

**NAHAWUN HARSHEN TALLA: MISALAI DAGA TALLAR ‘YAN SIYASA
TA SULEIMAN ALIYU WAZIRI**

NA

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ZARIA NIGERIA**

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**KUNDIN DA AKA GABATAR DOMIN CIKA SHARUDDAN SAMUN DIGIRI NA
TSAKIYA A HAUSA A SASHEN HARSUNA DA AL’ADUN AFIRIKA,
JAMI’AR AHMADU BELLO,
ZARIA**

DECEMBER, 2019

Declaration

I hereby declare that, the work in this thesis titled “Grammar and Language of Advertisement: An Example From Sulaiman Aliyu Waziri’s Political Jingles.”was written by me in the Department of African Languages and Cultures, Ahmadu Bello University, Zaria under the supervision ofDr Bello S.Y. Al-Hasan and Dr Shuaibu Hassan. The information derived from the literature has been duly acknowledged in the text and a list of reference provided. No part of this work has been presented for another Degree or Diploma at any other institution.

SAMBO, Abdulrahman Waziri

Name of Student

Signature

Date

Certification

This thesis titled “Grammar and Language of Advertisement: An Example From Sulaiman Aliyu Waziri’s Political Jingles.” Meets the regulations governing the award of the Degree of Master of Arts in African Languages (Hausa) of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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Godiya

Dukkan godiya da yabo sun tabbata ga Allah, (S.W.A). Mamallakin kowa da komai tsira da amincin Allah su tabbata ga Annabinsa Muhammadu (S.A.W.) da dangoginsa da sahabbansa amin.

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Abdulrahman Sambo Waziri

M.A/ARTS/8025/2013/2014

Tsakure

Nahawun Harshen Talla: Misali daga Tallar ‘Yan siyasa ta Sulaiman Aliyu Waziri. Bincike ne da aka aiwatar da shi domin fahimtar nahawun harshen da tsari da ma’anar jumlolin yayin da ake tallata ‘yan takara ko jam’iyu na siyasa. Manufar binciken ne ya nazarci nahawun harshen jumlolin da aka sarrafa da kuma nazartar nahawun harshen ta fuskar ma’ana da kuma }irar nahawun jumlolin kamar yadda aka yi amfani da su a tallar jumli kamar irin su jumla mai aikatau da jumla maras aikatau da sassau }ar jumla da har}a}}iyar jumla da sar}a}}iyar jumla da yankin aiki na jumla. Haka nan binciken ya nazarci ma’ana da manufofin jumla da aka yi amfani da su kamar irin su jumlar bayanau da jumla umartau da jumla motsarai da jumla tambayau da sauransu. Wa}anda suka taka muhimmiyar rawa a fagen tallata ‘yantakara da jamiyyun siyasa. Bincike ya samu nasarar zantawa da Suleiman Aliyu Waziri Jan jarida a Ma’aikatan Gidan Rediyo Tarayya na Kaduna domin samun bayanai game da tallace – tallacen tasa wa}anda aka samu tallace-talle kimanin }ari da }oriya aka za-i guda sittin da bakwai aka juye su zuwa takarda domin nazari tare da samun tarihin fara tallar tasa. Binciken ya tattauna da wasu ma’aikatan Gidan Rediyon domin samun Tarihin Tallar Siyasa a Ma’aikatan Gidan Rediyo Tarayya na Kaduna. Haka nan kuma binciken ya tuntu-i }wararru da masana a fagen kimiyyar harshe domin samun }arin haske. Binciken ya bibiyi ayyukan da suka gabata da suke da ala}a da wannan bincike a }akunan karatu mabambanta da yanar gizo, inda binciken ya gano tsarin nahawun a cikin jumla na aikai da aikatau da Kar~au da aikau da aikatau aikau cikamaki da ganga da ganga daidai da ra’in nan na (x-bar theory) . Sannan binciken ya yi nazarin ma’anar jumli masu }auke da sabbin bayanai a cikin jumlar Hausa wa}anda suka taka muhimmiyar rawa domin cimma biyan buƙatar talla.

Abstract

Grammar and Language of Advertisement: An Example from Sulaiman Aliyu Waziri's Political Jingles is a research carried out with the purpose of studying the language of political campaigns and advertisement the role played on forms of sentences advertising politicians or parties during the political campaigns. The research therefore intended to analyze the grammatical description of the language used, structure and semantics of the forms of sentences as they are used on political campaigns such as verbal and nonverbal sentences, simple, compound, complex, sentences included verbal segment. However, the research also intended to study the semantics, meanings of the following sentences such as declarative sentences, imperative, exclamatory and interrogative sentences which are played a major role in advertising politicians and parties. Interviews were conducted with Sulaiman Aliyu Waziri, who is a journalist at Radio Nigeria Kaduna, he has produced about hundred number of jingles and the research transcribed sixty seven jingles into paper for analysis, and sheds more light on the history and the nature of his practice. Interview with other staff of the station were conducted to obtain data about the general history of political jingles during campaign in the station. Also experts and scholars of linguistics were consulted for insights. A number of literature and reviews on related work were also consulted in libraries and through numerous online fora. The research has discovered the Hausa simple sentence structure with S.V.O and S.V. S.C. (S. clause an M. clause) based on x-bar theory. Therefore, the research analyzed. the meaning of new information of sentences used on the political jingles during campaign. Where the sentences played a major role in achieving the goals of political campaign.

Sadaukarwa

Na sadaukar da wannan aiki ga mahaifina Mal Sambo Waziri, da fatan

Allah ya ji }an sa da rahama Amin.

Ma'anar Ta}aitattun Kalmomi Da Alamomi

S/No	Alamomi	Bayanin Alamomi
1.	J	Jumla
2.	YSn	Yankin Suna
3.	YA	Yankin aiki
4.	YSn ²	Yankin suna na biyu
5.	K ²	Kai
6.	Sn Gmr	Suna Gamagari
7.	GA	Gurbin aiki
8.	LS	Lamirin Suna
9.	LL	Lamirin Lokaci
10.	LK	Lokaci (shu]a]je da mai zuwa da sabo)
11.	Sh]	Shu]a]jen Lokaci
12.	Aik	Aikatau
13.	Sn	Suna
14.	Sf	Sifa
15.	Byn	Bayanau
16.	Drk	Dirka
17.	Mh]	Maha]i
18.	Sn Ynk	Sunan Yanka
19.	Sn Gmr	Suna Gama Gari
20.	YByn	Yankin Bayani
21.	Ws	Wakilin Suna
22.	Mdgc	Madanganci
23.	Sn jm	Sunan Jam'i
24.	Kor	Kor
25.	Sn]n aik	Suna [an Aikatau
26.	Yjum	Yankin Jumla
27.	YHrf	Yankin Harafi

28.	Gj Mlk	Gajeruwa Mallaka
29.	Dgr	Dogarau
30.	Ysf	Yankin Sifa
31.	L}	La}abi
32.	Sft ¹	Sifatau na [aya
33.	Mfy Nun	Mafayyaci Nunau
34.	Hr] Sn	Har]a]]en Suna
35.	Hr] Byn	Har]a]]en Bayani
36.	Hrf	Harafi
37.	Gng	Ganga
38.	Gng ²	Ganga na Biyu
39.	Lk Sh]	Shu]a]]en Lokaci
40.	Byn }rf	Bayanau {arfafau
42.	S}Sf	Sar}a} }iyar Sifa
43.	{rf	{arfafau
44.	Mlk	Mallaka
45.	Nsb	Nasaba
46.	Sn Tr	Suna Tattarau
47.	Mlk Dgw	Mallaka Doguwa.
48.	Jkd	Jakada
49.	Jer	Jeri
50.	K~kt	Kar~au Kaikaitau
51.	Lk Mzw	Lokaci Maizuwa

{umshiya

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Rataye na jaya: Tallar ‘Yan Siyasa P.D.P na 2011

Rataye na biyu: Tallar ‘Yan Siyasa A.P.C na 2015

BABI NA [AYA

SHIMFI[A

1.1.Gabatarwa:

“Tallaa al’adance wata sana’a ce da ake yi domin sayar da wani abu bisa al’ada ana tallata nau’o’in kayayyakin sayarwa da al’umma suke bukata dangin abin ci ko sutura da makamantansu. Talla a ilmance kamar yadda {amusun Hausa (2006) an bayyana “talla da yawo da kaya don sayarwa ko rubuta bayanin wani abu a jaridu, ko ma}ala, takardu a bango ko jikin wani abu, don neman mai saye ko bayyana sirrin wani ko fallasa.”,Talla ta radiyo kuwa tallace ta zamani da ake amfani da ita ta kafar ya}a labaru domin tallata mutum ko wata hajar sayarwa ga al’umma a ilmace, galibi a kan biya daga wanda ya }auki nauyin tallar. Talla gabatarwa ce da misalta hajar sayarwa ko a wata kafar ya}a labaru don jan hankalin masu saya kamar yadda ya bayyana a cikin {amus na ingilishi. A hirar da na yi da }an jarida Sulaiman Aliyu Waziri ya bayyana cewa “Talla ta’yan siyasa hanya ce da ake sarrafawa ta amfani da harshe don tallata }an takara ko jam’iyya. Yan siyasa mutane ne da suke neman mukamin da za su wakilci jama’a ko su jagorance su aharkar shugabanci na }asa ko }ankin }asa ko jiha ko kuma }aramar hukuma. Wannan dalili ya sa sukan so a tallata manufofinsu ga jama’ar da suke so su wakilta. Don haka, suna hulda da kafofin yada labaruwajen janyo hankalin jama’a da su fahimci manufofin su akan kujerar da suke so su wakilce su idan sun za~e su.

‘Yan jarida sukan yi amfani da harshe domin isar da sa}on da ya dace ga masu sauraro inda sukan fito da nagartar }an takara da adalcinsa da cancantarsa ko mu}amin da yake nema wannan ya sa binciken ya yi nazarin yadda aka yi amfani da nahawun harshe wajen aiwatatar da

tallar‘yan siyasa daga lokacin da suka fito takara, don neman wani mukami, a farkashin wata jam’iyya. Nazarin ya duba nahawun harshen da Jan jaridar ya yi amfani da su domin isar wa al’umma da ma’anar da ta dace, a cikin “Talla”

1.2. Manufar Bincike

Kasancewar talla hanya ce da ake amfani da ita don sarrafa harshe da dabarar jawo hankalin jama’a a kan wata haja da ake tallatawa ga al’umma. Manufar wannan bincike ita ce ya fito da dabarun da Jan jarida Sulaiman Aliyu Waziri ya yi amfani da su wajen jawo hankalin jama’a a kan tallar tasa. Wannan ya haɗa da nahawun harshen talla daga cikin manufar a ganona harshen Jan jaridar ta fuskar jirar harshen da aka sarrafa musamman a muhallin da suka dace, yana daga cikin manufar bincike ya taskace nau’o’in jumlojin da aka sarrafa nau’in jumli da suka haɗa da masu aikatau da maras aikatau da sauransu. Wajanda Jan jaridar ya sarrafa su don cimma biyan bukatar tallar tasa.

Yana daga cikin manufar wannan bincike taskacema’anoninsu jumlojin da aka sarrafa ta fuskarduba ma’anoni da suka shafi buɗatuwa ko cikan buri da takaici da shawara da jan hankali da zuga da zambo ko habaici da kambamawa da adon harshe ko Karin Magana. Manufar wannan bincike ne ya gano su dangane da ma’anarsu kamar yanda Jan jaridar ya sarrafa su domin cimma biyan bukatar tallar.

1.3.Dalilin Bincike

Ana ganin la}antar adabin harshe ne, musamman zantukan hikima da adon harshe, ke iya taka muhimmiyar rawa wajen iya jawo hankalin jama'a zuwa ga wani abu ko wata haja. Babban dalilin gudanar da wannan bincike shi ne a tabbatar da cewa sarrafa nahawun harshe ma, musamman ta fuskar jumloli ba a baya sukeba wajen iya jawo hankalin jama'a zuwa ga wata haja jumloli suna taka rawa matu}a wajen tallata haja.

Wani dalili kuma shi ne }arancin irin wannan aiki a fagen nazarin Hausa musamman idan aka jebe ayyukanHalima (2009) da ta yi nazarin yadda ake amfani da Hausa a Gidan Rediyo Muryar Jama'a Kano daGandu (2016) da ya nazarci jigo da salo a Hausa na harshen 'yan siyasa a za~u~~ukan Nijeriya daga shekarar 1998 zuwa 2010.da kuma Mansur (1997) ya nazarci tallece tallace na Bashir Sama'ila Ahmad na Gidan Rediyon Tarayya Kaduna. Inda ya duba salon kirari da wasan kwaikwayo da zube da zambo da makamantansu da [anladi (2003) Inda ya yi nazarinsa a kan "Tallar 'yan siyasaa Gidan Rediyon Tarayya Kaduna a Jumhuriya ta Hu}u. Dalilina kuma na gudanar da wannan bincike shi ne domin in nazarci nahawun harshen talla da ake yi wa 'yan siyasa ko jam'iyyun siyasa domin fito da irin gudunmuwar da nahawun hashen talla da tsarinsa yake ba da wa a fagen talla.Duk suna daga cikin dalilin gudanar da wannan bincike.

1.4.Hasashen Bincike

Na}altar nahawun harshe ma tamkar na}altar adabin harshe ne wajen taka muhimmiyar rawa a fagen jawo hankalin jama'a zuwa ga wata haja. Wannan bincike na hassashen cewa:

- i. Gano da na}altar nahawun harshe da aka yi amfani da su a cikin talla ta fuskar nazarin }irar harshen da tsarin nahawun harshen Ganin yadda nahuwun harshe kan ba da muhimmiyar gudunmuwa ta hanyar sarrafa sigogin jumloji daban-daban domin cimma biyan bukatar talla.
- ii. Taskace nou`o`in jumlojin da }an jaridar ya yi amfani da su cikin tallar tasa adadinsu domin ganin irin muhimmiyar rawa da suka taka wajen cimma biyan bukatar talla. Duk wa}annan binciken yana hassashensu cikin wannan nazari.
- iii. Na}altar nahawun harshen da }an jaridar ya yi amfani da su ta fuskar ma'anonin jumlojin da aka sarrafa ma'anoni da suka ha}a da bu}atuwa ko cikan buri da takaici da shawara da janhankali da zuga da zambo ko habaici da kambamawa da adon harshe ko Karin Magana wa}anda binciken yana hassashensu cikin wannan nazari.

1.5. Farfajiyar Bincike

Binciken ya ta}aita ne a kan wasu tallace- tallace na jam'iyyar P.D.P. shekara 2011 da jam'iyyar A.P.C na shekarr 2015 dalilai sune jam'iyyu masu }arfi da idanun jama'a suke kansu. An za~i tallar 'yan siyasa ne kuma wadda ake yinta a kafar ya}a labaru na rediyo domin ita ce talla wadda ake sauraro a kafar ya}a labaru birni da }auye sa~anin wadda ake yin ta talabijin wadda ita galibi mazauna birni suke amfana da ita domin su suks fi amfani da talabijin sa~anin mutanen }auye ko wa}anda suke cikin jeji.

An ta}aita wannan tallace-tallacen ne a kan }an jarida Sulaiman Aliyu Waziri na Gidan Rediyon Tarayya na Kaduna domin a le}a a gani irin nahawun harshe da yake amfani da su wajen tallata haja musamman ma a fagen tallata mutum ko jam'iyya a lokacin da aka ka}a kugen siyasa da kuma ganin cewa ya da}e yana aiwatar da talla irin ta rediyo da kuma ganin yadda 'yan siyasa suke muradin ya yi masu talla domin tallata manufansu da bukatocinsu.

An ta}aita wannan bincike ne a kan tallar tasa wa}anda suka shafi rediyo ka}ai saboda mafi yawan tallace-tallacensa a Gidan Rediyo yake aiwatar da su ba kamar sauran tallace-tallace irin na Gidan Talabijin ko na Allo da makamantansu ba. Shi ya sa wannan bincike aka ta}aita shi a kan jumla kawai da sassanta da kuma tsarin }ulluwar kalmomi na daga cikin nou'o'in jumlar da }an jaridar ya yi amfani da su a ya yin gudanar da tallar tasa.

1.6.Muhimmancin Bincike

Nahawu na kowane harshe yana da muhimmanci matu}a musamman ga 'yan asalin wannan harshe yana daga cikin muhimmancin wannan bincike ya ganogudunmuwar da nahawun harshe yake bayar wa a fagen talla domin isar wa jama'a wani sa}o ko tallata wata haja a gare su. Babban muhimmancin wannan bincike shi ne ya fito da ire-iren jumloli da yadda ake sarrafa sua cikin talla irin ta 'yan siyasa da kuma na}altar yadda aka yi amfani da nahuwun harshe domin isar da sa}o. wannan ya ha}a da nazarin ma'anar jumlolin da aka yi amafani da cikin tallar.

Binciken ana sa ran zai amfani masu shawar fa}a}a bincike ta fuskar nazarin nahawun harshen talla da yadda ake amfani da shi. Domin binciken ya maida hankali ne wajen taskace jumloli da nahawun harshen talla ta hanyar sarrafa jumloli mabambanta.

Binciken ana saran zai amfani]alibai da masu sha'awar nazari a kan fannin nahawun harshe cikin talla domin su gayadda]an jarida ko 'yan jaridu suke amfani da nahawu a fagen talla kasancewa binciken ya fito da jumloin Hausa da suka taka muhimiyar rawa domin tallata]an takara ko jam'iyya da makamantansu, ta fuskar jumloli umartau da bayanau da dangoginsu.

1.7. Hanyoyin Gudanar Da Bincike

Bincike kowane iri musamman na fagen ilimi ba ya yiwuwa haka nan kawai, sai an bi hanyoyin da suka dace don gudanar da shi saboda inganta shi. Wannan dalilin ya sa binciken ya bi hanyoyin da suka kamata domin tattaro muhimman abubuwa da suke da ala}a da wannan bincike. Wannan bincike an tsara shi ne domin a nazarci tallace-tallace na 'yan siyasa da aka yi na jam'iyyu guda biyu: jam'iyyar P.D.P. mai alamar lema da kuma jam'iyyar A.P.C. mai alamar tsintsiya. Domin nazarin yadda ake sarrafa nahawun harshe da 'Jan jaridar ya yi amfani da shi a fagen tallata]an takara ko wata jam'iyyar siyasa.

1.7.1.Hanyoyin Tattara Bayanai

A lokcin da ake }o}arin gudanar da wannan bincike, an yi amfani da hanyoyi da dama domin neman bayanai da kuma tattara su, an yi hakanne domin inganta wannan bincike tare da samun damar gudanar da shi, daga cikin hanyoyin da aka bi su ne kamar haka:

1.7.2. Ginshi}in Hanya

A lokaci da ake }o}arin tattara bayanai an kai ziyara garin Kaduna inda aka sami ganawa da]an jaridar wato Sulaiman Aliyu Waziri a gidansa dake unguwar kabala cikin garin Kaduna a lokacin

da aka gabatar da manufa ta sha'awar yin bincike a kan tallace-tallace nasa wa]anda suka shafi siyasa kawai. Domin sha'awar ganin irin tasirin nahawun harshen Hausa a fagen talla]an jaridar ya tambaya kamar dame dame ake bukata don gudanar da wannan aiki an nuna masa bu}atuwar tallace-tallacen da ya yi na siyasa daga na jam'iyyar P.D.P. 2011 da kuma na Jam'iyyar A.P.C. 2015 domin samun damar tantance tallace-tallacen da za a yi aiki da su sai kuma an bu}aci samun Tarihin Gidan Rediyon Tarayya na Kaduna nan take ya shirya aka isaGidan Rediyon Tarayya na Kaduna don samun bayanai a kan abin da ake nema.

1.7.3. Hanyar Hira

Binciken ya bi hanya hira da Ma'aikatan Gidan Rediyon Tarayya Kaduna domin tattara bayanai a kan fannin talla da kuma siyasa wannan ne ya ba dadamar tattaunawa da]an jaridar nan na Gidan Rediyon Tarayya Kaduna mai suna Harisu Zangon Aya don jin ta bakinsa game da Tarihin Kafuwar Gidan Rediyon Tarayya Kaduna da Kuma Tarihin Talla a Gidan Rediyon Tarayya Kaduna. Sannan kuma binciken ya dawo kan]an jarida Sulaiman Aliyu Waziri domin tattauna da shi kan tarihin rayuwarsa da kuma nou'o'in tallace-tallace da yake yi kuma an sami nasarar kar~ar tallace-tallace kimanin guda]ari da]oriya daga wajensa sannan aka tantance tallar 'yan siyasa guda sittin da bakwai wa]anda aka yi zaman sauronsu kuma aka juye su zuwa takarda ta haka ne aka sami rubutattun tallace-tallace nasa wa]anda aka yi nazari a kan su. Tallace-tallace guda sittin da bakwai wa]anda aka nazarta cikin kowacce talla an sami jumlioli biyu wasu uku wasu kuwa fiye da haka cikin tallar. Hakanan kuma, an tattauna da Tsohon]an Takarar Gwamna a }ar}ashin tutar jam'iyyar P.R.P. Jumare Aliyu Waziri, don samun wasu bayanai a fannin siyasa.

1.7.4. Sauran Hanyoyi

Binciken ya bi sauran hanyoyi da suka dace domin ganin an samu bayanai na ha}i}a da suke da ala}a da wannan bincike domin inganta shi, wa}annan hanyoyi su ne kamar haka:

1.7.4.1. Rubutattun Bayanai

Binciken ya yi amfani da }akunan karatu don neman rubutattun bayanai da suke da ala}a da wannan aiki na kusa da na nesa daga jami'oi daban – daban wa}anda suka ha}a da Jami'ar Ahmadu Bello Zariya da Jami'ar Bayero da ke Kano, da Jami'a ta Ilori dake Ilorin, domin duba kundayen bincike da jaridu da mujallu masu ala}a da aikin, haka nan binciken ya le}a [akin Karatu Na Gwamnatin Jiha dake Kofar Doka Zariya, don tattaro bayanai.

1.7.4.2. Duba Litattafai

Binciken ya bi hanyar amfani da bugaggun litattafan karatu, wa}anda suke da ala}a da wannan bincike wa}anda aka wallafa a harshen Hausa da ingilishi an yi amfani da su domin samun bayanai da suka shafi na}altar nahawun harshe don ganin cewar za su taimaka wa wannan aikin kasancewa aikin ya shafi nazarin nahawun harshen talla.

1.8. Ra'in Bincike

Binciken an }ora shi ne a kan ra'i biyu. Ra'in Sigar Bayanin Harshe (x-bar theory) da kuma ra'in amfani da ma'anar harshe (semantics).

Ra'in Sigar Bayanin Harshe ra'i ne wadda Noam Chomsky (1970) ya gina daga Zelling Harris (1951). Daga baya Ray Jackendoff (1977) ya jora Ra'in ya ha]a da nahawun taciya da makamantar su. Ra'in ginin jumla da sauran kamar su ra'in nazarin yankin jumla, wanda jumla da sassan gininta sun kasu kasha biyu:

- i. Na fari shi ne yankunan jumla da ta ha]a da ~angarorin aiki da aikau (head x:)
- ii. Na biyu wannan ~angarorin sassan jumla da suka sa~a fiye da]aya: alal misali: suna da aikatau da sifa da yankin jumla da sauransu, Kalmar aikau (A) shi ne yake da muhimmanci a ~angarorin nahawu, yayin da ake nazarin wani ke~attancen furuci, a kan ha]a da sauran ~angarorin shi, aikau (A) shi yake wakiltan suna da aikatau da sifa da muhalli. Kamar yadda ya bayyana a shafin www.wikipedia.Org. Shi wannan ra'i ne na nazarin ilimin ginin jumloli da yanda aka gina su (syntactic category) wanda ya ha]a da suna da aikatau da bayanau da makamantarsu, shi ra'in ya fi }arfi wajen wajen nazarin ~angarorin nahawu da yankunar jumla. Shi kuwa Sanusi (2017:24) ya yi bayanin ra'in yana tafiya ne da harha]a kalmomi da yankin jumla guri guda, domin tabbatar da cewa akwai cikakken tsarin wakilci daga ~angarorin biyu da suka fito suka ha]u wuri guda wanda ya haifar da sakamako bayyananne (Spell-Out).

Ra'in Ma'ana wanda Jakendoff (1976) a cikin Aminat (2019:12) ya bayyana cewa ma'ana ta ha}i}a na nufin fito da abubuwa wa]anda mutum ka iya fahimta kalmomi da jumloli da ya ha]a da samar da bayanin ma'ana na wakilci, da ya rabu zuwa ma'ana guda da kuma ma'ana ta gaba]aya daga kalma. Ma'ana ta ha}i}a wanda ta bambanta ta fuskar ma'anonin yankin jumla da jumla cikakkiya wanda ana ala}anta jumlar da ~angarorin nahawu. Shi kuwa Kempson (1977) a cikin John (1997) ya ce “ akwai hanyar tantance ma'ana kamar haka:

- i. Suna na yanka daga al'umma

- ii. Suna gama gari daga al'umma
- iii. Aikatau aikin da aka yi
- iv. Sifa daga bayanin al'umma
- v. Bayanau daga yanda aka gudanar da aikin.

Cikin bayaninsa ya kawo jumlar Tauraron safiya shi ne na maraice. Wanda a ~angaren nazarin ma'ana wannan zai iya samun ma'ana mabambanta daga jerin daidaituwar jumlar (amma sakamakon akwai jarancin bayani). Hakanan kuma, ya ba da misali da cewa “ Duniyar kyau cikin duniyar kyau”. Ana iya amfani da ~angarorin jumlar ta hanyar amfani da ilimin ma'ana.

1.9.Najewa:

Binciken ya fara ne da gabatar da ma'anar talla da talla irin ta rediyo da kuma ta 'yansiyasa, da su kansu 'yan siyasan da kuma amfani da nahawun harshe ba adabinsa ba wajen aiwatar da tallarbabin ya haɗa da: Manufar wannan bincike da dalilin wannan bincike da da farfajiyar wannan bincike da muhimmancin wannan bincike da hanyoyin gudanar da wannan bincike da kuma ra'in wannan bincike a nan ne wannan babi ya kammala.

BABI NA BIYU

WAIWAYE KAN AYYUKAN DA SUKA GABATA

2.1.Gabatarwa:

A babi na ɗaya, an gabatar da maƙasudin gudanar da wannan bincike, da matakalan gina wannan binci, yanzu kuma binciken zai waiwayi ayyukan da suka gabata ne daga wasu masana da manazarta. Domin bibiyar ma'anar jumla da ire-irenta da bin sahan aikace-aikace da aka yi na tsarin jumla da talla da ire-irenta da siyasa da Jan siyasa da Tarihin ZakaranGwajin Bincike da bin sahan Tarihin Gidan Rediyon Tarayya na Kaduna, da kumadalilin da ya sa aka za-i tallar siyasa. Su ne muhimman tubula na gina wannan bincike. Yanzu kuma babin zai waiwayi sahan jumla da dangoginta.

2.2. Jumla Da Ilimin Ginin Jumla

Masana irin su Edward (2004) da Andrew (2007) da Penelope (2006) da Matthews (1997) da Micheal (B.S.) da Sarki (1999) da Yusuf (2011) da Maggie (2011) da Usman (2004) da Bamgbose (1979) da Zarru } (2005) da Sani (2007) da Bello (1981) da Hassan (2016) da Murthy (2007) da makamantansu sun yi magana a kan jumla da ilimin ginin jumla Misali:

Edward (2004) ya ce:

“Syntax is the part of grammar that governs the form of sentences by which language users make statement, ask questions, give directives and so on. The syntax addresses the structure of sentences and their structural and functional relationships to one another what in fuctional terms we call referring expressions are called noun phrases in grammar terms.”(Edward 2004:140)

“Ilimin ginin jumla ~angare ne a nahawu da akegina jumloli wan]anda masu amfani da harshe sukan gina bayaninsuko tambaya da umarni da makamantarsu. Ginin jumla shi ne yake fito da

tsarin jumloli da }irarsu da ala}ar aikinsu da juna abin yake cikin aikinsu muke danganta su da cewa yankunan suna a harshen nahawu.” (Fassarar marubuci)

Batun Edward babu jayayya cikin sa kamar yadda ya nuna cewar ilimin ginin jumla wani ~angare ne na nahawu da yake fahimtar da masu amfani da harshen damar fahitar jumlar bayani da tambaya da umurni da sauransu. Kuma nazarin ilimin ginin jumla ne yake sa a fahimci tsarin jumloli da fasali ko }irarsu da ala}arsu da juna wanda abu mai muhimanci su ne yankunar suna a harshen nahawu.

Inda , Andrew (2007) ya ce:

“Syntax the level of linguistics organization that mediates between sounds and meaning, where words are organized into phrases and sentence”(Andrew 2007:26)

“Ilimin ginin jumla wani mataki ne na nahawu, wanda kan zama gada tsakanin sautuka da ma’ana inda kalmomi kan ha]u zuwa yankin jumla da jumla.”(Fassarar maruci)

Batun Andrew yana kan hanya tun da ginin jumla yana daga cikin mataki na kimiyyar harshe wanda ake ha]a sautika da ma’ana, inda kalmomi suka ha]u zuwa yankin jumla da jumla don haka batun Andrew yana kan hanya

Da]in da]awa, Murthy (2007) cewa ya yi:

“Synthesis means combining two or more simple sentences into a single simple, complex or compound sentence.” (Murthy,2007:263)

“Ginin jumloli na nufin ha}a sassau}ar jumloli biyu ko fiye da haka a cikin jumla sassau}a da har}addiya da sar}a} }iyar jumla” (Fasarar marubuci)

Batun Murthy ya tabbata domin ana nazarin jumloli cikin jumla guda kamar a jumloli irin su jumla har}a}jiya da sar}a} }iyar jumla.

Hakanan, shi ma Matthews (1997) ya yi bayani cewa:

“Syntax is the study of grammatical relations between word and other unit within the sentence, usually distinguished from morphology: example, in the phrase ‘these books’ the relationship between the words belong to syntax.”
(Matthews, 1997:363)

“Ginin jumla nazari ne da ya shafi dangartakar nahawu daga tsakanin kalma da sauran sassan jumla wanda ya bambanta da ginin kalma: misali a cikin yankin jumla “ wa}annan littattafai” dangartaka da take tsakanin kalmomi shi ne ginin jumla.” (Fasarar marubuci)

Matthews ya nuna cewar ginin jumla nazari ne na dangartakar ~angarin nahawu tsakanin kalma da wani ~angaren cikin jumla, wanda shi ya bambanta daga ginin kalma ya yi }o}arin ba da misali da yankin jumla kamar haka ‘these book’ (wa}annan littafai) dangartakar da take tsakanin kalmomin shi ne ginin jumla.Lalle maganar Matthews babu kokwanto cikinsa

Haka shi ma, Michael (BS: 34) cewa ya yi:

“ A sentence is a complete thought in words “ a sentence beginning with a capital letter and ends with a full stop.” (Michael B.S.34)

“ Jumla ita ce cikas ma’ana na jerin kalmomi “ jumla na farawa da babban ba}i ya }are da alamar Aya.....“ (Fassarar marubuci)

Babu jayayya cikin batun da Michael ya yi kamar yadda ya nuna cewar jumla cikas ma’ana ce na jerin kalmomi. Kuma jumla tana farawa da babban baki sannan ta kare da alamar aya. Wannan sheda ce cikakkiya da ake fayyace jumla.

Har ila yau, Sarki (1999:26) ga abin da ya ce:

“This is the grammatical term used to define and analyse different grammatical compornents of words or group of words that make a sentence” (Sarki, 1999:26)

“|angaren nahawu ne da ake amfani da shi don bayyanawa da nazarin ~angarorin nahawu na kalmomi ko rukunin kalmomi da yake samar da jumla cikakkiya.” (Fassarar marubuci)

Wannan rukunin nahawu ne da ake amfani da shi don bayyana da nazarin ~angarorin nahawu mabambanta ko rukunin kalmomi dake zama jumla inda Sarki ya tabbatar da haka a misalin da ya bayar kamar haka:

i. *The boy was dirty.* *Yaron ya yi dáu]àa.*

ii. *The lion roared.* *Zakin ya yi ruri.*

Inda shi kuwa, Yusuf (2011:93) ya ce:

“Syntactic analysis, to analyze speech, we break down into sentences. The sentence is further broken down into clauses, phrases and words. Sometimes we go down to morphemes. We see words in sentences as belonging to some lexical categories (otherwise Called parts of speech) like noun, verb, adjectives, adverb, pronoun, conjunction, e.t.c.”(Yusuf, 2011:93)

“Nazarin ginin jumla, domin nazarin magana, muna raba zantuka zuwa jumloli. Jumla kuwa ana raba ta zuwa jumla cikakkiya da yankin jumla da kalmomi. Wani lokaci akan nazarci jafi, mun ga kalmomi cikin jumla a wasu mata kai mabambanta. (bugu da }ari su ake kira fannonin nahawu) kamar *suna* da *aiki* da *sifadabayanau* da *wakilin suna* da *maha}i*, da makamantansu.”

(Fassarar marubuci)

Kamar yadda Yusuf ya nuna, nazarin ginin jumla zuwa nazarin magana, muka raba shi zuwa jumloli. Jumla kuwa a kan rabata zuwa jumla cikakkiya da yankin jumla da kalmomi. Wasu lokuta ma da jafi. Muna gani kalmomi a jumloli yadda suke, hakanan ana kiransu da ~angarorin zance su ne kamar *suna* da *aiki* da *sifa* da *bayanau* da *wakilin suna* da *maha}i* da sauransu.

Nazarin Yusuf babu jayayya domin duk abin da ya ambata suna da ala}a da jumla.

Ana sa fahimtar, Maggie (2011) shi kuma ya ce:

“The term “Syntax” is also used to mean the study of the syntactic properties of languages, in this sense, it’s used in the same way as we use ‘stylistics’ to mean

the study of literary style. We are going to be studying how languages organize their syntax,”(Maggie, 2011:1)

“Ginin jumla’ shi ne ake nufi da nazarin halayen ginin jumla na harsuna, ha}i}a, akan yi amfani da shi kamar yadda muke amfani da “nazarin salo” ma’ana nazarin ilimin salo. Muna nazarin haduwar harsuna a kan gina jumla.” (Fassarar marubuci.)

Kamar yadda shi Maggie ya nuna cewa ginin jumla ana nufin nazarin fannonin nahawu na kowane harshe, kamar yadda muke amfani da nazarin salo domin nazarin amfani da salo domin mu nazarci yanda harsuna kan samar da ginin jumlaru. Nazarinsa babu jayayya domin ginin jumla nazari ne na ~angarorin jumla.

Shi ma, Bamgbose (1979) ya ce:

“The sentence is the grammatical unit which is made up of one or more clauses, there are three types of sentences: Simple, Complex and Compound.”
(Bamgbose, 1979:45)

“Jumla wani yanki ne na nahawu wanda ake gina ta da jumla guda ko fiye da haka, akwai nou`o`in jumloli kamar su jumla sassau}a da har[a]}a}iyar jumla da sar}a} }iya”

(Fassarar marubuci.)

Kamar yadda Bamgbose ya ce jumla rukunin nahawu ne wanda ya ha}a da jumla ko cikakkun jumloli. A kwai ire-iren jumloli guda uku: sassau}a da sar}a} }iya har[a]}iya. Batunsa babu jayayya nazarin harshe ya tabbatar da haka.

Inda shi kuma, Zarru} (2005:2) cewa ya yi :

“Jumla ana nufin magana wadatacciya wadda ba ta bukatar ciko ko kari, sa’annan jumla magana ce wadda duk inda ta bulla, za a ji ta gaba daya ne ba tare da canji ba wato dunksulaliyar magana ce wadda ake iya maimaitawa. A rubuce kuwa, shaidar jumla ita ce a ga jerin kalmomi da babban harafi (baki ko wasali) a farkonsu, kuma a karshensu a ga digon aya, ko ayar tambaya, ko alamar motsi rai.”

(Zarru}, 2005:2)

Kamar yadda Zarru} ya faji ya misalta jumla da magana wadatacciya sannan ya kirata da dunksulaliyar magana, kuma ya nuna cewa duk inda ta ~ulla za a ji ta gaba jaya ne tabbas haka ne a misali idan aka jauki, Misali wannan jumlar “*jalibai suna karatu*”. Za a ga jumlar ta jau siffofin da Zarru} ya misalta ta.

Duk da haka shi ma, Sani (2007:78) cewa ya yi:

“Jumla magana ce cikakkiya mai ma’ana. Wadda aka gina bisa wasuka’idojin harshe na masamman. Haka kuma munce ita wannan jumla, kalmomi daban-daban ake harhadawa a gina ta” (Sani 2007:78)

Kamar yadda Sani ya ambata jumla da cewa magana cikakkiya da ake gina ta bisa }a’idojin harshe ya kuma nuna cewar kalmomi ne daban-daban ake harhajawa domin gina ta in aka dubi jumla da kyau ta ha}a wannan siffofi da ya ambata, saboda haka maganarsa babu jayayya a cikinta.

Sannan kuma, Bello (1981) a nasa fahimtar ya bayyana ma'anar jumla da cewa:

“Jumloli jam'i ne na jumla kuma, jumla kalma ce da ke nufin yadda aka tsara kalmomi Hausa cikin wata kira mai ma'ana tare da bin fa'ida don bayar da wani furuci ingantacce wanda za'a iya rubutawa. Watau jumlojin na nufin furuci kenan daban – daban ingatattu waɗanda za a iya rubutawa bisa wata ka'ida.” (Bello, 1981:73)

Kamar yadda Bello ya misalta jumloli ya misalta su da furuci daban-daban ingantattu waɗanda za'a iya bisa }a'ida wannan dalili nasa na da }arfi }warai domin da furuci ne ake samar da rubutu, saboda haka, babu jayayya acikin maganarsa.

Duk da haka dai, Hassan (2016) cewa ya yi:

Jumla ita ce jera kalmomi a cikin magana mai ma'ana. Jumla a Hausa kalma ce da ke nufin yadda ake tsara kalmomin Hausa cikin wata }ira mai ma'ana tare da bin }a'ida, domin bayar da ma'ana wajen yin magana. Ya }ara da cewa, a iya bayyana ma'anar jumla da cewa: Jumla ita ce tarin kalmomi masu ba da ma'ana a nahawu; da kuma cikakken zance mai ma'ana.

(Hassan, 2016:12)

Hassan ya misalta jumla da jerin kalmomi da kuma ma'ana, domin babu wata jumla da ake ginata ba tare da an jera kalmomi masu ma'ana ba, ta yadda da idan an faɗi mai sauraro ko mai karatu zai fahimci abin da ake nufi, saboda haka batun Hassan na kan hanya. Amma a }arshe, ni nafi gamsuwa da abin da Matthews 1997. Matthews (1997:363) in da ya ce “ Ginin jumla nazari ne na dangartakar ~angarorin nahawu tsakanin kalma da sauran ~angare a cikin jumla wanda shi ne ya bambanta da nazarin ginin kalma.

2.3. Tsarin Jumla a Nahawu.

Yusuf (2011) da Anyanwu a cikin (Yusuf 2011:221) da Amfani a cikin Yusuf (2011:161) duk sun yi magana akan tsarin jumla na S. V. O. wato(Subjet, Verb, Object) a Hausa a iya cewa A. A. K. (Aikau Aikatau Kar~au). Inda shi Yusuf ya bayyana cewar “ yankunan jumloli kan haɗu daki-daki cikin tsari su isar da ma’ana. Tsarin kalmomi a jumla sune ake kira (word order) ma’ana tsari ne wanda aikau kan ~ulla tare da aikatau da kar~au ya kawo misali daga harshen Yoruba. Yadda *suna* da *aikatau* kan wanzu cikin jumla kamar haka: *Ade wa* (S.V.) wato *Ade come* .Sannan, ya kawo yadda suke zuwa a tsarin S.V.O. kamar haka:*Ade gbo owo ise re* (S.V.O.) ma ‘ana*Ade took his wageskoAde ya jauki nasa lada*. Hakanana shi ma Anyanwu ya kawo tasa gudummuwar daga harshen Ibo inda ya nuna cewar tsarin kalmomi a harshen Ibo shi ne S. V. O. ya kara da cewa aikau shi ne kan fara zuwa farko sannan aikatau sai kuma kar~au. Haka tsarin yake a mafi yawan jumlolin sanarwa (*declarative sentence*) na daga harshen Ibo ya ba da misali kamar haka: *Ada tara anu* ma’ana *Ada ate some meat* . (S.V.O.) Ko *Ada ta cinye nama*.Ya kuma kawo misalin aikau da aikatau kamar haka*Ada biara* (S.V.) ma’ana *Ada has come* ko *Ada ta iso*.

Shi kuwa, Amfani cikin Yusuf (2011) ya nazarci rabe-raben tsarin kalmomi a cikin jumla, inda ya fito da tsarin yankin jumla a sassaƙar jumla, kamar yadda a kan yi la’akari da rarrabuwar kalmomi a cikin jumla, ya kwatanta sassauƙar jumlar Hausa kamar yadda a harshen ingilishi ake gwada harshen da tsarin kalmomi daga Subject, Verb, Object. (S V O) ko Aikau da Aikatau da Kar~au. (A A K) daga jumloli sauƙaƙa a iya cewa, tsarin yankunan jumla a sassaƙar jumlar Hausa ta biyo tsarin (S V O) ko (A A K). Hakanan, yankin suna (YS) yankin suna a kan sami

kalmar Aikau, yankin Aikatau kumaa jumla a kan sami aikatau da karɓau akan tsari, dubi waɗannan jumlojin:

- i. Audu ya kama zaki. *Audu caught a lion.*

Wato Aikau + Aikatau+ Karɓau. (A A K)

Ita wannan jumla idan aka lura za'a cewa Audu wanda shi ne ya zo a matsayin aikau a yankin aikatau na cikin jumla kalmar kama ita ce take wakiltar aiki inda kuma kalmar zaki take wakiltar karɓau a cikin jumlar Hausa. Kamar yadda Amfani (2011) ya nazarci jumlar. Audu ya kama zaki. *Audu AGR TNS-ASP catch lion. Audu caught a lion.* A nan jumlar Audu ya kama zaki jumla ce wadda ta zo da tsarin aikatau da aikatau da kuma karɓau }irar wannan jumla ta sarari na nufin Audu ya kama zaki amma a manufa ta ~oye jumlar na }auke da sa}on cewa Audu jarumi ne ko }a} }arfa ne. hakan abin yake cikin misali na biyu:

- ii. Lami ta dawo. *Lami she TNS-ASP come back.*

Lami has returned

A wannan jumla kuwa za'a cewa tana }auke ne da aikau wato ita Lami kenan sannan kuma aikatau dawo. To a nan jumlar tana }auke da tsarin aikau da aikau. A da A wato (S. V) cikin jumla

- iii. Audu da lami suna tafiya. *Audu and lami AGR-(3PL) TNS-ASP-going*

Audu and lami were going.

Wannan jumla kuma an samu aikau da aikau cikin yankin suna wa}anda suke wakiltan lamari guda a matsayin aikau sannan a yankin aiki kuma aka sami tafiya, wato kenan jumlar ta zo da tsarin aikau da aikatau A da A (S.V.)

- iv. Maimuna da Laraba Sun ci sa' a. *Maimuna and Laraba AGR(PL)+ TNS-ASP eat luck*

Maimuna and Laraba are lucky."

Ita wannan jumlar ta jauki tsarin jumlar aikau da aikatau da kar~au an samu aikau da aikau cikin yankin suna wa]anda suke wakiltan lamari guda a matsayin aikau wato Maimuna da Laraba sannan a yankin aiki kuma aka sami kalmar ci a matsayin aikatau sannan sa'a a matsayin kar~au, wato kenan jumlar ta zo da tsarin aikau da aikatau da kar~au A da A da K (S.V. O)

(Yusuf 2011:161)

Sai dai dukan su sun tsaya ne a kan tsarin kalmomi a cikin sasau}ar jumla inda suka mai da hankali akan tsarin S.V ko S.V.O. Yadda suke a cikin jumla amma ba su yi magana a kan jumloli masu korewa ba kamar yadda Galadanci (1976) ya nazarta.

Sannan , Galadanci (1976) kuma, ya nazarci yadda tsarin jumlar Hausa take canzawa, inda ya nuna cewa: “Ana amfani da jumla mi}a}}iya, jumlar bayani kuma ana lura da jumlolin da yankin jumlolin a fannin tsarin bayaninsu (SD) alal misali: a tsarin bayani na (SD) Kamar *Bala ya sayi zabo jiya*. Ya nuna cewar J— YS +YA. Idan ana bukarar fa]a]a YA, sai a nuna tsarin bayani (SD) kamar YA—HA+YS+Byn. Da sauransu. Amma duk jumlolin Hausa da yankunarsu ba'a nazarinsu (ko bayani) a fannin tsarin bayani ka]ai. Jumloli mi}a}}u, alal misali *Indo ta dawo*. Tana da jumla mai korewa, alal misali *Indo bata dawo ba*. To, domin duba tsarin jumla mai canzawa. Ba dole ne ba a yi amfani da tsarin bayanin jumla (SD) amma a iya duba tsarin jumla mai canzawa (SC). A wannan babi ya kawo wasu misalai na wa]annan. Jumloli masu korewa suna daga lokaci sabau.(*Habitual tense*) da lokaci mai zuwa na biyu(*Second future*.) akan sa}ala kalmar **ba** kafin zagin aikatau kuma ana sa}ala kalmar **ba** bayan yankin aiki (VP) alal misali jumlolin da ke biye.

- i. Indo ta kan saya (Hab)

- ii. Indo ta saya (SF)
- iii. Indo ta kan sayi goro(Hab)
- iv. Indo ta sayi goro (SF)

Jumlolin korewa su ne:

- i. Indo **ba** ta kan saya **ba**(Hab)
- ii. Indo **ba** ta saya **ba** (SF)
- iii. Indo **ba** ta kan sayi goro **ba**.(Hab)
- iv. Indo **ba ta sayi goro ba** (SF). (Galadanci,1976:77)

Sai dai shi Galadanci, (1976) cikin litafin nan ba'a sami inda ya kawo tsarin kalmomi a cikin jumla ba kamar yadda su Elaine da Steve (2000) suka kawo yadda tsarin jumla takan zo da S.V.O.O. wato Subject, Verb, Object, Object. Wato yadda akan samu kar~au biyu a cikin jumla guda kamar yadda su Elaine da Steve suka ce.

Elaine da Steve (2000) sun ce:

Tsarin kalmomi, (Word Order) Kalmar karɓau da karɓau na biyu, wasu aikatau na gabatar karɓau da karɓau na biyu. A na iya amfani da 1. Aikatau + karɓau + mahadi +karɓau da karɓau na biyu.

Misali:

- i. I have lent my book to Micheal. “ Na ara littafi na ga Micheal.

Wato Aikatau + karɓau na biyu + karɓau.

Misali:

- i. I have lent Micheal my book. Na ara wa Micheal nawa littafi.

Sun ci gaba da kawo tsarin kalmomi bayanau a jumla da kididdigar kalmomin bayanau da tsarin kalmomi na sifatau a wasu misalai kamar haka:

- a. Tsarin kalmomin bayanau. (Order of Adverbs) bayanau na bayanin, *yaya* da *ina* da *yausha* aka gudanar da aiki.

Misali:

- i. *She hit him gently.* Ta buge shi a hankali.
- ii. *She hit him with all her strength.* Ta buge shi da karfinta

- b. {ididdigar kalmomin bayanau (Frequency adverbs) kididdigar kalmomin bayanau su ne:*dakkyarda lokaci-lokaci* da *akai-akaida kodayaushe*.

Don haka, bayanau na tafiya ne tsakanin aikau da aikatau

Misali:

- i. *He always left the office at five o'clock.*

Shi kodayaushe yana tashi ofis da karfe biyar.

- ii. *We sometimes saw them in the morning.*

Mu lokaci-lokaci mukan gansu da safiya.

- c. Tsarin kalmomin sifatau. (Order of adjectives). Da akwai tsarin kalmomin sifatau da dama, dalilin salo, siffau uku ko huɗu yawanci akalla a game su guri guda, lokacin da haka ta auku, sukan biyo tsarin fasali kamar haka:

- i. *A large old wooden table.* Babban tsohon teburin katako.

- iii. *Four green metal garden chairs.* Korayen kujeru huɗu na karfe na gadina.

(Elaine W. da Steve E. 2000:104-109)

Nazarin Elaine da steve ya tabbatar da haka bisa misalan da suka bayar na tsarin kalmomi a cikin jumla, don haka batunsu babu jayayya cikin shi.

Shi ko Sarki (1999) a nasa nazarin ya bayyana cewa jumla yawanci ta kan dauki kalmar aikau da aikatau. A kodayaushe duk lokacin da muke son fadin abin da wani ko waniabu ya yi ko yake yi ko zai yi. Ya kuma jero wasu misalai kamar haka:

S V

i. *Salomon laughed*

A A

ii. Salamon dariya Salamon ya yi dariya.

S VAA

iii. *A girl behind the door laughed loudly.* Yarinyar bayan kofa na ta kyakyatawa.

Ya ci gaba da cewa wannan tsarin ba zai wadatar ba. Duk lokacin da muke so mu fadi abin da wani ko wani abu ke wanzuwa ga mutum ko wani abu, a irin wannan tsarin, mu yi amfani da jumla da ta cika alamomi uku, su ne aikau da aikatau da karbau.(A-A-K). inda ya sake kawo misali kamar haka.

S V O AAK

i. *Billy hate two eggs* Billy ba ya son biyu kwai. Ko Billy ba ya son kwai biyu.

A VV OAZAK

ii. *Aminat had kept the books* Amina ta aje littafai

Ya kuma kawo bayanin yanda karbau na biyu yake wanzuwa bayan aikatau (*The indirect object of the verb*). Ya ci gaba da kawo misalai na karbau na biyu yana wanzuwa bayan aikatau inda yake cewa: “lokacin da wata kalma ta maye gurbin karbau dake wanzuwa bayan aikatau wannan kalma ita ake kira karbau na biyu. Ya kawo jerin misalai da ke biye kamar haka:

S V O O A A K K

i. *Bala built his cars a garage.* Bala ya gina wa motocinsa gareji.

S V O O A A K K

ii. *The president sends me a gift.* Shugaban kasa ya aiko mini da kyauta.

Ya kuma kawo karbau na cikamako inda yake cewa “A kwai wasu aikatau waɗanda akan yi amfani da su a samar da jumla mai ma’ana sukan dauki suna biyu bayan aikatau suna na farko ana amfani da shi a cikamaki ko karbau na biyu (*Indirect Object*) na biyu kuma karbau na ɗaya. (*Direct Object*).

Ga Misali

S V O O A A K K

i. *The principal gave the teacher a file.* Shugaban makaranta ya ba malami fayal.

S V O O A A K K

ii. *Adam bought his dad a pair of shoes.* Adamu ya saya wa baba takalma.

Sunaye da suka faɗo cikin wannan rukuni na aikatau na bukarar sunaye bayan aikatau a cikin jumla su ne: *give, bayar buy, saya send, aika, bring mika, lend ara, da write, rubuta.....*”

(Sarki 1999:29)

Sarki ya kawotsarin kalma a cikin jumla mai kalma biyu S. V. inda su Yusuf (2011) da Anyanwu cikin Yusuf (2011) daga bisani sun tabbatar da hakan cikin harshen Yoruba da Ibo ya kuma kawo tsarin aikau da aikatau da kar~au na Jaya da na biyu kamar yadda su Elaine da Steve (2000) sun zo sun tabbatar da haka don haka batun Sarki babu jayayya cikinsa.

Shi kuma Jinju (2001) ya nazarci tsarin jumloli kamar haka inda ya ce:“Tsarin jumlolin Hausa mai sauƙi ne. yawancin jumlolin Hausa sun hada har da:

Fa’ili, Lamari, Fi’ili da Maf’uli

1 2 3 4

Ta fuskar fa’ili ko da suna ne, to dole ne ya yi aiki tare da lamari.

Misali:

i. Muhammadu ya zo

1 2 3

ii. Muhammadu ya karanta wasifa

1 2 34

iii. Muhammadu ya yi murnar ganinka

1 2 3 4

Idon kuma an nuna yadda ake yi aiki, to, za a kara sashe na biyar na jumlar:

i. Muhammadu ya karanta /Wasifa/game da farin aiki

1 2 3 4 5

Ya bayyana cewar an raba jumlar suna da ta fi’ili domin jumlar suna: ba ta kunshi fi’ili ba: akwai misali da yawa cikin kara- karen magana. Jumlar fi’ili: ta kunshi fi’ili: Misali:

i. Muhammadu ya zo

ii. Ban sa a ka ba.

(Jinju 2001:48)

Wannan nazari da jinju ya yi ya fi karkata ne akan jumla tana jaukan fa'ili wato *aikau* da fi'ili *aikatau* da maf'uli abin da aiki ya fa]a wa *kar~au* duk da kasan cewar aron kalmomin ne ya yi daga harshen larabci amma misalan da ya kawo sun hau dai-dai da tsarin jumlolon don haka batun da jinju ya yi babu jayayya cikinsa.

Amma, Maggie (2011) ya yi batu akan tsarin jumla a harshen ingilishi inda ya nazarci jumla da yadda take sassauyawa a cikin harshen ingilishi inda ya nuna cewa “Tsarin kalmomi a harshen ingilishi, ana samun kalmomi. A kwai alamomi uku cikin wannan jumlar da ya kawo wato *Kim drank the tea*. (34): Kim wadda ta sha shayi: sha, a matsayin aikatau, wanda ke bayyana abin da Kim ta yi, sannan shayi na bayyana abin da Kim ta sha. A na amfani da tsarin kalmomi, (mafi daidaito, kamar yadda ya gabata, kamar na yankunan jumla). A na tantance tsarin a matakin yankuna uku na jumla a cikin harshe. A harshen ingilishi kuwa alamomin da suka auku na tsarin kalmomi da aka nuna a wannan jumla (34a). wannan shi ne tsarin kalmomi da aka sani, abin da ya bambanta haka kuma ba mai yiwuwa bane (haka nan kuma) a lura da (34f), wanda yake da rufani.

(34)

Alal misali:-

a. *Kim drank the tea.* *Kim ta sha shayi.*

b. *Kim the tea drank.* *Kim shayi ta sha.*

c. *Drank kim the tea.* *Sha Kim shayi.*

d. *Drank the tea kim. Sha shayi Kim.*

e. *The tea drank kim. Shayi sha Kim.*

f. *The tea kim drank. Shayi Kim ta sha.*” (Maggi 2011:19)

Batun Maggie a nan ya ta}aita ne kawai a yanda ake sarrafa tsarin kalmomi cikin jumla inda kuma ya nuna ana iya sarrafa kalmomi ta yadda aka ga dama amma ba lalle ne su }auki ma’ana ba, dangane da hujjojinsa da ya bayar batunsa babu jayayya a cikinsa.

Haka nan, kuma, Munir (2012) ana sa nazarin da ya yi a kan sassau}ar jumla (Kernel Sentence) in da ya ce:“Sassau}ar jumla ita ce jumlar da ake furtawa cikin tsarin nahawu da ke ba da fasalin jumla, kamar yadda Lyons 1968 a mu}alar sa mai taken ire-ren jumla sassau}a ya bayyanasu Munnir ya kawo jumlolin Hausa daga sassau}ar jumlole ya yi nazarinsu kamar haka:

Aikau + Aikatau: Garba ya zauna ‘Garba sat down’ cikin irin wannan jumlar akwai yankin nahawu guda biyu wato Aikau + Aikatau amma ya zauna shi ne yankin aiki. Sannan ya kawo sauran nau`o´in sassau}ar jumlolin Hausa ya nuna irin tsarin da suka zo da shi kamar haka:

- i. Aikau + Aikatau + Karbau: Akuya ta sha ruwa.
- ii. Aikau + Aikatau + kawatau: Giwa ta kwanta nan.
- iii. Aikau + Aikatau + Cikamako: Bala ya zama Sarki
- iv. Aikau + Aikatau + karbau: + karbau: Halima ta ba Audu riga
- v. Aikau + Aikatau + karbau: + kawatau: Yara sun dora littafi kan tebur
- vi. Aikau + Aikatau + karbau: + Cikamako: Sarki ya na}a Audu Galadima.

Ya ci gaba da kawo misalai na jumlojin aikatau so karbau da aikatau kikbaar. Aikatau so karbau sune aikatau irin su *kama* da *karya* da *murda* da makamantarsu

Sune wafanda karbau kan biyo bayan su. A Misali:

- i. Audu ya kama akuya.
- ii. Bala ya murdaa shi.
- iii. Audu ya ba Bala akuya.
- iv. Audu ya kama mani akuya.
- v. Audu ya kama akuyar Bala.
- vi. Audu ya kama akuyarta.
- vii. Audu ya kama tamu akuyar.

Aikatau kikbaar kuma, an sami samfurin jumloji kamar haka:

- i. Bala ya zauna
- ii. Gambo ta fita waje
- iii. Gambo ta zauna kan kujera

Ya kawo aikau a Hausa na yankin suna ko abin da yakan gabaci suna da yake zuwa kafin yankin aiki na sassaukar jumla. Aikau na da adadi ko jinsi a yankin aiki:

- i. Yaro ya dawo
- ii. Wani yaro ya dawo

Ya kawo matsayin karbau da cikamako da bayanau a jumlar Hausa. A misali kamar haka:

K Mahauci ya yanka akuya.

C Audu ya zama hakimi

B Ya zo jiya

(Munir, 2012:16)

Duk da haka dai, Munir (2012) ya yi nazarin tsarin kalmomi a jumla inda ya fito da tsarin harshen ingilishi yadda ya yi dai dai da Hausa da yadda tsari ya bambanta a harshen larabci kamar inda yake cewa :“Tsarin kalma hanya ce ta tsara sassan nahawu don gina jumla mai ma’ana. Fromkin da rodman (1974) sun bayyana haka, ma’anar jumla, shi ne ma’ana, kalmomi da aka gina domin kalmomi basa afkuwa, sai da ka’idoji nahawu, dake bayyana yadda kalmomi ke haduwa su bada ma’ana, sannan ta ya ake shirya kalmomi. Misali a harshen ingilishi na da tsarin kalmomi: aikau da aikatau da karbau, kamar a “The Boy Posted the letter” inda “The Boy” ya maye gurbin Aikau, in aka kaucewa ka’ida jumla za ta sami rauni. Misali a furuci irin wannan “Posted the boy the letter” (Aikatau – Aikau – Karbau) ya sabawa ka’ida haka nan kuma ba jumlar ingilishi kadai ke da wannan ka’idar ba. Aikau – Aikatau – Karbau za a iya samun su a jumlolin da ke biye, inda ya kawo misali a jumlolin Hausa da larabci kamar haka:

Magini ya gina gida. wato an sami (Aikau+ Zagin aikatau+Aikatau+Karbau) amma ya ce za a karya dokar nahawu idan an sauya jumlar zuwa (*yaa gina maginii gidaa.*) Ma’ana an sami Aikatau + Aikau + Kar~au. (V. S. O.)

Amma tsarin kalmomi a harshen larabawa ya bambanta da na Hausa da ingilishi domin harshen larabawa na da tsarin Aikatau + Aikau + Karbau a jumla irin ta:

a a k

i. Katabal waladu al-risalat. aikatau + aikau + kar~au.

a a k

ii. Yaqra’ul mu’allimu alkitaba aikatau + aikau + kar~au.

Hakanan kuma, harshen larabawa na da tsarin kalma na aikatau + aikau + karbau, yana sauyawa zuwa tsarin aikau + aikatau + karbau, yana karbuwa a dokar nahawu misali a jumloli kamar haka:

- | | | | | |
|-----|------------|---------|----------|---------------------------|
| | a | a | k | |
| i. | Alwaladu | katabal | risalata | aikau +aikatau + kar~au |
| | a | a | k | |
| ii. | Almu'allum | yaqra'u | kitaba | aikau + aikatau + kar~au. |

(Munnir, 2012:57)

Sai dai Munnir (2012) bai ta~o jumloli sassau}a wa]anda suke zuwa da maha]i ba gali bi a kan sami irin wa]an nan jumloli wa]anda akan li}a masu suna dangin aikatau ko suna irin wa]an nan kuwa su ne:

- | | | | | | | |
|------|-------------------------|--------|--------|----------|---------|--------|
| i. | Na gaji da tafiya. | Misali | Aikau+ | Aikatau+ | Maha]i+ | Aikau. |
| ii. | Binta ta gaji da rubutu | “ | “ | “ | | |
| iii. | Sun gaji da wasa | “ | “ | “ | | |

Irin wa]annan jumlolin idan an duba za a ga tsarinsu kamar haka Aikau+ Aikatau+ Mahadi+ Suna.

Bugu da }ari, Abdullahi (1991:11) ya yi nazarin tsarin kalmomi a cikin jumla (word order) na harshen Hausa wanda yana daga cikin jerin harsunar Afirka kamar yanda ya kawo batunmasanin nan Greenberg (1987), wanda a cikin litafinsa yalisafita harshen daga cikin harshen chadi (Afroasiatic) Hausa harshene wanda tsarin kalmominsa Aikau + Aikatau+ Karbau

ne hakanan, sauran tsarin kalmomin a cikin harshen masu sauya wa ne a dalilin nauyi ko girmamawar lafazi. In da ya kawo misalai kamar haka:

- a. Audu ya kama kifi Subject, Verb, Object. (S.V.O) wato (A.A.K)

Audu he-past catch fish

Audu caught a fish

- b. Audu kifi ya kama Subject, Object, Verb. (S.O.V.) wato (A.K.A)

Audu fish he-past catch

As for Audu, he caught a fish.

- c. Kifi Audu ya kama Object, Subject, Verb. (O. S. V.) wato (K.A.A)

Fish Audu he-past catch

It is a fish that Audu caught.

Ya kara da cewa: “Tsari kalma da bai cika daukar aikatau ba a Hausa a gargajiyance ana bayyana su ne da aikau (Subject) da karbau na biyu da karbau kamar yadda yake a misali na (12a). Amma lokacin da karbau ya bayyana, sai tsarin kalmar ya zamanto Aikau da Karbau da manunin Karbau kamar yadda yake a (12a)”

- (12) a. Audu ya ba Amiru littafi Subject, Verb, Object, Object (S.V.O.O)

Audu he-past give Amiru book

Audu gave a book to Amiru

- b. Audu ya aika Amiru kasuwa Subject, Verb, Object, Object. (S.V.O.O.)

Audu he-past send Amiru market

Audu send Amiru to the market (Abdullahi, 1991:11)

Abdullahi cikin wannan nazari nasa ya tabbatar da cewa Hausa a mafi yawan lokuta tana jaukar tsarin jumla ne daga S.V.O. ko da yake shi Abdullahi ya sake kawo tsarin kalmomin nahawu a jumlar Hausa yadda suke iya kar~ar S.V.O.O Wato aikau da aikatau da kar~au da kar~au kamar yadda su Elaine da Steve (2000) da Sarki (1999) su ma su bayyana haka cikin nasu nazarin.

A }arshe idan an yi la'akari da ayyukan da akai bitar su cikin wannan aiki tun daga safi na 19-34 daga ayyuka irin nasu Amfani (2011) da Sarki (1999) da Galadanci (1976) da Jinju (2001) da Maggie (2011) da Munir (2012) da Abdullahi (1991) da Elaine da Steve (2000) da makamatansu idan aka yi la'akari da yadda suka nazarci tsarin nahawun harshe za a ga cewa nahawun harshen Hausa lallai ba nahawun harshe ne wanda yake kara zube ba domin yana tafiya da tsari kuma tsarin harshe yana da saukin fahimta ba mai ru]auwa ba ne .

2.4. Ire-iren Jumlar Hausa

Bagari (1986:95) ya ce “ Aikin nahawu shi ne bayyana yadda ake }era jumlojin harshe, ya }ara da cewa }a'idojin da mai Magana yake bi lokacin da yake harha]a kalmomi ya ta da jumlojin Harshensa. Su ne ake kira da dokokin }irar jumla. Saboda haka, abin da ake nufi da dokokin }irar jumla shi ne bayanin da mai binciken dokokin }irar harshe yake yi na hanyoyin da masu Magana da harshe suke bi wajen harha]a jumlolinsu. Bagari a shafi na 139 ya nazarci ~angarorin jumla ta fuska uku inda ya kawo *zubon suna* inda yake cewa *zubon suna* yana iya zuwa a matsayin mi}au ko a matsayin kar~au misali *Ya tabbata suna zuwa makaranta kullum* kamar yanda ya zo a matsayin cikatau. Ya kuma kawo zubon dangantaka wato zubo irin wanda yake biyo bayan lamirin dangantaka irin su *wanda da wadda da wa]anda da inda da yadda da sanda,* duk suna iya zama mi}au (aikau) ko cikatau a cikin jumla. Misali mi}au.Wanda ya zo da wuri

zai sami wurin zamaa matsayin kar~au. Yana neman wanda zai taimake shia matsayin cikatau suna tunanin yadda za su yi . Haka nan, *zubon bayanau* wanda yake }arin bayani ga aikatau daga *lokaci* da *wuri* ko *yanayi* inda ya kawo haruffa wa]anda suke gabatar da *zubon bayanau* su ne *kafin* da *sai* da *har* da *saboda* da *domin* da *da* da sauransu. Misali *mun yi karatu sai da gari ya waye* a shafi na 146 kuwa Bagari ya kawo nau'o'in jumla guda biyu wato }arama (simple sentence) da babbar jumla (complex sentence) a babbar jumla ya kawo misali *Audu ya shiga mota Garba ya hau keke*. Ya ce wannan jumla ce mai zubo biyu kuma ko wanne zubo mai zaman kan sa ne jumla ce har]addiya wanda take zuwa da zubo guda biyu (main clause) daratayyen zubo (dependant clouse) kuma zubo akwai mai 'yanci da maras 'yanci amma wajen rataya zubo a kan yi amfani da maha]i irin su *har* da *sai* da *saboda* da *tun da* da *domin* da sauransu.

Sai dai shi Bagari bai lisafto ire-iren jumlolin Hausa ba daki-daki ya dai yi bayanin yanda }irar nahawun jumlolin harshe suke tare da fiddo bayanin }irar ginin jumla daga wasu jumlolin Hausa kamar yanda ya kira nau'in jumlolin da }arama da kuma babbar jumla.

Amma dangane da ire-iren jumlar Hausa kuwa sauran masana da manazarta irin su Zarru} (2005) da Bello (1981) da Sani (2007) da Jinju (2001) da Hassan (2016) da Amfani a cikin Yusuf (2011) da makamantansu duk sun yi magana akan nau'o'in jumlar Hausa nau'in jumloli ne da suka ha]a har da *jumla mai aikatau* da *maras aikatau* da *sassau}ar jumla* da *har}a]]iyar jumla* da *sar}a}}iyar jumlar* wa]anda duk ana samun su a jumlar Hausa misali jumlar *musa ya tafi gida* wacce take jumla ce mai aikatau da kuma jumlar *Audu bai ne* jumla ce wacce take ba ta da aikatau a cikin ta hakanan jumla *sassau}a* kamar irin ta *Ibrahim ya iso* da jumla *har}a]]iya*

kamar irin ta *Kunkuru ya so dambe hannu ya gazako* wacce take da maha]i kamar irin ta *Malam ya yi dogon bayani* , amma]aliban ba su fahimta bada kuma jumla sar}a} }iya kamar irin ta **Mai rataye**.ita ce *Karban toshiyar baki don a kubutar da mai laifi tana karya mutuncin mahukunta*. Ana kuma samun wacce take zuwa da **goyo** misali kamar : *Yawancin motocin da Gwamnati ta yi gwanjonsu sababbi ne*.

Duk wa]annan nou`o`in jumlar Hausa ne kamar yadda aka yi bayaninsu duk ana samun ire-iren wa]annan jumloli a harshen Hausa yanzu kuma za'a dubi bitar jumla ta fuskar tsarinsu da kuma }irarsu kamar haka:

2.5. Jumla Ta Fuskar Tsari Da {ira

Ana nazarin jumla ta fuskar tsarin ta ko kuma }irarta domin ganin yanda nahawun harshe ya wanzu a cikin jumla danga ne da tsari ko kuma }irar jumla a ~angaren tsari ana duba jerin tsarin nahawun harshe bisa }aidar na}altan nahawun harshe ~angaren }ira kuma ana }wan}wace yanda bangarorin nahawun harshe suka wanzu a cikin jumlar. Misali

2.5.1. Jumla Mai Aikatau

Nau'in jumla ce da take]auke da aikatau a cikinta galibi irin wannan jumloli sun zuwa da ~angarori biyu wato yankin suna da kuma yankin aiki kamar Galadanci (1976:1) ya kawa misali da jumlar *Damuna ta fa]i* a wannan jumlar an sami yankin suna wato *Damuna* da kuma yankin

aiki *ta fa’ji* a maganar tsarin wannan jumla za’ a ga cewa ta zo ne da tsarin aikau da aikatau wato

(A. A) S. V.

A A (S.V)

Damuna ta fa’ji

Tana da }ira kamar haka:

1. Damuna ta fa’ji

$J \longrightarrow YSn + YA$

$Ysn \longrightarrow K^2$

$K2 \longrightarrow Sn Gmr$

$Sn Gmr \longrightarrow Damuna$

$YA \longrightarrow GA$

$GA \longrightarrow LS + LL + LK + Aik$

$LS \longrightarrow ta$

$LL \longrightarrow a$

$LK \longrightarrow Sh]$

Aik Fa’ji

(Galadanci 1976:1)

Ita kuwa wannan Jumlar da aka same ta daga Hassan (2016:12) ga irin yadda ta kasance kamar haka:

Musa ya hau keke

Wadda tana da tasin aikau da aikatau da kar~au A. A.K (S.V.O)

A A K S.V.O

Musa ya hau keke

Ita ba kamar jumla ta fari ba ce jerin tsarin nahawun jumlar akwai bambanci amma idan aka duba ta ta fuska }ira kuma za'a iske ta kamar haka

2. Musa ya hau keke

$J \longrightarrow YSn+ YA$

$YSnK^2 \longrightarrow$

$K^2 \quad Sn \longrightarrow$

$Sn \longrightarrow Musa$

$YA \longrightarrow GA$

$GA \longrightarrow LS+ LL+ LK +Aik.$

$LS \longrightarrow ya$

$LL \longrightarrow a$

$LK \longrightarrow Sh]$

$Aik \longrightarrow hau$

$YSn^2 \longrightarrow Sn$

$Sn \longrightarrow keke$

2.5.2. Jumala Maras Aikatau

Jumloli maras aikatau kamar yadda aka yi bayaninsu a baya nao'in jumloli ne wa]anmda babu aikatau a cikinsu suna zuwa ne da sauran ~angarin nahawun harshe ba tare da wanzuwar aiki ba jumla kamar yadda Bello (1981:73) ya kawo irin wannan jumlar ta *Muhammadu Sarki ne* idan an kalli tsarin ta za'a ga cewa yankin suna ne kawai da dirka su suka tambatar da wannan jumla.

Sn Drk

i. Muhammadu Sarki ne

Ko

- ii. Hakuri magani ne

Sauran jumloli irinsu:

$S_n + S_f + Drk$

- i. Abdu doge ne

$S_n + S_f + Drk$

- ii. Binta siririya ce

$S_n + Sifa + Drk + Mh + Sf$

- iii. Abdu doge ne kuma kakkaura

$S_n + Sifa + Drk + Sf + Mh + Sifa$

- iv. Binta ba}a ce doguwa kuma siririya

Bayanin }ira kuma ga irin wa}annan jumloli maras aikatau za'a iske }irara jumlolin kamar haka

Misalin jumla ta Audu dogo ne za'a iya gani yadda }irar ita wannan jumla take kamar haka:

1. Audu dogo ne

$J \longrightarrow Y_{Sn} + YA$

$Y_{sn} \longrightarrow K^2$

$K^2 \longrightarrow S_n$

$S_n \longrightarrow S_n Y_{nk} + S_n G_{mr} + Drk$

$S_n Y_{nk} \longrightarrow \text{Audu}$

$S_n G_{mr} \longrightarrow \text{Sarki}$

$Drk \longrightarrow \text{-ne}$

$YA \longrightarrow \emptyset$

Wannan ya tabbatar da cewar ita wannan jumlar ba mai aikatau ba ce ko }irarta ba ta zo da yankin aiki ba jumla wadda take bi mata bari muga yadda }irarta yake Misali

2. Audu dogo ne kuma kakkaura

$$J \longrightarrow YSn + YA$$

$$YSn \longrightarrow K^2$$

$$K^2 \longrightarrow Sn$$

$$Sn \longrightarrow Sn + Ynk + Sf + Drk + Ynk byn$$

$$Sn ynk \longrightarrow Audu$$

$$Sf \longrightarrow dogo$$

$$Drk \longrightarrow ne$$

$$YByn \longrightarrow Mh] + Sf$$

$$Mh] \longrightarrow kuma$$

$$Sf \longrightarrow kakkaura$$

$$YA \longrightarrow \emptyset$$

Ita ma waccan nan jumlar da aka ba da samfurin }irarta idan aka lura za'a iske cewa ba ta da yankin aikin sai dai tattaruwan ~angarin nahawun harshe wa]anda suka ha]a da suna da sifa da dirka da maha]i da kuma bayanau. Kamar yadda aka ga samfur na misalai daga tsari da }irar jumla mai aikatau da kuma maras aikatau yanzu kuma za'a juya don duba jumal sassau}a da har]a]]iya da kuma sar}a} }iyar jumlar Hausa.

(Bello 1981:77)

2.5.3. Sassau}aJumla

Zarru} (2005) ya ce “ sassau}ar jumla a nahawu ita ce nau'in jumla wadda take zuwa kai tsaye wadda babu sar}a}iya a cikinta kuma ta }umshi lamari guda ne misali jumla irin ta “ *Ibrahim ya*

iso” jumla ce wadda take fa]an]aya tana magana ne a kan lamari guda sauran jumloli kuwa wa]anda za’ a iya kawo su a misalin jumla sassau}a kamar yanda (Hassan 2016:12) ya misalta su ne

- i. Musa ya hau keke
- ii. Binta ta ci jarabawa

Duk wa]annan jumloli ne sau}a}a don sun sun cika }a’idar da jumla sassau}a take zuwa da shi kowacce daga cikin wa]annan jumloli ta }unshi lamari guda ma’ana sa}o ne take isarwa. Dangane da tsari ko }ira kuwa ga yadda abin yake kowacce ta]auki tsarin aikau da aikatau da kar~au kamar haka:

A A K (S .V. O)

- i. Musa ya hau keke.
- ii. Binta ta ci jarabawa.

Idan aka juya ta ~angaren }ira kuma ga yadda jumlolin za’ a iske su kamar haka:

- 1. Musa ya hau keke

$$J \longrightarrow YSn + YA + Ysn^2$$

$$YSn \longrightarrow K^2$$

$$K^2 \longrightarrow Sn$$

$$Sn \longrightarrow Musa$$

$$YA \longrightarrow GA$$

$$GA \longrightarrow LS + LL + LK + Aik$$

$$LS \longrightarrow ya$$

$$LL \longrightarrow a$$

$$LK \longrightarrow Sh]$$

Aik ~~hau~~ →

Ysn² keke →

Wannan ~angaren jumla sassau}a kenan yanzu kuma za mu kalli Ita *har]a]]iyar jumlamu* ga yaya tsari da }irar ita jumlar take.

(Hassan 2016:12)

2.5.4. Har]a]]iyar Jumla

Ita ce nau'in jumlar da kamar yadda sunan ya nuna, ha]uwar 'yantattun jumloli biyu ne ko fiye da haka a cikin jumla guda ita ake nufi da har]a]]iyar jumla, kuma iri biyu ne akwai wacce take zuwa da maha]i da maras maha]i misalia]i. Misali.

Har]a]]iyar jumla mai maha]i dangane da tsari dakuma }irarta idan aka dubi wannan misali da Zarru} (2005) ya bayar za'a iske tsarin jumlar kamar haka

Jm da Mh] da Jm

3. Malami ya yi dogon bayani *amma*]aliban ba su fahimta ba. $Jm + Mh] + Jm$

Ita kuwa maras maha]i ga irin tsarin da take zuwa da shi a misalin jumla kamar irin ta

Gng da gng

Kunkuru ya so dambe, hannu ya gaza.

Kowacce daga cikinirin wannan jumla idan an lura za'a iske cewa jumloli biyu ne suka tada jumla guda a cikin magana kowacce idan an barta tana iya tsayawa da kanta kuma ta bada ma'ana. }angaren }irar jumla kuwa za'a iya gamin Misali daga jumlolin dake biye:

1. Malam ya yi dogon bayani *amma*]alibai ba su fahimta ba.

J → Gng + Gng²

Gng → YSn + YA

YSn → K²

$K^2 \longrightarrow Sn$
 $Sn \longrightarrow Sn\ Gmr$
 $Sn\ Gmr \longrightarrow Malam$
 $YA \longrightarrow GA + Sf + Mdg + Byn$
 $GA \longrightarrow LS + LL + LK + Ak$
 $LS \longrightarrow ya$
 $LL \longrightarrow a$
 $LK \longrightarrow sh]$
 $Ak \longrightarrow yi$
 $Sf \longrightarrow dogo$
 $Mdg \longrightarrow -n$
 $Byn \longrightarrow bayani$
 $Gng^2 Mh] \longrightarrow YSn + YA$
 $Mh] \longrightarrow amma$
 $YSn \longrightarrow K^2$
 $K^2 \longrightarrow Sn$
 $Sn \longrightarrow Sn\ jm + kor$
 $Sn\ jm \longrightarrow Jalibai$
 $Kor \longrightarrow ba$
 $YA \longrightarrow GA$
 $GA \longrightarrow LS + LL + LK + Ak + Kor$
 $LS \longrightarrow su$
 $LL \longrightarrow \emptyset$

LK → sh]

Ak → fahimta

Kor → ba

(Zarru} 2005)

2. Kunkuru ya so dambe, hannu ya gaza

J → Gng+ Gng²

Gng → YSn + YA

YS → K²

K²Sn →

Sn → Sn Gmr

Sn Gm → Kunkuru

YA → GA

GA → LS + LL + LK + Ak

LS → ya

LL → a

LK → sh]

AK → so

YSn² → Sn akt

Sn akt → dambe

Gng² → YSn + YA

YSn → K²

K² → Sn Gmr

Sn Gmr → hannu

YA → GA

GA → LS + LL + LK + Ak

LS → ya

LL → a

LK → sh]

AK → gaza

(Zarru} 2005)

Haka nan kuma, an ga yanda tsari da }irar har]a]]iyar jumala take yanzu kuma za'a waiwayi *sarkakkiyar jumlar Hausa* don ganin yand ita ma take.

2.5.5. Sarkakkiyar Jumlar Hausa

“ Itace jumla mai ‘yanci a yi mata rataye ko goyo da jumla ko da jumloli, ko kuma da yanki ko ganga daya ko fiye da haka, ita ake kira da sarkakkiyar jumla. Bambancin wannan jumla da harfaddiya shi ne, duk abin da aka lifa mata ba shi da ‘yanci kuma ita ma ta kasu gida biyu akwai mai rataye da mai goyo”. Sar]a} }iyar jumla mai rataye kamar yanda Zarru} (2005:5) ya bayyana ita ce kamar haka :

Jm da ynk jm da ynk jm (S. P. P.)

- i. Karban toshiyar baki don a kuButar da mai laifi tana karya mutuncin mahukunta.

Idan aka dubi ita wannan jumlar *Kar~an toshiyar bakia* matsayin jumla guda mai ‘yanci *don aku~utar da mai laifi* amtsayin yankin jumla *tana karya mutuncin mahukuntaa* matsayin wata yankin jumlar anan jumloli da aka ratayawa uwar jumlar duka ba su da ‘yanci an auna su ne a matsayin yankin jumla wa]anda ba cikakku ba.

Sar}a}}iyar jumla ta biyu Ita ce wadda ake gina ta ne ta hanyar kalmomin da Zarru} (2005:5) ya kira su da suna dogarau, su ne: *Wanda* , *wadda*, *wacce*, *wadanda -n da -r da* dasauransu. Idan aka duba misalin waccan nan jumla dake biyu za'a iske ta kamar haka

Ynk jm da Dgr da Jm da Ynk jm

ii. Yawancin motocin **da** Gwamnati ta yi gwanjonsu sababbi ne.

Za'a iya fasalta tsarin wannan jumlar kamar haka *Yawancin motocia* matsayin yankin jumla *n-da* a matsayin dogarau *Gwamnati ta yi gwanjonsu a matsayin jumla* a matsayin jumla *sababbi ne*

A matsayin yankin jumla. Wannan ya tabbata da a duka jumlolon biyu jumla guda jaya }wa}}wara ita takan fi }arfi a wajen gina sar}a}}iyar jumla. Idan kuma ana maganar }ira bari a le}a don ganin yadda }irar su kuma wa}annan sar}a}}un jumlolon suke.

1. Ba}o ya koma jiya bu}atarsa ba ta biya ba

J Gng+ Gng²→

Gng→ YSn + YA

YS K² →

K²Sn→

Sn→Ba}o

YA→GA

GA→S + LL + LK + Ak +Byn

LS→ya

LL→a

LK→Sh]

AK→koma

Byn jiya→

Gng → YSn + YA

YSn ~~K~~² →

K² → Sn + gj mlk + kor

Sn → bukata

Gr mlk → ~~r~~sa

Kor → ba

YA → GA

GA → LS + LL + LK + AK + Kor

LS → ta

LL → a

LK → sh]

AK biya →

Kor ~~ba~~

(Zarru } 2005)

2. Ali ya iya larabci wanda ya zo ne ya yaba

J → ~~G~~ng + Gng²

Gng → YSn + YA

YSn ~~K~~² →

K² ~~Sn~~ →

Sn → ~~A~~li

YA → ~~G~~A

GA → ~~LS~~ + LL + LK + A

LS → ~~ya~~

LL → a
 LK → sh]
 A → iya
 Ysn2 → Sn
 Sn → faji
 Gng²Dgr → YA + GA
 Dgr → wanda
 YA → GA
 GA → LS + LL + LK + A
 LS → ya
 LL → a
 LK → sh]
 AK → so
 YA → Drk + GA
 Drk → ne
 GA → LS + LL + LK + A

LS ya →

LL a →

LK sh] →

AK faji →

(Zarru } 2005)

Saboda haka, kamar yanda masana suka fasalta harshen Hausa dangane da jumloli sassau}a da har}a]]iyaarta da sar}a}iyarta suffoƙin jumloƙin babu shakka sun dace da jumloƙin kamar yanda

suka nazarta yanzu kuma za a duba jumla ta fuskar ma'ana domin ganini yadda ma'ana takan yi tasiri cikin jumla.

2.6. Jumla Ta Fuskar Ma'ana

Nazari ko bitar jumla ta fuskar ma'ana hanya ce da take tannance abin da ko sa}on da jumla take }auke da shi a cikin magana ta fuskar ma'anar da jumlar take tattare da shi kodayake galibi wani lokace jumla ta kanzo da fuska biyu ko kuma ma'ana iri biyu wato ma'anar sarari ko ma'anar ~oye. Ma'anar sarari ma'ana ce da kowa na iya fahimta sa~anin ma'anar ~oye wadda yawanci }udurin maimanaga ne na cikin zuciyarsa ko manufarsa a cikin jumla. Nazarin bitar jumla ta fuskar ma'anarta a nan ankalli jerin jumlole kamar su: *jumla bayanau* da *umartau* da *tambayau* da *jumlar motsin rai* da *jumla korau* da *tabbatau* da *kaikaitau* da *nufatau*. Domin duba fuskokin ma'anarsu.

2.6.1. Jumla Bayanau Ta Fuskar Ma'ana.

Kamar yadda Richard (2015:6) ya ce “ jumlar bayani jumla ce da take bayani a kan wani abu a cikin jumla”. Galibi jumlar ta dogara a kan bayani ne. ita ce nau'in jumla da aka fi samu a kusan kowani harshe. Jumla ce da take bayani na ha}i}i}a, yadda mai karatu ko sauraro zai fahimta takan }are da alamar aya.

Misali

- i. Musa ya gudu.
- ii. Motar ta tsaya

Ta fuskar ma'ana idan ana la'akar da ma'anar jumla a kan duba irin sa}on da jumlar take }auke da shi a fagen ma'ana jumlole bayanau irin su *musa ya gudu* ko *motar ta tsaya* da

makamamtansu duk suna bayani ne a kan abin da ya faru misali *musa ya gudu* jumla ce da take bayanin yanayi *musa* wanda yake shi ne aikau *gudu* aikatau su suka samar da giniwar jumlar, ma'anar jumlar kuwa tana bayanin musa ba ya nan. haka abin yake idan an kalli ~angaren jayan jumlar wato *motar ta tsaya* ma'anar wannan jumla tana bayanin hali ko yanayin da motar take ciki wato mota ba ta aiki a wannan yanayi. Haka nan kuma idan aka duba jumloji irin su:

- i. Ado ya tafi kasuwa (*bayanin wuri*)
- ii. Binta ta duba agogo (*bayanin lokaci*)
- iii. Tanko yana ta kuka (*bayanin yanayi*)

2.6.2. Sifofin Jumlar Bayani

Jumla ce da take jauke da ~angarori na nahawun harshe, takan zo da yankin suna da kuma yankin aiki ko kuma yankin suna da yankin bayani ko tsarin aikau da aikatau da kar~au (S.V.O)

Misalin sifofin jumlar bayani kamar haka:

Ysn Ya

- i. Musa ya gudu. Ysn + Ya

Ko kuma jumlar ta zo da sifa kamar haka

Ysn Ybyn

- ii. Musa ya tafi kasuwa jiya. Ys + Yb

Ko kuma jumlar ta zo da sifa kamar haka

A A K

- iii. Musa ya tafi gida A + A + K

Jumlar bayani kuma takan zo a sifar jumla har[a]]iya inda a kan sami ha]uwar jumloji biyu masu 'yanci a guri guda. Misali kamar haka:

Jm mh] Jm

Yara sun yi wasa *sannan* suka tafi gida. Jm + mh] + Jm

Haka nan, jumlar bayani tana]aukar sifar bayanin wani wato batu da wani ya yi shi. Misali

“Gidan ya }ona “ in ji Bala.

Jumlar ta zo da sifar yankin suna da yankin aiki *gidasuna* a yankin suna *ya }ona* aiki a yankin aiki.

2.6.3. Ire-iren Jumlar Bayani

Jumlar bayani tana zuwa a lokaci mai ci ko shu]a]]en lokaci tare da yin bayani kai tsaye. Jumlar bayani akwai sassau}a akwai har]a]]iya, jumlar bayani sassau}a ita ce ke zuwa falan]aya tana]auke da yankin suna ko yankin aiki ko bayani. Jumlar bayani har]a]]iya kuma ita ce mai]auke da jumloli biyu a guri guda. Misali

Sassau}a

Ysn Ybyn

- i. Audu ya makara jiya Ysn da Ybyn
- ii. Audu ya zo yanzu Ysn da Ybyn

Har]a]]iya

Jm Mh] Jm

- iii. Bala ya sayi doya *sannan* ya sayi kifi Jm + mh] + Jm.
- iv. Bala ya ci dambu *kuma* ya sha ruwa Jm + mh] + Jm.

Kamar yanda Richard (2015) ya kawo jumlar bayani da kuma ire-irenta da misalanta tabbas jumlar da sauran jumlolin bayani da aka ambata duk bayani suke cikin jumla kuma sa}on da suke isarwa na bayani ne haka nan }udiri ko ma'anar jumlolin duk sun]auki sigogi na bayani don haka batun Richard game da jumlolin bayani da ire-irenta babu jayayya.

(Richard 2015 online)

2.7. Jumla Umartau Ta Fuskar Ma'ana

Richard (2015:9) ya bayyana cewa “ jumla umartau nau'in jumla ce da take]auke da umarni ko ro}o ko ba da shawara a kan wani abu. Tana jaya daga cikin rukunin jumloli sau}a}a, babban aikin ita wannan jumla shi ne ba da umarni *yi* ko *hani* , galibi irin wannan jumla takan fara ne da kalmar aikatau . Misali

- i. Tsaya nan! aikatauda bayanau (a+byn)
- ii. Tafi can ! aikatau da bayanau (a+byn)
- iii. Tashi daga nan! Aikatau da maha]i da bayanau (a+mh]+byn)

Ko kuma,

a a k

- i. Ku tafi gida aikau da aikatau da ka~au. (S.V.O)
- ii. Ku gyara zama aikau da aikatau da ka~au (S.V.O)

Ta fuskar ma'ana a kan duba irin sa}on da jumlar take]auke da shi a fagen ma'ana jumlolin umartau irin *zauna a nan ko tsaya nan ko tafi can!* Da makamamtansu duk suna nuni ne a kan umarni misali *ku tafi gida ko ku gyara zama* duk jumloli ne da suke nuna umarni jumlolin an gina su ne a kan umuri, ma'anar jumlar kuwa sa}o ne da jumlar take isarwa. Haka nan kuma idan aka duba jumlolin dake biye:

- i. Kul ka ta~a shi ! !
- ii. Kar ka gusa nan!
- iii. Zo ka karanta !
- iv. Da Allah Tafi ka rubuta !

v. Zauna ka karanta!

A jumlar farko ma'anar umarni take bayarwa umarni mai korewa da jan kunni ko hani a kan abin da aka yi umarnin domin sa jumla kamar irinsu *ta~a shi* a matsayin umarni da kuma mai kore ita wannan jumlar wato *kul ka ta~ashi* da kuma jumla mai biye mata wato *kar ka gusa nan*. Ma'anarta umarni ne take badawa don korewar aiki jumlar take nuni da ikon tsaida aikin da yake gudanar daga tafiya zuwa tsayawa. Ita kuma wannan *jumlar zo ka karanta* umarni ta fuskar nema ko bu}atuwa don aiwatar da wani abu. Ita kuma jayar jumlar wato. *Da Allah tafi ka rubuta* ma'ananta jumlar umarni ce ta ro}o domin gudanarwa aiki kusan a iya cewa umarni don ro}on gudanar da wani aiki. Haka nan kuma jumla }arshe wacce ita ma umarni ne kaitsaye wadda take nuni da yar da ko amincewa da gudanar da wani aiki duka jumlojin idan an dubi ma'anoninsu ta wannan siffa za'a iske cewa suna jauke da ma'ana kwatankwacin yadda aka furta su a cikin zance.

2.7.1. Rabe-raben Jumla Umartau

Dangane da fasalin jumlar Hausa an raba jumla umartau daki-daki kamar haka:

Umartau Mai kalma jaya

- iii. Tashi!
- iv. Zauna!
- v. Tsaya! Da sauransu.

Umartau Mai korewa

kor+a+a

- vi. Kul ka tafi ! kor da aikau da aikatau (kor+a+a+)
- vii. Kar ku yi gudu kor da aikau da aikatau da kar~au. (kor + a+a+ k)

Umartau Mai Jauke da aikau

viii. Audu zauna a can aikau da aikatau da bayanau (a+a+byn)

ix. Bala waiga can aikau da aikatau da bayanau (a+a+byn)

Umartau Mai farawa da aikatau

x. Tashi ku tafi. Aikatau da aikau da aikatau

xi. Tsaya su zo. Aikatau da aikau da aikatau

Umartau Na Nema

xii. Zo ka taya ni aikatau + aikatau + kar~au

xiii. Ku zo ku rufa mai jumla + jumla

xiv. Ku zo ku Jaga shi jumla + jumla

Umartau Na Ro}o

xv. Da Allah ku tsaya aikau + aikatau

xvi. Ku taimaka ku Jaga shi jumla + jumla

xvii. Ku tausaya ku saya mai jumla + jumla

(Richard 2015 online)

2.8. Jumla Tambayau

Kamar yanda Richard (2015:11) ya bayyana cewa “ jumlar tambaya jumla ce wadda take Jauke da tambaya a cikinta, jumla ce wadda galibi takan Jauki sifar yankin suna da yankin bayani kalmar aikatau a cikin jumlar yana zuwa ne gabanin aikau. Jumla tambayau tana karewa ne da alamar tambaya.

Misali:

Ana iya samun jumla tambayau ta zo da sifa ko tsari na yankin suna da aiki ko bayani kamar tarin jumlolin dake biye.

Ysn Ya

- i. Musa ya zo ? a+ a aikau da aikatau
- ii. Lami ta tafi ? a+ a aikau da aikatau

Ko kuma,

Ysn Ybyn

- i. Musa ya shiga mota da sauri ? a+a+k+b aikau da aikatau da kar~au da bayanau.
- ii. Yara sun tafi makaranta da safe ? a+a+k+b aikau da aikatau da kar~au da bayanau

2.8.2. Jumla Tambayau Ta Fuskar Ma'ana

Ma'anar jumla tambayau ta fuskar ma'ana a kan duba irin sa}on da jumlar take }auke da shi a fagen ma'ana jumlolin tambaya irinsu *wa yazauna a nan?* ko wa ya karanta littafin ?*ko su wanene a can ?* Da makamamtansu duk suna nuni ne a kan tambaya misali *wa ya kira ka? Ko wane sunanka ?* duk jumloli ne da suke nuna tambaya jumlolin an gina su ne a kan tambaya, ma'anar jumlar kuwa shi ne nau'in sa}on da jumlar take isarwa. Haka nan kuma idan aka duba jumlolin dake biye:

- i. Nawa ya sayi hajar ?
- ii. Ina masu gidan ?
- iii. A ina suka tsaya ?
- iv. Wani hali suke ciki ? (Richard 2015 online)

Duk wa}annan jumloli ne da suke nuna tambaya alal misali jumlar farko ma'anarta tambaya ce wacce take da ala}a da hajar sayarwa jumlar tana neman karin bayani a kan ku}in da aka sayi

hajar kamar yadda jumlar take *nawa ya sayi hajar* ? ita kuma mai bi mata jumla ce da take tambaya a kan muhalli domin neman sani a kan wa]anda suka mallaki wurin ga yadda jumlar take *ina masu gidan* ? ita kuma mai bi mata jumla ce wacce take tambaya a kan wuri don sani inda wurin yake kamar haka *a ina suka tsaya?* jumlar }arshe kuwa ita ce wadda take tambaya a kan yanayi domin tantance yanayin da wa]anda ake tambaya suke kamar haka *wani hali suke ciki* ? Duk wannan ya nuna ma'anar jumla dangane da abin da jumlar take magana akai.

(Richard 2015)

2.9. Jumlar Motsin Rai

Richard (2015:12)ya bayyana cewa “ jumlar ce da take nuna rai ya sosu kamar abin mamaki da farin ciki ko ~acin rai, jumlar takan dire da alamar motsa rai.

Misali

- i. Gobara ta tashi !
- ii. Tashi! Ka tafi !
- iii. Maciji gabanka!
- iv. Albishirinka!

Duk wa]annan jumloli da aka lisafta sun fa]o cikin siffofin jumlar motsa rai.

2.9.1. Jumla Motsa Rai Ta Fuskar Ma'ana

Ma'anar jumla ta fuskar ma'ana a kan duba irin sa}on da jumlar take]auke da shi a fagen ma'ana jumloli irin su *tashi ka tafi!* ko *albishirinka!* Ko *maciji gabanka!* Da makamamtansu duk suna nuni ne a kan motsa rai misali *tashi ka tafi!* ko *albishirinka!* duk jumloli ne da suke

nuna motsarai jumlolin an gina su ne a kan motsa rai, ma'anar jumlar kuwa isar da sa}on da yake]auke da motsuwar rai alal misali idan aka duba jumlolin dake biye:

- i. Eho! Ga kura nan!
- ii. Tur}ashi! shaho ya]au giwa!
- iii. Ga maciji nan!
- iv.]arawo! ~arawo !!

Jumla ta fari wato *eho! Ga kura nan* tana]auke da ma'ana na]an hankali ga duk wanda ya ji sautin amon wannan jumla da yadda aka fa]e ta hankalinsa zai karkata don maida hankali a kan abin da ake fa]i haka nan jumlar *tur}ashi! shaho ya]au giwa*. Ita ma wannan jumlar haka take tana]auke da ma'anar]an hankali domin abin sa}on da jumlar take isarwa sa}o ne wanda yake]auke da ban mamaki don haka mai sauraro zai bukaci ya tabbatar da abin da ake fa]i. ita ma jumlar *ga maciji nan !* jumla ce ta matsin rai wadda take garga]i a kan abin da ake magana akai wato maciji. Ita kuwa jumlar }arshe wato *~arawo! ~arawo!* Ita ma duk motsa rai ne sai dai sanarwa take yi kamar yadda ta zo kalmomi biyu ne kawai wa]anda galibi a kan fa]esu ne da }arfin murya domin nuna cewar rai ya motsa.

(Richard 2015:online)

2.10. Jumla Korau

Jumla korau no'in jumla ce wacce take]auke da alamar kore magana a cikin jumla galibin irin wannan jumla, jumla ce wacce take kore jumla mai ci Galadanci (2007:78) ya kawa tsarin yadda irin wa]annan jumloli suke canza tare da alamar kore magana a cikin jumla. Ita jumla korau ana

iya kallonta ta fuska biyu da wacce take zuwa da alamar korau a farko da }arshenta da kuma mai zuwa da alamar korau]aya a cikin jumla alal misali.

- i. Ba Audu yake shuka ba
- ii. Ba Audu ya shuka ba
- iii. Ba Audu yake shuka gya]a ba
- iv. Ba Audu ya shuka gy]a ba

Duk wa]annan jumlolin sun bayyana yadda ita jumla korau take zuwa da alamar korau a farkonta da kuma }arshenta a cikin jumla. Ita kuwa]ayar jumlar mai]auke da alamar korau]aya tal ga samfur yadda take kasancewa Misali:

- i. Kande **ba** ta dafawa
- ii. Kande **ba** ta dafa shinkafa

Wannan ya nuna jumlar ta zo da alamar korau tsakanin yankin aikau da aiki na cikin jumla, ma'ana alamar korau]aya tal shi ne ya wanzu cikin wa]annan jumlolin.

2.10.1. Jumla Korau Ta Fuskar Ma'ana

Jumlolin korau ta fuskar ma'anarsu jumloli ne wa]anda ake amfani da su domin kore ko sauya ma'anar jumla mai ci. Jumloli kamar irinsu *audu ya yi shuka* mai korewar takan zo da alamar korau kamar haka *ba audu ya yi shuka ba* a nan ma'anar jumlar ya sauya da yadda ta zo da fari ko *jamilu ya ha}a* da kuma *jamilu ba ya ha}awa* a nan jumlar ta kore ma'anar yadda ta zo da fari haka abin yake idan muka kalli wa]annan jumloli da suke biye

- i. Ba musa ya karanta ba
- ii. Ba shi ya shigo ba
- iii. Ba tanko ya faji maganar ba

- iv. Mai ha}uri ba ya gazawa
- v. Gaskiya ba ta gushewa

Jumla ta fari ma'anarta shi ne tana bayani ne a kan karatu kuma wanda ba musa ba ne ya yi jumlar ta kore musa daga cikin aiki na *karatuhaka* nan jumlar da take biye ita ma wakilin suna *shiwanda* jumlar ta kore cewa ba shi ne ya shigo ba. Jumla ta uku ita ma dai haka abin yake nunawa cewar ba tanko ne ya fa}i maganar ba ma'ana jumlar ta kori tanko daga maganar da ake tunanin wanda ya fa}a. haka abin yake a jumlar *mai ha}uri ba ya gazawa* ma'ana jumlar ta korewa mai ha}uri gajiya sai kuma jumlar }arshe wadda ita kuma take magana a kan gaskiya inda alamar korau yake fayyace mana mahimmancinta na rashin gushewa da ba ta yi. Duk wa}annan jumloli suna }auke da ma'ana na korewar aiki ko bayani.

(Galadanci 1976)

2.11. Jumla Tabbatau

Kamar yanda Mal Salisu Kargi cikin wata lakcar aji ya bayyana cewa jumla tabbatau wata nau'in jumla ce da take zuwa kai tsaye, magana ce da ake fa}inta gaba ga}i babu tantama ko fargaba acikinta don haka sigarta kullun yakan fito ne a tsarin shu}a}en lokaci sannan kuma ta zama a sigar labari a duk lokacin da akai amfani da ita irin wannan jumlar to za'a iske cewa magace mai tabbaci misali

- i. Na ci jarrabawa ta
- ii. Na ganshi jiya
- iii. Na tafi saudiya
- iv. Na fahimce shi

Duk wa]annan jumlolin da aka ba da misalinsu a sama jerin jumloli ne da suke nuna tabbaci a kana bin da mai Magana yake fa]I daga cikin zuciyarsa ma'ana abin da ake fa]i tabbas ya faru wata kila yana daga cikin abin da ya sa aka kira jumlolin da jumla tabbatau.

(Lakcar aji Mal. Salisu Kargi Ranar 23/8/2007)

2.11.1. Jumla Tabbatau Ta Fuskar Ma'ana

Nau'in jumla ce da take nuna tabbaci a kan lamari ko lamura cikin zance jumla kamar irinta *na ci jarrabawatatana*]auke da ma'ana na tabbaci sa~anin fa]uwa ko *na gan shi jiyasa~anin* abin da ba'a gani ba *na tafi saudiya* sa~anin wanda bai tafi ba duk wa]annan nan jumloli ne da suke nuna abin da ake magana a kai tabbas ya wanzu kuma an aiwatar da shi ba kamar wanda ba'a yi ba sauran jumlolin da suke biye kamar irinsu:

- i. Mun ci nasara
- ii. Na kar~i sa}on
- iii. Mun iso garin

(Lakcar aji Mal. Salisu Kargi)

Jumla ta fari wacce take magana a kan *Mun ci nasarama'*anarta tana ba da sa}on nasara da aka ciyo wadda take tabbatar da cewar haka maganar take ba kamar magana irinta rashin cin nasara ba. Jumla da take bi mata ita ma *Muhari ya ci za~e* tana ba mu tabbaci a kan cewa ba fa]uwa ya yi ba da kuma jumlar *Na kar~i sa}on*wannan jumlar tana tabbatar mana da cewar sa}on ya isa hannu wanda ya kar~a haka nan kuma jumlar }arshe *Mun shigo garin* ma'anar wannan jumlar shi ne tana tabbatar mana da cewa garin da ake yin}urin zuwa an sami isowa. Duk wa]an nan misalai ne da suke nuna tabbaci a kan abin da ake magana akai ~angaren nazarin jumla tabbatau.

2.12. Jumla Kaikaitau

Nau’o’in jumla ce wadda galibi ana fa]inta ce a kaikaice saboda tsoro ko kuma rashin tabbaci a kan abin da ake magana akai don jumlar a kodayaushe cike take da tsoro ko shakka ko fargaba gudun afkawa cikin abin da babu ya}ani ko tabbaci a cikinsa ana ganin yana daga cikin dalilin ‘yan jarida na yawata amfani da irin wannan jumlar don gujewa abin da zai iya biyo baya. Kuma irin wannan jumla ana kiranta bai-bai saboda a kan jirkita karshenta ya dawo farko ko rikita tsarinta. Misali: *An ce gwamna ya sallami ma aikata goma* Maimakon *Ma’aikata goma gwamna ya sallama a ka ce* sauran irin wannan misalan su ne:

- i. An ce gidan malam ya }one
- ii. Ana tsamanin mutumin ya tafi gida
- iii. An zaton ya]an samu zautuwa jiya
- iv. An ga alamun alkalin ya kar~i cin hanci.

(Lakcar aji Mal. Salisu Kargi)

Duk wa]an nan jumlolin da aka lisafto a sama jumloli ne wa]anda jumloli ne kaikaitau ma’ana ba jumloli ba ne da ake fa]insu kai tsaye gaba ga]i a’a jumloli ne kawai da ake fa]in su a fakaikaice domin rashin tabbaci a cikin su ta fuskar ma’ana kuwa za a iya ganin yadda jumlolin suke kasancewa kamar haka:

2.12.1. Jumla Kaikaitau Ta Fuskar Ma’ana

Jumla kaikaitau ta fuskar ma’anarta jumla ce wacce ake fa]inta a fakaice da alamun rashin tabbaci ko tantama a kan maganar da aka furta jumla irin su *an ce gidan malam ya }one* wannan jumla tana neman }arin bayani saboda rashin tabbaci ko jumla irin ta *ana tsamanin mutumin*

azzalumi neita ma ba magana ce kawai kaitsaye ba saboda tsammani ake yi babu tabbaci irin wa]annan jumloli da wasunsu suna]auke ne da raunanniyar ma'ana saboda rashin }arfin jumlar haka nan jumloli irinsu:

- i. An ce ya karya hannu
- ii. Da alamar ya yi tafiya
- iii. Sun ji kamar ya yi nasara
- iv. Ana ganin da }yar zai }etare

(Lakcar aji Mal. Salisu Kargi)

Jumla ta fari *an ce ya karya hannu* jumla ce wacce take]auke da ma'ana na rashin tabbaci tsakanin hannu da ya karya da kuma abin da aka fa]i duk sa}on da jumlar take fa]i an ce ne ba'a tabbatar ba tukuna. Haka abin yake a jumla ta biyu *da alamar ya yi tafiya* jumlar kawai tana nuni ne da yanayi a ka yi la'ari da shi aka gina jumlar ba wai tabbaci ba ma'anar jumlar ita ce bayyana alamar tafiya. Ita kuma wacce take bi ma wannan jumlar ita ce *sun ji kamar ya yi nasara* jumlar ta yi amfani ne da kama ba tabbas ba ma'anar jumlar ita ce ta siffata kamannin nasara da ya yi haka nan jumlar }arshe *ana ganin da }yar zai }etare* jumla ce mai cike da tsamani ma'anarta ita ce fito da tsammanin da ake yi a gare shi. Duk wa]annan jumloli da ire-irensu misalai ne na kaitattun jumloli wa]anda ba tabbatattu ba ne.

2.13. Jumla Nufatau

Ita jumla nufatau ita ce nau'in jumlar da ake gina ta bisa wani }udiri ko manufa da]an adam ya }udurta a cikin }o}on ransa domin ya aiwata amma bai riga ya aiwata ba tukuna jumlar tana

tafiya ce da ruhin ko tunanin]an adam daga abin da ya }udurta yake so ya aiwatar Misali *Idan na ga Korau sai na mare shi* sauran jumloli da za'a iya buga misali da su sun ha]a da:

- i. Aikin haji zan yi bana
- ii. Tafiya zan yi gobe
- iii. A gida yau zan jira shi
- iv. Kasuwa zan tafi yau

(Lakcar aji Mal. Salisu Kargi)

Su irin wa]annan jumlojin suna tafiya ne da manufa ko }udirin mai Magana a kan wani abu da ake so a gabatar galibi irin wa]annan jumlojin za a same su suna tarbar lokaci mai zuwa ne domin abin da akai }udiri ba a riga an tabbatar da shi ba tukuna wata kila yana daga cikin dalilin da ya sa ake kiransu da jumloli nufatau ta fuskar ma'ana kuma ga yadda jumlojin suke kasancewa.

2.13.1. Jumla Nufatau Ta Fuskar Ma'ana

Jumla nufatau ta fuskar ma'anarta ana gane ta sakamakon irin siffarta da sa}on da take]auke da shi dangane da manufa da kuma }udiri na jumlar. Jumloli kamar irinsu *aikin haji zan yi bana* jumla tana nuni da }udirin mai magana a kan aikin haji ko jumla irin ta *tafiya zan yi gobe* duk manufar iri]aya ne da *a gida yau zan jira shiko kasuwa zan tafi yau* jumlojin sun nuni da manufar mai magana haka nan idan aka duba wa]annan jumlojin da suke biye su ne:

- i. Za mu tafi filin daga
- ii. Sai mun rusa }udurinsu
- iii. Gidansa zan nufa

- iv. Za mu tare masa hanya
- v. Sai mun hukunta shi

(Lakcar aji Mal. Salisu Kargi)

Jumla ta fari *zamu tafi filin dagama*'anar wannan jumla ita ce ta fito da manufar]aura]amara domin shiga wani fage wanda ba'a buƙatar ragwanci. Haka kuma jumlar *sai mun rusa }udirinsa* tana]auke da manufar lalata wani al'amari jumlar ta bayyana }udiri da manufa ta zuciya haka nan a jumlar *gidansu zan nufa* ma'anar wannan jumla ita ce manufar irin ta ziyara zuwa wani gida ko kuma wannan jumlar *za mu tare masa hanya* jumlar ta fito da manufar a hana ma wani sukuni haka abin yake a jumla ta }arshe *sai mun hukunta shi* jumlar tana]auke da }udirin horo da hukunci a kan wani. Duk wa]annan jumloli da ire-irensu jumloli ne da suke magana a kan abin da zuciya ta }udurta da shi ta fuskar ma'anonsu.

2.14. Yankin Jumla.

Yankin jumla a jumla wani yanki ne dake marawa jumla baya ta kasance jumla cikakkiya Galadanci (2003: 3-6) da Munir (2012:26) da Hassan (2016:19) duk sun yi batu a kan yankunan jumla a Hausa. Domin jumla takan zo da muhimman ~angarorin nan guda biyu yankin suna da kuma yankin aiki su ha]u su tada jumla mai ma'ana. Misali: Yankin suna a cikin jumla wani sashe ne na jumla wanda ke da matu]ar muhimmanci a kan raba yankin suna zuwa kasha uku dangane da sigarsa kamar : sifatau na]aya Sft 1 da Kai K2 da sifatau na uku Sft 3. Haka nan kuma yankin aiki, sashe ne na biyu a jumlar Hausa wanda yake]auke da aikatau na jumla dangane da tsarinsa yana zuwa ne da: Gurbin Aiki GA da Yankin Suna na biyu. Kowanne daga cikin yankunan jumlar ana iya amfani da shi a magana ta yau da kumllum don samar da wata ma'ana. Misali:

Yankin suna:

- i. {aramin mutun ne
- ii. Tsohuwar matace

Yankin aiki:

- i. Ya karya doka
- ii. Ya sha farauta

Shi ma Munir (2012:26) ya kara da cewa yankin aiki na jumla wani lokaci yakan iya wakiltan yankin suna wanda zaginakarta kan maye gurbin suna a cikin jumlar a matsayin sassaukar bayanau wanda yake nuna aiki. Misali:

- | | | |
|------|----------------------|--------------------------------|
| i. | Ya zo jiya. | He came yesterday. |
| ii. | Sun kafa kasuwa yau. | They established market today. |
| iii. | Ta tafi kasuwa | She went market. Da sauransu. |

(Munir 2012:26)

Duk wajjannan misalai da aka ba da idan an lura sai aga cewar yankin aikatau na jumla wasu laokuta yana taka rawa tamkar jumla sai dai gi~in da ake samu cikin shi babu yankin suna sai dai kawai lamirin suna *ya ko ta ko sun* da makamantarsu suna wakiltar yankin suna a cikin yankin aiki na jumla don haka lamirin suna shi ne yake tafiyar tasirin ma'anar yankin jumlar.

A }arshe ire-iren jumloli da sauran nau'o'in jumloli da yankin aikatau na jumla da aka yi bitarsu cikin wannan babi da ma'ana wanda ya ha}a da Bagari (1986) da Zarru} (2005) da Galadanci (1976) da Jinju (2001) da Hassan (2016) da Amfani a cikin Yusuf (2011) da Munir (2012) da Richard (2015) da Lakcar aji daga Mal Salisu Kargi duk idan an duba za a ga cewa nahawun harshen Hausa yana ha}uwa wajen samar da ire-ire da nou'o'in jumlojin da aka yi bitarsu da

kuma tsarin ~angaren yankin aikatau na jumlar Hausa don haka jumlolin Hausa jumlolin ne da suke da sau}in fahimta da sarrafa a cikin zance nay au da kullum galibi kuma jumloli ne masu]auke da ma'ana ko sa}o mai mahimmanci ta yadda]an asalin harshe zai samu sau}in fahimta.

2.15. Talla

Masana daban daban da manazarta sun bayyana fahimtarsu game da abin da ake nufi “Talla” irinsu Dye (1982) da Josef (2005) da Mansur (1997) da Adamu (2015) da makamantansu. Kamar yadda Dye (1982) ya ce “ Talla wata hanya ce ta jawo hankalin mutane zuwa ga wani abu wanda a kan ha]a da }arin gishiri don }ara inganta abin” shi kuwa Josef (2005) cewa ya yi “ Talla hanya ce ta sadarwa ta kafar ya]a labaru a kan hajar sayarwa da amfani da dabaru da a kan biya daga wanda ya]auki nauyin tallarko kuma “ Hikimar wanzar da kasuwanci ta hanyar sadarwa” ya }ara da cewa “ Talla ta samu asali ne daga kalmar “ Advertere” a harshen latin wanda ke nufin jawo hankali.

Mansur (1997) shi kuma ya kawo ma'anar talla daga sabuwar }amus inda aka ce :

Promotion of goods or services for sale through impersonal media. The advertising of the 1990s as we know it today however goes beyond the idea of advertising given by this definition. Several other forms of discouse, which do not sell anything, but plead, explain warn or seek support can also be described as advertisements.(Mansur 1997:14)

Gabatar da hajojin sayarwa ne ta kafar ‘ya]a labaru tallata haja a shekara 1990s kamar yadda aka sani a yau har’ila yau, abin ya wuce maganar talla kawai idan an lura da wannan ma'anar “

Hanyoyi da dama na tattaunawa , wandaba saye da sayarwa ba ne, illa kawai lalashi da bayani da tattaunawa ko neman haɓɓin gwaiwa ana iya fahimtarsu da ma'anar talla.(Fassarar marubuci)

Shi kuma Adamu (2015) ya ce:

The term “ Talla “ may not capture all the intricacies of the English equivalent advertisement, since the former is in some cases not accompanied by any slogan or statement. The more display of goods without even uttering a word can be regarded as “Talla” infact some Hausa proverbs can not that types of products are too good to be advertised as can be seen in the saying “ Mai maɓi ka tallar zaɓi mai zuma kurum shi kai da abi nai”. (Adamu 2015:1-2)

Kalmar “Talla” ba lalle ba ne ta jauki ma'ana daidai da ta kalmar ingilishi ba “ Advertisement” domin da talla da talla ba' a haɓa ta da kirari ko bayani, ana kasa hajar ce ba tare da ko an yi furucin Kalmar da take nuna “Talla” ba. Shi ya sa karin maganar Hausawa ke cewa wasu kayansu sun fi }arfin a tallata su kamar yadda ake cewa “ Mai maɓi ka tallar zaɓi, mai zuma kurum shi kai da abinai.” (Fassarar Marubuci).

2.15.1. Tarihin Talla a Gidan Rediyon Tarayya na Kaduna.

Kafin Gidan Rediyon Tarayya na Kaduna, ya fara harkar gudanar da tallace-tallace akwai Kamfanoni ko Hukumomi da suke da alhakin gudanar da tallace-tallace a ikko, kamar irin su: “Levers International Advertsing Service” wato LINTAS da STYLING da “Management/Monitor and Control” wato M & C da makamantansu su ne suke tallata wa wasu Kamfanoni hajarsu da duk wasu manufofi nasu zuwa ga al'umma amma hukumar “National Broadcasting Commission” wato N B C hukuma ce da suke da alhakin kula da kafofin yada labaru irin su Gidajen Rediyo da sauransu. Babban aikin wannan Hukuma ita ce sa ido akan

labarun da ake yadawa a kafofin yada labarun kasa Nijeriya da kulawa da yin shi batatare da sabawa wata al'ada ba, ko addini ko kuma karya mutuncin bil Adama ba. Suna kulawa da harkan duk wasu labaru ko tallace-tallace ko wasu shirye-shirye da ake yi a Gidajen Rediyo.

Hukuma ta biyu, ita ce “Advertising Practitioners Council of Nigeria” wato (Apcon). Ita hukuma ce mai zamankanta. Aikinta shi ne tacewa da tantancewa akan duk wasu tallace – tallace da za'a gudanar daga ma'aikata ko 'yan kasuwa ko 'yan siyasa ko wata Hukuma mai zaman kanta. Sai sun yi hadin guiwa da ita, domin a tantance abin da suke so su yayata ga al'umma. Don haka, masu gudanar da harkar tallace-tallace su kan yi rijista da hukumar “Apcon” kafin su yayata manufarsu a Gidajen Rediyo ko wata kafar yada labaru.

Bugu da kari, yanzu kusan ba a bin irin wadannan ka'idojin saboda yadda aikin Gwamnati ya koma yanzu. Domin ma'aikatan Gidan Rediyo ne yanzu suke gudanar da tallace- tallace irin na 'yan siyasa da ake yi a yanzu. A zantawar da na yi da ma'aikacin Gidan Rediyon Tarayya na Kaduna. Harisu Zangon Aya a ranar, Laraba 13-01-2016, ya sheda min cewa. “An fara irin wajannan tallace-tallace ne a shekara ta 1975. Sai daga baya aka dakatar Sannan aka ci gaba a shekarar 1987. Wanda shi ne ya kawo har zuwa 2015”. Kuma tallace-tallace ana yinsu ne lokacin siyasa idan ta gabato har ya zuwa lokacin zaɓen maye gulbi. Don haka, a irin wannan lokaci ne ake yawaita sa wadannan tallace-tallace domin jawo ra'ayin masu sauraro akan dan takara da ya kamata su zaba.

Bayan haka, kuma a zantawa da na yi da Sulaiman Aliyu Waziri a ranar Al-Hamis 23-06-2016 ya sheda min cewa “ ba shi ne ka'ai yake yin tallan 'yan siyasa ba a yanzu akwai Umar

Muhammadu Kumo wanda shi ma yanzu yana tallan ‘yan siyasa. Amma kafin nan akwai wanda suka yi tallace-tallace a baya jarashin Gidan Rediyon Tarayya na Kaduna. Su ne: Bashir Sama’ila Ahmad da Shehu Usman Yaro (manu), tallan Kaboair da Ahmad A- ja-gwarzo wanda shi ne yake yin galibin tallace-tallace da ya shafi Sanarwa. Abubakar Yusuf Ladan da Musa Dikkwa duk suna yin talla. Amma akwai mata masu yin talla sai dai su ‘yan rakiyan talla ce kamar irin su Rashida Bello da Binta Ibrahim Aliyu da Binta Aliyu Zariya da Jamila Usman Lamin.

A }arshe, ya bayyana cewa “ A duk lokacin da aka zo gudanar da talla akan }auki ta}aitacciyar }abi’a ce abin zolaya, kamar jan hankali ko sau}in samu. Misali lambar waya ko yanar gizo ko adireshin shago, don }arin bayani

(HiraHarisu Zangon Aya da Sulaiman Aliyu Waziri)

2.15.2. Harshen Talla Da Tsarinsa

Harshen Talla harshe ne da ake amfani da shi domin tallata wata haja ta sayarwa. Ana yin talla a fannoni da dama tun daga talla irin ta gargajiya zuwa ta zamani kamar irin su Jaridu da Mujallu da sauran kafofin ya}a labaru na }arau irin su Gidajen Rediyo da Talabijin da Fina-finai da makamantansu. A kan yi amfani da harshe ne don tallata haja wannan dalili ya sa talla ta bambanta da magana irin ta yau da kullum. Kamar yadda Dye (1982) ya ce “ Talla wata hanya ce ta jawo hankalin mutane zuwa ga wani abu wanda a kan ha}a da }arin gishiri don }ara inganta abin.

Haka shi ma Josef (2005) ya }ara da cewa “ Talla hanya ce ta sadarwa ta kafar ya}a labaru da a kan biya daga wanda ya }auki nauyin tallar ko kuma “ hikimar wanzar da kasuwanci ta hanyar sadarwa “ harshen talla ana amfani da shi don sadarwa a kusan ko wani fanni da ya shafi yaruwar

al'umma daga gida da waje da kamfanoni da jam'iyyun siyasa da 'yan siyasa da sauransu harshen talla na taka rawar gani wajen tallata haja ta cikin gida da waje ko kamafanoni da jam'iyyu da 'yan siyasa da sauransu ana amfani da harshe don tallata su ko hajarsu. Tsarin harshen a da tasiri harshen na tafiya ne da yadda aka nazarci tunanin al'umma mazauna yanki kamar yadda masallaci ko coci ke nunu da wurin ibada ne. haka harshen talla ke nuni da cewa talla ce, tsarin harshen a cikin tallar tsarin harshe ne da ya bambanta da magana irin ta yau da kullum, domin a kan samu kalmomi ko jumloli na jan hankalin mai sauraro (persuasion) da kambawa ko yabo (praise) da kirari ko nuna nagarta ko ingancin hajar da makamantansu. Daidai da manufa ko irin hajar da ake tallatawa, irin wannan tsarin harshen talla shi ne ya bambanta da maganar yau da kullum galibi a }arshen tallar a kan ambaci sunan wanda ya }auki nauyin sa tallar. A kowani harhen talla ana son aga tsarin kalmomi ko jumloli wa}anda suke }auke da jan hankali, yabo ko kirari da kambamawa a kan hajar da ake tallatawa don nuna nagarta ko ingancinsa ga al'umma.

(Online language of advertising)

2.16. Ire-Iren Talla.

A zantawar da na yi da Harisu Zangon Aya. Ya sheda mini cewa: "Talla ta kasu gida biyu wato talla ta gargajiya da kuma talla ta zamani kowanne daga cikinsu hanya ce da ake bi domin tallata hajar sayarwa ga al'umma masu bukata su zo su saya kuma talla hanya ce ta sadarwa da ake amfani da ita daga mai haja zuwa ga masu sayar haja don haka masu yin talla suna amfani da dabaru isar da sa}o da zai ja hankalin wa}anda ake tallata hajar dominsu ta hanyar ko}a ko kambawa da nuna mahimmancin hajar ga mutane domin su sa ku}i su saya, amma kowacce talla

daga cikin tallar gargajiya ko ta zamani salon tallata hajar na da ala}a da irin nou'in hajar da ake bukatar tallatawa.

2.16.1. Tallar Gargajiya

Tallar ta gargajiya ita ce nou'in talla da ta bambanta da na zamani. Ita ce nau'in talla da ta ha}a da fannonin rayuwar al'umma mazauna yanki daga abin da suke anfani da su a harkokin yau da kullum, kamar abin ci ko abin shan su da tufafi ko suturarsu da kuma magungunasu da ya shafi al'adunsu a gargajiyance da sauran kayan masarufi. Idan aka duba za a ga cewa talla ta shiga rayuwar al'umma ta kowanne fanni, kuma za' a iya kallon tallar gargajiya ta fannoni uku kamar haka:

2.16.1.1. Tallar Abin Ci:

- i. Tallar kunu
- ii. Tallar masa
- iii. Tallar alale
- iv. Tallar gurasa
- v. Tallar }anwake
- vi. Tallar koko
- vii. Tallar goro

Da makamantansu, kowanne daga cikinsu ana amfani da murya da kalamai domin tallata wa}annan haja ga masu bukata su zo su saya, ko da kuwa ta hanyar wa}a ce wasu kalamai da zai iya }aukar hanklalin al'umma domin su zo su saya hajar. Misali shi ne: tallar goro masu tallar goro suna amfani da kalamai domin tallata hajar tasu galibi sukan yi amfani da kalmomi ta hanyar wa}a ne domin tallata hajar kamar yadda aka sami misali daga Adamu (2015) in ya kawo yanda ake tallata goro kamar haka:

“Goro ci turare shafi

Goro cimakan mai zarafi

Goro nan taro nan ahu

Goro Jaure mai Jaureka”

2.16.1.2. Tallar Sutura

Shi ma nau’i ne na talla da galibi ake tallata suturu ga masu bukata kamar irinsu huluna da manyan riguna da alkyabbu da rawuna idan ya ha]a da malamai ko masu sarauta da atamfofi da makamantansu wanda galibi irin wannan ya fi karfi ~angaren dillalai ko dillaliya, sannan kuma ana irin wannan hajar a shaguna ko kasuwanni domin masu bukata idan sun zo sun ga irin wanda suke so a yi ciniki su saya su biya.

2.16.1.3. Tallar Magungunar Gargajiya.

Wannan nau’in talla ce da ta shafi tallata magungunar gargajiya domin masu lalura iri iri daga cututtuka da suka shafi ba}on dauro da basur da]ankanoma da shawara da dangoginsu duk masu ba da magungunar gargajiya suna ba da maganinsu domin samun waraka. Wa]anda suka yi fice a irin wannan tallar su ne: Magori wanda a Hausa ana yi masa kirari da cewa “ Magori wasa kanka da kanka” akwai kuma]an mai ganye da ‘yar mai ganye duk suna taka muhimmiyar rawa a ~angaren tallata maganin gargajiya.

Kamar yanda Adamu (2015) ya bayyana cikin wata ma}ala tasa cewa “Talla ta rabu gida biyu wato talla ta gargajiya da ta zamani ya kuma }ara da cewa “kayan sayarwa da ake tallatawa dole ya zam al’umma na bukatar shi wanda ya ha]a da abin ci ko abin sha sutura da sauransu. Daga nan ya kawo samfur daga tallar mai saida maganin gargajiya inda ya ce:

“ Ga mai magani uban Ladidi

Sai ni na Gambo jikan Abu

Yaro babu tambaya jaki ne

A sha magani a yi wanka.”

Wannan ya nuna yanda masu tallar magungunar gargajiya suke gudanar da tallarsu suna ko]a ko wasa kayansu da kuma kirari domin kambama hajar da suke tallatawa.

2.17.Tallar Zamani

Tallar zamani su ne: nou`o`in talla da zamani ya taho da su don haka galibi tsarinsu da yanda ake gudanar da su sun bambanta da na gargajiya kamar yanda Josef (2005) ya kawo nau`o`in tallar zamani kamar inda yake cewa “ Talla ta rarrabu kashi kashi a kafar ya]a labaru, kafar ya]a labaru hanya ce ta sadarwa wadda aka za~a daidai da biyan bukatar talla, da kuma muhimmancinta gwargwadon lokaci wannan ya ha]a da: Jaridar]ab`i (print) da Jaridar }arau (broadcast) da aikawa da sa}o (direct mail) da sa}on gida da waje (out or home). Misali:

2.17.1. Nou`o`in Tallar Zamani

Jaridar]ab`i

- i.** Jaridar]ab`i : Wannan nau`in tallace da ta ha]a da mujallu da litattafai da jaridu da }ananar littafai (booklets) da wallafi (pamphlets) da manyan hotunan bango da makamantansu duk ana iya amfani da su domin tallata haja.
- ii.** Aikawa da Sa}o:Nau`o`in talla ce da ta ha]a da wasi}a da sanarwar ajo ko gidauniya da bugagun takardu da ake aikawa mutane da sauransu.
- iii.** Sa}on Gada da Waje:Wannan nau`in talla ce da ake amfani da ita wajen kar~an sa}onni daga waje, sun ha]a da alamomin da allunar talla domin tallata sa}o da kuma

tallata sa}o ta hanyar sufuri (misali: mota da jirgin }asa da motar saida kaya da masu kai sa}o) da kasa hajar talla da sa}onnin aikawa ta hanyar wayar salula da }akin majigi.

Jaridar }arau

- i. Jaridar }arau: Wannan nau'in talla ce da ta ha}a da kafar labaru ta }arau kamar irinsu: Rediyo da talabijin da satilayi da majigi ya shigo cikin irin wannan tallar da fanafinai da sauransu.
- ii. Dandalin Sada Zumunta: wannan ya ha}a da safin *watsapp* da *facebook* da ake amfani da su ta wayar tafida gidanka domin tallata harjar sayarwa cikin dandalin sada zumunta da sauran shafuka irin *jumia online*. Inda ake tallata nau'oin ha}a kala-kala domin masu bukata.

Haka nan kuma, Josef (2005) ya ci gaba da kawo rabe raben talla, kamar yadda aka rarraba tallace-tallacen zamani. Manufa domin wa}anda ake tallar domin su da kuma iyakar bukar tallar da yawan ku}in gudanar da tallar, kwatankwacin iyakacin tallar a }ar}ashin wannan }a'idar wa}annan yankuna suna da muhimmanci gun talla. Su ne:

- i. Tallar {asa da {asa (International Advertisement)

Talla ce da ake gudanar da ita daga }asa zuwa }asa ire-iren wa}annan tallace tallace sun ha}a da: Tallar koka kola da tallar fefsi da na Hukumar Kula da Lafiyar Yara ta Duniya da sauran makamantansu. Wa}anda suke tallata nanufa ko hajarsu a duniya.

- ii. Tallar {asa (National Advertisement)

Talla ce da ake yin ta domin 'yan }asa kamar tallata kayayyakin sayarwa wa}anda ake tallata su domin mazauna 'yan }asa ko wayar da kan jama'a ta hanyar tallata wata ha}a da ake ganin za ta amfani 'yan }asa da makamantansu

iii. Talla na Yanki (Regional Advertisement)

Talla ce da ake yin ta domin al'umma mazauna yankin }asa ta hanyar tallata wata haja a wani yanki na }asa da ake ganin suna da }arancin wannan hajar a wannan yanki irin wannan talla ta fi }arfi a yankin da ake da bukatar irin wannan hajar.

iv. Talla na Gida (Local Advertisement)

Talla ce da ake yin ta domin tallata haja a gida ko }ananan hukumomi da unguwanni da birane da ko }auyuka da }ananan kasuwanni da wuraren adana abin ci domin saye da sayarwa da makamantansu dukkansu ~angarori ne da ake yin talla.

(Josef 2005:10-11)

2.18. Tallar ‘Yan Siyasa:

Tallar ‘yan siyasa nou’in talla ce ta zamani wadda ake yin ta domin al'umma, ana amfani da tallar domin tallata mutum ba haja ba domin a za~e shi ta hanyar kambama shi da ko}a shi da fito halayyarsa na }warai da adalcinsa ga jama'a da kuma cancantarsa da irin kujerar da yake neman shugabanci akai ko yankin da yake so ya wakilta. Tallar ‘yan siyasa tana daga cikin nou’in talla da ake yin ta a kafar ya}a labaru kamar irinsu: Rediyo da talabijin da fina finai da ake shiryawa domin fito da manufar }an siyasa da makamantansu duk wurare ne da ake tallata }an takara.

Tallar ‘yan siyasa, ana yin ta cikin kowanne muhalli, amma babban muhali da aka fi amfani da tallar ‘yan siyasa shi ne idan an ka}a kugen siyasa. A wannan lokaci ake baje kolin tallata ‘yan takara. Sauran muhallai da ake gudanar da tallar su ne: Tallata }an siyasa daga }asa zuwa }asa da kuma }asar da ake yin siyasar ko wani ‘yanki na }asa da jiha zuwa }ananan hukumomi domin fito wa al'umma da manufa ko }udurin }an siyasar da ake tallatawa ga jama'a. Don haka, tallar ‘yan siyasa kusan a iya cewa “*Ruwan dare ne game duniyar siyasa*” domin ta shafi rayuwar al'ummar }asa da jihohi da }ananar hukumomi da unguwanni da makamantansu

2.18.1. Siyasa:

A fagen siyasa masana da manazarta sun tofa albakacin bakinsu a kan siyasa masana kamar irinsu Fairclough (1989) da Bayram (2010) da Perloff (1998) da Thomas (1995) da sauransu. Kamar yanda Fairclough (1989) ya ce “ Siyasa ta danganci karfin iko, karfin iko na yanke hukunci, domin tafiyar da al’amura da Jabi’un bil’adama da kuma tafiyar da ragamarsu” ya kara da cewa ‘ Siyasa ta jibinci karfin iko, wanda ya haɗa da tasirin harshe domin jan hankalin masu sauraro. Siyasa ta haɗa har da hanya ta neman karfin iko. Shi kuwa Bayram (2010) cewa ya yi “ hanya ce ta neman karfin iko domin a tabbatar da siyasa da tattali da ra’ayin al’umma a bayyane” a wannan mataki harshe yana taka muhimmiyar rawa a kowacce ~angare na siyasa da aka shirya harshe yana tasiri. Amfani da harshe wannan ne matakin da ‘yan siyasa suke amfani da shi domin bayyana manufa da burinsu ga masu za~e ta hanyar tallata masu manufarsu. Amma shi Perloff(1998) ya ce “ Siyasa hanya ce wadda al’umma suke amfani da ra’ayi iri jaya domin su cimma manufarsu na gina a’lummarsu sannan su zattar da tsari iri guda. Shi ko Thomas (1995) a nasa batun cewa ya yi “ Siyasa harkoki ne waɗanda suke danganci amfani da harshe ta hanyoyi mabambanta, harshe da siyasa suna da ala}a da juna. ‘Yan siyasa suna amfani da harshe don tafiyar da al’umma ko yin masu karya. Wannan yana faruwa dangane da irin kalaman harshe da suka yi amfani da su.

2.18.2. Siyasar Jam’iyya Da Ta A}ida

Kamar yadda Fairclough (1989) ya ce “Siyasa ta danganci karfin iko, karfin iko na yanke hukunci, domin tafiyar da al’amura da Jabi’un bil’adama da kuma tafiyar da ragamarsu” ya kara da cewa ‘ Siyasa ta jibinci karfin iko, wanda ya haɗa ta tasirin harshe domin jan hankalin masu

sauro. Siyasa ta haɗa har da hanya ta neman karfin iko. {ar}ashin mulkin dimokrajiyya. Dimokrajiyya kuwa kamar yadda Abraham Lincoln (1809-1865) a cikin Yahaya (2015:7-8) ya ce “ Gwamnatin jama’ a, da jama’ a suka za~a, kuma take aiki domin jama’ ar. Hakanan shi ma Skinner (1965) ya bayyana dimokrajiyya da cewa “ hanyar mulkin }asa ce wadda kowa ke da hannu a cikinta.

Siyasar Jam’iyya: Jam’iyyun siyasa suna da yawa a cikin tsarin mulki irinta dimokrajiyya jam’iyyu kamar su P.R.P People Redemption Party da S.D.P. Social Democratic Party da P.D.P. People Democratic Party da A.P.C All people Congress da makamantansu. Ko wacce daga ciki tana mazaunin jam’iyya ce mai zaman kanta, tare da shuwagabannin jam’iyyar da mabiya. Siyasar jam’iyya tana tafiya ne tare da tsari ko tsare-tsara da manufin jam’iyya da shirye-shirye dai dai da manufin jam’iyyar domin samar da mahangar matsalolin al’ummar }asa. Misali Jam’iyyar P.D.P. Mai manufar fawa (POWER) an kafa jam’iyyar ce da nufin }wato ‘yancin bil’adama a }ar}ashin mulkin dimokrajiyya ba mulki irin na kama karya ba. Haka kuma jam’iyyar A.P.C. Mai nufin canji an kafa jam’iyyar ce da nufin kawo wa al’ummar }asa canji sakamakon irin halin da ‘yan }asa suka samu kansu aciki na rashin tsaro da cin hanci da rashawa da sauran dangogin ta’addanci dake wanzu a cikin }asa. A siyasar jam’iyya a kan tsaida ‘yan takara a fannonin kujeru mabambanta wanda jam’iyya take son su wakilci al’umma akai. Kamar irin su kujerar Shugabancin {asa da Gwamna da [an majilisa da Shuwagabannin {ananan Hukumomi da makamantansu, kuma sukan tallata jam’iyyarsu da ‘yantakarsu da kuma fito da tsarinsu da manufinsu na jam’iyya domin al’ummar }asa su fahimta.

Siyasar A}ida: ita ce siyasa wadda take a kan a}ida guda, babu }age babu }irge. A }idojin siyasa suna da yawa wanda har jam’iyyu sukan tsayu a kan a}idar sai da su }ara da nasu manufi ko

tsari. A }idar siyasa sun ha}a da Jari-hujja (Capitalism) da a}idar Gurguzu (socialism) da Mulkin Gado (Monarchy) da kwamunisanci (communism) da makamantansu. Irin wa}annan a}idoji na siyasa suna da tasiri a dimokra}iyya kamar Jari-huja irin wannan a}idar ta kafu ne a kan mai dukiya da mukli ya danne na }asa (wane sai wane) a irin wannan tafiya talaka ba shi da cikakken ‘yanci saboda dukiya da mulki suna hannun shuwagabanni talaka ba shi da kata~us. Ba kamar a}idar Gurguzu ba wanda an gina manufar ne domin al’ummar }asa ya zama kome da kome na al’ummar }asa ne da kuma karrama }an adam. [an adam ya zama yana da amfani kuma }asa ta amfana da shi. Wannan kuma ya bambanta da a}idar Mulkin Gado, Wanda irin wannan a}idar an kafa ta ne domin Gadon Mulki mai mulki yakan mutu ya bar wa }a ko jika gadon sarautarsa. Irin mukli ta Sarki ko Sarauniya. Irin wa}annan a}idoji ne na siyasa haka a}idojin suke sa~anin irinta jam’iyyar siyasa.

(Jumare Aliyu Waziri)

2.18.3. [an Siyasa

[an siyasa shi ne mutum wanda ya yi gwagwarmaya cikin kimiyya da fasaha na gwamnati, musamman wanda ya maida hankali cikin hidimar gwamnati. Ko kuma mutum wanda ya maida hankalinsa a cikin jam’yyar siyasa a matsayin fanninsa. Ko kuma wanda yake da ra’ayi a kujerar siyasa don kansa da mutum wanda yake wa gwamnati hidima kamar irin wa}anda al’umma suka za~e su. Duk wa}annan ana iya kiransu ‘yan siyasa.

Haka nan kuma, }an siyasa mutum ne wanda yake wa jam’iyyar siyasa hidima , ko kuma mutum wanda ya ri}e ko ya sami ofishi a gwamnati. A }asar da take yin mulkin dimokra}iyya, ‘yan siyasa suna samun mu}ami a cikin gwamnati ta hanyar za~u~~uka ko wani lokaci mu}ami na wuccin gadi domin su wakilci ‘yan siyasa, wanda yamutu, ko ya sauka daga mukaminsa ko wanda aka tsige shi daga kujerarsa. A }asashen da ba su yin mulkin dimokra}iyya suna amfani da

hanyoyin samar da }arfin iko ta hanyar ba da mu}ami da cin hanci da rigingimu. Wasu daga cikin ‘yan siyasa suna yin gwagwarmaya a fannonin kimiyya da fasaha don tafiya da }asa da ci gaba, su ne mutanen da suke magana “ }an siyasa” zai iya zama wanda ya samu }arfin iko a siyasance a kowacce hidima ta rayuwar al’umma.

‘yan siyasa mutane ne wa}anda suke wa siyasa hidima, musamman a jam’iyyar siyasa. Mu}amansu ya ha}a da }ananar ofisoshi da majalisar zattarwa da majalisa ta gaba }aya da ofisoshin shara’a da hukunci na yankunar }asa da }asa baki }aya. Wasu za~a~u ne a ~angaren ofisoshin doka da }arfafata, du ana iya kiransu da ‘yan siyasa.

Kuma ‘yan siyasa su ne aka fi sani da zance, zance na ya}in neman za~e da ya}a manufa ko tallata ta. Mafi yawancinsu suna amfani da manufa iri guda wanda zai ba su dama su fayyace manufarsu da ya yi dai dai da tunanin masu }a}a }uru’a. ‘Yan siyasa ya zama masu kamar dole ne suka zamo masu amfani da kafar ya}a labaru. Amma a }arni na 19th ‘yan siyasa sun fi amfani da jaridu da mujallu da wallafi da kuma manyan hotuna bango. A }arni na 20th kuwa sun fi maida hankali a fannin rediyo da talabijin, sun maida talabijin cibiyar hadahadar da ta fi tsada fagen ya}in neman za~e. Sannan kuma a }arni na 21st sai abin ya ha}a da kafar ya}a labaru na zamani kamar su yanar gizo da manyan wayoyin tafi da gidanka, inda aka fi amfani da ya}a jita jita wanda ya yi katutu a sha’anin siyasa, jita jita mara asali ya fi yawa fiye da zantuka masu kyau a wani ~angaren.

([www. Wikipedia.the free encyclopedia](http://www.Wikipedia.the free encyclopedia))

2.18.4. Sulaiman Aliyu Waziri.

Sulaiman Aliyu Waziri shi ne zakaran gwajin wannan bincike an haife shi a shekarar 1971, ya yi karatunsa na Muhammadiya a gaban mahaifinsa Mal Aliyu Waziri, ya fara karatun zamani na (Universal Basic Education) a shekarar 1976, daga bisani ya koma garin Kaduna da zama inda ya

ci gaba da karatunsa na firamare a shekar 1983. Daga nan sai ya koma makarantar sakandare dake Giwa a shekarar 1989, bayayan ya kammala karatunsa na sakandare sai ya ta~a aikin koyarwa a makarantar Alfitra (Alfitra Nusary and Primary School Lemu Zaria) a shekarar 1993 ne ya shiga Kwalejin Horar da Malamai dake Zariya (F.C.E.) inda ya samu takardan Shedar (N.C.E) a fannin ilimin addini da horar da }ananar yara.

Bayan wannan Sulaiman Aliyu Waziri ya samu shiga Jami'ar Ahmadu Bello ta Zariya inda ya kammala Digrin Farko a Fannin ilimin Addinin Musulunci a shekarar 2001, daga nan sai ya ta fi bautar }asa a Katsina, inda ya yi wa }asa hidima a wata makarantar Gwamnati na 'Yan mata dake Kabomo. Daga nan kuma sai ya samu aiki da wata makaranta mai suna Alwajud dake garin Abuja, daga nan kuma sai ya samu aiki da makarantar Gwamnati dake ma}era Kaduna (Ma}era Model School) a shekarar 2004-2005 sai ya samu aiki da Gidan Rediyon Tarayya na Kaduna (FRCN) a shekara 2006. Ya zama cikakken ma'aikacin Gidan Rediyon Tarayya na Kaduna wanda yanzu shi ne shugaban sashen shirye-shirye na Karama FM ya yi shirye-shirye da dama amma shirin da ya shirya kuma ya gabatar shi ne shirin *Kiwon lafiya* kuma shi ne shirinsa na farko. Sai kuma gudunmuwa da yabayar a wasu shirye-shirye da dama ka}an daga ciki sune:

- i. Shirin *Matanbayi baya ~ata*
- ii. Shirin *Jakar Magori*
- iii. Shirin *Afirka {asarmu ta gado*

Sauran shirye-shirye da ya shirya kuma ya gabatar sune:

- i. Shirin *Jakar Magori*
- ii. Shirin *Rumfa sha shirgi*
- iii. Shirin *Inda ba }asa* da sauransu

Sai tallace-tallace da ya gudanar a fannoni da dama a zantawa da na yi da shi. Ya ce shi ma bai san iyakarsu ba. Sulaiman Aliyu Waziri ya yi karance-karance da dama a fannonin siyasa da falsafa. Kuma ya yi wasu shirye-shirye da dama a harshen ingilishi kamar irin su:

- i. *Home maker*
- ii. *Get to right*
- iii. *Society today.*

2.18.5. Gidan Rediyon Tarayya na Kaduna

Yusuf, (2012) Tarihi ya nuna cewar, dalilin kafa duk wata karfar yada labaru shi ne, ilmantarwa, da sanarwa, da nishadantarwa, ga mai sauraro. Bugu da kari, hukumar yada labaru ta}asa an kafa ta ne tun lokacin mulkin mallaka, wanda ake kira da “Nigerian Broadcasting Service” (Hukumar yada Labaru ta {asa). Tana da hedkwata a yanki uku na kasa da kuma sassanta a lardunankasa Nijeriya. Bayan gudanar da taro da aka yi a Buritanika. A ranar daya ga watan Oktoba 1960, ~angare biyu na kudancin Nijeriya sun buƙaci samun Gwammatin Kansa a shekarar 1956 amma Arewa ta buƙaci Gwamnatin Kanta ne a shekarar 1959. Saboda ci gabanta bai kai na yankin gabas da yammacin Nijeriya ba. Lokacin da Arewacin Najeriya ta buƙaci ‘yancin kanta a shekaran 1959. Dattawan Arewa sun lura cewa, labaru na yaduwa ba bisa ka’ida ba. Daga Hukumar Yada Labaru, hikimar kafa Gidan Rediyon Arewa ya faru ne saboda kudancin Nijeriya sun kafa nasu kafar yada labarun “Western Nigerian Broadcasting Service” da kuma “Eastern Nigerian Broadcasting Service” amma yammacin kasa (Western Region) sun kafa Gidan Tabijin na {asa, sai daga bisani a gabashin Nijeriya suka kara kafa Gidan Talabijin.

Yankunan biyu suna da kafofin yada labaru biyu-biyu “Western Nigerian Broadcasting Services” da “Western Nigerian Television” a yamma, sun kafa kafofin yada labaru amma a Arewa ba a

Yj → Byn + Nsb + Sn + Byn + Kor.

Byn → a jeri

Nsb → n

Sn Tr → jihohi

Byn → ma } wabta

Kor → babu

Gng ~~YS~~ + YA

YA → K²

K² → Dgr

Dgr → Wanda

YA → GA

GA → LS + LL + LK + Aik + Byn

LS → ya

LL → a

LK → Sh] Lok

Aik → kai

Ysn² → Ws + Byn

Ws → mu

Byn → } wambo

Ta fuskar tsarin ita wannan jumla kuwa idan aka kalle ta da kyau za'a ga cewa ta zo ne da tsarin jumla da kuma yankin jumla mai korewa da kuma wata jumlar a mazaunin jumla guda kamar dai yadda fasalin tsarin jumla ya zo. Misali

Gng da

Gng da

Dgr

Àllah yaa bàa mù Gwàmna Ibrahìim Hassàn [an }wàmbo, à jerin jihohi ma }wabtà babu, **wandà**
da Ynk jm
yaa kâi mù }wàmbò.

Inan an lura za'a ga cewa *Allah ya ba mu Gwamna Ibrahim Hassan [an }wambo* a matsayin jumla da kuma *a jerin jihohi ma }wabta babu* a matsayin ganga na yankin jumla da *wanda ya kai mu }wambo* a matsayin ganga na yankin jumla. Kamar dai yadda shi]an jaridar ya yi amfani da ita jumlar cikin tallar tasa.

Wa]annan jumloli da aka gabatar, sar}a} un jumloli ne wa]anda suke]auke da dogarau da aka za}ulo su cikin wannan aiki jumloin kamar yadda Zaru} (2005 : 5) ya bayyana irinsu kuma shi]an jaridar ya yi amfani da su kamar yadda nazarin ya nuna. An ga irin yanda ya gina su kuma da tsarinsu Yanzu kuma za a duba ~angaren yankin jumla domin ganin yadda aka gina su da kuma tsarinsu cikin tallar.

3.7. Yankin Aiki Na Jumla.

Yankin aiki na jumla wani ~angare ne na jumlar Hausa da yakan zo da aikin da yake wanzuwa acikin jumla. Masana irinsu Galadanci (1976) da Zarru} (2005) da Bagari (1986) duk sun yi nazari a kan yankin aiki na jumlar Hausa kuma yankin aiki ko aikatau yana faraway ne da zagin aikatau wato lamiri na mutum namiji ko ta mace gabanin aikatau zagin aikatau ko lamirin suna dangin *su* daya da *ta* da *sun* da makamantansu duk suna ~ulowa a yankin aiki na jumlar Hausa. Don haka yanzu za a duba yanda }irar yankin aiki na jumla take aikin wannan nazari an sami wasu yankunan aiki da]an jaridar ya yi amfani da su cikin tallar.Misali kamar haka:

Yankin Aikatau

1. Yàa fàntsamà ayyukàn àlhâirîi

Ita wannan ba jumla ce cikakkiya ba yankin aikatau daga cikin jumlar kamar yadda Galadanci (1976:5) ya nazarci yankin aikatau na jumlar Hausa wanda shi kuma Jan jaridar ya yi amfani da yankin aikatau ta amfani da lamiri na suna domin nuna wanzuwar aiki ko ayyuka da aka yi.

Kuma ga yadda ya gina yankin aikatau jin kamar haka:

$$J \longrightarrow YA + YSn^2$$

$$YA \longrightarrow GA$$

$$GA \longrightarrow LS + LL + LK + Aik$$

$$LS \longrightarrow ya$$

$$LL \longrightarrow a$$

$$LK \longrightarrow Sh] Lok$$

$$Aik \longrightarrow fantsama$$

$$YSn^2 \longrightarrow Sn Jm + Nsb + Sf$$

$$Sn Jm \longrightarrow Ayyuka$$

$$Nsb \longrightarrow n$$

$$Sf \longrightarrow àlhâirîi.$$

Ta fuskar tsarin yankin jumlar kuwa idan an lura za'a ga cewa yankin yana jauke da lamirin suna da aikatau da yankin bayanau musamman idan an kalli fasalin tsarin yankin jumlar kamar haka:

$$LS \quad da \quad Aik \quad da \quad Ynk \quad Byn$$

Yàa fàntsamà ayyukàn àlhâirîi

Kamar yadda ake iya ganin lamirin suna a maunin aikau cikin jumla wato *ya* da kuma aikatau a matsayin *kyautatawa* da kuma yankin suna na biyu a matsayin *malaman makarantu* kamar yadda tsarin fasalin yankin jumlar ya zo cikin tallar tasa.

3. Yàa bun}àsa kiiwòon lafiyà

Haka ita ma wannan yankin jumlar da aka yi amfani da shi an dogara da Galadanci (1976) kuma]an jaridar ya yi amfani da yankin aiki na jumlar cikin tallar tasa kamar yanda ake ganin ginin yankin aikin na jumlar kamar haka:

$$J \longrightarrow YA + YSn^2$$

$$YA \longrightarrow GA$$

$$GA \longrightarrow LS + LL + LK + Aik$$

$$LS \longrightarrow ya$$

$$LL \longrightarrow a$$

$$LK \longrightarrow Sh] Lok$$

$$Aik \longrightarrow bun}asa$$

$$YSn^2 \longrightarrow Sn$$

$$Sn \longrightarrow Hr] Sn$$

$$Hr] Sn \longrightarrow kiiwòon-lafiyà.$$

Ta fuskar tsarin yankin jumlar kuwa idan an lura za'a ga cewa yankin yana]auke da lamirin suna da aikatau da har]a]]en suna musamman idan an kalli fasalin tsarin yankin jumlar kamar haka:

LS da Aik da Hr] Sn

Yàa bun}àsa kiiwòon-lafiyà

Kamar yadda ake iya ganin lamirin suna a matsayin aikau cikin jumla wato *ya* da kuma aikatau a matsayin *bun}asa* da kuma har]a]]en suna a matsayin *kiwon lafiya* kamar yadda tsarin fasalin yankin jumlar ya zo cikin tallar tasa.

4. Yàa ri}i kowàa nàshi.

Wannan ma yankin aiki ne na jumla an dogara da Galadanci (1976) yankin aiki ne a jumla da]an jarida ya yi amfani da ita cikin tallar kuma kamar yadda ake gani ga yanayin yadda ginin yankin aiki na wannan jumla ya kasance cikin tallar kamar haka:

$$J \longrightarrow YA + YSn^2$$

$$YA \longrightarrow GA$$

$$GA \longrightarrow LS + LL + LK + Aik$$

$$LS \longrightarrow ya$$

$$LL \longrightarrow a$$

$$LK \longrightarrow Sh] Lok$$

$$Aik \longrightarrow ri}i$$

$$YSn^2 \longrightarrow Sn Jm + Mlk Dgw$$

$$Sn Jm \longrightarrow Kowa$$

$$Mlk Dgw \longrightarrow nàshi.$$

Ta fuskar tsarin yankin jumlar kuwa idan an lura za'a ga cewa yankin jumlar]auke da lamirin suna da aikatau da bayanau da mallaka musamman idan an kalli fasalin tsarin yankin jumlar kamar haka:

LS da Aik da Byn da Mlk

Yàa ri}i kowàa nàshi.

Idan an lura kamar yadda ake iya gani lamirin suna a matsayin aikau cikin jumla wato *ya* da kuma aikatau a matsayin *riji* da kuma bayanau a matsayin *kowa sannannashi* a matsayin mallaka kamar yadda tsarin fasalin yankin jumlar ya zo cikin tallar tasa.

Wa]annan yankin aiki ne na jumloli wa]anda]an jaridar ya yi amfani da su a cikin tallar tasa yanikn jumloli ne da suke]auke da yankin aikatau na jumlar Hausa. Wannan nazari ya duba yadda aka gina su da kuma tsarin da suka zo da shi cikin tallar.

3.8.Kammalawa:

A }arshe, wannan bincike ya samu nasarar dubawa da nazartar nahawun jumlolin da aka yi amfani da su guda arba'in da uku wan]anda suka ha]a adadin jumla mai aikatau da maras aikatau, da sassau}ar jumla da har]a]]iya, da sar}a}}iyar jumla da kuma yankin aikatau na jumla, daga cikinsu aikwai jumla mai aikatau guda takwas da maras aikatau guda goma sha uku, da sassau}ar jumla guda biyar da har]a]]iya guda biyar da wacce take da maha]i guda uku, da sar}a}}iyar jumla wadda take da goyo guda biyar da kuma yankin aikatau na jumla guda hu]u wa]anda adadinsu ya kama guda arba'in da uku daidai. Haka nan kuma za a iya siffanta harshen Talla dangane da tsarin }irar jumlolin da bincike ya gano jumloli wa]anda suke]auke da aikau da aikatau da }awatau (S.V.A.) guda biyar da kuma masu]auke da tsarin aikau da aikatau da kar~au (S.V.O.) guda uku sannan tsarin jumloli maras aikatau wannan ya ha]a da masu nuni da sa}o da masu sanar da sa}o da suke]auke da tsarin aikau da cikamaki (S+ Compliment) guda goma sha uku. Da kuma sassau}ar jumla wa]anda suke]auke da tsarin aikau da aikatau da bayanau (S.V.A) guda]aya da aikau da aikatau da }awatau (S.V.A.) guda]aya da aikau da aikatau (S.V.) guda]aya da aikau da aikatau da kar~au da ciko (S.V.O.C.) guda]aya da }awatau

guda]aya da har]a]]iyar jumla masu]auke da tsarin ganga da ganga (Gng da Gng) guda biyar sai kuma masu]auke da ganga da maha]i da ganga (Gng Mh] Gng) guda uku da kuma sar}a}}iyar jumla masu]auke da ganga da ganga (Gng da Gng) guda uku mai]auke da ganga da ganga da ganga (Gng da Gng da Gng)]aya sai kuma mai]auke da ganga da ganga da dogarau (Gng da Gng da Dgr) guda]aya, da kuma yankin aikatau na jumla masu]auke da tsarin lamirin suna da yankin bayanau (Ls da Ykn Byn) guda]aya da lamirin suna da yankin suna (Ls da Ysn) guda]aya da lamirin suna da har]a]]en suna (Ls da Hr] Sn) guda]aya da lamirin suna da bayanau da mallaka (Ls da Byn da Mlk) guda]aya jimillar jumlolin da aka sarrafa ta fuskar tsarin }irarsu sun kama guda aiba'in da uku daidai.

ake gani bayani take dangane da wadatuwar ayyuka kamar yadda [an jaridar ya yi amfani da jumlar

3. Kiiwòdon-lafiyàa yaa bun}àasa.

Ita ma wannan jumla da ake ganinta jumla ce ta bayani kuma sassau}a wadda take [auke da yankin suna da aiki cikin jumla idan an yi la'akari da turba irin ta Zarru} (2005) da kuma Galadanci (1976) duk sun yi nazari a kan irin waccan nan jumla wadda take [auke da tsarin aikau da aikatau cikin jumla wato (S.V.) Ma'anar jumlar kuwa bayani take game da cikan buri a kan kiwon-lafiyada kuma nuna kiwon-lafiyar ya bun}asa, wanda shi [an jaridar ya yi amfani da ita cikin tallar tasa, kuma ga yadda fasalin ita wannan jumla ta kasance kamar haka:

A A (S.V.)

Kiiwòdon-lafiyàa yaa bun}àasa.

Idan an lura da tsarin ita wannan jumla kuma za a ga cewa *kiwon-lafiya* wanda har[a]]en suna ne ya wanzu a matsayin aikau da *bun}asa* a matsayin aikatau kamar yadda tsarin jumlar ya nuna. Ma'anar ta kuma kamar yadda ake gani bayani take dangane da cikan buri a kan bun}asuwar kiwon-lafiya [an jaridar ya yi amfani da jumlar ta wannan fuska domin sheda wa al'umma bayani a kan bu}asuwa ta kiwon-lafiya.

4. Kaayanmù yaa tsinkèè à gindin kabaa .

Haka ita ma wannan jumla da ake ganinta jumla ce ta bayani kuma sassau}a wadda take [auke da yankin suna da aiki da kuma yankin suna na biyu wanda bayanau ya wakilta wato (S.V.Adv) idan an dogara da nazari Galadanci (1976) Ma'anar jumlar ita ce bayani wanda ya yi daidai da biyan bukata ko cikan buri kamar yadda shi [an jaridar ya yi amfani da nahawun harshe da kwatancin tsinkewar kaya a gindin kaba domin fito da bayanin biyan bukata. Ta fuskar tsarin kuma ga yanda fasalin jumlar take cikin tallar tasa kamar haka:

A A B (S. V. Adv)

Kaayanmù yaa tsinkèè à gindin kabaa

Idan an lura da tsarin ita wannan jumla kuma za a ga cewa *kaya* a matsayin aikau da *tsinke* a matsayin aikatau da kuma *gindin kabaa* matsayin bayanau cikin jumla kamar yadda tsarin jumlar ya nuna. Ta fuskar ma'anar kuma bayani jumlar take dangane da biyan bukata kamar dai yanda kaya kan tsike wa falke a gindin kaba. [an jaridar ya yi amfani da jumlar ta wannan fuska domin sheda wa al'umma bayani akan abin da ake nema ya samu.

5. Allàh yaa baa mù Ibramìn Hassàn [an }wambò

Ita ma wannan jumla da ake ganinta sassau}ar jumlar bayani ce wadda take [auke da ~angarori uku cikin jumla ~angare na farko yankin suna na biyu yankin aiki da yankin suna na biyu wanda kar~au ya wakilta cikin jumlar wato (S.V.O) Amfani a cikin Yusuf (2011) da Galadanci (1976) da Zarru} (2005) duk sun yi bayani a kan irin wannan jumlar. Ma'anar wannan jumla kuwa bayani ne a kan cikan buri da Allah ya bayar wato za~in Allah wanda shi [an jaridar ya yi amfani da ita cikin tallar tasa domin fito da wanda Allah ya za~a. Ta fuskar tsari kuma ga yanda fasalin tsarin jumlar ta kasance kamar haka:

A A K (S.V.O.)

Allàh yaa baa mù Ibramìn Hassàn [an }wambò

Idan an lura da tsarin ita wannan jumla kuma za a ga cewa *Allah* a matsayin aikau da *baa* matsayin aikatau *ibrahim Hassan [an}wambo* a matsayin kar~au kamar yadda tsarin jumlar ya nuna. Ta fuskar ma'anar jumla kuma kamar yadda jumlar zo bayani take dangane da cikan buri ma'anaza~in Allah a kan [an takara wato Ibrahim Hassan [an-}wambo [an jaridar ya yi amfani da jumlar ta wannan fuska domin bayanin *Ibrahim Hassan [an}wambo* a matsayin [an takarar gwamna.

6. Allàh yaa baa mù Talbàn Gwàmbe.

Haka abin yake a waccan nan jumlar da ake ganinta jumla ce ta bayani kuma sassau}a wadda ta zo da fasalin yankin suna da aiki da yankin suna na biyu wanda kar~au ya wakilta wato (S.V.O) idan an }auki turbar Zarru} (2005) ko Galadanci (1976) duk an iya samun jumla mai fasali irin wannan kamar yanda masana suka nazarta. Ma'anar wannan jumla dai bayani take a kan cikan buri da biyan bukata na samun }an takara Talban Gwambe. Shi }an jaridar ya yi amfani da jumlar domin bayanin wanda Allah ya ba al'ummar jihar Gwambe wato Talban Gwambe. Ta fuskar tsari kuma ga yanda tsarin jumlar ya kasance kamar haka:

A A K (S.V. O.)

Allàh yaa baa mù Talbàn Gwàmbe.

Idan an lura da tsarin ita wannan jumla kuma za'a ga cewa *Allah* a matsayin aikau da *baa* matsayin aikatau da *mu Talban Gwambea* matsayin kar~au. kamar yadda tsarin jumlar ya nuna. Haka nan ta fuskar ma'anar dai kamar yadda ake gani bayani take dangane da cikas burin a samun }an takarar da ake bukata Talban Gwambe, inda }an jaridar ya yi amfani da jumlar ta wannan fuska domin sheda wa al'umma bayani akan }an takara da Allah ya ba.

Wa}annan jumlooli ne na bayani da }an jaridar ya yi amfani da su a tallar tasa an ga yadda tsarin jumloolin suke da kuma ma'anar jumloolin a cikin tallar tasa yanzu kuma za a duba a gani yadda har}a]]iyar jumlar bayani take a cikin wannan tallar ta fuskan ma'ana da fasalin yanda jumloolin suke cikin tallar.

jihar Zamfara fatan alheri wajen bikin rantsar da Mai daraja za~a~~en Gwamnan jihar Zamfara. Honourable Abdul'aziz Yari Abubakar da mataimakinsa, Mal. Ibrahim Wakala Muhammad wadda za'ayi insha Allahu ranar Lahadi ashirin da tara ga wannan wata na Mayu a dandalin kasuwar baje koli dake kan titin bare pass a garin Gusau jihar Zamfara da misalin }arfe goma na safe a zo lafiya, amen. Sanarwa daga Alhaji Ibrahim Muhammad Birnin Magaji [an Madamin Birnin Magaji kuma shugaban Kwamitin Ya]a Labarai.

⇒ **27.TALLAR JAJANTAWA GA GWAMNATIN JIHAR KADUNA DAGA INEC.**

Shugaban hukumar za~e mai zaman kanta ta jihar Kaduna a madadin hukumar da ma'aikatanta na nuna mutu}ar alhini ga Gwamnatin Jahar Kaduna da]aukacin jama'ar jihar Kaduna tare da jajantawa 'yan uwa da iyalan wa]anda wannan abun ala kyauta ya shafa, ru]anin da ya haifar da hasarar]umbun dukiya da na rayuka. Hukumar ta za~e mai zaman kanta ta jihar Kaduna tayi Allah wadai da aikuwar wannan abun da ro}on Allah ya ji}an wa]anda suka rigamu gidan gaskiya ya kuma baiwa 'yan uwa dangana. Allah ya bamu zaman lafiya a jiharmu Kaduna, Ameen. Sanarwa daga Hukumar Za~e Mai Zaman Kanta ta jihar Kaduna CCON.

RATAYE NA BIYU:

TALLAR 'YAN -SIYASA TA SULEIMAN ALIYU WAZIRI

JAM'IYYAR A.P.C. SHEKARAR 2015.

Duk duniya Najeriya babu kamarka; cacimin Jumbun arzikin manfetur, zubar gadon rubdugun ma'adanai ma}are, zunzurutun zabainan miliyoyin tiriliyoyin kasafin ku}ji iya kullum a takarda. Mata, 'ya'ya da abokai nata shu'uni, talaka }andas wuya bushe ciki kurtsitsi. Allah sarki talakan Najeriya. Talaka bai san kowa ba sai Janar Kwamandan fatattakan zalunci, ha'inci wakaci ka tashi da dukiyar talakawa Janar Muhammadu Buhari na Jam'iyyar APC Canji. Mai alamar tsintsiya. Ya ku jama'ar Najeriya ku yi ha}uri da halin da ku ke ciki a za~en shekarar dubu biyu da goma sha biyar (2015) cikin tsanaki kuri'unku kaf ku zuba su tsaf ga Janar Muhammadu Buhari tas. In kun yi haka babu takaici. Wannan sa}o ne daga kwamitin ya}in neman za~en Janar Muhammadu Buhari na }asa reshen Jahar Kebbi.

25. TALLAR TARON JAM'IYYAR APC A JIHAR JIGAWA

Tir}ashi! a Dutse headquarter Jahar Jigawa Taron albarka, gangamin arziki Honourable Faruk Adamu Aliyu a madadin rundunan dakarun ya}in neman za~en Janar Muhammadu Buhari }an takarar shugaban }asa a }ar}ashin tutar Jam'iyyar APC na gayyatar }aukacin masoya dakarun canji a ko' ina suke musamman na Jahar Jigawa zuwa }addamar da sai d a scratch card katin gudunmuwa ya}in neman za~e don nasarar za~en dake tafe. Za'ayi wannan }addamarwa ne a ranar lahadin nan }arfe sha }aya na safe (11:00am) a ofishin headquarter na ya}in neman za~en Janar Muhammadu Buhari da ke garin Dutse.

Masu }addamarwa Honourable Sabo na Kudu na birnin Kudu da Buji da Alhaji Badaru Abubakar Talami da Alhaji Alhassan Ubale da dukkan 'yan takarar kujerun }an majalisar Jaha, Wakilai da na Dattawa daga Jahar Jigawa 'ya'yan Jam'iyyar APC Canji. Allah shi bada ikon zuwa da taimakawa, ameen. Sanarwa daga babban jami'in ya}in neman za~en Janar Muhammadu Buhari a Jahar Jigawa, Alhaji Tijjani Tashi.

26. TALLAR SA{ON HUKUMAR BADA AGAJIN GAGGAWA

Yadda ya kasance ha}}un hukumar za~e ne na }asa mai zaman kanta ta gudanar da ingantaccen za~e. Jama'ar arewa maso yammacin Najeriya nauyi ne babba a wuyanku na ku tabbata an gudanar da za~e cikin lumana, musamman matasa }alu bale ne a gare ku kar ku yar da da yi wa kanku ba}in fenti kullum an mai da ku 'yan baranda a siyasa a yi

amfani da ku ku biya bu}ata ai na}in mu}amai kujera }aya babu matasa a kullum tsaya tsayin daka a yi za~e cikin lumana, wa}anda ke tunzuraku su ina ‘ya’yansu walau suna }etare ko suna gida kwance. Asarar rayuka ko na dukiya ba nasu. Jama’ar arewa maso yamamcin Najeriya mu fito mu jefa kuri’unmu, mu bai wa ma’aikatan za~e ha}in kai mu kuma kar~a sakamakon za~e da zuciya }aya. musani ka}a kuri’a ne namu amma mulki na Allah ne. Ya kan ba wanda ya so. Wanda duk ya tada husuma don nashi bai ci ba ya ja da ikon Allah. Wannan sa}o ne daga hukumar ba da agajin gaggawa ta }asa, NEMA shiyyar Arewa maso yamma.

27. TALLAR JANAR MUHAMMADU BUHARI NA APC 6

Maigirma }an takarar shugaban }asa }ar}ashin tutar Jam’iyyar APC Canji, Janar Muhammadu Buhari fari mai farar aniya, dogo mai aniyar alheri, gaskiya dokin }arfe, masoyin talakawar Najeriya na ha}i}a na mika godiya ga }aukacin daliget da suka halarci za~en ciro na Jam’iyyar APC da aka gudanar a IKKO ikon Allah kuma da Allah yai ikonsa Janar Muhammadu Buhari ya zama zakara. Allah ya sakawa kowa da alhairi ya sa an koma gida lafiya.

Ya ku jama’ar Najeriya kar ai sakaci a tabbata an kar~i katin za~e na dun dun dun wa}anda ba su yi rijista ba su tabbata sun yi rajista ita ce madogaran Kawo sauyi a Najeriya. Ranar za~e ku fito }wanku da }war}watanku ku ka}a kuri’a.

Wannan sa}o ne daga kwamitin gudanar da harkokin za~en Janar Muhammadu Buhari }an takarar shugaban }asa }ar}ashin tutar Jam’iyyar APC a shekarar dubu biyu da goma sha biyar (2015).

28. TALLAR JAM’IYYAR APC SHIYAR JIHAR ZAMFA

Ala}a ta alhairi tad anno yanzu ta }aga tuta APC jam’iyar talakawa yanzu mun miki barka.....

Jama’ar jihar Zamfara, musamman na Zamfara central. Yau lokaci ne na ha}a }arfi da }arfe kuma wannan yun}urin ya samadda Jamiyyar APC canji mai alaman tsintsiya duk Najeriya APC keda rinjaye da kyawawan tsarin inganta rayuwan jama’a bisa gaskiya da ri}on amana da kyautata walwala da jin da}in jama’a. jama’ar Jahar Zamfara musamman na Zamfara central mu rungumi Jam’iyar APC Chanji mai alaman tsintsiya APC sunan kenan da alaman tsintsiya wannan tarbihi ne daga Dandazon masoya Dr Malami Aliyu

[andoto }ar}ashin jagorancin shugaban }ungiyar malamiyya a}ida Alh, shehu tsumagiya tsafe.

30. TALLAR JAM'IYYAR APC SHIYAR JIHAR KADUNA.

Ala}a ta alheri tad anno yanzu ta }aga tuta APC jam'yar talakawa yanzu munmaki barka maraba lale-lale.....

Ya ku jama'ar Kaduna birnin Gwamna. Idan rana ta fito tabbas tafin hannu bai kareta, in ko hadari yai tsawa rufe kunni bai hana jinsa. Jam'iyyar APC canji mai alamar tsintsiya ta zauna da gindinta a jihar Kaduna. Murna muke da fatan alhairi ga shugabannin ri}o da aka na}a da addu'an Allah ya ta ya su jan ragamar Jam'iyyar musa mu sau yi mai ma'ana a jihar Kaduna baki }aya. Jama'ar jihahar Kaduna ranar biyar zuwa goma ga wannan watan na fabrairu na shekarar dubu biyu da sha hu}u lokaci na rijista a jam'iyyar APC canji ku fito }wanku da }war}watan ku. Ku yanki katin Jam'iyyar APC da haka za ku kasance zaratan kawo sauyi mai ma'ana a jahar Kaduna. Wannan sa}o ne daga Honarabul lawal Muhammad Rabi 'u Saminaka.

29. TALLAR KIRA GA 'YAN JAM'IYYAR APC, JIHAR KATSINA

Ala}a ta alheri tad anno yanzu mun daga tuta APC jam'iyyar talakawa yanzu mun maki barka maraba l;ale-lale.....

Ya ku 'ya 'Yan-jam'iyyar APC ta jihar Katsina }akin kara kun da}e kuna ta du'ain Allah ya kai mu ranar lahadi. To ga shi lokaci ya yi inda za'a gudanar da za~uu~ukan shuwagabannin Jam'iyyar APC canji a jihar Katsina na matakin gundumomi a ranar asabar biyu ga watan afrilun shekaran dubu biyu da sha hu}u. jama'ar jahar katsina 'Ya'yan jam'iyyan APC canji kar ku sake a shaku masulla. Ku fito }wanku da }war}watanku ku za~i shuwagabanni na }warai babu laifi a sasanta amma duk da haka ku tire. Shuwagabanni na }warai suka dace da Jam'iyyar APC canji ku tuna a baya an sha mu mun warke kwabari a sake da~awa? Ina ko da can kwa}ayi da san zuciya su kaimu suka baro, don haka }an ba}ara. Mu dage sai shuwagabanni na }warai amintattu masu adalci da za su jagorance mu a Jam'iyyar APC canji a jihar katsina Allah yai mana jagora amin sanarwa daga Honorobul Bashir Idris na Dabo fiya-fiya.

30. TALLAR APC SHIYAR JIHAR ZAMFARA

Ala}a ta alhairi tadanno yanzu ta }aga tuta APC jam'iyar talakawa yanzu munmaki barka maraba lalelale.....

Allah sarki Jumma'a ta gari tun da daga laraba ake gane ta. Mu jama'ar }aura zone a jahar Zamfara mun hango alhairi zuwan Jam'iyyar APC canji kuma mun yaba da adalcin Gwamna Abdulaziz Yari Abubakar Shaihi shattiman mafara godiya muke yau makaman }aura Alhaji Lawal Abubakar shi ashshugaban Jam'iyyan APC ta Jihar Zamfara makaman }aura hakimin ka da Adalcin Gwamna Abdul;aziz Yari, ya ba ka makaman }aura. ka ri}e jama'a ka goya jama'a ga mu jama'ar }aura zone rana ce ta biyan biki a gare ka mun ji mun gani mun bi Jam'iyyar APC canji hattatafana. wannan sa}o ne daga dufiti ko'odinato Shaihi Allah ya maimata two thousand and fifteen kaura zone ambasadan zaman lafiya Honorabul Idiris Moriki.

31. TALLAR JAM'IYYAR APC A JIHAR KATSIN 2

Ala}a ta alhai tad anno yanzu ta]aga tuta APC Jam'iyyar talakawa yanzu mun maki barka maraba lale-lale.....

Tur}ashi! na Matazu da Musawa Jihar katsina. Wajen gwagwarmayan kawo canji, mai ma'ana ko da can ba ku da sanya to ga wata hanya sassau}a. ku rungumi Jam'iyyar APC canji mai alamar tsintsiya. Ka ji Jam'iyyar da ta yun}uro don kafa kyakkyawan turban tabbatar da adalci. Ci gaban al'umma ta kowace fanni da wartakan 'yan wa ka ci ka tashi,ranan laraba biyar zuwa litinin goma ga wannan wata na fabrairu dubu biyu da sha huju. jama'ar }aramar hukumar Matazu da Musawan jihar Katsina.za'a yi rijistan 'Ya'yan jam'iyyar APC canji. Ku tabbata kun fito }wanku da }war}watan ku. Kun yanki katin Jam'iyyar APC mai alaman tsintsiya da wannan kati za ku zame silan kawo sauyi mai ma'ana a rayuwan ku wannan, sa}o ne daga Hajiya Hadiza Bala Usman Mai goyo.

32. TALLAR DR RABI'U MUSA KWANKWASO NA JIHAR KANO 2

Ala}a ta alhairi ta danno yanzu ta]aga tuta APC Jam'iyyar takawa yanzu mun maki barka maraba lale-lale.....

Jam'ar Jihar Kano, musamman na }ananar hukumomi Bagwai da Doguwa, Ranar a}adi ta zo. Banda kuskure Sa'a kun sheda irin ayyukan da Gwamna injiniya Dakta Rabi'u Musa kwankwaso ya]an]asa muku babu tababa to tun da]aki ya tashi to ai baya bar ragaya ba. Kwa zama kaji? Ku ci ku goge baki. Ina! Ba 'a san ku da wannan ba. Kanawan dabo da biyayya da ri}on amana a }asan ku yanzu Gwamna injiniya Dakta Rabi'u Musa kwankwaso na cikin Jam'iyyar APC canji, mai alaman tsintsiya aranan

za~en }ananar hukumomi da ke tafe Kanawan Dabo. Musamman na }ananar hukumomin |agwai da Doguwa ku tabbata daga sama har }asa kun cun kusawa jam'iyyar APC mai alamar tsintsiya APC sak }uri'a jaya ga wata jam'iyya ba APC ba. Sam. Wannan sa}o ne daga Kantoman ri}o na }aramar hukuman Doguwa. Alhaji Ibrahim Sani Gadanya.

33. TALLAR KIRA GA ZA}EN SHUGABAN JAM'IYYA NA SHIYAR KADUNA.

Ala}a ta alhairi tad anno yanzu ta }aga tuta APC jam'iyyar talakawa yanzu mun maki barka maraba lale-lale.....

Ya ku 'Ya'yan Jam'iyyarmu ta APC canji dake jihar Kaduna. Shugabanci muhimmin sinadari ne wajen samun nasarar jam'iyya a za~e da tabbatar da yiwa jama'a aiki a zahiri ba za}in baka ba . za~en shuwagabanni na }warai ka}ai ke iya kai jam'iyyar APC ga tudun mun tsira a jihar Kaduna . mu za~i shugaba na}warai matashi mai dattaku wanda ya la}anci kwaramniyar jama'a matashi mai hangen nesa day a samu kar~uwa wajen maza mata matasa da Dattawa. A dukkan ~angarorin siyasa uku na jahar Kaduna Abdullahi Garba Abbas, shi za ku za~a. shugaban Jamiyyar APC ta jahar Kaduna APC canji. Sanarwa daga Uban tafiya Babangida fati.

34. TALLAR GWAMNA JIHAR KADUNA NASIRU EL-RUFA'I

Ala}a ta alhairi ta danno yanzu ta }aga tuta APC Jam'iyyar talakawa yanzu mun maki barka maraba lale-lale.....

Ya ku jama'ar Jahar Kaduna. Ko Gwamna luga da wayanku ya gan ku. Kun yi fice wajen sani da aiki da sani tuni kun gano wayon a ci kan sa a kori kare a gindin jinya to ga ranan aiki da sani ranar laraba biyar zuwa litinin shekara dubu biyu da goma sha hu}u dama ce a gareku. Ku yanki rijistan Jam'iyyar APC rundunan dakarun sauyi mai ma'ana dan jure gwagwarmaya ku tabbata 'yan Jahar Kaduna, dama Najeriya baki jaya duk wanda ya kai shekara goma shatakwas zuwa sama, ya yanki rijistan Jam'iyyar APC canji mai alamar tsintsiya don wannan shi ne matakin farko na kawo sauyi mai ma'ana a tsanake. Wannan sa}o ne daga mataimakin sakatare janar na Jam'iyyar APC na }asa Mallam Nasiru Elrufa'i.

35. TALLAR JAM'IYYAR APC DA JANAR BUHARI

Ga jam'iyya mai farin jinni APC APC 'yan yara wa ku ke so APC.....

Tun fil'azal jama'ar jihar }aramar hukumar Kaduna ta arewa a fagen neman canji duk jihar Kaduna ba ku da tsara da canji aka san ku canji ku ka iya kuma kullum bisa turban

neman canji mai ma'ana ku ke hattatafana to ga hanya]o]ar jam'iyyar APC canji ta masoya Najeriya ma}aunata canji Janaral Buhari Gaskiya Dokin {arfe da Sanata Bola Ahmad Tunubu sha kwaranniya da Rochas Okorocho ka ji baya goya marayu da komin tsanani sau}i na tafe Rotimi Amechi Jam'ar }aramar hukumar Kaduna ta Arewa gogubar canji ta motsa. Kwa bari jirgi ya bar ku a tsasha? Ina tun daga ranar talata sha]aya zuwa asabar sha biyar ga watan na fabrairun shekaran dubu biyu da goma sha hu]u a jahar Kaduna lokaci ne da za'a yi rijistan 'ya'yan jam'iyyan APC dakarun kawo canji mai ma'ana a dun haka shugaban }aramar hukumar Kaduna ta arewa , farar aniya laya, mallam sama'ila Sulaiman ke jan hankalin duk kan 'yan }aramar hukumar Kaduna ta arewa matasa tun daga shekaru goma sha takwas zuwa sama maza da mata magidanta da dattawa da su ziyarci rumfan ka]a kuri'a a nan za'a yi rijistan na mazabu goma sha biyu dake }aramar hukumar tun daga }arfe takwas na safe zuwa }arfe shida na yamma idan rana ta fito tafin hannu bai kare ta. Wannan sa}o ne daga shugaban }aramar hukuman Kaduna ta arewa. Farar aniya laya, Mallam Sama'ila Sulaiman.

36. TALLAR JAM'IYYAR APC CANJI MAI ALAMAR TSINTSIYA

APC nike so Jam'iyyar talakka, 'yan Najeriya.....

Jama'ar jihar Kaduna idan kai da nama ku shafa naku ku ji , tun kafuwar dimokra]iyya kawo yan zun in kun tsotsi romo kun fi kowa sani sani amma da dukkan alamu da 'yar sake, shi ya sa kun da]e kuna neman canji to Allah ya kar~i du'ai ga Jam'iyyar APC canji mai alaman tsintsiya. Ku rungumi jam'iyar APC canji ko ma kai ga tudun mun tsira. Da an fara rijistan ku tabbata kun yanki katin jam'iyar APC dan tabbatar da kawo sauyi mai ma'ana ga rayuwar ku wannan sa}o ne daga Ibrahim Musa Giwa da Mamuda Rufa'i Yakawada da shamsuddin Adamu Birnin Gwari da Sani Abubakar Birnin Gwari a Madadin Honorabul Shamsuddin Ango Abdullahi Dan Majalisan Wakilin Tarayya a Abuja mai wakiltan. Birnin Gwari da Giwa.

37. TALLAR JAM'IYYAR APC CANJI SHIYAR JAHAR KATSINA

Ala}a ta alhairi tad anno yanzu ta]aga tuta, APC jam'iyyar talakwa yanzu mun maki barka. Maraba lale-lale.....

Ka ji jam'iyya abun tasawa gaba aje buki na Bakori da [anjan jahar katsina. Shi ya sa wakilin ku a majalisan wakilai Abuja honorabul Amiru Tukur Idris Nadabo kullum yake

Kubau:

Ibrahim Musa Fambeguwa, [anlami Maiku]ji, Sani Ibrahim Kubau, Shittu Yahuza, Usman Isa , Injiniya Sabi'u, Yunusa Pambeguwa da Hashimu Garba, sai Honorabul Ibrahim Abdu.

Ma}arfi:

Abdurra'uf Musa Danguziri da Inusa B Ma}arfi sai Alhaji Aminu Ahmad, Abdullahi Ahamad Gazara, da Abdulhamid Muhammad da Barista Tukur Abba.

Ikara:

ADK da Nuhu Abubakar da Aminu Ahmad Auchan, da Sani Turaki Saulawa, da Alhaji Sule Mai Mai Ikara, da Abubakar Tanko.

Lere: Komarad Sunusi Safuwa da Haruna Ba}o sai Sunisi Sale da Abdulsalam Hussani da Honorabul Sani Fari Lere da Zailani Muhammad sai Honorabul Yunusa Manu. Sanarwa daga Janaral Sani Saleh.