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TABLE OF CONTENTS

SECTION A: Language & Literature

A Conceptual Metaphor Analysis of Selected Proverbs in Aliyu Kamal's Silence and a Smile

Mustapha Ibrahim Garba, PhD & Sakina Wada **1-15**

Repositioning Reading through Multimodality in English Language Teaching

Suku Hyellamada Kenan, PhD, Aishatu Bello Umar & Hannatu Joseph Bega **16-30**

Dislocation and Renegotiation: Postcolonial Belonging in Cry, the Beloved Country, Paradise, Bird Summons, and Wahala

Musa Ahmad Sani & Abdullahi Dahiru Umar, PhD **31-41**

Reconfiguring Belief: Religion, Culture, and Displacement in Postcolonial and Diasporic Fiction

Abdullahi Dahiru Umar, PhD & AbdulAzeez Lawal, PhD **42-54**

An Exploration Of Stylistic and Literary Devices In Tess Onwueme's The Broken Calabash

Abdulrahman Idris Abdulwaheed, PhD & Sani Saidu **55-74**

Borrowing and Code-Switching among Hausa-English Speakers in the North Eastern Nigeria: A phonological analysis

Hamidou Bappa, PhD & Theodore Bebey, PhD **75-89**

Disillusionment and Commitment: a Reader – Reception Study of Elma Shaw's Redemption Road

Abdurrazak Abubakar & Sani Isma'il Abubakar **90-103**

Contextual Use of English in Nigerian Motivational Discourse: A Critical Discourse Analysis of Selected Speeches

Aishatu Bello Umar & Malata Andrew Zakayo, PhD **104-113**

English Language In Nigeria, Past, Present And The Future: a Concerned Issue

John O, Udeigwe Ph.D **114-124**

The Interface between Morphosyntax, Language Development and Its Sustainability: A Case Study of Bura Verbal Group

Mshelbwala Comfort Usman **125-143**



Digital Folklore And Nation-Building: Repurposing Indigenous Verbal Arts For
Cultivating Civic Realignment And Social Stability Among Nigerian Youths

Shehu Yahuza Abbas & Shema'u Abubakar Umar

144-159

Algorithmic Reclamation: Digital Resources As Structural Instruments For
Countering Linguistic Imperialism Among Indigenous Language Teachers

Shehu Yahuza Abbas & Ibrahim Muhammed Ogah

160-173

Bi-Implication and Negative Markers in Atiku Abubakar's 2023 Presidential
Declaration Speech

Sani Saidu & Umar Amos Hadiya

174-196

Comparative Analysis of English and Tangle Fricative Phonemes for Pedagogical
Implications to the Tangle English Speakers

Malata Andrew Zakayo, PhD & Angela Butack

197-224

Writing the Posthuman: Artificial Intelligence, Literature, and the Metaphysics of
Relation in the Digital Age

Tarr, Mathias & Fatima, Inuwa S. Gara, PhD

225-233

A Sociolinguistic Analysis of Code-Switching and Code-Mixing in Selected
Episodes of *Jenifa's Diary*

Apasi Marizukot Ahuoyiza & Adamu Idris, PhD

234-248

A Linguistic Analysis of Language Evolution in Digital Communication

Ibrahim Sofiyat Temitope & Adamu Idris, PhD

249-269

SECTION B:

Gudunmawar Turawa Da Manazarta 'Yan Kasa Ga Ayyukan Al'Adun Hausawa Daga
1965 Zuwa Yau

Ibrahim Garba Nayaya (Baba) & Danlami Bala Gwammaja, PhD

270-287

Ashe Kunya Ba a Ido Kadai Take Ba: Sake Bitar Fulaku Ga Fulanin Zamani Da Suka
Yi Kaka Gida a Kasar Hausa

**Abdullahi Usman Garko, Abubakar Mohammed Gombe, PhD &
Shamsuddeen Ismaila**

288-295



SECTION C: Creative Writing

Poems for *Gombe Savannah: Journal of Language, Literature and Communication Studies*

Ismail Bala

296-300

Under the Mango Tree

Fatima Ibrahim Usman

301-303



Gudunmawar Turawa Da Manazarta ‘Yan kasa Ga Ayyukan Al’Adun Hausawa Daga 1965 Zuwa Yau

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Tsakure

Al’ada jigo ce ga rayuwar bil’adama, domin ita ce ma ke bayyana al’umma har ta fito fili a santa. A wannan nazarin, an yi kokarin bin baya wajen fito da gudunmawar da Turawa da manazarta ‘yan kasa suka bayar wajen fito da al’adun Hausawa ta hanyar bayyana ire-iren aikace-aikacen da suka wanzu tun daga 1965 har zuwa yau. Wannan nazari, ya yi kokarin yin waiwaye kan asalin kalmar al’ada daga wurin masana daban-daban, sannan an zayyano farkon fara ambatonta da kuma matsayin al’ada a jiya da yau. Sannan an yi kokarin tabo gudunmawar da manazartan suka bayar a daidai kunsu wajen wallafe-wallafe da suka yi; ta hanyar bibiyar wasu masana da manazarta da kuma rubuce-rubucen nasu a dakunan karatu da sauransu. Hakika a wannan aikin, kwalliya ta biya kudin sabulu, domin an zakulo abin da ake bukata, kamar yadda aka nemi a yi, sannan aka karkare nazarin da fito da sakamakon da aka kalato bayan kammala binciken.

Kebabɓun Kalmomi: Al’adun Hausawa, Fadaɗuwa, Manazarta, Turawa, ‘Yan Kasa.

1.0 Gabatarwa

Nazari a bangarorin Hausa da ake da su ba bakin abu ba ne a wurin masana ko manazarta, abubuwa ne da suka biyo tsawon tarihi tun kafin Hausawa ‘yan kasa su fara bincike da rubutu cikin harsunan da suke iya kattaba tarihinsu a jiya da yau. Akwai muhimman bangarori

guda uku da ake nazari a kai, wanda kusan kowane masani ko manazarta kan karkata kan nasa bangaren da ya fi ganin dacewar yin nazari ko fadaɗa bincike a kai, waɗannan bangarori sun haɗa da Harshe da Adabi da kuma Al’ada. Ta waɗannan bambance-bambance na bangarorin ne ake fahimtar bigiren da kowane

manazarci ya karkata, kuma mafi yawan bincikensa kan karkata ga wannan bangaren.

Idan muka koma ga wannan bincike ko nazari, bincike ne da ya kebanci fadaduwar nazari a kan al'adun Hausawa daga masana da manazarta wadanda suka kasance Turawa da kuma 'yan kasa. A binciken, an yi kokarin bin wasu ayyuka da aka yi da kuma tarihiha-tarihen wasu masana wadanda suka bayar da gudunmawar su ga al'adun Hausawa wanda hakan ya kai ga fadaduwar al'adun a tsakanin Hausawan da kuma sauran sassan duniya, musamman wasu yankuna na Turawa da Larabawa.

1.1 Dabaru Da Hanyoyin Bincike

Wannan bincike da yake sha-kundum ne, an yi kokarin bin wasu muhimman hanyoyi yayin samar da shi, musamman la'akari da muhimman bangarorin da ya kusa. Daga cikin hanyoyin da aka yi wajen samar das hi akwai karance-karancen littattafan dam asana suka yi a wannan bangare da al'ada, sannan da tuntubar masana da ziyartar dakunan ajiye littattafai da karatu; har ma da kokarin bibiyar wasu bayanai a kafafen sa-da-zumunta na zamani duk domin neman abin cewa.

2.0 Ma'Anar Al'Ada

Al'ada hanya ce da ta kunshi dukkanin rayuwar mutum

(CNHN, 2006:9). Abin nufi shi ne, dukkan abubuwan da mutum yake aikatawa, na sarari ko na boye, da gabfansa ko a cikin zuciarsa, cikin harkokin rayuwarsa, tun daga haihuwarsa har zuwa mutuwarsa, to yana yin su a cikin al'adarsa ne (Dunfawa, 2013:1; Bunza, 2006:ƴƴƴii). Wasu kuwa suna ganin al'da a matsayin wayewar kai, domin ta kunshi ilimi da imani (ko akida da ra'ayi) da fasaha ta gwaninta (kamar irin su zane-zane da kere-kere) da halayya (ta kirki) da dabi'a da dokoki da makamantan duk wasu halaye da dabi'u wadanda mutum ke samu a cikin al'ummarsa (ta hanyar gado ko koyo) (Goldthorpe, 1993:193; El-Tabie, 2012:45). Muhallin da mutum yake zaune a cikinsa na iya zama al'adarsa, domin muhallin kan haddasar da samuwar al'adun mutum, ko kuma mutum ya kirkiri abubuwan al'adu da za su sanya ya iya rayuwa a cikin muhallinsa (Gusau, 2010:2). Alal misali, a cikin muhallin Hausawa, akan sami ruwan sama a lokacin damina. To amma da rani, ruwan da ya taru a kasa kan shanye, ya yi can cikin kasa. Wannan ya sanya Hausawa suka kirkiri al'adar tona kasa a yi rijiya, domin a cimma rowan da ke cikin karkashin kasar, domin a samu rowan sha da gudanar da harkokin rayuwa. Yanayin muhallin Hausawa na kasar

Hausa ya kawo samuwar al'adar rijiya.

Shi ma Yakasai (2012:33), a nasa bangaren ya bayyana ma'anar al'ada a faɗaɗe, wanda ya nuna cewa ta kunshi daukacin dukkan abubuwan da al'umma ke aikatawa domin tafiyar da rayuwar mutanen da ke cikinta. Wadannan abubuwa kuwa sun haɗa da ilimi da imani da fasaha da kimiyyar kere-kere da tarbiyya da dokoki na hani da horo da makamantansu.

Daga karshe, Adamu (2008:11) ya bayyana cewa al'ada ita ce yanayi na halin da ke bambanta wani mutum da wani ko wasu rukunan jama'a da wasu. Abin nufi, wato halayyar da ta bambanta wani mutum da wani, ita ce al'adar mutanen nan.

2.1 Takaitaccen Tarihin Faruwar Nazarin Al'Ada a Duniya

Hausawa kan ce, "Tun ran gini, ran zane". Abin nufi shi ne, tun lokacin da aka halicci mutum, lokacin ne al'ada ta fara a duniya. Alal misali, da Allah ya halicci Annabi Adamu da Sayyida Hauwa'u aka fara gudanar da al'adar soyayya wadda hart a kai ga yin auren farko. Soyayya da aure duk al'adu ne na mutum, da yake aikatawa a cikin muhallinsa. Al'ada ita ce wadda ta kunshi dukkanin rayuwar da mutum ke gudanarwa a cikin al'ummarsa. Nazarin al'ada kuwa ya haɗa dukkan nazarin al'amuran da ake

gudanarwa cikin al'umma, haka harshe da adabi suna cikin kayan cikin al'ada. Don haka, duk wasu makarantu ko mazhabobi na ra'o'in da suka danganci nazarin harshe da adabi, su ma suna iya hawa bisa tsarin nazarin al'ada (Ado, 2019:7).

Nazarin da aka fara yi wa al'ada a duniya, an kalle shi a matsayin nazarin harshe. A duniya, harshe tsohon al'amari wanda tsufansa ya kai daidai da lokacin faruwar rayuwa. An yi nazarin harshe a lokacin tsafaffin dauloli na Hindiya da Girka da Roma. Akwai maganganu da yawa a kan muhimmanci da kuma asalin harshe a cikin addinai na duniya kamar Musulunci da Kiristanci. Wadannan maganganu ne suka haifar da nazarce-nazarcen ci gaban da ake samu a yau na al'ada da adabi.

A karni na 17, an samu wayewar nazarin al'ada, a wannan lokacin nazarin ya bunkasa a kan harsunan Turawa ba ma kamar na Faranshi wanda ya kawo gina Makarantar Port Royal ta Nahawu. Wannan Makaranta ta faɗaɗa nazarin harshen a bisa 'Ra'in Tunani' a cikin harsunan Latinanci da Faransanci.

A karni na 18, Turawa suka fara gano nazarin al'adu da dangantakarsu da harshe, a inda suka fara yin nazarin Kwatancen Al'adu. A shekarar 1786, wani masani mai suna Sir William

Jones na kungiyar Royal Asiatic Society a Calcuta ta Hindiya, ya yi kwatancen nazarin Sanskrit har ya gano cewa yana da dangantaka da harsunan Latinanci (Latin) da Girkanci (Greek) da Jamananci (Germanic) (Ado, 2019:7-8).

2.2 Farkon Nazarin Kalmar Al'Ada a Wajen Turawa

Farkon nazarin al'ada a cikin kalmarta ta Turanci, wato 'Culture' ya fara ne a shekarar 1964, inda wani Bature da ake kira Richard Hoggart ya fara yin amfani da nazarin al'ada a Cibiyar Birmingham ta Nazarin Al'adun Zamani. Hoggart ya naɗa Stuart Hall a matsayin mataimakinsa a shekarar 1968, yayin day a karɓi cikakken shugabancin Cibiyar a shekarar 1969 (Ado, 2019:9).

Tun a cikin shekarar 1960s Stuart Hall tare da abokan aikinsa da dalibai masu gudanar da manyan digirori suka haɗu suka haɗu suka samar ko suka zama waɗanda suka kirƙiri wannan nazari na al'ada. Waɗanda suka yi wannan koƙari kuwa sunhaɗa da: Paul Willis da Daɓid Morley da Richard Johnson da Michael Green da Angela McRobbie, inda waɗannan mutane da ma wasu suka haɗu suka kafa kungiyar masana ta duniya, masana da yawa suka yi ta amfani da salon nazari na Mardist a matsayin babban jigo (Super structure) da kuma tasirin tattalin arzikin siyasa (Political Economy).

A wannan lokaci an komo da kallon al'ada a matsayin nazarin rayuwa mai ma'ana da abubuwan da ake aikatawa na yau da kullum a cikin al'umma. Wannan ya kunshi yadda mutane ke aikata abubuwa a cikin al'umma, da kuma yadda mutane sukan yi amfani da wasu abubuwan da ke kewaye da su; a cikin muhallin da suke zaune a cikinsa.

A halin sabon nazari da bayar da ma'anar al'ada, an fara danganta ma'anar da manufar noma, wannan ma'ana an fara tun a kasashen Turai a karni na goma sha tara, a lokacin da wani mai fasahar magana, wato Cicero ya yi amfani da sunan 'cultural amini'. A karni na goma sha tara, aka canja ma'anar ta koma a matsayin kyakkyawar rayuwa mai inganci da ake gudanarwa bisa ilimi da kuma hanyar rayuwar ɗan'adam ta bai-ɗaya.

Bayan sabon tsare-tsare da aka yi a makarantar Birmingham a shekarar 1990, wannan sai ya haifar da kirƙirar wani sashe na nazarin al'adu a shekarar 1999, kuma aka sanya masa suna 'Sashen Nazarin Al'adu da Zamantakewa'.

Duk da an sami tsaiko wanda har ya kai ga rufe wancan sashe a shekarar 2002, amma a karni na ashirin zancen al'ada ya mamaye nazarce-nazarcen kimiyyar halayyar ɗan'adam wadda ta haɗa da duk wasu

abubuwan gado (wanda ba na jini ba) (Ado, 2019:10-11).

2.3 Matsayin Nazarin Al'Ada a Yau

Nazari kan al'ada, nazari ne da ake kallonsa a matsayin abin da yake kawo cudan tsakanin al'ummu na duniya da al'adunsu da caccanjawar da suke samu da ci gaba a koyausha. Manazarcin al'ada yana nazarin abubuwa da mutane ke aikatawa a cikin al'ummarsu da abubuwan da ke haddasa abin da mutane ke yi a wajen tafiyar da rayuwarsu ta yau da kullum. Kazalika, nazarin al'ada ana kallonsa a matsayin wani fanni na nazari da bincike-bincike da akan gudanar kan hanyoyin da al'ada ke haifar da kirkire-kirkire da kawo sauyi ga rayuwar dan'adam ta yau da kullum. Bincike da yin nazari a wannan fage na duban al'ada a matsayinta wata hanyar ilimin dan'adam da kuma hanyar samar da wasu kayayyaki da alamomi da ake gudanar da rayuwa da su; a sanadiyyar abubuwan da suke aiwatarwa.

Idan muka yi la'akari da nazarce-nazarcen da ake gudanarwa a fagen zamantakewar dan'adam, za mu fahimci cewa nazarin al'ada na bayar da wata hanya da ra'o'i na nazari da ya kama tun daga nazarce-nazarcen rubuce-rubuce na ilimi da zamantakewa da hanyoyin sadarwa da tarihi da tattalin arziki da siyasa da

makamantan irin waɗannan fannoni. Idan aka bi waɗannan hanyoyi za a fahimci cewa, nazarin al'ada yana iya bayar da amsa ga duk wasu tambayoyi da matsaloli na rayuwar duniyarmu ta yau, domin shi ne zai bayar da hanya mai sauƙi ta yadda za mu iya rayuwa a cikin sauye-sauyen da ke aukuwa a duniya a yau.

Al'ada ba kawai ta danganci al'amura na alamomin da ake iya gani ba ne kawai, a'a, ta haɗa da dukkanin abubuwan da muke gudanarwa a rayuwarmu da duk abubuwan da ke canjawa a cikin al'ummarmu. Nazari kan al'ada abu ne da ya ta'allaka kan fahimtar hanyoyin tarihi, da al'umma da duk wasu kungiyoyin mutane da ke cikin al'umma, da rayuwarsu da kuma kalubalen da suke fuskanta na abubuwan da zai faru a gabansu na gaba.

Al'ada gadajjiyar halayya ce wadda al'umma ke yin gadonta su kuma gadar da ita ga mutanen cikinta (amma ba gado na jini ko kwayoyin halitta ba). Akwai al'adu waɗanda mutum ke nuna wata iyawa tasa, ta yadda yake gudanar da wasu abubuwan iyawa da yake bayyanar da su ta hanyar wasu alamomin da ake iya gani kuma a taɓa a zahirance.

Abin da ake nufi, akwai wasu kayayyaki waɗanda al'umma ke kirkirar wa kansu waɗanda ake iya gani da taɓawa, kamar su tukwane, da kujeru, da fartanya, da sutura da makamantansu, ire-iren

wadannan abubuwa su ake kira 'Al'adu na zahiri'.

Akwai kuma al'adun da ake gudanar da su ta hanyar halayya da dabi'u, wadanda ba a iya kama su a taba; sai dai kawai aikata su ake yi, irin su halayya da dabi'un da ake gudanarwa da baki (irin su maganganun da ake yi da baki wadanda ake gudanar da zantuka na addu'a ko waka ko guda ko zagi da makamantansu). Ko kuma halayyar da ake gudanarwa da jiki, irin su rawa da aiki da sana'a da makamantansu, irin wadannan su ake kira 'Al'adu na badini' (Ado, 2019:13-14).

3.0 Gudunmawar Masana a bangaren Nazarin Al'Adun Hausawa

Idan ana maganar gudunmawar da aka samu a bangaren nazarin al'adun Hausawa a yau, to fa dole a fadafa bincike ta hanyar buɗe kirji domin kalato bayanai daga bangarori da taskokin masana daban-daban, hakan ne zai bayar da dama a yi gam da katar wajen samun isassun bayanai da za su shayar da mai nazari ko neman bayani kishirwa har ma ya yi taita. Don haka, a wannan bigire, za a yi kokarin kallon wannan gudunmawa ta fuskoki uku muhimmai kuma manya wadanda suka haɗa da masanan da suka yi aikace-aikace, da kuma cibiyoyi da hukumomin da suka zama mataskanta ga ayyukan al'adu, sannan sai kuma karan kansu

ayyukan rubuce-rubucen da aka aiwatar ko wuraren da aka killace domin adana wasu kayan al'adu.

3.1 Gudunmawar Masana Wajen Fadafa Nazarin Al'Adun Hausawa

An sami nau'o'in mutane mabambanta wadanda suka bayar da cikakkiyar gudunmawa wajen fadafa nazarin al'ada kamar yadda aka ga hasashen hakan cikin abin da ya gabata. Wadannan nau'o'in mutane sun shafi imma dai Turawa ne wadanda su ne suka yi kokarin fara wannan nazari da kuma dora 'yan kasa a kai, da samar masa turbar bi, ko kuma 'yan kasa ne wadanda aka dora domin nazarin al'adunsu na Hausa, musamman wadanda suka karanci Hausa a mata kai daban-daban na ilimi, kuma suke yada bayanai a kan harshen.

Idan aka zurfafa bincike ga masu nazarin al'adun Hausawa a kasashen Turai, za a ga nazarinta ya karkata zuwa ga wadanda suka nazarci 'Anthropology', wanda yake nazari ne na dan'adam, yayin da Ednography shi ma bangare ne na nazarin al'adu, wannan ta sanya wadanda suka karanci wadannan bangarorin, za su kasance masana ne a bangaren al'adun Hausawa.

Idan za a kasafata ko lissafin wadanda suka dora wannan nazari na al'ada a farko, wajibi ne a fara da sunayen masana Turawa irin su:



- Farfesa Russel G. Schun, da CGE Gidney, wanda ya yi rubutu a kan 'Yan Kamanci: *The Craft Case of the Hausa Comedian*' a shekarar 1967.
- Hiskett Marvyn, wanda ya yi rubuce-rubuce da dama kan al'adun Hausawa, wasu ya yi su kafin shekarar 1965 (wato shekarar da aka keɓance wannan aikin nawa), cikin waɗanda ya yi bayan wannan shekarar kuma suke na al'adun Hausa ne ko sun shafe su kai tsaye akwai: 'The 'Song of Bagauda': A Hausa Kinglist and Homily in ɓerɓe' wanda aka buga a *Bulletin of the School of Oriental and African Studies*, ddbii, 3 a shekarar 1964/5 da 'Hausa: (i) Origins and History' and '(iii) Hausa Literature', *Encyclopaedia of Islam* a shekarar 1966 da 'The Arab Star-Calendar and Planetary System in Hausa ɓerɓe' wanda aka buga a *Bulletin of the School of Oriental and African Studies*, ddd, 1, 158-76 a shekarar 1967 da 'Some Historical and Islamic Influences in Hausa Folklore' wanda aka buga a *Journal of the Folklore Institute*, ib, 2/3, 145-61, a shekarar 1967 da 'Hausa Islamic ɓerɓe: Its Sources and Debelopment Prior to 1920', wanda shi ne rubutunsa na kammala digirin-digirgir a Jami'ar Landan (University of London), a shekarar 1969 da 'The Debelopment of Islam in Hausaland' in M. Brett (ed.), *Northern Africa: Islam and Modernization*. London: Cass, 57-64, a shekarar 1973 da 'Traditional Islamic and Modern Western Education in Tropical Africa: The Problems of Integration', *World Debelopment*, ii, 2, a shekarar 1974 da *A History of Hausa Islamic ɓerɓe*, London: SOAS, a shekarar 1975 da 'Islamic Education in the Traditional and State Systems of Northern Nigeria' in Hiskett and Brown, *Conflict and Harmony*, 134-42, a shekarar 1975 da 'The Nineteenth Century Jihads in West Africa' in J. Flint (ed.), *The Cambridge History of Africa*, 6, *From c. 1790 to 1870*, Cambridge: Cambridge University Press, 125-69, a shekarar 1976 da 'Reflections on the Location of Place Names on the 10th-16th Century Map of Hausaland and their Relation' to

- Fatauci Routes'*, *Kano Studies* (new series), ii, 2, 69-98, a shekarar 1981 da 'The Maitatsine riots in Kano, 1980: An Assessment' *Journal of Religion in Africa*, dbii, 209-23, a shekarar 1987.
- Anthony King, wanda shi ma ya yi rubuce-rubuce a kan al'adun Hausawa, wanda hakan na daga cikin ayyukan fadafa nazari a kan al'adun Hausawa din. Daga cikin ayyukan nasa akwai: '*A Boori Liturgy from Katsina*' wanda ya rubuta a shekarar 1966, da kuma '*Music of the Court of Katsina*', wanda ya rubuta a shekarar 1969.
 - Fremont Besmer, wanda shi ma ya yi ayyuka da dama domin fadafa al'adun Hausawa ta fuskar rubuce-rubuce. Cikin rubuce-rubucensa akwai: '*Hausa Song from Katsina*', wanda ya rubuta a shekarar 1970, sai '*Hausa Court Music in Kano*', shi kuma a shekarar 1971. Sannan a shekarar 1975 ma, ya rubuta '*Boori: Structure and Process in Performance*', sai '*Initiation into Bori Coult: A Case Study in Ningi Town*', wanda ya rubuta a shekarar 1977.
 - Farfesa Grahm Furniss wanda ya rubuta littafin '*Poetry, Prose and Popular Culture*' a shekarar 2019, da Farfesa Millard Kirk-Greene da Fernandez E. C da H. R. Palmer, da M. G. Smith da John E. Phillips da Hunwick da sauransu.
- Baya ga waɗannan daidaiƙun masana Turawa, an sami wasu waɗanda suka yi ƙoƙarin kafa ra'o'in nazarin al'ada. Misali, masana irin su Brown da Lebinson waɗanda suka samar da Ra'in Ladabin Zance a shekarar 1987
- Haka zalika, ayyukan irin su Balogun (1970) da Lawrance (2000) da Paden (1973) da Adeleye (1971) ayyuka ne da sun taɓo al'adun Hausawa, wanda hakan ya sanya suna cikin ayyukan da suka fadafa nazarin al'adun Hausawa.
- Baya ga Turawa, an sami masana 'yan kasa waɗanda suka tafi a kan nazarin al'ada da raya ta, da kare ta, imma dai al'ada zalla suka nazarta kuma suke aiki a cikinta. Misali, an samu masana irin su:

- Farfesa Ibrahim Yaro Yahaya, wanda ya rubuta *Jagoran Nazarin Hausa: Don Makarantu* (tare da Farfesa Abdulkadir Dangambo) da *Tatsuniyoyi da Wasanni* a shekarar 1972 da kuma *Da Koyo Akan Iya* a shekarar 1992.
- Farfesa Abdu Yahya Bichi, shi ma ya yi rubuce-rubucen da suka zama sabuban yada al'adun Hausawa, daga ciki kuwa a kwai: *Wakokin Bikin Aure* da *Evidence of Islamic Influence in Hausa Proverbs: A Preliminary Survey* wanda aka wallafa a *Harsunan Nijeriya*.
- Farfesa Aliyu Muhammad Bunza, ya gabatar da wata lakca mai taken 'Hausa Medicine: Its Relevance and Development in Hausa Studies' a shekarar 2003

Sannan akwai waɗanda suka nazarci al'ada su ma, amma sun gwama da wasu bangarori na ilimi, misali Malam Muhammad Sani Ibrahim, da Malam Muhammad Balarabe Umar shi ma ya rubuta *Camfe-camfen Hausawa* da Malam Abdullahi Umar Kafin Hausa, da Dr. Tanimu Musa 'Yar'adua da Farfesa Sa'idu Muhammad Gusau, da Dr. Ahmad Magaji wanda galibinsu su ne rukuni na huɗu cikin 'yan kasa. Sannan akwai manazarta irinsu

Farfesa Umaru Balarabe Ahmed, da Malam Adamu Ibrahim Malumfashi da Malam Abdulra'uf Tukur da Malam Yusufu Yunusa, wanda ya rubuta kudin binciken digirinsa mai taken 'Slavery in the 19th Century Kano' a shekarar 1976 da Malam Usman Ibrahim da Malam Aliyu Hudu Suleiman dukkaninsu sun gwama nazarinsu da bincikensu da al'adun Hausawa, inda sun yi rubuce-rubuce a wannan bangare na al'adar Hausawa, duk da ba nan ba ne bangarensu kaɗai ba, sun haɗa da adabi.

Baya ga waɗannan masana na farko-farko cikin 'yan kasa, an sami waɗanda suka biyo su wajen nazarin al'ada, sai dai su galibinsu sun tsaya ne wajen nazarin al'ada da faɗaɗa binkice a kanta la'akari da zamanin kowane ɗaya daga cikinsu. Misali, cikin ire-iren waɗannan masana akwai Farfesa Aliyu Muhammad Bunza wanda ya rubuta 'Hausa Medicine: Its Relevance and Development in Hausa Studies' a shekarar 2003 *ɗaurayyar Gadon Fede Al'ada*, da Farfesa Bashir Aliyu Sallau, wanda ya rubuta 'Exploiting and Harnessing Tourism Potentials as a Source of Revenue Generation in Katsina State' da kuma 'The Art of Facial Marks as a Symbol of Identity among Hausa Communities of West Africa (Makala) duk a shekarar 2024 da sauransu. Sai Dr. Muhammad Tahar Adamu ya da Dr. Aliyu Mu'azu, da Dr. Umma Ado Abbas,

da Malam Murtala Garba Yakasai wanda ya rubuta 'Jirwaye Mai Kamar Wanka: Bikin Sallar Cika-Ciki A Kasar Hausa' da 'Yanayin Amfanin Likitanci a Mahangar Bori na Hausawa' da Dr. Ibrahim SS Kwantagora, Malam Haruna Bungudu da Dr. Abdullahi Asiru da Dr. Abdulrahman Ado da sauransu.

3.2 Gudunmawar Cibiyoyi Da Hukumomi Wajen Fadafa Nazarin Al'Adun Hausawa

An sami cibiyoyi da dama wadanda suke zaman kansu ko kuma wadanda suke da tushe a wasu jami'o'i ko kwalejoji a ciki da wajen kasar nan wadanda suka yi ayyukansu wajen fadafa nazarin al'adun Hausawa. Idan an tashi buga misali a nan, za a ga duk wata jami'a wadda cikinta akwai sashen nazarin Hausa, to za a iske ana nazarin bangarori uku ne, wato Harshe da Adabi da kuma Al'ada. Wannan aiki da ake yi, aiki ne da yake kara fadafa al'adun Hausawa a matakin jami'o'in har zuwa wasu sassa na duniya.

Idan aka koma ga manufofin da suka sanya aka kafa wadannan cibiyoyin, za a ga an kafa su da zimmar yafa al'adun Hausawa da rubuce-rubucensu (wato adabin Hausawa), wanda shi kuma adabin na tafiya kafada da kafada da al'adun ne. Wannan ya sanya za a ga dukkanin wani rubutu da wata hukuma ko cibiyar ta samar, za a iske cikin su akwai

masu tasirin al'adun Hausawa a ciki, ko kuma dai sun shafi al'adun ta wata fuska. Bari mu ga hukumomi da cibiyoyin da aka samar wadanda ba a cikin wata jami'a ko kwaleji suke ba.

i. Hukumar Gudanarwa ta Makarantar Midil, Katsina

An kafa ta a shekarar 1927, babban aikinta kuma samar da littattafai, wanda cikin hakan akwai riko ga al'adun Hausawa. Wannan ya sanya cikin littafinsu na farko-farko akwai *Hausa Stories* na Malam H.B.G. Nuhu

ii. Hukumar Fassara (Translation Bureau)

An kafa ta a shekarar 1927, sannan aka canja mata suna a shekarar 1933. Idan aka yi tsinkaye zuwa ga rubuce-rubucen da aka samar a farkashin wannan Hukuma, za a iske sun taimaka wajen fadafa al'adun Hausawa, misali *Littafin Hausawa da Makwabtansu da Labaru Na Da da Na Yanzu* (1931) da *Fassara Littafin Kiwon Lafiya* (1931).

iii. Kamfanin Gaskiya Ta Fi Kwabo

An kafa wannan kamfani a shekarar 1945, wadda idan aka yi la'akari da wasu ayyukansu za a ga ayyuka ne da suka taimaka wajen fadafa nazarin al'adun Hausawa. Misali, littattafan



Zamanin Nan Namu na E.M. Rimmer da Ahmadu Ingawa da *Mango Park Mabudin Kwara* na Alhaji Nuhu Bamalli da sauransu.

iv. **Hukumar NORLA
(Northern Region
Literature Agency)**

An kafa wannan hukumar a shekarar 1953, inda wannan Hukuma ta samar da wasu littattafan da suke ishara ga al'adun Hausa, misali *Littafin Addini* na Alhaji Halliru Binji da *Tarihin Fulani* na Waziri Sakkwato

v. **Hukumar Northern
Nigerian Publishing Company
NNPC**

An kafa Hukumar nan a shekarar 1960, inda ta yi hobbasa wajen fadafa ayyukan nazarin al'adun Hausawa a rubuce, misali littafin *Kitsen Rogo* na Farfesa Abdulkadir d'angambo.

vi. **Hukumar History and
Culture Bureau (Gidan
d'han Hausa)**

Wannan ita ma Hukuma ce da aka kirkiro ta domin ayyukan adabin Hausa da al'adun Hausawa. Ita wannan Hukuma, an yi ta a Birnin Kanon-Dabo, inda har yanzu tana aiki, wajen yada al'adu da adabin Hausawa.

vii. **Sashen Al'adu Ta Arewa
(Federal Department of
Culture)**

Wannan Hukuma an kafa ta a shekarar 1982, babban aikinta wallafa ayyukan adabin Hausa da kare al'adun Hausawa da kuma yada su.

viii. **Katsina State History
and Culture Bureau**

Wannan Hukuma ce ta lura da al'amuran tarihi da al'adu da ke Jihar Katsina. Katsina kasa ce ta Hausa, don haka idan aka ce ga wata Hukuma nan da aka kafa domin kiyaye tarihi da al'adun Katsina, daidai yake da cewa ga wata Hukuma nan da aka kafa domin kiyaye al'adu da tarihin Hausawa.

x. **Hikima Kulob**

Wannan wata kungiyar da aka kafa a shekarar 1963 karkashin shugabancin Alhaji Mudi Sipikin. Babban manufar kafa wannan kungiya shi ne domin samar da rubutattun waƙoƙin Hausa da kiyaye al'adun Hausawa.

xi. **Hausa Fusaha**

Al'amarin kafa kungiyoyin rubutattun waƙoƙin Hausa ya sake samun ci gaba a shekarar 1971, inda aka kafa wannan kungiya ta Hausa Fusaha karkashin jagorancin Alhaji Akilu Aliyu. Babban muradin wannan kungiya domin samar da dinke mallafawa rubutattun waƙoƙi da kuma masu rerewa, wannan ya



sanya kungiyar ta kudiri aniyar wallafa waƙoƙin da 'ya'yanta suka rubuta domin adanawa da kuma yadawa.

xii. **Nigerian Folklore Society**

Kamar yadda aka sani, tatsuniya ɗaya ce daga cikin manyan rassan adabin gargajiya, sannan aba ce da ta sami tagomashi da kulawa daga manazarta tun na farko kafin a sami ɗaɗaɗɗun Hausawa manazarta da marubuta su bayar da tasu gudunmawa wajen rubuce ta da fito da muhimman darusanta ta hanyar yi mata fida da warwara.

Bayan samuwar wasu tatsuniyoyi, sai wasu manazarta suka buɗe wannan kungiya domin yi wa tatsuniyoyin Hausawa hidima ta hanyar ci gaba da rubuce ta, fito da saƙwanni da hikimomin Hausawa da suke ciki da sauransu. Wannan Cibiyar, an yi mata Sakatariya a cikin Jami'ar Bayero ta Kano, farkashin Cibiyar Nazarin Harsunan Nijeriya ta Fasaha.

Baya ga ayyukan taskance tatsuniyoyin Hausawa da fito da hikimominsu, wannan Cibiyar tana shirya tarukan kara wa juna sani waɗanda batutuwan da ake tattaunawa suka jibinci tatsuniyoyin Hausawa kaɗai.

xiii. **Hukumar Raya Ilimi da Kimiyya da kuma Al'adu**

Wannan Hukuma ce da Majalisar dinkin Duniya (UNESCO) ta kaddamar domin raya harshe da al'adu da ilimi, cikin kuwa har da harshen Hausa. Wannan Hukuma ta taka muhimmiyar rawa wajen yaɗa harshen Hausa da kuma al'adun Hausawa, inda ta rinƙa shirya tarukan kara wa juna sani kan harshe da al'adu.

xiv. **Kano Film Markers Association of Nigeria**

Wannan ma wata Cibiyar ce da aka kafa domin ayyukan fasaha na finafinan Hausa. Manufar wannan Cibiyar, ƙoƙarin shirya finafinan Hausa, wanda cikin waɗannan finafinai na Hausa akwai yaɗa al'adun Hausawa, wanda daga nan kuma akan sami wasu masana da manazarta har ma da ɗalibai a mataƙai daban-daban sukan ɗauki waɗannan finafinai su yi nazarinsu a ma'auni na al'adun Hausawa.

xv. **Hukumar Tace Finafinan Hausa da ɗab'i ta Jihar Kano**

Wannan Hukuma, Gwamnatin Jihar Kano ta kirƙire ta tun a shekarar 2001, domin tsaftace finafinan Hausa da alaƙanta su da kyawawan al'adu na Hausa tare da cire miyagun al'amuran da suka saɓa wa al'ada ko addinin Hausawa.

Aikin wannan Hukuma bai taƙaita kan harkar finafinai kaɗai

ba, aikinsu ya shafi tace dukkanin wasu ayyukan dab'i na zube da kuma wakokin da a yau suka cika wannan yanki wadanda ake kira da wakokin sitidiyo¹. Baya ga wadannan ma, sukan bibiyi wakokin siyasa domin magance kalamai cin zarafi kamar yadda suke bibiyar wakokin yabo don gudu kada a wuce gona da iri ya yin yabo.

3.3 Wasu Mujallun Da Ake Nazarin Al'Adun Hausawa Da Aka Gabatar

Akwai mujallu da dama da ake kokarin fadafa ayyukan al'adun Huasawa, cikin wadannan

¹ Gusau, (2017: 61) ya ambace su da haka, duk da ma dai an sami sabanin ra'ayi kan sunan da ya dace a kira su da shi. Muhammad (2019:4-5) ya yi kokarin tattaro wasu maganganu na masana game da sunan da za a kira wadannan wakoki inda ya fara matashiya da bayanin asalin samuwarsu, sannan ya bayyana maganganun nasu. Misali, Gusau (bai kawo shekara da shafi ba), yana ganin wadannan wakoki ne na baka, tun da an haɗa kiɗa da waƙa. Yakawada (bai kawo shekara da shafi ba) yana yi masu ganin rubutattun wakoki ne, illa cewa ci gaban zamani ne ya zo da su, kamar yadda muke ganin samun canje-canje a suturunmu. dangambo (bai kawo shekara da shafi ba) kuwa, na da fahimtar kiran su da wakokin zamani. Usman (bai kawo shekara da shafi ba) ya kira su da wakoki masu ruwa biyu, wato sun debo nan, sun debo can (Muhammad (2019:5). Ita kuma Zainab (2013) ta ambace su da wakokin fiyano, inda ta yi la'akari da abin kidansu. Bilkisu (2014) kuwa, ta ambace su da wakokin zamani, inda ta yi la'akari da bayyanarsu a wannan zamani da ake ciki.

mujallun akwai na gida Nijeriya da na waje, wadanda dukkaninsu ana rubutawa imma dai cikin harshen Hausa ne ko kuma harshen Turanci. Sai dai akan sami wasu daidaikeun makalu da ake rubutawa cikin harshen Larabci wadanda ke yada al'adun Huasawa. Cikin ire-irensu akwai: *African Studies Quarterly*, da *Journal of African History*, da *East African Scholar Journal of Humanities and Culture*, Kenya sai kuma sauran mujallun da ake wallafawa a jami'o'i da kwalejojin kasar nan. Misali, Jami'ar Jihar Yobe tana wallafa mujalla mai taken *Yobe Journal of Language, Literature and Culture (YOJOLLAC)* a duk shekara, sannan Jami'ar Gwamnatin Tarayya ta Gusau ma, takan wallafa mujalla mai taken *Tasambo Journal of Language, Literature and Culture* a duk shekara. Duk wadannan mujallu guda biyu, an ga yadda aka ambaci al'ada a ciki, sannan sai sauran mujallun da ake wallafawa wadanda babu sunan al'adu a taken, amma sai dai akan akwai wani bangare da ake warewa domin sanya makalun dasuka danganci al'adu.

3.4 Samuwar Mazahabobi Da Ra'o'In Nazarin Al'Adun Hausawa

Mazahabobi jam'i ne na mazahaba wadda ke da ma'anoni da dama daga bakunan masana, sai dai za mu bayyana ma'ana guda daya wadda ita ta fi dacewa

da batunmu, wato ma'anar da Longman (2003:592) ya ambata cewa, "Makaranta ce wadda take da wani ra'i (ko ra'ayi) wanda funkiyar wasu mutane suka yarda da shi ko suke riƙe da shi a wajen yin nazarce-nazarce ko bincike-bincike. Abin nufi shi ne, mazahaba makaranta ce wadda ke da mabiya waƙanda ke rikeda wata akida da wata ka'ida ko wani ra'i, ko kuma tunani a kan wani abu ko yadda abin ke wanzuwa, ko ya wanzu.

An fara yin nazarin mazahabobi a wajajen karni na 16 – 17, wato a lokacin da Turawa suke laluben hanyoyin da za su bi domin yin nazarin wasu fannoni na ilimi a duniya. Bincike ya tabbatar da cewa, an fara yin nazari a fannin falsafar al'ada ta halayyar zamantakewar ɗan'adam da tunaninsa (ɗangambo, 2008:6).

An sami karuwar mazahabobi a karni na 18 – 19 ta hanyar bazuwarsu a sauran sassan duniya, wadda aka fara samu daga Girkawa ta aikin Plato da Aristotle. Haka kuma a tsohuwar Daular Romawa ma, an samu masana irin su Longinus, yayin da aka sami masana irin su Burata Munis a Daular Indiya. A Daular Jamus kuwa, an sami William John Thomson, wanda ya wallafa littafi a kan hikimomin al'umma, yayin da aka sami Ferdinand De Saussure (1916) ya bullo a mazahabar Faransawa.

A shekarar 1960 zuwa 1989, an sami wata mazahaba a Amurka, wadda ta bullo a jami'o'in John Hopkins da Yale, wanda tun daga lokacin ne aka shiga yin amfani da mazahabobi a wajen nazari, yayin da aka sami koma baya ta fuskar amfani da mazahabobin daga shekarar 1990 zuwa 2004.

Shi kuwa ra'i (theory), an bayyana shi da 'tunani', wato jerin tunane-tunane waƙanda aka shawarta cewa su ne ke iya yin bayani kan wani abu da ya faru ko zai faru (Odford, 1998:490).

Bisa abin da ya gabata, za a yi ƙoƙarin zayyano mazahabobi guda uku; daga cikin mazahabobin nazarin al'adun Hausawa, domin tabbatar da misalan gami da hujjojin yadda mazahabobi da ra'o'i suka taimaka wajen fadada nazarin Hausa. Sannan sun sanya al'adun da nazarinsu sun yi yado a farfajiyar duniyar karatu da bincike. Cikin waƙannan mazahabobi akwai:

- i. Ra'in Tsarin Al'umma (Structural Theory of Culture/Society), wannan ra'i ne da yake bayyana siffar al'umma, da kuma yadda mutanen cikin al'ummar ke gudanar da rayuwarsu. Gusau (2015:46) da Mukhtar (2010:10) sun yi bayaninsa a cikin 'Mazahabar Tsarin Adabi', wato 'Structuralist Stylistics' a Turance. Sannan

- daga wannan ra'i ne aka sami Ra'in Tsarin Sassan Al'umma/Al'ada' wadda take 'Structuralism' a Turance kamar yadda Otite (1981:21) ya bayyana (Bello, 2016:25).
- ii. Ra'in Alfanun Sassan Al'umma/Al'ada (Functionalism Theory of Culture), wannan ra'in an kirkire a sanadiyyar tarken da masana suka yi wa 'Ra'in Tsarin Sassan Al'umma/Al'adu', yayin da wasu masana suka ambace shi da 'Ra'in Ayyukan Sassan Al'umma', wasu kuma 'Ra'in Gudunmawar bangarorin Al'umma' (Mukhtar, 2010:14 da Gusau, 2015:39). Wannan ra'i, ya ba da gudunmawa sosai wajen faɗaɗa ayyukan nazarin al'adun Hausawa, inda aka sami masana da manazarta da dama suka yi ayyukansu a kai, misali Rabeh, H (2010), wanda ya dora aikinsa mai taken 'Jakai da Muhimmancinsu a kasar Hausa' kuma ya gabatar a Jami'ar Umaru Musa 'Yar'adua da ke Katsina, da Saleh, A. da wasu (2015), inda suka dora aikinsu mai taken 'The Role of Universal Basic Education Board (SUBEB) in Promoting Tsangaya/Almajiri Education in Kaduna State', wadda suka gabatar a taron kara wa juna sani da aka yi a Jami'ar Jihar Kaduna.
- iii. Ra'in Tushen Asali Daban-daban na Al'ummai/Al'adu (Polygenes/Polygenetic Theory of Society/Culture), wannan ra'in an kirkire shi ne bisa 'Mazahabar Asali da Watsuwa Zuwa Sassa' wanda Gusau (2015:42) ya yi bayani kan hakan. A wannan ra'in, an yi kokarin dora ayyukan al'adun Hausawa a kai, misali: Adamu, M. U. (2011) dora aikinsa na 'Sabon Tarihin Asalin Hausawa' a kai, Adamu, M. T. (1997) ya dora aikinsa na 'Asalin Hausawa da Harshensu' a kai, da dai sauran ayyuka masu yawa wanda masana suka tafiyar da su a kan wannan ra'in.
- Kamar yadda aka faɗa cewar, mazahabobi da ra'o'i sun taimaka wajen faɗaɗa ayyukan al'adun Hausawa, waɗannan 'yan misali na mazahabobi guda uku, sun isa su zama hujja kan hakan. Kenan dai, mazahabobin tarken al'adun Hausawa sun ba da cikakkiyar gudunmawa wajen faɗaɗa nazarin al'adun Hausawa, sannan sun kara taimakawa wajen nuna dangantaka tsakanin al'adun Hausawa da wasu al'adu makusanta, da kuma fito da wasu muhimman abubuwa dangane da al'adun Hausawa ɗin, duk ta hanyar waɗannan mazahabobin, har ma da kwatanta wasu al'adun Hausawan da na wasu kabilu ko al'ummu da ba Hausawa ba.

4.0 Sakamakon Bincike

Babu yadda za a yi a yi wani aiki na bincike ba tare da an gano wani sakamako ba, idan kuwa an gano, to wajibi ne a fito da shi domin jama'a su fahimci yadda aka haihu a ragaya! A wannan bincike, an yi kokarin gano wasu muhimman abubuwa kamar haka:

- i. Tarayya Turawa da 'yan kasa wajen zakulo wani ilimi a bangaren Hausawa.
- ii. Gano yadda masana suka yi kokari wajen nuna hobɓasa a bangaren nazarin al'ada.
- iii. Fahimtar cewa, lalle kowane bangare na ilimi na da matukar muhimmanci.
- iv. Kamanci tsakanin wasu bangarorin ilimin Turawa da na Hausawa, ta yadda duk wadda ya karanci wancan bangaren tamkar wanda ya karanci al'adun Hausawa ne, misalign ilimin bangarorin Anthropology da Ednography.
- v. Fito da yadda aka rinka kafa kungiyoyi daban-daban waɗanda dalilin haka, nazarin al'adu da ba ta kariya suka faɗaɗa.
- vi. Zamanantar da nazarin al'adu da kebe shi a mata kai daban-daban na karatu da kuma rubuce shi, da adana shi.

- vii. Fito da yadda aka kirkiri ra'o'in nazarin al'adu da kuma yadda aka danganta su da nazarin al'adun kai-tsaye.

4.0 Kammalawa

Idan aka yi nutso cikin wannan binciken, za a ga yadda aka fito da hoton al'ada ta fuskar ma'ana da asali da tushenta, sannan aka waiwayi wasu fuskokin da nazarin al'adun Hausawa ya faɗaɗa a dalilin wanzuwar wasu abubuwa na nazari da samuwar wasu hanyoyi da sabbin bincike. Nazarin dai, ya fito da yadda nazarin al'adun Hausawa ya rinka faɗaɗuwa, da kuma irin ci gaban da ya samu. A cikin nazarin, an ga irin rawar da cibiyoyi da hukumomi da zaurukan tsangayoyi a jami'o'i da kwalejoji suka taka wajen faɗaɗa nazarin al'adun Hausawa. Haka zalika, an ga yadda samuwar makalu da mujallu suka zame wa al'adun Hausawa cikakken gata wajen samar da wasu bayanai a shafukansu. Har wa yau dai, an ga yadda bayyanar mazahabobin tarke da ra'o'in nazarin al'adu suka himmatu wajen faɗaɗa nazarin al'adun Hausawa, har ma da tukuicin misalan da aka kawo domin kafa hujja.



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