

**NAZARI A KAN MUTUNTAKA DA ADABI: TASIRIN ABUBAKAR
IMAM A *MAGANA JARI CE***

**(Personality and Literature: A Study of Abubakar Imam in *Magana Jari
Ce*)**

Na

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Declaration

I hereby declare that the work in this thesis titled “Nazari a kan Mutuntaka da Adabi: Tasirin Abubakar Imam a *Magana Jari Ce*” (Personality and Literature: A Study of Abubakar Imam in *Magana Jari Ce*), was performed by me in the Department of African Languages and Cultures, under the supervision of Doctor Muhammad Lawal Aminu, Doctor Magaji Yakawada Tsoho and Doctor Ramlatu J. Daura.

The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this work has been presented for another degree or diploma at any institution.

Signed

Shu’aibu HASSAN

Certification

This dissertation titled “Nazari a kan Mutuntaka da Adabi: Tasirin Abubakar Imam a *Magana Jari Ce*” (Personality and Literature: A Study of Abubakar Imam in *Magana Jari Ce*) meets the regulations governing the award of the degree of Doctor of Philosophy of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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(Professor Adebayo A. Joshua)

Godiya

Godiya ta tabbata ga Allah Subhana Wa Ta'ala, Mamallakin kowa da komai, Ubangijin Duniyoyi. Shi kaxai yake abin bauta. Ba wani abu mai rai, ko marar rai, da idon xan'adam yake iya gani, ko wanda ba ya iya gani, da ya isa ya yi tarayya da shi. Sallama da Taslimi ga fiyayyen halitta, Manzoni Rahama, Shugaban dukkan Manzanni da Annabawan Allah, Annabi Muhammadu xan Abdullahi. Tsira da aminci sun tabbata a gare shi, tare da Ahlinsa, da sauran tsarkakan mabiyansa, waxanda suka bi wannan tsarkakakkiyar hanya, ba tare da tavewa ba, har zuwa Tashin Qiyama. Ya Alla Ta'ala, ina mai matuqar godiya da ka ba ni lafiya, wadda ita ce dukiya ta farko da ka bai wa xan'adam, har yake iya wata walwala a doron qasa. Haka kuma, ina mai qara nuna matuqar godiyata ga Mahaliccin namu, wanda ya sam mini wannan 'yar baiwa ta ilimi, har na gudanar da wannan xan bincike, domin qumajin bayar da tawa gudunmuwar, ta ilimi, a fagen adabin Hausa, tare da qoqarin cim ma wani buri na rayuwa. Allah Ta'ala ya qara buxa mana qirazanmu, mu qara gano wasu abubuwa a fagen ilimi, domin amfanar bil'adama baki xaya. Amin.

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Tsakure

Bisa al'ada ta nazarin adabi a Hausa, akan nazarci jigo ne, ko salo, ko kuma zubi. Nazari domin qoqarin gano tasirin mutuntakar marubuci wani sabon fage ne a adabin Hausa. An aiwatar da wannan bincike ne a kan wannan sabuwar hanya ta qoqarin danganta adabi da marubuci, tare da fito da tasirin mutuntakar tasa daga cikin adabin nasa. An yi amfani da *Ra'in Katanci* (Expressive Theory) na M.H. Abrams (1953) ne domin aiwatar da binciken.

Ra'in yanan qoqarin nuna cewa adabi yana qunshu da mutuntakar marubuci ne, a kaikaice. A nan, an nazarci littafin *Magana Jari Ce* (1 - 3), inda aka yi qoqarin fito da tasirin mutuntakar marubucin littafin, wato Abubakar Imam. Daga qarshe, an gano cewa, tun daga uwar labarin, har zuwa xiyar labaran, an ga wurvushin tasirin mutuntakar marubucin, da suke da jivi da rayuwarsa, ta waxannan fuskoki kamar mutuntakarsa ta fuskar addininsa, da ta fuskar siyasar gargajiya, da fuskar al'adun Hausa da falsafarsu, mutuntakarsa bisa wanzuwar al'adu daban-daban da suka samu a zamanin rubuta *Magana Jari Ce*.

Binciken ya qunshi babi-babi guda biyar, waxanda suke qunshu da gundarin aikin, tare da bayaninsa filla-filla. Babi na xaya ya qunshi sharar fage ne, inda aka yi bayani a kan bayanin bincike, da dalilin bincike, da muhimmancin bincike, da farfajiyar bincike, da kuma hasashen bincike, tare kuma da hanyoyin bincike. Babi na biyu ya qunshi bita ce, wato an yi bitar wasu ayyuka da suke da alaqa, walau ta kusa ko ta nesa, da wannan binciken. Babi na uku kuwa ya nazarci tasirin addini a kan mutuntakar Abubakar Imam, inda

babi na huxu ya sake qwanqwance wani vangare ne na mutuntakar Abubakar Imam xin, wato ta fuskar al'ada. A babi na qarshe, wato na biyar, an taqaita binciken, tare da kammalawa. Babin ya nuna cewa Magana Jari Ce yana qunshe da mutuntakar Abubakar Imam ta fuskar addini da siyasa da al'adun Hausawa na gargajiya.

Abstract

By tradition, Hausa literary critics study theme, style and plot of Hausa literary works. This type of criticism, which focuses works of art on the bases of their message or style, is formalistic in nature. Of recent, Hausa literary scholars have began exploring other canon of literary criticism.

This research, entitled “Nazarin a kan Mutuntaka da Adabi: Tasirin Abubakar Imam a *Magana Jari Ce*” (Personality and Literature: A Study of Abubakar Imam in *Magana Jari Ce*), is based on applying M.H. Abrams’ (1953) Expressive Theory of literary criticism. The theory shows that works of art are seen as a reflection of the personality of the writer. Issues relating to political, religious, philosophical and so on opinions of the writer are considered very important in his writings.

The work is divided into five chapters. Chapter One consists of general introduction, where the research problem, significance of the research, scope and limitations, hypothesis and methodology adopted were discussed. Chapter two is literature review, while Chapters Three and Four are devoted to analyzing the personality of Abubakar Imam, from the eyes of his religion and culture, respectively. Chapter five is the concluding chapter.

The findings are that the *Magana Jari Ce* reflects the personality of the author, Abubakar Imam, in terms of his religion, philosophy of life, politics and the culture of his society - Hausa.

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BABI NA XAYA

SHIMFIXA

1.0 Gabatarwa

A yau nazarin adabi yakan xauki wasu sabbin salailai, inda ake qoqarin danganta adabi da sauran sassa na ilimi, kamar fannin siyasa ko tattalin arziki ko falsafar al'umma ko kuma tasirin mutuntakar marubuci cikin adabi. Wannan aiki ya bi irin wannan salo ne, wajen la'akari da irin waxannan sauye-sauye ta fuskar nazarin adabi, musamman rubutaccen habarce, inda aka yi nazarin tasirin mutuntakar Abubakar Imam a littafinsa na *Magana Jari Ce*.

A wannan mataki na nazarin adabi, ana qoqarin danganta adabi ne da mutuntakar marubuci. Wato a yi dubi da wasu abubuwa da suka yi tambari a labarin, domin a danganta su da tarihin marubuci ko halayensa ko kuma wasu abubuwa masu kusanci da shi, da kuma ake gani suna yin ishara a kan mutuntakar tasa.

Magana Jari Ce xaya ne daga cikin adabin da aka samu bayan zuwan Turawa qasar Hausa, kuma Hausawa suna alfahari da shi domin kuwa littafi ne da ya taskace al'adun Hausawa a sigar adabi. An yi amfani da hikima da basira wajen tsara labaran, waxanda asali an samu tubalansu

ne daga wasu al'ummu, amma kuma zubin labarin ya kasance tamkar asalinsu na nan qasar Hausa ne. kamar yadda Ingilishi suke tinqaho da rubuce-rubucen marubuta adabi irin su William Shakespeare, da Chales Dickens, da Alexander Pope da sauransu, haka ma Hausa take tinqaho da rubuce-rubucen Abubakar Imam, musamman littattafansa na *Ruwan Bagaja* (1934) da kuma *Magana Jari Ce* (1937).

A taqaice, wannan bincike ya yi nazarin littafin *Magana Jari Ce* na Abubakar Imam, domin a fito da mutuntakar marubucin, ta fuskoki da dama, musamman ma ta fuskar tarihinsa da addininsa da sauran abubuwa da suka shafi halayyarsa ta zahiri, waxanda abokansa suka tabbatar da su.

Habarce, walau na baka ko rubutacce, wani muhimmin vangare ne na adabin al'umma. Masana sun yi nazarce-nazarce da dama a kan jigo, da salo, da kuma zubi da tsarin ire-iren habarcen da ake da su a Hausa. Ta fuskar irin waxannan nazarce-nazarce ne aka fahimci saqonni da salo da kuma zubin rubutattun habarce na Hausa, da suka samu bayan zuwan Turawa qasar.

Wannan nazari shi ma ya xora ne a kan ire-iren nazarce-nazarce da aka yi a kan rubutaccen habarcen Hausa, sai dai batun da aka nazarta ya sha bamban da waccar tsohuwar al'adar. Shi wannan bincike ya yi wani sabon yunquri ne ta yadda ya fito da tasirin mutuntakar marubuci, inda aka nazarci *Magana Jari Ce*, tare da fito da tasirin mutuntakar marubucin littafin, wato Abubakar Imam.

1.1 Dalilan Bincike

Tarihin marubucin littafin *Magana Jari Ce*, wato Abubakar Imam, ya nuna yana da kusanci da sarauta, sannan ya sami tarbiyya a hannun Turawa ta hanyar karatun boko da kuma irin ayyukan da ya yi a tsawon rayuwarsa. Haka kuma hatta littafin ma na *Magana Jari Ce*, an sanya shi ne ya rubuta, kuma sai da aka zavo masa irin tubalan labaran da ake buqata ya yi amfani da su wajen rubuta littafin. Daga qarshe, sai aka ga zubin littafin ya dace da tsarin sarauta ta qasar Hausa, sannan akasarin jigogin labaran duk suna da jivi da mahukunta da kuma addinin da yake tashe a lokacin, wanda kuma shi ne addinin marubucin. Tattaruwar waxannan abubuwa ne suka sanya dalilan aiwatar da wannan binciken suka kasance kamar haka:

- i. Gwada wani sabon yunquri a tarken adabin Hausa domin a fito da mutuntakar marubuci daga cikin rubutunsa na adabi.

- ii. A ga ta yaya mutuntakar Abubakar Imam ta yi tasiri a littafin nasa na *Magana Jari Ce*?
- iii. Me da me suka gina mutuntakar marubucin, wato Abubakar Imam, a littafin?
- iv. Wace rawa addininsa ya taka wajen gina mutuntakar tasa, kuma yaya ta kasance a littafin na *Magana Jari Ce*?
- v. Shin wannan tasiri na mutuntakar tasa ya taimaka wa mahukunta na lokacin in aka yi la'akari da da labaran na *Magana Jari Ce*?

1.2 Iyakacin Bincike

Nazarin adabi faxi gare shi, musamman ma irin na Hausa wanda yake da na baka da kuma rubutacce. Sannan manazarta sukan yi nazarin ne ta fuskoki da dama, wasu jigo suka fi bai wa muhimmanci, wasu zubi da tsari, wasu kuwa salo suke nazarta. To amma wannan nazarin ya taqaita ne a kan waxannan abubuwa:

- i. Binciken ya shafi qoqarin fito da mutuntaka (personality) a cikin adabi.
- ii. Haka nazarin ya tattara ne a kan fitaccen marubucin nan na qasar Hausa ba, wato Abubakar Imam.

iii. Daga qarshe, nazarin ya ta'allaqa ne a kan bakandamen littafin nan nasa, wanda ya zama uwa ma ba da mama ga duk wani littafi na adabin Hausa, wato na *Magana Jari Ce* (1 - 3).

1.3 Muhimmancin Bincike:

Wannan bincike mai suna “Nazarin a kan Mutuntaka da Adabi: Tasirin Abubakar Imam a *Magana Jari Ce*”, ya yi qoqarin fito da wani sabon batu ne a fagen nazarin adabin Hausa, musamman ma waxanda suka samu a lokacin mulkin mallaka. Wannan ya sanya an sami nasarar cim ma wasu muhimman abubuwa a fagen ilimi. Waxannan abubuwa kuwa su ne:

- i. Babban muhimmancin da wannan bincike yake da shi, shi ne dasa xan ba da ya yi a kan wani sabon fanni na nazarin adabin Hausa, wato fito da mutuntaka ta marubuci cikin adabinsa.
- ii. Wannan nazari zai kasance tamkar amsar maganar Hausawa da suke cewa, “idan ka san mutum ka sha maganinsa.” Ta hanyar irin wannan nazari ake sanin inda mutum ko ma al’umma ta sanya gaba, ake sanin halin mutanen al’ummar.

- iii. Ana sa ran wannan bincike ya amfani Hausawa a yau ta fuskar yi musu tambihi a kan yadda Abubakar Imam ya fito da nau' o' in daxaxxun al' adun Hausawa ta sigar adabi.
- iv. Ana fata manazarta tarihi za su qara samun abin nazari da bin diddigin dabarar da marubuta suke sarrafa tarihi cikin adabi.
- v. Su kuma manazarta ilimin zaman al' umma za su amfana ta wajen gano yadda marubuci yake amfani da adabinsa wajen tsoma baki a harkar mulki.
- vi. A fagen ilimin kimiyyar siyasa kuma, za a amfana wajen gano yadda marubucin ya ja hankalin shuwagabanni domin su kasance masu adalci.

1.4 Hasashen Bincike

Wani abin lura dangane da *Magana Jari Ce* shi ne yadda ya kasance qunshe da zubi a kan labaran sarakuna da kuma xaukaka da buwayarsu. Sannan an kawo labarai da suka qunshi wasu vangarori na al' adun Hausa, musamman na lokacin rubuta littafin. Duk waxannan abubuwa ana gani suna da jivi da mutuntakar marubucin littafin, wato Abubakar Imam, ta fuskoki da dama. Saboda haka wannan bincike yana ganin mawallafin littafin ya sarqa wannan yanayi ne cikin hikima, wanda

hakan ya sanya littafin ya yi kama da hoton mutuntakarsa. Wajen tantance wannan hasashe, an xora binciken a kan ra'in katanci (Expressive theory) na M.H. Abrams. Domin haka hasashen wannan bincike shi ne:

- i. *Magana Jari Ce* yana qunshe da tasirin mutuntakar marubucin littafin, wato Abubakar Imam.
- ii. Tasirin addinin marubucin, wato Abubakar Imam ya taka rawa wajen ginuwar littafin na *Magana Jari Ce*.
- iii. Cakuxuwar al'adu uku da suka wanzu a yanayin rayuwar marubucin, wato al'adar gargajiya ta Bahaushe, da ta Musulunci, da kuma ta zamani, sun fito fili, kuma sun taka rawa wajen ginuwar littafin.
- iv. Addinin marubucin, wato Musulunci, da al'adun Hausa, sun yi tasiri a kan marubucin *Magana Jari Ce* domin su suke tashe a yanayin da littafi ya samu.
- v. Akwai tasirin ra'ayin masu tafiyar da al'ummar qasar Hausa na lokacin, musamman in aka yi tsokaci a kan yanayin da ya samar da littafin.

1.5 Hanyoyin Gudanar da Bincike

Hanyar da aka bi wajen gudanar da wannan nazari, ita ce qoqarin xora bincike a kan wani ra'i na tarken adabi, wannan ra'i shi ne *Ra'in Katanci* (Expressive Theory), na Mike Howard Abrams (1953). Ra'in yana nuni ne a kan dangantakar adabi da marubucin adabin. Wato, yana qoqarin nuna cewa adabi hoto ne na zuciyar marubuci, ko kuma bayani ne a kan tunanin marubuci, da tsarin rayuwarsa da kuma ra'ayoyinsa mabambanta, a kan rayuwa. Kuma duk waxannan abubuwa za su iya kasancewa suna da jivi da tarihin marubucin adabin.

Nazarin bin diddigin irin waxannan ababe cikin labari domin qoqarin danganta su da marubucin adabi, shi M.H Abrams ya kira da *Expressive Theory*, wannan binciken kuma ya yi amfani da wannan ra'i, ya kuma kira shi da suna *Ra'in Katanci*.

A yunqurin raxa wa wannan ra'i suna *katanci*, an lalubi qamusun kevavvun kalmomi, amma ba a sami madadinta ko makusanciyarta ba. Amma kuma a wani yunquri da Sashen Harsuna da Al'adu na wannan Jami'a ke yi na sake sabunta wannan qamusu, an tsayar da cewa za a kira wannan ra'i da wannan suna na *katanci*.

Wajen nemo sunan, an koma ga adabi ne, inda aka yi amfani da karin maganar nan da ke cewa, “Kamar kumbo, kamar katanta.” *Qamusun Hausa* (2006) ya fassara ‘kata’ da wani “xan qoqo da ake auna nono da shi.” Bargery (1934) kuma ya kawo ma’anoni uku na wannan kalma, kamar haka:

- i. Da rana kata (wato tsakiyar rana, ko ido na ganin ido);
- ii. Wani xan qoqo da mata makitsa ke adana kayan kitsonsu a ciki;
- iii. Qoqon auna nono ko man shanu.

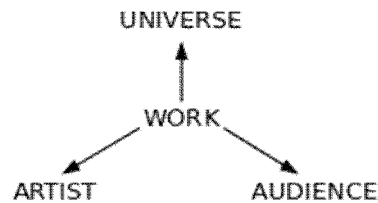
Daga bisani Bargery ya kawo karin maganar da ake yi da ta danganci kalmar, kamar haka, “Kamar kumbo, kamar katanta”, inda ya bayyana ma’anar karin maganar da cewa in aka ga mutum da mutum sun yi kama, ko sun sanya sutura iri xaya, ko wani qaton mutum ya hau kan firxexen doki, ko kuma gajeren mutum a kan wadan doki, sai a yi amfani da wannan karin maganar. Daga wannan ma’ana ce, Kwamitin da yake qoqarin sabunta *Qamusun Kevavvun Kalmomi na Hausa (Hausa Metalanguage)*, ya aro wannan kalma, ‘kata’, ya yafa wa wannan ra’i.

An bi wannan ra'i, aka xora wannan bincike a kai, domin a ga yadda mutuntakar Abubakar Imam ta kasance cikin *Magana Jari Ce*. Kafin Abrams (1953), ya kai ga bayani a kan ra'in nasa, sai da ya yi sharar fage da cewa:

Four elements in the total situation of a work of art are discriminated and made salient, by one or another synonym, in almost all theories which aim to be comprehensive. First, there is the *work*, the artistic product itself. And since this is a human product, an artifact, the second common element is the artificer, the *artist*. Third, the work is taken to have a subject which, directly or deviously, is derived from existing things - to be about, or signify, or reflect something which either is, or bears some relation to, an objective state of affairs. This third element, whether held to consist of people and actions, ideas and feelings, material things and events, or super-sensible essences, has frequently been denoted by that word-of-allwork, 'nature'; ..., *universe* . for the final element we have the *audience*: the listeners, spectators, or readers to whom the work is addressed, or to whose attention, at any rate, it becomes available (Abrams, 1953: 6).

Akan yi qoqarin tantance abubuwa guda huxu ne a duk wani ra'i na nazarin adabi. Abu na farko shi ne *adabin* shi kansa. Kasancewar xan'adam ne yake qirqirar adabin, to shi kansa *maqirqirin adabin*, abin lura ne. Abu na uku shi ne akan lura da cewa adabin yana qunshe da saqo da a kai tsaye, ko a kaikaice, yana nuni a kan abubuwa na zahiri, ko yana wakiltar wata aukuwa. Wannan abin da yake wakilta yakan qunshi al'amuran mutane ko wata aukuwa, ko wani tunani da makamantansu, shi ake kira da *duniyar marubuci*. Abu na huxu, kuma na qarshe, shi ne waxanda suke *amfana da adabin* da aka qirqira. Wato 'yan kallo, ko masu sauraro, ko kuma masu karatu.

Abrams ya fara kafa harsashin ra'in nasa da kawo wani zane na surar ginshiqan da suke wakiltar tarken duk wani adabi. Shi wannan sura yana da manyan turaku huxa, amma an tsara su da siffar kusurwa-uku (*triangle*), inda aka sanya aikin adabin (work) a tsakiya, kamar haka:



Abin da Abrams yake qoqarin fayyacewa a nan shi ne duk wani manazarcin adabi zai dogara ne da xaya daga cikin waxannan ginshiqai huxu wajen tarkensa. Ya ce:

Application of this analytic scheme, therefore, will sort attempts to explain the nature and worth of a work of art into four broad classes. Three will explain the work of art principally by relating it to another thing: the universe, the audience, or the artist. The fourth will explain the work by considering it in isolation, as an autonomous whole, whose significance and value are determined without any reference beyond itself (p. 7).

Waxannan ginshiqai suna nuni a kan yanayi da muhimmancin adabi ta fuskoki huxu. Uku daga cikin hanyoyin suna danganta adabi da ko duniyar marubuci, ko makaranci ko kuma da maqirqirin adabin. Amma hanya ta huxun, ana tarken adabin ne ta la'akari da sassansa, wato ana qoqarin danganta adabi ne da vangarorinsa.

Amfani da waxannan ginshiqai huxu, su suka haifar da samuwar waxannan ra'o'i guda huxu:

- i. Mimetic Theories (Ra'in Kwaikwaye);
- ii. Pragmatic Theories (Ra'i Aiwace);
- iii. Expressive Theories (Ra'in Katanci);
- iv. Objective Theories (Ra'in Manufa).

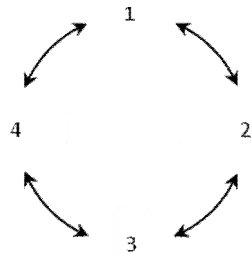
Liu (1982), ya amince da wannan tsari na Abrams, amma ya xan yi masa gyara, gwargwadon tasa fahimtar. Shi a nasa ra'ayin, cewa ya yi:

The creation of every work of art necessarily involves four elements: the world, the artist, the work, and the audience or spectator. The world consists of both the natural world and the cultural world in which every individual lives, and although no two individuals perceive and experience exactly the same world, we may posit one "world" for all, for without a common world no communication is possible (Liu, 1982: 1).

Duk wani adabi da aka qirqira, dole ne ya qunshi waxannan qinshiqai guda huxu: duniya, da maqirqiri, da adabin, da kuma mai sauraro (ko mai karatu, ko xan kallo). Ita duniyar tana nufin duniyar zahiri ko al'adar da kowa ya tashi cikinta. Kuma babu yadda mutum biyu za su kalli duniya da ido guda, amma za a iya danganta duniya guda ga kowa, saboda in babu duniyar, to babu ma wata mu'amala.

A maimakon yadda Abrams (1953) ya zayyana surar waxannan ginshiqai huxu a siffar kusurwa-uku (triangle), shi Liu ya siffanta su a surar da'ira (tetradic circle) ne, inda ya ce:

The interrelations among the four elements involved may be illustrated by the following diagram:



Here, **1** represents “world,” **2** “artist,” **3** “work of art,” and **4** “audience” or “spectator.” The world naturally affects the artist, who reacts to it, and this self-world interaction constitutes this artist’s lived world. By exploring this lived world as well as other, possible worlds, the artist then creates an imaginary world in a work of art. When a spectator perceives the work of art, it will affect him in certain ways, and he will react to it in certain ways. Of course, he does not come to the work with a blank mind, but with all his previous experiences of the world and of art. After his experience of the work of art, his interaction with the world will be modified to some extent and in some ways. At the same time, by reacting to the work, the spectator comes into contact with the artist’s mind and recaptures the latter’s interaction with the world. That is why the arrows point in both directions in the diagram (Liu, 1982: 1 - 2).

A nan, **1** tana wakiltar “duniya,” **2** kuma tana wakiltar “maqirqirin adabin,” **3** kuma tana wakiltar “adabin,” sannan **4** tana wakiltar “xan kallo” ko “mai sauraro/mai karatu.” Duniya/Al’ada takan yi tasiri a kan maqirqirin adabi, wanda wannan tasirin daga bisani yake bayyana cikin adabin nasa. Wannan tasiri shi yake wakiltar duniyar tasa. Adabi shi ne yadda maqirqirin ya siffanta duniyar tasa, da ma wadda suka shafi wasu duniyoyin. Idan mai karatu ya karanta adabin, yakan shafi tunaninsa, saboda

haka sai ya nemi jefa ra'ayinsa. Ko da yake da ma yana da 'yar masaniya a kan duniyar, da ma adabin. A lokacin da ya nazarcin adabin, tunaninsa yakan xan sauya. Idan kuma mai karatu ya nemi yin tarken adabin, to a nan zai shiga gonar mutuntakar maqirqirin adabin, da ma ra'ayinsa na rayuwa. Wannan shi ya sanya kan kibiyoyin da'irar suke fuskantar duka vangarorin.

Idan ma akwai wani raddi da aka yi wa Abrams a kan wannan ra'i nasa, to bai wuce abin da Liu ya faxi ba. Saboda haka za a iya cewa ra'in ba shi da wata matsala ta karvuwa a duniyar ilimi.

Kasancewar an xora wannan bincike a kan *ra'in katanci* (Expressive Theory), ya sanya aka kawo bayaninsa, kamar yadda Abrams (1953) ya bayyana. Ya ce:

'Poetry', Wordsworth announced in his Preface to the *Lyrical Ballads* '... is the spontaneous overflow of powerful feelings.' He thought well enough of this formulation to use twice in the same essay, and on this, as the ground-idea, he founded his theory of the proper subjects, language, effects and value of poetry. Almost all the major critics of the English romantic generation phrased definitions or key statements showing a parallel argument from work to poet. Poetry is the overflow, utterance, or projection of the thought and feelings of the poet; or else (in the chief variant formulation) poetry is defined in terms of the imaginative process which modifies and synthesizes the images, thoughts, and feelings of the poet. This way of thinking, in which the artist becomes the major element generating both artistic product and the criteria and which it is to be judged, I shall call the expressive theory of art (p. 21 - 22).

Kamar yadda Wordsworth ya bayyana a cikin Gabatarwar da ya yi a littafinsa mai suna *Lyrical Ballads*, cewa ‘waqa wata qarfafaffiyar aba ce mai motsa zuciyar da take gangarowa daga zuci’. Ya yi amfani da wannan kalami sau biyu a cikin rubutun nasa. Ta haka ya gina ra’insa a kan daidaitaccen saqo, da harshen waqa, da kuma amfaninta. Matarka adabin Ingilishi da dama sun yi qoqarin fayyace dangantaka tsakanin adabi da marubucin adabin. Adabi wani zirin tunani ne, ko zance ko kuma hasashen marubuci. Ko kuma za a iya cewa adabi wani qirqirarren zance ne da yake sabunta tunani na marubuci. Wannan hanya da take kasancewa marubuci yake zama abin ishara wajen tarke a kan adabin nasa, shi na kira da ra’in katanci.

Abrams ya ci gaba da qoqarin kawo tarihin samuwar wannan tunani na tarken adabi da yake qoqarin danganta adabin da marubucinsa, inda ya ce:

Setting the date at which this point of view became predominant in critical theory, like marking the point at which the orange becomes yellow in the colour spectrum, must be a somewhat arbitrary procedure. ... an approach to the expressive orientation, though isolated in history and partial in scope, is to be found as early as Longinus’ discussion of the sublime style as having its main sources in the thought and emotions of the speaker; and it recurs in a variant form in Bacon’s brief analysis of poetry as pertaining to the imagination and ‘accommodating the shows of things to the desires of the mind.’ ... The year 1800 is a good round number, however, and Wordsworth’s Preface a convenient document, by which to signalize the displacement of the mimetic and pragmatic by the expressive view of art in English criticism.

Sanin yausha aka fara amfani da wannan hanya wajen tarken adabi, tamkar qoqarin tantance da yausha lemo ya sami launinsa na fatsi ne cikin nau’o’in launuka. Tun

tsawon lokaci an ga vurvushin wannan hanya cikin bayanan da Longinus ya yi a kan “ingantaccen salo”, wanda ya ce yakan vuvvugo ne daga tunani da sosuwar zuciyar marubuci, ko mai magana. Wannan irin tunani an gan shi a rubutun Bacon da ya yi a kan waqa da cewa takan “danganci idon zuci tare da nuni a kan buqatuwar rayuwa.” ... Wannan irin tsari na tarken adabin Ingilishi da ya samu a wajajen shekarun 1800, shi ya kawar da tunanin da ake da shi a da na cewa ala dole adabi ya kasance *kwaikwaye*, (kwaikwayon duniya ta zahiri da kuma abubuwan da suka danganci al’adu da sauransu), ko kuma domin isar da saqo ga makaranci.

Abrams ya taqaita ra’in katanci da cewa:

In general terms, the central tendency of the expressive theory may be summarized in this way: A work of art is essentially the internal made external, resulting from a creative process operating under the impulse of feeling, and embodying the combined product of the poet’s perceptions, thoughts, and feelings. The primary source and subject matter of a poem, therefore, are the attributes and actions of the poet’s own mind; or if aspects of the external world, then these only as they are converted from fact to poetry by the feelings and operations of the poet’s mind (p. 22).

A dunqule, za a iya taqaita manufar ra’in katanci da cewa: abu ne a rufe, ake buxe shi, sakamakon qirqira ta marubuci, domin ya bayyana zuciyarsa, da manufarsa da kuma tunaninsa. Sinadaran da suke haxuwa domin su tayar da adabi su ne halayya da kuma ayyukan shi marubucin. In kuma sun shafi duniyarsa ta zahiri ce, to akan yi la’akari da yadda ya juya su zuwa adabi domin su wakilci tunaninsa.

Ya ci gaba da cewa:

The first test any poem must pass is no longer, 'Is it true?' or 'Is it appropriate to the requirements either of the best judges or the generality of mankind?' but a criterion looking in a different direction; namely, 'Is it sincere? Is it genuine? Does it match the intention, the feeling, and the actual state of mind of the poet while composing?' the work ceases then to be regarded as primarily a reflection of nature, actual or improved; the mirror held up to nature becomes transparent and yields the reader insights into the mind and heart of the poet himself. The exploitation of literature as an index to personality first manifests itself in the early nineteenth century; it is the inevitable consequence of the expressive point of view (p. 23).

Dangane da tarken adabi, abin lura na farko a yau ba shi ne 'Shin ya dace da yanayi na zahiri?' ko 'Shin ya yi daidai da abin da matarki yake buqata ko abin da jama'a suke so?', maimakon haka, akan lura da wata hanya ce, wato, 'Shin gaskiya ne? Shin yana da tushe? Shin ya yi daidai da niyyar marubuci, ko tunaninsa ko kuma mahangarsa? A yau an daina dubin adabi a matsayin madubin da yake haska rayuwa, ta zahiri ko ta baxini; amma a matsayin madubi da yake haska ba duniyar kawai ba, har ma ya ratsa, ya haska tunani da zuciyar marubuci. Bayani a kan adabi a matsayin wata hanya ta nazarin mutuntaka ta marubuci ta fara bayyana a qarni na sha tara ne; wannan kuwa shi ne mafarin ra'ayin katanci.

A wani wurin kuma, Abrams (2009), ya ce:

Expressive criticism treats a literary work primarily in relation to its author. It defines poetry as an expression, or overflow, or utterance of feelings, or as the product of the poet's imagination operating on his or her perceptions, thoughts, and feelings; it tends to judge the work by its sincerity, or its adequacy to the poet's individual vision

or state of mind; and it often seeks in the work evidences of the particular temperament and experiences of the author who, deliberately or unconsciously, has revealed himself or herself in it. Such views were developed mainly by romantic critics in the early nineteenth century and remain current in our own time, especially in the writings of psychological and psychoanalytic critics and in critics of consciousness such as Georges Poulet and the Geneva School (Abrams, M.H. and Harpham, G.G., 2009:63).

Ra'in katanci yana danganta adabi ne da maqirqirinsa. Akan fassara adabi da bayani, ko zance da yake kwararowa daga zuciyar maqirqiri, domin ya bayyana wani hali ko mahangarsa. Akan dubi adabin a ga ko ya qunshi zahirin tunani da mahangar rayuwar maqirqirin adabin. Hakan kuma kan sanya a ga hali na musamman ko goguwar rayuwa ta maqirqiri, da ya saqa da saninsa ko kuma cikin rashin sani. Ire-iren waxannan ra'a'yoyi sun bayyana cikin rubuce-rubucen matarkan zamani a farkon qarni na sha tara, har zuwa yau, musamman matarkan *ilimin tunani* da na *alaqar tunani* da kuma *matarka sanau*, irin su Georges Poulet da kuma na Makarantar Geneva.

Wannan xan bayani da aka kawo shi ne abin da ra'in katanci yake qoqarin fayyacewa, wato qoqarin danganta adabi da maqirqirinsa ta fuskoki da dama. Ma'ana, ra'in yana nuni da cewa adabi yana qunshe ne da hali, ko na sosuwar zuciya, ko wata goguwa ta rayuwa, ko mahangar rayuwa, ko xarsashin wata aqida ta maqirqirin adabin da ya voye, da sani ko cikin rashin sani, suka kuma bayyana a cikin rubutun nasa.

1.6 Taqaitaccen Tarihin Meyer Howard Abrams

To shin waye Meyer Howard Abrams ne? An haifi Abrams a 1912, a wani gari mai suna Long Branch da ke jihar New Jersey ta qasar Amurka. Asalin iyayensa Yahudawa ne da suka yiwo qaura daga Gabashin Turai zuwa Amurka. Sana'ar mahfinsa ita ce fentin gidaje. Shi ne xa xaya tilo da ya sami damar zuwa kwaleji daga cikin 'ya'yan uban.

Ya shiga Jami'ar Havard a 1930, inda ya karanta adabin Ingilishi. Daga bisani ya sami gudummuwar xaukar nauyin karatu ta Henry wanda wannan ta ba shi damar shiga Jami'ar Cambridge. Wannan damar ta sada shi da malaminsa, wato I.A. Richards. Bayyan ya kammala karatunsa a Cambridge, sai ya dawo Jami'ar Havard domin ya yi digiri na biyu, a 1935. Ya kuma sami digirinsa na uku a 1940, a wannan Jami'a. ya zama farfesa a Jami'ar Cornell, a 1945.

Matarsa mai suna Ruth ta rasu a 2008, tana da shekara 71. Amma shi Abrams yana nan da ransa. Ya cika shekara 100 ran 23 ga Yuli, 2012. Idan har ya kai 23 na watan Yuli na wannan shekarar (2013), zai kasance yana da shekara 101 ke nan. Ya ce mutanen da suka yi tasiri a rayuwarsa su ne W.B. Yeats da kuma I.A. Richards.

Kaxan daga cikin ayyukan rubuce-rubuce da Abrams ya yi a tsawon rayuwarsa, su ne:

- i. *The Mirror and the Lamp: Romantic Theory and the Critical Tradition* (1953);
- ii. *The Poetry of Pope: a selection* (1954);
- iii. *Literature and Belief: English Institute Essays* (1957);
- iv. *A Glossary of Literary Terms* (1957; 9th ed. 2009);
- v. *English Romantic Poets: modern essays in criticism* (1960);
- vi. *Norton Anthology of English Literature* (1962).

Wannan shi ne a taqaiƙe tarihin M.H. Abrams, tare da wasu daga cikin ayyukan day a yi a matsayinsa na matarkin adabi, a tsawon rayuwarsa zuwa yau.

BABI NA BIYU

WAIWAYEN AYYUKAN DA SUKA GABATA

2.0 Gabatarwa

Wannan babi ya shafi bitar ayyukan da aka yi ne a kan rayuwar Abubakar Imama da kuma littafinsa na *Magana Jari Ce*, da sauran wasu abubuwa masu kama da haka. Da farko an kawo tarihin Abubakar Imam a taqaice, inda aka fi mayar da hankali a kan fara karatunsa na boko, da muqaman da ya riqe, da kuma rubuce-rubucen da ya yi a tsawon rayuwarsa. Sannan sai aka tavo xan bayani a kan samuwar *Magana Jari Ce* (1 - 3). Daga nan sai aka yi xan tsokaci a kan yanayin zubin littafin, tun daga na xaya har zuwa na uku. Daga bisani bitar ta tavo bayani a kan ma'anar adabi da bayani a kan abin da ake nufi da Mulki a Kaikaice. Sai kuma aka yi dubi a kan ma'anar jigo. An qarqare bitar wajen rairayo wasu nazarce-nazarce da wasu suka yi a kan littafin *Magana Jari Ce* kai tsaye. A nan, an kasa bitar ta fuskar kundaye da maqaloli da bugagun littattafa, da kuma yadda aka baddala wasu labaran *Magana Jari Ce* zuwa wasan kwaikwayo.

Wannan bincike da ya jivanci nazari domin qoqarin fito da mutuntakar marubucin *Magana Jari Ce*, wato Abubakar Imam, an lura ba a tava

aiwatar da shi ba, ko kuma a kan wani littafi na habarcen Hausa ba. Ma'ana, babu wani nazari da aka yi wanda ya yi qoqarin danganta adabi da marubucinsa, domin a fito da mutuntakar marubucin. Duk nazarce-nazarcen da aka yi, sun bi waccar tsohuwar hanyar ce, wato nazarin jigo, ko salo, ko kuma zubi. 'Yan waxanda ba za a rasa ba, su ne irin na Abdullahi (1998), ko na Guga (2010), waxanda duk sun sha bamban da wannan. Shi na Abdullahi ya danganci tarihi ne, inda ya bibiyi labaran *Magana Jari Ce*, xaya bayan xaya, ya fito da tubalan da suka samar da su. Shi kuwa na Guga, ya yi qoqarin fito da alaƙar da littafin yake da ita ne da fada. Saboda haka wannan babban givi da aka bari a fagen nazarin rubutaccen adabin Hausa, shi binciken ya ci nasarar cikewa. Ashe ke nan wannan bincike da ya shafi fito da mutuntakar marubucin *Magana Jari Ce*, wato Abubakar Imam, ya sanya ya zama irin sa na farko a fagen nazari a adabin Hausa.

Talifin Hausa, kamar yadda tarihinsa ya nuna, ya fara ne daga kafa Hukumar Fassara, a 1929 da kuma Hukumar Talifi a 1933, qarqashin shugabancin Dr. R.M. East. Gasar da hukumar Talifi ta sanya, inda a sanadiyarsa aka samu sanannun littafan nan guda biyar, shi ne za mu ce ya dasa xan ba wajen samuwar sauran littattafan zube da aka sani. Waxannan shahararrun littattafan guda biyar kuwa, su ne:

- i. *Ruwan Bagaja* na Abubakar Imam
- ii. *Ganxoki* na Bello Kagara
- iii. *Shehu Umar* na Abubakar Tafawa Balewa
- iv. *Jiki Magayi* na J. Tafida da R.M. East
- v. *Idon Matambayi* na Muhammadu Gwarzo
(Yahaya, 1988; Abdullahi, 1998; Mukhtar, 2002; Malumfashi, 2009).

Cosentino (1978) ya yi dogon sharhi a kan irin rawar da R.M. East ya taka wajen qoqarin gina rubutaccen adabin Hausa a wancan lokacin. Ya yi bayani a kan gasar da East ya dasa, inda kuma ya kafa wani sharaxi domin zubin labaran su kasance sun sava da tsarin adabin baka na Hausa, musamman tatsuniyoyi. Cosentino ya ce a wancan lokacin, ba a iya raba labaran Hausa da adabinsu na baka.

A cewar Cosentino, za a iya ganin yadda zubin labarin *Shaihu Umar* na Abubakar Tafawa Valewa ya xan kauce wa tsarin tatsuniya, yadda East yake so. Zubin *Shaihu Umar* ya qunshi tarihi ne cikin sigar adabi, inda aka bayyana yadda wani natsatsen malami ya bayar da tarihin kansa ga xalibansa. A cewar Cosentiona, zubin wannan labarin bai sha bamban da waqar nan ta Shehu Usmanu Xanfodiyo ba, mai suna *Sifofin Shehu*.

Shi kuma zubin littafin *Ganxoki* na Bello Kagara, za a iya kallonsa ta fukoki uku, in ji Cosentino. Kashi na farko ya qunshi labari na zahiri da

ke nuna Ganxoki yana yaqi da mamayar ‘yan mulkin mallaka; kashi na biyu ya qunshi duniyar mafarki, da ke nuna Ganxoki yana faxa da Jinnu; kashi na uku kuma, yana nuni da dawowar Ganxoki qasar Hausa, tare da nuni a kan irin sauye-sauye na mamaki da suka faru a bayansa. A taqaice, an cakuxa tsari na duniyar zahiri da ta mafarki a zubin labarin, in ji Cosentino.

Bayan nan kuma sai *Ruwan Bagaja* na Abubakar Imam. Zubin littafin ya qunshi barkwanci ne tsakanin wasu malamai biyu, wanda xaya ya fita neman ruwan bagaja. Shi ma wannan littafin, bai tsira daga tasirin adabin baka ba, domin an nuna yadda taurarin labarin suka bar duniyar zahiri, suka shiga ta jinni. Daga bisani kuma Alhaji Imam ya dawo Kontagora, a matsayin maikuxi.

Littafi na gaba shi ne *Jiki Magayi*, wanda John Tafida Umaru Wusasa da R.M. East suka rubuta. Shi ma ya fara ne da bin tsarin zahirin rayuwa, a wani gari wai shi Galma. Amma abin da ya biyo baya, shi ne tasirin tatsuniya, inda aka nuna Abubakar ya shiga uwa duniya, domin neman maganin da zai xauki fansa a kan Malam Shehu.

Cosentino ya yabi wannan yunquri na East, amma ya nuna yadda ya gaza. A cewarsa, tsari na adabin kowace al'umma, yana tattare da al'ada da kuma yanayin zaman al'ummar. Ba tilasta shi ake yi a kan al'umma ba, a'a, al'ummar ne da kanta take qirqirasa, domin ya yi musu jagora a kan falsafarsu ta rayuwa da kuma tsarin zamantakewarsu. Zai iya kasancewa a ce Hausa babu marubuta habarce, tun da asali ba su gada ba, kamar yadda East yake fatar gani. Amma kuma za a iya samun wasu sassa na adabi waxanda al'ummar Hausa take gani shi ya faye mata, yake kuma haska tunanin al'ummar (Cosentino, D.J., 1978: 19 - 30).

Cikin irin wannan yanayi da yunquri ne aka samar da *Magana Jari Ce*, mai littafi na 1 – 3, da marigayi Abubakar Imam ya rubuta. Kamar yadda ya kasance ga samuwar sauran littattafa na habarce na wancan lokacin, hukumar da take kula da sha'anin ilimi takan ce ana qoqarin samar da littattafan ne domin a sami abin karantawa a makarantun da suka fara havaka a lardunan qasar Hausa. Malumfashi (2009b) ya yi bayanin kan famar da aka yi wajen samuwar ayyukan adabin Hausa a lokacin, inda yake cewa:

Kodayake Turawa ba su sami yadda suke so ba baki xaya, amma sun ci nasara wajen kafa gwamnati ta munafunci a kaikaice. Sun dai bar tsarin mulkin da suka iske, amma sun kasa sun tsare. Sarakai da Hakimai da Dagatai kowa ya riqe muqaminsa a

qarqashin sabon tsarin sarakuna, ... sai waxansu sababin matsaloli suka sake kunno kai daga shekarun 1930 lokacin da kawunan jama'a suka soma wayewa sosai saboda yaqin duniya da wasu suka halarta daga Arewa da shigowar ilimin zamani da kuma yawan tafiye-tafiye da wasu suka yi, suka sami buxe idanunsu da samun ilimi game da haqqin xan Adam a harkokin siyasa... (Malumfashi 2009b:7)

Idan aka yi la'akari da jigon wasu labaran da suke cikin littafin, za a ga suna bayyana mutuntakar marubucin, wato Abubakar Imam ta fuskar addini da siyasa da kuma al'adar Hausa, wadda ta yi tasiri a kansa. Abba (2008:235) ya ce yadda Imam ya kururuta tsarin sarauta a matsayin cibiyar adalci da tausayawa da kuma nuna sarakuna a matsayin masu hana danniya, yana tabbatar da yadda Imam yake girmama tsarin sarauta. Saboda haka ashe ba abin mamaki ba ne a ga hakan a jigon adabin Imam, musamman *Magana Jari Ce*.

2.1 Tsarin Shugabanci A Qasar Hausa

Ta fuskar tsarin zamantakewa, maigida shi ne jagora a gidansa, amma a waje ana da sarki da fadawansa da hakimai da dagatai da masu unguwanni da suke aiwatar da umurnin sarki. Sannan kowace sana'a ta Hausawa tana da sarkinta, sai kuma sauran masu aiwatar da sana'ar da kuma masu yin barance domin koyo. Ta haka ake da sarkin sana'o'i kamar sarkin noma, da sarkin qira, da sarkin fawa, da sarkin dukawa, da

sarkin gini, da sarkin gardi, da sauransu. Su waxannan sarakuna na sana'o'in su ke sasanta duk wata husuma da kan taso a tsakanin masu aiwatar da ita sana'ar.

Shi kuma sarki, shi ne wuqa da nama a masarautarsa. Qarqashinsa akwai malamai (alqali da liman da magatakarda) da sauran masu riqe da muqamai na fada. Daga waxannan kuma sai tajiran gari, wato manyan fatake da suka yi kuxi, suke kuma gudanar da kasuwanci a kasuwar garin. A tsarin al'adar Hausa, duk wani da ba basarake ba ne, to talakan sarki ne, komai tarin dukiyarsa kuwa.

Da irin wannan tsari na sarki da talakawansa, qasar Hausa ta yi ta tafiya shekaru aru-aru, har zuwan Musulunci inda tsarin ya qara inganta da xaukar wani sabon tsari da bunqasa. Kasuwanci ya qara havaka tsakanin qasar Hausa da sauran sassa na Afirka ta Yamma da Afirka ta Gabas har zuwa yankin Gabas ta Tsakiya, wato qasashen Larabawa. A nan kusa kuma, ciniki ya qara bunqasa tsakanin Hausawa da maqwabtanta irin su Nupe da Yarbawa har dai zuwa sauran sassan kurmi. Haka ake ta tafiya har zuwan bayyanar Shehu Usmanu Xanfodiyo, wanda ya bayyana domin jaddada addini da ya gurvace, sarakuna suka shantake suna aikata abin da suka ga dama. Wannan jihadi ya auku ne daga 1804 zuwa 1810.

Wannan daula da Shehu Usmanu ya kafa ita ta wanzu har zuwa 1900 zuwa 1903, lokacin da Turawa suka shigo, qarqashin jagorancin Lord Lugard, suka kuma ci daular da yaqi (Paden, 1986; Furniss, 1996; Umar, 2006; Gusau, 2008;).

Bayan kafuwar mulkin Turawa a Nijeriya ta arewa, sai kuma yunqurinsu na kafa makarantun boko domin yaxa irin nasu tsarin ilimin. Cikin irin yunqurin da suka yi na samar da littattafai na koyarwa a makarantun da suka kafa, sun kafa hukumomi da suka haxa da Hukumar Fassara a 1929 da kuma Hukumar Talifi a 1933. Waxannan hukumomi sun samar da littattafai na karantawa a wancan lokacin. Daga bisani kuma gwamantin mulkin mallaka ta ci gaba da yunqurin samar da qarir wasu littattafan a kan fannoni daban-daban. Da wannan niyya ce hukumar ta gayyato Abubakar Imam, wanda shi ne ya lashe gasar farko da Hukumar Talifi ta shirya, da littafinsa mai suna *Ruwan Bagaja* (1935), domin ya samar da *Magana Jari Ce*, wanda kuma wannan aiki ya ke da zummar nazarinsa (Yahaya, 1986; Furniss, 1996; Abdullahi, 1998; Malumfashi, 2009).

Idan ana magana a kan tsarin sarauta a qasar Hausa galibi akan yi ishara ne da lokacin da aka haqqaqe daulolin sarakuna na qasar Hausa sun bunqasa, suna yaqeqe a tsakaninsu domin faxaxa masaratun nasu.

Ire-iren waxannan dauloli da ake ji da su a matsayin masarautu na qasar Hausa su ne kamar Daura da Kano da Katsina da Gobir da Sakkwato da Argungu da Haxeja da Katagum da Zazzau da Damagaram da Gobir da Zamfara da sauransu (Gusau, 1999:151). Tarihin kunne ya girmi kaka ya fi yawa a tarihin kafuwar daulolin qasar Hausa da bunqasar masarautun. Domin haka wannan bincike ba zai tsunduma cikin wannan qila wa qala na masana tarihi ba, abin da kawai za a tavo shi ne batu kan shugabanci a idon Bahaushe.

Daga qasa-qasa a tsarin zamantakewa na Hausawa, maigida shi ne jagoran iyali, kuma majivincin al'amuran gidansa. Wannan ya haxa da matansa da 'ya'ya da barori da sauran bayi ko kuma 'ya'yan 'yan'uwa da suke tare da shi. Magidanta su ne suke haxuwa su tayar da qauye ko unguwa. Masu sana'a daban-daban kan zauna wuri guda, su kafa qauye ko unguwa. Ta wannan irin tsari, akan ji unguwannin masaqa ko majema ko manoma ko marina ko maqera da sauransu a qasar Hausa. A bisa tsari irin na zamantakewar Hausawa, a qarqashin kowace sana'a akan samu shugaba wanda zai dinga tafiyar da al'amuran waxannan masu sana'a. Shi zai riqa sasanta wasu rigingimu da ka iya tasowa a tsakanin juna (Gusau, 2008: 1).

Adamu (1978) cikin Wurma (1991) ya qara da cewa:

Al'ummar Hausawa tana bai wa muqami muhimmanci qwarai da gaske. Abu na farko da ake faha wa baƙo a qasar Hausa shi ne muhimmancin bambancin da ke tsakanin sarakuna da sauran masarauta a vangare xaya da kuma talakawa a xaya vangaren. Masarauta suna da iko a kan waxanda suke mulki, don haka suna da muqami mafifici. Girmamamwa da sarkin Hausawa yake samu ta samo asali ne daga wannan (Wurma, 1991: 10).

Al'adar Hausa ta hana sarki ko duk wani mai kusanci da sarauta ya yi wata sana'a da ake gani talakawa ke yin ta. A kan haka, ga abin da Wurma (1991) ya fassaro daga aikin Adamu (1978):

... ba a sa ran daga cikin sarakuna da sauran masarauta su riqa yin wasu sana'o'i irin na talakawa domin samun abin masarufi na yau da kullum. Alal misali, bai kamata a ga 'ya'yan sarauta suna kasuwanci ko aiki a gonakinsu da kansu ba. Haka kuma abin kunya ne a ga xan sarki yana saye da sayarwa a qasarsu ko kuma duk qasar da aka san ko shi wane ne. An fi sanin 'ya'yan sarakuna da mulki da kuma yi wa qasa yaqi tare da taimakon mayaqansu da su kansu suka tanada, ko domin kariyar qasa ko domin kai hari (Wurma, 1991: 13).

Idan gari ya bunqasa ya tashi daga qila gidan gona ko kuma unguwar masu wata sana'a, to dole a sami wani jagora guda da zai riqa tafiyar da al'amuran wannan gari. Shi wannan jagora shi ake kira da sarki. A tarihihi na Hausawa, akan jivinta sarakunan qasar Hausa na kafin jihadin Mujaddadi Shehu Usmanu Xanfodiyo, da jikokin Bawo xan Bayajida, daga Daura. Amma kafin Jihadi na 1804 zuwa 1810, qasar Hausa tana

rarrabe ne birni-birni, kowane birni yana cin gashin kansa, yana kuma da iyakar qasarsa. Shi birni, shi ne cibiyar mulki, a nan babbar fadar sarkin masarautar take (Alhassan da wasu, 1988:65).

Ana irin wannan zama ne masu jihadi suka bayyana, suka tumvuke sarakunan Have, suka kuma xinke qasar qarqashin daula guda, wato daular Sakkwato. Daga wajajen 1897 kuma, aka fara jin vullar Turawa a yankin da ya zama daular Sakkwato, wato Kwantagora da Ilorin da Bida, duk suka faza hannun Turawan. Duk tsawon wannan lokaci na kafin jihadi da bayan jihadi da kuma bayan bayyanar Turawa, tsarin sarautar Hausa bai canza ba. Sai dai an xan sami tasirin bayyanar Turawan cikin irin ayyukan da sarakunan suke gudanarwa a da.

Sarki shi ne shugaba mai cikakken iko. Shi ke zartar da kowane irin hukunci a qasarsa. Tsarin sarauta yana bin gado ne, kuma ko haka, sai masu zaven sarauta sun ga cancantarsa, bayan mahaifinsa ya rasu. A kan irin wannan tsari na sarauta ne, Turawa suka shigo qasar Hausa, suka ci ta da yaqi, suka maye sarakunan da suka yaqa da wasu daga cikin gidan sarautar. Tun daga wannan lokaci Turawa suka shimfixa mulkinsu ta hanyar amfani da sarakunan da suka naxa. Wannan tsari na tafiyar da

mulkin qasar Hausa bayan zuwan Turawa, shi ake kira da mulki a kaikaice.

2.2 Addinin Hausawa

Masana tarihi da dama sun habarto cewa kafin bayyanar Musulunci a wannan nahiya, Hausawa suna bauta wa dodanni ne a wurare daban-daban. Ma'ana, babu wani abin bauta guda xaya tak da suka yi tarayya a kan sa. Misali, a Kano, ana da Tsumburbura a kan dutsen Dala. A Kwatarkwashi kuma ana da Magiro. Sannan a kan dutsen Wai na Katsina kuma, ana da Xantalle. Akan kuma yi bautar ne ta sigar bori, kamar Giwa-shan-laka, ko ta sigar tsafe-tsafe (Ibrahim, 1982; da Adullahi, 1998; da Bunza, 2006; da Malumfashi, 2009).

Ana cikin wannan hali ne Musulunci ya shigo, Hausawa kuma suka rungume shi, ya zame musu sabon addini da kuma tsarin rayuwa. Musulunci ya daxe yana taka muhimmiyar rawa a rayuwar Hausawa kafin Turawa su shigo qasar, a farkon qarni na ashirin. Wannan irin daxewa da Musulunci ya yi ana damawa da shi a nahiyar, ya sanya addinin ya zama jini da tsoka na rayuwar Hausawa. Wannan ya sanya tarihin Hausawa, da xabi'unsu da kuma al'adunsu ba sa cika sai an danganta su kai tsaye da addinin Musulunci. Haka wannan ya sanya duk

wani Bahaushe da bai Musulunta ba, ake kiransa da Bamaguje, wato mai bin addinin da ya danganci bautar waxancan ababe na kafin zuwan Musulunci. Haka a wani hali ma akan kira ‘yan Hausawa qalilan da suka shiga addinin Mishan, da cewa Maguzawa. Amma dai sukan ja da faxin hakan (Kurawa, 2003: 111; da Malumfashi, 2009: 34).

2.3 Tsarin Zamantakayya a Qasar Hausa

Ma’anar da qamusoshin Hausa, misali na Bargery (1934) da *Qamusun Hausa* (2006) suka bai wa wannan kalma shi ne na nuni a kan sanayya da taimakekeniya ta fuskar zama irin na yau da kullum wanda kuma hakan kan haifar da qaunar juna. Misali, Bargery (1934) ya bayyana ma’anar kalmar da “sanayya ta sanadiyyar zaman tare irin na yau da kullum.” A cikin *Qamusun Hausa* kuwa an bayyana kalmar da “zaman tare wanda kan jawo shaquwa da juna.”

Turawan mulkin mallaka sun yi rubuce-rubuce da dama a kan yanayeyanaye da daman a qasar Hausa. Wasu sukan dubi adabi ne. wasu sukan xauki wani vangare na ad’adun Hausa su qalailaice. Sun yi hakan ne domin su amfana da sanin waye Bahaushe ta fuskoki da dama. Kuma irin wannan sanayya a kan waye mutum ko al’umma kaza, kan taimaka

wajen sanin yadda za ka yi mu'amala das hi, ko da wannan al'ummar.

Masu hikimar magana suna cewa, "in ka san mutum, ka sha maganinsa."

Ta irin wannan nazarce-nazarce ne, Smith (1959) ya nazarci yanayin tsarin zamantakewar Hausawa, inda yace:

The Hausa afford excellent illustrative material for this purpose since their society, which lays great stress on status, is neither tribal nor modern but roughly midway between these extremes.

Social placement refers to the general position which an individual occupies in the society to which he belongs. A system of social status is meant only to imply that such particular placements tend to have a common basis and an hierarchical form.

The Hausa are a large heterogeneous population, most of whom live in Northern Nigeria. They are Muhammadans, they live mainly by farming, and are organized into kingdoms of varying size. Their skill in trade and handicrafts is well known, but their society remains unfamiliar (Smith, 1959: 239).

Hausawa suna bayar da muhimmanci a kan yanayin tsarin zamantakewarsu, wanda bai ginu bisa qabilanci ko zamani ba, sai dai za a iya cewa yana tsaka-tsaki ne.

Matsayi a nan yana nufin kasancewar mutum a yadda ya samu kansa cikin al'ummarsa. Tsarin yana tafiya ne bisa wani daidaito na al'ada.

Hausawa suna zaune a Arewacin Nijeriya, kuma sun karkasu zuwa karuruwan harshe da dama. Akasarinsu Musulmai ne, waxanda suka dogara da noma. Suna da masarautu daban-daban, wasu qanana, wasu manya. Qwararru ne a harkar kasuwanci da kuma sauran sana'o'i na hannu. Sai dai duniya ba ta san da su ba sosai ba.

Ta fuskar bambancin harshe, Smith ya qara da cewa:

Hausa is a linguistic term which distinguishes the Hausa-speaking Muhammadans from other major linguistic and cultural groups quite adequately; it is misleading in other contexts. Ignoring the offspring of slaves for the moment, the Hausa are really association of two ethnic groups, the Have and the Fulani (Smith, 1959: 239-240).

Hausa kalma ce da ake amfani da ita wajen rarrabe Hausawa Musulmai da kuma sauran harsuna, kodayake abin yakan ruxar a wani lokaci. In aka kawar da ido a kan ainihin ‘ya’yan bayi da ke cikin al’ummar, za a iya cewa Hausa haxuwa ce ta harsuna biyu, ainihin Hausawa (Have) da kuma Fulani.

Ta fuskar mulki, akasarin masarautun Arewacin Nijeriya sarakunan Fulani ne. Wannan kuwa ya faru ne a sanadiyyar Jihadin Jaddada addini da Shaihu Usmanu ya qaddamar daga 1806 – 1810. Ta vangaren alaƙar iyaye da ‘ya’ya, jinsin maza ne a sama. Al’ummar ta ginu bisa tarbiyyar girmama na gaba, yara dole su girmama yayyensu, ko da kuwa wajen wasa ne. Matsayin mata kuma a qayyade yake. In har mace ba ta da aure, ko yaya shekarunta yake, to tana qarqashin kulawar iyaye ne.

Sana’a ma takan bi gado ne. Yara sukan koyi sana’ar gidansu, tun suna qanana. Waxanda suka gaji sana’ar gidansu, su ake kira da karda, ‘yan haye kuma ana ce musu shigege. Ta fuskar waxannan sana’o’in, mutum yakan iya samun matsayi na sarautar masu gudanar da sana’ar. Ta

vangaren kasuwanci kuma, ana samun manyan fatake, wato waxanda suke tafiya kasuwanci da hajojinsu wurare masu nisa.

Ta wajen aiwatar da waxannan sana'o'i, akan samu waxanda Allah ya yi musu qashin arziki, wasu kuwa marasa samu. Ta wannan hanya, al'ummar ta kasu gidaje kamar haka: matsiyata, da madaidaita, da kuma attajirai ko sarakuna (Smith, 1959: 248).

Shi kuwa Almajir (2010) da yake habarto abin da Ingawa (2009) ya ce a kan ma'anar kalmar, cewa ya yi:

Zamantakewar al'ummar Hausawa ta qunshi halayyar rayuwarsu da hulxoxinsu da yanayin tafiyar da tattalin arzikinsu da iliminsu da yanayin suturarsu da mu'amalinsu na yau da kullum dangane da muhallinsu da yanayin qasarsu (Almajir, 2010: 143).

Kowace al'umma a duniya tana da al'adarta a kan tsari na zamantakewa. Wannan tsari na zamantakewa yana nuni a kan tsarin mu'amala tsakanin mutum da mutum, wato kamar mu'amala tsakanin iyaye ko dangi ko abokai ko shuwagabanni ko maqwabtaka ko wanin waxannan. Ahmad (2008) ya ce:

Zaman al'ummar Hausawa zama ne irin na tarayya mai cike da fahimtar juna. Kyakkyawar tarbiya ita ce ruhin wannan al'umma, wato a kanta ne duk zamantakewa take tafiya (Ahmad, 2008: 36).

Tsare-tsaren da zamantakewa ya qunsa su ne zama irin na cuxe-ni-in-cuxe-ka ta fuskar sana'o'in gargajiya da girmama shugabanni da iyaye da yi wa juna hidima ta wajen bayar da gudunmawa ko taya juna wani abu na baqin ciki ko na farin ciki ko wajen gudanar da wasu lamura na addini.

Saboda haka idan an nazarci tsarin zamantakewa tsakanin Hausawa, to kuwa za a iske tsari ne da Musulunci ya shimfixa. Wannan kuwa ba abin mamaki ba ne kasancewa akasarin Hausawa Musulmi ne, saboda haka tsarin na zamantakewa yana bin koyarwar addinin Musulunci ne. Cikin ire-iren mu'amalolin da ake yi tsakanin mutum da mutum akwai abin da ya shafi sana'a da neman ilimi da kasuwanci da bukukuwa da biyayya ga na gaba, wato shugaba ko iyaye ko yayye da sauransu (Alhassan, da wasu, 1988; 67).

Idan har an amince da cewa tsarin zamantakayya ta Hausawa ta ginu a kan sanayya ta zaman tare da ke kawo shaquwa da juna, kuma kyakkyawar tarbiya take a zaman ruhin zamantakewar, to kuwa ya kamata a yi dubi a kan sinadaran da suka dogara a kan hakan.

Duk wata sanayya tsakanin jama'a ba ta samuwa sai da mu'amala. Wato yadda mutum da mutum suke saduwa a wani wuri na musamman ko a wani lokaci na musamman domin su aiwatar da wasu abubuwa na rayuwa. Wannan ya sa Alhassan da wasu (1988) suka kawo wani karin magana na Hausawa da sukan ce "Mutum na mutane ne." Watau mutum, in dai mai lafiya ne, to ya kamata a san shi tare da mutane, ba a ga yana janye jiki yana zama shi kaxai ba. Wannan yana nuni da cewa lalle zamanatakewa tana farawa ne tsakanin mu'amalar mutum da mutum, zuwa sauran mutane cikin iyali da na unguwa har na gari da kuma qasa baki xaya (Alhassan da wasu, 1988: 26).

Zamantakewa takan kasance a cikin iyali, wato tsakanin miji da mata, ko kuma tsakanin kishiyoyi mata, ko tsakanin mahaifi da 'ya'yansa. Sannan sai zamantakewa tsakanin sarki da talakawansa da kuma tsakanin masu sana'a.

2.4 Salon Mulkin Mallakar Ingila

Sanin irin salon mulki na mallaka da Turawa suka yi wa qasar Hausa yana da muhimmanci a wannan bincike. Dalili shi ne wannan yanayi ne ya samar da littafin da ake nazarta, da kuma shi kansa marubucinsa. A can tarihin duniya na kamar shekaru xari uku da 'yan kai, qasashen

Turai sun kasance da yunquri da kuma qoqarin faxaxa daulolinsu a kusan duk sassan duniya. Manufofin wannan yunquri na musamman Ingila, suna da yawa. Wasu manazarta sukan ce babban dalili shi ne na tattalin arziki, wasu suka ce dalilin shi ne yaxa addinin Kirista, sannan wasu suka ce dalilin na siyasa ne kawai. Qasashen da suka fi fice a kan wannan manufa ta mamayar qasashe, su ne Ingila, da Faransa, da Spain, da Portugal, da Belgium, da kuma Jamus.

A shekarun 1884 zuwa 1885, aka yi wani babban taro a birnin Berlin na qasar Jamus, da niyyar kasafta qasashen Afirka a tsakanin waxannan qasashe na ‘yan mulkin mallaka (Evans, 2011).

Wannan sakamako ya haifar da qasashen Afirka suka faha hannun iyayen gidansu daban-daban, aka kuma mulke su da salon mulkin mallaka mabambanta. Salalan da suka fi yin fice su ne salon ‘Mulki Kai Tsaye’ da kuma salon ‘Mulki a Kaikaice’, wadda masarautar Ingila ta yi wa qasashen da ta mulka. Kodayake qasar Ingila ce ta fi yin fice a kan waxannan salailai, sauran qasashen suna da irin nasu salon da ya sha bamban da na Ingila. Ga xan bayani nan a kan irin salon da Ingila ta yi amfani da shi a wuraren da ta mallaka:

2.4.1 Mulki-a-Kaikaice

Mulki-a-kaikaice tsarin mulki ne da Turawa suka yi amfani da shi wajen tafiyar da harkokin siyasar arewacin Nijeriya bayan da suka mallake ta gaba xaya a 1903. Dokaji (1958), ya kira tsarin da “Mulki A Hannun ‘Yan Qasa.” Masana da dama sun yi rubuce-rubuce a kan irin tsarin mulkin mallaka da Ingila ta yi a nan arewacin Nijeriya da ma wasu qasashe na Afirka. Irin waxannan masana su ne kamar Tibenderana (1987); da Smith (1937); da Nwabughuogu (1981) da Umar (2006).

Alal misali, Umar (2006) ya habarto cewa da Turawa suka ci qasar Hausa da yaqi a farkon shigowar qarni na ashirin (1900 - 1903), ba su rusa sarakuna sun maye gurbinsu da Turawa kai tsaye ba. Abin da suka yi shi ne sukan xora wasu daga cikin ‘ya’yan sarakunan da suka yi musu biyayya bayan sun shata musu wasu sharuxxa. Misali, bayan sun ci Bida, sun xora Muhammadu Makum ne. Haka da suka ci Ilorin, sun xora wanda ya yi musu biyayya ne. Haka Lord Lugard ya riqa yi a duk masarautar da ya ci da yaqi. Wannan wata hikima ce Lugard ya yi domin ya guje wa bore na ba-zata daga wurin masarautun qasar Hausa. Duk da wannan varna da Lugard yake yi wa daular ta Sakkwato, bai yi watsi da girmama martabarta da matsayin cibiyar daular qasar Hausa ba. Misali, bayan ya cire Sarkin Kwantagora a 1901 da na Bauci a 1902, sai

Lugard ya aika wa Sultan na Sakkwato dalilin cire sarakunan, duk da a lokacin Sultan xin bai bayar da kai ga Turawan ba, kuma yaqin bai kai ga Sakkwato ba. Haka Lugard ya aika wa Sakkwato kason kuxin haraji da ya amsa zuwa Sakkwato, amma Sultan ya qi amsa. Haka Lugard yakan buqaci sarakunan da ya xora su kai caffa tare da yin biyayya ga Sakkwato, (Umar, 2006).

Dokaji (1958) ya bayyana cewa bayan da Turawa suka ci Sakkwato, Gwamna Lugga (wannan shi ne sunan da Hausawa suke kiransa) ya yi wani dogon jawabi da ake gani shi ya dasa xan ba ga irin tsarin mulkin da zai tafiyar da qasar Hausa. Ga xan tsakure na jawabin Gwamna Luggan, kamar yadda Dokaji (1958: 63) ya habarto:

Da, Fulani, kwanakin Xan Fodiyo ku kuka ci qasar nan, kuka karvi mulkinta, domin ku karvi haraji, ku tuve sarakuna, ku naxa waxansu in kun ga dama. To, ku kuma yanzu an ci ku ba ku da wannan iko ko xaya. Ku kanku Turawa ke iko da ku. Dukkan abin da kuka sami iko ku kuke yi don ku yi mulki, to, yanzu Turawa ne da mulkinta, su za su yi. Kowane sarki, da kowane dagaci, da kowane mahukunci a qasar duk, Gwamna ne ke da ikon naxawa, shi kaxai. Shi ne kuma ke da ikon sanya hakimai.

An hana kamun bayi da sayarwa da sayen su har abada. ... Sarakuna za su yi shari'a kamar da, amma fa ba da wata qumbiya-qumbiya ko cin rashawa ba. Haka kuma an hana yanke-yanken hannuwan varayi

...

Abin da Sarkin Ingila ya fi so a qasar nan shi ne ta gyaru ta yi albarka, mutane su saki jikinsu da

ayyukan amfani domin su wadata, su yalwatu da rai da lafiya, su sami lafiyar jiki ...

Ni muradina in cika waxannan al'amura duka kamar yadda Sarkin Ingila yake so. ... Babu wani tsoro cikin mulkinmu. Abin da muke so shi ne mu san xabi'arku, da irin kasafinku duka, ku kuma ku fahinci irin namu... (Dokaji, 1958: 63).

A taqaice jawabin ya qunshi manufofin mulkin Turawa a qasar Hausa. Irin wannan dabarar mulkin da Lugard ya yi amfani da ita, ita ake kira da Mulki Mallaka a Kaikaice, wato *Idirect Rule*. Ma'ana, Gwamna Lugga ya amince sarakuna su ci gaba da mulkin masarautunsu tare da amfani da dokokin da ya tarar suna aiki da su in har ba su sava da nasa tsarin ba. Kuma dole sarakunan su bi umurninsa ta hannun Razdan da yake naxawa a duk gundumomin masarautun. Gudanar da shari'a da sauran ayyuka sun ci gaba qarqashin sarakuna, amma da wani sabon tsari. Amma mallakar arzikin qasa da haraji da sauran harkokin kuxi da makamai da sauran al'amura, bai sake su ga sarakunan ba. Kowace masarauta kuma an ajiye mata barikin soja, saboda tsaro ko kuma shirin ko-ta-kwana. Wannan tsari na Lord Lugard shi ne ya dasa xan ba na mulkin mallaka mai amfani da sarakuna a nan arewcin Nijeriya, daga 1897 har zuwa 1960, lokacin da aka samu 'yancin kai. Umar (2006) ya habarto Margery Perham (1937) tana cewa:

Mulki Mallaka a Kaikaice ana danganta shi ne da dabarar mamaya da Lord Lugard ya tsara wajen

mulkar Nijeriya ta arewa. Tsarin kuma daga bisani ya gangara har zuwa yankunan Kudanci, tun daga nan kuma, a hankali a hankali wannan dabara ta ratsa zukata ta kuma watsu zuwa wasu sassa da Ingila ta mulka (Umar, M.S., 2006: 24)

Bayan kafuwar mulkin mallaka sosai, Turawa sun yi amfani da hanyoyi da dama wajen ganin tsarin ya tafi salin alin. Babbar hanyar da suka yi amfani da ita domin samun qarvuwa, ita ce siyasa. Wannan kuwa wata hikima ce ta bin hanyoyi domin ganin an xabbaqa martabar Ingila a idon qasashen Musulmi. Qarqashin wannan tsari na siyasa, akan yaxa farfaganda a duk inda aka samu dama. Akan kuma nuna wai gwamnatin mulkin mallaka tana kula da lafiyar al'ummar Musulmi a qasashen da ta mallaka.

2.4.2 Mulki-kai-tsaye

Mulki-kai-tsaye salon mulkin mallaka ne na kai tsaye, wadda ita uwargijiyar qasar (wato Ingila), takan aika da duk jami'an gwamnati ne daga qasarta domin su riqa tafiyar da mulkin wannan qasa kai tsaye, bisa umurnin Sarki ko Sarauniyar Ingila. Wannan ya nuna cewa salon ya sha bamban da na mulki a kaikaice, irin wadda Ingilan ta yi a nan Arewacin Nijeriya, a inda aka bar 'yan qasa, musamman sarakuna, su riqe madafan iko, sai dai su xin ma, suna aiki ne da umurnin da Bature ya ba

su, a kaikaice. Amma a lokuta da dama, sukan iya yin gaban kansu, musamman abin da ya shafi addini da al'ada.

Babban misali da qasar da aka mulka a wannan tsari na “Mulki Kai Tsaye” a salon mulkin mallakar Ingila, ita ce qasar Arewacin Ireland (Horgan, G., 2006).

2.5 Tarihin Abubakar Imam a Taqaice

Manazarta da dama sun kawo tarihin Abubakar Imam ta fuskoki daban-daban, wasu sun yi la'akari ne da ayyukansa na adabi, wasu kuma rayuwarsa gaba xaya suka xauka tun daga haihuwa har zuwa qarshen rayuwarsa. Wasu kuma sun dubi tsarin tunaninsa ne da falsafarsa ta rayuwa. Ire-iren waxannan ayyuka kan Marigayin su ne kamar na su Pweddon, 1977:1; da Mora, 1985:8, 1989:1; da Kafin-Hausa, 1985:49; da Paden, 1986; da Yahaya, 1988; da Ampan,1989; da Jibrin, 1992:11; da Abdullahi, 1998; da Usman, 1998:7, da Abba, 2008: 227; da Malumfashi, 2009: 12 – 21; da Guga, 2010:29; da kuma shafin intaneti www.abubakarimam.com.

Abin da waxannan masana suka kawo dangane da tarihin Abubakar Imam, shi ne an haife shi a shekarar 1911, a garin Kagara ta Jihar Neja.

Asalin kakanninsa Barebari ne daga qasar Dikwa da ke jihar Borno. Sunan kakan nasa, shi ne Malam Muhammadu Gajibo, wanda ya kasance xaya daga cikin malaman fadar Masarautar Dikwa, kafin ya baro qasar, zuwa qasar Bida. Qaurar tasu ta kasance cikin tawagar xaya daga cikin ‘ya’yan Sarkin Kukawa ne, wato Maina Ibrahim, da bai ci sarauta ba, ya yi hijira zuwa yamma. Etsu na Nupe ya marabce su a Bida, amma daga bisani ganin suna tafe da dabbobi da yawa, kuma suna buqatar makiyaya, sai ya zava musu zama a Kutigi. Ya kuma naxa Maina Ibrahim a matsayin Sarkin na Kutigi.

A lokacin jihadin Shehu Usmanu a Sakkwato, kakan-kakan Abubakar Imam, wato Muhammadu Gajibo ya jagoranci wata tawaga da suka kai wa Shehu caffu. A sanadiyyar haka aka naxa shi Wakilin Nufawa. Dalilin alaƙanta shi da Nufawa shi ne ya zo daga Bida ne, wadda qasa ce ta Nufawa, kuma su suka fi yawa cikin tawagar tasa. A nan Sakkwato Malam Muhammadu Gajibo ya rasu, tare da sarautar tasa ta Wakilin Nufawa. Bayan rasuwarsa, sai aka naxa xansa Malam Muhammadu Badamasi a matsayin wannan muƙami na Wakilin Nufawa. Shi Malam Muhammadu Wakilin Nufawa, shi ya haifi baban Abubakar Imam, wato Malam Shehu Usmanu, a nan Sakkwato.

Bayan rasuwar Malam Muhammadu Badamasi, sai Shehu Usmanu ya fita neman ilimi wurin manyan malamai, a Kano da Katsina. Daga Katsina ya nufi Kwantagora domin ya sadu da Sarkin Sudan Umaru Nagwamatse. Da ya isa, ya iske Sarkin Sudan a Teginu. Hakimin Teginu Madaki Masoyi ya ba shi wurin zama.

Bayan wani lokaci, sai Sarkin Sudan ya umurci Hakimin Teginu ya koma da masarautar tasa zuwa wata mararraba da varayi suke addabar fatake. Wannan wuri shi ne ya havaka, ya zama babban gari wanda daga bisani ake kira da Kagara. Madaki Masoyi ya yi wannan tafiya tare da Malam Shehu Usmanu tare da xaukacin almajiransa.

A daidai lokacin yunqurin kafa garin Kagara, Allah ya haxa jinin Malam Usmanu da wani malami, Limamin Bobi, Malam Muhammadu Maisaje, wanda aka fi sani da Malam Muhammadu Maihaquri. Da Malam Muhammadu Maisaje ya dawo gida Bobi, sai ya shaida wa iyalansa kyawawan halin Malam Shehu Usmanu, ya kuma yi alqawarin aura masa xiyarsa Aishatu in ta data. Bayan wani lokaci Allah ya karvi ran Malam Muhammadu Maisaje, amma an idar da wasiyyar da ya bari ta game da auren. Allah ya qaddara aka yi, wanda ta sanadiyyarsa aka sami haihuwar Abubakar Imam a shekara ta 1911.

Bayan kafuwar Kagara da ‘yan shekaru, sai fitinar Turawa ta kunno kai. Turawan sun sami nasarar mamaye Kwantagora inda Sarkin Sudan Umar Nagwamatse ya gudu da shi da jama’arsa zuwa Qaya ta qasar Giwa da ke Masarautar Zazzau. Amma Turawan sun cim masa a Qaya, suka kama shi, suka kuma tura shi zuwa gudun hijira a Lakwaja. Bayan kama Sarkin Sudan, sai Ubandoman Kwantagora ya jagoranci sauran jama’ar suka koma Kwantagora. Amma shi Malam Shehu Usmanu da wasu jama’a sai suka nufi Katsina. Sarkin Katsina Abubakar ya marabce su tare da girmamawa. Da ma shi ba baƙon Katsina ba ne, domin ya tava zama a garin lokacin da ya baro Sakkwato, domin neman ilimi. Daga bisani kuma ya baro Katsina zuwa Malumfashi.

Bayan da Turawa suka mayar wa Sarkin Sudan Umaru Nagwamatse sarautarsa, Sarkin ya aika da Isa, xan Hakimin Kagara Madaki Masoyi inda ya buqaci Malam Shehu Usmanu da ya koma Kagara. Ya kuma amsa buqatar, ya koma.

A tsawon rayuwar Malam Shehu Usman a Kagara, ya riqi muqamai kamar Babban Limamin garin, da muqamin Alkali, da na Ma’aji, sannan kuma da aikin da ya fi jin daxinsa, wato na bayar da ilimi.

Imam ya yi yarintarsa a garinsu Kagara da ke Gundumar Niger. A lokacin haihuwarsa, Kontagora da Bida Gundumomi ne masu zaman kan su. An haxe su a matsayin gunduma guda a 1926, ake kiransu da Gundumar Niger. Tun Imam yana yaro an san shi da haquri da son zaman lafiya. Hatta mahaifinsa ya yi masa wannan shaida (Mora, 1989: 6). Wajen rubuta gabatarwa na littafin *Abubakar Imam Memoirs* (1989) na Mora, Dakta Yahaya Gusau ya ce za a iya kwatanta rayuwar Abubakar Imam da cewa ya fito daga gidan sarauta, da ilimi, kuma waxanda suka san duniya (shafi na xii).

2.5.1 Fara Karatun Addini da na Boko

Bisa al'ada a qasar Hausa, yaro yakan fara da karatun allo ne kafin ya fara koyon wata sana'a. Da zuwan zamani kuma, wato da karatun boko ya shigo, yaro yakan fara karatun allo ne, sannan a sanya shi a makarantar bokon daga baya, ko kuma ya haxa biyun lokaci guda: yana zuwa ta boko da safe, da yamma kuma a tafi makarantar allo. Domin haka shi Imam ya fara karatun zamani bayan ya yi karatun Al-qur'ani Mai Tsarki, kasancewar mahaifinsa malami, kuma kamar yadda al'adar take a qasar Hausa. Domin tabbatar da cewa Abubakar Imam ya yi karatun addini a gaban babansa, ga ma abin da ya ce kan yadda ya sami sunan nan 'Imam':

Wata rana muna karatu a gaban babana, sai wani malami ya ziyarci baban nawa. Da aka gabatar da ni ga malamin da cewa ni xan Malam Shehu Usmanu ne, sai baƙon malamin ya dafa kaina ya ce ‘Abubakar Imam.’ Daga rannan wannan sunan ya bi ni. Amma da yake yayana ne ya sanya ni a makaranta, bai yi amfani da ‘Imam’ xin ba. Sunan ya farfaxo ne lokacin da na zama malamin makaranta cikakke (Mora, 1989: 25).

Imam ya ce zai iya tuna cewa ran 22 ga Maris, shekarar 1922, suka taka da qafa daga Kagara zuwa Katsina, tafiyar ta xauke su kwana sha biyar (15). A lokacin yana xan shekara sha xaya (11). Wannan tafiya ta bin umurnin mahaiƙinsa da kuma Babban Aqalin Kagara ne domin umurnin da suka bayar na ya shiga makarantar boko a Katsina. A taqaiƙe dai, ya fara shiga makarantar boko a 1922, inda ya shiga Makarantar Lardi ta Katsina. Maimakon kuma ya soma daga aji xaya, sai shugaban makarantar ya kai shi aji uku. Dalilin hakan wai shi ne tun da qanen Muhammadu Bello ne, wanda yake malami ne a Kwalejin Horar da Malamai ta Katsina, bai kamata a ce bai iya karatun boko ba. Haka Imam ya yi ta qoqartawa, tare da taimakon yayansa, har ya kamo sauran ‘yan ajinsu. Ta haka ya kammala aji shida cikin shekara huxu.

Bayan Imam ya kammala, sai kuma ya shige zuwa kwalejin Katsina a 1927, inda yayansa Malam Bello Kagara yake aiki. Ya kammala wannan

kwaleji a 1932, inda kuma aka xauke shi domin ya koyar da Ingilishi. A wannan makarantar ne suka haxu da Sardauna. Sun kuma kasance cikin qungiyar wasan Kiriket ta makarantar tare da shi Sardaunan. Sauran ‘yan wannan qungiya ta wasan Kiriket xin su ne Alhaji Isa Kaita, Wazirin Katsina, da Alhaji Bello Xandago, Sarkin Dawaki Mai Tuta na Kano, da Malam Salahu Fulani, Daudu na Ilorin (Mora, 1985:15, da 1989: 9; Paden, 1986: 143; Malumfashi, 1998: 19 da 2009: 16).

A kusan qarshen rasuwarsa, ya yi wata magana ta hikima dangane da mai neman sanin tarihinsa. Mora ya kwatanta maganar da kamar wasiyya ya bar wa ‘ya’yan nasa. Ya shaida musu ne cewa duk wanda ya nemi sanin tarihinsa, su ce:

Tsatson iyayena daga Barno ne, amma ni daga Sakkwato nake, mahaifata kuma Kagara, garina kuma Katsina, sannan mazaunina Zaria (Mora, 1989: xiv).

2.5.2 Muqaman da Ya Riqe

A tsawon rayuwar Imam, ya riqi muqamai da dama, waxanda suka haxa da Sakataren Kwamitin Ba Da Shawarar Mulki ga Sarkin Katsina, da Editan farko na jaridar Hausa, wato *Gaskiya Ta Fi Kwabo* a 1939, sai Ma’ajin Jami’iyyar Mutanen Arewa a 1949, sannan ya zama xan Majalisar Wakilai ta Tarayya daga Zaria a 1951. Ya bar harkokin siyasa

a 1954. A shekarar 1955 ya zama mamba na Hukumar Xaukar Maikatan Gwamnati ta Nijeriya ta Arewa inda daga bisani ya zama shugabanta (1957). Haka ya zama shugaban Hukumar Kula da Kadarorin Jihohin Arewa (Interim Common Services Agency Appointment Board (ICSA), a 1968. A 1969 Imam ya koma Ikko ya zama Kwamishina na Hukumar Kamfanoni ta Gwamnatin Tarayya. A cikin watan Fabrairu na 1961 ya zama shugaban Hukumar Maikata wanda wannan muqamin ya ba shi damar jawo ‘yan arewa da dama suka shiga aikin gwamnatin tarayya (Mora, 1985: 43; Paden, 1986:143; Abdullahi, 1998: 20; Malumfashi 2009:17).

2.5.3 Rubuce-rubucensa

Ban da aikin jarida, Imam ya yi rubuce-rubuce da dama. Yahaya (1988/89), ya karkasa littattafan da Imam ya rubuta ta la’akari da saqon da ke qunshe cikin su, wato:

1. Sha’anin Addini.
2. Fannin Ilimi.
3. Fannin Adabi.

A sha’anin addini, ya rubuta *Sayyadina Abubakar* (1955) da *Tarihin Annabi Kammalalle* (1957) da *Hali Zanen Dutse* (1959) da *Tambaya*

Goma Amsa Goma, da *Hajji Mabuxin Ilimi* (1959) da kuma *Tarihin Annabi Da Kalifofi* (1980).

A fannin ilimi, akwai *Ikon Allah* (Imam da East, 1949) da *Littafin Auren Zobe: Abotar Nijeriya Da Ingila* (Imam da Smith, 1974) da *Al'adun Turawa* (1954).

A fannin adabi kuma, wato fannin da ya fi yin suna da fice a qasar Hausa, akwai *Ruwan Bagaja* (1934), wanda shi ne littafinsa kan adabi na farko, wanda kuma ya dasa xan ba ga rayuwarsa ta rubutu. Sannan sai *Magana Jari Ce* (1937) da *Qaramin Sani* (Imam da East, 1944) da kuma *Tafiya Mabuxin Ilimi* (1944). Wasu rubuce-rubucen ya yi haxin guiwa ne da Turawa, aka samar da su. A shekarar 1979 ne Gwamnatin Tarayya ta ba shi lambar girma ta O.B.E. (Yahaya, 1988/89: 71; Abdullahi, 1998; Usman, 1998: 8; Malumfashi, 2009: 19; Aliya, 2008:9; Guga, 2010).

Gwamnan Arewa, Sir Bryan Sharwood Smith ya ce a lokacin da ake famar gwagwarmayar sake sabon tsarin mulki domin kafa Sabuwar Nijeriya bayan Yaqin Duniya na Biyu, ya gano cewa:

A wannan lokaci ne kuma Allah ya kawo wa Arewa wani xa, yaro, wanda ake kira Abubakar Imam, wanda tunaninsa, da halinsa suka sami karvuwa ga kusan dukkan samari 'yan'uwansa, masu tasowa a Arewa. Jagorancin da ra'ayinsa ya yi ga abokan tasowarsa a Arewa, ba mai iya gane iyakacinsa sai waxanda ke cikin Arewa. Dalili kuwa shi ne, duk rubuce-rubucensa a cikin harshen Hausa yake yi. Saboda haka mutanen Ingila da ba sa iya karanta rubuce-rubucensa, ba su san abin da ke dafuwa ba. Haka ma mutanen Legas suka zauna cikin jahilcinsa. Amma abin da ra'ayin nan nasa ya haifa ba qaramin tasiri ya yi ba a cikin jagorancin tunanin mutanen Nijeriya ta Arewa (Imam, 1969: 23 - 4).

A kuma lokacin da shi Gwamnan Arewan, wato Sir Smith yake bayyana farkon haxuwarsu da Abubakar Imam lokacin da Imam xin ya kai ziyara qasar Neja yayin da yake editan Gaskiya domin ya gane wa idonsa irin ci gaban da aka samu a can, ga abin da Gwamnan ya ce:

Da ni da Uwargidana ba mu tava saduwa da shi Abubakar Imam ba, sai cikin 1946 ... Da gamuwa da shi, sai kwarjininsa, da hikimarsa, da himmarsa, suka rikita ni. Ra'ayoyi masu hikima sai fita suke a bakinsa, sai ka ce a hardace suke a zuciyarsa (Imam, 1969: 27).

Rubuta tarihin Abubakar Imam ba qaramin aiki ba ne, zai iya cinye shafuka da dama, kuma ma, da wuya mutum ya rubuta wani abu sabo fiye da abin da aka riga aka rubuta. Allah Ya yi wa Imam rasuwa a shekarar 1981. Ya rasu ya bar matar aure xaya da 'ya'ya goma sha huxu, da kuma jikoki arba'in da biyar. Allah Ya gafarta masa, amin.

Kamar yadda Alhaji Yahaya Gusau ya ce cikin gabatarwar littafin Mora (1989: xii) cewa Abubakar Imam ba shi da maqiyi: shi abokin kowa ne. Sannan shi abokin masu mulki ne, haka abokin masu kuxi ne, kuma abokin talakawa.

Abu guda da aka tabbatar game da baiwa irin ta Abubakar Imam shi ne da wuya yau a ce ga madadinsa a fagen rubutacen habarce na Hausa. Tsarin tunaninsa da falsafar da ke cikin rubutunsa, da bayar da muhimmanci ga addini da al'adunsa na Hausa da nuna dattaku a kalamansa, abin ba a cewa komai. Idan aka nazarci *Magana Jari Ce*, lalle za a tabbatar da wannan qauli. Ya zana zahirin hoton tsarin sarautar qasar Hausa a labaran, tamkar ka ce asali da ma shi ya qirqire su, ba baddalawa ya yi daga adabin wasu harsuna ba. Wannan kuwa za a iya cewa ba abin mamaki ba ne in aka yi la'akari da lokacinsa da irin gidan da ya taso da irin mutanen da ya yi mu'amala da su a tsawon rayuwarsa.

Kakan kakansa daga fadar Masarautar Dikwa ta qasar Barno ya taso ya zo qasar Hausa. Nan ma bai rabu da sarautar ba domin an naxa shi Wakilin Nufawa a Sakkwato. Haka kakansa ma, wato Malam Muhammadu Badamasi, basarake ne domin shi ya gaji sarautar Wakilin Nufawan a Sakkwato. Bayan nan sai mahai finsa, wato Malam Shehu

Usmanu wanda ya zama Limamin Kagara da kuma muqaman Alkali da Ma'aji a Gundumar Kagara xin. Hatta yayansa ma wanda ya yi matuqar tasiri a rayuwarsa, wato Malam Bello Kagara, basarake ne domin ya riqi muqaman Qaramin Alkali da Babban Alkali a Katsina, sannan ya zama Walin Katsina.

2.6 Adabi

Masana sun tofa albarkacin bakinsu a kan ma'anar adabi, ta fuskoki daban-daban. Misali, Obafemi ya ce:

Literature which reflects and retracts human civilization across nations, is thus the expressive mode of people's national culture (Obafemi, 2010: 16).

Kasancewar adabi shi yake haska hoton al'umma, yake kuma nuna yanayin wayewar qasashe, hanya ce da ke qoqarin nuna yanayin al'adun qasashe.

Shi kuma Owolabi (2010: 125), cewa ya yi:

Literature is life and the experience man goes through in life has always been the subject matter of literature.

Saƙon da ke qunshen cikin adabi shi ne nuni a kan rayuwa da kuma bayani a kan gwagwarmayar da mutum yake fuskanta".

Kasancewar asalin kalmar 'adabi' ta shigo Hausa daga Larabci ne, Gusau (2011: vi) ya ce a Larabce, kalmar na iya zama:

- fasaha
- qwarewa
- hanyar yin wani abu
- abu mai qayatarwa
- halaye kyawawa
- halin xa'a
- tarbiya ko hanyar kyautata halaye
- hanyoyin ilimi da tarbiya
- ilimin kyautata rayuwa
- shirya liyafa.

Daga bisani an sami sauye-sauye ta fuskar ma'anar wannan kalma dangane da lokaci da yanayi. Da wannan ma'anar ce Hausa ta aro ta, inda a fagen nazari na Hausa, take nufin qoqarin bayanin fasaha ta al'umma, a magance ko a rubuce.

Manazarta sun karkasa adabi zuwa manyan rassa guda biyu – na baka da rubutacce. Shi adabin baka shi ne wanda yake samuwa da baka, ake kuma aiwatar da shi da baka. Shi ne wanda wasu suke kira da adabin ka. Ire-iren wannan adabi su ne waqoqin baka na mawaqa irin su Sarkin Taushi Salihu Jankixi da Aliyu Xandawo da Musa Xanqwairo da Mannan Shata da Kassu Zurmi da Xan'anace da sauransu. Sannan akwai habarce wanda ya qunshi irin su tatsuniya da almara da qissa da hikaya. Sai wasan kwaikwayo na gargajiya, wato irin su langa da taqqai da wasan wowwo da tashe da sauransu. Haka kuma akwai tarin guntakin

zantuka na hikima irin su karin magana da kirari da take da zambo da habaici da sauransu.

Shi kuwa rubutaccen adabi, shi ne wanda ya samu bayan saduwar da Hausa ta yi da baqin al'adu, wato Larabawa da Turawa. Shi ma irin wannan adabi ya kasu zuwa kashi uku, wato rubutacciyar waqa da wasan kwaikwayo, la'alla rubutacce ko na radiyo ko kuma na talabijin, sai kuma rubutaccen habarce.

Nazarin adabi yakan qunshi qoqarin fito da jigo da salo da zubin aikin ne. A nazarin jigo, akan yi qoqarin fito da saqo ko manufar aiwatar da labari ko waqa ko wasan kwaikwayo. Shi kuwa salo yana fito da irin hikima da dabara da marubuci ko mawaqfi ya yi amfani da su ne domin jawo hankalin mai sauraro ko kuma mai karatu. Zubi kuwa yana bayani ne kan tsarin wasa ko labari inda ake fito da taurari da muhimman wurare da garuruwa da aka ambata a labarin ko wasan ko kuma waqa.

A matakan da ake bi na nazarin adabi a yau, wasu manazarta kan yi qoqarin danganta nau'in adabi da ko tattalin arziki, ko al'ada, ko nishaxi, ko tarihi, ko siyasa, ko kuma a danganta adabin da tarihi da rayuwar marubucin, wato mutuntakarsa. Haka wasu sukan nazarci

lokaci, wato tasirin da lokaci ya yi cikin adabi. Ta fuskar dangantakar adabi da addini, za a iya ganin hakan ta yadda kusan duk ayyuka na al'ada sai an iske vurvushin adabi yana ratsowa ciki (Ibrahim, 1982). Addinin gargajiya ba ya rabuwa da waqa da surkulle. Haka sana'ar noma ba ta tafiya daidai, musamman a da sai da mawaqa. Haka abin yake ga sauran sana'o'i. Ta fuskar mutuntaka cikin adabi, akan iske wasu ayyuka tamkar suna nuni ne da hoton rayuwa da falsafar marubuci, tare kuma da nuni a kan yanayin da aikin ya wanzu. Ta wannan fuska ce, *Magana Jari Ce* (1 - 3) ya yi fice domin kuwa aikin ya haska abubuwa da dama na mutuntakar mawallafin tare da yanayin lokacinsa, wato shekarun mulkin sarakuna na kafin mulkin kai na Nijeriya.

2.6.1 Nazarin Jigo Cikin Adabi

Jigo yana nufin saqon da marubuci ko mai bayar da labari yake qoqarin isarwa ga jama'a, masu sauraronsa ko masu karatu. Domin haka kowane labari lalle ya kasance yana xauke da wani saqo ga waxanda ake yi domin su. Dangane da haka ne, manazarta kan yi qoqarin yin tarken jigon duk labarin da suka yi karo da shi.

Qamusun *Literary and Thematic Terms* (2006), ya bayyana jigo da cewa shi ne babban manufar littafi. Yakan qunshi batu da aka faye nanata shi

cikin labarin. Ta hanyar gane jigo ne makaranci zai iya warware zaren tunanin marubuci da inda ya sa gaba (Quinn, 2006: 417). Luebering (2010) ya ce kowane irin littafi walau na waqa ko wasan kwaikwayo ko na guntakin labarai, yana qunshe da abubuwan karantawa ne domin cim ma wata manufa: wato a nuna, ko a faza, ko kuma domin a isar da saqo (Luebering, 2010: 9).

Shi ma Mukhtar (2001: 143, da 2002:33) ya bayar da tasa gudunmuwar, inda ya ce jigo shi ne qashin bayan labarin, wato maqasudin da aka gina labarin a kansa. Shi kuwa Mustapha (2009) cewa ya yi jigo cikin labari kamar rai ne a cikin jikin xan'adam ko dabba. Babu wurin da ba za a gano shi ba. A taqaice, jigo kan qunshi abubuwa kamar saqo da ke qunshe cikin adabi, ko abubuwan da wani nau'i na adabi yake karantarwa, ko manufar qago shi, ko dalilin shirya wani labari, ko wasa, ko waqa, cikin adabi, ko muhimman abubuwan da adabi yake bayar da haske a kan su, ko kuma jiga-jigan abubuwan da adabi ya tunkara domin fayyace su. Ashe ke nan jigo shi ne manufar ko maqasudin yin wani abu, ko qaga wani abu, ko tsara wani abu (Bunza, 2009: 63).

Manazarta sukan nazarci jigon littafi domin su fito da irin saqon da yake qunshe da shi. Misali, Xangamo (1974), ya yi nazarin *Nagari Na Kowa*

na Jabiru Abdullahi, inda ya fito da jigon labarin. Ya ce manyan jigogin labarin su ne nasiha da nuni da hali na nagarta. A nan, marubucin ya yi wa duniya ne baki xaya nasiha, tare da amfani da Xanduna da Salihi a matsayin abin ishara. Sannan sai yadda nagarta da gaskiya suke yin rinjaye a sha'anin rayuwar mutum. Waxannan kyawawan halaye ne marubucin littafin yake fatar duniya ta kasance da su (Xangambo, 1974: 29).

Manazarta sun yi nazarce-nazarce da dama a kan jigon *Magana Jari Ce* daidai ya tasu fahimtar. Misali, Wali (1976) cewa ta yi jigogin *Magana Jari Ce* na gaba xaya, su ne tarbiya da gargaxi da kuma sanya nishaxi. Ta yi nazarin nata ne tare da bibiyar labaran littafi na xaya zuwa na uku. Ta kawo misalan labarai tun daga littafi na xaya har zuwa na uku da suke qunshe da ire-iren waxannan jigogi da ta kawo.

Shi kuma Adamu (1985) ya kalli saqon da labaran *Magana Jari Ce* suke isarwa ga al'umma. Kodayake ba duka kundaye ukun ya xauka ba, ya xauki kundi na farko ne ya yi nazarin labaran da ke ciki, ya kuma tantance jigon kowanne. A dalilin da ya bayar na yin nazarin nasa, shi ne:

Babban dalilin da ya sa na zavi wannan jigo shi ne don na ba da gudumawata ga yaqi da rashin xa'a (ko fitsara), wato '*War Against Indiscipline*' da gwamnatin mulkin soja ke yi, ta nuna wa jama'armu halayen kirki waxanda ke qunshen a saqon *Magana Jari Ce* don su yi koyi da su (Adamu, 1985:).

A taqaice dai, ga ire-iren nazari da masana suka yi a kan wannan bakandamen littafi, wato *Magana Jari Ce*, da Abubakar Imam ya rubuta a 1937. Abin da wannan bita ta gano shi ne babu wani aiki da aka yi da zummar danganta wani labari, ko wani sashe na labaran, ko zubin labaran, ko kuma jigon labaran, da marubucin littafin, wato Abubakar Imam. Wannan yunquri kuwa shi ne abin da wannan bincike yake qoqarin yi. Wato ke nan binciken yana qoqarin cike wani givi ne da aka bari.

2.6.2 Nazarin Zubi Cikin Adabi

Zubin labari ya qunshi tsarin labarin gaba xayansa, wato tun daga farko har qarshe. Abubuwan da ake lura da su wajen nazarin zubi na labari, su ne taurarin labari, da muhimman wurare, da garuruwan da aka ambata a labarin. Haka akan yi la'akari da faruwar wasu al'amura masu jan hankali, da suka fito cikin labarin. A taqaice dai, zubin labari yana magana ne a kan manyan vangarori na labari, tare da la'akari da yadda

marubuci ya yi amfani da hikimarsa, ya xinke su, suka tayar da labarin gaba xayansa (Mukhtar, 2001: 145, 2002: 33;).

Saboda haka manazarta sukan nazarci adabi ta la'akari da zubinsa kawai, wato a yi qoqarin fito da sunayen taurari da yanayin irin rawar da suka taka a wajen ginuwar labarin. Ta wannan hanya, za a tantance babban tauraro da kuma qananan taurari. Haka kuma, ta sigar nazartar halayen taurarin, za a tantance da miqaqquen tauraro, da tauraro mai gammo da kuma tauraro mai walqiya. Daga nan kuma sai a yi bayanin muhimman garuruwa da sauran wurare, da irin abubuwan da suka faru, a kowane wuri ko gari.

Ta irin wannan nazari na zubi ne, Xangambo (1974) ya ce za a iya kallon zubin *Nagari Na Kowa* ta fuskoki biyar. Daga bisani kuma ya tattauna a kan halayen taurarin labarin, wato su Xanduna, da Salihi, da Maidubu, da Zibu, da Sarki, da kuma Alqali.

2.6.3 Nazarin Salo Cikin Adabi

Abin da ake nufi da salo, walau a waqa ko a wasan kwaikwayo, ko kuma a habarce, shi ne irin dabaru da hikimomi na jan hankali da

marubuci ya yi amfani da su domin ya burge mai karatu. Wannan dabara da hikima, ita take qara wa adabi armashi, har a ji dakin karantawa.

Abubuwan da salo ya qunsa su ne amfani da kalmomi na burge, a muhalli na musamman, da tsarin jumloji masu burge, da amfani da adon harshe da kuma adon magana. Idan marubuci ya iya allonsa a wannan fage, to adabinsa zai burge duk wani mai karatu. Manazarta irin su Adamu (2002) da Mukhtar (1990 da 2004) da Garba (2011), duk sun yi nazarce-nazarce adabin Hausa wajen qoqarin fito da salon marubuci. Alal misali, Adamu (2002) ya yi nazarin salon *Shaihu Umar* (1966) na Abubakar Tafawa Valewa, da *Ruwan Bagaja* (1966) na Abubakar Imam, da kuma *Kitsen Rogo* (1978) na Abdulqadir Xangambo. Shi kuwa Mukhtar (1990), ya yi nazarin salo ne na littattafan Sulaiman Ibrahim Katsina, wato *Mallakin Zuciyata*, da *Turmin Danya* da kuma *Tura Ta Kai Bango*. Shi kuwa Garba (2011), ya yi nazarin salon sarrafa harshe ne a waqoqin Aqilu Aliyu.

2.7 Tasirin Mutuntaka Cikin Adabi

Mutuntaka tana nufin wani tarin bayani da ya shafi halayya da xabi'a da tunani na xan'adam da suka qunshi tsarin rayuwarsa a wasu al'amura domin cim ma manufar rayuwa. Manazarta a fannin ilimin

xan'adamtaka (psychologists), sun tattauna a kan ra'in mutuntaka ta fuskoki daban-daban. Alal misali Boeree, (1998) ya bayyana kalmar da cewa tana nufin "xarsashin kasantuwar wani abu da ya bambanta mutum da sauran mutane." Ya nuni da cewa wasu mutanen Allah yakan yi su masu shiru-shiru, wasu kuwa masu haba-haba, da dai sauran halaye. Boeree (1998) ya rairayo abin da masana suka ce a kan ra'in mutuntaka daga fagen ilimin mutuntaka. Ya fara ne da kawo abin da Sigmund Freud ya ce a kan ra'o'in mutuntaka. Ya ce Freud ya yi bayani a kan ginuwar halayyar xan'adam da take nuni da halayensa mabambanta, musamman waxanda suka shafi nuna sha'awa da tunani da ra'ayi da sauransu.

Su kuwa su Cohen da Montague da Nathanson da kuma Swerdlik (1988), cewa suka yi ma'anar da ake bai wa kalmar 'Mutuntaka', a gwari-gwari, ita ce vangarorin halayyar mutum, masu kyau da marasa kyau da suke siffanta shi, suke kuma bambanta shi da sauran jama'a. Mutumin da yake da kyawawan halaye akan ce yana da kyakkywar mutuntaka. Wanda kuma yake da akasin haka, akan ce yana da mummunar mutuntaka. Suka ci gaba da cewa masana kimiyyar halayya sukan bayyana mutuntaka da cewa takan qunshi lura da 'xarsashin

mutuntaka' da 'ire-iren mutuntaka' da kuma 'yanayin mutuntaka' ta mutum (Cohen, da wasu, 1988:).

Kodayake waxannan bayanai nasu ba su shafi fagen adabi ba, suna magana ne a kan ginuwar tunani da halayyar xan'adam, tun daga haihuwa har zuwa tsufa. Amma abin da wannan bincike yake qoqarin fitowa da shi, shi ne bayyanar wasu halaye na xan'adam xin a cikin adabi, musamman ma marubucin adabi.

Amma ta fuskar nazarin adabi domin qoqarin danganta shi da mutuntakar marubuci, an sami manazarta da dama da suka yi qwaqqwaran bincike a kai. Manazartan sukan xauki wani nau'i na adabi, kamar waqa, ko habarce, ko kuma wasan kwaikwayo, sai su nazarci jigo ko zubi ko kuma salon adabin, tare da la'akari da tarihin marubuci, ko kuma wasu halaye nasa, su danganta da abin da suka gani a cikin adabin nasa. Ire-iren waxannan manazarta da suka yi nazari ta wannan fuska, su ne: Mabie, H.W. (1892), da Morley, S.G. (1905), da Young, K. (1927), da Eisler, E.R. (1942), da Roody, S.I. (1947), da McCurdy, H.G. (1949), da Wilson, R.N. (1952), da White, H. (1980), da Hawthorn, J. (1985), da Rosenberg, S. (1989), da kuma Maertz, G. (1996).

Manazarta sukan yi nuni da cewa akwai alaqa tsakanin maqirqrin adabi da adabin nasa. Ma'ana, akan ga vurvushin wasu halaye nasa cikin adabin nasa. Ta la'akari da wannan hanyar nazari ce, wato qoqarin nuni da cewa tunanin marubuci yana da alaqa da tsarin adabinsa, Sabo (2003) ya nuna ra'ayinsa a kan fina-finan Hausa da cewa:

Xabi'ar mutum tana tasiri a cikin fim xinsa, idan mutum mai son addini ne ko mai son al'ada ne, ko kuma mai sha'awar Turawa da Indiyawa ne, duk za a iya ganewa ta hanyar fina-finansa. Haka zalika mai kwaxayi ko son rayuwa mai tsada, ko mai son jama'a, fim xinsa zai fassara maka shi (Sabo, A.M., 2003: 457).

Alal misali, Mabie ya ce:

Dr. Johnson is probably the best English illustration of a writer whose personality was so inadequate expressed in his work that what he was is likely to obliterate what he did. The man was hearty, simple, often offensively, always unaffectedly, forceful and downright; his work, on the other hand, while sound and wholesome, is formal, academic, elaborate, and at times highly artificial (Mabie, 1892: 20).

Qila za a ce Dakta Johnson ne babban misali na marubutan Ingilishi da mutuntakarsa ba ta faye vulla sosai a cikin rubuce-rubucensa ba. Wannan kuwa shi ya sanya yadda yake a zahiri, ba haka ake gani a rubuce ba. Shi mutum ne mai sanyin hali, ga sauqin kai, da rashin saurin fushi da kuma rashin haba-haba da jama'a. Amma salon rubutunsa cike yake da ilimi da kuma tsari.

Mabie ya ce Johnson yana da wasu halaye da aka kasa ganinsu a cikin rubutunsa. A ra'ayin Mabie, wannan gazawa ce ta Johnson, domin in ya yi magana, akan fahimci halinsa, amma in ya yi rubutu, sai a ga zaren da ya xinka halin nasa ya katse. Ta hanyar nazarin ayyukan Johnson da William Shakespeare, za a iya cewa akasarin marubuta, sukan bayyana mutuntakarsu cikin adabinsu.

Mabie ya ci gaba da cewa:

... the principle that a man's work approaches the very highest standard in the degree in which it expresses his personality, - personality in the large sense which includes temperament, quality of imagination, artistic sense, point of view, education, and faculty of expression. The word is often used to express what is obvious and idiosyncratic in a man's nature or history; and literary work is sometimes said to be full of personality when it is stamped with this kind of individual quality (p. 23).

... yadda adabin marubuci yake bin ainihin tafarkin da yake wakiltar mutuntakarsa – mutuntaka ta fuskar halin fushi ko fara'a na marubuci, ko kaifin tunaninsa, ko basirarsa, ko zurfin iliminsa, ko iya tsara zancensa. Haka kuma kalmar tana nufin wani hali na zahiri ko tarihi, da ya keanta da mutum. Akan ce adabi ya qunshi mutuntaka in ya yi nuni da irin waxannan ababe na mutum.

Irin kalmomi da zubin jumloji da kuma tsarin zaren tunanin da marubuci ya yi amfani da su, su za su bayyana irin wannan hali nasa ko kuma

tarihinsa. Domin haka duk wani adabi da ya qunshi waxannan bayanai za a kira shi da cewa ya qunshi mutuntakar marubuci. Ta wannan fuska, manazarta suke nazarin adabi domin su fito da hoton falsafar rayuwar marubuci ta fuskar addininsa da al'adarsa da siyarsa da kuma tsarin zamantakewarsa. A taqaice, akan yi dubi a kan irin tasirin da adabin yake da shi in an kwatanta shi da tarihin rayuwar marubucin, ko za a gano hoton zuciyarsa ko ma tarihinsa, a kaikaice.

A ra'ayin Morley (1905) kuwa, cewa ya yi:

Most literary productions are definitely accepted as the work of certain men, whose personality is associated with, and in a measure fixed by, their writings ...

The problem is ultimately psychological. It will be admitted by all, I suppose, as almost impossible that two independent writers, with all their inevitable differences in temperament and education, should look at a subject from exactly the same point of view, and then express their idea in exactly the same wording (Morley, 305: 1905).

Akasarin rubuce-rubuce na adabi aiki ne na wasu mutane, kuma akan danganta aikin da mutuntakarsu. Wannan kuwa babu wata tababa ...

Wannan lamari yana da alaqa da qwaqwalwa. Jama'a sun haqqaqe cewa da wuya aiki na mutum biyu da ba su da wata alaqa ta kusanci, kuma suka sake shan bamban ta wajen iliminsu da yanayin sosuwar zuciyarsu, su kalli wata matsala da fuska guda, kuma kalamansu a kan abin ma ya zo daidai.

Wannan bayani na Morley yana nuni da cewa mutuntakar marubuci ko maqirqrin adabi takan yi tasiri a rubutunsa na dabi, inda hakan ke jan akalar alqalaminsa wajen zubin tunanin nasa. Alal misali, yadda qila Sulaiman Ibrahim Katsina ya rattaba tunaninsa cikin littafinsa na *Tura Ta Kai Bango* (1983), game da yanayin siyasar Nijeriya ta 1979 zuwa 1983, a sigar adabi, ba haka wani marubucin zai rattaba nasa tunanin ba. Ma'ana, mutuntakar Sulaiman Ibrahim Katsina ta bayyana cikin adabin nasa. Dalili shi ne shi kansa ya yi siyasar a lokacin. Sannan ya tsaya takarar zaven zama xan majalisar dokoki ta tsohuwar jihar Kaduna, amma ya faxi zaven. A ganinsa kuma, maguxi aka yi, shi ya sanya ya faxi zaven. Duk irin waxannan abubuwa da suka shafi mutuntakarsa, ya rattaba cikin littafin nasa.

Saboda haka ba abin mamaki ba ne a ga ire-iren hoton rayuwar mutum ta fuskoki da dama, suna wakiltar zubin tunaninsa a littafinsa na dabi. Wannan kuwa shi aka gani a *Magana Jari Ce*. Yadda sarauta ta mamaye labaran Abubakar Imam a littafin, da yadda ya yi amfani da iliminsa na addinin Musulunci wajen qoqarin daidaita wasu al'amura, da yadda ya nuna ra'ayinsa a kan matsayin mata da kuma fadawa, da yadda ya nuna wani fifiko na wasu al'adun Turawa a kan na Hausa, da yadda halinsa na

barkwanci ya fito cikin littafin, duk suna nuni da mutuntakar marubucin ne.

Shi kuma McCurdy (1949), cewa ya yi:

Since Freud's psychoanalytic note on Hamlet and his observations on the kinship between dream and literary fiction, numerous studies have appeared guided by the principle that literary work of imagination (novel, poem, drama) is in some degree an objectification or projection of the author's personality.

The author of fiction, then, appears to convey into his work (as dreamer into his dream) his experience of the world as selected and colored and strongly shaped by his own particular nature. It is from this point of view that analysis of literary work is simultaneously analysis of the personality which produced it (McCurdy, 1949: 42 - 43).

Tun lokacin da Freud ya yi sharhi da ya danganci tarken taciyyar tunani a kan littafin wasan kwaikwayon *Hamlet* ta la'akari da alaqa tsakanin mafarki da adabi (rubitaccen labari, da waqa, da kuma wasan kwaikwayo) inda ya ce suna nuni ne da hasashen mutuntakar maqirqirin adabin.

Abin yakan kasance ne tamkar maqirqirin yana zayyano wata masaniya da yake da ita na muhallinsa (kamar na mai mafarki) ta siga mai qayatarwa da ta shafi halinsa. Ta wannan hanyar ce ake ganin sharhin adabi tamkar sharhi ne a kan mutuntakar marubucinsa.

Ita kuma Jenefer (1985) cewa ta yi:

If we look at literary style in the way I shall suggest, it will explain many of the problems that surround this elusive concept such as why something can be an element of style in the work of one author and not in another, what the

difference is between individual style and general style, and how style differs from “signature.” The ordinary conception of style is that it consists of nothing but a set of verbal elements such as a certain kind of vocabulary, imagery, sentence structure and so on. On my conception, however, a literary style is rather a way of *doing* certain things, such as describing characters, commenting on the action and manipulating the plot. I shall claim that an author’s way of doing these things is an expression of her personality, or, more accurately, of the personality she seems to have (p. 227).

Idan muka lura da abin da nake nufi da salon adabi, zai warware mana matsalolin da ake cin karo da su, kamar na me ya sa ake ganin salon wannan marubucin ya sha bamban da na wancan? Me ya bambanta salon wani marubuci na daban yake shan bamban da na sauran jama’a? Sannan me ya bambanta salo da “shaida”? Abin da akasari aka xauka da salo shi ne wasu kalmomi, da alamomi, da tsarin ginin jumla da sauransu. Amma ni a ganina, salo na adabi shi ne hanyar aiwatar da wasu abubuwa kamar bayyana halayyar taurari, da sharhi a kan wata aukuwa da kuma bayani a kan zubin adabin. Saboda haka nake ganin yadda maqirqiriyar adabi ta bayyana waxannan matakan, shi yake iya bayyanar da mutuntakarta, ko kuma ma dai, vurvushin mutuntakar da qila take da shi.

Jenefer ta qara da cewa:

... I shall argue that style is essentially a way of doing something and that it is expressive of personality. Further, I shall suggest that what count as the verbal elements of style are precisely those elements which contribute to the expression of personality. Intuitively, my style of dress, work, speech, decision-making and so on is the mode or manner or way in which I

dress, work, speak and make decisions. In short it is the way I *do* these things. In ordinary contexts, then, a style is always a way of *doing* something. No less intuitively, my style of dressing, working, speaking and making decisions is typically an *expression* of (some features of) my personality, character, mind or sensibility (p. 229).

... a ra'ayina, salo yana nufin hanyar aiwatar da abubuwa, wannan kuwa shi yake bayyana mutuntakar mutum. Haka kuma, ina mai ra'ayin cewa yanayin zancen mutum yana iya haska mutuntakarsa.

Yanayin sanya suturata, ko yadda nake aikata wani abu, ko maganata, ko ra'ayina a kan rayuwa, suna nuni ne da yadda nake sanya sutura da aiki da magana da kuma ra'ayina na rayuwa. Duk waxannan za su iya kasance ba tare da sanina ba. A taqai, suna nuna yadda nake aiwatar da waxannan abubuwa. A gwari-gwari, salo yana nufin yadda ake aiwatar da wani abu.

Ta wata fuskar kuma, yanayin sanya suturar tawa, da aikin nawa, da maganata, da ra'ayina suna nuni da surar mutuntakata, da halayena, da kuma tunanina.

Dangane da wannan batu na Jenefer, za a iya cewa akwai tasirin yanayin sanya sutura da Imam ya yi nuna a *Magana Jari Ce*, take nuni da mutuntakarsa, musamman in an lura da irin suturar da ya yi kwatance da ita:

Don Allah, Shugabana, shi sai mutum ya sa da me da me a jikinsa za a san lalle ya yi ado, ba abin kushewa?

... Kai ba ka kan gani da kanka ba? Ai ko tsuntsu ya san ba abin da ke kambama mutum irin ya sa wando mai zina, da jabba, da riga aska takwas a bisanta, ... (Imam, 1, 1970: 111).

Da gani, irin yanayin suturar da ke wakiltar wannan bayani, yanayin suturar saraki ko masu arziki ne. Saboda haka tsarin suturar a nan, yana nuni da mutuntakar Abubakar Imam ne, kasancewar yana da kusanci da masu mulki na wancan lokacin, kuma kusancin ya yi tasiri a rayuwarsa.

Haka kuma idan muka sake dubi da wani littafin nasa, wato *Ruwan Bagaja*, za a ga yadda tauraron littafin yake yada zango a fadar duk garuruwan da tafiyarsa ta bixar ruwan bagaja ta kai shi, ko kuma ya riqa ravar na kusa da fada domin neman shiga, za a iya fahimtar hakan domin daga fada ya fito. Haka kuma babansa, wato Liman, yana daga cikin jama'ar Sarki ne. Saboda haka tauraron yake jin cewa rayuwa ba za ta cika ba sai in yana kusa da fada a duk inda ya sami kansa, shi ya sa duk garin da ya je sai sarkin garin ya san da motsinsa.

Shi kuwa Eisler (1942) cewa ya yi:

The author has attempted to analyze the thirteen major novels of D. H. Lawrence. He attempts to classify most of the characters of all of Lawrence's novels into three types: (a) those acting as important centers of consciousness; (b) those who are physically dark, pronouncedly sexual and emotional, and close to animals and the earth; and (c) those who are physically blonde, and occupied with industry or business and society. Beginning with the hypothesis that imaginative literature is a projection of the

author's personality, he applies this viewpoint to his study of Lawrence. He concludes that a continuity between the novels can be demonstrated and that the kind of information about the personality of the author which can be extracted from the material may be valid without reference to external facts. He finds a close correlation between his findings thus obtained and the known facts of Lawrence's life (Eisler, 1940: 143).

Manazarcin ya nazarci muhimman littattafan D.H. Lawrence guda goma sha uku. Daga nan ya kasa taurarin littattafan gida uku: a) shuwagabanni, da b) talakawa da tarkacen gari waxanda cikinsu da buqatunsu na jima'i kawai suka sani, da kuma c) attajirai da ma'aikatan gwamnati. Daga nan sai ya gina hasashensa da cewa adabi yana nuni da mutuntakar maqirqirinsa ne. Ya gina wannan hasashe a kan Lawrence. Ya qarqare da cewa za a iya ganin mutuntakar maqirqirin adabi ba tare da nuni da zahirin abubuwa ba. Daga qarshe ya nuna kusanci matuqa daga abin da ya samu da kuma rayuwar Lawrence ta zahiri.

Idan marubuci yana da wani salo da ya keanta da saura, to yakan zama daban a yanayin rubutunsa. Akan ga daidaito a zaren tunaninsa, da halaye da kuma mutuntaka suna bayyana ba tsinkewa ko wani savani. Akan iya ganin halaye masu kama da nuna zaqewa ko vacin rai ko rashin jituwa da wani tauraro, ko vurvushin wata aqida, duk cikin adabin nasa.

Abin da wannan bincike ya yi shi ne qoqarin fito da wasu hujjoji daga cikin *Magana Jari Ce*, da suke nuni da mutuntakar marubucin, wato Abubakar Imam. Ta fuskar mutuntakar, an yi la'akari da tarihin marubucin, wato Abubakar Imam, ta la'akari da tarbiyar iliminsa na addini da na boko, da kusancinsa da sarauta, da falsafarsa ta rayuwa da makamatansu.

Ta fuskar addini, baya ga kasancewar marubucin Musulmi, ya yi kuma karatu mai zurfi cikin sha'anin addinin. Wannan ne ma ya sanya akan ga wasu manyan saqonni da suke da jivi da addini cikin labaran nasa. Misali, yakan ja hankalin sarakuna da su zamo masu tausayi da jin qan talakawansu, ko kuma ya yi musu hannunka-mai-sanda domin su farka, in har suna sakaci da mulki. Jigon wasu labaran kan yi qoqarin fito da wata qima ko baiwa ko jarunta da ire-iren haka na sarakunan. Hakan suna nuni da irin kusancin da Abubakar Imam yake da shi ne da sarautar.

Manazarta adabin Hausa sun tattauna a kan samuwar adabi a wani yanayi na tarihin qasar Hausa. Rubutaccen adabin Hausa ya fara wanzuwa ne tun lokacin da Hausawa suka fara tu'ammali da Larabawa, inda hakan ya samar da rubutun ajami. Nau'o'in adabin da suka samu ta

hanyar ajami, suna xauke da ruhin addini ne, kuma waqa ita ta fi cin gajiyar wannan yanayi. Dalili kuwa shi ne Larabcin ya zo tare da Musulunci, da kuma wannan nau'i na rubutacciyar waqa. Daga bisani kuma sai Turawa suka shigo qasar Hausa, wanda shi ma ya sake haifar da samuwar wani nau'i na rubutu a sigar boko. Adabin da ya samu a wannan fuska shi kuma yana da gamaxe ne na ruhin addinin da kuma sekulanci. A kuma wannan yanayi ne aka sami bunqasuwar nau'o'in adabi da dama, kamar rubutattun habarce da waqa da wasan kwaikwayo (Yahaya, 1988a da 1988b).

Saboda haka da Turawa suka ci qasar Hausa, suka kuma kafa makarantun boko, sai suka yi qoqarin samar da kwatankwacin irin waxancan ayyuka na adabi da suka shafi sarauta a Hausa. Ko ba komai yanayin qasar Hausa a lokacin da Turawan suka zo, da kuma bayan zuwan nasu har zuwa lokacin rubuta *Magana Jari Ce*, tsarin sarauta ke ci. Addinin Musulunci kuma ke tashe domin shi ne addinin Hausawa, sai dai xan abin da ba za a rasa ba ta fuskar ko maguzanci ko kuma kaxan da suka zama mishan.

Idan an lura da yanayin da *Magana Jari Ce* ya wakana, wato yanayi na mulkin mallaka, Turawa sun voye kansu a littafin domin da ya kamata a

ce an ji motsinsu, an kuma ga irin rawar da suke takawa ta fuskar tafiyar da siyasar yankin na qasar Hausa a lokacin, a kuma labaran, amma ba su yi hakan ba. Ko me ya sa? A taqaice dai, *Magana Jari Ce* ya wakilci yanayin da aka rubuta shi ta fuskoki da dama.

Saboda haka idan aka yi la'akari da yanayin samuwar *Magana Jari Ce*, wato shekarar 1936, za a ce yanayi ne da mulkin mulkiyya na sarakuna yake kan ganiyarsa, duk da dai Turawa sun xan yi masa rauni, amma dai, su suke mulkar al'umma ta tsarin da Turawan suka tsara da sunan "Mulki A Kaikaice."

2.8 Mutuntakar Abubakar Imam a Bakin Wasu

Aminai da abokan Abubakar Imam da dama, sun faxi ra'ayinsu a kan mutuntakarsa ta fuskoki da daban-daban. Kaxan daga cikin irin waxannan aminai da abokan nasa, su ne Malam Yayaha Gusau, da Malam Isa Kaita, Wazirin Katsina, da Mai Martaba Sarkin Daura, Alhaji Muhammad Bashar, da Alhaji Nuhu Bamalli, Magajin Garin Zazzau, da Alhaji Shehu Shagari, Tsohon Shugaban Nijeriya, da Alhaji Ahmadu Coomasie, da Alhaji Baba Ahmed, da sauransu da dama (Mora, 1989).

Waxannan aminai na Abubakar Imam, duk bakinsu ya zo xaya a kan waxannan halaye na Imam, kamar yadda suka faxi a cikin littafin tarihinsa mai suna *Abubakar Imam Memoirs* (1989):

- i. Gaskiya da riqon amana
- ii. Haquri da gudun zuciya
- iii. Hazaqa da hangen nesa
- iv. Ilimin Arabi da na boko
- v. Zaqewa da jimirin ganin qwaqwaf
- vi. Rashin tsoro da faxin gaskiya ko a wane hali
- vii. Malamin tarbiyya da ladabi da biyayya ga xalibansa da kuma gida
- viii. Rashin xaukar wargi daga wurin xalibansa ko 'ya'yansa
- ix. Ba ya horo da bulala domin qoqarin tarbiyantarwa
- x. Mai ban dariya da barkwanci
- xi. Haba-haba da sakin fuska ga jama'a
- xii. Cika alqawari.

Duk waxannan halaye, da suka taru suka gina mutuntakar Abubakar Imam, an ji su ne daga bakin aminansa da abokan aikinsa, kamar yadda aka ruwaito a littafin tarihin nasa, wanda Abdurrahman Mora ya tsara, ya kuma tace. Saboda haka ba abin mamaki ba ne a ga wanzuwar

waxannan halaye a littafin nasa na *Magana Jari Ce* (1 - 3), sun barbazu, sun yi naso cikin labaran littafin domin su wakilci mutuntakar tasa.

Wannan binciken ya yi qoqarin la'akari da wanzuwar waxannan halaye ne, kamar yadda na kusa da shi xin suka tabbatar da cewa halayensa ne, suka kuma fito a labaran littafin, a vangarori da dama, da a kaikaice suke wakiltar mutuntakarsa.

2.9 Samuwar *Magana Jari Ce*

Al'amarin ilimi, musamman fannin adabi yana da sarqaqiya muddin aka ce ala dole sai an san mafarinsa da kuma irin tubalan da suka haifar da shi. Tantance waye maqirqirin wani nau'i na adabin baka, misali tatsuniya, ko karin magana, ko wata waqa ta gaxa, da sauran ire-iren su, abu ne mai wuya. Dalili shi ne waxannan nau'o'i na adabin baka, an gaje su ne tun shekaru aru-aru, daga iyaye da kakanni. Sai dai kawai manazarta sukan yi wani hasashe da cewa adabi yawo yake yi, daga wata nahiya zuwa wata, a sanadiyyar wasu dalilai. To amma wannan aikin ba yana qoqarin binciko yanayin yaxuwar adabin ba ne, ko tattaunawa a kan wannan hasashe na yaxuwar adabin daga wata nahiya zuwa wata ba. An dai san cewa su waxannan nau'o'i na adabi, ba a rubuce suke ba, ana aiwatar da su ne da baka, a kuma tanade su a

qwaqwalwa, a riqa aiwatar da su da baka, in buqatar hakan ta taso (Muhammad, 2002).

Shi kuwa rubutacce akan sami asalinsa, sai dai sauye-sauye irin na al'ada da muhalli sukan sa adabin ya riqa sauya kama in har an fassara shi, ko in an baddala shi daga wani harshe zuwa wani. Ire-iren waxannan sauye-sauye ta fuskar fassara da baddala cikin adabi, daga wata al'umma zuwa wata, sun faru da dama cikin tarihin duniya. Misali, an yi aikin fassara da baddala daga Girkanci, da Siriyanci, da Farisanci da kuma Sansikirti, duk zuwa Larabci. Wannan gagarumin aiki shi ya sanya a wancan zamanin, kafin Rumawa su taso, Larabawa suka baje kolinsu na ilimi a duniya. Daular da ta fi cin moriyar wannan zamani, ita ce Daular Abbasiyawa, wadda take da cibiya ta musamman a kan wannan harka, mai suna Baitul Hikma, a Iraqi.

Bayan durqushewar Larabawa, sai Rumawa suka xauka, inda su ma suka fassara waxannan ayyuka daga Larabci zuwa harshen na Rumu. Wannan gagarumin aiki kuwa an yi shi ne a Toledo ta qasar Spain ta yau, wato wadda a da ake kira da Andalusia. Irin wannan yunquri shi ya haifar aka samu ayyuka, musamman na adabi, masu kama xaya, a harsunan Girkanci da Farisanci da Siriyanci da Sansikirti da Larabci da

Romanci da kuma a sauran harsuna da suka biyo daga baya, suka kuma yi tu'ammali da juna. Ire-iren waxannan harsuna su ne kamar Ingilishi da kuma Hausa. Ita Hausa ta ci riba biyu ce, alaqa da Larabawa da kuma alaqa da Ingilishi. Wannan alaqa ita ta haifar da samuwar littattafai na adabi waxanda aka fassara ko aka baddala, inda kuma da wuya a ce ga inda suka samo asali. Misali an fassaro Alfu Laila wa Laila daga Farisanci zuwa Larabci da Ingilishi. Haka littafin Kalilah wa Dimnah, wanda aka ce asalinsa daga Hindi da Farisanci ne, amma fassara da baddala ta kai shi wasu harsuna kamar Ingilishi da Faransanci da wasu harsuna (Abdullahi, 1998: 64 – 70; Malumfashi, 2009: 60 - 66).

Gagarumin yunquri da aka yi a Hausa domin lalubo tubalan wani labari, shi ne wanda Abdullahi (1998) ya yi a kan *Magana Jari Ce* (1 - 3), na Abubakar Imam. Wannan bincike nasa shi ya tabbatar da cewa Abubakar Imam ya amfana da wasu tubala da suka taimaka masa wajen gina nasa labaran na *Magana Jari Ce*. Kafin wannan bincike na Abdullahi, da wuya wani ya iya bugar qirji ya ce akasarin labaran littafin ga daga inda suka fito. Sai dai xan abin da ba za a rasa ba, kamar aikin Sulaiman (1993), wanda ya lalubo labarin “Karen Bana Shike Maganin Zomon Bana”, daga wasan *Merchant of Venice* na Shakespeare.

A cikin Abdullahi (1998) da Malumfashi (2009), an ce:

Abin lura a nan shi ne, samuwar hanyoyin yin fassara da baddala sun sa harsuna sun qara samun martaba. Ta haka aka sami damar fito da waxansu manufofi da hikimomi waxanda suke a voye a wasu harsuna, aka daxa faxaxa amfaninsu zuwa waxansu harsunan waxanda ba su jin harshen na farko. ... Haka kuma duk da cewa wasu masanan sukan yi amfani da tasu fahimtar ko kuma qirquirar, dabarar fassara da baddala da wasu suka yi ta taimaka wajen bayar da taimako don gina nasu ilimin ko kuma tunani (Abdullahi, 1998: 67; Malumfashi, 2009: 62 - 63).

A hirar da Abubakar Imam ya yi da Pweddton a 1976, ya shaida masa cewa Dakta East ya koya masa aikin talifi sosai, a qoqarinsa na xora shi kan hanyar rubuta *Magana Jari Ce*. Ya ce:

... in wani mutum ya yi wata magana mai daxi ko da Turanci, ko da Larabci, ko da abu, in za ka juya ta, to, kada ka yarda ka zama bawa ga abin nan da ya faxi – ka yi kaman kana juya Alqur’ani ko kana juye Bible. A’a. In ka fahimta da abin da ya faxi, kai ma, yanda ya yi gwaninta ya rubuta abin nan nasa kai ma ka nuna kai ma gwani ne a Hausa ka juye abin nan da ya rubuta yanda nashi ya yi daxi a halshen nan na garinsu, kai ma naka ya yi daxi a halshen garinku (Pweddton, 1977: 149).

A lokacin da yake qoqarin tarbiyantar da Imam aikin talifi, tare da ba shi waxannan shawarwari kan yadda zai baddala wani aiki daga wani harshe zuwa Hausa, ashe ya tattara wasu ayyuka da za su taimaka a sami *Magana Jari Ce*. Ga abin da Imam ya ce:

To daga nan sai na tad da, ashe ya tara littattafai da dama na Larabci da Turanci irin na labarai da yawa, tun ba irin na qasar Farisa, wato Persia, ya tara su da dama. To, aka yi sa'a, da ma ni na xan ji Larabci kaxan a gidanmu. Saboda haka, na Larabcin im ba ya faye zurfi ba ne, duka ina iya karantawa in fahimta. To na yi ta karatun littattafan nan, na yi karatu, har na fahimta da yanda mutane manya masu talifi suke rubuce-rubuce. To, daga nan, da ya gaya mani abin da zan aikata, to sai na fara. Na fara na ce, ' Za ni sa ma littafin suna *Magana Jari Ce*.... Iya magana kanta, in ka iya ta, ka xauke ta ka shiga duniya ita ma ta zama jari. Za ka samo arziki daga gare ta. To, shi ne magana jari ce (Pweddton, 1977:150).

Daga wannan taimako da kyakkyawan shiri da Imam ya samu wajen Dakta East, sai ya shiga aiki. Daga qarshe bayan ya kammala wannan gagarumin aiki, sai aka sami wannan bakandamen littafi mai suna *Magana Jari Ce* (1 - 3). Amma fa rarraba su zuwa littafi na xaya da na biyu da na uku, wannan ba aikin Imam ba ne. Ga abin da ya ce:

Amma ni ban raba su littafi na xaya ba ko na biyu ba. Ni dai na ci gaba da maganata kurum. Ina ta yi, ina ta yi, ina ta yi. In rubuta wannan, in rubuta wannan. To, abin da nakan yi, galiban in na karanta wata dabara ta waxansu na koya waxanda na karanta xin nan, to shi ke nan, sun ishe ni in ci gaba da nawa (Pweddton, 1977: 150; Malumfshi, 2009: 149).

In ana batun dalilin samuwar *Magana Jari Ce* dai ba za a sha wata wahala ba domin masana da dama sun fayyace. Misali, Malumfashi (2007:52) ya bayyana cewa:

An shirya littattafan *Magana Jari Ce* don su zama abin karantawa a makarantun Arewacin Nijeriya, a maimakon *Aljaman Yara* da *Littafin Koyarwa Na Karatu Da Rubutu* da ake da su a farkon shekarun 1920 zuwa 1930, waxanda ba su yi kama da littattafan adabi ba. Haka kuma an tsara littattafan *Magana Jari Ce* ta yadda za su sha bamban da littattafan *Hausawa Da Maqwabtansu* da *Labaru Na Da Da Na Yanzu* da *Al'amurran Duniya Da Na Mutane* waxanda suke da alaqa da tarihi ko gaskiyar aukuwar al'amurra.

Kafin Imam ya kai ga rubuta *Magana Jari Ce*, ya rubuta wani littafi a baya, wato *Ruwan Bagaja*, wanda shi ne littafinsa na farko, da ya rubuta a sakamakon gasar da Hukumar Talifi ta shirya a 1933. Shi wannan littafi ne ya fara fito da shi fili, aka san shi. Ganin irin tsarin tunaninsa da hazaqarsa da irin basirar da ya nuna wajen rubuta wannan labari na *Ruwan Bagaja*, sai Dr. R.M. East ya buqaci lardin Katsina, inda Imam yake aiki, da su ba da aronsa, don ya zo hukumar ya taimaka wajen qara samar da wasu littattafan na karantawa a makarantun elementari da ke Arewacin Nijeriya. Ga abin da ya ce, kamar yadda Funiss (1996: 26) ya ruwaito:

... da aka gane qwazona ta wajen rubutu, sai Mista East ya nemi aro na na xan lokaci zuwa Hukumar Talifi dake Zaria. Sai ya tattaro wasu littattafa kan almara na Turai da kuma labaran *Dare Dubu Da Xaya* na Larabawa na yi amfani da su a matsayin jagora. Na yi kamar wata shida a Zaria a cikin shekarar 1936 inda na samar da kundaye uku na *Magana Jari Ce*.

... kashegari sai Mista East ya yi nazarin abubuwan da na rubuta, shi kuma ya ba da shawarwari na gyare-gyare, ko kuma ya kawo wasu labaran da zan karanta.

Sakamakon gasar da Hukumar Talifi ta shirya, Imam kuma ya lashe matsayi na farko, wannan abu ya fito da shi fili, duniya ta san shi, hakan kuma ya yi tasiri qwarai a gare shi. Malumfashi (B.S.) ya ce:

A gasar da aka gabatar a shekarar 1932 zuwa 1933 ne, Abubakar Imam ya bayyana a fili a matsayin marubucin. Shi ma ba haka nan aka bar shi ya zauna ya gina tunaninsa yadda yake so ba, sai da Turawa suka taimaka masa ta hanyoyi da dama. Waxannan hanyoyi kuwa sun haxa da sama masa wurin zama mai kyau, suka ba shi isasshen lokaci don gina ayyukan nasa. Suka kuma haxa shi da littattafai da tubala daban-daban don yin nazari da kuma zama don koya masa yadda ake tsara littattafai masu irin waxannan salailai da suke son gabatarwa. Sa'annan kuma suka kasance masu tace abin da ya kammala rubutawa. Tattare da wannan taimako da kuma yanayin mulkin mallaka ta amfani da daulolin sarakunan Hausa da Abubakar Imam ya samu tasiri a cikin su, Turawa suka kintsa Abubakar Imam, shi kuma ya gina ayyukansa na adabi. (Malumfashi, B.S.)

Idan aka yi la'akari da wannan bayani da Malumfashi ya kawo, mai nazari zai iya hasashen cewa lalle yanayin zubin *Magana Jari Ce* da ya fi mayar da hankali wajen kururuta sarauta da sarakuna, an yi hakan ne da niyya. Ma'ana, an yi ne domin a tallata su sarakunan domin tsarin na malki a kaikaice, ya tafi salin alin. Dalili shi ne, su suke tafiyar da shi

tsarin. Wato dai su Turawa suka dasa domin su biya musu buqata ta siyasa.

Wajen samuwar tubalan da suka haifar da littafin na *Magana Jari Ce*, ga abin da Abdullahi (1998) da Malumfashi (2009) suka ce:

An yi amfani da wasu labarai daga littattafan labarai da tatsuniyoyin sassan duniya daban-daban, aka sake rubuta su ta la'akari da tunanin mai karatu xan Afirka. (Abdullahi, 1998:57 da Malumfashi 2009:52).

Haka a nan ma, idan aka sake dubi da irin tubalan da aka zavo wa Abubakar Imam, sai da aka daddale da ire-iren waxanda zubinsu suka dace da tsari na sarauta, ko da kuwa almara ce ko hikaya ta dabbobi, inda ya riqa juya su suna dacewa da tsarin sarautar qasar Hausa. Babban misali a nan shi ne na labarin “Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada, Balle Qeta” (Littafi na 3). Tubalin labarin na hikaya ce ta Zaki da Sa da kuma Dila. Amma a *Magana Jari Ce*, sai muka ga labarin wani Sarki da Wazirinsa, da kuma wani baƙon malami, wato Abdun Ugu.

Ta la'akari da irin littattafan da ya yi amfani da su wajen rubuta *Magana Jari Ce*, waxanda suka zama masa matashiya, ga abin da Malumfashi ya ce:

East ya tattaro littattafai daban-daban da suka qunshi tatsuniyoyin Turawa da labaran littafin *Dare Dubu Da Xaya* waxanda na yi amfani da su don tsara *Magana Jari Ce* (Abdullahi, 1998:57 da Malumfashi 2009:52 - 53).

Adamu (2003 da 2006) ya ce *Magana Jari Ce* ya zama adabi tubarkalla a Hausa duk da kasancewar ya amfana da adabin wasu nahiyoyi, kamar *Alfu Layla wa Laylatun* da *Hans Andersen Fairy Tales*, da *Aesop Fables*, da *The Brothers Grimm Fairy Tales*, da *Tales from Shakespeare*, da kuma *Raudhul Jinan*. Daga nan sai Adamu (2006: 13) ya jero sunayen tubalan da Imam ya yi amfani da su wajen gina labarinsa na *Magana Jari Ce*, kamar yadda ya gani cikin aikin Abdullahi (1998), kamar haka:

- i. Labarai goma sha xaya (11) daga *Dare Dubu Da Xaya*
- ii. Labarai biyu (2) daga labaran Indiyawa mai suna *Panchatantra*
- iii. Labarai biyu (2) daga na Farisawa mai tushe daga Indiya, mai suna *Sukasaptati*
- iv. Labarai guda (1) mai asali daga Farisa
- v. Labarai goma sha huxu (14) daga littafin su Grimm

- vi. Labarai biyu (2) daga na Hans Andersen
- vii. Labarai bakwai (7) daga cikin littafin *Decameron* na Boccaccio
- viii. Labara guda (1) mai jivi da Baibul daga cikin Tsohon Alqawari
- ix. Wani tarihihi guda (1) na Girkawa kan Sarkin Macedona
- x. Wata tatsuniya guda (1) ta W. Hauff
- xi. Labarai goma sha huxu (14) da ko dai na asali ne ko kuma samo su aka yi daga wani wuri da ba sani ba.

Magana Jari Ce yana qunshe da labarai kusan tamanin (80) da aka ji daga bakin aku. Wali (1976) kuma ta ce ya xauki wannan salon ne daga littattafan Farisawa, qila *Tuti-Name* (Book of Parrot) wanda Zia ul-Din Nakhshabi ya rubuta. Sai dai salon da Imam ya yi amfani da shi a *Magana Jari Ce* ya fi kama da na *Dare Dubu Da Xaya*, inda aku yake bayar da labarai domin ya shashantar da niyyar Musa ta fita yaqi. Amma a *Dare Dubu Da Xaya*, an qirqiri labaran ne domin a jinkirta aiwatar da hukunci kan wata ‘yar sarki (Yahaya, 1988/89: 88; Adamu, 2006: 12 - 13).

Magana Jari Ce ya yi kama da wasu ire-irensa da aka samar a wasu sassa na Afirka da Ingila ta yi wa mulkin mallaka. Alal misali a

Gabashin Afirka Turawan mulkin mallaka sun bi irin hanyar da suka yi amfani da ita a nan arewacin Nijeriya bayan sun mamaye Tanganyika a 1919. Sun kafa makarantun boko sannan suka daidaita harshen Swahili a wajajen 1925 zuwa 1930. Abin da ya biyo baya shi ne neman abin karantarwa a makarantu domin yayata manufar mulkin mallaka. Irin waxannan labarai da tubalansu suka fito daga labaran wasu sassa na duniya, sun riqa fita ne a wata mujalla mai suna *Mambo Leo*. A cikinta ake buga irin waxannan labarai da aka baddala (Adamu, 2006: 14).

Wannan a taqaice shi ya haifar da samuwar *Magana Jari Ce* na Abubakar Imam. Wannan bincike ya qalailaice zubi da tsari da kuma jigon labaran inda aka kwatanta da mutuntakar marubucin, wato Abubakar Imam.

A kan ko wa ke da alhakin bunqasar Hausa a wannan nahiya ta Afirka, Adamu (1987) ya nuna cewa talakawa da ‘yan kasuwa ne suka taka muhimmiyar rawa wajen kawo tasirin da Hausa ta yi a Afirka ta Yamma da ma sauran sassa na duniya, ba tsarin sarauta da sarakuna ba, kamar qila yadda yake a wasu al’ummu na duniya. Wannan kuwa ya faru ne, a ra’ayin Adamu, kamar haka:

A fagen harkokin mulki, har ya zuwa varkewar jihadin Shehu Xan Fodiyo a shekara ta 1804, Hausawa ba su tava kafa hukuma xaya ba domin duka qasar kuma babu xaya daga cikin qananan masarautun Hausa, ban da Kebbi a qarqashin Muhammad Kanta (shekara ta 1516 zuwa ta 1561) da ta tava tasowa kuma duniya ta san da ita. (Wurma, 1991:347).

Saboda haka in aka yi la'akari da wannan bayani na Adamu, da Wurma ya fassara, za a ga kamar Turawan mulkin mallaka sun yi qoqarin samar da *Magana Jari Ce* (1 - 3) domin ya yi daidai da ire-iren adabin wasu al'ummu, da suke magana a kan shahararrun sarakuna da yadda suka tafiyar da mulki a zamaninsu. Ko kuma ta wata fuskar, a kalli abin kamar yadda Malumfashi ya ce, kan dalilin rubuta *Kalila Wa Dimna*:

Amma shi masanin falsafar qasar Indiya, Baidaba, bai tsara wannan littafi don 'ya'yan sarakan Indiya kawai ba, kamar yadda aka nemi ya yi, ya wallafe shi ne domin jawo hankalin Sarki Dabshalim bisa mulkin danniya da zalunci da yake gabatarwa a tsakanin jama'arsa. Domin haka, sai littafin ya qunshi labarai ne na nasiha da wa'azi ga sarkin. Daga bisani littafin ya shahara matuqa har ya zama taskar koyar da hanyoyin kyautata da inganta mulki da fasaha da sanin ya kamata ga sarakai da masu arziki da ma duk mai sha'awa (Abdullahi, 1998: 80; Malumfashi, 2009: 73).

Wani qarin haske a kan wannan batu shi ne a wancan yanayin na mulkin mallaka, su Turawa suna iqirari da cewa mulkinsu ya ginu a kan adalci ne. Ashe ke nan akasarin jigogin *Magana Jari Ce* (1 – 3) za su iya zama

a kan wannan hasashe na Turawa domin kuwa akasarin labaran tamkar suna yi wa sarakuna hannunka-mai-sanda ne a kan yadda suke tafiyar da mulkin nasu. A waje guda kuma, wasu labaran suna kwarzanta martabar sarakunan ne. *Labaran Aesop* qunshe suke da wannan tasiri, kamar yadda Abdullahi (1998) da Malumfashi (2009) suka habarto, cewa:

Aesop ya shirya tatsuniyoyinsa ne don su zama tamkar makaranta ga ‘Yan Adam wajen koyar da kyawawan xabi’u ta hanyar nuna wa jama’a inda suka yi daidai da inda ba su yi daidai ba, ba tare da vata musu rai ba. Ta haka sai a sanar da mutane ta hanya sassauqa. (Abdullahi, 1998: 86; Malumfashi, 2009: 78 - 79).

Saboda haka ba abin mamaki ba ne a ce su Turawa sun san da hakan, sun kuma san da muhimmancin irin waxannan labaran da suka shafi sarakuna, ga shi kuma Hausa ba ta da su a kammale cikin wani littafi da za a xauka a nazarta, ya sa suka shirya a rubuta *Magana Jari Ce* ta wannan siga. Saboda haka za a iya cewa ta wannan hanya, Turawa sun yi amfani da adabi, musamman wannan littafi na *Magana Jari Ce* domin su cim ma wata manufa ta siyasa a wancan lokacin.

Ta wannan fuska za a ce kaya ya tsinke gindin kaba domin kuwa sun sami wanda ya dace ya yi wannan aiki, musamman in aka yi la’akari da tarihinsa da yanayin irin mutanen da ya yi tu’ammali da su tun

tasowarsa da kuma yanayin aikin da ya yi a tsawon rayuwarsa. Sun kuwa yi wannan dace ne a sanadiyyar gasar da Hukumar Talifi ta shirya a 1933, lokacin da Abubakar Imam ya zo na xaya da littafinsa na *Ruwan Bagaja* (1966). A taqaiƙe dai, Abubakar Imam ya zama abokin Turawa a siyasance, saboda haka ko ba da saninsa ba, wannan littafi ya taimaka musu wajen aiwatar da tsarinsu na mulkin mallaka ta yadda suka samu sa'ar jawo hankalin Hausawa suka qara nuna qauna ga sarakuna, kamar yadda labaran suka nuna.

Sai dai *Magana Jari Ce* ya sha xan bamban da sauran rubutattun habarce da suka samu a kusan lokaci guda da shi, musamman in aka yi la'akari da zubin labaran. Duk labaran da suke ciki za a iske suna da alaƙa ta kai tsaye da tsarin sarautar gargajiya, ko a ce fada (Guga, 2010). Saboda haka idan aka nazarci wasu abubuwa a siyasance da zamani ya fara kawowa a tsarin siyasar arewacin Nijeriya a wancan lokacin, kuma aka sake nazartar akasarin jigogin labaran *Magana Jari Ce*, sai a ga sun zayyana hoton yanayin da ya samar da shi, wato yanayin qasar Hausa ta lokacin.

Idan aka lura da yadda tsari da zubin labaran Abubakar Imam suke, wato irin su *Ruwan Bagaja* da *Magana Jari Ce* da *Qaramin Sani*

Ququmi Ne da Tafiya Mabuxin Ilimi, mutum zai yanke hukunci da cewa lalle wannan haziqin marubuci, tunaninsa ya ratsa al'adu da yanayin harshe da addini da labarai na qasashe da dama. Wannan haziqancin nasa ya sanya ayyukan nasa suka dace da tsari da yanayin adabin al'ummar Hausawa (Malumfashi, 2009: 100).

Abin da tsari na zamantakewa yake lura da shi, shi ne mu'amala tsakanin mutum shi xaya tilo da kuma sauran jama'a. Mu'amalar za ta iya kasancewa ta siyasa ko sana'a ko kuma na wasu bukukuwa, da sauransu. Domin haka in aka yi la'akari da yanayin qasar Hausa ta zamanin *Magana Jari Ce* (1970), Malumfashi (2009) ya ce za a ga cewa:

Turawa ne ke mulki, amma dai sarakuna su ne wuqa da nama wajen gudanar da al'amurran jama'a. Abubuwa da suka shafi gudanar da ilimin addini da shari'a da noma da sadarwa da sauransu, suna hannun sarakuna, kuma su ke faza a ji, a kuma aikata. Wannan matsayi shi ya xaukaka su ta yadda jama'a ke bi da girmama su. (Malumfashi, 2009: 100).

A nan za a yi dubi da littafin *Magana Jari Ce*, a ga yadda wannan lamari na tsarin zamantakewa ya kasance tsakanin talaka da saraki, musamman a qasar Hausa ta wancan lokacin.

Magana Jari Ce 1 cike yake da yanayi na tsarin zamantakewa irin na qasar Hausa, kamar yadda bayani ya gabata. Tun daga uwar labarin an nuna yadda sarki yake da qima da matsayi a wurin talakawansa. Talakawan sarki sun haxa da malamai da alqalai da masu kuxi da marasa kuxin da dogarawa da ma sauran masu riqe da qananan sarautu da suke zaune a masarautarsa.

A labarin an nuna wata al'ada da ta shafi al'ummu da dama, wato lamarin son haihuwa domin a samu magaji. In har son samu ne ma, an fi qaunar a samu xa namiji, musamman in an lura da cewa a tsarin al'adar Hausa, mace ba ta gadon sarauta. Saboda haka sai aka nuna cewa wani shaihin malami ya zo wa Sarki da bushara cewa ya yi mafarki da sarki zai tara malamai arba'in su yi masa addua'a har kwana arba'in, in Allah ya so zai haihu. Sarki ya aikata hakan, buqata kuma ta biya.

Yadda Sarki Abdurrahman ya hasala domin kawai Sarkin Sinari ya nemi haxa auren Musa da xiyarsa Sinaratu, da yadda ya muzanta wazirin Sinari, da umurnin da Sarki ya bayar na a yi wa jama'ar Sinari ature, duk suna nuni da cewa sarki ke da jama'arsa a hannu. Shi ke faxa a ji a masarautar tasa. Kasancewa Sarki shi ne kwamandan yaqi, shi ne kuma mai bayar da umurnin a yi yaqi da wata masarauta ko kada a yi. An ga

haka a yaqin da wazirinsa ya yi maqarqashiyar haddasawa da Sinariyawa.

Haka yadda Sarki ya yi uwa, ya yi makarviya wajen yi wa bayin Waziri, wato su Barakai, da shi kansa Waziri shari'a, lallai ya nuna Sarki ke da mulki, kuma yana jan zarena yadda ya so. Ga yadda shari'ar ta kaya:

Da suka dakata ya sake dubansu, ya ce, 'To jama'a, ku dubi laifin nan na Waziri. Wanda ya aikata haka me ya kamata a yi masa?'
Jama'a suka xauka gaba xaya, 'Sai a tsire shi! Da ai shi halaka mu ya tashi yi, don Allah ya qi nufinsa. Da ma ba mai qaunarsa garin, don mugun halinsa.'
(Imam, 1, 1970: 124).

Irin shari'ar ke nan a da, babu xaunka qara balle neman lauya. Babu kuma wata gardama da hukuncin Sarki. Da ma da kare da daguminsa duk mallakin kura ne.

A cikin labarai ashirin da takwas (28) da ke cikin littafi na xaya, guda goma sha biyu (12) duk sun qunshi labarai kai tsaye da suka shafi sarakuna ko alqalai. Sarakunan nan kuma walau na mutane ko na dabbobi. A tsarin sarautar dabbobi, zaki ke fitowa a matsayin sarki, kuma duk wasu xabi'u irin na biyayya ga umurnin sarki da sauransu, haka ake alamtawa. An ga irin wannan tsari na sarautar dabbobi a

“Labarin Wani Baroro Da Xan Zaki” da kuma “Labarin Auta Xan Sarkin Noma Da Namun Jeji.”

Misali, ga irin tattaunawar da aka yi a gaban zaki (Manyan dawa), cikin “Labarin Wani Baroro Da Xan Zaki” lokacin da dabbobi suke neman mafita daga sharrin mutum:

Zaki ya girgiza kai, ya ce, ‘Lalle kana da dabara a wannan wuri, amma in ka yi barci fa? Ko kuwa kullum ba ka yi, sai ka yi ta gudu ka je nan, ka je nan?
Dila ya ce, *‘Allah ya ba manyan dawa nasara,*
(Imam, 1970: 14).

A “Labarin Auta Xan Sarkin Noma Da Namun Jeji” kuwa, dila ce cikin hikima ta ja Auta zuwa gaban zaki domin da ma ya dame su da varna, yana ta kashe su, kuma suna neman hanyar da za su yi maganinsa.

... suka tarar da zaki a zaune, duk ga namomin daji sun kewaye shi, ana fadanci. Dila ya faxi, ya yi gaisuwa. Kura ta dubi yaron nan, ta ce, ‘Kai, ba ka gai da Sarki?’ (Imam, 1970: 26).

Wannan yana nuna cewa waxannan labaran sun shafi tsari na sarauta, sai dai a nan dabbobi ne aka mutuntar, suke yin al’ada irin ta xan’adam.

A tsarin mu'amala ta aure kuma, muna da "Labarin Sahoro Da Sahorama" da "Labarin Wani Aku Da Matar Ubangidansa" da "Yadda Muka Yi Da Ubangijina Ojo" da "Babban Mugun Abu Gun Xa Ya Yi Hushi Da Iyayensa" da sauransu.

Ga yadda ta faru a "Labarin Sahoro Da Sahorama", da abin ya ishi Sahoro:

... Ah! Na san dabara, ba abin da ya fi sai in auri Sahorama. ... ka ga in na aure ta sai ta riqa ...
Sai ya nemi Sahorama aure. Iyayenta suka ce, Am ba ka ...
Aka yi aure, ta tare ... (Imam, 1970: 29).

Ta fuskar hakkin maqwabtaka kuma, muna da "Labarin Wani Jaki Da Sa" da "Fara Koyon Mulki Da Baki, Kafin Ka Koyi Mulki Da Hannu" da "Labarin Annabi Sulaimanu" da sauransu.

Magana Jari Ce na 2 ma, kamar littafi na farkon, babu wani tsari na zamantakewa da aka nuna da mai karatu zai ce ba irin na qasar Hausa ba ne. Uwar labarin a nan yana nuni da wata gasa ce ta iya bayar da labari tsakanin Waziri Aku da Haziq, akun Sarkin Sirika. A nan ma, mun ga yadda tsarin fada yake, da yadda talakawa suke biyayya da girmama saraki ta fuskar ladabi ga sarki, ko kuma a fada. Sai dai abin da za a ce

ya sava da al'adar Bahaushe a wannan littafi, shi ne wani vangare na zubin labarin. Wannan batu kuwa shi ne yadda fada ta zama muhalli na bayar da labarai, har a ce wai talakawa za su zo su taru suna saurara. Wannan ba al'adar Bahaushe ba ne, babu wani nau'i na adabin baka, walau waqa ko zube ko wasan kwaikwayo da ake aiwatarwa a fada, talakawa su je su ji ko su gani. Ko wasan gauta ba a qofar fada ake aiwatar da shi ba. 'Yan kallon wasan ma ba jama'ar gari ba ne, sarki ne da muqarrabansa kawai.

Xiyan labaran cike suke da tsari na zamantakewa irin na Hausawa, la'alla tsakanin sarki da talakawansa, ko tsakanin talakawa ya-su-ya-su. Haka akwai mu'amala ta kasuwanci da sauran nau'i na sana'o'in Hausawa a ciki. Misalai suna da yawa, amma ga kaxan daga ciki. Tsarin zamantakewa irin ta Hausa da ta shafi talaka da saraki, wato yadda sarki yake mu'amala da talakawansa ta fuskoki da dama, misali in harka ta nishaxi ta taso, akwai labarai kamar su "Yaro, Tsaya Matsayinka, Kada Zancen 'Yan Duniya Ya Ruxe Ka" da "Labarin Yusha'u Na-Narimi-Dutse-Ba-Ka Fargaba" da "Labarin Sarkin Noma Da 'Ya'yansa" da sauransu. Ta fuskar sana'a ko kasuwanci kuma, akwai "Labarin Waxansu Maxinka Guda Uku" da "Zafin Nema Ba Ya Kawo Samu" da

sauransu. Ire-iren wannan tsari na zamantakewa haka suka yi ta fitowa a cikin wannan littafi a wurare da dama.

Haka irin wannan nau'i na zamantakewar ya fito a *Magana Jari Ce* (3), kamar a littafi na 1 da na 2, uwar labari da sauran guntayen labaru da suke a matsayin xiyan labari, duk suna qunshe da irin wannan tsari na hoton zamantakewar Hausawa. Zubin uwar labarin wannan littafi na 3, ya xan sha bamban da na farko da kuma na biyun. A na farko da na biyu, uwar labarin ya shafi Sarki Abdurrahman ne da muqarrabansa. Amma a na uku, an ga Waziri Aku ne yake qoqarin tarbiyantar da xansa Fasih, dabarun iya zaman duniya. A nan ma, an ga yadda tsarin zamantakewa take tsakanin xa da mahaifi. Bisa ga al'adar Bahaushe, dole ne xa ya bi umurnin iyayensa, ya kuma girmama su. Iyaye ke da hakkin tarbiyarsa, ta addini ko sana'a ko kuma wani abu da ya shafi rayuwa. Haka irin wannan lamari ya fito a uwar labarin littafi na 3.

Ta fuskar xiyan labaran kuwa, an ga tsarin zamantakewa tsakanin sarki da talaka da sauran mu'amaloli a wurare da dama, da duk suka shafi rayuwa baki xaya. Misali, a tsarin zamantakewa irin ta fada, wato yadda ake zaman fadanci a fadojin masarautu na qasar Hausa, akwai "Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada Balle Qeta" da

“Alheri Danqo Ne, Ba ya Faxuwa Qasa Banza” da “Munafuncin Dodo, Yakan Ci Mai Shi” da “Labarin Sarki Jatau” da sauransu.

2.10 Bita A Kan *Magana Jari Ce*

Luebering (2010) ya ce duk wani rubutu, walau na adabi ko waninsa, ana gina su da kalmomi ne. Sai dai tattare da hakan, za a tarar adabin cike yake da fasaha ta marubuci. Ana quqqula fasahar ne ta hanyar amfani da kalmomi cikin jumla da sakin layi ko tsarin baiti-baiti, in waqa ce. Wannan haxuwa ta kalmomi da jumloli, su suke tayar da labari ko waqa ko wasan kwaikwayo. Kuma ana gina waxannan nau’o’i na adabi ne domin wata manufa: domin a burge, ko a bayyana wani abu, ko kuma domin a isar da wani saqo. Shi kuma duk wani rubutaccen adabi, ana rubuta shi ne domin a karanta. Amma adabi irin na fitattu, kuma haziqan marubuta, ba akan karanta kawai domin nishaxi ba ne, akan yi nazarinsu ne. Wato qoqarin fito da jigo ko salo ko kuma zubin littafin.

Adabin Ingilishi ba zai tava kawar da kai ga rubuce-rubuce na fasihai irin su Ernest Hemingway da littafinsa mai suna *The Old Man and the Sea*, da Herman Melville da littafinsa mai suna *Moby Dick*, da kuma William Shakespeare da littafinsa mai suna *Hamlet* ba (Luebering, 2010: 9).

Idan muka karkato ga rubutaccen adabin Hausa, mutum xaya tilo da za a fara ambata, ya kuma yi tambari a wannan fage, shi ne Abubakar Imam, musamman da littafinsa na *Magana Jari Ce* (1 - 3).

Bayan da Abubakar Imam ya kammala rubuta *Magana Jari Ce* a 1937, sai hukumar da ta sanya shi ya yi wannan aiki, ta sanya littafin a manhajar koyarwa na makarantun qasar Hausa. Kusan duk ‘yan makarantar boko na wancan lokacin, sun san labaran da ke cikin *Magana Jari Ce*, domin kuwa an karantar da su a darusan Hausa a aji, ko kuma sun karanta haka a qashin kansu, a gida, domin sha’awa.

Labaran da ke cikin *Magana Jari Ce* labarai ne da suke qunshe da tsari da yanayin qasar Hausa, ta fuskoki da dama. Misali, tsarin sarauta da ke cikin littafin, duk ya dace da tsari da yanayin siyasar qasar Hausa mai qunshe da sarki da fadawansa da kuma talakawan masarautar. Ta fuskar kasuwanci da sauran sana’o’i ma, haka ake da su a qasar, musamman ta wancan lokacin. Idan aka zo ga hikima da fasaha da balagar harshen Hausa, akan yi qoqarin nuna yadda mutane suke mu’amala a tsakaninsu cikin yanayi na wayewa da ta yi daidai da su a lokacin. Saboda haka za a iya ganin littafin *Magana Jari Ce* tamkar yana nuni ne da yanayin al’adun qasar Hausa. Da fitowar littafin, ya karvu matuqa gaya ga ‘yan

bokon wancan zamani. Qila wannan ba ya rasa nasaba da irin qwazon da Abubakar Imam ya nuna a littafinsa na farko, wato *Ruwan Bagaja*, da ya burge, har ma ya zama na xaya a gasar da Hukumar Talifi ta haxa a 1933. *Magana Jari Ce* ya sami kulawa daga wajen xalibai da manazarta da mafassara, inda suka duqufa wajen gano abubuwa daban-daban da labaran ciki suke qunshе da su. Su kuma mafassara suka fassara littafin zuwa wasu harsunan, kamar Larabci da Faransanci.

Manazarta da masharhanta da dama sun tofa albarkacin bakinsu wajen nazarin littafin. Wasu manazartan sun yi qoqarin fito da jigon labaran da ke cikin littafin (1 - 3), ta hanyoyin nazari daban-daban. Wasu nazarin salo suka yi, wasu hikima da fasaha da falsafar marubucin suka duba. Haka zalika, wasu manazartan sukan bi diddigin tubalan ginin kowane labari ne, su kakkavo shi daga inda Imam ya samo shi. Kai, wasu ma sukan yi nazarin irin tasirin da adabin baka, musamman irin su karin magana suka taka ne wajen gina labaran na *Magana Jari Ce*. Wasu kuwa sukan fuskanci kundayen ne ta fuskar addini, su dubi yadda marubucin, cikin hikima, ya yi amfani da ayoyin Alqur'ani Mai Tsarki da Hadisan Manzon Rahama (S) a matsayin wani salo na gargaxi da jan hankalin mai karatu.

Da yake akwai xan haxin gambiza na waqoqi a labaran na *Magana Jari Ce*, wato waqa cikin zube, ya sa wasu manazartan ba su bar waqoqin haka ba, sai da suka bi su daki-daki, suka qalailaice su ta fuskar nazari, suka ba su matsaya da ko su rubutattu ne, ko kuwa na baka ne? Hanzarin irin waxannan manazarta shi ne tsintar su da aka yi cikin wannan littafi, kasancewarsa kuwa zube ne, ba waqa ba.

Irin waxannan nazarce-nazarce wasu an yi su ne a bugaggun littattafa, wasu kuma a kundayen neman digiri walau na farko ko na biyu ko kuma na uku, a jami'o'i daban-daban. Wasu nazarce-nazarcen an yi ne cikin maqaloli na taron bita ko na qara wa juna sani. Baya ga waxannan kafofi kuma, har baddala littafin aka yi zuwa wasan kwaikwayo.

A taqaice dai, da samuwar *Magana Jari Ce* na Abubakar Imam, sai aka sanya littafin a manhajar karatu a makarantun wancan lokacin da suka fara yawaita a qasar Hausa. Sai dai daga bisani an lura da cewa *Magana Jari Ce* ya xan yi tsauri ga xaliban makarantun elementare, saboda haka sai hukumar talifi ta nemi Abubakar Imam da ya sake rubuta wasu qananan labarai domin qananan azuzuwan waxannan makarantun. Wannan shi ya samar da *Qaramin Sani Ququmi Ne* (1 - 3) (Malumfashi, 2009:47). Daga bisani kuma da ilimi ya yaxu ya kuma bunqasa, aka fara

nazarin Hausa a manyan makarantu na nan Nijeriya da qasashen waje, sai xalibai da masana suka fara nazarin *Magana Jari Ce* ta fuskoki daban-daban.

Kaxan daga cikin irin waxannan manazarta su ne: Wali da aikinta mai suna “Nazari a kan *Magana Jari Ce*” (1976) da Pweddon cikin aikinsa mai suna “Thematic Conflict and narrative Technique in Abubakar Imam’s *Ruwan Bagaja*” (1978), da Muhammad cikin maqalarsa mai suna “Waqe a Zube” (1981) da Adamu cikin aikinsa mai suna “Saƙon *Magana Jari Ce* ga Jama’a” (1985) da Jibrin cikin aikinsa mai suna “Karin Maganar *Magana Jari Ce* da Manufofinsu” (1992) da Sulaiman cikin aikinsa mai suna “Adaptation: A Case Study of Imam’s ‘Karen Bana shi ke maganin zomon bana’, from Shakespeare’s *Merchant of Venice*” (1993) da Furniss cikin littafinsa mai suna *Poetry, Prose and Popular Culture in Hausa* (1996) da Usman cikin aikinsa mai suna “Tarsashin Adabin Baka a *Magana Jari Ce*”(1998) da Abdullahi cikin aikinsa mai suna “Abubakar Imam: Nazarin Tubali da Ginuwar Ayyukansa na Adabi” (1998) da Hasiya cikin maqalarta mai suna “Tasirin Addini cikin Dabarun Jawo Hankali a *Magana Jari Ce*”(2009) da Abba cikin maqalolinsa guda biyu, masu suna “Abubakar Imam and the Conservative Conscience” da “Cultural Imperialism and Publishing

in Northern Nigeria” (2008) da Malumfashi cikin littafinsa mai suna *Adabin Abubakar Imam* (2009) da sauransu da dama.

Ko ba komai a yau *Magana Jari Ce* ya shiga taskar tarihi a duk lokacin da ake magana kan samuwar rubutaccen adabi a Hausa. Duk lokacin da manazarci ko mai sharhi kan samuwa da wanzuwar qagaggun rubutun zube na Hausa, to dole ne a tavo batun samuwar *Magana Jari Ce*. Wannan zance haka yake in an dubi ayyukan su (Yahaya, 1988; Furniss, 1996; da Mukhtar, 2002; da Junaidu, da ‘Yar’aduwa, 2007; da Malumfashi, 2009 da sauransu). Domin sauqaqa hanyar bitar tamu, za mu xauki waxannan kafafe da aka yi nazarin *Magana Jari Ce* daki-daki, kamar haka:

2.10.1 Kundaye

Wani abin mamaki a kan wannan littafi na *Magana Jari Ce*, wanda aka wallafa tun a 1937, shi ne ba a fara tarkensa a wani matakin digiri na xaya ko na biyu ko na uku ba sai a 1976, lokacin da Zahara Nuhu Wali ta yi nazarinsa a matakin kundin digiri na farko a Jami’ar Bayero ta Kano. Nazarin Walin ya qunshi dubi ne a kan jigo da zubi da kuma salon littafin. Ta kuma xauki littafi na xaya ne zuwa na uku. Ta fuskar jigo, ta ce yana xauke da jigogin tarbiya da gargaxi da kuma nishaxi. Ta

fuskar zubi kuma, tana ganin za a iya karkasa littafin zuwa manyan rukunnai uku:

- i. Sarki Abdurrahman da xansa Musa, da kuma lokacin da aka yayo Mamudu ya girma tare da Musa da kuma sayen aku.
- ii. Zaman aku da Musa da naxa aku Waziri, (yaudara da aku ya yi ta yi wa Musa don kada ya fita).
- iii. Yadda aka gwada Waziri aku da wani aku da samun nasarar Waziri aku.
- iv. Wazirin aku da xansa Fasih, da kuma yadda Wazirin Aku ke qoqarin koya wa xansa halin zaman duniya ta wajen ba shi labari (Wali, 1976: 35).

Wali ta ci gaba da cewa littafin na *Magana Jari Ce* yana qunshe da salo ta fuskar karin magana da kuma kalmomi masu qayatarwa.

Bincike na gaba da aka yi, shi ne na Adamu (1985), wanda ya kalli jigo, wato saqon *Magana Jari Ce* ga al'umma. Kodayake ba duka littafin uku ya xauka ba, ya xauki littafi na farko ne ya yi nazarin labaran da ke ciki, ya kuma tantance jigon kowanne. A dalilin da ya bayar na xaukan wannan fanni, shi ne:

Babban dalilin da ya sa na zavi wannan jigo shi ne don na ba da gudumawata ga yaqi da rashin xa'a (ko fitsara), da gwamnatin mulkin soja ke yi, ta hanyar nuna wa jama'armu halayen kirki waxanda ke qunshe a saqon *Magana Jari Ce* don su yi koyi da su (Adamu, 1985: 4).

Darussan da wannan manazarci ya zaqulo, waxanda ya kalla a matsayin jigogin labaran littafi na xaya, su ne ladabi da biyayya, da amfanin wayo, da illar raini, da koyon iya magana, da neman shawara, da dangana ga Allah, da gargaxi ga azzalumi, da qoqarin aikata gaskiya, da cika alqawari, da tausayi, da sauran wasu saqonni da dama. Wannan ya nuna ashe za a iya tsintar dami a kala ta yadda za a sami wasu darussa masu amfani da gwamnati da sauran hukumomi za su iya amfani da su domin su cim ma biyan buqatunsu. Dubi yadda Adamu ya zaqulo waxannan saqonni da za su taimaka wa gwamnati a lokacin wajen isar da saqon yaqi da rashin xa'a da ta kaxa gangar aiwatarwa.

Nazarin littafin ya ci gaba, a hankali a hankali, yana qara bunqasa. Manazarta da dama sun xauki littafin ko kuma wani vangare nasa, suka riqa fito da wasu hikimomi da aka rattaba a ciki. An samu manazarta da suka ware tsakuwa da aya ta fuskoki daban-daban na littafin a matakan neman digiri na xaya da na biyu har zuwa na uku. Ta haka, wasu manazartan sukan yi dubi a kan irin rawar da adabin baka ya taka a

wajen gina labaran na *Magana Jari Ce*. Misali, Jibrin (1992) da Usman (1998) abin da suka yi ke nan. Usman nazarin karin maganar cikin *Magana Jari Ce* ya yi tare da fito da manufofin karin maganganun. Ya kuma ci gaba da cewa dalilin da ya sa Abubakar Imam ya yi amfani da karin magana shi ne domin ya isar da saqonsa cikin sauqi, kuma masu karatu su gane saqon da ke tattare da labarin da suke karantawa.

Alal misali, Usman (1998) ya yi nazarin tarsashin adabin baka a *Magana Jari Ce*. Ya kalli adabin bakan ne ta fuska biyu – adabin zube da kuma azancin magana. Qarqashin adabin zube, manazarcin ya gano cewa Imam ya yi amfani da tatsuniya, da labarin asali, da barkwanci, da almara, da qissa, da kuma hikaya wajen gina labaran nasa. Daga cikin azancin magana kuwa, Imam ya yi amfani da irin su karin magana, da kirari, da baqar magana, da kacici-kacici, da dabarun sarrafa harshe da kuma waqa, domin ya ci nasarar gina labarin nasa na *Magana Jari Ce*.

Usman ya kawo misalan wasu tatsuniyoyi da Imam ya yi amfani da su wajen gina labaransa. Kaxan daga cikin tatsuniyoyin an same su a littattafan Edgar (1911) da na Tremeane (1914). Irin waxannan tatsuniyoyi su ne kamar ta “Kare Da Xan Akuya Da Kura” da “Akuyar Da Ta Kori Kare” da kuma ta “Akuya Da Kare Da Kura”. Da Abubakar

Imam ya zo rubuta nasa sigar labarin, sai ya gyara waxannan tatsuniyoyi, ya ba su suna guda da “Banza Girman Mahaukaci, Qaramin Mai Wayo Ya Fi Shi” (Usman, 1998: 27).

Haka Usman ya kawo misalan wasu labarai daga cikin *Magana Jari Ce*, da ya ce asalinsu sun yi kama da irin labaran nan na barkwanci da ake jin su tsakanin al’ummun qasar Hausa. Misali, akwai labarin “Sauna Kira Mana Shashasha In Ka Ga Sakare Ku Taho Tare”, wanda ya shafi wani wawan Bahaushe da ya tafi fatauci qasar Yarbawa, shi kuwa ba ya jin Yarbanci, ya ke kuma da son ya san duk wani abu da ya gani (Usman, 1998: 31).

Da haka Usman ya bi irin waxannan nau’o’i na adabin baka kamar almara da qissa da hikaya da labarun gargajiya, duk ya nuna ta yadda Abubakar Imam ya amfana da su wajen gina nasa labarin na *Magana Jari Ce*. Ya yi hakan ne domin aikin nasa ya dace da batun da yake nazarta, wato “Tarsashin Adabin Baka A *Magana Jari Ce*.” Ashe ke nan aikin nasa da wannan sun sha bamban nesa, domin abin da wannan aikin ya yi shi ne qoqarin fito da mutuntakar marubucin littafin, wato Abubakar Imam daga cikin littafin na *Magana Jari Ce* (1 - 3).

Idan an lura, abin da waxannan manazarta suka yi qoqarin nazarta a *Magana Jari Ce*, shi ne bin diddigin rawar da adabin gargajiya ya taka wajen gina labaran na *Magana Jari Ce*. Irin wannan nazari yakan yi qoqarin lalubo irin gudunmuwar da adabin baka yake takawa ne wajen gina labari a rubutaccen habarce, musamman irin na Hausa, wadda adabin baka har yanzu yake da matuqar muhimmanci a gare shi. Wannan kuwa savanin abin da ake da shi ne a Ingilishi.

Wata hanya ta nazari kuma da wasu manazarta sukan yi, shi ne su qwaqulo ko kakkavo ainihin tushen inda labari kaza ya samo asali domin su kwatanta shi da wani mai kama da shi. Ta bin irin wannan hanya, za a iya gane inda wani ya samo tubali ko tubalan da ya yi amfani da su wajen gina nasa labarin. Ta bin irin wannan kwakkwafi ne, Sulaiman (1993) ya yi qoqarin zaqulo tubalin labarin “Karen Bana Shi Ke Maganin Zomon Bana” da ke cikin littafi na uku na *Magana Jari Ce*. Sulaiman ya gano cewa ainihin tubalin labarin daga littafin Shakespeare na wasan kwaikwayon *Merchant of Venice* yake. Manufar nazarin shi ne tabbatar da tubalin wannan labari da ke cikin littafi na uku na *Magana Jari Ce*, domin an ga yadda zubin labarin ya yi kama da wancan wasan kwaikwayon na Shakespeare.

Aikin ya dubi zubin labaran guda biyu, kodayake na asalin wasan kwaikwayo ne. Sannan aka kwatanta zubin, ta hanyar fito da yadda suka yi kama da juna, da inda suka sha bamban. Sai kuma aka dubi halayyar taurarin na *Merchant of Venice* da kuma na ‘Karen Bana Shi Ke Maganin Zomon Bana’ na cikin *Magana Jari Ce* na uku. An yi kwatance ne ta la’akari da kamanci da bambanci, aka kuma fito da sakamakon da ya tabbatar da alaƙar tubalin labarin na “Karen Bana Shi Ke Maganin Zomon Bana” da wancan wasan kwaikwayon na *Merchant of Venice* na William Shakespeare.

Bakandamen aiki a kan *Magana Jari Ce* da ya haxe duka littattafan uku, shi ne na Abdullahi (1998), mai suna *Abubakar Imam: Nazarin Tubali Da Ginuwar Ayyukansa Na Adabi*. Daga baya kuma shi Abdullahin ya sake buga wani littafi da ya kira *Adabin Abubakar Imam* (2009). Wannan aiki ya bi diddigin labaran da duka littattafa ukun suka qunsa, ya fito da tubalan da suka gina labaran na *Magana Jari Ce*. Abdullahi (1998: 57) da Malumfashi (2009: 52) ya ce:

An yi amfani da wasu labarai daga littattafan labarai da tatsuniyoyin sassan duniya daban-daban, aka sake rubuta su ta la’akari da tunanin mai karatu xan Afirka. Wannan aiki (na rubuta *Magana Jari Ce*) ya sami kammaluwa ne tare da taimakon Malam Abubakar Kagara, wanda aka ara wa hukumar na tsawon wata shida (12/5/1936 zuwa 19/11/1936) don

yin wannan aiki (Abdullahi, 1998: 57; Malumfashi, 2009: 52).

A taqaiɓe, wannan bincike na Abdullahi ya gano cewa Abubakar Imam ya yi amfani da waxannan littattafa a matsayin tubalan gina nasa littafin:

- i. *Dare Dubu Da Xaya*
- ii. *Kalila Wa Dimna*
- iii. Labaran Hans Andersen Fairy Tales
- iv. Labaran Aesop
- v. Labaran Brothers Grimm Fairy Tales
- vi. Labaran Shakespeare
- vii. Labaran *Rauzul Jinani*
- viii. Labaran Baharul Adab
- ix. Sassan Adabin Baka na Hausa.

Wannan bincike na Abdullahi ya kawo isassun misalai, tare da bayanai qwarara da suka danganta akasarin labaran cikin littattafa uku na *Magana Jari, Ce* da tubalansu na asali daga cikin waxannan littattafa da aka kawo a sama.

Abdullahi (1998) da Malumfashi (2009) ya yi cikakkiyar bita a kan tarihin gwagwarmayar Abubakar Imam tun daga haihuwa har zuwa quruciya da kuma ayyuka da muqaman da ya riqe a tsawon rayuwarsa. Irin wannan tarihi ya taimaka wajen fahimtar sanin dalilin da Abubakar Imam ya kasance masani ga al'adun Hausawa na da can, musamman abin da ya shafi sarauta da kuma irin labaru da suka danganci gargajiyar

qasar Hausa. Sanin irin waxannan labaru na gargajiya da sauran sassan adabin baka na Hausa, su suka taimaka wa Imam matuqa gaya wajen baddala duk tubalan da ya samo daga wasu al'ummu, maimakon fassara. Wannan ya sa da wuya haka take yanke a ce asalan labaran ba na Hausa ba ne.

Kasancewar *Magana Jari Ce* cike yake da tubalan adabin al'ummu da dama na duniya, sai Abdullahi (1998) ya kawo bita a kan samuwar adabin a cikin wasu al'ummu daban-daban. Ya yi hakan ne kuwa in ji shi da cewa “in aka bi diddigin ginuwar adabin al'ummun duniya za a ga cewa kusan fasali xaya sukan xauka” (Abdullahi, 1998: 30).

Cikin nau'o'in adabi da ake da su a duniya, na baka shi ya fara gabata, kuma kowace al'umma tana tinqaho da shi. Abdullahi ya ce “shi wannan adabin na baka ya haxa da waqe-waqen baka da maganganun azanci da wasannin gargajiya da makamantansu” (shafi na 31).

Kodayake wasannin gargajiya al'ada ne ba adabi ba, sai dai a iya cewa maqunshin adabi ne domin wajen aiwatar da su, akan sami ratsin adabi a ciki. Misali, wajen kokawa ko dambe, akan ji ‘yan wasan suna riqa yi wa kansu kirari ko kuma wani daban ya yi musu, musamman mawaqa

su riqa wasa su. Haka wasannin sukan tafi ne tare da kixa da waqa. Saboda haka wasannin a kan kansu ba adabi ba ne, vangare ne na al'ada. Sai dai za a iya cewa akan iya tsintar dame a kala, a sami adabi tattare da su, musamman in an zo aiwatar da su.

Abdullahi ya kuma nuna yadda wasu al'ummu suka yi fice ta fuskar wannan fasaha ta adabin baka. Babban misali ita ce al'ummar Girkawa wadda take xaukaka duk wani da Allah ya ba shi baiwa wajen iya sarrafa bakinsa, ya zamo abokin masu arziki ko masu mulki. Wannan irin xaukaka da masana adabin al'umma ke samu, ba ta tsaya a tsakanin Girkawa kaxai ba, har a can Asiya, musamman ma qasar Indiya da Farisa da sauran qasashen Larabawa. A nan Afirka ma adabin ya taka muhimmiyar rawa wajen ginuwar al'ummar, da kuma samar da tarihi (Abdullahi, 1998: 32).

Wannan bakandamen aiki na Abdullahi ya yi bitar samuwar qagaggen adabin Hausa wanda ya samu tun can kaka da kakanni. Daga nan har aka gangaro zuwa lokacin da aka samu cakuxuwar Hausawa da baqin al'adu kamar Larabawa da Turawa. A dalilin saduwa da Musulunci ne Hausawa suka fara rubutu da ajami, wanda kuma shi ne ya dasa xan ba

wajen samuwar rubutaccen adabin Hausa cikin ajami, a wajajen qarni na goma sha bakwai (Abdullahi, 1998; Malumfashi, 2009).

Ta fuskar samuwar rubutaccen adabin Hausa a boko kuwa, ya samu ne lokacin da Turawa suka samu gindin zama sosai a nan qasar Hausa. Amma tun can kafin su zauna da gindinsu ma, Turawan Mishan da wasu ‘yan yawon buxe ido sun tattara wasu sassa na adabin Hausa domin ya amfane su. Ire-iren Turawan da suka yi wannan aiki su ne J.F. Schon da C.H. Robinson da H.C. Harris da Frank Edgar da R.S. Fletcher da sauransu (Yahaya, 1988 da Abdullahi, 1998).

Abdullahi ya yi doguwar bita a kan samuwar rubutaccen adabin Hausa cikin boko, tun daga yunquri na farko na kafa hukumomi daban-daban domin samar da littattafan koyarwa a makarantun da suka fara samuwa a qasar Hausa. A sakamakon wannan yunquri ne, aka samar da *Magana Jari Ce* (1 - 3) a 1937. Amma kafin nan, ya nuna cewa Abubakar Imam ya rubuta littafinsa na farko, wato *Ruwan Bagaja* a 1933.

Kamar yadda aka nuna a baya, shi wannan aiki na Abdullahi ya ginu ne a kan nazarin tubalan da Abubakar imam ya yi amfani da su wajen gina nasa adabin, wato *Magana Jari Ce*. Abdullahi ya yi tsokaci a kan

matsayin tubali wajen samuwar adabi, inda ya ce “kowane marubuci na adabi ko kuma wani fagen ilimi daban, yana amfani da wata fahimta ko wani tubali don gina tunaninsa” (shafi na 64). Manazarcin ya tattare duk wani nau’i na ilimi ya ce tushensa guda ne – daga Allah Ta’ala yake. Allah ne yake yassare wa xan’adam wani vangare xan qyas daga cikin dangogin ilminsa. Shi kuma xan’adam ya sarrafa shi ta wata fuska, a ji kamar shi ya qage shi.

Ta wajen amfani da tubali a fagen adabi ne, al’ummu da dama suka dinga fassara ko baddala littafan adabin Girkanci da na Sansikirti da Larabci da Romanci da Farisanci suka kasance da kama guda. Ta wannan fuskar aka sami *Alfu Laila Wa Laila* cikin Larabci da Ingilishi (Abdullahi, 1998: 69).

Domin zaqulo irin tubalan da Abubakar Imam ya yi amfani da su wajen gina *Magana Jari Ce*, Abdullahi ya sadaukar da lokacinsa, ya kuma ci nasarar nuna tushen kowane labari, xaya bayan xaya da ke cikin littafin. Ba ma kawai tubalan *Magana Jari Ce* sun ta’allaqa a kan waxancan baqin littattafan ba ne, Imam ya samo tasirin ginuwar wasu labaran nasa daga adabin al’ummar da ya tashi a cikinta, wato Hausa. Imam ya yi amfani da sassan adabin Hausa da dama, kamar tatsuniyoyi da karin

maganganu da almara ko kacici-kacici da sauransu. A nan ma, Abdullahi ya yi nuni da cewa Imam ya yi amfani da irin waxannan nau'o'i na adabi har guda goma sha takwas (18). Ga kaxan daga cikin waxanda Abdullahi ya nuna:

- i. Tatsuniyar agwagwa da jaki da doki, wadda ta taimaka wajen gina 'Labarin Baroro Da Xan Zaki'.
- ii. Tatsuniyar kare da akuya da kuraye wadda ta taimaka wajen gina labarin 'Banza Ta Kori Wofi.'
- iii. Tatsuniyar gizo da makwarwa da zabuwa, wadda ta agaza wajen tayar da labarin "Raina Kama Ka Ga Gayya" (Abdullahi, 1998: 100).

Duk waxannan sun samu ne a littafi na xaya. Hakan ne kuma ya kasance a sauran littattafan na *Magana Jari Ce*. Wannan gagarumin aiki na Abdullahi ya yi babban tasiri da jagora ga binciken nan da aka aiwatar domin shi ya warware zare da abawar sanin ta inda aka faro, da kuma inda aka dire a game da *Magana Jari Ce*, da kuma hikimar marubucin, wato Abubakar Imam. Sai dai masu magana suka ce kowa da kiwon da ya karve shi. Shi abin da wannan bincike ya nazarta game da *Magana Jari Ce* ba tubali ko tasirin wani nau'i na adabin gargajiya na Hausawa a

kan littafin ba ne. An yi qoqarin danganta littafin ne da mutuntakar marubucin, wato Abubakar Imam.

Wannan bakandamen aiki na Abdullahi (1998) shi ya kafa wani harsashi wajen nazarce-nazarce da wasu suka yi ta famar yi wajen qoqarin bin diddigin qwaqulo tubalin akasarin fina-finan Hausa na yau. Manazarta irin su Adamu, A.U. da sauransu da dama sun tofa albarkacin bakinsu a kan wannan fanni a taron bita na qasa da qasa da cibiyar nazarin al'adun Hausa ta shirya a shekarar 2003.

Kamar yadda Abdullahi (1998) da Malumfashi (2009) ya nuna muhimmancin fassara ko baddala ayyuka na adabi daga wani harshe zuwa wani ko daga wata al'umma zuwa wata, wadda kuma irin wannan dabara ce ta haifar da *Magana Jari Ce*, an sami wasu manazarta da suka sake juya littafin na *Magana Jari Ce* zuwa wasu harsunan na daban. Fassara da baddala sukan taimaka wajen xinke wata varaka ko bambanci ko kuma cike givi da ke tsakanin harsuna ko al'ummomi daban-daban, ya kuma bunqasa al'adun harsuna. Wannan kan iya haifar da qaruwar wayewa na al'ummu da kuma bunqasar adabi. Duk da kasancewar *Magana Jari Ce* aiki ne da ya yi kama da fassara, kuma za a iya cewa baddala ce, ya sami wata gata daga wajen wasu mafassara inda suka

fassara shi zuwa wasu daga cikin manyan harsunan duniya, kamar Larabci da Faransanci. Wasu manazartan sun yi aikin fassarar ne a matakin digiri. Misali, Xanbaba (2008) ya fassara *Magana Jari Ce* (1 - 3) zuwa harshen Faransanci, a kundin bincikensa na neman digiri na uku (PhD.), a sashen nazarin Faransanci na Jami'ar Ahmadu Bello, Zaria. Aikin nasa ya qunshi fassara littattafan uku, tare da kwatance na tsarin kalmomi a cikin jumlolon Hausa da na Faransanci. Kanun aikin nasa shi ne *Du Houssa Au Francais: Le Cas De La Traduction De Magana Jari Ce*, Vol. 1. Shi kuma Assayyid ya fassara littafan ne zuwa Larabci, ya sanya masa suna *Alkalamu Ra'asumal* (2008).

Wata fuska kuma da wani nazarin ya kalla ita ce fito da hoton sarauta a *Magana Jari Ce*. Wannan batu za a iya cewa kaya ne ya tsinke a gindin kaba, domin kuwa in an lura gaba xaya labarin na *Magana Jari Ce* an fare shi a fada ne, aka kuma qare shi a fada. Ke nan ba abin mamaki ba ne a ce tasirin rayuwar fada ta yi kaka-gida sosai a labaran. Wanda ya yi wannan nazari shi ne Guga (2010). Guga ya buxe zance da cewa an nazarci “waxansu xabi’u ne ko halaye waxanda suka zama jini da tsoka ga sarakunan qasar Hausa.” (Guga, 2010:242).

Nazarin irin waxannan halaye shi zai bayar da hoton sarauta da sarakunan qasar Hausa. Dalili a nan shi ne ba a rasa waxannan halaye a duk masarautar da aka je. A taqaiƙe ma dai, za a ce su waxannan halaye ne suke tafiyar da fadojin sarakunan. Guga ya ce cikin irin waxannan halaye, wasu kyawawa ne, wasu kuwa raunana. Kyawawan su ne gaskiya, da hikima, da wayo, da dabara, da jarunta, da haquri, da adalci, da alheri, da kyauta, da cika alqawari, da kuma kunya. Manazarcin ya kawo wasu ‘yan misalai na inda waxannan halaye suka taka rawa a cikin littafin na *Magana Jari Ce*.

Haka kamar yadda binciken na Guga ya gano cewa akwai raunanan halaye na sarakunan. Daga cikin raunanan halayen akwai munafunci, da zalunci, da girman kai, da kuma fushi. Su kuma waxannan halaye abin a guje su ne, kuma Imam ya yi qoqarin nuna hakan. Guga ya gano cewa daga cikin labarai ashirin da tara (29) da ke cikin littafi na xaya, kaxan ne ba su danganci sarauta ba. Haka labarai talatin da uku (33) ne suka gina littafi na biyu, labarai bakwai (7) ne kaxai daga cikinsu ba su danganci sarauta kai tsaye ba. Idan kuma aka zo littafi na uku, za a iske shi da labarai ashirin da biyu (22), amma shi ma labarai kamar huxu ne ba su da alaƙa da sarauta.

Binciken na Guga ya qara gano wasu abubuwa da suka danganci jigo da zubi da tsari na *Magana Jari Ce* (1 - 3), kamar yadda yake a akasarin labaran da cewa “ko dai a fare su a fada ne, ko kuma bayan an kawo labarin, a qarshe sai a taras labarin an qarqare shi a fada ko kuma a gidan alqali...” (shafi na 246). A ra’ayin Guga, Imam ya yi haka ne domin ya nuna halaye ko xabi’u ko tunanin sarakunan qasar Hausa, cewa a kullum sarakunan suna da son gaskiya, da kuma adalci da kyauta, wato alheri da sauransu. A duncwale dai, Guga ya ce Imam yana gargaxi ne ga shugabanni domin su lura da nauyin da ke kansu. Ya ci gaba da nuni a kan yadda labaran suke qarewa a fada ko a gidan alqali.

Duk waxannan nazarce-nazarce da su Adamu (1985) da Abdullahi (1998) da Usman (1998) da Jibrin (1992) da sauransu suka aiwatar a kundayen neman digiri a mata kai daban-daban, ba su yi wani yunquri na danganta labaran, ko zubin labaran, ko kuma wani jigo, da mutuntakar marubucin ba, wato Abubakar Imam. Wannan yunquri ne kuwa binciken ya duqufa a kai.

2.10.2 Maqalu

Manazarta da dama sun nazarci zubi da tsarin *Magana Jari Ce*, cikin nazarce-nazarcen da suka yi. Daga ciki akwai Yahaya, (1988/89) da

Muhammad (1981). Alal misali, Muhammad (1981) ya ce littattafa uku ne suka haxu kan wannan suna na *Magana Jari Ce*, wanda kuma wannan sunan yake karin magana ne. Muhammad ya ci gaba da cewa:

Littafin na farko yana xauke ne da uwar labari xaya wadda ta qunshi xiyar labarai ashirin da takwas (28). Wato labarin Sarki Abdurrahman xan Alhaji, tun daga kafin haihuwar xansa Musa, zuwa tafiyarsa yaqi da Sinarawa tare da jikansa Mamudu, har zuwa komowarsa gida cikin nasara – wannan shi ne uwar labarin. Xiyar labaran kuwa su ne waxanda Aku ya riqa ba Musa don ya shashantar da niyyarsa ta bin xan'uwansa Mamudu zuwa fagen fama.

A littafi na biyu kuwa, inda labaran sun kai wajen talatin da biyu (32), dalili na kurkusa na kawo su shi ne gasar da aka shirya, ta iya ba da labari tsakanin Waziri Aku na Sarki Abdurrahman da Haziq akun abokinsa Sarkin Sirika.

Amma a littafin na uku, inda aka sami labari ashirin da xaya (21), musabbabinsu na kurkusa shi ne tarbiyar da Waziri Aku a matsayinsa na uba yake koya wa xansa Fasih. (Muhammad, 1981).

Wajen nazarin waqoqin da suke cikin *Magana Jari Ce* kuwa, ya yi qoqarin nema musu matsaya, kan cewa shin waqoqin na baka ne ko kuwa rubutattu ne? Daga qarshe dai, nazarin ya yanke hukunci da cewa:

Idan muka nemi naxe zantuttukanmu kan yanayin waqoqin 18 na cikin *Magana Jari Ce*, ta fuskar jigo, da kari, da amsa-amon harafi, da zancen kixa da amshi, da kuma tsarin baiti kamar yadda muka yi nazarinmu, sai mu ce ko da yake dai waqoqin rubutattu ne, sun fi kama da na baka. (Muhammad, 1981)

Manazarta sun yi nazari a kan wasu littattafan masu kusanci da *Magana Jari Ce* , kamar *Shaihu Umar* da *Ganxoki*. Misali, Nasr (1978) ya nazarci jigon *Shaihu Umar* (1933), inda ya ce cikin hikima, marubucin labarin ya soki cinikin bayi da tsarin bauta da kuma rashin imanin da ke tattare da bauta, musamman yadda ake raba iyaye da ‘ya’yansu. Ya kuma nuna wasu kyawawan halaye da xabi’u irin na Musulunci da kuma martabar malamai a cikin al’ummar Hausawa (Nasr, 1978:512).

Shi kuwa Hassan (2012) gani yake kamar saqon *Shaihu Umar* tamkar qoqarin isar da saqon manufar ‘yan mulkin mallaka ce a kan yaqi da cinikin bayi a Arewacin Nijeriya. Wannan manufa tasu da ma tana cikin manufofinsu lokacin da suka ci qasar da yaqi. Saboda haka littafin *Shaihu Umar* tamkar yana bayar da gudummuwarsa ce wajen wannan farfagandar, da sanin marubucin ko ba da saninsa ba.

Amma Umar (2006) ya ce littafan *Shaihu Umar* da *Ganxoki* da *Ruwan Bagaja*, ba su kuvuta daga qoqarin yayata manufar mulkin mallakar Turawa ba, domin tattauna batu a kan sukar cinikin bayi da bauta, wasu abubuwa ne da Turawan suka zo da su (Umar, 2006: 16).

Wannan bayani na jigon *Shaihu Umar*, wanda shi ma littafi ne da ya samu kusan zamani guda da *Magana Jari Ce*, wato zamanin mulkin mallaka, yana da muhimmanci a nan. Ko ba komai dai, za mu ga irin jigogin da waxancan labaran suka fi karkata a kai, wato wasu lamura da suka dami Turawa a wancan lokaci, misali cinikin bayi (Umar, 2006: 209).

Abdullahi (1978) ya yi nazarin tasirin al'adu da xabi'u iri-iri ne a cikin *Tauraruwa Mai Wutsiya* (1971). Al'adu da xabi'un da manazarcin ya ce littafin ya qunsa, su ne na Hausawa da na Turawa da na Indiyawa da na Larabawa da kuma al'adun Musulunci tsantsa. Haka ya gano cewa an yi amfani da adabin gargajiya domin qara armashi da garxi ga labarin, kuma domin a jawo hankalin jama'a. Ya ce labarin ya ginu ne a kan tatsuniya da almara (Abdullahi, 1978:237).

Ita ma Halima (2002) kusan wannan turbar ta bi wajen nazarin *Ganxoki* (1933) inda ta yi nazarin al'amuran gaskiya da waxanda suke almara cikin labarin. Ta kalli abubuwa da suka faru a qasar Hausa, na gaskiya da aka ambace su a labarin, kamar su yaqin Shehu Usmanu Xanfodiyo a Alqalawa da Alwasa da Tsuntsuwa da sauransu. Haka akwai batu kan yaqin basasar Kano da yamutsin Malam Halili a Bauci da sauransu a

matsayin al'amura na gaskiya cikin littafin na *Ganxoki*. Ta ce ana yin amfani da almara a labari domin raha da qirqira da qawa-zuci da ake nuna wata aukuwa kamar da gaske. Akwai labarai da daman gaske da suke a matsayin almara a laabarin na *Ganxoki* (Halima, 2002:117).

Haka Malumfashi (2005) ya bi irin wannan hanya ya zaqulo tubalan da Abubakar Imam ya yi amfani da su wajen gina littafin *Ruwan Bagaja* (1933). Manazarcin ya gano cewa Imam ya yi amfani da manyan tubala uku wajen gina labarin. Na farko shi ne Alfu Laila, sai The Brothers Grimm Fairy Tales, da kuma adabin baka na Hausa (Malumfashi, 2005:35).

Abba (2008a) ya yi dogon sharhi a kan tasowar Abubakar Imam, tun daga haihuwarsa, har zuwansa makarantar Kwalejin Horon Malamai ta Katsina, daga 1927 zuwa 1930. Wannan damar ita ta sanya ya sadu da 'yan bokon arewa na farko-farko, kuma ya qara buxa masa ido a kan halin da qasar take ciki a lokacin. Abba ya zayyana muqamai da dama da Abubakar Imam ya riqa a tsawon rayuwarsa. Sannan ya yi bayani a kan yadda ya rubuta *Magana Jari Ce* (1 - 3). Bayanin na Abba ya nuna yadda Abubakar Imam ya kasance kakakin masu mulki na lokacin, wato

Turawan mulkin mallaka da kuma sarakuna, musamman a matsayinsa na Editan jaridar *Gaskiya Ta Fi Kwabo*.

Abba ya ce:

In terms of chronology, the three volumes of *Magana Jari Ce*, antedate Imam's career at the Gaskiya newspaper. The three volumes were published between 1937 and 1939 when Imam was still teaching at the Katsina Middle School. As it is to be discovered, Imam's conservative opinions in *Gaskiya* had already found articulation in the earlier stories.

... All the stories in the three volumes come through the parrot. For Imam, the parrot embodies wisdom and demonstrates the superiority of the pen over the gun. The craft of wisdom is an invaluable asset, especially for people in power, authority and influence. In effect, those in authority ought to take literature seriously, for its capacity to ward off evil and bad feelings towards them as the parrot's (Imam's) life as story-teller, journalist and writer illustrates. Imam seems to be saying in the life of the crafty parrot in *Magana Jari Ce* that no amount of money, exaltation or recognition is ever too much for the inimitable resources of a good talker, writer or propagandist (Abba, 2008a:235).

Samuwar littafin *Magana Jari Ce* ya gabaci ayyukan da Imam ya yi a kamfanin Gaskiya. An buga littafin ne shekarun 1937 zuwa 1939, lokacin da Imam yake aikin malanta a makarantar Midil ta Katsina. Kamar yadda za a ga gani nan gaba, ra'ayoyin Imam na kasancewarsa kakakin masu mulki tuni suka fara bayyana a cikin labaran wannan littafi.

An ji labaran ne daga bakin aku. A ra'ayin Imam, Allah ya yi wa aku wata baiwa ta musamman da yake nuna

alqalami ya fi takobi. Iya magana wani babban jari ne a wajen masu mulki da sauran mahukunta. A ganinsa, ya kamata masu mulki su riqi adabi domin shi zai kare su daga sharrin masharranta, kamar yadda aku ya yi (ko Imam ya yi) a matsayinsa na mai bayar da labarai, xan jarida, kuma marubuci. A kaikaice, Imam ya fahi ta bakin aku a *Magana Jari Ce*, cewa babu wata daraja, ko kuxi ko kuma xaukaka da ta fi ta mai iya magana ko marubuci ko kuma xan farfaganda.

Abba ya ci gaba da cewa:

In the *Magana Jari Ce* stories, activities revolve around palaces, emirs, courtiers and servants, with a substantial dose of the magical and the fantastic. There is a synthesis of fables, legends, fairytales/folktales from a variety of non Hausa sources which are brought in into the Hausa environment. The dominance of emirs and palaces as the centre of all activities, be they legal, economic, political or cultural in the stories, allows Imam to restate and reinforce the significance of monarchical and traditional leadership.

In glorifying these institutions, Imam presents emirs as the bastions of justice, fair play and the defenders of the people against oppression. They are portrayed as ever-generous. They maintain a retinue of 'slaves,' servants, praise-singers, courtiers and fools, in most cases without visible gainful employment. As evident in a large number of the stories, emirs wield enormous power over life and death of the people; they are seen ordering severe, inhuman treatments, including summary executions of offending 'slaves,' courtiers and other inhabitants of their domains (Abba, 2008a:235).

Cikin labaran na *Magana Jari Ce*, kome ya ta'allaqa a kan fadoji, da sarakuna, da wazirai, da kuma bayi, gami da surkin tsafe-tsafe. Sannan akwai labarai na tatsuniya-

tatsuniya, da qissa, da almara, da kuma hikayoyi waxanda akasari aka samo daga wasu al'adu. Yadda labarin fadoji da na sarakuna suka mamaye labaran, ta fuskar siyasa, da shari'a, da tattalin arziki, da al'ada, duk suna qara tabbatar da yadda Imam yake fifita wannan tsari na sarauta.

Yadda ya suranta sarakunan shi ne ya nuna su a matsayin wata cibiya ta adalci, masu qoqarin kare hakkin talaka daga duk wani nau'i na zalunci. Akan nuna su a matsayin masu jin qan talaka. Sannan su suke da damar mallakar bayi, da barori, da mawaqa, da fadawa waxanda ba su da wata tsayayyar sana'a. Kamar yadda aka gani cikin akasarin labaran, sarakuna suna da iko a kan makomar rayuwar talakawansu, ta yadda suke yin hukunci son ransu.

Abba bai tsaya a nan ba, sai da ya nuna matsayin talaka, a ra'ayin Imam, kamar yadda aka gani a littafin nasa na *Magana Jari Ce*:

As far as Imam is concerned the poor masses and peasants of *Magana Jari Ce* ought to remain contented with their status and whatever they may or may not have; striving or struggling to the contrary results in disaster. Not used to wealth, the peasant has the tendency to overreach himself and, in so doing, he gets disgraced. Hard work is, of course, no guarantee to riches, so the labour of the poor generally goes unrewarded; the poor only stumble into prosperity by pure chance or by some default (p. 236).

A ra'ayin Imam, yana ganin talakawan littafin *Magana Jari Ce* ya dace su gode Allah a wannan matsayi nasu. Duk wani yunquri nasu na qoqarin sauya matsayinsu, zai qare ne da bala'i. Kasancewarsu talakawa, duk wani yunquri nasu yakan qare da cizon-yatsa. Saboda haka gwagwarmaya ta neman abin duniya, ba ita ce mafita ba. Shi talaka yakan sami arziki ne in rabo kawai ya ratsa, ko kuma bisa hatsari.

Haka kuma Abba ya sake yin dubi a kan yadda Imam ya suranta mata a littafin nasa, inda ya ce:

The majority of the women in the *Magana Jari Ce* stories manifest a chauvinistic, stereotypical mind at work. In the story of ‘Kalala and Kalalatu,’ the natural goodness and generosity of the husband, is subverted and abused by his wife. In the ‘Emir and His Cook’ story, also in volume II, attempts by the Emir to escape the wiles of women by engaging a male cook are seen to be futile. Literally, all palace intrigues, wranglings over succession and inheritance are made more intractable by women (p. 236).

Ba a bai wa mata wata daraja ta a zo a gani ba cikin akasarin labaran *Magana Jari Ce*. Misali, a labarin ‘Kalala da Kalalatu,’ an nuna yadda matar ta danqwafe duk wani yunquri na halin kyautatawa na mijinta. Haka kuma a labarin ‘Wani Sarki da Yaronsa,’ duk yunqurin Sarki na kuvuta daga sharrin mata ya ci tura. Haka kuma an nuna duk wata maqarqashiya da ake qullawa a fada, da rigingimun gadon sarauta, mata ke qulla su.

Wannan irin bincike na Abba (2008) lalle ya haska wa wannan aiki hanya. Kuma in an lura binciken ba wai yana qoqarin tauye martaba da darajar Imam ba ne, a’a, yana dai qoqarin fito da wasu abubuwa ne da adabin nasa ya qunsa, waxanda kuma suke wakiltar mutuntakarsa.

Abba (2008b) ya qara da cewa labaran da ke cikin *Magana Jari Ce* sun ta’allaqa ne a kan fadoji da sarakuna da fadawa da bayi da kuma ‘yan abubuwan da ba za a rasa ba kan adabin baka kamar su almara da

tatsuniyoyi da tarihihi da akasari aka samo su daga wasu al'ummomi, aka hausantar da su. A ra'ayin Abba, yana ganin yadda tsarin sarauta ya mamaye komai na labaran, kamar su shari'a da siyasa da tattalin arziki da al'ada, yana nuni da yadda Imam yake qarfafa tsarin sarauta ne. Abba ya ce a ra'ayin Imam, ta bakin aku a *Magana Jari Ce*, darajar mai iya magana ko marubuci ko kuma mai iya yaxa farfaganda, ta fi tarin dukiya ko wata xaukaka. Imam ya koxa sarauta da sarakuna da nuna cewa su adalai ne, kuma masu tausayawa talaka, sannan suna a matsayin laimar ceton talaka daga danniya (Abba, 2008b: 235).

Wajen gina labaran da ke cikin *Magana Jari Ce*, wasu manazartan suke ganin Imam ya yi amfani da tasirin da yake da shi na addinin Musulunci a matsayin wani salo na jan hankali. Misalin irin waxannan manazarta akwai Hasiya (2009). Ta yi qoqarin fito da yadda mawallafin ya yi amfani da *wa'azi* da *nasuha* da *faxakarwa* cikin sigogin addini. Ta yi qoqarin tabbatar da hakan inda ta nuna yadda mawallafin ya yi amfani da ayoyin Qur'ani da kuma Hadisan Annabi (S.A.W.) da ma wasu batutuwa waxanda tushensu daga littattafan addini ne. Duk kuwa mawallafin ya yi haka ne domin jawo hankalin mai karatu, a ra'ayin malammar.

Haka zalika a nan ma, duk nazarce-nazarcen da masana suka yi a kan wannan littafi, ko wani vangare nasa, ba su tavo wani abu da yi kama da qoqarin danganta littafin na *Magana Jari Ce* da mutuntakar marubucin ba, wato Abubakar Imam. Galibi manazartan sun fi mayar da hankali ne a kan zubin labaran da kuma fito da tarihi da kuma hazaqar marubucin, ta wajen yadda ya baddala labaran suka dace da yanayi da al'adun qasar Hausa. Abin dab a su lura da shi ba, shi ne sauyin day a yi wa labaran asali xin suka dace da falsafa da al'adun qasar Hausa, tasirin mutuntakarsa ne suka sanya hakan. Saboda haka wannan bincike ya yi qoqarin cike wannan givi da waxancan manazarta suka bari.

2.10.3 Bugaggun Littattafai

Paden (1986) ya ce a 1935 Imam ya zo Hukumar Talifi a matsayin aro, domin ya rubuta *Magana Jari Ce*, amma bai ce komai kan littafin ba. Sai dai ya xan kawo tarihin Imam xin a taqaice kawai.

Littafin rayuwar Abubakar Imam da Mora (1989) ya tace, shi ne bakandamen aiki da ya qunshi tarihin Imam ciki da waje. Game da rubuta *Magana Jari Ce*, ga abin da Imam xin ya faxa da bakinsa:

Da Mista East ya fahimci hazaqata ta iya rubutu, sai ya nemi aro na zuwa Hukumar Talifi da ke Zariya. Ya tattaro mini littafa da dama kan tatsuniyoyi da

labaran qasashen Turai da na *Dare Dubu Da Xaya* na yi amfani da su a matsayin tubalin gina nawa rubutun. Na yi kamar wata shida a Zaria, cikin 1936 inda na rubuta kundi uku na *Magana Jari Ce* (Mora, 1989: 26).

Wannan irin alaƙar za a iya cewa ita ta dasa xan ba wajen yunqurin daidaita Abubakar Imam a kan turbar aiki da Turawa da kuma rubuta *Magana Jari Ce*, domin littafin ya taimaka musu wajen sauqaa mu'amala ta siyasa da talakawan qasar Hausa. Wannan irin kusanci yana xaya daga cikin abubuwan da suka gina mutuntakarsa, musamman ta fuskar siyasa. An ga haka kuwa ta yanayin zubin littafin na *Magana Jari Ce*, inda aka koxa sarakuna tare da nuna su a matsayin masu tausaya wa talakawa, ko kuma a nuna su a matsayin waxanda ba sa laifi.

Shi ma Furniss (1996:34), ya fara da bayyana yadda aka samar da *Magana Jari Ce* da cewa Abubakar Imam yakan je ya sami wuri ne a bakin tafkin Kamaca, kusa da Babban Asibitin Tudun Wada da ke Zariya, ya zauna domin ya tsara labaran nasa. Ya ce littafin yana xauke da labarai sama da tamanin waxanda duk sun samo asali daga fassare-fassare na littattafan da R.M. East ya samar masa. Ya ci gaba da cewa *Magana Jari Ce* ya yi kama da na tatsuniyoyin Brothers' Grimm da labaran Larabawa da na Hindu da kuma tarihihi da suka shafi Mujaddadi

Shehu Usmanu Xanfodiyo. Furniss ya ce zubin ya yi kama da na *Dare Dubu Da Xaya*, yadda mai bayar da labarin ya ke ta zuba labari bayan labari. Sai dai bambancin shi ne a *Magana Jari Ce* ba ana zubo labarin domin a ja lokaci na yanke hukunci ba ne, ana zubo su ne domin a xauke hankalin xan sarki daga burinsa na zuwa fagen daga. Wannan a littafi na xaya ke nan. A na biyu kuwa, gasa ce tsakanin wannan akun da akun wani sarki. A littafi na uku kuma, aku ne yake koya wa xansa fasahar iya bayar da labari. A cewar East (1943), in ji Furniss, *Magana Jari Ce* ta zama uwa ma ba da mama a kan duk wani salo na rubuta labari na Hausa a yau (Furniss, 1996: 33).

Malumfashi (2009) ya sake buga kundin digirin nasa a sigar littafi, inda ya qalailaice tubalan da Abubakar Imam ya yi amfani da su wajen rubuta *Magana Jari Ce* 1 – 3. Binciken na Malumfashi ya gano cewa Abubakar Imam ya amfana da wasu tubala da ya samo daga littattafa na almara da tatsuniyoyi da labarai na wasu al’ummu, musamman Larabawa da Turawa inda ya fassara ko ya baddala domin su dace da tunani da tsarin adabin qasar Hausa. Wasu daga cikin kafofin na Imam wajen gina tubalan labaran su ne *Alfu Laila Wa Laila* da *Kalila Wa Dimna* da Labaran Hans Andersen da Labaran Aesop da Labaran Brothers’ Grimm da Labaran William Shakespeare da labaran *Raudhul*

Jinan Nurul Zaman da labaran *Baharul Adab* da kuma wasu sassa na qagaggun labaran zube na baka na Hausa. Binciken ya fayyace irin tubalan da aka yi amfani da su wajen gina kusan labaran da suke cikin littafi na xaya zuwa na uku na *Magana Jari Ce*.

In an lura za a ga jigon labaran kusan duk suna karkata ga sarakuna ne, tamkar dai an yi haka ne domin a jawo hankalin sarakunan, cikin hikima, domin a yi musu nuni cikin ishara. Domin haka ne ma jagoran aikin, wato East ya zavo labarai na musamman da za su wakilci hakan. Dalili mai qwari daga bakin Imam xin, kamar yadda Malumfashi ya habarto, shi ne:

Mista East ya tattaro littattafai daban-daban da suka qunshi tatsuniyoyin Turawa da *Dare Dubu Da Xaya*, waxanda na yi amfani da su a matsayin tubalan ginin *Magana Jari Ce* (Mora, 1989:26; Malumfashi, 2009:113).

Haka zalika an fassara kundaye uku na *Magana Jari Ce* zuwa harshen Larabci. Wanda ya yi wannan aiki kuwa shi ne Farfesa Mustapha Hijazi Assayyid. Sunan da ya bai wa littafin nasa shi ne *Alkalamu Ra'asumal*. An wallafa aikin a Al-Hay'a al-Misiriyya al-Amma Lil-Kitab, Cairo (2008). Ita wannan fassarar ba an yi ta domin neman kundin digiri ba ne, labaran ne tsantsa aka fassara domin mai buqatar karantawa, domin

nazari ko nishaxi. Abin da ya zama sabo a wannan aiki na fassara ta Larabci shi ne hoton da ke bangon littafin. Bangon littafin *Magana Jari Ce* na ainihi yana xauke da hoton aku ne, amma a wannan na fassarar Larabcin, sai aka zana hoton wata mace da gashinta buza.

2.10.4 Baddala *Magana Jari Ce* Zuwa Wasan Kwaikwayo

Tsohuwar Cibiyar Nazarin Al'adun Nijeriya, da ke Jami'ar Ahmadu Bello, Zaria ta baddala littafin *Magana Jari Ce* 1 – 3, zuwa wasan kwaikwayo, a shekarar 1987, Hukumar NTA ta qasa kuma ta riqa nuna shi ga masu kallo a duk qarfe goma na daren kowace ranar Alhamis, a shekarar ta 1987. Shirin da Ingilishi aka shirya, aka kira shi *Wisdom Is An Asset*. An yi amfani da fitattun 'yan wasan kwaikwayo na Arewa, da ma wasu malaman jami'a da ma'aikatan Hukumar Talabijin ta Qasa (NTA) da sauransu. Cikin waxanda suka taka rawar gani wajen aiwatar da wasan *Magana Jari Ce* sun haxa da Qasimu Yero da Ibrahim Buba da Hadi Mohammed da Rabi Musa da Tamani Yusuf da Abdul Thompson da James Sarki da Salihu Bappa da sauransu da dama. An yi amfani da qauyen Kujama ne wajen shirya fim xin. Haka cibiyar ta baddala wasu labaran zuwa wasan kwaikwayo da Hausa, inda su Qasimu Yero da Umaru Xanjuma Katsina (Kasagi) da su Sani Gwarzo (Tumbuleqe) da sauransu suka taka rawa sosai.

Kamar yadda aka gani, duk waxannan nazarce-nazarce da aka yi, babu ko da guda da aka yi ta wajen yunqurin tattauna mutuntakar marubucin littafin da Abubakar Imam. Rashin samun hakan ya sanya a nan aka yi wani yunquri domin a cike wannan wagegen givi.

2.11 kammalawa

Babin ya kawo bayanai da suke da jivi da wannan bincike, wato kamar tsarin shugabanci a qasar Hausa, musamman yanayin na sarauta a wancan zamanin da tsokaci a kan addinin Hausawan wancan lokacin, da kuma samuwar addinin Musulunci daga bisani. Sannan babin ya yi tsokaci a kan tsarin zamantakewa a qasar Hausa, da kuma irin mulkin mallaka da Turawa suka yi a qasar, wato wanda suka kira Mulki a Kaikaice.

An kuma kawo tarihin marubucin littafin, wato Abubakar Imam. Tare da la'akari da irin gudumuwar da ya bayar a fagen adabin Hausa, da ma sauran rubuce-rubuce da ya aiwatar a tsawon rayuwarsa.

Duk an yi hakan ne domin a haska wa aikin turbar da ya bi tare da nuna yadda qasar take a da, wato kafin da kuma lokacin da aka samar da littafin na *Magana Jari Ce*. Yin hakan ya taimaka an fahimci halin da

ake ciki a lokacin, da kuma irin rawar da marubucin ya taka wajen gina nasa tunanin.

Daga nan sai babin ya yi xan tsokaci a kan adabi, da kuma nuni a kan muhimman hanyoyin da ake bi wajen nazarin adabin Hausa. An yi hakan ne domin a yi nuni da hanyar da aka fi sani, alhali wannan bincike ya sava wa wannan hanyar. Babin ya yi bitar rubuce-rubuce da aka yi a wasu sassa na duniya a kan abin da ya shafi qoqarin fito da mutuntakar marubuci daga cikin adabinsa. Dalilin bita a kan hakan a fili take, kasancewar wannan bincike ya ginu ne a qoqarin fito da mutuntakar wannan fitaccen marubuci na Hausa. Daga nan sai babin ya yi tambihi a kan samuwar *Magana Jari Ce*, tare kuma da bibiyar irin nazarce-nazarce da aka yi wa littafin, ko kuma marubucin littafin, wato Abubakar Imam.

A taqai, wannan bincike ya sha bamban da waxanda suka gabace shi ta fuskoki da dama. Alal misali, aikin Abdullahi (1998) tubala ya duba, ba dangantakar littafin ta fuskar mutuntaka da marubucin ya nazarta ba. Shi kuma Guga (2010) ya nazarci kusancin marubucin da fada ne. Alhali Hasiya (2009) ta dubi yadda marubucin ya yi amfani da ayoyin Qur'ani da Hadisai ne domin ya ja hankalin mai karatu cikin hikima. Zahra Wali

(1976) da Adamu (1985) kuwa, sun nazarci jigo ne. Amma shi wannan bincike ya tattare abubuwa da dama ne, ya danganta su da mutuntakar marubucin, wato Abubakar Imam. Ma'ana, an yi la'akari da tarihin marubucin, da tarbiyarsa ta fuskar al'ada da addini, aka kwatanta da labaran littafin domin a fito da tasirin mutuntakarsa daga cikin labaran.

BABI NA UKU

TASIRIN ADDINI GA MUTUNTAKAR ABUBAKAR IMAM A *MAGANA JARI CE*

3.0 Gabatarwa

A wannan babi aka qalailaice mutuntakar marubucin *Magana Jari Ce*, wato Abubakar Imam, ta fuskar addininsa, wato Musulunci. An yi la'akari da wasu jigogi da kuma zubin wasu labaran da suke da jivi da addinin Musulunci, wato addinin shi wannan marubuci, tare da la'akari da tarihinsa. Jingine da wannan batu na addini, an kuma yi dubi a kan zurfin iliminsa cikin addinin, tare da la'akari da yadda ya sarrafa al'amuran addinin cikin zubi da kuma jigon labaran *Magana Jari Ce*. Yadda littafin ya karvu, ake kuma goda da shi a adabin Hausa, ya ci nasara ne saboda qoqarin da marubucin ya yi littafin bai sava da al'adun Hausa ta fuskar addini ba. Da ya sava, to kuwa da da wuya ya sami irin gatar da ya samu a wajen Hausawa. Saboda haka, wannan babin ya bibiyi tasirin mutuntakar Abubakar Imam ta fuskar addini, a littafin na *Magana Jari Ce*.

3.1 Mutuntakar Abubakar Imam a *Magana Jari Ce*

Mutuntaka cikin adabi yana nufin a ga hoton hali na marubuci ta fuskar tarihi ko kaifin basirarsa ko hazaqarsa ko zurfin iliminsa na addini ko na

boko, ko kuma a ga wani zanen hali da ya kaxaita da mutum, kamar hali na son raha wajen bayar da labari domin sanya nishaxi, ko a ga vurvushin sosuwar zuciyar mutum ko haqurinsa ko kuma saurin fushi da vacin rai da sauransu. Idan aka ga irin waxannan ababe cikin rubutun adabi, to akan ce adabin nasa yana qoqarin nuni ko haska mutuntakarsa ne.

Haka akan ga halin marubuci ta fuskar addini ko qoqarin havaka al'ada, ko a riski yanayin irin sha'awa tasa ta rayuwa, kamar misali son nuna qawa ko kwaxayin abun duniya, ko son masha'a da nuna isa. Kai hatta halinsa na son zumunci ko akasin haka, suna yin tasiri cikin rubuce-rubucen marubuci. To a nan kuma akan ce ne adabin yana haska ainihin tasirin mutuntakar maqirqirin adabin.

Ta hanyar nazarin mutuntaka ta marubuci cikin rubutunsa, za a iya ganin ra'ayinsa na siyasa ko addini ko wata aqida da qila ya vowe a cikin zuciyarsa. Akan iya hasashen ra'ayin marubuci ya karkata a kan sha'anoni da dama na rayuwa, a kuma amfana da sanin su sosai. Misali, a lokacin yaqin cacar baka na Turai, akan iya fahimtar inda marubuci ya karkata ta fuskar aqidar siyasa da tattalin arziki da kuma falsafa cikin adabi. Akan gane ko shi mai goyon bayan tsarin gurguzu ne ko kuma

tsarin jari hujja. Babban misali a yanayin rubuce-rubuce na adabi da suka wanzu a shekarun baya a Turai, da ke nuni da irin wannan aqida ta siyasa, shi ne na rubutun George Orwell. Idan aka nazarci littattafansa guda biyu, wato *Animal Farm* (1945) da *Nineteen Eighty-Four* (1949), aka kuma danganta su da mutuntakar marubucin ta fuskar siyasa, za a iya yanke hukunci da cewa shi maqiyin tsarin gurguzu ne.

Ashe ke nan ta hanyar nazarin mutuntakar maqirqirin adabi, za a iya kirdadon ko hango ko kuma hasashe a kan falsafarsa ta rayuwa, ko ra'ayinsa ko aqidarsa da suka bayyana a rubutun nasa, da saninsa ko ba da saninsa ba. Dalili shi ne maqirqirin adabi zai iya rubuta wani abu da za a iya kafa hujja da shi, amma qila shi bai san hakan za ta kasance ba, ko kuma a zahiri qila ba zai so a san da hakan ba. Ma'ana, qila wani abu ne ya rinjaye shi, bai ma san ya rubuta hakan ba.

Idan kuma muka dawo ga adabin Hausa, mai karatu zai iya yanke hukunci da cewa marubucin *Tura Ta Kai Bango* (1983), wato Sulaiman Ibrahim Katsina, mutum ne mai son kyautata tsarin siyasar Nijeriya da kuma qaunar ra'ayin sauyi da son ci gaba. Ta wannan fuska aka nazarci mutuntakar Abubakar Imam ta fuskoki da dama, kamar yadda suka bayyana a *Magana Jari Ce* (1 - 3).

Kodayake labarai da dama na wasu al'ummu ne suka haxu, suka gina *Magana Jari Ce*, kafin ya kai ga matsayinsa na kammalallen littafi. Binciken Abdullahi (1998) da Malumfashi (2009) ya tabbatar da hakan. Yawancin tubalan labaran an same su ne daga *Alfu Laila Wa Laila*, da *Kalila Wa Dimna*, da *Labaran Hans Andersen*, da *Labaran 'Ya'uwa Grimms*, da *Labaran Shakespeare*, da *Labaran Raudhul Jinan/ Nurul Zaman*, da kuma wasu daga adabin baka na Hausa. Amma waxannan tubala, sun yi wa Imam jagora ne kawai, ba wai fassara ce ya yiwo ba. Da aka bi labaran xaya bayan xaya, an sami yadda Imam ya yi watsi da wasu sassa na tubalan labaran, ya yi qari, ko rafi, tare da shigo da wasu abubuwa da sam babu su a na asali. Wajen shigo da sabbin abubuwan ne, ya riqa la'akari da al'adunsa da yanayin al'ummarsa ta fuskoki da dama. Daga waxannan qare-qare da rage-rage ne, aka ci karo da yadda mutuntakarsa ta shigo ciki, ta kuma yi tasiri a littafin.

3.1.1 Abubakar Imam Musulmi

Abubakar Imam Musulmi ne, gaba da baya, domin kuwa tun tasowarsa addinin da ya gani ana yi a gidansu ke nan. Kakan kakansa, wato Malam Muhammadu Gajibo, wanda ya yiwo qaura daga fadar Shehun Dikwa daga masarautar Borno, da ma can babban malami ne a masarautar. A lokacin rayuwar Shehu Usmanu Xanfodiyo, Malam Muhammadu

Gajibo ya kai wa Shehu caffa, har ma aka naxa shi Wakilin Nufawa. Malam Muhammadu Gajibo shi ya haifi kakan Abubakar Imam, wato Malam Badamasi, wanda shi ma ya ci sarautar Wakilin Nufawa bayan rasuwar Malam Muhammadu Gajibo. Shi kuma Malam Badamasi shi ya haifi Malam Shehu Usmanu a nan Sakkwaton, wato mahaifin Abubakar Imam.

Gidan Malam Muhammadu Gajibo gida ne na ilimi tun a wancan lokacin, ya kuma xora duk ‘ya’yansa da jikokinsa a kan harkar ilimin, suka kuma tashi cikin karatu na ilimi. Cikin irin wannan tarbiya ce Abubakar Imam ya tashi, ya kuma yi karatun na addini a gaban mahaifinsa. Shi mahaifin nasa shi ne limamin Kagara, kuma daga bisani ya zama ma’aji.

Baya ga waxannan, Abubakar Imam ya yi wa addini hidima sosai domin kuwa shi ya fara buxe makarantar Islamiyya ta farko a nan Zariya a wajajen shekarar 1949. Daga wannan lokaci kuma ya shiga rubuta littattafai a kan sha’anin addini. Daga cikin littattafan da ya rubuta masu jivi da addini akwai *Sayyadina Abubakar* (1955) da *Tarihin Annabi Kammalalle* (1957) da *Haji Mabuxin Ilimi* (1959) da *Tarihin Annabi da*

Halifofi (1980) da *Tarihin Musulunci* (B.S.) da *Tambaya Goma, Amsa Goma* (B.S.) (Abdullahi, 1998: 24).

Saboda haka ba abin mamaki ba ne a ga wannan tasiri na Musulunci a duk rubuce-rubucen wannan marubuci, wanda ya gogu cikin sha'anin addinin da kuma yi wa addinin hidima tun a wancan lokaci na mulkin mallaka. Kuma lalle an yi sa'a qyalqyalin neman abin duniya bai ruxe shi, ya rufe masa ido ba da har zai yi sako-sako da addinin nasa.

Haka kuma tarihin marubuci zai iya yin jagoancin wajen gina Mutuntakarsa cikin adabin nasa. Ta wannan fuska za a iya ganin wasu abubuwa da suke kama da tarihin Imam a wasu labaran. Alal misali, a labarin "Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada, Balle Qeta", akwai xan wuri da ya yi kama da zuwan kakan kakansa, wato Malam Muhammadu Gajibo, zuwa mubaya'a wurin Shehu a Sakkwato. Ko kuma zuwan babansa, wato Malam Shehu, zuwa Tegini inda sarki ya karve shi hannu bibbiyu, ya kuma sami fada a can xin. Ga wurin:

Ana nan sai ran nan wani malami, wanda ake kira Malam Abdun Ugu, ya zo wurin Sarkin nan, ya yi gaisuwa. Sarki ya yi maraba da shi. Ya tambaye shi inda ya fito, da sana'arsa, da 'yan labarurrukan qasarsu. Abdun Ugu ya ce shi mutumin yamma ne, kuma ya xan tava ilimi. Da Sarki

ya ji haka, sai ya yi murna, ya fa shiga jarraba mutumin nan, ya kuwa same shi duk inda malami ya kai, ya kai. Da ya ga haka, sai ya xaukaka shi. Da ma Sarki ba abin da yake buqata kamar mashahuran malamai. Kowace shawara za a yi sai an tambayi malamin nan (Imam, 3, 1970: 9).

Abin da zai qara tabbatar mana da cewa wannan labari yana qoqarin nuna mutuntakar Abubakar Imam ne, shi ne in aka koma ga tubalin da ya samar da shi wannan labari. Wato an samo tubalin labarin ne daga littafin *Kalilah Wa Dimnah*, sunan labarin shi ne “Hikayar Zaki da Sa”, kamar yadda Abdullahi (1998) da kuma Malumfashi (2009) ya tabbatar. Ashe ke nan asali ma labarin ba na mutane ba ne, na dabbobi ne. Maimakon Imam ya yi amfani da dabbobi, sai ya mutuntar da su, ta hanyar baddala.

Hikayar ta kasance ne Zaki yana a matsayin sarki, sai rannan Sa ya shigo qasar, wannan kuwa ya tsorata Zaki, musamman da ya ji kukan San. Amma Dila ya nuna wa Zaki kada ya ji tsoro. A hankali a hankali, Dila ya sadar da zumunta tsakanin Zaki da Sa, suka zama aminai. Daga bisani Dila ya lura cewa Sa yana nema ya qwace masa fada, sai fa ya fara shirya maqarqashiya da munafurce-munafurce cewa wai Sa zai qwace wa Zaki mulki. Daga qarshe dai Dila ya ci nasarar haxa rigima tsakanin Zaki da Sa (Abdullahi, 1998: 167; Malumfashi, 2009: 153).

A labarin “Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada, Balle Qeta”, an yi nuni da Waziri ne a matsayin Dila, Sa a matsayin Abdun Ugu, Sarki kuma Zaki. Amma zubin labarin ya yi kama da zuwan kakankakan Abubakar Imam, wato Muhammadu Gajibo, zuwa fadar Etsu Nupe, a Bida. Ko kuma zuwan kakan nasa zuwa Sakkwato, lokacin da suka kai caffa ga Shehu Usmanu Xanfodiyo, ko kuma zuwan mahaifin Abubakar Imam, wato Shehu Usmanu, zuwa fadar Sarkin Sudan na Kwantagora, Ibrahim Nagwamatse, a Tegin.

Saboda a kaikaice, za a iya ganin tasirin tarihin Abubakar Imam wajen gina mutuntakarsa ta wannan fuska. Sannan za a iya cewa ya yi amfani da wannan tasiri na mutuntakar tasa wajen qoqarin fito da martabar malamai da masu sarauta. Su malamai abin girmamawa ne saboda darajar iliminsu na addini. Su kuma masu sarauta saboda shugabancin al’umma, kuma su xin ma ana ganinsu a matsayin malamai, ko masu qaunar malamai. Sannan aa kuma jingina musu wani kwarjini da martaba na musamman.

3.1.2 Mai Ilimin Addini

Akan gane kaifin basirar mutum ta wajen rubutunsa ko zubin tunaninsa a magance, ko kuma qoqarinsa na fito da wasu hukunce-hukunce masu

sarqaqiya cikin rayuwa. Saboda haka, in aka a yi dubi da tarihin Abubakar Imam tun tasowarsa, an nuna mana cewa mutum ne mai qwazo da kaifin basira. Wannan kuwa ya fara bayyana ne tun zuwansa makarantar boko a Katsina. Abin da ya faru shi ne da aka kawo shi, sai shugaban makarantar ya sanya shi a aji uku domin wai shi qane yake ga Malam Bello Kagara, wanda malami ne a Kwalejin Horon Malamai ta Katsina, wai domin haka ya kamata a ce ya iya karatun boko.

A wannan karon, Imam ya nuna hazaqa domin kuwa da ya sami qarin horo a gida daga wurin yayan nasa, ya cim ma sauran ‘yan ajin nasa cikin shekara guda. Wannan ya sanya ya kammala makarantar firamare cikin shekara huxu maimakon shekara shida da ake yi (Mora, 1989: 11).

Hazaqa da kaifin basirar Imam sun qara fitowa fili lokacin da ya rubuta littafin *Ruwan Bagaja* yana da shekara ashirin da biyu (22), kuma littafin nasa ya zo na xaya a wannan gasa da Hukumar Talifi ta haxa. Wannan qwazo da hazaqa tasa, ita ta jawo har Hukumar, qarqashin shugabancin Dakta R.M. East ta zavo shi domin ta rene shi ya zama gawurtaccen marubuci a Hausa.

Duk da dai wannan bayanin yana nuni ne da qoqarinsa a tsawon rayuwarsa. To amma ire-iren waxannan abubuwa su suka taimaka wajen gina mutuntakar tasa, musamman wajen alaqa da kuma hulxarsa da Turawa da kuma masu sarautar. Wato wannan qoqarin ne ya fito da shi fili har ya sanya a yau ake qoqarin nazarin abin da hazaqar tasa ta haifar, ake kuma qoqarin fito da mutuntakar tasa daga cikin hazaqar tasa.

Yadda Imam ya fassara ko ya baddala labaran da aka ba shi, waxanda tushensu daga wasu al'adu ne na daban da ba Hausa ba, amma ya juye su suka zama daxai kan al'adun qasar Hausa ne, wajen rubuta *Magana Jari Ce*, ba qaramin nuni yake da kaifin basirarsa ba. Misalan labaran da ya yi amfani da su wajen rubuta *Magana Jari Ce*, waxanda asalinsu ba na Hausa ba ne, amma suka kasance kamar na Hausa ne, su ne ire-iren labaran da ya samo daga waxannan kafafen:

- i. Alfu Laila Wa LAila;
- ii. Kalila Wa Dimna;
- iii. Labaran Hans Andersen;
- iv. Labaran Aesop;
- v. Labaran Brothers' Grimm;
- vi. Labaran Shakespeare;
- vii. Labaran Raudhul Jinan/Nurul Zaman;
- viii. Labaran Baharul Adab.

Ko ba kome, duk wanda ya karanta littattafan da Abubakar Imam ya rubuta, ya san cewa qwararre ne ya tsara su. Dubi littafinsa na farko da ya rubuta yana xan shekara 22, sai da ya tsere wa tsara, hukumar da ta shirya gasar ta zavi labarin a matsayin mai daraja ta xaya, wato *Ruwan Bagaja*. Daga nan fa baiwarsa ta iya bayar da labari ta fara fitowa, ta kuma havaka, ta mamaye adabin Hausa da duk wani mai rubutu a yau sai dai a ce yana koyi da shi, amma ba dai a ce ya kere shi ba.

Wani babban misali na wannan baiwa ta Abubakar Imam ta qara bayyana a littafin tafiyarsa zuwa Ingila domin amsa gayyatar da gwamnati ta yi na taron editocin Afirka ta Yamma. Imam ya tattara dukkan abubuwan da suka faru da shi tun daga niyyar tafiya har dawowarsa, ya mayar da shi da sigar labari irin na adabi, kuma ya burge qwarai da gaske. Wannan littafi nasa wanda ya yi suna, shi ne *Tafiya Mabuxin Ilimi* (1944).

Dalilin tafiyarsu Ingila a wancan lokacin shi ne su je su gano halin zaman Turawa a lokacin Yaqin Duniya na Biyu, a 1944. Sun je ne qarqashin qungiyar ‘yan jaridu ta Afirka ta Yamma. Amma kai tsaye, za a iya cewa burin gayyatar ‘yan jaridun shi ne shirya su su kasance kakakin farfagandar mulkin mallaka na Turawa. Ko ba kamai, Ingila da

sauran Turawa suna buqatar ‘yan Afirka a lokacin yaqin domin su kuvuta daga mamayar Hitler na Jamus. Ga ma abin da Abubakar Imam xin ya ce a gabatarwar littafin:

To za ku ga wannan littafin labarin tafiyar kawai ya bayar. Na kuwa rubuta shi da lafazi mai ban dariya, don im ba mutane abokin hira. Kuma gurina ya zama mataimakinmu wurin jawo hankalin mutanen Nijeriya ta arewa zuwa ga karvar kiran nan na zamani (Imam, 1944: vii).

Wannan baiwa tasa ta iya bayar da labari ta haifar masa da kasancewa editan jaridar Hausa mai farin jini tun lokacin mulkin mallaka, wato jaridar *Gaskiya Ta Fi Kwabo*. Irin gagarumar gudunmawar da ya bayar wajen bunqasar harshen Hausa ta kafar wannan jarida - *Gaskiya Ta Fi Kwabo*, abin ba a cewa kome. An kafa jaridar ne lokacin Yaqin Duniya na Biyu, kuma manufar amfani da jaridar a lokacin shi ne ta yi wa Ingila farfaganda wajen daqushe martabar Jamus da Hitler a idon duniya. Sannan wata manufar ita ce domin a qarfafa ‘yan Nijeriya, musamman arewacin Nijeriya, su noma gyaxa da auduga da sauran kayan sayarwa domin a sayar a qasashen waje. Haka an yi amfani da jaridar wajen cusa wa Hausawa sha’awar shiga aikin soja. Sannan ga batun ciyar da sojojin da suka bayar da kansu zuwa filin daga domin tallafawa Ingila.

Yadda editan jaridar yake amfani da kaifin alqalaminsa cikin hikima da basira na iya bayar da duk labarin da ya samu, ya taimaka matuqa gaya wajen cim ma burin wannan jarida. Bayan haka, Abubabakr Imam ya rubuta wasu littattafan waxanda suke xauke da darussa daban-daban. Yakan iya bayar da labari na zahiri ya juya shi ya zama kamar na adabi. Babban misali a nan shi ne labarin da ya bayar na tafiyarsu Ingila wanda ya kira da *Tafiya Mabuxin Ilimi* (1944).

Ganin irin wannan qwazo na Abubakar Imam wajen iya mayar da baqi fari ta sigar adabi ne, ya sanya Malumfashi (2009) ya raxa wa tunanin nasa na adabi da *Adabin Abubakar Imam*, shi kuma Adamu (2003 da 2006) ya kira fasahar tasa da *Imamanci*. Ma'ana, yadda Abubakar Imam ya juya labarai daban-daban na wasu al'ummu zuwa Hausa, suka kuma kasance tamkar nan duniya asalinsu na Hausawa ne. Lalle wannan suna ko kuma in ce *mazhaba* da Adamu ya raxa wa wannan suna *Imamanci*, abin lura ne domin za a iya faxaxa ta, ta zama wani fage na nazarin adabin Abubakar Imam a jami'o'i.

In aka yi la'akari da yanayin jigogi da tsarin tunanin da suke qunshe cikin *Magana Jari Ce*, lalle za a iya ganin wani nau'i na mutuntaka, wato zurfin ilimin marubucin, ta fuskar addini da kuma boko. Ta fuskar

addini dai an riga an ga tarihinsa da kuma irin gidan da ya fito, wato gidan ilimi tun zamanin Shehu Usmanu Xanfodiyo, ya kuma sami ilimi da daraja ta ilimi daga babansa zuwa kakanninsa.

Shi ilimin marubuci yana sake siffanta tunaninsa ne, wanda hakan kuma yake qara suranta mutuntakarsa cikin ayyukansa da harkokinsa na rayuwa, da kuma rubuce-rubucensa na adabi. Saboda haka ilimin addini da Abubakar Imam yake da shi, ya taimaka wajen qara gina mutuntakarsa ta wannan fuska, ya kuma fito fili cikin littafin nasa na *Magana Jari Ce*.

In an yi dubi da jigon labaran da suke cikin *Magana Jari Ce* tun daga littafi na xaya har zuwa na uku, za a ga akasari suna qunshe da wa'azi ne kai tsaye ga jama'a, talakawa da sarukana. A kan haka ne Hasiya (2009) ta dubi yadda Abubakar Imam "ya yi amfani da wa'azi da nasiha da faxakarwa cikin sigogin addini wajen ganin hankulan makaranta *Magana Jari Ce* sun tattaru wuri guda."

Hasiya ta ce wajen yin amfani da wa'azin, mawallafin ya yi amfani da ayoyin Qur'ani da Hadisai domin ya yi jan kunne da horo na a yi abu mai kyau a bar kuma marar kyau. Cikin abubuwan da ya tavo, har da

abubuwa kan rukunan imani kamar tauhidi da yarda da qaddara da ranar lahira da littattafai da annabawa da kuma mala'iku. Misali, a labarin “Xan Hakin Da Ka Raina Shi Ke Tsone Ma Ido” an kawo batu kan tauhidi, wato kaxaita Allah Ta’ala, ta bakin Bahaushe cikin goyon labarin da aka kawo domin wai a nuna wayo irin na Maguzawa.

Labarin shi ne wai wani Bamaguje ne da ‘ya’yansa ke ta mutuwa, saboda haka sai ya shirya ya fita domin ya ji labarin mai kashe masa ‘ya’yan nan domin wai ya rama. Sai ya tambayi wani Bahaushe domin ya gaya masa gaskiya “Shin mai matad da mutane-mutane xin nan shi ba shi da xa ne?” Bahaushe ya ce, “Ubangiji ya fi da haka. Ba a haife shi ba, shi ko bai Haifa ba.” Bamaguje ya ce, “Shi ba shi da kowa?”

Bahaushe ya ce:

Ba shi da xa, ba shi da jika. Sarautarsa ba ta buqatar Waziri, balle wakili. Abin da ke gare shi sai bayi kaxai, mu duk nan bayinsa ne.

... Domin Sarki ne gagara misali, shi ke aikata abin da ya so, babu mai tambayarsa. In ya ga dama, ya xaukaka talaka ya qasqanta basarake. In ya ga dama, ya qasqanta tajiri ya xaukaka matsiyaci (Imam, 3, 1970: 51).

Wannan jawabi da Bahaushe ya yi wa Bamaguje cike yake da nassi kan tauhidi domin ana qoqarin kaxaita Allah Ta’ala ne cewa Buwayi ne gagara misali. Shi ne ya samar da duk wata halitta da ke doron qasa. Shi

bai haifa ba kuma ba a haife shi ba, kamar dai yadda Allah da kansa ya nuna mana hakan cikin Qur’ani a Suratu Ikhlas (Qur’an, 112: 1-4). Abin da Surar ta ke cewa, shi ne:

Ka ce (masu, ya Muhammad): Shi Allah guda xaya ne tak.
Shi ne Allah xin da ake nufar shi, don (biyan) buqatoci.
Bai Haifa ba, ba a haife shi ba.
Kuma, ba shi da wani da ke kama da shi.
(Qur’an, 112: 1-4).

A wata ayar kuma, Allah yana cewa:

Lalle ne, Allah yana da iko kan kome (Qur’an, 2: 106; 109; 284; 3: 29; 16: 77 da kuma 35: 1).

Haka kuma, Allah yana cewa:

Shi ne mai qaga halitta, kuma shi ne mai mayar da ita (halitta bayan mutuwa). Kuma shi (Allah) mai gafara ne, mai nuna soyayya (ga bayinsa). Shi ne mai Al’arshi, wadda take mai girma. Mai aikata abin da ya so.
(Suratul Buruji, 85: 13 - 16).

Wata ayar kuma ta ce:

Babu wani abu da ya yi kama da shi. Shi kaxai yake, mai ji ne mai kuma gani (Qur’an, 42: 11).

Shigo da sha’anin tauhidi cikin goyon labari na wannan labari, aikin Imam ne, saboda tasirin mutuntakarsa ta wannan fuska. Sam a tubalin labarin na asali, wato tatsuniyar “Bamaguje da Mahauta,” wadda aka samu a littafin Edgar, (1911), babu shi. Saboda haka ilimin marubucin,

wato Abubakar Imam ta fuskar addinin Musulunci ya yi tasiri wajen gina tunaninsa ta wannan vangare, wanda kuma wannan tunani nasa na addini, wani vangare ne na mtuntakarsa saboda tasirin da addinin ya yi a rayuwarsa.

Haka Hasiya ta sake yin nuni da wata aya da Abubakar Imam ya yi amfani da ita wajen yin nasiha ga jama'a a kaikaice ta amfani da saqon labarin. Nasihar da aka yi amfani da ita, ta shafi rungumar qaddara da miqa komai ga Allah Ta'ala. Misali na labarin da ta kawo shi ne na "Quda Wajen Kwaxayi Akan Mutu". A fiske, zubin labarin shi ne:

Wani matsaiyaci ne mai suna Alti wanda a sakamakon jin tausayin wani xan tsoho da yi, wanda ashe aljani ne, ya ba shi laqanin duk abin da ya tava ya zama kuxi. Daga bisani wannan laqani ya zame masa masifa, ya roqi aljani ya mayar da shi yadda yake a da. Da ma kuma an nuna shi Alti ba abin da yake qauna a duniya kamar ya sami kuxi ta kowane hali. Amma ga shi ya same su amma na bala'i (Imam, 2, 1970: 79).

Dangane da abin da ya sami Alti a labarin, Imam ya fara da nasiha domin jan hankalin jama'a da kada su yi koyi da hali irin na Alti. Ga abin da Imam ya ce:

Abin da aka sani ga xan Musulmi, ko wace masiba ta dame shi ya riqa dangana yana tuna Allah ... (Imam, 2, 1970: 79).

A cewar Hasiya (2009), wannan nasuha ta yi daidai da faxin Allah

Ta'ala cikin Suratu Hadid, ayoyi na 22 zuwa 23, kamar haka:

Wata masifa ba za ta auku ba a cikin qasa ko cikin kawunanku face tana a cikin littafi a gabannin Mu halicce ta. Lalle wannan ga Allah mai sauqi ne. Domin kada ku yi baqin ciki a kan abin da ya kuvuce muku ... (Qur'an, 57: 22 - 23).

Kasancewar Abubakar Imam Musulmi, wanda kuma addinin nasa ya haramta giya, yakan yi nuni da hakan cikin labaran nasa. Misali, idan a tubalin ginin labarin an yi amfani da cewa wani ko wata sun sha giya, sai ya musanya giyar da ruwa. Misali, a "Labarin Kalala Da Kalalatu", an nuna cewa Gretel ta kwankwaxi giya ne bayan ta lanqwame kaza guda ta ubangidan nata. Amma Imam ya musanya giya da cewa Kalalatu ta nufi randa ne ta kwankwaxi ruwa (Abdullahi, 1998: 220; Malumfashi, 2009: 198).

Haka kuma a labarin "Ba Gaskiya Ba Ce A Bar Bixa Ga Shari'a, Kai Dai A Samo Sa'a", tubalin labarin ya yi nuni da boka da kuma bokanci, abubuwa biyu da Musulunci ya haramta. Amma saboda riqo da qanqan xin Abubakar Imam ga addini, sai ya sauya bokancin, ya nuna cewa Malam Lamiri sa'a ce kawai ya samu, ba wai dubar ce ta yi nasara ba (Malumfashi, 2009: 202).

Amfani da nassoshin addini da Imam ya yi, ya yi hakan ne saboda iliminsa na addinin Musulunci, wanda kuma ya yi tasiri wajen gina mutuntakarsa. Addinin Musulunci bai yarda da duba ba, haka bai yarda da bokanci ba. Saboda haka yadda yake sauya irin waxannan abubuwa daidai da koyarwar addini, sukan zo masa ne sabili da tasirantuwa da ya yi da koyarwar addinin. Ma'ana, sukan zo masa haka bagatatan ne, saboda yanayin tarbiyar da ya samu ta Musulunci. Ashe ke nan wannan xin yana wakiltar mutuntakarsa ta fuskar addini ne.

3.1.3 Mai Girmama Ilimi

Kasancewar Abubakar Imam malami, daga gidan malanta ya fito, ya nuna ra'ayinsa a kan muhimmancin ilimi da munin jahilci a cikin rayuwar mutum. Labarai da dama na *Magana Jari Ce* sun yi ishara da hakan. Misali, Imam ya nuna muhimmancin neman ilimi domin amfanin rayuwa gaba xaya, wato rashinsa babbar fitina ce ga mutum. Mutum kan iya tavewa, rayuwa ta zama a wofi in har ba shi da ilimi.

Qasar Hausa qasa ce ta Musulunci, musamman ma zamanin rubuta *Magana Jari Ce*, domin a lokacin Daular Usmaniyya tana a kan ganiyarta, duk da xan targaxe da Turawan mulkin mallaka suka yi mata. Saboda haka a wancan lokacin, malamai suna da matuqar martaba a

idon al'ummar qasar. Hatta a fada, malamai suna da daraja domin su ne alqalai, su ne limamai, sannan su ne abokan shawarar masu gari. An kuma yi dace Imam ya tashi cikin wannan al'umma mai girmama malamai da duk ma'abota addini. Sannan shi kansa xan malaman ne, domin mahaifinsa, babban malami ne. Wannan ya sanya ya bai wa malamai wani babban matsayi a littafin nasa. Saboda haka yanayin al'ummar tasa da kuma gidan da ya taso sun yi tasiri qwarai da gaske wajen ginuwar mutuntakarsa ta wannan vangare.

Misali na farko a nan shi ne yadda ya yi amfani da mafarkin wani malami domin ya warware matsalar Sarki Abdurrahman ta rashin samun haihuwar xa namiji:

Yana nan cikin wannan baqin ciki, sai ran nan wani shaihun malami ya zo ya ce masa, "Na yi mafarki jiya, an gaya mini da za ka tara malamai arba'in su yi maka addu'a har kwana arba'in, in Allah ya so za ka haihu."

Sarki ya yi murna da wannan mafarki, ya xauko kuxi da riguna zai ba malamin nan. Malamin ya ce shi ba kuxi suka kawo shi ba, ya zo ne ya isad da umurni, ya yi sallama, ya tafi.

Ranar ba ta sake juyowa ba sai da Sarki ya sa aka tara masa manyan malamai guda arba'in na qasarsa, ya gaya musu abin da yake so ... (Imam, 1, 1970: 1 - 2).

Baya ga wata martaba ta musamman da Imam ya bai wa malamai a idon jama'a a wannan labari, ya kuma nuna su da cewa su fa ba makwaxaita

ba ne. Wannan shaihun malami da ya zo ya yi wa Sarki bushara da mafarkin da ya yi, ba ya zo neman kuxi ba ne. Da sarki ya ba shi kuxi da riguna ma, qin amsa ya yi. Yadda Imam ya siffanta malamai a nan, yana da tasiri da mutuntakarsa kasancewa ya taso gidan malanta ne, kuma qila yana qoqarin nuna su a hakan, ko kuma yana qoqarin gyara halayyar wasu daga cikinsu ne saboda ba a taru an zama xaya ba, akan iya samun wasu masu halin kwaxayi, wanda kuma Imam xin yake qyamar wannan irin halin.

Idan aka koma ga tubalin wannan yanayi na buxe littafin *Magana Jari Ce*, za a ga ya yi kama da na “Labarin Sarki Shahrinan da xansa Kamar-Al-Zaman”, na ciki *Alfu Laila*, kamar yadda Abdullahi, 1998: 129; da Malumfashi, 2009: 117, ya nuna. Inda tasirin mutuntakar Imam ta bayyana shi ne wajen bambanta zubin labarin, inda yam aye gurbin wanda ya kawo shawara ga Sarki domin a yi addu’a. a cikin *Alfu Laila*, an nuna cewa xaya daga cikin waziransa ne ya bai wa Sarki shawarar “da za a yi addu’a a roqi Allah da an sami sauqin wannan matsalla ... “. Sannan an nuna Sarkin ne da kansa “ya yi alwala, ya sallaci nafila raka’a biyu, sannan ya shiga ga matarsa, yana roqon Allah da ya bashi xa namiji, ...”.

Haka kuma Imam yakan kwatanta malamai da daraja xaya da ta iyaye. Wannan kuwa yakan kasance ne saboda darajar da malami yake da ita wajen tarbiyar ‘ya’ya, baya ga su iyayen. Imam ya ce:

Ba shakka dai ka cika xan kirki, tun da ba ka sava abin da tsohonka ya hore ka da shi ba, da ya ce kome za ka yi ka shawarce ni. Ga shi ka san ni ba kome ba ne, amma don ka cika umurnin ubanka ka zo. Da ma abin da ake so ke nan kawai ga xan kirki ya bi maganar iyayensa da malumansa (Imam, 1, 1970: 12).

Wajen wannan nuni da Imam ya yi a kan muhimmancin ilimi da nemansa, ya yi amfani da labaran dabbobi da kuma na mutane domin ya yi wa xan’adam ishara cikin nishaxi. Misali na farko shi ne, “Labarin Wani Bororo Da Xan Zaki”, yadda aka nuna dabbobi suna qoqarin ilimantar da kansu domin su sami kuvuta daga sharrin mutum:

Wata rana namun daji suka taru suna shawarar ta qofar da ya kamata su riqa fitowa ‘yan’adam, don su kuvuta daga tarkokinsu. ... sai dila ya ce, ‘Ba abin da ya fi, sai a yi makaranta nan dawa, mu da muka sha gwagwarmaya da mutane, muka gane makircinsu, mu riqa koya wa na baya irin dabarunmu.
Zaki da sauran dabbobi suka ce, ‘Lalle, dila, mun yarda kai ne malamin dawa.’ Suka tara ‘ya’yansu a makaranta, dila ya yi ta koya musu wayo iri-iri (Imam, 1, 1970: 13-15).

Imam ya nuna cewa kafin mutum ya amsa matsayin malami, dole sai ya taka wasu mata kai na ilimi. An ga haka a “Labarin Wani Bororo Da Xan Zaki”, inda aka nuna irin jarrabawar da Sarkin Dawa, wato Zaki ya yi

wa dabbobin da suke so a sanya su malamin dawa. Ya saurari irin hikimar da kowa yake da ita wajen tsere wa tarkon xan'adam, daga bisani ya zavi dila kasancewar tana da mafita. Wannan yana nuni da cewa ashe kasancewa 'malam', ba abin banza ne ba, dole sai an taka wani mataki na ilimi kafin a zama.

Wani babban misali a kan musamman ilimantar da yara da kuma tarbiyarsu, shi ne labarin "Babban Mugun Abu Ga Xa, Ya Yi Fushi Da Iyayensa", Imam ya nuni da muhimmancin da ya sa iyaye suke zaqewa wajen qoqarin ilimantar da 'ya'yansu, wato gudun kada yara su lalace. Wannan ya nuna sakamakon rashin ilimi ga xan'adam shi ne lalacewa, nan duniya da lahira. Da malamin Ilu ya ga yaron ba ya mayar da hankali wajen karatu, ga shi da aka yi jarrabawa ma na baya ya zo, kuma xan manyan gari, sai "ya yi fushi qwarai", ya je ya shaida wa iyayen. Uban kuwa, wato limamin gari, bai yi wa yaron da daxi ba domin ya zazzage shi. Ya nuna cewa "ba shi da wani amfani, sai fa ya je ya yi tallan tsire", in bai yi karatun nan ba.

Aminan Abubakar Imam sun nuna wani hali nasa wajen qoqarin tarbiya. Sun ce mutum ne wanda yake da qoqari wajen tarbiya da shiryar da xalibansa bisa turba madaidaiciya. Sannan sun tabbatar ba ya horo da

bulala, sai dai ya yi da wasu hikimomi irin nasa. Imam ya yi nuni da haka cikin labarin “Babban Mugun Abu Ga Xa, Ya Yi Fushi Da Iyayensa”, ta yadda Liman ya hori xansa Ilu ta hanyar watsi da shi a kan wai an yi masa faxes saboda ba ya mayar da hankali a makaranta. Ilu ya qi cin abinci, uban ya ce a bar shi, yunwar cikinsa ma ta ishe shi. Abin da ya sami Ilu daga baya, ya ishe shi darasi, inda har ya je nemi iyayensa gafara:

... daga yau ba ya sake yi musu musu. Aikin makarantar kuwa, su saurari abin da zai faru in an sake yi musu jarrabawa. Daga ran nan ya koma xan kirki, duk ajinsu aka rasa kamarsa (Imam, 1, 1970: 77).

Imam yakan yi nuni da munin jahilci ga duk wani da ba shi da ilimin addini a harka ta rayuwa, kasancewar mutum in yana da ilimi, yakan sami wata daraja ta musamman wurin jama'a, musamman ma a wurin saraki da attajirai. Ma'ana, yakan zamo na kusa da mahukunta. An ga wannan misalin a labarin “Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada, Balle Qeta”, inda Malam Abdun Ugu ya zama na hannun daman sarki. Wannan kuwa ya faru ne saboda kasancewarsa “ya xan tava ilimi.” Sarki ya jarraba shi, “ya kuwa same shi duk inda malami ya kai, ya kai.”

Idan aka yi waiwaye adon tafiya ga wasu daga cikin rubuce-rubucen Abubakar Imam a game da sha'anin ilimi da aiki da shi, za a iya haqqaqewa da cewa lallai Imam yana qaunar neman ilimin da kuma aiki da shi. Misali a littafinsa na *Ruwan Bagaja* (1966), ya nuna girma da martabar malamai ta fi ta masu arziki ko tarin dukiya, inda ya kwatanta mahaifin tauraron labarin, wato Alhaji Imam, da cewa:

Ubana kuwa wani babban malami ne na Sarkin Sudan.
Sunansa Malam Na-Bakin-Kogi. ...Ga wagagen littattafai
tuli, ba mai gado (Imam, 1966: 3).

Haka kuma yadda Alhaji Imam ya yi amfani da hikima da wayo ya yaudari Malam Zurqе cikin littafin. A nan, yana qoqarin jawo hankalin jama'a ne su guji shisshigi da hassada domin kawai suna son samun karvuwa ga jama'a. Wato kamar yadda shi Malam Zurqе ya zo ya fara saran Alhaji Imam a wurin Sarki.

Saboda haka duk inda aka ga Abubakar Imam ya yi nuni a kan darajar ilimi ko girmama ma'abota ilimin, to lallai da saninsa ya yi, domin abin ya ginu a zuciyarsa, ya kuma zama wani vangare na mutuntakarsa. Ba haka bagatatan abin yake zuwa masa ba.

Tattare da waxannan halaye na Imam, yakan yi qoqari ya nuna aiki da ilimi shi ne bin umurnin Mahalicci sau da qafa. Yakan nuna muhimmancin tsayar da sallah a kan lokaci, a duk halin da ake ciki. Ba ya bari neman nishaxi ya xauke wa jama'a, su jinkirta yin sallah:

Mutanen Sirika da suka ji wannan labari sai suka qura wa Waziri ido suna mamaki. Sarkin Sirika ya dubi Sarki Abdurrahman, ya kaxa kai. Haziq zai fara wani, Sarkin Sirika ya ce, "Sai mu tafi mu yi la'asar, sai gobe kuma a ci gaba. Abin da ake yi don nishaxi ya zama kamar cin qwan makauniya?" (Imam, 2, 1970: 12).

Dalilin wannan hali na Imam wajen qoqarin tsayar da ibadoji a kan lokaci, shi ne tasirin da rayuwarsa ta samu a fuskar addini: xan malamai, jikan malamai, kuma shi ma malami. Saboda haka wannan halin yana wakiltar mutuntakarsa ne ta fuskar addini. Ma'ana, yakan yi hakan ne saboda tasirin da addinin ya yi a kansa.

A labarin "Girman Kai Rawanin Tsiya", Imam ya yi kyakkyawan kwatance mai kama da yabo ga uban Wowo:

Nan gabas wajen qasashen Barno an yi wani Shaihun Malami, wanda ake kiransa Malam Sidi Ibrahim. Ilimin da Allah ya zuba masa, da gudun duniyarsa, abin har ba a magana (Imam, 3, 1970: 25).

Imam ya yi qoqarin nuna sakamakon duk wanda ya yi watsi da karatu da neman sauran fannoni na ilimi. Wannan shi ne irin sakamakon da ya

sami Wowo, xa xaya tilo na Malam Sidi Ibrahim. Ya sangarce, ya lalace. Qarshen rayuwarsa ta zamo a wulaqance.

Sannan Imam ya sake nuna wani kyakkyawan hali na malamin da Malam Sidi Ibrahim ya danqa wa amanar dukiyarsa, in Wowo ya natsu, ya danqa masa abinsa. Wannan malami shi ne Malam Xan'inna:

Xan'inna ya ce, “Na ko karvi wannan amana taka, malam. Annabi kuwa ya zama alqali tsakaninmu, in wani rashin gaskiya ya auku bisa ga wannan amana. Bayan ya rasu, Malam Xan'inna ya yi ta kiwon Wowo da ido, ko ya ga ya xan yi sanyi-sanyi ma bisa ga irin halinsa, ya nuna masa dukiyar, ya fid da kansa. Bai ga ya yi ba ... (Imam, 3, 1970: 29).

A labarin “Yaro Vata Hankalin Dare Ka Yi Suna”, an nuna muhimmancin ilimi, musamman na shari'a, a fuskar rabon gado. Da a ce wannan alkali ba shi da ilimi, to da lalle da wuya wannan gadon ya rabu, ba tare da an tauye wa wani hakki ba. Abdullahi dai ya rasu ya bar raquma goma sha bakwai, da ya yi wasiyya kamar haka:

In na mutu, raquman nan nawa kada a gama da su cikin kayana da za a raba gado. Da ma a raina ba don kaina na ke tara su ba. Niyyata in sun yi yawa im ba babban xana nusufi ($\frac{1}{2}$), mai bi masa sulusi ($\frac{1}{3}$), xan autan nan nawa kuwa tusu'insu ($\frac{1}{9}$). To, ga shi ba su yi yawa ba. Amma duk da haka sai su raba waxanda aka samu hakanan, kada ko wani Malami ya ce zai sake mini abin nan da na yi niyyar yi, ya ce ba halas ba ne, ni na san abin da na yi nufi a raina (Imam, 3, 1970: 107).

Da aka zo gaban wani malami da ba shi da isasshen ilimi na shari'a, abin gagararsa ya yi:

Kai samari, raquman nan ba yadda za a raba su yadda ubanku ya ce, sai fa in za a yanka waxansu a rarraba naman, ko kuwa waxansu daga cikinku su dangana, wani ya xauki abin da ya fi rabonsa. Ku lura ku gani, rabin goma sha bakwai takwas ke nan da rabi. To, yaya za a sami rabin raqumi im ba an yanka shi ba, ko kuwa a sayar a raba kuxin? Sai fa in sauran sun yarda a cike wa babbanku rabi, ya sami tara (Imam, 3, 1970: 108).

Da wannan lissafi mai sarqaqiya ya gagara, sai ilimi ya yi aiki, lokacin da aka kai su wurin alqali, ya kuma warware matsalar cikin sauqi. Wannan shi ne aiki da ilimi. Yadda wannan alkali na labarin “Yaro Vata Hankalin Dare Ka Yi Suna” ya warware wannan rigima ta rabon gado, lalle ya nuna muhimmancin ilimi, domin da babu ilimin, da sai dai a yi ta bundun-bundun wajen wannan lissafi mai sarqaqiya.

A labarin “Munafuncin Dodo Yakan Ci Mai Shi” kuwa, an yi nuni da wani xan Sarkin Maganda, mai suna Lawal, da ya gwammace ya yi karatu, ya zama shaihin malami, a kan ya tsaya vata lokacinsa wajen neman sarauta. Ilai kuwa, wannan karatu da Lawal ya yi, bai zama a banza ba, domin ya yi amfani wajen warware matsalar da ta taso, ta kusa rusa gidan nasu gaba xaya. Irin sharrin da Maisango ya haddasa a wannan masarauta, inda har ta kai ga yaqin basasa, ba domin Allah ya

sanya akwai malamai irin su Lawal ba, da ba a san abin da zai kwaranye ba. Karatun Lawal ya yi amfani matuqa gaya wajen kawo sulhu da zaman lafiya a qasar Maganda. Wannan kuwa shi ne da ma amfanin ilimin.

3.1.4 Mai Gargaxi Cikin Nishaxi

Abubakar Imam yakan gargaxi mutane da su riqa kula da hakkin abokan zamansu, ko da kuwa dabbobi ne. Irin wannan gargaxi cikin nishaxi, shi ya nuna a “Labarin Wani Jaki Da Sa”. Baya da Sale ya ji hirar jaki da sa a kan irin riqon da ake yi musu na azabtarwa, sai Sale ya ce:

Ashe duk abin nan da mu ke yi wa dabbobi sun sani, Allah dai ne bai ba su bakin da za su furta mana ba. Yadda Allah ya hore mana su haka, ba don qarfinmu ba, ba abin da ya fi sai mu riqa sawwaqe musu wahala matsananciya. Mu tuna duk abin da mu ke ji, su ma suna ji, mu lura da su yadda za mu lura da kammu, kada mu gode wa Allah da mugun aiki (Imam, 1, 1970: 51).

Haka kuma a labarin “Saurin Fushi Shi Ke Kawo Da Na Sani”, a nan bayan abin da ya biyo bayan mutuwar xan kwikwiyo, Sarki ya yi jawabi:

Ya gargaxi mutanensa da abu biyu. Na xaya, ya ce kada su riqa saurin fushi, kowane al’amari ya auku, kafin su zartad da hukunci su tsaya sai sun bi cikin al’amarin. Domin da bayin nan sun yi saurin cika umurni da ya bayar an yanka saxakan nan da ya yi da nasani daga baya. Na biyu, ya ce su kyautata tausayi da jin qai ga dabbobi da tsuntsaye, ko

da ba su da dabara kamar mu, ba a san inda rana za ta faxi ba. Kowa kuka gani a duniya, yana da ranarsa. Ko ba don wannan ma ba, ai an ce aikata alheri ga kowa, sakayyarka tana wurin Allah (Imam, 1, 1970: 101 - 102).

Haka a labarin “Jarrabawar Da Aka Yi Wa Sarkin Varayi Nomau”, Imam ya yi gargaxi a kan shan giya, wato ‘uwar kaba’irori’. Lokacin da Sarki ya ce ya zo da dare ya sace gunyar Sarki, wato Xantsito, Dogarawan da Sarki ya bari gadin dokin, sai tsautsai ya kai su suka sha giya. Cikin hikimar Sarkin Varayi Nomau, ashe ya sanya banjo cikin giyar. Wato ga dai maye, ga kuma banjo da ke sanya barci. Dalilin wannan giya mai banjo da dogarawan Sarki suka sha, wannan dama ta bai wa Sarkin Varayi Nomau ya sace dokin nan, ya tafi da shi, ya bar su suna ta sharar barci. A taqai ce dai, Imam yana gargaxi ne da jama’a su guji shan kayan maye, musamman ma giya. Giya kuwa haramun ce a addinace.

A “Labarin Waxansu Maxinka Guda Uku”, Imam ya yi amfani da waxannan varayi da suke zuwa maqabarta suna satar zawwatin da ake bisne mamata. Abin da ya biyo baya na bayan rasuwar Wazirin garin nan, wanda aka bisne shi da zoben zinare. Tun da varawon telan nan ya yi fitar kutsu, sai ya tuba, bai sake yin sata ba. Wannan labari yana nuni da yadda Imam yake gargaxi ta hanyar labaransa.

A qarshen labarin “Yaro Bari Murna Karenka Ya Kama Zaki”, Waziri

Aku ya ce:

Mutane suka xauka, “Wallahi yau ka yi mana gargaxi mai amfani.” Waziri ya ce, “Ai ba yau kaxe ba ne, kullum ma in kun lura kun ga kowane labari na bayar haka yake” (Imam, 2, 1970: 89).

Kasancewar Abubakar Imam mutum ne mai taka tsantsan a rayuwa, saboda tasirin addininsa da zurfin iliminsa, yakan gargaxi jama’a, cikin nishaxi, da su guji haxama da kwaxayi. Babban misali na wannan jigo shi ne na “Labarin Waxansu bokai Su Uku”. Da a ce abokan yaron nan da ya tsinci kuxi ba su nuna halin haxama ba, sun yi haquri sun raba kuxin nan, da ba su shiga halin da suka shiga ba. Haka ma masassaqin nan na garin Katako, wato mahaifin Halima, ba domin haxamarsa ba, da duk qasar nan ba za a yi mai arziki kamarsa ba. Dubi yadda cikin lokaci qanqane, ya zama mai arziki da ake kwatance da shi. Hatta maigarin ma yakan zo wajensa neman na kashewa. Amma saboda matuqar haxama da zari irin na xa’adam, sai da ya kai kansa ga rasa duk abin da ya mallaka. Hanyar da yake samo kuxin ta toshe.

Imam yakan ja kunnen mutane da su guji girman kai, wanda Hausawa suke cewa ‘rawanin tsiya’. A uwar labari na littafi na uku, shafi na 33, da Waziri Aku ya zo qarshen labarin “Girman Kai Rawanin Tsiya, ya

ce, “M, Allah mai girma! Girman kai rawanin tsiya.” Da jin haka, sai

Fasih ya ce:

A, da kuwa na kan riqa wa tsuntsaye girman kai, wai ni xanka, har in sun yi mini magana daga nesa ba na amsawa. Tun da yake wannan shi ne qarshen mai girman kai, daga yau kuwa na tuba (Imam, 3, 1970: 33).

A ire-iren labarai masu nuni da jigon kwaxayi da zalama, muna da labarin “Mara Gaskiya Ko Cikin Ruwa Ya Yi Jivi”, da “Quda Wajen Kwaxayi Akan Mutu”, da labarin “Yaro Bari Murna Karenka Ya Kama Zaki” da “Kwaxayi Mabuxin Wahala Im Ba Kwaxayi Ba Wulaqanci” da sauransu da dama. Waxannan irin labarai a taqaice, suna nuni da yadda Abubakar Imam ya yi amfani da tasirin mutuntakarsa ta fuskar addini, domin ya gargaxi jama’a, cikin nishaxi.

3.1.5 Mai Amfani da Nassoshi da Mu’ujizojin Addini

Kasancewar tubalan *Magana Jari Ce* daga wasu al’ummu suka fito, musamman ma Larabawa da Turawa da Indiyawa da Farisawa, kuma zamanin da waxancan labaran suka wanzu, sun rigayi zamanin gwagwarmayar jaddada Musulunci da Shehu Usmanu Xanfodiyo ya yi a nan qasar Hausa, amma duk da haka, Abubakar Imam ya yi qoqari ya cuso waxannan mu’ujizoji na Shehu da suka yaxu a qasar Hausa a lokacin.

Duk da dai manazarta sun riga sun nuna cewa Abubakar Imam ba wai ya dogara da tubalan labarun waxancan al'ummu kawai ba ne, har ma ya yi amfani da na nan qasar Hausa. To amma abin lura a nan shi ne cusa labarai da suke da kusanci da Shehu Usmanu Xanfodiyo, ba abin mamaki ba ne domin kuwa idan an tafi ga tarihinsa, za a ga Shehu Usmanu Xanfodiyo yana da tasiri a gare shi. Saboda haka ganin labarai masu jivi da mu'ujizojin Shehun, wani vangare ne na mutuntakar marubucin.

Haka zalika ta fuskar labarin karamomi ko labarin Annabawa ko na mashahuran halifofin Musulunci da suka yi mulki a baya, ba abin mamaki ba ne, musamman in aka yi la'akari da zurfin ilimin Abubakar Imam a fagen addinin na Musulunci. Saboda haka duk wani abu da aka gani ta fuskar addini, ko tasirin ma'abota addinin, yana nuni da mutuntakarsa ne, saboda yadda ya san addinin da tarihinsa.

Addinin da yake tashe a wancan yanayin na qasar Hausa, zamanin mulkin mallaka a nan arewacin Nijeriya, wanda kuma a wannan yanayin ne aka samar da *Magana Jari Ce*, shi ne Musulunci. Addinin Musulunci ya daxe da zuwa wannan vangare, tun kafin Bahaushe ya tava tunanin Bature zai zo qasar. Masana da dama sun tofa albarkacin bakinsu kan

yausha ne Musulunci ya zo qasar Hausa? Yahaya (1988) ya nuna cewa Musulunci ya shigo qasar Hausa ta fuskar alaqar Hausawa ta cinikayya da Larabawa wajen shekaru dubu da suka wuce. Sai dai za a ce Musuluncin ya havaka sosai, ya qara bunqasa a qarni na goma sha biyar ne (Yahaya, 1988: 10).

Akan sami wasu labarai da ruhinsu na addini ne, misali, “Larabin Annabi Sulaimanu”, wanda da ji, an san daga bakin wanda yake da tarihin Musulunci ya fito. An yi amfani da nassi da aka samu daga cikin littattafan qissoshi na Annabawa, aka gina labarin da shi.

Idan kuma ana batun Musulunci a arewacin Nijeriya, batun da yake mamaye tarihin shi ne jihadin Shehu Usmanu xan Fodiyo, wanda ya aiwatar a farkon qarni na sha tara. Duk da addinin na Musulunci ya mamaye qasar Hausa a wancan lokacin, to amma jihadin na Shehu Usmanu ya qara tsarkake addinin ne daga bidi'o'i da akasarin jama'a da sarakunan Hausa suka cusa cikin sa. Wannan jihadi shi ya haifar da rushewar sarakunan Hausa, aka maye gurbinsu da sabbinsu sarakuna, malamai, da suka yi mubaya'a ga Shehu Usmanu, aka ba su tutoci domin su je su aiwatar da jihadi a qasashensu. Wannan jihadi shi ya xinke qasar, qarqashin wani jagora guda, wato Sarkin Musulmi da ke

zaune a Sakkwato. Duk sauran sarakuna na qasar Hausa suna saurara masa kan duk wani abu da ke faruwa a xaukacin faxin qasar Hausa. Ana cikin irin wannan hali ne sai Turawa suka vullo, suka kuma cinye qasar Hausa da yaqi, suka kafa nasu tsarin mulkin.

Dalilin wannan tasiri na jihadin Shehu Usmanu da irin xaukakarsa a qasar Hausa, an sami labarai guda uku da suke nuni da irin mu'ujizoji da karamomi na Shehu Usmanu a cikin littafi na xaya. Labaran su ne:

- i. Labarin Shehu Mujaddadi Xan Hodiyo Da Umaru Mu'alkamu
- ii. Labarin Shehu Xan Hodiyo Da Madugu
- iii. Labarin Shehu Xan Hodiyo Da Wani Malami

Cikin “Labarin Shehu Mujadaddi Xan Hodiyo Da Umaru Mu'alkamu,” an sami mu'ujizoji har guda uku na Shehu, wato bayan wanda aka kawo da Umaru Mu'alkamu, akwai kuma waxanda Musa ya yi qoqarin gaya wa aku, amma aku ya cafe, ya nuna masa cewa ya san su.

Wani qarir abin la'akari kuma shi ne yadda aka ga tasirin addinin Musulunci da yadda aka xaukaka martabar malamai a daidai wannan lokaci na wallafar *Magana Jari Ce*. Kodayake za a iya cewa wannan xin wani vangare ne na rayuwar qasar Hausa ta lokacin. Amma shi wannan

tsarin rayuwa ne ya gina mutuntakar marubucin, ya kuma yi tasiri a rayuwarsa. Saboda haka ala dole a ga vurvushinsu cikin rubuce-rubucensa, kamar yadda aka gani a *Magana Jari Ce*. Misali, akan nuna yadda sarakuna suke qaunar malamai matuqa gaya, inda har sukan yi qoqarin jawo su kusa da su domin su riqa ba su shawarwari wajen tafiyar da mulkinsu. Misali, a labarin “Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada, Balle Qeta”, Abdun Ugu ya sami karvuwa wajen sarki ne saboda kasancewarsa malami. Ga shi:

Ana nan sai ran nan wani malami, wanda ake kira Malam Abdun Ugu, ya zo wurin Sarkin nan, ya yi gaisuwa. Sarki ya yi maraba da shi. Ya tambaye shi inda ya fito, da sana'arsa, da 'yan labarurukan qasarsu. Abdun Ugu ya ce shi mutumin yamma ne, kuma ya xan tava ilimi. Da Sarki ya ji haka, sai ya yi murna, ya fa shiga jarraba mutumin nan, ya kuwa same shi duk inda malami ya kai, ya kai. Da ya ga haka, sai ya xaukaka shi. Da ma Sarki ba abin da yake buqata kamar mashahuran malamai. Kowace shawara za a yi sai an tambayi malamin nan (Imam, 3, 1970: 9).

Tubalin wannan labari an same shi ne daga littafin *Kalilah Wa Dimnah*. Asalin labarin ba ma na xan'adam ba ne, ya ginu ne a kan dabbobi. Asali sunan labarin, “Hikayar Zaki Da Sa” (Abdullahi, 1998: 168; Malumfashi, 2009: 153). Amma da Abubakar Imam ya zo tsara nasa labarin, sai ya jinsintar da kome, ya kuma nuna girma da darajar malamai. Sannan yadda ya nuna siffar zuwan Abdun Ugu wurin Sarki, tamkar yadda kakan kakansa ya zo qasar Bida ne, ko yadda kakan kakan

nasa ya kai caffa ga Shehu Usmanu Xanfodiyo a Sakkwato. Ko kuma yadda mahaifin Abubakar Imam, wato Shehu Usmanu, ya haxu da Sarkin Kwantagora, Ibrahim Nagwamatse, a Tegna, ya kuma samu kyakkyawar tarba. Wannan yunquri da qoqari na marubucin, ya kasance haka ne saboda ya yi daidai da mutuntakarsa.

Kasancewar marubucin *Magana Jari Ce* Musulmi ne, ya sanya ya bai wa addinin da kuma neman ilimin addinin wata kulawa ta musamman. Dubi dai Lawal na cikin labarin “Munafuncin Dodo Yakan Ci Mai Shi”, duk da kasancewarsa xan sarki, amma ya zavi ya yi karatu ya zama shehin malami maimakon ya wata lokacinsa wajen jiran ya yi sarki. Haka a uwar labari na littafi na 3, an yi nuni da yadda tsarin karatu yake a makarantun allo. Waxannan da ire-irensu duk suna yin nuni ne da muhimmancin addinin Musulunci a wajen marubucin littafin.

Wani abin sha’awa game da wannan labari da aka yi nuni da girman ilimin addini bisa neman sarauta, shi ne asali tubalin labarin na Jamusawa ne, daga *Labaran ‘Yan’uwa Grimm*. Ashe ke nan tubalin labarin ya yi wa Imam jagora ne kawai, ya tsara nasa daidai da al’adar Hausa. Ta haka kuma, ya yi nuni da mutuntakarsa ta fuskar addini, da ma sarautar.

Mutuntakar tasa ta fuskar sarauta cikin ire-iren waxannan labarai sun kasance haka ne saboda Turawa sun ci gaba da amfani da tsarin sarauta da sarakuna wajen tafiyar da nasu tsarin mulkin mallakar. Ashe ke nan Sarki shi yake mulkar jama'a kai tsaye. Shi kuma Sarkin yana amsar umurni daga bayan fage daga wurin Turawa. Cikin irin wannan hali ne aka samar da *Magana Jari Ce*, saboda haka ba abin mamaki ba ne kasancewar tasirin Musulunci ya mamaye dukkan labaran da ke qunshe cikin littafin.

Wani misali na labari da za a iya ganin mutuntakar Abubakar Imam qarara, shi ne "Labarin Waxansu Abokai Su Uku". Tubalin labarin daga littafin Kalilah Wa Dimnah yake. Asalin sunan labarin shi ne "Hikayar Waxansu Macuta Su Biyu" (Abdullahi, 1998: 139; Malumfashi, 2009: 128). An samu sauye-sauye da dama ta yadda labarin ya dace sosai da yanayin qasar Hausa. A labarin na cikin *Magana Jari Ce*, an nuna Sarkin nan mai ilimin addini ne, domin ya yi amfani da wasu hujjoji na addini da suka sanya ya gane qaryar da abokan yaron nan suka yi, lokacin da suka nemi su ha'ince shi. Da ma an san Imam da qoqarin nuna sarakuna da son aiwatar da shari'a ta gaskiya da adalci, ga kuma

aiki da hikima. Haka yakan nuna su a matsayin malamai, ko kuma masu qaunar mu'amala da malamai.

A wannan labarin, baya da yaron nan ya tsinci kuxi, ya kuma ce wa abokansa su raba daidai, sai su kuma suka nemi su ha'ince shi, bayan sun aike shi gari domin ya sayo musu abinci. Suka haxa baki da wani maharbi da ya shiga cikin kogon bishiyar da ke nan, in an yi magana, ya riqa amsawa. Waziri dai an sha da shi, domin shi kam ya yarda. Amma Sarki ya yi amfani da hankali, bayan ya lura da cewa mutum zai iya shiga kogon bishiyar nan. Sannan ya ga kamar takun mutum a bakin kogon, kuma takun bai yi kama da ko na xaya daga cikin su ba. Daga nan, Sarki:

Ya tuna tun da yake bai tava jin ma wanda ya ji maganar aljanu haka a fili ba. kai, qarewa ma dai tun da Annabi ya qaura aka bar jin irin wannan al'amari (Imam, 1, 1970: 63).

Wannan misali yana qara tabbatar da kasancewar ilimin addini na marubucin wannan littafi na *Magana Jari Ce*, wato Abubakar Imam. Duk wani marubuci da ba shi da kyakkyawan sani a fagen addininsa, to da wuya ya riqa amfani da irin waxannan hujjoji na addini domin kare wata aukuwa cikin labarin, tare da hujja ta addinin, kamar yadda muka gani a wannan labarin.

3.2 Mai Qoqarin Kyautata Tsarin Sarauta a Addinance

Kasancewar Abubakar Imam Musulmi ne na gari, kuma addinin nasa ya yi tasiri sosai a rayuwarsa, ya sanya aka ga hikimarsa ta amfani da addinin domin ya inganta tsarin siyasar sarauta a cikin *Magana Jari Ce*. Ko ba komai dai Abubakar Imam yana da kusanci da fada. Saboda haka ba laifi ba ne idan ya yi qoqarin kawo wani gyara a kan abin da yake qauna, musamman in ya ga abin yana buqatar gyara. Hikimar da ya nuna shi ne yadda ya cusa wasu kyawawan halaye da suka danganci koyarwar Musulunci, ga sarakunan da sauran jama'a, cikin adabin nasa. Su sarakunan yakan hore su, cikin hikima, ya yi musu hannunka-mai-sanda domin su kasance adalai, masu kyakkyawar tarbiya da jagoranci na-gari. Yakan kuma kawo wasu labarai domin ya nuna makomar duk wani azzalumin sarki ko bafade ko kuma wani mugun mutum.

Qoqarin inganta tsari na sarauta da sarakunan da Abubakar Imam ya yi, ya samo asali ne saboda kusanci da masaniya da yake da ita da fada da kuma tsarin na sarauta. Saboda haka yake jin kyautatuwarsu zai qara musu daraja a idon Turawan mulkin mallaka da kuma talakawan da suke mulka. Idan aka yi la'akari da ra'ayin Abubakar Imam a kan tsarin Gwamna Lugga na Mulki A Kaikaice, wato Ingilishi su mulki qasa

amma ba kai tsaye ba, ta hanyar sarakunan qasa, shi ne ya kasa tafiya tare da sauyawar zamani. Imam ya soki wannan tsari sosai a lokacin ganawarsa da Lugga a Ingila a 1943. Abubakar Imam ya ce:

... abin da ke ba shi tsoro game da yadda ke tafiyar da wannan samfuri na mulki wanda shi Gwamna Lugga ya kafa a Arewa – Indirect Rule... Ga tsari mai kyau in mutum ya karanta a takarda, amma abin da Turawan Mulki waxanda ake aikawa da su, don tafiyar da shi a Nijeriya ta Arewa ke yi bai zama abin yabo ba. Qila kulawar Turawan ya sa tsarin ya zama abin zargi, abin suka, da abin tsattsaga. ... Abin mamaki shi ne yadda Turawa suke renon 'ya'ya a makarantun Turawa da aka kakkafa a Arewa, amma in 'ya'yan sun fita makarantar, maimakon su Turawan nan, su mayar da su 'ya'ya abin lele, sai kuma su mayar da su abokan gaba. Ba ka ganin suna jan su a jika, suna kiran su gidajensu, suna zama jagoran tunaninsu. A'a, maimakon haka, sai ga shi Di'o bai san ya yi abota da kowa ba, sai sarki sai xan majalisar sarki. Waxannan kuwa, da yawa cikin su, tunaninsu yana baya ga yadda tunanin 'yan zamani da juyawar zamani suke tafiya (Imam, 1969: 24).

Bayan wannan qorafi na Imam, kamar yadda Sir Bryan Sharwood Smith ya nuna a littafinsa mai suna *But Always As Friends*, wanda Abubakar Imam xin ya fassara, an kuma ruwaito abin da ya sami wani abokinsa na Kolej ta Katsina, wato Alhaji Ahmadu Bello, Sardaunan Sakkwato. Abin da ya faru shi ne rikicin jangali da aka zargi Sardauna da cewa wai ya ci kuxin a Gusau. Kotun shari'a ta Sarkin Musulmi ta same shi da laifi har aka xaure shi, amma da Sardauna ya xaukaka qara zuwa Babbar Kotu ta Qasa, sai ya sami nasara, aka wanke shi daga laifi.

To ire-iren waxannan abubuwa su suka dami ‘yan boko, matasa na wancan lokacin, suka kuwa yunquro sai sun kawo sauyi a tsarin sarauta da sarakunan qasar Hausa. Saboda haka ba abin mamaki ba ne a ga vurvushin irin wannan ra’ayi na son kyautata tsarin sarautar tun a rubutun Abubakar imam na farko-farko, wato kamar *Magana Jari Ce*, da ya samu kafin ra’ayinsa na siyasa ya bayyana sosai. Domin haka in aka yi la’akari da wannan ra’ayi na Imam, ba abin mamaki ba ne a ji shi yana qoqarin inganta tsarin domin ya kasance abin qarvuwa ga kowa. Ta la’akari da waxannan ‘yan hujjoji, binciken ya zavo wasu muhimman jigogi da wasu labaran suka qunsa domin su nuna kyautatuwar tsarin siyasar sarakuna.

i. Uwar Labari

A qarshen *Magana Jari Ce* 1, wato bayan da Sarki Abdurrahman suka dawo daga yaqi, ya kuma iske irin maqarqashiyar da wazirinsa ya yi ta qoqarin qullawa na ya kashe Musa, Sarkin ya yi wata jarunta wadda ba kowa ke iyawa ba, sai namijin gaske, ko kuma a ce sai shugaba mai qarfin hali. Laifin da Waziri ya aikata ya yi kama da maqarqashiyar juyin mulki irin wanda ake zargin soja da aikatawa a wannan zamani. Hukuncin duk wani sojan da aka kama da irin wannan laifi kuwa kisa

ne. Waziri ya aikata irin wannan laifi da ya cancanci kisa, Sarki kuma ya yanke masa hukunci daidai da laifin nasa. Amma Sarki Abdurrahman sai ya yi wani qoqari inda ya yafe wa sauran muqarraban waziri, wato bayinsa su Barakai da ‘yar tsohuwa da sauransu. Wannan irin jin qai da yafewa kan jawo wa shugaba farin jini da qauna daga wurin talakawansa.

Bayan nan kuma, Sarki Abdurrahman bai yanke wa su Waziri hukunci haka da qashin kansa ba, sai da ya shawarci talakawansa kan irin hukuncin da suke gani ya dace da su Waziri, bayan ya shaida musu duk irin makirce-makircen da Wazirin ya kitsa. Ya yi hakan ne domin kowa ya ji, ya kuma shaida kada daga baya wasu su ce ya zalunci wazirinsa, ko kuma wasu su gurvata labarin. Hatta naxa aku ya maye gurbin wazirinsa, sai da ya tuntuvi shawarar talakawansa, suka kuma nuna amincewarsu, domin sun ga lalle tsuntsun nan zai iya. Saboda haka, neman shawarar waxanda ake mulka a lokaci na tsanani ko hali na tsaka-mai-wuya domin neman mafita, wani ginshiqi ne na adalci cikin shugabanci, ba wai kawai sarki ya riqa gaban kansa ba. Wannan irin hali yakan sanyaya zafin adawa, ya kuma sanya duk wani tsari na shugabanci ya tafi salin alin. In da za a ce shugabanni na yau za su yi koyi da wannan hikima wajen warware matsala a qasar nan, to lalle da

an sami mafita a kan al'amurra da suke zame wa gwamnati alaqaqai. Rigingimu da tashe-tashen hankali da ake samu a qasar nan, duk ana danganta su da rashin kyakkyawan shugabanci. Da a ce za a sami shugabanci na gari, to kuwa da abubuwa sun yi sauqi.

3.2.1 Mai Ishara da Cika Alqawari, da kuma Illar Rashin Cikawar

Imam yakan yi ishara da muhimmancin cika alqawari, ya kuma yi nuni da illar rashin cika shi. Misali, a qarshen labarin “Banza Girman Mahaukaci, Qaramin Mai Wayo Ya Fi Shi”, vangaren ‘uwar labari, an ce:

Aku ya dubi Musa, ya ce, “To, mu tafi, kyan xan halas duk abin da ya yi niyya ya cika. Abin da ke aukuwa ga mai yin alkawari ba ya cikawa, in ka ji ai sai ka yi kurum.
... “Me ke faruwa ga mai sava alkawari? Don mutum ya yi niyyar abu, ya koma ya fasa, sai wani abu ya same shi?”
Aku ya ce, “Babban mugun abu kuwa zai same shi”
(Imam, 1, 1970: 81).

Ta irin wannan hanyar, Imam yakan nuna sarakuna a matsayin masu cika alqawari. Cika alqawari kuwa wani babban jigo ne wajen tafiyar da duk wani nau'i na shugabanci. Talakawa kan zargi shugabanninsu in suka kasance marasa cika alqawari. Amma in ya kasance an sami shugaba, walau na gargajiya ko na zamani, mai cika alqawari da kuma kyauta ga talakawansa, to lalle zai sami sanya albarka da kyakkyawar

addu'a daga wajen mabiya. Misalin labari mai xauke da irin koyarwa shi ne:

Labarin Sarkin Zairana Da Sarkin Bokaye Gara

Sarkin Zairana ya kasance yana da cutar qiba. An yi magani amma ba a dace ba. Sai Allah ya haxa shi da Sarkin Bokaye Gara, shi kuma ya ce zai gwada. Hikimar da boka ya yi, ita ce yaudara, wato ya sanya Sarkin nan cikin zulumi domin ya san babu abin da ya fi saurin firgita mutum, ya ji komai na duniya ya ishe shi irin zulumi. Saboda haka ya shaida wa sarki cewa Inna ta ce zai mutum cikin kwana arba'in.

Da Sarki ya ji Sarkin Bokaye ya ce zai mutum cikin kwana arba'in, ai sai ya fusata, ya sa aka kama Boka aka garqame a gidan kurkuku. Sarkin ya shiga cikin zulumi da damuwa tare da tsoron mutuwa cikin kwanakin nan. Wannan ya sa shi ya rame. Qiba ta vace domin zulumin mutuwa. Da ya kwana arba'in da 'yan kai bai ga ya mutu ba, sai ya sa a zo da Sarkin Bokaye Gara da ke xaure a kurkuku domin wai ga shi wa'adi ya cika kuma bai mutu ba. Sai Sarkin Bokaye ya shaida masa cewa qaryar da ya yi ta zai mutu ita ce maganin, ga shi kuwa ya rame. Sarki sai dariya da murna.

To da ma Sarkin Zairana ya yi alqawain zai yi wa Sarkin Bokaye Gara kyauta har ya kasa godiya in har ya warkar da shi. Ga shi kuma ya warke xin. Sarkin Bokaye ya tuna wa Sarkin alqawarinsa na kyauta. Sarki kuma ya yi masa kyauta, ya kuma buqaci duk mai qaunarsa ya yi wa Sarkin Bokaye kyauta har sai da ya fashe da kuka domin murna (Imam, 1, 1970: 40).

A wannan labari an nuna Sarki ya kamata ya zama abin koyi wajen cika alqawari da kuma kyauta. Sarkin Zairana ya kasance mai wannan hali inda ya cika alqawari, ya kuma yi kyautar da ya yi alqawarin yi, duk da da farko ransa ya vaci, ya kuma fusata da zancen Sarkin Bokaye Gara na wai zai mutu cikin kwana arba'in. Amma da ya ga buqata ta biya, sai

Sarki ya nuna halin dattaku, ya yafe wa Sarkin Bokaye Gara, ya kuma cika alqawarin da ya xauka tun da farko na yi masa kyauta har sai da ya kasa godiya.

A tubalin labarin, wanda aka xauko daga *Alfu Laila*, wato na “Wazirin Sarkin Yunana da Rayyan Mai Hikima,” babu wani alqawari da aka da cewa in an warke, za a biya. Abubakar Imam ne ya cusa hakan, ya kuma nuna Sarkin Zairana ya cika alqawarin day a warke.

Saqon cika alqawari na cikin labarin nan ya yi daidai da faxin Allah Ta’ala inda ya ce:

Ya waxanda kuka yi imani, ku cika dukkan alqawuranku
(Qur’an, 5: 1).

Bayan da Abubakar Imam ya isar da ire-iren waxannan saqonni na jawo hankali da gargaxi ga sarakuna da sauran jama’a cikin hikima, domin su kasance masu cika alqawari, sai kuma ya kawo wasu labaran da suke ishara a kan illar rashin cika alqawari, musamman ma ga shuwagabanni. Ya kawo wasu labarai da suke qoqarin nuna makomar duk wani ja’iri, mai mugun hali, tun ba ma marar cika alqawari ba. Imam yakan yi ishara da faruwar wasu abubuwa cikin labaransa, domin ya yi wa sarakuna hannunka-mai-sanda, a kan illar rashin cika alkawari:

... “Me ke faruwa ga mai sava alkawari? Don mutum ya yi niyyar abu, ya koma ya fasa, sai wani abu ya same shi?”
Aku ya ce, “Babban mugun abu kuwa zai same shi”
(Imam, 1, 1970: 81).

Babban abin qi ga shugaba, walau na gargajiya ko na zamani, shi ne rashin cika alqawari. Wannan jigo ma *Magana Jari Ce* ba ta barshi ba. In har sarki ya kasance marar cika alqawari, to lalle yana shirin ganin wulaqanci wata rana. Idan alal misali aka yi kwatanci da irin halin da qasar nan take ciki a yau na halin ruxu da yamutsi, duk abin da ya haifar da hakan, shi ne rashin cika alqawari daga vangaren shugabanni.

Saboda haka sakamakon rashin cika alqawari daga vangaren shugabanni, shi ne bore da yamutsi da rashin xa'a daga vangaren talakawa. Irin misalin da aka gani cikin ‘Labarin Sarkin Busa’ ya ishi kowane sarki ishara:

Labarin Sarkin Busa

Wani gari ne a qasar Jamus suka haxu da bala'in veraye. Verayen sun addabe su matuqa gaya. Duk sun lalata musu kusan komai da yake mai amfani.

Rannan sai wani baqo ya zo garin, ya kuma je ya gaisar da sarki. Bayan sun gaisa, sai sarki ya tambaye shi sana'arsa, sannan ya ba shi masauki, bayan ya shaida masa halin da suke ciki a garin. Da tsoho ya ji haka, sai ya ce zai iya magance musu waxannan veraye, in dai har sarki zai iya ba shi abin da ya nema. Sarki ya amince zai ba shi duk abin da ya ce nan duniyan nan. Sarkin Busa ya buqaci a ba shi sule xari kawai. Sarki kuma ya yi mamaki, ya ce ko sule dubu ne zai iya ba shi.

Sarkin Busa ya shiga busa rariya-rariya, veraye na ta fitowa, suna bin sa. Da haka ya janye duk verayen garin, ya nufi kogi da su. Ya faxa ruwa. Suka bi shi, duk suka halaka a cikin kogi.

Wajen cika alqawarin da sarki ya yi wa Sarkin Busa fa, nan ake yin ta. Sarki dai ya gaza cika alqawarin. Sarkin Busa kuma ya yi amfani da wata mabusa ya janye duk yaran garin, ya shige wani tsauni da su, ba a sake jin xuriyarsu ba. Daga bisani wannan fitina da ta ishi mutanen garin, suka yi wa sarki bore, suka kore shi daga garin, suka qone gidansa, suka naxa wani sabon sarki (Imam, 1, 1970: 82).

Akasin adalci shi ne karya alkawari, wato rashin cika alqawari. Rashin cika alqawari kuwa kowane iri ne, yakan iya haifar da babbar fitina. Qasar Sarki Busa ta shiga cikin bala'i na annobar veraye. Wani ya zo ya yi musu maganin wannan annoba, bisa alqawarin za a ba shi ladan aikinsa wanda bai taka kara ya karya ba. Amma bayan ya kammala aikin, sai wannan sarki ya gaza cika wannan alqawarin. Rashin cika alqawarin kuma ya haddasa musu wata sabuwar asara, ta rashin 'ya'ya. Daga bisani kuma ta jawo wa sarkin bore daga talakawansa wanda ta kai ya rasa sarautar, aka kore shi daga garin. Aka washe masa dukiya, aka kuma qone masa gida. Wannan shi yakan sami duk wani azzalumin shugaba, walau na gargajiya ko na zamani. A qarshen labarin, Imam ya ce, "Ka ji abin da ke aukuwa ga mai yin alkawari ba ya cikawa" (Imam, 1, 1970: 86).

A zahiri, tarihi ya tabbatar da irin wannan tashin-tashina da sakamakonta shi ne juyin juya hali. Misali an yi a Faransa a 1789 – 1799, da kafuwar Daular Usmaniyya a qasar Hausa daga 1804 – 1817, da Rasha a 1917, da Iran a 1979. A nan kusa kuma, ga irin abin da yake faruwa a qasashen Larabawa, kamar Tunisiya da Masar da Libya wanda ya fara tun daga qarshen shekarar 2010 zuwa 2011. Sai kuma wanda har yanzu yake ci gaba a Siriya da Yamen da Bahrain tun daga wancan lokacin har zuwa yau.

A nan qasar Hausa ma, baya da wanda ya faru na kafuwar Daular Usmaniyya, an nuna mana cewa an tava samun boren talakawa, kamar yadda Bunza (2009) ya ce:

Sau nawa muke jin an yi wa sarakuna bore da zangazanga? An yi a fadar Kano, an yi a Argungu, an yi a Sakkwato, an yi a Gobir, an yi a Katsina duk tarihi ya tabbatar da su (Bunza, 2009: 80).

Tun da kuwa an tava samun irin wannan bore a qasar Hausa, to ashe kuwa ba abin mamaki ba ne *Magana Jari Ce* ya yi kandagarkin sake aikuwar al'amarin, musamman in aka yi la'akari da waxanda suka samar da wannan littafin, da kuma zamanin da suka samar da shi.

3.2.2 Mai Ishara a kan Tausayi da Jin Qai

Cikin ayyukan da Abubakar Imam ya yi a tsawon rayuwarsa, har da Shugaban Hukumar Jin Qararrakin Jama'a. Aikin wannan hukuma shi ne ta saurari qorafe-qorafe na ma'aikata dangane da inda suke aiki, saboda kukan cin zarafi ko kuma danne musu wani hakki. Ba dai a banza aka bai wa wannan mutum irin wannan muqami ba. Ko ba komai, da alama an ga yana da hali na tausayi da qoqarin bin kadun waxanda aka zalunta ne, ya sanya aka ba shi wannan muqami. Ko da kuwa ya riqi wannan muqami ne bayan ya rubuta *Magana Jari Ce*, ba abin mamaki ba ne a ce tasirin wannan hali nasa na tausayawa da qoqarin bin kadun raunana, da ma yana tare da shi cikin halayensa, tun fil'azal. Saboda haka tasirin halin aka gani a labaran nasa.

Tun zamanin mulkin mallaka an samu labarai cikin *Magana Jari Ce* da suka yi wa wannan irin hali kan-da-garki. Jigon wasu labaru shi ne jan hankalin sarakuna, kasancewar su ne shugabanni a wancan lokaci, da su zama masu jin tausayi da jin qan talakawansu. Ga misali:

Saurin Fushi Shi Ke Kawo Da Na Sani

Wani sarki ya fita kilisa, sai ya ga wani kwikwiyo yana bakin gargarar mutuwa, ya tausaya ya xauke shi. A kwana a tashi, kwikwiyo ya girma, kuma ba abin da ke raba shi da sarki sai kwanciya. In ma sarki ya shiga, yakan kwanta bakin qofar xaki yana gadi. Sarki ba ya bari a tava shi.

A wata Sallah, sarki ya fita Idi, an kuma kawo wa Sarki abincinsa, an adana kafin ya sauko, sai majici ya zo ya ci, kuma karen nan ya gan shi. Ya yi haushi amma ba wanda ya kula.

Da sarki ya zo cin abinci, sai karen nan ya hana shi, yana haushi, yana kuma kave abincin da sarki ya xebo zai kai baki. Sarki ya fusata, ya kama dukansa. Amma karen bai kula ba, sai ya kama cin abincin har ya cinye. Daga nan ya kwanta. Jim kaxan ya miqe ya mace.

Sai Sarki ya yi tsammanin saxakansa ce ta sanya magani cikin abincin. Saboda haka ya bayar da umurnin a je a kashe ta tun da ta qi faxin gaskiya. Daga can dai sai sarki ya ji alamar wani wari kamar na gwano. Ashe maciji ne a saman azarar xakinsa. Ya yi sauri ya dakatar da hukuncin da ya bayar na a kashe saxakar tasa. Aka taru aka kashe maciji. Nan fa sarki ya lura da duk abin da ya faru.

Daga bisani, Sarki ya gargaxi mutanensa da abu biyu. Na xaya, ... ka da su riqa saurin fushi ... su tsaya sai sun bi cikin al'amari ... Na biyu ... su kyautata tausayi da jin qai ... aikata alheri ga kowa, sakayya tana wurin Allah (Imam, 1, 1970: 99).

Saƙo na farko da wannan labari yake isar wa ga sarakuna a wancan lokaci shi ne tausayi da jin-qai. Duk wani shugaba, walau na gargajiya ko na zamani da ya gaza samun baiwar jin tausayin na qasa da shi, ko kuma talakawansa, to lalle qarshensa zai zama ba mai kyau ba. Haka in ya kasance ba shi da jin-qai, to wata rana zai raina kansa. Sarki ya ji tausayin wannan kwikwiyo da ke gargarar mutuwa, ga shi kuma daga bisani tausayin ya biya muradi. Da ma Hausawa sun ce alheri danqo ne, ba ya faxuwa qasa banza. Kuma maganar nan ta 'aikata alheri ga kowa ...' ta yi aiki a nan duniya ma, kafin gobe qiyama.

Jawabin da Sarki ya yi wa iyalinsa da sauran bayinsa ma ya ishi kowa wa'azi. Ya gargaxe su da su daina saurin fushi, kamar yadda shi ya yi. Kuma lalle wannan al'amari ya zame masa 'xan ba qara, wai goxiya da kwanan garke.' Ya kuma sake gargaxinsu da tausayi da jin qai ga dabbobi (ba mutane kawai ba). A taqaice wannan labari yana isar da saqon jin tausayi da jin qai da kyautatawa da haxiye fushi da jinkirta yanke hukunci a kan kowane al'amari, har sai an tabbatar da laifi ga wanda ya aikata shi.

Wani labarin kuma mai mai jan hankalin sarakuna a kan su kasance masu tausayi da haquri shi ne 'Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada Balle Qeta.' A labarin an nuna Sarki mutum ne mai tausayi da jin qan talakawa.

Kullum sai ya tara makafi da musukai, ya yi ta ba su sadaka, idan kuma wani baqo ya zo, tun ba ya zama yana da ilimi ba, in ya fara yi masa kyauta sai ya kasa godiya don murna (Imam, 3, 1970: 9).

Wannan irin hali na tausayi da kyautatawa, hali ne na bayin Allah waxanda suke so wa xan'uwansu abin da suke so wa kansu. A siyasa irin ta zamani kuwa, musamman irin wadda ta wanzu tsakanin gabashin Turai qarqashin jagorancin Rasha, da yammacin Turai bisa jagorancin

Amurka, masu irin wannan hali ake kira masu ra'ayin gurguzu. Misali, akan yi ishara da wani zance na hikima na Dom Helder Camara (1909 - 1999), wanda ya zamo wani gwarzo ga masu ra'ayin gurguzu na da, cewa:

When I give food to the poor, they call me a saint. When I ask why they are poor, they call me a communist.
(Dear, 2009).

Idan na bai wa abinci ga mabuqata, sai a ce ni waliyyi ne. In kuma na tambaya me ya sa suke cikin talauci, sai a ce ni da xan gurguzu ne.

Wannan kyauta da tausaya wa mai rauni irin ta ce addini yake kwaxaitarwa ga masu hali su riqa yi wa masu rauni. A siyasance, hakan kan qara danqon qauna tsakanin talaka da basarake. Hakan kuma zai iya sanyawa a sami sauqin tashe-tashen hankula da ke iya yamutsa siyasar kowace al'umma, walau ta gargajiya ko ta zamani. Misali, rigingimu na siyasa da matsalar 'yan daba kamar ta 'Yan Kalare a Bauchi da Gombe, ko *Ecomog* a Borno da Yobe, ko kuma 'Yan Sara-Suka a Kano da sauransu, duk ana kwatanta su da matsalar rashin aikin yi wadda ke haddasa talauci. Saboda haka da za a ce shugabanni sun kasance masu kyauta da jin qan talakawansu, to kuwa da siyasar qasar ma za ta inganta.

Haka kuma labarin yana horon shugabanni da su kasance masu qarfin hali na iya yin nadama kan kura-kuran da suka aikata, ko kuma suka so aikatawa cikin sha'anin gudanar da mulki. Nuna nadama wani sinadari ne mai isar da saqo na zaman lafiya a tsarin siyasa, walau ta gargajiya ko ta zamani.

Da Sarki ya ji haka sai ya yi salati, bai san sa'ad da hawaye suka zubo masa ba don tausayi ...
... wannan labari ya zama gargaxi ne ga shugabanni. Duk shugaban da ya ce zai riqa kama makircin 'yan adam da tsegungumansu, ya ko yi nadama. Ba abin da ya fi ga shugaba, ko wane tsegumi aka kawo masa, ya tsaya sai ya gani. Aiki da zato zunubi ne (Imam, 3, 1970: 19).

Akwai labarai da dama da suke nuni da irin wannan jigo, kamar su 'Labarin Wani Sarki Da Yaronsa' (*Magana Jari Ce 2*) da "Qyale Maqetaci Ya Yi Ta Halinsa, Kome Ta Jima Zamani Na Nan" (*Magana Jari Ce 2*), da "Alheri Danqo ne, Ba Ya Faxuwa Qasa Banza" (*Magana Jari Ce 3*), da "Munafuncin Dodo Yakan Ci Mai Shi" (*Magana Jari Ce 3*), da "Mai Arziki Ko A Kwara Ya Sai Da Ruwa" (*Magana Jari Ce 3*). Duk ire-iren waxannan labaru, sukan yi nuni da hali na tausayawa da jin qai, da kuma yafe laifi na sarakuna.

3.2.3 Mai Ishara da Haquri da Juriya

Akan samu labarai da suke qunshe da jigon haquri da kuma juriya da sarakuna suke nunawa, musamman ga talakawansu. Ire-iren labaran da suke xauke da irin wannan jigo, akwai “Labarin Wani Sarki Da Yaronsa” (*Magana Jari Ce 2*) da “Qyale Maqetaci Ya Yi Ta Halinsa, Kome Ya Jima Zamani Na Nan” (*Magana Jari Ce 2*) da “Mai Arziki Ko A Kwara Ya Sai Da Ruwa” (*Magana Jari Ce 3*).

A “Labarin Wani Sarki Da Yaronsa,” an ga yadda Sarki ya yafe wa yaronsa, ya ma mayar da laifin nasa abin nishaxi, maimakon ya hore shi. Shi wannan Sarki ba ya yarda ya ci abinci daga wajen mata saboda gudun makidarsu. Ya sami yaro da ya yarda da shi, amma yaron ya xan sava masa saboda ya burge wata bazawara tasa. Abin da ya aikata shi ne, ya bai wa bazawarar cinyar gauraka da Sarki ya ba shi ya dafa masa, baya kuwa Sarki ya ce gudanta yake so, kada a cire kome a jiki. Da Sarki ya tambaye shi, sai ya ce wai haka aka kawo masa ita, wai ai da ma gauraki qafa guda-guda ke gare su. Sarki ya tasa shi gaba domin su je bakin tafki, inda gauraki suke kwana domin, su tabbatar da cewa qafa guda-guda ke gare su. Daga qarshe dai aka tabbatar masa da wautarsa ta da’awar cewa wai qafa guda-guda ke gare su. Duk da Sarki ya san abin da ya aikata, ya yi haquri.

3.2.4 Mai Ishara da Yafe Laifi

A tsarin rayuwa da zamantakewar xan'adam, dole ne a sami kuskure daga wurin talaka, ga shugabansa. To a nan abin da ake tsammani daga wurin shugaba shi ne ya iya haxiye fushi da yafe laifi. Wani qarin abin so ga shugaba, shi ne ya kasance mai kyautata wa talakawansa.

Irin wannan hali na yafe laifi ya sake nuna kansa cikin wannan labarin “Qyale Maqetaci Ya Yi Ta Halinsa, Kome Ya Jima Zamani Na Nan”. Duk da miyagun halaye da aka nuna Tanko na yi wa Sidi, shi Sidi ko xaga kai ba ya yi domin wai ya xau fansa. Har ta kai daga qarshe dai qarya ta qare wa Tanko, rana ta cika, ya kashe matarsa cikin fushin abin da ya biyo baya na hasarar shanunsa da ya yi. Kashe matarsa ya sanya aka kama shi, sai gaban Sarki. Hukunci ya kama za a tsire shi a kasuwa. Amma duk da haka, Sidi ya nemi Sarki ya yafe wa Tanko, in dai domin shi za a tsire shi. Irin wannan haquri na Ma'aji Sidi, abin koyi ne ga kowa. Kuma lalle yana nuni da mutuntakar Abubakar Imam, kamar yadda aminansa suka tabbatar.

Ga kuma wani misalin daga labarin:

Ba Wahalalle Sai Mai Kwaxayi

Wani sarki ne mai son nishaxi ya shiga hali na baqin ciki, ya nemi abin da zai sa zuciyarsa ta yi sanyi. Ya kira wazirinsa ya ce ya raka shi zuwa bayan gari, ko ya ga abin da zai faranta masa rai.

Ashe yaronsa jiya ya ga wani mutum mai bayar da dariya, ya kuma tuna da abin da mutumin yake yi, wannan ya sa shi dariya. Sarki ya fusata ya ce ko a shi yake yi wa dariya. Ya shaida wa sarki abin da ya ke wa dariya. Sai sarki ya umurce shi da ya zo da wannan mutumin.

Da mutumin ya zo, sai sarki ya shaida masa halin da yake ciki. Ya ce kuma in ya yaye masa wannan baqin ciki ta hanyar sanya shi dariya, to zai yi masa kyauta. Amma in ya gaza yin hakan, zai yi masa bulala.

Mutumin ya yi abubuwa da dama da za su sanya mutum dariya, amma sarki bai yi dariya ba. Domin haka ya ce tun da ya gaza sanya shi dariya, sai ya matso ya amshi bulala. Ashe lokacin da yaron sarki ya je kiran mutumin, sai da ya tilasta shi suka yi yarjejeniyar in sarki ya ba shi kyauta, za su raba, yaron ya xauki kashi biyu cikin uku. Mutumin ya yarda. Saboda haka da sarki ya tsala masa bulala guda, sai ya yi kururuwa, ya ce shi ya karvi rabonsa, saura na yaronsa domin ga abin da suka yi. Domin haka sarki ya umurci yaron shi ma ya zo ya karvi nasa rabon. Da sarki shi ma ya tsala masa bulala da qarfi, sai ya qwala ihu, ya ce ya bar wa sarki sauran kashin, xayan nan ya ishe shi. Wannan kalami sai ya bai wa sarki dariya, baqin cikinsa ya yaye. Saboda haka ya kawo kyauta ya ba su (Imam, 1, 1970: 96).

Kodayake wannan sarki ya tashi azabtar da talakawansa ba da laifinsu ba, wato ta hanyar neman nishaxi irin na sarakuna a da, daga qarshe dai ya nuna halin dattaku da tausayi domin an qare cikin raha da nishaxi. Da ma abin da sarki yake nema shi ne abin da zai gusar masa da baqin cikin da yake fama da shi, kuma Allah ya sa ya samu daga bisani. Domin haka

sai halin kyauta da yafiya irin ta adalan shugabanni suka shigo ciki, ya yi musu kyauta, aka watse cikin annashuwa.

Ko ba komai, da a ce shugabanni za su kasance da irin wannan hali na yafe laifin da aka aikata musu, tare da tausayawa da kuma kyautatawa, to lalle da an zauna lafiya. So da qauna kuma da sun sami gindin zama a kowace irin al'umma, walau ta tsarin zaman gargajiya irin ta da, ko ta zamani da yanzu ke tafiyar da duniya.

3.2.5 Mai Ishara da a Yi Gaskiya

Labaran *Magana Jari Ce* sukan ja hankalin sarakuna su kasance masu gaskiya da kuma adalci wajen gudanar da mulkinsu. Misalin irin waxannan labarai masu xauke da wannan jigo akwai 'In Za Ka Gina Ramin Mugunta, Gina Shi Gajere'. A matsayin Xan Shaixan basarake kuma dattijo, in da ya kasance mai cika alqawari da nesanta kansa daga duk wani sha'ani na shaixanci, da bai shiga wannan halin da ya kai shi ga halaka ba. A taqaice, wannan labari yana jan hankalin sarakuna da su zama masu nesanta kansu daga duk wani nau'i na zalunci da fin qarfi. Wannan labari a kaikaice, yana kira ga duk wani shugaba da ya kasance adali kuma mai gaskiya cikin duk wata hulxa da ta haxa shi da talakansa. Sannan saraki su guji hulxa ta alfasha domin takan zubar musu da mutunci.

Haka ta wannan fuska, za a iya danganta labarin ‘Zakaran Da Allah Ya Nufe Shi Da Cara, Ana Muzuru Ana Shaho, Sai Ya Yi’ wajen isar da wannan jigo na nuni da gaskiya da adalci. Duk al’ummar da Allah ya yi mata baiwa da shugabanni masu gaskiya da adalci, to lalle wannan al’umma za a iya cewa Allah ya yi mata gyaxar dogo, domin kuwa tsarin siyasa a wannan qasa zai tafi salin alin tare kuma da ci-gaba ta fuskar tattalin arziki da kyakkyawar zamantakewa.

3.2.6 Mai Ishara da Adalci

Asalin kalmar adalci daga Larabci take. A fiske, tana nufin hukunci bisa gaskiya, ba tare da nuna sani ko sabo ba. A duk lokacin da shugaba ya kasance mai gaskiya wajen tafiyar da mulkinsa, ko mai ajiye hukunci yadda ya dace, ba tare da tsoro ko sanayya ba, to za a ce shugaban yana da adalci. Wajen qoqarin hukunta masu laifi da aka nuna wasu sarakuna na labaran *Magana Jari Ce* sun yi, za a ce sun nuna hali irin na adalan shugabanni. Misalan irin waxannan labarai, akwai “Qyale Maqetaci Ya Yi Ta Halinsa, Kome Ta Jima Zamani Na Nan” da “Mai Arziki Ko A Kwara Ya Sai Da Ruwa.”

Irin hukuncin da Sarki ya yi wa Tanko a labarin “Qyale Maqetaci Ya Yi Ta Halinsa, Kome Ta Jima Zamani Na Nan”, saboda ha’ntar Sidi da ya yi, da kuma na kashe matarsa, ba wai, haka ya dace da shi, rai a bakin rai. Haka kuma, irin hukuncin da Sarki ya yi wa Wazirinsa a labarin “Mai Arziki Ko A Kwara Ya Sai Da Ruwa”, ya yi daidai da shi domin duk shugaban da ba ya qaunar zaman lafiya da talakawansa, to a kawar da shi, shi ne ya fi alheri. A nan, Sarki ya tuve shi daga wazirci, ya kuma kora shi hijira daga qasar. Shi ke nan, an zauna lafiya.

Idan kuma aka yi dubi da irin hukuncin da aka yi wa Maisango na labarin “Munafunci Dodo, Yakan Ci Mai Shi” (*Magana Jari Ce 3*), za a iya cewa adalci ya bayyana, domin kuwa ko a yau, irin hukuncin da ya hau kansa ke nan. Maisango ya yi kama da mai cin amanar qasa a irin wannan zamani. Ya haddasa fitina da ta haifar da juyin mulki har sau uku. Ya haddasa yaqin basasa a masarautar. Saboda haka da asirinsa ya bayyana, rannan qarya ta qare.

Bayyanar irin waxannan cikin labaran na *Magana Jari Ce*, suna nuni da tasirin mutuntakarsa ta wannan fuska, inda kuma wannan tasiri ya taimaka wajen kasancewar littafin haka. Ba abin mamaki ba ne mutum irin Abubakar Imam da ya yi karatun addini mai zurfi, tun daga gida,

kuma karatun nasa ya taimaka wajen daidaita tsarin tunaninsa, wanda kuma hakan ya yi tasiri wajen gina mutuntakarsa, a ga ya yi amfani da horarwar addinin wajen rubutunsa na adabi. Saboda haka Abubakar Imam ya san da ire-iren waxannan ayoyi na Qur'ani da Hadisan Manzon Allah (S), inda ya yi amfani da su wajen jawo hankalin sarakunan, cikin hikima. Alal misali, tasirin mutuntakarsa ta fuskar addini ta sa ya san da irin waxannan ayoyi:

Allah ya yi umurni da adalci da kuma rashin nuna bambanci (Qur'an, 16: 90).

Wata ayar kuma ta ce:

Ya waxanda kuka yi imani, ku tsaya ga Allah, ku kuma tsayar da adalci (Qur'an, 5: 8).

Cikin hadisai kuma, akwai Hadisi Qudusi, inda Allah yake shaida wa

Manzo (S) cewa:

Ya ku bayina, na haramta wa kaina zalunci, na kuma hane ku. Saboda haka ku guji zaluntar juna (Sahih Muslim).

Wani hadisin kuma ya ce:

Akwai mutane bakwai da Allah zai sanya qarqashin inuwarsa a ranar da babu wata inuwa sai tasa. (Xaya daga cikin su) shi ne adalin shugaba (Sahih Muslim).

Shi tsarin shugabanci a Musulunci ya ginu a kan amana ce, wato yarda ta amana tsakanin mai mulki da waxanda ake mulka cewa shugaba zai yi iya qoqarinsa wajen jagorantarsu. Wajen jagorancin kuma dole a yi gaskiya, ya kuma kasance ba ya nuna wani bambanci. Allah Ta'ala ya kira Manzonsa da cewa shi ne babban abin koyi wajen shugabanci. Su kuma shugabanni aka ce:

Kowane xayanku makiyayi ne, kuma za a tambaye shi abin kiwonsa (Sahih Bukhari: 3, 733).

3.2.7 Mai Ishara a kan Hikima da Fasaha

Sarauta ba ta tafiyar daidai sai in ya kasance an sami sarki mai hikima da fasaha iya tafiyar da al'amurra. In aka yi rashin sa'a sarki ya zama dolo, marar fasaha da hikima, to kuwa wannan qasa ko masarauta za ta iya shiga cikin hali na ruxu. In aka yi rashin sa'a sarki ya kasance da mugayen fadawa, za su riqa ingiza shi yana katovara wajen mulkin qasarsa.

In aka yi la'akari da matsayin hikima da wayo da fasaha a sha'anin gudanar da mulki, to za a iya yin sha-qundu da cewa su ne ma shugabancin. Kowane shugaba, walau na gargajiya ko na zamani, ba zai sami nasara ba sai ya kasance yana da hikimar iya tafiyar da

talakawansa, sannan ya kasance mai wayo da fasahar warware duk wata matsala ta shugabanci da ka iya tasowa.

Cikin labaran da aka samar a littafi na xaya, akwai waxanda na dabbobi ne, aka mutunta su, suka riqa aikata abubuwa kamar na mutane. Wasu kuma an yi kwaxo ne, mutane da dabbobi a lokaci guda. Irin waxannan labaran su ne: ‘Labarin Wani Baroro Da Xan Zaki’ da ‘Banza Ta Kori Wofi’ da ‘Labarin Auta Xan Sarkin Noma Da Namun Jeji’ da ‘Labarin Kyanwa Da Vera’ da kuma ‘Labarin Wani Jaki Da Sa.’

Su ma irin waxannan labaran masu xauke da dabbobi a matsayin taurari, kusan suna nuni kan abu guda ne – hikima da wayo da ilimin zamantakewa musamman tsakanin dabbobi ya su ya su, ko kuma tsakaninsu da ‘yan adam. Misali, ‘Labarin Wani Baroro Da Xan Zaki’, yana nuni kan yadda dabbobin za su fito wa xan adam. Da aku ya gama bai wa Musa labarin Kyanwa da Vera, sai ya qarqare da ba shi shawara da cewa:

Abin da zan qare ka da shi, in kai basarake ne, kome za ka yi nemi sarakuna, malami ya nemi maluma, talaka ya nemi talakawa ... (Imam, 1, 1970: 48).

Ire-iren waxannan labarai suna nan birjik cikin *Magana Jari Ce*, misali ‘Yaro Tsaya Matsayinka, Kada Zancen ‘Yan Duniya Ya Ruxe Ka’ da ‘Labarin Yusha’u Na-Na-Rimi Dutse-Ba-Ka-Fargaba’.

Da wannan dabarar ce Abubakar Imam, cikin *Magana Jari Ce*, ya yi amfani wajen nuni da cewa hikima da fasaha fa su ne sarauta. Duk sarkin da ya kasance yana da su, to lallai shugabancinsa zai tafi salin alin. Ta wannan hanya ya kawo wasu labarai masu qunshe da wannan jigo domin jan hankalin sarakunan, da ma duk wani shugaba a wancan zamani na mulkin mallaka. Ga misalin wani labari kan hakan:

Labarin Waxansu Abokai Su Uku

Waxansu abokai ne su uku suka tafi wani gari neman aure. A hanya sai qaramin cikin su ya tsinci kuxi. Ya kuma ce su raba su ukun. Amma sai suka shirya su ha’ince shi, suka gama baki da wani maharbi a kan ya shiga kogon wata itaciya, in ya zo su ce wai aljanu sun qwace kuxin, kuma in an yi magana ya riqa amsawa.

Labarin ya kai ga Sarki, ya turo wazirinsa, amma buqata ba ta biya ba, har sai da Sarki ya zo da kansa. Sarki ya yi nazari, ya kuma nuna fasaha da hikima wajen warware wannan matsalar. Daga qarshe gaskiya ta bayyana. Ya kuma hukunta abokan nan biyu, tare da maharbi. Ya bai wa yaro kuxinsa, ya sallame shi (Imam, 1, 1970; 61).

Duk da labarin ya nuna mana ragwanta da tsoro na Waziri, amma Sarki ya zama jarumi mai hikima da basira da kuma wayo, ya kuma warware matsalar cikin hikima.

Da Sarki ya lura da mutum zai iya shiga kogon itaciyar nan, ya kuma lura da takun sawun mutum, kuma takun bai yi daidai da na xaya daga cikin abokan nan ba, ya kuma koma ga Musulunci inda ya ce ba a tava jin wanda ya ce ya ji maganar aljanu ba, qarewa ma, ‘tun da Annabi ya qaura aka bar jin irin wannan al’amari.’ Domin haka ya bayar da umurni a haxa wuta a gindin itaciyar a gani. Ai sai maharbi ya diro daga kogo, yana tuba ma Sarki. Nan talakawan Sarki suka riqe baki, suna mamakin sarkin nasu, suna cewa, ‘Lalle Sarki shi ma aljani ne.’

Wannan labari ya fito da abubuwan da duk wani sarki yakamata a ce ya koya. Ga dai jarunta na tunkarar wani abu da al’ada irin ta qasar Hausa ta yi imani da shi, wato al’amarin aljanu. Ga kuma aiki da imani na addini. Sannan ga aiki da wayo da fasaha da hikima. Daga qarshe ya yi aiki irin na adalan shugabanni wajen yanke hukunci ga sauran abokan nan biyu, tare da maharbi. Ya kuma bai wa yaro kuxinsa. Wannan irin wayo da hikima da fasha da sarkin nan ya nuna, lalle abubuwan koyi ne ga duk shugaba. Kuma in har da duk sarakuna da shugabanni za su kasance haka, da an samu zaman lafiya a qasa.

A *Magana Jari Ce 2* ma ana da ire-iren waxannan labarai da suke qunshe da wannan jigo na nuna hikima da fasaha ta sarakuna. Misalansu su ne ‘Ba Ruwan Arziki Da Mugun Gashi, Wanda Allah Ya Ba Haquri Ya Fi A Zage Shi’ da ‘Mara Gaskiya Ko Cikin Ruwa Ya Yi Jivi’ da ‘Da Muguwar Rawa Gwamma Qin Tashi’ da ‘Labarin Wani Makaho’. Ala misali, daga ‘Uwar Labarin’, mun ji yadda talakawan Sarki Abdurrahman suke kare sarkinsu kan naxa aku da ya yi a matsayin waziri, da cewa:

... liman kaxai ne ba mu iya yi masa, don tsuntsu ba ya yi wa mutane salla ba. Ba qarfi ba ne sarki ko? Kun san don qarfi dai mutum guda ba ya iya mulkin mutane dubbai. Abin da ake so ga sarki dai na ce ko hikima da fasaha da adalci? (Imam, 2, 1970:1).

Wannan ya nuna lalle hikima da fasaha da adalci su ne kan gaba wajen samun ingantacce shugabanci. Bari a nan ma mu xauki wani labari domin a ga yadda ake qoqarin jan hankali sarki ko na kusa da sarki a kan al’amari na aiki da hikima da fasaha:

Mara Gaskiya Ko Cikin Ruwa Ya Yi Jivi

Waxansu Filani ne su bakwai suka fito yawon sharo, suka ya da zango a wani gari. Xaya daga cikin su yana da kuxi, da dare ya yi ya qulle a warki. Cikin daren, xaya daga cikin su ya sace kuxin, ya je ya binne a rami.

Kama-kama, magana ta kai ga alqali. Alqali ya yi amfani da hikimomi irin nasu na mahukunta, amma varawon ya qi tona kansa. Daga qarshe, alqali ya yi wata dabara, ya samo sanduna guda shida, ya yanke su daidai da juna, ya rarraba musu. Ya

shaida musu cewa in shi alqali ne ba qarya ba, ya kuma gada ne, gobe in sun zo za a ga sandan varawon ya fi na saura da rabin taqa. Shi kuma mai kuxin suka tafi da Sarkin Fawa gida.

Cikin dare varawon nan ya tashi ya gwada rabin taqa na sandansa, ya yanke, nufinsa in sandan ya qarar da rabin taqa, sai ya yi daidai da na saura. Da gari ya waye aka zo da su, alqali ya karvi sandunan ya gwada, sai ya ga na varawon ya gaza da rabin taqa. Aka umurci dogarawa su tambaye shi. Da ya ji duka, ya bayyana inda ya voye kuxin. Aka je da shi ya tono ya kawo. Aka ba mai kuxi abinsa. Aka hukunta varawon. (Imam, 2, 1970: 23).

Wannan labari yana nuna alqali, ko kuma duk wani basarake a matsayin mai hikima, mai kuma amfani da hikimar wajen warware matsala mai sarqaqiya. Idan da za a ce alqalai da sauran shugabanni za su zama masu hikima da sanin luggar warware matsaloli cikin hikima da fasaha, kamar wannan alqali, to da rigingimu masu nasaba da shari'a sun yi sauqi, shari'o'i sun zama masu sauqin warwarewa. Hakan kuma zai sa a rage yawan cunkoso a kotu.

A Magana Jari Ce 3, an sami labarai da dama waxanda musababinsu na kurkusa shi ne tarbiyar da Waziri Aku a matsayinsa na uba yake koya wa xansa Fasih. Duk da haka, akan sami wasu saqonni waxanda suke karkato hankalin shugabanni, musamman sarakuna domin tsarin gudanar da mulkin nasu ya tafi salin alin.

Tun da farko, mun ga inda aka sanya gaba a cikin labarin, inda Waziri Aku yake shaida wa xansa Fasih cewa:

Lalle ka iya magana. Amm bari in qara koya maka, duniyan nan yanzu im mutum ya ce shi zaman mummunanci zai yi, kome saninsa sai ka ga mutane na neman su fasa masa qwai a ka, ko fadar sarakuna yanzu ba a son kowa sai wayayye wanda ya iya bakinsa ...
... ko bayan raina in ka hau gadon nan, ba abin da zai rikita ka ... (Imam, 3, 1970: 4).

Lalle kuwa babu wanda za a kira da wayayye sai mai aiki da hankali, kuma mai hikima da fasaha. A *Magana Jari Ce 3*, an sami labarai da dama da suke qoqarin ilimantar da sarakuna kan aiki da hakan. Irin waxannan labarai su ne ‘Yaro Vata Hankalin Dare Ka Yi Suna’ da ‘Karen Bana Shi Ke Maganin Zomon Bana.’

A kaikaice, wannan wani saqo ne da ke qoqarin fifita ‘yan boko a wancan lokacin, birbishin waxanda ba su yi karatun bokon ba. A wannan lokacin, ana qoqarin renon ‘yan boko ne domin su kasance ma’aikata a fadojin sarakuna domin su taimaka wa tsarin mulkin mallaka ya sami gindin zama.

3.3 Kammalawa

Babban tasirin da za a fara gani a duk wani marubuci da ya sami tarbiya irin ta Abubakar Imam, shi ne na addininsa. Abubakar Imam ya taso a

gidan ilimi, kuma ya samu kyakkyawar tarbiya a fagen na ilimi, saboda haka aka ga wannan tasiri ya fito varo-varo cikin adabin nasa.

Marubucin ya yi amfani da irin ilimin addini da ya gogu a ciki, wajen sarrafa shi cikin adabi. Da farko an ga vurvushin wanzuwar wasu abubuwa da suka yi kama da tarihinsa, wato tarihin zuwan kakanninsa ko mahaifinsa zuwa wata fada a qasar Hausa, da yadda sarki ya karve su. Ya saqala wannan cikin hikima da basira, cikin adabin nasa. Haka kuma Imam ya yi amfani da iliminsa na addini, ya yi hannunka-mai-sanda ga sarakuna, tare da jan hankalinsu da su kasance masu adalci da gaskiya da riqon amanar talakawansu. Duk waxannan abubuwa sun kasance haka ne domin suna wakiltar mutuntakar marubucin *Magana Jari Ce*, wato Abubakar Imam, ta fuskar addininsa.

BABI NA HUXU

ABUBAKAR IMAM A AL'ADANCE

4.0 Gabatarwa

Wannan babin ya yi dubi ne a kan tasirin mutuntakar Abubakar Imam cikin *Magana Jari Ce*, ta fuskar al'ada. Abin nufi a nan shi ne, a babi na uku an yi dubi ne a kan tasirin mutuntakar tasa ta fuskar addinin Musulunci, a nan kuma, an bibiyi irin yadda mutuntakar tasa ta danganci al'adun Hausa ne, kuma suka yi tambari cikin adabin nasa, inda aka yi qoqarin fito da su dalla-dalla. Abubuwan da aka gani ta wannan fuska, sun taimaka wajen nuni da irin hazaqa da kaifin basirar marubucin.

Yadda aka ga al'adun Hausa sun yi tasiri sosai cikin *Magana Jari Ce*, duk yana tattare da irin tarbiyar da ya samu, musamman a wancan lokacin nasu da baqin al'adu ba su yi tasiri a qasar Hausa ba. Wannan duk yana nuni da cewa Imam ya san al'adun Hausa.

Duk waxannan abubuwa da babin ya nazarta, ya kuma yi nuni da su ga marubucin, ana gani suna da kusanci na kusa ainun da mutuntakarsa. An ci nasarar nuni da hakan ne wajen nazarin tarihin marubucin da kuma nazartar littafin nasa domin a kwatanta su da mutuntakar tasa.

Tun farkon halitta, Allah Ta'ala ya halicci mutum, ya kuma kimsa masa baiwar tunani da nazartar yadda rayuwa take, da kuma yadda zai tafiyar da ita daidai da yanayin muhallinsa. Ta la'akari da haka, sai xan'adam ya shata wa kansa wata mafita ta yadda zai tafiyar da rayuwar tasa cikin wannan duniya. Da haka mutum yake riqa qoqarin amsa wasu tambayoyi a kan rayuwar, misali: mece ce manufar rayuwa? Yaya yanayin wannan duniyar da mutum yake rayuwa take ne? Me ya fari duniyar? Yaya rayuwa za ta kasance a cikinta? Shin akwai wata rayuwa bayan wannan? (Amin, M.L. 2002). Qoqarin xan'adam na ya amsa waxannan tambayoyi domin neman mafita, shi ne masana suke nufi da falsafa. Asalin kalmar ta Girkawa ce, wadda take nufin 'nuna sha'awa ga hikima.'

Ta wannan fuska aka nazarci falsafar da take tashe ta fuskoki da dama a qasar Hausa ta wancan lokacin, kamar yadda suka bayyana a *Magana Jari Ce*. Ta fuskar siyasa, sarauta ce ke ci, ta fuskar addini kuwa, Musulunci ne ya mamaye qasar Hausa. Baya ga waxannan abubuwa kuma, akwai al'adun Hausawa cakuxe da addinin, ta kowace fuska ta rayuwar tasu.

Bunza (2006) ya ce “al’ada tana nufin dukkanin rayuwar xan’adam tun daga haihuwarsa har zuwa kabarinsa”. Wannan a taqaice yana nuni da cewa dukkan nau’o’in rayuwar mutum, al’ada ce. Ya kuma yi tsokaci da cewa abin da mutum ya riska ana yi bisa xabi’a a muhallin da yake zaune, to su suka taru suka gina al’adarsa.

... duk wata xabi’a da ya tashi da ita tun farkon rayuwa ya tarar a wurin da ya rayu, ko yake rayuwa, ita ce al’adarsa da za a yi masa hukunci a kai. Babu wata al’umma da za ta rayu a doron qasa face tana da al’adar da take bi, kuma da ita ake iya rarrabe ta da wata da ba ita ba (Bunza, 2006:xxxii).

Littafin *Magana Jari Ce* qunshe yake da al’adun Hausawa, ta fuskar bukukuwa, sana’o’i da kasuwanci, da tsarin shugabanci, da zamantakewa, da auratayya, da sauransu da dama, kamar haka:

i. *Magana Jari Ce* 1

A liitafi na xaya ana da labarai kusan ashirin da takwas (28) da suke qunshe da hikimomi da dama. Ta fuskar al’adu, za a iya ganin vurvushin al’adun Hausawa da suka danganci wasanni da bukukuwa kamar wasan hoto ko nakiya da garma, da tatsuniyoyi, da sana’ar harbi da sana’ar kiwo, da al’adar bokanci, da al’adar neman laqani, da al’adar tarbiyya, musamman wadda ta danganci girmama iyaye, da sauransu da dama. Duk waxannan sun yi tasiri ne cikin labaran saboda a yanayin samuwar

littafi, waxannan nau'o'i na al'ada suna taka muhimmiyar rawa cikin al'adar zamantakewa ta Hausawa.

Tun daga "Uwar Labari" aka ga yadda al'adar zamantakewa take a fada da kuma ta tsakanin sarki da talakawansa. Ga kuma wata al'ada ta neman haihuwa domin samun magaji. An nuna cewa Sarki Abdurrahman xan Alhaji bai sami haihuwar xa namiji ba sai mace, wadda bisa al'ada ba ta gadon sarauta. Amma da wani malami ya yi masa albishir da cewa muddin ya tara malamai arba'in, suka kwana arba'in suna yi masa addu'a, lallai in Allah ya so zai sami haihuwar xa namiji. Ilai kuwa, Sarki ya aikata hakan, ya kuma sami biyan buqata, xaya daga cikin matansa ta sami ciki aka kuma sami xa namiji wanda aka sanya masa suna Musa.

Wata al'adar kuma da aka gani cikin labaran ita ce ta wasan hoto, wanda wasu suke kira wasan mai nakiya da garma. Wannan ya fito cikin "Labarin Wani Xan Qauye Da Wasu 'Yan Birni", inda wasu 'yan birni suka yi wa wani baqauye wayo suka sace masa jaki lokacin da hankalinsa ya koma ga mai wasan hoton. Wannan wasa yana nuni ne da al'adar noma a qasar Hausa, wato yana nuna qwazo da qarfi da kuma bajintar manomi.

Wasu al'adun da suka fito cikin littafin su ne farauta ko harbi da sana'ar kiwo. Misali, "Labarin Wani Bororo Da Xan Zaki" da "Labarin Auta Xan Sarkin Noma Da Namun Jeji" da "Labarin Wani Jaki Da Sa." Ta fuskar neman laqani da kuma harkar bokanci waxanda suka kasance wasu manyan al'adu a qasar Hausa ta wancan lokacin, ana da labaru kamar "Labarin Wani Jaki Da Sa" da "Labarin Sarkin Zairana Da Sarkin Bokaye Gara."

ii. *Magana Jari Ce 2*

Cikin "Uwar Labari" na wannan littafi an ga yadda kyakkyawar zamantakewa tsakanin Sarki Abdurrahman da talakawansa ta sanya kishin qasa cikin zukatan talakawan Sarkin. Wannan ya fito fili ne inda talakawan ke qoqarin kare Sarkinsu idan talakawan wani gari suka takale su da cewa wai sarkinsu ya naxa aku a matsayin Waziri.

Talakawan Sarki Abdurrahman kan ce:

Mu muka san abin da Wazirinmu ke ciki, ku labarinsa kuke ji kawai. Mu mun haqiqance, bari ta Wazirci ko Sarki in an yi masa ba laifi ba ne. Mu da Sarki ba shi da xa, aradu in ya mutu akun nan za mu zava mu naxa. Liman kaxai ne ba mu iya yi masa, don tsuntsu ba ya yi wa mutane salla ba. Ba qarfi ba ne Sarki ko? Kun san don qarfi dai mutum guda ba ya iya mulkin mutane dubbai. Abin da ake so ga Sarki dai na ce ko hikima da fasaha da adalci? To, Wazirinmu ya shafe kowa nan kusa kusa (Imam, 2, 1970: 1).

Idan kuma aka koma kan xiyan labarun, za a iske vurvushin al'adun Hausawa da dama da suka wanzu a cikin su. Misali karimci da kyautata wa baqo, waxanda kyawawan al'adu ne a qasar Hausa. Wannan al'ada ta fito a "Labarin Kalala Da Kalalatu," inda aka ga al'adar Kalala ce yakan fita karauka domin ya nemo baqi su zo su ci abinci tare. Wata al'adar kuma da aka gani a littafin ita ce ta tsubbu ko duba. Wannan al'ada ce da ta sami shiga cikin Hausa bayan zuwan Musulunci qasar. Misalin inda wannan al'ada ta fito shi ne a labarin "Ba Gaskiya Ba Ce A Bar Bixa Ga Shari'a, Kai Dai A Samo Sa'a." A labarin an nuna yadda baqauye ya zama xan duba, ya kuma sanya wa kansa suna "Sarkin Duba Malam Lamiri, Mai-gani-har-hanji."

Kodayake sata wata al'ada ce da ake qyamar ta cikin al'adun al'umma da dama, musamman inda Musulunci ya yi tasiri, kamar Hausa. Duk da haka, ba za a iya kawar da kai cewa sata al'ada ce da ta ginu cikin al'ummu na duniya ba. Masu aikata ta, wato varayi, sukan xauki kansu a matsayin jarumai. Ko varayin sukan ce, "Ba fa sana'ar raggo ba ce, ba ko ta 'ya'yan kirki ba ce ..." (Imam, 2, 1970: 31). Kasancewar al'adar Hausa ta san da zaman varayi a cikinta, har makaxa ake da su da suke yi wa varayin waqa. Ire-iren makaxan varayi a Hausa akwai Muhammadu Gambo Fagada da Kassu Zurmi.

Sana'o'i irin su kiwo da noma da 'yan kamanci da xinki da bara da kuma al'adar bayar da labaru irin na almara, duk sun sami kulawa a wannan littafi.

iii. Magana Jari Ce 3

Da farko za mu buxe da "Uwar Labari" inda aka fara da nuna wata muhimmiyar al'ada ta Hausawa, wato yadda ake tarbiyar yara domin a sanya su a kan turba madaidaiciya har tsawon rayuwarsu. Yanayin tarbiyar da aka nuna a nan ta kasu kashi biyu – tarbiyar koyon sana'a domin samun na zaman duniya, da kuma tarbiyar zuciyar ta fuskar addini domin neman mafita gobe qiyama.

Ta fuskar sana'a, an ga yadda marini yake qoqarin tarbiyantar da xansa domin ya koya masa sana'arsa ta gado, wato rini. Ta fuskar addini kuma, an ga yadda malaman allo ke famar koya wa yara karatu da rubutu a makarantar allo. Dalilin la'akari da waxannan hanyoyi da dabaru na tarbiya a qasar Hausa ne suka sanya Waziri Aku ya ce:

A'a! Ashe haka kowa yake wa xansa, don ya gaje shi? To ni yanzu me zan koya wa xana ne, don ya gaje ni? ... Ni dai ba ni da wata sana'a sai magana, ita zan koya masa. Magana ma ai jari ce. Babban jari kuwa ma, wanda ke fid da tsuntsu daga kogo, ya sa shi ya yi Wazircin mutane. Akwai sana'ar da ta fi ta riba? (Imam, 3, 1970: 2).

Waziri Aku ya nuna wa xansa Fasih cewa zai tarbiyantar da shi iya magana da wayon zaman duniya, domin Waziri Aku ya ce:

... duniyan nan yanzu in mutum ya ce shi zaman mummunanci zai yi, kome saninsa sai ka ga mutane na neman su fasa masa qwai a ka, ko fadar sarakuna yanzu ba a son kowa sai wayayye wanda ya iya bakinsa ... (Imam, 3, 1970: 4).

Daga nan Waziri Aku ya jero wasu maganganu na hikima har guda ashirin, waxanda za su sanya xansa a kan hanya ta iya zaman duniya.

Daga xiyan labarun kuma, an ga vurvushin al'adu da dama na Hausawa da suka wanzu a yanayin da aka rubuta *Magana Jari Ce*. Abu na farko, kuma muhimmi shi ne nuni da yadda sarakuna suke nuna qauna ga talakawansu, musamman ma malamai. Wannan wata al'ada ce ta nuna karimci da kyautatawa da kuma nuna yadda tsarin zamantakeawa take tsakanin talaka da basarake. Ga ma abin da Sir Bryan Sharwood Smith, Gwamnan Arewa na qarshe, ya ce kan wannan kyakkyawar al'ada irin ta sarakunan qasar Hausa a da:

... addinin Musulunci da al'adun Hausa sun xora wa sarakunan Arewa waxansu kayayyaki masu nauyi, waxanda kuma tilas su xauka. ... Wajibi ne a cikin aljihunsu, su sarakuna, ya zama suna taimakon marasa lafiya, da gajiyayyu, da danginsu, da yaransu, da barorinsu waxanda suka tsufa. Akwai waxansu ranakun da yake ba da sadakar, ko kyautar, ya fi zama wajibi a waxannan

ranaku. Ga kuma babban aiki na mulki da na kiyaye mara qarfi daga qarfin mai qarfi (Imam, 1969: 17).

An ga vurvushin wannan hali irin na sarakuna a labarin “Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada, Balle Qeta” da “Alheri Danqo Ne, Ba Ya Faxuwa Qasa Banza”, da “Munafuncin Dodo Yakan Ci Mai Shi”, da “Mai Arziki Ko A Kwara Ya Sai Da Ruwa.”

Al’adar fatauci daxaxxiyar al’ada ce a qasar Hausa, dalili ma ke nan ya sa da wuya ka ji wani labari na Hausawa ba ka ji tasirinsa ba. A labarin “In Allah Ya Taimake Ka, Kai Kuma Ka Taimaki Na Baya Gare Ka”, wannan mutumin mai jaki da alfadari, falke ne domin abin da ya farun, ya faru ne a kan hanyarsa ta zuwa fatauci. Haka a labarin “Rama Cuta Ga Macuci Ibada”, wannan sana’ar ta fito inda Telu Fari yake amfani da jakuna wajen zuwa fatauci.

Wasu al’adu na Hausawa da suka fito cikin labarun sun qunshi al’adar neman aure, kamar yadda aka gani wajen neman auren Mama, ‘yar Sarkin Garun Gabas na cikin labarin “Wanda Ke Wulaqanta Jama’a Duk Ya Ga Iyakarsa”, da sana’ar fawa, kamar yadda ta fito a labarin “Xan Hakin Da Ka Raina Shi Ke Tsone Ma Ido” da sana’ar sassaqa kamar yadda aka gani a labarin “Kwaxayi Mabuxin Wahala, In Ba Kwaxayi Ba

Wulaqanci.” Haka ba a rabuwa da jin labarai na dodanni wajen al’adar bayar da labaru a Hausa. A nan ma an ga vullar irin waxannan taurari a kamar labarin “Wanda Ke Wulaqanta Jama’a Duk Ya Ga Iyakarsa” da labarin “Zakaran Da Allah Ya Nufe Shi Da Cara, Ana Muzuru Ana Shaho, Sai Ya Yi”.

Duk waxannan abubuwa da suka danganci al’adar Hausawa na cikin *Magana Jari Ce* suna wakiltar mutuntakar marubucin *Magana Jari Ce*, wato Abubakar Imam, musamman ta fuskar iliminsa na addini, da al’adun qasar Hausa, da kuma yadda ya ci karo da baqin al’adu a yanayin rubuta littafin. Wato a nan, ana nuni ne da cakuxuwar al’adu uku a littafin na *Magana Jari Ce*.

Wata baquwar sana’a da ta fito cikin littafi na biyu da na uku, wato sana’ar sayen fatu da qiraga wadda kamfanin Amburzin yake yi, ya yi suna matuqa gaya a wancan lokacin a qasar Hausa, kuma wannan sana’a ta kafu sosai. Labaran da suke qunshe da irin wannan sana’a, su ne “Yaro Bari Murna Karenka Ya Kama Zaki” da kuma “Rama Cuta Ga Macuci Ibada.”

4.1 Mai Yi Wa Sarakuna Hannunka-Mai-Sanda

wasu labaran sukan zame wa sarakuna hannunka-mai-sanda da kuma jan hankali ne, musamman a kan wasu al'amura da suka shafi mulki. Misali, labarin 'Yaro Tsaya Matsayinka, Kada Zancen 'Yan Duniya Ya Ruxe Ka', yana ankarar da sarki ne a kan ya guji bin zancen maroqa da tumasawa. Wannan ya fito a fili lokacin da Nahi'u Hankali ya shaida wa sarki cewa da irin wannan bunqasawar ta maroqa ya yaudari balbelarsa ta tona kanta. Haka 'Labarin Sarkin Noma Da 'Ya'yansa' ma, hannunka-mai-sanda ne ga sarakuna da su guji suvul da baka wajen yin alqawari a muhallin da bai dace ba.

Idan aka yi la'akari da al'ar zamantakewa irin ta qasar Hausa, Sarki ya san al'ada ba ta amince sarakuna su aurar da xiyarsu ga talaka ba, amma wargi da son nishaxi suka sanya wannan sarki yin alqawarin aurar da xiyarsa ga 'ya'yan Sarkin Noma, waxanda talakawa ne. Qila saboda kwaxayi ne domin ya sanya su ayyuka na ban mamaki, kuma duk sun aiwatar. Da tun da farko ya yi amfani da matsayinsa na sarki, ya tsaya a kan magana guda, na zai bayar, ko ba zai bayar ba, ko kuma ma dai ya ce ga a wanda zai bai wa xiyar, saura su haqura, to da an huta.

“Labarin Sarkin Farisa Da Wani Bahindi” ma yana qoqarin jan hankalin sarakuna ne da su riqa nesa da duk wani baƙon abu da ba su san kansa ba, musamman in abin ya shafi sihiri ko dabo. Da Sarkin Farisa ya yi kaffa-kaffa da dokin ice na Bahinde, to da duk waxannan wahalhalu ba a sha su ba.

Wani babban misali na hannunka-mai-sanda ga sarakuna cikin labaran wannan littafi, shi ne “Kukan Kurciya Ma Jawabi Ne, Mai Hankali Ke Ganewa.”

Kukan Kurciya Ma Jawabi Ne, Mai Hankali Ke Ganewa

Wata mace ce mai suna Juma ta tafi Soro domin ta ziyarci iyayenta. Yaran garin suka yi mata ature domin sun gan ta baqauyiya. Ta nufi gidan sarki domin ta kai qara, amma mutane suka shaida mata da ma ta dangana domin sarkin nan nasu akwai ya babu ne.

Juma ta ci gaba ta je ga Sarki ta isar da kokenta, amma ta ce ba domin ya biya ta ko ya hori yaran ba ne, a’ domin ya taimake ta da shawarar yadda za ta koyi jurewa tirsasawar mutane ne. Ta ce da ma babba ba domin ya tsawata aka sa shi ba, domin ya yi haquri ne, ya bar mutane su yi abin da suke so.

Wannan jawabi na Juma ya farkar da Sarki. Ya yi mata kyauta. Ya kuma hori yaran. Daga rannan ya sake halinsa. (Imam, 2, 1970: 90).

Wannan labari yana nuni ne cikin nishaxi, inda yake jan hankalin Sarki a kaikaice cewa ya farka, saboda yadda sha’anin mulkinsa ya tavarvare. A tsari irin na siyasar duniya, walau ta gargajiya ko ta zamani, in har aka

ce al'umma ta kasance ba ta da shugaba da zai iya tsawatarwa, to shugabanci ya yi rauni ke nan, yadda mai qarfi zai iya taushe marar qarfi, kuma ya wanye lafiya. In al'umma ta kasance haka, to lalle ta tasam ma rushewa.

A wannan labari, an yi dace jawabin Juma ya ankarar da Sarkin Soro, ya lura da cewa ashe shirun da yake yi matsala ce ga masarautar, da ma shi kansa, amma da ta yi masa wannan hannunka-mai-sanda, sai lamura suka kyautatu.

Duk waxannan ginshiqai na tsayar da adalci da hani ga aikata zalunci da suka fito cikin labaran, suna da jivi da addinin Musulunci kai tsaye. Saboda haka ba abin mamaki ba ne a ga irin wannan saqo na addini cikin labaran da suka fito daga zuciyar marubuci irin Abubakar Imam, musamman idan aka yi la'akari da tarbiyar da ya samu tun a gida, daga wurin iyaye da kakanni.

Akwai wasu halaye na musamman da ake sanya rai kowane shugaba ya kasance yana da su. Waxannan halaye kuwa su ne amana da dacewa da hangen nesa da haquri da haba-haba da jama'a da xaukan shawara. Su

kuma mabiya dole ne su kasance masu bin umurni da kuma jan hankalin shugabannin in sun bause (Beekun, R. da Badawi, J., 1999: 3).

Saboda haka mutumin da kakan kakansa ya amsa kiran Shehu Usmanu Xanfodiyo tun Shehun yana raye, kuma Shehun ya naxa kakan kakan nasa Wakilin Nufawa a wata unguwa cikin garin Sakkwato; aka haifi kakansa cikin irin wannan hali na malanta da ilimi; aka kuma haifi babansa cikin dai wannan kyakkyawan tsari da tarbiya ta addini; shi ma aka haife shi, ya tashi cikin wannan hali na ilimi da tarbiya ta addini, ai ba abin mamaki ba ne a ga wannan halayya ta yi tasiri cikin duk wani nau'i na rayuwarsa. Wannan tasiri kuwa shi ne ya ratsa cikin adabi na Abubakar Imam, musamman ma a *Magana Jari Ce*.

Haka kuma yadda Abubakar Imam ya kambama jaruntar sarakuna, yana qara nuni a kan kusancinsa da sarautar, wato ke nan hakan yana da jivi da mutuntakarsa. A tsari irin na da, lokacin da sarakuna suke da wuqa suke da nama, da wuya a ce ga wani attajiri da ya fi su dukiya. Ko shi attajirin talakansu ne, saboda haka suna iya yin yadda suka ga dama da shi, balle abin da ya mallaka. Ganin haka ne ma Hausawa suke cewa “Attajiri abokin Sarki.” Wato dai tarin arzikinsa ne kawai ya kawo shi

kusa da Sarki, qila har suke shawara tare. Ire-iren waxannan al'amura sun kasance kamar haka a *Magana Jari Ce*:

4.2 Mai Nuni a kan Jaruntar Sarakuna

A zamanin da can, kusan babu wata kyakkyawar alaqa tsakanin masarautun qasar Hausa sai yaqe-yaqe a junansu. Kullum za ka ji wannan masarautar ta kai wa waccan yaqi, wata kuma ta kai wa wata can yaqin. An yi waxancan yaqe-yaqen ne domin faxaxa iko na masarautu da kuma kai hari irin na kamo bayi domin sayarwa ko wata buqata.

A irin wannan yaqe-yaqe tsakanin masarautu na qasar Hausa, an nuna cewa an yi kusan shekaru tamanin ana yaqi tsakanin Katsina da Kano, sai lokacin Sarki Kutumbi aka daidaita su, aka kuma yi addu'ar Allah ya la'anci duk wanda ya sava (Dokaji, 1958: 25). Haka an yi yaqi tsakanin Sarkin Kano Alhaji Kabe da Gobirawa. Yaqin Katsina da Gobirawa ma ba voyayye ba ne. Ga kuma wani yaqin nan tsakanin Bare-Bari da Filani, wanda aka kusan shekara talatin ana gwabzawa. Haka ga wanda aka yi tsakanin Bauci da Barno (Mani, 1956: 14). To kasancewar a kullum qasashen nan na Hausa suna cikin yaqi ne a tsakaninsu, ya sanya hatta sarakunan nasu ma sai jarumi ne ke iya mulkin qasashen.

Kasancewa an rubuta *Magana Jari Ce* a daidai lokacin da tarihin irin waxannan yaqе-yaqеn ba su daxe da wanzuwa ba, kuma har a lokacin tsarin zamantakewa na jama'ar qasar bai gama rabuwa da vurvushin irin wancan zama na yaqе-yaqе ba, ya sanya Abubakar Imam ya nuna tasirin yaqе-yaqеn da kuma nuna jarunta irin ta sakunan a cikin labaran.

Tun daga uwar labari na *Magana Jari Ce* (1), an nuna yadda irin wannan zama na shirin ko-ta-kwana da a da qasar Hausa take ciki, musamman inda Waziri yake jawo hankali sarki a kan cewa sun fa saki jiki yanzu ba sa wani shirin yaqi. Duk da dai ya yi wannan magana ce domin ya haddasa wata fitina a kan mugun tanadi da yake da shi ga Sarki Abdurrahman. Amma duk da haka, wannan yana nuni da irin halin da ake ciki a da xin. Daga qarshe ma dai an ga yadda aka gwabza yaqi da Sarkin Sinari da Sarki Abdurrahman, da yadda ta kaya.

An nuna irin wannan jarunta ta sarakuna a “Labarin Waxansu Abokai Su Uku”, inda aka nuna jarunta da sarki ya yi wajen yin quru na bayar da umurnin a qona bishiyar da ake zargin wai ita ta sace kuxi. Wannan jarunta da sarki ya nuna, ita ta warware matsalar, ta tona asirin varayin nan abokan yaro, da kuma maharbi da ya shiga cikin kogon bishiyar.

Wannan jarunta ta qara kwarjini ga sarki har talakawansa suka ce lalle shi ma wani aljani ne.

A labarin “In Ajali Ya Yi Kira, Ko Babu Ciwo A Je”, an nuna yanayi irin na wancan zama na yaqi ne domin kuwa cewa aka yi:

Wata shekara mutanen qasar Suraida suka kai yaqi qasar Niraini. Mutanen Suraida suka kori na Niraini suka kashe musu jama'a mai yawa ... (Imam, 1, 1970: 57).

Wannan batu yana qara tabbatar da irin wancan hali na lokacin samuwar *Magana Jari Ce*. A littafi na biyu, da aka zo siffanta Sarki Nasiru na labarin “Kama Da Wane Ba Ya Wane”, an ce ‘In ko fagen fama aka fita, ko Xanwaire ya san da shi (Imam, 2, 1970: 132).

A littafi na uku kuma, a labarin “Munafucin Dodo Yakan Ci Mai Shi”, an nuna jaruntar xan Sarki Sabitu na Maganda ne, wato Salisu, inda aka ce duk da kasancewarsa shi ne qarami, “amma in za a tafi fagen fama ne duk shi za ka ji ana labari.” Bisa al’ada, akan tafi yaqi da ‘ya’yan sarakuna domin su ga yadda ake fafatawa, ake kuma kashe mutane domin in sun girma kada su ji wata fargaba.

A qarshen wannan labari, an ga yadda Salisu ya ci sarauta, da kuma bore da aka yi masa saboda sharrin da Maisango ya qulla na cewa wai zai kashe manyan garin. Da Sarki Salisu ya ga abu ya vaci, sai:

Ya kama dokinsa, ya xaura sirdi, ya xauki xamaru da dagage da rigunan layu ya shiga. Ya jawo wata babarbara tasa Shafau, wadda a ke yi wa kirari ‘Gaya wa jini na yi nisa,’ ya riqo ta, ya hawo ya fito. Ya dubi gabas, ya dubi yamma, bai ga iyakar mutane ba. Ya yi salati, ya ce, ‘Ga ni nan gare ku, Arnan banza! Sai ni barden Maganda kuren Arna! Kai, Arna, ko yaro na goye ya san kura!’ Ya faxa cikinsu, ya yi ta kisa. Subuhana lillahi, ba haka ka ga barde ba! Abin ba kyan gani. (Imam, 3, 1970: 88).

Wannan wata alama ce da take nuni da irin yadda aka xauki sarakuna a da, wato jarumai ne, kuma lalle rago ko talasuru ba ya zama sarki, kome arzikinsa. Ko cikin ‘ya’yan sarki, akan yi qoqarin gano wanda ya kamata ya gaji sarauta bayan tsohon sarki ya mutu, ta fuskar nuna jaruntarsa a wajen yaqi. Wannan jarunta ita ce satifiket xin kasancewa sarki.

4.3 Mai Nuni a kan Qarfin Arzikin Sarakuna

Wani batu kuma da ya yi kama da yanayin tsarin zamantakewa na qasar Hausa, kuma a ka ga hotonsa cikin *Magana Jari Ce*, shi ne yadda ake kururuta yawan arzikin da sarakuna suka mallaka. Lalle haka abin yake kasancewa a da xin domin su ke da wuqa da nama na iko a

masarautunsu, ba abin mamaki ba ne idan sun kasance suna da arziki. Wannan ya fara bayyana tun daga uwar labarin na littafi na xaya, inda aka nuna cewa:

A wani gari a qasashen gabas an yi wani babban Sarki wanda ake kira Abdurrahman xan Alhaji. Rabonka da samun ko labarin mai arziki irinsa tun Xanqaruna, mutum ko gidansa ya shiga ya ga yadda aka qawata shi, ya ga kuma irin kayayyakin da ke ciki, sai ya riqe baki kawai, don abin ya fi gaban mamaki ... (Imam, 1, 1970: 1).

A littafi na biyu kuwa, Sarki Shahruzzaman na ‘Labarin Qamaruzzaman Xan Sarki Shahruzzaman’ aka nuna da arziki fiye da kowa. An buxe labarin da cewa:

A cikin zamanin da an yi wani Sarki a nan gabas wai shi Shahruzzaman. Ga shi da arziki, abin har ba a magana. Cikin zamaninsa an haqiqance ba a tava samun mai arziki irinsa ba (Imam, 2, 1970: 138).

A littafi na uku kuma, an ga irin wannan wadata da qarfin arziki ne daga wani Sarki a qasar Sudan a labarin “Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada, Balle Qeta.” A labarin, an ce “A cikin qasar Sudan ne aka yi wani Sarki, wanda duk qasar babu mai arziki kamarsa” (Imam, 3, 1970: 9). Da irin wannan bayani ake bayyana qarfin arziki na sarakuna, tare kuma da nuna yadda wasu suke kashe kuxin nasu wajen taimakon gajiyayyu daga cikin talakawansu.

4.4 Mai Qoqarin Xaukaka Darajar Sarakuna da Malamai

Idan mai nazari ya lura da wannan yunquri na Imam wajen sarrafa matsayinsa na Musulmi da kuma iliminsa na addinin, inda misali ya kawo labarin wani baƙon malami (Abdun Ugu), da yadda Sarki ya karve shi hannu bibbiyu, wato labarin “Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada, Balle Qeta,” za a gane cewa yana qoqari ne wajen xaga darajar malamai da sarakuna birbishin talakawa.

Abdun Ugu ya ce shi mutumin yamma ne, kuma ya xan tava ilimi. Da Sarki ya ji haka, sai ya yi murna, ya fa shiga jarraba mutumin nan, ya kuwa same shi duk inda malami ya kai, ya kai. Da ya ga haka, sai ya xaukaka shi. Da ma Sarki ba abin da yake buqata kamar mashahuran malamai. Kowace shawara za a yi sai an tambayi malamin nan (Imam, 3, 1970: 9).

Saboda haka kafin ka sami wata daraja ko kuma har sarki ya jawo ka kusa da shi domin wata shawara, sai ka kasance malami.

Imam yakan ja hankalin talakawa da su nuna matuƙar qauna ga sarakuna, kamar yadda suke qaunar iyayensu da malumansu. Waxannan abubuwa uku, suna kasancewa wasu ginshiqai na tarbiyyar al’umma ta fuskar tafiyar da jagoranci mai kyau. Kuma a kaikaice, ana qoqarin fifita saraki birbishin duk wani talaka. A labarin “Sa’a Wadda Ta Fi Manyan Kaya” na *Magana Jari Ce* 3, da Qwara ya zargi Sumale da cewa lalle

‘wanda ya haife ka ya yi aikin banza, tun da bai koya maka kome ba cikin al’amuran zaman duniya.’ Ga abin da Imam ya ce:

Ai ko ubana ba shi da laifi, don ya sa na hardace abubuwa uku masu taimakon mutum ga zaman duniya, qauna ga sarakuna, biyayya ga iyaye, zumunci ga ‘yan’uwa (Imam, 3, 1970: 194 - 195).

Haka kuma Imam yakan nuna tsarkin hali na malamai da kuma nuna su da wani matsayi na musamman a wajen Ubangiji da cewa su ne kawai za su yi addu’a a amsa. Idan aka koma ga uwar labarin Sarki Abdurrahman, a *Magana Jari Ce* 1, an ga yadda wani malami ya zo ya buqace shi da ya tara malamai arba’in, su kwana arba’in suna roqon Allah domin neman biyan buqatarsa ta samun xa namiji.

Yana nan cikin wannan baqin ciki, sai ran nan wani shaihun malami ya zo ya ce masa, “Na yi mafarki jiya, an gaya mini da za ka tara malamai arba’in su yi maka addu’a har kwana arba’in, in Allah ya so za ka haihu.” Sarki ya yi murna da wannan mafarki, ya xauko kuxi da riguna zai ba malamin nan. Malamin ya ce shi ba kuxi suka kawo shi ba, ya zo ne ya isad da umurni, ya yi sallama, ya tafi.

A tubalin labarin, ba wani malami ne ya kawo wa Sarki bushara ba, haka kuma ba malamai aka buqata su yi addu’ar ba, Sarki aka buqata da ya yi addu’ar da kansa. Kuma Waziran Sarki ne suka bayar da shawarar cewa da Sarki zai yi addu’a, qila Allah ya amsa, ya share masa hayawensa.

Yadda Imam yake nuna fifikon ilimi ko basira da hikima ta sarakuna yana nuni da tasirin mutuntakarsa ta wannan vangaren. Misali, a “Labarin Waxansu Abokai Su Uku,” ya nuna fifikon tunani da hikima da aiki da hankali, tare kuma da ilimi na Sarki fiye da na su Wazirinsa da sauran fadawa. Da Sarki ya ji Magana daga cikin kogon itaciya, sai aka ce:

Ya tuna tun da yake bai tava jin ma wanda ya ji maganar aljanu haka a fili ba. kai, qarewa ma dai tun da Annabi ya qaura aka bar jin irin wannan al’amari (Imam, 1, 1970: 63).

Ire-iren waxannan abubuwa sun kasance haka cikin *Magana Jari Ce* saboda tasirin da suka yi ga mutuntakar marubucin littafin, wato Abubakar Imam.

4.5 Abubakar Imam mai Barkwanci

Ma’anar da masana suka bai wa barkwanci shi ne kamar a ce wasa a cikin zance, wanda zai iya haifar da raha. Yakan xauki salon ba’a, domin a nuna fifiko ko wata gazawa ta wani ko wasu ko kuma wata qabila, domin a yi nishaxi. Masanan sun karkasa barkwanci da cewa akwai wadda take aukuwa tsakanin mutum da xan’uwansa, la’alla ta fuskar dangantaka, ko tsakanin masu sana’a, ko tsakanin qabilu daban-

daban. Duk ana aiwatar da irin wannan barkwanci ne domin a qara danqon zumunci a tsakani (Zarruq, R.M. da wasu, 1987:41).

To wanda ya yi ishara a kan wannan hali na barkwanci na Abubakar Imam, shi ne Wazirin Katsina, Alhaji Isa Kaita. Ya ce wannan hali na Imam yana tare da shi ne a jini da tsoka. Haka ya san shi tun suna ‘yan makaranta a Kwalej ta Katsina. Ga abin da ya ce:

A cikinmu, duk wanda Imam ya aiko masa da wasiqa cikin hutu, to sai dai ya tafi daji ya karanta, in ba ya so yake a ce ya haukace ba ne. Dalili shi ne, in ka fara karantawa, za kai ta shan dariya ne, kamar mahaukaci, saboda abin dariya da ke ciki (Mora, 1989: 253).

Idan aka yi la’akari da zubin adabin Abubakar Imam, musamman littafinsa na farko, wato *Ruwan Bagaja* (1934), ba za a yi mamaki da wannan hali nasa na barkwanci ba. Dubi yadda ya yi amfani da Alhaji Imam da Malam Zurqo xan Muhamman, inda ya yi ta kawo abubuwa na barkwanci, masu sanya mutum ya yi dariya har ya gaji.

Irin wannan hali nasa na barkwanci, ya yi tasiri a labarai da dama na *Magana Jari Ce* (1 - 3). Imam yakan yi wa Hausawa ko Filani ko Qauyawa barkwanci a labaran nasa. Misali, a littafi na xaya, ya yi wa Hausawa barkwanci a labarin “Sauna Kira Mana Shashasha, In Ka Ga Sakare Ku Taho Tare”, inda ya kira sunan Bahaushen nan wai ‘Wawa’.

Lallai wannan Bahaushen ya isa wawa domin ai ya kamata ya fahimci abin da Yarbawan nan suke nufi a duk tambayar da ya yi, a ba shi amsa iri xaya. Ya kamata kuma ya san cewa ba sa jin harshensa, kamar yadda shi ma ba ya jin harshen nasu. Amma domin tsabar wauta, shi tsammani yake ‘Ni-ban-ji-ba’, sunan mutum ne.

Idan wani ya ce to yaya haka ta kasance, Imam yana Bahaushe, kuma ya yi wa Bahaushe xan’uwansa barkwanci? Sai mu ce lalle hakan ba abin mamaki ba ne domin qila Imam ya tuna baya ne, ya yi amfani da matsayin kakanninsa, wato kasancewar su Barebari ne daga Borno. An kuma san cewa akwai wasa tsakanin Hausawa da Barebari. Saboda haka wannan ba abin mamaki ba ne.

A “Labarin Sahoro Da Sahorama” kuwa, ya yi wa ragage barkwanci. Duk wani rago zai ji kamar da shi Imam yake. Kuma wannan barkwanci da ya yi musu, lallai ya isa barkwanci domin in har aka sami ragon da ya fi waxannan raganci, to sai dai a kai shi gidan maza kawai, domin ba shi da wani amfani a cikin al’umma. Haka “Labarin Wani Baqauye Da Waxansu ‘Yam Birni”, Imam ya yi wa qauyawa iya shege, inda ya nuna irin qauyancinsu, in sun shigo birni: su buxe baki suna kallon qauye. Garin irin wannan kallon ne har ‘yan birni suka sace masa jaki, duk bai

sani ba. Sannan yadda xan birni ya yaudare shi da qaryar wai shi ne jakinsa, wai ga abin da ya same shi, uwarsa ce ta tsine masa, ya koma jaki. Haka yadda ya kama xan birni da kokawa, da sunan wai jakinsa ne, shi ma wanin abin dariya ne da wannan baqauye ya aikata.

A labarin “Munafuncin Dodo, Ya Kan Ci Mai Shi” kuwa, yadda Kaxo ya kaxu, da irin amsar da ya bai wa ‘yan fashin nan, abin dariya ne. Da ‘yan fashin nan suka tsayar da Kaxo a kan dalilin da ya sanya yake gudu, sai ya amsa musu kamar haka:

Iye! Ni? Na’am. Mutuwa ce na gani a fili, shi ya sa na ke gudu.

... Iye! Ni wallahi mutuwar ce da kanta na gani a can tsibe, shi ya sa ban ko tsaya wurin ba, don kada a ce na gan ta, na sheqo da gudu ... (Imam, 1, 1970: 65).

Duk da kasancewar Abubakar Imam ya fito daga gidan malamai, kuma mai girmama ilimi, to ba ya kuwa sassauta wa duk wani da yake iqirari da malantar, amma ba shi da sani a fagen ilimin. Wato dai in malami ya kasance mai wargi ne, duk da kuwa matsayin da yake da shi a cikin jama’a. Wannan ya faru a labarin “Jarrabawar Da Aka Yi Wa Sarkin Varayi Nomau”, inda jarrabawarsa ta qarshe, ita ce wadda Sarki ya ce ya sato masa Liman:

Sunan nan sai Limamin garin da ladaninsa suka zo gaisuwa. Da suka ji abubuwan da Nomau ya aikata wa

Sarki sai haushi ya kama Liman, ya dubi Sarki, ya ce, “Allah ya ba ka nasara, ... Abinku ne ku ke yi kullum ba shawara, sai ka ce wai kome Waziri ya gaya maka ya isa.

...

Liman ya fita ya bar Sarki na cizon yatsa, sai ga Sarkin Varayi ya shigo. Sarki ya dube shi a fusace, ya ce masa, “Yau da dare ka sato mini Liman, ka kawo mini shi nan gobe da safe! Aikinka na huxu ke nan” (Imam, 2, 1970: 70).

Sarkin Varayi Nomau ya ci nasarar sato Liman, bayan ya yaudare shi:

Kada ka ji tsoro, wajenka aka aiko ni, an ce ba don kai ba zunubin mutanen garin nan ya isa a kife su. Saboda haka aka ce in zo in tafi da kai, don mutane su ga misali daga gare ka, su qara lura da al’amarin addini.

To, Allah ya ba ka nasara, ban tava ganin jahilin Liman irin wannan ba.... (Imam, 2, 1970: 71).

Da irin wannan yaudara ya sato Liman, kamar yadda Imam ya tabbatar mana da cewa Limamin nan, jahili ne. Saboda haka Imam ba ya raga wa duk wani da yake qoqarin shiga rigar malamai, kuma ba malamin ba ne. Saboda haka sai ya yi amfani da barkwanci, ya nuna wa jama’a siffarsa.

A labarin “Yaro Bari Murna Karenka Ya Kama Zaki” kuma, wani baduniyin ladani aka gani, wanda quruciya ta sanya har ya sayar da gemunsa ga ‘yan janhol. Daga qarshe dai, wasa ya qare da cin zarafi da wulaqanta:

... Liman ya aiko yana jiransa tuni, bai zo ba, lafiya?
Ladan ya ce a je a ce cikinsa ke ciwo, sai a nemi wani a je
da shi, shi ba ya iya zuwa.
Mutane suka bushe da dariya, suka yi kakkawa, suka
watse suna yi wa Ladan shege (Imam, 2, 1970: 89).

A waxannan labarai guda biyu, wato na “Jarrabawar Da Aka Yi Wa Sarkin Varayi Nomau” da “Yaro Bari Murna Karenka Ya Kama Zaki”, Imam ya yi wa liman da ladan barkwanci, kasancewar jahilcinsu, da kuma shisshiginsu cikin al’amuran da ba su dace su shiga ba, ba su kuma shafe su ba.

Misali, me ya kai ladan da sayar da gemunsa, da shan taba sigari, da kuma shigar harkar ‘yan tasha, ‘yan janhol? An ce ladanin nan baduniyi ne, saboda haka ya kauce wa tsari, in da ya yada mutuncinsa. Duk masu irin wannan hali, Imam bai bar su ba, sai da ya yi musu barkwanci.

Ta fuskar barkwanci tsakanin qabilu kuma, za a bayar da misali da labarin “Karen Bana Shi Ke Maganin Zomon Bana,” inda Imam ya yi wa Inyamurai iya shege saboda tsanin son kuxinsu. Da ma kuwa bisa al’ada, haka Bahaushe yake suranta Inyamuri – shegen son kuxi. Asalin wannan labari dai an samo shi ne daga wasan kwaikwayon William Shakespeare, mai suna *Merchant of Venice*. Shi ma asalin wasan, barkwanci Shakespeare ya yi wa Yahudawa, kasancewar suna da

wannan hali na son kuxi, ga kuma bayar da bashi da ruwa. Shakespeare Bature ne, kuma Kirista, wanda addininsa ya haramta bayar da bashi da ruwa. Saboda haka ya yi wa Shylock, Bayahude, barkwanci a wasan.

Haka kuma Imam yakan yi amfani da wasu kalmomi ko wasu jumloli wanda salonsu yana burgewa, kuma su sanya dariya. Misali, a labarin “Banza Ta Kori Wofi”, sunayen varayin nan yana da ban dariya, da ka ji ka san wanda ya laqaba musu wannan suna, mai son barkwanci ne. Sunayen nasu shi ne Qodago-a-taka-a-kare, da Kaxan-mai-ban-haushi, da kuma Qazunzumi-a-gan-ka-raina.

Kaxan daga misalan irin waxannan barkwanci daga labaran da muka ambata, akwai kamar haka:

Sai zuciya ta turnuqe Sahoro, ya tashi daga kwance ya sauko, ya tarad da matar, sai kokawa kici kici, kica kica. Can Sahoro ya gaji, ya ga bai ka da matar ba, sai ita ke neman tandara shi da qasa. Sai ya ce mata, “To, sakan ni, kin kayar. Na ce ko iyakarta ke nan? Sahorama ta ce, “Af! To, in sake ka, ni in faxi?” (Imam, 1, 1970: 31).

Sai kuma kokawar baqauye da xan birni, na “Labarin Wani Baqauye Da Waxansu ‘Yam Birni’:

Xam birni da yana tsammani da wasa yake, sai ya ga ya yi wuf ya haye kafaxarsa. Ga shi ya fi xam birni qarfi, ya kuma fi shi iya kokawa, ya yi ya yi ya ka da shi, ya kasa. ... Baqauye ko bai kula su ba, sai xl, xl, xl, yake yi, yana

has! kur! wai shi ya hau jaki, yana ta ba shi dudduge a ciki, yana duka ... (Imam, 1, 1970: 34).

A labarin “Ba Ruwan Arziki Da Mugun Gashi, Wanda Allah Ya Ba Haquri Ya Fi a Zage Shi”, Imam ya yi wa Shu’aibu xan wanzam, Mai-kayan-kaifi barkwanci a kan abin da ya aikata, mai kama da na motsattse.

Bayan ya lura da abin da Isa Lamiri ya yi da buzu, ya kuma rikixe ya koma kuxi, sai “Shu’aibu xan wanzam ya riqe baki don mamaki, ya ce a ransa, ‘Ashe idan aka yi ta bugun buzaye kuxi suke zama!’” Daga nan fa sai xan wanzam ya wuce kasuwa:

Ya sai kokara ya sulle, ya nufi rumfar da Buzaye ke zama in sun kawo dabino. Ya iske sun cika rumfar fal suna shan fura. Da isowarsa sai ya faxa tsakiyarsu, ya cira kokaran nan ya yi ta bugunsu, duk suka yi waje da gudu. Shi kuwa ya danne xaya, ya yi ta bugu. ... (Imam, 2, 1970: 10).

A “Labarin Kalala Da Kalalatu”, yadda Imam ya bayyana gudun da Baqon Kalala yake yi, lokacin da Kalala ya biyo shi da wuqa tsirara, abin dariya ne. Da Baqon ya guje wa Kalala, ya juyo, matar ta tambaye shi ko ya ba shi?:

Kalala ya ce, “Ko tarad da shi na yi? Wannan akwai xan banza da gudu! Ga shi kamar tsoho, amma da ya zura sai ganinsa a ke kamar ba ya taka qasa (Imam, 2, 1970: 16).

Haka ma a labarin “Kwaxayi Mabuxin Wahala, In Ba Kwaxayi Ba Wulaqanci”, Imam ya ba da labari mai cike da ban dariya. Kodayake da ma an nuna mana tauraron labarin cewa ‘dolo’ ne, inkiyarsa ma ke nan ‘Dolo’, saboda tsananin wautarsa. Da jin kwaxi suna kuka, kwas, kwas, sai wai ya zaci suna faxin kuxin da suke hannunsa suke qirgawa, wato takwas, alhali shi kuma kuxin nasa sule tara ne, ba takwas ba. Nan dai wannan gaula ya watsa wa kwaxin kuxin wai su qidaya, su gani.

Labari na gaba kuma mai cike da barkwanci, shi ne na “Labarin Sususu Da Shashasha”. Wannan labari cike yake da ban dariya da wauta ta wasu magidanta biyu da matansu suka yaudare su ta hanyar nuna musu cewa wai sun shiga wani hali, alhali a zahiri ba haka ba ne. Guda matar ta ce wai ba shi da lafiya. Ya kuma yarda, har ya mimmiqé a kan gado. Guda kuma wai aka saqa masa riga ta ulu wadda ido ba ya iya gani domin kyau. A kan haka kuma har wai ya sanya rigar da ido ba iya gani, ya halarci jana’izar abokinsa, wadda shi kuma matar ta ce wai ya kwanta, ya mutu:

Am fara jera katangi bisansa, za a yave da qasa, sai ga Sususu, daga shi sai kirshen bante, yana tafe yana taqama, wai shi ya sa rigar ulu ya zo wajen jana’izar abokinsa. Ko da mutane suka gan shi tik haka, sai suka bushe da dariya. Da Shashasha ya ji sun varke da dariya, shi ma sai ya leqo daga cikin kabari wai ya ga abin da su ke wa dariya, ya ce,

“Ni ma ba don na mutu ba, wallahi da na yi dariyar wannan sakarci!”

Mutane suka ja da baya a tsorace, suka ce, “A’aha. Ashe ba da ka mutu ba?”

Shashasha ya ce, “Na mutu mana! Ai tun da azahar matata ta ce na mutu.”

Da mutane suka fara dariya, sai da kowa ya yi ta qwalla (Imam, 3, 1970: 252 - 253).

Wani labari mai cike da barkwanci kuma ma, wanda ke iya sanya idon mutum ya yi qwalla domin dariya, shi ne na labarin “Kowa Ya Daka Rawar Wani, Ya Rasa Turmin Daka Tasa”. Wannan mutumi wanda aka bayyana shi da fushi da qyashi, da kuma yawan mita, yana ganin cewa mata suna qwarar maza ne wajen rabon aikin gida da ala’ada ta tanada wa kowane jinsi. Saboda haka shi sai ya musanya nasa da matarsa: ita ta yi aikin gona, shi ya yi na gida.

Hakan kuwa aka yi, da ya ishi matar da yawan mita. Ita dai ta samu ta ci nasarar idar da nata aikin da ya zavar mata, da taimakon maqwabtansa a gona. Amma shi kan, tun safe har la’asar, ba abin da ya qulla, sai ma da ya kusa ya halaka kansa:

Suka kutsa kai xakin gaba xaya, suna tsammanin za su ga maigida na sanwa, ba su gan shi ba. Sai suka ji daga sama wajen taga ana ce musu, “Alhamdu lillahi, ku zo ku kwance ni!”

Jin wannan har ya sa suka firgita, matar ta ja da baya. Suka duba, sai ga mijin na lilo kai qasa. Ga shi faca-faca cikin tsari, jini sai zuba ya ke yi ta hanci da ta baki, sai

quda ke binsa, buu! Ga hawaye sharaf-sharaf yana kuka. Sauran mutane suka varke da dariya suna kyakkyawa. Matar ta sa hannu, suka kwance igiyar daga qafarsa, suka qyale shi ya kuma faxowa da kai ya qara buga hancinsa da qasa qumus, ya kwanta shiru don zafi. “Sannu maigida, sannu! Yaya aka fara haka?” ... “Im ba ki rufa baki ba, yanzu kina shan kashi! In shegantaka ki ke ji, na fi ki. Me ye ruwanki da abin da ya faru, im ba son yawan magana ba? Daga yau ki tsaya ga aikin gida da kuka saba da shi, ni ko ki bar ni da nawa na gona, lalatacciyar wofi! Maza ki dama mini kunu in sha, yunwa na ke ji. Im ba haka ba ko, yanzu kya sha duka, mutuniyar banza!” Maqwabtan nan nasa suka yi waje, suna ta kyakkyewa suna dariya, ... (Imam, 3, 1970:263 - 264).

Ire-iren waxannan labaru masu ban dariya, masu cike da barkwanci, suna qara tabbatar da halin Abubakar Imam ne, kamar yadda abokinsa ya tabbatar, wato Wazirin Katsina, Isa Kaita. Ashe ke nan littafin *Magana Jari Ce* yana qunshe ne da tasirin mutuntakar tasa shi marubucin littafin. Wannan ya qara tabbatar da hasashen wannan bincike, cewa littafin yana xauke da mutuntakar Abubakar Imam ne.

4.6 Matsayin Mace a *Magana Jari Ce*

Idan aka ce za a nazarci ra'ayin mutum a kan rayuwa, to ana qoqarin a ga me ya ce ne a kan wani fanni na rayuwa, a al'adance ko a addinace ko kuma ta fuskar falsafa, irin ta siyasa ko wanin wannan. Zamani yakan yi tasiri a kan mutuntakar mutum, ta fuskoki da dama. A al'adance,

yanayin qasar Hausa na da bai tanada wa mata wani matsayi da za a riqa jin xuriyarsu a fili kamar maza ba. Al'adar Hausa ta ware wa mata wasu abubuwa da suka ke wanta da su. Saboda haka bisa ga abubuwan da muka nazarta daga *Magana Jari Ce*, za mu iya cewa al'adar Hausa ta wancan lokacin ta yi tasiri a kan mutuntakarsa ta fuskar matsayin mata a qasar Hausa. Wasu za su ga kamar ra'ayinsa ya karkata ga fifita maza ne bisa mata. Wasu kuma za su iya cewa qila ya yi hakan ne bisa rashin sani. Sai dai abin da zai fi xaukar hankali shi ne, yanayin qasar Hausa na lokacin ne ya yi tasiri ga ginuwar tunanin nasa a kan matan, har ya rubuta wasu abubuwa a cikin *Magana Jari Ce* da ake ganin kamar suna fifita maza a kan mata.

Wata babbar al'ada ta Hausawa da ta shafi sha'anin jinsi shi ne na yadda al'ummar ta rarrabe da irin ayyukan da kowane jinsi zai yi a tsarin gudanar da rayuwa. A kan haka, Adamu (1978) cikin fassarar Wurma (1991), ya ce:

Kowane jinsi yana da wasu ayyuka da ake ba shi na daban. Mace Bahaushiya, kamar kowaxanne mata, aikinta shi ne kula da yara da kuma sauran qanqananan ayyukan gida. Amma babbansu shi ne dafa abinci da samar da ruwa da makamashi don dafa abinci (Wurma, 1991: 14).

Wannan al'ada ta Hausawa ita ta yi tasiri cikin akasarin labaran *Magana Jari Ce* domin matsayin da aka ajiye matan bai sauya da na al'adar ba. Amma wannan ba abin mamaki ba ne musamman idan aka yi la'akari da lokacin da aka rubuta littafin.

A *Magana Jari Ce* an ajiye mace a mata kai biyu ne: i. Mai raunin hali ii. Mai haquri da jure wa kowace irin tsangwama ta namiji. Duk cikin labaran *Magana Jari Ce*, ba inda aka nuna mace a matsayin wata jaruma mai iya gogayya da maza ta fuskar gwagwarmaya a rayuwa. Babban matsayin da aka ajiye ta shi ne na matar aure, mai kula da sha'anin gida. Ganin waxannan abubuwa na matsayin mace da Abubakar Imam ya kawo cikin *Magana Jari Ce*, ba abin mamaki ba ne domin kuwa abubuwa biyu ne suka yi tasiri a kansa: xaya shi ne addini, xayan kuma qila tasirin al'adar Bahausha ne kan mata da ta yi qaimi a lokacin.

Ta fuskar addini, Musulunci ya xora namiji bisa mace ne domin ko wajen shaida da wajen gado, namiji guda yana tsayawa a matsayin mata biyu ne. Misali, Allah Ta'ala yana cewa:

Ya ku waxanda kuka yi imani, in kun zo batun bashi a tsakaninku, to ku rubuta, ku nemi mai rubutu ya rubuta muku bisa adalci Ku nemi shaidu biyu maza, in kuma shaidu biyun ba maza ba ne, to namiji guda da mata biyu, in kun amince da waxannan shaidun, in xaya daga ciki ya

manta, xaya daga ciki zai tunatar da ita ... (Qur'an, 2: 282).

Ga wasu ‘yan misalai a kan wannan hujja, daga *Magana Jari Ce* (1 - 3), domin yanke hanzari:

i. *Magana Jari Ce* 1

Cikin “Uwar Labari” na *Magana Jari Ce* 1, mun ga yadda Sarki Abdurrahman ya fita yaqi da Sinarawa. Kafin ya fita sai da ya umurci Musa da Mamudu a kan kome za su yi, su shawarci akun nan. Kuma kada su kuskura su qetare abin da akun ya shaida musu. Da Musa ya yi shirin fita domin ya bi su Mamudu, ya bi umurnin uban domin ya zo ya shaida wa aku. Da ya iso ya iske namijin akun yana barci, sai matar. Sai ya shaida mata cewa:

Na zo in gaya muku ne don ku sani, za ni bin Mamudu, duk abin da zai same shi ya same mu tare (Imam, 1, 1970: 11).

Da akun nan ta ji haka sai ta girgiza kai ta ce:

Ai wannan ko kusa ba shi yiwuwa. Yaya Sarki zai bar mana amanarka, sa’an nan mu sava?

Wannan amsar ta bai wa Musa haushi har ya murxe mata wuya, ya kashe ta. Nan fa mijin ya farka, ya ga abin da ya sami matarsa. Sai shi ma Musa ya tambaye shi. Da ya yi shiru yana tunani, sai Musa ya ce:

Ban ji ka ce komai ba, ko kuma kai ma hana nin za ka yi, yadda matarka ta tashi hana ni?

Aku ya kayar da baki ya ce:

Mamakin abin da ya sa ka ba mace shawara nake yi. Ai magana irin wannan sai mu tsakaninmu maza. In ba rashin hankalin mata ba, ina mutum zai ce za shi ga xan'uwansa, sa'an nan a hana shi? (Imam, 1, 1970:11).

A fisge, wannan labarin yana nuna matsayin mace da cewa tana da rauni inda ba za a yi wata shawara da ita ba.

Misalai daga xiyan labarai na *Magana Jari Ce* 1, a kan matsayin mace, akwai "Labarin Sahoro Da Sahorama", an ga rayuwar wasu magidanta ragage, malalata, ga kuma son jiki. Dukkansu suna da hali iri xaya, amma sai ake qoqarin nuna cewa matar ce ta yi sanadiyyar asarar da suka yi, inda bisa tsautsai ta fasa xan goran zumar da ta rage musu. Daga nan, ai sai mijin ya hau ta da zagi wai mutuniyar banza, sullutuwa. Sahoro har ya kama matar da kokawa da nufin zai ba ta kashi. Da a ce ya fi qarfinta, da ta sha kashi.

Shi kuma “Labarin Wani Aku Da Matar Ubangijinsa”, an nuna cewa matar attajirin fasiqa ce. Da mijin ya ji labari maimakon ya bi hanya ta shari’a, sai ya ba ta kashi. Ita kuma matar sai ta zargi aku da cewa shi ya tsegunta wa mijin. Abin da ya biyo baya shi ne an nuna jahilcin mata a kan abin da ya faru a hurumi na muryar da ta ji da kuma bin umurnin da aka ba ta.

Irin wannan hali na rauni da aka jingina ga mata, ya fito cikin wasu labaran na littafi na xaya, misali, labarin “Yadda Muka Yi Da Ubangijina Ojo”. A labarin, an nuna halin wata mata da wani Bayarbe, mai suna Ojo ya auro. Matar ta yi quille-quillen da ta raba shi da sauran matansa. Ta ci nasarar hakan ne ta hanyar bin bokaye da ‘yan bori, domin ta sami magananin da za ta mallake mijin. Matar nan ta addabi kowa a gidan – maigidan kansa, barorin gidan, da ma akun gidan. Daga qarshe dai, aku ya yi hikimar da ta kai ya raba Ojo da matan nan.

An kuma nuna raunin mata a “Labarin Annabi Sulaimanu”, inda aka nuna mugun halin wata mata da bisa tsautsayi ta kwanta a kan xanta, ya mutu. Maimakon ta rungumi qaddara, sai ta nemi ta ha’inci abokiyar zamanta, ta hanyar musanya xanta matacce da na waccan mai rai. Daga

qarshe dai Annabi Sulaimanu ya yi hukunci na hikima, irin nasu na annabawa, ya gane ainihin gaskiyar lamarin.

Shi kuma labarin “Raina Kama Ka Ga Gayya”, ya yi nuni ne da yadda idan namiji ya kuskura ya biye wa shawarar mata, to za a yi varna. Wannan varnar kuwa ita ta yi sanadin ajalin mijinta, ita kuma matar ta haukace.

Amma a labarin “Saurin Fushi Shi Ke Kawo Da Na Sani”, saxaka ba ta aikata wani laifi ba, illa iyaka dai halin mata da ya yi tambari a zukatan maza ne ya shafe ta:

Sarki ya yi shiru, ya ce, “Lalle qarya kike yi. Munafuncinku na mata wane ne bai san shi ba? (Imam, 1, 1970: 101).

iii. *Magana Jari Ce 2*

A littafi na biyu ma an nuna labarai da dama da suke xauke da irin wannan jigo da ke nuna rauni na mata. Misali na farko shi ne na “Labarin Kalala Da Kalalatu”, inda aka nuna Kalalatu da kwaxayi da rowa da munafurci da kuma qarya. Garin kwaxayinta ta cinye dukkan naman da mijin ya kawo mata domin dafa masa, ta kuma yi qaryar cewa kyanwa ce ta cinye. Sannan ta qulla wani munafurcin da wai baqon da mijin ya kira varawo ne, ya fiske naman da ta kawo musu, ya ruga a

guje da shi. Kan halinta na kwaxayi, an ce “idonta idon nama sai ka ce kura sai yawu ke zuba dalala” (shafi na 14).

A “Labarin Wani Sarki Da Yaronsa” kuwa, an nuna cewa mata suna da wasu miyagun halaye na musamman da ake jan hankalin maza su yi kaffa-kaffa da su. An ce wai wani sarki ne:

Wanda ba shi da wata ta’ada sai karanta labarum mata da irin makidarsu. Da dai ya fahimta lalle mata sun kai matuqa cikin iya makirci, ya ga babu shakka tarkunansu na makirci, kowa suka kafa masa babu xaro sai sun kama. Saboda haka tsoronsu ma bai yarda da ko abinci su riqa yi masa ba ... (Imam, 2, 1970: 92).

Haka cikin labarin, an sake fitowa da halin kwaxayi na mata inda bazawarar yaron Sarkin da ta qyalla ido ta ga naman gauraka, ta ce kuwa lalle sai ya sam mata:

Ta qyalla ido ta ga gaurakan, yawunta kuwa ya yi gudu, ta ce ya sam mata qafa guda ta xanxana (shafi na 92).

Sauran labarai a littafi na biyu masu nuna irin waxannan halaye na rauni na mata, su ne “Labarin Jimrau Xan Sarkin Noma Na Biyu” da “Jarrabawar Da Aka Yi Wa Sarkin Varayi Nomau” da “Zafin Nema Ba Ya Kawo Samu” da “Qyale Maqetaci Ya Yi Ta Halinsa, Kome Ya Jima Zamani Na Nan” da “In Maye Na Da Hankali Ba Ya Fid Da Maitarsa A Fili.”

iv. Magana Jari Ce 3

A wannan littafin ma an samu labarai da dama da suke nuni da irin wannan jigo na rauni ga mata. Misalan irin waxannan labarai su ne “Wanda Ke Wulaqanta Jama’a Duk Ya Ga Iyakarsa” da “Karen Bana Shi Ke Maganin Zomon Bana” da “Rama Cuta Ga Macuci Ibada” da “Mai Arziki Ko A Kwara Ya Sai Da Ruwa” da “Labarin Sarki Jatau” da kuma “Zakaran Da Allah Ya Nufe Shi Da Cara, Ana Muzuru Ana Shaho, Sai Ya Yi.”

Cikin waxannan labarai, wasu sukan nuna mata da yanga da raini da ruwan ido, musamman wajen zavar miji. Misali a nan shi ne labarin “Wanda Ke Wulaqanta Jama’a Duk Ya Ga Iyakarsa.” Ruwan idon Mama ya kai ta ga auren dodo, wanda kai ne, ba shi da gangar jiki. A labarin “Karen Bana Shi Ke Maganin Zomon Bana”, an ga halin almubazzaranci da dukiyar miji.

Baya da jarin Bala ya karye, ya yi rancen fam ashirin daga wurin abokin adawarsa, wato Nwanko. Bisa yarda, sai ya bai wa matar ajiyar fam goma, shi kuma ya shiga kasuwanci da fam goma. Amma me ya faru, matar:

Ta sam ma kuxin da varna, ko abinci ba ta ci sai ta ga tana ganin fuskarta cikin mai ... kafin kwanan arba'in dai cikin fam goman nan saura duk bai fi sule hamsin ba (Imam, 3, 1970: 113).

A taqaiƙe wannan shi ne misalan irin matsayin da aka bai wa mata a *Magana Jari Ce* (1 - 3). A tsarin tunani irin na yau, wato ra'in gaba dai mata, wasu za su ce wannan xin danniya ce aka nunawa mata a labaran. Amma ba abin mamaki ba ne da labaran suka kasance haka domin tasirin addinin lokacin da aka rubuta *Magana Jari Ce* ya sanya hakan, wato tasirin Musulunci. Akwai hadisi da dama da suke nuni da cewa aljannar mace tana ga mijinta. Misali, cikin *Al-Jami'u Saghir Fi Ahdisi Al Bashirul Nazhir* na Suyuxi akwai hadisi mai lamaba **2744**, wanda yake cewa:

Ki duba yaya kike a wurinsa (mijinki), domin shi ne wutarki, shi ne aljannarki.

Ibn Sa'ad ya ruwaito wannan hadisi a cikin *Kaba'ir*. Haka Nisa'i ya ruwaito shi cikin *Sunan*.

Amma duk da haka Hausawa suka ce ba a rasa nono a ruga, wasu labaran cikin *Magana Jari Ce*, sukan nuna mace ita ma tana da irin tata fasaha da hikimar. Wasu labaran kuma sun nuna su da hali na haquri da

jure tsangwamar miji. Misali ta fuskar fasaha da hikima, an ga yadda Juma ta sanya Sarkin Soro ya farka daga barcin da yake yi na nuna halin ko-in-kula da sakaci cikin sarautarsa. Wannan kuwa ya faru ne a labarin “Kukan Kurciya Jawabi Ne, Mai Hankali Ke Ganewa”. Labarin ya zame wa sarkin hannunka-mai-sanda.

Ta fuskar haquri, labarin “Kowa Ya Daka Rawar Wani, Ya Rasa Turmin Daka Tasa” shi ne babban misali. Mijin wannan mata an ce ‘ya fi kowa ragwanci, da fushi, da ganin qyashi, da mita, da rashin godiya. Kullum kwanan duniya sai ya dami matarsa, wai ita ba ta qoqari iyakar zarafinta.

Kome ta yi sai ya ce’:

Ke tafi, raguwa! Kina nan, ke ba wani aiki mai tsanani ba.
Duk da haka ba ki yi wa mutum abin da ransa zai kwanta.
Kullum ina can cikin gona, tun fitowar rana har faxuwarta,
duk zafin rana a bisa kaina yake qarewa. In shuka in girbe,
in ya nuna sa’an nan in xauko in kawo miki kina zaune, sai
ki dafa kawai, wai iyakar wahalarki ke nan! (Imam, 3,
1970: 254).

Duk da irin wannan mita tasa, da yake matar Allah ya zuba mata haquri, iyaka ta ce, “Haka ka gani, maigida?” in ta ga alamar ransa ya vaci, sai “ta durqusa, ta ce, ‘Ka yafe ni, in maganata ta motsa zuciyarka ne. Ina ni ina gardama da kai?’” (Imam, 3, 1970: 255).

Wannan misali da aka kawo kan matsayin mace cikin *Magana Jari Ce*, wanda kuma ga bisa dukkan alamu al'ada ta yi rinjaye a kan yadda addini ya nuna matsayin mata a Musulunci, ya kasance haka ne saboda tasirin lokacin da labaran suka samu. Abin nufi a nan shi ne, duk da Abubakar Imam ya kasance malami, amma dai tasirin al'ada ya yi fice cikin mutuntakarsa, wanda hakan kuma ya sanya aka ga tasirinta cikin labaran nasa.

Ta wata fuska kuma, za a iya cewa a addinace, akwai wani hadisi da yake cewa Aljannar mace tana qarqashin mijinta. Saboda haka ba abin mamaki ba ne wannan hadisin ne ya yi tasiri cikin sha'anin zamantakewa ta aure a qasar Hausa, da har wasu suke zargin mazajen da wuce gona da iri kan yadda suke tafiyar da gidajen nasu.

4.7 Matsayin Bafade a *Magana Jari Ce*

Wani ra'ayin kuma na Abubakar Imam, kamar yadda akasarin labaran da suka danganci sarakuna suka nuna, shi ne ba a mugun sarki sai mugun bafade. Duk inda aka sami sarki mai tausayi da son talakawa da taimakon gajiyayyu, to sai an iske wazirinsa kuma mugu ne mai qyashi da abin nan da sarkin yake yi. Masu iya magana sukan ce, “Ba a mugun

sarki, sai mugun bafade.” Wajen fassara ma’anar wannan karin maganar, Yunusa (1977) ya ce:

Fadawa su ne suke arar bakin sarki su ci masa albasa. Kasancewa mafiya yawancin fadawa bayi shi ya sa suka cika zaqin mazallaqo a lokacin da aka kai mutum, mai laifi ko maras shi, gaban sarki. ... Idan fadawa suka ga dama, suna iya xaure mutum ko sarki bai xaure shi ba. Haka kuma suna iya sakin mutum ko sarki bai sake shi ba. ... Idan an kai mai laifi gaban sarki, idan sarki ya ce a xaure shi shekara biyu, fadawa na iya cewa shekara biyar aka ba shi. Su kuma faxi haka xin da kyau a lokacin da suke cikin surutunsu na harbati. A kan haka kuma za a zauna.

Fadawa ne kuma masu fushi da fushin sarki in ma har ya yi fushin. Za ka ga suna zazzare idanu, suna kuma magana da sauri domin su razana bawa ko bayin Allah. Za kuma ka ga suna rawar jiki domin su cika aiki. A shirye suke a koyaushe don su azabtar da ladabtar da shaqiyin mutum mai girman kai. Sau da yawa, sukan taimaka a xaure mai gaskiya a saki mai qarya. ... to, saboda sharrin duniya irin wannan, shi ya sa aka fi jin tsoron fadawa, ‘yan magana, fiye da sarki shi kansa ... (Yunusa, 1977: 62).

Akan ji qorafe-qorafe da dama da talakawa suke yi a kan irin zalunci da mulki na kama-karya da wasu sarakuna da fadawansu suke aikatawa a kan talakawan. Amma a ko’ina ne an fi zargin fadawan sarki da nuna nau’o’i na zaluncin. A kan wannan ne har Mani (1956) yake kafa hujja da cewa wannan irin mugun hali na fadawa da sauran barorin sarakuna, yana xaya daga cikin dalilan da suka sanya Allah Ta’ala ya aiko da Nasara qasar Hausa. Ga abin da ya ce:

A kowace fada ta sarakunan qasar nan, idan mutum ya je, irin mutanen da zai tarar su ne manyan barorin sarki, galibinsu kuwa masu mugun hali ne, marasa imani ko koxan. Ba abin da suke yi sai aikata varna ta wajen yi wa talakawa marasa qarfi irin abin da bai kamata ba. Sai yadda suka ga dama suke yi kawai. To, su irin miyagun barorin nan na sarakuna fa, ba su da mai hana su yin abin da suka ga damar yi. Hasali ma dai har a waxansu wurare sun kai ga raina shari'ar da alqalai ke yi, domin ko an kai su qara, sai ka ga alqali tsoro ya hana shi zartar da hukunci tsakaninsa da Allah, tilas ya bi son zuciyar azzaluman na. Yana tsoro idan bai bi son zuciya tasu ba sai su yi masa sharri, ko su vata tsakaninsa da sarki.

Kuma wani mummunan abin da waxansu daga cikin barorin nan na fada ke yi, shi ne kuma abin da ya fi ba su sha'awa, shi ne su riqa yi wa mutane, waxanda Ubangiji ne halicce su kamar yadda ya halicci barorin nan, azaba. Su kuwa sai su koma waje xaya suna murzar gashin baki, suna kallo, suna dariya, suna murna. Wannan kuwa rashin imani ne a fili. Duk fiye da wannan kuma sai karvar rashawa da zalunci iri-iri suka zama jiki ko'ina a qasar nan (Mani, 1956: 17).

Wannan bayani na Mani ba zai zama da mamaki ba musamman in aka nazarci *Magana Jari Ce* da ta samu a lokaci na mulkin mallaka, wato kusan dai lokaci guda da samuwar wannan littafi na Mani. A wannan lokaci sarauta tana a kan ganiyarta, domin su suke mulkin dukkan qasar Hausa. Da Baturen ya zo ma, bai rushe su ba, ya ci gaba da amfani da su wajen tafiyar da tsarin mulkinsa na maulki a kaikaice. Saboda haka sarakai su suke damawa a sha, da daxi ko ba daxi.

Wannan ma'ana ta Yunusa (1977) ta fi mayar da hankali ga qananan fadawa, wato dogarawa waxanda suke abu kamar 'yan banga. Su ne suke xaga murya suna maimaita zancen sarki, in sun ga dama su qara gishiri domin ko su ci zarafin wani, ko kuma domin su kyautata wa wani. Su ke zazzare ido domin wai talaka ya ji tsoronsu. Amma duk da waxannan halaye marasa kyau da aka jivinta wa fadawa, Bunza (2009) ya ce:

Fadawa abokan makaxan fada ne na ququt kuma a koyaushe tare ake. Su ke iso ga sarki, su ke ba da lokacin da za a zo a yi hira, su ke zuwa da kyautar da aka yi a ba su tukuici, su ke ba makaxa labarin abubuwa da bai sani ba domin ya sarrafa su a waqa (Bunza, 2009: 21).

Wannan bincike ya qara faxaxa ma'anar fadawa a matsayin duk wani mai riqe da wani muqami na sarauta, wato mai faha a ji a gaban sarki. Ke nan su waziri da galadima da hakimai da sauran masu riqe da sarautu a fada, kama da bayin sarki da suka fito a *Magana Jari Ce*, duk sun shiga cikin wannan ma'ana.

Tun daga xiyan labaran na littafi na xaya za a iya ganin irin miyagun tanaje-tanaje da mugun nufin wazirin Sarki Abdurrahman na wajen neman kashe Musa domin wai in Sarki Abdurrahman ya mutu, shi kuwa ya gaji sarauta. Wannan irin hali na Wazirin Sarki Abdurrahman,

babban misali ne na ma'anar wannan karin magana. Labarai da dama sun kawo misalai na ma'anar wannan karin magana a aikace, misali:

“Kowa Ya Dogara Ga Allah, Kada Ya Ji Tsoron Mahassada, Balle Qeta”

Zubin labarin a fiske shi ne:

Wani baƙon malami ne mai suna Abdun Ugu ya je baƙanta masarautar wani babban sarki a qasar Sudan. Malam Abdun Ugu ya sami karvuwa wurin Sarki domin shi sarkin nan Allah ya yi shi mai kyauta ne, musamman ma in mutum ya kasance malami ne. Amma wannan hali na dattaku na sarki yana baƙanta wa Waziri rai, domin haka ya shiga qulle-qullen yadda zai sa sarki ya kore shi, ko kuma ma ya hallaka shi. Daga qarshe dai qaiqayi ya koma kan masheƙiya. Wannan qulli ya yi sanadin hallakar Wazirin. Daga bisani aka naxa Abdun Ugu a matsayin wazirin (Imam, 3, 1970: 9).

Tun da farko an nuna mana halin wannan wazirin a farkon labarin, da cewa:

... Wazirin garin ba abin da ya dame shi kamar alherin nan da Sarki ke yi wa gajiyyu. In ya ga an yi wani alheri, kadan ya fara fushi sai ka ce daga cikin kuxinsa ne a ke xiba (Imam, 3, 1970: 9).

Da wannan hali nasa ya ciwo shi rannan, sai ya yanke hukuncin zai tunkari sarki da shawara domin ko zai yi sa'a ya ciwo kansa ya yi maganin wannan baƙon malami. Waziri ya ce:

... Allah ya baka nasara. Al'amarin nan namu ne game da talakawa na ga zai wuce kima. Idan ya yi yawa, na ga zai sa mu yi rauni bisa ga sha'anin mulki. ... Sakin jikin nan naka game da talakawa na ga zai wuce kima. Yanzu kana Sarki, xan Sarki, jikan Sarki, ai bai kamata ba kamarka ya zama ba shi da abokin sha'ani sai 'yan dandi, waxanda zakaransu ya yi cara kan ashararanci. Yanzu idan waxansu sarakuna suka zo, suka tarad da fadan nan cike da asharrun mutane, ai mu ji kunya. Amma fa gaskiya ce na gaya maka, Allah ya ba ka nasara, in ta yi maka zafi ka gafarce ni (Imam, 3, 1970: 10).

Wannan irin shawara ta Waziri in aka sami duk wani shugaba, walau na gargajiya ko na zamani ya xauka, to kuwa talakawa za su xanxana kuxarsu domin ba wanda ya isa ya zo ko kusa da fadar in ba mai qumbar susa ba. Amma da aka yi sa'ar wannan Sarki ba mai jin zuga da saurin yarda da irin waxannan miyagun shawarwari daga miyagun fadawa ba ne, sai ya ce wa Waziri:

Don muna taimakon gajiyayyun bayin Allah, shi zai sa mu yi rauni a cikin sha'anin mulki? To yanzu cikin sha'anin mulki sai ka gaya mini abin da muka yi rauni a kansa, in ko ba haka ba maganar banza ke nan kake yi.

To, kuma ka ce irina bai kamata ba in riqa sha'ani da ashararai, 'ya'yan dandi. To, ni wane ne? da me na fi su? In na tsani mutane, itatuwa zan yi mulki kansu? Maganar

banza! Kai dai duk hassadarka ta xan alherin da na ke yi wa marayun Allah ne da gajiyayyu ... (Imam, 3, 1970: 11).

Lalle da Sarakuna da shugabanni na wannan zamani za su xauki darasi daga halin wannan sarki, to kuwa da talaka sai hamdala domin zai sami shugaba mai qaunarsa, wanda kuma ya san halin qunci na rayuwa da yake ciki. Babbar matsalar da ake da ita yau ita ce su shugabanni kamar la'alla ba su ma san cewa akasarin jama'ar qasar suna cikin wahalar yadda za su tafiyar da rayuwarsu ba. Komai na qasar nan ya tsaya cik, amma shugabanni suna nuna halin ko in kula. Kowane shugaba a yau yana da masu ba shi shawara ta fuskoki da dama. Amma ga bisa dukkan alamu, mashawartan irin su wazirin wannan sarki ne. Wani labarin kuma mai kama da na wannan waziri, shi ne na:

“Munafunci Dodo Yakan Ci Mai Shi”

Zubin labarin shi ne:

Wata rana ce Sarkin Maganda da yaransa suka fita kilisa, sai xaya daga cikin ‘ya’yan nasa ya ga wani mutum cikin tsumma, ya ja ya tsaya, ya tambaye shi halin da yake ciki, ya shaida masa. Sai Sarki ya umurci mutumin da ya je ya jira su har sai sun dawo. Daga bisani Sarki ya sanya shi cikin bayinsa. Amma wannan tsintaccen bawa a hankali ya bijire, ya kuma qasura har ya zama mai haxa husuma a fada. Daga qarshe ma sai da ya haddasa bore a fadar. Amma daga bisani qaiqayi ya koma kan masheqiya,

wannan mugun hali nasa ya kai ga halakarsa (Imam, 3, 1970: 74).

Wannan tsintaccen bawa ya yi daidai da karin maganar Hausawa da suke cewa tsintacciyar mage ba ta mage, ya fara fito da maitarsa a fili lokacin da ya fara janye jikinsa daga wurin tsohon maigidansa, wato Lawal, domin ya ga Lawal ba shi da fada sosai a wurin Sarki.

Da Maisango ba shi da ubangida sai Lawal, amma ko da ya gane ba shi da fada qwarai, sai ya riqa janye jikinsa, ya koma wajen Sani. Ya shiga munafunci, ya zo gidan Lawal ya yi hira, Lawal ba ya ce masa uffan, sai ya tafi ya kwashi maganar da Lawal bai ji ba, ya gaya wa Sani, ya ce Lawal ne ya faxi. (Imam, 3, 1970: 76).

Wannan shi ne somin tavi a kan abin da zai biyo baya na mugun halin wannan bawa na sarki. Da irin wannan yaudara ya sami fada wurin Sani har daga qarshe ya haxa baki da wani boka inda aka ce wai Lawal ba zai yi sarauta ba, in kuwa ya yi, to bala'i zai iya kasancewa a masarautar. Daga bisani dai suka yi qulle-qullensu har Sarki ya mutu. Maisango ya shiga ya fita, aka naxa Sani Sarki. Da bai sami biyan buqata ba, sai ya shiga wani sabon shirin kuma. A nan kuma, ya qulla da Salisu, aka yi wa Sarki Sani kurciya ya bi uwa duniya. Da Salisu ya zama sarki, shi ma nan bai sami abin da yake so ba, wato a naxa shi hakinci. Sai ya sake

qulla wani munafurcin aka yi wa Salisu bore. Bayan an kama Sarki Salisu an tura shi gudun hijira, sai Lawal ya ci sarauta.

Kasancewar Lawal da ma shi sarauta ba ta dame shi ba, sha'anin ilimi ya sanya a gaba, sai ya yi amfani da ilimin da ya samu, ya binciki yadda duk abubuwa suka kasance haka. Da ya gano cewa duk abin da ya faru a fadar sakamakon sharri da qulle-qullen Maisango ne, sai ya shirya a voye yadda zai warware matsalar. Da Sarki Lawal ya tsare Maisango da bincike kan yadda al'amura suka kasance haka, an ji shi da bakinsa yana cewa:

Haka nan ne fa, Sarki. Tun da Sarki ya mutu, ba a sake qulla kome fadan nan ba sai da ni. Kome mutum ya samu bisa ga sarautan nan, da mu aka yi shi. Wannan kuwa aikin Shaixan ne. Allah ya nufa sai ya faru haka. (Imam, 3, 1970: 92).

Hausawa suka ce baki shi ke yanka wuya. Lalle bakin Maisango da ma zuciyarsa ta sharri sun yanka shi domin Sarki Sani ya sanya an tsire shi ne.

Akwai ire-iren waxannan labarai da suke nuna cewa in an bincika da kyau, za a iske cewa lalle ba sarkin ne yake da wannan mugun hali na tsawwala wa talaka ba, a'a, yana samun gurguwar shawara ce daga wajen fadawansa, ko kuma fadawan ne suke aikatawa ba tare da sanin sarkin ba. Saboda haka a ra'ayin Abubakar Imam, irin wannan hali abin qi ne, kuma ya kamata sarakuna su faxaka su san da hakan domin su kula da abin da fadawan nasu suke aikatawa.

A taqaice wannan irin hali yana nuni da wani vangare na mutuntakar murubucin *Magana Jari Ce* ta fuskar siyasa. Ba a iya raba tarihin Abubakar Imam da sarauta, tun daga kakan kakansa, Malam Muhammadu Gajibo (Wakilin Nufawa a Sakkwato), har zuwa kakansa, Malam Muhammadu Badamasi (Wakilin Nufawa a Sakkwato), da mahaifinsa, Malam Shehu Usmanu, da kuma yayansa, Malam Bello Kagara (Walin Katsina). Wannan irin kusanci da fada na mahaifansa ya yi tasiri sosai a kansa, in da har ya taimaka wajen gina mutuntakarsa ta wannan fuska. Saboda haka Abubakar Imam yana xaukar tsarin sarauta a matsayin wani ginshiqi da ya gina al'adun Hausa, musamman a siyasance.

4.8 Mai Nuni a kan Alamun Bature a Qasar Hausa

Irin tarbiyar da Abubakar Imam ya samu daga wajen Turawa sanadiyyar karatun boko, wanda kuma ya jawo shi kusa da su, da kuma irin aikace-aikace da ya yi a qarqashinsu, sun taimaka wajen gina mutuntakar tasa. An ga vullar ire-iren waxannan tasirorin mutuntakar tasa a wurare da dama a *Magana Jari Ce*, inda yake nuni a kan xaukakar wasu al'adunsu birbishin na qasar Hausa. An ambaci wasu abubuwa a *Magana Jari Ce*, waxanda suke nuni da zuwan Turawa qasar Hausa. Za a iya ganin hakan a wasu labarai, duk da dai ba su taka kara sun karya ba. Wasu abubuwan sun shafi tsari da yanayin kasuwancinsu ne, wasu kuwa za a iya cewa suna qoqarin yabon wani hali ne na Turawa, wasu kuma suna nuni ne da baqin al'adu ga Hausawa na wancan lokacin, da ake gani Turawan ne suka kawo. Misali a *Magana Jari Ce* 2, a labarin “Ba Gaskiya Ba Ce A Bar Bixa Ga Shari’a, Kai Dai A Samo Sa’a”, an yi zancen mota, wadda a lokacin baquwar aba ce a tunanin Bahausha:

Attajirin nan da ya ji haka, ya hau motarsa sai qauyen da Malam Lamiri yake (Imam, 2, 1970: 27).

Babbar hujjar cewa mota baquwar aba ce a wancan lokacin ga akasarin Hausawa, har ma da wannan malami, wato Malam Lamiri, shi ne:

Lamiri ya ce, ‘Sai mu tafi gidan naka mu gani.’ Ya kira wani xan qanensa qarami, suka shiga motar tajirin, suna

zazzare ido, don ba su tava shiga mota ba (Imam, 2, 1970: 27).

Kasancewar a ranar Malam Lamiri ya fara shiga mota, da kuma zazzare ido da suka yi saboda sun shiga cikin abin da ba su tava shiga ba, ya tabbatar da cewa lalle a yanayin rubuta wannan labari, mota baquwar al'ada ce ga Bahaushen lokacin.

Haka kuma, a labarin “Yaro Bari Murna Karenka Ya Kama Zaki”, an nuna mana sana’ar ‘yan Janhol, wato kasuwancin fatu da qiraga, wadda zuwan Turawa ne, musamman kamfanin John Holt ya fi bayar da qarfi a kai. Wannan sana’a ta sake vulla a labarin “Rama Cuta Ga Macuci Ibada” na littafi na uku, inda aka nuna cewa wai Telu Fari yana bai wa Telu Baqi shawarar da ya kai wa kamfanin Amburzin fatun jakai su saya, domin wai suna buqatarsu.

A Magana Jari Ce 3, an sake cin karo da samuwar wani baqon abu ta fuskar qere-qeren zamani da Turawan suka kawo qasar Hausa, wanda kuma ya kasance baqo ga Bahaushen lokacin. Wannan abu kuwa shi ne jirgin sama. An ga wannan ne lokacin da Waziri Aku yake bai wa xansa Fasih gargaxi na goma sha biyu, kamar haka:

Waziri na kawowa nan sai Fasih ya ji yara sun xauka daga waje, ‘Alo, alo.’ Ya saurara, sai ya ji ashe jirgin sama ne ke wucewa. Saboda haka ya ce Waziri, Ina jin fitsari.’ Waziri ya ce, ‘To, yi maza ka dawo.’ Fasih ya fita, ya yi ta kallon jirgin sama, sai da ya vace sa’an nan ya dawo (Imam, 3, 1970: 158).

A wata fuskar kuma an yi qoqari a nuna cewa Turawa sun kawo wani salo na irin tasu wayewar qasar Hausa. Wannan ya faru ne saboda yadda suka zo xin, sun yi qoqari su nuna wa qasar Hausa cewa sun zo ne da niyyar su fitar da su daga qangin zalunci irin na sarakunan lokacin. Saboda haka da wani ya yi wata bajinta ko ya nuna shi ma yana da wayo domin ya kare kansa, sai a yi qoqarin danganta wayon da Turawa. A cikin ‘Labarin Wani Makaho’, an ce:

Da ya ji Baqin Makaho ya tasar wa yi masa ba’a sai ya yi fushi, ya haura takalmansa ya tafi yana cewa, ‘Mutanen duniya dai yanzu Turawa sun vata su da wayo, ko’ina ka fito musu suna maqe suna kallonka’ (Imam, 2, 1970: 48).

Haka a labarin “An Qi Cin Biri, An Ci Dila”, Daudu ya ce:

Bari! Wai Turawa suna da dabara, sun sa ‘Yan Doka. Ba su sani ba, ko duk garin nan an mai da su ‘Yan Doka ba a hana mu sane, sai dai a hana qauyawa zuwa kasuwa ... wai a ce za a yi mana wata dabara, muna cikin Kano kuwa? (Imam, 2, 1970: 57).

Wannan batu yana qoqarin nuna wani sabon tsari ta fuskar tsaro bisa al’adar Turawa, wanda wata dabara ce ta rage yawan sace-sace, ta hanyr

amfani da ‘Yan Doka, wato ‘Yansanda ke nan a yau. A da can, dogarawan sarki aka sani a qasar Hausa, ba ‘Yandoka ba.

Wani abu kuma shi ne nuni a kan bayyanar sabbin dokoki ta fuskar kiwon lafiya da Turawa suka kawo qasar Hausa da kuma amfani da likita. An ga wannan batu a labarin “In Allah Ya Taimake Ka, Kai Kuma Ka Taimaki Na Baya Gare Ka”, inda aka nuna cewa Turawa sun hana jefar da mushe a kan hanya, kamar haka:

... ya dubi mataccen jakinsa kuma yana cewa, ‘Turawa sun hana barin mushe a hanya. Tsaya in xauki wannan bakina qanen qafata, in kai shi gari, in ba lebura kuxi su haqa rami su rufe shi, ko da Likita ya biyo ta nan a ci ni tara’ (Imam, 3, 1970: 23).

Wata baquwar al’ada ga Bahaushe da Imam ya cakuxa cikin *Magana Jari Ce*, ita ce hanyar amfani da qararrawa a matsayin hanyar sadarwa. Ana amfani da ita wannan hanya ce da zamani ya kawo, a ofisoshin gwamnati ko gidaje. A ofisoshi, akan yi amfani da ita domin a sanar da masinja cewa ana buqatarsa ya shigo, qila domin a ba shi wani saqo, ya kai zuwa wani wuri. A gidaje kuwa, akan yi amfani da qararrawa domin ta maye gurbin sallama ko qwanqwasa qofa, saboda ta fi amo fiye da qwanqwasawar ko muryar mutum. Akan kuma yi amfani da ita domin isar da saqon cewa an kintsa.

Ta la'akari da haka ne, Imam ya nuna Waziri Aku ya yi amfani da qararrawa domin ya isar da saqon cewa ya kintsa, za a iya shigowa:

KASHE GARI da azahar sai ga Fasih ya zo, ya zauna a zaure, yana jira Waziri ya farka. Jim kaxan aka ji motsa qararrawa, aka zo aka kai masa ruwa ya yi wanka, sa'an nan Jakadiya ta shiga, ta ce "Ga Fasih nan a zaure, ya shigo?"

Waziri ya ce, "Ya dakata tukun, sai na gama wuridi." Can an jima da ya sake buga qararrawa, Jakadiya ta zo ya ce Fasih ya shigo (Imam, 3, 1970: 73).

Wani abu kuma shi ne yadda shi Baturen da kansa yake nuna cewa shi fa ba abin raini ba ne, balle wani baqi ya nemi ya yi wasa da shi. An ga haka a labarin "Rama Cuta Ga Macuci Ibada", a lokacin da Bature ya bayar da izini ga leburorinsa su bai wa Telu Baqi kashi:

Amma ko da suka buxa suka ga fatun jakai ne, sai abin ya ba su haushi, har suka gaya wa Baturensu ga wani shakiyi ya kawo musu fatun jakai wai su saya. Da Bature ya ji haka, sai ya ce su yi ta dukansa, shi bai zo tudu don ya yi wasa da Baqaqen Mutane ba (Imam, 3, 1970: 140 - 141).

Harshe shi ne maqunshin al'ada. Da harshe ake aiwatar da kusan komai na rayuwa. Ba ya ga Larabci da Imam ya yi amfani da shi a matsayin kalmomin aro, waxanda kusan za a ce sun saje da Hausa, an ga yadda ya xan surka kalmomin Ingilishi a wasu wurare. Misali:

Fasih ya ce, "Towo! Amma fa, baba, ko da ba na jin Larabci, ni ina jin Turanci. Malam Iro Gawo ke koya mini. Tsaya ka ji wanda na iya: Tudu shi ne *hill*, kare *dog*, ayaba *banana*. Su ke nan waxanda na sani (Imam, 3, 1970: 130).

An kuma nuna Waziri Aku yana aikata wata al'ada wadda baquwa ce ga Bahaushen wancan lokacin. Za a iya cewa har ma na yanzun domin al'adar ba ta gama ratsa qasar Hausa, kowa da kowa ya rungume ta ba. Wannan al'ada ita ce shan ti, wato shayi:

Da azahar ta yi yau, sai ga Fasih ya zo. Jakadiya ta shiga wurin Waziri. Jim kaxan ta fito, ta ce, "Ka dakata kaxan ya gama shan ti" (Imam, 3, 1970: 147).

A taqaice, irin waxannan batutuwa su suke qara bayar da haske a kan yanayin samuwar wannan littafi, inda suke nuna kutse na wasu sabbin al'adu na Turawa da aka yi amfani da su wajen rubuta littafin. A taqaice, wannan yana qara nuni da yadda aka ga cakuxuwar al'adu uku a cikin littafin na *Magana Jari Ce*, wato al'dun Hausa na asali, da al'adun Musulunci, da kuma al'adun Turawa, waxanda su suke mulki a lokacin samuwar littafin.

4.9 Kammalawa

Duk da kasancewar labaran da suka taru suka gina *Magana Jari Ce*, an samo tubalansu daga wasu labaru ne na wasu al'ummu, amma duk da haka marubucin littafin ya yi qoqari sosai ta yadda ya baddala su, suka dace da na Hausa. Wajen qoqarin nasa na baddala labarun, an gano ya

cusa tasirin mutuntakarsa ta fuskoki da dama, kamar yadda babin ya nuna.

A taqaiƙe wannan babin ya taso batutuwa da dama da suka danganci mutuntakar marubucin littafin *Magana Jari Ce*, wato Abubakar Imam. Mutuntakar tasa da aka gani, ta shafi fuskar tarihinsa, musamman a kan abin da ya shafi riqo da wasu al'adu na Hausawa. Ta wannan vangare, aka ga ra'ayinsa na musamman a kan matsayin mace a tsarin zamantakewar Hausawa, da kuma matsayin bafade a idonsa. Haka an ga yadda Imam ya yi nuni a kan yadda yake ganin bafade a tsarin zamantakewa ta fada. Ra'ayinsa ya yi daidai da abin da masu magana suke cewa, "ba a mugun sarki, sai mugun bafade".

Sannan an ga yadda mutuntakar Abubakar Imam ta fuskar kusancinsa da sarauta ta yi tasiri wajen ginuwar labaran nasa na *Magana Jari Ce*. Wannan ya sanya ya yi qoqarin amfani da littafin domin ya kyautata tsarin sarautar. Cikin hikima da basira, ya yi wa sarakuna hannunka-mai-sanda.

A taqaiƙe, wannan babin ya gano cewa ashe marubuci zai iya voye kansa a cikin adabi, ya nuna wani ra'ayinsa na rayuwa, ko ya fahi tarihinsa ko

wata aqidarsa ta siyasa ko wanin wannan, a kaikaice. Saboda haka wannan babin ya fayyace mana wannan matsala inda aka ci nasarar alaƙanta littafin *Magana Jari Ce* da marubucinsa, wato Abubakar Imam. Wannan abin da aka gano zai iya kasancewa a same shi a sauran littattafai na adabin Hausa.

Wani abin mamaki game da *Magana Jari Ce* shi ne yadda aka qi nuna wani matsayi da mulkin mallaka yake da shi a lokacin, duk da kuwa su Turawan ne suke damawa, ana sha ko ba daxi a zamanin. Amma dai an ga wasu ‘yan zantuka jefi-jefi da suke nuni da yadda Bahaushe ya xauki Bature, misali wayo, da tsarin kiwon lafiya irin na Turawa, da yanayin cinikin fata da kamfanin Janhol da na Ambursin suka yi. Ta fuskar sabbin qere-qere na zamani kuma, an ga vullar mota da jirgin sama.

Wannan dalili ba ya rasa nasaba da irin yanayin tsarin mulkin mallaka da Turawa suka shimfixa, wato tsarin “Mulki a Kaikaice”, wanda ya miqa gudanarwar a kaikaice ga sarakuna. Saboda haka yunqurin shi ne, in har gyara za a yi a tsarin siyasar, to tsarin sarauta za a gyara, ba na mulkin mallaka ba.

Wannan kuma ba ya rasa nasaba da masaniyar da su Turawan suke da shi na irin qyamar da Hausawa suke yi wa al'adunsu. Saboda haka suna gudun kada su fito fili su nuna qimarsu a labaran, kwalliya ta gaza biyan kuxin sabulu. Ma'ana, kada Hausawa su qauracewa littafin, su qi amsarsa kwata-kwata.

BABI NA BIYAR

TAQAITAWA DA NAXEWA

5.0 Gabatarwa

A wannan babin aka taqaita binciken gaba xaya, wato tun daga babi na farko har zuwa na qarshe. Sannan nan kuma aka daddale sakamakon binciken, inda aka ga yadda aikin ya tabbatar da hasashen kanun aikin, wato “Nazarin Mutuntaka da Adabi: Tasirin Abubakar Imam a *Magana Jari Ce*.”

5.1 Taqaitawa

Duka-duka aikin ya qunshi babi-babi guda biyar ne. Babi na farko sharar fage ne, wanda ya qunshi batutuwa kamar bayani a kan batun binciken. A nan, an xan yi sharhi a kan wasu abubuwa da suka motsa tunanin gudanar da wannan bincike. Daga nan kuma sai dalilin bincike wanda yake bayani a kan hujjojin da suka sanya aka qulla aniyar gudanar da shi wannan bincike. Bayan dalilin bincike sai kuma farfajiyar bincike inda aka shata iyakar da binciken ya tavo.

Abu na gaba da wannan babin ya qunsa shi ne muhimmancin bincike. A nan, an kawo irin muhimmancin da ake gani binciken yake da shi a fanni na ilimi, musamman kasancewar fagen da aka xauka sabo ne a

yanayin nazarin adabin Hausa. Daga nan sai kuma hasashen bincike wanda a nan, aka tattauna a kan wasu abubuwa da binciken ya yi qoqarin yanke hukunci a kan su, daga bisani kuma aka tabbatar da su a sakamakon binciken. Abu na qarshe shi ne bayani a kan hanyar da aka bi wajen gudanar da binciken. An dai yi amfani da *Ra'in Katanci* ne domin a aiwatar da binciken. Kasancewar ra'in baqo ne a fagen nazarin habarce Hausa, an xan yi sharhi a kan maqunshinsa, tare da kawo taqaitaccen tarihin maqirqirin ra'in, wato M.H. Abrams.

Babi na biyu ya qunshi bita ne. A qoqarin wannan bita, an tavo bayani a kan tsarin sarauta da addinin Hausawa da tsarin zamantakewa da kuma tsarin “mulki-a-kaikaice” wanda ya samu bayan zuwan Turawa. Daga nan sai aka tattauna a kan tarihin Abubakar Imam, wato marubucin *Magana Jari Ce*, tare da dubi a kan tarihin karatunsa na addini da na boko, da muqaman da ya riqa da kuma rubuce-rubucen da ya yi a tsawon ruyawarsa. Dalilin kawo tarihin nasa shi ne domin a san waye shi xin? Amsar hakan kuma ita ta haska mana rayuwarsa da kuma abubuwan da suka gina tunaninsa. Sanin waxannan xin kuma, su suka sanya aka san mutuntakar tasa. Daga nan sai aka tattauna a kan samuwar *Magana Jari Ce*, tare da dubi a kan zubin littafin da kuma fito da al'adar zamantakewar Hausawa, kamar yadda aka rattaba a littafin. Babin ya ci

gaba da tattaunawa a kan ma'anar adabi da kuma jigo. Daga qarshe kuma aka yi bitar abin da wasu masana suka ce a kan *Magana Jari Ce*, da ma wasu littattafan masu kusanci da shi. An karkasa bitar ne ta la'akari da kafar da ta samu. Wato wasu an yi a kundayen neman digiri ne a mata kai daban-daban, wasu a maqaloli aka yi, wasu kuma an buga su ne a littattafai. Wannan bita ta qara wa wannan nazari haske qwarai da gaske. Dalili shi ne an fahimci cewa ashe babu wani aiki da aka yi a rubutaccen habarcen Hausa mai kama da wannan, wato qoqarin fito da mutuntakar marubuci ko maqirqirin adabi daga cikin adabin nasa. Da ma kuma masu iya magana suna cewa daga na gaba ake ganin zurfin ruwa.

Babi na uku ya qunshi vangare guda ne na sakamakon binciken. A nan, an tattauna ne a kan tasirin addini ga mutuntakar Abubakar Imam. Wato an yi dubi a kan wanzuwar wasu jigogi cikin *Magana Jari Ce*, waxanda suke da jivi da addinin marubucin, wato Musulunci. Tattare da hakan, aka sake dubi a kan yadda ya sarrafa sha'anin addini wajen gina labaran nasa na *Magana Jari Ce*. An qarqare da cewa hakan ya kasance ne saboda tasirin mutuntakarsa cikin addinin na Musulunci.

Babi na huxu kuma ya qunshi xaya vangaren ne, wato inda aka sake daddale tasirin al'ada ga mutuntakar marubucin, wato Abubakar Imam. Wato an yi dubi a kan yadda mutuntakar Abubakar Imam ta yi tasiri a *Magana Jari Ce*, amma ba ta fuskar addini ba, ta fuskar wasu abubuwa masu jivi da al'ada. Sannan aka sake dubi a kan yadda wannan mutuntaka tasa ta yi tasiri wajen gina wasu labaran. Ta wannan fuska, nazarin ya gano yadda Abubakar Imam ya yi amfani da hikimarsa wajen sarrafa wasu nau'o'i na baqin al'adu zuwa Hausa. Duk waxannan an yi nuni ne da yadda suka yi tashe a qasar Hausa a zamanin rubuta *Magana Jari Ce*. Waxannan abubuwa ne binciken ya bayyana a wannan babi.

5.2 Naxewa

Wannan bincike mai suna “Nazari akan Mutuntaka da Adabi: Tasirin Abubakar Imam a *Magana Jari Ce*”, ya yi nasarar gano cewa *Magana Jari Ce* yana qunshu da mutuntakar Abubakar Imam. An ci nasarar gano hakan ne ta hanyar nazartar littafin, tare da jingina abin da aka nazarta da halayen marubucin, ta la'akari da abin da aminai da abokan Abubakar Imam suka fahi a kan halayensa.

An bi *Magana Jari Ce* xaya bayan xaya, aka nazarci labaran, inda aka yi qoqarin danganta saqonni da zubi da ma salon labaran, da mutuntakar

shi Abubakar Imam, a matsayinsa na marubucin littafin. Wajen wannan yunquri, an yi amfani da *Ra'in Katanci* (Expressive Theory), na M.H. Abrams (1953).

Abin da ra'in yake qoqarin nunawa shi ne, adabi hoton rayuwar marubucinsa ne, ta fuskoki da dama. Wato adabi yana nuni ne da mutuntakar marubucinsa. Ta hanyar danganta wannan ra'i da mutuntakar Abubakar Imam a littafin na *Magana Jari Ce*, binciken ya ci nasarar fito da tasirin mutuntakar ta fuskoki kamar haka:

- i. Tasirin addinin marubucin *Magana Jari Ce*, wato Abubakar Imam, da kuma yadda ya yi amfani da wannan tasiri wajen qoqarin kyautata abubuwa;
- ii. Mutuntakarsa ta fuskar kusanci da sarautar gargajiya a nan Arewacin Nijeriya, wanda hakan ya amfana wa tsarin sarautar matuqa gaya;
- iii. An ga dangantakar mutuntakarsa da al'adu da falsafa na qasar Hausa ta fuskoki da dama, wanda kuma wannan mutuntaka ta yi tasiri sosai wajen rubuta *Magana Jari Ce*.

- iv. Wannan aiki ya ci nasarar gano yadda Abubakar Imam ya sarrafa mutuntakarsa ta fuskar wsu voyayyun ra'ayoyinsa ta fuskar rayuwa, da saninsa ko ba da saninsa. Musamman abubuwan da suka danganci matsayin mata a littafin na *Magana Jari Ce*.
- v. Haka aikin ya ci nasarar fitiowa da matsayin mutuntakar Abubakar Imam dangane da tsarin mulkin mallaka, inda ake gani kamar an yi aiki da shi ne wajen yaxa farfaganda ta fuskar xorewar tsarin.
- vi. Daga qarshe, wata babbar nasara ta wannan aiki ita ce kasancewar irin sa na farko a wannan fage, wato ta yadda ake qoqarin fito da mutuntakar marubuci cikin adabinsa.

Duk waxannan abubuwa da suka yi tambari a *Magana Jari Ce*, sun kasance haka ne saboda suna wakiltar mutuntakar tasa ne.

Ta wannan fuska, an ci nasarar gano yadda Abubakar Imam ya sarrafa alqalaminsa, tare da rinjayen mutuntakar tasa, ya nuna ra'ayoyinsa da dama da suka danganci addinin nasa, wato Musulunci. An ga yadda ya yi hakan a labaru da dama tun daga *Magana Jari Ce* 1 zuwa 3. Jingine

da hakan, ya kuma nuna cewa lalle ya karantu sosai a cikin addinin, musamman idan aka yi la'akari da yadda ya sarrafa wasu nassosi na Alqur'ani da Hadisai cikin labaran domin ya jawo hankalin musamman sarakuna, domin qumajin son kyautata tsarin da yake da kusanci da shi, ko zai sanya su faxaka, su kuma sauya halinsu, in ya kasance halin ba shi da kyau. A taqaice dai, za a ga cewa gargaxi yake yi a kaikaice. Shi kuwa gargaxi ana yin sa ne domin "In Allah ya nufa ... su taimake ka ga jin dakin zaman duniya" (Imam, 3, 1970:4).

Kasancewar Abubakar Imam ya yi karatu sosai, ya kuma sami ilimi daidai gwargwado, ya sanya shi ya san qimar ilimi da kuma munin jahilci. Dangane da haka, yakan yi nuni da hakan cikin wasu labaru na *Magana Jari Ce*. Haka littafin ya qara haska mana irin hazaqa da kaifin basirar Abubakar Imam, kamar yadda a aminansa suka nuna, a zahirin rayuwarsa. Wannan irin hali na kaifin basira wani vangare ne da yakan fito cikin rayuwar mutum domin ya riqa yin jagora ga tsarin mutuntakarsa.

Binciken ya sake gano irin ra'ayin da Abubakar Imam yake da shi musamman a kan wasu lamurra na rayuwa a qasar Hausa. Xaya daga cikin irin waxannan ra'ayoyi shi ne na matsayin da ya ajiye mata a

labaran nasa. Wannan irin matsayi ya yi daidai da yadda al'adar Hausa ta dauri ta ajiye su. Saboda haka a nan za a iya cewa al'adar Hausa da kuma yanayin zamantakewar qasar Hausa ne suka taimaka wajen gina wannan nau'i ne mutuntakar tasa. Jingine da wannan ra'ayi nasa, an sake ganin yadda ya yi qoqarin kyautata tsarin sarauta da kuma su sarakunan na qasar Hausa. Sannan ya nuna ra'ayinsa a kan fadawan sarki.

Yunqurin nasa na kyautata sarakunan ya shafi fito da wasu darajoji, inda ya jingina musu waxannan darajoji: cika alqawari, da hikima, da wayo, da fasaha, da tausayi, da jin qai, da haquri, da juriya, da afuwa, da yafe laifi, da gaskiya, da kuma adalci.

Daga bisani kuma Abubakar Imam ya yi qoqarin jawo hankalin sarakunan tare da nuna musu illar rashin cika alqawari da kuma yi musu hannunka-mai-sanda domin su tsaya qyam a kan mulkin nasu, da kada su yi sako-sako da shi wajen tafiyar da al'amuran jama'a.

Haka kuma tasirin tarihin nasa ya taimaka wajen sanar da mai karatu sanin irin falsafa da addini da tsarin siyasa da zamantakewa da kuma al'adun qasar Hausa na zamanin da aka rubuta *Magana Jari Ce*. An ga

yadda aka kururuta irin jaruntar sarakuna a lokacin, da qarfin arzikinsu. Binciken ya tavo wasu al'adu da suke tashe a wancan lokacin. Waxannan al'adu sun shafi tsarin zamantakewa da wasu tadoji na qasar Hausa. Sannan an nuna wasu alamu da suke nuni da zuwan Bature qasar Hausa ta lokacin. Waxannan 'yan alamu da aka nuna na kasancewar Bature a qasar Hausa, za a ga suna xauke da wani saqo na nuna fifikon wata al'ada bisa wata. Wato dai an yi qoqarin fifita Bature birbishin Bahaushe. Amma an yi hakan ne a fakaice.

Da wannan 'yar naxewa ne aikin nan da ya gudana a kan *Magana Jari Ce* da Abubakar Imam ya kammala. An kuma gudanar da shi ne domin a fito da mutuntakar marubucin littafin daga sassan labaran da littafin ya qunsa.

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