai lafiyayyen tunani.

Haka kuma idan aka }ara kallon rukunin kalmomin za a }ara fahimtar tsananin basirar fasihin, yadda ya sarrafa su da }ir}irarrun ma'anoni masu ala}a da juna kuma wa]anda za su iya jituwa a cikin jumla. Watau ya sarrafa kalmar *mugu* da ma'anar **matsananci**, ita kuma kalmar **ba}i** da ma'anar *muni*. Ga yadda abin zai kasance

*Zarafin da mamaki, gwanin ban haushi,
Matsanancin munin sha'anin Bahaushen Hausa.*

To, iya aiwatar da irin wannan hikima, alama ce ta zala}a da basirar fasihi a cikin aikin fasaha, musamman wa}a.

}ungurmi da makwa]aici

*Zai zamto }ungurmin ba}in makwa]aici,
Ko ko ma]auki tun gaban mi}awa (KDR:17).*

A }a'idar ginin jumla, sifa guda biyu masu ma'ana guda ba su jituwa, musamman dai a muhalli guda, kuma a matsayi guda kamar wannan. A zala}a irin ta wannan fasihi ya sarrafa su ne a matsayin kalma]aya tilo. Watau *matsananci ko mugu*.

Domin haka, a zahiri ne kawai ake ganin su a matsayin kalmomi guda biyu, amma suna aikin kalma guda ce, saboda hikima irin tasa. Ga misalin yadda abin yake:

*Zai zamto matsanancin makwa]aici
Ko
Zai zamto mugun makwa]aici*

Dubin yadda ma'anar]angon ta ke, zai }ara fito da basirar wannan fasihi a fili, domin sarrafa irin wa]annan kalmomi da zurfafan ma'anoni haka, ba aikin }aramin fasihi ba ne.

}ol}oliyar]orawa (KDR:11)

*Shin ko akwai wani namu ba ilmi ba,
Mai kai mutum }ol}oliyar]orawa (KDR:11)*

A }a'idar jituwar kalmomi a tsarin jumlar Hausa, kalmomin **kaiwa** da **]orawa** kinin juna ne, domin haka, ba sa jerawa da juna a lokaci guda a cikin jumla.

Amma sai ga fasihin ya jera su, wanda kamata ya yi jumlar ta kasance kamar haka:

- a) *Shin ko akwai wani namu ba ilmi ba,
Mai kai mutum }ol}oliyar sama
Ko*
- b) *Shin ko akwai wani namu ba ilmi ba,
Mai Jora mutum }ol}oliyar sama*

Idan aka lura da zubin (a) kalmar aikatau **kai** kawai ce ta iya fitowa, hakan kuma ya sanya jumlar ta fi cika da samun ingantacciyar ma'ana, babu wani takun sa}a. Haka kuma a zubin (b) bayyanar kalmar **Jora**, (wadda take tushen tsayayyen sunan **Jorawa**) ita ka}ai a cikin jumlar, ya kawar da takun sa}ar dake cikin jumlar.

Bugu da }ari kuma, ba zai yiwu kalmar **Jorawa** (wadda take tsayayyen suna) ta yi aikin sifantan goshi ga wata sifar (sf3) a cikin jumla ba, sai dai sifa ita ce a kullum take aikin sifanta suna ta kowace fuska (sf1 ko sf3), domin shi ne aikin da tsarin jumlar Hausa ya ajiye mata.

Watau fasihin na nufin cewa ilimi na Jaukaka mutum zuwa matsayin da tunaninsa yake iya hararowa da wanda ma ba ya iyawa da kuma wanda yake ganin yiwuwarsa da wanda ba ya ganin yiwuwarsa.

Gangambu da kago

*An bar mu **gangambu, kago** ba jinka,
Wasu can su sha inuwa ~agas lallausa (Hbh:26)*

A }a'idar bayyananniyar ma'ana ta nahawun Hausa, **gangambu** da **kago** kinin juna ne, domin haka, ba su jituwa a cikin jumla, domin kuwa, matu}ar sun jeru to sai dai Jaya ta yi aikin sifa kuma shi ma ba ya yiwuwa, domin haka kamata ya yi fasihin ya ce:

- a) *An bar mu gangambu, **kago** kawai a tsaye*
Ko kuma
- b) *An bar mu gangambu, **Jaki** ba jinka*

Idan aka yi haka, to, an kauce wa dukakn nau'in }arin kawai da ke iya bijirowa a cikin baitin wa}ar, sai su zama wata hikima ce kawai ta aiwatar da **maimai**

Daga cikin hikimomin wannan fasihi ne ya bayyanar da wata a wannan muhalli, watau yadda yakan sarrafa kalma da sashen ma'anarta, to nan ma haka ya yi. A wannan muhalli, fasihin ya sarrafa kalmar '**kago**' ce da rabin ma'anarta (tsayayyen Jaki), sauran sashen jumlar kuma yake cike sauran ma'anar (ba jinka). Domin haka a dun}ule ga yadda abin yake: *tsayayyen Jaki + ba jinka = kago*.

Saboda haka abin da yake nufi, shi ne, *an bar mu tsayayyen Jaki ba jinka*, don haka ba }arin kawai ba ne. Watau ke nan dukkan kalmomin (kago ba jinka) suna matsayin cikakkiyar ma'anar **kago** ke nan.

Can gaba da can baya

*Tun da farko **can gaba**, Hindu ai kin jarraba,
Kin ga ba ni da fargaba, Bai kamata ki }i ni ba,
Da kina son gaskiya (DRY: 44)*

*'Hee! Kai hala ba ka san ni ba? Yaudara ba a kai ni ba,
Nai mazaje **can gaba**, Ba dukansu ka }i ni ba,
Ni na ce musu na }iya (DRY: 46).*

A }a'idar nahawun Hausa, lamiran shu]a]]en lokaci (**kin, naa,**), ba sa jituwa da kalmomin bayanau (**can gaba**) sai dai wa]anda ke nuna shu]ewar al'amari (**can baya**), domin haka, kalmomin da aka kaurara, kamata ya yi su kasance **can baya** ne, domin su yi aikinsu na nuni da abin da ya riga ya shu]e tuntuni. Amma su kuwa kalmomin bayanau na (**can gaba**), nuni suke yi da al'amarin da bai riga ya faru ba, nesa da halin da ake ciki. Watau **gaba** mai nisa (Newman 2000 da Jaggar 2001: 646). Fasihin yana nuni ne cewa, duk wanda duniya ta riga ta ru]e shi, to duk wata aya ko ishara da ya kamata su fa]akar da shi, tamkar ba su faru ba ne sai can gaba mai nisa. Ya yi haka ne domin ya bayyana tsananin }arancin irin wannan tunanin a cikin zukatansu, domin haka da faruwarsu da rashin faruwarsu duk]aya ne a wajen irin wa]annan mutane.

A wannan sashe an ga yadda fasihin cikin basira ya sarrafa jituwa ta musamman iri daban daban, kama daga na tsakanin dabbobi da mutane ko kuwa tsakanin sunan fai ne da na ~oye? Ko kuwa sauran abubuwa ne wa]anda hankali ka]ai ke iya tsinkayarsu? Haka nan dai ya dinga baje kolinsa na gwanintar harshe da fasahar fasihai.

Haka batun yake da aka le}a fagen *takin sa}a*, domin babu irin *takin sa}ar* da fasihin bai }ir}ira ba, amma kuma duk yadda suka kai da zamantowarsu bambara}wai, yayin da aka fe]e su sai ka ga ala}ar ta fito fili }arara, babu wani }ai}ayi ko }ura. Wannan shi ne ya }ara tabbatar da kaifin basirar fasihin da kuma zurfin tunaninsa wajen iya }ir}irarar jituwa a tsakanin kalmomi da sauran al'amuran rayuwa.

4.1.3 Jituwa ta musamman

Wannan ita ce irin jituwar da fasihai kan }ir}ira a tsakanin kalmomin da babu jituwa a tsakanin su saboda kyautata ayyukan fasaharsu. A halin yanzu za a za}ulo irin wa}annan misalan da A}ilu Aliyu ya sarrafa a cikin wa}o}insa.

*Allah ya bai wa damon gashe, Arziki, shi yi mai tushe,
Daminarmu ta yo tushe, Har **fari** shi **mace mushe**
An yi mai **mugun duka** (DMN: 11)*

A }a'idar jituwar kalmomi kalmar **mutuwa** na iya jituwa ne kawai da abu mai rai (dabba), haka kuma **mugun duka** ba ya jituwa sai da wani dabba, amma sai ga Fasihin ya ala}anta su da sunan ~oye (**fari**) domin bayyana matsanancin tasirin damina mai harshe. Ala}ar da Fasihin yake son fitarwa ita ce, yadda mutum ko dabba ke nisantar wurin da ya gamu da mugun duka, to haka damina mai harshe take nisanta al'umma da fari.

***Juhala noman** barka ne (36:7)*

*Juhala noman barka ne,
Da baya da baya ya zo}ale ({Bl:36)*

A}a'idar jituwar kalmomi, kalmar **noma** tana jituwa ne da dabbobi kawai, musamman mutane, amma sai ga shi fasihin ya danganta ta da jahilci, wanda suna ne na ~oye.

Fasihin ya yi haka ne, domin ya nuna cewa irin bauta da wahalar dake cikin noman barka (gandu), da kuma irin }uncin da yake haifarwa a kan 'yan gandu, tamkar haka, ko ma fiye da haka, jahilci ke haifarwa ga dukkan wanda ya amince masa.

Ko karsana ce ma sauraya (47: 15)

A }a'idar jituwar kalmomi, kalmar **sauraya** ba ta jituwa da jinsin dabba, sai dai jinsin }an adam kawai. Haka kuma, }a'idar ginin kalmar harshen Hausa ta ajiye kalmar – saurayi- ta zamanto daga cikin kalmomin da ba a iya juya gininsu wajen samar da kishiyarta, sai dai harshen ya yi mata tattalin kalma guda, wadda za a dinga akasta zancen da ita. Watau kalmar **budurwa**. Ya }ir}iri mata ala}a ce ta musamman domin ya tsare kari da amsa-amon wa}arsa.

***Fifiko** nata yana gaba,
Ga na dabbobi duka saniya*

*Yai nisa, ba su **tarar da shi**,
Ko da sun yi gudu sun garzaya (dds: 48-49)*

Duk da cewa kalmar **fifiko** kalma ce ta suna mai jinsin namiji, ba ta jituwa da kalmar aikatau }an aji biyar **-tarar da shi-** a cikin jumla, domin shi yana nuni ne ga bin sawu ta hanyar tafiya, alhali kuwa }an adam ne kawai ake bin sawunsa domin tarar da shi. Don haka, danganta kalmar fifiko (wadda take sunan ~oye ce) ba zai yiwu a gan shi har a bi sawunsa ba, sai dai a iya daidaita da shi. Amma kuma fasihin ya sarrafa kalmar **-tarar-** da ma'anar **daidaita** ne, domin duk wanda ka tarar da shi, to , ka daidaita da shi ke nan.

***Taure** ya ce a sanar da ke,
Sa}on akuya da na tunkiya (dd]:59- 61)*

A }a'idar jituwr kalmomi, ba a danganta magana ga dabbobi, sai dai mutum kawai, don haka danganta magana ga taure, wata }ir}irariyar ala}a ce kawai daga fasihin.

Ala}ar da fasihin ya }ulla ita ce, yadda babu dama a danganta magana ga taure, haka nan babu yadda za a yi wata dabba ko dabbobi su daidaita da saniya wajen kasancewarsu ni'ima ga Jan adam. Fasihin ya tabbatar da cewa haka Jin ce manufarsa a baitocin dake biye kamar haka:

*Sun mi}a wuya sun sallama,
Cewa a na}aki sarauniya (Dd]:60)*

Watau tsananin muhimmancin saniya ga rayuwar Jan adam shi ne ya sanya dabbobi *mi}a* wuya irin na mutane, kuma suka sallama irin na mutane, sannan a }arshe suka ce, a na}a ta sarauniya.

4.1.4 .Maimai

Halliday da Hasan (1979), sun bayyana maimai da cewa, shi ne nanata wata kalma ko wasu kalmomi masu ala}a da juna, a wani muhalli a cikin matani. Masanan sun }ara da cewa, ala}ar na iya zama ta kinintaka ('yar dangi) ko ta tara a jin nahawu ko kuma ta zamanto gamagarin ala}a (a }ar}ashin wani rukunin nahawun harshe).

Crystal (1991) kuwa, ya bayyana shi cewa, wannan wani nau'i ne na jituwar kalmomi wadda take bayar da damar maimaita wata kalma ko kininta a matsayin wata dubarar Jinke sassan zance a cikin matani. Domin haka, dole ne su kasance manufarsu guda ce, watau su kasance abu }aya suke nuni zuwa gare shi. Crystal (1991) }arawa ya yi da cewa, ita ce hanyar }alailaice }abi'ar jituwar kalmomi a cikin harshe, musamman a Ra'in Halliday. Watau yadda ake Jinke ala}a a tsakanin kalmomi ta hanyar maimaita wata kalma ko kininta, ta kowace fuska-a cikin wani matani domin bayyanar da wata ala}a a tsakaninsu.

Daga ma'anar da Halliday (1979), ya bayyana, irin wannan ala}ar za ta kasance ta fuskoki kamar haka:

- a) Maimaita ita kanta kalmar
- b) Maimaita kininta
- c) Maimaita ajin nahawu
- d) Maimaita gamagarin ala}a

Fasihi A}ilu Aliyu, ya sarrafa irin wa}annan nau'o'i na jituwar kalmomi a cikin wa}o}insa. Ga ka}an daga cikin misalan wuraren da ya sarrafa su kamar haka:

Maimaita kalma: A nan ne fasihi kan sarrafa wata kalma, sannan ya sake maimaitata a cikin]ango ko baitin wa}arsa, domin cin moriyar wannan 'yanci da nuna }warewa a harshe.

gaba dai da gaba dai (D[S:53])

***Gaba dai, gaba dai, gaba dai, gaba,
Gaba, Nagge, da aiki, saniya*** (D[S: 53])

madalla da madalla (D[S:56])

***Madalla, madalla, da ke,
Tsarinki da kyawo, saniya*** (D[S:56]).

Idan aka lura da kalmomin da aka kaurara su, za a ga cewa dukkansu suna rukunin suna ne kuma fasihin ya maimaita su, sannan kuma dukkaninsu suna nuni ne zuwa ga]aukakar al'amarin saniya.

Maimaita kinin kalma: A nan kuma fasihin kan maimaita kinin kalmar ce a wani muhalli a cikin jango ko kuma baitin wa}arsa. Ga misalai kamar haka:

i) **gudu da garzaya** (D[S:49])

*Yai nisa, ba su tarar da shi,
Ko sun yi **gudu sun garzaya**.(D[S:49])*

zaga da gewaya (D[S:50])
*Ba za fa su shawo kansa ba,
Ko da sun **zaga sun gewaya** (D[S:50]).*

gaba dai da ba baya ba (D[S:54])

*Ja al'amarinki ma]aukaki,
Gaba dai, ba baya ba, saniya.(D[S:54])*

wa da }ani da sa}o da sa}o

*Har ma kusan in cen su, **wa da }ani ne**
Sa}o da sa}o ne, wajen haifawa (KDR:33)*

*Tagwaye **da** 'ya'yan ciki]aya(KDR:34) mu **tashi**, mu **mi}e**, }yam **tsaye** ({BL:29)*

Idan aka lura da kalmomin da aka kaurara, za a ga dukkansu kinin juna ne fasihin ya maimaita su a cikin baiti guda domin }ara fito da ma'ana }arara. Domin haka ya yi maimai ne saboda ya }ara }arfafa ma'ana.

Ire-iren wa]annan misalai sun ha]a da SHM 53 da {BL 29 da 32 da 40 da D/S 7 da 13 da dai sauran muhallai masu dama a cikin matanonin wa}o}insa.

Idan aka yi la'akari da kalmomin da aka kaurara dukkansu **kinin** juna ne ta fuskar ma'ana kuma suna jaddada abu guda ne.

Ta fuskar matsayinsu a cikin jumlolin kuwa, kowace kalma ta biyun kowane misali tana aiki ne a matsayin **ciko**. Watau ko da babu ita ma'anar jumla za ta iya cika, sai dai ba za ta batse ba, domin haka suna aiki a matsayin sifatan }eya ne, domin }ara fito da zance fili.

Ajin nahawu:

A nan kuma fasihin kan maimaita wata kalma ce, wadda suka yi tarayyar ajin nahawu da wadda ta gabace ta. Misali ya maimaita kalmar **suna** a bayan wata kalmar **suna ko** kuma wata Kalma kamar **sifa** wadda sun sha bamban amma gidansu guda a nahawu.

Suna da suna (sn + sn):

A nan fasihin yakan ambaci kalmar suna ne, sannan sai ya }ara ambaton wata kalmar sunan domin }ara fito da ma'ana fili. Ga misali:

*Mun zamto **gangambu, kago** ba jinka (HBH:)*

***Mu mutane 'yan adam,**
Sai mu ta shi gadan-gadan---(dry:5)*

***Shewar Karuwa tare da murna,**
Gara maja-ciki in yai sara (39:10)*

Idan aka dubi wa]annan kalmomi da aka kaurara za a tarar dukkansu ajin nahawunsu guda ne, watau sunaye ne. Misali *gangambu* da *kago* suna nufin]aki a tsaye amma babu rufi. Haka nan da *mutane* da *'yan adam*, dukkansu sunaye ne gamagari, sai kuma *shewa da murna*, su ma tsayayyun sunaye ne.

Aikatau da aikatau (aik +aik):

A nan kuma fasihin yakan amabaci Kalmar aikatau ce sannan sai ya sake maimaitata domin }arfafa ma'ana.

*Begenku ya zautar da ni,
Tafiyarku ta **shagalar** da ni(SHM:35)*

*Lallai yana wajaba mu **shiryu** mu **kintsu**,
A bisa tafarkin nan mafi dacewa (KDR:22)*

Idan aka dubi kalmomin da aka kaurara a wa]annan baitoci za a tarar dukkansu aikatau ne kuma ta biyu tana }ara jaddada sakamakon ta farkon ce.

Sifa da sifa (sf+sf, sf+sf):

A wannan muhallin kuma faihin yakan ambaci kalmar sifa ce, sannan sai ya sake ambaton wata sifar domin jaddada ma'anar ta farko.

*Hairul hal}i **Ma'aikin Allah**,**Mai horon** jama'a a yi Salla,
Mai }amuna ga masoyan Allah, **Mai ya}a** ga magabtan Allah,
Tare da kansakali ba]]alu (Iri: 6)*

***Mai kyakkyawar** Jabi'a ne, **mai tsattsarkar** a}ida ne,
Mai jin tausan halitta ne, **Mai amfanar** da dangi ne,
Bai cuci na }ar}ashinai ba (Hjj:21)*

***Hasken Annabi mai haske ne: Girman Annabi mai girma ne,**
Shi ya fi kome ko mene ne, In aka ce mafa]in wane ne:
Miskinin nan naku A}ilu (Iri: 100)*

Idan aka dubi wa]annan kalmomin sifofin da aka kaurara za a tarar suna }ara jaddada halaye ne da]abi'u na aikau domin fayyace cikakkun sifofinsa, saboda haka gaba]ayansu aiki]aya suke yi kuma akan abu]aya.

Bayanau da bayanau (byn +byn):

A nan kuma fasihin yakan ambaci kalmar bayanau ce, sannan kuma sai ya biyo bayanta da wata kalmar bayanau]in. domin kalmar bayau ta biyun tana }arfafa ma'anar ta farkon ce.

*Launukanta iri-iri, **Yanzu-yanzu da hamzari,**
Sai na }irga guda]ari, Har na]ora kan]ari,
Launuka nata duniya (DRY:23)*

A nan kuma fasihin ya sarrafa wannan nau'i na maiamai, watau inda aka maimaita kalmar domin ta fayyace wacce ta gabaceta. Watau kalmar bayyanau *da hanzari* tana }arin bayani ne a kan Kalmar *yanzu-yanzu*.

Sifa da Bayanau (sf+ byn +sf):

A wannan muhallin kuwa, fasihin yakan ambaci Kalmar sifa ce sannan ya biyo bayanta da Kalmar bayanau da kuma wata sifar, wa]anda kuma dukkansu suna zaman jaddada manufar ta farkon ne.

*Hauka da jahilci suna da zumunta,
Makusaciya, ta }u}ut, marar jayawa (KDR: 32)*

Idan aka dubi wannan baiti da makamancinsa, za a tarar cewa kalmomin da aka kaurara (*makusaciya*) wadda take sifa ce, kalmomin (ta }u}ut, marar jayawa) kuma bayanau ne dukkansu kuma suna aikin siffanta suna ne (zumunta).

Sashen jumla da sashen jumla (kr +kr):

A nan ne fasihin ke jaddada wani sashen jumla da wani ko kuma ita kanta jumlar ya jaddada ta da wata jumlar. Ga misali :

Jumla korau da jumla korau

*ba shagu~e nika yi ba, ba }usa ba,
Taken nasiha ne nake ta ka]awa (Kdr:35)*

*Jama'a, mu zabura ba kwana, ba lauje,
Allah ya ba mu muwafa}ar dacewa (Kdr: 41).*

Idan aka dubi wa]annan misalai za a ga yadda sassan da aka kaurara suka yi tarayya a kan tsarin jumla korau kuma suna aiki ne a matsayin bayanau a cikin jumlar

Irin wannan misalai su ne a muhallai kamar haka: shm 32 da dry 29, da }bl 17, da ygr 22 da dai sauransu da dama.

Umurtau (ro}o) da umurtau (ro}o) (ro}o +ro}o)

*Allah ya kai ku da lafiya
Ya Rabba, ya Sarki Gwani (SHM)*

Idan aka lura da kalmomin da aka kaurara za a tarar dukkansu ro}o ne kuma ga abin ro}o guda (Allah). Watau suna aikin jaddada ro}on ne.

Gurbin aiki da Gurbin aiki (G.A. + G.A)

*Kin Jau kaya, kin Jau mutum ,
Da abinci mutum ya rataya (D[S: 15)*

Kalmomin da aka kaurara za a ga cewa sun fara da lamirin suna ne, wanda ke alamta kasancewarsu gurbin aiki kuma dukkansu suna }ara bayani ne a kan irin hidimomin saniya (aikau) ga]an adam.

Tsigilau da korau da aunau da }an}antau (Tsgl+Kr +Aunau+}}t)

*[an garga]i ne }war}warya zan yi
Ba mai yawa ba, ka]an nake gutsurawa (KDR:4)*

Dubi yadda fasihin ya sarrafa aunau da korau da }an}antau duk a matsayin Sf3 ga aikau guda]aya ([an garga]i) kuma ya]inke tsakaninsu a cikin jumla guda.

}an}antau da }an}antau (}}t +}}t)

*Tir}ashi, aikin ya fi }arfin wasa
Zan ~untuna maka }yas ka san ta }ararwa (:KDR:31)*

Dubi yadda fasihin ya jaddada manufar ~untunawar da zai yi da wata sifa }an}antau domin fayyace yanayin ~uncinen da zai iya bayrwa. Watau ka]an }warai, sannan kuma dukkansu sf3 ga aikau (aikin).

Tsigilau da Tsigilau (Tsgl+ tsgl+ tsgl)

*Ai La}abi na 'yar Al}ali,
'yar Liman ta ke, ko 'yar Sarki*

A nan kuma fasihin ya sarrafa tsigilau ne wajen fayyace aikau (la}abi) kuma ya]inke tsakaninsu da maha]ai (na, da ta, da ko).

Fasihin ya sarrafa ire-iren wannan fasaha ta maimai da sigogi masu yawan gaske wa]anda kuma sun isa su alamta basirarsa da la} antarsa ga harshen Hausa da kuma fasahar wa}a.

Duk da Jimbin misalan da fasihin ya sarrafa na maimai wanda ka]an kawai wannan bincike ya iya ambatawa, fasihin bai tsaya a cikin harshen Hausa ba kawai, sai da ya }ir}iri sigar maimai a tsakanin harshen Hausa da na Larabci da kuma na Ingilishi. Ga misalai kamar haka:

4.1.4.1 Larabci :

Suna da suna:

A wannan salon fasihin yakan ambaci **suna** ne da harshen Hausa, sai kuma ya maimaita shi da harshen Larabci. Ga misalai kamar haka:

*Yabo an ce da shi hamdi, Yawan baiwa a ce judi,
Wunin shagali a ce idi, Da yin Assabar ake Lahadi,
Fa]ar nan ban yi zankan ba (WTS: 34).*

Sifa da sifa (Sf+ Sf):

A nan kuma fasihin yakan ambaci sifa ce da harshen Hausa, sai kuma ya jaddada ambatonta a harshen Larabci. Ga misali:

*Ga mu gareka a ya Sarkinmu, Allah ba mu abin nemanmu,
Mun ro}e ka kana kuwa ba mu, In ba kai ba , ina mai ba mu?
Sam mana gwaggwa~a , Jazzalu (IRI: 92)*

Idan aka dubi kalmar **gwaggwa~a** a cikin wannan baiti daidai take da **jazzalu** a cikin harshen Larabci (mai gwaggwa~ar kyauta). Watau dukkansu sifofi ne da ke bayyana }imar abu.

Aikatau da aikatau (Aik+ Aik):

Nan kuma fasihin yakan ambaci kalmar aikatau ce da harshen Hausa, sannan kuma sai ya maimaita ta da harshen Larabci. Ga misali:

*Ya Allahu ka **gafarce** mu, **Gafarta** wa iyayye namu,
Allah tare da mallammanmu, Mata tare da 'ya'yayenmu,
Masoya, tare da dangi, alu (IRI:94)*

4.1.4.2 Hausa da Ingilishi :

Nan kuma fasihin yakan ambaci wata kalmace da harshen Hausa sai kuma ya maimaita ta da harshen Ingilishi domin jaddada wata manufa da kuma burgewa.

Sifa da sifa:

A nan fasihin yakan ambaci sifa ce da harshen Hausa, sannan sai ya jaddada ta da harshen Ingilishi. Misali:

*In har ya girma da gaske, ya zama Dokta,
Babban mutun, bigiman, ake gogawa (KDR:81)*

A nan da kalmar *babban mutum* da ta *bigiman* dukkansu sifofi ne da ke fayyace matsayin Dokta a wurin 'yan boko.

Ire-iren wa]annan misalai suna nan da dama a cikin wa}o}insa, wa]annan kawai binciken ya buga misali da su domin haskakawa ga masu karatu, sannan kuma su alamta masu basira da zala}ar wannan fasihi.

Bayan haka za a iya fahimtar cewa fasihin ya sarrafa siga biyu ne na maimai (maimai *fallen*]aya da *ninkakke*) a dun}ule. Sannan kuma ya sake farfasa ninkakkiyar siga zuwa gida da dama, domin ba ka iya iyakance su, sai dai a halin yanzu ga misalai kamar haka:

Ninki sak: Watau maimaita kalma ko wani rukuni sau da dama a cikin Jango ko baiti. Misali:

Suna da suna (sn +sn+sn)

*Amin, amin, na ce, 'Amin'. Jama'a ku taya, ku kama min,
Wannan haske ku duba min, Na Amiril Muminin Jin nan,
Faru}u, ba zai duhunta ba (HJJ: 87).*

Aikatau da aikatau (aikt+aikt +aikt+aikt+aikt)

*Na ce Allah shi saka ma, Duk alheri shi ninka ma,
Shi daja, shi daja, shi }ara ma, Da mafi girma shi auna ma,
Mudun alhairatai babba (HJJ:86)*

Idan aka da kalmomin da aka kaurara a misali na (a) za aga dukkansu sunaye ne aka yi ta maimaitawa domin jaddada manufa. Yayin da a misali na (b) kuwa Kalmar aikatau aka yi ta maimaitawa domin jaddada manufa da kuma bayyanar da salon burgewa.

Ninki hatsin bara:-

Wannan shi ne yadda fasihin ya hautsina maimaicin rukunonin nahawu daban-daban a cikin baiti guda. Watau maimakon yay i ta maimaita wani rukuni, sai ya ambaci rukunoni daban-daban, wani rukunin na }arfafar wani wajen fayyace manufa. Misali:

Sifa }an}antau da Tsigilau (}}t+}}t+tsgl+}}t)

*Ya Rabba, tsare ni sassarfa, In na yi ta, ba ni gun dafa,
Zan tsakura }yas batun Arfa, Girman lamarin da aikin fa,
Ba }an abu ne }alilan ba (HJJ:37)*

Sifa da Bayanau (Sf+byn+sf)

*Hauka da jahilci suna da zumunta,
Makusaciya, ta }u}ut, marar jayawa (KDR:32)*

Idan aka dubi kalmomin da aka kaurara a misali na (a) ha}akar rukunai ne suke }ara fayyace batun Arfa da girman lamarininsa.

A misali na (b) kuwa sifa ce (makusaciya) take fayyace batun zumuntar jahilci da hauka, sannan kuma bayanau (ta }u}ut, da marar jayawa) ke jaddada tsananin kusancin da ke tsakaninsu.

Duk da irin har]a-har]a da sar}a-sar}ar sigogin da fasihin ya sarrafa a cikin wa}o}in nasa amma hikimarsa da basirarsa ba su bari wa}o}in sun rasa da]i ko ma'ana ba. Ko kuma a ce sun gimshi mai sauraro ko kuma su gaza isar da cikakken sa}o ba. Hasali ma }ara fitowa da sa}on suke yi }arara wadda kuma ita ce mafi girmar manufar maimai.

Za a iya tabbatar da hikimar fasihin idan aka yi la'akari da yadda manufarsa ke]ara bayyana ta hanyar dabarar maimai, musamman idan aka yi la'akari da wa]annan misalai:

a) **Nema/ addu'a:**

Wannan shi ne yadda fasihin ya tasa Ubangiji a gaba domin neman biyan bu}ata ga sayyidina Abubakar. Dubi yadda ya tsara wannan maimai da sigar kinin kalma domin neman sakayya ga Sayyiduna Abubakar. Ga abin da ya ce:

*Na ce Allah shi **saka** ma, Duk alheri shi **ninka** ma,
Shi **daja**, shi **daja**, shi }ara ma, Da **mafi girma** shi **auna** ma,
Mudun alhairatai babba (HJJ:86)*

Dubi yadda fasihin ya jaddada neman sakayya ga wannan babban Sahabi ta fuska biyar kuma kowace ta]ara 'yar uwarta cikatan ma'ana.

Watau a ta}aice ga abin da yake cewa:

Allah ya ninka sakamakon da zai ba shi

Allah ya da]a ninka ta abin da Ya yi niyyar ba shi.

Allah ya da]a ninka abin da Ya yi niyyar ba shi.

Allah ya }ara ninka ninkakken

Allah ya auna dukkansu da mafi girman sakamako kuma y aba shi.

Babu wani wanda fasihi zai tasa shi a gaba yana yi masa irin wannan addu'a ya yi tunanin cewa ya rage masa wani abu a wurin Ubangiji. Watau dai za a iya gamsar da kowane da irin wannan addu'ar alhali kuma ba da harshen ma'abbanci ba.

b) **Yabo:**

*Yabo wani lafazi ne da ake yi wa wani mutum
domin a nuna halayensa da siffofinsa kyawawa
da cewa abin so ne abin }auna ne (Gusau, 2008 : 376)*

Idan aka dubi irin yabon da wannan fasihi ya yi wa Alhaji Hasan a wannan baiti ta hanyar maimai, za a }ara fahimtar hikimarsa da la}antarsa ga harshen Hausa da kuma zurfinsa a sha'anin fasaha. Ga abin da yake cewa kamar haka:

*Mai kyakkyawar]abi'a ne, Mai tsattsarkar a}ida ne,
Mai jin tausan halitta ne, Mai amfanar da dangi ne,
Bai cuci na }ar}ashinai ba (HJJ:21)*

Dubi yadda fasihin ya gama fayyace cikas Alhaji Hasan da dukkan wata]abi'a ta kamala wadda za ta sanya kowa ya }aunace shi, sannan kuma ya kore masa dukkan wata mummunar]abi'ar da za ta sanya Ubangiji ko al'umma su }yamace shi, duk a cikin baiti]aya.

A dun}ule yana bayyana yadda Alhaji Hasan ya kyautata zuciyarsa, ya kuma kyautata tsakaninsa da mahaliccinsa, ya kyautata tsakaninsa da]ai]aikun halitta, ya kuma kyautata tsakaninsa da ‘yan uwansa da kuma duk wanda yake }ar}ashinsa ta fuskar mulki. Saboda haka zaman lafiya na duniya da na lahira sun }are ga Alhaji Hasan.

Bugu da }ari kuma idan aka sake duban rukunin nahawun day a sarrafa wajen yin wannan yabo (sar}a} }iyar sifa = mai +ts.sn) yana nufin cewa, duk wa]annan halaye sun riga sun zama jininsa da tsokarsa domin haka babu tunanin zai akasta su wata rana. Ashe ke nan ana cikakken yabo da harshe, ba sai da adabi ba, ya dai dangata ne da fasahar mai Magana.

c) **Zuga/ Kambamawa :**

Gusau (2008) ya bayyana cewa, zuga ko kambamawa shi ne amfani da wasu kalmomi domin ko]awa ko cicci~awa ga wani mutum (abu), ta hanyar nuna fifikonsa kan wasu, domin }ara masa kuzari da }arfin gwiwa.

Tun da dai ma’anar zuga shi ne kwarzanta wani abu har duniya ta ji shi, to ga inda wannan fasihin ya kwarzanta harshen Hausa ta hanyar sarrafa dabarar maimaita wasu rukunan nahawun Hausa.

Ga abin da ya ce:

*Girma gare shi tuli, Akwai alfarma,
Ba }an}anen abu ne ba, harshen Hausa (HBH:63)*

Dubi yadda fasihin, cikin baiti]an tagwai, ya iya bayyana dukkan wani nau’i na girma da cikas daraja ga harshen Hausa, ya kuma kore mafi }an}antar tunanin da ke iya danganta }as}anci ga harshen Hausa. Ga yadda fashin ba}in baitin yake:

Girma gare shi tuli = A }a’idar ginin jumlar Hausa, ba a sifanta tsaayayyen suna irin wannan da aunau (musamman a irin wannan hali), amma fasihin ya yi haka ne domin ya tabbatar da

cewa, duk nau'in girman da ake tunani ko da kuwa ta fuskar adadi ne, to harshen Hausa yana da shi.

Akwai alfarma = A }a'idar nahawun Hausa irin wannan jumlar tana tabbatar da samuwar abu ne ko kasancewarsa a wuri (Zarru}1990:99), ita kuwa kalmar alfarma tana nufin *nuna isa*. Saboda haka duk wani nau'i na isa da ake jin wani harshe na ta}ama da shi, to akwai irinsa a harshen Hausa.

Ba }an}anen abu ne ba = wannan jumlar tana kore }an}antau ne (kalmar dake suranta }as}anci a tunanin]an adam). A nan fasihin yana tabbatar da cewa, harshen Hausa ba ya]auke da duk wani nau'i na }as}anci da tunanin mutum zai iya hararo masa, ballantana wanda za iya gani a zahiri.

To, idan aka lura da wannan baiti babu abin da bai }unsa ba, ta fuskar kwarzanta harshen Hausa, wanda ana iya cewa ma fiye da yadda za a iya yi da harshen adabi, musamman wajen cikatan ma'ana da sau}in fahimta.

Ganin irin wannan ba}uwar fasahar da Fasihin ya yalwata a cikin wa}o}insa, ya isa a yi masa shaidar basira da fasaha, a fagen masu fasaha.

d) Korewa:

A nan kuma za a ga inda fasihin ya yi amfani da harshe zalla tabbatar da rashin yiwuwar abu tamkar dai yadda aka sani a fagen adabi. Ga abin da yake cewa:

*To, kuwa ba a nema ba, Ba a yi shirin neman ba,
Ba ayi kamar za ai ba, Ba za su ma nema ba,
Nufinsu dai kore ni (CBM: 57).*

Dubi yadda yayi amfani da harshe ya toshe duk wata kafa da za ta iya nuna yiwuyar *neman* ta hanyar amfani da jumla korau wajen kore dukkan wani sababi da zai iya nuna batun nema cikin hikima da zala}a irin nasa.

*Ladanku na ga Ubangiji,
Amma a Jan gutsurawa ni.
Ba Jan tsirit Jan tsito ba,
Jimlar rabon a yi duk da ni (SHM: 41-42).*

Haka kuma a wanan baiti dubi yadda sai da ya tabbatar ya sarrafa duk wata siga da za ta iya kore maka }an}antar ladan da yake bu}ata a cikin tunani, cikin hikima.

Sai kuma baitukan da yake cewa:

*[an garga]i ne }warya}warya zan yi,
Ba mai yawa ba, kaJan nake gutsurawa (Kdr 4)*

Dubi yadda fasihin ya sarrafa sifoifin }an}antawa har guda biyar a cikin baiti Jan tagwai domin fito da }an}antar lamarin garga]in nasa.

e) Zambo:

Wannan kuma shi ne kalmomin da ake sarrafawa domin munana wani mutum dangane da sifofinsa ko a}idarsa, musamman ta yadda zai jawo masa waula}ancii da rashin martaba a idon mutane (Gusau 2008: 380 da Dunfawa 2004: 19). Fasihin a nan kuma yakan yi amfani da dabarar maimai ne domin kushe wani abu kuma sai abin ya rasa }ima ko daraja a idon jama'a.

A nan kuma za a ambata kaJan ne daga ire-iren muhallan da fasihin ya yi amfani da dabarar maimai wajen suka da }yamatar da abu a idon jama'a, idan kuma aka bi shi a hankali, sai ka ga ya }yamatu.

Ga misali inda yake kushe ‘yar gagara inda yake cewa;

*Mai lalata, Mai ragaita,
Mai Jimbin rigima, Ta makwalla ('YGR:3)*

Ga yadda fashin ba}in baitin ya ke:

Mai lalata = Kalmar *lalata* tana nufin abu maras }ima ko daraja ko kuma fasi}anci da zina (Abraham1968:76 da Jami’ar Bayero 2006:300).Watau }as}antaciya,fasi}a kuma mazinaciya.

Ragaita= wannan kalma tana nufin *yawon banza da shashanci* (Bargery 1993:831 da Jami’ar Bayero 2006:363). Watau wadda yawon banza da shashanci ya zama }abi’arta.

Mai Jimbin rigima = Kalmar *rigima* tana nufin mutumin da a kullum yake rayuwa sama da samunsa ko mai kutsawa cikin rikici ko mai yawan tashin hankali.

Ta makwalla= Kalmar *makwalla* na nufin matattara magulmata ‘yan sharholiya (Bargery 1993: 760 da Abraham 1968:649 da Jami’ar Bayero 2006:324).

Dubi yadda saboda }warewa a harshe, a cikin baiti }aya kawai ya gama rusawa da ~ata

al’amarin ‘yar gagara, yadda ya sifanta ta da miyagun sifofi har guda hu}u wa}anda za }u iya }yamatar da ita a idon duk mai basira. Musamman idan aka yi la’akari da ma’anarsu ta *nahawu* ta yadda suke nuni da kasancewarsu }abi’un da sun riga sun zama jini da tsoka a gare ta. Sannan kuma ya }ara fito da asalinta a fili domin kore mamakin kasancewarta haka ta hanyar danganta ta da makwalla. Watau }iya ce ga mutanen banza ma’abota zaman makwalla, domin haka don ta yi shegantaka babu mamaki. To, idan dai zambo shi }ne munana wani abu ta yadda zai kai }shi ga }as}anta a idon mutane, to ‘yar gagara ta zambatu.

Haka kuma wurin da fasihin ya }ara kushe ta yake cewa:

*Banzar bazaara, abar wofi, 'Yar gagara mai ba}in laifi,
Burinta kawai ta sha kofi, Sai tai wanka ta shashafi,
Fankeke, ba ta bi sunna ba (HJJ:29).*

Dubi yadda a]ango biyu kawai ya sifanta 'yar gagara da miyagun sifofi har guda shida wa]anda za su iya }yamatar da ita a idon duk mai basira. Ga yadda abin yake:

Banza = tana nufin abu marar }ima ko daraja (Abrh1968:76 da Buk 2006). Idan aka ninka tad a wannan sigar kuma sai ta bayar da ma'anar rashin }ima na }arshe.

Abar wofi = watau shashasha maras amfani (Jami'ar Bayero2006:472)

'Yar gagara = watau fan]ararriyar da ta farko iyayenta (Jami'ar Bayero 2006:149)

Mai ba}in laifi = A }a'idar ginin jumlar Hausa ba a sifanta *kalmar laifi* da wani launi, sai dai a]auke ta da }ir}irarriyar ma'anar *muni*. Domin haka sai ma'anar ta koma *mai mummunan laifi*.

Idan aka lura ma'anar kalma]aya tak ta isa ta munana al'amarin 'yar gagara wanda ko shi ka]ai zai iya }yamatar da ita ga al'umma, ballantana a ha]a irinsu har guda shida. Da]in da]awa kuma, amfani da sar}a}}iyar sifa da tsayayyen suna (*mai + laifi*), yana nufin cewa, *ba}in laifi* ya zama]abi'arta ke nan na dundun.

f) }an}antarwa:

Nan kuwa an za}ulo irin hikimomin da fasihin ya yi amfani da su ne a }o}arinsa na bayyana }an}antar al'amari ta yadda kowane irin hankali zai iya ganewa kuma ya iya bijiro da }an}antar a tunaninsa, domin haka ba ya bu}atar wani }arin bayani. Ga misali kamar haka:

**[an garga]i ne }warya}warya zan yi,
Ba mai yawa ba, kaJan nake gutsurawa (KDR:4)**

Dubi yadda fasihin ya sarrafa sigogin }an}anta al'amari har guda hu]u, sannan kuma da sigar korewa guda]aya.

Tsigilau (*Jan garga]i*) dai kalma ce da ke bayyana }an}antar abu a zahirinsa ko a tarihinsa. Ita kuwa sifa }an}antau- aunau (*}warya}warya, kaJan, gutsurawa*) kalma ce wadda lafazinta ke yin ishara zuwa ga }an}antar }imar abu. Ita kuwa korau-aunau (*ba mai yawa ba*) tana kore yawan }imar abu ne.

To idan aka dubi misalin za a ga inda fasihin ya fara da }an}antar da zatin aikau]in jumlar (*garga]i*) ta hanyar]osana masa tsigilau, sannan kuma ya kore adadinsa da tarin yawansa ta hanyar amfani da sifa }an}antau-aunau, haka kuma ya kore nauyinsa da girman jikinsa da kuma tsawon *garga]in* ta hanyar amfani da }an}antau mai nuni ga }an}anta da dun}ulewa (*gutsurawa*). Sannan kuma ga tsarin jumla korau wadda take kore dukkan wani tunanin yawa a kan abu.

Saboda haka fasihin ya toshe duk wata kafa da za ta iya sa wa a danganta yawa ko tsawo ga wannan garga]i kuma ya bu]e duk wata kafa da za ta kai ga ganin }an}antar wannan garga]i.

*Ba Jan tsirit Jan tsito ba,
Jimlar rabon a yi duk da ni (Shm: 41-42).*

Dubi yadda cikin]ango]aya rak fasihin ya yi amfani da sigogin }an}antawa guda hu]u domin bayyanar da }an}antar al'amari kamar haka:

Sigar korewa amma da ma'anar tabbatau, domin kore ma'anar }an}anta da kuma bijiro da ma'anar yawa a cikin hankulan masu karatu ko saurare.

Tsigilau : dukkan wata kalma da aka jingina mata *tsigilau*, hakan kawai ya isa ya tabbatar da }as}ancin al'amarinsa ko dai a zahirinsa ko kuma a cikin ma'anarsa kuma ko mene ne.

{an}antau: Ita wannan kalma, lafazinta da ma'anarta suna bayyanar da }as}anci ne ga dukkan abin da ma'anarta ke nuni zuwa gare shi, ballantana kuma a gwama ta da *tsigilau*.

Maimai: Shi kuma aiwatar da tajadidi yakan }ara fito da sifa da ma'anar abu fili ne }arara, to sai ga shi fasihin ya yi tajadidinsa sau biyu. Watau }as}anci hawa hu]u ke nan kuma a jere (tsgl + }t +tsgl+}t), wanda kuwa duk ya fahimci harshen Hausa, ba ya bu}atar }arin bayani kafin ya iya suranta }as}ancin wannan al'amari.

Da wannan]an abin da ya gabata, za a iya yi wa wannan fasihi shaidar basira, ganin cewa babu wani rukunin kalmar nahawun Hausa da fasihin ya rage ba tare da sarrafa shi a wannan muhalli ba.

Da]in da]awa ma har siga goma sha hu]u wannan binciken ya iya ganowa fasihin ya sarrafa kuma bai tsaya nan ba har sai da ya tsallaka zuwa ga ba}in harsuna ya sarrafa siga hu]u (jimla siga goma sha takwas ke nan), wanda a bisa dukkan alamu irin hakan da ya yi wa Larabci da Ingilishi, ba}uwar fasaha ce, domin bayanai daga masana da masu bincike ba su ambaci haka na iya samuwa ba.

Haka kuma ganin 'yan misalan da aka bayyana sun tabbatar da cewa tsurar harshe ma na iya ayyuka irin na harshen adabi (*yabo da zuga da kwarzantawa*) sai dai kawai rawa da ki]a da babu. A }arshe kuma za a iya tabbatar da cewa, duk abin da wannan fasihi ya tasa a gaba yana son bayyana shi da tsurar harshe kawai, abu ne mai sau}i ya iya gamsar da kowa cikin 'yan kalmomi ka]an kuma a fahimta cikin sau}i.

4.2 Salon sarrafa bayyananniyar Ma'ana.

Leech (1968:41), ya bayyana cewa, wannan ita ce ma'anar da take fili }arara wadda masu }amusu ke dogaro da ita. Ita ce kuma ake kira da ma'ana ta asali.

A }ar}ashin wannan nau'i na ma'ana za a duba yadda fasihin ya sarrafa nau'o'in gundarin kalma masu ala}a da juna ta fuskoki daban-daban, daga cikin wa]anda za a bayar da misalansu sun ha]a da; kama-sauti (homonym/homophone) da kinin kalma(synonymy) da 'yar dangi(hyponym).

Kama-sauti:

Mathews (1997:164) ya bayyana cewa, wannan shi ne yadda ake samun kalmomi guda biyu masu kinin }ira (masu }ira Jaya) kuma ma'anarsu ta sha bamban, sannan kuma ba su da ala}a. wannan ya sanya ake sarrafa su a matsayin kalmomi masu zaman kansu, misali: **pen** na al}alami da **pen** na shirayi(enclosure).

Wannan fasihin namu ya sarrafa ire-iren wa}annan kalmomi a cikin wa}o}insa kamar haka: misali:

- a) *Rashin ilmi in yai da}u,
Ba a ga fara ba, a **dun}ule** ({BL: 17).
da*
- b) *Mu zabura shi ya fi kyau da mu,
Mu cure }asarmu mu **dun}ule** ({BL:21).*
- c) *Su waye masu fa}a a ji?
Da sun magana ta **daddale?** ({BL:25)
da*
- d) *Shakwab da lakwab, da Na – ma}}ale:
A yau za ai ta, a **daddale!** ({BL: 46)*
- e) *A yau }oshi waye das hi?
Mutan ilmi suka **hamdale** ({BL: 24).
da*
- f) *Salamu alaikum, sai ba}i,
A}ilu Aliyu ya **hamdale** ({BL:48)*
- g) *Ba}ar Magana a yi ma ka ji,
A dole ka zam ka **da}ile** ({BL:16)
Da*
- h) *Kiran mu na ke Jama'a mu ji,
Mu amsa, kar fa mu **da}ile** ({BL: 18)*

Idan aka lura da wa]annan kalmomi, furucinsu da }irarsu duk]aya ne, gas hi kuma fasihin ya ambace su a cikin wa}a guda, amma kuma ma'anoninsu daban-daban ne dangane da yadda fasihin ya sarrafa su. Misali, kalmar **dun}ule** ta (a) ma'anarta *rashin nasara* ta (b) kuma ma'anarta *ha]in kai*. Haka kuma kalmar **daddale** ta (c) ma'anarta *ta zauna ko ta kar~u* (d) kuma ma'anarta *}arewa*. Bugu da }ari kuma kalmar **hamdale** ta (e) ma'anarta *}oshi ko wadata* amma ta (f) kuwa ma'anarta *kammalawa*. Haka kuma ma'anar Kalmar **da}ile** ta (g) ma'anarta domin kuwa yayin da aka yi maka ba}ar Magana ka ji amma ka kawar da kai saboda tsoro ko rauni, to }as}anci ya tabbata. Kalmar **da}ile** ta (h) kuwa ma'anarta *taurin kai* ko danniya, watau kada mu yi *taurin kai* muna jin gaskiya mu }i aiwatar da ita ko mu danne ta.

Kama- rubutu: Mathews(1997:164) ya bayyana cewa, wannan shi ne yadda ake samun kalmomi guda biyu masu kinin sauti amma mabambancin furuci na juyar magana. Misali: *tear (tie)* da *tear (t3e)*. Misali inda Fasihin ya sarrafa kalmar *fa]ar* mai ma'anar *isarwa* wadda furucinta ke daidai da *faa]ar da* wadda take da ma'anar *kayar da wani abu*.

Kalma'yar dangi: Mathews (1997:166) ya bayyana cewa, wannan shi ne yadda ake samun kalmomi guda biyu masu ala}ar ma'ana. Watau yadda]aya kalmar take]auke da ma'anar ta biyun. Misali: *rose* da *tulips* dukkansu flower ne.

Shi ma wannan fasihi ba a bar shi a baya ba wajen sarrafa ire-iren wa]annan kalmomi domin bayyanar da fasaharsa a fili. Ga misalai kamar haka:

Alkausara a maimakon Aljanna

Kasgi a maimakon jahili.

Shewa a maimakon murna.

Kar ka zam mai kangara, Gamjigo }i-tan}wara,

*In ka zam mai faskara, Ba ka **shan Alkausara,***

In }iyama ta tsaya.

Fasihin ya sarrafa kalmar **alkausara** da ma'anar **Aljanna** ce, domin shi alkausara wani sashe ne na Aljanna, wanda babu mai shan sa sai wanda ya kasance]an aljanna. To, amma saboda hikima irin ta wannan Fasihi, sai ya ambaci sashe da ma'anar gaba]aya.

Haka kuma, inda Fasihin ya sarrafa kalmar **jahili** domin bayyana kalmar **kasgi**, wanda kuma ba dukkan jahili ne kasgi ba. Amma kuma dukkan **kasgi** jahili ne, domin kuwa kalmar **kasgi** ce ta game dukkan wani nau'i na rashin sani, amma kalmar jahilci kuwa, wani yanki na rashin sani kawai take iya bayyanawa, wadda kuma dukkan mutane na iya shiga cikin ma'anarta, domin babu wanda ya game komai da sani. Wannan dalili ne ya sanya ake cewa, kowa ka gani masani ne kuma jahili ne, domin abin da kowa ya jahilta ya fi abin da ya sani yawa.

Bugu da }ari kuma kalmomin *shewa* da *murna* sun dace da wannan muhallin, saboda *shewa* dangin *murna* ce, domin haka idan aka ambaci *murna*, to *shewa* na ciki, kuma duk inda ka ji *shewa* to akwai *murna* a cikinta. Watau galibi duk inda aka ji *shewa* to *murna* ce ta haifar da ita, domin ashe *murna* ce uwa, *shewa* kuma Jiya.

Duk da cewa, ba a tare fasihin ya ambaci wa}annan kalmomi ba, amma manufar baitocin ko wa}o}in da suka fito su ne suke iya tabbatar da haka.

Kinin kalma:

Mathews (1997:166) ya ce cikakken kuni shi ne yadda ake samun kalmomi masu ala}a ta kowace fuska (}ira da ma'ana). Misali, kalmar *shuka* a(8:39) da ma'anar *mutuwa* da *shuka* (34:41) da ma'anar *birnewa*, da kuma kalmar *ba* (4:39) da ma'anar *mutuwa(rashi)*

Haka nan da yadda ya sarrafa kalmomin *jedantar* da *rikitar* da *ki}imar* da *zautar*, dukkansu da ma'anar *rashin natsuwa*.

Ragaggen kuni

Wannan shi ne yadda ake samun kalmomi guda biyu masu ala}a ta wata fuska (ma'ana ko }ira).

Misali kalmomin *kasala* da *katangale*

*Cikin nema nasa kar mu ji,
Kasala kar mu katangale (}BL: 11)*

Fasihin ya sarrafa kalmar *kasala* ne da ma'anarta ta *lalaci ko rashin kuzari (Jami'ar Bayero 2006)*, haka kuma kalmar *katangale* da ma'anar ta ta *rashin aikin yi saboda da rashin gata ko lalaci (Jami'ar Bayero 2006)*.

To kamar haka ne fasihin ya sarrafa kalmomi da dama a cikin wa}o}insa, duk da cewa wa]ansu daga cikinsu ba a jere ko wuri guda ya ambace su ba, amma kuma manufar wa}o}in ke tabbatar da kasancewarsu kinin juna.

Ga misalan wasu wuraren da irin wa]annan misalai suka bayyana a cikin wa}o}insa:

Kalmar *curewa da dun}ulewa* ({BL: 12 da 21) *shafewa da lailayewa* (}bl 13) da *na]awa da mulmulewa* ({BL: 13). *Shuka* (CBM:8) da *binnewa* (CBM:20) da *ba* (CBM:4) da ma'anar *mutuwa*. Da kalmar *duba ni* (CBM:27) da *le}a ni* (CBM:30) da *gaisa* (CBM:39) da ma'anar *gaisuwa* da *}in gaisa ni* (CBM:39) da *rashin le}a ni* (CBM:30) da *rashin damuwa*. Da kalmar *karya* (CBM:15) da *gurje* (CBM:47), da kalmar *Joruwa* (CBM:52) da ta *samun }ai* (CBM:53) da ma'anar *warkewa* (sau}i). Haka kuma kalmar *zarafi* (CBM:42) da ma'anar *hali* (*wadata*). Haka kuma kalmar *hakimi* (DRY:74) da ma'anar *jagora*,

	Kalma	Ma'ana	Ala}ar ma'anonsu
i)	Jedantar	jele (kaiwa da komowa)	rashin natsuwa (fitar hankali)
	Rikitar	hargitsar	rashin natsuwa
	Ki]imar	dagula tunani (damuwa)	rashin natsuwa
	Zautar]imaucewa (fusata)	rashin natsuwa
	Shagalar	mantar (]auke hankali)	fitar hankali (SHM :21-25)
ii)	Gutsura	~antara/yaga	da baki
	Gatsa	cizawa da ha}ora	baki
	Tsotso	zu}e/tan]e da]i a baka	baki
	Lasa	su]ewa/tan]ewa da harshe	baki (HBH:10-12)

Wa]annan kalmomi duk da cewa fasihin ba dukkansu ya ambace su a jere ba cikin baiti ko]ango guda ba, amma rukunin baituka ko manufar wa}ar da suka bayyana, ya yi nuni da irin wannan ala}a da ke tsakaninsu.

4.2.1. *Fa]a]a ma'ana*

Wannan shi ne yadda sukan sarrafa kalmomi da wata ma'ana fiye da ma'anarsu ta asali. A}ilu Aliyu ya yi irin wannan hikima a muhallai masu dama a cikin wa}o}insa, kamar yadda za a gani a wa]annan misalai:

*Sunayenta akwai su da dama,
Ni 'yar gagara shi na **ruwaito** (YGR:5)*

A wannan muhalli fasihin ya fa]a]a ma'anar Kalmar *ruwaito a inda* ya sarrafa ta da ma'anar }ir}irowa ko }agowa maimakon ma'anarta ta *kar~owa*.

To ire-iren wa]annan kalmomi da suka sami fa]a]ar ma'ana a bakin wannan fasihi suna yawan gaske domin haka a halin yanzu za a ambaci wasu misalai ne da kuma wa}o}in da suka fito.

Kalma	ma'ana ta asali	sabuwar ma'ana
Zikiri	ibada	abin kirki (YGR:2)
Batsa	mummunar Magana	abin tsiya(YGR:2)
Ruwaito	kar~owa	}ir}irowa/ }agowa (YGR: 5)
Yare	wani harshe	
ma}as}ancinharshe(HBH:61)		
}an}ara	}wan ruwa	}yal}al banza (HBH: 60)
Shuka	birne hatsi	mutuwa (CBM: 8)
Matsefata	allurar cire yanar ido	}arami (CBM: 22)
Garma	ma'aikaci na noma	babba (CBM:22)
Tanzilu	saukarwa	{ur'ani (HJJ:88)

4.3. Salon sarrafa tsohuwar Hausa

Masana irin su Leech (1968:14) Mathew (1997:24) da Baldick (2004: 18) sun bayyana cewa, shi ne salon sarrafa kalmomi da sigogin harshen dauri, wa]anda yayinsu ya shu]e ko kuma wa]anda aka yi amfani da su tun kafin samuwar fasahar karatu da rubutu. Shi kuwa Zarru} (2001: 3) cewa ya yi, irin wa]annan kalmomi su ne wa]anda ba a jinsu a bakin mutane sai nadiran. Ya kuma }ara da cewa, yawancinsu kalmomi ne da suka shafi sana'o'in gargajiya da yanayin }asa (tsairrai da halittu) da abubuwan da suka zama tarihi. Leech (1968:14) kuwa, }arawa ya yi da cewa, salon yana taimakawa wajen yin ishara ga }orewar al'adun al'umma. Shi kuwa Baldick (2004:18) }arawa ya yi da cewa, irin wannan salo yakan taimaka wajen jiyar da yau za}in jiya (taskace tarihi) da kuma tsare karin wa}a.

Daga cikin dabarun sarrafa tsohuwar Hausa, akwai taskace tarihi wanda za a kawo ka]an daga cikin misalan da ya sarrafa a cikin wa}o}insa a }ar}ashin wannan kanu.

4.3.1. Taskace tarihi

Zarru} (2001: 4), ya bayyana cewa kayan ya}i, (musamman na gargajiya), suna]aya daga cikin abubuwan da suka zama tarihi a }asar Hausa, domin haka kalmomin dake bayaninsu kusan a iya cewa sun ~ace ko kuma ba a jinsu sai nadiran. Wannan dalili ne ya sanya idan Fasihai suka ambace su, ko da kuwa da wani dalili daban, ana iya cewa sun yi haka ne domin taskace tarihi.

Akwara :

Wannan ita ce wata irin bunduga ce mai ruwa wadda da zarar an ja kunnuwanta sai harsashi yay
Iyi ta fita (Jami'ar Bayero 2006: 9).

*Gara **akwara** akwai ta da birki,
Cutar karuwa ba ta makanga (YGR:53)*

To a halin yanzu irin wannan bindiga ta kau hatta sunanta ma ya kau, saboda sakamakon hulja
da Larabawa ya sa Bahaushe aron kalmar **bundu**iyya ta maye gurbin **akwara** wanda a yau ba
don A}ilu Aliyu da sauran fasihai irinsa sun taskace su a wa}o}insu ba, da tuni an manta da su.
Hakan kuwa ta faru ne saboda a yau hanyoyin sarrafa bindiga sun yawaita a }asar Hausa, amma
kuma ta'ammuli da ita a Hausance ya }aranta. Domin a yau sana'ar farauta da }irar bindiga sun
ja baya ga Bahaushe, saboda }aruwar wadatar sana'o'i da wayewa da kuma ci gaban zamani.

Gamjigo

Wannan Kalmar ita ce hanyar shiga loko. Watau hanyar da akan yi a cikin ramin ha}ar kuza. To
ita ce fasihin ya sarrafa ta a wannan baiti domin taskace tarihin aikin kuza.

*Kar ka zam mai kangara, Gamjigi }i-tan}wara,
In ka zam mai faskara, Ba ka shan alkausara,
In {iyama ta tsaya (DRY:21)*

Wannan kalma ita ma ta mace, domin kuwa Hausar 'yan kuza ce a yau kuma aikin kuza ya
suma ko ma ya mutu a }asar Hausa. Don haka fasihin ya sarrafa kalmar ce saboda kasancewarta
amsa-kama, mai iya kwatanta kangarewar masoyin duniya. Watau yana kwatanta yanayin
tsayuwar masoyin duniya da yadda ba a iya tan}wara hanyar loko, haka shi ma masoyin duniya
ba a iya tan}wara shi zuwa ga wata hanya daban da wacce yake kan ta.

Rarauka maimakon **alhini**

Manufar wannan kalma ita ce yawan raki da langwami (Jami'ar Bayero 2006: 368). Ga kuma yadda fasihin ya sarrafata a cikin wa}arsa:

*Damina mai ban samu, Mai yawan jin }ai, Ummu,
Tallafe mu, ki goye mu, Ba abi da ya dame mu,
Kin raba mu da **rarauka** (DMN:29)*

Wannan kalma wadda take da ma'anar **alhini**, a yau dai ba a jinta a bakin Bahaushe sai nadiran, saboda tasirin harshen Larabci da Addinin Islama a kan Bahaushe. Don haka baicin taskace tarihi, kuma ya tsare karin wa}arsa saboda sauran kalmomin da ke]auke da irin wannan ma'ana- **fargaba da tsoro da damuwa** - dukkansu ba za su shiga muhallin ba, domin sun sa~a wa fasalin ga~a da karin sautin kalmar da yake bu}ata.

Kasgi maimakon **jahili**

*Aikin Jarida masu ilmu suke yi,
Kasgi }umusgi ba shi fara tagawa (KDR: 65)*

Ita ma wannan kalmar tasirin Islama da ya]uwar ilimin Larabci ya kawar da ita sai dai kalmar jahili da jahilci kawai aka fi }ji a bakin Bahaushe. Fasihin ya sarrafa ta ne domin taskace tarihi da kuma tsare sifar }arangiyar baitin wa}arsa.

Goda maimakon }ararrawa

Wannan kalma ta **goja** da **gwarji**, a yau, su aka sani da }ararrawa, fasihin ya sarrafa ta ne domin taskace ta a taskar tarihi saboda a yau Hausawa }alilan ne suka san ta. Duk da cewa ta taimaka masa wajen tsare karin wa}arsa da kuma amsa-amonta amma a basira irin ta A}ilu

sarrafa ta a wannan muhalli bai zame masa tilas ba, domin yana da dubunta a rumbun kalmominsa.

4.3.3. ci gaban al'ada

Wasaki maimakon **bokiti/jaka**

Ita kanta wannan kalmar tasirin Turawa, wanda ya samar da bokiti da jaka domin yin aikin wasaki a }asar hausa, shi ya ~atar da kalmar a bakin Bahaushe. Fasihin ya sarrafa ne domin kange ta daga bin hanyar da amfani da wasakin ya bi.

Laso maimakon **siminti**

Wannan kalma na nufin shafen saman soro da katsi ko dafara ko wani abu, tamkar yadda ake sarrafa siminti a yau (Abraham 1968:615 da Jami'ar Bayero 2006:303).

*Kashinta ana shafe da shi,
Lasonmu na da, Nijeriya (DJs: 21)*

Amma a yau siminti shi ne ya maye gurbin wa]annan sinadarai wajen aikin shafe, wadda hatta kalmar **shafe**, ita kanta tasirin book na yi mata barazana domin kuwa tana neman ~acewa a cikin kalmar **siminti**. Misali, a yau akan ji: salisu ya *simince*]akinsa ko ya *simince* soronsa, maimakon: Salisu ya *shafe*]akinsa ko soronsa. Shi kan sa fasihin cewa ya yi (*lasonmu na da*), musamman ganin yadda sinadaran suka sha bamban, lallai kuwa tasirin sinadarin na iya shafar sunan aikin, kamar yadda yake faruwa a yau]in.

}iri maimakon **igiya**

Wannan ita ce tufkakkiyar igiyar fata wadda ake]aure sa da ita (Jami'ar Bayero 2006:281).

Ga inda fasihin ya sarrafa ta a wa}e:

*Har gobe ana yin }iri da shi,
Da gare shi ake bulaliya (D[S:23])*

Tasirin Turawa ya haifar da samuwar igiya wadda ake sarrafa ta ta kowace fuska maimakon }iri. Ita wannan igiya]aya ce daga cikin kayan amfanin gargajiyar Bahaushe wa]anda suka ~ace ko kuma suka suma ko dai a sanadiyyar hul]ar Bahaushe da Larabawa ko kuma a sanadiyyar hul]arsa da Turawa a }arni na ashirin. Wannan ita ce hujjar ta sa aka fahimci cewa, ya taskace su ne domin tarihi da kuma auna irin ci gaban da ake samu a }asar Hausa. Samun haka a wajen fasihai, shi ne zai iya zama mizanin auna ci gaban al'umma.

A wannan sashe bincike ya gano cewa, yawa-yawan kalmomin tsohuwar Hausar da ya sarrafa, ya yi haka ne, ba a babin larura ba, musamman idan aka yi la'akari da kishinsa ga harshen Hausa. Fasihin ya bayyanar da haka a HBH baiti na 41(kashere}e) da kuma na 70 (kurbatsi da karsa),wanda ke nuni da cewa, a yau wa]annan kalmomin duk da sun shafi rayuwar matasa ne, amma kuma sun jahilce su, ga shi kuma kalmomi ne na asali tun kaka da kakanni.

Bugu da }ari kuma, idan ka]ebe kalmomin – **kashere}e** da **gamjigo**- babu wata mai danshin larura a tattare da sarrafa ta. Ko su]in ma a basira irin tasa , da bai so taskace tarihi ba, da ya magance larurarsa.

Idan kuma aka dubi kalmomin da ya sarrafa a ~angaren auna]orewar al'ada, za a tarar cewa, ya yi amfani da 'yancinsa ne domin ya nusasshe da al'ummar Hausa kayan amfaninsu na gargajiya, domin su auna irin ci gaba ko akasin haka, da ake fuskanta a }asar Hausa a yau. Sannan kuma ya fa]akar da duniya ire-iren ni'imomin da Ubangiji ya ajiye wa Bahaushe ta fuskar Saniya kawai.

4.4. Salon Sarrafa rajista

Wannan shi ne irin harshen da ke lazimtar mutum yayin da ya samu kansa a wani halin da sai an yi amfani da harshe domin samun biyan bu}ata. Watau irin maganar da halin da mutm ya tsinci kan sa ke tilasta masa amfani da harshe a magance ko a rubuce (Leech1968:9). Wannan dalili ne ya sa ake ganin cewa, mutum zai iya na}altar rajista iri daban-daban a lokaci guda, bayan karin harshensa, a halin yana sane ko cikin rashin sani, a rubuce ko a magance. Wannan ne kuma ta sa ake fahimtar cewa, rajista harshe ne da ya danganci masarrafinsa ko halin sarrafa shi. Misalai sun ha}a da : harshen talla da na lauyoyi ko shari'a, da na likitoci ko kimiyya, da 'yan jarida da na iyaye da na abokai da na 'yan'uwa da na ba}i d.s. (Leech1968:10). Wannan fasihi ya sarrafa irin wannan salo fitattu guda biyu kamar haka:

4.4.1. rajistar 'yan [ari}a

Wannan shi ne karin harshen da ya}uwar }ari}a da watsuwar ayyukanta ya haifar da shi kuma shi ne ke bambance su da sauran al'ummar Hausawa (Fage2004:45-50).

A}ilu Aliyu ya sarrafa ire-iren wa}annan rajista masu dama, musamman saboda kasancewarsa malami ne mai bin }ari}ar Tijjaniyya. A halin yanzu ga ka}an daga cikin wa}anda ya sarrafa kamar haka:

Kalma	ma'ana
<i>Halara</i>	<i>ganin ubangiji</i>
<i>Bege</i>	<i>yabo/}auna (SHM: 25)</i>
<i>Maulaya</i>	<i>shugaba (Fagge: 2004)</i>
<i>Zikiri</i>	<i>salati da addu'o'i (Fagge:2004: 49)</i>

*Mai fitina mai }aryar banza,
Ba ta nufin **zikiri** sai batsa (YGR; 2)*

Fagge (2004) ya tabbatar da cewa, addu'o'i da ambaton manzon Allah, da nufin ibada, jinsin 'yan [ari}a suka fi sarrafa ta da wannan ma'ana, domin ta zamo rajistar su ke nan. Saboda haka a wannan baiti, Kalmar zikiri da A}ilu Aliyu ya ambata, a matsayinsa na]an]ari}ar Tijjaniyya, yana }o}arin nuna irin sharholiyar da 'yar gagra ta za~a wa kan ta ne, maimakon aure a matsayin wani nau'in zikirin Ubangiji.

4.4.2 Rajistar mahauta

Kasganya (YGR: 62)

***Kasganya** take ba ta da kome,
Ta }i jinin mara shi 'yar kashi (YGR:62)*

Fage 2004:79 ya tabbatar da cewa, wannan kalma ta kasganya da wannan fasihi ya sarrafa, misali ce daga misalan rajistar mahauta.

4.4.3 *Rajistar Gardawa*

Kasgi (KDR:65)

Jahili (Fagge 2004)

*Aikin jarida masu ilmu suke yi,
Kasgi }umusgi ba shi fara tagawa (KDR:65)*

Fage (2004) ya bayyana cewa, Kalmar kasgi misali ce ta rajistar gardawa.

A wannan sashe an ga yadda fasihin ya iya sarrafa rajistar rukunoni daban –daban na al’ummar Hausawa, wanda ke ishara ga cewa, fasihin zai iya wallafa wa}a domin isar da sa}o ga rukunonin al’ummar Hausawa masu yawan gaske ba tare da wata wahala ba. Sannan kuma hakan na ishara ne ga yawan rumbun kalmomin wannan fasihi na harshen Hausa.

Bugu da }ari kuma, sarrafa su a muhallan da suka dace, da yadda yake karya muryar mai rajistar yayin rera wa}ar, wani abu ne dake }ara ishara ga hikima da zal}ar wannan fasihi. Misali, sarrafa rajistar matasa a wa}ar ‘yar gagara da duniya rawar ‘yan mata da ta]an daudu, na ‘yan boko a Hausa mai ban haushi da wa}ar }alubale, na malamai kuma a wa}ar Isra’i

4.5. *Salon Sarrafa Saye*

Bargery (1993:24) da Mathews (1997:119) sun bayyana cewa wannan shi ne salon kauce wa amfani da kalmomin zagi ko batsa ko wani abinda ya sa~a wa al’adar al’umma. Misali, yadda ake yi wa karuwa la}abi da yarinya, maimakon sunanta na karuwa.duk da cewa wannan sayen ya ke~anta ne ga manema karuwai kawai, amma bai shafi dukkan Hausawa ba. Watau suna saye sunanta ne, domin kauce wa bayyana ~arnar da suke ciki. Wannan ke nuna cewa, Bahaushe ko

cikin aikin zunubi yakan bayyana kunya da girmama al'ada. Haka kuma Bargery ya }ara da cewa, ana sarrafa irin wannan dubara ceta hanya uku, kamar haka:

Kara: watau yadda za a ji wani mai matsayi ya yi kuskure amma a kawar da kai. Misali, Bahaushen da ya ji Bature ya yi kuskuren furta wani sautin harshen Hausa amma ya kawar da kans a. To wannan Bahaushen ya yi kara ke nan.

Girmamawa: Watau yadda mace ke ~oye sunan mijinta don girmama shi ko kuma yadda take ~oye sunan]anta na fari, don girmama al'ada.

Tsoro: Watau yadda ake ~oye sunan wani abu don tsoron illarsa. Misali yadda mata ke ~oye sunan maciji (abin }as ko igiya ko maja-ciki) da }yanda (wannan matar), domin tsoron illolinsu. Shi kuwa Leech (1968:139-140) cewa ya yi, rajin ta}aita harshen wa}a ya sanya ake }yamar sarrafa *Saye* a cikin wa}a, saboda almubazzarancin dake tattare da sarrafa shi.

4.5.1. Sayen Mata

Wannan shi ne irin ladabin maganar da mata suka fi yawaita furtasu ko dai don girmama wata al'ada ko kuma domin tsoron illar abin. Misali:

Maja ciki = maciji.

*Shewar karuwa tare da murna,
Gara **maja-ciki** in yai sara (YGR:39)*

Wannan sayen yana daga cikin wa]anda mata ke aiwatarwa saboda tsoron illar maciji da kuma ala]arsa da iskoki.

Daga wannan misali za a iya fahimtar cewa, A}ilu Aliyu fasihi ne da ke iya isar da sa}o ga kowane rukunin al'umma, domin kuwa matsalar 'yar gagra matsala ce ta 'ya'ya mata, don haka

ya sarrafa saye irin nasu domin sa}on ya sami kar~uwa. Sannan kuma wannan zai nuna irin yadda A}ilu Aliyu yake kiyayewar kyawawan al’adun Bahaushe.

4.6 Salon Sarrafa }ir}irarrun kalmomi

Wannan muhallin zai }o}arta fayyace ire-iren gundarin kalmomin da Fasihin ya }ir}ira ne, wa]anda gaba]aya babu su a harshen hausa ko kuma wa]anda ya sauya masu sigoginsu wanda hakan ya ba}untar da lafazinsu a Hausa.

Haka nan kuma za a bayyana hikimomin da suka sanya Fasihin }ir}irar ire-iren wa]annan kalmomi.

Kalmomin aikatau

Dutsatsa Busanta Maganta }ishirwanta

*In }asa ta **busanta**, {e}asa ta same ta,
Har ta zo ta }**ishirwanta**, Wakan aiko gunta,
Damina mai albarka (D[S: 24)*

Dubi yadda fasihin ya }ir}iri wa]annan rukunan aikatau daga kalmar suna (}ishin ruwa) da Kalmar aikatau (bushe) da sauran makamantansu irin yadda ya jirkita su suka tashi daga rukunan nahawun su na asali ya mayar da su wasu. Misalin Kalmar }ishin ruwa ya mayar da ita aikatau, ita kuma bushe ya sauya mata aji, sannan kuma ya sarrafa su a wa}e.

Kalmomin sifa

Majarabciya (DRY:78)

*Ga ta ba ta da zuciya, Ga yawan tsiwar tsiya,
In ta gan ka ta ce “tsaya”, Zo ka ba ni sigariya,
Fasi}a, **majarabciya** (DRY:78)*

Mashaguliya (DRY:)

Matuturciya (DRY:136)

Idan aka lura da kalmar sifar da aka kaurara a cikin wannan baiti da kuma sauran kalmomin da aka zayyana, za a fahimci cewa, ba faye jin ire-iren wa]annan sifofi a bakin Hausawa ba, sai dai a bakin fasihai irin su A}ilu Aliyu.

Kalmomin amsa-kama

}a}abo}o (}{BL:46)

Lakwab “

Shakwab “

***Shakwab d alakwab, Da na ma}}ale,
A yau za ai ta a Daddale (}{BL:46).***

Haka kuma ire-iren wa]annan kalmomi da aka kaurara a cikin wannan baiti da kuma sauransu da dama, za a ji su lallai ba}I ne a cikin harshen Hausa, ba a jin su sai a irin wa]annan wa}o}I na fasihai masu fasahar }ir}ira, irin su A}ilu. Domin kuwa

Tsayayyen suna

Lauyewa daga kalmar lauya (KDR:64)

Kawashewa daga kashiya (KDR:59)

Dabarun dabaruna daga dabara (KDR:83)

*Ba za ka zam wani kashiyan Banki ba,
In babu ilmi da me kake **kawashewa?**(KDR:59)*

Idan aka lura da wa]annan kalmomi kusan dakkansu }ir}irarsu ya yi daga kalmomin Ingilishi. Hakan kuma ke }ara tabbatar da basirarsa na iya }ir}ira, tun da basirarsa ta sa shi yana iya }ir}ira daga waje ya shigo da shi cikin harshen kuma ya zauna daram.

4.7.Salon sarrafa karin harshe

A wannan muhalli za a yi }o}arin za}ulo ire-iren hanyoyin da fasihin ya bi wajen sarrafa kare-karen harshen Hausa, a cikin wa]annan wa}o}I nasa da ake nazarta. Za kuma a kalli wa]annan dubaru ne ta fuska biyar kamar haka:

Neman kar~uwa

Wannan shi ne yadda fasihin ya sarrafa karin harshen da fasihin yake hul]a da ma'abota karin harshen. Idan fasihin ya sarrafa kalmomin irin wannan kari a muhallin da wasu kare-karen za su iya cike gurbin, ba tare da aibanta tsarin wa}arsa ba.

To, sai a }addara cewa ya aiwatar da haka ne domin sa}on ya samu kar~uwa a wurin ma'abota karin harshen, domin aiki das hi da kuma ya]awa.

Fasihin ya sarrafa Knc domin neman kar~uwa ga sa}onsa a muhalli daban-daban kamar haka:

- a) **Kome** na ro}a gunsa duk,
Na san shina sama wa ni (shn: 51).
- b) **Komi** na ro}a gunsa duk,
Na san shina sama wa ni.
- c) Hana mata le}a wajen matanka,
Domin kar tai **musu** hinar banza (:ygr 38).
- d) Hana mata le}a wajen matanka,
Domin kar tai **masu** hinar banza.

4.7.2. Tambari

Zulyadaini (2005) ya nuna cewa, wannan kuma shi ne yadda fasihin ya sarrafa sifofin wani karin harshe domin domin bayyana nahiyar day a fito a cikin }asar Hausa. Ana kuma iya faihmtar haka ne idan aka lura da yadda ya sarrafa sifofin karin harshen nahiyarsa a muhallin da sauran kare-karen Hausa na iya shigewa ba tare da illata wani tsari na wa}ar ba. To, sai a }addara cewa, ya yi hakan ne domin ya bayyana irin ‘yancin da yake da shi na yin haka.

Fasihin ya sarrafa skc a wa}annan muhallai domin bayyana nahiyar day a fito a }asar Hausa, a cikin wa}o}insa kamar haka:

- a) *Hannunsa hannuna kuwa,
Mahmudu zai **dam}a** wa ni.*
- b) *Hannunsa hannuna kuwa,
Mahmudu zai **dan}a** wa ni (shm: 52).*
- c) *Ba}ar Magana a yi ma ka ji,
A dole ka **zam** ka da}ile.*
- d) *Ba}ar Magana a yi ma ka ji,
A dole ka **zan** ka da}ile.*

Idan aka lura da kalmomin *dam}a da zam* na cikin (a) da (b) sun fi **dan}a**, na daidaitaccen kari da karin Kananci sau}in furtawa, haka kuma **zan** na karin zazzaganci ya fi **zam** sau}in furtawa, saboda an cire ~amewar le~a, ita kuma n furucinta ya koma han]a saboda ma}wabtaka da

sautin **k**. Amma saboda fasihin na bu}atar bayyana nahiyar da ya fito ta asali, sai ya za~i karin Skc don sarrafawa.

Larura

Zulyadaini (1995 da 2003) ya bayyana cewa, wannan kuma shi ne yadda fasihin ya sarrafa sifofin wani karin harshe domin kange tsarin wa}arsa (karin wa}a da karin sautin wa}a da amsa-amo ko raujin wa}a) daga karyewa ko lalacewa. To, a irin wannan hali sai fasihi ya yi amfani da ‘yancinsa na sarrafa sifofin kowane karin harshe ko karya kowace }a’idar harshe, domin fita daga halin da ya shiga na }unci.

Fasihin ya sarrafa skc domin kange matsaloli daban- daban, a cikin wa}o}insa kamar haka:

- a) *Kashinta ana shafe da shi,
Lasonmu na da Nijeriya (D}s:21).
Maimakon*
- b) *Kashinta ana shafe da shi,
Shafanmu na da Nijeriya.*

Fasihin ya kauce wa sarrafa kalmar **shafe** a maimakon ta **laso** ne saboda tsare salon ala}ar]angayen wa}arsa ne. watau *han}a + han}a* , yanzu zai koma *han}a +gan}a*, sannan kuma yana da bukatar taskace tarihin kalmar a cikin harshen Hausa.

Fasihin ya sarrafa knc domin magance larura iri daban-daban, wanda kuma ‘yancinsa ya sanya shi za~in knc don shawo kan wajen talifinsa a muhallai kamar haka:

- a) *Rashin ilmi in **yai** da}u,
Ba a ga fara ba a dun}ule (}bl:17).*
- b) *Rashin ilmi in **ya yi** da}u,*

B a ga fara ba a dun}ule.

- c) *Fasaha ba ta wadar mutum,
Kadan ilmi ya Janagale (}bl:33.)*
- d) *Fasaha ba ta wadatar mutum,
Kadan ilmi ya Jangale.*

Fasihin ya sarrafa katsinanci a matsayin larura a muhallai kamar haka:

- a) *Kwara kwari, kwararo kwaroron kura,
Kore kare, kurbatsi karyar karsa (Hbh 70).*
- b) *Kwara kwari, kwararo kwaroron kura,
Kore kare, raruma karyar ango (Hbh 70) .*

Fasihin ya sarrafa wa}annan sifofi na **Ktc (kurbatsi da karsa)** domin tsare karin wa}arsa, a wani gefen kuma ya sarrafa su ne saboda kange tsarin lugudensa na harafin (k). Wannan shi ne ya tabbatar da cewa a matsayin larura ya sarrafa su.

Fifiko.

Abubakar (2001) da Zulyadaini (2005) da Zarru} (2005) sun bayyana cewa, daidaitaccen kari, shi ne karin da hukuma ta za~a, ta daidaita masa }a}idoji, ta kuma wajabta amfani da shi a makarantu da dukkan abin da ya shafi hukuma. To idan Fasihi ya sarrafa sifofin wani karin harshe a muhallin da daidaitaccen kari zai iya shiga ya zauna daram, amma sai ya kauce wa amfani da shi, to ya yi haka ne domin bayyanar da }aukakan wannan kari a kan daidaitacce.

Fasihin ya sarrafa SKC a wa}annan muhallai domin bayyana irin yadda ya fifita skc a kan daidaitaccen kari.

Kashinta ana shafe da shi,

Lasonmu na da, Nijeriya (D[S: 21)

Fasihin ya sarrafa KNC a muhalli daban-daban domin bayyana fifikon Knc a kan daidaitacciyar Hausa, kamar haka:

- a) *Na ba ku sa}on gaisuwa,
Gun Mus}afa, ku **idar** wa ni.*
- b) *Na ba ku sa}on gaisuwa,
Gun Mus}afa, ku **isar** wa ni (shm:39).*
- c) *Ya ba ni ciwon zuciya,
Miye yak e warkar da ni?(shm:44)*
- d) *Ya ba ni ciwon zuciya,
Mene yake warkar da ni?*

Idan aka yi tsokaci da cewa, maye gurbin kalmar *idar* ta (a) da kalmar *isar* ta (b), zai kasance maye gurbin **katsewa** ne da **zuzau**, wanda kuma hakan ya cika }a'idojin sassaucin lafazi. Amma fasihin ya gwammace ya sa~a wa }a'idar, don kawai ya fifita KNC a kan ddh.

Haka lamarin ya ke a tsakanin (c) da (d), domin kasancewar }wayar sautin /y/ a tsakanin wasullan }ofa ya sa~a wa }a'idar sassaucin lafazin Hausa, sannan kuma ga furucin wani sautin /y/ jin dab da wancan, wanda tabbas hakan zai nauyaya lafazin muhallin. Amma duk da haka fasihin ya za~i sarrafa KNC a muhallin domin ya bayyanar da }aukakan Kananci a kan daidaitaccen kari.

Sassaucin lafazi

Shi kuma sassaucin lafazi, shi ne inda fasihi ya sarrafa sifofin wani karin harshe a muhallin da wasu kare-karen za su iya cikewa, amma kuma ya yi haka ne domin ya kauce wa wahalar furucin da za a iya fuskanta yayin rera wa}ar. Galibi hakan na faruwa ne ta hanyar ko dai sauya gurbin furuci ko }ara/rage wata sifa ta yanayin furucin.

Fasihin ya sarrafa SKC a wa}annan muhallai domin ya sassuta lafazin wa}arsa: misali:

- a) *Allah **shi** kai mu mu je da ni,
A cikin gajeren zamani (shm).*
- b) *Allah **ya** kai mu mu je da ni,
A cikin gajeren zamani.*

Idan aka gwada rera wannan baiti da makamantansa, za a ji cewa, furucin lafazin (**shi**) ya fi na (**ya**) sassauci. Haka abin yake a 22:2, da 25:2, da 30:2 da 38: 3 da 43: 3 da 49:4 da 51:14.

Fasihin ya sarrafa KNC domin neman sassauta lafazin wa}arsa, a muhallai daban-daban kamar haka:

- a) *ya }a}aga **mini** hankali,
Wayyo ina ma dai da ni (shm :23).*
- b) *Ya }a}aga **mani** hankali,
Wayyo ina ma dai da ni.*
- c) *Marar ilimi, dattijo ne,
Irin na biri mai }an **kwale** (}bl:37)*
- d) *Marar ilimi dattijo ne,
Irin na biri mai }an }wale.*

4.8. Salon Za~en Kalmomi.

Yahaya A.B (2001: 3-5), ya bayyana cewa wannan shi ne sanin kalmomi da za-ƙo su don amfani da su a cikin waƙa, domin isar da saƙo cikin hikima da basira kuma a sauƙaƙe.

Yahaya 2001) ya ƙara da cewa, mallakan kalmomi na daga cikin abubuwan da ke kyautata waƙa ya kuma bayyanar da ƙwarewar fasihi wajen fahimtar ire-iren kalmomin da ya dace ya yi amfani da su da kuma muhallan da suka dace wajen isar da saƙonsa.

Daga cikin sifofin da ke bayyanar da hikima da zalaƙar wannan fasihi akwai irin yadda yake darzo kalmomi masu kama hankali da iya bayyana muradi. Ga misalan kaƙan daga cikinsu kamar haka:

a) **Gangambu** (HBH:26)= Wannan kalmar tana nufin tulu ko tukunya masu karyayyen wuya ko rijiyar da ta rubza (Jami'ar Bayero 2006:155). Fasihin ya yi aron ma'anar ya daidaita ta da ƙakin da babu jinka. Watau yadda waƙannan abubuwa suka gaza biyan buƙatun waƙanda suka mallake su, to haka lamarin Bahaushe ya kasance. Har ma Fasihin ya ƙara mana bayani kan cewa gara waƙancan abubuwa da lamarin Bahaushe, domin ana iya samun wata 'yar biyan bukata ga waƙancan abubuwa amma ƙaƙi babu jinka, ba shi da amfanin komai ga ƙan adam, musamman saboda ana tattalinsa ne domin kwanciya da hutawa kuma dukkansu ba za su samu ba

b) **Karyar gaƙa** (YGR;31)= Mace mai yawan gulma kuma mai matsanancin kinibibi (Bargeryr1993;575 da Jami'ar Bayero 2006:236). Dubi yadda ya darzo wannan kalma mai ƙauke da tarin ma'anar alƙungumar mace, wadda yawa-yawan jama'a suna furta lafazinta

ne amma cikkakkiyar ma'anarta kamar haka , sai Fasihai irin su A}ilu. Wannan sifa kuma ta yi daidai da Karuwa, domin haka ya isa garga}i ga mai hankali.

- c) **Gangama** (YGR:40)= Ga~a (Bargery1993:358 da Jami'ar Bayero 2006:155). watau matsanancin ha}arin Karuwa ya fi na kado a ga~ar kogi. Idan aka lura da yadda Fasihin ya sarrafa wannan kalma domin sifanta mugun ha}arin Karuwa, lallai za a iya fahimtar cewa fasihin hazi}i ne mai zala}ar harshe, saboda kowa ya san ha}arin da ke tattare da kada ko da kuwa a tudu ne, balle a ga~ar kogi.

Domin haka bayan wannan kwatance babu wani bayani da mutum zai nema game da ha}arin hul}a da Karuwa. Sarrafa irin wannan kalma mai gwaggwa~ar ma'ana kuma mai kama hankali, sai hazi}in gaske kuma mai basira.

- d) **Garnanne** ({BL:47)= Wani mutum ko abu shahararre kuma mai daraja (Bargery 1993:361 da Jami'ar Bayero 2006:156). Dubi yadda ya darzo *amsa-kamar sifa* domin kyautata ishara ga shaharar wannan buki da irin matsayin da aka ala}anta masa cikin kalma }aya rak kuma mai iya bayyana kamanni.
- e) **}azwar birni** (YGR:49) = ciwon sanyi (Bargery 1993;1057-8 da Jami'ar Bayero 2006:280).Wannan kalmar ta fi jan hankali da kalmar *tunjere*, domin *tunjere* an fi danganta ta ga maza kuma ya fi zama ruwan dare da rashin gar}i, saboda babu adon komai a tattare da ita. *}azwar birni* kuwa, tana }aukar namiji da mace kuma ga ta cike da kwalliya domin jan hankali.

f) **Kasganya** (YGR:62)= Wannan kalma ce mai nuni ga tunkiya wadda ba ta ta~a haihuwa ba (Bargery 1993:594 da Jami'ar Bayero 2006:242). Haka karuwa ta ke saboda tsabar talauci. Sarrafa wannan kalma a wannan muhalli na nuni ga }warewar fasihin wajen iya kwatance ta hanyar fa]a]a ma'ana mai kama hankali da sau}in fahimta. Watau yadda ba a iya danganta komai ta fuskar haihuwa ga kasganya, haka talauci ya dabaibaye 'yar gagara amma kuma cikinta fal guri da fankama.

Da}ile ({BL:16)= Kurmancin dole (}yale) (Bargery 1993:194 da Jami'ar Bayero 2006:89). Watau mutum ya yi }aryar rashin jin kira ko tambaya, alhali yana ji, sai dai kawai ba shi da abin cewa, domin haka kunya da }as}anci sun }are masa. Yadda fasihin ya darzo kalmar da za ta iya bayyana halin }as}ancin da jahilci zai kai Hausawa matu}ar dai sun }i kiyaye wannan]an garga]i nasa abu ne mai alamta wadatarsa ga rumbun kalmomi, sarrafa ta a wannan muhalli kuma yake alamta basirarsa.

g) **Ciri** (HBH:51)= Wannan kalma ce da ke nuni zuwa ga runtumawar jama'a a guje (Jami'ar Bayero 2006:77). Watau yana kira ga Hausawa da su gaggauta bin gaskiya gaba]ayansu a lokaci guda amma kuma ba tare da hargowa ko ru]u ba. Dubi dun}ulalliyar ma'anar da aka fitar daga kalma]aya mai ga~a biyun da ya darzo domin sifanta yadda ya kamata Hausawa su kasance game da bin gaskiya.

h) **Coge** (HBH:51) = Ita kuma wannan kalma ce da ke nufin magu]i (Jami'ar Bayero 2006:76). Watau fasihin na }o}arin nuni ne game da bu}atar bin gaskiya ba tare da

munafunci ko yaudara ba. Ganin yadda fasihin ya darzo wannan kalma mai ta}aitattun haruffa amma mai }auke da tarin ma'ana da yadda ya iya ala}anta ta da wannan muhalli alama ce da ke nuni ga basirarsa. Watau maimakon ya ce – ku bi gaskiya yadda ya kamata- sai ya dun}ule dukkan ma'anar a cikin wannan rajista ta masu wasan karta - ba *coge-*.

- i) **[igirgire (HBH:51)** = [aukar abu a ka ba tare da an ri}e da hannu ba ko kuma al}awarin da ba a yi ninyar cikawa ba ko kuma gasa da wani mai }arfi (Bargery 1993:253 da Jami'ar Bayero 2006:124). Watau fasihin yana nuni ne zuwa ga bin gaskiya ba tare da al}awarin }arya ko gasa ko kuma bayyana wani nau'in ganganci ba. Dubi yadda ya darzo wannan kalma mai }auke da manufar zaburarwa da taka-tsantsan duk a lokaci guda.
- j) **Mumini (SHM:1)**= Mutumin da ya ba da gaskiya kuma yake bin dokokin musulunci yadda suke (Jami'ar Bayero 2006:350). Dubi yadda maimakon ya ce, *Musulmi* ko *cikakken mutum* sai ya za~o kalma }wara }aya mai }auke da duk wata ma'ana ta cikatar }an adam. Domin da zarar an ce mutum mumini ne to, ba ya bu}atar wani sanance.
- k) **Bimbini (SHM: 1)**= Yawan tunanin wani abu (Jami'ar Bayero 2006:46). Wannan kalmar ya za~o ta ne domin ya }ara fito da ma'anar mumini fili cewa in dai har ka dan}a masa

sa}o, to ko }ai}ayin nan da yakan rin}a bijiro wa mutum, ba zai bijiro masa ba saboda natsuwar da zai samu.

l) **Jele (YGR:67)**= Yawo. Fasihin ya za~o wannan kalma ce domin tsare amsa-amon wa}arsa domin kinita ba za su iya cike gurbin ba. Dubi yadda fasihin ya fassara tunanin ‘yar gagara na ganin cewa bin shari’a wata irin }awainiya ce wadda ita ba za ta iya ba.

m) **Kadaura (KDR:7)**= wata irin }atuwar bishiya (Bargery 1993:521 da Jami’ar Bayero 2006:223). Wannan bishiya mai }imbin amfani ga Bahaushe wadda banda magani da inuwar da ta ke bayarwa, }aronta ana turaren wuta da shi. Watau yadda amfanin wannan bishiya bai tsaya ga kiyaye lafiyar Bahaushe ba kurum, ya kai har }ga inganta masa walwala (bayar da inuwa) da kuma }aukaka darajar }akunansu, haka ilimi ya ke }ga rayuwar duk }an adam }in da ya rungume shi. Dubi yadda ya darzo kalmar da za ta iya tasiri a tunanin duk wani Bahaushe.

n) **Gafi (HBH:10)** = Mugun }an}ano mai kama harshe (Jami’ar Bayero 2006:149) (HBH:10). Watau fa}in gaskiya mai janyo abin da ba a iya mantawa saboda a kullum ana tare da sakamakon biyayya gareta ne ko bijere mata, don haka yake da wahala. Dubi yadda ya iya kwatanta wahalar fa}in gaskiya da kuma tasirin fa}inta ga al’umma.

o) **Ganci (HBH:10)**= Wani irin]an]ano wanda shi ba]aci ba kuma shi ba barci ba (Jami'ar Bayero 2006:154) (Hbh 10). Watau yadda mai fa]in gaskiya yak e zama fizzaƙka a cikin al'umma, yayin da wasu suke ganinsa a matsayin mahaukaci ko wawa, wasu kuwa ganinsa su ke yi a maras wayau kuma maras ma}abuli. Domin haka shi dai yana nan a tsakanin mugun]an]ano guda biyu.

4.9 Salon Sarrafa Ba}in Harsuna

Wannan wani salo ne wanda fasihin ya yi amfani wajen sarrafa kalmomin ba}in Harsuna, musamman Larabci, kai-tsaye ba ta hanyar aro ba. A}ilu Aliyu cikin hikima da basira irn nasa, ya sarrafa ba}in harsuna, musamman harshen Larabci da na Ingilishi, ta hanyoyi daban- daban kuma a muhallai daban-daban, a cikin wa}o}insa.

Fasihin ya yi luguden kalmomin ba}in harsuna, ya yi amsa-amo da su, har ma ma'aunai na kalmomin Larabci sai da ya sarrafa su kai tsaye, maimakon kalmomin da suka daidaita da ma'aunan. Haka kuma ya sarrafa kalmomin Larabcin fannoni da dama- Qur'ani da Hadisi da Fi}ihu da Sira da kuma Tahazibi- ba tare da rikitar da ma'anonin wa}o}in nasa ba. Ga misalai kamar haka:

4.9.1. Larabci

Wannan shi ne yadda fasihin ya rin}a sarrafa kalmomin larabci kai tsaye ba tare da dabarar hausantarwa

4.9.1.1.Luguden Goshi

Wannan shi ne salon maimaita kalmomin larabci farkon]angayen wa}o}insa, kamar yadda za a gani a wa]annan misalai:

*Rabbi shafe zunubana, Manya-manyana da }an}ana,
Rabbana yafe mana, Rabbu, gafarta mana,
Laifukanmu gaba]aya (DRY129).
Ya Allahu ka ba mu wadata, Ya Allahu ka samu mu huta,
Ya Allahu ka ba mu fahinta, In muka san haka mun arzanta,
Gobe ka ba mu ruwanka zulalu (IRI 90).*

DRY129 da IRI 90

4.9.1.2 Luguden }eya

Wannan shi ne salon maimaita kalmomin larabci a }arshen]angayen baitocin wa}o}insa. Watau a matsayin amsa-amon ciki. Misali :

*A ya Allahu Fattahu, Ka taimaki namu Miftahu,
Fasihi Shehu Mallahu, Manomin hairu Fallahu,
Kadan na kira shi ban yar ba(WTS 26)*

*Amma har haka su kuffari, Sun }i su gasgata shi Muhtari,
Sai suka ce mishi ya Sahhari, Wai sihiri a gare shi kabiri
Ko boka shi ke mai alvalu (IRI 47)
WTS26+34+35+39 da IRI 11+47+61*

4.9.1.3 Tagwayen kalmomin larabci

A wannan muhalli ne za a yi }o}arin za}ulo kalmomin Larabcin da fasihin ya sarrafa wa]anda suka yi tarayya ko dai ta ma'ana ko kuma ta sauran siffofi.

Sauti Bamban Ma'ana [aya

Wannan su ne kalmomin Larabcin da fasihin ya sarrafa masu ma'ana]aya, sautinsu daban-daban amma kuma]aya yana }ara bayani ne a kan]aya a muhallin da suke. Don haka dukkansu suna aiki ne a matsayin sifatan }eya (**sf 3**). Irin wa]annan kalmomi su ne:

wahidun ----- ahadun → watau **Allah**]aya ne kuma **]ayar** da babu biyu a gabanta.

Jalla ----- Jalalu → watau **Allah** mai girma ne kuma girmansa ya girmama.

*Ko yausha na tuna na nesa, In ma na ciza na busa,
Sai in bar wa Gwani gyaransa, Allah na kusa ba ya nesa,
Sarkina]aya, **Jalla Jalalu** (IRI:84)*

Masu Kusacin Ma'ana

Ikshafi → **Annabi** shi ne mai yaye dukkan wani rufi na zahiri da zai iya kange gaskiya. Watau **arna** da suka hana gaskiya tasiri, to shi mai kawar da su ne da kansakalinsa ba]]alu (mai watsa shirin arna). (**IRI:10**)

Tafriji → **Annabi** shi ne mai yaye dukkan wani rufi na ~oye (a cikin zuciyar) da yake kange aiwatar da gaskiya. Watau kafirci da }uncin rayuwa da talauci wa]anda ke hana imani tasiri a zukatan jama'a. (IRI:10)

Isra'i → **Annabi** ma'abucin gagara-gasar tafiyar **Palas]inu** daga **Makka (zuwa da dawowa)** a cikin wani sashe na dare (tafiyar kilomita dubu uku). (IRI:10)

mi'iraji → **Annabi** shi ne ma'abucin gagara-gasar tafiyar saman –barkwai a cikin wani sashe na daren da ya tafi Palas]inu. (IRI:10)

Sidi}u → Abubakar shi ne mai gaskiyar imani, mai gasgata manzon Allah (SAW) a kan dukkan abin da ya zo da shi. (IRI:45)

Masdu}u → Annabi shi ne wanda kowa ke gasgata shi cikin zantukansa. Watau wanda ya yarda da shi da wanda ma bai yarda da shi ba. (IRI:45)

Furqani → Annabi shi ne ma'abucin littafin da yake iya rarrabe gaskiya da }arya. (IRI: 97)

{ur'ani → Annabi shi ne ma'abucin littafin da karatunsa ba ya gimsarwa. (IRI:97)

Jabbaru → Allah ma'abucin ikon sanyawa a yi dole. (IRI:99)

{ahharu → Allah ma'abucin } arfin sanyawa a yi dole. (IRI:99)

Larabcin Qur'ani

Assalamu alaikum (DRY:4)

Wannan salo ne na karatun Qalun (Ruwayar Qalun) domin haka masana karatun {ur'ani suka bayyana cewa haka ake karanta irin wa]annan wurare na cikin {ur'ani matu}ar ana karatu ne da salon Qalun. Wannan ke tabbatar da gogewar A}ilu Aliyu a fagen ilmi da al'amarin fasaha, doming a shi har salon karatun Qur'ani ya sarrafa a cikin aikin fasaharsa.

Ganin yadda wannan fasihi ya sarrafa kalmomin Larabci a cikin wa}o}insa , a matsayin amsa-amon ciki da waje, suka kuma zauna daram bisa dacewa, bayan]ai]aikun kalmomin Larabcin {ur'ani da na Hadisi da kuma na Adabin kan sa, alama ce maigirma da ke tabbatar da haza}a da basira da kuma hikimar wannan fasihi.

Haka kuma idan aka yi la'akari da yadda ya sarrafa kalmomin Larabci ta fuskar ma'ana daban-daban, tun daga masu ma'ana guda, har masu makusanciyar ma'ana da kuma masu ma'ana tsakanin Hausa da Larabci, shi ma wani salo ne mai burgewa da ban sha'awa. Wannan kuma ke bayyanar da irin wadatar rumbun kalmomin fasihin, wanda kuma ke alamta cewa, idan ta kama ya tsara wa}ar cikin Larabci zai iya aiwatar da haka ba tare da wata wahala ba. Haka kuma yana }ara alamta mana cewa, kusan duk wata kalma da za ta iya zama }usa a wa}o}insa, ya mallaki irinta a harshen larabci.

4.9.2 Salon Sarrafa Kalmomin Aro.

Aro : Kalmar aro, ita kanta bincike ya nuna cewa, kalmar larabci (**ariya**) harshen Hausa ya ara ya sarrafa ta haka.

Fasihi A}ilu Aliyu ya sarrafa kalmomin aro ta fuska biyar kamar haka:

Hausantarwa: Muhammad (1977) ya bayyana cewa, wannan ita ce hikimar da fasihai kan yi amfani da ita wajen sarrafa ba}in kalmomi. Watau maimakon ya ari kalmar sai ya hausantar da lafazinta. Fasihin ya yi haka ne a }ar}ashin manufofi da dabaru masu dama, kamar haka:

Sassauta Lafazi:

A nan za a ambaci dabarun da fasihin ya sarrafa a }o}arinsa na sassuta lafazin kalmomin da ya aro daga ba}in harsuna, musamman harsunan Larabci da Ingilishi.

4.9.2.1 Larabci.

Wannan fasihi ya hausantar da kalmomin Larabci masu dama ta hanyoyi daban-daban a }o}arinsa na sassauta lafazinsu domin sau}a}e furucinsu da kiyaye raujin kalmomin wa}arsa.

Misali:

a) Cire Zoza

Hairul-hal}i maimakon *khairul-khal*}i (IRI:6)
Muhtari maimakon *mukhtari* (IRI:25)
Huduriyyu maimakon *khudhuriyyu* (HJJ:92)

A nan, fasihin ya sassauta lafazin ne ta hanyar musanya yanayin furucin sautin /**kh**/ da /**dh**/ na Larabci, watau daga + **zoza** zuwa – **zoza**. Watau maimakon ma}ogwaro a takure sai a bar shi a wangame, wanda kuma hakan ne ya sassauta lafazin kalmomin dukkansu. Haka ya sarrafa su a dukkan sauran wuraren da ya sarrafa su.

Kore shadda:

Wannan fasihi ya Hausantar da lafuzzan larabci masu dama ta hanyar cire masu shadda da manufar sassauta lafazinsu a wurare da dama. Ga misali kamar haka:

Asalamu alaika maimakon *assalamu alaika*
- - - v v - v v - v
Ya zo yai “Asalamu alaika,-----(IRI 12)

Idan aka lura da wannan]ango, za a ga cewa ya sarrafa hikimar ce domin sassauta lafazin wa}arsa, wanda kuma hakan ya taimaka masa tsare karin wa}arsa. Da bai yi amfani da wannan hikimar ba, da]angon ya kasance kamar haka:

- - - (-) v - v v - v

Ya zo yai “Assalamu alaika, -----

Bugu da }ari idan aka duba za a tarar cewa,ba wai karin wa}ar ce kawai aka tsare ba, hatta raujin wa}ar ya sau}a}a, saboda sau}a}e lafazin kalmar.

Baitil-mi}dis maimakon *Baitil mu}addis* 15:52

Har ila yau, ya sarrafa wannan kinin shaddar ce domin tsare karin wa}arsa ta hanyar sau}a}a lafazin kalmar (*mi}dis*) maimakon mai shadda (*mu}addis*), wanda zai yi nauyi a harshe wajen *firtawa* kuma kari da raujin wa}ar za su karye a dalilin haka. Misali kwatanta rera wannan]ango ka ji yadda abin zai kasance:

- - - v v - - - v
Har baitil- mi}dis, can nesa,
Da
 - - - v (-) - - - v
*Har baitil **mu}addis**, can nesa*

Sarrafa wannan hikima ya sau}a}a lafazin kalmar kuma ya inganta rauji da karin wa}ar wannan fasihi.

Arasulu maimakon *Arrasulu* 96:78

Haka al'amarin yake ga wannan kalmar domin kuwa ita ma cire mata shadda ya sassauta lafazinta kuma ya taimaka wajen tsare karin sauti da karin wa}arsa.

b) **Tsare Karin wa}a:**

Shadda: ya sarrafa kalmomin Larabci masu shadda domin tsare karin wa}arsa a wa]annan misalan wurare:

Zammalu (HJJ:72) nawwalu (IRI:83) jalla (IRI:84)

4.9.2.2 Ingilishi

Wannan shi ne yadda fasihin ya sarrafa kalmomin Ingilishi tsantsa a muhallai daban-daban a cikin wa}o}insa. Ga misalai:

Tsare Karin wa}a :` (35:47 da 29:72 da (LGS; 67)

*Filin sukuwa, da filin **bol***

Da akwai su cikin garin Legas (LGS 35)

Sassaucin lafazi:

Wannan ita ce dabarar Hausantar da kalmomin Ingilishi domin sassauta lafuzzan wa}o}insa. Ga ka]an daga cikin wa]anda fasihin ya sarrafa:

Yes	yas (HBH:34)
I see	Aisi “
Hello	Halo “
Goodmorning	gudumoni “
Elizabes	Elzibes (LGS: 19)
Sixty nine	siti- nai (LGS: 26)

Bugu da }ari kuma, idan aka yi la'akari da yadda ya hausantar kuma ya sarrafa kalmomin Ingilishi a cikin wa}o}insa, ita ma shaida ce ta kasancewar Fasihin mai Jimbin basira da zala}ar harsuna, ba wai harshen Hausa ba kawai.

Haka kuma, yadda ya sarrafa kalmomin **yes** da **hello** ta hanyar juyar da tsarin ga~o~insu yadda suka dace da tsarin ga~ar kalmar Hausa. Watau, yadda harshen Hausa ya}i amincewa da wasullan / 'o' da 'e' / a rufaffiyar ga~a mai tsarin BWB. Don haka dole sai dai su juye su koma wasalin / a / kuma dukkansu haka ya sarrafa su , alhalin kuwa bai tafi makaranta ya karanta tsarin hukunce-hukuncen ga~ar kalmar Hausa ba. Idan kuwa ba a yi haka ba, to, lafazin zai zama ba bahaushe ba kuma zai yi nauyi a bakunan masu }o}arin rerawa.

Idan kuma aka waiga zuwa ga kalmomin **I see** da **goodmorning** dukkansu akwai cunkoson ba}i wanda ya sa~a wa tsarin ga~ar kalmar Hausa. Don haka sai ya sarrafa su daidai da yadda lafazin harshen Hausa ya amince.

Sannan kuma idan aka waiwayi yadda ya sarrafa kalmomin **Elizibes** da **sixty nine**, tare da kwaskwarimar da za ta sau}a}a lafazinsu,

Gusawar Ma'ana:

Wannan ita ce, kamar yadda Zarru} (1992:13) da Crystall (1919: 130 -7) suka ce shi ne yadda ake bai wa kalmar aro sabuwar ma'ana, ba tare da la'akari da ma'anarta ta asali ba. A}ilu Aliyu ya sarrafa kalmomin aro masu dama ta irn wannan hali, kamar yadda misalai za su biyo masu:

Kalma	Ma'ana ta asali	Sabuwar ma'ana
Ruwaito	kar~owa	}ir}ira
Halara	zuwa/ isowa	bayyana
Halwa	ka]aicewa	morewa/ holewa
Alkausara	kogin aljanna	aljanna

Fa]a]a ma'ana:

Wannan kamar yadda Zarru} (1992: 14) shi ne yadda ake aron kalma da ma'anarta ta asali, sannan kuma a }ara mata wasu ma'anoni masu dama.

A}ilu Aliyu ya sarrafa irin wannan hikima ga kalmomi masu dama, kamar haka:

Kalma	Ma'anar Asali	Sabuwar Ma'ana
Zikiri	ibada	abin kirki (YGR)
Tanzilu	saukarwa	{ur'ani (IRI)

Aro kai- tsaye

Wannan shi ne yadda Fasihin ya yi amfani da basirarsa ya aro kalmomin ba}in harsuna da }ashin kansa domin amfanin kansa. Ire-iren wa]annan kalmomi sai a wurinsa kawai ake jin]uriyarsu.

Aro a kaikaice

Wannan kuma shi ne yadda Fasihin kan aro kalmomi daga ba}in harsuna wa}anda suka riga suka zama ruwan dare a cikin harshen hausa kuma ya sarrafa su daidai da bu}atunsa.

Misali, sati da kwas da farfelas d.s

a) Larura:

i) Tsare amsa-amo (Lgs da Hbh 29)

Mu tashi mu mi}e }yam tsaye,

*Mu nemi sani mu **fi'ittale** (HBH: 29)*

Ba don yana son sarrafa ba}on harshe domin tsare amsa-amon wa}arsa ba, da Kalmar *fitittike* ta wadatar da shi kuma lafazinta ya fi sau}in furtawa. Ga misali kamar haka:

Mu tashi mu mi}e }yam tsaye,

*Mu nemi sani mu **fitittike**.*

Wannan babi kamar sauran, shi ma ya }unshi abubuwa da dama wa}anda suka bayyana a fili irin Jimbin fasahar da Allah ya jibge wa wannan fasihi kuma ta fuskoki da dama.

Bayani ya gabata game da yadda fasihin ya sarrafa jituwar kalmomi da takun sa}a, an ga }warewa da hikimar fasihin wajen }ir}irar ala}a a tsakanin kalmomi ta fuskar ma'anarsu da ginin jumla.

Bayan haka kuma an ga inda fasihin ya jujjuya harshe ya yi yabo da suka da kambawa da harshe tamkar dai ma'abota adabi kan yi a lokacin baje kolinsu na adabi.

Sannan kuma an ga yadda fasihin ya gwada basirarsa da zala}arsa wajen iya sarrafa dukkan nau'o'in rumbun kalmomin harshen Hausa- *rumbu tsaye da rumbu kwance da rumbu ke~e* – a cikin wannan babi.

Rumbu tsaye su ne ire-iren kalmomin da ake sarrafa yau da kullum-(*yanzu da gobe da at da af da anjima d.s*) watau dai kalmomin da suka fi yawo a bakin al'umma.

Su kuma rumbu kwance su ne inda fasihin ya sarrafa su a cikin wa}o}insa ta hanyar ambatonsu a kayayyakin sarrafawar Bahaushe na gargajiya a cikin wa}arsa ta *damina, da dadaJan daji saniya, da kadaura da d.s*

Rumbu ke~e kuma su ne ya sarrafa su ta fuskokin *saye da rajista* da dai sauransu.

Bugu da }ari kuma an ga yadda wannan fasihi ya sarrafa ba}in harsun ta fuskoki da dama wa]anda suka ha]a da – aro kai tsaye da aro kaikaice da fa]a]ar ma'ana da gusawarta da kuma salon fassara.

A }arshe dai za a iya cewa, lallai wannan fasihi ya amsa sunansa, musamman yadda Ubangiji ya hore masa zurfafan hukunce-hukuncen harshen Hausa da hikimomin sarrafa su da kuma yadda Allah ya hore masa wadataccen rumbun kalmomi, ba kuma na harshen Hausa kawai ba, hard a Larabci da Ingilishi.

BABI NA BIYAR

NAJAWA DA KAMMALAWA DA KUMA SHAWARWARI

5.0. Shimfiya

Wannan shi ne babu na }arshe na wannan bincike wanda kuma aka na]e komai da komai na binciken sannan kuma aka bayyana sakamakon da binciken ya haifar da kuma ‘yan shawarwari da aka bayar domin fa]a]awa da kyautata wa]anda za su biye masa.

5.1. Najewa

Kamar yadda ya gabata wannan abincike ya gudana ne a babi biyar duka duka. Babi na farko shi ne ya kasance shimfi]a ga dukkan aikin baki]aya. Sannan kuma a wannan babi ne aka bayyana manufar wannan bincike da dalilan da suka bayar da }arfin gwiwar aiwatar da binciken. Haka kuma dai wannan babi ne ya }unshi ire-iren hasashen da ake bu}atar binciken ya tabbatar da su ko ya tunku]e su ko kuma ya gyara masu zama. Sannan kuma wannan babin shi ne wanda ya }unshi farfajiyar binciken. Watau inda binciken ya ta}aita a kan wa}o}in fasihin guda goma shah u]u wa]anda aka taskace a cikin littafin fasaha A}iliya ta fuskar tsarin sauti da gundarin kalmomi. A yayin da binciken ya mayar da hankali a kan jituwar baitoci da]angaye ta fuskar furuci, da fasalin ga~a , da lugude da karin sauti da nahawun kalmomi, sai na }arshensu kuma salon dun}ule zance. Ta fuskar gundarin kalmomi kuwa, binciken ya ta}aitu ne a kan jituwar kalmomi da takin sa}a, da salon sarrafa tsohuwar Hausa, da karin harshe da kuma ka]an daga cikin batun ba}in harsuna. Sai kuma aka bayyana yadda sakamakon binciken zai yi tasiri a kan sashe da Jami'a da kan harshen Hausa da Hausawa, da kuma masu bincike da]alibai da dai sauransu. Sannan kuma sai babin ya bayyana hanyoyi da dubarun da binciken zai gudana a kan su, da kuma wa]anda za a sarrafa wajen }wan}wance hikimomin harshen da fasihin ya jibge a cikin matanonin wa]annan wa}o}i nasa.

5.2.Kammalawa

Kamar yadda wannan bincike ya yi }udurin za}ulo hikimomin da wannan fasihi ya sarrafa a fagen fasaharsa, to sakamakon haka ne binciken ya gano cewa fasihin ya sarrafa hikimomin fasaha daban-daban wa]anda kuma suke iya tabbatar da hikimarsa da basirarsa a wajen isar da sa}onsa, wa]anda za a bayyana su kamar haka:

Yadda baitukan wa}o}insa suka dace da abin da Yahaya (2001) ya kira dangantakar tsari, watau fasahar da Turawa suka yi tin}aho da ita, har ma ya }ara a kan ta Turawan da jituwar ma'anar]angaye, alhali kuma bai rayu da su ba kuma bai nazarci fasahar tasu ba. Wannan na iya zama shaida ga basirar wannan fasihi a cikin sha'nin fasaha. Musamman ganin yadda }warewarsa wajen }ulla irin wannan ala}a har ta zarce ta Turawan da ake ganin sun shahara wajen tsara wa}o}i cikin fasaha. Misali, yadda ya }ulla ala}a ta hanyar sifofin tsarin sauti (ziza da ~uga da hamzantawa d.s) da kuma ta fuskar ma'ana. Watau dai a ta}aice ya zama *makoyi mafiyi* ke nan, idan ma har an ce a wajensu ya koya.

Yadda ya yi luguden duk abin da ya so ya yi lugudensa, tun daga sauti har jumla, kuma a }ar Watau irin yadda ya yi luguden ba}a}e da na wasulla da na kalmomi da na sashen jumla da kuma ita kanta jumlar, kuma a muhallai daban-daban (goshi ko ciki ko }eya).

Bugu da }ari kuma goshin ko cikin ko kuma }eyar , na iya zama na]ango ko na kalma. Sannan kuma ba}in da aka yi luguden, na iya zama ba}i guda ne ko kuma makamantan juna.

Lallai aiwatar da haka a cikin matani ba tare da haifar da wata matsala ga lafazi ko murya ko raujin wa}ar ba, ko ba a ambata ba,yana alamta zala}a da basirar wannan fasihi a fagen fasaha.

Yadda ya }ware wajen sarrafa fitaccen salon dun}ule zancen nan da ya shahara a adabin Larabawa, alhali bai rayu tare da su ba. Sannan kuma zai yi wuya a ce zama yake yi ya nazarci wannan fasaha kafin ya tsara wa}o}insa. Duk da cewa fasihin ya zurfafa karatun addinin musulunci, to, da zai fi masa sau}i ya tsara wa}ar cikin Larabci, ba ya }ir}iri makamancinsa a cikin wani harshe ba. To, ko da ya zurfafa a fagen adabin Larabcin kuma yana nazartansu kafin

ya tsara wa}a, wanda kuma hakan zai yi wuya, to, duk da haka dai, }ir}irarsa ko juyar da shi zuwa harshen Hausa, ba }aramin aiki ba ne, domin ko cikin fasihan ba kowa ne zai iya nazarta kuma ya }ir}ire shi nan take cikin wani harshe ba. Sannan kuma ba }ir}irar ba ce kawai, yadda yakan }ir}iri kalma biyu rak ko uku su }umshe dukkan ko akasarin sa}on da ke cikin wa}a sukutum, ba wai baiti ko]ango ba, ai lallai irin wannan basira abar jinjinawa ce matu}a da gaske.

Yadda ya }ware wajen fahimtar nahawun kalmomi, musamman ta fuskar }irarsu da ma'anoninsu. Misali yadda yake za~an kalmomi kuma ya sarrafa su da manufofinsu na Nahawu a muhallai daban-daban kuma ba tare da wata alamar wahalaba, domin kuwa kusan dukkan wuraren da wannan bincike ya za}ulo sun nuna ba wai dace ba ne kawai, domin yakan aiwatar da haka a wurare daban-daban.

Misali yadda ya sarrafa **aikatau]an aji biyar** a cikin *Shm* da **]an aji hu]u** a cikin *{bl* da **sar}a}}iyar sifa** a dukkan muhallan da ya bu}aci bayyana halayen wasu ko]abi'unsu.

Haka kuma yadda ya sarrafa *Tsigilau* tun daga ta zahiri har ta ma'ana kuma da sigogi daban-daban (*tsgl +sn ko Tsgl +Aunau, ko Tsgl + Sf*), sannan kuma da yadda ya sarrafa **har]a]]un** kalmomi masu sigogi iri-iri kuma masu ma'ana iri-iri, da dai sauransu da dama, ha}i}a yana }ara tabbatar da }warewa da kuma zurfin basirar wannan Fasihi a fagen nahawun harshen Hausa.

Yadda ya iya tabbatar da jituwar matanonin wa}o}insa (ya]inke tsakanin baiti da baiti da kuma]ango da]ango), musamman ta hanyar kiyaye salon nan na *dangantakar tsarin wa}a*, wanda

kuma kiyaye shi yake nuni zuwa ga basirar fasihi, wanda kuma har }asashen Turawa sukan yi alafahari da duk wanda iya haka. To, tun da wannan fasihi ya iya kiyayewa ga wannan dabara kuma ta fuskoki daban-daban, ashe ya cancanci a jinjina masa kuma a yaba da basirarsa da }warewarsa cikin aikin fasaha.

Yadda ya }ware wajen }ir}irar jituwa a tsakanin kalmomin *aikatau* da *na bayanau (amsa-kama)*, bayan ala}ar da ke tsakaninsu na }arin bayani, ta fuskokin *karin sauti* da *tsarin ga~a* da na *tubalan ginin kalmomin* da kuma *manufa*. Duk da cewa salon ba gamamme ne a cikin dukkan wa}o}insa ba, to, ko dai a baiti }an tagwai wannan fasihi ya kwatanta haka, ai ya cancanci jinjina, ballantana a baiti mai }war biyar kuma kalmomi da dama, ba }wara }aya ko biyu kacal ba. Lallai wannan abu ne da zai iya zama shaida ga la}anta ga harshen Hausa.

Yadda ya }ware wajen sarrafa *rukunan nahawu* wajen aiwatar da *yabo* da *zuga* da *zambo*, maimakon amfani da adon harshe ko kuma kalmomin yabau, kamar yadda aka saba samun su a matanonin adabi.

Misali yadda ya sarrafa dabarar nan ta *maimai* ya yabi Alhaji Hassan, ko yadda ya sarrafa wannan dabara ya zuga harshen Hausa, ko kuma inda ya yi amfani da ita wajen kushe ko zambace Karuwa. Aiwatar da haka kuwa }wa}}warar alama ce da ke nuni zuwa ga zala}ar wannan fasihi da kuma }imbin basirarsa, musamman yadda yake iya jujjuya harshen Hausa ko dai ta fuskar adabi ko kuma ta fuskar nahawu kuma a kan bu}ata guda. Watau yadda yake sarrafa ko dai sinadaran nahawu ko na adabi, wajen aiwatar da yabo ko zambo.

Yadda ya sarrafa dabaru da dama domin sassauta lafazin wa}o}insa, musamman ganin yadda ya sarrafa dokokin sauti masu dama domin sau}a}e lafazin wa}o}insa. Misali yadda ya sarrafa naso iri daban-daban, da garawa, da shadda, da dabarar ragi ko }ari da dai sauransu, a }o}arinsa na kyautata sauti da raujin wa}o}insa. Sanin haka da kuma }o}arin sarrafa su a lokacin da ya dace kuma a muhallin da ya dace, alama ce ta }warewa a cikin harshe da kuma fasahar wa}a.

Haka kuma }warewar fasihin ta bayyana wajen iya }ir}irar ba}in kalmomi cikin harshen Hausa ta hanyar aiwatar da wasu dabaru ga kalmomin harshen Hausa. Misali yadda ya }ir}iri kalmar aikatau }ishirwanta daga }ishin ruwa da kuma busanta daga bushewa. Da kuma ta hanyar }ir}irar ba}in kalmomi daga ba}in harsuna, watau ya shigar da na waje ciki ke nan.

Misali yadda ya }ir}iri kalmomin *lauyewa* da *kawashewa* daga kalmomin *kashiya* da *lauya* na harshen Ingilishi, ya kuma sama masu muhalli a harshen Hausa kuma suka zauna daram. Wannan ma }a}}arfar shaida ce game da kasancewar A}ilu Aliyu cikakken fasihi, domin kuwa an ce fasihi ba ya amsa sunansa sai ya iya sarrafa na waje zuwa cikin gida, na gidan kuma, ya iya gyara masu zama.

Yadda ya sarrafa fasahar takin sa}a ta fuskoki guda uku (na musamman da na ma'ana da kuma na ginin jumla). Ganin yadda ya iya }ir}irar jituwar kalmomi da kuma ganin yadda ya }ir}iri takin sa}a, alama ce ta }warewarsa wajen shigar da wani sabon abu cikin harshen, wannan ta

sanya Leech (1968:23) yake cewa ,ai ba kowa ne fasihi ba, illa }wararre a fagen }ir}ira, kuma ba zai iya }ir}ira ba sai da harshe, domin shi ne sinadarin aikin fasaharsa.

Yadda ya gwada wadatar rumbun kalmomi, musamman irin yadda yake iya za}ulo su daga kare-karen harshe daban-daban na harshen Hausa, ya tabbatar da cewa lallai gwagwarmayarsa a fagen ilimi da fatauci da uwa –uba siyasa, ta taimaka masa wajen bun}asa tunaninsa da kuma wadata rumbun kalmominsa. Wannan ke tabbatar da kasancewarsa cikakken fasihi domin ya yi daidai da i}irarin Leech (1968) da Soyinka (2003) na cewa fasihi ba ya amsa sunansa har sai gwagwarmayarsa da gogewarsa sun taimaka wajen bun}asa harshensa da tunaninsa.

Yadda }warewarsa ta bayyana ta fuskar sarrafa tsohuwar Hausa da ba}in harsuna, shi ne ke }ara tabbatar da cewa, yadda bai jahilci jiya ba, haka ma kuma yake da cikakkiyar masaniya ga yau. Sannan kuma wannan na }ara alamta cewa, fasihin bai yarda yau (ba}in harsuna) ta rusa masa jiya ba (tsohuwar Hausa). Watau dai fasihin ya kasance wata cikakkiyar taska ce ga harshen Hausa jiya da yau.

Daga }arshe wannan bincike ya }ara tabbatar da }aulin Muhammad 1977, wanda ke cewa, kowane ~angare na fasahar A}ilu Aliyu zai iya wadatar da cikakken bincike saboda Jimbin fasahar da Allah ya ajiye wa wannan fasihi. Domin kuwa wannan bincike da aka gudanar ya isa

ya zama shaida ga wancan }auli, ganin cewa wasu daga cikin fasaharsa ta fuskar tsarin sauti da gundarin kalmomi kawai binciken ya yi tsokaci a kansu, amma sai da ya yi tsagwaro mai yawa. Wannan sakamako ne ya sanya binciken ganin cewa lallai A}ilu Aliyu ya amsa sunan fasihi kuma sun isa su zama shaida ga cikas basirarsa. Sannan kuma wannan zai sa a iya fahimtar cewa lallai gogewarsa da rayuwa ya taimaka matu}a wajen bun}asa tunaninsa da yalwata harshensa.

5.3.

Shawarwari

Sanannen abu ne cewa, bincike ba ya iya kammaluwa ba tare da hangen wasu ‘yan muhallan da ya kamata ya yi tsokaci game da shi kan sa aikin ko kuma fagen binciken ko kuma muhalli da yadda ya kamata a aiwatar da sakamakon binciken ba. Wannan dalili ya sa sakamakon wannan bincike ya haifar da wasu ‘yan shawarwari daban-daban wa]anda lallai akwai bu}atar a bayar da su domin kyautata wa]anda za su biyo bayan sa ko kuma fa]a]a fagen baki]ayansa.

An kasa shawarwarin zuwa gida biyu, wa]anda suka shafi wannan bincike kai tsaye da kuma wa]anda suka shafi fagen nazarin salo baki]ayansa:

5.3.1 Shawarwarin da suka shafi wannan bincike:

Akwai buɓatar jorawa da kuma a zurfafa wani bincike makamancin wannan a bisa waɓannan waɓoɓi, musamman ta fuskar ginin kalmomi da ginin jumla da adon harshe, waɓanda wannan bincike bai ce komai a kan su ba, kuma ba domin babu komai a kan su ba, sai dai domin ɓarancin lokaci da ɓuncin halin rayuwa da makamantansu.

Haka kuma akwai buɓatar a zaɓulo hikimomi irin su isharau (reference) da musanya (substitution), waɓanda suke manyan fagage ne a wannan fanni masu cike da bayanankin hikimomin fasihai a cikin nazarin salo.

A samu wata dama irin wannan domin aiwatar da cikakken bincike a kan sauran waɓoɓinsa, musamman na siyasa, domin zaɓulo wasu dabarun da fasihin ya sarrafa, musamman wajen aiwatar da zantukan hikima irin su zambo da shagun da gugar zana da sauransu, waɓanda ya kamata a ce sun mamaye waɓoɓin siyasa.

Ya kamata a yi ɓoɓarin taskace dukkan waɓoɓin wannan fasihi cikin wani katafaren diwani guda ko da kuwa CD ne, wanda zai sauɓaɓe wa masu nazari da masu bincike hanyoyin nazarinsu da kuma samunsu.

Haka kuma akwai buɓatar ɓirirar kwasakwasai a jami'o'i da manyan makarantu, domin nazarin fasaharsa kawai, musamman ta fuskar nazarin salo, ba ta fuskar adabi ba kawai. Wannan zai taimaka wa fasaharsa saurin yaɓuwa cikin al'umma, musamman a musamman a yau da tsara waɓa ta zamanta cikin sana'o'in da suke kan gaba wajen kawo riba da yin fice a tsakanin tsara.

Bugu da }ari kuma, akwai bu}atar yawaita talifi a kan fasaharsa, domin sau}a}e hanyoyin ya}a fasaharsa a }asar Hausa da kuma dukkan wuraren da ake sha'awa ko nazarin harshen Hausa.

Haka kuma binciken ya iya tabbatar da cewa, lallai za a iya gano marubucin wani matani ta hanyar nazartar salonsa, musamman idan an riga an nazarci salonsa a wani matani daban.

5.3.2 Shawarwarin da suka shafi fagen nazarin salo:

Ya kamata hukuma ko da kuwa ta harshen Hausa ce, ta }arfafa wa masana da manazarta wannan fage gwiwa ta hanyar tallafa wa ko }aukar }awainiyar nazarinsu da bincikensu, musamman ko domin tace ire-iren rubuce-rubucen da suka mamaye }asar Hausa a yau.

Akwai kuma bu}atar hukuma ta }ir}iri karantar da wannan fage, musamman fannin kimiyyar salon rubutu da kuma murya (Forensic linguistics), ga jami'an tsaro da Al}alai da dukkan wani jami'i da yake da ala}a da kyautata }a'ar al'umma da kuma binciken masu laifi, domin sau}a}a ayyukansu na gano masu laifi a cikin al'umma. Domin kuwa masana wannan fanni sun }ware a wajen bincikowa da kuma tabbatar da masu laifi ta hanyar nazarin salon rubutu ko murya, musamman laifuka ko jawaban da aka aiwatar da su a rubuce ko aka na}e su a kaset ko sidi (C.D), tamkar dai yadda fannin likitanci ke yi wajen gano wanda ya yi kisa ta hanyar amfani da na'urori, a kimiyyance. To, tamkar haka ne masana wannan fage ke iya nazartar rubutu ko murya su gano rukunin wa}anda suka aiwatar da su ko zamanin da aka aiwatar da su komi tsawon lokaci. Misali, ta hanyar nazarin karin harshen rubutu ko murya za a iya gane cewa bazazzagi ne

ko basakkwace ya aikata, matashi ne ko tsoho, ko kuma mai sana'a kaza ne, ko kuma mace ce ko namiji, shin wanda ya rayu a zamani kaza ne, ko kuma Jan rukunin al'umma kaza ne, shin Jalibin boko ne ko na allo?

Haka kuma akwai buɗatar hukuma ta Jauki Jawainiyar buga ire-iren binciken da aka gudanar a wannan fage da kuma fassara waɗanda aka yi a sauran harsuna zuwa Hausa, domin yalwata fagen da abubuwan nazari da kuma kyautata bincike a wannan fage.

Bayan haka, hukuma ta rinɗa shirya tarukan bita ga fasihai da manazarta ayyukan fasaha a harshen Hausa, musamman domin samar da hanyar nazari ko talifi ta bai Jaja.

Bugu da Jari kuma, hukuma ta haɗa kai da hukumar tace fina-finai da kuma manazarta salo ko da kuwa ta fuskar sanya gasa ce domin kyautatawa da inganta sana'o'in a cikin harshen Hausa.

Sannan kuma akwai buɗatar hukuma ta yalwata kwasakwasan fannin nazarin salo a jami'o'i da manyan makarantu, musamman maganin cewa, yau sana'ar talifi da rera waɗo'i sun zama ruwan dare kuma fitilar duniya, a cikin al'ummar Hausa. To, aiwatar da irin waɗannan kwasakwasai zai taimaka wajen bunɗasawa da kyautata sana'ar, sannan kuma zai tsare harshen daga gurɗacewa.

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