Fashin Baqin Waqar Muhammadu Xahiru Daura ta Mu Raya Al'adunmu

Salihu Iliyasu Sulluvawa
salihusulubawa @gmail.com
08065278653
Sashen Nazarin Harshen Hausa
Kwalejin limi da Koyon Shari'a Ta Yusuf Bala Usman, Daura
Jihar Katsina

Abstact

This paper as the title suggests "Fashin Baqin Waqar Muhammadu Xahiru Daura ta mu Raya Al'adunmu" The paper aimed to analyse the Hausa culture from the poem. The researcher listen to the poem attentively and selected relevant stanzas for analysis. One of his popular poem "Direba Makaho" derieved by famous Hausa poet in Hausa film, Sadi Sidi Sharifai, to produce his song in different form. The Functionalism Theory used for the research was founded by Emile Dukheim (1893), Data of the research drawn largely from both primary and secondary sources. While the primary data come from the poem, the secondary data come from library materials. The research finding demonstrate that the impact of globalization poses challenges to the preservation of traditional Hausa culture. The challenge for the Hausa society is in coping with this inevitable encroachment and retaining of its own identity.

Tsakure

Wannan takarda kamar yadda sunanta ya nuna "Fashin Baqin Waqar Muhammadu Xahiru Daura ta mu Raya Al'adunmu" an qudiri aniyar bayyana al'adun Hausawa ne a cikin waqa. Mai binciken ya saurari waqar ne a tsanake sannan ya zavo baituka masu alaqa da binciken don yin tsokaci. Xaya daga cikin shahararrar waqarsa ce "Direba Makaho" wani shahararen mawaqin fim, Sadi Sadi Sharifai ya xauka ya yi wa kwaskwarima. An xora aikin bisa "Ra'in Alfanun Sassan Al'umma" (Functionalism Theory). Wannan ra'in Emile Dukheim ya qirqiro, a shekarar 1(893). An samo bayanan binciken ne daga waqar da kuma sauran bayanai daga xakin karatu. Sakamakon binciken ya nuna irin tasirin shirin-game-duniya da qalubale ga adana al'adun Hausawa na gargajiya, da kuma qalubale ga al'umar Hauawa da yadda za su jimre wa abin da ba makawa na kutse da yadda za a riqe tushe.

1.0 Gabatarwa

A wannan binciken, an fito ne da yadda zamani ya yi tasiri wajen tavarvarewar al'adun Hausa, da kuma irin gudunmuwar da Farfesa Uba Abdullahi ya bada, wajen taskace al'adun Hausa. Duk dai a cikin waqar, mawaqin ya fito da kokensa da kuma neman a riqa ba masu buqata ta musamman dama a Gwamnati ko a kafafen sadarwa musamman na waje don su bada gudummuwar kan raya al\adu. Domin cimma nasara an kawo ma'anar waqa da yin waiwaye adon tafiya, kan ayyuka masu alaqa da wannan batu. An kawo taqaitaccen tarihin Muhammadu Xahiru Daura da kuma bayanin hanyoyin gudanar da bincike sannan aka kawo fashin baqi na waqar, sai aka kammala.

1.1 Ma'anar Waqa

Masana irin su Gusau (2003) da Umar (1980) da Zaruq da Wasu (2005), sun bada bayanai iri daban-daban dangane da ma'anar waqa. Shi ko Xangambo, ya bayyana waqa da wani

furuci ne, ko saqo cikin azanci da ake aiwatarwa ta hanyar rerawa da daidaitattun kalmomi, cikin wani tsari ko qa\ida da kuma yin amfani da salon armashi. Daga waxannan bayanai ne na masana, mai binciken ya fahimci cewar waqa magana ce tsararrariya wadda ake rerawa, wadda rerawar ita ce ta rarrabe ta da magana. Saboda haka waqa dai a dunqule, hanya ce ta isar da saqo ko bayyana maradun zuci

1.2 Ma'anar Al'ada

Al'ada na nufin wani abin da aka saba yi, ko wakana ko aka san da shi (Bunza, 2006). Ma'azu (2013) na ganin al'ada, wani bugami ne na rayuwar al'umma da ke qoqarin bayyana al'umma da nahiyoyi mabambanta. Daga waxannan bayanai na masana, za a fahimci cewa al'ada ita ce taska ce ta adana dukkanin sha'anonin rayuwa, daga haihuwa zuwa mutawa**.**

1.3 Tarihin Muhammadu Dahiru Daura

Muhammadu Xahiru Daura makaho ne, mai yawon bara, yana waqa shi da tawagarsa. Waqarsu a cikin barar ta xan shafi lafuzzan addinin musulunci, musamman yabon Annabi Muhammad (SWA). Yana waqarsa tare da 'yan amshi, kuma ba kixa. Haifaffen qauyen Gombak ne a Zangon Daura, amma ya rayu a Kano, an haife shi a shekarar 1946, kuma ya rasu a Kano ranar 19 ga watan Agusta 2010, yana xan shekara 64 (2014:190).

1.3.1 Waqoqin da ya yi

Babu shakka Muhammadu Xahiru ya yi waqoqi da dama, fitacciyar waqarsa ita ce ta *Idi Wanzami* Wannan waqar ita ce bakandamiyarsa, ta kuma xauki hankali mutane sosai saboda irin barkwancin da raha da nishaxin da ke a cikinta. Kamar yadda Uba (2014:195) ya ce hatta matar wanzamin Asma'u, ba ta tsira ba ita ma ta sha ba'a. inda ya ce "matar Idi wanzami / kwalba abar rubutun sharri / matar Idi wanzami / ita duk gonar da ta ratsa / har abada ta daina ciyawa/." Wannan waqar ita ce Sadi Sidi Sharifai ya yi wa kwaskwarima. Dan Ibro ma ya yi fim mai suna Ibro Makaho, inda ya yi wa waqoqin Dahiru Daura Kwaskwarima. Waqoqinsa waxanda aka taskace bayan ta *Mu raya al'adunmu* akwai:

a. Idi Wanzami
b. Direba Makaho
c. Bayanin Willi
d. Bayanin Girki
e. Bayanin Naira
f. Bayanin Maitatsine
g. Bayanin Goro
h. BayaninXa'a
i. Bayanin Soja

2.0 Waiwaye

Saboda muhimmancin al'ada ga rayuwar al'umma, wannan da wasu dalilan suka sa masana suka yi bincike-bincike da dama a kan al'adun Hausawa waxanda suka haxa da Darma (2024) da Ado (2017) da Mu'azu (2013) da Muhamma (2020) da Sallau (2013). Waxannan bincike

ne da aka yi kan abin da ya shafi al'adun Hausawa. Waxannan ayyuka da suka yi su ne suka yi jagoranci ga wannan binciken domin akwai waxanda suka yi fashin baqi kan baqin al'adu, kamar (Mu'azu, 2013) wanda wannan bincike ya nazarce su, da kuma bincike kan kyauwawan al'adun Hausa (Darma 2024) su ma wannan bincike ya nazarce shi saboda tarin alaqar da suke da ita. Bambancin da aka samu da waxannan bincike na masana shi ne, Dahiru Daura, ya kawo al'dunmu masu kyau da yadda suka gurvata, amma a waqe.

3.0 Hanyoyin Gudanar da Bincike

Hanyoyin da aka bi don gudanar da wannan binciken su ne, da farko dai an saurari waqar a tsanake, waqar mai amshin "mu raya al'adunmu" domin fito da al'adun Hausawa da yadda suka gurvata. Waqa ce ta baka, amma aka maida ta a rubuce don kafa hujja. An kuma yi amfani da wasu bugaggun takardu a xakin karatu don su yi jagoranci ga binciken.

3.1 Ra'in Bincike

Wannan bincike an xora shi bisa "Ra'in Alfanun Sassan Al'umma" (Functionalism Theory). Wannan ra'i Emile Dukheim ya qirqiro, a shekarar 1893, ga abin da ra'in ya ce:

> "Society is a complex system of interrelated and interdependent parts that work together to maintain stability."

Fassarar mai Nazari

> "Al'umma na da sarqaqqen tsari masu alaqa da cuxanyar juna ta yin ayyuka tare domin xorewar, da samar da cigaban wanzuwa a matsayin dunqulalliyar al'umma"

Wannan ra'i ya samu magoya baya, irinsu Herbert Spencer, Cherles Darwin da Thomas Maltus

Duba da manufar wannan ra'i na cuxanni-in-cuxe-ka na al'umma, wannan ra'i ya dace da irin wannan binciken duba da yadda Dahiru Daura ke ganin akwai gudummuwa da masu buqata ta musamman ke ba al'umma baya ga nishaxi daga waqoqinsu, akwai wayar da kan jama'a kamar wayar da kan jama'a lokacin amsar rejista ko foliyo.

4.0 Fashin Baqin Waqar

A nan ne za a baje koli, da yin sharhi kan xiyon waqoqin, waxanda suka haxa da jigon waqar da yabon Farfesa Uba da yadda zamani ya yi tasiri kan al'adun Hausawa da kuma irin gudummuwar da masu bukata ta musamman suke badawa. A madadin a yi ta maimaita amshin, an yi amfani da wannan alama (/)don ta nuna akwai amshi a wurin. Amshin shi ne "Mu raya Al'adumu." To sai in ce "Bissimilla, wai haxa malamai faxa."

a. Jigon Waqar

Qamusun Hausa (2006: 217) ya bayyana jigo da saqo na musamman da marubuci ke qoqarin bayyana wajama'a a qagaggen labara ko was an kwaikwayo ko waqa. Mawaqin ya fara da fito da maqasudi ko saqon da yake da yake so isara cikin wannan waqar, watau yabo ga Farfesa Uba Abdullah, saboda irin namijin qoqarin da ya yi kan raya al'adun Bahaushe. Ga abin da ya ce:

Subuhanallahi /

Farfesa ba don ku ba /

Al'adu da yawa /

Na baya ba sa samun komai /

In gaya ma malam da ma can ba su san shi ba /

Da ma ba tarihi /

Ba a bar masu komai ba /

b. Tasirin Zamani

Mawakin ya yi tsokaci kan tasirin zamani a kan al'adun Hausawa. Watau ya lura da wasu baqin abubuwa waxanda suka shigo suka gurvata al'adu.

Wai kowa idan ya tashi /

Sai dai zamani /

Na ce da su zamani ai wannan kayan yara /

c. Tarihi

Mawaqin ya kawo bayani labarin waxansu abubuwa da suka wuce na Bahaushe, abin da ya gada tun kaka da kakanni, shi ya sa ya kafa hujja da a waiwayi baya don gaba ta yi kyau. Dubi waxannan :

A dubo baya /

Wanda ba ya dubo baya /

Gaban nan nasa ba amfani a gare shi /

Subhannallah /

Mu bincika nu ga kakannimmu /

Me suka aikata /

Mu bincika iyayen namu /

Me suka aikata /

Mu bincika malammu /

Mi suka aikata /

Mu bincika sarakunan gargajiya /

Mi suka aikata har na baya ya samu /

Ya samu dai tarihi /

Mu raya al'adunmu /

d. Hanyoyin Adana Tarihi

Muhammadu Xahiru ya kawo hanyoyin adana tarihi irin na zamani, waxanda za su taimaka a adana tarihi, kamar gidan zoo da hoto.

Gidan zoo fa na cikinta /

Abin da ya san a faxa /

Ba don da gidan zuu ba /

Da dai yaro /

In ya ji zancen kura /

Sai ya ce maganar wasa ce /

Ko ko ya gan ta a hoto /

Ba don ku ba da har hoton an bar shi /

Su wane ne suka shirya wannan /

Farfesa Uba Abdullahi /

Ku daure malam don dai ku raya al'adunmu /

e. Tavarvarewar Al\adu

Mawaqin ya kawo yadda al'adun Hausawa suka tavarvare kamar wajen sutura da halartar ango da amarya a wajen buki da xaukar hoto a raba wa mutane.

An koma aiki /

Na zubda mutunci /

Wai yanzu shi suka xauka /

Dalili na /

Ka ga fa da /

Idan aka tashi xaurin aure /

Za ka gani al'umma /

Su sanya manya kaya /

An je gun taron /

A xaura aure malam /

Amarya ba ta gurin /

Ango ba ya gurin /

Ba a xaukar hoto /

A rarraba wa mutane /

Ban da fa hauka /

Wa za ya xau hoton matarsa /

Ya je fa ya bai wa muta ne /

Kun san ko an zabga mutunci /

Mu da ai ba mu haka nan /

Mu raya al'adunmu /

f. Gurvatar Al'ada ta Yin Rawar Ango da Amarya

Ya ci gaba da kawo wata gurvatacciyar al'ada ta kixa da rawa, wadda da ba a yi. Ango da amarya su fito suna rawa.

An xaura auren nasa /

Za ka ga baiwar Allah /

An xaura auren nata /

Masu kixa na yin kixa /

Su ko suna ta rawarsu /

An bar al'adunmu /

Al'adu na nasara /

Al'adu na nasara /

wai su xoxar /

Sun wuce namu /

Amma da wurinsu /

g. **Tufafi**

Muhammadu Xahiru ya kawo bayani yadda aka yi watsi da tufafinmu aka xauko na nasara. Shi yana ganin rashin sa suturar kirki da sa xangalallun kaya bay a ga gurvata al'ada, an bar hanyar musulinci.

Idan ka duba /

Da qananan kaya /

Yara ba sa sawa /

Manya ba sa sawa /

Amma wai zamani /

An vata shirin nan /

Xangalallun kaya /

Sun sa a jikinsu /

Sun dai bar hanyar musulunci /

j. **Gudummuwar Farfesa Uba**

Bugu da qari ya qara dawo wa jigonsa na yaban Farfesa Uba kan tarihi da raya al'adun Hausawa, da rubuce-rubucen da yake don taskace tarihi, da xaukar waqoqin Hausa da rikoda don adanawa.

Haba Uba Abdullahi /

Ba don ku ba da tarihi ya qare /

Subhannalihi /

Wajen rubutu malam /

Farfesa ya gyara /

Ya fa rubutu /

Don ajiye tarihi /

Na baya idan ya xauka /

Na baya idan ya xauka /

Ya gane al'adunmu /

Wajen waqoqi /

Wajen fa rikoda /

Farfesa ya xauka /

Don na baya su xauka /

Mu raya al'adunmu /

In gaya ma malam /

Mammalo Haji Shata /

Idan yana yin waqa /

Farfesa ya xauka /

Ya ajiye a gidansa /

Na baya sai fa su xauka /

Haruna Uji na Haxeja /

Masu gumin gargajiya /

Jagora: Farfesa ya xauka /

Duk wannan waqar ya voye /

Don na baya su xauka /

Don kar a manta al'adunmu /

j. **Sana'a**

Mawaqin ya kawo maganar sana'o'inmu na gargajiya waxanda suke tattare da al'adun bahaushe ya bada misali da marina kamar haka:

Marina kuma malam /

Wadda ake rina kaya /

Sun ajiye ta a fili /

Na baya su gane /

Don kar su manta al'adunmu /

k. Kaso na Mawaqa

Ya sake kawo wani kaso na mawaqan Hausa na adana tarihi da al'adu waxanda babu kixa a cikinsu.

Masu waqar Hausa /

Wadda babu kixa a ciknta /

Su ma sun tara /

Waqokin dandali na 'yan mata /

Waqoqi malam /

Na vangaren ‘yan mata /

Wanda suke mai tashe /

Na da can malam /

Ba ashariya a cikinta /

Farfesa ya xauka /

Domin raya al’adumu /

l. **Qorafi**

A cikin waqar ya gabatar da qorafi game da wani abu da ke ci masa tuwao a qwarya ga Farfesa Uba Abdullah, na ya yi kira ga gidajen rediyo na qasar waje su ma su bada gudummuwa wajen raya al’adu, kuma su riqa sa waqarsa don a ji.

Amma farfesa /

A gurin nan naka /

Yaushe za ka daure /

Don Allah kai mani hanya /

Gidan rediyon Kaduna /

Afrika BBC /

Ko kuma Jamus /

Su ma su raya al’adunmu /

Su xau faifaina /

Domin duniya fa ta ji ni /

m. Gudummuwarsa

Ya kawo irin gudummuwar da za su iya bada wa ga al’umma da Gwamnati wajen wayar da kan jama’a, kamar allura foloyo da rejista, inda ya nuna farfesa ya taimaka masa ya miqa kokensa.

Haba farfesa /

Yaushe za ka shirya /

Ka ba wa Gwamnati shawara /

Idan ta tashi /

In za a yi taro /

Akwai gudummuwa a wajenmu /

Don faxakar da mutane /
Ai farfesa shawara zan ba ka /
Yaushe za ka shirya /
Na yi ma misali /
Kamar faifanmu na foliyo /
Ga shi nan na yi /
In Gwamnati za ta yi taro /
Kamar karvar fa rejista /
A sa Gwamnati ta nemi ni /
Da gudummuwa ta dai /
Za ni bayar a qasar nan /
Rashin hanya ce malam /
Ba ni taimakon al'umma /
kun san da muna da hanya /
Da gudummuwa a garemu /
Mu raya al'adunmu /
Jama'a su amfane ta /
Na gabanmu su gane /
Har ma na baya su amfane ta /
Amma ba mu da hanya /
Masu qarfi duk sun danne /
Ni ko ba qarfi a gareni /
Balle na havvaka aikin namu /

n. Fashin Baqin Wasu Waqoqinsa

Duk a cikin waqar ya yi fashin baqin waqoqin da ya yi masu amfani, ya fiddo ma'anarsu qarara, kamar ta direba makaho, inda ya raba direbobi gida biyu, wanda bai sha wiwi da kwayoyi ba, shi ne direban kirki. Wanda kuma ya sha wiwi da qwayoyi, ga salosho shi ne direba makaho. Shi kuma faifan nera, kada mutum ya zauna, ya tashi ka nemi kuxi don biyan

bukata. Ya jero irin matsalolin da rashin kuxi ke jawo wa, kamar wajen neman aure a hana ka

Akwai waqoqi /
Suna nan na yi /
Masu amfanin jama'a /
Ka ga fa malam /
Shi direba makaho /
Faifan al'ada ne /
Faxakar da mutane /
Mutum idan ya tashi /
Zai ja mota /
Tabar wiwi babu /
Qwayoyi kuma babu /
Ka hau mota ko malam /
Cikin natsuwa malam /
Direba makaho /
Da muke ta bayani /
Mutum ne ya tashi /
Zai hau kan mota /
Ya sami qwayoyinsa /
Guda ashirin da biyar /
Malam ya shanye abinsa /
Ga salisho ya sha /
Ya hau kan mota /
Ka ga idan ka duba /
Ya zama direba makaho /
Tun da ba ya gani ko qima /
Faifan Naira /

Abin da ya sa muka yi shi /

Kada mutum ya zauna /

Ya ce wai "a'a" /

Ka ya neman komai /

Kara ka je gun nema /

Domin gara ka nemo naka /

Yau in ba ka da Naira /

Aure zai yi wuya a gareka /

5.0 Sakamakon Bincike

Wannan bincike ya gano abubuawa kamar haka:

i. Sakamakon binciken ya nuna irin tasirin shirin-game-duniya da qalubale ga adana al'adun Hausawa na gargajiya, da kuma qalubale ga al'umar Hauawa da yadda za su jimre wa abin da ba makawa na kutse da yadda za a riqe tushe*.*

ii. Sanin tarihi na da matukar tarihi ga al'umma, domin da nag aba ake gane zurfin ruwa, ko da ko na gaban wada ne. kamar yadda ya ce "Wanda ba ya dubo baya / Gaban nan nasa / ba amfani a gare shi / Subhannallah / Mu bincika mu ga kakannimmu / Me suka aikata /"

iii. Masu bukata ta musamman na da gudummuwar da suke badawa a fagen adabin Hausa ta kawo nishaxi kamar waqar *Idi Wanzami* da wayar da kan jama'a, da kira da a dogara da kai kamar a cikin waqar *Bayanin Naira,* da kuma hanyoyin da za a bi don raya al'adun Hausawa

iv Sadi Sadi Sharifai ya yi wa waqoqin Muhammadu Dahiru Daura kwaskwarima, kamar yadda ya bayyana a cikin fim xin Ibro kamar haka; Ibro *Direba Makaho* da *ba ni bayanin Naira* da dai sauransu.

5.0 Kammalawa

Wannan binccike ya fito fasaha ta masu bukata ta musamma suke da ita, da irin gudummuwarsu a fagen adabin Hausa. Kuma Muhammadu Dahiru Daura ya yi yabo da jinjina ga Farfesa Uba Abdallah, irin kulawa da ya yi da waqoqinsu ta hanyar tsakace ce. A sanadiyar waqar 'Idi Wanzami" ya sa Farfesa Uba ya yi rubutu kan waqar har ya ziyarci garin Gazawa. Wannan bincike ya fito da abubuwa da dama kamar tavarvarewar al'adun Hausawa, da bibiyar tarihi da kuma yadda za a taskace al'adunmu masu kyau. Mawaqin ya bayyana akwai gudunmuwar da za su iya bada wa wajen wayar da kan jama\a, sai dai bas u da hanyar kai wa ga Gwamnati kamar yadda ya ce "Amma ba mu da hanya / Masu qarfi duk sun danne / Ni ko ba qarfi a gareni /Balle na havvaka aikin namu /.

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