



TARKEN WAQAR “HARSHEN HAUSA” TA ISA LAWAN

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Tsakure

Waqar Baka ko rubutacciya ana rera ta ne ko aiwatar da ita domin jan hankali ko isar da saqo na musmman ga al'umma da ya shafi rayuwar yau da kullum. Dalilin haka ne wannan takarda za ta yi Tarken rubutacciyar waqa wadda Isa Lawan ya rubuta. Waqa ce mai qunshe da muhimman batutuwa da suke da muhimmanci ga rayuwar Hausawa su kiyayae su.

Gabatarwa:

A cikin kowace irin al'umma za a sami xaixaikun mutane ko qungiyoyi da sukan bayar da gudummawa iri daban-daban don cigaban rayuwarsu. Daga cikin irin waxannan mutane akwai mawaqan Hausa.

Masana adabin Hausa sun kasa waqoqin Hausa zuwa kaso biyu (2) akwai waqoqin baka na gargajiya irin waxanda mawaqa ke haxawa tare da kixa. Irin waxannan waqoqi an daxe ana yin su a qasar Hausa, kusan ma a ce tare suka ginu da al'ummar Hausawa. Akwai Waqa ta biyu ita ce rubutacciyar waqa, ita wannan waqa ta samu ne bayan Hausawa sun cuxanya da wasu baqin al'ummu musamman Larabawa da Turawa.

Domin fahintar wannan hanya ta isar da saqo a sauqaqe wannan takarda za ta yi nazarin waqar “Harshen Hausa” ta Isa Lawan bisa hanyar nazarin waqa ta zamani, sannan kuma ita wannan waqa rubutacciya ce.

Ma'anar Waqa:

Masana adabin Hausa sun bayar da ra'ayoyinsu iri daban-daban a kan ma'anar waqa a cikin littattafai da kundayen bincike har ma da mujallu, ga kaxan daga ciki:

Xangambo (2007) ya faxi ma'anar waqa da cewa;

“waqa wani saqo ne da aka gina shi kan tsarariyar qa'ida ta Baiti, xango, rerawa, kari (Bahari), amsa amo da sauran qa'idodin da suka shafi daidaita kalmomi, zaven su da amfani da su cikin sigogi da ba lallai ba ne haka suke a maganar baka ba”.

A ra'ayin (Yahaya, 2007) kuwa cewa ya yi:

“waqa tsararriyar maganar hikima ce da ta qunshi saqo cikin zavavvun kalmomi da aka auna domin maganar ta reru ba faxuwa kurum ba”.

A cikin qamusun Hausa an kawo ma'anar waqa a matsayin:

“wata tsararriyar Magana da ake rerawa a kan kari ko rauji” (CHNH, 2006: 466).

Bayanan da aka yi a sama sun nuna cewa: “Waqa wata manufa ce da akan bayyana a rera ta hanyar amfani da amsa-amo ko kuma rerawar ta zama ta sautin murya mai zaqi wata sa'a da haxawa da kixa da sauran salon jin daxi ga mai sauraro don jawo hankalinsa ga manufa kuma takan sha bamban da maganar baka ta yau da kullum da zube da kuma wasan kwaikwayo”. (Auta: 2001).

Waqa kamar yadda manazarta adabin Hausa suka bayar da ma'anarta, salon isar da sako ne da ake rerawa wato rerawa cikin hawa da saukar murya mai tafiya tare da kixa ko kuma akasin haka kamar zance na yau da kullum ko kuma zantuttuka da ake yi lokacin hira.

Waqa ta bambanta daga taxi ko magana ta yau da kullum. Aba ce wadda ake shirya maganganu daki-daki cikin azanci da nuna qwarewar harshe. Harshen waqa a bisa kansa cikakke ne duk da cewa yakan kauce wa wasu qa'idojin Nahawu. (Gusau: 2005).

A gudummawar wannan aiki dangane da ma'anar rubutacciyar waqa ana iya cewa: *“Waqa baiwa ce da Allah ya hore wa wasu mutane da suke isar da saqo ga jama'a da suka shafi al'amuran yau da kullum cikin hikima da lafazi mai jan hankali”*

Dangane da yadda ake nazarin waqa kuwa (Xangambo, 2007) ya yi bayanin cewa hanyoyin nazarin waqa da sharhinta ya rabu gida biyu: hanyoyin gargajiya da hanyoyin zamani:

“Hanyar nazari ta gargajiya ba wata hanya ce fitacciya wadda aka tsara ta kuma aka amince da ita ba. Hanya ce wadda mutane ke amfani da ita kara-zube don su bayyana ra'ayinsu game da ingancin waqa, littafi ko wani rubutu. Zantuttuka ne na yabo ko na kushewa da malamai da sauransu ke amfani da su”. Misali:

(i) - ta yi armashi
- ta qayatar
- ta tsaru
- ta burge ni
Da sauransu } Kyau mai daraja ta xaya

(ii) - ba laifi
- ta yi kyau
- ta gamsar } Kyau mai daraja ta biyu

(iii) - *ga ta nan dai*
- *da dama*
- *ba yabo ba fallasa* } *Kyau mai daraja ta uku*

(iv) - *ai sha'ani*
- *ba ta shige ni ba*
- *ba tai min ba*
- *ba tai kyau ba* } *ba kyau*

(Dangambo, 2007: 7 –

8).

Hanyar nazari ta zamani ta sha bambam da ta gargajiya, domin akwai wasu hanyoyin tarke da ke cikinta waxanda babu su a ta gargajiya. Hanya ce da ake amfani da ita wajen koyarwa. Kuma wannan hanyar nazari ta zamani da ita ce za a yi nazarin wannan waqa a bisa ra'in Xangambo (1997).

Salsalar Waqa:

Na sami wannan waqa daga hannun wanda ya rubuta ta wato Malam Isa Lawan da ya ba ni ita ranar litinin 13/7/2015. Waqar a rubuce take a kan takarda. Ba a buga ta a kowane irin littafi ko mujalla ba. Sai dai bayan da ya rubuta waqar ne ya kai wa Farfesa Abdulkadir Xangambo ya duba ta kuma ya yi wasu gyare-gyare a cikinta. Dalilin haka ne yake rera waqar a gaban jama'a idan buqatar hakan ta taso.

Tarihin Marubuci

Lawan, ya ce an haife shi a Lungun Kwargon da ke Qaramar Hukumar Gwale, Jihar Kano ranar 19/4/1970. Ya fara karatun firamare a Ma'ahad Sheikh Nasir Kabara Gwale daga shekarar 1977 – 1983. Daga nan sai ya tafi Qaramar Sakandare ta Government Arabic College, Gwale daga 1984-1987. Ya kuma halarci makarantar Koyon Harshen Larabci, wato School for Arabic Studies (S. A. S.), Kano 1987 – 1990, sannan sai kuma ya yi karatun Difloma a Kwalejin Koyon Aikin Shari'a da Addinin Musulunci ta Malam Aminu Kano daga 1992-1995, sannan kuma ya kammala Digirinsa na farko a Jami'ar Bayero ta Kano a shekarar 2007.

Malam Isa Lawan malamin makaranta ne inda ya koyar a makarantun gaba da Firamare daban-daban a Jihar Kano kaxan daga ciki su ne S. A. S. Kano, da Hassana Sufi G. G. S. S. Qofar Nassarawa Kano da Government Girls Arabic College Gwauron Dutse Kano da Government Girls Secondary School Sharaxa da kuma Abdullahi Bayero College of Qur'anic Studies da sauransu.

Dangane da waqa kuwa, mutum ne mai sha'awar rera waqa domin kuwa mahaifinsa shi ne Sarkin Kotson Sarkin Kano. Kuma suna yin waqar ne a Fadar Sarkin Kano. Sai dai saboda ya yi karatun boko yana yin waqar baka da kuma rubutacciya kaxan daga ciki su ne: waqar Mai Martaba Sarki ya cika shekara 50 a

kan mulkin Kano da wakar yabon Farfesa Abdulqadir Xangambo da waqar yabon Annabi Muhammadu (SAW) da sauransu. (Hira da I.L.: 13/7/2015).

Shekarar Da Aka Wallafa Waqa:

An rubuta “waqar Harshen Hausa” a shekarar 2014. Ba a buga ta a littafi ba sai dai ana rera ta idan buqatar hakan ta taso.

Jigon Waqa:

Jigo Kalmar Hausa ce, kuma an bayyana shi da cewa, muhimmin saqo ne ko manufa da mawallafi yake son isarwa ga jama'a wato abin da waqa ta qunsa dangane da manufa. A cikin waqoqi akan sami wani baiti da mawallafi yakan bayyana qwayar jigonsa wato saqon waqar (Auta, 2008: 203)

Xangambo (2007: 14) ya bayyana ma'anar Jigo da cewa:

“Abin da ake nufi da jigo shi ne saqo, manufa ko abin da waqa ta qunsa, wato abin da take magana a kai”

Yahaya (1997: 75) ya bayyana nasa ra'ayin kan ma'anar Jigo kamar haka:

“Jigo a fagen waqaa yana nufin saqo ko manufa ko bayani ko ruhun da waqa ta qunsa, wanda kuma shi ne abin da waqar

ke son isarwa ga mai sauraro ko karatu ko nazari”

Bayan haka, Jigon waqar “Harshen Hausa” shi ne “Qauna” ana iya ganin haka tun a amshin waqar inda yake cewa:

“Hausa ina qaunar ki kuma na tabbata

A cikin harasa babu wadda ta kai ki

Sannan a baiti na 3 ya sake jaddada manufarsa ta dalilin yi wa Harshen Hausa waqa, ya ce:

“Waqar nake so zan wa Harshen Hausa harshe abin fahri da ban mamaki.

Xaya daga cikin dalilin da ya sa yake qaunar Harshen Hausa, shi ne abin da yake cewa a baiti na 5 kamar haka:

“Da akwai kari da salon batu a cikin ki har ma da zaurance akwai a cikin ki.

Jigo A Gajarce:

Dangane da ginshiqin batutuwan da waqar ta qunsa wato za a iya taqaita su kamar haka:

Baiti na 1-2

Sallamar buxewa

Baiti na 3-20

Magana a kan matsayin harshen

Hausa.

<i>Baiti na 21-29</i>	<i>Yabon wasu mutane da suke bayar da gudummawa ga cigaban harshen Hausa.</i>
<i>Baiti na 30-38 na gargajiya.</i>	<i>Sunayen ire-iren abincin Hausawa</i>
<i>Baiti na 45-49</i>	<i>Sunayen miyar Hausawa.</i>
<i>Baiti na 50-62 gargajiya.</i>	<i>Sunayen kayayyakin Hausawa na</i>
<i>Baiti na 63-66 gargajiya na Hausawa.</i>	<i>Sunayen Kayayyakin yaqi na</i>
<i>Baiti na 67-72</i>	<i>Sana'oin Hausawa na gargajiya.</i>
<i>Baiti na 73-75 qasar Hausa.</i>	<i>Ire-iren makaxa da mawaqa na</i>

Warwarar Jigo:

Warwarar Jigo a tarken rubutacciyar waqa yana nufin “a yi sharhi ne kan jigo gaba xayansa. Za a duba shi dangane da jawaban jigo da kuma abin da waqar ta faxa a taqaice. Muhimmin abin shi ne za a duba lungu-lungu na waqa dangane da jigo tare da qarir bayani daga dukkan abin da za a iya danganta waqar da shi” Xangambo (2007:18-19) Bayanin da za a yi a taqaice da ya shafi warwarar jigon wannan waqa kamar yadda azancin Hausawa ke cewa “harshen ka abin

alfaharin ka” sannan kuma wani salon magana ana cewa “kowa ya bar gida gida ya bar shi” waxannan maganganu sun yi ko suna tasiri a kan rayuwar Hausawa musamman waxanda Allah ya hore wa baiwa ta yin waqa. Domin ba tun yau ba akan sami mawaqan baka da ma waxanda suke rubuta waqoqi suna yi wa harshe Hausa waqa domin fito da hikimomin da ke cikinsa da irin albarka da Allah ya yi wa harshen. Misali marubuta waqoqi irin su Aliyu (1976) da Muhammad (1974) da sauransu sun waqe harshen Hausa. Kishin harshe ne ya sa Malam Isa Lawan ya sake rubuta waqa don tunasar da matasanmu har ma da manya da suke magana da harshen Hausa wasu batutuwa da ya kamata a riqe su da muhimmanci don xaukaka harshen Hausa da al’adun Hausawa. Tun a amshin waqar mawaqin yana cewa:

“Hausa ina qaunar ki kuma na tabbata

A cikin harasa babu wadda ta kai ki”.

Wato ke nan mawaqin yana son ya nuna harshen Hausa muhimmin harshe ne ba ma a Najeriya kaxai ba har ma da duniya gaba xaya. Kuma “Hausawa da harshen Hausa suna da babban matsayin a nahiyar Afrika da ma duniya baki xaya” (Mu’azu: 2014).

Isa Lawan ya nuna bunqasar da harshen Hausa ya yi a duniya sai ya ambaci wasu manyan qasashen duniya waxanda suke watsa shirye-shirye da harshen Hausa a gidajen rediyoyinsu a cikin baiti na 13 ga abin da ya ce:-

Duba faransa da Ingila da Amurka
Dukkansu na watso shiri a cikin ki

Waxannan qasashe da aka ambaci sunayen su a siyasa da mulki da tattalin arziqi da cigaban zamani ta fuskar qere-qere a yau su ne a kan gaba kuma su ne masu faxa a ji a duniya sannan qasashe masu tasowa suke kwaikwayonsu amma duk da wannan matsayi da suke da shi sun ware wasu lokuta a gidajen rediyoyinsu suna watsa shirye-shirye da harshen Hausa domin duniya ta saurara. Misali, sashen Hausa na BBC London da Rediyon muryar Amurka (VOA) da rediyon Faransa da Muryar Jama'ar Jamus da sauransu.

A cikin waqar dai an ambaci ire-iren abinci da ake samu a qasar Hausa (Magaji: 2009) ya yi bayanin cewa:

“ma’anar abinci ita ce abin da mutum ko dabba za ta iya ci ko sha tsirrai su yi amfani da shi domin su rayu kuma su girma”.

Ire-iren waxannan abinci a kimmiyance za a iya kasa su ajujuwa kamar haka:-

1. Ajin abinci mai qara qarfi kamar Gero da Dawa da Masara da Alkama da Shinkafa da sauransu.
2. Ajin abinci mai gina jiki kamar Wake da Gurjiya da Kifi da Madara da sauransu.

3. Ajin abinci mai maiqo kamar Gyaxa da Mai.

4. Ajin abinci da ya qunshi sinadarin bitamin.

5. Ajin abinci da suka qunshi ma'adinai kamar 'ya 'yan itace.

Dukkannin ajujuwan abincin nan da aka yi bayani a sama Hausawa suna samar da su kuma su ne mawaqin ya ambaci wasunsu a cikin waqar. Daga baiti na 30-38 kuma su ne mafi qarancin buqatun xan adam na abinci wajen gina rayuwarsa. Saboda haka matuqar mutum yana samun wasu daga cikin waxannan ajujuwa na abinci to lallai yana samun abinci mai gina jiki a gargajiyan musamman idan aka tuna da tsohuwar al'adar nan da aka gada kaka da kakanni wato ciyayyar abinci inda magidanta na gida xaya ko maqwabta sukan taru a wuri guda musamman a qofar idan mafi yawan shekarun cikin su. A nan za a shinfixa tabarmi kowa ya kawo abincin da ya sauwaqa a ci tare.

Xaya daga cikin hikimomin wannan al'ada ta ciyayya ita ce abinci iri daban-daban ake kawo wa duk wanda ya ci zai rabauta da samun cikakken abinci wanda ya qunshi dukkan ajujuwan abinci (Magaji, 2009).

A cikin waqar ya nuna cewa kafin zuwan addinin musulunci qasar Hausa idan aka haihu ana raxa wa abin da aka Haifa suna ne ta la'akari da lokaci ko yanayin da aka yi haihuwar. A ma fi

yawan lokaci ire-iren waxannan sunaye kakanni ne suke zavar su misali, sunayen da suka danganci yanayin shekara:

- i. Ana ruwa ko mai ruwa - yaron da aka Haifa a lokacin ana yin ruwan sama
- ii. Damina - yaron da aka Haifa da damina
- iii. Dare - yaron da aka Haifa da tsakiyar dare
- iv. Marka - yarinyar da aka Haifa a lokacin da aka yi ruwan sama sosai a kullum.

Shigowar addinin musulunci qasar Hausa da kuma karvar sa da Hausawa suka yi ya yi babban naso a kan yadda Hausawa suke tafiyar da harkokin haihuwa.

Addinin musulunci ya yi horo da a zava wa abin da aka Haifa suna mai kyau da ma'ana cikakke wannan dalili ne ya sa ake zavar sunayen Annabawa ko Sahabbai ga 'ya'ya maza. Su kuma mata ana zavar musu sunayen matan Annabawa ko na Sahabbai ko sunayen 'ya 'yansu da sauransu (Sallau, 2011).

Sanya tufafi, al'ada ce mai matukar muhimmanci wadda Allah Madaukakin Sarki ya yarda da ita a cikin alqur'ani mai girma Allah maxaukakin sarki yana cewa

“Ya ku ‘Yan adam haqiqa mun saukar da tufa a gareku waxanda zai kare tsiraicin ku da kuma kayan ado da kuma tufa na

tsoron (Allah) wannan tufa shi ya fi wannan yana daga cikin ayoyin Allah don su wa'azantu” (A'arafi: 26)

Don haka kowace al'umma tana da nata tufafin tun kafuwarta (Dayo, 2002:10).

Dangane da wannan bayanin da aka yi a sama Isa Lawan ya zayyano wasu tufafin Hausawa na gargajiya waxanda duk wanda ya sanya xaya daga cikinsu zai daxa fito da raya al'adarsa ta gargajiya. Riqo da kyawawan al'adun gargajiya musamman ta sanya tufafi yana da babban matsayi a zamantakewar yau da kullum. Sai dai kuma saboda tasirin zamani, waxansu tufafin sun fara ja da baya ko ma a ce waxansu sun vace a yau. Sannan kuma waxansu daga cikin matasanmu ba su cika sanya tufafin gargajiya ba wai don kar a kira su 'yan gargajiya waxanda ba sa tafiya da zamani kuma kansu bai wa ye ba.

Saboda haka ne mawaqin domin ya nuna kishinsa ga harshe da al'adunsa na gargajiya yake daxa tunasar da masu karanta waqar ko sauraron ta muhimmancin waxannan suturu. Domin kuwa xaya daga abubuwan cikin dalilan da ya sa qasar Hausa ta Shahara a duniya har da riqe al'adar sanya tufafin gargajiya.

Hausawa suna da kayayyakin yaqi irin su tsitaka da kwari da baka da takobi da gariyo da bindiga da sauransu, kuma da su ne suke fuskantar duk wani qalubale don kare kansu daga duk wani hari na yaqi da ake kawo musu.

Zubi Da Tsarin Waqar:

Xangambo (1981: 9) ya bayyana yadda zubi da tsarin waqa yake wato za a dubi yadda aka shirya waqar ne dangane da jerin tunanin mawallafin waqa. Ana dubawa a ga ko mawallafin ya jeranta tunaninsa ko kuma tsarin nan na qwan-gaba-qwan-baya. Haka kuma za a gano ko ana maimaita abubuwa a cikin waqa ko ana sassarqa su.

Zubi Da Tsarin Cikin Baitoci:

Zubi da tsarin wannan waqar na cikin baitocin, akwai dangantakar xango a cikin baiti da kuma cewa baitocin sun qunshi jimlatattun manufofi ne a bisa kansu, sannan sun dogara da junansu ne don cikar ma'ana. Misali a baiti na 14 inda yake cewa:-

Duba Faransa da Ingila da Amerika
Dukkansu na watso shiri a cikin ki.
Sannan a baiti na 25 ya sake cewa:
Kin kwalliya kin sha ado da turare
Kuma kin fito kowa yana sha'awar ki.

A qarshen baitin waqar na 75 ya sake cewa:-

Makadan maza su ma akwai su a Hausa
Makada na mata ma suna sa shauqi.

A wannan waqa marubucin ya yi ta qoqarin jera tunaninsa, inda ya yi ta jaddada manufarsa ta qaunar harshensa wato Hausa ta hanyar kawo wasu abubuwa da ake da su a kasar Hausa waxanda aka gada tun kaka da kakanni waxanda kuma har yanzu kuma al'ummar Hausawa suke amfani da su a zamantakewar su ta yau da kullum.

Yawan Baitoci Da Xango A Waqar:

Ma'anar xango a nazarin rubutacciyar waqa na shi ne nufin "layi a cikin rubutacciyar waka, wanda ake gina shi ta hanyar amfani da tubalan gina kalma da na jimla, bisa tsarin waka (Xangambo, 2007).

Ke nan waqar tana da baitoci saba'in da biyar (75) kuma kowane baiti yana xauke da Dango biyu-biyu saboda haka ana iya kiranta waqa mai qwar biyu ko kuma "yar tawagai".

Sannan kuma wakar ba ta da taqadarin baiti wato kowane baiti na waqar, tun daga farkonta har qarshenta xangwaye biyu-biyu ne.

Amsa-Amo:

A nazarin waqa ta zamani na nufin "qafiya" wato sautin (gavar) qarshe na kowane xango. Shi wannan ya kasu kashi biyu: amsa-amon waje da amsar amon ciki, ko kuma babban amsa-amo da qaramin amsa-amo. Babban amsa amo shi ne sautin qarshe na gavar Kalmar qarshe na xangon qarshe a kowane baiti. Shi

wannan a koyaushe bai cika canjawa ba, ga ka'ida karamin amsa-amo shi ne sautin gavar qarshe na Kalmar karshe na xango ko xangwayen da suka zo kafin na qarshe (Xangambo, 2007: 34).

Waqar “Harshen Hausa” ta Alhaji Isa Lawan tana da amsa-amo babba da karami. Amsa amo na ciki yana canjawa daga wannan baiti zuwa wancan. Misali akwai – ana-, -ke, -ri, wa, can, iya – ntu da sauransu. Amsa amon waje wato babban amsa-amo ba ya canjawa a koyaushe yana qarewa da – **ki**. Tun da waqar ta qare da sautin –ki a xangon qarshe na baitocin don haka sai a kira ta “**Kikiyya**” (Xangambo, 2007: 36).

Amshi:

Dangane da amshin waqar “Harshen Hausa” shi ne:

Hausa ina kaunar ki kuma na tabbata

A cikin harasa babu wadda ta kai ki.

Sai dai kuma akwai wani baiti da amsa-amonta yake qarewa da sautin qi misali:

Sannan kwari da baka na yin fama ne

Sarkin baka shi ne ya fi su iya yaqi.

Salo:

Yahya (2001:3) ya bayyana ma'anar Salo da cewa “salo wata dabara ko hanya a cikin waqa wadda aka bi domin isar da saqo. Ita wannan dabara ko hanya tana yi wa waqa kwalliya ta yadda saqon zai isa ga mai sauraro ko karatun waqa”.

Dangambo (2007:36-37) ya bayyana ma'anar salo da cewa “Salo dabaru ne na isar da sako cikin armashi”.

Idan aka karanta waqar za a iya cewa Salon waqar ta Isa Lawan ya isar da saqonsa kai tsaye ba tare da ya sako kalmomi masu wahalar ganewa ba. Babu wasu kalmomi masu wuyar ganewa.

Dabarun Jawo Hankali

Dabarun jawo hankali su ne Hanyoyin da mawaqa ke amfani da su domin jawo hankalin mutane su fahimci manufa. Ire-iren waxannan dabaru suna da yawa kuma ba lallai ne a ce waqa xaya ta qunshi dukkansu ba wasu daga cikin dabarun jawo hankali da za a kawo misalin su a wannan waqa sune kamar haka:

Mutuntarwa

Isa Lawan ya yi amfani da mutuntarwa a cikin waqarsa. Mutuntarwa ita ce a mayar da abin da ba mutum ba ya zama mutum. (Xangambo 2007: 45 – 46) A baiti na 15 yana cewa:

Kin kwalliya kin sha ado da turare

Kuma kin fito kowa yana sha'awar ki.

A nan mawallafin ya xauki kalmar kwalliya wadda mutum ne yake yinta ya xora wa Harshen Hausa.

Sannan a baiti na 17 yana cewa:

Nai alqawari ni ne mijinki a jami'a

Miliyan xari na dala sadaki naki

Kalmomin mutuntarwa da akai amfani da su a wannan baiti su ne mijinki da sadakin ki waxannan abubuwa da aka faza mutane aka san da su amma mawallafin ya nuna Harshen Hausa zai iya mallakar su. Kaxan kenan daga cikin kalmomin mutuntarwa da mawallafin ya yi amfani da su a cikin waqarsa.

Sarrafa Harshe:

Auta (2008) da Aisha (2014) sun bayyana sarrafa harshe da cewa: Abubuwa kamar su zavan kalmomi da suka dace ayi amfani da su a wannan jigo da yin amfani da baqin kalmomi na aro daga wasu harsuna da yin amfani da tsofaffin kalmomi na gargajiya da hausar nahiya da mawallafin ya fito da su su ake dubawa a sarrafa harshe a cikin waqa.

Wasu abubuwa da za a duba dangane da sarrafa harshen mawallafin a cikin waqarsa su ne kamar haka:-

Amfani Da Kalmomin Aro:

Ararrun kalmomi su ne kalmomin da mawallafin waqa ya xebo su daga cikin wani harshe yayi amfani da su a cikin harshen da yake wallafa waqa da shi a wani lokacin a kan yi wa irin waxannan kalmomi kwaskwarima domin su dace da harshe na asali. Misali:

Aron Kalmomin Larabci:

Kalma

Baiti na 1 Rabbana
Baiti na 2 Shabbaki
Baiti na 3 Fakhari
Baiti na 14 Halak

Fassara da Hausa

Ubangijinmu (Allah)
Xakin Allah (Ka'aba)
Abin alfahari
Abin da ya halatta a yi a

Misali a cikin baiti na 1, yana cewa:

Na fara waqata da sunan Rabbana
Sarkin sarauta mai sani mai mulki

Kammalawa:

Wakar "Harshen Hausa" tana daga cikin rubutattun waqoqi da mutane masu kishin Hausa suka rubuta. Ta zayyano abubuwa na gargajiya tun daga abincin Hausawa, sunayen tufafinsu da sauran abubuwa da suka shafe su da ya kamata a xauke su da muhimmanci. Mawaqin ya nuna basira sosai a fagen waqa.

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Wadanda aka yi hira da su:

Isa Lawan a ranar 13/7/2015